

ZICHRON MEIR EDITION

תרגום אונקלוס

ONKELOS

פרשת שפטים
Parashas Shoftim

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פרשת שפטים

יח שְׁפָטִים וְשֹׁטְרִים תִּתֶּן-לָהֶם בְּכָל-שְׁעָרֶיךָ אֲשֶׁר יִהְיֶה אֱלֹהֶיךָ נֹתֵן
 יח דְּיֹנִין וּפְרָעִינִין תִּמְנִי לָהֶם בְּכָל קְרוֹיֶיךָ דִּי יִי אֱלֹהֶיךָ יִהֵב
 לָהֶם לְשִׁבְטֶיךָ וְשִׁפְטוּ אֶת-הָעָם מִשִּׁפְט־צְדָקָה: יט לֹא-תִטֶּה מִשְׁפָּט
 לָהֶם לְשִׁבְטֶיךָ וַיְדוּנוּן יִת עֲמָא דִּין דְּקִשׁוּט: יט לֹא תִצְלִי דִין
 לֹא תִכִּיר פָּנִים וְלֹא-תִקַּח שֹׁחַד כִּי הַשֹּׁחַד יַעֲוֶר עֵינֶי חֲכָמִים
 לֹא תִשְׁתַּמְדַּע אִפְיִן וְלֹא תִקַּבֵּל שֹׁחַד אֲרִי שֹׁחַד מְעוֹר עֵינֵי חֲכִימִין

רס"ו

(יח) שְׁפָטִים וְשֹׁטְרִים. שׁוֹפְטִים, דְּיֹנִינִים הַפּוֹסְקִים אֶת הַדִּין. וְשֹׁטְרִים, הַרוֹדִין אֶת הָעָם אַחַר מִלּוּחָם, שְׂמֵכִין וְכּוֹפְתִין צְמֻקִל וּבִרְלוּעָה עַד שִׁיקְבֵּל טְלוֹי אֶת דִּין הַשֹּׁפֵט (תַּנְחוּמָא ז): בְּכָל שְׁעָרֶיךָ. צְכָל עִיר וְעִיר (ספרי קמ"ד): לְשִׁבְטֶיךָ. מוֹכֵב עַל "תִּפְּוֹן לָךְ": שְׂפָטִים וְשֹׁטְרִים תִּפְּוֹן לָךְ לְשִׁבְטֶיךָ צְכָל שְׁטְרִיךָ אֲשֶׁר ה' אֱלֹהֶיךָ נֹתֵן לָךְ: לְשִׁבְטֶיךָ. מִלְּמַד שְׁמוֹעִיבִין דְּיֹנִין לְכָל שִׁבְט וְשִׁבְט וּצְכָל עִיר וְעִיר (ס; סְנֵהֲרִין טז): וְשִׁפְטוּ אֶת הָעָם וּגו'. מִנֵּה דְיֹנִין מוֹמְחִים וְדִיקִים לְשִׁפּוּט

לְדַק (ספרי ס:): (יט) לֹא תִטֶּה מִשִּׁפְטִי. כְּמִשְׁמַעוּ: לֹא תִכִּיר פָּנִים. אֲרֵךְ צְשַׁעַת הַפְּעוּתוֹת. אֲזַהְרָה לְדִין שְׁלֹחַ יְהֵא רַךְ לָזֶה וְקִשָּׁה לָזֶה, אֶחָד עוֹמֵד וְאֶחָד יוֹעֵב (תַּנְחוּמָא ז), לְפִי שִׁפְטֵרוּחָה שְׁהַדִּין מְכַבֵּד אֶת חֲזִירוֹ מִסְּפָתְמִין טַעֲנוּתֵיו (ס; שְׁבוּעוֹת ל; תַּנְחוּמָא ז): וְלֹא תִקַּח שֹׁחַד. אֲפִילוּ לְשִׁפּוּט לְדַק (ספרי ס:): כִּי הַשֹּׁחַד יַעֲוֶר. מִשְׁקַבֵּל שֹׁחַד מִמֶּנּוּ אִי אֲפָסֵר שְׁלֹחַ יְטָה אֶת לְבָבוֹ אֲלֵלוֹ לְהַפְּךָ צְזֻכּוֹתוֹ (כְּתוּבוֹת קה):

— CHUMASH TRANSLATION —

¹⁸ *Judges and officers shall you appoint in all your gates — which Hashem, your God, gives you — for your tribes; and they shall judge the people with righteous judgment.* ¹⁹ *You shall not tilt judgment, you shall not show favoritism, and you shall not take a bribe, for the bribe will blind the eyes of the wise*

— ONKELOS ELUCIDATED —

18. **Judges and ENFORCERS^[1] shall you appoint in all YOUR CITIES^[2] — די which Hashem, your God, gives you — וַיְדוּנוּן יִת עֲמָא דִּין דְּקִשׁוּט^[3] — לְשִׁבְטֶיךָ — and they shall judge the people with TRUTHFUL judgment.^[4]**

19. **You shall not tilt judgment, לֹא וְלֹא תִשְׁתַּמְדַּע אִפְיִן — תִּשְׁתַּמְדַּע אִפְיִן — and you shall not ACCEPT a bribe,^[6] אֲרִי — for the bribe BLINDS the eyes of the**

1. Onkelos usually translates the term שְׁטָרִים as שְׂרָכִין, officers (as in 1:15 above), but in the context of the judicial system, as in this passage, שְׁטָרִים are enforcers (or punishers), people who enforce compliance with the judges' rulings and carry out their sentences (Nesinah LaGer; Nefesh HaGer). Rashi concurs with this understanding of their role, and Rambam (Hil. Sanhedrin 1:1) adds that they were to circulate in public and act as general law enforcement agents.

2. Onkelos often translates שְׁעָרֶיךָ (literally, your gates) as קְרוֹיֶיךָ, your cities, in accordance with its intent rather than its literal meaning (Me'at Tzori; see also Rashi with Mizrachi). See above, 5:14 note 22.

3. That is, you shall appoint judges and punishers for your tribes in all your cities which Hashem, your God, gives you (Rashi). The phrase, for your tribes,

further teaches that aside from the judges in each city, other judges are to be appointed for each tribe (ibid.).

4. This is an injunction to appoint only qualified and righteous judges (Rashi). [For discussion of Onkelos' rendition of צְדָקָה, righteousness, as קוּשְׁטָא, truth, see above, 1:16 note 34.]

5. Literally, you shall not recognize a face. The court must treat everyone equally. If a judge shows more respect to one litigant, the other becomes flustered and cannot effectively argue his case (Rashi).

6. The Hebrew תִּקַּח means take, but Onkelos renders it as תִּקַּבֵּל, accept, to denote that the judge should not accept a bribe even if it is the giver who initiates the offer, and the judge need do nothing but "accept" what is given (see Me'at Tzori and Parshegen to Shemos 23:8).

וַיִּסְלַף דְּבָרֵי צְדִיקִים: כ צֶדֶק צֶדֶק תִּרְדּוּף לְמַעַן תַּחֲיֶיהָ וַיִּרְשֶׁתָּ
 וּמִקְלָקֶל פְּתֻגְמֵי תְרִיצִין: כ קִשְׁטָא קִשְׁטָא תִרְדּוּף בְּדִיל דְּתִיחֵי וְתִירַת
 אֶתְהָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: ❖ ס כֹּא לֹא־תִטַּע
 יֵת אֶרְעָא דִּי יֵי אֱלֹהֶךָ יְהֵב לָךְ: כֹּא לֹא תִצּוּב
 לָךְ אֲשֶׁרָה כָּל־עֵץ אֲצֶל מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ אֲשֶׁר תַּעֲשֶׂה־לָּךְ:
 לָךְ אֲשֶׁרָה כָּל אֵילָן בְּסִטְרֵי מִדְּבָחָא דִּי אֱלֹהֶךָ דִּי תַעֲבֹד לָךְ:

רש"י

דְּבָרֵי צְדִיקִים. דְּבָרֵי הַמְּלֻדְקִים, מִשְׁפָּטֵי הָאֱמָת, וְהַשְׁוֹחֵד מִהַפְּדָה
 לְסֹלֶף וְשֶׁקֶר [מְכִילֵתָא כִּסְפָא ס: (ב) צֶדֶק צֶדֶק תִּרְדּוּף. הַלֵּךְ
 אַחֲרֵי צִדִּית דִּין יִפֶּה (סְפָרֵי ס: סְנֵהֲרִין לִבָּ): לְמַעַן תַּחֲיֶיהָ וַיִּרְשֶׁתָּ.
 כְּדָלִי הוּא מְנִי הַדְּיָנִין הַכְּפָרִים לְהַחְיֹת אֶת יִשְׂרָאֵל וְלְהוֹשִׁיבָן עַל

אֲדָמָתָן (סְפָרֵי ס: (כֹּא) לֹא תִטַּע לָךְ אֲשֶׁרָה. לְחִיבּוֹ עֲלֶיךָ
 מִשְׁעֵת נְטִיעָתָהּ, וְאִפְּלוּ לֹא עֲבָדָה עוֹבֵר כֹּלָּא תַעֲשֶׂה עַל נְטִיעָתָהּ
 (סְפָרֵי קָמָה): לֹא תִטַּע לָךְ אֲשֶׁרָה כָּל עֵץ אֲצֶל מִזְבֵּחַ
 הַיְ אֱלֹהֶיךָ. אֲזַהְרָה לְנוֹטַע אֵילָן וְלִבְנֵי צִדִּית כְּהָרֵי הַצִּדִּית (ס:)

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

and will corrupt the words of the righteous.²⁰ Righteousness, righteousness shall you pursue, so that you may live and take possession of the Land that Hashem, your God, gives you.

²¹ You shall not plant for yourself an asheirah, any tree, beside the Mizbe'ach of Hashem, your God, that you shall make for yourself.

wise from seeing the truth, and thus CORRUPTS the UPRIGHT words of the Torah, which are judgments of truth.^[7]

20. קִשְׁטָא קִשְׁטָא תִרְדּוּף — TRUTH, TRUTH, shall you pursue, and take possession of the Land — so that you may live — and take possession of the Land — that Hashem, your God, gives you.

21. אֲשֶׁרָה לָךְ — You shall not plant for yourself — an asheirah OF any tree^[8] — beside the Mizbe'ach of Hashem, your God, that you shall make for yourself.^[9]

7. The simple reading of the phrase דְּבָרֵי צְדִיקִים translates as *the words of the righteous*; meaning, the defendant, who should actually be found righteous in court, but whose righteous words are bribed (*Chizkuni; Haamek Davar*). Onkelos, however, reads it literally as “righteous words,” referring to the words of the Torah, about which the verse says (*Tehillim* 19:10), *the judgments of Hashem are truthful, altogether righteous* (see *Rashi* with *Mizrachi*).

[Onkelos’ term תְּרִיצִין, *upright, straight*, has the same root as the Talmudic term תְּרוּץ, *resolution* of a difficulty, which *straightens* out the matter at hand (*Nefesh HaGer*).]

8. See following note.

9. The term אֲשֶׁרָה, *asheirah*, ordinarily means a tree used for idol worship. However, since idolatry is forbidden in all places, it is unlikely that the Torah would forbid to plant such a tree only near the *Mizbe'ach* of Hashem (*Amar N’kei* [R’ Ovadiah of Bartenoro]). *Rashi* therefore reads the verse as imposing two separate prohibitions: The first is אֲשֶׁרָה לָךְ, *you shall*

not plant an asheirah, i.e., a tree that one intends to worship as an idol, anywhere in the world; and the second is אֲצֶל מִזְבֵּחַ הַיְ אֱלֹהֶיךָ [לֹא תִטַּע...], [*you shall not plant...*] any tree beside the *Mizbe'ach* of Hashem, your God, i.e., anywhere on the Temple Mount. [See further in note for the reason behind this latter prohibition.]

Onkelos, however, renders אֲשֶׁרָה כָּל עֵץ as, *asheirah “of” any tree*, indicating that the verse is conveying one prohibition. It seems, then, that according to Onkelos, *asheirah* here means something other than “a tree used for idol worship.” Perhaps he understands it similarly to *Ramban*, who suggests that the word is related to תְּמוֹךְ “אֲשֶׁר־י” (*Tehillim* 17:5), and explains that trees were typically planted at the entrance to idolatrous temples in order to show people the *path* by which to enter them. *Rambam (Hil. Avodah Zarah* 6:9) indicates that trees were similarly planted near idolatrous altars. Our verse thus forbids planting trees beside the *Mizbe'ach* even for the sake of beautifying the area, because this copies the idolatrous practice (*Marpei Lashon; Or HaTargum; see HaKesav VeHaKabbalah* for a somewhat different approach to Onkelos).

כב וְלֹא־תִקִּים לָךְ מִצֵּבָה אֲשֶׁר שָׁנָא יְהוָה אֱלֹהֶיךָ: ס [יז] א לֹא־
 כב וְלֹא תִקִּים לָךְ קָמָא דִּי *סְנִי יִי אֱלֹהֶיךָ: יז א לֹא
 תִּזְבַּח לַיהוָה אֱלֹהֶיךָ שׁוֹר וְשֵׂה אֲשֶׁר יִהְיֶה בּוֹ מוֹם כֹּל דְּבַר
 תְּבוּס קָדָם יִי אֱלֹהֶיךָ תוֹר וְאָמַר דִּי יִהְיֶה בֵּה מוּמָא כֹּל מִדְּעָם
 רַע כִּי תוֹעֲבַת יְהוָה אֱלֹהֶיךָ הוּא: ס ב כִּי־יִמְצָא בְּקִרְבְּךָ
 בִּישׁ אָרִי מִרְחַק קָדָם יִי אֱלֹהֶיךָ הוּא: ב אָרִי יִשְׁתַּכַּח בֵּינְךָ
 בְּאֶחָד שְׁעָרֶיךָ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ אִישׁ אֶו־אִשָּׁה
 בְּחָדָא מִקְרוּיָךְ דִּי יִי אֱלֹהֶיךָ יִהְיֶה לָךְ גָּבַר אוֹ אִתָּא
 אֲשֶׁר יַעֲשֶׂה אֶת־הָרַע בְּעֵינֵי יְהוָה־אֱלֹהֶיךָ לְעֵבֵר בְּרִיתוֹ:
 דִּי יַעֲבֹד יֵת דְּבִישׁ קָדָם יִי אֱלֹהֶיךָ לְמַעַבְר עַל קִימָה:

*ב"א: רחיק

ר"ט

(כב) וְלֹא תִקִּים לָךְ מִצֵּבָה. מִלְּצַת חֲזָן חַסַּת לְהַקְרִיב עֲלֶיהָ חֲפִילוֹ לְשָׂמִים: אֲשֶׁר שָׁנָא. "מִזְבַּח חֲזָנִים" (שמות כ, כג) ו"מִזְבַּח חֲדָמָה" (סס, כח) לִנְיָה לְעֵשׂוֹת, וְאֵת זֹו שָׁגָא, כִּי חַק הַיָּתֵה לְכַנְעָנִים. וְחַף עַל פִּי שְׁהִיָּתָה חֲהוּבָה לוֹ צִימֵי הַחֲבֹת (ר'אחא זר'אשית כח, יח; לה, יד), עַכְשָׁיו שְׁנָחָה (ספרי קמ"ו), מִחֲחַר

CHUMASH TRANSLATION — ONKELOS ELUCIDATED

²² And you shall not erect for yourselves a pillar, which Hashem, your God, hates.

17.

¹ You shall not slaughter for Hashem, your God, an ox or a kid or lamb in which there will be a blemish, any bad thing, because that is **an abomination** to Hashem, your God.

² If there will be found among you in one of your **gates**, which Hashem, your God, gives you, a man or woman who commits that which is evil in the eyes of Hashem, your God, to violate His covenant,

22. And you shall not erect for yourself a single-stone **pillar** for offerings even to Hashem, דִּי סְנִי — since this is something **which Hashem, your God, hates**.^[10]

17.

1. You shall not slaughter as an offering **BEFORE Hashem, your God,** תוֹר וְאָמַר — an ox or a LAMB^[1] — in which there will be a blemish, אָרִי מִרְחַק קָדָם יִי אֱלֹהֶיךָ הוּא — or any bad thing,^[2] — because that is **REJECTED** as an offering **BEFORE Hashem, your God.**

2. If there will be found among you בְּחָדָא — in one of your **CITIES,** אָרִי יִשְׁתַּכַּח בֵּינְךָ — which Hashem, your God gives you, גָּבַר אוֹ אִתָּא — a man or woman — who commits that which is evil in the eyes of Hashem, your God, לְמַעַבְר עַל קִימָה — to violate His covenant with you not to worship other gods,

10. Although such single-stone pillars were considered with favor in the time of the Patriarchs (see *Bereishis* 28:18; 35:14), Hashem now despises them, since it had become the widespread practice of idolaters to use them for idol worship (*Rashi*). The alternate Onkelos text of רחיק, *has rejected*, is meant to imply that the single-stone pillar was once acceptable (*Pas'shegen*;

see further there and *Marpei Lashon* for alternative approaches).

1. The Hebrew שֶׂה refers to the young of both sheep and goats (see *Rashi* to *Shemos* 12:5). However, there is no one-word translation in English, or in Aramaic. Onkelos renders it simply as "lamb" for brevity.
 2. This phrase comes to include a prohibition against

ג וַיֵּלֶךְ וַיַּעֲבֹד אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחֲוֶה לָהֶם וּלְשֵׁמֶשׁ | אִו
 ג וַאֲזַל וּפְלַח לְטַעוֹת עַמֻּמִּיּוֹת וּסְגִיד לְהוֹן וּלְשֵׁמֶשׁ אִו
 לַיָּרֵחַ אִו לְכָל-צְבָא הַשָּׁמַיִם אֲשֶׁר לֹא-צִוִּיתִי: ד וְהִגַּדְתָּ לָּךְ
 לְסִיְהָרָא אִו לְכָל חִילֵי שָׁמַיָא דִּי לֹא פִקְדִית: ד *וַיַּחֲוֹן לָךְ
 וְשָׁמַעַתָּ וְדַרְשַׁתָּ הַיֵּטֵב וְהִנֵּה אָמַת נָכוֹן הַדְּבָר נֶעֱשְׂתָה
 וְתִשְׁמָע וְתִתְבַּע יָאוֹת וְהָא קָשְׁטָא בֵּינּוֹן פִּתְגָמָא אֲתַעֲבִידת
 הַתּוֹעֵבָה הַזֹּאת בְּיִשְׂרָאֵל: ה וְהוֹצֵאתָ אֶת-הָאִישׁ הַהוּא אִו אֶת-
 תּוֹעֲבָתָא הַדָּא בְּיִשְׂרָאֵל: ה וְתִפֵּק יָת גְּבַרָא הַהוּא אִו יָת
 הָאִשָּׁה הַהוּא אֲשֶׁר עָשׂוּ אֶת-הַדְּבָר הַרָע הַזֶּה אֶל-שַׁעְרֶיךָ
 אֲתַתָּא הַהִיא דִּי עָבְדוּ יָת פִּתְגָמָא בִּישָׂא הַדִּין *לְתַרַע בַּיִת דִּינָךְ

ג'נ"א: וַיַּחֲוִי *ג'נ"א: לְקַרְוִיךָ

רש"י

או חינו אללל שער שגדון זו, נאמר "שעריך" למטה ונאמר
 "שעריך" למטה (פסוק ז), מה "שעריך" האומר למטה שער
 שער זו אף "שעריך" האומר למטה שער שער זו (ספרי
 קמח; כתובות מה; וסרגומו "לקריוך":

(ג) אֲשֶׁר לֹא צִוִּיתִי. לְטַעֲדָם (מגילה ט; ספרי קמח):
 (ד) נָכוֹן. מְכוּוֹן הַעֲדוּת: (ה) וְהוֹצֵאתָ אֶת הָאִישׁ הַהוּא
 וגוי אל שעריך וגוי. המְתָרָגַם "אל שעריך" לְתַרַע צִית
 דִּינָךְ טוֹטָה, שָׁכַן שְׁנִינוּ: "אל שעריך" זֶה שֶׁעַר שְׁטַבַד זו,

— CHUMASH TRANSLATION —

³ and he will go and serve the **gods of others** and prostrate himself to them, or to the sun or to the moon or to any legion of the heavens, which I have not commanded, ⁴ and it will be told to you and you will hear; then you shall investigate well, and behold! it is true, the matter is well-founded: this abomination was done in Israel. ⁵ Then you shall bring out that man or that woman who did this evil thing, to **your gates** —

— ONKELOS ELUCIDATED —

3. and he will go and serve the **FALSE GODS OF THE NATIONS**^[3] — and prostrate himself to them, or to the sun or moon or to any object among the legions of the heavens, such as the stars,^[4] — which I have not commanded you to worship,^[5]

4. — and **THEY** (i.e., witnesses) **WILL TELL** you that this occurred,^[6] — and you will hear their testimony in court; — then you shall examine them well, — and behold! it is true, — the matter is well-founded: this abomination was done in Israel.^[7]

5. — Then you shall bring out that man or that woman who did this evil thing, — to **THE GATE OF YOUR**

slaughtering an animal that has any disqualification from being offered, such as if it had once been worshiped as an idol (*Sifrei*; see further, *Targum Yonasan*). See *Rashi* for another approach to the verse.

3. See above, 6:14 note 19.

4. See above, 4:19.

5. Do not make the mistake of thinking that by worshipping these legions of Hashem, you are honoring their Creator (*Rabbeinu Bachya*).

6. As is his usual practice, Onkelos changes the passive לָךְ וְהִגַּדְתָּ, and it will be told to you, to the active

form, and they will tell you. In addition, Onkelos possibly seeks to convey that at least two people — the minimum number of witnesses needed for conviction in capital cases (see v. 6) — informed the *beis din* of the idolatrous act. [An alternate version of Onkelos reads וַיַּחֲוִי, which keeps the passive form of the Hebrew text.]

7. When the Torah calls a sinful act a *to'evah*, *abomination*, as it does here, Onkelos directly translates it: *תּוֹעֲבָתָא* (see also *Vayikra* 18:26-30; 20:13; above, 13:15; and below, 18:12; 23:16). On the other hand, when the Torah refers to the act as *הַתּוֹעֵבָה*, *an abomination*

אֶת־הָאִישׁ אוֹ אֶת־הָאִשָּׁה וְסָקַלְתֶּם בְּאֲבָנִים וּמָתוּ: וְעַל־פִּי |
 ית גברא או ית אתתא ותרגומנון באבניא וימותון: ו על מימר
 שְׁנַיִם עֵדִים אוֹ שְׁלֹשָׁה עֵדִים יוּמָת הַמֵּת לֹא יוּמָת
 תרין סהדין או תלתא סהדין יתקטל דחיב קטול לא יתקטל
 עַל־פִּי עַד אֶחָד: ז יד הַעֲדִים תִּהְיֶה־בּוֹ בְּרֵאשֹׁנָה לְהַמִּיתוֹ
 על מימר סהיד חד: ז ידא דסהדיא תהי בה בקדמיא למקטלה

ר"ז

(ו) שְׁנַיִם עֵדִים או שְׁלֹשָׁה. אס מקיימת עדות בשנים למה פרט לך בשלשה, להקיש שלשה לשנים, מה שנים עדות אחת, אף שלשה עדות אחת, ואין נטעין זוממין עד שזוממו (מכות ה:)

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

the man or the woman — and you shall pelt them with stones, so that they will die. ⁶ By the word of two witnesses or three witnesses shall **the dead man** be put to death; he shall not be put to death by the word of a single witness. ⁷ The hand of the witnesses shall be against him first to put him to death,

COURT^[8] — the man or the woman — and you shall pelt them with stones, so that they will die.
 6. By the word of two witnesses או על מימר תרין סהדין — or three witnesses^[9] יתקטל דחיב קטול — shall HE WHO IS LIABLE TO EXECUTION be put to death;^[10] לא יתקטל על מימר סהיד חד — he shall not be put to death by the word of a single witness.
 7. The hand of the witnesses shall be against him first to put him to death,

to Hashem [or, more literally, an abomination “of” Hashem] (as in v. 1 above), Onkelos renders it מרחק ה', *rejected before Hashem*, to avoid any connotation that the abomination is associated with Hashem, Heaven forbid (see *Nefesh HaGer* and *Beurei Onkelos* to 18:12 below).

then the execution is carried out in the city where he was judged. See also *Nesinah LaGer*.

8. Onkelos often renders שַׁעַר, *gate*, as קְרָנָא, *city* (see, e.g., 16:18, and v. 2 above), but sometimes as תַּרְעַב בֵּית דִּינָא, *the gate of the court* (see 25:7 below). *Rashi* here insists that the correct version in our verse is לְקִרְיֵיךָ, *to your cities*. This is based on the Gemara's exposition (*Kesubos* 45b) that just as שַׁעַרְיָךְ in verse 2 refers to the city where the idol worship took place, so too here it means that the idol worshiper is taken to the city where the act was committed — not to the court that rendered the verdict — and is executed there.

Torah Sheleimah (Vol. 24, pp. 146-147) and *Torah Temimah* (§14) point out that *Yerushalmi* (*Sanhedrin* 6:1) cites a dispute among Tannaim as to whether the execution takes place where the sin was committed, or where the judgment took place. Each version of Onkelos, then, is in agreement with one of these views. For additional resolutions, see *R' Chaim Paltiel, Pas'shegen, Marpei Lashon, HaKesav VeHaKabbalah, Maharil Diskin al HaTorah*, and *Shaarei Aharon*. See also *Kovetz Beis Aharon VeYisrael*, Vol. 93, p. 144.

Several resolutions are given for the version of לתרעב לך, *to the gate of your court* (which concurs with *Targum Yonasan* here). *Rashash* (*Kesubos* loc. cit.) explains that despite the Gemara's exposition of our verse, its plain meaning is that the idol worshiper is to be taken to court for judgment, which is clearly how the Gemara in *Sanhedrin* 16b understands it. *Rashash* further references *Tosafos, Kesubos* 44a (ר"ה אין), who teach that the word שַׁעַרְיָךְ here bears the meaning of *your courts* even with regard to the sinner's execution, as the Gemara there states that if the city where the sin was committed is inhabited mostly by idolaters,

9. Once we are told that two witnesses are sufficient, it is obvious that three are sufficient as well. The verse means to teach that the entire set of witnesses — whether it consists of two, three, or even scores of people — is considered to be a single unit. Consequently, if one of the witnesses is shown to be false, the testimony of the entire group is disqualified. Furthermore, the penalties stated in 19:10 cannot be imposed on any witness unless the entire group was found to be guilty (*Rashi; Ramban*).

10. The words יוּמָת הַמֵּת, *the dead man shall be put to death*, obviously cannot be taken literally. Onkelos clarifies that the intent is that the one who is liable to the death penalty shall be put to death (*Nefesh HaGer*). [The Torah calls him “dead” because that is his imminent fate (*Ibn Ezra* to 22:8 below).]

וַיֵּד כָּל־הָעָם בְּאַחֲרָנָה וּבְעֵרַת הָרַע מִקְרִבָּהּ: פ
 וַיֵּדָא דְכָל עַמָּא בְּבִתְרִיתָא וּתְפִלֵּי עֶבֶד < מִבִּינָהּ:
 דְּבִישׁ

ח כִּי יִפְלֵא מִמֶּךָ דְּבָר לְמִשְׁפֹּט בֵּין־דָּם | לְדָם בֵּין־דִּין לְדִין וּבֵין
 ח אַרְי יִתְבַּסֵּי מִנֶּךָ פִּתְגָמָא לְדִינָא בֵּין דָּם לְדָם בֵּין דִּין לְדִין וּבֵין
 נִגְעָ לְנִגְעָ דְּבָרֵי רִיבָת בְּשַׁעְרֵיהָ וְקִמְתָּ וְעָלִיתָ אֶל־הַמְּקוֹם
 מִכְתָּשׁ < לְמִכְתָּשׁ < פִּלּוּגָתָּ פִּתְגָמֵי פִּלּוּגָתָּ < בְּקִרְוֵיהָ וְתִקוּם וְתִסַּק לְאַתְרָא
 סְגִירוֹ סְגִירוֹ דִּינָא

*נ"א: יתפרש

רש"י

(ח) כִּי יִפְלֵא [מִמֶּךָ]. כָּל הַפְּלֵאָה לְשׁוֹן הַבְּדֻלָּה וּפְרִישָׁהּ, שֶׁהַדָּבָר נִבְדָּל וּמְכוּסָה מִמֶּךָ: בֵּין דָּם לְדָם. בֵּין דָּם טָמֵא לְדָם טָהוֹר (וכד' י"ט, ספרי קנ"ג): בֵּין דִּין לְדִין. בֵּין דִּין זָכָאי לְדִין חַיִּיב: וּבֵין נִגְעָ לְנִגְעָ. בֵּין נִגְעָ טָמֵא לְנִגְעָ טָהוֹר (וכד' סנהדרין פ"ז):

— CHUMASH TRANSLATION —

and the hand of the entire people afterward, and you shall eradicate the evil from your midst.

⁸ If a matter of judgment will be **set apart** from you, between blood and blood, between verdict and verdict, between affliction and affliction, matters of dispute in your **gates** — you shall rise and ascend to the place

— ONKELOS ELUCIDATED —

and the hand of the entire people afterward,¹¹ — and you shall eliminate the EVILDOER from your midst.

8. אַרְי יִתְבַּסֵּי מִנֶּךָ פִּתְגָמָא לְדִינָא — If a matter of judgment will be **CONCEALED** from you,¹² בֵּין דָּם לְדָם — whether it is discerning **between** a woman's pure **blood** and impure **blood**, בֵּין דִּין לְדִין — or **between** a **verdict** of innocence and a **verdict** of guilt, וּבֵין מִכְתָּשׁ סְגִירוֹ לְמִכְתָּשׁ סְגִירוֹ — or **between** an impure **TZARAAS affliction** and a pure **TZARAAS affliction**,¹³ פִּתְגָמֵי פִּלּוּגָתָּ דִּינָא בְּקִרְוֵיהָ — and these are **matters of dispute OVER THE LAW** between the sages **in your CITIES**¹⁴ — וְתִקוּם וְתִסַּק לְאַתְרָא — you shall rise and ascend to the place

11. One witness would push the sinner off a two-story high building, and if he was still alive, the second witness would drop a heavy stone on his chest. If he was still alive, others who were present would pelt him with stones until he died (*Sanhedrin* 45a).

12. The basic meaning of the Hebrew root פלא (as in the word יפלא) is *set apart*, which is reflected in the alternate Onkelos text of יתפרש, *will be set apart*. The version of יתבסי, *will be concealed* (which appears in *Rashi* to 30:11 below), clarifies that when a matter of judgment is “set apart,” it means that the matter is beyond you and hidden from you, as *Rashi* says here (see *Me’at Tzori*).

13. The Aramaic מכתש, “affliction,” is from the root כחש, to *pound* or *crush* (see similarly, Onkelos to *Shemos* 11:1). Onkelos consistently refers to *tzaraas* as סגירו — literally, *confinement* or *closure* — alluding to the obligation to confine the afflicted one in certain cases, as stated in *Vayikra* Ch. 13 (*Tirgem Avraham* to *Vayikra*

13:2). For additional allusions contained in the term סגירו, see *Vayikra* 13:2 note 5.

14. That is, “matters of dispute” explains “If a matter of judgment is concealed from you” of the beginning of the verse. The matter of judgment (regarding the status of a woman’s blood, etc.) is concealed because the sages of the town are in dispute over the law (*Rashi*, as explained by *Mizrachi*, second approach; *Gur Aryeh*). *Ramban* maintains that this is what Onkelos means when he says דיןא — *a dispute [among sages] over the law* (similarly to the familiar Talmudic term פליגתא).

Tosafos U’Miluim, however, points out that the term פליגתא is used elsewhere by Onkelos in reference to a *litigation* dispute rather than a halachic dispute; see *Bereishis* 14:7 with note 11 there. He further notes *Targum* to *Yechezkel* 44:24, which renders ריב פלגות as ריב (like Onkelos renders ריבוח in our verse), and the context there is judgment in court rather than a dispute among sages. For discussion, see *Lechem VeSimlah* and *Me’at Tzori*.

אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ: ט וּבֵאתָ אֶל-הַכֹּהֲנִים הַלְוִיִּם
 דִּי יִתְרָעִי יְיָ אֱלֹהֶךָ בָּהֶ: ט וְתִיתִי לְוַת כְּהֹנֵיִא לְוָאִי
 וְאֶל-הַשֹּׁפֵט אֲשֶׁר יִהְיֶה בַיָּמִים הָהֵם וְדַרְשָׁתָּ וְהִגִּידוּ לְךָ
 וְלֹת דִּינָא דִּי יְהִי בַיּוֹמֵיִא הָאֲנֹן וְתִתְבַּע וַיְחֹוֹן לְךָ
 אֵת דְּבַר הַמִּשְׁפָּט: ° וְעָשִׂיתָ עַל-פִּי הַדָּבָר אֲשֶׁר יִגִּידוּ לְךָ
 יֵת פִּתְגָמָא דְּדִינָא: י וְתַעֲבֹד עַל מִימַר פִּתְגָמָא דִּי יְחֹוֹן לְךָ
 מִן-הַמָּקוֹם הַהוּא אֲשֶׁר יִבְחַר יְהוָה וְשָׁמַרְתָּ לַעֲשׂוֹת כְּכֹל
 מִן אֲתָרָא הַהוּא דִּי יִתְרָעִי יְיָ וְתִטַּר לְמַעֲבָד כְּכֹל
 אֲשֶׁר יִוְרוּךְ: ❖ יֵא עַל-פִּי הַתּוֹרָה אֲשֶׁר יוֹרוּךְ וְעַל-הַמִּשְׁפָּט
 דִּי יִלְפָנָךְ: יֵא עַל מִימַר אוֹרִיתָא דִּי יִלְפָנָךְ וְעַל דִּינָא
 אֲשֶׁר-יֵאמְרוּ לְךָ תַעֲשֶׂה לָּא תִסּוּר מִן-הַדָּבָר אֲשֶׁר-יִגִּידוּ לְךָ
 דִּי יִמְרוּן לְךָ תַעֲבֹד לָא תִסְטִי מִן פִּתְגָמָא דִּי יְחֹוֹן לְךָ

° חצי הספר בפסוקים

רש"י

(ט) הַכֹּהֲנִים הַלְוִיִּם. הַכֹּהֲנִים שֶׁיֵּלְאוּ מִשִּׁבְט לוי (תרגום יונתן): שֹׁפֵטִים שֶׁהיוּ לְפָנָיו חָתָה לְרִידָ לְשֹׁמֵעַ לוֹ, חֵין לְךָ חֵלָא שׁוֹפֵט וְאֶל הַשֹּׁפֵט אֲשֶׁר יִהְיֶה בַיָּמִים הָהֵם. חֵפִילוּ חֵינוּ כְּשֶׁאֵר שְׂדֵימִיךָ (ספרי קנג; ראש השנה כה):

CHUMASH TRANSLATION

that Hashem, your God, will **choose**.⁹ You shall come to the Kohanim, the Leviim, and to the judge who will be in those days; you shall inquire, and they will tell you the word of judgment.¹⁰ You shall do according to the word that they will tell you, from that place that Hashem will **choose**, and you shall be careful to do according to everything that they will teach you.¹¹ According to the instruction that they will teach you and according to the judgment that they will say to you, shall you do; you shall not deviate from the word that they will tell you,

ONKELOS ELUCIDATED

that Hashem, your God, will **FAVOR**^[15] to rest His Shechinah there, i.e., the Beis HaMikdash.
9. — You shall come there to the place of the Kohanim, who are from the tribe of the Leviim,^[16] and to the judge who will be in those days;^[17] — you shall inquire, and they will tell you the word of judgment.
10. — You shall do according to the word that they will tell you, מן אֲתָרָא הַהוּא וְתִטַּר — from that place that Hashem will **FAVOR**, דִּי יִתְרָעִי יְיָ — and you shall be careful to do according to everything that they will teach you.
11. — According to the instruction that they will teach you — וְעַל דִּינָא דִּי יִמְרוּן לְךָ — and according to the judgment that they will say to you, shall you do; — you shall not deviate from the word that they will tell you,^[18]

15. See above, 4:37 note 60, for explanation of the term רעי, favor.

16. The verse mentions the Kohanim since it is preferable — though not required — that the Sanhedrin include them (*Sifrei*). The Torah emphasizes their tribal affiliation as Leviim, who proved their steadfast, fearless devotion to the Torah; that trait makes them

desirable members of the Sanhedrin (*R' S. R. Hirsch*; see 33:9-10 below).

17. Even if he is not equal to the judges of previous generations, you must obey him (*Rashi*).

18. *The instruction that they will teach you*, in the opening segment of the verse, refers to enactments and decrees innovated by the Sanhedrin; *the judgment*

יָמִין וּשְׂמֹאל: יב וְהָאִישׁ אֲשֶׁר-יַעֲשֶׂה בְדוֹן לְבַלְתִּי שָׁמַע
 יְמִינָא וּשְׂמֹאלָא: יב וּגְבָרָא דִּי יַעֲבַד בְּרִשְׁעָא בְּדִיל דְּלֵא לְקַבְּלָא
 אֶל-הַכֹּהֵן הָעֹמֵד לְשָׂרֵת שֵׁם אֶת־יְהוָה אֱלֹהֶיךָ אוֹ אֶל-הַשֹּׁפֵט
 מִן כְּהֵנָּה דְקָאם לְשִׁמְשָׂא תַּמּוֹן קָדָם יי אֱלֹהֶךָ אוֹ מִן דִּינָא
 וּמֵת הָאִישׁ הַהוּא וּבְעֵרְתָּ הָרַע מִיִּשְׂרָאֵל: יג וְכָל-הָעָם יִשְׁמָעוּ
 וַיִּתְקַטַּל גְּבָרָא הַהוּא וַתְּפִלֵי עַבְדֵּי מִיִּשְׂרָאֵל: יג וְכָל עַמָּא יִשְׁמָעוּן
 דְּבִישׁ

וַיִּרְאוּ וְלֹא יִזְדוֹן עוֹד: ❖ ס שְׁנֵי יָדַי כִּי-תָבֵא אֶל-הָאָרֶץ אֲשֶׁר
 יוֹדְחִלוֹן וְלֹא יִרְשִׁיעוּן עוֹד: יד אֲרֵי תַעוֹל לְאֶרֶץ דִּי

רש"י — (יא) יָמִין וּשְׂמֹאל. חָפְזוֹ חוֹמֵר לָךְ עַל יָמִין שֶׁהוּא שְׂמֹאל וְעַל שְׂמֹאל שֶׁהוּא יָמִין, וְכָל שֶׁכֵּן שְׂאוֹמֵר לָךְ עַל יָמִין וְעַל שְׂמֹאל (ספרי קדו): (יג) וְכָל הָעָם יִשְׁמָעוּ. מִכָּאן שֶׁמִּמְסִינִין לוֹ עַד הַרְגֵל וּמִמִּסִּין אוֹתוֹ צָרְגֵל (סנהדרין פט):

— CHUMASH TRANSLATION —

right or left. ¹² And the man who will act with **willfulness**, not **listening to the Kohen** who stands there to serve Hashem, your God, or to the judge, that man shall die, and you shall eliminate the evil from Israel. ¹³ The entire nation shall hear and fear, and they shall not act **willfully** any more.

¹⁴ When you enter the Land that Hashem, your God, gives you, and you take possession of it and settle in it,

— ONKELOS ELUCIDATED —

יָמִין וּשְׂמֹאלָא — right or left.^[19]
 12. וְהָאִישׁ אֲשֶׁר יַעֲבַד בְּרִשְׁעָא — And the man that will act with **WICKEDNESS**,^[20] בְּדִיל דְּלֵא לְקַבְּלָא מִן כְּהֵנָּה דְקָאם לְשִׁמְשָׂא תַּמּוֹן קָדָם יי אֱלֹהֶךָ — **not willing TO ACCEPT** the ruling **FROM** the judges of the Sanhedrin,^[21] whether it is the **Kohen who stands there to serve BEFORE Hashem, your God,** אוֹ מִן דִּינָא — or **FROM** whomever the judge may be,^[22] וַיִּתְקַטַּל גְּבָרָא הַהוּא — that man shall **BE PUT TO DEATH**^[23] וַתְּפִלֵי עַבְדֵּי מִיִּשְׂרָאֵל — and you shall eliminate the **EVILDOER** from Israel.
 13. וְכָל הָעָם יִשְׁמָעוּ וַיִּדְחִלוּן — The entire nation shall hear of his fate^[24] and will thus have **fear** and be deterred, וְלֹא יִרְשִׁיעוּן — and they shall not act **WICKEDLY** by defying the Sanhedrin any more.
 14. דִּי יי אֱלֹהֶךָ — When you enter the Land וַתְּפִלֵי עַבְדֵּי מִיִּשְׂרָאֵל — that Hashem, your God, gives you, וְכָל עַמָּא יִשְׁמָעוּן — and you take possession of it and settle in it,

that they will say to you refers to laws derived by way of exegesis; and the word that they will tell you refers to Oral Law handed down from earlier generations (Rambam, Hil. Mamrim 1:2).

19. You must obey the decision of the sages even if you are convinced they are wrong, even if they seem to be telling you that right is left and left is right — and certainly you must obey if it is clear to you that their decision is correct (Rashi; Ramban).

20. The Hebrew root ווד (as in the word בְּדוֹן here) is generally understood as an expression of *deliberate intent* (i.e., בְּשׂוּגָג as opposed to בְּמִוִיד, *unintentional*). However, Onkelos consistently renders it as רשע, *wickedness* (see Me'at Tzori).

21. When the Hebrew שמע, *hear*, is used in the sense of

heeding another's word, Onkelos renders it קבל, *accept* (see above, 1:43 note 69).

22. The verse is referring to the head of the Sanhedrin; the full court falls under his leadership (R' S. R. Hirsch).

23. The death penalty set forth here applies only to a מְרִירָא, "Rebellious Elder," i.e., an acknowledged, ordained sage who is qualified to sit on the Sanhedrin, but who defies their decision and rules that it is permitted to act contrary to it. Further criteria that must be met for him to be liable to the death penalty are codified by Rambam, Hil. Mamrim 3:4-4:3.

24. For this purpose, the execution of the Rebellious Elder is delayed until the next festival, when the nation gathers in Yerushalayim (Rashi).

יְהוָה אֱלֹהֶיךָ נָתַן לְךָ וַיִּרְשָׁתָהּ וַיִּשְׁבָּתָהּ בָּהּ וְאָמַרְתָּ אֲשִׁימָה
 יְיָ אֱלֹהֶיךָ יֵהב לְךָ וְתִירַתָּה וְתַתֵּב בָּהּ וְתִימַר אֲמִנִי
 עָלַי מֶלֶךְ כְּכָל־הַגּוֹיִם אֲשֶׁר סְבִיבֹתַי: טו שׁוֹם תַּשִּׁים עָלֶיךָ מֶלֶךְ
 עָלַי מִלְכָּא כְּכָל עַמְמִיָּא דִּי בְּסַחְרֵנִי: טו מִנְאָה תִמְנִי עֲלֶךָ מִלְכָּא
 אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ מִקָּרֵב אַחִיךָ תַשִּׁים עָלֶיךָ מֶלֶךְ
 דִּי יִתְרַעִי יְיָ אֱלֹהֶיךָ בָּהּ מִגּוֹ אַחִיךָ תִמְנִי עֲלֶךָ מִלְכָּא
 לֹא תִוָּכַל לָתֵת עָלֶיךָ אִישׁ נֹכְרִי אֲשֶׁר לֹא־אַחִיךָ הוּא: טו רַק לֹא־
 לִית לְךָ רִשׁוֹ לְמִנְאָה עֲלֶךָ גָּבֵר נֹכְרִי דִּי לֹא אַחֲוֶךָ הוּא: טו לְחֹדֵד לֹא
 יִרְבֶּה־לּוֹ סוּסִים וְלֹא־יִשְׁיֵב אֶת־הָעַם מִצְרִימָה לְמַעַן הַרְבּוֹת
 יִסְגִי לָהּ סוּסָן וְלֹא יִתֵּב יֵת עֲמָא לְמִצְרַיִם בְּדִיל לְאַסְגָּאָה לָהּ
 סוּס וַיְהוּהוּ אָמַר לְכֶם לֹא תִסְפּוּן לָשׁוּב בְּדֶרֶךְ הַזֶּה עוֹד:
 סוּסָן וַיִּי אָמַר לְכוּן לֹא תִוָּסְפוּן לְמַתֵּב בְּאַרְחַ הָדָא עוֹד:

רע"י

(טז) לֹא יִרְבֶּה לוֹ סוּסִים. חָלָף כְּדִי מִרְפָּצוֹ (ספרי קנח); צֹחִים מִשָּׁס, כְּמוֹ שֶׁנֶּחְמַר צְשִׁלְמָה וְתַעֲלָה וְתַלְחָ מִרְפָּצָה מִמְלָכִים
 סְנַהֲדִין כֹּהֵל) שְׁלֵא יִשְׁיֵב אֶת הָעַם מִצְרִימָה שְׁהַסּוּסִים צִשָּׁשׁ מֵאוֹת כֶּסֶף וְסוּס צִחְמָשִׁים וּמֵאָה (מלכיס"ח י' כט):

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

and you will say, "I will **set** a king over myself, like all the nations that are around me."¹⁵ You shall surely **set** over yourself a king whom Hashem, your God, will **choose**; from among your brethren shall you **set** a king over yourself; you are not **able** to **place** over yourself a foreign man, who is not your brother.¹⁶ Only he shall not have too many horses for himself, so that he will not return the people to Egypt in order to increase horses, for Hashem has said to you, "You shall no longer return on this road again."

and you will say, "I will **APPOINT** a king over myself — and you will say, אֲמִנִי עָלַי מִלְכָּא — like all the nations that are around me." — כְּכָל עַמְמִיָּא דִּי בְּסַחְרֵנִי
 15. You shall surely **APPOINT** over yourself a king — whom Hashem, your God, will **FAVOR**,^[25] — מִגּוֹ אַחִיךָ תִמְנִי עֲלֶךָ מִלְכָּא — from among your brethren shall you **APPOINT** a king over yourself;^[26] — לִית לְךָ רִשׁוֹ לְמִנְאָה עֲלֶךָ גָּבֵר נֹכְרִי — you are not **PERMITTED**^[27] to **APPOINT** over yourself a foreign (i.e., a non-Jewish) man, — דִּי לֹא אַחֲוֶךָ הוּא
 16. Only he shall not have too many horses for himself^[28] — לְחֹדֵד לֹא יִסְגִי לָהּ סוּסָן — so that he will not return the people to Egypt, from which horses are imported, — בְּדִיל לְאַסְגָּאָה לָהּ סוּסָן — in order to increase horses **FOR HIMSELF**,^[29] — וַיִּי אָמַר לְכוּן — for Hashem has said to you, — לֹא תִוָּסְפוּן לְמַתֵּב בְּאַרְחַ הָדָא עוֹד — "You shall no longer return on this road to Egypt again."^[30]

25. As He will convey to you through prophets (*Ibn Ezra*).
 26. That is, if Hashem does not provide you with guidance through the prophets, then you may appoint a king on your own, but you must ensure that he be from your brethren (*Ramban*).
 27. See above, 12:17 note 32; also, *Chizkuni* here.
 28. The king is allowed to have only enough horses for his chariot and cavalry (*Rashi*; see *Sanhedrin* 21b).

29. Simply, Onkelos adds לָהּ, for *himself*, for clarity; or to match the beginning of the verse, לֹא יִרְבֶּה לוֹ סוּסִים, (Pas'shegen). *Beurei Onkelos* suggests, however, that Onkelos means to emphasize that the prohibition is for the king to have *personal* horses that he does not need, but he is allowed to have as many horses as he needs for his chariot and cavalry (see *Sanhedrin* *ibid.*).
 30. This commandment was issued by Moshe, when he had told the people (*Shemos* 14:13), for as you have seen Egypt today, you shall not see them ever again

וְלֹא יִרְבֶּה-לוֹ נָשִׁים וְלֹא יִסּוּר לְבָבוֹ וְכֶסֶף וְזָהָב לֹא
 יִסְגִּי לֵה נָשִׁין וְלֹא יִטְעִי לְבָהּ וְכֶסֶף וְזָהָב לֹא
 יִרְבֶּה-לוֹ מְאֹד: יח וְהָיָה כְּשִׁבְתּוֹ עַל כִּסֵּא מַמְלַכְתּוֹ וְכָתַב לּוֹ
 יִסְגִּי לֵה לְחֻדָּא: יח וְיָהִי כַמִּתְבָּה עַל כְּרִסָּא מַלְכוּתָהּ וְיִכְתּוֹב לֵה
 אֶת־מִשְׁנֵה הַתּוֹרָה הַזֹּאת עַל־סֵפֶר מִלְפָּנַי הַכְּהֹנִים הַלְוִיִּם:
 ית פְּתֻשָּׁן אֹרֵיתָא הָדָא עַל סִפְרָא מִן קֳדָם כְּהֵנִיא לְוָאֵי:

רע"ו

קנט; סנהדרין כא: (יח) וְהָיָה כְּשִׁבְתּוֹ. אִם עָשָׂה כֵן, כְּדָחִי
 הוּא שֶׁפְּתֻשָּׁן מְלָכוּתוֹ (ספרי קס): אֶת מִשְׁנֵה הַתּוֹרָה. שְׂפִי
 ספרי פורות, אֶחָת שֶׁהִיא מוּנַחֶת צְדִית גְּנִזוֹ וְאֶחָת שֶׁנִּכְנַסְתָּ
 וְיִוָּלְאֵת עִמּוֹ (סנהדרין סו): וְאִינְקִלוֹס תְּרַגְס "פְּתֻשָּׁן", פִּתְרַר

(יז) וְלֹא יִרְבֶּה לוֹ נָשִׁים. אֶלֶּל שְׂמוּנָה טְעָרָה, שְׂמִלְנִינֵי שְׂהִי
 לוֹ לְדוֹד שֶׁשׁ לְשִׁים (שמואל-ב ג, ז"ה) וְנֶאֱמַר לוֹ "וְאִם מֵטַט וְחֶסֶף
 לְךָ כְּהֵנִיא וְכֵהִנָּה" (שס יב, ה; סנהדרין כא): וְכֶסֶף וְזָהָב לֹא
 יִרְבֶּה לוֹ מְאֹד. אֶלֶּל כְּדִי לִיפֹן לְאֶחָדִי (ג"ח: לְאֶחָדִי) (ספרי

CHUMASH TRANSLATION

¹⁷ And he shall not have too many wives for himself, so that his heart not go astray; and he shall not greatly increase silver and gold for himself. ¹⁸ It shall be as he sits on the throne of his kingdom, he shall write for himself **two copies** of this Torah on a scroll, from before the Kohanim, the Leviim.

ONKELOS ELUCIDATED

17. וְלֹא יִסּוּר לֵה נָשִׁין — And he shall not have too many wives for himself, וְלֹא יִטְעִי לְבָהּ — so that his heart will not go astray;^[31] וְכֶסֶף וְזָהָב לֹא יִסְגִּי לֵה לְחֻדָּא — and he shall not greatly increase silver and gold for himself.

18. וְיָהִי כַמִּתְבָּה עַל כְּרִסָּא מַלְכוּתָהּ — It shall be as he sits on the throne of his kingdom, וְיִכְתּוֹב לֵה ית פְּתֻשָּׁן אֹרֵיתָא הָדָא — that he shall write for himself **THE ACCOUNT OF this Torah on a scroll**,^[32] מִן קֳדָם כְּהֵנִיא לְוָאֵי — from before the Kohanim, the Leviim.^[33]

(Yerushalmi Succah 5:1, cited by Ramban).

31. Having too many wives may get him in the habit of indulging his desires (*Ibn Ezra*). Alternatively, his preoccupation with his many wives may take him away from Torah study (*Ralbag*).

32. Our translation of the word פְּתֻשָּׁן as “account” follows *Rashi* to *Esther* 3:14 (on the phrase הַכְּתָב הַבְּתָר). It also fits with *Rashi* here, which teaches that according to Onkelos, the Hebrew term מְשֻׁנָּה (which Onkelos translates as פְּתֻשָּׁן) is derived from שָׁנוֹן וְדַבּוּר, *learning and speaking*, i.e., the king’s scroll was a “speaking out,” an account, of the Torah.

Others interpret the word פְּתֻשָּׁן to mean *text* (*Aruch*) or *copy* (*Pesikta Zutresa* to *Esther* 3:14), meaning that the king’s scroll was to be an exact copy of the full text of the Torah. While *Rashi*’s understanding of Onkelos could be taken that way as well, *Rashi* elsewhere (*Esther* 8:13 and *Ezra* 5:6) indicates that פְּתֻשָּׁן means “elucidation” (see also *Ibn Ezra* to *Ezra* 4:11), which would imply that this account was some sort of elucidation of the Torah rather than the full Torah text. Some explain that this refers to the Book of *Devarim* [which is called מְשֻׁנָּה תּוֹרָה (*Yevamos* 4a)], which is an elucidation of sorts for the preceding four Books of the Torah (see *Haamek Davar*’s introduction to *Sefer Devarim*). The verse is conveying that the *focus* of the king’s Torah scroll was the Book of *Devarim*; the rest of the Torah had to be written only to avoid the prohibition of writing only a segment of the Torah (*Reshimos Shiurim*

to *Yevamos* loc. cit.; see further, *Emes LeYaakov* here).

Others suggest that according to Onkelos, the king’s scroll did not contain the Torah text at all, but rather a list of the 613 mitzvos [פְּתֻשָּׁן meaning “synopsis”] (see *Rashash* to *Sanhedrin* 21b; *R’ Y. F. Perla*, *Sefer HaMitzvos* of *R’ Saadyah Gaon*, Vol. 3, p. 430; see also *Radak* to *Yehoshua* 8:24). *Daas Zekeinim* (v. 20 below) similarly understands that the king’s scroll contained only the Ten Commandments, whose 613 letters are reminiscent of the 613 commandments of the Torah (see *Me’at Tzori*; cf. *HaKesav VeHaKabbalah*).

Rashi’s own approach to the verse (based on *Sanhedrin* ibid.) is that מְשֻׁנָּה הַתּוֹרָה הַזֹּאת means *two copies of this Torah*; the king was to write two copies of the full Torah, keeping one in his treasury, and keeping the other one with him at all times. [Accordingly, the word מְשֻׁנָּה means *doubling*, as in the לֶחֶם מְשֻׁנָּה, *double bread*, that is used for the Shabbos meals (*HaKesav VeHaKabbalah*).]

For a different approach to Onkelos, and discussion of the issue underlying the views of *Rashi* and Onkelos, see *Chiddushei HaGriz al HaTorah*, *Hosafos* to *Parashas Shoftim*.

33. The king was to copy his Torah scroll from the authoritative one that Moshe gave to the Kohanim and the Sanhedrin (*R’ S. R. Hirsch*; see *Yerushalmi Sanhedrin* 2:6). [If the king’s scroll consisted of a list of the mitzvos (see previous note), then the intent here is that the heads of the Sanhedrin were to tell the king what to include in the scroll (see *HaKesav VeHaKabbalah*).]

יט וְהִיְתָה עִמּוֹ וְקָרָא בּוֹ כְּלֵי־יָמָיו לְמַעַן יִלְמַד לְיִרְאֵהוּ
 יט וְתִהְיֶה עִמּוֹ וְיִהְיֶה קָרִי בָהּ כָּל יוֹמֵי חַיָּוְהִי בְדִיל דְּיִילֵף לְמַדְחַל
 אֶת־יְהוָה אֱלֹהָיו לְשֹׁמֵר אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת
 קָדָם יְיָ אֱלֹהָהּ לְמַטֵּר יָת כָּל פְּתֻגְמֵי אוֹרֵיתָא הָדָא
 וְאֶת־הַחֻקִּים הָאֵלֶּה לַעֲשׂוֹתָם: כ לְבַלְתִּי רוּם־לִבְבוֹ מֵאֲחֵיו
 וְיָת קִימְיָא הָאֵלִין לְמַעֲבְדְהוֹן: כ בְּדִיל דְּלֹא יָרִים לְבָהּ מֵאֲחוּהִי
 וּלְבַלְתִּי סוּר מִן־הַמְצֻנָה יָמִין וּשְׂמֹאל לְמַעַן יֵאָרִיךְ יָמָיו
 וּבְדִיל דְּלֹא יִסְטִי מִן תְּפֻקְדָתָא יִמְיָא וּשְׂמֹאלָא בְּדִיל דְּיִוֵּרֵךְ יוֹמָיו
 עַל־מַמְלַכְתּוֹ הוּא וּבְנָיו בְּקָרֵב יִשְׂרָאֵל: ס שלישי [יח] א לֹא־
 עַל מַלְכוּתָהּ הוּא וּבְנָוְהִי בְּגוֹ יִשְׂרָאֵל: יח א לֹא
 יְהִיָּה לְכַהֲנִים הַלְוִיִּם כָּל־שִׁבְט לְוֵי חֶלֶק וְנַחֲלָה עִם־יִשְׂרָאֵל
 יְהִי לְכַהֲנֵי לְוָאֵי כָּל שִׁבְטָא דְלְוֵי חֶלֶק וְאַחְסָנָא עִם יִשְׂרָאֵל

ר"ז

העולה עד שצא שמואל ואמר לו "נספלת לא שמרת וגו' ועתה ממלכתך לא תקום" (שם יג, יג"ד). ה' למדת שצדכיל מלוה קלה של נצח נעלם: הוא ובניו. מגיד שאם צנו הגון למלכות הוא קודם לכל אדם (ספרי קסג; הוריות יא:): (א-ב) כל שבט לוי. צין פממין צין צטלי מומין (ספרי קסג): חלק. צצזיה (סס): ונחלה. צארן (סס):

"משנה" לשון שנון ודבור: (יט) דברי התורה. כמשמעו: (כ) ולבלתי סור מן המצוה. חפילו מלוה קלה של נצח: למען יאריך ימים. מפלל הן חפה שומט לאו. וכן מלינו צשחול שאמר לו שמואל (שמואל א' י ח) "שצעת ימים תוחל עד צואי חליך להעלות עלות", וכתוב "ויחל שצעת ימים" (שם יג ח), ולא שמר הצטחתו לשומר כל היום, ולא הספיק להעלות

CHUMASH TRANSLATION

19 It shall be with him, and he shall **read** from it all the days of his life, so that he will learn to fear Hashem, his God, to observe all the words of this Torah and these **decrees**, to perform them, 20 so that his heart does not become haughty over his brothers and so that he will not deviate from the commandment right or left, so that he will prolong years over his kingdom, he and his sons amid Israel.

18.

1 There shall not be for the Kohanim, the Leviim — the entire tribe of Levi — a portion and a heritage with Israel;

ONKELOS ELUCIDATED

19. ויהי קרי בה כל יומי חייה — וְתִהְיֶה עִמּוֹ — It shall be with him, — and he shall **BE READING** from it³⁴ all the days of his life, — בְּדִיל דְּיִילֵף לְמַדְחַל קָדָם יְיָ אֱלֹהָהּ — so that he will learn to have **fear** BEFORE Hashem, his God, — הָדָא — to observe all the words of this Torah, — וְיָת קִימְיָא הָאֵלִין — and these **STATUTES**, — לְמַעֲבְדְהוֹן — to perform them,

20. — בְּדִיל דְּלֹא יָרִים לְבָהּ מֵאֲחוּהִי — so that his heart does not become haughty over his brothers — וְיָת קִימְיָא הָאֵלִין — and so that he will not deviate from the commandment right or left,³⁵ — בְּדִיל דְּיִוֵּרֵךְ יוֹמָיו עַל מַלְכוּתָהּ — so that he will prolong the years of his reign over his kingdom — הוּא וּבְנָוְהִי בְּגוֹ יִשְׂרָאֵל — he and his sons amid Israel.

18.

1. לֹא יְהִי לְכַהֲנֵי לְוָאֵי — לֹא — There shall not be for the Kohanim, who are from the tribe of the Leviim — כָּל־שִׁבְטָא דְלְוֵי — or for the entire tribe of Levi — חֶלֶק וְאַחְסָנָא עִם יִשְׂרָאֵל — a portion in the spoils of war, and a heritage in the Land, with Israel;

34. Onkelos uses the continuous וְיִהְיֶה קָרִי, shall be reading, to indicate that the king was to read from it on a constant basis (see *Beurei Onkelos* to 16:20, and see *Yerushalmi* *ibid.*).

35. Aside from following the commandments of the Torah, the king is particularly enjoined not to deviate even from a relatively minor instruction of a prophet (*Rashi*).

אֲשֵׁי יְהוָה וְנִחְלָתוֹ יֹאכְלוּן: ב וְנִחְלָה לֹא־יִהְיֶה־לוֹ בְּקָרֵב
 קָרְבָּנָא דִּי וְאַחְסָנָה יִיכְלוּן: ב וְאַחְסָנָא לֹא יִהְיֶה לֵהּ בְּגוֹ
 אֶחָיו יְהוּה הוּא נִחְלָתוֹ בְּאִשֶׁר דְּבַר־לוֹ: ס ג וְזֶה
 אֶחָוְהִי מִתְּנֵן דִּיהַב אֲנֹן אַחְסָנָה בְּמֵא דִי מְלִיל לֵה: ג וְדִין
 לֵה יי
 יִהְיֶה מִשְׁפֵּט הַכֹּהֲנִים מֵאֵת הָעָם זְבָחֵי הַזֶּבַח אִם־
 יְהִי דְחוּי לְכַהֲנָא מִן עֲמָא מִן נְכִסֵי נְכִסְתָּא אִם

*ג'א: דין

רש"י

אשׁי ה' קדשׁ המקדשׁ ונ"א: קדשׁ הקדשׁים (ס): ונחלתו. אלו קדשׁי הגזול, פרומות ומעשרות (ס). חבל נחלה גמורה לא יהיה לו בקרב אחיו. ובספרי (ס) דרשו: ונחלה לא יהיה לו, זו נחלת שאר. בקרב אחיו, זו נחלת המשׁה. ואינו יודע מה הוא. ונראה לי שארץ פנטן שמעבר הירדן וחילך נקראת ארץ המשׁה עממים, ושל סיחון ועוג שני עממים, חמורי וכנעני, ונחלת שאר לרבות "קני וקנזי וקדמוני" (בראשית טו, יט) וכן דורש צפרשת מפנות שאמרנו לאהרן "על פן לא היה ללוי וגו'" (ט) להזכיר על קני וקנזי וקדמוני (ספרי קרח

— CHUMASH TRANSLATION —

the **fire offerings** of Hashem and His heritage shall they eat. ² But he shall not have a heritage among his brethren; **Hashem is his heritage**, as He spoke of him.

³ This shall be the due of the Kohanim from the people, from those who perform a slaughter, whether

— ONKELOS ELUCIDATED —

— the designated portions of the **OFFERINGS of Hashem**,^[1] and of the produce of the Land of His heritage,^[2] shall they eat.

2. But [Levi] shall not have a heritage in the land among his brethren; — **THE GIFTS THAT Hashem PRESENTED TO HIM**, — **THEY ARE his heritage**,^[3] as He spoke TO him.^[4]

3. This shall be THAT WHICH IS FITTING FOR the Kohanim^[5] as a gift from the people, — from those who perform a slaughter,^[6] אם

1. The Hebrew term אשׁי, *fire offerings* (and the singular form אשׁה, *fire offering*), is related to אשׁ, *fire* (see *Rashi* and *Ibn Ezra* to *Vayikra* 1:9). Onkelos consistently renders it קָרָבן, *offering*, since he understands that it refers to the entire offering, and not only the parts that are burnt on the *Mizbe'ach*. This is especially apt in our verse, which says that the Kohanim eat the אשׁי ה', *fire offerings of Hashem*, and clearly refers to parts of the offering that are not burned on the *Mizbe'ach* (see *Torah Sheleimah* to *Vayikra* 4:35), such as the breast and hind leg of *shelamim* offerings (see *Bamidbar* 18:19), and the meat of *chata*s and *asham* offerings (ibid. v. 9).

See further, *HaKesav VeHaKabbalah* to *Bamidbar* 15:10, who maintains that according to Onkelos, the term אשׁה alludes to the fiery love for Hashem that is generated by bringing an offering to Him.

2. This includes the *terumos* that are given to the Kohanim (ibid. v. 12), and the *maaser rishon* — the ten percent of the crop, which is given to a Levi after

terumah is separated for the Kohen [ibid. v. 21] (*Rashi*).

3. For discussion of Onkelos' rendition here, see above, 10:9 note 13.

4. [See above, 1:11 note 24.] Hashem had said to Aharon (*Bamidbar* 18:20): בארצם לא תנהל וחלק לא יהיה לך בתוכם: *In their Land you shall not receive a heritage, and a share shall you not have among them; I am your share and your heritage among the Children of Israel* (*Rashi*).

5. Depending on the context, Onkelos has various translations of the word משפט (the others are דִּינָא, *judgment*, and הלכתא, literally, *procedure*). The sense of דְחוּי, that *which is fitting*, is that these gifts are fitting for the Kohanim due to their stature (*Beurei Onkelos* to *Bereishis* 40:13). See further, note 10. [The alternate text, דִּין, means *the due of*, similar to the *Chumash* translation.]

6. The gifts that the verse goes on to enumerate are taken only from slaughtered animals that are not

הוא ובניו כָּל־הַיָּמִים: ס רביעי ו וְכִי־יָבֵא הַלְוִי מֵאֶחָד
הוא ובְּנוֹהֵי כָּל יוֹמָיו: ו וְאָרְי יִתִּי לְנֹאֶה מִחֲדָא
שְׁעָרֶיךָ מִכָּל־יִשְׂרָאֵל אֲשֶׁר־הוּא גָר שָׁם וּבָא בְּכָל־אֹנֹת
מִקְרוֹיךָ מִכָּל יִשְׂרָאֵל דִּי הוּא דָּאָר תִּמְן וְיִתִּי בְּכָל רְעוֹת
נַפְשׁוֹ אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה: ז וְשָׂרַת בְּשֵׁם יְהוָה
נִפְשָׁה לְאַתְרָא דִּי יִתְרַעֵי יְיָ: ו וְיִשְׁמַשׁ בְּשֵׁמָא דִּי
אֱלֹהֵיוּ כְּכָל־אֶחָיו הַלְוִיִּם הָעֹמְדִים שָׁם לְפָנָי יְהוָה:
אֱלֹהֵהּ כְּכָל אֶחָוְהִי לְוָאֵי דְמִשְׁמִשִּׁין תִּמְן קָדָם יְיָ:

רע"ו

(ו) וכי יבא הלוי. יכול צָבֵן לוי וְדָחֵי הַקְּתוּב מִדְּצַר, תְּלַמּוּד לומר "וְשָׂרַת" (פסוק ז), יֵלְאֻ לויִם שְׁאִין רְאוּיָן לְשִׁירוֹת (ספרי קסח): וּבָא בְּכָל אֹנֹת נַפְשׁוֹ וּגוֹ' (ז) וְשָׂרַת. לִימַד עַל הַפֶּתַח שָׂרַת וּמִקְרִיב קַרְבָּנוֹת גְּדֻתוֹ אוֹ חוֹצְתוֹ, וְאִפְּלֵי צִמְשָׁמֵר הַשָּׂמֶר שְׁלֵהֵם (ספרי טס; סוכה נה):

— CHUMASH TRANSLATION —

he and his sons, all the days.

⁶ When the Levi will come from one of your *gates*, from all of Israel, where he dwells, and he comes with any desire of his soul to the place that Hashem will **choose**, ⁷ then he may serve in the Name of Hashem, his God, like all of his brethren, the Leviim, who **stand** there before Hashem.

— ONKELOS ELUCIDATED —

he and his sons, — he and his sons, — all the days.^[12] — כָּל יוֹמָיו

6. מִחֲדָא מִקְרוֹיךָ — When the Levi will come^[13] — וְאָרְי יִתִּי לְנֹאֶה — from one of your CITIES מִכָּל יִשְׂרָאֵל — from all of Israel, — וְיִתִּי בְּכָל רְעוֹת נַפְשָׁה — and he comes with any desire of his soul, i.e., whenever he pleases, — דִּי הוּא דָּאָר תִּמְן — where he dwells, — וְיִתִּי בְּכָל רְעוֹת נַפְשָׁה — and he comes with any desire of his soul, i.e., whenever he pleases, — לְאַתְרָא דִּי יִתְרַעֵי יְיָ — to the place that Hashem will FAVOR, i.e., the Beis HaMikdash,

7. וְיִשְׁמַשׁ בְּשֵׁמָא דִּי אֱלֹהֵהּ — then even though it is not his assigned week, he may serve in the Name of Hashem, his God;^[14] כְּכָל אֱלֹהֵיוּ — and he also shares in performing the offering service of the festivals, like all of his brethren, the Leviim,^[15] דְּמִשְׁמִשִּׁין — who SERVE there before Hashem.^[16] תִּמְן קָדָם יְיָ

Sages set the minimum gift at one-sixtieth of the wool (Rashi).

12. You must therefore provide him with food, and with wool for clothing, so that he can remain focused on his task (Sforno).

13. Although this passage speaks of “the Levi” and “the Leviim” (see v. 7), it is clearly referring to the Kohanim, since it speaks of service in the Beis HaMikdash (v. 7) and of eating sacrificial portions (v. 8), which is done only by Kohanim (Rashi; Nesinah LaGer; cf. Or HaTargum). [See R’ S. R. Hirsch as to why the Torah here calls them “Leviim”; see also Haamek Davar.]

14. Moshe ordered the Kohanim to be divided into eight “watches” (מִשְׁמֵרוֹת), or groups, who would take turns performing the Mishkan service, and David and Shmuel later increased the number of watches to twenty-four. Each watch would serve in the Beis HaMikdash for a week, from one Shabbos to the next, so that each of them was “on duty” for two (or sometimes three)

weeks of the year (see Rambam, Hil. Klei HaMikdash 4:3). The Torah here teaches that while the regular service was the prerogative of the assigned watch, a Kohen could come whenever he wanted — “with any desire of his soul” — and perform the service of his own personal offerings, whether they were voluntary or obligatory offerings (Rashi).

15. All the Kohanim who were present in the Beis HaMikdash during the Pilgrimage Festivals (רְגֵלִים) would participate in the *avodah* of the communal offerings that are brought on account of the festival, such as the *mussaf* offerings (Rashi; see Gur Aryeh).

16. The expression of *standing before* someone (in this case, standing before Hashem) means to attend to him and serve him (*Me’at Tzori*, from *Iyun Tefillah* in *Siddur Otzar HaTefillos* to the blessing of יָצַר). [In the blessing of יָצַר, too, the meaning of לְעִמּוּד לְפָנֶיךָ (literally, to stand before You) is “to serve You.”] See similarly, Onkelos to Bereishis 18:22.

ח חלק בחלק יאכלו לְבַד מִמִּכְרֵיו עַל-הָאָבוֹת: ט כִּי אֵתָהּ
 ח חֶלֶק בְּחֶלֶק יִיכָלוּ בַר מִמִּשְׂרֵתָא *מִמִּשְׂרֵתָא דְבִן אֲתִקִּינוּ < אָרִי אֵתָהּ
 דִּיתָה שְׁבֵתָא < אָבֵהָתָא:

בֹּא אֶל-הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לֹא-תִלְמַד לַעֲשׂוֹת
 עֲלִל לְאֲרָעָא דִּי יִי אֱלֹהֶךָ יְהִי לָךְ לֹא תִילֵף לְמַעֲבַד
 כְּתוֹעֵבַת הַגּוֹיִם הֵהֱם: י לֹא-יִמְצָא בְּךָ מַעֲבִיר בְּנוֹ-וּבִתּוֹ בְּאֵשׁ
 כְּתוֹעֵבַת עַמִּמֵּיָא הָאֲנוּן: י לֹא יִשְׁתַּכַּח בְּךָ מַעֲבִיר בְּרָהּ וּבְרִיתָהּ בְּנוֹרָא

*ב"א: דִּיִּיתִי בְּשֵׁבֵתָא

רש"י

ואני אפול שפתי (ספרי קסט; סוכה נו): (ט) לא תלמד לעשות. חבל חפה למד להצין ולהורות (ספרי קט). כלומר, להצין מטעיהם כמה הם מקולקליו, ולהורות לצניח לא טעיה כד וכו', שזה הוא חוק הגוים: (י) מעביר בנו ובתו באש. היא עבודת המולך, עושה מדורות אש מכאן ומכאן ומטעירו צין

(ח) חלק בחלק יאכלו. מלמד שחולקין בעורות ובעשר שטירי תפלות. יכול חף בעצרים הצאים שלא מחמת הרגל, כגון קמיודים ומוספי שבת ונדחים ונדבות, תלמוד לומר לְבַד מִמִּכְרֵיו עַל הָאָבוֹת, חוץ ממה שמכרו האבות, צימי דוד ושמואל שנקבעו השמירות ומכרו זה לזה, טול חפה שפך

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

⁸ *Equal portions shall they eat, except for what was transacted by the forefathers.*

⁹ *When you come to the Land that Hashem, your God, gives you, you shall not learn to act like the abominations of those nations.* ¹⁰ *There shall not be found among you one who has his son or daughter pass through the fire,*

8. חלק בחלק יאכלו — Equal portions shall all [the Kohanim] eat of the festival offerings,^[17] בַר מִמִּשְׂרֵתָא דִּיתָה שְׁבֵתָא — except for THE WATCH OF THAT WEEK, which also receives all the offerings that are not associated with the festival,^[18] דְבִן אֲתִקִּינוּ — FOR SO DID the forefathers ENACT.^[19]

9. דִּי יִי אֱלֹהֶךָ — When you ENTER the Land אָרִי אֵתָהּ — that Hashem, your God, gives you, לֹא תִילֵף — you shall not learn to act לְמַעֲבַד — like the abominations of those nations.

10. לֹא יִשְׁתַּכַּח בְּךָ — There shall not be found among you מַעֲבִיר בְּרָהּ וּבְרִיתָהּ בְּנוֹרָא — one who has his son or daughter pass through the fire in worship of Molech,^[20]

17. All the Kohanim officiating on the festivals, even those who were not part of the scheduled watch, would take an equal share of the meat and hides of the offerings associated with the festival (*Rashi*).

18. The scheduled watch that was on duty during the festival had exclusive rights to perform the *tamid* offering service, the Shabbos *mussaf* offering service, and all the personal offerings; in sum, all the offerings that would have been brought in an ordinary week (*Bechor Shor*; in explanation of Onkelos; *Rashi*).

Many editions have בַר מִמִּשְׂרֵתָא דִּיִּיתִי בְּשֵׁבֵתָא, *except for the watch that comes on Shabbos*, meaning, the watch that comes on Shabbos to serve for that week (the watches served from Shabbos to Shabbos; see *Rambam, Hil. Klei HaMikdash* 4:3). This version is cited by *Rambam* in *Sefer HaMitzvos, Asei* §36, and *Sefer HaChinuch, Mitzvah* 509.

19. As indicated in note 14, the original division of the Kohanim into watches was enacted by Moshe (see *Ritva, Taanis* 26a; *Nesinah LaGer*), and possibly also Elazar and Isamar (see *Targum Yonasan; Nefesh HaGer*),

whom the verse here calls “the forefathers.” Already from their time, each watch received exclusive rights to the ordinary offerings brought while it was on duty.

The Hebrew phrase means, *except for what was transacted by the forefathers*, means that the arrangement that each watch would receive its offerings was in the nature of a financial transaction, as if the families (i.e., the “forefathers” of the families) had said to one another, “You have all the offerings during your week and we will have all the offerings during our week.” The verse is saying, then, that even on the festivals the scheduled watch retains their right to those offerings (*Rashi*).

Beurei Onkelos suggests that according to Onkelos, the Hebrew phrase means, *except for what was handed over to them*” by [tradition from] the forefathers; the word מִמִּכְרֵיו is associated with מִכְרָם (32:30 below), which Onkelos renders: *for their Powerful One has delivered them*.

20. Molech was a pagan deity that was worshiped by having one’s child pass between two bonfires (*Rashi*).

According to *Rashi (Vayikra 18:21)*, the parents would hand their child to the priests, who would pass

קָסָם קָסָמִים מְעוֹנֵן וּמְנַחֵשׁ וּמְכַשֵּׁף: יא וְחֹבֵר חֶבֶר וְשֹׂאֵל אוֹב
 קָסָם קָסָמִין מְעוֹנֵן וּמְנַחֵשׁ וְחֹרֵשׁ: יב וְרִטִּין רִטֵּן וְשֹׂאֵל בְּדִין
 וַיִּדְעֵנִי וְדַרְשׁ אֶל-הַמֵּתִים: יג כִּי-תוֹעֵבֶת יִהְיֶה כָּל-עֲשֵׂה אֵלֶּה
 וְזָכוּרוּ וְתָבַע מִן מִתְיָא: יד אַרְי מְרַחֵק קָדָם יִי כָּל עֶבֶד אֱלֹהִין

ר"ט

חיות למקום אחד (שם קטז): ושאל אוב. זה מכשפות ששמו פיתוס, ומדבר משחיו, ומעלה את המת צבית השחי שלו (שם): וידעני. מכנים עלם חיה ששמה ידוע לתוך פיו, ומדבר העלם על ידי מכשפות (שם; סנהדרין סה): ודרש אל המתים. כגון המעלה בזכרותו והשאל צנגולות (ספרי שם): (יב) כל עשה אלה. "עושה כל אלה" לא נאמר אלא "כל עשה אלה", הפילו אחת מהן (ספרי קעג; מכות כד.).

שפיתוס (ספרי קטא; סנהדרין סד): קסם קסמים. חיזהו קוסס? האוחז את מקלו ואומר: אם חלף אם לא חלף, וכן הוא אומר "עמי צעלו ישאל ומקלו יגיד לו" (הושע ד, יב; ספרי שם): מעונן. רצי עקיבא אומר: חלו נותני עונות, שאומרים: עונה פלונית יפה להתחיל, וחכמים אומרים: חלו אוחזי העינים (ספרי שם): מנחש. פשו נפלה מפיו, לצי הפסיקו צדך, מקלו נפל מידו (שם): (יא) וחבר חבר. שמלרף נחשים או עקרבים או שחר

CHUMASH TRANSLATION

one who practices divinations,
 one who believes in [lucky] times,
 one who follows omens, a sorcerer;¹¹ or **an animal charmer**, one
 who inquires of **Ov** or **Yid'oni**,
 or one who inquires of the dead.¹²
 For anyone who does these is
an abomination to Hashem,

ONKELOS ELUCIDATED

מְעוֹנֵן — one who practices divinations,^[21]
 וְחֹבֵר חֶבֶר — one who believes in lucky times,^[22]
 וְשֹׂאֵל אוֹב — one who follows
 omens,^[23] וְחֹרֵשׁ — a sorcerer,^[24]
 וַיִּדְעֵנִי וְדַרְשׁ אֶל-הַמֵּתִים — or ONE WHO MURMURS INCANTATIONS,^[25]
 וְשֹׂאֵל בְּדִין וְזָכוּרוּ — one who inquires of **BIDIN** or **ZECHU-**
RU,^[26] וְתָבַע מִן מִתְיָא — or one who inquires of the dead.^[27]
 וְזָכוּרוּ וְתָבַע מִן מִתְיָא — For anyone who does
 any of these things is **REPULSIVE BEFORE Hashem**

the child between the fires. *Rambam (Hil. Avodah Zarah 6:3)* maintains that the parents would present their child to the priests, receive him back from the priest, and then themselves pass him through the flames. *Ramban (Vayikra loc. cit.)* agrees, but adds that the child was actually burned to death and consumed by the flames. For discussion of Onkelos' view on this point, see *Marpei Lashon*.

21. This refers to someone who holds his staff and says: "Shall I go or shall I not go?" (*Rashi*). He measures his staff with a finger or hand, once saying "I will go," and then saying "I will not go," and if he reached the top of the stick when saying, "I will not go," then he would not go (*Chizkuni*). [For alternative descriptions of this form of divination, see *Smag (Lo Saaseh §52)*; *Rambam, Hil. Avodah Zarah 11:6*.]

22. This rendition of מְעוֹנֵן (and the Aramaic מְעוֹנֵן) follows the approach of Rabbi Akiva: it is a person who says that a certain time (עוֹנָה) is auspicious for embarking on an endeavor (see also *Rashi to Vayikra 19:26*). The Sages maintain that a מְעוֹנֵן is an illusionist, who deceives the eyes [עַיִנִּים] (*Rashi* here, citing *Sifrei*).

23. This refers to one who interprets events as omens for the future, such as bread falling out of his mouth, a deer crossing his path, or his staff dropping from his hand [as omens that harm will befall him or that he should avoid a certain endeavor] (*Rashi*).

24. The Aramaic חֹרֵשׁ reflects that the actions of sorcerers are done in silence, like חֹרְשִׁים, *deaf-mutes (Nesinah LaGer to Bereishis 41:8)*.

25. Onkelos' rendition of חֹבֵר חֶבֶר most closely aligns with the position of *Rambam (Hil. Avodah Zarah 11:10)*, that this refers to a person who utters meaningless sounds, syllables, and words as incantations, and says that they have a beneficial (or detrimental) effect. For example, a certain incantation neutralizes a snake or scorpion, and another protects a person from harm. [*Kiryas Sefer (loc. cit.)* is unsure whether the root חֶבֶר is thus associated with *connecting* (מְחַבֵּר) unrelated syllables and words to one another, or *pinning* a living thing in place so that it can do no harm.]

Onkelos is also compatible with *Rashi*, who explains (based on *Sanhedrin 65a* and *Sifrei*) that חֹבֵר חֶבֶר is one who *joins a group together*, i.e., one gathers snakes, scorpions, or other wild animals to one place; this is accomplished by way of uttering an incantation (see *Rashi to Sanhedrin ad loc.* ד"ה והתורה; *Shulchan Aruch, Yoreh Deah 179:5*).

26. The verse here refers to two specific types of sorcery: אוֹב is the practice of raising up souls of the dead and having them speak through one's armpit, and וַיִּדְעֵנִי is the practice of inserting the bone of an animal called *yadua* into one's mouth and causing it to speak (*Rashi*). The terms בְּדִין and זָכוּרוּ are the Aramaic names for these two types of sorcery (*Tosafos, Sanhedrin 65b* ד"ה גמרא בעל, see further, *Maharsha loc. cit.*, *Ibn Janach (ערך בד)* suggests that בְּדִין is related to the root בָּדָא, *fabricate*, for these sorcerers are known to fabricate and distort matters. See also *Pas'shegen to Vayikra 20:27* regarding the term זָכוּרוּ).

27. This refers to a necromancer, i.e., one who attempts

יְקִים לָךְ יְהוָה אֱלֹהֶיךָ אֵלָיו תִּשְׁמָעוּן: כָּכֵל אֲשֶׁר-שָׁאַלְתָּ
 יְקִים לָךְ יְיָ אֱלֹהֶךָ מִנֶּה תִקְבְּלוּן: כָּכֵל דִּי שָׁאַלְתָּ
 מֵעַם יְהוָה אֱלֹהֶיךָ בְּחֵרֵב בְּיֹום הַקֶּהֱל לֵאמֹר לֹא אֹסֶף לִשְׁמָע
 מִקֶּדֶם יְיָ אֱלֹהֶךָ בְּחֵרֵב בְּיֹומָא דְקֶהֱלָא לְמִימְרָ לֹא אֹסֶף לְמִשְׁמַע
 אֶת-קוֹל יְהוָה אֱלֹהֵי וְאֶת-הָאֵשׁ הַגְּדֹלָה הַזֹּאת לֹא-
 יֵת קָל מִימְרָא דִי אֱלֹהֵי וְיֵת אֶשְׁתָּא רַבְתָּא הָדָא לֹא
 אֶרְאֶה עוֹד וְלֹא אָמוֹת: יִי וַיֹּאמֶר יְהוָה אֵלָי הֵיטִיבוּ אֲשֶׁר דִּבְרוּ:
 אֶחָזִי עוֹד וְלֹא אָמוֹת: יִי וַאֲמַר יְיָ לִי אֶתְקִינוּ דִּי מְלִילוּ:

— CHUMASH TRANSLATION —

will Hashem, your God, establish for you — to him shall you listen.¹⁶ In accordance with all that you asked of Hashem, your God, in Chorev on the day of the congregation, saying, “I can no longer hear the voice of Hashem, my God, and this great fire let me no longer see, so that I shall not die.”

¹⁷ Then Hashem said to me: They did well in what they have spoken.

— ONKELOS ELUCIDATED —

יְקִים לָךְ יְיָ אֱלֹהֶךָ — will Hashem, your God, establish for you to take my place; מִנֶּה תִקְבְּלוּן — FROM HIM SHALL YOU ACCEPT instruction.^[33]

16. כָּכֵל דִּי שָׁאַלְתָּ — This is in accordance with all that you asked מִקֶּדֶם יְיָ אֱלֹהֶךָ בְּחֵרֵב — FROM BEFORE Hashem, your God, in Chorev בְּיֹומָא דְקֶהֱלָא לְמִימְרָ — on the day of the congregation at Sinai to accept the Torah, saying, לֹא אֹסֶף לִשְׁמָע — “Let me no longer hear the SOUND OF THE WORD of Hashem, my God, וְיֵת קָל מִימְרָא דִי אֱלֹהֵי — “Let me no longer hear the SOUND OF THE WORD of Hashem, my God, וְיֵת אֶשְׁתָּא רַבְתָּא הָדָא לֹא אֶחָזִי — and this great fire let me no longer see וְלֹא אָמוֹת — so that I shall not die.”^[34]

17. יִי וַאֲמַר יְיָ לִי — Then Hashem said to me: אֶתְקִינוּ דִּי מְלִילוּ — They WERE CORRECT in what they have spoken.

would occur only in Eretz Yisrael [once the Jewish people would enter it] (*Ramban*).

33. According to *Rashi* (as explained by *Mizrachi*), our verse is a continuation of v. 14, drawing a contrast between the idolatrous Canaanites, who listen to their sorcerers and diviners, and the Jewish people, who are to listen to their prophets. The segment thus reads: *The nations ... listen to ... diviners ... but as for you, not so has Hashem, your God, given you. [Rather,] a prophet ... will Hashem ... establish for you — to him shall you listen.* Although Onkelos rendered the previous verse as saying that the idolaters hear from their diviners, and our verse as saying that we are to accept the word of the prophet, he might still agree that the Torah is contrasting listening to the guidance of the diviners versus listening to that of a prophet. Onkelos earlier used the term *hear*, rather than *accept*, for the reasons given in note 34: either the diviners issue no clear guidance, or the pagans consult many of them. The words of the prophet, on the other hand, can (and should) be accepted, since he does issue clear guidance, and only a single prophet is generally consulted on a particular issue.

Lechem VeSimlah, however, maintains that Onkelos indeed has a different understanding of the passage.

Verses 13-14 are a separate unit that relates to *learning the future* rather than heeding instructions (see also *Ramban* there). Verse 13 commands us to be wholehearted in our fear of Hashem, meaning that we are not to be concerned with discovering the future. Verse 14 adds that the pagans consult with diviners to learn the future, but you should have no need for that. Verse 15 then begins a separate discussion regarding the Jewish prophet, who was generally *not* consulted about the future (at least by individuals). The verse is issuing a separate commandment to heed his *instruction* (as codified by *Rambam*, *Sefer HaMitzvos*, *Asei* §172; *Hil. Yesodei HaTorah* 9:2-3; see further, *Rashi* to v. 22).

34. See 5:20-23 above. Moshe here summarizes the basic gist of their statement, but the part that is most relevant to our subject — accepting the word of a prophet — is where they said (5:24): *You (Moshe) should approach and hear all that Hashem, our God, will say, and you should speak to us all that Hashem, our God, will speak to you — then we shall hear and we shall do.* Just as they had committed to trust Moshe and heed Hashem’s word as he transmitted it to them, so must they trust and accept the word of future prophets (*Ramban*).

יח נְבִיא אֲקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם כַּמּוֹדָה וְנָתַתִּי דְבָרִי בְּפִיו
 יח נְבִיא אֲקִים לָהֶן מִגּוֹ אֲחֵיהֶן כְּוַתָּךְ וְאֲתֵן פְּתֻגְמִי בְּפִמָּה
 נְבוֹאָתִי

וְדַבֵּר אֲלֵיהֶם אֵת כָּל-אֲשֶׁר אֶצְוֶנּוּ: יט וְהָיָה הָאִישׁ אֲשֶׁר
 וַיִּמְלַל עִמָּהוֹן יֵת כָּל דֵּי אֶפְקֻדָּה: יט וַיְהִי גִבְרָא דִּי

לֹא-יִשְׁמַע אֶל-דְּבָרֵי אֲשֶׁר יְדַבֵּר בְּשֵׁמִי אָנֹכִי אֶדְרָשׁ מֵעַמּוֹ:
 לֹא יִקְבַּל לְפִתְגְמִי דֵּי יִמְלַל בְּשֵׁמִי מִימְרֵי יִתְבַּע מִנָּה:

כ אִךְ הַנְּבִיא אֲשֶׁר יִזְיֹד לְדַבֵּר דְּבָר בְּשֵׁמִי אֵת אֲשֶׁר לֹא-צִוִּיתִיו
 כ בָּרַם נְבִיא דֵּי יִרְשַׁע לְמַלְלָא פְתֻגְמָא בְּשֵׁמִי יֵת דֵּי לֹא פְקַדְתָּה

לְדַבֵּר וְאֲשֶׁר יְדַבֵּר בְּשֵׁם אֱלֹהִים אֲחֵרִים וַיִּמַּת הַנְּבִיא הַהוּא:
 לְמַלְלָא וְדֵי יִמְלַל בְּשׁוֹם טְעוֹת עַמְמֵיָא וַיִּתְקַטַּל נְבִיא הַהוּא:

רס"ו

(ב) אֲשֶׁר לֹא צִוִּיתִיו לְדַבֵּר. חָבַל לִוְיִתִּיו לַחֲזִירוֹ (ספרי קט; סנהדרין פט): וְאֲשֶׁר יְדַבֵּר בְּשֵׁם אֱלֹהִים אֲחֵרִים. חָפְלוּ כוּוֹן אֵת הַהֲלָכָה לְאִסּוֹר אֵת הָאִסּוֹר וְלִהְיֵת אֵת הַמּוֹפֵר (שס ושס): וַיִּמַּת. צָחֵק (ספרי קעה); סנהדרין שס. שְׁלֵשָׁה מִיתָתָן צִדִּי אֲדָם: הַמְתַּנְבֵּא מִה שֶׁלֹּא שָׁמַע, וַיִּמַּת לֹא נִחַמְרָה לוֹ וְנִחַמְרָה לַחֲזִירוֹ, וְהַמְתַּנְבֵּא צָחֵק עֲצוּדָת כּוֹכְבִים. חָבַל הַפּוֹצֵעַ אֵת נְבוֹאָתוֹ וְהַעוֹבֵר עַל דְּבָרֵי נְבִיא וְהַעוֹבֵר עַל דְּבָרֵי עֲלָמוֹ מִיתָתָן צִדִּי שְׁמִים, שְׁנֵיחַמְרָה "אֲלֹכֵי אֲדָרָשׁ מֵעַמּוֹ" (פסוק יט; ספרי קט; סנהדרין שס):

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

18 I will establish a prophet for them from among their brethren, like you, and I will place My words in his mouth; He shall speak to them everything that I will command him. 19 And it shall be that the man who will not listen to My words that he shall speak in My Name, I will exact [punishment] from him. 20 But the prophet who will willfully speak a word in My Name, that which I have not commanded him to speak, or who shall speak in the name of the gods of others — that prophet shall die.

18. נְבִיא אֲקִים לָהֶן — I will establish a prophet for them from among their brethren, like you, — וְאֲתֵן פְּתֻגְמִי בְּפִמָּה בְּפִמָּה — and I will place THE WORDS OF MY PROPHECY in his mouth; וַיִּמְלַל עִמָּהוֹן — he shall speak WITH them — יֵת כָּל דֵּי אֶפְקֻדָּה — everything that I will command him.
 19. וַיְהִי גִבְרָא דֵּי לֹא יִקְבַּל לְפִתְגְמִי — And it shall be that the man who will not ACCEPT My words — דֵּי יִמְלַל בְּשֵׁמִי — that he shall speak in My Name, מִימְרֵי יִתְבַּע מִנָּה — MY WORD will exact punishment from him.^[35]
 20. בָּרַם נְבִיא דֵּי יִרְשַׁע לְמַלְלָא פְתֻגְמָא בְּשֵׁמִי — But the prophet who will WICKEDLY^[36] speak a word in My Name, יֵת דֵּי לֹא פְקַדְתָּה לְמַלְלָא — that which I have not commanded him to speak, וְדֵי יִמְלַל בְּשׁוֹם טְעוֹת עַמְמֵיָא — or who shall speak in the name of the FALSE GODS OF THE NATIONS — וַיִּתְקַטַּל נְבִיא — that prophet SHALL BE PUT TO DEATH.^[37]

35. Hashem will impose the Heavenly death penalty for three sins that are included in this verse: (1) one who refuses to obey a prophet; (2) a prophet who does not act in accordance with his own prophecy; and (3) a prophet who suppresses a prophecy that Hashem commanded him to communicate to the people (*Rashi*).

[Onkelos renders אָנֹכִי, I, as מִימְרֵי, My word, for Kabbalistic reasons; see *Ramban* to *Bereishis* 46:1. See

further, *Lechem VeSimlah*.]

36. See above, 17:12 note 20.

37. The court-imposed death penalty of this verse applies to three sins: (1) one who prophesies what he did not hear from Hashem; (2) one who proclaims as his own a prophecy that had been given to another prophet; and (3) one who prophesies in the name of another god. In all these cases, the perpetrator is executed by strangulation (*Rashi*).

כא וְכִי תֹאמַר בְּלִבְּךָ אֵיכָה נִדְעַ אֶת־הַדְּבָר אֲשֶׁר לֹא־דִבְּרוּ
 כא וְאָרִי תִימַר בְּלִבְּךָ אֵיכָדִין נִדְעַ יְת פִּתְגָמָא דִּי לֹא מְלִלָה
 יהוה: כב אֲשֶׁר יִדְבֹר הַנְּבִיא בְּשֵׁם יְהוָה וְלֹא־יְהִיֶה הַדְּבָר וְלֹא
 יִי: כב דִּי יִמְלַל נְבִיא בְּשֵׁמָא דִּי וְלֹא יְהִי פִּתְגָמָא וְלֹא
 יבֵּא הוּא הַדְּבָר אֲשֶׁר לֹא־דִבְּרוּ יְהוָה בְּזִדּוֹן דְּבָרוּ הַנְּבִיא לֹא
 יתְקִים הוּא פִּתְגָמָא דִּי לֹא מְלִלָה יִי בְּרִשְׁע מְלִלָה נְבִיא לֹא
 תְּגוֹר מִמֶּנּוּ: ס [יט] א כִּי־יִכְרִית יְהוָה אֶלֶהֶיךָ אֶת־הַגּוֹיִם
 תִּדְחַל מִנֶּה: יט א אָרִי יִשִׁיעִי יִי אֶלֶהֶךָ יְת עֲמִמִּיא

רש"י

תאמר, זו צמתנצח על העתידות, הרי שצח ואמר: עשו כך וכך ומפי הקב"ה חני אומר. כבר נלשוו שחס צח להדיחך מחמת מפל המלות "לא תשמע לו" (לעיל יג, ד), חלף חס כן מומחה הוא לך שהוא לדיק גומר, כגון חליהו צהר הכרמל שהקריב צצמה צשעת איסור הצמות כדי לגדור את ישרחל, הפל לפי לורך שעה וסייג הפרלה, לכך נאמר "אליו תשמעו" (לעיל פסוק טו, יצמות ט:): לא תגור ממונו. לא תמנע עלמך מללמד

(כא) וכי תאמר בלבבך. עתידין חפס לומר כשיצח חנניה כן עזור ומתנצח "הנה כלי בית ה' מושבים מצצלה עטה מקרה" (ירמיהו כז, טז), וירמיהו עומד ולוח "אל העמדים ועל היס וגו', ועל יתר הפלים" (שם יט) שלא גלו עם יכניה, "צצלה יוצאו" (שם כז), עם גלות לדקיהו (ספרי קעח:): (כב) אשר ידבר הנביא. ויאמר דבר זה עתיד לבא עליכם ותראו שלא יבא, הוא הדבר אשר לא דברו ה' והרוג אותו. ואס

CHUMASH TRANSLATION

²¹ When you will say in your heart, "How can we know the word that Hashem has not spoken?" ²² If the prophet will speak in the Name of Hashem and that thing will not occur and not **come about** — that is the word that Hashem has not spoken; with **willfulness** has the prophet spoken it, you should not fear him.

19.

¹ When Hashem, your God, will **cut down** the nations

ONKELOS ELUCIDATED

21. וְאָרִי תִימַר בְּלִבְּךָ — When you will say in your heart, אֵיכָדִין — "How can we know that the word being transmitted by a prophet — is one that Hashem has not spoken?"^[38]

22. דִּי יִמְלַל נְבִיא בְּשֵׁמָא דִּי — If the prophet will speak in the Name of Hashem and predict a certain occurrence, וְלֹא יְהִי פִּתְגָמָא דִּי לֹא מְלִלָה — and that thing will not occur and his prediction will not be fulfilled^[39] — הוא פִּתְגָמָא דִּי לֹא מְלִלָה — that is the word that Hashem has not spoken; בְּרִשְׁע — with wickedness has the prophet spoken it, לֹא תִדְחַל מִנֶּה — you should not fear any Heavenly punishment on account of executing him.^[40]

19.

1. אָרִי יִשִׁיעִי יִי אֶלֶהֶךָ יְת עֲמִמִּיא — When Hashem, your God, will

38. The simple understanding of our verse is that the people are unsure how they will know that a statement made by a prophet is false in order for him to be liable to execution (*Ramban*). However, by beginning with the phrase, "when" you will say, instead of "if" [אם] you will say, the verse is alluding that the people would indeed express this sort of doubt at some point in the future. This occurred shortly before the destruction the First Beis HaMikdash. Yirmiyahu was warning the nation of the impending catastrophe, but Chananiah ben Azur, who was a recognized prophet, was saying that salvation and triumph were at hand (*Yirmiyah* 27:16-22). Chananiah had become corrupted, but how could the people know that someone who had been a prophet

had become a charlatan? (*Rashi; Ramban*).

39. When the root בוא, *come*, is used in *Tanach* with regard to prophecy, Onkelos and *Targum Yonasan* generally render it קים, *fulfillment*. This is in order to cover prophecies predicting that an event will not occur; e.g., "The sun will not rise tomorrow morning." If it indeed does not rise, nothing has *come*, but the prophecy is *fulfilled* (*Pas'shegen*).

40. Onkelos concurs with *Rashi's* second approach, which associates the word תגור with גור, *fear*. In his first approach, the word is from the root אגר, *gather in*; the court is enjoined not to *hold back* any arguments in favor of the prophet's guilt. See, similarly, 1:17 above with *Rashi*.

אֲשֶׁר יִהְיֶה אֱלֹהֶיךָ נָתַן לָךְ אֶת־אֲרָצָם וַיִּרְשָׁתָם וַיֵּשְׁבֶתָ
 דִּי יִי אֱלֹהֶךָ יִהְיֶה לָךְ יְת אֲרָעָהוֹן וְתִירְתַנּוּן וְתַתֵּב
 בְּעָרֵיהֶם וּבְבָתֵיהֶם: ב שְׁלוֹשׁ עָרִים תִּבְדִּיל לָךְ בְּתוֹךְ אֲרָצְךָ
 בְּקִרְוֵיהוֹן וּבְבָתֵיהוֹן: ב תִּלַּת קְרוּיִן תִּפְרֹשׁ לָךְ בְּגוֹ אֲרָעָךְ
 אֲשֶׁר יִהְיֶה אֱלֹהֶיךָ נָתַן לָךְ לְרִשְׁתָּהּ: ג תִּכְיִן לָךְ הַדֶּרֶךְ וְשַׁלְשָׁתָּ
 דִּי יִי אֱלֹהֶךָ יִהְיֶה לָךְ לְמִירְתָּהּ: ג תִּתְקַן לָךְ אֲרָחָא וְתַתֵּלַת
 אֶת־גְּבוּל אֲרָצְךָ אֲשֶׁר יִנְחִילָךְ יִהְיֶה אֱלֹהֶיךָ וְהָיָה לָנוֹס
 יְת תַחֻום אֲרָעָךְ דִּי יִחְסַנְנָךְ יִי אֱלֹהֶךָ וַיְהִי לְמַעְרוֹק
 שְׁמָה כָּל־רֹצֵחַ: ד וְזֶה דְבַר הַרְצִיחַ אֲשֶׁר־יָנוֹס שְׁמָה וְחָי
 תִּמְן כָּל קְטוּלָא: ד וְדִין פִּתְגָם קְטוּלָא דִּי יַעְרוֹק תִּמְן וַיִּתְקַים

ר"ט

עליו חוצה (ספרי טז), ולא תירא ליטגש עליו: (ג) תכין לך
 הדרך. "מקלט, מקלט" היה כתוב על פרשת דרכים (מכות י):
 ושלשת את גבול ארצך. שיהא מתחלת הגבול עד העיר
 ויהא חוצה (ספרי טז), ולא תירא ליטגש עליו: (ג) תכין לך
 הדרך. "מקלט, מקלט" היה כתוב על פרשת דרכים (מכות י):
 ושלשת את גבול ארצך. שיהא מתחלת הגבול עד העיר

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

whose Land Hashem, your God, gives you, and you will possess them, and you will settle in their cities and in their homes,² you shall separate three cities for yourselves in the midst of your Land, which Hashem, your God, gives you to take possession of it.
³ Prepare the way for yourself, and divide into three parts the boundary of your Land that Hashem, your God, causes you to inherit; and it shall be for any killer to flee there.
⁴ This is the matter of the killer who shall flee there and live:

— whose Land Hashem, your God, gives you, and you will possess the Land from them, and you will settle in their cities and in their homes,^[1]
 2. — you shall separate three cities for yourselves in the midst of your Land, which Hashem, your God, gives you to take possession of it.^[2]
 3. — Prepare the way for yourself,^[3] and divide into three parts the boundary of your Land^[4] that Hashem, your God, causes you to inherit; and it shall be for any killer to flee there.^[5]
 4. — This is the matter of the unintentional killer, who shall flee there and

1. The following mitzvah to establish cities of refuge went into effect immediately after the Land was conquered and settled (Ramban; see Aderes Eliyahu and Haamek Davar as to why the verse mentions *their homes*).
 2. These three cities were in Eretz Yisrael proper, and are in addition to the three that Moshe had designated in the Transjordan (above 4:41-43).
 3. You shall ease the way for people fleeing to the cities by posting road signs to show them the way (Rashi). The roads to the cities had to be kept in good repair and had to be thirty-two cubits wide, to ensure easy access (Rambam, Hil. Rotze'ach 8:5).
 4. The three cities were allocated based on their

distance from the north-south borders and from one another. The distances were equal from the border to the first city, from the first to the second, from the second to the third, and from the third to the border (Rashi). [The three cities, from north to south, were Kedesh, Shechem, and Chevron (Yehoshua 20:7).]
 5. Whenever someone takes a life, whether intentionally or not, *beis din* has to determine his degree of liability and the punishment to be imposed on him. Until it makes that determination, he flees to the city of refuge, where he is granted protection from the vengeance of the victim's relative (called גֹּאֵל הַדָּם, *the redeemer of the blood*), pending *beis din's* decision.

וּפְנֵי-יְרֵדוֹף גָּאֵל הַדָּם אַחֲרֵי הַרְצֵחַ כִּי יַחַם לְבָבוֹ וְהִשְׁיגוּ
וְדִילְמָא יְרֵדוֹף גָּאֵל דְּמָא בְּתַר קְטוּלָא אַרְי יַחַם לְבָה וַיִּדְבְּקָנָה
כִּי-יִרְבֶּה הַדֶּרֶךְ וְהִכְהוּ נַפְשׁ וְלוֹ אֵין מִשְׁפַּט־מָוֹת כִּי לֹא
אַרְי תִּסְגִּי אַרְחָא וַיִּקְטְלֵנָה נַפְשׁ וְלֵה לִית חוֹבַת דִּין דְּקְטוּל אַרְי לֹא
שֶׁנָּא הוּא לֹא מִתְמוֹל שְׁלֵשׁוּם: ז עַל-כֵּן אַנְכִי מְצִוֶּה לֵאמֹר
סְנִי הוּא לֵה מֵאֲתַמְלִי וּמִדְקָמוּהִי: ז עַל כֵּן אֲנָא מְפַקֵּד לָךְ לְמִימְר
שְׁלֵשׁ עָרִים תִּבְדִּיל לָךְ: ח וְאִם-יִרְחִיב יְהוָה אֱלֹהֶיךָ
תְּלַת קְרוּיָן תִּפְרֵשׁ לָךְ: ח וְאִם יִפְתִּי יְיָ אֱלֹהֶיךָ
אֶת-גְּבֻלְךָ כַּאֲשֶׁר נִשְׁבַּע לְאַבְתְּיָךְ וְנָתַן לָךְ אֶת-כָּל-הָאָרֶץ
יְת תַּחּוּמָךְ כְּמָא דִּי קִיִּים לְאַבְתְּרָךְ וַיִּתֵּן לָךְ יְת כָּל אַרְעָא
אֲשֶׁר דִּבֶּר לָתֵת לְאַבְתְּיָךְ: ט כִּי-תִשְׁמֹר אֶת-כָּל-הַמְצִוָּה
דִּי מְלִיל לְמִתָּן לְאַבְתְּרָךְ: ט אַרְי תִּטֵּר יְת כָּל תִּפְקֹדְתָא
הַזֹּאת לַעֲשׂוֹתָהּ אֲשֶׁר אַנְכִי מְצִוֶּה הַיּוֹם לְאַהֲבָה אֶת-יְהוָה
הָדָא לְמַעֲבְדָה דִּי אֲנָא מְפַקֵּד לָךְ יוֹמָא דִּין לְמַרְחָם יְיָ

רש"י

(1) פֶּן יִרְדֹּף גֹּאֵל הַדָּם. לְכָךְ חָנִי אֹמֵר לְהַכִּין לָךְ הַדֶּרֶךְ וְעָרֵי מִקְלַט רַצִּים: (ח) וְאִם יִרְחִיב. כַּאֲשֶׁר נִשְׁבַּע לָתֵת לָךְ אֶרֶץ "קִינִי וְקִנְזִי וְקַדְמוֹנִי" (בראשית טו, יט):

CHUMASH TRANSLATION

⁶ Lest the redeemer of the blood will chase after the killer, because his heart will be hot, and he will reach him because the way was long, and he will strike him mortally — and he has no judgment of death, for he does not hate him since yesterday [or] two days ago. ⁷ This is why I command you, saying: You shall separate three cities for yourselves.

⁸ If Hashem will broaden your boundary, as He swore to your forefathers, and He will give you the entire Land that He spoke to give to your forefathers, ⁹ when you observe this entire commandment to perform it — which I command you today — to love Hashem,

ONKELOS ELUCIDATED

6. דִּילְמָא יְרֵדוֹף גָּאֵל דְּמָא בְּתַר קְטוּלָא — You must prepare the way to the cities of refuge, lest the redeemer of the blood will chase after the killer, אַרְי יַחַם לְבָה — because his heart will be hot with desire for revenge, וַיִּדְבְּקָנָה — and he will reach him אַרְי תִּסְגִּי אַרְחָא — because the way to the city of refuge was long, וְלֵה — and he will KILL him with a MORTAL blow — וְלֵה לִית חוֹבַת דִּין דְּקְטוּל — and he has no LIABILITY TO A judgment of the death penalty, אַרְי לֹא סְנִי הוּא לֵה מֵאֲתַמְלִי וּמִדְקָמוּהִי — for he does not hate him since yesterday OR SINCE BEFORE THAT.

7. עַל כֵּן אֲנָא מְפַקֵּד לָךְ לְמִימְר — This is also why I command you, saying: תְּלַת קְרוּיָן תִּפְרֵשׁ לָךְ — You shall separate three cities for yourselves.

8. וְאִם יִפְתִּי יְיָ אֱלֹהֶיךָ יְת תַּחּוּמָךְ — If Hashem will broaden your boundary, כְּמָא דִּי קִיִּים לְאַבְתְּרָךְ — as He swore to your forefathers, וַיִּתֵּן לָךְ יְת כָּל אַרְעָא — and He will give you the entire Land דִּי מְלִיל לְמִתָּן לְאַבְתְּרָךְ — that He spoke to give to your forefathers,^[12]

9. אַרְי תִּטֵּר יְת כָּל תִּפְקֹדְתָא הָדָא לְמַעֲבְדָה — when you observe this entire commandment to perform it — דִּי אֲנָא מְפַקֵּד לָךְ — which I command you today — לְמַרְחָם יְיָ

12. In the days of Mashiach, Eretz Yisrael will be expanded to include the lands of the Keini, Kenizi,

and Kadmoni, which had been promised to Avraham [Bereishis 15:19] (Rashi). See further, note 14.

אֱלֹהֶיךָ וּלְלַכֵּת בְּדַרְכָּיו כָּל־הַיָּמִים וַיִּסַּפֶּתְךָ לָךְ עוֹד שְׁלֹשׁ
אֲלֶיךָ וּלְמַהֲרָךְ בְּאַרְחֻן דְּתַקְנֶנּוּ < כָּל יוֹמֵי־אָךְ וְתוֹסֵף לָךְ עוֹד תְּלַת
קְדֻמוֹהִי

עָרִים עַל הַשְּׁלֹשׁ הָאֵלֶּה: י וְלֹא יִשְׁפֹּךְ דָּם נָקִי בְּקֶרֶב אֶרֶץ־
קְרוּיָן עַל תְּלַת אֲלֵיךְ: י וְלֹא יִשְׁתַּפֵּךְ דָּם זָכִי בְּגוֹ אֶרֶץ־
אֲשֶׁר יִהְיֶה אֱלֹהֶיךָ נֹתֵן לָךְ נַחֲלָה וְהָיָה עֲלֶיךָ דָּמִים: פ
דִּי יִי אֱלֹהֶיךָ יִהְיֶה לָךְ אַחְסָנָא וְהִי עֲלֶיךָ חוֹבַת דִּין <
דְּקָטוּל:

יֵא וְכִי־יִהְיֶה אִישׁ שֹׁנֵא לִרְעֵהוּ וְאַרְבַּ לּוֹ וְקָם עָלָיו וְהִכְהוּ נַפְשׁ וּמֹת
יֵא וְאָרִי יִהְיֶה גִבֵּר סָנִי לְחִבְרָה וַיִּכְמוֹן לָהּ וַיִּקּוּם עָלֶיהָ וַיִּקְטְלֶנָּה נַפְשׁ וַיָּמוּת

רמ"ז

על מנהג חמורה, לפי שטעבר על "לא תשנא" (ויקרא יט, יז) סופו
לצא לידי שפיכות דמים. לך נאמר "וכי יהיה איש שנא לרעהו
וגו'", שהיה לו לכחוש וכי יקום איש וארצ לרעהו והפיה נפש
(ספרי קפז):

(ט) ויספת לך עוד שלש. הרי תשט: שלש שטעבר הירדן,
ושלש שטעברן פנטון, ושלש לעתיד לצא (ספרי קפה): (יא) וכי
יהיה איש שנא לרעהו. על ידי שנאתו הוא צא לידי
וארב לו. מפאן אמרו: טבר אדם על מנה קלה סופו לעבור

— CHUMASH TRANSLATION —

your God, and to walk in **His ways** all the days, then you shall add three more cities to these three.¹⁰ Innocent blood will not be spilled in the midst of your Land that Hashem, your God, gives as a heritage, for then **blood** will be upon you.

¹¹ But if there will be a man who hates his fellow, and ambushes him and rises up against him, and **strikes** him **mortally** and he dies,

— ONKELOS ELUCIDATED —

ולמהר בארצון דתקננו — **to love Hashem, your God,** and to walk in **WAYS THAT ARE PROPER BEFORE HIM**^[13] all the days, — ותוסף לך עוד תלת קרוין — **then you shall add three more cities** of refuge — על תלת אלין — **to these three.**^[14]

10. — You must do this so that **innocent blood will not be spilled**^[15] — בגו ארץ — **in the midst of your Land** — that Hashem, your God, gives you as a heritage, — ויהי עלך חובת דין דקטול — **for then LIABILITY FOR A JUDGMENT OF DEATH will be upon you.**^[16]

11. — But if there will be a man who hates his fellow, — ויכמון לה ויקום עלוהי — **and ambushes him and rises up against him,** — ויקטלנה נפש — **and KILLS HIM** with a **MORTAL** wound and he dies,

13. See above, 8:6 note 9.

14. That is, in addition to the three cities in the Transjordan, and the three in Eretz Yisrael proper, you shall add yet another set of three cities in the days of Mashiach, for a total of nine cities (*Rashi*).

[Cities of refuge will still be needed after the arrival of Mashiach, since unintentional killing might occur at that time. For discussion, see *Meshech Chochmah*.]

15. Ordinarily, when the Torah speaks of one person shedding the blood of another, Onkelos uses the root שרד, *shed*. Here, though, he uses the root שפך, *spill* or *pour*, as he does in reference to pouring sacrificial blood on the *Mizbe'ach* (see, e.g., *Vayikra* 4:7). This reflects the mindset of the גאל הדם: He deems the killer liable to

death, and does not view his own act as bloodshed, but as a sacred responsibility to avenge his relative's death. Perhaps he even seeks to "atone" for the killer's actions, like the spilling of sacrificial blood on the *Mizbe'ach*. The Torah therefore warns that he should not do this, for it considers the killer innocent, i.e., not deserving to be killed (*Marpei Lashon*).

Alternatively, שפך denotes spilling a *copious* amount of blood, as would be the case if the cities of refuge were not readily accessible (*Or HaTargum*; see further, *Beurei Onkelos*).

16. If the courts fail to prepare the way to the cities of refuge, and the גאל הדם kills the unintentional killer, they are held accountable by Heaven as though they had killed him (see *Bechor Shor*; *Moed Katan* 5a).

וְנָס אֶל-אַחַת הָעָרִים הָאֵלֶּה: יב וְשִׁלְחוּ זְקֵנֵי עִירוֹ וְלָקְחוּ אֹתוֹ
וְעָרוּק לַחֲדָא מִן קְרוּיָא הָאֵלִין: יב וְיִשְׁלְחוּן סְבִי קְרַתָּה וְיִדְבְּרוּן יְתָה
מִשָּׁם וְנִתְּנוּ אֹתוֹ בְּיַד גֹּאֵל הַדָּם וּמָת: יג לֹא-תְחוּס עֵינֶיךָ עָלָיו
מִתַּמָּן וְיִמְסְרוּן יְתָה בְּיַד גֹּאֵל דְּמָא וַיְמוּת: יג לֹא תְחוּס עֵינֶךָ עָלוּהִי
וּבְעֶרְתָּ דַם-הַנֶּקִי מִיִּשְׂרָאֵל וְטוֹב לָךְ: ס שְׂשִׁי יָד לֹא תִסִּיג
וּתְפִלִּי אֲשֵׁרֵי דָם זָכִי מִיִּשְׂרָאֵל וְיִיטֵב לָךְ: יד לֹא תִשְׁנִי
גְבוּל רֵעֶךָ אֲשֶׁר גָּבְלוּ רְאשֵׁינִים בְּנַחֲלֹתֶךָ אֲשֶׁר תִּנְחַל בְּאֶרֶץ
תְּחוּמָא דְחִבְרָךְ דִּי תְחִימוּ קְדָמָי בְּאַחְסְנֵתְךָ דִּי תַחֲסֵן בְּאַרְעָא

רס"י

(יג) לֹא תְחוּס עֵינֶיךָ. שְׁלַח תֹּאמַר: הֲרֵאשׁוֹן כָּכָר נִהְרָג לָמָּה אֲנִי הוֹרְגִים אֹת זֶה, וְנִמְלָאוּ שְׁנֵי יִשְׂרָאֵלִים הַרוּגִים (סס): (יד) לֹא תִסִּיג גְבוּל. לָשׁוֹן "נִסְגוּ חֹחוֹר" (ישעיה מ"ב, יז), כְּשֶׁמַּחְזִיר סִימָן חֲלוּקָת הַקְּרָקַע לְאַחוֹר לְתוֹךְ עֵדָה חֲזִירוֹ, לִמְטַן הַרְחִיז חֵת שְׁלוֹ. וְהֵלֵךְ כָּכָר נֹאמֵר "לֹא תִגְזֹל" (ויקרא י"ט, יג), מֵה פֶלְמוּד לֹאמֵר "לֹא תִסִּיג"? לִמַּד עַל הַעוֹקֵר תְּחוּס חֲזִירוֹ שְׁעוֹבֵר

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ONKELOS ELUCIDATED

and he flees to one of these cities —¹² then the elders of his city shall send and they shall take him from there and place him into the hand of the redeemer of the blood, and he shall die.¹³ Your eye shall not pity him; you shall remove the innocent one's blood from Israel; and it shall be good for you.¹⁴ You shall not move back the boundary of your fellow, which the early ones marked out, in your inheritance that you shall inherit, in the Land

and he flees to one of these cities —
12. then the elders of his city shall send for him — and they shall take him^[17] from there — and DELIVER him into the hand of redeemer of the blood — and he shall die.^[18]
13. Your eye shall not pity him;^[19] you shall eliminate THE SPILLERS OF the innocent one's blood from Israel;^[20] and it shall be good for you.
14. You shall not ALTER the boundary of the land owned by your fellow,^[21] which the early ones marked out,^[22] in your inheritance that you shall inherit,

17. Literally, lead him; see above, 1:15 note 31.

18. The verse here is referring to a case where *beis din* knows that the murder was intentional, but the murderer is exempt from execution on technical grounds, such as where he was not properly forewarned (*Abarbanel; Ritva, Makkos* 10b ד"ה אין; *Teshuvos Chavos Yair* §146; cf. *Aruch LaNer* loc. cit.). In that case, they allow the גֹּאֵל הַדָּם to kill him [which is what Onkelos means in saying that they "deliver" the killer into his hand (*Me'at Tzori* here and 21:10 below)]. Accordingly, Onkelos renders ומָת as וַיְמוּת, and he shall die, rather than וַיִּתְקַטֵּל, and he shall be killed, so as to avoid the impression that the גֹּאֵל הַדָּם must carry out a sentence of execution against the killer. The redeemer has the prerogative to kill him in revenge, but may also choose to "let him die" by natural causes (see *Chalifos Semalos*).

[*Rambam (Hil. Rotze'ach* 1:2 and 5:7), however, indicates that the verse is referring to a murderer who was sentenced to execution, and it means that the גֹּאֵל הַדָּם is the one who carries out that sentence. For an alternative explanation of Onkelos, which accords with

Rambam as well, see *Me'at Tzori*. See further, *Targum Yonasan*, which reads וַיִּתְקַטֵּל, and he shall be killed.]

19. Do not say, "Since the victim is already dead, why should we kill the murderer [or deliver him into the hand of the גֹּאֵל הַדָּם (*Rabbeinu Bachya*)], and thus have two people killed?" (*Rashi*).

20. Onkelos clarifies the intent of the phrase דַם הַנֶּקִי, which literally means, you shall eliminate the innocent blood. [See *HaKesav VeHaKabbalah* for a novel approach to Onkelos' understanding of the verse.]

21. The verse forbids altering the boundary between one's own land and that of his neighbor, so as to enlarge one's property at his expense. The prohibition is expressed as לֹא תִסִּיג גְבוּל רֵעֶךָ, do not move back the boundary of your fellow, since the way to claim a neighbor's land is by moving the boundary marker farther back into his territory.

22. Typically, one could move only an old boundary marker and credibly claim that it had been there all along. A new boundary marker is clear and known,

אֲשֶׁר יִהְיֶה אֱלֹהֶיךָ נָתַן לְךָ לְרִשְׁתָּהּ: טו לֹא-
 די יי אֱלֹהֶיךָ יִהְיֶה לְךָ לְמִירְתָּהּ: טו לֹא
 יָקוּם עַד אֶחָד בְּאִישׁ לְכָל-עוֹן וּלְכָל-חַטָּאת בְּכָל-חַטָּא
 יָקוּם סְהִיד חֵד בְּגֹבֵר לְכָל עוֹנוֹ וּלְכָל חוֹבִין בְּכָל חַט
 אֲשֶׁר יִחַטָּא עַל-פִּי | שְׁנֵי עֵדִים אוֹ עַל-פִּי שְׁלֹשָׁה-עֵדִים
 די יִחַטִּי עַל מִימַר תְּרִין סְהִדִין אוֹ עַל מִימַר תְּלַתָּא סְהִדִין
 יָקוּם דְּבָר: טו כִּי-יָקוּם עַד-חַמָּס בְּאִישׁ לְעֲנוֹת בּוֹ סָרְהָ:
 יִתְקִים פְּתֻגְמָא: טו אַרְי יָקוּם סְהִיד שְׁקֵר בְּגֹבֵר לְאַסְהָדָא בְּהָ סְטִיא:
 רט"ז

(ספרי טו; שבוטות מ.). אמר לחצירו: פן לי מנה שהלוייתך, אמר לו: אין לך צדי כלום, ועד אחד מעידו עיני לו, תייב ליפצע לו: על פי שני עדים. ולא שיכתבו עדותם באגרת וישלחו לבית דין, ולא שיטעמו פורגמן בין העדים ובין הדיינים (ספרי טו); (טו) לענות בו סרה. דבר שאינו, שהוסר העד הזה מכל העדות הזאת. כילד, שאמרו להם: והלא טעמו הייתם אותו היום

בשני לאוין. יכול חף צחון לארץ, פלמוד לומר בנחלתך אשר תנחל וגו', צחקן ישראל עובר בשני לאוין, צחון לארץ אינו עובר אלף משום "לא הגזל" (טו קפח): (טו) עד אחד. זה צנה אב, כל "עד" שצבורה שנים, אלף חס כן פרט לך בו "אחד" (סנהדרין ל:). לכל עון ולכל חטאת. להיות חצירו נענש על עדותו, לא עונש גוף ולא עונש ממון, חצל קס הוא לשבוטת

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ONKELOS ELUCIDATED

that Hashem, your God, gives you to take possession of it.

in the Land that Hashem, your God, gives you to take possession of it.^[23]

¹⁵ A single witness shall not stand up against any man for any iniquity or for any sin, regarding any sin that he may commit; by the word of two witnesses or by the word of three witnesses shall a matter be confirmed.

15. לֹא יָקוּם סְהִיד חֵד בְּגֹבֵר — A single witness shall not stand up against any man — לְכָל עוֹן וּלְכָל חוֹבִין — to make him liable to punishment for any INIQUITIES or for any SINS, בְּכָל עַל — regarding any sin that he may commit;^[24] חַט די יִחַטִּי אוֹ עַל — only by the word of two witnesses סְהִדִין יִתְקִים — or by the word of three witnesses סְהִדִין פְּתֻגְמָא — shall a matter be confirmed.^[25]

¹⁶ When a robbing witness will stand against a man to speak up a fabrication against him,

16. אַרְי יָקוּם סְהִיד שְׁקֵר בְּגֹבֵר — When a FALSE witness^[26] will stand against a man לְאַסְהָדָא בְּהָ סְטִיא — TO TESTIFY A DEVIATION from the truth against him,^[27]

so it cannot be moved without detection (*Ramban*).

witness is testifying about the sinful act itself, rather than the liability that results from it (*Marpei Lashon; Me'at Tzori*).

23. Moving the boundary marker is forbidden in any case as a form of theft. The Torah here comes to add a second prohibition against doing so in Eretz Yisrael (*Rashi*).

25. Two witnesses (or more) are needed not only to make a sinner liable to punishment, but also to prove a monetary claim and thus make the other party liable to payment. However, if a single witness testifies in favor of a claimant, the respondent must take an oath that he is not liable; if he refuses to swear, he must pay (*Rashi*).

Our verse further includes a prohibition against changing the boundaries of the territory allocated to each of the tribes, and to each individual, within Eretz Yisrael. Accordingly, "the early ones" mentioned above are Yehoshua, Elazar, and the tribal leaders, who supervised this division of the Land. A disgruntled person who is convinced that his family was treated unfairly in the division might cast aspersions on the integrity of those "early ones," and even more so on the Divine nature of the lots by means of which the properties were divided (*Ramban*).

26. The verse refers to the false witness as an חַמָּס, a thieving witness, since his false testimony robs the other party of his possessions (*Meshech Chochmah*; see *HaKesav VeHaKabbalah* for a different approach).

24. Onkelos usually renders the root חטא, sin, as חוב, literally, liability, as he did in the previous clause. This reflects that the sinner is liable to Heavenly punishment on account of his sin (see *Vayikra* 4:2 note 2). Here, though, Onkelos leaves it as חטא, sin, since the

Whenever the Torah speaks of "a witness," in singular, it actually means a set of witnesses (i.e., at least two witnesses) unless it specifically says עַד אֶחָד, a single witness, as it did in v. 15 (*Rashi* to vv. 15 and 18). Onkelos nevertheless retains the singular form that is used here and in vv. 18-19.

27. Onkelos renders סרה as סטיא, a deviation [from the

וְעָמְדוּ שְׁנֵי-הָאֲנָשִׁים אֲשֶׁר-לָהֶם הָרִיב לִפְנֵי יְהוָה לִפְנֵי
וְיִקְוּמוּן תְּרִין גְּבָרִין דִּי לְהוֹן דִּינָא קָדָם יְיָ קָדָם
הַכֹּהֲנִים וְהַשְּׁפָטִים אֲשֶׁר יִהְיוּ בַיָּמִים הָהֵם: יח וְדָרְשׁוּ
כְּהֵנָּא וְדִינָא דִּי יְהוֹן בְּיוֹמֵי אֲנָוִן: יח וְיִתְבְּעוּן
הַשְּׁפָטִים הַיָּטֵב וְהֵנָּה עַד-שֹׁקֵר הָעַד שֹׁקֵר עָנָה בְּאָחִיו:
דִּינָא יָאוֹת וְהָא סְהִיד שֹׁקֵר סְהָדָא שֹׁקְרָא אֶסְהַד בְּאָחוּהִי:

רס"ו

צמקוס פלוגי ומכות ה: (יז) וְעָמְדוּ שְׁנֵי הָאֲנָשִׁים. צמקוס הפתוח מדבר, ולמד שאין עדות צנאים, ולמד שצנאים להעיד עדותן מטומא (שבוטות ל:). אֲשֶׁר לָהֶם הָרִיב. חלו צמלי הדין (ספרי ק; סנהדרין יט:). לִפְנֵי ד'. יהיה דומה להם כאלו עומדין לפני המקום (שם ושם), שצמקוס "צמקוס חללים יאפט" (התלים

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

17 then the two men who have the dispute shall stand before Hashem, before the Kohanim and the judges who will be in those days. 18 The judges shall inquire well, and behold, the witness is a false witness; he testified falsely against his brother.

17. then TWO MEN who have the dispute shall stand^[28] — before Hashem,^[29] קָדָם יְיָ — before the Kohanim^[30] and the judges דִּי קָדָם כְּהֵנָּא וְדִינָא — who will be in those days.^[31] וְיִתְבְּעוּן וְדִינָא — The judges shall inquire PROPERLY,^[32] וְהֵנָּה עַד — and behold, the witness is indeed a false witness; שֹׁקְרָא אֶסְהַד בְּאָחוּהִי — he testified falsely against his brother.

truth]. Rashi, however, interprets it as something removed [from testimony]. See, similarly, above, 13:6 note 10.

Rashi explains (based on *Makkos* 5a) that the verse is referring to a case where the witness is completely removed from the event about which he testifies, meaning that he could not possibly have seen what he claims. This is because other witnesses testify that at the time that the event allegedly occurred, he was with them somewhere else. Only this sort of debunked witness — called an זמם, *scheming witness* — is liable to the penalty described in v. 19.

[This does not contradict Onkelos' interpretation of the term סָרָה as *deviation* rather than *removed*, because while the Gemara expounds the word סָרָה under Rashi's interpretation (see *Ritva* to *Makkos* loc. cit., *ד"ה* וְהֵנָּה), its simple meaning can remain a *deviation* from the truth. See further, *Rashi* to *Makkos* ad loc. *ד"ה* וְהֵנָּה, which alludes to Onkelos' interpretation; see *Ritva* loc. cit. *ד"ה* וְהֵנָּה וְהֵנָּה.]

28. Simply understood, this segment refers to the two sides in all the disputes discussed here: the claimant and the respondent engaged in the monetary dispute; as well as the two sets of witnesses, one of which is charging the other with false testimony. [Each set is called "a man" in the dispute] (*Malbim*). This might explain why Onkelos renders שְׁנֵי הָאֲנָשִׁים, "the" two men,

as *two men*, i.e., any of the two men that are on either side of a dispute.

Although that is the simple meaning of the verse, the Gemara (*Shevuos* 30b) expounds the phrase וְעָמְדוּ שְׁנֵי הָאֲנָשִׁים, *the two men shall stand*, as referring specifically to the witnesses rather than the litigants. [This is because there is no reason to present the case as having only two litigants, whereas witnesses typically come in sets of two (since no more are needed).] It teaches that the witnesses must stand in *beis din*, and that women cannot generally be witnesses. The next phrase — אֲשֶׁר לָהֶם הָרִיב, *who have the dispute* — refers to the litigants, and teaches that they, too, should stand in *beis din* (see *Sanhedrin* 19a; *Bechor Shor*). The verse thus reads: *then the two men [and those] who have the dispute shall stand* (see *Rashi* with *Mizrachi* and *Sifsei Chachamim*).

29. When people appear before a *beis din*, they must feel the same awe as if they were standing before Hashem (*Rashi*).

30. See above, 17:9 note 16.

31. Even if the judge in your days is not on the same level as his predecessors, you must still treat him with respect (*Rashi*).

32. They should rigorously and carefully question the second set of witnesses, who are charging the first set with fabricating their testimony (*Rashi*).

יט וַעֲשִׂיתֶם לוֹ כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לְאָחִיו וּבְעֵרַתְּ הָרַע
 יט וְתַעֲבֹדוֹן לֵה כַּמָּא דִּי חָשִׁיב לְמַעֲבַד לְאָחוּהִי וּתְפִלֵּי עֶבֶד דְּבִישׁ
 מְקַרְבֵּי: כ וְהַנְּשֹׂאָרִים יִשְׁמְעוּ וַיִּרְאוּ וְלֹא־יִסְפוּ לַעֲשׂוֹת עוֹד
 מִבִּינְךָ: כ וּדְיִשְׁתְּאָרוֹן יִשְׁמְעוֹן וַיִּדְחֲלוּן וְלֹא יוֹסְפוּן לְמַעֲבַד עוֹד
 בְּדַבַּר הָרַע הַזֶּה בְּקִרְבֶּךָ: כא וְלֹא תַחֲוֶס עֵינְךָ נֶפֶשׁ בְּנֶפֶשׁ עֵיִן
 כְּפַתְגָּמָא בִישָׂא הָדִין בֵּינְךָ: כא וְלֹא תַחֲוֶס עֵינְךָ נֶפֶשָׁא חֶלְף נֶפֶשָׁא עֵינָא
 בְּעֵיִן שׁוֹן בְּשׁוֹן יָד בְּיָד רֶגֶל בְּרֶגֶל: ס [כ] א כִּי־תֵצֵא לַמִּלְחָמָה
 חֶלְף < שָׂנֵא חֶלְף < יָדָא חֶלְף < רֶגְלָא חֶלְף < א אַרְי תְּפוּק < לְאִגְחָא <
 עֵינָא < שָׂנֵא < יָדָא < רֶגְלָא < א אַרְי תְּפוּק < קַרְבָּא <

רע"ו

כגון שהעידוהו שהרגה את הנפש, שחללה את העצת, נהרגין
 צמיתתה, שלא מיטע פהו אחוהו אלא צמקוס שיט לקיים צהן
 הזמה צמיתת הצועל (ספרי ט; סנהדרין ל): (ב) וישמעו
 ויראו. מפאן שפריכין הכרזה: איש פלוני ופלוני נהרגין על
 שהזמנו צצית דין (סנהדרין פט): (א) עין בעין. ממון. וכן "שן
 צשן וגו'" (ספרי ק; צבא קמא פד): (א) כי תצא למלחמה.
 סמך הפתוב וליאת מלחמה לכאן, לומר לה שאין מחוסר אצר

(יט) כַּאֲשֶׁר זָמַם. ולא כַּאֲשֶׁר עָשָׂה, מפאן אמרו: הרגו אין
 נהרגין (מכות ה): לַעֲשׂוֹת לְאָחִיו. מה פלמוד לומר "לֹא־חִיו",
 למד על זוממי צת כהן גויהא שאינם צשריפה, אלא צמיתת
 הצועל שהיא צחנק, שפאמר "היא צאש פשרף" ויקרא כה, טו,
 היא ולא צועלה, לכך נחמר פהו "לֹא־חִיו", כַּאֲשֶׁר זָמַם לַעֲשׂוֹת
 לֹא־חִיו, ולא כַּאֲשֶׁר זָמַם לַעֲשׂוֹת לֹא־חִיו. אכל צכל שאר מיתות
 השוה הפתוב אשה לאיש, וזוממי אשה נהרגין פזוממי איש,

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

19 You shall do to him as he schemed to do to his brother, and you shall eliminate the evil from your midst. 20 And those who remain shall hear and fear; and they shall not continue again to do such an evil thing in your midst. 21 Your eye shall not pity; a soul for a soul, an eye for an eye, a tooth for a tooth, a hand for a hand, a foot for a foot.

19. כַּמָּא דִּי חָשִׁיב לְמַעֲבַד לְאָחוּהִי — You shall do to him — as he THOUGHT to do to his brother,^[33] וְתַעֲבֹדוֹן לֵה — as he THOUGHT to do to his brother,^[33] וּתְפִלֵּי עֶבֶד דְּבִישׁ — as he THOUGHT to do to his brother,^[33] — and you shall eliminate the EVILDOER from your midst.^[34] 20. וּדְיִשְׁתְּאָרוֹן יִשְׁמְעוֹן וַיִּדְחֲלוּן — And those who remain shall hear of his punishment and be instilled with fear; וְלֹא יוֹסְפוּן לְמַעֲבַד עוֹד כְּפַתְגָּמָא בִישָׂא הָדִין בֵּינְךָ — and they shall not continue again to do such an evil thing in your midst.^[35] 21. וְלֹא תַחֲוֶס עֵינְךָ — Your eye shall not pity; וְלֹא תַחֲוֶס עֵינְךָ — Your eye shall not pity; — a soul IN EXCHANGE FOR a soul,^[36] עֵינָא חֶלְף עֵינָא — an eye IN EXCHANGE FOR an eye,^[37] שָׂנֵא חֶלְף שָׂנֵא — a tooth IN EXCHANGE FOR a tooth, יָדָא חֶלְף יָדָא — a hand IN EXCHANGE FOR a hand, רֶגְלָא חֶלְף רֶגְלָא — a foot IN EXCHANGE FOR a foot.

20.

20.

¹ When you go out to the war

1. אַרְי תְּפוּק לְאִגְחָא קַרְבָּא — When you go out to WAGE WAR

33. The term זָמַם is generally rendered חשב (literally, think) by Targum (see, e.g., Yirmiyah 51:12 and Zechariah 1:6; for discussion, see HaKesav VeHaKabbalah).

The Torah here is not referring only to a monetary case. Whatever punishment the defendant would have endured had the first set of witnesses been accepted — whether it is execution, *malkus*, or a monetary payment — it is now inflicted on those witnesses.

34. This refers to a case where the false witnesses attempted to have the defendant be put to death; it is they who are now to be put to death (*Haamek Davar*).

35. The punishment of the false witnesses must be announced publicly (*Rashi*), so that it will deter others from a similar conspiracy.

36. Onkelos renders the phrase נֶפֶשׁ בְּנֶפֶשׁ, a soul for a soul, as though it said נֶפֶשׁ תַּחַת נֶפֶשׁ, a soul in exchange for a soul, and עֵין תַּחַת עֵין as though it said עֵין בְּעֵין, and so on for the rest of the verse, to parallel the language used in *Shemos* 21:23-24; see there (*Nefesh HaGer*).

37. The intent is that if the witnesses attempted to make the defendant pay the monetary value of an eye (i.e., they claimed that he had blinded another person), it is they who must now pay that value. The same applies to the rest of the verse, as in a tooth for a tooth, and so on (*Rashi*).

Onkelos translates all these phrases literally (as he did with an eye for an eye in *Shemos* 21:24 and *Vayikra* 24:20). Some say this reflects the Gemara's statement

עַל-אֵיבֶיךָ וְרֵאִיתָ סוּס וְרֶכֶב עִם רַב מִמֶּךָ לֹא תִירָא מֵהֶם כִּי-
עַל בְּעָלֶיךָ וְתַחֲזִי סוּסוֹן וְרֵתְבִין עִם סְגֵי מִנְךָ לֹא תִדְחַל מִנְהוֹן אָרִי
דְבָרְךָ

יְהוָה אֱלֹהֶיךָ עִמָּךְ הַמַּעֲלֶךָ מֵאֶרֶץ מִצְרַיִם: ^ב וְהָיָה כְּקִרְבְּכֶם
יְיָ אֱלֹהֶיךָ מִימְרָה ^א דְּאִסְקָךָ מֵאֶרֶץ דְּמִצְרַיִם: ^ב וַיְהִי כְּמִקְרַבְכוֹן
בְּסַעֲדָךָ

אֶל-הַמִּלְחָמָה וְנִגַּשׁ הַכֹּהֵן וְדִבֶּר אֶל-הָעָם: ^ג וַאֲמַר אֲלֵהֶם
לֵאמֹר קִרְבָּא וַיִּתְקַרַב בְּהֵנָא וַיִּמְלַל עִם עַמָּא: ^ג וַיִּימַר לְהוֹן

שְׁמַע יִשְׂרָאֵל אַתֶּם קִרְבִּים הַיּוֹם לַמִּלְחָמָה עַל-אֵיבֵיכֶם
שְׁמַע יִשְׂרָאֵל אַתּוֹן קִרְבִּין יוֹמָא דִּין לֵאמֹר קִרְבָּא עַל בְּעָלֶיךָ
דְּבִיבִכוֹן ^א

רש"י

רַב, חֲבַל צְעִינִי חִינוּ רַב (תנחומא ט:). **ב** כְּקִרְבְּכֶם אֵל הַמִּלְחָמָה. סמוך ללאתכם מן הספר ומגבול תרלכס (ספרי קלא; סוטה מז:). וְנִגַּשׁ הַכֹּהֵן. המשיח לך, והוא הנקרא משיח מלחמה (סוטה ט:). וְדִבֶּר אֶל הָעָם. צלשון הקודש (ט:). **ג** שְׁמַע יִשְׂרָאֵל. חפילו חין צכס זכות חלל קריחת שמת בלכד, כדאי חפס שיושיע חתכס (ט:). עַל אֵיבֵיכֶם. חין חלו חתיכס, שאם תפלו צידס חניס מרחמיס עליכס. חין זו כמלחמת יהודה עם ישראל, שנאמר להלן "ויקמו האנשים

יוצא למלחמה (ספרי ט:). דבר אחר, לומר לך אם עשית משפט לך חפה מוצטח שאם פלא למלחמה חפה נולח, וכן דוד הוא חומר "עשיתי משפט ולדק כל פניחני לעשקי" (תהלים קיט, קכא; תנחומא טו:). עַל אֵיבֶיךָ. יהיו צעניך פאויציס, אל תרחס עליהם פי לא ירחמו עליך (תנחומא ט:). סוּס וְרֶכֶב. צעני חשזיס פולס כסוס אחד, וכן הוא חומר "והפית את מדן פאיש אחד" (שופטים ו, טז), וכן הוא חומר "פי צל סוס פרעה" (שמות טו, יט; תנחומא טז:). עִם רַב מִמֶּךָ. צעניך הוא

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

against your *enemy*, and you see *horse and chariot* — a people more numerous than you — you shall not fear them, for Hashem, your God, **is with you**, Who brought you up from the land of Egypt. ² It shall be that when you draw near to **the war**, the Kohen shall approach and he shall speak **to the people**.
³ He shall say to them, "Hear, O Israel, today you are drawing near to **the battle** against your enemies;

and — וְתַחֲזִי סוּסוֹן וְרֵתְבִין — against your ENEMIES, עַל בְּעָלֶיךָ דְבָרְךָ — you see HORSES and CHARIOTS¹ — a people more numerous than you — לֹא תִדְחַל מִנְהוֹן — you shall not fear them, אָרִי יְיָ אֱלֹהֶיךָ מִימְרָה בְּסַעֲדָךָ — for Hashem, your God, HIS WORD IS IN YOUR AID,² דְּאִסְקָךָ מֵאֶרֶץ דְּמִצְרַיִם — it is He Who brought you up from the land of Egypt.

2. It shall be when you draw near to WAGE WAR,³ וַיִּתְקַרַב בְּהֵנָא — the Kohen anointed for this purpose shall approach עַמָּא — and he shall speak WITH the people.

3. He shall say to them, שְׁמַע יִשְׂרָאֵל — "Hear, O Israel, אַתּוֹן קִרְבִּין יוֹמָא דִּין — today you are drawing near לֵאמֹר קִרְבָּא עַל בְּעָלֶיךָ דְּבִיבִכוֹן — to WAGE WAR against

(Bava Kamma 83b-84a) that one who damaged another's eye actually *deserves* to lose his eye, and his payment is in lieu of that punishment (see *Rambam, Hil. Chovel U'Mazik* 1:3; *Ibn Ezra* and *Ramban* to *Shemos* loc. cit.). Thus, the witnesses attempted to make the defendant liable to the loss of his eye (and make a payment in lieu of its value), and now *they* are subject to that penalty (see *Me'at Tzori*).

1. When referring to a multitude of the same item, the verse sometimes uses the singular form (as in וְרַבָּב, סוּס וְרֶכֶב),

horse and chariot), but Onkelos expresses it in the plural. See, similarly, *Shemos* 15:19.

The use of the singular form in Hebrew here conveys that in Hashem's eyes, all of the horses (and chariots) of the enemy are swept aside and defeated as if there was only one (*Rashi*).

2. See above, 2:7 note 9.

3. Onkelos clarifies that כְּקִרְבְּכֶם אֵל הַמִּלְחָמָה, *when you come near to the war*, does not mean that you are nearing a battle that is already in progress, but rather that

אֶל-יִרְךָ לְבַבְכֶם אֶל-תִּירְאוֹ וְאֶל-תַּעֲרָצוֹ
 לֹא יִזוּעַ לֹא תִדְחַלּוּן וְלֹא תִתְבַּעֲתוּן וְלֹא תִתְבַּרְוּן
 מִפְּנֵיהֶם: דַּ כִּי יְהוָה יִי אֲרִי אֱלֹהֵיכֶם הִהֲלֹךְ עִמָּכֶם
 מִקֵּדְמֵיהוּן: דַּ אֲרִי יִי אֱלֹהֵיכֶם דְּמִדְבַּר קִדְמִיכוֹן
 לְהִלָּחֵם לָכֶם עִם-אִיבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם: הַ וְדַבְּרוּ
 לְאִגָּחָא לְכוּן קָרַב עִם בְּעַלֵי דְבִיכוֹן לְמַפְרַק יִתְכוּן: הַ וּיְמַלְלוּן
 הַשְׁטָרִים אֶל-הָעַם לֵאמֹר מִי-הָאִישׁ אֲשֶׁר בָּנָה בַּיִת-חֲדָשׁ
 סְרַכְיָא קְדָם עֲמָא לְמִימַר מִן גְּבָרָא דִּי בָנָא בֵּיתָא חֲדָתָא

רש"י

ומלחין אותם להשמיט קול עטטת פרוסות סוסים, ולוחין
 בקולס, ותוקטין בשופרות ומיני משמיטי קול (סוטה מצ; ספרי
 קצב). אל ירך לבבכם, מזהלת סוסים (סס). אל תיראו,
 מהגפת הסריסין (סס). ואל תחפזו, מקול הקרנות (סס).
 ואל תערצו, מקול הלוותה (ספרי קצב; סוטה סס): (ד) כי ה'
 אלהיכם וגו'. הם צאים צללונו של צער ודם ואתם צאים
 צללונו של מקום. פלשטים צאו צללונו של גלית, מה היה
 סופו, נפל ונפלו עמו (סוטה סס): ההלך עמכם. זה מחנה
 הארון (סוטה סס):

אשר נקצו בשמות ויחזיקו בצצה וכל מטרימיהם הלציהו
 מן השלל וילצשו וינעלוס ויחכלוס וישקוס ויסקוס וינעלוס
 צחמרים לכל פושל ויציאוס ירחו עיר הסמרים אלל אחיהס
 וישצו שמרון" (דברי הימים-3 כח, טו), אלל על אויביכם
 אתם הולכים, לפיכך התחזקו למלחמה (סוטה סס): אל ירך
 לבבכם אל תיראו ואל תחפזו ואל תערצו. חרצט
 חזרות, פנגד חרצטה דברים שמלכי העוודי פוכצים עושין:
 מגיפין צחריסיהס כדי להקישן זה לזה כדי להשמיט קול
 שיחפזו (נ"ח: שיפתחו) חלו שפנגדן ויגוסו, ורומסס צסוסייהס

CHUMASH TRANSLATION

let your heart not *turn soft*; do not be fearful, do not *panic*, and do not break down before them.⁴ For it is Hashem, your God, Who goes with you, to wage war for you against your enemies, to save you.”

⁵ Then the officers shall speak to the people, saying, “Who is the man who has built a new house

ONKELOS ELUCIDATED

your enemies;⁴ — let your heart not TREMBLE;⁵ — do not be fearful, do not BE STRICKEN WITH TERROR,⁶ and do not break down before them.⁷

4. For it is Hashem, your God, Who LEADS the way BEFORE YOU,⁸ — to wage war for you against your enemies, to save you.”

5. Then the officers shall speak BEFORE the nation,⁹ saying, — “Who is the man who has built a new house

you are about to wage a war. [And similarly in the previous verse, “going out to the war” means to wage war.]

The things mentioned below are to be done when you have just exited the borders of Eretz Yisrael and entered hostile territory (*Rashi*).

4. The Kohen reminds the people that they are fighting against *their enemies*, who will have no mercy on them if they fall into their hands, and thereby encourages them to fight hard in the battle (*Rashi*).

5. Onkelos clarifies the intent of the figurative Hebrew expression לְבַבְכֶם לֵבָבְכֶם, let your heart not turn soft (i.e., become faint).

6. The root בעת, *terror*; is also used in Hebrew, as in וְהָמֵן וְהַמְלָכָה, *Haman was stricken with terror before the king and the queen* [Esther 7:6] (*Chalifos Semalos*).

The Hebrew root חפז (as in the word תַּחְפֹּז here) usually denotes *making haste* (see, e.g., *Shemos* 12:11), but also means *to panic*, as a panic-stricken person typically acts in a hasty, unmeasured way (*Me’at Tzori*).

7. The four exhortations against fearing the enemy correspond to four tactics used by ancient non-Jewish armies to instill fear in the enemy ranks: they would clash their shields; have their horses stamp the ground and neigh; shout with their own voices; and blow trumpets (*Rashi*).

8. See above, 1:30 note 52.

9. Ordinarily, when the Torah refers to speaking אַל, “to” another party, Onkelos renders it עַם, *with* (e.g., v. 2 above). His use of the word, קְדָם, *before*, in this context may reflect the Gemara’s teaching (*Sotah* 43a, cited by *Rashi* here) that the coming words (in vv. 5-7) were first

וְלֹא חָנְכוֹ יִלֶּךְ וַיָּשָׁב לְבֵיתוֹ פֶּן־יָמוּת בַּמִּלְחָמָה וְאִישׁ
וְלֹא חָנְכָה יִהְיֶה וַיָּתוּב לְבֵיתָהּ דִּילְמָא יִתְקַטַּל בְּקָרְבָּא וּגְבַר
אַחַר יַחְנֹכְנֶנּוּ: ֶ וּמִי־הָאִישׁ אֲשֶׁר נָטַע כְּרֶם וְלֹא חָלְלוֹ
אֶחָד יַחְנֹכְנֶנּוּ: ֶ וּמִן גְּבָרָא דִּי נָצִיב בְּרֵמָא וְלֹא אֶחְלָהּ
יִלֶּךְ וַיָּשָׁב לְבֵיתוֹ פֶּן־יָמוּת בַּמִּלְחָמָה וְאִישׁ אַחַר
יִהְיֶה וַיָּתוּב לְבֵיתָהּ דִּילְמָא יִתְקַטַּל בְּקָרְבָּא וּגְבַר אֶחָד
יַחְלִלְנֶנּוּ: ֶ וּמִי־הָאִישׁ אֲשֶׁר אָרַשׁ אִשָּׁה וְלֹא לָקַחָהּ יִלֶּךְ
יַחְלִלְנָהּ: ֶ וּמִן גְּבָרָא דִּי אָרַס אֶתְתָּא וְלֹא נִסְבָּהּ יִהְיֶה
וַיָּשָׁב לְבֵיתוֹ פֶּן־יָמוּת בַּמִּלְחָמָה וְאִישׁ אַחַר יַקְחֶנָּה:
וַיָּתוּב לְבֵיתָהּ דִּילְמָא יִתְקַטַּל בְּקָרְבָּא וּגְבַר אֶחָד יִסְבְּנָהּ:

ה"ז

(ה) וְלֹא חָנְכוֹ. לא דר זו. "חנוד" לשון התחלה: ואיש
אחר יחנכנו. ודבר של טעמת נפש הוא זה: (ו) וְלֹא חָלְלוֹ.
לא פדאו צעקה הרצונית, שהפירות טעוין לאכלן צירושלים,
או לחללן צדמים במלחמה. ישגב "פן ימות", שאם לא ישמע לדברי הכהן פדאי
הוא צימות (ספרי קהה):

CHUMASH TRANSLATION

and has not inaugurated it? Let him go and return to his house, lest he die in the war and another man will inaugurate it. ⁶ And who is the man who has planted a vineyard and not redeemed it? Let him go and return to his house, lest he die in the war and another man will redeem it. ⁷ And who is the man who has betrothed a woman and has not taken her? Let him go and return to his house, lest he die in the war and another man will take her."

ONKELOS ELUCIDATED

וְלֹא חָנְכוֹ — and has not inaugurated it by having begun to live in it? — יִהְיֶה וַיָּתוּב לְבֵיתָהּ — Let him go and return to his house, and another man will inaugurate it.^[10]
וּגְבַר אֶחָד יַחְנֹכְנֶנּוּ — and another man will inaugurate it.^[10]
6. וּמִן גְּבָרָא דִּי נָצִיב בְּרֵמָא — And who is the man who has planted a vineyard and not redeemed it in its fourth year?^[11] — יִהְיֶה וַיָּתוּב לְבֵיתָהּ — Let him go and return to his house, lest he BE KILLED in the war — דִּילְמָא יִתְקַטַּל בְּקָרְבָּא — and another man will redeem it.
7. וּמִן גְּבָרָא דִּי אָרַס אֶתְתָּא — And who is the man who has betrothed a woman and has not taken her as his wife?^[12] — יִהְיֶה וַיָּתוּב לְבֵיתָהּ — Let him go and return to his house, lest he BE KILLED in the war — דִּילְמָא יִתְקַטַּל בְּקָרְבָּא — and another man will take her."

said by the Kohen and then proclaimed by the officers. Thus, the officers did not speak their own words with the people (the term *with* connotes a direct connection between the original speaker and the listener), but merely repeated the Kohen's words before them (see *Chalifos Semalos*).

10. The prospect that he may be killed in battle and another will inaugurate his house could depress him and thus adversely affect his ability as a soldier (*Rashi*, as explained by *Gur Aryeh*). The same idea applies to the men discussed in the next two verses.

11. Onkelos translates חָלְלוֹ as אֶחְלָהּ, redeemed it (or deconsecrated it). As *Rashi* explains, this refers to the produce of a vineyard in its fourth year [רְבִיעִי], which must

be either eaten in Yerushalayim, or redeemed for money, which is then brought up to Yerushalayim and used to purchase food to be eaten there (see *Vayikra* 19:23-24). If a man planted the vine and had not yet eaten its produce in the fourth year, he is sent home from the battle.

Ibn Ezra and *Ramban* (in his first approach) interpret the Hebrew חָלְלוֹ as played the flute (חָלַל) over it; it was customary to play the flute and dance (מָחַל) in the vineyard, in song and praise to Hashem, upon being able to enjoy its fruits.

12. That is, he has performed the first phase of the marriage ceremony (called *erusin* or *kiddushin*), but he has not yet taken her into his home and lived with her as husband and wife (*nisuin*).

ח וַיִּסְפוּ הַשְּׂטָרִים לְדַבֵּר אֶל־הָעָם וַאֲמָרוּ מִי־הָאִישׁ הַיָּרֵא
 ח וַיּוֹסְפוּן סַרְכֵיָא לְמַלְלָא עִם עֵמָא וַיִּימְרוּן מִן גְּבָרָא דְדַחַל
 וַרְךָ הַלֵּבב יִלָּךְ וַיֵּשֶׁב לְבֵיתוֹ וְלֹא יִמַּס אֶת־לֵבב אַחִיו
 וַתְּבִיר לְבָא יֵהָר וַיִּתּוּב לְבֵיתָהּ וְלֹא יִתְבַּר יֵת לְבָא דְאַחֻוּהִי
 כְּלָבְבוֹ: ט וְהָיָה כְּכֹלֹת הַשְּׂטָרִים לְדַבֵּר אֶל־הָעָם וּפְקֻדּוֹ
 כְּלָבְבָהּ: ט וַיְהִי כִּד יִשְׂיֻצוּן סַרְכֵיָא לְמַלְלָא עִם עֵמָא וַיִּמְנוּן
 שְׂרֵי צְבָאוֹת בְּרֵאשׁ הָעָם: ס שְׂבִיעֵי י כִּי־תִקְרַב אֶל־עִיר
 רַבְנֵי חֵילָא בְּרֵישׁ עֵמָא: י אַרְי תִּקְרַב לְקִרְתָּא

רש"י

עֲצִירָה, וְהַרְוֵהָ חוֹזֵר חוֹמֵר: שְׂמָא צְנָה צִית אוֹ נָטַע בְּרַם אוֹ אֶרֶץ
 אֶשָׁה (שם מד.:) (ט) שְׂרֵי צְבָאוֹת. שְׂמַעְמִידִין זְקָפִין מִלְּפָנֶיהֶם
 וּמִלְּחֻרְיָהֶם וּכְשֵׁילִים עַל צְרֹל צִידֵיהֶם, וְכָל מִי שְׂרֹוֹה לַחֲזוֹר
 הַרְשֵׁית צִידוֹ לְקַפֵּחַ אֶת שׂוֹקָיו. זְקָפִין, צְנִי אֶדָם עוֹמְדִים צְקָלָה
 הַמְעַרְכָה לְזָקוֹף אֶת הַנּוֹפְלִים וְלַחֲזֵקִים צְדָרִים: שׂוֹבֵי אֵל הַמְלַחֲמָה
 וְלֹא תִגְוִסוּ, שְׂתַחֲלַת נְפִילָה יִסָּה (ספרי קהן; סוטה טז: א) (י) כִּי
 תִקְרַב אֶל עִיר. צְמַלְחַמַת הַרְשֵׁית הַפְּתוּצָה מְדַבֵּר, כְּמוֹ שְׂמַפּוֹרֵשׁ
 צְעָנִין "כִּן פְּטָשָׁה לְכָל הַעָרִים הַרְחֻקָת גּוֹ" (פסוק טו; ספרי קט:)

(ח) וַיִּסְפוּ הַשְּׂטָרִים. לְמָה נֶאֱמַר כֵּן "וַיִּסְפוּ", מוֹסִיפִין זֶה עַל
 דְּצִרֵי הַכֹּהֵן, שֶׁהִפְהֵן מְדַבֵּר וּמְשַׁמֵּעַ מִן "שְׂמַע יִשְׂרָאֵל" עַד "לְהוֹשִׁיעַ
 אֶתְכֶם", וְ"מִי הָאִישׁ" (פסוק ה) וְשֵׁנִי וְשֵׁלִישִׁי כֵּהֵן מְדַבֵּר וְשׂוֹטֵר
 מְשַׁמֵּעַ, וְזֶה שׂוֹטֵר מְדַבֵּר וְשׂוֹטֵר מְשַׁמֵּעַ (סוטה מג:). הַיָּרֵא וַרְךָ
 הַלֵּבב. רַצִּי טְקִיבָא חוֹמֵר: כְּמַשְׁמַעוֹ, שְׁחִינוּ יָכוֹל לְעַמּוֹד צְקָרֵי
 הַמְלַחֲמָה וְלִרְחוֹת חֶרֶב שְׁלוֹפָה. רַצִּי יוֹסִי הַגְּלִילִי חוֹמֵר: "הַיָּרֵא"
 מְטַבְּרֵת שְׂצִידוֹ, וְלִכְדָּהּ פִּלְתָהּ לוֹ פּוֹרָה לַחֲזוֹר עַל צִית וְכַרְס וְאֶשָׁה,
 לְכַסּוֹת עַל הַחוֹמֵרִים צְעָזֵל עֲצִירוֹת שְׂצִידִים שְׁלֹא יִצִּינוּ שְׂהֵם צְעִילִי

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

⁸ *The officers shall continue speaking to the people and say, "Who is the man who is fearful and of soft heart? Let him go and return to his house, and let him not melt the heart of his brothers, like his heart."* ⁹ *It shall be [that] when the officers have finished speaking to the people, they shall appoint legion leaders at the head of the people.*

¹⁰ *When you draw near to a city*

8. וַיּוֹסְפוּן סַרְכֵיָא לְמַלְלָא עִם עֵמָא וַיִּימְרוּן — **The officers shall continue speaking WITH the people^[13] and say,** מִן גְּבָרָא וְדַחַל לְבָא — **"Who is the man who is fearful and of BROKEN heart?"^[14]** וְהָר וַיִּתּוּב לְבֵיתָהּ — **Let him go and return to his house,** וְלֹא יִתְבַּר יֵת לְבָא דְאַחֻוּהִי — **and let him not BREAK the heart of his brothers,^[15]** כְּלָבְבָהּ — **like his own heart."**

9. וַיְהִי כִּד יִשְׂיֻצוּן סַרְכֵיָא לְמַלְלָא עִם עֵמָא — **It shall be that when the officers have finished speaking WITH the people,** וַיִּמְנוּן רַבְנֵי חֵילָא בְּרֵישׁ עֵמָא — **they shall appoint legion leaders at the head of the people.^[16]**

10. אַרְי תִּקְרַב לְקִרְתָּא — **When you draw near to a city**

13. The following words were not relayed by the Kohen to the officers (see note 9); they were said directly by the officers to the people (*Rashi*).

14. In verse 3, Onkelos rendered לְבַבְכֶם לְבָבוֹן, *let your heart not be soft*, as לֹא יוֹזַע לְבָבוֹן, *let your heart not tremble*, since the verse is discussing the temporary trepidation that results from the fear-instilling tactics of the enemy. Here, however, the verse is describing a character trait of the man being sent away from the battle, so Onkelos renders הַלֵּבב הַלֵּבב, *of soft heart*, as הַתְּבִיר לְבָא, *of broken heart*. This can accord either with R' Akiva, who maintains that the verse is referring to a man of cowardly and fainthearted disposition; or with R' Yose HaGlili, who teaches that it is referring to someone who is dispirited on account of his sins, and fearful of being killed in battle due to them [see

Sotah 44a, cited by *Rashi* here] (*Beurei Onkelos*).

15. The verse earlier describes the man's heart as רַךְ, *soft*, and here it says לֹא יִמַּס, *he should not "melt" [the heart of his brothers]*, but Onkelos uses the root, תבר, *break*, in both places (rather than use different terms like the Torah does) since the verse goes on to say that the man should not make his brothers' heart "like his own heart" (*Me'at Tzori*). [Onkelos similarly uses the root תבר to translate הַמְסוֹ in 1:28 above.]

16. These were sentinels who were positioned both in the front and back of the battle formation, and they would strengthen the people who were falling, urging them to return to battle and not flee. They had the authority to severely punish anyone who wanted to retreat, since the beginning of downfall in battle is flight from the enemy (*Rashi*).

לְהִלָּחֵם עָלֶיךָ וְקָרָאתָ אֵלָיָה לְשָׁלוֹם: יא וְהָיָה אִם־שָׁלוֹם תַּעֲנֶנּוּךָ
 לְאִגָּחָא < עֲלֵה וְתִקְרִי לָהּ מְלִין < יא וְיִהְיִי אִם שָׁלָם תַּעֲנִינָךְ
 קְרָבָא < דְּשָׁלָם:

וּפְתַחַה לָךְ וְהָיָה כָּל־הָעָם הַנִּמְצָא־בָּהּ יִהְיוּ לָךְ לְמָס וְעַבְדוּךָ:
 וְתִפְתַּח לָךְ וְיִהְיִי כָּל עַמָּא דִּישְׁתַּבַּח בַּהּ יִהְיוּ לָךְ מַסְקִי < וְיִפְלַחְנָךְ:
 מַסִּין

וְאִם־לֹא תִשְׁלִים עִמָּךְ וְעָשִׂתָה עִמָּךְ מִלְחָמָה וְצָרַתְּ עָלֶיךָ:
 יב וְאִם לֹא תִשְׁלָם עִמָּךְ וְתַעֲבֹד עִמָּךְ קָרַב וְתִצּוֹר עָלֶיךָ:
 יג וּנְתַנָּהּ יִהְיֶה אֵלֶיהָ בַּיָּדְךָ וְהִכִּיתָ אֶת־כָּל־זְכוּרָהּ לְפִי־חָרֶב:
 יג וְיִמְסְרָנָהּ יְיָ אֱלֹהֶךָ בַּיָּדְךָ וְתִמְחִי יָת כָּל דְּכוּרָהּ לְפִתְגָם דְּחָרֶב:

רש"י

(יא) כָּל הָעָם הַנִּמְצָא בָּהּ. חֲפִילו חָפֵס מוֹלָא בָּהּ מִשְׁבָּעָה הַכְּתוּב מִצְעָרְךָ שָׁאֵם לֹא תִשְׁלִים עִמָּךְ, סוֹפָה לְהִלָּחֵם צָךְ אִם
 עַמְמִין שְׁלֵטוּיָת לְהַחְרִימָם, חָפֵס רִשְׁאִי לְקִיּוּמָם (ספרי ר): פְּנִיחָה וְתִלְךְ (ס:); וְצָרַתְּ עָלֶיךָ. אָף לְהַרְעִיבָהּ וּלְהַלְמִיחָהּ,
 לְמָס וְעַבְדוּךָ. עַד שִׁיקְבְּלוּ עָלֶיהָ מַסִּים וְשִׁעֲבֹד (ס:); וְנְתַנָּהּ ה' אֱלֹהֶיךָ וְנִמְסְרָנָהּ מִיַּת מִיַּת פְּחֻלּוּאִים (ס:); (יג) וְנְתַנָּהּ ה' אֱלֹהֶיךָ
 (יב) וְאִם לֹא תִשְׁלִים עִמָּךְ וְעָשִׂתָה עִמָּךְ מִלְחָמָה. אִם עָשִׂיתָ כָּל הָאִמּוֹר צִעֲנוֹן, סוֹף שֶׁה' וְתִקְנֶה צִיָּדָהּ (ס:);

— CHUMASH TRANSLATION —

to wage war against it, you shall call to it **for** peace.¹¹ It shall be that if it **responds** to you in peace and opens for you, then the entire people found within it shall be **as tribute** for you, and they shall serve you.¹² But if it does not make peace with you, but makes war with you, you shall besiege it.¹³ Hashem will deliver it into your hand, and you shall strike all its males by the **blade** of the sword.

— ONKELOS ELUCIDATED —

וְתִקְרִי לָהּ מְלִין דְּשָׁלָם — לְאִגָּחָא קְרָבָא עֲלֵה — to wage war against it, you shall call to it **WORDS OF peace**.^[17]
11. וְיִהְיִי אִם שָׁלָם תַּעֲנִינָךְ — It shall be that if it **CALLS OUT**^[18] to you in peace — וְתִפְתַּח לָךְ — and opens its gates for you, וְיִהְיִי אִם שָׁלָם תַּעֲנִינָךְ — then the entire people THAT WILL BE found within it^[19] — יִהְיוּ לָךְ מַסְקִי מַסִּין — shall be people who **BRING UP TRIBUTES** for you, — וְיִפְלַחְנָךְ — and they shall serve you.
12. וְאִם לֹא תִשְׁלָם עִמָּךְ — But if [the city] does not make peace with you, — וְתַעֲבֹד עִמָּךְ קָרַב — but instead makes war with you, — וְתִצּוֹר עָלֶיךָ — you shall besiege it.
13. וְיִמְסְרָנָהּ יְיָ אֱלֹהֶיךָ בַּיָּדְךָ — Hashem will deliver it into your hand, — וְתִמְחִי יָת כָּל דְּכוּרָהּ לְפִתְגָם דְּחָרֶב — and you shall strike all its adult males by the **WORD** of the sword.^[20]

17. This refers to a מְלַחְמַת רִשׁוּת, a discretionary war (Rashi; cf. Ramban). [E.g., a war fought to broaden the boundaries of Eretz Yisrael, as opposed to מְלַחְמַת מִצְוָה, an obligatory war, such as the original conquest of Eretz Yisrael (see Rambam, Hil. Melachim 5:1).] Before opening hostilities, you must notify the city's inhabitants that war can be avoided if they accept upon themselves to pay tribute and subjugate themselves to you (see v. 11). Onkelos' rendition of לְשָׁלוֹם, for peace, as מְלִין דְּשָׁלָם, words of peace, implies that you must inform them of the terms for peace; and also that you must convey your genuine preference to avoid the war, as indicated by Sifrei.

18. The Hebrew root ענה usually refers to responding but sometimes refers to calling out or initiating a conversation (Radak, Shorashim; see, for example, Shemos 15:21). Aramaic distinguishes between these usages, as the root תוב refers to responding, while the root עני refers

to calling out. Accordingly, since our verse is discussing the city's response to the peace overtures, it would seem that Onkelos should have rendered the Hebrew תַּעֲנֶנּוּךְ as תַּתִּיבִינָךְ, responds to you (see Targum Yonasan for a similar rendition), rather than תַּעֲנִינָךְ, calls out to you. Tosafos U'Miluim (to Bereishis 45:3) suggests that when the עניָה is in response to a קריאה, call (as in our case, where it said earlier וקראת אליה לשלום, you shall call out to it in peace), it is rendered עני, calling out, in Aramaic as well.

[Note that in Daniel 3:24, the Aramaic root ענה means respond (see Rashi and Metzudos there). It is therefore possible that תַּעֲנִינָךְ in our verse means it responds to you.]

19. This includes even members of the seven Canaanite nations, who would be subject to annihilation had they remained in Eretz Yisrael (Rashi).

20. See above, 13:16 note 26.

יד רַק הַנְּשִׂיִם וְהַטְּף וְהַבְּהֵמָה וְכֹל אֲשֶׁר יִהְיֶה בְּעִיר כְּלִשְׁלָלָהּ
 יד לְחֹדֶר נְשִׂיא וְטַפְּלָא וּבְעִירָא וְכֹל דִּי יְהִי בְּקִרְתָּא כָּל עַדְאָה
 תָּבוּז לָךְ וְאֶכְלֶתְּ אֶת־שְׁלָל אִיבִיךָ אֲשֶׁר נָתַן יְהוָה אֱלֹהֶיךָ לָךְ:
 תָּבוּז לָךְ וְתִיכּוֹל יֵת עַדְאָה דְּסִנְאָךְ דִּי יְהִי בְּיַד אֱלֹהֶיךָ לָךְ:
 טו כֵּן תַּעֲשֶׂה לְכָל־הָעָרִים הַרְחֹקֹת מִמֶּךָ מֵאֲדָן אֲשֶׁר לֹא־מֵעָרֵי
 טו כֵּן תַּעֲבֹד לְכָל קְרוּיָא דִּי רְחִיקוֹן מִנֶּךָ לְחֹדֶר דִּי לֹא מִקְרוּי
 הַגּוֹיִם־הָאֵלֶּה הֵנּהּ: טז וְכֵן מֵעָרֵי הָעַמִּים הָאֵלֶּה אֲשֶׁר יִהְיֶה
 עִמָּמְיָא הָאֵלֶּיךָ אֲנֹן: טז לְחֹדֶר מִקְרוּי עִמָּמְיָא הָאֵלֶּיךָ דִּי יִי
 אֱלֹהֶיךָ נָתַן לָךְ נַחֲלָה לֹא תַחֲיֶה כָּל־נַשְׂמָה: יז כִּי־הִחַרְמָם
 אֱלֹהֶיךָ יְהִי לָךְ אַחְסָנָא לֹא תִקֵּים כָּל נַשְׂמָה: יז אַרְי גְּמָרָא
 תַּחֲרִימָם הַחֲתִי וְהָאֲמֹרִי הַכְּנַעֲנִי וְהַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי
 תַּגְּמַרְנוֹן חֲתָי וְאֲמֹרָי כְּנַעֲנָי וּפְרִזָּי חִוָּי וַיְבוּסָי

ר"ז

(יד) וְהַטְּף. אף טף של זכרים, ומה אני מקיים "וְהַכִּיתָ אֹת כָּל זְכוּרָה" (פסוק יג), צְבָדוּלִים (ספרי טז):

CHUMASH TRANSLATION

14 Only the women, the small children, the animals, and everything that will be in the city — all its booty — may you plunder for yourselves; you shall eat the booty of your enemies, which Hashem, your God, gave you. 15 So shall you do to all the cities that are very distant from you, which are not of the cities of these nations. 16 But from the cities of these nations that Hashem, your God, gives you as a heritage, you shall not allow any soul to live. 17 For you shall utterly destroy them: the Chittite and the Emorite, the Canaanite and the Perizzite, the Chivvite and the Yevusite,

ONKELOS ELUCIDATED

14. לְחֹדֶר נְשִׂיא וְטַפְּלָא וּבְעִירָא — Only the women, the small children, the animals, and everything that will be in the city — וְכֹל דִּי יְהִי בְּקִרְתָּא — and everything that will be in the city — כָּל עַדְאָה — all its booty — תָּבוּז לָךְ — may you plunder for yourself; וְתִיכּוֹל יֵת עַדְאָה דְּסִנְאָךְ — you shall eat the booty of THOSE WHO HATE YOU,^[21] דִּי יְהִי בְּיַד אֱלֹהֶיךָ לָךְ — which Hashem, your God, gave you.
 15. כֵּן תַּעֲבֹד לְכָל קְרוּיָא — So shall you do to all the cities דִּי רְחִיקוֹן מִנֶּךָ — that are very distant from you, לֹא מִקְרוּי הַגּוֹיִם־הָאֵלֶּיךָ — which are not of the cities of these Canaanite nations.
 16. לְחֹדֶר מִקְרוּי עִמָּמְיָא הָאֵלֶּיךָ — But from the cities of these nations דִּי יִי אֱלֹהֶיךָ יְהִי לָךְ אַחְסָנָא — that Hashem, your God, gives you as a heritage, לֹא תִקֵּים כָּל נַשְׂמָה — you shall not SUSTAIN any soul.^[22]
 17. אַרְי גְּמָרָא תַּחֲרִימָם — For you shall utterly destroy them: חֲתָי וְאֲמֹרָי — the CHITTITES and the EMORITES, כְּנַעֲנָי וּפְרִזָּי — the CANAANITES and the PERIZZITES, חִוָּי וַיְבוּסָי — the CHIVVITES and the YEVUSITES,

21. In v. 1 above, Onkelos translated אִיבִיךָ as אִיבִיךָ, בְּעֵלֵי דְבִבְךָ, your enemies, which is a term reserved for an actively hostile enemy. In our verse, though, the reference is to a subdued foe, so Onkelos renders it סִנְאָךְ, those who hate you, i.e., in their hearts (see *Beurei Onkelos* to *Vayikra* 26:7; below, 32:27 note 87 and 32:41 note 119).

22. In *Shemos* 22:17, Onkelos translates לֹא תַחֲיֶה, מכשפה לא תחיה, as

you shall not keep a sorceress alive, as לֹא תַחֲיֶה, you shall not allow to live, since the intent there is that she must be killed, for she is liable to the death penalty. Here, however, he renders לֹא תִקֵּים as לֹא תַחֲיֶה, you shall not sustain, since the point is that the Canaanites are not to be permitted to remain in the Land; if they flee, though, there is no need to chase them down and kill them (*Me'at Tzori*).

בְּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ: יח לְמַעַן אֲשֶׁר לֹא יִלְמְדוּ אֶתְכֶם
 בְּמֵא דִּי פְקֻדָּךְ יי אֱלֹהֶיךָ: יח בְּדִיל דִּי לֹא יִלְפוּן יִתְכוּן
 לַעֲשׂוֹת כְּכֹל תּוֹעֲבֹתָם אֲשֶׁר עָשׂוּ לְאֱלֹהֵיהֶם וַחֲטָאתָם לַיהוָה
 לְמַעַבְדָּךְ כְּכֹל תּוֹעֲבֹתְהוֹן דִּי עֲבָדוּ לְטַעֲוֹתְהוֹן וַתַּחֲבוּן קָדָם יי
 אֱלֹהֵיכֶם: ס יט כִּי־תִצּוֹר אֶל־עִיר יָמִים רַבִּים לְהִלָּחֵם
 אֲלֵהֶכּוֹן: יט אַרְי תִּצּוֹר לְקַרְתָּא יוּמִין סְגִיאִין לְאַגָּחָא קְרָבָא
 עָלֶיךָ לְתַפְשָׁה לֹא־תִשְׁחִית אֶת־עֵצָהּ לְנֹדַח עָלֶיךָ גְרוֹן כִּי
 עֵלָה לְמַכְבְּשָׁה לֹא תַחֲבֵל ית אֵילָנָה לְאַרְמָא עֲלוּהִי גְרוֹנָא אַרְי
 מִמֶּנּוּ תֹאכַל וְאִתּוֹ לֹא תִכְרֹת כִּי הָאָדָם עֵץ הַשָּׂדֶה לִבְּא
 מִנָּה תִיכּוֹל וַיִּתֵּה לֹא תִקּוּץ אַרְי לֹא כְּאִנְשָׁא אֵילָן חֻקְלָא לְמַעַל
 מִפְּנֵיךָ בְּמִצּוֹר: כ רַק עֵץ אֲשֶׁר־תִּדְעַ כִּי לֹא־עֵץ מֵאֲכָל הוּא
 מִקְדָּמָךְ בְּצִירָא: כ לְחוּד אֵילָן דִּי תִדְעַ אַרְי לֹא אֵילָן דְּמִיכָל הוּא

רש"י

וכן הוא אומר "וישׁב דוד צִקְלָג יָמִים שָׁנִים" (שמואל-ב א, א).
 וצִמְלָחֻמוֹת הַרְשָׁוִת הַכְּתוּב מִדְּבַר (ספרי רג): כִּי הָאָדָם עֵץ
 הַשָּׂדֶה. הַרְי "כִּי" מִשְׁמַשׁ צִלְשׁוֹן "דִּילְמָא", שְׁמָא הָאָדָם עֵץ
 הַשָּׂדֶה לְהַפְגֵּם צְחוּד הַמְּלוֹר מִפְּנֵיךָ, לְהַתִּיבַר צִיטוֹרִי רַעַב וְלִמָּא
 כְּחֻשְׁי הַעִיר, לְמָה פְּשָׁחִיתָנּוּ:

(יז) בְּאֲשֶׁר צִוְּךָ. לְרִצּוֹת אֵת הַגְּרָגְשִׁי (סס רא): (יח) לְמַעַן
 אֲשֶׁר לֹא יִלְמְדוּ. הָאֵל אֵס עָשׂוּ פְּשׁוּעָה וּמִתְּגַיְרִין אֵתְהָ רִשְׁאִי
 לְקַצֵּל (סס רב): (יט) יָמִים. שָׁנִים: רַבִּים. שְׁלֵשָׁה. מִכָּאן
 אָמְרוּ: אֵין לְרִין עַל עֵיירוֹת שֶׁל עוֹבְדֵי פֹכְצִים פְּחוֹת מִשְׁלֵשָׁה
 יָמִים קוֹדֵם לְשַׁצַּת, וְלִמַּד שְׁפוּתַח צְשָׁלוֹם שָׁנִים אִו שְׁלֵשָׁה יָמִים.

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

as Hashem, your God, has com-
 manded you,¹⁸ so that they will
 not teach you to do like all of
 their abominations that they
 performed for their **gods**, and
 you will have sinned **to Hashem**,
 your God.

as Hashem, your God, has commanded
 you,^[23]

¹⁹ When you besiege a city for
 many days to wage war against
 it to **seize** it, do not destroy its
 tree by **thrusting** an axe upon it,
 for from it you will eat, and you
 shall not cut it down; **is** the tree of
 the field **perhaps** a person, that
 it should enter the siege before
 you?²⁰ Only a tree [about] which
 you know that is not a food tree,

18. — so that they will not teach you
 to do like all of their abominations
 that they performed for their FALSE GODS,
 and you will have sinned BEFORE
 Hashem, your God.

19. — When you besiege a city for
 many days^[24] to wage war
 against it to CONQUER it, do not destroy
 its tree by RAISING an axe upon it,
 for from it you will eat, and you
 shall not cut it down; FOR
 the tree of the field IS NOT LIKE a person,
 that it should enter the siege before you.^[25]

20. — Only a tree about which you know
 that it is not a food tree,

23. See 7:1-2 above.

24. The word, יָמִים, *days*, implies two days, and the added word, רַבִּים, *many*, implies an additional (third) day. This teaches that in discretionary wars outside of Eretz Yisrael, we are to present overtures of peace

for two or three days [depending on the circumstances (*Gur Aryeh*)] before initiating hostilities (see *Rashi*).

25. As he commonly does, Onkelos converts the rhetorical question — *is the tree of the field perhaps a person, that it should enter the siege before you?* (see *Rashi*)

אתו תִּשְׁחִית וְכָרַת וּבְנִית מְצֹר עַל־הָעִיר אֲשֶׁר־הוּא עֹשֶׂה
 יְתֵה תַחְבֵּל וּתְקוּץ וּתְבַנֵּי בְּרִקוּמִין עַל קִרְתָּא דִּי הִיא עֲבָדָא

עַמְּךָ מִלְחָמָה עַד רִדְתָּהּ: פ

עַמְּךָ קָרַב עַד דְּתַכְבְּשָׁה:

[כא] א כִּי־יִמָּצֵא חָלָל בְּאֲדָמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן

כא א אַרְי יִשְׁתַּכַּח קְטִילָא בְּאַרְעָא דִּי יִי אֱלֹהֶךָ יִהַב

לָךְ לְרִשְׁתָּהּ נֶפֶל בְּשָׂדֵה לֹא נֹדַע מִי הִכָּהוּ: ב וַיֵּצֵאוּ

לָךְ לְמִירְתָּהּ רְמֵי בַחְקָלָא לֹא יָדִיעַ מִן קְטִילָה: ב וַיִּפְקֹן

זְקֵנֶיךָ וְשֹׁפְטֶיךָ וּמְדָדוּ אֶל־הָעָרִים אֲשֶׁר סְבִיבַת הַחָלָל:

סְבִיר וְדִינִיר וַיִּמְשְׁחוּן לְקִרְוֵיא דִּי סַחְרָנוֹת קְטִילָא:

רז"י

(ב) עד רדתה. לשון רדוי, שָׁפַח כְּפֹסֶה לָךְ: (ב) וַיֵּצֵאוּ וּמְדָדוּ. מִמְּקוֹם שֶׁהַחָלָל שָׁכַח (ספרי רה): אֶל הָעָרִים אֲשֶׁר זְקֵנֶיךָ. מִיְּמֵימֵי שֶׁזְּקֵנֶיךָ, אֵלּוּ סִנְהֶדְרֵי גְדוּלָה (סוטה מד): סְבִיבַת הַחָלָל. לְכָל נֶדֶ, לִידַע אֵיזוֹ קְרוּבָה:

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

it you may destroy and cut down, and build a siege against the city that makes war with you, until it is subdued.

וּתְבַנֵּי — it you may destroy and cut down, and build SIEGEWORKS^[26] against the city that makes war with you, until YOU CONQUER IT.^[27]

21.

¹If a slain person will be found on the Land that Hashem, your God, gives you to take possession of it, **fallen** in the field, it is not known who **struck** him, ²your elders and judges shall go out and measure to the cities that are around the slain one.

21.

בְּאַרְעָא אַרְי יִשְׁתַּכַּח קְטִילָא — If a slain person will be found on the land that Hashem, your God, gives you to take possession of it, and he is **CAST** in the field,^[1] it is not known^[2] who **KILLED** him, then the following ritual shall be performed.
 2. וַיִּפְקֹן וְדִינִיר — Your elders and judges^[3] shall go out and measure the distance from the slain person to the cities — that are around the slain one.

— into the statement intended by it: A tree of the field is not a person, that it should enter the siege before you (Ibn Ezra, *Shitah Acheres* to *Bereishis* 5:24; *Nesinah LaGer*). The verse means that although there is a need to subject the people to hunger and thirst, in order to compel them to surrender, there is no reason to destroy the trees (*Rashi*).

26. I.e., constructions built by a besieging force, for the purpose of containing the city and capturing it (*Nesinah LaGer*; see further, *Radak* to *I Shmuel* 17:20). [The term בְּרִקוּם appears in a few places in the Gemara (e.g., *Avodah Zarah* 18b). A variation of this term, בְּרִבּוּם, appears in *Kesubos* 27a, where *Rashi* incidentally cites Onkelos here as בְּרִבּוּמָא. Presumably, the term is related to circle or encirclement.]

27. According to *Nesinah Lager*, Onkelos concurs with *Rashi's* explanation, which associates the Hebrew word רִדְתָּהּ with רְדוּי, *subjugation*. *Nefesh HaGer*, however,

maintains that Onkelos may likewise understand רִדְתָּהּ like *Rashbam*, who explains that it is related to יְרִידָה, *lowering* the high walls of the city (which allows it to be conquered).

1. Onkelos clarifies that the phrase נֶפֶל בְּשָׂדֵה does not mean that he is seen *falling* in the field, but rather that he is already *fallen* and lies there dead. See, similarly, below 22:4 (*Nefesh HaGer*).

2. Onkelos usually renders נֹדַע, *known*, as אֲתִידִיעַ, *became known* (see, e.g., *Shemos* 2:14 and 21:36), but here renders it יָדִיעַ, *known*. This is in line with the teaching of *Sifrei* that if there is any person, anywhere in the world, who knows who committed the murder — even if his identity has not *become known* to anyone else — then the ritual set forth below is not performed (*Beurei Onkelos*).

3. That is, a delegation of five members of the Great Sanhedrin (*Rashi*; *Rambam*, *Hil. Rotze'ach* 9:1).

ג וְהָיָה הָעִיר הַקְּרִיבָה אֶל-הַחֲלָל וְלָקְחוּ זְקֵנֵי הָעִיר הַהוּא
 ג ויהי קרְתָא דְקְרִיבָא לְקַטִּילָא וְיִסְבוּן סְבִי קְרַתָּא הַהִיא
 עֶגְלַת בָּקָר אֲשֶׁר לֹא-עֲבָד בָּהּ אֲשֶׁר לֹא-מִשְׁכָּה בְּעַל:
 עֶגְלַת תּוֹרִין דִּי לֹא אֲתַפְּלַח בַּהּ דִּי לֹא נִגְדַת בְּנִיר:
 ד וְהוֹרְדוּ זְקֵנֵי הָעִיר הַהוּא אֶת-הָעֶגְלָה אֶל-נַחַל אֵיתָן אֲשֶׁר
 ד וְיַחְתּוּן סְבִי קְרַתָּא הַהִיא יֵת עֶגְלָתָא לְנַחֲלָא בִיר דִּי
 לֹא-יַעֲבֹד בּוֹ וְלֹא יִזְרַע וְעֶרְפוּ-שֵׁם אֶת-הָעֶגְלָה בְּנַחַל:
 לֹא אֲתַפְּלַח בַּהּ וְלֹא יִזְדַּרַע וְיִנְקֹפוּן תַּמָּן יֵת עֶגְלָתָא בְּנַחֲלָא:
 נ"א: יתפלח

ר"י

(ד) אֶל נַחַל אֵיתָן. קָשָׁה, שְׁלַח נִטְעָד (ספרי רז; סוטה מה:): זַת שְׁתֵּה שְׁלַח עֲשֵׂתָה פִירוֹת, וְתַעֲרַף בְּמִקּוֹם שְׁחִינּוּ עוֹשֶׂה פִירוֹת, וְעֶרְפוּ. קוֹזֵן עֲרַפָּה בְּקוֹפִין (סו וסו), חָמַר הַקֶּבֶ"ה: קִבְּלָ עֲגֻלָּה לְכַפֵּר עַל הַרְיָגָתוֹ שֶׁל זֶה שְׁלַח הַיְחִיחוּ וְלַעֲשׂוֹת פִירוֹת (סוטה מו.):

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

³ It shall be [that] the city that is closest to the corpse, the elders of that city shall take a female calf of cattle, with which no work has been done, which has not pulled with a yoke. ⁴ The elders of that city shall bring the calf down to a **hard** valley, which **has** not been worked and will not be sown, and they shall sever the calf's neck there, in the valley.

3. ויהי קרְתָא דְקְרִיבָא לְקַטִּילָא — It shall be that upon determining the city that is closest to the slain one, וְיִסְבוּן סְבִי וְיַחְתּוּן סְבִי קְרַתָּא הַהִיא — the elders of that city shall take^[4] a female calf of cattle לֹא אֲתַפְּלַח בַּהּ — with which no work has been done, דִּי לֹא נִגְדַת בְּנִיר — and which has not pulled with a yoke.
4. וְיַחְתּוּן סְבִי קְרַתָּא הַהִיא יֵת עֶגְלָתָא — The elders of that city shall bring the calf down לְנַחֲלָא בִיר — to a BARREN valley,^[5] וְלֹא יִזְדַּרַע — which HAD not been worked^[6] — and they shall sever the calf's neck there,^[7] וְיִנְקֹפוּן תַּמָּן יֵת עֶגְלָתָא — and they shall sever the calf's neck there,^[8] בְּנַחֲלָא — in the valley.^[9]

4. Onkelos generally renders the verb לקח as דבר, literally, lead, when referring to the taking of animals, since they are led by command or coaxing rather than taken in the hand (see 1:15 note 31). Here, however, he uses the term נסב, take, since the intent here is not that the elders are to move the calf from one place to another, but simply that they should designate it (*Pas'shegen*; see, similarly, *Vayikra* 9:2 note 1). He also does not render וְלָקְחוּ as וְיִקְנוּן, they shall acquire (as in *Bereishis* 43:18), and thus indicates that there is no need for the elders to acquire the calf especially for this purpose; see *Nachal Eisan* 7:1 for discussion of this issue (*Me'at Tzori*).

5. The Hebrew term איתן means hard (see Mishnah, *Sotah* 45b). However, Onkelos is conveying the word's intent; the valley is "hard" in the sense that it is unsuitable for cultivation, and thus it has not been worked and is barren (see *Rashi*; *Me'at Tzori*). [According to *Rambam* (*Hil. Rotze'ach* 9:2), נחל איתן is a powerfully flowing stream. See also *Chizkuni*.]

6. The Gemara (*Sotah* 46a) presents a dispute as to whether the phrase, אֲשֶׁר לֹא יַעֲבֹד בּוֹ, means which had not been worked, in past tense [so that this phrase is clarifying the meaning of the נחל איתן mentioned

above] (*R' Yoshiyah*), or which will not be worked, so that it is a commandment not to work the land in the future (*R' Yonasan*). The two versions of Onkelos — לֹא אֲתַפְּלַח, had not been worked, and לֹא יִתְפַּלַּח, will not be worked — are linked to the two sides of this dispute (see *Nesinah LaGer*).

The Gemara there goes on to cite Rava, who asserts that according to *R' Yoshiyah*, the land both must not have been worked in the past, and also may not be worked in the future. *Teshuvos Maharik* (§158) maintains that Onkelos, who renders נחל איתן as a barren valley, which has not been worked, and אֲשֶׁר לֹא יַעֲבֹד בּוֹ as דִּי לֹא יִתְפַּלַּח בַּהּ, which will not be worked [which is *Maharik's* version of Onkelos], is in concurrence with Rava's view. See *Minei Targuma* for an elaborate analysis of this issue.

7. Both *R' Yoshiyah* and *R' Yonasan* agree that the phrase וְלֹא יִזְרַע is a prohibition against sowing the valley in the future (*Sotah* *ibid.*).

8. Translation of the root נקח as "sever the neck" follows *Radak*, *Shorashim* נקח שרש נקח.

9. Hashem is saying here: Let a calf in its first year, which has not yet borne offspring, come and have its

ה וְנִגְשׁוּ הַכֹּהֲנִים בְּנֵי לְוִי כִּי בָּם בָּחַר יְהוָה אֱלֹהֶיךָ
 ה וְיִתְקַרְבוּן כְּהֵנָּא בְּנֵי לְוִי אֲרִי בְּהוֹן אֲתַרְעִי יְיָ אֱלֹהֶךָ
 לְשִׁרְתּוֹ וּלְבָרְךָ בְּשֵׁם יְהוָה וְעַל-פִּיהֶם יִהְיֶה כָּל-רִיב וְכָל-
 לְשִׁמְשׁוֹתָהּ וּלְבָרְכָא בְּשֵׁמָא דִּי וְעַל מִימְרֵהוֹן יְהִי כָּל דִּין וְכָל
 נִגְעָה: וְכָל זְקֵנֵי הָעִיר הַהוּא הַקְּרֹבִים אֶל-הַחֲלָל יִרְחֲצוּ
 מַכְתַּשׁ וְכָל סְבִי קֶרְתָּא הַהִיא דְּקֶרְבִּין לְקַטִּילָא יִסְחוּן
 סְגִירוֹ:

אֶת-יְדֵיהֶם עַל-הָעֵגְלָה הָעֲרוּפָה בְּנַחֵל: מַפְטִיר ז וְעָנוּ וְאָמְרוּ
 יֵת יְדִיהוֹן עַל עֵגְלָתָא דְּנִקִּיפָא בְּנַחֵלָא: ז וְיִתְיַבּוּן וְיִמְרוּן
 יְדֵינוּ לֹא שָׁפְכוּ [שִׁפְכָה ב] אֶת-הַדָּם הַזֶּה וְעֵינֵינוּ לֹא רָאוּ:
 יְדָנָא לֹא אֲשָׁדָא יֵת דְּמָא דִּין וְעֵינָנָא לֹא חֻזָּא:

ר"ז

(ז) יְדֵינוּ לֹא שָׁפְכָה. וְכִי עָלְתָה עַל לֵב שִׁפְכֵי צִית דִּין שׁוֹפְכֵי דְמִים הֵם, חָלָל לֹא רְחִימֵהוּ וּפְטָרְנוּהוּ צָלַח מְזוֹנוֹת וְצָלַח לְוִיָּה (גס מה:)

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

⁵ *The Kohanim, the children of Levi, shall approach, for them has Hashem, your God, chosen to minister to Him and to bless with the Name of Hashem, and according to their word shall be every dispute and every affliction.*

⁶ *All the elders of that city, who are closest to the corpse, shall wash their hands over the calf whose neck was severed in the valley.* ⁷ *They shall speak up and say, "Our hands did not spill this blood, and our eyes did not see.*

5. **וְיִתְקַרְבוּן כְּהֵנָּא בְּנֵי לְוִי** — **The Kohanim, the children of Levi, shall approach,** אֲרִי בְּהוֹן אֲתַרְעִי יְיָ אֱלֹהֶיךָ לְשִׁמְשׁוֹתָהּ — **for them has Hashem, your God, FAVORED to minister to Him,** וּלְבָרְכָא בְּשֵׁמָא דִּין — **and to bless with the Name of Hashem,**^[10] וְעַל מִימְרֵהוֹן יְהִי כָּל דִּין — **and according to their word shall be decided every dispute** — **and every TZARAAS affliction.**^[11]

6. **וְכָל סְבִי קֶרְתָּא הַהִיא** — **All the elders of that city,** וְכָל סְבִי קֶרְתָּא הַהִיא — **who are closest to the corpse,** יִסְחוּן יֵת יְדִיהוֹן — **shall wash their hands** — **over the calf whose neck was severed in the valley.**

7. **וְיִתְיַבּוּן וְיִמְרוּן** — **They shall RESPOND and say,**^[12] **יְדָנָא לֹא אֲשָׁדָא** — **"Our hands did not spill this blood** — **and our eyes did not see."**^[13]

neck severed in a place which does not produce fruit, to atone for the death of the slain person, whom they did not allow to produce fruit [i.e., to perform mitzvos (*Sifsei Chachamim*)] (*Rashi*).

10. Since they minister to Hashem and bless the people, they will be instrumental in obtaining forgiveness and atonement for the people and in bringing blessing to the Land (*Sforno*).

11. [See above, 17:8 note 13.] Their interaction with people afflicted with *tzaraas*, and their involvement in adjudicating disputes, hones their insight into human nature, so that they might be able to identify people acting suspiciously (*ibid.*). [The nature of and publicity accompanying the ritual would attract a crowd and help discover the identity of the murderer (*Moreh Nevuchim* III:40, cited by *Ramban*).]

12. Seemingly, the coming declaration is not in response to anything, so that Onkelos should have translated as וְיַעֲנוּן, *they shall call out*, rather than וְיִתְיַבּוּן, *they shall respond* (see above, 20:11 note 18). *Marpei Lashon* explains that the elders respond to the *unspoken* question that surely arises in everyone's mind: What is the meaning and purpose of the handwashing? They immediately respond and say that just as their hands are clean, so too are they innocent of any wrongdoing.

13. The elders are surely not suspected of having murdered the victim. They mean: "We did not see the traveler and had no part in allowing him to leave our city without food provisions or without escort" (*Rashi*). [If he had food, he might not have had to try and steal it, which may have been the cause of his death. And if he had an escort, he might have been protected from the murderer (*Divrei David*, based on *Rashi to Sotah* 45b).]

הפטרות שפטים / HAFTARAS SHOFTIM

ישעיה נא:יב – נב:יב / Yeshayah 51:12 – 52:12

51 ¹² It is I, I am He Who comforts you; who are you that you should be afraid of a man who shall die and of the son of man who shall be set as grass?

¹³ And you have forgotten HASHEM, your Maker, Who spread out the heavens and Who set the base of the earth; yet you are continually in terror, the whole day, of the oppressor's fury as if he were preparing to destroy; where then shall be the oppressor's fury?

¹⁴ The wanderer shall be soon released, and shall not die in the pit, nor shall his bread be lacking. ¹⁵ And I am HASHEM, your God, Who stirs up the sea and its waves rage — HASHEM, Master of Legions, is His Name. ¹⁶ And I have placed My words in your mouth, and with the shade of My hand have I covered you, to implant the heavens and to set a base for the earth and to say unto Zion, "You are My people!"

¹⁷ Awaken yourself! Awaken yourself! Arise, O Jerusalem, you who have drunk from the hand of HASHEM the cup of His fury, the phial of the cup of stupefaction have you drunk, have you drained.

¹⁸ There is no guide for her among all the children she has borne; there is no one holding her hand among all the children she has reared. ¹⁹ Two [are the calamities] that have befallen you; who will bewail you? The plunder and the breakage, the hunger and the sword; with whom shall I comfort you? ²⁰ Your children have fainted, they lie at the head of all streets like a netted wild ox; they are full with HASHEM's fury, with your God's rebuke. ²¹ Therefore, listen now to this, O afflicted one, drunk, but not with wine.

²² Thus said your Lord, HASHEM, and your God Who will contend for His people: Behold! I have taken from your hand the cup of stupefaction, the phial of the cup of My fury; no longer shall you drink from it again. ²³ But I will put it into the hand of your tormentors, who have said to you, "Prostrate yourself, that we may step over you," who set your body as the ground and as the street for wayfarers.

52 ¹ Wake up! Wake up! Don your strength, O Zion, don the garments of your splendor, O Jerusalem, the Holy City, for no longer shall there enter into you any uncircumcised or contaminated person. ² Shake the dust from yourself, arise, enthrone yourself, O Jerusalem; undo the straps on your neck, O captive daughter of Zion.

³ For thus said HASHEM: Without price were you sold, so you shall not be redeemed with money.

⁴ For thus said my Lord, HASHEM/ELOHIM: Egypt! My people went down at first to sojourn there, and Assyria oppressed them without cause. ⁵ And now, what do I have here — the word of HASHEM — that My people was purchased without price; those who rule over him praise themselves — the word of HASHEM — and continuously, all day, My Name is blasphemed. ⁶ Therefore, My people shall know My Name — therefore, on that day — for I am the One Who speaks, here I am!

⁷ How beautiful ascending the mountains are the footsteps of the herald making heard, "Peace!"

נא יב אַנְכִי אַנְכִי הוּא מְנַחֲמֶכֶם מִי־אַתָּה וְתִירָאִי מֵאִנּוֹשׁ יָמוּת וּמִבֶּן־אָדָם חָצִיר יִנְתֵּן; יג וְתִשְׂכַּח יְהוָה עֶשְׂךָ נוֹטָה שְׁמַיִם וַיִּסַּד אֶרֶץ וְתִפְחַד תְּמִיד כָּל־הַיּוֹם מִפְּנֵי חֲמַת הַמַּצִּיק כַּאֲשֶׁר כּוֹנֵן לְהַשְׁחִית וְאִיהָ חֲמַת הַמַּצִּיק; יד מִהָר צֵעָה לְהַפְתֵּחַ וְלֹא־יָמוּת לְשַׁחַת וְלֹא יִחְסַר לְחֶמוֹ: טו וְאַנְכִי יְהוָה אֱלֹהֶיךָ רָגַע הַיָּם וַיִּהְיוּ גִלְיוֹ יְהוָה צְבָאוֹת שְׁמוֹ: טז וְאֲשֶׁם דְּבָרֶי בְּפִיךָ וּבְצֵל יָדֶי כִּסְיִתֶיךָ לְנֹטַע שְׁמַיִם וְלִיסַד אֶרֶץ וְלֵאמֹר לְצִיּוֹן עַמִּי־אַתָּה: יז הַתְּעוֹרְרִי הַתְּעוֹרְרִי קוֹמִי יְרוּשָׁלַם אֲשֶׁר שָׁתִית מִיַּד יְהוָה אֶת־כּוֹס חֲמָתוֹ אֶת־קִבְעַת כּוֹס הַתְּרַעְלָה שָׁתִית מְצִית: יח אֵין מְנַהֵל לָהּ מִכָּל־בָּנִים יְלֵדָה וְאֵין מְחֹזֵק בְּיָדָהּ מִכָּל־בָּנִים גְּדֻלָּה: יט שְׁתִּים הִנָּה קָרְאֲתֶיךָ מִי יָנוּד לָךְ הַשֹּׁד וְהַשֶּׁבֶר וְהָרַעַב וְהַחֲרָב מִי אֲנַחֲמֶךָ: כ בְּנִיךָ עֲלָפוּ שָׁכְבוּ בְּרֹאשׁ כָּל־חוֹצוֹת כְּתוּא מִכְּמַר הַמְּלֵאִים חֲמַת־יְהוָה גַּעַרְתָּ אֱלֹהֶיךָ: כא לָכֵן שָׁמְעִי־נָא זֹאת עֲנִיָּה וּשְׁכַרְתָּ וְלֹא מִיַּיִן: כב כֹּה־אָמַר אֲדֹנָיִךָ יְהוָה וְאֱלֹהֶיךָ יָרִיב עִמּוֹ הִנָּה לְקַחְתִּי מִיַּדְךָ אֶת־כּוֹס הַתְּרַעְלָה אֶת־קִבְעַת כּוֹס חֲמָתִי לֹא־תוֹסִיפִי לְשִׁתּוֹתָהּ עוֹד: כג וּשְׁמַתִּיהָ בְּיַד־מוֹגִיךָ אֲשֶׁר־אָמְרוּ לְנַפְשָׁךְ שְׁחִי וְנַעֲבְרָה וּתְשִׁימִי כְּאֶרֶץ גֹּדֶר וְכַחוּץ לְעֵבְרִים: נב א עוֹרֵי עוֹרֵי לְבָשֵׁי עֶזְרָה צִיּוֹן לְבָשֵׁי | בְּגָדֶי תִּפְאָרְתְּךָ יְרוּשָׁלַם עִיר הַקֹּדֶשׁ כִּי לֹא יוֹסִיף יְבֹאֲבֶךָ עוֹד עָרַל וְטָמֵא: כד הַתְּנַעֲרִי מֵעַפָּר קוֹמִי שְׁבִי יְרוּשָׁלַם הַתְּתַחֵל [הַתְּפַתְחוּ כ] מוֹסְרֵי צִנּוֹרְךָ שְׁבִיָּה בַת־צִיּוֹן: ג כִּי־כֹה אָמַר יְהוָה חֲנָם נִמְכַרְתֶּם וְלֹא בְכֶסֶף תִּגְאָלוּ: ד כִּי כֹה אָמַר אֲדֹנָי יְהוָה מְצָרִים יָרַד־עִמִּי בְּרֹאשׁוֹנָה לְגוֹר שָׁם וְאֲשׁוּר בְּאֶפֶס עֶשְׂקוֹ: ה וְעַתָּה מִה־לִּי־פֶה נְאֻם־יְהוָה כִּי־לִקַּח עִמִּי חֲנָם מִשְׁלִי [מִשְׁלוֹ כ] יְהִלִּילוּ נְאֻם־יְהוָה וְתִמְיַד כָּל־הַיּוֹם שְׁמִי מְנֻאָץ: ו לָכֵן יִדַע עַמִּי שְׁמִי לָכֵן בְּיוֹם הַהוּא כִּי־אֲנִי־הוּא הַמְּדַבֵּר הַגָּנִי: ז מִה־נְאוֹו עַל־הַהָרִים רַגְלֵי מְבַשֵּׁר מִשְׁמִיעַ שְׁלוֹם

heralding, "Good!" making heard, "Salvation!" saying unto Zion, "Your God has reigned!"⁸ The voice of your lookouts, they have raised a voice, together shall they sing glad song, for every eye shall see when HASHEM returns to Jerusalem.⁹ Burst forth in joy, sing glad song together, O ruins of Jerusalem, for HASHEM shall comfort His people; He has redeemed Jerusalem.¹⁰ HASHEM has bared His holy arm to the eyes of the nations, and all ends of the earth shall see the salvation of our God.

¹¹ Turn away! Turn away! Go forth from there! A contaminated person shall you not touch! Go forth from within it! Cleanse yourselves, O bearers of the vessels of HASHEM. ¹² But it is not in haste that you shall go forth; nor shall you go in flight; for HASHEM shall go before you, and the God of Israel shall be your rear guard.

מְבַשֵּׂר טוֹב מִשְׁמִיעַ יְשׁוּעָה אֵמַר לְצִיּוֹן מִלֵּךְ
 אֱלֹהֶיהָ: ח קוֹל צַפִּיָּה נִשְׂאוּ קוֹל יַחְדָּו יִרְנְנוּ
 כִּי עַיִן בְּעַיִן יִרְאוּ בְּשׁוּב יְהוָה צִיּוֹן: ט פִּצְחוּ
 רְנְנוּ יַחְדָּו חֲרֵבוֹת יְרוּשָׁלַם כִּי־נִחַם יְהוָה
 עַמּוֹ גָּאֹל יְרוּשָׁלַם: י חֲשַׁף יְהוָה אֶת־זְרוּעַ
 קַדְשׁוֹ לְעֵינֵי כָּל־הַגּוֹיִם וְרָאוּ כָּל־אֲפֹסֵי־אֶרֶץ
 אֶת יְשׁוּעַת אֱלֹהֵינוּ: יא סוּרוּ סוּרוּ צְאוּ מִשָּׁם
 טָמֵא אֶל־תִּגְעוּ צְאוּ מִתּוֹכָהּ הִבְרִי נִשְׂאֵי
 כְּלֵי יְהוָה: יב כִּי לֹא בַחֲפוּזוֹן תֵּצְאוּ וּבְמִנוּסָה
 לֹא תֵלְכוּן כִּי־הֲלֵךְ לְפָנֵיכֶם יְהוָה וּמֵאַסְפֵּכְכֶם
 אֱלֹהֵי יִשְׂרָאֵל: