

ZICHRON MEIR EDITION

תרגום אונקלוס

ONKELOS

פרשת ואתחנן
Parashas Va'eschanan

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פרשת ואתחנן

כג וְאֶתְחַנֵּן אֶל־יְהוָה בְּעֵת הַהוּא לֵאמֹר: כד אֲדַנִּי יְהוָה אֶתָּה
 כג וְצִלְתִּי קָדָם יי בְּעַדְנָא הֵיִיא לְמִימְרָ: כד יי אֱלֹהִים אֶת
 הַחֲלוֹת לְהִרְאוֹת אֶת־עַבְדְּךָ אֶת־גְּדֻלָּתְךָ וְאֶת־יָדְךָ הַחֲזָקָה
 שְׂרִיתָא לְאַחֲזָא ית עבדך ית רבוותך וית ידך תקפּתא

רש"י

(כד) אֲדַנִּי ה'. רחום צדין (סס): אֶתָּה הַחֲלוֹת לְהִרְאוֹת
 אֶת עַבְדְּךָ פֶּתַח לְהוֹיֹת עוֹמֵד וּמִתְפַּלֵּל חָף עַל פִּי שְׁנֵי
 גִּזְרֵיהָ. חָמַר לוֹ: מִמֶּנּוּ לְמַדְתִּי שְׁחִמְרַת לִי "וְעַתָּה הִנֵּיחָה לִּי" (שמות
 לב, י, וְכִי תוֹפֵס הֵייתִי בְּךָ, חָלַל לְפִתּוֹחַ פֶּתַח שְׂצִי הִנֵּה פְלוּי
 לְהַתְפַּלֵּל עֲלֶיךָ, כְּמוֹ כֵּן הֵייתִי סָבִיר לְעֲשׂוֹת עֲכָשָׁיו (ספרי כז):
 אֶת גְּדֻלָּתְךָ. זוּ מִדַּת טוֹבָדְךָ, וְכֵן הוּא חוֹמֵר (במדבר יד, י) "וְעַתָּה
 יְגַלֵּל לָךְ כַּח ה'" (ספרי פנחס סס): וְאֶת יָדְךָ. זוּ יְמִינְךָ, שְׂהִיחַ
 פְּשׁוּטָה לְכָל צָחִי עוֹלָם (סס): הַחֲזָקָה. שְׂחִמְרָה כּוֹצֵשׁ צְרַחְמִים
 חַת מִיַּד הַדִּין הַחֲזָקָה (סס):

(כג) וְאֶתְחַנֵּן. חֵין חֵינוּן צָכַל מְקוֹם חָלַל לְשׁוֹן מִתְּנַת חֵסֶם.
 חָף עַל פִּי שְׂנֵשׁ לְהֵס לְצַדִּיקִים לְחַלוֹת צְמַעְשִׂיהֶם הַטּוֹבִים
 חֵין מְצַקְשִׁים מֵאֵת הַמְּקוֹם חָלַל מִתְּנַת חֵסֶם. וּלְפִי שְׁחִמְרָ לִי
 "וְחִלְתִּי חַת חָשֶׁר חֵחוֹן" (שמות לג, יט) חָמַר לוֹ צִלְשׁוֹן "וְחִתְחַנֵּן"
 (תנחומא ג). דְּבַר חָחַר, זֶה חָחַד מִעֲשֶׂרָה לְשׁוֹנוֹת שְׁפִקְרָחַת
 תְּפִלָּה, כְּדֹחִיתָא צְסַפְרִי (כו): בְּעֵת הַהוּא. לְחָחַר שְׂפִצְשִׁי
 חָרָן סִיחוֹן וְעוֹג דְּמִיתִי שְׂמַח הַיַּפֵּר הַגָּדֵר (סס; שס פנחס קלד):
 לֵאמֹר. זֶה חָחַד מִשְׁלֵשָׁה מְקוּמוֹת שְׁחִמְרָ מִשָּׁה לְפָנֵי הַמְּקוֹם:
 חֵינִי מִיַּחַד עַד שְׂפֹדֵיטֵי חֵס פְּעֻשָׁה שְׂחֵלְתִי חֵס לְאוּ (ספרי כו):

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

²³ I pleaded with Hashem at that time, saying, ²⁴ "My Lord, Hashem/Elohim, You have begun to show Your servant Your greatness and Your strong hand,

23. בְּעַדְנָא הֵיִיא — I PRAYED^[1] BEFORE Hashem וְצִלְתִּי קָדָם יי — at that time,^[2] saying, לְמִימְרָ
 24. אֶת שְׂרִיתָא לְאַחֲזָא — "HASHEM,^[3] GOD,^[4] יי אֱלֹהִים — by showing me the defeat of Sichon and Og, ית רבוותך וית ידך — Your greatness and Your strong hand^[5] — ידך תקפּתא

1. Rashi (in his second explanation) cites *Sifrei*, which notes that the Hebrew word וְאֶתְחַנֵּן is one of ten verbs used by the Torah to connote prayer. Specifically, וְאֶתְחַנֵּן indicates a form of prayer (תְּחִנָּה) that emphasizes beseeching Hashem from the depths of a broken heart (see *Levush HaOrah*). Onkelos simply uses the word וְצִלְתִּי, the basic Aramaic word for prayer, which is the way he translates any of the terms used by the Torah for prayer. For example, *Shemos* 8:8 states וַיִּצְעַק, and he cried out; *ibid.* 32:11 states וַיִּחָל, and he pleaded. In both instances, Onkelos uses the general term וְצִלְתִּי, and he prayed.

Name אֱלֹהִים. [This usage combines the Names that refer respectively to Hashem's Attributes of Mercy and Judgment. By invoking this combination, Moshe was saying that Hashem is merciful even in judgment (*Rashi*, as explained by *Mizrachi*; cf. *Ramban*).] Onkelos, however, generally follows the pronunciation whenever the spoken form of a word diverges from its written form, and thus renders it simply as אֱלֹהִים.

2. That is, right after the Jewish people defeated the armies of Sichon and Og, as described at the end of the previous *parashah*. Having seen the first part of the Jewish people's conquest of the Canaanite nations, Moshe held out hope that perhaps Hashem would allow him to see the rest of the conquest as well, and he thus prayed to be allowed to enter Eretz Yisrael (see *Rashi*).

Onkelos does not render the Name אֱלֹהִים as "Hashem" (double *yud*) as he usually does, because he already used that term to translate אֲדַנִּי (see previous note). See further, "Pronouncing the Names of God," beginning of this volume, p. xxvi.

3. As he does throughout the Torah, Onkelos renders the term אֲדַנִּי, *my Lord*, as "Hashem" (depicted in standard Onkelos texts as a double *yud* — יי) in order to make it clear that the reference is to Hashem.

5. Although Onkelos typically avoids any word that ascribes a physical attribute to Hashem, here he mentions Hashem's "hand." *Ramban* (*Bereishis* 46:4) cites this verse (among others) as a proof against *Rambam's* assertion that Onkelos avoids such words in order to dispel any notion of Hashem having a physical form. Rather, *Ramban* maintains that whenever Onkelos changes the literal meaning of a verse that ascribes a physical attribute to Hashem, it is for a Kabbalistic reason. In our verse, there was apparently no Kabbalistic justification to change the word.

4. The Name יְהוָה here is spelled like the Four-Letter Name [יְהוָה], but vowelized and pronounced like the

אֲשֶׁר מִי־אֵל בְּשָׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה כְּמַעֲשֵׂיךָ
 דִּי אַתָּה הוּא אֱלֹהֵא < דְּשִׁכְנִתְךָ בְּשָׁמַיָא מְלַעְלָא < וְשִׁלִּיט בְּאָרְעָא < וְלִית דִּי־עֵבֵד בְּעוֹבְדֵיךָ
 וְכַגְבוּרְתְּךָ: כֹּה אַעֲבְרֶה־נָּא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה וְכַגְבוּרְתָּהּ: כֹּה
 אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הַהַר הַטּוֹב הַזֶּה וְהַלְבָּנוֹן: ❖
 דִּי בַעֲבָרָא דִּירְדְנָא טוֹרָא טָבָא הַדִּין וּבֵית מִקְדָּשָׁא:

רש"י

(לעיל 3, לא) הַרְאֵנִי מִלְחַמַּת שְׁלוֹשִׁים וְחָמֵד מְלָכִים (מכילתא דרבי שמעון זר יוחאי שמוס י, יד): (כה) אַעֲבְרֶה נָּא. אֵין "לֹא" אֲלֹא לְשׁוֹן צְקָשָׁה (ספרי פנחס ט; צדרכות ט). הַהַר הַטּוֹב הַזֶּה. זוּ יְרוּשָׁלַיִם (טס; צדרכות מה): וְהַלְבָּנוֹן. זֶה צֵית הַמִּקְדָּשׁ (ספרי כה; גיטין נא):

אֲשֶׁר מִי אֵל וגו'. אֵינְךָ דוֹמֶה לְמֶלֶךְ צָר וְדָם שֵׁשׁ לוֹ יוֹטְלִין וְסִנְקִדְרִין מִמַּחֲיִין צִדּוֹ כְּשֶׁרוֹלָה לַעֲשׂוֹת חֶסֶד וְלַעֲבֹר עַל מִדּוֹתָיו, חָפֵה אֵין מִי יִמְחֶה צִדְקָה אִם תִּמְחֹל לִי וְתִצְטַל גְּזִירְתְּךָ (ספרי כז). וְלִפִּי פְּשׁוּטוֹ, "חָפֵה הַחֲלוּת לְהַרְאוֹת אֵת עֲבֹדְךָ" מִלְחַמַּת סִיחוּן וְעוֹג כְּדָכְתִּיב "רְאֵה הַחֲלָתִי תַתּ לְפָנֶיךָ"

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

that [indeed] **what power is there** in the heavens and on earth that can perform [anything] like Your deeds and like Your acts of might?
 25 Let me cross over, **please**, and see the good Land that is on the other side of the Yarden, this good mountain and the **Levanon**."

דְּשִׁכְנִתְךָ בְּשָׁמַיָא — that YOU ARE GOD — דִּי אַתָּה הוּא אֱלֹהֵא
 וְשִׁלִּיט בְּאָרְעָא — WHOSE SHECHINAH IS in the heavens ABOVE, and WHO REIGNS on earth,^[6]
 וְלִית דִּי־עֵבֵד בְּעוֹבְדֵיךָ — AND THERE IS NONE that can perform anything like Your deeds and Your acts of might.^[7]
 25. וְאֶחָזִי יְת אֶרְעָא — Let me cross over, NOW,^[8]
 טוֹרָא טָבָא הַדִּין וּבֵית מִקְדָּשָׁא — and see the good Land that is on the other side of the Yarden, — this good mountain^[9] and the BEIS HAMIKDASH.^[10]

6. Since Onkelos changes the literal “what power is there ...” to “You are God” (see next note), he clarifies that “in the heavens and on earth” does not mean that Hashem is there in the physical sense, but that His Shechinah resides in the heavens (among the angels), and that He controls what happens on earth (see *Or HaTargum; Nefesh HaGer*).

Onkelos changes both these rhetorical questions to statements: (1) You are the power (God) in the heavens and on earth; (2) no power can perform anything like Your deeds and acts of might (*Me’at Tzori*).

7. As is his usual practice, Onkelos changes the rhetorical question in the verse — *what power is there in the heavens and on earth*, etc. — to a statement that conveys the meaning behind the question: *You are God... and there is none that can perform anything like Your deeds*, etc. Onkelos does so specifically here, where the question format can be taken to mean that there is doubt about this matter. See similarly, *Shemos* 15:11 (*Beurei Onkelos*).

8. *Rashi* interprets the term נָא here as *please*. Onkelos, however, consistently translates נָא as כַּעַן, *now*. See note 26 to *Shemos* 3:18. *Or HaChaim* offers several reasons as to why Moshe included the word *now* in his prayer; see there.

In addition, while the verse seems to contain a single rhetorical question — *what power is there in the heaven and on earth that can perform anything like Your deeds*, etc. — Onkelos understands that Moshe is in fact saying two distinct points. The words מִי אֵל, *that [indeed] what power*, refer to the closing words in the verse (אֲשֶׁר יַעֲשֶׂה כְּמַעֲשֵׂיךָ וְכַגְבוּרְתְּךָ) as well, so the verse means as follows: *Who is the power in the heavens and on earth? And what power is there that can perform anything like Your deeds and like Your acts of might?*

9. “This good mountain” refers to Yerushalayim (*Rashi*), which, from a spiritual aspect, towers over the rest of Eretz Yisrael, similar to the way a mountain rises prominently over the surrounding area (*Gur Aryeh*). *Sifrei* indicates that “this good mountain” refers to *Har HaMoriah*, the Temple Mount.

10. Onkelos states, per the words of the Sages (*Sifrei; Yoma* 39b), that לְבָנוֹן, literally, *Levanon*, refers to the Beis HaMikdash. It is called לְבָנוֹן because it “whitens” [מְלַבֵּינִין] the sins of the Jewish people through the service of Hashem that is performed there (*ibid.*).

Moshe made clear that his determination to enter Eretz Yisrael was not because he desired its material bounty, but because he desired its spiritual bounty, whose height is the Beis HaMikdash and the service of Hashem performed in it (*R’ Avraham ben HaRambam* to *Shemos* 15:17, cited by *Me’at Tzori*; see also *Sotah* 14a).

וּרְאֵה בְּעֵינֶיךָ כִּי־לֹא תַעֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה: כַּח וְצוּ אֶת־
 וְחֹזִי בְּעֵינֶיךָ אֲרֵי לֹא תַעֲבֹר יֵת יַרְדֵּנָא הַדִּין: כַּח וּפְקֹד יֵת
 יְהוֹשֻׁעַ וְחֹזְקֵהוּ וְאַמְצֵהוּ כִּי־הוּא יַעֲבֹר לְפָנַי הַעַם הַזֶּה וְהוּא
 יְהוֹשֻׁעַ וְתַקְפֵּהי *וְעַלְמֵהי אֲרֵי הוּא יַעֲבֹר קָדָם עִמָּא הַדִּין וְהוּא
 יִנְחִיל אוֹתָם אֶת־הָאָרֶץ אֲשֶׁר תִּרְאֶה: כַּט וַיִּנָּשֶׁב בְּגֵיָא מוֹל
 יַחֲסֹן יִתְהוֹן יֵת אֶרְעָא דִּי תַחֲוִי: כַּט וַיִּתְבַּנָּא בְּחִילְתָא לְקַבֵּל
 בֵּית פְּעוֹר: פ
 בֵּית פְּעוֹר:

*ג"א: וְאֶלְמֵהי

רש"י

אל העי והוא יצא, "ויכו מהם חנשי העי וגו'" (יהושע ז, ה),
 וכינו שגפול על פניו אמר לו: "קם לך" (שם י) "קם לך" כתיב,
 חסה הוא העומד במקומך ומשלח את בני מלחמה, למה זה
 חסה לפל על פניך, לא כך אמרתי למשה רבך אם הוא עובר
 עוברין ואם לאו אין עוברין (ספרי כט): (כט) וַיִּנָּשֶׁב בְּגֵיָא
 וגו'. ונלמד דם לעבודת פוכבים, חף על פי כן "ועתה ישראל
 שמע אל החקים" (להלן ד, א), והכל מחול לך, ואני לא זכיתי
 למחול לי (ספרי פנחס ט):

(כז) וּרְאֵה בְּעֵינֶיךָ. צקשט ממני "ואראה את הארץ העושה" (פסוק כה), אני מראה לך את פולה, שגמור "ואראה ה' את כל הארץ" (להלן לז, א; ספרי פנחס קלו): (כח) וְצוּ אֶת יְהוֹשֻׁעַ. על הפרחות ועל המשחות ועל המריבות (ספרי טו): וְחֹזְקֵהוּ וְאַמְצֵהוּ. צדקריך, שלא ירד לצו לומר פשם שגטגט רצי עליהם כך סופי ליטגט עליהם, מצמיחו אני פי הוא יעבור והוא ינחיל (ראה ספרי טו): כִּי הוּא יַעֲבֹר. אם יעבור לפניהם ינחלו, ואם לאו לא ינחלו. וכן חסה מולא פששלא מן העם

— CHUMASH TRANSLATION —

and see with your eyes; for you shall not cross this Yarden.
 28 But you shall command Yehoshua, and strengthen him and give him resolve, for he shall cross before this people and he shall have them inherit the Land that you will see."

29 So we settled in the valley, opposite Beis Peor.

— ONKELOS ELUCIDATED —

וְחֹזִי בְּעֵינֶיךָ — and see the Land of Israel with your eyes from the top of the peak; this is the only way you will be able to see the Land, אֲרֵי לֹא תַעֲבֹר יֵת יַרְדֵּנָא הַדִּין — for you shall not cross this Yarden River.

28. But you shall command Yehoshua, and strengthen him and give him resolve,^[16] — אֲרֵי הוּא יַעֲבֹר קָדָם עִמָּא הַדִּין — for he shall cross the Yarden before this people as their leader — וְהוּא יַחֲסֹן יִתְהוֹן יֵת אֶרְעָא דִּי תַחֲוִי — and he shall have them inherit the Land that you will see."

29. So we settled in the valley,^[17] לְקַבֵּל בֵּית פְּעוֹר — opposite Beis Peor.^[18]

16. The Torah's words חזק and אמן are both terms for strength. *Gra* (to *Yehoshua* 1:7) explains that חזק refers to strengthening oneself physically and אמן refers to strengthening one's heart.

Onkelos uses the words תקף and עלם, both Aramaic terms for strength. עלם is related to עלם, *youth* (*HeAruch HaShalem*, ג, עלם). Some versions of Onkelos read וְאֶלְמֵהי, spelling עלם with an א, as it is generally spelled in the Babylonian Gemara, as in the expression כָּל דְּאֵלִים גְּבַר, *whoever is stronger will prevail* (*Gittin* 60b). See *Lechem VeSimlah; Me'at Tzori*.

17. Onkelos' term for valley — חִילְתָא — is related to *hollow*, on account of a valley's geographic appearance in relation to the surrounding mountains (see *Ibn Janach*, cited by *Me'at Tzori*). A similar term appears

in Hebrew in the *Tanach* verse (*I Melachim* 21:23), בְּחַל, *in the Valley of Yizre'el* (see *Rashi* ad loc.).

18. Beis Peor is the area where the Jewish people strayed after the idol Peor (see *Bamidbar* 25:1-9). Moshe invoked the name of the place (which seems irrelevant in the context) in order to contrast his own predicament to that of the Jewish people, as follows: My sin could not be forgiven, and I will not be allowed to enter Eretz Yisrael, but you are treated differently. You sinned grievously by worshipping Peor, yet your sin was forgiven and you will merit to enter Eretz Yisrael, as I am about to say to you (4:1), "Now, Israel, listen to the statutes ... so that you may live, and you will come to possess the Land, etc." (*Rashi*).

[ד] א וְעַתָּה יִשְׂרָאֵל שְׁמַע אֶל-הַחֻקִּים וְאֶל-הַמִּשְׁפָּטִים אֲשֶׁר
 ד א וּבְעַן יִשְׂרָאֵל שָׁמַע לְקִיּוּמָא וּלְדִינָא דִּי
 אֲנֹכִי מְלַמֵּד אֶתְכֶם לַעֲשׂוֹת לְמַעַן תִּחְיוּ וּבְאֵתָם וַיִּרְשָׁתֶם
 אָנָּה מְאַלֵּף יִתְכוֹן לְמַעַבְדָּא בְּדִיל דְּתִיחֹן וְתִעְלֹן וְתִירְתוּן
 אֶת-הָאָרֶץ אֲשֶׁר יִהְיֶה אֱלֹהֵי אֲבֹתֵיכֶם נֹתֵן לָכֶם: ב לֹא
 יֵת אֶרְעָא דִּי יֵי אֱלֹהָא דְאַבְהַתְכוּן יְהִיב לָכוּן: ב לֹא
 תִסְפוּ עַל-הַדְּבָר אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם וְלֹא תִגְרְעוּ מִמֶּנּוּ
 תוּסְפוּן עַל פְּתֻגְמָא דִּי אָנָּה מְפַקֵּד יִתְכוּן וְלֹא תִמְנְעוּן מִנְהָ
 לְשֹׂמֵר אֶת-מִצְוֹת יִהְיֶה אֱלֹהֵיכֶם אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם:
 לְמַטְרָא יֵת פְּקוּדֵיָא דִּי אֱלֹהִיכוּן דִּי אָנָּה מְפַקֵּד יִתְכוּן:

*נ"א: וְתִתוּן

רש"י

(ב) לֹא תִסְפוּ. פְּגוּן: חֲמַשׁ פְּרָשָׁיִת זְתַפְלִין, חֲמַשַּׁת מֵינִין צְלוּלָא וְחֲמַשׁ לֵיגִיט, וְכֵן לֹא תִגְרְעוּ (ספרי ראה פנ):

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

4.

4.

¹And now, Israel, listen to the decrees and to the judgments that I teach you to perform, so that you may live, and you will come and take possession of the Land that Hashem, the God of your forefathers, gives you. ²Do not add to the word that I command you, and do not subtract from it, to observe the commandments of Hashem, your God, that I command you.

1. And now, Israel,¹ — שְׁמַע לְקִיּוּמָא וּלְדִינָא — listen to the STATUTES and to the judgments² דִּי אָנָּה מְאַלֵּף דִּי אָנָּה מְאַלֵּף — that I teach you to perform, — יִתְכוֹן לְמַעַבְדָּא — so that you may live, — וְתִעְלֹן וְתִירְתוּן יֵת אֶרְעָא — and you will ENTER and take possession of the Land דִּי יֵי אֱלֹהָא דְאַבְהַתְכוּן דִּי יֵי אֱלֹהָא דְאַבְהַתְכוּן — that Hashem, the God of your forefathers, gives you.
 2. Do not add to the word that I command you, — לֹא תוּסְפוּן עַל פְּתֻגְמָא דִּי אָנָּה מְפַקֵּד יִתְכוּן — and do not subtract from it;³ — לְמַטְרָא יֵת פְּקוּדֵיָא דִּי אֱלֹהֵיכוּן — rather, be sure to observe the commandments of Hashem, your God, דִּי אָנָּה מְפַקֵּד יִתְכוּן — that I command you, exactly as they were given.

1. Moshe has concluded the subject he began at the start of *Parashas Devarim*: rebuking the Jewish people about their past by recalling their history in the Wilderness — the kindnesses that Hashem showed them and the ways in which they angered Hashem. Moshe now turned to the future — warning the Jewish people to learn a lesson from their past: if they wish to live and earn the right to Eretz Yisrael, they must obey the Torah (see *Ramban* to 3:24 above; *Chizkuni* here).
 2. According to *Rashi* (to *Vayikra* 18:4, et al.), חֻקִּים refer to mitzvos whose reasons cannot be grasped by the limited human intellect, but are rather “decrees of the King” (e.g., the prohibition of *shaatnez*); and מִשְׁפָּטִים, judgments, refer to mitzvos that accord with human logic and reasoning (e.g., the prohibitions of theft and murder). Onkelos, however, typically renders חֻקִּים as חֻקִּים, referring to mitzvos in general. Where the term denotes a mitzvah without a known reason, Onkelos renders חֻקִּים as גְּזֵרָה, decree (see discussion in *Bamidbar* 19:2 note 1).
 3. For example, it is forbidden to add a fifth passage to the four of the *tefillin*, or a fifth fringe to the four of the *tzitzis*. Conversely, it is forbidden to leave one of them out (*Rashi*).
 [The root מנע is generally used in the sense of “withhold,” but that too has the connotation of something lacking or subtracted (see *Radak*, *Shorashim* גרע).]

According to Onkelos, מִשְׁפָּטִים/דִּינָא may refer specifically to mitzvos relating to “judgments” and civil laws, whereas קִיּוּמָא refer to all the mitzvos between man and God; see *Ramban* to *Vayikra* loc. cit., and our note to Onkelos there.

ג עֵינֵיכֶם הָרְאוֹת אֶת אֲשֶׁר-עָשָׂה יְהוָה בְּבַעַל פְּעוֹר כִּי כָל-
ג עֵינֵיכֶם הָרְאוֹת אֶת אֲשֶׁר עָשָׂה יְהוָה בְּבַעַל פְּעוֹר אָרִי כָל
בַּעַל

הָאִישׁ אֲשֶׁר הָלַךְ אַחֲרַי בְּעַל-פְּעוֹר הַשְּׂמִידוֹ יְהוָה אֱלֹהֶיךָ
גְּבָרָא דִּי הָלִיךְ בְּתַר בַּעַל פְּעוֹר שִׁיְצִיָּה יְיָ אֱלֹהֶךָ
מִקִּרְבֶּךָ: ד וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם חַיִּים כְּלַכְּם
מִבִּינְךָ: ד וְאַתֶּן דְּאֲדַבְּקֶתוֹן בְּדַחֲלָתָא < אֱלֹהֵינוּ קִימִין כְּלַכּוֹן
דִּי

הַיּוֹם: ❖ שְׁנֵי הָ רְאָה | לְמַדְתִּי אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים כַּאֲשֶׁר
יִוְמָא דִּין: ה *חֻזִּי דְאֵלְפִית יִתְכוּן קִימִיא וְדִינִיא כַּמָּא דִּי

ג'ניא: חזו

CHUMASH TRANSLATION

³ [It is] your eyes **that see** what Hashem did with Baal Peor, for every man that followed Baal Peor — Hashem, your God, annihilated him from your midst.

⁴ But you who **cling** to Hashem, your God — you are all alive today.

⁵ See, I have taught you **decrees and judgments**, as

ONKELOS ELUCIDATED

3. ית די עבר יי בפלחי — Your eyes HAVE SEEN ית די עבר יי בפלחי — what Hashem did with THE WORSHIPERS OF Baal Peor;^[4] ארי כל גברא די הליך בתר בעל פעור — for every man that followed Baal Peor — שיציגה יי אלהך מבינך — Hashem, your God, annihilated him from your midst.^[5]

4. ואתון דאדבקתון בדחלתא דיי אלהכון — But you who CLUNG to THE FEAR OF Hashem, your God^[6] — קימין כלכון יומא דין — you are all alive today.

5. חזי דאלפית יתכון קימיא ודינא — See^[7] THAT I have taught you STATUTES and judgments, די

4. The literal verse implies that Hashem did something to Peor itself, but the continuation of the verse indicates that the punishment was directed at the worshipers of Peor. Onkelos therefore clarifies that “with Baal Peor” means “with the worshipers of Baal Peor.” Others interpret בעל פעור to mean “because of Baal Peor” (*Ibn Ezra*); or “regarding Baal Peor” (*Sforno*).

5. Having given, in the previous verse, a general law about the mitzvos, Moshe now discussed specific mitzvos. He began here by mentioning idolatry, which is the most fundamental of mitzvos [specifically, the incident of Baal Peor, which was the most recent transgression of the Jewish people] (*Ramban*).

Chizkuni explains that this verse is a continuation of v. 1, which stated that if you listen to Hashem, you will live to enter Eretz Yisrael. This verse stresses that point by noting that the people who worshiped Baal Peor lost the privilege of living to see Eretz Yisrael.

6. Although the verse refers to clinging to Hashem, Onkelos renders it, “clinging to the fear of Hashem,” in accordance with the words of the Sages (*Kesubos* 111b): *Is it possible to cling to the Shechinah? But it is stated: “Hashem is a consuming fire!” (Or HaTargum).* [The

phrase *and clinging to the fear of You*, in the חוננתנו prayer reflects Onkelos’ translation here (*Me’at Tzori*, citing *Parshegen*).

In several places, the Torah instructs us to “cling to Hashem” (e.g., 10:20, 13:5 below). There, Onkelos translates חדבק תקרב, *you shall cling*, as *you shall draw close to the fear of Him*. Here, though, Onkelos renders the verse’s דבק with the parallel Aramaic word דאדבקתון, meaning *clinging*. *Beurei Onkelos* explains that “clinging to Hashem” can have two meanings. When the Torah instructs us to “cling” to Hashem (as in 10:20 and 13:5), it means that a person should fulfill all the mitzvos with devotion; or, as the Sages expound, that a person should emulate Hashem’s ways. Such an instruction is best translated as “drawing close to the fear of Hashem.” Our verse, though, states that the Jewish people “clung” to Hashem, in the past tense, meaning that they remained steadfast in their belief of Hashem and did not turn to idol worship. Such a statement is best rendered as, *You have clung to the fear of Hashem*, as Onkelos puts it (see also *Me’at Tzori*; for another approach, see *Torah U’Peirushah*).

7. Onkelos’ word חזי, like the Torah’s word ראה, is in the

צוֹנֵי יְהוָה אֱלֹהֵי לַעֲשׂוֹת כֵּן בְּקֶרֶב הָאָרֶץ אֲשֶׁר אַתֶּם בָּאִים
 פְּקֻדְנֵי יְיָ אֱלֹהֵי לְמַעַבְדּוֹ כֵּן בְּגוֹ אֶרֶץ אֲרָץ דִּי אַתּוֹן עָלִין
 שְׁמָה לְרִשְׁתָּהּ: וְשִׁמְרָתֶם וְעֲשִׂיתֶם כִּי הוּא חֲכַמְתְּכֶם
 תִּמְן לְמִירְתָהּ: וְתִטְרוּן וְתַעֲבִדוּן אֲרִי הִיא חֲכַמְתְּכוֹן
 וּבִינְתְּכֶם לְעֵינֵי הָעַמִּים אֲשֶׁר יִשְׁמְעוּן אֶת כָּל-הַחֲקִים
 וְסוֹבְלְתֵנוּתְכוֹן לְעֵינֵי עַמְמֵי דִי יִשְׁמְעוּן יֵת כָּל קְוִמֵיָא
 הָאֵלֶּה וְאָמְרוּ רַק עַם-חֲכָם וְנָבוֹן הַגּוֹי הַגָּדוֹל הַזֶּה: וְכִי מִי-
 הָאֵלִין וַיִּמְרוּן לְחוּד עִם חֲכָים וְסוֹבְלְתֵנוּ עֲמָא רַבָּא הַדִּין: וְאֲרִי מִן
 גּוֹי גָדוֹל אֲשֶׁר-לוֹ אֱלֹהִים קְרָבִים אֵלָיו כִּי הִנְהוּ אֱלֹהֵינוּ
 עִם רַב דִּי לֵה אֱלֹהָא קְרִיב לֵה לְקַבְּלָא < כִּי אֱלֹהֵנָא
 צְלוֹתָהּ בְּעֵדָן עֲקָתָה

ר"ז

(ו) וְשִׁמְרָתֶם. זוּ מְשִׁנָּה (ס עט): וְעֲשִׂיתֶם. כְּמַשְׁמָעוֹ: כִּי הוּא חֲכַמְתְּכֶם וּבִינְתְּכֶם וּגו'. בְּזֹאת פִּתְחָנוּ חֲכָמִים וְנְבוֹנִים לְעֵינֵי הָעַמִּים:

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

Hashem, my God, has commanded me, to do so in the midst of the Land to which you come to take possession of it. ⁶ You shall safeguard and perform, for it is your wisdom and discernment in the eyes of the nations, who shall hear all these decrees and who shall say, "Surely a wise and discerning people is this great nation!" ⁷ For which is a great nation that has gods who are close to it, as Hashem, our God,

— as Hashem, my God, has commanded me, בְּגוֹ אֶרֶץ אֲרָץ — that you are to do so, as you were taught, דִּי אַתּוֹן עָלִין תִּמְן לְמִירְתָהּ — in the midst of the Land to which you ENTER to take possession of it.^[8]
6. וְתִטְרוּן וְתַעֲבִדוּן — You shall safeguard^[9] and perform the mitzvos of the Torah,^[10] אֲרִי הִיא חֲכַמְתְּכוֹן וְסוֹבְלְתֵנוּתְכוֹן לְעֵינֵי עַמְמֵיָא — for it is your wisdom and discernment in the eyes of the nations of the world,^[11] דִּי יִשְׁמְעוּן יֵת כָּל קְוִמֵיָא הָאֵלִין — who shall hear all these STATUTES וַיִּמְרוּן — and they shall say, — “Surely a wise and discerning people is this great nation!”^[12]
7. אֲרִי מִן עִם רַב דִּי לְקַבְּלָא — that has GOD WHO IS close to it^[13] — לֵה אֱלֹהָא קְרִיב לֵה — TO ACCEPT ITS PRAYER DURING ITS TIME OF DISTRESS, כִּי אֱלֹהֵנָא — as Hashem, our God, accepts our

singular form, since the verse is addressed to the Jewish people as a single body. Some editions of Onkelos have instead the word רְוִו, the plural form of “see,” which fits better with the verse’s use of the plural אַתְּכֶם, you.

8. Moshe noted that the Jewish people were to perform these mitzvos “in the midst of the Land,” because it is only in Eretz Yisrael that all the mitzvos can be performed; many mitzvos, primarily relating to agricultural laws, do not apply outside Eretz Yisrael (*Ramban*, first approach). Alternatively, Moshe was alluding to the idea that the primary fulfillment of all the mitzvos is in Eretz Yisrael (*ibid.*, second approach).

9. “Safeguarding” the mitzvos refers to studying the

Torah, specifically, the Oral Tradition, which ensures that a person knows how to perform the mitzvos (see *Rashi, Mizrachi*).

10. See *Targum Yonasan*.

11. They will consider you wise and discerning when you study and observe the Torah (*Rashi*).

12. *great nation*, עֲמָא רַבָּא, means that the nation is a prominent one. Elsewhere (e.g., *Bereishis* 12:2), where the Torah uses the term גּוֹי גָדוֹל to refer to a nation that is great in number, Onkelos renders it עִם סְגִי, a vast (or numerous) nation (see *Beurei Onkelos to Bereishis* 12:2).

13. According to *Targum Yonasan* and *Devarim*

בְּכָל־קְרָאֵנוּ אֵלָיו: ה וּמִי גֹי גָדוֹל אֲשֶׁר־לוֹ חֻקִּים וּמִשְׁפָּטִים
 בְּכָל דְּאִנְחָנָא < קְדְמוּהִי: ה וּמִן עִם רַב דִּי לֵה קְיָמִין וְדִינִין
 עֲדָן מְצִלָן

צְדִיקִים כָּל־הַתּוֹרָה הַזֹּאת אֲשֶׁר אָנֹכִי נֹתֵן לְפָנֶיכֶם הַיּוֹם: ❖
 קְשִׁיטִין כָּל אֹרִיתָא הָדָא דִּי אָנָּא יְהֵב קְדַמְכוּן יוֹמָא דִּין:

ט רַק הַשְׁמַר לָךְ וּשְׁמַר נַפְשְׁךָ מְאֹד פֶּן־תִּשְׁכַּח אֶת־הַדְּבָרִים
 ט לְחוּד אִסְתַּמַּר לָךְ וְטַר נַפְשְׁךָ לְחָדָא דִּילְמָא תַתְּנָשִׁי יֵת פַּתְגָּמִיא

רע"י

(ח) חֻקִּים וּמִשְׁפָּטִים צְדִיקִים. הַגּוֹיִם וּמְקוֹיָלִים: (ט) רַק
 תְּשַׁכְּחוּ אוֹתָם וְתַעֲזוּם עַל אֲמַתָּם תַּחֲזִיבוּ חֻקִּים וּגְזוּיִם,
 וְאִם תַּעֲזוּתוֹ אוֹתָם מִפּוֹדֵךְ שְׂכָחָה תַּחֲזִיבוּ שׁוֹטִים:

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

every [time] we **call to Him?**

⁸ And which is a great nation that has **righteous decrees and judgments, such as this entire Torah that I place before you this day?**

⁹ Only beware for yourself and greatly guard your soul, lest you forget the things

prayers — every TIME THAT we PRAY BEFORE Him?^[14]

8. **And which other people is a great nation — that has TRUTHFUL^[15] STATUTES and judgments, such as this entire Torah — that I place before you this day?**

9. **Only^[16] beware for yourself and greatly guard your soul, — and greatly guard your soul, lest you forget the things**

Rabbah (2:10), the term אֱלֹהִים in our verse refers to false gods. Other nations carry their false gods on their shoulders or keep them in their homes, thinking that their deities are thus close to them; however, their gods are not actually “close,” since they cannot answer any prayer. Our God, however — His Throne is in the high heavens, yet He is close to us and always hears our prayers.

Onkelos, though, translates אֱלֹהִים in our verse as אֱלֹהָא, rather than by his typical rendering of false deities as דְּהִלְתָּא. The commentators maintain, therefore, that according to Onkelos, the term אֱלֹהִים here refers to Hashem, in line with the Gemara in *Sanhedrin* 38b (*Lechem VeSimlah* citing *Ezras HaSofer*; *Nesinah LaGer*). Since the term is used in reference to Hashem, Onkelos renders it in singular form [אֱלֹהָא קְרִיב] rather than [אֱלֹהִין קְרִיבִין], in order to avoid any misconception that Hashem is anything other than one and indivisible (*Nesinah LaGer*; *Nefesh HaGer*; see, similarly, *Sanhedrin* *ibid.*). For an alternative approach, see *Beurei Onkelos*.

14. In general, when the Torah states a rhetorical question, Onkelos renders it as the statement that expresses the meaning behind the question (see, for example, 3:24 above; 20:19 below). Here, though (and in the next verse as well), Onkelos translates the verse’s question literally. This indicates that this verse is not stating a rhetorical question (stating, in effect, “There

is no other nation whose prayers Hashem accepts as he accepts our prayers!”) but rather a genuine query; that is, Moshe challenged the Jewish people to answer whether any other nation has a God accepting its prayers (see *Me’at Tzori*).

When referring to the other nations, Onkelos mentions “accepting their prayers at times of distress.” When referring to the Jewish people, though, Onkelos notes that Hashem listens *whenever* we pray; there is no mention of distress. *Beurei Onkelos* explains that other nations pray to God only when they are in trouble; the Jewish people, on the other hand, pray to Hashem three times a day regardless of circumstance, whether in distress or simply to praise or thank Him. [Cf. *Me’at Tzori*, citing *R’ Y. C. Sofer*.]

15. The Torah calls these laws צְדִיקִים, which means “righteous” when referring to human conduct. In reference to laws or judgments, Onkelos understands צְדִיקִים to mean “truthful,” meaning that these laws are fair and acceptable (see *Rashi*). See, similarly, 16:19 below regarding the phrase צְדִיקִים דְּבָרֵי צְדִיקִים.

16. The verse begins with the word רַק, *only*, to connect this verse to the previous one, meaning: what we have said earlier, that the Torah makes you considered wise and discerning — that is only if you recall clearly how you received the Torah and observe its laws in their authentic manner (*Rashi, Mizrachi*).

אֲשֶׁר־רָאוּ עֵינֶיךָ וּפְנֵי־יְסוּרוֹ מִלְּבַבְךָ כֹּל יְמֵי חַיֶּיךָ וְהוֹדַעְתָּם
 דִּי חֲזָאָה עֵינֶיךָ וְדִלְמָא יַעְרוֹן מִלְּבָבְךָ כֹּל יוֹמֵי חַיֶּיךָ וְתִהְוִדְעִנּוֹן
 לְבַנְיָךָ וְלְבַנְי בְּנֵיךָ: יוֹם אֲשֶׁר עָמַדְתָּ לְפָנַי יְהוָה אֱלֹהֶיךָ בְּחַרְבַּ
 לְבַנְיָךָ וְלְבַנְי בְּנֵיךָ: יוֹמָא דִּי קָמְתָא קְדָם יְיָ אֱלֹהֶךָ בְּחַרְבַּ
 בְּאָמַר יְהוָה אֵלַי הִקְהֵל־לִי אֶת־הָעָם וְאֲשַׁמְעֵם אֶת־דְּבָרֵי
 כִּד אָמַר יְיָ לִי כְּנוֹשׁ קְדָמִי יְת עָמָא וְאֲשַׁמְעִנּוֹן יְת פְּתַגְמֵי
 אֲשֶׁר יִלְמְדוּן לִירְאָה אֹתִי כָּל־הַיָּמִים אֲשֶׁר יִהְיֶה חַיִּים עַל־
 דִּי יִלְפוֹן לְמַדְחַל קְדָמִי כֹּל יוֹמָא דִּי אֲנוּן קִימִין עַל־
 הָאָדָמָה וְאֶת־בְּנֵיהֶם יִלְמְדוּן: יָא וְתִקְרְבוּן וְתַעֲמְדוּן תַּחַת הַהָר
 אַרְעָא וְיִת בְּנִיהוֹן יִלְפוּן: יָא וְקִרְבְּתוּן וְקָמְתוּן בְּשַׁפּוּלֵי טוּרָא

רז”

(י) יום אשר עמדת. מוסב על מקרא שלמטלה ממנו (פסוק ט) "אשר ראו עיניך", "יום אשר עמדת בחרב" אשר רחיקם (אונקלוס), לעלמס: ילמדון. "אלפון" (אונקלוס), לחתרים:

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

that your eyes have seen and lest they are removed from your heart all the days of your life, and make them known to your children and your children’s children — ¹⁰ the day that you stood before Hashem, your God, at Chorev, when Hashem said to me, “Gather the people to Me and I will let them hear My words, so that they will learn to fear Me all the days that they live on the earth, and they shall teach their children.”

lest you forget¹⁷ the things that your eyes have seen — and lest they are removed from your heart all the days of your life, and you shall make these matters known to your children and your children’s children —

10. יומא די קמתא קדם יי אלהך בחרב — namely, the events that your eyes beheld on the day that you stood before Hashem, your God, at Chorev,¹⁸ — when Hashem said to me, כנוש קדמי ית עמא ואשמענון ית פתגמי — “Gather the people BEFORE Me and I will let them hear My words, — so that they will learn to have fear BEFORE Me¹⁹ — all the days that they live on the earth, — and they also shall teach their children to fear Me.”

¹¹ So you approached and stood **under** the mountain,

11. So you approached and stood **AT THE LOWER PART OF** the mountain,²⁰

17. Onkelos’ word תתנשי is a passive verb (אתפעל) literally meaning “you will be caused to forget.” *Marpei Lashon* explains that this form of verb is used because essentially, forgetting is something that happens to a person against his will. A person must therefore expend effort in reviewing his studies, as the Sages derive from our verse, as that special effort will ensure that it will stay in his mind (*Avos* 3:8; see *Rav* ad loc.).

18. I.e., Mount Sinai.

19. The awesome sights that occurred at Mount Sinai, described in the verses that follow, were intended to

ensure that the Jewish people gain an everlasting fear of Hashem (see *Alshich*).

20. I.e., the foot of the mountain. Onkelos translates the verse according to its simple meaning. However, the Sages (*Shabbos* 88a) derive from the literal meaning of a parallel verse in *Shemos* (19:17) — they stood *under* the mountain — that Hashem suspended Mount Sinai above the Jewish people and threatened to crush them if they did not accept the Torah. [See *Tsafos* there כפה ד”ה for why this was necessary, considering that they had already said ונשמע ונשמע, *we shall do and we shall hear*.]

וְהָהָרַ בֵּעֵר בְּאֵשׁ עַד-לֵב הַשָּׁמַיִם חֲשָׁף עֲנָן וְעָרְפָּל: יב וַיְדַבֵּר
 וְטוֹרָא בֵּעֵר בְּאֲשֶׁתָּא עַד צִית שְׁמַיָּא חֲשׂוּכָא עֲנָנָא וְאִמְיֻטָּתָא: יב וּמְלִיל
 יְהוָה אֲלֵיכֶם מִתּוֹךְ הָאֵשׁ קוֹל דְּבָרִים אֲתֵם שְׁמַעִים וְתִמוּנָה
 יי עֲמֻכּוֹן מְגוֹ אֲשֶׁתָּא קַל פְּתַגְמִין אֲתוֹן שְׁמַעִין *וְדַמּוּ
 אֵינְכֶם רֵאִים זְוִלְתֵי קוֹל: יג וַיִּגְדַּר לְכֶם אֶת-בְּרִיתוֹ אֲשֶׁר צִוָּה
 לִיתִיכּוֹן חֲזוֹן אֱלֹהֵן קָלָא: יג וְחֻוֵי לְכוֹן יֵת קְנִימָה דֵי פְקִיד
 אֲתַכֶּם לַעֲשׂוֹת עֲשֶׂרֶת הַדְּבָרִים וַיְכַתְּבֵם עַל-שְׁנֵי לְחוֹת אֲבָנִים:
 יתְכוֹן לְמַעַבְדַּ עֲשָׂרָא פְתַגְמִין וַיְכַתְּבוּן עַל תְּרִין לוּחֵי אֲבָנִיא:

*ג"א: וְדַמּוֹת

CHUMASH TRANSLATION

and the mountain was burning with fire **up to the heart of the heavens** — darkness, cloud, and fog.

¹² Hashem spoke to you from the midst of the fire; you were hearing the sound of words, but you were not seeing a likeness, only a sound. ¹³ He told you of His covenant that He commanded you to observe, the Ten Statements, and He inscribed them on two stone Luchos.

ONKELOS ELUCIDATED

וְטוֹרָא בֵּעֵר בְּאֲשֶׁתָּא עַד צִית שְׁמַיָּא — and the mountain was burning with fire reaching TOWARD the heavens^[21] — חֲשׂוּכָא וְאִמְיֻטָּתָא — as well as darkness, cloud, and OPAQUE DARKNESS.^[22]

12. וּמְלִיל יְיָ עֲמֻכּוֹן מְגוֹ אֲשֶׁתָּא — Hashem spoke WITH you^[23] from the midst of the fire; קַל פְּתַגְמִין אֲתוֹן שְׁמַעִין — you were hearing the sound of words, וְדַמּוּ לִיתִיכּוֹן חֲזוֹן אֱלֹהֵן קָלָא — but you were not seeing a likeness of any form, only a sound.^[24]

13. וְחֻוֵי לְכוֹן יֵת קְנִימָה — He told you of His covenant דֵי פְקִיד — that He commanded you to observe, עֲשָׂרָא פְתַגְמִין — namely, the Ten Statements (i.e., Commandments), וַיְכַתְּבוּן עַל תְּרִין לוּחֵי אֲבָנִיא — and He inscribed them on two stone Luchos.

21. [See above, 1:28 note 50.] The literal meaning of the Hebrew is, “to the heart of the heavens.” In *Shemos* 15:8, the Torah uses a similar term: בְּלֶב יָם, *in the heart of the sea*, (meaning the center and strongest part of the sea, as *Rashi* explains there). In that verse, Onkelos translates the term literally — בְּלֶבָא דִּימָא, referring to the main part of the sea. Although *Rashi* (*ibid.*) states that our verse likewise refers to the “main part” of the heaven, Onkelos here renders it simply as *toward heaven*, perhaps to avoid the misconception that Hashem’s glory — which manifested itself through this fire — is limited to a specific part of the heavens.

22. Onkelos reads עָרְפָּל as related to אַפֵּל, *dark*, as the letters ע and א are interchangeable; the ר is added into the word as well, as in שְׂרָבִיטִי (*Esther* 4:11). עָרְפָּל is thicker and more opaque than חֲשָׁף, ordinary darkness (*Pas’shegen* and *Avnei Tziyon*; see Onkelos to *Shemos* 20:18, note 33). Both חֲשָׁף and עָרְפָּל covered Mount Sinai (*Rashi*, *Shemos* 20:18).

23. The Aramaic expression “spoke with” (עִם) connotes direct and personal communication. Onkelos generally uses it only when referring to Hashem’s communications with Moshe, where he says וּמְלִיל דֵי עִם מֹשֶׁה, *Hashem*

spoke “with” Moshe. For Hashem’s communications with Aharon, Onkelos says וּמְלִיל דֵי לְאַהֲרֹן, *Hashem spoke “to” Aharon* (e.g., *Shemos* 6:13, *Vayikra* 10:8, *Bamidbar* 18:8). This is either because Hashem spoke to Aharon only indirectly, through Moshe, or because Aharon’s prophecy was on a lower, less personal level (*R’ Avraham ben HaRambam* to *Shemos* *ibid.*). Nevertheless, in the context of the Giving of the Torah, Onkelos consistently says that Hashem spoke *with* the Jewish people (עִמְכוֹן, *with you*). This indicates that when giving the Torah, Hashem spoke *directly* to all the people, and they were elevated to a higher level of prophecy than what prophets other than Moshe normally attain (see *Meshech Chochmah*, introduction to *Shemos*).

24. Since Moshe will proceed to warn the Jewish people not to make any image that purports to represent God, he stressed that when they heard Hashem speak, they saw no image — for Hashem has no body or form (see *Malbim*).

[Many editions of Onkelos have the word וְדַמּוֹת here. However, דַּמּוֹת is the Aramaic translation of תְּמוּנָה, “the likeness of.” The Aramaic translation of תְּמוּנָה, “likeness,” is דַּמּוּ (see *Beurei Onkelos*; *Marpei Lashon*).]

יד וְאֵתִי צִוָּה יְהוָה בְּעֵת הַהוּא לְלַמֵּד אֶתְכֶם חֻקים וּמִשְׁפָּטִים
 יד וְיָתִי פָקִיד יְיָ בְּעֵדְנָא הֵיִיא לְאַלְפָּא יִתְכוּן קְיָמִין וְדִינִין
 לַעֲשׂוֹתְכֶם אַתֶּם בְּאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:
 לְמַעַבְדְּכוֹן יִתְהוּן בְּאֶרְעָא דִּי אַתּוּן עֹבְרִין תַּמָּן לְמִירְתָּהּ:
 טו וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשׁוֹתֵיכֶם כִּי לֹא רִאִיתֶם כָּל־תְּמוּנָה
 טו וְתִסְתַּמְרוּן לַחֲדָא לְנַפְשׁוֹתֵיכוֹן אַרְי לֹא חֲזִיתוּן כָּל *דְּמוּ
 בְּיוֹם דְּבָר יְהוָה אֲלֵיכֶם בְּחֹרֵב מִתּוֹךְ הָאֵשׁ: טז פֶּן־תִּשְׁחַתּוּן
 בְּיוֹמָא דְּמַלְלִיל יְיָ עִמְכוֹן בְּחֹרֵב מְגוּ אֲשַׁתָּא: טז דִּילְמָא תִּחְבְּלוּן
 וְעִשִׂיתֶם לָכֶם פֶּסֶל תְּמוּנַת כָּל־סֶמֶל תְּבַנִּית זָכָר אִו נִקְבָּה:
 וְתַעֲבִדוּן לְכוֹן צֶלֶם דְּמוֹת כָּל צוּרָא דְּמוֹת דְּכָר אִו נִקְבָּא:
 יז תְּבַנִּית כָּל־בְּהֵמָה אֲשֶׁר בְּאֶרֶץ תְּבַנִּית כָּל־צְפוּר כְּנָף
 יז דְּמוֹת כָּל בְּעִירָא דִּי בְּאֶרְעָא דְּמוֹת כָּל צֶפֶר גְּדָפָא

*נ"א: דמוות

רע"ו

(יד) וְאֵתִי צִוָּה ה' בְּעֵת הַהוּא לְלַמֵּד אֶתְכֶם. תּוֹרָה שְׁעֵטֵל פֶּה (מִדְּרִים לו.): (טו) סֶמֶל. לִוְרָה:

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

14 Hashem commanded me at that time to teach you decrees and judgments, that you shall perform them in the Land to which you cross, to take possession of it. 15 But you should take great care for your souls, for you did not see any likeness on the day Hashem spoke to you at Chorev, from the midst of the fire, 16 lest you act corruptly and make for yourselves a carving, a likeness of any shape; a form of a male or a female; 17 a form of any animal that is on the earth; a form of any winged bird

14. וְיָתִי פָקִיד יְיָ בְּעֵדְנָא הֵיִיא — In addition, Hashem commanded me at that time — לְאַלְפָּא יִתְכוּן קְיָמִין וְדִינִין — to teach you STATUTES and judgments,^[25] לְמַעַבְדְּכוֹן יִתְהוּן בְּאֶרְעָא דִּי אַתּוּן — that you shall perform them in the Land that you are crossing there, to take possession of it.
 15. וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשׁוֹתֵיכוֹן — But you should take great care for the sake of protecting your souls from sin; although you heard Hashem's voice, do not take that to mean that Hashem has a physical form,^[26] אַרְי לֹא חֲזִיתוּן כָּל דְּמוּ — for you did not see any likeness בְּיוֹמָא דְּמַלְלִיל יְיָ עִמְכוֹן בְּחֹרֵב מְגוּ אֲשַׁתָּא — on the day Hashem spoke to you at Chorev, from the midst of the fire.
 16. דִּילְמָא תִּחְבְּלוּן — Accordingly, beware lest you act corruptly and make for yourselves לְכוֹן צֶלֶם דְּמוֹת כָּל צוּרָא — and make for yourselves AN IMAGE,^[27] a likeness of any shape; דְּמוֹת דְּכָר אִו נִקְבָּא — a form of a male or a female;
 17. דְּמוֹת כָּל בְּעִירָא דִּי בְּאֶרְעָא — a form of any animal that is on the earth; דְּמוֹת כָּל צֶפֶר גְּדָפָא — a form of any winged bird

25. That is, in addition to the Written Torah, Hashem instructed Moshe to teach the Jewish people *Torah Shebe'al Peh*, the Oral Tradition, regarding the details of the mitzvos (*Rashi*). The Torah refers to this as something that Hashem commanded Moshe to teach the Jewish people orally, as opposed to the Written Torah, which Moshe gave to the Jewish people as a

written text (*Gur Aryeh*; see also *Maskil LeDavid*).

26. Elucidation is based on *Ramban*.

27. The Hebrew word פֶּסֶל is related to the verb פָּסַל, sculpt, and thus refers to an "image" that is sculpted or carved [from wood or stone] (see *Rashi to Shemos* 20:4 and to 7:5 below; *Ibn Ezra to Shemos* loc cit.). See further, *Lechem VeSimlah* to *Shemos* 20:22.

אֲשֶׁר תָּעוֹף בַּשָּׁמַיִם: יח תְּבַנִּית כָּל־רֶמֶשׂ בְּאֲדָמָה תְּבַנִּית
 די פָּרַח בְּאֹוִיר רְקִיעַ יח דְּמוֹת כָּל רֶחֶשׂא די בְּאֲרָעָא דְּמוֹת
 שָׁמַיָא:

כָּל־דָּגָה אֲשֶׁר־בַּמַּיִם מִתַּחַת לָאָרֶץ: יט וּפְנֵי־תֵשָׂא עֵינֶיךָ
 כָּל נוֹנֵי די בְּמַיָא מְלָרַע לָאָרְעָא: יט וְדִילְמָא תִזְקוּף עֵינֶיךָ
 הַשָּׁמַיִמָה וְרָאִיתָ אֶת־הַשָּׁמַשׁ וְאֶת־הַיָּרֵחַ וְאֶת־הַכּוֹכָבִים
 לְשָׁמַיָא וְתַחֲזִי ית שְׁמֶשׂא וְיַת סִיְהָרָא וְיַת כּוֹכְבֵיָא
 כָּל צְבָא הַשָּׁמַיִם וְנִדְחָתָּ וְהִשְׁתַּחֲוִיתָ לָהֶם וְעַבְדַתֶּם אֲשֶׁר
 כָּל חִילֵי שָׁמַיָא וְתַטְעִי וְתִסְגוּד לְהוֹן וְתִפְלַחְנוּן די
 חָלַק יְהוָה אֱלֹהֶיךָ אֹתָם לְכָל הָעַמִּים תַּחַת כָּל־הַשָּׁמַיִם:
 וְיִמִּין יְיָ אֱלֹהֶיךָ יִתְהוֹן לְכָל עַמִּמָּיָא תַּחֲוֹת כָּל שָׁמַיָא:

רס"ז

(יט) וּפְנֵי תֵשָׂא עֵינֶיךָ. להספּל צְדָדָר וְלַת לַז לְטֵעוֹת לְאֵלֹהוֹת, לֹא מִנְטֵן מִלְטֵעוֹת אַחֲרֵיהֶם אֲלֹא הַחֲלִיקִים צְדָדָרִי
 אַחֲרֵיהֶם: אֲשֶׁר חָלַק ה' לְהַאֲוִיר לְהֶם (מגילה ט:). דְּצָר אַחַר, הַצְּלִיָּהֶם לְטָרְדָם מִן הַעוֹלָם (עבודה זרה נה.). וְכֵן הוּא אֹמֵר "כִּי

— CHUMASH TRANSLATION —

that **will fly** in the heavens;¹⁸ a form of any creeping creature on the ground; a form of any fish that **is** in the water under the earth;¹⁹ and lest you raise your eyes to the heavens and you see the sun, and the moon, and the stars — the entire legion of the heavens — and you will **be led far astray** and bow to them and worship them, which Hashem, your God, has **apportioned** to all the peoples under the entire heavens!

— ONKELOS ELUCIDATED —

— that FLIES in the AIR below THE FIRMAMENT OF THE heavens;^[28]

18. דְּמוֹת כָּל נוֹנֵי די בְּמַיָא מְלָרַע — a form of any creeping creature THAT IS on the ground; לָאָרְעָא — a form of any of the fish that ARE in the water under the earth;

19. וְדִילְמָא תִזְקוּף עֵינֶיךָ לְשָׁמַיָא — and lest you raise your eyes to the heavens וְתַחֲזִי ית שְׁמֶשׂא וְיַת סִיְהָרָא וְיַת כּוֹכְבֵיָא — and you see the sun, and the moon, and the stars — the entire legion of the heavens — וְתַטְעִי וְתִסְגוּד לְהוֹן — and you will STRAY^[29] and bow to them and worship them, וְיִמִּין יְיָ אֱלֹהֶיךָ יִתְהוֹן לְכָל עַמִּמָּיָא תַּחֲוֹת כָּל שָׁמַיָא — when, in fact, these are objects which Hashem, your God, has PREPARED for all the peoples under the entire heavens!^[30]

28. Since the term “heaven” generally refers to the higher heavens, Onkelos notes that the birds fly in the sky (the “air”) below the heavenly expanse, paraphrasing the verse in *Bereishis* (1:20), which refers to the birds as flying *עַל פְּנֵי רְקִיעַ הַשָּׁמַיִם* flying *across the expanse of the firmament of the heavens* (see *Nesinah LaGer, Lechem VeSimlah*). See also *Chizkuni*.

29. The Hebrew *וְנִדְחָתָּ* has the connotation of straying and becoming “lost,” far away from home (see below, 22:1 and 30:4). Alternatively, *וְנִדְחָתָּ* is from the root *דחה* meaning, *to push [away]* (as in *Tehillim* 36:13); thus, you will stray and be “pushed off” the right path (see *Bechor Shor*). Or, the Torah uses the term *וְנִדְחָתָּ* to convey the *consequence* of the straying: You will have a downfall, like a person who is shoved and then falls (*Rabbeinu Bachya; Ibn Ezra*). In any

event, Onkelos renders the term simply as *you will stray*.

30. Do not be misled into thinking that the celestial bodies have any powers of their own. They are simply objects prepared by Hashem to perform functions for the world.

The verse uses the Hebrew word *חָלַק*, which literally means *apportioned* or *divided*. This indicates that Hashem divided up the celestial bodies among the various nations, placing each nation under the spiritual influence of one particular star or constellation (see *Ramban; Malbim*). Onkelos renders the verse according to its simple meaning: that Hashem *prepared* the celestial bodies to perform a function for the nations of the world (see *Beurei Onkelos*).

As to how Hashem prepared these bodies for the

כ וְאֶתְכֶם לָקַח יְהוָה וַיּוֹצֵא אֶתְכֶם מִכּוּר הַבְּרוֹזֶל מִמִּצְרַיִם לְהִיּוֹת
 כ וַיִּתְכוֹן קָרִיב יי < וְאִפְּק יִתְכוֹן מִכּוּרָא דְפְרוּזְלָא מִמִּצְרַיִם לְמַהוּי
 לְדַחְלָתָהּ

לוּ לְעַם נִחְלָה בַּיּוֹם הַזֶּה: כא וַיְהוּה הַתְּאַנְּף־בִּי עַל־דְּבָרֵיכֶם
 לָהּ לְעַם אַחְסָנָא בַּיּוֹמָא הַדִּין: כא וּמִן קָדָם יי הוּה רְגוּ עָלֵי עַל פִּתְגְּמִיכוֹן
 וַיִּשְׁבַּע לְבַלְתִּי עֲבָרִי אֶת־הַיַּרְדֵּן וּלְבַלְתִּי־בֵּא אֶל־הָאָרֶץ הַטּוֹבָה
 וְקִיִּים בְּדִיל דְּלֵא לְמַעְבְּרֵי יָת יִרְדְּנָא וּבְדִיל דְּלֵא לְמִיעַל לְאֶרְעָא טַבְתָּא
 אֲשֶׁר יְהוּה אֱלֹהֶיךָ נָתַן לָךְ נִחְלָה: כב כִּי אֲנֹכִי מֵת בְּאֶרֶץ הַזֹּאת
 דִּי יי אֱלֹהֶךָ יִהְיֶה לָךְ אַחְסָנָא: כב אַרִי אָנָּא מֵאִית בְּאֶרְעָא הָדָא

ר"ט

הַחֲלִיק חֲלוּי בְּעִינֵי לְמַלְא עוּגוּ לְשָׁלָא" (תהלים לו, ג): (כ) מְכוּרָא. אֲנֹכִי מֵת וְגו' אֵינְנִי עֹבֵר. מֵאֲחַר שָׁמַת מִיִּכְן יַעֲזוּר,
 הוּא כְּלִי שְׁמֻקְקִין צו חַת הַסֵּב: (כא) הַתְּאַנְּף. נִתְמַלְא חֲלָא חָף עֲלֻמּוֹתֵי חֵינְס עוֹבְרִים (מכילתא מסכת דעמלק ב; ספרי
 רוגז: עַל דְּבָרֵיכֶם. עַל אוֹדוּתֵיכֶם וְעַל עַסְקֵיכֶם: (כב) בִּי פִּנְחָם קִלְהָ:

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

²⁰ But Hashem has **taken you** and has withdrawn you from the iron crucible, from Egypt, to be a nation of heritage for Him, as this very day.

20. — But you are different than the other peoples — for Hashem has DRAWN YOU CLOSE TO THE FEAR OF HIM — and has withdrawn you from the iron crucible, from Egypt,^[31] — to be a nation of heritage for Him, as you are this very day.^[32]

²¹ Hashem became angry with me because of your matters, and He swore that I would not cross the Yarden and that [I] would not enter the good land that Hashem, your God, gives you as a heritage. ²² For I will die in this land;

21. — THERE WAS ANGER UPON ME FROM BEFORE HASHEM because of your matters,^[33] — and He swore that I would not cross the Yarden River — and that I would not enter the good land — that Hashem, your God, gives you as a heritage.^[34]
22. — For I will die in this land;

nations, *Rashi* offers two explanations: (1) Hashem prepared the celestial bodies as sources of light for the world. The verse is thus saying that these bodies have no powers of their own, but were created by Hashem to serve the world; accordingly, you should not mistakenly think that they should be worshiped (this explanation is based on *Megillah* 9b). [Although the celestial bodies provide light for the Jewish people as well, the verse states that they are prepared for the other nations, since the Jewish people are illuminated by an additional source of light, as stated in *Yeshayah* 60:19: *Hashem shall be an eternal light for you (Gur Aryeh).*] (2) Hashem prepared the celestial bodies as deities for the other nations, in the sense that He allows them to err and attribute Divine powers to the celestial bodies (this explanation is based on *Avodah Zarah* 55a).

either of these explanations (*Nesinah LaGer; Beurei Onkelos*).

31. An iron crucible is a vessel used for smelting gold, to remove its impurities (see *Rashi*). Hashem subjected the Jewish people to the harsh Egyptian exile in order to purge them of their “impurities,” their baser character traits, and thus prepare them to receive the Torah (*HaKesav VeHaKabbalah*).

32. Since you have such a treasured status as Hashem’s heritage, how can you worship the celestial bodies, which are mere servants of Hashem? (see *Bechor Shor*).

33. See 3:26, notes 11 and 12.

34. Moshe now digressed from his exhortations against idol worship to remind the Jewish people that they should listen to his current reprimand, because he would not be coming with them into Eretz Yisrael and thus could not rebuke them in the future (see *Ramban*).

Onkelos’ wording — that Hashem prepared the celestial bodies for the nations — can seemingly fit with

אִינְנִי עֹבֵר אֶת־הַיַּרְדֵּן וְאַתֶּם עֹבְרִים וַיִּרְשַׁתֶּם אֶת־הָאָרֶץ
 לִית אֲנִי עֹבֵר יֵת יַרְדֵּנָא וְאַתּוֹן עֹבְרִין וְתִירְתוֹן יֵת אַרְעָא
 הַטּוֹבָה הַזֹּאת: כג הַשְּׁמַרוּ לָכֶם פֶּן־תִּשְׁכַּחוּ אֶת־בְּרִית יְהוָה
 טְבַתָּא הָדָא: כג אֶסְתַּמְרוּ לְכוֹן דִּילְמָא תַתְּנִשׁוֹן יֵת קִימָא דִּי
 אֱלֹהֵיכֶם אֲשֶׁר כָּרַת עִמָּכֶם וַעֲשִׂיתֶם לָכֶם פֶּסֶל תְּמוּנַת כָּל
 אֱלֹהִיכֹן דִּי גִזַּר עִמָּכוֹן וְתַעֲבִדוֹן לְכוֹן צִלָּם דְּמוֹת כָּלָא
 אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵי: כד בִּי יְהוָה אֱלֹהֵי אִשׁ אֲכֹלָה
 דִּי פִקְדֵן יֵי אֱלֹהֵי: כד אַרִי יֵי אֱלֹהֵי מִימְרָה אֲכֹלָה
 אֲשָׂא

הוא אל קנא: פ
 הוא אל קנא:

כה כִּי־תוֹלִיד בָּנִים וּבָנֵי בָנִים וְנוֹשְׁנֶתֶם בְּאָרֶץ וְהִשַּׁחְתֶּם
 כה אַרִי תִילְדוֹן בָּנִין וּבָנֵי בָנִין וְתַתְּעַתְּקוֹן בְּאַרְעָא וְתַחֲבִלוֹן

רש"י

(כג) תמונת כל. תמונת כל דבר: אשר צוה ה'. אשר לך מסכתא דכחודש א: (כה) ונושנתם. רמז להם שיגלו ממנה
 [עליו] שלא לעשות: (כד) אל קנא. מקנא לנקום, אנפרנמנ"ט לסוף שמונה מאות וחמשים ושתים שנה כמיני "ונושנתם", והוא
 זלע"ז, מתחרה על רוגזו להפרט מעובדי עבודה זרה ומכילתא הקדים והגלם לסוף שמונה מאות וחמשים, והקדים שפי שנים

— CHUMASH TRANSLATION —

I am not crossing the Yarden — but you are crossing and you shall take possession of this good land. ²³ *Beware for yourselves lest you forget the covenant of Hashem, your God, that He has sealed with you, and you make for yourselves a carving of a likeness of anything, which Hashem, your God, has commanded you.*
²⁴ *For Hashem, your God — He is a consuming fire, a zealous God.*
²⁵ *When you will bear children and grandchildren and you will have become old in the Land, you will act destructively*

— ONKELOS ELUCIDATED —

I am not crossing the Yarden^[35] — *but you are crossing and you shall take possession of this good land.*
 23. *Beware for yourselves lest you forget the covenant of Hashem, your God, that He has sealed with you, and you make for yourselves AN IMAGE of a likeness of anything, which Hashem, your God, has commanded you not to make.*
 24. *For Hashem, your God — HIS WORD is a consuming fire;*^[36] *He is a zealous God.*^[37]
 25. *When, in the future, you will bear children and grandchildren and you will have become old in the Land,*^[38]

35. Although Moshe already said *I will die in this land*, he added the words *I am not crossing the Yarden* to indicate that even his bones would not cross; he would be buried in the Transjordan (*Rashi*).

36. To avoid ascribing a physical characteristic to Hashem, Onkelos interpreted the verse as saying that *Hashem's word* — not Hashem Himself — is a consuming fire (*Nesinah LaGer*).

Moshe reminds the Jewish people here how they saw

Hashem's *Shechinah* appear as a consuming fire atop Mount Sinai (*Shemos* 24:17), indicating that Hashem's judgment punishes quickly and fiercely for any disobedience, like an intense fire that spares nothing (see *Ramban*; *Or HaTargum*, from *R' Saadiah Gaon*).

37. With regard to the sin of idolatry, Hashem is zealous to exact retribution and does not forgo punishment (see *Rashi*).

38. I.e., after you have been in Eretz Yisrael a long

וַעֲשִׂיתֶם פֶּסֶל תְּמוּנַת כָּל וַעֲשִׂיתֶם הָרַע בְּעֵינֵי יְהוָה-אֱלֹהֵיךָ
 וְתַעֲבֹדוּן צֶלֶם דְּמוּת כָּלֵא וְתַעֲבֹדוּן דְּבִישׁ קָדָם יְיָ אֱלֹהֶיךָ
 לְהַכְעִיסוֹ: כו הַעִידֹתִי בְכֶם הַיּוֹם אֶת-הַשָּׁמַיִם וְאֶת-הָאָרֶץ כִּי-
 לְאַרְגָּזָא < כו אֶסְהַדִּית בְּכוּן יוֹמָא דִּין יְת שְׁמַיָא וְיַת אַרְעָא אַרִי
 קְדָמוּהִי:

אָבָד תֵּאבְדוּן מֵהָרַ מֵעַל הָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים אֶת-הַיַּרְדֵּן
 מִיבַד תִּיבְדוּן בְּפָרִיעַ מֵעַל אַרְעָא דִּי אַתּוֹן עֹבְרִין יְת יַרְדְּנָא
 שָׁמָּה לְרִשְׁתָּהּ לֹא-תֵאָרִיכּוּן יָמִים עָלֶיהָ כִּי הַשָּׁמַד תִּשְׁמְדוּן:
 לְתַמָּן לְמִירְתָּהּ לָא תוֹרְכוּן יוֹמִין עֲלֶה אַרִי אֲשֶׁתִּיבְצָאָה תִשְׁתִּיבְצוּן:

רע"י

ל"ונושקנס", כדי שלא יתקיים צהם "פי אבד תאבדו" (פסוק כו). וזהו שפחמ"ר "וישקד ה' על הרעה ויביאה עלינו פי לדיק ה' אלהינו" (דניאל ט, יד), לדיקה עשה עמנו שמהר להביאה שפי שגים לפני זמנה (סנהדרין לת).
 (כו) העידתי בכם. הנני מזמנים להיות עדים שהעידתי צכם:

CHUMASH TRANSLATION

and make **a carving**, a likeness of anything, and you will do that which is evil **in the eyes of Hashem**, your God, to anger Him. ²⁶ I summon the heavens and earth this day to bear witness against you that you will surely perish quickly from upon the Land to which you are crossing the Yarden to take possession of it; you shall not have lengthy days upon it, for you will surely be annihilated.

ONKELOS ELUCIDATED

— you will act corruptly and make AN IMAGE a likeness of anything, וְתַעֲבֹדוּן דְּבִישׁ קָדָם יְיָ אֱלֹהֶיךָ — and you will do that which is deemed evil BEFORE Hashem, your God, לְאַרְגָּזָא קְדָמוּהִי — to cause anger BEFORE Him.^[39]

26. אֶסְהַדִּית בְּכוּן יוֹמָא דִּין יְת שְׁמַיָא וְיַת אַרְעָא — I summon the heavens and earth this day to bear witness against you^[40] אַרִי מִיבַד תִּיבְדוּן בְּפָרִיעַ — that you will surely perish quickly^[41] מֵעַל אַרְעָא דִּי אַתּוֹן עֹבְרִין יְת יַרְדְּנָא לְתַמָּן לְמִירְתָּהּ — from upon the Land to which you are crossing the Yarden River, to take possession of it; לָא תוֹרְכוּן יוֹמִין עֲלֶה — you shall not have lengthy days upon it, אַרִי אֲשֶׁתִּיבְצָאָה תִשְׁתִּיבְצוּן — for you will surely be annihilated.

time. "Old" in this context is not the opposite of "young," but the opposite of "new" or "fresh." The Torah refers to a time when the Jewish people will have been in Eretz Yisrael for several generations and forgotten the time when they had no land; they will have forgotten the fact that the Land was a gift from Hashem, granted on the condition that they observe the Torah (R' S. R. Hirsch).

39. Onkelos avoids saying that the Jewish people will "make Hashem angry," to avoid ascribing a physical attribute to Hashem.

Hashem did not decree that the Jewish people would definitely sin in the future, for they had free will to choose their fate. These verses can be read either as a warning ("If you corrupt yourselves ... you will surely perish") or as a prophecy ("You will corrupt yourselves ... you will perish quickly"). When the Jewish people eventually sinned and were exiled from the Land, they realized that this passage was

in fact a prophecy; had they overcome the temptation to sin, the verse could have remained a warning (see Ramban).

40. The heavens and earth are not witnesses that the Jewish people will perish, as the literal reading of the verse implies. Rather, they are witnesses that Hashem warned the Jewish people of the consequences of sinning (Rashi, as explained by Mizrachi). Hashem chose the heaven and earth as witnesses, since they last forever; whenever the Jewish people sin, these witnesses will be present (see Targum Yonasan; Rashi to 30:19 below).

41. The Aramaic word בְּפָרִיעַ connotes extreme speed. It is related to the Hebrew term פָּרַע, "disarray" (see Shemos 32:25, Bamidbar 5:18), since acting in haste essentially upends the proper order of things. The term מְפָרַע, backward (or, "out of order"), is similarly related (Lechem VeSimlah to Shemos 32:8). [When the term מָהַר is used as a verb ("hurry"), Onkelos translates with the Aramaic term אוּחַי, e.g., Bereishis 18:6.]

כּו וְהִפִּיץ יְהוָה אֶתְכֶם בְּעַמִּים וְנִשְׁאַרְתֶּם מְתֵי מִסְפָּר בְּגוֹלִים
 כּו וַיְבַדֵּר יי יִתְכוּן בֵּינֵי עַמֻּמִּיָּא וְתִשְׁתָּאֲרוּן עִם דְּמִנְיָן בְּעַמֻּמִּיָּא
 אֲשֶׁר יִנְהַג יְהוָה אֶתְכֶם שָׁמָּה: כח וְעַבְדְּתֶם־שָׁם אֱלֹהִים מַעֲשֵׂה
 דִּי יַדְבֵּר יי יִתְכוּן לְתַמּוֹן: כח וְתִפְלְחוּן תַּמּוֹן לְעַמֻּמִּיָּא עוֹבְדֵי
 פְּלַחֵי טְעוּתָא
 יְדֵי אָדָם עֵץ וְאֶבֶן אֲשֶׁר לֹא־יִרְאוּן וְלֹא יִשְׁמְעוּן וְלֹא יֵאכְלוּן
 יְדֵי אֲנָשָׁא אָעָא וְאֶבְנָא דִּי לֹא חֲזוּן וְלֹא שְׁמַעִין וְלֹא אֲכָלִין
 וְלֹא יִרְיִחוּן: כט וּבִקְשַׁתֶּם מִשָּׁם אֶת־יְהוָה אֱלֹהֵיךָ וּמִצָּאְתָּ
 וְלֹא מְרִיחִין: כט וְתִתְבָּעוּן מִתַּמּוֹן יֵת דְּחִלְתָּא אֱלֹהֵךָ וְתִשְׁכַּח
 דִּי

רע"י

(כח) וְעַבְדְּתֶם שָׁם אֱלֹהִים. פְּתַרְגוּמוֹ. מִשְׁאַרְתֶּם עוֹבְדִים לְטוֹבְדֵיהֶם כְּחֵילוֹ חָפֵס עוֹבְדִים לְהֶם:

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

²⁷ Hashem will scatter you in the nations, and you will be left **men** of number in the nations where Hashem will lead you. ²⁸ There you will serve **gods**, the handiwork of man, of wood and stone, which **do** not see, and **do** not hear, and **do** not eat, and **do** not smell.

²⁹ From there you will seek Hashem, your God, and you will find [Him],

27. Hashem will scatter you^[42] — **ויבדר יי יתכון ביני עממיא** — AMONG the nations of the world,^[43] **ותשתארוון עם דמנין בעממיא** and you will be left as a **PEOPLE**^[44] of small number **ועבדתם שם אלהים מעשה די ידבר יי יתכון לתמון** — in the nations where Hashem will lead you.

28. There you will serve **NA-** TIONS WHO WORSHIP FALSE GODS,^[45] **עובד ידי אנשא** — which are the handiwork of man, **אעא ואבנא** — made of wood and stone, **די לא חזון ולא שמעין** — which do not see, and do not hear, **ולא אכלין ולא מריחין** — and do not eat, and do not smell.

29. From there you will seek to return to **THE FEAR OF Hashem**,^[46] **your God**, **ותשכח**

42. The Aramaic term בדר parallels the Hebrew word פזר, scatter; since in Aramaic, ב is often substituted for פ, and ד is often substituted for ז (*Me'at Tzori, Miluim*).

43. Onkelos adds the word ביני, among [the nations]. Perhaps this indicates that although the Jewish people would be scattered throughout the world, they would remain “among” the nations (in the sense of “between” the nations), not assimilating into the other nations but retaining their unique identity (*Beurei Onkelos*).

44. See above, 2:34 note 45.

45. Onkelos generally refers to foreign gods by the derogatory term טעוּתָא, literally, errors or shams.

Although the verse seems to say that the Jewish people in exile will worship idols, Onkelos maintains that this cannot be its meaning, since the Torah is currently describing the *punishments* of the Jewish people, not their sins (*Derashos HaRan* §9). In addition, the verse that follows states that the Jewish people will seek to return to Hashem from the very place described in our verse, indicating that they did not sink into actual idol worship (*Marpei Lashon*). Therefore, Onkelos explains

that the verse means that the Jewish people will serve idol-worshiping *nations*, which is demeaning and thus a punishment. The reason the Torah refers to this state of affairs as *you will serve [false] gods* is because when the Jewish people serve nations that worship idols, it is as though they are subservient to the idols themselves (*Rashi*).

46. Usually, Onkelos translates the Hebrew term בקש, seek, with the root בעי. However, that root is often used in the sense of “searching” for something lost, as in the verse [*Bereishis* 37:16]: *את אחי אבכי מבקש*: *It is my brothers that I seek*, which Onkelos translates as *ית אחי אנא בעי*. Therefore, to avoid the connotation here that Hashem is somehow “lost,” Onkelos renders the word ובקשתם as ותתבעון, from the root תבע, which denotes “seeking” in the sense of striving to gain something (the plaintiff in a monetary case is called a תובע, for he strives to gain a sum of money), and adds, *the fear of Hashem*, so as to say: it is the Jewish people who are lost; they have strayed from Hashem’s service and will try to regain their closeness to Hashem (*Me'at Tzori*, with *Miluim*).

כִּי תִדְרֹשׁוּנוּ בְּכָל-לְבָבְךָ וּבְכָל-נַפְשְׁךָ: ^ל בַּצֵּר לָךְ וּמִצְאוֹךָ כָּל אָרִי תִבְעֵי מִן ^כ בְּכָל לִבְךָ וּבְכָל נַפְשְׁךָ: ^ל בְּד לָךְ וְיִשְׁכַּחֲנֶךָ כָּל קַדְמוֹהֵי ^ל יְעוֹק

הַדְּבָרִים הָאֵלֶּה בְּאַחֲרִית הַיָּמִים וְשִׁבְתָּ עַד-יְהוּנָה אֱלֹהֶיךָ פִּתְגָמֵי הָאֱלֹוִן בְּסוֹף יוֹמֵיךָ וּתְתוּב לְדַחֲלָתָא דִּי אֱלֹהֶךָ וְשִׁמְעָתָּ בְּקִלּוֹ: ^{לא} כִּי אֵל רַחוּם יְהוּנָה אֱלֹהֶיךָ לֹא יִרְפֶּךָ וְלֹא וְתִקְבַּל לְמִימְרָה: ^{לא} אָרִי אֱלֹהֵי רַחֲמָנָא ^י אֱלֹהֶךָ לֹא יִשְׁבַּחֲנֶךָ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת-בְּרִית אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם: ^{לב} כִּי יִחְבַּלְנֶךָ וְלֹא יִתְנַשֵּׂי יְת קִימָא דְאַבְהֵתְךָ דִּי קִיִּים לְהוֹן: ^{לב} אָרִי שְׂאֵל-נָא לְיָמִים רְאשֻׁנִים אֲשֶׁר-הָיוּ לְפָנֶיךָ לְמִן-הַיּוֹם אֲשֶׁר בָּרָא שְׂאֵל בְּעֵן לְיוֹמֵיךָ קַדְמָי דִּי הוּוּ קַדְמָךָ לְמִן יוֹמָא דִּי בָרָא אֱלֹהִים | אָדָם עַל-הָאָרֶץ וְלְמַקְצֵה הַשָּׁמַיִם וְעַד-קְצֵה הַשָּׁמַיִם ^י אָדָם עַל אַרְעָא וְלְמַסְיְפֵי שָׁמַיָא וְעַד סִיפֵי שָׁמַיָא

ר"ל

(לא) לא ירפך. מלחציק צך צידיו. ולשון "לא ירפך" לשון לא יפעיל הוא, לא יפן לך רפיון, לא יפריש אותך מאללו. וכן "לחצתיו ולא חרפנו" (סיר השירים ג, ד), שלא נקד חרפנו (בסגול). כל לשון רפיון מוסב על לשון מפעיל ומתפעל, כמו "הרפה לה" ומלכיס-ד, כו) פן לה רפיון, "הרף ממני" (להלן ט, יד) התרפה ממני: (לב) לימים ראשונים. על ימים ראשונים: ולמקצה השמיים. וגם שאל לכל הצדואים אשר מקלה חל קלה, זהו פשוטו. ומדרשו: מלמד על קומתו של אדם שהיה מן הארץ עד השמים,

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

if you **search after Him with all your heart and with all your soul.**
³⁰ When you will be in distress and all these things will befall you, at the end of days, you will return **unto Hashem, your God, and listen to His voice.** ³¹ For Hashem, your God, is a merciful God, He will not **loosen** [His hold on] you and He will not destroy you, and He will not forget the covenant of your forefathers that He swore to them. ³² For, inquire now regarding the early days that preceded you, from the day when **God** created man on the earth, and from one end of heaven to the other end of heaven:

— and you will find it, אָרִי תִבְעֵי מִן קַדְמוֹהֵי בְּכָל לִבְךָ וּבְכָל נַפְשְׁךָ
 — if you **PLEAD BEFORE Him**^[47] with all your heart and with all your soul.
30. וְיִשְׁכַּחֲנֶךָ — When you will be in distress^[48] בְּד יְעוֹק לָךְ — and all these things will befall you, — בְּכָל פִּתְגָמֵי הָאֱלֹוִן — at the end of days,^[49] — בְּסוֹף יוֹמֵיךָ — you will return to THE FEAR OF Hashem, your God, — וְתִקְבַּל — and ACCEPT upon yourselves His WORD.
31. אָרִי אֱלֹהֵי רַחֲמָנָא ^י אֱלֹהֶךָ — For Hashem, your God, is a merciful God, — לֹא יִשְׁבַּחֲנֶךָ וְלֹא יִשְׁחִיתֶךָ — He will not ABANDON you and He will not destroy you, — וְלֹא יִתְנַשֵּׂי יְת — and He will not forget the covenant of your forefathers — דִּי קִיִּים לְהוֹן — that He swore to them.
32. אָרִי שְׂאֵל בְּעֵן לְיוֹמֵיךָ קַדְמָי דִּי הוּוּ קַדְמָךָ — For, inquire now regarding the early days that preceded you, — לְמִן יוֹמָא דִּי בָרָא אֱלֹהִים — from the day when HASHEM created man on the earth, — וְלְמַסְיְפֵי שָׁמַיָא וְעַד סִיפֵי שָׁמַיָא — and regarding everything that exists from one end of heaven to the other

47. In this clause, Onkelos uses the root בעי in the sense of “seeking mercy” or beseeching, as in the phrase (Bereishis 49:22) בְּצִלוֹתִי וּבְכַעוֹתִי, with my prayer and my supplication (see Beurei Onkelos; Me’at Tzori, Miluim). See Ramban to Bereishis 25:22, who states that the

term דרש in reference to Hashem (as in our verse) always refers to prayer.
 48. Literally, when it will distress you.
 49. According to Sforno, “the end of days” refers to the period just before the coming of Mashiach. Daniel

הַנְּהִיָּה בְּדַבֵּר הַגָּדוֹל הַזֶּה אוֹ הַנִּשְׁמַע בְּמַהוּ: לֹא הִשְׁמַע
הַהוּא בְּפִתְגָמָא רַבָּא הַדִּין אוֹ הַאֲשַׁתְּמַע בְּנִתְהָ: לֹא הִשְׁמַע
עִם קוֹל אֱלֹהִים מִדְּבַר מִתּוֹךְ-הָאֵשׁ בְּאֲשֶׁר-שָׁמַעְתָּ
עִמָּא קַל מִימְרָא דִּי מִמְלַל מִגּוֹ אֲשַׁתָּא בְּמָא דִּי שָׁמַעְתָּא
אַתָּה וַיִּיחִי: לֹד אוֹ | הַנִּסָּה אֱלֹהִים לָבוֹא לְקַחַת לּוֹ
אַתָּ וְאַתְקִים: לֹד אוֹ נִסִּין דִּי עֲבַד יֵי לְאַתְגְּלָאָה לְמַפְרַק לָהּ
גוֹי מִקְרֵב גוֹי בְּמִסְתָּ בְּאַתָּת וּבְמוֹפְתִים וּבְמִלְחָמָה
עִם מִגּוֹ עִם בְּנִסִּין בְּאַתִּין וּבְמוֹפְתִין וּבְקִרְבָּא

רע"י

והוא השיעור עלֹמו חֶשֶׁר מִקְלָה חֵל קֵלָה (חגיגה יב): הַנְּהִיָּה בְּדַבֵּר הַגָּדוֹל הַזֶּה. מהו "הַדְּבַר הַגָּדוֹל"? הַשְׁמַע עִם וְגוֹי (פסוק לג): (לד) אוֹ הַנִּסָּה אֱלֹהִים. הכי טָעָה נָסִים שֹׁס חֵלוֹה לָבוֹא לְקַחַת לּוֹ גוֹי וְגוֹי. כֵּל הַהִי"ן הַלְלוּ תְּמִיחֹת הֵן, לְכַךְ נְקוּדֹת הֵן צְחֻטָּף פֶּת"ח: "הַנְּהִיָּה", "הַנִּסָּה", "הַשְׁמַע":

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

Has there ever been anything like this great thing or has anything like it been heard?

³³ *Has a nation ever heard the voice of God speaking from the midst of the fire as you have heard, and lived?* ³⁴ *Or has any god ever performed miracles, to come take for himself a nation from amidst a nation, with challenges, with signs, and with wonders, and with war;*

end of heaven: הַהוּא בְּפִתְגָמָא רַבָּא הַדִּין — **Has there ever been anything like this great thing** אוֹ הַאֲשַׁתְּמַע בְּנִתְהָ — **or has anything like it been heard?**^[50]

33. הַשְׁמַע עִמָּא — That is, **has any other nation ever heard קל speaking from the midst of the fire** מִימְרָא דִּי מִמְלַל מִגּוֹ אֲשַׁתָּא — **the SOUND OF HASHEM'S WORD** — **as you have heard at Mount Sinai,** בְּמָא דִּי שָׁמַעְתָּא אַתָּ — **and still lived?**^[51]

34. אוֹ נִסִּין דִּי עֲבַד יֵי — **Or has any nation heard of anything like** לְאַתְגְּלָאָה — **THE MIRACLES THAT HASHEM PERFORMED**^[52] — **to BECOME REVEALED,**^[53] לְמַפְרַק לָהּ עִם מִגּוֹ עִם — **to REDEEM for Himself a nation from amidst a nation,** בְּנִסִּין בְּאַתִּין וּבְמוֹפְתִין — **with MIRACLES,**^[54] **with signs, and with wonders,** וּבְקִרְבָּא — **with MIRACLES,**^[54] **with signs, and with wonders,**

prophesied about that period, also calling it *the end of days*, or simply עֲדָה, *end* (Daniel 12:4, 6, 9, 13). According to *Ramban*, "the end of days" refers to the end of the Babylonian Exile, when Jews would return to Eretz Yisrael and rebuild the Beis HaMikdash.

50. Moshe now explains why the Jewish people would be punished so severely for idolatry (verses 26-27) — because, as the next few verses describe, they had been privileged to experiences and revelations beyond those of any other nation (*Ramban*).

51. The verse makes two points: (1) The Jewish people heard something no other nation ever heard; (2) Even if another nation would have heard such a thing, they surely could not have survived such a degree of revelation, but the Jewish people survived (*Bechor Shor*).

52. Elucidation follows *Nesinah LaGer*. Onkelos understands that this verse is connected to the previous one; the words הַשְׁמַע עִם, *Has a nation heard*, at the beginning of the previous verse, apply to this verse as well: Has any nation heard ... or of anything like the miracles

that Hashem performed for the Jewish people?, etc.

Some editions of Onkelos state אוֹ נִסִּין עֲבַד הֵּ, *Or [did] Hashem perform miracles*. According to these versions, this verse presents a different question: Not "Did any nation hear of the miracles that Hashem performed for the Jewish people?" but rather, "Did Hashem perform miracles for anyone else as He did for the Jewish people?" (*Beurei Onkelos*).

Rashi, however, maintains that this verse is to be read on its own, and the word אֱלֹהִים refers not to Hashem but to false gods, as follows: "Did any 'god' ever perform miracles to take a nation from amidst a nation, etc." [Even according to *Rashi*, the verse does not mean "Did any god ever try to take a nation, etc. . . ." As Onkelos understands as well, the word הַנִּסָּה in the verse is related to נִסָּה, *miracle*, and not to נִסִּין, *test* or *trial*.]

53. Hashem does not come or go; He is everywhere at all times. Thus, Onkelos renders the Hebrew term לָבוֹא, *to come*, as "to become revealed" (*Me'at Tzori*).

54. *Rashi*, however, interprets the Hebrew מִסָּה as

וּבִידָּ וּבִזְרוּעַ חֲזָקָהּ וּבִזְרוּעַ נְטוּיָהּ וּבְמוֹרָאִים גְּדֹלִים כְּכֹל
 וּבִידָּ תַקְפָּתָא וּבִזְרוּעָא מְרַמְמָא וּבְחֻזְנִין וּבְרַבִּין כְּכֹל
 אֲשֶׁר-עָשָׂה לָכֶם יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינַיִךְ: לַה אַתָּה
 דִּי עֲבַד לְכוּן יְיָ אֱלֹהֵכוּן בְּמִצְרַיִם *לְעֵינַיִךְ: לַה אַתָּה
 הִרְאֵתָ לְדַעַת כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְבָּדוֹ:
 אַתְחֻזִּיתָא לְמַדַּע אַרִי יְיָ הוּא אֱלֹהִים לִית עוֹד בַּר מְנָה:
 מִן-הַשָּׁמַיִם הַשְּׁמִיעָךְ אֶת-קוֹל לִיִּסְרָךְ וְעַל-הָאָרֶץ
 מִן שָׁמַיָא אֲשַׁמְעָךְ יַת קַל מִימְרָה לְאַלְפוּתָךְ וְעַל אַרְעָא
 הִרְאֵךְ אֶת-אֲשׁוֹ הַגְּדוֹלָהּ וּדְבָרָיו שָׁמַעְתָּ מִתּוֹךְ הָאֵשׁ:
 אַחְזִיךְ יַת אֲשֶׁתָּה רַבָּתָא וּפְתִגְמוּהִי שָׁמַעְתָּא מִגּוֹ אֲשֶׁתָּא:

*נ"א: לְעֵינַיִכוּן

רנ"י

(לה) הִרְאֵתָ. פִּתְרוּגְמוֹ "אַתְחֻזִּיתָא". כְּשֶׁנֶּתַן הַקִּב"ה אֶת דְּבָרִים רַבִּים ז, לז, וּכְשֶׁם שֶׁקָּרַע אֶת הַעֲלִיּוֹנִים כִּדְ קָרַע אֶת הַפְּתוּרָה פִּתַּח לְהֵם שֶׁבָּעָה רְקִיעִים וּפְסִיקְתָּא רַבִּתִּי סוּף פִּרְשָׁה כ; הַתְּפִסוּנִים וְרָחוּ שְׁהוּא יְחִידִי, לְכַד נֶחְמַר "לְפָנֶיךָ הִרְאֵתָ וְלִדְעַתָּה":

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

and with a strong hand, and with an *outstretched* arm, and with great **awesome feats**, such as everything that Hashem, your God, did for you in Egypt before your eyes? ³⁵ You have been shown to know that Hashem, He is the God! There is none beside Him!

³⁶ From heaven He caused you to hear **His voice** in order to **discipline** you, and on earth He showed you His great fire, and you heard His words from the midst of the fire,

and with war,^[55] — and with a strong hand, and with an UPLIFTED arm, — and with great REVELATIONS,^[56] כְּכֹל דִּי עֲבַד לְכוּן יְיָ אֱלֹהֵכוּן — such as everything that Hashem, your God, did for you in Egypt before your eyes?^[57]

35. אתְ אַתְחֻזִּיתָא לְמַדַּע — You have been shown sights that allow you to know — that Hashem, He is the God! לִית עוֹד בַּר מְנָה — there is none beside Him!^[58]

36. מִן שָׁמַיָא אֲשַׁמְעָךְ יַת קַל מִימְרָה לְאַלְפוּתָךְ — From heaven He caused you to hear THE SOUND OF HIS WORD in order to TEACH you,^[59] — and on earth He showed you His great fire, וּפְתִגְמוּהִי שָׁמַעְתָּא מִגּוֹ — and you heard His words from the midst of the fire.

challenges (like מִסָּה in 6:16 below). This refers to the time when Moshe challenged Pharaoh to ask for a display of Hashem's might that, to Pharaoh's mind, was impossible (see *Shemos* 8:5).

55. "With signs" refers to the means by which Moshe proved that Hashem had sent him; "with wonders" refers to the plagues; "and with war" refers to the miracles at the Sea, which the Egyptians characterized (ibid. 14:25) as God waging war against Egypt (*Rashi*; see also note 34 to v. 25 there).

56. Onkelos' interpretation of מוֹרָאִים as *revelations* (or *visions*) accords with the opinion of the Sages (*Sifrei* here, cited in the Pesach *Haggadah* as well), that מוֹרָאִים גְּדֹלִים refers to the vision of the revelation of the *Shechinah*.

Oteh Or (10:10) suggests that although the literal

meaning of מוֹרָא is *awesome deed*, Onkelos correctly translates it as *revelation*, because מוֹרָא refers to an awestruck feeling engendered by a vision (thus מוֹרָא is related to מְרָאָה, *vision*), in contrast to פַּחַד, which is a feeling of awe in the heart, unconnected to anything seen. See also *Siddur Rashi* cited in 34:12.

57. Onkelos' term לְעֵינַיִךְ, *before your* (singular) *eyes*, is like the verse's לְעֵינַיִךְ. According to some editions, however, Onkelos renders it לְעֵינַיִכוּן, *your* (plural) *eyes*, which is consistent with the earlier word לְכֶם/לְכוּן, *for you*, which addresses the people as a whole.

58. This refers to the giving of the Torah, when Hashem opened the seven heavens and showed the Jewish people with absolute clarity that there is no power in the world aside from Hashem (*Rashi*).

59. The Hebrew word לִיִּסְרָךְ (related to מוֹסֵר, *discipline*)

לֹא וְתַחַת כִּי אָהַב אֶת־אֲבוֹתֶיךָ וַיִּבְחַר בְּזַרְעוֹ אַחֲרָיו וַיּוֹצֵאֲךָ
 לֹא וַיַּחֲלֶף אֲרֵי רַחִים יָת אֲבֹהֶתְךָ וְאֶתְרַעִי בְּבִנְיָהוֹן בְּתַרְיָהוֹן וְאֶפְקֶךָ
 בְּפָנָיו בְּכַחוֹ הַגָּדֹל מִמִּצְרַיִם: לח לְהוֹרִישׁ גּוֹיִם גְּדֹלִים וְעַצְמִים
 בְּמִימְרָה בְּחִילָה רַבָּא מִמִּצְרַיִם: לח לְתַרְכָּא עַמְמִין רַבְרַבִּין וְתַקִּיפִין
 מִמֶּךָ מִפְּנֵיךָ לְהַבְיֵאֲךָ לְתַתְּלָךָ אֶת־אַרְצָם נַחֲלָה בְּיוֹם הַזֶּה:
 מִנֶּךָ מִן קְדָמְךָ לְאֶעֱלוֹתְךָ לְמַתְּן לָךְ יָת אַרְעָהוֹן אַחְסָנָא בְּיוֹמָא הַדִּין:

רש"י

(ותהלים עח, יב; זרעית רצה לב, ג). ואל תתמה על שהזכירם
 זלשון יחיד, שהרי כתבם זלשון יחיד, "ויבחר בזרעו אחרייו":
 (לח) ממך מפניך. סרסו ודרשהו: להוריש מפניך גוים
 גדולים ועלומים ממך: ביום הזה. פהשר חפה ראה היום:

(לז) ותחת כי אהב. וכל זה פחת חשך להב: ויוצאך
 בפניו. פחדם המנהיג בנו לפניו, שנאמר "ויסע מלאך האלהים
 ההלך וגו' וילך מאחריהם" (שמות יד, יט). דבר אחר, "ויולאך
 זפניו", זפני אבותיו, כמו שנאמר "נגד אבותם טעה פלא"

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

³⁷ *in return for that which He loved your forefathers, and He chose his offspring after him, and took you out before Himself with His great strength from Egypt;* ³⁸ *to drive away from before you nations that are greater and mightier than you, to bring you, to give you their land as an inheritance, as this very day.*

37. וַיַּחֲלֶף אֲרֵי רַחִים יָת אֲבֹהֶתְךָ — **And Hashem did this all in return** for the fact **that He loved your forefathers,** וְאֶתְרַעִי בְּבִנְיָהוֹן בְּתַרְיָהוֹן **and He FAVORED^[60] THEIR offspring after THEM,^[61]** וְאֶפְקֶךָ בְּחִילָה רַבָּא מִמִּצְרַיִם — **and He took you out WITH HIS WORD^[62] with His great strength from Egypt;**

38. לְתַרְכָּא עַמְמִין רַבְרַבִּין וְתַקִּיפִין מִמֶּךָ מִן קְדָמְךָ — **to drive away from before you nations that are greater and mightier than you,** לְמַתְּן לָךְ לְאֶעֱלוֹתְךָ — **to bring you IN to their land** — וְיָת אַרְעָהוֹן אַחְסָנָא בְּיוֹמָא הַדִּין — **and to give you their land as an inheritance, as you see this very day,** that you have inherited the lands of Sichon and Og.^[63]

can refer to giving discipline either through teaching or through physical punishment (see *Radak, Shorashim* (סר). Onkelos' *to teach you* implies that the discipline here was given by way of words and teachings — as the verse implies: Hashem taught the Jewish people by having them hear the sound of His word from heaven (see *Me'at Tzori*).

Nefesh HaGer notes that Onkelos renders לְיִסְרֶךָ as *to teach*, because any discipline, regardless of its form, is for the ultimate goal of teaching.

60. In instances where the Hebrew term בחר means to choose or select based on objective criteria, Onkelos uses the similar Aramaic term בחר; for example, in the context of Moshe selecting qualified judges (*Shemos* 18:25; see also there 17:9). However, when the choosing is made based on appeal or attraction (e.g., *Bereishis* 6:2), or a favoring of a particular person or nation, as in our verse, Onkelos use the term רעי [which is the Aramaic equivalent of רצה, *to want* or *to desire*] (see *Me'at Tzori* to 7:6 below).

61. Although the verse refers to the forefathers in the singular (*his offspring*), Onkelos renders them in the plural (*their offspring*), to make it clear that the

reference is to all three Patriarchs; the Torah simply uses the singular form to refer to a group, not uncommon in the Torah (see also *Rashi* cited in next note). *Targum Yonasan*, on the other hand, understands that the verse is indeed referring to only one of the forefathers — Yaakov — for it was only Yaakov who had all his offspring chosen by Hashem. Had the Torah said *their offspring*, it would have implied that Yishmael and Eisav were also included in the Jewish people (see *Ibn Ezra*).

62. The literal “before Himself” means that Hashem took the Jewish people out of Egypt as a father walks his son in front of him, to better protect him (*Rashi*). Onkelos renders “with His word,” presumably to avoid this physical connotation.

Rashi suggests another meaning to the verse as well — that בפניו is referring to the forefathers (the singular of בפניו being similar to the earlier phrase אַחֲרָיו; see previous note). The events of the Exodus took place before the forefathers, who witnessed the miracles Hashem performed for their descendants (see *Tehillim* 78:12).

63. See *Rashi, Rashbam*.

וַיַּדְעַתְּ הַיּוֹם וְהַשַּׁבָּת אֶל-לִבְכֶּךָ כִּי יְהוָה הוּא הָאֱלֹהִים
 לט וַתֵּדַע יוֹמָא דִּין וְתַתִּיב לְלִבְךָ אַרְי יְיָ הוּא אֱלֹהִים

בְּשָׂמַיִם מִמַּעַל וְעַל-הָאָרֶץ מִתַּחַת אֵין עוֹד: מ וְשָׁמַרְתָּ אֶת-
 דְּשִׁכְנָתָהּ מִלְּעֵלָא וְשָׁלִיט אַרְעָא מְלָרַע לִית עוֹד: מ וְתַטַּר יַת
 בְּשָׂמַיָא עַל

חֲקִיו וְאֶת-מִצְוֹתָיו אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם אֲשֶׁר יֵיטֵב לְךָ
 קְנִמוּהִי וְיַת פְּקוּדוּהִי דִּי אָנָא מִפְּקֻדְךָ יוֹמָא דִּין דִּי יֵיטֵב לְךָ

וּלְבָנֶיךָ אַחֲרֶיךָ וּלְמַעַן תִּאָּרִיךְ יָמֶיךָ עַל-הָאָדָמָה אֲשֶׁר יְהוָה
 וּלְבָנֶיךָ בְּתַרְךָ וּבְדִיל דְּתוֹרִיךָ יוֹמִין עַל אַרְעָא דִּי יְיָ

אֱלֹהֶיךָ נָתַן לְךָ כָּל-הַיָּמִים: פ
 אֱלֹהֶךָ יְהֵב לְךָ כָּל יוֹמֵיָא:

אֹז יְבַדֵּיל מֹשֶׁה שְׁלֹשׁ עָרִים בְּעֵבֶר הַיַּרְדֵּן מִזְרָחָה שְׁמֹשׁ:
 מֵא בְּכֵן *אֶפְרַשׁ מֹשֶׁה תְּלַת קְרוּיִן בְּעֵבְרָא דִּירְדְנָא מְדִנַּח שְׁמֹשָׁא:

*נ"א: יַפְרֵשׁ

ר"ט

(מא) אֹז יְבַדֵּיל. קָטָן לֵב לְהִיּוֹת חֶרֶד לְדַבֵּר שְׁיִבְדִילֵס, וְאִף
 עַל פִּי שְׁחִין קוֹלְטוֹת עַד שְׁיִבְדְּלוּ חוֹטֵן שְׁצִאָרְזִן כְּנֶטֶן. חֲמַר
 מֹשֶׁה: מִנְּהוּ שְׁאֶפְרַשׁ לְקִיּוּמָה חֲקִיּוּמָה (מִכּוֹת י): בְּעֵבֶר הַיַּרְדֵּן
 מִזְרָחָה שְׁמֹשׁ. לְפִי שְׁהוּא דְבוּק נְקוּדָה ר"ט צִחְטָף. מִזְרַח שְׁל שְׁמֹשׁ,
 מְקוֹם זְרִיחַת הַשֶּׁמֶשׁ:

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

³⁹ You shall know this day and take to your heart that Hashem, He is the God — in the heavens above and on the earth below — there is no other. ⁴⁰ You shall observe His decrees and His commandments that I command you this day, so that it will be good for you and for your children after you, and so that you will live long on the Land that Hashem, your God, gives you, all the days.

⁴¹ At that time, Moshe will set aside three cities on the side of the Yarden, to the east.

39. וַתֵּדַע יוֹמָא דִּין וְתַתִּיב לְלִבְךָ — You shall know this day and take to your heart — אַרְי יְיָ הוּא אֱלֹהִים — that Hashem, He is the God — דְּשִׁכְנָתָהּ בְּשָׂמַיָא מִלְּעֵלָא — WHOSE SHECHINAH IS in the heavens above — and WHO REIGNS on the earth below^[64] — לִית עוֹד — there is no other power in the world.

40. וְתַטַּר יַת קְנִמוּהִי וְיַת פְּקוּדוּהִי — You shall observe His STATUTES and His commandments — דִּי אָנָא מִפְּקֻדְךָ יוֹמָא דִּין — that I command you this day, — דִּי יֵיטֵב לְךָ וּלְבָנֶיךָ בְּתַרְךָ — so that it will be good for you and for your children after you, — and so that you will live long on the Land — דִּי יְיָ אֱלֹהֶךָ יְהֵב לְךָ — that Hashem your God gives you, — כָּל יוֹמֵיָא — all the days.

41. בְּכֵן *אֶפְרַשׁ מֹשֶׁה תְּלַת קְרוּיִן — At that time, Moshe SET ASIDE^[65] three cities — בְּעֵבְרָא דִּירְדְנָא מְדִנַּח שְׁמֹשָׁא

64. See above, 3:24 note 6.

65. Although the verse uses the future tense, יְבַדֵּיל, [Moshe] will set aside, it clearly refers to an event in the past, and thus Onkelos renders אֶפְרַשׁ, he set aside. As for the literal future form, Rashi explains (see Gur Aryeh) that it alludes to Moshe's determination to perform this mitzvah, despite a possible argument that it could be delayed — namely, that the three cities would

not provide refuge in any event until the other three cities were designated in Eretz Yisrael proper (Makhsos 9b). Nevertheless, Moshe said, "The mitzvah that has come into my hand, I will fulfill." [According to some editions, Onkelos renders יַפְרֵשׁ, will set aside, reflecting this idea as well.]

Ramban and Sforno note that Moshe specifically chose to perform this mitzvah at this time, following

מב לְנֶס שָׁמָּה רוּצֵחַ אֲשֶׁר יִרְצַח אֶת־רֵעֵהוּ בְּבַל־יִדְעַת וְהוּא
 מב לְמַעְרוֹק לְתַמֵּן קְטוּלָא דִּי יִקְטוּל יֵת חֲבֵרָה בְּלֹא מִדְעָה וְהוּא
 לֹא־שָׁנָא לוֹ מִתְמַל שְׁלֵשָׁם וְנֶס אֶל־אַחַת מִן־הָעָרִים הָאֵל
 לֹא סָנִי לָהּ מֵאֲתַמְלִי וּמִדְקֻמוּהִי וַיַּעְרוֹק לְחָדָא מִן קְרוּנֵי הָאֵלִין
 וְחִי: מַג אֶת־בֶּצֶר בַּמִּדְבָּר בְּאֶרֶץ הַמִּישָׁר לְרֵאוּבֵנִי וְאֶת־
 וְיִתְקִים: מַג יֵת בֶּצֶר בַּמִּדְבָּרָא בְּאֶרֶע מִיִּשְׂרָא לְשִׁבְטָא דְרֵאוּבֵן וְיֵת
 רָאמֹת בְּגִלְעָד לְגִדֵי וְאֶת־גּוֹלָן בְּבָשָׁן לְמִנְשֵׁי: מַד וְזֹאת הַתּוֹרָה
 רָאמוֹת בְּגִלְעָד לְשִׁבְטָא וְיֵת גּוֹלָן בְּמִתְנַן לְשִׁבְטָא < מַד וְדָא אֹרֵיתָא
 דְגִד דְּמִנְשָׁה:

ר"י

(מד) וְזֹאת הַתּוֹרָה. זוֹ שְׁהוּא עֲטִיד לְסַדֵּר אַחַר פְּרָשָׁה זוֹ:

— CHUMASH TRANSLATION —

⁴² for a killer to flee there, who kills his fellow without intention, and he does not hate him since yesterday [or] two days ago — then he shall flee to one of these cities and live:
⁴³ Betzer in the wilderness, in the land of the plain, of the **Reuvenite**; Ramos in the Gilad, of the **Gadite**; and Golan in the **Bashan**, of the **Menasheh'ite**.

⁴⁴ This is the teaching

his speech about the privilege and obligation to observe Hashem's commandments. He wanted to show the people — by example — the importance of fulfilling even a partial mitzvah. [Verse 44 then leads to the next part of Moshe's speech (beginning with 5:1 below): recounting the mitzvos that Hashem taught the Jewish people at Mount Sinai (*Ramban*).]

66. Literally, *to the shining of the sun*. The east is called מְזִרְחָא מִדִּינְחָא, literally, *shining* (or, as in this case, *the shining of the sun*), because that is the direction from which the sun begins to shine in the morning (see *Rashi*).

67. If the killer would have been an enemy of the victim, we would suspect that even if the act seemed unintentional, it might not have been (*Ralbag*). See further, *Makkos* 9b.

68. The Hebrew word שְׁלֵשָׁם, from the root שלש, *three*, means two days ago, i.e., the third day from the present one (*Radak*, *Shorashim* שלש). Aramaic lacks an exact translation for this term, and Onkelos renders

— ONKELOS ELUCIDATED —

the side of the Yarden River, to the east.^[66]

42. לְמַעְרוֹק לְתַמֵּן קְטוּלָא — These cities were designated for a killer to flee there, דִּי יִקְטוּל יֵת חֲבֵרָה בְּלֹא מִדְעָה — specifically, one who kills his fellow without intention, וְהוּא לֹא סָנִי לָהּ מֵאֲתַמְלִי — and he does not hate him^[67] since yesterday OR SINCE BEFORE THAT^[68] — וַיַּעְרוֹק לְחָדָא מִן קְרוּנֵי הָאֵלִין וְיִתְקִים — then he shall flee to one of these cities and live.^[69]

43. יֵת בֶּצֶר בַּמִּדְבָּרָא בְּאֶרֶע מִיִּשְׂרָא — The cities are: Betzer in the wilderness, in the land of the plain, לְשִׁבְטָא דְרֵאוּבֵן — which is the territory of the TRIBE OF REUVEN; וְיֵת רָאמֹת בְּגִלְעָד לְשִׁבְטָא דְגִד — Ramos in the Gilad, in the territory of the TRIBE OF GAD; וְיֵת גּוֹלָן בְּמִתְנַן לְשִׁבְטָא דְמִנְשָׁה — and Golan in MASNAN,^[70] in the territory of the TRIBE OF MENASHEH.

44. וְדָא אֹרֵיתָא — This (i.e., the following passage) is the teaching^[71]

this word simply as *and before that* [which, in fact, does not narrowly refer to only two days, but to the entire preceding period (see *Rashi*, *Shemos* 5:7)].

69. When one person kills another unintentionally, the victim's relative (called the גּוֹאֵל הַדָּם, *avenger of the blood*) has the right to kill the perpetrator. The perpetrator is safe from vengeance only if he flees to a city of refuge, where he is granted protection. The laws of the cities of refuge were described in detail in *Bamidbar* 35:9-34.

70. This is the Aramaic name for Bashan.

71. See *Rashi*. Everything Moshe said since the beginning of *Parashas Devarim* until here — words of rebuke and recollection of the Jewish people's travels — is prefatory to the main subject of the Book of *Devarim*, which is the teaching of the Torah's laws, beginning with the Ten Commandments. The preface now having concluded, the remaining verses in this chapter introduce the main subject of the Book: *This is the teaching, etc.*; the next chapter begins that subject (see *Ramban* to *Devarim* 1:1).

אֲשֶׁר-שָׂם מֹשֶׁה לְפָנָי בְּנֵי יִשְׂרָאֵל: מִה אֵלֶּה הָעֵדוּת וְהַחֲקִים
 דִּי סִדֵּר מֹשֶׁה קָדָם בְּנֵי יִשְׂרָאֵל: מִה אֵלִין סִהְדוּתָא וְקִימִיא
 וְהַמִּשְׁפָּטִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל-בְּנֵי יִשְׂרָאֵל בְּצֵאתָם
 וְדִינֵיא דִּי מְלִיל מֹשֶׁה עִם בְּנֵי יִשְׂרָאֵל בְּמִפְקֵהוֹן
 מִמִּצְרַיִם: מו בְּעֵבֶר הַיַּרְדֵּן בְּגִיא מוֹל בֵּית פְּעוֹר בְּאֶרֶץ סִיחֹן
 מִמִּצְרַיִם: מו בְּעֵבֶרָא דִּירְדְנָא בְּחִילְתָא לְקַבֵּל בֵּית פְּעוֹר בְּאֶרֶץ דְּסִיחֹן
 מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבוֹן אֲשֶׁר הִכָּה מֹשֶׁה וּבְנֵי
 מִלְכָא דְאֶמְרָאָה דִּי יִתְב בְּחֶשְׁבוֹן דִּי מִחָא מֹשֶׁה וּבְנֵי
 יִשְׂרָאֵל בְּצֵאתָם מִמִּצְרַיִם: מז וַיִּירְשׁוּ אֶת-אֲרָצוֹ וְאֶת-אֶרֶץ |
 יִשְׂרָאֵל בְּמִפְקֵהוֹן מִמִּצְרַיִם: מז וַיִּירְתוּ יֵת אֶרְעָה וַיֵּת אֶרְעָא
 עוֹג מֶלֶךְ-הַבָּשָׁן שְׁנֵי מַלְכֵי הָאֱמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן
 דְּעוֹג מִלְכָא דְמַתָּן תְּרִין מַלְכֵי אֶמְרָאָה דִּי בְּעֵבֶרָא דִּירְדְנָא
 מְזֻרַח שְׁמֵשׁ: מח מֵעֶרְעֵר אֲשֶׁר עַל-שִׁפְתֵי-נַחַל אַרְנוֹן וְעַד-הַר
 מְדִנַח שְׁמֵשׁ: מח מֵעֶרְעֵר דִּי עַל בִּיף נַחְלָא דְאַרְנוֹן וְעַד טוֹרָא

רע"ו

(מה) אלה העדות וגו' אשר דבר. הם הם אשר דבר בצאתם ממצרים חזר ונגלה להם צטרפות מואב:
 (מו) אשר בעבר הירדן שהוא צמורת, שהעבר השני היה צמערב:

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

that Moshe **placed** before the Children of Israel. ⁴⁵ These are the testimonies, the **decrees**, and the judgments that Moshe spoke **to** the Children of Israel, when they left Egypt, ⁴⁶ at the side of the Yarden, in the valley, opposite Beis Peor, in the land of Sichon, king of the Emorite, who dwells in Cheshbon, whom Moshe and the Children of Israel smote when they went out of Egypt. ⁴⁷ They took possession of his land and the land of Og the king of the **Bashan**, the two kings of the Emorite, which are on the side of the Yarden, to the east; ⁴⁸ from Aroer that is by the bank of the Arnon Valley until Mount

that Moshe **ARRANGED** before the Children of Israel. ⁷²
 45. — These are the testimonies, the **STATUTES**, and the judgments **with** the Children of Israel, **when they left Egypt**.
 46. — Moshe now repeated these matters to the Children of Israel **at the eastern side of the Yarden**, **in the valley, opposite Beis Peor**, **in the land of Sichon, king of the Emorite, who dwells⁷³ in Cheshbon**, **whom Moshe and the Children of Israel smote when they went out of Egypt**.
 47. — They took possession of [Sichon's] land **and the land of Og king of the MASNAN**, **the two kings of the Emorite, which are on the side of the Yarden River, to the east**.
 48. — These lands extend **from Aroer that is by the bank of the Arnon Valley**

72. Moshe did not simply “place” the laws of the Torah before the Jewish people, as the literal reading of the verse indicates; he *arranged* the laws before them in

such a way that they would be readily understood (see *Rashi, Shemos 21:1*, from *Mechilta*).

73. I.e., who dwelled there until he was defeated.

שִׂיאֵן הוּא חֶרְמוֹן: ^{מט} וְכָל-הָעֲרֵבָה עֶבֶר הַיַּרְדֵּן מִזְרְחָה וְעַד
 דְּשִׂיאֵן הוּא חֶרְמוֹן: ^{מט} וְכָל מִישְׁרָא עֶבְרָא דִּירְדְנָא לְמַדִּינְחָא וְעַד

יַם הָעֲרֵבָה תַּחַת אֲשֵׁרֵת הַפְּסָגָה: **פ**
 יִמָּא דְּמִישְׁרָא תַּחַת ^{מט} *מִשְׁפָּר מִי רְמַתָּא:

רביעי [ה] ^א וַיִּקְרָא מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם שְׁמַע יִשְׂרָאֵל
 ה ^א וַיִּקְרָא מֹשֶׁה לְכָל יִשְׂרָאֵל וַיֹּאמֶר לְהוֹן שְׁמַע יִשְׂרָאֵל

אֶת-הַחֻקִּים וְאֶת-הַמִּשְׁפָּטִים אֲשֶׁר אֲנֹכִי דֹבֵר בְּאֲזְנוֹתֵיכֶם הַיּוֹם
 יֵת קִימָא וְיֵת דִּינָא דִּי אֲנָא מְמַלֵּל קְדַמִּיכּוֹן יוֹמָא דִּין

וְלִמְדַתֶּם אֹתָם וּשְׁמַרְתֶּם לַעֲשֹׂתָם: ^ב יִהְיֶה אֱלֹהֵינוּ כְּרַת עִמָּנוּ
 וְתִלְפוֹן יִתְהוֹן וְתִטְרוֹן לְמַעֲבְדָּהוֹן: ^ב יֵי אֱלֹהֵנָא גְזֹר עִמָּנָא

בְּרִית בְּחֹרֵב: ^ג לֹא אֶת-אֲבֹתֵינוּ כְּרַת יִהְיֶה אֶת-הַבְּרִית הַזֹּאת
 קִימָא בְּחֹרֵב: ^ג לֹא עִם אֲבֹתֵנָא גְזֹר יֵי יֵת קִימָא הַדִּין

*ני"א: מִשְׁפָּר מְרַמְתָּא

רס"י

(ג) לֹא אֶת אֲבֹתֵינוּ. כְּלַל כְּרַת ה' וְגו', כִּי אֲתֵנוּ וְגו':

CHUMASH TRANSLATION

Sion, which is Chermon, ⁴⁹ and the entire Plain, the eastern side of the Yarden, until the Sea of the Plain, below the **outpourings** of the peaks.

5.

¹ Moshe called to all of Israel and said to them: Hear, O Israel, the **decrees** and the ordinances that I speak **in your ears** today; you shall learn them and be careful to perform them. ² Hashem, our God, sealed a covenant with us at Chorev. ³ Not with our fathers did Hashem seal this covenant,

ONKELOS ELUCIDATED

— until Mount Sion, which is Chermon,^[74]

49. and include the entire Plain of the eastern side of the Yarden, until the Sea of the Plain,^[75] under the WATERFALL of the mountain peaks.^[76]

5.

1. Moshe called to all of Israel^[1] and said to them: Hear, O Israel, the **STATUTES** and the judgments that I speak **BEFORE YOU** today; and you shall learn them, and be careful to perform them.

2. Hashem, our God, sealed a covenant with us at Chorev, that we accept the Torah.^[2]

3. Not with our fathers

74. Mount Chermon had four names: Chermon, Sion, Sirion, and Senir; see 3:9 above, with *Rashi* and note 9. [*Ramban* there states that the true name of the mountain was Sion; the other three names were descriptive titles, alluding to the mountain's characteristics (see cited note).]

75. I.e., the Dead Sea (see above, 3:17).

76. See above, 3:17 note 20.

1. Most of Moshe's audience had not been alive when

the Torah was given, and Moshe thus gathered all the Jews to recount the Ten Commandments to them (see *Rabbeinu Bachya*).

2. Before the Giving of the Torah, Hashem sealed a covenant with the Jewish people, cementing their agreement to accept the Torah, and binding themselves to Hashem as His servants. The covenant is described in *Shemos* 24:3-8. [Alternatively, it is the covenant described in *Shemos* 34:10 ff. (*Or HaChaim*).]

כִּי אֲתָנוּ אֲנַחְנוּ אֵלֶּה פֶּה הַיּוֹם כִּלְנוּ חַיִּים: הַ פְּנִים |
 אֵלֶּה עִמָּנָא אֲנַחְנָא אֵלֵין הֶכָא יוֹמָא דִין בְּלָנָא קִימִין: הַ מְמַלְל
 בְּפָנִים דְּבַר יְהוָה עִמָּכֶם בְּהַר מְתוֹךְ הָאֵשׁ: הַ אֲנָכִי עִמָּד
 עִם מְמַלְל מְלִיל יְיָ עִמְכוֹן בְּטוֹרָא מְגוּ אֲשַׁתָּא: הַ אֲנָא הוּיְתִי
 < קָאֵם
 בֵּין־יְהוָה וּבֵינֵיכֶם בְּעֵת הַהוּא לְהַגִּיד לָכֶם אֶת־דְּבַר יְהוָה
 בֵּין מִימְרָא < וּבֵינֵיכוֹן בְּעַדְנָא הַהִיא לְחוּזָה לְכוֹן יְת פְתַגְמָא דִּי
 דִּי

רש"י

(ד) פְּנִים בְּפָנִים. אָמַר רַבִּי צְרִיָה: כִּי אָמַר מִשָּׁה: אֵל פֶּה הַיּוֹם כִּלְנוּ חַיִּים: הַ פְּנִים |
 תִּאמְרוּ חֲנִי מִטְטָה אֲחֶכֶם עַל לֹא דְבַר, כְּדָרְךָ שֶׁהִסְרָסוּר עוֹשָׂה
 בֵּין הַמּוֹכֵר לְלוֹקֵת, הָרִי הַמּוֹכֵר טַלְמוּ מְדַבֵּר עִמָּכֶם וּפְסִיקְתָּ

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

but with us — we, these [who are] here today, all of us alive. ⁴ **Face to face** Hashem spoke with you on the mountain, from amid the fire — ⁵ **I am standing** between Hashem and you at that time, to relate the word of Hashem to you,

alone **did Hashem seal this covenant,** — but also with us^[3] — **we, these** people who are here today, — **all of us** who are alive.

4. מְלִיל יְיָ עִמְכוֹן בְּטוֹרָא — SPEECH WITH SPEECH^[4] מְמַלְל עִם מְמַלְל — Hashem spoke with you on the mountain, from amid the fire —

5. בֵּין מִימְרָא דִּי וּבֵינֵיכוֹן — I WAS standing^[5] אֲנָא הוּיְתִי קָאֵם — between THE WORD OF HASHEM^[6] and you בְּעַדְנָא הַהִיא — at that time, — to relate the word of Hashem to you,^[7]

3. See *Rashi* and *Gur Aryeh*. For alternative explanations of the verse, more consistent with its literal reading, see *Ibn Ezra* (second explanation) and *Abarbanel*.

4. I.e., directly; there was no intermediary between Hashem and the Jewish people (see *Rashi; Rabbeinu Bachya*). Onkelos does not translate the Hebrew literally (*face to face*) to avoid ascribing a physical form to Hashem (*HaKesav VeHaKabbalah*). In addition, Onkelos may mean to stress that “face to face” does not mean that they saw a vision of Hashem, since the verse clearly states, “you were hearing the sound of words, but you were *not* seeing a likeness, only a sound” (above, 4:12). Rather, it means that they heard the sound of Hashem’s word directly.

Onkelos’ expression may also allude to the words of *Mechilta* (to *Shemos* 19:25), which states that at the Giving of the Torah, the Jewish people responded to each Commandment they heard from Hashem with affirmative acceptance. Thus, their reciprocal interaction can be referred to as *speech [responded to] with speech (Beis Aharon)*.

5. The literal verse, אֲנָכִי עִמָּד, *I “am” standing*, is presumably Moshe employing the present tense to describe a past event (known in English grammar as a “historical present” or “narrative present”). Onkelos simplifies the

language by rendering the phrase in the past tense. [See, however, *Ibn Ezra’s* literal interpretation of the verse in note 7 below.]

6. As often when referring to Hashem, Onkelos uses the term “the word of Hashem” to avoid any misconception that Hashem has a “form” that one can stand before. In this case, Onkelos’ rendering has the additional connotation that Moshe stood between *the word of Hashem* and the Jewish people, by relaying Hashem’s word to the people (*Lechem VeSimlah*). If Onkelos merely wanted to avoid anthropomorphism, he would presumably have used the term יְקָרָא דֵה, *the Glory of Hashem* (see *Marpei Lashon*).

7. Although, as indicated in the previous verse, Hashem spoke the Ten Commandments directly to the Jewish people without intermediary, the people were able to comprehend only the first two Commandments, אֲנָכִי and לֹא יִהְיֶה לָךְ. The other eight needed to be restated to them by Moshe (see *Ramban*, second explanation; *Chizkuni*). Alternatively, our verse refers to the messages that Hashem conveyed to the Jewish people through Moshe in the days *leading up* to the Giving of the Torah [see *Shemos* Ch. 19] (*Ramban*, first explanation).

According to a third approach, our verse refers to Hashem’s communications to the Jewish people *following* the giving of the Ten Commandments. This

כִּי יִרְאֲתֶם מִפְּנֵי הָאֵשׁ וְלֹא-עֲלִיתֶם בְּהָר לֵאמֹר: ס וְאֶנֶכִּי
 אָרִי דְחַלְתוֹן מִקְדָּם אֲשַׁתָּא וְלֹא סְלִקְתוֹן בְּטוֹרָא לְמִימְרָ: ו אֲנָא
 יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים:
 יִי אֱלֹהֶךָ דִּי אֶפְקַתְךָ מֵאֶרֶץ דְּמִצְרַיִם מִבֵּית עַבְדוּתָא:
 ז לֹא-יְהִיֶה לָךְ אֱלֹהִים אַחֲרַיִם עַל-פְּנֵי: ח לֹא-תַעֲשֶׂה לָךְ פֶּסֶל
 ז לֹא יְהִי לָךְ אֱלֹהָ אַחֲרֵן בַּר מִנִּי: ח לֹא תַעֲבֹד לָךְ צֶלֶם

°בצבור קורין בטעם העליון. ראה עמוד 89.

רע"י

(ז) על פְּנֵי. כָּל מְקוֹם אֲשֶׁר חָנִי שָׁם, וְזֶהוּ כָּל הָעוֹלָם. דְּבַר אַחֵר, כָּל זְמַן שֶׁחָנִי קָיָם (מְכִילֵתָא מִסְכַּתָּא דְּבַחוּשָׁא ו'). עֲשָׂרֵת הַדְּבָרוֹת
 כְּבָר פְּרָשְׁתִּים (שְׁמוֹת כ, אִיד):

— CHUMASH TRANSLATION —

for you were afraid, because of the fire, and you did not ascend the mountain — saying:

⁶ I am Hashem, your God, Who took you out from the land of Egypt, from the house of slaves.

⁷ There shall not be to you the gods of others in My presence.

⁸ You shall not make yourself a carving [nor]

— ONKELOS ELUCIDATED —

אָרִי דְחַלְתוֹן מִקְדָּם אֲשַׁתָּא — for you were afraid, because of the fire, וְלֹא סְלִקְתוֹן בְּטוֹרָא — and you did not ascend the mountain^[8] — לְמִימְרָ — Hashem spoke with you saying:^[9]

6. דִּי אֶפְקַתְךָ מֵאֶרֶץ מִצְרַיִם — I am Hashem, your God, מִבֵּית דְּמִצְרַיִם — Who took you out from the land of Egypt, עַבְדוּתָא — from the house of SLAVERY.^[10]

7. לֹא יְהִי לָךְ אֱלֹהָ אַחֲרֵן — There shall not be to you ANOTHER GOD^[11] — בַּר מִנִּי — OTHER THAN ME.^[12]

8. לֹא תַעֲבֹד לָךְ צֶלֶם — You shall not make yourself AN IMAGE^[13]

approach interprets the words אֶנֶכִּי עֹמֵד, *I am standing*, literally, and the words הָיִיתִי כַּעַתְּ הָיִיתִי as *since that time*; i.e., I have been standing since that time [of the giving of the Ten Commandments] between Hashem and you (*Ibn Ezra*). See further below, note 35.

8. The reason the Jewish people could not ascend Mount Sinai was not because they were afraid of the fire, but because Hashem had forbidden them to approach the mountain, ordering Moshe to create a series of boundaries to keep the people back (*Shemos* 19:12). Our verse means that in their fear, the people stayed even farther back than they were required (*Ramban*).

9. The word לֵאמֹר, *saying*, does not refer to “you did not ascend the mountain” (which would not make sense). Rather, it refers back to “Hashem spoke to you” in the previous verse. The interposed “I was standing between Hashem and you ...” is a parenthetical statement (*Rashi* with *Mizrachi*; see *Ramban*).

10. See below, 6:12 note 15, citing *Rashi* there; see also *Rashi* to *Shemos* 20:2. [In his commentary to our passage, *Rashi* explains only the parts of the Ten Commandment that differ from the account in *Parashas Yisro* (*Shemos* 20:2-14). For the parts that are similar in both accounts, *Rashi* relies on what he wrote in *Parashas Yisro* (see *Rashi* to the next verse).]

11. Although the verse refers to “gods” in the plural,

Onkelos translates it in the singular in order to emphasize that it is forbidden to believe in even one other god (*Chalifos Semalos, Shemos* 20:3).

As to why Onkelos does not use the derogatory term טְעוּן (literally, *errors* or *shams*) as he typically does regarding false gods, some explain that he wished to convey that the prohibition refers not only to believing in pagan gods, but also to attributing godly powers to any of Hashem’s angels [who are sometimes called אֱלֹהִיִּים; see *Daniel* 2:11 with *Rashi*] (see *Me’at Tzori*). Alternatively, since Onkelos renders the words עַל פְּנֵי in this verse as “other than Me” (see following note), it is not possible to translate the verse as, “There shall not be to you טְעוּן other than Me,” as that would be the epitome of blasphemy (*Teshuvah MeAhavah*, Vol. 2 §220). See further, *Parshegen* to *Shemos* 20:3 and *Maamarei Pachad Yitzchak, Succos, Maamar* 24 (§8-11).

12. Onkelos interprets the phrase עַל פְּנֵי (literally, *in My presence*) to mean “other than Me.” *Rashi*, however, interprets it to mean either “wherever I am” (i.e., anywhere in the world, since Hashem’s presence is everywhere), or “as long as I exist” (i.e., forever), meaning that this prohibition applies to all generations. For other differences between Onkelos’ interpretation of the verse and that of *Rashi*, see *Shemos* 20:3 note 5.

13. See above, 4:16 note 27.

כָּל־תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם מִמַּעַל וְאֲשֶׁר בְּאֶרֶץ מַתְּחַת
 כָּל *דָּמוֹ דִּי בַשְּׁמַיָא מִלְעֵלָא וְדִי בְּאֶרְעָא מִלְרַע
 וְאֲשֶׁר בַּמַּיִם מַתְּחַת לְאֶרֶץ: ט לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא
 וְדִי בַמַּיָא מִלְרַע לְאֶרְעָא: ט לֹא תִסְגֹּד לְהוֹן וְלֹא
 תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קָנָא פֹקֵד עֵוֹן אָבוֹת עַל־
 תַּפְלַחְנוֹן אַרִי אָנָא יְיָ אֱלֹהֶךָ אֵל קָנָא מִסְעַר חוֹבֵי אָבֹהוֹן עַל־
 בָּנִים וְעַל־שְׁלֵשִׁים וְעַל־רִבְעִים לְשָׁנָאֵי: י וְעֵשָׂה
 בְּנִין < עַל דְּרַ תְּלִיתִי וְעַל דְּרַ רְבִיעִי לְשָׁנָאֵי בְּדַ מִשְׁלֵמִין בְּנִיא > י וְעַבְדִּי
 מְרַדִּין < לְמַחְטִי בְּתַר אָבֹהֵהוֹן:
 חֲסֵד לְאַלְפִים לְאַהֲבֵי וּלְשֹׁמְרֵי מִצְוֹתַי [מצותו ב]: ט יֵא לֹא
 טִיבו לְאַלְפֵי דְרִין לְרַחֲמֵי וּלְנִטְרֵי פְקוּדֵי: יֵא לֹא
 תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׂוֹא כִּי לֹא יִנְקֶה יְהוָה אֶת־
 תִּימֵי בַשְּׁמָא דִּי אֱלֹהֶךָ לְמַגְנָא אַרִי לֹא יִנְכִי יְיָ יֵת

*נ"א: דמות

— CHUMASH TRANSLATION —

any likeness [of] that which is in the heavens above or that which is on the earth below or that which is in the water below the earth. ⁹ You shall not prostrate yourself to them nor shall you worship them, for I am Hashem, your God — a zealous God, Who assesses the sin of fathers upon children, and upon the third and upon the fourth, for those who hate Me; ¹⁰ but Who does kindness for thousands, to those who love Me and to those who observe My commandments.

¹¹ You shall not **take** the Name of Hashem, your God, **in vain**, for Hashem will not absolve one

— ONKELOS ELUCIDATED —

of that which is in the heavens above — nor any likeness¹⁴ — of that which is in the heavens above — or of that which is on the earth below — or of that which is in the water below the earth.

9. You shall not prostrate yourself to them — nor shall you worship them, אַרִי אָנָא יְיָ — nor shall you worship them, וְלֹא תַפְלַחְנוֹן אַרִי אָנָא יְיָ — for I am Hashem, your God — אֵל קָנָא — a zealous God, מִסְעַר חוֹבֵי אָבֹהוֹן עַל בְּנִין מְרַדִּין — Who assesses¹⁵ the SINS of fathers to mete out retribution upon their similarly REBELLIOUS children, עַל דְּרַ תְּלִיתִי וְעַל דְּרַ רְבִיעִי — upon the third GENERATION and even upon the fourth GENERATION, לְשָׁנָאֵי — for those who hate Me, בְּדַ מִשְׁלֵמִין בְּנִיא לְמַחְטִי בְּתַר אָבֹהֵהוֹן — that is, WHEN THE SONS CONTINUE TO SIN AFTER THEIR FATHERS;¹⁶

10. but Who does kindness for thousands — but Who does kindness OF GENERATIONS טִיבו לְאַלְפֵי דְרִין — to those who love Me and to those who observe My commandments.

11. You shall not SWEAR BY the Name of Hashem, your God, FOR NOTHING,¹⁷ לֹא תִשָּׂא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׂוֹא — because Hashem will not absolve one יֵת

14. Based on the parallel verse in *Shemos* 20:4 (see also *Targum Yonasan* here). Since פֶּסֶל denotes a carved image, made of wood or stone (see 4:16 note 27), the verse adds כָּל תְּמוּנָה, any likeness, which includes all images, regardless of the material or method by which they were made (see *Ibn Ezra* to *Shemos* loc. cit.; and *R' Avraham ben HaRambam* there for why

the verse singles out carved images).

15. See *Rashi* to *Taanis* 20b ד"ה וסייר and *Rabbeinu Chananel* to *Erwin* 63a. Alternatively: *Who visits* (see *Rashi* to *Shabbos* 12b טוער ד"ה).

16. See *Rashi* to *Shemos* 20:7 and our notes 9 and 11 there.

17. For example, swearing with Hashem's Name that a

אֲשֶׁר-יִשָּׂא אֶת-שְׁמוֹ לַשָּׁוְא: ס יב שָׁמֹר אֶת-יוֹם הַשַּׁבָּת
 די יַיְמֵי בְשֵׁמָה לְשִׁקְרָא: יב טר ית יוֹמָא דְשַׁבְּתָא
 לְקַדְּשׁוּ בְּאִשְׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ: יג שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ
 לְקַדְּשׁוֹתֶיהָ בְּמָא די פְּקֻדָּךְ יי אֱלֹהֶיךָ: יג שְׁתָּא יוֹמִין תַּפְּלַח וְתַעֲבֹד
 כָּל-מְלֹאכֶתְךָ: יד וַיּוֹם הַשְּׁבִיעִי שַׁבָּת לַיהוָה אֱלֹהֶיךָ לֹא-תַעֲשֶׂה
 כָּל עִבְדוֹתֶיךָ: יד וַיּוֹמָא שְׁבִיעָא שַׁבְּתָא קֳדָם יי אֱלֹהֶיךָ לָא תַעֲבֹד

ר"ט

(יב) שָׁמֹר. וְצִוְּתָא הוּא חֹמֶר "זְכוּר" (שמות כ, ח). טְנִיקָה שְׁמִיטָה וְצִוְּתָא חֹמֶר לְשִׁמְעוּ (ראש השנה כז; מכלתא
 צְדָבִיר אֶחָד וְצִוְּתָא חֹמֶר לְשִׁמְעוּ [ג"א: צְדָבִיר אֶחָד נִלְמְרוּ וְצִוְּתָא צְדָבִיר אֶחָד מִפְּנֵי פִּוְרָה, צְמִירָה (סנהדרין נא);

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

who **takes His Name in vain.**

¹² Guard the Shabbos day to sanctify it, as Hashem, your God, has commanded you. ¹³ Six days shall you labor and do all your work; ¹⁴ but the seventh day is Shabbos for Hashem, your God; you shall not do

— one who SWEARS BY His Name FALSELY.^[18]

12. Guard the Shabbos day to sanctify it,^[19] as Hashem, your God, has commanded you.^[20]

13. Six days shall you labor and do all your work;

14. but the seventh day is Shabbos BEFORE Hashem,^[21] your God; you shall not do

wooden object is wood, which is obvious, and thus completely pointless (*Rashi, Shemos 20:7*, as explained by *Mizrachi; Yerushalmi Shevuos 3:8*). See following note. 18. For example, that an obviously wooden object is *gold*. This too is referred to in the verse as לַשָּׁוְא, *in vain*, since it is an oath that serves no purpose, in *addition* to its falsehood (see *Yerushalmi ibid.; Divrei David* and *Be'er BaSadeh* to *Rashi ibid.*). Alternatively, the term שָׁוְא denotes something that "is not," i.e., it does not exist. This can mean "for nothing" (i.e., without purpose) and it can likewise mean "a lie," since they both reflect something that has no existence (see *Radak, Shorashim*, שוה).

According to Onkelos, the verse requires explanation: What does it mean, "Do not swear for nothing, because Hashem will not absolve those who swear falsely"? These are two separate things! *Chizkuni* (to *Shemos* loc. cit.) explains the meaning as follows: Do not get into the habit of swearing in Hashem's Name for nothing — even if the oath is truthful — since you will then come to swear in His Name falsely, and for that you will not be forgiven (to see also *Nefesh HaGer* there). For further discussion, see note 13 to *Shemos 20:7*. 19. While here the Torah states, *Guard the Shabbos day*, in the first account of the Ten Commandments, in *Parashas Yisro*, the Torah states, *Remember the Shabbos day* (*Shemos 20:8*). Both words — *Remember* (זְכוּר) and *Guard* (שָׁמֹר) — were said as a single utterance and heard as a single hearing; that is, Hashem said both words simultaneously and the Jewish people heard both words simultaneously — a miraculous occurrence (*Rashi; Shevuos 20b*). Each word has a different connotation: *Remember the Shabbos day* is a

mitzvah-obligation to remember Shabbos by actions such as honoring Shabbos and reciting *Kiddush*. *Guard the Shabbos day* is a mitzvah-prohibition to refrain from forbidden work on Shabbos (see *Shevuos ibid.; Ramban, Shemos 20:8*).

In *Shemos 20:8*, Onkelos translates זְכוּר as רְוִי דְכִיר, literally, *be remembering*, indicating that the command to remember Shabbos is a continuous action, that is, a person should remember Shabbos not only on the Shabbos day itself, but even during the week, so that if he comes upon something that can be used to honor the Shabbos, he should prepare it for Shabbos (*Rashi ad loc.*; see our note 14 there). However, although the Torah's word שָׁמֹר has the same grammatical form as the word זְכוּר, Onkelos renders שָׁמֹר simply as טַר, *guard*, and not רְוִי נְטִיר, *be guarding*. *Nesinah LaGer* explains that the difference reflects the fact that while *remembering* the Shabbos can be fulfilled continuously, *guarding* Shabbos (i.e., refraining from forbidden work) can be fulfilled only on Shabbos itself (see also *Lechem VeSimlah*).

20. The Torah adds, *as Hashem, your God, has commanded you*, since the mitzvah of Shabbos had already been taught to the Jewish people before the Giving of the Torah, when they were camped at Marah (*Rashi; Shemos 15:25* with *Rashi*). [It does not mean "as Hashem, your God, had commanded you at Sinai," since Moshe repeated here the Ten Commandments as they were actually spoken at Sinai (*Rashi to Sanhedrin 56b* (ד"ה כאשר צוּר כ"ב).]

21. The phrase "the seventh day is Shabbos for Hashem" might be taken to mean that Hashem has a need for Shabbos. To avoid this misconception, Onkelos clarifies

כָּל־מְלָאכָה אַתָּה | וּבִנְךָ־וּבִתֶּךָ וְעַבְדְּךָ־וְאִמְתֶּךָ וְשׁוֹרְךָ וְחֲמֹרְךָ
 כָּל עֵיבִידָא אַתְּ וּבִרְךָ וּבִרְתֶּךָ וְעַבְדְּךָ וְאִמְתֶּךָ וְתוֹרְךָ וְחֲמֹרְךָ
 וְכָל־בְּהֵמָתְךָ וְגִרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן יָנוּחַ עַבְדְּךָ וְאִמְתֶּךָ
 וְכָל בְּעִירְךָ וְגִיּוֹרְךָ דִּי בְּקִרְוֵיךָ בְּדִיל דִּי יָנוּחַ עַבְדְּךָ וְאִמְתֶּךָ
 כְּמוֹךָ: טו וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם וַיִּצְאָךָ יְהוָה
 בְּיָדְךָ: טו וְתִדְבֵר אֲרִי עַבְדָּא הוֹיְתָא בְּאֶרְעָא דְּמִצְרַיִם וְאִפְקֵךָ יְיָ
 אֱלֹהֶיךָ מִשָּׁם בְּיַד חֲזָקָה וּבְזִרְעָ נְטוּיָה עַל־כֵּן צִוְּךָ יְהוָה אֱלֹהֶיךָ
 אֱלֹהֶךָ מִתַּמָּן בְּיַד תְּקִיפָא וּבְדִרְעָא מְרַמְמָא עַל כֵּן פְּקֻדְךָ יְיָ אֱלֹהֶךָ
 לַעֲשׂוֹת אֶת־יּוֹם הַשַּׁבָּת: טז כִּבֵּד אֶת־אָבִיךָ וְאֶת־אִמְךָ
 לְמַעַבְד יֵת יוֹמָא דְּשַׁבְּתָא: טז יִקֵּר יֵת אָבוּךָ וְיֵת אִמְךָ

רע"י

(טו) וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ וּגו'. על מנת כן פְּקֻדָּה, שְׁתַּקִּיף לֹא עֶבֶד וְתִשְׁמֹר מְלֻאָיו:

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

any work — you, your son, your daughter, your slave, your maidservant, your ox, your donkey, and your every animal, and your convert in your **gates**, in order that your slave and your maidservant may rest like you. ¹⁵ And you shall remember that you were a slave in the land of Egypt, and Hashem, your God, has taken you out from there with a strong hand and an **outstretched arm**; therefore Hashem, your God, has commanded you to observe the Shabbos day.

¹⁶ Honor your father and your mother,

— את וּבִרְךָ וּבִרְתֶּךָ — you shall not do any work — you, your son, your daughter, your servant, your maidservant, your ox, your donkey, and your every animal, and your convert who is IN YOUR CITIES,^[22] — in order that your slave and your maidservant may rest like you do.

15. אֲרִי עַבְדָּא הוֹיְתָא בְּאֶרְעָא — And you shall remember that you were a slave in the land of Egypt, — דְּמִצְרַיִם — and Hashem, your God, has taken you out from there — with a strong hand and an **UPLIFTED arm**; — therefore, you are beholden to keep Hashem's commandments, and Hashem, your God, has commanded you — to observe the Shabbos day.^[23]

16. יִקֵּר יֵת אָבוּךָ וְיֵת אִמְךָ — Honor your father and your mother,^[24]

that the seventh day is Shabbos before Hashem, meaning that it is for us to observe before Hashem.

22. The term בְּשַׁעְרֶיךָ literally means “in your gates.” Cities are referred to as such because cities were generally walled for protection, and their only points of entry was through their gates (*Radak, Shorashim, שער*; see *Mizrachi* to 16:18 below).

23. This verse does not mean that the objective of keeping Shabbos is to remember that Hashem took us out from slavery, as a simple reading of the verse might imply. Rather, the objective of Shabbos is to be aware that Hashem created the world in six days and rested on the seventh, as stated in the Torah's first account of the Ten Commandments (*Shemos* 20:11). Our verse

is simply an exhortation to keep Shabbos, since we are free only because Hashem freed us and thus are bound to keep His mitzvos (*Rashi*, as explained by *Be'er Mayim Chayim*). See, similarly *Tur, Orach Chaim* §271.

According to other Rishonim, however, Shabbos is directly linked with the events of the Exodus. See *Ramban* here; *Rambam, Moreh Neuvuchim* 2:31; *Sefer HaChinuch*, Mitzvah 32; and lengthy discussion in *Abarbanel* here.

24. This refers to positive acts of honor, such as giving them to eat and to drink, clothing them, and performing other acts of service for them (*Rashi* to *Vayikra* 19:3).

כַּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ לַמַּעַן | יִאָרִיכוּן יָמֶיךָ וְלִמְעַן יֵיטֵב
 כָּמֵא דִּי פִקְדָךְ יִי אֱלֹהֶךָ בְּדִיל דִּיִּרְכוּן יוֹמֶיךָ וּבְדִיל דִּיֵּיטֵב
 לָךְ עַל הָאֲדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָךְ: ס יִי לֹא
 לָךְ עַל אֶרֶץ דִּי יִי אֱלֹהֶךָ יֵהֵב לָךְ: יִי לֹא
 תִרְצַח ס וְלֹא תִנְאַף ס וְלֹא תִגְנוֹב ס וְלֹא־תַעֲנֶה
 תְּקוּלוּ נַפְשׁ וְלֹא תִגּוֹף וְלֹא תִגְנוֹב וְלֹא תִסְהֶד
 בְּרַעְיָךְ עַד שְׂוֵא: ס יִי וְלֹא תִחְמַד אִשְׁתִּי רַעְיָךְ ס וְלֹא
 בְּחִבְרָךְ סִהְדוּתָא דְשִׁקְרָא: יִי וְלֹא תִחְמַד אִתְּתִי חִבְרָךְ וְלֹא
 תִתְאַוֶּה בֵּית רַעְיָךְ שְׂדֵהוּ וְעַבְדּוֹ וְאִמָּתוֹ שׂוֹרוֹ וְחִמְרוֹ
 תְּרוּג בֵּית חִבְרָךְ חִקְלָה וְעַבְדָּה וְאִמָּתָה תוֹרָה וְחִמְרָה

רע"ו

(טז) כַּאֲשֶׁר צִוְּךָ. חָף עַל כִּיבּוּד אֱלֹהִים וְאִם נִלְטוּוּ צְמָרָה, (יז) וְלֹא תִנְאַף. חָף לְשׁוֹן נִיחּוּף חָלָל צְהַשֵּׁת חַיִּים: (יח) וְלֹא
 עֲנִימַר "עָם עָם לוֹ חֵק וּמִשְׁפָּט" (שְׁמוֹת טו, כה; סִינְהֵרִין טז): תִּתְאַוֶּה. "לֹא תִירּוֹג" (אֲזוּקָלוֹס), חָף הוּא לְשׁוֹן חִמְדָּה, כְּמוֹ

CHUMASH TRANSLATION

as Hashem, your God, commanded you, so that your days will be lengthened and so that it will be good for you, upon the Land that Hashem, your God, gives you.

¹⁷ You shall not kill; and you shall not commit adultery; and you shall not steal; and you shall not utter against your fellow a **vain** testimony.

¹⁸ And you shall not covet your fellow's wife. And you shall not desire your fellow's house, his field, his slave or his maidservant, his ox or his donkey,

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as Hashem, your God, commanded you, ^[25] — so that your days will be lengthened — and so that it will be good for you, upon the Land that Hashem, your God, gives you.

17. You shall not kill A PERSON; ^[26] and you shall not commit adultery; ^[27] and you shall not steal; ^[28] and you shall not testify against your fellow a FALSE testimony. ^[29]

18. And you shall not covet your fellow's wife. And you shall not desire your fellow's house, ^[30] his field, his servant or his maidservant, his ox or his donkey,

25. The phrase, as Hashem, your God, commanded you, indicates that the mitzvah of honoring parents, like that of Shabbos, was taught to the Jewish people at Marah (*Rashi*; see note 22).

26. Onkelos specifies "a person" because the Aramaic word קַטַל can also refer to killing an animal (*Nefesh HaGer*, *Shemos* 20:13) or to cutting down a tree or other vegetation (*Marpei Lashon* *ibid.*). However, *R' Yeshayah of Trani* (*Piskei HaRid* to *Sanhedrin* 86a) argues that our version of Onkelos is incorrect; rather, the word נַפְשׁ should be moved below, after תִּגְנוֹב, so that it reads "you shall not steal a person" (see note 30).

27. The Hebrew term נָאָף refers specifically to having relations with a married woman (*Rashi*).

28. This refers specifically to kidnaping (see note 28); the prohibition to steal property is stated in *Vayikra*

19:11 (see *Rashi* to *Shemos* 20:13).

29. The Hebrew word עַד (like its English translation, *witness*) can refer either to the one bearing testimony or to the testimony itself (*Rashi* to *Sotah* 2b מִשְׁמַע דִּי; *Rambam*, *Commentary to the Mishnah*, *Sotah* 1:1). Here it refers to the testimony, which is why Onkelos translates it as סִהְדוּתָא instead of טְהָדָא (*HaKesav VeHaKabbalah* to 19:18 below).

The parallel verse in *Parashas Yisro* (*Shemos* 20:13) forbids giving false (שִׁקְרָה) testimony. As Onkelos clarifies, this is the meaning of the term שְׂוֵא here as well, since שְׂוֵא, *vain*, can refer also to something that is devoid of truth, not just to something that is devoid of purpose or content (see *Radak* cited in note 20 above). [See *Ramban* for why the Torah used a different term here.]

30. Onkelos' term תְּרוּג, *desire*, has the same basic

וְכֹל אֲשֶׁר לְרַעְיָךָ: ס חמישי יט אֶת־הַדְּבָרִים הָאֵלֶּה דִּבֶּר וְכֹל דֵּי לַחֲבֵרְךָ: יט ית פְּתַגְמֵי־הָאֵלִין מִלִּיל יְהוָה אֶל־כָּל־קְהֵלְכֶם בְּהָר מְתוֹךְ הָאֵשׁ הָעֲנָן וְהָעַרְפֶּל קוֹל יְיָ עִם כָּל קְהֵלְכֶם בְּטוֹרָא מְגוּ אֲשַׁתָּא עֲנָנָא וְאִמִּישְׁתָּא קַל גְּדוֹל וְלֹא יִסָּף וַיִּכְתְּבֶם עַל־שְׁנֵי לַחַת אֲבָנִים וַיִּתֵּנָם אֵלָי: רב וְלֹא פָסַק וַיִּכְתְּבוּן עַל תְּרִין לוחי אֲבָנֵי וַיִּהְבְּנוּ לִי: כ וַיְהִי בְּשִׁמְעֵכֶם אֶת־הַקּוֹל מְתוֹךְ הַחֹשֶׁךְ וְהָהָר בָּעַר בְּאֵשׁ כ וַהֲוָה בְּמִשְׁמַעְכוֹן יֵת קְלָא מְגוּ חֲשׂוּכָא וְטוֹרָא בָּעַר בְּאֲשַׁתָּא

*נ"א: כר שִׁמְעֵכוֹן

ר"ט

"וְהָעַרְפֶּל" (בראשית 3, ט) דְּמִתְרַגְּמִין "דְּמִרְגָּג לְמַחְזִין": לְהַפְסִיק, וּמֵדַת הַקֶּז"ה חֵינּוּ כֵּן, לֹא הָיָה פּוֹסֵק, וּמִשְׁלַח הָיָה פּוֹסֵק לֹא הָיָה מוֹסִיף, כִּי קוֹלוֹ חֲזַק וְקָיִים לְעוֹלָם. דְּבַר אַחֵר, לֹא יִסָּף, לֹא הוֹסִיף לְהַרְאוֹת צְאוֹתוֹ פּוֹמְצִי:

CHUMASH TRANSLATION

or anything that belongs to your fellow.

¹⁹These words Hashem spoke to your entire congregation on the mountain, from the midst of the fire, the cloud, and the fog, [with] a great voice that did not *continue*; and He inscribed them on two stone Luchos and gave them to me. ²⁰It happened that when you heard the voice from the midst of the darkness and the mountain was burning in fire,

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or anything that belongs to your fellow.

19. מִלִּיל יְיָ עִם כָּל קְהֵלְכֶם — These words — יֵת פְּתַגְמֵי־הָאֵלִין בְּטוֹרָא — Hashem spoke WITH your entire congregation on the mountain, מְגוּ אֲשַׁתָּא עֲנָנָא וְאִמִּישְׁתָּא — from the midst of the fire, the cloud, and the OPAQUE DARKNESS,^[31] קַל רַב וְלֹא פָסַק — with a great voice that did not STOP,^[32] וַיִּכְתְּבוּן עַל תְּרִין לוחי אֲבָנֵי — and He inscribed [these words] on two stone Luchos — וַיִּהְבְּנוּ לִי — and gave them to me.

20. וַהֲוָה — It happened בְּמִשְׁמַעְכוֹן יֵת קְלָא מְגוּ חֲשׂוּכָא — that when you heard the voice from the midst of the darkness — וְטוֹרָא בָּעַר בְּאֲשַׁתָּא — and the mountain was

connotation as the term חמד, *to covet*, of the previous clause, as can be seen from the fact that Onkelos translates the phrase לְמַרְאֵה לְמַרְאֵה, *desirable to the sight* (Bereishis 2:9), as דְּמִרְגָּג לְמַחְזִין (*Rashi*). Accordingly, although in *Parashas Yisro* the prohibition against coveting another's possessions was expressed by the words לֹא תִחְמַד, and here with the words לֹא תִחְמַד, the basic meaning of the two expressions is the same, and they convey the same exact prohibition (*Mizrachi*). Onkelos uses a different term to translate לֹא תִחְמַד simply because the *verse* uses a different term (*Me'at Tzori*).

According to *Rambam* (*Hilchos Gezeilah* 1:9-10), however, *coveting* and *desire* are not the same; *to covet* is to take steps to acquire something that belongs to someone else, while *to desire* is simply to scheme to acquire it in one's heart. *Rambam* lists לֹא תִחְמַד, *do not covet*, and לֹא תִחְמַד, *do not desire*, as two distinct prohibitions (*Sefer HaMitzvos, Lo Saaseh* 265 and 266). He notes (*Lo Saaseh* 266) that desire leads to coveting, which in turn, leads to theft.

31. See above, 4:11 with note 22.

32. The literal meaning of וְלֹא יִסָּף is *that did not add or that did not continue* (see similarly v. 22 below). Onkelos interprets this to mean that in contrast to people, who need to occasionally stop for breath when speaking, after which they "continue" to speak, Hashem's voice did not pause even for a moment when stating the Ten Commandments. It was thus "a great voice that did not [have to] continue" (*Rashi*; see also *Sanhedrin* 17a). Accordingly, Onkelos is not translating the verse literally, but is rather explaining its intent.

Ramban, however, maintains that according to Onkelos, יִסָּף means *withhold* (the word is used this way in *Yirmiyah* 48:33 and *Tehillim* 104:29). Onkelos' translation (וְלֹא פָסַק) also means, *which did not withhold*, meaning that Hashem's voice resounded with full power, not withholding any might, until He finished all Ten Commandments. [Note that *Rashi's* explanation that was cited above appears in several editions of *Rashi*, and is quoted by *Ramban*. However, many editions omit the explanation and merely cite Onkelos' rendering of וְלֹא פָסַק. Accordingly, *Rashi* may agree that

וַתִּקְרְבוּן אֵלַי כָּל־רְאֵשֵׁי שְׁבֻטֵיכֶם וְזִקְנֵיכֶם: כֹּא וַתֵּאמְרוּ הֵן
 וּקְרַבְתוֹן לִוְתִי כָּל רִישֵׁי שְׁבֻטֵיכוֹן וְסִבִּיכוֹן: כֹּא וַאֲמַרְתוֹן הָא
 הֶרְאָנוּ יְהוָה אֱלֹהֵינוּ אֶת־כְּבוֹדוֹ וְאֶת־גְּדֻלוֹ וְאֶת־קְלוֹ שָׁמַעְנוּ
 אֶחְזִינָא יְיָ אֱלֹהֵנָא יֵת יִקְרָה וְיֵת רְבוּתָהּ וְיֵת קַל שְׁמַעְנָא
 מִימְרָה

מִתּוֹךְ הָאֵשׁ הַיּוֹם הַזֶּה רָאִינוּ כִּי־יְדַבֵּר אֱלֹהִים אֶת־הָאָדָם וְחַי:
 מְגוֹ אֲשַׁתָּא יוֹמָא הַדִּין חֲזִינָא אַרִי מְמַלֵּל יְיָ עִם אַנְשָׁא וְיִתְקִים:
 כִּב וְעַתָּה לָמָּה לָּמָּה נָמוֹת כִּי תֹאכְלֵנוּ הָאֵשׁ הַגְּדֹלָה הַזֹּאת אִם־
 כִּב וּבְעֵן לָמָּה נָמוֹת אַרִי תִיכְלֵנָא אֲשַׁתָּא רַבְתָּא הַדָּא אִם
 יִסְפִּים | אֲנַחְנוּ לְשִׁמְעַ אֶת־קוֹל יְהוָה אֱלֹהֵינוּ עוֹד וּמִתְנוּ: כִּג כִּי
 מוֹסְפִין אֲנַחְנָא לְמִשְׁמַע יֵת קַל מִימְרָא אֱלֹהֵנָא עוֹד וּמִיִּתִין < כִּג אַרִי
 אֲנַחְנָא: דִּי

מִי כָּל־בָּשָׂר אֲשֶׁר שָׁמַע קוֹל אֱלֹהִים חַיִּים מִדְּבַר מִתּוֹךְ־הָאֵשׁ
 מִן כָּל בְּשָׂרָא דִּי שָׁמַע קַל מִימְרָא דִּי קִימָא מְמַלֵּל מְגוֹ אֲשַׁתָּא

CHUMASH TRANSLATION

that you approached me, all the heads of your tribes and your elders.

²¹ And you said, "Behold! Hashem, our God, has shown us His glory and His greatness, and we have heard **His** voice from the midst of the fire; this day we saw that Hashem speaks to a person and he can live.

²² But now, why should we die when this great fire consumes us? If we continue to hear the voice of Hashem, our God, any longer, we will die!²³ For is there any flesh that has heard the voice of the Living God speaking from the midst of the fire,

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burning in fire, — that you approached me, — all the heads of your tribes and your elders.^[33]

21. And you said, — וַתֵּאמְרוּן — וְיֵת יִקְרָה וְיֵת רְבוּתָהּ — "Behold! Hashem, our God, has shown us His glory and His greatness,^[34] — וְיֵת קַל שְׁמַעְנָא מְגוֹ אֲשַׁתָּא — and we have heard THE SOUND OF HIS WORD from the midst of the fire; — יוֹמָא הַדִּין חֲזִינָא — this day we saw עִם אַרִי מְמַלֵּל יְיָ — that Hashem speaks to a person and he can live.

22. But now, why should we die אַרִי — וּבְעֵן לָמָּה נָמוֹת — But now, why should we die אַרִי — תִּיכְלֵנָא אֲשַׁתָּא רַבְתָּא הַדָּא — when this great fire consumes us? — אִם מוֹסְפִין אֲנַחְנָא לְמִשְׁמַע — If we continue to hear יֵת קַל — the SOUND OF THE WORD of Hashem, our God, any longer, — וּמִיִּתִין אֲנַחְנָא — we will die!^[35]

23. For is there any person of flesh and blood אַרִי מִן כָּל בְּשָׂרָא — that has heard the SOUND OF THE WORD of the Living God, HASHEM, — דִּי שָׁמַע קַל מִימְרָא דִּי קִימָא — speaking from the midst of the fire,

קֶסֶק is a literal explanation of נֶסֶק, as *Rashi* in fact indicates in *Bereishis* 38:26 and elsewhere.]

For a homiletic approach of Onkelos' translation לא קֶסֶק, see *Shelah* cited in *Shaarei Aharon*.

33. This occurred after the giving of the Ten Commandments (*Ramban* to v. 24 below; cf. *Ramban*, *Moreh Nevuchim* 2:33; *Rabbeinu Bachya* to *Shemos* 20:1). See also related discussion at end of note 33 to *Shemos* 20:18, with sources there.

34. This refers to the visions of fire, and the sounds

of thunder and the shofar that were heard at Mount Sinai (*Ibn Ezra*; see *Shemos* 20:15).

35. The Jewish people assumed that Hashem would transmit the rest of the Torah directly to them, just as He had transmitted the Ten Commandments (*Ramban*). They thus pleaded with Moshe that although they had miraculously lived through one direct revelation of Hashem, they would surely not survive another one (see *Gra*, cited by *Shaarei Aharon*; *Malbim*; *Haamek Davar*).

כָּמֵנוּ וַיְחִי: כִּד קָרַב אֶתָּהּ וְשָׁמַע אֶת כָּל-אֲשֶׁר יֹאמַר יְהוָה
 בְּוֹתְנָא וְאִתְקִים: כִּד קָרַב אֶתָּהּ וְשָׁמַע יֵת כָּל דֵּי יִימַר יְיָ
 אֶלְהֵינוּ וְאֶתָּהּ | תְּדַבֵּר אֵלֵינוּ אֶת כָּל-אֲשֶׁר יְדַבֵּר יְהוָה
 אֶלְהֵנָא וְאֶתָּהּ תְּמַלֵּל עִמָּנָא יֵת כָּל דֵּי יִמְלַל יְיָ
 אֶלְהֵינוּ אֵלֶיךָ וְשָׁמַעְנוּ וְעָשִׂינוּ: כִּהּ וַיִּשְׁמַע יְהוָה אֶת-קוֹל
 אֶלְהֵנָא עִמָּךְ וְנִקְבַּל וְנַעֲבֹד: כִּהּ וְשָׁמִיעַ קְדָם יְיָ יֵת קָל
 דְּבָרֵיכֶם בְּדַבְרְכֶם אֵלַי וַיֹּאמֶר יְהוָה אֵלַי שְׁמַעְתִּי אֶת-קוֹל
 פְּתִגְמִיכוֹן בְּמַלְלוֹתְכוֹן עִמִּי וַאֲמַר יְיָ לִי שְׁמִיעַ קְדָמִי יֵת קָל
 דְּבָרֵי הָעָם הַזֶּה אֲשֶׁר דִּבְרוּ אֵלֶיךָ הִיטִיבוּ כָּל-אֲשֶׁר
 פְּתִגְמִי עִמָּא הֲדִין דֵּי מְלִילוּ עִמָּךְ אִתְקִינוּ כָּל דֵּי
 דִּבְרוּ: כִּו מִי-יִתֵּן וְהָיָה לְבָבְכֶם זֶה לָהֶם לִירְאָה אֶתִּי וְלִשְׁמֹר
 מְלִילוּ: כִּו לְוִי דֵּי יְהִי לְבָא הֲדִין לְהוֹן לְמַדְחַל קְדָמִי וְלִמְטַר
 אֶת-כָּל-מִצְוֹתַי כָּל-הַיָּמִים לְמַעַן יֵיטֵב לָהֶם וְלִבְנֵיהֶם לְעֹלָם:
 יֵת כָּל פְּקוּדֵי כָּל יוֹמֵיָא בְּדִיל דְּיֵיטֵב לְהוֹן וְלִבְנֵיהוֹן לְעֹלָם:

ר"ז

(כד) ואת תדבר אלינו. הפסוקים הם כפי פקדנה, להתקרב אליו מאהבה, וכי לא היה יפה לכם ללמוד מפי שְׁמַעְתִּי עֲלֵיכֶם וְרַפִּיתֶם אֶת יְדֵי, כִּי רָחִימִי שְׁחִינְכֶם חֲרָדִים הַגְּדוּרָה וְלֹא לְלַמּוֹד מִמֶּנִּי:

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as we have, and lived? ²⁴ You should approach and hear all that Hashem, our God, will say, and you should speak to us all that Hashem, our God, will speak to you — then we shall hear and we shall do.”

²⁵ Hashem heard the sound of your words when you spoke to me, and Hashem said to me, “I heard the sound of the words of this people, which they have spoken to you; they did well in all that they spoke. ²⁶ Who would grant that this heart of theirs would remain with them, to fear Me and observe all My commandments all the days, so that it may be good for them and for their children forever!

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בְּוֹתְנָא — as we have, וְאִתְקִים — and lived?

24. יֵת כָּל דֵּי קָרַב אֶתָּהּ וְשָׁמַע — You should approach and hear וְאֶתָּהּ וְשָׁמִיעַ קְדָם יְיָ — all that Hashem, our God, will say, יֵת כָּל דֵּי תְּמַלֵּל עִמָּנָא — and then you should speak WITH us וְאֶתָּהּ וְשָׁמִיעַ קְדָם יְיָ — all that Hashem, our God, will speak WITH you — וְנִקְבַּל וְנַעֲבֹד — then we shall ACCEPT his commands and we shall do them.”

25. וְשָׁמִיעַ קְדָם יְיָ יֵת קָל פְּתִגְמִיכוֹן — The sound of your words WAS HEARD BEFORE Hashem, בְּמַלְלוֹתְכוֹן עִמִּי — when you spoke WITH me, וְאֹמַר יְיָ לִי — and Hashem said to me, “IT IS HEARD BEFORE ME, the sound of the words of this people, דֵּי מְלִילוּ עִמָּךְ — which they have spoken WITH you; אִתְקִינוּ כָּל דֵּי מְלִילוּ — they WERE CORRECT in all that they spoke.

26. לְוִי דֵּי יְהִי לְבָא הֲדִין לְהוֹן — IF ONLY³⁶ this heart (i.e., their current feelings) would remain with them, לְמַדְחַל קְדָמִי — thereby causing them to have fear BEFORE Me וְלִמְטַר יֵת כָּל פְּקוּדֵי כָּל יוֹמֵיָא — and observe all My commandments for all the days, בְּדִיל דְּיֵיטֵב לְהוֹן וְלִבְנֵיהוֹן לְעֹלָם — so that it may be good for them and for their children forever!

36. Onkelos clarifies the idiomatic מי יתן, who would grant, by using the common Aramaic term לְוִי, if only (a variation of אִלְנָא).

כֹּה לֵאמֹר לָהֶם שׁוּבוּ לָכֶם לְאֱהֲלֵיכֶם: כַּח וְאַתָּה פֹּה עֹמֵד עִמְדִי
 כֹּה *אֵייל אָמַר לְהוֹן תּוֹבוּ לָכוֹן לְמִשְׁכְּנֵיכֹן: כַּח וְאַתָּה הִכָּא קוּם קְדָמִי
 וְאִדְבַּרְהָ אֵלַיךָ אֵת כָּל־הַמִּצְוָה וְהַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר
 וְאִמְלַל עִמָּךְ יֵת כָּל תַּפְקֻדָּתָא וְקִימִיָּא וְדִינִיָּא דִי
 תִּלְמְדֵם וְעָשׂוּ בְּאֶרֶץ אֲשֶׁר אָנֹכִי נָתַן לָהֶם לְרִשְׁתָּהּ: כֵּט וְשִׁמְרָתֶם
 תִּלְפְּנוּן וְיַעֲבֹדוּן בְּאֶרֶץ דִּי אָנָּא יֵהֵב לְהוֹן לְמִירְתָּהּ: כֵּט וְתִטְרוּן
 לְעֵשׂוֹת בְּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם לֹא תִטְרוּ יָמִין
 לְמַעַבְדַּד בְּמָא דִּי פְקִיד יֵי אֱלֹהֵכֹן יִתְכוֹן לֹא תִטְטוֹן יְמִינָא
 וְשִׁמְאַל: 5 בְּכָל־הַדֶּרֶךְ אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם תִּלְכוּ
 וְשִׁמְאַל: 5 בְּכָל אֶרְחָא דִּי פְקִיד יֵי אֱלֹהֵכֹן יִתְכוֹן תִּתְכוֹן
 לְמַעַן תִּחְיוּן וְטוֹב לָכֶם וְהֵאֲרַכְתֶּם יָמִים בְּאֶרֶץ אֲשֶׁר תִּירְשׁוּן:
 בְּדִיל דְּתִיחֹן וְיִיטֵב לָכוֹן וְתוֹרְכוֹן יוֹמִין בְּאֶרֶץ דִּי תִירְתוּן:

*ניא: אַזל

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²⁷ Go say to them, 'Return to your tents.'²⁸ But as for you, stand here **with** Me and I shall speak to you the entire commandment, and the decrees and the judgments, that you shall teach them and they shall perform in the Land that I give them, to take possession of it."

²⁹ You shall be careful to act as Hashem, your God, commanded you, you shall not stray to the right or left.³⁰ On the entire way that Hashem, your God, commanded you shall you go, so that you shall live and it will be good for you, and you shall prolong your days in the Land of which you will take possession.

37. Since Hashem agreed to the request of the Jewish people not to speak directly with them, He told Moshe that they were to return to their tents, to normal life — specifically, they were now permitted to engage in marital relations, which had been forbidden them for the three days prior to the Giving of the Torah (see *Shemos* 19:15). Moshe was to be Hashem's intermediary, and thus, he was to remain with Hashem (see *Malbim*; *Haamek Davar*).

38. The verse says, "stand here *with* Me," but Onkelos respectfully renders it "stand here *before* Me."

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27. תּוֹבוּ לָכוֹן לְמִשְׁכְּנֵיכֹן — Go say to them, אֵייל אָמַר לְהוֹן — 'Return to your tents.'^[37]

28. וְאַתָּה הִכָּא קוּם קְדָמִי — But as for you, stand here BEFORE Me^[38] וְאִמְלַל עִמָּךְ — and I shall speak WITH you יֵת — the entire commandment, and the STATUTES and the judgments that you shall teach them וְיַעֲבֹדוּן — and they shall perform them דִּי בְּאֶרֶץ דִּי אָנָּא יֵהֵב לְהוֹן לְמִירְתָּהּ — in the Land that I give them, to take possession of it."

29. וְתִטְרוּן לְמַעַבְדַּד — You shall be careful to act בְּמָא דִּי פְקִיד — as Hashem, your God, commanded you, וְיִי אֱלֹהֵכֹן יִתְכוֹן — you shall not stray to the right or left.^[39]

30. בְּכָל אֶרְחָא דִּי פְקִיד יֵי אֱלֹהֵכֹן יִתְכוֹן תִּתְכוֹן — Rather, on the entire way that Hashem, your God, commanded you shall you go, בְּדִיל דְּתִיחֹן וְיִיטֵב לָכוֹן — so that you will live and it will be good for you, וְתוֹרְכוֹן יוֹמִין בְּאֶרֶץ דִּי תִירְתוּן — and you will prolong your days in the Land of which you will take possession.

Although Moshe was already standing before Hashem, the expression *stand here before Me* implies a command, a new instruction. That is, Moshe should return to the people with Hashem's reply and then return to Hashem and remain there (see *Ibn Ezra*). If Hashem had meant that Moshe should simply remain on the mountain without returning to the people in the interim, Onkelos would have rendered it, הָוִי קָאִים קְדָמִי, *be standing before Me* (*Beurei Onkelos*).

39. Straying to "the right" implies adding to the mitzvos (since a person who adds to the mitzvos thinks he

[ו] א וְנָתַתְּ הַמִּצְוָה הַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר צִוָּה יְהוָה
 ו א וְנָתַתְּ תַּפְקֻדָּתָא קְיָמִיא וְדִינָא דִּי פְקִיד יִי
 אֱלֹהֵיכֶם לְלַמֵּד אֶתְכֶם לַעֲשׂוֹת בְּאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים
 אֶלְהֵכוֹן לְאֶלְפָא יִתְכוֹן לְמַעַבַד בְּאֶרְעָא דִּי אַתּוֹן עֹבְרִין
 שָׁמָּה לְרִשְׁתָּהּ: ב לְמַעַן תִּירָא אֶת־יְהוָה אֱלֹהֶיךָ לְשׁוֹמֵר
 תַּמָּן לְמִירְתָּהּ: ב בְּדִיל דְתִדְחַל קְדָם יִי אֱלֹהֶךָ לְמִטְר
 אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אֲנִי מְצַוְךָ אֶתָּה וּבְנֶךָ
 יִת כָּל קְיָמוּהִי וּפְקוּדוּהִי דִּי אֲנָא מְפַקֵּד לָךְ אֶת וּבְרָךְ
 וּבְנֵי־בְנֶךָ כָּל יְמֵי חַיֶּיךָ וּלְמַעַן יֵאָרְכּוּ יְמֵיךָ: ג וְשָׁמַעְתָּ יִשְׂרָאֵל
 וּבְר בְּרָךְ כָּל יוֹמֵי חַיֶּיךָ וּבְדִיל דִּיּוֹרְכוֹן יוֹמֵיךָ: ג וְתִקְבַּל יִשְׂרָאֵל
 וְשָׁמַרְתָּ לַעֲשׂוֹת אֲשֶׁר יֵיטֵב לָךְ וְאֲשֶׁר תִּרְבּוֹן מְאֹד כִּי־אֲשֶׁר
 וְתִטְר לְמַעַבַד דִּי יֵיטֵב לָךְ וְדִי תִסְגּוֹן לְחֻדָּא כְּמָא דִּי

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6.

6.

¹This is the commandment, the decrees, and the judgments, that Hashem, your God, has commanded to teach you to perform in the Land that you are crossing there, to take possession of it, ²so that you may fear Hashem, your God, to observe all His decrees and commandments that I command you — you, your child, and your grandchild — all the days of your life, and so that your days may be prolonged. ³You shall hear, O Israel, and be careful to perform, [so] that it may be good for you, and [so] that you may increase very much, as

1. קְיָמִיא וְדִינָא — This is the commandment, the STATUTES, and the judgments, דִּי פְקִיד יִי אֱלֹהֵכוֹן לְאֶלְפָא — that Hashem, your God, has commanded me to teach you — לְמַעַבַד בְּאֶרְעָא דִּי אַתּוֹן עֹבְרִין תַּמָּן לְמִירְתָּהּ — to perform in the Land that you are crossing there, to take possession of it,
 2. בְּדִיל דְתִדְחַל קְדָם יִי אֱלֹהֶךָ — so that you may have fear BEFORE Hashem, your God,^[1] לְמִטְר יִת כָּל קְיָמוּהִי וּפְקוּדוּהִי — to observe all His STATUTES and His commandments that I command you, אֶת וּבְרָךְ וּבְרָךְ וּבְרָךְ — you, your son, and your son's son, כָּל יוֹמֵי חַיֶּיךָ — all the days of your life, וּבְדִיל דִּיּוֹרְכוֹן יוֹמֵיךָ — and so that your days may be prolonged.
 3. וְתִקְבַּל יִשְׂרָאֵל וְתִטְר לְמַעַבַד — You shall ACCEPT these commandments,^[2] יִשְׂרָאֵל, and be careful to perform them, דִּי יֵיטֵב לָךְ וְדִי תִסְגּוֹן לְחֻדָּא — so that it may be good for you, and so that you may increase very much, כְּמָא דִּי

is doing a good thing, it is referred to as “straying to the right”), and straying to “the left” implies subtracting from the mitzvos; both are forbidden, as stated above, 4:2 (*Sforno; Minchah Belulah*).

1. It is unlikely that Onkelos adds קְדָם here out of respect, as he usually does, since there is nothing disrespectful about the concept of fearing Hashem. It seems, rather, that he does this to clarify the idea of fearing Hashem; that it means to conduct oneself in fear (or reverence) before Him. [It is noteworthy, however,

that Onkelos sometimes dispenses with the term קְדָם and renders it literally, יִת דִּי (see, e.g., v. 13 below). For discussion, see Introduction to *Nefesh HaGer, Mahadura Tinyana* (printed in the beginning of *Vayikra*) p. 3.]

2. Onkelos understands the term שמע here in the sense of “accept” (see above, 1:43 note 69, and note 5 below); i.e., you shall believe [that these are God-given mitzvos] and accept them (see *Chovos HaLevavos*, Introduction to *Shaar HaYichud*).

דְּבַר יְהוָה אֱלֹהֵי אֲבוֹתֶיךָ לְךָ אֶרֶץ זָבַת חֶלֶב וּדְבַשׁ: פ
 מִלֵּיל יְיָ אֱלֹהָ דַאֲבֹהֲתָךְ לְךָ אֶרְעָא עֲבָדָא חֶלֶב וּדְבַשׁ:
 שְׁמַע דְּשִׁי דְּיִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד: ה וְאֶהְבֹּתְךָ
 דְּשִׁמְעָא יִשְׂרָאֵל יְיָ אֱלֹהֵנָא יְיָ חָד: ה וְתִרְחַם
 אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ:
 יְת יְיָ אֱלֹהֶךָ בְּכָל לִבְךָ וּבְכָל נַפְשְׁךָ וּבְכָל נַכְסְךָ:

ע' רבתי °ד' רבתי

רש"י

מניחו והולך לו (ספרי לב): **בְּכָל לִבְבְּךָ**. צִנְיָ יִרְיָ (שם; ברכות נד.). דְּבַר חָכֵר, "צִנְיָ לִבְבְּךָ", שֶׁלֹּא יִהְיֶה לְבָךְ חֲלוּק עַל הַמָּקוֹם (ספרי טו); וּבְכָל נַפְשְׁךָ. חֲפִילוֹ הוּא נוֹטֵל אֶת נַפְשְׁךָ (שם; ברכות טו וסא); וּבְכָל מְאֹדְךָ. צִנְיָ מִמוֹנְךָ (שם וסא). יֵשׁ לְךָ חָדָשׁ שֶׁמִּמּוֹנוֹ חֲצִיב עֲלִיו מְגוּפוֹ, לְכָךְ חָלַמְר "צִנְיָ מְאֹדְךָ" (ספרי טו; ברכות טא).

(ד) ה' אֱלֹהֵינוּ ה' אֶחָד. ה' אֱלֹהֵינוּ עִתָּה וְלֹא אֲלֵהֵי הָאוֹמוֹת, הוּא עִתִּיד לְהִיֵּת ה' אֶחָד, שֶׁנֶּחְמַר "כִּי אֲזוּ אֲהַפְּךָ אֶל עַמִּים שֶׁפָּה צְרוּרָה לְקַרָּא כָּלֵס צִנְיָ ה' " (נפיה ג, ט), וְנִחְמַר "צִיּוֹם הָהוּא יִהְיֶה ה' אֶחָד וְשִׁמּוֹ חָדָד" (זכריה יד, ט; ספרי לא); (ה) וְאֶהְבֹּתְךָ. עֲשֵׂה דְצִוֵּי מֵאֲהַבָּה. חֲיִנו דוֹמָה עוֹשֶׂה מֵאֲהַבָּה לְעוֹשֶׂה מִיִּרְאָה, הָעוֹשֶׂה אֶלֶל רְצוֹ מִיִּרְאָה כְּשֶׁהוּא מְטַרְיָ עֲלִיו

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

Hashem, the God of your forefathers, spoke of you — a land that flows with milk and honey.
 4 *Hear, O Israel: Hashem our God, Hashem is One.* 5 *You shall love Hashem, your God, with all your heart, with all your soul, and with all your might.*

— as Hashem, the God of your forefathers, spoke TO you,^[3] — to give you^[4] a land that PRODUCES milk and honey.^[5]
 4. Hear, O Israel:^[6] Hashem alone is our God, יְיָ חָדָד — Hashem is the One and Only.^[7]
 5. You shall love Hashem, your God, with all your heart, — and with all your soul,^[8] — and with all your POSSESSIONS.^[9]

3. See above 1:11 note 24.

4. Elucidation follows *Ramban*, who explains that the verse is presently clarifying the earlier statement, *that it may be good for you*, by stating that it will be good for you when Hashem gives you the Land *as Hashem, the God of your forefathers, spoke to you, [to give you] a land that flows with milk and honey*. For other explanations of this seemingly disconnected clause, see *Ibn Ezra*.

5. Since the land does not literally “flow” with milk and honey, and this is merely a metaphor for the abundance of milk and honey in the land, Onkelos renders the phrase as, *a land “that produces” milk and honey* (*HaKesav VeHaKabbalah to Shemos 3:8*).

6. Onkelos rendered *וְשָׁמַעְתָּ יִשְׂרָאֵל* in the previous verse above as, *you shall accept, Israel*, interpreting the Hebrew *שמע* in the sense of “accept Hashem’s commandments.” Yet here he renders *וְשָׁמַעְתָּ יִשְׂרָאֵל* literally — *Hear, O Israel* — even though here, too, it is interpreted by many as “accept that Hashem is our God, Hashem is One” (see *Chovos HaLevavos* *ibid.*; *Rashba, Teshuvos* Vol. 5 §55; *Abudraham, Shacharis shel Chol*; *Smag* §2). Some suggest that Onkelos preserved the literal sense of *שמע* here in order to accommodate the Sages’ tradition (*Pesachim 56a*) that our verse was first said to Yaakov Avinu, whose name was also Yisrael — his twelve sons reassured him of their faithfulness, and prefaced this with “*Hear, our father, Yisrael*” (*R’ Yaakov Emden*,

in his commentary to *Siddur*; see *Targum Yonasan*).

Alternatively, Onkelos wished to accommodate the various teachings of the Sages (*Berachos 15a*) derived from the word *שָׁמַע*: that a person must *hear* the words that he says when reciting the *Shema*; or that he may say the *Shema* in any language that he *understands* [Onkelos renders both these connotations as *שמע*; see 1:43 note 69] (*Beurei Onkelos*). In addition, the verse teaches that a person must *understand* the concept of Hashem’s sovereignty and have this understanding in mind when he recites the *Shema* (see *Rabbeinu Bachya; Sforno*). Onkelos may have chosen to preserve the literal Hebrew in this case so as not to limit the meaning to “*קבל, accept*.”

7. The elucidation follows *Rashbam*, which is the simple, and most common, translation of our verse. *Rashi*, however, reads the verse as one statement: *Hashem [who is] our God, Hashem [will be] One*. I.e., at this stage in history, only the Jewish people recognize Hashem, and thus He is *our God*; but in the time to come, after the Final Redemption, all the nations of the world will acknowledge that *Hashem is One*.

8. One must be willing to give his life for the love of Hashem (i.e., for sanctification of Hashem’s Name) when the situation calls for it (*Rashi* with *Mizrachi*).

9. One must be prepared to give up his entire wealth for the love of Hashem (see *Rashi*, citing *Berachos 61b*).

ו וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אָנֹכִי מְצַוְךָ הַיּוֹם עַל-
ו ויהיו פתגמיא האליו די אנא מפקד לך יומא דין על
לְבָבְךָ: וּשְׁנַנְתָּם לְבָנֶיךָ וְדַבַּרְתָּ בָּם בְּשִׁבְתְּךָ בְּבֵיתְךָ
לְבָבְךָ: וְתַתִּינִינּוּ לְבָנֶיךָ וְתַמְלַלְתָּ בְּהוֹן בְּמַתְבַּךְ בְּבֵיתְךָ
וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ: וּקְשַׁרְתָּם לְאוֹת עַל-יָדְךָ
וּבְמַהְבֶּךָ בְּאַרְחָא וּבְמִשְׁכְּבְךָ וּבְמִקְיָמְךָ: וְתַקְטְרְנֶנּוּ לְאֹת עַל יָדְךָ

ר"ט

חֲלֵהִיכִס" (להלן יד, ח), ואומר "צני הגבאים אשר צית אל" (מלכיס-ב, ג, א). וכן צחוקיהו שלמד תורה לכל ישראל וקראם צנים, שנאמר "צני עפה אל פשלו" (דברי הימים-ב, כט, יא). וכשם שהפלמידים קרוים צנים כך הרב קרוי אב, שנאמר "אבי חצי רכב ישראל וגו'" (מלכיס-ב, יב; ספרי ט:). ודברת בם. שלא יחא עיקר דבורך אלל צם. עשם עיקר ואל פעשם טפל (ספרי ט:). ובשכבך, יכול חפילו עכב צחלי היום, ופלמוד לומר] ובקומך, יכול חפילו עמד צחלי הלילה, פלמוד לומר בשבתך בביתך ובלכתך בדרך, דרך חרן דצרה תורה, זמן שכיבה וזמן קומה (ט:). וקשרתם לאות על ידך. חלו תפילין שצרוט (ט: לה):

שמודד לך (זכרות נד), צין צמדה טובה צין צמדת פורענות. וכן צדוד הוא חומר "פוס ישועות אשר וגו'" (תהלים קטז, יג), "צרה ויגון אמלא וגו'" (ט: ג; ספרי ט:). ויהיו הדברים [האלה]. מהו האהבה, "יהיו הדברים האלה", שמתוך כך חפה מפיר צהקצ"ה ומדצק צדרכיו (ספרי ג:). אשר אנכי מצוך היום. לא יהיו צטיניך פדיוטומא ישנה חחין חדס סופנה, חלל פחדשה שהפל רצין לקראתה (ט:). "דיוטומא" מנות המלך הצחה צמקצ: (ז) ושננתם. לשון חדוד הוא, שיהיו מחודדים צפיד, שחם ישאלך חדס דצר לא תחא לריד לגמגס צו חלל חומר לו מיד (ט: נד; קידושין ג:). לבניך. חלו הפלמידים. מלינו צכל מקום שהפלמידים קרוים צנים, שנאמר "צנים חתם לה"

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

⁶ And these words that I command you today shall be upon your heart. ⁷ You shall teach them diligently to your children and you shall speak of them while you sit in your home, while you walk on the way, when you lie down and when you arise. ⁸ You shall bind them as a sign upon your arm

6. — And these words that I command you today shall be upon your heart. — על לבך
7. — And you shall teach them diligently to your children¹⁰ — and you shall speak of them while you sit in your home, — while you walk on the way, — and when you lie down to sleep and when you arise in the morning.
8. — You shall bind [these words] as a

According to this interpretation, the verse refers to possessions as מאדך (literally, your "very much") on account of man's intense desire to acquire wealth [and thus his great difficulty in giving it up] (*Be'er Mayim Chaim*). Others, however, interpret מאדך literally as meaning, with all your might, i.e., love Hashem exceedingly, in any way you can (*Ibn Ezra; Ramban*).

10. The Hebrew וְשִׁנְנָתָם, as well as its Aramaic equivalent, וְתַתִּינִינּוּ, literally means "tell" or "relate" (see *Rashi* to 28:37 below; *Aruch*, תן; *Radak, Shorashim* (תנה), but with persistence or intensity, so as to drive home a point (*Marpei Lashon; Shaarei Aharon*). The Torah therefore uses this word rather than וְלַמְדַתָּם, and you shall teach them (compare with below, 11:19), because the verse here means to convey that the teaching should be with a particular quality and diligence.

Rashi here further notes that וְשִׁנְנָתָם is related to the

word שגון, sharpness (see *Bereishis* 3:24 with *Onkelos* and *Rashi*), and refers to a sharp clarity that enables a Torah scholar to answer questions immediately, without hesitation. I.e., you should teach Torah diligently to your sons, so that they will know it with sharp clarity (*Rashi*). This connotation of שגון is not similarly conveyed by *Onkelos'* word וְתַתִּינִינּוּ, since, as indicated in *Onkelos* to *Bereishis* 3:24, the Aramaic uses שגן for "sharpness." *Beurei Onkelos* suggests, however, that וְשִׁנְנָתָם, as well as its Aramaic equivalent וְתַתִּינִינּוּ, is related to the word תנין/שני, second (see *Bereishis* 1:8 and 41:32; *Aruch*, תנן), and refers to repeating or reviewing one's learning (see also *Rashi* to *Kiddushin* 30a). *Shaarei Aharon* sees these two approaches as two sides of the same coin, since the way to achieve clarity in Torah is through persistent review of one's studies [just as one sharpens an arrow by repeatedly passing the blade over the whetstone, from this angle and that angle (see *Ibn Ezra*).]

וְהָיוּ לְטֹפֶת בֵּין עֵינֶיךָ: ַ וּכְתַבְתֶּם עַל-מְזוֹזוֹת בַּיִתְךָ
וְיִהְיוּ לְתַפְלִין בֵּין עֵינֶיךָ: ַ וְתַכְתְּבוּן עַל מְזוּזֵי וְתַקְבְּעוּן
בְּסָפֵי בַיִתְךָ

וּבְשַׁעְרֶיךָ: ַ וְהָיָה כִּי-יָבִיֵאֵךָ | יְהוָה אֱלֹהֶיךָ
וְיִהְיֶה אֲרִי יַעֲלֶנְךָ אֱלֹהֶיךָ
וּבַתְּרַעֲיָךָ:

אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב
לְאֶרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב

רש"י

וְהָיוּ לְטֹפֶת בֵּין עֵינֶיךָ. אֵלּוּ תַפְלִין שֶׁצָּרָאָשׁ (סס). וְעַל
שֵׁם מִנְּן פְּרָשִׁיּוֹתַיָּהּ נִקְרָאוּ "טֹפֶת", "טֹט" צָכְפֵי שְׁפִיס, "פֶּת" צָרְפִיקֵי שְׁפִיס (סנהדרין ד: תנחומא ב' יד: (ט) מְזוֹזוֹת
(שְׁטֵרִי מְדִיעוֹת וְשְׁטֵרִי טִירוֹת וְיִמָּא יא:)

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

and they shall be **ornaments** between your eyes. ⁹ And you shall write them on the doorposts of your house and upon your gates.

¹⁰ It shall be that when Hashem, your God, brings you into the Land that He swore to your forefathers, to Avraham, to Yitzchak, and to Yaakov,

sign upon your arm,^[11] and they shall be as **TEFILLIN** between your eyes.^[12]

9. And you shall also write [these words] on **MEZUZAH-SCROLLS**^[13] — AND AFFIX THEM TO the doorposts of your house and upon your gates.^[14]

10. It shall be — that when Hashem, your God, brings you into the Land that He swore to your forefathers, to Avraham, to Yitzchak, and to Yaakov,

11. This refers to *tefillin shel yad*.

12. I.e., above the forehead, over the area between the eyes (*Targum Yonasan*). This refers to the *tefillin shel rosh* (head-*tefillin*).

The verse's *טֹפֶת* (*totafos*) alludes to "four," the number of compartments comprising the *tefillin shel rosh* (head-*tefillin*), since both טט and פה mean "two" in other languages (*Rashi*). In the Gemara, the term *טֹפֶת* refers to an ornament that is placed above the forehead (e.g., *Shabbos* 57b), which is a befitting name for the *tefillin* (see also *Yechezkel* 24:17 with *Targum* and *Rashi*). Nevertheless, Onkelos prefers to use the term *tefillin* by which they are traditionally known, as is his custom elsewhere regarding familiar mitzvos and mitzvah objects (*Lechem VeSimlah*; *Marpei Lashon* to *Shemos* 13:16). [For discussion of the root and meaning of the term *tefillin*, see *Tosafos*, *Menachos* 34b לטוטפת; *Tur*; *Orach Chaim* 25:3 (with *Mor U'Ketziyah* ad loc.); *Aruch HaShalem* ד' ע' תפל ד']

13. This is not a translation of the word *מְזוֹזוֹת* in the verse, since Onkelos renders that word as סָפֵי, *doorposts*, in the next clause. Rather, it is a reference to the parchment scroll placed on the doorposts, traditionally known as a "*mezuzah*" (pl. *mezuzos*). See the next note.

14. The literal translation of our verse, *write them on the doorposts of your house*, implies that the words of

the *Shema* are written on the doorposts themselves, which is contradictory to the Oral Tradition (*Menachos* 34a). To clarify, Onkelos inserts the terms *מְזוּזֵי* and *וְתַקְבְּעוּן*, explaining that the words are to be written on *mezuzah*-scrolls and the scrolls are to be affixed to the doorposts (*Piskei Rid* to *Menachos* 33b, cited by *Me'at Tzori*; *Nefesh HaGer*). As indicated in the previous note, the Torah's term *מְזוֹזוֹת* actually means *doorposts* (see, for example, *Shemos* 12:17). However, since the parchment is installed on the doorpost, the Sages, as well as Onkelos here, refer to it as a *mezuzah* (*Piskei Rid* *ibid.*). [The word *מְזוֹזוֹת* is also expounded by *Zohar* (*Zohar Chadash*, *Rus* 84a) as derived from the words *נָוּן מָתָּה*, *death departed* — an allusion to the protection from harm that the *mezuzah*-scroll provides to those living in the house.]

Some suggest that, in fact, Onkelos does not mean to detract from the literal meaning of the verse, completely negating the notion of writing the words on the doorpost. On the contrary, he means to explain that by writing the words on the parchment and affixing the parchment to the doorpost — thus making it a part and parcel of the doorpost — one is effectively writing the words on the doorpost itself. Indeed, it is for this reason that the scroll is called *mezuzah*, "a doorpost," since it is not merely placed on the doorpost; it is the means by which the words are "written" on the doorpost. Thus,

לָתֵת לָךְ עָרִים גְּדֹלֹת וְטֹבֹת אֲשֶׁר לֹא־בִנִּיתָ: יא וּבָתִּים מְלֵאִים
 לְמִתּוֹן לָךְ קְרוּיִן וּרְבֻבִין וְטָבוֹן דִּי לֹא בְנִיתָ: יב וּבְתִין מְלֵן
 כָּל־טוֹב אֲשֶׁר לֹא־מְלֵאתָ וּבְרֹת חֲצוּבִים אֲשֶׁר לֹא־חָצַבְתָּ
 כָּל טוֹב דִּי לֹא מְלִיתָ וּגְבִין פְּסִילִין דִּי לֹא פְּסִלְתָּ
 כְּרָמִים וְזֵיתִים אֲשֶׁר לֹא־נָטַעְתָּ וְאֶכְלֵת וְשָׂבַעְתָּ: יג הַשְּׁמַר לָךְ
 כְּרָמִין וְזֵיתִין דִּי לֹא נָצַבְתָּ וְתִיכּוֹל וְתִשְׂבַּע: יד אִסְתָּמַר לָךְ
 פֶּן־תִּשְׂכַּח אֶת־יְהוָה אֲשֶׁר הוֹצִיאָךְ מֵאֶרֶץ מִצְרַיִם מִבֵּית
 דִּילְמָא תְּתַנְשִׁי יְת דְּחִלְתָּא דִּי דִּי אֶפְקָךְ מֵאֶרְעָא דְּמִצְרַיִם מִבֵּית
 עֲבָדִים: יג אֶת־יְהוָה אֱלֹהֶיךָ תִירָא וְאֵתוֹ תַעֲבֹד וּבְשֵׁמוֹ תִשְׂבַּע:
 עֲבֹדוֹתָא: יג יְת יִי אֱלֹהֶךָ תִּדְחַל וּקְדַמוּהִי תִפְלַח וּבְשֵׁמָה תִקְיָם:

רז"י

(יא) חצובים. לפי שהוא מקום טרשין וסלעים, וכפל בו לשון חליצה: (יב) מבית עבדים. פתרגומו "מצית טבדוהא", ממקום שהייתם שם טבדיס: (יג) ובשמו תשבוע. אם יש

בך כל המדות הללו, שחפה ירא את שמו וטובד אוהו, אז בשמו תשבוע, שמתוך שחפה ירא את שמו תהא זכיר בשבועתך, ואם לאו לא תשבוע (תחומא מטות א):

— CHUMASH TRANSLATION —

to give to you — large and good cities that you did not build, ¹¹ houses filled with every good thing that you did not fill, hewn-out cisterns that you did not hew, vineyards and olive trees that you did not plant — and you shall eat and be satisfied — ¹² beware for yourself lest you forget Hashem Who took you out of the land of Egypt, from the house of slaves. ¹³ Hashem, your God, shall you fear, Him you shall serve, and in His Name shall you swear.

— ONKELOS ELUCIDATED —

you will find there — קרויין רבבין וטבון — to give to you, large and good cities — דִּי לֹא בְנִיתָ — that you did not have to build;

11. and houses filled with every good thing, that you did not have to fill; וּגְבִין פְּסִילִין דִּי — hewn-out cisterns that you did not have to hew;^[15] — לא פְּסִלְתָּא — vineyards and olive trees that you did not have to plant — כְּרָמִין וְזֵיתִין דִּי לֹא נָצַבְתָּא — and you will eat and be satisfied —

12. therefore, beware for yourself — אִסְתָּמַר לָךְ — lest your satiation cause that you will forget THE FEAR OF Hashem^[16] — דִּילְמָא תְּתַנְשִׁי יְת — Who took you out of the land of Egypt, from the house of SLAVERY.^[17]

13. Hashem, your God, you shall fear, and BEFORE Him you shall serve; — יְת יִי אֱלֹהֶךָ תִּדְחַל — and BEFORE Him you shall serve; — וּקְדַמוּהִי תִפְלַח — and, if you do so, then in His Name shall you swear.^[18]

here means affix the written words, just as Onkelos renders it (R' Y. F. Perla, Vol. 3, *Miluim* §4; see also *Smak* §154; both cited in *Me'at Tzori*).

Onkelos' use of the term קבע, affix, with regard to installing the mezuzah on the doorpost reflects the text of the blessing: "... and commanded us to affix a mezuzah" (*Me'at Tzori*).

15. Generally, when one wishes to make a cistern (rain basin), he digs a pit. Our verse uses the word hew, since the ground is stony (*Rashi*).

16. Wherever the Torah refers to "forgetting" or "forsaking" Hashem, Onkelos respectfully adds the word דחלתא, the fear of, so as not to imply that one actually

forgot or had forsaken Hashem, but only the fear of Him (*Lechem VeSimlah* to 8:11 below; *Beurei Onkelos* to 32:18 below).

17. The Hebrew עבדים can imply "from a house belonging to slaves." Onkelos therefore clarifies the intent by rendering it "from a house of slavery"; i.e., from the place where you (the Jewish people) had been slaves (*Rashi* with *Mizrachi*).

18. Only one who has the attributes called for by this verse — fear and service of Hashem — has a right to swear by Hashem's Name, for his piety will assure that he will do so truthfully (*Rashi*; see also *Rashi* to 10:20 below, who adds the attribute of "cleaving to

יד לֹא תִלְכוּן אַחֲרֵי אֱלֹהִים אַחֲרִים מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר
 יד לֹא תִהְיוּן בְּתֵר טְעוֹת עַמְמֵיָא מִטְעוֹת עַמְמֵיָא דִּי
 סְבִיבוֹתֵיכֶם: טו כִּי אֵל קָנָא יְהוָה אֱלֹהֵיךָ בְּקִרְבְּךָ פֶּן־יִחַרְהָ
 בְּסַחְרֵיכֹן: טו אֲרִי אֵל קָנָא יִי אֱלֹהֵיךָ שְׂכֵנְתָה < דִּילְמָא יִתְקַף
 בִּינְךָ
 אֶפְיֵהוּהָ אֱלֹהֵיךָ בְּךָ וְהִשְׁמִידְךָ מֵעַל פְּנֵי הָאָדָמָה: טז לֹא
 רְגָזָא דִּי אֱלֹהֵיךָ בְּךָ וְיִשְׂיַצֵּינְךָ מֵעַל אֶפְיֵי אֶרְעָא: טז לֹא
 תִנְסוּ אֶת־יְהוָה אֱלֹהֵיכֶם בְּאֲשֶׁר נִסִּיתֶם בְּמִסָּה:
 תִּנְסוּן קָדָם יִי אֱלֹהֵיכֹן בְּמָא דִּי נִסִּיתוּן בְּנִסִּיתָא:

רע"י

(יד) מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר סְבִיבוֹתֵיכֶם. וְהוּא הַדִּין הַזֶּה לְהַזְכִּיר עֲלֵיהֶם דְּיוֹתֵר: (טז) בְּמִסָּה. כְּשֶׁיִּלְאוּ מִמְלָכִים
 לְרַחֲוִקִים, חָלָל לְפִי שְׂאֵתָה רוּחָה אֶת סְבִיבוֹתֵיךָ פּוֹטֵטִים אַחֲרֵיהֶם שְׂנֵאוּהוּ בְּמִים, שְׂנֵאוּמֵר "הַיֵּשׁ ה' צִקְרָבְנוּ" (שְׁמוֹת י"ז, ז):

CHUMASH TRANSLATION

14 Do not follow after the **gods of others**, from among the **gods of the nations** that are [in] your surroundings. 15 For a zealous God is Hashem, your God, in your midst — lest the anger of Hashem, your God, will **flare up** against you and He will destroy you from upon the face of the earth.

16 Do not test Hashem, your God, as you tested [Him] at **Massah**.

ONKELOS ELUCIDATED

14. לֹא תִהְיוּן בְּתֵר טְעוֹת עַמְמֵיָא — Do not follow after the FALSE GODS OF THE NATIONS,^[19] מִטְעוֹת עַמְמֵיָא דִּי בְּסַחְרֵיכֹן — from among the FALSE GODS of the nations that are in your surroundings.^[20]

15. אֲרִי אֵל קָנָא יִי אֱלֹהֵיךָ — For a zealous God is Hashem, your God,^[21] שְׂכֵנְתָה בִּינְךָ — HIS SHECHINAH is in your midst — דִּילְמָא יִתְקַף רְגָזָא דִּי אֱלֹהֵיךָ בְּךָ — lest the anger of Hashem, your God, BECOME INTENSE against you וְיִשְׂיַצֵּינְךָ מֵעַל אֶפְיֵי אֶרְעָא — and He will destroy you from upon the face of the earth.^[22]

16. לֹא תִנְסוּן קָדָם יִי אֱלֹהֵיכֹן — Do not present a test BEFORE Hashem, your God, בְּמָא דִּי נִסִּיתוּן בְּנִסִּיתָא — as you tested at THE TEST.^[23]

Hashem” based on that verse; see further *Rabbeinu Bachya* here). *Ramban*, however, interprets this clause as teaching that when it is necessary for one to take an oath, he should not swear by anything but Hashem’s Name (see also *Rambam, Sefer HaMitzvos, Asei 7*).

The Aramaic term קים, literally, *to confirm*, is often used by Onkelos to denote taking an oath, since one takes an oath in order to confirm or uphold something (*Gur Aryeh to Bereishis 8:21*; see also *Maharal’s Chiddushei Aggados, Kesubos 77b*).

19. The Hebrew term אֱלֹהִים אַחֲרֵים is interpreted by *Rashi* (to *Shemos 20:3*) to mean, *gods of others*; meaning, they are *not* gods, but others have made them gods over themselves. This is similarly conveyed by Onkelos’ translation, טְעוֹת עַמְמֵיָא, literally, *errors of the nations*.

20. It is equally forbidden to worship the gods of distant nations, but the Torah specifies the gods of surrounding nations, as their proximity makes it more likely to stray after them (*Rashi*).

21. With regard to the sin of idolatry, He exacts retribution and does not forgo punishment (*Rashi to Shemos 34:14*).

22. The implication of the verse, particularly as rendered by Onkelos, is that because Hashem rests His *Shechinah* among the Jewish people, He will punish them zealously if they stray after other gods. See, similarly, *Rashi to Shemos 33:3*. [Note, however, that in *Shemos* there, Onkelos explains differently than *Rashi*, and in fact some commentaries explain that he does so in order to avoid the connotation that Hashem’s Presence among the Jewish people can be anything but a blessing to them (see note 3 to that verse). That may be consistent with some editions of Onkelos here, which omit the word שְׂכֵנְתָה.]

23. In *Shemos 17:1-7*, the Jewish people quarreled with Moshe and demanded that he provide them with water to drink. In effect, they were conveying doubt that Hashem would provide them water in the Wilderness; their demand was “testing” if [*the Shechinah of Hashem is among us or not*] (*ibid. v. 7*; see further, *Ramban*). Moshe named the place וּמְרִיבָה, which literally means *the test and the quarrel*. Onkelos there refers to this place as נִסִּיתָא וּמְרִיבָה, *The Test and The Quarrel*, since he often translates the name of a place

יז שְׁמֹר תִּשְׁמְרוּן אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְעֲדֹתָיו וְחֻקֵּי אֲשֶׁר
 יח מִטֵּר תִּטְרוּן יְת פְּקוּדֵי דַי אֱלֹהֵיכֶם וְסִדְרוֹתָהּ וְקִימוֹתָי דַי
 יח צִוְּךָ: יח וְעֲשִׂיתָ הַיָּשָׁר וְהַטּוֹב בְּעֵינַי יְהוָה לְמַעַן יֵיטֵב לָךְ וּבָאתָ
 יח פְּקֻדָּה: יח וְתַעֲבֹד דְּכָשֶׁר וְדַתְקֵן קָדָם יְיָ בְּדִיל דְּיֵיטֵב לָךְ וְתַעֲוֹל
 יח וְיִרְשָׁתָּ אֶת־הָאָרֶץ הַטֹּבָה אֲשֶׁר־נִשְׁבַּע יְהוָה לְאַבְתֵּיךָ: יח לְהִדְרֹף
 יח וְתִירַת יְת אַרְעָא טְבָתָא דַי קִיָּים יְיָ לְאַבְהָתָךְ: יח לְמַתְבַּר
 יח אֶת־כָּל־אֲיִבֶיךָ מִפְּנֵיךָ כְּאֲשֶׁר דִּבֶּר יְהוָה: ס כִּי־יִשְׁאַלְךָ בְּנֶךָ
 יח יְת כָּל בְּעַלֵּי דְבִבְךָ מִקְדָּמָךְ כְּמָא דַי מְלִיל יְיָ: כ אַרִי יִשְׁאַלְךָ בְּרֹךְ
 יח מִחֵר לְאמֹר מָה הָעֲלֹת וְהַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר צִוְּתָהּ יְהוָה
 יח מִחֵר לְמִימַר מָא סִדְרוֹתָא וְקִימוֹתָא וְדִינָא דַי פְּקִיד יְיָ
 יח אֱלֹהֵינוּ אֶתְכֶם: כא וְאָמַרְתָּ לְבְנֶךָ עֲבָדִים הָייִנוּ לְפָרְעָה בְּמִצְרַיִם
 יח אֱלֹהֵנָא יְתִכּוֹן: כא וְתִימַר לְבְרֹךְ עֲבָדִין הָייִנָא לְפָרְעָה בְּמִצְרַיִם

כ"ז

(יח) הַיָּשָׁר וְהַטּוֹב. זו פְּקֻדָּה וְלִפְנֵים מְשֻׁרֵת הַדִּין וְכַאֲשֶׁר הָעֵס וְגו' "שְׁמוֹת כָּג, כִּז; סְפָרֵי סוּף עִקְצָה: (כ) כִּי יִשְׁאַלְךָ בְּנֶךָ מִיָּעֵא טַז: (יט) כְּאֲשֶׁר דִּבֶּר. וְהִכֵּן דְּכֶר, "וְהַמְתִּי אֶת כָּל מִחֵר. יֵשׁ "מִחֵר" שֶׁהוּא אֶחָד זְמַן (מִכִּילתָא בָּא יח):

CHUMASH TRANSLATION

¹⁷ You shall carefully observe the commandments of Hashem, your God, and His testimonies and His **decrees** that He commanded you. ¹⁸ You shall do what is **straight and good in the eyes of Hashem**, so that it will be good for you, and you shall enter and take possession of the good Land that Hashem swore to your forefathers, ¹⁹ to **thrust out** all your enemies from before you, as Hashem has spoken.

²⁰ When your son asks you some day, saying, "What are the testimonies and the **decrees** and the judgments that Hashem, our God, commanded you?"

²¹ You shall say to your son, "We were slaves to Pharaoh in Egypt,

ONKELOS ELUCIDATED

יח פְּקוּדֵי — You shall carefully observe the commandments of Hashem, your God, and His testimonies and His **STATUTES** that He commanded you.

18. — In addition to the specific laws that Hashem commanded you, **you shall do what is DECENT and PROPER BEFORE Hashem,**^[24] — so that it will be good for you, — and you shall enter and take possession of the good Land — that Hashem swore to your forefathers,

19. — to **BREAK** all your enemies from before you, — as Hashem spoke.^[25]

20. — When your son asks you some day,^[26] saying, "What are the testimonies and the **STATUTES** and the judgments that Hashem, our God, commanded you?"^[27]

21. — You shall say to your son, — **"We were slaves to Pharaoh in Egypt,**

when it is a descriptive name (see *Mizrachi to Bereishis* 14:6). Our verse only uses half the name, *מִסָּה*, *The Test*, since the comparison here is only to the offense of the "test."

24. This refers to going beyond what the law requires [לְפָנִים מְשֻׁרֵת הַדִּין] (see *Rashi*).

25. This "speaking" of Hashem is recorded in *Shemos* 23:27: *I shall confuse the entire people*, etc. (*Rashi*).

26. The term *מִחֵר* here does not mean "the next day," but rather some future day (*Rashi*).

27. Meaning, what is the *reason* behind these laws? (*Ramban*). [The question is not "What are they?," since

וַיִּצְיָאֵנוּ יְהוָה מִמִּצְרַיִם בְּיַד חֲזָקָה: כב וַיִּתֵּן יְהוָה אוֹתוֹת
וּמִפְתֹּיִם גְּדֹלִים וְרָעִים | בְּמִצְרַיִם בְּפָרְעָה וּבְכָל-בֵּיתוֹ
וּמוֹפְתֵינָם רַבְרָבִין וּבִישׁוּן בְּמִצְרַיִם בְּפָרְעָה וּבְכָל אֶנֶשׁ בֵּיתָהּ
לְעֵינֵינוּ: כג וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אֹתָנוּ לְתֵת לָנוּ
לְעֵינָא: כג וַיִּתְּנָא אֶפְק מִתְמָן בְּדִיל לְאַעְלָא יִתְנָא לְמַתָּן לָנָא
אֶת-הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְתֵּינוּ: כד וַיִּצְוֵנוּ יְהוָה לַעֲשׂוֹת
יֵת אֶרְעָא דִּי קִיִּים לְאַבְהֵתָנָא: כד וּפְקֻדָּא יֵי לְמַעְבַּד
אֶת-כָּל-הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת-יְהוָה אֱלֹהֵינוּ לְטוֹב
יֵת כָּל קִימֵיָא הָאֵלִין לְמַדְחַל קְדָם יֵי אֱלֹהֵנָא *דִּיִּיטב
לָנוּ כָּל-הַיָּמִים לְחֵיתָנוּ כְּהַיּוֹם הַזֶּה: כה וַיְצַדֶּקֶה תְּהִיָּה-לָנוּ
לָנָא כָּל יוֹמֵיָא לְקִימוֹתָנָא כְּיוֹמָא הַדִּין: כה וְזִכּוּתָא תְּהֵא לָנָא
כִּי-נִשְׁמַר לַעֲשׂוֹת אֶת-כָּל-הַמִּצְוָה הַזֹּאת לִפְנֵי יְהוָה אֱלֹהֵינוּ
אֲרֵי נִשְׂר לְמַעְבַּד יֵת כָּל תְּפֻקְדָּתָא הָדָא קְדָם יֵי אֱלֹהֵנָא

*נ"א: לטב; נ"א: דיוטב

— CHUMASH TRANSLATION —

and Hashem took us out of Egypt with a strong hand.
²² Hashem placed signs and wonders, great and harmful, against Egypt, against Pharaoh and against all of his house, before our eyes.²³ And He took us out of there in order to bring us, to give to us the Land that He swore to our forefathers. ²⁴ Hashem commanded us to perform all these decrees, to Hashem, our God, for our good all the days, to give us life as this very day, ²⁵ and it will be a merit for us — when we are careful to perform this entire commandment before Hashem, our God,

the answer in the next verses does not respond to that question.]

28. According to some editions, Onkelos translates our verse literally, לטב לנא, for our good. Other editions

— ONKELOS ELUCIDATED —

בִּיד — and Hashem took us out of Egypt
— with a strong hand.
22. Hashem placed signs and wonders that were great and harmful, against Egypt, against Pharaoh and against all THE PEOPLE of his house, before our eyes.
23. And He took us out of there בְּדִיל לְאַעְלָא לְמַתָּן לָנָא — in order to bring us IN to Eretz Yisrael, to give us the Land that He swore to our forefathers.
24. Therefore, Hashem commanded us to perform all of these STATUTES, לְמַדְחַל לְמַעְבַּד יֵי לְמַעְבַּד יֵי לְמַעְבַּד יֵי — to have fear BEFORE Hashem, our God, דִּיִּיטב לָנָא — so THAT IT MAY BE GOOD FOR US^[28] all the days, to give us life as this very day, i.e., on this world,
25. and it will be a merit for us in the World to Come^[29] — אֲרֵי נִשְׂר לְמַעְבַּד יֵת כָּל תְּפֻקְדָּתָא הָדָא — when we are careful to perform this entire commandment before Hashem, our God,

read לטב לנא, [so] that [Hashem] will provide good for us.

29. Rabbeinu Bachya, in explanation of Onkelos; see also Sforno.

כַּאֲשֶׁר צִוְּנוּ: **ס** שביעי [ז] א כִּי יָבִיֵאֵל יְהוָה אֶלְהֵיךָ אֶל־הָאָרֶץ
 כְּמֵא דִּי פְקַדְנָא: ז א אַרְי יַעֲלֶנָּה יִי אֱלֹהֶךָ לְאַרְעָא
 אֲשֶׁר־אַתָּה בָּא־שָׁמָּה לְרִשְׁתָּהּ וְנִשְׁלַל גּוֹיִם־רַבִּים | מִפְּנֵיךָ הַחֲתִי
 דִּי אַתָּה עָלַל לְתַמְּנָן לְמִירְתָּהּ וְיִתְרָךָ עֲמִמִּין סְגִיֵאִין מִן קְדָמְךָ חֲתָאֵי
 וְהִגְרָגְשֵׁי וְהָאֲמֹרִי וְהַכְּנַעֲנִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי שְׁבַעַה גּוֹיִם
 וְגִרְגָשָׁאֵי וְאֲמֹרָאֵי וְכְנַעֲנָאֵי וְפְרִזָּאֵי וְחִוְּוָאֵי וְיְבוּסָאֵי שְׁבַעַא עֲמִמִּין
 רַבִּים וְעֲצוּמִים מִמֶּךָ: ב וּנְתַנֶּם יְהוָה אֶלְהֵיךָ לְפָנֶיךָ וְהִפִּיתָם
 סְגִיֵאִין וְתַקִּיפִין מִנְּךָ: ב וְיִמְסְרֻנּוּן יִי אֱלֹהֶךָ קְדָמְךָ וְתִמְחִינוּן
 הַחֲרָם תִּחְרִים אֹתָם לֹא־תִכְרַת לָהֶם בְּרִית וְלֹא תִחַנֶּם:
 גְּמָרָא תַגְמַר יִתְהוּן לֹא תַגְזֹר לְהוּן קִיָּם וְלֹא תִרְחַם
 עֲלֵיהוּן:

רש"י

(א) וְנִשְׁלַל. לשון השלכה והסוּה, וכן "וְנִשְׁלַל הַבְּרִזִּל" (להלן יט, ח: (ב) וְלֹא תִחַנֶּם. לא תפן להם חן, חסור לו' לאדם לומר: כַּמָּה נֶאֱמַר גּוֹי זֶה. דְּבַר חֲחַר, לֹא תִפֵּן לָהֶם תְּנִינָה צְחָרָן (עבודה זרה כ:).

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

as He commanded us.

as He commanded us. — כְּמֵא דִּי פְקַדְנָא

7.

7.

¹ When Hashem, your God, will bring you in to the Land to which you are entering to take possession of it, and He will cast away many nations from before you — the Chittite, the Girgashite, the Emorite, the Canaanite, the Perizzite, the Chivvite, and the Yevusite — seven nations more numerous and mightier than you, ² and Hashem, your God, will deliver them before you, and you will smite them — you shall utterly destroy them; do not seal a covenant with them and do not show them favor.

1. When Hashem, your God will bring you in to the Land to which you are entering to take possession of it, and He will DRIVE OUT⁽¹⁾ many nations from before you — the CHITTITES, the GIRGASHITES, the EMORITES, the CANAANITES, the PERIZZITES, the CHIVVITES, and the YEVUSITES — seven nations סְגִיֵאִין עֲמִמִּין — that are more numerous and mightier than you, 2. and Hashem, your God, will deliver them before you, and you will smite them — you shall utterly destroy them;⁽²⁾ do not seal a covenant with them — and do not HAVE MERCY ON THEM.⁽³⁾

1. The Hebrew וְנִשְׁלַל denotes casting away and throwing to a distance (*Rashi*). In the context of Hashem expelling the nations from the Land, Onkelos renders it simply as “drive out.”

and do not have mercy on them (see *Rabbeinu Bachya*, and *Smag, Lo Saaseh* §48). According to this meaning, the word תִּחַנֶּם is from the root חָנַן, to show compassion or grace (as in *Shemos* 34:6); וְלֹא תִחַנֶּם is thus an abbreviated form of וְלֹא תִחַנְּנֵם (*Shaarei Aharon*). See, similarly, Onkelos to *Bereishis* 33:11 and 43:29.

2. The Hebrew חָרַם connotes utter destruction — in contrast to the more common term חָרַב, which connotes ruin, but not utter destruction (see *Shabbos* 119b with *Rashi* מְחַרְבִּין וְרַחֵם מְחַרְבִּין). Onkelos conveys this meaning with the term גְּמַר, destroy completely (*Me'at Tzori*).

Rashi here cites two additional interpretations, based on *Avodah Zarah* 20a: (1) Do not give them grace (חָן; also from the root חָנַן), i.e., do not speak favorably of them. (2) Do not give them encampment (related to the word מִחַנָּה, from the root חָנַן), i.e., do not give them a place to live in the Land.

3. The simple meaning of וְלֹא תִחַנֶּם in the context of the verse is as Onkelos interprets it: Utterly destroy them...

ג וְלֹא תִתְחַתֵּן בָּם בְּתוּךְ לֹא־תִתֵּן לְבָנוֹ וּבִתּוֹ לֹא־תִקַּח לְבָנָהּ:
 ג וְלֹא תִתְחַתֵּן בְּהוֹן בְּרִתְךָ לֹא תִתֵּן לְבָרָה וּבְרִתָּהּ לֹא תִסַּב לְבָרְךָ:
 ד כִּי־יִסִּיר אֶת־בְּנֵךְ מֵאַחֲרַי וְעַבְדּוֹ אֱלֹהִים אַחֲרַיִם וְחָרָה
 ד אָרִי יִטְעֶנּוּ ית *בְּנֵיךְ מִבְּתֵר פְּלֹחֵי וַיִּפְלְחוּן לְטַעוֹת עַמְמֵי־אֲוֵי וַיִּתְקַף
 אַף־יִהְיֶה בְּכֶם וְהִשְׁמִידְךָ מִהָרָ: ה כִּי אִם־כֹּה תַעֲשׂוּ לָהֶם
 רְגֹזָא דִּי בְכוֹן וַיִּשְׁצִינְךָ בְּפָרִיעַ: ה אָרִי אִם כִּדִּין תַּעֲבֹדוּן לְהוֹן

*נ"א: יטעון, נ"א: יטעי **נ"א: ברך

ר"ע

(ד) כִּי יִסִּיר אֶת בְּנֵיךְ מֵאַחֲרַי. זֶנוּ שָׁל גוֹי כְּשֵׁי־שָׂא חַת צַדִּיק יִסִּיר חַת צַדִּיק חָשׁר פֶּלֶל לוֹ צַדִּיק מֵאַחֲרַי. לְמַדְנוּ שֶׁצֶן צַדִּיק הִצִּיל מִן הַגּוֹי קְרוֹי צַדִּיק, אֲכַל צֶן צַדִּיק הִצִּיל מִן הַגּוֹיִה חֵינּוּ קְרוֹי צַדִּיק
 חָלָה צָנָה, שֶׁהָרִי לֹא נֶחְמַר עַל "צַדִּיק לֹא תִקַּח" כִּי תִסִּיר חַת צַדִּיק מֵאַחֲרַי, חָלָה "כִּי יִסִּיר חַת צַדִּיק וְגו'" (ויצמות כג; קדושינ סח:)

— CHUMASH TRANSLATION —

³ Do not intermarry with them; do not give your daughter to his son, and do not take his daughter for your son, ⁴ for he will cause your son to turn away from after Me and they will serve the gods of others; then Hashem's anger will flare against you, and He will destroy you quickly.
⁵ Rather, so shall you do to them:

— ONKELOS ELUCIDATED —

3. בְּרִתְךָ לֹא — Do not intermarry with them; וּבְרִתָּהּ לֹא — do not give your daughter to his son, תִּתֵּן לְבָרָה — and do not take his daughter as a wife for your son,
 4. אָרִי יִטְעֶנּוּ ית בְּנֵיךְ מִבְּתֵר פְּלֹחֵי — for THEY (the idolatrous women) will cause your SONS to STRAY^[4] from following after MY SERVICE^[5] — and they will serve the FALSE GODS OF THE NATIONS;^[6]
 — וַיִּתְקַף רְגֹזָא דִּי בְכוֹן — then Hashem's anger will BECOME INTENSE against you, וַיִּשְׁצִינְךָ — and He will destroy you quickly.^[7]
 5. אָרִי אִם כִּדִּין תַּעֲבֹדוּן לְהוֹן — Rather,^[8] so shall you do to them:

4. The literal translation of the Hebrew בְּנֵי אֶת בְּנֵיךְ is, for he will cause your son to turn away (or stray). However, the previous verse ended with the clause וּבִתּוֹ לֹא תִקַּח לְבָנָהּ, do not take his daughter as a wife for your son, so it should follow with “for she will cause your son to stray,” since presumably “your son” refers to the son who married the idolater’s daughter. Onkelos therefore renders it אָרִי יִטְעֶנּוּ ית בְּנֵיךְ, for they (feminine) will cause your sons to stray, reflecting a parallel verse in Shemos 34:16, which describes the idolatrous women influencing their Jewish husbands (*Pas’shegen*). As to why the verse says בְּנֵי אֶת בְּנֵיךְ and not בְּנֵי אֶת בְּנֵיךְ in the feminine, see *Marpei Lashon; Lechem VeSimlah*.

The literal בְּנֵי יִסִּיר, however, does imply influence by a male idolater. *Rashi* explains that it refers back to וּבִתּוֹ לֹא תִתֵּן לְבָנוֹ, בְּתוּךְ לֹא תִתֵּן לְבָנוֹ, do not give your daughter to his son, and “your son” here really means your grandchild, i.e., the product of the intermarriage (since the mother is Jewish, the child is Jewish and can thus be called your son). Our verse, then, is saying that if you marry off your daughter to an idolater, the idolatrous husband (“he”) will raise the son he will have from your daughter (“your [grand]son”) to follow idol worship. *Tosafos* (*Kiddushin* 68b), though, maintain that our verse does mean to follow the clause, do not take his daughter as a wife for your son. As to the difficulty with the masculine “he will cause your son to stray,” that refers to the

idolatrous father-in-law. That is, if you take an idolater’s daughter as a wife for your son, the idolater will cause your son — his son-in-law — to stray (see there for an alternate interpretation).

Notably, *Tosafos* (*ibid.*) cites Onkelos here as saying אָרִי יִטְעֶנּוּ ית בְּנֵיךְ, for they (masculine) will cause your sons to stray, which can be understood like either *Rashi* or *Tosafos*. Other editions have Onkelos translating similar to the Hebrew: אָרִי יִטְעֵי ית בְּרַךְ, for he will cause your son to stray, keeping כִּי יִסִּיר as masculine, and preserving the singular form of the Hebrew verse. For further discussion, see *Beurei Onkelos* and *Beis Aharon*.

5. As usual, Onkelos avoids the literal “from after Me,” due to the connotation of physicality. Some editions of Onkelos have מִבְּתֵר דְּחִלְתֵּי, from [following] after the fear of Me (see *Tosafos* *ibid.*). This is consistent with Onkelos in other places (*Bamidbar* 14:24; 32:11), where he translates אַחֲרַי as בְּתֵר דְּחִלְתֵּי. In our text, Onkelos translates מֵאַחֲרַי as מִבְּתֵר פְּלֹחֵי, from [following] after My service, to match the next phrase וַיִּפְלְחוּן, and they will serve ... (*Pas’shegen*).

6. See above, 6:14 note 18.

7. See above, 4:26 note 41.

8. Onkelos typically renders the Hebrew phrase אִם כִּי as אֲלֵהֵן (e.g., 10:12 below). However, that term is sometimes used in the sense of “unless,” and thus might

מִזְבְּחֹתֵיהֶם תִּתְּצוּ וּמִצְבֹּתָם תִּשְׁבְּרוּ וְאֲשֵׁירֵיהֶם תִּגְדְּעוּן
 אֲגוּרֵיהוֹן תִּתְּרַעוּן וּקְמַתְהוֹן תִּתְּבְּרוּן וְאֲשֵׁרֵיהוֹן תִּקְוֹצְצוּן
 וּפְסִילֵיהֶם תִּשְׂרֹפוּן בָּאֵשׁ: וְכִי עִם קְדוֹשׁ אַתָּה לִיהוָה
 וְצַלְמֵיהוֹן תּוֹקְדוּן בְּנוֹרָא: וְאֵרִי עִם קְדִישׁ אֵת קְדָם יי
 אֱלֹהֶיךָ בְּךָ בָּחַר | יְהוָה אֱלֹהֶיךָ לְהִיּוֹת לוֹ לְעַם סֻגְלָה מִכָּל
 אֲלֹהֶיךָ בְּךָ אֲתָרְעִי יי אֱלֹהֶיךָ לְמַהוֹי לָהּ לְעַם חֲבִיב מִכָּל
 הָעַמִּים אֲשֶׁר עַל-פְּנֵי הָאָדָמָה: ז לֹא מְרַבְּכֶם מִכָּל-הָעַמִּים
 עַמְמֵיָא דִּי עַל אֲפִי אֲרַעָא: ז לֹא מְדַסְגִּיָאִין אֲתוֹן מִכָּל עַמְמֵיָא
 חָשַׁק יְהוָה בְּכֶם וַיִּבְחַר בְּכֶם כִּי-אַתֶּם הִמְעַט מִכָּל-הָעַמִּים:
 צְבִי* יי בְּכוֹן וְאֲתָרְעִי בְּכוֹן אֲרִי אֲתוֹן זְעִרִין מִכָּל עַמְמֵיָא:

*נ"א: צְבִי

רש"י

(ה) מִזְבְּחֹתֵיהֶם. שְׁל פְּנֵי: מִצְבֹּתָם. חֲזָן חֶסֶת: וְאֲשֵׁירֵיהֶם. חֵלְנוֹת שְׁעוֹצְדִין חוֹסֵס (עֲבֹדָה זָרָה מֵת): וּפְסִילֵיהֶם. לְלִמִּס:
 (ז) לֹא מְרַבְּכֶם. כַּפְּשׁוּטוֹ. וּמְדַרְשׁוֹ (חֹלוּן פֶּט), לְפִי שְׁחִין חֶסֶס
 מְגִדִּילִים עַלמְכֶס כְּשֶׁחִי מִשְׁפִּיעַ לְכֶס טוֹבָה, לְפִיקֶךָ חָשַׁק דִּי
 בְּכֶם, כִּי אַתֶּם הִמְעַט, הַמְמַטְטִין עַלמְכֶס, כְּגוֹן חֲזַרְרֶס

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

Their **altars** you shall break apart; their pillars you shall smash; their asheirah-trees you shall cut down; and their **carvings** you shall burn in fire.

Their **STACKS** of stones⁹ you shall break apart; their pillars you shall smash; their **asheirah-trees**¹⁰ you shall cut down; and their carved **IMAGES**¹¹ you shall burn in fire.

⁶ For you are a holy people to Hashem, your God; in you did Hashem, your God, **choose** to be for Him a **treasured** people from all the nations that are on the face of the earth. ⁷[It is] not because **of your numerousness** over all the nations [that] Hashem desired you and **chose** you, for you are the fewest of all the nations.

6. **קְדָם יי אֱלֹהֶיךָ — For you are a holy people** — BEFORE Hashem, your God; **בְּךָ אֲתָרְעִי יי אֱלֹהֶיךָ — in you did Hashem, your God, FIND FAVOR** — to be for Him a **BELOVED** people¹² — **מִכָּל עַמְמֵיָא דִּי עַל אֲפִי אֲרַעָא — from all the nations that are on the face of the earth.**

7. **לֹא מְרַבְּכֶם מִכָּל הָעַמִּים — It is not because YOU ARE MORE** NUMEROUS THAN all the other nations **צְבִי יי בְּכוֹן וְאֲתָרְעִי — that Hashem desired you**¹³ and **FAVORED** you, for you are the fewest of all the nations. **זְעִרִין מִכָּל עַמְמֵיָא — for in fact you are the fewest of all the nations.**

have led one to misconstrue Onkelos' translation as meaning: "Do not intermarry them ... unless you break apart their altars," implying, but if you break apart the altars, the prohibition no longer applies. Onkelos therefore renders the phrase here literally: אֲרִי אֵם, which more clearly indicates a positive action — rather; [you must], etc. (see *Beurei Onkelos; Me'at Tzori*). For a homiletic approach, see *Elef HaMagen* (German).

gather [see below, 28:39] (*Pas'shegen* to *Vayikra* 18:3), or from the Aramaic word יָגַר, mound [see *Bereishis* 31:47] (*Meturgeman*; אָגַר; *Lechem VeSimlah* to *Shemos* 34:13). Either way, an altar is thus called because it is made of numerous stones that are gathered and piled together like a mound; by contrast, the "pillar" in the next clause refers to an altar made of a single stone (see *Rashi* here and below, 12:3).

9. Onkelos consistently refers to an altar made for serving Hashem as מְדַבְּחָא and to an altar made for idol-worship as אֲגוּרָא, in order to differentiate between the two. The term אֲגוּרָא is derived from the Hebrew verb אָגַר,

10. The trees that they worship (*Rashi*).
 11. See above, 4:16 note 27.
 12. See our note 9 to *Shemos* 19:5.
 13. Some texts read צְבִי, *desires*, in the present tense.

כִּי מֵאֲהַבְתָּ יְהוָה אֶתְכֶם וּמִשְׁמְרוּ אֶת־הַשְּׁבֻעָה אֲשֶׁר נִשְׁבַּע
 אֲרִי מִדְּרָחַם יְיָ יִתְכוֹן וּמִדְּנֹטָר יֵת קִימָא דִּי קִימִים
 לְאַבְתֵּיכֶם הוֹצִיא יְהוָה אֶתְכֶם בְּיַד חֹזְקָה וַיִּפְדֶּךָ מִבַּיִת עֲבָדִים
 לְאַבְהֶתְכוֹן אֶפְקָ יְיָ יִתְכוֹן בְּיַד תְּקִיפָא וּפְרָקָךְ מִבַּיִת עֲבֹדוֹתָא
 מִיַּד פְּרַעָה מֶלֶךְ־מִצְרַיִם: מִפְטִיר ט וַיִּדְעַתְּ כִּי־יְהוָה אֱלֹהֶיךָ הוּא
 מִיָּד דְּפְרַעָה מִלְפָּא דְּמִצְרַיִם: ט וְתִדַּע אֲרִי יְיָ אֱלֹהֶיךָ הוּא
 הָאֱלֹהִים הָאֵל הַנֶּאֱמָן שֹׁמֵר הַבְּרִית וְהַחֹסֵד לְאַהֲבָיו וְלִשְׁמֵרֵי
 אֱלֹהִים אֱלֹהָא מְהִימְנָא נֹטָר קִימָא וְחֹסְדָא לְרַחֲמוּהִי וּלְנֹטָרֵי
 מִצְוֹתָיו [מצותו כ:] לְאַלְפֵי דְּדוֹר: י וּמִשְׁלָם לְשִׁנְאָיו אֶל־פְּנֵיו
 פְּקוּדוּהִי לְאַלְפֵי דְּרִין: י וּמִשְׁלָם לְסִנְאֻהִי טְבוֹן דִּי בְּחִייהוֹן
 אֲנוּן עֲבָדִין קְדָמוּהִי <

רש"י

י שהוא סמוך אלל "לאהבי" והעושים מההנה, ששכרם יתר גדול, הוא אומר "לאלפים" (סוטה לא): לאהביו. אלו שטושים מההנה: ולשמרי מצותיו. אלו העושים מיראה: (י) ומשלם לשנאיו אל פניו. צחייו משלם לו גמולו הטוב כדי להאזירו מן העולם הבא (אונקלוס); תרגום יונתן; תנחומא ישן ויגש חז:

(ח) כי מאהבת ה'. הרי "פי" משמש בלשון "אלף", לא מרצבס חשק ה' צבס אלף מההנה ה' אהבס: ומשמרו את השבועה. מחמת שמרו את השבועה: (ט) לאלף דור. ולהלן הוא אומר "לאלפים" (לעיל ה, י). כאן שהוא סמוך אלל לשמרי מצותיו והעושים מיראה, הוא אומר "לאלף", ולהלן (לעיל ה,

CHUMASH TRANSLATION

⁸ Rather, [it is] because of Hashem's love for you and because of His keeping the oath that He swore to your forefathers [that] He took you out with a strong hand and redeemed you from the house of slaves, from the hand of Pharaoh, king of Egypt. ⁹ Know that Hashem, your God — He is the God, the faithful God, Who safeguards the covenant and the kindness for those who love Him and for those who observe His commandments, for a thousand generations. ¹⁰ And He repays [each of] those who hate Him, before him,

ONKELOS ELUCIDATED

8. אֲרִי מִדְּרָחַם יְיָ יִתְכוֹן — Rather, it is because HASHEM LOVES YOU — and because HE KEEPS the oath that He swore to your forefathers יְיָ אֶפְקָ יְיָ — that Hashem took you out with a strong hand וּפְרָקָךְ מִבַּיִת עֲבָדוֹתָא — and redeemed you from the house of SLAVERY,^[14] מִיָּד דְּפְרַעָה מֶלֶךְ־מִצְרַיִם — from the hand of Pharaoh, king of Egypt.

9. וְתִדַּע אֲרִי יְיָ אֱלֹהֶיךָ הוּא אֱלֹהִים — Know that Hashem, your God — He is God, אֱלֹהָא מְהִימְנָא — the faithful God, נֹטָר — Who safeguards the covenant and the kindness^[15] — for those who love Him and for those who observe His commandments, לְאַלְפֵי דְּרִין — for THOUSANDS OF generations.^[16]

10. וּמִשְׁלָם לְסִנְאֻהִי — And He repays those who hate Him טְבוֹן דִּי אֲנוּן עֲבָדִין קְדָמוּהִי — for THE GOOD [DEEDS] THAT THEY DO BEFORE HIM, בְּחִייהוֹן — paying them this reward IN THEIR

14. See above, 6:12 note 16.

15. The term הַחֶסֶד (the kindness) here does not refer to a particular act of kindness, but to Hashem's Attribute of Kindness [מִדַּת הַחֶסֶד], which is associated with reward for mitzvos (see *Malbim*; and above, 6:25 note 28). Onkelos therefore renders it חֶסֶדָא (as in the text of *Yekum Purkan*: חֶסֶדָא וְרַחֲמֵי, grace, kindness, and mercy), rather than טִיבוּ, which is how he generally

renders *acts* of kindness; see, for example, above, 5:10 (*Beis Aharon*).

16. *Rashi* interprets אֶלְפֵי דְּרִין literally, as a thousand generations, which seems to contradict what the Torah says above (5:10), that Hashem does kindness for "thousands" of generations [לְאַלְפִים] — a minimum of two thousand. *Rashi* therefore explains (based on *Sotah* 31a) that the earlier verse refers to those who serve Hashem out of

לְהַאֲבִידוֹ לֹא יֵאָחֵר לְשֹׂנְאָו אֶל-פְּנָיו יִשְׁלַם-לוֹ:
 לְאוֹבְדֵיהוֹן לֹא מֵאַחַר לְסִנְאוֹהֵי טְבוֹן דִּי אֲנוֹן עֲבָדִין קְדְמוֹהֵי < <
 עוֹבֵד טָב < < בְּחַיֵּיהוֹן מִשְׁלָם לְהוֹן:
 יֵא וְשִׁמְרָתְךָ אֶת-הַמִּצְוָה וְאֶת-הַחֻקִּים וְאֶת-הַמְּשֻׁפְטִים אֲשֶׁר
 יֵא וְתִטֵּר יֵת תִּפְקֹדְתָא וְיֵת קִימֵיָא וְיֵת דִּינֵיָא דִּי
 אֲנֹכִי מְצִוְךָ הַיּוֹם לַעֲשׂוֹתָם: פ פ פ קי"ח פסוקים. עזיא"ל סימן.
 אָנָּא מִפְּקֹד לָךְ יוֹמָא דִּין לְמַעַבְדְּהוֹן:

רש"י

(יא) הַיּוֹם לַעֲשׂוֹתָם. וְלִמְחָר, לְעוֹלָם הַבָּא, לִטְוֹל שְׂכָרְס (עירובין כב.).

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

to make *him* perish; He will not delay to the one who hates Him — He will repay him before him. ¹¹ You shall observe the commandment, and the decrees, and the ordinances that I command you today, to perform them.

LIFETIME (i.e., in this world), לְאוֹבְדֵיהוֹן — in order to make THEM perish in the World to Come.^[17] לֹא מֵאַחַר עוֹבֵד טָב לְסִנְאוֹהֵי — He DOES not delay to repay the reward for A GOOD DEED to THOSE who hate Him^[18] — טְבוֹן דִּי אֲנוֹן עֲבָדִין קְדְמוֹהֵי — THE GOOD [DEEDS] THAT THEY PERFORM BEFORE HIM בְּחַיֵּיהוֹן מִשְׁלָם לְהוֹן — He REPAYS THEM IN THEIR LIFETIME.

11. וְתִטֵּר יֵת תִּפְקֹדְתָא — You shall observe the commandment, וְיֵת קִימֵיָא וְיֵת דִּינֵיָא — and the STATUTES, and the ordinances דִּי לְמַעַבְדְּהוֹן — that I command you today אָנָּא מִפְּקֹד לָךְ יוֹמָא דִּין — to perform them.

love; to them Hashem extends His reward for as long as two thousand generations. But for those who serve Him out of fear, as this verse says (“for those who observe His commandments”), the reward is still enormous, but it extends for only *one* thousand generations.

Onkelos, however, seems to understand the term לְאוֹבְדֵיהוֹן here to mean “for a thousand generations and beyond,” for Hashem’s blessing is limitless (see *Ibn Ezra*). He thus renders it for *thousands of generations*, as he does the term לְאוֹבְדֵיהוֹן in 5:10. [Notably, *Mechilta* (*Shemos* 20:5) cites our verse as proof that לְאוֹבְדֵיהוֹן must mean “many thousands,” not just “two” as *Rashi* cited earlier.]

Some commentators maintain that our verse is not referring to the duration of blessing at all, but rather to a *postponement* of blessing (see also *Midrash Tehillim* 92:11): Since the previous verse stated that Hashem is giving us the Land to fulfil the oath that He swore to our forefathers, one may think that we will not suffer by negating Hashem’s commandments, since Hashem has to fulfil His oath in any case. To this, the verse states that, if the generations are not meritorious enough, Hashem can postpone the fulfilment of His oath for even thousands of generations, until there comes a generation that is deserving of it (*Rashbam*; *Daas Zekeinim*). According to this understanding, our verse clearly does not intend to limit the time to a

thousand, or even two thousand, generations. Onkelos’ translation concurs with this interpretation as well.

17. The simple reading of the verse implies that Hashem repays sinners for the evil they have done by making them perish from this world. Onkelos adds the words טְבוֹן דִּי אֲנוֹן עֲבָדִין קְדְמוֹהֵי in order to clarify that the verse is referring to the sinners’ good deeds. He also explains that אֶל פְּנָיו, literally, *before him*, means “in his (the sinner’s) lifetime,” rendering it in the plural in order to match the plural לְסִנְאוֹהֵי at the beginning of the verse (*Nesinah LaGer*). The verse thus means that Hashem repays the sinners for their *good* deeds by rewarding them in this world, thereby preventing them from receiving the sublime and eternal reward in the World to Come (see *Rashi* and *Rabbeinu Bachya*).

Some suggest that only the words טְבוֹן דִּי אֲנוֹן עֲבָדִין are an addition to the language of the verse, but that קְדְמוֹהֵי is actually a translation of the Hebrew אֶל פְּנָיו (interpreting the pronoun *him* to refer to Hashem; see, similarly, *Eruvin* 22a). Accordingly, Onkelos interprets אֶל פְּנָיו as conveying two meanings simultaneously: (1) *before Him*, and (2) *in his* [i.e., their] *lifetime* (*Marpei Lashon*; see *Me’at Tzori* and *Shaarei Aharon*). It is not uncommon for Onkelos to do this; see *Ramban* to *Shemos* 16:14.

18. Meaning, He will not defer their reward until the World to Come, where the reward is sublime and eternal (see *Ibn Ezra*).

עשרת הדברות בטעם העליון

THE TEN COMMANDMENTS WITH THE *TROP* (CANTILLATION NOTES) USED BY THE READER
FOR THE PUBLIC TORAH READING ON SHABBOS (SEE PAGE 67).

אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עַבְדִּים לֹא יִהְיֶה
לְךָ אֱלֹהִים אֲחֵרִים עַל-פְּנֵי לֹא תַעֲשֶׂה לָּךְ פֶּסֶל | כָּל-תְּמוּנָה אֲשֶׁר בַּשָּׁמַיִם |
מִמֶּעַל וְאֲשֶׁר בָּאֶרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם | מִתַּחַת לְאֶרֶץ לֹא-תִשְׁתַּחֲוֶה
לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹקֵד עֵינֹן אַבֹּת עַל-בְּנֵים
וְעַל-שְׁלֵשִׁים וְעַל-רַבְעִים לְשָׁנָאֵי וְעֲשֵׂה חֹסֶד לְאֲלֹפִים לְאֹהֲבֵי וּלְשֹׁמְרֵי
מִצְוֹתַי [מצותו כ]: **ס** לֹא תִשָּׂא אֶת-שֵׁם-יְהוָה אֱלֹהֶיךָ לְשׂוּא כִּי לֹא יִנְקֶה
יְהוָה אֶת אֲשֶׁר-יִשָּׂא אֶת-שְׁמוֹ לְשׂוּא: **ס** שָׁמֹר אֶת-יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ
כַּאֲשֶׁר צִוְּךָ | יְהוָה אֱלֹהֶיךָ שֵׁשֶׁת יָמִים תַּעֲבֹד וְעֲשִׂיתָ כָּל-מְלַאכְתֶּךָ וַיּוֹם
הַשַּׁבְעִי שָׁבַת | לַיהוָה אֱלֹהֶיךָ לֹא תַעֲשֶׂה כָּל-מְלַאכָה אַתָּה וּבִנְךָ-וּבִתֶּךָ
וְעַבְדְּךָ-וְאִמְתֶּךָ וְשׂוֹרְךָ וְחֹמְרֶךָ וְכָל-בְּהֵמָתְךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן
יָנוּחַ עַבְדְּךָ וְאִמְתֶּךָ כַּמֹּרֶךְ וְזָכַרְתָּ כִּי-עַבְדְּךָ הָיִיתָ | בָּאֶרֶץ מִצְרַיִם וַיִּצְאָךָ יְהוָה
אֱלֹהֶיךָ מִשָּׁם בְּיַד חֹזֶק וּבְזֹרֶעַ נְטוּיָה עַל-כֵּן צִוְּךָ יְהוָה אֱלֹהֶיךָ לַעֲשׂוֹת
אֶת-יוֹם הַשַּׁבָּת: **ס** כִּבֵּד אֶת-אֲבִיךָ וְאֶת-אִמְךָ כַּאֲשֶׁר צִוְּךָ יְהוָה אֱלֹהֶיךָ
לְמַעַן | יֵאָרִיכוֹן יְמֶיךָ וְלִמְעַן יֵיטֵב לָךְ עַל הָאֲדָמָה אֲשֶׁר-יְהוָה אֱלֹהֶיךָ נָתַן
לָךְ: **ס** לֹא תִרְצַח: **ס** וְלֹא תִנְאַף: **ס** וְלֹא תִגְנֹב: **ס** וְלֹא-תַעֲנֶה
בְּרֵעֶךָ עֵד שׂוּא: **ס** וְלֹא תַחְמוֹד אֶשֶׁת רֵעֶךָ **ס** וְלֹא תִתְאַוֶּה בֵּית רֵעֶךָ
שָׂדֵהוּ וְעַבְדּוֹ וְאִמְתּוֹ שׂוֹרוֹ וְחֹמְרוֹ וְכָל אֲשֶׁר לְרֵעֶךָ: **ס**

הפטרות ואתחנן / HAFTARAS VA'ESCHANAN

ישעיה מ:א-כו / Yeshayah 40:1-26

⁴⁰ **C**omfort, comfort My people — says your God.
² Speak to the heart of Jerusalem and proclaim to her that her time [of exile] has been fulfilled, that her iniquity has been conciliated, for she has received from the hand of HASHEM double for all her sins.

³ A voice calls out, "In the wilderness, clear the way of HASHEM; make a straight road in the plain, a highway for our God. ⁴ Every valley shall be raised, and every mountain and hill shall be made low, the crooked shall become straight and the rugged a level low land. ⁵ Revealed shall be the glory of HASHEM, and all flesh as one shall see that the mouth of HASHEM has spoken."

⁶ The Voice says, "Proclaim!" and he says, "What shall I proclaim?" — "All flesh is grass, and all its kindness like the flower of the field. ⁷ The grass shall wither, the flower shall fade, for the breath of HASHEM has blown upon it; in truth, the people is grass. ⁸ The grass shall wither, the flower shall fade, but the word of our God shall stand forever."

⁹ Get yourself upon a high mountain, O herald unto Zion; raise your voice in power, O herald unto

מ א נחמו נחמו עמי יאמר אלהיכם: ב דברו
על-לב ירושלם וקראו אליה כי מלאה
צבאה כי נרצה עונה כי לקחה מיד יהוה
כפלים בכל-חטאתיה: ג קול קורא במדבר
פנו דרך יהוה ישרו בערבה מסלה לאלהינו:
ד כל-גיא ינשא וכל-הר וגבעה ישפלו והיה
העקב למישור והרכסים לבקעה: ה ונגלה
כבוד יהוה וראו כל-בשר יחדו כי פי יהוה
דבר: ו קול אמר קרא ואמר מה אקרא כל-
הבשר חציר וכל-חסדו כציץ השדה: ז יבש
חציר נבל ציץ פי רוח יהוה נשבה בו אכן
חציר העם: ח יבש חציר נבל ציץ ודבר-
אלהינו יקום לעולם: ט על הר-גובה עלי-לך
מבשרת ציון הרימי בכח קולך מבשרת

Jerusalem, raise [it], fear not, say to the cities of Yehudah, "Behold, your God!"¹⁰ Behold! My Lord, HASHEM/ELOHIM, shall come with strength, and His arm will rule for Him; behold! His recompense is with Him, and His wage is before Him, ¹¹ like a shepherd would graze his flock, would gather lambs in his arm and carry [them] in his bosom, would lead the nurslings.

¹² Who has measured the waters in His fist, and meted out the Heavens with the span, and counted in large volume the dust of the earth, and weighed mountains in a scale and hills in a balance?¹³ Who has meted out the spirit of HASHEM? Who is His man of counsel that he might let Him know?¹⁴ With whom did He seek counsel and give him insight, and teach him in the path of justice, and teach him knowledge, and the way of understanding let him know?¹⁵ Behold! the nations are like a bitter drop from a bucket, and as the dust on the balance are they considered; behold! the islands are like castaway dust. ¹⁶ And the Levanon is not sufficient kindling; and its beasts are not sufficient for burnt-offerings.

¹⁷ All the nations are as nothing before Him, as nothingness and emptiness are they considered by Him.

¹⁸ To whom can you liken God? And what likeness can you arrange for Him? ¹⁹ The graven image, the artisan's casting, that the [gold]smith overlaid with gold and the [silver]smith with silver chains?²⁰ The pauper sets aside, he chooses wood that will not rot; he seeks for himself a wise artisan, to prepare an idol that cannot move. ²¹ Do you not know? Have you not heard? Has it not been told to you from the first? Have you not understood [Who fashioned] the foundations of the earth?²² It is He Who sits on the circumference of the earth, and [Who views] its inhabitants as locusts; He Who spreads the heavens like a thin curtain, and stretches them like a tent to dwell [in]. ²³ He Who gives over officers for nought; judges of land He made like emptiness; ²⁴ even as if they were not planted, even as if they were not sown, even as if their stock was not rooted in the ground; and also should He blow on them, they would dry up, and a stormwind would carry them away like stubble.

²⁵ And to whom can you liken Me? And [to whom] shall I be equal? — says the Holy One. ²⁶ Raise your eyes on high and see Who created these: He brings forth their legions by number; He calls them all by name; because of His abundant might and powerful strength, there is not missing even one.

יְרוּשָׁלַם הָרִימִי אֶל־תִּירְאִי אִמְרִי לְעָרֵי
יְהוּדָה הִנֵּה אֱלֹהֵיכֶם: י הִנֵּה אֲדַנִּי יְהוָה
בְּחֹזֶק יָבוֹא וְזָרְעוּ מִשְׁלָה לּוֹ הִנֵּה שְׂכָרוֹ
אִתּוֹ וּפְעֻלָּתוֹ לִפְנָיו: יא כָּרְעָה עֲדָרוֹ יִרְעָה
בְּזָרְעוֹ יִקְבֹּץ טְלָאִים וּבְחִיקוֹ יִשָּׂא עֲלוֹת
יִנְהַל: יב מִי־מִדָּד בְּשַׁעְלוֹ מַיִם וְשָׁמַיִם בְּזֶרֶת
תִּכְּן וְכָל בְּשַׁלְשׁ עֶפֶר הָאָרֶץ וְשָׁקַל בַּפֶּלֶס
הָרִים וּגְבָעוֹת בְּמֵאזְנָיִם: יג מִי־תִכְּן אֶת־רוּחַ
יְהוָה וְאִישׁ עֲצָתוֹ יוֹדִיעֵנּוּ: יד אֶת־מִי נוֹעֵץ
וַיְבַיְנְהוּ וַיִּלְמְדוּהוּ בְּאֶרֶח מִשְׁפָּט וַיִּלְמְדוּהוּ
לְעֵת וְדָרֶךְ תְּבוּנוֹת יוֹדִיעֵנּוּ: טו הֵן גּוֹיִם כְּמֶר
מִדְּלִי וּבְשִׁחַק מֵאזְנָיִם נִחְשְׁבוּ הֵן אֵיִים כְּדֶק
יִטּוֹל: טז וּלְבָנוֹן אֵין דֵּי בָּעַר וּחִיתוֹ אֵין דֵּי
עוֹלָה: יז כָּל־הַגּוֹיִם כְּאֵין נִגְדּוֹ מֵאֶפֶס וְתַהוֹ
נִחְשְׁבוּ־לוֹ: יח וְאֶל־מִי תִדְמִיּוּן אֵל וּמַה־דְּמוּת
תַּעֲרֹכוּ־לוֹ: יט הַפֶּסֶל נֶסֶךְ חָרָשׁ וְצִרְף בְּזָהָב
יִרְקַעְנּוּ וּרְתַקוֹת כֶּסֶף צוֹרֶף: כ הַמִּסְכָּן תְּרוּמָה
עֵץ לֹא־יִרְקַב יִבְחַר חָרָשׁ חָכֵם יִבְקֶשׁ־
לוֹ לְהַכִּין פֶּסֶל לֹא יִמוּט: כא הָלוֹא תִדְעוּ
הָלוֹא תִשְׁמְעוּ הָלוֹא הִגִּד מֵרֵאשׁ לְכֶם הָלוֹא
הִבְיַנּוּתֶם מוֹסְדוֹת הָאָרֶץ: כב הֵי־שֵׁב עַל־חוּג
הָאָרֶץ וַיִּשְׁבִּיהָ כַּחֲגֻבִים הַנוֹטָה כִּדְק שְׁמַיִם
וַיִּמְתַּחֵם כְּאֶהֱל לְשָׁבֶת: כג הַנּוֹתֵן רוּזָיִם לְאֵין
שְׁפִטִי אָרֶץ כִּתְּהוֹ עֲשָׂה: כד אֵף בַּל־נִטְעוּ אֵף
בַּל־זָרְעוּ אֵף בַּל־שָׂרַשׁ בְּאָרֶץ גְּזַעַם וְגַם־נִשֵּׁף
בָּהֶם וַיִּכְשׂוּ וַיִּסְעֲרָה כְּקֶשׁ תִּשְׁאֵם: כה וְאֶל־מִי
תִדְמִיּוּנִי וְאִשׁוּהָ יֵאמֶר קְדוֹשׁ: כו שְׂאוּ־מְרוֹם
עֵינֵיכֶם וּרְאוּ מִי־בְרָא אֱלֹהֵ הַמוֹצִיא בְּמִסְפָּר
צְבָאָם לְכֹלָם בְּשֵׁם יִקְרָא מֵרֵב אוֹנִיִם וְאִמִּיץ
כִּחַ אִישׁ לֹא נֶעְדָר: