

ZICHRON MEIR EDITION

תרגום אונקלוס

ONKELOS

פרשת ראה
Parashas Re'eh

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פרשת ראה

כז רֹאֵה אֲנֹכִי נָתַן לְפָנֶיכֶם הַיּוֹם בְּרָכָה וּקְלָלָה: כז אֶת־הַבְּרָכָה
כז *חֹזִי דֹאֲנָא יְהִיב קְדָמִיכּוֹן יוֹמָא דִּין בְּרָכָן וּלְוֹטִין: כז ית בְּרָכָן
אֲשֶׁר תִּשְׁמָעוּ אֶל־מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אֲנֹכִי מִצְוֶה
**די תִּקְבְּלוּן לְפָקוּדִיא דִּי אֱלֹהִיכֶם דִּי אֲנָא מְפַקֵּד
אֶתְכֶם הַיּוֹם: כח וְהִקְלָלָה אִם־לֹא תִשְׁמָעוּ אֶל־מִצְוֹת יְהוָה
יִתְכוֹן יוֹמָא דִּין: כח וּלְוֹטִין אִם לֹא תִקְבְּלוּן לְפָקוּדִיא דִּי
אֱלֹהֵיכֶם וְסִרְתֶּם מִן־הַדֶּרֶךְ אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם הַיּוֹם
אֱלֹהִיכֶם וְתִסְטוּן מִן אֲרָחָא דִּי אֲנָא מְפַקֵּד יִתְכוֹן יוֹמָא דִּין
לֵלֶכֶת אַחֲרֵי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יָדַעְתֶּם: כט וְהִיא
לְמַהֵר בְּתֵר טְעוֹת עַמִּמָּא דִּי לֹא יָדַעְתוּ: כט וְהִיא

*נ"א: חֹזִי **נ"א: אִם

רש"י

מצוה אתכם היום ללכת וגוי. ה' למדך שכל העוֹד
עבודה זרה הרי הוא סר מכל הדרך שנגמורו ישראל. מפאן
חמרו: המודה בעבודה זרה ככופר בכל הפורה כולו (ספרי נד):

(כז) רֹאֵה אֲנֹכִי נָתַן. בְּרָכָה וּקְלָלָה. הַמּוֹרֹת צִהָר גְּרִזִּים
וְצִהָר עֵיזֶל (להלן פסוק כט; וכן, טרכו): אֶת הַבְּרָכָה.
על מִנֵּת אֲשֶׁר תִּשְׁמָעוּ: (כח) מִן הַדֶּרֶךְ אֲשֶׁר אֲנֹכִי

CHUMASH TRANSLATION

²⁶ See, I present before you today a blessing and a curse.

²⁷ The **blessing**: that you **hearken** to the commandments of Hashem, your God, that I command you today. ²⁸ And the **curse**: if you do not **hearken** to the commandments of Hashem, your God, and you stray from the path that I command you today, to follow **gods of others**, that you did not know.

ONKELOS ELUCIDATED

26. — See, THAT I present before you this day^[1] — בְּרָכָן וּלְוֹטִין — BLESSINGS and CURSES.^[2]

27. — The BLESSINGS, די תִּקְבְּלוּן לְפָקוּדִיא דִּי אֱלֹהִיכֶם — on condition that you HEED the commandments of Hashem, your God,^[3] — די אֲנָא מְפַקֵּד יִתְכוֹן יוֹמָא דִּין — that I command you this day.

28. — And the CURSES, אם לא תִקְבְּלוּן לְפָקוּדִיא דִּי אֱלֹהִיכֶם — if you do not HEED the commandments of Hashem, your God, — די אֲנָא מְפַקֵּד יִתְכוֹן יוֹמָא — and you stray from the path that I command you this day, — לְמַהֵר בְּתֵר טְעוֹת עַמִּמָּא — to follow the FALSE GODS^[4] OF THE NATIONS, — די לֹא יָדַעְתוּ — that you did not know.

1. The Hebrew רֹאֵה, see, is in singular form, but לפניכם, before you, is in plural form. Moshe spoke this way because he addressed his words to each individual within the community at large: See, [each of you,] that I present before [all of] you ... (Ibn Ezra; cf. Aderes Eliyahu). Our version of Onkelos preserves this form, but some editions have רֹאֵה as חֹזִי, see, in plural, to conform with לפניכם.

2. The words בְּרָכָה וּקְלָלָה are in singular (a blessing and a curse), but Onkelos follows his usual practice of rendering these terms in plural, blessings and curses [e.g., Bereishis 27:12 and below, 23:6], because they refer to blessings and curses in general, not to a specific

blessing and curse (Lechem VeSimlah). [Rashi states that our verse refers to the blessings and curses that would be proclaimed on Mount Gerizim and Mount Eival; see v. 29. Accordingly, the plural form is surely appropriate (Beurei Onkelos).]

3. The elucidation, "[on condition] that you heed ...," follows Rashi (see above, 1:43 note 69). Some texts of Onkelos read תִּקְבְּלוּן אִם, "if" you heed. [According to Ramban (Vayikra 4:22), אֲשֶׁר תִּשְׁמָעוּ means, "when" you heed.]

4. Literally, errors or shams. Onkelos regularly uses this term to refer to false gods.

כִּי יָבִיֵאֲךָ יְהוָה אֱלֹהֶיךָ אֶל-הָאָרֶץ אֲשֶׁר-אַתָּה בָּא-שָׁמָּה
 אֲרִי יַעֲלֶנָּךְ יִי אֱלֹהֶךָ לָאָרֶעָ דִּי אַתָּה עָלָל לְתַמָּן
 לְרִשְׁתָּהּ וְנִתְּתָה אֶת-הַבְּרָכָה עַל-הָר גְּרִזִּים וְאֶת-הַקְּלָלָה עַל-הָר
 לְמִירְתָּהּ וְתַתֵּן יְת מְבָרְכֶיָא עַל טוֹרָא דְגְרִזִּין וְיֵת מְלַטְטֵיָא עַל טוֹרָא
 עֵיבָל: ־ הֲלֹא-הֵמָּה בְּעֶבֶר הַיָּרְדֵּן אַחֲרֵי דֶרֶךְ מְבֹא הַשָּׁמֶשׁ
 דְּעֵיבָל: ־ הֲלֹא אֲנֹן בְּעֶבְרָא דִּירְדְנָא אַחֲרֵי אֲרַח מַעְלֵי שְׁמֶשׁ

רע"י

הַיָּרְדֵּן הַרְצָה וְהִלָּחָה לְמַחְזֹק (ספרי טו; סוטה לג:). וְהוּא לְשׁוֹן
 "אַחֲרֵי", כֹּל מְקוֹם שֶׁנֶּאֱמַר "אַחֲרֵי" מוּפְלָג הוּא (במדבר רבה
 מד, ה: ד"ה: דֶּרֶךְ מְבֹא הַשָּׁמֶשׁ. לְהֵן מִן הַיָּרְדֵּן לְדֶרֶךְ מַטְרָב.
 וְטַעַם הַמִּקְרָא מוֹכִיחַ שֶׁהֵם שְׁנֵי דְבָרִים, שֶׁנֶּאֱמָר דְּשִׁנֵּי טַעְמִים,
 "אַחֲרֵי" נִקְוָה צִפְשָׁטָא, וְ"דֶרֶךְ" נִקְוָה צִמְשָׁפֵל וְהוּא דְּגוּשָׁא,
 וְאִם הֵיא "אַחֲרֵי דֶרֶךְ" דְּבֹרֵי אֶחָד הֵיא נִקְוָה אַחֲרֵי צִמְשָׁפֵל,

(בט) וְנִתְּתָה אֶת הַבְּרָכָה. פְּתַרְגוּמוֹ "יֵת מְבָרְכֶיָא", אֵת
 הַמְבָרְכִים. עַל הַר גְּרִזִּים. כְּלָפִי הֵר גְּרִזִּים הוֹפְכִים פְּנֵיהֶם
 וּפְתָחוֹ צִבְרָכָה "צְרוּךְ הָאִישׁ אֲשֶׁר לֹא יֵטֵשָׁה פֶסֶל וּמִסֵּכָה וְגו'".
 כֹּל הָאֲרֻרִים שֶׁצִּפְרָשָׁה אֲמָרוּ תַחֲלֶה צִלְשׁוֹן צְרוּךְ וְאַחֲרֵי כֵךְ
 הִפְכוּ פְנֵיהֶם כְּלָפִי הֵר עֵיבָל וּפְתָחוֹ צִקְלָה (ספרי נה; סוטה
 לג:). (ל) הֲלֹא הֵמָּה. נֶטָן צֶהֱם סִימָן: אַחֲרֵי. אַחֲרֵי הַעֲצָרָת

CHUMASH TRANSLATION

²⁹ It shall be that when Hashem, your God, brings you to the Land to which you are coming, to take possession of it, you shall place **the blessing** on Mount Gerizim and **the curse** on Mount Eival.

³⁰ Indeed, they are on the **other side of the Yarden, far, in the direction of the sunset,**

ONKELOS ELUCIDATED

29. It shall be — אֲרִי יַעֲלֶנָּךְ יִי אֱלֹהֶךָ — that when Hashem, your God, brings you **IN** — לָאָרֶעָ דִּי אַתָּה עָלָל לְתַמָּן — to the Land **INTO** which you are coming, — לְמִירְתָּה — to take possession of it, — וְתַתֵּן יְת מְבָרְכֶיָא עַל טוֹרָא דְגְרִזִּין — you shall place **THOSE WHO** will **BLESS** on Mount GERIZIN, — וְיֵת מְלַטְטֵיָא עַל טוֹרָא דְעֵיבָל — and **THOSE WHO** will **CURSE** on Mount Eival.^[5]

30. **Indeed, they** (Mount Gerizim and Mount Eival) **are on the REAR** (i.e., western) **side of the Yarden,**^[6] — אֲרַח מַעְלֵי שְׁמֶשׁ — **in the direction of the sunset,**

5. One cannot literally "place" a blessing or a curse on a mountain. Onkelos (followed by *Rashi*) therefore explains that the verse refers to *those who bless* and *those who curse* (*Pas'shegen; Marpei Lashon*; cf. *Ramban, Mizrahi*; see *Minchas Chinuch*, end of Mitzvah 232). This fits with the practice of Scripture to sometimes use a noun to refer to a person whose actions identify him with that noun (e.g., *Tehillim* 109:4 — וְאֲנִי תַפְלָה, *I am prayer*). In our case, the tribes reciting the blessing are identified with the blessing itself and are thus called "the blessing" (*Lechem VeSimlah*).

Rashi (based on *Sotah* 32a) explains that the reference here is to the ceremony described below, 27:12 ff. Six of the tribes stood atop Mount Gerizim and the other six atop Mount Eival. The Kohanim and Leviim stood on the ground between the mountains and recited a series of blessings for those who observe the mitzvos, and curses for those who violate them. When reciting each blessing, the Kohanim and Leviim turned to face Mount Gerizim, and when reciting each curse, they turned to face Mount Eival. According to *Rashi*, when our verse instructs to place those who bless עַל הָר גְּרִזִּים, it refers to the Kohanim and Leviim, and means that they shall be placed with their faces *toward* Mount Gerizim.

Others, however, explain that after the Kohanim and Leviim recited the curses listed in Ch. 27 (vv. 15-26), the six tribes standing on Mount Gerizim recited the blessings enumerated in Ch. 28 (vv. 1-14): *It shall be that if you heed the voice of Hashem, your God ... blessed shall you be in the city and blessed shall you be in the field, etc.*; and the six tribes standing on Mount Eival recited the curses of the *Tochachah* (ibid. vv. 15-68): *But it will be if you do not heed the voice of Hashem, your God ... accursed will you be in the city and accursed will you be in the field, etc.* (see *Ibn Ezra* to 27:14; *Malbim* to *Yehoshua* 8:33; *Abarbanel* to Ch. 27 below).

Onkelos' rendering, "you shall place those who bless on Mount Gerizim, and those who curse on Mount Eival," seems to accord with the latter approach that the tribes standing on the mountains actually recited blessings and curses (see *Lechem VeSimlah*; cf. *Beurei Onkelos*).

6. Onkelos reads אַחֲרֵי הַיָּרְדֵּן אַחֲרֵי as a single phrase, and renders אַחֲרֵי as אַחֲרֵי, *behind*, or *in the rear*. The verse thus says: "they are on the side of the Yarden [that is] in the rear." This refers to the western side, for the Torah often refers to the east as "the front" and the west as "the rear," using the perspective of a person facing the rising sun in the east (*Beurei Onkelos*; see

בְּאֶרֶץ הַכְּנַעֲנִי הַיֹּשֵׁב בְּעֶרְבָה מִוֶּל הַגִּלְגָּל אֶצֶל אֱלוֹנֵי מֹרֶה:
 בְּאֶרֶץ כְּנַעֲנָה דִּיתָב בְּמִישְׁרָא לִקְבֵּל גִּלְגָּל בְּסֹטֶר מִיִּשְׂרֵי מֹרֶה:
 לא כִּי אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן לָבֹא לָרֶשֶׁת אֶת־הָאָרֶץ אֲשֶׁר־
 לא אֲרִי אֶתּוֹן עֹבְרִין יָת יִרְדְּנָא לְמַעַל לְמִירַת יָת אֶרֶעָ דִּי
 יהוה אֱלֹהֵיכֶם נָתַן לָכֶם וַיִּרְשְׁתֶּם אֹתָהּ וַיִּשְׁכְּתֶם־בָּהּ: ❖
 יִי אֱלֹהֶכּוֹן יִהֲב לָכּוֹן וַתִּירְתּוֹן יִתָּה וַתִּתְּבוֹן בָּהּ:

רש"י

בְּשׂוֹפֵר הַפּוֹד, וְ"דָרְךְ" צִפְשָׁטָא וְרָפָה: מוֹל הַגִּלְגָּל. רְחוֹק
 מִן הַגִּלְגָּל (ספרי שם; סוטה שם): אֱלוֹנֵי מֹרֶה. שָׁכַס הוּא,
 שְׁנֵאמַר "עַד מְקוֹם שָׁכַס עַד חֵלוֹן מוֹרֶה" (בראשית יב, ו; ספרי
 נפס' שֶׁל יִרְדֵּן יִהְיוּ סִימָן צִיָּדָה שֶׁפָּצְחוּ וְיִרְשׁוּ אֶת הָאָרֶץ
 (ספרי נז):

CHUMASH TRANSLATION

in the land of the Canaanite, that dwells in the plain, **far from** the Gilgal, near **Elonei Moreh**.³¹ For you are crossing the Jordan to **come**, to take possession of, the Land that Hashem, your God, is giving you; you shall take possession of it and you shall settle in it.

ONKELOS ELUCIDATED

בְּאֶרֶץ כְּנַעֲנָה דִּיתָב בְּמִישְׁרָא — in the land of the Canaanite — the one that dwells in the plain, **לִקְבֵּל גִּלְגָּל** — OPPOSITE the Gilgal,^[7] בְּסֹטֶר מִיִּשְׂרֵי מֹרֶה — beside THE PLAINS OF Moreh.^[8]

31. אֲרִי אֶתּוֹן עֹבְרִין יָת יִרְדְּנָא — For you are crossing the Yarden, **לְמַעַל לְמִירַת יָת אֶרֶעָ דִּי יִי אֱלֹהֶכּוֹן יִהֲב לָכּוֹן** — to ENTER, to take possession of, the Land that Hashem, your God, is giving you;^[9] וַתִּירְתּוֹן יִתָּה — you shall take possession of it and you shall settle in it.

Rashi to Shemos 27:13; Ramban there 6:18; Marpei Lashon to Bereishis 25:6).

Rashi, however, interprets בְּעֶבֶר הַיַּרְדֵּן as a distinct phrase that means "the other side of the Yarden." This itself means the western side, since the Jewish people were currently east of the Yarden. The word אַחֲרֵי is a stand-alone term that means *far*. The literal sense of the word is *after*, but as Rashi explains, the formulation אַחֲרֵי means *soon after*, while the formulation אַחֲרֵי means *long after*. Thus, the verse is saying that these mountains are *far beyond* the Yarden (see *Gur Aryeh*). [Onkelos agrees that sometimes אַחֲרֵי means *after*; but in those cases he renders it בְּתַר (*Beurei Onkelos* to *Bereishis* 18:10).]

7. Whereas Onkelos understands מוֹל in its usual sense of *opposite*, or *facing* [the Gilgal] (see, e.g., *Shemos* 26:9, 28:37), Rashi explains that here it means *far from* [the Gilgal]. Elsewhere it appears that the Gilgal was in the vicinity of Yericho (see *Yehoshua* 4:19), and thus not near Mount Gerizim and Mount Eival, which were in the vicinity of Shechem (see next note). [See further, *Sotah* 33b with Rashi and *Tosafos* מוֹל הַגִּלְגָּל.]

8. The plains of Moreh are where Shechem is located; see *Bereishis* 12:6 (Rashi).

Onkelos renders אֱלוֹנֵי מֹרֶה as *the plains of Moreh*. Elsewhere, he renders בְּכַר הַיַּרְדֵּן as "the plain of the Yarden" (*Bereishis* 13:10), אֵיל פָּאֶרָן as "the plain of Paran" (*ibid.* 14:6), and אֶבֶל הַשָּׁטִים as "the plain of Shittin" (*Bamidbar* 33:49). According to Rashi

(*Bereishis* 14:6), Onkelos does not mean to suggest that the words אֵיל and בְּכַר and אֵיל and אֶבֶל all mean "plain." They are, rather, proper nouns; i.e., the plains of Moreh were called *Eilonei*, the plain of the Yarden was called *Kikar*, the plain of Paran was called *Eil*, and the plain of Shittim was called *Aveil*. Onkelos generically refers to all these places as מִישְׁרָא, *plain*, but each had its own particular name.

Ramban (*Bereishis* 14:6), however, argues that had Onkelos considered these terms to be proper nouns, he would have translated them by name — for example אֱלוֹנֵי דְמוֹרָה. Rather, Onkelos understands all these terms as *descriptive* nouns. In our case, אֱלוֹנֵי means an area with many oak (אֱלוֹן) trees; similarly, אֵיל means an area with many elm trees (which are called אֱלִים in *Yeshayah* 1:29). Since oaks and elms were typically planted in plains just outside large cities to serve as wooded parks, Onkelos refers to these areas generically as "plains." אֶבֶל ("mourning") describes the bleak and desolate plain of Shittim, which was void of vegetation and buildings. The term בְּכַר, though, actually means a wide open space, i.e., a plain.

In our verse, Onkelos also renders בְּעֶרְבָה as *in the plain*, but the simple meaning of עֶרְבָה is *wasteland* (R' S. R. Hirsch; see *Metzudos* to *Yehoshua* 4:13).

9. Therefore it is necessary to publicly pronounce these blessings and curses, to make it clear that your future success in the Land is dependent upon your fulfilling the mitzvos (*Malbim*; R' Hirsch).

וּשְׁמַרְתֶּם לַעֲשׂוֹת אֶת כָּל־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר
 לִב וְתִטְרוּן לְמַעַבְד יֵת כָּל קִיּוּמֵי וְיֵת דִּינֵי דִי
 אֲנִי נָתַן לִפְנֵיכֶם הַיּוֹם: [יב] אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים
 אֲנִי יְהִיב קְדָמִיכֹן יוֹמָא דִּין: יב א אֵלֶּיךָ קִיּוּמֵי וְדִינֵי
 אֲשֶׁר תִּשְׁמְרוּן לַעֲשׂוֹת בְּאֶרֶץ אֲשֶׁר נָתַן יְהוָה אֱלֹהֵי אֲבוֹתֶיךָ
 דִּי תִטְרוּן לְמַעַבְד בְּאֶרֶץ דִּי יְהִיב יְיָ אֱלֹהֵי דְאֲבֹתְךָ
 לְךָ לְרִשְׁתָּהּ כָּל־הַיָּמִים אֲשֶׁר־אַתֶּם חַיִּים עַל־הָאֲדָמָה:
 לְךָ לְמִירְתָּהּ כָּל יוֹמֵי דִי אַתּוֹן קִיּוּמִין עַל אֶרֶץ:
 ב אֲבַד וְתִאֲבֹדוֹן אֶת־כָּל־הַמִּקְדָּמוֹת אֲשֶׁר עֲבָדוּ־שָׁם הַגּוֹיִם
 ב אֲבָדָא תִאֲבֹדוֹן יֵת כָּל אֲתֵרֵי דִי פִלְחוּ תַמָּן עַמְמֵי
 אֲשֶׁר אַתֶּם יֹרְשִׁים אַתֶּם אֶת־אֱלֹהֵיהֶם עַל־הַהָרִים הָרָמִים
 דִּי אַתּוֹן יִרְתִּין יִתְהוֹן יֵת טַעֲוִתְהוֹן עַל טוֹרֵי רָמֵי

רע"י

(ב) אֲבַד וְתִאֲבֹדוֹן. "אֲבַד" וְאֲחֵר כֶּךָ "תִּאֲבֹדוֹן", מִכָּאן לְעוֹקֵר עֲבוֹדַת כּוֹכָבִים שֶׁלִּידֵיךְ לְשָׂרָא חֲחֵרִיָּה (עֲבוֹדָה זָרָה מִדֵּ: אֶת עֲבוֹדַת כּוֹכָבִים שֶׁלִּידֵיךְ לְשָׂרָא חֲחֵרִיָּה (עֲבוֹדָה זָרָה מִדֵּ: אֶת

CHUMASH TRANSLATION

³² You shall be careful to perform all the **decrees** and the judgments that I present before you today.

12.

¹These are the **decrees** and the judgments that you shall be careful to perform, in the Land that Hashem, the God of your forefathers, has given you, to take possession of it, all the days that you live on the earth. ² You shall utterly destroy [the idols] **from** all the places where the nations whom you shall possess worshiped their **gods**: on the high mountains

ONKELOS ELUCIDATED

יֵת כָּל — You shall be careful to perform all the STATUTES^[10] and the judgments קִיּוּמֵי וְיֵת דִּינֵי — that I present before you this day.

12.

1. אֵלֶּיךָ קִיּוּמֵי וְדִינֵי דִי תִטְרוּן לְמַעַבְד — These are the STATUTES and the judgments that you shall be careful to perform, in the Land that Hashem, the God of your forefathers, has given you, to take possession of it, — all the days that you live on the earth.

2. אֲבָדָא וְתִאֲבֹדוֹן יֵת כָּל אֲתֵרֵי — You shall utterly destroy all the places^[1] — where the nations whom you shall possess worshiped their FALSE GODS: — on the high mountains,

10. *Rashi* consistently interprets the term חק as *decree*, referring to mitzvos whose reasons cannot be grasped by the limited intellect of human beings (see for example, *Rashi* to *Bereishis* 26:5). Onkelos, however, usually renders חק as קָיָם, *statute*, referring to mitzvos in general. There are some cases where Onkelos renders חק as גְּזֵרָה, *decree*. For discussion, see *Bamidbar* 19:2 note 1.

1. The Hebrew אָּ is a word with no translation in English. It usually indicates the direct object of a verb, in this case the phrase "all the places." However, in our

verse, this is difficult to understand, because while it is possible to destroy the objects *in* a place, it is impossible to destroy the place itself. Because of this difficulty, some turn to an alternate meaning of אָּ: "from." The verse is saying that you should destroy the idols *from* all the places they were worshiped (*Rashi*, with *Mizrachi*; *Chizkuni*).

Me'at Tzori notes that Onkelos simply replaces the Hebrew אָּ with the Aramaic equivalent, יֵת, indicating that according to Onkelos, אָּ is being used in the regular way [to indicate the direct object] (elsewhere,

וְעַל-הַגְּבֻעוֹת וְתַחַת כָּל-עֵץ רֶעֶנָּה: ^ג וְנִתְּצוּם אֶת-מִזְבְּחֵיכֶם
וְעַל רִמְתָּא וְתַחוֹת כָּל אֵילָן עֲבוּף: ^ג וְתִתְּרַעוּן יֵת אֲגוּרִיהוּן
וְשִׁבְרֵתֶם אֶת-מִצְבֹּתֶם וְאֲשֵׁרֵיהֶם תִּשְׂרֹפוּן בְּאֵשׁ וּפְסִילֵי
וְתִתְּבִירוּן יֵת קִמְתֵּיהוּן וְאֲשֵׁרֵיהוּן תִּוְקְדוּן בְּנוּרָא וְצִלְמֵי
אֱלֹהֵיהֶם תִּגְדְּעוּן וְאִבְדֹתֶם אֶת-שִׁמְם מִן-הַמָּקוֹם
טַעוּתֵיהוּן תִּקְוֹצְצוּן וְתִוְבְּדוּן יֵת שִׁמְהוּן מִן אֲתָרָא
הַהוּא: ^ד לֹא-תַעֲשׂוּן כֵּן לַיהוָה אֱלֹהֵיכֶם: ^ה כִּי אִם-
הַהוּא: ^ד לֹא תַעֲבִדוּן כֵּן קִדְם יֵי אֱלֹהֵכֶם: ^ה אֱלֹהֵן
אֶל-הַמָּקוֹם אֲשֶׁר-יִבְחַר יְהוָה אֱלֹהֵיכֶם מִכָּל-שִׁבְטֵיכֶם
לְאֲתָרָא דִּי יִתְרַעִי יֵי אֱלֹהֵכֶם מִכָּל שִׁבְטֵיכֶם

רש"י

(ג) מִזְבֵּחַ. שֶׁל חֲזָנִים הִרְצֵה: מִצְבָּה. שֶׁל אֶזְנַן חֹמֶת, וְהוּא "צִימוֹס" שֶׁשֶׁנִּיגוּ צִמְשָׁנָה: אֶזְנַן שֶׁחֲלָצָה מִתְחַלְתָּה לְצִימוֹס (עֲבוּדָה זֶרָה מו:). אֲשֵׁרֵיהֶם. אֵילָן הַנֶּעֱטָד (שם מו:). וְאִבְדֹתֶם אֶת שִׁמְמָם. לְכַנּוֹת לָהֶם שֵׁם לְגִנְחִי, צִית גְּלִיחַ קוֹרִין לָהּ צִית פְּרִיחַ, עֵין כָּל עֵין קוֹן (סְפָרִי סא; עֲבוּדָה זֶרָה מו:). (ד) לֹא תַעֲשׂוּן

CHUMASH TRANSLATION

and on the hills, and under every leafy tree. ³ You shall break apart their **altars**; you shall smash their pillars, and their asheirah-trees you shall burn in the fire; **and the carved images of their gods** you shall cut down; and you shall obliterate their names from that place.

⁴ You shall not do so **to Hashem, your God**. ⁵ Only at the place that Hashem, your God, will **choose** from all your tribes

ONKELOS ELUCIDATED

and on the hills, — and under every leafy tree. ^[2]

3. You shall break apart their **STACKS** of stones; ^[3] and you shall smash their pillars; ^[4] and their **asheirah-trees** you shall burn in the fire; and the carved **IMAGES OF THEIR FALSE GODS** you shall cut down; and you shall obliterate their names from that place. ^[5]

4. You shall not do so **BEFORE Hashem, your God**. ^[6]

5. **Rather**, you shall bring offerings only at the place that Hashem, your

in cases that אֶת means from, Onkelos translates מִן; see, for example, *Shemos* 14:31).

Or *HaChaim*, noting the unusual phrasing of the verse, explains that the verse refers to structures that are built upon the ground, which although with regard to other laws may be considered part of the ground itself, if they were structures built for idolatry, they must be destroyed. Thus, the verse indeed commands the Jewish people to destroy the place itself.

עֲבוּף is the Aramaic version of the Hebrew עֵץ עָבֹת, thick-branched or thick-leaved, as in the phrase, עֵץ עָבֹת, a branch of a thick-leaved tree (*Vayikra* 23:40); see also *Yechezkel* 20:28 with *Metzudas Tzion* (*Lechem VeSimlah*; see also *Me'at Tzori*).

3. I.e., their altars made of numerous stones. See *Rashi*,

and see above, 7:5 note 9 for the derivation of the word אֲגוּרִיהוּן.

4. The "pillar" was an altar made of a single stone (*Rashi*).

5. *Rashi* explains that obliterating the idolatrous names from the place refers to using derogatory nicknames to refer to the place of the idol (*Rashi*, from *Sotah* 46a). See *Shemos* 23:13 for the prohibition against uttering the name of an idol.

6. This refers back to v. 2, which states that the idolaters worshiped their false gods "on the high mountains and the hills and under every leafy tree." This verse commands, you shall not do so before Hashem, i.e., offerings should not be brought on scattered private altars (*bamos*), but only on the communal Altar in the place Hashem chooses [i.e., the Mishkan or Beis HaMikdash], as explained in

לְשׁוֹם אֶת־שְׁמוֹ שֶׁם לְשַׁכְּנוֹ תִּדְרָשׁוּ וּבֵאתָ שָׁמָּה: ❖
 לְאַשְׁרָאָה שְׁכִנְתָּהּ תִּמְן לְבֵית שְׁכִנְתָּהּ תִּתְבַּעֲוֹן וּתִיתּוֹן לְתִמְן:
 וְהִבֵּאתֶם שָׁמָּה עֲלֵיתִיכֶם וּזְבַחֵיכֶם וְאֵת מַעֲשֵׂרְתֵיכֶם וְאֵת
 וּתִיתּוֹן לְתִמְן עֲלֻותֵיכֶם וּנְכַסֵּת קֹדְשֵׁיכֶם וְאֵת מַעֲשֵׂרְתֵיכֶם וְאֵת
 תְּרוּמַת יְדְכֶם וְנִדְרֵיכֶם וְנִדְבָתֵיכֶם וּבְכֹרֶת בְּקָרְכֶם וְצֹאנְכֶם:
 אֶפְרָשׁוֹת יִדְכֶם וְנִדְרֵיכֶם וְנִדְבָתֵיכֶם וּבְכֹרֵי תוֹרְכֶם וְעִנְכֶם:

רע"י

טוֹנוֹתֵיכֶם לְמִקְדָּשׁ חֲצוֹתֵיכֶם שִׁיתַּרְצַּם (ספרי ט: (ה) לְשַׁכְּנוֹ תִּדְרָשׁוּ. זֶה מִשְׁכַּן שִׁילָה (ספרי ט: (ו) וּזְבַחֵיכֶם. שְׁלָמִים עַל חוֹבָה (ט: (ג) מַעֲשֵׂר צִדְקָה וּמַעֲשֵׂר שֶׁנִּי לְאִכּוֹל לְפָנִים מִן הַחוּמָה (ט: (ד) תְּרוּמַת יְדְכֶם. אֵלוּ הַבְּכוֹרִים, שְׁלָמִים צִדְקָה "וְלֶקַח הַכֹּהֵן הַטָּהוֹר מִיָּדְךָ" (להלן כו, ד; ספרי ט: (ה) וּבְכֹרֶת בְּקָרְכֶם. לְתִמְן לְפָנִים וְיִקְרִיבוּם שָׁם:

CHUMASH TRANSLATION

to **place His Name** there, you shall seek out **His Dwelling Place** and you shall come there. ⁶And there you shall bring your olah offerings and your **feasts** [shelamim offerings], your tithes, and that which is **raised up** by your hand, your vows and your donations, and the firstborn of your cattle and your flocks.

ONKELOS ELUCIDATED

לְאַשְׁרָאָה שְׁכִנְתָּהּ תִּמְן God, will FAVOR from among all your tribes — to REST HIS SHECHINAH there;^[7] — לְבֵית שְׁכִנְתָּהּ תִּתְבַּעֲוֹן you shall seek out THE PLACE OF HIS SHECHINAH there,^[8] — וּתִיתּוֹן לְתִמְן — and you shall come there,

6. עֲלֻותֵיכֶם וּנְכַסֵּת — and there you shall bring — וּתִיתּוֹן לְתִמְן — your olah offerings and your FEAST-OF-HOLIES (i.e., shelamim) offerings,^[9] — וְאֵת מַעֲשֵׂרְתֵיכֶם — your tithes,^[10] — וְאֵת — and that which is SEPARATED by your hand,^[11] — אֶפְרָשׁוֹת יִדְכֶם — your vows, — וְנִדְרֵיכֶם — and your donations,^[12] — וּבְכֹרֵי תוֹרְכֶם — and the firstborn of your cattle and your flocks.^[13]

the following note (see *Rashi*, first explanation, with *Mizrachi*; *Ibn Ezra*). See *Rashi*, second explanation, and *Ramban* for another approach.

7. *Bamos* were permitted in Eretz Yisrael until the Mishkan was erected in Shiloh. From that point, *bamos* were prohibited, and offerings could be brought only in the Mishkan. After the destruction of Shiloh, when the Mishkan stood in Nov and then in Gibeon, *bamos* were again permitted. Once the Beis HaMikdash was built, *bamos* were prohibited forever (*Mishnah*, *Zevachim* 14:4-8).

Our verse, which prohibits *bamos*, refers to the period when the Mishkan stood in Shiloh. Verses 11-13 refers to the time from the building of the Beis HaMikdash, when *bamos* were prohibited forever; see *Rashi* there (*Rashi*, as explained by *Gur Aryeh*; cf. *Mizrachi*; *Sifsei Chachamim*).

Onkelos often translates references to the שֵׁם, the Name of Hashem [when it is not meant literally] as “the *Shechinah*” of Hashem; see, for example, *Shemos* 20:21 (see below, v. 11, with *Nesinah LaGer*; for a Kabbalistic discussion and sources regarding Onkelos’ rendering of the “Name of Hashem” as His “*Shechinah*,” see *Me’at Tzori*, *Miluim*).

8. One who comes to bow before Hashem and bring offerings to Him should seek out this place that is designated for such worship (see *Sforno*; cf. *Ramban*).

9. The Aramaic נְכַסֵּת, *feast*, is a translation of וְאֵת; and

the holies, is a reference to the *shelamim* offerings, which are the prototypical קְדָשִׁים קְלִים, *lesser holies*. See our note 1 to *Vayikra* 3:1 for discussion of why Onkelos does not refer to *shelamim* by its Aramaic equivalent (נְכַסֵּת שְׁלָמִין), as he does regarding other offerings (e.g., עֲלֻתָא, *עֲלֻתָא*).

10. This refers both to *maaser sheni*, the second tithe of produce, which is brought to Yerushalayim and eaten there, and *maasar beheimah*, the tithe of livestock, which is brought as an offering in the Beis HaMikdash (*Rashi*). See *Ramban* for another approach.

11. This refers to *bikkurim*, the first fruits, which are brought to the Beis HaMikdash and given to a Kohen. They are referred to as “separated by your hand” because they are delivered by hand, as the verse states (below, 26:4): *the Kohen shall take the basket from your hand* (*Rashi*).

12. “Vows and donations” both refer to voluntary offerings. The difference is that a “vow” [*neder*] is an obligation that one creates on himself to bring an offering. If he consecrates an animal and it is lost or dies, he must bring another. With a “donation,” however, one consecrates a *particular animal* as an offering. If that animal is lost or dies, he is not responsible to replace it (*Rashi*; *Mishnah*, *Kinnim* 1:1).

13. Firstborn (*bechor*) cattle, sheep, and goats are given to the Kohen, who brings them as offerings in the Beis HaMikdash (*Rashi*; see *Bamidbar* 18:17).

וְאִכְלֹתֶם-נָשִׁים לִפְנֵי יְהוָה אֱלֹהֵיכֶם וּשְׂמַחְתֶּם בְּכָל מַשְׁלַח
וְתִיבְלוּן תָּמָן קָדָם יי אֱלֹהֵיכֶם וְתַחֲדוּן בְּכָל אוֹשְׁטוֹת
יְדֹכֶם אַתֶּם וּבְתִיכֶם אֲשֶׁר בִּרְכָךְ יְהוָה אֱלֹהֶיךָ: ^ח לֹא תַעֲשׂוּן
יְדֹכוֹן אַתּוֹן וְאִנְשׁ בְּתִיכוֹן דִּי בִרְכָךְ יי אֱלֹהֶיךָ: ^ח לֹא תַעֲבֹדוּן
כָּל אֲשֶׁר אֲנַחְנוּ עֹשִׂים פֶּה הַיּוֹם אִישׁ כָּל-הַיִּשָּׁר בְּעֵינָיו:
כָּל דִּי אֲנַחְנָא עֹבְדִין הָכָא יוֹמָא דִּין גָּבֵר כָּל דְּבִשְׁר בְּעֵינֵיהִי:

רז"י

כִּי־זֶה וְחִילוּק, וּבְצִמָּה לֹא תִקְרִיבוּ כָּל מֵה שְׁחָתָם מִקְרִיבִים
פֶּה הַיּוֹם צִמְצָן שְׁהוּא עִמָּכֶם, וְנִמְשָׁח, וְהוּא כָּשֶׁר לְהַקְרִיב
צוֹ חַטּוֹת וְחַטְמוֹת קָדְרִים וְנִדְּבוֹת, אֲבָל צִמָּה אֵין קָרִב אֶלָּא
הַיְדִיר וְהַיְדִיר, וְהוּא אִישׁ כָּל הַיִּשָּׁר בְּעֵינָיו, קָדְרִים וְנִדְּבוֹת

(ז) אֲשֶׁר בִּרְכָךְ ה'. לְפִי הַצִּדָּקָה הַזֶּה (ספרי סד): (ח) לֹא
תַעֲשׂוּן כָּל אֲשֶׁר אֲנַחְנוּ עֹשִׂים וְגו'. מוֹסֵד לְמַעֲלָה, עַל
"כִּי אִתָּם עֲבָרִים אֶת הַיְדִיר וְגו'" (לעיל יא, לא), כְּשֶׁתַּעֲבֹדוּ
אֶת הַיְדִיר מִיָּד מוֹתֵרִים אִתָּם לְהַקְרִיב צִמָּה כָּל י"ד שָׁנָה שָׁל

CHUMASH TRANSLATION

⁷ You shall eat there before Hashem, your God, and you shall rejoice in all that you put your hand to — you and your households — as Hashem, your God, has blessed you.

⁸ You shall not do like all that we do here today, each man what is *just* in his eyes.⁹ For you will not yet have come to the resting and to the heritage, that Hashem, your God, gives you.

ONKELOS ELUCIDATED

7. וְתִיבְלוּן תָּמָן קָדָם יי אֱלֹהֵיכֶם — You shall eat them there before Hashem, your God,^[14] — and you shall rejoice in the success of all that you put your hand to^[15] — אַתּוֹן וְאִנְשׁ בְּתִיכוֹן — you and THE PEOPLE OF your households^[16] — דִּי בִרְכָךְ יי אֱלֹהֶיךָ — WITH WHICH Hashem, your God, has blessed you.^[17]

8. כָּל דִּי אֲנַחְנָא עֹבְדִין הָכָא יוֹמָא — You shall not do — לֹא תַעֲבֹדוּן — like all that we do here this day,^[18] גָּבֵר כָּל דְּבִשְׁר — each man what is PROPER in his eyes.^[19]

9. אַרִי לֹא אֲתִיתוֹן עַד בָּעָן — For you will not yet have come — לְבֵית נִיחָא וּלְאַחַסְנָתָא — to the resting PLACE and to the heritage — דִּי יי אֱלֹהֶיךָ יֵהֵב לָךְ — that Hashem, your God, gives you.^[20]

14. The items listed in the previous verse must be eaten in Yerushalayim (see *Makkos* 17a). *Shelamim* offerings, *maasar beheimah*, and *maasar sheni* may be eaten by anyone; *bikkurim* and firstborn animals are eaten by the Kohen. The *olah* offerings, however, are not eaten at all, but are burned in their entirety on the *Mizbe'ach*.

15. I.e., all that you undertake to do.

16. *Sifrei* interprets the term בְּתִיכֶם, *your households*, to mean "your wives" (see *Mishnah, Yoma* 1:1). Onkelos, by adding the word אִנְשׁ, *the people of*, indicates that the term refers to all the members of your households (see *Me'at Tzori*). See further, *Vayikra* 16:6 note 11.

17. *Rashi* (based on *Sifrei*) explains אֲשֶׁר בִּרְכָךְ ה' אֱלֹהֶיךָ — literally, *with which Hashem ... has blessed you* — to mean: "as" Hashem ... has blessed you, as though the verse had said כַּאֲשֶׁר, *as* (*Mizrachi*). Accordingly, the verse is saying that one should donate offerings in an amount commensurate with his blessing: The greater one's wealth, the more offerings he should bring (*Rashi*; see *Gur Aryeh*, *Be'er BaSadeh*, and *Maskil LeDavid* for why *Rashi* explains this way).

Onkelos, however, translates this phrase straightforwardly: "with which" Hashem ... has blessed you. Presumably, this refers to the wealth alluded to in the earlier clause, *and you shall rejoice in [the success of] all that you put your hand to*. Alternatively, it means one

should rejoice with the households just mentioned, which are a blessing granted by Hashem (see *Be'er BaSadeh*).

18. Where we bring not only donative offerings, but also obligatory offerings.

19. *Rashi* explains the verse as follows: *You shall not do on the private altars of Eretz Yisrael, like all that we do here this day* in the Mishkan; rather, on the private altars, each man shall do what is proper in his eyes.

This interpretation is based on the following law: Once the Jewish people cross the Yarden, until they erect the Mishkan at Shiloh, they would no longer be able to offer obligatory offerings, for although *bamos* were permitted during that period (see note 7), obligatory offerings cannot be offered on *bamos*.

Our verse is referring to the fourteen-year period after the Jewish people crossed the Yarden (the event mentioned above, 11:31), and before the erection of the Mishkan at Shiloh. The verse thus says that unlike what we do here this day, i.e., in the Mishkan, where both donative and obligatory offerings are brought, then, when you cross the Yarden, each man will be able to bring only offerings that are proper in his eyes, i.e., the types of offerings that are his choice to bring — namely, donative offerings. See *Ramban* for another approach to this verse.

20. "The resting place" is Shiloh, where the Mishkan

ט כִּי לֹא־בָאתֶם עַד־עֵתָהּ אֶל־הַמְּנוּחָהּ וְאֶל־הַנַּחֲלָה אֲשֶׁר־
ט אַרְי לֹא אֶתִיתוֹן עַד כַּעַן לְבֵית יְיָ וּלְאַחֲסָנָא דִּי
יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: י וְעִבְרָתֶם אֶת־הַיַּרְדֵּן וַיִּשְׁבְּתֶם
יִי אֱלֹהֶיךָ יְהִי לָךְ: י וְתַעֲבְרוּן יֵת יִרְדְּנָא וְתִתְּבוֹן
בְּאַרְץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם מִנְחִיל אֶתְכֶם וְהֵנִיחַ לָכֶם
בְּאַרְעָא דִּי יִי אֱלֹהֵכֶם מַחְסֵן יִתְּבוֹן וַיִּנִּיחַ לָכֶם
מִכָּל־אֹיְבֵיכֶם מִסָּבִיב וַיִּשְׁבְּתֶם־בְּטוֹחַ: ❖ שְׁנֵי יָא וְהָיָה הַמָּקוֹם
מִכָּל בְּעָלֵי מִסְחֹר < וְתִתְּבוֹן לְרַחֲצֹן: יָא וַיְהִי אֶתְרָא
דְּבִיכֹן < סְחֹר
אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֵיכֶם בּוֹ לְשָׁכֵן שְׁמוֹ שֵׁם שְׁמָה
דִּי יִתְרַעֲי יִי אֱלֹהֵכֶם בְּהָ לְאַשְׁרָא שְׁכִנְתָּהּ תִּתְּבוֹן לְתִתְּבוֹן
תָּבִיאוּ אֶת כָּל־אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם עוֹלֹתֵיכֶם וְזִבְחֵיכֶם
תִּתְּבוֹן יֵת כָּל דִּי אֲנָא מִפְקֵד יִתְּבוֹן עֲלֹתֵיכֶם וְנִכְסֵת <
קוֹדֶשִׁיכֶם

רע"י

הַפְּנִיעִים "אֲשֶׁר הֵנִיחַ ה' לְנַפְשׁוֹ בְּסָת יִשְׂרָאֵל" (שופטים ג, א), וְאִין זֶה חֶלֶל צִימֵי דָוִד. חֹזֶה (יָא) וְהָיָה הַמָּקוֹם וּגְוִי. צִנּוּ לְכֶם צִיט הַצְחִירָה צִירוּשָׁלַיִם. וְכֵן הוּא אֹמֵר דָּדוּד, "וַיְהִי כִּי יָשָׁב הַמֶּלֶךְ צְבִיתוֹ, וְהָ הֵנִיחַ לוֹ מִסְבִּיב מִכָּל חֲזִיבִי, וַיֵּאמֶר הַמֶּלֶךְ חֹל נָתַן הַנִּבְיָא, רָאָה חֹל חֲלִי יוֹשֵׁב צְבִית חֲרִזִּים, וְחֲרֹן הַחֲלִיִּים יוֹשֵׁב צְחֹד הִרְיָעָה" (שמואל-ב ז, ח-ב; ספרי סו: שְׁמָה תָּבִיאוּ וּגְוִי. לְמַעַל (פסוק ו) אֹמֵר לְעִנֵּן שִׁילָה, וְכֵן אֹמֵר

שְׁחָפֶם מִתְּנַדְּצִים עַל יְדֵי שְׂיָשָׁר צְטִינִיכֶם לְהַצִּיאֵם, וְלֹא עַל יְדֵי חוֹזָה, חוֹתֶם פִּקְרִיבֵי צְצִמָה (סס סה; זכחיס קיז-קח:). (ט) כִּי לֹא בָאתֶם. כָּל חוֹתֶן חֲרָצֶט טָעָרָה שְׁנָה: עַד עֵתָהּ. כְּמוֹ טְדִיין: אֶל הַמְּנוּחָהּ. זֶה שִׁילָה (ספרי סו; זכחיס קיט:). הַנַּחֲלָה. זֶה יְרוּשָׁלַיִם (סס:). (י) וְעִבְרָתֶם אֶת הַיַּרְדֵּן וַיִּשְׁבְּתֶם בְּאַרְץ. שְׁחָלְקִיָהּ וַיְהִי כָּל חֶדֶד מִפִּיר אֶת חֲלֹק וְאֶת שְׁצֵטוֹ: וְהֵנִיחַ לָכֶם. לְאַחַר כִּיבּוֹשׁ וְחִילּוֹק וּמְנוּחָה מִן

CHUMASH TRANSLATION

¹⁰ You shall cross the Yarden and you shall dwell in the Land that Hashem, your God, causes you to inherit, and He will give you rest from all your enemies all around, and you will dwell securely.

¹¹ It shall be the place in which Hashem, your God, will **choose** to rest **His Name** there — there you shall bring everything that I command you: your olah offerings and your **feasts** [shelamim offerings],

ONKELOS ELUCIDATED

וְתִתְּבוֹן — You shall cross the Yarden — and you shall dwell in the Land that Hashem, your God, causes you to inherit, and He will give you rest from all your enemies all around, — and you will dwell securely.

דִּי יִתְרַעֲי יִי — It shall then be that the place — in which Hashem, your God, will FIND IT FAVORABLE to rest His **SHECHINAH** there^[21] — TO there you shall bring everything that I command you: — your olah offerings and your FEAST-OF-HOLIES offerings,

came to rest after fourteen years of conquest; "the heritage" is the Beis HaMikdash (Rashi; Beurei Onkelos; see Zevachim 119a; cf. Ibn Ezra). This verse explains that it is referring to the times when there was no Mishkan or Beis HaMikdash, when *bamos* were permitted (see above, note 7).

Onkelos' addition of the word place יִתְּבוֹן, to the

resting "place," indicates that the verse is referring to a specific place, as Rashi explains, and not, as Ibn Ezra explains, to a state of rest from enemies (Me'at Tzori).

21. This refers to the Beis HaMikdash (Rashi). This verse constitutes an obligation to offer up all offerings in the Beis HaMikdash (see below, note 26, and see note 7).

מַעֲשֵׂרְתִּיכֶם וְתִרְמַת יְדְכֶם וְכָל מִבְּחַר נְדָרֵיכֶם אֲשֶׁר תִּדְרוּ
 מַעֲשֵׂרְתִּיכֶם וְאַפְרָשׁוֹת יְדְכֶם וְכָל שְׂפָר נְדָרֵיכֶם דִּי תִדְרוּן
 לַיהוָה: יב וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם אַתֶּם וּבְנֵיכֶם וּבְנִיתֵיכֶם
 קָדָם יי: יב וְתִחְדּוּן קָדָם יי אֱלֹהֵיכֶם אַתֶּם וּבְנֵיכֶם וּבְנִיתִיכֶם
 וְעַבְדֵיכֶם וְאִמְהַתֵּיכֶם וְהַלְוִי אֲשֶׁר בְּשַׁעְרֵיכֶם כִּי אֵין לוֹ חֶלֶק
 וְעַבְדִּיכֶם וְאִמְהַתִּיכֶם וְלֹאֶה דִּי בְּקִרְוֵיכֶם אֲרִי לִית לֵה חֶלֶק
 וְנִחְלָה אַתֶּם: יג הַשָּׁמֶר לָךְ פֶּן־תַּעֲלֶה עֲלֵתֶיךָ בְּכָל־מָקוֹם
 וְאַחֲסָנָא עִמָּכֶם: יג אִסְתָּמַר לָךְ דִּילְמָא תַּסֵּק עֲלֹתְךָ בְּכָל אַתְרָא
 אֲשֶׁר תִּרְאֶה: יד כִּי אִם־בְּמָקוֹם אֲשֶׁר־יִבְחַר יְהוָה בְּאַחַד
 דִּי תַחְוִי: יד אֱלֹהִין בְּאַתְרָא דִּי יִתְרַעִי יי בְּחַד
 שְׁבָטֶיךָ שֵׁם תַּעֲלֶה עֲלֵתֶיךָ וְשֵׁם תַּעֲשֶׂה כָּל אֲשֶׁר אָנֹכִי מְצִוֶּה:
 מִן שְׁבָטֶיךָ תִּמָּן תַּסֵּק עֲלֹתְךָ וְתִמָּן תַּעֲבֹד כָּל דִּי אָנָּה מִפְקֹד לָךְ:

ר"י

לך. ליתן לא תעשה על הדבר (שם טו): בכל מקום אשר
 תראה. אשר יעלה בלדך, אבל חסה מקריב על פי נביא,
 כגון אליהו צהר הכרמל (שם: יד) באחד שבטִיךָ. צחקון
 של צנימין (ספרי להלן שגז). ולמעלה (פסוק ה) הוא חומר

לענין ירושלים (ספרי סח). ולכך חלקם הפתוח, ליתן היסוד בין
 זו לזו, משחרצה שילה וזכו, חרצה נזכ וזכו לגבעון,
 היו הצמות מופרות, עד שזכו לירושלים (זכריה טו): מבחר
 נדריכם. מלמד שזכר מן המופת (ספרי סח): (יג) השמר

CHUMASH TRANSLATION

your tithes and that which is **raised up** by your hand, and all the **choicest** of your vows that you will vow **to** Hashem. ¹² You shall rejoice before Hashem, your God — you, and your sons and your daughters, and your slaves and your maidservants, and the Levi who is **within your gates**, for he has no share and inheritance with you. ¹³ Beware for yourself, lest you offer up your olos in any place that you see. ¹⁴ Only in the place that Hashem will **choose**, in one of your tribes, there you shall offer up your olah offerings, and there you shall do all that I command you.

ONKELOS ELUCIDATED

your tithes and that which is SEPA-
 RATED by your hand,^[22] and all
 THE FINEST of your vows that you will vow BEFORE Hashem.^[23]

12. And you shall rejoice before Hashem, your God — you and your sons and your daughters, and your slaves and your maidservants, and the Levi who is IN YOUR CITIES,^[24] — for he has no share and inheritance in the Land with you.^[25]

13. Beware for yourself, lest you offer up your olah offerings in any place that you see fit.^[26]

14. Rather, only in the place that Hashem will FAVOR, in the portion of one of your tribes, there you shall offer up your olah offerings, and there you shall do all that I command you.

22. See above, notes 9-11.

23. This teaches that one who vows to bring an offering should give of his finest animals (*Rashi*; *Ibn Ezra*; see *Rabbeinu Bachya*, *Bamidbar* 28:31).

24. Literally, *within your gates*. See above, 5:14 note 22, for explanation.

25. Since the Leviim have no share of their own, you should invite them to share your offerings with you (see *Rashi* below, v. 18).

26. The term *השמר*, *Beware*, always signals a prohibition (*Zevachim* 106a). Above (v. 11), the Torah imparted a positive commandment requiring sacrificial offerings

טו רַק בְּכָל־אֵינֶת נִפְשָׁךְ תִּזְבַּח | וְאָכַלְתָּ בֶּשֶׂר כְּבִרְכַּת יְהוָה
 טו לְחוּד בְּכָל רְעוּת נִפְשָׁךְ תִּבּוֹס וְתִיכּוֹל בִּשְׂרָא כְּבִרְכַּתָּא דִּי
 אֱלֹהֶיךָ אֲשֶׁר נָתַן־לָךְ בְּכָל־שְׁעָרֶיךָ הַטָּמֵא וְהַטָּהוֹר יֵאָכְלוּ
 אֲלֵהֶךָ דִּי יֵהֵב לָךְ בְּכָל קְרוּיָא מְסֻבָּא וְדִכְיָא יִכְלֶנָה
 כַּצְבִּי וְכֹאֵיל: טו רַק הַדָּם לֹא תֹאכְלוּ עַל־הָאָרֶץ תִּשְׁפְּכֶנּוּ בַּמַּיִם:
 כַּבֶּשֶׂר וְאֵילָא: טו לְחוּד דִּמָּא לֹא תִיכְלוּן עַל אֶרֶעָא תִישְׁדְּנָה בַּמַּיָּא:
 טבִּיָּא

רע"י

(ס; בכורות טו): הַטָּמֵא וְהַטָּהוֹר. לפי שָׂרָא מִכָּא קִדְּשִׁים שְׁנִימָא דִּהֶם "וְהַצֵּשֶׁר אֲשֶׁר יָגַע צָכֵל טָמֵא לֹא יֵאָכֵל" (ויקרא ז, יט), הוֹלֵךְ לְהַפִּיר צו שְׁטֵמָא וְטָהוֹר חוֹכְלִים צִקְטָרָה אַחַת (ספרי שם) פִּלְגִי וְכֹאֵיל, שְׁאִין קִרְצָן צֵא מֵהֶם: בַּצְבִּי וְכֹאֵיל. לְפֻטְרָן מִן הַזֵּרוֹעַ וְהַלְחָיִים וְהַצֵּה (שם): (טו) רַק הַדָּם לֹא תֹאכְלוּ. אֵף עַל פִּי אֲשֶׁמְרָתִי שְׁאִין לָךְ צו זְרִיקַת דָּם צְמוּצָה, לֹא תֹאכְלוּ: תִּשְׁפְּכֶנּוּ בַּמַּיִם. לומר לָךְ שְׁאִין לְרִיךְ פִּסּוּי (שם; חולין פד.). דָּבָר אַחֵר, הֲרִי הוּא "בַּמַּיִם", לְהַפִּיר אֶת הַזֵּרוֹעִים (ספרי שם; חולין לג.):

"מִכָּל שְׂצִמִּיקִים", הֵא פִילָד? פִּשְׁקָנָה דוּד אֶת הַגּוֹרֵן מִחֲרוּקָה הַיְּבוּסִי גִצָּה הַזֵּה צִמִּיקִים, וּמִכָּל מִקּוֹם הַגּוֹרֵן צִחְלָקוּ שָׁל צִמִּימִין הֵיָּה (ספרי ט: (טו) רַק בְּכָל אֵינֶת נִפְשָׁךְ. צִמָּה הַפְּתוּצָה מִדָּבָר, אִם צִבְּשֶׁר תִּחְוָה לְהַפִּירָה לְהֵם צֵלָא הַקִּרְצָת חִימוּרִים, הֲרִי אֲמור צִמִּיקִים אַחֵר "פִּי יִרְחִיב ה' אֶת גִּבְלָךְ וגו', וְאֲמַרְתָּ אֲכָלָה צִבְּשֶׁר וגו'" (וְהֵלֵן פִּסּוּק כ), צִמָּה זֶה מִדָּבָר, צִקְדָּשִׁים שְׁנִפְל צִמִּיקִים מוֹס שִׁפְדוּ וְיִאָכְלוּ צָכֵל מִקּוֹם. יָכוֹל יִפְדוּ עַל מוֹס טוֹבָר, תִּלְמוּד לומר "רַק" (ספרי טא): תִּזְבַּח וְאָכַלְתָּ. אִין לָךְ צִמִּיקִים הֵיָּהר גִּיזָּה וְחֵלֶב, אֲלָא חֲכִילָה עַל יְדֵי זִצִּיקָה

CHUMASH TRANSLATION

¹⁵ However, in all the desire of your heart you may slaughter and eat meat, according to the blessing of Hashem, your God, that He will have given you, within all your gates; the impure one and the pure one may eat it, like the deer and the hart.

¹⁶ However, you shall not eat the blood; you shall spill it onto the ground, like water.

to be brought in the Beis HaMikdash. Our verse now sets out a *prohibition* against bringing such offerings anywhere else. Once the Beis HaMikdash was built, *bamos* were prohibited forever (*Rashi*, with *Mizrachi* and *Gur Aryeh*; see *Zevachim* *ibid.*).

27. *Rashi* explains that this verse refers specifically to animals that had originally been consecrated as offerings, but then developed a disqualifying blemish and were *deconsecrated* by being redeemed for money. The verse teaches that such animals need not be brought to the Beis HaMikdash, but may be slaughtered and eaten anywhere at all. The allowance to slaughter unconsecrated animals and eat them outside of the Beis HaMikdash is stated below, v. 20 (*Rashi*; cf. *Ramban*, *Vayikra* 17:2).

28. Once the offering has developed a blemish and been redeemed, it may be eaten even in a state of *tumah* [like any other unconsecrated animal] (*Rashi*).

ONKELOS ELUCIDATED

15. However, in all the desire of your heart, you may slaughter animals and eat meat, according to the blessing of Hashem, your God, that He will have given you, within all your cities;^[27] both the impure one and the pure one may eat it,^[28] like the deer and the hart.^[29]

16. However, you shall not eat the blood; you shall spill it out onto the ground like water.^[31]

29. The deer and hart stand as examples of animals that may be eaten outside of the Beis HaMikdash because, although they are permitted for consumption, they are *chayos* (wild animals), which cannot be brought as offerings.

Onkelos adds the word *בֶּשֶׂר*, the *meat of*, to clarify that the comparison extends only to the domestic animal's *meat*, but not to its *cheilev* fats: The *cheilev* of wild animals is permitted, but the *cheilev* of domestic animals is prohibited [see *Vayikra* 3:17] (*Beurei Onkelos* and *Lechem VeSimlah*; see *Ibn Ezra*).

30. Although the animal is not being brought as an offering, and thus its blood is not being sprinkled on the *Mizbe'ach*, nevertheless, its blood remains prohibited to be eaten (*Rashi*). [The prohibition against eating blood is found in *Vayikra* *ibid.* and elsewhere.]

31. The blood from slaughtering a deer or hart (or other wild animals) must be covered with earth (*Vayikra*

רש"י

(יז) **לֹא תוֹבֵל**. צֹא הַקְּחוּב לִיתֵן לֹא תַעֲשֶׂה עַל הַדָּבָר (ספרי
עז): **[וְלֹא תוֹבֵל]**. רַבִּי יְהוֹשֻעַ בֶּן קַרְחָה חוֹמֵר: יִכּוּל אִתָּה
חֶבֶל חֵידָן רִשְׁאִי. פִּיּוּלָא זֶה, "אֵת הַיְּצוּסִי יוֹשְׁבֵי יִרְשָׁלַם לֹא
יִכְלוּ בְּנֵי יְהוּדָה לְהוֹרִישָׁם" (יהושע טו, סג), יְכוּלִים הֵיוּ אֵלָּא
שְׂאִינָן רִשְׁאִין (ספרי זט), לִפִּי שְׂפָרַת לֶהֱם אֲצִרְהֶם בְּרִית
בְּשִׁלְטָהּ מֵהֶם מַעֲרַת הַמַּכְפֵּלָה, וְלֹא יְצוּסִים הֵיוּ אֵלָּא חֲתָיִים

- ONKELOS ELUCIDATED

18. אֶלֶהוּ קָדָם יִי אֱלֹהֶךָ תִּיבְלֶהָ — Rather, you shall eat them before Hashem, your God, בַּמָּקוֹם אֲשֶׁר יִתְרַעֵי יִי אֱלֹהֶךָ בָּהּ — in the place that Hashem, your God, will FIND FAVORABLE, אַתָּה וְעַבְדְּךָ וּבִנְךָ וּבִתְּךָ — you and your son and your daughter, וְאִמָּתְךָ — and your slave and your maidservant, וְהַלֵּוִי הַקָּדָם — and the Levi who is IN YOUR CITIES, — and you shall rejoice before Hashem, your God,

33. These items, none of which may be eaten outside

בְּכֹל מַשְׁלַח יָדְךָ: יֵט הַשְׁמֵר לָךְ פְּנֵי־תַעֲזֹב אֶת־הַלֵּוִי כָּל־
 בְּכֹל אוֹשְׁטוֹת יָדְךָ: יֵט אֶסְתָּמֵר לָךְ דִּילְמָא תִּשְׁבּוֹק יֵט לְוָאָה כָּל־
 יוֹמֶיךָ עַל־אֲדַמְתָּךְ: ס כִּי־יִרְחִיב יְהוָה אֶלְהֶיךָ אֶת־גְּבֻלָּךְ
 יוֹמֶיךָ עַל אֶרֶץ: אָרִי יִפְתִּי יִי אֱלֹהֶךָ יֵט תַּחֲוּמֶךָ
 כַּאֲשֶׁר דִּבֶּר־לָךְ וְאָמַרְתָּ אֲכַלָּה בָּשָׂר כִּי־תֵאָנֶה נִפְשָׁךְ
 כְּמֵא דִּי מִלִּיל לָךְ וְתִימֵר אֵיכּוֹל בִּשְׂרָא אָרִי תִתְרַעִי נִפְשָׁךְ
 לֶאֱכֹל בָּשָׂר בְּכֹל־אֹת נִפְשָׁךְ תֹּאכַל בָּשָׂר: כֹּא כִּי־יִרְחַק
 לְמִיכָל בִּשְׂרָא בְּכֹל רָעוֹת נִפְשָׁךְ תִּיכּוֹל בִּשְׂרָא: כֹּא אָרִי יִתְרַחַק
 מִמָּךְ הַמָּקוֹם אֲשֶׁר יִבְחָר יְהוָה אֱלֹהֶיךָ לְשׁוֹם שְׁמוֹ שָׁם
 מִנֶּךָ אֶתְרָא דִּי יִתְרַעִי יִי אֱלֹהֶךָ לְאֶשְׁרָאָה שְׁכִנְתָּהּ תִּמָּן

רע"י

טו: בְּכֹל אֹת נִפְשָׁךְ וגו'. אֲכַל צְמֻדָּר נֶאֱסַר לָהֶם צֶשֶׁר
 חוּלִין, אֲלֹא אִם כֵּן מִקְדִּישָׁה וּמִקְרִיבָה שְׁלָמִים (ספרי עה; חולין
 פד:). (כא) בִּי יִרְחַק מִמָּךְ הַמָּקוֹם. וְלֹא תֻכַּל לִבֵּא וּלְעֹשׂוֹת
 שְׁלָמִים בְּכֹל יוֹם כְּמוֹ עֲכָשִׁי, שֶׁהִמָּשְׁכַּן הוּלָךְ עִמָּכֶם, וְנִבְחַתָּ
 מִבְּקָרְךָ וְאִבְלָתָּ:]

לו מַעֲשֵׂר עֲנִי, חֵין לָךְ מַעֲשֵׂר עֲנִי הַזְמִינְהוּ עַל שְׁלֵמֶיךָ וְגו':
 שְׁלֵמֶיךָ (סס עד:). (יט) הַשְׁמֵר לָךְ. לִיפְתֹן לֹא תַעֲשֶׂה עַל הַדָּבָר
 (סס:). עַל אֲדַמְתָּךְ. אֲכַל צְמֻדָּה חֵינֶךָ מוֹזֶהֶר עֲלֵיו יוֹתֵר מִטַּעֲמֵי
 יִשְׂרָאֵל (סס:). (כ) בִּי יִרְחִיב וגו'. לְמַדָּה פּוֹרָה דְּרָךְ אֶרֶץ, שֶׁלֹּא
 יִסְתְּאִי אֶדָם לֶאֱכֹל צֶשֶׁר אֲלֹא מִפּוֹךְ רַחֲבַת יְדִים וְעוֹשֶׁר (חולין

CHUMASH TRANSLATION

in all that you turn your hand
 to. ¹⁹ You should beware, lest you
 forsake the Levi, all your days
 on your Land.

²⁰ When Hashem, your God,
 will broaden your boundary as
 He spoke of you, and you say,
 "I shall eat meat," because your
 heart will desire to eat meat,
 in all the desire of your heart,
 you may eat meat. ²¹ When it
 will be far from you, the place
 that Hashem, your God, will
 choose to place His Name there,

ONKELOS ELUCIDATED

בְּכֹל אוֹשְׁטוֹת יָדְךָ — in the success of all that you put your
 hand to.

19. דִּילְמָא תִּשְׁבּוֹק יֵט לְוָאָה — Beware for yourself,
 — lest you forsake the Levi, — all
 your days that you dwell on your Land. ^[34]

20. אָרִי יִפְתִּי יִי אֱלֹהֶךָ יֵט תַּחֲוּמֶךָ — When Hashem, your God,
 will broaden your boundary, ^[35] כְּמֵא דִּי מִלִּיל לָךְ — as He
 spoke to ^[36] you that He would, — and you
 will say to yourself, "I shall eat meat," אָרִי תִתְרַעִי נִפְשָׁךְ לְמִיכָל — merely because your heart will desire to eat meat,
 בִּשְׂרָא — in all the desire of your heart,
 you may eat meat. ^[37]

21. אֶתְרָא — When it will be far from you, — i.e., the place that
 דִּי יִתְרַעִי יִי אֱלֹהֶךָ לְאֶשְׁרָאָה שְׁכִנְתָּהּ תִּמָּן — Hashem, your God, will FAVOR TO REST HIS SHECHINAH there,

Yerushalayim, are identified in the notes to verse 6
 above.

34. As mentioned above (v. 12), since the tribe of Levi
 has no share in the Land, it is incumbent upon other
 Jews to provide for the needs of the Leviim. This obli-
 gation applies only while the Jewish people dwell
 on your Land, in Eretz Yisrael. But when Israel is
 in exile, there is no greater obligation to provide for
 the needs of a Levi than for the needs of any pauper
 (Rashi).

35. By arriving in Eretz Yisrael, where the entire land
 shall be yours to inhabit (see *Rashbam*; *Ramban*).

36. See above, 1:11 note 24.

37. In the Wilderness, *chullin* meat was prohibited. If
 someone wanted meat, he would need to consecrate
 an animal and bring it as a *shelamim* offering in the
 Mishkan. This verse teaches that when the Jewish
 people entered Eretz Yisrael, it became permitted to
 slaughter and eat even unconsecrated meat (*Rashi*; see
 note 40).

וּבַחַתּוֹ מִבְּקָרָךְ וּמִצֹּאנְךָ אֲשֶׁר נָתַן יְהוָה לָךְ כַּאֲשֶׁר צִוִּיתָךְ
 וּתְבוֹס מִתּוֹרֶיךָ וּמַעַנְךָ דִּי יֵהֵב יְיָ לָךְ כִּמְאֵי דִי פְקֻדְתָּךְ
 וְאֶכְלֶתָ בְּשַׁעְרֶיךָ בְּכָל אֹנֶת נַפְשֶׁךָ: כב אַךְ כַּאֲשֶׁר יֹאכֵל
 וְתִיכּוֹל בְּקִרְוֶיךָ בְּכָל רְעוּת נַפְשֶׁךָ: כב בְּרֵם כִּמְאֵי דִי מִתְאַכֵּל
 אֶת־הַצִּבִּי וְאֶת־הָאֵיל כֵּן תֹּאכְלֶנּוּ הַטֶּמְאָה וְהַטְהוֹר יַחְדָּו יֹאכְלֶנּוּ:
 בָּשָׂר טְבִיא וְאֵילָא כֵּן תִּיכְלֶנָּה מִסְּאָבָא וְדִכְיָא בְּחָדָא יִיכְלֶנָּה:
 כג רַק חֹזֶק לְבַלְתִּי אֶכֶל הַדָּם כִּי הַדָּם הוּא הַנֶּפֶשׁ וְלֹא־תֹאכֵל
 כג לַחֲדוֹד תִּקַּף בְּדִיל דְּלֹא לְמִיכַל דְּמָא אַרִי דְּמָא הוּא נַפְשָׁא וְלֹא תִיכּוֹל

רש"י

שֶׁהֵיוּ שְׂטוּפִים צָדָם לֹאכְלוּ, לְפִיכָךְ הוֹלֵךְ לומר "חֹזֶק", דְּבָרֵי
 רַבִּי יְהוּדָה. (רַבִּי שְׁמַעוֹן בֶּן טַיְטָל וְרַבִּי יוֹחָנָן: ג'א: צ"א: צִרְצְוּ
 אומרים: לֹא צָא הַכְּתוּב חֹלָא לְהַזְהִירָךְ וּלְלַמֶּדְךָ עַד כִּמְאֵי חֹפֶה
 לְרִיד לְהַתְחַזֵּק צְמוּתָא. אִם הָדָם שֶׁהוּא קָל לְהַשְׁמֵר מִמֶּנּוּ, שְׁחִין
 אָדָם מִתְחַלֵּה לוֹ, הוֹלֵךְ לְחַזְקָךְ צְאוּהֶרְתּוּ, קָל וְחוֹמֶר לְשֹׂאֵר מְנוּת
 (ספרי ע"ו)

וּבַחַתּוֹ וגו' כַּאֲשֶׁר צִוִּיתָךְ. לְמַדְנֵי שֶׁיֵּשׁ לוֹוֵי צִזְצִיתָה הַיָּאָךְ
 יִשְׁחוּטוּ, וְהֵן הַלְכוֹת שְׁחִיטָה שְׁחִיטָה מְסִינִי (ספרי א: חולין
 כח:). (כב) אַךְ כַּאֲשֶׁר יֹאכֵל אֶת הַצִּבִּי וגו'. חִינֵךְ מוֹזְהָר
 לֹאכְלֵן צְטִהֶרָה. אִי מֵה לָּבִי וְאֵיל חֲלָצֵן מוֹפֵר, אֵלף חוֹלִין חֲלָצֵן
 מוֹפֵר, פִּלְמוּד לומר "אַךְ" (ספרי א: זכורות טו:). (כג) רַק
 חֹזֶק לְבַלְתִּי אֶכֶל הַדָּם. מִמֶּה שְׁנִיחָמֵר "חֹזֶק" אִתָּה לְמַד

CHUMASH TRANSLATION

you may slaughter from your cattle and your flocks that Hashem has given you, as I have commanded you, and you may eat within your gates, in all the desire of your heart.

²² *However, as the deer and the hart are eaten, so shall you eat it, the impure one and the pure one may eat it together.* ²³ *However, be strong, so as not to eat the blood — for the blood, it is the soul — and you shall not eat*

ONKELOS ELUCIDATED

— and you wish to eat meat, וְיֵהֵב יְיָ לָךְ — **you will slaughter animals from your cattle and your flocks that Hashem has given you, כִּמְאֵי דִי פְקֻדְתָּךְ — as I have commanded you;**^[38] וְתִיכּוֹל בְּקִרְוֶיךָ — **and you will eat the meat in your cities,**^[39] בְּכָל רְעוּת נַפְשֶׁךָ — **in all the desire of your heart.**^[40]

22. However, as THE MEAT OF^[41] the deer and the hart is eaten, כֵּן תֹּאכְלֶנּוּ — so you shall eat [this meat], מִסְּאָבָא וְדִכְיָא בְּחָדָא יִיכְלֶנָּה — the impure one and the pure one may eat it together.^[42]

23. However, be strong, לַחֲדוֹד תִּקַּף בְּדִיל דְּלֹא לְמִיכַל דְּמָא — so as not to eat the blood — אַרִי דְּמָא הוּא נַפְשָׁא — for the blood, it is the animal's soul^[43] — וְלֹא תִיכּוֹל

38. I.e., in the manner that I have commanded you to slaughter; meaning, in accordance with the laws of *shechitah*, kosher slaughtering. The laws of *shechitah* are not explicit anywhere in Scripture; they have been handed down from Moshe Rabbeinu by oral tradition. Our verse alludes to their existence (*Rashi*).

39. Meaning, anywhere in the country, not only in the precincts of the Mishkan or Beis HaMikdash.

40. This verse explains why, once the Jewish people entered Eretz Yisrael, it became permitted for them to eat meat without bringing it as an offering. In the Wilderness, the Mishkan was close by, so if a person wished to eat meat, he had no difficulty

bringing a *shelamim* offering. In Eretz Yisrael, however, most people lived far away from the Mishkan and Beis HaMikdash (*Rashi* to the previous verse; see *Ramban*).

41. See above, note 29.

42. Even though these animals are *fit* to be brought as offerings, they may be eaten in a state of *tumah* since they are now being eaten as unconsecrated offerings; they are therefore just like the deer and the hart, which *cannot* be brought as offerings (*Rashi*, with *Sifsei Chachamim*).

43. The "soul" — meaning, the life force of the animal — is in its blood. It is improper for one soul (a person) to consume another soul (see *Ramban*, *Vayikra* 17:11; see note 11 there).

הִנֵּפֶשׁ עִם־הַבָּשָׂר: כִּד לֹא תֹאכְלֶנּוּ עַל־הָאָרֶץ תִּשְׁפְּכֶנּוּ בַּמַּיִם:
 נִפְשָׂא עִם בִּשְׂרָא: כִּד לֹא תִיכְלֶנָּה עַל אֶרֶעָא תִישְׁדְּנָה בַּמַּיָּא:
 לֹא תֹאכְלֶנּוּ לְמַעַן יִיטֵב לָךְ וּלְבָנֶיךָ אַחֲרֶיךָ כִּי־תַעֲשֶׂה הַיִּשָּׂר
 כִּה לֹא תִיכְלֶנָּה בְּדִיל דִּיִּיטֵב לָךְ וּלְבָנֶיךָ בְּתֶרְךָ אַרִי תַעֲבֹד דְּכִשָּׁר
 בְּעֵינֵי יְהוָה: כִּי רַק קִדְשֵׁיךָ אֲשֶׁר־יִהְיוּ לָךְ וּנְדָרֶיךָ תִּשָּׂא וּבָאתָ
 קָדָם יְיָ: כִּי לְחֹדֶר מַעֲשֵׂר < דִּי יִהְיוּ לָךְ וּנְדָרֶיךָ תִּטּוֹל וְתִיתִי
 קוֹדְשֵׁיךָ

אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה: כִּי וַעֲשִׂיתָ עֲלֵתֶיךָ הַבָּשָׂר וְהָדָם
 לְאַתְרָא דִּי יִתְרַעֲי יְיָ: כִּי וְתַעֲבֹד עֲלֹתְךָ בִּשְׂרָא וּדְמָא

רע"י

וְלֹא תֹאכַל הִנֵּפֶשׁ עִם הַבָּשָׂר. אֲזַהֲרָה לְאַכֵּר מִן הַחַי נֶפֶשׁ; וְחֹמֶר לְגַזֵּל וְעֲרִיט שֶׁנִּפְשׁוּ שֶׁל אָדָם מִתְחַלְוֶה לָהֶם (מִכּוֹת כג:); חֹלִין קצ: (כד) לֹא תֹאכְלֶנּוּ. אֲזַהֲרָה לְדָם הַפְּמִלִּית (כִּרְיִיתוֹת ד: (כה) לֹא תֹאכְלֶנּוּ. אֲזַהֲרָה לְדָם הַחַיִּזְרִים (סס: לְמַעַן יִיטֵב לָךְ וּגו'. לֹא וְלִמַּד מִפֶּן שֶׁכֶּן שֶׁל מָלוֹת. אִם הִדָּם שֶׁנִּפְשׁוּ שֶׁל אָדָם קָלָה מִמֶּנּוּ, הַפּוֹרָשׁ מִמֶּנּוּ זֹכֶה לוֹ וּלְבָנָיו אַחֲרָיו, קֵל

CHUMASH TRANSLATION

the soul with the flesh.²⁴ You shall not eat it, you shall spill it onto the ground like water.²⁵ You shall not eat it, so that it will be good for you and for your children after you, when you will do what is **just in the eyes of Hashem**.

²⁶ However, your **holies** that will be for you, and your vows, you shall carry and you shall come to the place that Hashem will **choose**.

²⁷ You shall make your **olah** offerings, the meat and the blood,

ONKELOS ELUCIDATED

אֶל תֹּאכַל הִנֵּפֶשׁ עִם בִּשְׂרָא — and you shall not eat the soul along with the flesh.^[44]

24. עַל אֶרֶעָא תִישְׁדְּנָה בַּמַּיָּא — You shall not eat it; — you shall spill it out onto the ground like water.^[45]

25. בְּדִיל דִּיִּיטֵב לָךְ וּלְבָנֶיךָ — You shall not eat it, — so that it will be good for you and for your children after you, — אַרִי תַעֲבֹד דְּכִשָּׁר קָדָם יְיָ — when you will do what is **PROPER** BEFORE Hashem.

26. לְחֹדֶר מַעֲשֵׂר קוֹדְשֵׁיךָ דִּי יִהְיוּ לָךְ — However, your **HOLY TITHES**^[46] that will be for you, — וּנְדָרֶיךָ — and your vows, — וְתִיתִי לְאַתְרָא דִּי יִתְרַעֲי יְיָ — you shall carry^[47] — and you shall come with them to the place that Hashem will **FAVOR**.^[48]

27. וְתַעֲבֹד עֲלֹתְךָ בִּשְׂרָא וּדְמָא — You shall make your **olah**

44. That is, you may not eat the detached flesh of an animal while its soul is present; i.e., while the animal is still alive. This is the prohibition of *a limb [detached] from a living animal* (Rashi).

45. See above, note 31.

The Torah repeats the prohibition against eating blood numerous times, including in v. 16 above and in our verse. The Gemara in *Kereisos* (4b) explains why these various prohibitions are needed.

46. The verse states simply: קִדְשֵׁיךָ, your **holies**. Onkelos adds the word מַעֲשֵׂר, **tithes**, in accordance with the opinion of Ben Azzai recorded in *Sifrei* (as emended by *Gra*) that the “holies” discussed here are *maasar beheimah*, the tithe of livestock, which are offered in the Beis HaMikdash (*Nefesh HaGer*; see *Rashi*). Alternatively, your **holy tithes** could refer to *maaser sheni*, the second tithe of produce, which is brought to Yerushalayim

by the owner and eaten there (see *Lechem VeSimlah* and *Marpei Lashon*; see above, vv. 6 and 17; see also Onkelos to *Bamidbar* 5:10, with *Ramban*, and note 20 there). [The next verse, which discusses sacrificial offerings, seems to support the opinion that these tithes are *maasar beheimah* and not *maaser sheni*.]

[Elsewhere too, Onkelos translates *קדש* as **MEASER** — see below, 26:13, and *Bamidbar* *ibid*. However, many commentators prefer a version of our text that omits the word מַעֲשֵׂר altogether (*Pas'shegen*, *Nesinah LeGer*, et al.). Accordingly, קִדְשֵׁיךָ, your **holies**, would be a generic reference to offerings of all types (*Beurei Onkelos*).]

47. Alternatively: *you shall take* — see *Me'at Tzori* (see further, *Vayikra* 10:4 note 6).

48. Having stated that *chullin* animals may be slaughtered in all of your cities (above, v. 21), the Torah

עַל-מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ וְדַם-זִבְחֶיךָ יִשְׁפֹךְ עַל-מִזְבֵּחַ יְהוָה
עַל מִדְבַּחַּא דִּי אֱלֹהֶךָ וְדַם נִבְסַת קוּדְשִׁיךָ עַל מִדְבַּחַּא דִּי
קוּדְשִׁיךָ

אֱלֹהֶיךָ וְהַבֶּשֶׂר תֹּאכַל: כַּח שְׁמֹר וְשָׁמַעְתָּ אֶת כָּל-הַדְּבָרִים הָאֵלֶּה
אֱלֹהֶךָ וּבִשְׂרָא תִיכּוֹל: כַּח טַר וְתִקְבַּל יְת כָּל פִּתְגָמֵיָא הָאֵלִין
אֲשֶׁר אָנֹכִי מִצְוֶיךָ לַמַּעַן יִיטֵב לָךְ וּלְבָנֶיךָ אַחֲרֶיךָ עַד-עוֹלָם
דִּי אָנָּא מִפְקַד לָךְ בְּדִיל דִּיִּיטֵב לָךְ וּלְבָנֶיךָ בְּתָרָךְ עַד עָלַם
כִּי תַעֲשֶׂה הַטּוֹב וְהַיָּשָׁר בְּעֵינֵי יְהוָה אֱלֹהֶיךָ: ס
אֲרִי תַעֲבֹד דְּתִקֵּן וּדְבֶשֶׂר קָדָם יִי אֱלֹהֶךָ: כַּח אֲרִי
יִכְרִית יְהוָה אֱלֹהֶיךָ אֶת-הַגּוֹיִם אֲשֶׁר אַתָּה בָּא-שָׁמָּה
יְשִׁיבֵי יִי אֱלֹהֶךָ יְת עֲמָמֵיָא דִּי אַתָּה עָלַל לְתַמָּן

רש"י

"כי נשים פי תשמרם צצטנג" (משלי כב, יח). ואם שנית חפץ
שפשמע ותקיים, הא כל שחיו צכלל משנה חיו צכלל מעשה
(ספרי עט): את כל הדברים. שפחה חזקה עליך מזה קלה
כמנה חמורה (סס): הטוב. צטיני השמים: והישר. צטיני
אדם (סס):

דם וזבחיך ישפך על המזבח תחלה, ואחר כך והבשר
תאכל. ועוד דרשו רבותינו: "רק קדשך", שצא ללמד על
הקדשים שצחולה לחרץ (ספרי עז), וללמד על התמורות ועל
ולדות קדשים שיקריבו (סס עח; בכורות יד:): (בח) שמר. זו
משנה, שפחה לך לומר צצטנג שלא תשכח, כענין שנאמר

CHUMASH TRANSLATION

upon the Mizbe'ach of Hashem,
your God; and the blood of your
feasts [shelamim offerings] shall
be poured upon the Mizbe'ach of
Hashem, your God, and you shall
eat the flesh.

²⁸ Safeguard and **listen to all**
these words that I command you,
so that it will be good for you and
for your children after you forever;
when you do that which is **good**
and **just in the eyes of Hashem**,
your God.

²⁹ When Hashem, your God, will
cut down from before you the na-
tions whom you are coming there

ONKELOS ELUCIDATED

על מִדְבַּחַּא דִּי וְדַם
וְדַם — upon the Mizbe'ach of Hashem, your God;^[49]
— and the blood of
your FEAST-OF-HOLIES offerings shall be poured^[50] upon the
Mizbe'ach of Hashem, your God, — and the
flesh you shall eat.

28. — טַר וְתִקְבַּל יְת כָּל פִּתְגָמֵיָא הָאֵלִין דִּי אָנָּא מִפְקַד לָךְ —
Safeguard and ACCEPT^[51] all these words that I com-
mand you, — בְּדִיל דִּיִּיטֵב לָךְ — so that it will be good for
you, — וּלְבָנֶיךָ בְּתָרָךְ עַד עָלַם — and for your children after
you forever, — אֲרִי תַעֲבֹד דְּתִקֵּן וּדְבֶשֶׂר קָדָם יִי אֱלֹהֶךָ — when
you do that which is FITTING and PROPER BEFORE Hashem,
your God.

29. — אֲרִי וְשִׁיבֵי יִי אֱלֹהֶךָ יְת עֲמָמֵיָא — When Hashem, your
God, will DESTROY the nations, די אַתָּה עָלַל לְתַמָּן

emphasizes that consecrated sacrificial animals must
be brought to the Beis HaMikdash (Rashi).

49. The blood of the olah offering is applied to two cor-
ners of the Mizbe'ach; its meat is burned on top of the
Mizbe'ach.

50. The Hebrew שפך (pour) is used both for spilling out
a liquid to discard it and for deliberately pouring the
liquid at a specific spot. But in Aramaic (as in English),
there are two words for these two different concepts:

the term for spilling out liquid is שדי (spill); the term
שפך (pour) refers to purposely pouring a liquid in a
specific location. Accordingly, in vv. 16 and 24 above,
with regard to pouring out blood on the ground like
water, Onkelos translates תִּשְׁפְּכוּ as תִּשְׁפְּכוּ. Here,
though, with regard to purposefully pouring blood
onto the Mizbe'ach, Onkelos translates יִשְׁפֹךְ as יִשְׁפֹךְ
(Pas'shegen et al.).

51. When the Hebrew verb שמע is meant in the sense of
accepting, Onkelos uses the Aramaic root קבל. However,

לָרֶשֶׁת אוֹתָם מִפָּנֶיךָ וַיִּרְשָׁתָּ אֹתָם וַיֵּשְׁבֶתָּ בָּאָרֶץ: ֹּ הַשְׁמַר
 *לְמִירַת יְהוֹן מִקֶּדְמְךָ *וְתִירַת יְהוֹן וְתִתֵּב בְּאַרְעֵהוּ: ֹּ אִסְתֵּמֶר
 לְךָ פֶּן-תִּנְקַשׁ אַחֲרֵיהֶם אַחֲרֵי הַשְׁמָדָם מִפָּנֶיךָ וּפֶן-תִּדְרֹשׁ
 לָךְ דִּילְמָא תִתְקַל בְּתִרְיָהוֹן בְּתֵרִיחֵיךָ דִּישְׁתִּיחוּן מִקֶּדְמְךָ וְדִילְמָא תִתְבַּע
 לְאַלְהֵיהֶם לֵאמֹר אֵיכָה יַעֲבֹדוּ הָאֱלֹהִים אֶת-אַלְהֵיהֶם
 לְטַעוֹתָהוֹן לְמִימֶר אֵיכָדִין פִּלְחִין עֲמִמֵּיָא הָאֲלִין יֵת טַעוֹתָהוֹן

*נ"א: לְתִרְכָּא **נ"א: וְתִתְרַךְ

רש"י

(ל) פֶּן תִּנְקַשׁ. אִינְקְלוֹס תִּרְכָּא לָשׁוֹן מִקֶּשׁ. וְאֵי אֹמֵר שֶׁלֹּא
 [נ"א: שֶׁמָּא לֹא] קָשׁ לְדַקְדֵּק בְּלָשׁוֹן, שֶׁלֹּא מֵינִי נִי"ן בְּלָשׁוֹן יִקָּשׁ
 וְאִפְּלִי לִיסוֹד הַנּוֹפֵל מִמֶּנּוּ, חֲבַל בְּלָשׁוֹן טִירוֹף וְקִשְׁקִישׁ מֵינִי נִי"ן,
 "וְאִרְכֻּבָתָהּ דָּא לְדָא נִקְשָׁן" (דְּנִיחַל ה, ו). וְאִף זֶה אֵי אֹמֵר "פֶּן
 תִּנְקַשׁ אַחֲרֵיהֶם", פֶּן תִּפְּרֹק אַחֲרֵיהֶם לְהִיט בְּרוּךְ אַחֵר מִטִּישָׁה
 (ספרי פא). וְכֵן "וְנִקְשׁ נֹשֶׁה לְכָל אִשָּׁר לִי" (תהלים קט, יא), מִקְלָל
 אֵת הַרְשֵׁט לְהִיט טִלְיוֹ נֹשֶׁים רָצִים, וַיְהִי מִחֲזָרִין וּמִתְנַקְשִׁין אַחֵר
 מִמוֹנוֹ: אַחֲרֵי הַשְׁמָדָם מִפָּנֶיךָ. אַחֵר שֶׁתִּרְכָּא שֶׁאֵשְׁמִידִם מִפָּנֶיךָ,

— CHUMASH TRANSLATION —

to possess, and you will possess them and settle in their land,³⁰ beware for yourself lest you **come close** [to follow] after them after they have been destroyed from before you, and lest you inquire about their **gods**, saying, "How would these nations **worship** their gods,

when the word means to hear with one's ears, Onkelos uses the root שמע (see above, 1:43 note 69). Here, the word must be referring to accepting; if it meant only to hear the commandments, it would have to have preceded the execution of those commandments (*Me'at Tzori*; see *Shaarei Aharon*).

52. An alternative version of Onkelos replaces לְמִירַת, to possess [meaning, to take possession of the Canaanite land] with לְתִרְכָּא, to drive out [i.e., the Canaanites] (see *Lechem VeSimlah*). See *Targum Yonasan* for a similar translation.

According to this version, the final word in this clause — מִקֶּדְמְךָ, from before you — can be read along with the phrase יְהוֹן וְתִתֵּב; the translation would be: *When Hashem, your God, will destroy the nations ... to drive them out "from before you."* According to the established version (of לְמִירַת, to inherit), the word מִקֶּדְמְךָ refers back to תִּשְׁחִי, will destroy, so the sense of the verse is as translated above; see *Rashbam* and *Me'at Tzori*.

53. Here too, an alternative version of Onkelos replaces וְתִירַת, and you will possess, with וְתִתְרַךְ, and you

— ONKELOS ELUCIDATED —

מִקֶּדְמְךָ — whom you are coming there to possess,^[52] and you will possess them^[53] and settle in their land,

— דִּילְמָא תִתְקַל בְּתִרְיָהוֹן — beware for yourself, lest you STUMBLE^[54] and follow after them, בְּתֵרִיחֵיךָ דִּישְׁתִּיחוּן — after they WILL have been destroyed from before you, and lest you inquire about their FALSE GODS, saying, יֵת טַעוֹתָהוֹן — "How DO these nations WORSHIP their FALSE GODS,"^[55]

will drive [them] out; see *Beurei Onkelos* and *Lechem VeSimlah*.

54. Onkelos interprets תִּנְקַשׁ as related to מִקֶּשׁ, which is an "obstacle" or "snare"; therefore, he translates: תִּתְקַל, an "obstacle" or "snare"; therefore, he translates: תִּתְקַל, you will stumble. *Rashi*, however, maintains that the sense of this term is to hit or knock against; i.e., to come into contact with something or someone. Accordingly, תִּנְקַשׁ means, "come close to [the nations]." See further, *Mizrachi*, based on *Radak*, *Sefer HaShorashim* שרש נקש; and *Beurei Onkelos*.

55. The Hebrew אֵיכָה יַעֲבֹדוּ is in future tense — *how would they worship* — which Onkelos renders as present tense: אֵיכָדִין פִּלְחִין, *How do they worship* (as he does in the following verse as well). *Me'at Tzori* points out that this should have been past tense, since these nations will have been destroyed (as the verse states), and thus would no longer be worshipping their false gods. *Me'at Tzori* suggests, based on *Haamek Davar* (28:20), that שָׁמַר (as in הַשְׁמָדָם) does not necessarily denote complete destruction, and thus the verse refers to a situation where some of the idolaters still remain. See further, *Marpei Lashon*.

וְאֶעֱשֶׂה־כֵּן גַּם־אֲנִי: לֹא לֹא־תַעֲשֶׂה כֵּן לַיהוָה אֱלֹהֶיךָ כִּי כָל־
וְאֶעֱבֹד בֶּן אֶף אֲנִי: לֹא לֹא תַעֲבֹד בֶּן קִדְם יְיָ אֱלֹהֶיךָ אֲרִי כָל
תּוֹעֲבֹת יְהוָה אֲשֶׁר שָׁנָא עָשׂוּ לֹא־לֵהִיָּהֶם כִּי גַם אֶת־בְּנֵיהֶם
דְּמִרְחָק קִדְם יְיָ דִּי סָנִי עָבְדוּ לְטַעֲוֹתֵהוּן אֲרִי אֶף יֵת בְּנֵיהוּן
וְאֶת־בְּנֵיהֶם יִשְׂרְפוּ בָאֵשׁ לֹא־לֵהִיָּהֶם: [יג] אֵת כָּל־הַדָּבָר
וְיֵת בְּנֵיהוּן מוֹקְדִין בְּנוֹרָא לְטַעֲוֹתֵהוּן: יג א יֵת כָּל פְּתִגְמָא
אֲשֶׁר אֲנֹכִי מִצְוָה אֶתְכֶם אֲתוּ תִשְׁמְרוּ לַעֲשׂוֹת לֹא־תִסָּף עָלֶיךָ
דִּי אֲנִי מִפְּקָד יִתְכוּן יִתָּה תִּטְרוּן לְמַעַבְדָּ לֹא תוֹסִפוּן עֲלוֹהֵי
וְלֹא תִגְרַע מִמֶּנּוּ: פ
וְלֹא תִמְנָעוּן מִנָּה:

רש"י

האמורים צפרקשה (סס), שכל "השמר" לשון לא תעשה הוא, חלף
שחין לוקין על השמר של עשה (מנחות לו:): לא תסוף עליו.
חמשה טיטפות צתפלין, חמשה מינין צלולב, חרצט צרכות
צצרפת פהנים (ספרי סס):

(לא) כי גם את בנייהם. "גם" לרבות את חזותיהם
ואמיתיהם. אמר רבי עקיבא: אני ראיתי גוי אחד שפעתו
לאביו לפני כלבו ואלכו (ספרי פא): את כל הדבר. קלה
פחמורה (סס פא): תשמרו לעשות. ליתן לא תעשה על עשה

CHUMASH TRANSLATION

and I too will do the same."³¹ You shall not do so **to Hashem**, your God, for everything that is **an abomination to Hashem**, that He hates, have they done for their **gods**; for even their sons and their daughters they **would burn** in the fire for their gods.

13.

¹ The entire matter that I command you, you shall be careful to do it; you shall not add to it and you shall not subtract from it.

ONKELOS ELUCIDATED

and I too will do the same."^[56] — וְאֶעֱבֹד בֶּן אֶף אֲנִי

31. You shall not do so **BEFORE Hashem**, your God, — אֲרִי כָל דְּמִרְחָק קִדְם יְיָ — for everything that is **REJECTED BEFORE Hashem**,^[57] that He hates, — עָבְדוּ לְטַעֲוֹתֵהוּן — they have done for their **FALSE GODS**; — אֲרִי אֶף יֵת בְּנֵיהוּן וְיֵת בְּנֵיהוּן מוֹקְדִין בְּנוֹרָא לְטַעֲוֹתֵהוּן — for even their sons and their daughters they **BURN** in the fire for their **FALSE GODS**.

13.

— דִּי אֲנִי מִפְּקָד יִתְכוּן — The entire matter that I command you, — יִתָּה תִּטְרוּן לְמַעַבְדָּ — that I command you, — לֹא תוֹסִפוּן עֲלוֹהֵי — you shall be careful to do it;^[1] — לֹא תִסָּף עָלֶיךָ [any mitzvah] — וְלֹא תִמְנָעוּן מִנָּה — and you shall not subtract from it.^[2]

56. According to *Rashi*, the verse is warning against serving idols with the various ways that each idol is worshiped (for example, by stoning the idol of Markulis, since that is its service). *Ramban*, however, writes that the verse refers to one who wishes to use idolatrous forms of worship in his service to Hashem (see also *Ibn Ezra*, et al.). Thus, it means, *and I too will do the same [in my service of Hashem]*.

57. See below, 17:4, note 7 regarding Onkelos' translation of *תּוֹעֲבֹת ה'*, as *מִרְחָק קִדְם ה'*, *rejected before Hashem*.

1. This verse is the conclusion of the previous passage. In the *Sefer Torah*, the Masoretic paragraph break comes *after* this verse; the chapter divisions — which

join this verse with the passage that follows — were introduced by non-Jewish sources.

The previous verses ordered certain matters (such as the commandments to bring the offerings to the Beis HaMikdash and throw their blood on the *Mizbe'ach*; vv. 26-27) with the authority of a mitzvah-commandment (מצוה עשה). The word *תִּשְׁמְרוּ*, *you shall be careful*, in our verse, denotes a prohibition. Thus, this verse gives these commandments the strength of a prohibition as well (מצוה לא תעשה), i.e., one who disobeys these commandments not only violates the mitzvah-commandment, but he also violates this mitzvah-prohibition (*Rashi*).

2. See 4:2 above.

ב כִּי־יָקוּם בְּקִרְבְּךָ נָבִיא אוֹ חֹלֶם חֲלוֹם וְנָתַן אֵלֶיךָ אוֹת אוֹ
 ב אֲרִי יָקוּם בֵּינְךָ נָבִיא אוֹ חֹלֶם חֲלֹמָא וְיִתֵּן לְךָ אֶתֵּא אוֹ
 מוֹפֶת: ג וְבָא הָאוֹת וְהַמוֹפֶת אֲשֶׁר־דִּבֶּר אֵלֶיךָ לֵאמֹר נִלְכָּה
 מוֹפֶת־אֵת: ג וְיִיתִי אֵתֵא וּמוֹפֶת־אֵת דִּי מְלִיל עֲמָךְ לְמִימָר נִהָךְ
 אַחֲרֵי אֱלֹהִים אַחֲרִים אֲשֶׁר לֹא־יָדַעְתָּם וְנִעְבְּדָם: ד לֹא תִשְׁמַע
 בְּתֵר טַעוֹת עַמֻּמִּיָּא דִּי לֹא יָדַעְתָּנוּ וְנִפְלַחְנוּ: ד לֹא תִקְבֵּל
 אֶל־דִּבְרֵי הַנָּבִיא הַהוּא אוֹ אֶל־חֹלֶם הַחֲלוֹם הַהוּא כִּי מִנְסָה
 לְפִתְגָמִי נָבִיא הַהוּא אוֹ לְחֹלֶם חֲלֹמָא הַהוּא אֲרִי מְנַסִּי
 יְהוָה אֱלֹהֵיכֶם אֶתְכֶם לְדַעַת הִישָׁכֶם אֶהְיֶה אֶת־יְהוָה אֱלֹהֵיכֶם
 יִי אֱלֹהֶכּוֹן יִתְכוֹן לְמַדַּע הָאִתִּיכוֹן רַחֲמִין יֵת יִי אֱלֹהֶכּוֹן

רש"י

(ב) וְנָתַן אֵלֶיךָ אוֹת. בְּשֵׁמִים, פְּטִנָן שֶׁאֵלֶּמֶר בְּגִדְעוֹן "וְעֵשִׂיתָ לִּי אוֹת" (שופטים ו, יז), וְאֵלֶּמֶר "יְהִי נָא חֶרֶב אֶל הַגִּזָּה וְגו'" (שם לט: או מוֹפֶת. בְּאֶרֶץ וְגו'): וְנָתַן אֵלֶיךָ אוֹת. בְּשֵׁמִים, דְּכִתִּיב "וְהָיוּ לְאוֹת וּלְמוֹטָעִים" (בראשית א, יד). או מוֹפֶת.

CHUMASH TRANSLATION

² If there will stand up in your midst a prophet or a dreamer of a dream, and he will give you a sign or a wonder, ³ and the sign or the wonder comes about, of which he spoke to you, saying, "Let us follow the **gods of others** that you did not know and we shall worship them!" — ⁴ do not **listen to** the words of that prophet or to that dreamer of a dream, for Hashem, your God, is testing you to know whether you love Hashem, your God,

ONKELOS ELUCIDATED

2. אֲרִי יָקוּם בֵּינְךָ נָבִיא — If there will stand up in your midst a false prophet, או חֹלֶם חֲלֹמָא — or a person who claims to be a dreamer of a prophetic dream,^[3] וְיִתֵּן לְךָ אֶתֵּא או מוֹפֶת־אֵת — and he will give you a sign or a wonder^[4] as proof of his legitimacy,
3. וְיִיתִי אֵתֵא וּמוֹפֶת־אֵת — and even if the predicted sign or the wonder indeed comes about, דִּי מְלִיל עֲמָךְ לְמִימָר — apparently validating that which he spoke WITH you as a prophecy, saying, "Let us follow the **FALSE GODS OF THE NATIONS**, gods that you did not know of, וְנִפְלַחְנוּ — and we shall worship them!" —
4. לֹא תִקְבֵּל לְפִתְגָמִי נָבִיא הַהוּא — do not ACCEPT the words of that prophet^[5] או לְחֹלֶם חֲלֹמָא הַהוּא — or that dreamer of a dream; אֲרִי מְנַסִּי יִי אֱלֹהֶכּוֹן יִתְכוֹן — Hashem allows the false prophet to perform signs and wonders because Hashem, your God, is testing you לְמַדַּע — to know הָאִתִּיכוֹן — whether you love Hashem, your God,

3. A prophet refers to the claim that Hashem communicated to him in prophecy while he was awake; a dreamer refers to the claim that Hashem showed him a vision in a dream (see *Ibn Ezra*, *Haamek Davar*).

4. According to *Rashi*, a sign is a supernatural event in heaven, and a wonder is a miraculous event on earth. According to *Ramban*, a sign is a miracle that the prophet foretells, and a wonder is one that he performs spontaneously.

5. Rishonim disagree about the meaning of לֹא תִשְׁמַע אֶל דִּבְרֵי הַנָּבִיא, do not listen to the words of the prophet. *Ramban* (to *Sefer HaMitzvos*, *Lo Saaseh* 28) maintains that the verse forbids acting on the instructions of the

false prophet. *Ramban* notes that Onkelos, who renders the verse as *do not accept [the words of the prophet]*, interprets the verse this way as well: it is forbidden to follow the prophet's words.

Rambam (ibid. and in *Hil. Avodah Zarah* 5:7), however, maintains that our verse forbids even listening to the prophet talk. That is, even if a person does not follow the false prophet's instructions, it is forbidden to engage him in conversation, ask him to provide a sign, or give any thought to what he says or does. *Megillas Esther* (to *Sefer HaMitzvos* ibid.) suggests that Onkelos' rendering of the verse can in fact be understood according to *Rambam's* approach as well: *Do not accept the*

בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם: ה' אַחֲרֵי יְהוָה אֱלֹהֵיכֶם תִּלְכוּ
 בְּכָל לִבְכוֹן וּבְכָל נַפְשְׁכוֹן: ה' בְּתֵר דַּחְלָתָא דִּי אֱלֹהִיכוֹן תִּהְיוֹן
 וְאִתּוֹ תִּירָאוּ וְאֶת-מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ תִשְׁמְעוּ וְאִתּוֹ
 וְיִתָּה תִדְחִלוֹן וְיִת פְּקוּדוֹהִי תִטְרוֹן וּלְמִימְרָה תִקְבְּלוֹן וּקְדֻמוֹהִי
 תַעֲבֹדוּ וְכוּ תִדְבְּקוֹן: וְהַנְּבִיא הָהוּא אֹ חֵלִם הַחֲלוֹם
 תִּפְלַחוֹן *וְלִדְחִלְתָּה תִתְקַרְבוֹן: וְנִבְיָא הָהוּא אֹ חֵלִם חֲלָמָא
 הָהוּא יוֹמָת כִּי דְבַר-סָרָה עַל-יְהוָה אֱלֹהֵיכֶם הַמוֹצִיא
 הָהוּא יִתְקַטֵּל אֲרִי מְלִיל סְטִיא עַל יְיָ אֱלֹהֵיכוֹן דִּי אִפִּיק

*נ"א: פולחנא **נ"א: ובדחלתה

רז"

(ה) וְאִתּוֹ מִצְוֹתָיו תִּשְׁמְרוּ. תּוֹרַת מֹשֶׁה (סס פה): וּבְקִלּוֹ תִשְׁמְעוּ. צִקוֹל הַנְּבִיאִים (סס): וְאִתּוֹ תַעֲבֹדוּ. צִמְקָדְשׁ (סס):
 חוֹלִים, כְּמוֹ שֶׁנֶּאֱמָר הַקֶּבֶ"ה (סוטה יד):

CHUMASH TRANSLATION

with all your heart and with all your soul.⁵ You shall follow Hashem, your God, and you shall fear Him; you shall observe His commandments and you shall listen to His voice; you shall serve Him, and you shall cling to Him.⁶ And that prophet or that dreamer of a dream shall be put to death; for he spoke fabrication against Hashem, your God — Who took

ONKELOS ELUCIDATED

with all your heart and with all your soul.^[6]

5. בְּתֵר דַּחְלָתָא דִּי אֱלֹהִיכוֹן תִּהְיוֹן — You shall follow THE FEAR OF HASHEM, your God,^[7] וְיִתָּה תִדְחִלוֹן — and you shall fear Him; וְיִת פְּקוּדוֹהִי תִטְרוֹן — and you shall observe His commandments, וּלְמִימְרָה תִקְבְּלוֹן — and YOU SHALL HEED HIS WORD; וּקְדֻמוֹהִי תִפְלַחוֹן — and you shall serve BEFORE Him,^[8] וְיִתָּה תִדְחִלוֹן — and you shall DRAW CLOSE to THE FEAR OF Him.^[9]

6. או חֵלִם חֲלָמָא הָהוּא — And that false prophet — or that dreamer of a dream — יִתְקַטֵּל — shall be put to death; אֲרִי מְלִיל סְטִיא עַל יְיָ אֱלֹהֵיכוֹן — for he spoke words of PERVERSION^[10] against Hashem, your God — דִּי אִפִּיק

words of the prophet can mean that it is forbidden to accept his words in one's heart, even without acting on them [Onkelos often uses the word קבל to mean "accept in one's heart"].

6. It is forbidden to listen to anyone who claims to have been sent by God with the instruction to worship idols (or to annul any other mitzvah) — even if he manages to perform a miracle. Our belief in the Torah is not based on miracles, but on Hashem's revelation directly to us at Mount Sinai. Supernatural events cannot change our beliefs (see Rambam, Hil. Yesodei HaTorah Chs. 8-9).

7. Since a person cannot literally, "follow Hashem," Who is not physical, Onkelos renders it, *you shall follow the fear of Hashem*. According to Ramban, this clause of the verse teaches that a person is not to seek answers from false prophets but rather to seek answers from Hashem, through His true prophets. The verse's next clause — *you shall fear Him* — refers to actual fear of Hashem, namely, the realization that life and death, punishment and reward, are all in His hands.

Some editions of Onkelos state, *you shall follow the*

service (פִּלְחָנָא) of Hashem, which has a similar connotation (and avoids the seemingly repetitive phrase, *you shall follow the fear of Hashem, and you shall fear Him*; see Beurei Onkelos).

8. The Torah contrasts the messages of false prophets with our true obligations to Hashem: *you shall observe His commandments*, not those relayed by a false prophet; *you shall heed His word*, as relayed by the authentic prophets; and *you shall serve before Him*, in the Beis HaMikdash, not obeying the false prophet's commands to serve idols (see Rashi, Be'er BaSadeh).

9. Since a person cannot physically "cling" to Hashem, Onkelos explains that the intent is for us to draw close to Hashem's service, fulfilling all the mitzvos with utmost devotion.

Rashi cites the teaching of the Gemara (Sotah 14a), however, which interprets "and you shall cling to Him" as a requirement to emulate Hashem's ways: for example, just as He does kindness, so too should you do kindness (see also Rashi 11:22; Kesubos 111b).

10. סָרָה literally means *removed* or *turned away*. Onkelos employs the Aramaic סְטִיא, which likewise

אֶתְכֶם | מֵאֶרֶץ מִצְרַיִם וְהַפָּדָךְ מִבֵּית עַבְדִּים לְהַדְיָחָךְ מִן־
 יִתְבוֹן מֵאֶרֶץ דְּמִצְרַיִם וּדְפָרְקָךְ מִבֵּית עַבְדוּתָא לְאַטְעִיּוּתָךְ מִן
 הַדֶּרֶךְ אֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ לָלֶכֶת בָּהּ וּבַעֲרַתְּ הָרַע
 אֶרְחָא דִּי פִקְדָךְ יְיָ אֱלֹהֶךָ לְמַהֲרָךְ בָּהּ וּתְפַלִּי עֲבֵד דְּבִישׁ
 מִקֶּרְבְּךָ: ס כִּי יִסִּיתְךָ אַחִיךָ בֶן־אִמְךָ אוֹ־בִנְךָ אוֹ־בִתְךָ
 מִבִּינְךָ: אֲרִי יִמְלִכְנָךְ אַחוּךְ בֶּר אִמְךָ אוֹ בֶרֶךְ אוֹ בִרְתְךָ
 אוֹ | אִשְׁתְּ חֵיקְךָ אוֹ רַעְךָ אֲשֶׁר כְּנַפְשְׁךָ בְּסִתְךָ לֵאמֹר
 אוֹ אֶתְךָ קִימְךָ אוֹ חֲבֶרְךָ דִּי כְנַפְשְׁךָ בְּסִתְךָ לְמִימְרָךְ

רע"י

(ו) סָרְהָ. דָּכַר הַמוֹסֵר מִן הָעוֹלָם, שֶׁלֹּא הָיָה וְלֹא נִכְרָא וְלֹא
 לְוִיתִיו לְדָכַר כֵּן, דִּישְׁטוּדֵר"א צִלַּט": וְהַפָּדָךְ מִבֵּית עַבְדִּים.
 אֶפְלִיזוּ אִין לֹא טָלִיד אֱלֹהִים שְׁפָדְתָךְ, דִּיזו (ספרי פו): כִּי יִסִּיתְךָ.
 אִין הַסֵּתָה אֱלֹהִים גְּרוּי, שְׁנִחְמַר "אִם ה' הִסִּיתְךָ צִי" (שְׁמוּאֵל־א כו,
 יט; ספרי פז), חֲמִיטֵר"א צִלַּט", שְׁמֵשִׁיחוּ לַעֲשׂוֹת כֵּן: אַחִיךָ.

CHUMASH TRANSLATION

you out of the land of Egypt, and
 Who redeemed you from the house
 of **slaves** — to make you stray
 from the path on which Hashem,
 your God, has commanded
 you to go; and you shall elimi-
 nate the evil from your midst.

⁷ If your brother, the son of
 your mother, or your son or
 your daughter, or the wife of
 your **bosom**, or your friend
 who is like your own soul **will**
incite you secretly, saying,

means *turned away*, in the sense of a something
 perverted and crooked, corrupted from that which is
 correct.

Rashi, however, explains סָרָה as a baseless fabrica-
 tion so outlandish that it is removed from reality.
Chizkuni understands it to mean words of betrayal —
 something that turns the listener away from Hashem.
 See also *Ibn Ezra*.

11. See above, 6:12 note 17.

12. The Torah's word יִסִּיתְךָ, from the root סִית, indi-
 cates changing a person's thought process (*Radak*,
Shorashim (סִית). Onkelos chooses the word יִמְלִכְנָךְ, *ad-*
vice, for this context. Others ascribe different connota-
 tions to יִסִּיתְךָ. *Sifrei* offers two options: (1) *trick*, which
 is how *Targum Yonasan* renders the word; (2) *provoke*,
 which is how *Rashi* renders the word.

Perhaps Onkelos chose *advise*, which implies a
 statement said to benefit the one being advised, be-
 cause the "advice" in our verse was likely presented

ONKELOS ELUCIDATED

Who took you out of the land of Egypt,
 and Who redeemed you from the house
 of **SLAVERY**^[11] — and this false prophet
 tried to make you stray from the path
 די פִקְדָךְ יְיָ אֱלֹהֶיךָ לְמַהֲרָךְ — on which Hashem, your God, has commanded you to
 go; — you shall eliminate THE DOER
 OF evil from your midst.

אֲחוּךְ — If [someone] WILL ADVISE you^[12] — אֲרִי יִמְלִכְנָךְ — even someone who is dear to you, such as your
 brother, the son of your mother,^[13] אוֹ בֶרֶךְ אוֹ בִרְתְךָ — or your
 son or your daughter, אוֹ אִשְׁתְּ קִימְךָ — or the wife of your
 COMMITMENT,^[14] אוֹ חֲבֶרְךָ דִּי כְנַפְשְׁךָ — or your friend who is
 dear to you like your own soul — and he

in such a manner — particularly if it was offered by
 a close friend or relative, as the verse goes on to say.
 The Torah warns that even if a person is offered well-
 meaning and sincerely-given advice that worshipping
 an idol will be beneficial for him, it is forbidden to obey
 (see *Beurei Onkelos*; *Nesinah LaGer*; see also *HaKesav*
VeHaKabbalah; *Shaarei Aharon*).

Marpei Lashon suggests that Onkelos preferred
 "advise" over "provoke," since the term "provoke" im-
 plies an incitement with a successful outcome, while
 our passage applies even when the person's efforts to
 encourage idol worship prove unsuccessful (see note
 25).

13. *Rashi* explains that this refers to a brother from both
 father and mother (*Gur Aryeh*). According to *Mizrachi*,
Rashi interprets the verse as if it said, *your brother* (i.e.,
from your father), "or" *the son of your mother*.

14. Onkelos explains אִשְׁתְּ חֵיקְךָ, *the wife of your bosom*,
 to be a metaphor for the sworn commitment between

נִלְכָּה וְנַעֲבֹדָה אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא יָדַעְתָּ אֹתָהּ וְאֲבֹתֶיהָ:
 נָהָר וְנִפְלָח לְטַעֲוֹת עַמִּמֵּיָא דִּי לֹא יָדַעְתָּ אֹתָּהּ וְאֲבֹתֶיהָ:
 מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר סְבִיבִיתֶכֶם הַקְּרָבִים אֵלֶיךָ אֹ הַרְחָקִים
 מִטַּעֲוֹת עַמִּמֵּיָא דִּי בְּסַחְרֵיכֹן דְּקָרִיבִין לָךְ אֹ דְרַחֲקִין
 מִמֶּךָּ מִקְצֶה הָאָרֶץ וְעַד־קְצֶה הָאָרֶץ: ט לֹא־תֵאבָה לוֹ וְלֹא
 מִנָּךְ מִסִּיפֵי אֲרָעָא וְעַד סִיפֵי אֲרָעָא: ט לֹא תִיבִי לָהּ וְלֹא

רש"י

חֲסֵה לְמַד טִיבֵן שֶׁל רְחוּקִים, כִּשְׁם שֶׁחֵין מִמֶּשׁ בְּקִרְוִים כִּד חֵין מִמֶּשׁ בְּרְחוּקִים (שם פה; סנהדרין סא:): מִקְצֶה הָאָרֶץ. זו חֲסֵה וְלִבְנֵה וְלִבְנֵה הַשָּׁמַיִם, שֶׁהֵן מְהֻלָּכִין מִסּוּף הָעוֹלָם וְעַד סוּף (ספרי שם: ט) לֹא תֵאבָה לוֹ. לֹא תֵהָא תֵאבֵד לוֹ, לֹא תֵהָאבֵד. לְפִי שְׁנֵאמַר "וְהִתְבַּטֵּל לְרַעַד פְּמוֹד" (ויקרא יט, יח), אֵת זֶה לֹא תֵהָאבֵד (ספרי פט):

הוא חומר "בְּנֶשֶׁף בְּעֶרֶב יוֹם בְּחֵישׁוֹן לִילָה וְחֵפְלָה" (משלי ז, ט; ספרי שם): אֲשֶׁר לֹא יָדַעְתָּ אֹתָהּ וְאֲבֹתֶיהָ. דָּבָר זֶה גִּנְחֵי גָדוֹל הוּא לָךְ, שֶׁחֵף הַעוֹלָמִי פּוֹכְזִים חֵין מִמִּיחִין מִה שֶׁמִּסְרִי לָהֶם חֲבוּתֵיהֶם, וְזֶה חוֹמֶר לָךְ עֲזוּז מִה שֶׁמִּסְרִי לָךְ חֲבוּתִיךָ (ספרי שם: ח) הַקְּרָבִים אֵלֶיךָ אֹ הַרְחָקִים. לָמָּה פִּרְט קְרֻבִים וְרְחוּקִים, חֲלָל כִּד חֲמֵר הַפְּתוּב, מִטִּיבֵן שֶׁל קְרֻבִים

CHUMASH TRANSLATION

"Let us go and worship **the gods of others**" — that neither you nor your forefathers have known,⁸ from the **gods** of the nations that surround you, those near to you or those far from you, from the end of the earth to the end of the earth —⁹ you shall not **take kindly** to him and you shall not

ONKELOS ELUCIDATED

would advise you **secretly**,^[15] saying, — "Let us go and worship the FALSE GODS OF THE NATIONS," — and these are gods that neither you nor your forefathers have known,^[16]

8. מִטַּעֲוֹת עַמִּמֵּיָא דִּי בְּסַחְרֵיכֹן — from the FALSE GODS of the nations that surround you, — דְּקָרִיבִין לָךְ — whether those nations near you — אוֹ דְרַחֲקִין מִנָּךְ — or those nations far from you,^[17] — מִסִּיפֵי אֲרָעָא וְעַד סִיפֵי אֲרָעָא — from one end of the earth to the other end of the earth^[18] —

9. לֹא תִיבִי לָהּ — you shall not **ACCEDE** to him,^[19] וְלֹא

husband and wife (קִנְיָן, *your commitment*, is the same word Onkelos uses for "covenant" and "oath"), evoking the verse in *Malachi* (2:14): דְּוִיא חֲבֵרְתָּךְ וְאִשְׁתְּ בְרִיתָךְ, *she is your companion and the wife of your commitment* (Marpei Lashon; Me'at Tzori).

Nesinah LaGer suggests that Onkelos identifies חֵיק as related to the root חָק, *statute*, which he typically translates as קִיָּם.

Rashi interprets the term אִשְׁתְּ חֵיקָךְ more literally, to mean a wife to whom you are closely attached, both physically and emotionally.

15. The Torah describes it this way since typically, such a conversation would take place in secret (*Rashi*).

16. This final clause is not part of the inciter's speech; rather, the Torah is conveying the disgrace of worshipping these idols: Even idolatrous nations do not abandon their ancestors' deity to embrace a different god; yet this person is trying to encourage you to abandon Hashem and embrace an idol unfamiliar to you and your ancestors! (*Rashi*, *Sefer HaZikaron*).

17. Obviously, it is equally forbidden to worship the idol of a nearby nation and that of a faraway nation. The Torah mentions both to dispel the notion that exotic,

mysterious idols have any value; just as you know from experience that the gods of nearby nations are worthless, so are the gods of distant nations equally worthless (*Rashi*).

18. The phrase *from one end of the earth to the other* can also be understood as a reference to the celestial bodies, which move in the sky from one end of the world to the other (*Rashi*; see *Malbim*). The verse warns that someone who encourages worshipping the celestial bodies is no different than someone who encourages worshipping man-made idols.

19. Onkelos interprets the word תֵּאבָה from the root אָבָה, which denotes *accede*, in the sense of being convinced by the inciter's arguments. This accords with *Sanhedrin* 61b, which states that it is forbidden to merely consent to the inciter, even without actually worshipping the idol.

Rashi, however, interprets תֵּאבָה as based on the root תָּבָה, which denotes *desire*, in the sense of loving the person. As *Rashi* explains, although the Torah commands us to love every Jew (*Vayikra* 19:18), our verse teaches that one may not love one who tries to incite to sin.

תִּשְׁמַע אֵלָיו וְלֹא-תַחֲוֶה עֵינְךָ עָלָיו וְלֹא-תַחֲמֹל וְלֹא-תִכְסֶה
 תִּקְבֹּל מִנֵּה וְלֹא תַחֲוֶה עֵינְךָ עָלָיו וְלֹא תִרְחַם וְלֹא תִכְסֶה
 עָלָיו: כִּי הֵרֵג תִּהְיֶה-בּוֹ בְּרֹאשׁוֹנָה לְהַמִּיתוֹ וְיָד
 עָלָיו: אֲרִי מִקְטֵל תִּקְטְלֶנּוּ יָדְךָ תִּהְיֶה בֵּה בְּקִדְמִיתָא לְמִקְטֵלָה וְיָדָא
 כָּל-הָעָם בְּאַחֲרֶנָּה: יֵא וּסְקִלְתוּ בְּאֲבָנִים וּמָת כִּי בִקֵּשׁ לְהַדִּיחָךָ
 דְּכָל עָמָא בְּבִתְרִיתָא: יֵא וְתִרְגְּמֶנָּה בְּאֲבָנִיא וּיְמִית אֲרִי בְעָא לְאַטְעִיּוּתָךָ
 מֵעַל יְהוֹנָה אֱלֹהֶיךָ הַמוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים:
 מִדַּחֲלָתָא דִּי אֱלֹהֶךָ דִּי אֶפְקֶךָ מֵאֶרֶץ דְּמִצְרַיִם מִבֵּית עַבְדוּתָא:

רש"י

חֹזֵק חֵינֵךְ רָשָׁא לְשִׁתּוֹק (סס): (י) כִּי הֵרֵג תִּהְיֶה-בּוֹ. אִם יֵא
 מִצִּית דִּין וְנָפְאִי הַחֲזִירָהוּ לְחֹזֶקָה, יֵא מִצִּית דִּין תִּיזֵד אֶל פְּחִיזְרָהוּ
 לְזָכוֹת (סס; סנהדרין לג:); יָדְךָ תִּהְיֶה בּוֹ בְּרֹאשׁוֹנָה. מִלּוֹה
 צִיד הַנִּסְתָּ לְהַמִּיתוֹ. לֹא מֵת צִידוֹ, יְמִית צִיד אַחֲרִים, שְׁנֵאֲמַר
 וְיָד כָּל הָעָם וְגו' (ספרי סס):

וְלֹא תִשְׁמַע אֵלָיו. דְּהַתְּחִנְנוּ עַל נַפְשׁוֹ לְמַחֲלוֹ לוֹ. לִפִּי שְׁנֵאֲמַר
 "טִזֵּז טִזֵּז עָמּוֹ" (שמות כג, ה), לִזָּה לֹא תִטְעֹז (סס): וְלֹא
 תַחֲוֶה עֵינְךָ עָלָיו. לִפִּי שְׁנֵאֲמַר "לֹא תַעֲמֹד עַל דָּם רֶעֶךָ"
 (ויקרא יט, טז), עַל זֶה "לֹא תַחֲוֶה" (סס): וְלֹא תַחֲמֹל. לֹא
 תִּתְּפֹךְ צִנּוּתוֹ (סס): וְלֹא תִכְסֶה עָלָיו. אִם תִּפְהֵי יוֹדֵעַ לוֹ

CHUMASH TRANSLATION

listen to him; your eye shall not take pity on him, and you shall not be compassionate and you shall not cover up for him. ¹⁰ *For you shall surely kill him; your hand shall be the first against him to put him to death, and the hand of the entire people afterward.* ¹¹ *You shall pelt him with stones and he shall die; for he sought to make you stray from **near Hashem**, your God, Who took you out of the land of Egypt, from the house of **slaves**.*

ONKELOS ELUCIDATED

and you shall not **ACCEPT** his words **FROM** him;^[20]
 — **your eye shall not take pity on him,**
 — **and you shall not be compassionate toward him,**
 — **and you shall not cover up for him.**^[21]
10. Rather, you shall surely kill him;
 — **your hand shall be the first against him to put him to death,**
 — **and the hand of the entire people afterward.**^[22]
11. You shall pelt him with stones and he shall die;
 — **for he sought to make you stray**^[23]
 — **from THE FEAR OF Hashem,**
 — **Who took you out of the land of Egypt, from the house of SLAVERY.**

20. *Rashi* explains *לֹא תִשְׁמַע* in the sense of *do not listen*, meaning: Do not listen when he pleads for his life; rather, he must be put to death.

Ramban, however, understands that this clause of the verse, similar to the previous one, refers to accepting the words of the inciter; that is, not only shall you not inwardly consent [תִּאָבֵד] to his suggestion, you shall also not overtly accept [תִּשְׁמַע] his suggestion by saying, "I will do so."

Ramban cites *Onkelos* in support of his opinion, claiming that *Onkelos'* rendering of the clause as *do not accept* implies a prohibition to accept the inciter's words. *Mizrachi* argues, though, that *Onkelos'* term *קָבַל*, *accept*, can be understood in accordance with *Rashi's* interpretation of the verse as well, in the sense of *do not accept his pleas for mercy*.

21. *Your eye shall not take pity on him* by trying to save him from being put to death for his crime; *you shall*

not be compassionate toward him by trying to find arguments to acquit him; and *you shall not cover up for him* by concealing his guilt: if you know something that could lead to his conviction, you must testify about it in court, and may not keep silent (*Rashi*).

22. When an inciter is put to death, the one whom he tried to convince is first to carry out the sentence. If he is unable to complete the execution, other people join in (*Rashi*, as explained by *Mesiach Ilmim*). This is different from the standard procedure for execution, where it is the *witnesses*, not the victim, who carry out the sentence (see 17:7 below).

23. A person who tries to convince another to worship idolatry is put to death even if the subject did not act on it (*Rambam*, *Hil. Avodah Zarah* 5:1); he is punished because he *sought* to make another person stray, and so that he will not attempt to incite anyone else (*Sforno*).

וְכָל־יִשְׂרָאֵל יִשְׁמְעוּ וַיִּרְאוּ וְלֹא־יוֹסֵפוּ לַעֲשׂוֹת כַּדְּבַר הָרַע
 וְכָל יִשְׂרָאֵל יִשְׁמְעוּ וַיִּדְחִלוּ וְלֹא יוֹסֵפוּ לַמַּעֲבֹד בְּפִתְגָמָא בִישָׁא
 הַזֶּה בְּקִרְבָּךְ: ^{יג} כִּי־תִשְׁמַע בְּאַחַת עָרֶיךָ אֲשֶׁר יִהְיֶה
 הָדִין בֵּינָךְ: אָרִי תִשְׁמַע בְּחָדָא מִקְרוֹיךָ דִּי ^{יב}
 אֱלֹהֶיךָ נָתַן לָךְ לִשְׁבֹּת שָׁם לֵאמֹר: יֵצְאוּ אֲנָשִׁים בְּנֵי־בְלִיעֵל
 אֵלֶיךָ יֵהֵב לָךְ לְמַתָּב תַּמָּן לְמִימָר: יֵד נִפְקוּ גְבָרִין בְּנֵי רִשְׁעָא
 מִקְרָבְךָ וַיִּדְּיִחוּ אֶת־יֹשְׁבֵי עִירָם לֵאמֹר גַּלְכָּה וְנַעֲבֹדָה אֱלֹהִים
 מִבֵּינָךְ וְאַטְעִיו יֵת יִתְבִּי קְרַתְהוֹן לְמִימָר נִהָךְ וְנִפְלַח לְטַעוֹת
 אֲחֵרִים אֲשֶׁר לֹא־יָדַעְתָּם: ^{טו} וְדַרְשַׁת וְחֻקְרַת וְשִׁאלַת הֵיטֵב
 עֲמִמְיָא דִּי לֹא יָדַעְתוּן: ^{טו} וְתַתְּבַע וְתַבְדּוּק וְתִשְׁאֵל יָאוֹת
 וְהִנֵּה אֱמֶת נָכוֹן הַדְּבָר נַעֲשִׂיתָה הַתּוֹעֵבָה הַזֹּאת בְּקִרְבָּךְ:
 וְהָא קִשְׁטָא בֵּינוּ פִתְגָמָא אֲתַעֲבִידַת תּוֹעֲבָתָא הָדָא בֵּינָךְ:

רז"ל

שִׁיחֵי מַדִּיחָה מְפֹכָה (סנהדרין קיא:): (טו) וְדַרְשַׁת וְחֻקְרַת
 וְשִׁאלַת הֵיטֵב. מִכָּאן לְמַדּוּ שֶׁצֶט חֻקִּיּוֹת מְרִיבֵי הַמִּקְרָא.
 כָּאן יֵשׁ שְׁלֹשׁ דְּרִישָׁה וְחֻקִּיּוֹת וְ"הֵיטֵב". "וְשִׁאלַת" חֵינוּ מִן הַמִּנִּין,
 וּמִמֶּנּוּ לְמַדּוּ צְדִיקוֹת. וּצְמִקוֹס אַחֵר הוּא חֹמֶר "וְדַרְשׁוּ הַשְּׂפָטִים
 הֵיטֵב" (ולֹהֵן יֵת, יח), וּצְמִקוֹס אַחֵר הוּא חֹמֶר "וְדַרְשׁוּ הֵיטֵב"

(יג) לִשְׁבֹּת שָׁם. פָּרַט לִירוּשָׁלַיִם, שָׁלַח נִתְּנָה לְדִירָה (שס)
 (כז): בִּי תִשְׁמַע. לֵאמֹר. חֹמֶרִים כֵּן: יֵצְאוּ וְגו': (יד) בְּנֵי
 בְּלִיעֵל. בְּלִי עוֹל, שֶׁפָּרְקוּ עוֹלוֹ שֶׁל מְקוֹס (שס ג): אֲנָשִׁים.
 וְלֹא נָשִׁים (שס): יֹשְׁבֵי עִירָם. וְלֹא יוֹשְׁבֵי עִיר אַחֶרֶת (שס).
 מִכָּאן חֹמֶר: חֵין נַעֲשִׂיתָ עִיר הַנִּדְחָה עַד שֶׁיִּדְּיִחוּהָ חֲנָשִׁים, וְעַד

CHUMASH TRANSLATION

¹² And all Israel shall hear and fear, and they shall not again do such an evil thing in your midst.

¹³ If you hear, in one [of] your cities that Hashem, your God, gives you to dwell there, saying,

¹⁴ "Men [who are] people of lawlessness have emerged from your midst, and they have caused the inhabitants of their city to go astray, saying, 'Let us go and worship the **gods of others**, that you have not known'" — ¹⁵ you shall seek out, and investigate, and inquire well, and indeed it is true, the word is correct, this abomination was committed in your midst.

ONKELOS ELUCIDATED

12. And all of Israel shall hear and fear, — וְכָל יִשְׂרָאֵל יִשְׁמְעוּ וַיִּדְחִלוּ — and they shall not again do such an evil thing in your midst.

13. — If you hear a report in one of your cities — בְּחָדָא מִקְרוֹיךָ — that Hashem, your God, gives you to dwell there, — דִּי יִי אֱלֹהֶיךָ יֵהֵב לָךְ לְמַתָּב תַּמָּן — saying,

14. — "Men who are people of wickedness^[24] have emerged from your midst, — נִפְקוּ גְבָרִין בְּנֵי רִשְׁעָא מִבֵּינָךְ — and they have caused the inhabitants of their city to go astray, saying, — יֵת יִתְבִּי קְרַתְהוֹן לְמִימָר — "Let us go and worship the **FALSE GODS OF THE NATIONS**, gods that you have not known" —

15. — you shall seek out, and investigate, and inquire well, — וְתַתְּבַע וְתַבְדּוּק וְתִשְׁאֵל יָאוֹת — and indeed it is true, the word (i.e., the report) is correct, — וְהָא קִשְׁטָא בֵּינוּ פִתְגָמָא — this abomination was committed in your midst.^[25]

24. בְּלִי עוֹל is a contraction of the words בְּלִי עוֹל, *without a yoke*, referring to people who have cast off the yoke of Hashem's laws (see *Rashi*, from *Sifrei*). Alternatively, בְּלִי עוֹל is a contraction of the words בְּלִי עוֹל, *shall not ascend*, or *shall not see success*, which is the fate of the wicked (*Radak*, *Shorashim* בל; see too *R' Hirsch*).

Onkelos provides the intent of the word — בְּנֵי רִשְׁעָא, *wicked people* — rather than its literal translation.

25. I.e., the people of the city were successfully convinced to worship idols. If inciters try to convince the residents of their city to worship idolatry but the people do not listen, the inciters are put to death but

טו הִכָּה תִּכֶּה אֶת־יֹשְׁבֵי הָעִיר הַהוּא לְפִי־חֶרֶב הַחֶרֶם אֹתָהּ
 טו מִמָּחָא תִּמְחִי יָת יִתְבִּי קִרְתָּא הֵיא לְפִתְגָם דְּחֶרֶב גִּמְר יִתָּה
 וְאֶת־כָּל־אֲשֶׁר־בָּהּ וְאֶת־בְּהֶמְתָּהּ לְפִי־חֶרֶב: יז וְאֶת־כָּל־שְׁלָלָהּ
 וְיָת כָּל דִּי בָהּ וְיָת בְּעִירָהּ לְפִתְגָם דְּחֶרֶב: יז וְיָת כָּל עֲדָאָהּ
 תִּקְבֹּץ אֶל־תּוֹךְ רְחוֹבָהּ וְשָׂרְפָתָּ בָּאֵשׁ אֶת־הָעִיר וְאֶת־כָּל־שְׁלָלָהּ
 תִּכְנוֹשׁ לָגוּ פְתָאָהּ וְתוֹקֵד בְּנוֹרָא יָת קִרְתָּא וְיָת כָּל עֲדָאָהּ
 כָּלִיל לַיהוָה אֱלֹהֶיךָ וְהָיְתָה תֵּל עוֹלָם לֹא תִבְנֶה עוֹד:
 גִּמְר קָדָם יִי אֱלֹהֶךָ וְתָהִי תֵּל חָרִיב לְעֹלָם לֹא תִבְנֶי עוֹד:

רע"י

(שם יז, ד). וְלִמְדוּ "הַיֵּטֵב" "הַיֵּטֵב" לַגִּזְרָה שְׁוֶה, לִיָּתֵן הָאִמּוֹר שֶׁל
 זֶה צִדָּה (ספרי שם; סנהדרין מ:). (טז) הִכָּה תִּכֶּה. אִם אֵינְךָ
 יָכוֹל לְהַמְיָס צְמִיתָהּ הַכְתוּבָה צָהָם הַמִּיתָם צֹחֶקֶת (ספרי נד;
 צבא מִיֵּשֶׁע לֹא: (יז) לֹא אֱלֹהֶיךָ. לִשְׁמוֹ וּבִצְבָלִי:

CHUMASH TRANSLATION

¹⁶ You shall certainly strike the inhabitants of that city with the blade of the sword; destroy it and everything that is in it, and its animals, with the blade of the sword; ¹⁷ you shall gather all its booty to the midst of its open square, and you shall entirely burn in fire the city and all its booty to Hashem, your God, and it shall be an eternal mound, it shall not be built again.

ONKELOS ELUCIDATED

16. יָת יִתְבִּי קִרְתָּא הֵיא — You shall surely strike the inhabitants of that city — לְפִתְגָם דְּחֶרֶב — BY THE WORD of the sword;^[26] גִּמְר יִתָּה וְיָת כָּל דִּי בָהּ — destroy it and everything that is in it, — וְיָת בְּעִירָהּ — and even its animals, — לְפִתְגָם דְּחֶרֶב — BY THE WORD of the sword;
 17. וְיָת כָּל עֲדָאָהּ תִּכְנוֹשׁ לָגוּ פְתָאָהּ — you shall gather all of its booty to the midst of its WIDE-OPEN AREA^[27] וְתוֹקֵד בְּנוֹרָא — and you shall entirely burn in fire the city and all its booty — קָדָם יִי אֱלֹהֶךָ — BEFORE Hashem, your God,^[28] וְתָהִי תֵּל חָרִיב לְעֹלָם — and it shall be heaped as a mound that is RUINED FOREVER,^[29] לֹא תִבְנֶי עוֹד — it shall not be built again.

the rest of the city is not punished (see *Rambam, Hil. Avodah Zarah* 4:5).

26. The literal meaning of פִּי is “mouth,” and the apparent meaning of the expression לְפִי חֶרֶב is “with the blade of the sword” (see *Shoftim* 3:16; *Rashi, Sanhedrin* 52b דבא לפי חרב; *Radak, Shorashim* פה; *Metzudos, Tehillim* 149:6). Onkelos, however, consistently translates the term as לְפִתְגָם דְּחֶרֶב (see *Bereishis* 34:26; *Shemos* 17:13; *Bamidbar* 21:24; below, 20:13), which may mean “by the matter of the sword” (*Or HaChamah*) but which many commentators understand to mean “by the word of the sword.” *Beis Aharon* (to *Bereishis* 12:3) explains that this phrase is used when the killing is meant to make a statement of revenge against evildoers, as in our verse (see further, note 26 to *Bereishis* 34:26).

27. In *Bereishis* 19:2, Onkelos translates the term רְחוֹב, open square, as רְחוּבָא, the Aramaic equivalent. Here, though, Onkelos uses פְתָאָה, which simply means “wide area.” This choice of word alludes to the teaching of the Sages (*Sanhedrin* 111b) that if the town contains no main square, an open area must be created in which to collect the town’s possessions and set them alight. Onkelos therefore does not use the word רְחוּבָא, which

denotes the designated main square of the city, which functions as the gathering spot for the townspeople. Instead, he uses the term פְתָאָה, which simply indicates an open area (see *Tosafos U'Miluim; Me'at Tzori*).

28. Although the verse states that the city is to be burned לִה, to Hashem, Onkelos renders it before Hashem, perhaps to avoid the misconception that Hashem benefits in some way from our actions. *Rashi* explains that the literal to Hashem means that the burning is to be done for Hashem’s sake, i.e., dedicated to Hashem (and not for personal revenge or other motives; see *Be'er Mayim Chaim*).

Alternatively, Onkelos may allude to another teaching of the Sages by using the words before Hashem, a phrase used often in connection with the offerings: The Sages (*Sanhedrin* 111b; *Sifrei*) note that the word כָּלִיל, entirely [burned], indicates that this burning is similar to that of the korban olah, which is burned in its entirety. The Sages teach that if we destroy a city of idolaters as ordered, Hashem considers it as though we offered a korban olah (*Shaarei Aharon*).

29. There is an opinion in the Mishnah (*Sanhedrin* 10:6) that maintains that while the area where the

יח וְלֹא־יִדְבֶּק בִּידְךָ מְאוּמָּה מִן־הַחֶרֶם לְמַעַן יָשׁוּב יְהוָה
 יח וְלֹא יִדְבֶּק בִּידְךָ מִדָּעַם מִן חֶרְמָא בְּדִיל דִּיתוּב יי
 מִחֶרְוֹן אָפוּ וְנָתַן־לָךְ רַחֲמִים וְרַחֲמֶךָ וְהִרְבָּךְ כַּאֲשֶׁר נִשְׁבַּע
 מִתְּקוֹף רַגְזָה *וַיִּתֵּן לָךְ רַחֲמִין וִירַחַם עָלֶיךָ וַיִּסְגֵּינָךְ כְּמָא דִּי קַיִים
 לְאַבְתִּיךָ: יט כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לִשְׁמֹר אֶת־כָּל־
 לְאֻבְהֶתָּךְ: יט אַרִי תִקְבֵּל לְמִימְרָא דִּי אֱלֹהֶךָ לְמַטֵּר ית כָּל
 מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מִצְוֶיךָ הַיּוֹם לַעֲשׂוֹת הִנֵּשֶׁר בְּעֵינֵי יְהוָה
 פְּקוּדוֹהִי דִּי אָנָּה מִפְּקָד < יוֹמָא < לְמַעַבְדּוּ דְּכָשֶׁר קָדָם יי
 לָךְ דִּין
 אֱלֹהֶיךָ: ס רביעי [יד] א בָּנִים אַתֶּם לִיהוָה אֱלֹהֵיכֶם לֹא תִתְגַּדְּדוּ
 יד א בָּנִין אַתּוֹן קָדָם יי אֱלֹהֶכוֹן לֹא תִתְהַמְּמוֹן
 אֱלֹהֶךָ:

*נ"א: וַיִּיבֹה

רש"י

(יח) לְמַעַן יָשׁוּב ה' .] מוֹסָס עַל "הִכָּה תִּכָּה" (פסוק מ:): מִחֶרְוֹן אָפוּ. שָׁכַל זְמַן שְׁטַנְדוֹת כּוֹכָבִים צְעוּלָם חֶרְוֹן אָף צְעוּלָם (ספרי נ:). (א) לֹא תִתְגַּדְּדוּ. לֹא תִפְגּוּ גְדִידָה וְשָׂרֵט כְּצִנְרָכָם עַל מֵת כְּדָרְךָ שֶׁהָמוּרִיִּים עוֹשִׂין, לְפִי שֶׁאֵתָם צָנִין עַל מָקוֹם, וְאֵתָם רְאוּיִין לְהִיּוֹת נְחִים וְלֹא גְדִידִים וּמְקוֹרְחִים:

CHUMASH TRANSLATION

¹⁸ No part of the banned property may adhere to your hand; so that Hashem will turn back from His **burning** wrath; and He will give you mercy and be merciful to you and multiply you, as He swore to your forefathers, ¹⁹ when you **listen to the voice** of Hashem, your God, to observe all His commandments that I command you today, to do what is **just in the eyes of Hashem**, your God.

14.

¹You are children **to** Hashem, your God — you shall not cut yourselves

city formerly stood may not be rebuilt with houses, it may be repurposed as gardens or orchards. By adding the word חָרִיב, *ruined*, Onkelos indicates that he sides with the differing opinion in the Mishnah, which maintains that the location must remain completely barren (*Nefesh HaGer*; see further, R' Y. F. Perla, *Commentary to Sefer HaMitzvos of R' Saadia Gaon, Lo Saaseh* 270).

30. All possessions — including animals — of this city have the status of articles used for idol worship: they are banned, forbidden for benefit (see too 7:26 above; *Makkos* 22a).

ONKELOS ELUCIDATED

18. — No part of the banned property may adhere to your hand,^[30] בְּדִיל דִּיתוּב יי — all this shall be done so that Hashem will turn back from His **INTENSE** wrath;^[31] — and He will give you mercy,^[32] — and He will be merciful to you and multiply you, — כְּמָא דִּי קַיִים לְאַבְהֶתָּךְ — as He swore to your forefathers,

19. — when you **HEED THE WORD** of Hashem, your God, — לְמַטֵּר ית כָּל פְּקוּדוֹהִי — to observe all His commandments — דִּי אָנָּה מִפְּקָד לָךְ יוֹמָא דִּין — that I command to you today, — לְמַעַבְדּוּ דְּכָשֶׁר קָדָם יי אֱלֹהֶךָ — to do what is **PROPER BEFORE HASHEM**, your God.

14.

1. You are as **children BEFORE** Hashem, your God — — לֹא תִתְהַמְּמוֹן — therefore, you

31. For as long as there is idolatry in the world, there is Divine anger in the world (*Rashi*).

32. Carrying out the punishment of such a city — executing the inhabitants of a city and destroying everything in it — can erode a person's natural feelings of mercy and make him heartless and cruel. The Torah thus assures the executioners that fulfilling these laws will not have this effect on them; Hashem will grant them extra feelings of compassion to prevent them from becoming hard-hearted (*Or HaChaim*).

וְלֹא־תַשְׂימוּ קֶרֶחַהּ בֵּין עֵינֵיכֶם לָמֶת: ִבְּכִי עִם קְדוֹשׁ אֱתָהּ
וְלֹא תִשּׁוּן מֶרֶט בֵּין עֵינֵיכֶם עַל מִית: ִבְּאֲרִי עִם קְדִישׁ אֶת
לִיהוָה אֱלֹהֶיךָ וּבָךְ בָּחַר יִהְיֶה לְהִיּוֹת לוֹ לְעַם סִגְלָהּ מִכָּל־
קְדָם יְיָ אֱלֹהֶיךָ וּבָךְ אֶתְרַעִי יְיָ לְמַהְוִי לָהּ לְעַם חֲבִיב מִכָּל־
הָעַמִּים אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה: ִס לֹא תֹאכַל כָּל־תּוֹעֵבָה:
עֲמִמָּא דִּי עַל אֲפִי אֶרְעָא: ִג לֹא תִיכּוֹל כָּל דְּמֶרְחָק:
זֶה הַבְּהֵמָה אֲשֶׁר תֹּאכְלוּ שׁוֹר שֵׁה בְּשָׂבִים וְשֵׁה עֲזִים:
זֶה דָּא בְּעִירָא דִּי תִיכְלוּ תּוֹרִין אֲמֶרִין דְּרַחֲלִין וְגִדְּוִין דְּעִזִּין:

רע"י

בֵּין עֵינֵיכֶם. חָלַל הַפְּדֻחָתָא. וּבְמִקּוֹם אַחֵר הוּא חוֹמֶר "לֹא יִקְרְחוּ קֶרֶחַהּ צִרְחָא" (ויקרא כא, ה), לְעִשָׂתָּהּ כָּל הָרָאשׁ כְּבִין הָעֵינִים (ספרי טז: (ב) בִּי עִם קְדוֹשׁ אֱתָהּ. קְדוּשָׁתָא טְלִמְךָ מִלְּבִשְׁתֶּךָ, וְעוֹד וּבָךְ בָּחַר דִּי (שם טז: (ג) כָּל תּוֹעֵבָה. כָּל

CHUMASH TRANSLATION

and you shall not make a bald spot between your eyes **for** a dead person. ² For you are a holy people **to Hashem**, your God; and you did Hashem **choose** to be for Him a **treasured** people from all the nations that are on the face of the earth.

³ You shall not eat **anyabomination**. ⁴ These are the animals that you may eat: oxen, lambs of **sheep**, and kids of goats;

ONKELOS ELUCIDATED

shall not cut yourselves^[1] — and you shall not make a bald spot above the area between your eyes^[2] — out of anguish OVER a dead person.^[3]

2. קְדָם יְיָ אֱלֹהֶיךָ — For you are a holy people — BEFORE Hashem, your God, — and Hashem FAVORED you — לְמַהְוִי לָהּ לְעַם חֲבִיב — to be for Him a BELOVED people — מִכָּל עַמִּמָּא דִּי עַל אֲפִי אֶרְעָא — from all the nations that are on the face of the earth.

3. לֹא תִיכּוֹל כָּל דְּמֶרְחָק — You shall not eat ANYTHING THAT IS REPULSIVE.^[4]

4. דָּא בְּעִירָא דִּי תִיכְלוּ — These are the animals that you may eat: — תּוֹרִין — oxen, — אֲמֶרִין דְּרַחֲלִין — lambs of EWES,^[5] — וְגִדְּוִין דְּעִזִּין — and kids of goats;^[6]

1. The Hebrew תִּקְרְחוּ means to cut oneself. Onkelos translates it with the word תִּתְהַמְמוֹן, which may be related to מוֹם, *blemish* (*Me'at Tzori*), or possibly דְּמָם, *bewilderment*, as our verse refers to the act of wounding oneself out of a state of extreme distress over the loss of a loved one (see *Nesinah LaGer*; *Lechem VeSimlah*).

2. Our verse prohibits making a bald spot *between* the eyes, since the prevailing Emorite custom was, when mourning, to tear out the hair at the hairline above the spot between the eyes. *Vayikra* 21:5 extends this prohibition to tearing out hair anywhere on the head (see *Rashi*).

3. Since you have the special status of Hashem's children, it is inappropriate for you to be wounded and cut (*Rashi*). Alternatively, as Hashem's children, you should realize that whatever Hashem does to you is for your ultimate good, as a father acts toward his children. Understanding this, you should not be so

overcome by grief that you mutilate your bodies (*Ibn Ezra*; see also *Ramban*).

4. Literally, *distanced*.

According to *Rashi*, this verse prohibits eating something that one had prepared to be eaten by violating a prohibition. *Do not eat any abomination* means do not eat anything I have made abominable for you to do. For example, it is forbidden to cook meat with milk (below, v. 21); one who did so may not eat the cooked meat. *Ramban* explains, however, that this verse is a general introduction to the various prohibited animals that the Torah will list in this passage (see also *Ibn Ezra*).

5. See following note.

6. I.e., the young of sheep and goats. A ewe is a female sheep. Aramaic does not have a non-gender specific term for adult sheep; see further, *Me'at Tzori*. For discussion of why the Torah says *lambs of ewes* and *kids of goats* rather than simply, "sheep and goats," see *R' S. R. Hirsch* and *Haamek Davar*.

ה אֵיל וַיְצַב וַיַּחְמור וְאָקוּ וְדִישָׁן וְתֹאזוּ וְזֹמֶר: ו וְכָל-בְּהֵמָה
ה אֵילָא וְטַבְיָא וַיַּחְמורָא וַיַּעֲלָא וְרִימָא וְתוֹרְבָלָא וְדִיצָא: ו וְכָל בְּעִירָא
מִפְּרֶסֶת פְּרֻסָּה וְשִׁסְעַת שִׁסְעָא שְׁתֵּי פְרֻסוֹת מַעֲלַת גְּרָה
דְּסוֹדִיקָא פְרֻסְתָּא וּמְטַלְפָּא טַלְפִּין תְּרִיתִין פְּרֻסְתָּא מְסַקָּא פְשָׂרָא

רש"י

אשכנזי"ק: ותאזו. "פורבאל", פור היער ונ"א: שור הכר
(ספרי 105) "צאלא" יער צלשון ארמי: (ו) מפרסת. סדוקה,
בתרגומו: פרסה. פלנט"א: ושסעט. חלוקה בשתי לפנים,
שג סדוקה וחניה חלוקה צלפנים והיא טמאה:

(ד) זאת הבהמה וגו' (ה) איל וצבי ויחמור. למדנו
שהחיה בכלל צהמה. ולמדנו שצהמה וחיה טמאה מרובה מן
הטהורה, שכל מקום פרט את המוטט (ספרי ק; חולין סג):
ואקו. מתורגס "יעלא", "יעלי סלע" (חייב לט, א), הוא

CHUMASH TRANSLATION

⁵ the hart, deer, and yachmur, the akko, dishon, teo, and zamer. ⁶ And every animal whose hoof is split and [its] hooves are completely divided into two, that brings up [its] cud

ONKELOS ELUCIDATED

5. אֵילָא וְטַבְיָא וַיַּחְמורָא — the hart, deer, and yachmur,^[7] וְרִימָא — and the REIMA,^[9] וְיַעֲלָא — the YA'ALA^[8] וְדִיצָא — and the DITZA.^[11] וְתוֹרְבָלָא — the TORBALA,^[10]
6. וְכָל בְּעִירָא דְּסוֹדִיקָא פְרֻסְתָּא — And every animal whose hoof is split,^[12] וּמְטַלְפָּא טַלְפִּין תְּרִיתִין פְּרֻסְתָּא — and its hooves are DIVIDED into two distinct HOOVES,^[13] מְסַקָּא פְשָׂרָא — and that

7. The identity of many of the animals and birds listed below are not known with certainty. We therefore transliterate their Aramaic names (for the most part) rather than attempt to translate them, just as we have done with their Hebrew names in the Chumash translation. [When the Aramaic is simply a variation of the Hebrew (e.g., יחמור — יחמור), we will transliterate Onkelos like the Hebrew for simplicity.] To the extent that we can, however, we will discuss the identity of the animals and birds in the notes.

The yachmur may be the fallow deer (see Aruch HaShalem; Radak, Shorashim חמר; R' D. Z. Hoffman, Vol. II, p. 225). See Shaarei Aharon for alternate identifications.

8. Rashi notes that Onkelos' יעלא is the same as the יעלי סלע, wild goats of the rock, mentioned in Iyov (39:1); thus, the akko is a wild goat from rocky land, presumably an ibex (see too Shaarei Aharon).

9. The reima is a type of antelope (R' D. Z. Hoffman ibid.; cf. Me'at Tzori).

10. תורבאל is a contraction of תור, ox, and באלא, forest, referring to a wild ox found in forest areas (see Rashi; see also Chullin 80a and Sifrei).

Although the standard Aramaic word for "forest" is באלא (see below, 19:5), the word באלא is also used for "forest," because there was a well-known forest of that name (see Chullin 80a, with Rabbeinu Gershom; Aruch, באלא; see Me'at Tzori). Alternatively, the word באלא is interpreted akin to the word ברא (ל and ר are sometimes exchanged in Aramaic), literally, outside, referring to the fact that this animal lives in the wilderness, outside civilized areas (Lechem VeSimlah; Mirkeves HaMishneh, Hil. Maachalos Asuros 1:8). Targum Yonasan renders the verse this way. The

Hebrew equivalent of תורא ברא is שור הכר, wild ox, an animal discussed several times in the Mishnah and Gemara (e.g., Kilayim 8:6; Chullin 80a). Thus, according to Onkelos, the תא is the שור הכר of our verse. This accords with the opinion of R' Yose in Tosefta, Kilayim 1:6. The Sages disagree with R' Yose and maintain that the תא and שור הכר are two different animals (see Rash, Kilayim 8:6; Marpei Lashon; Me'at Tzori).

11. The word זמר literally means "song" and Onkelos translates it with the word דיצא, which, similarly, means joy. Rabbeinu Meyuchas explains that this animal gives a loud, melodious call (see Pas'shegen; Shaarei Aharon).

R' Saadiah Gaon identifies zamer as the giraffe, although Chullin 80a and Targum to Mishlei 5:19 seem to identify it as a type of wild goat.

12. The Hebrew פְּרֻסָּה means the sole of an animal's foot, which, in many animals, refers to the hoof. At first glance, the term מפרסת seems to be a verb form of פָּרַס, so that מפרסת פְּרֻסָּה would mean merely, "possessing a sole of the foot." However, if this were the meaning, the phrase used to describe the nonkosher animals in the following verse, ופרסה לא הפריטו, would mean "they do not have a sole"; yet all animals have a sole on which they walk! Rashi therefore points to Onkelos, who renders מפרסת as סדיקא, split, interpreting מפרסת not as being related to פְּרֻסָּה, sole, but as being related to פְּרוֹקָה, cut or broken; i.e., its hoof is split (Mizrachi; see Radak, Shorashim פרס). Others, however, maintain that מפרסת is indeed the verb form of פָּרַס and is a way of saying that it has a "double" sole, i.e., its hoof is split into two hooves (Radak ibid.).

13. Had the verse said merely that the animal's hoof must be split (מפרסת פְּרֻסָּה), we would have thought

בְּבִהֶמָּה אֲתָהּ תֹאכְלוּ: ִ אֲךָ אֶת־זֶה לֹא תֹאכְלוּ מִמַּעַלֵי הַגֶּרֶה
 בְּבִעִירָא יִתָּה תִיכְלוּ: ִ בְּרִם יֵת דִּין לֹא תִיכְלוּ מִמַּסְקֵי פִשְׁרָא
 וּמִמַּפְרִיטֵי הַפְּרִסָּה הַשְּׂסוּעָה אֶת־הַגְּמֹל וְאֶת־הָאַרְנֶבֶת וְאֶת־
 וּמַסְדִּיקֵי פְרִסְתָּא מְטַלְפֵי < יֵת גְּמִלָּא וְיֵת אַרְנָבָא וְיֵת
 טַלְפִּיָּא

הַשֹּׁפָן כִּי־מַעַלָּה גֵרָה הִמָּה וּפְרִסָּה לֹא הַפְּרִיטוּ טִמְאִים הֵם לָכֵן:
 טַפְזָא אַרִי מַסְקֵי פִשְׁרָא אֲנוּן וּפְרִסְתָּהוּן לֹא *סְדִיקָא מְסַאֲבִין אֲנוּן לָכוּן:

*נ"א: אֶסְדִּיקוּ

רז"י

בְּבִהֶמָּה. מִשְׁמַע מִה שֶׁנִּמְלָא בְּבִהֶמָּה חָכוֹל (וּחוּלִין סט.). מִכָּחַן חֲמֵרו שֶׁהֶשְׁלִיל יִתֵּר בְּשִׁחִיתָת חֲמוֹ (שס עד.).
 (ז) הַשְּׂסוּעָה. בְּרִיָּה הִיא שְׁנֵי לֶה שְׁנֵי גִצִּין וְשְׁנֵי שִׁדְרָחוֹת (וּחוּלִין ס:). חֲמֵרו רְצוּתִינוּ: לָמָּה נִשְׁנוּ, בְּבִהֶמָּה מִפְּנֵי
 הַשְּׂסוּעָה וּבְטוּפוֹת מִפְּנֵי הָרָחֶל שֶׁלֹּא נִחְמְרו בְּתוֹרַת כְּהֻנִּים (שס סג:):

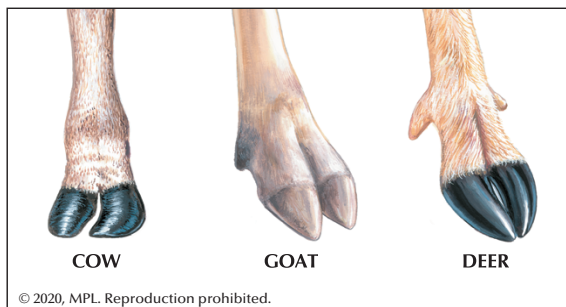
— CHUMASH TRANSLATION —

among the animals — that one you may eat. ⁷ But this you may not eat from among those that bring up their cud or from those that have a split hoof: the shesuah, the camel, the arneves, and the shafan, for they bring up their cud, but their hoof is not split — they are unclean to you;

— ONKELOS ELUCIDATED —

יִתָּה — among the animals — brings up its cud,^[14] בְּבִעִירָא — that type of animal you may eat.

מִמַּסְקֵי — But this you may not eat — בְּרִם יֵת דִּין לֹא תִיכְלוּ 7. וּמַסְדִּיקֵי — from among those that bring up their cud — פִּשְׁרָא — or from among those that have split HOOFES that are DIVIDED INTO two distinct HOOFES:^[15] יֵת גְּמִלָּא — the camel, — וְיֵת אַרְנָבָא, ^[16] — and the arneves, — וְיֵת טַפְזָא, ^[17] — for they are animals that bring up their cud, — וּפְרִסְתָּהוּן לֹא סְדִיקָא — but their hoof is not split — מְסַאֲבִין אֲנוּן לָכוּן — they are unclean to you;



that it is enough for it to be split at the tip. The additional statement שֶׁסֶע שֶׁסֶע פְּרִסָּה, and its hooves are completely divided, indicates that the hoof must be divided throughout its entire height, so that each hoof actually consists of two distinct “hooves,” as indicated by Onkelos’ מְטַלְפֵי טַלְפִּיָּא (see *Rashi*; *Rashi* to *Vayikra* 11:3 with *Gur Aryeh*, and see our note 3 there).

14. The literal meaning of פִּשְׁרָא is “that which is dissolved.” The cud is thus called because the food that the animal has eaten becomes dissolved and softened through the cud-chewing process (*Rashi*, *Vayikra* ibid.).

15. Onkelos interprets the word הַשְּׂסוּעָה as *that is divided*, similar to the word שֶׁסֶע in the previous verse. *Rashi*, however, following *Chullin* 60b, explains that the word הַשְּׂסוּעָה refers to a specific animal, the *shesuah*, and is the first of the list of nonkosher animals listed in this verse. This animal is called by this name since *shesuah* literally means *divided*, and this animal has two backs and two spinal columns, making it appear to be divided along the middle. [According to *Rashi*, this description of two backs refers to a specific species of animal; *Targum Yonasan*, however, writes that it refers to an animal from a kosher species with a birth defect of two backs. These reflect two opinions in the Gemara (*Niddah* 24a; see there, with *Rashi* and *Tosafos*).]

For a discussion as to why *Rashi* does not follow Onkelos’ simple reading, see *Gur Aryeh* and *Nefesh HaGer*. For an alternative understanding of Onkelos, see *Chalifos Semalos*.

16. This is commonly identified as the hare.

17. The Aramaic term טַפְזָא means “a jumper” (*Aruch* ע' טפזא; see *Targum* to *Tehillim* 68:17). This may be a reference to the hyrax (a skillful jumper), which is how the *shafan* is widely identified.

וְאֶת־חֲזִיר כִּי־מִפְּרִיס פָּרְסָה הוּא וְלֹא גִזָּה טֶמֶא הוּא
וְיֵת חֲזִירָא אָרִי סָדִיק פָּרְסָתָא הוּא וְלֹא פֶשֶׁר מְסָאב הוּא
לָכֶם מִבְּשָׂרָם לֹא תֹאכְלוּ וּבִגְבֻלָתָם לֹא תִגְעוּ: ס ט אֶת־זֶה
לָכֹן מִבְּסָרְהוֹן לֹא תִיכְלוּן וּבִגְבֻלָתְהוֹן לֹא תִקְרְבוּן: יֵת דִּין
תֹּאכְלוּ מִכָּל אֲשֶׁר בַּמַּיִם כָּל אֲשֶׁר־לוֹ סִנְפִיר וְקִשְׁקֶשֶׁת
תִּיכְלוּן מִכָּל דִּי בַמַּיָא כָּל דִּי לֵה צִיצִין וְקַלְפִין
תֹּאכְלוּ: י וְכָל אֲשֶׁר אֵין־לוֹ סִנְפִיר וְקִשְׁקֶשֶׁת לֹא תֹאכְלוּ
תִיכְלוּן: י וְכָל דִּי לֵית לֵה צִיצִין וְקַלְפִין לֹא תִיכְלוּן
טֶמֶא הוּא לָכֶם: ס יא כָּל־צִפּוֹר טְהוֹרָה תֹּאכְלוּ:
מְסָאב הוּא לָכֹן: כָּל צִפּוֹר דְּכִי תִיכְלוּן:

רש"י

(ח) וּבִגְבֻלָתָם לֹא תִגְעוּ. רְבֻתֵינוּ פִּירָשׁוּ: צָרָגָל, שְׁאֵדָס חֲזִיר
לְטַהֵר אֶת טַעְמוֹ צָרָגָל. יָכוֹל יִהְיוּ מוֹזְהָרִים בְּכָל הַשָּׁנָה, פֶּלְמוֹד
לְזִמְרָא "אֲמַר אֵל הַכֹּהֲנִים וְגו'" (ויקרא כא, א), וּמָה פְּעֻמָּתָה הֵמָּה
חֲמוּרָה פֶּהֲגִים מוֹזְהָרִים וְאֵין יִשְׂרָאֵל מוֹזְהָרִים, פְּעֻמָּתָה נִבְלָה
קָלָה לֹא כָּל שָׁכֵן (תּוֹרַת כֹּהֲנִים שְׁמִינִי פֶרֶק ד', חֲדָס; רֹאשׁ הַשָּׁנָה טו:):
(יא) כָּל צִפּוֹר טְהוֹרָה תֹּאכְלוּ. לְהַפִּיר מְשֻׁלָּחַת שְׁצִמְזוֹרֶט

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

⁸ and the pig, for it has a split hoof, but not **the cud** — it is unclean to you; do not eat of their meat and do not touch their carcass.

⁹ This you may eat from everything that is in the water: everything that has fins and scales you may eat. ¹⁰ And everything that does not have fins and scales you shall not eat; it is unclean to you.

¹¹ Every bird that is clean, you may eat.

8. — וְיֵת חֲזִירָא אָרִי סָדִיק פָּרְסָתָא הוּא וְלֹא פֶשֶׁר — **for and the pig, its hoof is split but it does not CHEW its cud** — מְסָאב הוּא — **it is unclean to you;** לָכֹן — **do not eat of their meat,** וּבִגְבֻלָתְהוֹן לֹא תִקְרְבוּן — **and do not touch their carcass.**^[18]

9. — מִכָּל דִּי בַמַּיָא — **This you may eat from everything that is found in the water:** כָּל דִּי לֵה צִיצִין וְקַלְפִין — **everything that has fins^[19] and scales^[20] you may eat.**

10. — וְכָל דִּי לֵית לֵה צִיצִין וְקַלְפִין — **And everything that does not have fins and scales you shall not eat;** לָכֹן — **it is unclean to you.**

11. — כָּל צִפּוֹר דְּכִי — **Every bird that is clean (i.e., kosher),** תִּיכְלוּן — **you may eat.**

18. Touching the carcass of these nonkosher species of animals renders a person *tamei*. The verse does not mean to convey a general prohibition against becoming *tamei* from such a carcass, since only Kohanim are instructed to avoid *tumah* of a human corpse. Rather, it is referring to the festivals, when a person must take care not to become *tamei* so that he can enter the Beis HaMikdash and bring the offerings required at those times (*Rashi*).

19. According to *Radak* (*Yirmiyah* 48:9), Onkelos' term צִיצִין means "wings" (as per *Yirmiyah* *ibid.*). Fins are referred to as such because the fish uses them to glide through the water, as a bird uses its wings to fly (see *Chullin* 59a). According to *Rashi* (*Chullin* *loc. cit.*), however, anything that protrudes

or hangs from the body [such as fins from the body of a fish] may be referred to as צִיצִין (see, e.g., *Yechezkel* 8:3).

The literal meaning of סִנְפִיר וְקִשְׁקֶשֶׁת is: *a fin and a scale*, in the singular. Indeed, the Mishnah (*Chullin* 59a) says clearly that one fin is enough to render a fish kosher (see Tannaic dispute there regarding scales). Onkelos, however, translates both in the plural. *Or HaTargum* suggests that this is because fish generally have multiple fins and scales.

20. The Aramaic וְקַלְפִין is from the root קָלַף, "peel" (like the removable peel, קֶלְפָּה, of fruit). *Ramban* derives from Onkelos' usage of this term that only scales that can be peeled and removed from the skin render a fish kosher. See *Rama*, *Yoreh Deah* 83:1.

יב וְזֶה אֲשֶׁר לֹא-תֹאכְלוּ מֵהֶם הַנֶּשֶׁר וְהַפֶּרֶס וְהָעֹזְנִיָּה:
 יב וְדִין דִּי לֹא תִיכְלוּן מִנְהוֹן נֶשֶׂרָא וְעֶר וְעֹזְנִיא:
 יג וְהִרְאָה וְאֶת-הָאִיָּה וְהַדִּיָּה לְמִינָהּ: יד וְאֵת כָּל-עֶרְב
 יג וּבֵת כְּנָפָא וְטָרְפִיתָא וְדִיתָא לִנְיָה: יד וְיֵת כָּל עֶרְבָא
 לְמִינֵו: טו וְאֵת בֵּת הַיַּעֲנָה וְאֶת-הַשְּׁחָף
 לִנְיָה: טו וְיֵת בֵּת נַעֲמִיתָא וְצִצָּא וְצֶפֶר שְׁחָפָא

רע"י

ספרי קג; קדושין מז: (יב) וְזֶה אֲשֶׁר לֹא תֹאכְלוּ מֵהֶם. (יג) וְהִרְאָה וְאֶת הָאִיָּה וְגו'.
 לְאִסּוּר אֵת הַשְּׁחָפָא (סס ושס): (יג) וְהִרְאָה וְאֶת הָאִיָּה וְגו'.
 הִיא רָאָה, הִיא אִיָּה, הִיא דִּיָּה. וְלִמָּה נִקְרָא שְׁמָה "רָאָה", שְׁרֹאָה

CHUMASH TRANSLATION

¹² This is what you shall not eat from among them: the neshes, the peres, the ozniah;
¹³ the raah, the ayah, and the dayah according to its kind;
¹⁴ and every orev according to its kind; ¹⁵ the bas yaanah, the tachmos, the shachaf,

ONKELOS ELUCIDATED

12. וְדִין דִּי לֹא תִיכְלוּן מִנְהוֹן — This is what you shall not eat from among [the birds]: נֶשֶׂרָא — the neshes,^[21] וְעֶר — the AR,^[22] וְעֹזְנִיא — and the AZYA;^[23]
 13. וּבֵת כְּנָפָא — the BAS KANFA,^[24] וְטָרְפִיתָא — the TARAFISA,^[25] וְדִיתָא לִנְיָה — and the DAYSA^[26] according to its kind;^[27]
 14. וְיֵת כָּל עֶרְבָא לִנְיָה — and every orev^[28] according to its kind;
 15. וְצִצָּא — the BAS NAAMISA,^[29] וְצֶפֶר שְׁחָפָא — the shachaf BIRD,^[31] TZITZA,^[30]

21. Commonly assumed to be the eagle (cf. Tosafos, Chullin 63a). It is named נֶשֶׁר for its long-range vision [שר, vision] (Chizkuni to Vayikra 11:13).

22. According to R' Saadiah Gaon and Ralbag, the פֶּרֶס is the bearded vulture. It is called by this name because it breaks [פורס] the bones of its prey with its powerful beak and feeds on the marrow. [Indeed, the bearded vulture's old name *ossifrage* means "bone breaker."] R' D. Z. Hoffman (to Vayikra 11:13) suggests that Onkelos' term עֶר similarly means "break," derived from the Hebrew root ערה, *break down or destroy* (see, e.g., Tehillim 137:7).

23. The Mishnah (Keilim 17:14) refers to the עֹזְנִיָּה as עֹז, similar to Onkelos' עֹזְנִיא (see Rambam ad loc.), alluding to its strength [עוץ] (Radak, Shorashim עוץ), or its brazenness [עוֹת] (Chizkuni to Vayikra 11:13).

24. This bird is called a רָאָה because of its extraordinary eyesight [ראה means see] (Rashi). The Aramaic כְּנָפָא בֵּת literally means *bearer of wings*; perhaps this bird has a unique wingspan (see Marpei Lashon; Me'at Tzori).

25. Marpei Lashon suggests that this bird is named טָרְפִיתָא (from the root טרף, *prey*) because it is known to prey on everything, more so than other birds of prey.

26. This is also how Onkelos translates the דִּיָּה mentioned in Vayikra 11:14, indicating that, in his opinion, the דִּיָּה and דִּיָּה are synonymous [דִּיָּתָא is presumably the Aramaic form of דִּיָּה]; see dispute in Chullin 63b (Lechem VeSimlah to Vayikra ibid.). Rashi (Bava Metziah 24b) identifies the דִּיָּה as a vulture.

Rashi cites the opinion in Chullin 63b that all three bird names mentioned in this verse — as well as the דָּאָה mentioned in Vayikra 11:14 — are all different

names for the same bird. The Torah lists all the names by which this bird is known to ensure that a person will not claim that the bird he holds is known by a different name and thus permitted (see Chullin 63b).

27. Wherever the term "to its kind" or "to its kinds" is added to the name of the bird, it means to include birds of varying names and appearance that belong to the same species (Rashi to Vayikra 11:13). The plural "kinds" (as in v. 15) may refer to additional varieties within a species (see Haamek Davar to Vayikra 11:14), or to the male and female of a species (see Aderes Eliyahu to Bereishis 1:25).

28. This is widely identified as the crow or raven, named עֹרֵב [similar to עֶרֶב, *evening*] due to its dark color (Ibn Ezra to Vayikra 11:15). See, however, Tosafos, Chullin 62b.

29. The נַעֲמִיתָא is synonymous with the נַעֲמָה mentioned in the Gemara (Shabbos 128a; see Rashi there). The Gemara says that this bird eats glass. This clearly refers to the ostrich, which eats glass and iron [in order to aid its digestion] (Ramban to Chullin 65a).

30. The Hebrew name תִּקְחָס is on account of this bird's habit of stealing (תִּקְחָס) from other birds (Ibn Ezra, Chizkuni to Vayikra 11:16). [Targum Yonasan (to Vayikra 11:16) renders it תִּקְפִּיתָא, *snatcher*.] R' D. Z. Hoffman (to Vayikra ibid.) suggests that this is the cuckoo, which does not build its own nest, but instead takes over the nests of other birds.

31. Onkelos adds the word צֶפֶר, "bird," for the sake of clarity, since the Aramaic word שְׁחָף has multiple meanings (Tosafos U'Miluim to Vayikra 11:16, first approach).

וְאֶת־הַנֶּזֶץ לְמִינֵהוּ: טז אֶת־הַכּוֹס וְאֶת־הַיִּנְשׁוּף וְהַתִּנְשֵׁמֶת:
 וְנֶצֶא לִזְנוּהִי: טז וְקָדְיָא וְקַפּוּפָא וְבוּתָא:
 יז וְהַקָּאָת וְאֶת־הַרְחָמָה וְאֶת־הַשְּׁלָחַ: יח וְהַחֲסִידָה
 יז וְקָתָא וִירְקָרְקָא וְשְׁלִינוּנָא: יח וְחֹרִיתָא
 וְהָאֲנָפָה לְמִינָהּ וְהַדּוּכִיפָת וְהָעֵטְלָף: יט וְכָל שְׂרָץ הָעוֹף
 וְאָבו לִזְנוּה וְנָגַר טוּרָא וְעֵטְלָפָא: יט וְכָל רַחֲשָׁא דְעוּפָא

רש"י

פָּרַט לָךְ הַטְּמָאִים, לְלַמֵּד דְּהַעוּפּוֹת טְהוּרִים מְרֻזִּים עַל הַטְּמָאִים, לְפִיכָךְ פָּרַט אֶת הַמּוֹטֵט (חולין סג:): (טז) הַתִּנְשֵׁמֶת. קַלֵּ"א שׁוּרִי"ן: (יז) שְׁלָחַ. הַשְּׁלָחַ דְּגִים מִן הַיָּם (שס סג): הָאֲרָז, כְּגוֹן זְבוֹיִם וְאֲרָעִים וְחֲגָזִים טְמָאִים, הֵם קְרוּיִים עֲרָזִים: (יח) דּוּכִיפָת. הוּא פִּרְנָגוֹל הֶבֶר, וְזֵלַע"ז הַרּוּפ"א, וְכַרְצֵלֹו כְּפֹלֶה (שס): (יט) שְׂרָץ הָעוֹף. הֵם הַנְּמוּכִים הַרוֹחֲשִׁים עַל הָאֲרָז, כְּגוֹן זְבוֹיִם וְאֲרָעִים וְחֲגָזִים טְמָאִים, הֵם קְרוּיִים עֲרָזִים:

— CHUMASH TRANSLATION —

and the *netz*, according to its kinds; ¹⁶ the *kos*, the *yan-shuf*, and the *tinshemes*; ¹⁷ the *kaas*, the *rachamah*, and the *shalach*; ¹⁸ the *chasidah*, and the *anafah* according to its kind, the *duchifas* and the *atalef*. ¹⁹ Every flying creeping creature

— ONKELOS ELUCIDATED —

and the *netz* ^[32] according to its kinds; 16. *וְקָדְיָא* — the *KADYA*, *וְקַפּוּפָא* — the *KIPOFA*, ^[33] and the *BAVSA*; ^[34] 17. *וְקָתָא* — the *kaas*, ^[35] *וִירְקָרְקָא* — the *YERAKREIKA*, ^[36] and the *SHALEI-NUNA*; ^[37] 18. *וְחֹרִיתָא* — the *CHAVARISA*, ^[38] and the *IBU* ^[39] according to its kind, *וְנָגַר טוּרָא* — the *NAGAR TURA*, ^[40] and the *atalef*. ^[41] 19. *וְכָל רַחֲשָׁא דְעוּפָא* — Every flying creeping creature ^[42]

32. This is the sparrow hawk (*Rashi* and *Ramban* to *Vayikra* 11:16; cf. *Tosafos Chullin* 63a).

33. The *קָדְיָא* (*kos*) and the *קַפּוּפָא* (*yanshuf*) are two species of owl (*Rashi* to *Vayikra* 11:17). The former is called *קָדְיָא* because it bows (or “bobs”) its head [related to *קידה*, *bowing*] (*Roke'ach*, cited in *Me'at Tzori*).

[In *Vayikra* 11:17 there is an alternate version of Onkelos that reads *קָדְיָא*; see our commentary to that verse for a discussion of that version.]

34. This is a bat (*Rashi*). [A variation of Onkelos' word *בִּתְאָא* or *בָּאוּת* — appears in *Chullin* 63a, and *Maharshah* there suggest that it means “repugnant.”]

35. This bird is named *קָאָת* on account of its habit to regurgitate its food [*קָאָת* means *vomit*] (*Ibn Ezra* and *Chizkuni* to *Vayikra* 11:18). Some maintain that it is the pelican (*R' Saadiah Gaon*; *Ibn Janach*).

36. The Gemara (*Chullin* 63a with *Rashi*) identifies the *רַחֲמָה* (or *רָחַם*) as a bird called *שְׂרָקְרַק* because its squawk has a “*sherakrak*” sound. *HaKesav VeHaKabbalah* (to *Vayikra* 11:18) writes that this is Onkelos' intent as well, and identifies this bird as a North African bird called *al-serakrak* in Arabic. In English, this bird is known as the roller. *Gra* (cited by his son in *Tirgem Avraham* to *Vayikra* 11:18) also maintains that the text of Onkelos should be emended to read *שְׂרָקְרַקָא* as in the Gemara. *Nesinah LaGer* (to that verse), however, suggests that there is no discrepancy: The bird has two names in Aramaic. The Gemara calls it *שְׂרָקְרַק* for the sound it makes and Onkelos calls it *יִרְקָרְקָא* because of its greenish color (*ירק*, green).

37. This is a bird that draws fish out of the sea (*Rashi*,

citing *Chullin* 63a). In fact, the Aramaic name *שְׁלִינוּנָא* is a contraction of *שְׁלִי*, *draw*, and *נוּנָא*, *fish* (*Rashi* to *Vayikra* 11:17). From *Rashi* to *Chullin* there, it appears that this bird is the cormorant, which dives deep into the sea to capture fish.

38. *Rashi* (to *Vayikra* 11:19) cites the Gemara (*Chullin* 63a), which refers to this bird as a “white vulture,” and identifies it as a stork. Onkelos likewise translates it *חֲרִיתָא*, from the Aramaic word *חָרָר*, “white” (*Shaarei Aharon* to that verse).

39. *Rashi* (to *Vayikra* 11:19) cites the Gemara (*Chullin* 63a), which refers to this bird, the *אֲנָפָה*, as a “hot-tempered vulture” (*אָנָף* means “anger”; see above, 4:21), and identifies it as a heron. For discussion of Onkelos' rendering of this bird as the *ibu*, see *R' D. Z. Hoffman*, *ibid*.

40. Literally, *cutter of mountains*. *Rashi* (here and to *Chullin* 63a) describes this bird, the *דּוּכִיפָת*, as a “wild rooster” whose crest appears as though it is folded and tied down to its head (see further, *Rashi* to *Vayikra* 11:19). Based on the Old French word cited by *Rashi* here, this would be a hoopoe (cf. *Rashi* to *Chullin* there). It is called a “mountain cutter” because it was known to take the *shamir* (a small creature that can miraculously split stone) and put it on rocky mountaintops in order to break up their soil and make them fit for cultivation (see *Gittin* 68b).

41. A small nocturnal bird (*Ibn Ezra* to *Vayikra* 11:19). Some identify this as the bat (*Radak*, *Shorashim* עטלף; *Rashi* to *Bechoros* 7b, who describes it as a “mouse with wings”); see, however, *Rashi* cited in note 34.

42. This refers to any small flying creature that seems

טִמָּא הוּא לָכֶם לֹא יֵאָכְלוּ: כָּל-עוֹף טָהוֹר תֹּאכְלוּ:
 מִסָּאב הוּא לָכֶם לֹא יֵתְאָכְלוּ: כָּל עוֹף דָּבִי תִיכְלוּ:
 כֹּא לֹא-תֹאכְלוּ כָל-נִבְלָה לָגֵר אֲשֶׁר-בְּשַׁעְרֵיךָ תִּתְּנֶנָּה וְאֶכְלָה
 כֹּא לֹא תִיכְלוּ כָּל גְּבִילָא לְתוֹתֵב עֵרֵל דִּי בְקִרְיָךָ תִּתְּנֶנָּה וְיִיכְלָה
 אֹו מִכּוֹר לְנִכְרִי כִי עִם קְדוֹשׁ אַתָּה לִיהוָה אֱלֹהֶיךָ
 אֹו תִּזְבְּנָה לְבַר עַמּוּיִן אַרִי עִם קְדִישׁ אַתָּה קְדָם יְיָ אֱלֹהֶיךָ
 לֹא-תִבְשֹׁל גְּדִי בְּחֵלֶב אִמּוֹ: פ
 לֹא תִיכְלוּ בָשָׂר בְּחֵלֶב:

רע"י

נְבִלָּה (עֲבוּדָה זָרָה סד:); כִּי עִם קְדוֹשׁ אַתָּה לַה'. קִדְּשׁ אֶת
 עַלְמָךְ צְמוּטָר לָךְ, דְּבָרִים הַמּוֹפְרִים וְאַחֲרֵים נוֹהֲגִים צָהָם
 אִיסוּר אֵל תְּפִירָם צְפִיָּהֶם (ספרי ט:); לֹא תִבְשֹׁל גְּדִי.
 שְׁלֹשׁ פְּעֻמִּים (שְׁמוֹת כג, יט; טז, כו), פָּרָט לְחִיָּה וְלַעֲוֹפֹת
 וְלַצְהָמָה טָמְאָה (ספרי ט:); חוֹלִין קוּגָה: לֹא תִבְשֹׁל גְּדִי וְגו'

(ב) כָּל עוֹף טָהוֹר תֹּאכְלוּ. וְלֹא אֶת הַטָּמֵא, צָה לִיתֵן טֵעָה
 עַל לֹא טֵעָה. וְכֵן צְהָמָה, "אֶתְהָ תֹאכְלוּ" (לְעִיל פֶּסוּק ו), וְלֹא
 צְהָמָה טָמְאָה. וְלֹא הַצָּה מִכָּל טֵעָה טֵעָה, לְעִבּוֹר טֵלִיָּה
 צְעָה וְלֹא טֵעָה (ספרי קא:); (כא) לָגֵר אֲשֶׁר בְּשַׁעְרֵיךָ.
 גֵּר תוֹשָׁב (טז קד) שֶׁקֶבֶל טֵלִיו שֶׁלֹּא לְעִבּוֹר עֲבוּדָה זָרָה וְאִחֻכְל

CHUMASH TRANSLATION

is unclean to you; they shall not be eaten.²⁰ Every clean flying creature you may eat.²¹ You shall not eat any carcass; to the stranger who is within your gates shall you give it that he may eat it, or sell it to a non-Jew, for you are a holy people to Hashem, your God; you shall not cook a young animal in its mother's milk.

ONKELOS ELUCIDATED

— לֹא יֵתְאָכְלוּ — is unclean to you; — מִסָּאב הוּא לָכֶם — they shall not be eaten.

20. — תִּיכְלוּ — Every clean flying creature,^[43] — כָּל עוֹף דָּבִי — you may eat.

21. — לֹא תִיכְלוּ כָּל גְּבִילָא — You shall not eat any carcass that was not slaughtered; — לְתוֹתֵב עֵרֵל דִּי בְקִרְיָךָ — to the UNCIRCUMCISED RESIDENT^[44] who resides in your cities — shall you give it that he may eat it, — אֹו תִזְבְּנָה לְבַר עַמּוּיִן — or sell it to a MEMBER OF other NATIONS,^[45] — אַרִי עִם קְדִישׁ אַתָּה — for you are a holy people BEFORE Hashem, your God; — לֹא תִיכְלוּ בָשָׂר בְּחֵלֶב — you shall not EAT MEAT IN MILK.^[46]

to crawl on the ground (when not flying), such as flies, hornets, and locusts (*Rashi*). *Rashi* to *Vayikra* (11:10, 41) writes that the Hebrew term שָׂרָץ refers to any creature that moves by crawling or slithering; even if it has legs, its diminutive legs or stature makes its "walking" not apparent. Onkelos thus refers to these creatures as רָחֵשׁ, literally, *moving creatures*, because they seem to just "move" (in the words of *Rashi* there: שְׂרוּחֵשׁ וְנָדָה) without any walking apparatus. According to *Ramban* (to *Bereishis* 1:20), Onkelos refers to these creatures as רָחֵשׁ due to their constant movement.

43. This includes the types of locusts that are permitted to be eaten, as described in *Vayikra* 11:21-22 (*Ibn Ezra*; *Chizkuni*).

44. Our verse's גֵּר cannot refer to a person who converted to Judaism, since a convert is obligated to observe all the mitzvot just as any other Jew, and may not eat an unslaughtered carcass. Onkelos therefore clarifies that the Torah means an *uncircumcised resident*, that is, a

ger toshav, a non-Jew who accepted upon himself not to worship idols and is allowed to permanently reside in Eretz Yisrael. A *ger toshav* is not obligated to keep kosher and thus may eat meat from an unslaughtered animal (*Rashi*).

45. The Hebrew נִכְרִי literally means *stranger* or *outsider* (see *Shaarei Aharon*). For clarification, Onkelos often renders this word עַמּוּיִן, a *member of the nations* (see, however, 17:15 below).

46. The phrase לֹא תִבְשֹׁל גְּדִי בְּחֵלֶב אִמּוֹ, you shall not "cook" a young animal in its mother's milk, appears three times in the Torah (here, and in *Shemos* 23:19, 34:26), and all three times Onkelos renders it, you shall not "eat" meat in milk. Although the verse specifies a young animal in its mother's milk, Onkelos sets it out as a prohibition of eating milk and meat without qualification. This is consistent with the Oral Law, which teaches (see *Chullin* 114a-b) that the prohibition applies to any cooked milk-and-meat mixture (see *Lechem VeSimlah* to *Shemos*

חמישי כב עֲשֹׂר תַעֲשֹׂר אֶת כָּל־תְּבוּאֹת זֶרְעֶךָ הַיֵּצֵא הַשָּׂדֶה
 כב עֲשֹׂרָה תַעֲשֹׂר יֵת כָּל עֲלֹלַת זֶרְעֶךָ *דִּיפֶק חֲקֵלָא
 שָׁנָה שָׁנָה: כג וְאֶכְלֹתָ לִפְנֵי | יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר
 שְׁתָּא בְשִׁתָּא: כג וְתִיכּוֹל קָדָם יְיָ אֱלֹהֶךָ בְּאַתְרָא דִּי יִתְרַעֵי
 לְשִׁכְנָךְ שְׁמוֹ שֶׁם מַעֲשֹׂר דְּגַנְךָ תִּירְשָׁךְ וְיִצְהָרְךָ וּבְכֹרֶת
 לְאִשְׁרָאָה שְׁכֵנִתָּה תִּמְן מַעֲשֹׂר עֵיבוֹרְךָ חֲמֻרְךָ וּמִשְׁחָךְ וּבְכוֹרֵי
 בָּקָרְךָ וְצֹאנְךָ לְמַעַן תִּלְמַד לִירְאָה אֶת־יְהוָה אֱלֹהֶיךָ
 תּוֹרְךָ וְעֶנְךָ בְּדִיל דְּתִילַף לְמַדְחַל קָדָם יְיָ אֱלֹהֶךָ
 כָּל־הַיָּמִים: כד וְכִי־יִרְבֶּה מִמֶּךָ הַדֶּרֶךְ כִּי לֹא תוּכַל שְׂאתוֹ
 כָּל יוֹמָיָא: כד וְאִרִּי יִסְגִּי מִנְךָ אֲרָחָא אֲרִי לֹא תִבּוֹל לְמַטְלָה

*נ"א: דִּיפֶק

רש"י

שָׁנָה. מִכָּאן שֶׁאֵין מַעֲשֵׂרִין מִן הַחֲדָשׁ עַל הַיֵּצֵא (ספרי קה; בכורות ג:); (בג) וְאֶכְלֹתָ וּגו'. זֶה מַעֲשֵׂר שְׁנִי (ספרי קו), שֶׁכֶּדֶר לְמַדְנוּ לִיתֵּן מַעֲשֵׂר רִאשׁוֹן לַלְוִיִּם, שֶׁנֶּאֱמַר "כִּי תִקְחוּ מֵאֵת צְנִי יִשְׂרָאֵל וּגו'" (במדבר יח, כו), וְנִתֵּן לָהֶם רִשׁוֹת לְאָכְלוֹ כָּכֵל מִקּוֹם, שֶׁנֶּאֱמַר "וְאֶכְלָתֶם אֹתוֹ כָּכֵל מִקּוֹם" (שם לא), עַל פְּרִתְךָ זֶה מַעֲשֵׂר אַחֵר הוּא:

(כב) עֲשֹׂר תַעֲשֹׂר. מִה עֲנִין זֶה אֵלֶּל זֶה, חֲמֹר לָהֶם הַקֶּב"ה לִישְׂרָאֵל: לֹא תִגְדְּמוּ לִי לְבַשֵּׁל גְּדִיִּים עַל תְּבוּאָה עַד שֶׁהֵן צִמְעִי אֲמוּתִיָּהוּ, שֶׁאִם חֵין חָסֵם מַעֲשֵׂרִים מַעֲשֵׂרוֹת כְּרָחוּי, כִּשְׁהוּא סִמּוּךְ לְהַתְפַּשֵּׁל חֵין מוֹלִיָּא רִיחַ קָדִים וְהִיא מַשְׁדֻּפֶּסֶת, שֶׁנֶּאֱמַר "וַיִּשְׁדֹּף לִפְנֵי קָמָה" (מלכים ב' יט, כו). וְכֵן לְעִנְיָן צְפוּרִים (תנחומא יז): שָׁנָה

CHUMASH TRANSLATION

²² You shall surely tithe the entire crop of your planting that the field produces year by year. ²³ And you shall eat before Hashem, your God, in the place that He will **choose** to rest His **Name** there — the tithe of your grain, your wine, and your oil, and the firstborn of your cattle and your flocks, so that you will learn to **fear** Hashem, your God, all the days. ²⁴ But if the road will be too long for you, in that you will not be able to carry it,

ONKELOS ELUCIDATED

22. עֲשֹׂרָה תַעֲשֹׂר — You shall surely tithe — יֵת כָּל עֲלֹלַת זֶרְעֶךָ — that the entire crop of your planting — דִּיפֶק חֲקֵלָא — that the field produces — שְׁתָּא בְשִׁתָּא — year by year.
23. וְתִיכּוֹל קָדָם יְיָ אֱלֹהֶךָ — And you shall eat before Hashem, your God, — בְּאַתְרָא דִּי יִתְרַעֵי לְאִשְׁרָאָה שְׁכֵנִתָּה תִּמְן — in the place that He will FAVOR over all others to rest His *SHECHINAH* there (i.e., Yerushalayim) — מַעֲשֹׂר עֵיבוֹרְךָ — the *maaser sheni* tithe^[47] of your grain, — חֲמֻרְךָ — your wine, — וּמִשְׁחָךְ — and your oil, — וּבְכוֹרֵי תּוֹרְךָ וְעֶנְךָ — and, you shall likewise eat in Yerushalayim the firstborn of your cattle and of your flocks,^[48] — בְּדִיל דְּתִילַף — so that you will learn to HAVE FEAR BEFORE Hashem, your God,^[49] — כָּל יוֹמָיָא — all the days.
24. וְאִרִּי יִסְגִּי מִנְךָ אֲרָחָא — But if the road from your home to Yerushalayim will be too long for you, — אֲרִי לֹא תִבּוֹל לְמַטְלָה — so that you will not be able to carry [the *maaser sheni*] all

23:19). For further analysis of Onkelos' opinion about this law, see our note 34 to *Shemos* 23:19; *Me'at Tzori*.

47. *Maaser sheni* is the second tithe removed from produce (after *maaser rishon*, the first tithe, which is given to a Levi; see *Bamidbar* 18:26). *Maaser sheni* is taken during the first, second, fourth, and fifth years of the seven-year *Shemittah* cycle. During the third and sixth years of the cycle, *maasar ani* (the tithe for the poor) is taken in place of *maaser sheni*; see vv. 28-29.

48. Male firstborn cows, sheep, and goats, if unblemished,

must be offered on the *Mizbe'ach* and their meat eaten by the Kohanim in Yerushalayim (*Bamidbar* 18:17).

49. The requirement to eat these foods in Yerushalayim will lead to fear of Hashem, because while in Yerushalayim eating his tithes, a Jew would see the Beis HaMikdash — where Hashem's Presence was manifest — and the Kohanim engaged in their service. This would fill onlookers with awe and reverence for Hashem (*Rashbam*). In addition, Yerushalayim, as the seat of the Sanhedrin, was filled with wise men and

כִּי־יִרְחֹק מִמֶּךָ הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לָשׁוּם
 אֲרִי יִתְרַחֵק מִנֶּךָ אֶתְרָא דִּי יִתְרַעֵי יְיָ אֱלֹהֶךָ לְאַשְׂרָא
 שְׁמוֹ שֶׁם כִּי יִבְרַכְךָ יְהוָה אֱלֹהֶיךָ: כה וְנָתַתָּה בְּכֶסֶף וְצִרְתָּ
 שְׂכָנְתָּה תָּמָן אֲרִי יִבְרַכְךָ יְיָ אֱלֹהֶיךָ: כה וְתָמָן בְּכֶסֶף וְתַצּוֹר
 הַכֶּסֶף בְּיָדְךָ וְהִלַּכְתָּ אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ
 בְּכֶסֶף בְּיָדְךָ וְתִהְיֶה לְאַתְרָא דִּי יִתְרַעֵי יְיָ אֱלֹהֶיךָ
 בּוֹ: כו וְנָתַתָּה הַכֶּסֶף בְּכָל־אֲשֶׁר־תִּאֲוֶה נַפְשְׁךָ בַּבֶּקֶר וּבַצֹּאן
 בּוֹ: כו וְתָמָן בְּכֶסֶף בְּכָל דִּי תִתְרַעֵי נַפְשְׁךָ בַּתּוֹרִי וּבַעֲנָא
 וּבַיִין וּבַשֶּׁכָּר וּבְכָל אֲשֶׁר תִּשְׁאַלְךָ נַפְשְׁךָ וְאָכַלְתָּ נֶשֶׁם לַפָּנִי
 וּבַחֲמֶר וְעֵתִיק וּבְכָל דִּי תִשְׁאַלְךָ נַפְשְׁךָ וְתִיכּוֹל תָּמָן קֳדָם
 חֲדַת
 יְהוָה אֱלֹהֶיךָ וְשִׂמְחַת אֶתָּה וּבֵיתְךָ: כז וְהִלְוִי אֲשֶׁר־בְּשַׁעְרֶיךָ
 יְיָ אֱלֹהֶךָ וְתַחֲדֵי אֶת וְאַנֶּשׁ < כז וְלֹאֶה דִּי בְקָרְוֶיךָ
 בֵּיתְךָ:

רע"י

(כד) כִּי יִבְרַכְךָ. שְׂפָתָהּ הַקְּבִיאוּתָהּ מְרֻבָּה לְשֹׁמְרָה: (כו) בְּכָל אֲשֶׁר תִּשְׁאַלְךָ נַפְשְׁךָ, חֲזֵר וְקַלַּל מֵהַפְּרֵט
 אֲשֶׁר תִּאֲוֶה נַפְשְׁךָ, כָּלֵל. בַּבֶּקֶר וּבַצֹּאן וּבַיִין וּבַשֶּׁכָּר, מְפֹרָשׁ וְלֹא וְלֹדֹת הָאָרֶץ וְרִאיוֹ לְמַחְלֵל חֲדָם וְכו' (עֲרוּזִין כז):

CHUMASH TRANSLATION

because the place that Hashem, your God, will **choose** to place His **Name** there will be far from you, for Hashem, your God, will have blessed you —
 25 then you may exchange it for money, wrap up the money in your hand, and go to the place that Hashem, your God, will **choose**. 26 You may exchange the money for whatever your soul desires — for cattle, for flocks, for wine, or for alcoholic beverage, or anything that your soul wishes; you shall eat it there before Hashem, your God, and you shall rejoice — you and your household. 27 As for the Levi who is in your **gates**,

ONKELOS ELUCIDATED

אֲרִי יִתְרַחֵק מִנֶּךָ אֶתְרָא דִּי יִתְרַעֵי יְיָ אֱלֹהֶיךָ, the way to Yerushalayim, — since the place that Hashem, your God, will FAVOR to rest His PRESENCE there will be far from you, will have blessed you — for Hashem, your God will have blessed you with such abundance that the tithes will be too much to transport —

25. וְתָמָן בְּכֶסֶף — then you may exchange [the *maaser sheni*] for money, וְתַצּוֹר בְּיָדְךָ — wrap up the money in your hand, וְתִהְיֶה לְאַתְרָא דִּי יִתְרַעֵי יְיָ אֱלֹהֶיךָ — and go with it to the place that Hashem, your God, will FAVOR.

26. וְתָמָן בְּכֶסֶף — There you may exchange the money בְּכָל דִּי — for whatever your heart desires — בַּתּוֹרִי — for cattle, for flocks of sheep or goats, וּבַעֲנָא — or — וּבַיִין וּבַשֶּׁכָּר — or — וְאֲנֶשׁ נַפְשְׁךָ — for wine NEW OR AGED,^[50] — וְתִיכּוֹל תָּמָן קֳדָם יְיָ אֱלֹהֶיךָ — for any food that your soul wishes; — וְאָכַלְתָּ נֶשֶׁם לַפָּנִי — you shall eat it there (i.e., in Yerushalayim) before Hashem, your God, — וְתַחֲדֵי אֶת וְאַנֶּשׁ בֵּיתְךָ — and you shall rejoice — you, and THE PEOPLE OF your household.

27. וְלֹאֶה דִּי בְקָרְוֶיךָ — As for the Levi who is in your CITIES —

Torah scholars. While a Jew was in Yerushalayim consuming his tithes, he would meet these great men and learn from them (*Sefer HaChinuch* §360, 472).

50. The literal meaning of שְׁכָר is "that which

intoxicates." Onkelos therefore explains that יין means "new wine" (i.e., grape juice), which does not intoxicate, and שְׁכָר means "aged wine," i.e., fermented wine, which does intoxicate.

לֹא תַעֲזֹבֶנּוּ כִּי אֵין לוֹ חֶלֶק וְנַחֲלָה עִמָּךְ: ס כח מְקַצֶּה |
 לֹא *תִּשְׁבֹּקֶנָה אָרִי לִית לֹה חֶלֶק וְאַחְסָנָא עִמָּךְ: מִסּוֹף
 שְׁלֹשׁ שָׁנִים תּוֹצִיא אֶת־כָּל־מַעֲשֶׂר תְּבוּאָתְךָ בַּשָּׁנָה הַהִוא
 תִּלָּת שָׁנִין תִּפֶּק יָת כָּל מַעֲשֶׂר עַל־לִתְךָ בְּשִׁתָּא הֵיא
 וְהִנַּחְתָּ בִּשְׁעָרֶיהָ: כט וּבָא הַלֵּוֹי כִּי אֵין־לוֹ חֶלֶק וְנַחֲלָה עִמָּךְ
 וְתַצְנֵעַ בְּקִרְוֶיהָ: כט וַיֵּיתִי לוֹאָה אָרִי לִית לֹה חֶלֶק וְאַחְסָנָא עִמָּךְ
 וְהִגֵּר וְהִיתָם וְהֶאֱלַמְנָה אֲשֶׁר בִּשְׁעָרֶיהָ וְאָכְלוּ וְשָׂבְעוּ
 וְגִיּוּרָא וְיִתְמָא וְאַרְמְלָתָא דִּי בְּקִרְוֶיהָ וַיִּיכְלוּ וַיִּשְׂבְּעוּ

*נ"א: תִּרְחֻקֶנָה

רש"י

וְהִגֵּר וְהִיתָם. וַיִּטְלוּ מִמֶּשֶׁר שְׁנֵי שָׁהוּא שֶׁל עַמִּי שֶׁל שָׁנָה זוֹ, וְלֹא
 תִּחַלְּכֵנוּ חֶסֶד צִירֵשָׁלִים כְּדֶרֶךְ שְׁמוֹקֶס לְאֶחָד מִמֶּשֶׁר שְׁנֵי שָׁל שְׁפִי
 שְׁנֵים: וְאָכְלוּ וְשָׂבְעוּ. פֶּן לֹהֶם כְּדִי שְׂבִיעָה. מִכָּחֵן אֲמֵרוֹ: אֵין
 פּוֹחֲתִין לַעֲנִי צְגוּרָן וְכו' (סס קי). וְחֶסֶד מוֹלִיד לִירֻשָׁלַיִם מִמֶּשֶׁר
 שֶׁל שָׁנָה רִאשׁוֹנָה וְשְׁנִיָּה שְׁהֶהֱיָה, וּמִתּוֹדָה "צִמְרָתִי הִקְדַּשׁ מִן
 הַצִּית" (וְהֵלֵן כו, יג), כְּמוֹ שְׁמִפּוֹרֶשׁ צ"כִּי תִכְלֶה לַעֲשֶׂר" (סס יב):

(כו) וְהַלְוִי וְגו' לֹא תַעֲזֹבֶנּוּ. מִלִּישָׁן לוֹ מִמֶּשֶׁר רִאשׁוֹן (ספרי
 קח): כִּי אֵין לוֹ חֶלֶק וְנַחֲלָה עִמָּךְ. יֵלְאוּ לֶקֶט שְׂכֵחַ וּפְחָה
 וְהַפְקֵר, שֶׁאֵף הוּא יֵשׁ לוֹ חֶלֶק עִמָּךְ צֶהֶן כְּמוֹךְ, וְאֵין מִיִּצִּין
 צִמְעָר (ספרי קט): (כח) מְקַצֶּה שְׁלֹשׁ שָׁנִים. צֹא וְלִמַּד
 שֶׁאִם הֶסֶה מִמֶּשֶׁר וְצִוִּי שֶׁל שָׁנָה רִאשׁוֹנָה וְשְׁנִיָּה לְשִׁמּוּשׁ, שִׁצְעָרָם
 מִן הַצִּית צִּשְׁלִישִׁית: (כט) וּבָא הַלֵּוִי. וַיִּטְלוּ מִמֶּשֶׁר רִאשׁוֹן:

CHUMASH TRANSLATION

you shall not forsake him, for
 he has no portion or inher-
 itance with you.

²⁸ At the end of three years
 you shall take out every tithe
 of your crop during that
 year and **set it down** within
 your cities. ²⁹ Then the Levi
 shall come — for he has no
 portion or inheritance with
 you — and the convert, the
 orphan, and the widow who
 are in your **gates**, and they
 shall eat and be satisfied,

ONKELOS ELUCIDATED

אָרִי לִית לֹה חֶלֶק וְאַחְסָנָא — you shall not forsake him by neglecting to give him
 the *maaser rishon* tithe that is due him,^[51]
 — for he has no portion or inheritance with you from which
 he can earn a living.^[52]

28. At the end of every three years of the
 seven-year *shemittah* cycle — you
 shall take out every tithe of your crop, — during
 that year, — and stow it within your cities.^[53]

29. Then the Levi shall come and receive *maaser*
rishon — for he has no
 portion or inheritance with you from which to earn a living;
 — and the poor convert, — and the orphan, and the widow who are in your cities, will receive
maasar ani,^[54] — and they shall eat and be

51. Some editions read לֹא תִרְחֻקֶנָה, *do not distance him*, indicating that if you forsake the Levi and do not give him his due *maaser*, you will be distancing him from you and from his service in the Beis HaMikdash, as related in *Nehemiah* (13:10), that when the Leviim were not given their *maaser*, they were forced to abandon their service and occupy themselves with farm work (*Me'at Tzori*).

52. As the Torah states elsewhere (*Bamidbar* 18:21-24), the Leviim are to be given *maaser rishon* in lieu of a portion in Eretz Yisrael.

53. This verse teaches that if someone has failed to distribute any of his tithes during the three-year *maaser sheni/maasar ani* cycle (see above, note 47), he must

deliver all of them to their proper recipients by Pesach of the fourth year (*Rashi*). This subject is discussed further below, 26:12-15.

[While the verse states that one should *place* these tithes, Onkelos states that one should *stow* them. This reflects the statement of *Sifrei* that if a person is unable to distribute *maasar ani*, he can fulfill his obligation by stowing it safely in the city's storehouses for the poor to take (see *Me'at Tzori*).]

54. Any poor person is eligible to receive *maasar ani*. Convert, widow, and orphan are simply examples of people who are more likely to be poor — a convert because he has no ancestral plot of land in Eretz Yisrael, and a widow and orphan because they lack a breadwinner (see *Ramban* to 24:14).

לְמַעַן יְבָרְכְּךָ יְהוָה אֱלֹהֶיךָ בְּכָל-מַעֲשֶׂה יָדְךָ אֲשֶׁר
 בְּדִיל דִּי יְבָרְכְּךָ יי אֱלֹהֶךָ בְּכָל עוֹבְדֵי יָדְךָ דִּי
 תַּעֲשֶׂה: ס שׁי [טו] א מְקַץ שְׁבַע-שָׁנִים תַּעֲשֶׂה שְׁמִטָּה:
 תַּעֲבֹד: טו א מְסוּף שְׁבַע שָׁנִין תַּעֲבֹד שְׁמִטָּתָא:
 ב וְזֶה דְּבַר הַשְּׁמִטָּה שְׁמוֹט כָּל-בַּעַל מִשָּׂה יָדוֹ אֲשֶׁר יִשָּׂה
 ב וְדִין פְּתָגָם שְׁמִטָּתָא *דִּישְׁמַט כָּל גֹּבֵר מְרִי רְשׁוֹ דִּי יִרְשִׁי
 בְּרַעְיָהּ לֹא-יִגָּשׁ אֶת-רַעְיָהּ וְאֶת-אֲחִיו כִּי-קָרָא שְׁמִטָּה לַיהוָה:
 בְּחִבְרָה לֹא יִתְבַּע מִן חִבְרָה וּמִן אַחוּי אֲרִי קָרָא שְׁמִטָּתָא קָדָם יי:

פִּנְיָא: דִּתְשְׁמַט

רַעֲיָ

(א) מְקַץ שְׁבַע שָׁנִים. יכול שְׁבַע שָׁנִים לְכָל מְלוֹה וּמְלוֹה, הָיָא קִרְבָּה, הָא לְמַדְפָּ שְׁבַע שָׁנִים לְמַנְן הַשְּׁמִיטוֹת וּסְפָרֵי
 פְּלִמוּד לֹמֵר "קִרְבָּה שְׁנַת הַשְּׁבַע" (פְּסוּק טו). וְאִם אִתָּה אֲדוּמָר, קִיָּא: (ב) שְׁמוֹט כָּל בַּעַל מִשָּׂה יָדוֹ. שְׁמוֹט אֵת יָדוֹ שֶׁל
 כָּל צַעַל מִשָּׂה. וְכֵן הָיָא אֲדוּמָר לְמִטָּה "תְּשַׁמַּט יָדְךָ" (פְּסוּק ג):

CHUMASH TRANSLATION

in order that Hashem, your God,
 will bless you in your handiwork
 that you may undertake.

15.

¹At the end of seven years you
 shall implement a release. ²This
 is the matter of the release: Every
 creditor shall release **his au-**
thority over what he has lent his
 fellow; he shall not **press** his fel-
 low or his brother, for he has pro-
 claimed a release **for** Hashem.

ONKELOS ELUCIDATED

satisfied, — בְּדִיל דִּי יְבָרְכְּךָ יי אֱלֹהֶךָ — in order that Hashem,
 your God, will bless you — בְּכָל עוֹבְדֵי יָדְךָ דִּי תַּעֲבֹד — in all your
 handiwork that you may undertake.

15.

1. מְסוּף שְׁבַע שָׁנִין תַּעֲבֹד שְׁמִטָּתָא — At the end of seven years you
 shall implement a release.^[1]
 2. וְדִין פְּתָגָם שְׁמִטָּתָא — This is the matter of the release:
 דִּישְׁמַט כָּל גֹּבֵר מְרִי רְשׁוֹ — THAT every creditor^[2] shall release
 לֹא יִתְבַּע מִן — what he has lent his fellow; דִּי יִרְשִׁי בְּחִבְרָה —
 he shall not DEMAND payment FROM^[3] his
 fellow or his brother, אֲרִי קָרָא שְׁמִטָּתָא קָדָם יי — for he has
 proclaimed a release BEFORE Hashem.

1. The literal translation of the word מְקַץ is "at the edge" (see *Shemos* 26:28). Onkelos uses the word מְסוּף, at the end, to clarify that the law of the release, i.e., the letting go of loans described in the following verses, comes into effect only at the end of the seventh year, not the beginning. This is in contrast with the other laws of *shemittah*, such as the prohibition to work the land, which apply the entire seventh year (*Arachin* 28b).

Other commentators, however, maintain that the word מְקַץ, at the edge, can refer to either "edge" of the year, and in this case it refers to the beginning of the year. Accordingly, this verse introduces the general laws of *shemittah* that must be kept from the beginning of the seventh year, and the following verses discuss the specific laws pertaining to relinquishing debts (*Ibn Ezra*, cf. *Urim VeTumim* 67:26 regarding *Ibn Ezra's* position; see also *Ramban*).

Ramban writes that when speaking of a unit of seven years, just as the beginning of that unit refers the entire first year, the end refers to the entire seventh. The

expression מְקַץ שְׁבַע שָׁנִים, at the end of seven years, as Onkelos translates it, therefore refers to the entire seventh year, and command us to observe all of the laws of this *shemittah* year; see there for further discussion.

2. Literally, man who owns credit (see *Shemos* 22:24 note 26 for discussion of the word רְשׁוֹ). According to Onkelos, רְשׁוֹ מִשָּׂה is one term, meaning "a loan from his possessions" (the Torah sometimes uses the word יָד to refer to possessions). The term בַּעַל מִשָּׂה therefore means one who owns credit, i.e., a creditor (*Beurei Onkelos*; cf. *Marpei Lashon*, *Nesinah LaGer*, *Lechem VeSimlah*).

According to *Rashi*, however, יָד, his hand, in this phrase means, his authority. The verse is speaking to בַּעַל מִשָּׂה, each creditor, instructing him that he should שְׁמוֹט יָדוֹ, release his authority, i.e., his right to demand payment. *Beurei Onkelos* and *Nesinah LaGer* point out that the cantillation (*te'amim*) of the verse (which places the word יָד together with מִשָּׂה) agrees with Onkelos' reading of this phrase.

3. Onkelos renders the word יִגָּשׁ, usually press or

ג אֶת־הַנִּכְרִי תִגָּשׁ וְאִשֶּׁר יִהְיֶה לְךָ אֶת־אֲחִיךָ תִשְׁמַט יָדְךָ:
 ג מִן בֵּר עַמּוּמִין תִּתְּבַע וְדִי יִהְיֶה לְךָ עִם אַחֶיךָ תִשְׁמַט יָדְךָ:
 ד אֲפָס כִּי לֹא יִהְיֶה־בְּךָ אֲבִיוֹן כִּי־בִרְךָ יִבְרַכְךָ יְהוָה בְּאֶרֶץ אֲשֶׁר
 ד לְחוּד אֲרִי לֹא יִהְיֶה בְּךָ מִסְכֵּנָא אֲרִי בִרְכָא יִבְרַכְךָ יי בְּאֶרֶעא דִּי
 יְהוָה אֱלֹהֶיךָ נִתֵּן־לְךָ נַחֲלָה לְרִשְׁתָּהּ: ה רַק אִם־שָׁמוּעַ תִּשְׁמָע
 יי אֱלֹהֶיךָ יִהְיֶה לְךָ אַחְסָנָא לְמִירְתָּהּ: ה לְחוּד אִם קִבְּלָא תִקְבֵּל
 בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת אֲשֶׁר
 לְמִימְרָא דִּי אֱלֹהֶיךָ לְמַטְר לְמַעַבְד יֵת כָּל תַּפְקֻדָּתָא הָדָא דִּי
 אֲנִכִּי מִצְוָה הַיּוֹם: ו כִּי־יִהְיֶה אֱלֹהֶיךָ בִּרְכָךָ בְּאִשֶּׁר וְדִבֵּר־לְךָ
 אָנָּא מִפְּקָד < יוֹמָא < וְאֲרִי יי אֱלֹהֶיךָ בִּרְכָךָ בְּמָא דִּי מְלִיל לְךָ
 לְךָ < רִין:

ר"ט

(ד) אֲפָס כִּי לֹא יִהְיֶה בְּךָ אֲבִיוֹן. ולהלן הוא חומר "כי לא יחדל חביון" (פסוק יא), חלף בזמן שחפס עושים רגליו של מקום חביונים צאחרים ולא צכס, וכשחין חפס עושים רגליו של מקום חביונים צכס (ספרי קיד). "חביון" דל מעני, ולשון "חביון" לך. והיכן דבר? "צרוך חפה צעיר" (להלן כה, ג; ספרי קטז):

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

³ You may **press the stranger**; but over what you have with your brother, you shall release your authority. ⁴ But [this will not be relevant] when there will be no destitute among you, for Hashem will surely bless you in the Land that Hashem, your God, gives you as an inheritance, to take possession of it, ⁵ only if you will **listen fully** to the voice of Hashem, your God, to be careful to perform this entire commandment that I command you today. ⁶ For Hashem, your God, has blessed you as He has spoken of you;

3. מִן בֵּר עַמּוּמִין תִּתְּבַע — You may DEMAND payment FROM a MEMBER OF other NATIONS, but over what you have with your brother (i.e., a loan), — תִשְׁמַט יָדְךָ — you shall release your authority.

4. לְחוּד אֲרִי לֹא יִהְיֶה בְּךָ מִסְכֵּנָא — But^[4] this will not be relevant when there will be no destitute among you, אֲרִי בִרְכָא — for Hashem will surely bless you יי בְּאֶרֶעא דִּי — in the Land that Hashem, your God, gives you as an inheritance to take possession of it.

5. לְחוּד אִם קִבְּלָא תִקְבֵּל לְמִימְרָא דִּי אֱלֹהֶיךָ — This will come to be only if you will FULLY ACCEPT the WORD of Hashem, your God, — לְמַטְר לְמַעַבְד יֵת כָּל תַּפְקֻדָּתָא הָדָא — to be careful to perform this entire commandment דִּי אָנָּא מִפְּקָד לְךָ יוֹמָא — that I command you today.

6. אֲרִי יי אֱלֹהֶיךָ בִּרְכָךָ בְּמָא דִּי מְלִיל לְךָ — For Hashem, your God, has blessed you as He has spoken TO you;

oppress, in this context to mean demand payment. Tosafos U'Miluim suggests that Onkelos uses the term *demanding payment*, in contrast with the more forceful *oppress*, to clarify that not only is a strong forceful pressing for repayment forbidden once *shemittah* has passed, but so is any demand for payment at all.

4. The word אֲפָס literally means "nothing" (see Bereishis

47:15). Here, the sense is that "all the above will be nothing," i.e., irrelevant, when there will be no destitute among you. The Torah assures the Jewish people that as long as they keep the mitzvos, they will not have to worry that there will be a poor class who will need loans, for there will be no poor among the Jewish people (see Rashi, Ibn Ezra; see also Tur HaAruch, cited by Me'at Tzori).

וְהַעֲבַטְתָּ גוֹיִם רַבִּים וְאַתָּה לֹא תַעֲבֹט וּמַשְׁלָתָּ בְּגוֹיִם רַבִּים
וְתִזְוֹף לְעַמִּמִּין סְגִיאיִן וְאַתָּה לֹא תִזְוֹף וְתִשְׁלֹט בְּעַמִּמִּין סְגִיאיִן
וְכָךְ לֹא יִמְשְׁלוּ: ^ז כִּי־יִהְיֶה בְּךָ אֶבְיוֹן מֵאַחַד אֶחָיֶךָ בְּאַחַד
וְכָךְ לֹא יִשְׁלֹטוּ: אֲרִי יְהִי בְּךָ מִסְכָּנָא חַד מֵאַחֶיךָ בְּחֶדָא
שְׁעָרֶיךָ בְּאַרְצְךָ אֲשֶׁר־יִהְיֶה אֱלֹהֶיךָ נִתֵּן לָךְ לֹא תִאֲמָץ אֶת־
מִקְרוֹנֶיךָ בְּאַרְעֶךָ דִּי יִי אֱלֹהֶךָ יִהְיֶה לָךְ לֹא תִתְקַף יֵת
לְבָבְךָ וְלֹא תִקְפֹּץ אֶת־יָדְךָ מֵאַחֶיךָ הָאֶבְיוֹן: ^ח כִּי־פָתַחַת תִּפְתָּח
לְבָבְךָ וְלֹא תִקְפֹּץ יֵת יָדְךָ מֵאַחֶיךָ מִסְכָּנָא: ^ה אֶלֹא מִפְתָּח תִּפְתָּח
אֶת־יָדְךָ לוֹ וְהַעֲבַט תַּעֲבִיטְנוּ דִּי מַחְסְרוֹ אֲשֶׁר יַחְסֹר לוֹ:
יֵת יָדְךָ לֵה וְאוֹזָפָא תִזְכְּנֶה בְּמִסַּת חֲסְרוֹנָה דִּי יַחְסֹר לֵה:

נ"א: ארי

רש"י

וְהַעֲבַטְתָּ. כָּל לָשׁוֹן הַלּוֹאֵה כְּשֶׁנִּפְלַע עַל הַמְלוּה נִפְלַע בְּלָשׁוֹן
מִפְעִיל, כְּגוֹן "וְהִלּוֹיֵת", וְהַעֲבַטְתָּ, וְהָאֵלֶּיךָ הוֹמֵר "וְעִבְדְתָּ" הִיא
נִפְלַע עַל הַלּוֹה, כְּמוֹ "וְלִוִית": וְהַעֲבַטְתָּ גוֹיִם. יָכוֹל שֶׁהָיָה לוֹה
מִזֶּה וּמִלּוֹה לֵה, פִּלְמוּד לִוְמֵר וְאַתָּה לֹא תַעֲבֹט (ספרי ש:)
וּמַשְׁלָתָּ בְּגוֹיִם רַבִּים. יָכוֹל גּוֹיִם אֲחֵרִים מִשְׁלִים עֲלֶיךָ, פִּלְמוּד
לִוְמֵר וְכָךְ לֹא יִמְשְׁלוּ (ש: ז) כִּי יִהְיֶה בְּךָ אֶבְיוֹן. הַפֶּאֱחָ
פֶּאֱחָ קוֹדֶם (ש: מֵאַחַד אֶחָיֶךָ. אֲחִיךָ מֵאֲחִיךָ קוֹדֶם לְאֲחִיךָ
מֵאַחַד (ש: שְׁעָרֶיךָ. עֲנִי עִירְךָ קוֹדֶם לְעֲנִי עִיר אֲחֵרָה
(ש: לֹא תִאֲמָץ. יֵשׁ לָךְ אֲדָם שֶׁמִּנְטֵעַר אִם יִפֹּן אִם לֹא יִפֹּן,

CHUMASH TRANSLATION

you will lend to many nations, but
you will not borrow; and you will
rule over many nations, but they
will not rule over you.

⁷ If there shall be a destitute person
among you, **any** of your brethren,
in one of your cities, in your
Land that Hashem, your God,
gives you, you shall not harden
your heart and you shall not close
your hand from [giving] your des-
titute brother. ⁸ Rather, you shall
surely open your hand to him and
you shall surely lend him enough
for his need that is lacking to him.

ONKELOS ELUCIDATED

you will lend^[5] to many
nations, but you will not borrow;
and you will rule over many nations, but they
will not rule over you.

7. If there shall be a destitute person
among you, **ONE OF^[6] your**
brethren, in one of your cities,
in your Land that Hashem, your God,
gives you, you shall not harden your heart
and you shall not close your hand
from giving your destitute brother.

8. Rather, you shall surely
open your hand to him
and you shall surely lend him
enough for his
need that is lacking to him.

5. *עבוט* literally means "collateral" (below, 24:10); thus *וְהַעֲבַטְתָּ* literally means, *you shall make a loan against collateral*. The Torah uses the this term in reference to any loan, since loans are generally taken with collateral (see *Radak, Sefer HaShorashim* עבר עבט).

6. Onkelos clarifies that the phrase *מֵאַחַד אֶחָיֶיךָ*, literally, *of one [off] your brothers*, is to be read as if it were written *אֶחָד מֵאַחֶיךָ*, *one of your brothers*. [See *Rashi*, citing *Sifrei*, for a law that is derived from the extra word *מֵאַחַד*.]

ט הַשְׁמֹר לָךְ פֶּן־יִהְיֶה דְבָר עִם־לִבְבְּךָ בְּלִיעַל לֵאמֹר קִרְבָּה
ט אֶסְתָּמֶר לָךְ דִּילְמָא יְהִי פִתְגָם עִם לִבְךָ בְּרָשַׁע לְמִימֶר קְרִיבֵת
שְׁנַת־הַשְּׁבַע שְׁנַת הַשְּׁמִטָּה וְרָעָה עֵינֶךָ בְּאַחִיךָ הָאֲבִיּוֹן וְלֹא
שָׂתָא שְׂבִיעֵתָא שָׂתָא דְשִׁמְטָתָא וְתַבְאֵשׁ עֵינֶךָ בְּאַחוּךָ מִסְכְּנָא וְלֹא
תִתֵּן לוֹ וְקִרְא עֲלֵיךָ אֶל־יִהוָה וְהָיָה בְּךָ חֲטָא: י נָתַן תִּתֵּן
תִּתֵּן לֵה וְיִקְרִי עָלֶיךָ קָדָם יי וְיִהִי בְךָ חֻבָּא: י מִתֵּן תִּתֵּן
לוֹ וְלֹא־יִרַע לִבְבְּךָ בְּתַתָּהּ לוֹ כִּי בְּגִלָּל | הַדְּבָר הַזֶּה יִבְרַכְךָ
לֵה וְלֹא יִבְאֵשׁ לִבְךָ בְּמַתְנָךְ לֵה אֲרִי בְדִיל פִּתְגָמָא הָדִין יִבְרַכְךָ
יִהְיֶה אֱלֹהֶיךָ בְּכָל־מַעֲשֶׂיךָ וּבְכָל מַשְׁלַח יָדְךָ: יא כִּי לֹא־יִחַדֵּל
יי אֱלֹהֶיךָ בְּכָל עֹבְדֶיךָ וּבְכָל אוֹשְׁטוֹת יָדְךָ: יא אֲרִי לֹא יִפְסֹק
אֲבִיּוֹן מִקֶּרֶב הָאָרֶץ עַל־כֵּן אֲנֹכִי מְצִוֶּה לֵאמֹר פָּתַח תִּפְתָּח
מִסְכְּנָא מְגוֹ אֶרְעָא עַל כֵּן אָנָּה מִפְקֵד לָךְ לְמִימֶר מִפְתָּח תִּפְתָּח

רש"י

(ט) וְקִרְא עֲלֵיךָ. יכול מִנִּי, תלמוד לומר "ולא יקרא" (ולא כד, טו; ספרי ק"ז): וְהָיָה בְךָ חֲטָא. מכל מקום, אפילו לא יקרא. אם כן למה לחמר "יקרא עליך", ממחר אני ליפרט על ידי הקורא יוסר ממי שאינו קורא (ס: י) נָתַן תִּתֵּן

לו. אפילו מאה פעמים (ס: לו. צינו לצינך (ס: לו) כי בגלל הדבר. אפילו חמרת ליתן, חסד נטל עכר האמירה עס עכר המעשה (ס: יא) על כן. מפני כן: לאמור. טלה למוצקת: אני משיאך (ס: קח):

CHUMASH TRANSLATION

⁹ Beware lest there be **a lawless** thought in your heart, saying, "The seventh year approaches, the [debt] release year," and you will look malevolently upon your destitute brother and you will not give him — then he may appeal against you **to Hashem**, and it will be a sin upon you. ¹⁰ You shall surely give him, and let your heart not grieve when you give him, for on account of this matter, Hashem, your God, will bless you in all your deeds and in all that you turn your hand to. ¹¹ For destitute people will not cease to exist within the Land; therefore I command you, saying, "You shall surely open

ONKELOS ELUCIDATED

9. — Beware, אֶסְתָּמֶר לָךְ דִּילְמָא יְהִי פִתְגָם עִם לִבְךָ בְּרָשַׁע לְמִימֶר, lest there be a thought in your heart WITH WICKEDNESS,^[7] saying, — קְרִיבֵת שְׁתָּא שְׂבִיעֵתָא שָׂתָא דְשִׁמְטָתָא — "The seventh year approaches, the debt release year," — and you will look malevolently upon your destitute brother — וְלֹא תִתֵּן לֵה — and you will not give him — — וְיִקְרִי עָלֶיךָ קָדָם יי — then he may appeal against you BEFORE Hashem, — וְיִהִי בְךָ חֻבָּא — and it will be a sin upon you.

10. — You shall surely give him — וְלֹא יִבְאֵשׁ — and let your heart not grieve when you give him, — לִבְךָ בְּמַתְנָךְ לֵה — for it is on account of this matter — אֲרִי בְדִיל פִּתְגָמָא הָדִין — that Hashem, your God, will bless you in all your deeds and in all that you turn your hand to.

11. — For destitute people will not cease to exist within the Land,^[8] — אֲרִי לֹא יִפְסֹק מִסְכְּנָא מְגוֹ אֶרְעָא — therefore I command you, saying, — מִפְתָּח תִּפְתָּח

7. Onkelos translates the word בְּלִיעַל to mean wickedness (see above, 13:14 with note 24, *Rashbam* here); here, Onkelos adds the *beis* prefix to explain that the wickedness of the person caused him to have that thought (see further, *HaKesav VeHaKabbalah*).

The Chumash translation, *lawless*, follows *Rashi*

above, 13:14 (citing *Sanhedrin* 111b), that the term בְּלִיעַל is an acronym for בְּלִי עַל, "without a yoke." A person who is described as בְּלִיעַל is one who throws the yoke and authority of Heaven off of himself.

8. The verse does not mean that there will *always* be destitute people present in the Land, for earlier (vv.

כ"ש"י

לְאַחִירָא לְעֵינֵיךָ. לְחִיזָה אִחָה, לְעֵינִי. "לְעֵינֵיךָ", [וְלִכְךָ כְּפִתּוֹב] כְּדִי לִ"ד אֶחָד, לְשׁוֹן עֵינִי אֶחָד הוּא, אֶחָד "עֵינֵיךָ" בִּשְׁנֵי יְדֵי"ן שְׁנֵי עֵינַיִם: (יב) **כִּי יִמְכֹּר לָךְ.** עַל דִּי אֲחֵרִים, צִמְכְּרוּהוּ צִית דִּין בְּגִנְזָתּוֹ הַפְּתוֹב מִדְּבָר (קדושין יז:). וְהִי כֶּבֶד גָּלוּמֶר "כִּי תִקְנֶה עֶבֶד עֲבָדִי" (שמות כא, ז) וצִמְכְּרוּהוּ צִית דִּין הַפְּתוֹב מִדְּבָר (ומכילתא משפטים יז), אֲחָל מִפְּנֵי שְׁנֵי דְּבָרִים שְׁתַּחֲדָשׁוּ כֵּן: אֶחָד שְׁפִתּוֹ **אוֹ הַעֲבָרִיָּה**, אֲחָּ הִיא פִּלָּא בְּשֵׁשׁ, וְלֹא שִׁמְכְּרוּהָ צִית

ONKELOS ELUCIDATED

לַעֲנִיךָ — “You shall surely open up your hand — יֵת יָדְךָ לַאֲחֹרֶךָ וּלְמִסְכֵּנְךָ בְּאַרְעֶךָ — to your brother, to your poor, and to your destitute in your Land.”

12. אָרי יִזְדָּבֵן לְךָ אַחוּף בֶּר יִשְׂרָאֵל אוּ בַת יִשְׂרָאֵל — If your brother,
an ISRAELITE MAN^[9] or an ISRAELITE GIRL, will be sold to
you, וְיִפְלָחֶנָּךְ שֵׁית שָׁנִין — he shall serve you for six years,
וּבִשְׁתָּא שְׁבִיעִיתָא תַּפְסְרֶנָּה בֶּר חֳרִין מַעֲמָךְ — and in the seventh
year you shall RELEASE HIM from you AS A FREEDMAN.^[10]

14. **לֹא תִפְרֹשׂ לְהָאֵל—** YOU SHALL SURELY SET ASIDE^[11] gifts
לְהָאֵל מִמִּעֲדָרְךָ מִמִּשְׁעָרְךָ וּמִמִּשְׁכַּן עֲצֻתְךָ— from your flocks,
מִמִּשְׁכַּן עֲצֻתְךָ וּמִמִּשְׁכַּן עֲצֻתְךָ— from your threshing floor, and from your wine and oil PRESS;^[12]

to mean *freedom*: in the seventh year you shall send him to *freedom*. According to Onkelos, שְׁפָרָה refers to the servant's status: in the seventh year you shall release him *as a freedman*. See *Limudei Lashon* (p. 324) for discussion of this dispute.

11. The root **נָנַח** refers to an adornment worn on a high and visible place (in *Mishlei* 1:9, the word **נָנַח** is used for a necklace). Here, it means that you shall give him a significant gift, one by which it will be noticeable that you have benefited him (*Rashi*). Onkelos translates according to the implied meaning (*Me'at Tzori*; see *Lechem VeSimlah* and *Or HaTargum*).

12. *Rashi* (*Bamidbar* 18:27) writes that the Hebrew יֵקֶבֶט refers to the vat where wine or oil is stored after it is pressed out of the fruit. Onkelos, however, translates

תַּעֲשֶׂה־כֵּן: יח לֹא־יִקְשֶׁה בְּעֵינֶיךָ בְּשַׁלְחֶךָ אֹתוֹ חֲפָשִׁי מֵעֶמְקָךָ
 תַּעֲבֹד כֵּן: יח לֹא יִקְשֶׁי בְּעֵינֶךָ בְּמַפְטָרְךָ יְתֵה בֶר חוּרִין מֵעֶמְקָךָ
 כִּי מִשְׁנֵה שָׂכָר שְׁכִיר עֲבָדְךָ שֵׁשׁ שָׁנִים וּבִרְכָּךָ יִהְיֶה
 אֲרִי עַל חֹד תָּרִין בְּאָגֶר אֲגִירָא פִלְחָךָ שִׁית שָׁנִין וּבִרְכָּנֶךָ יִי
 אֱלֹהֶיךָ בְּכָל אֲשֶׁר תַּעֲשֶׂה: פ
 אֱלֹהֶךָ בְּכָל דִּי תַעֲבֹד:

שְׁבִיעִי יט כָּל־הַבְּכוֹר אֲשֶׁר יוֹלֵד בְּבִקְרָךָ וּבְצֹאֲנֶךָ הַזֶּכֶר תִּקְדִּישׁ
 יט כָּל בּוֹכֵרָא דִּי יִתְּלִיד בְּתוֹרְךָ וּבְעֶנְךָ דְּכָרִין תִּקְדֵּשׁ
 לִיהִנֶּה אֱלֹהֶיךָ לֹא תַעֲבֹד בְּבִכֹר שׁוֹרְךָ וְלֹא תִגְזַז בְּכוֹר צֹאֲנֶךָ:
 קִדְּם יִי אֱלֹהֶךָ לֹא תִפְלַח בְּבוֹכֵרָא דְתוֹרְךָ וְלֹא תִגְזֹז בּוֹכֵרָא דְעֶנְךָ:

רע"י

"לֹא יִקְדִּישׁ חֵישׁ אֹתוֹ" וְשֶׁנֶּחֱמַר "אֶךָ צְכוֹר אֲשֶׁר יִצְּכָר לֵה' וְגו'"
 (ויקרא כז, כו) הֵא פִינֵד, חֵישׁוֹ מִקְדִּישׁוֹ לְקִרְבֵּן אֲחֵר, וְכֵן לְמַד
 שְׁמֹנֶה לֹמֶר הָרִי אֲפֵה קְדוֹשׁ לְצִוְּכָה. דְּצִר אֲחֵר, חֵי אֲפֵשׁ
 לֹמֶר "פִּקְדִּישׁ" שֶׁצֶּכֶר נֶחֱמַר "לֹא יִקְדִּישׁ", וְחֵי אֲפֵשׁ לֹמֶר "לֹא
 יִקְדִּישׁ" שֶׁהָרִי צֶכֶר נֶחֱמַר "פִּקְדִּישׁ", הֵא פִינֵד, מִקְדִּישׁוֹ אֲפֵה
 קִדְּשׁ עֲלֵיו וְנִתֵּן לְהַקְדֵּשׁ כְּפִי טוֹבֶת הַנֶּחֱלָה שְׂצוֹ (וערכין כט):
 לֹא תַעֲבֹד בְּבִכֹר שׁוֹרְךָ וְלֹא תִגְזֹז וְגו'. חֵף הַחִילוּף לְמַדוֹ

וְאֵף לֹא־מִתָּה תַעֲשֶׂה כֵּן. הַטֵּנֶק לֵה. יְכוֹל חֵף לְרִיטָה הַשֵּׁה
 הַכְּתוּב חֹשֶׁה, פִּלְמוּד לֹמֶר "חֵשׁ חֵמֶר יִחֲמֶר הַטֵּצֵד" (שמות כא,
 ה), טַעַד נִרְלֵט וְחֵין חֵמֶה נִרְלֵט (ספרי קכז: (יח) בִּי מִשְׁנֵה
 שָׂכָר שְׁכִיר. מִכָּאן חֵמֶר: טַעַד טַעַרִי טוֹצֵד צִין צִיוֹס וְצִין
 צִלִּילָה, וְהֵה כְּפִלִּים שְׂצִטְצוֹת שְׁכִירֵי יוֹס. וְהֵה טַעַדוֹתוֹ צִלִּילָה?
 רְצוֹ מוֹסֵר לוֹ שְׁפִתָּה כְּנִעֻתִית וְהוֹלְדוֹת לְאֶדוֹן (שם קכג: קדוּשׁ טו:).
 (יט) כָּל הַבְּכוֹר וְגו' תִּקְדִּישׁ. וְצִמְקוֹס אֲחֵר הוּא חֹמֶר

CHUMASH TRANSLATION

shall you do the same.¹⁸ It shall not be difficult in your eyes when you **send him away free** from you, for twice the wage of a hired hand has he served you [for these] six years; and Hashem, your God, will bless you in all that you do.

¹⁹ Every firstborn male that is born in your cattle and in your flock, you shall sanctify to Hashem, your God; you shall not work with the firstborn of your ox nor shall you shear the firstborn of your flock.

ONKELOS ELUCIDATED

Even to your maidservant shall you do the same.^[16] — תַּעֲבֹד כֵּן

18. — It shall not be difficult in your eyes when you **RELEASE HIM** from you AS A FREEDMAN, — בְּמַפְטָרְךָ יְתֵה בֶר חוּרִין מֵעֶמְקָךָ — אֲרִי עַל חֹד תָּרִין בְּאָגֶר אֲגִירָא פִלְחָךָ שִׁית — for twice the wage (i.e., worth) of a hired hand has he served you for these six years;^[17] — וּבִרְכָּנֶךָ יִי אֱלֹהֶיךָ בְּכָל דִּי תַעֲבֹד — and Hashem, your God, will bless you in all that you do.

19. — ALL firstborn MALES^[18] that are born in your cattle and in your flock — you shall sanctify to be brought as a sacrifice BEFORE Hashem, your God;^[19] — לֹא תִפְלַח בְּבוֹכֵרָא דְתוֹרְךָ — you shall not work with the firstborn of your ox — לֹא תִגְזֹז — nor shall you shear the firstborn of your flock.

16. This refers only to the mitzvah of extending gifts. A maidservant does not have the option to extend her servitude beyond six years (*Rashi*).

17. Sending one's servant free after just six years may seem unfair, for then what would differentiate a servant from a hired hand? Our verse teaches that they are in fact not the same, for he has served you twice the amount of a hired hand. A hired hand works only by day; a servant serves his master at night as well, for he may cohabit with a maidservant and their children belong to the master (*Rashi*, from *Kiddushin* 15a).

Other commentators explain that the standard

period for a hired hand is for a duration of three years (see *Yeshayah* 16:14). Thus, the verse means that this servant serves twice as long as a hired man. Accordingly, the verse reads: *for twice the wage of a hired hand — six years — has he served you* (*Ibn Ezra* and others; see *Rama, Choshen Mishpat* 333:3 for a halachic application of this interpretation).

18. See *Me'at Tzori* regarding Onkelos' use of the plural "the males." See *Lechem VeSimlah* regarding Onkelos' use of the term דְּכָרִין, *males*, instead of the more literal דְּכָרִיָּא, *the males*.

19. In an earlier Torah passage, we were taught that a

כ לִפְנֵי יְהוָה אֱלֹהֶיךָ תֹאכְלֶנּוּ שָׁנָה בְּשָׁנָה בַּמָּקוֹם
 כ קֹדֶם יי אֵלֶיךָ תִּכְלְנָה שְׁתָּא בְּשָׁתָא בְּאַתְרָא
 אֲשֶׁר־יִבְחַר יְהוָה אֹתָהּ וּבֵיתָהּ: כא וְכִי־יִהְיֶה בּוֹ מוֹם
 די יִתְרָעִי יי אֶת וְאָנֹכְךָ בֵּיתָהּ: כא וְאֶרֶץ יְהִי בָּהּ מוֹמָא
 פֶּסַח אוֹ עוֹר כָּל מוֹם רָע לֹא תִזְבְּחֶנּוּ לַיהוָה אֱלֹהֶיךָ:
 חֲגִיר אוֹ עוֹר כָּל מוֹם בִּישׁ לֹא תִבְסְנָה קֹדֶם יי אֵלֶיךָ:
 כב בְּשַׁעְרֶיךָ תֹאכְלֶנּוּ הַטָּמֵא וְהַטָּהוֹר יַחְדָּו כַּצֵּבִי וְכַאֵיל:
 כב בְּקִרְוֶיךָ תִּכְלְנָה מִסָּאבָא וְדִכְיָא כַּחֲדָא כַּבְּסָר < וְאֵילָא:
 טְבִיָּא

רש"י

ובצורת צִקְרָךְ וְלֹאֲנֶךְ" (לעיל יד, כג). מה מַעֲשֶׂה שֶׁנִּי חִינוּ נִפְסָל
 מִשְׁנֶה לַחֲצִרְתָּה אֶת צִבּוֹר חִינוּ נִפְסָל, אֶלָּא שְׁמִנְיָה פוֹךְ שְׁנִינוּ
 (ספרי קו): שָׁנָה בְּשָׁנָה. אִם שְׁחָטוּ צִבּוֹר שְׁנִינוּ, אוֹכְלוּ אוֹתוֹ
 הַיּוֹם וְיוֹם אֶחָד מִשְׁנֶה אַחֲרָת, לִמַּד שְׁלֹאֲכֵל לִשְׁנֵי יָמִים וְלִילָה
 אֶחָד (ספרי קכ; בכורות כז): (בא) מוֹם, כָּלֵל. פֶּסַח אוֹ
 עוֹר, פָּרֶט. כָּל מוֹם רָע, חוֹר וְכָלֵל. מִה פָּרֶט מִפּוֹרָשׁ מוֹם
 הַגְּלוֹי וְחִינוּ חוֹר, אֶת כָּל מוֹם שֶׁצִּגְלוֹי וְחִינוּ חוֹר (בכורות לז):

רצוֹתֵינוּ שְׁחָטוּר (ספרי קכ; חולין קלז), אֶלָּא שֶׁצִּבּוֹר הַפְּתוּב
 צִהְיוּ: (ב) לִפְנֵי ד' אֱלֹהֶיךָ תֹאכְלֶנּוּ. לִפְנֵי הוּא אֹמֵר,
 שֶׁצִּבּוֹר מִיָּינוּ שֶׁהוּא צִמְתָּנוֹת פְּהוּנָה, אֶחָד פֶּס וְאֶחָד צִטֵּל מוֹם,
 שְׁחָטוּר "וּצִבְרָם יִהְיֶה לָךְ וְגו'" (במדבר יח, יח; בכורות כח):
 שָׁנָה בְּשָׁנָה. מִכָּתוּב שֶׁחִינוּ מִשְׁנֶה אוֹתוֹ יוֹתֵר עַל שְׁנִינוּ (בכורות
 כז). יָכוֹל יֵהָא פֶּסַח מִשְׁטַבְרָה שְׁנִינוּ, כִּבֵּר הוּאֵשׁ לִמְעַשֶׁה,
 שְׁחָטוּר "וְאֶכְלֶס לִפְנֵי ה' אֱלֹהֶיךָ מַעֲשֶׂה דְגִנְךָ תִּירְשָׁךְ וְיִלְהַרֵךְ

CHUMASH TRANSLATION

²⁰ Before Hashem, your God, shall you eat it, year by year, in the place that Hashem will choose, you and your household. ²¹ If it shall have a blemish — [if it is] lame or blind [or has] any serious blemish — you shall not slaughter it to Hashem, your God. ²² In your cities shall you eat it, the impure and the pure one together, like the deer and the hart.

ONKELOS ELUCIDATED

20. Before Hashem, your God, shall you (the Kohen) eat it, year by year,^[20] בְּאַתְרָא אֶת וְאָנֹכְךָ בֵּיתָהּ — in the place that Hashem will FAVOR; you and your household.
 21. If it shall have a blemish — וְאֶרֶץ יְהִי בָּהּ מוֹמָא — if it is lame or blind, or any other serious blemish — לֹא תִבְסְנָה קֹדֶם יי אֵלֶיךָ — you shall not slaughter it as an offering BEFORE Hashem, your God.
 22. Rather, in your cities shall you eat it, the impure and the pure one together,^[21] בְּבָסָר טְבִיָּא וְאֵילָא — like THE FLESH OF the deer and the hart.^[22]

firstborn kosher domestic animal is consecrated from birth and given to a Kohen (Vayikra 27:26, Bamidbar 18:18). Here the Torah adds a number of laws regarding this.

In Vayikra 27:26, the verse teaches that the firstborn is automatically consecrated from birth: לֹא יִקְדִּישׁ אִישׁ אֹתוֹ ... לַיהוָה, a man shall not consecrate it ... for it is Hashem's. Our verse states that although that is so, one should still verbally express its holiness by declaring it sanctified as a firstborn when it is born (Rashi, based on Arachin 29a).

Alternatively, our verse means that you shall treat it in a holy manner. Accordingly, this serves as an introduction to the rest of the passage, which details

the manner with which the firstborn must be treated (Ramban to Vayikra 27:26).

20. The Kohen should bring it as an offering within the first year of its life (Rashi).

21. An offering may not be eaten by one who is impure, and must be eaten only in Yerushalayim. This verse teaches that a blemished firstborn loses its consecrated status, and therefore has no such restrictions. It still remains the Kohen's property, however, and it may not be worked or sheared.

22. I.e., it can no longer be sanctified, just as the deer and the hart, which are species that cannot be sanctified as offerings (Rashi above, 12:15).

בג רק את־דמו לא תאכל על־הָאָרֶץ תִּשְׁפְּכֶנּוּ בַּמַּיִם: פ
 בג לחוד ית דמה לא תיכול על ארעא תישדנה במיא:
 [טז] א שְׁמֹר אֶת־חֹדֶשׁ הָאֲבִיב וְעָשִׂיתָ פֶסַח לַיהוָה אֱלֹהֶיךָ כִּי
 טז א טר ית ירחא דאביבא ותעבד פסחא קדם יי אלהך ארי
 בְּחֹדֶשׁ הָאֲבִיב הוֹצִיאָךְ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לַיְלָה:
 בִּירְחָא דאביבא אפקך יי אלהך ממצרים ועבד לך
 נסין בליליא:^ג

רע"י

ואם לאו, עבד את השנה (ספרי קכז): ממצרים לילה. והלא ציוס ילאו, שנאמר "ממחרת הפסח ילאו בני ישראל וגו'" (במדבר לג, ג), אלא לפי שצלילה נתן להם פרעה רשות ללאת, שנאמר "ויקרא למשה ולאהרן לילה וגו'" (שמות יב, לא; ספרי קכח):

(בג) רק את דמו לא תאכל. שלא תאמר הואיל וכולו היסור הנאלץ איסור הוא, שהרי קדוש וגשט צחון בלא פדיון וגאכל, יכול יהא אף הדם מותר, שלמוד לומר "רק את דמו לא תאכל": (א) שמור את חודש האביב. מקודם בואו שמור שיהא ראוי לאביב, להקריב בו את מנחת העומר,

CHUMASH TRANSLATION

²³ However, you shall not eat its blood; you shall spill it onto the ground like water.

16.

¹ Preserve the month of springtime and make the pesach offering to Hashem, your God, for in the month of springtime Hashem, your God, took you out of Egypt [at] night.

ONKELOS ELUCIDATED

23. לחוד ית דמה לא תיכול — However, you shall not eat its blood; על ארעא תישדנה במיא — you shall spill it onto the ground like water.^[23]

16.

1. טר ית ירחא דאביבא — Preserve the month of springtime,^[1] and in that month you shall make the pesach offering BEFORE Hashem, your God, ארי אפקך יי אלהך — for in the month of springtime בִּירְחָא דאביבא — Hashem, your God, took you out of Egypt ועבד לך נסין בליליא — AND PERFORMED MIRACLES FOR YOU AT night.^[2]

23. Its blood, like that of all animals, is forbidden. *Rashi* explains that the verse clarifies this here because the animal was originally forbidden to be eaten by non-Kohanim and then became permitted by virtue of its blemish. One may have therefore supposed that every part of it that was forbidden became permitted in this manner, even the blood.

1. [Literally, the month of first-ripened produce (see *Rashi* to *Shemos* 23:15).] The Torah requires that the Festival of Pesach occur in the spring, when the new crop ripens, so that there will be grain available for the *omer* offering, which is brought from ripe ears of new barley (see *Vayikra* 2:14). "Preserving the month" refers to ensuring that the month of Nissan (in which Pesach occurs) always comes at that time. Since the Jewish calendar is based on the lunar year of 354 days, and the seasons follow the solar cycle of 365 days, if left be, the month of Nissan would recede to the winter in just a few years. Hence, the month of Nissan must be "preserved" by occasionally adding an extra month to the calendar, to ensure that Nissan always comes in the springtime (*Rashi*).

2. A simple reading of the verse indicates that the Jewish people left Egypt at night, but we know that they actually left by day (as stated in *Bamidbar* 33:3).

To resolve this, *Sifrei* states that although they only left in the daytime, the redemption (גאולה) occurred at night (see also *Berachos* 9a). As *Rashi* explains, since Pharaoh gave them permission to leave at night (see *Shemos* 12:31), that is when they were released from bondage. Our verse thus means that Hashem took us out of the Egyptian bondage at night; it does not refer to our departure from the land. Onkelos, however, interprets the statement that Hashem "took you out of Egypt at night" to mean that at night Hashem performed miracles (i.e., *Makkas Bechoros* and the destruction of the Egyptian gods) that crushed Pharaoh's resolve and enabled us to leave Egypt. Although we waited until the next day to actually depart, Hashem "took us out" of the land at night by removing the obstacle to our departure (*Ramban* to *Shemos* 12:31; cf. *Rabbeinu Bachya*; *Marpei Lashon*).

Targum Yonasan understands the word לַיְלָה, [at] night, as referring back to the phrase, and you shall make the pesach offering; although you slaughter the pesach in the afternoon, you shall eat the offering at night. [This is part of "making" the offering, because eating the flesh is an essential component of the pesach procedure; the offering is not valid unless it can be eaten at night (see *Pesachim* 76b, 78b).]

ב וְזָבַחְתָּ פֶסַח לַיהוָה אֱלֹהֶיךָ צֹאן וּבִקָּר בַּמָּקוֹם אֲשֶׁר יִבְחָר
 ב וְתָבוֹס פֶּסַח קֹדֶם יְיָ אֱלֹהֶיךָ מִן בְּנֵי וְנִבְסַת < בְּאַתְרָא דִּי יִתְרַעֲי
 עֲנָא קוֹדֶשִׁיא מִן תּוֹרֵי

יהוה לְשִׁכֵּן שְׁמוֹ שָׁם: א לֹא-תֹאכַל עָלָיו חֶמֶץ שִׁבְעַת יָמִים
 יְיָ לְאִשְׂרָאֵל שְׁכֵנֶתָהּ תָּמֹן: א לֹא תִיכּוֹל עֲלוֹהֵי חֲמִיעַ שִׁבְעָא יוֹמִין
 תֹּאכַל-עָלָיו מִצּוֹת לֶחֶם עֲנִי כִּי בַחֲפֹזוֹן יֵצְאֶת מֵאֶרֶץ מִצְרַיִם
 תִּיכּוֹל עֲלוֹהֵי פֶטִיר לֶחֶם *עֲנִי אֲרִי בְּבִהּלוֹ נִפְקֶתָא מֵאֶרֶעָ דְּמִצְרַיִם

*נ"א: עֲנִי

ר"י

ועוד למדו רבותינו דברים הרבה בפסוק זה (ספרי טז; פסחים
 טז: א) (ג) לֶחֶם עֲנִי. לֶחֶם שְׁמֹכִיר חֵת הַטּוֹבִי שְׁנִתְּנוּ בְּמִלְחָמָה
 (ספרי קל): כִּי בַחֲפֹזוֹן יֵצְאֶת. וְלֹא הִסְפִּיק צֶלֶק לְהַחֲמִיץ, וְזֶה
 יְהִי לָךְ לְזִכְרוֹן. וְחֲפֹזוֹן לֹא שָׁלָךְ הָיָה חָלָל שֶׁל מִלְחָמָה (ספרי

(ב) וְזָבַחְתָּ פֶסַח לַה' אֱלֹהֶיךָ צֹאן. שְׁנִתְּנוּ מִן הַכֶּבֶשֶׂים
 וּמִן הַטְּעִיִם פֶּסַח (שמות יב, ה); וּבִקָּר. פֶּסַח לְחִגִּיגָה (ספרי
 קכט; פסחים טז), שֶׁאֵם נִמְנוּ עַל הַפֶּסַח חֲזוֹרָה מְרֻבָּה מִזִּמְיוֹ
 עֲמוּ חִגִּיגָה (פסחים טז), כְּדִי שֶׁיִּהְיֶה נֶחֱכַל עַל הַשּׁוֹבֵעַ (שם טז).

CHUMASH TRANSLATION

² You shall slaughter the pesach offering to Hashem, your God, [from] the flock, and cattle, in the place that Hashem will choose to rest His Name there.

³ You shall not eat chametz with it; for a seven-day period you shall eat matzos with it, bread of affliction, for in haste did you depart from the land of Egypt —

ONKELOS ELUCIDATED

2. You shall slaughter the pesach offering BEFORE Hashem, your God, FROM THE MALES OF the flock,^[3] and also offer A FEAST-OF-HOLIES (shelamim) OFFERING FROM cattle,^[4] בְּאַתְרָא דִּי יִתְרַעֲי יְיָ — in the place that Hashem will FIND FAVORABLE to rest His SHECHINAH there.

3. You shall not eat chametz with [the pesach offering];^[5] rather, שִׁבְעָא יוֹמִין תִּיכּוֹל עֲלוֹהֵי פֶטִיר — for SEVEN DAYS you shall eat MATZAH with it,^[6] לֶחֶם עֲנִי — bread of affliction,^[7] אֲרִי בְּבִהּלוֹ נִפְקֶתָא מֵאֶרֶעָ דְּמִצְרַיִם

3. The pesach offering must be a male sheep or goat in its first year (Shemos 12:5). Hence, Onkelos renders צֹאן, the flock (a term that includes all sheep and goats), as בְּנֵי עֲנָא, the males of the flock. [בְּנֵי עֲנָא may also mean the young of the flock, referring to sheep or goats in their first year (Me'at Tzori).]

4. The verse cannot mean literally that we shall slaughter the pesach offering “from the flock and cattle,” since the pesach offering may be brought only from the flock of sheep and goats (Sifrei). Onkelos therefore reads וּבִקָּר, and cattle, as a separate clause, meaning and [also offer] a feast-of-holies offering from cattle.

The term “feast-of-holies offering” is generally used by Onkelos to refer to shelamim offerings (see Vayikra 3:1 note 1), which may be brought from either flocks or cattle. Here, this term refers specifically to the chagigah offering, a shelamim that was generally brought together with the pesach on 14 Nissan (Erev Pesach). Since the pesach offering must be eaten when one begins to feel full, large groups that gathered for the Seder would also offer a chagigah, so that the many guests could fill themselves with its plentiful meat before eating their minimal portions of the pesach lamb (see Rashi). [Rashbam, however, understands Onkelos as referring to voluntary shelamim offerings brought

on Pesach itself, not the chagigah of Erev Pesach. See also Targum Yonasan; and see Minei Targuma for a lengthy discussion. For other approaches to the verse, see Ramban; Sifrei; Pesachim 70b.]

5. This teaches that the prohibition to eat chametz starts from the time when the pesach offering can begin to be brought, which is midday of Erev Pesach (Pesachim 28b). [By Rabbinic law, the prohibition takes effect two hours earlier (ibid. 11b).]

The term עֲלֵי means with it (see Rashi to Shemos 12:9, 35:22).

6. We are obligated to eat matzah only on the first night of Pesach (Shemos 12:18); the verse means merely that if any flour products are eaten, they must be unleavened (Rashi to v. 8, from Pesachim 120a). [Gra (Maaseh Rav §181), however, understands this verse to mean that we should eat matzah all seven days of Pesach (though we are not required to). Thus, although the obligation applies only the first night, so one who does not eat matzah the rest of Pesach has not transgressed, one who does eat matzah performs a mitzvah (see also Ibn Ezra to Shemos 12:15; Chizkuni there 12:18; Teshuvos Chasam Sofer, Yoreh Deah §191; Chiddushei Chasam Sofer, Pesachim 35a שבעת ימי).]

7. I.e., bread that reminds us of the affliction we

לִמְעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ:
 בְּדִיל דְּתִדְבֹר יַת יוֹם מִפְקָךְ מֵאֶרֶץ דְּמִצְרַיִם כָּל יוֹמֵי חַיֶּיךָ:
 וְלֹא־יֵרָאֶה לְךָ שָׁאֵר בְּכָל־גְּבֻלָּךְ שְׁבַעַת יָמִים וְלֹא־יִלִּין
 וְלֹא יִתְחַזִּי לְךָ חֲמִיר בְּכָל תְּחוּמֶךָ שְׁבַעַת יוֹמִין וְלֹא יִבִּית
 מִן־הַבֶּשָׂר אֲשֶׁר תִּזְבַּח בְּעֶרְבַּ בְּיוֹם הָרֵאשׁוֹן לִבְקָר:
 מִן בִּסְרָא דִּי תְבוֹס בְּרִמְשָׂא בְיוֹמָא קֳדָמָא לַצִּפְרָא:

רע"י

הוֹרֶךְ לִפְרֵשׁ צָחִיזוּ זְבִיחָהּ הוּא מְזִהִיר, שֶׁאִם פָּתַח "וְלֹא יִלִּין מִן הַבֶּשָׂר אֲשֶׁר תִּזְבַּח צֶעֱרָב לִבְקָר", הֵייתִי חוֹמֵר שְׁלֵמִים הַגִּשְׁתִּים כָּל שְׁבַעַת, כּוֹלֵן צֶדֶל תּוֹתִירוּ וְאִינֵן נֶאֱכָלִין אֲחָל לְיוֹם וְלֵילָה, לִכְךָ פָּתַח "צֶעֱרָב צִיּוֹם הָרֵאשׁוֹן". דְּבַר אַחֵר, צִמְחִיגִית אֲרֻצָּה עָשָׂר הַפְּחוּז מִדְּבַר, וְלִמַּד עֲלֶיהָ שְׁנֵאֲכָלֶת לֶשְׁנֵי יָמִים, וְ"הָרֵאשׁוֹן" הָאֶמּוֹר פֶּאֶן צִיּוֹם טוֹב הָרֵאשׁוֹן הַפְּחוּז מִדְּבַר, וְכֵן מִשְׁמַעוֹ שֶׁל מִקְרָא: צֶעֱרָב חֲגִיגָה אֲשֶׁר תִּזְבַּח צֶעֱרָב לֹא יִלִּין צִיּוֹם טוֹב הָרֵאשׁוֹן עַד צֶהָר שֶׁל שְׁנֵי, אֲכָל נֶאֱכָלֶת הִיא צֶעֱרָה עָשָׂר וְצִמְחִיגִית עָשָׂר, וְכֵן הִיא שְׁנוּיָה צִמְחִיגִית פְּסָחִים (עֲאֵ:עֲאֵ:)

סו), שֶׁכֵּן הוּא חוֹמֵר "וְתִזְכֹּר מִיָּדֶיךָ עַל הָעָם וְגו'" (שְׁמוֹת יב, לג): לִמְעַן תִּזְכֹּר. עַל יְדֵי אֲכִילַת הַפֶּסַח וְהַמָּנָה אֶת יוֹם צֵאתְךָ: (ד) וְלֹא יִלִּין מִן הַבֶּשָׂר אֲשֶׁר תִּזְבַּח בְּעֶרְבַּ בְּיוֹם הָרֵאשׁוֹן לִבְקָר. אֲזִיחָהּ לְמוֹתִיר צֶפְסַח דּוֹרוֹת, לְפִי שֶׁלֹּא נֶאֱמַר אֲחָל צֶפְסַח מִיָּדֶיךָ. וְיוֹם רֵאשׁוֹן הָאֶמּוֹר פֶּאֶן הוּא אֲרֻצָּה עָשָׂר צִיּוֹן, כְּמָה דְּאֵת אֶמֶר: "אֲךָ צִיּוֹם הָרֵאשׁוֹן תִּשְׁבִּיתוּ אֲחֵר מִצִּיּוֹן" (שְׁמוֹת יב, טו). וְלְפִי שֶׁנֶּאֱמַר הַפְּחוּז מִשְׁמַעוֹ שֶׁל פֶּסַח וְהַמָּנָה לְדַבַּר צִמְחִיגִית "שְׁבַעַת יָמִים", כְּגוֹן "שְׁבַעַת יָמִים תֹּאכַל עֲלֵיו מַנּוֹת, וְלֹא יֵרָאֶה לְךָ שֶׁאֵר צֶדֶל גְּבֻלָּה",

CHUMASH TRANSLATION

so that you should remember the day of your departure from the land of Egypt all the days of your life.

⁴ No leaven of yours shall be seen throughout your boundary for a seven-day period; and nothing shall remain overnight of the flesh that you slaughter on the afternoon of the first day, until morning.

endured in Egypt (Rashi; see Ramban).

Onkelos' usage of the word עֲנִי is surprising, as it is not an Aramaic term, but a transliteration of the Hebrew (*Beurei Onkelos*). Perhaps Onkelos refrained from translating it so as to include the many expositions of our Sages on this word [see *Sifrei*, and *Pesachim* 36a-b, 115b] (*Nesinah LaGer*). However, some editions of Onkelos have עֲנִי, *paupers' bread*, which accords with the Tannaic view that since the word עֲנִי is spelled without a *vav* (i.e., עֲנִי rather than עֲוִי), it is expounded as though it is vowelized עֲנִי, *pauper* (see *Pesachim* 36a, 115b). From this we derive that the matzah dough may be kneaded only with water, as paupers do, and not with fruit juice or the like as wealthy people do (*ibid.* 36a); and that the matzah should be broken on the Seder night, just as a beggar eats only half-loaves of leftover bread that he receives as handouts (*ibid.* 115b; see *Demai* 5:5 with *Rash*).

ONKELOS ELUCIDATED

in haste did you depart from the land of Egypt^[8] — בְּדִיל — so that you should remember the day of your departure from the land of Egypt — all the days of your life.^[9]

4. No leaven of yours shall be seen throughout your boundary for SEVEN DAYS; — וְלֹא יִתְחַזִּי לְךָ חֲמִיר — and nothing shall remain overnight of the flesh that you slaughter on the afternoon of the first day,^[10] — בְּיוֹמָא קֳדָמָא — until morning.^[11]

8. This is another reason for eating matzah: It reminds us of the haste with which we left Egypt, having no time to let the dough rise properly [see *Shemos* 12:34] (*Rashi*, *Ramban*).

9. Eating the *pesach* offering and matzah on the Seder night will inspire us to remember the Exodus throughout the year (*Rashi*; cf. *Mishnah*, *Berachos* 12b).

10. I.e., the *pesach* offering which is brought on the eve of Pesach (*Rashi*). The term "first" in this clause means the day that comes "first to" — i.e., before — the seven days of Pesach (see *Rashi*, *Shemos* 12:15).

11. The flesh of the *pesach* offering had to be completely eaten on the Seder night. Any of it that was left over until the next morning was forbidden and had to be burned on the following day (see *Shemos* *ibid.*).

ה לא תוכל לזבח את־הפסח באחד שעריך אשר־יהנה
 ה לית לך רשו למכס ית פסחא בחדא מקרויך די יי
 אלהיך נתן לך: וְכִי אִם־אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה
 אֱלֹהֶיךָ יֵהֵב לך: וְאֵלֶהוּ *לְאַתְרָא די יתְרַעֵי יי
 אֱלֹהֶיךָ לְשַׁכֵּן שְׁמוֹ שָׁם תִּזְבַּח אֶת־הַפֶּסַח בַּעֲרֵב כְּבֹא
 אֱלֹהֶיךָ לְאַשְׂרָא שְׁכִנְתָּהּ תִּמְן תְּבוֹס ית פסחא ברמשא כמעל
 הַשֶּׁמֶשׁ מוֹעֵד צֵאתְךָ מִמִּצְרַיִם: וּבִשְׁלָתָּ וְאָכַלְתָּ בַּמָּקוֹם
 שְׁמִשָּׁא זמן מפקך ממצרים: וּתְבַשֵּׁל וְתִיכּוֹל בְּאַתְרָא
 אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ וּפְנִיתָ בִבְקָר וְהִלַּכְתָּ לְאַהֲלֶיךָ:
 די יתְרַעֵי יי אֱלֹהֶיךָ בַּהּ וְתִתְּפְנִי בַצֶּפְרָא וְתֵהָךְ *לְקִרוֹיךָ:

*נ"א: באתרא *נ"ב: למשכנך

רש"י

וְתֵהָךְ וְיָלַח לְבֵית הַשְּׂרִיפָה (ספרי קלג; דרכות ט:). (ז) וּבִשְׁלָתָּ. זהו ללי אש, שאף הוא קרוי ציטול (ומכילתא דא מא): וּפְנִיתָ בִבְקָר. לזקרו של שני, מלמד שפטעון לינה לילה של מולאי יוס

(ו) בַּעֲרֵב כְּבֹא הַשֶּׁמֶשׁ מוֹעֵד צֵאתְךָ מִמִּצְרַיִם. הרי שלשה זמנים חלוקים: בַּעֲרֵב מִשָּׁשׁ שְׁעוֹת וְלִמְעֵלָה זְכָהוּ, וּכְבֹא הַשֶּׁמֶשׁ תִּחְלֶהוּ, וּמוֹעֵד צֵאתְךָ חֹפֶה שׁוֹרְפֶהוּ, כְּלוּמַר נִעֲשֶׂה

CHUMASH TRANSLATION

⁵ You are not **able** to slaughter the *pesach* offering in one of your **gates** that Hashem, your God, gives you; ⁶ rather, [go] to the place that Hashem, your God, will **choose** to rest His **Name** — there shall you slaughter the *pesach* offering in the afternoon, when the sun descends, at the time of your departure from Egypt. ⁷ You shall cook and eat [it] in the place that Hashem, your God, will **choose**, and you may turn back in the morning and go to your **tents**.

ONKELOS ELUCIDATED

5. לית לך רשו למכס ית פסחא — You are not **PERMITTED** to slaughter the *pesach* offering — in any one of your **CITIES**^[12] — that Hashem, your God, gives you;
 6. די יתְרַעֵי — rather, you shall go to the place^[13] — that Hashem, your God, will **FIND FAVORABLE** to rest His *SHECHINAH* — **תִּמְן תְּבוֹס ית פסחא** — there shall you slaughter the *pesach* offering in the afternoon, — **כְּמַעַל שְׁמִשָּׁא** — when the sun descends, — **זמן מפקך ממצרים** — at the time of your departure from Egypt.^[14]
 7. וּתְבַשֵּׁל וְתִיכּוֹל — You shall cook^[15] it and you shall eat it — **בְּאַתְרָא די יתְרַעֵי יי אֱלֹהֶיךָ בַּהּ** — in the place that Hashem, your God, will **FIND FAVORABLE**, — **וְתִתְּפְנִי בַצֶּפְרָא וְתֵהָךְ לְקִרוֹיךָ** — and you may turn back in the morning and go home to your **CITIES**.^[16]

12. See above, 5:14 note 22.

13. The elucidation is based on *Ramban to Bereishis* 49:29, first approach. Some texts of Onkelos read בְּאַתְרָא, *in the place*, etc. See *Ramban* there, who notes that the term אָץ sometimes means “in.”

14. The verse gives three different times for making the *pesach* offering: *the afternoon*, i.e., the eve of Pesach; *when the sun descends*, i.e., the first night of Pesach; and *the time of your departure from Egypt*, i.e., the next morning, which is when the nation departed Egypt (see note 2). These three times refer to the three different facets of the commandment that are mentioned in this passage: The slaughter and blood service was

performed in the afternoon; the flesh was eaten at night; and if anything was left over until morning, it became disqualified and had to be burned (*Rashi*; see *Berachos* 9a for another approach; and see *HaKesav VeHaKabbalah*).

15. The *pesach* offering must be roasted (*Shemos* 12:8-9). The term בָּשׂוּל, *cooking*, though usually used for cooking in liquid in a pot, can sometimes be used as a general term for preparing food (*Rashi*, with *Chizkuni*; see *II Divrei HaYamim* 35:13). Indeed, *Targum Yonasan* renders וּבִשְׁלָתָּ as וְתִיכּוֹן, *you shall roast*.

16. When one brings an offering in the Beis HaMikdash, he may not leave Yerushalayim immediately; rather,

ח שֵׁשֶׁת יָמִים תֹּאכַל מִצֹּת וּבַיּוֹם הַשְּׁבִיעִי עֲצַרְתָּ לַיהוָה
 ח שֶׁתָּא יוֹמִין תִּיכּוֹל פִּטְיָא וּבַיּוֹמָא שְׁבִיעָא בְּנִישׁ קָדָם יְיָ
 אֱלֹהֶיךָ לֹא תַעֲשֶׂה מְלָאכָה: ס ט שְׁבַעַה שְׁבַעַת תִּסְפֹּר
 אֱלֹהֶךָ לֹא תַעֲבֹד עִיבִידָא: שְׁבַעַת שְׁבוּעִין תִּמְנִי
 לָךְ מִהַחֵל חֲרִמֶּשׁ בְּקָמָה תַּחֵל לִסְפֹּר שְׁבַעַה שְׁבַעַת:
 לָךְ מִשִּׁירִיּוֹת מִגְלָא בְּחֶצֶד עוֹמְרָא תִּשְׁרִי לְמִמְנִי שְׁבַעַת שְׁבוּעִין:
 דְּאֶרְמוֹתָא

רע"י

מה שציעי רשות חף כולם רשות, חוץ מלילה הראשון שהפסח
 קצטו חוצה, שנאמר "צטרב תאכלו מלח" (שמות יב, יח; פסחים
 קכ:). עצרת לה' אלהיך. טעור טעמך מן המלאכה (ספרי קלה;
 חגיגה ט, יח). דבר אחר, פנופיא של מאכל ומשקה (בניה טו),
 לשון "נעזרה נא אותך" (שופטים יג:טו); (ט) מהחל חרמש
 בקמה. משנקצר העומר שהיה ראשית הקציר (ספרי קלו):

CHUMASH TRANSLATION

⁸ For a six-day period you shall eat *matzos* and on the seventh day an assembly to Hashem, your God; you shall not perform labor.

⁹ Seven weeks shall you count for yourselves; from when the sickle begins [to be put] to the standing crop you shall begin counting seven weeks.

as a show of respect, he must remain there overnight (*Sifrei*).

A simple reading of the verse implies that one may leave for home the morning after the *pesach* is offered, which is the first day of Pesach. *Rashi* states, however, that it actually refers to the next morning — the second day of Pesach (the first day of Chol HaMoed). It cannot mean that one may leave at daybreak on the first day of Pesach, for one must be in Yerushalayim that day to fulfill the obligation of *ראייה*, *appearing* in the *Beis HaMikdash* on Yom Tov, and to bring an *ראייה* (*olah of appearance*) offering at that time (see note 26 below). Rather, the verse means that after making the *ראייה* offering on the first day of Yom Tov, one shall remain in Yerushalayim overnight on account of that offering, and turn back to his home the next morning (*Rashi* to *Succah* 47a ולינה ד"ה; cf. *Rashi* to *Chagigah* 17b ופניתי בבקר ד"ה, who explains that one cannot go home on the first day of Yom Tov because of the *techum* restriction; see *Tosafos* there דכתיב ר"ה).

Others interpret the verse as referring literally to the morning after the *pesach* offering is made, which is the first day of Yom Tov, and they explain that it does not refer to returning home, but rather to relocating to tents that were set up just outside Yerushalayim,

טוב (ספרי קלד): ששת ימים תאכל מצות. ובמקום
 אחר הוא אומר "שבעת ימים" (ולעיל פסוק ג; שמות יב, טו), שבעה
 מן הישן, וששה מן החדש (ספרי טס). דבר אחר, למד על אכילת
 מנה שציעי שאינה חוצה, ומפאן אפה למד לששת ימים, שהרי
 שציעי צקלל היה ויאל מן הכלל ללמד שאין אכילת מנה זו חוצה
 אלא רשות, ולא ללמד על עצמו יאל, אלא ללמד על הכלל כולו יאל,

ONKELOS ELUCIDATED

8. שֶׁתָּא יוֹמִין תִּיכּוֹל פִּטְיָא — For SIX DAYS you shall eat MAT-
 ZAH,^[17] וּבַיּוֹמָא שְׁבִיעָא בְּנִישׁ קָדָם יְיָ אֱלֹהֶיךָ — and on the
 seventh day there shall be an assembly^[18] BEFORE Hashem,
 your God; לֹא תַעֲבֹד עִיבִידָא — you shall not perform labor.

9. שְׁבַעַת שְׁבוּעִין תִּמְנִי לָךְ — Seven weeks shall you count for
 yourselves; מִשִּׁירִיּוֹת מִגְלָא — from when the sickle be-
 gins to be used בְּחֶצֶד עוֹמְרָא דְּאֶרְמוֹתָא — IN REAPING the
 produce for THE OMER OF THE RAISING^[19] תִּשְׁרִי לְמִמְנִי שְׁבַעַת
 שְׁבוּעִין — you shall begin counting seven weeks.

in order to ease the crowding in the city (*Ibn Ezra*, *Rabbeinu Bachya*; see also *Rashi* to *Pesachim* 95b ד"ה (טעון לינה). This explains why the verse uses the term *לְבִתֶּיךָ*, *to your tents*, and not *לְבִתֶּיךָ*, *to your homes*.

Onkelos' rendering of *לְבִתֶּיךָ* as *לְקִרְוֶיךָ*, *to your cities*, accords with the first approach. Some editions, however, read *לְמִשְׁכְּנְךָ*, *to your tent*, which accords with the latter approach (*Me'at Tzori*).

17. As explained in note 6, this does not mean we are obligated to eat matzah for six days, but rather, that any bread we eat must be unleavened (*Rashi*; see there for why the Torah mentions six days).

18. *Rashi* cites two interpretations of the word *עֲצַרְתָּ*: *a restraining*, i.e., a day of refraining from labor; or, *an assembly*, i.e., a day of gathering together for festive meals [or for prayer; *Targum Yonasan*]. Onkelos' *בְּנִישׁ* follows the latter approach.

19. I.e., the *omer* offering, brought on the second day of Pesach. ["Omer of the raising" is Onkelos' rendering of עֶמֶר הַתְּנוּפָה (in *Vayikra* 23:15), reflecting the Torah's command (ibid. v. 11) to "raise" the *omer* (see note 14 there).]

The simple reading of the phrase *מִהַחֵל חֲרִמֶּשׁ*, *from when the sickle begins [to be put] to the standing crop*, indicates that the seven weeks are counted from whenever grain is first reaped in Eretz Yisrael. Since the

וְעָשִׂיתָ חֹג שָׁבָעוֹת לַיהוָה אֱלֹהֶיךָ מִסֹּת נִדְבַת יָדְךָ
וּמַעֲבָד חֹגָא דְשָׁבוּעִיא קָדָם יי אֱלֹהֶךָ מִסֹּת נִדְבַת יָדְךָ
אֲשֶׁר תִּתֵּן בְּאֲשֶׁר יִבְרַכְךָ יְהוָה אֱלֹהֶיךָ: יא וְשִׂמְחָתָּ
דִּי תִתֵּן בְּמָא דִּי יִבְרַכְךָ יי אֱלֹהֶךָ: יא וְתַחְדֵּי
לִפְנֵי | יְהוָה אֱלֹהֶיךָ אֶתָּה וּבִנְךָ וּבִתְּךָ וְעַבְדְּךָ וְאִמָּתְךָ
קָדָם יי אֱלֹהֶךָ אֶת וּבִרְךָ וּבִרְתְּךָ וְעַבְדְּךָ וְאִמָּתְךָ
וְהַלְוִי אֲשֶׁר בְּשַׁעְרֶיךָ וְהַגֵּר וְהַיִּתּוּם וְהָאֻלְמָנָה אֲשֶׁר
וְלֹאָה דִּי בְקִרְוֶיךָ וְגִיּוּרָא וְיִתְמָא וְאִרְמְלָא דִּי
בְּקִרְבְּךָ בְּמָקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ לְשָׁכֵן שְׁמוֹ שָׁם:
בֵּינְךָ בְּאַתְרָא דִּי יִתְרַעֵי יי אֱלֹהֶךָ לְאַשְׁרָאָה שְׁכֻנָּתָה תִּמְן:

רע"י

(י) מסת נדבת ידך. ד' נדבת ידך, הכל לפי הערכה, הנה
שלמי שמחה וקדש קרואים לאכול (ספרי טז: יא) והלוי
והגר והיתום והאלמנה. חרצטה שלי כנגד חרצטה שלך:
בנך ובתך ועבדך ואמתך. חס חסה משמח את שלי, חני

CHUMASH TRANSLATION

¹⁰ Then you shall observe the Festival of Shavuot **for** Hashem, your God — [with] the voluntary gift that you give commensurate with how much Hashem, your God, will have blessed you. ¹¹ You shall rejoice before Hashem, your God — you, your son, your daughter, your slave, your maidservant, the Levi who is in your **gates**, the proselyte, the orphan, and the widow who are among you — in the place that Hashem, your God, will **choose** to rest His **Name** there.

ONKELOS ELUCIDATED

10. וְתַעֲבֹד חֹגָא דְשָׁבוּעִיא קָדָם יי אֱלֹהֶךָ — Then you shall observe the Festival of Weeks (i.e., Shavuot) **BEFORE** Hashem, your God; — מִסֹּת נִדְבַת יָדְךָ דִּי תִתֵּן — the voluntary gift that you give on the festival should be commensurate^[20] — בְּמָא דִּי יִבְרַכְךָ יי אֱלֹהֶךָ — with how much Hashem, your God, will have blessed you.

11. וְתַחְדֵּי קָדָם יי אֱלֹהֶךָ — You shall rejoice before Hashem, your God — אֶת וּבִרְךָ וּבִרְתְּךָ וְעַבְדְּךָ וְאִמָּתְךָ — you, your son, your daughter, your slave, your maidservant, וְלֹאָה — and the Levi who is in your **CITIES**, the proselyte, the orphan, and the widow who are among you,^[21] בְּאַתְרָא דִּי יִתְרַעֵי יי אֱלֹהֶךָ לְאַשְׁרָאָה שְׁכֻנָּתָה תִּמְן — in the place that Hashem, your God, will FIND FAVORABLE to rest His **SHECHINAH** there.

barley for the *omer* offering is the first grain to be reaped in the spring — as it is prohibited to reap any grain before that of the *omer* (Vayikra 23:10; Menachos 70b) — Onkelos renders בָּקֵמָה (“to the standing crop”) as “in reaping the *omer* of the raising” (see Rashi with Mizrahi). Indeed, the Torah states in Vayikra 23:15 that the seven weeks are counted from the day that the *omer* is brought, which is also the date of its reaping (Menachos 66a).

Onkelos’ rendering fits with the plain meaning of the verse: the reaping of the *omer*’s grain is when the sickle is first put to the *standing* crop [בָּקֵמָה], since all the grain must still be standing at that time. This also explains why the verse specifies the *sickle*, for it teaches that the grain for the *omer* should be cut specifically with a sickle (Malbim; see Mishnah, Menachos 10:3 [65a] with Tiferes Yisrael §19).

20. The verse’s term מִסֹּת, which Onkelos uses as well,

is a form of the Aramaic word for “enough” (*Teshuvos Donash ibn Labrat*, p. 19; see Rashi; cf. *Machberes Menachem ibn Sarok*, ע' מס, cited by *Me'at Tzori*). Indeed, Onkelos uses this word as the translation for the Hebrew דִּי [above, 15:8] (*Rabbeinu Bachya*, *Mizrahi*). The verse means that the sum of your donations should be “enough” to reflect the measure of the blessing that Hashem has bestowed upon you.

“The voluntary gift” refers to שְׁלָמִים שמחה, *shelamim offerings of joy*, that are brought on Yom Tov. The Torah commands one to bring as many offerings as he can afford, and to invite many guests — particularly the needy — who will partake of these offerings and rejoice together with him (*Rashi*). Accordingly, the next verse, *You shall rejoice...*, reads as a follow-up to this verse.

21. The verse lists eight categories of people that one should include in his own joy. Of them, four

יב וְזָכַרְתָּ כִּי־עָבַד הָיִיתָ בְּמִצְרַיִם וְשָׁמַרְתָּ וְעָשִׂיתָ אֶת־הַחֻקִּים
יב וְתִדְבֵּר אֲרִי עֲבָדָא הָוִיתָא בְּמִצְרַיִם וְתִטֵּר וְתַעֲבֵד יָת קִמְיָא

הָאֱלֹהִים: פ
הָאֱלִין:

מפטיר יג חַג הַסֻּכּוֹת תַּעֲשֶׂה לָּךְ שִׁבְעַת יָמִים בְּאֶסְפָּךְ מִגֶּרְנֶךָ
יג חַגָא דְּמִטְלִיא תַעֲבֵד לָךְ שִׁבְעָא יוֹמִין בְּמִכְנָשְׁךָ מֵאֲדָרְךָ

ומיקבך: יד וְשָׂמַחְתָּ בַּחֲגֶךָ אֹתָהּ וּבְנֶךָ וּבִתְּךָ וְעַבְדְּךָ וְאִמָּתְךָ
וממעצרתך: יד וְתִחַדִּי בַּחֲגֶךָ אֶת וּבָרְךָ וּבְרַתְךָ וְעַבְדְּךָ וְאִמָּתְךָ

וְהָלֹאִי וְהַגֵּר וְהִיתָּוּם וְהָאֲלֻמָּנָה אֲשֶׁר בְּשַׁעְרֶיךָ: טו שִׁבְעַת
וְלֹאֶה וְגִיּוֹרָא וְיִתְמָא וְאַרְמְלָתָא דִּי בְּקִרְוֶיךָ: טו שִׁבְעָא

יָמִים תַּחֲגֹל לִיהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה כִּי
יוֹמִין תַּחֲוֹג קֳדָם יְיָ אֱלֹהֶךָ בְּאַתְרָא דִּי יִתְרַעִי יְיָ אֲרִי

רע"י

מַשְׁמַח אֶת שְׁלֹךְ (תַּחֲוֹמָא יָהּ; מִדְרַשׁ אֲגָדָה): (יב) וְזָכַרְתָּ כִּי עָבַד הָיִיתָ וְגו'. עַל מִנֵּת כֵּן פְּדִיתִיךָ, שְׁפָשְׁמוֹר וְתַטְעָה אֶת הַחֻקִּים הָאֵלֶּה (סְפָרִי שְׁלַח קטו:ו) (יג) בְּאֶסְפָּךְ. צִמְן הָאֶסְיָף,

CHUMASH TRANSLATION

¹² You shall remember that you were a slave in Egypt, and you shall observe and perform these decrees.

¹³ The Festival of Succos shall you make for yourself for a seven-day period, when you bring in from your threshing floor and from your wine vat. ¹⁴ You shall rejoice on your festival — you, your son, your daughter, your slave, your maidservant, the Levi, the proselyte, the orphan, and the widow who are in your gates. ¹⁵ For a seven-day period shall you celebrate to Hashem, your God, in the place that Hashem will choose, for

ONKELOS ELUCIDATED

12. You shall remember that you were a slave in Egypt, and you shall observe and perform these STATUTES.^[22]

13. The Festival of Shelters (i.e., Succos)^[23] shall you make for yourself for SEVEN DAYS — at the time of year when you GATHER IN the produce from your threshing floor and from your wine vat.

14. You shall rejoice on your festival — אֶת — you, your son, your daughter, your slave, your maidservant, and the Levi, the proselyte, the orphan, and the widow who are in your CITIES.

15. For SEVEN DAYS shall you celebrate BEFORE Hashem, your God, בְּאַתְרָא דִּי יִתְרַעִי אֲרִי — in the place that Hashem will FIND FAVORABLE,

are members of one's own household, and four are needy people. Hashem says, "Your four correspond to My four (i.e., the needy); if you gladden Mine, I will gladden yours" (*Rashi*). This explains why "your slave" and "your maidservant" appear in the verse earlier than the latter four, though they are of lower status.

22. See above, 11:32 note 10.

23. The name Succos — "Shelters" — is a reference to the mitzvah of dwelling in the *succah*. The Hebrew word סֻכּוֹת and its Aramaic translation, מִטְלִיא, are related to the Hebrew שָׁכַר and the Aramaic טַל (see *Shemos* 25:20, 33:22; *Onkelos, Bereishis* 19:8, *Shemos* 25:20), which mean *cover* or *shelter*. [The Aramaic

יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכָל תְּבוּאָתְךָ וּבְכָל מַעֲשֶׂה יָדֶיךָ
 יְבָרְכֶכָּךְ יי אֱלֹהֶךָ בְּכָל עַלְלָתְךָ וּבְכָל עוֹבְדֵי יָדֶיךָ
 וְהָיִיתָ אַךְ שְׂמֵחַ: טז שְׁלוֹשׁ פַּעַמִּים | בְּשָׁנָה יִרְאֶה כָּל-זְכוּרְךָ
 וְתִהְיֶה בְרֵם חָדִי: טז תֵּלֶת זְמַנִּין בְּשַׁתָּא *יִתְחַזֵּן כָּל דְּכוּרָךְ
 אֶת-פָּנֶיךָ | יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחָר בְּחַג הַמִּצּוֹת
 קָדָם יי אֱלֹהֶךָ בְּאַתְרָא דִּי יִתְרַעֵי בְּחַגָּא דְּפִטְרִיָּא
 וּבְחַג הַשְּׂבָעוֹת וּבְחַג הַסֻּכּוֹת וְלֹא יִרְאֶה אֶת-פָּנֶיךָ יְהוָה רִיקָם:
 וּבְחַגָּא דְּשַׁבּוּעִיָּא וּבְחַגָּא דְּמַטְלִיָּא וְלֹא *יִתְחַזֵּן קָדָם יי רִיקָנִין:

*ב"א: יתחזין

רש"י

(טז) וְהָיִיתָ אַךְ שְׂמֵחַ. לפי פשוטו חין זה לשון לווי חלל לשון הצטננה. ולפי פלמודו למדו מפאן, לרבות ליל יום טוב האחרון ריקם. חלל הבא עולות רחמי ושלמי חגיגה (ספרי קמג):

CHUMASH TRANSLATION

Hashem will have blessed you in all your crop and in all your handiwork, and you will only be joyous.

¹⁶ *Three times a year all your malehood shall appear before Hashem, your God, in the place that He will choose: on the Festival of Matzos, the Festival of Shavuot, and the Festival of Succos; and he shall not appear before Hashem empty-handed.*

ONKELOS ELUCIDATED

for Hashem, — יְבָרְכֶכָּךְ יי אֱלֹהֶךָ בְּכָל עַלְלָתְךָ וּבְכָל עוֹבְדֵי יָדֶיךָ, your God, will have blessed you in all your crop and in all your handiwork — וְתִהְיֶה בְרֵם חָדִי — and you will only be joyous.^[24]

16. יִתְחַזֵּן כָּל דְּכוּרָךְ — Three times a year — תֵּלֶת זְמַנִּין בְּשַׁתָּא — all your MALES shall appear^[25] before Hashem, your God, — בְּאַתְרָא דִּי יִתְרַעֵי — in the place that He will FIND FAVORABLE: בְּחַגָּא דְּפִטְרִיָּא וּבְחַגָּא דְּשַׁבּוּעִיָּא — on the Festival of Matzos, the Festival of WEEKS, and the Festival of SHELTERS; וְלֹא יִתְחַזֵּן קָדָם יי — and THEY shall not appear before Hashem empty-handed.^[26]

is related to the Hebrew צל.] As Rashi explains (Succah 2a ושחמטה), the *succah* gets its name from the *s'chach* on the *succah's* roof, which provides shelter from the sun for those inside (see *Me'at Tzori*).

24. Understood simply, Hashem assures us here that we *will* only be joyous; nothing will mar our joy on Succos. Alternatively, this is a command: You *shall* only be joyous. This comes to teach that one must be joyous not only on the seven days of Succos [as stated in v. 14] but also on the night of Shemini Atzeres (Rashi). [The verse says “only” joyous because the other mitzvot that apply on Succos (*succah*, *lulav*) do not apply on Shemini Atzeres (*Gra* in *Kol Eliyahu*).]

25. The verse says יִרְאֶה, *shall appear*, in singular form, so כָּל זְכוּרָךְ means *all your malehood*; but Onkelos renders יִתְחַזֵּן, *shall appear*, in plural form, so כָּל זְכוּרָךְ (כָּל) means *all your males*. Some editions read יִתְחַזֵּי, *shall appear*, in singular form.

26. This teaches that every male who comes to the

Beis HaMikdash on the festivals of Pesach, Shavuot and Succos must bring an *olah* offering, known as the *olah of appearance*, so as not to come to the Beis HaMikdash empty-handed (see note 16). In addition, he must bring at least one *chagigah* offering, which is a *shelamim*, in honor of the festival [aside from the *chagigah* brought on the eve of Pesach; see note 4] (Rashi).

The word רִיקָם in the verse can be understood as an adverb, describing the *manner* in which people might come — empty-handed. This would be translated as רִיקָן (see Onkelos, *Bereishis* 31:42; above, 15:13). Onkelos' plural רִיקָנִין seems to refer to the *people* who come without an offering as “empty-handed ones” (*Lechem VeSimlah* to *Shemos* 23:15; *Me'at Tzori*). In addition to the simple meaning, this conveys that the people should not appear before Hashem in a state of spiritual emptiness. As *Targum Yonasan* renders it: *You may not be seen before Hashem, your God, empty of mitzvot* (*Raza D'Shabbos* [Kretchnif]).

יז אִישׁ כַּמִּתְנַת יָדוֹ כְּבִרְכַּת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַן-לָךְ: ס ס
יז גִּבֵּר כַּמִּתְנַת יָדוֹ כְּבִרְכַּת דִּי אֱלֹהֶיךָ דִּי יְהִי לָךְ:

קב"ו פסוקים. פליא"ה סימן.

רע"י

(יז) אִישׁ כַּמִּתְנַת יָדוֹ. מִי שֶׁיֵּשׁ לוֹ חֹכְלִין הֲרֵבָה וּנְכָסִים מְרֻבִּים, יָבִיא עֹלוֹת מְרֻבּוֹת וְשָׁלֵמִים מְרֻבִּים (ס; חגיגה ח):

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

¹⁷ Every man according to what his hand can give, in accordance with the blessing of Hashem, your God, that He has given you.

17. גִּבֵּר כַּמִּתְנַת יָדוֹ — Every man shall make offerings according to what his hand can give, כְּבִרְכַּת דִּי יְהִי לָךְ — in accordance with the blessing of Hashem, your God, that He has given you.^[27]

27. A wealthy person should bring numerous olah and chagigah offerings, and invite many guests to partake

of the chagigahs (Rashi, from Chagigah 8b; see note 20).

HAFTARAS RE'EH / הפטרת ראה

ישעיה נד:יא — נה:ה / Yesayah 54:11 — 55:5

¹¹ **O** afflicted, storm-tossed, unconsolated one, behold! I shall lay your floor stones upon pearls and make your foundation of sapphires. ¹² I shall make your sun windows of rubies and your gates of garnets, and your entire boundary of precious stones. ¹³ All your children will be students of HASHEM, and abundant will be your children's peace. ¹⁴ Establish yourself through righteousness, distance yourself from oppression for you need not fear it, and from panic for it will not come near you. ¹⁵ Behold! One need fear indeed if he has nothing from Me; whoever aggressively opposes you will fall because of you. ¹⁶ Behold! I have created the smith who blows on a charcoal flame and withdraws a tool for his labor, and I have created the destroyer to ruin. ¹⁷ Any weapon sharpened against you shall not succeed, and any tongue that shall rise against you in judgment you shall condemn; this is the heritage of the servant of HASHEM, and their righteousness is from Me, the words of HASHEM.

⁵⁵ ¹ **H**o, everyone who is thirsty, go to the water, even one who has no money; go buy and eat, go and buy without money and without barter, wine and milk. ² Why do you weigh out money for that which is not bread and [fruit of] your toil for that which does not satisfy? Listen well to Me and eat what is good, and let your soul delight in abundance. ³ Incline your ear and come to Me, listen and your soul will rejuvenate; I shall seal an eternal covenant with you, the enduring kindnesses [promised] David. ⁴ Behold! I have appointed him a witness to the regimes, a prince and a commander to the regimes. ⁵ Behold! a nation that you did not know will you call, and a nation that knew you not will run to you, for the sake of HASHEM, your God, the Holy One of Israel, for He has glorified you!

נד יא עֲנִיָּה סַעֲרָה לֹא נִחַמָּה הִנֵּה אֲנֹכִי מִרְבִּיץ בַּפּוֹר אֲבָנֶיךָ וַיִּסְדְּתִיךָ בַּסַּפִּירִים: יב וּשְׁמִתִּי בְּדָכָל שְׁמֹשֶׁתֶיךָ וּשְׁעֶיךָ לְאַבְנֵי אֶקֶדָח וְכָל-גְּבוּלֶךָ לְאַבְנֵי-חַפֶּץ: יג וְכָל-בְּנֶיךָ לְמוֹדֵי יְהוָה וְרֵב שְׁלוֹם בְּנֶיךָ: יד בְּצִדְקָה תִּפְוֹנֵנִי רַחֲמֵי מַעֲשֶׂךָ כִּי-לֹא תִירָאִי וּמִמַּחֲתָה כִּי לֹא-תִקְרַב אֵלֶיךָ: טו הֵן גֹּר יִגּוֹר אִפְס מְאוּתִי מִי-גֵר אֶתְּךָ עָלֶיךָ יִפּוֹל: טז הִנֵּה [הן כ'] אֲנֹכִי בִּרְאֵתִי חָרַשׁ נִפְחַ בְּאֵשׁ פָּחַם וּמוֹצִיא כָּלִי לְמַעֲשָׂהוּ וְאֲנֹכִי בִּרְאֵתִי מִשְׁחִית לְחִבָּל: יז כָּל-כְּלִי יוֹצֵר עָלֶיךָ לֹא יִצְלַח וְכָל-לָשׁוֹן תִּקְוִם-אֶתְּךָ לְמַשְׁפָּט תִּרְשָׁעִי זֹאת נִחַלְתָּ עֲבָדֵי יְהוָה וְצִדְקָתָם מֵאֵתִי נֶאֱמַר-יְהוָה: נח א הוֹי כָּל-צִמְאֹ לָכוּ לַמַּיִם וְאֲשֶׁר אֵין-לוֹ כֶּסֶף לָכוּ שִׁבְרוּ וְאָכְלוּ וּלְכוּ שִׁבְרוּ בְּלוֹא-כֶּסֶף וּבְלוֹא מַחִיר יֵין וְחֶלֶב: ב לֶמָּה תִּשְׁקְלוּ-כֶּסֶף בְּלוֹא-לֶחֶם וַיִּגִּיעְכֶם בְּלוֹא לְשִׁבְעָה שְׂמֵעוּ שְׂמוֹעַ אֵלַי וְאֶכְלוּ-טוֹב וְתִתְעַנֵּג בְּדָשָׁן נִפְשְׁכֶם: ג הֵטוּ אָזְנוֹכֶם וּלְכוּ אֵלַי שְׂמֵעוּ וְתַחֲי נַפְשְׁכֶם וְאֶכְרַתָּה לָכֶם בְּרִית עוֹלָם חֹסְדִי דָוִד הַנֶּאֱמָנִים: ד הֵן עַד לְאוֹמִים נִתְּתִיו נָגִיד וּמִצִּוָּה לְאֹמִים: ה הֵן גּוֹי לֹא-תִדְעַ תִּקְרָא וְגוֹי לֹא-יִדְעוּךָ אֵלֶיךָ יָרוּצוּ לְמַעַן יְהוָה אֱלֹהֶיךָ וּלְקַדּוֹשׁ יִשְׂרָאֵל כִּי פָאֲרָךְ: