

חומש עם רש"י • ואתחנן • שבועי

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

VAETCHANAN • 7TH ALIYAH

CHAPTER PREVIEW

In this final aliyah of Parshas Vaetchanan, Moshe Rabbeinu prepares the Bnei Yisrael for their entry into Eretz Yisrael, warning them about the seven Canaanite nations they are about to conquer. Hashem will deliver these nations into their hands, and the Torah commands us to utterly destroy them, without making any treaties or showing them favor. We are strictly warned against intermarrying with them, as this would lead our children away from Hashem to worship avodah zarah, which would chas v'shalom bring down Hashem's anger upon us.

Instead of adopting their ways, the Torah commands us to completely wipe out all traces of their avodah zarah by tearing down their altars, smashing their pillars, and burning their images. Moshe Rabbeinu reminds the Bnei Yisrael of our special status as an Am Kadosh, a holy nation chosen by Hashem to be His treasured people. This choice was not because of our physical size, but because of Hashem's love for us and His loyalty to the shevua He made to our Avos.

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

פסוק א

Pasuk 1

כִּי יָבִיֵאֵךְ יְהוָה אֱלֹהֶיךָ אֶל הָאָרֶץ אֲשֶׁר אָתָּה בָּא שָׁמָּה לְרִשְׁתָּהּ
to possess it there are coming you that the land to your God Hashem brings you When
וַיִּנְשַׁל גּוֹיִם רַבִּים מִפְּנֶיךָ הַחִתִּי וְהַגִּרְגָּשִׁי וְהָאֱמֹרִי וְהַכְּנַעֲנִי
and the Kenaani and the Emori and the Girgashi the Chitti from before you many nations and He casts out
וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי שִׁבְעָה גּוֹיִם רַבִּים וְעֲצוּמִים מִמֶּךָּ
than you and mightier greater nations seven and the Yevusi and the Chivi and the Perizzi

רש"י

ונשל. לשון השלכה והתזה, וכן "ונשל הפרזל" דברים י"ט :
19 Devarim the iron "and shall fly off" and similarly and throwing casting away is an expression of And it shall cast off

פסוק ב

Pasuk 2

וַיִּתֶּנָּם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהִכִּיתָם הָחֵרֶם תַּחֲרִים אֹתָם לֹא
not them you must destroy utterly and you defeat them before you your God Hashem and He delivers them
תַּכֶּרֶת לָהֶם בְּרִית וְלֹא תַחֲנֶם:
shall you show them and not a covenant with them shall you seal favor

רש"י

ולא תחנם. לא תתן להם חן, אסור לו לְאָדָם לומר "כִּמָּה נָאָה גוי
non-Jew beautiful is "How to say for a person · it is forbidden grace to them give do not show them favor And do not
זֶה". דָּבָר אַחֵר, לֹא תִתֵּן לָהֶם חֲנֻיָּה בְּאֶרֶץ עֲבוּדָה זֹרָה כ':
20a Zarah Avodah in the land an encampment to them give do not explanation Another this"

פסוק ג

Pasuk 3

וְלֹא תִתַּחֲתֶינָּהּ בָּם בִּתְּךָ לֹא תִתֵּן לְבָנוּ וּבִתּוֹ לֹא
you shall not and his daughter to his son give you shall not your daughter with them intermarry And you shall not
תִּקַּח לְבָנָהּ:
for your son take

פסוק ד

Pasuk 4

כִּי יָסִיר אֶת בְּנֵהּ מֵאַחֲרַי וְעָבְדוּ אֱלֹהִים אֲחֵרִים וְחָרָה
and will flare other gods and they will serve from after Me your son — he will turn away for
אֵף יְהוָה בְּכֶם וְהִשְׁמִידָהּ מִהֵרָ:
quickly and He will destroy against you Hashem the anger of you

רש"י

כִּי יָסִיר אֶת בְּנֵהּ מֵאַחֲרַי. בְּנוֹ שֶׁל גּוֹי כְּשִׁישָׂא אֶת בִּתְּךָ
your daughter — when he marries a non-Jew of the son from following Me your son — he will turn away For
יָסִיר אֶת בְּנֵהּ אֲשֶׁר תִּלְד לוֹ בִּתְּךָ מֵאַחֲרַי, לְמַדְנֹה שֶׁבֶן בִּתְּךָ
your daughter that the son of This teaches us from following Me your daughter to him will bear whom your son — will turn away
הָבֵא מִן הַגּוֹי קְרוֹי בְּנֵהּ, אֲבָל בֶּן בְּנֵהּ הָבֵא מִן הַגּוֹיָה אֵינוֹ קְרוֹי
called is not the non-Jewish woman from who comes your son the son of but your son is called the non-Jew from who comes
בְּנֵהּ אֵלָּא בְּנָהּ, שֶׁחֲרִי לֹא נֶאֱמַר עַל בִּתּוֹ לֹא תִקַּח כִּי תָסִיר אֶת בְּנֵהּ
your son — she will turn away for take do not his daughter regarding it is said not for behold her son but rather your son
מֵאַחֲרַי:
from following Me

פסוק ה

Pasuk 5

כִּי אִם כֹּה תַעֲשׂוּ לָהֶם מִזְבְּחֹתֵיהֶם תִּתְּצוּ וּמִצְבֹּתָם תִּשְׁפְּרוּ
you shall smash and their pillars you shall tear down their altars to them you shall do thus · Rather
וְאֲשִׁירֵיהֶם תִּגְדְּעוּן וּפְסִילֵיהֶם תִּשְׂרֹפוּן בָּאֵשׁ:
in the fire you shall burn and their carved images you shall cut down and their sacred trees

רש"י

מִזְבְּחֹתֵיהֶם. שֶׁל בְּנֵינָם:
construction of their altars

רש"י

ומצבתם. אֶבֶן אַחַת:
single a stone and their monument

רש"י

ואשיריהם. אֵילָנוֹת שְׁעֹבְדֵינָם אוֹתָן:
them that they worship trees And their Asherah-trees

רש"י

ופסיליהם. צִלְמִים:
images and their carved images

פסוק ו

Pasuk 6

כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ בָּךְ בָּחַר יְהוָה אֱלֹהֶיךָ לְהִיּוֹת לוֹ
for Him to be your God Hashem chose in you your God to Hashem are you holy a people For
לְעַם סִגְלָה מִכָּל הָעַמִּים אֲשֶׁר עַל פְּנֵי הָאֲדָמָה:
the earth the face of upon that the peoples above all treasured as a nation

פסוק ז

Pasuk 7

לֹא מֵרַבְּכֶם מִכָּל הָעַמִּים חָשַׁק יְהוָה בָּכֶם וַיִּבְחַר בָּכֶם כִּי אַתֶּם
you for you and chose you Hashem desired the peoples than all because of your being Not
more numerous
הַמְעַט מִכָּל הָעַמִּים:
the peoples of all are the fewest

רש"י

לֹא מֵרַבְּכֶם. פִּפְשׁוּטוֹ; וּמִדְּרָשׁוֹ לְפִי שְׂאִין אַתֶּם מַגְדִּילִים
make great you that not because and its Midrashic explanation according to its plain sense because of your being Not
numerous
עַצְמְכֶם כְּשֶׁאֲנִי מַשְׁפִּיעַ לָכֶם טוֹבָה, לְפִיכָּה חֶשֶׁק ... בָּכֶם
in you He desired therefore goodness upon you bestow when I yourselves

רש"י

כִּי אַתֶּם הַמְעַט - הַמְעַטִּין עַצְמְכֶם, כְּגוֹן אַבְרָהָם שֶׁאָמַר בְּרֵאשִׁית י"ח "וְאֲנִי עָפָר
am dust and I 18 Bereishis whosaid Avraham such as yourselves who make small are the least you For
וְאֶפֶר", וְכָגוֹן מֹשֶׁה וְאַהֲרֹן שֶׁאָמְרוּ שְׁמוֹת ט"ז "וְנַחֲנוּ מָה", לֹא כְּנִבְכֹּדְנֶאֱצָר שֶׁאָמַר
whosaid like Nevuchadnezzar not are what and we 16 Shemos whosaid and Aharon Moshe and such as and ashes
יִשְׁעִיָּהוּ י"ד "אֲדַמָּה לְעֵלְיוֹן", וְסַנְחֲרִיב שֶׁל "מִי בְּכָל אֱלֹהֵי הָאָרְצוֹת",
the lands the gods of among all who whosaid 36 there and Sancheriv to the Most High I will compare 14 Yeshayah
וְחִירָם שֶׁאָמַר י"ח כ"ח "אֵל אֲנִי מוֹשֵׁב אֱלֹהִים יִשְׁבְּתִי" חוֹלִין פ"ט :
89a Chullin Isit God in the seat of am I a god 2 Yechezkel 28 whosaid and Chiram

רש"י

כי אתם המעט. הרי כי משמש בלשון דהא:
because in the sense of serves the word כי behold the fewest you are Because

פסוק ח

Pasuk 8

כי מאהבת יהוה אתכם ומשמרו את השבעה אשר נשבע לאבותיכם
to your fathers He swore which the oath — and because He kept for you Hashem of the love of Because
הוציא יהוה אתכם ביד חזקה ויפדה מבית עבדים
Hashem brought out you strong with a hand you Hashem bondmen from the house of and He redeemed you
מיד פרה מלך מצרים:
Mitzrayim king of Paroh from the hand of

רש"י

כי מאהבת ה'. הרי כי משמש בלשון אלא - לא מרבכם חשק ה'
Hashem desired from your being more not but in the sense of serves because behold Hashem of the love of Because
בכם, אלא מאהבת ה' אתכם:
for you Hashem from the love of but you

רש"י

ומשמרו את השבעה. מחמת שמרו את השבועה:
the oath — His keeping on account of the oath — and because of His keeping

פסוק ט

Pasuk 9

וידעת כי יהוה אלהיך הוא אלהים האל הנאמן שמר הברית
the covenant Who keeps the faithful the Almighty is the God He your God Hashem that And you shall know
והחסד לאהביו ולשמרי מצותו מצותיו לאלף
for a thousand His commandments His commandment and for those who keep for those who love Him and the kindness
דור:
generations

רש"י

לא לה דור. ולהלן דברים ה' הוא אומר "לא לפים". כאן שהוא סמוך אצל
to adjacent where it is here to thousands says it 5 Devarim and further on generations to a thousand
לשמרי מצותיו, הוא אומר לא לה, ולהלן שהוא סמוך אצל לאהבי,
those who love Me to adjacent where it is and further on to a thousand says it His commandments those who keep
הוא אומר לא לפים סוטה ל"א:
31a Sotah to thousands says it

רש"י

לאהביו. אלו העושין מאהבה:
out of love those who do these are To those who love Him

רש"י

ולשמרי מצותיו. אלו העושים מיראה:
out of fear those who do these are His commandments and to those who keep

פסוק י

Pasuk 10

ומשלם לשנאיו אל פניו להאבדו לא יאחר לשנאו אל פניו
his face to for his enemy delay He will not to destroy him his face to to His enemies and He repays
ישלם לו:
him He will repay

רש"י

ומשלם לשנאיו אל פניו. בחייו משלם לו גמולו הטוב, כדי להאבדו
to destroy him in order the good his reward to him He repayeth in his lifetime their face to them that hate Him And He repayeth
מן העולם הבא:
the coming the world from

פסוק יא

Pasuk 11

ושמרת את המצוה ואת החקים ואת המשפטים אשר אנכי מצוה
command you I which the laws and — the decrees and — the commandment — And you shall keep
היום לעשותם:
to perform them today

רש"י

היום לעשותם. ולמחר, לעולם הבא, לטל שכרם עירובין כ"ב :
22a Eruvin their reward to receive to come in the world and tomorrow to do them today

CHAPTER SUMMARY

The aliyah concludes by emphasizing that Hashem is the ultimate, faithful Elokim Who keeps His covenant and shows chesed to those who love Him and keep His mitzvos for thousands of generations. At the same time, Hashem pays back those who hate Him by destroying them in this world without delay. Therefore, we are exhorted to be extremely careful to keep the mitzvos, chukim, and mishpatim that Hashem commands us today, so that we may merit His eternal reward.

The Torah is telling us a major chiddush about our relationship with Hashem. Lichoira, we might think that Hashem chose us because we are a big, powerful, or impressive nation. But the pasuk says the exact opposite: "For you are the smallest of all the peoples." Rashi explains that this means we do not puff ourselves up with pride; even when Hashem showers us with greatness, we make ourselves small and humble. Our entire connection to Hashem is built on this bittul, this quiet humility.

This is a powerful yesod for our daily avodas Hashem. The yetzer hara always wants us to feel big, to seek honor, and to show off our accomplishments. But the real segulah of a Yid, the very reason Hashem chose us and loves us, is our ability to remain small and humble. When we realize that everything we have is a gift from Hashem, we don't feel superior to others. Mimeila, we create a vessel for Hashem's presence to dwell within us.

Today, when you do a mitzvah or experience a success, don't let it feed your ego. Take a quiet moment to make yourself small, acknowledge that it all comes from Hashem's chessed, and thank Him for choosing you to be His.