

ZICHRON MEIR EDITION

תרגום אונקלוס

ONKELOS

פרשת נצבים-וילך
Parashas Nitzavim-Vayeilech

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פרשת נצבים

ט אַתֶּם נֹצְבִים הַיּוֹם כְּלָכֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם רְאִשֵׁיכֶם
 ט אַתּוֹן קְיָמִין יוֹמָא דִּין בְּלָכוֹן קָדָם יי אֱלֹהֵכוֹן רִישֵׁיכוֹן
 נְשִׁבְטֵיכֶם זְקֵנֵיכֶם וְשׂוֹטְרֵיכֶם כָּל אִישׁ יִשְׂרָאֵל: י טַפְלֵיכֶם נְשִׁיכֶם
 שְׂבִיכוֹן סְבִיכוֹן וְסָרְכִיכוֹן כָּל אָנָּשׁ יִשְׂרָאֵל: י טַפְלֵכוֹן נְשִׁיכוֹן
 וְגִירָךְ אֲשֶׁר בְּקֶרֶב מַחֲנֶיךָ מֵחֹטֵב עֵצֶיךָ עַד שֹׂאֵב מִיַּמִּיךָ:
 וְגִירָךְ דִּי בָּגוּ מִשְׁרִיתֶיךָ מִלְקֵט אֶעֱיָךְ עַד מְלִי מִיָּךְ:

רז"ל

כְּנֻטְיִים לְהַתְגַּיֵּר צִימֵי מַעֲהָ כְּדָרָךְ עָצָחוּ גְזֵעוּטִים צִימֵי
 יְהוֹשֻׁעַ, וְהוּוּ הָאִמּוֹר צְגֵעוּטִים "וַיִּטְעֲנוּ גַם הָמָּה צְעָרְמָה"
 (יהושע ט, ד) וְנִתְּנָם מַעֲהָ חוֹטְצֵי עֵלִים וְחֹאֲצֵי מִים (תנחומא ב;
 יבמות טט.).

(ט) אַתֶּם נֹצְבִים. מִלְמַד עָפִינְסָם מַעֲהָ לִפְנֵי הַקַּב"ה צִיִּים
 מוֹתוּ לְהַכְנִיס צְעָרֵי: רְאִשֵׁיכֶם שְׂבִיכוֹן. רְאִשֵׁיכֶם
 לְשִׁבְטֵיכֶם: זְקֵנֵיכֶם וְשׂוֹטְרֵיכֶם. הַקָּשׁוּב קָשׁוּב קוֹדֵם, וְאַחַר
 קֵד בָּל אִישׁ יִשְׂרָאֵל: (י) מֵחֹטֵב עֵצֶיךָ. מִלְמַד עָצָחוּ

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

⁹ *You are standing today, all of you, before Hashem, your God: the heads of your tribes, your elders, and your officers, every man of Israel;* ¹⁰ *your small children, your women, and your proselyte who is in the midst of your camp, from your wood hewer to your water drawer;*

9. אַתּוֹן קְיָמִין יוֹמָא דִּין בְּלָכוֹן — **You are standing^[1] today, all of you, before Hashem, your God,** רִישֵׁיכוֹן — **YOUR tribal HEADS,** שְׂבִיכוֹן — **YOUR TRIBES,^[2]** סְבִיכוֹן — **your elders,** וְסָרְכִיכוֹן — **and your officers,** כָּל אָנָּשׁ יִשְׂרָאֵל — **every PERSON of Israel;**

10. טַפְלֵכוֹן — **your small children,** נְשִׁיכוֹן — **your women,** וְגִירָךְ דִּי בָּגוּ מִשְׁרִיתֶיךָ — **and your convert who is in the midst of your camp,** מִלְקֵט אֶעֱיָךְ — **from your wood GATHERER^[3]** עַד מְלִי מִיָּךְ — **to your water FILLER,**

1. The Midrash (*Eichah Rabbah* 3:1) comments on this verse: Even if all the curses expounded in the preceding *parashah* befall you, still, אַתֶּם נֹצְבִים הַיּוֹם, *you are standing today*: As a nation you will continue to stand, and you will not be destroyed by these numerous punishments. The Midrash adds that this lesson is clarified by the translation of Onkelos: אַתּוֹן קְיָמִין יוֹמָא דִּין.

This Midrash is puzzling: What does the translation of Onkelos show that we would not see from the Hebrew words of the verse itself? *Me'at Tzori* explains that generally the Hebrew word נָצַב refers to standing by for a purpose, in anticipation of some event. When that is indeed the meaning, Onkelos translates with the term עָרַד (see *Shemos* 2:4 note 7). Since in our verse the people were standing at the ready to enter a covenant with Hashem, the appropriate translation for נֹצְבִים in our verse should be מְעַתְּדִין (as *Targum Yonasan* indeed translates). Onkelos' קְיָמִין, *standing* (which can also mean *existing*), is the basis for the Midrash's teaching that the people would withstand all the punishments that they would experience.

Alternatively, the term קְיָמִין, means *you exist*, and alludes to a similar teaching from *Midrash Tanchuma* (cited by *Rashi* to v. 12): After the people heard the curses in the previous *parashah*, they blanched and felt unable to face the future. Moshe reassured them by saying:

You yourselves sinned grievously against Hashem, and nevertheless you remain in existence; Hashem did not annihilate you (see Torah U'Peirushah).

2. *Rashi* teaches that the phrase רְאִשֵׁיכֶם שְׂבִיכוֹן is understood as though it said רְאִשֵׁיכֶם לְשְׂבִיכוֹן, *the heads "of" your tribes*. Moshe thus begins with a general reference to כְּלָכֶם, *all of you*, and then details the people in order of rank: the tribal heads, the elders, the officers, and, finally, every man of Israel.

Onkelos, however, reads the words רְאִשֵׁיכֶם שְׂבִיכוֹן as referring to רְאִשֵׁיכֶם, *your [tribal] heads*, and שְׂבִיכוֹן, *your tribes*. *Gur Aryeh* explains that Onkelos also interprets the verse as listing each in order of rank, but from another perspective. Moshe begins with כְּלָכֶם, *all of you*, since the nation *as a whole* is the highest-ranking entity. After that is רְאִשֵׁיכֶם, *your [tribal] heads*, who are not included in the tribe itself and precede it as its leaders; then שְׂבִיכוֹן, *your tribes* as a whole; he then mentions the most prominent individual members of the tribes, the *elders*, followed by *your officers*. The list ends with *every [individual] man of Israel*. [See *Beurei Onkelos* for alternative approaches to Onkelos.]

3. Onkelos renders the Hebrew חָטַב, *chop*, as לָקַט, *gather*, to clarify that it refers not only to those who cut the lumber but also to those who collect the wood. Alternatively, the term לָקַט can also be used for cutting

יֵאָדָה לְעִבְרָךָ בְּבְרִית יְהוָה אֱלֹהֶיךָ וּבְאֲלֹתָו אֲשֶׁר יְהוָה אֱלֹהֶיךָ כָּרַת
 יֵאָדָה לְאֲעֻלוֹתֶךָ בְּקִימָא דִּיִּי אֱלֹהֶךָ וּבְמוֹמְתָהּ דִּי יִי אֱלֹהֶךָ גְּזֹר
 עִמָּךָ הַיּוֹם: ❖ שְׁנֵי יב לְמַעַן הָקִים־אֶתְךָ הַיּוֹם לֹא לְעַם וְהוּא
 עִמָּךָ יוֹמָא דִּין: יב בְּדִיל לְאֶקְמָא יְתָךְ יוֹמָא דִּין קְדָמוּהֵי לְעַמָּא וְהוּא
 יְהִי־לָךְ לְאֱלֹהִים בְּאֲשֶׁר דִּבַּר־לָךְ וּכְאֲשֶׁר נִשְׁבַּע לְאֲבֹתֶיךָ
 יְהוִי לָךְ לְאֱלֹהֵי בְּמָא דִּי מְלִיל לָךְ וּבְמָא דִּי קִיִּים לְאֲבֹתֶךָ
 לְאֲבָרְהָם לְיִצְחָק וּלְיַעֲקֹב: יג וְלֹא אֶתְכֶם לְבַדְכֶם אֲנֹכִי כָּרַת
 לְאֲבָרְהָם לְיִצְחָק וּלְיַעֲקֹב: יג וְלֹא עִמְכוֹן בְּלַחֲדוּיְכוֹן אֲנִי גְּזֹר
 אֶת־הַבְּרִית הַזֹּאת וְאֶת־הָאֱלֹהִים הַזֹּאת: יד כִּי אֶת־אֲשֶׁר יִשְׁנֹו פֹה
 יֵת קִימָא הַדִּין וְיֵת מוֹמְתָא הַדָּא: יד אַרְי יֵת מִן דִּי אֵיתוּהֵי הַכָּא

רש"י

חסר שפיס, חוץ מארבעים ותשע שצורת פהגים, הוריקו פניהם ואמרו: מי יוכל לעמוד צאלו. החחיל משה לפייסם, אתם נצבים היום, הרצה הכעסם למקום ולא עשה אתכם פלייה, והרי אתם קיימים לפניו: היום. פיוס הזה שהוא קיים והוא מאפיל ומאיר, כך האיר לכם וכך עתיד להאיר לכם, והקלות והיסורין מקיימין אתכם ומליצין אתכם לפניו. ואף הפרצה שלמעלה מזו פיוסין הם, "אתם רחיקים את כל וגו'" (לעיל פסוק א). דבר אחר, אתם נצבים, לפי שהיו ישראל יולדוין מפרנס לפרנס, ממשה ליהושע, לפיכך עשה אתם מצבה כדי לזרסם. וכן עשה יהושע ויהושע כד, א). וכן שמואל, "התולדו ואשפטת אתכם" (שמואל א יב, ז) כשילאו מידו ונכנסו לידו של שאול (תחומא א):

(יא) לעברך. להיות עובר צברית, ולא יתכן לפרשו כמו "להעבירך", אלא כמו "לעשהכס אתם" (לעיל ד, יד): לעברך בברית. דרך העברה. כך היו פורחי צריות עושין, מחילה מפאן ומחילה מפאן וטוברים צנתיים, כמו שפאמר "העגל אשר פרתו לשנים ויעצרו צין צתרי" (ירמיה לד, יח): (יב) למען הקים אתך היום לו לעם. כל כך הוא נכנס לטרוח, למטן קיים אוקף לפניו לעם: והוא יהיה לך לאלהים. לפי ש"דיצור לך" ו"נשבע לאבותיך" שלא להחליף את זרעם צאומה אחרת, לכך הוא אוסר אתכם צצצועות הללו, שלא תקניטוהו אחר שהוא אינו יכול להצדל מכס. עד פן פירשתי לפי פשוטה של פרשה. ומדרש אגדה (תחומא א): למה נסמכה פרשת אתם נצבים לקלות, לפי ששמעו ישראל מאה קלות

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

- 11 **for you to pass** into the covenant of Hashem, your God, and into His **curse** that Hashem, your God, seals with you today, ¹² in order to establish you today as a people **to Him** and that He be a God to you, as He spoke **of** you and as He swore to your forefathers, to Avraham, to Yitzchak, and to Yaakov.
- ¹³ Not with you alone do I seal this covenant and this **curse**,
- ¹⁴ but **with [whoever]** is here,

- 11. לְאֲעֻלוֹתֶךָ בְּקִימָא דִּיִּי אֱלֹהֶךָ — TO BRING YOU into the covenant^[4] of Hashem, your God, וּבְמוֹמְתָהּ — and into his OATH,^[5] גְּזֹר עִמָּךָ יוֹמָא דִּין — that Hashem, your God, די יִי אֱלֹהֶךָ — seals with you today,
- 12. בְּדִיל לְאֶקְמָא יְתָךְ יוֹמָא דִּין — in order to establish you today והוא יְהוִי לָךְ לְאֱלֹהֵי — as a people BEFORE Him — and that He be a God to you, בְּמָא דִּי מְלִיל לָךְ — as He spoke TO you — and as He swore to your forefathers, לְאֲבָרְהָם לְיִצְחָק וּלְיַעֲקֹב — to Avraham, to Yitzchak, and to Yaakov.
- 13. אֲנִי גְּזֹר יֵת קִימָא הַדִּין — Not with you alone — do I seal this covenant and this **curse**, וְיֵת מוֹמְתָא הַדָּא — and this OATH,
- 14. אַרְי יֵת מִן דִּי אֵיתוּהֵי הַכָּא — but they include WHOEVER is here,

something from its place of growth (see *Marpei Lashon; Beurei Onkelos; HaKesav VeHaKabbalah to Bamidbar 15:32; Nefesh HaGer; Or HaTargum*).
 4. The root עבר, *pass* (as in לעברך, *for you to pass*), is used in Hebrew to denote making a covenant [since covenants were sealed by passing between two partitions, such as two halves of an animal (*Rashi*)]. In Aramaic the term עול, *enter*, is used to describe entering into a

covenant (*Beurei Onkelos*). [The parallel Hebrew כנס is used in the context of establishing a covenant in the blessing recited by the father at the circumcision of his child: להכניסו בבריתו של אברהם אבינו: *to have him enter the covenant of Avraham, our father (Lechem VeSimlah)*.]
 5. The Hebrew word אלה usually refers to an oath that places a curse upon the one who is swearing in the event that the oath is false or he violates it (see, e.g.,

עֲמָנוּ עִמָּד הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֵת אֲשֶׁר אֵינָנוּ פֹּה
 עֲמָנָא קָאָם יוֹמָא דִּין קָדָם יְיָ אֱלֹהֵנָא וְיֵת מִן דִּי לִיתוּהִי הֶכָא
 עֲמָנוּ הַיּוֹם: ❖ שלישי טו כִּי-אַתֶּם יַדְעֶתֶם אֵת אֲשֶׁר-יִשְׁבְּנוּ בְּאֶרֶץ
 עֲמָנָא יוֹמָא דִּין: טו אַרְי אַתּוֹן יַדְעַתוֹן יֵת דִּי יִתְבְּנָא בְּאַרְעָא
 מְצָרִים וְאֵת אֲשֶׁר-עֲבַרְנוּ בְּקֶרֶב הַגּוֹיִם אֲשֶׁר עֲבַרְתֶּם: טו וְתִרְאוּ
 דְּמִצָּרִים וְיֵת דִּי עֲבַרְנָא *בְּגוֹ עֲמָמִיא דִּי עֲבַרְתוֹן: טו וְחִזִּיתוֹן
 אֶת-שְׁקוּצֵיהֶם וְאֵת גְּלִלְיָהֶם עֵץ וְאֶבֶן בְּסָף וְזָהָב אֲשֶׁר
 יֵת שְׁקוּצִיהוֹן וְיֵת טְעוּתְהוֹן אֲעָא וְאֶבְנָא בְּסָפָא וְדִהָבָא דִּי
 עִמָּהֶם: יז פֶּן-יֵשׁ בְּכֶם אִישׁ אֶזְ-אִשָּׁה אֹ אוּ מִשְׁפָּחָה אוּ-שִׁבְט
 עִמָּהוֹן: יז דִּילְמָא אֵית בְּכוֹן גְּבַר אוּ אִתָּא אוּ זְרַעֵי אוּ שְׁבָטָא

*ב"א: בִּינֵי

רש"י

(יד) ואת אשר איננו פה. ואלף עס דורות העתידים להיות (תנחומא א: (טו"ט) כי אתם ידעתם וגו' ותראו את שקוציהם. לפי שראיתם החומות עובדי עבודה זרה, ושמה השׂיח לז אחד מפס אותו ללכת אחריהם: ותראו את שקוציהם. על שם שהיו מאוסים פשקלים: גלליהם.

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

standing with us today before Hashem, our God, and *with [whoever]* is not here with us today.

קָדָם יְיָ אֱלֹהֵנָא — standing with us today — and WHO-EVER is not here — עֲמָנָא יוֹמָא דִּין — with us today.^[6]

¹⁵ For you know how we dwelled in the land of Egypt and how we passed through the midst of the nations through whom you passed. ¹⁶ And you saw their abominations and their *detestable idols* — of wood and stone, of silver and gold which are with them. ¹⁷ Perhaps there is among you a man or woman, or a family or tribe,

יֵת דִּי יִתְבְּנָא בְּאַרְעָא — For you know — how we dwelled in the land of Egypt — דְּמִצָּרִים — and how we passed through the midst of the nations^[7] through whom you passed.
 15. יֵת דִּי יִתְבְּנָא בְּאַרְעָא — For you know — how we dwelled in the land of Egypt — דְּמִצָּרִים — and how we passed through the midst of the nations^[7] through whom you passed.
 16. וְחִזִּיתוֹן יֵת שְׁקוּצִיהוֹן וְיֵת טְעוּתְהוֹן — And you saw their abominations and their FALSE GODS — אֲעָא וְאֶבְנָא — both those of wood and stone — and those of silver and gold which are kept with them.
 17. דִּילְמָא אֵית בְּכוֹן גְּבַר אוּ אִתָּא — Perhaps, then, there is among you a man or woman, — אוּ זְרַעֵי אוּ שְׁבָטָא — or a family

Vayikra 5:2). Wherever our passage uses this word in reference to this covenant, which included such an oath (see *Aderes Eliyahu*), Onkelos renders it *oath*. However, when the word אלה in our passage refers to the curse itself (as it sometimes does, e.g., *Bamidbar* 5:21), Onkelos renders it לְזָטָא, *curse* (as in vv. 19, 20, and 26 below).

than יֵת, which is the usual rendition of אֵת.
Lechem VeSimlah explains that according to Onkelos the verse does not mean that the covenant was made with all those who were not yet born, but rather that the covenant, which was made with that generation, also includes and applies to the generations that are yet to come (see also *Beurei Onkelos*). See, similarly, above, 11:2 note 4.
 7. Onkelos usually renders the word בקרב as בגו, *in the midst*. The alternate version of בִּינֵי, *among*, conveys that although the Jewish people passed through among the nations, they were not “in their midst,” i.e., they did not mingle with them (*Beurei Onkelos*).

6. The word אֵת in the phrase ... אשר ישנו פה. ... assumes its secondary meaning of *with*: the covenant and oath are made both “with whoever is here ... and “with” whoever is not here, referring to future generations (see *Rashi*). Seemingly, then, Onkelos should have rendered it עם, *with*, rather

אֲשֶׁר לָבְבוּ פְנֵה הַיּוֹם מֵעַם יְהוָה אֱלֹהֵינוּ לָלֶכֶת לַעֲבֹד אֶת־אֱלֹהֵי
 דִּי לְבָה פְּנֵי יוֹמָא < מִדְּחַלְתָּא דִּי אֱלֹהֵנָא לְמַהֲרָ לְמַפְלַח יְת טְעוֹת
 דִּין

הַגּוֹיִם הָהֵם פְּנֵי־יֵשׁ בְּכֶם שָׂרֵשׁ פָּרָה רֵאשׁ וְלַעֲנָה: יח וְהָיָה
 עֲמִמָּיָ הָאֲנֹן דִּילְמָא אֵית בְּכוּן גְּבַר מְהֵרָר חֲטָאִין אוּ זְרוּן: יח וְיִהְיֶה
 בְּשִׁמְעוֹ אֶת־דְּבָרֵי הָאֱלֹהִים הַזֹּאת וְהִתְבָּרַךְ בְּלָבְבוֹ לֵאמֹר שְׁלוֹם
 בְּמִשְׁמַעָה יְת פִּתְגְּמֵי מוֹמְתָא הָדָא וַיַּחֲשַׁב בְּלָבָה לְמִימְרָ שְׁלָמָא
 יְהִי־לִי כִּי בְּשִׁרְרוֹת לְבִי אֵלָּךְ לְמַעַן סְפוֹת הָרִוּהָ אֶת־הַצְּמִמָּה:
 יְהִי לִי אַרְי בְּהֵרָהוּר לְבִי אֲנָא < בְּדִיל לְאוֹסְפָא חֲטָאִי עַל וְדְנוּתָא:
 אֹל < לָה שְׁלוּתָא <

רש"י

אֲשֶׁר לָבְבוּ פְנֵה הַיּוֹם. מִלְקָבֵל טְלוֹי הַעֲרִית: שָׂרֵשׁ פָּרָה
 רֵאשׁ וְלַעֲנָה. שָׂרֵשׁ מְגַדֵּל טַעַז מַר, כְּגִידִין שָׂהֵס מְרִיס, כְּלוֹמַר
 מִפְּרָה וּמִרְעָה רָשָׁע צִקְרָצְכָס: (יח) וְהִתְבָּרַךְ בְּלָבְבוֹ. לְשׁוֹן
 צִרְכָה, יַחֲשׁוּב צְלָזוֹ צִרְכַּת גְּלוֹס לְעֲלֹמוֹ, לֵאמֹר לֹא יִצְאוּנִי
 קְלָלוֹת הַלְלוֹ, אֲךָ שְׁלוֹם יְהִיָּה לִי: וְהִתְבָּרַךְ. צַנְדִּיר"א שׁוֹי"א
 צְלַע", כְּמוֹ "וְהִתְגַּלַּח" (ויקרא יג, לג), "וְהִתְפַּלֵּל" (מלכים"א ח,
 מז): בְּשִׁרְרוֹת לְבִי אֵלָּךְ. צְמֵרָאוֹת לְצִי, כְּמוֹ "אֲשׁוּרְנוּ וְלֹא

— CHUMASH TRANSLATION —

whose heart turns away today from **being with Hashem, our God, to go and serve the gods of those nations; perhaps there is among you a root growing gall or horehound.** ¹⁸ And it will be that when he hears the words of this **curse**, he will **bless himself** in his heart, saying, "Peace will be with me, when I go **as my heart sees fit**" — **thereby adding the drunk with the thirsty.**

— ONKELOS ELUCIDATED —

or tribe — whose heart turns away today from THE FEAR OF Hashem, our God, לְמַהֲרָ לְמַפְלַח יְת טְעוֹת עֲמִמָּיָ הָאֲנֹן — to go and serve the FALSE GODS of those nations; בְּכוּן — perhaps there is among you — A MAN CONTEMPLATING SINS OR MALICE.^[8] 18. — And it will be when he hears the words of this OATH — he will THINK in his heart,^[9] saying, "Peace will be with me, — שְׁלָמָא יְהִי לִי — when I go as dictated BY THE SENTIMENT OF MY HEART,"^[10] בְּדִיל לְאוֹסְפָא לָה חֲטָאִי — SO AS TO ADD FOR HIM THE UNINTENTIONAL SINS ONTO THE INTENTIONAL ONES.^[11]

8. Onkelos elucidates the Torah's metaphor of a שָׂרֵשׁ עֵרֶב, a root growing gall or horehound (bitter herbs): The "root" represents the person's heart, which, by contemplating sin, "grows" the bitter herbs of sin. Gall is less bitter than horehound and represents sins that one commits out of carelessness. Over time, this leads to the even more severe acts of defiance against Hashem and the person can even transgress sins out of malice, represented by the bitterer horehound.

Thus, a root growing gall or horehound is a metaphor for a man who contemplates sins, leading to a man contemplating sins or malice, i.e., unintentional sins as well as malicious ones (see *Mileil Avraham*).

9. The usual meaning of the term בִּרְכָה, blessing (as in the Hebrew וְהִתְבָּרַךְ, and he will bless himself) is to receive a

benefit that one did not previously have. Here, though, the person thinks that he will maintain his security and not be affected by the curses (see *Rashi; Mizrachi*). Therefore, Onkelos does not use the root בִּרְכָה, instead rendering it וַיַּחֲשַׁב, and he will think (*Me'at Tzori*).

10. Onkelos' rendition of the Hebrew בְּהֵרָהוּר as בְּהֵרָהוּר, by the sentiment, is understood as *Rashi* explains, as being associated with שׁוּר, seeing [as in *Bamidbar* 24:17] (*Nesinah LaGer*). This is unlike *Ramban*, who says that it is related to שְׁרִיר, strengthening, i.e., I will follow the strengthening [desire] of my heart (*Me'at Tzori*). Alternatively, Onkelos identifies it with the root שָׂרַר, rulership; he is controlled by his heart and follows its dictates (*Nefesh HaGer*).

11. Hashem will add his unintentional sins — which

יט לֹא־יֵאבֶּה יְהוָה סְלַח לוֹ כִּי אָז יַעֲשֶׂן אֶף־יִהְיֶה וְקִנְאָתוֹ
 יט לֹא יֵיבִי יְיָ לְמִשְׁבֵּק לֵה אָרִי בְּכֹן יִתְקַף רְגָזָא דִּינִי וְחַמְתָּהּ
 בְּאִישׁ הַהוּא וְרַבְצָה בּוֹ כָּל־הָאֲלֹהִים הַכְּתוּבָה בְּסֵפֶר הַזֶּה וּמָחָה
 בְּגִבְרָא הַהוּא וַיִּדְבְּקוֹן בְּהַ כָּל לְוִטִיָּא דְכְתִיבִין בְּסֵפֶרָא הַדִּין וַיִּמְחִי
 יְהוָה אֶת־שְׁמוֹ מִתַּחַת הַשָּׁמַיִם: כ וְהִבְדִּילֹו יְהוָה לְרַעְיָה מִכָּל
 יְיָ יֵת שְׁמָהּ מִתַּחַת שָׁמַיָּא: כ וַיִּפְרֹשְׁנָהּ יְיָ לְבִישׁוֹ מִכָּל
 נְשִׁבְטֵי יִשְׂרָאֵל כְּכֹל אֲלֹת הַבְּרִית הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה
 נְשִׁבְטִיָּא דִּישְׂרָאֵל כְּכֹל לְוִטִי קִימָא דְכְתִיבִין בְּסֵפֶר אֹרִיתָא
 הַזֶּה: כא וְאָמַר הַדּוֹר הָאֲחֵרוֹן בְּנֵיכֶם אֲשֶׁר יִקְוּמוּ מֵאֲחֵרֵיכֶם
 הַדִּין: כא וַיִּימַר דְּרָא בְּתִרְאָה בְּנִיכּוֹן דִּי יְקוּמוֹן מִבְּתִרִיכּוֹן

רש"י

יט) וַיַּעֲשֶׂן אֶף ה'. על ידי כעס הגוף מתחמם והעשן יולא מן האף. וכן "עלה עשן צהפיו" (שמואל-ב כב, ט). ואף על פי שאין זו לפני המקום, הכתוב משמיט את האזן כדרך שהיא רגילה ויכולה לשמוע, כפי דרך הארץ: וְקִנְאָתוֹ. לשון חמה, חנפרינימני"ט, חמיות לבישת נקמה, ואינו מטציר על המדה: (ב) הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה. ולמעלה (כה, סא) הוא אומר "בְּסֵפֶר הַתּוֹרָה הַזֶּה", "גם כל חלי וכל מכה וגו'", "הזאת" לשון נקבה מוסב על "התורה", "הזה" לשון זכר מוסב על ה"ספר". ועל ידי פיסוק הטעמים הן נחלקין לשתי לשונות. בְּפִרְשָׁת הַקְּלָלוֹת הַטּוֹפָחִת תּוֹנֶה פַּחַת "בְּסֵפֶר", ו"התורה הזאת" דבוקים זה לזה, לכך אומר "הזאת", וכן הַטּוֹפָחִת תּוֹנֶה פַּחַת "התורה", נמלא "ספר התורה" דבוקים זה לזה, לפיכך לשון זכר נופל אחריו, שהלשון נופל על ה"ספר":

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

¹⁹ Hashem will not be willing to forgive him, for then Hashem's anger and His zealousness will smoke against that man, and the entire curse written in this Book will come down upon him, and Hashem will erase his name from under the heavens. ²⁰ Hashem will set him aside for evil from among all the tribes of Israel, like all the curses of the covenant that is written in this Book of the Torah. ²¹ The later generation will say — your children who will arise after you

19. Hashem will not be willing to PARDON him,^[12] ארי בכון יתקף רגזא דינא וְחַמְתָּהּ בְּגִבְרָא — for then Hashem's anger and His WRATH^[13] will BE INTENSE against that man וַיִּדְבְּקוֹן בְּהַ כָּל לְוִטִיָּא דְכְתִיבִין — and ALL THE CURSES THAT ARE WRITTEN in this Book will ADHERE TO him; וַיִּמְחִי יְיָ יֵת שְׁמָהּ מִתַּחַת שָׁמַיָּא — and Hashem will erase his name from under the heavens. 20. Hashem will set him aside for evil — from among all the tribes of Israel, like all the curses of the covenant — that ARE written in this Book of the Torah. 21. The later generation will say — your children who

he would otherwise not have been [as severely] punished for — to his intentional sins, punishing him for all of them. [He is punished for both because since he intends to follow the dictates of his heart, both his intentional and unintentional sins are committed with the same disregard for Hashem's will (*Beurei Onkelos*; see, similarly, *Nefesh HaGer*).] The verse refers to the unintentional sins as "the drunk," for a person does them like a drunkard, without intent; intentional sins are called "the thirsty," since they are committed with intent and desire (*Rashi*). 12. Literally, to leave or to abandon. According to

Onkelos, the Hebrew root סלח refers to a pardon from punishment rather than forgiveness of the sin itself (*Ramban to Bamidbar 14:19*). 13. When the Hebrew root קא expresses zealous vengeance, it is used in Aramaic as well (see, e.g., *Bamidbar 25:11*). Here, however, the Torah uses the metaphor of וַעֲשֶׂן, literally, will smoke, which conveys anger rather than zeal. *Rashi* explains that anger causes the body to heat up, and this is expressed figuratively by saying that the nose (אף) emits smoke. Onkelos accordingly renders the word וְקִנְאָתוֹ here as *His wrath* (the emotion that underlies zeal) rather than *His zeal*.

וְהִנְכֹרִי אֲשֶׁר יָבֵא מֵאֶרֶץ רְחוֹקָה וְרָאוּ אֶת־מַכּוֹת הָאָרֶץ הַהוּא
 וּבֵר עַמְמֵינּוּ דִּי יִיְתִי מֵאֶרֶע רְחִיקָא וַיַּחֲזִין יָת מַחְתָּא דְאֶרְעָא הֵהִיא
 וְאֶת־תַּחֲלָאִיהָ אֲשֶׁר־חָלָה יְהוָה בָּהּ: כב גַּפְרִית וּמֶלַח שְׂרָפָה
 וַיִּת מֵרַעְהָא דִּי אֲמַרַע יֵי בָהּ: כב גַּפְרִתָּא וּמֶלַח *תְּהִי יִקְדָּא
 כָּל־אֶרְצָהּ לֹא תִזְרַע וְלֹא תִצְמַח וְלֹא־יִעֲלֶה בָּהּ כָּל־עֵשֶׂב
 כָּל אֶרְעָה לֹא תִזְדַּרַע וְלֹא תִצְמַח וְלֹא יִסַּק בָּהּ כָּל עֵסְבָא
 כְּמַהֲפַכַת סֹדֶם וְעַמְרָה אֲדָמָה וְצִבּוֹיִם [וצביים כ] אֲשֶׁר הֶפְךָ
 כְּמַהֲפַכְתָּא דְסֹדֶם וְעַמְרָה אֲדָמָה וְצִבּוֹיִם דִּי הֶפְךָ
 יְהוָה בְּאִפּוֹ וּבְחֶמְתּוֹ: כג וְאָמְרוּ כָּל־הַגּוֹיִם עַל־מָה עָשָׂה יְהוָה
 יֵי בְרַגְזָהּ וּבְחֶמְתָּהּ: כג וַיִּמְרוּן כָּל עַמְמֵינָא עַל מָה עֵבַד יֵי
 כְּכֹה לְאֶרֶץ הַזֹּאת מָה חֲרִי הָאֵף הַגָּדוֹל הַזֶּה: כד וְאָמְרוּ עַל
 כְּדִין לְאֶרְעָא הַדָּא מָה תְּקוּף רִגְזָא רַבָּא הַדִּין: כד וַיִּמְרוּן עַל
 אֲשֶׁר עֲזָבוּ אֶת־בְּרִית יְהוָה אֱלֹהֵי אֲבֹתָם אֲשֶׁר כָּרַת עִמָּם
 דִּי שִׁבְקוּ יָת קִימָא דִּי אֱלֹהָא דְאֲבֹהֵיהוֹן דִּי גִזַּר עִמְהוֹן

*נ"א: יקירת

— CHUMASH TRANSLATION —

and the **foreigner** who will come from a distant land — when they will see the blows of that Land and its illnesses with which Hashem has afflicted it: ²² Sulphur and salt, a **conflagration** of its entire Land, it will not be sown and it will not sprout, and no grass shall rise up on it; like the upheaval of Sedom and Amorah, Admah and Tzevoyim, which Hashem overturned in His anger and in His wrath. ²³ And all the nations will say, “For what reason did Hashem do so to this Land; what is [the reason for] this **flaring** of this great anger?”

²⁴ And they will say, “Because they forsook the covenant of Hashem, the God of their forefathers, that He sealed with them

— ONKELOS ELUCIDATED —

will arise after you, — and the MEMBER OF other NATIONS who will come from a distant land, who did not hear of this covenant — וַיַּחֲזִין יָת מַחְתָּא דְאֶרְעָא הֵהִיא — when they will see the blows of that Land and its illnesses¹⁴ — with which Hashem has afflicted it.

22. תְּהִי — They will see sulphur and salt, וְאֶת־תַּחֲלָאִיהָ לֹא תִזְדַּרַע — its entire land SHALL BURN, וְלֹא יִסַּק בָּהּ כָּל עֵסְבָא — it will not be sown and it will not sprout vegetation, — and no grass shall rise upon it; — like the upheaval of Sedom and Amorah, Admah and Tzevoyim, — which Hashem overturned — in His anger and in His wrath.

23. עַל מָה — And all the nations will say, — “For what reason did Hashem do so to this Land; — what is the reason for the INTENSITY of this great anger?”

24. עַל דִּי שִׁבְקוּ יָת קִימָא דִּי — And they will say, — “Because they forsook the covenant of Hashem, the God of their forefathers, — that

14. The Aramaic root מרע (as in the word מרע here, and אמרע in the next clause) parallels the Hebrew חלה, illness, as we say in the Yekum Purkan prayer, מרעין

בישין, *bad illnesses*. Similarly, the Talmudic term used for a deathly ill person is שָׁכִיב מֵרַע, *lying from illness* (see Rambam, *Commentary to the Mishnah*, Pe’ah 3:7).

כח הַנְּסִתְרוֹת לַיהוָה אֲלֵהֵינוּ וְהַנְּגִלַת לָנוּ וְלִבְנֵינוּ עַד-עוֹלָם
 כח דְּמִטְמָרְן קָדָם יְיָ אֱלֹהֵנָּא וְדִגְלִין לָנָא וְלִבְנָנָא עַד עֲלָמָא

לְעֲשׂוֹת אֶת-כָּל-דְּבָרֵי הַתּוֹרָה הַזֹּאת: ❖ ס רביעי (שני כשהן למעבד ית כל פתגמי אורייתא הָא:

מחוברין) [ל] א וְהִיָּה כִּי-יָבֹאוּ עֲלֶיךָ כָּל-הַדְּבָרִים הָאֵלֶּה הַבְּרָכָה ל א וִיְהִי אָרִי יִיתוֹן עֲלֶךָ כָּל פִּתְגָמֵי־הָאֱלֹהִים בְּרַךְ

וְהִקְלָלָה אֲשֶׁר נָתַתִּי לְפָנֶיךָ וְהִשְׁבַּת אֶל-לִבְבְּךָ בְּכָל-הַגּוֹיִם וְלוֹטִין דִּי יִהְיִית קְדָמָךְ וְתַתֵּב לְלִבְךָ בְּכָל עַמְמֵי־

א"א נקודות

רש"י

יפרע מאותו יחיד, חבל הנגלת לנו ולבנינו לזכר הרע לעשות, חספה מעניש את הרצים על הרהורי היחיד, שנאמר "פן יש צכס איש וגו'" (לעיל פסוק יז), ואחר כך "וראו את מפות החרץ ההוא" (שם כא), והלא אין חכם יודע צמטמוקיו של חצירו. אין חני מעניש אתכם על הנסתרות, שהן לה' אלהינו והוא

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

²⁸ *The hidden [sins] are for Hashem, our God, but the revealed ones are for us and for our children forever, to carry out all the words of this Torah.*

28. דְּמִטְמָרְן קָדָם יְיָ אֱלֹהֵנָּא — **The hidden [sins] are BEFORE Hashem, our God,** וְדִגְלִין לָנָא וְלִבְנָנָא עַד עֲלָמָא — **but the revealed ones are for us and for our children forever,** לְמַעְבַּד ית כל פתגמי אורייתא הָא — **to carry out all the words of this Torah.**^[17]

30.

30.

¹ *It will be that when all these things come upon you — the blessing and the curse which I have presented before you — then you will take it to your heart among all the nations*

1. וִיְהִי אָרִי יִיתוֹן עֲלֶךָ כָּל פִּתְגָמֵי־הָאֱלֹהִים בְּרַךְ וְלוֹטִין דִּי יִהְיִית — **It will be that when all these things come upon you — the BLESSINGS resulting from allegiance to Hashem, and the CURSES resulting from sinful behavior, which I have presented before you — then you will take it to your heart** בְּכָל עַמְמֵי־ — **while you are among all the**

17. *Rashi* interprets the verse as a response to a question that the people might raise: How can Hashem lay the entire Land in ruins for the hidden thoughts of one individual (as v. 17 states: *Perhaps, then, there is among you a man or woman ... whose heart turns away today ...*)? Moshe responds that the people are not held responsible for *hidden sins*, i.e., private sins of individuals about which others have no knowledge — it is up to Hashem to bring those who commit such sins to account. The obligation of the public is to pursue justice against those who *openly* commit sins.

According to *Ramban*, however, *the hidden [sins]* refers to those sins that are even hidden from the person who committed them, i.e., unintentional sins. The verse is saying that Hashem does not hold the sinner accountable for those sins, for they are before Hashem alone. Only *the revealed [sins]*, of which the sinner is

aware, are breaches of the covenant that we and our sons have committed to observe forever.

Ramban notes that Onkelos' rendition of דְּמִטְמָרְן קָדָם יְיָ, *the hidden ones are "before" Hashem*, indicates that it refers to unintentional sins that are *before Hashem*, i.e., known only to Him. According to *Rashi*, the translation is *"for" Hashem*, indicating that the consequences of private sins are left to Hashem.

Marpei Lashon points out that the *Vidui* (Confession) of Yom Kippur, where we say הם לפניך לנו לפניך הם — *And those [sins] that are not revealed to us, they are revealed and known before You, as it says, "The hidden ones are unto Hashem, our God,"* accords with Onkelos' approach as interpreted by *Ramban*.

[For alternative approaches to Onkelos, see *Nefesh HaGer; Or HaTargum*.]

אֲשֶׁר הִדְיִיחְךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה: ^ב וְשָׁבְתָ עַד־יְהוָה אֱלֹהֶיךָ
 דִּי אֶגְלִיךָ יִי אֱלֹהֶךָ לְתַמָּן: ^ב וּתְתוּב לְדַחֲלֵתָא דִּי אֱלֹהֶךָ
 וְשִׁמְעֶתָ בְּקֹלוֹ כְּכֹל אֲשֶׁר־אֲנֹכִי מְצִוֶּה הַיּוֹם אֶתְּהָ וּבְנֶיךָ בְּכֹל־
 וּתִקְבַּל לְמִימְרָהּ כְּכֹל דִּי אֲנָא מִפְּקֹד לָךְ יוֹמָא < אֶתְּ וּבְנֶיךָ בְּכֹל
 לָךְ דִּין >

לְבָבְךָ וּבְכָל־נַפְשְׁךָ: ^ג וְשָׁב יְהוָה אֱלֹהֶיךָ אֶת־שְׁבוּתְךָ וְרַחֲמֶךָ
 לָבָךְ וּבְכָל נַפְשְׁךָ: ^ג וְיָתֵב יִי אֱלֹהֶךָ יְת * גְּלוּתְךָ וּיְרַחֵם עָלְךָ
 וְשָׁב וְקִבְּצֶךָ מִכָּל־הָעַמִּים אֲשֶׁר הִפְּיִצְךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה:
 וְיָתוּב וְיִכְנָשְׁנֶךָ מִכָּל עַמְמֵיָא דִּי בַדְרָךְ יִי אֱלֹהֶךָ לְתַמָּן:
 ד אִם־יִהְיֶה נִדְחָךְ בְּקֶצֶה הַשָּׁמַיִם מִשָּׁם יִקְבְּצֶךָ יְהוָה אֱלֹהֶיךָ
 ד אִם יִהְיוּן גְּלוּתְךָ בְּסִיפֵי שָׁמַיָא מִתַּמָּן יִכְנָשְׁנֶךָ יִי אֱלֹהֶךָ

*ב"א מוסיף: שבי

רש"י

אוחז צידיו ממש חיש חיש ממקומו, כענין שנאמר 'ואתם
 תלקטו לאחד אחד בני ישראל' (ישעיה כז, יז). ואף בגלות שחר
 החומות מלינו כן, 'ושבתי את שבות מצרים' (יחזקאל כט, יד),
 'ושבתי שבות מואב' (ירמיה מה, מז), 'ואשבתי את שבות בני
 עמון' (שם מט, ו):

זה לזה (סוטה לז:): (ג) ושב ה' אלהיך את שבותך. היה
 לו לכפוז "והשב" את שבותך, רבותינו למדו מכאן כפזיכול
 שהשכינה שרויה עם ישראל בלדת גלותם, וכשנגאלין הכפיז
 גלולה לטלמו שהוא ישב עמם (מגילה כט.). ועוד יש לומר,
 שגדול יום קצון גלות וצקושי פאילו הוא טלמו לריך להיות

CHUMASH TRANSLATION

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where Hashem, your God, has driven you away; ² and you will return unto Hashem, your God, and you will listen to His voice, according to everything that I command you today, you and your children, with all your heart and all your soul; ³ then Hashem, your God, will bring back your captivity and have mercy upon you; and He will return and gather you in from all the peoples to which Hashem, your God, has scattered you. ⁴ If your driven away will be at the end of the heavens, from there Hashem, your God, will gather you in

nations — where Hashem, your God, has EXILED you;
 2. and you will return unto THE FEAR OF HASHEM, your God, — and you will HEED HIS WORD — according to everything that I command you today, — you and your children, — with all your heart and all your soul;
 3. then Hashem, your God, will bring back your EXILES,^[1] — and have mercy on you; — and He will return and gather all of you in — from all the peoples — to which Hashem, your God, has scattered you.
 4. Even if your EXILES will be at the ENDS of the heavens,^[2] — from there Hashem, your God, will gather you in,

1. Onkelos renders the phrase, ושב ה' אלהיך את שבותך, as though it said ויהשב, and He will bring back. The Gemara (Megillah 29a, cited by Rashi), though, gives the word ושב its usual meaning — He will come back. It explains that the Shechinah dwells with the Jewish people in their places of exile, so that Hashem, as it were, comes back with them upon their return to Eretz Yisrael (rendering שבותך as "with" your captivity).

Onkelos' rendition of שבותך, your captivity, as גלוּתְךָ, your exiles, in plural, conveys that the Jewish people will be exiled to many lands (Pas'shegen). [An alternate version reads שבי גלוּתְךָ, the captivity of your exiles.]
 2. Onkelos renders בקצה, at the edge, as בספי, at the ends, in the plural, since the Jewish people will be scattered to all the ends of the earth (Beurei Onkelos).

וּמִשָּׁם יִקְחֶךָ: הַ וְהֵבִיאֲךָ יְהוָה אֶל־הָאָרֶץ אֲשֶׁר־יִרְשׁוּ
 וּמִתְמֹן *יִקְרַבְנָךְ: הַ וַיַּעֲלֶנְךָ יְיָ אֶלְהֶךָ לְאֶרֶץ דִּי יִרְיתוּ
 אֲבֹתֶיךָ וַיִּרְשָׁתָהּ וְהִיטְבָהּ וְהִרְבָּהּ מֵאֲבֹתֶיךָ: וּמֵל יְהוָה
 אֲבָהֶתְךָ וְתִירְתָהּ וַיִּוֹטֵב לָךְ וַיִּסְגִּינֶךָ מֵאֲבָהֶתְךָ: וַיַּעֲדֵי יְיָ
 אֶלְהֶיךָ אֶת־לִבְבְּךָ וְאֶת־לִבְבֵי זֵרְעֶךָ לְאַהֲבָה אֶת־יְהוָה אֶלְהֶיךָ
 אֶלְהֶךָ יֵת טַפְשׁוֹת < וְיֵת טַפְשׁוֹת > דְּבָנֶיךָ לְמַרְחָם יֵת יְיָ אֶלְהֶךָ
 לְבָרְךָ לְבָרְךָ
 בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ: חֲמִישִׁי (שְׁלִישִׁי כִּשְׁהֵן מִחוּבְרִין) ז וְנִתַּן
 בְּכָל לְבָרְךָ וּבְכָל נַפְשְׁךָ בְּדִיל חַיֶּיךָ: ז וַיִּתֵּן
 יְהוָה אֶלְהֶיךָ אֶת כָּל־הָאֱלוֹת הָאֵלֶּה עַל־אֵיבֶיךָ וְעַל־
 יְיָ אֶלְהֶךָ יֵת כָּל לְוֹטֵיָא הָאֵלִין עַל בְּעַלֵי דְבָבֶיךָ וְעַל
 שְׂנְאֵיךָ אֲשֶׁר רָדְפוּךָ: ח וְאֵתְּהָ תָשׁוּב וְשָׁמַעְתָּ בְּקוֹל
 סְנְאֵיךָ דִּי רָדְפוּךָ: ח וְאֵתְּהָ תָתוּב וְתִקְבַּל לְמִימְרָא

*ני"א: יִקְרַבְנָךְ

CHUMASH TRANSLATION

and from there He will **take you**.
 5 Hashem, your God, will **bring you** to the Land of which your forefathers took possession and you shall take possession of it; He will do good to you and make you more numerous than your forefathers. 6 Hashem, your God, will **cut away the barrier** of your heart and the heart of your children, to love Hashem your God, with all your heart and with all your soul, so that you will live.
 7 Hashem, your God, will place all these curses upon your enemies and those who hate you, who pursued you. 8 You shall return and **listen to the voice** of Hashem,

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and from there He will BRING YOU NEAR.^[3]
 5. Hashem, your God, will BRING YOU IN — to the Land of which your forefathers took possession — and you shall take possession of it; — and He will do more good to you — and make your more numerous — than your forefathers.^[4]
 6. Hashem, your God, will REMOVE THE FOOLISHNESS OF your heart — and THE FOOLISHNESS OF the heart of your children,^[5] — enabling you to love Hashem, your God, — with all your heart and with all your soul,^[6] — so that you will live.
 7. Hashem, your God, will place all these curses — upon your enemies and upon those who hate you, who pursued you and persecuted you in exile.
 8. You will return and HEED

3. When the root לקח (as in יִקְחֶךָ), *take*, is used in the context of bringing a person to a higher level of sanctity in service of Hashem (as it does in our verse, describing the nation's redemption in the Messianic Era), Onkelos uses the root קרב, *bring near* (*Beurei Onkelos* here and to *Bereishis* 2:15). [The alternate version יִקְרַבְנָךְ means *will lead you*.]

4. While in earlier times the Jewish people had possessed only the lands of the seven Canaanite nations,

in the Messianic Era they will also have the lands of the Keini, Kenizi, and Kadmoni (*Yerushalmi Kiddushin* 1:8), as promised to Avraham Avinu (*Bereishis* 15:19-21; see above, 19:8 with note 12).

5. Onkelos explains that the barrier of the heart refers to the foolishness that a person falls into when he sins; for further explanation, see above, 10:16 note 21.

6. When the final redemption comes to the repentant nation, Hashem will raise the Jewish people to such a

יהוה ועשית את כל מצותיו אשר אנכי מצוה היום:
 די ותעבד ית כל פקודוהי די אנא מפקד לך יומא דין:
 ט והותירך יהוה אלהיך בכל | מעשה ידך בפרי בטנך
 ט ויותרנך יי אלהך בכל עובדי ידך בולדא דמעך
 ובפרי בהמתך ובפרי אדמתך לטבה פי | ישוב יהוה
 ובולדא דבעירך ובאבא דארעך לטבא ארי יתוב יי
 לשוש עליך לטוב באשר שש על-אבותיך: כי תשמע
 למחדי עלך לטב כמא די חדי על אבהתך: יארי תקבל
 בקול יהוה אלהיך לשמר מצותיו וחקתיו הכתובה בספר
 למימרא די אלהך למטר פקודוהי וקינוהי דכתיבין בספר
 התורה הנה כי תשוב אל-יהוה אלהיך בכל-לבבך ובכל-
 אורייתא הדין ארי תתוב לדחלתא די אלהך בכל לבך ובכל
 נפשך: **ס** ששי יא כי המצוה הזאת אשר אנכי מצוה היום
 נפשך: יא ארי תפקדתא הדא די אנא מפקד לך יומא <
 < דין

CHUMASH TRANSLATION

and perform all His commandments that I command you today. ⁹ Hashem will give you bounty in all the work of your hands — in the **fruit** of your womb, and in the **fruit** of your animals, and in the fruit of your land — for good, when Hashem will return to rejoice over you for good, as He rejoiced over your forefathers, ¹⁰ when you **listen to the voice** of Hashem, your God, to observe His commandments and His **decrees**, that are written in this Book of the Torah, when you shall return to **Hashem**, your God, with all your heart and all your soul.

¹¹ For this commandment that I command you today —

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THE WORD of Hashem with all your heart, and perform all His commandments — and perform all His commandments — that I command you today.

9. Hashem will give you bounty⁷ in all the work of your hands — in the CHILD of your womb, and in the YOUNG of your animals — and in the fruit of your land — for good,⁸ — when Hashem will return to rejoice over you for good — as He rejoiced over your forefathers,

10. when you ACCEPT THE WORD of Hashem, your God, to observe His commandments and His STATUTES — that are written in this Book of the Torah — when you shall return to THE FEAR OF HASHEM, your God, with all your heart and all your soul.

11. For this commandment that I command you today⁹ —

high level that their desire for evil will be completely removed, and they will be able to love Hashem with all their heart (Ramban).

7. See following note.

8. This word connects to the word והותירך in the

beginning of the verse, reading לטבה... והותירך, meaning: you will receive bountiful goodness in the child of your womb, etc.; see above, 28:11 note 9.

9. I.e., knowing the entirety of the Torah and fulfilling it (Rashi). [See note 11 for another approach.]

לֹא-נִפְלְאֵת הוּא מִמֶּךָ וְלֹא-רְחֵקָה הוּא: יב לֹא בַשָּׁמַיִם הוּא
 לֹא מִפְּרֹשָׁא הוּא מִנֶּךָ וְלֹא רְחֵיקָא הוּא: יב לֹא בַשָּׁמַיִם הוּא
 לֵאמֹר מִי יַעֲלֶה-לָנוּ הַשָּׁמַיִמָה וְיִקְחֶהָ לָנוּ וְיִשְׁמַעְנוּ אֹתָהּ
 לְמִימַר מִן יִסַּק לָנָא לְשָׁמַיָא וְיִסְבֶּה לָנָא וְיִשְׁמַעְנָנָא יְתָה
 וְנַעֲשֶׂנָה: יג וְלֹא-מַעְבָּר לַיָּם הוּא לֵאמֹר מִי יַעֲבֹר-לָנוּ אֶל-עֶבֶר
 וְנַעֲבֹדְנָה: יג וְלֹא מַעְבָּרָא לְיָמָא הוּא לְמִימַר מִן יַעֲיֹבֵר לָנָא לְעֶבְרָא
 הַיָּם וְיִקְחֶהָ לָנוּ וְיִשְׁמַעְנוּ אֹתָהּ וְנַעֲשֶׂנָה: יד כִּי-קָרוֹב אֵלֶיךָ הַדְּבָר
 דְיָמָא וְיִסְבֶּה לָנָא וְיִשְׁמַעְנָנָא יְתָה וְנַעֲבֹדְנָה: יד אַרְי קָרִיב לְוֹתָךְ פִּתְגָמָא
 מְאֹד בְּפִיךָ וּבְלִבְבְּךָ לַעֲשׂוֹתוֹ: ט שְׁבִיעִי וּמִפְטִיר (רְבִיעִי כִשְׁהוֹן מַחוּבְרִין) טו רְאֵה
 לְחַדָּא בְּפִיךָ וּבְלִבְבְּךָ לְמַעֲבֹדָה: טו חֲזִי
 נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת-הַחַיִּים וְאֶת-הַטּוֹב וְאֶת-הַמָּוֶת וְאֶת-הָרָע:
 דִּיהִבִּית קְדָמְךָ יוֹמָא יְתָ חֲזִי וְיָת טַבְתָּא וְיָת מוֹתָא וְיָת בִּישָׂא:
 דִּין

רש"י

(יא) לֹא נִפְלְאֵת הוּא מִמֶּךָ. לֹא מְכֻסָּה הִיא מִמֶּךָ, כְּמוֹ
 עֲנִיָּמָר "כִּי יִפְלֹא" (לְעִיל י, ח) "אַרְי יִסְכֵּי", "וְסַרְד פְּלֹאִים"
 (אִיכָה א, ט) וְסַרְד צְמֻטְמוֹנִיּוֹת, מְכֻסָּה, וְחֻזְנֵשָׁה צְטֻמוֹן:
 (יב) לֹא בַשָּׁמַיִם הוּא. שְׁאִילוּ הִתָּה צְשָׁמִים הֵייתָ לְרִיךְ
 לְעֹלוֹת אֲחֵרִיָּה וְלִלְמָדָה (עִירוּזִין נה): (יד) כִּי קָרוֹב אֵלֶיךָ.
 הַסּוּרָה נִתְּנָה לְכֶסֶם צְכָתָז וְצִעֵל פֶּה: (טו) אֶת הַחַיִּים וְאֶת
 הַטּוֹב. זֶה פְּלוּי צְזָה, אִם פִּתְגָמָה טוֹב כְּרִי לְךָ חַיִּים, וְאִם פִּתְגָמָה
 רָע כְּרִי לְךָ הַמָּוֶת. וְהַכְּתוּב מִפְּרֹשָׁא וְהוֹלֵךְ הַיָּדָה:

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

it is not **hidden** from you and it is not distant. ¹² It is not in the heavens, [for you] to say, "Who can ascend to the heavens for us and take it for us, and let us hear it so that we can perform it?" ¹³ Nor is it across the sea, [for you] to say, "Who can cross to the other side of the sea for us and take it for us, and let us hear it so that we can perform it?" ¹⁴ Rather, the matter is very near to you — in your mouth and in your heart — to perform it.

¹⁵ See — I have placed before you today life and good, and death and evil,

it is not **SEPARATED** from you (i.e., beyond you), ¹⁰¹ and it is not distant.

12. It is not in the heavens, for you to say, "Who can ascend to the heavens for us and take it for us, and let us hear it — so that we can perform it?"

13. Nor is it across the sea, for you to say, "Who can cross to the other side of the sea for us and take it for us, and let us hear it — so that we can perform it?"

14. Rather, the matter is very near to you — in your mouth and in your heart — to perform it. ¹¹¹

15. See THAT I have placed before you today a choice between life and good on the one hand, and death and evil on the other.

10. The essential meaning of the Hebrew root פלא (as in the word נִפְלְאֵת) is *separated*, as Onkelos renders it. *Rashi* here renders *concealed* according to context for when information or a concept is separated from a person is concealed from him (*Me'at Tzori*; see above, 17:8 note 12).

11. You have been given both a Written and an Oral Torah (*Rashi*). [*In your mouth* refers to the Written Torah, which a person is obligated to read aloud; and *in your heart* refers to the Oral Torah, which a person must study and learn by heart (*Be'er BaSadeh*).]

Ramban and others maintain that the preceding

טז אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ לְלַכֵּת
 טז דִּי אַנָּא מִפְקֵד לָךְ יוֹמָא דִּין לְמַרְחָם יְיָ אֱלֹהֶךָ לְמַהֲרָךְ
 בְּדַרְכָּיו וְלִשְׁמֹר מְצֻוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו וְחַיִּיתָ וּרְבִיתָ
 בְּאַרְצוֹן דְּתַקְנֵן וְלְמַטְרָא פְקוּדוֹהֵי וּקְיֻמוֹהֵי וְדִינֵהוּי וְתַחֲיֵי וְתַסְגִּי
 קְדָמוֹהֵי

וּבְרַכְךָ יְהוָה אֱלֹהֶיךָ בְּאֶרֶץ אֲשֶׁר־אַתָּה בָּא־שָׂמָה לְרִשְׁתָּהּ:
 וּבְרַכְנָךְ יְיָ אֱלֹהֶךָ בְּאַרְעָא דִּי אַתָּ עָלִל לְתַמָּן לְמִירְתָּהּ:
 יז וְאִם־יִפְנֶה לְבָבְךָ וְלֹא תִשְׁמַע וְנִדְחַתָּ וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים
 יז וְאִם יִתְפְּנֵי לְבָבְךָ וְלֹא תִקְבַּל וְתִטְעִי וְתִסְגּוּד לְטַעֲוֹת
 אַחֲרָיִם וְעַבַדְתָּם: יח הִגַּדְתִּי לָכֶם הַיּוֹם כִּי אָבֵד תֵּאבְדוּן לֹא־
 עִמָּמִיא וְתִפְלַחְנִין: יח חֻיִתִּי לְכוּן יוֹמָא דִּין אַרִי מִיבֵד תִּיבְדוּן לֹא
 תֵּאֲרִיכוּן יָמִים עַל־הַיַּרְדֵּן אֲשֶׁר אַתָּה עֹבֵר אֶת־הַיַּרְדֵּן לָבוֹא
 תּוֹרְכוּן יוֹמִין עַל אַרְעָא דִּי אַתָּ עֹבֵר יְתָ יַרְדֵּנָא לְמַעַל

כ"ז

(טז) אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם לְאַהֲבָה. הָרִי "הַטּוֹב". וְכֹז תְּלִי וְחַיִּיתָ וּרְבִיתָ. הָרִי "הַמַּיִס":
 (יז) וְאִם יִפְנֶה לְבָבְךָ. הָרִי "הַרְעָ": (יח) כִּי אָבֵד תֵּאבְדוּן. הָרִי "הַמָּוֶת":

CHUMASH TRANSLATION

¹⁶ that which I command you today, to love Hashem, your God, to walk in **His ways**, to observe His commandments, His decrees, and His judgments; then you will live and you will multiply, and Hashem, your God, will bless you in the Land to which you enter, to take possession of it. ¹⁷ But if your heart will turn away and you will not **listen**, and you **are led astray**, and you prostrate yourself to the **gods of others** and serve them, ¹⁸ I tell you today that you will surely be lost; you will not have long days upon the Land that you cross the Yarden to enter

ONKELOS ELUCIDATED

16. — If you choose good and fulfill that which I command you today, לְמַרְחָם יְיָ אֱלֹהֶךָ — to love Hashem, your God, לְמַהֲרָךְ בְּאַרְצוֹן דְּתַקְנֵן קְדָמוֹהֵי — to walk in **WAYS THAT ARE PROPER BEFORE HIM**,^[12] וְלְמַטְרָא פְקוּדוֹהֵי — to observe His commandments, His STATUTES, and His judgments; וְתַחֲיֵי וְתַסְגִּי — then you will live and you will multiply, וּבְרַכְנָךְ יְיָ אֱלֹהֶךָ — and Hashem, your God, will bless you בְּאַרְעָא דִּי אַתָּ עָלִל לְתַמָּן — in the Land to which you enter, לְמִירְתָּהּ — to take possession of it.

17. — But if you choose evil and your heart will turn away from Hashem, וְלֹא תִקְבַּל — and you will not **HEED** His commandments, וְתִטְעִי — and you **STRAY**,^[13] וְתִסְגּוּד לְטַעֲוֹת עִמָּמִיא — and prostrate yourself to the **FALSE GODS OF THE NATIONS** — and serve them,

18. — then I tell you today אַרִי מִיבֵד — that you will surely be lost; לֹא תֵּאֲרִיכוּן יוֹמִין — you will not have long days upon the Land דִּי — that you cross the Yarden לְמַעַל — that you cross the Yarden

verses (11-14) refer specifically to the mitzvah of repentance discussed in the preceding passage. *It is not separated from you and it is not distant*, for it can be done even while exiled among the nations. *It is not in the heavens*, for you do not need a prophet to bring you heavenly messages to come close to Hashem; and *it is not across the sea*, for you do not need the greatest

scholars, who may be across distant seas, to teach it to you. The primary components of repentances are close to you: they are *in your mouth* — by confessing the sin, and *in your heart* — by recognizing your sins and abstaining from them.

12. See above, 8:6 note 9.

13. See above, 4:19 note 29.

שָׁמָּה לְרִשְׁתָּהּ: יט הֵעֵדְתִי בְכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ
 לְתַמּוֹן לְמִירְתָּהּ: יט אֶסְהַדִּית בְּכוֹן יוֹמָא דִּין יְת שְׁמַיָא וְיְת אַרְעָא
 הַחַיִּים וְהַמּוֹת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְּלָלָה וּבַחֲרַתְּ בְּחַיִּים
 חַיִּי וּמוֹתָא יְהִיבִית קְדָמְךָ בְּרוּךְ וּלְוֹטִין וּתְתַרְעִי בְּחַיִּי
 לְמַעַן תַּחֲיֶה אִתָּה וְזָרְעֶךָ: כ לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ
 בְּדִיל דְתַחֲיִי אִתָּה וּבְנִיָּה: כ לְמַרְחָם יְת יִי אֱלֹהֶךָ
 לְשִׁמְעַ בְּקִלּוֹ וּלְדַבְּקָה־בּוֹ כִּי הוּא חַיִּיךָ וְאָרְךָ יָמֶיךָ
 לְקַבְּלָא לְמִימְרָה וּלְאַתְקַרְבָּא לְדַחֲלַתָּה אַרְי הוּא חַיִּיךָ וְאוֹרְכוֹת יוֹמֶיךָ
 לְשִׁבֶת עַל־הָאָדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לְאַבְרָהָם
 לְמַתָּב עַל אַרְעָא דִּי קַיִים יִי לְאַבְרָהָם לְאַבְרָהָם
 לְיִצְחָק וּלְיַעֲקֹב לְתַת לָהֶם: פ פ פ מ' פסוקים. לבב"ו סימן.
 לְיִצְחָק וּלְיַעֲקֹב לְתַת לָהֶם: פ פ פ מ' פסוקים. לבב"ו סימן.
 לְיִצְחָק וּלְיַעֲקֹב לְתַת לָהֶם: פ פ פ מ' פסוקים. לבב"ו סימן.

רש"י

ומה חלני, שפגשו לא לשכר ולא להפסד, אם זוכין חין מקבלין שכר ואם חוטאים חין מקבלין פורענות, לא שיהיו את מדתם, חסם, שאם זכיתם תקבלו שכר ואם חטאתם תקבלו פורענות, על אחת פמה וכמה (ספרי טו): ובחרת בחיים. חני מורה לכס שפצחתי צחלק החיים, פחדם האומר לבנו: צחר לך חלק יפה צנחלתי, ומשמדו על חלק היפה ואומר לו: את זה צרור לך. ועל זה נאמר "ה' מנת חלקי וכוכי, חספה פומיך גורלי" (תהלים טו, ה), הנחפ ידי על גורל הפוז לומר: את זה קח לך (ספרי ג):

(יט) העדתי בכם היום את השמים ואת הארץ. שם קיימים לעולם, וכאשר תקרה חתכם הרעה יהיו עדים שאני התריתי צכס צכל זאת (ספרי החינו טו). דצר חחר, "העדתי צכס היום את השמים וגו'", חמר להם הקצ"ה לישאל: הספלו צשמים שצחלתי לשמש חתכם, שמה שיהיו את מדתם, שמה לא טלה גלגל חמה מן המזרח והחיר לכל העולם, פטינ שפחמר "זרח השמש וצח השמש" (קהלת א, ה), הספלו צחצח שצחלתי לשמש חתכם, שמה שיגתה מדתה, שמה זרעכם חוקה ולא למחה, חו שמה זרעכם חטים והעלתה שטורים.

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

there, to take possession of it. ¹⁹ I call the heavens and the earth today to bear witness against you: I have placed life and death before you, the **blessing** and the **curse** ; and you shall **choose** life, so that you will live, you and your children — ²⁰ to love Hashem, your God, to **listen to His voice** and to **cleave to Him** , for He is your life and the length of your days, to dwell upon the Land that Hashem swore to your forefathers, to Avraham, to Yitzchak, and to Yaakov, to give them.

לְתַמּוֹן — to enter there לְמִירְתָּהּ — to take possession of it.
 19. אֶסְהַדִּית בְּכוֹן יוֹמָא דִּין יְת שְׁמַיָא וְיְת אַרְעָא — I call the heavens and the earth to bear witness against you:¹⁴ חַיִּי וּמוֹתָא יְהִיבִית קְדָמְךָ — I have placed life and death before you, וּתְתַרְעִי בְּחַיִּי וּלְוֹטִין — the BLESSINGS and the CURSES — and you shall FAVOR life — so that you will live, אִתָּה וּבְנִיָּה — you and your children —
 20. לְאַהֲבָה אֶת־יְהוָה יְי אֱלֹהֶךָ — to love Hashem, your God, וּלְאַתְקַרְבָּא לְדַחֲלַתָּה — and to HEED HIS WORD אַרְי הוּא חַיִּיךָ וְאוֹרְכוֹת יוֹמֶיךָ — to DRAW CLOSE TO FEAR OF HIM,¹⁵ — for He is your life and the length of your days, לְמַתָּב עַל — that Hashem swore to your forefathers, לְאַבְרָהָם לְאַבְרָהָם — to dwell upon the Land — to Avraham, Yitzchak, and Yaakov, לְיִצְחָק וּלְיַעֲקֹב לְתַת לָהֶם: פ פ פ מ' פסוקים. לבב"ו סימן. — to give them.

14. Heaven and earth exist eternally, so that whenever the Jewish people may sin, the witnesses will be available to testify that the people were warned of the

consequences (Rashi, first approach).
 15. See above, 4:4 note 6.

פרשת וילך

[לא] א וַיֵּלֶךְ מֹשֶׁה וַיְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־כָּל־
 לא א וַאֲזַל מֹשֶׁה וּמְלִיל יָת פְּתֻגְמֵיָא הָאֵלִין עִם כָּל
 יִשְׂרָאֵל: ב וַיֹּאמֶר אֲלֵהֶם בֶּן־מֵאָה וְעֶשְׂרִים שָׁנָה אָנֹכִי הַיּוֹם
 יִשְׂרָאֵל: ב וַאֲמַר לְהוֹן בַּר מֵאָה וְעֶשְׂרִין שָׁנִין אָנָּא יוֹמָא דִּין
 לֹא־אוּכַל עוֹד לְצֵאת וּלְבוֹא וַיְהוּה אָמַר אֵלַי לֹא תַעֲבֹר
 לִית אָנָּא יָכִיל עוֹד לְמַפֵּק וּלְמַעַל וַיֵּי אָמַר לִי לֹא תַעֲיִבַר
 אֶת־הַיַּרְדֵּן הַזֶּה: ג יְהוּה אֱלֹהֶיךָ הוּא | עֲבַר לְפָנֶיךָ הוּא־יִשְׁמִיד
 יָת יַרְדְּנָא הַדִּין: ג יֵי אֱלֹהֶךָ הוּא עֲבַר קְדַמָּךָ הוּא יִשְׁיַצִּי

רס"ו

רשאי, שניפלה ממני הרשות וניסגה ליהושפט: וה' אמר אלי. זהו פירוש "לא אוכל עוד ללכת ולבוא", לפי ש"ה' חמר חלי": דבר חחר, "ללכת ולבוא" בדברי תורה, מלמד שנספתמו ממנו מסורות ומטיינות החכמה (סוטה טז):

(א) וילך משה וגו': (ב) אנכי היום. היום מלאו ימי ויטו, ציוס זה כולדתי ציוס זה חמות וכוטה יג: לא אוכל עוד לצאת ולבוא. יכול שפיש כחן, פלמוד לומר "לא כהתה עינו ולא גם לחה" (להגן לה, ז), חלא מהו "לא אוכל", חיי

CHUMASH TRANSLATION — ONKELOS ELUCIDATED

31.

¹ Moshe went and spoke these words to all of Israel. ² He said to them, "I am a hundred and twenty years old today; I am no longer able to go out and come in, and Hashem has said to me, 'You shall not cross this Yarden.' ³ Hashem, your God — He is crossing over before you; He will annihilate

31.

1. וַאֲזַל מֹשֶׁה — Moshe went to bid farewell to the people^[1] עִם כָּל — and spoke these words וַיֵּלֶךְ מֹשֶׁה וַיְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה אֶל־כָּל־יִשְׂרָאֵל — WITH all of Israel.
 2. וַאֲמַר לְהוֹן — He said to them, בַּר מֵאָה וְעֶשְׂרִין שָׁנִין אָנָּא יוֹמָא — I am a hundred and twenty years old today; לִית — "I am no longer able to go out and come in,^[2] אָנָּא יָכִיל עוֹד לְמַפֵּק וּלְמַעַל — I am no longer able to go out and come in,^[2] וַיֵּי אָמַר לִי — and Hashem has said to me, לֹא — and Hashem has said to me, לֹא תַעֲיִבַר יָת יַרְדְּנָא הַדִּין — 'You shall not cross this Yarden River.'^[3]
 3. יְהוּה אֱלֹהֶךָ הוּא — Your true Leader, Hashem, your God — הוּא הוּא יִשְׁיַצִּי — He is crossing over before you;^[4] עֲבַר קְדַמָּךָ

1. After the people had sealed the covenant and had all returned to their tents, Moshe went from his own dwelling and walked through the camps of all twelve tribes to bid them farewell (Ramban).
 2. Rashi asserts that Moshe could not have meant that he had lost his strength, since the Torah later testifies (below, 34:7) that his eyes had not dimmed and his vigor had not diminished, and Rashi therefore explains that Moshe meant that he no longer had permission from Hashem to lead the people. Onkelos, however, does not seem to agree with this, since he renders לא ליה לי לית אָנָּא יָכִיל, I am not able, rather than לי לית לי לית אָנָּא יָכִיל, I am not permitted (as above, 12:17, 16:5, et al). He might concur, rather, with Ibn Ezra and Ramban, who understand that Moshe was saying that he was too old to lead the nation in war (Torah U'Peirushah). [The later verse would thus mean only that Moshe still had all of his faculties, but not that he was physically fit as he was during his youth. He therefore felt himself unable to lead the nation (see Lechem VeSimlah).]

Onkelos might also be seeking to incorporate the explanation that the Gemara (Sotah 13b, cited by Rashi in his second approach) gives for Moshe's words: He was no longer able to "go out and come into" the words of Torah, i.e., he could no longer delve into them and discuss them as before, since the oral traditions handed to him, and the wellsprings of Divine wisdom, were now closed to him (Lechem VeSimlah; Beurei Onkelos).
 3. According to Rashi's first approach (mentioned in the previous note), Moshe was now explaining why he had no permission to lead them; it was "because" Hashem has said to me, "You shall not cross this Yarden." According to Onkelos, however, the fact that Moshe would not be crossing the Yarden and entering Eretz Yisrael with them is a separate, unrelated reason why he would no longer stand at their head.
 4. Onkelos' depiction of Hashem crossing over the Yarden River poses a difficulty for Rambam (Moreh Nevuchim 1:27), who asserts that Onkelos never attributes motion to Hashem, so as to avoid any implication of physicality.

אֶת־הַגּוֹיִם הָאֵלֶּה מִלְּפָנֶיךָ וַיִּרְשָׁתָם יְהוֹשֻׁעַ הוּא עֹבֵר
 ית עממיא האלין מקדמך ותירתנן יהושע הוא עבר
 לְפָנֶיךָ כַּאֲשֶׁר דִּבֶּר יְהוָה: ❖ שני ד וְעָשָׂה יְהוָה לָהֶם כַּאֲשֶׁר
 קדמך כמא די מליל יי: ד ויעבר יי להון כמא די
 עָשָׂה לְסִיחֹן וְלִעֹג מַלְכֵי הָאֱמֹרִי וְלָאֲרָצָם אֲשֶׁר
 עבד לסיחון ולעוג מלכי אמוראה ולארעהון די
 הַשְּׂמִיד אֲתָם: ה וּנְתַנָּם יְהוָה לְפָנֶיכֶם וְעִשִׂיתֶם לָהֶם כְּכֹל־
 שיצי יתהון: ה וימסרנן יי קדמיכון ותעבדון להון ככל
 הַמְצֹאָה אֲשֶׁר צִוִּיתִי אֲתֶכֶם: ו חֹזְקוֹ וְאִמְצֹו אֶל־תִּירָאוּ
 תפקדמא די פקדית יתכון: ו תקפו ויעלמו לא תדחלון
 וְאֶל־תִּעַרְצוּ מִפְּנֵיהֶם כִּי | יְהוָה אֱלֹהֶיךָ הוּא הַהֹלֵךְ עִמָּךְ
 ולא תתברון מקדמיהון ארי יי אלהך **מימרה מדבר קדמך

ני"א: ואלמו **ני"א: הוא דמדבר

— CHUMASH TRANSLATION —

these nations from before you, and you shall possess them; Yehoshua — he is crossing over before you, as Hashem has spoken. ⁴ Hashem will do to them as He did to Sichon and Og, the kings of the Emorite, and to their land — that He annihilated them, ⁵ and Hashem will **place** them before you; and you shall do to them according to the entire commandment that I have commanded you. ⁶ Be strong and resolute, do not be fearful and do not be broken before them, for Hashem, your God — **it is He Who goes** before you,

— ONKELOS ELUCIDATED —

He will annihilate these nations from before you, and you shall possess their land from them; Yehoshua, Hashem's emissary — he is crossing over before you, as Hashem has spoken.^[5]

4. Hashem will do to them as He did to Sichon and Og, the kings of the Emorite, and to their land — namely, that He annihilated them,

5. and Hashem will DELIVER [all the Canaanite nations] before you; and you shall do to them according to the entire commandment that I have commanded you.^[6]

6. Be strong and resolute,^[7] do not be fearful and do not be broken before them, for Hashem, your God — HIS WORD LEADS the way before you,^[8]

Ramban (*Bereishis* 46:1) indeed points to our verse as a proof against Ramban, and asserts that Onkelos' rendition of Hashem's actions is governed by Kabbalistic considerations. [Notably, though, *Rabbeinu Bachya's* version of Onkelos here is שכינתיה עבר קדמך, *His Shechinah will cross over before you*, which can fit with Ramban.]

Beurei Onkelos offers the following guideline: If the verse depicts Hashem as going *with* people, which gives the impression of Hashem being physically present and associating with them, then Onkelos is careful to dispel this impression and renders it as "His word" going with them (or before them). If, however, the verse says that Hashem is going *before* people (as in our verse), which

already creates a respectful distance between Him and them, then Onkelos translates the phrase literally. [See also *Abarbanel to Moreh Nevuchim* *ibid.*]

5. As stated above, 3:28 (*Rabbeinu Bachya*).

6. You shall annihilate them and not intermarry with them (above 7:2-3), and destroy all their idols and altars [12:3] (*Bechor Shor*).

7. For discussion of the Aramaic roots תקף and עלם, and the alternative version of אלם, see above, 3:28 note 16.

8. Since the verse here refers to Hashem עמך הולך, *Who goes "with" you*, Onkelos renders it מימרה מדבר קדמך, "His word," as explained in note 4. As for the phrase,

לֹא יִרְפָּךָ וְלֹא יַעֲזֹבֶךָ: ❖ ס שלישי (חמישי כשהן מחוברין) ז וַיִּקְרָא מֹשֶׁה
 לֹא יִשְׁבַּקֶנְךָ וְלֹא יִרְחַקֶנְךָ: ז וַיִּקְרָא מֹשֶׁה
 לַיהוָשֻׁעַ וַיֹּאמֶר אֵלָיו לְעֵינַי כָּל־יִשְׂרָאֵל חֲזַק וַאֲמַץ כִּי אֲתָה
 לַיהוָשֻׁעַ וַאֲמַר לֵה לְעֵינַי כָּל יִשְׂרָאֵל תִּקַּף וַיְעַלֵּם אָרִי אֶת
 תְּבוּאָה אֶת־הָעַם הַזֶּה אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבוֹתָם
 תַּעֲוֹל עִם עֲמָא הַדִּין לְאֶרֶץ דִּי קִיִּים יִי לְאֲבֹהֵתְהוֹן
 לְתַת לָהֶם וְאֲתָה תִנְחִילֵנָה אוֹתָם: ה וַיְהוֹה הוּא | הַהֲלֵךְ לְפָנֶיךָ
 לְמַתָּן לְהוֹן וְאֲתָה תִּחְסַנְנֵה יְתְהוֹן: ח וַיִּי הוּא דְמִדְבַר קְדָמָךְ
 הוּא יְהִיָּה עִמָּךְ לֹא יִרְפָּךָ וְלֹא יַעֲזֹבֶךָ לֹא תִירָא וְלֹא תַחַת:
 מִימְרָה יְהִי בְּסַעְדְּךָ לֹא יִשְׁבַּקֶנְךָ וְלֹא יִרְחַקֶנְךָ לֹא תִדְחַל וְלֹא תִתְבַּר:

*נ"א: וְאֵלִים

ר"י

(ו) לֹא יִרְפָּךָ. לֹא יִפֶּן לָךְ רַפְיוֹן לְהוֹיָת נְעֻז מִמֶּנּוּ: (ז) בִּי עַס טַמָּא הַדִּין. מֹשֶׁה חָמַר לַיהוָשֻׁעַ: זְקִימִס סְבִדוֹר יְהִי טַמָּא,
 אֲתָה תְּבוּאָה אֶת הָעַם הַזֶּה. [פְּתַרְגּוּמוֹ] "אֲרִי חָפֵּ תִיטוֹל הַכֹּל לְפִי דַעֲתָן וְעֵלְתָן, חָבַל הַקֶּבֶ" חָמַר לַיהוָשֻׁעַ "כִּי חָפֵּה

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

He will not **loosen** [His hold on] you nor will He **forsake** you."

⁷ Moshe summoned Yehoshua and said to him before the eyes of all Israel, "Be strong and resolute, for you shall enter with this people to the Land that Hashem swore to their forefathers to give them, and you shall cause them to inherit it.

⁸ Hashem — it is He Who goes before you; He will be **with you**; He will not **loosen** [His hold on] you nor will He **forsake** you; do not be fearful and do not be **dismayed**."

nor will He **DISTANCE** you."^[10] — לֹא יִשְׁבַּקֶנְךָ — He will not **ABANDON** you^[9]

וַאֲמַר וַיֹּאמֶר מֹשֶׁה לַיהוָשֻׁעַ 7. — וַיִּקְרָא מֹשֶׁה לַיהוָשֻׁעַ — Moshe summoned Yehoshua and said to him before the eyes of all Israel, — לֵה לְעֵינַי כָּל יִשְׂרָאֵל — and said to him before the eyes of all Israel, — תִּקַּף וַיְעַלֵּם אָרִי — "Be strong and resolute, — אֶת תַּעֲוֹל עִם עֲמָא הַדִּין — for you shall enter with^[11] this people — לְאֶרֶץ דִּי קִיִּים יִי לְאֲבֹהֵתְהוֹן לְמַתָּן לְהוֹן — to the Land that Hashem swore to their forefathers to give them, — וְאֲתָה תִּחְסַנְנֵה יְתְהוֹן — and you shall cause them to inherit it.

8. Hashem — it is He who **LEADS** the way before you; — וַיִּי הוּא דְמִדְבַר קְדָמָךְ — HIS WORD will be **IN YOUR AID**;^[12] — לֹא יִשְׁבַּקֶנְךָ וְלֹא יִרְחַקֶנְךָ — He will not **ABANDON** you nor will He **DISTANCE** you; — לֹא תִדְחַל וְלֹא תִתְבַּר — do not be fearful and do not be **BROKEN**."^[13]

⁷ מְדַבֵּר קְדָמָךְ, leads before you, see above, 1:30 note 52.

9. As Rashi explains, the phrase לֹא יִרְפָּךָ, literally, He will not loosen [His hold on] you, essentially means that He will not abandon you.

10. Onkelos usually translates the root עזב with the direct parallel of שבק, leave or abandon, but having already used that root in the previous clause, he now renders עזב as רחק, distance. Onkelos thus interprets the verse as being in the format of לֹא זֶה אֲךָ זֶה — "not (only) this, but even that"; not only will Hashem not abandon you completely, but He will not even distance you from Him at all (see Beurei Onkelos).

11. The word אֶת in the verse means with (it is not meant in its usual sense, as a term preceding the direct object of the verb), and Onkelos clarifies that by rendering it עִם (Rashi).

Moshe here tells Yehoshua that he would enter with the people, alluding that the elders of the generation should lead with him, and everything should be done according to their opinion and advice. In v. 23 below, however, Hashem tells Yehoshua that he would bring the people into the Land, as their sole leader (Rashi, citing Sanhedrin 8a). Chiddushei HaGriz Al HaTorah explains that Moshe was referring to Yehoshua's role as head of the Sanhedrin, whereas Hashem was describing him in his position as king of the nation.

12. This is how Onkelos generally translates any reference to Hashem being with someone. It means that Hashem's word (i.e., His Providence, or hashgachah; see Akeidas Yitzchak §31) will assist that person.

13. While Onkelos translates both לֹא תִתְבַּר in v. 6, and לֹא תִדְחַל here, as do not be broken, each phrase has a

ט וַיִּכְתֹּב מֹשֶׁה אֶת־הַתּוֹרָה הַזֹּאת וַיִּתְּנָהּ אֶל־הַכֹּהֲנִים בְּנֵי לֵוִי
 ט וַיִּכְתֹּב מֹשֶׁה יְת אֹרִיתָא הָדָא וַיְהִיבָה לְכַהֲנֵיָא בְנֵי לֵוִי
 הַנִּשְׂאִים אֶת־אֲרוֹן בְּרִית יְהוָה וְאֶל־כָּל־זְקֵנֵי יִשְׂרָאֵל: רביעי י וַיִּצֹ
 דְּנִטְלִין יְת אֲרוֹן קְיָמָא דִּי וְלָכֵל סְבִי יִשְׂרָאֵל: י וּפְקִיד
 מֹשֶׁה אֹתָם לֵאמֹר מִקֶּץ | שְׁבַע שָׁנִים בְּמוֹעַד שְׁנַת הַשְּׁמִטָּה
 מֹשֶׁה יְתַהוֹן לְמִיָּמַר מְסוּף שְׁבַע שָׁנִין בְּזִמַּן שְׁתָּא דְשְׁמִטָּתָא

רע"י

תְּבִיחַ אֵת צְנֵי יִשְׂרָאֵל אֵל הָאֲרֹן הָאֲשֶׁר נִשְׁבַּעְתִּי לָהֶם" (להלן פסוק כג), "תְּבִיחַ" עַל פְּרָחֶס, הַכֵּל פְּלוּי צָד, טוֹל מִקַּל וְהָדָּ עַל קַדְקָדָן. דָּבָר אֶחָד לְדוֹר וְלֹא שְׁנֵי דָבָרִים לְדוֹר (סנהדרין ת:).
 (ט) וַיִּכְתֹּב מֹשֶׁה וְגו' וַיִּתְּנָהּ. כְּשֶׁנִּגְמְרָה פוֹלָה נִתְּנָה לְצְנֵי
 לְצֵטוֹ: (י) מִקֶּץ שְׁבַע שָׁנִים. צְשָׁנָה רֵאשׁוּנָה עַל שְׁמִטָּה שְׁתִּיחַ
 הַשָּׁנָה הַשְּׁמִינִית. וְלָמָּה קוֹרָא חוֹתָם שְׁנַת הַשְּׁמִטָּה, שְׁטַדִּין
 שְׁבִיעִית נוֹהֶגֶת צָה, צְקָלִיר עַל שְׁבִיעִית הַיּוֹלָא לְמוֹלְחֵי שְׁבִיעִית
 (רֵאשׁ הַשָּׁנָה יב:)

CHUMASH TRANSLATION

⁹ Moshe wrote this Torah and gave it to the Kohanim, the sons of Levi, who were bearing the Aron of the Covenant of Hashem, and to all the elders of Israel.

¹⁰ Moshe commanded them, saying, "At the end of seven years, at the time of the shemittah year,

ONKELOS ELUCIDATED

9. Moshe wrote this Torah^[14] — וַיִּכְתֹּב מֹשֶׁה יְת אֹרִיתָא הָדָא — and gave it to the Kohanim, the sons of Levi, וַיְהִיבָה לְכַהֲנֵיָא בְנֵי לֵוִי — who were bearing the Aron of the Covenant of Hashem,^[15] וְלָכֵל סְבִי יִשְׂרָאֵל — and to all the elders of Israel.^[16]

10. Moshe commanded them,^[17] וּפְקִיד מֹשֶׁה יְתַהוֹן לְמִיָּמַר, saying, מְסוּף שְׁבַע שָׁנִין — "At the end of seven years,^[18] בְּזִמַּן שְׁתָּא דְשְׁמִטָּתָא — at the time of the shemittah year,^[19]

different intent. In the earlier verse, Moshe was saying that if a particular battalion were to sense its imminent defeat, its soldiers were still not to break and surrender; they should trust that Hashem would ultimately grant them victory. Here, though, Moshe was instructing Yehoshua who, as leader of the nation, would surely not surrender to the enemy. Moshe meant that even if he were to see the army in a bad state during the war, he should never allow his heart and spirit to flag and be broken (*Haamek Davar* to v. 6).

14. This verse is out of chronological order; it means that once the entire Torah was completed, Moshe wrote all of it down (*Rashi* with *Gur Aryeh*). See also *Ramban*; cf. *Sforno* and *Abarbanel*.

15. The *Aron* was ordinarily carried by the families of Kehas who were Leviim rather than Kohanim, but just before Moshe's death, when the people were about to enter Eretz Yisrael, it was carried by the Kohanim. Moshe gave them the Torah Scroll that was to be placed with the *Aron* [see v. 26 below with note 46] (*Bechor Shor*). For further discussion of our verse's statement that the Kohanim were bearing the *Aron*, see *Malbim* and *R' S. R. Hirsch*.

16. The Kohanim and the elders were given the Torah Scroll since they were to teach it to the people (*Bechor Shor*).

17. I.e., Yehoshua, the Kohanim, and the elders (see *Malbim*).

18. Regarding Onkelos' rendition of מִקֶּץ as מְסוּף, *at the end*, see above, 15:1 note 1.

19. Once Eretz Yisrael was conquered and divided among the tribes, every seventh year was observed as a *shemittah* (literally, *relinquishment*), when agricultural work was suspended and the produce that grew during that year was subject to certain restrictions (see *Vayikra* 25:1-7). The mitzvah of *Hakheil* ("Gather"), which is set forth in our passage, was observed on the first day of Chol HaMoed Succos in the year following a *shemittah* year. The Torah calls it "the time of the *shemittah* year" since the produce harvested at that time (i.e., at the beginning of the eighth year) would have grown during the *shemittah* year, and was therefore subject to its restrictions (*Rashi*). Alternatively, the verse means that the seven years mentioned here are counted "by" the time of the *shemittah* year; i.e., according to the *shemittah* cycle; the mitzvah of *Hakheil* is to be observed on the Succos following their completion (see *Ramban* to 15:1 above).

Onkelos is unlike *Rashi* and *Tosafos* to *Sotah* 41a, who understand that the Hebrew בְּמוֹעַד means *on a festival* rather than *at the time*; see *HaKesav VeHaKabbalah* for discussion of this view.

בַּחַג הַסֻּכּוֹת: יא בְּבֹא כָּל-יִשְׂרָאֵל לִרְאוֹת אֶת-פְּנֵי יְהוָה אֱלֹהֶיךָ
 בַּחֲגֵא דְמִטְלָא: יא בְּמִיתִי כָּל יִשְׂרָאֵל לְאַתְחֻזָּא קָדָם יי אֱלֹהֶךָ
 בַּמָּקוֹם אֲשֶׁר יִבְחַר תִּקְרָא אֶת-הַתּוֹרָה הַזֹּאת נֶגֶד כָּל-יִשְׂרָאֵל
 בְּאַתְרָא דִּי יִתְרַעֵי תִּקְרִי ית אוריתא דְּהָא קָדָם כָּל יִשְׂרָאֵל
 בְּאַזְנֵיהֶם: יב הִקְהֵל אֶת-הָעָם הָאֲנָשִׁים וְהַנְּשִׁים וְהַטָּף וְגֵרְךָ
 וְתִשְׁמַעְנֶנּוּ: יב כְּנוֹשׁ ית עֲמָא גְבֻרִיא וְנָשִׂיא וְטַפְּלָא וְגִיּוֹרְךָ
 אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן יִשְׁמְעוּ וְלְמַעַן יִלְמְדוּ וִירְאוּ אֶת-יְהוָה
 דִּי בְּקִרְוֶיךָ בְּדִיל דִּישְׁמַעוּן וּבְדִיל דִּיִּלְפוּן וְיִדְחִלוּן קָדָם יי
 אֱלֹהֵיכֶם וְשָׁמְרוּ לַעֲשׂוֹת אֶת-כָּל-דְּבָרֵי הַתּוֹרָה הַזֹּאת:
 אֱלֹהֵכוֹן וְיִטְרוֹן לְמַעַבְד ית כָּל פִּתְגָמֵי אוריתא דְּהָא:

ר"י

(יא) תִּקְרָא אֶת הַתּוֹרָה הַזֹּאת. הַמֶּלֶךְ הָיָה קוֹרֵא מִתְחֵלֶת "אֱלֹהֵי הַדְּבָרִים", כְּדֹאִיתָא צְמַסְכַּת סוּטָה (מא), עַל צִימָה שֶׁל עַן שְׁהִי עוֹשִׂין צְטֻרָה: (יב) הָאֲנָשִׁים. לְלַמּוֹד (תַּגִּיגָה ית, 1):

CHUMASH TRANSLATION

during the Festival of Succos,¹¹ upon the coming of all Israel to appear before Hashem, your God, in the place that He will choose, you shall read this Torah opposite all Israel, in their ears.¹² Gather together the people — the men, the women, and the small children, and your proselyte who is in your gates — so that they will hear and so that they will learn, and they shall fear Hashem, your God, and be careful to perform all the words of this Torah.

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— during the Festival of SHELTERS (i.e., succahs),^[20] בַּחֲגֵא דְמִטְלָא — upon the coming of all Israel — upon the coming of all Israel לְאַתְחֻזָּא — to appear before Hashem, your God, בְּמִיתִי כָּל יִשְׂרָאֵל — in the place that He will FAVOR,^[21] תִּקְרִי ית — you shall read this Torah^[22] BEFORE all Israel, וְתִשְׁמַעְנֶנּוּ — AND YOU SHALL HAVE THEM HEAR it.^[23] גְּבֻרִיא — Gather together the people — the men, the women, and the small children, and your proselyte who is in your CITIES^[24] — so that they will hear — and so that they will learn — and they will have fear BEFORE Hashem, your God, and be careful to perform all the words of this Torah.

20. This is the Yom Tov of Succos — literally, “the Festival of Shelters” — a reference to the mitzvah of dwelling in the succah. The Hebrew word סֻכּוֹת and its Aramaic translation, מִטְלָא, are related to the Hebrew שֹׁכֵךְ and the Aramaic טַל, which both mean cover or shelter. See further 16:13 above, note 23.

21. [See above, 4:37 note 59.] The verse refers here to the mitzvah of appearing in the Beis HaMikdash on each of the three Pilgrimage Festivals (one of which is Succos); see 16:16 above. Only males are obligated in this mitzvah (see *ibid.*), but during (and right after) the *shemittah* year, when there was no agricultural work to be done and no produce to watch over, all of Israel, men and women alike, would come together (*Bechor Shor*).

22. The word תִּקְרָא, *you shall read*, is in singular, and refers to Yehoshua, for it was the king who would read the Torah for everyone present (*Chizkuni*). He would read selected passages from the Book of *Devarim*: 1:1-6:9; 11:13-21; and 14:22-28:69 (*Sotah* 41a).

23. Usually, when the Torah refers to speaking בְּאָזְנֵי, *in the ears*, of another party, Onkelos renders it קָדָם, *before*; meaning, *in the presence of* (see, e.g., *Bereishis* 23:10). Here, though, Onkelos accords with the point this word means to stress: It is not sufficient to read the Torah *in the presence of* all those gathered (as would seem from the phrase, *before all of Israel*, in the preceding clause); it must be read, rather, so that everyone could actually hear it; see *Chagigah* 3a (*Lechem VeSimlah*).

24. See above, 5:14 note 22.

יג וּבְנֵיהֶם אֲשֶׁר לֹא יָדְעוּ יִשְׁמְעוּ וְלָמְדוּ לִירְאָה אֶת־יְהוָה
 יג וּבְנֵיהֶן דִּי לֹא יָדְעוּ יִשְׁמְעוּ וְיִלְפוּן לְמַדְחַל קָדָם יְיָ
 אֱלֹהֵיכֶם כָּל־הַיָּמִים אֲשֶׁר אַתֶּם חַיִּים עַל־הָאֲדָמָה אֲשֶׁר אַתֶּם
 אֲלֶהְכוֹן כֹּל יוֹמֵיָא דִּי אַתּוֹן קַיְמִין עַל אַרְעָא דִּי אַתּוֹן
 עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ: פ
 עֹבְרִין יְת יַרְדְּנָא לְתַמָּן לְמִירְתָּהּ:

חמישי (ששי כשהן מחוברין) יד וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הֲנָן קָרְבוּ יָמֶיךָ
 יד וַאֲמַר יְיָ לְמֹשֶׁה הֲאֵ קָרִיבוּ יוֹמֶיךָ
 לָמוֹת קָרָא אֶת־יְהוֹשֻׁעַ וְהִתְיַצְּבוּ בְּאֵהָל מוֹעֵד וְאַצְוֶנּוּ
 לְמַמַּת קָרִי יְת יְהוֹשֻׁעַ וְאַתְעַתְדוּ בְּמִשְׁכַּן זְמַנָּא וְאַפְקַדְנָה
 וַיֵּלֶךְ מֹשֶׁה וַיְהוֹשֻׁעַ וַיִּתְיַצְּבוּ בְּאֵהָל מוֹעֵד: טו וַיֵּרָא יְהוָה
 וַאֲזַל מֹשֶׁה וַיְהוֹשֻׁעַ וַאֲתְעַתְדוּ בְּמִשְׁכַּן זְמַנָּא: טו וְאַתְגְּלִי יְיָ
 בְּאֵהָל בְּעַמּוּד עָנָן וַיַּעֲמֵד עַמּוּד הָעָנָן עַל־פֶּתַח הָאֵהָל:
 בְּמִשְׁכַּנָּא בְּעַמּוּדָא דְעַנְנָא וְקָם עַמּוּדָא דְעַנְנָא עַל תְּרַע מִשְׁכַּנָּא:

רז"י

(יד) וַאֲצְוֶנּוּ. וְאַתְגְּלִי:

CHUMASH TRANSLATION

¹³ And their children who do not know — they shall hear and they shall learn to fear Hashem, your God, all the days that you live on the Land to which you are crossing the Yarden, to take possession of it."

¹⁴ Hashem said to Moshe, "Behold, your days are drawing near to die; summon Yehoshua, and both of you shall stand ready in the Ohel Moed, and I shall command him." So Moshe went, and Yehoshua, and they stood ready in the Ohel Moed.

¹⁵ Hashem **appeared** in the Tent, in a pillar of cloud, and the pillar of cloud stood at the entrance of the Tent.

ONKELOS ELUCIDATED

13. And their children who do not know^[25] — they shall hear and they shall learn — to have fear BEFORE Hashem, your God, — all the days that you live on the Land — to which you are crossing the Yarden, — to take possession of it."

14. Hashem said to Moshe, הָא קָרִיבוּ — "Behold, your days have drawn near to die; summon Yehoshua, וְאַתְעַתְדוּ בְּמִשְׁכַּן — and both of you shall stand ready^[26] in the Ohel Moed, — and I shall command him."^[27] וְאַתְגְּלִי — So Moshe went, and Yehoshua, וְאַתְעַתְדוּ בְּמִשְׁכַּן זְמַנָּא — and they stood ready in the Ohel Moed.

15. Hashem BECAME REVEALED^[28] in the Tent, in a pillar of cloud, וְקָם עַמּוּדָא — and the pillar of cloud stood at the entrance of the Tent.

25. I.e., the later generations, who did not see the wonders that Hashem did with you (*Bechor Shor*). Alternatively, this clause refers to the young children who were brought to *Hakheil* and do not understand the Torah (see *Sforno*, *Or HaChaim*, and *Malbim*).

26. See above, 29:9 note 1.

27. That is, I shall encourage him (*Rashi*), as we find no specific commandment to Yehoshua in these verses (*Mizrachi*). See also *Ramban*.

28. To avoid the implication of Hashem having physical

טז וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִנֵּה שָׁכַב עִם־אֲבוֹתֶיךָ וְקָם
 טז וַיֹּאמֶר יְיָ לְמֹשֶׁה הֲאֵת אֶת שָׁכַב עִם אֲבוֹתֶיךָ וְיָקוּם
 הָעָם הַזֶּה וְזָנָה | אַחֲרַי | אֱלֹהֵי נֹכַר־הָאָרֶץ אֲשֶׁר הוּא
 עָמָּה הָרִין וְיִטְעִי בְּתֵר טְעוֹת עַמִּי אֶרְעָא דִּי הוּא
 בְּא־שָׁמָּה בְּקִרְבּוֹ וְעֹזְבָנִי וְהִפֵּר אֶת־בְּרִיתִי אֲשֶׁר כָּרַתִּי אִתּוֹ:
 עֲלִיל לְתַמָּן בִּינִיהוֹן וְיִשְׁבְּקוֹן וְיִשְׁנֹן יֵת קְנִמִי דִּי גְזִרִית עִמְהוֹן:
 דְּחַלְתִּי
 יז וְחָרָה אַפִּי בּוֹ בְיוֹם־הַהוּא וְעֹזְבֹתֵימָם וְהִסְתַּרְתִּי פָנַי מֵהֶם
 יז וְיִתְקוֹף רָגְזִי בְהוֹן בְּיוֹמָא הַהוּא וְאַרְחֻקְנוֹן וְאַסְלַק שְׁכַנְתִּי מִנְהוֹן

רז”

(טז) נֹכַר הָאָרֶץ. גוֹי הַלָּקֶן (אונקלוס): (יז) וְהִסְתַּרְתִּי פָנַי. כְּמוֹ שֶׁחִינִי רוֹאֶה בְּלִרְטָס:

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

¹⁶ Hashem said to Moshe, “Behold, you are going to lie with your forefathers, and this people will rise up and stray after the gods of that which is foreign to the Land, that it is entering there in its midst, and it will forsake Me and it will **annul** My covenant that I have sealed with it.” ¹⁷ My anger will **flare** against it on that day and I will **forsake** them; and I will **hide** My face from them

16. הָאֵת אֶת שָׁכַב עִם — Hashem said to Moshe, — אַבְהֵתָךְ — “Behold, you are going to lie with your forefathers, and this people will rise up וְיָקוּם עַמֵּא הָרִין — and this people will rise up and stray after the FALSE GODS OF THE NATIONS OF the Land^[29] — דִּי הוּא עֲלִיל לְתַמָּן בִּינִיהוֹן — that [this people] is entering there into THEIR midst,^[30] וְיִשְׁבְּקוֹן וְיִשְׁנֹן יֵת — and THEY^[31] will forsake THE FEAR OF Me — and THEY will VIOLATE My covenant^[32] that I have sealed with THEM.

17. וְיִתְקוֹף רָגְזִי בְהוֹן בְּיוֹמָא הַהוּא — My anger will BE INTENSE against THEM on that day, וְאַרְחֻקְנוֹן — and I will DIS-TANCE them;^[33] וְאַסְלַק שְׁכַנְתִּי מִנְהוֹן — and I will REMOVE MY

properties, Onkelos translates the word וַיֵּרָא as וְיִתְרָא, He became revealed, rather than the more direct וַיֵּרָא, He appeared.

29. Onkelos interprets the phrase נֹכַר הָאָרֶץ, literally, that which is foreign to the Land, as referring to the Canaanite nations; they were “foreign” to the Land since their expulsion from it had already been decreed (*Mizrachi*). *Rashi* follows this interpretation, whereas *Ramban* understands that the phrase is referring to the false gods, who are foreign and alien to the Land where Hashem reigns supreme.

30. According to Onkelos, the term בְּקִרְבּוֹ, into “its” midst, relates to הָאָרֶץ, that which is foreign to the Land, i.e., you are entering into the midst of this foreign entity (see previous note). Since he referred to this foreign entity as the nations of the Land, in plural, he renders בְּקִרְבּוֹ as בִּינִיהוֹן, into “their” midst. This is unlike *Ibn Ezra*’s preferred approach, which is that בְּקִרְבּוֹ, into “its” midst, relates to the Land itself; see there (*Me’at Tzori*).

31. Until this point in the verse, both the Hebrew and the Aramaic referred to the nation in singular form. From here until the end of v. 21, however, the Hebrew generally continues to refer to the nation in singular,

whereas Onkelos mostly changes it to the plural form. The reason for this is that the Hebrew generally relates to the nation as a *unit*, but the passage’s predictions of the people’s sinful behavior, and the suffering they will experience on its account, will surely not happen to every individual Jew in the same way. Onkelos therefore renders such predictions in the plural form, which denotes *individuals* and *groups* within the nation rather than all of it as one (see *Haamek Davar* to v. 17; *Lechem VeSimlah*; *Chalifos Semalos*; *Me’at Tzori*). In the first half of our verse, however, which explicitly refers to הָעָם הַזֶּה, *this people*, in singular, Onkelos used the singular form throughout the related clause; thus, *this people will rise up and [it will] stray after the false gods of the Land to which it is entering*.

32. A more literal translation of the root הִפֵּר would be *annul* (see Onkelos to *Bamidbar* 30:13). *Nefesh HaGer* (*Vayikra* 26:15) explains that Onkelos consistently avoids a connotation of annulment with respect to a covenant with Hashem, since His word can never literally be annulled. One who fails to keep it is viewed, rather, as having “violated” the covenant.

33. The literal translation of וְעֹזְבָתִים, and I will forsake

וְהָיָה לֶאֱכֹל וּמִצָּאֵהוּ רָעוֹת רַבּוֹת וְצָרוֹת וְאָמַר בַּיּוֹם הַהוּא
 וַיְהוֹן לְמַבּוֹ וַיַּעְרְצֵן יְתְהוֹן בִּישָׁן סְגִיאָן וְעָקָן וַיִּימַר בַּיּוֹמָא הַהוּא
 הֲלֹא עַל כִּי־אֵין אֱלֹהֵי בְקֶרְבִי מִצָּאוֹנִי הָרָעוֹת הָאֵלֶּה: יח וְאֲנֹכִי
 הֲלֹא מְדַלִּית שְׁכִינַת < אֱלֹהֵי בִינִי עָרְעוֹנִי בִישָׁא הָאֵלִין: יח וְאֲנֹא
 הִסְתֵּר אֶסְתֵּיר פָּנָי בַּיּוֹם הַהוּא עַל כֹּל־הָרָעָה אֲשֶׁר עָשָׂה
 סִלְקָא אֶסְלַק שְׁכִנְתִּי < בַּיּוֹמָא הַהוּא עַל כֹּל בִּישְׁתָּא דִּי עֲבָדוּ
 מְנַהוֹן

— CHUMASH TRANSLATION —

and it will become prey, and many misfortunes and troubles will find it. It will say on that day, 'Is it not because my God is not in my midst that these misfortunes have found me?'¹⁸ But I will surely hide My face on that day because of all the evil that it did,

them, would be נֶאֱשָׁבוּקָוּן, but since that is exactly the same as Hashem removing His Shechinah, which is stated in the next clause (see note 34), Onkelos renders it נֶאֱרַחֲקָוּן, and I will distance them. The intent is that Hashem will first distance them, and if they fail to repent, He will completely remove His Shechinah from them (*Beurei Onkelos*; see *Me'at Tzori* for an alternative approach).

34. *Me'at Tzori* explains that according to Onkelos, the meaning of Hashem's פָּנִים הִסְתֵּר, "hiding of the face," is the suspension of His special closeness with the Jewish people, which the Torah (*Shemos* 33:14-15) expressed as Hashem's face going with them, and Onkelos rendered as His Shechinah going with them.

Others understand that when Hashem hides His face, it seems as though He is unaware of the people's tribulations (*Rashi*), or that He figuratively "turns His face away" and does not look at the people because, like a father, He cannot bear to see His children's intense suffering (*Ramban*).

35. Like Onkelos, *Rashi* (*Chagigah* 5b) explains that לֶאֱכֹל, literally, they will be for eating, means that the other nations will plunder their possessions. This is unlike *Rambam* in *Moreh Nevuchim* (3:51), who indicates that the people would literally be eaten by wild animals (*Nesinah LaGer*).

36. In the context of an event befalling a person, the Hebrew root מצא, find (as in the word וּמִצָּאוֹ), whose Aramaic parallel is שכח, connotes something typical and expected, whereas the Aramaic root ערע, encounter;

— ONKELOS ELUCIDATED —

SHECHINAH from them,^[34] וַיְהוֹן לְמַבּוֹ — and THEY WILL BE FOR PLUNDER by the other nations,^[35] וַיַּעְרְצֵן יְתְהוֹן בִּישָׁן סְגִיאָן וְעָקָן — and many misfortunes and troubles will ENCOUNTER THEM;^[36] וַיִּימַר בַּיּוֹמָא הַהוּא — It will say on that day, הֲלֹא — 'Is it not because the *SHECHINAH* of my God is not in my midst — מְדַלִּית שְׁכִינַת אֱלֹהֵי בִינִי עָרְעוֹנִי בִישָׁא הָאֵלִין — that these misfortunes have ENCOUNTERED me?^[37]

18. וְאֲנֹא סִלְקָא אֶסְלַק שְׁכִנְתִּי מְנַהוֹן בַּיּוֹמָא הַהוּא — But I will surely REMOVE MY *SHECHINAH* FROM THEM on that day^[38] עַל כֹּל בִּישְׁתָּא דִּי עֲבָדוּ — because of all the evil that THEY did,

implies an unexpected or unusual occurrence. Thus, for example, in *Shemos* 18:8, which refers to כָּל הַתְּלָאָה אֲשֶׁר מְצַאתֶם בְּדַרְךְ, all the weariness that had "found" [the Jewish people] on the way, Onkelos renders it אֶשְׁכַּחְתֶּנּוּן, had found them, since travelers in the wilderness often have harrowing experiences. Here, though, the verse is referring to unusual, acute suffering on account of sinful behavior, so Onkelos renders it וַיַּעְרְצֵן יְתְהוֹן, will encounter them (*Beurei Onkelos*; *Torah U'Peirushah*).

Onkelos might also be alluding to the approach taken by *Rambam* (*Moreh Nevuchim* *ibid.*), that the tribulations are not directly orchestrated by Hashem; rather, due to the removal of His Providence, the nation will lack any protection from the forces of nature and thus automatically encounter those tribulations, as if by chance (*Me'at Tzori*).

37. In this second half of the verse, Onkelos retains the singular form (*me*) of the Hebrew. This is because it presents the nation's collective thought, including the righteous people as well as those who have not suffered at all.

Alternatively, since this segment introduces and presents a direct quote, which is in the singular form, Onkelos does not deviate from that form (see *Beurei Onkelos*).

38. Virtually all the commentaries address why Hashem will continue to remove His *Shechinah* from the people even after they have acknowledged that their suffering is a result of Hashem not being among

כִּי פָנָה אֶל-אֱלֹהִים אַחֲרָיִם: יט וְעַתָּה כָּתְבוּ לָכֶם אֶת-הַשִּׁירָה
 אֲרֵי אֲתַפְּנִי בְּתֵר טְעוֹת עַמִּמִּיא: יט וּבְעֵן כְּתוּבוּ לְכוֹן יְת תִּשְׁבַּחְתָּא
 הַזֹּאת וְלַמֶּדָּה אֶת-בְּנֵי-יִשְׂרָאֵל שִׁמָּה בְּפִיהֶם לְמַעַן תִּהְיֶה-לִּי
 הָרָא וְאַלְפָּה יְת בְּנֵי יִשְׂרָאֵל שׁוּיָה בְּפִמְהוֹן בְּדִיל דְתִהִי קְדָמִי
 הַשִּׁירָה הַזֹּאת לְעֵד בְּבְנֵי יִשְׂרָאֵל: כ שְׁשִׁי (שְׁבִיעִי כִשְׁהוֹן מַחוּבְרִין) כ כִּי-
 תִּשְׁבַּחְתָּא הָרָא לְסַהִיד בְּבְנֵי יִשְׂרָאֵל: כ אֲרֵי
 אֲבִיאָנוּ אֶל-הָאָדָמָה | אֲשֶׁר-נִשְׁבַּעְתִּי לְאֲבֹתָיו וְזָבַת חֶלֶב וְדָבָשׁ
 אֲעֲלֶנּוּן לְאֲרָעָא דִּי קִימִית לְאֲבֹהֵתְהוֹן עֲבָדָא חֶלֶב וְדָבָשׁ

ר"ט

(יט) אֵת הַשִּׁירָה הַזֹּאת. "הַזֹּיוֹנוּ הַשְּׁמַיִם" עַד "וְכִפַּר חַדְמַתּוֹ עִמּוֹ" (להלן לב, ח'מג):

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

for it had turned to gods of others.¹⁹ So now, write this song for yourselves and teach it to the Children of Israel, place it in their mouths, so that this song shall be for Me a witness against the Children of Israel.

²⁰ "For I will bring it into the Land that I swore to its forefathers, which flows with milk and honey,

— for THEY had turned AFTER THE FALSE GODS OF THE NATIONS.^[39]

19. So now, write this SONG OF PRAISE (the Song of *Haazinu*)^[40] for yourselves — and teach it to the Children of Israel,^[41] — place it in their mouths, — so that this SONG OF PRAISE shall be BEFORE Me a witness — against the Children of Israel.

20. For I will bring THEM into the Land that I swore to THEIR forefathers, — a land which PRODUCES milk and honey,

them, which would seem to be the sort of repentance that would inspire His mercy. One approach (which appears in *Abarbanel*) is that the earlier phrase, הָלֹא, על כי אין אֱלֹהֵי בְּקִרְבִּי, is not referring to Hashem; rather, the people meant that their false gods are not watching over them! Onkelos' rendition of that phrase — *Is it not because "the Shechinah of my God" is not in my midst* — is clearly at odds with that approach (*Me'at Tzori*).

39. See above, 6:14 note 19. Regarding Onkelos' translation of אֶל, literally, to, as after, see *Vayikra* 19:4, note 6.

Throughout this verse, Onkelos deviates from the singular form of the Hebrew, for the reason given in note 31 above.

40. The Aramaic term הַשְּׁבַחְתָּא denotes a song of praise (see *Roke'ach*, Commentary to Siddur — *Kaddish*). Typically, the term is used regarding songs that are obviously songs of praise, such as the Song at the Sea (*Shemos* 15:1) or the Song of the Well (*Bamidbar* 21:17), which express praise to Hashem for His salvation and

miracles. Regarding the Song of *Haazinu*, however, it is difficult to understand why it would even be called a "song," much less a "song of praise," since for the most part it contains rebuke and prophecies of punishment and retribution should the Jewish people sin. *Sfas Emes* (*Vayeilech*, 5651) explains that the punishments themselves are cause for song and praise, as they are all for our own good, so as to preserve us as a nation. As David HaMelech says (*Tehillim* 101:1): חֶסֶד וּמִשְׁפָּט אֲשִׁירָה: לְךָ ה' אֲזַמְרָה, of kindness and justice do I sing; to You Hashem do I sing praise, which the Gemara (*Berachos* 60a) expounds to mean: *If [I am dealt] kindness, I will sing; and if [I am dealt] justice, i.e., punishment, [then too] I will sing.* See further, *Or Gedalyahu*, *Shemos*, p. 75.

41. While, as indicated, the straightforward meaning of the verse is that Moshe and Yehoshua were to write the Song of *Haazinu* (below, 32:1-43; see *Rashi* and *Ramban*), it also includes the last of the 613 mitzvot: an obligation for every Jew to write a Torah Scroll. Some maintain that the purchase of books expounding on the Torah constitutes fulfillment of this mitzvah (see *Sefer HaChinuch*, Mitzvah 613).

וְאָכַל וְשָׂבַע וְדָשַׁן וּפְנָה אֶל־אֱלֹהִים אַחֲרֵיהֶם וְעָבְדוּם
וַיִּכְלוּ וַיִּשְׂבְּעוּ וַיִּתְפַּקְּחוּ וַיִּתְפַּנְּנוּ בְּתֵר טְעוֹת עַמְמֵיָא וַיִּפְלְחֲנוּן
וַנְּאַצּוּנִי וְהִפָּר אֶת־בְּרִיתִי: כֹּא וְהָיָה כִּי־תִמְצָאֲנָּ אֹתוֹ
וַיִּרְגְּזוּן < וַיִּשְׁנוּן יָת קִימִי: כֹּא וַיְהִי אֲרִי יַעֲרֹץ יִתְהוֹן
קְדָמִי
רְעוֹת רְבוֹת וְצָרוֹת וְעֲנָתָהּ הַשִּׁירָה הַזֹּאת לִפְנֵי לְעֵד
בִּישָׁן סְגִיאָן וְעָקוֹן וְתֵתֵב תִּשְׁבַּחְתָּא הֲדָא קְדָמוּהִי לְסָהִיד
כִּי לֹא תִשְׁכַּח מִפִּי וְרָעוּ כִּי יִדְעָתִי אֶת־יִצְרוֹ אֲשֶׁר הוּא
אֲרִי לֹא תִתְנָשִׁי מִפִּם בְּנִיהוֹן אֲרִי גְלִי קְדָמִי יָת יַצְרֵהוֹן דִּי אֲנֹן
עֲשֵׂה הַיּוֹם בְּטָרָם אֲבִיאָנוּ אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי:
עֲבָדִין יוֹמָא דִּין עַד לֹא אֲעֲלֹנוּן לְאֶרְעָא דִּי קִימִית:

רע"י

(ב) וַנְּאַצּוּנִי. והקטעיסוני, וכן כל "ניאוד" לשון פֶּטַס (להלן לב, יט ואונקלוס שם): (כא) וְעֲנָתָהּ הַשִּׁירָה הַזֹּאת לִפְנֵי לְעֵד. שהקטעיסתי זו צחוקה על כל המולאות אותה: כי לא תשכח מפִּי וְרָעוּ. הרי זו הצטקה לישקאל שאין פורה משפּפּת מזרעם לגמרי (ספרי מת; שבת קלח):

CHUMASH TRANSLATION

but *it* will eat and *it* will be sated and *it* will become fat, and *it* will turn to gods of others and they will serve them, and they will **provoke** Me and *it* will **annul** My covenant.

²¹ It shall be that when many misfortunes and troubles find it, then this song shall **speak up** before it as a witness, for it shall not be forgotten from the mouth of **its offspring**, for I know its inclination, that which *it* does today, when I have not yet brought it into the Land that I have sworn."

ONKELOS ELUCIDATED

— but THEY will eat and THEY will be sated and THEY will INDULGE THEMSELVES,^[42] וַיִּתְפַּנְּנוּ בְּתֵר טְעוֹת עַמְמֵיָא — and THEY will turn AFTER THE FALSE GODS OF THE NATIONS וַיִּפְלְחֲנוּן — and they will serve them, and they will cause ANGER BEFORE Me וַיִּשְׁנוּן יָת קִימִי — and THEY will VIOLATE My covenant.

21. It shall be that when many misfortunes and troubles ENCOUNTER THEM, וְתֵתֵב וְתֵתֵב תִּשְׁבַּחְתָּא הֲדָא — then this SONG OF PRAISE shall RESPOND before it (i.e., before the people) as a witness that it had been forewarned of these consequences,^[43] אֲרִי לֹא תִתְנָשִׁי מִפִּם בְּנִיהוֹן — for [the song] shall not be forgotten from the mouth of THEIR CHILDREN;^[44] אֲרִי גְלִי קְדָמִי יָת יַצְרֵהוֹן — I know that this will happen, for THEIR evil inclination is REVEALED BEFORE ME, דִּי אֲנֹן עֲבָדִין יוֹמָא דִּין — as I see that which THEY DO today, when I have not yet^[45] brought THEM into the Land that I have sworn."

42. Onkelos is unlike *Targum Yonasan* here (see *Rashi, Shevuos* 47b לגבי דהיא, and *Rashi to Tehillim* 20:4, who interpret the word וְדָשַׁן to mean *and it will become fat* (like וְשָׂבַע). According to Onkelos, it refers to indulging in physical pleasures.

43. In this phrase, Onkelos retains the Hebrew's singular form. This is because the song testifies to the nation as a whole that sinful behavior results in dire punishment, but this will not apply to all individuals (which would be indicated by the use of a plural form;

see note 31), since righteous people sometimes suffer badly despite their good behavior, and the wicked sometimes have blissful lives (*Marpei Lashon*; see *Chalifos Semalos* for an alternative approach).

44. This is a promise that the Torah will never be completely forgotten from the Jewish people (*Rashi* from *Shabbos* 138b).

45. The word טָרָם means *not yet*, as Onkelos renders it, עַד לֹא (*Rashi to Shemos* 9:30; cf. *Ramban* there, who explains that it means *before*).

כב וַיִּכְתֹּב מֹשֶׁה אֶת־הַשִּׁירָה הַזֹּאת בַּיּוֹם הַהוּא וַיְלַמְּדָהּ
 כב וכתב משה ית תשבחתא הָדָא בְיוֹמָא הַהוּא וְאֶלְפָה
 אֶת־בְּנֵי יִשְׂרָאֵל: כג וַיִּצֹו אֶת־יְהוֹשֻׁעַ בֶּן־נּוּן וַיֹּאמֶר חֹזֶק וְאַמֶּץ
 לְבָבִי יִשְׂרָאֵל: כג ופקיד ית יהושע בר נון וְאָמַר תְּקַף וְעֹלָם
 כִּי אָתָּה תָּבִיא אֶת־בְּנֵי יִשְׂרָאֵל אֶל־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי
 אֲרִי אֶת תַּעַל ית בני ישראל לְאֶרְעָא דִּי קִיַּמִּית
 לָהֶם וְאֲנֹכִי אֶהְיֶה עִמָּךְ: כד וַיְהִי | כְּכַלּוֹת מֹשֶׁה לְכַתֹּב אֶת־
 לְהוֹן וּמִימְרֵי יְהִי בְּסַעֲדָךְ: כד וְהָיָה כִּד שִׁיְצִי מֹשֶׁה לְמַכְתָּב ית
 דְּבָרֵי הַתּוֹרָה־הַזֹּאת עַל־סֵפֶר עַד תִּמָּם: שביעי כה וַיִּצֹו מֹשֶׁה
 פְּתַגְמֵי אוֹרֵיתָא הָדָא עַל סִפְרָא עַד דְּשְׁלִימוּ: כה ופקיד משה
 אֶת־הַלְוִיִּם נְשָׂאֵי אַרְוֹן בְּרִית־יְהוָה לֵאמֹר: כו לָקַח אֶת סֵפֶר
 ית לְוָאֵי נְטֻלֵי אַרְוֹן קִיַּמָּא דִּי לְמִימְרֵי: כו סְבוּ ית סִפְרָא
 הַתּוֹרָה הַזֶּה וְשַׂמְתֶּם אֹתוֹ מִצַּד אַרְוֹן בְּרִית־יְהוָה אֲלֵהֵיכֶם
 דְּאוֹרֵיתָא הַדִּין וְתִשׁוּן יתָּהּ מִסְטֵר אַרְוֹן קִיַּמָּא דִּי אֲלֵהֶכּוֹן

*נ"א: וְאֵלָם

ר"ז

(כג) וַיִּצֹו אֶת יְהוֹשֻׁעַ בֶּן נּוּן. מוסב לַמַּעֲלָה (פסוק יד) לָהֶם: (כו) לָקַח. כמו "זָכַר" (שמות כ, ח), "שָׁמַר" (לעיל ה, כ)
 כְּלַפֵּי שְׂכִינָה, כמו שְׁמֹפֹרֶשׁ אֶל הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי (צ), "הַלּוּד" (ירמיה לה, ג): מִצַּד אַרְוֹן בְּרִית הוּא. נְחָלְקוּ צו

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

²² Moshe wrote this song on that day, and he taught it to the Children of Israel. ²³ He commanded Yehoshua son of Nun, and said, "Be strong and resolute, for you shall bring the Children of Israel into the Land that I have sworn to them, and I shall be with you."

²⁴ So it was that when Moshe finished writing the words of this Torah onto a book, until their conclusion: ²⁵ Moshe commanded the Leviim, the bearers of the Aron of the Covenant of Hashem, saying, ²⁶ "Take this Book of the Torah and place it at the side of the Aron of the Covenant of Hashem, your God,

22. Moshe wrote this SONG OF PRAISE on that day, and he taught it to the Children of Israel.

23. [Hashem] then commanded Yehoshua son of Nun, and said, "Be strong and resolute, אֲרִי אֶת תַּעַל ית בני ישראל לְאֶרְעָא דִּי קִיַּמִּית — and said, "Be strong and resolute, אֲרִי אֶת תַּעַל ית בני ישראל לְאֶרְעָא דִּי קִיַּמִּית — and MY WORD WILL BE IN YOUR AID."

24. So it was when Moshe finished writing the words of this Torah onto a book, until THEY WERE CONCLUDED,

25. Moshe commanded the Leviim, the bearers of the Aron of the Covenant of Hashem, saying,

26. "Take^[46] this Book of the Torah and place it at the side of the Aron of the Covenant of Hashem, your

46. The Hebrew word לָקַח is a verb form that denotes ongoing activity (literally, "be taking"). The Torah uses this form here (rather than the simpler קָח, which is the Hebrew equivalent of Onkelos' סְבוּ) in order to indicate

וְהָיָה שָׁם בְּךָ לְעֵד: כו כִּי אֲנֹכִי יִדְעֵתִי אֶת־מְרִיבְךָ
 וַיְהִי תָמֹן בְּךָ לְסֵהִיד: כו אַרְי אָנָּא יִדְעָנָא יְת סַרְבְּנוּתְךָ
 וְאֶת־עַרְפְּךָ הַקָּשָׁה הֵן בְּעוֹדְנִי חִי עִמָּכֶם הַיּוֹם מִמְּרִים
 וַיְת קַדְלָךְ קָשִׁיא הָא עַד דְּאָנָּא קִים עִמְכוֹן יוֹמָא דִּין מְסַרְבִּין
 הָיִיתֶם עִם־יְהוָה וְאִף בֵּי־אַחֲרֵי מוֹתִי: מִפְטִיר כח הַקְהִילוּ אֵלַי
 הַיּוֹתָנוֹן קָדָם יְיָ וְאִף בְּתֵר דְּאָמוֹת: כח בְּנוֹשׁוּ לְוֹתֵי
 אֶת־כָּל־זְקֵנֵי שַׁבְּטֵיכֶם וְשַׁטְרֵיכֶם וְאֲדַבְּרָה בְּאָזְנֵיהֶם אֵת
 יְת כָּל סְבִי שַׁבְּטֵיכוֹן וְסַרְכִיכוֹן וְאֲמַלְל קְדַמִּיהוֹן יְת
 הַדְּבָרִים הָאֵלֶּה וְאֶעֱיֶדָה בָּם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ:
 פְּתַגְמִיָּא הָאֵלִין וְאַסְהַד בְּהוֹן יְת שְׁמִיָּא וַיְת אֲרַעָא:
 כט כִּי יִדְעֵתִי אַחֲרֵי מוֹתִי בֵּי־הַשָּׁחַת תִּשְׁחַתּוּן וְסַרְתֶּם
 כט אַרְי יִדְעָנָא בְּתֵר דְּאָמוֹת אַרְי חַבְלָא תַחְבְּלוֹן וְתַסְטוֹן

° בראש העמוד, ב"ה שמ"ז סימן

רז"י

לְקִיָּים מִה שְׁנֵאֲמַר "וְחִין שְׁלוֹטוֹן צִיּוֹם הַנּוֹת" (וקהלת ת, ח; תנחומא
 ז'העלותך י: וְאֶעֱיֶדָה בָּם אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ. וְאִם
 פִּתְאֹמֶר הָרִי כְּזֶר הַעִיד לְמַטְלָה (ל, יט) "הַעִידֵתִי צִכְס הַיּוֹם
 וְגו'" , הַסֵּס לִישְׁרָאֵל אֲמַר, חֲזַל לְשָׁמַיִם וְלֶאֱרֶץ לֹא אֲמַר, וְעַכְשָׁי
 צָא לֹמַר "הַחֲזִינוּ הַשָּׁמַיִם וְגו'" (להלן לז, א): (בט) אַחֲרֵי
 מוֹתֵי בֵּי הַשָּׁחַת תִּשְׁחִיתוּן. וְהָרִי כָּל יְמוֹת יְהוֹשֻׁעַ לֹא

חכמי ישראל צצצא צתרא (יד): יש מהם אומרים: דף ה'ה
 צולט מן הארון מצחוץ ושם היה מונח, ויש אומרים: מלך
 הלווחות היה מונח צתוך הארון: (בח) הַקְהִילוּ אֵלַי. וְלֹא
 תִקְעוּ אֹתוֹ הַיּוֹם צְחֻלּוֹת לַהֲקָהִיל אֵת הַקָּהֶל, לְפִי שְׁנֵאֲמַר
 "עֲשֵׂה לְךָ" (צמדזר י, צ), וְלֹא הַשְׁלִיט יְהוֹשֻׁעַ עֲלֵיהֶם וְצַחֲזִיו
 עַל מַשָּׁהוּ, וְאִף צַחֲזִיו נִגְזְזוּ קוֹדֶם יוֹם מוֹתוֹ וְגו': צִיּוֹם מוֹתוֹ,

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and it shall be there for you as a witness.²⁷ For I know your **rebelliousness** and your stiff neck; behold! while I am still alive with you today, you have been **rebels against Hashem** — and surely after **my death!**²⁸ Gather to me all the elders of your tribes and your officers, and I shall speak these words **in their ears**, and call the heavens and the earth to bear witness against them.²⁹ For I know [that] after **my death** you will surely act corruptly, and you will deviate

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God,^[47] וַיְהִי תָמֹן בְּךָ לְסֵהִיד — and it shall be there for you as a witness.

27. אַרְי אָנָּא יִדְעָנָא יְת סַרְבְּנוּתְךָ — For I know your **OBSTINACY**, וַיְת קַדְלָךְ קָשִׁיא — and your stiff neck; הָא עַד דְּאָנָּא קִים עִמְכוֹן יוֹמָא דִּין — behold! even while I am still alive with you today, מְסַרְבִּין הַיּוֹתָנוֹן קָדָם יְיָ — you have been **REFUSERS**^[48] BEFORE Hashem, וְאִף בְּתֵר דְּאָמוֹת — and surely after I DIE it will be so!

28. בְּנוֹשׁוּ לְוֹתֵי יְת כָּל סְבִי שַׁבְּטֵיכוֹן וְסַרְכִיכוֹן — Gather to me^[49] all the elders of your tribes and your officers, וְאֲמַלְל הָאֵלִין וְאַסְהַד בְּהוֹן יְת שְׁמִיָּא וְאֶת־הָאָרֶץ — and I shall speak these words **IN THEIR PRESENCE**, וְאֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ — and call the heavens and the earth to bear witness against them.

29. אַרְי יִדְעָנָא — For I know בְּתֵר דְּאָמוֹת אַרְי חַבְלָא תַחְבְּלוֹן — that after I DIE you will surely act corruptly,^[50] וְתַסְטוֹן

that the Leviim should see to it that the Sefer Torah constantly be at the side of the Aron (see *Mizrachi*). Onkelos, however, renders it in accordance with its basic intent.
 47. The Gemara (*Bava Basra* 14b) cites a dispute as to whether the Torah was placed on a shelf outside the Aron, or alongside the interior wall of the Aron, next to the *Luchos* (*Rashi*).

48. See above 9:7 note 14.

49. The trumpets with which Moshe ordinarily summoned the people (see *Bamidbar* 10:2) were not used at this time. They were hidden away on this last day of his life, in accordance with the verse (*Koheles* 8:8): *And there is no rulership on the day of death* (*Rashi*).

50. Although Moshe predicted that the national

מִן־הַדֶּרֶךְ אֲשֶׁר צִוִּיתִי אֶתְכֶם וְקִרְאת אֶתְכֶם הִרְעָה בְּאַחֲרִית
 מִן אֲרָחָא דִּי פְקֻדִית יִתְכוֹן וַתַּעֲרַע יִתְכוֹן בִּישָׁתָא בְּסוּף
 הַיָּמִים כִּי־תַעֲשׂוּ אֶת־הָרַע בְּעֵינֵי יְהוָה לְהַכְעִיֶסוּ בְּמַעֲשֵׂה
 יוֹמֵיָא אַרִי תַעֲבֹדוּן יֵת דְּבִישׁ קָדָם יֵי לְאַרְגָּזָא קְדָמוּהִי בְּעוֹבְדֵי
 יְדִיכֶם: 5 וַיְדַבֵּר מֹשֶׁה בְּאָזְנֵי כָּל־קְהֵל יִשְׂרָאֵל אֶת־דְּבָרֵי
 יְדִיכוֹן: 5 וּמְלִיל מֹשֶׁה קָדָם כָּל קְהֵלָא דִּישְׂרָאֵל יֵת פִּתְגָמֵי

הַשִּׁירָה הַזֹּאת עַד תִּמָּוּם: פ פ ע' פסוקים. ארנ"ה סימן.
 תושבחתא הָרָא עַד דְּשְׁלִימוֹ:

רנ"ו

הַשִּׁירָה, שְׁנֵימָר "וַיַּעֲבֹד יִשְׂרָאֵל אֶת ה' כַּל יָמָי יְהוֹשֻׁעַ" (יהושע
 כד, לא). מִפְּתָן שְׁפִלְמִידוֹ שֶׁל אֱלֹהִים חָצִיב עֲלָיו כְּגוֹפּוֹ (ירושלמי
 ח, ח), כַּל זְמַן שֶׁיְהוֹשֻׁעַ חָי הָיָה נִרְחָה לְמַעַה פְּחִילוֹ
 הוּא חֵי:

CHUMASH TRANSLATION

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from the path that I have com-
 manded you, and misfortune will
 encounter you at the end of days,
 when you do what is evil **in the
 eyes of Hashem**, to anger Him
 through the work of your hands.”

and you will deviate from the path
 that I have commanded you to follow,
 ותַּעֲרַע יִתְכוֹן בִּישָׁתָא —
 and misfortune will encounter you at the
 end of days, — and בְּסוּף יוֹמֵיָא
 — when you do what is
 evil BEFORE Hashem, — לְאַרְגָּזָא
 קְדָמוּהִי בְּעוֹבְדֵי יְדִיכוֹן —
 to cause anger BEFORE Him
 through the work of your hands.⁵¹

³⁰ Moshe spoke, **in the ears of
 the entire congregation of Israel**,
 the words of this **song**, until **their
 conclusion**.

30. Moshe spoke, BEFORE
 the entire congregation of Israel,
 יֵת פִּתְגָמֵי תוֹשְׁבַחְתָּא
 — the words of this SONG OF PRAISE,
 הָרָא — until
 THEY WERE CONCLUDED.

corruption would begin as soon as he died, the verse
 (*Shoftim* 2:7) testifies that the nation remained righ-
 teous as long as Yehoshua lived. This shows that a
 teacher loves his student like himself, so that Moshe

felt that he was still alive as long as Yehoshua lived
 (*Rashi*; see further, *Meshech Chochmah*).

51. I.e., the idols you will make (see *Rabbeinu
 Bachya*).

הַפְטָרַת נִצְּבִיִּם / HAFTARAS NITZAVIM

ישעיה סא:י — סג:ט / Yeshayah 61:10 — 63:9

61 ¹⁰ I will rejoice intensely with HASHEM, my soul
 shall exult with my God, for He has dressed me
 in the raiment of salvation, in a robe of righteousness
 has He cloaked me, like a bridegroom who dons
 priestly glory, like a bride who bedecks herself in her
 jewelry. ¹¹ For as the earth brings forth her growth,
 and as a garden causes its sowings to grow, so shall
 my Lord, HASHEM/ELOHIM, cause righteousness and
 praise to grow in the face of all the nations.

סא י שׁוֹשׁ אֲשִׁישׁ בִּיהוָה תִּגְלַל נִפְשִׁי בְּאַלְהֵי
 כִּי הִלְבִּישָׁנִי בְּגָדֵי־יְשׁוּעַ מְעִיל צְדָקָה יַעֲטֵנִי
 כְּחַתָּן יִכְתֹּן פָּאָר וְכַפְלָה תַעֲדָה כְּלִיָּה:
 יא כִּי כְּאַרְץ תּוֹצִיא צְמֻחָהּ וְכַגְנָה וְרוֹעִיעֶיהָ
 תַצְמִיחַ כֵּן | אֲדַנִּי יְהוָה יַצְמִיחַ צְדָקָה
 וְתַהֲלָה נִגְדַּת כָּל־הַגּוֹיִם: סב א לְמַעַן צִיּוֹן
 לֹא אֶחְשָׂה וּלְמַעַן יְרוּשָׁלַם לֹא אֲשַׁקוּט עַד־
 יֵצֵא כְּנֹגַהּ צְדָקָה וַיִּשְׁוַעְתָּהּ כְּלִפִּיד יִבְעָר:
 ב וְרָאוּ גוֹיִם צְדָקָה וְכָל־מְלָכִים כְּבוֹדָהּ
 וְקָרָא לָהּ שֵׁם חֲדָשׁ אֲשֶׁר פִּי יְהוָה יִקְבְּנֶנּוּ:

62 ¹ For Zion's sake, I will not be silent, and for
 Jerusalem's sake, I will not be still, until
 her righteousness shall go forth like bright light,
 and her salvation shall flame like a torch. ² And
 nations shall perceive your righteousness, and all
 kings your honor; and you shall be called a new
 name, which the mouth of HASHEM shall articulate.

³ Then you shall be a crown of splendor in the hand of HASHEM; and a royal headdress in the palm of your God. ⁴ It shall no longer be said of you, “Forsaken one,” and of your land shall no longer be said, “Desolate place,” for you shall be called “My-desire-is-in-her,” and your land “Settled,” for HASHEM’s desire is in you and your land shall be settled. ⁵ As a young man espouses a maiden, so shall your children settle in you; and like the bridegroom’s rejoicing over his bride, so shall your God rejoice over you. ⁶ Upon your walls, O Jerusalem, have I assigned guardians; all the day and all the night, continuously, they shall never be silent; O reminders of HASHEM, let yourselves not rest. ⁷ And give not any rest, until He establishes, and until He sets Jerusalem as a praise in the Land. ⁸ HASHEM swore by His right hand and by His powerful arm: I will not give your grain any longer as food for your enemies; and alien sons shall not drink your wine for which you have exerted yourself. ⁹ For those who have harvested it shall eat it and praise HASHEM, and those who have gathered it in shall drink it in My holy courtyards.

¹⁰ Go through, go through the gates; clean the people’s way; beat down, beat down the highway, clear it of stone; raise a banner over the peoples. ¹¹ Behold! HASHEM has made heard unto the end of the earth: Say unto the daughter Zion, “Behold! Your salvation has come; behold! His recompense is with Him, and His wage is before Him.”

¹² And they shall call them, “The holy people, the redeemed of HASHEM”; and you shall be called, “Sought after; city not forsaken.”

63¹ **W**ho is this that comes from Edom, sullied of garment from Botzrah? It is this One Who was majestic in His raiment, Who was girded with His abundant strength? — “It is I Who speaks in righteousness, abundantly able to save.” ² Why the red stain on Your raiment? And Your garments — as one who treads in the wine vat!³ “A wine press have I trod by Myself, and from the nations not a man was with Me; I trod on them in My anger and trampled them in My wrath, their lifeblood spurted out on My garments, and I soiled My raiment. ⁴ For the day of vengeance is in My heart and the year of My redemption has come. ⁵ I looked, but there was no helper; I was astonished, but there was no supporter; so My arm saved for Me, and My wrath supported Me. ⁶ I trampled peoples in My anger, and stupefied them with My wrath, and threw their lifeblood to the ground.”

⁷ The kindness of HASHEM will I mention, the praises of HASHEM, in accordance with all that HASHEM has bestowed upon us, and the abundant goodness to the House of Israel, which He bestowed upon them in His compassion and in His abundant kindness. ⁸ For He said, “Yet they are My people, children who will not be false,” and He was unto them a Savior. ⁹ In all their troubles, He was troubled, and an angel from before Him saved them; with His love and with His compassion He redeemed them; He lifted them and bore them all the days of the world.

ג וְהִיִּית עֲטֹרַת תְּפָאֲרַת בְּיַד־יְהוָה וּצְנִיף [וּצְנוּף כ] מְלוּכָה בְּכַף־אֱלֹהֵיךָ: ד לֹא־יֵאמָר לְךָ עוֹד עֲזוּבָה וּלְאֶרֶץ לֹא־יֵאמָר עוֹד שְׁמָמָה כִּי לְךָ יִקְרָא חֲפְצִי־בָּהּ וּלְאֶרֶץ בְּעוֹלָה כִּי־חֲפֶץ יְהוּה בָּךְ וְאֶרֶץ תִּבְעַל: ה כִּי־יִבְעַל בְּחֹר בְּתוֹלָה יִבְעֹלֶךָ בְּנִיךָ וּמִשׁוֹשׁ חֲתָן עַל־כֶּלֶה יִשֵּׁשׁ עֲלֶיךָ אֱלֹהֵיךָ: ו עַל־חֹמֹתֶיךָ יְרוּשָׁלַם הַפְּקֹדֹתַי שְׁמָרִים כָּל־הַיּוֹם וְכָל־הַלַּיְלָה תִּמְיֵד לֹא יִחָשׂוּ הַמְּזַכִּירִים אֶת־יְהוָה אֶל־דְּמֵי לָכֶם: ז וְאַל־תִּתְּנוּ דְּמֵי לֹו עַד־יִכּוֹנֵן וְעַד־יִשְׁׁשׂ אֶת־יְרוּשָׁלַם תְּהַלֵּךְ בְּאֶרֶץ: ח נִשְׁבַּע יְהוָה בְּיַמִּינוּ וּבְזֵרוּעַ עֵזוֹ אִם־אֲתָן אֶת־דִּגְגָנְךָ עוֹד מֵאֲכָל לֹא־יִבֶּיךָ וְאִם־יִשְׁתָּנוּ בְּנֵי־נֶכֶד תִּירוּשָׁף אֲשֶׁר יִגְעַת בּוֹ: ט כִּי מֵאֲסָפִיו יֵאכְלֵהוּ וְהִלְלוּ אֶת־יְהוָה וּמִקְבָּצָיו יִשְׁתָּהוּ בְּחֲצֵרוֹת קְדָשֵׁי: י עֲבְרוּ עֲבְרוּ בְּשַׁעֲרִים פָּנוּ דֶרֶךְ הַעַם סָלוּ סָלוּ הַמְּסַלָּה סָקְלוּ מֵאֲבָן הָרִימוּ נֶס עַל־הָעַמִּים: יא הִנֵּה יְהוָה הַשְׁמִיעַ אֶל־קִצֵּה הָאֶרֶץ אָמְרוּ לְבַת־צִיּוֹן הִנֵּה יִשְׁעָךְ בָּא הִנֵּה שָׁכְרוּ אֹתוֹ וּפְעַלְתּוֹ לִפְנֵינוּ: יב וְקִרְאוּ לָהֶם עַם־הַקְּדָשׁ גְּאוּלֵי יְהוָה וְלֶךָ יִקְרָא דְרוּשָׁה עִיר לֹא נִעְזְבָה: סג א מִי זֶה | בָּא מֵאֲדוֹם חֲמוֹץ בְּגָדִים מִבְּצָרָה זֶה הַדּוֹר בְּלִבוֹשׁוֹ צִעָה בְּרַב כַּח אֲנִי מְדַבֵּר בְּצַדִּיקָה רַב לְהוֹשִׁיעַ: ב מְדוּעַ אָדָם לְלִבוֹשָׁךְ וּבְגָדֶיךָ בְּדֶרֶךְ בְּגָת: ג פּוֹרָה | דִּרְכָתִי לְבָדִי וּמַעֲמִים אֵין־אִישׁ אֹתִי וְאֶדְרָכֶם בְּאִפִּי וְאֶרְמָסֶם בְּחֲמָתִי וְיִזוּ נַצְחָם עַל־בְּגָדִי וְכָל־מִלְּבוּשֵׁי אֲגָאֲלֹתֶי: ד כִּי יוֹם נָקָם בְּלִבִּי וּשְׁנַת גְּאוּלֵי בָאָה: ה וְאֲבִיט וְאֵין עוֹר וְאֶשְׁתוּמֶם וְאֵין סוּמָךְ וְתוֹשַׁע לִי זֹרְעֵי וְחֲמָתִי הִיא סִמְכָתִנִּי: ו וְאָבוֹס עַמִּים בְּאִפִּי וְאֶשְׁכַּרֶם בְּחֲמָתִי וְאוֹרִיד לְאֶרֶץ נַצְחָם: ז חֲסָדִי יְהוּה | אֲזַכִּיר תְּהִלּוֹת יְהוּה כְּעַל כָּל אֲשֶׁר־גִּמְלָנוּ יְהוּה וְרַב־טוֹב לְבֵית יִשְׂרָאֵל אֲשֶׁר־גִּמְלָם כְּרַחֲמָיו וּכְרַב חֲסָדָיו: ח וַיֵּאמֶר אֶךְ־עַמִּי הִמָּה בָּנִים לֹא יִשְׁקָרוּ וַיְהִי לָהֶם לְמוֹשִׁיעַ: ט בְּכָל־צָרָתָם | לֹו [לֹא כ] צָר וּמִלֵּאךְ פָּנָיו הוֹשִׁיעָם בְּאַהֲבָתוֹ וּבְחַמְלָתוֹ הוּא גָאֵלֶם וַיִּנְטָלֶם וַיִּנְשָׂאֶם כָּל־יְמֵי עוֹלָם: