

ZICHRON MEIR EDITION

תרגום אונקלוס

ONKELOS

פרשת כי תבוא  
Parashas Ki Savo

ArtScroll® Series

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פרשת כי תבוא

[כו] א וְהָיָה כִּי־תָבֹא אֶל־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ  
 כו א ויהי ארי תעול לארעא די יי אלהך יהב לך  
 נחלה וירשתה וישבת בה: ב ולקחת מראשית | כל־פרי  
 אחסנא ותירתה ותתב בה: ב ותסב מריש כל אבא  
 האדמה אשר תביא מארצה אשר יהוה אלהיך נתן לך  
 דארעא די תעל מארצה די יי אלהך יהב לך  
 ושמת בטנא והלכת אל־המקום אשר יבחר יהוה אלהיך  
 ותשוי בסלא ותהך לאתרא די יתרעי יי אלהך  
 לשכן שמו שם: ג ובאת אל־הכהן אשר יהיה בימים ההם  
 לאשראה שכנתה תמן: ג ותיתי לות כהנא די יהי ביומיא האנון

רש"י

שכן שצעת המינין (ספרי רז; מנחות פד): זית שמון. (לעיל ס) זית חגורי (ספרי ס), ששמו חגור צחוכו (צרכות לט): ודבש (לעיל ס) הוא דבש קמרים (ירושלמי ביכורים א, ג; ספרי סא): מראשית. חדס יורד לתוך גדה ורואה פאנה שצפורה, כורך עליה גמי לסימן, ואומר: הרי זה צפורים (בכורים ג, א; ספרי שא: (ג) אשר יהיה בימים ההם. אין לך חלא פהן

(א) והיה כי תבוא וגו' וירשתה וישבת בה. מגיד חלא נתחייבו צפורים עד שפצשו חת הארץ וחלקיה (קדושין לא: (ב) מראשית. ולא כל ראשית, שאין כל הפירות מייבין צפורים חלא שצעת המינין בלבד, נחמר פאן "ארץ" ונחמר להלן "ארץ חטה ושערה וגו'" (לעיל ח, ט), מה להלן משצעת המינין שגשפחה צהן ארץ ישראל חף פאן משצח ארץ ישראל.

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

26.

26.

<sup>1</sup>It will be when you enter the Land that Hashem, your God, gives you as an inheritance, and you take possession of it, and settle in it, <sup>2</sup>that you shall take of the first of every fruit of the ground that you bring from your Land that Hashem, your God, gives you, and you shall put it in a basket and you shall go to the place that Hashem, your God, will choose, to rest His Name there.

<sup>3</sup>You shall come to the Kohen who will be in those days,

1. ויהי ארי תעול לארעא — It will be when you enter the Land — that Hashem, your God, gives you as an inheritance, and you take possession of it, and settle in it,<sup>[1]</sup>

2. ותסב מריש כל אבא דארעא — that you shall take some of the first ripening of every fruit of the ground<sup>[2]</sup> די תעל — that you BRING INSIDE<sup>[3]</sup> from your Land — that Hashem, your God, gives you, — ותשוי בסלא — and you shall put it in a basket — ותהך לאתרא — and you shall go to the place — that Hashem, your God, will FAVOR over all others — לאשראה שכנתה תמן — to rest His SHECHINAH there (i.e., the Beis HaMikdash).

3. ותיתי לות כהנא די יהי ביומיא האנון — You shall come to the Kohen — who will be in those days,

1. That is, after you conquer and apportion the Land. The mitzvah of *bikkurim*, which is the subject of this passage, did not take effect until the Jewish people take possession of it, i.e., complete the conquest of Eretz Yisrael, and settle in it, i.e., apportion it among the tribes (*Rashi*).

2. The mitzvah of *bikkurim* applies specifically to the seven species for which Eretz Yisrael is praised, listed

above, 8:8: wheat, barley, grapes, figs, pomegranates, olives, and dates (*Rashi*).

3. Although the Hebrew word תביא can mean either “bring” or “bring inside,” Aramaic distinguishes between the meanings, using the verb תיתי for “bring” and תעל for “bring inside” (the same is true of other forms of this verb; see above, 1:7 note 18).

Here, Onkelos translates תביא as תעל, bring inside.

וְאָמַרְתָּ אֵלָיו הִגַּדְתִּי הַיּוֹם לַיהוָה אֲלֹהֶיךָ כִּי־בָאתִי  
וְתִימַר לֵה חַוִּיתִי יוֹמָא דִּין קָדָם יְיָ אֱלֹהֶךָ אָרִי עֲלִית  
אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבוֹתֵינוּ לָתֵת לָנוּ: ❖ ד וְלָקַח  
לְאָרְעָא דִּי קַיִים יְיָ לְאֲבֹהֵתְנָא לְמַתָּן לָנָא: ד וַיִּטֵּב  
הַכֹּהֵן הַטָּנָא מִיַּדְךָ וְהִנִּיחוֹ לִפְנֵי מִזְבֵּחַ יְהוָה אֲלֹהֶיךָ:  
כְּהֵנָּא סֵלָא מִיַּדְךָ \*וַיַּחֲתִנֶּה קָדָם מִדְּבַחָא דִּי אֱלֹהֶךָ:  
ה וְעָנִיתָ וְאָמַרְתָּ לִפְנֵי | יְהוָה אֲלֹהֶיךָ אֲרַמִּי אָבִד אָבִי  
ה וְתִתִּיב וְתִימַר קָדָם יְיָ אֱלֹהֶךָ לָבָן אֲרַמְאָה לְאֹבְדָא בְעָא יֵת  
אָבָא

\*ג'א: וַיַּחֲתִנֶּה

רש"י

מזכיר חסדי המקום. "ארממי אבד אבי", לבן בקש לעקור את הכל כשרך אחר יעקב, ובשכיל שחשב לעשות חשב לו המקום כאילו עשה (ספרי שו"א). אומות [נ"א: ששחומות] העולם חושב להם הקצ"ה מתשעה [רעה] פמטעה [ירושלמי פאה א, ח; קידושין מ.א].

שְׂצִימָה, כְּמוֹ שְׂהוּא (ספרי רח"ט): וְאָמַרְתָּ אֵלָיו. שְׂחִיבָה כְּפִי טוֹבָה (שם ר"ט): הִגַּדְתִּי הַיּוֹם. פֵּעַם אֶחָד צִנְיָה, וְלֹא שָׁפִי פְעַמִּים (שם): (ד) וְלָקַח הַכֹּהֵן הַטָּנָא מִיַּדְךָ. לְהִנִּיף אוֹתוֹ (שם ט). כֹּהֵן מִנִּיחַ יָדוֹ תַּחַת יָד הַצִּעֲלִים וּמִנִּיף (סוכה מז:); (ה) וְעָנִיתָ. לָשׂוֹן הִרְמַת קוֹל (סוטה לז:); אֲרַמִּי אָבִד אָבִי.

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

and you shall say to him, "I have related today to Hashem, your God, that I have entered the Land that Hashem swore to our forefathers to give us."<sup>4</sup> The Kohen shall take the basket from your hand, and he shall lay it before the Mizbe'ach of Hashem, your God.  
<sup>5</sup> Then you shall call out and say before Hashem, your God, "An Aramean [would have] destroyed my father.

חַוִּיתִי יוֹמָא דִּין קָדָם יְיָ — and you shall say to him, — אֱלֹהֶךָ — "I have related today BEFORE Hashem, your God, דִּי קַיִים יְיָ — that I have entered the Land לְמַתָּן לָנָא — that Hashem swore to our forefathers לָנָא — to give us."<sup>[4]</sup>  
4. וַיִּטֵּב כְּהֵנָּא סֵלָא מִיַּדְךָ — The Kohen shall take the basket from your hand,<sup>[5]</sup> וַיַּחֲתִנֶּה — and he shall lay it<sup>[6]</sup> קָדָם מִזְבֵּחַ יְהוָה אֲלֹהֶיךָ — before the Mizbe'ach of Hashem, your God.  
5. וְעָנִיתָ וְאָמַרְתָּ לִפְנֵי יְיָ אֱלֹהֶיךָ — Then you shall RESPOND and say before Hashem, your God,<sup>[7]</sup> לָבָן אֲרַמְאָה בְעָא לְאֹבְדָא — "LAVAN THE ARAMAEAN SOUGHT TO DESTROY my

Presumably, this refers to bringing the produce from one's field into his house (*Pas'shegen; Lechem VeSimlah*). This is consistent with *Ramban*, who interprets our verse to mean that when a person brings *bikkurim*, he must first take the fruits into his house, place them in a basket, and only then bring them to the Beis HaMikdash (see *Me'at Tzori*; see further, *Meshech Chochmah*).

4. With this declaration, the person expresses his gratitude to Hashem for having brought him into Eretz Yisrael (*Rashi*, with *Mizrachi* and *Gur Aryeh*; *Ramban*).

5. The Kohen does not take the basket away from him, but takes hold of the basket to perform *tenufah* (waving). The Kohen places his hand beneath the hand of the person bringing the *bikkurim*, and together, they wave the basket (*Rashi*; see following note).

6. According to some interpretations, the word וְהִנִּיחוֹ is

related to the root of נָחָה, *lead* (as in *Shemos* 32:34: נָחָה אֶת הָעָם, *lead the people*). In this case it refers "leading," or waving the basket as part of the *tenufah* service (see *Makkos* 18b with *Rashi* וְהִנִּיחוֹ, *Targum Yonasan* here; see also *Maharam* to *Makkos* *ibid.*, who notes that this could be the meaning of *Rashi* in our passage as well). Onkelos, however, translates וְהִנִּיחוֹ as *and he shall lay it*, following the simple meaning of the word (*Me'at Tzori*).

Some texts of Onkelos state וַיַּחֲתִנֶּה, *and he shall store it*, which connotes leaving the basket in place for some duration of time. Possibly, according to Onkelos, after the basket is placed before the *Mizbe'ach*, it should not be removed immediately, but rather left in place until the Kohanim are ready to take the fruits to eat (*Or HaTargum*).

7. The Hebrew root עָנָה can mean either *respond* or

וַיֵּרֶד מִצְרַיִם וַיִּגֶר שָׁם בְּמַתִּי מֵעַט וַיְהִי-שָׁם לְגוֹי גָדוֹל עָצוּם  
 וַיִּנְחַת לַמִּצְרַיִם וַדָּר תִּמְן בָּעַם זָעַר וַיְהִי תִמְן לְעַם רַב תִּקְיָף  
 וַיִּרְעוּ אֹתָנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה:  
 וַיִּצְעֲקוּ אֶל-יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת-קִלְנוֹ וַיִּרְא  
 וַיִּצְלִינָא קְדָם יְיָ אֱלֹהָ דְאַבְהֶתְנָא וְקָבִיל יְיָ צְלוֹתָנָא וּגְלִי  
 קְדָמוּהִי

רס"י

וַיֵּרֶד מִצְרַיִם וַיִּגֶר שָׁם בְּמַתִּי מֵעַט וַיְהִי-שָׁם לְגוֹי גָדוֹל עָצוּם וַיִּנְחַת לַמִּצְרַיִם וַדָּר תִּמְן בָּעַם זָעַר וַיְהִי תִמְן לְעַם רַב תִּקְיָף וַיִּרְעוּ אֹתָנוּ הַמִּצְרַיִם וַיַּעֲנוּנוּ וַיִּתְּנוּ עָלֵינוּ עֲבֹדָה קָשָׁה וַיִּצְעֲקוּ אֶל-יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת-קִלְנוֹ וַיִּרְא וַיִּצְלִינָא קְדָם יְיָ אֱלֹהָ דְאַבְהֶתְנָא וְקָבִיל יְיָ צְלוֹתָנָא וּגְלִי קְדָמוּהִי

— CHUMASH TRANSLATION —

*He descended to Egypt and sojourned there with a few men, and there he became a nation — great, strong, and numerous.* <sup>6</sup> *The Egyptians harmed us and they afflicted us, and they placed hard work upon us.* <sup>7</sup> *Then we cried out to Hashem, the God of our forefathers, and Hashem heard our voice and saw*

— ONKELOS ELUCIDATED —

**father, Yaakov.**<sup>[8]</sup> — **וַיִּנְחַת לַמִּצְרַיִם** — [Yaakov] later **descended to Egypt** — **וַדָּר תִּמְן בָּעַם זָעַר** — and sojourned there with A NATION few in number, — **וַיְהִי תִמְן** — and there he became a nation that was **great, strong, and numerous.**  
**6. וַיִּצְעֲקוּ אֶל-יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת-קִלְנוֹ וַיִּרְא** — **The Egyptians harmed us and they afflicted us, and they placed hard work upon us.**  
**7. וַיִּצְעֲקוּ אֶל-יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת-קִלְנוֹ וַיִּרְא** — **Then we PRAYED**<sup>[9]</sup> **BEFORE Hashem, the God of our forefathers, and Hashem ACCEPTED our PRAYER, and IT WAS**

*call out.* Onkelos differentiates between the two meanings, translating the former as אַבְד and the latter as וַתִּתִּיב. Onkelos' rendering of וַעֲנֵתָּ in our verse as וַתִּתִּיב, you shall respond, is consistent with Yerushalmi (Bikkurim 3:4), which prescribes that this statement (beginning with אָבִי אַבְד אָרָמִי) should be said responsively: One person dictates the passage, and the one bringing the bikkurim repeats after him (Nesinah LaGer). Alternatively, Onkelos interprets this clause like Ibn Ezra (first approach), who explains that the Kohanim ask the person bringing the bikkurim what he has brought, and he responds by reciting the passage stated here (Me'at Tzori).

Rashi, however, interprets וַעֲנֵתָּ to mean, "you shall call out in a loud voice."

8. The word אַבְד fits the general form of an adjective meaning *lost* or *wandering*. According to this, אָרָמִי אַבְד means, *My forefather was a wandering Aramean*. This refers either to Avraham, who was from Aram and who wandered through various nations in his lifetime (Rashbam), or to Yaakov, who sojourned for a time in Aram (Ibn Ezra).

Onkelos, however, translates the verse as does Sifrei, that אָרָמִי refers to Lavan, and אַבְד is a verb meaning *destroy*, referring to Lavan's attempts to destroy Yaakov when Yaakov and his family fled Lavan's home

(see Bereishis Ch. 31). [The Taamei HaMikra (trop) on these words support Onkelos' interpretation, since they indicate a pause between the words אָרָמִי and אַבְד, indicating that אַבְד is not an adjective describing אָרָמִי (HaKesav VeHaKabbalah).]

Since Lavan did not actually harm Yaakov, Onkelos renders the verse, *Lavan the Aramean "sought to destroy" my forefather*. [The verse, however, states it as if he had accomplished his objective (*An Aramean destroyed my father*) because an idolater is punished for his plans to sin even if his plans fail in the end (Rashi).] The Pesach Haggadah, which also follows this interpretation of the verse, echoes Onkelos' term מה בקש לָבֵן הָאָרָמִי לַעֲשׂוֹת לִי עֵקֶב אָבִינוּ... וְלָבֵן: *sought: What Lavan the Aramean "sought" to do to Yaakov, our father... Lavan "sought" to uproot the entire [family] (Nesinah LaGer, Nefesh HaGer).*

The person bringing the bikkurim recounts this event to recall the entire succession of kindnesses that Hashem did for the Jewish people from their inception until they entered Eretz Yisrael (see Rashi).

9. The Hebrew צָעַק, *cry out*, is among the ten verbs used by the Torah to connote prayer (see Devarim Rabbah 2:1). Onkelos translates all these verbs with צָלַי, the general Aramaic word for prayer. See above, 3:23 note 1.

אֶת־עֲנִינוּ וְאֶת־עֲמָלָנוּ וְאֶת־לַחְצָנוּ: ה וַיּוֹצֵאֲנוּ יְהוָה מִמִּצְרַיִם  
 עֲמָלָא וְלֹאֲוִתָּא וְדוּחֻקָּא: ה וְאֶפְקָא יי מִמִּצְרַיִם  
 בְּיַד חֻזְקָה וּבְזֵרַע נְטוּיָה וּבְמַרְא גְדֹל וּבְאֲתוֹת וּבְמוֹפְתִים:  
 בְּיַד תְּקִיפָא וּבְדִרְעָא מְרַמָּא וּבְחֻזְוָא רְבָא וּבְאֲתִין וּבְמוֹפְתִין:  
 ט וַיְבִאֲנוּ אֶל־הַמָּקוֹם הַזֶּה וַיִּתֵּן־לָנוּ אֶת־הָאָרֶץ הַזֹּאת אֶרֶץ  
 ט וְאִיתִינָא לְאֲתָרָא הַדִּין וַיְהִי לָנָא יֵת אֶרְעָא הַדָּא אֶרְעָ  
 זָבַת חֶלֶב וּדְבָשׁ: י וְעַתָּה הִנֵּה הֵבֵאתִי אֶת־רֵאשִׁית פְּרִי  
 עֲבָדָא חֶלֶב וּדְבָשׁ: י וּכְעַן הָא אִיתִיתִי יֵת רִישׁ אֲבָא  
 הָאֲדָמָה אֲשֶׁר־נָתַתָּה לִּי יְהוָה וְהִנְחִיתוּ לִפְנֵי יְהוָה אֱלֹהֶיךָ  
 דְּאֶרְעָא דִּי יְהִבְתָּ לִּי יי וְתַחֲתֶנָּה קְדָם יי אֱלֹהֶךָ

ט"א: וְתַחֲתֶנָּה

רע"י

(ט) אֶל הַמָּקוֹם הַזֶּה. זֶה צִיַּת הַמַּקְדָּשׁ (שס): וַיִּתֵּן לָנוּ אֶת  
 הָאָרֶץ. כְּמַשְׁמַעוֹ (שס): (י) וְהִנְחִיתוּ. מַגִּיד שְׁנוּטְלוֹ לְחֵזֶר הַנֶּפֶשׁ  
 וְלֹחֲזוֹ בְּיַדוֹ כְּשֶׁהוּא קוֹרֵא וְחוֹזֵר וּמְנִיף (שס):  
 טוֹכָה שס:

— CHUMASH TRANSLATION —

*our affliction, our toil, and our oppression.* <sup>8</sup> Hashem took us out of Egypt with a strong hand and with an **outstretched** arm, with great **awesomeness**, and with signs and with wonders. <sup>9</sup> He brought us to this place, and He gave us this Land, a Land **flowing with** milk and honey. <sup>10</sup> And now, behold! I have brought the first fruit of the ground that You have given me, O Hashem!" And you shall lay it before Hashem, your God,

— ONKELOS ELUCIDATED —

REVEALED BEFORE HIM<sup>[10]</sup> — OUR TOIL, OUR EXHAUSTION, and our oppression.<sup>[11]</sup>  
 8. בְּיַד חֻזְקָה וּבְזֵרַע נְטוּיָה — Hashem took us out of Egypt — with a strong hand and with an UP-LIFTED arm, וּבְאֲתוֹת וּבְמוֹפְתִין — and with signs and with wonders.<sup>[12]</sup>  
 9. וַיְבִיאוּנוּ אֶל־הַמָּקוֹם הַזֶּה וַיִּתֵּן־לָנוּ אֶת־הָאָרֶץ הַזֹּאת — He brought us to this place<sup>[13]</sup> וַיְהִי לָנוּ אֶרְעָא הַדָּא — and He gave us this Land, אֶרְעָא זָבַת חֶלֶב וּדְבָשׁ — a Land that PRODUCES milk and honey.  
 10. וְעַתָּה — And now, הָא אִיתִיתִי — behold! I have brought before You יֵת רִישׁ אֲבָא דְּאֶרְעָא — the first of the fruit of the ground וּכְעַן לִי יי — that You have given, me, O Hashem!"  
 וְתַחֲתֶנָּה קְדָם יי אֱלֹהֶיךָ — And, having finished this declaration, you shall lay [the *bikkurim*] before Hashem, your God,<sup>[14]</sup>

10. Regarding Onkelos' translation of "saw" as it is "revealed before Him," see above, 9:13 note 22.

11. In the previous verse, וַיַּעֲנֵנוּ is a general term for all the forms of affliction that the Egyptians imposed; Onkelos therefore uses the general term וַעֲנִינוּ, *they afflicted us*. Our verse, however, uses three separate terms, each one corresponding to a different form of affliction, which Onkelos explains in ascending order: The first, עֲנִינוּ, *our toil*, refers to the physical labor; the second, עֲמָלָנוּ, *our exhaustion* (לֹאֲוִתָּא), indicates that the labor was so intensive that they were left with no strength; and the third, לַחְצָנוּ, *our oppression*, refers to the added pressure imposed by the overseers to continue working even at that point, when all their strength was gone (see *Lechem VeSimlah*, *Beurei Onkelos*, *Shaarei Aharon*).

[Indeed, in the *Haggadah*, the words וַאֲתֵּן לָנוּ אֶת־הָאָרֶץ, *and our oppression*, of our verse is expounded: וְזוֹ הַדְּחָק: *this refers to the pressure [placed upon us]*. In *Shemos* 5:13 note 15, we noted that this refers to the increased pressure that the overseers placed on the Jewish people to produce the same amount of bricks even when their supply of straw was taken away.]

12. See above, 4:34 note 56.

13. Onkelos usually translates the term בא when it refers to entering Eretz Yisrael with the root על, *bringing in* (see note 3). Here, however, Onkelos does not translate וַיְבִיאוּנוּ as וַיְבִיאוּנוּ אֶל־הַמָּקוֹם הַזֶּה, *He brought us in to this place*, but וַיְבִיאוּנוּ אֶת־הָאָרֶץ, *He brought us*. *Beurei Onkelos* explains that reflects the teaching of *Sifrei* (cited by *Rashi*) that *this place* refers to the Beis HaMikdash (cf. *Marpei Lashon*).

14. After the Kohen lays the basket next to the

וְהִשְׁתַּחֲוִיתָ לְפָנַי יְהוָה אֱלֹהֶיךָ: יא וְשִׂמְחַתְּ בְכָל-הַטּוֹב אֲשֶׁר נָתַן-  
וְתִסְגֹּד קָדָם יי אֱלֹהֶיךָ: יא וְתַחֲדֵי בְכָל טַבְתָּא דִּי יְהֵב

לְךָ יְהוָה אֱלֹהֶיךָ וּלְבֵיתְךָ אַתָּה וְהַלְוֵי וְהַגֵּר אֲשֶׁר בְּקִרְבְּךָ: יא  
לְךָ יי אֱלֹהֶיךָ וּלְאָנָּשׁ בֵּיתְךָ אַתָּה וְלוֹאָה וְגִיּוֹרָא דִּי בִינְךָ:

❖ ס שני יב כִּי תִכְלֶה לְעֶשֶׂר אֶת-כָּל-מַעְשֶׂר תְּבוּאָתְךָ בַּשָּׁנָה  
יב אַרְי תְּשִׂיצי לְעֶשְׂרָא יֵת כָּל מַעְשֶׂר עַלְלַתְךָ בְּשַׁתָּא

הַשְּׁלִישִׁת שָׁנַת הַמַּעְשֶׂר וְנָתַתָּה לְלוֹי לַגֵּר לִיתוֹם וּלְאֶלְמָנָה  
תְּלִיתָאָה שָׁנַת מַעְשֶׂרָא וְתַתַּן לְלוֹאָה לְגִיּוֹרָא לִיתְמָא וּלְאַרְמְלָתָא

ר"ט

פלין צו, וזהו פסח, שהרצה חילנות יש שנקלטין אחר הסופות, נמלאו מעשרות של שלישית פלין צפסח של רביעית, וכל מי ששקה מעשרותיו הנריכו הכתוב לצערו מן הצית (ספרי צ:)  
שנת המעשר. שנה שאין נוהג צה אלא מעשר אחד משני מעשרות שנהגו בשתי שנים שלפניה, ששנה ראשונה ושניה של שמיטה נוהג צהן מעשר ראשון, כמו שנאמר "פי תקחו מאת צני ישראל את המעשר" (צמדבר יח, כו), ומעשר שני, שנאמר "ואכלת לפני ה' אלהיך מעשר דגך תירשך ויילרך" (לעיל יד, כג), הרי שני מעשרות, וצח ולמדך כאן צשנה השלישית שאין נוהג מאותן שני מעשרות אלא האחד, ואיזה, זה מעשר ראשון. ותחת מעשר שני יתן מעשר שני, שנאמר כאן ונתתה ללוי את אשר לו, הרי מעשר ראשון, לגר ליתום ולא למנה זה מעשר שני (ספרי צ:; ראש השנה צ:)

(יא) ושמחת בכל הטוב. מכאן אמרו: אין קורין מקרא צפורים אלא צזמן השמחה, מעלרת ועד החג, שאדם מלקט תבואתו ופירותיו ויינו ושמןו, חצל מהחג וחילך מציא ואינו קורא (פסחים לו:): אתה והלוי. חף הלוי חייב צצפורים אם נטעו צתוך עריהם: והגר אשר בקרבך. מציא ואינו קורא, שאינו יכול לומר "לא צחינו" (צכורים א, ד): (יב) כי תכלה לעשר את כל מעשר תבואתך בשנה השלישית. פשטגמור להפריש מעשרות של שנה השלישית, קצט זמן הציעור והיודי צערצ הפסח של שנה הרביעית, שנאמר "מקנה שלש שנים תוליא וגו'" (לעיל יד, כח). נאמר כאן "מקן" ונאמר להלן (לא, י) "מקן צצט שנים" לענין הקהל, מה להלן רגל חף כאן רגל. אי מה להלן חג הסופות חף כאן חג הסופות, תלמוד לומר "כי תכלה לעשר" מעשרות של שנה השלישית, רגל שהמעשרות

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

and you shall prostrate yourself before Hashem, your God.

וְתִסְגֹּד קָדָם יי אֱלֹהֶיךָ — and you shall prostrate yourself before Hashem, your God.

<sup>11</sup> You shall rejoice with all the goodness that Hashem, your God, has given you and your household — you and the Levi and the convert who is in your midst.

11. וְתַחֲדֵי בְכָל טַבְתָּא — You shall rejoice with all the goodness that Hashem, your God, has given you — and THE PEOPLE OF your household — and the Levi and the convert who is in your midst.

<sup>12</sup> When you finish tithing every tithe of your produce of the third year, the year of the tithe, and you give to the Levi, to the convert, to the orphan, and to the widow,

12. אַרְי תְּשִׂיצי לְעֶשְׂרָא — When you finish tithing every tithe of your produce — every tithe of your produce — of the third year, the year of the tithe,<sup>151</sup> and you give the maaser rishon to the Levi, and the maasar ani to the

Mizbe'ach (v. 4), the person bringing the *bikkurim* takes it and holds it in his hand while reciting the above passage. He then performs *tenufah* once again and lays it back down (*Rashi, Gur Aryeh*; see note 5-6 above). Here too, as in v. 4, some texts have וְתִצְעְנָהּ, you shall store it (see note *ibid.*).

is *maaser sheni*, which is taken to Yerushalayim and eaten there. In the third year, the second tithe is *maasar ani*, which is given to the poor. The cycle is repeated every three years with the exception of the seventh year (*shemittah*) and the fiftieth year (*Yovel*), when no tithes are taken.

15. Produce that grows in Eretz Yisrael is tithed according to a three-year cycle. Every year, *terumah* is first separated and given to a Kohen, followed by two tithes. *Maaser rishon*, which is given to a Levi, is given every year. During the first two years, the second tithe

Every third year is called *the year of the tithe*, since only one of the two tithes of the previous years is given. *Maaser sheni*, the second tithe of the previous years, is not taken this year; it is replaced with *maasar ani* (*Rashi*).

וְאָכְלוּ בְשַׁעְרֵיךָ וְשָׂבְעוּ: יג וְאָמַרְתָּ לְפָנַי יְהוָה אֱלֹהֶיךָ בְּעֵרְתִי  
וַיִּיבְלוּן בְּקִרְוֶיךָ וַיִּשְׂבְּעוּ: יג וְתִימַר קָדָם יי אֵלֶיךָ פְּלִיְתִי  
הַקֹּדֶשׁ מִן־הַבַּיִת וְגַם נִתְּתִיו לְלוֹי וְלִגֵּר לַיְתוּם וְלֵאלְמָנָה  
קֹדֶשׁ < מִן בֵּיתָא וְאִף יְהִבְתָּהּ לְלוֹאָה וְלַגִּיּוֹרָא לַיְתָמָא וְלַאֲרַמְלָתָא  
מַעֲשָׂרָא  
כָּכָל־מִצְוֹתֶיךָ אֲשֶׁר צִוִּיתָנִי לֹא־עֲבַרְתִּי מִמִּצְוֹתֶיךָ וְלֹא שָׁכַחְתִּי:  
כָּכָל \*תַּפְקֻדְתְּךָ דִּי פְקֻדְתָּנִי לֹא עֲבָרִית מִפְקוּדֶיךָ וְלֹא אֶתְנַשִּׁיתִי:

ג'א: פקודך

רע"ו

וְלֵאלְמָנָה. זֶה מַעֲשֵׂר טַיִב (שס ושס): כָּכָל מִצְוֹתֶיךָ. נִתְּתִים  
כְּסֻדְרוֹ, וְלֹא הַקְדַּמְתִּי תְרוּמָה לְצַפּוּרִים, וְלֹא מַעֲשֵׂר לְתְרוּמָה, וְלֹא  
שָׂנִי לְרֹאשׁוֹן (שס ושס), שֶׁהַתְּרוּמָה קְרוּיָה "רֹאשִׁית" (במדבר, יח, יב),  
שֶׁהִיא רֹאשׁוֹנָה מִשְׁנַעֲשֵׂה דָגוֹ, וְכַתִּיב "מִלֶּחְתָּךְ וְדַמְעָךָ לֹא תִחַחֵר"  
(שמות כב, כח), לֹא תִשָּׁנֶה חֵט הַתּוֹרָה (מכילתא כספא פרק יטו): לֹא  
עֲבַרְתִּי מִמִּצְוֹתֶיךָ. לֹא הִפְרַשְׁתִּי מִמִּין עַל שְׂאִיבוֹ מִיְטוֹ, וּמִן הַקֹּדֶשׁ  
עַל הַיָּשׁוּן, וְלֹא מִן הַפְּלוּשׁ עַל הַמְחֻזָּר וְלֹא מִן הַמְחֻזָּר עַל הַפְּלוּשׁ  
(ספרי שס; מַעֲשֵׂר שְׁנֵי שָׁס): וְלֹא שָׁכַחְתִּי. מִלְּבַרְכֶּךָ עַל הַפְּרָשָׁת

וְאָכְלוּ בְשַׁעְרֵיךָ וְשָׂבְעוּ. תָּן לְהֵם כְּדֵי שְׂבֹטָן. מִכָּאן חֲמֵרוֹ:  
חֵין פּוֹחֲתִין לְטַיִב צְבוּרִין פְּחוֹת מִחֵלֵי קַב חֲפִיִּים וְכו' (ספרי שג;  
פאה ח, ה): (יג) וְאָמַרְתָּ לְפָנַי ה' אֱלֹהֶיךָ. הַתּוֹדָה שְׁנִיתָ  
מַעֲשָׂרְתְּךָ (ספרי שס): בְּעֵרְתִי הַקֹּדֶשׁ מִן הַבַּיִת. זֶה מַעֲשֵׂר  
שְׂנֵי וְנִטְט רְבָעִי (שס; מַעֲשֵׂר שְׁנֵי ה, י; ספרי שס), וְלִמְדוּךָ שֶׁחֵם  
שֶׁהָה מַעֲשָׂרוֹתָיו עַל שְׂפֵי שְׂנֵים וְלֹא הַעֲלֵם לִירוּשָׁלַיִם שְׁלֹרֶךְ  
לְהַעֲלוֹתָם עִכְשָׁיו: וְגַם נִתְּתִיו לְלוֹי. זֶה מַעֲשֵׂר רֹאשׁוֹן. וְגַם  
לְרִבּוֹת תְּרוּמָה (ג"ח: תְּרוּמוֹת) וְצַפּוּרִים (שס ושס): לִגֵּר לַיְתוּם

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

and they shall eat in your *gates* and be satisfied — <sup>13</sup> then you shall say before Hashem, your God, "I have eliminated the holy from the house, and I have also given it to the Levi, to the convert, to the orphan, and to the widow, according to Your entire commandment that You commanded me; I have not transgressed any of Your commandments, and I have not forgotten.

וַיִּיבְלוּן בְּקִרְוֶיךָ וְשָׂבְעוּ,<sup>[16]</sup> and they shall eat in your **CITIES** and be satisfied —  
**13.** וְתִימַר קָדָם יי אֵלֶיךָ — **Then,** after all the tithes from the past three years have been distributed,<sup>[17]</sup> **you shall say before Hashem, your God,** — פְּלִיְתִי קֹדֶשׁ מִן בֵּיתָא — **"I have eliminated the holy thing, namely, the MAASER, from the house,"<sup>[18]</sup>** and I have also given [the *maaser rishon*] to the Levi, — and the *maasar ani* to the convert, to the orphan, and to the widow, — according to Your entire commandment that You commanded me; — I have not transgressed any of Your commandments,<sup>[19]</sup> — and I have not forgotten.

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

word *holy* also includes *reva'i* (fruit of a sapling in its fourth year, which must be eaten in Yerushalayim), which is also called *holy* (*Vayikra* 19:24), and also must be eliminated by Erev Pesach of the fourth year, as taught by Beis Hillel in the Mishnah (*Pe'ah* 7:6). By adding the word *מעֲשָׂרָא*, Onkelos indicates that, in his opinion, this clause includes only *maaser sheni* and not *reva'i*. Apparently, Onkelos sides with the dissenting opinion in that Mishnah — the view of Beis Shammai — that *reva'i* is exempt from this requirement (*Aderes, Acharis HaShanim* 2:11, cited by *Me'at Tzori, Miluim*). [*Aderes* adds that Onkelos ruling like Beis Shammai is consistent with the fact that he was a student of R' Eliezer, who was a member of Beis Shammai (*Tos., Shabbos* 130b ר"ה ררבי אליעזר .)]

17. A person must ensure that all the tithes from the three-year *maaser sheni/maasar ani* cycle are delivered to their proper recipients by Erev Pesach of the fourth year. Then, on the last day of Pesach, he recites the declaration stated in the following verses, known as *viduy maasros* [Confession of the Tithes] (see *Maaser Sheni* 5:10).

19. Such as the commandment not to separate tithes from one variety of produce for a different variety, or from the new crop for the old crop (*Rashi*).

18. Onkelos explains that *the holy thing* refers to *maaser*. This refers specifically to *maaser sheni*, which the Torah calls *holy* (*Vayikra* 27:30).  
According to *Rashi* (as explained by *Mizrachi*), the

יֵד לֹא-אֶכְלֹתִי בְּאֵנִי מִמֶּנּוּ וְלֹא-בְעֵרְתִי מִמֶּנּוּ בְטָמֵא וְלֹא-נָתַתִּי  
 יֵד לֹא אֶכְלִית בְּאֶבְלֵי מִנְהָ וְלֹא \*חֲלֵפִית מִנְהָ בְּמִסְאֵב וְלֹא יְהִיבִית  
 מִמֶּנּוּ לְמֵת שְׁמַעְתִּי בְּקוֹל יְהוָה אֱלֹהֵי עֲשִׂיתִי כְּכֹל אֲשֶׁר צִוִּיתָנִי:  
 מִנְהָ לְמֵית קְבִלִית בְּמִימְרֵא דִי אֱלֹהֵי עֲבָדִית כְּכֹל דִּי פִקְדְתָנִי:  
 טו הַשְׁקִיפָה מִמַּעוֹן קְדֹשְׁךָ מִן-הַשָּׁמַיִם וּבָרַךְ אֶת-עַמְּךָ אֶת-יִשְׂרָאֵל  
 טו אֶסְתְּכִי מִמְדוֹר קְדֹשְׁךָ מִן שְׁמַיָא וּבָרַךְ יֵת עַמְךָ יֵת יִשְׂרָאֵל  
 וְאֵת הָאָדָמָה אֲשֶׁר נָתַתָּה לָנוּ כַּאֲשֶׁר נִשְׁבַּעְתָּ לְאַבְתֵּינוּ אֶרֶץ  
 וְיֵת אֶרְעָא דִּי יְהִבְתָּ לָנָא כַּמָּא דִּי קִימַתָּא לְאַבְהֵתָנָא אֶרַע

\*נ"א: פליתי

רש"י

נתתי ממנו לאני ולא בערתי ממנו בטמא ולא נתתי  
 שני טעם: שמעתי בקול ה' אלהי. הביאותיו לבית העמורה  
 טעם טעם: עשיתי ככל אשר צויתני. שמעתי ושמעתי זו  
 טעם טעם: (טו) השקיפה ממועון קדשך. עשיתי מה שצוית  
 עשיתי, עשה חפה מה שעליך לעשות טעם טעם יג, שאמרתי "חס  
 צחקתי תלכו... ונתתי גשמיכם צטטס" ויקרא כו, ג-ד: אשר  
 נתתה לנו כאשר נשבעת לאבותינו לתת לנו וקיימת,

מטעמות טעם טעם: (יד) לא אכלתי באני ממנו. מכאן שאסור  
 לחונן טעם טעם יב: ולא בערתי ממנו בטמא. צין שחני טמא  
 והוא טהור, צין שחני טהור והוא טמא טעם טעם. והיכן הוצרך  
 על כך, "לא תוכל לאכל צטטריד" (לעיל יב, ז), זו חכילת טומאה  
 (לעיל יב, ז), כמו שפחמר צפסולי המוקדשים "צטטריד תאכלנו  
 הפטמא והטהור וגו'" (לעיל טו, כב), חבל זה "לא תוכל לאכול"  
 דרך חכילת "צטטריד" האומר צמקוס חחר (יבמות טג): ולא

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

14 *I have not eaten of it in my distress, I did not consume it when impure, and I did not give of it for the dead; I have listened to the voice of Hashem, my God; I have acted according to everything You have commanded me.*  
 15 *Look down from Your holy abode, from the Heavens, and bless Your people Israel, and the ground that You gave us as You swore to our forefathers, a Land*

14. **לֹא אֶכְלֹתִי בְּאֶבְלֵי מִנְהָ** — I have not eaten of [the *maaser sheni*]<sup>[20]</sup> **וְלֹא חֲלֵפִית מִנְהָ**<sup>[21]</sup> **וְלֹא אֶכְלִית בְּאֶבְלֵי מִנְהָ** — I did not EXCHANGE IT FOR that which is impure,<sup>[22]</sup> **וְלֹא יְהִיבִית מִנְהָ לְמֵית הַמֵּת** — and I did not give of it for the needs of the dead;<sup>[23]</sup> **וְאֶכְלִית בְּמִימְרֵא דִי אֱלֹהֵי** — I have HEEDED THE WORD of Hashem, my God; **וְאֶכְלִית בְּכֹל דִּי פִקְדְתָנִי** — I have acted according to everything You have commanded Me.  
 15. **וּבָרַךְ יֵת אֶרְעָא דִּי יְהִבְתָּ לָנָא** — In this merit, **look down from Your holy abode, from the heavens, וְיֵת אֶרְעָא** — and bless Your people Israel, **וְיֵת אֶרְעָא דִּי יְהִבְתָּ לָנָא** — and the Land that You gave us **כַּמָּא דִּי קִימַתָּא לְאַבְהֵתָנָא** — as You swore to our forefathers,

20. This verse states *it*, in the singular, clearly referring to only one of the tithes mentioned in the previous verse. Specifically, it refers to *maaser sheni*, the tithe with which that verse begins (see *Ramban*).  
 21. Onkelos explains, following *Sifrei*, that the state of distress in which one is forbidden to eat *maaser sheni* is a state of mourning. *Chazal* explain further (see *Rashi*) that this prohibition applies only to a person in the most intense state of mourning, known as an *onein* — a person whose close relative died on that very day.  
 22. Although in the previous verse, Onkelos translates בערתי as פליתי, *I have eliminated*, here he interprets בערתי as though it were written עברתי, *I did not transfer* (see Onkelos to *Vayikra* 27:10). This refers to the law (*Maaser Sheni* 1:1) that one may not sell or exchange *maaser sheni* (unless he transfers its sanctity

onto the coins for which he is exchanging it, known as “redeeming” the *maaser sheni*). Although one may not exchange *maaser sheni* for any item, whether it is pure or not, the word “impure” in this context may refer to any non-*maaser sheni* item, which is considered “impure” — i.e., non-sacred — in relation to *maaser sheni* (*Marpei Lashon; Beurei Onkelos*).  
*Rashi*, however, interprets בערתי according to its literal meaning — *I did not eliminate it* — and explains this clause to mean: *I did not consume [the maaser sheni] in a state of impurity*, which is forbidden. Some texts of Onkelos state פליתי, *I did not eliminate*, which is consistent with *Rashi*’s understanding. However, this version of Onkelos is not found in any early editions.  
 23. I.e., I did not use it to purchase a coffin or shrouds for a dead person (*Rashi*; for details about this prohibition,



וְבַת חֶלֶב וּדְבַשׁ: ❖ ס שלישי טז הַיּוֹם הַזֶּה יְהוָה אֱלֹהֶיךָ מְצֹנֶה עֲבָדָא חֶלֶב וּדְבַשׁ: טז יוֹמָא הַדִּין יי אֱלֹהֶךָ מִפְקֵד לָךְ לַעֲשׂוֹת אֶת־הַחֻקִּים הָאֵלֶּה וְאֶת־הַמִּשְׁפָּטִים וְשִׁמְרַת וְעֲשִׂיתָ לְמַעַבְד ית קִימִיא הָאֵלִין וְיַת דִּינִיא וְיַתְר וְיַתְעַבְד אֹתָם בְּכָל־לִבְבְךָ וּבְכָל־נַפְשְׁךָ: יז אֶת־יְהוָה הָאֱמַרְתָּ הַיּוֹם לַהֲיוֹת יְתְהוֹן בְּכָל לִבְךָ וּבְכָל נַפְשְׁךָ: יז יַת יי חֲטַבְתָּ יוֹמָא דִּין לְמַהוּי לָךְ לְאֱלֹהִים וְלָלַכְתָּ בְּדַרְכָיו וְלִשְׁמֹר חֻקָיו וּמְצֹוֹתָיו וּמִשְׁפָּטָיו לָךְ לְאֵלֶּה וּלְמַהֶךָ בְּאַרְחֹן דְתַקְנֹן < וּלְמַטְר קִימֹהוּי וּפְקוּדוּהוּי וְדִינֹהוּי קְדָמוּהוּי

רע"י

אֶרֶץ וְבַת חֶלֶב וּדְבַשׁ: (טז) הַיּוֹם הַזֶּה ה' אֱלֹהֶיךָ מְצֹנֶה. אֵין לְהַס עַד מוֹכִיחַ צְמַקְרָא, וְלִי נִרְאָה שֶׁהוּא לְשׁוֹן צָכַל יוֹס יְהוּי צְטִינִיד חֲדָשִׁים פְּחִילוּ צוּ צִיֹּס נִלְטִיֹּת טַלְהִס (תַּמְחֹמָא א): וְשִׁמְרַת וְעֲשִׂיתָ אֹתָם. צַת קוֹל מְצַרְכְּתוֹ: הַצַּחַת צְכוּרִים הַיּוֹס, תְּשִׁנָּה לְשָׁנָה הַצָּחָה (טז): (יז־יח) הָאֱמַרְתָּ, הָאֱמַרְךָ. אֵין לְהַס עַד מוֹכִיחַ צְמַקְרָא, וְלִי נִרְאָה שֶׁהוּא לְשׁוֹן צָכַל יוֹס יְהוּי צְטִינִיד חֲדָשִׁים פְּחִילוּ צוּ צִיֹּס נִלְטִיֹּת טַלְהִס (תַּמְחֹמָא א): וְשִׁמְרַת וְעֲשִׂיתָ אֹתָם. צַת קוֹל מְצַרְכְּתוֹ: הַצַּחַת צְכוּרִים הַיּוֹס, תְּשִׁנָּה לְשָׁנָה הַצָּחָה (טז): (יז־יח) הָאֱמַרְתָּ, הָאֱמַרְךָ.

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

*flowing with milk and honey.*  
 16 *This day, Hashem, your God, commands you to perform these decrees and the judgments, and you shall observe and perform them with all your heart and with all your soul.* 17 *You have distinguished Hashem today to be a God for you, and to walk in His ways, and to observe His decrees, His commandments, and His judgments,*

— a Land that PRODUCES milk and honey.”  
 16. Hashem, your God, commands you — to perform these STATUTES and the judgments, and you shall observe and perform them with all your heart and with all your soul.<sup>[24]</sup>  
 17. You have GLORIFIED Hashem today<sup>[25]</sup> and for you to walk IN WAYS THAT ARE PROPER BEFORE HIM,<sup>[26]</sup> and to observe His STATUTES, His commandments, and His judgments,

see Maaser Sheni 5:12, with Rav there).

24. With these mitzvos involving *maaser sheni*, Moshe completed his elaboration and review of the mitzvos, which he had begun above in Ch. 5. He now exhorted the Jewish people to observe all these mitzvos. He stresses, *this day Hashem, your God, commands you to perform these statutes and the judgments*, for it was that day that Moshe finished teaching them all (Ramban).

25. I.e., by accepting the Torah with all its elaborations and clarifications that were now taught to you, you have exalted Hashem and shown that He alone is your God (Ramban).

Onkelos' translation of *הָאֱמַרְתָּ* as *חֲטַבְתָּ*, *You have glorified* — and of *הָאֱמַרְךָ* in the following verse as *חֲטַבְךָ* — is consistent with the Gemara (Chagigah 3a), which interprets these terms to mean “you have made [Hashem] into a unique *חֲטִיבָה* . . . and [Hashem] has made you into a unique *חֲטִיבָה*.” *Rashi* there explains *חֲטִיבָה* to mean “praise”; the verse thus means, *You have*

*made Hashem into a [subject of] unique praise.* [We find the Hebrew root *אמר* being used in this context in *Tehillim* 94:4 (*Rashi* here and to *Chagigah* *ibid.*.)] *Rabbeinu Bachya* interprets Onkelos' *חֲטַבְתָּ* as *you have elevated*, citing *Mishlei* 7:16, where the word *חֲטִיבוֹת* is used to mean *superior* (see also *Ramban*).

In his first approach, however, *Rashi* explains *הָאֱמַרְתָּ/הָאֱמַרְךָ* as *distinguished*, meaning that you have distinguished Hashem from the foreign deities to be your only God, and Hashem has distinguished you from all the peoples of the earth to be His treasured nation. *Maharsha* (*Chagigah* *ibid.*) suggests that this interpretation can also fit with the Gemara there (and Onkelos), who interpret *הָאֱמַרְתָּ* as *חֲטִיבָה*, since the term *חֲטִיבָה* is sometimes used in the sense of splitting or separating (as in 19:5 above; 29:10 below), or in this case, *distinguishing* one thing from another. See also *Rav Hai Gaon*, cited by *Aruch* (ערך אמר ג).

26. See above, 8:6 note 9.

וְלִשְׁמֹעַ בְּקִלּוֹ: יח וַיְהוֹה הַאֲמִירָה הַיּוֹם לְהִיּוֹת לוֹ לְעַם  
וּלְקַבְּלָא בְּמִימְרָה: יח וַיִּי חֲטָבָה יוֹמָא דִּין לְמַהוּי לַה לְעַם  
סְגִלָּה כְּאֲשֶׁר דְּבַר-לָךְ וְלִשְׁמֹר כָּל-מִצְוֹתָיו: יט וּלְתַתְּךָ עֲלִיּוֹן  
חֲבִיב כְּמָא דִּי מְלִיל לָךְ וּלְמִטְר כָּל פְּקוּדוֹהִי: יט וּלְמַתְנָךְ עֲלָא  
עַל כָּל-הַגּוֹיִם אֲשֶׁר עָשָׂה לְתַהֲלָה וּלְשִׁם וּלְתַפְאָרַת וּלְהִיתְךָ  
עַל כָּל עַמְמֵיָא דִּי עֲבַד לְתַשְׁבְּחָא וּלְשׁוֹם וּלְרַבּוּ וּלְמַהוּךָ  
עַם-קְדִישׁ לִיהוָה אֱלֹהֶיךָ כְּאֲשֶׁר דְּבַר: פ  
עַם קְדִישׁ קְדָם יְיָ אֱלֹהֶיךָ כְּמָא דִּי מְלִיל:  
רביעי [כז] א וַיִּצְוּ מֹשֶׁה וְזִקְנֵי יִשְׂרָאֵל אֶת-הָעָם לֵאמֹר  
כז א וּפְקִיד מֹשֶׁה וְסָבִי יִשְׂרָאֵל יְתַ עֲמָא לְמִימְרָ  
שְׁמֹר אֶת-כָּל-הַמִּצְוָה אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם:  
טר יְתַ כָּל תְּפַקְדָתָא דִּי אָנָּא מְפַקְדַּ יְתַכּוֹן יוֹמָא דִּין:

כ"ז

פְּטֵלִי אֲנִי (תהלים לד, 7): כְּאֲשֶׁר דְּבַר לָךְ. "וְהֵייתָ לִי קְדֹשִׁים" (ויקרא כ, כו; מְכִילֵתָא שֵׁס):  
(שמות יט, ה; מְכִילֵתָא פְּחָחָא י"ג): (יט) וְלְהִיתְךָ עַם קְדִישׁ וְגו' (א) שְׁמֹר אֶת כָּל הַמִּצְוָה. לְשׁוֹן הַוּוּה, גַּרְדִּיל'ט זְלַע"ו:

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

and to **listen to His voice**.<sup>18</sup> And Hashem has **distinguished** you today to be for Him a **treasured** people, as He spoke about you, and to observe all His commandments,<sup>19</sup> and to make you supreme over all the nations that He made, for praise, for renown, and for **splendor**, and so that you will be a holy people to Hashem, your God, as He spoke.

27.

<sup>1</sup> Moshe and the elders of Israel commanded the people, saying, "Observe the entire commandment that I command you this day.

and to **HEED His word**.

18. And Hashem has **GLORIFIED** you today — to be for Him a **BELOVED** people, as He spoke to you,<sup>[27]</sup> and to observe all His commandments,<sup>[28]</sup>

19. — and to make you supreme over all the nations that He made, and to make you supreme over all the nations that He made, for praise, for renown, and for **GREATNESS**,<sup>[29]</sup> and so that you will be a holy people — **BEFORE** Hashem, your God, as He spoke.<sup>[30]</sup>

27.

1. Moshe and the elders of Israel commanded the people, saying, "Observe the entire commandment<sup>[1]</sup> that I command you this day."<sup>[2]</sup>

27. At the time of the giving of the Torah, Hashem said (*Shemos* 19:5), *You shall be to Me a treasure among all the peoples (Rashi)*. Through your renewed acceptance of the Torah at this time, this day has become like the day of the assembly at Mount Sinai, and Hashem has once again elevated you to be His treasured people (*Ramban*).

28. I.e., He shall command all His mitzvos only to you, and to no other nation (*Ramban*).

29. The word תְּשֻׁבָּחָא in Aramaic can mean either "splendor" (as in *Shemos* 28:2) or "praise." Thus, since Onkelos uses תְּשֻׁבָּחָא earlier in the verse to mean

"praise," he chooses not to use the same word for "splendor," to avoid sounding repetitive (see *Marpei Lashon, Chalifos Semalos*).

30. *Vayikra* 20:26: *You shall be holy for Me (Rashi)*.

1. According to *Ibn Ezra*, "the entire commandment" refers to the commandment stated in the following verses. According to *Ramban*, it is understood as though it said, *all the commandments*, referring to all the mitzvos of the Torah.

2. Although the elders also addressed the people, the main speaker was Moshe, and he alone said the words,

ב וְהָיָה בַּיּוֹם אֲשֶׁר תַּעֲבְרוּ אֶת-הַיַּרְדֵּן אֶל-הָאָרֶץ אֲשֶׁר-יְהוָה  
 ב ויהי ביום די תעברון ית ירדנא לת לארעא די יי  
 אֱלֹהֵיךָ נָתַן לָךְ וְהִקְמַתְּ לָךְ אֲבָנִים גְּדֹלוֹת וְשִׂדְתָּ אֹתָם  
 אלהיך נתן לך והקמת לך אבנים גדלות ושדת אתם  
 אלהך יחב לך ותקים לך אבנין וברבון ותסוד יתהון  
 בַּשִּׂיד: ג וְכָתַבְתָּ עֲלֵיהֶן אֶת-כָּל-דִּבְרֵי הַתּוֹרָה הַזֹּאת בְּעֵבֶרְךָ  
 בסידא: ג ותכתוב עליהן ית כל פתגמי אורייתא הדא במעברך  
 לְמַעַן אֲשֶׁר תָּבֹא אֶל-הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֵיךָ נָתַן לָךְ  
 בדיל די תעול לארעא די יי אלהך יחב לך  
 אָרֶץ זָבַת חֶלֶב וּדְבַשׁ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי-אַבְתֵּיךָ לָךְ:  
 ארע עבדא חלב ודבש כמא די מליל יי אלהא דאבהתך לך:  
 ד וְהָיָה בְּעֵבְרְכֶם אֶת-הַיַּרְדֵּן תִּקְיֹמוּ אֶת-הָאֲבָנִים הָאֵלֶּה  
 ד ויהי במעברכון ית ירדנא ית תקימון ית אבניא האלין

רע"י

(ב) וְהִקְמַתְּ לָךְ. צִיָּרָדָן, וְאַחַר כֵּן תּוֹלְאוּ מִשָּׁם חֲתָרוֹת וְתַצְנוּ מִן מִזְבַּח צֶהַר עֵיבָל. נִמְלֶאֶת חֲסֵה חוֹמֵר שְׁלֵשָׁה מִיַּי חֲצָנִים  
 הוּי: שְׁתִּים עֶשְׂרֵה צִיָּרָדָן, וְכִנְגָדָן צִגְלָגָל, וְכִנְגָדָן צֶהַר עֵיבָל, כְּדֹחֵתָח צִמְסֶכֶת סוּסָה (לה:):

## CHUMASH TRANSLATION

<sup>2</sup> It shall be on the day that you cross the Yarden to the Land that Hashem, your God, gives you, you shall erect large stones for yourself and you shall coat them with plaster. <sup>3</sup> You shall write on them all the words of this Torah, when you cross over, so that you may enter the Land that Hashem, your God, gives you, a Land **flowing with milk and honey**, as Hashem, the God of your forefathers, spoke **about** you. <sup>4</sup> It shall be that when you cross the Yarden, you shall erect these stones,

## ONKELOS ELUCIDATED

2. וְהָיָה — It shall be בַּיּוֹם אֲשֶׁר תַּעֲבְרוּ ית ירדנא — on the day that you cross the Yarden לָךְ — to the Land that Hashem, your God, gives you, וְהִקְמַתְּ לָךְ אֲבָנִים — you shall erect large stones for yourself וְשִׂדְתָּ אֹתָם — and you shall coat them with plaster.<sup>[3]</sup>  
 3. וְכָתַבְתָּ עֲלֵיהֶן — You shall write on [the stones] ית אֶת-כָּל-דִּבְרֵי הַתּוֹרָה — all the words of this Torah,<sup>[4]</sup> כְּדִיל דִּי תַעוּל — when you cross over the Yarden, בְּמַעְבְּרֶךָ — so that you may merit to enter the Land לָךְ — that Hashem, your God, gives you, אֶרֶץ עֹבְדָא חֶלֶב וּדְבַשׁ — a Land THAT PRODUCES milk and honey, כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי-אַבְתֵּיךָ לָךְ — as Hashem, the God of your forefathers, spoke TO you.  
 4. וְהָיָה בְּעֵבְרְכֶם אֶת-הַיַּרְדֵּן — It shall be that when you cross the Yarden, תִּקְיֹמוּ ית אֲבָנֵי הָאֵלֶּיךָ — you shall erect these

that "I" command you this day. The same is true in vv. 9-10 below, where the Kohanim addressed the people together with Moshe. There too, the main speaker was Moshe, and he alone said the words, that "I" command (Ramban).

3. Rashi, based on the Gemara in *Sotah* (35b), explains that our verse actually refers to two separate sets of stones. The first clause of the verse, *You shall erect great stones for yourself*, refers to twelve stones set up in the Yarden itself when the people crossed. Yehoshua subsequently did this when the Yarden was

split (*Yehoshua* 4:8-9). The second clause, *and you shall coat them with plaster*, together with the remainder of this passage, refers to the second set of stones. These were twelve stones that they were commanded to take from the Yarden and use to build an altar on Mount Eival.

4. The stones were extremely large, with enough surface area (for the twelve of them) to contain the entire Torah. Alternatively, the words of the entire Torah fit onto the stones miraculously (Ramban; cf. *Ibn Ezra*, and *Metzudas David to Yehoshua* 8:32).

אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם בְּהָר עֵיבָל וְשָׂדֶת אוֹתָם בְּשִׂיד:  
 די אָנָּא מִפְקֵד יִתְכוּן יוֹמָא דִּין בְּטוֹרָא דְעֵיבָל וְתַסוּד יִתְהוּן בְּסִידָא:  
 ה וּבְנִיתָ שָׁם מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ מִזְבַּח אֲבָנִים לֹא־תִנְיֶה  
 ה וְתַבְנִי תִמֵּן מִדְבַּחַא קָדָם יְיָ אֱלֹהֶיךָ מִדְבַּח אֲבָנִין לֹא תָרִים  
 עֲלֵיהֶם בְּרוֹזָל: ו אֲבָנִים שְׁלֵמוֹת תִּבְנֶה אֶת־מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ  
 עֲלֵיהוֹן פְּרוֹזָא: ו אֲבָנִין שְׁלֵמֵן תַּבְנִי יֵת מִדְבַּחַא דִּי אֱלֹהֶיךָ  
 וְהֶעֱלִיתָ עָלָיו עוֹלֹת לַיהוָה אֱלֹהֶיךָ: ז וְזָבַחְתָּ שְׁלָמִים וְאָכַלְתָּ  
 וְתַסַּק עֲלוֹהֵי עֲלוֹן קָדָם יְיָ אֱלֹהֶיךָ: ז וְתִכּוּס נִכְסַת קוֹדֶשִׁין וְתִיכּוּל  
 שָׁם וְשִׂמְחֶתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ: ח וְכָתַבְתָּ עַל־הָאֲבָנִים  
 תִּמֵּן וְתַחֲדֵי קָדָם יְיָ אֱלֹהֶיךָ: ח וְתַכְתּוּב עַל אֲבָנֵי  
 אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת בְּאֵר הַיֵּטֵב: ט וַיִּדְבֹּר  
 יֵת כָּל פִּתְגָמֵי אוֹרֵיתָא הָדָא פֶּרֶשׁ יְאוֹת: ט וּמְלִיל

רע"י

(ח) בְּאֵר הַיֵּטֵב. צִבְעָטִים לְשׁוֹן (טס לז):

CHUMASH TRANSLATION

of which I command you today, on Mount Eival, and you shall coat them with plaster.  
 5 There you shall build an altar for Hashem, your God, an altar of stones; you shall not raise iron upon them. 6 Of whole stones shall you build the altar of Hashem, your God, and you shall bring upon it olah offerings to Hashem, your God. 7 And you shall slaughter shelamim offerings and eat there, and you shall rejoice before Hashem, your God. 8 You shall write on the stones all the words of this Torah, clarifying well."

ONKELOS ELUCIDATED

stones, — of which I command you today, on Mount Eival, — and you shall coat them with plaster.  
 5. There you shall build an altar קָדָם — an altar of stones; BEFORE Hashem, your God, — you shall not raise an iron instrument upon them.<sup>[6]</sup>  
 6. Of whole stones shall you build יֵת וְתַסַּק — the altar of Hashem, your God,<sup>[7]</sup> — and you shall bring up on it olah offerings קָדָם — BEFORE Hashem, your God.  
 7. And you shall slaughter FEAST-OF-HOLIES offerings וְתִיכּוּל תִּמֵּן — and you shall eat their meat there, — and you shall rejoice before Hashem, your God.<sup>[8]</sup>  
 8. You shall write on the stones יֵת כָּל פֶּרֶשׁ יְאוֹת — all the words of this Torah, — clarifying well.<sup>[9]</sup>

5. Upon crossing the Yarden, they carried the stones to Mount Eival, where they built an altar out of them, coated them with plaster, and wrote the Torah upon them. They then brought up offerings, ate, drank, and rejoiced (as commanded below, vv. 6-7), and recited the blessings and curses (as commanded below, v. 11 and on). They then dismantled the stones and brought them to Gilgal, where they were set up permanently. All of this took place on the day that they crossed the Yarden (see *Yehoshua* 4:8, 8:30-4; *Sotah* 36a; cf.

*Yerushalmi Sotah* 7:5).

6. It is forbidden to hew the stones for an altar using an iron instrument, as stated in *Shemos* 20:22.

7. This is an additional requirement: that the stones of the altar must be completely smooth, with no notches or rough edges (see *Avodah Zarah* 52b).

8. The writing of the entire Torah is occasion for rejoicing (*Ramban* to *Shemos* 24:11).

9. *Rashi* writes that this refers to writing the Torah in all seventy languages.

מֹשֶׁה וְהַכֹּהֲנִים הַלְוִיִּים אֶל-כָּל-יִשְׂרָאֵל לֵאמֹר הִסְבֹּת | וּשְׁמַע  
 מֹשֶׁה וְכַהֲנֵי לְוָי עִם כָּל יִשְׂרָאֵל לְמִימְרָ אֲצִית וּשְׁמַע  
 יִשְׂרָאֵל הַיּוֹם הַזֶּה נְהִייתָ לְעַם לַיהוָה אֱלֹהֶיךָ: י וּשְׁמַעְתָּ בְּקוֹל  
 יִשְׂרָאֵל יוֹמָא הַדִּין הַזֶּה לְעַמָּא קְדָם יי אֱלֹהֶיךָ: י וּתְקַבֵּל לְמִימְרָא  
 יְהוָה אֱלֹהֶיךָ וְעָשִׂיתָ אֶת-מִצְוֹתָיו [מִצְוֹתוֹ ב] וְאֶת-חֻקָּיו אֲשֶׁר  
 דִּינֵי אֱלֹהֶיךָ וְתַעֲבֹד יְת פְּקוּדוֹהֵי וְיִת קִימוֹהֵי דֵי  
 אֲנֹכִי מִצִּוְךָ הַיּוֹם: ס חֲמִישִׁי יא וַיִּצֹ מֹשֶׁה אֶת-הָעָם בַּיּוֹם הַהוּא  
 אֲנָא מִפְּקֹד לָךְ יוֹמָא דִּין: יא וּפְקִיד מֹשֶׁה יְת עַמָּא בַּיּוֹמָא הַהוּא  
 לֵאמֹר: יב אֵלֶּה יַעֲמְדוּ לְבָרְךָ אֶת-הָעָם עַל-הַר גְּרִזִים בְּעֵבְרְכֶם  
 לְמִימְרָ: יב אֵלִין יְקוּמוּן לְבָרְכָא יְת עַמָּא עַל טוֹרָא דְגְרִזִים בְּמַעֲבְרְכוֹן  
 אֶת-הַיַּרְדֵּן שְׁמַעוֹן וְלוֹי וַיהוּדָה וַיִּשְׁשַׁכָּר וַיֹּסֶף וּבִנְיָמִן:  
 יְת יַרְדְּנָא שְׁמַעוֹן וְלוֹי וַיהוּדָה וַיִּשְׁשַׁכָּר וַיֹּסֶף וּבִנְיָמִן:

רש"י

(ט) הִסְבֹּת. כְּתַרְגוּמוֹ: הַיּוֹם הַזֶּה נְהִייתָ לְעַם. כָּל יוֹס (א): (יב) לְבָרְךָ אֶת הָעָם. כְּדֹחֵתָא צְמַסְכַּת סוּטָה (טס, לז):  
 יְהוֹי צְטִינִיךָ כְּחִילוֹ הַיּוֹם צָחַת עַמּוֹ צְצָרִית (בְּרִכּוֹת סג; תְּנַחֲמָא שָׁשָׁה שְׁצִטִּים עַל לְרֵאשׁ הַר גְּרִזִים וְשָׁשָׁה לְרֵאשׁ הַר עֵיבָל,

CHUMASH TRANSLATION

<sup>9</sup> Moshe and the Kohanim, the Leviim, spoke to all Israel, saying, "Listen and hear, O Israel: This day you have become a people to Hashem, your God. <sup>10</sup> You shall heed the voice of Hashem, your God, and you shall perform His commandments and His statutes, which I command you today."

<sup>11</sup> Moshe commanded the people on that day, saying, <sup>12</sup> "These shall stand to bless the people on Mount Gerizim, when you have crossed the Yarden: Shimon, Levi, Yehudah, Yissachar, Yosef, and Binyamin.

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**9.** Moshe and the Kohanim, the Leviim, spoke WITH all Israel, למימר — saying, אֲצִית וּשְׁמַע יִשְׂרָאֵל — "Listen and hear, O Israel: This day you have become a people BEFORE Hashem, your God."<sup>10</sup>

**10.** You shall heed THE WORD of Hashem, your God, and you shall perform His commandments and His statutes, די וְתַעֲבֹד יְת פְּקוּדוֹהֵי וְיִת קִימוֹהֵי — which I command you today."

**11.** Moshe commanded the people — on that day, בַּיּוֹמָא הַהוּא — saying,

**12.** "These tribes shall stand to bless the people — on Mount Gerizim, עַל טוֹרָא דְגְרִזִים — when you have crossed the Yarden:<sup>11</sup> Shimon, Levi, Yehudah, Yissachar, Yosef, and Binyamin."<sup>12</sup>

10. For Hashem will now seal a covenant with you regarding the observance of the Torah (see *Ibn Ezra*). The covenant consists of the blessings and curses written in Ch. 28. It would be reinforced through the pronunciation of the blessings and curses at Mount Gerizim and Mount Eival, as described below (see *Ibn Ezra* to v. 14, and see *Sotah* 37b).

11. Moshe had already instructed them above (11:29): *It shall be that when Hashem, your God, brings you to the Land . . . then you shall place the blessing on Mount Gerizim and the curse on Mount Eival.* Here, Moshe specifies the actual procedure for doing so.

The tribes listed in our verse stand on Mount Gerizim, while the tribes listed in the following verse stand on Mount Eival. The Kohanim and Leviim stand between the mountains and pronounce the blessings and curses (v. 14), facing Mount Gerizim while reciting the blessings and Mount Eival while reciting the curses. The entire nation responds to each, "Amen." Although the passage lists only the curses, each curse was preceded by a corresponding blessing for one who refrains from that particular sin (*Rashi*).

12. This verse lists Levi among the tribes on Mount Gerizim because some indeed stood with the rest of the

וְאֵלֶּה יַעֲמְדוּ עַל-הַקְּלָהּ בְּהַר עֵיבָל רְאוּבֵן גָּד וְאַשֶׁר  
 וְזְבוּלֹן דָּן וְנַפְתָּלִי: יד וְעֲנוּ הַלְוִיִּם וְאָמְרוּ אֶל-כָּל-אִישׁ יִשְׂרָאֵל  
 וְזְבוּלֹן דָּן וְנַפְתָּלִי: יד וְיִתְיַבּוּן לְאִי וְיִימְרוּן לְכָל אִנָּשׁ יִשְׂרָאֵל  
 קוֹל רָם: טו אָרוּר הָאִישׁ אֲשֶׁר יַעֲשֶׂה פֶסֶל וּמִסְכָּה  
 קָלָא רָמָא: טו לִיט גְּבָרָא דִּי יַעֲבַד צֵלָם וּמִתְכָּא  
 תּוֹעֵבַת יְהוָה מַעֲשֵׂה יְדֵי חָרָשׁ וְשֵׁם בְּסֵתֶר וְעָנוּ כָּל-הָעָם  
 מִרְחָקָא קָדָם יְיָ עֲבַד יְדֵי אָמֵן וְיִשְׁוִי בְּסֵתֶרָא וְיִתְיַבּוּן כָּל עַמָּא

רע"י

והפגנים והלוויים והארון למטה צלמנט. הפכו לויים פניהם כלפי הר גריזים ופתחו צברקה: צרוך "האיש אשר לא יעשה פסל ומסכה וגו'", ואלו ואלו עוקין: חמן. חזרו והפכו פניהם כלפי הר עיבל ופתחו צקללה, ואומרים: "ארור האיש אשר יעשה פסל וגו'" (להלן פסוק טו), וכן כולם, עד "ארור אשר לא יקים" (להלן פסוק כו):

CHUMASH TRANSLATION

<sup>13</sup> And these shall stand for the curse on Mount Eival: Reuven, Gad, Asher, Zevulun, Dan, and Naphtali. <sup>14</sup> The Leviim shall call out and say to every person of Israel, in a loud voice:  
<sup>15</sup> 'Accursed is the man who will make a carved or molten image, an abomination of Hashem, a craftsman's handiwork, and place it in secret.' And the entire people shall respond

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13. And these tribes shall stand for the CURSES<sup>[13]</sup> on Mount Eival: Reuven, Gad, Asher, Zevulun, Dan, and Naphtali.  
 14. The Leviim shall RESPOND<sup>[14]</sup> and they shall say to every person of Israel, in a loud voice:  
 15. 'Accursed is the man who will make an IMAGE<sup>[15]</sup> or molten [idol], which is REJECTED BEFORE Hashem, and place it in secret.'<sup>[16]</sup> And the entire people shall

tribes, while others stood between the two mountains to recite the blessings and curses (see *Sotah* 37a for how the tribe was divided, and see *Tosafos* there א"ד).

13. See above, 11:27 note 3, regarding Onkelos' use of the plural *curses*.

14. Here, as in 26:5 above, Onkelos translates ענה as *respond*. Or *HaChaim* explains that according to Onkelos, the Leviim's words serve as a response, i.e., an explanation, to the positioning of the various tribes on these mountains in this manner. The Leviim's declaration "explained" that it was in order to pronounce upon them these blessings and curses.

*Rashi* (to *Shir HaShirim* 2:10), however, cites our verse as the source for interpreting ענה as calling out with a loud voice.

15. See above, 4:16 note 27, regarding Onkelos' translation of פסל (literally, *carved image*) as *image*.

16. All the sins enumerated in this passage are sins that can be performed in secret. This is the reason that

these sins specifically were given the extra deterrent of a curse (*Ibn Ezra*).

It should be noted that the sin of idol-worship in this verse is the only one of the list of sins in the passage that is phrased in the future tense in the Hebrew; the rest are phrased in the present tense. *Toras Chaim* (*Chullin* 142a) explains that unlike all other sins, one is punished from Heaven for the sin of idolatry from the time that one *plans* to commit the sin, even before actually doing the action (see *Chullin* there).

Throughout this passage, however, Onkelos translates in the future tense. Possibly, in Aramaic idiom the conditional present is expressed with the future tense (see *Tosafos U'Miluim*). Alternatively, perhaps the present tense (e.g., *who degrades his father, etc.*), can mistakenly imply that the curse applies only to one who commits the sin regularly. Onkelos clarifies that this is not the case, and even one who commits the sin once (*who will degrade his father*) is cursed.

וַאֲמָרוּ אָמֵן: טז ס טז אָרוֹר מְקַלֶּה אָבִיו וְאִמּוֹ וְאָמַר וַיִּימְרוּן אָמֵן: טז לִיט דִּיקְלִי אָבוּהִי וְאִמָּהּ וַיִּימַר  
 כָּל־הָעָם אָמֵן: טז ס יז אָרוֹר מְסִיג גְּבוּל רֵעֵהוּ וְאָמַר כָּל עַמָּא אָמֵן: יז לִיט דִּישְׁנֵי תַחֲוּמָא דְחֻבְרָה וַיִּימַר  
 כָּל־הָעָם אָמֵן: טז ס יח אָרוֹר מְשַׁגֶּה עוֹר בְּדַרְךְ וְאָמַר כָּל עַמָּא אָמֵן: יח לִיט דִּיטְעֵי עוֹיָרָא בְּאַרְחָא וַיִּימַר  
 כָּל־הָעָם אָמֵן: טז ס יט אָרוֹר מְטֵה מְשַׁפֵּט גֵּר־יְתוּם כָּל עַמָּא אָמֵן: יט לִיט דִּינְצְלֵי דִין גֵּיּוֹר יְתָם  
 וְאֵלְמָנָה וְאָמַר כָּל־הָעָם אָמֵן: כ אָרוֹר שֹׁכֵב עִם־אִשְׁתֵּי אָבִיו וְאֵרְמָלָא וַיִּימַר כָּל עַמָּא אָמֵן: כ לִיט דִּישְׁכּוּב עִם אֶתְתֵּי אָבוּהִי

רס"י

(טז) מְקַלֶּה אָבִיו. מְזַלֵּל, לְשׁוֹן "וְנִקְלָה תְּחִיד" (נְטִיל כה, ג): "וְהַסָּג תְּחִיד" (יִשְׁעִיה נט, יד): (יח) מְשַׁגֶּה עוֹר. הַסּוּמָא (יז) מְסִיג גְּבוּל. מְחִזְרוּ לְאֲחֻרָיו וְגִבַּז חֵטְ הַקְּרָקַע, לְשׁוֹן בְּדָבָר, וּמְשִׁיחוּ עָלָה רְעָה (תּוֹרַת כְּהֵנִים קְדוּשִׁים פְּרָשָׁא 3, יג):

## CHUMASH TRANSLATION

and say, 'Amen.'

<sup>16</sup> 'Accursed is one who degrades his father or mother.' And the entire people shall say, 'Amen.'

<sup>17</sup> 'Accursed is one who **moves back** the boundary of his fellow.' And the entire people shall say, 'Amen.'

<sup>18</sup> 'Accursed is one who **causes** a blind person to go astray on the road.' And the entire people shall say, 'Amen.'

<sup>19</sup> 'Accursed is one who **perverts** the judgment of a proselyte, orphan, or widow.' And the entire people shall say, 'Amen.'

<sup>20</sup> 'Accursed is one who **lies** with the wife of his father,

## ONKELOS ELUCIDATED

respond and they shall say, 'Amen.'

16. לִיט דִּיקְלִי אָבוּהִי וְאִמָּהּ — 'Accursed is one who WILL DEGRADE his father or mother.' וַיִּימַר כָּל עַמָּא אָמֵן — And the entire people shall say, 'Amen.'

17. לִיט דִּישְׁנֵי תַחֲוּמָא דְחֻבְרָה — 'Accursed is one who WILL CHANGE the boundary of his fellow.'<sup>[17]</sup> וַיִּימַר כָּל עַמָּא אָמֵן — And the entire people shall say, 'Amen.'

18. לִיט דִּיטְעֵי עוֹיָרָא בְּאַרְחָא — 'Accursed is one who WILL CAUSE a blind person to go astray on the road.'<sup>[18]</sup> וַיִּימַר כָּל עַמָּא אָמֵן — And the entire people shall say, 'Amen.'

19. לִיט דִּינְצְלֵי — 'Accursed is one who WILL TILT from the truth — the judgment of a proselyte, orphan, or widow.' וַיִּימַר כָּל עַמָּא אָמֵן — And the entire people shall say, 'Amen.'

20. לִיט דִּישְׁכּוּב עִם אֶתְתֵּי אָבוּהִי — 'Accursed is one who WILL

17. I.e., he moves back the boundary of his property to claim more property at his neighbor's expense, as prohibited above, 19:14; see note 21 there.

18. *Rashi* explains that the "blind person" of this verse is one who lacks knowledge regarding a particular matter. Advising him to do something that is not beneficial for him is described as causing him to go astray on the road. This is similar to the prohibition (*Vayikra* 19:14), and do not place a stumbling block in front of a blind person, which *Rashi* interprets in the same way.

Onkelos, however, differentiates between the two verses. In *Vayikra*, Onkelos translates עוֹר as "one who does not see," rather than simply "a blind person." This indicates that the verse does not refer literally

to a blind person, but to one who lacks knowledge, as *Rashi* explains there (see, similarly, *Sefer HaChinuch* §231 regarding Onkelos' translation of the term "deaf person" there). In our verse, however, Onkelos translates עוֹר literally as, "blind person." This seems to imply that the curse of our verse is reserved for one who actually causes a blind person to stumble; see *Mishneh LaMelech, Hil. Malveh VeLoveh* 4:6, who discusses these two interpretations of the verse (*Me'at Tzori*; see also *Tosafos U'Miluim*).

*Lechem VeSimlah* and *Nefesh HaGer*, however, suggest that Onkelos interprets our verse too to refer to misleading someone who lacks knowledge. The reason Onkelos translates literally in this case is that it is not

כִּי גִלָּה כְּנָף אָבִיו וְאָמַר כָּל־הָעָם אָמֵן: ס כא אָרוֹר שֹׁכֵב עִם־  
 אָרִי גְלִי כְּנָפֵא דְאָבוּהִי וַיִּימַר כָּל עַמָּא אָמֵן: כא לִיט דִּישְׁכּוֹב עִם  
 כָּל־בְּהֵמָה וְאָמַר כָּל־הָעָם אָמֵן: ס כב אָרוֹר שֹׁכֵב עִם־אֶחָתוֹ  
 כָּל בְּעִירָא וַיִּימַר כָּל עַמָּא אָמֵן: כב לִיט דִּישְׁכּוֹב עִם אֶחָתָה  
 בֵּת־אָבִיו אוֹ בֵּת־אִמּוֹ וְאָמַר כָּל־הָעָם אָמֵן: ס כג אָרוֹר  
 בֵּת אָבוּהִי אוֹ בֵּת אִמָּה וַיִּימַר כָּל עַמָּא אָמֵן: כג לִיט  
 שֹׁכֵב עִם־חֵתְנָתוֹ וְאָמַר כָּל־הָעָם אָמֵן: ס כד אָרוֹר  
 דִּישְׁכּוֹב עִם חֲמָתָה וַיִּימַר כָּל עַמָּא אָמֵן: כד לִיט  
 מִכָּה רֵעֵהוּ בְּסִתְרָא וְאָמַר כָּל־הָעָם אָמֵן: ס כה אָרוֹר  
 דִּימְחֵי חֲבֵרָה בְּסִתְרָא וַיִּימַר כָּל עַמָּא אָמֵן: כה לִיט

רז"ל

(כד) מכה רעהו בסתר. על לשון הרע הוא אומר טַעַר שְׂצֵטִים. וּכְנָגַד שְׁמַעוֹן לֹא כִתַּב חֲרוּר, לְפִי שְׁלַח הָיָה וּפְרָקִי דְרַבִּי אֲלִיעֶזֶר פֶּרֶק נָג; תַּרְגּוּם יוֹנָתָן. רָחִיתִי צִיּוּדוֹ שֶׁל רַבִּי מִשֶּׁה הַדְרָשָׁן; אֶחָד טַעַר חֲרוּרִים יֵשׁ בָּאוֹן כְּנָגַד אֶחָד לְקַלְלוֹ:

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

for he will have uncovered the robe of his father.' And the entire people shall say, 'Amen.'

<sup>21</sup> 'Accursed is one who lies with any animal.' And the entire people shall say, 'Amen.'

<sup>22</sup> 'Accursed is one who lies with his sister, the daughter of his father or the daughter of his mother.' And the entire people shall say, 'Amen.'

<sup>23</sup> 'Accursed is one who lies with his mother-in-law.' And the entire people shall say, 'Amen.'

<sup>24</sup> 'Accursed is one who strikes his fellow in secret.' And the entire people shall say, 'Amen.'

LIE with the wife of his father, אָרִי גְלִי כְּנָפֵא דְאָבוּהִי — for by doing so he has uncovered the robe of his father.<sup>[19]</sup> וַיִּימַר כָּל עַמָּא אָמֵן — And the entire people shall say, 'Amen.'

21. לִיט דִּישְׁכּוֹב עִם כָּל בְּעִירָא — 'Accursed is one who WILL LIE with any animal.' וַיִּימַר כָּל עַמָּא אָמֵן — And the entire people shall say, 'Amen.'

22. לִיט דִּישְׁכּוֹב עִם אֶחָתָה — 'Accursed is one who WILL LIE with his sister, בֵּת אָבוּהִי אוֹ בֵּת אִמָּה — the daughter of his father or the daughter of his mother.' וַיִּימַר כָּל עַמָּא אָמֵן — And the entire people shall say, 'Amen.'

23. לִיט דִּישְׁכּוֹב עִם חֲמָתָה — 'Accursed is one who WILL LIE with his mother-in-law.' וַיִּימַר כָּל עַמָּא אָמֵן — And the entire people shall say, 'Amen.'

24. לִיט דִּימְחֵי חֲבֵרָה בְּסִתְרָא — 'Accursed is one who WILL STRIKE his fellow in secret.'<sup>[20]</sup> וַיִּימַר כָּל עַמָּא אָמֵן — And the entire people shall say, 'Amen.'

necessary for Onkelos to change the translation since the verse itself states עוֹר בְּבִדְרָךְ "עור, a blind person, "on the road." This additional word indicates that the person is "blind" only with regard to this "road," i.e., this particular course of action.

19. The term כְּנָף, robe, symbolizes a marriage relationship. See similarly above, 2:31 with note 4. [See further, Haamek Davar here.]

20. In the following verse, which clearly refers to taking a life, Onkelos translates the verb לְהַכּוֹת, to kill

(Nesinah LaGer). Here, however, Onkelos translates the same term strike, since even that lesser crime of striking someone in secret is included in this curse (Marpei Lashon).

Other commentators explain that by not speaking of a fatal blow, Onkelos conveys another meaning of the verse. As Rashi explains, there is an injury that a person can inflict without the knowledge of the victim: speaking evil about him (lashon hara), and that is the subject of this verse (Nefesh HaGer, Beurei Onkelos).



לְקַח שֹׁחַד לְהַכּוֹת נַפְשׁ דָּם נָקִי וְאָמַר כָּל־הָעָם  
 די יקבל שחדא למקטל נפש דם נקי וימר כל עמא  
 אָמֵן: ס כו אָרוֹר אֲשֶׁר לֹא־יִקְיָם אֶת־דְּבָרֵי הַתּוֹרָה־הַזֹּאת  
 אמן: כו ליט די לא יקים ית פתגמי אורייתא הדא  
 לַעֲשׂוֹת אוֹתָם וְאָמַר כָּל־הָעָם אָמֵן: פ  
 למעבד יתהון וימר כל עמא אמן:  
 [כח] א וְהָיָה אִם־שָׁמוּעַ תִּשְׁמַע בְּקוֹל־יְהוָה אֱלֹהֶיךָ לְשָׁמֹר  
 כח א ויהי אם קבלא תקבל למימרא דיני אלהך למטר  
 לַעֲשׂוֹת אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנֹכִי מְצַוְךָ הַיּוֹם וּנְתַנְךָ  
 למעבד ית כל פקודהי די אנא מפקד לך יומא דין ויתננך  
 יְהוָה אֱלֹהֶיךָ עֲלִיּוֹן עַל כָּל־גּוֹיֵי הָאָרֶץ: ב וּבָאוּ עֲלֶיךָ  
 יי אלהך עלי על כל עממי ארעא: ב וייתן עלך  
 כָּל־הַבְּרָכוֹת הָאֵלֶּה וְהַשִּׁיגְךָ כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ:  
 כל ברכתא האלין וידבקנך ארי תקבל למימרא דיני אלהך:

ר"ז

(כו) אֲשֶׁר לֹא יִקְיָם. כאן כלל את כל התורה כולה, וקבלוה עליהם צאלה וצבצובה (סוטה לו; שזועות לו):

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

<sup>25</sup> ‘Accursed is one who **takes** a bribe to **strike mortally** innocent blood.’ And the entire people shall say, ‘Amen.’

**25.** ליט די יקבל שחדא — ‘Accursed is one (i.e., a judge) who WILL ACCEPT a bribe — to KILL<sup>[21]</sup> with a MORTAL blow innocent blood (an innocent life).’ וימר כל — And the entire people shall say, ‘Amen.’

<sup>26</sup> ‘Accursed is one who will not uphold the words of this Torah, to perform them.’ And the entire people shall say, ‘Amen.’”

**26.** ליט די לא יקים — ‘Accursed is one who will not uphold למעבד — the words of this Torah, — ית פתגמי אורייתא הדא — to perform them.’<sup>[22]</sup> וימר כל עמא אמן — And the entire people shall say, ‘Amen.’”

28.

28.

<sup>1</sup>It will be that if you **listen fully to the voice** of Hashem, your God, to be careful to perform all of His commandments that I command you this day, then Hashem, your God, will make you supreme over all the nations of the earth. <sup>2</sup>All these blessings will come upon you and overtake you, if you **listen to the voice** of Hashem, your God:

**1.** ויהי — It will be<sup>[1]</sup> — that if you FULLY HEED THE WORD of Hashem, your God, למטר — to be careful to perform all of His commandments — די אנא מפקד לך יומא דין — that I command you this day, ויתננך יי אלהך עלי — then Hashem, your God, will make you supreme — over all the nations of the earth.  
**2.** וייתן עלך כל ברכתא האלין — All these blessings will come upon you — and they will overtake you, ארי — when you ACCEPT THE WORD of Hashem, your God:

21. See previous note regarding this translation.  
 22. This includes observance of the entire Torah (Rashi; cf. Ramban).

1. The blessings and curses recorded in Parashas Bechukosai (Vayikra, Ch. 26) were the first covenant that Hashem sealed with the Jewish people regarding

ג בָּרוּךְ אַתָּה בְּעִיר וּבְרוּךְ אַתָּה בַּשָּׂדֶה: ד בָּרוּךְ פְּרִי-בִטְנֶיךָ  
 ג בְּרִיךְ אֶת בְּקִרְתָּא וּבְרִיךְ אֶת בְּחֻקְלָא: ד בְּרִיךְ וּלְדָא דַּמְעִיר  
 וּפְרִי אֲדַמְתָּהּ וּפְרִי בְהִמְתָּהּ שְׂגַר אֲלַפִּיךָ וְעִשְׂתָּרוֹת צֹאנֶיךָ:  
 וּאֲבָא דְאַרְעָךָ וּלְדָא דְבְעִירָךָ בְּקָרִי תוֹרִיךָ וְעֹדְרֵי עֵנָה:  
 ה בָּרוּךְ טַנְאָךָ וּמִשְׁאַרְתָּךָ: ו בָּרוּךְ אַתָּה בְּבֹאֲךָ וּבְרוּךְ אַתָּה  
 ה בְּרִיךְ סֻלְךָ וְאַצוּתָךָ: ו בְּרִיךְ אֶת בְּמַעְלָךָ וּבְרִיךְ אֶת  
 בְּצִאתָךָ: ש שִׁי ז יִתֵּן יְהוָה אֶת-אִיְבֹיךָ הַקָּמִים עֲלֶיךָ נִגְפִים לְפָנֶיךָ  
 בְּמַפְקָךָ: ז יִתֵּן יְיָ יִתְּ בְּעַלֵי דְבִבְךָ דְקִימִין עֲלֶךָ תְּבִירִין קְדָמְךָ  
 דְּבִבְךָ

רז”

(ד) שְׂגַר אֲלַפִּיךָ. ולדות צִקְרָה, שֶׁהַצִּהְמָה מְשַׁגְרֵת מִמֶּטֶי: וְעִשְׂתָּרוֹת צֹאנֶיךָ. פְּתִירוֹתֵינוּ אֲמַרוּ: לְמַה נִּקְרָא שְׂמֵן "עִשְׂתָּרוֹת", שֶׁמֵּטֵשִׁירֹת אֶת צִטְלֵיכֶן (חולין פד): וּמִחֲזִיקוֹת אֲרָתָן, כְּעִשְׂתָּרוֹת הַלְלוּ שֶׁהֵן סְלֵטִים חֲזִיקִים: (ה) בָּרוּךְ טַנְאָךָ. פִּירוּסִיךָ. דְּכָר חֹכֵר, "טַנְאָךָ" דְּכָר לֹא שְׂתָפֵה מִסַּנְן צִסְלִים. וּמִשְׁאַרְתָּךָ, דְּכָר יֵצֵא שְׂנֵשֶׁאֵר צִפְלֵי וְאִינוּ ז: (ו) בָּרוּךְ אַתָּה בְּבֹאֲךָ וּבְרוּךְ אַתָּה בְּצִאתָךָ. שְׂתָפֵהא יִלְיָחֶדָּה מִן הַעוֹלָם כִּלְא חֶטָא כְּצִיחֶדָּה לְעוֹלָם (כִּדְא מַיִשְׁאֵל קז: דברים רבה ז, ט:)

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

<sup>3</sup> *Blessed are you in the city and blessed are you in the field.*  
<sup>4</sup> *Blessed is the fruit of your womb, and the fruit of your ground, and the offspring of your animals; the offspring of your cattle and the flocks of your sheep and goats.* <sup>5</sup> *Blessed is your basket and your dough.*  
<sup>6</sup> *Blessed are you when you arrive and blessed are you when you leave.* <sup>7</sup> *Hashem will render your enemies who rise up against you stricken down before you;*

3. **Blessed will you be in your dealings in the city and blessed will you be in your work in the field.**  
 4. **Blessed is the CHILD of your womb, and the fruit of your ground, and the YOUNG of your animals; and the HERDS of your cattle<sup>[2]</sup> and the herds of your flocks.**  
 5. **Blessed is your fruit basket and your dough.<sup>[3]</sup>**  
 6. **Blessed are you when you arrive and blessed are you when you leave.<sup>[4]</sup>**  
 7. **Hashem will render your enemies who rise up against you SHATTERED** — תְּבִירִין קְדָמְךָ

the observance of the Torah, and took place while the Jewish people were still at Mount Sinai (see below, v. 69). Now, as the Jewish people were encamped in the plains of Moav and about to enter Eretz Yisrael, Hashem sealed another covenant with them, similarly consisting of blessings for keeping the Torah and curses for abandoning it (see Ramban to Vayikra 25:1).

2. See above, 7:13 note 4.

3. Our elucidation of Onkelos' אַצוּתָךָ as *your dough* is based on *Rash* to *Challah* 1:5, in explanation of Onkelos' similar translation of *Bamidbar* 15:20. [Notably, replacing the א and צ of אַצוּתָךָ with the phonetically similar ע and ס, produces עסותך, paralleling the Hebrew word עִשְׂתָּךָ, *your dough* (see *Pas'shegen* to *Bamidbar* there).] Other commentators, however, provide different interpretations for the Aramaic word: *Aruch* (ע' אצוּתָא) explains it to mean a *bread-filled*

*oven*; *Maarich* interprets it as a *kneading bowl* (see *Mizrachi* to *Rashi* here; see also *Rashbam* here and to *Shemos* 12:34).

The interpretation of *טַנְאָךָ וּמִשְׁאַרְתָּךָ* as *your fruit basket and your dough* corresponds to one interpretation of *Rashi*. In another approach, *Rashi* writes that *טַנְאָךָ*, literally, *your basket*, can refer to liquids, such as oil and wine, since one strains them through a basket (see *Mishnah, Shabbos* 20:2). The word *מִשְׁאַרְתָּךָ* is related to the word *נִשְׂאָר*, *remain*, and refers to dry items, such as dates and grapes, which remain in the basket and do not flow out (following *Mizrachi*; cf. *Nefesh HaGer*).

4. *Rashi* cites the Gemara's interpretation (*Bava Metzia* 107a): Just as your arrival to the world was without sin (*when you arrive*), so will your departure from the world (*when you leave*) be without sin.

בְּדֶרֶךְ אֶחָד יֵצְאוּ אֵלֶיךָ וּבְשִׁבְעָה דְרָכִים יִגּוּסוּ לְפָנֶיךָ;  
בְּאַרְחָא חֲדָא יִפְקוּן לְוַתְךָ וּבְשִׁבְעַ אַרְחֵן יֵעֲרֻקוּן מִקְדָּמַי;  
ח יֵצְאוּ יְהוָה אֶתְךָ אֶת־הַבְּרָכָה בְּאַסְמִיךָ וּבְכָל מְשֻׁלַּח יָדְךָ  
ח יִפְקֹד יְיָ לְךָ יֵת בְּרַבְתָּא בְּאוֹצְרֶךָ וּבְכָל אוֹשְׁטוֹת יָדְךָ  
וּבְרַבְכָּךְ בְּאַרְצָךְ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ: ט יִקְיַמְךָ יְהוָה  
וּיְבָרְכֶנְךָ בְּאַרְעָא דִּי ט יְיָ אֱלֹהֶיךָ יֵהֵב לְךָ: ט יִקְיַמְנָךְ יְיָ  
לוּ לְעַם קָדוֹשׁ כַּאֲשֶׁר נִשְׁבַּע־לְךָ כִּי תִשְׁמַר אֶת־מִצְוֹת  
לָהּ לְעַם קָדִישׁ כַּמָּא דִּי קִיִּים לְךָ אֲרִי תִטֵּר יֵת פְּקוּדֵיֵא  
יְהוָה אֱלֹהֶיךָ וְהִלְכְתָּ בְּדַרְכָּיו: י וְרָאוּ כָּל־עַמֵּי הָאָרֶץ כִּי  
דִּיִּי אֱלֹהֶיךָ וְתִהְיֶה בְּאַרְחֵן דִּתְקַנּוּן י וְיַחֲזוּן כָּל עַמְמֵי אַרְעָא אֲרִי  
קְדָמוּהִי:

שֵׁם יְהוָה נִקְרָא עָלֶיךָ וַיֵּרְאוּ מִמֶּנּוּ: יא וְהוֹתִרְךָ יְהוָה לְטוֹבָה  
שְׁמָא דִּיִּי אֶתְקִרִי עָלְךָ וַיִּדְחֲלוּן מִנֶּנּוּ: יא וַיּוֹתִרְנָךְ יְיָ לְטַבָּא

רע"י

(ז) וּבְשִׁבְעָה דְרָכִים יִגּוּסוּ לְפָנֶיךָ. כֵּן דֶּרֶךְ הַנִּזְכָּרִים לְזֵרוֹת, מִתְפַּזְרִים לְכָל לָד:

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

on one road will they go out toward you and on seven roads will they flee before you.

<sup>8</sup> Hashem will command the blessing **with** you in your storehouses and all that you put your hand to; and He will bless you in the Land that Hashem, your God, gives you. <sup>9</sup> Hashem will establish you for Himself as a holy people, as He swore to you — if you observe the commandments of Hashem, your God, and you walk **in His ways**. <sup>10</sup> Then all the peoples of the earth will see that the Name of Hashem is proclaimed over you, and they will fear you. <sup>11</sup> Hashem will give you bountiful goodness,

before you; בְּאַרְחָא חֲדָא יִפְקוּן לְוַתְךָ — on one road will they go out toward you וּבְשִׁבְעַ אַרְחֵן יֵעֲרֻקוּן מִקְדָּמַי — and on seven roads will they flee FROM before you.<sup>[5]</sup>

8. Hashem will command the blessing FOR you בְּאוֹצְרֶךָ — in your storehouses וּבְכָל אוֹשְׁטוֹת יָדְךָ — and in all that you put your hand to; וּיְבָרְכֶנְךָ — and He will bless you בְּאַרְעָא דִּי יְיָ אֱלֹהֶיךָ יֵהֵב לְךָ — in the Land that Hashem, your God, gives you.

9. Hashem will establish you for Himself as a holy people, כַּמָּא דִּי קִיִּים לְךָ — as He swore to you<sup>[6]</sup> — אֲרִי תִטֵּר יֵת פְּקוּדֵיֵא דִּיִּי אֱלֹהֶיךָ — when you observe the commandments of Hashem, your God, וְתִהְיֶה בְּאַרְחֵן דִּתְקַנּוּן — and you walk IN WAYS THAT ARE PROPER BEFORE HIM.<sup>[7]</sup>

10. Then all the peoples of the earth will see אֲרִי שְׁמָא דִּיִּי אֶתְקִרִי עָלְךָ — that the Name of Hashem is proclaimed over you, וַיִּדְחֲלוּן מִנֶּנּוּ — and they will fear you.<sup>[8]</sup>

11. Hashem will give you bountiful

5. Even if they will attack together and in an orderly fashion, Hashem will soon cause them to flee in panic, scattering in all directions (*Rashi* with *Mizrachi*).

6. At Mount Sinai (*Shemos* 19:6; see *Ramban*).

7. See above, 8:6 note 9.

8. The nations will clearly recognize that such widespread and consistent blessing could only occur because Hashem is rewarding you for your observance of the Torah, and they will revere you (*Ramban* to *Vayikra* 26:11, in explanation of our verse).

בְּפְרֵי בְטֹנְךָ וּבְפְרֵי בְהֵמָתְךָ וּבְפְרֵי אֲדָמָתְךָ עַל הָאֲדָמָה  
בּוֹלְדָא דְמַעֲיָךְ וּבּוֹלְדָא דְבַעֲיָרְךָ וּבִאֲבָא דְאַרְעָךְ עַל אֲרַעָא  
אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתֵּיךָ לֵאמֹר לְךָ: יִבְּרַח יְהוָה |  
דִּי קַיִים יְיָ לְאַבְהָתְךָ לְמַתָּן לְךָ: יִבְּרַח יְיָ  
לְךָ אֶת־אוֹצְרוֹ הַטּוֹב אֶת־הַשְּׂמַיִם לְתַתּוֹ מִטֶּר־אֲרָצְךָ  
לְךָ יֵת אוֹצְרָה טְבָא יֵת שְׂמַיָא לְתַתָּן מִטֶּר אֲרָעָךְ  
בְּעֵתוֹ וּלְבָרְךָ אֶת כָּל־מַעֲשֵׂה יָדְךָ וְהַלְוִיתָ גּוֹיִם רַבִּים  
בְּעַדְנָה וּלְכַרְכָּא יֵת כָּל עוֹבְדֵי יָדְךָ וְתוֹזֵף לְעַמּוּמִין סְגִיאיִן  
וְאַתָּה לֹא תִלְוֶה: יְיָ וְנִתְּנָךְ יְהוָה לְרֵאשׁ וְלֹא לְזֹנֵב וְהִיִּיתָ  
וְאַתָּה לֹא תוֹזֵף: יְיָ וְיִתְּנֶנְךָ יְיָ לְמַקִּיף וְלֹא לְחַלֵּשׁ וְתִהְיֶה  
רַק לְמַעַלָּה וְלֹא תִהְיֶה לְמַטָּה כִּי־תִשְׁמָע אֶל־מִצְוֹת |  
בְּרַם לְעֵלָא וְלֹא תִהְיֶה לְמַחְתָּא אֲרִי תִקְבֵּל לְפַקוּדֵיָא  
יְהוָה אֱלֹהֶיךָ אֲשֶׁר אָנֹכִי מְצִוְנֶךָ הַיּוֹם לִשְׁמֹר וּלְעֲשׂוֹת:  
דִּי אֱלֹהֶךָ דִּי אָנָּא מְפַקְד לְךָ יוֹמָא דִּין לְמִטֶּר וּלְמַעֲבָד:

## CHUMASH TRANSLATION

in the **fruit** of your womb, in the **fruit** of your animals, and in the fruit of your ground, on the Land that Hashem swore to your forefathers to give you.

<sup>12</sup> Hashem will open for you His storehouse of goodness, the heavens, to provide rain for your Land in its time, and to bless all your handiwork; you will lend to many nations, but you will not borrow. <sup>13</sup> Hashem will place you as a **head** and not as a **tail**; you will be only above and you will not be below — if you **listen to the commandments of Hashem, your God, that I command you today, to observe and to perform;**

## ONKELOS ELUCIDATED

goodness,<sup>9</sup> בּוֹלְדָא דְמַעֲיָךְ וּבּוֹלְדָא דְבַעֲיָרְךָ וּבִאֲבָא דְאַרְעָךְ — in the **CHILD** of your womb, in the **YOUNG** of your animals, and in the fruit of your ground, על אֲרַעָא — on the Land די קַיִים — that Hashem swore to your forefathers לְךָ לְאַבְהָתְךָ לְמַתָּן לְךָ — to give you.

12. יֵת אוֹצְרָה טְבָא — Hashem will open for you יִבְּרַח יְיָ לְךָ — His storehouse of goodness, יֵת שְׂמַיָא — the heavens, לְתַתָּן מִטֶּר אֲרָעָךְ בְּעַדְנָה — to provide rain for your Land in its time, וּלְכַרְכָּא יֵת כָּל עוֹבְדֵי יָדְךָ — and to bless all your handiwork; וְתוֹזֵף לְעַמּוּמִין סְגִיאיִן — you will lend to many nations, וְאַתָּה לֹא תוֹזֵף — but you will not need to borrow.

13. וְיִתְּנֶנְךָ יְיָ לְמַקִּיף וְלֹא לְחַלֵּשׁ — Hashem will place you as a **STRONG ONE** and not as a **WEAK ONE**;<sup>10</sup> וְתִהְיֶה לְעֵלָא — you will be only above וְלֹא תִהְיֶה לְמַחְתָּא — and you will not be below — אֲרִי תִקְבֵּל לְפַקוּדֵיָא דִּי אֱלֹהֶךָ — when you **HEED the commandments of Hashem, your God,** דִּי אָנָּא מְפַקְד לְךָ — that I command you today, לְמִטֶּר וּלְמַעֲבָד — to observe and to perform;

9. The word וְהוֹתֵרְךָ could be interpreted as being derived from the root יתר, *more, extra*, or from the root of נותר, *remaining*. Onkelos, by using the word נִיִּתְרָנְךָ (instead of the term אשתאר), identifies it as being derived from the root יתר, *more*, meaning, Hashem will give you an abundance of good (*Pas'shegen, Marpei Lashon*).

*Targum Yonasan*, however, translates with the root

of אשתאר, *to remain* (וישיירנכון). Accordingly, the verse means that even if there will be some calamity in the world, the Jewish people will remain unscathed (*Ibn Ezra*, see also *Or HaChaim*).

10. Onkelos explains the metaphors of “head” and “tail” as allusions to physical strength and weakness (*Nefesh HaGer*), based on the idea that the strong lead

יד וְלֹא תִסּוּר מִכָּל־הַדְּבָרִים אֲשֶׁר אָנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם  
 יד וְלֹא תִסְטִי מִכָּל פְּתֻגְמֵיא דִּי אָנָּא מְפַקֵּד יִתְכוּן יוֹמָא דִּין  
 יִמִּין וּשְׂמֹאל לְלֶכֶת אַחֲרֵי אֱלֹהִים אַחֲרִים לְעַבְדָּם: פ  
 יִמִּינָא וּשְׂמֹאלָא לְמַהֲרָ בְּתַר טַעוֹת עַמְמֵינָא לְמַפְלַחְנוּן:  
 טו וְהָיָה אִם־לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשָׁמֹר לַעֲשׂוֹת  
 טו וְיְהִי אִם לֹא תִקְבַּל לְמִימְרָא דִּי אֱלֹהֶיךָ לְמַטְרָ לְמַעַבְד  
 אֶת־כָּל־מִצְוֹתָיו וְחֻקֹּתָיו אֲשֶׁר אָנֹכִי מְצַוֶּה הַיּוֹם וּבָאוּ עָלֶיךָ  
 יִת כָּל פְּקוּדוֹהִי וּקְיֻמוֹהִי דִּי אָנָּא מְפַקֵּדְךָ יוֹמָא דִּין וְיִיתוּן עָלֶךָ  
 כָּל־הַקְּלָלוֹת הָאֵלֶּה וְהַשִּׁיגוּף: טז אַרְוֹר אֶתְּהָ בְּעִיר וְאַרְוֹר אֶתְּהָ  
 כָּל לְוִטֵיָא הָאֵלִין וְיִדְבְּקֵנָּה: טז לִיט אֶת בְּקֶרְתָּא וְלִיט אֶת  
 בְּשֻׂדָּה: יז אַרְוֹר טְנָאָךָ וּמִשְׂאֲרֵתְךָ: יח אַרְוֹר פְּרִי־בִטְנָךָ וּפְרִי  
 בְּחֻקְלָא: יז לִיט סֶלֶךְ וְאַצּוֹתְךָ: יח לִיט וְלֶדָא דְמַעֲיָךָ וְאַבָּא  
 אֲדַמְתְּךָ שִׁגְרָא אֶלְפִיךָ וְעַשְׂתֶּרֶת צֵאֲנָךָ: יט אַרְוֹר אֶתְּהָ בְּבֹאָךָ  
 דְאַרְעָךָ בְּקֶרִי תוֹרֶיךָ וְעֵדְרֵי עֲנָךָ: יט לִיט אֶת בְּמַעְלָךָ

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<sup>14</sup> and you do not turn away from any of the words that I command you this day, right or left, to follow **gods of others**, to worship them.

<sup>15</sup> But it will be that if you do not **listen to the voice** of Hashem, your God, to be careful to perform all His commandments and His **decrees** that I command you today, then all these curses will come upon you and overtake you:

<sup>16</sup> Accursed are you in the city and accursed are you in the field. <sup>17</sup> Accursed is your basket and your dough. <sup>18</sup> Accursed is the **fruit** of your womb and the fruit of your ground, the **offspring** of your cattle and the flocks of your sheep and goats.

<sup>19</sup> Accursed are when you arrive

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14. וְלֹא תִסּוּר — and when you do not turn away מִכָּל — from any of the words פְּתֻגְמֵיא דִּי אָנָּא מְפַקֵּד יִתְכוּן יוֹמָא דִּין — that I command you this day, יִמִּין וּשְׂמֹאל — right or left, לְלֶכֶת אַחֲרֵי אֱלֹהִים אַחֲרִים — to follow THE FALSE GODS OF THE NATIONS, לְמַפְלַחְנוּן — to worship them.

15. אִם לֹא תִקְבַּל לְמִימְרָא דִּי אֱלֹהֶיךָ — But it will be — וְיְהִי — that if you do not HEED THE WORD of Hashem, your God, לְמַטְרָ לְמַעַבְד יִת כָּל פְּקוּדוֹהִי וּקְיֻמוֹהִי — to be careful to perform all His commandments and His STATUTES דִּי אָנָּא מְפַקֵּדְךָ יוֹמָא — that I command you today, וְיִיתוּן עָלֶךָ כָּל לְוִטֵיָא הָאֵלִין — then all these curses will come upon you — וְיִדְבְּקֵנָּה — and they will overtake you:

16. לִיט אֶת בְּקֶרְתָּא — Accursed will you be in your dealings in the city — וְלִיט אֶת בְּחֻקְלָא — and accursed will you be in your work in the field.

17. לִיט סֶלֶךְ וְאַצּוֹתְךָ — Accursed is your fruit basket and your dough.

18. לִיט וְלֶדָא דְמַעֲיָךָ — Accursed is the CHILD of your womb — וְאַבָּא דְאַרְעָךָ — and the fruit of your ground, — הַרְדִּים וְעֵדְרֵי עֲנָךָ — and herds of your flocks.

19. לִיט אֶת בְּמַעְלָךָ — Accursed are you when you arrive

an army formation, while the weak remain at the tail end (*Marpei Lashon*).

וְאֶרְוֹר אֶתָּה בְּצִאתְךָ: כַּ יִשְׁלַח יְהוָה | בְּךָ אֶת־הַמָּאֲרָה  
 וְלִיט אֶת בְּמִפְקָדֶיךָ: כַּ יִּגְרִי \* יְיָ בְּךָ יֵת מֵאֲרָתָא  
 אֶת־הַמְּהוּמָה וְאֶת־הַמְּגַעֲרָת בְּכָל־מִשְׁלַח יְדֶךָ אֲשֶׁר  
 וְיֵת שְׂגוּשִׁיא וְיֵת מְזוּפִיתָא בְּכָל אוֹשְׁטוֹת יְדֶךָ דִּי  
 תַעֲשֶׂה עַד הַשְׁמֵדְךָ וְעַד־אֲבֹדְךָ מִהֵר מִפְּנֵי רָע מַעַלְלֶיךָ  
 תַעֲבֹד עַד דְּתַשְׁתִּיבִי עַד דְּתִיבֵד בְּפָרִיעַ מִן קָדָם בִּישׁוֹת עוֹבְדֶיךָ  
 אֲשֶׁר עֹבְתָנִי: כַּ יְדַבֵּק יְהוָה בְּךָ אֶת־הַדָּבָר עַד כִּלְתּוֹ אֶתְךָ  
 דִּי שְׁבָקְתָא < כַּ יְדַבֵּק יְיָ בְּךָ יֵת מוֹתָא עַד דִּישִׁיבִי יְתָךְ  
 דְּחַלְתִּי:

\*נ"א: יִשְׁלַח

רז"י

(כ) הַמָּאֲרָה. חֲסָרוֹן, כְּמוֹ "לְרַעַת מִמֶּלְכֶת" (ויקרא יג, כא): הַמְּהוּמָה. שְׂגוּשָׁ, קוֹל צְהֵלוֹת:

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and accursed are when you leave. <sup>20</sup> Hashem will send against you **degeneration**, confusion, and suppression, in all you set your hand to, that you will do, until you are destroyed and until you perish quickly, because of the evil of your deeds, which you have forsaken **Me**. <sup>21</sup> Hashem will attach the plague to you, until it destroys you

and accursed are you when you leave. **20.** Hashem will incite against you <sup>[11]</sup> וְיִגְרִי יְיָ בְּךָ — וְיֵת שְׂגוּשִׁיא — confusion, <sup>[13]</sup> וְיֵת מֵאֲרָתָא — CURSE, <sup>[12]</sup> בְּכָל אוֹשְׁטוֹת יְדֶךָ דִּי תַעֲבֹד — and suppression, <sup>[14]</sup> עַד דְּתַשְׁתִּיבִי וְעַד דְּתִיבֵד בְּפָרִיעַ — until you are destroyed and until you perish quickly, <sup>[15]</sup> מִן קָדָם בִּישׁוֹת עוֹבְדֶיךָ — because of the evil of your deeds, <sup>[16]</sup> דִּי שְׁבָקְתָא דְּחַלְתִּי — by which you have forsaken THE FEAR OF ME. **21.** Hashem will attach the plague <sup>[17]</sup> וְיִדַבֵּק יְיָ בְּךָ יֵת מוֹתָא — until it destroys you to you, עַד דִּישִׁיבִי יְתָךְ —

11. Some texts of Onkelos have יִשְׁלַח, will send (the same as the Hebrew). See *Beurei Onkelos* for discussion; see also above, 7:20 note 12.  
 12. *Rashi* interprets הַמָּאֲרָה as *degeneration* (as in *Vayikra* 13:51, צָרַעַת מִמָּאֲרָה, a degenerative tzaraas); that is, your property will be diminished (see *Targum Yonasan*).  
*Nesinah LaGer* points out that Onkelos here seems to differ. With regard to צָרַעַת מִמָּאֲרָה, Onkelos translates it literally as *degenerative*; here, however, he translates it literally as *מֵאֲרָתָא*, indicating that the term follows its usual interpretation, *curse* (see *Ramban* to *Vayikra* there).  
 13. *Rashi* in his description uses the same root as Onkelos (שְׂגוּשָׁ), and explains that the term מְהוּמָה refers specifically to confusion caused by tumultuous noises (see also *Rashbam*, and *Rashi* to *Shemos* 14:24). *Ibn Ezra* explains the term to mean that confusion will prevent you from completing your undertakings.  
 14. The literal meaning of מְגַעֲרָת — and of Onkelos' translation, מְזוּפִיתָא — is *scolding* (see *Bereishis* 37:10

with Onkelos). In this case, it means that Hashem will censure the seed, so to speak, commanding it not to grow (*Chizkuni*, *Me'at Tzori*; see *Malachi* 2:3 for a similar usage). [Onkelos' translation is followed by the majority of commentators. Some suggest, however, that the word מְגַעֲרָת is derived from מְגַרְעַת, a *lessening*, or *attrition*, of your property (R' D. Z. Hoffman; *Shaarei Aharon*).]  
 15. See above, 4:26 note 41 for discussion of the Aramaic term בְּפָרִיעַ.  
 16. Since one cannot possibly forsake Hashem, Whose Presence fills the world, Onkelos explains that אֲשֶׁר must mean forsaking the fear of Hashem (*Nefesh HaGer*; see also above, 4:4 note 6, and below, 32:18 note 56).  
 [Although Moshe, the speaker of this passage, consistently speaks of Hashem in the third person (see *Rashi* to v. 23), this clause is spoken in Hashem's Name, and is therefore written in the first person (see *Ramban* to 31:23 below).]  
 17. Literally, *the death*. This is Onkelos' usual translation of דָּבָר (e.g., *Shemos* 9:3).

מֵעַל הָאֲדָמָה אֲשֶׁר־אַתָּה בָּא־שָׁמָּה לְרִשְׁתָּהּ: כַּב יִכְבֶּה  
 מעל ארעא די את עלל לתמן למירתה: כב ימחינה  
 יהוה בשחפת ובקדחת ובקדחתא ובקדחתא ובחרב  
 ובשדפון ובירקון וירדפנה עד אבדה: כג והיו שמיך אשר  
 ובשדפונא ובירקונא וירדפנה עד דתיבד: כג ויהון שמיך די  
 על-ראשך נחשת והארץ אשר-תחתיה ברזל:  
 עלוי רישך חסינין בנחשא וארעא די תחותך תקיפא כפרזלא  
 מלאחתא מטרא מלמעבד פרוין

רש"י

(כב) בשחפת. שָׁשְׂרוּ נִשְׁחָף וְנִפְתָּח: ובקדחת. לשון "פי חש קדחה צחפי" (להלן לב, כג), והוא חש של חולים, מלווי צלע", שהיא חמה מאוד: ובדלקת. חמה יותר מקדחת. ומיני חלאים הם: ובחרחר. חולי המתממו פוף הגוף, ולמא פמיד למיס, וצלע"ז אישטרדימנ"ט, לשון "ועלמי חרה מני חרב" (איוב ל, ט), "נחר מפח מחש" (ירמיה ו, כט): ובחרב. יציא עליך גייסות: ובשדפון ובירקון. מפת פבואה שצדוה: שדפון. רוח קדים, השלי"ד צלע": ירקון. יובש, ופני הפבואה מכסיפין ונהפכין לירקון, קמ"א צלע": עד אבדה. פרגוס, "עד דתיבד", כלומר עד אבדה, שפכלה מאליה:

(כג) והיו שמיך אשר על ראשך נחשת. קללות הללו משה מפי עלמו חמרן, ושזרה סיני מפי הקב"ה חמרן, כמשמטן (ומילה לא). ושם נחמר "ואס לא תשטעו לי" (ויקרא כו, יד), "ואס תלכו עמי קרי" (שם כא), וכאן הוא חומר (לעיל פסוק טו) "צקול ה' חלהיד", "ידצק ה' צד" (פסוק כא), "יככה ה' " (פסוק כג). הקל משה צקללותיו לחמרן צלשון יחיד. וגם פן צקללה זו הקל, שצראשוגות הוא חומר "את שמיכס פצדול ואת חרלכס פנחשה" (ויקרא כו, יט) שלא יהיו השמים מזיטין פדרך שאין הצדול מזיע, ומתוך כך יהא חורב צעולס, והארץ פהא מזעט פדרך שהנחשת מזיע, והיא מרקבת פירוטיה. וכאן

— CHUMASH TRANSLATION —

from upon the Land that you are entering, to take possession of it. <sup>22</sup> Hashem will strike you with wasting away, with fever, with burning heat, with parching, and with the sword; and with wind blasts and with withering — and they will pursue you until you perish. <sup>23</sup> Your heavens over your head will be copper and the land beneath you will be iron.

— ONKELOS ELUCIDATED —

that — די את עלל לתמן למירתה — מעל ארעא — from upon the Land that you are entering, to take possession of it.  
 22. **Hashem will strike you with illnesses:** בשחפתא — with wasting away, ובקדחתא — with fever, ובחורחורא — with the illness of parching thirst, ובחרבא — and Hashem will strike you with the sword of the enemy;<sup>[18]</sup> ובשדפונא — and Hashem will strike your produce with wind blasts ובירקונא — and with withering;<sup>[19]</sup> ובירדפנה עד דתיבד — and they (i.e., all these misfortunes) will pursue you until you perish.  
 23. **Your heavens over your head will be FIRM LIKE copper** — חסינין בנחשא מלאחתא מטרא — and they will hold back FROM SENDING DOWN RAIN, **and the land beneath you will be HARD LIKE iron** — תקיפא כפרזלא מלמעבד פרוין — will be HARD LIKE iron in that it will hold back FROM PRODUCING FRUIT.<sup>[20]</sup>

18. *Rashi*. Other commentators interpret this word חרב as being related to חורב, dryness, referring to another kind of illness that dries out the body (*Ibn Ezra, Chizkuni*). *Tosafos U'Miluim* notes that when Onkelos translates the word חרב to mean enemy attackers, he usually uses the term דקטלין בחרבא (see e.g., *Vayikra* 26:6, *Bamidbar* 20:18), or קטול (*Shemos* 5:3). Onkelos' rendering here as חרבא may indicate that he too interprets it as referring to an illness of חורב, dryness (see further discussion there and *Me'at Tzori*).  
 19. The term ירקון is related to ירוק, green or yellow.

When the produce withers, it dries out and turns a pale yellowish color (*Rashi*).  
 20. *Rashi* explains that copper "sweats" (i.e., often has condensation of moisture on its surface), whereas iron does not. Although the general meaning is that the conditions will not allow for growing vegetation, the fact that the heavens will be like copper and the earth like iron softens the worst of the misfortune: The heavens will produce some moisture, providing a small measure of nourishment for plants; conversely, the earth will be completely dry so that whatever does manage to grow

כד יִתֵּן יְהוָה אֶת־מֵטֶר אֶרְצְךָ אֲבָק וְעָפָר מִן־הַשָּׁמַיִם  
 כד יִתֵּן יי ית מטר ארצה אבקא ועפרא מן שמיא  
 יִרְדַּ עֲלֶיךָ עַד הַשְּׂמָדָה: כה יִתְּנֶךָ יְהוָה | נִגְף לִפְנֵי  
 יחות עלך עד דתשתיצי: כה יתנגף יי תביר קדם  
 אֵיבֶיךָ בְּדַרְךָ אַחַד תֵּצֵא אֵלָיו וּבִשְׁבַע דְּרָכִים תִּנּוֹס  
 סנאך בארחה חדא תפוק לותה ובשבע ארחן תערוק  
 לִפְנֵי וְהֵייתָ לְזַעֲזָה לְכֹל מַמְלְכוֹת הָאָרֶץ: כו וְהֵייתָ  
 מִקְדָּמוּהֵי וְתִהְיֶה לְזִיעַ לְכֹל מַלְכוֹת אֶרֶץ: כו וְתִהְיֶה  
 נִבְלָתְךָ לְמֵאֲכָל לְכָל־עוֹף הַשָּׁמַיִם וּלְבַהֲמַת הָאָרֶץ וְאִין  
 נבלתך למיכל לכל עופא דשמיא ולבעירת ארעא ולית  
 משגרא

רס"ו

מטרא (העניית ג), מטר יורד ולא כל גרבו ואין צו קדי להרצין את הטפר, והרות צאה ומעלה את האבק ומכסה את עשב הצרעים שהן לחים מן המים ונדבק בהם, ונטשה טיט ומתיבש ומרקיזין: (כה) לזעזעה. לחימה ולזיע, שיזעו כל שומטי מכוטיך וממך, ויאמרו: אוי לנו שלא יבא עלינו כדרך שצא על חלו:

הוא אומר "שמיד נחשת" וארלך "צרזל", שיהיו שמים מזיטין וכדרך הנחשת, חף על פי שלא יריקו מטר מכל מקום לא יהיה חורב של חצדן צעולס, והארכן לא תהיה מציטה כדרך שאין הצרזל מציט, ואין הפירות מרקיזין. ומכל מקום קללה היא, צין שהיא כנחשת צין שהיא כצרזל לא תזיח פירות, וכן השמים לא יריקו מטר: (כד) מטר ארצה אבק ועפר. זיקא דצטר

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

<sup>24</sup> Hashem will make the rain of your Land dust and dirt; from the heaven it will descend upon you until you are destroyed.  
<sup>25</sup> Hashem will cause you to be **struck down** before your enemies; on one road will you go out toward him but on seven roads will you flee before him; and you will be a trembling to all the kingdoms of the earth.  
<sup>26</sup> Your carcass will be food for every bird of the sky and animal of the earth, and no one

24. Hashem will make the rain of your Land dust and dirt; from the heaven it will descend upon you until you are destroyed.<sup>[21]</sup>  
 25. Hashem will cause you to be SHATTERED before THOSE THAT HATE YOU; בארחה חדא — on one road will you go out toward [the enemy] to attack — but on seven roads will you flee FROM before him; and you will be a cause of trembling — to all the kingdoms of the earth.<sup>[22]</sup>  
 26. Your carcass will be DRAGGED OFF FOR food<sup>[23]</sup> — לכל עופא דשמיא ולבעירת ארעא — for every bird of the sky and animal of the earth, ולית

will be preserved. *Rashi* further contrasts this with the inverted description in the punishments in *Parashas Bechukosai*, which conveys a much harsher decree (*Vayikra* 26:19).

From Onkelos' rendering of both this and the *Vayikra* verse it seems that he interprets both as decreeing no rain at all, and the earth as producing no vegetation (see *Nesinah LaGer* here and there and our note 26 there).

21. That is, rain will fall, but not as much as necessary,

so that it will not be sufficient to wet the dust enough to keep it from blowing with the wind. When that happens, the dust sticks to the moist vegetation that has just begun to sprout, causing it to rot (*Rashi*).

22. They will tremble upon hearing of your troubles, saying, "May what befell them not befall us!" (*Rashi*).

23. Elucidation of Onkelos' משגרא is from *Aruch* (שגר א), cited by *Lechem VeSimlah* and *Me'at Tzori*. Alternatively, it means cast out (*Lechem VeSimlah, Nefesh HaGer*).



מַחְרִיד: כּוּ יִמְחִינְךָ יי בְּשַׁחֲנַי דְּמִצְרַיִם וּבִטְחוּרֵינִי  
 וּבִגְרָב וּבְחָרָס וּבִיֵּשׁ < דִּי לֹא תִבּוּל לְאַתְסָאָה: כּח יִמְחִינְךָ יי  
 בְּשִׁגְעוֹן וּבְעוֹרוֹן וּבְתַמְהוֹן לִבָּב: כּט וְהִיִּת מִמַּשֵּׁשׁ בַּצְּהָרִים  
 בְּטַפְשׁוּתָא וּבִסְמִיּוּתָא וּבְשַׁעֲמֻמוֹת לִבָּא: כּט וְתִהִי מִמַּשֵּׁשׁ בְּטַהְרָא  
 כְּאִשֶּׁר יִמַּשֵּׁשׁ הָעוֹר בְּאִפְלָה וְלֹא תִצְלִיחַ אֶת־דַּרְכֶּיךָ  
 כְּמָא דִּי מִמַּשֵּׁשׁ עוֹרָא בְּקַבְלָא וְלֹא תִצְלַח יֵת אֶרְחֻתֶיךָ

רע"י

(כו) בְּשַׁחֲנַי מִצְרַיִם. רע הִיָּה מֵאֵל, לֹחַ מִצְחוֹן וַיִּבֶשׂ מִצְּמִינִים כְּדִלְיָהּ צְכֻכוֹרוֹת (מא); צִבָּח קִמָּא פ:):  
 גְּרָב. שְׁחִין לֹחַ (צְכֻרוֹת ט:); חָרָס. שְׁחִין יִבֶּשׂ פְּחָרָס (ט:); (כח) וּבְתַמְהוֹן לִבָּב. חוֹטָס הַלְבָב,  
 אִשְׁטוּרִישׁוֹן צֵלַע"ז: (כט) עֲשׂוּק. כָּל מַטְעִיךָ יִהְיֶה עֲרֻעוֹר:

— CHUMASH TRANSLATION —

will **frighten** them. <sup>27</sup> Hashem will strike you with the boils of Egypt, with hemorrhoids, with moist boils and dry boils, of which you cannot be cured. <sup>28</sup> Hashem will strike you with **madness** and with blindness, and with confounding of the heart. <sup>29</sup> You will grope at noontime as a blind person gropes in the darkness, and you will not succeed on your ways;

— ONKELOS ELUCIDATED —

דְּמִנִּיד — and no one will MOVE them away.<sup>[24]</sup>  
 27. בְּשַׁחֲנַי דְּמִצְרַיִם — Hashem will strike you — with the boils of Egypt,<sup>[25]</sup> וּבִטְחוּרֵינִי — with hemorrhoids, וּבִגְרָבָא וּבְחָרָס וּבִיֵּשׁ — with moist boils and dry boils,<sup>[26]</sup> דִּי לֹא תִבּוּל לְאַתְסָאָה — from which you cannot be cured.  
 28. בְּטַפְשׁוּתָא וּבִסְמִיּוּתָא — Hashem will strike you — with FOOLISHNESS<sup>[27]</sup> and with blindness, וּבְשַׁעֲמֻמוֹת לִבָּא — and with confounding of the heart.<sup>[28]</sup>  
 29. וְתִהִי מִמַּשֵּׁשׁ בְּטַהְרָא — You will grope even at noontime כְּמָא דִּי מִמַּשֵּׁשׁ עוֹרָא בְּקַבְלָא — as a blind person gropes in the darkness,<sup>[29]</sup> וְלֹא תִצְלַח יֵת אֶרְחֻתֶיךָ — and you will not

24. I.e., there will be no one to chase the animals away (*Targum Yonasan, Rashbam*).  
 25. The boils inflicted on the Egyptians (*Shemos* 9:10) were a particularly severe form of boils, moist on the outside and dry on the inside [their opposing characteristics preventing any effective treatment] (*Rashi*).  
 26. The literal meaning of חָרָס is *earthenware*, a reference to boils that are dry like earthenware (*Rashi*). Onkelos' חָרָס is his translation of חָרָס; the word בִּישׁ, dry, is added to emphasize that these boils were completely dry throughout. This contrasts with גְּרָבִיגְרָבָא, which, as *Rashi* (to *Vayikra* 21:20) explains, are only moist on the outside, but are dry on the inside (*Shaarei Aharon*; cf. *Beurei Onkelos*). [See *Mizrachi* here as to why our verse mentions these when it already mentioned the boils of Egypt, which had the same characteristics, as explained in the previous note.]

27. See note 35.  
 28. This refers to the bewilderment and confusion resulting from experiencing so many intense tragedies.  
*Shaarei Aharon*, based both on *Ibn Ezra* and the wording of Onkelos in this verse and elsewhere, explains that all the conditions mentioned in this verse refer to states of mind. *Foolishness, blindness, and confounding of the heart* are different levels of loss of rationality or confusion due to constant misfortune.  
 29. During the day, a blind person can be led by others (*Megillah* 24b). Conversely, a seeing person can navigate his way even at night, for he knows the road, having seen it during the daytime (*Maharsha* there). The verse here compares the confusion of this time to the most helpless of situations: a blind person who must walk alone in the darkness.

וְהָיִיתָ אֶף עֲשׂוֹק וְגָזוּל כָּל-הַיָּמִים וְאִין מוֹשִׁיעַ: ֫ אֲשֶׁה  
וְתִהְיֶה בְרָם עֲשִׂיק וְאַנִּיס כָּל יוֹמָיָא וְלִית דְּפָרִיק: ֫ אֲתִתָּא  
תְּאָרְשׁ וְאִישׁ אַחַר יִשְׁכְּבָנָהּ [ישגלנה כ] בֵּית תְּבֻנָה  
תִּירוֹס וְגִבֵּר אַחֲרָן יִשְׁכְּבָנָהּ בֵּיתָא תְּבִנִי  
וְלֹא-תֵשֵׁב בּוֹ בְרָם תִּטַּע וְלֹא תַחֲלִלְנּוּ: ֫ לֹא שׂוֹרֶף טְבוּחַ  
וְלֹא תִתֵּב בָּהּ פְּרָמָא תִצּוּב וְלֹא תַחֲלִינָהּ: ֫ לֹא תוֹרֶף יְהִי נָכִיס  
לְעֵינֶיךָ וְלֹא תֹאכַל מִמֶּנּוּ חֲמָרְךָ גָזוּל מִלְּפָנֶיךָ וְלֹא יָשׁוּב  
לְעֵינֶיךָ וְלֹא תִיכּוֹל מִנָּה חֲמָרְךָ יְהִי אָנִיס מִן קִדְמָךָ וְלֹא יָתוּב  
לָךְ צֹאנְךָ נְתַנּוֹת לְאֵיבֶיךָ וְאִין לָךְ מוֹשִׁיעַ: ֫ לֵב בְּנֶיךָ וּבְנֹתֶיךָ  
לָךְ עָנָף מְסִירָן לְבַעֲלֵי דְבִבְךָ וְלִית לָךְ פָּרִיק: ֫ לֵב בְּנֶיךָ וּבְנֹתֶיךָ  
נְתַנִּים לְעַם אַחַר וְעֵינֶיךָ רְאוֹת וְכָלוֹת אֵלֵיהֶם כָּל-הַיּוֹם  
מְסִירִין לְעַם אַחֲרָן וְעֵינֶיךָ חֲזִין וְיִסּוּפִן בְּגִלְלוֹהוֹן כָּל יוֹמָא

רז"

(ל) ישגלנה. לשון שגל, פילגש, והפסוק פירושו ללצח "ישכבנה", וסקון סופרים הוא זה (מגילה כה): תחללנו. בשנה הרביעית לאכול מפריה: (לב) וכלות אליהם. מלפני חלוקת הארץ והימים שנים. כל פוחלת שאינה צאה קרויה "כליון טינים" (להלן פסוק סה):

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and you will be only **harassed** and robbed all the days, and there will be no savior. <sup>30</sup> You will betroth a woman, but another man will lie with her; you will build a house, but you will not dwell in it; you will plant a vineyard, but you will not redeem it. <sup>31</sup> Your ox will be slaughtered before your eyes, but you will not eat from it; your donkey will be robbed from before you, and it will not return to you; your flocks will be delivered to your enemies, and you will have no savior. <sup>32</sup> Your sons and daughters will be delivered to another people while your eyes see, and they will **long for them** all day long,

## ONKELOS ELUCIDATED

— and you will be only **harassed** and robbed all the days, and there will be no savior. — and you will be only **CHEATED**<sup>[30]</sup> and robbed<sup>[31]</sup> all the days, and there will be no savior.

30. — You will betroth a woman, but another man will lie with her; you will build a house, but you will not dwell in it; you will plant a vineyard, but you will not redeem it.<sup>[32]</sup>

31. — Your ox will be slaughtered before your eyes, but you will not eat from it; your donkey will be robbed from before you, and it will not return to you; your flocks will be delivered to your enemies, and you will have no savior.

32. — Your sons and daughters will be delivered to another people and [your eyes will see] — and [your eyes will see] — while your eyes see, and [your eyes will see] — while your eyes see,

30. Onkelos interprets the verse's עשוק as a form of the word עשק, withholding or cheating. Rashi (as explained by *Be'er Mayim Chaim*), however, interprets it as being related to the word עשק, contention (see *Bereishis* 26:20), explaining it to mean that all your undertakings will be met with contention (hence our translation, *harassed*).

31. Onkelos generally translates the verb גול as אנס, literally, force, because the term גולה specifically (in

contrast with גנבה, theft) refers to taking something by force in the presence and against the will of the owner (see *Bava Kamma* 79b; see also *Rambam, Hil. Gezeilah* 1:3). See further, *Nefesh HaGer*, Introduction to *Sefer Vayikra* (גול).

32. I.e., you will not have the opportunity to redeem its fruits in the fourth year in order to eat them outside Yerushalayim (as prescribed in *Vayikra* 19:23-24). See

וְאִין לְאֵל יִדְדֶךָ: לֹג פְּרִי אֲדַמְתֶּךָ וְכָל-יִגְיַעֲךָ יֹאכַל עִם  
 וְלִית חֵילָא בִידְךָ: לֹג אֲבָא דְאַרְעֶךָ וְכָל לְאוֹתֶךָ יִיכּוֹל עֲמָא  
 אֲשֶׁר לֹא-יִדְעֶתָ וְהָיִיתָ רַק עֲשׂוּק וְרָצוּץ כָּל-הַיָּמִים:  
 דִּי לֹא יִדְעֶתָ וְתָהִי בְרַם עֲשִׂיק וְרַעִיעַ כָּל יוֹמֵיָא:  
 לֹד וְהָיִיתָ מְשֻׁגָע מִמַּרְאֵה עֵינֶיךָ אֲשֶׁר תִּרְאֶה: לֹד יִבְכָּה יְהוָה  
 לֹד וְתָהִי מְשֻׁתְטִי מַחֲזוּ עֵינֶיךָ דִּי תְהִי חֲזוּי: לֹד יִמְחִינְךָ יִי  
 בְּשַׁחֲזִין רָע עַל-הַבְּרָכִים וְעַל-הַשְּׁקִים אֲשֶׁר לֹא-תוּכַל  
 בְּשַׁחְנָא בִישָׂא עַל רַכְבִּין וְעַל שְׁקִין דִּי לֹא תְכוּל  
 לְהַרְפָּא מִכַּף רַגְלֶךָ וְעַד קַדְקֹדְךָ: לֹד יוֹלֵךְ יְהוָה אֶתְךָ  
 לְאַתְסָא מִפְּרֶסֶת רַגְלֶךָ וְעַד מוֹחֶךָ: לֹד יִגְלִי יִי יִתֶךָ  
 וְאֶת-מַלְכְּךָ אֲשֶׁר תִּקִּים עָלֶיךָ אֶל-גֹּי אֲשֶׁר לֹא-יִדְעֶתָ  
 וְיִת מַלְכְּךָ דִּי תִקִּים עָלְךָ לְעַם דִּי לֹא יִדְעֶתָ

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but there will be no power in your hand.<sup>33</sup> A people unknown to you will consume the fruit of your ground and all your toil, and you will be only harassed and crushed all the days.<sup>34</sup> You will become insane from the sight of your eyes that you will see.<sup>35</sup> Hashem will strike you with severe boils, on the knees and on the legs, of which you cannot be cured, from the sole of your foot to your head.<sup>36</sup> Hashem will lead you and your king whom you will set up over yourself to a nation you did not know —

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eyes] will FAIL OVER them all day,<sup>[33]</sup> — וְלִית חֵילָא בִידְךָ — but there will be no power in your hand to do anything.<sup>[34]</sup>  
 33. אֲבָא דְאַרְעֶךָ וְכָל לְאוֹתֶךָ — The fruit of your ground and all your toil, יִיכּוֹל עֲמָא דִּי לֹא יִדְעֶתָ — a people you do not know will consume, וְתָהִי בְרַם עֲשִׂיק וְרַעִיעַ כָּל יוֹמֵיָא — and you will be only CHEATED and crushed all the days.  
 34. וְתָהִי מְשֻׁתְטִי — You will become mad<sup>[35]</sup> וְתָהִי חֲזוּי — from the sight of your eyes that you will BE constantly SEEING.<sup>[36]</sup>  
 35. יִמְחִינְךָ יִי בְּשַׁחְנָא בִישָׂא — Hashem will strike you with severe boils, עַל רַכְבִּין וְעַל שְׁקִין — on the knees and on the legs, דִּי לֹא תְכוּל לְאַתְסָא — of which you cannot be cured, מִפְּרֶסֶת רַגְלֶךָ וְעַד מוֹחֶךָ — from the sole of your foot to your head.  
 36. יִגְלִי יִי יִתֶךָ — Hashem will EXILE you וְיִת מַלְכְּךָ דִּי תִקִּים — and your king whom you will set up over yourself — לְעַם דִּי לֹא יִדְעֶתָ — to a nation you did not know —

20:6 above with note 11 for further discussion of this translation.

33. According to Onkelos, the word וְכָלֹת comes from the root בָּלָה, to cease. In this context it means you will endlessly look to see if they will come back until your eyes fail from anguish (see Onkelos to Vayikra 26:16).

Rashi (in our verse, as well as in Vayikra 26:16) explains that the sense of the term כְּלִיִּן עֵינַיִם is longing of the eyes, referring to any stretch of unfulfilled longing (see also note 74 below). [This, too, seems to derive from the root of בָּלָה, cease, referring to the fact that seeking one's desire and having it permanently unfulfilled causes the eyes to dim; see Rashi to Tehillim 119:82.]

34. The word אֵל means power, as Onkelos renders it here. [Hashem is referred to as אֵל, the Almighty, because He is the ultimate Power (Rashi to Bereishis 31:29).]

35. In v. 28, Onkelos translated שָׁעוֹן as טִפְשׁוּתָא, foolishness. Here, however, he translates מְשֻׁגָע according to its literal meaning, mad. The first curse condemns a person to a certain level of loss of reason, while still retaining his mental capabilities and control of his actions. This verse, however, speaks of a deterioration to the point of complete madness (Teshuvos Mahari Assad, Choshen Mishpat §93; see Me'at Tzori).

36. Onkelos renders this as a continuous verb to clarify

אַתָּה וְאַבְתֵּיךָ וְעַבְדֶּתָּ שֵׁם אֱלֹהִים אֲחֵרִים עֵץ וְאֶבֶן:  
 אֶת וְאַבְהֹתֶיךָ וְתַפְלַח תִּמְן לְעַמֻּמִּיּוֹת פְּלֹחֵי טַעֲוֹתָא אָעָא וְאַבְנָא:  
 לֹא וְהֵייתָ לְשִׁמָּה לְמִשָּׁל וְלִשְׁנִינָה בְּכֹל הָעַמִּים אֲשֶׁר-  
 לֹא וְתִהְיֶה לְצָדוֹ לְמַתֵּל וְלִשְׁוֵעֵי בְּכֹל עַמֻּמִּיּוֹת דִּי  
 יִנְהַגְּךָ יְהוָה שְׁמָה: לֹא וְרַע רַב תּוֹצִיא הַשָּׂדֶה וּמַעֲט תִּאֲסֹף  
 יִדְבַרְנָךְ יִי לְתַמְן: לֹא בַר סָגִי תַפֵּק לְחַקְלָא וְזַעַר תִּכְנוֹשׁ  
 וְרַע

רש"י

(לו) לְשִׁמָּה. וְכֵמוֹ תַמְנוֹן אֲשֶׁר תִּטְוֹרְדִישׁוֹן, כָּל הַרְוָחָה אֲוֹתָךְ יִשׁוּם עֲלֶיךָ: לְמִשָּׁל. כְּשֶׁתִּבְחַח מִכָּה רָעָה עַל אֲדָם יִאֲמְרוּ: זֶה דוֹמָה לְמַפֵּת פְּלוֹגֵי: וְלִשְׁנִינָה. לְשׁוֹן "וְשִׁנְנִתְּם" (לעיל ו, ז) יִדְבְּרוּ כֶּה, וְכֵן פִּרְגוּמוֹ "וְלִשְׁוֵעֵי", לְשׁוֹן סַפּוּר "וְאֲשִׁתֵּי":

— CHUMASH TRANSLATION —

neither you nor your forefathers — and there you will serve **gods of others** — of wood and stone.<sup>37</sup> You will be for **astonishment**, for an example, and for recounting, among all the peoples where Hashem will lead you.<sup>38</sup> You will take abundant seed out to the field, but you will **bring in little**,

— ONKELOS ELUCIDATED —

וְתַפְלַח — neither you nor your forefathers — and there you will serve **NATIONS WHO WORSHIP FALSE GODS**<sup>[37]</sup> — made of wood and stone.  
**37.** לְמַתֵּל וְלִשְׁוֵעֵי — You will be for **DESOLATION**,<sup>[38]</sup> — for an example,<sup>[39]</sup> and for constant **recounting**,<sup>[40]</sup> בְּכֹל — in the lands where Hashem will lead you.  
**38.** בַּר וְרַע סָגִי תַפֵּק לְחַקְלָא — You will take abundant seed<sup>[41]</sup> out to the field to sow, וְזַעַר תִּכְנוֹשׁ — but you will **GATHER little**,<sup>[42]</sup>

that this will not be a one-time event, but an ongoing condition; see note 51.

37. Although the verse seems to say that the Jewish people in exile will worship idols, Onkelos maintains that this cannot be its meaning, since the Torah is currently describing the punishments of the Jewish people, not their sins (*Derashos HaRan* §9). Onkelos therefore explains that the verse conveys the punishment of the demeaning situation of Jewish people having to serve idol-worshipping nations.

*Rashi* (above, 4:28) explains that the reason the Torah refers to serving idolatrous nations as serving idols is because subservience to idol-worshippers is akin to subservience to the idols themselves (see *R' S. R. Hirsch* to this verse, who elaborates on how the Jewish people suffer from their subservience to nations whose way of life is governed by idolatry). Below, v. 64, *Rashi* explains in a different vein; see note 72.

*Me'at Tzori* cites *Rambam* (in *Iggeres Teiman*), *Abarbanel*, and *HaKesav VeHaKabbalah*, however, who explain the verse according to its simple meaning, explaining that one of the severe curses of our exile is that the constant persecutions will cause many to abandon Judaism.

38. Onkelos interprets שְׁמָה in the same sense as שְׁמָמָה, *desolate*. *Rashi* interprets שְׁמָה in the sense of

*astonishment*, i.e., all who see you will be astonished over your fate (*Me'at Tzori*).

39. When a harsh blow will befall a person, others will liken it to what befell you (*Rashi*).

40. The Hebrew שְׁנִינָה is related to וְשִׁנְנִתְּם, *you shall teach them* (above, 6:7). Onkelos' וְלִשְׁוֵעֵי is likewise related to his translation of וַיִּסְפֹּר, *he told*, as וְאֲשִׁתֵּי (e.g., *Bereishis* 24:66). The idea is that due to its unusual nature, people will often recount what occurred to you (*Rashi*).

41. The expression בַּר וְרַע (literally, *offspring of seed*) is the Aramaic term for the seed of a plant. It is called thus because it can exist for some time on its own, outside the parent plant, before it is planted (unlike the seed of other creatures), so it is like an independent offspring (*Beurei Onkelos to Bereishis* 1:11). In Talmudic language, it is called בִּירְיָא, an abbreviated form of בַּר וְרַע (*Me'at Tzori* there).

42. See above, 22:2 note 5.

It should be noted that some commentators read the verse differently than Onkelos. According to their view, the word תּוֹצִיא is not a second-person form meaning *you shall take out*, but a third person feminine meaning, *it* [i.e., the field] *will produce*. Accordingly, the verse means that although the field will produce, everything will be destroyed before you are able to gather it (see *Me'at Tzori*; see *Nefesh HaGer* for elaboration).

כִּי יַחְסְלֶנּוּ הָאֲרָבֹה: לט בְּרָמִים תִּטַּע וְעַבְדָּתָ וַיִּזֶן לֹא-תִשְׁתֶּה  
 אֲרֵי יַחְסְלֶנָה גּוֹבָא: לט בְּרָמִין תִּצּוּב וְתִפְלַח וְחִמְרָא לֹא תִשְׁתִּי  
 וְלֹא תִאָּגֵר כִּי תֵאֱכְלֶנּוּ הַתְּלַעֲתִ: מ זִיתִּים יִהְיוּ לָךְ בְּכָל-גְּבוּלָךְ  
 וְלֹא תִכְנוֹשׁ אֲרֵי תִיבְלַנָּה תִלְעָתָא: מ זִיתִּין יִהוּן לָךְ בְּכָל תְּחוּמָךְ  
 וְשִׁמֶן לֹא תִסּוֹף כִּי יִשָּׁל זִיתָךְ: מא בָּנִים וּבָנוֹת תּוֹלִיד וְלֹא-יִהְיוּ  
 וּמִשְׁחָא לֹא תִסּוֹף אֲרֵי יִתְרוּן זִיתָךְ: מא בְּנִין וּבָנָן תְּלִיד וְלֹא יִהוּן  
 לָךְ כִּי יִלְכוּ בְּשָׂבִי: מב כָּל-עֵצֶךָ וּפְרֵי אֲדָמָתְךָ יִירֶשׁ הַצִּלְצַל:  
 לךְ אֲרֵי יִהְיוּן בְּשָׂבִיָא: מב כָּל אֵילָנְךָ וְאֲבָא דְאַרְעָךָ יַחְסְנָה סְקָאָה:

רז"י

(לח) יַחְסְלֶנּוּ. יְכַלְנוּ, וְעַל שֵׁם כֶּךָ נִקְרָא "חֲסִיל" (מלכיס-ח, פירוטיו, לשון "נִשָּׁל הַצִּלְצַל" (לעיל יט, ה): (מב) יִירֶשׁ הַצִּלְצַל. (ז), שְׁמֻכְלָה חַת הַכֵּל (ירושלמי תענית ג, ו): (מ) כִּי יִשָּׁל. יִשִּׁיר יַעֲשֶׂנוּ הַחֲרָפָה רַשׁ מִן הַפְּרִי: יִירֶשׁ. יַעֲנִי: הַצִּלְצַל. מִן הַחֲרָפָה.

— CHUMASH TRANSLATION —

for the locust will exterminate it.  
 39 You will plant vineyards and work them, but wine you will not drink and you will not **bring in**, for the worm will eat it. 40 You will have olive trees throughout your boundary, but you will not smear oil, for your **olive tree with shed**. 41 You will bear sons and daughters, but they will not be yours, for they will go into captivity. 42 All your trees and the fruit of your ground, the **chirping locust will impoverish**.

— ONKELOS ELUCIDATED —

אֲרֵי יַחְסְלֶנָה גּוֹבָא — for the locust<sup>[43]</sup> will exterminate it.<sup>[44]</sup>  
 39. בְּרָמִין תִּצּוּב וְתִפְלַח — You will plant vineyards and work them, וְחִמְרָא לֹא תִשְׁתִּי וְלֹא תִכְנוֹשׁ — but wine you will not drink and you will not GATHER,<sup>[45]</sup> אֲרֵי תִיבְלַנָּה תִלְעָתָא — for the worm will eat it.  
 40. זִיתִּין יִהוּן לָךְ בְּכָל תְּחוּמָךְ — You will have olive trees throughout your boundary, וּמִשְׁחָא לֹא תִסּוֹף — but you will not smear oil, אֲרֵי יִתְרוּן זִיתָךְ — for your OLIVES WILL DROP.<sup>[46]</sup>  
 41. בְּנִין וּבָנָן תְּלִיד — You will bear sons and daughters, וְלֹא יִהְיוּן לָךְ — but they will not be yours, אֲרֵי יִהְיוּן בְּשָׂבִיָא — for they will go into captivity.  
 42. כָּל אֵילָנְךָ וְאֲבָא דְאַרְעָךָ — All your trees and the fruit of your ground, יַחְסְנָה סְקָאָה — the SAKA'AH<sup>[47]</sup> WILL POSSESS IT.<sup>[48]</sup>

43. Onkelos consistently translates the Hebrew word אֲרָבָה, locust, as גּוֹבָא. In *Tanach* (Amos 7:1 and *Nachum* 3:17), as well as in the Gemara (e.g., *Chullin* 65a), it is similarly referred to as גְּבִיגּוֹבָאֵי. Talmud Yerushalmi (*Taanis* 3:6) writes that it is thus called because Hashem uses this species to “collect” [גָּבִי] punishment from those who deserve it by destroying their crops (see *Me’at Tzori*).  
 44. The verb חִסַּל, which means *complete* or *finish* (as we say in the *Haggadah*: חִסַּל סְדוּר פֶּסַח, *the Pesach order is completed*), is the source of the term חֲסִיל used several times in *Tanach* (e.g., *Yoel* 1:4; see *Rashi* and *Radak* there) referring to a species of locust that completely devours crops (*Rashi*).

45. The verb חִמַּר has the same meaning as אָסַף, and Onkelos and *Rashi* maintain their different positions regarding the translation of אָסַף just as with אָסַף (see *Rashi* above, 1:16, 17).

46. The Hebrew יִשָּׁל is related to the word וְנִשָּׁל (literally, *will be cast away*; see above, 19:5). In this context, it refers to the dropping of fruit. *Rashi* understands the subject of the verb יִשָּׁל to be the olive tree, meaning that it will shed its fruit. Onkelos, however, interprets

it (like *Ibn Ezra*) as referring to the olives themselves, which will shed from the tree.

47. The literal meaning of סְקָאָה is *robber*; this refers to a species of locust that robs the produce of the fields. The Hebrew name, צִלְצַל, is derived from the loud chirping noise (צִלְצוּל) of this species (*Rabbeinu Bachya*, based on *Bava Kamma* 116b; see also *Rashi* there and *Tosafos* ד”ה יַחְסְנָה סְקָאָה; *Radak* in *Sefer HaShorashim* based on *Bava Kamma* 116b; see also *Rashi* to *I Divrei HaYamim* 13:8).

*Ramban*, however, rejects this interpretation on the grounds that this verse is separate from the other verses that discuss the destruction of crops. He therefore explains both the verse’s צִלְצַל and Onkelos’ סְקָאָה as terms for the enemy camp; the Hebrew צִלְצַל alludes to the clamorous noises made by army brigades. [*Rabbeinu Tam* (cited by *Tosafos* *ibid.*) likewise interprets the verse as referring to enemies; however, he explains that the Aramaic סְקָאָה is related to the verb סָק, *ascend*, for these enemies ascend and cover the land, and the Hebrew צִלְצַל is related to the word צֶל, *shadow*, for they cover the land like a shadow.]

48. The word יִירֶשׁ can be interpreted in one of three

מג הַגֵּר אֲשֶׁר בְּקִרְבְּךָ יַעֲלֶה עֲלֶיךָ מֵעֵלָה מֵעֵלָה וְאַתָּה תֵרֵד  
מג תּוֹתֵב < דִּי בִינְךָ יְהִי < עַל מִנְּךָ לְעֵלָא לְעֵלָא וְאַתָּ תְהִי <  
עַרְל < סֵלַק < נַחַת <

מִטָּה מִטָּה: מִדּ הוּא יִלְוֶךָ וְאַתָּה לֹא תִלְוֶנּוּ הוּא יְהִיָּה לְרֵאשׁ  
לְתַחְתָּא לְתַחְתָּא: מִדּ הוּא יוֹזְפִינְךָ וְאַתָּ לֹא תוֹזְפִינָה הוּא יְהִי לְתַקִּיף

וְאַתָּה תְהִיָּה לְזֹנֵב: מִדָּה וּבָאוּ עֲלֶיךָ כָּל־הַקְּלָלוֹת הָאֵלֶּה וּרְדַפְּנֶךָ  
וְאַתָּ תְהִי לְחַלְשׁ: מִדָּה וַיִּיתוֹן עֲלֶךָ כָּל לְוִטְיָא הָאֵלִין וַיִּרְדַּפְּנֶךָ

וְהַשִּׁיגוּךָ עַד הַשְּׂמֹדֶךָ כִּי־לֹא שָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ  
וַיִּרְדַּבְּנֶךָ עַד דְּתַשְׁתַּצִּי אָרִי לֹא קִבַּלְתָּא לְמִימְרָא דִּינִי אֱלֹהֶךָ

רע"י

ואי חפשי לפרש "יירש" לשון ירושה, שאם כן היה לו לכפוז יירש, ולא לשון הורשה וגרושין, שאם כן היה לו לכפוז יוריש:

## CHUMASH TRANSLATION

<sup>43</sup> The **alien** who is among you will **ascend** above you to the highest heights, while you will **descend** to the lowest depths. <sup>44</sup> He will lend to you, but you will not lend to him; he will be **a head**, but you will be **a tail**. <sup>45</sup> All these curses will come upon you and pursue you and overtake you, until you are destroyed, because you did not **listen to the voice of Hashem, your God**,

## ONKELOS ELUCIDATED

43. תּוֹתֵב עַרְל דִּי בִינְךָ — The **UNCIRCUMCISED RESIDENT** who is among you<sup>[49]</sup> — will **BE** continuously **ASCENDING** above you to the **highest heights**,<sup>[50]</sup> while you will **BE** continuously **DESCENDING** to the **lowest depths**.<sup>[51]</sup>  
44. הוּא יוֹזְפִינְךָ — He will lend to you, but you will not have the ability to lend to him; הוּא יְהִי — he will be **A STRONG ONE**, וְאַתָּ תְהִי לְחַלְשׁ — but you will be **A WEAK ONE**.  
45. וַיִּיתוֹן עֲלֶךָ כָּל לְוִטְיָא הָאֵלִין — All these curses will come upon you וַיִּרְדַּפְּנֶךָ וַיִּרְדַּבְּנֶךָ — and they will pursue you and overtake you, עד דתשתצי ארי — until you are destroyed, ארי לא קבלתא למימרא דיני אלהך — because you did not **HEED THE WORD** of Hashem, your God,

ways: (1) *inherit* or *take possession* (interpreted as if it were vowelized יירש); (2) *to drive out* (interpreted as though it were written ייריש); or (3) *will impoverish* (related to the word רש, *poor*).

Our version of Onkelos (which coincides with that of *Bava Kamma* 116a) interprets it to mean *take possession*. Although Onkelos usually translates יירש as יירת, *will inherit* or *will take possession*, here he translates it as ייקננה, *will possess it*, to imply taking something without warfare or effort (*Beurei Onkelos*; see above, 1:8 note 21. *Meturgeman*, however, does cite Onkelos' translation here as יירתינה, *will take possession of it*).

*Rabbeinu Bachya* cites Onkelos' translation as יתרה, *will drive out*, as *Ibn Ezra* also explains the verse.

*Rashi*, however, rejects these two approaches, for the verse says neither יירש, *will possess/take possession*, nor ייריש, *will drive out*, but יירש. *Rashi* therefore explains

it to mean *impoverish*; meaning, the locust will rob the tree, making it impoverished of its fruit.

49. This refers to a *ger toshav*, a non-Jew who is allowed residence in Eretz Yisrael since he accepted upon himself not to worship idols; Onkelos generally refers to the *ger toshav* as an *uncircumcised resident* (e.g., *Vayikra* 25:45). Although Onkelos usually translates גר as גיורא, *convert*, or דרר, *sojourner*, here he interprets it as referring to a *ger toshav*, since this passage refers to non-Jews who will gain ascendancy over the Jewish people (*Nesinah LaGer*).

50. This corresponds to the version of *Kaddish* that many communities say during the Ten Days of Repentance (*Aseres Yemei Teshuvah*): לעלא לעלא מכל, *supremely higher than any blessing* (*Me'at Tzori*, citing *Mateh Ephraim*, who cites this as the more correct version [rather than לעלא ולעלא]).

51. Onkelos translates these verbs as indicating that this will be an ongoing condition (*Beurei Onkelos*).

לְשֹׁמֵר מִצְוֹתָיו וְחֻקֹּתָיו אֲשֶׁר צִוָּךָ: מו וְהָיוּ בָּךְ לְאֹת וּלְמוֹפֶת  
 לְמִטְר פְּקוּדוֹהִי וּקְיֻמוֹהִי דִּי פְקֻדָּךְ: מו וַיְהוֹן בָּךְ לְאֹת וּלְמוֹפֶת  
 וּבְזִרְעֶךָ עַד-עוֹלָם: מו תַּחַת אֲשֶׁר לֹא-עֲבַדְתָּ אֶת-יְהוָה אֱלֹהֶיךָ  
 וּבְבִנְיָךָ עַד עַלְמָא: מו חֶלֶף דִּי לֹא פִלְחַתָּא קָדָם יְיָ אֱלֹהֶיךָ  
 בְּשִׂמְחָה וּבְטוֹב לֵבָב מְרֹב כָּל: מח וְעַבַדְתָּ אֶת-אִיְבֶיךָ אֲשֶׁר  
 בְּחַדְוָא וּבְשִׁפְיוֹת לְבָא מְסֻגֵי כָּל־א: מח וְתִפְלַח יָת בְּעֵלֵי < דִּי  
 דְּבָבָךְ  
 יִשְׁלַחְנוּ יְהוָה בָּךְ בְּרָעַב וּבְצָמָא וּבְעִירָם וּבְחָסֶר כָּל  
 \*וְיִגְרֶנָּה יְיָ בָּךְ בְּכַפְנָא וּבְצַחוּתָא וּבְעִרְטִלְיוּתָא וּבְחִסְרֵי כָּל־א  
 וְנָתַן עַל בְּרִזְלֵךְ עַל-צִוְּאָרְךָ עַד הַשְּׁמִידוֹ אִתְךָ: מט יִשָּׂא יְהוָה  
 וַיִּתֵּן נִיר דְּפְרוֹזְלָא עַל צִוְּאָרְךָ עַד דִּישִׁיְצִי יְתָךְ: מט יִתִּי יְיָ  
 עָלֶיךָ גְּוֵי מַרְחִיק מְקַצֶּה הָאָרֶץ כַּאֲשֶׁר יִדְּאֶה הַנְּשָׂר גְּוֵי  
 עֶלְךָ עִם מַרְחִיק מְסֻפֵי אַרְעָא כַּמָּא דִּי מִשְׁתְּדִי נְשָׂרָא עִמָּא

\*ני"א: יגרינון

רז"י

(מו) מרב כל. בטוד טְהִיָּה לך כל טוב: (מט) כַּאֲשֶׁר יִדְּאֶה הַנְּשָׂר. פְּתָחוּס, וְדַרְךְ מַלְלַת וַיְקַלּוּ סוּסֵי:

CHUMASH TRANSLATION

to observe His commandments and decrees that He commanded you. <sup>46</sup> They will be a sign and a wonder, in you and in your offspring, forever. <sup>47</sup> In return for [the fact that] you did not serve Hashem, your God, amid gladness and goodness of heart, out of an abundance of everything, <sup>48</sup> you will serve your enemies whom Hashem will send against you, in hunger and in thirst, in nakedness and in lack of everything; and he will put an iron yoke on your neck, until he destroys you. <sup>49</sup> Hashem will carry against you a nation from afar, from the end of the earth, as an eagle flies, a nation

ONKELOS ELUCIDATED

to observe His commandments and STATUTES that He commanded you.

46. [The curses] will be a sign and a wonder, in you and in your CHILDREN, forever.

47. In return for the fact that you did not serve BEFORE Hashem, your God, בְּחַדְוָא בְּשִׂמְחָה וּבְטוֹב לֵבָא — amid gladness and PLEASANTNESS of heart, <sup>[52]</sup> out of an abundance of everything,

48. you will serve your enemies דִּי בְּעֵלֵי דְּבָבָךְ — whom Hashem will INCITE against you, in hunger and in thirst, in nakedness and in lack of everything; וַיִּתֵּן נִיר — and he will put an iron yoke on your neck, until he destroys you.

49. Hashem will BRING against you a nation from afar, מְסֻפֵי אַרְעָא — from the ENDS of the earth, עִמָּא כַּמָּא דִּי מִשְׁתְּדִי נְשָׂרָא — as an eagle SWOOPS, <sup>[53]</sup>

52. Wherever the term *good* is used to mean *satisfactory* or *pleasant*, Onkelos translates it using the root שפר (*Lechem VeSimlah* to *Vayikra* 10:19).

53. Onkelos' משתדי derives from the Aramaic, שרי

throw, so that its literal meaning is: *is thrown*; an eagle flies quickly, like something thrown from one place to another (see *Nesinah LaGer, Lechem Ve-Simlah*).

אֲשֶׁר לֹא־תִשְׁמַע לְשׁוֹנוֹ: נ גוי עֹז פָּנִים אֲשֶׁר לֹא־יִשְׁאָא פָּנִים  
 די לא תִשְׁמַע לִישְׁנָה: נ עם תִּקְיָא אֲפִין די לא נִסב אֲפִין  
 לְזִקְן וְנֶעַר לֹא יַחֲזֵן: נא וְאֶכְל פְּרִי בְהֶמְתָּךְ וּפְרִי־אֲדָמָתְךָ עַד  
 לְסָבָא וְעַל יִנְקָא לֹא מֵרַחֵם: נא וְיִיכּוֹל וּלְדָא דְבְעִירָךְ וְאֶבָּא דְאַרְעָךְ עַד  
 הַשְׂמֵדָךְ אֲשֶׁר לֹא־יִשְׁאִיר לְךָ דְגָן תִּירוֹשׁ וְיִצְהָר שֶׁגֶר אֶלְפִיךָ  
 דְתִשְׁתִּיבֵי די לא יִשְׂאֵר לְךָ עֲבוּרָא חֲמָרָא וּמִשְׁחָא בְּקָרֵי תוֹרֵיךָ  
 וְעִשְׂתֶּרֶת צִאנְךָ עַד הָאֲבִידוֹ אֲתָךְ: נב וְהִצֵּר לְךָ בְּכָל־שְׁעָרֶיךָ  
 וְעָדְרֵי עָנְךָ עַד דְיִוָּבֵד יִתָּךְ: נב ויעיק לְךָ בְּכָל קְרוּיָךְ  
 עַד רָדַת חֻמְתֶּיךָ הַגְּבֹהֹת וְהַבְּצֻרוֹת אֲשֶׁר אֲתָה בִטַח בָּהֶן  
 עַד דְיִכְבוֹשׁ שׁוּרֶיךָ רְמִיָא וּכְרִיבֵיָא די אֲתָ רַחִיץ בָּהֶן  
 לְאִשְׁתִּיזְבָּא

רש"י

לא תשמע לשונו. שלא תפיר ונ"א: קצין לשון, וכן "תשמע חלוס לפתר אותו" (בראשית מא, טו), וכן "כי שמע יוסף" (ס  
 מז, כג), אינטימדר"י בלע"ז: (נב) עד רדת חמתך. לשון  
 רדוי וכבוש:

CHUMASH TRANSLATION

whose language you will not understand,<sup>50</sup> a brazen nation that *will* not lift a favorable countenance to the old nor *be* gracious to the youth.<sup>51</sup> It will consume the **fruit** of your animals and the fruit of your ground, until you are destroyed — it will not leave you grain, wine, or oil, **offspring** of your cattle or flocks of your sheep and goats — until it causes you to perish.<sup>52</sup> It will oppress you in all your **gates**, until **the conquest** of your high and fortified walls in which you trust

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a nation whose language you will not understand,  
 50. די לא נִסב אֲפִין לְסָבָא — a brazen nation — עם תִּקְיָא אֲפִין — that DOES not lift a favorable countenance to the dignity of the old — ועל יִנְקָא לֹא מֵרַחֵם — nor DOES IT HAVE MERCY<sup>[54]</sup> UPON THE YOUNG.<sup>[55]</sup>  
 51. וְיִיכּוֹל וּלְדָא דְבְעִירָךְ וְאֶבָּא דְאַרְעָךְ — It will consume the YOUNG of your animals and the fruit of your ground, — די לא יִשְׂאֵר לְךָ — it will not leave you — עֲבוּרָא חֲמָרָא וּמִשְׁחָא — grain, wine, or oil, — בְּקָרֵי תוֹרֵיךָ וְעָדְרֵי עָנְךָ — HERDS of your cattle or herds of your flocks — עד דְיִוָּבֵד יִתָּךְ — until it causes you to perish.  
 52. ויעיק לְךָ בְּכָל קְרוּיָךְ — It will oppress you in all your CITIES,<sup>[56]</sup> — עד דְיִכְבוֹשׁ שׁוּרֶיךָ רְמִיָא וּכְרִיבֵיָא — until IT CONQUERS<sup>[57]</sup> your high and fortified walls<sup>[58]</sup> — די אֲתָ רַחִיץ בָּהֶן — in which you trust TO SAVE YOURSELVES

54. Although this and the previous clause are written in the future tense, Onkelos switches to the present tense to indicate that the verse is referring to an enemy nation that is inherently disrespectful and cruel, and not simply that they will act that way in that one instance (*Me'at Tzori*).  
 55. Onkelos usually translates נער as עילימא, youth, a term generally used to refer to adolescents. Here, however, he translates it נִינְקָא, indicating that the enemy will not have mercy even on infants (*R' Yitzchak Lesitzin*, cited in *Shim'ah Tefillasi* [R' Chaim Kanievsky], footnote 182).  
 56. Onkelos translates וְהִצֵּר as ויעיק, it will oppress

(from the same root as his translation of the word מצוק in the following verses, and עקתא). *Radak* (*Shorashim* ר"ה צור), however, interprets וְהִצֵּר to mean it will besiege.  
 57. Onkelos, like *Rashi* (as explained by *Mizrachi*), interprets רדת as a form of רדה, subjugation or conquest (see *Tosafos U'Miluim*). *Radak* (*Shorashim* ר"ה ירד), however, interprets it as a form of ירד, descent or collapse. According to *Beurei Onkelos*, Onkelos interprets רדת like *Radak* — his translation, דְיִכְבוֹשׁ, is meant in the sense of lowering and suppressing (as in 22:1 above).  
 58. As mentioned previously (1:28 note 49), the literal meaning of the Aramaic כְּרִיבָן is round, referring to circular fortified towers that are part of the wall and



בְּכָל-אֲרָצָהּ וְהִצַּר לָהּ בְּכָל-שְׁעָרֶיהָ בְּכָל-אֲרָצָהּ אֲשֶׁר נָתַן יְהוָה  
בְּכָל אֲרָצָהּ וַיַּעֲיֵק לָהּ בְּכָל קְרוֹנֶיהָ בְּכָל אֲרָצָהּ דִּי יֵהֵב יי  
אֱלֹהֶיהָ לָהּ: נג וְאָבְלֵת פְּרִי-בִטְנָהּ בְּשֵׁר בְּנֵיהָ וּבְנֹתֶיהָ אֲשֶׁר נָתַן-לָהּ  
אֱלֹהֶיהָ לָהּ: נג וְתִיכּוֹל וְלָדָא דְמַעַר בְּשֵׁר בְּנֵיהָ וּבְנֹתֶיהָ דִּי יֵהֵב לָהּ  
יְהוָה אֱלֹהֶיהָ בְּמִצּוֹר וּבְמִצּוֹק אֲשֶׁר-יֵצִיק לָהּ אִיבָהּ: נד הָאִישׁ  
יי אֱלֹהֶיהָ בְּצִירָא וּבַעֲקָתָא דִּי יַעֲיֵק לָהּ סְנֵאָר: נד גְּבָרָא  
הַרְךָ בָּךְ וְהַעֲנָג מְאֹד תִּרְעַע עֵינָיו וּבְאִשְׁתּוֹ חִיקוֹ וּבְיֶתֶר  
דְּרַבִּיךָ בָּךְ וְדַמְפְּנָק לְחַדָּא תִבְאֵשׁ עֵינָהּ בְּאַחוּהִי וּבְאִתָּת קִנְיָמָהּ וּבְשָׂאֵר  
בְּנָיו אֲשֶׁר יוֹתִיר: נה מִתַּת | לְאַחַד מֵהֶם מִבְּשֵׁר בְּנָיו אֲשֶׁר יֹאכַל  
בְּנוֹהִי דִי יִשְׂאֵר: נה מִלְּמַתָּן לְחַד מִמֶּהוֹן מִבְּשֵׁר בְּנוֹהִי דִי יִיכּוֹל

רע"י

מפונק ודעפא קלה צדצר מיאוס, ימפק לו לרעצונו צער צניו  
וצנתי, עד פי תרע עינו צבניו הנותרים מתת לאחד  
מהם מבשר בניו אחיהם אשר יאכל. ודצר חמר, "הרך  
צד", הרחמני ורך הלצב, מרוב רעצתנות יתאכרו ולא יפנו

CHUMASH TRANSLATION

throughout your Land; it will oppress you in all your cities, throughout your Land, which Hashem, your God, has given you.

<sup>53</sup> You will eat the **fruit** of your womb — the flesh of your sons and daughters, which Hashem, your God, had given you — in the siege and oppression that **your enemy** will oppress you. <sup>54</sup> The man among you who is tender and very delicate will turn a grudging eye against his brother and **the wife of his bosom**, and against his remaining children that he will leave over, <sup>55</sup> from giving to one of them of the flesh of his children that he will eat,

that protect the cities (see *Rashi to Bamidbar 13:28; Me'at Tzori*).

59. The enemy will besiege your cities, leading to oppression of intense hunger, causing people to eat the flesh of their own children (*Rashi*). [*Chazon Ish (Kovetz Igros, Vol. 3, §194, cited by Shaarei Aharon)* notes that such behavior is not a natural result of siege and hunger, but rather constitutes a separate curse, i.e., they will lose all sense of humanity and devolve into this

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— ויעיק לך בכל קרוניך — throughout your Land; בְּכָל אֲרָצָהּ — it will oppress you in all your CITIES, בְּכָל אֲרָצָהּ — throughout your Land, דִּי יֵהֵב יי אֱלֹהֶיהָ לָהּ — which Hashem, your God, has given you.

53. — ותיכול ולדא דמעא — You will eat the CHILD of your womb — בְּשֵׁר בְּנֵיהָ וּבְנֹתֶיהָ — the flesh of your sons and daughters, דִּי יֵהֵב לָהּ יי אֱלֹהֶיהָ — which Hashem, your God, had given you — בְּצִירָא וּבַעֲקָתָא — in the siege and oppression אֲשֶׁר יֵצִיק לָהּ סְנֵאָר — with which THE ONE WHO HATES YOU will oppress you.<sup>[59]</sup>

54. — גברא דרביך בך — The man among you who is tender<sup>[60]</sup> תבאש עינה — and who is very delicate וְדַמְפְּנָק לְחַדָּא — and who is very delicate בְּאַחוּהִי וּבְאִתָּת קִנְיָמָהּ — will turn a grudging eye against his brother and THE WOMAN OF HIS COMMITMENT (his wife),<sup>[61]</sup> וּבְשָׂאֵר בְּנָיו אֲשֶׁר יוֹתִיר — and against his remaining children that he will leave over,

55. — מלמתן לחד מנהון — preventing him from giving to one of them מִבְּשֵׁר בְּנוֹהִי דִי יִיכּוֹל — of the flesh of his other

animalistic behavior. This, concludes *Chazon Ish*, is the worst of the punishments.]

60. The term *tender* in this context is similar in meaning to the term *delicate* just below, i.e., soft, refined, fastidious. Alternatively, it means tenderhearted, i.e., compassionate (*Rashi*).

61. Onkelos explains חִיקָה, *the wife of your bosom*, to be a metaphor for the commitment between husband and wife (קִנְיָמָה, *your commitment*, is the same

מִבְּלֵי הַשְּׂאִיר־לוֹ כֹּל בְּמִצּוֹר וּבְמִצּוֹק אֲשֶׁר יֵצִיק לְךָ אִיבֶךָ  
 מִדָּלָא אֲשֶׁתָּאֵר לָהּ בְּלֵא בְּצִירָא וּבְעֵקְתָא דִּי יַעִיק לְךָ סְנָאף  
 בְּכָל־שְׁעָרֶיךָ: 56 הַרְפָּה בְּךָ וְהִעַנְגָה אֲשֶׁר לֹא־נִסְתָּה כַּף־רַגְלָהּ  
 בְּכָל קְרוּיֶיךָ: 57 דְּרַכִּיבָא בְּךָ וּדְמַפְנָקָא דִּי לֹא נְסִיאַת פְּרִסַת רַגְלָהּ  
 הֵצֵג עַל־הָאָרֶץ מֵהִתְעַנֵּג וּמִרְךָ תִּרְעַע עֵינָהּ בְּאִישׁ חֵיקָהּ וּבְבִנָּהּ  
 לְאַחַתָּא עַל אַרְעָא מִמְּפָנְקוּ וּמִרְכִּיבוּ תִבְאֵשׁ עֵינָהּ בְּגִבְרַת קִימָהּ וּבְבִרְתָּהּ  
 וּבְבִתָּהּ: 58 וּבְשִׁלְיָתָהּ הַיּוֹצֵת | מִבֵּין רַגְלֶיהָ וּבְבִנֶיהָ אֲשֶׁר תֵּלֵד  
 וּבְבִרְתָּהּ: 59 וּבִזְעֵר בְּנֵהָ דִּיפְקוֹן מִנָּהּ וּבְבִנָּהּ דִּי תֵלֵד

°חסר א'

רז"י

מִבְּלֵי הַשְּׂאִירִים לְבָנֶיהֶם הַנּוֹתְרִים: (נו) תִּרְעַע עֵינָהּ — כְּנֹלֵן תִּהְיֶה לְרָה כְּפִתְאֲכֵל חַת הָאֲחִיד מְלִיפִין  
 בְּאִישׁ חֵיקָהּ וּבְבִנָּהּ וּבְבִתָּהּ. הַגְּדוּלִים: (נו) וּבְשִׁלְיָתָהּ. לְאִשֶׁר חָלְלָה מִן הַבְּשָׂר: [וּבְבִנֶיהָ אֲשֶׁר תֵּלֵד. תִּרְעַע עֵינָהּ

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ONKELOS ELUCIDATED

as a result of nothing remaining for him, in the siege and oppression that **your enemy** will oppress you in all your **gates**.<sup>56</sup> The tender and delicate woman among you, who had never ventured to **set** the sole of her foot on the earth, because of delicacy and tenderness, will turn a grudging eye against **the husband of her bosom**, and against her son and daughter,<sup>57</sup> and against her **afterbirth that emerges from between her legs**, and against her children whom she will bear —

**children that he** has slaughtered and will eat, **מִדָּלָא** — as a result of nothing remaining for him to eat,<sup>[62]</sup> **די** בְּצִירָא וּבְעֵקְתָא — in the siege and oppression that **THE ONE WHO HATES YOU** will oppress you in all your **CITIES**.

**56.** The tender and delicate woman among you, **די** לֹא נְסִיאַת פְּרִסַת רַגְלָהּ לְאַחַתָּא עַל אַרְעָא — who had never ventured to **SET DOWN** the sole of her foot on the earth, **מִמְּפָנְקוּ וּמִרְכִּיבוּ** — because of delicacy and tenderness, **תִּבְאֵשׁ עֵינָהּ בְּגִבְרַת קִימָהּ** — will turn a grudging eye against **THE MAN OF HER COMMITMENT** (her husband), **וּבְבִרְתָּהּ וּבְבִתָּהּ** — and against her older son and daughter,

**57.** and against her **SMALL CHILDREN WHO EMERGE FROM HER**,<sup>[63]</sup> **די** תֵּלֵד — and against her children whom she will bear<sup>[64]</sup> —

word Onkelos uses for “covenant” and “oath”); see above, 13:7 note 14.

62. Literally, as a result of that which nothing was left for him. The great hunger will cause even one who had previously been delicate and refined in the extreme to crave the flesh of his own children to the point that he would not even share it with his remaining children. Following the second explanation of the term *tender* (cited in note 60), the verse highlights the fact that it will cause even one who is merciful and compassionate to turn so cruel that he will not give any of it to feed his remaining children (*Rashi*).

63. That is, she will be too stingy to give any of her above-mentioned family members — her husband, her adult children, or her small children — any of the flesh of her other children that she will eat (*Rashi*); see following note.

The term *שְׁלִיָּא* is used in the Mishnah and Gemara (e.g., *Chullin* 77a) to refer to the afterbirth (i.e., the amniotic sac) of a human or animal. Onkelos — followed by *Rashi* — interprets the term in our verse in the borrowed sense as referring to newborns (*Radak, Shorashim*, ר"ה שלה). Alternatively, Onkelos may see the term as unrelated to the *שְׁלִיָּא* of the Mishnah, but rather derived from the verb *נָשַׁל*, drop or emerge (as in v. 40 above); it thus refers to small children that recently emerged from their mother's womb (*Rabbeinu Tam, Hachra'os*).

[Other commentators do indeed interpret the term in our verse as the afterbirth (*Ibn Ezra, Rashbam*), and *Beurei Onkelos* writes that Onkelos agrees with this, but refers to it euphemistically. This, however, accords only with the second interpretation of this verse cited in the following note.]

64. According to *Rashi* and Onkelos, the verse already

כִּי־תֹאכְלֶם בְּחֶסֶר־כָּל בְּסִתָּר בְּמִצּוֹר וּבְמִצּוֹק אֲשֶׁר יֵצִיק  
 אָרִי תִיכְלֶנּוּן בְּחִסְרוֹת כָּלֹא בְּסִתְרָא בְּצִירָא וּבְעֵקְתָא דִּי יֵעִיק  
 לָךְ אֵיבָךְ בְּשַׁעְרֵיךָ: נח אִם־לֹא תִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי  
 לָךְ סִנְאָךְ בְּקִרְוֵיךָ: נח אִם לֹא תִטֵּר לְמַעַבְד יֵת כָּל פְּתֻגְמֵי  
 הַתּוֹרָה הַזֹּאת הַכְּתוּבִים בְּסִפְרֵי הַזֶּה לְיִרְאָה אֶת־הַשֵּׁם הַנִּכְבָּד  
 אוֹרֵיתָא הָדָא דְכְתִיבִין בְּסִפְרָא הַדִּין לְמַדְחַל יֵת שְׁמָא יִקְרֵא  
 וְהַנּוֹרָא הַזֶּה אֶת יְהוָה אֱלֹהֶיךָ: נט וְהִפְלֵא יְהוָה אֶת־מַכְתָּךְ וְאֶת  
 וְדַחֵילָא הַדִּין יֵת יִי אֱלֹהֶיךָ: נט וַיַּפְרֹשׁ יִי יֵת מִחֲתָךְ וַיֵּת  
 מַכּוֹת זְרַעְךָ מַכּוֹת גְּדֹלֹת וְנֹאֲמָנוֹת וְחֲלִים רָעִים וְנֹאֲמָנִים:  
 מַחַת בְּנִיךְ מָחַן רַבְרָבִן וּמְהִימָנִין וּמַכְתָּשִׁין בִּישִׁין וּמְהִימָנִין:

רע"י

לְחַטָּס וּלְחַכֵּס בְּחֶסֶר כָּל, בְּסִתְרָן: (נט) וְהִפְלֵא ה' אֶת מַכְתָּךְ. מוּפְלָאוֹת וּמוּבְדָלוֹת מִשְׁאֵר מַכּוֹת: וְנֹאֲמָנוֹת. לְיִסְרָךְ, לְקִיִּים שְׁלִיחוֹסָם (עֲבוּדָה זֶרָה נה):

## CHUMASH TRANSLATION

for she will eat them for lack of anything, in secret, in the siege and oppression that your enemy will oppress you in your gates.<sup>58</sup> If you will not be careful to perform all the words of this Torah that are written in this Book, to fear this honored and awesome Name: Hashem, your God,<sup>59</sup> then Hashem will make extraordinary your blows and the blows of your offspring — great and faithful blows, and evil and faithful illnesses.

## ONKELOS ELUCIDATED

— for she will eat them for lack of anything, in secret, in the siege and oppression that THE ONE WHO HATES YOU will oppress you — in your CITIES.

58. — If you will not be careful to perform all the words of this Torah that are written in this Book, to fear this honored and awesome Name: Hashem, your God,

59. — then Hashem will make extraordinary your blows<sup>[65]</sup> — and the blows of your CHILDREN — great and faithful blows,<sup>[66]</sup> and evil and faithful AFFLICTIONS.<sup>[67]</sup>

mentioned both older and younger children. Who, then, is meant here with the words *and against her children whom she will bear*? See *Be'er BaSadeh* who explains that this is a separate statement: She will turn a grudging eye against her children whom she will bear by slaughtering them and eating them. Some suggest, however, that the whole verse 57 is speaking not about those from whom she withholds the food, but about those whom she will consume (see *R' D. Z. Hoffman, Me'at Tzori*).

65. The Hebrew וְהִפְלֵא (as well as the Aramaic וַיַּפְרֹשׁ) literally means *will separate*, i.e., He will make them distinct from other blows [in their destructiveness] (*Rashi*).

66. *Rashi* explains that the punishments will be

“faithful” to their mission and not relent (see also *Or HaChaim*). *Rashbam* writes that וְנֹאֲמָנוֹת means *enduring*, as in the phrase בֵּית נֹאֲמָן, *an enduring house* (*I Shmuel* 25:28); see following note.

67. *Lechem VeSimlah* wonders why Onkelos translates חֲלִים as *מַכְתָּשִׁין*, *afflictions*, instead of translating it literally as *illnesses* (as he does the word חֲלִי in v. 61). *Beurei Onkelos* explains that Onkelos interprets the term וְנֹאֲמָנִים, *faithful*, to mean *enduring* (see *Rashbam* cited in the previous note). He therefore translates חֲלִים as *מַכְתָּשִׁין*, a term for chronic afflictions such as *tzaraas* (which is referred to by the Torah as נֶגַע, and Onkelos translates *מַכְתָּשִׁין*). *מַרְעִין*, however, indicates quick and terminal illnesses (as in Onkelos to *Bereishis* 48:1). See also *Me'at Tzori*.

וְהָשִׁיב בָּךְ אֶת כָּל־מַדּוּנָה מַצְרִים אֲשֶׁר יִגְרַת מִפְּנֵיהֶם וַיִּדְבְּקוּ  
 וַיָּתֵב בְּךָ יָת כָּל מַכְתְּשֵׁי מִצְרַיִם דִּי דַחְלָתָא מִקְדָּמִיהוֹן וַיִּדְבְּקוּן  
 בְּךָ: סא גַם כָּל־חֲלָי וְכָל־מִכָּה אֲשֶׁר לֹא כָתוּב בְּסֵפֶר הַתּוֹרָה  
 בְּךָ: סא אַף כָּל מָרַע וְכָל מַחָא דִּי לֹא כָתִיב בְּסֵפֶר אִוְרִיתָא  
 הַזֹּאת יַעֲלֶם יְהוָה עֲלֶיךָ עַד הַשְׂמֹדֶךְ: סב וְנִשְׂאָרְתֶם בְּמַתִּי מְעֹט  
 הָדָא יִיתִינוּן יְיָ עֲלֶךָ עַד דְּתִשְׁתַּיְצִי: סב וְתִשְׁתַּאֲרוּן בְּעַם זַעַר  
 תַּחַת אֲשֶׁר הָיִיתֶם כְּכּוֹכְבֵי הַשָּׁמַיִם לָרַב כִּי־לֹא שְׂמַעְתָּ בְּקוֹל  
 חֻלְף דִּי הָוִיתוּן כְּכּוֹכְבֵי שָׁמַיָא לְמַסְגֵּי אַרִי לֹא קִבְּלָתָא לְמִימְרָא  
 יְהוָה אֱלֹהֶיךָ: סג וְהָיָה כַּאֲשֶׁר־שָׁשׂ יְהוָה עֲלֵיכֶם לְהִיטִיב אֶתְכֶם  
 דִּיִּי אֱלֹהֶךָ: סג וַיְהִי כִּמָּא דִּי חָדִי יְיָ עֲלִיכוּן לְאוּטְבָא יִתְכוּן  
 וְלְהַרְבּוֹת אֶתְכֶם בְּן יִשְׂשִׁי יְהוָה עֲלֵיכֶם לְהַאֲבִיד אֶתְכֶם  
 וְלְאַסְגָּאָה יִתְכוּן בְּן יְחָדִי יְיָ עֲלִיכוּן לְאוּבְדָא יִתְכוּן

ר"ל

(ס) אֲשֶׁר יִגְרַת מִפְּנֵיהֶם. מפני המכות. כִּשְׁהִי יִשְׁרָחֵל רואים מכות משונות הצחות על מצרים, היו יראים מהם שֶׁלֹּא יִבְאוּ גַם עֲלֵיהֶם. פֶּדַע, עָנָן כְּתִיב "אִם שָׁמוֹעַ תִּשְׁמַע וגו' כֹּל הַמַּחֲלָה אֲשֶׁר שָׁמַעִי בְּמִצְרַיִם לֹא אֲשִׁים עֲלֶיךָ" (שמות טו, כו), חִינּוּ מִיִּרְחִין חַת הַאֲדָם חָלָא צְדָדָר שְׁהוּא יְגוֹר מִמֶּנּוּ: (סא) יַעֲלֶם. לְשׁוֹן טְלִיָּה: (סב) וְנִשְׂאָרְתֶם בְּמַתִּי מְעֹט תַּחַת וְגו'. מוּטְטִין חֻלְף מְרִיבִין: (סג) בְּן יִשְׂשִׁי הִי. חַת אוֹיְבִיכֶם עֲלֵיכֶם לְהַאֲבִיד וְגו':

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

60 *He will bring back upon you all the illnesses of Egypt, of which you were fearful, and they will cling to you.* 61 *Even every illness and every blow that is not written in the Book of this Torah, Hashem will bring up upon you, until you are destroyed.* 62 *You will be left with a people of small number, instead of your having been like the stars of heaven in abundance, because you did not listen to the voice of Hashem, your God.*

63 *And it will be that just as Hashem rejoiced over you to benefit you and multiply you, so Hashem will cause [them] to rejoice over you to make you perish*

60. ית כל מכתשי ויתב בך — He will bring back upon you all the AFFLICTIONS of Egypt,<sup>68]</sup> די דחלתא — of which you were fearful,<sup>69]</sup> and they will cling to you.

61. אף כל מרע וכל מחא — Even every illness and every blow in בספר אורייתא הדא — that is not written in the Book of this Torah, Hashem will BRING up upon you,<sup>70]</sup> עד דתשתיצי — until you are destroyed.

62. ותשתארון בעם זער — You will be left with a people of small number, חלף די הויתון — instead of your having been like the stars of heaven in abundance, למימרא דיני אלהך — because you did not HEED — the WORD of Hashem, your God.

63. ויהי — And it will be כמא די חדי יי עליכון — that just as Hashem had rejoiced over you in the past, when you fulfilled His will, לאוטבא יתכון ולאסגאה יתכון — to benefit you and multiply you, כן יחדי יי עליכון — so Hashem will REJOICE over you when you do not fulfill His will, לאובדא יתכון

68. Regarding Onkelos' translation of מַדּוּנָה, *illnesses*, as *afflictions*, see above, 7:15 note 5.

69. When the Jewish people saw the plagues that Hashem brought upon the Egyptians, they feared

that they would be afflicted with the same plagues (*Rashi*).

70. The literal meaning of יַעֲלֶם is *will bring them up* (*Rashi*); Onkelos translates it as *will bring them*, to

וְלִהְשָׁמִיד אֶתְכֶם וְנִסְחַתְתֶּם מֵעַל הָאֲדָמָה אֲשֶׁר־אַתָּה  
 וְלִשְׂיָצָאָה יִתְכוֹן וְתִטְלַטְלוֹן מֵעַל אֲרֶעָא דִּי אַתָּה  
 בְּא־שָׁמָה לְרִשְׁתָּהּ: סד וְהִפִּיצָךָ יְהוָה בְּכָל־הָעַמִּים מְקַצָּה  
 עָלְל לְתַמָּן לְמִירְתָּהּ: סד וַיְבַדְרָנָךְ יְיָ בְּכָל עַמְמֵיָא מְסִיפֵי  
 הָאָרֶץ וְעַד־קֶצֶה הָאָרֶץ וְעַבְדֵתָ שֵׁם אֱלֹהִים אֲחֵרִים אֲשֶׁר  
 אֲרֶעָא וְעַד סִיפֵי אֲרֶעָא וְתַפְלַח תַּמָּן לְעַמְמֵיָא פְּלַחֵי טַעוֹתָא דִּי  
 לֹא־יָדַעְתָּ אֶתָּה וְאַבְתֵּיךָ עֵץ וְאֶבֶן: סה וּבְגוֹיִם הָהֵם לֹא תִרְגִּיעַ  
 לֹא יָדַעְתָּ אֶתָּה וְאַבְהָתְךָ אֶעָא וְאַבְנָא: סה וּבְעַמְמֵיָא הָאֲנֹן לֹא תִנּוּחַ  
 וְלֹא־יְהִיָּה מְנוּחַ לְכַף־רַגְלְךָ וְנָתַן יְהוָה לְךָ שֵׁם לֵב רָגֹז  
 וְלֹא יְהִי מְנוּחַ לְפָרֶסֶת רַגְלְךָ וְיִתֵּן יְיָ לְךָ תַּמָּן לֵב דְחִיל

רש"י

וְנִסְחַתְתֶּם. לָשׁוֹן עִקְרָהּ, וְכֵן "צִית גְּאִיס יִסַּח ה'" (משלי טו, כה); (סד) וְעַבְדֵתָ שֵׁם אֱלֹהִים אֲחֵרִים. פְּתַרְגוּמוֹ, לֹא עַבְדֵתָ אֱלֹהִים מִמֶּנָּה אֶלָּא מַעֲלִים מִסּוּ וְגוֹלְגִלִּית לְכוּמְרֵי עַבְדֵתָ זָרָה: (סה) לֹא תִרְגִּיעַ. "לֹא תִנּוּחַ" (אוֹנְקֵלוֹס), כְּמוֹ רַגֹז וְנָתַן יְיָ לְךָ תַּמָּן לֵב דְחִיל, "זֹאת הַמְרָגְעָה" (ישעיה כח, יב): לֵב רָגֹז. לֵב חָרָד, פְּתַרְגוּמוֹ, "דְחִיל", כְּמוֹ "שְׂאוֹל מִתַּחַת רַגְזָה לְךָ" (שם יד, ט), "שְׂמַעו עַמִּים יִרְגְּזוּן" (שמות טו, יד), "מוֹסְדוֹת הַשָּׁמַיִם יִרְגְּזוּ" (שְׁמוֹאֵל־ב' כב, ח):

## CHUMASH TRANSLATION

and to destroy you; and you will be torn from upon the ground which you enter to take possession of it.<sup>64</sup> Hashem will scatter you among all the peoples, from the **end** of the earth to the **end** of the earth, and there you will serve **gods of others**, whom you did not know — you or your forefathers — of wood and stone.<sup>65</sup> And among those nations you will not be tranquil, and there will be no rest for the sole of your foot; there Hashem will give you a **trembling heart**,

## ONKELOS ELUCIDATED

— to make you perish and to destroy you;<sup>[71]</sup> and you will be torn from upon the ground which you enter to take possession of it.

64. Hashem will scatter you among all the peoples, from the ENDS of the earth to the ENDS of the earth, and there you will serve NATIONS WHO WORSHIP FALSE GODS,<sup>[72]</sup> whom you did not know — you or your forefathers — made of wood and stone.

65. — And among those nations you will not be tranquil, and there will be no rest for the sole of your foot; there Hashem will give you a FEARFUL heart,<sup>[73]</sup>

fit to the context; see *Shemos* 11:1, and Onkelos to *Bereishis* 12:17 (*Beurei Onkelos*; see also *Ibn Ezra*).

71. The Sages (*Megillah* 10b, followed by *Rashi* and *Targum Yonasan*) interpret *ישׁוּעַ* to mean that Hashem will make the enemies of the Jews rejoice, for Hashem does not rejoice in the downfall of sinners. As *Or HaChaim* notes, however, this is a Midrashic approach to the verse. The plain meaning of the verse is as Onkelos translates it: that Hashem will rejoice in punishing the Jewish people when they sin. *R' S. R. Hirsch* explains this to mean that just as Hashem benefits the Jewish people by giving them reward for keeping the Torah, so too is it a benefit for them to

receive punishment for violating it.

72. *Rashi* explains this to mean that you will be forced to pay taxes to the pagan priests. Above (4:28), however, *Rashi* explains a similar verse to mean that by serving idol-worshipping nations, it is as though you yourselves are serving idols. For discussion of the different approaches of *Rashi*, and their connection to the interpretation of Onkelos, see *Imrei Shefer* there and *Yosef Hallel*.

73. The literal meaning of *רָגַז* is *trembling*, usually out of fear (*Ramban* to *Bereishis* 45:24). Onkelos translates it here as *fearful*, in accordance with its implication (see *Rashi*).

וּבְלִיזוֹן עֵינַיִם וְדָאֲבוֹן נַפְשׁ: <sup>טו</sup> וְהָיוּ חַיִּיךָ תְּלָאִים לָךְ מִנְגַד  
 וְחֲשׂוֹת עֵינַיִן וּמִפְּחַת נַפְשׁ: <sup>טו</sup> וַיְהוּן חַיִּיךָ תִּלָּן לָךְ מִקְבֵּל  
 וּפְחַדְתָּ לַיְלָה וַיּוֹזְמִם וְלֹא תֵאֱמִין בְּחַיִּיךָ: <sup>טו</sup> בְּבֹקֶר תֹּאמַר מִי־יִתֵּן  
 וְתֵהִי תְנָה בְּלִילְיָא וּבִימְמָא וְלֹא תִהְיִמִין בְּחַיִּיךָ: <sup>טו</sup> בְּצַפְרָא תִימַר מִן יִתֵּן  
 עָרֵב וּבְעָרֵב תֹּאמַר מִי־יִתֵּן בְּקָר מִפְּחַד לְבָבְךָ אֲשֶׁר תִּפְחֹד  
 רַמְשָׁא וּבְרַמְשָׁא תִימַר מִן יִתֵּן צַפְרָא מִתְוָהוֹת לְבָךְ דִּי תֵהִי תְנָה  
 וּמִמְרָאָה עֵינֶיךָ אֲשֶׁר תִּרְאֶה: <sup>סח</sup> וְהִשִּׁיבְךָ יְהוָה | מִצְרַיִם בְּאֲנִיּוֹת  
 וּמִחֲזוֹ עֵינֶיךָ דִּי תֵהִי חֲזִי: <sup>סח</sup> וַיִּתִּיבְנֶךָ יְיָ מִצְרַיִם בְּסַפִּינָן

רש"י

(ס:טו) (טו) בְּבֹקֶר תֹּאמַר מִי יִתֵּן עָרֵב. (וַיְהִי הַעֲרָב) שָׁל  
 אֲמַשׁ: וּבְעָרֵב תֹּאמַר מִי יִתֵּן בְּקָר. שָׁל שְׁחֲרִית, שְׁהֲלוֹת  
 מִתְחַזְקוֹת תָּמִיד, וְכָל שְׂעָה מְרוֹבֵּה קָלְלָתָהּ מִשְׁלֹפְתֶיהָ (כּוּטָה מ.ט):  
 (סח) בְּאֲנִיּוֹת. צִסְפִּינֹת, צִסְצִיָּה:

וּבְלִיזוֹן עֵינַיִם. מִלְפָּה לִישׁוּעָה וְלֹא תְצַל: (טו) חַיִּיךָ תְּלָאִים  
 לָךְ. עַל הַסִּפֵּק. כָּל סִפֵּק קָרוֹי "תְּלוּי", שְׂמַל אֲמוּת הַיּוֹם צְחָרָב  
 הַצָּהָה עֲלֵינוּ. וְרַבּוֹתֵינוּ דְרָשׁוּ: זֶה הַלּוֹקָח תְּצוּלָה מִן הַשּׁוּק  
 (מִנְחוֹת קג): וְלֹא תֵאֱמִין בְּחַיִּיךָ. זֶה הַסּוֹמֵךְ עַל הַפְּלִטָר

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*longing* of eyes, and suffering of soul. <sup>66</sup> Your life will be hanging opposite you, and you will **fear** night and day, and you will not be certain of your life. <sup>67</sup> In the morning you will say, "If only it were evening!" And in the evening you will say, "If only it were morning!" — because of the **fright** of your heart that you will **fear** and the sight of your eyes that you will **see**. <sup>68</sup> Hashem will return you to Egypt in ships,

— DIMMING of eyes,<sup>[74]</sup> and suffering of soul.  
**66.** Your life will be hanging opposite you,<sup>[75]</sup> and you will BE IN TERROR<sup>[76]</sup> BY night and BY day, and you not be certain of your life.  
**67.** In the morning you will say, "If only it were evening!" — And in the evening you will say, "If only it were morning!"<sup>[77]</sup> — because of the TERROR of your heart that you will BE TERRIFIED and because of the sight of your eyes that you will BE SEEING.  
**68.** Hashem will return you to Egypt

74. I.e., dimming of the eyes out of despair; see, similarly, *Eichah* 5:17. *Rashi* interprets כְּלִיזוֹן עֵינַיִם to mean longing in vain for salvation; see above, note 33.

75. That is, your life will hang in the balance; you will be in a constant state of worry from the fatal attacks of the enemy (*Rashi*).

76. Onkelos translates the term פָּחַד in this and the following verse using the term תְּוָה, which indicates a greater degree of fright than his usual translation, דָּחַל (*Beurei Onkelos*; cf. *Lechem VeSimlah*).

Onkelos translates וּפְחַדְתָּ in our verse and תִּפְחֹד in the following verse as continuous verbs (*you will be in terror/be seeing*) rather than translating them simply as *you will fear/see*, indicating that it will be an ongoing situation (*Lechem VeSimlah*; see note 51).

77. Literally, *Who can bring the evening*, and, *Who can bring the morning*.

*Rashi* explains that the misfortunes will worsen from the day to the following night and from the night to the following day, so that the previous day or night will always seem better than the present. Thus, each morning you will say, if only we could be back to the situation of last night! And each evening you say, if only we could be back to the situation of this morning!

*Targum Yonasan* and *Rashbam* explain, however, that the evening and morning here refer to the following evening or morning. The days and nights will be so agonizing that the hours will feel like days, making you desperate for the next morning or evening to arrive.

בְּדַרְךָ אֲשֶׁר אָמַרְתִּי לְךָ לֹא תִסֵּיף עוֹד לְרֵאתָהּ וְהִתְמַכְרְתֶם  
 בְּאֶרְצָא דִּי אָמַרְתִּי לְךָ לֹא תוֹסֵף עוֹד לְמַחְזֵיהּ וְתוֹדְבִנּוּן  
 שָׁם לְאִיבֵיךָ לְעַבְדִּים וְלַשְׁפָּחוֹת וְאִין קִנְיָהּ: ס סט אֵלֶּה דְבָרֵי  
 תַּמָּן לְבַעֲלֵי דְבָבְךָ לְעַבְדִּין וְלֵאמָהֶן וְלִית דְּקִנְיָ: סט אֵלִין פְּתַגְמֵי  
 הַבְּרִית אֲשֶׁר-צִוָּה יְהוָה אֶת-מֹשֶׁה לְכַרֵּת אֶת-בְּנֵי יִשְׂרָאֵל  
 קִימָא דִּי פְקִיד יְיָ יֵת מֹשֶׁה לְמַגֹּר עִם בְּנֵי יִשְׂרָאֵל  
 בְּאֶרֶץ מוֹאָב מִלְבַּד הַבְּרִית אֲשֶׁר-כָּרַת אִתָּם בְּחֹרֵב: פ  
 בְּאֶרְעָא דְמוֹאָב בַּר מְקִימָא דִּי גֹר עִמָּהוֹן בְּחֹרֵב:  
 שביעי [כט] א וַיִּקְרָא מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אִתָּם  
 כט א וַיִּקְרָא מֹשֶׁה לְכָל יִשְׂרָאֵל וַיֹּאמֶר לְהוֹן אִתּוֹן  
 רְאִיתֶם אֵת כָּל-אֲשֶׁר עָשָׂה יְהוָה לְעֵינֵיכֶם בְּאֶרֶץ מִצְרַיִם  
 חֲזִיתוֹן יֵת כָּל דִּי עֲבַד יְיָ לְעֵינֵיכוֹן בְּאֶרְעָא דְמִצְרַיִם

רס"י

הוא מעלמו ולא נפעל, וכן "לא היה פֹּאחֶחֶז אֲשֶׁר הִתְמַכְרְתֶם" (ומלכ־א כא, כה), מעלמו הוחלט לטבול עבודה זרה: (סט) לְכַרֵּת אֵת בְּנֵי יִשְׂרָאֵל. שִׁיקְבּוּ עֲלֵיהֶם אֵת הַתּוֹרָה זְרָה וְצָלָה וּבִצְבוּעָה: מִלְבַּד הַבְּרִית. קְלוֹת שְׂצוֹרֵת פְּהִיִּס שְׂנֵאֲמְרוּ צְסִינֵי:

וְהִתְמַכְרְתֶם שָׁם לְאִיבֵיךָ. חָסֵם מְצַקְסִים לֵהוּיֹת נִמְפְרִים לְהֵם לְעַבְדִּים וְלַשְׁפָּחוֹת: וְאִין קִנְיָהּ. פִּי יִגְזְרוּ עֲלֵיךָ הַרְג וְכִלְיוֹן: וְהִתְמַכְרְתֶם. צְלַע"ז חִיפּוֹרוֹ וְכִדְרִי"ן וו"ש. וְלֹא יִשְׁכֵּן לְפָרֶשׁ "וְהִתְמַכְרְתֶם" צְלַשׁוֹן "וְנִמְפְרִים" עַל יְדֵי מוֹכְרִים אֲחֵרִים, מִפְּנֵי שְׂנֵאֲמְרֵי אֲחֵרֵי "וְאִין קִנְיָהּ" ג"א: שְׁהֲלַשׁוֹן הַזֶּה מִתְפַּעֵל

## CHUMASH TRANSLATION

on the way of which I said to you, "You shall never again see it!" And there you will offer yourselves for sale to your enemies as slaves and maidservants — but there will be no buyer!

<sup>69</sup> These are the words of the covenant that Hashem commanded Moshe to seal with the Children of Israel in the land of Moav, besides the covenant that He sealed with them in Chorev.

## 29.

<sup>1</sup> Moshe called to all of Israel and said to them, "You have seen everything that Hashem did before your eyes in the land of Egypt,

## ONKELOS ELUCIDATED

in ships, בְּאֶרְצָא דִּי אָמַרְתִּי לְךָ — on the way of which I said to you, "You shall never again see it!"<sup>[78]</sup> — לֹא תוֹסֵף עוֹד לְמַחְזֵיהּ — And there you will offer yourselves for sale to your enemies as slaves and maidservants — וְתוֹדְבִנּוּן תַּמָּן לְבַעֲלֵי דְבָבְךָ לְעַבְדִּין וְלֵאמָהֶן — as slaves and maidservants — וְלִית דְּקִנְיָ — but there will be no ACQUIRER!<sup>[79]</sup>

69. These are the words of the covenant — אֵלִין פְּתַגְמֵי קִימָא — that Hashem commanded Moshe — דִּי פְקִיד יְיָ יֵת מֹשֶׁה — to seal with the Children of Israel — לְמַגֹּר עִם בְּנֵי יִשְׂרָאֵל — in the land of Moav, בְּאֶרְעָא דְמוֹאָב — besides the covenant — בַּר מְקִימָא — that He sealed with them in Chorev. — דִּי גֹר עִמָּהוֹן בְּחֹרֵב

## 29.

1. Moshe called to all of Israel,<sup>[1]</sup> וַיִּקְרָא מֹשֶׁה לְכָל יִשְׂרָאֵל — and he said to them, — אִתּוֹן חֲזִיתוֹן — "You have seen everything that Hashem did before your eyes — יֵת כָּל דִּי עֲבַד יְיָ לְעֵינֵיכוֹן — in the land of Egypt,

78. See above, 17:16 with note 30.

79. For the enemies will decree death and annihilation upon you (*Rashi*).

Onkelos translates קָנָה here as דְּקִנְיָ, *that acquires*, rather than translating it literally as דְּבִיבָן, *that buys*. *Me'at Tzori* suggests that this is because the term וְכֹן indicates a sale, whereas קִנְיָ means simply a change of

ownership. Onkelos uses the term דְּקִנְיָ to indicate that no one will be willing to acquire you, even for free (see *Targum Yonasan*).

1. Although the people had never left Moshe's presence after he finished reciting the blessings and curses of the covenant, he called to them again as he began a new subject (*Ramban*). Alternatively, the previous passage

לְפָרְעָה וּלְכָל-עַבְדָּיו וּלְכָל-אֲרָצוֹ: בַּ הַמַּסּוֹת הַגְּדֹלֹת אֲשֶׁר  
 לְפָרְעָה וּלְכָל עַבְדֵּיהִי וּלְכָל אֲרָעָה: בַּ נִּסִּין רַבְרַבִּין דִּי  
 רָאוּ עֵינֵיךָ הָאֵתָת וְהַמּוֹפְתִים הַגְּדֹלִים הָהֵם: גַּ וְלֹא-נָתַן יְהוָה  
 חֲזָאָה עֵינֶיךָ אֲתִיָּא וּמוֹפְתִיָּא רַבְרַבִּיָּא הָאֲנוּן: גַּ וְלֹא יָהֵב יְיָ  
 לָכֶם לֵב לְדַעַת וְעֵינַיִם לְרְאוֹת וְאָזְנִים לְשָׁמֹעַ עַד הַיּוֹם הַזֶּה:  
 לְכוּן לְבָא לְמַדַּע וְעֵינִין לְמַחְזִי וְאֲדַנִּין לְמִשְׁמַע עַד יוֹמָא הַדִּין:  
 ד וְאוּלְךָ אֲתַכֶּם אַרְבָּעִים שָׁנָה בְּמִדְבָּר לֹא-בָלוּ שְׁלִמְתִיכֶם  
 ד וְדַבְרִית יִתְכוּן אַרְבָּעִין שָׁנִין בְּמִדְבָּרָא לֹא בְלִיאַת כְּסוּתְכוּן  
 מֵעַלְיֶיכֶם וְנִעְלָךְ לֹא-בָלְתָה מֵעַל רַגְלֶךָ: הַ לַחֵם לֹא אָבְלָתֶם  
 מִנְּבוֹן וּמִסְנִיךָ לֹא עָדוּ מֵעַל רַגְלֶךָ: הַ לַחֲמָא לֹא אָבְלָתוּן

ר"ט

אף אנו עמדנו צסיני וקצלנו את הפורה וניתנה לנו, ומה חתה ולידבק זו: עד היום הזה. שמעתי, שחיתו היום שנתן משה ספר הפורה לבני לוי, כמו שכתוב "ויפתח אל הפהנים בני לוי" (להגן לה, ט), צאו כל ישראל לפני משה ואמרו לו: משה רבינו,

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

to Pharaoh and to all his servants and to all his land — <sup>2</sup> the great challenges that your eyes beheld, those great signs and wonders. <sup>3</sup> But Hashem did not give you a heart to know, or eyes to see, or ears to hear until this day. <sup>4</sup> I led you for forty years in the Wilderness, your garments did not wear out from on you, and your shoe did not wear out from on your foot. <sup>5</sup> Bread you did not eat

וּלְכָל — to Pharaoh and to all his servants — and to all his land — that — די חזאה עיניך — those great signs and wonders. — But Hashem did not give you a heart to know or eyes to see, or ears to hear — until this day.<sup>[3]</sup> — I led you<sup>[4]</sup> for forty years in the Wilderness, — לא בליאת כסותכון מנכון — during which your GARMENT did not wear out FROM YOU, ומסניך לא עדו — and your SHOES did not DEPART<sup>[5]</sup> from on your FEET.<sup>[6]</sup> 5. Bread you did not eat, but only manna,

was spoken only to the men. In this verse, Moshe summons the women, young children, and proselytes (see v. 9) to address them as well (*Or HaChaim*).

of Hashem, as the following verse concludes, *that I am Hashem, your God (Chizkuni)* to the following verse; see *Ramban* to 31:23 below; cf. *HaKesav VaHaKabbalah* to the following verse).

2. *Rashi* (above, 4:34) interprets the word מסות as challenges, referring to Moshe's challenge to Pharaoh to ask for a display of Hashem's might that, to Pharaoh's mind, was impossible (see *Shemos* 8:5).

5. Although the literal meaning of לא בלתי is *did not wear out*, Onkelos translates it *did not depart* in order to avoid repetition of the term that appears in the previous clause (*Beurei Onkelos, Marpei Lashon*).

3. That is, Hashem did not give you the ability to comprehend the full extent of His kindness toward you until today. Only now, after enjoying His beneficence in the Wilderness for forty years — as the following verses go on to describe — have you gained a true understanding of His kindness (*Rashi* with *Gur Aryeh*). See *Rashi* here and to v. 6 for additional explanations of this verse.

6. The verse speaks of garments in the plural, since it is referring to multiple garments of many people (your [plural] garments), and of a shoe in the singular, since in this clause it addresses Israel in the singular (your [singular] shoe); see *Pesikta Zutrasit*. Onkelos, however, refers to a garment in the singular and to shoes in the plural, since a person requires only

4. This and the following verse are spoken in the Name



וַיֵּין וְשִׁכָר לֹא שְׁתִּיתֶם לְמַעַן תִּדְעוּ כִּי אֲנִי יְהוָה אֱלֹהֵיכֶם:  
וְחָמַר וְעֵתִיק לֹא שְׁתִּיתוּן בְּדִיל דְּתִדְעוּן אֲרִי אֲנָא יי אֱלֹהֵכוֹן:  
חַדַּת

מפסיר ו וַתָּבֹאוּ אֶל-הַמָּקוֹם הַזֶּה וַיֵּצֵא סִיחֹן מֶלֶךְ-חֶשְׁבֹּן וְעוֹג  
ו וַאֲתִיתוּן לְאֶתְרָא הַדִּין וּנְפַק סִיחֹן מֶלֶכָּא דְחֶשְׁבֹּן וְעוֹג  
מֶלֶךְ-הַבָּשָׁן לְקִרְאֵתְנוּ לְמַלְחָמָה וַנִּבְּרָם: ז וַנִּקַּח אֶת-אֲרָצָם  
מֶלֶכָּא דְמַתְנָן לְקַדְמוּתְנָא לְאִגְחָא קֶרְבָּא וּמְחִינְנוֹן: ז וְנִסְבְּנָא יֵת אֲרַעְהוֹן  
וַנִּתְּנָה לְנַחֲלָה לְרֵאוּבֵנִי וּלְגַדִּי וּלְחֻצֵי שִׁבְט הַמְּנַשֵּׁי:  
וּיְהַבְנָא לְאַחְסָנָא לְשִׁבְטָא דְרֵאוּבֵן וּלְשִׁבְטָא דְגָד וּלְפִלְגוֹת שִׁבְטָא דְמְנַשֶּׁה:  
ח וְשִׁמְרֹתֶם אֶת-דְּבָרֵי הַבְּרִית הַזֹּאת וַעֲשִׂיתֶם אֹתָם לְמַעַן  
ח וְתִטְרוּן יֵת פְּתַגְמֵי קִימָא הַדִּין וְתַעֲבְדוּן יֵתְהוֹן בְּדִיל  
תִּשְׁכִּילוּ אֶת כָּל-אֲשֶׁר תַּעֲשׂוּן: פ פ פ קב"ב פסוקים. לעבדי"ו סימן.  
דְּתַצְלִחוּן יֵת כָּל דִּי תַעֲבְדוּן:

רז"י

א, שאין חכם עומד על סוף דעתו של רבו וקצת משנתו עד  
חרצעים שנה (עבודה זרה ה:), ולפיכך לא הקפיד עליכם המקום  
"עד היום הזה" (לעיל פסוק א), חבל מפאן וחילך יקפיד, לפיכך  
(פסוק ח) ו"שמרתם את דברי הברית הזאת וגו'":  
אָתְרָס דְּבָקִים וְחַפְלִים צְמֻקִים: (ו) וַתָּבֹאוּ אֶל הַמָּקוֹם הַזֶּה.  
עָפָה אָתְרָס רוּחִים עַלְמָכֶם צְגוּלָה וְכַזּוּד, חַל פְּצֻטוֹ צְמֻקִים  
וְחַל יְרוּס לְצַבְכֶם, "וְשִׁמְרֹתֶם אֶת דְּבָרֵי הַבְּרִית הַזֹּאת וְגו'"  
(פסוק ח). דְּבַר חֲחַר, "וְחַל נִסְנֵן ה' לְכֶסֶם לְבַלְעֵת" (לעיל פסוק

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

and wine or *that which intoxicates* you did not drink, so that you would know that I am Hashem, your God.<sup>6</sup> And you arrived at this place, and Sichon, king of Cheshbon, and Og, king of Bashan, went out toward us for war, and we struck them.<sup>7</sup> We took their land and gave it as an inheritance to the Reuvenite, the Gadite, and to half the tribe of the Menasheh'ite.<sup>8</sup> You shall observe the words of this covenant and you shall perform them, so that you will succeed in all that you do."

and wine NEW OR AGED<sup>[7]</sup> you did not drink, but only water from the well, — so that you would know — that I am Hashem, your God, Who provides for all your needs.  
6. And you arrived at this place, — and Sichon, king of Cheshbon, and Og, king of MASNAN, went out toward us TO WAGE war, — and we struck them.  
7. We took their land — and we gave it as an inheritance לְשִׁבְטָא דְרֵאוּבֵן וּלְשִׁבְטָא דְגָד, — to THE TRIBE OF REUVEN, THE TRIBE OF GAD, — and to half the tribe of MENASHEH.<sup>[8]</sup>  
8. You shall observe the words of this covenant — and you shall perform them, — so that you will succeed<sup>[9]</sup> — in all that you do."

one garment, but requires two shoes for his two feet.

7. See 14:26 above, note 50.

8. The verses enumerate these accomplishments to convey the message that even though you have achieved great things, you should not become haughty; rather, as the passage continues, *You shall observe the words of this covenant* (Rashi to v. 6).

9. The Hebrew verb משכיל, which is related to the word שכל, *intellect*, is often used to mean *succeed*, for proper use of the intellect breeds success. This is how Onkelos understands it here as well (*Marpei Lashon*), as do *Targum Yonasan* and *Ibn Ezra*. *Targum Yerushalmi*, however, translates תשכילו in its literal sense as דתתבוננו, *that you will contemplate*.

## HAFTARAS KI SAVO / הפטרות כי תבוא

ישעיה ס:א-כב / Yeshayah 60:1-22

60<sup>1</sup> **A**rise! Shine! For your light has arrived, and the glory of HASHEM has shined upon you.  
<sup>2</sup>For, behold! Darkness shall cover the earth, and dense cloud the kingdoms; but upon you shall shine HASHEM, and His glory shall be seen upon you. <sup>3</sup>Nations will go by your light, and kings by the brightness of your shine. <sup>4</sup>Lift your eyes about you and see, all of them assemble, they come to you; your sons from afar shall come, and your daughters shall be nurtured alongside [royalty]. <sup>5</sup>Then you shall see and be radiant, anxious and expansive shall be your heart, for the affluence of the west shall be turned over to you, and the wealth of nations shall come to you. <sup>6</sup>An abundance of camels will envelop you, dromedaries of Midyan and Eiphah; all those of Sheva shall come, gold and levonah shall they bear, and the praises of HASHEM shall they proclaim. <sup>7</sup>All the flocks of Kedar shall be gathered unto you, the rams of Nevaayos shall minister to you; they shall be brought up with favor upon My Mizbe'ach, and the House of My glory will I glorify. <sup>8</sup>Who are these? Like a cloud they fly, like pigeons to their cote-windows! <sup>9</sup>For unto Me shall the island-dwellers gather, and the ships of Tarshish [as] in earlier times, to bring your children from afar, their gold and silver with them, for the sake of HASHEM, your God, and for the Holy One of Israel, for He has glorified you. <sup>10</sup>Then the sons of strangers shall build your city-walls and their kings shall minister to you; though I struck you in My indignation, in My favor have I been compassionate to you. <sup>11</sup>And your gates shall be opened continuously, day and night, they shall not be closed, to bring to you the wealth of nations, and their kings under escort. <sup>12</sup>For the nation and the kingdom that will not serve you shall be lost, and the nations utterly destroyed. <sup>13</sup>The glory of the Lebanon [forest] shall come to you — cypress, fir and box tree, together — to glorify the site of My Sanctuary, and the site of My footstool will I honor. <sup>14</sup>They shall go unto you in bent submission, those children of your oppressors; and they shall prostrate themselves at the soles of your feet, all those who slandered you; and they shall call you "the City of HASHEM, Zion, [the City of] the Holy One of Israel." <sup>15</sup>In place of your having been forsaken and hated with no wayfarer, I shall establish you as an eternal pride, a joy for each succeeding generation. <sup>16</sup>You shall nurse from the milk of the nations, from the breast of kings shall you nurse; then you shall know that I, HASHEM, am your Savior and your Redeemer, the Mighty One of Yaakov. <sup>17</sup>In place of the copper I will bring gold; and in place of the iron I will bring silver; and in place of the wood, copper; and in place of the stones, iron; I will set your appointed officials for peacefulness and your overlords for righteousness. <sup>18</sup>No longer shall violence be heard in your land, [nor] plunder and breakage in your borders; but you shall call [God's] salvation your [protective] walls, and [His] praise your gateways. <sup>19</sup>You shall no longer have need of the sun for light of day, nor for brightness the moon to illuminate

ס א קומי אורי כי בא אורך וכבוד יהוה עליך זרח: ב כִּי־הִנֵּה הַחֹשֶׁךְ יִכְסֶה־אֶרֶץ וְעֲרַפֵּל לְאֻמִּים וְעֲלִיךָ יִזְרַח יְהוָה וְכִבְדּוֹ עֲלִיךָ יֵרָאֶה: ג וְהִלְכוּ גוֹיִם לְאֹרְךָ וּמְלָכִים לְנֹגַהּ זְרַחְךָ: ד שְׂאֵי־סָבִיב עֵינֶיךָ וּרְאִי כָלֵם נִקְבְּצוּ בְּאוֹלֶךָ בְּנִיךָ מִרְחוֹק יָבֹאוּ וּבָנֹתֶיךָ עַל־צֵד תִּאֲמָנָה: ה אֲזוּ תִרְאִי וְנִהְרַתְּ וּפָחַד וְרַחֵב לִבְבֶךָ כִּי־יִהְיֶה עֲלֶיךָ הַמּוֹן זִם חֵיל גוֹיִם יָבֹאוּ לָךְ: ו שְׂפַעַת גְּמָלִים תִּכְסֶּה בְּכַרִּי מִדֵּינָן וְעֵיפָה כָלֵם מִשְׁבָּא יָבֹאוּ זָהָב וּלְבוֹנָה יִשְׂאוּ וּתְהִלּוֹת יְהוָה יִבְשְׂרוּ: ז כָּל־צֵאֵן קָדָר יִקְבְּצוּ לָךְ אֵילֵי נְבוֹיֹת יִשְׂרָתוֹנָךְ יַעֲלוּ עַל־רִצּוֹן מִזְבְּחֵי וּבֵית תִּפְאָרְתִּי אֶפְאָר: ח מִי־אֵלֶּה כְּעֵב תַּעֲוִפִּינָה וְכִיוֹנִים אֶל־אַרְבְּתֵיהֶם: ט כִּי־לִי | אֵיִים יִקְווּ וְאֵיִוֹת תִּרְשִׁישׁ בְּרִאשׁוֹנָה לְהֵבִיא בְנֵיךָ מִרְחוֹק כְּסָפָם וְזָהָבָם אֲתָם לְשֵׁם יְהוָה אֱלֹהֶיךָ וּלְקַדּוֹשׁ יִשְׂרָאֵל כִּי פִאָרְךָ: י וּבְנֵי בְנֵי־נֹכַר חֲמַתֶּיךָ וּמְלֻכֵיהֶם יִשְׂרָתוֹנָךְ כִּי בְקִצְפִי הִכִּיתֶיךָ וּבְרִצּוֹנִי רַחַמְתִּיךָ: יא וּפְתָחוּ שַׁעְרֶיךָ תָּמִיד יוֹמָם וּלְיַלָּה לֹא יִסָּגְרוּ לְהֵבִיא אֲלֶיךָ חֵיל גוֹיִם וּמְלֻכֵיהֶם נְהוּגִים: יב כִּי־הִגִּי וְהִמְמַלְכָה אֲשֶׁר לֹא־יַעֲבְדוּךָ יֹאבְדוּ וְהַגּוֹיִם חָרַב יִחָרְבוּ: יג כְּבוֹד הַלְּבָנוֹן אֲלֶיךָ יָבֹאוּ בְרוֹשׁ תִּדְהָר וּתִאֲשֹׁר יַחֲדוּ לְפִאָר מְקוֹם מְקַדְּשֵׁי וּמְקוֹם רִגְלֵי אֲכַבְד: יד וְהִלְכוּ אֲלֶיךָ שְׁחוֹחַ בְּנֵי מַעֲזִיב וְהִשְׁתַּחֲוּוּ עַל־כַּפּוֹת רִגְלֶיךָ כָּל־מְנַאֲצֶיךָ וְקִרְאוּ לָךְ עֵיר יְהוָה צִיּוֹן קְדוֹשׁ יִשְׂרָאֵל: טו תַּחַת הַיּוֹתֶךָ עֲזוּבָה וּשְׁנוּאָה וְאֵין עוֹבֵר וּשְׂמַתֶּיךָ לְגֵאוֹן עוֹלָם מְשׁוֹשׁ דָּוָר נְדוּר: טז וְיִנְקַתְּ חֵלֶב גוֹיִם וְשֵׁד מְלָכִים תִּינָקִי וַיִּדְעַתְּ כִּי אֲנִי יְהוָה מוֹשִׁיעֶךָ וּגְאֹלְךָ אֲבִיר יַעֲקֹב: יז תַּחַת הַנְּחֹשֶׁת אָבִיא זָהָב וְתַחַת הַבְּרֹזֶל אָבִיא כֶּסֶף וְתַחַת הָעֵצִים נְחֹשֶׁת וְתַחַת הָאֲבָנִים בְּרֹזֶל וּשְׂמַתִּי פְקַדְתֶּךָ שְׁלוֹם וְנִגְשִׁיךָ צְדָקָה: יח לֹא־יִשְׁמַע עוֹד חֲמָס בְּאַרְצֶךָ שׁוֹד וְשֹׁבֵר בְּגְבוּלֶיךָ וְקִרְאֵת יְשׁוּעָה חוֹמַתֶּיךָ וּשְׁעָרֶיךָ תִּהְיֶה: יט לֹא־יִהְיֶה־לָּךְ עוֹד הַשֶּׁמֶשׁ לְאוֹר יוֹמָם וּלְנֹגַהּ הַיָּרֵחַ לְאִי־אִיר

for you; rather HASHEM shall be unto you an eternal light, and your God for your glory. <sup>20</sup>Never again shall your sun set, nor shall your moon be withdrawn; for HASHEM shall be unto you an eternal light, and ended shall be the days of your mourning. <sup>21</sup>And your people, they are all righteous; forever shall they inherit the Land; a branch of My planting, My handiwork, for Me to glory in. <sup>22</sup>The smallest shall increase a thousandfold, and the least into a mighty nation; I am HASHEM, in its time I will hasten it.

לְךָ וְהִיה־לְךָ יְהוָה לְאֹר עוֹלָם וְאֱלֹהֶיךָ  
 לְתַפְאֲרָתְךָ: כ לֹא יִבּוֹא עוֹד שֶׁמֶשׁךָ וְיָרְחֶךָ  
 לֹא יֵאָסֵף כִּי יְהוָה יְהִיה־לְךָ לְאֹר עוֹלָם  
 וְשָׁלְמוּ יְמֵי אַבְלָךָ: כא וְעַמְּךָ כָּלֵם צְדִיקִים  
 לְעוֹלָם יִירְשׁוּ אֶרֶץ גִּזְרַר מִטְעֵי [מטעו כ']  
 מִעֲשֵׂה יָדַי לְהַתְּפָאֵר: כב הַקָּטָן יִהְיֶה לְאֶלֶף  
 וְהַצָּעִיר לְגוֹי עֲצוּם אֲנִי יְהוָה בְּעֵתָהּ אַחֲשִׁינָהּ: