

ZICHRON MEIR EDITION

תרגום אונקלוס

ONKELOS

פרשת עקב  
Parashas Eikev

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## פרשת עקב

וְהָיָה | יַעֲקֹב תִּשְׁמָעוֹן אֶת הַמִּשְׁפָּטִים הָאֵלֶּה וְשָׁמְרָתֶם וְעֲשִׂיתֶם  
 יב ויהי חלף דתקבלון ית דיניא האלין ותטרוון ותעבדון  
 אתם ושמר יהוה אלהיך לך את-הברית ואת-החסד אשר  
 יתהון ויטר יי אלהך לך ית קימא וית חסדא די  
 נשבע לאבתיה: יג ואהבך וברכך והרבך וברך פרי-בטנה ופרי-  
 קיים לאבהתך: יג וירחמך ויברכך ויסגינך ויברך ולדא דמעך ואבא  
 אדמתך דגנך ותירשך ויצהרך שגר-אלפיה ועשתרת צאנה  
 דארעך עיבורך וחמרך ומשחרך בקרי תוריה ועדרי ענה

כ"ג

יב) וְהָיָה יַעֲקֹב תִּשְׁמָעוֹן. אִם הַמַּלְוֹת הַקְלוֹת שְׁאֵדָס דֵּשׁ  
 צִטְקִיּוֹ תִּשְׁמָעוֹן (תַּחֲמוּמֵא א'): וְשָׁמַר ה' אֱלֹהֶיךָ לְךָ אֶת  
 הַבְּרִית וְגו'. יִשְׁמֹר לְךָ הַצִּטְקֵתוֹ (סס): יג) שָׁגַר אֱלֵפִיךָ.  
 וְלִדֵּי צִקְרָךְ, שֶׁהִקְדֵּה מִשְׁגֵּרַת מִמֵּטִיעָה: וְעֲשִׂיתָ צֶאֱנָךְ.

CHUMASH TRANSLATION

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<sup>12</sup> It shall be **because you will listen to these judgments, and you will observe and perform them, that Hashem, your God, will safeguard for you the covenant and the kindness that He swore to your forefathers.** <sup>13</sup> He will love you, He will bless you and He will multiply you, and He will bless the **fruit of your womb and the fruit of your Land; your grain, your wine, and your oil; the offspring of your cattle and the herds of your flocks;**

12. It shall be that IN RETURN FOR<sup>[1]</sup> the fact THAT YOU WILL ACCEPT<sup>[2]</sup> these judgments, and you will observe and perform them, Hashem, your God, will safeguard for you the covenant and the kindness — that He swore to your forefathers.<sup>[3]</sup>

13. He will love you, He will bless you, and He will multiply you, and He will bless the CHILD of your womb and the fruit of your Land; your grain, your wine, and your oil; — your offspring of your cattle and the herds of your flocks;

1. I.e., as a reward for. Simply understood, עקב means "because." However, the root עקב also connotes a circle (see *Yeshayah* 40:4), or a cycle of events, or cause and effect. Accordingly, Onkelos translates it as חלף, in exchange for, referring to the cause and effect of accepting and fulfilling Hashem's mitzvos, in exchange for which Israel shall be rewarded by Hashem keeping His promise to us (*Ramban*).

According to *Rashi*, עקב means *heel*, referring to the mitzvos that people tend to be careless about; they trample such mitzvos with the heel. The verse thus means: "It shall be if you listen [even] to the mitzvos that people trample ..." See *Ramban*, who connects the various translations.

2. When the Hebrew verb שמע is meant in the sense of *accepting, agreeing with, or heeding*, Onkelos uses the Aramaic root קבל. However, when the word means

*to hear with one's ears [or to understand (as in 28:49 below)]*, Onkelos uses the root שמע, which is used in Aramaic as well as Hebrew (*Rashi to Bereishis* 37:27; see also *Teshuvos HaRashba* V §55).

3. The covenant Hashem swore to the forefathers is in *Bereishis* 17:7, where He said to Avraham: וְהִקְמַתִּי אֶת בְּרִיתִי... לְהִיּוֹת לְךָ לֵאלֹהִים וְלִירְעָךְ אֲחֵרֶיךָ I will uphold My covenant ... to be a God unto you and to your descendants after you. Some explain that the kindness refers to the gift of Eretz Yisrael, mentioned in *Bereishis* (ibid. v. 8) immediately after the covenant (*Sforno*). Onkelos, however, renders *the kindness* as חסדא, which refers to Hashem's Attribute of Kindness rather than a specific kindness, as explained above, v. 9.

4. *Rashi* translates שגר אלפיה as *the offspring of your cattle* because שגר means *that which is sent forth*, as a calf from its mother's womb. In *Shemos* 13:12, Onkelos

עַל הָאָדָמָה אֲשֶׁר־נִשְׁבַּע לְאַבְתֵּיךָ לָתֵת לָךְ: יֵד בְּרוּךְ תִּהְיֶה  
עַל אֶרֶץ דִּי קִיִּים לְאַבְהֵתְךָ לְמַתָּן לָךְ: יֵד בְּרִיךְ תִּהְיֶה  
מִכָּל־הָעַמִּים לֹא־יִהְיֶה בְּךָ עֶקֶר וְעֶקְרָה וּבְבֵהֶמְתָּךְ: טו וְהִסִּיר  
מִכָּל עַמְמֵיָא לֹא יִהְיֶה בְּךָ עֶקֶר וְעֶקְרָא וּבְבֵעִירְךָ: טו וְיִעַדִּי  
יִהְיֶה מִמֶּךָ כָּל־חֲלִי וְכָל־מַדּוּי מִצְרִים הָרָעִים אֲשֶׁר יוֹדַעַת  
יִי מִנֶּךָ כָּל מַרְעִין וְכָל מַכְתְּשֵׁי מִצְרִים בִּישׂוּיָא דִּי יוֹדַעַתָּא  
לֹא יִשְׁימֶם בְּךָ וּנְתַנֶּם בְּכָל־שְׂנְאֵיךָ: טו וְאַכְלֵת אֶת־כָּל־הָעַמִּים  
לֹא יִשְׁוִינּוּן בְּךָ וְיִתְנַנּוּן בְּכָל סְנְאָךָ: טו וְתִגְמַר יֵת כָּל עַמְמֵיָא  
אֲשֶׁר יִהְיֶה אֶלְהֵיךָ נָתַן לָךְ לֹא־תַחֹס עֵינְךָ עֲלֵיהֶם וְלֹא תַעֲבֹד  
דִּי יִי אֱלֹהֶךָ יִהְיֶה לָךְ לֹא תַחֹס עֵינְךָ עֲלֵיהוֹן וְלֹא תִפְלַח

ר"ט

(יד) עֶקֶר. שְׁלִיטוּ מוֹלִיד:

## CHUMASH TRANSLATION

upon the Land that He swore to your forefathers to give to you.

<sup>14</sup> You will be the most blessed of all nations; there will be no infertile male or infertile female among you or among your animals. <sup>15</sup> Hashem will remove from you all **sickness**; and all the harmful **illnesses** of Egypt that you knew — He will not put them upon you, but He will place them upon all your enemies.

<sup>16</sup> You will **devour** all the nations that Hashem, your God, is giving to you; your eye shall not have pity on them; you shall not worship

## ONKELOS ELUCIDATED

עַל אֶרֶץ דִּי קִיִּים לְאַבְהֵתְךָ לְמַתָּן לָךְ — upon the Land that He swore to your forefathers to give to you.

14. בְּרִיךְ תִּהְיֶה מִכָּל עַמְמֵיָא — You will be the most blessed of all nations; לֹא יִהְיֶה בְּךָ עֶקֶר וְעֶקְרָא — there will be no infertile male or infertile female among you — or among your animals.

15. וְיִעַדִּי יִי מִנֶּךָ כָּל מַרְעִין — Hashem will remove from you all **SICKNESSES**; וְכָל מַכְתְּשֵׁי מִצְרִים בִּישׂוּיָא דִּי יוֹדַעַתָּא — and all the harmful **AFFLICTIONS**<sup>[5]</sup> of Egypt that you knew — לֹא יִשְׁוִינּוּן בְּךָ — He will not put them upon you, — but He will place them upon all your enemies.

16. וְתִגְמַר יֵת כָּל עַמְמֵיָא דִּי יִי אֱלֹהֶךָ יִהְיֶה לָךְ — You will **ANNIHILATE**<sup>[6]</sup> all the nations of Canaan that Hashem, your God, is giving to you; וְלֹא תַעֲבֹד — your eye shall not have pity on them<sup>[7]</sup> וְלֹא תִפְלַח

likewise translates שָׂרָא as וְלֵד [literally, *offspring*, but referring there to the womb]. Here, though, Onkelos translates this term as בְּקָרִי, *the herds [of your cattle]*, to parallel the verse's next phrase: וְעֶשְׂתֵּרֶת צֹאנֶךָ, *the herds of your flocks (Pas'shegen; Beurei Onkelos; Lechem VeSimlah)*. [Alternatively, בְּקָרִי means "the place of the cattle," referring to the corral or cowshed (*Aruch* ע' בקר [ג]).]

5. The term מַכְתְּשָׁא, *affliction*, is from the root כָּתַשׁ, *pound* or *crush*. This is how Onkelos typically translates נִגַּע, *affliction* (e.g., *Vayikra* 13:3). Although מַרְעִין means "illnesses," the reference is to the plagues of Egypt, which the Torah calls נִגַּע, *affliction (Shemos* 11:1); therefore, Onkelos renders it מַכְתְּשֵׁי, *afflictions (Nefesh HaGer; cf. Nesinah LaGer)*. [Elsewhere, the Torah refers to the

plagues of Egypt as מַחֲלָה, *sickness (Shemos* 15:26), related to חָלִי. See *HaKesav VeHaKabbalah* here and there for discussion.]

6. "Devour" is a metaphor for annihilation and destruction, because by devouring a thing, one destroys it; see also *Vayikra* 26:38 (*Me'at Tzori*; see *Marpei Lashon*; cf. *Nesinah LaGer*). [However, in *Bamidbar* 24:8, which speaks of devouring enemy nations, Onkelos explains that it means to devour their *possessions* — i.e., to benefit from them.]

7. Since Israel's natural inclination is toward mercy (*Yevamos* 79a), the Torah must command that no pity should be shown to the Canaanites [because of the danger they present] (*R' S. R. Hirsch*; see *Ramban* and *Or HaChaim*).

אֶת־אֱלֹהֵיהֶם כִּי־מוֹקֵשׁ הוּא לָךְ: ס יז כִּי תֹאמַר  
 ית טְעוּתֵהוֹן אָרִי לְתַקְלָא יְהוֹן לָךְ: יז \*דִּילְמָא תִימַר  
 בְּלִבְבְּךָ רַבִּים הַגּוֹיִם הָאֵלֶּה מִמֶּנִּי אֵיכָּה אוֹכַל לְהוֹרִישָׁם:  
 בְּלִבְךָ סְגִיאִין עֲמִמָּיָא הָאֵלִין מִנִּי אֵיכָדִין אֲבוּל לְתַרְכוּתֵהוֹן:  
 יח לֹא תִירָא מֵהֶם זָכַר תִּזְכֹּר אֶת אֲשֶׁר־עָשָׂה יְהוָה  
 יח לֹא תִדַּחַל מִנְהוֹן \*\*אֲדַכְרָא תִדְכַּר יֵת דִּי עֲבַד יְיָ  
 אֱלֹהֶיךָ לְפָרְעָה וּלְכָל־מִצְרַיִם: יט הַמַּסֶּת הַגְּדֹלָת אֲשֶׁר־רָאוּ  
 אֱלֹהֶיךָ לְפָרְעָה וּלְכָל מִצְרַיִם: יט גְּסִין רַבְרְבִין דִּי חֻזָּא  
 עֵינֶיךָ וְהָאֵתָת וְהַמִּפְתִּים וְהַיָּד הַחֻזָּקָה וְהַזְרַע הַנְּטוּיָה  
 עֵינֶיךָ וְאֵתָא וּמוֹפְתֵיָא וַיֵּדָא וְדַרְעָא וְדַרְעָא מְרַמָּא

\*נ"א: אָרִי \*\*נ"א: מְדַכַּר

רש"י

(יזיח) כי תאמר בלבבך. על פרקך לשון "דלמא" הוא, שִׁמָּא תֹאמַר בְּלִבְבְּךָ מִמֶּנִּי שָׁהִס רַבִּים לֹא אוֹכַל לְהוֹרִישָׁם, חַל תֹּאמַר כֵּן, לֹא תִירָא מֵהֶם. וְלֹא יִסְכַּן לְפָרְעוֹ זְאֵתָת מִשְׁאֵר לְשֹׁנוֹת שֶׁל "כִּי" (תענית ט.), שִׁפּוֹל טְלִיו שׁוֹב לֹא תִירָא מֵהֶם: (יט) המסת. נסיונות: והאתת. כגון "ויהי לנחש" (שמות ד, ג), "והיו לך סיצפת" (סס ט): והמופתים. המפכות המופלגות: והיד החזקה. זו הדבר (ספרי שלח קטו): והזרע הנטויה. זו הקרב (סס) שֶׁל מַפֶּת צְכוּרוֹת:

CHUMASH TRANSLATION

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their gods, for **it is** a snare to you.

<sup>17</sup> Perhaps you will say in your heart, "These nations are more numerous than I; how will I be able to drive them out?"

<sup>18</sup> Do not fear them! You must remember what Hashem, your God, did to Pharaoh and to all of Egypt. <sup>19</sup>The great challenges that your eyes saw, and the signs, the wonders, the strong hand, and the outstretched arm

and you shall not worship their FALSE GODS, for THEY WILL BE a snare to you.<sup>[8]</sup>

17. Perhaps you will say in your heart,<sup>[9]</sup> "These nations are more numerous than I. How will I be able to drive them out?"

18. Do not fear them! You must remember what Hashem, your God, did to Pharaoh and to all of Egypt.

19. The great MIRACLES<sup>[10]</sup> that your eyes saw, and the signs and the wonders, the strong hand,

8. "They" refers to the Canaanite nations, whose existence in the Land will be a snare to Israel. The Hebrew uses the singular *it*, to indicate that even if only one of the Canaanite nations is not destroyed, it will pose a danger. Onkelos, however, refers to them in the plural.

According to *Ibn Ezra*, the end of the verse refers to the false gods of the Canaanites; the use of the singular indicates that each and every one of these idols is a snare. Onkelos, though, cannot be referring to the false gods, because he uses the masculine form of *they will be*, יְהוֹן, and if the reference were to the false gods he would have used the feminine form, יְהוּן (*Beurei Onkelos; Me'at Tzori*). See *Shemos* 23:33 with note 48.

9. The word כִּי has four possible meanings, one of which is *perhaps* or *lest* (see *Gittin* 90a, with *Rashi*). Moshe warns Israel against being afraid of the Canaanite nations: "Lest you say in your heart" that

the nations are too powerful — do not say that! Rather: "Do not fear them!" (see *Rashi*).

Another version of Onkelos reads אָרִי, which generally means *when* or *that*. *Rashi* (*Gittin* *ibid.*) explains that אָרִי is simply the Aramaic equivalent of כִּי, with all its various meanings; accordingly, since the meaning of כִּי in our verse is "perhaps," that is what Onkelos means as well when he translates it as אָרִי. See also *Teshuvot Rashi* §251, cited by *Me'at Tzori*. Cf. *Aruch* עי אי ע.

Alternatively, אָרִי here means *if* or *when*, which is another of the four possible meanings of כִּי. The verse is understood as follows: "When" Israel fears the Canaanite nations, and realizes that they cannot conquer these nations on their own, but must have Divine assistance, then Israel need not fear, for Hashem will aid them, as He did in Egypt (*Lechem VeSimlah*, based on *Shelah*; see *Sforno* for another approach; see *Shaarei Aharon*).

10. See above, 4:34 note 54.

אֲשֶׁר הוֹצֵאתָ יְהוָה אֱלֹהֶיךָ בְּיַעֲשֵׂהָ יְהוָה אֱלֹהֶיךָ לְכָל־  
 דֵּי אַפְקָךָ יִי אֱלֹהֶךָ בְּן יַעֲבֹד יִי אֱלֹהֶךָ לְכָל  
 הָעַמִּים אֲשֶׁר־אַתָּה יֵרָא מִפְּנֵיהֶם: כ וְגַם אֶת־הַצְרָעָה יִשְׁלַח  
 עִמָּמִיא דֵּי אֶת דָּחַל מִקְדַּמִּיהוֹן: כ וְאִף יֵת עֲרֵעִיתָא יִגְרִי  
 יְהוָה אֱלֹהֶיךָ בָּם עַד־אֲבֹד הַנְּשֹׂאָרִים וְהַנְּסֻתָּרִים מִפְּנֵיךָ:  
 יִי אֱלֹהֶךָ בְּהוֹן עַד דִּי־יִבְדּוּן דְּאִשְׁתָּאָרוּ וְדִאֲטָמְרוּ מִקְדָּמָךָ:  
 כא לֹא תַעֲרֹץ מִפְּנֵיהֶם כִּי־יְהוָה אֱלֹהֶיךָ בְּקִרְבְּךָ אֵל גָּדוֹל  
 כא לֹא תִתְבַּר מִקְדַּמִּיהוֹן אֲרִי יִי אֱלֹהֶךָ שְׂכֵנְתָהּ בֵּינָךְ אֱלֹהֵא רַבָּא  
 וְנֹרָא: ❖ כב וְנִשְׁלַח יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם הָאֵל מִפְּנֵיךָ  
 כב וְיִתְרַךְ יִי אֱלֹהֶךָ יֵת עִמָּמִיא הָאֵלִין מִקְדָּמָךְ  
 וְדַחִילָא:

רע"ז

(ב) הַצְרָעָה. מִין שְׂדֵן הַעוֹף, שֶׁהִיטָה זֹרְקֵת צְהַס מֵרָחֵק וּמִקְרִסְתָּן וּמִסְמָחָה אֶת טַיִינֵיהֶם צָכַל מִקּוֹם שֶׁהָיוּ פְּסָרִים עָם (סוּטָה לו.).

CHUMASH TRANSLATION ONKELOS ELUCIDATED

with which Hashem, your God, took you out — so shall Hashem, your God, do to all the nations whom you fear.<sup>20</sup> Also the hornet will Hashem, your God, send among them, until the survivors and hidden ones perish from before you.<sup>21</sup> You shall not become broken before them, for Hashem, your God, is among you, a great and awesome God.  
<sup>22</sup> Hashem, your God, will cast away these nations from before you

and the UNPRAISED arm — with which Hashem, your God, took you out of Egypt; בְּן יַעֲבֹד יִי אֱלֹהֶךָ לְכָל עַמָּמִיא דֵּי אֶת דָּחַל מִקְדַּמִּיהוֹן — so shall Hashem, your God, do to all the nations whom you fear.  
 20. Also the hornet<sup>[11]</sup> will Hashem, your God, INCITE AGAINST them,<sup>[12]</sup> עַד דִּי־יִבְדּוּן — until THOSE WHO HAVE REMAINED and THOSE WHO HAVE HIDDEN THEMSELVES perish from before you.  
 21. You shall not allow your spirit to become broken before them, אֲרִי יִי אֱלֹהֶךָ שְׂכֵנְתָהּ בֵּינָךְ — for Hashem, your God, HIS SHECHINAH is among you, אֱלֹהֵא רַבָּא וְדַחִילָא — a great and awesome God.  
 22. Hashem, your God, will DRIVE OUT<sup>[13]</sup> these nations from before you

11. Some explain that עֲרֵעִיתָא means, *the one that encounters* (see Onkelos below, 25:18), referring to the *tzirah's* attack method of flying into the face of its victims (*R' Hai Gaon* in his commentary to *Machshirin* 6:4; *Aruch* ערך זרע; *Rabbeinu Bachya* here). Alternatively, the Aramaic parallels the Hebrew עֲרָעָה, with the letter ע replaced with ע, as often occurs (*Me'at Tzori*, citing *Tirgem Avraham* to *Shemos* 23:28). See further, our note 44 to *Shemos* *ibid*.  
 12. Here, Onkelos translates שלח as גרי, *incite*. But in another verse that mentions the hornet — וְשִׁלַּחְתִּי אֶת הַצְרָעָה (Shemos 23:28) — Onkelos translates as וְאִשְׁלַח יֵת (and I shall "send" the hornet before you). Indeed, in various places, Onkelos varies, sometimes translating גרי, and sometimes שלח, the same as the Hebrew (see, e.g., *Shemos* 8:17 and *Vayikra* 26:22).  
*Beurei Onkelos* explains that where the creature in question is currently not present, and must be sent from elsewhere, Onkelos uses שלח, *send*. But where the creature is currently here, the point is that it is being incited

to attack; therefore, Onkelos translates גרי, *incite*. In the earlier verse, the hornet swarm had not yet arrived; Hashem was promising to bring them in the future to attack Sichon and Og, on the eastern side of the Yarden (see *Rashi* there). Therefore, Onkelos translates: וְאִשְׁלַח, and I shall send. Our verse, though, was stated after the defeat of Sichon and Og, when the hornets had already arrived, and Hashem was promising that they would also attack the Canaanites across the Yarden; therefore, Onkelos translates: יִגְרִי, [He] will incite. See *Nesinah LaGer* and *Nefesh HaGer* for another approach.  
 [The above assumes that the *tzirah* mentioned here are the same as the *tzirah* that attacked Sichon and Og. Others say that there were two groups of *tzirah*, the ones that attacked Sichon and Og (discussed in *Shemos* *ibid.*), and these *tzirah* that would aid Israel in conquering the Land of Canaan (see *Sotah* 36a; *Rashi*, *Shemos* *ibid.*; see our note 44 there).]  
 13. The word וְנִשְׁלַח means "He will remove." Onkelos

מְעַט מְעַט לֹא תוּכַל בְּלִתֶּם מְהֵרָה פֶּן־תִּרְבֶּה עֲלֶיךָ חַיֵּית  
 זֶרַע זֶרַע לֹא תִבּוּל לְשִׁיזְיוֹתֵהוּן בְּפָרִיעַ דִּילְמָא תִּסְגִּי עֲלֶךָ חַיֵּיות  
 הַשָּׂדֶה: כג וְנִתְּנָם יִהְיֶה אֲלֵהֶיךָ לְפָנֶיךָ וְהֵמָּס מִהוּמָה גְדֻלָּה  
 בְּרָא: כג וַיִּמְסְרֵנּוּן יִי אֲלֵהֶךָ קְדָמְךָ וַיִּשְׁגְּשְׁנוּן שְׂגוּשׁ רַב  
 עַד הַשְּׂמָדָם: כד וְנָתַן מִלְכֵיהֶם בְּיָדְךָ וְהִאֲבִדְתָּ אֶת־שְׂמֵם  
 עַד דִּישְׁתִּיצוּן: כד וַיִּמְסֵר מִלְכֵיהוֹן בְּיָדְךָ וְתוּבַד יֵת שְׂמֵהוֹן  
 מִתַּחַת הַשָּׁמַיִם לֹא־יִתְיַצֵּב אִישׁ בְּפָנֶיךָ עַד הַשְּׂמָדָךְ אַתֶּם:  
 מִתַּחַת שְׁמַיָא לֹא יִתְעַתַּד אָנָּשׁ קְדָמְךָ עַד דְּתִשְׁיִצִי יִתְהוּן:  
 כה פְּסִילֵי אֲלֵהֵיהֶם תִּשְׂרַפּוּן בְּאֵשׁ לֹא־תִחְמַד בְּסָף וְזָהָב  
 כה צְלָמֵי טְעוּתֵהוֹן תּוּקְדוּן בְּנוֹרָא לֹא תִחְמַד בְּסָפָא וְדִהָבָא

ר"ז

(כב) פֶּן תִּרְבֶּה עֲלֶיךָ חַיֵּית הַשָּׂדֶה. וְהִלֵּא אִם עוֹשִׂין  
 רְלוּנֵי שָׁל מְקוּם חַיִן מִתְּרַחֲוּן מִן הַחַיָּה, אֲנִימֵר "וְחַיֵּית הַשָּׂדֶה  
 הַשָּׂדֶה לְךָ" (חִיב ה, כג), אֲלֵא גְלוּי הִיָּה לְפָנֶיךָ אֲעִתִּידִין לְחַטּוּא  
 (ספרי ט: (כג) וְהֵמָּס. נְקוּד קִמְצָן כּוּלוּ לְפִי שְׁחִין מִ"ס אֲחֵרֹנָה

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little by little; you will not be able to destroy them quickly, lest the beasts of the **field** increase against you. <sup>23</sup> Hashem, your God, will deliver them before you, and will confound them with great confusion, until they are destroyed. <sup>24</sup> He will deliver their kings into your hand and you shall obliterate their name from under the heaven; no **man** will stand up before you until **you have destroyed** them. <sup>25</sup> The **carved images** of their **gods** you shall burn in fire; you shall not covet silver and gold

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you — little by little; you will not be able to destroy them quickly,<sup>[14]</sup> lest the beasts of the **WILD** increase against you.<sup>[15]</sup>  
 23. Hashem, your God, will deliver them before you, and will confound them with great confusion, until they are destroyed.  
 24. He will deliver their kings into your hand and you shall obliterate their name from under the heaven; no **PERSON**<sup>[16]</sup> will stand up before you<sup>[17]</sup> until **YOU WILL DESTROY** them.  
 25. The **IMAGES**<sup>[18]</sup> of their **FALSE GODS** you shall burn in fire;

translates according to context: וַיִּתְרַךְ, *He will drive out*. See above, v. 1.

14. For discussion of the term בְּפָרִיעַ, see 4:26 note 41, and 9:12 note 22.

15. At the time, Israel was not numerous enough to fill the entire Eretz Yisrael. Had the Canaanites been driven out all at once, parts of the land would have been uninhabited, and thus would have become populated by wild beasts. Therefore, Hashem said that He would not drive out all the Canaanites until Israel's population had increased sufficiently to populate the Land (*Shemos* 23:29-30, with *Rashi*).

16. The Hebrew אִישׁ means "man," and is usually translated גִּבּוֹר. In this case, Onkelos translates אָנָּשׁ, *person*,

to indicate that the Canaanite women, who practiced witchcraft, also would not stand up against Israel (*Chalifos Semalos*, based on *Sifrei* to 11:25 below; see *Me'at Tzori*).

17. Onkelos often translates the Hebrew root יָצַב (as in יִתְיַצֵּב) as קוּם, which denotes "standing" (see, for example, above, 5:28). Here, though, he translates יִתְעַתַּד, which refers to standing in *anticipation*, preparing for something that is to come (see *Shemos* 2:4, and our note 7 there). The Canaanites' fear would be so great that they would not even be able to organize themselves to stand ready for war (*Lechem VeSimlah*; see below, 9:2 note 5).

18. See above, 4:16 note 27.

עֲלֵיהֶם וְלָקַחְתָּ לָךְ פָּן תִּנְקַשׁ בּוֹ כִּי תֹעֲבַת יְהוָה אֱלֹהֶיךָ  
 די עליהון ותסב לך דילמא תתקל בה ארי מרחק דיני אלהך  
 הוּא: כו וְלֹא-תָבִיא תֹעֲבָה אֶל-בֵּיתְךָ וְהָיִיתָ חָרֵם כְּמָהוּ  
 הוּא: כו וְלֹא תַעַל דְּמִרְחָק לְבֵיתְךָ וְתָהִי חֲרָמָא בְּנֹתָה  
**שְׂקֵץ | תִּשְׂקָצְנָה וְתַעֲב | תִּתְעַבְּנוּ כִּי-חָרֵם הוּא: פ**  
 שְׂקָצָא תִשְׂקָצְנָה וְרַחֲקָא תִרְחַקְנָה אַרִי חֲרָמָא הוּא:  
**[ח] א כָּל-הַמִּצְוָה אֲשֶׁר אֲנֹכִי מְצַוְּךָ הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת**  
 ח א כָּל תַּפְקֹדְתָא דִּי אָנָּא מְפַקֵּד < יוֹמָא < תִּטְרוּן לְמַעַבְד  
 לך < דִּין

רש"י

(א) כָּל הַמִּצְוָה. כפשוטו. ומדרש חגדה: אם התחלפת צמלנה גמור אופתה, שחינה נקראת המלנה חלל על שם הגומרה, שנקמר "ואת עממות יוסף אשר העלו בני ישראל ממלכים קצרו" (שמות יג, יט), חלל לפי חלל הספיק לגומרה, וגמרה ישחל, נקראת על שם (הנחומא ו):

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upon them and take for yourself, lest you be ensnared because of it, for it is an **abomination** to Hashem, your God. <sup>26</sup> And you shall not bring an **abomination** into your home and become banned like it; you shall surely abhor it and you shall surely **abominate** it, for it is banned.

— **you shall not covet the silver and gold THAT IS upon them to adorn them and take it for yourself,**<sup>[19]</sup> אַרִי — **lest you be ensnared because of it,**<sup>[20]</sup> מְרַחֵק דִּינִי אֱלֹהֶיךָ הוּא — **for it is REPULSIVE**<sup>[21]</sup> **to Hashem, your God.**

**26. And you shall not bring THAT WHICH IS REPULSIVE into your home**<sup>[22]</sup> וְתָהִי חֲרָמָא בְּנֹתָה — **and become banned like it;**<sup>[23]</sup> שְׂקָצָא תִשְׂקָצְנָה — **you shall surely abhor it** וְרַחֲקָא תִרְחַקְנָה — **and you shall surely DIS-TANCE it, אַרִי חֲרָמָא הוּא — for it is forbidden.**

8.

8.

<sup>1</sup> The entire commandment that I command to you today you shall be careful to do,

**1. כָּל תַּפְקֹדְתָא דִּי אָנָּא מְפַקֵּד לָךְ יוֹמָא דִּין — The entire commandment<sup>[1]</sup> that I command to you this day — תִּטְרוּן לְמַעַבְד**

19. Not only must the idol itself be burned, but even its adornments are prohibited for benefit [and must therefore be disposed of] (*Ramban*).

22. Meaning, you shall not have anything of an idol in your possession to derive benefit from it (*Sefer HaChinuch*, Mitzvah 429).

20. The gold and silver that adorns the idol is a great danger, because it can lead a person to idolatry, for if one becomes wealthy through the idol's adornments, he might attribute his success to the idol [and worship it] (*Sforno*). See *Chizkuni* for another approach.

23. This means that if you derive benefit from the idol by selling or exchanging it, the money or item you receive for it is "prohibited like it" (see *Avodah Zarah* 54b).

Onkelos adds the word די, that is [upon them]. Without this, one might have translated the phrase לא תחמד כסף וזהב עליהם as follows: you shall not covet silver and gold "for" them; meaning, you shall not accept a payment of silver and gold in exchange for preserving the idols and not burning them, as in fact *Ibn Ezra* explains. Onkelos rejects this interpretation, and therefore adds די, that is [upon them], to clarify that the verse forbids taking silver and gold adornments that are on the idol. See also *Ramban (Me'at Tzori)*.

1. The term מצוה, commandment, is used here to refer to the body of commandments as a whole, i.e., the Torah; the verse means, "The entire body of law contained in the Torah ... you shall take heed to do." Thus, כל המצוה, the entire commandment, is another way of saying, כל המצוות, all the commandments. This is the simple meaning. [See below, 11:22, where the *parashah* concludes with a similar verse.] The Midrash (*Tanchuma* 6), though, derives an additional moral lesson from the wording כל המצוה, the entire commandment: If you started a mitzvah, be sure to finish it (*Rashi*, as explained by *Mizrachi* and *Gur Aryeh*).

21. Literally, distanced.

לְמַעַן תִּחְיוּ וְרַבִּיתֶם וּבֵאתֶם אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע  
 בְּדִיל דְּתִיחֹן וְתִסְגֹּן וְתַעֲלוֹן וְתִירְתוּן יְת אַרְעָא דִּי קַיִים  
 יְהוָה לְאַבְתֵּיכֶם: ב וְזָכַרְתָּ אֶת־כָּל־הַדֶּרֶךְ אֲשֶׁר הוֹלִיכָךָ יְהוָה  
 יְי לְאַבְהֵתְכוֹן: ב וְתִדְבֵר יְת כָּל אַרְחָא דִּי דְבַרְךָ יְי  
 אֱלֹהֶיךָ זֶה אַרְבָּעִים שָׁנָה בְּמִדְבָּר לְמַעַן עֲנֹתְךָ לְנִסְתֹּךָ  
 אֱלֹהֶיךָ דְּנֹן אַרְבַּעִין שָׁנִין בְּמִדְבָּרָא בְּדִיל לְעֲנִיּוֹתְךָ לְנִסְיּוֹתְךָ  
 לְדַעַת אֶת־אֲשֶׁר בְּלִבְךָ הִתְשַׁמֵּר מִצְוֹתָיו [מצותו כ] אִם־לֹא:  
 לְמַדַּע יְת דִּי בְּלִבְךָ הִתְטַר פְּקוּדְהִי אִם לֹא:  
 ג וַיַּעֲנֶךָ וַיִּרְעַבְךָ וַיֹּאכְלֶךָ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדָעוּן  
 ג וַעֲנִיךָ וְאִכְפַּנְךָ וְאוֹכְלֶךָ יְת מִנָּא דִּי לֹא יָדַעְתָּא וְלֹא יָדָעוּ  
 אֲבֹתֶיךָ לְמַעַן הוֹדִיעֶךָ כִּי לֹא עַל־הַלֶּחֶם לִבְדּוֹ יַחֲיֶה הָאָדָם  
 אֲבָהֵתְךָ בְּדִיל לְאוֹדְעוֹתְךָ אַרִי לֹא עַל לַחְמָא בְּלַחְדוֹהִי מִתְקִים אֲנִישָׁא

ר"ט

(ב) הַתְּשַׁמֵּר מִצְוֹתָיו. שְׁלֹא תִּנְסֶהוּ וְלֹא תִּהְרַר אֶתְרִי:

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so that you will live and increase, and enter and take possession of the Land that Hashem swore to your forefathers. <sup>2</sup> You shall remember the entire road on which Hashem, your God, led you these forty years in the Wilderness so as to afflict you, to test you, to know what is in your heart, whether you would observe His commandments or not. <sup>3</sup> He afflicted you and let you hunger, and He fed you the manna that you did not know, nor did your forefathers know, in order to let you know that not through bread alone does a person live;

2. Hashem already knew what was in their hearts. Ramban (*Bereishis* 22:1, *Shemos* 16:4) states that whenever Hashem “tests” a person, the purpose is surely not to learn whether he is up to the test, but rather, to bring his inner goodness out into the open; that is, to let the potential that is in his heart develop into an actual deed. As far as the term לְדַעַת in our verse, numerous commentators explain that the meaning is to make known. Hashem tested the Jewish people in the Wilderness in order to make known to the nations the goodness in their hearts, so that all would recognize their worthiness and

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you shall be careful to do, בְּדִיל דְּתִיחֹן וְתִסְגֹּן — so that you will live and increase, וְתַעֲלוֹן וְתִירְתוּן יְת אַרְעָא — and enter and take possession of the Land בְּדִיל דִּי קַיִים יְי — that Hashem swore to give to your forefathers.

2. וְתִדְבֵר יְת כָּל אַרְחָא — You shall remember the entire road on which Hashem, your God, led you these forty years in the Wilderness בְּדִיל לְעֲנִיּוֹתְךָ — so as to afflict you, לְנִסְיּוֹתְךָ — to test you, לְמַדַּע הִתְטַר פְּקוּדְהִי — to know what is in your heart,<sup>[2]</sup> יְת דִּי בְּלִבְךָ — whether you would observe His commandments, or not.

3. וַיַּעֲנֶךָ וַיִּרְעַבְךָ — He afflicted you and let you hunger,<sup>[3]</sup> וְאוֹכְלֶךָ יְת מִנָּא דִּי לֹא יָדַעְתָּא וְלֹא יָדָעוּ אֲבָהֵתְךָ — and He fed you the manna that you did not know nor did your forefathers know, בְּדִיל לְאוֹדְעוֹתְךָ — in order to let you know אַרִי לֹא — that not by bread alone is

see the virtue of serving Hashem (*Rabbeinu Bachya; Rambam, Moreh Nevuchim* 3:24; see also *Sforno*).

This approach is seemingly supported by Onkelos, who translates לְדַעַת as לְמַדַּע. Generally, Onkelos expresses Hashem’s knowing as גְּלִי קְרַמִּי, it is revealed before Me (see, for example, *Shemos* 3:7, below, 31:21) [to avoid the implication that Hashem did not know beforehand]. By deviating from his usual translation, Onkelos implies that the meaning here is not to know, but to make known (*Me’at Tzori*).

3. Israel was afflicted by having to journey through the



כִּי עַל-כֹּל-מוֹצֵא פִי-יְהוָה יַחֲיֶה הָאָדָם: ❖ דְּשִׁמְלַתְךָ לֹא  
 אָרִי עַל כָּל אַפְקוֹת מֵימַר מִן קֶדֶם יְיָ חַי אֱנוֹשׁ: דְּכִסּוּתְךָ לֹא

בְּלַתְּהָ מֵעֲלִיָּה וְרִגְלְךָ לֹא בִצְקָה זֶה אַרְבָּעִים שָׁנָה: ה וַיִּדְעַתְּ  
 בְּלִיאַת מִנֶּךָ וּמִסָּנֶךָ לֹא יַחֲיִפוּ דָּנָן אַרְבָּעִין שָׁנִין: ה וַתִּדְעַתְּ  
 עִם-לִבְבְּךָ כִּי כַּאֲשֶׁר יִיטֵר אִישׁ אֶת-בְּנוֹ יְהוָה אֱלֹהֶיךָ מִיטֵרְךָ:  
 עִם לִבְךָ אָרִי כַּמָּא דִּי מַלְךְ גַּבְרָא יֵת בְּרָה יְיָ אֱלֹהֶךָ מַלְךְ לָךְ:

רע"י

(ד) שִׁמְלַתְךָ לֹא בְּלַתְּהָ. עַנְיֵי כְבוֹד הָיוּ שָׁפִין צְכֻסוֹתָם וּמְגֻהָלָם חוֹתֵם כְּמִין פְּלִים מְגוּהָלָם, וְיָחַד  
 קִטְעֵינָם כְּמוֹ שֶׁהָיוּ גְדִלִים הָיָה גְדִל לְבוּשָׁן עִמָּהֶם, פְּלִבוּשׁ הַזֶּה שֶׁל חוֹמֵט עֲגָל עִמּוֹ (שִׁיר הַשִּׁירִים רַבָּה ד, יא):  
 לֹא בִצְקָה. לֹא נִפְחָה כְּצֵלָה, כְּדָרְךְ הוֹלְכֵי יַחַד שְׂרָגְלֵיהֶם נִפְחוּת:

— CHUMASH TRANSLATION —

rather, through all that emerges  
 from the word of Hashem does  
 a person live. <sup>4</sup>Your garment  
 did not wear out from upon  
 you and your foot did not  
 swell, these forty years. <sup>5</sup>You  
 should know in your heart that  
 just as a father will discipline  
 his son, [so does] Hashem,  
 your God, discipline you.

— ONKELOS ELUCIDATED —

MANKIND SUSTAINED; אָרִי עַל כָּל אַפְקוֹת מֵימַר מִן קֶדֶם יְיָ חַי אֱנוֹשׁ  
 — rather,<sup>[4]</sup> by all that emerges THROUGH THE WORD that comes  
 FROM BEFORE Hashem does MANKIND live.<sup>[5]</sup>  
 4. כִּי בְּלִיאַת מִנֶּךָ — Your garment did not wear out FROM  
 YOU<sup>[6]</sup> וּמִסָּנֶךָ לֹא יַחֲיִפוּ — and your SHOES DID NOT RUB  
 OUT,<sup>[7]</sup> דָּנָן אַרְבָּעִין שָׁנִין — all these forty years.  
 5. וַתִּדְעַתְּ עִם לִבְךָ — And you should know with your heart אָרִי  
 כַּמָּא דִּי מַלְךְ גַּבְרָא יֵת בְּרָה — that just as a father TEACHES  
 his son, יְיָ אֱלֹהֶךָ מַלְךְ לָךְ — Hashem, your God, TEACHES  
 you.<sup>[8]</sup>

Wilderness. They were left to hunger in the period before the manna fell (*Ibn Ezra*). Alternatively, even after receiving the manna, they hungered for other, ordinary foods (*Rabbeinu Bachya*; see *Ibn Ezra*).

4. The word כִּי has four possible meanings, one of which is אֲלֵא, rather or but (*Gittin* 90a). The word אָרִי is Aramaic for כִּי, and since כִּי in our verse means “rather,” this is also the meaning of אָרִי here (see *Rashi* to *Gittin* *ibid.*; *Teshuvos Rashi* §251; see above, 7:17 note 9). See *Shemos* 23:24, 34:13 for other examples of this usage.

5. The lesson of the manna, a miraculous food, is that the ultimate source of man’s sustenance is not physical, but the spiritual force that emanates from the word of Hashem (see *Ramban* and *Ibn Ezra*).

The word יַחֲיֶה (related to “life”) appears twice in this verse, but Onkelos renders the first as מְתַקֵּים, sustained, and the second as חַיִּי, live. *Me’at Tzori* suggests the following explanation: In the first case, the verse refers to the physical nourishment of bread, so Onkelos uses מְתַקֵּים, sustained. In the latter case, though, the reference is to the spiritual nourishment of the word of Hashem, so Onkelos uses חַיִּי, live, referring to the true, spiritual source of all life (see further, *Malbim*).

6. I.e., from your prolonged use of it, which would usually cause clothing to wear out.

7. The Hebrew וְרִגְלְךָ לֹא בִצְקָה means, “and your foot did not swell” (*Rashi*). This could mean that despite extensive journeying, their bare feet did not become swollen. But Onkelos translates it as: your shoes did not rub out (*Rabbeinu Bachya*), based on the parallel verse below (29:4): וְנִעַלְךָ לֹא בְּלַתְּהָ מֵעַל רִגְלְךָ, and your shoe did not wear out from upon your foot. Clearly, they were not barefoot. Rather, the meaning of “your foot did not swell” is that Hashem prevented their shoes from wearing out, thereby ensuring that they would not need to go barefoot and have swollen feet (*Nefesh HaGer*; *Me’at Tzori*; see *Mizrachi*; *Gur Aryeh*; *Targum Yonasan*).

[Some say that Onkelos’ יַחֲיִפוּ means barefoot (related to the Hebrew יָחַף); according to this interpretation, the verse is saying that the feet were not “made barefoot” through wear on the shoes (see *Marpei Lashon*; *Pas’shegen*; *Torah U’Peirushah*).]

8. The Hebrew יִיטֵר means to chastise or discipline. The Torah explains that the discipline imposed upon Israel is for its benefit, like the discipline a father imposes upon his son (see *Ramban*; *Rabbeinu Bachya*). Onkelos translates מַלְךְ, teaches, because the discipline imposed upon a child is not punitive, as might be imposed upon a servant; rather, it is intended to teach the child and train him (*Or HaTargum*). See further, *Sforno* and *HaKesav VeHaKabbalah*.

וּשְׁמַרְתָּ אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ לְלַכֵּת בְּדַרְכָּיו וּלְיִרְאֵהוּ  
וּתְטֹר יֵת פְּקוּדֵיָא דִּי אֱלֹהֶךָ לְמַהֲרָ בְּאַרְחוֹ דְתַקְנֹן וּלְמַדְחַל  
קְדְמוּהִי

אָתוּ: זֶ כִּי יֵהוּה אֱלֹהֶיךָ מְבִיאֲךָ אֶל־אֶרֶץ טוֹבָה אֶרֶץ נַחְלֵי  
יְתָה: זֶ אַרְי יֵי אֱלֹהֶךָ מְעַלְךָ לְאַרְעָא טְבַתָּא אֶרְעָא נְגַדָּא  
נַחְלִין

מִיָּם עֵינַת וְתֵהֱמַת יִצְאִים בְּבִקְעָה וּבְהָרִ: ח אֶרֶץ חֲטָה  
דְּמִיין מְבוּעֵי וְתֵהוּמִין נְפְקִין בְּבִקְעֹן וּבְטוֹרִין: ח אֶרְע חֲטִין  
עֵינֹן

וּשְׁעָרָה וְגִפְן וְתֵאֵנָה וְרִמּוֹן אֶרֶץ־זֵית שֶׁמֶן וּדְבָשׁ:  
וּסְעָרִין וְגוֹפְנִין וְתֵאֵנִין וְרִמּוֹנִין אֶרְעָא דְזֵיתָהָ עֲבָדִין וְהִיא עֲבָדָּא  
מְשַׁחָּא דְבָשׁ:

רש"י

(ח) זֵית שֶׁמֶן. זֵיתִים הַטּוֹשִׁים שָׁמֶן:

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

<sup>6</sup> You shall observe the commandments of Hashem, your God, to go in **His ways** and to fear Him. <sup>7</sup> For Hashem, your God, is **bringing you** to a good land: a land of streams of water, with springs and deep waters coming forth in **valley and mountain**; <sup>8</sup> a land of wheat, barley, **grapevine, fig, and pomegranate**; a land of **oil-olive** and [date-] honey;

**6.** וּתְטֹר יֵת פְּקוּדֵיָא דִּי אֱלֹהֶךָ — You shall observe the commandments of Hashem, your God, לְמַהֲרָ בְּאַרְחוֹ דְתַקְנֹן קְדְמוּהִי — to go in **WAYS THAT ARE PROPER BEFORE HIM**<sup>[9]</sup> וּלְמַדְחַל יְתָה — and to fear Him.

**7.** אַרְי יֵי אֱלֹהֶךָ מְעַלְךָ לְאַרְעָא טְבַתָּא — For Hashem, your God, is **BRINGING YOU IN** to a good land: אֶרְעָא נְגַדָּא נַחְלִין דְּמִיין — a land **FLOWING WITH** streams of water, וְתֵהוּמִין — with **FOUNTAINOUS springs and deep waters**<sup>[10]</sup> נְפְקִין בְּבִקְעֹן וּבְטוֹרִין — **coming forth in VALLEYS and ON MOUNTAINS**;

**8.** אֶרְע חֲטִין וּסְעָרִין — a land of wheat and barley, וְגוֹפְנִין וְתֵאֵנִין — and **GRAPEVINES, FIGS, and POMEGRANATES**; אֶרְעָא וְהִיא עֲבָדָּא — a land **WHOSE OLIVES PRODUCE OIL**,<sup>[11]</sup> עֲבָדָּא דְבָשׁ — and **IT** (the land) **PRODUCES date-honey**;<sup>[12]</sup>

9. The verse says to go in [Hashem's] ways. Onkelos clarifies that this means to adopt the good and proper ways in which Hashem relates to His creations. Just as Hashem acts with uprightness toward man, so too shall man act toward his fellow (see *Rashi* below, 11:22; *Nesinah LaGer* there, and *Bereishis* 18:19; *Me'at Tzori* here; see also *Rambam, Hil. Dei'os* 1:5-7).

10. Onkelos adds the word מְבוּעֵי, referring to water that wells up out of the ground and gushes forth. The adjective applies to both nouns in the verse: עֵינֹן, springs, and תְּהוּמִין, deep waters. Spring water often remains beneath the ground, and certainly the deep water of wells; in Eretz Yisrael, however, the water of the springs and wells would spill onto the ground of their own accord (*Beurei Onkelos*; see *Me'at Tzori*). [Presumably, Onkelos' source for this is the verse's next phrase: coming forth in valleys and on mountains. This

implies that the waters flowed from the springs and wells onto the land.]

11. The other fruit species mentioned in praise of Eretz Yisrael — grapes, figs, pomegranates, dates — can be eaten directly from the tree, without processing. Since the olive must be processed, the verse mentions the olive's chief product, שֶׁמֶן, oil. Therefore, Onkelos emphasizes that with respect to olives, the praise of Eretz Yisrael is in the *oil* they produce, not in the olives themselves. *Rashi* follows his approach (see *Levush*, explaining *Rashi*).

12. Onkelos adds the word וְהִיא, and it, to refer back to the land, mentioned above. Otherwise, one might err and think that דְּבָשׁ, and honey, goes back on זֵית, olive, and the phrase would be understood as saying, olives [that produce] oil and honey (*Marpei Lashon*; see *Beis Aharon* for another approach).

ט אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנֹת תֹּאכַל-בָּהּ לֶחֶם לֹא-תִחְסַר  
ט אֶרֶץ דִּי לֹא בְּמִסְכָּנֹו תִיכּוּל בָּהּ לֶחְמָא לֹא תִחְסַר  
כָּל בָּהּ אֶרֶץ אֲשֶׁר אֲבָנֶיהָ בְּרוֹזָל וּמְהַרְרֶיהָ תַּחְצֵב נְחֹשֶׁת:  
כָּל בָּהּ אֶרֶץ דִּי אֲבָנָהּ פְּרוֹזְלָא וּמְטוּרָהּ תַּפְסוּל נְחָשָׂא:  
וּמִדְעָם  
י וְאֶכְלַת וְשָׂבַעַת וּבֵרַכְתָּ אֶת-יְהוָה אֱלֹהֶיךָ עַל-הָאָרֶץ הַטֹּבָה  
י וְתִיכּוּל וְתִשְׂבַּע וְתִבְרַךְ יְיָ אֱלֹהֶיךָ עַל אֶרֶץ טֹבָתָא  
אֲשֶׁר נָתַן-לָךְ: ❖ שְׁנֵי יָא הַשְׁמֵר לָךְ פֶּן-תִּשְׁכַּח אֶת-יְהוָה אֱלֹהֶיךָ  
יָא דִּי יִהְיֶה לָךְ: יָא אִסְתַּמַּר לָךְ דִּילְמָא תַתְנָשִׁי יְיָ דִּחְלַתָּא אֱלֹהֶיךָ  
דִּי  
לְבַלְתִּי שָׁמַר מִצְוֹתָיו וּמִשְׁפָּטָיו וְחֻקֹּתָיו אֲשֶׁר אָנֹכִי מִצְוֶיךָ  
בְּדִיל דְּלֹא לְמַטְר פְּקוּדוּהִי וְדִינֹוהִי וּקְיָמוּהִי דִּי אָנָּא מְפַקֵּד לָךְ  
הַיּוֹם: יב פֶּן-תֹּאכַל וְשָׂבַעַת וּבָתִּים טֹבִים תִּבְנֶה וַיִּשְׁבְּתָּ:  
יב דִּילְמָא תִיכּוּל וְתִשְׂבַּע וּבָתִּין שְׁפִירִין תִּבְנִי וְתַתְּב:

## CHUMASH TRANSLATION

<sup>9</sup> a land in which you will eat bread without poverty — you will not lack anything in it; a land whose stones are iron and from whose mountains you will mine copper. <sup>10</sup> You will eat and you will be satisfied, and you will bless Hashem, your God, for the good Land that He gave to you.

<sup>11</sup> Beware, lest you forget Hashem, your God, to not keep His commandments, His judgments, and His decrees, that I command you this day, <sup>12</sup> lest you eat and be satisfied, and you build good houses and settle,

## ONKELOS ELUCIDATED

9. אֶרֶץ דִּי לֹא בְּמִסְכָּנֹו תִיכּוּל בָּהּ לֶחְמָא — a land in which you will eat bread without poverty<sup>[13]</sup> — לֹא תִחְסַר כָּל מִדְעָם אֶרֶץ דִּי אֲבָנָהּ בָּהּ — you will not lack anything when in it; אֶרֶץ דִּי אֲבָנָהּ פְּרוֹזְלָא — a land whose stones are iron<sup>[14]</sup> — and from whose mountains you will mine copper.

10. וְתִיכּוּל וְתִשְׂבַּע — From the bounty of this Land, you will eat and you will be satisfied, וְתִבְרַךְ יְיָ אֱלֹהֶיךָ — and you will bless Hashem, your God, עַל אֶרֶץ טֹבָתָא דִּי יְהִי לָךְ — for the good Land that He gave to you.<sup>[15]</sup>

11. דִּילְמָא תַתְנָשִׁי יְיָ דִּחְלַתָּא דִּי אֱלֹהֶיךָ — Beware, lest you forget THE FEAR OF HASHEM,<sup>[16]</sup> your God, בְּדִיל דְּלֹא לְמַטְר פְּקוּדוּהִי וְדִינֹוהִי וּקְיָמוּהִי — SO AS NOT TO KEEP His commandments, His judgments, and His STATUTES<sup>[17]</sup> דִּי אָנָּא מְפַקֵּד לָךְ — which I command you this day,

12. דִּילְמָא תִיכּוּל וְתִשְׂבַּע — lest you eat and be satisfied, וּבָתִּין שְׁפִירִין תִּבְנִי וְתַתְּב — and you build BEAUTIFUL houses and settle,

13. The Aramaic מִסְכָּנֹו, *poverty*, matches the Hebrew מִסְכָּנֹו. The root סכן connotes danger (סָכַן); the term is used for poverty because the life of a pauper is constantly in danger (*Midrash Mishlei* 22:22).

14. Its iron deposits are as plentiful as stones (*Ramban; Rabbeinu Bachya*). Alternatively, its stones are as strong as iron (*Targum Yerushalmi; Sforino*).

15. This verse is the source of the obligation to recite *Bircas HaMazon* after eating (*Berachos* 48b).

16. The verse speaks of forgetting Hashem, but lest this seem disrespectful, Onkelos renders it *the fear of*

Hashem; see v. 14, and below, 32:18 (*Lechem VeSimlah; Beurei Onkelos* to 32:18). This explains why, when a later verse (v. 18) speaks of “remembering Hashem,” Onkelos gives a direct translation. Since there is no disrespect in remembering Hashem, there is no need to add the phrase “the fear of” (*Me’at Tzori* there). See above, 6:12 with note 16.

17. One who forgets Hashem, forgetting that it is He Who provides the bounty one enjoys, will eventually abandon mitzvot altogether (*Haamek Davar*; see *Tosefta, Berachos* 4:1). [See *Vayikra* 26:15 with note 15.]

יג וּבְקָרְךָ וְצֹאנְךָ יִרְבּוּן וְכֶסֶף וְזָהָב יִרְבֶּה-לְךָ וְכָל אֲשֶׁר-לְךָ  
 יג וְתוֹרְךָ וְעֵנְךָ יִסְגּוּן וְכֶסֶף וְדָהָב יִסְגִי לְךָ וְכָל דֵּי לְךָ  
 יד יִרְבֶּה: יד וְרָם לְבָבְךָ וְשָׁכַחַת אֶת-יְהוָה אֱלֹהֶיךָ הַמוֹצִיאֲךָ  
 יד יִסְגִי: יד \*וַיִּרִים לְבָבְךָ וְתִתְנַשֵּׂי יָת דַּחֲלַמְתָּ דַּי אֱלֹהֶיךָ דֵּי אִפְקָךָ  
 מֵאֶרֶץ מִצְרַיִם מִבַּיִת עֲבָדִים: טו הַמּוֹלִיכְךָ בְּמִדְבָּר | הַגָּדֹל  
 מֵאֶרֶץ דְּמִצְרַיִם מִבַּיִת עֲבָדוֹתָ: טו דְּדַבְּרְךָ בְּמִדְבָּרָא רַבָּא  
 וְהַנּוֹרָא נָחַשׁ | שָׂרָף וְעַקְרָב וְצִמְאֹן אֲשֶׁר אֵין-מַיִם הַמוֹצִיא  
 וְדַחִילָא אֲתֵר חִיוּן קִלּוֹן וְעַקְרָבִין וּבֵית צִחּוּנָא אֲתֵר דֵּי לִית מַיָּא דְאִפְקָ  
 לְךָ מַיִם מִצּוֹר הַחֲלָמִישׁ: טו הַמּוֹאֲכֶלְךָ מִן בְּמִדְבָּר אֲשֶׁר לֹא-  
 לְךָ מַיָּא מִטְּנָרָא תְּקִיפָא: טו דְאֹבְכֶלְךָ מִנָּא בְּמִדְבָּרָא דֵּי לֹא  
 יִדְעוּן אֲבֹתֶיךָ לְמַעַן עֲנֹתְךָ וּלְמַעַן נִסְתָּךָ לְהִיטְבֶּךָ בְּאַחֲרִיתְךָ:  
 ידְעוּ אֲבֹתֶךָ בְּדִיל לְעִנּוּתְךָ וּבְדִיל לְנִסּוּתְךָ לְאוֹטְבָא לְךָ בְּסוּפָּה:

ב' טעמים

\*נ"א: וַיִּרִים

## CHUMASH TRANSLATION

<sup>13</sup> and your cattle and your flocks increase, and silver and gold will increase for you, and everything that you have will increase — <sup>14</sup> and your heart will become haughty and you will forget **Hashem**, your God, Who took you out of the land of Egypt from the house of slavery, <sup>15</sup> Who **leads** you through the great and awesome Wilderness — of **snake**, fiery **serpent**, and **scorpion**, and thirst [in] **which** there was no water — Who **brings** forth water for you from the rock of **flint**, <sup>16</sup> Who **feeds** you manna in the Wilderness, which your forefathers did not know, in order to afflict you and in order to test you, to do good for you in your end.

## ONKELOS ELUCIDATED

**13.** and your cattle and your flocks increase, and silver and gold will increase for you, and all that is yours will increase —  
**14.** and your heart will become haughty and you will forget THE FEAR OF HASHEM, your God, Who took you out of the land of Egypt from the house of slavery,  
**15.** Who LED you through the great and awesome Wilderness — A PLACE of SNAKES, fiery SERPENTS, and SCORPIONS, and thiršt [in] AN AREA OF great thiršt (because of the burning sun), and A PLACE WHERE there was no water<sup>18</sup> — Who BROUGHT forth water for you FROM A MIGHTY ROCK,  
**16.** Who FED you manna in the Wilderness, a food which your forefathers did not know, in order to afflict you and in order to test you,<sup>19</sup> and to do good for you in your end.

18. The term אֲתֵר, a place, appears twice in Onkelos' translation of this verse. The first is added by Onkelos; the second is his translation of the word אֲשֶׁר, which Onkelos sometimes interprets to mean "[a place] where" rather than "which" (see Bereishis 21:17; 30:38). The two mentions of "a place" divides the phrase "and thirst

where there was no water" into two elements: (a) the Wilderness is inherently a place of great thirst, because of the very hot sun; (b) additionally, it is a place without water, so a person has no way to slake his thirst (*Lechem VeSimlah; Beis Aharon*; see *Aderes Eliyahu* to v. 12).

19. See notes 2 and 3.

יז וְאָמַרְתָּ בְּלִבְבְּךָ כַּחַי וְעַצְמִי יָדִי עָשָׂה לִי אֶת־הַחַיִּל הַזֶּה:  
 יז וְתִימַר בְּלִבְּךָ חִילִי וְתִקּוֹף יָדִי \*קָנוּ לִי יָת גַּבְסִיָּא הָאֵלִין:  
 יח וְזָכַרְתָּ אֶת־יְהוָה אֱלֹהֶיךָ כִּי הוּא הִנְתָּן לָךְ כֹּחַ לַעֲשׂוֹת חַיִּל  
 יח וְתִדְבֵר יָת יְיָ אֱלֹהֶיךָ אֲרִי הוּא יְהִי לָךְ עֲצָא לְמַקְנֵי גַבְסִין  
 לְמַעַן הָקִים אֶת־בְּרִיתוֹ אֲשֶׁר־נִשְׁבַּע לְאַבְתֵּיךָ כִּיּוֹם הַזֶּה: פ  
 בְּדִיל לְקַיְמָא יָת קְיָמָה דִּי קַיִים לְאַבְהֵתָךְ כִּיּוֹמָא הַדִּין:  
 ט וְהָיָה אִם־שָׁכַחַת תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ וְהִלַּכְתָּ  
 ט וְיָהִי אִם אֶתְנַשְׂאָה תִתְנַשֵּׂי יָת דְּחִלְתָּא דִּי אֱלֹהֶיךָ וְתִתְהַר

\*נ"א: קנא

— CHUMASH TRANSLATION —

17 *You will say in your heart, "My strength and the might of my hand made for me **this wealth!**"* 18 *Then you shall remember Hashem, your God, for it is He Who gives you strength to make wealth, so as to uphold His covenant that He swore to your forefathers, as this day.*

19 *And it shall be if you should ever forget Hashem, your God, and go*

20. Although the literal meaning of עשה is *make* or *do*, it can also mean *acquire* or *amass* (see *Rashi, Bereishis* 12:5, 31:1, 14:19). Accordingly, Onkelos translates עשה לִי as "acquired for me."

According to *Ramban* (v. 18), the Hebrew חִיל refers here to acts of might and valor in war. In his view, the meaning of the verse is: *My strength and the might of my hand did for me this valor*. However, Onkelos translates חִיל as גַּבְסִיָּא, *possessions*. Although Onkelos agrees that חִיל sometimes means "valor" [as in *Bereishis* 47:6, where he translates חִילָא, in our context he maintains that it means "wealth." Onkelos chooses this interpretation because the conquest of Eretz Yisrael was accomplished miraculously, by Hashem's hand, and not through the valor of warriors (*Beurei Onkelos* to v. 18). See also *Ibn Ezra* here, and *Rashi, Bereishis* 34:29.

21. See note 16.

22. When you think to yourself that your success is a result of your own ability — "my strength and the might of my hand" — remember that it is actually Hashem Who gives you the strength and guidance to succeed (*Ibn Ezra*).

— ONKELOS ELUCIDATED —

17. וְתִימַר בְּלִבְּךָ — Perhaps you will say in your heart, חִילִי וְתִקּוֹף יָדִי — "My strength and the might of my hand יָת גַּבְסִיָּא הָאֵלִין — ACQUIRED for me THESE POSSESSIONS!"<sup>[20]</sup>

18. וְתִדְבֵר יָת יְיָ אֱלֹהֶיךָ — Then you shall remember Hashem, your God,<sup>[21]</sup> אֲרִי הוּא יְהִי לָךְ עֲצָא לְמַקְנֵי גַבְסִין — for it is He Who GAVE YOU GUIDANCE TO ACQUIRE POSSESSIONS,<sup>[22]</sup> בְּדִיל לְקַיְמָא יָת קְיָמָה דִּי קַיִים לְאַבְהֵתָךְ — so as to uphold His covenant that He swore to your forefathers,<sup>[23]</sup> כִּיּוֹמָא הַדִּין — as this day.<sup>[24]</sup>

19. וְיָהִי אִם אֶתְנַשְׂאָה תִתְנַשֵּׂי יָת דְּחִלְתָּא דִּי אֱלֹהֶיךָ — And it shall be that if you ever forget THE FEAR OF HASHEM,<sup>[25]</sup> יָת דְּחִלְתָּא דִּי אֱלֹהֶיךָ

The Hebrew כֹּחַ means "strength." This often means physical strength, but that cannot be the case here, because physical strength is not particularly linked to acquiring wealth. Rather, "strength" refers here to mental ability; Hashem implants in a person's mind the ideas and techniques that bring him success. Onkelos characterizes that as "guidance" (*Beurei Onkelos*; see *Nesinah LaGer; Marpei Lashon*; cf. *Or HaTargum*).

23. Hashem did not grant you success in your own merit, but in the merit of your forefathers, with whom He established a covenant (*R' S.R. Hirsch*; see *Rabbeinu Bachya*).

24. On this day, before entering Eretz Yisrael, when you have not yet achieved success or merit on your own, it is clear to you that you are *not* being given the Land in your own merit, but only to fulfill the covenant sworn to your forefathers. Later too, once you *have* achieved success in Eretz Yisrael, you should remember this, and recognize that it was not in your own merit, but because of the covenant (*Gra* in *Aderes Eliyahu*).

25. See note 16.

אֲחֵרֵי אֱלֹהִים אַחֲרֵים וְעַבְדִּתֶם וְהִשְׁתַּחֲוִיתֶם לָהֶם הַעֲדוֹתֵי בְכֶם  
בְּתֵר טְעוֹת עַמְמֵיָא וְתִפְלַחְנוּן וְתִסְגֹּד לְהוֹן אֶסְהִדִית בְּכוֹן  
הַיּוֹם כִּי אֶבְדֶּךָ תֵּאבְדוֹן: כ כַּגּוֹלִים אֲשֶׁר יִהְיֶה מֵאֲבִיד מִפְּנֵיכֶם  
יוֹמָא דִּין אַרִי מִיבֵד תִּיבְדוֹן: כ כַּעַמְמֵיָא דִּי יִי מוֹבֵד מִקְדָּמִיכוֹן  
כֵּן תֵּאבְדוֹן עֵקֶב לֹא תִשְׁמָעוּן בְּקוֹל יִהְיֶה אֱלֹהֵיכֶם: פ  
כֵּן תִּיבְדוֹן חֶלְף דְּלֹא קִבְּלָתוֹן לְמִימְרָא דִּינִי אֱלֹהֵכוֹן:  
[ט] א שְׁמַע יִשְׂרָאֵל אַתָּה עֹבֵר הַיּוֹם אֶת־הַיַּרְדֵּן לָבֵא לְרִשְׁתָּ  
ט א שְׁמַע יִשְׂרָאֵל אַתָּה עֹבֵר יוֹמָא דִּין יֵת יַרְדֵּנָא לְמַעַל לְמִירַת  
גּוֹלִים גְּדֹלִים וְעֲצָמִים מִמֶּךָ עָרִים גְּדֹלֹת וּבְצֻרֹת בְּשָׁמַיִם:  
עַמְמִין רַבְרִבִּין וְתִקִּיפִין מִנְּךָ קְרוּיִן רַבְרָבִן וּכְרִיבִן עַד צֵית שְׁמַיָּא:

רש"י

(א) גְּדֹלִים וְעֲצָמִים מִמֶּךָ. חֶלְף עָלִים וְהֵם עָלִים מִמֶּךָ (ספרי טו):

## CHUMASH TRANSLATION

after the **gods of others**, and worship them and prostrate yourself to them — I testify against you this day that you will certainly be destroyed.

<sup>20</sup> Like the nations that Hashem is destroying from before you, so will you be destroyed, **because** you **do not heed the voice of Hashem, your God.**

## 9.

<sup>1</sup> Hear, O Israel, on this day you are crossing the Yarden, to enter to take possession of nations that are greater and more powerful than you, cities that are great and fortified to the heavens,

26. See 6:14 note 19 for discussion of the phrase טְעוֹת עַמְמֵיָא.

27. See 7:12 notes 1-2.

28. This phrase is the converse of the one that begins this *parashah* (7:12): *It shall be in return for [the fact] that you will accept these ordinances ...* There, the Torah details the reward for doing mitzvos; it concludes here with the punishment for not doing them. These verses mark the beginning and end of a single section (*Rashbam*). However, the verses differ in tense. The earlier verse is in future tense — דְּתִקְבְּלוּן, *that you "will" accept* — because reward is given even for one's *intention* to do good. Our verse is in past tense — דְּלֹא קִבְּלָתוֹן, *that you "did" not accept* — because punishment

## ONKELOS ELUCIDATED

— and you go after the FALSE GODS OF THE NATIONS,<sup>[26]</sup> — and you worship them and prostrate yourself to them — I testify against you this day — that you will certainly be destroyed.

20. Like the nations that Hashem is destroying from before you, so will you be destroyed, — חֶלְף דְּלֹא קִבְּלָתוֹן לְמִימְרָא דִּינִי אֱלֹהֵכוֹן — IN RETURN for the fact THAT YOU DID NOT ACCEPT<sup>[27]</sup> the WORD of Hashem, your God.<sup>[28]</sup>

## 9.

1. Hear, O Israel,<sup>[1]</sup> אַתָּה עֹבֵר יוֹמָא דִּין יֵת יַרְדֵּנָא — on this day you are crossing the Yarden, לְמַעַל לְמִירַת — to enter the Land to take possession of the territory of nations that are **greater and more powerful than you**, — קְרוּיִן רַבְרָבִן וּכְרִיבִן עַד צֵית שְׁמַיָּא — cities great and fortified reaching TOWARD the heavens,<sup>[2]</sup>

for sin is withheld until after the sin is actually committed (*Beurei Onkelos*, based on *Kiddushin* 40a; see *Me'at Tzori*).

1. As mentioned above (7:12 note 2), when the Hebrew *שמע* is meant in the sense of *accepting* or *heeding*, Onkelos uses the Aramaic root *קבל*, and when it is used in the sense of *hearing* or *understanding*, he uses the Aramaic root *שמע*. In our verse, *שמע ישראל* is intended to call the people's attention to what is about to be said; therefore, Onkelos translates with *שמע*: "Hear, O Israel." Alternatively, this might be a call for the people to listen carefully and *understand* what is being said, which would also be rendered *שמע*.

2. See above, 1:28, with notes 49-50.

ב עם-גָדוֹל וְרַם בְּנֵי עֲנָקִים אֲשֶׁר אַתָּה יוֹדַעַת וְאַתָּה שָׁמַעַתָּ  
 ב עם רב ותקיף בני גבריא די את ידעמא ואת שמעמא  
 מי יתִיַצֵב לִפְנֵי בְנֵי עֲנָקִים: ג וְיִדַעַת הַיּוֹם כִּי יְהוָה אֱלֹהֶיךָ  
 מן יכול < בני גבריא: ג ותדע יומא < ארי יי אלהך  
 למקם < דין  
 הוֹאֵה־עֹבֵר לִפְנֵיךָ אִשׁ אֲכָלָה הוּא יִשְׁמִידֵם וְהוּא יִכְנִיעֵם  
 הוא עבר קדמך מימרה < אכלא הוא ישיצנון והוא יתברנון  
 אשא  
 לִפְנֵיךָ וְהוֹרֵשְׁתָם וְהֵאֲבַדְתָם מֵהָרַב כַּאֲשֶׁר דִּבֶּר יְהוָה לָךְ:  
 קדמך ותתרכנון ותובדנון בפריע כמא די מליל יי לך:

## CHUMASH TRANSLATION

<sup>2</sup> a great and lofty people, children of **giants**, [of] whom you have known and have heard, “Who can stand before the children of the **giant**?” <sup>3</sup> But you should know this day that Hashem, your God — He **is the One Who passes before you, a consuming fire; He will destroy them and He will subjugate them before you; you will drive them out and you will annihilate them quickly, as Hashem spoke to you.**

## ONKELOS ELUCIDATED

2. בני גבריא — a great<sup>[3]</sup> and STRONG people, די את ידעמא ואת — the children of THE MIGHTY ONES,<sup>[4]</sup> שמעמא — of whom you have known and have heard, מן — “Who IS ABLE TO stand in battle before the children of THE MIGHTY ONES?”<sup>[5]</sup>  
 3. ארי יי — But you should know this day — ותדע יומא דין — that Hashem, your God, He passes before you,<sup>[6]</sup> אלהך הוא עבר קדמך — HIS WORD IS a consuming fire, מימרה אשא אכלא — He will destroy them והוא יתברנון קדמך — and He will BREAK them before you;<sup>[7]</sup> ותתרכנון ותובדנון — and you will drive them out and you will annihilate them quickly,<sup>[8]</sup> בפריע — as Hashem spoke to you.

3. Throughout *Sefer Bereishis* (e.g., 12:2), Onkelos renders the phrase גוֹי גָדוֹל as עם סְגִי, which means a vast (i.e., numerous) people. Here, he translates גָדוֹל as רב, great (likewise, in the previous verse, גְדֻלָּתִים is גְדֻלָּתִים). The difference is that here, the verse is not referring to the numbers of the giants, but to their special qualities of strength and prowess in war; therefore, the correct term is רב (*Me’at Tzori*). See note 3 to *Bereishis* *ibid*.

4. These are the giants mentioned above; see 1:28 note 51; 2:10-11.

5. Above (7:24), Onkelos translated יתִיַצֵב, stand, as יתעמד. Here he translates מקם, of the root קים. The difference is that here it refers to the ability to stand firm in battle, which is impossible because of the might of the giants. The earlier verse, however, refers to standing in anticipation while preparing for battle; as explained there (note 17), the correct Aramaic term for that is עתר (*Lechem VeSimlah* above; see *Beurei Onkelos* for a different approach).

6. The language of this verse is paralleled below, 31:3. *Ramban* (*Bereishis* 46:4) cites the later verse as proof

against *Rambam’s* assertion (*Moreh Nevuchim* 1:27) that Onkelos avoids anthropomorphism, shying away from any hint of physicality or physical movement with respect to Hashem. This is why, says *Ramban*, when the Torah says (*Shemos* 34:6): וַיַּעֲבֹד ה' עַל פְּנֵי, and Hashem passed before him, Onkelos translates as וַאֲעֹבֵר וַאֲעֹבֵר, and Hashem passed “His Shechinah” before him. Yet, in our verse and in 31:3, Onkelos translates directly: “He” passes before you. Seemingly, this refutes *Rambam’s* approach.

*Abarbanel* (to *Moreh Nevuchim* *ibid*.) responds that *Rambam’s* rule does not apply here. Since this verse is merely repeating Moshe’s words to the people, Onkelos translates directly, and does not find it necessary to add the phrase “His Shechinah.”

7. The Hebrew כִּנְיָעִם means “subjugate them.” Onkelos translates it as “break them.” *Me’at Tzori* suggests that Onkelos refers not to breaking them physically, but to breaking their spirit [which will allow Israel to annihilate them]. Onkelos often uses תבר in this sense; see, for example, above, 1:21.

8. See note 21, below, for discussion of the word בפריע.

שלישי ד אל-תאמר בלבבך בהדף יהוה אלהיך אתם | מלפניך  
 ד לא תימר בלבבך בדיתבר יי אלהך יתהון מקדמך  
 לאמר בצדקתי הביאני יהוה לרשת את-הארץ הזאת  
 למימר בזכותי אעלני יי למירת ית ארעא הדא  
 וברשעת הגוים האלה יהוה מורישם מפניך: ה לא בצדקתך  
 ובחובי עממיא האלין יי מתרף להון מקדמך: ה לא בזכותך  
 וביתשר ללבבך אתה בא לרשת את-ארצם כי ברשעת |  
 ובקשיטות לבך את עלל למירת ית ארעהון ארי בחובי  
 הגוים האלה יהוה אלהיך מורישם מפניך ולמען הקים את-  
 עממיא האלין יי אלהך מתרף < מקדמך ובדיל לקיימא ית  
 להון  
 הדבר אשר נשבע יהוה לאבתיה לאברהם ליצחק וליעקב:  
 פתגמא די קיים יי לאבתיה לאברהם ליצחק וליעקב:

רש"י

(ד) אל תאמר בלבבך. לדקתי ורשעת הגוים גרמו: (ה) לא בצדקתך וגו' אתה בא לרשת וגו' כי ברשעת וגו'.  
 הרי "כי" משמש בלשון "אלה":

## CHUMASH TRANSLATION

<sup>4</sup> Do not say in your heart, when Hashem, your God, **pushes them away** from before you, saying, "Because of my righteousness did Hashem bring me in to take possession of this Land," and because of the **wickedness** of these nations did Hashem drive them away from before you. <sup>5</sup> Not because of your righteousness and the uprightness of your heart are you coming in to take possession of their Land; rather, because of the **wickedness** of these nations does Hashem, your God, drive them away from before you, and in order to uphold the word that Hashem swore to your forefathers, to Avraham, to Yitzchak, and to Yaakov.

## ONKELOS ELUCIDATED

4. בדיתבר יי אלהך — לא תימר בלבבך. — Do not say in your heart, בדיתבר יי אלהך — when Hashem, your God, BREAKS THEM from before you, למימר — you shall not be saying: בזכותי — "Because of my righteousness did Hashem bring me in to take possession of this Land," and that because of the SINS of these nations does Hashem drive them away from before you.<sup>[9]</sup>

5. לא בזכותך ובקשיטות לבך — In fact, it is not because of your righteousness and the uprightness of your heart — את עלל למירת ית ארעהון — that you are coming in to take possession of their Land; ארי בחובי עממיא — rather,<sup>[10]</sup> it is only because of the SINS of these nations — יי אלהך מתרף להון מקדמך — that Hashem, your God drives them away from before you, ובדיל לקיימא — and in order to uphold the word (i.e., the oath) that Hashem swore to your forefathers, to Avraham, to Yitzchak, and to Yaakov.<sup>[11]</sup>

9. Do not imagine that you are being given the Land both because of your merit and because of the sins of the Canaanite nations, because in fact, it is not due to your merit at all (see Rashi with Sifsei Chachamim).

10. See Rashi, and above, 8:3 note 4. See also Nesinah LaGer.

11. To give the Land to their descendants; see Ramban.



ו וַיִּזְדַּעַתְךָ כִּי לֹא בְצַדִּיקוֹתֶיךָ יְהוָה אֱלֹהֶיךָ נָתַן לְךָ אֶת־הָאָרֶץ  
ו וַתִּזְדַּע אָרִי לֹא בְצוֹבוֹתַי יי אֱלֹהֶיךָ יְהִי לְךָ יְת אֲרַעָא  
הַטּוֹבָה הַזֹּאת לְרִשְׁתָּהּ כִּי עִם־קִשְׁי־עַרְףְךָ אָתָּה: ז זְכֹר  
טְבַתָּא הָדָא לְמִירְתָּהּ אָרִי עִם קָשִׁי קָדְל אָתָּה: ז הוּי  
דְּכִיר <

אֶל־תִּשְׁכַּח אֶת אֲשֶׁר־הִקְצַפְתָּ אֶת־יְהוָה אֱלֹהֶיךָ בְּמִדְבָּר  
לֹא תִתְנָשִׁי יְת דִּי אַרְגֻּזְתָּא קָדָם יי אֱלֹהֶיךָ בְּמִדְבָּרָא  
לְמַן־הַיּוֹם אֲשֶׁר־יִצְאָתָּה | מֵאֶרֶץ מִצְרַיִם עַד־בְּאֶמְךָם  
לְמַן יוֹמָא דִּי נִפְקַתָּא מֵאֲרַעַת דְּמִצְרַיִם עַד מִיתִיכוֹן  
עַד־הַמְּקוֹם הַזֶּה מִמְרִים הֵייתֶם עִם־יְהוָה: ח וּבַחֲרֹב  
עַד אַתְרָא הָדִין מְסַרְבִּין הוּיְתוֹן קָדָם יי: ח וּבַחֲוֹרֵב  
הִקְצַפְתֶּם אֶת־יְהוָה וַיִּתְאַנֶּף יְהוָה בְּכֶם לְהַשְׁמִיד אֶתְכֶם:  
אַרְגֻּזְתוּן קָדָם יי \*וְהוּהוּ רְגוּ מִן קָדָם יי בְּכוֹן לְשִׁיזְעָה יִתְכוּן:

זכ"א: ויתקוף רגזא דיני

CHUMASH TRANSLATION

<sup>6</sup> And you should know that not because of your righteousness is Hashem, your God, giving you this good Land to take possession of it, for you are a stiff-necked people.

<sup>7</sup> Remember, do not forget, that which you provoked the anger of Hashem, your God, in the Wilderness; from the day that you left the land of Egypt until your arrival at this place, you have been rebels against Hashem. <sup>8</sup> And at Chorev you provoked the anger of Hashem, and Hashem became angry with you to destroy you.

12. You turn the back of your necks — the stiff part — to those who chastise you, and refuse to listen (*Rashi*, *Shemos* 32:9). Alternatively, when admonished, you act as if your neck is stiff as iron, and cannot be turned from the path of unrighteousness (*Sforno*; see *Ibn Ezra*, *Shemos* *ibid.*).

13. Elsewhere, Onkelos translates the word זְכֹר, remember; simply as אֲדַכֵּר (below, 32:7). Here, though, Onkelos translates הוּי דְּכִיר, which translates literally as *be remembering*, implying a requirement to constantly remember this thing (*Me'at Tzori* to 25:17). See similarly, *Shemos* 20:8, and below, 25:17.

ONKELOS ELUCIDATED

6. וַתִּזְדַּע אָרִי לֹא בְצוֹבוֹתַי — And you should know that it is not because of your righteousness יי אֱלֹהֶיךָ יְהִי לְךָ יְת אֲרַעָא — that Hashem, your God, is giving you this good Land to take possession of it, אָרִי עִם קָשִׁי קָדְל — for you are a stiff-necked people.<sup>[12]</sup>

7. יְת דִּי הוּי דְּכִיר לֹא תִתְנָשִׁי — Remember,<sup>[13]</sup> do not forget, יְת דִּי אַרְגֻּזְתָּא קָדָם יי אֱלֹהֶיךָ בְּמִדְבָּרָא — that which you provoked anger BEFORE Hashem, Your God, in the Wilderness; לְמַן הַיּוֹם אֲשֶׁר־יִצְאָתָּה מֵאֶרֶץ מִצְרַיִם — from the day that you left the land of Egypt עַד מִיתִיכוֹן עַד אַתְרָא הָדִין — until your arrival at this place, יי עַד מִיתִיכוֹן עַד אַתְרָא הָדִין — you have been REFUSERS<sup>[14]</sup> BEFORE Hashem.

8. וּבַחֲוֹרֵב אַרְגֻּזְתוּן קָדָם יי — And at Chorev (i.e., Mount Sinai) you provoked anger BEFORE Hashem, וְהוּהוּ רְגוּ מִן קָדָם יי — and THERE WAS ANGER AGAINST YOU FROM BEFORE HASHEM<sup>[15]</sup> לְשִׁיזְעָה יִתְכוּן — with the intent to destroy you.

14. You rebelled against Hashem by refusing to obey His commandments; see *Rashi* below, 21:18.

15. Onkelos typically translates הִתְאַנֶּף as he does here: וְהוּהוּ רְגוּ (see below, v. 20, and above, 1:37 and 4:21). However, some texts of Onkelos read here: וַתִּזְדַּע אָרִי לְךָ, and the anger of Hashem became intense against you, which is how Onkelos generally translates the phrase אָרִי לְךָ, and his anger flared up (e.g., below, 29:26). *Beurei Onkelos* suggests that Onkelos uses וַתִּזְדַּע אָרִי here because the reference is to the sin of the Golden Calf, which provoked an especially intense anger. Additionally, this is the term the

ט בַּעֲלֹתַי הַהָרָה לְקַחַת לֹחֹת הָאֲבָנִים לֹחֹת הַבְּרִית אֲשֶׁר-  
 ט בַּמַּסְקִי לְטוֹרָא לְמַסַּב לֹחִי אֲבָנִיא לֹחִי קִימָא דִּי  
 כָּרַת יְהוָה עִמָּכֶם וְאִשָּׁב בְּהָר אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה  
 גֹּר יִי עִמְכֹן וַיִּתְּבִית בְּטוֹרָא אַרְבָּעִין יָמִין וְאַרְבָּעִין לַיְלֹן  
 לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי: וַיִּתֵּן יְהוָה אֵלַי אֶת-שְׁנֵי  
 לַחְמָא לֹא אָכַלְתִּי וּמַיָּא לֹא שָׁתִיתִי: וַיְהִי יִי לִי יַת תְּרִין  
 לֹחֹת הָאֲבָנִים כְּתוּבִים בְּאֶצְבַּע אֱלֹהִים וְעַלֵיהֶם כָּכַל-הַדְּבָרִים  
 לֹחִי אֲבָנִיא כְּתִיבִין בְּאֶצְבָּעָא דִּי וְעַלֵיהוֹן כָּכַל פְּתִגְמִיא  
 אֲשֶׁר דִּבֶּר יְהוָה עִמָּכֶם בְּהָר מִתּוֹךְ הָאֵשׁ בְּיוֹם הַקָּהָל:  
 דִּי מַלִּיל יִי עִמְכֹן בְּטוֹרָא מְגוֹ אֲשַׁתָּא בְּיוֹמָא דְקָהָלָא:

ר"ט

(ט) וְאִשָּׁב בְּהָר. חֵין יִשִּׁיבָה (ז) חֵלָל לִשְׁוֹן עֲכָבָה (מגילה כה:). (י) לֹחֹת. "לֹחֹת" כְּתִיב, שְׁשִׁפִּיךְן שׁוֹת (תנחומא י:)

## CHUMASH TRANSLATION

<sup>9</sup> When I went up the mountain to take the *Luchos* of stone, the *Luchos* of the covenant that Hashem sealed with you, and I stayed on the mountain forty days and forty nights; bread I did not eat, and water I did not drink. <sup>10</sup> And Hashem gave me the two *Luchos* of stone, inscribed by the finger of God, and [what was] on them was in accordance with all the words that Hashem spoke with you on the mountain from the midst of the fire, on the day of the assembly.

## ONKELOS ELUCIDATED

9. בַּמַּסְקִי לְטוֹרָא — When I went up to the mountain לְמַסַּב לֹחִי קִימָא — to take the *Luchos* of stone, לֹחִי אֲבָנִיא — the *Luchos* of the covenant that Hashem sealed with you,<sup>[16]</sup> וַיִּתְּבִית בְּטוֹרָא אַרְבָּעִין יָמִין וְאַרְבָּעִין לַיְלֹן — and I stayed on the mountain forty days and forty nights; לַחְמָא לֹא אָכַלְתִּי וּמַיָּא לֹא שָׁתִיתִי — bread I did not eat,<sup>[17]</sup> and water I did not drink.

10. יַת תְּרִין לֹחִי אֲבָנִיא — And Hashem gave to me לֹחִי אֲבָנִיא — the two *Luchos* of stone, כְּתִיבִין בְּאֶצְבָּעָא דִּי — in- scribed by the finger of HASHEM,<sup>[18]</sup> וְעַלֵיהוֹן כָּכַל פְּתִגְמִיא דִּי — and the inscription upon them was in accordance with all the words that Hashem spoke with you on the mountain מִתּוֹךְ הָאֵשׁ — from the midst of the fire, on the day of the assembly.

Torah actually uses regarding that sin (*Shemos* 32:10).

16. The Hebrew כרת and Aramaic גור [literally, cut] are the terms generally used to describe entering a בְּרִית, covenant. We have thus rendered them seal.

Onkelos translates ברית as קָם or קִימָא, an oath, because it was common practice to seal a covenant or treaty with an oath between the parties (*Rabbeinu Bachya* to *Bereishis* 15:18).

17. Elsewhere (below, 10:18), Onkelos translates לֶחֶם not simply as bread, but more expansively, as מְזוֹן, food. Although Moshe ate no food at all during his time atop the mountain, Onkelos uses לַחְמָא here, to emphasize that Moshe did not eat even the most basic kind of food, bread (*Me'at Tzori*).

18. Obviously, Hashem does not have a physical finger. *Rambam* (*Moreh Nevuchim* 1:66) explains that כְּתִיבִים בְּאֶצְבַּע אֱלֹהִים is another way of saying, inscribed by "the word" of God. We find that the heavens are called "the

work of Your fingers" (*Tehillim* 8:4), even though we know that "by the word of Hashem were the heavens made" (*ibid.* 33:6). Thus, "finger of God" may simply be a substitute for "word of God."

Onkelos, however, translates our verse literally as "written with the finger of Hashem." Understood simply, this is an anthropomorphism, a literary use of a physical term to describe something done by Hashem in a non-physical way. However, as mentioned above (note 6), *Rambam* maintains that Onkelos is always careful to avoid anthropomorphism with respect to Hashem. *Rambam* (*Moreh Nevuchim* 1:66) therefore explains that according to Onkelos, the expression אֶצְבַּע אֱלֹהִים in this verse refers to an instrument that Hashem created for the purpose of engraving the *Luchos*. The instrument is called "finger" because it functions as a finger would.

*Ramban* (*Bereishis* 46:1) rejects *Rambam's* explanation that "finger of God" refers to an instrument, and

יֵאָדָה מִקֶּץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה נָתַן יְהוָה אֵלַי אֶת־  
 יֵאָדָה מִסוּף אַרְבָּעִין יָמִין וְאַרְבָּעִין לַיְלֹן יֵהֵב יְיָ לִי יֵת  
 שְׁנֵי לַחֹת הָאֲבָנִים לַחֹת הַבְּרִית: יב וַיֹּאמֶר יְהוָה אֵלַי קוּם  
 תְּרִין לוּחֵי אֲבָנִיא לוּחֵי קִיּוּמָא: יב וַאֲמַר יְיָ לִי קוּם  
 רָד מְהֵר מִזֶּה כִּי שָׁחַת עִמּוֹךְ אֲשֶׁר הוֹצֵאתָ מִמִּצְרַיִם סָרוּ  
 חוֹת בְּפָרִיעַ מִפֶּאֱרִי חֲבִיל עִמּוֹךְ דִּי אִפְקֵתָא מִמִּצְרַיִם סָטוּ  
 מְהֵר מִן־הַדֶּרֶךְ אֲשֶׁר צִוִּיתָם עֲשׂוּ לָהֶם מִסַּכָּה: יג וַיֹּאמֶר יְהוָה  
 בְּפָרִיעַ מִן אֲרָחָא דִּי פִקְדַתְנֹן עֲבְדוּ לְהוֹן מִתְּכָא: יג וַאֲמַר יְיָ  
 אֵלַי לֵאמֹר רְאִיתִי אֶת־הָעָם הַזֶּה וְהִנֵּה עִם־קִשְׁה־עֲרָף הוּא:  
 לִי לְמִימַר גְּלִי קְדָמִי יֵת עֲמָא הַדִּין וְהָא עִם קָשִׁי קְדָל הוּא:

## CHUMASH TRANSLATION

<sup>11</sup> It was at the end of forty days and forty nights that Hashem gave me the two Luchos of stone, the Luchos of the covenant. <sup>12</sup> Then Hashem said to me, “Arise, descend quickly from **this [place]**, for your people that you took out of Egypt has become corrupt; they have strayed quickly from the way that I commanded them; they have made themselves a molten image.”

<sup>13</sup> Hashem said to me, saying, “**I have seen** this people, and behold! it is a stiff-necked people.

## ONKELOS ELUCIDATED

11. וְהוּא מִסוּף אַרְבָּעִין יָמִין וְאַרְבָּעִין לַיְלֹן — And it was at the end of forty days and forty nights יֵהֵב יְיָ לִי יֵת תְּרִין לוּחֵי אֲבָנִיא — that Hashem gave me the two Luchos of stone, לוּחֵי קִיּוּמָא — the Luchos of the covenant.

12. וַאֲמַר יְיָ לִי — Then Hashem said to me, קוּם חוֹת בְּפָרִיעַ מִפֶּאֱרִי אֲרִי חֲבִיל עִמּוֹךְ — “Arise, descend from HERE quickly,<sup>[19]</sup> אֲרִי חֲבִיל עִמּוֹךְ — for your people that you took out of Egypt has corrupted;<sup>[20]</sup> דִּי אִפְקֵתָא מִמִּצְרַיִם — they have quickly strayed<sup>[21]</sup> סָטוּ בְּפָרִיעַ — from the way that I commanded them; מִן אֲרָחָא דִּי פִקְדַתְנֹן — they have made themselves a molten image (i.e., the Golden Calf).”

13. וַאֲמַר יְיָ לִי לְמִימַר — And Hashem further said to me, saying, גְּלִי קְדָמִי יֵת עֲמָא הַדִּין — “The nature of this people IS REVEALED BEFORE ME,<sup>[22]</sup> וְהָא עִם קָשִׁי קְדָל הוּא — and behold! it is a stiff-necked people.

cites a parallel verse to ours (*Shemos* 31:18) as proof that Onkelos is not concerned about anthropomorphism. Rather, *Ramban* asserts, whenever Onkelos deviates from the literal translation of a verse relating to Hashem’s actions, it is for a Kabbalistic reason.

See *Nefesh HaGer* for another suggested reason that Onkelos translates אָצַבַע literally here.

19. In saying, “descend,” Hashem hinted that not only should Moshe go down from the mountain, but he would also have to come down somewhat from his exalted level. He had been awarded greatness in the merit of the Jewish people, and since they were now unworthy, Moshe was banished from his previous heights (*Rashi*, *Shemos* 32:7; see also *Shemos* 19:24, note 38).

20. “Your people” refers to the *eirev rav*, whom Moshe had accepted as converts without consulting Hashem (*Rashi* *ibid.*). [The *eirev rav* were a “mixed multitude” from other nations; they left Egypt with the Jewish people (*Shemos* 12:38).] The Hebrew word שָׁחַת, as well as the corresponding Aramaic term חֲבִיל, are in

the active (*pi’el*) form: *has corrupted* [something else]; not “has become corrupt.” Hashem was saying that the *eirev rav* corrupted the Jewish people by inciting them to sin (*Rashi* *ibid.*; see note 14 there).

21. The term בְּפָרִיעַ, *quickly*, is related to the Hebrew term פָּרַע, “disarray,” since acting in haste essentially upends the proper order of things (see, similarly, above, 4:26 note 41, and *Shemos* 32:8 note 15). By sinning with the Golden Calf, Israel overturned the order that Hashem had prepared for them.

22. Sometimes, Onkelos translates mention of Hashem “seeing” literally (הִזָּא, [*Hashem*] saw). Other times, he renders it גְּלִי, *revealed* [before Hashem]. According to *Rambam* (*Moreh Nevuchim* 1:48), “Hashem saw” is used when what He saw is positive; but when it is negative, Onkelos uses “revealed before Hashem,” to avoid saying that Hashem saw evil.

*Ramban* (*Bereishis* 46:1), however, explains that “Hashem saw” is used for something that can simply be *seen* in the literal sense, whereas “revealed before

יִדְ הַרְף מִמְּנִי וְאַשְׁמִידֵם וְאַמְחָה אֶת־שְׁמֵם מִתַּחַת הַשָּׁמַיִם  
 יִד אַנַּח מִקְדָּמִי וְאַשְׁיִצְנֹן וְאַמְחִי יֵת שְׁמֵהוּן מִתַּחַת שְׁמַיָּא  
 בְּעִתְּךָ

וְאַעֲשֶׂה אֹתְךָ לְגוֹי־עֲצוּם וְרַב מִמֶּנּוּ: טו וְאַפֵּן וְאַרְדּ מִן־הַהָר  
 וְאַעֲבֹד יְתָר לְעַם תַּקִּיף וְסָגִי מִנְהוֹן: טו וְאַתְּפַנֵּיתִי וְנַחֲתִית מִן טוֹרָא  
 וְהָהָר בָּעַר בְּאֵשׁ וְשָׁנִי לֹחַת הַבְּרִית עַל שְׁתֵּי יָדַי: טז וְאַרְא  
 וְטוֹרָא בָּעַר בְּאֵשְׁתָּא וְתָרִין לֹחֵי קִנְמָא עַל תְּרַתִּין יָדַי: טז וְחֻזִּיתִי  
 וְהִנֵּה חֲטָאתֶם לִיהוָה אֲלֵהֵיכֶם עֲשִׂיתֶם לָכֶם עֶגְל מִסְכָּה  
 וְהָא חֲבָתוֹן קָדָם יְיָ אֲלֵהֲכוֹן עֲבַדְתוּן לָכוֹן עֶגְל מִתְּכָא  
 סְרַתֶּם מֵהָר מִן־הַדֶּרֶךְ אֲשֶׁר־צִוָּה יְהוָה אֶתְכֶם: יז וְאַתְּפַשׁ  
 סְטִיתוֹן בְּפָרִיעַ מִן אֲרָחָא דִּי פְקִיד יְיָ יִתְכוֹן: יז וְאַחֲדִית  
 בְּשָׁנֵי הַלַּחַת וְאַשְׁלַחֶם מֵעַל שְׁתֵּי יָדַי וְאַשְׁבְּרֶם לְעֵינֵיכֶם:  
 בְּתָרִין לֹחֵיָא וְרַמִּיתְנוֹן מֵעַל תְּרַתִּין יָדַי וְתִבְרַתְנוֹן לְעֵינֵיכוֹן:

## CHUMASH TRANSLATION

<sup>14</sup> **Release Me, and I shall destroy them and I shall erase their name from under the heavens, and I shall make you into a nation that is mightier and more numerous than they!**" <sup>15</sup> I turned and descended from the mountain, and the mountain was burning in fire, and the two Luchos of the covenant were on my two hands.

<sup>16</sup> Then I saw and behold! you had sinned to Hashem, your God; you had made for yourselves a molten calf; you had strayed quickly from the way that Hashem commanded you. <sup>17</sup> I grasped the two Luchos and I threw them from upon my two hands, and I shattered them before your eyes.

## ONKELOS ELUCIDATED

14. אַנַּח מִקְדָּמִי — DESIST FROM YOUR PLEADING BEFORE ME,<sup>[23]</sup> וְאַשְׁיִצְנֹן — and I shall destroy them וְאַמְחִי וְאַשְׁמִידֵם — and I shall erase their name from under the heavens, וְאַעֲבֹד יְתָר לְעַם תַּקִּיף וְסָגִי מִנְהוֹן — and I shall make you, through your descendants, into a nation that is mightier and more numerous than they!"

15. וְאַתְּפַנֵּיתִי וְנַחֲתִית מִן טוֹרָא — I turned and descended from the mountain וְהָהָר בָּעַר בְּאֵשׁ וְשָׁנִי לֹחַת הַבְּרִית עַל שְׁתֵּי יָדַי — and the mountain was burning in fire, וְתָרִין לֹחֵי קִנְמָא עַל תְּרַתִּין יָדַי — and the two Luchos of the covenant were on my two hands.

16. וְחֻזִּיתִי וְהָא חֲבָתוֹן קָדָם יְיָ אֲלֵהֲכוֹן — Then I saw, and behold! you had sinned BEFORE Hashem, your God; עֲבַדְתוּן לָכוֹן עֶגְל מִתְּכָא — you had made for yourselves a molten calf; וְהִנֵּה חֲטָאתֶם לִיהוָה אֲלֵהֵיכֶם עֲשִׂיתֶם לָכֶם עֶגְל מִתְּכָא — you had strayed quickly from the way that Hashem commanded you.

17. וְאַחֲדִית בְּשָׁנֵי הַלַּחַת וְאַשְׁבְּרֶם לְעֵינֵיכֶם: — I grasped the two Luchos and I threw them from upon my two hands, וְתִבְרַתְנוֹן לְעֵינֵיכוֹן — and I shattered them before your eyes.

Hashem" is used to reference *perceiving* something that needs observation and close examination. Hashem's statement regarding Israel's nature emerged not from mere "seeing," but was "revealed before Him" via His deep discernment and evaluation. See, similarly, *Shemos* 2:25 note 37.

23. Moshe had not been pleading at all, so why did Hashem tell him to desist? *Rashi* (*Shemos* 32:10, from *Berachos* 32a) explains that Hashem actually meant to hint to Moshe that it was *up to him* to pray

on behalf of the Jews: If Moshe would refrain from praying, Hashem's anger would flare and He would annihilate the Jewish people; but if Moshe would *not* desist, and actually *would* pray, then Israel would be spared. Moshe immediately prayed, before descending from the mountain, and saved the Jewish people from annihilation, as the passage in *Shemos* (32:14) states: *Hashem reconsidered regarding the bad that He had said He would do to His people.* [See further, note 26.]

יח וְאֶתְנַפַּל לְפָנָיו יְהוָה בְּרֵאשֹׁנָה אַרְבָּעִים יוֹם וְאַרְבָּעִים  
 יח וְאֶשְׁמַטְחִית קָדָם יי בְּקִדְמִיתָא אַרְבָּעִין יָמִין וְאַרְבָּעִין  
 לַיְלָה לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי עַל כָּל־חַטָּאתְכֶם  
 לִילָוִן לַחֲמָא לֹא אָכַלְתִּי וּמַיָּא לֹא שָׁתִיתִי עַל כָּל חֻבְתְּכוֹן  
 אֲשֶׁר חָטַאתֶם לַעֲשׂוֹת הָרַע בְּעֵינַי יְהוָה לְהַכְעִיסוֹ:  
 די חֲבַתוֹן לְמַעַבְד דְּבִיש קָדָם יי לְאַרְגָּזָא קְדֻמוּהִי  
 יט כִּי יִגְרָתִי מִפְּנֵי הָאֵף וְהַחֲמָה אֲשֶׁר קָצַף יְהוָה עָלֵיכֶם  
 יט אַרְי דְּחִלִּית מְקָדָם רְגָזָא וְחַמְתָּא די רְגָזָא יי עַל־יִכוֹן  
 לְהִשְׁמִיד אֶתְכֶם וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפֶּעַם הַהוּא:  
 לְשִׁיצָאָה יִתְכוֹן וְקָבִיל יי צְלוֹתִי אָף בּוֹמְנָא הַהִיא:

רש"י

זו ציוס נתרנה הקדוש צרוף הוא לישרל בשמחה, ואמר לו  
 למשה "סלחתי פדצרך" (במדבר יד, ט), לכך הוקצט למחילה  
 ולסליחה. ומנין שנתרנה צרלון שלם, שנחמר צחרצטים של  
 לוחות אחרונות "ואלכי עמדתי צהר פימים הראשנים" (להלן  
 י, ט), מה הראשונים צרלון חף האחרונים צרלון, אמור מטפה  
 אמלטיים היו צכטס (סדר עולם פרק ו; תנחומא כי טא לא):  
 (יח) וְאֶתְנַפַּל לְפָנָיו ה' בְּרֵאשֹׁנָה אַרְבָּעִים יוֹם. שנחמר  
 "ועתה תעלה אל ה' אולי תכפרה" (שמות לב, ט), צאותה עלייה  
 נקטפצתי חרצטים יוס, נמלאו כלים בעגרים ותשעה צאב,  
 שהוא עלה בשמנה עשר צתמוז. זו ציוס נתרנה הקדוש  
 צרוף הוא לישרל, ואמר למשה: "פסל לך עני לחת" (שם  
 לד, ט), עשה עוד חרצטים יוס, נמלאו כלים ציוס הכפורים.

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

18 *Then I threw myself down [in prayer] before Hashem as the first time — forty days and forty nights, bread I did not eat and water I did not drink — for all your sins that you sinned, doing that which is evil in the eyes of Hashem, to anger Him,* <sup>19</sup> *for I was frightened because of the wrath and the burning anger with which Hashem became angry with you to destroy you; and Hashem listened to me at that time as well.*

18. **וְאֶשְׁמַטְחִית קָדָם יי בְּקִדְמִיתָא — Then I PROSTRATED MYSELF<sup>[24]</sup> in prayer before Hashem like the first time —**  
**אַרְבָּעִין יָמִין וְאַרְבָּעִין לַיְלָוִן — forty days and forty nights,<sup>[25]</sup>**  
**לֶחֶם לֹא אָכַלְתִּי וּמַיָּא לֹא שָׁתִיתִי — bread I did not eat and**  
**חֻבְתְּכוֹן דִּי חֲבַתוֹן — I prayed for forgiveness for all your sins that you sinned,**  
**לְמַעַבְד דְּבִיש קָדָם יי לְאַרְגָּזָא קְדֻמוּהִי — doing that which is evil BEFORE**  
**הַהִיא, TO PROVOKE ANGER BEFORE Him,**  
 19. **אֲשֶׁר קָצַף יְהוָה עָלֵיכֶם וְהַחֲמָה אֲשֶׁר קָצַף יְהוָה עָלֵיכֶם — for I was frightened because of the wrath and the burning anger**  
**דִּי רְגָזָא יי רְגָזָא יי — with which Hashem became angry**  
**עַל־יִכוֹן לְשִׁיצָאָה יִתְכוֹן — with which Hashem became angry**  
**וְקָבִיל יי צְלוֹתִי אָף בּוֹמְנָא הַהִיא — and Hashem ACCEPTED MY PRAYER at that time as well.<sup>[26]</sup>**

24. Literally, *spread myself out* — see *Bamidbar* 11:32. This refers to prostrating oneself; i.e., lying on one's face, with arms and legs outstretched.

25. "Like the first [time]" does not mean that he had previously *prayed* for forty days, because in fact, Moshe's first stretch on Mount Sinai was primarily not spent in prayer; the Jews sinned only at the *end* of those forty days. Rather, "like the first [time]" refers to *how long* Moshe remained on Mount Sinai when he received the first *Luchos* (vv. 9,11). He now prayed for Israel after the sin of the Golden Calf for *as long as* he had been on the mountain the first time — forty days and forty nights (*Chizkuni; Marpei Lashon*).

The *Luchos* were broken on the 17th of Tammuz. Moshe ascended the next day (the 18th) to pray, so this forty-day period ended on the 29th of Av. At that time, Hashem forgave the people to a degree, and He told Moshe to carve out a second set of *Luchos* on which He would inscribe the words that had been on the first *Luchos*. The next day (Rosh Chodesh Elul), Moshe ascended the mountain for yet a third set of forty days and nights, which culminated on Yom Kippur with Hashem forgiving them *wholeheartedly* and Moshe bringing down the second *Luchos* (*Rashi* here and to 10:1; see *Mizrachi*).

26. Just as Hashem had accepted Moshe's prayer at the

כּ וּבְאַהֲרֹן הִתְאַנַּף יֵהוּה מְאֹד לְהַשְׁמִידוֹ וְאֶת־פָּלֶל גַּם־בְּעַד  
 כּ וְעַל אַהֲרֹן הָיָה רָגֵז מִן־קֹדֶם לְחַדָּא לְשִׁיזְיוֹתָהּ וְצִלִּיתִי אִף עַל  
 יִי

אַהֲרֹן בָּעֵת הַהוּא: כּא וְאֶת־חַטָּאתְכֶם אֲשֶׁר־עָשִׂיתֶם אֶת־הָעֶגְלָה  
 אַהֲרֹן בְּעַדְנָא הֵהִיא: כּא וַיֵּת חוֹבְתְכוֹן דִּי עֲבַדְתוֹן יֵת עֶגְלָא  
 לְקַחְתִּי וְאֶשְׂרַף אֹתוֹ | בְּאֵשׁ וְאָכַת אֹתוֹ טָחוֹן הֵיטֵב עַד  
 נִסְבִּית וְאֹקְדִית יֵתָה בְנוֹרָא וְשָׁפִית יֵתָה בְשׁוֹפִינָא יָאוֹת עַד  
 אֲשֶׁר־דָּק לְעָפָר וְאֶשְׁלַף אֶת־עַפְרוֹ אֶל־הַנַּחַל הַיֵּרֶד מִן־הַהָר:  
 דִּי הָיָה דְקִיק לְעָפָרָא וְרַמִּית יֵת עֶפְרָה לְנַחְלָא דְנַחַת מִן טוֹרָא:

רש"י

(ב) וּבְאַהֲרֹן הִתְאַנַּף ה'. לפי ששמע לַכֶּסֶׁ׃ לְהַשְׁמִידוֹ. זֶה  
 פְּלוּי בְּנִים, וְכֵן הוּא אֹמֵר "וְאֶשְׂמִיד פְּרִיּוֹ מִמֶּעַל" (עמוס 3, ט;  
 ויקרא 24, ז, א): וְאֶת־פָּלֶל גַּם בְּעַד אַהֲרֹן. וְהוֹעִילָה תְּפִלָּתִי  
 לְכַפֵּר מִחֲלָה, וּמֵתוּ שָׂנִים וּנְשָׂאָרוּ הַשָּׂנִים וַיִּקְרָא רַבֵּה י', ה; מִדְרַשׁ  
 אֲרָגָה: (בא) טָחוֹן. לְשׁוֹן הַיּוֹה, כְּמוֹ הַלּוֹךְ וְכְלוֹת וְגו': "הַלּוֹךְ  
 וְגָדַל" (בראשית 30, ג), מוֹלֵאכִ"ט בְּלַע"ז:

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

<sup>20</sup> And Hashem became very angry at Aharon, to destroy him, so I prayed also for Aharon at that time. <sup>21</sup> Your sin that you made — the calf — I took and burned it in fire, and I **pounded it, grinding it well**, until it was fine as dust, and I threw its dust into the stream that descended from the mountain.

**20.** And at that time, THERE WAS very much ANGER FROM BEFORE HASHEM AGAINST Aharon,<sup>[27]</sup> to destroy him, and I prayed also for Aharon at that time.<sup>[28]</sup>  
**21.** Your sin that you made — i.e., the Golden Calf<sup>[29]</sup> — I took, and burned it in fire, and I **GROUND it up WITH A GRINDER, very well**, until it was fine as dust, and I threw its dust into the stream that descended from the mountain.

end of the first forty days, when He reconsidered His threat to annihilate the Jewish people (see note 23), He accepted “as well” Moshe’s prayer of the middle forty days (*Ramban*; see further below, 10:10 note 15).

Here, Onkelos refers to Moshe’s supplication as *צְלוּתִי*, *my prayer*, whereas above (v. 14), he says *בְּעוֹתָךְ*, [*desist from*] *your pleading*. This is consistent with Onkelos to *Shemos* (32:10-11), which draws the same distinction between Hashem’s instruction to Moshe to desist from “pleading,” and Moshe’s subsequent “prayer.” These terms represent two different types of prayer: *צְלוּתָא* refers to a standard, formula-type prayer, like those that Jews pray regularly; *בְּעוֹתָא* refers to a special, personal supplication for the needs of the moment. This is the sort of prayer that Moshe, in his greatness, would normally bring before Hashem (see *Meshech Chochmah*, *Harcheiv Davar*, and *Chidushei HaGriz* [stencil] to *Bereishis* 48:22).

By using these different terms in the two verses, Onkelos resolves a difficulty: Since Hashem explicitly

told Moshe *not* to pray, how could Moshe then begin to pray? *Rashi* explained that Hashem’s instruction was a hint that Moshe *should* pray (see note 23). According to Onkelos, though, the explanation is that Hashem barred Moshe from *בְּעוֹתָךְ*, your “pleading,” i.e., the exalted special supplication that Moshe would normally pray, but He did not bar him from the standard prayer called *צְלוּתָא*. Moshe therefore offered a standard prayer before Hashem, in which he incorporated the special request laid out below (vv. 26-29) and in *Shemos* 32:11-13 (*Haamek Davar* there, v. 11).

27. Hashem was angry at Aharon because he listened to Israel at the events of the Golden Calf (*Rashi*).

28. Aharon was meant to be punished by the death of his sons. The prayer of Moshe preserved the lives of two of the four sons (*Rashi*).

29. The Golden Calf itself — the physical object — is referred to as Israel’s “sin” that they made (*Ibn Ezra*; *Chizkuni*).

**כב** וּבְתַבְעֵרָהּ וּבְמִטָּהּ וּבְקַבְרֹתֶיהָ מִקְצַפַּיִם הָיִיתֶם  
**כב** וּבִדְלֶקְתָּא וּבְנִסְיָתָא וּבְקַבְרֵי דְמִשְׁאָלֵי מְרֻגְזִין הָיִיתוּן  
 אֶת־יְהוָה: **כג** וּבְשִׁלַּח יְהוָה אֶתְכֶם מִקְדָּשׁ בְּרֹנֵעַ לֵאמֹר  
**כג** יְיָ: **כג** וְכַד שִׁלַּח יְיָ יְתָכוֹן מְרַקַם גִּיאָה לְמִימַר  
 עָלוּ וּרְשׁוּ אֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לְכֶם וּתְמָרוּ אֶת־  
 סָקוּ וְאַחְסִינוּ יְתֵ אֲרַעָא דִי יְהֵבִית לָכוֹן וּסְרַבְתוּן עַל  
 פִּי יְהוָה אֱלֹהֵיכֶם וְלֹא הָאֲמַנְתֶּם לּוֹ וְלֹא שְׁמַעְתֶּם  
 גּוֹרַת מִימְרָא **כד** יְיָ אֱלֹהֵיכֶם וְלֹא הֵימַנְתוּן לָהּ וְלֹא קָבַלְתוּן  
**כד** מִמְרִים הָיִיתֶם עִם־יְהוָה מִיּוֹם דַּעֲתִי אֶתְכֶם:  
**כד** מְסַרְבִּין הָיִיתוּן קֳדָם יְיָ מִיּוֹמָא דִּידְעִית יְתָכוֹן:

## — CHUMASH TRANSLATION —

<sup>22</sup> And at Taveirah, and at Masah, and at Kivros Ha-Taavah, you were angering Hashem,<sup>23</sup> and when Hashem sent you from Kadesh-barnea, saying, “Go up and possess the Land that I have given to you” — then you rebelled against the word of Hashem, your God; you did not believe Him and you did not listen to His voice. <sup>24</sup> You have been rebels against Hashem from the day I knew you!

## — ONKELOS ELUCIDATED —

**22.** וּבְדֶלְקָתָא — And in addition to making the Golden Calf, you committed other sins:<sup>[30]</sup> AT “CONFLAGRATION,”<sup>[31]</sup> וּבְנִסְיָתָא — and AT “TEST,”<sup>[32]</sup> וּבְקַבְרֵי דְמִשְׁאָלֵי — and AT “GRAVES OF THE REQUESTERS,”<sup>[33]</sup> יְיָ — you were PROVOKING ANGER BEFORE Hashem,  
**23.** וְכַד שִׁלַּח יְיָ יְתָכוֹן מְרַקַם גִּיאָה לְמִימַר — and when Hashem sent you from REKAM GE’AH,<sup>[34]</sup> saying, סָקוּ וְאַחְסִינוּ יְתֵ אֲרַעָא דִי — “Go up and possess<sup>[35]</sup> the Land that I have given to you” — וְסְרַבְתוּן עַל גּוֹרַת מִימְרָא דִּי אֱלֹהֵינוּ — then you REFUSED to follow THE DECREE OF the word of Hashem, your God; וְלֹא וְלֹא קָבַלְתוּן לְמִימְרָה — you did not believe Him — וְלֹא הֵימַנְתוּן לָהּ — and you did not ACCEPT HIS WORD.<sup>[36]</sup>  
**24.** מִסְרַבִּין הָיִיתוּן קֳדָם יְיָ — You have been REFUSERS BEFORE Hashem מִיּוֹמָא דִּידְעִית יְתָכוֹן — from the day THAT I first knew you!

30. In v. 7, Moshe urged the people to remember all the times they had provoked Hashem’s anger from the day they left Egypt until this time. In vv. 8-21 he discussed the sin of the Golden Calf, and now he lists a number of other sins (*Malbim*).

31. At this place, the people found a pretext to complain against Hashem, and were punished with a fire that annihilated the people “at the ends of the camp.” To mark this, the place was named *Taveirah* — *Delehta* in Aramaic — which means “Conflagration” (*Bamidbar* 11:1-3).

32. This place was originally called Rephidim. When Israel arrived there, there was no water. The people quarreled with Moshe, demanding water, and they tested Hashem, questioning whether He could provide water in the Wilderness. Moshe was told to strike a certain rock with his stick, and it produced water. Moshe called the place *Masah U’Merivah*, “The Test and The Quarrel” (*Shemos* 17:1-7).

33. This refers to an incident in which the rabble among

the nation craved meat and made a “request,” in the form of a challenge doubting Hashem’s ability to provide it. Hashem sent quail, which proved deadly for many who ate the quail and perished. Moshe named that place *Kivros Ha-Taavah*, which translates literally as “Graves of the Craving,” but which Onkelos renders, “Graves of the Requesters” (see *Bamidbar* 11:4-35, and note 5 there).

Generally speaking, Onkelos leaves Hebrew names intact. However, where they are descriptive of an event that happened there (as in our verse), Onkelos translates the name (see *Mizrachi* to *Bereishis* 14:6). Alternatively, he translates the names here because the point was to rebuke Israel by mentioning the events that took place there (*Chizkuni*). See further, *Ramban*, *Bereishis* 41:45.

34. This is the Aramaic name for Kadesh-barnea; see above, 1:2 note 10.

35. See above, 1:8 note 21.

36. This refers to the incident with the Spies; see *Bamidbar*, Chs. 13-14.

כה וְאֶתְנַפַּל לְפָנַי יְהוָה אֶת אַרְבָּעִים הַיּוֹם וְאֶת־אַרְבָּעִים  
 כה וְאֶשְׁתַּטַּחֲתִי קִדְמָם יְיָ יְת אַרְבָּעִין יָמִינִי וְיָת אַרְבָּעִין  
 הַלַּיְלָה אֲשֶׁר הִתְנַפַּלְתִּי כִּי־אָמַר יְהוָה לְהַשְׁמִיד אֶתְכֶם:  
 לִילּוֹן דֵּי אֶשְׁתַּטַּחֲתִי אֲרִי אָמַר יְיָ לְשִׁיצָאָה יִתְכוּן:  
 כו וְאֶתְפַּלֵּל אֶל־יְהוָה וְאָמַרְתִּי אֲדֹנָי יְהוָה אֶל־תִּשְׁחַת עַמֶּךָ  
 כו וְצִלִּיתִי קִדְמָם יְיָ וְאָמַרְתִּי יְיָ אֱלֹהִים לֹא תַחַבֵּל עַמֶּךָ  
 וְנַחֲלַתְךָ אֲשֶׁר פָּדִיתָ בְּגִדְלֶךָ אֲשֶׁר־הוֹצֵאתָ מִמִּצְרַיִם בְּיַד  
 וְאֶחְסֶנְתָּךְ דֵּי פִרְקַתָּא בְּתַקְפָּךְ דֵּי אֶפְקַתָּא מִמִּצְרַיִם בְּיַד  
 חֲזָקָה: כז זְכֹר לְעַבְדֶּיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב אֶל־תִּפְּן  
 תְּקִיפָא: כז אֲדַכְּרָךְ לְעַבְדֶּיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב לֹא תִתְפַּנֵּי  
 אֶל־קִשְׁיֵי הָעַם הַזֶּה וְאֶל־רִשְׁעוֹ וְאֶל־חַטָּאתוֹ: כח פֶּן־  
 לְקִשְׁיוֹת עַמָּא הַדִּין וְלַחֻבְיָהוֹן וְלַחַטָּאִיהוֹן: כח דִּילְמָא  
 יֵאמְרוּ הָאָרֶץ אֲשֶׁר הוֹצֵאתָנוּ מִשָּׁם מִבְּלִי יְכָלֶת יְהוָה  
 יִמְרוֹן דִּירֵי אַרְעָא דֵּי אֶפְקַתָּנָא מִתַּמָּן מִדְּלִית יוּכְלָא קִדְמָם יְיָ

ר"ט

(כה) וְאֶתְנַפַּל וגו'. חלני הן עלמס האמורים למעלה (לעיל פסוק יח), וכפלן כחן לפי שכתוב כחן סדר פולתו, שגמר 'ה' חללים  
 חל תשתחט עמך וגו' (פסוק כו):

## CHUMASH TRANSLATION

25 Now, I *threw myself down* before Hashem the forty days and the forty nights that I *threw myself down*, for Hashem had spoken of destroying you. 26 I prayed to Hashem and I said, "Hashem, God, do not destroy Your people, Your heritage, whom You redeemed in Your greatness, whom You took out of Egypt with a strong hand. 27 Remember Your servants, Avraham, Yitzchak, and Yaakov; do not turn to the stubbornness of this people, and to its wickedness and to its error, 28 lest the land from which You took us out say, 'For lack of Hashem's ability

## ONKELOS ELUCIDATED

25. וְאֶשְׁתַּטַּחֲתִי קִדְמָם יְיָ — Now, after you made the Golden Calf,<sup>[37]</sup> I PROSTRATED MYSELF in prayer before Hashem יְת אַרְבָּעִין וְיָת אַרְבָּעִין דֵּי אֶשְׁתַּטַּחֲתִי — the forty days and the forty nights that I PROSTRATED MYSELF,<sup>[38]</sup> אֲרִי אָמַר יְיָ לְשִׁיצָאָה יִתְכוּן — for Hashem had spoken of destroying you.  
 26. וְצִלִּיתִי קִדְמָם יְיָ וְאָמַרְתִּי — I prayed BEFORE Hashem and I said, "Hashem, God, do not destroy Your people, Your heritage, whom You redeemed WITH YOUR STRENGTH,<sup>[39]</sup> דֵּי אֶפְקַתָּא מִמִּצְרַיִם בְּיַד — whom you took out of Egypt with a strong hand.  
 27. אֲדַכְּרָךְ לְעַבְדֶּיךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב — Remember the merit of Your servants, Avraham, Yitzchak, and Yaakov. לֹא תִתְפַּנֵּי לְקִשְׁיוֹת עַמָּא הַדִּין — Do not turn Your attention to the stubbornness of this people, וְלַחֻבְיָהוֹן וְלַחַטָּאִיהוֹן — and to THEIR SINS and to THEIR ERRORS,  
 28. דִּילְמָא יֵאמְרוּ דִּירֵי אַרְעָא דֵּי אֶפְקַתָּנָא מִתַּמָּן — lest the INHABITANTS OF THE land from which You took us out (Egypt) say, מִדְּלִית יוּכְלָא קִדְמָם יְיָ — 'For lack of ability BEFORE HASHEM

37. Having mentioned some of the other sins that the people committed, Moshe returns to the narrative of his prayers on their behalf after they made the Calf.

38. These are the forty days mentioned in v. 18.

39. It is unclear why Onkelos translates בְּגִדְלֶךָ, *in Your greatness*, as בְּתַקְפָּךְ, *with Your strength*. Possibly, it is because he understands the next clause of the verse — *whom You took out of Egypt with a strong hand* — as



לְהַבִּיאֵם אֶל-הָאָרֶץ אֲשֶׁר-דִּבֶּר לָהֶם וּמְשַׁנְּאֶתוּ אוֹתָם הוֹצִיאֵם  
 לְאֶעֱלוֹתֵהוֹן לְאֶרֶץ דִּי מְלִיל לְהוֹן וּמְדַסְנִי יִתְהוֹן אֶפְקִנּוֹן  
 לְהַמָּתָם בַּמִּדְבָּר: כֵּט וְהֵם עִמָּךְ וְנַחֲלָתְךָ אֲשֶׁר הוֹצִאתָ בְּכַחֲךָ  
 לְקַטְלוֹתֵהוֹן בַּמִּדְבָּרָא: כֵּט וְאֲנּוֹן עִמָּךְ וְאַחֲסַנְתָּךְ דִּי אֶפְקַתָּא בְּחִילְךָ  
 הַגָּדֹל וּבְזַרְעֶךָ הַנְּטוּיָה: פ  
 רְבָא וּבְדַרְעֶךָ מְרַמְמָא:

רביעי [י] א בָּעַת הָהוּא אָמַר יְהוָה אֵלַי פְּסָל-לָךְ שְׁנֵי-לוּחֹת  
 י א בְּעֵדְנָא הָהִיא אָמַר יְיָ לִי פְסָל לָךְ תְּרִין לוּחֵי  
 אֲבָנִים כְּרֵאשׁוֹנִים וְעֹלָה אֵלַי הִהָרָה וְעָשִׂיתָ לָךְ אֲרוֹן עֵץ:  
 אֲבָנָי בְּקִדְמָי וְסָק לְקִדְמֵי לְטוֹרָא וְתַעֲבֹד לָךְ אֲרוֹנָא דְאֶעָא:

רע"ז

לָּהֶם עַל מַלְאֲכַת הַמַּשָּׁקַן, וּבְזַלְזָל עָשָׂה מַשָּׁקַן תְּחִלָּה  
 וְאַחַר כֵּן אֲרוֹן וְכֵלִים (בְּרִכּוֹת נה.). נִמְלָא זֶה אֲרוֹן אַחַר הַיָּה,  
 וְזֶהוּ שֶׁהָיָה יוֹלָא עִמָּךְ לְמַלְחָמָה, וְאוֹתוֹ שָׁעָה בְּזַלְזָל לֹא  
 יָלַח לְמַלְחָמָה אֶלָּא צִימֵי עָלֵי, וְנִטְנְשׁוּ עָלָיו וְנִשְׁפָּה (ירושלמי  
 שְׁלֵמִים ו, א):

(א) בָּעַת הָהוּא. לְסוּף אֲרֻבַּעַיִם יוֹם נִתְרַפָּה לִי וְאָמַר  
 לִי פְסָל לָךְ וְאַחַר כֵּן וְעָשִׂיתָ אֲרוֹן, וְאֵנִי עָשִׂיתִי אֲרוֹן  
 תְּחִלָּה (פסוק ג), שֶׁכְּשֶׁחָצַח וְהַלּוּמוֹת צִנְדֵי הֵיכָן אֶתְנַס (תַּנְחוּמָא  
 י). וְלֹא זֶה הוּא הָאֲרוֹן שֶׁעָשָׂה בְּזַלְזָל, שֶׁהָרִי מַשָּׁקַן לֹא  
 נִתְעַסְקוּ בּוֹ עַד לְאַחַר יוֹם הַכַּפּוּרִים, כִּי צִדְקָתוֹ מִן הַקֶּדֶם

— CHUMASH TRANSLATION —

to bring them into the Land of which He spoke regarding them, and because of **His hatred** of them did He take them out to **put them to death** in the Wilderness.<sup>29</sup> Yet they are Your people, Your heritage, whom You took out with Your great strength and Your **outstretched arm**.”

10.

<sup>1</sup>At that time Hashem said to me, “Carve for yourself two Luchos of stone like the first ones, and go up the mountain to Me, and make for yourself an Aron of wood.

— ONKELOS ELUCIDATED —

to bring them (i.e., the Jewish people) into the Land of which He spoke TO them,<sup>[40]</sup> and because HE HATES them, — and because HE HATES them, — He took them out of Egypt to KILL THEM in the Wilderness.<sup>[41]</sup>

29. Yet they are Your people, Your heritage, whom You took out of Egypt — with Your great strength and Your UP-LIFTED arm.”

10.

1. At that time,<sup>[1]</sup> Hashem said to me, — “Carve for yourself two Luchos of stone like the first ones,<sup>[2]</sup> and go up the mountain to be BEFORE Me, and make for yourself an Aron (Ark) of wood in which to place the new Luchos.<sup>[3]</sup>

an explanation of this clause (*Me'at Tzori*; cf. *Nesinah LaGer*).

40. See above, 1:11 note 24.

41. If Hashem had destroyed Israel, the Egyptians would have claimed that this was His original intent; see *Shemos* 32:12.

1. I.e., at the end of the forty days and nights that Moshe prayed for Hashem to forgive the Jewish people (*Rashi*; see above, 9:18 note 25).

2. The first Luchos were both carved and inscribed by

Hashem Himself (*Shemos* 32:16); these were carved by Moshe, and then inscribed by Hashem (*Ramban*).

3. This was not the Aron of gold and acacia wood that was used in the Mishkan, which was made by Betzalel after Moshe came down from the mountain the second time. Rather, this was an Aron made entirely of wood that was made by Moshe now, before he went up the second time (*Rashi*; *Ramban*). [The first time Moshe went up, Hashem did not command him to make an Aron, because Hashem knew that the first Luchos would be broken, so no Aron would be needed (*Ramban*).]

ב וְאָכְתָב עַל-הַלְּחֹת אֶת-הַדְּבָרִים אֲשֶׁר הָיוּ עַל-הַלְּחֹת  
 ב וְאָכְתָב עַל לוחֵי יָת פִּתְגְּמֵי דֵי הוּוּ עַל לוחֵי  
 הָרֵאשֹׁנִים אֲשֶׁר שִׁבְרָתָ וְשִׁמְתָם בְּאֲרוֹן: ג וְאָעַשׂ אֲרוֹן עֲצֵי  
 קִדְמָי דֵי תִבְרֵת וּתְשׁוּיָנוּן בְּאֲרוֹנָא: ג וְעַבְדִּית אֲרוֹנָא דְאָעִי  
 נְשֻׁטִים וְאֶפְסָל שְׁנַי־לְחֹת אֲבָנִים כְּרֵאשֹׁנִים וְאָעַל הָהָרָה  
 שְׁטִין וּפְסָלִית תְּרִין לוחֵי אֲבָנֵי בְּקִדְמָי וּסְלָקִית לְטוֹרָא  
 וְשְׁנַי הַלְּחֹת בְּיָדֵי: ד וַיִּכְתֹּב עַל-הַלְּחֹת כַּמְּכֹתֵב הָרֵאשֹׁן אֶת  
 וְתִרִין לוחֵי בְּיָדֵי: ד וְכָתַב עַל לוחֵי כַּכְּתָבָא קִדְמָה יָת  
 עֲשֵׂרֶת הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה אֵלֵיכֶם בְּהָר מְתוֹךְ הָאֵשׁ  
 עֲשָׂרָא פִּתְגְּמִין דֵי מְלִיל יְיָ עֲמֹכּוֹן בְּטוֹרָא מְגוֹ אֲשֵׁתָא  
 בְּיוֹם הַקֶּהֱל וַיִּתְּנֶם יְהוָה אֵלָי: ה וְאָפֹן וְאָרַד מִן-הָהָר וְאָשֵׁם  
 בְּיוֹמָא דְקֶהֱלָ וַיִּהְבְּנוּן יְיָ לִי: ה וְאֶתְפְּנִיתִי וַנְּחַתִּית מִן טוֹרָא וְשׁוּיָתִי  
 אֶת-הַלְּחֹת בְּאֲרוֹן אֲשֶׁר עָשִׂיתִי וַיְהִיו נְשָׁם בְּאֲשֶׁר צִוִּנִי יְהוָה:  
 ית לוחֵי בְּאֲרוֹנָא דֵי עַבְדִּית וְהוּוּ תִמָּן כְּמָא דֵי פְקִדְנִי יְיָ:

## CHUMASH TRANSLATION

<sup>2</sup> And I shall inscribe on the *Luchos* the words that were on the first *Luchos* that you shattered, and you shall place them in the Aron.”

<sup>3</sup> So I made an Aron of acacia wood, and I carved out two stone *Luchos* like the first ones, and I went up the mountain with the two *Luchos* in my hand. <sup>4</sup> He inscribed on the *Luchos* like the first inscription, the Ten Statements that Hashem spoke to you on the mountain from the midst of the fire, on the day of the assembly, and Hashem gave them to me. <sup>5</sup> I turned and went down from the mountain, and I placed the *Luchos* in the Aron that I had made, and they remained there as Hashem commanded me.

4. See above, 4:12 note 23.

## ONKELOS ELUCIDATED

2. וְאָכְתָב עַל לוחֵי — And I shall inscribe on the *Luchos* ית — the words that were on the first *Luchos* that you shattered, וְאָכְתָב עַל לוחֵי קִדְמָי דֵי תִבְרֵת וּתְשׁוּיָנוּן — and you shall place them (the second *Luchos*) in the Aron.”

3. וְעַבְדִּית אֲרוֹנָא דְאָעִי שְׁטִין — So I made an Aron of acacia wood, וְאָעַל הָהָרָה שְׁטִין — and I carved out two *Luchos* of stone like the first ones, וְאָעַל הָהָרָה שְׁטִין — and I went up the mountain — with the two *Luchos* in my hand.

4. וְכָתַב עַל לוחֵי — [Hashem] inscribed on the *Luchos* ית עֲשָׂרָא — like the first inscription, וְכָתַב עַל לוחֵי קִדְמָה יָת עֲשָׂרָא — the Ten Statements (i.e., Commandments) that Hashem spoke WITH<sup>4</sup> you on the mountain from the midst of the fire, וְכָתַב עַל לוחֵי קִדְמָה יָת עֲשָׂרָא — on the day of the assembly, וְכָתַב עַל לוחֵי קִדְמָה יָת עֲשָׂרָא — and Hashem gave them to me.

5. וְאֶתְפְּנִיתִי וַנְּחַתִּית מִן טוֹרָא — I turned and went down from the mountain, וְאֶתְפְּנִיתִי וַנְּחַתִּית מִן טוֹרָא — and I placed the *Luchos* in the Aron that I had made, וְאֶתְפְּנִיתִי וַנְּחַתִּית מִן טוֹרָא — and they remained there, as Hashem commanded me.

וּבְנֵי יִשְׂרָאֵל נָסְעוּ מִבְּאֵרֹת בְּנֵי יַעֲקֹן מוֹסְרָה שֵׁם מֵת  
וּבְנֵי יִשְׂרָאֵל נָטְלוּ מִבְּאֵרֹת בְּנֵי יַעֲקֹן לְמוֹסְרָה תָּמֹן מִית  
אֶהֱרֹן וַיִּקְבְּר שֵׁם וַיִּכְהֵן אֶלְעָזָר בְּנוֹ תַחְתָּיו: ז מִשָּׁם  
אֶהֱרֹן וַאֲתַקְבֵּר תָּמֹן וְשִׁמֹּשׁ אֶלְעָזָר בְּרָה תַחֲתוֹהִי: ז מִתָּמֹן  
נָסְעוּ הַגְּדָדָה וּמִן־הַגְּדָדָה יִטְבְּתָה אֶרֶץ נַחֲלֵי־מַיִם:  
נָטְלוּ לְגִדְד וּמִן גִּדְד לְיִטְבַּת אֶרְעָא נָגְדָא נַחֲלִין דְּמִיין:

רע"ו

צני לוי והרגו מפס וחסם מהם, עד שהחזירו חסם צדק  
חזרתכם (ירושלמי סוטה א, י) ומשם חזרתם הגדגדה, הוא  
"חר הגדה" (שם פסוק ט: ז) ומן הגדגדה וגו'. ובמוסרה  
עשיתם חבל כבד על מיתתו של אהרן שגרמה לכם זאת, ונדמה  
לכם כאילו מת שם (פרקי דרבי אליעזר פרק יז). וסמך משה  
תוכחה זו לשבירת הלוחות, לומר שקשה מיתתו של לדיקים לפני  
הקב"ה פיוס שגשגצרו בו הלוחות ויקרא רבה כ, יב), ולהדביק  
שהקשה לו מה שאמרו "נקה ראש" (במדבר יד, ד) לפרוש ממנו,  
פיוס שגשו בו את העגל (ירושלמי יומא א, א; ויקרא רבה כ, יב):

(ו) ובני ישראל נסעו מבארות בני יעקן מוסרה. מה  
ענין זה לכאן ועוד, וכי מצאת בני יעקן נסעו למוסרה,  
והלך ממוסרה צאו לבני יעקן, שגומר "ויסעו ממוסרות וגו'"  
(במדבר לג, לא). ועוד, שם מת אהרן, והלך אהרן מהר מה,  
לא וחשוב ותמלא שמונה מסעות ממוסרות להר ההר. חלל  
חף זו מן הפוכה: ועוד עשיתם זאת, כשמת אהרן צהר ההר  
לסוף חרצעים שנה ונספלקו ענני כבוד, יראתם לכם ממלחמת  
מלך ערד, ונתתם ראש לחזור למגרים, וחזרתם לחזוריכם  
שמונה מסעות עד בני יעקן, ומשם למוסרה, שם נלחמו לכם

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

<sup>6</sup> *The Children of Israel journeyed from Be'eiros Benei-yaakan [to] Moseirah; there Aharon died and he was buried there, and Elazar his son ministered in his place. <sup>7</sup> From there they journeyed to Gudgod, and from Gudgod [to] Yotvasah, a land of streams of water.*

**6. The Children of Israel journeyed in the fortieth year from Be'eiros Benei-yaakan TO Moseirah;<sup>[5]</sup> there Aharon died and he was buried there,<sup>[6]</sup> and Elazar his son ministered as Kohen Gadol in his place.**  
**7. From there they journeyed to Gudgod,<sup>[7]</sup> and from Gudgod TO YOTVAS,<sup>[8]</sup> a land flowing with streams of water.**

5. Be'eiros Benei-yaakan ("the Wells of Benei-yaakan") is referred to in *Parashas Masei* simply as Benei-yaakan. Moseirah is identified there as Moseiros (see *Bamidbar* 33:30-31).

6. There are several difficulties with this verse: (a) Why does Moshe mention this particular journey here? (b) In *Parashas Masei* (ibid.), it is clearly stated that the journey went in the opposite direction, from Moseiros to Benei-yaakan. (c) The death of Aharon took place at Hor Hahar, not in Moseirah (see ibid. vv. 37-39, and *Devarim* 32:50), yet our verse says that it happened in Moseirah!

The explanation is that by mentioning this journey Moshe alludes to another misdeed for which he is rebuking Israel. After Aharon died at Hor Hahar, the Clouds of Glory departed, and the King of Arad attacked Israel (*Bamidbar* 21:1). The people became frightened, and fled back toward Egypt, retracing their steps from one encampment to the next, arriving finally at Benei-yaakan, and from there to Moseirah. This reverse journey is the one described in our verse. Moshe sent the tribe of Levi to bring them back. At Moseirah they fought a battle in which Levi prevailed, and brought Israel back. However, before leaving

Moseirah, the people mourned intensely for the death of Aharon, which had ignited this tragedy. They mourned so deeply that it was as if Aharon had actually died and been buried there. This is why our verse says that Aharon was buried in Moseirah. By mentioning the journey from Be'eiros Benei-yaakan to Moseirah, Moshe rebuked Israel for their flight.

This rebuke would seem to be out of place, because Moshe is in middle of discussing the period right after the Golden Calf, which happened in the first year after the Exodus from Egypt, and in v. 8, he returns to this time period. Why does he interrupt with mention of these later events? Moshe means to compare them to the events of the Golden Calf, so as to teach two lessons: (a) that the death of the righteous (Aharon) is as difficult before Hashem as the breaking of the *Luchos*, and (b) that Hashem considered the people's attempt to return to Egypt to be as bad as the sin of the Golden Calf (*Rashi* here and to v. 7).

7. In *Bamidbar* (33:32-33), this place is called Chor-hagidgad.

8. Onkelos translates יִטְבְּתָה as "to Yotvas," which implies that the name of the place was "Yotvas." [The ה at

ח בַּעַת הַהוּא הַבְּדִיל יְהוָה אֶת־שֵׁבֶט הַלְוִי לְשֵׂאת  
 ח בַּעֲדָנָא הָיָא אֶפְרָשׁ יִי יֵת שְׁבֵטָא דְלוֹי לְמַטְל  
 אֶת־אֲרוֹן בְּרִית־יְהוָה לְעֶמֶד לְפָנָי יְהוָה לְשָׂרְתוֹ וּלְבָרְךָ  
 יֵת אֲרוֹן קִימָא דִיִּי לְמַקָּם קָדָם יִי לְשִׁמְשׁוּתָהּ וּלְבָרְכָא  
 בְּשִׁמּוֹ עַד הַיּוֹם הַזֶּה: ט עַל־כֵּן לֹא־הָיָה לְלוֹי חֵלֶק וְנַחֲלָה  
 בְּשִׁמָּה עַד יוֹמָא הַדִּין: ט עַל כֵּן לֹא הָיָה לְלוֹי חֵלֶק וְאֶחְסָנָא  
 עִם־אֶחָיו יְהוָה הוּא נַחֲלָתוֹ כַּאֲשֶׁר דִּבֶּר יְהוָה אֶלְהֵיךָ לֵאמֹר:  
 עִם אֶחָוְהִי מִתְּנֵן דִּיהֵב < אֶחְסָנָתָהּ כַּמָּא דִּי מְלִיל יִי אֶלְהֵךָ לָהּ:  
 לָהּ יִי אֲנוּן

רש"י

(ח) בַּעַת הַהוּא הַבְּדִיל ה' וגו'. מוסב לַעֲנִין הַרְשָׁאָן: בַּעַת הַהוּא. בְּשִׁנָּה הַרְשָׁאָנָה לְלֹאֲתָכֶם מִמְּנָרִים וְטַעֲמִיתֶם צִטְטָל, וְצִי לֹי לֹא טַעֲו, הַבְּדִילֶם הַמְּקוֹס מִכֶּסֶם. וְסַמְךָ מִקְרָא זֶה לְחִזְרַת צִי יַעֲקֹב, לֹמַר שֶׁאִף צִי לֹא טַעֲו צִי לֹי אֲלֵא טַעֲדוּ

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

<sup>8</sup> At that time, Hashem set apart the tribe of Levi to carry the Aron of the Covenant of Hashem, to stand before Hashem to serve Him and to bless in His Name until this day.<sup>9</sup> Therefore, Levi did not have a portion and an ancestral heritage with his brothers; Hashem is his heritage, as Hashem, your God, had spoken regarding him.

8. אֶפְרָשׁ יִי יֵת שְׁבֵטָא דְלוֹי — At that time,<sup>[9]</sup> Hashem set apart the tribe of Levi לְמַטְל יֵת אֲרוֹן קִימָא לְמַקָּם — to carry the Aron of the Covenant of Hashem,<sup>[10]</sup> — לְשִׁמְשׁוּתָהּ וּלְבָרְכָא בְּשִׁמָּה — to stand before Hashem — to serve Him and to bless the people in His Name<sup>[11]</sup> עַד יוֹמָא — until this very day.<sup>[12]</sup>

9. Therefore, Levi did not have a share and a heritage in the Land with his brothers; THE GIFTS THAT Hashem PRESENTED TO HIM, — מִתְּנֵן דִּיהֵב לָהּ יִי — THEY ARE his heritage,<sup>[13]</sup> אֲנוּן אֶחְסָנָתָהּ — as Hashem, your God, has spoken TO him.

the end of the word means “to.”] However, in *Bamidbar* (ibid. vv. 33-34), Onkelos refers to this place as יִטְבָּחָה, “Yotvasah.” For discussion, see *Me’at Tzori* here and to *Bamidbar* 33:22, and *Teshuvos* בית אביא (Rappaport), Vol. 1 §45, p. 287.

9. I.e., after the sin of the Golden Calf. Moshe now returns to the period he was discussing before interrupting (v. 6) with the journey from Be’eiros Benei-yaakan to Moseirah (*Rashi*; *Ramban*; cf. *Chizkuni*).

10. This was done by the Leviim [specifically, by the Levite family of Kehas] (*Rashi*; see *Bamidbar* 4:4). The other Levite families — Gershon and Merari — carried other components of the Mishkan; see ibid. vv. 21-33.

11. This refers to *Bircas Kohanim*, in which the Kohanim bless the people of Israel (*Rashi*).

12. This was a reward given to the tribe of Levi for remaining faithful at the incident of the Golden Calf. Moshe mentions it here to emphasize that just as Levi proved faithful then, so too they proved faithful when

Israel, attempting to return to Egypt, journeyed to Moseirah (*Rashi*).

13. Since the tribe of Levi must serve in the Mishkan and Beis HaMikdash, they are not free to cultivate the land, and therefore receive no portion of land, but are supported directly from the house of the King (*Rashi*). This support, says Onkelos, takes the form of the various gifts that Hashem bestowed upon the tribe of Levi: the sacrificial parts and tithes given to Kohanim, and the tithes given to Leviim, as detailed in *Bamidbar* 18:8-32. Onkelos’ explanation is consistent with *Sifrei* (to the parallel verse in *Bamidbar*; ibid. v. 20), which explains that *I am your share* means: *at My table you will eat*, referring to the gifts.

Alternatively, the verse’s statement that Hashem is Levi’s “share and heritage” can be understood to refer to the privilege Levi has in being able to focus on Hashem’s service. Since the Leviim have no heritage of land to distract them from the *avodah*, and they receive the special gifts, they are free to serve Hashem

וְאָנֹכִי עֹמְדִתִּי בְהָרַי בְּיָמֵי הָרְאשׁוֹנִים אַרְבָּעִים יוֹם וְאַרְבָּעִים  
 וְאָנֹכִי הוֹיֵיתִי קָאֵם בְּטוֹרָא בְּיוֹמֵיא קְדָמָאִי אַרְבָּעִין יָמִין וְאַרְבָּעִין  
 לַיְלָה וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפְּעַם הַהוּא לֹא־אָבָה יְהוָה  
 לִילָוֹן וּקְבִיל יְיָ צְלוֹתַי אֶף בּוֹמְנָא הֵהִיא לֹא אָבָא יְיָ  
 הַשְׁחִיתָךְ: יא וַיֹּאמֶר יְהוָה אֵלַי קוּם לְךָ לְמַסַּע לְפָנַי הָעַם וַיְבֹאוּ  
 לְחַבְלוֹתָךְ: יא וַאֲמַר יְיָ לִי קוּם אֲזִיל לְמַטוּל קְדָם עַמָּא וַיַּעֲלוּן  
 וַיִּירְשׁוּ אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי לְאַבְתֶּם לָתֵת לָהֶם: פ  
 וַיִּירְתוּן יֵת אֶרְעָא דִּי קִימִית לְאַבְהָתְהוֹן לְמַתָּן לְהוֹן:  
 חמישי יב וְעַתָּה יִשְׂרָאֵל מָה יְהוָה אֱלֹהֶיךָ שֹׂאֵל מֵעַמְךָ  
 יב וּבְעֵן יִשְׂרָאֵל מָא יְיָ אֱלֹהֶךָ תְּבַע מִנְךָ

רש"י

(יא) וַיֹּאמֶר ה' אֵלַי וגו'. אֶף עַל פִּי שְׁפָרְסָם מֵאֲחֵרָיו  
 וְטַעֲתִים צְעִנְגַל אָמַר לִי "לֶךְ נָחָה אֵת הָעָם וְגו'" (שמות לב,  
 לד): (יב) וְעַתָּה יִשְׂרָאֵל. אֶף עַל פִּי שְׁעִטָּתָם כֹּל זֹאת  
 עוֹדְנָו רַחֲמָיו וְחֲצִתּוּ עֲלֵיכֶם, וּמִכָּל מַה שְׁחַטְתֶּם לְפָנָיו חִינּוּ  
 שֹׂאֵל מִכֶּם בִּי אִם לִירְאָה וְגו'. וְרַבּוֹתֵינוּ דְרָשׁוּ מִכָּאן:

מִזְמָן מִצֵּית הַמִּלָּךְ: (י) וְאָנֹכִי עֹמְדִתִּי בְהָרַי. לְקַבֵּל הַלְלוֹת  
 הַחֲתָרוֹת. וְלִפִּי שֶׁלֹּא פִירַשׁ לְמַעַלְה פְּמָה עַמְדָּה צְהַר צְעִלְהָ  
 אֲחֵרוֹתָה זֹ, חֲזַר וְהִתְחִיל צָה: בְּיָמֵי הָרְאשׁוֹנִים. עַל לִוְחֵת  
 הַרְשָׁאוֹת, מַה הֵם צְרָלוֹן אֶף חֲלוּ צְרָלוֹן, אֲבָל הַאֲמִלְטִיִּים  
 שְׁעַמְדָּתִי שֶׁסֶּה הַתְּפַלֵּל עֲלֵיכֶם הִיוּ צְבָעִים (סדר טולס פרק ו:)

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

<sup>10</sup> I stood on the mountain as on the first days — forty days and forty nights — and Hashem listened to me this time, as well; Hashem did not wish to destroy you. <sup>11</sup> Hashem then said to me, “Arise, go on the journey before the people, and let them come and inherit the Land that I swore to their forefathers to give them.”

<sup>12</sup> Now, O Israel, what does Hashem, your God, ask of you?

10. — And I remained standing on the mountain to receive the second *Luchos* as on the first days, — forty days and forty nights,<sup>[14]</sup> — and Hashem accepted my prayer this time, as well;<sup>[15]</sup> — Hashem did not wish to destroy you.

11. Hashem then said to me, — “Arise, go on the journey before the people, and let them come and inherit the Land — that I swore to their forefathers to give to them.”<sup>[16]</sup>

12. — And now, O Israel, what does Hashem, your God, seek from you?<sup>[17]</sup>

without disturbance (see Rambam, *Hil. Shemittah VeYovel* 13:12; *Haamek Davar, Bamidbar* 18:20; see also *Ibn Ezra* here).

14. This refers to the third period of forty days and nights, when Moshe received the second *Luchos* (see 9:18, note 25). The words “as the first days” teach that this period was not like the second forty days, when Hashem was angry with Israel; rather, these forty days were like the first forty days, when Hashem had goodwill toward Israel (*Rashi* here and to 9:18).

15. That is, just as He accepted my second prayer (see 9:19 note 26), so too He accepted my third and final prayer, detailed in *Shemos* 34:9 (*Ramban* here and to 9:19; see *R’ S.R. Hirsch*). As a result, He forgave Israel

wholeheartedly for the sin of the Golden Calf (see *ibid.* note 25).

16. Even though Israel had strayed from Hashem with the sin of the Golden Calf, Hashem still told Moshe to lead them to Eretz Yisrael (*Rashi*). [This was Hashem’s response to Moshe’s second prayer; see above, 9:19 note 26, and *Shemos* 32:34.]

17. Despite your sinfulness, Hashem shows compassion and requires that you do only the following (*Rashi*).

When *שאל* is used in the sense of “ask,” Onkelos translates with the same term — *שאל* — which is used also in Aramaic (e.g., below, 18:16). Here, though, *שאל* is used in the sense of “seek” or “require.” [This is one meaning of the English word “ask” as well.] Therefore,

כִּי אִם-לִירְאָה אֶת־יְהוָה אֲלֹהֶיךָ לְלַכֵּת בְּכָל־דַּרְכָּיו וּלְאַהֲבָה  
 אֱלֹהֵי לְמַדְחַל קָדָם יְיָ אֱלֹהֶךָ לְמַהֲרָ בְּכָל אֲרֻחֵי דַתְקִנָּן וּלְמַרְחֵם  
 קְדָמוּהֵי  
 אֹתוֹ וּלְעַבֵּד אֶת־יְהוָה אֲלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ:  
 יְתָה וּלְמַפְלַח קָדָם יְיָ אֱלֹהֶךָ בְּכָל לִבְךָ וּבְכָל נַפְשְׁךָ:  
 יג לְשֹׁמֵר אֶת־מִצְוֹת יְהוָה וְאֶת־חֻקֹּתָיו אֲשֶׁר אָנֹכִי מְצַוֶּה  
 יג לְמַטֵּר יֵת פְּקוּדֵיָא דִּינִי וְיֵת קִימוּהֵי דִּי אָנָּא מְפַקֵּד לָךְ  
 הַיּוֹם לְטוֹב לָךְ: יד הֵן לִיהוָה אֲלֹהֶיךָ הַשָּׁמַיִם וְשָׁמַיִם הַשָּׁמַיִם  
 יוֹמָא דִּין דִּיִּיטֵב לָךְ: יד הָא דִּינִי אֱלֹהֶךָ שָׁמַיָא וְשָׁמַיִ שָׁמַיָא  
 הָאָרֶץ וְכָל־אֲשֶׁר־בָּהּ: טו רַק בְּאַבְתְּיָךְ חָשַׁק יְהוָה לְאַהֲבָה  
 אֲרַעָא וְכָל דִּי בָהּ: טו לְחוּר בְּאַבְתְּיָךְ צְבִי יְיָ לְמַרְחֵם  
 אוֹתָם וַיִּבְחָר בְּזֶרְעָם אַחֲרֵיהֶם בְּכֶם מִכָּל־הָעַמִּים כִּיּוֹם הַזֶּה:  
 יְתַהוֹן וְאַתְרַעֵי בְּבִיחֻן בְּתַרְיָהוֹן בְּכוֹן מִכָּל עַמֻּמַּיָא כִּיּוֹמָא הַדִּין:

רש"י

הכל צידי שמים חוץ מיראת שמים (ברכות לג:): (יג) לשומר את מצוות ה'. ואף היא לא לתקם אלא לטוב לך, בככם. פנו שחפס [רואים אתכם] חשוקים מכל העמים שפקדו שָׁכַר: (יד) הן לה' אלהיך הכל. ואף על פי כן

— CHUMASH TRANSLATION —

Only to fear Hashem, your God, to go in all His ways and to love Him, and to serve Hashem, your God, with all your heart and with all your soul, <sup>13</sup> to observe the commandments of Hashem and His decrees, which I command you this day for your good. <sup>14</sup> Behold! To Hashem, your God, are the heavens and the upper heavens, the earth and everything that is in it. <sup>15</sup> Only your forefathers did Hashem desire, to love them, and He chose their offspring after them — you — from all nations, as this day.

— ONKELOS ELUCIDATED —

Only to have fear BEFORE Hashem, your God, <sup>[18]</sup> to go in all the ways THAT ARE PROPER BEFORE HIM, <sup>[19]</sup> and to love Him, and to serve BEFORE Hashem, your God, with all your heart and with all your soul, **13.** to observe the commandments of Hashem and His STATUTES די אָנָּא מְפַקֵּד לָךְ יוֹמָא — which I command you on this day, THAT IT MAY BE GOOD FOR YOU. **14.** Behold! The possessions OF Hashem, your God, are the heavens and the upper heavens, the earth and everything that is in it. **15.** Only your forefathers did Hashem desire, to love them, and in their merit, He SHOWED FAVOR TO their offspring after them, to you, from among all other nations, as you see on this day, that you are favored above all other nations. <sup>[20]</sup>

Onkelos translates it as תבע, demand (Lechem VeSimlah).

18. The choice of whether to fear God and go in His ways is given to Man; everything else is in God's hands.

Therefore, the verse says that Hashem asks of us only this (see Rashi).

19. See above, 8:6 note 9.

20. Rashi, with Mizrahi and Gur Aryeh.

טו וּמְלִתֶּם אֶת עַרְלַת לְבַבְכֶם וְעַרְפְּכֶם לֹא תִקְשׁוּ עוֹד: יז כִּי  
 טו וְתַעֲדוֹן יֵת טַפְשׁוֹת לְבָבוֹן וּקְדָלְכוֹן לֹא תִקְשׁוּן עוֹד: יז אֲרִי  
 יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאֲדֹנִים הָאֵל  
 יי אֱלֹהֵכוֹן הוּא אֱלֹהֵ דִינִין וּמְרֵי מַלְכִין אֱלֹהָ  
 הַגָּדֹל הַגִּבֹּר וְהַנּוֹרָא אֲשֶׁר לֹא יִשָּׂא פָנִים וְלֹא יִקַּח שֹׁחַד:  
 רָבָא גְבֵרָא וְדַחִילָא דִּי לִית קְדְמוּהֵי אִפִּין וְאִף לְקַבְּלָא שְׁחָדָא:  
 מַסָּב לֹא

ר"ז

(טו) עַרְלַת לְבַבְכֶם. חוֹטֵס לְבַבְכֶם וְכִסּוּיֹ: (יז) וְאֲדֹנֵי יִשָּׂא פָנִים. חָס תִּפְרְקוּ עוֹלוֹ: וְלֹא יִקַּח שֹׁחַד. לְפִיכֹס הָאֲדֹנִים. לֹא יִכַּל שׂוֹס חָדוֹן לְהַלִּיל חֲתָכֶס מִיָּדוֹ: לֹא  
 בְּמִמּוֹן:

## CHUMASH TRANSLATION

<sup>16</sup> *You shall cut away the barrier of your heart and no longer stiffen your neck.* <sup>17</sup> *For Hashem, your God — He is the God of the powers and the Master of the masters, the great, mighty, and awesome God, Who does not show favor and Who does not take a bribe.*

## ONKELOS ELUCIDATED

16. וְתַעֲדוֹן יֵת טַפְשׁוֹת לְבָבוֹן — YOU SHALL REMOVE THE FOOLISHNESS of your heart<sup>[21]</sup> וּקְדָלְכוֹן לֹא תִקְשׁוּן עוֹד — and your neck you shall no longer stiffen.<sup>[22]</sup>  
 17. אֲרִי יי אֱלֹהֵכוֹן הוּא אֱלֹהֵ דִינִין — For Hashem, your God, He is the God of JUDGES<sup>[23]</sup> וּמְרֵי מַלְכִין — and the Master of KINGS,<sup>[24]</sup> אֱלֹהָ רָבָא גְבֵרָא וְדַחִילָא — the great, mighty, and awesome God, דִּי לִית קְדְמוּהֵי מַסָּב אִפִּין — BEFORE WHOM THERE IS NO FAVORITISM,<sup>[25]</sup> וְאִף לֹא לְקַבְּלָא שְׁחָדָא — NOR IS THERE before Him a possibility TO ACCEPT A BRIBE.<sup>[26]</sup>

21. The general meaning of עַרְל is “barrier” or “blockage” (*Rashi* here and to *Shemos* 6:12). When used with respect to the heart, as in our verse (עַרְלַת לְבַבְכֶם), it means that the person is blocked off from understanding, leading to sin. Onkelos conveys this idea by referring to the blockage as “foolishness of the heart” (see also *Vayikra* 26:41), for a person does not sin unless a spirit of foolishness enters him (*Sotah* 3a). The term טַפַּשׁ connotes foolishness — a fool is commonly referred to as a טַפַּשׁ (*Nesinah LaGer*; see *Nefesh HaGer*). [Alternatively, טַפַּשׁ means “fat,” referring to the metaphorical barrier surrounding the heart (*Lechem VeSimlah*; see *Yeshayah* 6:10; *Radak*, *Shorashim* טַפַּשׁ).]

22. I.e., do not be like your forefathers who learned the wicked ways of the Egyptians, and then were stiff-necked and stubborn about changing their behavior, which resulted in the sin of the Golden Calf. As the verse states regarding those who committed that sin (above, 9:13): עַם קָשָׁה עֵרֶף הוּא: it is a stiff-necked people (*Ramban*).

23. The root אֱלֹהֵי — as in the phrase אֱלֹהֵי הָאֱלֹהִים — is sometimes sacred, referring to God, and sometimes non-sacred. In this phrase, both usages appear. The first word — אֱלֹהֵי — is sacred, meaning, *the God of*. The second word — הָאֱלֹהִים — is non-sacred (*Maseches Sefer Torah* 4:5). According to some, it refers to angels (*Ramban*; *Rabbeinu Bachya*; see *Bereishis* 32:29); according to others, it refers to the world’s various natural forces, all of which are under Hashem’s governance

(*Haamek Davar*; *R’ S. R. Hirsch*; see *Nefesh HaChaim*, 1:2). However, Onkelos interprets אֱלֹהִים to mean “judges,” which is how this term is occasionally used in the Torah; see *Shemos* 21:6; 22:7 (*Nefesh HaGer*). [This fits well with the continuation of the verse, which refers to God as a Judge who accepts no bribe.]

24. The phrase אֲדֹנֵי הָאֲדֹנִים, *Master of the masters*, means that Hashem is the Ruler over mortal rulers (see *Rashi*). This is Onkelos’ understanding as well; therefore, he translates אֲדֹנִים as *kings* (*Nefesh HaGer*). According to *Ramban*, on the other hand, אֲדֹנִים refers to celestial beings.

25. Hashem does not show favor by withholding punishment from those who sin (*Rashi*, with *Mizrachi*). Even the truly righteous are punished for their occasional sins; their misdeeds are not ignored (*Rabbeinu Bachya*).

[However, when it is not a matter of punishing sin, but simply a question of how Hashem relates to people, Hashem does indeed show special favor and kindness to those who follow in His ways. The Gemara (*Berachos* 20b) relates that the angels posed a question regarding our verse: “Do You not show favor to the Jewish people?” Hashem responded that He shows favor to Israel because they are scrupulous in blessing Him after eating. Hashem sees the loyalty and appreciation of the Jewish people and responds in kind (*Cheifetz Hashem* there). See further, *Rosh Hashanah* 17b-18a.]

26. Hashem cannot be appeased by donating offerings

יח עֲשֵׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה וְאַהֲבֵב גֵּר לְתַת לוֹ לֶחֶם וְשִׂמְלָה:  
 יח עֶבֶד דִּין יְתָם וְאַרְמְלָא וְרַחֵם גִּיּוֹרָא לְמַתְּן לֵה מְזוּן וְכִסוּ:  
 יט וְאַהֲבַתְּם אֶת־הַגֵּר כִּי־גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרַיִם: כ אֶת־  
 יט וְתִרְחַמוּן יְת גִּיּוֹרָא אַרִי דִּירִין הָוִיתוּן בְּאַרְעָא דְּמִצְרַיִם: כ יְת  
 יהוה אֱלֹהֶיךָ תִירָא אֶת־ךָ וְתִעַבְדּוּ וְכוּ תִדְבֹּק וּבְשִׁמּוֹ תִשָּׁבַע:  
 יי אֱלֹהֶךָ תִדְחַל וּקְדַמוּהִי תִפְלַח וּלְדַחֲלָתָהּ תִקְרַב וּבְשִׁמָּהּ תִקְיָם:

רש"י

(יח) עֲשֵׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה. הָרִי גְבוּרָה, וְחָלַל גְבוּרָתוֹ חָסֵה מוֹלָא עוֹנֵתוֹתוֹ (מגילה לח): וְאַהֲבֵב גֵּר לְתַת לוֹ לֶחֶם וְשִׂמְלָה. וְדָרַר חֲשׂוֹב הוּא זֶה, שֶׁכָּל עַלְמוֹ שֶׁל יַעֲקֹב חֲזַיְנֵי עַל זֶה הַתְּפִלָּה, "וְיָמֵן לִי לֶחֶם לְחָלֵל וּבְגַד לְלִבָּשׁ" (בראשית כח, כ; בראשית רבה ע, ה): (יט) כִּי גֵרִים הֵייתֶם. מוּסַס שֶׁכָּדָר חָלַל תִּחְמַר לְחַבְרָךְ (צבח מליעל נט): (כ) אֶת ה' אֱלֹהֶיךָ תִירָא וְתִעַבְדּוּ לוֹ וְתִדְבֹּק לוֹ, וְלִחְמֵךְ שִׁיְהִי כָּדָר כָּל הַמַּדּוּת הֵלְלוּ לוֹ בְּשִׁמּוֹ תִשָּׁבַע (תנחומא ויקרא ז):

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

<sup>18</sup> *He carries out justice for an orphan or widow, and loves the convert to give him bread and clothing.* <sup>19</sup> *You shall love the convert, for you were strangers in the land of Egypt.* <sup>20</sup> *Hashem, your God, shall you fear; Him shall you serve, to Him you shall cling, and in His Name you shall swear.*

**18.** עֶבֶד דִּין יְתָם וְאַרְמְלָא — **He carries out justice for an orphan and a widow,** וְרַחֵם גִּיּוֹרָא — **and He loves the convert to give him FOOD<sup>[27]</sup> and clothing.**  
**19.** וְתִרְחַמוּן יְת גִּיּוֹרָא — **You shall love the convert,** וְהָוִיתוּן בְּאַרְעָא דְּמִצְרַיִם — **for you were SOJOURNERS in the land of Egypt.<sup>[28]</sup>**  
**20.** יְת יי אֱלֹהֶיךָ תִדְחַל — **Hashem, your God, shall you fear,** וּלְדַחֲלָתָהּ — **BEFORE Him you shall serve,** וּבְשִׁמָּהּ — **to THE FEAR OF Him YOU SHALL DRAW CLOSE;<sup>[29]</sup>** וּבְשִׁמּוֹ תִשָּׁבַע — **and in His Name you shall swear.<sup>[30]</sup>**

or money to the Beis HaMikdash (*Rashi*, with *Gur Aryeh*). Alternatively, when even a truly pious person sins, Hashem does not accept his mitzvos as a “bribe” to atone for his sin [and allow him to avoid punishment] (*Ramban*).

In the Hebrew, these final clauses read as follows: “Who does not show favor; Who does not take a bribe.” But Onkelos expresses these clauses differently: “before Whom there is no favoritism, nor is there [before Him a possibility] to accept a bribe.” The point is that Hashem does not merely *refrain* from these acts, He is not even within the *realm* of finding favor or taking bribes, for He is unfathomable and unapproachable, and all are as nothing in relation to Him (*Ramban*; see *Lechem VeSimlah*).

27. Although לֶחֶם usually means “bread,” it can also mean food in general (see *Rashi*, *Vayikra* 3:11).

In *Bereishis* 28:20, regarding Yaakov Avinu’s request that Hashem sustain him, Onkelos translates לֶחֶם simply as לֶחֶם, *bread*, not מְזוּן, *food*. This is because Yaakov was requesting only minimal sustenance: bread, and nothing more (*Chalifos Semalos*). By contrast, Hashem provides generously for the needs of a convert; therefore, Onkelos translates here as “food,” not just “bread.” See, however, *Bereishis Rabbah* 70:5, with *Yefei To’ar* and *Tiferes Zion*. [See also above, 9:9 note 17.]

28. A “sojourner” is a temporary resident; a foreigner. One who does not love a convert invites the retort that “you, too, were sojourners in Egypt!” (*Rashi* here and to *Shemos* 22:20).

The Hebrew גֵּר has two possible meanings: *convert* and *sojourner*; both of which are found in our verse. Onkelos thus renders the first as גִּיּוֹרָא, *convert*, and the second (גֵּרִים in plural form) as דִּירִין, *sojourners* (*Me’at Tzori*). See *Pas’shegen* for another approach.

29. One cannot actually “cling” to Hashem (*Kesubos* 111b). Rather, the command to cling to Hashem means to fulfill all the mitzvos with utmost devotion. Accordingly, Onkelos translates: *to the fear of Him you shall draw close* (*Me’at Tzori*). [In 4:4, Onkelos translates the root רָבַק differently than here; see note 6 there for explanation.]

However, the Sages interpret “to Him you shall cling” as a requirement to emulate Hashem’s ways: just as He does kindness, so too you should do kindness (*Rashi* 13:5; see *Sotah* 14a). Alternatively, it means that one should attach himself to Torah scholars (*Rashi* 11:22; see *Kesubos* *ibid.*).

30. Only a person who has attained the piety described in this verse has a right to swear by Hashem’s Name (*Rashi*; see above, 6:13 note 18).



כא הוא תהלתך והוא אלהיך אשר עשה את הגדלת  
 כא הוא תשבחתך והוא אלהך די עבד עמך ית רבכתא  
 ואת הנוראת האלה אשר ראו עיניך: כב בשבעים  
 וית חסינתא האליו די חזאה עיניך: כב בשבעין  
 נפש ירדו אבותי מצרימה ועתה שמך יהוה אלהיך  
 נפשן נחתו אבהתך למצרים וכען שויה יי אלהך  
 ככוכבי השמים לרב: [יא] א ואהבת את יהוה אלהיך  
 ככוכבי שמיא לסגי: יא א ותרחם ית יי אלהך  
 ושמרת משמרתו וחקתיו ומשפטיו ומצותיו כל הימים:  
 ותטר מטרת מימרה וקימוהי ודינוהי ופקודוהי כל יומיא:

## CHUMASH TRANSLATION

<sup>21</sup> *He is your praise and He is your God, Who did for you these great and awesome deeds that your eyes have seen.* <sup>22</sup> *With seventy souls your ancestors went down to Egypt, and now Hashem, your God, has made you like the stars of heaven in abundance.*

## 11.

<sup>1</sup> *You shall love Hashem, your God, and you shall observe His safeguard, His decrees, His judgments, and His commandments, all of the days.*

## ONKELOS ELUCIDATED

21. הוא תשבחתך — He is your praise<sup>[31]</sup> והוא אלהך — and He is your God, די עבד עמך ית רבכתא וית חסינתא האליו — Who did with you these great and MIGHTY<sup>[32]</sup> deeds די חזאה עיניך — that your eyes have seen.

22. בשבעין נפשן נחתו אבהתך למצרים — With seventy souls your ancestors went down to Egypt, וכען שויה יי אלהך — and now Hashem, your God, has made you ככוכבי שמיא — like the stars of the heaven in your abundance.

## 11.

1. ותרחם ית יי אלהך — You shall love Hashem, your God, ותטר מטרת מימרה — and you shall observe THE SAFE-GUARD OF HIS WORD,<sup>[1]</sup> וקימוהי ודינוהי ופקודוהי — His STATUTES, His judgments, and His commandments,<sup>[2]</sup> כל יומיא — all of the days.

31. Your praise should not be given to other powers, but only to Him. Alternatively, you are praised on account of your association with Him (*Ramban*; see *Ibn Ezra, Sforno*).

32. Onkelos generally translates the word הנורא as רחילא as *awesome* (see v. 17 above). One might imagine that he would translate our verse's הנורא as רחילא as *awesome deeds*. However, since the noun רחילא sometimes refers to idols (e.g., *Shemos* 32:1; *Vayikra* 19:4), the verse might be construed as saying that Hashem made idols (די עבד עמך ית... "רחילתא" האליו) *Who made for you these idols*). Therefore, Onkelos avoids its use here, and instead describes Hashem's awesome deeds as חסינתא *mighty deeds* (*Nefesh HaGer*; *Beurei Onkelos*).

[Elsewhere, Onkelos translates the similar term מראים as חזוניהן, *visions*, deriving from מראה (above, 4:34; below, 26:8). This cannot be the meaning here, because our verse is speaking about what Hashem "did," referring to deeds, not visions. Clearly, נורא is related not

to מראה, *vision*, but to נורא, *awesome* or *mighty* (*Beurei Onkelos*.)]

1. The word משמרתו means *His safeguard*. Onkelos renders it מטרת מימרה, *the safeguard of His word*, to clarify that ושמרת משמרתו does not mean that you should keep that which Hashem safeguards, but that you should keep the safeguard enacted by His word (*Nefesh HaGer*; *Bereishis* 26:5; *Lechem VeSimlah, Vayikra* 18:30).

This can be referring to the decrees that the Sages would later establish. Such decrees are described in Gemara (*Yevamos* 21a) as משמרת למשמרת, *a safeguard to My observance* [meaning, to the observance of My law] (*Lechem VeSimlah* *ibid.*). The verse connects this with loving Hashem because such decrees are an expression of love. Our love for Hashem demands that safeguards be put in place to avoid transgressing Hashem's will (*Haamek Davar*; see *Shaarei Teshuvah* 3:7). See *Ramban* for other explanations.

2. See above, 4:1 note 2.

ב וַיִּדְעֶתֶם הַיּוֹם כִּי | לֹא אֶת־בְּנֵיכֶם אֲשֶׁר לֹא־יָדְעוּ וְאֲשֶׁר  
 ב וַתִּדְעוּן יוֹמָא דִּין אַרִי לֹא יֵת בְּנִיכּוֹן דִּי לֹא יָדְעוּ וְדִי  
 לֹא־רְאוּ אֶת־מוֹסֵר יְהוָה אֱלֹהֵיכֶם אֶת־גְּדֻלוֹ אֶת־יָדוֹ הַחֲזָקָה  
 לֹא חֲזוּ יֵת אֲלַפְנָא דִּי אֱלֹהִיכּוֹן יֵת רְבוּתָהּ יֵת יְדָה תְּקִיפְתָּא  
 וְזָרְעוּ הַנְּטוּיָה: ג וְאֶת־אֲתֻתְיוֹ וְאֶת־מַעֲשָׂיו אֲשֶׁר עָשָׂה בְּתוֹךְ  
 וְדָרְעָה מְרַמְמָא: ג וְיֵת אֲתֻתָּהּ וְיֵת עוֹבְדוּהִי דִי עֶבֶד בְּגוּ  
 מִצְרַיִם לְפָרְעָה מִלְךְ־מִצְרַיִם וְלִכְל־אַרְצוֹ: ד וְאֲשֶׁר עָשָׂה לְחֵיל  
 מִצְרַיִם לְפָרְעָה מִלְכָּא דְּמִצְרַיִם וְלִכְל אַרְעָה: ד וְדִי עֶבֶד לְמִשְׁרֵית  
 מִצְרַיִם לְסוּסָיו וְלָרֶכְבוֹ אֲשֶׁר הִצִּיף אֶת־מֵי יַם־סוּף עַל־פְּנֵיהֶם  
 מִצְרַיִם לְסוּסוֹתְהוֹן וְלָרֶתְבִּיהוֹן דִּי אֲטָף יֵת מִי יִמָּא דְּסוּף עַל אֲפִיהוֹן

ר"ז

(ב) וידעתם היום. פנו לז לדעת ולהבין ולקבל תוכחה: כי לא את בניכם חני מדבר טכשיו, שיוכלו לומר חנו לא ידענו ולא ראינו צלל זה:

## CHUMASH TRANSLATION

<sup>2</sup> You should know this day that it is not *with* your children, who did not know and who did not see the *chastisement* from Hashem, your God, His greatness, His strong hand, and His *outstretched* arm; <sup>3</sup> and His signs and deeds that He did in the midst of Egypt to Pharaoh, king of Egypt, and to all his land; <sup>4</sup> and that He did to the *army of Egypt*, to its horses and its chariots, that He flooded the waters of the Sea of Reeds over their faces

## ONKELOS ELUCIDATED

2. וַתִּדְעוּן יוֹמָא דִּין — You should know my rebuke this day.<sup>[3]</sup> אַרִי לֹא יֵת בְּנִיכּוֹן <sup>[4]</sup> — For it is not your children, who did not know and who did not see — דִּי לֹא יָדְעוּ וְדִי לֹא חֲזוּ — the TEACHING of Hashem, your God,<sup>[5]</sup> יֵת אֲלַפְנָא דִּי אֱלֹהִיכּוֹן — His greatness, יֵת רְבוּתָהּ — His strong hand, וְדָרְעָה מְרַמְמָא <sup>[6]</sup> — and His UPRAISED arm,<sup>[6]</sup>

3. וְיֵת אֲתֻתָּהּ וְיֵת עוֹבְדוּהִי דִי עֶבֶד בְּגוּ מִצְרַיִם — and His signs and deeds that He did in the midst of Egypt, לְפָרְעָה מִלְכָּא — to Pharaoh, king of Egypt, and to all his land,

4. וְדִי עֶבֶד לְמִשְׁרֵית מִצְרַיִם — and the deeds that He did to the TROOPS OF THE EGYPTIANS, לְסוּסוֹתְהוֹן וְלָרֶתְבִּיהוֹן — to THEIR horses and to THEIR chariots, דִּי אֲטָף יֵת מִי יִמָּא דְּסוּף — that He flooded the waters of the Sea of Reeds

3. By “know,” Moshe means: pay attention, understand, and accept my rebuke (*Rashi*).

4. *Rashi* explains this to mean, “For it is not *with* your children that I am speaking.” This is because *Rashi* interprets the word אַרִי in this verse to mean *with* (*Mizrachi*). [The Hebrew אַרִי has no English equivalent. It is usually a word that indicates the direct object of a verb (similar to “the”), in this case the phrase “your children.” But it sometimes means “with” (e.g., *Shemos* 1:1). Thus, לֹא אֶת בְּנֵיכֶם means, not “with” your children do I speak.]

However, whenever the intended meaning of אַרִי is “with,” Onkelos translates it as עִם, *with* (e.g., *Bereishis* 6:13; *Shemos* 1:1). Indeed, this is how *Targum Yonasan* translates here. Onkelos, though, simply replaces the

Hebrew אַרִי with the Aramaic equivalent, יֵת, which indicates that in his view, אַרִי is being used in the regular way (to indicate a direct object). Thus, the verse is understood as *Ibn Ezra* explains it: אַרִי לֹא יֵת בְּנֵיכֶם, for it is not your children [who saw Hashem’s deeds]. Since the children never witnessed Hashem’s deeds, the rebuke is not for them. This phrase is the opening clause of a statement that concludes in v. 7: *rather, it is your own eyes that saw [all the great deeds of Hashem]* (see *Me’at Tzori*; *Beurei Onkelos*).

5. I.e., His word, from Heaven (see 4:36 note 59).

6. I.e., the miracles He did during the Exodus (see *Ibn Ezra*; *Ramban*).

בְּרַדְפֶם אַחֲרֵיכֶם וַיִּאֲבָדְם יְהוָה עַד הַיּוֹם הַזֶּה: ה וַאֲשֶׁר  
 בְּמִרְדְּפֵהוֹן בְּתַרְיֹכֹן וַאֲבֹדְנוֹן וַיְיָ עַד יוֹמָא הַדִּין: ה וְדִי  
 עָשָׂה לָכֶם בְּמִדְבָּר עַד-בְּאֵכֶם עַד-הַמָּקוֹם הַזֶּה: ו וַאֲשֶׁר עָשָׂה  
 עֲבַד לָכוֹן בְּמִדְבָּרָא עַד מִיתִיכוֹן עַד אֲתָרָא הַדִּין: ו וְדִי עֲבַד  
 לְדַתְן וְלֵאבִירָם בְּנֵי אֵלִיאָב בֶּן-רְאוּבֵן אֲשֶׁר פָּצְתָהּ הָאָרֶץ  
 לְדַתְן וְלֵאבִירָם בְּנֵי אֵלִיאָב בֶּר רְאוּבֵן דִּי פִתַּחַת אַרְעָא  
 אֶת-פִּיהָ וַתִּבְלַעֵם וְאֶת-בְּתִיָּהֶם וְאֶת-אֶהְלִיָּהֶם וְאֶת כָּל-הַיְקוּם  
 יָת פָּמָה וּבְלַעַתְנֹן וְיָת אֲנָשׁ < וְיָת מִשְׁכְּנֵיהוֹן וְיָת כָּל יְקוּמָא  
 בְּתִיָּהוֹן  
 אֲשֶׁר בְּרַגְלֵיהֶם בְּקָרֵב כָּל-יִשְׂרָאֵל: ז כִּי עֵינֵיכֶם הִרְאִיתָ  
 דִּי עֲמָהוֹן בְּגוֹ כָּל יִשְׂרָאֵל: ז אַרְי עֵינֵיכוֹן חֲזָא

רש"י

מהם, היה מתגלגל ויבא עד מקום הצקיטה (תנחומא ישן קרח  
 7: ואת כל היקום אשר ברגליהם. זה ממונו של אדם  
 שמתמידו על רגליו (סנהדרין קי:): (ז) כי עיניכם הראת.  
 מוסב על המקרא האמור למעלה (פסוק ז) "כי לא את צניכם  
 אשר לא ידעו וגו'", כי אם עמכם אשר "עיניכם הראת וגו'":

(ו) בקרב כל ישראל. כל מקום שהיה אחד מהם צורח,  
 הארץ נצקטת מתחתיו ויבולטפו, חלו דברי רבי יהודה. אמר לו  
 רבי נחמיה: והלא כבר נאמר "ותפחה הארץ את פיה" (במדבר  
 טו, לג) ולא פיוותיה, אמר לו: ומה אני מקיים "צקרב כל ישראל",  
 אמר לו: שנגשית הארץ מדרון כמשפך, וכל מקום שהיה אחד

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

when they pursued you, and Hashem annihilated them until this day;<sup>5</sup> and that He did for you in the Wilderness, until you arrived at this place;<sup>6</sup> and that He did to Dasan and Aviram the sons of Eliav son of Reuven, that the earth opened its mouth wide and swallowed them, and their households, and their tents, and all the property that was **at their feet**, in the midst of all Israel.<sup>7</sup> Rather, **it is your own eyes that see**

— **dur-** ing their pursuit after you, and Hashem annihilated them until this day;<sup>7</sup>

5. and the deeds that He did for you throughout the forty years in the Wilderness, until you arrived at this place;

6. and that He did to Dasan and Aviram, the sons of Eliav son of Reuven, when they joined Korach's rebellion — that the earth opened its mouth — and swallowed them, and THE PEOPLE OF their households,<sup>8</sup> and their tents, and all the property that was WITH THEM, in the midst of all Israel.<sup>9</sup>

7. Rather,<sup>10</sup> it is your own eyes that saw<sup>11</sup>

7. Meaning, their military might has never recovered [as Hashem promised in *Shemos* 14:13] (see *Ibn Ezra* and *Sforno*).

8. The word בְּתִיָּהֶם translates literally as "their houses." Of course, there were no actual houses in the Wilderness. The intent is "their households." Lest a person mistakenly read "houses," Onkelos clarifies that the term refers to "the people" of their households (*Nefesh HaGer*). See *Bamidbar* 16:32, with note 49 there.

9. Even if their household members or their property were in the midst of other people at the time, the earth

swallowed them (*Rashi*; *Or HaChaim*). [Moshe does not mention Korach's death, because he made an offering of *ketores* outside the Mishkan, and one who does that at any time is liable to death at the hand of Heaven. Thus, it was not a unique event of the Wilderness (*Ramban*).]

10. See above, 9:5 note 10.

11. Onkelos translates "saw," past tense, as per the context of the verse, which discusses past acts, as is clear from the next clause: *that He "did"* (*Me'at Tzori*). [The Hebrew, however, is in present tense to indicate that

אֶת כָּל־מַעֲשֵׂה יְהוָה הַגָּדַל אֲשֶׁר עָשָׂה: ַּ וּשְׁמַרְתֶּם אֶת־כָּל־  
 יְת כָּל עֹבְדָא דִי רַבָּא דִי עֵבֵד: ַּ וְתִטְרוּן יְת כָּל  
 הַמְצִוָּה אֲשֶׁר אֲנִי מְצִוֶּה הַיּוֹם לְמַעַן תַּחֲזִקוּ וּבִאתֶם וְיִרְשְׁתֶּם  
 תַּפְקְדְתָא דִי אֲנָא מִפְקֵד יוֹמָא < בְּדִיל דְתַתְּקֹפוּן וְתַעֲלוּן וְתִירְתוּן  
 לָךְ דִּין  
 אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ: ַּ וּלְמַעַן  
 יְת אַרְעָא דִי אַתוּן עֹבְרִין לְתַמְן לְמִירְתָּהּ: ַּ וּבְדִיל  
 תִּאָּרִיכוּ יָמִים עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם  
 דְתוֹרְכוּן יוֹמִין עַל אַרְעָא דִי קִיִּים יִי לְאֲבֹתְכוּן  
 לָתֵת לָהֶם וּלְזֶרְעָם אֶרֶץ זָבֹת חֶלֶב וּדְבָשׁ: ַּ שְׁשִׁי י כִּי  
 לְתַמְן לְהוּן וּלְבִנְיָהוּן אַרְעָא עֹבְדָא חֶלֶב וּדְבָשׁ: ַּ י אֲרִי  
 הָאָרֶץ אֲשֶׁר אַתָּה בָא־שָׁמָּה לְרִשְׁתָּהּ לֹא כְּאֶרֶץ מִצְרַיִם הוּא  
 אַרְעָא דִי אַתָּה עָלִל לְתַמְן לְמִירְתָּהּ לֹא כְּאַרְעָא דְמִצְרַיִם הִיא

רש"י

(י) לֹא כְּאֶרֶץ מִצְרַיִם הוּא. אֲלֵל טוֹבָה הֵימְנָה (ספרי לו).  
 וְנִאֲמַרְהָ הַבְּטָחָה זו לְיִשְׂרָאֵל צִיּוֹנִית מִמְּלָכִים, שֶׁהִיוּ חוֹמְרִים:  
 שָׂמָּה לֹא נְבוֹא אֵל אֶרֶץ טוֹבָה וְיִפֶּה כּוֹז. יְכוּל צְנִינִיתָ הַפְּתוּב  
 מְדַבֵּר, וְכֵן חָמַר לֵהֶם: לֹא כְּאֶרֶץ מִלְּכִים הִיא אֲלֵל רַעֲה הֵימְנָה,  
 פְּלִמּוּד לּוֹמֵר "וְחִצְרוֹן שָׁבַע שָׂנִים נִבְטָחָה וְגו'" (במדבר יג, כז),

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all the great deeds of Hashem,  
 which He did.

<sup>8</sup> [Therefore] you shall observe  
 the entire commandment that I  
 command you this day, so that  
 you will become strong, and you  
 will enter and take possession of  
 the Land to which you are cross-  
 ing to inherit it, <sup>9</sup> and so that  
 you will prolong [your] days on  
 the Land that Hashem swore  
 to your forefathers to give them  
 and to their offspring — a land  
 that **flows with** milk and honey.

<sup>10</sup> For the Land which you are  
 entering to take possession of it,  
 it is not like the land of Egypt

all the great deeds of Hashem that  
 He did; and therefore, my rebuke is addressed to you.<sup>[12]</sup>

8. You shall observe the entire commandment that I command you this day,<sup>[13]</sup> — so that you will become strong, and you will enter and take possession of the Land — to which you are crossing to inherit it,

9. — and so that you will prolong your days on the Land that Hashem swore to your forefathers to give to them and to their children — a land that **PRODUCES**<sup>[14]</sup> milk and honey.

10. For the land which you are entering to take possession of it, it is not like the land of Egypt

these sights made an impression so powerful that it was as if they were *still* before the people's eyes.]

12. Because, having seen all that Hashem has done for you, you surely will not find it burdensome to love Hashem and obey His commandments (*Haamek Davar*; see v. 1).

13. The "entire commandment" refers to the entire *body* of commandments contained in the Torah, as in 8:1 above (*R' S. R. Hirsch*; see v. 22 below). Alternatively, it refers to the mitzvah to love Hashem (v. 1), in all its particulars (*Haamek Davar*; see v. 13 below; cf. *Sforno*).

14. See above, 6:3 note 5.

אֲשֶׁר יֵצְאתֶם מִשָּׁם אֲשֶׁר תִּזְרַע אֶת־זֶרְעֶךָ וְהִשְׁקִיתָ בְּרִגְלֶךָ  
 די נִפְקֶתוֹן מִתַּמָּן די תִּזְרַע ית זֶרְעֶךָ וּמִשְׁקִיתָ לָהּ בְּרִגְלֶךָ  
 כְּגֹן הַיָּרְקִי: יא וְהָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ אֶרֶץ  
 כְּגִנַּת יָרְקָא: יא וְאֶרְעָא די אַתּוֹן עֹבְרִין תַּמָּן לְמִירְתָּהּ אֶרֶע  
 הָרִים וּבִקְעֹת לְמַטֵּר הַשָּׁמַיִם תִּשְׁתַּהֲמִים: יב אֶרֶץ אֲשֶׁר־יִהְיֶה  
 טוּרִין וּבִקְעָן לְמַטֵּר שְׁמַיָּא \*שְׁתַּיָּא מִיָּא: יב אֶרְעָא די יי  
 אֱלֹהֶיךָ דִּרְשׁ אֶתְּהָ תַמִּיד עֵינֵי יְהוָה אֱלֹהֶיךָ בָּהּ מֵרִשִׁית הַשָּׁנָה  
 אֱלֹהֶךָ תִּבַּע יתָה תְּדִירָא עֵינֵי יי אֱלֹהֶךָ בָּהּ מֵרִישָׁא דְשַׁתָּא

חסר א'

\*ני"א: תשתי

רש"י

חֲסֵה יָשָׁן עַל מִטְתְּךָ וְהִקְצֵ'ה מִשְׁקָה נְמוּדָ וּגְזוּבָה גְלוּי וְשִׁחִינוּ  
 גְלוּי כְּחֵחַת (סס): כְּגֹן הַיָּרְקִי. שִׁחִין דִּי לוּ צְנִיגָמִים וּמִשְׁקִין  
 אוֹתוֹ צְרִיגֵל וּצְכָתָף: (יא) אֶרֶץ הָרִים וּבִקְעֹת. מִשְׁנֻבָּה הָהָר  
 מִן הַמִּישׁוֹר, שְׁהַמִּישׁוֹר צְצִית פּוֹר חֲסֵה זֹרְעֵ פּוֹר, חֲצֵל הָהָר  
 צְצִית פּוֹר מִמֶּנּוּ חֲמַשָּׁת פּוֹרִין, חֲרָצַע מֵאֲרָצַע שְׁפוּטֵיו וְאֶחָד  
 צְרָחָשׁוּ (סס): וּבִקְעֹת. הֵן מִישׁוֹר: (יב) אֲשֶׁר ה' אֱלֹהֶיךָ  
 דִּרְשׁ אֶתְּהָ. וְהִלָּח כָּל הַחֲרָלוֹת הוּא דוֹרֵשׁ, שְׁנִחְמַר "לְהַמְטִיר  
 עַל חֲרָן לֹא חֵיט" וְחִיּוּב לֹחַ, כּוֹ, חֲלָח כְּצִיכּוֹל חֵיטוּ דוֹרֵשׁ חֲלָח  
 חֲוִתָּהּ, וְעַל יְדֵי חֲוִתָּהּ דְרִישָׁה שְׁדוֹרֵשָׁה דוֹרֵשׁ חֵת כָּל הַחֲרָלוֹת  
 עִמָּה (ספרי מ): תַּמִּיד עֵינֵי ה' אֱלֹהֶיךָ בָּהּ. לְרִאוֹת מֵה  
 הִיא לְרִיבָה וּלְחַדָּשׁ צֶה גְזִירוֹת, עֲפִים לְטוֹבָה וְעֲפִים לְרָעָה וְכו'  
 כְּדִחְתָּא צְרָחָשׁ הַשְּׁנָה (יז): מֵרִשִׁית הַשָּׁנָה. מֵרִשָּׁה הַשְּׁנָה

לח, ולוּטֵן שֶׁצַח מִלְרִים הִיא, שְׁהִיטָה מִקוֹם מְלֻכּוֹת, שְׁכָן הוּא  
 חוֹמֵר "כִּי הִיוּ צִלְעֵן שְׁרִיו" וְשֵׁעִיה ל' ד', וְחֻצְרוֹן פְּסוּלָסָה עַל  
 חֲרָן יִשְׂרָאֵל, לְכַךְ הַקְלוּהָ לְקַצְוֹת מֵחֵיס, וְחָף עַל פִּי כֵן הִיא  
 יִפָּה מֵלוּטֵן (ספרי לו). וּצְכָתָפוֹת (קיצ). דְרָשׁוּ צְעִינָן חֲחֵר: אֲפִשָׁר  
 חֲדָם צוּקָה צִית לְצִנוּ הַקָּטָן וְאֶחָד כֶּךָ לְצִנוּ הַגְּדוֹל, חֲלָח שְׁמֻבָּה  
 עַל אֶחָד מִשְׁצֵבָה צְלוּטֵן: אֲשֶׁר יֵצְאֶתֶם מִשָּׁם. חֲפִילוּ חֲרָן  
 אֲגוּשׁוּן וְחֲרָן רִטְמָסָם, חֲשֵׁר יִשְׁצָתָם צֶה וְהִיא צְמִיטָב חֲרָן מִלְרִים,  
 שְׁנִחְמַר "צְמִיטָב חֲרָן וְגו'" (צְרָחָשִׁית מו, גיח), חָף הִיא חֵיטָה  
 כְּחֲרָן יִשְׂרָאֵל (ספרי לח): וְהִשְׁקִיתָ בְּרִגְלֶךָ. חֲרָן מִלְרִים הִיטָה  
 לְרִיבָה לְהַצִּיא מִים מִמִּילוֹם צְרִיגֵל וְלִהְשִׁקוֹתָהּ, לְרִיבָה חֲסֵה לְגַדֵּל  
 מִשְׁתְּתָד וְלִטְמוֹל, וְהַנְמוּד שׁוֹתָה וְלֹא הַגְּזוּבָה, וְחֲסֵה מִטְלָה הַמִּים  
 מִן הַנְמוּד לְגְזוּבָה. חֲצֵל זו, לְמַטֵּר הַשָּׁמַיִם תִּשְׁתַּהֲמִים מִים,

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from which you left, where you would plant your seed and you watered [it] on foot like a vegetable garden.<sup>11</sup> But the Land to which you cross over to inherit it is a land of mountains and valleys; from the rain of heaven it will drink water;<sup>12</sup> a Land that Hashem, your God, seeks out; the eyes of Hashem, your God, are always upon it, from the beginning of the year

it is not like the land of Egypt from which you left, where you would plant your seed and then need to WATER IT on foot, like a vegetable garden.<sup>15</sup>  
 11. But the Land to which you cross over to take possession of it — it is a land of mountains and valleys;<sup>16</sup> from the rain of the heaven, it DRINKS water;<sup>17</sup>  
 12. it is a Land that Hashem, your God, seeks out;<sup>18</sup> the eyes of Hashem, your God, are always upon it,<sup>19</sup>

15. Rain is usually not sufficient to keep a vegetable garden watered; additional water must be brought in. So it was in Egypt for every field. Even grain fields, which usually are watered by rainfall, needed to have water carried in, which was a laborious, time-consuming process (Rashi).  
 16. The slopes of the mountains provide extra acreage for cultivation (Rashi).  
 17. There is no need to laboriously transport water to the fields; the rainwater alone is enough (Rashi).

[Onkelos translates in present tense, “drinks,” but there is another reading that preserves the verse’s future tense: תשתי, will drink.]  
 Our elucidation of these verses follows Rashi, based on Sifrei; see Ramban for a different approach.  
 18. The primary focus of Hashem’s Providence (hash-gachah) and blessing is Eretz Yisrael, from whence it spreads to the rest of the world (Rashi; Rabbeinu Bachya).  
 19. Ramban (Bereishis 46:4) cites our verse as a proof

וְעַד אַחֲרֵית שָׁנָה: ס יג וְהָיָה אִם־שָׁמַעַ תִּשְׁמָעוּ אֶל־מִצְוֹתַי אֲשֶׁר  
 וְעַד סוּפָא דְשָׁתָא: יג וְיִהְיֶה אִם קִבְּלָא תִקְבְּלוּן לְפָקוּדֵי דִי  
 אֲנִי מִצְוָה אֶתְכֶם הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ  
 אָנָּא מִפְּקָד יִתְכוּן יוֹמָא < לְמַרְחָם יָת יי אֱלֹהֵכוֹן וּלְמַפְלַח <  
 דִּין קְדָמוּהֵי  
 בְּכָל־לְבַבְכֶם וּבְכָל־נַפְשְׁכֶם: יד וְנָתַתִּי מִטֶּר־אֲרָצְכֶם בְּעֵתוֹ  
 בְּכָל לְבָכוֹן וּבְכָל נַפְשְׁכוֹן: יד וְאֶתֵּן מִטֶּר אֲרָעְכוֹן בְּעֵדְנָה

ר"ט

מדרים (סג): וּלְעֲבֹדוֹ בְּכָל לְבַבְכֶם. עבודה שהיא צלב, וזו היא תפלה (תענית ז), שהתפלה קרויה עבודה, שנאמר "אלהך די חגת פלח ליה צדירא" (דניאל ו, יז). וכי יש פולחן צדצל? אלא על שהיה מתפלל, שנאמר "וכוין פתיקו לה וגו'" (שם יא). וכן צדוד הוא אומר "תפון תפלתו קטרט לפניך" (הגלים קמא, ב; ספרי מא): בְּכָל לְבַבְכֶם וּבְכָל נַפְשְׁכֶם. והלא צדד הזהיר (לעיל י, יב) "צכל לצדד וצכל נפדד", אלא אזהרה ליחיד אזהרה לציבור (ספרי סג): וְנָתַתִּי מִטֶּר אֲרָצְכֶם. ענין מה שעליכם, חף חגי אטעה מה שעלי (סג): בְּעֵתוֹ. צלילות, שלא יטריחו חתכם (תורת כהנים צמקוטי פרק א, א). דְּצַד חַחַר, "צטתו", צלילי צצותם שהכל מוניין צצתיהם (שם; ספרי מז):

גדון מה יהא צסופה (שם ת:). (יג) וְהָיָה אִם שָׁמַעַ. "והיה" מוכב על האמור למעלה (פסוק יא), "למטר השמים תשקה מים", ו"אם שמע תשמעו ונתתי מטר חרלקם" (פסוק יד) ואם לאו "ועטר את השמים" (פסוק יז): וְהָיָה אִם שָׁמַעַ תִּשְׁמָעוּ. אם תשמע צנין תשמע צדדש (צרכות מ), וכן "והיה אם שכת תשפח" (לעיל ת, יט), אם התחלת לשפוח סופך שתשפח פולה, שכן פתיב צמגלה: אם פתיבני יום יומים אטעבד (ספרי מח): מִצְוָה אֶתְכֶם הַיּוֹם. ענין עליכם תדשים כחילו שמעס צו ציום (שם נח): לְאַהֲבָה אֶת ה'. שלא תאמר: הרי אני לומד צצביל שהיה עשיר, צצביל שהקרא רב, צצביל שהקבל עכר, אלא כל מה שתעשו עשו מאהבה, וסוף הפסוק לצא (שם מא):

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until the end of [the] year.

<sup>13</sup> And it will be that if you listen fully to My commandments that I command you this day, to love Hashem, your God, and to serve Him with all your heart and with all your soul, <sup>14</sup> then I will provide the rain of your Land in its time,

— from the beginning of the year until the end of the year.

13. And it will be if you FULLY ACCEPT My commandments — that I command you this day, to love Hashem, your God, — and to serve BEFORE Him with all your heart and all your soul,<sup>[20]</sup>

14. — then I will provide the rain of

against the assertion of *Rambam (Moreh Nevuchim 1:27)* that to avoid anthropomorphism, Onkelos is generally careful to avoid any hint of physicality with respect to Hashem. In our verse, Onkelos translates directly: *the eyes of Hashem!*

*Lechem VeSimlah* cites an alternative reading that replaces עיני, *the eyes of*, with שכינתא, *the Shechinah of*, which fits with *Rambam's* understanding. *Marpei Lashon*, however, explains our version: Since the verse is referring to the special attention Hashem gives Eretz Yisrael with respect to rain and the like, it would be misleading to render עיני ה' as "the *Shechinah* of Hashem," for that would indicate that the *Shechinah* of Hashem rests in Eretz Yisrael, and would not convey that He is *attentive* to its needs. Onkelos therefore says עיני. *Rambam* himself (*Moreh Nevuchim 1:44*) writes

that the term עיני has two meanings — *eyes* and *attention* — and in this verse it has the latter meaning. [See *Nefesh HaGer* for another approach. See also above, 9:3 note 6.]

20. [This verse begins the second passage recited in *Shema*.] The Torah has already stated a mitzvah to love Hashem with all one's heart and all one's soul, in the first passage of *Shema* (above, 6:5). However, that command (which was in the singular) was addressed to each individual, and concerned mitzvos performed by individuals, such as wearing *tefillin* or separating *challah*. The command of our verse (in the plural) is addressed to the public, and concerns mitzvos performed by the community as a whole, such as appointing judges and bringing communal offerings (*Rashi*, as explained by *Gur Aryeh*; cf. *Ramban*).

יֹרֵה וּמִלְקוֹשׁ וְאֶסְפַּתְּ דְגַנְךָ וְתִירְשֶׁךָ וַיְצַהֲרֶךָ: טו וְנָתַתִּי עֵשֶׂב  
בְּכִיר וְלִקִּישׁ וְתַכְנוּשׁ עֵיבוֹרְךָ וְחִמְרְךָ וּמִשְׁחָךָ: טו וְאֶתֵּן עֵשְׂבָא  
בְּשָׂדֶךָ לְבַהֲמֹתֶךָ וְאֶכְלֹתָ וְשָׂבַעְתָּ: טו הַשְּׂמֵרוּ לָכֶם פְּנֵי־יִפְתָּה  
בְּחַקְלְךָ לְבַעֲרֶךָ וְתִיכּוֹל וְתִשְׂבַּע: טו אִסְתְּמְרוּ לָכוֹן דִּילְמָא יִטְעִי  
לְבַבְכֶם וְסַרְתֶּם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם:  
לְבָכוֹן וְתִסְטוֹן וְתַפְלָחוֹן לְטַעוֹת עַמְמֵיָא וְתִסְגְּדוֹן לַהוֹן:

רע"ו

מדגנה (ספרי מג): וְאֶכְלֹתָ וְשָׂבַעְתָּ. הרי זו צרכה אחרת, שְׂפָהָא צְרָכָה מְלוּיָה צִפְתָּ צְתוּךָ הַמַּעֲסִים (תורת כהנים טו א): (טו) הַשְּׂמֵרוּ לָכֶם. פִּיּוֹן שְׂפָהָיו אוֹכְלִים וְשָׂבַעִים הַשְּׂמֵרוּ לָכֶם שְׂלֵחַ תְּצַטְטוּ, שְׂחִין אֲדָם מוֹרֵד צְהוּקָא ה' אֲלָח מִתּוֹךְ שְׂבִיעָה, שְׂנַחְמֵר "פֶּן תִּחְלַל וְשָׂבַעְתָּ" (עליל ת, יב), "וּבְכַרְךָ וְלֹאֲכָד יִרְצִין" (שס ג). מה הוא אומר אחריו, "וְרָם לְצַדֵּךְ וְשָׂכַחְתָּ" (שס יד; ספרי טו): וְסַרְתֶּם. לְפָרוֹשׁ מִן הַסּוּרָה, וּמִתּוֹךְ כִּד וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים, שְׂפִיּוֹן שְׂאֲדָם פּוֹרֵשׁ מִן הַסּוּרָה הוֹלֵךְ וּמַדְבֵּק צְעֻזָּה זָרָה. וְכֵן דוֹד אֹמֵר "כִּי גִרְשִׁי הַיּוֹם מִהַסְּפֵחַ צְנַחְלַת ה' לְאֹמֵר לֵךְ עִבֵד וְגו'" (שמואל א כו, יט), וְמִי אֹמֵר לוֹ כֶּךָ, אֲלָח פִּיּוֹן שְׂחִי מְגוֹרֵשׁ מִלְּעֵסוֹק צְפּוּרָה הַרְיֵי קְרוֹב לְעִבּוֹד אֱלֹהִים אֲחֵרִים (ספרי טו): אֱלֹהִים אֲחֵרִים. שְׂהָם אֲחֵרִים לְעוֹבְדֵיהֶם, לֹעֵק אֲלֵיו וְאֵינוֹ עוֹנֶהוּ, נִמְלָא עֲשִׂי לוֹ כְּכַרְי (טו):

יורה. היא רביעה הנופלת לאחר האריעה, שְׂמֵרוֹה אֶת הָאֲרֵן וְאֶת הַזְּרָעִים (ספרי טו; תענית א): מִלְקוֹשׁ. רְבִיעָה הַיּוֹרֵדָה כְּמוֹךְ לְקִיֵר לְמַלְאוֹת הַפְּצוּאָה צְקֵשִׁיָה (תענית טו). וְלָשׁוֹן "מִלְקוֹשׁ" דְּצַר הַמְּאוֹחֵר, פְּדַמְתָּרְגְּמִין "וְהִיָה הַטְּטִים לְלָזוֹן" (בראשית ל, מז) "לְקֵשִׁיָא". דְּצַר אַחֵר, לְכַךְ נִקְרְאוּתָן מִלְקוֹשׁ שְׂיֹרְדוֹתָן עַל הַמְּלִילוֹת וְעַל הַקְּשִׁין. [דְּצַר אַחֵר, שְׂמַל קוֹשִׁיָה הַלְּצֻבוֹתָן] (תענית טו): וְאֶסְפַּתְּ דְגַנְךָ. אֲתָה תִּסְפְּדוּן חַל הַצִּית וְלֹא אוֹיְבִיד, כְּעַנֵּן שְׂנַחְמֵר "אִם אֲתָן אֶת דְּגַנְךָ וְגו'", פִּי מְחַסְפִּי יִאֲכַלְהוּ" וַיִּשְׁעִיָה סָב, חֲטָ, וְלֹא כְּעַנֵּן שְׂנַחְמֵר "וְהִיָה אִם זָרַע יִשְׂרָאֵל וְגו'" (שופטים ו, ג; ספרי טו): וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ. שְׂלֵחַ תִּלְטַרְךָ לְהוֹלִיכָה לְמַדְצְרֵיָה. דְּצַר אַחֵר, שְׂפָהָיָה גוֹזוּ פְּצוּאָתְךָ כֹּל יְמוֹת הַגְּשָׁמִים וּמִשְׁלִיךְ לְפָנֶי צְהַמְתְּךָ, וְאֲתָה מוֹנֵעַ יָדְךָ מִמֶּנָּה שְׂלֵשִׁים יוֹם קוֹדֵם לְקִיֵר וְאֵינָה פּוֹתַתָּ

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

the **saturating rain** and the late rain, and you will **bring inside** your grain, your wine, and your oil. <sup>15</sup> I will provide grass in your field for your animals and you will eat and you will be satisfied. <sup>16</sup> Beware for yourselves, lest your heart **be seduced** and you turn away and serve the **gods of others** and prostrate yourselves to them.

your Land in its time, בכיר ולקיש — the **EARLY rain and the late rain**,<sup>[21]</sup> and you will **GATHER** your grain, your wine, and your oil.<sup>[22]</sup>  
**15.** I will provide grass in your field for your animals,<sup>[23]</sup> and you will eat and you will be satisfied.<sup>[24]</sup>  
**16.** Beware for yourselves, דילמא יטעי לבכון — lest your heart **GO ASTRAY**<sup>[25]</sup> and you turn away from the Torah, ותפלחון לטעות עממיא — and you serve **THE FALSE GODS OF THE NATIONS**,<sup>[26]</sup> and you prostrate yourselves to them.

21. The Hebrew יורה, *saturating rain* (from the root ירה), refers to the early rains, which saturate the ground and the seeds right after the planting (*Rashi*). Onkelos does not translate literally, but according to the meaning: בכיר, *first or early*.

The Hebrew מלקוש and the Aramaic לקיש have the same root: לקש, which means “late” (see Onkelos, *Bereishis* 30:42 and *Rashi* here). The reference is to the late rains, which come just before the harvest (*Rashi*).

22. Onkelos consistently translates אסף as כנש, “gather” (see *Ramban* to *Bereishis* 30:23), referring to gathering together the grain that is spread over the field. But *Rashi* (*Bereishis* 49:29) says that the term אסף means “bring inside,” referring to bringing the crops into the house in anticipation of the rain (see *Me’at Tzori*).

23. You will not have to send your animals far to find

food. Alternatively, the animals will be able to eat the grasses of the young crop until thirty days before the harvest without affecting the yield of the produce (*Rashi*).

24. This is an additional blessing: Eating even a small portion of food will satiate you (*Rashi*; see *Ramban*).

25. The root פתה, *seduce* (as in יפתה) is translated by Onkelos in different ways, depending on context. When the meaning is to *persuade*, as with a seducer who convinces a woman to lie with him, Onkelos translates it as שרל (*Shemos* 22:15). But when the meaning is to be *misled* by falsehood, as in our verse, which refers to Israel straying after the falsehood of idolatry, Onkelos translates יטעי (as in דילמא יטעי). See *Ramban*, *Shemos* ibid. for extensive discussion. [See *Chizkuni* here for an entirely different interpretation of יפתה.]

26. See 6:14 note 19.

וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר  
וְיִתְקוֹף רִגְזָא דִּי בְכוּן וַיְחַדּוּ יַת שְׁמַיָא וְלֹא יְהִי מְטָרָא  
וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבֹדְתֶם מִהָרָה מֵעַל הָאָרֶץ  
וְאֲרַעָא לֹא תִתֵּן יַת עֲלִלְתָהּ וְתִיבְדוּן בְּפָרִיעַ מֵעַל אֲרַעָא  
הַטְּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם: יח וְשַׁמְתֶּם אֶת־דְּבָרֵי אֱלֹהֵי  
טְבָתָא דִּי יִי יְהִי לְכוּן: יח וְתִשׁוּן יַת פְּתַגְמֵי אֱלִין  
עַל־לְבַבְכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל־יַדְכֶם וְהָיוּ  
עַל לְבַבְכוֹן וְעַל נַפְשְׁכוֹן וְתִקְטְרוּן יַתְהוֹן לְאֵת עַל יַדְכוֹן וַיְהוֹן  
לְטוֹטְפַת בֵּין עֵינֵיכֶם: יט וְלִמְדֹתֶם אֹתָם אֶת־בְּנֵיכֶם לְדַבֵּר בָּם  
לְתַפְלִין בֵּין עֵינֵיכֶם: יט וְתַלְפוּן יַתְהוֹן יַת בְּנֵיכֶם לְמַלְלָא בְּהוֹן

רש"י

(בראשית ו, ג) דור המצול לא היה להם ממי ללמוד ואפס יש לכם ממי ללמוד (ספרי ט:; יח) ושמתם את דברי. חף לחחר שתגלו היו מלויינים צמלות, הניחו קפילין, עשו מזוזות, כדי שלא יהיו לכם חדשים כשפחזרו, וכן הוא חומר "הלבי לך לינים" (ירמיה לא, כ; ספרי ט:; יט) לדבר בם. משעה שהבן יודע לדבר למדהו "תורה לנה לנו משה" ולהלן לג, ד, שיהא זה למוד דבורו. מפאן חמרו: כשהתינוק מתחיל לדבר חזיו משית עמו צלשון הקודש ומלמדו תורה, ואס לא עשה כן הרי הוא פאיו קוצרו, שנאמר ולמדתם אתם את בניכם לדבר בם וגו'

(יז) את יבולה. חף מה שתתה מוציל לה, בענין שנאמר "ורעם הרצה והצח מטט" (חגי א, ו; ספרי ט:; יח) ואבדתם מהרה. על כל שאר היסורין חגלה חתכם מן האדמה שגרמה לכם לחטוא. משל למי ששלח צנו לבית המשטה, והיה יושב ומפקדו: אל תאכל יותר מלכך שתבא נקי לביתך. ולא השגיח הבן ההוא, אכל ושתה יותר מלכך והקיא וטנף חת כל בני המשטה. נטלוהו צדיק וברגליו וזרקוהו לחורי פלטרין (ספרי ט:; מהרה. איני נותן לכם חרפה. ואס פאמרו והלא נתנה חרפה לדור המצול, שנאמר "והיו ימיו מאה ועשרים שנה"

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

<sup>17</sup> *The wrath of Hashem will flare up against you; He will restrain the heaven so there will be no rain, and the ground will not yield its produce, and you will quickly be banished from upon the good Land that Hashem gives you.* <sup>18</sup> *You shall place these words of Mine upon your heart and upon your soul; you shall bind them for a sign upon your arm and they shall be an ornament between your eyes.* <sup>19</sup> *You shall teach them to your children so they will speak of them,*

17. ויתקוף רגזא דיי בכוון — Should this happen, the wrath of Hashem will BECOME INTENSE against you; — וְיִתְקוֹף רִגְזָא דִּי בְכוּן — so — וְלֹא יְהִי מְטָרָא — He will CLOSE UP the heaven — שְׁמַיָא — so there will be no rain, — וְאֲרַעָא לֹא תִתֵּן יַת עֲלִלְתָהּ — and the ground will not yield its produce, — וְתִיבְדוּן בְּפָרִיעַ — and you will quickly be banished<sup>[27]</sup> — מֵעַל אֲרַעָא טְבָתָא דִּי יִי יְהִי לְכוּן — from upon the good Land that Hashem gives to you. 18. וְתִשׁוּן יַת פְּתַגְמֵי אֱלִין — You shall place these words of Mine — וְעַל לְבַבְכוֹן וְעַל נַפְשְׁכוֹן — upon your heart and — וְתִקְטְרוּן יַתְהוֹן לְאֵת עַל יַדְכוֹן — you shall bind them as a sign upon your arm,<sup>[28]</sup> — וְהָיוּ לְתַפְלִין בֵּין עֵינֵיכֶם — and they shall be AS TEFILLIN<sup>[29]</sup> between your eyes. 19. וְתַלְפוּן יַתְהוֹן יַת בְּנֵיכֶם — You shall teach them to your children — לְמַלְלָא בְּהוֹן — so they will speak of them,<sup>[30]</sup>

27. The root אבד connotes loss or destruction. Here, it refers specifically to being banished from Eretz Yisrael (Rashi; Ibn Ezra; Rabbeinu Bachya; Chizkuni; cf. Sforno). [See 9:12 note 21 for discussion of the term בפריע.]  
 28. This refers to the tefillin shel yad.  
 29. This refers to the tefillin shel rosh; see 6:8 note 12. [This passage (vv. 13-21) is the final one of the four

Scriptural passages that are written on parchment and placed inside the tefillin cases. The first two are in Shemos (13:1-10 and 11-16), and the third is above (6:1-9).]  
 30. From this verse we learn that when a child is old enough to talk, his father must teach him Torah and the recitation of Shema (Succah 42a; see Rashi and Rabbeinu Bachya here).



בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: כ וּכְתַבְתֶּם  
 בְּמַתְּכָךְ בְּבֵיתְךָ וּבְמַהְקְךָ בְּאַרְחָא וּבְמִשְׁכְּבְּךָ וּבְמִקְיָמְךָ: כ וּתְכַתּוּבֵנוּן  
 עַל-מְזוּזוֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ: כא לְמַעַן יִרְבוּ יְמֵיכֶם וַיְמֵי  
 עַל מְזוּזֵי וּתְקַבְּעוּן < וּבְתַרְעָךְ: כא בְּדִיל דְּיִסְגוּן יוֹמֵיכוֹן וַיְמֵי  
 בְּסַפֵּי בֵיתְךָ  
 בְּנֵיכֶם עַל הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם לָתֵת לָהֶם  
 בְּנֵיכוֹן עַל אַרְעָא דִּי קַיִים יִי לְאַבְהֶתְכוֹן לְמַתָּן לְהוֹן  
 כִּי־יָמֵי הַשָּׁמַיִם עַל-הָאָרֶץ: ס שְׁבִיעֵי וּמִפְטִיר כִּב כִּי אִם-שָׁמַר  
 כִּי־יָמֵי שָׁמַיָא עַל אַרְעָא: כב אַרִי אִם מִטְר  
 תִּשְׁמְרוּן אֶת-כָּל-הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנֹכִי מִצְוֶה אֶתְכֶם  
 תִּשְׁרוּן יֵת כָּל תִּפְקֹדְתָא הָדָא דִּי אֲנָא מִפְקֹד יִתְכוֹן  
 לַעֲשׂוֹתָהּ לְאַהֲבָהּ אֶת-יְהוָה אֱלֹהֵיכֶם לָלֶכֶת בְּכָל-דְּרָכָיו  
 לְמַעַבְדָּהּ לְמַרְחָם יֵת יִי אֱלֹהֵכוֹן לְמַהֲרָ בְּכָל אַרְחָן <  
 דְּתִקְנוּ קְדָמוּהֵי

רע"י

מז: (כב) שמר תשמרו. חזקת שמירת הרצף להזכר  
 צלמוודו שלל ישפח (סס מח): ללכת בכל דרכיו. הוא  
 רחום וחסד רחום, הוא גומל חסדים וחסד גומל חסדים  
 (סס מט):

למען ירבו ימיכם וימי בניכם, אם עשיהם כן ירצו, ואם  
 לאו לא ירצו, שדברי תורה נדרשין מפלל לאו הן ומפלל הן לאו  
 (ספרי מז): (כא) לתת להם. "לתת לך" אין פתיח כאן חלל  
 "לתת להם", מפאן מלינו למדים פתיית המתיס מן הפורה (סס

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while you sit in your home, while you walk on the way, when you lie down [to sleep] and when you arise.<sup>20</sup> And you shall write them upon the doorposts of your house and upon your gates.<sup>21</sup> In order that your days and the days of your children be numerous on the Land that Hashem has sworn to your forefathers to give them, like the days of the heaven over the earth.

<sup>22</sup> For if you will carefully observe this entire commandment that I command you, to do it, to love Hashem, your God, to go in all His ways

ובמהקך בארְחָא — while you sit in your home, — and when you lie down to sleep and when you arise in the morning.<sup>[31]</sup>

20. And you shall write them upon MEZUZAH-SCROLLS — AND AFFIX THEM TO THE doorposts of your house and to your gates.<sup>[32]</sup>

21. This you shall do in order that your days and the days of your children be numerous — on the Land that Hashem has sworn to your forefathers to give to them like the days of the heaven over the earth.<sup>[33]</sup>

22. For if you will carefully observe ית אַרִי אִם מִטְר תִּשְׁמְרוּן — this entire commandment that I am commanding you, to do it, לְמַרְחָם לְמַהֲרָה — to love Hashem, your God, לְמַהֲרָ בְּכָל אַרְחָן דְּתִקְנוּ — to go in all the ways that are proper before Him,<sup>[34]</sup>

31. Make mitzvos habitual for your children, so that they will speak of them constantly (*Sforno*).

32. Onkelos clarifies that these words are not written directly on the doorposts, but on *mezuzah*-scrolls that are affixed to the doorposts. For discussion, see above,

6:9 notes 13-14.

33. If the Jewish people do Hashem's will, they will remain in the Land forever (*Ibn Ezra*). See *Rabbeinu Bachya* for another interpretation.

34. See above, 8:6 note 9.

וּלְדַבְּקָה־בוֹ: כג וְהוֹרִישׁ יְהוָה אֶת־כָּל־הַגּוֹיִם הָאֵלֶּה  
 וְלֹא־תִקְרַב לְדַחֲלָתָהּ: כג וַיִּתְּרָךְ יי ית כָּל עַמֵּמֵי־הָאֲלֵינָן  
 מִלְּפָנֶיךָ וַיִּרְשָׁתֶם גּוֹיִם גְּדֹלִים וְעַצְמִים מִכֶּם: כד כָּל־הַמְּקוֹם  
 מִקְדָּמֵיכֶן וְתִרְתוֹן עַמִּינָן רַבְרַבִּין וְתִקְיִפִּין מִנְּכֹחֶךָ: כד כָּל אֶתְרָא  
 אֲשֶׁר תִּדְרֹךְ כַּף־רַגְלֶכָּם בּוֹ לָכֶם יִהְיֶה מִן־הַמְּדַבָּר וְהַלְּבָנוֹן  
 די תְּדִרוּךְ פְּרֶסֶת רַגְלֶכֶן בַּה דְּלִבְנוֹן יְהִי מִן מְדַבְּרָא וְלִבְנוֹן  
 מִן־הַנֶּהָר נְהַר־פָּרָת וְעַד הַיָּם הָאֲחֵרוֹן יִהְיֶה גְּבֻלְכֶם: כה לֹא־  
 מִן נְהַרָא נְהַר פָּרָת וְעַד יָמָא מְעַרְבָאָה יְהִי תְּחוּמְכֶן: כה לֹא  
 יִתִּיצֵב אִישׁ בְּפָנֶיכֶם פְּחָדְכֶם וּמוֹרָאְכֶם יִתֵּן | יְהוָה אֱלֹהֵיכֶם  
 יִתְעַתֵּד אֲנִשׁ קְדָמֵיכֶן וְדַחֲלָתֶכֶן וְאִימְתֹכֶן יִתֵּן יי אֱלֹהֵיכֶן

רס"ו

וּלְדַבְּקָה בּוֹ. אִפְשֶׁר לומר כֵּן, וְהֵלֵךְ "אִשׁ אֲכֹלָה הוּא" (ולעיל  
 ד, כד), אֲלֵךְ הַדְּבַק צְתַלְמִידִים וּבְחֻמִּים וּמַטְלָה אֲנִי עֲלִיד  
 כְּחֵילִי נִדְבַקָה צו (ספרי ט:), (כג) וְהוֹרִישׁ ה'. עֲשִׂיתָס מֵה  
 שְׁעִלְיֶכֶס אֲף אֲנִי אֲטַעֶה מֵה שְׁעִלִי (ט:), וְעַצְמִים מִכֶּם.  
 חָפֶס גְּזוֹרִים וְהֵס גְּזוֹרִים מִכֶּס. שָׁחֵס לֹא שִׁיִּשְׂרָחֵל גְּזוֹרִים  
 מֵה הַשְּׂחָח הַהוּא שְׂמֵשְׂחָח חֵת הָאֲמוֹרִיִּים לומר "וְעִלְמִים  
 מִכֶּס", אֲלֵךְ חָפֶס גְּזוֹרִים מְשָׁחַר חוּמוֹת וְהֵס גְּזוֹרִים מִכֶּס

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and to **cling to Him**,<sup>23</sup> Hashem will drive out all these nations from before you, and you will take possession of nations greater and mightier than yourselves.<sup>24</sup> Every place upon which the sole of your foot will tread shall be yours — from the Wilderness and the Lebanon, from the river, the Euphrates River, until the Western Sea shall be your boundary.<sup>25</sup> No man will stand up before you; Hashem, your God, will set the terror of you and the dread of you

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and to **DRAW CLOSE TO THE FEAR OF HIM**,<sup>[35]</sup>  
**23.** Hashem will drive out all these nations from before you, and you will take possession of the land of nations greater and mightier than yourselves.  
**24.** Every place upon which the sole of your foot will tread shall be yours — from the Wilderness and on up to Lebanon,<sup>[36]</sup> from the great river — the Euphrates River — until the Western Sea<sup>[37]</sup> shall be your boundary.  
**25.** No PERSON<sup>[38]</sup> will stand up before you;<sup>[39]</sup> Hashem, your God, will set the terror of you and the dread of you<sup>[40]</sup>

35. See above, 10:20 note 29.

36. "The Wilderness" is the Wilderness of Tzin, which marks the southern border of Eretz Yisrael (*Bamidbar* 34:3); Lebanon is to the north.

37. This refers to the Mediterranean Sea. The Euphrates marks the northeast border of Eretz Yisrael (see *Devarim* 1:7), the Mediterranean the western border (*Bamidbar* 34:6).

The Hebrew הַיָּם הָאֲחֵרוֹן translates literally as *the Sea that is behind*. This name is given because the Mediterranean is to the west of Eretz Yisrael. The

Torah often calls east "front" and west "behind," using the perspective of a person whose face is to the east (where the sun rises and day begins) and whose back is to the west (*Rashi, Shemos* 27:13).

38. Onkelos translates אִישׁ as "person," rather than (the literal) "man," to include women; see above, 7:24 note 16.

39. See above, 7:24 note 17, for discussion of the term יִתְעַתֵּד. See also 9:2 note 5.

40. The term פָּחַד (as in פְּחָדְכֶם) implies a fear of something imminent, i.e., *terror*; while יִרָא (as in מוֹרָאְכֶם)

עַל־פְּנֵי כָּל־הָאָרֶץ אֲשֶׁר תִּדְרֹכּוּ־בָּהּ בְּאֲשֶׁר דִּבַּר לָכֶם: ס ס ס  
 על אפני כל ארעא די תדרכון בה במא די מליל לבון:

קי"א פסוקים. אי"ק סימן. יעל"א סימן.

רש"י

בְּאֲשֶׁר דִּבַּר לָכֶם. וְהִיכֵן דִּבַּר, "לֵאמֹר אֵימָתִי אֲשַׁלַּח לְפָנֶיךָ וְגו'" (שמות כג, כז; ספרי טו):

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upon the face of the entire Land where you will tread, as He spoke **regarding** you.

— upon the face of the entire Land in which you will tread, as He spoke **TO** you.<sup>[41]</sup>

implies a prolonged fear of something that lies in the future, i.e., *dread* (Rashi). See also *Rashi* to *Shemos* 15:16.

41. In *Shemos* 23:27: *I shall send My fear before you* (Rashi).

הַפְּטָרָה עֵקֶב / HAFTARAS EIKEV

ישעיה מט:יד — נא:ג / Yeshayah 49:14 — 51:3

<sup>14</sup> **A**nd Zion said, "HASHEM has forsaken me; my Lord has forgotten me." <sup>15</sup> Can a woman forget her nursing, withdraw from feeling compassion for the child of her womb? Even were these to forget, yet I will not forget you. <sup>16</sup> Behold! I have engraved you on [My] palms; your [ruined] walls are before Me continuously. <sup>17</sup> Your children shall hasten [to repent], but your spoilers and your destroyers must depart from you. <sup>18</sup> Raise your eyes about you and see, all of them assemble, they come to you; [I swear] as I live — the word of HASHEM — that you shall clothe yourself with them all as with jewelry, and adorn yourself with them as a bride. <sup>19</sup> For your ruins and your desolations and your spoiled land shall now become cramped with inhabitants, and those who would swallow you up shall be at a far distance. <sup>20</sup> The children of your bereavement shall yet say in your ears, "The place is tight for me; make room for me that I may sit." <sup>21</sup> Then you will say in your heart, "Who has begotten me these? For I have been bereaved of children and alone, exiled and wandering. And who has reared these? Behold! I was left by myself; these, where have they been?"

<sup>22</sup> For thus said my Lord, HASHEM/ELOHIM: Behold! I will raise My hand toward the nations, and to the peoples will I hoist my banner, and they shall bring your sons in their arms, and your daughters shall be carried on [their] shoulder. <sup>23</sup> Kings will be your nurturers and their princesses your nurses; with faces to the ground they will prostrate themselves to you; the dust of your feet will they lick; and you shall know that I am HASHEM, that those who hope to Me shall not be ashamed.

<sup>24</sup> [You ask,] "Can prey be taken back from a strong one; can the righteous captive escape?" <sup>25</sup> But thus said HASHEM: Even the captive of the strong can be taken back, and the prey of the mighty can escape; I, Myself, will take up your cause, and I, Myself, will save your children. <sup>26</sup> And I will feed your oppressors their own flesh, and as with sweet wine shall they become drunk; then all flesh shall know

מט יד וַתֹּאמֶר צִיּוֹן וַתֹּאמֶר צִיּוֹן יְהוָה עֲזָבָנִי יְהוָה נִאֲדָנִי שְׂכַחְנִי: טו הֲתִשְׁכַּח אִשָּׁה עוֹלָה מְרַחֵם בְּוֶבְטָנָהּ גַּם־אֵלֶּה תִשְׁכַּחְנָה וְאֲנֹכִי לֹא אֲשַׁכַּח: טז הֲנִן עַל־כַּפַּיִם חֻקְתֶּיךָ חוֹמֹתֶיךָ נִגְדִי תָמִיד: יז מְהֵרָה בְּנֵיךָ מְהַרְסִיךָ וּמְחַרְבִּיךָ מִמֶּנּוּ יֵצְאוּ: יח שְׂאֵי־סָבִיב עֵינֶיךָ וּרְאֵי כֻלָּם נִקְבְּצוּ בְּאוֹרְךָ חֵי־אֲנִי נִאֲסִי־הוּא כִּי כֻלָּם כְּעָדִי תִלְבָּשִׁי וְתִקְשְׁרִים כַּכֹּלֶה: יט כִּי חֲרַבְתֶּיךָ וְשִׁמְמַתֶּיךָ וְאֶרֶץ הַרְסָתְךָ כִּי עֲתָה תִצְרִי מִיּוֹשֵׁב וּרְחֻקוֹ מִבְּלַעֲיָה: כ עוֹד יֵאמְרוּ בְּאָזְנוֹךָ בְּנֵי שַׁבְּלֶיךָ צַר־לִי הַמָּקוֹם גִּשְׁה־לִּי וְאֲשַׁבֶּה: כא וְאִמְרָתְךָ בְּלִבְבְּךָ מִי יִלְד־לִי אֶת־אֵלֶּה וְאֲנִי שְׂכוֹלָה וְגִלְמוּדָה גֹלָה | וְסוּרָה וְאֵלֶּה מִי גִדֵּל הֲנָן אֲנִי נִשְׁאַרְתִּי לְבָדִי אֵלֶּה אֵיפֶה הֵם: כב כֹּה־אָמַר אֲדָנִי יְהוָה הִנֵּה אֲשָׂא אֶל־גּוֹיִם יָדַי וְאֶל־עַמִּים אֲרִים נְסִי וְהִבִּיאוּ בְנֵיךָ בְּחֻצֶן וּבְגִתֶיךָ עַל־כַּתְּף תִּנְשָׂאנָה: כג וְהָיוּ מְלָכִים אֲמֹנֶיךָ וְשָׂרוּתֵיהֶם מִיִּנְיַקְתֶּיךָ אֲפִים אֶרֶץ יִשְׁתַּחֲווּ־לְךָ וְעִפְּרָה רִגְלֶיךָ יִלְחָכוּ וְיִדְעוּ כִּי־אֲנִי יְהוָה אֲשֶׁר לֹא־יִבְשׁוּ קַנְיִ: כד הֵיכָח מִגְּבוּרַת מְלָקוֹת וְאִם־שָׁבִי צְדִיק יִמְלֹט: כה כִּי־כֹה | אָמַר יְהוָה גַּם־שָׁבִי גְבוּרַת יִקָּח וּמְלָקוֹת עָרִיץ יִמְלֹט וְאֶת־יְרִיבֶךָ אֲנֹכִי אֲרִיב וְאֶת־בְּנֵיךָ אֲנֹכִי אוֹשִׁיעַ: כו וְהִאֲכַלְתִּי אֶת־מוֹנֵיךָ אֶת־בְּשָׂרָם וּבְעֵסִיס דָּמָם יִשְׁכְּרוּ וְיִדְעוּ כָּל־בֶּשָׂר

that I am HASHEM, your Savior and your Redeemer, the Mighty One of Israel.

**50**<sup>1</sup> Thus said HASHEM: Where is your mother's divorce document with which I sent her away?

Or which of My creditors is it to whom I have sold you? Behold! it is for your iniquities that you have been sold, and for your rebellious transgressions that your mother has been sent away. <sup>2</sup>Why is it that [although] I have come, there is no man? [Why is it] that [although] I have called, there is no answer? Is My hand too very short for redemption? Is there no strength in Me to rescue? Behold! by My rebuke I dry up the sea, I set rivers as a desert, their fish-life putrefies for lack of water, and it dies of thirst. <sup>3</sup>I clothe the heavens in black, and make sackcloth their garment.

<sup>4</sup>My Lord, HASHEM/ELOHIM, has given me a tongue for students, to know, to set a time for one thirsty for the word [of HASHEM]; He arouses [me] — every morning — He arouses [My] ear for me to hear like the students. <sup>5</sup>My Lord, HASHEM/ELOHIM, has opened [my] ear for me, and as for me, I did not rebel, I did not turn away backwards. <sup>6</sup>My body I gave to the smiters, and my cheeks to the pluckers; my face I did not hide from humiliations and spit. <sup>7</sup>For my Lord, HASHEM/ELOHIM, helps me, therefore I was not humiliated; therefore I set my face like flint and I knew that I would not be ashamed. <sup>8</sup>My champion is near; whosoever would contend with me, let us stand together; let whosoever is my plaintiff approach me. <sup>9</sup>Behold! my Lord, HASHEM/ELOHIM, shall help me; who will condemn me? Behold! they shall all become worn out like a garment; a moth shall devour them.

<sup>10</sup>Who among you fears HASHEM, listening to the voice of His servant? Though he may have walked in darkness with no light for himself, let him trust in the Name of HASHEM, and lean upon his God. <sup>11</sup>Behold! all of you [others] are igniters of fire, girdled with fireworks; go away in the flame of your fire, and in the fireworks you have kindled; from My hand has this come upon you, that you should lie down in sorrow.

<sup>51</sup> <sup>1</sup>Listen to me, O pursuers of righteousness, seekers of HASHEM; look to the rock from which you were hewn, and to the hollow of the pit from which you were dug. <sup>2</sup>Look to Avraham your forefather and to Sarah who bore you, for when he was yet one alone did I summon him and bless him and make him many. <sup>3</sup>For HASHEM shall comfort Zion, He shall comfort all her ruins, He shall make her wilderness like Eden and her wasteland like a garden of HASHEM; joy and gladness shall be found there, thanksgiving and the sound of music.

כִּי אֲנִי יְהוָה מוֹשִׁיעֶךָ וְגֹאֲלֶךָ אֲבִיר יַעֲקֹב:  
 נ א כֹּה | אָמַר יְהוָה אֵי זֶה סִפֵּר כְּרִיתוֹת אִמְכֶם  
 אֲשֶׁר שְׁלַחְתִּיהָ אוּ מִי מְנוּשֵׁי אֲשֶׁר-מִכְרִיתִי  
 אֲתֶכֶם לוֹ הֵן בְּעוֹנֹתֵיכֶם נִמְכַרְתֶּם וּבְפִשְׁעֵיכֶם  
 שְׁלַחָה אִמְכֶם: ב מְדוּעַ בָּאתִי וְאֵין אִישׁ  
 קָרָאתִי וְאֵין עוֹנֶה הַקְצוֹר קִצְרָה יָדִי מִפְּדוּת  
 וְאִם-אֵין-בִּי כֹחַ לְהַצִּיל הֵן בְּגַעַרְתִּי אֶחְרִיב  
 יָם אֲשֵׁים נְהָרוֹת מִדְּבַר תְּבֹאֵשׁ דְּגַתָּם מֵאֵין  
 מַיִם וְתָמֹת בְּצִמְאָם: ג אֶלְפִישׁ שָׁמַיִם קִדְרוֹת  
 וְשָׁק אֲשֵׁים בְּסוּתָם: ד אֲדַנִּי יְהוָה נָתַן לִי לְשׁוֹן  
 לַמּוֹדִים לְדַעַת לְעוֹת אֶת-יַעֲקֹב דְּבַר יַעִיר |  
 בְּבֹקֶר בְּבֹקֶר יַעִיר לִי אֵין לְשִׁמְעַע פְּלִמוּדִים:  
 ה אֲדַנִּי יְהוָה פִּתַּח-לִי אֵין וְאֶנְכִּי לֹא מְרִיתִי  
 אֶחֱזוֹר לֹא נִסּוּגְתִּי: ו גּוֹי נָתַתִּי לַמְּכִים וְלַחֲזִי  
 לְמַרְטִים פָּנָי לֹא הִסְתַּרְתִּי מִכְּלָמוֹת וְרָק:  
 ז וְאֲדַנִּי יְהוָה יַעֲזֹר-לִי עַל-כֵּן לֹא נִכְלַמְתִּי עַל-  
 כֵּן שָׁמַתִּי פָנָי כַּחֲלָמִישׁ וְאֲדַע כִּי-לֹא אֲבוֹשׁ:  
 ח קְרוֹב מִצְדִּיקִי מִי-יָרִיב אֶתִּי נַעֲמָדָה יַחַד  
 מִי-בַעַל מִשְׁפָּטִי יִגַּשׁ אֵלַי: ט הֵן אֲדַנִּי יְהוָה  
 יַעֲזֹר-לִי מִי-הוּא יִרְשִׁיעֵנִי הֵן כָּלֶם כְּבָגָד יִבְלוּ  
 עֵשׂ וְאֶכְלֶם: י מִי בָכֶם יִרְאֵה יְהוָה שָׁמַע בְּקוֹל  
 עֲבָדוֹ אֲשֶׁר | הִלַּךְ חֲשָׁכִים וְאֵין נִגְהָ לוֹ יִבְטַח  
 בְּשֵׁם יְהוָה וַיִּשְׁעַן בְּאֵלֵהֶיו: יא הֵן כָּלֶם קִדְחִי  
 אֲשֶׁ מְאֹזְרֵי זִיקוֹת לָכוּ | בְּאוֹר אֲשַׁכֶּם וּבְזִיקוֹת  
 בְּעִרְתֶּם מִיָּדִי הִיָּתָה זֹאת לָכֶם לְמַעַצְבָּה  
 תִּשְׁכַּבוּן: נא א שָׁמְעוּ אֵלַי רִדְפֵי צֶדֶק מִבְּקָשִׁי  
 יְהוָה הִבִּיטוּ אֶל-צוֹר חֲצַבְתֶּם וְאֶל-מִקְבַּת  
 בּוֹר נִקְרַתֶּם: ב הִבִּיטוּ אֶל-אֲבֹרְהֶם אֲבִיכֶם  
 וְאֶל-שָׂרָה תְּחוּלְלֶכֶם כִּי-אֶחָד קָרָאתִיו  
 וְאֶבְרָכְהוּ וְאֶרְפָּהוּ: ג כִּי-נַחֵם יְהוָה צִיּוֹן נַחֵם  
 כָּל-חֲרֻבְתֶּיהָ וַיִּשֶׁם מִדְּבָרָה כְּעֵדֶן וְעִרְבַתְהָ  
 כְּגַן-יְהוָה שָׁשׁוֹן וְשִׂמְחָה יִמְצָא כֹּה תוֹדָה  
 וְקוֹל זִמְרָה: