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Introduction

The Torah, also known as the Five Books of Moses, has always held a special place in my heart. It's a foundational text that offers wisdom, guidance, and spiritual depth. Every week, Jews around the world read a designated portion of the Torah, known as a parasha (parashot in plural), and reflect on its meaning. Alongside the Torah, generations of scholars have written extensive commentaries, offering their insights and interpretations of the sacred text. These commentaries add layers of richness to the Torah, but navigating through them can often be overwhelming due to their sheer volume and depth.

In this project, I wanted to create something that would help bridge that gap. Using the resources available on Sefaria, an incredible digital library of Jewish texts, I've gathered the weekly parashot and their available commentaries. These include the thoughts and reflections of scholars like Rashi, Ibn Ezra, Ramban, and others, whose words have shaped Jewish learning for centuries. For some lines, there were textbook's worth of commentary.

But I also recognize that not everyone has the time to dive into the full breadth of these commentaries each week. That's where I've employed OpenAI's GPT model to help summarize the vast commentaries into concise, digestible insights. My goal is to sacrifice the depth and wisdom of these scholars to make it accessible, whether you're a seasoned student of Torah or just starting out, to engage with the weekly readings. This way you can read from the generated booklet and have access to interesting notes.

In this book, you'll find each weekly parasha, followed by a summarized commentary that draws from centuries of tradition. It's my hope that this resource will make it easier for readers to engage with the text and the accompanying commentary, offering a clearer path into the richness of the Torah.

As part of my commitment to open learning, this project is open source and freely available for anyone to explore, contribute to, or use. You can find the source code on GitHub at <https://github.com/DrAnomalocaris/SefriaToBooklets>. I welcome contributions and feedback from the community to help this project grow and improve.

I've created this book for those who want to study the Torah more deeply, but also for those who might feel daunted by the vastness of the traditional commentaries. Whether you're reading for personal reflection or using it as a guide for weekly study, I hope these summaries will inspire you to delve deeper into the text and connect with the timeless wisdom it offers.

44: דברים | Devarim (Deuteronomy 1:1-3:22)

Deuteronomy 1

- 1 אֵלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה
אֶל-כָּל-יִשְׂרָאֵל בְּעֶבֶר הַיַּרְדֵּן בְּמִדְבָּר
בְּעֶרְבָה מִזֹּל סוּף בֵּין-פָּאֶרָן וּבֵין-תֹּפֶל
וְלָבָן וְחֶזֶרוֹת וְדִי-זָהָב:
- 1 These are the words that Moses addressed to all Israel
on the other side of the Jordan.—Through the
wilderness, in the Arabah near Suph, between Paran
and Tophel, Laban, Hazeroth, and Di-zahab,

Chasidut emphasizes the hidden moral lessons in Torah stories, with Moses admonishing Israel discreetly for past sins. Halakhah explains the recitation of Amen after blessings, Jewish Thought highlights the power of unity, Midrash discusses rebuke and the importance of language, Mishnah describes the Torah reading by the king, and Talmud delves into specific sections read by the king and Moses' rebuke. Tanakh recounts Israelites' complaints in the wilderness, Targum mentions Moses reproving Israel for sins, Tosefta details the king's Torah reading and the significance of studying Torah.

- 2 אֶחָד עָשָׂר יוֹם מִחֹרֵב דָּרָךְ הַר-שֵׁעִיר
עַד קֹדֶשׁ בְּרִנֶּעַ: מֹנֶה
- 2 it is eleven days from Horeb to Kadesh-barnea by the
Mount Seir route. —

The text discusses the Israelites' journey from Horeb to Kadesh-barnea taking eleven days, symbolizing purification from evil forces, with commentators like Ramban, Rashi, Ibn Ezra, Rashbam, Rabbeinu Bahya, Siftei Chakhamim, Rav Hirsch, Steinsaltz, Tze'edah Ure'edah, and Chizkuni offering interpretations. It refutes the notion of the Israelites being lost in the desert, emphasizes God's guidance, and contrasts Spinoza's approach to biblical texts. The Midrash explores deviations from God's path, complaints in the wilderness, and consequences like leprosy. Rabban Yohanan ben Zakkai challenges interpretations in the Talmud, while the Tanakh recounts the rebellion of the Israelites, their doubts, and defeat by the Amalekites and Canaanites. The Targum highlights the delay in the journey due to sin and provocation of the Lord.

- 3 וַיְהִי בְּאַרְבָּעִים שָׁנָה בַּעֲשֵׂתִי-עָשָׂר חֹדֶשׁ
בְּאַחַד לַחֹדֶשׁ דִּבֶּר מֹשֶׁה אֶל-בְּנֵי
יִשְׂרָאֵל כָּכָל אֲשֶׁר צִוָּה יְהוָה אֹתוֹ
אֱלֹהִים:
- 3 It was in the fortieth year, on the first day of the
eleventh month, that Moses addressed the Israelites
in accordance with the instructions that יהוה had
given him for them,

Chasidut emphasizes hidden aspects and moral lessons in the Torah, with the Book of Deuteronomy addressing a higher spiritual level and the importance of Torah study. Moses reproved the Israelites before his death, focusing on reverence for God and Jewish traditions. Rashi highlights the democratic nature of allowing all of Israel to hear Moses' words, emphasizing the importance of narratives in the Torah. Moshe taught the pilpul method to derive new laws, gathering the people to clarify any doubts about the Torah. The Talmud discusses how to count kings' reigns and debates about the new year, while the Targum states that Moses spoke to the Israelites as commanded by the Lord in the eleventh month of the fortieth year.

4 אַחֲרֵי הַכֹּתוֹ אֶת סִיחֹן מֶלֶךְ הָאֲמֹרִי אֲשֶׁר
יָשָׁב בְּחֶשְׁבֹן וְאֶת עֹג מֶלֶךְ הַבָּשָׁן
אֲשֶׁר יָשָׁב בְּעַשְׂתָרוֹת בְּאֶדְרֵי: after he had defeated Sihon king of the Amorites,
who dwelt in Heshbon, and King Og of Bashan,
who dwelt at Ashtaroth [and] Edrei.

In Likutei Moharan 55:10:9, Og is called a “refugee” for his wicked intentions towards Avraham and Sarah. Ramban explains Sihon and Og’s territories, while Rashi interprets Ashtaroth as a place of strength. Midrash compares Moses to a king in battle, praising the defeat of Sihon and Og. The Talmud discusses the timing of kings’ reigns and rejects arguments about Sihon and Aaron. In Tanakh, Israel defeats Sihon and Og, settling in their lands, and in Targum, God defeats Sihon and Og in battle.

5 בְּעֶבֶר הַיַּרְדֵּן בְּאֶרֶץ מוֹאָב הוֹאִיל מֹשֶׁה
בְּאֵר אֶת־הַתּוֹרָה הַזֹּאת לֵאמֹר: On the other side of the Jordan, in the land of Moab,
Moses undertook to expound this Teaching. He said:

Moses translated the Torah into 70 languages in the land of Moab to provide comfort to Jews in exile, emphasizing the importance of living as righteous individuals. The Torah was explained in different languages to ensure understanding before entering the Promised Land and prevent sinful behavior, with non-Jews allowed to study the Written Law but not the Oral Law. Deuteronomy represents a covenant between God and Israel, emphasizing the perspective of the receiver. The Midrash discusses the significance of stones and circumcision in relation to divine knowledge, while the Talmud mentions the stones erected in Eretz Yisrael. Onkelos and Targum Jonathan explain Moses teaching the Torah in the land of Moab.

6 יְהוָה אֱלֹהֵינוּ דִּבֶּר אֵלֵינוּ בְּחָרֵב לֵאמֹר
רַב־לָכֶם שָׁבַת בְּהָר הַזֶּה: Our God יהוה spoke to us at Horeb, saying: You have
stayed long enough at this mountain.

Horeb near Mount Sinai is where the Israelites dwelled after the exodus, with some interpreting Horeb as a region and others as an alternate name for Mount Sinai. Rabbi Hanina warns the court to judge righteously, G-d reassures Moses of his mission and provides Aaron as a spokesman, and Hashem puts effort into learning for students. Abraham is told to remain seated by God as a sign for his children, and God corrects the scribes by waiting for them. Ramban explains that all commandments were told to Moses on Mount Sinai, Jethro arrived before the Giving of the Torah, and the ark contained only the stone tablets of the covenant made at Horeb. Adonoy tells the Israelites at Choreiv that they have spent enough time at the mountain and it is time to move on.

7 פָּנוּ | וְסַעְדוּ לָכֶם וּבֵאוּ הָר הָאֲמֹרִי
וְאֶל־כָּל־שְׁכֵנֵי בְּעֶרְבָה בְּהָר וּבְשִׁפְלָה
וּבְנֶגֶב וּבְחֹזֶף הַיָּם אֶרֶץ הַכְּנַעֲנִי
וְהַלְבָּנוֹן עַד־הַנָּהָר הַגָּדֹל נְהַר־פָּרָת: Start out and make your way to the hill country of the
Amorites and to all their neighbors in the Arabah, the
hill country, the Shephelah, the Negeb, the seacoast, the
land of the Canaanites, and the Lebanon, as far as the
Great River, the river Euphrates.

Ramban emphasizes the command for the Israelites to conquer the Land of Israel as a mitzvah, while Rashi details specific locations they are to journey to. Ibn Ezra explains the style of Scripture in using the phrase “and take your journey,” while other commentators provide additional geographical and historical context. In the Halakhah, the great gate

leading into the Sanctuary is described in detail. Derashot HaRan highlights the Torah's focus on demonstrable phenomena, while Akeidat Yitzchak explains Yitro's role in reuniting Moses and Tziporah. The Sifrei Devarim describes the Israelites' journey to various locations, while Bereshit Rabbah discusses the significance of rivers mentioned in Genesis. Metzudat Zion explains the term "bank of the sea" in Judges 5:17:3, Rabbeinu Bahya discusses references to the term "great" in relation to God's name, and Tze'enah Ure'enah emphasizes the importance of being connected to something significant. The Talmud discusses punishments in the afterlife, including those of Balaam and Jesus, as well as the destruction of the King's Mountain and Beitar. In Tanakh, the Tigris and Euphrates rivers are mentioned in Genesis, and the Targum translations of Deuteronomy 1:7 by Onkelos and Targum Jonathan detail the Israelites' journey to various regions.

<p>רָאָה נָתַתִּי לְפָנֶיכֶם אֶת־הָאָרֶץ בָּאוּ וּרְשׁוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם לְאֲבֹרָהֶם לְיִצְחָק וּלְיַעֲקֹב לָתֵת לָהֶם וּלְזֶרְעָם אַחֲרֵיהֶם:</p>	<p>8 See, I place the land at your disposal. Go, take possession of the land that יהוה swore to your fathers Abraham, Isaac, and Jacob, to assign to them and to their heirs after them.</p>
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The text discusses how God promised to give the land to the Israelites without them needing to wage war, with the inhabitants being described as fearful and unlikely to resist. The commandment is for the people to dwell in and inherit the Land that God has given to them, reiterating the importance of settling in the Land of Israel. The land was promised to the Israelites by God, with each forefather being worthy of the promise individually, emphasizing the enduring covenant with the tribes. The Targum states that God has given up the land's inhabitants, allowing the Israelites to enter and possess the land as promised to the patriarchs.

<p>וְאָמַר אֲלֵכֶם בָּעֵת הַהוּא לֹא־אוּכַל לְבַדִּי שָׂאת אֶתְכֶם:</p>	<p>9 Thereupon I said to you, "I cannot bear the burden of you by myself.</p>
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Moses acknowledges his inability to judge the Israelites alone, as instructed by God, leading to the need for new leaders due to the growth of the people and the burden of their wrongdoings. The Midrash emphasizes the importance of having judges with specific attributes to handle the needs of the congregation, while Ramban clarifies the timing of events and Moses' struggle with leadership responsibilities. Targum Jonathan adds that the people will not be left with only one judge, as Moses cannot bear the burden alone.

<p>יְהוָה אֱלֹהֵיכֶם הִרְבָּה אֶתְכֶם וְהַנֶּכֶם הַיּוֹם כְּכֹכְבֵי הַשָּׁמַיִם לְרֹב:</p>	<p>10 Your God יהוה has multiplied you until you are today as numerous as the stars in the sky.—</p>
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Various commentaries explore the eternal existence and greatness of the Jewish people, emphasizing the importance of invoking God's name, moral refinement, and the role of Torah in achieving perfection. The text from liturgy is a prayer for God's blessing at the conclusion of Shabbos, while the Midrash discusses the qualities required for judges and the burden of leadership. Rabbeinu Bachyah compares creation with the construction of the Tabernacle, and Targum Onkelos and Targum Jonathan highlight the multiplication of the Jewish people compared to the stars in the sky.

יהוה אלהי אבותכם יסף עליכם ככם 11 May יהוה, the God of your ancestors, increase your
אלף פעמים ויברך אתכם כאשר דבר לכם: numbers a thousandfold, and bless you as
promised.—

Prayer is seen as a vessel for receiving blessings from God, with the quality of words determining the amount of blessing one can receive. Moses' blessing of the Israelites in Deuteronomy is contrasted with God's unlimited blessings, highlighting the importance of mentioning God's name and the conditional nature of blessings from humans versus unconditional blessings from God. The Priestly Blessing is emphasized in Halakhah as a command to be fruitful and multiply, with the value of life and fertility as promises from God. In the Midrash, Moses' blessings to Israel are connected to Yom Kippur and the acceptance of rebuke, with the Holy One's blessings being more significant than those from intermediaries. The Talmud discusses the prohibition of adding blessings to those already commanded by God, while in Tanakh and Targum, the promise of numerous descendants is highlighted as a blessing from God.

איכה אשא לבדי טרחכם 12 How can I bear unaided the trouble of you, and the
ומשאככם וריבכם: burden, and the bickering!

Chasidut emphasizes Moses' efforts to influence Israel through relationships with other tzadikim, as seen in Noam Elimelech's commentary on Numbers 30:2. Halakhah discusses Rabbi Ritter's argument against women holding public office based on Sifre's interpretation of Deuteronomy 1:12. Jewish Thought explores the metaphorical use of "eychah" by Moses, Isaiah, and Jeremiah to describe Israel's spiritual decline. Midrash reflects Moses' concern about bearing the burden of the quarrelsome Israelites alone, as seen in Sifrei Devarim 12:1. Musar delves into themes of cleanliness, intention in serving God, Adam's sin, Levites' exile, and Israel's exile. Quoting Commentary highlights Rashi's explanation of Moses' instruction to Joshua and Yitro's advice to select competent people for assistance. Tanakh contrasts the once righteous city in Isaiah 1:21 with its current corrupt state, and the desolation of the once great city in Lamentations 1:1. Targum presents Onkelos and Targum Jonathan's questions on how Moses can bear the burdens and contentions of the people alone.

הבן לכם אנשים חכמים ונבנים 13 Pick from each of your tribes candidates who are wise,
וידעים לשבטיכם ואשימם discerning, and experienced, and I will appoint them as
בראשיכם: your heads."

Chasidut explains that chabad is the source of all attributes, with chochmah leading to intellect and binah resulting in attributes of love and awe. Judges should embody qualities such as fearing God, being men of truth, and hating unjust gain, as emphasized by Ramban and Rashi. Halakhah outlines seven attributes judges must possess, including wisdom, humility, and fear of God. Kabbalah warns against those who exert power over a congregation, especially orphans. Liturgy involves giving thanks and praise to God through songs and hymns. Midrash discusses the qualities judges should possess and the consequences of not judging wisely. Mishnah details the priority of payment in the case of a man married to two women. Musar emphasizes the heavy burden of leadership and the importance of humility and avoiding flattery. Talmud discusses the benefits of fulfilling conjugal mitzvot. Targum mentions the selection of wise and understanding men as chiefs.

וַתַּעֲנֵנִי אֶתִּי וַתֹּאמְרוּ טוֹב הַדְּבָר 14 You answered me and said, “What you propose to
אֲשֶׁר־דִּבַּרְתָּ לַעֲשׂוֹת: do is good.”

Rashi explains that the Israelites agreed to Moses’ proposal despite their preference to learn directly from him, while Or HaChaim suggests they were willing to learn from Moses’ disciples to ease his burden. Tur HaArokh emphasizes the need for judges with outstanding qualities, and Siftei Chakhamim clarifies that the Israelites responded with determination for their own benefit. The Midrash highlights the Israelites’ questions about Torah learning and the appointment of judges, while the Musar teaches not to fear man in judgment. In Deuteronomy 1:14, the people consented to Moses appointing deputies, similar to their agreement to send spies in Deuteronomy 1:23, showing involvement in controlling their destiny. Targum Onkelos and Targum Jonathan convey the response to Moses’ proposal as good and right in Deuteronomy 1:14.

וַאֲלֹכְח אֶת־רָאשֵׁי שְׁבִטֵיכֶם אֲנָשִׁים 15 So I took your tribal leaders, wise and experienced
חֲכָמִים וַיִּדְעִים וַאֲתָנָן אוֹתָם רָאשִׁים men, and appointed them heads over you: chiefs of
עֲלֵיכֶם שְׂרֵי אֲלָפִים וְשָׂרֵי מֵאוֹת וְשָׂרֵי thousands, chiefs of hundreds, chiefs of fifties, and
חֲמִשִּׁים וְשָׂרֵי עֶשְׂרֵת וְשֹׁטְרִים chiefs of tens, and officials for your tribes.
לְשִׁבְטֵיכֶם:

Moses appointed leaders over tribes based on wisdom, righteousness, and renown, setting the precedent for judicial authority. Judges must possess good character traits, wisdom, and valiance, as detailed in Sanhedrin. The concept of Chukkim emphasizes respecting all beings and using resources wisely. Showing respect to elders and Torah scholars is crucial, with consequences for failing to do so. Josephus established a system of governance in Galilee, delegating power to local leaders. The Talmud discusses the importance of fulfilling conjugal mitzvot for exceptional offspring. Leaders were appointed based on wisdom, knowledge, and prudence, with guidelines for showing respect to elders in the Tosefta.

וַאֲצִוָּה אֶת־שֹׁפְטֵיכֶם בְּעֵת הַהוּא 16 I charged your magistrates at that time as follows,
לֵאמֹר שָׁמַע בֵּין־אֲחֵיכֶם וּשְׁפֹטֶתָם “Hear out your fellow Israelites, and decide justly
צֶדֶק בֵּין־אִישׁ וּבֵין־אָחִיו וּבֵין־גֵּרוֹ: between one party and the other—be it a fellow
Israelite or a stranger.

In Deuteronomy, judges are instructed to be patient, listen to both sides, judge fairly, and avoid favoritism, ensuring justice for all parties involved. Judges must not show bias, treat all people fairly, and aim for righteous judgment reflecting the truth. It is crucial for judges to be impartial, deliberate, respectful towards the community, and bear patiently with them, ensuring thorough investigation before announcing a verdict. Additionally, flattery is condemned as it diminishes true worship, and judges must ensure both sides are present before hearing arguments, judge each case on its merits, and make prompt judgments. The Torah emphasizes the importance of fair judgment, compassion towards strangers, and the urgency of upholding justice.

<p>לֹא־תִכְיֹרוּ פָנִים בַּמִּשְׁפָּט בְּקוֹטֹן בִּגְדֹלִי תִשְׁמָעוֹן לֹא תִגְדְּרוּ מִפְּנֵי־אִישׁ כִּי הַמִּשְׁפָּט לֵאלֹהִים הוּא וְהַדָּבָר אֲשֶׁר יָקֻשׁ מִכֶּם תִּקְרֹבוּן אֵלַי וְשָׁמַעְתִּיו:</p>	<p>17</p>	<p>You shall not be partial in judgment: hear out low and high alike. Fear neither party, for judgment is God's. And any matter that is too difficult for you, you shall bring to me and I will hear it."</p>
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Chasidut emphasizes self-reflection on Rosh HaShanah to hear the Supernal Voice, while the commentary warns judges against favoritism and fear in their rulings. Halakhah prohibits appointing unlearned judges and recusing due to fear, stressing the importance of fair judgment. Jewish Thought explores the ethical considerations for judges and the significance of character traits in justice. Kabbalah discusses the role of judges in executing divine judgment, while Midrash highlights the need for fairness and integrity in courts. Musar emphasizes honesty and fairness in judgment, cautioning against appointing unqualified judges. Quoting Commentary praises God's eternal kindness, while Responsa and Second Temple texts underscore the accountability of judges to God. Talmud stresses the importance of unbiased judgment, and Tanakh and Targum emphasize impartiality in hearing all matters. Tosefta discusses the sins that led to the decline of Torah honor and the departure of the Shekhinah from Israel.

<p>וְאָצִיָּה אֶתְכֶם בְּעֵת הַהוּא אֵת כָּל־הַדְּבָרִים אֲשֶׁר תַּעֲשׂוּן:</p>	<p>18</p>	<p>Thus I instructed you, at that time, about the various things that you should do.</p>
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Chasidut discusses the importance of identifying oneself according to paternal lineage, contrasting Israelites and gentiles. Moses taught the people the statutes and laws personally, appointing judges with consultation from God. Me'iri states that it is permitted to give instruction to a prospective convert, and a non-Jew may observe the Sabbath once he has decided to convert. Derashot HaRan emphasizes Torah study as a life-saving drug. The Midrash stresses treating all cases with respect and the need for judges and the community to bear with each other. The Talmud outlines differences between cases of monetary and capital law, including the requirement for inquiry and interrogation of witnesses. Onkelos and Targum Jonathan highlight God's commandments related to judgments of money and life.

<p>וְנִסַּע מִחֹרֵב וְנָלַךְ אֶת כָּל־הַמִּדְבָּר הַגָּדוֹל וְהַנוֹרָא הַהוּא אֲשֶׁר רָאִיתֶם בְּדֶרֶךְ הַר הָאֱמֹרִי כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵינוּ אֵתָּנוּ וְנָבֵא עַד קָדֵשׁ בַּרְנֵעַ:</p>	<p>19</p>	<p>We set out from Horeb and traveled the great and terrible wilderness that you saw, along the road to the hill country of the Amorites, as our God יהוה had commanded us. When we reached Kadesh-barnea,</p>
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The wilderness the Israelites traveled through was described as great and fearful due to the presence of large snakes and scorpions, a necessary test of faith in God's protection. The Holy Land was significant in prophecy, with various biblical figures tied to the land and significant events occurring there. Various commentators provide interpretations of specific locations and events in the journey of the Israelites through the wilderness towards Kadesh Barnea.

<p>וְאָמַר אֲלֵכֶם בְּאַתֶּם עַד־הַר הָאֱמֹרִי אֲשֶׁר־יְהוָה אֱלֹהֵינוּ נָתַן לָנוּ:</p>	<p>20</p>	<p>I said to you, "You have come to the hill country of the Amorites which our God יהוה is giving to us.</p>
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Moses reminds the Israelites they have reached the Emorite highlands, as instructed by God, and appoints judges to enforce laws and teach Torah, possibly avoiding mention of Jethro's advice due to humility or personal reasons. The Targum translations of Deuteronomy 1:20 also confirm the arrival at the Emorite hill region given by God.

<p>וְרָאָה נָתַן יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ אֶת-הָאָרֶץ עֲלֶה רֵשׁ כְּאִשְׁרֵי דְבַר יְהוָה אֱלֹהֵי אֲבֹתֶיךָ לֵךְ אֶל-תִּירָא וְאַל-תַּחַת:</p>	<p>21 See, your God יהוה has placed the land at your disposal. Go up, take possession, as יהוה, the God of your fathers, promised you. Fear not and be not dismayed.”</p>
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Ibn Ezra connects “resh” to “yerushah” and “techat” to “yiddal,” Sforno states no opposition for Israelites, Rabbeinu Bahya mentions the protective angel of the Canaanites was dealt with, Rav Hirsch interprets “techat” as broken or dismayed, Steinsaltz urges Israelites to ascend without fear, Tze’enah Ure’enah notes the Canaanite angel thrown before Israel. Midrash discusses Israelites’ lack of faith leading to delay in entering Promised Land, Ramban explains God’s initial forbidding of Balaam to curse Israel, Talmud explains slaughter from the neck, Tanakh promises a messenger for Israelites’ protection, and Targums encourage Israelites to possess the land without fear.

<p>וַתִּקְרְבוּן אֵלַי כְּלִכֶּם וַתֹּאמְרוּ נִשְׁלַח אֲנָשִׁים לְפָנֵינוּ וַיַּחְפְּרוּ-לָנוּ אֶת-הָאָרֶץ וַיָּשִׁבוּ אֵתָנוּ דְּבַר אֶת-הַדֶּרֶךְ אֲשֶׁר נַעֲלֶה-בָּהּ וְאֵת הָעָרִים אֲשֶׁר נָבֵא אֱלֹהֵינוּ:</p>	<p>22 Then all of you came to me and said, “Let us send agents ahead to reconnoiter the land for us and bring back word on the route we shall follow and the cities we shall come to.”</p>
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Chasidut discusses Moses praying for Joshua’s protection from the spies’ evil influence during the mission to Canaan, emphasizing the importance of Torah observance in establishing a relationship with the land. Commentary from Rashi, Ibn Ezra, Sforno, Tur HaArokh, Rabbeinu Bahya, and Siftei Chakhamim provides insights into the Israelites’ approach to sending spies and the strategic aspects involved. Jewish Thought raises questions about Moses’ actions, the consequences of lack of faith, and the significance of sending spies. Midrash highlights the Israelites’ lack of faith, punishment for not entering the land, and the unnecessary sending of spies. Musar discusses the Israelites’ sin in requesting spies, the wisdom of sending only two spies, and the importance of humility in approaching Moses. Quoting Commentary presents various perspectives on God’s covenant with Noah, Moses sending spies, and the long-lasting repercussions of the spies’ mission. Talmud explores the motivations behind the Israelites’ request for spies, the attribution of actions to individuals and the people, and the significance of the golden calf incident. Tanakh instructs Moses to send scouts to Canaan, while Targum discusses the Israelites collectively approaching Moses to send men to spy out the land.

<p>וַיִּטֵּב בְּעֵינַי הַדְּבַר וַאֲקַח מִכֶּם שְׁנָיִם עָשָׂר אַנְשִׁים אִישׁ אֶחָד לְשִׁבְט:</p>	<p>23 I approved of the plan, and so I selected from among you twelve participants, one representative from each tribe.</p>
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The text discusses how Bnei Yisrael’s request to send spies to Eretz Yisrael, which seemed good in Moshe’s eyes, was actually a reason for rebuke as it reflected poorly on their behavior and impacted their leaders. Moses did not praise the twelve spies for their leadership roles as they acted wickedly, with Rashi explaining that Moses consented to

their request to send spies, thinking they would reconsider but they did not. The spies were chosen by Moses and God, but they turned against them and caused trouble for the generation, despite initially being considered righteous. Moses agreed to the request from the people to send spies, believing it was a tactical move to ensure success in conquering the land, reflecting his desire to involve the people in shaping their destiny and military strategy.

וַיִּפְּנוּ וַיַּעֲלֵי הַהָרָה וַיָּבֹאוּ עַד־נַחֲל 24 They made for the hill country, came to the wadi
אֶשְׁכּוֹל וַיִּרְגְּלוּ אֹתָהּ: Eshcol, and spied it out.

The spies explored the land from the Brook of Eshcol, deviating from their righteous path towards the mountain, investigating the nature of the land and its people instead of just searching for hidden valuables. Spies typically go up mountains, as seen with Rachav warning Joshua's spies to hide on a mountain to avoid pursuers, demonstrating the holy spirit upon her. The word "spies" is significant in the Bible, appearing multiple times in certain chapters like Genesis 42 and Deuteronomy 1:22-24, using the verbs laḥpor and leragel. The Israelite spies scouted the land from the wilderness of Zin to Rehob at Lebo-hamath using these verbs, exploring Wadi Eshkol, also known as the stream of Ethkela or the stream of the Grapes in different versions of the Targum on Deuteronomy 1:24.

וַיִּקְחוּ בְיָדָם מִפְּרִי הָאָרֶץ וַיֹּרְדוּ אֵלֵינוּ 25 They took some of the fruit of the land with them
וַיֵּשְׁבוּ אֵתָנוּ דָּבָר וַיֹּאמְרוּ טוֹבָה הָאָרֶץ and brought it down to us. And they gave us this
אֲשֶׁר־יְהוָה אֱלֹהֵינוּ נֹתֵן לָנוּ: report: "It is a good land that our God יהוה is giving
to us."

Moses sent spies to Canaan who brought back a positive report about the land, but only Joshua and Caleb spoke positively about it while the others spread fear. The people should have believed the positive reports, as the negative comments were not part of their mission. The spies hid their negative report from Moses, who had firsthand knowledge of the land. The people's lack of faith, not God's shortcomings, led to their refusal to enter the land, but they repented and offered to conquer it. Moses was disappointed with the spies' focus on physical aspects of the land instead of recognizing its spiritual significance. Despite the promise of a good land, the Israelites were hesitant to proceed.

וְלֹא אָבִיתֶם לַעֲלֹת וַתִּמְרֹּוּ אֶת־פִּי יְהוָה 26 Yet you refused to go up, and flouted the command of
אֱלֹהֵיכֶם: your God יהוה.

The Israelites showed disbelief in God's promise to conquer Canaan as a gift, leading to their refusal to enter the land despite a positive report from the spies. This betrayal resulted in a plague in the wilderness, angering God and preventing Moses from entering the promised land (Deut. 1:26, 28). The Midrash discusses interpretations related to lending, borrowing, legal judgments, and the importance of the Torah, while Rashi explains the term "אֲבִינָה" in Ecclesiastes 12:5 as a reference to the desire for women. Shaphat, son of Hori, represented the tribe of Simeon in scouting Canaan (Numbers 13:5), and the Targum highlights the Israelites' rebellion against God's command by believing the negative report of the spies (Targum Jonathan on Deuteronomy 1:26).

וַתִּרְגְּזוּ בְּאֶהְלֵיכֶם וַתֹּאמְרוּ בְּשֹׁנְאָת 27 You sulked in your tents and said, “It is out of hatred
יְהוָה אֲתָנוּ הוֹצִיאָנוּ מֵאֶרֶץ מִצְרַיִם לְתֶת for us that יהוה brought us out of the land of Egypt,
אֲתָנוּ בְּיַד הָאֱמֹרִי לְהַשְׁמִידָנוּ: to hand us over to the Amorites to wipe us out.

Rashi explains that the Israelites interpreted God’s actions as stemming from hatred because they themselves hated Him, while Sforno suggests they believed God was delivering them to the Emorites as an act of revenge. The Midrash texts discuss the consequences of the Israelites’ lack of faith and murmuring, leading to punishment and exile. The Musar text highlights how speaking negatively about others can stem from a tendency to complain and criticize, resulting in misinterpreting others’ actions as malicious. The Talmud records Shimon ben Tarfon’s interpretation of the Jewish people’s response to the spies’ slander as a combination of exploring and disparaging the land in the tent of the Omnipresent, while Targum translations depict the Israelites grumbling in fear and questioning God’s intentions.

אָנָּה | אֲנַחֲנוּ עָלִים אֲחֵינוּ הַמָּסוּ 28 What kind of place are we going to? Our brothers
אֶת־לִבֵּנוּ לֹא־מָר עָם גָּדוֹל וָרֵם מִמֶּנּוּ have taken the heart out of us, saying, ‘We saw there a
עָרִים גָּדֹלֹת וּבָצוּרוֹת בְּשָׁמַיִם וְגַם־בָּנֵי people stronger and taller than we, large cities with
עֲנָקִים רָאִינוּ שָׁם: walls sky-high, and even Anakites.”

The exaggerated descriptions of the fortified cities in Canaan caused the Israelites to lose heart and desire to return to Egypt, leading to punishments and exile. Prophecies in Scripture are often given in exaggerated language that requires interpretation, such as in the description of the Third Beit HaMikdash’s side-chambers. The sin of the spies was not in describing the land negatively but in undermining Jewish morale, contrasting with Moses’ later similar description of the inhabitants. The Talmud discusses examples of exaggerated language in the Torah and Prophets, while the Tanakh lists the descendants of Adam and highlights Noah as the one who will provide relief from humanity’s toil. Onkelos and Targum Jonathan describe the Israelites feeling discouraged by reports of powerful people and giants in the land they were supposed to conquer.

וָאֵמַר אֲלֵכֶם לֹא־תַעֲרָצוּן וְלֹא־תִירָאוּן מֵהֶם: 29 I said to you, “Have no dread or fear of them.

Rashi, Ibn Ezra, Rav Hirsch, and Steinsaltz interpret “לא תערצון” as a command not to be broken by fear or dread, to gather strength and not be intimidated. Sforno, Rabbeinu Bahya, Redeeming Relevance, and Chizkuni discuss Moses’ response to the people’s fear, his fear of Og, lack of leadership during the spies incident, and Caleb’s support of Moses. Onkelos and Targum Jonathan convey the message in Deuteronomy 1:29 to not be broken-hearted or fearful when facing challenges.

יְהוָה אֱלֹהֵיכֶם הֵהָלֹךְ לִפְנֵיכֶם הוּא 30 None other than your God יהוה, who goes before
יִלָּחֶם לָכֶם כְּכֹל אֲשֶׁר עָשָׂה אֲתָכֶם you, will fight for you, just as [God] did for you in
בְּמִצְרַיִם לְעֵינֵיכֶם: Egypt before your very eyes,

Rashi, Ibn Ezra, Haamek Davar, and Steinsaltz explain that “ילחם לכם” means God will fight on behalf of the Israelites, emphasizing His intention to help them in battle. The Mishnah states that the priest anointed for war addresses soldiers in Hebrew before battle,

reminding them not to fear their enemies and to trust in God's protection. The Targum reiterates that Adonoy will lead and fight for the Israelites, as He did in Egypt.

<p>וּבַמִּדְבָּר אֲשֶׁר רָאִיתָ אֲשֶׁר נִשְׂאֵל יְהוָה אֱלֹהֶיךָ כְּאִשֶּׁר יִשְׂאֵל אִישׁ אֶת-בְּנוֹ בְּכָל-הַדֶּרֶךְ אֲשֶׁר הִלַּכְתֶּם עַד-בָּאֲכֶם עַד-הַמָּקוֹם הַזֶּה:</p>	<p>31 and in the wilderness, where you saw how your God יהוה carried you, as a householder carries his son, all the way that you traveled until you came to this place.</p>
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Rashi connects Deuteronomy 1:31 to God's kindness in Egypt and the wilderness, Sforno emphasizes God's protection from predators, Siftei Chakhamim mentions God's acts of war and love for the Jewish people, Steinsaltz likens God's care in the wilderness to a father's love. Rabbi Shimon bar Yochai discusses God's revelation in a thorn bush symbolizing compassion, humility, and protection for Israel. The Second Temple text contrasts God's unchangeable nature with human mortality, emphasizing gender-specific traits. Tanakh verses highlight God's protection over Israel and Moses' trustworthiness. Targums explain God carrying Israel like a father, protecting and guiding them in the wilderness.

<p>וּבְדַבַּר הַזֶּה אֵינְכֶם מֵאֲמִינִים בִּיהוָה אֱלֹהֵיכֶם:</p>	<p>32 Yet for all that, you have no faith in your God יהוה,</p>
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The Israelites lacked faith in God's promise and doubted His miracles despite witnessing them, leading to a lack of reliance on Him and disobedience to His commandments and covenant, as highlighted in Deuteronomy 1:32 and other verses. This lack of faith resulted in punishment for Moses and the Israelites, as emphasized in various commentaries and translations of the text.

<p>הַהֹלֵךְ לִפְנֵיכֶם בַּדֶּרֶךְ לְתוֹר לְכֶם מָקוֹם לַחֲנוּתְכֶם בָּאֵשׁ לַיְלָה לִרְאֹתְכֶם בַּדֶּרֶךְ אֲשֶׁר תֵּלְכוּ-בָּהּ וּבַעֲגֹן יוֹמָם:</p>	<p>33 who goes before you on your journeys—to scout the place where you are to encamp—in fire by night and in cloud by day, in order to guide you on the route you are to follow.”</p>
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Rashi explains the similarity between “לראתכם” and “להראתכם,” Ibn Ezra clarifies “לחנוותכם” as a non-transitive verb, Sforno links seeking a place to pitch tents with seeking rest in the desert, and Steinsaltz describes God leading the Israelites. The Torah's order of events is intentional, the spies' lack of faith led to slander, G'd's punishment was individualized, the forty-year delay was due to disloyalty, and the ark symbolized divine protection. The presence of clouds above the Israelites in the desert provided protection, guidance, and assistance. The Israelites did not need spies as God guided them with a pillar of cloud and fire, leading them throughout their journey. Both Onkelos and Targum Jonathan explain that God went ahead of the Israelites, providing guidance with a pillar of fire at night and a pillar of cloud by day.

<p>וַיִּשְׁמַע יְהוָה אֶת-קוֹל דְּבָרֵיכֶם וַיִּקְצֹף וַיִּשָּׁבַע לֵאמֹר:</p>	<p>34 יהוה heard your loud complaint and, becoming angry, vowed:</p>
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The commentary highlights the distinction between Moses' unintentional sin and the people's deliberate sin, leading to their punishment. The Midrash emphasizes the power of speech and the consequences of speaking ill of others, including God. Musar warns against

gossip and evil speech, stating that Torah study does not protect those engaged in such sins. The Targum states that God heard the Israelites' intentions and swore to punish them for their complaints.

<p>אִם-יִרְאֶה אִישׁ בְּאֲנָשִׁים הָאֵלֶּה הַדּוֹר הָרַע 35</p> <p>הִזֶּה אֶת הָאָרֶץ הַטּוֹבָה אֲשֶׁר נִשְׁבַּעְתִּי לָתֵת</p> <p>לְאֲבֹתֵיכֶם:</p>	<p>Not one of those involved, this evil generation,</p> <p>shall see the good land that I swore to give to</p> <p>your fathers—</p>
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The generation in Deuteronomy 1:35 is described as wicked, with some believing Hashem was unable to help them or not wanting His providence. Despite an oath to give the land to their fathers, none of the wicked generation will see the good land. Moses is rebuked by God for not entering the Promised Land due to his anger towards the Israelites, strikes a rock to provide water, and is concerned for Israel's wealth. Death at age 60 is seen as a punishment, with the word "bklh" in Job having a numerical value of 60. The Targum states that none of the wicked generation will see the good land promised to their forefathers.

<p>וְלֹא-אֶתָּן אֶת-הָאָרֶץ אֲשֶׁר דִּרְדַּבָּה 36</p> <p>וְלִבְנָיו יָעַן אֲשֶׁר מָלֵא אַחֲרֵי יְהוָה:</p>	<p>none except Caleb son of Jephunneh; he shall see it,</p> <p>and to him and his descendants will I give the land on</p> <p>which he set foot, because he remained loyal to יהוה.—</p>
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Caleb receives Hebron as his portion of the land for his courage and loyalty, standing against the majority report of the spies. In the Mishnah, Beit Shammai allows a husband to prevent marital relations for up to two weeks before divorce, while Beit Hillel requires divorce after one week. The Tanakh mentions Caleb encouraging the people to conquer the land despite challenges, and in the Targum, Caleb is praised for his fear of the Lord and integrity.

<p>גַּם-בִּי הִתְאַנַּף יְהוָה בְּגִלְלֵכֶם לֵאמֹר 37</p> <p>גַּם-אֶתָּה לֹא-תָבֹא שָׁם:</p>	<p>Because of you יהוה was incensed with me too,</p> <p>saying: You shall not enter it either.</p>
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Moses was denied entry into the Promised Land as a consequence of the sins of the Israelites, with Rabbis suggesting that this punishment was ultimately for their benefit. The penalty for Moses and Aaron's errors included denial of leadership, entry into the holy land, and premature death due to rebellion against God. Moses' inability to enter the land was attributed to the unworthiness of the generation, as he desired to be closest to the Temple. The sin of Moses and Aaron at the waters of Meribah involved Moses hitting the rock instead of speaking to it as instructed by God, with various commentators offering different interpretations. Adonoy's anger towards Moses was due to the actions of the Israelites, leading to his exclusion from the Promised Land.

<p>יְהוֹשֻׁעַ בֶּן-נּוּן הָעֹמֵד לְפָנָיִךְ הוּא יָבֹא 38</p> <p>שָׁמָּה אֶתָּו חֵזֶק כִּי-הוּא יִנְחִלָנָה</p> <p>אֶת-יִשְׂרָאֵל:</p>	<p>Joshua son of Nun, who attends you, he shall enter</p> <p>it. Imbue him with strength, for he shall allot it to</p> <p>Israel.—</p>
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Ibn Ezra and Steinsaltz explain that Joshua will inherit leadership from Moses and should be strengthened for this role. The spies' fear of the people of Canaan reflected a lack of spiritual elevation, contrasting with Caleb's call to go up, which was praised by God. Moses was not allowed to enter the Promised Land, but Joshua was chosen to lead instead. Moshe

tells the Israelites that Yehoshua will lead them into the Promised Land and instructs them to strengthen him for this role, as stated in Deuteronomy 1:37-38 in the Tanakh and Targum.

וְטַפְכֶּם אֲשֶׁר אָמַרְתֶּם לְבָי יְהוָה וּבְנֵיכֶם אֲשֶׁר לֹא־יָדְעוּ הַיּוֹם טוֹב וָרָע הִמָּה יָבֹאוּ שָׁמָּה וְלָהֶם אֶתְנֶנָּה וְהֵם יִירְשׁוּהָ:	39 Moreover, your little ones who you said would be carried off, your children who do not yet know good from bad, they shall enter it; to them will I give it and they shall possess it.
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Ibn Ezra explains “this day” as a reference to God punishing the generation that left Egypt, not Moses reviewing the Torah. Rav Hirsch interprets “children” as reaching moral responsibility when they can distinguish good from evil. Steinsaltz highlights God’s promise that children who do not yet know good and evil will inherit Canaan. The text from Genesis 1:1 states that God began creating heaven and earth. The Targum translations of Deuteronomy 1:39 emphasize that the young children of Israel who do not understand good and evil will inherit the promised land.

וְאַתֶּם פְּנוּ לָכֶם וְסַעוּ הַמִּדְבָּרָה דֶּרֶךְ יַם־סוּף:	40 As for you, turn about and march into the wilderness by the way of the Sea of Reeds.
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The Israelites were supposed to pass through Edom but were instructed to turn back and travel through the wilderness towards the Red Sea due to their degeneracy, leading to their wandering until death. In Numbers 21, the Israelites were taken captive after a war with the king of Canaan, changing course to the Reed Sea where they were punished for their reaction to the scouts. After Aaron’s death, the Israelites turned back on the way to the Red Sea, mourning for him at Moserah even though he died at Mount Hor. The Israelites grew restless on the journey towards Edom, but God split the sea for them to pass through on dry ground, leading to their gaining faith in God and Moses. Onkelos and Targum Jonathan provide different translations for Deuteronomy 1:40, emphasizing the command to turn back into the wilderness.

וַתַּעֲנֵנִי וַתֹּאמְרוּ אֵלַי חָטֵאנוּ לַיהוָה אֲנַחְנוּ נִעְלֶה וְנִלְחָמְנוּ כִּכְל אֲשֶׁר־צִוָּנוּ יְהוָה אֱלֹהֵינוּ וַתַּחְגְּרוּ אִישׁ אֶת־כְּלֵי מִלְחָמָתוֹ וַתַּהֲיִנוּ לַעֲלֹת הַהָרָה:	41 You replied to me, saying, “We stand guilty before יהוה. We will go up now and fight, just as our God יהוה commanded us.” And [the men among] you each girded yourselves with war gear and recklessly started for the hill country.
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In Deuteronomy 1:41, the Israelites are emphasized to go up and fight themselves, ready and willing to ascend the mountain. Midrash texts discuss the Israelites’ conflicting beliefs, disobedience, lack of faith, fear, and punishment for not trusting in God. Ramban, Sforno, Malbim, and Chizkuni provide interpretations of the Israelites’ transgressions and disobedience. In Habakkuk 2:5, the defiant and treacherous will face punishment for their arrogance and insatiability. The Targum highlights the Israelites admitting their sin, deciding to fight as commanded, and arming themselves to ascend the mountain.

42 וַיֹּאמֶר יְהוָה אֵלַי אֲמַר לָהֶם לֹא תַעֲלֶה וְלֹא תִלָּחֲמוּ כִּי אֲנִי בְּקִרְבְּכֶם וְלֹא תִגָּפוּ לִפְנֵי אֹיְבֵיכֶם: But יהוה said to me, “Warn them: Do not go up and do not fight, since I am not in your midst; else you will be routed by your enemies.”

Rashi explains that “do not go up” in Deuteronomy 1:42 means there will be no victory, only defeat, while Siftei Chakhamim suggests not going up will prevent war and going up will lead to downfall. Steinsaltz emphasizes that not going up and making war is because God is not with them, and obedience will prevent defeat. The Midrash discusses the significance of the land of Canaan, the consequences of Israel’s disobedience, and the importance of faith and perseverance. In Song of Songs 3:1:2, Rashi links the inability to find the beloved to past sins. In Deuteronomy 1:42, both Onkelos and Targum Jonathan explain that God instructed the Israelites not to go up and wage war because His presence was not with them, to prevent defeat.

43 וְאָדַבְר אֲלֵיכֶם וְלֹא שָׁמַעְתֶּם וַתִּמְרוּ אֶת־פִּי יְהוָה וַתַּזְדּוּ וַתַּעֲלוּ הָהָרָה: I spoke to you, but you would not listen; you flouted יהוה’s command and willfully marched into the hill country.

Moses rebuked the Israelites for disobeying God’s command not to ascend the mountain, emphasizing their lack of fear of violating God’s command over their fear of enemies. The text discusses the Israelites’ doubts and fears when approaching the land of Canaan, highlighting their belief that God hated them. The consequences of their disobedience and lack of faith led to their inability to enter the Promised Land. The Israelites erred in thinking that ascending the mountain would demonstrate their faith in God and save them, but God was not impressed as their punishment continued. Some people went up violently into the mountain, where the Amorites came out and wounded them, highlighting their rebellion and disobedience.

44 וַיֵּצֵא הָאֱמֹרִי הַיֹּשֵׁב בְּהָר הַהוּא לִקְרַאתְכֶם וַיִּרְדְּפוּ אֹתְכֶם כַּאֲשֶׁר תַּעֲשִׂינָה הַדְּבָרִים וַיִּכְתּוּ אֹתְכֶם בְּשֵׁעִיר עַד־חֶרְמָה: Then the Amorites who lived in those hills came out against you like so many bees and chased you, and they crushed you at Hormah in Seir.

The Amorites attacked the Israelites like bees, inflicting wounds but not killing them, leading to their own demise shortly after. The pursuit of the Amorites was compared to bees chasing after someone who touches their hives, resulting in their own deaths. Israel’s lack of faith led to punishment by not being allowed to enter the Promised Land. The Amorites are referred to as Canaanites in Numbers 14:25:1, with the Amalekites not mentioned because the Amorites were more important. The sweetness of the honeycomb ceased when the First Temple was destroyed, with different opinions on what “nofet tzufim” refers to. The Amalekites and Canaanites attacked the Israelites at Hormah in Numbers 14:45, while in Numbers 21:3, God delivered up the Canaanites and their cities were proscribed, leading to the naming of the place Hormah. The Amorites living in the hills pursued and crushed the Israelites in Se’ir, driving them away like hornets from Gebal to Hormah.

45 וַתִּשְׁבוּ וַתִּבְכּוּ לִפְנֵי יְהוָה וְלֹא־שָׁמַע יְהוָה בְּקִלְכֶם וְלֹא הֶאֱזִין אֲלֵיכֶם: Again you wept before יהוה; but יהוה would not heed your cry or give ear to you.

The Israelites wept before the Lord in regret for their sins, but their tears did not reverse the punishment as God did not listen to their prayers. The verb “shama” in reference to God can mean perceiving or responding to prayers. Midrash discusses how God’s presence and response to prayers are based on the actions of individuals or the Israelites as a whole. Sforno explains that atonement for blasphemy against God can only be achieved through the death of the guilty person. Onkelos and Targum Jonathan describe how the Israelites’ prayers were not accepted despite their weeping before the Lord.

וַתֵּשְׁבוּ בְּקֶדֶשׁ יָמִים רַבִּים כִּי־יָמִים אָשָׁר 46 Thus, after you had remained at Kadesh all that
יֵשְׁבִיתֶם: long time,

The Israelites spent 38 years in the wilderness, with 19 years in Kadesh and 19 wandering aimlessly before returning. Abudarham explains God waits for Israel’s praises before angels, as seen in Psalms 22:4. The Midrash emphasizes standing while reading Torah and changes in Torah study. Sefer HaYirah 13 stresses rising early for prayer and learning Torah portions for blessings. The Gemara discusses Moses sitting or standing while learning. God instructs Moses and Aaron to purify themselves and take a red heifer for a sin offering. Onkelos and Targum Jonathan paraphrase Deuteronomy 1:46 about Israelites in Kodeish for an extended period.

Deuteronomy 2

וַיָּפֶן וַיֵּסַע הַמִּדְבָּרָה דֶּרֶךְ יַם־סוּף 1 we marched back into the wilderness by the way of the
כַּאֲשֶׁר דִּבֶּר יְהוָה אֵלַי וַיִּגָּסבּ Sea of Reeds, as יהוה had spoken to me, and skirted the
אֶת־הָר־שֵׁעִיר יָמִים רַבִּים: hill country of Seir a long time.

The significance of the number eleven in contrast to ten is highlighted in Chasidut, as the Israelites’ journey from Chorev to Kadesh Barnea symbolizes a transition towards spiritually negative forces represented by Mount Seir. The Israelites’ detour around Edom, Moab, and Mount Seir during their journey is detailed in the commentary, explaining the long time taken to reach their destination due to sin and other factors. The Midrash discusses how events affect both the righteous and the wicked, drawing parallels between various figures in history and highlighting the interconnectedness of actions and consequences. Targum translations confirm the Israelites’ lengthy journey through the wilderness, circling Mount Seir and other locations for an extended period.

וַיֹּאמֶר יְהוָה אֵלַי לֵאמֹר: 2 Then יהוה said to me:

The Lord spoke to Moses after forty years at Kadesh, with prophecy involving the Active Intellect influencing the rational and imaginative faculties, often conveyed through a dream or prophetic vision. The struggles of Joab with various nations highlight the importance of the Sanhedrin and Torah in achieving justice and vindication. The Divine presence returned to the Israelites after leaving Sinai, with Moses receiving new commands after the incident with the spies. Moses reasoned an a fortiori inference when deciding to wage war with the Midianites.

3 רב־לֶכֶם סב אֶת־הָהָר הַזֶּה פָּנוּ לָכֶם
צָפֹנָה: You have been skirting this hill country long enough;
now turn north.

The commentary on Deuteronomy 2:3:1 discusses the Israelites turning northward along the eastern side of Moab, with interpretations including hiding from Esau in exile, a warning against making common cause with those who will destroy the Temple, and a command to turn to the north after circling Mount Se'ir, emphasizing the importance of honoring parents. The Midrash highlights the importance of seeking counsel before engaging in warfare, using examples from Dama ben Netina, Esau, and David's victories over Edom and Moab. The Targum instructions in Deuteronomy 2:3 from Onkelos and Targum Jonathan convey a similar message of turning northward after circling the mountain.

4 וְאֶת־הָעָם צֹו לֵאמֹר אַתֶּם עֹבְרִים
בְּגִבּוֹלֵי אֶחֱיֵיכֶם בְּנֵי־עֵשָׂו הַיֹּשְׁבִים
בְּשֵׁעִיר וַיִּירָאוּ מִכֶּם וְנִשְׁמַרְתֶּם
מְאֹד: And charge the people as follows: You will be passing
through the territory of your kin, the descendants of
Esau, who live in Seir. Though they will be afraid of you,
be very careful

The descendants of Esau are considered "brothers" to the Israelites due to their shared descent from Abraham through Isaac, in contrast to Ishmael and Midian who are excluded from this brotherhood. The Israelites are instructed to pass through the territory of the Edomites peacefully, as they will fear the Israelites due to their size and strength, and the Israelites are warned to be cautious in their interactions with them. The Law aims to balance indulgence and self-denial, cultivating virtues like generosity and patience. The Midrash discusses passing through Edom, highlighting the role of Joab and Torah in achieving vindication, emphasizing the need to eradicate Edom gradually, and exploring the covenant and elevation of Israel through Torah. Ramban and Radak provide interpretations related to Israel's interactions with Esau's descendants, while Targum emphasizes caution as the Israelites pass through the territory of their brethren, the children of Esau.

5 אֶל־תִּתְּנֶנּוּ בָּם כִּי לֹא־אֶתֶּן לָכֶם
מֵאֲרָצָם עַד מִדְרֹךְ כַּף־רֶגֶל כִּי־יֵרֶשֶׁה
לְעֵשָׂו נַתַּתִּי אֶת־הָר שֵׁעִיר: not to provoke them. For I will not give you of their
land so much as a foot can tread on; I have given the
hill country of Seir as a possession to Esau.

Rashi explains that the Israelites needed permission to enter the land of Edom, as it was given to Esau's descendants as an inheritance. The Hivites and Refa'im are interchangeable terms in the list of nations in Canaan. The Torah warns against harassing the Edomites, who are considered brothers to the Israelites. Gentiles inherit from their fathers by Torah law, as seen with Esau and Lot's descendants. Jacob and Esau part ways peacefully, with Esau heading to Seir.

6 אֲכָל תִּשְׁבְּרוּ מֵאֲתֶם בִּבְסָף וְאִכְלִיתֶם
וְגַם־מַיִם תִּכְרוּ מֵאֲתֶם בִּבְסָף
וּשְׁתִּיתֶם: What food you eat you shall obtain from them for
money; even the water you drink you shall procure from
them for money.

The commentary on Deuteronomy 2:6:1 emphasizes obtaining food and water from neighboring nations with consent and for a full price, not by force, with some suggesting the Israelites did not actually need to purchase provisions. Admonishment is crucial for Teshuvah, with five deeds locking the paths of repentance, and congregations should appoint a sage for this purpose. Arrogance is equated to idolatry in Kabbalah, with those exhibiting it not being resurrected. The fifteenth of Ab was a joyous festival allowing intermarriage between tribes, and Moses sought passage through Edom and Moav, following traditions. The Talmud discusses buying food and water from Gentiles, with certain foods permitted and exceptions for bread. Targum Jonathan states that food and water should be purchased for consumption.

<p>כִּי יְהוָה אֱלֹהֶיךָ בֵּרַכְךָ בְּכֹל מַעֲשֶׂה יָדְךָ יֵדַע לְכַתּוֹךְ אֶת־הַמִּדְבָּר הַגָּדֹל הַזֶּה יָהּ אַרְבָּעִים שָׁנָה יְהוָה אֱלֹהֶיךָ עִמָּךְ לֹא חָסַרְתָּ דָבָר:</p>	<p>7 Indeed, your God יהוה has blessed you in all your undertakings. [God] has watched over your wanderings through this great wilderness; your God יהוה has been with you these past forty years: you have lacked nothing.</p>
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The text discusses Divine providence upon individuals when they concentrate on God, as seen in the story of Rabbi Yossi. God blessed the Israelites with wealth and provisions in the wilderness, providing for their every need. The Torah promises rewards and punishments based on observance, with the ultimate reward being the world to come. The relationship between Israel and God is explored through comparisons, including the temples and the complaints of the Israelites in the desert. The Midrash texts discuss the Israelites' journey through the wilderness, emphasizing God's provision and the consequences of ingratitude. The Tosefta discusses Divine punishment and beneficence, comparing Abraham's actions to God's care for his descendants and describing visions of healing waters flowing from Jerusalem.

<p>וַנַּעֲבֹר מֵאֵת אֶחָיו בְּנֵי־עֵשָׂו הַיֹּשְׁבִים בְּשֵׁעִיר מִדְרֹךְ הָעֲרָבָה מֵאֵילָת וּמֵעֵצִין גְּבֵר וַנֵּפֶן וַנַּעֲבֹר דֶּרֶךְ מִדְבַּר מוֹאָב:</p>	<p>8 We then moved on, away from our kin, the descendants of Esau, who live in Seir, away from the road of the Arabah, away from Elath and Ezion-geber; and we marched on in the direction of the wilderness of Moab.</p>
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The Israelites maintained brotherly relations with the children of Esau while avoiding conflict, despite turning away from the paths of the Lord and Torah, resulting in a smaller Eretz Yisrael. The Torah prohibits Moabite converts due to their lack of hospitality, contrasting with the positive relationship with Edom. Jacob sent a tithe to Esau to appease him, leading to reciprocal honor, but God reminded Jacob of the prophecy that Esau would ultimately rule over him. Esau resided in the land of Seir, not Greece, and the Israelites changed direction towards the land in Deuteronomy 2:8. The Targum commentaries on Deuteronomy 2:8 mention the Israelites passing by the descendants of Esau in various locations before continuing through the wilderness of Moab.

<p>וַיֹּאמֶר יְהוָה אֵלַי אַל־תִּצְרֹךְ אֶת־מוֹאָב וְאַל־תִּתְּגֵר בָּם מִלְחָמָה כִּי לֹא־אֶתֶּן לְךָ מֵאֶרֶצוֹ יִרְשָׁה כִּי לְבְנֵי־לוֹט נָתַתִּי אֶת־עֵר יִרְשָׁה:</p>	<p>9 And יהוה said to me: Do not harass the Moabites or provoke them to war. For I will not give you any of their land as a possession; I have assigned Ar as a possession to the descendants of Lot.—</p>
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Chasidut explains Balak's fear of the Israelites as a concern that the Moabites would willingly allow themselves to be conquered, making it permissible for Israel to take over their cities. Halakhah states that the number of 613 commandments practiced for all generations does not include temporary commandments, blessings and curses at Gerizim and Eval, building the altar upon entering the Land of Canaan, and sacrificing animals as peace-offerings. Midrash discusses the consequences of Lot's daughters' actions, the importance of peace, and how Israel's actions towards the Moabites and Ammonites were justified. Musar highlights the transformation of curses into words of the covenant, the extermination of the Canaanite nations due to their spiritual decline, and the symbolic union between Israel and their land. Talmud explains that a gentile inherits from his father by Torah law, Moab was not allowed to be besieged by the Jews, and Sihon was allowed to conquer Moab's land, making it permissible for Israel to conquer. Tanakh mentions Heshbon as the city of Sihon, king of the Amorites, and Lot's daughters bearing sons by their father, giving rise to the Moabites and Ammonites. Targum instructs not to besiege or intimidate Moav in war, as their land is not to be inherited.

הָאֵמִים לְפָנִים יָשְׁבוּ בָהֶם 10 It was formerly inhabited by the Emim, a people great and
גָּדוֹל וְרַב וְרַם כְּעֲנָקִים: numerous, and as tall as the Anakites.

Moses is warned not to take the lands of the Moabites, Ammonites, and Edomites by force, as these territories were promised to the descendants of Lot and Esau through miraculous events. The scouts sent to Canaan reported that the land was inhabited by powerful people, including the Anakites, causing fear among the Israelites. The Eimim, also known as the Emthanaia, were described as powerful giants who lived in the land.

רִפְּאִים יִחְשְׁבוּ אֶת־הֶם כְּעֲנָקִים 11 Like the Anakites, they are counted as Rephaim; but
וְהַמֹּאבִּיִּם יִקְרְאוּ לָהֶם אֵמִים: the Moabites call them Emim.

The Rephaim, Emim, and Horim were all considered as part of a race of giants, with the Rephaim also known as Anakim and feared by the Moabites as Emim. The Anakim are linked to chaos and the destruction of the Temple in Kabbalistic teachings, while the defeat of Og by Moses and the Israelites is seen as a reward for acting justly in the Midrash. The Zamzumim are identified as the Zuzim, with variations in spelling explained by different commentators like Radak and Ramban. Onkelos and Targum Jonathan also mention the giants known as Refaim or Anokim being called Eimim or Emethanee by the Moabites.

וּבְשֵׁעִיר יִשְׁבוּ הַחֹרִים לְפָנִים וּבְנֵי 12 Similarly, Seir was formerly inhabited by the Horites;
עֵשָׂו יִירְשׁוּם וַיִּשְׁמְדוּם מִפְּנֵיהֶם but the descendants of Esau dispossessed them, wiping
וַיִּשְׁבוּ תַּחְתָּם כְּאֲשֶׁר עָשָׂה יִשְׂרָאֵל them out and settling in their place, just as Israel did in
לְאֶרֶץ יִרְשָׁתוֹ אֲשֶׁר־נָתַן יְהוָה לָהֶם: the land they were to possess, which יהוה had given to them.—

The Horites were descendants of Seir, the Israelites were given the lands of Sichon and Og by God, Esau's children intermingled with the Horites, the Hivites were known for their expertise in land settlement, and the Israelites wandered in the wilderness for forty years until the disobedient generation perished [1.6].

עֲתָה קָמוּ וְעָבְרוּ לָכֶם אֶת־נַחַל זֶרֶד וְנָעֲבֹר
 13 Up now! Cross the wadi Zered! So we crossed
 אֶת־נַחַל זֶרֶד: the wadi Zered.

The Israelites cross the Zered Ravine as they approach the Promised Land, symbolizing their transition. In the desert, they grumble and are punished with fiery serpents, but through repentance and prayer, they are healed by a bronze serpent. Various commentators discuss the significance of the Israelites' journeys and encampments, with interpretations ranging from G'd's anger and forgiveness to the Israelites' relationship with God. Onkelos and Targum Jonathan mention the crossing of Wadi Zered in Deuteronomy 2:13.

וְהַיָּמִים אֲשֶׁר־הִלְכְּנוּ | מִקְדֵּשׁ בְּרִנֵּעַ עַד
 14 The time that we spent in travel from Kadesh-
 אֲשֶׁר־עָבַרְנוּ אֶת־נַחַל זֶרֶד שְׁלֹשִׁים וּשְׁמֹנֶה
 barnea until we crossed the wadi Zered was thirty-
 שָׁנָה עֲדָתָם כָּל־הַדּוֹר אֲנָשֵׁי הַמִּלְחָמָה
 eight years, until that whole generation of warriors
 מִקֶּרֶב הַמַּחֲנֶה כְּאִשֶּׁר נִשְׁבַּע יְהוָה לָהֶם: had perished from the camp, as יהוה had sworn
 concerning them.

The Israelites spent 38 years wandering from Kadesh Barnea to the Wadi Zered, waiting for the generation of men of military age at the time of the Exodus to pass away before entering the land of Canaan, as they had shied away from conquering the land out of fear and forgetfulness of God's promises. The laws in Numbers were given during the second year after the Exodus, with divine communication with Moses ceasing for a period of thirty-eight years. Ramban explains that the Israelites dwelt in Egypt for a total of 430 years, with the last 30 years not mentioned to Abraham due to their sins. In Psalms 95:11 and Judges 2:15, it is mentioned that God swore in anger and declared that a certain group would never reach His resting place, and His hand was against the people in their campaigns, leading to great distress. The Targum states that the Israelites spent thirty-eight years traveling from Kadesh Barnea to Wadi Zered, with the entire generation of men of war dying out during this time.

וְגַם יַד־יְהוָה הִיטָה בָּם לְהָמָם 15 Indeed, the hand of יהוה struck them, to root them out
 מִקֶּרֶב הַמַּחֲנֶה עַד תָּמָם: from the camp until they were finished off.

The hand of the Lord caused afflictions and accelerated the death of the generation in the wilderness, separating those whose death had been decreed. The term "le-hummam" signifies a sudden calamity. The Torah uses descriptive terms and metaphoric imagery to relate to human thought processes. Whenever "the hand of God" is mentioned, it signifies a plague of pestilence. The Lord's hand came upon the generation who accepted the majority report of the spies. In Exodus 14:24, God looked down upon the Egyptian army from a pillar of fire and cloud, causing panic among them. A plague from the Lord attacked the people within the camp, leading to their destruction.

וַיָּהִי כְּאִשֶּׁר־תָּמּוּ כָּל־אֲנָשֵׁי הַמִּלְחָמָה לָמוּת 16 When all the warriors among the people had
 מִקֶּרֶב הָעָם: died off,

Deuteronomy 2:16 discusses God speaking to Moses after the death of the men of war, indicating a period of censure for the Israelites. Midrash explores the lack of prophecy and repentance during this time, while Musar highlights the special intimacy between God and

Moses. Rashi and Or HaChaim emphasize that God's communication with Moses was for the benefit of the people. The Talmud notes that the fifteenth of Av marked the end of deaths in the wilderness, leading to a day of rejoicing. Onkelos and Targum Jonathan mention the men of war dying out among the people.

וַיְדַבֵּר יְהוָה אֵלַי לֵאמֹר: 17 spoke to me, saying:

The Lord communicated with Moses through brief nocturnal images during the years of Israel's disobedience, highlighting the importance of the Fifteenth of Av and various events associated with that day. God did not speak affectionately with Moses during this time, emphasizing the divine Presence resting on the prophet for the sake of Israel. The Talmud discusses the importance of great men in a generation, with examples such as God not speaking to Moses until all the warriors had died. In Numbers 21:12, the Israelites camped at the wadi Zered.

אַתָּה עַבְרָה הַיּוֹם אֶת־גְּבוּל מוֹאָב 18 You are now passing through the territory of Moab,
אֶת־עַר: through Ar.

The land of Ammon was located north of Moab. The timing of Passover is discussed, with the evening of the fifteenth considered the first day, and the smiting of the firstborn at midnight sanctifying all Jewish firstborn on that day. Rashi explains that גְּבוּל in Numbers 21:13 refers to the boundary line, while Ramban argues that the Moabites did not assist the Israelites, leading to their ban from the congregation of Israel. Targum Onkelos and Targum Jonathan provide different interpretations of the Israelites crossing the border of Moab.

וְקִרְבָּתְךָ מִוֵּל בְּנֵי עַמּוֹן אֶל־תִּצְרָם 19 You will then be close to the Ammonites; do not harass
וְאֶל־תִּתְגַּר בָּם כִּי לֹא־אֶתֶּן them or start a fight with them. For I will not give any part
מֵאֶרֶץ בְּנֵי־עַמּוֹן לְךָ יְרֵשָׁה כִּי of the land of the Ammonites to you as a possession; I
לְבְנֵי־לוֹט נִתְּתִיהָ יְרֵשָׁה: have assigned it as a possession to the descendants of
Lot.—

Ibn Ezra explains the meaning of specific Hebrew words in the text. Halakhah discusses the 613 commandments given to Moshe at Sinai. Jewish Thought explores the actions of the Midianites and God's response. Midrash delves into the fear of the Moabites towards the Israelites. Quoting Commentary provides insights from Rashi, Ramban, Rabbeinu Bahya, and Ramban on various topics. Talmud discusses the naming of Ben-Ami by Lot's daughter. Tanakh mentions the victories and territories of the Israelites. Targum emphasizes that the land of the Ammonites belongs to the descendants of Lot.

אֶרֶץ־רִפְאִים תַּחֲשֵׁב אֶף־הִוא רִפְאִים 20 It, too, is counted as Rephaim country. It was
יִשְׁבוּ־בָהּ לְפָנִים וְהָעַמִּמִּים יִקְרְאוּ לָהֶם formerly inhabited by Rephaim, whom the
זַמְזֻמִּים: Ammonites call Zamzummim,

The land of the Rephaim promised to Abraham was dispossessed by the Israelites, while the Ammonites called these people Zamzumim. Ramban emphasizes that G-d divided the lands among the seed of Abraham and warns against forcibly taking land that G-d caused certain groups to inherit. The Talmud explains that Mount Sinai was not named for

miracles, but for the hatred that descended upon nations who rejected the Torah, and the desert where Israel stayed for forty years has five names with specific reasons. Onkelos and Targum Jonathan mention that the land was inhabited by giants, with the Ammonites referring to them as Zamzumim and Zimthanees respectively.

עַם גָּדוֹל וְרַב וְרַם כְּעַנְקִים	21	a people great and numerous and as tall as the Anakites.
וַיִּשְׁמְדוּם יְהוָה מִפְּנֵיהֶם וַיֵּירָשׁוּם		and He wiped them out, so that [the Ammonites] dispossessed
וַיֵּשְׁבוּ תַּחְתָּם:		them and settled in their place,

Esau settled in Se'ir, fighting with the sons of Se'ir before being given Mount Se'ir by God. The Talmud discusses the status of buying in Ammon and Moab for Sabbatical and tithes, clarifying it refers to the former tribes Reuben and Gad in Transjordan. The Targum mentions the Anakim as a people destroyed by God for the Israelites to settle in their place.

כַּאֲשֶׁר עָשָׂה לְבְנֵי עֵשָׂו הַיֹּשְׁבִים	22	as [God] did for the descendants of Esau who live in
בְּשֵׁעִיר אֲשֶׁר הִשְׁמִיד אֶת־הַחֹרִי		Seir, by wiping out the Horites before them, so that
מִפְּנֵיהֶם וַיֵּירָשׁוּם וַיֵּשְׁבוּ תַּחְתָּם עַד		they dispossessed them and settled in their place, as is
הַיּוֹם הַזֶּה:		still the case.

God drove out the Chori inhabitants from the land of Seir for the descendants of Esau, who settled there and remained until the present day, displacing the Horites in the process. Ramban explains that the descendants of Mitzraim did not have their habitation specified in Scripture because they all lived around Egypt, with their countries named after them. Sforno highlights that Esau overpowered the Horites in Seir with G-d's will. Targum mentions how God destroyed the Chori before the descendants of Esau and allowed them to settle in their place in Seir until the present day.

וְהָעֲנִים הַיֹּשְׁבִים בְּחֻצְרִים עַד־עֲזָה	23	So, too, with the Avvim who dwelt in villages in the
בְּפִתְרִים הַיִּצְאָאִים מִכְּפָתוֹר		vicinity of Gaza: the Caphtorim, who came from Crete,
הַשְׁמִידוּם וַיֵּשְׁבוּ תַּחְתָּם:		wiped them out and settled in their place.—

The Avim, originally Canaanites, were destroyed by the Caphtorim, who settled in their place. Different commentators provide varying interpretations of the tribes involved and the legality of Israel's conquest of the region. The Israelites invoked covenants made by their forefathers to assert their rights to the land in response to challenges from other nations. Ramban explains that the Torah establishes the Jewish people's rightful claim to the land of Canaan through the creation story. Rabbi Shimon ben Lakish argues that seemingly redundant verses in the Torah are essential teachings, using the Avvim being replaced by the Caphtorim as an example. Abraham agrees to a covenant in Genesis 21:24, and the Canaanite territory includes the Avvim in Joshua 13:3. The Avvim living in Chatzeirim were destroyed by the Caphtorim, according to Onkelos Deuteronomy 2:23 and Targum Jonathan on Deuteronomy 2:23.

קוּמוּ סֵעוּ וְעִבְרוּ אֶת־נַחַל אַרְנוֹן רְאֵה	24	Up! Set out across the wadi Arnon! See, I give into
נִתְּתִי בְיָדְךָ אֶת־סִיחֹן מֶלֶךְ־חֶשְׁבּוֹן הָאֲמֹרִי		your power Sihon the Amorite, king of Heshbon,
וְאֶת־אֶרְצוֹ הַחֹל רֶשׁ וְהִתְגַּר בּוֹ מִלְחָמָה:		and his land. Begin the occupation: engage him in
		battle.

Moses sent messengers to Sihon before being commanded by God to begin the battle, fulfilling the rule of offering peace before expansion. Despite being instructed to provoke war, the Torah emphasizes actively seeking peace, as seen in the Midrash. In Devarim Rabbah, Moses interceded on behalf of Israel, nullifying God's decree of punishment for the Golden Calf incident. The defeat of adversaries like Sichon begins in the Celestial Regions, reflecting the importance of Israel in the divine plan. Heshbon was the city of Sihon, the Amorite king, who had defeated a previous king of Moab and taken over his land up to the Arnon River. The Targum commentary on Deuteronomy 2:24 explains that the Israelites are instructed to cross Wadi Arnon and conquer Sichon, King of Cheshbon, and his land by intimidating him through warfare.

<p>הַיּוֹם הַזֶּה אֶחֱלִי תַת פַּחַדְךָ וִירָאָתְךָ עַל־פְּנֵי הָעַמִּים תַּחַת כָּל־הַשָּׁמַיִם אֲשֶׁר יִשְׁמְעוּן שְׁמֶעְךָ וְרָגְזוּ וְחָלּוּ מִפָּנֶיךָ:</p>	<p>25 This day I begin to put the dread and fear of you upon the peoples everywhere under heaven, so that they shall tremble and quake because of you whenever they hear you mentioned.</p>
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The defeat of Sichon and Og ensured that no remnants of these nations remained, allowing Israel to inherit their land without any claims from survivors (Akeidat Yitzchak 88:1:8). The Talmud discusses the similarities between the miracles performed for Moses and Joshua, focusing on the sun standing still for both of them, with verbal analogies and direct verses showing that the miracles for Joshua were also performed for Moses and Nakdimon ben Gurion. Both Onkelos and Targum Jonathan on Deuteronomy 2:25 mention that God will instill fear and awe in the people under heaven, causing them to tremble upon hearing of the Israelites' reputation and miraculous deeds, such as the sun and moon standing still during battle.

<p>וְאֶשְׁלַח מַלְאָכַי מִמִּדְבַּר קִדְמוֹת אֶל־סִיחוֹן מֶלֶךְ חֶשְׁבּוֹן דְּבַרִי שָׁלוֹם לֵאמֹר:</p>	<p>26 Then I sent messengers from the wilderness of Kedemoth to King Sihon of Heshbon with an offer of peace, as follows,</p>
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Moses sent messengers to Sihon with words of peace from the wilderness of Kedemoth, despite God's command to wage war, following the value of attempting dialogue before conflict. The offer of peace was sincere due to the territory's history and previous ownership by Moab and Ammon, and was in line with Moses' actions aligned with God's will. Israel sent messengers to Sihon, king of the Amorites, and two letters were sent with different intentions, suggesting the prince of any generation is equal to the whole generation.

<p>אֶעֱבְרָה בְּאַרְצְךָ בְּדֶרֶךְ בְּדֶרֶךְ אֲלֵךְ לֹא אֶסּוּר יְמִין וּשְׂמֹאל:</p>	<p>27 "Let me pass through your country. I will keep strictly to the highway, turning off neither to the right nor to the left.</p>
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Ibn Ezra and Rav Hirsch explain that "the highway" in Deuteronomy 2:27 refers to a well-known public road. The Midrash emphasizes the importance of peace, even in times of war, as shown by Moses offering terms of peace before attacking a city. Ramban clarifies that the Moabites were banned from the congregation of Israel for not providing bread and water, while Haamek Davar notes that Moses informed Sihon they had to pass through his land to avoid war. Targum Onkelos and Targum Jonathan both highlight Moses' intention to pass through the land without deviating from the main path.

אֶכֶל בִּכְסֵּף תִּשְׁבְּרֵנִי וְאֶכְלֹתִי וּמִים בִּכְסֵּף תִּתְּנֵנִי וְשִׁתִּיתִי רַק אֶעְבְּרָה בְּרַגְלִי:	28 What food I eat you will supply for money, and what water I drink you will furnish for money; just let me pass through —
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Israel did not commit to buying food from Sihon as they were sustained by manna, but requested to purchase supplies while passing through his territory, emphasizing the importance of proper conduct and payment for goods. The Midrash highlights the unity of Sihon's people and divine intervention in their defeat by Israel. Ramban, Sforno, Tur HaArokh, and Talmudic sources discuss the interactions between Israel and other nations regarding food and payment, with specific examples of food preparation and customs. The Targums of Onkelos and Jonathan elaborate on the request to buy food and water with money while traveling through Sihon's land.

כַּאֲשֶׁר עָשׂוּ-לִי בְנֵי עֵשָׂו הַיֹּשְׁבִים בְּשֵׁעִיר וְהַמּוֹאבִּים הַיֹּשְׁבִים בְּעַר עַד אֲשֶׁר-אֶעְבֹּר אֶת-הַיַּרְדֵּן אֶל-הָאָרֶץ אֲשֶׁר-יְהוָה אֱלֹהֵינוּ נֹתֵן לָנוּ:	29 as the descendants of Esau who dwell in Seir did for me, and the Moabites who dwell in Ar—that I may cross the Jordan into the land that our God is giving us.”
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The commentary explores the meaning of “as the children of Esau did to me” as selling food and water, the Midrash emphasizes etiquette and divine intervention in interactions with Edom and Moab, the Talmud discusses a woman's consent in preventing a marriage after rape, and the Targum translations mention the actions of Edom and Moab towards the Israelites.

וְלֹא אָבָה סִיחֹן מֶלֶךְ חֶשְׁבּוֹן הָעַבְרָנִי בּוֹ כִּי-הִקְשָׁה יְהוָה אֱלֹהֶיךָ אֶת-רוּחוֹ וְאָמַן אֶת-לִבּוֹ לְמַעַן תִּתְּנוּ בְיָדְךָ כִּי־זֶם הַזֶּה:	30 But King Sihon of Heshbon refused to let us pass through, because יהוה had stiffened his will and hardened his heart in order to deliver him into your power—as is now the case.
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God hardened Sichon's spirit to prevent the Israelites from passing through his territory, leading to his refusal to allow them through his land. Those who commit great sins may have their chance to repent withheld by God, as seen with Pharaoh, Sichon, the Canaanites, and the Israelites during Elijah's time. The hardening of Sichon's heart was a result of his previous misdeeds, not Divine interference with his free will, showcasing God's power and fulfilling His promises to the Israelites. Sichon's defeat was a direct result of God hardening his spirit and mind.

וַיֹּאמֶר יְהוָה אֵלַי רְאֵה הִחַלְתִּי תַת לְפָנֶיךָ אֶת-סִיחֹן וְאֶת-אֶרְצוֹ הִחַל רֶשֶׁת לָרֶשֶׁת אֶת-אֶרְצוֹ:	31 And יהוה said to me: See, I begin by placing Sihon and his land at your disposal. Begin the occupation; take possession of his land.
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Rashi explains that God cast down the tutelary angel of the Amorites beneath Moses' feet, Ibn Ezra discusses the vocalization of the word “I have begun,” Or HaChaim explains that Moses misunderstood the word “I have begun” to refer to the previous paragraph, and Rav Hirsch emphasizes that Sihon's resistance is the beginning of his downfall. Steinsaltz summarizes this by stating that God has begun delivering Sihon and his land to the Israelites, instructing them to begin taking possession without delay. Sichon

misinterpreted Moses' offer as weakness, leading to arrogance and deserved punishment, while Og's self-assurance did not need provocation. The conquest of Sihon and his land by the Israelites was orchestrated by the Holy One to deliver him into their hands easily, emphasizing God's power in ensuring victory. The defeat of the Canaanite nations by Moses symbolized the union between the people of Israel and the land of Israel as husband and wife. Moses' initial hesitation to wage war against Og was overcome by God's assurance of victory, necessary for the overall conquest of Canaan. Rabbi Isaac bar Nahman clarifies the status of Ammon and Moab in relation to Sabbatical and tithes, concluding that Transjordan is not part of the Holy Land. Adonoy instructs Onkelos to begin inheriting Sichon's defeated land.

וַיֵּצֵא סִיחֹן לִקְרָאתָנוּ הוּא וְכָל-עָמּוֹ 32 Sihon with all his troops took the field against us
לְמַלְחָמָה יִהְיֶה: at Jahaz,

Sihon and Og were powerful rulers who did not need each other's help in battle. When Israel left Egypt, other nations feared them, including Sihon and Og, who questioned Israel's strength. Og, with legs eighteen cubits long, instilled fear in Moses, but God assured victory. The territory of Bney Ammon was inviolate against assault by the Israelites, allowing them to conquer other lands. Sichon and Cheshbon were brave and powerful, with Sichon's son portrayed as even tougher. Siftei Chakhamim discusses Rashi's explanation of verses in the context of the Amalekite attack. Sichon and his people fought against the Israelites at Yahatz/Jehaz.

וַיִּתְּנֵהוּ יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ וַנֶּדָּ אֹתוֹ 33 and our God יהוה delivered him to us and we
וְאֶת-בָּנָיו וְאֶת-כָּל-עָמּוֹ: defeated him and his sons and all his troops.

Sichon had a mighty son, the word "va-nakh" is missing a root nun, Sichon had one son, his sons were prominent individuals or warriors killed with him. The Midrash discusses not fearing enemies, punishment for ancestors' sins, maintaining fear of God, and destruction of nations in the world to come. Onkelos and Targum Jonathan state that God defeated the enemy before the Israelites, leading to the destruction of him, his sons, and his entire people.

וַנִּלְכְּדָ אֶת-כָּל-עָרָיו בְּעֵת הַהוּא וַנַּחֲרֵם 34 At that time we captured all his towns, and we
אֶת-כָּל-עִיר מָתָם וְהַנָּשִׁים וְהַטָּף לֹא doomed every town—men, women, and children
הַשְּׂאֲרָנוּ שְׂרִיד: —leaving no survivor.

Moses offered peace to the Amorites before destroying them, as commanded, while the Israelites plundered Sihon but held Og's plunder in contempt, only taking silver and gold. The annihilation of the population was justified as the Amorites belonged to the seven Canaanite tribes under the decree to not allow any survivors. Israel destroyed the men, women, and children of the Amorites, leaving no survivors, capturing Midianite women and noncombatants but instructed to kill all male noncombatants and women who had known a man. Both Onkelos and Targum Jonathan state that the Israelites conquered and destroyed all the cities, leaving no survivors, including men, women, and children.

רַק הַבְּהֵמָה בְּזִנּוֹנוּ לָנוּ וְשֵׁלַל הָעָרִים 35 We retained as booty only the cattle and the spoil of the
אֲשֶׁר לָכַדְנוּ: cities that we captured.

The Israelites took only animals as loot during the war with Sihon, while in the war with Og, they took gold and silver but did not want cattle or garments, burning the garments and chasing away the sheep. Ramban explains that vessels used in the war against Midian required purification to remove traces of forbidden foods absorbed while in the possession of non-Jews, involving washing and scouring in water. Onkelos and Targum Jonathan state that the Israelites only took animals as plunder and spoils from conquered cities.

<p>מֵעֲרֹעַר אֲשֶׁר עַל־שְׂפַת־נַחַל אַרְנוֹן וְהָעִיר אֲשֶׁר בְּנַחַל וְעַד־הַגִּלְעָד לֹא הָיְתָה קִרְיָה אֲשֶׁר שָׁגְבָה מִמָּנוּ אֶת־הַכָּל נָתַן יְהוָה אֱלֹהֵינוּ לְפָנֵינוּ:</p>	<p>36 From Aroer on the edge of the Arnon valley, including the town in the valley itself, to Gilead, not a city was too mighty for us; our God יְהוָה delivered everything to us.</p>
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Ibn Ezra connects the word “sagevah” in Deuteronomy 2:36 to “venisgav” in Isaiah 2:11, while JPS 1985 Footnotes and Rav Hirsch discuss the uncertain meaning of “qiryah” and “shagvah.” Steinsaltz explains that the Israelites conquered all cities with God’s help. The Amorites’ iniquity is linked to their power and sin of questioning God’s promise, as noted by the Midrash and Radak. Targum Jonathan and Onkelos emphasize the Israelites’ strength in defeating all cities from Aroer to Gilead.

<p>רַק אֶל־אֶרֶץ בְּנֵי־עַמּוֹן לֹא קִרְבָּתָהּ כָּל־יָד נַחַל יַבֹּק וְעָרֵי הַהָר וְכָל אֲשֶׁר־צִוָּה יְהוָה אֱלֹהֵינוּ:</p>	<p>37 But you did not encroach upon the land of the Ammonites, all along the wadi Jabbok and the towns of the hill country, just as our God יְהוָה had commanded.</p>
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Rashi explains that “כל יד נחל יבוק” refers to the district beside the brook of Jabbok, while Ibn Ezra notes that the land of the children of Ammon is in their hands today. Siftei Chakhamim interprets the phrase as the edge of the river, while Rav Hirsch connects it to Leviticus 4:2. Steinsaltz clarifies that the Israelites did not approach the land of the children of Ammon, and Chizkuni adds that this exclusion only applied to land currently in possession of the Ammonites. The Targum states that the Israelites followed God’s command by not attacking the land of the Ammonites, including the area along Wadi Yabok and the hill cities.

Deuteronomy 3

<p>וַנַּפֵּן וְנָעַל דֶּרֶךְ הַבָּשָׁן וַיֵּצֵא עוֹג מֶלֶךְ־הַבָּשָׁן לִקְרָאתָנוּ הוּא וְכָל־עַמּוֹ לְמַלְחָמָה אֲדֹרְעִי:</p>	<p>1 We made our way up the road toward Bashan, and King Og of Bashan with all his troops took the field against us at Edrei.</p>
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The Israelites journeyed north towards Canaan through the wilderness, facing battles against Sihon and Og in the Bashan region. The defeat of these kings is highlighted in the Midrash, emphasizing the importance of both simple and weighty commandments in the Torah. Ramban explains the significance of Asshur and Assyria, while the Tanakh recounts the Israelites’ victories over Sihon and Og. Targum describes Og’s battle against the Israelites in Edrei.

וַיֹּאמֶר יְהוָה אֵלַי אֶל־תִּירָא אֹתוֹ כִּי בְיָדִי
נִתַּתִּי אֹתוֹ וְאֶת־כָּל־עַמּוֹ וְאֶת־אֶרְצוֹ
וְעָשִׂיתָ לוֹ כַּאֲשֶׁר עָשִׂיתָ לְסִיחֹן מֶלֶךְ
הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב בְּחֶשְׁבֹן: 2 But יהוה said to me: Do not fear him, for I am
delivering him and all his troops and his country
into your power, and you will do to him as you did
to Sihon king of the Amorites, who lived in
Heshbon.

The text discusses how the Lord assured Moses not to fear Og, as He had already delivered him and his people into the hands of Israel, dating back to the time of Abraham. It emphasizes the importance of not prioritizing one commandment over another, highlights the rewards for honoring parents, and recounts the war with Sihon and Og, detailing the strategies used by the Israelites and the divine foresight in delivering their enemies into their hands. The tribes on the East Bank argued that the lands they conquered were part of the “Holy Land,” citing Moses’ instructions to conquer Sichon and Og as proof, while the Targum emphasizes the fulfillment of the promise made to Abraham and Sarah through the victory over their enemies.

וַיִּתֵּן יְהוָה אֱלֹהֵינוּ בְּיָדֵנוּ גַם אֶת־עוֹג
מֶלֶךְ־בַּשָּׁן וְאֶת־כָּל־עַמּוֹ וְנִצָּהוּ
עַד־בִּלְתִּי הִשְׁאִירֵלּוֹ שָׂרִיד: 3 So our God יהוה also delivered into our power King
Og of Bashan, with all his troops, and we dealt them
such a blow that no survivor was left.

Ibn Ezra, Or HaChaim, and Steinsaltz explain that the Israelites defeated Og and left no survivors. The Midrash highlights Joshua’s implementation of calling for peace before waging war, the defeat of the Amorites with the help of hornets, and the Israelites being chosen for their humility. Onkelos and Targum Jonathan mention how God delivered Og, King of the Boshon, into the hands of the Israelites, and they defeated him completely without leaving any survivors.

וְנִלְכְּדָה אֶת־כָּל־עָרָיו בְּעֵת הַהוּא לֹא הָיְתָה
קָרְיָה אֲשֶׁר לֹא־לָקַחְנוּ מֵאִתָּם שְׁשִׁים עִיר
כָּל־תְּחֵל אַרְגֹּב מַמְלַכְתּוֹ עוֹג בְּבָשָׁן: 4 At that time we captured all his towns; there was not
a town that we did not take from them: sixty towns,
the whole district of Argob, the kingdom of Og in
Bashan—

Various commentators interpret the term “Argob” in Deuteronomy 3:4:1 differently, with Rashi, Ibn Ezra, Rashbam, Rabbeinu Bahya, and Siftei Chakhamim offering different explanations. Rabbi Pinchas ben Ya’ir explains that the offerings made by the twelve tribes correspond to various aspects of the universe and Jewish tradition, symbolizing atonement for sins. Rashi, in II Kings 15:25:3, suggests a golden lion may have been in a palace, while the Talmud discusses the walled cities mentioned in the mishna and their consecration by exiles from Babylonia. Onkelos and Targum Jonathan describe the conquest of sixty cities, including Argov, in Deuteronomy 3:4.

כָּל־אֵלֶּה עָרִים בְּצֻרֹת חוֹמָה גְּבוּהָה
דְּלָתִים וּבָרִיחַ לְבָד מֵעָרֵי הַפְּרָזִי הָרְבָה
מְאֹד: 5 all those towns were fortified with high walls, gates,
and bars—apart from a great number of unwallled
towns.

The term “unwalled cities” refers to cities without protective walls, while strong, fortified cities were surrounded by high walls, gates, and bars. David sang Psalm 3 reflecting on his sins and kingdom’s turmoil, comparing himself to Jacob and Moses before seeing his kingdom established. The Mishnah states that walled cities read the Megillah on the fifteenth of Adar, while villages read on the fourteenth or on the day of assembly. Rashi, Ibn Ezra, and Bartenura provide interpretations of the reading of the Megillah in walled and unwalled cities. The Talmud discusses the counting of specific walled cities in the Mishnah, clarifying that they were discovered by exiles from Babylonia and sanctified. The cities mentioned in Deuteronomy 3:5 were fortified with high walls, gates, and bars, with many unwalled cities also present.

וַנַּחֲרֵם אוֹתָם כַּאֲשֶׁר עָשִׂינוּ לְסִיחֹן מֶלֶךְ חֶשְׁבֹּן הַחֶרֶם כָּל־עִיר מֵתָם הַנָּשִׁים וְהַטָּף:	6 We doomed them as we had done in the case of King Sihon of Heshbon; we doomed every town—men, women, and children—
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Rashi interprets “החרם” in Deuteronomy 3:6 as ongoing destruction, similar to the fate of King Sihon of Heshbon. The Akeidat Yitzchak teaches not to condemn without investigation, Moses burnt the platform for the golden calf, and Aaron’s limited involvement was due to circumstances beyond his control. Rabbi Pinchas ben Yair turned two measures of barley into a substantial crop over seven years, illustrating God’s reward for good deeds. The Midrash discusses the fear of the righteous, exemplified by Jacob and Moses, and the defeat of Og king of Bashan. Rashi and Rabbeinu Bahya discuss Moses’s role as an angel in driving back Amalek and destroying cities. Onkelos and Targum Jonathan mention the complete annihilation of the Amorites in Deuteronomy 3:6, similar to King Sihon.

וְכָל־הַבְּהֵמָה וְשָׁלַל הָעָרִים בְּזוּגוֹ לָנוּ:	7 and retained as booty all the cattle and the spoil of the towns.
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The Torah uses different verbs for “looting” in Deuteronomy 3:7:1 and 2:35 to convey disdain for the loot in the former, with the expression “and all the animals” only found in Deuteronomy 3:7:1. The Midrash discusses the fear of the righteous and the battle with Og, King of Bashan. Rashi explains that the Israelites eagerly took spoils from Sihon but were contemptuous of the spoils from Og, only taking silver and gold. The Targum interprets Deuteronomy 3:7 similarly, stating that the Israelites took the animals and possessions of conquered cities as plunder for themselves.

וַנִּקָּח בְּעֵת הַהוּא אֶת־הָאָרֶץ מִיַּד שְׁנֵי מְלָכֵי הָאֱמֹרִי אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן מִנַּחֲל אֲרֹנוֹן עַד־הָר חֶרְמוֹן:	8 Thus we seized, at that time, from the two Amorite kings, the country beyond the Jordan, from the wadi Arnon to Mount Hermon—
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Rashi explains that “מיד” means “from the control of” as the Israelites conquered the land from the Emorite kings Sihon and Og, extending from the Arnon Ravine to Mount Hermon. Siftei Chakhamim clarifies that Og, king of the Chivites, was a remnant of the Refa’im. Ramban adds that Heshbon and Ashtaroth were conquered by Sihon and Og, who built them as their royal capitals, with Ashtaroth being well fortified. Targum mentions the Israelites taking land from two Amorite kings located across the Jordan River, from Wadi Arnon to Mount Chermon.

צִידָנִים יִקְרְאוּ לְחֶרְמוֹן שְׂרִיֹן וְהָאֹמֹרִי 9 Sidonians called Hermon Sirion, and the Amorites
יִקְרְאוּ לּוֹ שֵׁנִיר: call it Senir—

Mount Hermon, also known as Chermon, had multiple names such as Sirion and Senir, reflecting the different nations that prided themselves in the mountain. The various names mentioned in Scripture highlight the importance and esteem in which the Land of Israel was held, with nations vying for recognition through the naming of the mountain. The Targum further elaborates on the different names given to Mount Hermon by the Sidonians and Amorites, emphasizing the significance of the mountain in different cultures.

כָּל | עָרֵי הַמִּישֹׁר וְכָל-הַגִּלְעָד 10 all the towns of the Tableland and the whole of Gilead
וְכָל-הַבָּשָׁן עַד-סִלְכָּה וְאֶדְרֵי עָרֵי
מַמְלַכַת עֹג בַּבָּשָׁן: and Bashan as far as Salcah and Edrei, the towns of
Og's kingdom in Bashan.

Og ruled in Bashan as the last remaining Refaim after a war, mentioned cities in his kingdom include Salecah, Salchah, Salka, and Edre'i. The tablets of testimony symbolize dualities like heaven and earth, groom and bride, and this world and the world to come. Onkelos and Targum Jonathan mention the cities of Gilead, Mathnan, Selukia, Edrehi, and Boshon as part of Og's kingdom.

כִּי רַק-עֹג מֶלֶךְ הַבָּשָׁן נִשְׁאַר מִיָּתֵר 11 Only King Og of Bashan was left of the remaining
הַרְפָּאִים הִנֵּה עָרְשׁוֹ עָרֵשׁ בְּרִזְל הָלֵה הוּא
בְּרַבַּת בְּנֵי עַמּוֹן תִּשְׁעָ אַמּוֹת אָרְכָּה
וְאַרְבַּע אַמּוֹת רָחְבָּהּ בְּאֻמַּת-אִישׁ: Rabbah of the Ammonites; it is nine cubits long
and four cubits wide, by the standard cubit!

Chasidut discusses how Moshe Rabeynu feared Og, King of Bashan, due to his appearance of having the sign of the covenant, but God revealed that his insides were not clean. The Commentary and Midrash elaborate on Og's extraordinary size and power, his survival from the flood, and the fear he instilled in others. The Talmud describes Abraham as a giant and Og as consuming vast amounts of food and drink, while the Tanakh and Targum mention Og as the only survivor of the giants with his iron bed placed in Rabbah of the Ammonites.

וְאֶת-הָאָרֶץ הַזֹּאת יָרֵשׁנוּ בְּעֵת 12 And this is the land which we apportioned at that time:
הַהוּא מִעֲרֹעֵר אֲשֶׁר-עַל-נַחַל אַרְנוֹן
וְחֶצִי הָרֶ-הַגִּלְעָד וְעָרָיו נָתַתִּי
לְרֵאוּבֵנִי וּלְגָדִי: The part from Aroer along the wadi Arnon, with part of
the hill country of Gilead and its towns, I assigned to
the Reubenites and the Gadites.

The land mentioned in Deuteronomy 3:8 extended from the brook of Arnon to Mount Hermon and was possessed by the Israelites, with the Reubenites and Gadites receiving land from Aroer. Moses prayed to enter the land of Israel, but God denied his request, stating that all creatures are destined to die because of Adam's sin. The tribe of Menashe did not own land in Ramot in Gilad, sharing territory with other tribes on the east bank of the Jordan. The Reubenites and Gadites settled in Jazer and Gilead, agreeing to serve as shock-troops in battle before receiving Gilead as their inheritance. The land from Aro'er to Wadi Arnon and half of the Gilod hills with its cities was given to the Reubenites and Gadites at that time.

וְיִתֵּר הַגִּלְעָד וְכָל־הַבָּשָׁן מִמְּלֶכֶת עֹג 13 The rest of Gilead, and all of Bashan under Og's
נָתַתִּי לַחֲצֵי שְׁבֹט הַמְּנַשֶּׁה כָּל חֶבֶל rule—the whole Argob district, all that part of Bashan
הָאֲרָגֹב לְכָל־הַבָּשָׁן הַהוּא יִקְרָא אֶרֶץ which is called Rephaim country—I assigned to the
רַפָּאִים: half-tribe of Manasseh.

The land of Argob in Bashan, ruled by Og and associated with the Rephaim, was not part of the original lands promised to Abraham on the West Bank of the Jordan. The tribes of Gad and Manasseh received portions of the Gilead, but the lands of Sichon and Og were not considered suitable for the Temple or the Shekhinah to settle. The territory of Argob was given to half the tribe of Menashe.

יָאִיר בֶּן־מְנַשֶּׁה לָקַח אֶת־כָּל־חֶבֶל 14 Jair son of Manasseh received the whole Argob district
אֲרָגֹב עַד־גְּבוּל הַגִּשּׁוּרִי וְהַמַּעֲתִיתִי (that is, Bashan) as far as the boundary of the
וַיִּקְרָא אֹתָם עַל־שְׁמוֹ אֶת־הַבָּשָׁן חֲוֹת Geshurites and the Maacathites, and named it after
יָאִיר עַד הַיּוֹם הַזֶּה: himself: Havvoth-jair —as is still the case.

Jair, the son of Manasseh from the tribe of Judah, conquered the region of Argov and named it Havvoth Ya'ir, which remained to this day. He had thirty sons who owned thirty towns in Gilead, called Havvoth-jair, and warlords descended from Mochir captured sixty cities in the area. The Midrash praises God as great, mighty, and rich, with no limits to His wealth.

וּלְמַכִּיר נָתַתִּי אֶת־הַגִּלְעָד: 15 To Machir I assigned Gilead.

Ibn Ezra explains that “To Machir” means to the children of Machir, who received Gilad as an inheritance from the tribe of Manasseh. The Midrash discusses Abraham’s fear of neglecting God’s commandments after killing kings but reassures him of great rewards for uprooting evil. Jair, originally from Judah, is linked to his mother’s family, Menasheh, and received an inheritance with them in Gilead. Targum Onkelos and Targum Jonathan both state that Gilead was given to Machir.

וְלִרְאוּבֵנִי וְלַגָּדִי נָתַתִּי 16 And to the Reubenites and the Gadites I assigned the part
מִן־הַגִּלְעָד וְעַד־נָחַל אֲרֹנָן תְּוֹדֹ from Gilead down to the wadi Arnon, the middle of the
הַנָּחַל וְגַבֹּל וְעַד יַבֹּק הַנָּחַל wadi being the boundary, and up to the wadi Jabbok, the
גְּבוּל בְּנֵי עַמּוֹן: boundary of the Ammonites.

The land given to the tribes of Reuben and Gad extends from the Gilad to the Yabok Ravine, bordering Moav and Ammon respectively. Ramban discusses the angels meeting Jacob in Mahanaim to reassure him in enemy territory, and the order of mentioning Gad and Reuben in Numbers 32:2:1. Moses’s request to enter the land is denied in Deuteronomy 3:23:1, leading to the appointment of Joshua. Targum Jonathan on Deuteronomy 3:16 describes the division of land given to the Reubenites and Gadites from Gilead to the river Arnon and the border of the descendants of Ammon.

וְהָעֲרָבָה וְהַיַּרְדֵּן וְגַבֹּל מִכְנֶזֶת 17 [We also seized] the Arabah, from the foot of the slopes of
וְעַד יַם הָעֲרָבָה יַם הַמֶּלַח תַּחַת Pishgah on the east, to the edge of the Jordan, and from
אֲשֶׁר־דָּת הַפְּסָגָה מִזִּרְחָה: Chinnereth down to the sea of the Arabah, the Dead Sea.

The tribe of Gad's territory extended from the eastern side of the Jordan River to the Sea of Galilee, with the Jordan River serving as their western border. Naphtali's land is compared to a doe let loose, with Barak leading fighters to victory over the Canaanites. Ramban explains that the "book of the wars of the Eternal" refers to wise men writing history using proverbs, while the Talmud discusses whether the Jordan River is part of the Land of Israel or a boundary itself. The Targums describe the boundaries of the land, including specific locations like Kinneres and Tebaria.

<p>וְאָצַו אֶתְכֶם בָּעֵת הַהוּא לֵאמֹר יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם אֶת־הָאָרֶץ הַזֹּאת לְרִשְׁתָּהּ חֲלוּצִים תַּעֲבֹדוּ לִפְנֵי אֲחֵיכֶם בְּנֵי־יִשְׂרָאֵל כָּל־בְּנֵי־חֵיל:</p>	<p>18 At that time I charged you [men of Reuben, Gad, and Manasseh], saying, "Your God יהוה has given you this country to possess. You must go as shock-troops, warriors all, at the head of your Israelite kin.</p>
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Chasidut emphasizes Moshe Rabbeinu's ability to receive unearned gifts from God through the Ten Utterances, allowing him to conquer the Land of Israel. The Midrash explains that giving charity will hasten the arrival of the messianic era and the World to Come, bringing blessings and guidance from the Lord. The Mishnah discusses the permissibility of bathing in a bathhouse dedicated to Aphrodite, concluding that it is not forbidden if the idol is not treated as a deity. The Tanakh details the Israelites' plans for establishing themselves in the land, with shock-troops leading the way, and Moses instructs them to go to battle at the command of יהוה. Targum interpretations specify commands given to specific tribes, such as Reuben, Gad, and half of Menasheh, to go armed before their brethren.

<p>רִק נְשִׁיכֶם וְטַפְכֶם וּמִקְנֵכֶם יֵדְעָתִי כִּי־מִקְנֶה רַב לָכֶם יֵשְׁבוּ בְּעָרֵיכֶם אֲשֶׁר נָתַתִּי לָכֶם:</p>	<p>19 Only your wives, children, and livestock—I know that you have much livestock—shall be left in the towns I have assigned to you,</p>
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In Deuteronomy 3:19, Steinsaltz explains that only the wives, children, and livestock of the Israelites were allowed to live in the cities given to them on the eastern side of the Jordan River. This restriction was likely put in place to ensure the safety and security of the land. The Targum states that the wives, children, and cattle will remain in the cities given to the Israelites.

<p>עַד אֲשֶׁר־יָגִיחַ יְהוָה לְאַחֵיכֶם כָּכֶם וַיִּרְשׁוּ גַם־הֵם אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵיכֶם נָתַן לָהֶם בְּעֶבֶר הַיַּרְדֵּן וּשְׁבַתֶּם אִישׁ לִירֻשָּׁתוֹ אֲשֶׁר נָתַתִּי לָכֶם:</p>	<p>20 until יהוה has granted your kin a haven such as you have, and they too have taken possession of the land that your God יהוה is assigning them, beyond the Jordan. Then you may return each to the homestead that I have assigned to him."</p>
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Rashbam interprets Exodus 33:14 as God's presence remaining with the Israelites until they have settled in Canaan and have rest from enemies. Nehemiah 9:22 mentions territories allotted to the people, including Sihon and Og. Moses instructs in Joshua 1:13-15 to help others gain possession before returning to their own land. Onkelos and Targum Jonathan on Deuteronomy 3:20 discuss Israelites returning to their inheritance after their brothers have peace and inherit land.

וְאֶת־יְהוֹשֻׁעַ צִוִּיתִי בָּעֵת הַהוּא לֵאמֹר עֲיִנֶיךָ
 הָרֵאֵת אֶת כָּל־אֲשֶׁר עָשָׂה יְהוָה אֱלֹהֵיכֶם
 לְשְׁנֵי הַמְּלָכִים הָאֵלֶּה כְּזֵעַשָׂה יְהוָה
 לְכָל־הַמְּמַלְכוֹת אֲשֶׁר אָתָּה עֹבֵר שָׁמָּה: 21 I also charged Joshua at that time, saying, “You
 have seen with your own eyes all that your God
 יהוה has done to these two kings; so shall יהוה
 do to all the kingdoms into which you shall
 cross over.

Chasidut explains the loss of the “we will do” aspect of the covenant after the Golden Calf incident, Moses commands Joshua to be fearless in battle with God’s help, Halakhah discusses the consecration of lands conquered by different groups of Jews, Midrash explains Moses’ plea to enter the land and Targum emphasizes remembering God’s past victories in battle.

לֹא תִירָאוּם כִּי יְהוָה אֱלֹהֵיכֶם הוּא
 הַנִּלְחָם לָכֶם: 22 Do not fear them, for it is your God יהוה who will
 battle for you.”

Moses instructs Joshua and the Israelites not to fear the Canaanite kings, as God will fight for them in their conquest of the land. The text emphasizes the prohibition against soldiers being afraid in war, with references to Deuteronomy 7:21 and 3:22. Midrash highlights that when Israel fears God, even nations and animals fear them, and in the future, those who oppose Israel will not succeed as God will protect them. Targum interprets Deuteronomy 3:22 as emphasizing that God’s word will fight for the Israelites, encouraging them not to fear their enemies.

45: ואתחנן | Vaetchanan (Deuteronomy 3:23-7:11)

Deuteronomy 3

וַאֲתַחֲנַן אֶל־יְהוָה בְּעֵת הַהוּא לֵאמֹר: 23 I pleaded with יהוה at that time, saying,

Moses pleads with God for unearned gifts in prayer, seeking mercy to enter the Land of Israel, focusing on pure intentions and concentration in prayer, reflecting on the reasons his request was not granted, and emphasizing the importance of continued prayer even in times of division. Moses' prayers are analyzed in various contexts and interpretations, with insights on his pleading and beseeching modes, the significance of specific Torah readings before holidays, and the connection between prayer and supplication in seeking divine grace.

אֲדַנִּי יְהוָה אַתָּה הַחֲלוּתָ לְהִרְאוֹת	24	“O Lord יהוה, You who let Your servant see the
אֶת־עֲבֹדְךָ אֶת־גְּדֻלָּתְךָ וְאֶת־יָדְךָ הַחֲזָקָה		first works of Your greatness and Your mighty
אֲשֶׁר מִי־אֵל בַּשָּׁמַיִם וּבָאָרֶץ אֲשֶׁר־יַעֲשֶׂה		hand, You whose powerful deeds no god in
כַּמַּעֲשֵׂיךָ וְכַגְּבוּרָתְךָ:		heaven or on earth can equal!

Chasidut emphasizes the importance of prayers from the righteous in reversing harmful decrees, with Moses' prayer showcasing God's interest in such prayers and the attribute of tiferet in His response. Ramban criticizes Rashi's interpretation of Divine Names in Deuteronomy 3:24, with the Sifre and Midrash Yelamdeinu supporting Ramban's view. Halakhah highlights the importance of praising God before making requests in prayer, following the structure of the berachot in the Amidah. Jewish Thought discusses Moses' humility in asking God to show His greatness, the significance of the thirteen attributes of God, and the importance of following God's laws. Kabbalah delves into the creation of the world with qualities of judgment and mercy, the manifestation of Divine Names, and the interconnectedness of different aspects of creation. Midrash compares Moses to Abraham and David in praying for justice or mercy, repentance leading to being beloved by God, and the importance of calling oneself a servant of God. Musar views Moses as the head and end of the world, with his qualities leading to a more perfect world. The Commentary discusses Jacob's sacrifices to avoid divine judgment, the sin of Moses and Aaron at the waters of Meribah, the importance of understanding commandments, and different types of prayers. Talmud teaches the importance of beginning prayers with praise of God before personal requests, following Moses' example in his prayers. Tanakh shows God's anger towards the Israelites in Exodus 32:10, while Targum translations emphasize God's greatness and power.

אֶעְבְּרָה־נָא וְאֶרְאֶה אֶת־הָאָרֶץ הַטּוֹבָה	25	Let me, I pray, cross over and see the good land on
אֲשֶׁר בְּעֵבֶר הַיַּרְדֵּן הַהָר הַטּוֹב הַזֶּה		the other side of the Jordan, that good hill country,
וְהַלְבָּנוֹ:		and the Lebanon.”

Chasidut discusses the significance of G'd's names in relation to the Jewish people's journey to the Holy Land and the need to fulfill commandments there, while Likutei Halakhot and Likutei Moharan focus on refining good points through communal prayer and connecting

the unlearned to daat. The commentary emphasizes Moses' desire to see the Promised Land and fulfill commandments there, highlighting the importance of prayer and spiritual duties. In Halakhah, the practice of removing a knife before birkat ha-mazon is based on the association of iron with destruction, emphasizing the connection between Torah, covenant, and the Land of Israel. Jewish Thought emphasizes the importance of praising God before prayer and submitting to His will, while Liturgy symbolizes exile from the Temple and the journey ahead. In Musar, the spelling of the word טוב indicates the visibility or intrinsic nature of good, with Moses warning against abandoning the Torah. Quoting Commentary discusses Moses' denied request to enter the land, highlighting the importance of communal prayers and understanding God's reasons. Talmud discusses the necessity of being a king for Jerusalem to be handed over, the importance of reciting specific benedictions, and the requirement for blessings after meals and before eating, with references to Jerusalem and the Torah. Tanakh and Targum emphasize God's promise to plant the Israelites in His mountain and the significance of Moses' request to see the good land, Jerusalem, and the Temple. Lastly, Tosefta states that the Beracha of Zimun is a Torah obligation, corresponding to the first four Berachot of Birkat Hamazon.

<p>וַיִּתְּעַבֵּר יְהוָה בִּי לְמַעַנְכֶם וְלֹא שָׁמָע אֵלַי וַיֹּאמֶר יְהוָה אֵלַי רַב־לֵךְ אֶל־תּוֹסֵף דִּבֶּר אֵלַי עוֹד בַּדִּבְרֵי הַזֶּה:</p>	<p>26 But יהוה was wrathful with me on your account and would not listen to me. יהוה said to me, "Enough! Never speak to Me of this matter again!"</p>
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Rashi explains that God's anger towards Moses was due to the actions of the Israelites, leading to the decree that Moses would not enter the Promised Land. Despite his good deeds, Moses' request was only granted through prayer, exemplifying the importance of prayer over good deeds alone. Moses desired to enter the holiest part of the land of Israel to be closest to the holiest part of the celestial land, but God denied his request to prevent the people from being raised spiritually to his level. Ultimately, Moses accepts his fate and dies on the border before the Israelites enter the land, leaving readers in awe of God's mercy and rejection of complaints.

<p>עֲלֵה רֹאשׁ הַפִּסְגָּה וּשֹׂא עֵינֶיךָ יָמָה וּצְפֹנָה וְתִימָנָה וּמִזְרָחָה וּרְאֵה בְּעֵינֶיךָ כִּי־לֹא תַעֲבֹר אֶת־הַיַּרְדֵּן הַזֶּה:</p>	<p>27 Go up to the summit of Pisgah and gaze about, to the west, the north, the south, and the east. Look at it well, for you shall not go across yonder Jordan.</p>
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Moses is granted the ability to see the land of Israel from the top of Pisgah, but is not allowed to enter it due to his disowning of his land as an Egyptian. The Mishnah prohibits renting a house to a gentile for residence or a bathhouse to avoid idol worship or violating Shabbat. Moses' inability to enter the land despite intense prayers is attributed to a change in fate and a decree from God. Humility is emphasized as essential for survival, contrasting with arrogant leaders of other nations. Rabbi Elazar argues that prayer is greater than good deeds without prayer, exemplified by Moses' ability to see Eretz Yisrael through prayer. Targum texts emphasize Moses' ability to see the land with his own eyes from Pisgah.

<p>וְצַו אֶת־יְהוֹשֻׁעַ וַחֲזָקָהּ וְאַמְצָהּ כִּי־הוּא יַעֲבֹר לִפְנֵי הָעָם הַזֶּה וְהוּא יַנְחִיל אוֹתָם אֶת־הָאָרֶץ אֲשֶׁר תִּרְאֶה:</p>	<p>28 Give Joshua his instructions, and imbue him with strength and courage, for he shall go across at the head of this people, and he shall allot to them the land that you may only see."</p>
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Moses instructs Joshua to lead the people into the promised land, ensuring his authority and encouragement, as seen in the defeat at Ai. The passing of leadership is crucial for the success of the Israelites, as indicated in various instances throughout the Torah. Moses expresses disappointment in not crossing over with the Israelites, beseeching God to rescind the decree but being commanded to charge Joshua instead. The term “command” indicates immediate and future performance, galvanizing the Israelites for success. Onkelos and Targum Jonathan emphasize the importance of Moses instructing and encouraging Joshua to lead the people into the promised land and apportion the land to the Israelites.

וַנֵּשֶׁב בְּגִיאַ מוֹל בֵּית פְּעוֹר: 29 Meanwhile we stayed on in the valley near Beth-peor.

On Shabbat, refraining from routine ways allows for repentance and acceptance from God, symbolized by attaining Keter and God’s outstretched right hand for repentance. Moses reminds Israelites of their idol worship near Beth Peor, emphasizing the need to heed God’s statutes for forgiveness. Despite sins like idolatry at Peor, God’s love for the Jewish people remains steadfast, highlighting the importance of following God’s statutes. Moses reflects on his own sins and supplications not being forgiven, contrasting with Israel’s sins being forgiven upon repentance. The Israelites’ sins at Peor led to a plague, with Phinehas stopping it by taking action against idol worshippers. The Targum translations mention dwelling in the valley and weeping for sins, specifically mentioning joining worshippers of Peor.

Deuteronomy 4

וַעֲתָה יִשְׂרָאֵל שְׁמַע אֱלֹהִים 1 And now, O Israel, give heed to the laws and
וְאֵלֵהֶם שְׁפָטִים אֲשֶׁר אֲנִי מְלַמֵּד אֶתְכֶם rules that I am instructing you to observe, so
לַעֲשׂוֹת לְמַעַן תִּחְיִיו וּבִאתֶם וְיִרְשֶׁתֶם that you may live to enter and occupy the land
אֶת־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֵי אֲבֹתֵיכֶם נָתַן that יהוה, the God of your fathers, is giving you.
לָכֶם:

The importance of observing the commandments is emphasized in Deuteronomy, with Moses warning against adding or subtracting from them to avoid destruction. Torah study should lead to practical fulfillment, as deeds are the essence of Torah. God’s love for the Jewish people is highlighted, even after their sins, urging them to heed His statutes and judgments. Moses reflects on his prayers and emphasizes the importance of Torah, while various commentators stress the need to follow God’s statutes for forgiveness and blessings. In the Second Temple text, God is referred to differently based on individuals’ spiritual status, and in the Targum, Israel is instructed to listen to the statutes and laws to live and inherit the land.

לֹא תֹסֵף עַל־הַדְּבָר אֲשֶׁר אֲנִי מְצִוֶּה 2 You shall not add anything to what I command you
אֶתְכֶם וְלֹא תִגְרַעוּ מִמֶּנּוּ לְשֹׁמֵר or take anything away from it, but keep the
אֶת־מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אֲנִי commandments of your God יהוה that I enjoin upon
מְצִוֶּה אֶתְכֶם: you.

Chasidut highlights the influence of Jewish people on the world through the name Elo-him and emphasizes the unity of causes in the universe. Commentary on Deuteronomy 4:2:1 warns against adding or subtracting from Torah laws, with examples of prohibited alterations. Halakhah prohibits adding blessings to the priestly blessing and warns against adding to or subtracting from God's commands. Jewish Thought explores Pinchas's actions against Zimri and the importance of acting to prevent desecration of God's name. Mishnah details the handling of phylacteries found outside the city on Shabbat. Quoting various commentaries, the importance of following God's instructions precisely and the consequences of adding or subtracting from commandments are discussed. Talmud debates the prohibition of adding blessings to the Priestly Blessing, and Targum emphasizes the importance of faithfully keeping and guarding God's commandments.

<p>עֵינֵיכֶם הָרְאוּ אֶת אֲשֶׁר-עָשָׂה יְהוָה בְּבַעַל פְּעֹר כִּי כָל-הָאִישׁ אֲשֶׁר הָלַךְ אַחֲרָי בְּעַל-פְּעֹר הַשְׁמִידוּ יְהוָה אֱלֹהֵיךָ מִקֶּרְבְּךָ:</p>	<p>3 You saw with your own eyes what יהוה did in the matter of Baal-peor, that your God יהוה wiped out from among you every person who followed Baal-peor;</p>
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Moses warns against idolatry using the example of Baal Peor, highlighting the severity of punishment for idol worship, as seen with the Israelites' experience. Various commentators discuss the number of judges involved in the Baal-peor incident, with Ramban questioning the high number given in the Jerusalem Talmud. Or HaChaim suggests that the plague was a punishment for the sin of Baal-peor, leading to the death of those actively involved. In Numbers 25, the Israelites sin by engaging in idolatry and sexual immorality with Moabite women, resulting in God's anger and Phinehas stopping a plague by killing an Israelite man and a Midianite woman. The Targum emphasizes God's destruction of those who worshipped Baal Peor from within the community of Israel.

<p>וְאַתֶּם הַדְּבָקִים בַּיהוָה אֱלֹהֵיכֶם חַיִּים כְּלָכֶם הַיּוֹם:</p>	<p>4 while you, who held fast to your God יהוה, are all alive today.</p>
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Various commentaries from Chasidut, Halakhah, Jewish Thought, Kabbalah, Liturgy, Midrash, Musar, Quoting Commentary, Second Temple, Talmud, and Targum emphasize the importance of cleaving to God, following His commandments, and maintaining a close relationship with Him to receive blessings, eternal life, and spiritual enlightenment. The concept of clinging to God is seen as a source of life, connection to the Divine, and salvation, contrasting with idol worship and emphasizing the unique relationship between the Jewish people and God. The texts also discuss the significance of prayer, Torah study, and fulfilling one's purpose in life to deepen one's attachment to God and achieve closeness to His essence.

<p>רְאֵה לְמַדַּתִּי אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים בְּאֶשֶׁר צֻוֵּי יְהוָה אֱלֹהֵי לַעֲשׂוֹת לְךָ בְּקֶרֶב הָאָרֶץ אֲשֶׁר אַתֶּם בָּאִים שָׁמָּה לְרִשְׁתָּהּ:</p>	<p>5 See, I have imparted to you laws and rules, as my God יהוה has commanded me, for you to abide by in the land that you are about to enter and occupy.</p>
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Chasidut explains the Israelites' understanding of commandments after performing them and the Patriarchs' observance of Torah before Moses. Halakhah discusses payment for teaching Torah and the obligation to teach for free, while Jewish Thought emphasizes love and kindness in fulfilling commandments. Midrash compares Mordekhai to Moses, Mishnah

discusses tasks for those prohibited by vow, and Musar emphasizes faith in accepting all laws. Commentary highlights diligence in carrying out duties and freedom of choice in following God's commandments. Talmud prohibits taking payment for teaching Torah and emphasizes teaching for free. Targum interprets Moses teaching the Israelites laws from God in Deuteronomy 4:5.

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| <p>וּשְׁמַרְתֶּם וַעֲשִׂיתֶם כִּי הוּא חֻמַּתְכֶּם
וּבִינְתְּכֶם לְעֵינֵי הָעַמִּים אֲשֶׁר יִשְׁמְעוּן
אֵת כָּל-הַחֻקִּים הָאֵלֶּה וְאָמְרוּ רַק
עַם-חָכָם וְנָבוֹן הֲגֹי הַגָּדוֹל הַזֶּה:</p> | <p>6 Observe them faithfully, for that will be proof of your wisdom and discernment to other peoples, who on hearing of all these laws will say, "Surely, that great nation is a wise and discerning people."</p> |
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Chasidut emphasizes the connection between Israel's wisdom and Torah observance, highlighting the importance of pure thoughts and firmness in fixing one's thoughts. Halakhah discusses various prohibitions and obligations related to Torah observance, including the calculation of equinoxes and solstices. Jewish Thought emphasizes the role of Torah study and observance in shaping the Jewish nation and projecting its values onto mankind. Kabbalah delves into the transformative nature of fulfilling Torah and mitzvot, aiming to change one's nature from self-love to love of others. The Midrash, Musar, Commentary, Second Temple, Talmud, and Targum all echo the theme of the wisdom and understanding reflected in Torah observance, highlighting its significance in shaping the identity and greatness of the Jewish people.

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| <p>כִּי מִי-גֹי גָדוֹל אֲשֶׁר-לוֹ אֱלֹהִים קְרִבִּים
אֵלָיו בִּיהִיָּה אֱלֹהֵינוּ בְּכָל-קְרָאֵנוּ אֵלָיו:</p> | <p>7 For what great nation is there that has a god so close at hand as is our God יהוה whenever we call?</p> |
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Chasidut emphasizes the importance of prayer and belief in God's goodness, highlighting His pride in Israel and the fear and awe this inspires. Halakhah discusses the importance of confession and repentance, especially during the ten days between Rosh HaShanah and Yom Kippur. Jewish Thought explores the purity of the soul and the symbolic nature of building a tabernacle for God. Kabbalah discusses the ability to tear up decrees for the good through prayer, while Midrash emphasizes God's closeness to Israel. Musar presents a challenge from the nations towards the laws, and Talmud explores themes of repentance, prayer, and faith. Tanakh questions if the people are repaying God, and Targum highlights the greatness of Israel and God's closeness to them.

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| <p>וּמִי גֹי גָדוֹל אֲשֶׁר-לוֹ חֻקִּים וּמִשְׁפָּטִים צְדִיקָם
כָּל-הַתּוֹרָה הַזֹּאת אֲשֶׁר אָנֹכִי נָתַן לְפָנֶיךָ
הַיּוֹם:</p> | <p>8 Or what great nation has laws and rules as perfect as all this Teaching that I set before you this day?</p> |
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The text highlights the significance of God's commandments and statutes in setting Israel apart as a wise and righteous nation, promoting justice and fairness, restitution for victims, and righteousness for wrongdoers. It praises the Torah for containing all worth knowing and emphasizes the importance of obedience to God's laws for true freedom. Additionally, it discusses the distinction between divine Law and prophetic teachings, the power of annulment in understanding God's decrees, and the unique relationship between God and Israel as His chosen people.

<p>9 רַק הַשְׁמֵר לָךְ וְשָׁמַר נִפְשְׁךָ מֵאֵד פְּנֵי־תִשְׁכַּח אֶת־הַדְּבָרִים אֲשֶׁר־רָאוּ עֵינֶיךָ וּפְנֵי־לְבָבְךָ כָּל יְמֵי חַיֶּיךָ וְהוֹדַעְתָּם לְבָנֶיךָ וּלְבְנֵי בְנֵיךָ:</p>	<p>But take utmost care and watch yourselves scrupulously, so that you do not forget the things that you saw with your own eyes and so that they do not fade from your mind as long as you live. And make them known to your children and to your children's children:</p>
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The importance of remembering Torah teachings and passing them on to future generations is emphasized throughout various Jewish texts, with a focus on safeguarding physical and spiritual health, teaching Torah to children and students, and ensuring the eternal relevance of Torah principles. The duty to remember and transmit the Revelation at Mount Sinai is crucial for solidifying faith, preventing forgetfulness, and connecting with the Divine, with severe consequences for forgetting Torah study and violating oaths related to God and one's ancestors. Torah study is considered a lifeline, with the obligation to teach Torah to grandchildren, prioritize daily study, and avoid distractions to maintain a strong connection with God and live in accordance with His will.

<p>10 יוֹם אֲשֶׁר עָמַדְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּחֹרֵב בְּאָמַר יְהוָה אֵלַי הַקְהֵל־לִי אֶת־הָעָם וְאֲשַׁמְעֵם אֶת־דְּבָרֵי אֲשֶׁר יִלְמְדוּן לִירְאָה אֹתִי כָּל־הַיָּמִים אֲשֶׁר הֵם חַיִּים עַל־הָאָדָמָה וְאֶת־בְּנֵיהֶם וְלִמְדוּן:</p>	<p>The day you stood before your God יהוה at Horeb, when יהוה said to me, “Gather the people to Me that I may let them hear My words, in order that they may learn to revere Me as long as they live on earth, and may so teach their children.”</p>
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Chasidut emphasizes wholehearted service to HaShem and the importance of the Torah representing space, time, and spirit, with its words having the power to gather the Jewish people for generations. Halakhah states the obligation to study Torah until death to avoid forgetting knowledge. Jewish Thought focuses on moral perfection through refining one's personality and reflecting Torah and truth, while Kabbalah warns of consequences for neglecting Torah study. Liturgy and Midrash stress the importance of passing down the experience of standing before God at Horeb to future generations to instill reverence. Talmud highlights the equivalence of teaching Torah to one's grandson to receiving it at Mount Sinai, and Tanakh and Targum emphasize the importance of teaching future generations to revere God.

<p>11 וַתִּקְרְבוּן וַתַּעֲמִדוּן תַּחַת הָהָר וְהָהָר בָּעֵר בָּאֵשׁ עַד־לֵב הַשָּׁמַיִם חֹשֶׁךְ עָנָן וְעֲרַפָּל:</p>	<p>You came forward and stood at the foot of the mountain. The mountain was ablaze with flames to the very skies, dark with densest clouds.</p>
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Chasidut: Moshe's soul embodied the three Patriarchs' qualities, allowing him to draw their respective influences: Avraham's lovingkindness, Yitzchak's presence, and Yaakov's sustenance. Commentary: Various interpretations on the location and symbolism of the revelation at Mount Sinai are discussed, emphasizing the darkness and fire surrounding the mountain. Jewish Thought: The text explores the role of the body in understanding the divine, the necessity of mediation in divine encounters, and the consequences of Moses and Aaron's errors. Kabbalah: Symbolic meanings of darkness and fire, the importance of the Torah in saving from punishment, and the Havdalah prayer's significance are discussed. Midrash: Various elements of nature being given attributes by God, such as the sea, terebinth tree, and heavens, are explained. Musar: Jacob's ladder dream symbolizing the

giving of the Torah, Moses reaching understanding allowing direct communication with God, and the significance of Moses' name change are discussed. Quoting Commentary: Ramban and Rashi explain symbolism in Abraham's vision and the thunderings at Mount Sinai, while Rabbeinu Bahya discusses Jacob's ladder dream. Responsa: The ability to connect Torah verses and understand their context is emphasized, with examples from Rabbi Abahu and Rabbi Levi. Talmud: Elisha's actions on the Sabbath, his repentance, and the value of Torah learning are debated. Tanakh: The Israelites stayed back as Moses approached the cloud where God was present. Targum: Descriptions of the Israelites approaching the burning mountain surrounded by darkness and clouds are provided.

וַיְדַבֵּר יְהוָה אֲלֵיכֶם מִתּוֹךְ הָאֵשׁ קוֹל דְּבָרִים אֲתֶם שָׁמַעְתֶּם וְתִמוֹנָה אֵינְכֶם רֹאִים זֹלָתִי קוֹל:	12	יהוה spoke to you out of the fire; you heard the sound of words but perceived no shape—nothing but a voice.
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Various commentators explain that the Israelites heard God's voice at Mount Sinai without seeing any physical form, highlighting the importance of the revelation's content over miracles and emphasizing the auditory nature of Jewish revelation. The Midrash stresses the consequences of not honoring God with one's possessions, while the Targum describes how the Israelites heard God's voice from within the fire but saw no image. Additionally, Jewish thought emphasizes the importance of heeding one's soul to avoid attributing corporeal elements to God and the significance of words in Judaism as the vehicle of revelation from an invisible God.

וַיֹּאמֶר יְהוָה אֶת־בְּרִיתוֹ אֲשֶׁר צִוָּה אֶתְכֶם לַעֲשׂוֹת עֲשֵׂת הַדְּבָרִים וַיִּכְתְּבֵם עַל־שְׁנֵי לְחֹת אֲבָנִים:	13	[God] declared to you the covenant that you were commanded to observe, the Ten Commandments, inscribing them on two tablets of stone.
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Chasidut emphasizes the importance of reciting the Haggadah aloud to signify redemption through voice and links it to the Covenant, stressing the rectification of daat and the generality of the gidim. Halakhah states it is a mitzvah to love and fear God, as seen in Deuteronomy. Jewish Thought highlights the direct experience of the Jewish people at Mount Sinai hearing the Ten Commandments, with Moses as their intermediary, emphasizing obedience to the prophet. Midrash discusses the revelation of the Torah beyond Exodus 12:2 due to Israel's commitment, while quoting commentary explores Nachmanides' belief that the people heard all Ten Commandments and Ibn Ezra's questions about discrepancies. The Talmud presents various opinions on how the tablets were written, with Rabbi Hanania ben Gamliel, the rabbis, Rabbi Simeon ben Yohai, and Rabbi Simai suggesting different numbers of commandments on each tablet. Targum Jonathan on Deuteronomy 4:13 mentions God writing the Ten Commandments on two sapphire tablets as part of His covenant.

וְאֵתִי צִוָּה יְהוָה בְּעֵת הַהוּא לְלַמֵּד אֶתְכֶם חֻקִּים וּמִשְׁפָּטִים לַעֲשׂוֹתְכֶם אֲתֶם בְּאֶרֶץ אֲשֶׁר אֲתֶם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:	14	At the same time יהוה commanded me to impart to you laws and rules for you to observe in the land that you are about to cross into and occupy.
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Various commentators provide insights into the commandment given to Moses to teach the Israelites, emphasizing the importance of the Oral Law, additional commandments beyond the Ten Commandments, and the fulfillment of commandments in the Holy Land. The

Midrash discusses topics such as the origins of the Torah, prayer, and tithing, while the Mishnah warns against using Torah knowledge for personal gain. Quoting commentators further delve into the significance of teaching Torah for free, the prohibition of taking payment for it, and the unique nature of divine commandments. The Talmud explores the teaching of Torah for free, the importance of displaying and respecting the Torah scroll, and the individual nature of divine commandments. The Targum and Tosefta highlight the command to teach statutes and laws to be fulfilled in the land of Israel, with insights into the roles of Moses and Ezra in teaching Torah to the Jewish people.

<p>וְנִשְׁמַרְתֶּם מְאֹד לְנַפְשֵׁיכֶם כִּי לֹא רִאִיתֶם כָּל־תְּמוּנָה בְּיוֹם דִּבֶּר יְהוָה אֵלֵיכֶם בְּחֹרֵב מִתּוֹךְ הָאֵשׁ:</p>	<p>15 For your own sake, therefore, be most careful— since you saw no shape when יהוה spoke to you at Horeb out of the fire—</p>
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Chasidut discusses the purpose of names and attributes in creation, cautioning against making any formal representation of God. Halakhah emphasizes God's lack of physical form and guidelines for prayer interruptions. Jewish Thought highlights the abstract nature of God and the symbolic representation in the sanctuary. Kabbalah explains the use of metaphorical language to convey spiritual truths. Midrash discusses God's appearance based on repentance and the judgment of the wicked. Musar emphasizes seeking medical treatment and not solely relying on trust in God. Quoting Commentary links the structure of man to the ten emanations and the prohibition against making images of God. Responsa forbids hunting unless essential for sustenance. Talmud specifies penalties for harm and the importance of treating others with respect. Targum stresses the importance of protecting one's life.

<p>פֶּן־תִּשְׁחָתוּן וַעֲשִׂיתֶם לָכֶם פֶּסֶל תְּמוּנַת כָּל־סֶמֶל תְּבַנִּית זָכָר אִו נָקֵבָה:</p>	<p>16 not to act wickedly and make for yourselves a sculptured image in any likeness whatever: the form of a man or a woman,</p>
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The commentary on Deuteronomy 4:16 emphasizes the prohibition against creating graven images or idols to worship, warning against corrupting beliefs by making physical representations of God or celestial forms. The Akeidat Yitzchak commentary discusses the illusory powers recognized as deities by Achaziah, linking them to the first five of the Ten Commandments and highlighting the importance of not attributing predestination to God. Kabbalistic texts discuss the Middle Pillar in Yesod and prophets imagining through their hands. Midrashim discuss idolatry among the people of Judah and provide lists of forbidden materials for creating idols. Quoted commentaries connect corruption, idolatry, and sexual immorality, while the Talmud explains that “corruption” refers to both sexual immorality and idol worship. Targum translations warn against creating idols in male or female forms to avoid corruption and destruction.

<p>תְּבַנִּית כָּל־בְּהֵמָה אֲשֶׁר בָּאָרֶץ תְּבַנִּית כָּל־צִפּוֹר כָּנָף אֲשֶׁר תָּעוֹף בַּשָּׁמַיִם:</p>	<p>17 the form of any beast on earth, the form of any winged bird that flies in the sky,</p>
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The text discusses the prohibition of making images of animals or birds for worship, citing the Golden Calf as an example. Hebrew words “temunah” and “tabnit” have different meanings, and “kanaf” in Hebrew has various metaphorical meanings. The Midrash emphasizes the importance of tithing and the prohibition of creating idols in various forms. Chizkuni explains that “שמים” can refer to the air or atmosphere in the Torah, while the

Gemara interprets the term “tzippor” in the prohibition against fashioning idols. Onkelos and Targum Jonathan mention the prohibition against making representations of animals and birds.

תַּבְּנִית כָּל־רֶמֶשׂ בָּאֲדָמָה תַּבְּנִית 18 the form of anything that creeps on the ground, the
כָּל־דָּגָה אֲשֶׁר־בַּמַּיִם מִתַּחַת לָאָרֶץ: form of any fish that is in the waters below the
earth.—

Chasidut emphasizes the role of Malchut of Asiyah as the “word of the L-rd” bringing life to the world, including dust and water below the earth. Steinsaltz explains that images of beings on the ground and in the water symbolize various forces in other cultures. The Rabbi compares those who venerate sacred places to idols to proselytes who retain relics of idolatry. The Midrash discusses the importance of tithing to become rich and warns against neglecting tithes. The term “tavnis” is used for specific forms, while “demus” is for entities without a specific form. Targum texts prohibit making images of creatures on the ground or in the waters beneath the earth.

וּפְנִיתָ שָׁמַיְא עֵינֶיךָ הַשְׁמַיְמָה וְרָאִיתָ 19 And when you look up to the sky and behold the
אֶת־הַשֶּׁמֶשׁ וְאֶת־הַיָּרֵחַ וְאֶת־הַכּוֹכָבִים כָּל heavenly host, you must not be lured into bowing
עֲבָא הַשָּׁמַיִם וְנִדְחָתָה וְהִשְׁתַּחֲוִיתָ לָהֶם down to them or serving them. These your God
וְעַבַּדְתָּם אֲשֶׁר חָלַק יְהוָה אֱלֹהֶיךָ אֹתָם allotted to other peoples everywhere under
לְכָל־הָעַמִּים תַּחַת כָּל־הַשָּׁמַיִם: heaven;

The text emphasizes the prohibition of worshiping false gods, including stars and spheres, as they can lead to destruction. Various commentaries and texts discuss the importance of avoiding idol worship, the sovereignty of God over celestial bodies, and the consequences of straying from the true path. The Talmud and Targum warn against worshiping the sun, moon, and stars, which were created by God for observation, not worship. Additionally, alterations were made to the Torah to prevent misinterpretations and accusations of mockery by King Ptolemy.

וְאַתְּכֶם לָקַח יְהוָה וַיּוֹצֵא אֶתְכֶם מִכּוּר 20 but you יהוה took and brought out of Egypt, that
הַבְּרִזָּל מִמִּצְרַיִם לְהִיּוֹת לוֹ לְעַם נַחֲלָה iron blast furnace, to be God’s very own people, as
בְּיוֹם הַזֶּה: is now the case.

The text discusses God’s love in bringing the Jewish people out of Egypt, highlighting the need for unity among the Jewish people for redemption and the significance of God being the only true possession of the Jewish people. The Torah teaches important lessons about knowing God’s unity, serving Him actively, and trusting in His eternal faithfulness, symbolizing the difficulty of connecting with God while in Egypt as a partition. The Midrash discusses the difficulty of the Israelites’ exodus from Egypt, emphasizing the importance of mentioning the exodus from Egypt in prayer and purifying one’s heart before prayer. Rabbeinu Bahya explains the acrostic of G’d’s name in the Ten Commandments emphasizes both the attributes of Justice and Mercy, highlighting the acceptance of G’d’s Kingdom. The Targum translations of Deuteronomy 4:20 emphasize that God chose the people of Israel as His own, bringing them out of Egypt to be His special possession and beloved treasure.

<p>וַיְהִי הַתְּאַנֵּף בִּי עַל־דְּבָרֵיכֶם וַיִּשָּׁבַע לְבַלְתִּי עֲבָרִי אֶת־הַיַּרְדֵּן וּלְבַלְתִּי־בָא אֶל־הָאָרֶץ הַטּוֹבָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ נַחֲלָה:</p>	<p>21 Now יהוה was angry with me on your account and swore that I should not cross the Jordan and enter the good land that your God יהוה is assigning you as a heritage.</p>
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Moses reiterates his inability to enter the Land of Israel due to the people's actions, emphasizing the importance of not forgetting the covenant or making graven images. Rashi explains that "התאנף" means "he was filled with wrath," while Ibn Ezra clarifies that Moses was not to share in the good of entering the land. Or HaChaim discusses the reasons behind Moses not entering the land, while Tur HaArokh emphasizes the paradox of Moses teaching the people the laws they would not see him live to experience. Midrash recounts how Moses asked God for an oath to fulfill his desires, except for entering Canaan, which was denied after the Israelites created the golden calf. Tanakh describes the consequences of the Israelites' lack of faith, leading to Moses being denied entry into the promised land, while Targum explains that God's anger towards Moses was due to the Israelites' complaints about water.

<p>כִּי אֲנֹכִי מֵת בָּאָרֶץ הַזֹּאת אֵינֶנִּי עֹבֵר אֶת־הַיַּרְדֵּן וְאַתֶּם עֹבְרִים וְיִרְשְׁתֶּם אֶת־הָאָרֶץ הַטּוֹבָה הַזֹּאת:</p>	<p>22 For I must die in this land; I shall not cross the Jordan. But you will cross and take possession of that good land.</p>
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Moses emphasizes the importance of remembering his teachings after his death to ensure the people continue to fulfill the Torah's commandments, despite not being able to enter the Land of Israel. The reactions to the deaths of Aaron and Moses differed, with Aaron's unexpected death having a more profound effect on the people. The Targums also reinforce the message that Moses will die in the current land and not cross the Jordan, while the people will inherit the good land.

<p>הִשְׁמְרוּ לָכֶם פֶּן־תִּשְׁכַּחוּ אֶת־בְּרִית יְהוָה אֱלֹהֵיכֶם אֲשֶׁר כָּרַת עִמָּכֶם וַעֲשִׂיתֶם לָכֶם פֶּסֶל תְּמוּנַת כָּל אֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ:</p>	<p>23 Take care, then, not to forget the covenant that your God יהוה concluded with you, and not to make for yourselves a sculptured image in any likeness, against which your God יהוה has enjoined you.</p>
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Chasidut emphasizes the importance of not forgetting the covenant with God and warns against creating graven images, symbolized by the "likeness of male" and "likeness of female." Halakhah stresses the importance of humility before God and people, warning against arrogance when blessed with prosperity. In Kabbalah, the absence of the Shekhinah in YQV"Q is described as a consuming fire, with Yod, Vav, and Hei representing different aspects of this process. Quoting Commentary discusses incidents where the Israelites tested God in the wilderness and interprets the prohibition against graven images as encompassing all celestial beings, animals, and demons. Targum warns against forgetting the covenant with God and creating forbidden images.

<p>כִּי יְהוָה אֱלֹהֶיךָ אֵשׁ אֹכֶלֶת הוּא אֵל קָנָא:</p>	<p>24 For your God יהוה is a consuming fire, an impassioned God.</p>
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Chasidut emphasizes the transformation of the animal soul to draw the light of the Shechinah, while Halakhah discusses emulating God's qualities and attaching to Torah scholars. Jewish Thought focuses on imitating God's attributes, and Kabbalah explores God as a consuming fire. Liturgy describes God's Throne and servants as fiery, while Midrash emphasizes serving God as the primary focus. Musar delves into the transformation of Chanoch and the symbolism behind Torah commandments. Quoting Commentary discusses Jacob's sacrifices and the importance of true oaths, while Talmud addresses ways to merit the World-to-Come and the concept of God as a devouring fire. Tanakh mentions God appearing in a burning bush, and Targum emphasizes God as a consuming fire in Deuteronomy.

- כִּי־תוֹלִיד בָּנִים וּבָנֵי בָנִים וְנוֹשְׁתָּם 25 When you have begotten children and children's
בְּאֶרֶץ וְהִשְׁחַתָּם וַעֲשִׂיתֶם פֶּסֶל׃ children and are long established in the land, should you
תִּמְוִנַת כָּל וַעֲשִׂיתֶם הָרַע בְּעֵינֵי act wickedly and make for yourselves a sculptured image
יְהוָה־אֱלֹהֶיךָ לְהִכְעִיסוֹ: in any likeness, causing your God יהוה displeasure and
vexation,

Moses warns the Israelites of the risk of idolatry and exile if they forget God, with numerical allusions to the timing of exile. Halakhah details customs for Tish'ah B'Av and other fast days, emphasizing repentance and restrictions on prayer and behavior. Jewish Thought highlights the importance of Torah observance and God's assistance in Israel's survival despite sins. The Midrash discusses prohibitions related to idol worship and the potential for repentance and redemption. Various commentators elaborate on the consequences of disobedience and the timing of events based on numerical values. In Responsa, caution is advised against calculating the exact date of redemption, and the Talmud discusses the passing of time and the hastening of exile to avert complete punishment. Targum translations warn against idolatry and evil deeds leading to God's anger.

- הַעִידְתִּי בְכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ 26 I call heaven and earth this day to witness
כִּי־אֲבֹד תֵּאבְדוּן מִהָרָמָל הָאָרֶץ אֲשֶׁר against you that you shall soon perish from the
אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ land that you are crossing the Jordan to possess;
לֹא־תֵאָרִיכוּ יָמִים עָלֶיהָ כִּי הַשָּׁמַד תִּשְׁמְדוּן: you shall not long endure in it, but shall be
utterly wiped out.

Moses warns the Israelites that heaven and earth will serve as witnesses against them if they fail to follow the Torah, symbolizing constant monitoring and urging them to avoid consequences. Belief in God and rejection of idolatry are essential commandments, with punishment for idolaters emphasized. Midrash discusses the correlation between creation and the Tabernacle, the role of various entities as witnesses, and the interconnectedness between the Tabernacle, heaven, and earth. The Tabernacle is considered equal in significance to heaven and earth as a witness for Israel. Various commentaries and Targum emphasize the reliability and permanence of heaven and earth as witnesses against the Israelites, predicting their destruction if they stray from the Torah.

וְהִפִּיץ יְהוָה אֶתְכֶם בְּעַמִּים וְנִשְׁאַרְתֶּם 27 will scatter you among the peoples, and only a
מִתִּי מִסְפָּר בְּגוֹיִם אֲשֶׁר יִנְהֶג יְהוָה scant few of you shall be left among the nations to
אֶתְכֶם שָׂמָּה: which יהוה will drive you.

Chasidut: The Baal Shem Tov tells a parable about a merchant whose wife is seduced by a non-Jewish idolater, ultimately revealing the truth and convicting the deceitful non-Jew. Commentary: Various commentators discuss the scattering of the Jewish people among nations, emphasizing their continued existence as a sizable nation and the spread of a different worldview. Midrash: Devarim Rabbah discusses Israel's exile, repentance, and redemption, Moses' ten "deaths," and Israel's growth from a small number to an uncountable multitude. Quoting Commentary: The Pesach Haggadah discusses the liberation of holy sparks in Egypt through exile and the practice of reading Scripture twice in Hebrew and once in Aramaic to gather divine sparks in holiness. Tanakh: Jacob reprimands Simeon and Levi for their violent actions, causing him to be despised and vulnerable. Targum: Adonoy will scatter the Israelites among the nations as a small minority.

וְעַבַדְתֶּם־שָׁם אֱלֹהִים מַעֲשֵׂה יְדֵי אָדָם עֵץ וָאֶבֶן 28 There you will serve gods of wood and stone,
אֲשֶׁר לֹא־יֵרְאוּ וְלֹא יִשְׁמְעוּ וְלֹא יֵאָכְלוּ וְלֹא made by human hands, that cannot see or hear
יֵרִיחוּ: or eat or smell.

Serving idols outside the Land is equated with direct idol worship, leading to moral degradation and enslavement to idolaters. Blessings are emphasized before sensory pleasures, highlighting the importance of human senses in spiritual connection. The Nazir legislation warns against drunkenness leading to loss of faith, while the story of Hananya, Mishael, and Azarya illustrates loyalty to God over earthly rulers. Abarbanel discusses repentance and God's gathering of faithful and strayed individuals, emphasizing the uniqueness of the Jewish religion. The Targum mentions serving lifeless idols that lack basic senses.

וּבְקִשְׁתֶּם מִשָּׁם אֶת־יְהוָה אֱלֹהֵיךָ וּמָצְאתָ כִּי 29 But if you search there, you will find your God
תִּדְרֹשְׁנוּ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ: יהוה, if only you seek with all your heart and
soul—

In Chasidut, the blind beggar presents a gift to the groom at a wedding, emphasizing the importance of seeking the Lord with all one's heart and soul during morning prayer. Commentary from Ibn Ezra, Sforno, Or HaChaim, Rabbeinu Bahya, and others highlights the significance of seeking God sincerely to find Him and receive favor and healing. Kabbalah emphasizes seeking HaShem with a perfect heart, Liturgy calls for God's compassion and forgiveness, Midrash discusses various times and actions in relation to Israel, and Musar stresses the availability of repentance to those who seek to draw closer to God. The promise of finding God when seeking Him wholeheartedly is reiterated in Second Temple writings and Targum interpretations of Deuteronomy 4:29.

בְּצָר לָךְ וּמָצְאוֹךָ כָּל הַדְּבָרִים הָאֵלֶּה 30 when you are in distress because all these things
בְּאַחֲרִית הַיָּמִים וּשְׁבַתְּ עַד־יְהוָה אֱלֹהֶיךָ have befallen you and, in the end, return to and
וּשְׁמַעְתָּ בְּקוֹל: obey your God יהוה.

In Likutei Moharan, repentance nullifies time and elevates time-based mitzvot to unite time and hear the voice of holiness, as seen in the return from the Babylonian exile. Repentance is crucial for facing distress and judgment, ensuring God's compassion and preserving the covenant with the ancestors. Israel's redemption is tied to distress, repentance, and the merit of the patriarchs, with the importance of following God's statutes, prayer, and wisdom highlighted in various Midrashim. The significance of repentance for redemption is emphasized in Musar texts, with the Creator's acts of kindness and grace implemented for His own sake. Economic hardship may result from a lack of commitment to mitzvot, but redemption is possible through repentance and returning to God, as seen in historical events and biblical narratives.

<p>כִּי אֵל רַחוּם יְהוָה יִלְהִיךָ לֹא יִרְפֶּךָ וְלֹא יִשְׁחִיתֶךָ וְלֹא יִשְׁכַּח אֶת-בְּרִית אֲבֹתֶיךָ אֲשֶׁר נִשְׁבַּע לָהֶם:</p>	<p>31 For your God יהוה is a compassionate God, who will not fail you nor let you perish; [God] will not forget the covenant made on oath with your fathers.</p>
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Various Jewish commentaries interpret the phrase “לא ירפך” as God will not abandon, fail, weaken, or forsake His people, emphasizing His love, care, and mercy, and the enduring covenant with the Jewish people. The Liturgy calls upon God to remember the covenant, show compassion, and bring joy, while the Midrash highlights the importance of repentance, acts of kindness, and God's mercy and judgment. The Musar tradition discusses the debate on the efficacy of relying on the merits of the patriarchs today. The Talmud recounts stories of repentance, redemption, and the debate on the extent of the merit of the forefathers, while the Targum emphasizes God's mercy and faithfulness to His covenant.

<p>כִּי שְׁאַל-נָא לְיָמִים רְאשִׁימִם אֲשֶׁר-הָיוּ לְפָנֶיךָ לְמִן-הַיּוֹם אֲשֶׁר בָּרָא אֱלֹהִים אָדָם עַל-הָאָרֶץ וְלִמְקַצֵּה הַשָּׁמַיִם וְעַד-קִצָּה הַשָּׁמַיִם הַגְּדִיחַ כְּדָבָר הַגָּדוֹל הַזֶּה אִי הִנֵּשְׁמַע כָּמָהוּ:</p>	<p>32 You have but to inquire about bygone ages that came before you, ever since God created humankind on earth, from one end of heaven to the other: has anything as grand as this ever happened, or has its like ever been known?</p>
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Various Jewish commentaries emphasize the unique relationship between the Israelites and God, warning against idolatry and corruption while urging adherence to God's commandments for prosperity. Kabbalistic teachings caution against investigating certain aspects of creation and emphasize the importance of humility and rejecting idolatry. Midrashic texts explore the creation of Adam, discussing potential inheritance of two worlds and accountability for actions. Mishnaic and Talmudic teachings prohibit certain inquiries into forbidden matters and emphasize the importance of respecting God's honor. Responsa highlight the persecution of the Jewish people throughout history and stress the importance of adhering to the Torah. Targum texts emphasize the uniqueness of God's creation of Adam, while Tosefta warns against speculation on matters before and after creation.

<p>הַשְּׁמַע עִם קוֹל אֱלֹהִים מְדַבֵּר מִתּוֹךְ-הָאֵשׁ כְּאֲשֶׁר-שָׁמַעְתָּ אֵתָּה וַיְחִי:</p>	<p>33 Has any people heard the voice of a god speaking out of a fire, as you have, and survived?</p>
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Rav Hirsch explains that the Israelites are the eternal bearers of divine revelation, having heard God's voice directly and remained alive, contrasting with the usual outcome of death when exposed to such a revelation. The purpose of the revelation at Mount Sinai was to

demonstrate God's presence and involvement in the personal fate of each Jew, ensuring future generations would remember this living experience. The Midrash explains that the voice of God at Mount Sinai was heard differently by the nations and Israelites, with the latter being protected by the Tent of Meeting. The uniqueness of the Israelites hearing God's voice at Mount Sinai is highlighted, emphasizing the awe and significance of the event. In Nehemiah 9:13 and Exodus 20:1, God spoke to the Israelites from Mount Sinai, giving them rules and commandments. The Targum commentaries on Deuteronomy 4:33 discuss the rarity of a people hearing God's voice from within fire and surviving.

<p>אִם הִנֵּסָה אֱלֹהִים לָבוֹא לִקְחַת לּוֹ גּוֹי מִקֶּרֶב גּוֹי בְּמִסְתֵּי בָאֵתוֹת וּבְמוֹפְתִים וּבְמִלְחָמָה וּבְיָד חֲזָקָה וּבְזִרְעֵ נְטוּיָה וּבְמוֹרָאִים גְּדֹלִים כָּכֵל אֲשֶׁר-עָשָׂה לָכֶם יְהוָה אֱלֹהֵיכֶם בְּמִצְרַיִם לְעֵינֶיךָ:</p>	<p>34 Or has any deity ventured to go and take one nation from the midst of another by prodigious acts, by signs and portents, by war, by a mighty hand and an outstretched arm and awesome power, as your God did for you in Egypt before your very eyes?</p>
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Chasidut explains the necessity of the plagues in Egypt for the Israelites' refinement and spiritual growth, leading to their connection with God. Commentary from Rashi, Ibn Ezra, Sforno, Rabbeinu Bahya, Steinsaltz, Da'at Zekenim, Chizkuni, and Halakhah discuss God's miraculous acts during the Exodus and the revelation of the Divine Presence. Jewish Thought explores Moses' unique experiences, miracles, and the importance of belief, prayer, and repentance in the relationship with God. Liturgy references the Pesach Haggadah declaration, Midrash emphasizes belief, prayer, and repentance, and Musar discusses G-d's favors, the revelation at Mount Sinai, and curses. Quoting Commentary reflects on the wonders and miracles performed by God for the Israelites in Egypt, showcasing divine intervention and moral responsibility. Talmud discusses God's closeness to the Jewish people, contrasting the actions of the righteous and the wicked. Tanakh highlights the Jewish people's unique relationship with God and Moses' role as an intermediary. Targum emphasizes God's miraculous revelations and separation of a people for Himself through signs and wonders.

<p>אֵתָּה הָרֵאָתָ לְדַעַת כִּי יְהוָה הוּא הָאֱלֹהִים אֵין עוֹד מִלְּבָדוֹ:</p>	<p>35 It has been clearly demonstrated to you that יהוה alone is God; there is none else.</p>
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Chasidut emphasizes the importance of knowledge and faith in understanding God's unity and presence, while Halakhah highlights the significance of reciting specific verses on Rosh Hashanah. Jewish Thought discusses the necessity of correct knowledge of God for true worship, Liturgy emphasizes belief in God's eternal reign and blessings, Midrash underscores the importance of accepting the commandments, Musar stresses the importance of recognizing and serving God, and Talmud debates the effectiveness of sorcery against the righteous. Targum emphasizes that the wonders shown to the people are to make them aware that the Lord is the only God.

<p>מִן-הַשָּׁמַיִם הַשְׁמִיעֵךָ אֶת-קוֹלִי לִישְׁרָךְ וְעַל-הָאָרֶץ הָרָאךָ אֶת-אֲשֵׁי הַגְּדֹלָה וּדְבָרֵי שְׁמֵעֶת מִתּוֹךְ הָאֵשׁ:</p>	<p>36 From the heavens [God] let you hear the divine voice to discipline you; on earth [God] let you see the great divine fire; and from amidst that fire you heard God's words.</p>
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Chasidut explains that the shofar of Rosh Hashanah symbolizes the ram sacrificed in place of Isaac, while the fire and torchfires associated with the giving of the Torah represent the fire of judgment that purifies the Jewish people. Commentary from various sources interprets different aspects of the Torah, such as afflicting the body to attain prophecy and the last eight commandments being heard through an angel. Jewish Thought discusses the creation of the heavens and the earth, the creation of man and woman, and the importance of their relationship. Midrash explores the miraculous ways in which the voice of God was heard at Sinai, tailored to each individual's capability. Musar highlights the division of the Torah into two aspects, the written and oral Torah, symbolizing Heaven and Earth respectively. Quoting Commentary resolves apparent contradictions in the Torah regarding the prohibition of eating fat and blood, and Tanakh and Targum mention God's voice being heard from the heavens and the sky, respectively.

<p>וַתַּחַת כִּי אָהַב אֶת־אֲבוֹתָיִךְ וַיִּבְחַר בְּזֶרְעוֹ אַחֲרָיו וַיּוֹצֵאֲךָ בְּפָנָיו בְּכַחוֹ הַגָּדֹל מִמִּצְרַיִם:</p>	<p>37 And having loved your ancestors, [God] chose their heirs after them; [God] personally—in great, divine might—led you out of Egypt,</p>
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God chose the descendants of the forefathers, specifically Jacob's, for a unique relationship, leading them out of Egypt to appreciate His intentions and favoring them over other nations. The offerings of the princes symbolize justice, Torah study, and the crowns of Torah, priesthood, and kingship given to Israel. The Israelites were favored due to their righteous ancestry, experiencing redemption despite idol worship, while God's love for the ancestors led to blessings and protection for their descendants. God's actions towards the Israelites, including signs and wonders, moving behind them, promising to go ahead, and delivering them with love and pity, highlight His care and favor towards them.

<p>לְהוֹרִישׁ גּוֹיִם גְּדֹלִים וְעַצְמָיִם מִמֶּךָ מִפְנֵיךְ לְהַבְיִיאָךְ לְתֶת־לָךְ אֶת־אֶרֶצָם נַחֲלָה בְיוֹם הַזֶּה:</p>	<p>38 to drive from your path nations greater and more populous than you, to take you into their land and assign it to you as a heritage, as is still the case.</p>
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Rashi explains Deuteronomy 4:38 as dispossessing nations greater and mightier than Israel, while Ibn Ezra clarifies it refers to the land of Reuben, Gad, and half of Manasseh. Sforno describes the land as God's favorite, Rashbam notes it refers to the conquest of Sichon and Og's lands, Chizkuni interprets it as the day the Israelites conquered those lands, and Steinsaltz summarizes it as dispossessing nations to give Israel their land as an inheritance. The text in Kabbalah emphasizes the singular rule of God with no other power that can prevent His will. Rashi interprets making Abraham into nations as referring to the Jewish people and Edom, while Nachmanides argues against this, Rabbeinu Bahya explains the phrase "the chirping locust will impoverish," and Ibn Ezra explains "lest thou come to poverty." Targum Onkelos and Targum Jonathan discuss expelling stronger nations to give Israel their land.

<p>וַיֵּדַעַתְּ הַיּוֹם וְהַשְּׁבֹתָ אֶל־לִבְּךָ כִּי יְהוָה הוּא הָאֱלֹהִים בְּשָׁמַיִם מִמַּעַל וְעַל־הָאָרֶץ מִתַּחַת אֵין עוֹד:</p>	<p>39 Know therefore this day and keep in mind that יהוה alone is God in heaven above and on earth below; there is no other.</p>
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The commentary emphasizes the importance of faith, humility, and unity with God, highlighting the significance of spiritual practices such as washing hands, understanding

the Lord's supremacy, and the unity of God as central tenets of Hasidism. The Mishneh Torah and Arukh HaShulchan stress the belief in one singular and unique God, while the Talmud discusses instances of martyrdom for refusing to worship idols. The importance of knowing and recognizing God as the only deity in heaven and on earth is reiterated in various texts, emphasizing the obligation to praise and worship the Creator and avoid spiritual arrogance. Additionally, the text warns against deviating from the teachings of the Torah and highlights the interconnectedness of the Upper and Lower Shechinah as inseparable.

- 40 ושמרת את חקיו ואת מצותיו אשר אנכי מצוה היום אשר ייטב לך ולבניך אחריך ולמען תאריך ימים עלהאדמה אשר יהוה אלהיך נתן לך כל-הימים: Observe God's laws and commandments, which I enjoin upon you this day, that it may go well with you and your children after you, and that you may long remain in the land that your God יהוה is assigning to you for all time.

Observing God's statutes and commandments leads to long life and possession of the land, with specific mourning practices on the day of 9 Av including reading Lamentations and kinot in the synagogue. The importance of purifying one's inner character and following God's laws is emphasized in Jewish thought, with specific Haftarot recited on holidays and fast days. Targum Jonathan underscores the importance of following God's commandments for receiving blessings and longevity on the land.

- 41 אז יבדיל משה שלש ערים בעבר הירדן מזרחה שמש: Then Moses set aside three cities on the east side of the Jordan

Chasidut discusses the importance of recognizing God's greatness through acts of victory and salvation, as seen in the psalmist's description of God's throne being established. Commentary highlights Moses' establishment of cities of refuge as a key part of his discourse on the Torah, symbolizing the importance of observing God's laws. Midrash explores the significance of Torah study, Moses' designation of cities of refuge, and the symbolism of the eastern direction. Mishnah details the exile of unintentional murderers to cities of refuge and the measurement of Shabbat limits. Musar emphasizes the importance of guarding one's tongue and displaying eagerness in performing commandments. Quoting Commentary explains the relationship between directions, the establishment of cities of refuge by Moses, and the use of future tense in biblical verses. Talmud discusses the designation of cities of refuge by Moses and the parallel between cities in Eretz Yisrael and Transjordan. Tanakh mentions Cain settling in the land of Nod and the designation of six cities of refuge. Targum references Moshe designating three cities east of the Jordan River as places of refuge.

- 42 לזס שמה רוצח אשר ירצח את רעהו בבל-ידעת והוא לא-שנא לו מתמל שלשם וזס אל-אחת מן-הערים האל וחי: to which [a man] who has killed someone could escape, one who unwittingly slew another without having been an enemy in the past; he could flee to one of these cities and live:

In Deuteronomy 4:42, cities of refuge are designated for unintentional murderers who do not hate their victim, with specific laws regarding who is exiled for killing whom, the actions of killers in the city of refuge, and the temporary shelter provided by the altar.

Rashbam explains the different terms for killing in the Torah, emphasizing the distinction between deliberate murder and other types of killing. The Gemara discusses various scenarios related to unintentional murder, including the treatment of a slave in a city of refuge and the relationship between Torah scholars. In Tanakh, the establishment of cities of refuge and the consequences for intentional murder are detailed, with ransom not accepted for murderers. Targum translations also mention the provision for murderers to flee to specific cities for refuge.

<p>אֶת־בֶּצֶר בַּמִּדְבָּר בְּאֶרֶץ הַמִּשֹּׁר 43</p> <p>לְרֹאוּבֵנִי וְאֶת־רָאֵמֶת בְּגִלְעָד לְגָדִי</p> <p>וְאֶת־גּוֹלָן בְּבָשָׁן לְמַנַּשֵּׁי:</p>	<p>Bezer, in the wilderness in the Tableland, belonging to the Reubenites; Ramoth, in Gilead, belonging to the Gadites; and Golan, in Bashan, belonging to the Manassites.</p>
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The cities of refuge were designated in specific locations for different tribes, with Bezer in the desert assigned to Reuven, Ramot in Gilad for the Gadites, and Golan in the Bashan for the Manassites, providing protection for unintentional human killers only. Moses and Joshua each designated three cities of refuge on opposite sides of the Jordan River, corresponding to the number of murderers in those areas, with the concept of exile and redemption tied to the idea of cities of refuge. The section of Deuteronomy serves as an introduction to the book, warning the new generation about the failings of their predecessors and setting the stage for the Deuteronomistic History that follows. Rabbi Yoḥanan states that a teacher of Torah who is exiled has his school exiled with him, aligning the status of Torah with that of a city of refuge, clarifying the distinctions between Bezer and Bozrah. Onkelos and Targum Jonathan list the cities of Betzer, Romos, and Golon as designated for the tribes of Reuven, Gadd, and Menasheh respectively.

<p>וְזֹאת הַתּוֹרָה אֲשֶׁר־שָׂם מֹשֶׁה לִפְנֵי בְנֵי יִשְׂרָאֵל:</p>	<p>44 This is the Teaching that Moses set before the Israelites:</p>
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Chasidut discusses the sanctity differences between Prophets and Writings, with Zohar distinguishing between prophecy and ruach hakodesh. The Torah in Deuteronomy 4:44 is emphasized as a city of refuge, providing protection even to intentional wrongdoers. Kabbalah symbolizes the Torah with Tiferet, Nezaḥ, and Hod, and Liturgy highlights Adonoy's desire to make the Torah great. Midrash emphasizes the Torah's enduring nature, protection, and importance in the face of adversity. Musar discusses revealing new Torah insights and Gentiles claiming reward based on contributions to civilization, but being rejected by G-d. Quoting Commentary explains the curses for denying or rebelling against the Torah, and Talmud discusses the Torah as a potion of life or death, like a city of refuge, and emphasizes the importance of Torah study for reward. Targum mentions Moshe setting the Torah before the sons of Israel.

<p>אֵלֶּה הַעֲדוֹת וְהַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל בְּצֵאתָם מִמִּצְרָיִם:</p>	<p>45 these are the decrees, laws, and rules that Moses addressed to the people of Israel, after they had left Egypt,</p>
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Moses spoke testimonies to the Israelites when they left Egypt and reiterated them in the plains of Moab, with practical aspects of the Torah outlined in subsequent verses. The Tabernacle is considered a testimony to God, with disparaging the Torah seen as equivalent

to disparaging God. The word “testimonies” can also mean “encounter” in this context, with the Tabernacle symbolizing the Torah and serving as a protection akin to a king safeguarding his daughter. The appearance of “משכן” twice in the text hints at the future existence of two permanent Temples, with numerical values indicating the years each Temple stood.

<p>בְּעֵבֶר הַיַּרְדֵּן בְּנֵיאַ מוֹל בֵּית פְּעוֹר 46</p> <p>בְּאֶרֶץ סִיחֹן מֶלֶךְ הָאֱמֹרִי אֲשֶׁר יוֹשֵׁב</p> <p>בְּחֶשְׁבּוֹן אֲשֶׁר הִכָּה מֹשֶׁה וּבְנֵי יִשְׂרָאֵל</p> <p>בְּצֵאתָם מִמִּצְרַיִם:</p>	<p>beyond the Jordan, in the valley at Beth-peor, in the</p> <p>land of King Sihon of the Amorites, who dwelt in</p> <p>Heshbon, whom Moses and the Israelites defeated</p> <p>after they had left Egypt.</p>
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Mount Abarim is in a different district from the plains of Moab, emphasizing the defeat of two kings during the Israelites’ journey from Egypt, with the intention to defeat them since the Exodus. The mention of the Israelites inheriting these lands in the next verse confirms this interpretation. The names in Deuteronomy 1:1 are locations where parts of the Torah were revealed, “These are the words” refers to the commandments Moses will mention, and “in the desert, the Aravah” indicates Moses had already spoken to the Israelites about upcoming topics. Moshe led the Israelites to defeat King Sichon of the Emorites in the land of Cheshbon after crossing the Jordan River from Egypt.

<p>וַיִּירְשׁוּ אֶת-אֶרְצוֹ וְאֶת-אֶרֶץ עֹג 47</p> <p>מֶלֶךְ-הַבָּשָׁן שְׁנֵי מְלָכֵי הָאֱמֹרִי אֲשֶׁר</p> <p>בְּעֵבֶר הַיַּרְדֵּן מִזְרַח שֶׁמֶשׁ:</p>	<p>They had taken possession of his country and that of</p> <p>King Og of Bashan—the two kings of the Amorites—</p> <p>which were on the east side of the Jordan</p>
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Moses emphasized the importance of remaining loyal to God in the new territories after conquering Sihon and Og’s lands, which were east of the Jordan River. The Torah passage in Va-es’hanan detailed laws, testimonies, and rules presented to the Israelites after their victory over Sichon, king of the Amorites, in Heshbon. The Israelites inherited the lands of Og, King of the Boshon, and Og, King of Mathnan, two Emorite kings located east of the Jordan River.

<p>מִעֲרֹר אֲשֶׁר עַל-שְׂפַת-נַחַל אֲרֹנָן 48</p> <p>וְעַד-הָר שִׂימֹן הוּא חֶרְמוֹן:</p>	<p>from Aroer on the banks of the wadi Arnon, as far</p> <p>as Mount Sion, that is, Hermon;</p>
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The conquests of Israel on the eastern side of the Jordan River extended from Aroer on the Arnon Ravine to Mount Hermon, also known as Sirion and Senir, with different nations assigning different names to the mountain. The city of Dvir had four names, symbolizing the contention over it by four kings and highlighting the significance of Eretz Yisrael. The Targumim describe the geographical boundaries from Aroer to Mount Sion, emphasizing the importance of these locations in the land of Israel.

<p>וְכָל-הָעֲרָבָה עֲבַר הַיַּרְדֵּן מִזְרְחָהּ וְעַד 49</p> <p>יָם הָעֲרָבָה תַּחַת אֲשֵׁדֹת הַפִּסְגָּה:</p>	<p>also the whole Arabah on the east side of the Jordan, as</p> <p>far as the Sea of the Arabah, at the foot of the slopes of</p> <p>Pisgah.</p>
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The verse in Deuteronomy 4:49 describes the land given to the tribes of Reuben, Gad, and half of Manasseh, including the Arava desert east of the Jordan River and the Dead Sea up to Mount Hermon. Rashbam clarifies that the Sea of Reeds borders the Philistines and the Dead Sea, facing the Aravah of Moav. Onkelos and Targum Jonathan both describe the Arava region extending from the Jordan River to the east, with Onkelos mentioning Arava Lake and the Pisgah slopes, while Targum Jonathan refers to a sea in the plain under the spring of the heights.

Deuteronomy 5

<p>וַיִּקְרָא מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם שְׁמַע יִשְׂרָאֵל אֶת-הַחֻקִּים וְאֶת-הַמִּשְׁפָּטִים אֲשֶׁר אָנֹכִי דֹבֵר בְּאָזְנֵיכֶם הַיּוֹם וּלְמַדְתֶּם אֹתָם וּשְׁמַרְתֶּם לְעֹשֹׂתָם:</p>	<p>1 Moses summoned all the Israelites and said to them: Hear, O Israel, the laws and rules that I proclaim to you this day! Study them and observe them faithfully!</p>
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Moses gathered all of Israel to review the Ten Commandments and ensure understanding of the laws for future generations, emphasizing Torah study as a foundational aspect of Jewish life and a mitzvah for all men. The importance of love, good deeds, and Torah study is stressed in Jewish thought, while the Midrash discusses adherence to commandments and the appointment of judges for justice in Jerusalem. Engaging in performing mitzvot is considered Torah study in the Talmud, and Targum emphasizes the importance of studying and fulfilling the statutes and laws.

<p>יְהוָה אֱלֹהֵינוּ כָּרַת עִמָּנוּ בְּרִית בְּחֹרֵב:</p>	<p>2 Our God יהוה made a covenant with us at Horeb.</p>
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The covenant made at Horeb (Sinai) between God and the Israelites establishes an exclusive relationship, with judges and law officers enforcing justice, passing down secret knowledge through generations, culminating in Abraham's circumcision. This covenant includes both Moses and Israel, with Moses singled out due to God's favor, leading to specific wording in Exodus 34:27. The covenant with Abraham and his descendants requires male circumcision (Genesis 17:10). The Targum confirms the covenant at Mount Horeb (Deuteronomy 5:2).

<p>לֹא אֶת-אֲבוֹתֵינוּ כָּרַת יְהוָה אֶת-הַבְּרִית הַזֹּאת כִּי אֲתָנוּ אֲנִיחָנוּ אֵלָּה כָּה הַיּוֹם כָּלָנוּ חַיִּים:</p>	<p>3 It was not with our ancestors that יהוה made this covenant, but with us, the living, every one of us who is here today.</p>
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God desires that the request to serve Him should be among the living, with departed tzaddikim found more in all worlds after death. The covenant was not only with the fathers but also with the current generation, extending to those alive at the time and future generations. The revelation at Mount Sinai, not miracles, is the true proof of Moses' prophecy. The Midrash discusses infants as guarantors for the Torah, emphasizing the importance of upholding it to avoid accountability and destruction. Adonoy made the covenant with all who are alive today.

Chasidut discusses Avram's faith and unique status as a Jewish convert, the 33rd day of the Omer representing a longing for Torah, and Hashem's favoritism towards Bnei Yisrael. Halakhah emphasizes belief in Moses through the revelation at Mount Sinai. Jewish Thought explores the concept of direct communication with God, and Midrash delves into various teachings on angels at Sinai and the arrangement of tribes around the Tabernacle. Musar highlights sanctification, repentance, and the intimate relationship between the Jewish people and God. Quoting Commentary underscores the personal and direct communication between Hashem and the Jewish people, while Talmud discusses the oral teaching of 'aggadta. Tanakh prohibits worshiping other gods, and Targum describes the Lord's direct communication with the Israelites at the mountain.

אָנֹכִי עָמַד בֵּין־יְהוָה וּבֵינֵיכֶם בְּעַת הַהוּא 5 I stood between יהוה and you at that time to convey
לְהַגִּיד לָכֶם אֶת־דְּבַר יְהוָה כִּי יִרְאַתֶּם מִפְּנֵי
הָאֵשׁ וְלֹא־עָלִיתֶם בְּהָר לְאָמֹר: יהוה's words to you, for you were afraid of the fire
and did not go up the mountain—saying:

Moses acted as an intermediary between God and the Israelites at Mount Sinai, relaying the commandments to them due to their fear of approaching the Divine Glory. Halakhah prohibits bowing to false gods and requires permission to read from the Torah. Jewish Thought emphasizes Moses' unique relationship with God, showcasing G-d's power through miracles. Kabbalah discusses Understanding-Binah as an essential Sefirah for accessing higher realms, akin to Moses as a Trusted Interpreter. Midrash highlights Moses dissolving God's vow and risking his life for the Torah. Musar describes Moses reaching the fiftieth level of understanding, removing barriers between God and Israel. The Second Temple text portrays a sage as a mediator between God and humanity, ensuring peace and order. In the Talmud, Rabbi Samuel bar Rav Isaac stresses the importance of proper Torah translation protocol. Targum mentions Moses standing between God's word and the people due to their fear of the Divine presence.

אֲנֹכִי יְהוָה אֱלֹהֶיךָ אֲשֶׁר הוֹצֵאתִיךָ מֵאֶרֶץ 6 I יהוה am your God who brought you out of the land
מִצְרַיִם מִבֵּית עֲבָדִים: of Egypt, the house of bondage:

Different commentaries interpret the division and numbering of the Commandments differently, with some emphasizing the importance of recognizing God as the one who delivered the Israelites from Egypt. The first positive commandment is to know that there is one God, while the first negative commandment is not to consider the thought of another divinity aside from God. The Torah commands man to understand his Creator according to his intellectual level, and the Midrash discusses various commandments and their implications, including the importance of monotheism. In the Mishnah, priests recited the Shema and the Ten Commandments, among other blessings, in the Chamber of Hewn Stone. The repetition of the Ten Commandments serves as a memorial to God's wonders, demanding absolute allegiance to Him. In Exodus 20:1-2, God declares Himself as the one who brought the Israelites out of Egypt, as interpreted by both Onkelos and Targum Jonathan in Deuteronomy 5:6.

לֹא־יִהְיֶה־לָּךְ אֱלֹהִים אֲחֵרִים עִלִּי: 7 You shall have no other gods beside Me.

Rashi explains the eternal commandment for Jews to worship only God, while Gentiles are not forbidden to worship other deities. Rashbam emphasizes the prohibition of using tangible symbols to contact God, while Halakhah outlines the prohibition against making idols. Jewish Thought highlights the importance of love, fulfilling commandments, and understanding the names of God. The Midrash discusses the interconnectedness of commandments and the prohibition against graven images. Radak and Sifte Chakhamim provide interpretations of key verses, emphasizing judgment and the importance of communal matters. Tanakh reiterates the exclusive worship of the LORD, while Targum emphasizes the prohibition against worshiping other gods.

<p>לֹא־תַעֲשֶׂה־לָּךְ פֶּסֶל כָּל־תְּמוּנָה אֲשֶׁר בְּשָׁמַיִם מִמָּעַל וְאֲשֶׁר בְּאָרֶץ מִתַּחַת וְאֲשֶׁר בַּמַּיִם מִתַּחַת לָאָרֶץ:</p>	<p>8 You shall not make for yourself a sculptured image, any likeness of what is in the heavens above, or on the earth below, or in the waters below the earth.</p>
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The prohibition against making idols or images for worship in Deuteronomy 5:8 is emphasized as important due to imminent exposure to polytheistic influences, encompassing all forms of idolatrous representations. The Mishneh Torah prohibits bowing down to false gods and worshiping them, with liability for those who commission or craft idols. The Shema Yisrael links the Oneness of God with His Majesty, serving as a reminder of the first two commandments. Fulfilling the reading of the Shema can prevent surrender to enemies, and idolatry is singled out as denying the Ten Commandments. The Targums emphasize the prohibition against creating images of celestial, earthly, or aquatic beings.

<p>לֹא־תִשְׁתַּחֲוֶה לָהֶם וְלֹא תַעֲבֹדֵם כִּי אֲנִי יְהוָה אֱלֹהֶיךָ אֵל קַנָּא פֹקֵד עֹון אֲבוֹת עַל־בָּנִים וְעַל־שְׁלִשִׁים וְעַל־רִבְעִים לְשֹׂנְאֵי:</p>	<p>9 You shall not bow down to them or serve them. For I your God יהוה am an impassioned God, visiting the guilt of the parents upon the children, upon the third and upon the fourth generations of those who reject Me,</p>
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Various commentaries, halakhic interpretations, Midrash, Mishnah, Talmud, and Targum emphasize God's demand for exclusive worship and severe punishment for idolatry, including specific actions like bowing, slaughtering, offering burnt offerings, and pouring libations. The consequences of idol worship, adultery, and judgment of nations are discussed, with actions like hugging, kissing, cleaning idols being prohibited but not punishable by death. The importance of keeping God's commandments, remembering the Sabbath, and interpreting the concept of God visiting the sins of the fathers on the children are highlighted in these texts.

<p>וְעֵשָׂה חֶסֶד לְאֲלֵפִים לְאַהֲבִי וּלְשֹׂמְרֵי:</p>	<p>10 but showing kindness to the thousandth generation of those who love Me and keep My commandments.</p>
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God's commandments are to be fulfilled as if they are the commands of a present being, showing exclusivity and great love for the faithful. The text prohibits taking an oath in vain, emphasizing the restriction on unnecessary swearing. In some cases, "the name of the Lord" represents the essence and reality of God or the word and command of God. Or HaChaim explains that God quantifies blessings more generously than curses, with Targum mentioning God's kindness and mercy to those who love Him and follow His commandments.

11 לֹא תִשָּׁא אֶת־שֵׁם־יְהוָה אֱלֹהֶיךָ לְשׁוּא כִּי
 לֹא יִנָּקֶה יְהוָה אֶת אֲשֶׁר־יִשָּׁא אֶת־שְׁמוֹ
 לְשׁוּא: You shall not swear falsely by the name of your
 God יהוה; for יהוה will not clear one who swears
 falsely by God's name.

The commandment to not take the name of the Lord in vain encompasses using God's name for no purpose, with severe consequences for false oaths. Violating an oath is considered serious, with atonement processes outlined for false oaths in the tractate. Taking an oath concerning an unfulfillable matter transgresses a negative commandment, leading to lashes, while the observance of the Sabbath involves Torah-based and Prophetic commandments. The Midrash emphasizes following all commandments and explores the consequences of violations, cautioning against breaking vows and oaths. Musar highlights the importance of returning borrowed items, charity, and truthfulness in testimony, linking the Sabbath commandment to the Exodus from Egypt. The Talmud discusses interpretations and applications of Shabbat-related mitzvot, exploring punishments for transgressions like false oaths. The Targum emphasizes the prohibition against swearing falsely by the Name of the Lord in Deuteronomy 5:11.

12 שְׁמֹר אֶת־יוֹם הַשַּׁבָּת לְקַדְּשׁוֹ כַּאֲשֶׁר
 צִוָּךְ | יְהוָה אֱלֹהֶיךָ: Observe the sabbath day and keep it holy, as your God
 יהוה has commanded you.

Chasidut emphasizes the importance of understanding the intention behind keeping the Sabbath holy, connecting it to God as the Creator and achieving the level of "zachor." Commentary highlights that women are obligated to observe the Sabbath, while Halakhah discusses the dimensions of Sabbath observance and its connection to the Exodus from Egypt. Jewish Thought emphasizes the obligation for all Jews to relate the story of the Exodus, and Kabbalah discusses the significance of remembering and observing the Sabbath. Liturgy explains the discrepancy between the texts of the fourth commandment, while Midrash emphasizes the importance of the Sabbath and its connection to the Ten Commandments. Musar advises forgiveness and specific practices related to the Sabbath, while Talmud discusses various aspects of Sabbath observance and the giving of the Torah. Tanakh instructs individuals to remember and keep the Sabbath holy, while Targum emphasizes the importance of observing and sanctifying the Sabbath as commanded by God.

13 שֵׁשֶׁת יָמִים תַּעֲבֹד וְעָשִׂיתָ כָּל־מְלַאכְתְּךָ: Six days you shall labor and do all your work,

The Halakhah prohibits work on the Sabbath, including carrying certain objects and moving muktzeh items to ensure a true day of rest, as stated in Deuteronomy 5:14. Rashi explains that resting animals on the Sabbath applies to all cattle and beasts, while Ibn Ezra discusses the preservation of meanings in Scripture. The Talmud clarifies that the term "stranger" refers to a ger toshav, not a righteous convert, and that the fourfold and fivefold payment for theft applies to all animals, not just oxen and sheep. Onkelos and Targum Jonathan interpret Deuteronomy 5:13 as emphasizing the command to work for six days.

וַיֹּם הַשְּׁבִיעִי שַׁבָּת | לַיהוָה אֱלֹהֶיךָ לֹא 14 but the seventh day is a sabbath of your God יהוה;
 תַּעֲשֶׂה כָל־מְלָאכָה אַתָּה וּבִנְךָ־וּבִתְךָ you shall not do any work—you, your son or your
 וְעַבְדְּךָ וְאִמָּתְךָ וְשׁוֹרְךָ וַחֲמֹרְךָ daughter, your male or female slave, your ox or your
 וְכָל־בְּהֶמְתְּךָ וְגֵרְךָ אֲשֶׁר בְּשַׁעְרֶיךָ לְמֵעַן ass, or any of your cattle, or the stranger in your
 יָנוּחַ עַבְדְּךָ וְאִמָּתְךָ כָּמוֹךָ settlements, so that your male and female slave may
 rest as you do.

Chasidut emphasizes the intention to cleave to God during Shabbat, with all commandments understood through the Oral Torah. The Sabbath rest reflects God's kindness and past servitude, ensuring rest for all, including animals and servants. Observing Shabbat is a way to remember God's creation and spiritual freedom, with prohibitions on activities to ensure rest for all household members. The Sabbath is a symbol of freedom and rest for the entire community, not limited to specific animals, as emphasized in various texts such as the Talmud and Tanakh.

וְזָכַרְתָּ כִּי־עַבְדְּ הָיִיתָ | בְּאֶרֶץ 15 Remember that you were a slave in the land of Egypt
 מִצְרַיִם וַיֹּצֵאֲךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם and your God יהוה freed you from there with a mighty
 בְּיָד חֲזָקָה וּבְזְרֹעַ נְטוּיָה עַל־כֵּן צִוָּךְ hand and an outstretched arm; therefore your God יהוה
 יְהוָה אֱלֹהֶיךָ לַעֲשׂוֹת אֶת־יוֹם has commanded you to observe the sabbath day.
 הַשַּׁבָּת:

Chasidut emphasizes maintaining a proper perspective rooted in the fear of Hashem to transform distress into spiritual growth, as seen in the mitzvot to remember the exodus from Mitzrayim and observe Shabbos. Halakhah stresses the importance of resting on Shabbat to show spiritual freedom and connection to divine roots, while Jewish Thought highlights the significance of Passover, Shabbat, and other commandments as reminders of fundamental beliefs. The Talmud discusses the rewards and punishments for fulfilling or not following commandments, with Rabbi Ya'akov adding that belief in the resurrection of the dead is crucial for receiving rewards for mitzvot. The Targum explains the command to observe the Sabbath as a reminder of the Israelites' deliverance from slavery in Egypt.

כְּבֹד אֶת־אָבִיךָ וְאֶת־אִמְךָ כַּאֲשֶׁר צִוָּךְ 16 Honor your father and your mother, as your God יהוה
 יְהוָה אֱלֹהֶיךָ לְמַעַן | יָאֲרִיכוּ יָמֶיךָ has commanded you, that you may long endure, and
 וְלִמְעַן יֵיטֵב לָךְ עַל־הָאֲדָמָה אֲשֶׁר־יְהוָה that you may fare well, in the land that your God יהוה
 אֱלֹהֶיךָ נָתַן לָךְ: is assigning to you.

The commandment to honor father and mother is given at Marah, ensuring good days in this life and further reward in the world to come. Halakhah prohibits kidnapping and killing innocent people, with murder resulting in execution. Jewish Thought emphasizes the importance of love in completing life and becoming a blessing. Liturgy teaches that rewards for fulfilling mitzvot are bestowed in the World-to-Come. Midrash highlights the importance of fulfilling commandments, such as honoring parents. Mishnah states that men are obligated to perform all mitzvot regarding their fathers. Musar extends the duty to honor family members from the commandment to honor father and mother. Quoting Commentary discusses the importance of honoring parents and the promise of reward. Talmud emphasizes the reward for fulfilling mitzvot is dependent on the resurrection of

the dead. Tanakh recounts Moses crying out to God at Marah and the command to honor parents. Targum stresses the importance of honoring parents for a long and prosperous life.

<p>וְלֹא תִרְצַח: וְלֹא תִנְאָף: וְלֹא תִגְנוֹב: וְלֹא-תַעֲנֶה בְרֵעֶךָ עֵד שָׁוָא:</p>	<p>17 You shall not murder. You shall not commit adultery. You shall not steal. You shall not bear false witness against your neighbor.</p>
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The commandment “Thou shalt not commit adultery” applies to married women, and bearing false witness includes submitting frivolous testimony that could harm a neighbor. The Torah emphasizes loyalty and honesty in testimony. Killing transgresses the commandment “Do not murder,” and giving false testimony is prohibited, with violators facing lashes and retribution. The Midrash discusses the importance of following God’s laws, resisting temptation, and ethical behavior. Ibn Ezra questions the wording of the Ten Commandments and emphasizes understanding the underlying meanings. The Targum expands on the commandments not to murder, commit adultery, kidnap, or bear false witness, emphasizing the importance of avoiding association with those who commit these sins.

<p>וְלֹא תַחְמֹד אִשְׁתִּי רֵעִי וְלֹא תִתְאָוֶה בֵּית רֵעִי שָׂדֵהוּ וְעֵבְדוֹ וְאִמָּתוֹ שׁוֹרֹו וַחֲמֹרוֹ וְכָל אֲשֶׁר לְרֵעִי:</p>	<p>18 You [men] shall not covet your neighbor’s wife. Likewise, none of you shall crave your neighbor’s house, or field, or male or female slave, or ox, or ass, or anything that is your neighbor’s.</p>
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The prohibition against coveting is a serious offense in Chasidut, Halakhah, Musar, and Tanakh, as it can lead to harmful actions and intentions towards others. Various commentaries, including Rashi, Ibn Ezra, Tur HaArokh, and Ramban, emphasize the importance of refraining from coveting and desiring, with distinctions made between the two concepts. The Ten Commandments are organized on two tablets to show their relationship, with the first tablet containing commandments related to divinity and the second tablet containing commandments related to interpersonal relationships. The Targum commentary warns against covetousness and the negative consequences it can bring, emphasizing the importance of maintaining purity and integrity within the community of Israel.

<p>אֶת־הַדְּבָרִים הָאֵלֶּה דִּבֶּר יְהוָה אֶל־כָּל־קְהִלָּתְכֶם בְּהָר מִתּוֹךְ הָאֵשׁ הָעָנָן וְהָעֲרָפֹל קוֹל גָּדוֹל וְלֹא יָסַף וַיִּכְתְּבֵם עַל־שְׁנֵי לַחֹת אֲבָנִים וַיִּתֵּן אֵלַי:</p>	<p>19 spoke those words—those and no more—to your whole congregation at the mountain, with a mighty voice out of the fire and the dense clouds. [God] inscribed them on two tablets of stone and gave them to me.</p>
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Chasidut emphasizes the Torah’s guidance ingrained in every Jewish soul, requiring preparation and desire from Bnei Yisrael to fully embrace its teachings, with every word offering protection contingent on awareness and commitment. Various interpretations of “ולא יסף” in Deuteronomy 5:19 include God’s voice not pausing, the Ten Commandments heard to avoid distraction, and Moses being the intermediary between God and the Israelites. The Midrash discusses the story of Tamar, David, and the Torah at Sinai,

highlighting modesty, humility, and the impact of observing commandments. Nachmanides explains the essence of the first two commandments heard directly from God, reconciling different views on the giving of the Torah. Shmuel the Elder interprets Judah's actions with Tamar for the sake of Heaven, while the Gemara and Jerusalem Talmud emphasize the eternal nature of the Torah and certain practices. Men with certain physical conditions are restricted from the congregation of יהוה, with uncertainty about the inclusion of women. Adonoy spoke to the assembly at the mountain with a great voice, writing the words on two tablets given to Moses.

<p>וַיְהִי בְּשָׁמְעֵכֶם אֶת־הַקוֹל מִתּוֹךְ הַחֹשֶׁךְ וְהָהָר בֹּעֵר בָּאֵשׁ וַתִּקְרְבוּ אֵלַי כָּל־רָאשֵׁי שְׁבִטֵיכֶם וְזִקְנֵיכֶם:</p>	<p>20 When you heard the voice out of the darkness, while the mountain was ablaze with fire, you came up to me, all your tribal heads and elders,</p>
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Chasidut explains that the Jewish people, due to their spiritual sensitivity, physically reacted to the thunder and lightning during G'd's revelation at Mount Sinai. Jewish Thought highlights Moses' unique experience of hearing and conveying the actual words of God, distinguishing him from the other Israelites. Kabbalah discusses the punishments for the wicked as described in the Zohar and the association of the splitting of the sea and the giving of the Torah with specific Sefirot. Midrash addresses various topics such as the building and destruction of the Holy Temple, prophets seeking God, Israel's betrayal, and the request for God's plan to be fulfilled. Musar delves into the mystical dimensions of fire and darkness, the symbolism of Cain and Abel, and the importance of unity and passing down tradition. Quoting Commentary provides insights from Ramban, Rashi, Tur HaArokh, Rabbeinu Bahya, and Malbim on the events of the Revelation at Mount Sinai. Targum describes the leaders of the tribes and elders approaching God after hearing His voice and witnessing the burning mountain.

<p>וַתֹּאמְרוּ הֵן הִרְאָנוּ יְהוָה אֱלֹהֵינוּ אֶת־כְּבוֹדוֹ וְאֶת־גְּדֻלּוֹ וְאֶת־קוֹל שְׁמֵעֵנוּ מִתּוֹךְ הָאֵשׁ הַיּוֹם הַזֶּה רָאִינוּ כִּי־יִדְבָּר אֱלֹהִים אֶת־הָאָדָם וְחַי:</p>	<p>21 and said, "Our God יהוה has just shown us a majestic Presence, and we have heard God's voice out of the fire; we have seen this day that humankind may live though addressed by God.</p>
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In Halakhah, negative mitzvah 266 prohibits desiring one's neighbor's house. The uniqueness of Moses as a prophet and his role in delivering the Law is discussed in Jewish Thought, emphasizing the importance of Torah prophecy as being of divine origin. The Torah was given with Might-Gevurah in Kabbalah, while the Exodus from Egypt was with Understanding-Binah. In Midrash, Israel requested to see God's glory and hear His voice, with their souls departing but later being restored. Rashi emphasizes the importance of humility in Musar, showing the significance of giving others the right of precedence. In Quoting Commentary, the vision of the Glory of the G-d of Israel was seen by the seventy elders due to the merit of Jacob, and the fiery law was interpreted as a law given with fire. In Tanakh, God tells Moses that no one can see His face and live. Targum highlights that the Israelites witnessed God's glory, greatness, and voice speaking from within the fire.

<p>וַעֲתֵּה לָמָּה נָמוּת כִּי תֹאכְלֵנוּ הָאֵשׁ הַגְּדֹלָה הַזֹּאת אִם־יִסָּפִים אֲנַחְנוּ לְשִׁמְעַת אֶת־קוֹל יְהוָה אֱלֹהֵינוּ עוֹד וּמָתָנוּ:</p>	<p>22 Let us not die, then, for this fearsome fire will consume us; if we hear the voice of our God יהוה any longer, we shall die.</p>
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The Israelites feared death from hearing the voice of God due to its overwhelming nature and great fire, leading them to question the risk of continuing to listen. Fear of the Lord is essential for safeguarding actions in Torah and commandments, prioritizing fear over wisdom for lasting Torah study. Buber's interpretation of the Sinai encounter emphasizes the need to endure overwhelming divine revelation and be responsible for every moment. In Kabbalah, God tests individuals to see their strength in facing His greatness, ultimately leading to spiritual growth and the ability to behold His sweetness. Prophets are seen as angels, Torah study is emphasized, and Israel is symbolized as a veil in the Temple in Midrash. Moses received the best portions of gifts from God, ascending to higher regions after death. Moses acted as an intermediary between God and the people, relaying all commandments received near thick darkness, as discussed by Ramban and Rabbeinu Bahya. Sacrifice offerings reinforce God's unity and draw closer to Him in a kabbalistic interpretation, as explained by Rashbam. Onkelos and Targum Jonathan emphasize the fear of death if the people continue to hear the voice of God.

כִּי מִי כָל־בָּשָׂר אֲשֶׁר שָׁמַע קוֹל־אֱלֹהִים 23 For what mortal ever heard the voice of the living
חַיִּים מְדַבֵּר מִתּוֹךְ־הָאֵשׁ כְּמִנּוּ וַיְחִי: God speak out of the fire, as we did, and lived?

Ramban, Ibn Ezra, and Rabbeinu Bahya emphasize that God is distinct from the heavenly host and is the source of life. Jewish Thought discusses the importance of politeness, divine intervention, and the quality of the Jewish people over quantity. The Midrash describes the powerful nature of God's voice at Sinai and its effects on different people. Quoting Commentary provides explanations of biblical passages related to being a wanderer, cleaving to God, and the destructive power of God's voice. Targum highlights the unique relationship between God and the Israelites in hearing His voice and surviving.

קִרְבַּ אֶתָּה וּשְׁמַע אֵת כָּל־אֲשֶׁר יֹאמַר יְהוָה 24 You go closer and hear all that our God יהוה
אֱלֹהֵינוּ וְאֵת | תְּדַבֵּר אֵלֵינוּ אֵת כָּל־אֲשֶׁר says, and then you tell us everything that our
יְדַבֵּר יְהוָה אֱלֹהֵינוּ אֵלֶיךָ וּשְׁמַעְנוּ וַעֲשִׂינוּ: God יהוה tells you, and we will willingly do it.”

The Kedushat Levi commentary discusses the addition of “Lord, open my lips” to the Amidah prayer due to the decline in the spiritual level of the Jewish people, while the Sefat Emet commentary emphasizes expanding the Written Torah through deeds. Moses was reassured by God that the people's fear was reverence, leading them to prefer prophets over direct revelations. The Law promotes politeness, obedience, and good deeds, with slander and the punishment of the exodus generation discussed. In Kabbalah, “my sister” refers to the Shechinah, and in the Midrash, God responds to both affirmative and negative responses. Musar speaks of the ideal world when all of God's potential in man is realized, and Ramban explains the communication between Moses and God using the Proper Name. The text refutes claims alluding to Mohammed in Scripture and emphasizes the covenant with the descendants of Isaac and Jacob. The Israelites asked Moses to speak on behalf of God out of fear of direct communication.

וַיִּשְׁמַע יְהוָה אֶת־קוֹל דְּבָרֵיכֶם בְּדַבְּרְכֶם אֵלַי 25 יהוה heard the plea that you made to me, and
וַיֹּאמֶר יְהוָה אֵלַי שְׁמַעְתִּי אֶת־קוֹל דְּבָרֵי הָעָם וַיֹּאמֶר יְהוָה אֵלַי שְׁמַעְתִּי אֶת־קוֹל דְּבָרֵי הָעָם
הַזֶּה אֲשֶׁר דִּבְּרוּ אֵלַיךָ הֵיטִיבוּ כָל־אֲשֶׁר דִּבְּרוּ: יהוה said to me, “I have heard the plea that this
people made to you; they did well to speak
thus.

Chasidut explains the unique intellectual approach of the children of Israel in uncovering hidden truths within the Torah, while Halakhah emphasizes instilling fear of God in children and praying with reverence. Jewish Thought discusses God's will and the spiritual significance of the shofar, Kabbalah highlights the power of spoken words reaching the divine realm, Midrash emphasizes respect for powerful individuals and the giving of the Torah, Musar explores the fear of dying when close to God, Quoting Commentary recounts the agreement of the people to follow God's commandments through Moses, Talmud discusses the Jewish people's sin despite fearing God, Tanakh explains the origin of daily sacrifices, and Targum emphasizes God's approval of the words spoken by the people.

<p>מִי־יִתֵּן וְהָיָה לְבָבָם זֶה לָהֶם לִירְאָה אֹתִי וְלִשְׁמֹר אֶת־כָּל־מִצְוֹתַי כָּל־הַיָּמִים לְמַעַן יִיטֵב לָהֶם וּלְבָנֵיהֶם לְעֹלָם:</p>	<p>26 May they always be of such mind, to revere Me and follow all My commandments, that it may go well with them and with their children forever!</p>
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Chasidut interprets Parshah Vaetchanan as highlighting the need for Divine assistance in prayer and the importance of consulting God in all actions. Commentary emphasizes the influence of heavenly bodies on earthly matters and the concept of free will granted by God. Halakhah underscores the principle of free will in Torah and mitzvot, while Jewish Thought explores fear of God, adherence to divine laws, and the complexities of human behavior. Midrash discusses the prophets of Israel, repentance after the golden calf incident, and blessings from Zion. Quoting Commentary emphasizes diligence, freedom of choice, and the mystical aspect of divine presence. Talmud delves into Moses' separation from his wife after the revelation at Sinai, the lifting of the prohibition on conjugal relations, and the lesson of forgiveness through repentance from the Golden Calf incident. Targum expresses a desire for the people to continue fearing God and keeping His commandments for eternal blessings, while Tosefta lists forms of theft including misrepresentation.

<p>לֵךְ אֲמַר לָהֶם שׁוּבוּ לְכֶם לְאֹהֲלֵיכֶם:</p>	<p>27 Go, say to them, 'Return to your tents.'</p>
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Chasidut emphasizes the mutual benefit between hasidim and their rebbe, leading to a lasting connection through shared ideas and influence. Moses' return to the people after receiving the law on Mount Sinai signifies the need for explicit revocation of decisions made by competent authority. The mitzva of ona in marriage is seen as a joyful commandment symbolizing the joy of marriage. Prophecy in Jewish thought involves mental understanding due to the incorporeal nature of the Almighty. Moses' actions, such as breaking the Tablets and separating from his wife, were based on his own reasoning in accordance with God's will. The commandment to procreate is reiterated to the Jewish people after the revelation at Mount Sinai. Moses separated from his wife after the revelation based on an a fortiori inference and God's command, while a leper is prohibited from marital relations based on the term "his tent" referring to his wife after the giving of the Torah. God rebukes Miriam and Aaron for speaking against Moses in Numbers 12:8.

<p>וְאַתָּה פֹּה עִמָּד עִמָּדִי וְאֶדְבַּרְהָ אֵלַי אֶת־כָּל־הַמִּצְוָה וְהַחֲקִים וְהַמִּשְׁפָּטִים אֲשֶׁר תִּלְמַדְם וַעֲשׂוּ בָאָרֶץ אֲשֶׁר אֲנִי נֹתֵן לָהֶם לְרִשְׁתָּהּ:</p>	<p>28 But you remain here with Me, and I will give you the whole Instruction—the laws and the rules—that you shall impart to them, for them to observe in the land that I am giving them to possess."</p>
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Chasidut emphasizes the ascetic and holy nature of Moses as a leader, highlighting his close relationship with God. Halakhah discusses the seating arrangements in Torah study, while

Jewish Thought contrasts Moses' prophetic abilities with those of Bileam. Midrash explores Moses' obedience to God and his unique qualities as a prophet. Musar reflects on Moses' humility and his escape from Pharaoh. Quoting Commentary delves into various interpretations of Moses' actions and God's commands. Second Temple literature discusses Noah's virtue and the flood narrative, while Talmud addresses standing for reading the Torah and Moses' actions with the Golden Calf. Targum explains God's instructions to Moses to separate from his wife to teach the Israelites the commandments.

<p>וּשְׁמַרְתֶּם לַעֲשׂוֹת כְּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם לֹא תִסְרוּ יְמִין וּשְׁמָאל:</p>	<p>29 Be careful, then, to do as your God יהוה has commanded you. Do not turn aside to the right or to the left:</p>
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The text stresses the importance of observing God's commandments, particularly the Ten Commandments, without adding or subtracting from them to ensure a prosperous life in the promised land. The principle of free will in Torah and mitzvot highlights individuals' choice to do good or evil, as the Creator does not compel or decree actions. In the Midrash, various interpretations are given regarding God's actions with the Israelites, while Philo discusses sacrifices offered by Abel and Cain. Targum Onkelos and Targum Jonathan underscore the significance of following God's commandments without deviation.

<p>בְּכָל־הַדֶּרֶךְ אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם אֶתְכֶם תֵּלְכוּ לְמַעַן תַּחְיִיוּ וְטוֹב לָכֶם וְהֵאָרַכְתֶּם יָמִים בְּאֶרֶץ אֲשֶׁר תִּירָשׁוּ:</p>	<p>30 follow only the path that your God יהוה has enjoined upon you, so that you may thrive and that it may go well with you, and that you may long endure in the land you are to possess.</p>
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The commandments and statutes aim to instill fear of the Lord, leading to a fulfilling life on earth and in the afterlife, with righteousness potentially leading to rewards even in this life. Moses' prophecy differed from other prophets in that he prophesied while awake and without metaphor, separating himself from worldly distractions to be ready for prophecy at all times. Halachah and Aggadah in the Talmud are derived from substantive contexts, with Halachah referring to God's commanded path and Aggadah emphasizing passing down historical knowledge. The Midrash discusses the burnt offering atoning for Israel's iniquities, compares Shmuel to Moshe, and explains the significance of the Israelites' route in the desert. The concept of choosing life in Sefer HaYashar 5:24 refers to the life after death for the righteous. The Talmud discusses prohibitions related to lepers engaging in sexual relations and Moses separating from his wife after the revelation at Sinai. Onkelos and Targum Jonathan emphasize the importance of following God's commandments for a good and long life in the promised land.

Deuteronomy 6

- וְזֹאת הַמִּצְוָה הַחֲקִים וְהַמְשָׁפְטִים 1 And this is the Instruction—the laws and the rules—
אֲשֶׁר צִוָּה יְהוָה אֱלֹהֵיכֶם לְלַמֵּד אֶתְכֶם
לַעֲשׂוֹת בְּאֶרֶץ אֲשֶׁר אַתֶּם עֹבְרִים
שָׁמָּה לְרִשְׁתָּהּ: that your God יהוה has commanded [me] to impart to
you, to be observed in the land that you are about to
cross into and occupy,

The Midrash discusses exemptions from positive commandments for certain individuals and connects transgression to consequences in the story of a defiant son and David's actions. The Netziv emphasizes the importance of understanding Torah study to avoid destruction, while Ramban stresses the benefits of obedience to God's commandments for a prosperous life and inheritance in Israel. The Talmud discusses exemptions for blind individuals from compensation and mitzvot based on civil laws, and the Targum emphasizes God's command to follow laws and commandments in the land of inheritance.

- לְמַעַן תִּירָא אֶת־יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר 2 so that you, your children, and your children's children
אֶת־כָּל־חֻקֹּתָיו וּמִצְוֹתָיו אֲשֶׁר אָנֹכִי
מֵצִוְךָ אֶתָּה וּבְנֶךָ וּבִתְּךָ בְּכָל יְמֵי
חַיֶּיךָ וְלִמַּעַן יָאָרְכוּ יָמֶיךָ: may revere your God יהוה and follow, as long as you
live, all the divine laws and commandments that I
enjoin upon you, to the end that you may long endure.

The commandments aim to instill fear of God, leading to righteousness and blessings for the nation of Israel. Moral conduct stresses the importance of balancing divine service with worldly affairs for the continuity of future generations. The Midrash discusses the link between fulfilling commandments and lengthening life, as well as the consequences of neglecting just actions. Moses emphasized the importance of Israel passing over the Jordan to possess the land for their benefit and to honor God. Targum texts highlight the significance of fearing and obeying God's commandments for a long life and passing down traditions to future generations.

- וּשְׁמַעְתָּ יִשְׂרָאֵל וּשְׁמַרְתָּ לַעֲשׂוֹת 3 Obey, O Israel, willingly and faithfully, that it may go
אֲשֶׁר יִיטֵב לָךְ וְאַשֶׁר תִּרְבּוּ מְאֹד
בְּאֶשֶׁר דִּבֶּר יְהוָה אֱלֹהֶי אֲבֹתֶיךָ לָךְ
אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ: well with you and that you may increase greatly [in] a
land flowing with milk and honey, as יהוה, the God of
your ancestors, spoke to you.

Chasidut emphasizes the importance of morning prayer as a time for strengthening and seeking the Lord with all one's heart and soul. Commentary connects observing commandments to experiencing goodness and prosperity in the promised land. Halakhah stresses the positive mitzvah of unifying God, while Jewish Thought encourages drawing nearer to God and fulfilling one's sacred mission on earth. Midrash emphasizes diligently keeping God's commandments to safeguard one's soul and ensure peace for future generations. Quoting Commentary explains the implications of oaths made to the patriarchs. Talmud discusses loving and honoring the Torah through heart and deeds, while Targum emphasizes the importance of listening, obeying, and acting upon God's commandments for prosperity in a land flowing with milk and honey.

- שְׁמַע יִשְׂרָאֵל יְהוָה אֱלֹהֵינוּ יְהוָה | אֶחָד: 4 Hear, O Israel! יהוה is our God, יהוה alone.

Chasidut explains the difference between “מלוכה” and “ממשלה” in reference to God’s rule, emphasizing the future willingness of gentile nations to appoint God as their king. The Tanya views the Shema prayer as a declaration of faith and surrender to God’s sovereignty. The Mishnah details the breaks in the paragraphs of Shema and the recitation by priests in the Temple. The Musar teachings focus on perfecting the soul, body, and property through Torah study and commandments. The Talmud discusses the recitation of Shema, emphasizing the importance of understanding and audible recitation. Tanakh and Targum highlight God’s sovereignty and unity, while the Tosefta discusses the importance of certain verses and portions in Jewish practice.

וְאַהֲבָתְךָ אֶת יְהוָה אֱלֹהֶיךָ בְּכָל-לִבְּךָ 5 You shall love your God יהוה with all your heart and
וּבְכָל-נַפְשְׁךָ וּבְכָל-מְאֹדְךָ: with all your soul and with all your might.

The text explores different aspects of love and reverence for God, highlighting the importance of loving God with all one’s heart, soul, and might. Various figures in Jewish tradition exemplify different aspects of love and devotion to God, emphasizing the need to dedicate all thoughts, desires, and possessions to achieving closeness with God. The ultimate goal is to serve God constantly and have all deeds be for the sake of Heaven, with love for God and others being central to Jewish thought and practice. The Kabbalah stresses the importance of fulfilling commandments such as love and fear of God, while the Mishnah outlines rules of reverence and proper etiquette in relation to God. The highest service to the Creator is seen as coming out of love rather than fear, with love for God involving forsaking worldly desires and constantly seeking to do good. Love is a central theme in Jewish ethics, defining the moral life and serving as a foundational principle of the faith.

וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוְּךָ הַיּוֹם 6 Take to heart these instructions with which I
עַל-לִבְּךָ: charge you this day.

Chasidic commentaries stress spiritual preparation before encountering God, renewing commitment to Torah study daily, cultivating love for God and the Holy Land through understanding and connection to spiritual practices. Halakhah emphasizes loving God by contemplating His commands, studying Torah with precision, and engaging in calculations related to astronomy. Mishnah discusses opinions on reciting Shema audibly and in order, while Musar highlights the importance of meditating on Torah teachings for soul purification and developing good qualities. Talmud debates language requirements for phylacteries, mezuzot, and Torah scrolls, emphasizing the permanence of the original language of the Torah. Tosefta allows reciting blessings in any language except for the Shema, which must be in the Holy tongue.

וְשִׁנַּנְתָּם לְבָנֶיךָ וּדְבַרְתָּ בָּם 7 Impress them upon your children. Recite them when you
בְּשִׁבְתְּךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ stay at home and when you are away, when you lie down
וּבְשֹׁכְבְּךָ וּבְקוּמְךָ: and when you get up.

The text emphasizes the importance of speech and Torah study, the significance of teaching children diligently, the proper recitation of the Shema, the obligation to teach Torah to children, the value of Torah study, the importance of constant meditation on God’s teachings, the avoidance of idle chatter, the significance of studying Torah with grandchildren, the importance of consistent Torah study, and the ongoing obligation to observe commandments even in exile. Specifics include the importance of teaching children

the Torah, the need for an easily understood version of the Torah, the disagreement between Beit Shammai and Beit Hillel on reciting Shema, the obligation to teach Torah to children and grandchildren, and the importance of family in passing on traditions.

וְקִשְׂרֵתָם לְאֹת עַל-יָדְךָ וְהָיוּ
לְטֹטְפֹת בֵּין עֵינֶיךָ: 8 Bind them as a sign on your hand and let them serve as a
symbol on your forehead;

Chasidut explains that when wearing tefillin, one should intend for their wisdom and understanding to be absorbed into the En Sof, in line with the Shulchan Aruch. Commentary highlights the specifics of wearing tefillin on the arm and head, emphasizing their visibility and placement. Halakhah discusses the customs on the Eve of Yom Kippur and the writing and placement of tefillin. Jewish Thought stresses the importance of Torah study and physical reminders like Tzitzit and Totafot. Kabbalah states that on Shabbat and holidays, wearing tefillin is not necessary, as they are considered sufficient signs themselves. Liturgy emphasizes the importance of wearing tefillin as a commandment symbolizing unity with God. Midrash discusses the protection provided by wearing tefillin and the importance of various mitzvot. Mishnah explains the requirements for the components of tefillin and other mitzvot. Musar highlights the importance of fulfilling mitzvot immediately and the connection between memory and mitzvot. Quoting Commentary discusses the requirements for the placement and content of the Mesusa and Tefillin. Talmud delves into the placement and tying of phylacteries, the order of donning them, and the requirements for writing and tying them. Tanakh references the symbolism of tefillin in various verses. Targum translations emphasize the importance of binding signs on the hand and forehead to remember and follow the commandments.

וְכָתַבְתָּם עַל-מְזוֹזֹת בֵּיתְךָ
וּבְשַׁעְרֶיךָ: 9 inscribe them on the doorposts of your house and on your
gates.

The text discusses the importance of faith and attachment to God through Torah study, prayer, and observance of mitzvot, emphasizing the significance of the Land of Israel in spiritual growth. It highlights the obligations of reciting the Shema twice daily, affixing a mezuzah on doorposts and gates, and fulfilling the commandments with meticulous attention. The text also explores the symbolic meanings of physical actions such as wearing tefillin and fringes on garments, connecting them to the remembrance and performance of God's commandments. Additionally, it delves into the mystical aspects of spiritual inheritance and protection represented by the mezuzah in Kabbalistic teachings. Rabbi Jochanan's teachings in the Midrash emphasize the importance of Torah study, prayer, and observance of commandments, while also discussing the exemption of women from certain time-bound mitzvot. The Talmud provides detailed explanations on the requirements and significance of the mitzvot of mezuzah, tefillin, and ritual fringes, emphasizing the meticulous fulfillment of each component for the mitzvah's completion. Moshe's reminders in Tanakh stress the centrality of God in the lives of the Israelites, to be expressed through love, remembrance, and physical manifestations of faith. The Targum Jonathan and Tafsir Rasag expand on the command to inscribe God's words in visible places as a constant reminder of faith and devotion.

וְהָיָה כִּי יְבִיאֲכֶם יְיָ אֱלֹהֵיכֶם אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב לֵאמֹר לְךָ אֶתְּנֶנּוּ עָרִים גְּדֹלֹת וְטֹבֹת אֲשֶׁר לֹא-בָנִיתָ:	10	When your God יהוה brings you into the land that was sworn to your fathers Abraham, Isaac, and Jacob, to be assigned to you—great and flourishing cities that you did not build,
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The text emphasizes the importance of remembering past hardships and God's mercy, allowing Israelites to use spoils of war containing only forbidden items related to idolatry, and the need to fear and serve God. Rambam limits the Halachah on kashrut in combat to front line soldiers in enemy territory who are very hungry, emphasizing the principle of Pikuach Nefesh. The Midrash discusses the punishment of Amalek, the different interpretations of those discarded by the cloud, and the contrasting behaviors of Esau and Joseph. Or HaChaim and Rabbeinu Bahya provide interpretations of Moses' questions to the spies and the phylacteries, while Everett Fox highlights the integration of matzot in Exodus and Deuteronomy. The text from the Second Temple period discusses how individuals were given cities and resources they did not build, as an example of finding without seeking. Onkelos, Targum Jonathan, and Tafsir Rasag all mention God bringing the people into a promised land with great cities they did not build.

וּבָתִּים מְלֵאִים כָּל-טוֹב אֲשֶׁר לֹא-מָלֵאתָ וּבְרֵת חֲצוּבִים אֲשֶׁר לֹא-חָצַצְתָּ כְּרָמִים וְזֵיתִים אֲשֶׁר לֹא-נִטַּעְתָּ וְאָכַלְתָּ וְשָׂבַעְתָּ:	11	houses full of all good things that you did not fill, hewn cisterns that you did not hew, vineyards and olive groves that you did not plant—and you eat your fill,
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The Halakhah permits soldiers to eat forbidden foods and drink idolatrous wine when entering the territory of gentiles, based on interpretations of Deuteronomy 6:10-11. Rabbi Meir and Rabbi Yehudah have differing views on the benefits of wine, while the men of the great assembly emphasized justice, Torah education, and respect for Torah “fences.” The Midrash discusses the entry of the Israelites into Canaan, blessings found, destruction of idolatry, and importance of following God's commandments. Radak explains that the Canaanites settled in the land of Israel before the Israelites, Ibn Ezra clarifies the meaning of “grave” in Isaiah 22:16, and Rashi explains the term “vat” in Isaiah 5:2. A unique status for beautiful captive women during conquests does not apply to a woman who converts to Judaism after being taken captive. Rabbi Yirmeya raises a dilemma regarding the permissibility of meat from a kosher animal during the conquering of the land, noting that pig meat was permitted during that time. The Israelites captured fortified cities, houses, cisterns, vineyards, and enjoyed abundance from God's bounty. The Targum commentary on Deuteronomy 6:11 emphasizes the inheritance of houses, cisterns, vineyards, and olive stands without the need for labor.

הִשָּׁמֶר לְךָ פְּנֵי-שִׁכְחָה אֶת-יְיָהוּה אֲשֶׁר הוֹצִיאָךְ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים:	12	take heed that you do not forget יהוה who freed you from the land of Egypt, the house of bondage.
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The commentators stress the importance of remembering the hardships of slavery in Egypt and God's role in delivering the Israelites, warning against becoming consumed by material wealth. Fulfilling the mitzvot brings benefits in this world, with the ultimate reward in the world to come, while abandoning the Torah leads to retribution and loss of that reward. Memory is crucial in Jewish theology, with the injunction to remember being a religious imperative for the Jewish people. Pride is condemned in the Torah, emphasizing the

importance of humility and not forgetting one's Maker. The Targum warns against forgetting the Lord who delivered the Israelites from slavery in Egypt.

13 אֶת־יְהוָה אֱלֹהֶיךָ תִירָא וְאֶתוֹ תַעֲבֹד Revere only your God יהוה and worship [God] alone,
וּבשְׁמוֹ תִשָּׁבַע: and swear only by God's name.

Chasidut discusses the permissibility of fearing God but not anyone else, while love allows for loving those smaller than oneself. Halakhah emphasizes the mitzvah to love and fear God, swearing in His name, honoring parents, and not mentioning God's name in vain. Jewish Thought highlights the importance of noble character, swearing by God's name, and understanding the nature of God. Kabbalah explains that knowledge of Torah and Kabbalah is necessary to fulfill the commandments of love and fear of God. Midrash equates honoring parents with honoring God and emphasizes the importance of taking oaths in God's name. Musar stresses the obligation to serve and fear God, while the Talmud discusses interpretations of fearing God and the importance of love and fear in serving Him. Tanakh and Targum emphasize revering and worshipping God and swearing by His name.

14 לֹא תִלְכֹּן אַחֲרֵי אֱלֹהִים אֲחֵרִים מֵאֱלֹהֵי הָעַמִּים Do not follow other gods, any gods of the
אֲשֶׁר סְבִיבוֹתֶיכֶם: peoples about you—

The importance of staying true to the worship of the one true God is emphasized in Jewish thought, with the completion and perfection of life coming from fulfilling commandments with love, honoring parents, and seeking good while avoiding evil. The Targum commentary on Deuteronomy 6:14 warns against pursuing other deities among the gods of surrounding peoples. In the Tosefta, Rabbi Meir prohibits going to idolatrous marketplaces, while the sages allow it in some cases. Priests can contract impurity for certain reasons, and it is recommended to travel with righteous individuals and avoid accompanying evil people on journeys.

15 כִּי אֵל קִנָּא יְהוָה אֱלֹהֶיךָ בְּקִרְבְּךָ for your God יהוה in your midst is an impassioned
פְּזִיחָה אַרְיֵהוּ אֶרְיֵהוּ אֱלֹהֶיךָ בְּךָ God—lest the anger of your God יהוה blaze forth
וְהִשְׁמִידְךָ מֵעַל פְּנֵי הָאֲדָמָה: against you, wiping you off the face of the earth.

In Deuteronomy 6:15, God is described as zealous, demanding exclusive worship to avoid wrath and destruction. Kabbalah explores the relationship between God and Israel, Midrash discusses the downfall of Amalek and Moses advocating for the Israelites, while Radak emphasizes the importance of precautions while traveling and Or HaChaim discusses the covenant with Pinchas. Targum translations emphasize God's jealousy and presence among the people, warning against disobedience.

16 לֹא תִנְסֹו אֶת־יְהוָה אֱלֹהֵיכֶם כַּאֲשֶׁר נִסִּיתֶם Do not try your God יהוה, as you did at
בְּמִסָּה: Massah.

The text emphasizes the prohibition of testing God's promises, particularly regarding tithing, as seen in Deuteronomy 6:16 and Malachi 3:10. It is important to have faith in God's Torah and prophets without seeking proof or miracles, as true service to God should not be conditional on receiving benefits. Trusting in God's providence and following His commandments without doubt is crucial, while seeking forgiveness and atonement in dangerous situations can lead to divine favor. Additionally, the importance of tithing as a

safeguard for wealth and prosperity is highlighted throughout various commentaries and texts.

שְׁמוֹר תִּשְׁמְרוּן אֶת־מִצְוֹת יְהוָה 17 Be sure to keep the commandments, decrees, and laws
אֱלֹהֵיכֶם וְעֲדֹתָיו וְחֻקָּיו אֲשֶׁר צֻוֶּה: that your God יהוה has enjoined upon you.

Chasidut discusses the individual connection to fulfilling mitzvot, stressing the importance of not judging others' practices. The commandments in Deuteronomy 6:17 are meant to perpetuate God's miracles and benefit society, with the commandment not to test God applying to all laws. Targum highlights the significance of guarding and keeping God's commandments.

וַעֲשִׂיתָ הַיָּשָׁר וְהַטוֹב בְּעֵינֵי יְהוָה 18 Do what is right and good in the sight of יהוה, that it
לְמַעַן יֵיטֵב לָךְ וּבָאתָ וִירִשְׁתָּ may go well with you and that you may be able to
אֶת־הָאָרֶץ הַטֹּבָה אֲשֶׁר־נִשְׁבַּע יְהוָה possess the good land that your God יהוה promised on
לְאֲבֹתֶיךָ: oath to your fathers,

The verse in Deuteronomy 6:18 instructs individuals to do what is right and good in the eyes of God, emphasizing the importance of following His commandments and acting with kindness, fairness, and goodwill towards others. This principle of doing good beyond the requirements of the law is seen as key in interpersonal relationships, with practical solutions established by the Sages in the Talmud based on principles of not stealing, deceiving, or causing harm to others. The Torah commands observance of laws and statutes, while also encouraging acts of kindness and fairness beyond what is explicitly commanded, complementing the specific laws given in the Torah and providing a framework for moral behavior in complex situations.

לְהִדָּף אֶת־כָּל־אֹיְבֶיךָ מִפְּנֵיךָ כְּאֲשֶׁר 19 and that all your enemies may be driven out before
דִּבֶּר יְהוָה: you, as יהוה has spoken.

God promises to protect Israelites from their enemies if they follow His commandments, as stated in Exodus 23:27 and reiterated in Deuteronomy 6:19. The liturgy in Siddur Edot HaMizrach expresses the intention to fulfill the commandment of affixing a mezuzah in the name of all Israel, acknowledging God as King of the Universe. In the Tanakh, God promises to send terror before the Israelites, causing their enemies to panic and flee, demonstrating His power and protection. The Targum commentaries on Deuteronomy 6:19 emphasize the idea that God will defeat or drive out the enemies of the Israelites as promised.

כִּי־יִשְׁאַלְךָ בְּנֶךָ מָחָר לֵאמֹר מָה הָעֲדָת 20 When, in time to come, your children ask you,
וְהַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר צֻוֶּה יְהוָה “What mean the decrees, laws, and rules that our
אֱלֹהֵינוּ אֶתְּכֶם: God יהוה has enjoined upon you?”

Chasidut emphasizes the importance of understanding the reasons behind the Torah's laws, with God dwelling with the downtrodden and infusing life force through Torah (Psalms 39:5, Deuteronomy 6:20, Likutei Moharan 56:3:10). The commentary provides explanations about the significance of commandments in relation to the Exodus from Egypt and the importance of recognizing God's power and mercy. The Halakhah discusses the wise child's detailed questions about God's commandments, emphasizing the importance of

adhering to them. Jewish Thought highlights the obligation to tell the story of the Exodus on Passover eve, with the Haggadah featuring four questions asked by four children. Liturgy mentions the promise of God protecting ancestors and the wise son asking about the laws of Pesach. Midrash explains the concept of “tomorrow” in the Torah and the responses to the four types of sons during the Passover Seder. Quoting Commentary distinguishes between the wise and wicked child’s questions based on their inclusivity and respect. Talmud discusses the timing of the omer reaping and offering, while also providing responses for the Four Children. Tanakh instructs parents to explain the Passover tradition to their children in Exodus 12:26. Targum discusses a scenario where a son asks about God’s commandments in the future.

<p>וְאָמַרְתָּ לְבָנֶיךָ עֲבָדִים הָייְנוּ לְפָרְעָה בְּמִצְרַיִם וַיֹּצִיאֵנוּ יְהוָה מִמִּצְרַיִם בְּיָד חֲזָקָה:</p>	<p>21 you shall say to your children, “We were slaves to Pharaoh in Egypt and יהוה freed us from Egypt with a mighty hand.</p>
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The Israelites were state-owned slaves in Egypt, liberated by God through miracles to achieve perfection. The Exodus from Egypt is compared to a fetus being taken from its mother, highlighting the severity of Egyptian rule and Israel’s dependency. The Zohar discusses how those who do not follow Torah and mitzvot become enslaved by other nations. The importance of telling the story of the Exodus is emphasized in liturgy and the Haggadah, with different responses given to the four sons. The Talmud teaches that the Passover Seder should begin with disgrace and end with glory, with different approaches suggested by Rav and Shmuel. The Targum translations emphasize that the Israelites were slaves to Pharaoh in Egypt, delivered by God with a strong hand.

<p>וַיֵּתֶן יְהוָה אוֹתוֹת וּמוֹפְתִים גְּדֹלִים וְרָעִים בְּמִצְרַיִם בְּפָרְעָה וּבְכָל־בֵּיתוֹ לְעֵינֵינוּ:</p>	<p>22 יהוה wrought before our eyes marvelous and destructive signs and portents in Egypt, against Pharaoh and all his household;</p>
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The generation telling the story of the Exodus witnessed signs and wonders against Egypt, Pharaoh, and his household, acknowledging God’s presence and laws in all aspects of life. There is a mitzva to pass down the story of the Exodus to future generations through question and answer. Disobedience towards the prophet Elijah led to death penalties, emphasizing the importance of entrusting oneself to the Almighty. The Exodus from Egypt serves as a reminder of God’s ability to save and the coming of the Messiah, with symbols of freedom and the Passover offering connected to celebrating redemption by God. Adonoy performed great signs and wonders against Egypt, Pharaoh, and his household, bringing the Israelites out of Egypt with a mighty hand.

<p>וְאוֹתָנוּ הוֹצִיא מִשָּׁם לְמַעַן הָבִיא אֹתָנוּ לְאֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּע לְאֲבוֹתֵינוּ:</p>	<p>23 and us [God] freed from there, in order to take us and give us the land promised on oath to our fathers.</p>
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Rav Hirsch and Steinsaltz discuss the purpose of bringing the Israelites out of Egypt to reach the Promised Land, emphasizing God’s covenant with their forefathers. Mishneh Torah outlines guidelines for the Passover Seder, including mixing the four cups of wine with water and the importance of personal connection to the Exodus. Jewish Thought explores the mysterious nature of Torah narratives, motivations for slander, and

consequences of the spies' actions. Liturgy emphasizes the personal connection to the Exodus in every generation. Various commentators highlight the command for strangers to bring the Passover-offering, continuity of redemption, sanctity of promised lands, symbolic significance of Passover elements, and potential impurity if Israelites had remained in Egypt longer. Targum versions of Deuteronomy 6:23 emphasize God leading the Israelites out of Egypt to bring them to the promised land.

<p>וַיִּצְוֵנוּ יְהוָה לַעֲשׂוֹת אֶת־כָּל־הַחֻקִּים הָאֵלֶּה לְיִרְאָה אֶת־יְהוָה אֱלֹהֵינוּ לְטוֹב לָנוּ כָּל־הַיָּמִים לְחַיֵּינוּ כְּהַיּוֹם הַזֶּה:</p>	<p>24 Then יהוה commanded us to observe all these laws, to revere our God יהוה, for our lasting good and for our survival, as is now the case.</p>
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The commandments and statutes of the Torah are meant to instill fear of God, guide all aspects of life within His boundaries, benefit the soul, lead to goodness and eternal life, and ultimately bring blessings in this world and the opportunity to merit the world to come. The Torah emphasizes the importance of following its commandments and prohibitions for the well-being of individuals and society, highlighting the concept of repentance, the righteousness of God's judgments, and the purity and significance of the Torah. The ultimate goal is to instill reverence for God, refine the soul, and lead to spiritual growth and immortality.

<p>וַיְצַדֵּקָהּ תְּהִיָּה לָנוּ כִּי־נִשְׁמָר לַעֲשׂוֹת אֶת־כָּל־הַמִּצְוָה הַזֹּאת לִפְנֵי יְהוָה אֱלֹהֵינוּ בְּאִשֶּׁר צִוָּנוּ:</p>	<p>25 It will be therefore to our merit before our God יהוה to observe faithfully this whole Instruction, as [God] has commanded us.”</p>
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Chasidut emphasizes the importance of pure intentions in actions for righteousness, while Halakhah stresses the benefits of observing Torah laws for both this world and the afterlife. Jewish Thought distinguishes between *hesed* and *zedakah*, highlighting the importance of kindness and fulfilling moral duties, while Midrash and Mishnah discuss the significance of teaching Torah and the Passover seder. Musar praises charity as a quality exemplified by biblical figures and emphasizes its positive outcomes. Quoting Commentary and Targum underscore the importance of transmitting and obeying God's commandments for merit and rewards in the world to come.

Deuteronomy 7

<p>כִּי יְבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־אָמַרְתָּ בְּאִשְׁמָהּ לְרִשְׁתָּהּ וְנָשַׁל גּוֹיִם־רַבִּים מִפְּנֵיךָ הַחַתִּי וְהַגִּרְגָּשִׁי וְהָאֱמֹרִי וְהַכְּנַעֲנִי וְהַפְּרִזִּי וְהַחִוִּי וְהַיְבוּסִי שִׁבְעָה גּוֹיִם רַבִּים וְעַצּוֹמִים מִמֶּךָ:</p>	<p>1 When your God יהוה brings you to the land that you are about to enter and possess, and [God] dislodges many nations before you—the Hittites, Girgashites, Amorites, Canaanites, Perizzites, Hivites, and Jebusites, seven nations much larger than you—</p>
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Rashi, Ibn Ezra, Rashbam, and Rav Hirsch offer interpretations of the word “וְנָשַׁל” in Deuteronomy. Kabbalistic teachings discuss the role of the Evil Inclination in joy and corruption. Midrash highlights the covenant with Aaron and the downfall of Avshalom and Samson. Ramban challenges Rashi's interpretation of the Avim and Philistines. Responsa

discusses the vocalization of ‘from you’ in Deuteronomy 7:1. Talmud contrasts views on accepting obligations and discusses future inheritances. Tanakh praises Israel’s resilience and success. Targum lists the seven nations God will drive out for the Israelites.

וּנְתַתֶּם יְהוָה אֱלֹהֵיךָ לְפָנֶיךָ וְהִכִּיתָם הַחֲרֹם תַּחֲרִים אֹתָם לֹא-תַכְרֵת לָהֶם בְּרִית וְלֹא תַחֲנֹם:	2 and your God יהוה delivers them to you and you defeat them, you must doom them to destruction: grant them no terms and give them no quarter.
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Rashi explains that “ולא תחנם” prohibits admiration of non-Israelites, Rabbeinu Bahya adds not showing compassion, and Siftei Chakhamim suggests no settlement in Israel for them. Early rabbinic authorities decreed total destruction of the seven nations in Israel, with a ban on covenants or mercy. Meir Kahane highlighted tensions between Israel’s religious nationalism and democratic principles. The Midrash emphasizes kindness towards non-converts and maintaining faith amidst persecution. Mishnah details prohibitions on selling to gentiles in Israel, while Musar discusses the economic impact of lending money without interest. Bartenura explains not selling trees to non-Jews while attached to the ground, citing Deuteronomy 7:2. The Talmud recounts Rabban Gamliel’s benediction on a beautiful Gentile woman and interpretations of not showing mercy to non-Jews. Tanakh references the Israelites questioning the Hivites before making a pact, and Targum emphasizes annihilation of enemies without mercy or treaties. Tosefta discusses circumcision practices and prohibitions on giving gifts to idolaters.

וְלֹא תִתְחַתֵּן בָּם בְּתוּלָה לֹא-תִתֵּן לְבָנֶיךָ וּבָתֶּיךָ לֹא-תִקַּח לְבָנֶיךָ:	3 You shall not intermarry with them: do not give your daughters to their sons or take their daughters for your sons.
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Various commentaries emphasize the severity of intermarriage with idolaters, the need to distance Jews from idol worship, and the legal consequences of engaging in sexual relations with non-Jews. The Midrash highlights the downfall of individuals who exalted themselves as deities, emphasizing the consequences of arrogance. The Mishnah outlines fines and prohibitions related to sexual transgressions, forbidden marriages, and relationships, including restrictions on Ammonite, Moabite, Egyptian, and Edomite converts. Talmudic discussions address the ineffectiveness of betrothal with gentile women and the importance of prohibiting intermarriage with non-Jews. The Targum commentary on Deuteronomy underscores the prohibition against intermarrying with idolatrous nations.

כִּי-יִסֹּר אֶת-בְּנֶיךָ מֵאַחֲרֵי וְעָבְדוּ אֱלֹהִים אֲחֵרִים וְחָרָה אַף-יְהוָה בָּכֶם וְהִשְׁמִידֶךָ מִהָרָ:	4 For they will turn your children away from Me to worship other gods, and יהוה’s anger will blaze forth against you, promptly wiping you out.
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The commentary on Deuteronomy 7:4 discusses the impact of intermarriage between Jews and non-Jews on future generations, with various scholars emphasizing the negative influence and consequences of such unions. The text warns against intermarriage with those who worship other gods, as it may lead one away from serving the Lord and result in destruction. Children born from a Jewish woman are obligated in levirate marriage, while children born from a gentile woman do not exempt the deceased man’s wife from these obligations. The Midrash discusses the consequences of following or not following God’s will, highlighting the importance of wisdom and adherence to Torah laws. The Talmudic

texts emphasize that children born to Jewish fathers and Gentile mothers are not considered the fathers' sons according to Jewish law, with concerns that such marriages may lead to turning children away from following God. Solomon's disobedience to God's command not to intermarry with foreign nations led to idolatry, resulting in the Jewish people remaining small due to not seeking conversions.

- 5 כִּי־אִם־כֹּה תַעֲשׂוּ לָהֶם מִזְבְּחֵיהֶם תִּהְיוּ
תִּתְּצוּ וּמִצְבֹּתָם תִּשְׁבְּרוּ וְאֲשִׁירֵהֶם
תִּגְדְּלוּ וּפְסִילֵיהֶם תִּשְׂרֹפוּן בָּאֵשׁ:
Instead, this is what you shall do to them: you shall
tear down their altars, smash their pillars, cut down
their sacred posts, and consign their images to the
fire.

Chasidut emphasizes that pride diminishes effective communication, while the commentary discusses the destruction of idols and pagan influences to maintain holiness. Halakhah addresses the concept of *Herem* and the prohibition of selling land to non-Jews in Erez Yisra'el. Jewish Thought recounts the story of Tammuz and emphasizes the eradication of idolatry. The Midrash warns against haughtiness and idolatry, while quoting commentary praises humility and condemns pride. The Talmud compares arrogance to idolatrous trees and discusses the impurity of leprous stones. Targum instructs the destruction of idols and worship symbols.

- 6 כִּי עַם קְדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ בָּרָךְ בְּחַר | יְהוָה אֱלֹהֶיךָ לְהַיִּיתָ לָּנוּ לְעַם סְגֻלָּה מִכָּל
הָעַמִּים אֲשֶׁר עַל־פְּנֵי הָאָדָמָה:
For you are a people consecrated to your God יהוה:
of all the peoples on earth your God יהוה chose you
to be God's treasured people.

The Jewish people are considered God's treasured and chosen nation, with a unique soul and covenant that is not dependent on their deeds but on God's protection and guidance. They are called to maintain holiness and sanctity, as revealed through God's actions and the acceptance of the Torah. The importance of faithfulness, righteousness, and following God's will is emphasized, with examples from biblical history and interpretations provided. The Israelites are consecrated to God as His treasured possession and chosen people above all others on earth.

- 7 לֹא מֵרַבְּכֶם מִכָּל־הָעַמִּים חֶשֶׁק יְהוָה
בָּכֶם וַיִּבְחַר בָּכֶם כִּי־אַתֶּם הַמָּעֹט
מִכָּל־הָעַמִּים:
It is not because you are the most numerous of peoples
that יהוה grew attached to you and chose you—indeed,
you are the smallest of peoples;

Chasidut emphasizes the importance of humility and self-negation in rectifying haughtiness and idolatry, as seen in Deuteronomy 7:7. The Jewish people were chosen by God not for their numerical strength, but for their moral worthiness and endurance in trials. The Midrash and Musar also stress the significance of humility in God's eyes, contrasting with the pride of other nations. Rabbi Yohanan advises listening to Rabbi Eliezer's interpretation that God chose the Jewish people for their humility even in greatness, as highlighted in Devarim 7:7 and Targum translations. The Jewish faith is rooted in a unique relationship with God, emphasizing humility, compassion, and devotion to God's commandments despite persecution and challenges faced throughout history.

<p>כִּי מֵאַהֲבַת יְהוָה אֶתְכֶם וּמִשְׁמֶרֶת אֶת־הַשְּׁבֻעָה אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם הוֹצִיא יְהוָה אֶתְכֶם בְּיַד חֲזָקָה וַיַּפְדֶּךָ מִבֵּית עַבְדִּים מִיַּד פַּרְעֹה מֶלֶךְ־מִצְרָיִם:</p>	<p>8 but it was because יהוה favored you and kept the oath made to your fathers that יהוה freed you with a mighty hand and rescued you from the house of bondage, from the power of Pharaoh king of Egypt.</p>
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God's love for the Jewish people is unconditional, based on His choice and commitment to their forefathers, leading to their redemption from Egypt. Abraham's teachings on monotheism were preserved by the tribe of Levi and passed down to Moses, ensuring the faith in one God among the Israelites. Rebellion against God results in consequences such as physical ailments and punishments corresponding to the elements of the earth. The Midrash emphasizes the blessings and prayers related to entering the Land of Israel, highlighting God's love for Israel and the significance of the land. Rashi, Rashbam, and Chizkuni discuss the reasons for God's choice of the Israelites and the warning against self-righteousness. Onkelos and Targum Jonathan emphasize God's fulfillment of His promise to free the Israelites from slavery in Egypt.

<p>וַיַּדְעֵתָ כִּי־יְהוָה אֱלֹהֶיךָ הוּא הָאֱלֹהִים הָאֵל הַנָּאֻמָּן שֹׁמֵר הַבְרִית וְהוֹסֵד לְאַהֲבָיו וְלֹשְׁמֵרֵי מִצְוֹתָ לְאֵלֶיךָ דָּוָר:</p>	<p>9 Know, therefore, that only your God יהוה is God, the steadfast God who keeps the divine covenant faithfully to the thousandth generation of those who love [God] and keep the divine commandments,</p>
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The text emphasizes God's faithfulness to His covenant and mercy for those who love Him and keep His commandments for up to a thousand generations, contrasting with the retribution for those who hate Him. Serving God out of love is highlighted as more lasting than serving out of fear, with rewards extending for generations. The importance of trust, truth, and self-sacrifice in serving God is also emphasized, with examples from various figures in Jewish thought and teachings. Additionally, the Talmud discusses the lasting merits for those who act out of love compared to fear, and the Tanakh and Targum reinforce God's faithful and kind nature towards those who follow His commandments.

<p>וּמִשְׁלֵם לְשָׂנְאָיו אֶל־פָּנָיו לְהַאֲבִידוֹ לֹא יֹאחֵז לְשָׂנְאָו אֶל־פָּנָיו יִשְׁלֵם־לוֹ:</p>	<p>10 but who instantly requites with destruction those who reject [God]—never slow with those who reject, but requiting them instantly.</p>
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Chasidut teaches that God's largesse benefits the Jewish people but may ultimately harm gentiles, with rewards for the wicked in this world and the righteous in the afterlife. Commentary emphasizes God's immediate repayment for those who hate Him to prevent future wickedness. Halakhah discusses the mitzvah to destroy the Canaanite nations even at personal risk. Jewish Thought explains how God's actions are based on deeds and may trouble individuals with good fortune. Kabbalah discusses the punishment of the Nefilim and the balance of judgment and kindness in the world's conduct. Liturgy promises triumph for the upright and repayment for foes. Midrash explores punishment and reward, emphasizing the role of faith and merit in salvation. Musar discusses predetermined livelihood, using wealth for good, and the punishment of evildoers. Quoting Commentary contrasts rewarding the righteous out of kindness with the immediate repayment for the wicked. Talmud explains God's swift punishment of the wicked and advises downplaying

good deeds for others and magnifying wrongs done to them. Targum states that God repays His enemies for their good deeds in this world to destroy them in the next.

וְשָׁמַרְתָּ אֶת־הַמִּצְוָה וְאֶת־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֶנֶכִּי מְצַוְךָ הַיּוֹם לַעֲשׂוֹתָם:	11	Therefore, observe faithfully the Instruction—the laws and the rules—with which I charge you today.
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Chasidut discusses reincarnation and the importance of fulfilling commandments in life, emphasizing the significance of hands in spiritual practices. Commentary on Deuteronomy 7:11:1 stresses the need to observe commandments now for future rewards and cautions against assuming which actions will be more rewarded. Halakhah explains the importance of not doing commandments for reward and the exception of tithes. Jewish Thought discusses the concept of time, judgment on Rosh Hashanah, and the status of individuals on Yom Kippur. Kabbalah explains God's oneness through evil reverting to good. Midrash emphasizes how commandments testify for Israel in the world to come. Musar highlights the importance of contemplating one's actions and not wasting time. Quoting Commentary focuses on performing commandments for rewards in the afterlife. Talmud emphasizes the importance of performing mitzvot in this world for rewards in the future. Targum interprets Deuteronomy 7:11 as a directive to follow God's commandments.

46: עקב | Eikev (Deuteronomy 7:12-11:25)

Deuteronomy 7

12	וְהָיָה עֲקֵב תִּשְׁמָעוֹן אֶת הַמִּשְׁפָּטִים הָאֵלֶּה וְשִׁמְרָתֶם וַעֲשִׂיתֶם אֹתָם וְשָׁמַר יְהוָה אֱלֹהֵיךָ לְךָ אֶת־הַבְּרִית וְאֶת־הַחֹסֶד אֲשֶׁר נִשְׁבַּע לְאֲבֹתֶיךָ:	And if you do obey these rules and observe them carefully, your God יהוה will maintain faithfully for you the covenant made on oath with your fathers:
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Chasidut emphasizes the importance of showing mercy and kindness to God's creatures, finding joy in performing commandments to please the Creator and understanding the depth of mitzvot for spiritual growth. Commentary highlights the significance of observing all commandments, regardless of perceived importance, to receive great rewards. Kabbalah advises against accepting gifts and emphasizes trust in God to avoid transgressions. Liturgy in Siddur Ashkenaz and Siddur Sefard invokes the covenant of Abraham, Isaac, and Israel. Midrash discusses the observance of Shabbat, rewards for mitzvot, and the importance of repentance. Mishnah permits the use of mountains and hills worshipped by gentiles for planting, but forbids what is upon them. Musar stresses humility, resisting sin, and addressing minor sins promptly. Quoting commentary from Rashi, Ibn Ezra, Siftei Chakhamim, Zevach Pesach, Ramban, Da'at Zekenim emphasizes God's promises and consequences for disobedience. Talmud discusses the exclusion of dedicated ones by Joshua, David, Ezra, and God due to sins and refusal to accept offerings. Tanakh and Targum emphasize the importance of following God's laws to receive His covenant and kindness.

13	וְאֶהְיֶךָ וּבֵרַכְךָ וְהִרְבֶּךָ וּבֵרַכְךָ פְּרִי־בֶטֶןךָ וּפְרִי־אֲדָמָתְךָ דִּגְנֶךָ וְתִירְשֶׁךָ וְיִצְהָרְךָ שֶׁגֶר־אֶלְפִיךָ וְעִשְׂתֶּנָּה צֹאנְךָ עַל הָאֲדָמָה אֲשֶׁר־נִשְׁבַּע לְאֲבֹתֶיךָ לֵאמֹר לְתֶת לְךָ:	[God] will favor you and bless you and multiply you— blessing your issue from the womb and your produce from the soil, your new grain and wine and oil, the calving of your herd and the lambing of your flock, in the land sworn to your fathers to be assigned to you.
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The text discusses the concept of “sheger,” a positive action agreed upon by the Holy One, as a result of observing ordinances out of love for God, leading to blessings, protection, and material wealth. Repentance begins with Adam and Eve's sin, and G-d accepts their repentance by providing protection and the light of Torah. The Shabbat Siddur Sefard Linear discusses blessings for those who love God and follow His commandments. Devarim Rabbah 3:5 emphasizes adherence to laws of family purity, while Musar highlights the love of the Creator as the ultimate reward. Rabbi Yoḥanan and Rav Ḥisda discuss blessings and wealth in relation to Deuteronomy 7:13. Ecclesiastes 3:8 highlights the inevitability of experiencing both positive and negative emotions in life, and Targum Jonathan on Deuteronomy 7:13 mentions blessings for the people of Israel.

14	בְּרוּךְ תִּהְיֶה מִכָּל־הָעַמִּים לֹא־יִהְיֶה בְּךָ עֲקָר וְעֲקָרָה וּבְבֵה־מִתְךָ:	You shall be blessed above all other peoples: there shall be no sterile male or female among you or among your livestock.
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Rashi explains that “עקר” refers to a man who cannot procreate, while Or HaChaim states that the Jewish nation will enjoy blessings such as no genetic barrenness. Halakhah advises regular bowel movements for vitality, Jewish Thought discusses rewards for good deeds within the family and society, Midrash emphasizes blessings of fertility and protection for the Israelites, Musar connects barrenness to the interchanging of male and female souls, and Talmud discusses answering Amen to Gentile blessings. Onkelos and Targum Jonathan highlight the blessings of fertility for the Israelites in Deuteronomy 7:14.

<p>וְהִסִּיר יְהוָה מִמֶּךָ בְּלִיָּה וְכָל־מִדּוֹי מִצָּרִים הָרָעִים אֲשֶׁר יָדַעְתָּ לֹא יִשְׁיָמֶם בָּךְ וְנָתַנָּם בְּכָל־שֹׁנְאֶיךָ:</p>	<p>15 will ward off from you all sickness; [God] will not bring upon you any of the dreadful diseases of Egypt, about which you know, but will inflict them upon all your enemies.</p>
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The text discusses how God will reward the Israelites for observing ordinances by removing sickness, including those common in Egypt, from them while afflicting their enemies with these diseases. Halakhah addresses the prohibition of benefiting from idols, sight damage as a form of damage, and burden of proof in extracting possessions. Jewish Thought emphasizes seeking forgiveness for sins and recognizing God’s protection, while Liturgy expresses gratitude and requests peace from God. The Midrash explores causes of illnesses and redemption events, and Musar emphasizes remembering God’s kindness and seeking protection. Sforno, Ibn Ezra, and Rambam provide explanations on afflictions, while Talmud discusses sickness removal methods and causes. God promises to protect the Israelites from diseases if they obey His laws in the Tanakh, and Targum states that Adonoy will remove illnesses from the Israelites and send them to their enemies.

<p>וְאַכְלִיתָ אֶת־כָּל־הָעַמִּים אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לֶאֱתָחוּם עֵינֶיךָ עָלֵיהֶם וְלֹא תַעֲבֹד אֶת־אֱלֹהֵיהֶם כִּי־מוֹקֵשׁ הוּא לָךְ:</p>	<p>16 You shall destroy all the peoples that your God delivers to you, showing them no pity. And you shall not worship their gods, for that would be a snare to you.</p>
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The Torah commands the Jewish people to consume nations without pity to avoid being led into sin by their gods, warning against misplaced compassion leading to destruction. In Mishneh Torah, bathing with an idol for aesthetic purposes is permitted. Jewish Thought explores the concept of nourishment in relation to different levels of existence, suggesting that the Jewish people, having reached a high spiritual level, are permitted to consume nations that worship idols. The Midrash highlights the symbolism of Israel absorbing the property of other nations and emphasizes unity among the Israelites. In Musar, the promise of the land from the Lord is contingent on not rebelling against Him, with giants in the land to be consumed like bread. Rav Beivai bar Giddel states it is prohibited to rob a gentile, but permitted to retain his lost item without returning it. David spares Saul’s life, showing mercy despite having the opportunity to kill him, emphasizing the importance of not showing pity to those whom God wants to destroy.

<p>כִּי תֹאמַר בְּלִבְבְּךָ רַבִּים הַגּוֹיִם הָאֵלֶּה מִמֶּנִּי אֵיכָה אוּכַל לְהוֹרִישָׁם:</p>	<p>17 Should you say to yourselves, “These nations are more numerous than we; how can we dispossess them?”</p>
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In Deuteronomy 7:17, fear is highlighted as the main obstacle to serving God wholeheartedly, with Rashi warning against being afraid of the nations due to their

numbers, Sforno emphasizing that overcoming the Canaanites is possible with God's help, and Siftei Chakhamim clarifying the meaning of the word "כי." Akeidat Yitzchak discusses individual heresy, Moses is reminded not to fear overwhelming odds in battle, and Ma'asseh Hashem explains that relying on God brings fearlessness. Onkelos and Targum Jonathan stress the importance of faith and trust in God's power in facing challenges.

18 לֹא תִירָא מֵהֶם זָכֹר תִּזְכֹּר אֶת
 אֲשֶׁר-עָשָׂה יְהוָה אֱלֹהֶיךָ לְפָרְעֹה
 וּלְכָל-מִצְרָיִם: You need have no fear of them. You have but to bear
 in mind what your God יהוה did to Pharaoh and all
 the Egyptians:

The text emphasizes the importance of not fearing enemies but remembering God's power in defeating Pharaoh and Egypt as a reminder of His protection. Memory is crucial in performing mitzvot, with every commandment having significance. Moses is reminded not to fear overwhelming odds in battle, and the message warns against attributing success to one's own strength rather than divine assistance. The text stresses the importance of placing trust in God rather than mortal men, as seen in the downfall of King Saul.

19 הַמִּסֹּת הַגְּדֹלֹת אֲשֶׁר-רָאוּ עֵינֶיךָ וְהָאֵת
 וְהַמִּכְפָּתִים וְהַיָּד הַחֲזָקָה וְהַזְרַע הַנָּטִיָּה
 אֲשֶׁר הוֹצֵאָךָ יְהוָה אֱלֹהֶיךָ בְּיָד-עֲשָׂה יְהוָה
 אֱלֹהֶיךָ לְכָל-הָעַמִּים אֲשֶׁר-אַתָּה יָרָא
 מִפְּנֵיהֶם: the wondrous acts that you saw with your own
 eyes, the signs and the portents, the mighty hand,
 and the outstretched arm by which your God יהוה
 liberated you. Thus will your God יהוה do to all the
 peoples you now fear.

Rashi explains that המסות refers to trials, והאֵת and והמכפֹתִים refer to signs and wonders, והיָד refers to the pestilence, and והזֶרַע הַנָּטִיָּה refers to the outstretched arm. Siftei Chakhamim states that המסות refers to the pestilence, while הזֶרַע הַנָּטִיָּה refers to the sword for smiting the firstborn. Rav Hirsch interprets these terms as representing tests, signs, wonders, strong hand, and outstretched arm as demonstrations of God's power and might. Steinsaltz emphasizes that these events were witnessed by the Israelites and were a display of God's power and ability to protect them. Chizkuni compares "and with awesome power" to Deuteronomy 7:19. Onkelos and Targum Jonathan mention the tests, signs, wonders, strong hand, and extended arm in relation to God's actions in Egypt and against the enemies of the Israelites. These events aim to ennoble one's character by promoting purity, humility, empathy, and love for all beings as children of God, based on principles demonstrated in God's actions and commandments.

20 וְגַם אֶת-הַצִּרְעָה יִשְׁלַח יְהוָה אֱלֹהֶיךָ בָּם
 עַד-אֲבָד הַנִּשְׁאָרִים וְהַנִּסְתָּרִים מִפְּנֶיךָ: Your God יהוה will also send a plague against
 them, until those who are left in hiding perish
 before you.

Various commentators interpret the hornet mentioned in Deuteronomy 7:20 as a natural force that disabled enemies of the Israelites, either through injecting poison or causing illness. Midrash provides insights on different animals and events from scripture, including Solomon facing challenges from demons, the defeat of Sihon with the help of hornets, and David praising God for victory. Ramban discusses the use of hornets as a plague to drive out enemies, contrasting it with the use of an angel in the future world. The Talmud explains the anointing of kings at a spring and the permanent kingdom. Plagues were sent ahead to drive out enemies from the land without Israelites needing to use weapons, as

seen in Exodus and Joshua. Targum elaborates on God sending hornets to plague enemies until they perish. Rabbi Yosei bar Rabbi Yehuda in Tosefta highlights the gifts given to Moses, Aaron, and Miriam, and the hornet promised to help expel the Canaanites.

21 לֹא תִעָרֵץ מִפְּנֵיהֶם כִּי־יְהוָה אֱלֹהֶיךָ Do not stand in dread of them, for your God יהוה is in
בְּקִרְבְּךָ אֵל גָּדוֹל וְנוֹרָא: your midst, a great and awesome God.

The text emphasizes the importance of fearing the Lord, not enemies, soldiers are prohibited from fearing the enemy during war, memory joggers are crucial for reinforcing character traits and fulfilling commandments, Miriam and her seven sons remained steadfast in their faith despite persecution, and the Shechinah of the Lord is with believers to instill courage (Deuteronomy 7:21; Deuteronomy 3:22; Psalms; Midrash).

22 וְנִשְׁלַח יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם הָאֵלֶּ
מִפְּנֵיךָ מֵעַט מֵעַט לֹא תוּכַל כְּלָתָם Your God יהוה will dislodge those peoples before you
מִהֵר פְּזִיתֶרְבָּה עָלֶיךָ חַיַּת הַשָּׂדֶה: little by little; you will not be able to put an end to
them at once, else the wild beasts would multiply to
your hurt.

God's plan to gradually drive out the nations in the land of Israel is to prevent the land from becoming desolate and overrun by wild beasts, ensuring the safety of the Israelites. This process of gradual expulsion is necessary to avoid creating a vacuum that could lead to chaos and danger. (Commentary, Talmud, Tanakh, Targum)

23 וְנָתַנָּם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהָמָם
מִהוֹמָה גְדֹלָה עַד הַשְׂמָדָם: Your God יהוה will deliver them up to you, throwing
them into utter panic until they are wiped out.

Rashi explains the word “והמם” in Deuteronomy 7:23 is vowelled with Kametz because the final ם is not part of the root, while Rashbam interprets it as G'd causing noise to contribute to the destruction of the people. Tur HaArokh reassures that although the Canaanites will not be wiped out immediately, G'd will confuse them enough so that they will not pose a threat, allowing the Israelites to grow in numbers. Rabbi Abba and Rabbi Simon discuss instances of confusion in wars promised to Israel by the Lord, with the Holy One Blessed be He using clouds and pillars of fire to exile, gather, and confound nations. Rashbam explains the term “תורש” in Genesis 45:11 refers to being driven from the land due to famine, while the Talmud discusses how God used natural elements to defeat enemies of the Jewish people. Onkelos, Targum Jonathan, and Targum Jerusalem on Deuteronomy 7:23 all affirm that Adonoy will defeat and confuse the enemies of the Israelites until they are destroyed.

24 וְנָתַן מַלְכֵיהֶם בְּיָדְךָ וְהָאֲבֹתָ
אֶת־שְׁמָם מִתַּחַת הַשָּׁמַיִם
לֹא־יִתְיַצֵּב אִישׁ בְּפָנֶיךָ עַד הַשְׂמָדָךְ [God] will deliver their kings into your hand, and you
אֲתָם: shall obliterate their name from under the heavens; no
one shall stand up to you, until you have wiped them
out.

Various commentators, including Ibn Ezra, Or HaChaim, Sforno, Tur HaArokh, Ramban, and Steinsaltz, emphasize the importance of completely destroying the Canaanites to prevent future opposition and eradicate idol worship. The Akeidat Yitzchak commentary raises questions about Jacob's blessings to his sons, while the Midrash explains that even powerful figures like Og cannot stand against the Israelites. Rabbeinu Bahya discusses

God's sword symbolizing Justice, Rashbam compares expressions of risking one's life, and Onkelos and Targum Jonathan highlight God granting victory over enemies in Deuteronomy 7:24.

פְּסִילֵי אֱלֹהֵיהֶם תִּשְׂרֹפוּן בָּאֵשׁ לֹא־תַחַמְדוּ כֶסֶף וְזָהָב עֲלֵיהֶם וְלִקְחַתֶּם לָדָךְ מִן הַתּוֹקֵשׁ בּוֹ כִּי תוֹעֲבָת יְהוָה אֱלֹהֵיךָ הוּא:	25 You shall consign the images of their gods to the fire; you shall not covet the silver and gold on them and keep it for yourselves, lest you be ensnared thereby; for that is abhorrent to your God יהוה.
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The texts emphasize the prohibition of benefiting from idol worship, including not coveting or taking silver or gold from idols, burning idolatrous images, and the consequences of keeping such items. Destroying idols completely is crucial to avoid spiritual contamination. The Mishnah discusses the permissibility of benefiting from mountains and hills worshipped by gentiles, while the Talmud debates the immediate prohibition of a Jew's idol versus a Gentile's idol. The Zohar explains the ritual of acquiring and executing the Egyptian deity during the plagues, and the Targum warns against coveting silver and gold from idols. The Tosefta discusses nullifying idols in a Jew's domain and the prohibition of selling idols for worship.

וְלֹא־תָבִיא תוֹעֲבָה אֶל־בֵּיתְךָ וְהָיִיתָ חָרָם כְּמָהוּ שֶׁקֵּץ תִּשְׁקָצֶנּוּ וְתִעֵב תִּתְעַבְּנוּ כִּי־חָרָם הוּא:	26 You must not bring an abhorrent thing into your house, or you will be proscribed like it; you must reject it as abominable and abhorrent, for it is proscribed.
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The text emphasizes the prohibition of bringing idols or idolatrous items into one's home, renting to pagans, and benefiting from false gods, with punishments for transgressions including lashes. It also discusses the consequences of idol worship, the impurity associated with idols, and the importance of detesting idolatry. The comparison of arrogance to idol worship, the condemnation of pride, and the emphasis on avoiding idol worship and haughtiness are highlighted, with specific examples from biblical stories and commentary. The Torah is stricter with idolatry, with decrees by sages equivalent to core biblical commandments, and the commandments around chametz are guarded with meticulous observance. The Talmud delves into laws regarding idol worship, impurity, and the prohibition of idolatrous objects in one's home, emphasizing the severity of idol worship and the consequences of interacting with idolatrous items.

Deuteronomy 8

כָּל־הַמִּצְוָה אֲשֶׁר אֲנִי מֵצִוְּךָ הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת לְמַעַן תַּחְיִין וְרַבִּיתֶם וּבִאתֶם וִירְשֶׁתֶם אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם:	1 You shall faithfully observe all the Instruction that I enjoin upon you today, that you may thrive and increase and be able to possess the land that יהוה promised on oath to your fathers.
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Chasidut emphasizes the importance of yearning to fulfill all Torah commandments to access their life force in the Holy Land. Halakhah details the blessings for Eretz Yisrael and

weddings, stressing the need for specific elements to avoid repetition. Midrash and Musar highlight the significance of completing commandments once started, with consequences for not doing so. Talmud discusses anointing kings and consecrated property, while Targum emphasizes the importance of observing all commandments to inherit the land promised to the forefathers.

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| <p>וְזָכַרְתָּ אֶת-כָּל-הַדֶּרֶךְ אֲשֶׁר הוֹלִכְךָ
יְהוָה אֱלֹהֶיךָ זֶה אַרְבָּעִים שָׁנָה
בְּמִדְבָּר לְמַעַן עֲנֹתְךָ לְנִסְתָּךְ לָדַעַת
אֶת-אֲשֶׁר בְּלִבְבְּךָ הִתְשַׁמֵּר מִצְוָתוֹ
אִם-לֹא:</p> | <p>2 Remember the long way that your God יהוה has made you travel in the wilderness these past forty years, in order to test you by hardships to learn what was in your hearts: whether you would keep the divine commandments or not.</p> |
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Man's purpose in this world is to be tested by trials to determine if he will turn towards the passions of the body or towards living a true life from G-d. The Israelites were led through the wilderness by God to test their faith and obedience, with trials meant to strengthen their commitment to following His will. Torah study is essential, neglecting it is scornful, and dedication to learning is advised even at night. Trials in Scripture serve as tests of faith and devotion, such as the sacrifice of Isaac, and individuals are equal before God. Positive commandments hold virtues like free choice, Torah study, and fear of God, with man created for these virtues. The purpose of God's tests, such as the binding of Isaac, is to establish truth, prove capabilities, and demonstrate qualities to outsiders. The Israelites' time in Egypt, celebration of festivals, and history are highlighted as important for maintaining a relationship with God.

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| <p>וַיַּעַנְךָ וַיִּרְעַבְךָ וַיֹּאכִלְךָ אֶת-הַמָּן אֲשֶׁר
לֹא-יָדַעְתָּ וְלֹא יָדְעוּן אֲבֹתֶיךָ לְמַעַן
הוֹדִיעֲךָ כִּי לֹא עַל-הֶלֶחֶם לִבְדּוֹ יִחְיֶה
הָאָדָם כִּי עַל-כָּל-מוֹצֵא פִי-יְהוָה יִחְיֶה
הָאָדָם:</p> | <p>3 [God] subjected you to the hardship of hunger and then gave you manna to eat, which neither you nor your ancestors had ever known, in order to teach you that a human being does not live on bread alone, but that one may live on anything that יהוה decrees.</p> |
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The text emphasizes the importance of studying and contemplating the Torah deeply, connecting the spiritual and physical realms through commandments, and exploring the symbolic meaning of Tu BiShevat. Various commentators discuss the significance of manna as divine sustenance, the prohibition against eating on Yom Kippur, the principle of man's free will, and the rectification of the soul through blessings before eating in Kabbalah. The spiritual significance of food and offerings, the importance of spiritual nourishment, and the connection between body and soul are highlighted in Musar teachings. In Second Temple literature, manna symbolizes the importance of every word from God, while the Talmud discusses the concept of affliction on Yom Kippur. In Tanakh and Targum texts, manna is described as divine sustenance provided by God.

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| <p>שִׁמְלֹתֶיךָ לֹא בָלְתָה מֵעֲלֶיךָ וְרַגְלֶיךָ לֹא
בָצְקָה זֶה אַרְבָּעִים שָׁנָה:</p> | <p>4 The clothes upon you did not wear out, nor did your feet swell these forty years.</p> |
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The Israelites were miraculously provided with durable and clean clothing by ministering angels in the wilderness, as well as fragrant herbs and water from a well, showcasing God's care for their needs. In Mishnah Yevamot 9:3, specific rules are outlined regarding the

marriage of secondary relatives. The text discusses how the body will serve as distinguished clothing for the soul in the future, drawing parallels to Israel's experience in the desert where their clothing did not wear out. Both Targums agree that the Israelites' garments remained intact and their feet did not swell during their time in the desert, highlighting God's provision and protection.

וְיָדַעְתָּ עִם־לִבְבְּךָ כִּי בְּאִשֶּׁר יִיָּסֵר אִישׁ 5 Bear in mind that your God יהוה disciplines you just
אֶת־בְּנֵי יְהוָה אֱלֹהֶיךָ מִסִּרְיָךְ: as a householder disciplines his son.

The text uses parables to illustrate God's discipline and guidance towards the Jewish people, akin to a father teaching his son for their benefit and moral improvement. Afflictions and suffering are seen as a form of divine rebuke to bring about repentance and purification, leading to redemption and blessings, with the ultimate goal of refining the righteous and bringing them closer to God (Ramban, Ibn Ezra, Sforno, Or HaChaim, Tur HaArokh, Rabbeinu Bahya, Rav Hirsch, Steinsaltz, Mishnah Berakhot 6:4). God's providence is based on righteous law and justice, discipline stems from love, and mercy can go beyond the letter of the law, with kindness and judgment intertwined in divine conduct (Kabbalah, Talmud, Musar).

וְשָׁמַרְתָּ אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ 6 Therefore keep the commandments of your God יהוה:
לֵלֶכֶת בְּדַרְכָּיו וּלְרָאֹה אֹתוֹ: walk in God's ways and show reverence.

Observing God's commandments and walking in His ways, while fearing Him, is key to moral perfection and shaping our destiny as intended by God. The Midrash highlights that God's ways are guided by mercy and truth, even if they may seem mysterious. The Musar commentary emphasizes the virtues of free choice, Torah study, and worship as the purpose for which man was created. Both Targums stress the importance of keeping God's commandments, walking in His ways, and fearing Him.

כִּי יְהוָה אֱלֹהֶיךָ מְבִיאֲךָ אֶל־אֶרֶץ טוֹבָה 7 For your God יהוה is bringing you into a good land, a
אֶרֶץ נַחְלֵי מַיִם עֵינַת וְתַהֲלֹמֹת יְצָאִים land with streams and springs and fountains issuing
בְּבִקְעָה וּבְהָר: from plain and hill;

The text describes the promised land as abundant in water sources, crops, and resources like iron and copper, ensuring that the people lack nothing and can eat and be satisfied. It emphasizes the importance of recognizing divine providence in achieving prosperity and warns against forgetting the source of wealth. The land is depicted as a place of rivers full of water, providing essential products fit for royalty and abundant resources, symbolizing God's provision for His people. Moses beseeches the Lord to acknowledge that everything appears equal before Him, as seen in the destruction of both the innocent and the wicked, emphasizing the importance of relying on God rather than man. The Jewish people received three gifts: Torah, the Land of Israel, and the World to Come, associated with both manifest and hidden aspects of good, given through suffering as a sign of God's love.

אֶרֶץ חִטָּה וּשְׂעֹרָה וְגִפְנֵי וְתַאֲנָה 8 a land of wheat and barley, of vines, figs, and
וְרִמּוֹן אֶרֶץ־זֵית וְדִבְשׁ: pomegranates, a land of olive trees and honey;

Various commentators provide insights into the types of food mentioned in Deuteronomy 8:8, with interpretations ranging from symbolic meanings to connections with mitzvot. The

Sefer HaChinukh and Mishneh Torah detail the obligation to bless God after eating food, emphasizing specific foods and the order of blessings. Moses contrasts the Israelites' desire for root vegetables with the promise of lasting fruit in the Promised Land, highlighting the importance of stewardship and patience. Bikkurim are only brought from the seven species mentioned in the Torah, with specific rules outlined in the Mishnah. The Talmud discusses measures of food and the significance of different fruits in blessings based on Deuteronomy 8:8. The importance of fulfilling commandments related to the seven species and blessings in the context of entering and settling in the land of Israel is emphasized in various texts.

<p>אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנָה תֵּאכְלֶנָּה לֶחֶם לֹא-תִחְסַר כָּל בָּהּ אֶרֶץ אֲשֶׁר אֲבִנֶיהָ בְּרִזָּל וּמִהַרְרֵיהָ תִּחְצֹב נְחֹשֶׁת:</p>	<p>9 a land where you may eat food without stint, where you will lack nothing; a land whose rocks are iron and from whose hills you can mine copper.</p>
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Chasidut highlights the Land of Israel's ability to eliminate desire for other foods through wealth from tefilin/Yaakov/truth, leading to eating only bread out of detachment from other delicacies. Commentary praises the land's abundance of resources, comparing Torah scholars to iron builders and emphasizing the air's enhancement of intelligence. Halakhah debates the obligation of blessings after eating nourishing foods versus other species, while Jewish Thought warns against neglecting Torah study for material wealth. Kabbalah discusses the connection between HaShem's qualities and the significance of Mount Zion and Mount Moriah. Midrash emphasizes growth in knowledge and Eretz Yisrael's completeness, while Musar stresses the importance of eating to sustain oneself. Quoting Commentary includes explanations from Sforno, Rabbeinu Bahya, Or HaChaim, Simchat HaRegel, Bartenura, and Derekh Chayyim. The Talmud debates suitable fruits for first fruits offerings and the significance of Eretz Yisrael's abundance. Targum describes the Land of Israel as a place lacking nothing with resources like iron and copper, where sages enact strong decrees and disciples ask weighty questions.

<p>וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת-יְהוָה אֱלֹהֶיךָ עַל-הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן-לָךְ:</p>	<p>10 When you have eaten your fill, give thanks to your God יְהוָה for the good land given to you.</p>
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The text highlights the importance of blessing God after eating, as commanded in Deuteronomy 8:10, with the obligation to bless God for sustenance being applicable everywhere. The act of blessing God is seen as a way to accumulate merit and ensure continued favor from Him, with the blessings after meals consisting of four parts. The Mishnah discusses the obligations of women, slaves, and minors in reciting Grace after Meals, while the Talmud explains the interpretations of verses regarding zimmun and eating satisfaction. The Lord provides abundant resources in the land, and the Targum emphasizes the act of blessing and giving thanks for all the fruit of the land.

<p>הַשֹּׁמֵר לִךְ פֶּן-תִּשְׁכַּח אֶת-יְהוָה אֱלֹהֶיךָ לְבַלְתִּי שְׁמֹר מִצְוֹתָיו וּמִשְׁפָּטָיו וְחֻקֹּתָיו אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם:</p>	<p>11 Take care lest you forget your God יְהוָה and fail to keep the divine commandments, rules, and laws which I enjoin upon you today.</p>
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The texts emphasize the importance of remembering God and following His commandments to receive blessings and avoid consequences such as arrogance and being cut off from the world to come. They highlight the need for humility, gratitude, and remembrance of God in all actions to maintain a connection with Him and receive goodness. The consequences of forgetting God are discussed in various commentaries,

halakhic texts, and moral teachings, with a focus on the negative impact of pride and arrogance. The Talmud, Midrash, Mishnah, and Jewish thought all stress the significance of remembering God and following His laws to lead a righteous and fulfilling life.

12 פֶּן־תֹּאכַל וְשָׂבַעְתָּ וּבָנִיתָ טִבִּים תִּבְנֶה וְיִשְׁבַּתָּ: When you have eaten your fill, and have built fine houses to live in,

Chasidut emphasizes the transition from impurity to holiness through immersing vessels in a ritual bath and eating with sanctity to avoid attributing sustenance to one's own power. The Gate of Unity stresses the importance of genuine wisdom over falsehood and wickedness. Commentary highlights the danger of becoming complacent with economic success and the decline in intellect due to pursuing material pleasures. Musar emphasizes the necessity of humility for spiritual growth and warns against arrogance and pride. Quoting Commentary warns against rebelling against God out of satiety, and Targum emphasizes the importance of not becoming complacent after achieving material success.

13 וּבִקְרָךְ וּצְאֲנֶךָ יִרְבּוּ וְכֶסֶף וְזָהָב יִרְבֶּה לָּךְ וְכָל אֲשֶׁר־לָּךְ יִרְבֶּה: and your herds and flocks have multiplied, and your silver and gold have increased, and everything you own has prospered,

Ibn Ezra and Rabbi Mosheh Ha-Kohen disagree on the interpretation of “yirbeyun,” with Steinsaltz describing the increase in wealth that will come from settling the land. The Midrash warns against rebellion towards God due to prosperity leading to complacency and idolatry. Rashi explains redundancy in Biblical Hebrew, while Siftei Chakhamim links cedarwood in purification rituals to the sin of lashon hara. Onkelos and Targum Jonathan interpret Deuteronomy 8:13 as a promise of abundance and multiplication of possessions.

14 וְרַם לִבְבֶּךָ וְשָׁכַחְתָּ אֶת־יְהוָה אֱלֹהֶיךָ הַמוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים: beware lest your heart grow haughty and you forget your God —who freed you from the land of Egypt, the house of bondage;

Various Jewish commentaries, including Chasidut, Halakhah, and Musar, warn against the dangers of pride and haughtiness, linking them to forgetting God and leading to various transgressions. The importance of humility, remembering God, and avoiding arrogance is emphasized to maintain a spiritual connection and prevent negative consequences. These teachings are reflected in biblical verses, stories, and interpretations, highlighting the need for spiritual renewal, repentance, and alignment with divine will.

15 הַמּוֹלִיכְךָ בַּמִּדְבָּר | הַגָּדֹל וְהַנּוֹרָא נָחֵשׁ | שָׂרָף וְעִקְרָב וְצִמְאֹן אֲשֶׁר אֵין־מַיִם הַמוֹצִיא לָּךְ מִמֵּן מַצּוֹר הַחֲלֻמִּישׁ: who led you through the great and terrible wilderness with its seraph serpents and scorpions, a parched land with no water in it, who brought forth water for you from the flinty rock;

Chasidut discusses openly displayed versus concealed love in the relationship between the Jewish people and God, while emphasizing the need for clarification to overcome negative influences. Ibn Ezra, Sforino, and Steinsaltz highlight God's provision and guidance in the wilderness, including water from a rock. Jewish Thought emphasizes the importance of meaningful activities and moral imperatives for true happiness, contrasting with material

pursuits. Liturgy describes the Israelites' journey through dangerous places, and Midrash connects the wilderness to various historical and symbolic elements. Musar delves into Divine Providence and the consequences of actions, while Quoting Commentary discusses Moses and Aaron's sin in striking the rock. Second Temple and Talmud texts explore the unchangeable nature of God and different interpretations of blessings over bread. Tanakh references instances of serpents, rocks providing water, and consequences of actions. Targum depicts God leading the Israelites through a dangerous wilderness and providing water from a rock.

<p>הַמֵּאֲכִלְךָ מִן בַּמִּדְבָּר אֲשֶׁר לֹא־יָדְעוּ אֲבוֹתֶיךָ לִמְעַן עֲנֹתְךָ וּלְמַעַן נִסִּיתְךָ לְהִיטִיבָךָ בְּאַחֲרִיתָךְ:</p>	<p>16 who fed you in the wilderness with manna, which your ancestors had never known, in order to test you by hardships only to benefit you in the end—</p>
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Chasidut emphasizes the importance of satiation on Shabbat through enhancing vision, while the Commentary, Halakhah, Jewish Thought, Midrash, Musar, and Quoting Commentary all discuss how trials, afflictions, and tests were meant to instill faith, reliance on God, and ultimately benefit the Israelites. The Talmud debates whether the affliction of eating manna was due to lack of leftovers or inability to see the food, while the Tanakh recounts the Israelites' grumbling in the wilderness and God's provision of manna as a test of obedience. Targum texts also mention God feeding the Israelites with manna in the wilderness for their benefit.

<p>וְאָמַרְתָּ בְּלִבְּךָ בְּחַי וְעֶצֶם יָדִי עָשָׂה לִי אֶת־הַחֵיל הַזֶּה:</p>	<p>17 and you say to yourselves, “My own power and the might of my own hand have won this wealth for me.”</p>
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The text discusses the importance of recognizing everything as part of G-d's providence, separating good from evil through G-d's role in creation, conducting actions in line with G-d's words, and recognizing G-d's role in creation even in times of exile. It also emphasizes the need for faith in God as the source of success in business, the danger of arrogance in attributing wealth to personal power alone, and the importance of humility over pride. The people in the desert rejected divinely provided manna due to dissatisfaction stemming from their attitude, and success is seen as achieved through partnership with God rather than individual effort alone. Abel's sacrifice was accepted because he believed in the power of God, not his own strength, and God's word is compared to rain in a dry land, emphasizing the importance of recognizing blessings as coming from God and not solely from personal power.

<p>זָכוֹרְתָּ אֶת־יְהוָה אֱלֹהֶיךָ כִּי הוּא הֵנִיךָ לָךְ כֹּחַ לַעֲשׂוֹת חֵיל לְמַעַן הָקִים אֶת־בְּרִיתוֹ אֲשֶׁר־נִשְׁבַּע לְאַבְרָהָם בְּיוֹם הַזֶּה:</p>	<p>18 Remember that it is your God יהוה who gives you the power to get wealth, in fulfillment of the covenant made on oath with your fathers, as is still the case.</p>
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Various commentaries and texts across Chasidut, Jewish Thought, Kabbalah, Musar, Second Temple, Tanakh, and Targum emphasize the importance of recognizing that success and wealth come from God, not individual efforts, and warn against forgetting this to avoid idolatry and destruction. They stress the need for humility, trust in God, and diligence in achieving prosperity, while also warning against pride and arrogance that lead to forgetting God's role in sustenance and success. Moses in Deuteronomy warns the Israelites not to

forget God when prosperous, emphasizing that wealth comes from God and confirming the covenant with their forefathers.

וְהָיָה אִם־שָׁכַח תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ וְהָלַכְתָּ אַחֲרֵי אֱלֹהִים אֲחֵרִים וְעַבַּדְתָּם וְהִשְׁתַּחֲוִיתָ לָהֶם הֵעַדְתִּי בָכֶם הַיּוֹם כִּי אָבֹד תֵּאבְדוּן:	19 If you do forget your God יהוה and follow other gods to serve them or bow down to them, I warn you this day that you shall certainly perish;
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The text discusses the spiritual significance of dates and olives, linking them to traits of the spirit and foundation and kingship, emphasizing the importance of measurements and cleanliness in accessing God (Chasidut). Sforno, Or HaChaim, and Rav Hirsch warn about the consequences of attributing success to personal efforts, failing to teach Torah and turning to idolatry, and forgetting God, respectively (Commentary). Halakhah emphasizes God's choice of Israel, their duty to uphold the Torah, and the divine in all areas of life. Jewish Thought warns against forgetting God, while Midrash highlights the importance of heeding God's commandments. Musar discusses the concept of blessings and curses related to performing or forgetting commandments, and quoting commentary explains the importance of studying and following the Torah. Targum warns about the consequences of forgetting the fear of God and following other gods.

כַּגֹּזִים אֲשֶׁר יְהוָה מֵאֲבִיד מִפְּנֵיכֶם כֵּן תֵּאבְדוּן עֲקֵב לֹא תִשְׁמָעוּן בְּקוֹל יְהוָה אֱלֹהֵיכֶם:	20 like the nations that יהוה will cause to perish before you, so shall you perish—because you did not heed your God יהוה.
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Chasidut discusses Moses ascending to receive a message from God, highlighting the awe felt by prophets. Commentary on Deuteronomy 8:20 emphasizes obedience leading to blessings and disobedience to destruction. Midrash compares the exile of Israel to the elimination of Canaanite nations, focusing on terror and destruction. Quoting Commentary emphasizes God's care for Israel in the wilderness and warns against attributing success to their own prowess. Targum warns that disobedience will lead to destruction like other nations.

Deuteronomy 9

שָׁמַע יִשְׂרָאֵל אֹתָהּ עַבְרַת הַיּוֹם אֶת־הַיַּרְדֵּן לְבֹא לְרִשֵּׁת גּוֹיִם גְּדֹלִים וְעַצְמִים מִמֶּנִּי עָרִים גְּדֹלֹת וּבְצֻרֹת בְּשָׁמַיִם:	1 Hear, O Israel! You are about to cross the Jordan to go in and dispossess nations greater and more populous than you: great cities with walls sky-high;
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Chasidut discusses the ability of the righteous to cancel Divine decrees before they are written down, with Moses exemplifying this by attempting to void a prophecy about his death. Halakhah explains the order of mentioning darkness before light in Hebrew language. Jewish Thought connects the dispersal of peoples to the division caused by defective beliefs, with the moon symbolizing the sacrifice of worldly success for spiritual success. Midrash highlights the miracles through water performed for Israel and Moses' pleas for mercy and warnings. Mishnah details the division of Eretz Yisrael for marriage purposes. Musar discusses the dispatching of spies to strengthen belief and the sin of

causing fear. Quoting Commentary explains the spies' sin in discouraging the people from entering the Land. Talmud clarifies the use of exaggerated language in the Torah and Prophets. Targum emphasizes the strength of the nations and cities the Israelites are about to face.

עַם-גָּדוֹל וָרָם בְּנֵי עֲנָקִים אֲשֶׁר אַתָּה יְדַעְתָּ וְאַתָּה שָׁמַעְתָּ מִי יְתִיצֵב לִפְנֵי בְנֵי עֲנָק:	2 a people great and tall, the Anakites, of whom you have knowledge; for you have heard it said, “Who can stand up to the children of Anak?”
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Moses warned the Israelites about the formidable giants in Canaan, specifically the Anakites, who were described as tall and strong like Ahiman, Sheshai, and Talmi. The spies' negative report led to harsh consequences, with the Israelites condemned to wander in the wilderness for forty years before entering the promised land. Despite questioning the severity of the spies' sin, Nachmanides highlights the fear instilled by the giants in Canaan, emphasizing the challenge faced by the Israelites.

וַיֵּדַעְתָּ הַיּוֹם כִּי יְהוָה אֱלֹהֶיךָ הוּא-הָעֹבֵר לִפְנֶיךָ אֵשׁ אֲכָלָהּ הוּא יִשְׁמִידֵם וְהוּא יִכְנִיעֵם לִפְנֶיךָ וְהוֹרֶשֶׁתָם וְהֶאֱבַדְתָם מְהֵרָ כַּאֲשֶׁר דִּבֶּר יְהוָה לְךָ:	3 Know then this day that none other than your God יהוה is crossing at your head, a devouring fire; it is [God] who will wipe them out—subduing them before you, that you may quickly dispossess and destroy them, as יהוה promised you.
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The text emphasizes God's swift destruction of Israel's enemies as a consuming fire, leading to rapid victories with the people warned not to drive out all inhabitants at once. Memory joggers are discussed as important for reinforcing character traits and fulfilling commandments, with the keriyat shema highlighted. HaShem is described as a Consuming Fire in Kabbalah, associated with the concept of terror. The tribe of Levi's hope for God's kindness and Moses' remedy to prevent conflict over bearing the Ark are highlighted in Midrash. The transformation of Chanoch into Metatron, the connection between the soul and body, and the fiery coin representing contributions to G-d are discussed in Musar. Ramban, Rashi, Rashbam, and Targum interpretations on various verses are also mentioned.

אֶל-תֹּאמַר בְּלִבְבְּךָ בְּהַדֹּף יְהוָה אֱלֹהֶיךָ אַתֶּם מִלִּפְנֵיךָ לֵאמֹר בְּצַדִּיקְתִּי הֵבִיאָנִי יְהוָה לָרֶשֶׁת אֶת-הָאָרֶץ הַזֹּאת וּבְרָשַׁעַת הַגּוֹיִם הָאֵלֶּה יְהוָה מוֹרִישָׁם מִפְּנֵיךָ:	4 And when your God יהוה has thrust them from your path, say not to yourselves, “יהוה has enabled us to possess this land because of our virtues”; it is rather because of the wickedness of those nations that יהוה is dispossessing them before you.
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The possession of the land by Israel was not due to their righteousness but because of the wickedness of the nations and God's oath to their forefathers. God's actions are for His own glory, not based on the righteousness of the people. Success should be attributed to the kindness of God, not personal virtues. The Israelites were forbidden to dwell in the land opposite Beis-peor to avoid temptation to sin. Onkelos and Targum Jonathan caution against attributing the inheritance of the land to Israel's righteousness.

<p>5 לא בצדקתך ובישר לבבך אתה בא לרשת את-ארצם כי ברשעת הגוים האלה יהוה אלהיך מורישם מפניך ולמען הקים את-הדבר אשר נשבע יהוה לאבותיך לאברהם ליצחק וליעקב:</p>	<p>It is not because of your virtues and your rectitude that you will be able to possess their country; but it is because of their wickedness that your God יהוה is dispossessing those nations before you, and in order to fulfill the oath that יהוה made to your fathers Abraham, Isaac, and Jacob.</p>
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Chasidut emphasizes that God chose Israel as His portion, regardless of their righteousness, reflecting His unwavering love for them. Jewish Thought contrasts s'daqah with wickedness, warning against attributing success to personal virtues and emphasizing the importance of ethical and moral goodness. The Midrash and Musar warn against pride and highlight that victory comes from God's goodness, not human righteousness. Quoting Commentary reinforces the idea that Israel's conquest of Canaan was not due to their righteousness but to God's promise and justice. Second Temple texts stress the importance of virtue in the eyes of God, while Targum explains that the Israelites will inherit the land to fulfill the promise to their forefathers, not because of their righteousness.

<p>6 וידעת כי לא בצדקתך יהוה אלהיך נתן לך את-הארץ הטובה הזאת לרשתה כי עם-קשה-עריף אתה:</p>	<p>Know, then, that it is not for any virtue of yours that your God יהוה is giving you this good land to possess; for you are a stiffnecked people.</p>
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Sforno explains that being stiff-necked and righteous are incompatible qualities, as a stiff-necked person follows their own opinions instead of God's commandments. Or HaChaim suggests that Moses warned the Israelites about their past rebelliousness to emphasize that their own righteousness, not just God's promise to the patriarchs, was necessary for inheriting the land. Rav Hirsch emphasizes the contrast between a stiff-necked character and righteousness. Steinsaltz reiterates that the Israelites are described as stiff-necked and stubborn, implying that their righteousness alone did not merit them the land. The Torah describes the people as ערב רב, suggesting that "sparks" of purity were mixed in their personalities, with the term ערב קטן referring to those with a lower spiritual point of departure. Moses teaches in Deuteronomy that it is not the people who are special, but the Torah they follow, with the laws given by God lifting them to greatness and inspiring others to seek freedom. Both Onkelos and Targum Jonathan on Deuteronomy 9:6 emphasize that the Israelites are not receiving the land of Canaan due to their righteousness, but rather because of God's grace, despite their stubbornness and stiff-necked nature.

<p>7 זכר אל-תשכח את אשר-הקצפת את-יהוה אלהיך במדבר למן-היום אשר-יצאת מארץ מצרים עד-באכם עדה-מקום הזה ממרים הייתם עם-יהוה:</p>	<p>Remember, never forget, how you provoked your God יהוה to anger in the wilderness: from the day that you left the land of Egypt until you reached this place, you have continued defiant toward יהוה.</p>
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Chasidut emphasizes the struggles against demonic forces that lead to sin, with settlement only coming after the formation of humanity. Commentary highlights the consequences of disobedience and the need for obedience to God's laws. Halakhah discusses actions that can impede repentance, emphasizing the importance of admonishment. Kabbalah outlines specific actions to demonstrate commitment to God and the Torah. Liturgy includes a verse about not forgetting Israel's provocations in the desert. Midrash stresses the importance of

remembering key events and instructions. Musar discusses actions that impede repentance and the necessity of rebuke. Quoting Commentary explains the timing of Moses' prayers and clarifies certain commandments. Targum emphasizes the importance of remembering Israel's defiance towards God.

8 At Horeb you so provoked יהוה that יהוה was angry enough with you to have destroyed you.
 וּבְחֹרֵב הִקְצַפְתָּם אֶת־יְהוָה וַיִּתְאַף
 יְהוָה בְּכֶם לְהַשְׁמִיד אֶתְכֶם:

Moses reproved Israelites for their sins at Horeb, warning against idolatry and emphasizing the seriousness of disobedience. The Midrash discusses Israel's commitment to Torah study, sins at Horev and the sea, and the consequences of their actions. The Targum highlights how the Israelites angered the Lord at Horeb, leading to potential destruction.

9 I had ascended the mountain to receive the tablets of stone, the Tablets of the Covenant that יהוה had made with you, and I stayed on the mountain forty days and forty nights, eating no bread and drinking no water.
 בַּעֲלִיתִי הָהָרָה לָקַחַת לִי־טָבֻחַת הַבְּרִית
 לַיהוָה עִמָּכֶם וְאָשַׁב בְּהָרָא אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה
 לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא שָׁתִיתִי:

Chasidut criticizes Moses for making high-handed decisions without consulting God, based on his flawed logic and unique spiritual experiences. Halakhah discusses the practice of Nefillas Apayim and prostration in prayer, while Jewish Thought emphasizes the importance of Sabbath observance and the severity of the sin of the golden calf. Midrash highlights Moses's dedication to Torah and his actions to save Israel, and Musar stresses the sanctity of the sukkah and the concept of Moses standing between God and the people. The Talmud discusses Moses's actions on the mountain and the manna as a miraculous sustenance provided by God.

10 And יהוה gave me the two tablets of stone inscribed by the finger of God, with the exact words that יהוה had addressed to you on the mountain out of the fire on the day of the Assembly.
 וַיִּתֵּן יְהוָה אֵלַי אֶת־שְ�נֵי לִטְבֹּחַת הָאֲבָנִים
 כְּתוּבִים בְּאֶצְבַּע אֱלֹהִים וְעָלִיהֶם
 כְּכָל־הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה עִמָּכֶם בְּהָרָא
 מִתּוֹךְ הָאֵשׁ בְּיוֹם הַקָּהָל:

Ibn Ezra, Or HaChaim, Rashi, and Rav Hirsch offer interpretations of the phrase "written with the finger of God" in the Torah. Halakhah explains the use of anthropomorphic language to describe God and the significance of Yom Ha-kahal. Jewish Thought discusses the transmission of all Torah to Moses at Sinai, emphasizing the importance of consensus among sages. Midrash highlights the importance of charity, righteousness, Torah study, and adherence to God's laws. Quoting Commentary explains the unique transmission of Torah knowledge to Israel through Moses. Responsa provides measurements for halla and the establishment of measurements by sages. In Talmud, Rabbi Yoḥanan, Rabbi Ḥaggai, and Rabbi Joshua ben Levi discuss the revelation of inferences, oral traditions, and divisions of oral law to Moses on Sinai. Tanakh mentions Pharaoh's refusal to acknowledge God's power. Targum describes the giving of stone tablets to Moses inscribed by God's finger on the day of assembly.

11 וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה 11 At the end of those forty days and forty nights, יהוה gave me the two tablets of stone, the Tablets of the Covenant.
נָתַן יְהוָה אֵלַי אֶת־שְׁנֵי לַחֹת הָאֲבָנִים
לַחֹת הַבְּרִית:

The golden calf was made on the same day Moses received the tablets from God, leading him to break them to lessen the severity of the Israelites' sin. Rabbi Shimon stresses the importance of reciting the Shema and prayer correctly, approaching prayer with genuine compassion, and maintaining a balanced perspective to motivate good deeds and positive self-image. Adonoy gave Moses two stone tablets at the end of forty days and nights, made of marble according to Targum Jonathan on Deuteronomy 9:11.

12 וַיֹּאמֶר יְהוָה אֵלַי קוּם רַד מִהֵרָ 12 And יהוה said to me, "Hurry, go down from here at once, מִזֶּה בִּי שַׁחַת עֲמֹד אֲשֶׁר הוֹצֵאתָ מִמִּצְרַיִם סָרוּ מִהֵרָ מִן־הַדֶּרֶךְ wickedly; they have been quick to stray from the path that I enjoined upon them; they have made themselves a molten image."
אֲשֶׁר צִוִּיתָם עָשׂוּ לָהֶם מִסֵּכָה:

God instructs Moses to descend quickly from the mountain as the Israelites have turned to idolatry by making a cast figure, deviating from His commandments. Animals that have been involved in certain acts or worshipped are unacceptable for sacrifices on the altar, based on Leviticus 22:25, Genesis 6:12, and Exodus 32:7. The Midrash discusses Moses bringing the Torah to earth despite the Israelites' deviant behavior, emphasizing his sacrifices for the laws and Israel. Ramban explains that God wanted to emphasize His power in delivering the Israelites from Egypt and clarifies their sins of corruption and idol worship. Tur HaArokh suggests that God's reference to the people as "Moses' people" was a response to Moses leading them into the desert without consulting God. Adonoy tells Moses to descend quickly as the Israelites have turned away from the commandments given at Sinai and made a molten image despite warnings not to do so.

13 וַיֹּאמֶר יְהוָה אֵלַי לֹאֲמַר רְאִיתִי אֶת־הָעָם הַזֶּה וְהִנֵּה עַם־קָשֶׁה־עֲרָף הוּא: 13 יהוה further said to me, "I see that this is a stiffnecked people.

The Torah was given to Moses on Sinai, including decisions made by consensus of sages (Derashot HaRan 3:25). The Midrash in Bamidbar Rabbah 9:45 interprets Israel's idolatry as straying from God, with Moses interceding on their behalf. Adonoy sees the stubbornness of the people in Deuteronomy 9:13 (Targum).

14 הֲרַף מִמְּנִי וְאַשְׁמִידֵם וְאַמְחָה 14 Let Me alone and I will destroy them and blot out אֶת־שֵׁמֶם מִתַּחַת הַשָּׁמַיִם וְאַעֲשֶׂה אוֹתָךְ לְגוֹי־עֶצְוֹם וְרַב מִמֶּנּוּ: their name from under heaven, and I will make you a nation far more numerous than they."

Chasidut emphasizes that God's promises are firm and will be kept, even when conditional. In Jewish Thought, the Scholars of Greece and Romans had different beliefs about the Israelites and their relationship with God. The Midrash discusses the Israelites defiling themselves with idol worship. In Musar, examples are given of how man can influence the world by doing God's will. Quoting various commentators, Moses' prayer saved the Israelites from destruction after the sin of the Golden Calf, emphasizing the importance of

mercy over justice. The Talmud highlights how Moses' prayer nullified God's decree to destroy the Israelites, showing the fulfillment of God's promises. Targum interprets God telling Moses to leave Him alone to destroy the Israelites and make Moses into a more powerful nation.

15 וְאָפֹן וְאֶרֶל מִן־הָהָר וְהָהָר בֵּעֹר
בְּאֵשׁ וְשָׁנִי לִוְחַת הַבְּרִית עַל שְׁתֵּי
יָדָי: I started down the mountain, a mountain ablaze with
fire, the two Tablets of the Covenant in my two hands.

Moses hid the Tablets in the Holy Ark symbolizing space, time, and the spiritual dimension. Washing hands in the morning is crucial for banishing impurity and disorder, representing Torah and holiness. Moses prayed for the people after their sin with the golden calf, leading God to reconsider destroying them, descending with the second set of Tablets. Moses used the rays of glory from the tablets to show he was G-d's partner, veiling himself only during mundane tasks. Rabbeinu Chananel explains Moses descended facing the cloud, emphasizing always keeping Hashem in front. Onkelos and Targum Jonathan describe Moses descending the mountain holding the Tablets.

16 וְאֶרָא וְהִנֵּה חָטֵאתֶם לַיהוָה אֱלֹהֵיכֶם
עֲשִׂיתֶם לָכֶם עֹגֶל מִסָּכָה סִתֶּם מִן־הַדֶּרֶךְ אֲשֶׁר־צִוָּה יְהוָה אֶתְכֶם:
יהוה: I saw how you had sinned against your God: you
had made yourselves a molten calf; you had been
quick to stray from the path that יהוה had enjoined
upon you.

Moses smashed the Tablets as a symbolic gesture to show alignment with the sinning Israelites and offer selfless empathy, emphasizing the severity of their transgression against God. The breaking of the tablets is explored in various Midrashim as a response to the people's sin, highlighting the connection between Moses and the fate of the Israelites. The Talmud discusses Moses adding an extra day of purification before receiving the Torah to ensure ritual purity, breaking the tablets when he saw the Israelites worshiping the Golden Calf. The Targumim mention the sin of the Israelites in making a molten calf and deviating from God's command.

17 וְאֶתְפַּשׁ בְּשָׁנַי הַלָּחַת וְאֶשְׁלָכֶם
מֵעַל שְׁתֵּי יָדָי וְאֶשְׁבֶּרֶם לְעֵינֵיכֶם: Thereupon I gripped the two tablets and flung them away
with both my hands, smashing them before your eyes.

Moses broke the Tablets in anger to prevent severe punishment for the people and maintain their status as not yet fully married to God, exemplifying the abrogation of the covenant. A prophet must possess wisdom, humility, strength, and wealth to be suitable for prophecy. Rabbi Akiva and Rabbi Yishmael disagreed on whether Moses was right to break the tablets, with the breaking likened to a royal edict being destroyed. Moses was instructed to make a wooden ark for the second set of Tablets, emphasizing his ownership of them. The tablets were broken on the 17th of Tammuz because of the people's worship of the Golden Calf, with Moses staying apart from his wife and outside the Tent of Meeting.

18 וַתִּנְפֹּל לִפְנֵי יְהוָה כְּרַאשָׁנָה אַרְבָּעִים יוֹם
וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אָכַלְתִּי וּמַיִם לֹא
שָׁתִיתִי עַל כָּל־חַטָּאתְכֶם אֲשֶׁר חָטֵאתֶם
לַעֲשׂוֹת הָרַע בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ:
I threw myself down before יהוה —eating no
bread and drinking no water forty days and forty
nights, as before—because of the great wrong you
had committed, doing what displeased and vexed
יהוה.

Moses prayed for forty days and nights twice, seeking forgiveness and reconciliation with God after the sin of the golden calf and before receiving the second tablets, ultimately leading to complete reconciliation with Israel on Yom Kippur. On the Eve of Yom Kippur, certain prayers are omitted, such as taḥanun, Psalm 19, and Psalm 100, with disagreements on reciting the “Avinu Malkenu” prayer. The worshipper recites Tachanun in a sitting position, symbolizing submission to God, with specific exceptions. Prayer is emphasized as powerful and more important than good deeds or sacrifices, exemplified by Moses and other righteous individuals in the Midrash texts. Ramban, Ibn Ezra, Rashi, Da’at Zekenim, Chizkuni, Onkelos, and Targum Jonathan provide insights into Moses’s actions, forgiveness, the significance of Yom Kippur, and Moses’s prayers for reconciliation with God.

19 כִּי יִגְרָתִי מִפְּנֵי הָאֵף וְהַחֲמָה אֲשֶׁר קָצַף
יְהוָה עָלֵיכֶם לְהַשְׁמִיד אֶתְכֶם וַיִּשְׁמַע יְהוָה
אֵלַי גַּם בַּפֶּעַם הַהוּא:
For I was in dread of the fierce anger against you
which moved יהוה to wipe you out. And that time,
too, יהוה gave heed to me.—

Moses prayed fervently for Israel after the golden calf incident, preventing their destruction through his prayers for forty days and nights, even though God had repented of destroying them. Giving charity in secret is deemed greater than Moses’ actions by R. Eleazar, as it subdues anger. Moses was nearly punished for delaying his son’s circumcision, emphasizing the importance of the practice. The commentary on Vayikra 16:1:7 highlights how Moses’ prayers saved two of Aaron’s sons from death. In Targum Jonathan on Deuteronomy 9:19, Moses calls upon the names of the patriarchs to restrain and bury the destroying angels sent to punish Israel.

20 וּבִאֲהָרָזְךָ הִתְאַגַּף יְהוָה מְאֹד לְהַשְׁמִידוֹ
וְאֶתְפַּלֵּל גַּם־בְּעַד אֶהֱרֹן בְּעֵת הַהוּא:
Moreover, יהוה was angry enough with Aaron to have
destroyed him; so I also interceded for Aaron at that
time.—

Aaron’s involvement in the making of the Golden Calf led to the death of two of his sons, but Moses’ prayer spared the other two, highlighting Aaron’s failure in responsibility and the severity of his punishment. Despite his good intentions, Aaron’s actions resulted in a public desecration of God’s name, emphasizing the high standards expected of righteous individuals. Moses pleads for forgiveness for Aaron after the incident, showing mercy and pursuit of peace, contrasting with his more critical nature. The Midrash discusses instances of repentance and prayer reversing harsh decrees, such as Cain’s repentance and Hezekiah’s prayer, highlighting the concept of chosen individuals brought near by God like Aaron and Levi. Aaron’s punishment for the Golden Calf incident is also mentioned, with two of his sons dying while two are saved through Moses’ prayer.

וְאֶת־חַטָּאתְכֶם אֲשֶׁר־עֲשִׂיתֶם אֶת־הַעֲגֹל 21 As for that sinful thing you had made, the calf, I
 לָקַחְתִּי וְאֶשְׂרַף אֹתוֹ | בָּאֵשׁ וְאָפַת אֹתוֹ
 טָחֹן הֵיטֵב עַד אֲשֶׁר־דָּק לְעָפָר וְאֶשְׁלַח
 אֶת־עָפָרוֹ אֶל־הַנָּחַל הַיֵּרֶד מִן־הָהָר:
 took it and put it to the fire; I broke it to bits and
 ground it thoroughly until it was fine as dust, and
 I threw its dust into the brook that comes down
 from the mountain.

Moses intercedes for forgiveness after the golden calf incident, demonstrating his commitment to the Jewish people despite God's initial anger. He destroyed the calf completely and purified the Israelites with gold dust. The ritual of burning the red heifer symbolizes purification and humility before God. The Mishnah details how to revoke the idolatrous status of an ashera, while the Talmud debates disposal methods for idols. Moses' actions are interpreted in various commentaries and texts, emphasizing the consequences of idolatry and the necessity of purification rituals.

וּבְתַבְעֵרָה וּבְמִסָּה וּבְקִבְרֹת הַתְּאוֹה 22 Again you provoked יהוה at Taberah, and at
 מַקְצָפִים הָיִיתֶם אֶת־יְהוָה:
 Massah, and at Kibroth-hattaavah.

Ibn Ezra and Sforno explain that Taberah and Massah represent Israel testing God through complaints and challenges, with Tur HaArokh adding dissatisfaction and doubt. Rav Hirsch notes internal spiritual failings at both locations, with Da'at Zekenim and Chizkuni highlighting sins of grumbling, testing God, and lusting for meat. The Midrash emphasizes repentance for transgressions, while Ramban discusses Abraham's origins and the challenge of interpreting biblical omissions. The Talmud lists ten trials faced by the Israelites, including Tav'erah, Masah, and Kivrot HaTa'avah, with Rabbi Eliezer ben Ya'akov underscoring the severity of punishment. In Tanakh, the Israelites complain about meat, leading to quail and a plague, while Eldad and Medad prophesy outside the Tent of Meeting. The Targum mentions the Israelites angering God at Tav'eiroh, Massoh, Kivros Hata'voh, and the Graves of Desire.

וּבְשָׁלַח יְהוָה אֶתְכֶם מִקְדֵּשׁ בְּרִנֵּה 23 And when יהוה sent you on from Kadesh-barnea,
 לֵאמֹר עֲלוּ וְרִשְׁוּ אֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי
 לָכֶם וַתִּמְרוּ אֶת־פִּי יְהוָה אֱלֹהֵיכֶם וְלֹא
 הִיאֵמַנְתֶּם לֹא וְלֹא שָׁמַעְתֶּם בְּקוֹלִי:
 saying, "Go up and take possession of the land that I
 am giving you," you flouted the command of your
 God יהוה —whom you did not put your trust in nor
 obey.

The Israelites did not believe or listen to God when they were sent to spy out the land, leading to disobedience and a lack of trust and obedience that ultimately prevented them from entering the promised land despite God's instructions (Targum).

מִמְרִים הָיִיתֶם עִם־יְהוָה מִיּוֹם דַּעְתִּי 24 As long as I have known you, you have been defiant
 אֶתְכֶם:
 toward יהוה.

Rav Hirsch and Steinsaltz comment on the Israelites' past defiance of the Lord. Halakhah states that five deeds can hinder repentance, including hating admonishment. Ramban, Rabbi Moshe ben Maimon, Tur HaArokh, Ibn Ezra, and Rashi discuss Moses' actions and character in various situations. Onkelos and Targum Jonathan convey the people's disobedience towards God.

וְאַתְּנַפֵּל לִפְנֵי יְהוָה אֶת אַרְבָּעִים הַיּוֹם וְאֶת אַרְבָּעִים הַלַּיְלָה אֲשֶׁר הִתְנַפַּלְתִּי כִּי־אָמַר יְהוָה לְהַשְׁמִיד אֶתְכֶם:	25 When I lay prostrate before יהוה those forty days and forty nights, because יהוה was determined to destroy you,
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Moses prayed for forty days and nights after the sin of the Golden Calf to prevent God from destroying the people, emphasizing the importance of upholding the covenant and the consequences of disobedience. Prostration is a proper form of repentance and confession before God, as exemplified by Moses and the Kohen Gadol during Yom Kippur. The value of prayer is revealed through both lengthy and brief prayers in Jewish thought, while praying quickly is akin to Moshe's prayer in Kabbalah. The Midrash discusses the importance of moderation in prayer, citing examples of Moses praying both long and short prayers, with Ramban, Rabbeinu Bahya, and Chizkuni providing additional insights on Moses' prayer. The Talmud teaches that there is no set limit to the duration of a prayer, as exemplified by Moses praying for forty days and nights without limit. Onkelos and Targum Jonathan mention Moses prostrating himself before the Lord for forty days and nights to prevent the destruction of the people.

וְאַתְּפַלֵּל אֶל־יְהוָה וְאָמַרְ אֲדֹנָי יְהוָה אֶל־תִּשְׁחַת עַמְּךָ וְנַחֲלֶתְךָ אֲשֶׁר פָּדִיתָ בְּגִדְלֶךָ אֲשֶׁר־הוֹצָאתָ מִמִּצְרַיִם בְּיָד חֲזָקָה:	26 I prayed to יהוה and said, "O Lord יהוה, do not annihilate Your very own people, whom You redeemed in Your majesty and whom You freed from Egypt with a mighty hand.
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Moses prayed for God's mercy on the Israelites, emphasizing their unique relationship and redemption from Egypt. Prolonged prayer without intellectual analysis is powerful, like Moshe's prayer preceded by Torah study. The name Adona'y HaShem signifies the ascent of the Sefirot. The liturgy on Yom Kippur draws on biblical examples to show God's responsiveness to prayer. Moses and Jacob's prayers in the Midrash demonstrate the power of prayer to change God's decree. Nachmanides explains Moses' plea for mercy over justice in praying for the Israelites. Rabbi Hanin and Rabbi Hanina teach that prolonged prayer is accepted, as seen in Moses' forty-day prayer. Onkelos and Targum Jonathan also mention a prayer for mercy on the Israelites.

זָכַר לַעֲבָדֶיךָ לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב אֶל־תִּתֵּן אֶל־קְשֵׁי הָעָם הַזֶּה וְאַל־רְשָׁעוֹ וְאַל־חַטָּאתוֹ:	27 Give thought to Your servants Abraham, Isaac, and Jacob, and pay no heed to the stubbornness of this people, its wickedness, and its sinfulness.
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The Haamek Davar commentary explains that the generation involved in the Golden Calf incident were punished for intentional idol worship and unintentional sin. Liturgy prayers ask for God's mercy and protection, emphasizing repentance and submission. In the Midrash, Moses pleads with God to spare the Israelites by reminding Him of His mercy. In Musar, performing a mitzvah brings goodness, and repentance removes sins from God's sight. The Talmud states that prolonged prayer is accepted, using Moses' example. The Targums on Deuteronomy 9:27 mention pleading for God to remember the patriarchs and overlook the people's stubbornness and sin.

<p>פְּנֵי־אֶמְרוּ הָאָרֶץ אֲשֶׁר הוֹצֵאתָנוּ מִשָּׁם מִבְּלִי יָכֹלֶת יְהוָה לְהַבִּיאֵם אֶל־הָאָרֶץ אֲשֶׁר־דִּבֶּר לָהֶם וּמִשְׁנֵאתָ אוֹתָם הוֹצִיאָם לְהַמָּתָם בַּמִּדְבָּר:</p>	<p>28 Else the country from which You freed us will say, ‘It was because יהוה was powerless to bring them into the land promised to them, and because of having rejected them, that [their god] brought them out to have them die in the wilderness.’</p>
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Moses prayed to God to prevent the nations from thinking He was unable to bring the Israelites to the Promised Land and had brought them out of Egypt to kill them in the wilderness. The concern was that the Egyptians would doubt God’s power and intentions if the Israelites perished quickly after leaving Egypt. Rashbam explains God’s anger towards the Israelites in Deuteronomy 29:24, Ramban discusses Korach’s rebellion in Numbers 16, Rashi explains Job 13:7, and Chizkuni emphasizes maintaining a good relationship with God in Deuteronomy 10:10. Tanakh highlights Moses pleading with God not to destroy the Israelites, reminding Him of His presence with the people. Targum Onkelos and Targum Jonathan also emphasize the fear of the inhabitants of the land thinking God brought the Israelites out of Egypt to kill them.

<p>וְהֵם עַמֶּךָ וְנִחַלְתָּךְ אֲשֶׁר הוֹצֵאתָ בְּכֹחַךְ הַגָּדֹל וּבְזַרְעֶךָ הַנְּטוּיָה:</p>	<p>29 Yet they are Your very own people, whom You freed with Your great might and Your outstretched arm.”</p>
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Moses pleads for God’s mercy on the Jewish people, emphasizing their status as His chosen people and inheritance. Liturgy during Sukkot includes prayers for salvation and protection, invoking righteous individuals and emphasizing faithfulness and humility. In the Midrash, Moses prays for the people of Israel and their relationship with God, highlighting their status as His people and inheritance. Ramban and Ibn Ezra provide insights into Moses’ prayers and the meaning of certain phrases in Scripture. Targum interpretations emphasize the Israelites as God’s people and territory, brought out with His great power.

Deuteronomy 10

<p>בָּעֵת הַהִוא אָמַר יְהוָה אֵלַי פֶּסֶל־לִי שְׁנֵי־לִוְחֹת אֲבָנִים כְּרָאשֵׁימִים וְעֹלָה אֵלַי הִהְרָה וַעֲשֵׂיתִי לָךְ אֲרוֹן עֹץ:</p>	<p>1 Thereupon יהוה said to me, “Carve out two tablets of stone like the first, and come up to Me on the mountain; and make an ark of wood.</p>
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G-d instructed Moses to carve two sets of stone tablets, with the first set being the work of G-d and the second set made by Moses, housed in two separate arks. The blowing of the shofar on Rosh Chodesh Elul serves as a call to repentance, drawing parallels to Moses being called up the mountain after the sin of the Golden Calf. Moses’s partnership with God in creating the tablets highlights the interrelationship between man and God, with divine influence seen in the radiance on Moses’s face. The breaking and renewal of the tablets symbolized forgiveness and restoration of the covenant. The Talmud discusses the construction of the Ark of the Covenant and the placement of the broken tablets, with differing opinions on its construction and significance for future generations.

וְאַתָּבָּב עַל־הַלְחָת אֶת־הַדְּבָרִים אֲשֶׁר הָיוּ עַל־הַלְחָת הָרִאשֹׁנִים אֲשֶׁר שִׁבַּרְתָּ וְשָׂמָתָם בָּאָרוֹן׃	2 I will inscribe on the tablets the commandments that were on the first tablets that you smashed, and you shall deposit them in the ark.”
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God does not change His law for human errors, only offering the choice to abandon or return to it, with the new tablets containing the same law. The broken and restored tablets in the ark serve as a reminder of the consequences of straying from the law and the importance of returning to it. The Tablets of the Covenant were placed in the Ark, emphasizing the importance of the Oral Torah in expounding upon the written Torah. The Talmud discusses the sanctity of Torah scholars and the measurements of the Ark, with differing opinions on the size and placement of the tablets within it. Moses smashing the Tablets was later praised by G'd for breaking the spell of idol worship.

וַאֲנֵשׁ אָרוֹן עֲצֵי שִׁטִּים וְאַפְסָל שְׁנֵי־לְחָת אֲבָנִים כְּרִאשֹׁנִים וָאֶעַל הַהָרָה וּשְׁנֵי הַלְחָת בִּידִי׃	3 I made an ark of acacia wood and carved out two tablets of stone like the first; I took the two tablets with me and went up the mountain.
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Ibn Ezra interprets a perfect as a pluperfect to explain Moses assembling the people to make the ark, which is identified as the same one made by Bezalel, not contradicting Rabbinic tradition. Tur HaArokh and Steinsaltz describe Moses constructing the ark of acacia wood and carving two stone tablets, with Chizkuni specifying that Moses ascended the mountain on a Thursday. Kabbalah emphasizes the connection between the written Torah and the Oral Torah by placing the Tablets of the Covenant in the Ark. Ramban clarifies that G-d, not Moses, wrote on the Tablets, while Or HaChaim discusses the distinction between the temporary ark Moses made and the permanent one by Bezalel. Chizkuni explains the timeline of the Tablets being placed in the ark Moses made before being transferred to the Holy Ark. Tanakh describes Moses carving two stone tablets and going up Mount Sinai in the morning, as commanded by יהוה. Targum Onkelos and Targum Jonathan describe Moses making a case and an ark of shittim wood and carrying two stone tablets up the mountain.

וַיִּכְתֹּב עַל־הַלְחָת כַּמִּכְתָּב הָרִאשׁוֹן אֶת עֲשֶׂרֶת הַדְּבָרִים אֲשֶׁר דִּבֶּר יְהוָה אֲלֵיכֶם בְּהַר מִתּוֹךְ הָאֵשׁ בַּיּוֹם הַקֶּהֱל וַיִּתֶּנָּם יְהוָה אֵלַי׃	4 After inscribing on the tablets the same text as on the first—the Ten Commandments that יהוה addressed to you on the mountain out of the fire on the day of the Assembly— יהוה gave them to me.
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Rabbi Berekhya explained that the prince of Gad's offerings symbolized significant events related to the exodus from Egypt and the leaders of Israel, while the Targum and Onkelos state that Moses wrote the Ten Commandments on the tablets according to God's original words, which were then given to Moses. G'd Himself inscribed the Tablets with the same words as the first set, as confirmed by Moses in Deuteronomy 10:4, with Hashem addressing the Israelites differently regarding the first and second sets in Deuteronomy 4:12. Chizkuni also confirms that G'd wrote on the Tablets.

וָאִפֹּן וָאֵרַד מִן־הָהָר וָאֵשֵׁם אֶת־הַלְחָת בָּאָרוֹן אֲשֶׁר עָשִׂיתִי וַיְהִיו שָׁם כְּאֲשֶׁר צֻוֵּי יְהוָה׃	5 Then I left and went down from the mountain, and I deposited the tablets in the ark that I had made, where they still are, as יהוה had commanded me.
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Moses placed the Tablets in the ark after descending from Mount Sinai, following God's command for His glory to be among the Children of Israel. The Talmud discusses Moses adding a day of purity before giving the Torah, breaking the tablets to prevent death, and staying apart based on his own reasoning and God's will. The Targum confirms Moses placing the tablets in the ark he made, as commanded by the Lord.

- 6 From Beeroth-bene-jaakan the Israelites marched to Moserah. Aaron died there and was buried there; and his son Eleazar became priest in his stead.
- וּבְנֵי יִשְׂרָאֵל נָסְעוּ מִבְּאֵרֶת בְּנֵי־יַעֲקֹב מוֹסֵרָה שָׁם מֵת אַהֲרֹן וַיִּקְבְּר שָׁם וַיִּכְהֵן אֶלְעָזָר בְּנוֹ תַּחֲתָיו:

Moses rebukes Israelites for fearing war and appointing a leader to return to Egypt, while various commentaries discuss Aaron's death, the Israelites' movements, mourning, and the significance of his passing. The Talmud and Tanakh mention the consequences of Aaron's death, including attacks by Canaanites and Amalek, while the Targum describes the mourning period and Eleazar's succession. The importance of emulating God's virtues, acts of kindness, and justice are emphasized in the Musar commentary.

- 7 From there they marched to Gudgod, and from Gudgod to Jotbath, a region of running brooks.
- מִשָּׁם נָסְעוּ הַגִּדְגָּדָה וּמִן־הַגִּדְגָּדָה יִטְבְּתָה אֶרֶץ גְּחֹלִי מַיִם:

Rashi explains the Israelites mourned Aaron's death at Mosera, emphasizing the death of the righteous. Ibn Ezra clarifies Gudgod is a general term for Zalmonah, Punon, and Oboth, not Hor-haggidgad, and discusses Eleazar's ministry in Gudgod and Jotbah. Midrash mentions conflicts with Moses and Aaron in the wilderness of Tzin, Aaron's death at 123 causing the clouds of glory to disappear, and battles with Sihon. In Tanakh, Aaron dies on Mount Hor, leading to mourning and battles with the Canaanites. Targum mentions the Israelites traveling from Goodgode to Yotvos with abundant water sources.

- 8 At that time יהוה set apart the tribe of Levi to carry the Ark of יהוה's Covenant, to stand in attendance upon יהוה, and to bless in God's name, as is still the case.
- בְּעֵת הַהוּא הִבְדִּיל יְהוָה אֶת־שִׁבְט הַלֵּוִי לְשָׂאת אֶת־אֲרוֹן בְּרִית־יְהוָה לַעֲמֹד לִפְנֵי יְהוָה לְשָׁרְתוֹ וּלְבָרֵךְ בְּשֵׁמוֹ עַד הַיּוֹם הַזֶּה:

The tribe of Levi was separated by God to serve as priests and Levites, with the priests being permitted to carry the Ark. Levites are designated for service in the Sanctuary, priests must recite blessings standing, and the Priestly Benediction is recited in specific services. The hierarchy within the Jewish community places priests above Levites, Levites above Israelites, and so on based on genealogy and societal status. In terms of precedence, a Torah scholar mamzer takes precedence over an ignorant High Priest. Serving God is seen as a privilege that surpasses all worldly pleasures, with the honor of being chosen for service far surpassing earthly recognition. The distinction between priests, Levites, and Israelites is based on the separation of Levites to bear the Ark and priests for sanctification, with the Priestly Benediction performed standing and with lifted hands.

- 9 That is why Levi has received no hereditary portion along with its kin: יהוה is its portion, as your God יהוה spoke concerning it.
- עַל־כֵּן לֹא־הָיָה לְלֵוִי חֶלֶק וְנַחֲלָה עִם־אֶחָיו יְהוָה הוּא נַחֲלָתוֹ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֶיךָ לֵאמֹר:

The Levites did not receive a portion of land because they were dedicated to serving at the altar and receiving sustenance from the Temple, as explained by various commentators. The Negative Mitzvah 114 prohibits shearing consecrated animals and the tribe of Levi is commanded against receiving an inheritance in the land of Canaan. The land of Israel was divided amongst the twelve tribes, with Levi not receiving land and Joseph being counted as two separate tribes. The Levites were set apart by the Lord and did not receive land as their portion, with God being their inheritance.

<p>וְאֶנֶכִּי עָמַדְתִּי בְהָר בְּיָמִים הָרִאשׁוֹנִים אָרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה וַיִּשְׁמַע יְהוָה אֵלַי גַּם בַּפֶּעַם הַזֶּה וְלֹא־אַבָּהּ יְהוָה הַשְׁחִיתָדָּ:</p>	<p>10 I had stayed on the mountain, as I did the first time, forty days and forty nights; and יהוה heeded me once again: יהוה agreed not to destroy you.</p>
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Moses spent a total of 120 days on the mountain, with the last forty days focused on seeking forgiveness for the people's sins, which was granted on Yom Kippur. Prostration in prayer, based on Moses's actions, symbolizes returning one's soul to God. Prolonged prayer rooted in deep spiritual feeling, exemplified by Moses, is powerful and effective, while mixing intellectual functions into prayer can lead to disappointment. Moses dissolved God's vow regarding Israel's sin by referencing nullification of vows and restrained angels from harming Israel. The Gemara discusses Moses sitting and standing on the mount, with resolutions provided by different rabbis, and cites Moses's forty days of prayer as evidence of the acceptance of prolonged prayer.

<p>וַיֹּאמֶר יְהוָה אֵלַי קוּם לָךְ לְמַסַּע לִפְנֵי הָעָם וַיְבֹאוּ וַיִּירְשׁוּ אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּעְתִּי לְאַבְתָּם לֵתֶת לָהֶם:</p>	<p>11 And יהוה said to me, "Up, resume the march at the head of the people, that they may go in and possess the land that I swore to their fathers to give them."</p>
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The Chasidut text discusses the recital of a specific verse following the Shema based on biblical references. The Commentary emphasizes God's instruction to Moses despite the Israelites' sin. The Midrash highlights the importance of Torah, consequences of sin, and the relationship between justice and mercy in relation to entering the Land. The Tanakh mentions God's instructions to Moses to lead the people to the promised land, with accountability for their sins. The Targum states that Adonoy instructs Moses to lead the people to inherit the land promised to their forefathers.

<p>וְעַתָּה יִשְׂרָאֵל מָה יְהוָה אֱלֹהֶיךָ שְׁאַל מֵעַמְּךָ כִּי אִם־לִירְאָה אֶת־יְהוָה אֱלֹהֶיךָ לָלֶכֶת בְּכָל־דְּרָכָיו וּלְאַהֲבָה אֹתוֹ וּלְעַבֹּד אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְבְּךָ וּבְכָל־נַפְשְׁךָ:</p>	<p>12 And now, O Israel, what does your God יהוה demand of you? Only this: to revere your God יהוה, to walk only in divine paths, to love and to serve your God יהוה with all your heart and soul,</p>
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Chasidut emphasizes the importance of serving the Lord with awe and reverence while rejoicing greatly, highlighting the fear of God as a key aspect of spiritual growth and humility. Halakhah stresses that following God's commandments is beneficial for individuals, encouraging walking in His path and reciting 100 blessings daily. Jewish Thought discusses the importance of balancing physical, intellectual, and spiritual growth, adherence to commandments, and maintaining a close relationship with God. Kabbalah emphasizes serving God with fear and joy, with fear being a key aspect of service. Midrash highlights the fear of Heaven as the most important treasure and the foundation of all

commandments. Musar underscores the fear of God as crucial for righteousness and as the basis for all other commandments. The Talmud and Targum also emphasize the importance of fear of God and free will in serving Him.

לְשַׁמֵּר אֶת־מִצְוֹת יְהוָה וְאֶת־חֻקֹּתָיו 13 keeping יהוה's commandments and laws, which I
אֲשֶׁר אֲנִי מְצִוֶּה הַיּוֹם לָטוֹב לָךְ: enjoin upon you today, for your good.

Chasidut emphasizes the importance of waking up with strength to serve the Creator, while Rashi, Rav Hirsch, and Steinsaltz highlight the value of faithful observance of God's laws for the Jewish people's benefit. Halakhah underscores that the commandments are meant to refine souls and guide towards good character traits, fostering a close relationship with God. Jewish Thought discusses the fear of God, the purpose of fulfilling mitzvot, and the importance of observing commandments for personal and national well-being. Quoting Commentary offers various perspectives on the reasons behind commandments, emphasizing compassion, prevention of cruelty, and the benefits they bring to those who follow them. Targum emphasizes following God's commandments and statutes for personal well-being.

הֵן לַיהוָה אֱלֹהֶיךָ הַשָּׁמַיִם וְשָׁמַי
הַשָּׁמַיִם הָאָרֶץ וְכָל־אֲשֶׁר־בָּהּ: 14 Mark, the heavens to their uttermost reaches belong
to your God יהוה, the earth and all that is on it!

Chasidut explains that the vowels in the names of Hashem and Elokim represent God's essence and self-imposed restrictions for blessing the Jewish people. Commentary highlights God's favoritism towards the forefathers of Israel and the universe's creation for humanity's sake. Jewish Thought emphasizes the need for confirmation from God for reliable conclusions, while Midrash recounts Moses' acceptance of death after pleading for mercy. Musar discusses G-d's exception to Moses' disbelief and the importance of humility and vowel patterns. Quoting Commentary delves into the creation of the universe, zodiac signs, and the role of prayer in influencing life decrees. Talmud mentions Rabbi Yehuda's belief in two firmaments, and Targum states that everything belongs to God.

רַק בְּאַבְתִּיךָ חָשַׁק יְהוָה לְאַהֲבָה 15 Yet it was to your ancestors that יהוה was drawn out of
אוֹתָם וַיִּבְחָר בְּזֶרְעָם אֲחֵרֵיהֶם בָּכֶם love for them, so that you, their lineal descendants, were
מִכָּל־הָעַמִּים בַּיּוֹם הַזֶּה: chosen from among all peoples—as is now the case.

Chasidut emphasizes Moses' efforts to instill love for God through understanding and meditation, while Jewish Thought discusses the factors influencing human actions and God's love for the Jewish people. Kabbalah delves into the divine Name of Tiferet and the symbolism of the forefathers, while Musar warns of negative consequences for those who do not adopt a righteous lifestyle. The Commentary and Quoting Commentary highlight God's choice of the Jewish people, the significance of the Sabbath, and the obligation to discuss the Exodus on Passover. Lastly, Responsa addresses false Messiahs, the uniqueness of the Jewish religion, and the importance of maintaining faith and observance.

וּמִלֶּחֶם אֶת עֲרֻלַת לִבְבְּכֶם 16 Cut away, therefore, the thickening about your hearts
וְעִרְפָּכֶם לֹא תִקְשׁוּ עוֹד: and stiffen your necks no more.

Chasidut discusses the metaphorical significance of circumcising the heart to remove evil impulses and draw closer to God, especially during the month of Elul. Halakhah debates the

proper method of circumcision, with some requiring complete removal of the foreskin. Jewish Thought emphasizes the importance of studying the Torah and interpreting commandments based on traditions. Kabbalah outlines specific actions to promote spiritual growth and connection to God. Midrash highlights the removal of obstacles to serving God through circumcision of the heart. Quoting Commentary discusses different interpretations of circumcision in Jewish texts. Second Temple discusses twofold circumcision of the flesh and the heart for purity and obedience. Talmud explains the specific place for circumcision and the evil inclination's various names. Tanakh and Targum emphasize opening the heart to love God completely and removing obstacles to avoid His wrath.

<p>כִּי יְהוָה אֱלֹהֵיכֶם הוּא אֱלֹהֵי הָאֱלֹהִים וְאֲדֹנֵי הָאֲדֹנִים הָאֵל הַגָּדֹל הַגִּבּוֹר וְהַנּוֹרָא אֲשֶׁר לֹא יֵשָׂא פָנִים וְלֹא יִקַּח שֹׁחַד:</p>	<p>17 For your God יהוה is God supreme and Lord supreme, the great, the mighty, and the awesome God, who shows no favor and takes no bribe,</p>
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Chasidut emphasizes prayer directed towards God through the name YHVH, rooted in Zeir Anpin and Tiferet, leading to favor and grace through recognizing the divine life force within us. Halakhah discusses guidelines for prayers, forbidding comparisons of God's decrees, and taking security by force from debtors. Jewish Thought discourages excessive praise of God, focusing on developing reverence and fear of Him. Kabbalah relates understanding-Binah to the Name HaShem and the judgment of the seventy nations. Liturgy expresses prayers for love, fear, blessings, and unity towards God. Midrash highlights God's favor towards Israel. Mishnah traces the transmission of Torah through generations. Musar emphasizes kindness, truth, humility, and supporting Torah scholars in repentance and serving God. Quoting Commentary condemns idol worship of celestial bodies. Second Temple discusses deification of the sun, moon, and sky. Talmud criticizes excessive praise of God and discusses God's favor and judgment. Tanakh acknowledges God's kindness, justice, faithfulness, and greatness. Targum describes God as Almighty, Great, Powerful, and Awesome, impartial and just.

<p>עֲשֵׂה מִשְׁפָּט יְתוֹם וְאַלְמָנָה וְאַהֲבֵב גֵּר לְתֵת לוֹ לֶחֶם וְשִׂמְלָה:</p>	<p>18 but upholds the cause of the fatherless and the widow, and befriends the stranger, providing food and clothing.—</p>
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The text emphasizes the importance of loving and caring for converts to Judaism, showing kindness and respect as they are considered precious before God. The construction details of the menorah symbolize enlightenment and wisdom, representing man's attempt to perfect himself and attain wisdom. The passage calls for love and obedience to God, highlighting His greatness, justice, and care for the vulnerable in society. The Midrash discusses the significance of proselytes and their acceptance into the community, emphasizing their value and potential contributions. Jacob's mention of bread and clothing from God underscores the practical purpose of these gifts, showing God's love for the stranger through provision. Moses is praised for his extreme humility, serving as an example of closeness with God and contrasting with the sin of pride condemned by the sages. The Talmud discusses God's care for the weakest members of society, highlighting the importance of proselytes and the Land of Israel in atoning for sins. Jacob's vow in Genesis 28:20 asks for protection, sustenance, and clothing during his journey, reflecting the importance of providing for the vulnerable in society as emphasized by Onkelos and Targum Jonathan on Deuteronomy 10:18.

19 וְאַהֲבַתְּם אֶת-הַגֵּר כִּי-גֵרִים הֵייתֶם בְּאֶרֶץ מִצְרָיִם: You too must befriend the stranger, for you were strangers in the land of Egypt.

The importance of loving and showing kindness to strangers is emphasized in various commentaries, halakhic texts, Jewish thought, Midrashim, and Tanakh passages, highlighting the shared experience of being strangers in Egypt and the command to treat converts with love and compassion. The duty to love strangers is rooted in the belief that God upholds justice and compassion for the vulnerable, and reflects the values of justice and compassion central to Judaism. The Targum commentary on Deuteronomy 10:19 also stresses the importance of showing compassion to strangers based on the Israelites' own history as strangers in Egypt.

20 אֶת-יְהוָה אֱלֹהֶיךָ תִירָא אֱתוֹ תַעֲבֹד וְבוֹ תִדְבָּק וּבְשֵׁמוֹ תִשָּׁבַע: You must revere יהוה: only your God shall you worship, to [God] shall you hold fast, and by God's name shall you swear.

Chasidut emphasizes the power of tzaddikim to settle God's anger and sweeten judgments, contrasting them with the wicked who distance themselves from God despite the world being created for their benefit. The Torah commands individuals to fear, serve, and cleave to the Lord, allowing them to swear by His Name once these attributes are acquired. Halakhah outlines the commandments to cling to God, fear Him, pray to Him, and swear in His name truthfully, with additional emphasis on associating with Torah scholars, praying daily, and avoiding negative speech. Jewish Thought highlights the importance of fear of God before love of Him, with mitzvot of the body focusing on the mitzvot of the heart and mind. Kabbalah discusses prophecy, Torah study, fear of God, and adherence to His titles and oaths. Midrash emphasizes the importance of fearing God, serving Him, and holding fast to Him, with examples of Abraham, Job, and Joseph as models. Musar stresses the importance of clinging to God, serving Him, and fulfilling positive commandments beyond the letter of the law. Quoting Commentary provides insights from Meshekh Chokhmah, Tur HaArokh, Rabbeinu Bahya, Haamek Sheilah, and Rambam on clinging to Hashem, emulating G'd's characteristics, making oaths, serving G'd, and avoiding deviating beliefs. Second Temple texts urge Abraham to cleave to God through piety and faith. Talmudic discussions cover the permissibility of benefiting from sacrificial blood, interpretations of Torah scholars, the permissibility of taking oaths to fulfill mitzvot, and methods of Torah interpretation. Tanakh and Targum emphasize the importance of fearing, revering, serving, and swearing by God.

21 הוּא תְהִלָּתְךָ וְהוּא אֱלֹהֶיךָ אֲשֶׁר-עָשָׂה אִתָּךְ אֶת-הַגְּדֹלֹת וְאֶת-הַנִּזְרָאוֹת הָאֵלֶּה אֲשֶׁר רָאוּ עֵינֶיךָ: [יהוה] is your glory and your God, who wrought for you those marvelous, awesome deeds that you saw with your own eyes.

Chasidut emphasizes prayer as a means to be encompassed in God's Oneness, while the commentary on Deuteronomy highlights the reciprocal relationship between God and Israel. Jewish Thought stresses the importance of tradition in interpreting commandments, Kabbalah discusses the significance of the word "He-Hoo" in the Torah, Liturgy calls Israel to fear, love, and serve God, Midrash explains the covenant with Israel at Horeb, Musar emphasizes focusing solely on serving God and avoiding pride, and Quoting Commentary

provides interpretations of specific verses. Targum emphasizes God's worthiness of praise for His deeds.

- בְּשִׁבְעִים נָפְשׁ יָרְדוּ אֲבוֹתֶיךָ מִצְרָיִמָּה 22 Your ancestors went down to Egypt seventy persons;
וְעַתָּה שְׁמֹךְ יְהוָה אֱלֹהֶיךָ כְּכֹכְבֵי
הַשָּׁמַיִם לְרֹב: and now your God יהוה has made you as numerous as
the stars of heaven.

Chasidut explains that the spread of prophecy comes from the root souls of Israel symbolized by the seventy souls descending to Egypt, emphasizing the essential role of glory. Halakhah commands individuals to learn from wise individuals to establish a bond with God, while Jewish Thought challenges previous explanations for Jewish suffering in Egypt. Liturgy stresses the importance of fearing and loving God, keeping His commandments, and remembering miracles, while Midrash explores the significance of counting the Israelites and the tribe of Levi. Musar views the Jewish nation as part of God Himself, distinct from the 70 nations, ensuring an eternal future. Quoting Commentary clarifies the count of seventy people, the isolation of Jacob's family in Goshen, and the symbolic inclusion of God in the count. Second Temple and Tanakh highlight the significance of the number seventy in the context of Israel's history and promises. Targum emphasizes God's fulfillment of the promise to make the descendants of the seventy forefathers numerous.

Deuteronomy 11

- וְאַהֲבַתְּ אֶת יְהוָה אֱלֹהֶיךָ וְשִׁמְרַתְּ
מִשְׁמְרָתוֹ וְחֻקָּתָיו וּמִשְׁפָּטָיו וּמִצְוֹתָיו
כָּל־הַיָּמִים: 1 Love, therefore, your God יהוה, and always keep God's
charge, God's laws, God's rules, and God's
commandments.

Chasidut focuses on instilling love for God through understanding and meditation on commandments, contrasting with Korach's self-serving intentions. Halakhah emphasizes the positive commandment to love God and love for converts. Kabbalah discusses the importance of loving others and fulfilling mitzvot. Liturgy highlights the requirements of fearing, loving, and serving God. Midrash explains the uniqueness of Moses' blessings. Musar emphasizes embracing wisdom and service with love and devotion. Quoting Commentary discusses Job's questioning of suffering and the interpretation of "halacha le-Moshe mi-Sinai." Targum stresses the importance of loving and observing God's word consistently.

- וַיִּדְעֻתֶם הַיּוֹם כִּי | לֹא אֶת־בְּנֵיכֶם אֲשֶׁר
לֹא־יָדְעוּ וְאֲשֶׁר לֹא־רָאוּ אֶת־מוֹסֵר יְהוָה
אֱלֹהֵיכֶם אֶת־גְּדֻלּוֹ אֶת־יָדוֹ הַחֲזָקָה וְיָרְעוּ
הַנְּטוּיָה: 2 Take thought this day that it was not your children,
who neither experienced nor witnessed the lesson of
your God יהוה —God's majesty, mighty hand, and
outstretched arm;

Ramban, Ibn Ezra, Sforno, Or HaChaim, Rashbam, Da'at Zekenim, and various commentaries emphasize different aspects of God's greatness, miracles, discipline, and

punishment in the Exodus story. Jewish thought highlights the importance of self-accounting, fulfilling commandments on behalf of the public, and serving God with wisdom and wholeheartedness. The liturgy in Deuteronomy emphasizes fearing and loving God, keeping His commandments, and caring for strangers. Resh Laqish compares Moses carrying out God's orders to a wife obeying her husband, while Musar discusses Moses' doubt in his prophecy leading to opposition from Korach. Sforno and Rabbeinu Bahya provide insights on the tetragrammaton sequences in the Torah, indicating justice and mercy. Onkelos, Targum Jonathan, and Tafsir Rasag stress the importance of knowing and recognizing God's teachings and actions.

וְאֵת־אֲתֵתָיו וְאֵת־מַעֲשָׂיו אֲשֶׁר עָשָׂה בְּתוֹךְ 3 the signs and the deeds that [God] performed in
מִצְרַיִם לְפָרְעֹה מֶלֶךְ־מִצְרַיִם וְלָכָל־אֶרֶץ: Egypt against Pharaoh king of Egypt and all his
land;

Ibn Ezra explains Pharaoh's significance in Deuteronomy 11:3:1, while Rav Hirsch interprets "His signs and His works" as miracles in Egypt. Destroying a holy name of God violates a Torah prohibition, subjecting one to lashes. In Midrash, Moses blesses Israel before the Angel of Death, God measures the earth before giving the Torah, and certain things are permitted for gentiles but not for Israel. The brothers thought the caravan was Ishmaelites but were merchants who bought Joseph from the Midianites. Targum references God's signs and deeds in Egypt towards Pharaoh.

וְאֲשֶׁר עָשָׂה לְחַיִּל מִצְרַיִם לְסוּסָיו 4 what [God] did to Egypt's army, its horses and
וְלִרְכִבּוֹ אֲשֶׁר הֵצִיף אֶת־מֵי יַם־סוּף chariots; how יהוה rolled back upon them the waters of
עַל־פְּנֵיהֶם בְּרֹדֶפֶם אַחֲרֵיהֶם וַיִּאֲבֹדֻם the Sea of Reeds when they were pursuing you, thus
יְהוָה עַד הַיּוֹם הַזֶּה: destroying them once and for all;

The phrase "unto this day" in Deuteronomy 11:4 likely refers to the lasting impact of the defeat of the Egyptian army at the Red Sea, symbolizing the downfall of Egypt as a powerful kingdom. The text explains that the Holy One offered the Torah to all nations, but only Israel accepted it, with the nations being punished for rejecting it. Ibn Ezra, Rabbeinu Bahya, Rashi, and Chizkuni provide interpretations of different biblical verses related to speaking, walking, and the actions of the Egyptians. The Targum recounts God's destruction of the Egyptian army at the Red Sea, which is remembered as a punishment for their pursuit of the Israelites.

וְאֲשֶׁר עָשָׂה לָכֶם בַּמִּדְבָּר עַד־בָּאֲכֶם 5 what [God] did for you in the wilderness before you
עַד־הַמָּקוֹם הַזֶּה: arrived in this place;

The text from Deuteronomy 11:5 mentions the manna in the wilderness as something God did for the Israelites, connecting various experiences in the desert to God's guidance. In times of ease, it is important to remember punishments and chastisements witnessed in the desert to prevent being enticed by worldly pleasures. The Midrash emphasizes the greatness of God and praises those engaged with the Torah for being delivered from enslavement. Rabbeinu Bahya and Ramban interpret different aspects of Moses being commanded tasks and the punishments inflicted on the Israelites. The Targums discuss how God helped the Israelites in the wilderness until they reached their destination.

<p>וְאִשֶּׁר עָשָׂה לְדָתָן וּלְאַבִּירָם בְּנֵי אֱלִיאָב בֶּן־רְאוּבֵן אֲשֶׁר פָּצְתָה הָאָרֶץ אֶת־פִּיהָ וּתְבַלְעָם וְאֶת־בְּתֵיהֶם וְאֶת־אֹהֲלֵיהֶם וְאֶת־ כָּל־הַיָּקוּם אֲשֶׁר בְּרַגְלֵיהֶם בְּקֶרֶב כָּל־יִשְׂרָאֵל:</p>	6	<p>and what [God] did to Dathan and Abiram, sons of Eliab son of Reuben, when the earth opened her mouth and swallowed them, along with their households, their tents, and every living thing in their train, from amidst all Israel—</p>
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Chasidut emphasizes the connection between money, truth, and breaking greed, with wealth symbolizing judgment and the ability to raise a person up. In the commentary, various interpretations are provided on the punishment of Korah, Dathan, and Abiram, with explanations on the significance of their actions and the miraculous events that occurred. The Midrash discusses hidden treasures, the consequences of quarreling with authority figures, and the fate of those involved in the rebellion. The Talmud delves into Korah's wealth leading to his downfall, and the Tanakh recounts the rebellion and punishment of Korah, Dathan, and Abiram. The Targum describes the earth swallowing them as a punishment for their rebellion against God.

<p>כִּי עֵינֵיכֶם הִרְאִיתֶם אֶת־כָּל־מַעֲשֵׂה יְהוָה הַגָּדֹל אֲשֶׁר עָשָׂה:</p>	7	<p>but that it was you who saw with your own eyes all the marvelous deeds that יהוה performed.</p>
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The Israelites are responsible for passing on their firsthand knowledge of God's miracles to future generations. The righteous are considered alive even in death, while the wicked are considered dead even in life. Ramban explains the sale of Joseph involving the Ishmaelites and Midianites, and Rabbeinu Bahya discusses the significance of greatness in various contexts related to Hashem's name. The Targum translations of Deuteronomy 11:7 highlight the Israelites' personal witness to God's great works.

<p>וּשְׁמַרְתֶּם אֶת־כָּל־הַמִּצְוָה אֲשֶׁר אֲנִי מֵצִוְךָ הַיּוֹם לַמַּעַן תִּחְזְקוּ וּבִאתֶם וִירְשֶׁתֶם אֶת־הָאָרֶץ אֲשֶׁר אֲנִי עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ:</p>	8	<p>Keep, therefore, all the Instruction that I enjoin upon you today, so that you may have the strength to enter and take possession of the land that you are about to cross into and possess,</p>
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Ibn Ezra points out a vocalization error in Deuteronomy 11:8, Sforno stresses inscribing Torah on stones, Or HaChaim highlights Torah study's strengthening power for war, Rav Hirsch connects commandment observance with Israel's strength and endurance, Steinsaltz emphasizes the importance of observing commandments to possess the land, Da'at Zekenim stresses strength to fulfill commandments out of love for God, Abarbanel links mitzvot performance to blessing or curse, and Chizkuni explains that observing commandments ensures Israel's endurance in their land. Liturgy emphasizes fearing God, walking in His ways, loving Him, serving Him with heart and soul, keeping commandments, and circumcising hearts, while Targum sources stress the importance of keeping commandments to be strengthened and inherit the land. Ibn Ezra interprets טָפַח in Isaiah 3:16 as speaking, swimming slowly, or walking like a child.

<p>וּלְמַעַן תִּתְּקִיבְךָ יָמִים עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְתִּיכֶם לָתֶת לָהֶם וּלְזֶרְעָם אֶרֶץ זָבַת חֶלֶב וְדָבָשׁ:</p>	9	<p>and that you may long endure upon the soil that יהוה swore to your fathers to assign to them and to their heirs, a land flowing with milk and honey.</p>
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Failure to observe God's commandments will result in exile from the land, while observing them will lead to a long life in the promised land of milk and honey. The liturgy stresses the importance of fearing and serving Adonoy, loving Him, keeping His commandments, and passing on teachings to future generations. Moses rebuked Israel and found favor with God, contrasting with Balaam's flattery. Women, slaves, and minors are exempt from certain religious practices, but still required to pray and have a mezuzah. The reason the Israelites were taken out of Egypt and not given the land is due to the different means of fertility in Egypt and Israel. The Targums emphasize the promise of a land abundant in milk and honey for the forefathers and their descendants.

<p>כִּי הָאָרֶץ אֲשֶׁר אַתָּה בָּא־שָׁמָּה לְרִשְׁתָּהּ לֹא כְּאֶרֶץ מִצְרַיִם הִוא אֲשֶׁר יֵצְאתֶם מִשָּׁם אֲשֶׁר תִּזְרַע אֶת־זֶרְעֶךָ וְהִשְׁקִיתָ בְּרַגְלְךָ כְּגֵן הַיָּרֵק:</p>	<p>10 For the land that you are about to enter and possess is not like the land of Egypt from which you have come. There the grain you sowed had to be watered by your own labors, like a vegetable garden;</p>
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The text contrasts the Land of Israel's reliance on rainfall for irrigation with Egypt's dependence on the Nile River, highlighting the importance of observing God's commandments to ensure rain and sustenance. The Midrash discusses the Israelites' lack of belief in the land's superiority despite God's praise, leading to the spying mission and their subsequent prohibition from entering the land. The Talmud delves into the measurement of a garden bed's internal area based on Deuteronomy 11:10, while the Tanakh and Targum reference the provision of water in the land and the settlement of Joseph's family in Egypt.

<p>וְהָאָרֶץ אֲשֶׁר אַתֶּם עֹבְרִים שָׁמָּה לְרִשְׁתָּהּ אֶרֶץ הָרִים וּבִקְעֹת לְמָטָר הַשָּׁמַיִם תִּשְׁתֶּה־מִּמֶּנּוּ:</p>	<p>11 but the land you are about to cross into and possess, a land of hills and valleys, soaks up its water from the rains of heaven.</p>
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The land of Canaan has hills and valleys, dependent on rain for water, and is under God's constant care (Deuteronomy 11:11-12). Priests cannot add to the priestly blessing and must recite prayers before and after blessing the community (Halakhah). All phenomena in the world have matter, form, and previous existence, with humans given the Torah to overcome metamorphosis and become part of the world of pure spirits through good deeds (Jewish Thought). God's will is carried out on His creations, including angels who can take different forms, and rain is received in various ways in Eretz Yisrael (Midrash). The Mishnah Eruvin 5:4 describes how to measure a Shabbat limit, while Rabbi Yehoshua explains the world's water source and the unique nature of preparing the ground in Eretz Yisrael (Talmud). Genesis 2:6 suggests a natural irrigation system before rain existed, and Targum describes the land of Israel as having mountains, valleys, and rainwater (Tanakh, Targum).

<p>אֶרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ דֹרֵשׁ אַתָּה תָּמִיד עֵינֵי יְהוָה אֱלֹהֶיךָ בָּהּ מִרְשִׁית הַשָּׁנָה וְעַד אַחֲרִית שָׁנָה:</p>	<p>12 It is a land which your God יהוה looks after, on which your God יהוה always keeps an eye, from year's beginning to year's end.</p>
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Chasidut emphasizes Abraham's revelation of God's providence and the connection between seeking God's presence and charity for the Land of Israel. The purification of vessels symbolizes moving from impurity to holiness, while sin causes a distance between a

person and God. The removal of the foreskin reveals the divine life force, and the Jewish people are spiritually first, with the Land of Israel connected to divine providence. The Babylonian Talmud discusses different criteria for multiple New Years, and the blowing of the shofar on Rosh Ha-shana is a mitzvah to express humility. The Kabbalah emphasizes the importance of Torah study and connecting it to prayer, while the Targum highlights God's constant care for the land of Israel throughout the year.

וְהָיָה אִם-שָׁמַעַתְּ תִּשְׁמָעוּ אֶל-מִצְוֹתַי אֲשֶׁר אֶנִּי מְצַוֶּה אִתְּכֶם הַיּוֹם לְאַהֲבָה אֶת-יְהוָה אֱלֹהֵיכֶם וּלְעַבְדּוֹ בְּכָל-לִבְבְּכֶם וּבְכָל-נַפְשְׁכֶם:	13 If, then, you obey the commandments that I enjoin upon you this day, loving your God יהוה and serving [God] with all your heart and soul,
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Chasidut emphasizes that the acceptance of the Torah is equal for all, but the reward depends on the impression it makes in one's heart, with prayer being the service of the heart. Halakhah discusses the specifics of prayer, the Shema, Tefillin, and Mezuzah, highlighting the importance of Torah study and the connection between miracles and nature. Jewish Thought focuses on key principles of faith, love and service to God, and the purpose of prayer in strengthening the relationship with the Creator. Kabbalah discusses the significance of Tefilin and Mezuzah in representing divine lights and unity. Liturgy emphasizes obeying God's commandments for blessings, while Midrash discusses the importance of mitzvot for the Jewish people. Mishnah details the breaks in the Shema prayer and the recitation of blessings by priests. Musar emphasizes the importance of prayer with intention and the higher level of service that comes from love and devotion. Quoting Commentary stresses the reverence for wise Torah scholars, while Talmud discusses the king's readings from Deuteronomy, the importance of mentioning rain in prayer, and the significance of prayer as a form of service in the heart. Targum emphasizes obeying God's commandments and serving Him wholeheartedly, and Tosefta details the king's readings and the significance of the Ark in relation to Pinchas and the Torah.

וְנָתַתִּי מָטָר-אֲרָצְכֶם בְּעֵתוֹ יוֹרֶה וּמִלְקוֹשׁ וְאֶסְפַּת דְּגָנְךָ וְתִירְשֶׁךָ וַיִּצְהָרְךָ:	14 I will grant the rain for your land in season, the early rain and the late. You shall gather in your new grain and wine and oil—
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God promises to provide rain in its season, benefiting the people and ensuring bountiful crops, with specific terms indicating timing and impact on crops. Mishneh Torah outlines requirements for crowns on certain letters in passages, emphasizing the obligation of Torah study for all Jewish men. Nefesh HaChayim prioritizes Torah study over worldly pursuits, while Akeidat Yitzchak discusses the significance of the afterlife. The Midrash discusses rain as a gift to the world and the debate on its necessity for fruit production. The importance of moral values and ethical behavior is emphasized in Musar. Shimon the Righteous highlights the importance of Torah, Temple service, and acts of piety for the world to exist, with loving kindness replacing Temple service after its destruction. The Talmud emphasizes the connection between Temple service, blessing, and timely rains, while Zechariah 10:1 encourages asking God for rain. The Targum translations of Deuteronomy 11:14 emphasize God's provision of rain for crop growth.

וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבִהֶמְתֶּךָ וְאָכְלָתָּ וְשָׂבַעְתָּ:	15 I will also provide grass in the fields for your cattle—and thus you shall eat your fill.
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Chasidut: Balak compared the Israelite encampment to oxen denuding the soil, emphasizing the importance of fulfilling commandments before enjoying the fruits of labor, with a focus on rehabilitating fallen sparks through eating the ox after fulfilling commandments. Jewish converts were feared for their influence in elevating others spiritually. The Torah promises provision for animals in the field, highlighting the importance of breaking apart animalistic qualities to reveal God's countenance.

Commentary: Deuteronomy 11:15 emphasizes being satisfied with provisions, including grass in the fields attributed to God's role in growth and sustenance. Halakhah states the importance of feeding animals before eating, showing respect to God. Rav Yehuda prohibits tasting anything before feeding animals, following the order of creation.

Jewish Thought: Animals should be fed before humans as part of the order of sustenance following creation. Liturgy emphasizes obeying God's commandments to receive blessings and warns against turning away from God. Midrash debates rising for a scholar or quarrelsome man, with R. Juda stating one must feed cattle before eating.

Quoting Commentary: Or HaChaim explains the importance of providing for others before oneself, as seen in Genesis 24:19. Talmud discusses the Temple service bringing blessings to the land and its inhabitants. Tanakh outlines blessings from following God's laws, including abundant harvests and protection.

Targum: Deuteronomy 11:15 is translated to emphasize providing for animals before oneself, ensuring satisfaction for all.

הַשְׁמֵרוּ לָכֶם פֶּן יִפְתֶּה לְבַבְכֶם וְסִרְתֶּם וַעֲבַדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם:	16 Take care not to be lured away to serve other gods and bow to them.
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Chasidut emphasizes that idolatry leads to a lack of rain, which results in a lack of satiation and peace, warning against even a slight deviation from faith as a form of idolatry. Halakhah prohibits not only physical worship but also thoughts and inquiries about idolatrous practices, with consequences including lashes. Jewish Thought highlights the importance of eradicating idolatry in Jewish Law and achieving moral perfection through refining one's personality. The Midrash stresses the constant observation and fulfillment of mitzvot, while Responsa refutes claims that verses in Scripture allude to Mohammed and emphasizes adherence to the Law of Moses. In the Talmud, David decrees that those of illegitimate birth may not enter the congregation due to famine, and Hiel believes Joshua cursed the building of Jericho.

וְחָרָה אַף־יְהוָה בָּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהִיאֲדָמָה לֹא תֵתֵן אֶת־יְבוּלָהּ וְאֲבֹתֵיכֶם מִהֲרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:	17 For יהוה's anger will flare up against you, shutting up the skies so that there will be no rain and the ground will not yield its produce; and you will soon perish from the good land that יהוה is assigning to you.
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Chasidut explains that the soil not yielding produce is a consequence of impeding prayer, leading to exile. Commentary elaborates on the reasons for exile, emphasizing hunger and sin leading to punishment, with a focus on the importance of rain and fasting. Halakhah details the pronunciation rules for the Shema, while Jewish Thought discusses the rewards and punishments for Torah observance. Kabbalah warns against forbidden practices, and

Midrash alludes to the nations' punishment for harming Israel. Musar contrasts Hillel's modesty with Shammai's anger. Quoting Commentary highlights the shared experiences of the Jewish people, and Talmud discusses sins leading to the withholding of rain and Temple service importance. Targum discusses the consequences of incurring divine anger.

<p>וּשְׁמַתֶּם אֶת־דְּבָרֵי אֱלֹהִים עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל־יְדֵיכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:</p>	<p>18 Therefore impress these My words upon your very heart: bind them as a sign on your hand and let them serve as a symbol on your forehead,</p>
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Chasidut teaches that the tzaddik brings down new souls through Torah teachings, while the wicked stumble. Commentary emphasizes the importance of maintaining distinctiveness through commandments like wearing T'fillin and Mezuzah, with a focus on teaching Torah to children. Halakhah details the requirements for Torah passages, tefillin, and Torah study obligations. Midrash highlights the Torah as a remedy against sin, stressing the need for self-control. Mishnah discusses the stringency of rabbinic interpretations and the importance of following tradition. Quoting commentary cites Abraham's observance of Torah, the significance of charity, and the word "totafot." Second Temple and Talmud texts discuss interpretations of Torah scrolls, phylacteries, and Torah study practices. Tanakh and Targum emphasize the physical reminders of God's teachings through symbols like tefillin.

<p>וְלַמְדֹתֶם אֹתָם אֶת־בְּנֵיכֶם לְדָבָר בָּם בְּשֹׁבְתְךָ בְּבֵיתְךָ וּבְלִכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְךָ וּבְקוּמְךָ:</p>	<p>19 and teach them to your children—reciting them when you stay at home and when you are away, when you lie down and when you get up;</p>
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Parents are instructed to teach their children the Torah from a young age, ensuring it becomes a central aspect of their thoughts, speech, and actions throughout their lives. Women, slaves, and minors are not obligated to study Torah, but fathers have the obligation to teach their sons Torah from a young age. In Jewish Thought, man has freedom of choice leading to punishment or reward, and the focus is on performing positive commandments to reach God's favor. Joshua b. Gamla established schools for children to ensure Torah learning, highlighting the importance of Torah learning and fulfilling mitzvot. The Mishnah discusses the breaks between paragraphs in the Shema prayer, emphasizing the order of accepting the yoke of Heaven before mitzvot. Teaching Torah to children is crucial for perpetuating Torah knowledge and linked to lengthening one's days, with parents having the duty to prioritize their children's Torah education. Women are exempt from time-bound commandments, including Torah study. The Targum commentaries stress the importance of teaching commandments to children in various daily situations.

<p>וְכָתַבְתֶּם עַל־מְזוּזֹת בֵּיתְךָ וּבְשַׁעְרֶיךָ:</p>	<p>20 and inscribe them on the doorposts of your house and on your gates—</p>
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The commandment to affix a mezuzah on doorposts is a positive mitzvah that symbolizes unity with God and the importance of following His commandments, with neglect leading to negative consequences such as shortened life spans. The Torah, given by God to the Israelites through Moses, outlines divine regulations and duties to be faithfully followed to ensure blessings and prosperity. The mezuzah serves as protection from harmful forces and demons, with the obligation falling on residents to affix and maintain it properly to avoid tragic outcomes. Various interpretations and rules regarding the mezuzah are

provided in different commentaries and texts, emphasizing the importance of following commandments for a good life in this world and the next.

לְמַעַן יִרְבּוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם עַל	21	to the end that you and your children may endure, in
הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֵיכֶם		the land that יהוה swore to your fathers to assign to
לְתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ:		them, as long as there is a heaven over the earth.

The text discusses the intention one should have when wearing tefillin, focusing on the absorption of attributes of wisdom and understanding into the En Sof, using one's wisdom and understanding only for God, nullifying the attribute of daat in the soul, studying Torah daily, the connection between length of days and conducting business matters faithfully, and the light of life coming from the Light of the Face as a sign of life. Fulfilling commandments leads to increased lifespan and blessings, with connections to the resurrection of the dead, eternal nature of the land of Israel for the Jewish people, and following God's laws for a prosperous life. The Shema prayer serves as a recitation of fundamental tenets of Judaism, providing guidelines for Jewish life. The importance of writing sections of Shema and Vehayah Im Shemoa on mezuzahs and affixing them to doorposts is discussed, as well as the significance of tefillin and the Torah scroll. Korach's rebellion against God's authority and the enduring strength of those who uphold the cause of Heaven are highlighted. The importance of attending synagogue for prayer, mourning for scholars, and various perspectives on the duration of the Messianic period are discussed in the Midrash. The Mishnah discusses the reading of the Torah by the king during the assembly, while Musar emphasizes the benefits of attending synagogue regularly and providing for the Torah study of one's sons. The mezuzah must contain both portions of Scripture from Deuteronomy 6:4-9 and Deuteronomy 11:13-21, and the order of the parchment scriptures in tefillin is specified by Rabbi Yaakov Tam. The Talmud emphasizes the importance of fulfilling the mitzvot related to the mezuzah, phylacteries, and the passages of the Shema for the well-being and longevity of one's children. Keeping the covenant brings blessings, both material and spiritual, but success should not lead to forgetfulness of God's kindness. The longevity of the Israelites and their children on the land promised by God is emphasized in Targum texts.

כִּי אִם־שָׁמַר תִּשְׁמְרוּן אֶת־כָּל־הַמִּצְוָה הַזֹּאת	22	If, then, you faithfully keep all this Instruction
אֲשֶׁר אֲנִי מְצַוֶּה אֹתְכֶם לַעֲשׂוֹתָהּ לְאַהֲבָהּ		that I command you, loving your God יהוה,
אֶת־יְהוָה אֱלֹהֵיכֶם לָלֶכֶת בְּכָל־דְּרָכָיו		walking in all God's ways, and holding fast to
וּלְדַבְּקָהּ־בּוֹ:		[God],

Chasidut emphasizes connecting to God through Torah, love, and good deeds. Commentary discusses various insights on cleaving to God through Torah study, emulating His ways, and acts of loving-kindness. Halakhah commands cleaving to Torah Sages to establish a bond with God. Jewish Thought explores the possibility of intimate relation with God and the projection of wisdom through prophets. Kabbalah stresses cleaving to God through Torah study and holiness. Liturgy highlights the importance of fearing, loving, and serving God. Midrash equates protection of Torah to protection of one's soul. Musar emphasizes honoring God and others, warning against studying Torah for personal gain. Quoting Commentary provides insights on the obligatory nature of commandments. Targum states blessings for keeping all commandments, loving God, and clinging to His fear.

<p>וְהוֹרִישׁ יְהוָה אֶת־כָּל־הַגּוֹיִם הָאֵלֶּה מִלְּפָנֶיכֶם וְיִרְשָׁתֶם גּוֹיִם גְּדֹלִים וְעֲצֻמִּים מִכֶּם:</p>	23	<p>will dislodge before you all these nations: you will dispossess nations greater and more numerous than you.</p>
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God promises to drive out nations before the Israelites if they fulfill their obligations, allowing them to easily earn a livelihood and serve God. The conquest of Canaan must follow a specific order, with individual conquests not having the same legal status. By studying haggadah, one can recognize and cleave to God's ways. Ramban explains that the Israelites can conquer any land they desire with Divine assurance. The letter refutes claims of verses alluding to Mohammed and emphasizes the importance of preserving the laws of Moses and dealing cautiously with heretics.

<p>כָּל־הַמָּקוֹם אֲשֶׁר תִּדְרֹךְ כַּף־רַגְלֶיךָ בּוֹ לָכֶם יִהְיֶה מִן־הַמִּדְבָּר וְהַלְבָּנוֹן מִן־הַנָּהָר נְהַר־פָּרָת וְעַד הַיָּם הָאֲחֵרֹן יִהְיֶה גְבֻלְכֶם:</p>	24	<p>Every spot on which your foot treads shall be yours; your territory shall extend from the wilderness to the Lebanon and from the River—the Euphrates—to the Western Sea.</p>
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The text discusses the promise of the Land of Israel to the Israelites, detailing the boundaries from the wilderness and Lebanon to the Euphrates River and the Mediterranean Sea, with specific borders outlined in Numbers and Joshua. Territories not conquered or settled can become sanctified as part of Israel, with the obligation to conquer as far as the Euphrates River, and the ultimate destiny of Israel as promised by God is emphasized. The conquest of lands outside of Eretz Yisrael was permitted only after conquering Eretz Yisrael proper, with mitzvot applying in those conquered lands, and territories conquered with the instruction of the Sanhedrin are considered part of Israel.

<p>לֹא־יִתְיַצֵּב אִישׁ בְּפָנֶיכֶם פְּחָדְכֶם וּמֹרָאְכֶם יִתֵּן יְהוָה אֱלֹהֵיכֶם עַל־פָּנָי כָּל־הָאָרֶץ אֲשֶׁר תִּדְרֹכֶנָּה כַּאֲשֶׁר דִּבֶּר לָכֶם:</p>	25	<p>No one shall stand up to you: your God יהוה will put the dread and the fear of you over the whole land in which you set foot, as promised.</p>
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Chasidut emphasizes the importance of reciting the Shema twice daily to acknowledge the Kingdom of Heaven with self-sacrifice. Jewish Thought discusses fear as instinctive or based on reverence, with Divine intervention more frequent among the Jewish people when loyal to God. Kabbalah mentions how the Jewish people were given the quality of terror and consuming fire to conquer the land, but lost this inheritance due to sin. Midrash explains that God will protect Israel from all enemies, not just men. Musar recommends reciting specific verses and prayers for protection from sin and evil. Quoting Commentary highlights the alignment between Joshua and Deuteronomy, presenting Yehoshua as a worthy successor to Moshe. Tanakh and Targum both mention God sending terror before the Israelites to make their enemies flee in fear.

47: ראה | Re'eh (Deuteronomy 11:26-16:17)

Deuteronomy 11

- 26 ראה אנכי נתן לפניכם היום בִּרְכָה וּקְלָלָה: See, this day I set before you blessing and curse:
- 27 אֶת־הַבְּרָכָה אֲשֶׁר תִּשְׁמְעוּ אֶל־מִצְוֹת יְהוָה אֱלֹהֵיכֶם אֲשֶׁר אֲנִי מְצַוֶּה אֹתְכֶם הַיּוֹם: blessing, if you obey the commandments of your God יהוה that I enjoin upon you this day;
- 28 וְהַקְלָלָה אִם־לֹא תִשְׁמְעוּ אֶל־מִצְוֹת יְהוָה אֱלֹהֵיכֶם וְסָרְתֶּם מִן־הַדֶּרֶךְ אֲשֶׁר אֲנִי מְצַוֶּה אֹתְכֶם הַיּוֹם לָלֶכֶת אַחֲרַי אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יָדַעְתֶּם: and curse, if you do not obey the commandments of your God יהוה, but turn away from the path that I enjoin upon you this day and follow other gods, whom you have not experienced.
- 29 וְהָיָה כִּי יְבִיאֲךָ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־אַתָּה בֹּא־שָׁמָּה לְרִשְׁתָּהּ וְנָתַתָּה אֶת־הַבְּרָכָה עַל־הַר גְּרִיזִים וְאֶת־הַקְלָלָה עַל־הַר עִבְלִי: When your God יהוה brings you into the land that you are about to enter and possess, you shall pronounce the blessing at Mount Gerizim and the curse at Mount Ebal.—
- 30 הַלֹּא־הֵמָּה בְּעֵבֶר הַיַּרְדֵּן אַחֲרֵי דָרֶךְ מְבוֹא הַשָּׁמֶשׁ בָּאָרֶץ הַכְּנַעֲנִית הַיּוֹשֵׁב בְּעֵרְבָהּ מִן־הַגִּלְגָּל אֶצֶל אֱלוֹנֵי מֹרֶה: Both are on the other side of the Jordan, beyond the west road that is in the land of the Canaanites who dwell in the Arabah—near Gilgal, by the terebinths of Moreh.
- 31 כִּי אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן לְבֹא לְרִשְׁתָּהּ אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם נָתַן לָכֶם וַיְרִשְׁתֶּם אֹתָהּ וַיֵּשְׁבֻתֶּם־בָּהּ: For you are about to cross the Jordan to enter and possess the land that your God יהוה is assigning to you. When you have occupied it and are settled in it,
- 32 וְשָׁמַרְתֶּם לַעֲשׂוֹת אֵת כָּל־הַחֻקִּים וְאֶת־הַמִּשְׁפָּטִים אֲשֶׁר אֲנִי נֹתֵן לִפְנֵיכֶם הַיּוֹם: take care to observe all the laws and rules that I have set before you this day.

Deuteronomy 12

- 1 אֵלֶּה הַחֻקִּים וְהַמִּשְׁפָּטִים אֲשֶׁר תִּשְׁמְרוּן לַעֲשׂוֹת בָּאָרֶץ אֲשֶׁר נָתַן יְהוָה אֱלֹהֵי אֲבֹתֵיךָ לָךְ לְרִשְׁתָּהּ כָּל־הַיָּמִים אֲשֶׁר־אַתָּם חַיִּים עַל־הָאָדָמָה: These are the laws and rules that you must carefully observe in the land that יהוה, God of your ancestors, is giving you to possess, as long as you live on earth.

- אֲבַד תֹּאבְדוּן אֶת־כָּל־הַמִּקְדָּשִׁים אֲשֶׁר
עַבְדוּ־שָׁם הַגּוֹיִם אֲשֶׁר אַתֶּם יֹרְשִׁים אִתָּם
אֶת־אֱלֹהֵיהֶם עַל־הַהָרִים הַרְמִים
וְעַל־הַגְּבֻעֹת וְתַחַת כָּל־עֵץ רַעֲנָן:
וְנִצַּצְתֶּם אֶת־מִזְבְּחֵיכֶם וְשִׁבְרֵתֶם
אֶת־מַצֵּבֹתֶם וְאֲשֵׁרֵיהֶם תִּשְׂרֹפוּן בָּאֵשׁ
וּפְסִילֵי אֱלֹהֵיהֶם תִּגְדְּעוּן וְאֲבַדְתֶּם
אֶת־שְׁמֵם מִן־הַמָּקוֹם הַהוּא:
לֹא־תַעֲשׂוּן כֵּן לַיהוָה אֱלֹהֵיכֶם:
כִּי אִם־אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה
אֱלֹהֵיכֶם מִכָּל־שְׁבִטֵיכֶם לָשׂוּם אֶת־שְׁמוֹ
שָׁם לְשַׁכְּנוֹ תִּדְרְשׁוּ וּבֵאתָ שָׁמָּה:
וְהִבֵּאתֶם שָׁמָּה עֹלֹתֵיכֶם וְזִבְחֵיכֶם וְאֵת
מַעֲשֵׂרֵיכֶם וְאֵת תְּרוּמַת יִדְכֶם וְנִדְרֵיכֶם
וְנִדְבָתֵיכֶם וּבְכֹרֶת בְּקָרְכֶם וְצֹאנְכֶם:
וְאָכַלְתֶּם־שָׁם לִפְנֵי יְהוָה אֱלֹהֵיכֶם
וּשְׂמַחְתֶּם בְּכָל־מַשְׁלַח יְדְכֶם אִתָּם
וּבְתֵיבֵיכֶם אֲשֶׁר בֵּרַכְךָ יְהוָה אֱלֹהֵיךָ:
לֹא תַעֲשׂוּן כְּכֹל אֲשֶׁר אָנֹכִי עֹשִׂים כָּהֵן
הַיּוֹם אִישׁ כְּלִי־הַיָּשָׁר בְּעֵינָיו:
כִּי לֹא־בֵאתֶם עַד־עַתָּה אֶל־הַמְּנוּחָה
וְאֶל־הַנַּחֲלָה אֲשֶׁר־יְהוָה אֱלֹהֵיךָ נָתַן לָךְ:
וְעַבְרַתֶּם אֶת־הַיַּרְדֵּן וְיִשְׁבַתֶּם בָּאָרֶץ
אֲשֶׁר־יְהוָה אֱלֹהֵיכֶם מֵנָחִיל אֶתְכֶם וְהָיִיחַ
לָכֶם מִכָּל־אֹיְבֵיכֶם מִסָּבִיב וְיִשְׁבַתֶּם־בְּבֶטַח:
וְהָיָה הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה אֱלֹהֵיכֶם
בּוֹ לְשַׁכֵּן שְׁמוֹ שָׁם שָׁמָּה תִבְיֹאוּ אֵת
כָּל־אֲשֶׁר אָנֹכִי מֵצִוָּה אֶתְכֶם עֹלֹתֵיכֶם
וְזִבְחֵיכֶם מַעֲשֵׂרֵיכֶם וְתְרוּמַת יִדְכֶם וְכָל־
מִבְּחַר נִדְרֵיכֶם אֲשֶׁר תִּדְרֹו לַיהוָה:
- 2 You must destroy all the sites at which the nations
you are to dispossess worshiped their gods,
whether on lofty mountains and on hills or under
any luxuriant tree.
- 3 Tear down their altars, smash their pillars, put
their sacred posts to the fire, and cut down the
images of their gods, obliterating their name from
that site.
- 4 Do not worship your God יהוה in like manner,
5 but look only to the site that your God יהוה will
choose amidst all your tribes as God's habitation,
to establish the divine name there. There you are to
go,
- 6 and there you are to bring your burnt offerings and
other sacrifices, your tithes and contributions, your
votive and freewill offerings, and the firstlings of
your herds and flocks.
- 7 Together with your households, you shall feast
there before your God יהוה, happy in all the
undertakings in which your God יהוה has blessed
you.
- 8 You shall not act at all as we now act here, each of
us as we please,
- 9 because you have not yet come to the allotted
haven that your God יהוה is giving you.
- 10 When you cross the Jordan and settle in the land
that your God יהוה is allotting to you, and [God]
grants you safety from all your enemies around you
and you live in security,
- 11 then you must bring everything that I command
you to the site where your God יהוה will choose to
establish the divine name: your burnt offerings and
other sacrifices, your tithes and contributions, and
all the choice votive offerings that you vow to יהוה.

- 12 And you shall rejoice before your God יהוה with your sons and daughters and with your male and female slaves, along with the [family of the] Levite in your settlements, for he has no territorial allotment among you.
- 13 Take care not to sacrifice your burnt offerings in any place you like,
- 14 but only in the place that יהוה will choose in one of your tribal territories. There you shall sacrifice your burnt offerings and there you shall observe all that I enjoin upon you.
- 15 But whenever you desire, you may slaughter and eat meat in any of your settlements, according to the blessing that your God יהוה has granted you. The impure and the pure alike may partake of it, as of the gazelle and the deer.
- 16 But you must not partake of the blood; you shall pour it out on the ground like water.
- 17 You may not partake in your settlements of the tithes of your new grain or wine or oil, or of the firstlings of your herds and flocks, or of any of the votive offerings that you vow, or of your freewill offerings, or of your contributions.
- 18 These you must consume before your God יהוה in the place that your God יהוה will choose—you and your sons and your daughters, your male and female slaves, and the [family of the] Levite in your settlements—happy before your God יהוה in all your undertakings.
- 19 Be sure not to neglect the [family of the] Levite as long as you live in your land.
- 20 When יהוה enlarges your territory, as promised, and you say, “I shall eat some meat,” for you have the urge to eat meat, you may eat meat whenever you wish.
- וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם אַתֶּם
וּבְנֵיכֶם וּבְנֹתֵיכֶם וְעַבְדֵיכֶם וְאִמְהַתֵיכֶם
וְהַלְוִי אֲשֶׁר בְּשַׁעְרֵיכֶם כִּי אֵין לוֹ חֶלֶק
וְנַחֲלָה אִתְּכֶם:
- הַשָּׁמֶר לְךָ פְּרוֹת־עֹלָה עֲלִיתִיד בְּכָל־מָקוֹם
אֲשֶׁר תִּרְאֶה:
- כִּי אִם־בְּמָקוֹם אֲשֶׁר־יִבְחַר יְהוָה בְּאַחַד
שְׁבָטֶיךָ שָׁם תַּעֲלֶה עֲלִיתִיד וְשָׁם תַּעֲשֶׂה
כָּל אֲשֶׁר אֶנְכִי מְצַוֶּה:
- רַק בְּכָל־אַוֹת נַפְשֶׁךָ תִּזְבַּח | וְאָכַלְתָּ בָשָׂר
כְּבִרְכַּת יְהוָה אֱלֹהֶיךָ אֲשֶׁר נָתַתְּ לָךְ
בְּכָל־שְׁעָרֶיךָ הַטָּמֵא וְהַטָּהוֹר יֵאכְלֻנּוּ
כַּצִּי וְכַאִיל:
- רַק הַדָּם לֹא תֹאכְלוּ עַל־הָאָרֶץ תִּשְׁפְּכֻנּוּ
כַּמַּיִם:
- לֹא־תוֹכֵל לֶאֱכֹל בְּשַׁעְרֶיךָ מַעֲשֶׂר דִּגְגָךְ
וְתִירֹשֶׁךָ וְיִצְהָרְךָ וּבְכֹרֶת בִּקְרֶךָ וְצֹאנְךָ
וְכָל־נִדְרֶיךָ אֲשֶׁר תִּדָּר וְנִדְבָתֶיךָ וְתִרְוֹמַת
יָדֶךָ:
- כִּי אִם־לִפְנֵי יְהוָה אֱלֹהֶיךָ תֹאכְלֻנּוּ בַּמָּקוֹם
אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ אֶתָּה וּבְנֶךָ
וּבִתְּךָ וְעַבְדְּךָ וְאִמְתְּךָ וְהַלְוִי אֲשֶׁר
בְּשַׁעְרֶיךָ וּשְׂמַחְתֶּם לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּכָל
מְשָׁלַח יָדֶךָ:
- הַשָּׁמֶר לְךָ פְּרוֹת־עֹזֵב אֶת־הַלְוִי כְּלִימִיד
עַל־אֲדָמְתְּךָ:
- כִּי־יִרְחִיב יְהוָה אֱלֹהֶיךָ אֶת־גְּבֻלְךָ כַּאֲשֶׁר
דִּבַּרְתָּ וְאָמַרְתָּ אֲכָלָה בָשָׂר כִּי־תֹאמַר
נַפְשֶׁךָ לֶאֱכֹל בָּשָׂר בְּכָל־אַוֹת נַפְשֶׁךָ
תֹאכַל בָּשָׂר:

- כִּי־יִרְחַק מִמֶּךָּ הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה 21 If the place where יהוה has chosen to establish the
אֱלֹהֶיךָ לָשׂוּם שְׁמוֹ שָׁם וְזָבַחְתָּ מִבְּקָרְךָ divine name is too far from you, you may slaughter
וּמִצֹּאֲנֶךָ אֲשֶׁר נָתַן יְהוָה לָךְ כַּאֲשֶׁר צִוִּיתִךָ any of the cattle or sheep that יהוה gives you, as I
וְאָכַלְתָּ בִּשְׂעָרֶיךָ בְּכָל אֹת נַפְשֶׁךָ: have instructed you; and you may eat to your
heart's content in your settlements.
- אֵד כַּאֲשֶׁר יֹאכַל אֶת־הַצִּבִּי וְאֶת־הָאֵיל בֵּן 22 Eat it, however, as the gazelle and the deer are
תֹּאכְלֻנּוּ הַטָּמֵא וְהַטְהוֹר יִחַדּוּ יֹאכְלֻנּוּ: eaten: the impure may eat it together with the
pure.
- רַק חֲזֹק לִבְלֹתִי אֲכַל הַדָּם כִּי הַדָּם הוּא 23 But make sure that you do not partake of the
הַנֶּפֶשׁ וְלֹא־תֹאכַל הַנֶּפֶשׁ עִם־הַבָּשָׂר: blood; for the blood is the life, and you must not
consume the life with the flesh.
- לֹא תֹאכְלֻנּוּ עַל־הָאָרֶץ תִּשְׁפְּכֻנּוּ כַּמַּיִם: 24 You must not partake of it; you must pour it out on
the ground like water:
- לֹא תֹאכְלֻנּוּ לְמַעַן יֵיטֵב לָךְ וּלְבִנְיֶיךָ אַחֲרֶיךָ 25 you must not partake of it, in order that it may go
כִּי־תַעֲשֶׂה הַיָּשָׁר בְּעֵינֵי יְהוָה: well with you and with your descendants to come,
for you will be doing what is right in the sight of
יהוה.
- רַק קִדְשֵׁיךָ אֲשֶׁר־יִהְיוּ לָךְ וּנְדָרֶיךָ תִּשָּׂא 26 But such sacred and votive donations as you may
וּבָאתָ אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה: have shall be taken by you to the site that יהוה will
choose.
- וַעֲשִׂיתָ עֹלֹתֶיךָ הַבָּשָׂר וְהַדָּם עַל־מִזְבֵּחַ 27 You shall offer your burnt offerings, both the flesh
יְהוָה אֱלֹהֶיךָ וְדָם־זִבְחֶיךָ יִשְׁפָּךְ עַל־מִזְבֵּחַ and the blood, on the altar of your God יהוה; and of
יְהוָה אֱלֹהֶיךָ וְהַבָּשָׂר תֹּאכַל: your other sacrifices, the blood shall be poured out
on the altar of your God יהוה, and you shall eat the
flesh.
- שָׁמַר וְשָׁמַעְתָּ אֵת כָּל־הַדְּבָרִים הָאֵלֶּה 28 Be careful to heed all these commandments that I
אֲשֶׁר אֲנִי מְצַוְךָ לְמַעַן יֵיטֵב לָךְ וּלְבִנְיֶיךָ enjoin upon you; thus it will go well with you and
אַחֲרֶיךָ עַד־עוֹלָם כִּי תַעֲשֶׂה הַטּוֹב וְהַיָּשָׁר with your descendants after you forever, for you
בְּעֵינֵי יְהוָה אֱלֹהֶיךָ: will be doing what is good and right in the sight of
your God יהוה.
- כִּי־יִכְרִית יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם אֲשֶׁר 29 When your God יהוה has cut down before you the
אֹתָהּ בְּאִשְׁמָה לָרֶשֶׁת אוֹתָם מִפְּנֵיךָ nations that you are about to enter and dispossess,
וּרְשִׁתָּ אוֹתָם וַיִּשְׁבְּתָּ בָּאָרֶץ: and you have dispossessed them and settled in
their land,

הַשֹּׁמֵר לְךָ פֶּן־תִּנְקֹשׁ אַחֲרֵיהֶם אַחֲרֵי
הַשְׂמָדָם מִפְּנֵיךָ וּפֶן־תִּדְרֹשׁ לֵאלֹהֵיהֶם
לֵאמֹר אֵיכָה יַעֲבֹדוּ הַגּוֹיִם הָאֵלֶּה
אֶת־אֱלֹהֵיהֶם וְאֶעֱשֶׂה־כֵּן גַּם־אֲנִי:

לֹא־תַעֲשֶׂה כֵּן לַיהוָה אֱלֹהֶיךָ כִּי
כָל־תּוֹעֵבֹת יְהוָה אֲשֶׁר שָׂאָה עֵשׂוּ
לֵאלֹהֵיהֶם כִּי גַם אֶת־בְּנֵיהֶם
וְאֶת־בָּנֹתֵיהֶם יִשְׂרְפוּ בָאֵשׁ לֵאלֹהֵיהֶם:

30 beware of being lured into their ways after they
have been wiped out before you! Do not inquire
about their gods, saying, “How did those nations
worship their gods? I too will follow those
practices.”

31 You shall not act thus toward your God יהוה, for
they perform for their gods every abhorrent act
that יהוה detests; they even offer up their sons and
daughters in fire to their gods.

Deuteronomy 13

אֵת כָּל־הַדְּבָר אֲשֶׁר אֲנִי מַצְוֶה אֶתְכֶם
אֹתוֹ תִשְׁמְרוּ לַעֲשׂוֹת לֹא־תִסְרֹף עָלָיו וְלֹא
תִגְרַע מִמֶּנּוּ:

כִּי־יִקְוֶה בְּקִרְבְּךָ נָבִיא אוֹ חֹלֶם חֲלוֹם
וְנָתַן אֵלֶיךָ אוֹת אוֹ מוֹפֵת:

וּבֹא הָאוֹת וְהַמּוֹפֵת אֲשֶׁר־דִּבֶּר אֵלֶיךָ
לֵאמֹר גִּלְכָּה אַחֲרַי אֱלֹהִים אַחֲרָיִם אֲשֶׁר
לֹא־יָדַעְתֶּם וְנִעְבַּדְם:

לֹא תִשְׁמַע אֶל־דִּבְרֵי הַנָּבִיא הַהוּא אוֹ
אֶל־חֹלֶם הַחֲלוֹם הַהוּא כִּי מִנְּסָה יְהוָה
אֱלֹהֵיכֶם אֶתְכֶם לִדְעוֹת הֲיִשָּׁכֶם אֲהַבִּים
אֶת־יְהוָה אֱלֹהֵיכֶם בְּכָל־לִבְבְּכֶם
וּבְכָל־נַפְשְׁכֶם:

אַחֲרַי יְהוָה אֱלֹהֵיכֶם תִּלְכוּ וְאֹתוֹ תִירָאוּ
וְאֶת־מִצְוֹתָיו תִּשְׁמְרוּ וּבְקִלּוֹ תִשְׁמְעוּ
וְאֹתוֹ תַעֲבֹדוּ וְבוֹ תִדְבָּקוּ:

וְהַנָּבִיא הַהוּא אוֹ חֹלֶם הַחֲלוֹם הַהוּא
יוֹמֵת כִּי דִבֶּר־סָרָה עַל־יְהוָה אֱלֹהֵיכֶם
הַמוֹצִיא אֶתְכֶם מֵאֶרֶץ מִצְרַיִם וְהַפֹּדֶךְ
מִבֵּית עֲבָדִים לְהַדְיָכֶךָ מִן־הַדֶּרֶךְ אֲשֶׁר
צִוָּךְ יְהוָה אֱלֹהֶיךָ לָלֶכֶת בָּהּ וּבַעֲרַת הָרָע
מִקִּרְבְּךָ:

1 Be careful to observe only that which I enjoin upon
you: neither add to it nor take away from it.

2 If there appears among you a prophet or a dream-
diviner, who gives you a sign or a portent,

3 saying, “Let us follow and worship another god”—
whom you have not experienced—even if the sign
or portent named to you comes true,

4 do not heed the words of that prophet or that
dream-diviner. For your God יהוה is testing you to
see whether you really love your God with all
your heart and soul.

5 It is your God יהוה alone whom you should follow,
whom you should revere, whose commandments
you should observe, whose orders you should heed,
whom you should worship, and to whom you
should hold fast.

6 As for that prophet or dream-diviner, such a one
shall be put to death for having urged disloyalty to
your God יהוה—who freed you from the land of
Egypt and who redeemed you from the house of
bondage—to make you stray from the path that
your God יהוה commanded you to follow. Thus you
will sweep out evil from your midst.

<p>כִּי יִסִּיתֶךָ אֶחָיִךְ בֶּן־אִמֶּךָ אוֹ־בִנְךָ אוֹ־בִתֶּךָ אוֹ אִשְׁתְּ חֵיקֶךָ אוֹ רַעַךְ אֲשֶׁר בְּנַפְשְׁךָ בְּסֵתֶר לֹא־מָר גִּלְכָּה וְנִעְבְּדָה אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא יָדַעְתָּ אֹתָהּ וְאַבְתִּיךָ:</p> <p>מֵאֱלֹהֵי הָעַמִּים אֲשֶׁר סְבִיבִתֶּיכֶם הַקְּרִבִּים אֵלֶיךָ אוֹ הָרְחֻקִּים מִמֶּנֶּה מִקְצֵה הָאָרֶץ וְעַד־קְצֵה הָאָרֶץ:</p> <p>לֹא־תֹאבְדָה לוֹ וְלֹא תִשְׁמַע אֵלָיו וְלֹא־תַחֲוֹס עֵינֶיךָ עָלָיו וְלֹא־תַחְמֹל וְלֹא־תִכְסֶה עָלָיו:</p> <p>כִּי הָרַג תִּהְרַגְנָו יָדְךָ תִּהְיֶה־בּוֹ בְּרֵאשׁוֹנָה לְהַמִּיתוֹ וְיָד כָּל־הָעָם בְּאַחֲרָנָה:</p> <p>וְסִקְלֹתוֹ בְּאַבְנִים וּמָת כִּי בִקֵּשׁ לְהִדְיָחָךְ מֵעַל יְהוָה אֱלֹהֶיךָ הַמוֹצִיאֲךָ מִמִּצְרַיִם מִמִּצְרַיִם מִבֵּית עֲבָדִים:</p> <p>וְכָל־יִשְׂרָאֵל יִשְׁמְעוּ וִירָאוּ וְלֹא־יוֹסִפוּ לַעֲשׂוֹת כַּדָּבָר הַרָּע הַזֶּה בְּקִרְבְּךָ:</p> <p>כִּי־תִשְׁמָע בְּאַחַת עָרֶיךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ לְשֹׁבֵת שָׁם לֵאמֹר:</p> <p>יָצְאוּ אֲנָשִׁים בְּנֵי־בְלִיעַל מִקְרִבְךָ וַיִּדְּחוּ אֶת־יֹשְׁבֵי עִירָם לֵאמֹר גִּלְכָּה וְנִעְבְּדָה אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא־יָדַעְתֶּם:</p> <p>וְדַרְשָׁתָּ וַחֲקַרְתָּ וּשְׁאֵלְתָּ הֵיטֵב וְהִנֵּה אִמְתָּ נִכּוֹן הַדָּבָר נַעֲשֵׂתָה הַתּוֹעֵבָה הַזֹּאת בְּקִרְבְּךָ:</p> <p>הִכָּה תִּכָּה אֶת־יֹשְׁבֵי הָעִיר הַהוּא לְפִי־חֶרֶב הַחֶרֶס אֹתָהּ וְאֶת־כָּל־אֲשֶׁר־בָּהּ וְאֶת־בְּהֶמְתָּהּ לְפִי־חֶרֶב:</p>	<p>7 If your brother, your own mother's son, or your son or daughter, or the wife of your bosom, or your closest friend entices you in secret, saying, "Come let us worship other gods"—whom neither you nor your ancestors have experienced —</p> <p>8 from among the gods of the peoples around you, either near to you or distant, anywhere from one end of the earth to the other:</p> <p>9 do not assent or give heed to any of them. Show no pity or compassion, and do not cover up the matter;</p> <p>10 but take that person's life. Let your hand be the first to put that person to death, followed by the hand of the rest of the people.</p> <p>11 Stone that person to death for having sought to make you stray from your God יהוה, who brought you out of the land of Egypt, out of the house of bondage.</p> <p>12 Thus all Israel will hear and be afraid, and such evil things will not be done again in your midst.</p> <p>13 If you hear it said, of one of the towns that your God יהוה is giving you to dwell in,</p> <p>14 that some scoundrels from among you have gone and subverted the inhabitants of their town, saying, "Come let us worship other gods"—whom you have not experienced—</p> <p>15 you shall investigate and inquire and interrogate thoroughly. If it is true, the fact is established—that abhorrent thing was perpetrated in your midst—</p> <p>16 put the inhabitants of that town to the sword and put its cattle to the sword. Doom it and all that is in it to destruction:</p>
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- 17 וְאֶת־כָּל־שְׁלָלָהּ תִּקְבֹּץ אֶל־תּוֹךְ רְחֹבָהּ וְשָׂרַפְתָּ בָּאֵשׁ אֶת־הָעִיר וְאֶת־כָּל־שְׁלָלָהּ כְּלִיל לַיהוָה אֱלֹהֶיךָ וְהָיְתָה תֵּל עוֹלָם לֹא תִבְנֶה עוֹד:
- 18 וְלֹא־יִדְבֶּק בְּיָדְךָ מֵאֻמָּה מוֹהֲתָרִים לְמַעַן יָשׁוּב יְהוָה מִחֲרוֹן אָפוּי וְנָתַן־לְךָ רַחֲמִים וְרַחֲמֶךָ וְהִרְבָּךְ כַּאֲשֶׁר נִשְׁבַּע לְאַבְתָּיִךְ:
- 19 כִּי תִשְׁמָע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם לַעֲשׂוֹת הַיָּשָׁר בְּעֵינֵי יְהוָה אֱלֹהֶיךָ:

Deuteronomy 14

- 1 בְּנִים אַתֶּם לַיהוָה אֱלֹהֵיכֶם לֹא תִתְגַּדְּדוּ וְלֹא־תִשְׁיִמוּ קַרְחָה בֵּין עֵינֵיכֶם לָמֶת:
- 2 כִּי עַם קָדוֹשׁ אַתָּה לַיהוָה אֱלֹהֶיךָ וּבָרָךְ בְּחַר יְהוָה לְהָיוֹת לוֹ לְעַם סִגְלָה מִכָּל הָעַמִּים אֲשֶׁר עַל־פְּנֵי הָאֲדָמָה:
- 3 לֹא תֹאכַל כָּל־תוֹעֵבָה:
- 4 זֵאת הַבְּהֵמָה אֲשֶׁר תֹּאכְלוּ שֹׁר שֶׁה כְּשִׁים וְשֵׁה עֲזִים:
- 5 אֵיל וְצִבִּי וְיַחְמֹור וְאִקָּו וְדִישָׁן וְתֹאוֹ וְזִמְרִי:
- 6 וְכָל־בְּהֵמָה מִפִּרְסַת פִּרְסָה וְשִׁסְעַת שִׁסְעַל שְׁתֵּי פִרְסוֹת מַעֲלַת גֵּרָה בְּבֵהֶמָה אַתָּה תֹאכְלוּ:

7	But the following, which do bring up the cud or have true hoofs which are cleft through, you may not eat: the camel, the hare, and the daman—for although they bring up the cud, they have no true hoofs—they are impure for you;	אֲדָם אֶת־זֶה לֹא תֹאכְלוּ מִמַּעַל גִּרְהָ וּמִמַּפְרִי־סִי הַפֶּרֶסָה הַשְּׂסוּעָה אֶת־הַגְּמֹל וְאֶת־הָאֲרִנְבָּת וְאֶת־הַשָּׁפָן כִּי־מַעֲלָה גִרְהָ הֵמָּה וּפֶרֶסָה לֹא הַפְּרִיסוּ טְמֵאִים הֵם לָכֶם:
8	also the swine—for although it has true hoofs, it does not bring up the cud—is impure for you. You shall not eat of their flesh or touch their carcasses.	וְאֶת־הַחֲזִיר כִּי־מִפְרִיס פֶּרֶסָה הוּא וְלֹא גִרְה טָמֵא הוּא לָכֶם מִבְּשָׂרָם לֹא תֹאכְלוּ וּבְגִבְלָתָם לֹא תִגְעוּ:
9	These you may eat of all that live in water: you may eat anything that has fins and scales.	אֶת־זֶה תֹאכְלוּ מִכָּל אֲשֶׁר בַּמַּיִם כָּל אֲשֶׁר־לּוֹ סִנְפִּיר וְקַשְׂקֶשֶׁת תֹּאכְלוּ:
10	But you may not eat anything that has no fins and scales: it is impure for you.	וְכָל אֲשֶׁר אֵין־לּוֹ סִנְפִּיר וְקַשְׂקֶשֶׁת לֹא תֹאכְלוּ טָמֵא הוּא לָכֶם:
11	You may eat any pure bird.	כָּל־צִפּוֹר טָהוֹר תֹּאכְלוּ:
12	The following you may not eat: the eagle, the vulture, and the black vulture;	זֶה אֲשֶׁר לֹא־תֹאכְלוּ מֵהֶם הַנְּשָׁר וְהַפֶּרֶס וְהָעֹזְנִיהָ:
13	the kite, the falcon, and the buzzard of any variety;	וְהָרָאָה וְאֶת־הָאֵיָהּ וְהַדִּישָׁה לְמִינָהּ:
14	every variety of raven;	וְאֶת כָּל־עֹרֵב לְמִינוֹ:
15	the ostrich, the nighthawk, the sea gull, and the hawk of any variety;	וְאֶת בֵּת הַיַּעֲנָה וְאֶת־הַתְּחֻמָּס וְאֶת־הַשֹּׁחַף וְאֶת־הַנֶּץ לְמִינָהּ:
16	the little owl, the great owl, and the white owl;	אֶת־הַכּוֹס וְאֶת־הַיִּנְשׁוּף וְהַתְּנַשְׂמַת:
17	the pelican, the bustard, and the cormorant;	וְהַקָּאֵת וְאֶת־הַרְחֻמָּה וְאֶת־הַשְּׁלֵד:
18	the stork, any variety of heron, the hoopoe, and the bat.	וְהַחֲסִידָה וְהָאֲנָפָה לְמִינָהּ וְהַדּוּכִיפַת וְהָעֵטְלָף:
19	All winged swarming things are impure for you: they may not be eaten.	וְכָל שָׂרָץ הָעוֹף טָמֵא הוּא לָכֶם לֹא יֵאָכְלוּ:

20 You may eat only
pure winged
creatures.
כָּל־עוֹף טָהוֹר תֹּאכְלוּ:
pure winged
creatures.

21 You shall not eat anything that has died a
natural death; give it to the stranger in your
community to eat, or you may sell it to a
foreigner. For you are a people consecrated
to your God יהוה. You shall not boil a kid in
its mother's milk.
לֹא תֹאכְלוּ כָּל־נֶבֶלָה לִגְר אֲשֶׁר־בְּשַׁעֲרֶיהָ תִּתְּנֶנָּה
וְאָכְלָה אֹז מִכָּל לִנְכָרִי כִּי עִם קְדוֹשׁ אַתֶּם לַיהוָה
אֱלֹהֵיךָ לֹא־תִבְשֹׁל גְּדִי בְחֵלֶב אִמּוֹ:

22 You shall set aside every year a tenth part of
all the yield of your sowing that is brought
from the field.
עֲשֹׂר תַעֲשֹׂר אֶת כָּל־תְּבוּאֹת זֶרְעֶךָ הַיֵּצֵא הַשָּׂדֶה
שָׁנָה שָׁנָה:

23 You shall consume the tithes of your new
grain and wine and oil, and the firstlings of
your herds and flocks, in the presence of
your God יהוה, in the place where [God] will
choose to establish the divine name, so that
you may learn to revere your God יהוה
forever.
וְאָכַלְתָּ לִפְנֵי | יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר־יִבְחַר
לִשְׁכַּן שְׁמוֹ שֶׁם מַעֲשֵׂר דְגָנְךָ תִּירְשֶׁךָ וַיִּצְהָרְךָ
וּבְכֹרֹת בְּקָרְךָ וּצְאֹנְךָ לִמְעַן תִּלְמַד לִירְאֶה
אֶת־יְהוָה אֱלֹהֶיךָ כָּל־הַיָּמִים:

24 Should the distance be too great for you,
should you be unable to transport them,
because the place where your God יהוה has
chosen to establish the divine name is far
from you and because your God יהוה has
blessed you,
וְכִי־יִרְבֶּה מִמֶּךָ הַדֶּרֶךְ כִּי לֹא תוּכַל שְׂאתָם
כִּי־יִרְחַק מִמֶּךָ הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ
לָשׁוּם שְׁמוֹ שֶׁם כִּי יְבָרַכְךָ יְהוָה אֱלֹהֶיךָ:

25 you may convert them into money. Wrap up
the money and take it with you to the place
that your God יהוה has chosen,
וְנָתַתָּה בַּכֶּסֶף וְצִרְתָּ הַכֶּסֶף בִּגְדֶךָ וְהִלַּכְתָּ
אֶל־הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ:

26 and spend the money on anything you
want—cattle, sheep, wine, or other
intoxicant, or anything you may desire. And
you shall feast there, in the presence of your
God יהוה, and rejoice with your household.
וְנָתַתָּה הַכֶּסֶף בְּכֹל אֲשֶׁר־תִּאְוָה נֶפֶשְׁךָ בַּבָּקָר
וּבַצֹּאן וּבַיִּין וּבַשֵּׁכָר וּבְכֹל אֲשֶׁר תִּשְׁאָלֶךָ נֶפֶשְׁךָ
וְאָכַלְתָּ שָׁם לִפְנֵי יְהוָה אֱלֹהֶיךָ וּשְׂמַחְתָּ אִתָּה
וּבֵיתְךָ:

27 But do not neglect the [family of the] Levite
in your community, for he has no hereditary
portion as you have.
וְהַלְוִי אֲשֶׁר־בְּשַׁעֲרֶיךָ לֹא תַעֲזֹבֵנּוּ כִּי אֵין לוֹ חֵלֶק
וְנַחֲלָה עַמָּךְ:

- 28 Every third year you shall bring out the full tithe of your yield of that year, but leave it within your settlements.
- 29 Then the [family of the] Levite, who has no hereditary portion as you have, and the stranger, the fatherless, and the widow in your settlements shall come and eat their fill, so that your God יהוה may bless you in all the enterprises you undertake.

Deuteronomy 15

- 1 Every seventh year you shall practice remission of debts.
- 2 This shall be the nature of the remission: all creditors shall remit the due that they claim from their fellow [Israelites]; they shall not dun their fellow [Israelites] or kin, for the remission proclaimed is of יהוה.
- 3 You may dun the foreigner; but you must remit whatever is due you from your kin.
- 4 There shall be no needy among you—since your God יהוה will bless you in the land that your God יהוה is giving you as a hereditary portion—
- 5 if only you heed your God יהוה and take care to keep all this Instruction that I enjoin upon you this day.
- 6 For your God יהוה will bless you as promised: you will extend loans to many nations, but require none yourself; you will dominate many nations, but they will not dominate you.
- 7 If, however, there is a needy person among you, one of your kin in any of your settlements in the land that your God יהוה is giving you, do not harden your heart and shut your hand against your needy kin.

- 8 Rather, you must open your hand and lend whatever is sufficient to meet the need.
- 9 Beware lest you harbor the base thought, “The seventh year, the year of remission, is approaching,” so that you are mean and give nothing to your needy kin—who will cry out to יהוה against you, and you will incur guilt.
- 10 Give readily and have no regrets when you do so, for in return your God יהוה will bless you in all your efforts and in all your undertakings.
- 11 For there will never cease to be needy ones in your land, which is why I command you: open your hand to the poor and needy kin in your land.
- 12 If a fellow Hebrew man—or woman—is sold to you, he shall serve you six years, and in the seventh year you shall set him free.
- 13 When you set him free, do not let him go empty-handed:
- 14 Furnish him out of the flock, threshing floor, and vat, with which your God יהוה has blessed you.
- 15 Bear in mind that you were slaves in the land of Egypt and your God יהוה redeemed you; therefore I enjoin this commandment upon you today.
- 16 But should he say to you, “I do not want to leave you”—for he loves you and your household and is happy with you—
- 17 you shall take an awl and put it through his ear into the door, and he shall become your slave in perpetuity. Do the same with your female slave.
- 18 When you do set either one free, do not feel aggrieved; for in the six years you have been given double the service of a hired worker. Moreover, your God יהוה will bless you in all you do.
- כִּי־פָתַח תִּפְתָּח אֶת־יָדְךָ לְוֹ וְהַעֲבַט
תַּעֲבִיטְנוּ דֵּי מַחֲסָרוֹ אֲשֶׁר יִחְסֹר לוֹ:
הַשְּׁמַר לְךָ פֶּן־יִהְיֶה דְבָר עִם־לִבְּךָ
בְּלִיעַל לֵאמֹר קָרְבָה שְׁנַת־הַשְּׁבַע שְׁנַת
הַשְּׁמִטָּה וְרָעָה עֵינֶךָ בְּאַחִיךָ הָאֲבִיּוֹן וְלֹא
תִתֵּן לוֹ וְקָרָא עָלֶיךָ אֶל־יְהוָה וְהָיָה בְּךָ
חַטָּא:
נָתַתָּ תִתֵּן לוֹ וְלֹא־יִרְעַע לְבָבְךָ בַּתְּתִתָּ לוֹ כִּי
בְגִלְלִי הַדָּבָר הַזֶּה וּבִרְכָּךְ יִהְיֶה אֱלֹהֶיךָ
בְּכָל־מַעֲשֶׂיךָ וּבְכָל מְשָׁלְחֶיךָ:
כִּי לֹא־יִחְדַּל אֲבִיּוֹן מִקְרֹב הָאָרֶץ עַל־כֵּן
אֲנֹכִי מְצַוְּךָ לֵאמֹר פָּתַח תִּפְתָּח אֶת־יָדְךָ
לְאַחִיךָ לְעִנְיָנֶךָ וּלְאֲבִינֶךָ בְּאַרְצְךָ:
כִּי־יִמָּכַר לְךָ אֲחִיךָ הָעֶבְרִי אוֹ הָעֶבְרִיָּה
וְעִבְדְּךָ שֵׁשׁ שָׁנִים וּבִשְׁנָה הַשְּׁבִיעִת
תְּשַׁלְּחֶנּוּ חֲפָשִׁי מֵעִמָּךְ:
וְכִי־תְשַׁלְּחֶנּוּ חֲפָשִׁי מֵעִמָּךְ לֹא תְשַׁלְּחֶנּוּ
רִיקִים:
הַעֲנִיק תַּעֲנִיֵּק לוֹ מִצֹּאֲנֶךָ וּמִגִּרְנֶךָ וּמִקִּבְּךָ
אֲשֶׁר בִּרְכָּךְ יְהוָה אֱלֹהֶיךָ תִתֵּן־לוֹ:
וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּאַרְץ מִצְרַיִם וַיִּפְדְּךָ
יְהוָה אֱלֹהֶיךָ עַל־כֵּן אֲנֹכִי מְצַוְּךָ
אֶת־הַדָּבָר הַזֶּה הַיּוֹם:
וְהָיָה כִּי־יֹאמַר אֲלֶיךָ לֹא אֵצֵא מֵעִמָּךְ כִּי
אֶהְבֶּךָ וְאֶת־בֵּיתְךָ כִּי־טוֹב לוֹ עִמָּךְ:
וְלָקַחְתָּ אֶת־הַמַּרְצֵעַ וְנָתַתָּהּ בְּאָזְנוֹ
וּבִדְלֶת וְהָיָה לְךָ עֶבֶד עוֹלָם וְאִף לְאִמָּתְךָ
תַּעֲשֶׂה־כֵּן:
לֹא־יִקְשָׁה בְּעִינֶךָ בְּשַׁלְּחָךְ אֹתוֹ חֲפָשִׁי
מֵעִמָּךְ כִּי מִשְׁנֶה שָׂכָר שָׂכִיר עִבְדְּךָ שֵׁשׁ
שָׁנִים וּבִרְכָּךְ יִהְיֶה אֱלֹהֶיךָ בְּכָל אֲשֶׁר
תַּעֲשֶׂה:

- 19 You shall consecrate to your God יהוה all male firstlings that are born in your herd and in your flock: you must not work your firstling ox or shear your firstling sheep.
- 20 You and your household shall eat it annually before your God יהוה in the place that יהוה will choose.
- 21 But if it has a defect, lameness or blindness, any serious defect, you shall not sacrifice it to your God יהוה.
- 22 Eat it in your settlements, the impure among you no less than the pure, just like the gazelle and the deer.
- 23 Only you must not partake of its blood; you shall pour it out on the ground like water.
- כָּל־הַבְּכוֹר אֲשֶׁר יוֹלֵד בַּבֶּקֶרֶךָ וּבַצֹּאֲנָה הַזָּכָר תִּקְדִּישׁ לַיהוָה אֱלֹהֶיךָ לֹא תַעֲבֹד בַּבֶּכֶר שׁוֹרְךָ וְלֹא תִגַּז בְּכוֹר צֹאֲנֶךָ:
- לִפְנֵי יְהוָה אֱלֹהֶיךָ תֹאכְלֶנּוּ שָׁנָה בְּשָׁנָה בַּמָּקוֹם אֲשֶׁר־יִבְחָר יְהוָה אֶתְּךָ וּבֵיתְךָ:
- וְכִי־יִהְיֶה בוֹ מוֹם פֶּסֶחַ אוֹ עֹר כָּל מוֹם רָע לֹא תִזְבְּחֶנּוּ לַיהוָה אֱלֹהֶיךָ:
- בְּשַׁעְרֶיךָ תֹאכְלֶנּוּ הַטָּמֵא וְהַטְהוֹר יַחְדָּו כַּצִּבִּי וְכַאֲיִל:
- רַק אַתָּה־דָּמוֹ לֹא תֹאכַל עַל־הָאָרֶץ תִּשְׁפֹּכֶנּוּ כַּמַּיִם:

Deuteronomy 16

- 1 Observe the month of Abib and offer a passover sacrifice to your God יהוה, for it was in the month of Abib, at night, that your God יהוה freed you from Egypt.
- 2 You shall slaughter the passover sacrifice for your God יהוה, from the flock and the herd, in the place where יהוה will choose to establish the divine name.
- 3 You shall not eat anything leavened with it; for seven days thereafter you shall eat unleavened bread, bread of distress—for you departed from the land of Egypt hurriedly—so that you may remember the day of your departure from the land of Egypt as long as you live.
- 4 For seven days no leaven shall be found with you in all your territory, and none of the flesh of what you slaughter on the evening of the first day shall be left until morning.
- 5 You are not permitted to slaughter the passover sacrifice in any of the settlements that your God יהוה is giving you;
- שָׁמֹר אֶת־חֹדֶשׁ הָאָבִיב וְעָשִׂיתָ פֶּסַח לַיהוָה אֱלֹהֶיךָ כִּי בַחֹדֶשׁ הָאָבִיב הוֹצִיאָךְ יְהוָה אֱלֹהֶיךָ מִמִּצְרַיִם לַיְלָה:
- וְזָבַחְתָּ פֶסַח לַיהוָה אֱלֹהֶיךָ צֹאן וּבֶקֶר בַּמָּקוֹם אֲשֶׁר־יִבְחָר יְהוָה לְשִׁכְן שְׁמוֹ שָׁם:
- לֹא־תֹאכַל עִלּוֹ חֶמֶץ שִׁבְעַת יָמִים תֹּאכְל־עִלּוֹ מִצּוֹת לֶחֶם עֲגִי כִּי בַחֲפוּזוֹן יָצֵאתָ מֵאֶרֶץ מִצְרַיִם לְמַעַן תִּזְכֹּר אֶת־יוֹם צֵאתְךָ מֵאֶרֶץ מִצְרַיִם כָּל יְמֵי חַיֶּיךָ:
- וְלֹא־יֵרָאֶה לָּךְ שָׂאֵר בְּכָל־גִּבְלֶךָ שִׁבְעַת יָמִים וְלֹא־יִלֵּין מִן־הַבֶּשֶׂר אֲשֶׁר תִּזְבַּח בָּעֶרֶב בַּיּוֹם הָרִאשׁוֹן לַבֹּקֶר:
- לֹא תֹכַל לִזְבַּח אֶת־הַפֶּסַח בְּאַחַד שַׁעְרֶיךָ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָּךְ:

- כִּי אִם־אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר יְהוָה
אֱלֹהֶיךָ לְשֹׁכֵן שְׁמוֹ שָׁם תִּזְבַּח
אֶת־הַפֶּסַח בְּעֶרֶב כְּבֹוא הַשֶּׁמֶשׁ מוֹעֵד
צֵאתְךָ מִמִּצְרָיִם:
- וּבִשְׁלַת וְאָכַלְתָּ בַּמָּקוֹם אֲשֶׁר יִבְחַר
יְהוָה אֱלֹהֶיךָ בּוֹ וּפְנִיתָ בִּבְקָר וְהִלַּכְתָּ
לְאֵהֲלֶיךָ:
- שִׁשַּׁת יָמִים תֹּאכַל מִצֹּת וּבָיִים
הַשְּׁבִיעִי עֲצַרְתָּ לַיהוָה אֱלֹהֶיךָ לֹא
תַעֲשֶׂה מְלָאכָה:
- שִׁבְעָה שָׁבָעַת תִּסְפְּרֶלָּךְ מֵהַחֵל
חֶרְמֶשׁ בִּקְמָה תָּחֵל לִסְפֹּר שִׁבְעָה
שָׁבָעוֹת:
- וַעֲשִׂיתָ חַג שָׁבָעוֹת לַיהוָה אֱלֹהֶיךָ מִסֹּת
נִדְבַת יָדְךָ אֲשֶׁר תִּתֵּן כְּאֲשֶׁר יְבָרַךְ
יְהוָה אֱלֹהֶיךָ:
- וּשְׂמַחְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ אַתָּה
וּבִנְךָ וּבִתֶּךָ וְעַבְדְּךָ וַאֲמָתְךָ וְהַלְוִי אֲשֶׁר
בְּשַׁעְרֶיךָ וְהַגֵּר וְהִיתוֹם וְהָאֲלֻמָּנָה אֲשֶׁר
בְּקִרְבְּךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה
אֱלֹהֶיךָ לְשֹׁכֵן שְׁמוֹ שָׁם:
- וְזָכַרְתָּ כִּי־עַבְדְּ הָיִיתָ בְּמִצְרָיִם וּשְׂמַרְתָּ
וַעֲשִׂיתָ אֶת־הַחֻקִּים הָאֵלֶּה:
- חַג הַסֻּכֹּת תַעֲשֶׂה לָּךְ שִׁבְעַת יָמִים
בְּאֶסְפָּךְ מִגֶּרְנְךָ וּמִקְבֶּךָ:
- וּשְׂמַחְתָּ בְּחַגְּךָ אַתָּה וּבִנְךָ וּבִתֶּךָ
וְעַבְדְּךָ וַאֲמָתְךָ וְהַלְוִי וְהַגֵּר וְהִיתוֹם
וְהָאֲלֻמָּנָה אֲשֶׁר בְּשַׁעְרֶיךָ:
- 6 but at the place where your God יהוה will choose to
establish the divine name, there alone shall you
slaughter the passover sacrifice, in the evening, at
sundown, the time of day when you departed from
Egypt.
- 7 You shall cook and eat it at the place that your God
יהוה will choose; and in the morning you may start
back on your journey home.
- 8 After eating unleavened bread six days, you shall hold
a solemn gathering for your God יהוה on the seventh
day: you shall do no work.
- 9 You shall count off seven weeks; start to count the
seven weeks when the sickle is first put to the
standing grain.
- 10 Then you shall observe the Feast of Weeks for your
God יהוה, offering your freewill contribution
according as your God יהוה has blessed you.
- 11 You shall rejoice before your God יהוה with your son
and daughter, your male and female slave, the [family
of the] Levite in your communities, and the stranger,
the fatherless, and the widow in your midst, at the
place where your God יהוה will choose to establish the
divine name.
- 12 Bear in mind that you were slaves in Egypt, and take
care to obey these laws.
- 13 After the ingathering from your threshing floor and
your vat, you shall hold the Feast of Booths for seven
days.
- 14 You shall rejoice in your festival, with your son and
daughter, your male and female slave, the [family of
the] Levite, the stranger, the fatherless, and the
widow in your communities.

- 15 שבעת ימים תחג ליהוה אלהיך
במקום אשר יבחר יהוה כי יברכך
יהוה אלהיך בכל תבואתך ובכל
מעשה ידיך והיית אף שמח:
16 שלוש פעמים | בשנה יראה
כל־זכורך את־פני | יהוה אלהיך
במקום אשר יבחר בתג המצות ובתג
השבועות ובתג הסכות ולא יראה
את־פני יהוה ריקם:
17 איש כמתנת ידו בברכת יהוה אלהיך
אשר נתן־לך: 15 You shall hold a festival for your God יהוה seven days,
in the place that יהוה will choose; for your God יהוה
will bless all your crops and all your undertakings,
and you shall have nothing but joy.
16 Three times a year—on the Feast of Unleavened
Bread, on the Feast of Weeks, and on the Feast of
Booths—all your males shall appear before your God
יהוה in the place that [God] will choose. They shall
not appear before יהוה empty-handed,
17 but each with his own gift, according to the blessing
that your God יהוה has bestowed upon you.
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48: שופטים | Shoftim (Deuteronomy 16:18-21:9)

Deuteronomy 16

- 18 שֹׁפְטִים וְשֹׁטְרִים תִּתֵּן לְךָ בְּכָל־שְׁעָרֶיךָ
אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ לְשִׁבְטֶיךָ
וְשָׁפְטוּ אֶת־הָעָם מִשְׁפָּט־צֶדֶק: You shall appoint magistrates and officials for your
tribes, in all the settlements that your God יהוה is
giving you, and they shall govern the people with due
justice.
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The text emphasizes the importance of appointing judges and officers to ensure fair justice on earth, reflecting the attribute of mercy seen in celestial spheres. It highlights the need for self-judgment, judging favorably, and maintaining love and fear of God in all thoughts and actions, particularly in Jerusalem. The Torah commands Israel to appoint judges and law enforcement officers in all cities to ensure fair judgments and righteousness, reflecting the ideal of peace central to the Torah's teachings. The Jewish court aims for perfect truth in judgment, with strict procedures for evidence. The Halakhah mandates the appointment of judges in every Jewish community to enforce Torah commandments and maintain justice. Jewish thought emphasizes the necessity of laws and judges to prevent wrongdoing and maintain order, while Kabbalah discusses the quality of justice and righteousness in divine judgment. The Midrash stresses the importance of appointing righteous judges for fair judgment, and Musar highlights the need to impute merit to others in judgment. The Talmud discusses the importance of appointing fit judges over the community and the obligation to establish courts in every city only in Eretz Yisrael. Rashbam, Rabbeinu Yonah, Or HaChaim, Haamek Sheilah, and Rashi provide further insights on appointing judges. Finally, responsa stress the obligation for judges to rule in accordance with legal standards, ensuring just law and right rulings.

- 19 לֹא־תִטֶּה מִשְׁפָּט לֹא תִכָּר פָּנִים
וְלֹא־תִקַּח שֹׁחַד כִּי הַשֹּׁחַד יַעְוֵל עֵינַי
חֲכָמִים וְיִסְלֹף דְּבָרֵי צִדִּיקָם: You shall not judge unfairly: you shall show no
partiality; you shall not take bribes, for bribes blind the
eyes of the discerning and upset the plea of the just.
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Various texts from Chasidut, Halakhah, Jewish Thought, Midrash, Mishnah, Musar, Quoting Commentary, Talmud, Tanakh, Targum, and Tosefta emphasize the prohibition against bribery, warning against accepting bribes in judicial processes to ensure fair and impartial judgment. Bribery is seen as blinding the eyes of the wise and perverting justice, with severe consequences for those who engage in corrupt practices. The importance of upholding justice, truth, and impartiality in legal matters is stressed across these commentaries and teachings.

- 20 צֶדֶק צֶדֶק תִּרְדֹּף לְמַעַן תַּחֲיָה וְיִרְשָׁתָּ
אֶת־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ: Justice, justice shall you pursue, that you may thrive
and occupy the land that your God יהוה is giving
you.
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The pursuit of justice and righteousness is emphasized in various Jewish texts, highlighting the need for ethical conduct, fair judgment, and adherence to laws for both individuals and judges. The consequences of corrupt judgments, the qualities required of judges, and the

importance of pursuing righteousness to achieve life and honor are all discussed, with the pursuit of justice seen as essential for a harmonious society and the fulfillment of God's covenant with the people. Different approaches to achieving fair judgment, including avoiding bribes and following the best court for justice, are outlined in these texts.

לֹא־תִטֵּעַ לְךָ אֲשֶׁרָה בְּלִעְגָּא אֲצֵל 21 You shall not set up a sacred post—any kind of pole
מִזְבַּח יְהוָה אֱלֹהֶיךָ אֲשֶׁר תַּעֲשֶׂה־לְךָ: beside the altar of your God יהוה that you may
make—

In prayer, one should not seek personal gain or defer to human traits, judges should be appointed based on Torah knowledge and suitability, wooden structures are prohibited in the Temple, and the importance of justice in judgment is emphasized. The prohibition of planting trees near the altar is likened to appointing unfit judges, and the Talmud discusses the implications of building wooden porticoes in the Temple courtyard. The Asherah is described as a sacred grove of Canaanite worship associated with fertility, and the need to avoid planting near the altar is highlighted in various texts.

וְלֹא־תִקֵּים לְךָ מַצֵּבָה אֲשֶׁר שָׂנֵא יְהוָה 22 or erect a stone pillar; for such your God יהוה
אֱלֹהֶיךָ: detests.

Chasidut interprets the prohibition of setting up a stone pillar in Deuteronomy 16:22 as a metaphor for spiritual preparation for the afterlife and prioritizing core principles over personal opinions. Commentary from Ramban, Rashi, and others links the prohibition to Canaanite idol worship, contrasting it with permissible sacrifices to God on altars. Halakhah extends the prohibition to appointing judges not well-versed in Torah law and building wooden structures in the Temple. Jewish Thought explores the reasons behind prohibitions like marrying two sisters and planting trees in the Temple mount. Midrash discusses fair judgment in trials and the importance of unity among the people for redemption. The Second Temple text emphasizes the impermanence of human existence, reflected in the prohibition against erecting pillars to oneself. Targum warns against building monuments that God detests and appointing proud individuals as leaders.

Deuteronomy 17

לֹא־תִזְבַּח לַיהוָה אֱלֹהֶיךָ שׁוֹר וְשֶׂה אֲשֶׁר 1 You shall not sacrifice to your God יהוה an ox or a
יְהִיָּה בּוֹ מוֹם כָּל דְּבַר רָע כִּי תוֹעֵבֶת sheep that has any defect of a serious kind, for that is
יְהוָה אֱלֹהֶיךָ הוּא: abhorrent to your God יהוה.

Chasidut warns against praying from a place of deficiency and with negative intentions, emphasizing the importance of presenting offerings free from defects. Halakhah prohibits offering animals with temporary blemishes as sacrifices, with transgressions resulting in lashes. Kabbalah states that only Israel is affected by holiness, while the nations are not included. Midrash discusses laws of substitution in sacrifices and the prohibition of sacrificing blemished animals. Quoting Commentary clarifies that both the hire of a harlot and the price of a dog are considered abominations to God. Talmud explains differing

opinions on slaughtering offerings with improper intent and the prohibition of sacrificing blemished animals. Tanakh states that eating the flesh of a sacrifice of well-being on the third day is unacceptable. Targum warns against offering blemished or defective animals as sacrifices to God.

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| <p>בִּי־מִצָּא בְּקִרְבְּךָ בְּאַחַד שְׁעָרֶיךָ
אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לְךָ אִישׁ אוֹ-אִשָּׁה
אֲשֶׁר יַעֲשֶׂה אֶת־הָרָע בְּעֵינֵי יְהוָה־אֱלֹהֶיךָ
לְעֵבֵר בְּרִיתוֹ:</p> | <p>2 If there is found among you, in one of the settlements that your God יהוה is giving you, a man or woman who has affronted your God יהוה and transgressed the Covenant—</p> |
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The law against idolatry applies both in and outside of the Land of Israel, with worshipers to be stoned at the gates of the city where they worshiped; women are specifically mentioned due to susceptibility, and the covenant is violated with idolatry. Cities of refuge cannot be condemned to prevent destruction, and witchcraft and idolatry involving women were prevalent. The Sifrei commentaries emphasize consequences of idolatry, the Talmud discusses stoning locations, and Tosefta addresses Passover observance in a state of impurity.

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| <p>וַיֵּלֶךְ וַיַּעֲבֹד אֱלֹהִים אֲחֵרִים וַיִּשְׁתַּחוּ
לָהֶם וּלְשֶׁמֶשׁ אֹו לְיָרֵחַ אֹו
לְכָל־צָבָא הַשָּׁמַיִם אֲשֶׁר לֹא־צִוִּיתִי:</p> | <p>3 turning to the worship of other gods and bowing down to them, to the sun or the moon or any of the heavenly host, something I never commanded—</p> |
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Chasidut and Talmudic commentary emphasize the prohibition of worshiping celestial bodies like the sun and moon, which are not commanded by God, and warn against engaging with the world of Action-Asiyah. The Mishnah discusses the punishment for inciters who lead others to idol worship, while the Talmud and Targum highlight changes made to clarify God's commandments and avoid idolatry. Rabbeinu Bahya explains the significance of daily offerings in countering astrological influences and fasting as a form of repentance.

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| <p>וְהִגַּדְלָךְ וְשָׁמַעְתָּ וְדַרְשְׁתָּ הִטֵּב
וְהִנֵּה אָמַת נִכּוֹן הַדָּבָר נַעֲשֶׂתָה
הַתּוֹעֵבָה הַזֹּאת בְּיִשְׂרָאֵל:</p> | <p>4 and you have been informed or have learned of it, then you shall make a thorough inquiry. If it is true, the fact is established, that abhorrent thing was perpetrated in Israel,</p> |
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Various commentaries on Deuteronomy 17:4 stress the importance of thorough investigation and examination in legal proceedings, with Rashi, Ibn Ezra, Tur HaArokh, Rabbeinu Bahya, Sifte Chakhamim, and Rav Hirsch all highlighting different aspects of this process. The legislation is also noted to apply in the Diaspora by Tur HaArokh. The Midrash emphasizes the use of seven cross-examinations and factual reviews in legal proceedings, while Ramban and Bartenura discuss the application of these laws to idol worship and the detailed examinations required before imposing the death penalty. The Talmud further elaborates on the requirements for congruent testimony and thorough investigations in capital cases. Onkelos and Targum Jonathan also stress the importance of accurate and authenticated information in hearing reports of wrongdoing within the community of Yisroel.

וְהוֹצֵאתָ אֶת־הָאִישׁ הַהוּא אוֹ אֶת־הָאִשָּׁה הַהִוא אֲשֶׁר עָשָׂה אֶת־הַדָּבָר הַרָע הַזֶּה אֶל־שַׁעֲרֵי־ אֶת־הָאִישׁ אוֹ אֶת־הָאִשָּׁה וְסָקַלְתָם בְּאֲבָנִים וּמָתוּ׃	5 you shall take the man or the woman who did that wicked thing out to the public place, and you shall stone that man or woman to death.—
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The punishment for idolatry in ancient times was stoning until death, requiring two witnesses for conviction and execution at the city gate where the idol was worshipped to demonstrate the deity's inability to save the idolater's life (Guides, Halakhah, Commentary, Mishnah, Quoting Commentary, Talmud, Targum). The Mishnah outlines cases judged by a court of seventy-one judges, including an entire tribe sinning, a false prophet, or a High Priest transgressing a prohibition carrying a possible death sentence. The Talmud discusses scenarios for stoning and emphasizes following Torah laws and commandments, while the Tosefta addresses the Passover offering in cases of impurity within the community.

עַל־פִּי שְׁנַיִם עֵדִים אוֹ שְׁלֹשָׁה עֵדִים יוֹמְתֵת הַמָּוֶת לֹא יוֹמְתֵת עַל־פִּי יֶד אֶחָד׃	6 A person shall be put to death only on the testimony of two or more witnesses; no one shall be put to death on the testimony of a single witness.—
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The Torah requires two or three witnesses for capital punishment, with Ramban insisting on a Sanhedrin of twenty-three judges for acceptance of testimony. Halakhah prohibits women as witnesses and emphasizes oral testimony over written. The Midrash discusses the importance of witnesses in enforcing decrees and recounts the story of Akhan's punishment. The Mishnah explores the significance of two and three witnesses in rendering testimony valid or invalid, with differing opinions on disqualifying witnesses. Musar discusses the appointment of judges and law-enforcers and the prohibition of handling fire on the Sabbath as a testimony to God's creation ex nihilo. The Talmud emphasizes the necessity of testimony from witnesses' mouths, the requirement of two witnesses for punishment, and the invalidity of disjointed testimony in capital law. Lastly, Targum highlights the need for two or three witnesses for death sentences, not just one.

יָד הָעֵדִים תְּהִי־בּוֹ בְּרֹאשׁוֹנָה לְהַמִּיתוֹ וְיָד כָּל־הָעָם בְּאַחֲרֹנָה וּבְעֶרְתָּ הָרָע מִקֶּרְבְּךָ׃	7 Let the hands of the witnesses be the first to put [the condemned] to death, followed by the hands of the rest of the people. Thus you will sweep out evil from your midst.
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Ibn Ezra discusses singular and plural nouns in biblical texts, Steinsaltz emphasizes the role of witnesses in the court process, Halakhah explains the commandment to judge capital cases in the Land of Israel, Kabbalah discusses the negative effects of envy and authority, Midrash connects the process of putting someone to death to the story of Jacob and Laban, Mishnah details the process of stoning and hanging the condemned, Musar discusses the migration of souls and the lineage of Bileam, Quoting Commentary highlights the burning bush and the prohibition against sorceresses, Second Temple examines the execution of apostates, Talmud explains the procedures for stoning, Tanakh recounts the stoning of Naboth, and Targum interprets the importance of witnesses in executing the guilty party.

<p>כִּי יִפְּלֹא מִמֶּךָ דְּבַר לְמִשְׁפָּט בֵּין-דָּם 8</p> <p>לְדָם בֵּין-דִּין לְדִין וּבֵין גֹּעַגֹּעַ לְנִגְעַת דְּבָרִי</p> <p>רִיבַת בְּשַׁעְרֶיךָ וּמִמֶּנּוּ וְעָלִיתָ אֶל-הַמָּקוֹם</p> <p>אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ:</p>	<p>If a case is too baffling for you to decide, be it a controversy over homicide, civil law, or assault—matters of dispute in your courts—you shall promptly repair to the place that your God will have chosen,</p>
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The importance of consulting judges and the Supreme Court in resolving disputes, especially in matters of judgment and legal complexities, is highlighted in various commentaries, halakhic texts, and Jewish thought. The significance of the Great Sanhedrin in making difficult judgments, the authority of the sages, and the reliance on divine decree are emphasized, along with the need to follow the decisions of the court and seek guidance in challenging cases. The role of the Sanhedrin in resolving disputes, the complexity of legal matters, and the importance of distinguishing between different types of impurity, blood, and disputes are recurring themes across different texts and commentaries.

<p>וּבֹאתָ אֶל-הַכֹּהֲנִים הַלְוִיִּם וְאֶל-הַשֹּׁפֵט 9</p> <p>אֲשֶׁר יִהְיֶה בַּיָּמִים הָהֵם וְדִרְשָׁתָּ</p> <p>וְהִגִּידוּ לָךְ אֶת דְּבַר הַמִּשְׁפָּט:</p>	<p>and appear before the levitical priests, or the magistrate in charge at the time, and present your problem. When they have announced to you the verdict in the case,</p>
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The importance of seeking guidance from priests, Levites, and judges appointed by God is emphasized in various texts, highlighting the authority of the Supreme Court in interpreting and applying Torah teachings. The Torah instructs to follow the word of the teachings without deviation, warning against nullifying any part of the Torah even as times change. It is crucial to obey the judges and priests of one's generation to prevent serious consequences and maintain the tradition passed down through generations.

<p>וַעֲשִׂיתָ עֲלֵפִי הַדְּבָר אֲשֶׁר יִגִּידוּ לָךְ 10</p> <p>מִן-הַמָּקוֹם הַהוּא אֲשֶׁר יִבְחַר יְהוָה</p> <p>וּשְׁמַרְתָּ לַעֲשׂוֹת כְּכֹל אֲשֶׁר יֹרֶד:</p>	<p>you shall carry out the verdict that is announced to you from that place that יהוה chose, observing scrupulously all their instructions to you.</p>
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The highest court's rulings must be obeyed, followed, and adhered to, including those from the Sanhedrin, with emphasis on the judges' instructions and the obligation to follow their commands in all matters related to the Torah, under penalty of execution. The duties of the heart detailed in Scripture require reflection and intellectual investigation to sift truth from false notions, focusing on moral obligations in relationships with society, family, and oneself, with the ultimate judge being G-d. The importance of following the decrees of the rabbis is emphasized, as they are in accordance with God's will, using various biblical examples to illustrate this point. The Talmud discusses the rules for issuing death sentences and explores the conditions under which individuals are liable for punishment based on their adherence to or deviation from the rulings of the High Court, with specific references to different scenarios and interpretations of the law.

<p>עֲלֵפִי הַתּוֹרָה אֲשֶׁר יֹרֶד 11</p> <p>וְעַל-הַמִּשְׁפָּט אֲשֶׁר-יֵאמְרוּ לָךְ</p> <p>תַּעֲשֶׂה לֹא תִסּוֹר מִן-הַדְּבָר</p> <p>אֲשֶׁר-יִגִּידוּ לָךְ יָמִין וּשְׂמָאל:</p>	<p>You shall act in accordance with the instructions given you and the ruling handed down to you; you must not deviate from the verdict that they announce to you either to the right or to the left.</p>
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Chasidut emphasizes the importance of following the teachings of the sages and tzaddik of the generation to achieve spiritual clarity and understanding of mishpat, while Jewish Thought and Kabbalah stress the authority of Torah scholars in interpreting and applying laws. Halakhah highlights the necessity of obeying decrees and ordinances of the Sanhedrin, with Musar emphasizing the importance of listening to wise men even if their rulings seem contradictory. The Talmud and Responsa emphasize the significance of adhering to established laws and teachings, while the Tanakh instructs to follow the teachings of Moses without deviation for success.

וְהָאִישׁ אֲשֶׁר־יַעֲשֶׂה בְּזִדּוֹן לְבִלְתִּי 12 Should either party [to the dispute] act
 שָׁמַע אֶל־הַכֹּהֵן הָעֹמֵד לְשֹׁרֶת שָׁם presumptuously and disregard the priest charged with
 אֶת־יְהוָה אֱלֹהֶיךָ אוֹ אֶל־הַשֹּׁפֵט וּמֵת serving there your God יהוה, or the magistrate, that
 הָאִישׁ הַהוּא וּבָעֵרָתָּ הָרָע מִיִּשְׂרָאֵל: party shall die. Thus you will sweep out evil from
 Israel:

The text emphasizes the importance of upholding the authority of the Sanhedrin and following its rulings, with severe consequences for defying the court. Disobeying the directives of the court is a negative commandment, while heeding its decisions is a positive commandment in matters of Torah. Deliberate sins are considered more severe than impulsive sins, as seen in the case of king Menashe. The Torah tradition guides judgment and natural laws exist to enable humans to fulfill their destiny. Mishnah and Talmudic texts discuss the punishment for rebellious elders who go against the Supreme Court's rulings, with different opinions on the process and frequency of executions. The Targums state that those who disobey the priest or judge serving before God are to be executed to eliminate evil from Israel.

וְכָל־הָעָם יִשְׁמְעוּ וְיִרְאוּ וְלֹא 13 all the people will hear and be afraid and will not act
 יִזְדּוֹן עוֹד: presumptuously again.

The law mandates that the execution of an elder who disobeys the Supreme Court's ruling should be postponed until the next festival in Jerusalem to ensure widespread awareness and deterrence, serving as a public example to promote respect for authority and discourage rebellion. Various commandments from the Torah are discussed, emphasizing the importance of following God's laws and remembering Jewish history and values. The Talmud and Tosefta outline the process for dealing with rebellious individuals, suggesting execution during a festival in Jerusalem to serve as a warning to others.

כִּי־תָבֹא אֶל־הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ 14 If, after you have entered the land that your God יהוה
 נָתַן לָךְ וַיְרִשְׁתָּהּ וַיִּשְׁבְּתָהּ בָּהּ וְאַמְרָתָּ has assigned to you, and taken possession of it and
 אָשִׁימָה עָלַי מֶלֶךְ בְּכָל־הַגּוֹיִם אֲשֶׁר settled in it, you decide, "I will set a king over me, as
 סָבִיבָתִי: do all the nations about me,"

The concept of having a king over Israel is debated among commentators, with some arguing for the necessity of a king for unity and stability, while others believe temporary leaders and judges can suffice. Samuel's criticism of the people's request for a king was due to a lack of faith in the Bet Din to administer Torah law effectively. The appointment of a king is seen as a concession to human weakness rather than a religious necessity, with the focus on maintaining a well-ordered society through a balance of judges and a king. The

appointment of a king in Israel was a debated topic among commentators, with different opinions on the Torah's allowance for it and the reasons behind the request for a king. The elders of Israel requested a king to govern them like other nations, despite warnings of the consequences. The Talmud discusses various mitzvot related to entering and settling in Eretz Yisrael, including appointing a king, cutting off the seed of Amalek in war, and building the Temple in Jerusalem. Both Onkelos and Targum Jonathan mention the scenario of the Israelites entering the land, inheriting it, and desiring a king like the surrounding nations.

<p>שׁוֹם תִּשֶׁם עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ מִקֶּרֶב אֲחֵיךָ תִּשֶׁם עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי אֲשֶׁר לֹא-אֶחָיִךְ הוּא:</p>	<p>15 you shall be free to set a king over yourself, one chosen by your God יהוה. Be sure to set as king over yourself one of your own people; you must not set a foreigner over you, one who is not your kin.</p>
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The text discusses the importance of appointing a king over Israel who cares for the entire community, emphasizing the need to avoid appointing a king with anger and highlighting the significance of accepting the yoke of the Kingdom of Heaven. The appointment of a king over Israel is seen as a positive development to elevate the people spiritually, with the king's character and intentions being crucial. The king must be an Israelite, and only a Jewish king is allowed to rule over Israel, with the king serving as the heart of Israel.

<p>רַק לֹא-יִרְבֶּה-לּוֹ סוּסִים וְלֹא-יִשְׁיב אֶת-הָעָם מִצְרַיִם לְמַעַן הָרְבוֹת סוּס וַיהוָה אָמַר לָכֶם לֹא תִסָּפּוּן לָשׁוּב בְּדֶרֶךְ הַזֶּה עוֹד:</p>	<p>16 Moreover, he shall not keep many horses or send people back to Egypt to add to his horses, since יהוה has warned you, “You must not go back that way again.”</p>
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The Torah prohibits a Jewish king from dwelling in Egypt and accumulating many horses, emphasizing trust in God over military might and foreign influences. The Mishnah outlines restrictions on the king's behavior and possessions, while Musar highlights the symbolic significance of the king's actions and the dangers of material reliance. The Talmud recounts historical events related to these prohibitions, and Tanakh provides examples of reliance on God over worldly powers. The Targum reinforces the warning against excessive horses to prevent negative consequences.

<p>וְלֹא יִרְבֶּה-לּוֹ נָשִׁים וְלֹא יִסֹּר לְבָבוֹ וְכֶסֶף וְזָהָב לֹא יִרְבֶּה-לּוֹ מְאֹד:</p>	<p>17 And he shall not have many wives, lest his heart go astray; nor shall he amass silver and gold to excess.</p>
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Chasidut focuses on Shlomo HaMelech's understanding of spirits and demons, breaking kelipot to reveal the Tetragrammaton, emphasizing the need to find good within evil. Halakhah prohibits a king from accumulating excessive wealth and wives, emphasizing Torah study and the needs of Israel. Jewish Thought stresses the importance of abstinence from permitted pleasures and fulfilling commandments. Midrash discusses Solomon's downfall due to disregarding Torah commands, while Mishnah outlines restrictions on a king's wives, horses, and wealth. Musar links yein neshech to prohibitions for a Jewish king, and the Talmud discusses limitations on a king's possessions and religious duties, using Solomon as an example. Tanakh emphasizes God's role in providing for David, and Targum states restrictions on a king's wives and wealth to prevent rebellion.

וְהָיָה כִּשְׂבָתוֹ עַל כִּסֵּא מַמְלָכְתּוֹ וְכָתַב לוֹ אֶת־מִשְׁנֵה הַתּוֹרָה הַזֹּאת עַל־סֵפֶר מַלְפָּנָי הַכֹּהֲנִים הַלְוִיִּם:	18 When he is seated on his royal throne, he shall have a copy of this Teaching written for him on a scroll by the levitical priests.
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The Torah commands a king to write two Torah scrolls, one for himself and one to carry at all times, with specific regulations outlined in Jewish law. The king's constant study and observance of the Torah are emphasized to instill fear of God and refine his character. The requirement for the king to have the Torah at all times serves as a model for all individuals to prioritize Torah study in their lives, as highlighted in various commentaries, including Ramban and Talmudic sources.

וְהִיְתָה עִמּוֹ וְקָרָא בּוֹ כָּל־יְמֵי חַיָּיו לְמַעַן יִלְמַד לִירְאָה אֶת־יְהוָה אֱלֹהָיו לְשֹׁמֵר אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת וְאֶת־הַחֻקִּים הָאֵלֶּה לַעֲשׂוֹתָם:	19 Let it remain with him and let him read in it all his life, so that he may learn to revere his God יהוה, to observe faithfully every word of this Teaching as well as these laws.
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Chasidut emphasizes the king studying Torah to bring life into his leadership, while Halakhah mandates a king to write a Torah scroll, read from it daily, and have it with him at all times. Jewish Thought explores true freedom in serving God, Kabbalah discusses the king's need for Torah to learn awe for God, Midrash emphasizes the importance of impartiality in leadership, Mishnah outlines limitations for kings, Musar stresses the fear of God through Torah study, and Talmud details requirements for a king. Commentary highlights the significance of a prince bringing an offering for atonement, with Rashi, Ibn Ezra, Ramban, and others providing insights. Targum emphasizes the king's daily reading of the Torah, and Tosefta discusses the importance of writing a Sefer Torah for personal use and studying it continually.

לְבִלְתִּי רוּם־לְבָבוֹ מֵאֶחָיו וּלְבִלְתִּי סוּר מִן־הַמִּצְוָה יְמִין וּשְׂמָאוֹל לְמַעַן יֵאָרִיד יָמִים עַל־מַמְלָכְתּוֹ הוּא וּבָנָיו בְּקֶרֶב יִשְׂרָאֵל:	20 Thus he will not act haughtily toward his fellows or deviate from the Instruction to the right or to the left, to the end that he and his descendants may reign long in the midst of Israel.
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The appointment of a king in Judaism emphasizes humility, adherence to divine law, and servant leadership to ensure a long reign and avoid negative consequences. Kings are anointed from a horn, not priests, and anointing is required in cases of succession disputes. The king of Israel is commanded to have a special Torah scroll, read it daily, and lead the nation under the sacred canopy of the divine word. The Targum emphasizes that a king should not be prideful towards his brothers, follow the commandments, and have a long reign over his kingdom.

Deuteronomy 18

- 1 לא־יִהְיֶה לַכֹּהֲנִים הַלְוִיִּם כָּל־שִׁבְט
לְנִי חֶלֶק וְנַחֲלָה עִם־יִשְׂרָאֵל אֲשֵׁי
יְהוָה וְנַחֲלָתוֹ יֹאכְלוּ: 1 The levitical priests, the whole tribe of Levi, shall have
no territorial portion with Israel. They shall live only off
יהוה's offerings by fire as their portion,
-

The Levites are prohibited from inheriting land in the Land of Israel and are to receive offerings from the people to sustain themselves. The concept of surrender and humility allows connection with the Creator, contrasting with arrogance. The tribe of Levi did not receive a hereditary portion of land, as their portion was the fire offerings of God. The priests of the tribe of Levi will not have a portion or inheritance with the rest of the Israelites, but will eat the offerings of the Lord as their portion.

- 2 וְנַחֲלָה לֹא־יִהְיֶה־לּוֹ בְּקָרֵב אָחִיו יְהוָה
הוא נַחֲלָתוֹ כְּאֲשֶׁר דִּבֶּר־לּוֹ: 2 and shall have no portion among their brother
tribes: יהוה is their portion, as promised.
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Rashi explains that priests and Levites did not inherit land in Israel, as stated in Deuteronomy 18:2, to ensure their dedication to serving God. The Levites are excluded from inheriting land or spoils due to their spiritual role, with the rationale that they should not be involved in material pursuits. The allocation of cities of refuge in the Land of Israel and the scattering of Israel among the gates of the world are discussed in the Midrash, with the promise of gathering them back in the future. Aaron is told in Numbers 18:20 that he will not have a share of land or possessions among the Israelites, as God himself is his portion and inheritance.

- 3 וְזֶה יִהְיֶה מִשְׁפָּט הַכֹּהֲנִים מֵאֵת הָעָם
מֵאֵת זִבְחֵי הַזֶּבַח אִם־שׁוֹר אִם־שֶׂה
וְנָתַן לַכֹּהֵן הַזֶּרֶעַ וְהַלְחָיִים וְהַקֶּבֶה: 3 This then shall be the priests' due from the people:
Everyone who offers a sacrifice, whether an ox or a
sheep, must give the shoulder, the cheeks, and the
stomach to the priest.
-

The Torah commands priests to receive portions of non-consecrated animals, including the foreleg, cheekbones, and stomach, as compensation for specific actions, not obligatory for wild or consecrated animals, exclusive to non-priests [Commentary]. The commandment to give a priest specific parts of slaughtered animals is universal, practiced at all times, with some exceptions for consecrated animals and hybrids [Halakhah]. The text emphasizes the importance of following Torah commandments, helping the poor, and showing compassion, while discussing various laws and commandments related to offerings and priestly gifts [Midrash]. Priests are entitled to receive various offerings, with differences in opinion regarding certain items, and the mitzva of giving the first sheared wool to a priest applies to sheep but not goats or cattle [Mishnah]. Various commentators, including Rashi, Bartenura, and Ibn Ezra, detail the parts of sacrificial animals that must be given to priests according to Deuteronomy 18:3 [Quoting Commentary]. The Talmud discusses the obligation to give gifts of the priesthood from slaughtered animals, the requirements for sharing tithes and Sabbatical produce in Syria, and the exemption of gifts of the priesthood from hybrid animals like a koy [Talmud]. Targum Onkelos and Targum Jonathan specify the parts of sacrifices that priests will receive according to Deuteronomy 18:3 [Targum]. The Tosefta addresses various laws regarding ritual slaughter, gifts for the poor, separation of

terumah and priestly gifts, and the obligations related to the first of the fleece and priestly gifts, outlining rights and obligations regarding newborns and priestly gifts [Tosefta].

4 רֹאשִׁית דִּגְגָנְךָ תִּירֹשֶׁךָ וְיִצְהָרְךָ
וְרֹאשִׁית גֵּז צֹאנֶךָ תִּתֶּן לָּוִי: wine and oil, and the first shearing of your sheep.

The text discusses the obligation to give the first shearing of flocks to the priest, with specific measurements and rules outlined in Deuteronomy 18:4. Various commentators emphasize the symbolic importance of these gifts, the levels of generosity in giving them, and the specific requirements for donations and fleece of sheep. The concept of tithing is connected to the sephirah of Malkhut in Kabbalah, highlighting the importance of giving back to the divine. The Midrash delves into laws regarding offerings, the story of Korach, and the significance of various elements in Judaism. The Mishnah details the obligation of the first shearing of wool for sheep, not goats or cattle, and the specific weight required for the priest. Rav Huna explains that the universe was created due to merits acquired by Israel, including setting aside challah, giving tithes, and bringing first ripe fruits to the Temple. Rashi and Ramban explore the meaning of “In the beginning God created” in Genesis 1:1, connecting it to the creation of the world for the sake of Torah and Israel. The Talmud discusses the strictness of consecrated items compared to terumah, specific measurements and rules for priestly gifts, and the importance of following purity laws to avoid sin. Onkelos and Targum Jonathan instruct to give the first portion of grain, wine, olive oil, and sheep’s fleece to the designated recipient in Deuteronomy 18:4. In Tosefta, it is explained that failure to fulfill obligations as a Kohen or Levite results in not receiving associated gifts, and certain animals are exempt from the obligation of the first of the fleece based on specific conditions.

5 כִּי בּוֹ בָּחַר יְהוָה אֱלֹהֶיךָ מִכָּל־שִׁבְטֶיךָ
לְעֹמֵד לְשֵׁרֵת בְּשֵׁם־יְהוָה הוּא וּבָנָיו
כָּל־הַיָּמִים: For your God יהוה has chosen him and his descendants,
out of all your tribes, to be in attendance for service in
the name of יהוה for all time.

The sacrificial service in the Temple must be performed standing, with priests provided with food and clothing to serve, and the High Priest pronouncing the 42-lettered name of God on the Day of Atonement. The Sefer HaChinukh, Mishneh Torah, Sefer HaMitzvot, and Mishnah detail various requirements and prohibitions related to Temple service, sanctification, and priestly duties. The prophet, Temple, and priests all represent divine authority and the will of God, with blessings, oaths, and prayers made in the name of God seeking divine intervention. The Midrash discusses rules for the Priestly Blessing, the importance of priests being chosen to bless the people, and specific actions and prayers during various occasions. The Talmud emphasizes that priests must stand while performing Temple service and reciting the Priestly Benediction, with lifted hands, and that priests sitting disqualify the rites they perform. The Tosefta states that all priestly rituals are incumbent upon the sons of Aaron, and Kohanim receive their portion from God’s offerings when they do His will.

6 וְכִי־יָבֹא הַלֵּוִי מֵאֶחָד שְׁעָרֶיךָ
מִכָּל־יִשְׂרָאֵל אֲשֶׁר־הוּא גָר שָׁם וּבָא
בְּכָל־אַוֹת נַפְשׁוֹ אֶל־הַמָּקוֹם אֲשֶׁר־יִבְחַר
יְהוָה: If a Levite would go, from any of the settlements
throughout Israel where he has been residing, to the
place that יהוה has chosen, he may do so whenever he
pleases.

Chasidut emphasizes the importance of connecting with others close to the tzaddik for guidance and wisdom. Commentary discusses the eligibility of Levites and priests to serve in the Temple, highlighting the specific obligations related to Temple service. Halakhah details the shifts for priests and Levites in the Temple, with priests having more flexibility in offering sacrifices. Midrash distinguishes between Levites and Cohanim in performing sacrificial service. Quoting Commentary contrasts Ramban's interpretation with Rashi's on the repetition of words in Scripture. Talmud allows priests to sacrifice offerings at any time, even outside their designated watch. Targum emphasizes the fulfillment of obligation for a Levite coming to the chosen place with all his soul's desire.

וְשָׁרָת בְּשֵׁם יְהוָה אֱלֹהָיו בְּכָל־אֶחָיו 7 He may serve in the name of his God יהוה like all his
הַלְוִיִּם הָעֹמְדִים שָׁם לִפְנֵי יְהוָה: fellow Levites who are there in attendance before יהוה.

In Deuteronomy 18:7, priests from the countryside are granted equality in service and share of sacrifices with those already in function based on a rotational system. Levites were obligated to serve in the Temple as gatekeepers and singers during sacrifices, with only Levites allowed to recite songs during Temple service. The Levites must stand while serving, and both Cohanim and Levites have a portion and inheritance with Israel. The Rabbis discuss differences between individual burnt offerings and communal gift offerings, with priests allowed to offer sacrifices at any time they desire. Priests are allowed to sacrifice offerings at any time they desire, even outside of their designated priestly watch, and there is a mitzva to perform the service while standing. The Talmud indicates a basic requirement to accompany communal offerings with song.

חֶלֶק כְּחֶלֶק יֵאָכְלוּ לְבַד מִמִּכְרֵיו 8 They shall receive equal shares of the dues, without regard
עַל־הָאֲבוֹת: to personal gifts or patrimonies.

Priests in Jerusalem during festivals can partake in sin-offerings, share sacrificial meat equitably, and offer personal sacrifices out of turn. The system of priestly rosters, established by King David and Samuel, ensures orderly service in the Temple with each roster serving for two weeks per year. Levites can eat a share of offerings brought during festivals regardless of roster affiliation. The priests' shares were determined by agreements resembling sales contracts between ancestors, and priests were entitled to equal shares of meal-offerings regardless of duties or family groups. All priestly watches have equal status in portions of Festival offerings, only applicable during pilgrimage Festivals when all of Israel enters through one gate.

כִּי אָתָּה בָּא אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה 9 When you enter the land that your God יהוה is giving
אֵלֶיךָ נָתַן לָךְ לֹא־תִלְמַד לַעֲשׂוֹת you, you shall not learn to imitate the abhorrent
כְּתוּעַבַת הַגּוֹיִם הָהֵם: practices of those nations.

Rebbe Nachman warns against praying with kavanot if unfit, likening it to sorcery, emphasizing the importance of only using Kabbalistic meditations for understanding and issuing rulings (Likutei Moharan, Part II 120:1:2). The text prohibits engaging in abominable practices like sorcery and divination, discussing the influence of astrology and warning against relying on such practices for knowledge of the future. Noahides are commanded to observe seven laws, including blasphemy and idolatry, with consequences for transgressions. Certain acts, like sorcery, are permitted for Torah study and teaching purposes, exemplified by Rabbi Gamliel and others. The Tosefta discusses criteria for a

beguiled city in the Land of Israel and the importance of truthfulness and avoiding causing the righteous to live among the wicked.

לֹא־יִמָּצֵא בָּךְ מַעֲבִיר בְּנוֹ-וּבִתּוֹ	10	Let no one be found among you who consigns a son or
בָּאֵשׁ קֶסֶם קְסָמִים מְעוֹנֵן וּמְנַחֵשׁ		daughter to the fire, or who is an augur, a soothsayer, a
וּמְכַשֵּׁף:		diviner, a sorcerer,

Various forbidden practices are condemned in Jewish law, including passing children through fire for idol worship, engaging in sorcery, divination, and seeking supernatural knowledge. Violations of these prohibitions can result in lashes, stoning, or other penalties. The Torah emphasizes the importance of relying on God for guidance and avoiding these practices. The Talmud discusses interpretations and consequences of these prohibitions, while the Tosefta outlines the specific commandments for the sons of Noach, including prohibitions against idolatry and other forbidden practices.

וְחֹבֵר חֶבֶר וְשֹׂאֵל אוֹב וְיִדְעוֹנִי	11	one who casts spells, or one who consults ghosts or
וְדֹרֵשׁ אֶל־הַמֵּתִים:		familiar spirits, or one who inquires of the dead.

Various Jewish commentaries, Halakhah, Jewish thought, Kabbalah, Midrash, Mishnah, and Talmud all discuss prohibitions against practices such as necromancy, divination, sorcery, and consulting with the dead, emphasizing the importance of following God's statutes and avoiding sinful behaviors. The Talmud differentiates between different types of practitioners and their specific methods and punishments, while the prophet in Judaism is described as warning of a future that can be changed through human choices rather than predicting outcomes. The Tanakh and Targum also warn against seeking guidance from ghosts or familiar spirits and engaging in activities like snake charming and using magical knots.

כִּי־תוֹעֲבֹת יְהוָה כָּל־עֲשֵׂה אֵלֶּה	12	For anyone who does such things is abhorrent to יהוה,
וּבִגְלַל תּוֹעֲבֹת הָאֵלֶּה יְהוָה		and it is because of these abhorrent things that your
אֱלֹהֶיךָ מוֹרִישׁ אוֹתָם מִפְּנֵיךָ:		God יהוה is dispossessing them before you.

The Torah prohibits practices like divination and idol worship, considering them abominations to the Lord. The Canaanites were dispossessed from their land for engaging in such practices. Rabbi Shimon b. Yochai compares Israel's relationship with God to a king feeding his obedient sons and servants. The Talmud explains that Gentiles are warned about specific prohibitions, including idolatry. The Targum mentions that those who commit abominations are expelled by the Lord.

תָּמִים תְּהִיָּה עִם יְהוָה אֱלֹהֶיךָ:	13	You must be wholehearted with your God יהוה.
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Chasidut emphasizes the importance of wholehearted faith in God, avoiding seeking answers from other sources and being pure-hearted. Halakhah prohibits involvement in occult arts and emphasizes that true wisdom comes from faith in God. Jewish Thought warns against seeking answers through forbidden means and emphasizes innocence and trust in God. Kabbalah discusses balancing and perfecting spiritual aspects, while Midrash praises those who follow God's commandments wholeheartedly. Musar highlights the importance of being wholehearted with God, encompassing all praiseworthy qualities. Quoting Commentary explains that being whole-hearted with God means trusting in His

control over fate and aligning internal virtues with external actions. Responsa permits consulting sorcerers in cases of danger but prohibits it otherwise, while Talmud argues against consulting astrologers. Tanakh describes Noah as righteous and blameless, walking with God, and Targum emphasizes the importance of walking in perfect trust and fear of God.

- 14 כי | הגוים האלה אשר אתה יורש
 אותם אל־מענגים ואל־קסמים ישמעו
 ואתה לא כן נתן לך יהוה אלהיך: Those nations that you are about to dispossess do
 indeed resort to soothsayers and augurs; to you,
 however, your God יהוה has not assigned the like.

The text emphasizes that the Israelites are forbidden from consulting soothsayers or diviners, as they have prophets and the “Urim and Thummim” for guidance on God’s plans. The Torah warns against falsehood and idolatry, stressing the importance of faith in God and distinguishing between true prophets and diviners. The Jewish people are urged to trust in God rather than resorting to divination, which is associated with the Gentile nations. The Midrash teaches the importance of following God’s guidance like Avraham did, rather than relying on divination like the nations. The Torah prohibits divination and emphasizes trust in God over seeking guidance from diviners. Sforno, Ibn Ezra, Ramban, and Targum all highlight the contrast between seeking God’s proximity and relying on demonic divination practices, emphasizing the importance of prophecy and faith in God.

- 15 נביא מקרבך מאחיך כמני יקים
 לך יהוה אלהיך אליו תשמעון: From among your own people, your God יהוה will raise
 up for you a prophet like myself; that is whom you shall
 heed.

The concept of prophecy in the Land of Israel is discussed, emphasizing that prophets will arise only from among the Israelites, like Moses, and will deliver messages from God faithfully. It is a mitzvah to listen to prophets as long as they do not deviate from the Torah’s laws, and any temporary changes they suggest should align with the Torah’s overall message. The importance of understanding the deeper meaning behind the mitzvot, respecting parents, and eradicating perversions for holiness on a national level is highlighted. The exclusivity of prophecy, Torah, the land of Israel, and resurrection of the dead to the Jewish people is emphasized through biblical verses and interpretations. The Gemara suggests that even if a true prophet tells you to transgress a mitzvah, you must listen to him for the requirement of the hour, indicating that a Torah mitzvah can be uprooted in an active manner.

- 16 ככל אשר־שאלת מעם יהוה אלהיך בחרב
 ביום הקהל לאמר לא אספ לשמע את־קול
 יהוה אלהי ואת־האש הגדלה הזאת
 לא־אראה עוד ולא אמות: This is just what you asked of your God יהוה at
 Horeb, on the day of the Assembly, saying, “Let
 me not hear the voice of my God יהוה any longer
 or see this wondrous fire any more, lest I die.”

The Torah prohibits practices related to propitiating the constellations to prevent idol worship, compensating for lost benefits with adherence to mitzvot and reliance on prophets. Esau’s deceitful nature is contrasted with Jacob’s integrity in Isaac’s blessing. The Israelites merited prophets by asking God in Chorev, leading to the need for prophets throughout generations. The four methods of executing someone legally in Jewish law are stoning, burning, sword, and asphyxiation, symbolizing different sins and executed by the

angel of death based on Justice. The Israelites feared the sounds at Mount Sinai, leading to the need for Moses as an intermediary and later prophets. The text refutes claims that verses in Scripture allude to Mohammed, emphasizing the importance of upholding the teachings of Moses and not adding or subtracting from them. Onkelos and Targum Jonathan describe the Israelites' request at Choreiv to avoid hearing the voice of Adonoy and seeing the great fire of God to prevent death.

וַיֹּאמֶר יְהוָה אֵלֵי הֵיטִיבוּ אֲשֶׁר 17 Whereupon יהוה said to me, "They have done well in
דְּבָרוֹ: speaking thus.

The Israelites believed in Moses as a prophet, leading to a commitment to accept future prophets as intermediaries for communication with God, as implied by Moses. R. Akiva believes they should respond affirmatively to both affirmatives and negatives from God's commands. Ibn Ezra notes a similarity between Isaiah 15:7:2 and Deuteronomy 8:17. The Talmud discusses the importance of not speaking before someone wiser and the examples of appropriate and inappropriate ways of speaking. The Targum confirms that the words spoken by the people were correct, as mentioned in Deuteronomy 18:17.

נָבִיא אֲקִים לָהֶם מִקִּרְבִּי אֲחֵיהֶם 18 I will raise up for them from among their own people a
כְּמוֹד וְנִתַּתִּי דְּבָרִי בְּפִיו וְדִבֶּר prophet like yourself, in whose mouth I will put My
אֲלֵיהֶם אֵת כָּל־אֲשֶׁר אֶצְוֶנוּ: words and who will speak to them all that I command;

The primary function of a prophet is to instruct Israel regarding God's word, with the prophet relaying God's commands to the people when necessary and not establishing a new faith. It is a mitzvah to listen to a prophet, as failure to do so may result in death at the hand of God. Following post-Mosaic prophets, priests, and judges is important for guidance in interpreting laws and regulations, as they have divine assistance and vast learning. The appointment of a prophet is based on the merit of Israel, and prophets must speak in accordance with the will of God. Moses' decline in prophetic abilities is hinted at in Deut. 18:18, and a prophet's role is to uphold Torah laws, not establish a new religion. God promises to raise up a prophet from among the people to speak His words, like Moses, and commandments to the people.

וְהָיָה הָאִישׁ אֲשֶׁר לֹא־יִשְׁמַע אֶל־דְּבָרִי 19 and anybody who fails to heed the words [the
אֲשֶׁר יְדַבֵּר בְּשֵׁמִי אֲנֹכִי אֶדְרֹשׁ מֵעֵמוֹ: prophet] speaks in My name, I Myself will call to
account.

Prophets are appointed by God to command people to fulfill the precepts of the Torah and warn against transgression, with dire consequences for those who do not heed their words. Failure to listen to a prophet can result in death by the hand of God, and those who suppress or violate a prophecy may face execution by strangulation. The Talmud and Mishnah both emphasize the importance of obeying the commands of a prophet, as God will demand accountability and punish those who refuse to obey.

אֶתְּ הַנְּבִיאַ אֲשֶׁר יִזְדֹּר לְדַבֵּר בְּשִׁמִּי אֵת אֲשֶׁר לֹא־צִוִּיתִיו לְדַבֵּר וְאֲשֶׁר יִדְבֹּר בְּשֵׁם אֱלֹהִים אֲחֵרִים וּמֵת הַנְּבִיא הַהוּא׃	20 But any prophet who presumes to speak in My name an oracle that I did not command to be uttered, or who speaks in the name of other gods—that prophet shall die.”
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The Torah warns that false prophets who speak in the name of other gods or make inaccurate prophecies will face death by strangulation, as outlined in Deuteronomy 18:19-20 and reiterated in various commentaries, including the Mishnah and Talmud. Such prophets, whether claiming to speak for false gods or idols, are considered guilty of idolatry and subject to the death penalty. The seriousness of false prophecy is emphasized, with consequences including execution by strangulation for deliberate sinners who speak falsely in the name of the Lord. Additionally, cases involving false prophets, an entire tribe’s sin, or a High Priest transgressing serious prohibitions must be judged by a court of seventy-one judges, as detailed in the Mishnah and Talmud. The text also cautions against false Messiahs, urging patience and faith in awaiting the true redemption of Israel.

וְכִי תֹאמַר בְּלִבְבְּךָ אֵיכָה גִּדַע אֶת־הַדְּבָר אֲשֶׁר לֹא־דִבְּרוּ יְהוָה׃	21 And should you ask yourselves, “How can we know that the oracle was not spoken by יהוה”—
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Ramban, Rashi, Sforno, Tur HaArokh, Rav Hirsch, and Mishneh Torah explain the criteria for distinguishing false prophets from true ones, emphasizing the importance of accurate predictions of future events. The Sifri on Parshat Shoftim addresses conflicting prophecies regarding the fate of the Temple, with the Torah instructing not to fear prophecies that do not come true. Jeremiah warns against false prophets claiming the return of the vessels of the House of God from Babylon, while Targum Onkelos and Targum Jonathan discuss discerning statements not spoken by the Lord in Deuteronomy 18:21.

אֲשֶׁר יִדְבֹּר הַנְּבִיא בְּשֵׁם יְהוָה וְלֹא־יְהִי הַדְּבָר וְלֹא יָבֹא הוּא הַדְּבָר אֲשֶׁר לֹא־דִבְּרוּ יְהוָה בְּזָדוֹן דְּבָרוֹ הַנְּבִיא לֹא תִגֹּר מִמֶּנּוּ׃	22 if the prophet speaks in the name of יהוה and the oracle does not come true, that oracle was not spoken by יהוה; the prophet has uttered it presumptuously: do not stand in dread of that person.
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False prophets who make predictions that do not come true should be considered illegitimate, as true prophets are confirmed by miracles from God. The importance of not fearing or refraining from executing a false prophet is emphasized, with the commandment to kill them even if they prophesy about the fulfillment of commandments. The construction of the tabernacle falls under Divine intervention, emphasizing the need to discern true prophecy from false prophecy and not rely on unacceptable means for knowledge. Offenses punishable by strangulation include false prophecy, with the need to demonstrate criminal intent in prosecuting false prophets. If a prophet’s words do not come true, it is not from the Lord but spoken maliciously, and one should not fear them.

Deuteronomy 19

- כִּי־יִכְרֹת יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם 1 When your God יהוה has cut down the nations whose
אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ אֶת־אֲרָצָם land your God יהוה is assigning to you, and you have
וַיִּרְשׁוּם וַיֵּשְׁבֵת בְּעָרֵיהֶם וּבְבֵתֵיהֶם: dispossessed them and settled in their towns and
homes,

Moses establishes cities of refuge for unintentional murderers in the land, emphasizing the sanctity of human life and the need to cleanse the land from idolatry and innocent blood. Judges must measure the distance precisely to the nearest city with a court of 23 judges, excluding Jerusalem, and the mitzvah only applies in the land given by God. The obligation to designate cities of refuge is dependent on entry into the land, with specific requirements and the need for six cities to ensure availability. The “enlargement” of the border allows for the establishment of additional cities of refuge, permitting the consumption of secular meat meals. The destruction of nations by God and the Israelites inheriting their land, cities, and houses is emphasized in Targum translations.

- שְׁלוֹשׁ עָרִים תִּבְדֹּל לְךָ בְּתוֹךְ אֲרָצְךָ אֲשֶׁר 2 you shall set aside three cities in the land that your
יְהוָה אֱלֹהֶיךָ נָתַן לְךָ לְרִשְׁתָּהּ: God יהוה is giving you to possess.

Moses establishes six cities of refuge within Israel for inadvertent killers to flee to, with specific requirements for their designation and maintenance. The commandment applies only in Eretz Yisrael and is the responsibility of both the king and the community, with details explained in various commentaries. The cities are spiritually and physically significant, with mystical symbolism related to the soul’s journey in the afterlife. Moses designated three cities in TransJordan and Yehoshua set aside three in Canaan, with a total of six required before serving as a haven. The Talmud discusses differing views on the number of cities needed and notes five things missing in the last Temple compared to the first. The Targums also emphasize the setting apart of three cities within the land.

- תִּכְיֶן לְךָ הַדֶּרֶךְ וְשִׁלְשָׁתָּ 3 You shall survey the distances, and divide into three parts
אֶת־גְּבוּל אֲרָצְךָ אֲשֶׁר יִנְחִילְךָ the territory of the country that your God יהוה has allotted to
יְהוָה אֱלֹהֶיךָ וְהָיָה לָנוֹס שָׁמָּה you, so that any [man] who has killed someone may have a
כָּל־רֹצֵחַ: place to flee to.—

The establishment of cities of refuge for unintentional murderers is detailed in various texts, including Mishneh Torah and Talmud, with specific requirements for roads leading to these cities, equal division of the land, and spiritual significance in guiding sinners to safety through God’s mercy and guidance. The division of the land into three parts symbolizes spiritual ascent and rehabilitation for unintentional killers, with clear roads and signs pointing the way to ensure equal distance and accessibility to each city. Additionally, the consequences of intentional wrongdoing, such as in the case of Yoav, are highlighted as punishment for deliberate actions despite seeking refuge.

- וְזֶה דְּבַר הָרֹצֵחַ אֲשֶׁר־יָנוֹס שָׁמָּה וְחָי 4 Now this is the case of the killer who may flee there
אֲשֶׁר יָכָה אֶת־דָּרְעוֹ בְּבִלְיָדָעַת וְהוּא and live: one who has slain another unwittingly,
לֹא־שָׂנֵא לוֹ מִתְּמַל שִׁלְשָׁם: without having been an enemy in the past.

Murderers, whether intentional or unintentional, must acknowledge their status and not accept honors or positions of authority. Cities of refuge provide protection for unintentional killers, who must disclose their status when honored. Torah scholars accompany them to prevent attacks, and they must return to their previous office after the High Priest's death. The Talmud discusses laws of unintentional murder and exile, with Rabbi Meir suggesting blind people be included in exile. The Targum discusses unintentional murder cases without prior enmity towards the victim.

- 5 ואִשְׁרֵי יָבֹא אֶת־רֵעֵהוּ בַעֲרֹ לַחֲטֹב עֲצִים וְנִדְחָה יָדוֹ בַּגִּרְזֹן לַכָּרֶת הָעֵץ וְנָשַׁל הַבִּרְזֵל מִן־הָעֵץ וּמָצָא אֶת־רֵעֵהוּ וּמָתָהוּ הוּא יָנוּס אֶל־אַחַת הָעָרִים־הָאֵלֶּה וְחָיָה: For instance, a man goes with another fellow into a grove to cut wood; as his hand swings the ax to cut down a tree, the ax-head flies off the handle and strikes the other so that he dies. That man shall flee to one of these cities and live.—

Various Jewish commentators, Halakhic authorities, and Midrashim discuss unintentional murder and the laws surrounding it, including the circumstances that warrant exile, exemptions for certain situations like acts during a mitzvah, and differing opinions on legal matters such as the treatment of blind individuals. The Mishnah and Talmud delve into specific scenarios and interpretations of verses like Deuteronomy 19:5 to determine liability for unintentional killings and the purpose of cities of refuge. Philo and Targum offer additional insights into the concept of unintentional homicide and seeking refuge in God.

- 6 פֶּן־יִרְדֹּף גֹּאֵל הַדָּם אַחֲרָי הָרָצָח בִּי־יָחַם לִבָּבוֹ וְהִשִּׁיגוֹ כִּי־רִבְּהָ הִדְרִיד וְהִכָּהוּ נֶפֶשׁ וְלֹא אִין מִשְׁפָּט־מִוֶּת כִּי לֹא שָׁגָא הוּא לוֹ מִתְמָוֹל שְׁלִשּׁוֹם: Otherwise, when the distance is great, the blood-avenger, pursuing the killer in hot anger, may overtake him and strike him down; yet he did not incur the death penalty, since he had never been the other's enemy.

The need for multiple cities of refuge to protect unintentional murderers from blood redeemers seeking revenge is emphasized in Deuteronomy 19:6. The Mishneh Torah states that a blood redeemer is not liable for killing someone who unintentionally killed outside the Sabbath limits of his city of refuge. The Midrash discusses various emotions and actions of the heart, emphasizing justice and mercy through biblical examples. Rashi highlights the importance of cities of refuge being close enough for fugitives to reach quickly. The Talmud clarifies that the blood redeemer is exempt from punishment if they kill an unintentional murderer on the way to a city of refuge. In Leviticus 25:25, the nearest redeemer has the right to redeem sold property. The Targums warn against blood redeemers pursuing and killing murderers out of anger.

- 7 עַל־כֵּן אֶנְכִּי מְצִוֶּה לְאָמֹר שְׁלֹשׁ עָרִים תִּבְדְּלִי לָךְ: That is why I command you: set aside three cities.

The commandment to establish three cities of refuge in the land is a positive commandment in Eretz Yisrael, ensuring unintentional killers can flee for protection and receive a fair trial. The Midrash emphasizes that all six cities of refuge must be designated

before any can serve as a city of refuge, while both Onkelos and Targum Jonathan state that three cities should be set apart for specific purposes as commanded in Deuteronomy 19:7.

<p>וְאִם־יִרְחִיב יְהוָה אֱלֹהֶיךָ אֶת־גְּבולֶךָ בְּאֶשֶׁר נִשְׁבַּע לְאַבְתָּיִךְ וְנָתַן לְךָ אֶת־כָּל־הָאָרֶץ אֲשֶׁר דִּבֶּר לָתֵת לְאַבְתָּיִךְ:</p>	<p>8 And when your God יהוה enlarges your territory, as was sworn to your fathers, and gives you all the land that was promised to be given to your fathers—</p>
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The commandment to add three more cities of refuge, in accordance with Deuteronomy 19:8-9, will be fulfilled in the era of the King Mashiach with the cities of the Keni, K’nizi, and the Kadmoni. The mitzvah of expanding one’s borders is rewarded by God with an actual expansion of territory, as seen in the promise to the forefathers. The three Temples that will be built in the future are symbolized by the wells dug by Isaac in Genesis 26, with each well representing a different Temple. Ramban discusses the symbolic meaning of the wells and predicts a time of peace and prosperity when the Third House will be built. In Genesis 15:9, God instructs Abraham to bring specific animals for sacrifice, and both Onkelos and Targum Jonathan mention that if God expands the boundaries of the land as promised, the people will receive the entire land.

<p>כִּי־תִשְׁמֹר אֶת־כָּל־הַמִּצְוָה הַזֹּאת לַעֲשׂוֹתָהּ אֲשֶׁר אֲנִי מְצַוֶּה הַיּוֹם לְאַהֲבָהּ אֶת־יְהוָה אֱלֹהֶיךָ וּלְלַכֵּת בְּדַרְכָּיו כָּל־הַיָּמִים וְיִסְפָּת לְךָ עוֹד שְׁלֹשׁ עָרִים עַל הַשָּׁלֹשׁ הָאֵלֶּה:</p>	<p>9 if you faithfully observe all this Instruction that I enjoin upon you this day, to love your God יהוה and to walk in God’s ways at all times—then you shall add three more towns to those three.</p>
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Rashi explains that there will be a total of nine cities of refuge, Ibn Ezra stresses the importance of walking in God’s ways, Tur HaArokh highlights that observing all commandments leads to the addition of three more cities of refuge, Nachmanides explains that when all Jewish people observe all commandments out of love for God, the three additional cities will be established, Rabbeinu Bahya mentions a third group of three cities of refuge to be added, and Steinsaltz clarifies that the three additional cities will be needed when the land expands due to people observing the commandments. The Levites do not have an ancestral portion in Eretz Yisrael but were commanded to provide cities for them to dwell in, including the six cities of refuge and 42 additional cities, with three more cities to be added in the future. Moses set aside three cities of refuge across the Jordan, another three in Eretz Yisrael, and in the future, they will set up another three, totaling nine cities of refuge. The text emphasizes the importance of emulating God’s ways in all aspects of life and clinging to God with such intensity that one cannot part from Him. Abba Shaul advocates for six additional cities of refuge in the Northern part of the Land of Promise, while R. Nehorai suggests a total of fifteen cities. Onkelos and Targum Jonathan discuss adding three cities to the existing three when following God’s commandments to love Him and walk in His ways.

<p>וְלֹא יִשְׁפַךְ דָּם נָקִי בְּקֶרֶב אֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה וְהָיָה עָלֶיךָ דָּמִים:</p>	<p>10 Thus blood of the innocent will not be shed, bringing bloodguilt upon you in the land that your God יהוה is allotting to you.</p>
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Deuteronomy 19:10 warns against spilling innocent blood in the land given by God, placing responsibility on the people as a whole to prevent murders and seek justice for the victims.

Various commandments and prohibitions are discussed, emphasizing the importance of following God's laws as gratitude for redemption from Egypt. The establishment of six towns of asylum for unintentional murderers is outlined, with a fluid interpretation of biblical texts by Rabbinic law transmitters and editors. The responsibility of court agents to prevent accidental bloodshed is discussed, with negligence leading to guilt as if they had shed the blood. Onkelos and Targum Jonathan also stress the importance of not shedding innocent blood in the land.

<p>וְכִי־יִהְיֶה אִישׁ שֹׁנֵא לְרֵעֵהוּ וְאַרְבַּ לֹ וְקָם עָלָיו וְהִכְהוּ נֶפֶשׁ וּמָת וְנָס אֶל־אַחַת הָעָרִים הָאֵלֶּה:</p>	<p>11 If, however, a man who is the enemy of another lies in wait and sets upon [the victim] and strikes a fatal blow and then flees to one of these towns,</p>
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The Sefer Chasidim warns against minor transgressions leading to serious offenses like murder, referencing Deuteronomy 19:11. The Mishnah explains the process of trial and punishment for intentional murderers, including fleeing to cities of refuge. Rashbam, Sforno, Rashi, and other commentaries interpret Deuteronomy 19:11 in various ways related to intent and murder. The Talmud discusses the legal status of intent in cases of murder, with Rabbi Shimon and the Rabbis holding different views. Leviticus 19:17 instructs individuals not to hate relatives but to reprove them. Onkelos and Targum Jonathan on Deuteronomy 19:11 mention fleeing to cities of refuge after causing death through ambush.

<p>וְשִׁלְחוּ זִקְנֵי עִירָו וְלָקְחוּ אֹתוֹ מִשָּׁם וְנָתְנוּ אֹתוֹ בְּיַד גֹּאֵל הַדָּם וּמָת:</p>	<p>12 the elders of his town shall have him brought back from there and shall hand him over to the blood-avenger to be put to death;</p>
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In Deuteronomy 19:12, the elders of the city send murderers to face justice and be tried by the blood redeemer, resulting in a death sentence. The Mishneh Torah outlines the process for unintentional and intentional killers seeking refuge and facing trial, with those found guilty of intentional murder being executed. The Talmud specifies that guilty individuals are executed, while innocent ones are freed or returned to the city of refuge. Exodus 21:13 provides guidelines for unintentional killings and assigns a place of asylum, with Targum emphasizing the role of the elders in sending offenders for execution.

<p>לֹא־תַחֲסֹס עֵינֶיךָ עָלָיו וּבְעֵרַת דָּם־הַנֶּקִּי מִיִּשְׂרָאֵל וְטוֹב לָךְ:</p>	<p>13 you must show him no pity. Thus you will purge Israel of the blood of the innocent, and it will go well with you.</p>
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The text emphasizes the importance of not showing pity towards murderers, stressing the need to eliminate sources of evil to protect society. Judges are commanded not to have compassion for killers, those obligated to pay fines, or pursuers, and to avoid favoritism based on social status or wealth. The Mishnah discusses laws regarding accidental killing and the establishment of cities of refuge, emphasizing the importance of heeding even lighter commandments. The Torah warns against polluting the land with bloodshed and emphasizes the need to atone for bloodshed through the blood of the perpetrator. Both Onkelos and Targum Jonathan on Deuteronomy 19:13 stress the importance of eliminating shedding of innocent blood to ensure the well-being of Israel.

14	לֹא תִסֵּיג גְּבוּל רֵעֶךָ אֲשֶׁר גָּבַלְוּ רִאשֹׁנִים בְּנַחֲלָתָךְ אֲשֶׁר תִּנְחַל בְּאֶרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ לְרִשְׁתָּהּ:	You shall not move your neighbor's landmarks, set up by previous generations, in the property that will be allotted to you in the land that your God יהוה is giving you to possess.
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The prohibition against removing a neighbor's landmark in the Land of Israel is emphasized in various texts, including the Halakhah, Midrash, Musar, Second Temple writings, Talmud, Tanakh, and Targum, highlighting the importance of respecting boundaries to avoid disputes and maintain peace. Violating this commandment is seen as challenging the original distribution of land and can lead to severe consequences, with the boundaries set by previous generations considered sacred.

15	לֹא יִקוּם עַד אֶחָד בְּאִישׁ לְכַלְעוֹן וּלְכַלְחָטָאֵת בְּכַל־חֲטָא אֲשֶׁר יַחֲטֵא עַל־פִּי שְׁנֵי עֵדִים אֹזְעֵל־פִּי שְׁלֹשָׁה עֵדִים יָקוּם דְּבָר:	A single witness may not validate against an [accused] party any guilt or blame for any offense that may be committed; a case can be valid only on the testimony of two witnesses or more.
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Chasidut warns against speaking negatively about others to avoid being influenced by evil inclinations (Rishpei Aish, Mishpotim 44). Commentary emphasizes the requirement of two witnesses for testimony in legal matters (Sanhedrin, Deuteronomy 19:15). Halakhah prohibits rendering decisions based on single witness testimony in various cases (Deuteronomy 19:15). Maimonides notes exceptions to the two-witness rule, emphasizing unity and compassion in Jewish law (Yevamot 87b). Midrash highlights the importance of witnesses in establishing truth and justice in legal proceedings. Mishnah discusses scenarios where one witness's testimony may be sufficient in certain cases. Musar stresses the importance of not being a vain witness and not seeking vengeance for revealed sins. Quoting various commentaries on the significance of multiple witnesses in legal matters. Talmud explores interpretations and implications of the two-witness requirement in various legal contexts. Tanakh states that multiple witnesses are needed to warrant a death sentence for murder (Numbers 35:30). Targum Jonathan emphasizes the need for two or three witnesses to establish a matter (Deuteronomy 19:15).

16	כִּי־יָקוּם עַד־חָמָס בְּאִישׁ לְעֵנֹת בּוֹ סָרָה:	If someone appears against another party to testify maliciously and gives incriminating yet false testimony,
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False witnesses can be identified when their testimony is discredited by other witnesses proving their absence at the crime scene, as crucial in preventing miscarriages of justice. Sinners, including thieves and violent individuals, are disqualified from being witnesses based on biblical verses and Rabbinic decree. A husband can divorce his wife with a written document to prevent false claims, as stated in Deuteronomy 24:1. Pursuit of wisdom, property, and Torah is emphasized in Midrash texts, warning against robbery and highlighting the importance of righteous actions. Women are not allowed to testify in court according to Talmud, and witnesses must stand while testifying. Onkelos and Targum Jonathan comment on false witnesses in Deuteronomy 19:16.

17 the two parties to the dispute shall appear before
 וְעָמְדוּ שְׁנֵי־הָאֲנָשִׁים אֲשֶׁר־לָהֶם הָרִיב לִפְנֵי
 יְהוָה לִפְנֵי הַכֹּהֲנִים וְהַשֹּׁפְטִים אֲשֶׁר יִהְיוּ
 בַּיָּמִים הָהֵם: authority at the time,

The text emphasizes the importance of standing before God during testimonies, the need for witnesses and litigants to stand during legal proceedings, the privileges and exemptions of Torah sages, the prohibition of flattery towards rulers during judgment, the declaration of belief in God as creator after prayer, the mitzvah of defending the poor, and the credibility of witnesses in legal matters. The Talmud discusses the requirement for witnesses to stand while testifying, the importance of equality and respect in legal proceedings, and the need for both parties to be heard before a decision is made.

18 and the magistrates shall make a thorough investigation. If
 וְדָרְשׁוּ הַשֹּׁפְטִים הַיָּטֵב וְהַנָּה
 עַד־שֶׁיִּשְׁקַל הָעֵד שֶׁקֶר עָנָה
 בְּאֶחָיו: the one who testified is a false witness, having testified falsely
 against a fellow Israelite,

The text explains the process of identifying false witnesses in court, where a second pair of witnesses contradicting the first pair by proving an alibi results in the first pair being considered false witnesses and subject to the same punishment intended for the accused. The Torah requires evidence that the witnesses could not have witnessed the alleged crime, rather than incontrovertible proof of falsehood, to ensure accountability for deceit. The importance of speaking the truth as a commandment from God is emphasized, with references to various verses. In Mishnah Makkot, witnesses are only considered conspiring witnesses if impeached by another set of witnesses, not just their testimony, and diligent inquiry is required in cases of plotting witnesses to determine the truth.

19 you shall do to the one as the one schemed to do to the
 וַעֲשִׂיתֶם לוֹ כְּאִשֶּׁר זָמַם לַעֲשׂוֹת
 לְאֶחָיו וּבְעֵרֶת הָרָע מִקִּרְבְּךָ: other. Thus you will sweep out evil from your midst;

False witnesses who conspire against an innocent person are punished according to their intentions, with the punishment being equal to the crime they sought to inflict, whether it be death, stripes, or payment of money (Halakhah, Mishnah, Jewish Thought). The Torah decrees that conspiring witnesses must be punished, either through lashes or financial restitution, and they are not executed if the accused has already been put to death based on their false testimony (Guides, Talmud). The punishment for plotting witnesses is seen as a divine decree, with the judges relying on the Holy Spirit to ensure justice is served (Commentary).

20 others will hear and be afraid, and such evil
 וְהַנִּשְׁאָרִים יִשְׁמְעוּ וַיִּירָאוּ וְלֹא־יִסְפוּ לַעֲשׂוֹת
 עוֹד כַּדְּבַר הָרָע הַזֶּה בְּקִרְבְּךָ: things will not again be done in your midst.

The law requires a public announcement for lying witnesses, as stated in Deuteronomy 19:20, to warn qualified witnesses and deter others from committing similar crimes. The punishment of false witnesses serves as a deterrent and reminder for the community to act with care when submitting testimony. The radiance of specific lights in the Sefirot chain down from Keter to Malchut, showing how attributes like judgment ultimately stem from kindness and serve to deter sin. The execution of the stubborn and rebellious son in Deuteronomy 21:18 serves as a deterrent and benefit to others, similar to other cases like

rebellious elders and plotting witnesses. The Talmud discusses the need for a proclamation to inform the public about condemned transgressors, emphasizing the warning against continuing sinful conduct. The Targum states that witnessing punishment for evil deeds will deter others from committing similar acts.

וְלֹא תַחֲסִים עֵינֶיךָ נֶפֶשׁ בְּנֶפֶשׁ עֵין בְּעֵין 21 Nor must you show pity: life for life, eye for eye, tooth
שֵׁן בְּשֵׁן יָד בְּיָד רֶגֶל בְּרֶגֶל: for tooth, hand for hand, foot for foot.

Various commentaries on Deuteronomy 19:15-21 explain the concept of “eye for eye” as referring to monetary compensation, warn against showing pity to false witnesses, emphasize the need for justice to be served, and link the phrase to retribution. The Babylonian Talmud discusses the importance of multiple witnesses in establishing guilt and the consequences for false witnesses. Mishneh Torah prohibits showing pity in judgments concerning fines, while Sefer HaChinukh emphasizes not showing pity to those who intentionally harm others. R. Yehudah interprets “you shall have no pity” as indicating monetary compensation, and the Mishnah states that conspiring witnesses are executed only after the accused’s verdict is concluded. The Targum emphasizes that justice should be served without compassion, with punishments equivalent to the harm caused.

Deuteronomy 20

כִּי־תֵצֵא לִמְלָחְמָה עַל־אֹיְבֶיךָ 1 When you [an Israelite warrior] take the field against your
וְרָאִיתָ סוּס וְרֶכֶב עִם רַב מִמֶּךָ לֹא enemies, and see horses and chariots—forces larger than
תִּירָא מֵהֶם כִּי־יְהוָה אֱלֹהֶיךָ עִמָּךְ yours—have no fear of them, for your God יהוה, who
הַמַּעֲלֶךְ מִמִּצְרָיִם מֵעִתָּה: brought you from the land of Egypt, is with you.

Chasidut discusses the symbolism of war horses and chariots in facing enemies, emphasizing the need to rely on God’s help in battle. The Guides mention the encouragement to not fear enemies in battle and exemptions from fighting for certain individuals. The Midrash highlights the importance of relying on God in times of war and executing justice before battle. The Mishnah discusses cases where women are permitted to their yevamin but forbidden to their husbands. Musar emphasizes the pursuit of peace even with foes and trust in God during challenges. Quoting Commentary explains the use of trumpets in obligatory wars and the perception of enemies as insignificant. Second Temple texts discuss the symbolism of enemies in war representing unruly thoughts. The Talmud discusses the requirements for an unintentional murderer to remain in a city of refuge until the death of the High Priest. Targum emphasizes the need to not fear when facing a stronger enemy in battle.

וְהָיָה כִּקְרִבְכֶם אֶל־הַמִּלְחָמָה וְנִגַּשׁ הַכֹּהֵן 2 Before you join battle, the priest shall come forward
וְדַבֵּר אֶל־הָעָם: and address the troops.

The priest anointed for war speaks to the people in Hebrew before battle, reciting verses and words of encouragement, instilling confidence and divine support in the soldiers while emphasizing spiritual preparedness over military strategy. The priest’s role is crucial in

preparing the army for battle, ensuring their readiness and commitment to the cause, as seen in various biblical examples and Mishnah regulations.

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| וְאָמַר אֲלֵהֶם שְׁמַע יִשְׂרָאֵל אַתֶּם קָרְבִּים
הַיּוֹם לַמִּלְחָמָה עַל-אִיְבֵיכֶם אַל-יִרְדּוּ לִבְבְּכֶם
אֶל-תִּירָאוֹ וְאֶל-תַּחֲפֹזוֹ וְאֶל-תַּעֲרָצוֹ
מִפְּנֵיהֶם: | 3 He shall say to them, “Hear, O Israel! You are about to join battle with your enemy. Let not your courage falter. Do not be in fear, or in panic, or in dread of them. |
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Chasidut emphasizes the importance of recognizing Hashem’s Oneness and having faith in Him before battle, with even reciting “Shema Yisrael” being enough merit to save us. Commentary from Rashi, Ibn Ezra, and others stresses the significance of not fearing or panicking during warfare, while Halakhah mandates soldiers not to be afraid or run away from enemies. The priest anointed for war in the Talmud warns against fighting against brothers and reassures the people that God will be with them in battle, emphasizing the use of Hebrew language for conveying seriousness and holiness. Tanakh recounts the treatment of captives in battle, while Targum emphasizes the importance of not being faint-hearted or panicked when facing enemies.

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| כִּי יְהוָה אֱלֹהֵיכֶם הֵהָלֵךְ עִמָּכֶם לְהִלָּחֵם
לָכֶם עִם-אִיְבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם: | 4 For it is your God יהוה who marches with you to do battle for you against your enemy, to bring you victory.” |
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Various commentaries, halakhic guidelines, liturgical prayers, Midrashic teachings, Mishnaic laws, Talmudic discussions, Targum interpretations, and Tosefta readings emphasize the importance of relying on God’s strength in battle, with the presence of the sacred ark symbolizing divine protection and victory. Specific guidelines are given for exemptions from combat, encouraging soldiers not to be afraid, and reciting verses to inspire courage before engaging in war. The text also highlights the significance of the priest anointed for war, the role of Phinehas as the chaplain of the army, and the ultimate salvation and victory provided by God in battle.

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| וְדִבְרוּ הַשְּׂטָרִים אֶל-הָעָם לֵאמֹר
מִי־הָאִישׁ אֲשֶׁר בָּנָה בֵּית-חֹדֶשׁ וְלֹא
חֲנָכּוֹ יָלַךְ וַיָּשָׁב לְבֵיתוֹ פָּוֶז-מוֹת
בַּמִּלְחָמָה וְאִישׁ אֲחֵר יִחַנְּכֵנוּ: | 5 Then the officials shall address the troops, as follows:
“Is there anyone who has built a new house but has not dedicated it? Let him go back to his home, lest he die in battle and another dedicate it. |
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Chasidut explains the concept of Chinukh as introducing someone to a particular occupation, not applicable in all contexts of beginning, as seen in biblical verses and examples from the Gemara and Sanhedrin. The Torah exempts soldiers who have built new houses but not yet lived in them from battle to prevent distractions and maintain morale, with priests anointed for war addressing the nation and releasing men from combat under certain circumstances. The text discusses the commandment to anoint a priest for war, the order of priorities for sensible men in establishing occupation, marriage, and housing, and the distinctions between milhemet mizvah and milhemet reshut in Jewish law. The Torah emphasizes the importance of building a house, planting a vineyard, and marrying a wife in that order, with exemptions and rules applying to different scenarios, and discussions on invoking a specific name of G-d to counteract fears when traveling. The Talmud delves into the rules regarding who should speak to the people before battle, exemptions related to

owning a house, and the obligations and exemptions based on the size and type of house. The Tosefta discusses instances where a priest speaks to soldiers at the border and regarding war regulations, with exemptions for soldiers who have built new houses but not yet inaugurated them, adding that new additions to the house also warrant returning home.

- 6 וּמִי־הָאִישׁ אֲשֶׁר־נָטַע כֶּרֶם וְלֹא חָלְלוֹ
 יָלַד וַיָּשָׁב לְבֵיתוֹ פְּנִימוֹת בַּמִּלְחָמָה
 וְאִישׁ אַחֵר יַחֲלִנּוּ: Is there anyone who has planted a vineyard but has
 never harvested it? Let him go back to his home, lest
 he die in battle and another harvest it.

Various commentators interpret the requirement to not eat the fruit of a vineyard until the fourth year after planting differently, with some focusing on the redemption of the fruit, the celebration of the harvest, or the owner's enjoyment. Mishneh Torah advises establishing an occupation, purchasing a house, and marrying a wife in that order, while the Talmud emphasizes building a house, planting a vineyard, and marrying a wife. Exemptions from battle are discussed based on planting vineyards or orchards, with specific guidelines on behavior and duties for soldiers. The Tosefta clarifies that someone who plants a vineyard or five fruit trees can return home without deconsecrating them, with differing opinions on the application of the verse.

- 7 וּמִי־הָאִישׁ אֲשֶׁר־אַרְשׁ אִשָּׁה
 וְלֹא לָקָחָהּ יָלַד וַיָּשָׁב לְבֵיתוֹ
 פְּנִימוֹת בַּמִּלְחָמָה וְאִישׁ אַחֵר
 יִקְחָנָהּ: Is there anyone who has paid the bride-price for a wife, but
 who has not yet taken her [into his household]? Let him go
 back to his home, lest he die in battle and another take her
 [into his household as his wife].”

The Torah exempts a man betrothed but not married from going to war as his time to die has not come, with disagreement on the interpretation of terms; preparation for marriage includes learning a trade and following a specific order outlined in the Torah; the text emphasizes the concept of free will, maturity before marriage, and God's incomprehensible knowledge; the officers were instructed to allow those who built a house, planted a vineyard, or betrothed a wife to return home before battle, with specific exemptions and consequences discussed in various texts.

- 8 וַיִּסְּפוּ הַשָּׂטָרִים לְדַבֵּר אֶל־הָעָם
 וְאָמְרוּ מִי־הָאִישׁ הַיָּרֵא וְרָדָה הַלֵּבָב
 יָלַד וַיָּשָׁב לְבֵיתוֹ וְלֹא יָמַס אֶת־לֵבָב
 אָחִיו כְּלָבָבוֹ: The officials shall go on addressing the troops and say,
 “Is there anyone afraid and disheartened? Let him go
 back to his home, lest the courage of his comrades flag
 like his.”

Chasidut highlights the impact of fear due to sins on one's ability to go to battle, contrasting forgiveness and true repentance. The commentary on Deuteronomy 20:8 discusses the reasons for exemption from battle, including concerns about personal matters like building a house or betrothing a wife. Halakhah details the procedures for preparing for war and emphasizes the importance of not showing fear in battle. Jewish Thought delves into the moral implications of various biblical stories, emphasizing the importance of protecting the weak and following God's teachings. The Talmud and Mishnah discuss the roles of priests and officers in addressing the army before battle and the criteria for returning from battle, including fearfulness and sins. Tanakh recounts Gideon's reduction of troops based on fear and timidity, while Targum and Tosefta discuss the conditions under which soldiers are exempt from battle, including fear of sin and personal circumstances.

וְהָיָה כְּכֹלֵת הַשְּׁטָרִים לְדַבֵּר 9 When the officials have finished addressing the troops,
אֲלֵהֶם וּפָקְדוּ שָׂרֵי צְבָאוֹת בְּרֹאשׁ אֲרָמִי
army commanders shall assume command of the troops.
הָעָם:

The Torah commands the appointment of captains of hosts to lead the troops in battle, with guards to prevent desertion and ensure focus, highlighting the importance of leaders and preparation for G-d's intervention. In times of mandatory war, all must go out to battle, even newlyweds, with exemptions for elective wars. The Mishnah discusses the appointment of captains of legions and guards to prevent fleeing, with specific rules and procedures outlined for military orders during times of war. The Talmud addresses rituals and declarations to be said in the holy language, emphasizing the importance of fulfilling obligations, even for newlyweds. After officers speak to the people, army commanders are appointed to lead the troops.

כִּי־תִקְרַב אֶל־עִיר לְהִלָּחֵם עָלֶיהָ וְקָרָאתָ 10 When you approach a town to attack it, you shall
אֵלֶיהָ לְשָׁלוֹם: offer it terms of peace.

The text discusses the requirement to offer peace before waging war on a city, even in the case of the seven nations of Canaan, with terms of tribute and service, while highlighting the distinction between permissible and obligatory wars. The Torah allows for voluntary wars under prescribed laws, with peace terms required before waging war, except with Ammon and Moav. The importance of seeking peace even in times of war is emphasized in various Jewish commentaries, highlighting the power and significance of peace in Jewish tradition. Ramban, Gur Aryeh, Tur HaArokh, Rabbeinu Bahya, Or HaChaim, and Chizkuni provide insights into the laws of war and the exceptions to offering peace before battle. R. Jose the Galilean and Talmud emphasize the importance of peace, even in times of conflict, and Onkelos and Targum Jonathan interpret Deuteronomy 20:10 as instructing to offer peace before engaging in battle.

וְהָיָה אִם־שָׁלוֹם תַּעֲנֶנּוּ וּפָתְחָהּ לָךְ וְהָיָה 11 If it responds peaceably and lets you in, all the
כָּל־הָעָם הַנִּמְצָא־בָּהּ יִהְיוּ לָךְ לְמַסַּ וְעֲבָדוֹד: people present there shall serve you at forced labor.

Ramban explains that surrendering nations must accept tribute and servitude, as seen in the Gibeonite incident. The king is entitled to propose settlements, and war should only be waged after offering peace. During wartime, values become perverted, emphasizing the need for peace. Moses made three requests to God, which were all granted. Tosafot discusses the sanctity of God's name in upholding vows, using the Gibeonites as an example. If a city responds with peace, its people will become tribute payers and servants.

וְאִם־לֹא תִשָּׁלֵם עִמָּךְ וְעָשְׂתָה עִמָּךְ 12 If it does not surrender to you, but would join battle
מִלְחָמָה וְצָרָתָ עָלֶיךָ: with you, you shall lay siege to it;

Rashi, Ibn Ezra, Siftei Chakhamim, and Steinsaltz agree that if a nation refuses peace and goes to war, besieging it is justified. Positive Commandment 190:1 from Sefer HaMitzvot details the rules for optional wars against other nations, including the treatment of those who refuse peace. The Torah emphasizes ethical conduct in warfare, addressing impurity, treatment of prisoners, and prohibitions against certain actions. Rabbi Levi highlights

instances where God agreed with Moses, including offering peace to a town. Peace is considered a high quality in Musar, with examples from Abraham, Sarah, Joseph, his brothers, and David and Saul. Ibn Ezra interprets specific phrases in Isaiah to emphasize the importance of peace. In Zechariah 9:10, it is prophesied that the ruler will bring peace and banish weapons. Onkelos and Targum Jonathan agree that a city that refuses peace should be besieged.

וַיִּתְּנָהּ יְהוָה אֱלֹהֶיךָ בְיָדְךָ וְהָכִיתָ 13 and when your God יהוה delivers it into your hand,
אֶת־כָּל־זָכָוְרָה לְפִי־חֶרֶב: you shall put all its males to the sword.

Rashi explains that following prescribed actions will lead to victory, while Steinsaltz clarifies that killing male inhabitants is permitted as they are considered enemies. The text warns against adding or subtracting from commandments and states that a prophet may not innovate new commandments. The Jerusalem Talmud discusses the punishment for sorcery, with different rabbis arguing for stoning or beheading based on interpretations of verses. In Deuteronomy 20:13, both Onkelos and Targum Jonathan state that God will deliver the enemy into the hands of the Israelites, who are instructed to kill all the males with the sword.

רַק הַנָּשִׁים וְהַטָּף וְהַבְּהֵמָה וְכָל־ 14 You may, however, take as your booty the women, the
אֲשֶׁר יִהְיֶה בְּעִיר בְּלִשְׁלָלָהּ תִּבְזוּ לָךְ children, the livestock, and everything in the town—all
וְאָכַלְתָּ אֶת־שָׁלַל אִיְבֹיֶיךָ אֲשֶׁר נָתַן its spoil—and enjoy the use of the spoil of your enemy,
יְהוָה אֱלֹהֶיךָ לָךְ: which your God יהוה gives you.

Rashi clarifies that “the little ones” refers to male children, while Steinsaltz explains that women and children can be taken as plunder in war. Halakhah dictates that in war, all males past majority should be killed, but women and children should not be harmed unless the seven nations or Amalek refuse a peaceful settlement. The Midrash discusses the selection of Israel for the Torah, the conquest of Jericho, and the punishment of Achan. Various commentators, such as Sforno and Rambam, discuss the consumption of enemies’ possessions in war and the purification of captured loot. Onkelos and Targum Jonathan state that in conquest, Israelites are allowed to take women, children, and spoils as plunder.

כֵּן תַּעֲשֶׂה לְכָל־הָעָרִים הָרְחוֹקֹת מִמֶּךָ 15 Thus you shall deal with all towns that lie very far
מֵאֹד אֲשֶׁר לֹא־מֵעָרֵי הַגּוֹיִם־הָאֵלֶּה הֵנָּה: from you, towns that do not belong to nations
hereabout.

Ibn Ezra, Sforno, Rav Hirsch, and Steinsaltz explain that those “very far off” are not part of the seven nations and are distant from the Land of Israel. Halakhah dictates that war should be waged against nations that refuse peaceful settlements or the seven mitzvot, sparing women and children in some cases but not for the seven nations or Amalek. In the Midrash, Joshua allowed nations to leave, make peace, or wage war, resulting in different outcomes. Ramban states that peace must be offered before war in both permissible and obligatory wars, with different terms for distant cities and the seven nations. Onkelos and Targum Jonathan agree that the same treatment should be applied to all cities far away and not part of the seven nations.

16 רַק מֵעַרֵי הָעַמִּים הָאֵלֶּה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה לֹא תַחֲיֶיהָ כָּל־נַשְׁמָה:	In the towns of the latter peoples, however, which your God יהוה is giving you as a heritage, you shall not let a soul remain alive.
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In Chasidut, Rashi interprets the eruptive plague on a house in Leviticus as a sign of buried treasures being revealed, symbolizing the elevation of fallen sparks to serve the Creator. In Commentary, Ibn Ezra, Rashbam, Rav Hirsch, Steinsaltz, and Chizkuni provide different perspectives on the treatment of the Canaanite nations, with varying opinions on peace, expulsion, and exceptions to the commandment to kill all people from these nations. Halakhah outlines the commandment to annihilate all members of the seven Canaanite nations, emphasizing the positive and negative aspects of this commandment. In Jewish Thought, idolatry, the commandment of karet, and the annihilation of the seven nations are discussed as ways to remove obstacles to the knowledge of God. In Musar, the connection between exterminating the Canaanite nations and the sanctity of the Holy Land is highlighted, with a focus on spiritual symbolism and the balance of negative forces. Lastly, the Talmud presents various opinions on the treatment of Canaanites, witches, and executions, while Tanakh and Targum provide scriptural references emphasizing the importance of obedience to God's commands regarding the Canaanites.

17 כִּי־הָרַם תַּחֲרִימֵם הַחֲתִי וְהָאֹמִי הַכְּנַעֲנִי וְהַפְּרִזִּי הַחִוִּי וְהַיְבוּסִי כַּאֲשֶׁר צִוָּה יְהוָה אֱלֹהֶיךָ:	No, you must proscribe them—the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites—as your God יהוה has commanded you,
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The command to destroy the nations in Canaan, including the Girgashites, is for the security of the Israelites and allows them to keep the belongings of the conquered nations. The obligation to wage war, even at the risk of life, cannot be set aside, emphasizing the importance of peace and mercy. Various commentaries discuss the legal status of certain nations and the call for peace in both permissible and obligatory wars. In the Talmud, the Gibeonites were excluded from the Jewish marriage pool, and idols captured in wars could become permitted over time. Leviticus 27:29 states that anyone dedicated for destruction cannot be redeemed. Onkelos and Targum Jonathan command the complete destruction of the nations in Canaan, while Rabbi Yehuda and Rabbi Shimon have differing views on where the Torah was written.

18 לְמַעַן אֲשֶׁר לֹא־יִלְמְדוּ אֶתְכֶם לַעֲשׂוֹת כָּכָל־תּוֹעֲבֹתָם אֲשֶׁר עָשׂוּ לֵאלֹהֵיהֶם וַחֲטֹאתֵם לַיהוָה אֱלֹהֵיכֶם:	lest they lead you into doing all the abhorrent things that they have done for their gods and you stand guilty before your God יהוה.
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The commentaries on Deuteronomy 20:18 warn against allowing former inhabitants to remain in the land to prevent them from leading the Israelites to sin. The importance of following Torah commandments, such as consecrating firstborns and not dwelling with certain nations, is emphasized, with consequences for not doing so. The Talmud discusses the destruction of gentiles in Eretz Yisrael unless they repented, while the Targum warns against idol worship. Rabbi Shimon believes the Torah was written for gentiles to understand the consequences of not repenting.

- 19 כִּי־תָצוּר אֶל־עִיר יָמִים רַבִּים לְהִלָּחֵם
עָלֶיהָ לְתַפְשָׁהּ לֹא־תִשְׁחִית אֶת־עֵצָהּ
לְנֹדֶחַ עָלֶיהָ גֵּרֹן כִּי מִמֶּנּוּ תֹאכַל וְאַתָּה
לֹא תִכְרֹת כִּי הָאָדָם עֵץ הַשָּׂדֶה לְבָא
מִפְּנֵיךָ בַּמָּצוֹר:
- When in your war against a city you have to besiege it a long time in order to capture it, you must not destroy its trees, wielding the ax against them. You may eat of them, but you must not cut them down. Are trees of the field human to withdraw before you into the besieged city?

Chasidut emphasizes the significance of the month of Elul for rectifying the covenant and finding a wife, while Tu BiShevat symbolizes the connection between upper and lower realms. Halakhah prohibits wanton destruction, including cutting down fruit trees, and extends to other forms of destruction. Kabbalah discusses the connection between Talmidei Chachamim and the Tree of Life, while Midrash highlights the importance of not destroying trees during war. Musar emphasizes the ongoing battle against the evil urge and the importance of repentance, prayer, and charity. The Talmud discusses scenarios where actions like tearing clothes or cutting down trees may violate the prohibition against destruction, while Targum emphasizes the value of trees as a source of sustenance.

- 20 רַק עֵץ אֲשֶׁר־תֵּדַע כִּי־לֹא־עֵץ מֵאֲכָל
הוּא אֲתוֹ תִשְׁחִית וְכִרְתָּ וּבְנִיתָ מְצוֹר
עַל־הָעִיר אֲשֶׁר־הוּא עֹשֶׂה עִמָּךְ
מִלְחָמָה עַד רִדְתָּהּ:
- Only trees that you know do not yield food may be destroyed; you may cut them down for constructing siegeworks against the city that is waging war on you, until it has been reduced.

The text discusses the rules of war, including the permission to destroy non-fruit-bearing trees during a siege, the importance of protecting fruit trees, and the adaptation of Jewish law to changing circumstances. It also addresses specific scenarios, such as the treatment of women in sieged cities and the significance of avoiding slander and being mindful of food consumption. The prohibition against cutting down fruit trees during a siege is seen as a temporary suspension of Torah law in cases of great need.

Deuteronomy 21

- 1 כִּי־יִמָּצֵא חָלָל בְּאֶדְמָה אֲשֶׁר יְהוָה
אֱלֹהֶיךָ נָתַן לָךְ לְרִשְׁתָּהּ נָפֵל בַּשָּׂדֶה
לֹא נֹדֵעַ מִי הִכָּהוּ:
- If, in the land that your God יהוה is assigning you to possess, someone slain is found lying in the open, the identity of the slayer not being known,

Chasidut likens desecration of Shabbat to loss of one's first wife, resulting in consequences [Likutei Moharan 277:4:2]. Commentary emphasizes justice and public accountability in murder cases, detailing the investigation process and ritual significance. Halakhah allows for one witness testimony in certain cases and uses circumstantial evidence for justice. Mishnah specifies conditions for rituals, including heifer's neck breaking. Talmud discusses procedures for unsolved murders and exclusion of Jerusalem from ritual participation.

- 2 וַיֵּצְאוּ זִקְנֶיךָ וְשֹׁפְטֶיךָ וּמִדְדוּ
אֶל־הָעָרִים אֲשֶׁר סְבִיבֹת הַחָלָל:
- your elders and magistrates shall go out and measure the distances from the corpse to the nearby towns.

In cases of unsolved murder, the elders of the High Court in Jerusalem must measure the distance to nearby cities to identify the closest one, with specific rituals prescribed by the Torah. The Mishnah and Talmud discuss the number of judges required for legal proceedings, the qualifications needed for judges, and the significance of their actions. Targum Jonathan and Onkelos mention that elders and judges are involved in measuring distances from a corpse to surrounding cities, while Tosefta highlights the seriousness of bloodshed and impurity in the Temple.

- וְהָיָה הָעִיר הַקְּרִבָּה אֶל־הַחֲלָל וְלָקְחוּ זִקְנֵי
הָעִיר הַהִוא עֹגֶלֶת בָּקָר אֲשֶׁר לֹא־עָבַד בָּהּ
אֲשֶׁר לֹא־מָשְׁכָה בְּעֹל: 3 The elders of the town nearest to the corpse shall
then take a heifer which has never been worked,
which has never pulled in a yoke;

The red heifer used in the ritual must be free of physical blemishes and have never performed any work, including carrying a yoke, with the elders of the closest city responsible for selecting a calf that meets these criteria. The law of restoring lost property and breaking the neck of a heifer serve to uncover murderers and prevent cultivation until the culprit is found, promoting mutual respect and justice. The Mishnah clarifies specific procedures and exceptions for the red heifer ritual, while the Talmud discusses disqualifications for the animals based on labor and yoke-bearing, as well as the city selection process.

- וְהוֹרְדוּ זִקְנֵי הָעִיר הַהִוא אֶת־הָעֹגֶלָה
אֶל־נַחַל אֵיתָן אֲשֶׁר לֹא־יֵעָבֵד בּוֹ וְלֹא
יִזְרַע וְעִרְפוּ־שָׁם אֶת־הָעֹגֶלָה בְּנַחַל: 4 and the elders of that town shall bring the heifer
down to an everflowing wadi, which is not tilled or
sown. There, in the wadi, they shall break the heifer's
neck.

Various commentaries and texts discuss the ritual of breaking the neck of a heifer in the case of an unknown murderer, with different interpretations and implications. The Mishnah details specific laws regarding offerings and rituals, including prohibitions on deriving benefit from certain items and mixing forbidden items. The Talmud delves into laws related to the heifer's neck-breaking ceremony, Torah study, and moral lessons. In Genesis 15:9, God instructs Abraham to bring specific animals for sacrifice, while the Targum describes the process of taking the calf to a stony valley for decapitation. The Tosefta distinguishes between the red heifer and the heifer whose neck is broken in terms of validity for sacrifice.

- וַיָּגִשׁוּ הַכֹּהֲנִים בְּנֵי לֵוִי כִי בָם
בָּחַר יְהוָה אֱלֹהֶיךָ לְשִׁרְתּוֹ וּלְבָרְכֶךָ
בְּשֵׁם יְהוָה וְעַל־פִּיהֶם יִהְיֶה
כָּל־רִיב וְכָל־נִגְעָה: 5 The priests, sons of Levi, shall come forward; for your God
has chosen them for divine service and to pronounce
blessing in the name of יהוה, and every lawsuit and case of
assault is subject to their ruling.

The involvement of priests, specifically the sons of Levi, is crucial in cases of innocent bloodshed, as they are responsible for performing rituals for atonement and blessing, investigating murders, and pronouncing rulings on matters of purity and disputes. Priests must rely on sages to declare individuals pure or impure based on blemishes, with specific laws prohibiting certain attire and grooming practices. The Talmud employs the “hekesh” analogy method to interpret texts, emphasizing the importance of appointing judges and officers for fair judgment. Kabbalistic teachings connect oil and wine to different aspects of

thought and judgment, while the Midrash highlights the role of priests in serving and pronouncing rulings. The Mishnah details the procedures for priests in purifying a city from murder, emphasizing the priestly attribute of Chesed.

וְכָל זִקְנֵי הָעִיר הַהוּא הַקָּרְבִּים 6 Then all the elders of the town nearest to the corpse
אֶל־הַחֹלֶל יִרְחֲצוּ אֶת־יְדֵיהֶם עַל־הָעֹגֶלָה shall wash their hands over the heifer whose neck
הָעֲרוּפָה בְּנָחַל: was broken in the wadi.

In Chasidut, washing in the Holy Temple symbolizes removing personal motives and aligning actions with God's will, as seen in the washing of the Cohanim. The elders of the city wash their hands to show innocence in Deuteronomy 21:6. The requirement for elders to wash their hands before a ritual sacrifice applies to all elders in the city, even if there are a hundred of them. In Mishnah Sotah 9:6, the Elders wash their hands and declare innocence in the case of a murdered victim. Joseph informed his brothers of religious subjects by mentioning the Heifer with the broken neck. Second Temple laws emphasized acts of kindness and care for others. The Talmud discusses specific verses related to the heifer whose neck is broken and the removal of ashes. In Targum, the elders wash their hands over the beheaded calf. Rabbi Shimon and Rabbi Yosei clarify the types of animals used for atonement in Tosefta.

וְעָנוּ וְאָמְרוּ יְדֵינוּ לֹא אֶת־הַדָּם 7 And they shall make this declaration: "Our hands did not
הָזֶה וְעֵינֵינוּ לֹא רָאוּ: shed this blood, nor did our eyes see it done.

The elders and priests declare their innocence in the murder case, emphasizing their fulfillment of duties as hosts to any passing guests. The rituals surrounding the murder case underscore the importance of providing for guests and ensuring their safety. The Talmud teaches the sequence of building a house, planting a vineyard, and getting married, along with the actions of the elders and priests in cases of murder. The Akeidat Yitzchak emphasizes presenting offerings thoughtfully and acknowledging God's role in providing abundance. The Mishnah details the procedures for the elders and priests in cases of an unsolved murder, while Musar discusses confession as a positive commandment for atonement. Rabbeinu Bahya explains the significance of bringing bikkurim in a basket, and the Talmud clarifies the actions and responsibilities of the court and individuals in cases of murder. The Targums emphasize the innocence of those involved in unsolved murder cases, and the Tosefta highlights the importance of individual statements in specific situations.

כַּפֹּר לְעַמְּךָ יִשְׂרָאֵל אֲשֶׁר־פָּדִיתָ 8 Absolve, יהוה, Your people Israel whom You redeemed,
יְהוָה וְאַל־תֵּתֵן דָּם נָקִי בְּקֶרֶב עַמְּךָ and do not let guilt for the blood of the innocent remain
יִשְׂרָאֵל וְנִכְפַּר לָהֶם הַדָּם: among Your people Israel." And they will be absolved of
bloodguilt.

Chasidut discusses the concept of transgression and the need for God's salvation, highlighting the importance of relying on God for rectification. In Deuteronomy 21:8, various commentaries emphasize atonement for shedding blood, forgiveness after specific ceremonies, and divine judgment bringing about atonement. Halakhah details the decapitation of a calf for atonement, requirements for forgiveness, and the Yizkor memorial service. Midrash explores Abraham's inheritance of the land through atonement offerings,

while Mishnah prescribes rituals for unsolved murder cases. Quoting Commentary connects the heifer ritual to sacrificial practices for atonement. Talmud discusses the prohibition of benefiting from the heifer and confession rituals during the ceremony. Targum highlights the kohanim asking for forgiveness and atonement through the heifer's blood. Tosefta emphasizes the importance of individual statements in various contexts.

9 וְאַתָּה תִּבְעֵר הַדָּם הַנָּקִי מִקֶּרְבְּךָ כִּי־תַעֲשֶׂה הַיָּשָׁר בְּעֵינֵי יְהוָה: Thus you will remove from your midst guilt for the blood of the innocent, for you will be doing what is right in the sight of יהוה.

The text emphasizes the importance of proper judicial action to remove guilt for innocent blood, highlighting the necessity of punishing the guilty party rather than relying on divine intervention. It stresses the significance of doing what is right in the eyes of the Lord to prevent further shedding of innocent blood and promote peace. The mitzvah of eglah arufah symbolizes the community's responsibility for each other and the prevention of unjust punishment, while various texts from the Talmud discuss the prohibition of certain items and actions, such as the heifer whose neck is broken in a murder ritual. The Mishneh Torah discusses the obligation to follow the middle path in character traits, emulating God's good and just ways, and the appointment of a king is seen as a means of expedited administration during emergencies, allowing for the right to ignore certain Biblical laws.

49: כי תצא | Ki Teitzei (Deuteronomy 21:10-25:19)

Deuteronomy 21

10 כִּי־תֵצֵא לַמִּלְחָמָה עַל־אֹיְבֶיךָ וַיְהִי יְהוָה אֱלֹהֶיךָ בְּיָדְךָ וְשָׁבִיתָ שְׁבוּיָם: When you [an Israelite warrior] take the field against your enemies, and your God יהוה delivers them into your power and you take some of them captive,

In Chasidut, various texts emphasize the battle against the evil inclination, with different approaches to overcoming it. In Commentary, different commentators provide insights on the laws and limitations of war, particularly outside the borders of Israel. Jewish Thought explores various topics related to Jewish law and tradition, including marriage of captive women and wars of aggression. Midrash discusses the consequences of sin, the importance of good deeds, and the treatment of foes. In Musar, spiritual rehabilitation is achieved through repentance, prayer, and charity, with Torah study and mitzvah observance essential for victory. Quoting Commentary, Pharaoh's intentions towards Sarah are analyzed based on biblical text. In Talmud, the obligation to destroy non-Canaanite gentiles is discussed, with room for repentance and acceptance in Eretz Yisrael. Targum elaborates on the scenario of war and taking prisoners as delivered by God.

11 וְרָאִיתָ בַּשְּׁבוּיָה אִשָּׁה יְפַת־תֶּאֱרֹךְ וַחֲשַׁקְתָּ בָּהּ וְלָקַחְתָּ לָּךְ לְאִשָּׁה: and you see among the captives a beautiful woman and you desire her and would take her [into your household] as your wife,

Chasidut emphasizes the importance of recognizing and reclaiming holiness taken by the evil inclination, leading to deeper repentance and repair of past transgressions. Halakhah details the procedure for a yefat to'ar, a beautiful captive woman, including a mourning period before marriage and waiting 90 days before marrying her captor. Jewish Thought discusses the events surrounding the Midianites and the victory over them. Liturgy highlights the complexity and mystery of divine laws, showcasing how what is forbidden can become permitted. Midrash explains God's permission of certain alternatives to forbidden things and the consequences of transgression. Musar discusses the subjugation and rehabilitation of Lilith and Machalat through harsh measures and conveying knowledge about God's goodness. Talmud debates whether the first act of intercourse with a captive woman is permitted, with Rav and Shmuel disagreeing on the matter. The Targum commentary on Deuteronomy 21:11 allows a man to take a beautiful woman among prisoners of war as his wife if he desires her.

12 וְהֵבֵאתָהּ אֶל־תּוֹךְ בֵּיתְךָ וְגִלַּחְתָּ אֶת־רֹאשָׁהּ וְעָשִׂיתָהּ אֶת־צְפָרֶיהָ: you shall bring her into your household, and she shall trim her hair, pare her nails,

The text discusses the commandment to remove external appearances of beauty to reveal inner goodness, regulations regarding a captive woman to eliminate previous influences, relations with a yefat toar only permitted in captivity, importance of showing regard to all creatures, and the interconnectedness of good deeds and transgressions in the Torah. Rashi explains the significance of letting nails grow in Deuteronomy 21:12, and Targum

translations of shaving the head and growing nails in Deuteronomy 21:12 are discussed. Rav and Shmuel have differing opinions on the first act of intercourse with a female convert, and there is a debate between Rabbi Eliezer and Rabbi Akiva on the meaning of “do her nails” in relation to a beautiful female prisoner of war.

וְהִסִּירָהּ אֶת־שִׁמְלֹת שְׂבִיָּהּ מֵעָלֶיהָ	13	and discard her captive’s garb. She shall spend a
וַיֵּשְׁבָה בְּבֵיתָךְ וּבְכִתְּךָ אֶת־אָבִיהָ		month’s time in your household lamenting her father
וְאֶת־אִמָּהּ יָרַח יָמִים וְאַחֵר כֵּן תָּבוֹא		and mother; after that you may come to her and thus
אֵלֶיהָ וּבָעִלְתָּהּ וְהָיְתָה לְךָ לְאִשָּׁה:		become her husband, and she shall be your wife.

The text discusses the process outlined in Deuteronomy for a Jewish soldier who desires a beautiful captive woman, emphasizing the importance of mourning for her parents, waiting for her conversion to Judaism, and ensuring her acceptance of the faith before marriage. The Midrash teaches that the woman should be dressed in widows’ weeds to eliminate her previous beauty and connection to idolatry. Ramban and Ibn Ezra explain that the rituals of mourning, shaving her head, and paring her nails are meant to facilitate her conversion and make her less attractive to her captor. The Talmud and Tosefta provide additional details on the waiting period before marriage and the process for a woman to remarry after divorce or widowhood.

וְהָיָה אִם־לֹא תִפְצֹתָ בָּהּ וּשְׁלַחְתָּהּ	14	Then, should you no longer want her, you must
לְנַפְשָׁהּ וּמָכַר לֹא־תִמְכְּרָנָה בְּכֶסֶף		release her outright. You must not sell her for
לֹא־תִתְּעַמְרָ בָּהּ תַּחַת אֲשֶׁר עָנִיתָהּ:		money: since you had your will of her, you must not
		enslave her.

The text discusses the release of a captive woman in war, emphasizing that she cannot be sold or mistreated, and the captor must wait three months before marrying her. In Jewish thought, it is recommended to free a maidservant before cohabiting with her, and there are conditions to consider before taking a woman of beautiful appearance as a wife. The Midrash highlights the importance of not mistreating others, even if they were once powerful. Commandment 533 prohibits selling a prisoner of war once she becomes the soldier’s wife, as stated in Deuteronomy 21:14.

כִּי־תִהְיֶיךָ לְאִישׁ שְׁתֵּי נָשִׁים הָאֶחָת	15	If a householder has two wives, one loved and the
אֲהוּבָה וְהָאֶחָת שְׂנוּאָה וַיִּלְדוּ־לּוֹ בָנִים		other unloved, and both the loved and the unloved
הָאֲהוּבָה וְהַשְּׂנוּאָה וְהָיָה הַבֵּן הַבְּכֹר		have borne him sons, but the first-born is the son of
לְשִׁנְיָאָה:		the unloved one—

The Babylonian Talmud discusses the law that if a man has two wives and one is loved and the other hated, the firstborn son of the hated wife is entitled to a double portion of the inheritance, even if he is not the favorite son, based on Deuteronomy 21:15-17. The Mishnah in Bekhorot outlines that a son born by Cesarean section or the son born after him are not considered “the firstborn,” as sons must be sons from the moment of birth according to Deuteronomy 21:15. Hushai questions David’s marriage to a ‘beautiful woman’ taken captive in war in connection to rebellious offspring in Deuteronomy 21:18, emphasizing the Torah’s concession to human frailty but lack of approval for such unions. The Talmud discusses various scenarios regarding the firstborn son’s entitlement to

inheritance, including cases of caesarean section births and multiple sons. Onkelos and Targum Jonathan explain that the firstborn son will belong to the hated wife in a marriage with two wives according to Deuteronomy 21:15.

<p>וְהָיָה בְיוֹם הַנְּחִילֹו אֶת־בְּנָיו אֶת אֲשֶׁר־יָהֵיָה 16</p> <p>לֹא יִכָּל לְבָכֵר אֶת־בֶּן־הָאֵהוּבָה עַל־פָּנָי</p> <p>בֶּן־הַשְּׂנוּאָה הַבְּכֹר:</p>	<p>when he wills his property to his sons, he may not</p> <p>treat as first-born the son of the loved one in</p> <p>disregard of the son of the unloved one who is</p> <p>older.</p>
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The Torah prohibits favoring a beloved son over a hated son in inheritance, with exceptions for misconduct. The firstborn inherits the bequeather, and a double portion is granted even to a mamzer. Jewish thought prioritizes equity in inheritance, with laws favoring closest relatives. The Midrash discusses Jacob recognizing Reuben as his firstborn despite his shortcomings. Mishnah highlights the importance of proper judgment in inheritance cases, while Talmud discusses the timing of court trials. Tanakh mentions Haran's death in Ur of the Chaldeans, and Targum emphasizes equal inheritance rights for sons. Tosefta addresses specific cases affecting firstborn status for inheritance and redemption.

<p>כִּי אֶת־הַבְּכֹר בֶּן־הַשְּׂנוּאָה יִפִּיר לָתֵת 17</p> <p>לֹא פִי שְׁנַיִם בָּכָל אֲשֶׁר־יִמְצָא לוֹ</p> <p>כִּי־הוּא רִאשִׁית אָזְנוֹ לוֹ מִשְׁפָּט</p> <p>הַבְּכֹרָה:</p>	<p>Instead, he must accept the first-born, the son of the</p> <p>unloved one, and allot to him a double portion of all</p> <p>he possesses; since he is the first fruit of his vigor, the</p> <p>birthright is his due.</p>
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Yaakov penalized Reuven for his sin by depriving him of the rights of the firstborn, while Yosef gained the rights by guarding the brit. The firstborn son is entitled to a double portion of the father's inheritance based on what is held in possession at the time of his death, with specific details outlined in Halakhah. The Mishnah discusses various scenarios related to inheritance rights, including the credibility of a father claiming his son is a mamzer and the distribution of property based on biblical laws. The Talmud explores rules of inheritance for firstborn sons and the credibility of individuals in identifying a firstborn. In the Tanakh, it is stated that a man must acknowledge the son of his unloved wife as the firstborn, emphasizing the importance of recognizing the rights of the firstborn.

<p>כִּי־יִהְיֶה לְאִישׁ בֶּן סוֹרֵר וּמוֹדֵה אִיגָנוּ 18</p> <p>שָׁמַע בְּקוֹל אָבִיו וּבְקוֹל אִמּוֹ וַיִּסְרֻ</p> <p>אֹתוֹ וְלֹא יִשְׁמַע אֲלֵיהֶם:</p>	<p>If a householder has a wayward and defiant son, who</p> <p>does not heed his father or mother and does not obey</p> <p>them even after they discipline him,</p>
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The text discusses the execution of a stubborn and rebellious son, focusing on the father's emotions and God's involvement, highlighting the purpose of the law as a deterrent for future wrongdoing based on the son's potential actions rather than current deeds. The judgment process involves bringing the son to court with witnesses testifying to theft and disobedience, leading to lashes and possible stoning, within three months of maturity. The Law aims to reduce human desires to prevent intemperance, with capital punishment reserved for serious crimes. The Torah alludes to the celestial tribunal in dealing with the wayward son, emphasizing the importance of waging war against the evil urge.

19 וְתָפְשׁוּ בּוֹ אָבִיו וְאִמּוֹ וְהוֹצִיאוּ אֹתוֹ אֶל-זִקְנֵי עִירוֹ וְאֶל-שָׁעַר מִקְמוֹ:	his father and mother shall take hold of him and bring him out to the elders of his town at the public place of his community.
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The Torah allows for dealing with a rebellious son only if both parents testify against him, with forgiveness from either parent resulting in the son going free. Specific criteria must be met for the son to be considered rebellious, and if a parent is disabled, the son cannot be punished. The Talmud discusses the criteria for a rebellious son, including the involvement of elders in the process, while the Tosefta outlines the warning process before witnesses and the execution of rebellious individuals on a holiday.

20 וְאָמְרוּ אֶל-זִקְנֵי עִירוֹ בְּנֵגוֹ זֶה סוֹרֵר וּמָרָה אֵינָנוּ שֹׁמְעֵי בְּקִלְגָּנוּ זֹלֵל וְסוֹבֵא:	They shall say to the elders of his town, “This son of ours is disloyal and defiant; he does not heed us. He is a glutton and a drunkard.”
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The commentary on Deuteronomy 21:20 discusses the characteristics of a rebellious son, such as being a glutton and a drunkard, leading to impoverishment and violence, with punishment including lashes or stoning. The Oral Tradition outlines specific conditions for a rebellious son to be liable for stoning, involving stealing, eating meat and wine ravenously, and being part of base individuals, with requirements for parental consent and physical disabilities. The Law aims to curb excessive desires, including eating and drinking, to prevent moral decay, with commandments designed to counteract lustful behavior. Mishnah details the specific amounts of meat and wine that make a son rebellious, with conditions for parental consent and physical disabilities exempting the son from punishment. The Talmud clarifies that a stubborn son must disobey his parents, not just God, and must be physically capable of being brought to the elders. Proverbs 23:20 warns against excessive consumption of wine and meat.

21 וּרְגָמָהוּ כָּל-אֲנָשֵׁי עִירוֹ בְּאֲבָנִים וְמָת וּבְעֵרְתָּ הָרַע מִקִּרְבֶּךָ וְכָל-יִשְׂרָאֵל יִשְׁמְעוּ וְיִרְאוּ:	Thereupon his town’s council shall stone him to death. Thus you will sweep out evil from your midst: all Israel will hear and be afraid.
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Chasidut emphasizes self-education to nurture the divine soul and subdue the animal soul, highlighting the importance of obedience to Torah and authority figures to avoid rebelliousness. The law of the rebellious son aims to maintain societal order and teach obedience, with specific criteria and age limits to prevent disputes. Rav Moshe discusses the prohibition of smoking for those who started after 1981, linking it to the prohibition of indulging in frivolous pleasures. The story of the rebellious son in Deuteronomy underscores the importance of serving God out of love, contrasting Saul’s errors with David’s obedience. The Midrash discusses the consequences of marrying for beauty, the impact of good and bad deeds, and the significance of various commandments. The Mishnah lists crimes punishable by stoning, emphasizing preventive punishment for societal harm. Moses established the punishment for the rebellious son to remove evil from the community, highlighting the need to purge base tendencies. The Talmud discusses criteria for adulthood and other offenses punishable by stoning, while the Targum emphasizes the warning of stoning the rebellious son to instill fear and obedience.

וְכִי־יְהִי בָאִישׁ חֲטָא מִשְׁפַּט־מוֹת 22 If any party is guilty of a capital offense and is put to
וְהוֹמַת וְתִלֵּית אֹתוֹ עַל־עֵץ: death, and you impale the body on a stake,

Reish Lakish discusses the power of teshuva, explaining that intentional sins can become like unintentional sins or even merits, depending on the motivation behind the repentance. Hanging those who have been stoned is a form of degradation towards God and the king, with exceptions for the blasphemer and idolator. The Halakhah commands that those liable for hanging should be hanged, with the corpses of blasphemers and idolaters to be hung after execution. The Mishnah discusses halakhic differences between men and women, including actions related to leprosy, naziriteship, betrothal, and punishment for theft. The Talmud states that a man is hanged but a woman is not hanged, with differing opinions on this practice. Moses commanded the Israelites to stone a blasphemer outside the camp, which they did as commanded by יהוה. The Targum translations of Deuteronomy 21:22 all mention the act of hanging a man on a beam or crucifix after being guilty of a capital offense and condemned to death.

לֹא־תֵלִין נִבְלָתוֹ עַל־הָעֵץ כִּי־קִבּוֹר 23 you must not let the corpse remain on the stake
תִּקְבְּרֶנּוּ בַּיּוֹם הַהוּא כִּי־קִלְלַת אֱלֹהִים overnight, but must bury it the same day. For an
תֵּלִי וְלֹא תִטְמֵא אֶת־אֲדָמָתְךָ אֲשֶׁר defile the land that your God יהוה is giving you to
יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה: possess.

The text discusses the requirement to bury the body of a hanged person immediately to prevent defilement of the land and maintain human dignity, as stated in Deuteronomy 21:22-23. The Halakhah mandates the immediate burial of executed individuals to uphold respect for the deceased, with the prohibition against leaving a corpse hanging overnight applying to both Jews and non-Jews. The Mishnah describes the process of hanging a person after execution, emphasizing the importance of burying the body the same day to avoid desecrating the name of Heaven. The Talmud explores the sanctity of burial and the duty to honor the dead promptly, highlighting the significance of avoiding desecration of God's name.

Deuteronomy 22

לֹא־תִרְאֶה אֶת־שׁוֹר אֲחִיךָ אוֹ אֶת־שִׂי
נִדְחִים וְהִתְעַלְמָתָּ מֵהֶם הֲשִׁב תְּשִׁיבֵם 1 If you see your fellow Israelite's ox or sheep gone
לְאָחִיךָ: astray, do not ignore it; you must take it back to
your peer.

The text discusses the importance of returning lost items to their owners, emphasizing personal repentance and interconnectedness within the Jewish community. It highlights the obligation to help restore lost holiness in others and the spiritual lessons that can be learned from returning lost property. The commandment to return lost items extends to various scenarios, including animals, garments, and vessels, with exemptions based on circumstances and the nature of the finder and the item found. This obligation reflects the values of mercy, kindness, and social responsibility among the Jewish people, emphasizing

the importance of justice and the ultimate restoration of lost property to their original owners.

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| וְאִם-לֹא קָרֹב אֲחִיךָ אֵלֶיךָ וְלֹא יָדַעְתָּ וְאִסְפָּתוּ אֶל-תּוֹךְ בֵּיתְךָ וְהָיָה עִמָּךְ עַד דִּרְשׁ אֲחִיךָ אֹתוֹ וְהִשְׁבֹּתוּ לוֹ: | 2 If your fellow Israelite does not live near you or you do not know who [the owner] is, you shall bring it home and it shall remain with you until your peer claims it; then you shall give it back. |
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Chasidut emphasizes the importance of seeking a sage to reclaim lost items, contingent on the person's honesty. Commentary discusses the obligation to return lost items only when the owner seeks them, with measures to prevent fraudulent claims. Halakhah focuses on identifying lost objects and providing medical care, while Mishnah highlights the importance of returning lost animals. The Talmud addresses the obligation to save lives and return lost items based on identifying marks, with a need to scrutinize claimants. Midrash emphasizes the importance of rain and returning lost items even to unknown individuals, while Targum stresses the duty to keep lost items until the owner claims them.

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| וְכֹן תַּעֲשֶׂה לְחִמְרוֹ וְכֹן תַּעֲשֶׂה לְשִׁמְלָתוֹ וְכֹן תַּעֲשֶׂה לְכָל-אֲבֵדָתְךָ אֲחִיךָ אֲשֶׁר-תֵּאֲבֹד מִמֶּנּוּ וּמִצֵּאתָהּ לֹא תִכָּל לְהִתְעַלֵּם: | 3 You shall do the same with that person's ass; you shall do the same with that person's garment; and so too shall you do with anything that your fellow Israelite loses and you find: you must not remain indifferent. |
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The concept of returning lost items to their rightful owners is emphasized in various Jewish texts, including the Torah, Mishnah, and Talmud, with obligations detailed for different scenarios and items. Failure to return lost items is considered a serious offense, with consequences such as reincarnation and impeding the arrival of Redemption. The importance of maintaining social capital and trust within a society is highlighted, with the duty to return lost items contributing to a good neighborhood and society.

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| לֹא-תִרְאֶה אֶת-חֲמֹר אֲחִיךָ אוֹ שׁוֹרוֹ נִפְלִים בְּדֶרֶךְ וְהִתְעַלְמָתָּ מֵהֶם הֲקִים תְּקִים עִמּוֹ: | 4 If you see your fellow Israelite's ass or ox fallen on the road, do not ignore it; you must raise it together. |
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Chasidut emphasizes developing empathy and strength to help others, while the duty of loading refers to reloading fallen burdens (Rashi), assisting a brother in need maintains brotherhood among Jews (Tur HaArokh), and the Torah commands helping unload and reload burdens from animals (Ibn Ezra, Ramban). The Torah underscores compassion and assistance towards others, regardless of distinctions, and emphasizes moderation in all aspects of life. The commandment to help a fellow Jew with a fallen animal includes both loading and unloading, with unloading being the primary focus (Midrash). It is forbidden to cause pain to living creatures and one must display empathy towards others, even enemies, by helping them in times of need (Musal). The Talmud discusses differing opinions on the Torah obligation to help load animals, with Rabbi Simeon ben Iohai asserting such an obligation, and addresses the concept of being remunerated for helping load animals (Talmud). Additionally, in Exodus 23:5, it is instructed to help lift the burden of your enemy's struggling donkey (Tanakh). The Targum commentaries on Deuteronomy 22:4 all stress the importance of assisting one's brother in need (Targum).

- 5 לא־יִהְיֶה כְּלִי־גִבּוֹר עַל־אִשָּׁה וְלֹא־יִלְבָּשׁ
גִּבּוֹר שְׂמֹלֶת אִשָּׁה כִּי תִעַבְתָּ יְהוָה
אֱלֹהֶיךָ כָּל־עֲשֵׂה אֵלֶּה: יהוה. A woman must not put on man's apparel, nor shall a
man wear woman's clothing; for whoever does these
things is abhorrent to your God.
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The prohibition against women wearing men's clothing and vice versa in Deuteronomy 22:5 is aimed at preventing immorality and illicit sexual relations, with the prohibition extending to articles, ornaments, and accessories associated with the opposite gender, including cosmetic procedures. The prohibition serves to maintain divisions between men and women, prevent opportunities for marital infidelity, and maintain modesty. The Talmud discusses the prohibition of men removing hair for beautification purposes and addresses divorce and remarriage, while the Targum commentary emphasizes that wearing clothing or adornments of the opposite gender is considered an abomination before God.

- 6 כִּי יִקְרָא קוֹצֵצְפּוֹר | לְפָנֶיךָ בְּדֶרֶךְ בְּכָל־עֵץ
| אֹו עַל־הָאֶרֶץ אֶפְרָחִים אֹו בִּיָּצִים וְהָאֵם
רֹבֶצֶת עַל־הָאֶפְרָחִים אֹו עַל־הַבִּיצִים
לֹא־תִקַּח הָאֵם עִלֵּיהֶבָנִים: If, along the road, you chance upon a bird's nest, in
any tree or on the ground, with fledglings or eggs
and the mother sitting over the fledglings or on the
eggs, do not take the mother together with her
young.
-

The commandment in Deuteronomy 22:6 prohibits taking a mother bird with its young to prevent cruelty and promote compassion towards animals, emphasizing the importance of respecting all living creatures. Various interpretations of this law emphasize the significance of maintaining spiritual balance and connection with the divine, as well as the importance of developing good character traits to avoid insensitivity and cruelty. The legislation aims to guide individuals towards righteousness and prevent the internalization of cruelty as a character trait, with the underlying purpose of promoting compassion towards all living beings.

- 7 שְׁלַח תְּשַׁלַּח אֶת־הָאֵם וְאֶת־הַבָּנִים
תִּקַּח־לָךְ לְמַעַן יֵיטֵב לָךְ וְהָאֶרֶץ יָמִים: Let the mother go, and take only the young, in
order that you may fare well and have a long life.
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The text from Chasidut emphasizes the importance of following Torah principles and balancing worldly benefits with spiritual cleanliness, particularly through mitzvot like sending away the mother bird. Various commentaries discuss the compassion and rewards associated with this commandment, highlighting the significance of showing concern for all living beings. The Mishnah and Talmud delve into the details of this mitzvah, with Rabbi Judah and the Sages differing on the punishment for transgressions. The Mishnah also connects this commandment to others, emphasizing understanding the rewards for each mitzvah and the importance of belief in the resurrection of the dead. Additionally, the text explores the symbolism and significance of fulfilling commandments in Jewish thought, Kabbalah, liturgy, and Musar, showcasing the profound impact of individual actions on the community and the spiritual pleasures of the World to Come.

- 8 כִּי תִבְנֶה בַּיִת חָדָשׁ וְעָשִׂיתָ מַעֲקֶה
לְגִגְּךָ וְלֹא־תָשִׂים דָּמִים בְּבֵיתְךָ
כִּי־יִפֹּל הַנֶּפֶל מִמֶּנּוּ: When you build a new house, you shall make a parapet
for your roof, so that you do not bring bloodguilt on
your house if anyone should fall from it.
-

The Torah commands building a protective railing around a new house's roof as a reminder of gratitude towards God, emphasizing the importance of charity and good deeds over material wealth. Failing to do so violates both a positive and negative commandment, with the obligation extending to maintaining a safe environment beyond just the roof. The commandments apply to every aspect of man's life, guiding him in all matters, while righteous individuals are urged to strive for love, awe, fear, and humility in their relationship with God. Men are obligated to perform all mitzvot of a father with regard to his son, while women are exempt, and both must perform positive mitzvot that are not time-bound. The duty to avoid exposing oneself and others to danger, such as through negligence in safeguarding a house, is discussed based on the command to put a parapet around the roof in Deuteronomy 22:8.

<p>לֹא-תִזְרַע בְּרִמְדָּךְ כְּלָאִים פְּרִי-תִקְדֹּשׁ הַמְּלָאָה הַזֶּה אֲשֶׁר תִּזְרַע וּתְבוֹאֵת הַכֶּרֶם:</p>	<p>9 You shall not sow your vineyard with a second kind of seed, else the crop—from the seed you have sown—and the yield of the vineyard may not be used.</p>
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Chasidut explains that the souls of all nations, unclean animals, forbidden foods, and actions prohibited by Jewish law come from the same spiritual source. The prohibition of sowing vineyards with mixed seeds includes mixing wheat and barley with grape seeds, is based on the sanctity of the land, and reflects the importance of abiding by God's laws. The prohibition not to eat mixed species planted in a vineyard is derived from Deuteronomy 22:9, and mixing species in a vineyard is more severe than in a field. The purpose of God's commandments is debated among theologians, with some believing they serve a specific aim while others see them as ordinances with unknown purposes. The Midrash discusses various mitzvot and their significance, emphasizing the importance of performing these commandments and their link to blessings and curses. The Talmud delves into the prohibition of sowing diverse kinds in a vineyard, outlining specific requirements and consequences, while Leviticus 19:19 commands following God's laws, including not allowing cattle to mate with different kinds and not sowing fields with two types of seed. Onkelos and Targum Jonathan also prohibit planting mixed species in vineyards to avoid impurity and the obligation to burn the mixed seed and produce.

<p>לֹא-תִחָרֵשׁ בְּשׂוֹר-וּבִבְחֹר יחדו:</p>	<p>10 You shall not plow with an ox and an ass together.</p>
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Chasidut emphasizes the importance of fulfilling commandments before enjoying the fruits of labor, with Balak fearing the influence of successful Israelite converts on his people. Halakhah prohibits working with different species of animals together to prevent cruelty, reflecting a concern for animal welfare. Kabbalistic texts discuss the symbolism of the ox and donkey as representing demons that should not be joined together to prevent harm. Mishnah details various scenarios where multiple sets of lashes can be received for plowing in prohibited ways, including during the Sabbatical Year and on a Festival. Tanakh and Targum agree that plowing with animals of different species is forbidden due to the cruelty it imposes on the animals.

<p>לֹא תִלְבַּשׁ שַׁעֲטָנִי צִמָּר וּפְשִׁתִּים יחדו:</p>	<p>11 You shall not wear cloth combining wool and linen.</p>
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The prohibition of wearing sha'atnez applies to clothing made of wool and linen but not to non-clothing items, with the positive commandment of tzitzit requiring fringes on garments. Mishnah details the liability for wearing forbidden garments and multiple sets of lashes for certain actions. The Midrash emphasizes the importance of following

commandments related to clothing to remind oneself of all commandments, while Musar discusses exceptions to laws such as wearing mixed fabrics in certain circumstances. The Talmud explores the prohibition of wearing diverse fibers and the obligation of ritual fringes, with different interpretations provided by rabbis. Onkelos and Targum Jonathan interpret Deuteronomy 22:11 as a prohibition against wearing garments of mixed wool and linen fibers.

12 גְּדָלִים תַּעֲשֶׂה לָךְ עַל-אַרְבַּע כַּנְפוֹת You shall make tassels on the four corners of the
כְּסוּתֶךָ אֲשֶׁר תִּכְסֶּה-בָּהּ: garment with which you cover yourself.

The biblical commandment prohibits wearing garments made of wool and linen together and requires wearing fringes on the four corners of clothing, with specific rules regarding materials, twisting, and number of strings. Tzitzit serve as a reminder of divine commandments, exempting wearers from the prohibition of mixing fabrics, and are associated with priesthood and holiness. The Talmud discusses the obligations of priests, exemptions for certain garments, and the use of diverse materials in ritual fringes, while the Tanakh emphasizes the significance of fringes as a reminder of God's commandments and liberation from Egypt.

13 כִּי-יִקַּח אִישׁ אִשָּׁה וּבֹא A householder takes a woman [as his wife] and cohabits with
אֵלֶיהָ וּשְׁנָאָהּ: her. Then he takes an aversion to her

The text discusses the consequences of a man marrying a wife and later claiming she was not a virgin, emphasizing the importance of avoiding forbidden relationships and maintaining the sanctity of marriage to ensure the presence of the Divine. The concept of virginity in relation to marriage and adultery is explored, highlighting the sanctity of marriage and the importance of maintaining purity and loyalty. The Halakhah states that sexual relations within marriage must be conducted in the presence of witnesses to make the woman a wife, and divorce can only take place through a formal document. In Jewish law, the principle of marriage is based on the husband acquiring the wife's services, with the ability to divorce being solely in the hands of the husband. The importance of sanctifying marriage through the husband's behavior during sexual intercourse is discussed, symbolizing the union between different emanations and ultimately the union between the concept of Israel and God.

14 וְשֵׁם לָהּ עָלִילָת דְּבָרִים וְהוֹצֵא עָלֶיהָ שֵׁם and makes up charges against her and defames her,
רָע וְאָמַר אֶת-הָאִשָּׁה הַזֹּאת לָקַחְתִּי saying, "This is the party I took [to wife]; but when
וְאֶקְרַב אֵלֶיהָ וְלֹא-מָצָאתִי לָהּ בְּתוּלִים: I approached her, I found that she was not a
virgin."

The commentary on Deuteronomy 22:14 emphasizes the importance of presenting accusations in the presence of the opposing party, the requirement of two witnesses for an accusation, and the consequences of falsely accusing a woman of not being a virgin. In the Midrash, Moses receives God's attributes of compassion and grace, while the Talmud discusses the penalties for falsely accusing a wife of not being a virgin and the involvement of false witnesses. Additionally, Leviticus 19:17 commands not to hate one's kinsfolk but to reprove them without incurring guilt, and Targum Jonathan on Deuteronomy 22:14 discusses a situation where a man falsely accuses a woman of not being a virgin.

15 וְלָקַח אָבִי הַנַּעֲרָ וְאִמָּהּ וְהוֹצִיאוּ
אֶת־בְּתוּלַי הַנַּעֲרָ אֶל־זִקְנֵי הָעִיר
הַשְּׁעָרָה: In such a case, the girl's father and mother shall produce
the evidence of the girl's virginity before the elders of
the town at the gate.

In cases of false slander against a Jewish maiden, the slanderer faces punishment by lashing and must pay the girl's father 100 sela'im of pure silver, unless the girl is below the age of majority or a bogeret. If a husband and wife cannot live in peace, the husband can issue a divorce document to prevent misunderstandings. Moses required a payment of fifty shekels of silver from those who worshipped the golden calf, based on laws concerning a violated woman. The Mishnah discusses cases where a virgin's vows are upheld and cannot be annulled, including if she is married as a minor and later becomes a widow or divorced, if she becomes an orphan, or if she reaches adulthood. In cases of rape of young women of flawed lineage, the Gemara questions the liability to pay a fine, citing verses from Deuteronomy to determine eligibility for payment. Both Onkelos and Targum Jonathan explain that the girl's parents must present evidence of her virginity before the city judges in the court or the door of the beth din.

16 וְאָמַר אָבִי הַנַּעֲרָ אֶל־הַזִּקְנִים
אֶת־בְּתִי נָתַתִּי לְאִישׁ הַזֶּה לְאִשָּׁה
וַיִּשְׁנָאָהּ: And the girl's father shall say to the elders, "To this
party I gave my own daughter to wife, but he has taken
an aversion to her;

The father has the right to consecrate his daughter without her knowledge, making her forbidden to marry others until she becomes a bogeret, and his word is accepted in court regarding her consecration and marriage. The Mishnah and Talmud discuss the father's authority to betroth his daughter, while the Targum emphasizes the father's role in informing judges of his daughter's marriage.

17 וְהִנֵּה־הוּא שֹׁם עָלֶיָּה דְּבָרִים לֵאמֹר
לֹא־מָצָאתִי לְבִתִּי בְּתוּלִים וְאֵלָּה
בְּתוּלַי בְּתִי וּפָרְשׁוּ הַשְּׂמֹלֶה לִפְנֵי
זִקְנֵי הָעִיר: so he has made up charges, saying, 'I did not find your
daughter a virgin.' But here is the evidence of my
daughter's virginity!" And they shall spread out the
cloth before the elders of the town.

The spreading of the cloth in Deuteronomy 22:17 is interpreted figuratively by Rashi, literally by Nachmanides, and Rabbeinu Bahya, with the purpose of proving the daughter's virginity before the elders of the city, as explained in Steinsaltz's commentary. Mishneh Torah details laws regarding a husband's claim of a bride's adultery after consecration, while the Kabbalah likens the Torah to virginity and warns against speaking ill of its authenticity. In the Midrash, spreading a garment before the elders signifies the need for clarity, and the Talmud discusses cases of husbands accusing wives of not being virgins. The Targum states that evidence of a woman's virginity must be presented before city judges.

18 וְלָקְחוּ זִקְנֵי הָעִיר־הַהִוא אֶת־הָאִישׁ
וַיִּסְרוּ אוֹתוֹ: The elders of that town shall then take that party
and flog him,

The punishment of flogging for a man who falsely accuses his wife of adultery is discussed in Jewish law, with references to lashing, financial restitution, and the importance of

respecting one's wife in marriage. The Mishneh Torah states that a person who slanders a Jewish maiden should be punished by lashing and financial restitution, while the Shulchan Arukh details laws surrounding flogging as a form of punishment. In the Talmud, lashes are administered to a stubborn son and those who commit transgressions punishable with lashes and monetary payment, with additional discussions on payment for eating heave and the father's interest in his daughter's money. The judges and sages are responsible for carrying out the punishment of flogging for the man's wrongdoing.

<p>וְעִנְשׁוּ אֹתוֹ מֵאָה כֶּסֶף וְנָתְנוּ לְאָבִי הַנַּעֲרָה כִּי הוֹצִיאָהּ שָׁם לֵעַל בְּתוּלַת יִשְׂרָאֵל וְלֹא-תִהְיֶה לְאִשָּׁה לְאִיּוֹבֵל לְשִׁלְחָהּ בְּלִימּוֹ:</p>	<p>19 and they shall fine him a hundred [shekels of] silver and give it to the girl's father; for [that householder] has defamed a virgin in Israel. Moreover, she shall remain his wife; he shall never have the right to divorce her.</p>
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The text discusses the struggle between the divine and natural souls, urging for the divine soul to rule over the mundane desires. The punishment for falsely accusing a bride includes a fine and being unable to divorce her. The consequences for a man who falsely accuses his wife of not being a virgin on their wedding night include fines, chastisement, and being married to her for life. The Halakhah states that a man who slanders his wife is forbidden to divorce her and must remain married to her for his entire life. The Talmud explores various laws related to marriage, rape, and defamation, including the obligation for a rapist to marry his victim and distinctions in punishments for different offenses.

<p>וְאִם-אֵמֶת הָיָה הַדָּבָר הַזֶּה לֹא-נִמְצְאוּ בְּתוּלִים לְנַעֲרָה:</p>	<p>20 But if the charge proves true, the girl was found not to have been a virgin,</p>
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In Jewish law, witnesses and legal warning are required to prove accusations of adultery against a bride, ensuring the punishment is justified (Deuteronomy 22:20:1, Siftei Chakhamim). In cases of a husband accusing his wife of adultery, witnesses play a crucial role in determining guilt, with penalties for false testimony (Halakhah). The written Torah is represented by two arms, symbolized by the two tablets given to Moses, with Zayin shape representing virginity-signs by mouth (oral Torah) (Kabbalah). The Midrash distinguishes between natural and unnatural coitus in relation to prohibitions (Midrash). In Musar, the term נערה is often used for girls, linked to the significance of נער in Pardes Rimonim. Rabbi Jehudah ben Pazi discusses the consequences of a definitively married woman entering different rooms before consummating the marriage in the Talmud, while the Gemara in Arakhin 15a:7 discusses the severity of defamation compared to actions. In Targum, if the accusation of adultery is proven true without witnesses to the girl's virginity, she may face stoning.

<p>וְהוֹצִיאוּ אֶת-הַנַּעֲרָה אֶל-פֶּתַח בֵּית-אָבִיהָ וּסְקָלוּהָ אַנְשֵׁי עִירָהּ בְּאֲבָנִים וּמָתָהּ כִּי-עָשְׂתָה נְבִלָה בְּיִשְׂרָאֵל לְזָנוּת בֵּית אָבִיהָ וּבָעֵרַת הָרָע מִקִּרְבָּךְ:</p>	<p>21 then the girl shall be brought out to the entrance of her father's house, and her town's council shall stone her to death; for she did a shameful thing in Israel, committing fornication while under her father's authority. Thus you will sweep away evil from your midst.</p>
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Various commentaries and texts discuss the punishment of stoning for adultery, detailing different aspects such as the location of the stoning, signs of virginity, the impact on family and society, and the public nature of the punishment to deter future transgressions. The

Mishnah explains different punishments for adultery based on circumstances, including the distinction between a woman who converts before or after giving birth. The Talmud and Targum analyze specific linguistic and legal aspects related to adultery and punishment, emphasizing the severity of the consequences for such actions.

<p>כִּי־יִמָּצָא אִישׁ שֹׁכֵב עִם־אִשָּׁה בְּעִלְת־בֶּעַל וּמֵתוּ גַם־שְׁנֵיהֶם הָאִישׁ הַשֹּׁכֵב עִם־הָאִשָּׁה וְהָאִשָּׁה וּבִעֲרַתְּ הָרָע מִיִּשְׂרָאֵל:</p>	<p>22 If a man is found lying with another man’s wife, both of them—the man and the woman with whom he lay—shall die. Thus you will sweep away evil from Israel.</p>
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Various commentaries on Deuteronomy 22:22 discuss the meaning of “gam shneihem” in cases of adultery, with interpretations including the offspring of the adulterers, those who commit adultery with the pair after them, unnatural sexual acts, or minors involved. Chukkim emphasize respect for all beings as God’s possessions, with individuals called to fulfill the holy purpose of the human race. The Sifrei Devarim discusses liability for the death penalty in cases of a man found with a betrothed woman, while the Mishnah and Magen Avraham detail punishments for sins like rape and defamation. The Talmud addresses betrothal through sexual intercourse, punishment for adultery, and various scenarios related to sexual relations and marriage. Tanakh verses prohibit murder, adultery, and false witness, while Targum interpretations call for death for both parties in adultery cases.

<p>כִּי יְהִי נַעַר בְּתוּלָה מֵאֶרֶץ לְאִישׁ וּמִצָּאָהּ אִישׁ בָּעִיר וְשֹׁכֵב עִמָּה:</p>	<p>23 In the case of a virgin who is engaged to someone —if another man comes upon her in town and lies with her,</p>
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The commentary on Deuteronomy 22:23-27 discusses the scenario of witnesses seeing a man and a maiden in the city, with different interpretations on the woman’s guilt based on her location. Halakhah details the laws regarding consuming a limb cut off from a living animal, the punishment for a consecrated maiden committing adultery, and the consequences of false accusations of adultery. Kabbalah mentions the erasure of the male if male and female are not together. Midrash explains the conditions for a man to be liable to stoning. Musar discusses the Jewish servant maid leaving her employ under certain circumstances. Quoting commentary includes explanations on the creation of luminaries, the consequences of falsely accusing a wife, and the order of Festivals. Talmud provides explanations on the punishment of stoning for certain scenarios involving young women. Targum discusses the scenario of a virgin girl being encountered by another man in the city.

<p>וְהוֹצֵאתֶם אֶת־שְׁנֵיהֶם אֶל־שַׁעַר הָעִיר הַהוּא וּסְקַלְתֶּם אֹתָם בָּאֲבָנִים וּמָתוּ אֶת־הַנַּעַר עַל־דְּבַר אֲשֶׁר לֹא־צָעָקָה בָּעִיר וְאֶת־הָאִישׁ עַל־דְּבַר אֲשֶׁר־עָנָה אֶת־אִשְׁתּוֹ רָעָהּ וּבִעֲרַתְּ הָרָע מִקִּרְבְּךָ:</p>	<p>24 you shall take the two of them out to the gate of that town and stone them to death: the girl because she did not cry for help in the town, and the man because he violated his neighbor’s wife. Thus you will sweep away evil from your midst.</p>
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Various texts and commentaries explore the concept of calling out for help, consent during assault, and the punishment of stoning for transgressions such as adultery or idolatry. Laws and commandments are discussed in relation to historical events, ethical principles, and spiritual connection with God. The Mishnah addresses the nullification of vows by a yavam,

while the Talmud examines prior warning before punishment, methods of execution, and reasons for a solar eclipse. The Tanakh discusses the annulment of vows for a betrothed woman, while the Targums emphasize the importance of eliminating evil from the community through punishment.

<p>וְאִם-בִּשְׂדֵה יִמָּצָא הָאִישׁ אֶת-הַנַּעֲרָה הַמְאֲרָשָׁה וְהִחְזִיקָהּ הָאִישׁ וְשָׁכַב עִמָּה וּמֵת הָאִישׁ אֲשֶׁר-שָׁכַב עִמָּה לְבִדּוֹ:</p>	<p>25 But if the man comes upon the engaged girl in the open country, and the man lies with her by force, only the party who lay with her shall die,</p>
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The Torah distinguishes between rape in a city and rape in a field, with different considerations for each scenario, including the presence of witnesses and the victim's ability to cry out for help. Betrothal creates a connection and mutual obligation between a couple, but a full marriage requires a wedding ceremony. The Midrash connects Esau's transgressions to the downfall of his family and the destruction of God's house. Radak explains the term ויעניה in Genesis 34:2 as implying a gentle seduction rather than violent rape. The Talmud discusses punishments for rape, false accusations, and intercourse with betrothed individuals, with differing opinions on the age of the victim. Onkelos and Targum Jonathan state that only the man who violates a married woman in the field should be punished with death.

<p>וְלֹנֶעַר לֹא-תַעֲשֶׂה דָבָר אִין לִנְעָר חֲטָא מֵוֹת כִּי כַּאֲשֶׁר יָקוּם אִישׁ עַל-רֵעֵהוּ וְרָצְחוּ נָפֶשׁ בֶּן הַדָּבָר הַזֶּה:</p>	<p>26 but you shall do nothing to the girl. The girl did not incur the death penalty, for this case is like that of one party attacking and murdering another.</p>
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The Torah and Halakhah emphasize the innocence of a woman who is raped, likening her to a murder victim and permitting any means necessary to save her, even if it involves killing the perpetrator. Various commentaries and texts discuss the exemption from punishment for those forced to sin, the duty to prefer death over committing certain crimes, and the obligation to save those in danger, as derived from verses in Deuteronomy. The Talmud further elaborates on the principle of choosing death over forbidden acts, even in cases of coercion.

<p>כִּי בִשְׂדֵה מִצְאָהּ צָעָקָה הַנַּעֲרָה הַמְאֲרָשָׁה וְאִין מוֹשִׁיעַ לָהּ:</p>	<p>27 He came upon her in the open; though the engaged girl cried for help, there was no one to save her.</p>
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Chasidut emphasizes prioritizing not harming others over hearing Kedushah and Barchu, with the chazzan able to fulfill obligations for those under duress, similar to fulfilling obligations in the fields. Commentary on Deuteronomy 22:27 stresses aiding those in need, even with extreme measures. Halakhah discusses the obligation to prevent harm, including the possibility of killing a pursuer to save a victim. Mishnah details when individuals pursuing certain sins may be killed to prevent transgressions. Talmud delves into the circumstances regarding a raped woman's status, with distinctions for different situations.

<p>כִּי-יִמָּצָא אִישׁ נַעֲרָה בְּתוּלָה אֲשֶׁר לֹא-אֲרָשָׁה וּתְפָסָהּ וְשָׁכַב עִמָּה וְנִמְצְאוּ:</p>	<p>28 If a man comes upon a virgin who is not engaged and he seizes her and lies with her, and they are discovered,</p>
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Deuteronomy 22:28 addresses rape of a young virgin who is not betrothed as adultery, with differing laws for seduction. The Babylonian Talmud states that a man who seduces such a woman must pay her father and marry her, while Mishneh Torah specifies fines for rapists based on the age of the victim. Midrash discusses interpretations of the law, while Mishnah outlines penalties for seducers and rapists. Ramban explains seduction as winning over someone by falsehood, with different penalties for seducers and rapists. The Talmud and Jerusalem Talmud debate who receives fines for raping young women, and Targum translations describe the act in Deuteronomy 22:28.

<p>וְנָתַן הָאִישׁ הַשֹּׁכֵב עִמָּהּ לְאָבִי הַנַּעֲרָה חֲמִשִּׁים כֶּסֶף וְלֹא-תִהְיֶה לְאִשָּׁה תַּחַת אֲשֶׁר עָנָה לֹא-יֻכַּל שְׁלַחָה כָּל-יָמָיו:</p>	<p>29 the party who lay with her shall pay the girl's father fifty [shekels of] silver, and she shall be his wife. Because he has violated her, he can never have the right to divorce her.</p>
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The text discusses the Biblical law that if a man seduces a virgin and is discovered, he must pay a fine to the girl's father and marry her, with no option for divorce. This law is found in Deuteronomy 22:28-29. The Mishnah outlines the penalties and fines for rape and seduction, including a 50-shekel fine for the rapist or seducer, additional payments for shame and injury, and the requirement for the rapist to marry the victim and pay compensatory damages. The Talmud discusses various laws related to rape and seduction, citing specific verses from Deuteronomy 22:29 to support these laws, such as the requirement for a rapist to pay fifty shekels of silver and marry the victim, as well as the need for additional compensation for humiliation and degradation beyond the fine.

Deuteronomy 23

<p>לֹא-יִקַּח אִישׁ אֶת-אִשְׁתּוֹ אָבִיו וְלֹא יְגַלֶּה כְּנָף אָבִיו:</p>	<p>1 No householder shall take his father's former wife [as his own wife], so as to remove his father's garment.</p>
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Rashi explains that a man cannot legally marry his father's wife, Ibn Ezra clarifies this refers to a woman his father raped, Rashbam notes the offspring would be a mamzer, and Chizkuni emphasizes this law applies to avoid mamzerim. Halakhah prohibits a eunuch from marrying a Jewish woman, Ibn Ganah interprets "kenaf" as "concealing," while Kabbalah warns against uncovering one's father's skirt. The Midrash discusses marrying a ravished wife of one's father, Mishnah details lineage following the father, and Second Temple texts expel eunuchs and polytheists. The Talmud delves into marriage prohibitions, Tanakh forbids uncovering family members' nakedness, and Targum warns against marrying a woman violated by one's father.

<p>לֹא-יָבֵא פְצוּעֵ-דֹבָא וְכָרוֹת שְׂפָכָה בְּקִהְלֵי יְהוָה:</p>	<p>2 No man whose testes are crushed or whose member is cut off shall be admitted into the congregation of יהוה.</p>
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Various commentaries, Halakhic rulings, Jewish thought, Midrashim, Mishnah discussions, Musar teachings, and Talmudic interpretations explore the implications of Deuteronomy 23:2, which prohibits certain individuals with genital injuries from marrying Jewish women. The law applies to those with maimed testicles, severed members, and other

reproductive system impairments, with exceptions for marrying converts or freed slaves. The prohibition aims to maintain the sanctity of the Jewish community by excluding those unable to fulfill the procreative purpose of marriage, as outlined in the Torah and elaborated upon in subsequent Jewish texts.

3 לא־יבא ממזר בקהל יהוה
גם דור עשירי לא־יבא לו
בקהל יהוה: No one misbegotten shall be admitted into the congregation of יהוה; no descendant of such, even in the tenth generation, shall be admitted into the congregation of יהוה.

A mamzer, born from forbidden relationships, is excluded from marrying an Israelite but can marry a convert. The prohibition against mamzerim entering the assembly of the Lord extends for generations. Specific laws in the Mishnah address the criteria for mamzer status and other forbidden relationships, with rabbis differing on the permissibility of certain marriages. The Torah emphasizes the importance of maintaining purity within the community to ensure divine protection. Additionally, the Talmud discusses the lineage of mamzerim and their marriage eligibility, with varying opinions on their status.

4 לא־יבא עמוני ומואבי בקהל
יהוה גם דור עשירי לא־יבא
להם בקהל יהוה עד־עולם: No Ammonite or Moabite shall be admitted into the congregation of יהוה; no descendants of such, even in the tenth generation, shall ever be admitted into the congregation of יהוה,

The fear of the Moabites towards the Israelites in Numbers led to concerns about potential conversion to Judaism. The Torah prohibits Ammonites and Moabites from joining the congregation of the Lord due to past actions, with male Ammonites and Moabites forbidden from marrying Israelite women forever, while female members are allowed to convert and marry Israelite men. Maimonides grouped prohibitions together to reach the required number of negative commandments, despite objections. The Talmud discusses disqualifications for entering the assembly of the Lord, including Ammonites, Moabites, Egyptians, Idumeans, and others. Ruth's marriage to Boaz highlights changes in the law regarding Moabite women marrying Israelites.

5 על־דבר אשר לא־קדמו אתכם בלחם
ובמים בדרך בצאתכם ממצרים ואשר
שכר עליך את־בלעם בן־בעור מפתור
ארם נהרים לקללך: because they did not meet you with food and water on your journey after you left Egypt, and because they hired Balaam son of Beor, from Pethor of Aram-naharaim, to curse you.—

The nations of Ammon and Moab are forbidden from marrying into Bnei Yisrael due to their lack of connection and attempts to harm Bnei Yisrael, as seen in their failure to greet with bread and water and hiring Bilam to curse. Hashem's protection of Bnei Yisrael from Bilam's curse resulted in a blessing for them and a curse rebounding onto Ammon and Moab. The exclusion only applies to the males of these nations, as it is customary for men to offer food and water, while women are busy in their homes. Ammonite and Moabite converts are permanently prohibited from entering the congregation and marrying Jewish women, while their female counterparts are permitted immediately. Lot's descendants were compared to Sodom and Gomorrah, facing destruction for their actions. The Talmud discusses the prohibition for Ammonite or Moabite men to enter the congregation but not

women, with Rabbi Yehuda deriving the halakha from the masculine form of the terms, while Rabbi Shimon focuses on the reason for the prohibition.

וְלֹא־אָבָה יְהוָה אֱלֹהֶיךָ לְשָׁמַע אֶל־בְּלָעַם	6	But your God יהוה refused to heed Balaam; instead,
וַיַּהֲפֹךְ יְהוָה אֱלֹהֶיךָ לָךְ אֶת־הַקְלָלָה לְבִרְכָּה		your God יהוה turned the curse into a blessing for
כִּי אָהֲבָךְ יְהוָה אֱלֹהֶיךָ:		you, for your God יהוה loves you.—

The text emphasizes the importance of seeking the prayers of tzaddikim, contrasting haughty individuals who do not ask for them. God's love for the Israelites is shown by turning curses into blessings, as seen in the case of Balaam. The Sefer HaChinukh prohibits marriage with Ammonites and Moabites, even after conversion, while laws of mourning allow curses to be transformed into blessings through prayer. The Midrash highlights the power of speech, the consequences of cursing or blessing others, and the influence of divine intervention on bodily functions. Musar discusses how curses can be turned into blessings through repentance and G-d's love, as seen in the case of Balaam's failed curse. The Talmud and Tanakh also illustrate instances where curses were transformed into blessings by God's intervention.

לֹא־תִדְרֹשׁ שְׁלָמָם וְטַבָּתָם	7	You shall never concern yourself with their welfare or
כָּל־יְמֶיךָ לְעוֹלָם:		benefit as long as you live.

The verse in Deuteronomy 23:7 prohibits seeking peace with the Ammonites and Moabites, allowing for war and capture of their cities. This prohibition is rooted in a broken covenant of brotherhood, with similar restrictions placed on the Egyptians and Edomites. Onkelos attempted to convert through witchcraft, seeking advice from Balaam, who warned against joining Israel. Honoring the wicked for peace is considered flattery, except in cases like Haman. Balaam warned against seeking peace with the Jewish people, and is punished in the afterlife for causing licentious behavior. The Ammonite officials questioned David's intentions, while Hanun showed some goodness in purging the land. Targum translations emphasize the prohibition of seeking peace and benefit from certain nations forever.

לֹא־תִתְעַב אֲדָמִי כִּי אֶחָיִךְ הוּא	8	You shall not abhor an Edomite, for such is your kin. You
לֹא־תִתְעַב מִצְרִי כִּי־גֵר הָיִיתָ		shall not abhor an Egyptian, for you were a stranger in
בְּאֶרֶצוֹ:		that land.

The commentary on Deuteronomy 23:8 highlights reasons not to abhor the Edomites and Egyptians, emphasizing familial ties, acts of kindness, and gratitude. Halakhah permits third-generation descendants of Edomites and Egyptians to marry among the Jewish people, while the Talmud discusses prohibitions and exceptions for intermarriage with different nations. The Torah emphasizes the importance of treating others kindly, extending moral obligations to strangers, as seen in the commandments regarding the Edomites and Egyptians. In Kabbalah, Yitzchak's decision to give Esav blessings was to protect the Jewish people from harsh judgment by heathen nations. The Midrash stresses hospitality and kindness towards strangers, while Musar discusses the historical development of Abraham's descendants and the refinement of the Jewish people in Egypt. Ramban clarifies the lineage of Esau's descendants, while Ibn Ezra explains the concept of a "generation" in biblical contexts. Tanakh traces the lineage of Esau, known as Edom, and Targum emphasizes not despising the Edomites and Egyptians as they are considered brothers.

9 Children born to them may be admitted into the congregation of יהוה in the third generation.
 בְּנֵי אֲשֶׁר-יֵלְדוּ לָהֶם דּוֹר שְׁלִישִׁי יָבֹא לָהֶם בְּקֹהֶל יְהוָה:

The prohibition against marrying Egyptians and Edomites who convert to Judaism applies to the first and second generations, with the third generation permitted to marry within the Jewish people. The Mishnah discusses various scenarios where individuals affect the eligibility of women to partake in teruma, including non-priests who commit sexual offenses or slaves who engage in intercourse. The Talmud examines lineage restrictions on proselytes from specific nations, with a focus on the third generation being allowed to enter the congregation. Additionally, the Mishnah outlines eternal prohibitions on mamzerim and Gibeonites from marrying Jewish women.

10 When you [men] go out as a troop against your enemies, be on your guard against anything untoward.
 כִּי-תֵצֵא מַחֲנֶה עַל-אֹיְבֶיךָ וְנָשְׂמַרְתָּ מִכָּל דָּבָר רָע:

The text emphasizes the importance of protecting oneself from the evil inclination during battles, highlighting the need to devote all desires to Hashem's will and value small merits. It warns against committing sins during war to maintain purity and holiness, with specific guidelines for dealing with impurity. The prohibition against impure thoughts and actions is underscored, with a focus on avoiding evil behaviors like adultery. The sin of emitting semen in vain is discussed as damaging the Brit and associated with impurity, emphasizing the importance of studying Torah before sleeping to prevent negative thoughts. The text also touches on lineage requirements for roles within the community, highlighting the importance of purity and sanctity.

11 If anyone among you has been rendered impure by a nocturnal emission, he must leave the camp, and he must not reenter the camp.
 כִּי-יְהִי בְךָ אִישׁ אֲשֶׁר לֹא-יְהִי טָהוֹר מִקֶּרֶה-לַיְלָה וַיֵּצֵא אֶל-מַחֲוֶז לַמַּחֲנֶה לֹא יָבֹא אֶל-תּוֹךְ הַמַּחֲנֶה:

The text discusses the importance of guarding oneself from evil when going out to war, emphasizing the need to stay away from areas of study that are not one's portion and connects impurity from a nocturnal emission to looking into words of Torah not meant for the individual. The prohibition of impure individuals from entering the camp of the Levites is outlined, paralleling the Temple Mount for all time, with various sources reiterating this commandment and addressing the implications of seminal emissions on purity and participation in religious activities. Amalek is compared to an evil serpent seeking to defile both the Temple above and the people below, and Rabbinical teachings emphasize the importance of speaking clean language and avoiding impure words. The text warns against impure thoughts leading to impurity, discusses the differentiation between impurity laws for menstruation and abnormal blood flow, and explains the prohibition of thinking sexual thoughts at night, deriving warnings from Deuteronomy 23:11. Beit Hillel and Beit Shammai discuss ritual purity in relation to the eighty-first day, interpretations of the verse in Deuteronomy 23:11 are discussed, and the need for impure individuals due to nocturnal emissions to stay outside the camp is explained. In Numbers 5:2, the Israelites are instructed to remove anyone with an eruption, discharge, or defiled by a corpse from camp, while Leviticus 15:16 details the purification process for a man with an emission of semen. Both Onkelos and Targum Jonathan on Deuteronomy 23:11 state that a man unclean due to a nocturnal incident must leave the camp and not enter the tents.

וְהָיָה לַפְּנוֹת־עֶרֶב יִרְחֹץ בַּמַּיִם וְכָבֵא 12 Toward evening he shall bathe in water, and at
הַשֶּׁמֶשׁ יָבֵא אֶל־תּוֹךְ הַמַּחֲנֶה: sundown he may reenter the camp.

Rashi explains that immersion after a seminal emission should be close to sunset, while Ibn Ezra elaborates on the timing of “when evening cometh on.” Halakhah states that those obligated to immerse may do so during the day, except for a nidah and a woman after childbirth, who must immerse at night. The law concerning preparing a place outside the camp aims to maintain holiness and prevent immoral behavior, emphasizing the importance of serving God and maintaining a good social order. The Talmud discusses the purification process for a zav who experiences a seminal emission, with a dispute between the first tanna and Rabbi Yosei. The Targum translations of Deuteronomy 23:12 emphasize the need to wash with water in the evening before entering the camp.

וַיֵּד תְּהִיָּה לָךְ מְחוּץ לַמַּחֲנֶה 13 Further, there shall be an area for you outside the camp,
וַיֵּצֵאתָ שָׁמָּה חוּץ: where you may relieve yourself.

Chasidut emphasizes valuing small merits and good deeds to repair actions, performing mitzvot to counteract evil inclination, and atonement through permissible actions. Halakhah mandates setting up a designated place outside the camp for bodily needs to prevent impurity, with the Torah remaining pure despite physical filth. Musar interprets the punishment of manna as an act of mercy from God, while Second Temple uses the metaphor of a shovel to represent reason controlling passions. Talmud debates waste disposal in the camp and covering excrement outside, while Tanakh instructs removing defiled individuals from the camp. Ibn Ezra and Chizkuni interpret “large enough” as “large places,” and Targum mentions the need for a designated place outside the camp for excretion.

וַיִּתֵּד תְּהִיָּה לָךְ עַל־אֲזִנְךָ וְהָיָה 14 With your gear you shall have a spike, and when you
בְּשִׁבְתְּךָ חוּץ וְחִפְרָתָהּ בָּהּ וּשְׁבַתָּ have squatted you shall dig a hole with it and cover
וְכִסִּיתָ אֶת־צִאָתְךָ: up your excrement.

Soldiers in the Jewish camp were required to have a shovel or peg to bury excrement for cleanliness and holiness, as commanded in Deuteronomy 23:14. The presence of excrement is considered unclean, and reciting sacred prayers like the Shema must not be done in its presence. Scholars see affinities between the nazirite and a warrior, highlighting special conduct for special tasks. The ideal state of assimilation was shown in the desert when the Israelites consumed manna without producing excrement. Bar Kappara suggests putting fingers in ears to avoid hearing unseemly things, emphasizing the importance of holiness in engaging with Torah and prayer. The Tosefta stresses showing respect to elders and provides guidelines for relieving oneself in different locations.

כִּי יְהוָה אֱלֹהֶיךָ מְתָהֵלֶךְ | בְּקֶרֶב 15 Since your God יהוה moves about in your camp to
מִחֲנֶה לְהַצִּילְךָ וְלָתֵת אֹיְבֶיךָ לְפָנֶיךָ protect you and to deliver your enemies to you, let
וְהָיָה מִחֲנֶיךָ קָדוֹשׁ וְלֹא־יִרְאֶה בְּךָ your camp be holy; let [God] not find anything
עֲרֹת דְּבָר וְשָׁב מֵאַחֲרֶיךָ: unseemly among you and turn away from you.

Chasidut emphasizes maintaining purity to ensure God’s presence among the Israelites during times of war. Halakhah prohibits reciting sacred matters in impure settings and

addresses conduct in intimate relations. Jewish Thought highlights divine presence among soldiers in war and the importance of upholding Torah teachings. Kabbalah focuses on the Divine quality of Kingship-Malchut in Yehudah and the holiness of the land of Israel. Musar stresses the importance of cleanliness in body and speech to maintain holiness, while the Talmud discusses Hanukkah lights, Divine Presence withdrawal due to sin, and reasons for exile. The Targum explains that God's presence in the camp protects against enemies, emphasizing the need for holiness and cleanliness.

16 לֹא-תִסְגֵּר עֶבֶד אֶל-אֲדֹנָיו You shall not turn over to the master a slave who seeks
אֲשֶׁר-יִנָּצֵל אֵלֶיךָ מֵעַם אֲדֹנָיו: refuge with you from that master.

The commandment not to deliver an escaped slave to his master, whether Israelite or gentile, ensures the slave's freedom and protection, reflecting a concern for human dignity and international humanitarian values. Halakhah prohibits returning a slave who fled to Eretz Yisrael to his master in the Diaspora, requiring the slave to be freed. The law concerning the first-born of man and cattle prescribes acts of mercy and protection for the poor, while the Talmud discusses the prohibition against delivering a slave to his master in cases where emancipation was intended. The legislation highlights the sanctity of the land of Israel, with the freed slave allowed to live anywhere except Jerusalem.

17 עִמָּךְ יֵשֵׁב בְּקִרְבְּךָ בְּמִקְוֶם Such individuals shall live with you in any place they may
אֲשֶׁר-יִבְחָר בְּאַחַד שְׁעָרֶיךָ choose among the settlements in your midst, wherever they
בְּטוֹב לוֹ לֹא תוֹנֶנּוּ: please; you must not ill-treat them.

Deuteronomy 23:17 prohibits mistreating foreign residents, emphasizing fair treatment and the opportunity to earn a livelihood. The Halakhah prohibits oppressing fleeing slaves and emphasizes not wronging converts and slaves who have accepted the Torah. The Talmud discusses the conditions for gentiles to dwell in Eretz Yisrael and the treatment of Hebrew slaves and ger toshav. The Targum commentary emphasizes teaching foreigners the commandments and providing them with opportunities for employment and education.

18 לֹא-תִהְיֶה קְדֵשָׁה מִבְּנוֹת יִשְׂרָאֵל No Israelite woman shall be a prostitute, nor shall
וְלֹא-יִהְיֶה קֹדֶשׁ מִבְּנֵי יִשְׂרָאֵל: any Israelite man be a prostitute.

The prohibition against k'deishah and kadeish in Deuteronomy 23:18 emphasizes the importance of maintaining holiness and propriety within the Jewish community, with k'deishah referring to women who engage in illicit intercourse and kadeish to men involved in such activities, including pederasty. The Halakhah prohibits sexual relations without a marriage contract and ceremony, male homosexuality, relations with forbidden women, offering certain animals as sacrifices, and sexual relations with a mamzer. In Jewish Thought, the importance of justice and moral behavior is highlighted through comparisons to the sins of Sodom and Givah, and the need for purification from sin before punitive actions. Kabbalah considers idol worship, homosexual intercourse, and prostitution as abominations, while the Midrash discusses punishments for illicit relations, emphasizing the severity of these actions. Musar interprets punishments for sins as a means of cleansing and benefiting the sinner, guiding individuals towards repentance and improvement. The Talmud addresses the prohibition of homosexual intercourse, bestiality, and meat cooked in milk, deriving the basis for these prohibitions from various verses in the Torah. The Tanakh warns against degrading daughters and causing them to become harlots, while the

Targum emphasizes the prohibition against Israelites engaging in prostitution or sexual immorality.

19 לא־תביא אֶתֶנְךָ זֹנָה וּמִחִיר כָּלֵב בֵּית
יְהוָה אֱלֹהֶיךָ לְכָל־גִּדְרֵךְ כִּי תִזְבֹּחַת
יְהוָה אֱלֹהֶיךָ גַּם־שְׂנֵיהֶם: You shall not bring the fee of a whore or the pay of a
dog into the house of your God יהוה in fulfillment of
any vow, for both are abhorrent to your God יהוה.

The Torah prohibits bringing the earnings from prostitution or the price of a dog into the House of God for any vow, as they are considered abominations, and this extends to their processed products. Interest is warned against as it leads to moral degradation, and women are cautioned against negative traits. The Shekhinah removes itself from Israel due to slander but appears when charity is given. Rabbi Elazar was exonerated after a misunderstanding regarding a Torah verse, and the Mishnah states that animals born from certain contexts are invalid for sacrifice. The Talmud debates the use of animals given as payment to a prostitute or in exchange for a dog as offerings in the Temple, with differing opinions on their status.

20 לא־תשיך לְאֶחִיךָ נֶשֶׁךְ בָּסֶף
נֶשֶׁךְ אֶכֶל נֶשֶׁךְ כָּל־דָּבָר אֲשֶׁר
יִשָּׂךְ: You shall not deduct interest from loans to your fellow
Israelites, whether in money or food or anything else that
can be deducted as interest;

The text prohibits lending money with interest to fellow Jews, with blessings promised for following this commandment. Halakhah prohibits borrowing with interest, forbids Israelites from lending or borrowing with interest but allows it with gentiles, and outlines additional restrictions during loans. The Midrash emphasizes the negative consequences of charging interest and praises Torah scholars. The Mishnah details how various parties involved in loans can violate prohibitions of interest, while the Talmud discusses the broader application of interest to loans of money and food. The Tanakh prohibits charging interest to the poor among God's people, and Targum translations also prohibit usury on loans to one's neighbor.

21 לְנִכְרֵי תִשָּׂךְ וְלֹא־תִשָּׂךְ לְאֶחִיךָ
לְמַעַן יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכָל־
מַשְׁלַח יָדְךָ עַל־הָאָרֶץ אֲשֶׁר־אַתָּה
בָּא־שָׂמָה לְרִשְׁתָּהּ: but you may deduct interest from loans to foreigners. Do
not deduct interest from loans to your fellow Israelites, so
that your God יהוה may bless you in all your undertakings
in the land that you are about to enter and possess.

The Torah permits charging interest to gentiles but prohibits it among fellow Jews, emphasizing brotherly love and avoiding desecrating God's name. It is a positive commandment to lend money to gentiles at interest, as stated in Deuteronomy 23:21, and prohibited to delay in paying vows to charity. Lending with interest is seen as fair with non-Jews and a form of charity within the Jewish community. Maimonides' view on charging interest to Gentiles as a positive commandment is discussed, contrasting with the prohibition within the Jewish community. The lending of charity-funds upon a definite rate of interest is not permitted, as charity-funds are considered money belonging to "thy brother." Interest taken by a Jew from a gentile will ultimately reach the government treasury, with the Talmud discussing the implications for the lender, borrower, guarantor, and witness.

22 When you make a vow to your God יהוה, do not put off fulfilling it, for your God יהוה will require it of you, and you will have incurred guilt;
 כִּי־תִדָּר גִּדְרָ לַיהוָה אֱלֹהֶיךָ לֹא תֵאַחֵר
 לְשַׁלְּמוֹ כִּי־דָרַשׁ יְיָ־שִׁנּוּ יְהוָה אֱלֹהֶיךָ
 מֵעַכְשָׁךְ וְהָיָה בְּךָ חָטָא:

Chasidut emphasizes the importance of making a Unification before performing a mitzvah to ensure prompt fulfillment. Commentary highlights the consequences of delaying vows to God, with punishment potentially including loss of loved ones or possessions. Halakhah stresses the need to fulfill vows and pledges promptly to avoid transgressions, with violations of the Torah's commands resulting from delays. Jewish Thought discusses the importance of respecting all beings as God's possessions and fulfilling duties towards oneself, others, and God. Midrash warns against delaying vows, with severe consequences such as death or transgressions. Mishnah establishes different New Year dates and addresses rules for vows and offerings. Musar emphasizes the need to promptly fulfill vows and charity to avoid punishment, with vows only to be made in times of distress. Quoting Commentary highlights the importance of fulfilling vows promptly, with consequences for delays. Talmud discusses the prohibition against delaying vows and offerings, and the ability of fathers and husbands to nullify vows made by daughters and wives. Tanakh outlines offerings to be made to God at specified times. Targum emphasizes the accountability individuals have for fulfilling vows to God promptly. Tosefta specifies that vows must be fulfilled within a year, with festivals observed in order.

23 whereas you incur no guilt if you refrain from vowing.
 וְכִי תִחְזֹל לִנְדָּר לֹא־יְהִיָּה בְּךָ חָטָא:

The text discusses the consequences of making vows to God and the importance of fulfilling them to avoid sin. It is advised to avoid making vows altogether to prevent negative outcomes, as unfulfilled vows can lead to various sins. The Law allows for sacrifices in place of vows, emphasizing the importance of promptly fulfilling obligations. The Sages dissolved four types of vows without the need for a halakhic authority, and it is better not to vow at all to avoid sin and negligence. Fulfilling vows and charity promptly is emphasized, as delays can result in punishment.

24 You must fulfill what has crossed your lips and perform what you have voluntarily vowed to your God יהוה, having made the promise with your own mouth.
 מוֹצֵא שְׁפָתַיךָ תִּשְׁמֹר וְעָשִׂיתָ
 כְּאֲשֶׁר נָדַרְתָּ לַיהוָה אֱלֹהֶיךָ
 נִדְבָה אֲשֶׁר דִּבַּרְתָּ בְּפִיךָ:

Chasidut emphasizes the importance of guarding speech, Torah study, and charity in forming the holy mouth of the tzaddik. Halakhah stresses the fulfillment of verbal commitments, including vows, sacrifices, and charity, as commanded in Deuteronomy 23:24. The Mishnah discusses nuances of vow offerings and gift offerings, while Musar emphasizes sanctifying the mouth and upholding one's word. The Talmud delves into the significance of fulfilling verbal commitments and the intentions behind them, citing Deuteronomy 23:24. Jephthah's vow in Judges 11:30-31 exemplifies the seriousness of vows, while Targum Jonathan expands on the importance of keeping promises made to God.

25 When you enter a fellow [Israelite]'s vineyard, you may eat as many grapes as you want, until you are full, but you must not put any in your vessel.
 כִּי תִבָּא בְּכֶרֶם רֵעֶךָ וְאָכַלְתָּ
 עֲנָבִים כַּנֶּפֶשׁ שָׁבַעְתָּ
 וְאֵל־כֵּלֶיךָ לֹא תִתֵּן:

The text discusses the metaphor of entering a friend's vineyard to eat grapes as representing intellectual engagement with Torah, emphasizing learning for the purpose of serving Hashem rather than for intellectual pleasure, aligning with the mitzvah of not muzzling an ox on the threshing floor to elevate our animalistic soul and material possessions through service to Hashem. Workers hired to harvest grapes are allowed to eat while working but not excessively or take any home, respecting boundaries and obligations in relation to property rights and labor agreements. Laborers are entitled to eat while working in the field, specifically from what grows from the ground and only during the task at hand, with the Mishnah detailing the conditions under which a worker may eat. The Talmud discusses the halakha that laborers may eat from produce attached to the ground based on Deuteronomy 23:25, exploring interpretations and rights of the laborer to eat from the produce. Onkelos and Targum Jonathan on Deuteronomy 23:25 discuss the permissibility of eating grapes while working in a neighbor's vineyard until satisfaction but prohibiting taking any home in a container.

כִּי תָבֹא בְקִמַּת רֵעֶךָ וְקִטְפָהּ מְלִילָת בִּידְךָ וְחָרַמְשׁ לֹא תִנִּיף עַל קִמַּת רֵעֶךָ:	26 When you enter a fellow [Israelite]'s field of standing grain, you may pluck ears with your hand; but you must not put a sickle to your neighbor's grain.
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Workers hired to work with produce can eat from it while working, exempting them from tithing, as stated in Deuteronomy 23:25-26. The Torah emphasizes actively seeking peace and pursuing it, as seen in Israel's actions in seeking peaceful passage through Sichon's land. The Mishnah and Talmud discuss the rights of laborers to eat from the produce they work with, with different perspectives on who is allowed to eat and when, based on specific verses in Deuteronomy 23:26. The law of not muzzling an ox while it is treading grain is paralleled by a similar law for humans working in fields, emphasizing the importance of allowing workers and animals to benefit from the food they are working with.

Deuteronomy 24

כִּי־יִקַּח אִישׁ אִשָּׁה וּבָעֲלָהּ וְהָיָה אִם־לֹא תִמְצָא־תָן בְּעֵינָיו כִּי־מָצָא בָּהּ עֲרֹנֹת דָּבָר וְכָתַב לָהּ סֵפֶר בְּרִיתָת וְנָתַן בְּיָדָהּ וְשָׁלְחָהּ מִבֵּיתוֹ:	1 A man takes a woman [into his household as his wife] and becomes her husband. She fails to please him because he finds something obnoxious about her, and he writes her a bill of divorcement, hands it to her, and sends her away from his house;
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Chasidut discusses the use of a “sefer of separation” and bitter waters in Jewish divorce proceedings, while Commentary emphasizes the respect for women in the divorce process. Guides and Halakhah detail the requirements for a valid bill of divorce, while Jewish Thought discusses the importance of love and mutual assistance in relationships. Midrash explores scenarios leading to divorce, Mishnah outlines various rules and scenarios related to divorce, and Musar emphasizes the spiritual significance of divorce. Quoting Commentary and Talmud provide further interpretations of divorce requirements, and Targum explains the process of divorce based on biblical texts.

וַיֵּצֵאָה מִבֵּיתוֹ וְהָלַךְ וְהָיְתָה 2 she leaves his household and becomes [the wife] of
לְאִישׁ־אַחֵר: another man ;

Various Jewish commentaries, Halakhah, and Talmudic texts explore the implications of divorce, marriage, and adultery based on Deuteronomy 24:2. Rabbi Mordecai Jaffe emphasizes the reasons for divorce, while Mishnah Ketubot and Kiddushin detail the process of acquiring and dissolving marriage bonds. Jewish thought highlights the partnership between man and woman, and Midrashic texts discuss consequences of adultery. The Talmud discusses the mitzva of divorcing a wife found to have done something unseemly, and Targum interpretations allow a woman to leave her husband's home to marry another man. Rabbi Meir's Tosefta compares attitudes towards women to food reactions, emphasizing the importance of following Torah commands to prevent negative consequences.

וּשְׁנֵי־הָאִישׁ הָאֶחָדוֹן וְכָתַב לָהּ סֵפֶר 3 then this latter man rejects her, writes her a bill of
כְּרִיתוּת וְנָתַן בְּיָדָהּ וְשִׁלְחָהּ מִבֵּיתוֹ אוֹ כִּי
יָמוּת הָאִישׁ הָאֶחָדוֹן אֲשֶׁר־לָקַחָהּ לוֹ
לְאִשָּׁה: taken her as his wife.

Chasidut emphasizes the power of prayer to change decrees, leading Moses to pray for himself. Commentary delves into the implications of divorce, with specific requirements for valid documents. Halakhah outlines the process of divorce, a positive commandment for separation. Midrash explores redemption through money, consequences of adultery, and the severity of the act. Mishnah details invalid bills of divorce and differing opinions on pre-written documents. Quoting Commentary discusses defilement during divorce, women's exemption from certain mitzvot, and requirements for divorce documents. Responsa addresses double indecision in Jewish law. Talmud clarifies the rules for inheritance and bills of divorce, while Targum and Tosefta offer additional insights on divorce and consequences for mistreating one's wife.

לֹא־יִוָּכַל בְּעֵלָהּ הָרִאשׁוֹן אֲשֶׁר־שָׁלְחָהּ 4 Then the first husband who divorced her shall not
לְשׁוּב לְקַחְתָּהּ לְהָיִיתָ לוֹ לְאִשָּׁה אַחֲרֵי
אֲשֶׁר הִטְמָאָה כִּי־תוֹעֵבָה הוּא לִפְנֵי יְהוָה
וְלֹא תַחֲסִיֵּא אֶת־הָאָרֶץ אֲשֶׁר יְהוָה
אֱלֹהֶיךָ נָתַן לָךְ נַחֲלָה: יהוה is giving you as a heritage.

The verse in Deuteronomy 24:4 prohibits a husband from remarrying his divorced wife if she had committed adultery or been defiled by another man to prevent wife exchange and maintain marriage sanctity. Various laws related to marriage and divorce prohibit certain relationships and encourage holiness. The Law aims to balance extremes and guide the soul towards moderation and virtue. Mishnah discusses offspring from forbidden marriages, while Musar draws parallels between taking back a remarried wife and soul reincarnation. The Talmud explores scenarios of marriage, divorce, and remarriage, including cases where a woman remarries her first husband after marrying another. Jeremiah 3:1 questions if a man can return to his wife after she marries another, likening it to defilement, and Targum states that a defiled divorced woman cannot remarry her first husband.

- כִּי־יִקַּח אִישׁ אִשָּׁה חֲדָשָׁה לֹא יֵצֵא
בַּצֵּבָא וְלֹא־יַעֲבֹר עָלָיו לְכָל־דָּבָר
נָלְי יְהִיָּה לְבֵיתוֹ שָׁנָה אֶחָת וְשָׂמַח
אֶת־אִשְׁתּוֹ אֲשֶׁר־לָקַח: 5 When a man has newly taken a woman [into his household as his wife], he shall not go out with the army or be assigned to it for any purpose; he shall be exempt one year for the sake of his household, to give happiness to the woman he has taken.
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Chasidut discusses two levels of righteous people serving God out of awe or love, as mentioned in the Zohar. Halakhah mandates a groom to focus on his new wife for a year, exempting him from military service. The Midrash tells a story of a widow saved by her understanding of this exemption. The Talmud explores blessings at weddings, exemptions from military service for various reasons, and the punishment of King Asa. The Tosefta discusses laws regarding betrothal and marriage, emphasizing the importance of fulfilling marital obligations within a specific timeframe.

- לֹא־יִחָבֵל רַחִים וְרֶכֶב 6 A handmill or an upper millstone shall not be taken in pawn, for
כִּי־נַפֵּשׁ הוּא חֲבִיל: that would be taking someone's life in pawn.
-

The Torah prohibits taking a man's life as collateral, including the lower or upper millstone, as stated in Deuteronomy 24:6. This prohibition extends to items used in food preparation, with each utensil taken as collateral considered independently liable for transgression. The Law serves to create humility, perpetuate memory of past events, and promote kindness and mercy towards others. Mishnah Bava Metzia expands on this, stating that anything necessary for food, like a millstone, cannot be taken as a pledge. The Gemara addresses the liability for each individual item taken as collateral separately.

- כִּי־מִצָּא אִישׁ גִּנֵּב נֶפֶשׁ מֵאֲחִיו מִבְּנֵי
יִשְׂרָאֵל וְהִתְעַמְרֻבוּ וּמָכְרוּ וּמָת הַגִּנֵּב
הַהוּא וּבְעֵרְתָּ הָרָע מִקִּרְבְּךָ: 7 If a party is found to have kidnapped—and then enslaved or sold—a fellow Israelite, that kidnapper shall die; thus you will sweep out evil from your midst.
-

The Torah specifies that a man found stealing a person among his brethren of the children of Israel must be witnessed and warned before being liable to the death penalty, treating the victim as a slave is necessary for the penalty to apply, and the victim must be healthy enough to grow up to be a man for the legislation to apply, excluding babies under 30 days old. The Babylonian Talmud states that if a man steals a fellow Israelite and treats him as a slave or sells him, the thief shall be put to death to eliminate evil from the community. The Mishnah in Sanhedrin 11:1 lists the transgressors who are subject to the court-imposed death penalty by strangulation, including those who abduct Jewish individuals. Rabbi Yehuda and the Rabbis have differing opinions on certain cases, such as abduction of a half-slave half-freeman. Rashi explains that both men and women who steal and sell a person are punishable by death. The Talmud discusses the liability for one who abducts slaves or half-slave half-freemen, as well as the distinction between “of the Children of Israel” and “of his brothers” in relation to liability for abduction.

- הַשֹּׁמֵר בְּנִגְע־הַצֶּרַעַת לְשׁוֹמֵר מְאֹד וְלַעֲשׂוֹת
כְּכָל־אֲשֶׁר־יֹרֶוּ אֶתְכֶם הַכֹּהֲנִים הַלְוִיִּם
כְּאֲשֶׁר צִוִּיתָם תַּשְׁמְרוּ לַעֲשׂוֹת: 8 In cases of a skin affection be most careful to do exactly as the levitical priests instruct you. Take care to do as I have commanded them.
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The Torah emphasizes the importance of following the instructions of the priests, particularly in dealing with leprosy, with circumcision being a significant mitzvah that supersedes the prohibition against removing signs of tzara'at. Slander is considered a severe sin, leading to leprosy as seen in the case of Miriam, highlighting the need to guard one's tongue against evil speech. Mishnah discusses different restrictions and rules regarding cleanliness and uncleanness, while the Talmud explores various prohibitions related to leprosy and the importance of following instructions from the priests. Tanakh instructs reporting skin afflictions to the priests for examination, emphasizing the divine origin of these instructions.

9 זָכוֹר אֶת אֲשֶׁר-עָשָׂה יְהוָה אֱלֹהֶיךָ לְמִרְיָם בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרַיִם: Remember what your God יהוה did to Miriam on the journey after you left Egypt.

The positive commandment to remember Miriam's punishment for speaking slander serves as a warning against engaging in harmful speech, highlighting the consequences of lashon hara. Various afflictions like tzara'at are linked to speaking negatively about others, cautioning against gatherings of wicked individuals who engage in undesirable speech. The importance of guarding one's speech and avoiding slander is underscored throughout the commentary, emphasizing the power of words to heal or harm. Miriam's punishment serves as a lesson on the severity of gossiping and speaking lashon hara, with specific reminders to avoid slander as it can lead to severe consequences both in this world and the next.

10 כִּי־תַשֶּׂה בְּרַעַךְ מִשְׁאֵת מֵאוֹמָה לֹא־תָבֹא אֶל־בֵּיתוֹ לִעֲבֹט עֲבָטוֹ: When you make a loan of any sort to your compatriot, you must not enter the house to seize the pledge.

Rashi explains "כי תשה ברעך" as exacting a debt, while Ibn Ezra interprets "משאת מאומה" as any type of debt. Sforno emphasizes the inclusion of compensating for small tasks, while Rabbeinu Bahya stresses the dignity of borrowers by prohibiting lenders from entering their homes for collateral. Halakhah prohibits taking collateral by force and requires its return promptly, while the Talmud debates various scenarios related to debt collection and collateral. The Responsa detail conflicting opinions on forcefully taking possession of a debtor's valuables. The Mishnah explains the consequences of transgressing negative commandments without fulfilling corresponding positive ones.

11 בְּחוּץ תַּעֲמֹד וְהָאִישׁ אֲשֶׁר אֶתָּה נֹשֶׂה בּוֹ יוֹצִיא אֵלֶיךָ אֶת־הָעֲבֹט הַחוּצָה: You must remain outside, while the party to whom you made the loan brings the pledge out to you.

The Halakhah prohibits taking surety from a debtor by force, requiring a judge's command for this action, and warns against entering a debtor's home to seize property. The Mishnah states that a creditor can only take collateral through a court-appointed agent, not on his own, and cannot take essential items like a pillow or plow. The Talmud discusses the rules for collecting collateral, with Torah law allowing collection from inferior-quality land and the Sages permitting collection from intermediate-quality land to encourage lending. Rashbam emphasizes that a pledge should not be something the debtor cannot do without, and Bartenura explains that only the lowest quality land should be collected as payment.

12 וְאִם־אִישׁ עָנִי הוּא לֹא תִשָּׁכֵב בְּעֲבָטוֹ: If that party is needy, you shall not go to sleep in that pledge;

The text discusses the prohibition of a creditor sleeping with a debtor's pledge, especially if the debtor is poor and has no alternative pledge, in which case the creditor must return one of two similar items used as security. The collateral must be returned to the owner when needed, as stated in Deuteronomy 24:12, with failure to do so violating multiple negative commandments, including "Do not sleep with his collateral." Utilizing the Daughter of a Voice leads to wealth, even for the poor who engage in hidden wisdom according to Kabbalah. In Mishnah Gittin 5:1, it is stated that the court appraises superior-quality land for payment to injured parties, while a creditor can collect a debt from the debtor's intermediate-quality land. The failure to return a pledge when needed may provoke the angel of death into making a "mistake" in returning souls to God, as seen in the example of the nursery teacher, highlighting the importance of treating debtors fairly, especially in cases involving poor individuals according to Musar.

<p>הַשֶּׁבַּע תָּשִׁיב לוֹ אֶת-הַעֲבוֹט כְּבוֹא הַשֶּׁמֶשׁ וְשָׁכַב בְּשִׁלְמָתוֹ וּבִרְכָּךְ וְלֵךְ תִּהְיֶה צְדָקָה לִפְנֵי יְהוָה אֱלֹהֶיךָ:</p>	<p>13 you must return the pledge at sundown, that its owner may sleep in the cloth and bless you; and it will be to your merit before your God יהוה.</p>
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The importance of promptly returning collateral to a borrower is emphasized in various texts, highlighting acts of righteousness and compassion towards debtors. Different sources discuss the significance of returning pledges at appropriate times, such as sunset or sunrise, to ensure the well-being of the borrower and avoid hindering God's generosity. The concept of tzedaka is portrayed as more than legal justice, emphasizing kindness and moral duties towards others, with the focus on spiritual growth over material wealth. Various blessings and rewards for righteousness are highlighted, with the importance of returning collateral to debtors promptly to show compassion for the poor. The Talmud explores the obligations of a creditor in returning collateral to a debtor, emphasizing acts of righteousness and the nuances of different types of collateral based on specific situations and verses in the Torah. King Munbaz's example of storing treasures in heaven through charity and lovingkindness is presented as a model for all, regardless of social status, to fulfill their moral duties towards others.

<p>לֹא-תַעֲשֶׂק שָׂכִיר עֲנִי וְאֶבְיֹן מֵאֲחִיךָ אוֹ מִגֵּרְךָ אֲשֶׁר בְּאַרְצֶךָ בְּשַׁעְרֶיךָ:</p>	<p>14 You shall not abuse a needy and destitute laborer, whether a fellow Israelite or a stranger in one of the communities of your land.</p>
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The text emphasizes the importance of not wronging poor, needy, or hired workers, extending the law to all workers, including strangers, widows, and orphans. The prohibition against exploitation includes withholding owed wages from a worker, as stated in Leviticus 19:13 and Deuteronomy 24:14, with transgressors facing consequences equivalent to robbers. Justice is highlighted as the first requisite for living in a Divine world, respecting all beings as creations of God and fulfilling their rightful claims. The severity of holding back wages from hired laborers is discussed in various texts, emphasizing fair treatment and prompt payment.

<p>בְּיוֹמוֹ תִּתֵּן שְׂכָרָו וְלֹא-תָבוֹא עָלָיו הַשֶּׁמֶשׁ כִּי עֲנִי הוּא וְאֶלְיוֹ הוּא נֹשֵׂא אֶת-נַפְשׁוֹ וְלֹא-יִקְרָא עָלֶיךָ אֶל-יְהוָה וְהָיָה בְּךָ חַטָּא:</p>	<p>15 You must pay out the wages due on the same day, before the sun sets, for the worker is needy and urgently depends on it; else a cry to יהוה will be issued against you and you will incur guilt.</p>
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The importance of paying wages promptly to hired laborers is emphasized in various texts, including Chasidut, Commentary, Guides, Halakhah, Jewish Thought, Midrash, Mishnah, Musar, Quoting Commentary, Responsa, Talmud, and Targum. The texts highlight the significance of timely payment to ensure the well-being of the worker, avoid exploitation, and fulfill obligations according to Jewish law, with references to biblical passages and rabbinic teachings supporting this principle. Failure to pay on time is considered a violation, risking harm to the worker and potential sin.

<p>לֹא יוֹמְתוּ אָבוֹת עַל-בָּנִים וּבָנִים לֹא יוֹמְתוּ עַל-אָבוֹת אִישׁ בְּחֻטְאֵוֹ יָמָתוֹ:</p>	<p>16 Parents shall not be put to death for children, nor children be put to death for parents: they shall each be put to death only for their own crime.</p>
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The Zohar emphasizes consoling mourners with truthful words, while the Talmud addresses theodicy by stating that the prosperity of the righteous indicates their righteousness. The Torah prohibits punishing fathers for children's sins, and vice versa, with a focus on individual accountability. Mishnah Sanhedrin discusses disqualifying relatives from serving as witnesses, while Musar highlights the importance of raising an orphan for the right reasons. Various commentaries and texts explore the consequences of parental actions on children, emphasizing divine justice and individual responsibility. The Talmud and Tanakh reinforce the principle that each person is accountable for their own actions, not those of their family members.

<p>לֹא תִטֵּה מִשְׁפַּט גֵּר יְתוֹם וְלֹא תִחַבֵּל בְּגָד אִלְמָנָה:</p>	<p>17 You shall not subvert the rights of the stranger or the fatherless; you shall not take a widow's garment in pawn.</p>
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The texts emphasize the importance of justice and fairness, prohibiting the taking of collateral from widows and highlighting the vulnerability of the defenseless, as seen in Deuteronomy 24:17. The Mishnah and Talmud discuss specific laws and consequences related to these prohibitions, with a focus on protecting widows from potential harm to their reputation and dignity. Additionally, the texts stress the acceptance of divine authority and the yoke of Torah as essential for fulfilling one's obligations and avoiding servitude.

<p>וְזָכַרְתָּ כִּי עֶבֶד הָיִיתָ בְּמִצְרַיִם וַיַּפְדֶּךָ יְהוָה אֱלֹהֶיךָ מִשָּׁם עַל-כֵּן אֶנְכִּי מְצַוְךָ לַעֲשׂוֹת אֶת-הַדְּבָר הַזֶּה:</p>	<p>18 Remember that you were a slave in Egypt and that your God יהוה redeemed you from there; therefore do I enjoin you to observe this commandment.</p>
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The text emphasizes the importance of remembering past slavery in Egypt to cultivate empathy, compassion, and observance of God's statutes, even at a financial cost. The Halakhah specifies the mixing of wine with water for the four cups, emphasizing the importance of freedom in its consumption. Jewish Thought stresses the equal treatment and love for strangers, rejecting xenophobia and hatred towards outsiders. The Midrash interprets Psalm 18:19 as referencing Pharaoh and Amalek, with support from God for the righteous. Rabbeinu Bahya explains the prohibition of cutting fruit-bearing trees as essential for human life and livelihood. The Targum commentary on Deuteronomy 24:18 underscores the importance of remembering past slavery in Egypt and God's redemption.

<p>כִּי תִקְצֹר קִצְיֶיךָ בְּשָׂדֶךָ וְשָׁכַחְתָּ עֹמֶר בְּשֹׂדֶה לֹא תָשׁוּב לִקְחָתוֹ לְגֵר לִיתֹום וְלֹאֲלִמָּנָה יְהִיָּה לְמַעַן יְבָרְכֶךָ יְהוָה אֱלֹהֶיךָ בְּכָל מַעֲשֶׂה יָדֶיךָ:</p>	<p>19 When you reap the harvest in your field and overlook a sheaf in the field, do not turn back to get it; it shall go to the stranger, the fatherless, and the widow—in order that your God יהוה may bless you in all your undertakings.</p>
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Rashi explains that forgotten sheaves in the field should be left for the poor, bringing blessings from God, while Rav Hirsch emphasizes the importance of sharing with others. Halakhah prohibits taking forgotten sheaves and applies to grapes and underdeveloped clusters, with specific guidelines for various scenarios. Jewish Thought emphasizes kindness and compassion in fulfilling mitzvot, while the Mishnah discusses rules for forgotten sheaves and gifts for the poor. The Talmud clarifies obligations for proselytes regarding gleanings and forgotten sheaves, and the Tosefta discusses scenarios where forgotten produce does not qualify as Shikcha, highlighting the importance of fulfilling commandments.

<p>כִּי תַחבֹּט זֵיתֶיךָ לֹא תִפֹּאֵר אַחֲרָיֶךָ לְגֵר לִיתֹום וְלֹאֲלִמָּנָה יְהִיָּה:</p>	<p>20 When you beat down the fruit of your olive trees, do not go over them again; that shall go to the stranger, the fatherless, and the widow.</p>
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Various commentaries, halakhic discussions, Midrash teachings, Mishnah laws, and Talmudic debates emphasize the importance of leaving some produce for the poor, not mistreating trees, and promoting peace in agricultural practices. The Targum commentary highlights the significance of leaving fruit for the less fortunate when harvesting olive trees.

<p>כִּי תִבְצֹר בְּרִמְזָה לֹא תַעֲזֹל אַחֲרָיֶךָ לְגֵר לִיתֹום וְלֹאֲלִמָּנָה יְהִיָּה:</p>	<p>21 When you gather the grapes of your vineyard, do not pick it over again; that shall go to the stranger, the fatherless, and the widow.</p>
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Rashi explains that ollelot are grape clusters without arms or drippings, belonging to the vineyard owner, not the poor, while Siftei Chakhamim clarifies which grapes go to the poor. The poor are entitled to three clusters that will produce a revi'it of wine, and the obligation to leave incompletely formed grape clusters and the corner of the vineyard is derived from Deuteronomy 24:21. Rabbi Eliezer and Rabbi Akiva have differing opinions on defective clusters, with Bet Shammai and Bet Hillel disagreeing on the laws of the added fifth and removal. Leviticus 19:10 emphasizes leaving some produce for the poor and strangers, reflecting generosity and consideration for those in need.

<p>זָכַרְתָּ כִּי־עֶבֶד הָיִיתָ בְּאֶרֶץ מִצְרַיִם עַל־כֵּן אֲנִי מְצַוְךָ לַעֲשׂוֹת אֶת־הַדָּבָר הַזֶּה:</p>	<p>22 Always remember that you were a slave in the land of Egypt; therefore do I enjoin you to observe this commandment.</p>
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Ibn Ezra notes Deuteronomy 24:22 is about helping strangers, not widows or orphans. Sforino stresses the importance of remembering past neediness, even for unripe grapes. Steinsaltz points out the Torah's reminder of slavery in Egypt to understand and fulfill the commandment of helping the impoverished. The text instructs leaving parts of the harvest for the alien, fatherless, and widow as a reminder of slavery in Egypt and a command to show compassion. The rationale is supported by Exodus 22:23-24. The Targum commentary emphasizes the Israelites' slavery in Egypt as the reason for following certain laws.

Deuteronomy 25

כִּי־הָיָה רִיב בֵּין אַנְשִׁים וְנָגְשׁוּ אֶל־הַמִּשְׁפָּט וּשְׁפָטוֹם וְהִצְדִּיקוּ אֶת־הַצָּדִיק וְהִרְשִׁיעוּ אֶת־הָרָשָׁע:	1 When there is a dispute between two parties and they go to law, and a decision is rendered declaring the one in the right and the other in the wrong—
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Ramban explains that stripes are for transgressions, not civil cases, while Rashi highlights negative consequences of quarrels. Ibn Ezra and Tur HaArokh discuss judgment in quarrel cases, and Rav Hirsch details laws on lashes. Siftei Chakhamim interprets texts for lash punishments. Halakhah dictates punishment for collusive witnesses. Jewish Thought stresses respect for all beings. Midrash shows quarrels' negative impact, Mishnah details slave acquisition and lash judgments, Musar warns against quarrels leading to strife. Quoting Commentary analyzes Noah and Yehudah. Talmud discusses flogging conspiring witnesses. Tanakh warns against association with the wicked. Targum explains dispute resolution through courts.

וְהָיָה אִם־כָּן הַכּוֹת הָרָשָׁע וְהַפִּילוֹ הַשֹּׁפֵט וְהִכָּהוּ לִפְנֵי כְּדִי רִשְׁעָתוֹ בְּמִסְפָּר:	2 if the guilty one is to be flogged, the magistrate shall have the person lie down and shall supervise the giving of lashes, by count, as warranted by the offense.
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Chasidut emphasizes the significance of reciting thirty-nine words in a verse as a symbol of God's compassion reducing punishment, particularly the thirty-nine lashes. Halakhah commands the whipping of the wicked, with lashes given based on the severity of transgressions and not exceeding forty. Mishnah outlines regulations for flogging, including the position of the person receiving lashes and the strength of the administration. Talmud discusses the derivation of the halakha for flogging conspiring witnesses, the exemption from payment for those liable to receive lashes, and the requirement for twenty-three judges in cases concerning lashes.

אֲרַבְעִים יִכּוּ לֹא יִסִּיף פֶּן־יִסִּיף לְהַכּוֹתוֹ עַל־אַלְהָה מִכָּה רַבָּה וְנִקְלָה אֶחָדָה לְעֵינֶיךָ:	3 The guilty one may be given up to forty lashes, but not more, lest being flogged further, to excess, your peer be degraded before your eyes.
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The repetition of “Tabernacle, the Tabernacle” in Exodus 38:21 corresponds to the thirty-nine works deduced from the construction of the Tabernacle, with guarding the brit resulting in works akin to the Tabernacle when built up, while defiling the brit leads to

works akin to the Tabernacle when destroyed. Faith in the sages is emphasized, even when their actions may seem to go against the Torah, as they have the authority to interpret it. The square is concealed within the circle, with the main power of the samekh coming from the mem in the aspect of “give him forty lashes” in Deuteronomy 25:3. The custom of reciting thirty-nine words instead of forty in the verse with thirteen Hebrew words is seen as an expression of God’s compassion reducing the punishment from forty lashes to thirty-nine. The Torah prohibits exceeding forty lashes when administering punishment, with the number of lashes being a heavenly decree and not based on the judge’s discretion. The lashes are to be administered to the chest and back, with each blow being significant and symbolic, as the guilty party must endure the exact number of lashes without adding more to avoid humiliation. The guilty party is referred to as “your brother” after receiving the lashes, and the lashes serve as an atonement for sin, with the number 39 having symbolic significance. The Torah emphasizes not degrading the guilty party and not exceeding the prescribed number of lashes. The exile to a city of refuge for an unwitting murderer serves as a form of atonement, protection, and punishment. The punishment of lashes is reserved for those who intentionally violate a prohibition by Torah law, serving as a means of punishment, deterrence, and atonement. The public administration of lashes adds humiliation to the physical pain, serving as a deterrent, while also allowing for the transgressor to be reintegrated into the community as atonement for their sins, even for severe transgressions punishable by excision from the World-to-Come [karet]. Restoring rabbinic ordination is seen as a way to restore the atonement aspect of the lashes. The prohibition against adding lashes when whipping a person liable for punishment is derived from Deuteronomy 25:3. The Torah also prohibits striking a father or mother, with an emphasis on not exceeding the prescribed number of lashes. The judge must assess the ability of the person being lashed to endure the punishment. The Torah prohibits excessive flogging, and even striking a righteous person should not exceed the appropriate punishment. The prohibition against adding lashes applies to all Israelites, not just those liable for punishment. The Torah also prohibits injuring oneself or another person, with a focus on not causing harm beyond what is necessary. The Sanhedrin administers lashes according to the strength of the person, ensuring that the number of lashes does not exceed the prescribed limit. The Torah emphasizes the importance of not causing harm to others, even unintentionally, and the need for proper assessment before administering punishment. In the Guide for the Perplexed, Maimonides categorizes the precepts of the Law based on the punishment for their transgression into four classes, ranging from death sentences to no punishment at all for certain transgressions that involve no act. In Akeidat Yitzchak, it is explained that the honor due to Torah is primary in nature, but the honor due to the Torah scholar is primary in terms of study, as the scholar is the one who enlightens. The Talmud points out the importance of honoring Torah scholars over the Torah itself, as the benefits of Torah come through contact with the scholar. The number forty symbolizes punishment and completion in

לֹא־תַחֲסֹם שׁוֹר בְּדִישׁוֹ: 4 You shall not muzzle an ox while it is threshing.

The prohibition of muzzling animals while working, as outlined in Deuteronomy 25:4, applies to all animals and beasts to ensure their benefit. This prohibition is discussed in various commentaries, including the importance of compassion towards animals and the consequences of violating this law. The Mishnah and Talmud elaborate on the rules for laborers eating from produce, the types of animals used for labor, and the application of lashes for violations. The law of not muzzling an ox while threshing grain parallels other

laws allowing workers to eat from their neighbor's fields, emphasizing the importance of treating animals and humans with kindness.

- כִּי־יָשְׁבוּ אֲחִים יחדיו וּמָת אֶחָד 5 When brothers dwell together and one of them dies and
מֵהֶם וּבֶן אִין־לֹו לֹא־תִהְיֶה leaves no offspring, the wife of the deceased shall not
אֶשְׁת־הַמֵּת הַחוּצָה לְאִישׁ זָר become that of another party, outside the family. Her
יִבְמָה יָבֵא עָלֶיהָ וּלְקַחְהָ לוֹ לְאִשָּׁה husband's brother shall unite with her: he shall take her as
וַיִּבְמָה: his wife and perform the levir's duty.
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The Zohar emphasizes the importance of true comfort for mourners over simply speaking the truth, while the Talmud discusses theodicy and the idea that a righteous person who suffers may not be perfectly righteous. Levirate marriage is a requirement in cases where a man dies childless, with the Torah specifying that the brother-in-law must marry the widow, and the Mishnah covers various scenarios related to levirate marriage, inheritance, and impurity. The prohibition of marrying a brother's wife is biblical, and the law in Leviticus prohibits uncovering the nakedness of one's brother's wife.

- וְהָיָה הַבְּכוֹר אֲשֶׁר תֵּלֵד יָקוּם עַל־שֵׁם 6 The first child that she bears shall be accounted to the
אָחִיו הַמֵּת וְלֹא־יִמָּחַה שְׁמוֹ מִיִּשְׂרָאֵל: dead brother, that his name may not be blotted out in
Israel.
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The commentary discusses the laws of Chaliza and Levirate marriage, as outlined in Deuteronomy 25:5-6, and how they apply in various situations, such as childless widows, barren women, and the inheritance rights of the levir. The Talmud addresses cases of forbidden women in levirate marriage, including exemptions for ayalonit and the rights of inheritance for the brother who consummates the marriage. In the Tanakh, Boaz fulfills the role of kinsman-redeemer for Ruth's deceased husband, while the Targum emphasizes the importance of the firstborn ensuring the deceased brother's name is not forgotten.

- וְאִם־לֹא יַחְפֹּץ הָאִישׁ לְקַחַת 7 But if that party does not want to take his brother's
אֶת־יְבִמְתּוֹ וְעָלְתָהּ יְבִמְתּוֹ הַשְּׂעִרָה widow [to wife], his brother's widow shall appear before
אֶל־הַזְּקֵנִים וְאָמְרָה מָאֵן יְבָמִי the elders in the gate and declare, "My husband's brother
לְהָקִים לְאָחִיו שֵׁם בְּיִשְׂרָאֵל לֹא refuses to establish a name in Israel for his brother; he
אָבָה יְבָמִי: will not perform the duty of a levir."
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Chasidut explains the different ways G'd's largesse is manifested in the universe, with Jewish people receiving it directly while other nations receive it through nature. The Torah contrasts the development of Ishmael's descendants with the Jewish people, highlighting the Jewish people's connection to G'd's will. In the Halakhah, the Chalitsah ceremony involves specific steps, including the recitation of certain texts and the removal of a shoe, with the order being important for validity. The Mishnah discusses various aspects of the mitzvah of halitza, such as the procedure, requirements for valid halitza, and cases where halitza is not applicable. The Talmud addresses the proper order of the ceremony, eligibility of individuals for levirate marriage and halitza, the role of the court in conducting halitza, and the language in which the ceremony must be conducted.

וְקָרְאוּ לוֹ זְקֵנֵי עִירוֹ וְדָבְרוּ אֵלָיו 8 The elders of his town shall then summon him and talk
וְעָמַד וְאָמַר לֹא חָפְצָתִי לְקַחְתָּהּ: to him. If he insists, saying, “I do not want to take her,”

The Chalitsah ceremony involves specific steps such as the removal of the shoe, spitting, and statements, with the yavam stating his refusal to marry the yevamah, and the ceremony being invalid if either party is mute or a minor. The Mishnah states that certain recitations, including during the ḥalitza ritual, must be said in Hebrew, with Rabbi Hyrkanus establishing the custom of reciting the entire Torah passage during ḥalitza. In the Talmud, discussions include whether a man must stand during ḥalitza, the advice of Elders in cases of levirate marriage, and the process of ḥalitza involving specific verses in Hebrew and the removal of the shoe. Onkelos and Targum Jonathan mention that the judges of the city will call the man to speak with him in Deuteronomy 25:8.

וְנָגְשָׁה יְבָמָתוֹ אֵלָיו לְעֵינֵי הַזְּקֵנִים 9 his brother’s widow shall go up to him in the presence
וְחָלְצָה נֶעֱלָז מֵעַל רַגְלוֹ וִירָקָה בְּפָנָיו of the elders, pull the sandal off his foot, spit in his face,
וְעָנְתָהּ וְאָמְרָה בְּכָה יַעֲשֶׂה לְאִישׁ and make this declaration: Thus shall be done to the
אִשֶּׁר לֹא יִבְנֶה אֶת־בֵּית אָחִיו: man who will not build up his brother’s house!

The levirate ceremony involves spitting in the face of the brother-in-law who refuses to marry the widow to symbolize the lack of offspring and blessings left behind by the deceased husband, as outlined in Chasidut and Commentary. The act of chalitzah, removing the brother-in-law’s shoe, and spitting before him is a public shaming meant to emphasize the importance of family ties and inheritance within the community, as seen in the story of Ruth and Boaz. The Mishneh Torah, Shulchan Arukh, and Talmud detail the regulations and procedures for chalitzah, including the significance of spitting in the ceremony. The Tosefta mentions the visibility of certain substances in purification waters and the spittle of a Yevama to the Elders.

וְנִקְרָא שְׁמוֹ בִּישְׂרָאֵל בֵּית 10 And he shall go in Israel by the name of “the family of the
חֵלוֹז הַנָּעֹל: unsandaled one.”

The chalitzah ceremony involves the removal of the shoe by the brother’s wife in the presence of elders, condemning the refusal to marry a deceased brother’s wife, and is a significant halachic procedure. The law of marrying a deceased brother’s wife is explained in Deuteronomy 25:5, perpetuated by custom and the Torah, and the ceremony of halizah was introduced to avoid disgrace. In Kabbalistic interpretation, the act of removing the shoe symbolizes unity with the Shekhinah. The Mishnah discusses various scenarios related to marriage contracts and levirate marriage, with consequences outlined for women who remarry based on invalid bills of divorce. The Gemara discusses the consequences of ancestral sin and the importance of righteous acts. In Deuteronomy 25:10, different Targums refer to the House of the Unshod or the House of him whose shoe was loosed in the chalitzah ceremony.

כִּי־יִנָּצוּ אָנָשִׁים יִחָדוּ אִישׁ וְאִחֻיו 11 If two parties are fighting—one man with another—
וְקָרְבָּהּ אִשְׁתׁ הָאָחִיד לְהַצִּיל and the wife of one comes up to save her husband
אֶת־אִשְׁתּוֹ מִיַּד מְבָהוּ וְשָׁלְחָה יָדָהּ from his antagonist and puts out her hand and seizes
וְהִחֲזִיקָה בְּמַבְשָׁיו: him by his genitals,

The text discusses the snake tempting Eve to eat from the tree of knowledge, leading to Adam's failure, emphasizing the importance of not shaming others for their deficiencies. The Torah warns against quarrels and violence, with a focus on the consequences of indiscreet behavior and the need for self-control. Compensation for harm done to animals and humans is based on the principle of "an eye for an eye," emphasizing retribution and justice. Mishnah Bava Kamma outlines liability for injury, including compensation for damage, pain, medical costs, loss of livelihood, and humiliation, with specific rules for different circumstances. Rabbi Yehuda's opinion on humiliation payment excludes slaves, while the Sages include Canaanite slaves in the halakhot of compensation. The Targum translations of Deuteronomy 25:11 focus on a scenario where a woman intervenes in a fight by grabbing the attacker's genitals to shame and stop them.

וְקָצַתָּהּ אֶת־כַּפָּהּ לֹא תַחֲסֹם עֵינֶיךָ: 12 you shall cut off her hand; show no pity.

Various commentaries, including Rashi, Ibn Ezra, Steinsaltz, and Chizkuni, interpret the punishment of cutting off a woman's hand for intervening in a fight as a form of compensation rather than a literal penalty. Halakhah emphasizes the obligation to save a pursued person from a pursuer, even if it involves injuring or killing the pursuer. The Mishnah outlines the liability for compensation in cases of injury, including damage, pain, medical costs, loss of livelihood, and humiliation. Rekanati explains the concept of "eye for an eye" as financial compensation for harm caused to another's body. The Talmud distinguishes between payment for unintentional and intentional acts of injury and clarifies that cutting off a woman's hand is symbolic restitution. Onkelos and Targum Jonathan agree that the punishment should be carried out without compassion.

לֹא־יִהְיֶה לְךָ בִּכְסֶּסֶךָ אֶבֶן וְאֶבֶן
גְּדוֹלָה וְקֹטָנָה: 13 You shall not have in your pouch alternate weights,
larger and smaller.

The commentary discusses the prohibition of using deceptive weights in business transactions, emphasizing the importance of honest measurements and the consequences of dishonesty. Halakhah emphasizes the prohibition of possessing deficient weights and measures, even if not used for commercial purposes, to avoid potential deceit. Jewish Thought stresses justice in all interactions and treating every being with respect. Midrash highlights the prohibition of using alternative weights and measures and the consequences of false measures. Ibn Ezra explains the significance of the bag in a balance, and the Talmud explains that using diverse weights leads to poverty, while using a just weight leads to wealth. Onkelos and Targum Jonathan interpret the prohibition against using dishonest weights for buying and selling goods.

לֹא־יִהְיֶה לְךָ בְּבֵיתְךָ אֵיפָה וְאֵיפָה
גְּדוֹלָה וְקֹטָנָה: 14 You shall not have in your house alternate measures, a
larger and a smaller.

The Torah prohibits possessing false weights and measures, even if not used for buying and selling, as it can lead to temptation and wrongdoing. This prohibition includes various types of measures and extends to acting deceitfully regarding measurements, emphasizing the importance of just weights. The settlement of the Holy Land, particularly Jerusalem, must be based on equal measures for all to bring about peace and prosperity, as taught by the Sages. The Midrash warns that fraudulent scales and dishonesty in measures will lead to consequences such as disgrace and attacks from the empire. Rav Yehuda of Sura interprets the prohibition as a warning against using unfair business practices that lead to

poverty. The Targum commentaries on Deuteronomy 25:14 all emphasize the prohibition against using dishonest measures in trade.

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| אָבן שְׁלֵמָה וְצִדֵּק יִהְיֶה לָּךְ אִיפֹה שְׁלֵמָה
וְצִדֵּק יִהְיֶה לָּךְ לְמַעַן יֵאָרִיכוּ יָמֶיךָ עַל
הָאָדָמָה אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נָתַן לָּךְ: | 15 You must have completely honest weights and
completely honest measures, if you are to endure
long on the soil that your God יהוה is giving you. |
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Chasidut emphasizes the layers of the Torah and the revelation of light through intellectual explanations, while Halakhah stresses the importance of just weights and measures. Jewish Thought connects justice to the settlement of the Holy Land, Kabbalah discusses the symbolic representation of balance and justice, and Midrash highlights the consequences of using just measures. Quoting Commentary explains the significance of dispatching the mother bird, while Second Temple focuses on the importance of true and just weights and measures. Talmud provides guidelines for using scales and measuring vessels, Tanakh warns against false scales, and Amos 8:5 condemns cheating in business dealings. Targum emphasizes the importance of accurate weights and measures for long life.

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| כִּי תוֹעֲבֹת יַהֲוֶה אֱלֹהֶיךָ
כָּל־עֲשֵׂה אֵלֶּה כָּל עֲשֵׂה עוֹל: | 16 For everyone who does those things, everyone who deals
dishonestly, is abhorrent to your God יהוה. |
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Chasidut emphasizes the importance of refining behavior to prevent corruption and maintain a higher spiritual state. Halakhah prohibits deception in measurements towards both Jews and gentiles, highlighting the severity of such actions. Jewish Thought explores the harshness of forgetting Hashem's will despite the strong connection between God and His people. Midrash warns against fraudulent measures, stating that dishonesty is more severe than incest. Musar condemns deception in measurements and mixing fruits from different fields as abominable. Quoting Commentary and Targum both stress the abomination of falsifying weights and measures in serving God properly. In the Second Temple period, Moses emphasizes the importance of fair measures and weights for justice and peace, while the Talmud argues that false measures carry a more severe punishment than forbidden sexual relations.

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| זְכוֹר אֵת אֲשֶׁר־עָשָׂה לָּךְ עַמְלֶךְ בְּדֶרֶךְ
בְּצֵאתְכֶם מִמִּצְרָיִם: | 17 Remember what Amalek did to you on your
journey, after you left Egypt— |
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The text emphasizes the importance of remembering what Amalek did to the Israelites, connecting it to the sin of false weights and measures, educating future generations to prevent similar sins, and upholding ethical standards in business practices. Special Torah readings on occasions like Parshat Zachor are designated to remember historical events and prepare for upcoming festivals. The Torah commands to remember and obliterate the memory of Amalek, with specific instructions on when to read Torah portions related to this command. Amalek's attacks are linked to blemishes in the Name HaShem, emphasizing the need to repair this blemish through daily recitation of the Torah portion of Remember-Zachor. The Liturgy calls for the remembrance of Amalek's atrocities and appeals to God for vengeance and justice. The Mishnah details the Torah portions read on specific Shabbatot, including the portion about remembering Amalek. Amalek represents impurity of the body and is spiritually connected to Samael, aiming to undermine the sanctity of the Covenant of circumcision. The Torah commands the Israelites to remember Amalek's actions as they left Egypt, emphasizing the importance of verbalizing these memories to ensure they are

not forgotten. Esther's request to include her book in the Bible was denied, as the battle with Amalek is already mentioned three times in the Bible. Moses is instructed by יהוה to record the promise to blot out the memory of Amalek and build an altar named Adonai-nissi. Onkelos and Targum Jonathan stress the importance of remembering Amalek's actions against the Israelites. The Talmud discusses the remembrance of Amalek and the Megillah, with three mitzvot commanded to the Jewish people upon entering Eretz Yisrael. The oracles warn of an Amalek-like character attacking the weaker part of the soul.

<p>אֲשֶׁר קָרָדְךָ בְּדָרְדֹךְ וַיִּזְגַּב בְּךָ כָּל־הַנֶּחֱשָׁלִים אַחֲרֶיךָ וְאַתָּה עָרַף וַיִּגַע וְלֹא יָרָא אֱלֹהִים:</p>	<p>18 how, undeterred by fear of God, he surprised you on the march, when you were famished and weary, and cut down all the stragglers in your rear.</p>
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Chasidut emphasizes resisting evil influences through Torah study and prayer, exploring the connection between Amalek and the destruction of Jerusalem. Commentary from Rashi, Ibn Ezra, Or HaChaim, and others highlight Amalek's attack on the weak Israelites. Jewish Thought discusses the desecration of God's name by Amalek and contrasts Saul and David's dedication to God. Kabbalah compares Amalek to an evil serpent seeking to defile the Temple and the people. Midrash discusses Joshua's lineage, the Israelites' experience with manna, David's commitment to building the Temple, and encounters with Amalek. The Mishnah details regulations for irrigation during Festivals and the Sabbatical Year. Quoting Commentary interprets various verses related to Amalek, prayer, and God's attributes. Second Temple commentary contrasts Abraham's return from battle with Amalek's attack. Talmudic discussions on payment for errors and choosing between possibilities are detailed. Targum translations describe the attack of Dan and Amalek on the weary Israelites who strayed from God's word.

<p>וְהָיָה בְּהִנָּיִחַ יְהוָה אֱלֹהֶיךָ אִלֶּיךָ מִכָּל־אֹיְבֶיךָ מִסָּבִיב בָּאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ נַחֲלָה לְרִשְׁתָּהּ תִּמְחָה אֶת־זֵכֶר עַמְלֹק מִתַּחַת הַשָּׁמַיִם לֹא תִשְׁכַּח:</p>	<p>19 Therefore, when your God יהוה grants you safety from all your enemies around you, in the land that your God יהוה is giving you as a hereditary portion, you shall blot out the memory of Amalek from under heaven. Do not forget!</p>
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The commandment to wipe out the memory of Amalek includes destroying all people and livestock associated with them, ensuring no remembrance remains even in connection with animals. This commandment becomes obligatory after Israel inherits the land and is at rest from surrounding wars, with the goal of completely eradicating the memory of Amalek to prevent any future threats and to exact revenge against them for being the first ideological enemy of Israel. The obligation to remember what Amalek did to Israel is fulfilled by reading Parshat Zakhor before Purim, as it juxtaposes the mitzva of remembering Amalek with the celebration of Purim. The Torah commands to remember and obliterate the memory of Amalek, with the obligation being specifically addressed in Deuteronomy 25:17-19. The reading of Parshat Zakhor is considered a Torah commandment, and the haftarah for this reading is from I Samuel 15. The obligation to remember Amalek is fulfilled by reading from a Torah scroll that follows the Ashkenazic tradition, as supported by archaeological evidence. The commandment to blot out the seed of Amalek includes males, females, old, and young, as stated in Deuteronomy 25:19.

50: כי תבוא | Ki Tavo (Deuteronomy 26:1-29:8)

Deuteronomy 26

- וְהָיָה כִּי־תָבֹא אֶל־הָאָרֶץ אֲשֶׁר יְהוָה
אֱלֹהֶיךָ נָתַן לָךְ נַחֲלָה וּרְשֻׁתָּהּ וַיִּשְׁבְּתָּ
בָּהּ: 1 When you enter the land that your God יהוה is
giving you as a heritage, and you possess it and
settle in it,
-

The text discusses two levels of righteous people: those who serve God out of awe during the week and out of love on Shabbat, and those who serve God out of love both during the week and on Shabbat. The latter is referred to as Shabbat, as they are always at the level of love and are consistently connected to God. The Israelites were not obligated to bring first fruits until they had conquered and divided the land, and various commandments were to be observed upon entering the land, including offering first fruits. The Mishneh Torah explains the prohibition of prostrating on stones outside the Temple and the importance of Torah in meriting the Land. The Gaon interpreted the command to use a perfect and just weight as indicating his mission as the light of Mashiach ben Yosef. The Midrash discusses the importance of performing mitzvot upon entering the land and emphasizes prayer and obedience to God's commands. Rashi explains that the law of "Challah" applies as soon as the Israelites enter the land, and the Tanna of the school of Rabbi Yishmael argues that the verses regarding a king and first fruits are linked. Onkelos and Targum Jonathan emphasize that the land is given by God for the Israelites to possess and dwell in. First fruits are not presented before Pentecost according to the Tosefta.

- וְלָקַחְתָּ מֵרֵאשִׁית | כָּל־פְּרִי הָאֲדָמָה אֲשֶׁר
תָּבִיא מֵאֲרָצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ
וְשָׂמַתָּ בַטֶּנָּא וְהִלַּכְתָּ אֶל־הַמָּקוֹם אֲשֶׁר
יִבְחַר יְהוָה אֱלֹהֶיךָ לְשִׁכְן שְׁמוֹ שָׁם: 2 you shall take some of every first fruit of the soil,
which you harvest from the land that your God יהוה
is giving you, put it in a basket and go to the place
where your God יהוה will choose to establish the
divine name.
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The commandment of bringing first-fruits to the Sanctuary in Jerusalem applies to the seven chief kinds of produce from the Land of Israel, designated while still in the field and brought in a suitable vessel. The first-fruits must come from the best soil and the best of each fruit category, with only a portion needed to fulfill the obligation. Specific vessels and procedures are involved in bringing the first fruits to the Temple in a dignified manner, with the obligation becoming binding immediately after the conquest and division of the Land.

- וּבָאתָ אֶל־הַכֹּהֵן אֲשֶׁר יְהוָה בִּימֵינוּ הָהֵם
וְאָמַרְתָּ אֵלָיו הִגַּדְתִּי הַיּוֹם לַיהוָה אֱלֹהֶיךָ
כִּי־בָאתִי אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּע יְהוָה
לֵאבוֹתֵינוּ לָתֵת לָנוּ: 3 You shall go to the priest in charge at that time and
say to him, "I acknowledge this day before your God
יהוה that I have entered the land that יהוה swore to
our fathers to assign us."
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The text emphasizes the significance of bringing first-fruit offerings to the Cohen in the Holy Temple with sanctity, the role of the tzaddik in elevating prayers, and the importance

of following current religious authority's rulings. Halakhah details the commandments and procedures regarding first fruits and gifts to priests outside the sanctuary, while the Midrash discusses priestly lineage and who is excluded from the mitzvah of bikkurim. Mishnah outlines rules for reciting the declaration of bikkurim in Hebrew, and Musar stresses giving thanks to Hashem and showing love towards the needy. Quoting commentary offers various interpretations on first fruits and their significance, and the Talmud debates scenarios related to priestly lineage and the obligations when bringing first fruits. Tanakh highlights the connection between the story of Lavan the Aramean and the first-fruits declaration, while Targum emphasizes acknowledging God's role in fulfilling the covenant when bringing offerings to the priest.

וְלָקַח הַכֹּהֵן הַטָּעֹא מִיָּדְךָ וְהִנִּיחוֹ
לִפְנֵי מִזְבֵּחַ יְהוָה אֱלֹהֶיךָ: 4 The priest shall take the basket from your hand and set it
down in front of the altar of your God יְהוָה.

The act of offering first fruits to God involves waving the basket before the altar, symbolizing dedication to God and fulfilling Torah laws. The first fruits must be brought to the Temple by the person themselves, placed at the side of the altar, and accompanied by a declaration. The rich bring first fruits in silver and gold baskets, while the poor use wicker baskets, emphasizing the importance of listening to the Torah, studying, and following commandments. The Mishnah establishes the order of precedence for offerings, stating that first fruits must be given before terumah and tithe. Rabbi Yehuda and Rabbi Eliezer ben Ya'akov argue that first fruits require waving before the altar, as indicated in Deuteronomy 26:4 and 26:10. In Leviticus 7:30, offerings to Yahweh are to be presented by fire with the fat and breast being elevated. The priest receives the basket of early fruits from the person's hand and places it before the altar of the Lord.

וְעָלִיתָ וְאָמַרְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ 5 You shall then recite as follows before your God יְהוָה: “My
אֲרָמִי אֲבִד אָבִי וַיֵּרֶד מִצְרָיִם
וַיֵּגֶר שָׁם בְּמִתֵּי מֶעֶט וַיְהִי-שָׁם לְגוֹי
גָּדוֹל עָצוּם וְרַב: father was a fugitive Aramean. He went down to Egypt
with meager numbers and sojourned there; but there he
became a great and very populous nation.

The text delves into various aspects related to the recital of the first fruits declaration in Deuteronomy 26:5, emphasizing the history of the Jewish people, Laban's intentions towards Jacob, the importance of Torah study, and the significance of divine protection and blessings. Additionally, the text discusses the connection between Jacob's message to Esau and Laban's sorcery, highlighting Jacob's ability to resist Laban with divine assistance. The Targums also mention Laban's attempts to harm Jacob but God's protection, leading to the growth of Jacob's descendants into a powerful nation in Egypt.

וַיִּרְעוּ אֹתָנוּ הַמִּצְרִים וַיַּעֲנוּנוּ וַיִּתְּנוּ
עָלֵינוּ עֲבֹדָה קָשָׁה: 6 The Egyptians dealt harshly with us and oppressed us;
they imposed heavy labor upon us.

The Egyptians mistreated the Jewish people through hard labor, suspicion of disloyalty, and treating them as slaves, leading to their oppression and exile. The importance of producing complete stones through prayer, the humble beginnings of the Jewish people in Egypt, and the afflictions endured by Joseph and Israel are highlighted in various commentaries and Midrashim. The Egyptians justified their oppression by accusing the Israelites of wrongdoing, causing suffering rather than benefiting from their labor, as seen

in the repetition of God's name in prayers and the mandatory nature of building an altar of stones for God.

וַנִּצְעַק אֶל־יְהוָה אֱלֹהֵי אֲבוֹתֵינוּ וַיִּשְׁמַע יְהוָה אֶת־קִלְלָנוּ וַיֵּרָא אֶת־עֲנִיָּנוּ וְאֶת־עֲמָלָנוּ וְאֶת־לַחֲצָנוּ:	7 We cried to יהוה, the God of our ancestors, and יהוה heard our plea and saw our plight, our misery, and our oppression.
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Chasidut emphasizes that the Jewish people's spiritual elevation leads to God's largesse, with Israel's spiritual accomplishments credited anew each day. The affliction of the Israelites in Egypt included lack of wealth, toil in building cities, and oppression by taskmasters, leading to prayers accepted by God without words. The Amidah prayer highlights God's mercy, acceptance of prayers, and the importance of approaching Him with humility, while also praising Him for hearing prayers. The Pesach Haggadah notes the Israelites' multiplication and strength in Egypt, while Midrash warns against lewd behavior and excessive drinking, emphasizing the importance of upholding justice. The Gemara challenges Rabbi Yishmael's view by discussing affliction in Egypt related to the prevention of conjugal relations, distinct from affliction caused by God or through His mitzvot. Onkelos and Targum Jonathan highlight the Israelites' prayers and God's acknowledgment of their suffering, labor, and oppression.

וַיּוֹצֵאֵנוּ יְהוָה מִמִּצְרַיִם בְּיָד חֲזָקָה וּבְזֵרַע נְטוּיָה וּבְמָרָא גָדֹל וּבְאֹתוֹת וּבְמִפְתֵּימִים:	8 יהוה freed us from Egypt by a mighty hand, by an outstretched arm and awesome power, and by signs and portents,
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Deuteronomy 26:8 describes God freeing the Israelites from Egypt with signs and wonders, inspiring awe and fear. The Haggadah emphasizes the suffering and oppression in Egypt, while the Maggid connects Laban to the Exodus story. The Mishnah outlines questions for the Passover Seder, including the significance of Pesach, matzah, and bitter herbs, and Rabbi Yehuda discusses waving first fruits. The Israelites, once oppressed, were brought out of Egypt by God's mighty hand and outstretched arm, as interpreted by both Onkelos and Targum Jonathan.

וַיְבִאֵנוּ אֶל־הַמָּקוֹם הַזֶּה וַיִּתֵּן־לָנוּ אֶת־הָאָרֶץ הַזֹּאת אֶרֶץ זָבַת חֵלֶב וְדָבָשׁ:	9 bringing us to this place and giving us this land, a land flowing with milk and honey.
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Various commentators, including Rashi, Sforno, Steinsaltz, Chizkuni, and Rav Hirsch, emphasize the connection between the Temple and the Land of Israel as the never-before-possessed homeland of the Israelites. In the Haggadah, a fifth verse from Deuteronomy 26:9 is not discussed during the seder table despite Mishnaic instruction. R. Yossi Haglili notes the mention of "a land flowing with milk and honey" in both Exodus and Deuteronomy, referring to the Promised Land and the presence of five nations. Ramban, Sifre Rabbis, and Rashi discuss the significance of the term "Canaanite" and the land flowing with milk and honey, with differing interpretations. In the Talmud, Rabbi Yose, Rabbi Simeon ben Laqish, and Rabbi Jonah debate the specific location and extent of the Land flowing with milk and honey, with varying opinions on its size and boundaries. Onkelos and Targum Jonathan interpret Deuteronomy 26:9 as describing God bringing the Israelites to a land abundant with milk and honey.

<p>וַעֲתָה הִנֵּה הִבֵּאתִי אֶת־רֵאשִׁית פְּרִי הָאֲדָמָה אֲשֶׁר־נָתַתָּה לִּי יְיָהוָה וְהִנַּחְתּוּ לִפְנֵי יְיָהוָה אֱלֹהֶיךָ וְהִשְׁתַּחֲוִיתָ לִפְנֵי יְיָהוָה אֱלֹהֶיךָ:</p>	<p>10 Wherefore I now bring the first fruits of the soil which You, יהוה, have given me.” You shall leave it before your God יהוה and bow low before your God יהוה.</p>
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The ritual of presenting first fruits before God is an act of gratitude for His blessings, acknowledging that land and wealth are gifts from God. The priests and their households may fulfill their obligation with matzot made from Challah or terumah, and a person may fulfill his obligation with matzah made from ma’aser sheni if in Jerusalem. The Israelites offer first fruits to God as a thanksgiving for His help in overcoming challenges. The Mishnah details specific verses and rituals for bringing first fruits to the Temple, and a convert must bring an offering but does not read the passage from Deuteronomy 26:5-10. The Talmud discusses differing opinions on first fruits declarations and requirements, while Tanakh commands the declaration of one’s history before presenting first fruits. The Targum emphasizes the presentation of first fruits as an act of worship and gratitude, and the Tosefta states that first fruits should not be brought before Shavuot.

<p>וְשִׂמַחְתָּ בְּכָל־הַטּוֹב אֲשֶׁר נָתַן־לְךָ יְיָהוָה אֱלֹהֶיךָ וּלְבֵיתְךָ אָתָּה וְהַלְוִי וְהַגֵּר אֲשֶׁר בְּקִרְבְּךָ:</p>	<p>11 And you shall enjoy, together with the [family of the] Levite and the stranger in your midst, all the bounty that your God יהוה has bestowed upon you and your household.</p>
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Chasidut suggests bringing gifts to Torah scholars, reciting bikkurim, learning Talmud, and minimizing the study of Aggadah as a segulah for having daughters. The Halakhah discusses the requirements for bringing first fruits to priests and emphasizes including family members, the poor, and the despondent in festival celebrations. Jewish Thought focuses on fulfilling divine laws, connecting with the Divine Influence, and striving for spiritual growth. The Talmud addresses obligations regarding produce and sharecroppers, while the Targum emphasizes rejoicing in God’s blessings. Rabbi Meir in the Tosefta states the importance of blessing God for both good and bad things.

<p>כִּי תִבְכֶּה לְעֶשֶׂר אֶת־כָּל־מַעְשֶׂר תְּבוּאָתְךָ בְּשָׁנָה הַשְּׁלִישִׁת שָׁנָה הַמַּעְשֶׂר וְנָתַתָּה לַלֵּוִי לֶגֶר לִיתוֹם וּלְאַלְמָנָה וְאָכְלוּ בְשַׂעְרֶיךָ וְשָׂבְעוּ:</p>	<p>12 When you have set aside in full the tenth part of your yield—in the third year, the year of the tithe —and have given it to the [family of the] Levite, the stranger, the fatherless, and the widow, that they may eat their fill in your settlements,</p>
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The text discusses the obligation to leave over a corner of the field for the poor and the stranger, the laws regarding the separation of tithes, and the specific amounts of produce to be given to the poor. It also details the requirements for declaring the removal of sacred substances from one’s home and the regulations for giving gifts to the poor. The Bible contains laws for income redistribution in an agricultural economy, including setting aside portions of the harvest for the poor and remitting debts every seven years. In the Talmud, various aspects related to tithing are discussed, including the confession over tithes and special offerings, the prohibition of deriving benefit from the poor man’s tithe, and the requirement to set aside the poor man’s tithe in the third year.

13	וְאָמַרְתָּ לִפְנֵי יְהוָה אֱלֹהֶיךָ בְּעֶרְתִּי הַקֹּדֶשׁ מִן־הַבַּיִת וְגַם נָתַתִּיו לַלֵּוֹי וְלַגֵּר לַיְתוֹם וְלָאִלְמָנָה כְּכָל־מִצְוֹתֶיךָ אֲשֶׁר צִוִּיתָנִי לֹא־עָבַרְתִּי מִמִּצְוֹתֶיךָ וְלֹא שָׁכַחְתִּי:	you shall declare before your God יהוה: “I have cleared out the consecrated portion from the house; and I have given it to the [family of the] Levite, the stranger, the fatherless, and the widow, just as You commanded me; I have neither transgressed nor neglected any of Your commandments:
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Chasidut emphasizes remembering God as the source of all things and sanctifying possessions for Him, while the declaration in Deuteronomy 26:13 outlines the proper sequence and order of giving tithes and offerings. Halakhah details the obligation to declare the removal of tithes and priestly tithes before God, and Jewish Thought highlights the observant Jew’s adherence to divine, social, and ethical laws. The Midrash discusses the treatment of Jewish proselytes and the importance of tithing, while the Mishnah covers laws related to tithing, confession, and rituals. Quoting Commentary explains the Removal of Seventh-year produce and differing opinions on who can eat it, and the Talmud addresses the declaration of tithes and the requirements for various tithes. Tanakh emphasizes that all tithes belong to God and are holy to Him, and Targum stresses the importance of giving tithes as commanded by God. In Tosefta, R. Yosé specifically mentions removing holy produce.

14	לֹא־אָכַלְתִּי בְּאֵנִי מִמֶּנּוּ וְלֹא־בְעֶרְתִּי מִמֶּנּוּ בְּטָמֵא וְלֹא־נָתַתִּי מִמֶּנּוּ לַמֵּת שָׁמַעְתִּי בְּקוֹל יְהוָה אֱלֹהֵי עֲשִׂיתִי כְּכָל אֲשֶׁר צִוִּיתָנִי:	I have not eaten of it while in mourning, I have not cleared out any of it while I was impure, and I have not deposited any of it with the dead. I have obeyed my God יהוה; I have done just as You commanded me.
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Chasidut emphasizes Moshe Rabbeinu’s role in imbuing holiness in the Jewish people’s hearts, creating a direct connection to God for all generations. Halakhah prohibits eating impure second tithe, consuming it in mourning, or using its proceeds for anything other than food and drink, with consequences for non-compliance. Jewish Thought stresses obedience to God’s commandments and the importance of following His instructions, promising supremacy over all nations. The Talmud discusses the destruction of ritually impure teruma oil, the prohibition of consuming second tithe in a state of impurity, and the declaration of tithes in the Temple. Targum interpretations of Deuteronomy 26:14 highlight adherence to God’s commands and avoidance of impurity or mourning while consuming offerings.

15	הַשְׁלִיכָהּ מִמַּעַן קֹדֶשְׁךָ מִן־הַשָּׁמַיִם וּבִרְךָ אֶת־עַמְּךָ אֶת־יִשְׂרָאֵל וְאֶת הָאֲדָמָה אֲשֶׁר נָתַתָּה לָּנוּ כְּאֲשֶׁר נִשְׁבַּעְתָּ לְאֲבוֹתֵינוּ אָרֶץ זָבַת חֶלֶב וְדָבָשׁ:	Look down from Your holy abode, from heaven, and bless Your people Israel and the soil You have given us, a land flowing with milk and honey, as You swore to our fathers.”
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Chasidut discusses God’s individual inspection of each person, with the essence of tzedakah linked to God’s Providence. Halakhah details laws of second tithes and priestly blessings. Jewish Thought explores the promise of milk and honey in the Land of Israel and the concept of the yetzer hara. Liturgy includes prayers for blessings and divine intervention, while Midrash delves into blessings and the importance of following divine guidance.

Mishnah describes the Torah portion read by the king and the blessings recited. Musar discusses blessings turning curses into blessings. Quoting Commentary highlights the acknowledgment of God's ownership of the soil. Talmud emphasizes the importance of following rituals related to tithing and agricultural produce. Tanakh and Targum focus on God's blessings for following laws and commandments, while Tosefta discusses blessings from offerings and the merit of the tribes.

<p>הַיּוֹם הַזֶּה יְהוָה אֱלֹהֶיךָ מְצִוָּה לַעֲשׂוֹת אֶת־הַחֻקִּים הָאֵלֶּה וְאֶת־הַמִּשְׁפָּטִים וְשָׁמַרְתָּ וְעָשִׂיתָ אוֹתָם בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ:</p>	<p>16 Your God יהוה commands you this day to observe these laws and rules; observe them faithfully with all your heart and soul.</p>
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Chasidut emphasizes daily renewal through prayer and connection to Hashem, Moses stresses the importance of observing commandments with dedication, Jewish Thought discusses finding joy in spiritual growth, Midrash highlights seeking counsel from the Torah and Torah study's importance, Musar encourages approaching commandments as if given anew each day, Rambam connects vidui maaser to verses in various books, Talmud explains recitation practices, Tanakh emphasizes following God's laws, and Targum underscores observing statutes and laws wholeheartedly.

<p>אֶת־יְהוָה הָאֱמַרְתָּ הַיּוֹם לְהִיְוֹת לִי לְאֱלֹהִים וְלָלֶכֶת בְּדַרְכָּיו וּלְשָׁמֵר חֻקָּיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וּלְשַׁמֵּעַ בְּקוֹלוֹ:</p>	<p>17 You have affirmed this day that יהוה is your God, in whose ways you will walk, whose laws and commandments and rules you will observe, and whom you will obey.</p>
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Chasidut emphasizes that all events are ultimately for the good and an expression of God's love, with Israel's spiritual state determining divine largesse. Halakhah discusses the requirements for consecrating a yevamah and the classification of defensive wars as milḥemet mizvah. Jewish Thought explores allegorical visions in prophets and the symbolism of t'fillin, while Midrash highlights the importance of Torah study and devotion to God. Musar stresses instilling Torah values in children and emulating God's traits, with references to lashon hara. Quoting Commentary delves into linguistic nuances in biblical verses, while Talmud emphasizes the unique relationship between Israel and God. Targum underscores the commitment to God and the acceptance of His rulership.

<p>וַיְהִי־וְהָאֱמִירָה הַיּוֹם לְהִיְוֹת לוֹ לְעַם סֻגְלָה בְּאִשְׁרֵי דְבַר־לֵךְ וּלְשָׁמֵר כָּל־מִצְוֹתָיו:</p>	<p>18 And יהוה has affirmed this day that you are, as promised, God's treasured people who shall observe all the divine commandments,</p>
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Chasidut texts emphasize that blemishes in the soul affect the Shekhinah, God takes pride in His children, and events are ultimately for good. Jewish people are chosen by God to be His treasured nation, observing His commandments. The importance of fulfilling conditions of slavehood to designate G-d as master is discussed in Jewish Thought, while Midrash highlights the suffering of the blind and the special relationship between God and Israel. Musar compares the relationship between God and Israel to a groom and bride, emphasizing their mutual bond of love and loyalty. Talmud stresses the loyalty of Israel to God and the reciprocal relationship between them, while Tanakh and Targum affirm that Israel is God's treasured possession among all peoples. Rabbi Yochanan ben Berokah and Rabbi Elazar ben Hisma discuss the significance of the commandment of Hakhel in Tosefta.

<p>וְלִתְתֶנָּךְ עֲלִיּוֹן עַל כָּל־הַגּוֹיִם אֲשֶׁר עָשָׂה לְתַהֲלָה וְלִשְׁם וְלִתְפָּאָרַת וְלִהְיֶיךָ עַם־קֹדֶשׁ לִיהוָה אֱלֹהֶיךָ בְּאֲשֶׁר דִּבֶּר:</p>	<p>19 and that [God] will set you, in fame and renown and glory, high above all the nations that [God] has made; and that you shall be, as promised, a holy people to your God יהוה.</p>
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The text discusses the exaltation of the Jewish people above all nations by God, highlighting their special status and deep-rooted bond with Him. This unique relationship is eternal, not dependent on observance of the covenant, and is associated with praise, splendor, and sanctification. The Jewish people are praised for their connection to God, who is their glory and strength, and are called to fulfill their purpose in life to justify their existence. Israel's sacrifice for the Torah and sanctification of God's name lead to blessings and exaltation above all nations, with a constant call for redemption to be sought. The stones at Deuteronomy 27:8:1 are believed to contain the entire Torah or a summary of mitzvot and prohibitions, symbolizing the unity of the Jewish people and their future redemption. Rav Ashi explains that Israel is a great nation close to God, saved by the Lord, and elevated above all nations to be a holy people. Onkelos and Targum Jonathan emphasize that God will elevate the Israelites above all other nations, giving them praise, renown, and glory to sanctify them before Him.

Deuteronomy 27

<p>וַיִּצֹו מֹשֶׁה וְזִקְנֵי יִשְׂרָאֵל אֶת־הָעָם לֵאמֹר שְׁמַר אֶת־כָּל־הַמִּצְוֹת אֲשֶׁר אֶנִּי מְצַוֶּה אִתְּכֶם הַיּוֹם:</p>	<p>1 Moses and the elders of Israel charged the people, saying: Observe all the Instruction that I enjoin upon you this day.</p>
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Moses and the elders of Israel emphasized the importance of following all the commandments of the Torah, instructing the people to do so by inscribing the Torah on stones and placing them on Mount Eyval. In cases of unsolved murder, a ritual with a heifer whose neck is broken is prescribed by the Torah, with Rabbi Yehuda specifying the number of judges involved. The thirteenth principle of repentance stresses the seriousness of seemingly minor transgressions, warning against the dangers of repeated sins leading to more serious offenses. Ramban explains that the commandments were inscribed in multiple languages on stones, while the German Commentary on Mishnah Sotah 9:1:2 discusses the importance of speaking in Hebrew during certain rituals.

<p>וְהָיָה בַּיּוֹם אֲשֶׁר תַּעֲבְרוּ אֶת־הַיַּרְדֵּן אֶל־הָאָרֶץ אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לְךָ וְהִקְמַתָּ לְךָ אֲבָנִים גְּדֹלוֹת וְשִׁדַּתָּ אֹתָם בְּשִׁיד:</p>	<p>2 As soon as you have crossed the Jordan into the land that your God יהוה is giving you, you shall set up large stones. Coat them with plaster</p>
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In Deuteronomy, Moses and the elders are commanded to write Words of Torah on stones for the nations to understand, while Israel learns from the consequences of evil. The stones were set up in three different sites, coated with plaster to withstand rain, and large enough to engrave the commandments. The altar in Shiloh was made of stones, and the Israelites were instructed to set up large stones covered with whitewash when crossing the Jordan

River. The blessings and curses pronounced by Israel were carried by priests in three instances, with three sets of stones mentioned in different locations.

- וְכָתַבְתָּ עֲלֵיהֶן אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת 3 and inscribe upon them all the words of this Teaching. When you cross over to enter the land that your God יהוה is giving you, a land flowing with milk and honey, as יהוה, the God of your ancestors, promised you—
- בְּעֶבְרָךְ לְמַעַן אֲשֶׁר תָּבֹא אֶל־הָאָרֶץ
אֲשֶׁר־יְהוָה אֱלֹהֶיךָ | נָתַן לָךְ אֶרֶץ זָבַת חֶלֶב
וְדָבַשׁ כַּאֲשֶׁר דִּבֶּר יְהוָה אֱלֹהֵי־אֲבֹתֶיךָ לָךְ:

Various commentators had different interpretations of the commandment to inscribe the Torah on stones upon entering the Land of Israel. The purpose was to give thanks for inheriting the land, remind the people to keep the Torah, and tie their conquest of the land to fulfilling the commandments. Ramban explained that expanding the borders and inheriting the lands of the ten nations promised to Abraham was contingent on keeping all the commandments forever, with the goal of achieving a perfect and everlasting love for God. The Gemara drew parallels between the Torah written on stones and the writing of a mezuzah, while Targum emphasized the importance of writing the Torah on stones before entering the promised land.

- וְהָיָה בְּעֶבְרַתְכֶם אֶת־הַיַּרְדֵּן תִּקְיִמוּ 4 upon crossing the Jordan, you shall set up these stones, about which I charge you this day, on Mount Ebal, and coat them with plaster.
- אֶת־הָאֲבָנִים הָאֵלֶּה אֲשֶׁר אֲנִי מְצַוֶּה אִתְּכֶם
הַיּוֹם בְּהָר עֵיבָל וְשָׁדַת אוֹתָם בַּשִּׂיד:

Moses commanded the Israelites to set up stones on Mount Eival for offerings. The ceremony of blessings and curses took place on Mount Gerizim and Mount Ebal, with six tribes on each mountain. Rashi explains that the Israelites crossed the Jordan with stones to build an altar on Mt. Eival. Rabbi Elazar and Rabbi Sheila disagree on the location and timing of setting up stones near the Jordan. Onkelos and Targum Jonathan state that the Israelites were commanded to set up stones on Mount Ebal and coat them with whitewash after crossing the Jordan.

- וּבְנִיתָ שָׁם מִזְבֵּחַ לַיהוָה אֱלֹהֶיךָ מִזְבֵּחַ 5 There, too, you shall build an altar to your God יהוה, an altar of stones. Do not wield an iron tool over them;
- אֲבָנִים לֹא־תִגִּיף עֲלֵיהֶם בְּרִזָּל:

The prohibition against using iron tools on the stones of the altar is to maintain sanctity and prevent association with idolatry, extending to the construction of the Temple. The Talmud discusses the construction of altars and the importance of peace and atonement, while the Israelites built an altar of unhewn stone as commanded by Moses. Rabbi Yochana ben Zakai emphasizes not taking credit for learning Torah.

- אֲבָנִים שְׁלֵמוֹת תִּבְנֶה אֶת־מִזְבֵּחַ יְהוָה 6 you must build the altar of your God יהוה of unhewn stones. You shall offer on it burnt offerings to your God יהוה,
- אֱלֹהֶיךָ וְהַעֲלִיתָ עָלָיו עֹלֹת לַיהוָה
אֱלֹהֶיךָ:

Chasidut explains that stones represent letters, with the altar of the Lord needing to be built with whole stones. Halakhah specifies that any stone with a crack or touched by iron is disqualified, and erecting a matsevah is forbidden. Kabbalah highlights the importance of

producing complete stones through prayer, while the Midrash emphasizes the mandatory nature of building an altar of whole stones for promoting peace. The Mishnah details the ceremony of blessings and curses with six tribes on Mount Gerizim and six on Mount Ebal, using whole stones from Bet Kerem for the altar. The Talmud discusses the construction and materials of the altar, while the Tanakh and Targum mention the building of an altar of unhewn stones for burnt offerings and sacrifices to God.

וַיְבַחֲתוּ שְׁלָמִים וְאָכְלָתָם שָׁם 7 and you shall sacrifice there offerings of well-being and eat
וְשִׂמְחָתָם לִפְנֵי יְהוָה אֱלֹהֵיהֶם: יהוה. them, rejoicing before your God

Chasidut teaches that true rejoicing during festivals comes from eating meat, as stated in Deuteronomy 27:7. The Ba'al Shem Tov emphasizes that the greatest joy in heaven is when creatures serve God from earth. Halakhah mandates various aspects of celebration on festivals, including offering peace offerings, eating meat, drinking wine, and including the poor in the festivities. The Mishnah details specific rules for valid slaughter, while the Talmud discusses the fulfillment of the mitzva of rejoicing on a Festival and the use of second-tithe money for peace offerings. The Tanakh mentions the Israelites offering sacrifices of well-being to God, and Targum Jonathan emphasizes the importance of offering sacrifices and rejoicing in the presence of the Lord.

וְכָתַבְתָּ עַל־הָאֲבָנִים אֶת־כָּל־דְּבָרֶי 8 And on those stones you shall inscribe every word of
הַתּוֹרָה הַזֹּאת בְּאֵר הֵיטָב: this Teaching most distinctly.

In Chasidut, Moses commanded the Torah to be translated into 70 languages and inscribed on stones to show permission from God for Israelites to take Canaanite lands. Commentary from Rashi, Ibn Ezra, Rashbam, HaKtav VeHaKabbalah, Sifte Chakhamim, Rav Hirsch, and Steinsaltz provide different perspectives on the significance of writing the Torah in multiple languages. In Guides, the Israelites were instructed to set up stones inscribed with the Torah upon entering the promised land, while Midrash discusses the miracles and events surrounding the inscribing of the Torah in seventy languages. Mishnah describes the ceremony of blessings and curses on Mount Gerizim and Mount Ebal, while Talmud and Quoting Commentary elaborate on the writing of the Torah on stones in multiple languages. Finally, Targum emphasizes the importance of writing the Torah in a way that can be interpreted in different languages.

וַיְדַבֵּר מֹשֶׁה וְהַכֹּהֲנִים הָלֹאִים אֵל כָּל־יִשְׂרָאֵל 9 Moses and the levitical priests spoke to all Israel,
לֵאמֹר הַסְכֵּת | וּשְׁמַע יִשְׂרָאֵל הַיּוֹם הַזֶּה saying: Silence! Hear, O Israel! Today you have
נְהִייתָ לְעַם לַיהוָה אֱלֹהֵיךָ: יהוה: become the people of your God

Chasidut emphasizes the daily renewal of Divine service, with Torah study and asceticism best done in groups to imbue holiness. Halakhah explains the matrilineal succession in Jewish identity from the Sinaitic covenant. Kabbalah discusses the male and female aspects of divinity in the Zohar commentary. Midrash highlights the importance of Torah study in groups and the sacrifices made for devotion. Quoting Commentary emphasizes the possessions of the Holy Tabernacle and the significance of treating Torah scholars with respect. Second Temple texts stress the importance of silence and listening, while the Talmud discusses the importance of studying Torah with companions and the daily importance of Torah study. Tanakh emphasizes the importance of listening to reveal

internalities and truths, and Targum highlights the commitment of the people of Israel to God.

וְשָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ וַעֲשִׂיתָ אֶת־מִצְוֹתָיו וְאֶת־חֻקָּיו אֲשֶׁר אֲנִי מְצַוֶּךָ הַיּוֹם:	10 Heed your God יהוה and observe the divine commandments and laws, which I enjoin upon you this day.
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The text emphasizes the importance of obeying God's commandments and listening to His voice, with a focus on the unity and equal importance of all the commandments. Moses instructs the people of Israel to be silent and listen to the commands of the Lord as they renew the Sinai Covenant in Deuteronomy 27:9-10, emphasizing the need to follow and obey God's word.

וַיִּצַּו מֹשֶׁה אֶת־הָעָם בַּיּוֹם הַהוּא לֵאמֹר:	11 Thereupon Moses charged the people, saying:
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Moses commands the people to proclaim blessings and curses on Mount Gerizim and Mount Ebal to emphasize the importance of upholding the law as guardians of the Torah, reassuring the Israelites that they will ultimately be redeemed and blessed by God. Ibn Ezra interprets Isaiah 3:10 as emphasizing the importance of thinking or declaring in one's heart or with the mouth, with formulaic declarations in Deuteronomy summarizing the entire Torah. The Targum states that Moses instructed the people to recite blessings and curses on the mountains.

אֵלֶּה יַעֲמִדוּ לְבָרֵךְ אֶת־הָעָם עַל־הָר גֵּרִזִּים בְּעֶבְרֶיכֶם אֶת־הַיִּרְדֵּן שְׁמֵעוֹן וְלֵוִי וַיהוּדָה וְיִשָּׁשָׁכָר וְיוֹסֵף וּבִנְיָמִן:	12 After you have crossed the Jordan, the following shall stand on Mount Gerizim when the blessing for the people is spoken: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin.
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Chasidut explains that blessings can be received immediately by following God's instructions, even before conquering Canaan. The ceremony on Mount Gerizim and Mount Ebal involved six tribes on each mountain, with priests, Levites, and the Ark in between, reciting blessings and curses directed at different groups of tribes based on ancestry. The Babylonian Talmud discusses the command to give blessings on Mount Gerizim and curses on Mount Ebal upon entering Canaan, while the Mishnah specifies that certain recitations and blessings must be done in Hebrew. The Midrash explores the Priestly Blessing, the story of Balaam and Balak, and the importance of blessings and curses. Lashon hara brings curses, while refraining brings blessings. Rashi, Mishnah, Rabbeinu Bahya, Ramban, Gevia Kesef, Chizkuni, and Second Temple sources provide further insights on blessings and curses. Rabbi Eliezer ben Ya'akov and Rabbi Yehuda HaNasi discuss the placement of Levites during the ceremony, and the Tosefta details the process of reciting blessings and curses on the mountains.

וְאֵלֶּה יַעֲמִדוּ עַל־הַקְּלָלָה בְּהָר עִיבָל רְאוּבֵן גָּד וְאַשֶּׁר זְבֻלֻן דָּן וְנַפְתָּלִי:	13 And for the curse, the following shall stand on Mount Ebal: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.
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Six tribes, including Reuben, Gad, Asher, Zebulun, Dan, and Naphtali, are designated to stand on Mount Eival to pronounce curses as part of a ritual described in Deuteronomy

27:13. In various texts, it is explained that the priests and Levites were below the mountain during the blessings and curses, while the rest were on the mountain, with the Mishnah harmonizing descriptions by stating that all tribes went up while the priests and Levites remained in the middle. The ceremony on Mount Gerizim and Mount Ebal involved six tribes on each mountain with the Cohanim, Levites, and the ark in the middle, reciting blessings and curses, with the blessing preceding the curse, including prohibitions against making graven images.

14 The Levites shall then proclaim in a loud voice to all
 the people of Israel:

In Deuteronomy 27:14, the Levites stood between Mount Gerizim and Mount Ebal, reciting blessings and curses in Hebrew, with the tribes divided accordingly. The Mishnah specifies that various rituals, including the blessings and curses, must be recited in Hebrew, as seen in the Torah. The Talmud discusses the requirement for Levites to speak in Hebrew during sacred ceremonies, with differing perspectives presented. The Targum mentions that the Levites were instructed to speak loudly to the people of Israel.

15 Cursed be any party who makes a sculptured or molten
 image, abhorred by יהוה, a craftsman's handiwork, and
 sets it up in secret.—And all the people shall respond,
 Amen.

Sforno explains the curses in Deuteronomy 27:15 target sinners violating specific commandments in secret, mostly leaders. Halakhah details the prohibitions related to idol worship, emphasizing the treatment of idols and accessories. Jewish Thought highlights collective responsibility for preventing corruption and addressing secret sins, with blessings and curses serving as warnings. Kabbalah warns against actions contrary to the Torah, linking them to idol creation. Midrash discusses blessings and curses related to idol worship at Mt. Gerizim and Mt. Ebal, targeting adulterers leading to idolatry. Talmud explores blessings for Torah observance and curses for sins like idol worship, with distinctions between idols made by Jews and Gentiles. The Targum emphasizes not making or hiding abominable images or idols, with responses of "Amen" to blessings and curses. Tosefta describes the ceremony with tribes on both mountains and the recitation of blessings and curses, including specific and general curses related to Torah observance.

16 Cursed be the one who insults father or mother.—And all
 the people shall say, Amen.

Various commentaries, including Rashi, Ibn Ezra, Or HaChaim, and Steinsaltz, discuss the significance of honoring parents and the consequences of cursing or shaming them, with punishments outlined in Deuteronomy 27:16. The importance of love, respect, and obedience towards parents is emphasized in Jewish thought, with Midrashic texts highlighting the consequences of disrespecting parents and the intervention of divine forces to prevent harm to the Israelites. The Musar perspective underscores the positive commandment to fear and honor parents, with specific guidelines on how to show respect. The Targum reinforces the idea that disrespect towards parents is cursed, with the community affirming this sentiment with an "Amen."

אָרוֹר מְסִיג גְּבוּל רֵעֵהוּ וְאָמַר 17 Cursed be the one who moves a neighbor's landmark.—And
כָּל־הָעָם אָמֵן: all the people shall say, Amen.

The text from Tanya prohibits printing certain materials without authority for five years, promising blessings to those who comply. In Sefat Emet, Korach's argument against Aharon's leadership is countered by the daily choice of Bnei Yisrael by Hashem, symbolized by Aharon's kindness and the mitzvah of tzitzit. Deuteronomy 27:17 condemns those who move their neighbor's boundary markers in a deceitful manner, leading the blind astray. Moses curses those who shift boundaries, likening it to leading the soul away from virtue towards passion. Deuteronomy 19:14 prohibits moving your neighbor's landmarks, with the Targum commentaries affirming this curse.

אָרוֹר מְשַׁגֵּה עוֹר בְּדֶרֶךְ 18 Cursed be the one who misdirects a blind person who is
וְאָמַר כָּל־הָעָם אָמֵן: underway.—And all the people shall say, Amen.

Chasidut emphasizes the mutual selection between Hashem and Yaakov, with purity attained through Hashem's words and Torah purified through speech. The curse on those who mislead the blind refers to giving bad advice, a transgression of the commandment not to mislead the blind. Justice is emphasized in Jewish Thought, respecting all beings and their possessions as creations of God. The Midrash likens blindness to suffering and explains that the blind will be the first to be healed when the world is healed. People are warned against misleading others for personal gain in Musar, highlighting the severity of their punishment. Rashi interprets Leviticus 19:14:3 as referring to giving bad advice rather than a physical stumbling block, supported by a similar concept in Devarim 27:18. The Second Temple text discusses the importance of reason over sense perception in understanding the world, while the Targums on Deuteronomy 27:18 all state that those who mislead the blind are cursed.

אָרוֹר מַטֵּה מִשְׁפָּט גְּרֵיטוֹם 19 Cursed be the one who subverts the rights of the stranger,
וְאֵלֶמְנָה וְאָמַר כָּל־הָעָם אָמֵן: the fatherless, and the widow.—And all the people shall say,
Amen.

The text discusses the curse on those who pervert justice for vulnerable individuals like strangers, orphans, and widows, emphasizing the importance of accountability even in secret actions. The Talmud and Torah stress the importance of treating strangers with equality and love, prohibiting mistreatment and highlighting the need for justice and compassion towards all individuals. The Targum states that those who distort justice for converts, orphans, or widows will be cursed, with the people saying Amen.

אָרוֹר שֹׁכֵב עִם־אִשְׁתּוֹ אָבִיו כִּי 20 Cursed be the [man] who lies with his father's wife, for he
גָּלָה כְּנָף אָבִיו וְאָמַר כָּל־הָעָם shall say, Amen.
אָמֵן:

The Torah condemns sins such as uncovering a father's skirt and marrying a woman violated by one's father using respectful euphemisms to deter private crimes, as seen in the punishment of individuals like Asa, Uzzah, and the men of Beth Shemesh for seemingly minor transgressions not explicitly mentioned in the Torah. In the case of Reuben laying with Bilhah, interpretations suggest he did not actually sin but rearranged beds to defend

his mother's honor, leading to his repentance and atonement. Rabbeinu Bahya explains that Reuven's sin was fully expiated when Moses ascended to God, reflected in the curse placed on anyone who slept with their father's wife when Reuven was appointed first to utter curses, indicating that his actions were not as severe as previously thought.

אָרוֹר שֶׁכַּב עִם-כָּל-בְּהֵמָה וְאָמַר
כָּל-הָעָם אָמֵן: 21 Cursed be the one who lies with any beast.—And all the
people shall say, Amen.

Ibn Ezra and Steinsaltz explain that the curse for lying with a beast applies to both male and female animals because they cannot protest verbally. Halakhah states that an immersion without intention is valid, but a woman should prepare for purification for it to be valid. In Kabbalah, demons are described as beasts that multiply and are despised by Torah students. The Midrash advises selling possessions to marry a scholar's daughter, while the Talmud recommends marrying the daughter of a Torah scholar and avoiding marrying an ignoramus. Onkelos and Targum Jonathan translate Deuteronomy 27:21 as stating that anyone who has intercourse with an animal is cursed.

אָרוֹר שֶׁכַּב עִם-אָחֻתוֹ בֵּת-אָבִיו
אוֹ בֵּת-אִמּוֹ וְאָמַר כָּל-הָעָם
אָמֵן: 22 Cursed be the [man] who lies with his sister, whether
daughter of his father or of his mother.—And all the
people shall say, Amen.

The curse in Deuteronomy 27:22 is on those who sexually abuse their siblings, particularly adult brothers who may use their authority to prevent their minor sisters from objecting, leading to hidden transgressions. Leviticus 18:9 prohibits uncovering the nakedness of one's sister, whether born into the household or outside, as incestuous. The Targum translations of Deuteronomy 27:22 emphasize the curse on those engaging in incestuous relationships, with Onkelos mentioning sisters, Targum Jonathan including father or mother's daughters, and Targum Jerusalem adding a curse for those who lie with their mother-in-law, all ending with the people responding with "Amen."

אָרוֹר שֶׁכַּב עִם-חֻתְנִתּוֹ וְאָמַר
כָּל-הָעָם אָמֵן: 23 Cursed be the [man] who lies with his mother-in-law.—
And all the people shall say, Amen.

Deuteronomy 27:23 curses those who lie with their mother-in-law, regardless of her marital status, bringing shame to the family. The Mishnah in Yevamot 1:1 exempts certain women from levirate marriage and ḥalitza due to forbidden relationships with the surviving brother. The German commentary on Mishnah Yevamot 1:1:15 discusses the prohibition of marrying a deceased wife's mother or deceased brother's wife, citing Leviticus. The Targum states that those who have intercourse with their father's-in-law's wife or mother-in-law are cursed, with the people saying Amen.

אָרוֹר מִכָּה רֵעֵהוּ בְּסֵתֶר
וְאָמַר כָּל-הָעָם אָמֵן: 24 Cursed be the one who strikes down a fellow [Israelite] in
secret.—And all the people shall say, Amen.

Rashi and other commentaries explain that the curse of smiting one's fellow secretly refers to slander, with the mention of eleven curses corresponding to the eleven tribes, excluding Simeon. Halakhah emphasizes that lashon hara brings curses, removes blessings, and is forbidden in all forms. Jewish Thought stresses the importance of justice and respect for all beings, while the Midrash shows the consequences of secret slander. Musar highlights the

harm caused by lashon hara and the denial of fundamental principles of faith, while both Onkelos and Targum Jonathan interpret Deuteronomy 27:24 as a curse against those who harm others in secret.

25 אָרוּר לִקַּח שֹׁחַד לְהַכּוֹת נַפֶּשׁ
דָּם נָקִי וְאָמַר בְּלִי-הֶעָם אָמֵן: Cursed be the one who accepts a bribe in the case of the murder of an innocent person.—And all the people shall say, Amen.

Ibn Ezra and Sforno interpret Deuteronomy 27:25 as referring to false witnesses and bribery to slander, with Tur HaArokh warning of perjury leading to judicial murder. The Sefer HaChinukh and Mishneh Torah prohibit judges from accepting bribes, with the obligation to return them if demanded. Onkelos and Targum Jonathan translate the verse as a curse on those who accept bribes to harm innocent individuals, with the people responding with “Amen.”

26 אָרוּר אֲשֶׁר לֹא-יִקְוֶה אֶת-דְּבָרֵי
הַתּוֹרָה-הַזֹּאת לַעֲשׂוֹת אוֹתָם וְאָמַר
בְּלִי-הֶעָם אָמֵן: Cursed be whoever will not uphold the terms of this Teaching and observe them.—And all the people shall say, Amen.

Deuteronomy 27:26 curses those who do not uphold the Torah, including promoting Torah observance and repenting sincerely. Violating the prohibition of Lashon Hara and Rechilut incurs a grave sin. Karet applies to all positive commandments, including forbidden relationships. Repentance for even minor sins is crucial, and supporting Torah scholars is essential to avoid being cursed. The Talmud discusses the laws of curses in Deuteronomy 27:15-26, requiring specific recitations and detailing the number of covenants in the Torah. The people affirm curses on those who do not uphold the Torah, with tribes pronouncing blessings and curses on Mounts Gerizim and Ebal. At the recitation of blessings and curses, tribes, priests, and Levites alternate between facing the mountains, emphasizing the importance of Torah observance.

Deuteronomy 28

1 וְהָיָה אִם-שָׁמַעְתָּ תְּשָׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ
לִשְׁמֹר לַעֲשׂוֹת אֶת-כָּל-מִצְוֹתָיו אֲשֶׁר אָנֹכִי
מְצַוֶּךָ הַיּוֹם וַנִּתְּנָךְ יְהוָה אֱלֹהֶיךָ עָלֶיךָ עַל
כָּל-גּוֹי הָאָרֶץ: Now, if you obey your God יהוה, to observe faithfully all the divine commandments which I enjoin upon you this day, your God יהוה will set you high above all the nations of the earth.

Chasidut emphasizes the urgency of repentance and spiritual awakening, Sefat Emet stresses the importance of fully engaging in spiritual growth. Torah study is key to receiving blessings promised in Deuteronomy 28, Jewish Thought discusses Divine intervention and the moral superiority of Israel, Midrash emphasizes the rewards of maintaining a connection with God through Torah study and prayer. Ramban explains the spiritual significance of the census of the Jewish people, and the Talmud discusses the importance of being a vessel for knowledge and analyzing curses in Deuteronomy 28.

Targum highlights the promise of being elevated above all nations by obeying God's commandments.

וּבָאוּ עָלֶיךָ כָּל־בְּרָכוֹת הָאֵלֶּה וְהַשִּׁיגְךָ 2 All these blessings shall come upon you and take
כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ: effect, if you will but heed the word of your God יהוה:

Chasidut explains that blessings promised to Israel will remain constant in their soul, with every good deed generating blessing that will eventually reach them. The commentary on Deuteronomy 28:2 highlights that blessings will come to the Jewish people without active pursuit, prioritizing Torah and following God's will. The Midrash emphasizes divine protection in various aspects of life, safeguarding against harm and providing guidance. Quoting commentary and Targum Jonathan further emphasize the importance of obedience to God's word for blessings to abide.

בְּרִוּךְ אַתָּה בְּעִיר וּבְרִוּךְ אַתָּה 3 Blessed shall you be in the city and blessed shall you be in
בְּשָׂדֶה: the country.

The city will see an increase in merchandise and blessings for observing urban commandments, while the field will have blessings for farmers following laws related to growing crops. Jerusalem is considered the blessed city, and Zion the blessed field. The Kabbalah text Zohar mentions that waiting for sanctification brings blessings, even acknowledged by the wicked in Gehenom. Liturgy in Deuteronomy 28:3,4,5,6,8,12 states not to borrow. The Midrash discusses blessings in the city and field, arrival and departure, and emphasizes listening to the Torah. Musar discusses seeking vengeance, detestable in those resembling a lion, while the wise do not seek revenge. Rashi explains the promise of blessing from the Lord in Deuteronomy 28:3-12. Gemara discusses the meaning of blessing in Deuteronomy 28:3 and 28:6. Targum interprets Deuteronomy 28:3 as a blessing for prosperity in urban and rural settings, and Tosefta Maaser Sheni states that the verse "And bless your people" includes all blessings.

בְּרִוּךְ פְּרִי־בִטְנְךָ וּפְרִי אֲדָמָתְךָ 4 Blessed shall be your issue from the womb, your produce
וּפְרִי בְהֵמָתְךָ שֹׁגֵר אֲלֶיךָ from the soil, and the offspring of your cattle, the calving of
וְעִשְׂתָּרוֹת צֹאנְךָ: your herd and the lambing of your flock.

The blessings in Deuteronomy 28:4 include healthy children, prosperous livestock, and abundant crops, with the fruit of the womb considered the supreme blessing. The blessing of the Lord includes protection and prosperity, extending to physical well-being, protection from evil inclinations, and even in the afterlife. Radak explains "עץ פרי" as including both the trunk and fruit of a tree, Rashi interprets "ככבש אלוף" as animals brought for slaughter, and Ramban suggests "u'mlo'oh" refers to blessings of fertility. Onkelos and Targum Jonathan mention blessings on offspring, produce, cattle, and flocks.

בְּרִוּךְ טִנְאָךָ וּמִשְׁאֲרֶתְךָ: 5 Blessed shall be your basket and your kneading bowl.

In Deuteronomy 28:5, various commentators interpret "blessed shall be thy basket" and "thy basket" as referring to fruits, liquids filtered through baskets, and the place where flour is placed. The Midrash emphasizes the blessings associated with performing mitzvot in different settings, while the Targum translations focus on the significance of first fruits and flour offerings for divine favor. Ramban and Rashbam provide insights into the order of

blessings and curses mentioned in the text, highlighting the importance of G'd's blessings on daily livelihood.

6 בָּרוּךְ אַתָּה בְּבֹאֶךָ וּבְרוּךְ אַתָּה
בְּצֵאתְךָ: Blessed shall you be in your comings and blessed shall you
be in your goings.

Various commentaries on Deuteronomy 28:6 discuss the concept of being blessed when coming in and going out, with Rashi emphasizing sinless arrival and departure, Ibn Ezra expanding on different situations for the blessing, and Siftei Chakhamim connecting it to forgetting Torah. The priests focus on material, spiritual, and harmonious blessings from God, while Kabbalah emphasizes the oneness of God through reciting the Shema. Midrash texts discuss blessings and protections from the Lord, and Musar highlights the importance of maintaining a close relationship with God and fulfilling spiritual tasks before death. The Talmud discusses how generosity and fulfilling precepts bring blessings, while the Tanakh and Targum emphasize God's protection and blessings during journeys and in places of learning.

7 יִתֵּן יְהוָה אֶת־אֹיְבֶיךָ הַקָּמִים עָלֶיךָ
נִגְפִים לְפָנֶיךָ בְּדֶרֶךְ אֶחָד יֵצְאוּ אֵלֶיךָ
וּבִשְׁבָּעָה דְרָכִים יָנוּסוּ לְפָנֶיךָ: will put to rout before [your army] the enemies
who attack you; they will march out against you by a
single road, but flee from you by many roads.

The verse in Deuteronomy 28:7 distinguishes Israel from gentile nations by highlighting their unique ability to relate to God with both love and awe, while gentile nations can only do so with either love or fear. Various commentaries explain that Israel's security is dependent on faithful obedience to God, and the number seven symbolizes multiplicity and perfection. The Talmud discusses the use of masculine and feminine forms in the Mishna, with Torah being feminine and war being masculine. Adonoy will defeat Israel's enemies, causing them to scatter in seven directions.

8 יֵצוּ יְהוָה אֶתְּךָ אֶת־הַבְּרָכָה בְּאֶסְמֶיךָ
וּבְכָל מְשָׁלַח יָדְךָ וּבְכָרְךָ בְּאֶרֶץ
אֲשֶׁר־יְהוָה אֱלֹהֶיךָ נֹתֵן לָךְ: will ordain blessings for you upon your barns and
upon all your undertakings: you will be blessed in the
land that your God יהוה is giving you.

Chasidut explains that G'd dispenses blessings through miracles or covert means, emphasizing the distinction between Justice and Mercy. Commentary highlights the blessings coming from Israel and being a constant companion for the faithful. Jewish Thought discusses safeguards against the yetzer hara, with Rabbi Yochanan ben Zakkai's students providing ways to achieve spiritual goals. Midrash emphasizes heavenly blessings, the role of Israel in bringing blessings to the world, and the relationship between blessings, curses, and patriarchal actions. Musar discusses the contradiction between blessings in hidden things and damaging spirits having dominion over excess wealth, with Hashem granting protection. Quoting Commentary, Ramban explains the progression of blessings, and Rabbeinu Bahya emphasizes diversifying investments and avoiding measuring or counting. The Talmud and Targum highlight blessings found in hidden objects and storehouses.

<p>יְקִימֶךָ יְהוָה לֹלֵעַם קְדוֹשׁ בְּאֶשׁ נִשְׁבַּע־לָךְ כִּי תִשְׁמֹר אֶת־מִצְוֹת יְהוָה אֱלֹהֶיךָ וְהָלַכְתָּ בְּדַרְכָּיו:</p>	<p>9 will establish you as God's holy people, as was sworn to you, if you keep the commandments of your God יהוה and walk in God's ways.</p>
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Rabbi Shimon Bar Yochai's teachings in Chasidut are essential for understanding the secrets of the Torah, emphasizing charity, Torah study, and repentance. Halakhah discusses emulating God's traits and acting with compassion, while Jewish Thought focuses on the importance of following God's ways and commandments. Kabbalah highlights the fear of HaShem and the removal of the shoe as symbols of a deeper connection. Mishnah details the process of flogging and the importance of observing the law and God's mercy. Musar emphasizes acts of justice, loving-kindness, and mercy as essential for fulfilling one's purpose in creation. Quoting Commentary sources various commentators discussing walking in God's ways, emulating God's attributes, and the significance of commandments. Tanakh and Targum both stress the importance of walking in God's ways and being blameless to receive blessings.

<p>וְרָאוּ כָּל־עַמֵּי הָאָרֶץ כִּי שֵׁם יְהוָה נִקְרָא עָלֶיךָ וַיִּירָאוּ מִמֶּךָ:</p>	<p>10 And all the peoples of the earth shall see that יהוה's name is proclaimed over you, and they shall stand in fear of you.</p>
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Rav Mordechai Yosef established the fundamentals of Chasidut, emphasizing the universal application of Torah teachings to all souls. The significance of Tefillin in connecting to Hashem and meriting Torah is discussed, emphasizing self-nullification and acceptance of the Kingdom of Heaven. The nations will recognize Israel as favored by God through the symbol of Tefillin, leading to awe and fear of both Israel and God. Tefillin should be worn during the day, not at night, Sabbaths, or holidays, with the time to put them on beginning when one can see a colleague standing four cubits away. Wearing Tefillin is crucial for spiritual protection and connection to the Divine, symbolizing the presence of God's Name and instilling fear in destructive forces and nations. Israel's steadfast faith during various exiles is highlighted in the Midrash, emphasizing the importance of fulfilling vows and faithfulness leading to reverence from other nations. The wearing of phylacteries serves as a reminder of the miracles of the Exodus and God's providence, establishing the Jewish people as God's chosen ones.

<p>וְהוֹתִרְךָ יְהוָה לְטוֹבָה בְּפֶרִי בִטְנְךָ וּבְפֶרִי בְהֶמְתְּךָ וּבְפֶרִי אֲדָמְתְּךָ עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאֲבֹתֶיךָ לֵאמֹר לְךָ:</p>	<p>11 יהוה will give you abounding prosperity in your issue from the womb, the offspring of your cattle, and the produce of your soil in the land that יהוה swore to your fathers to assign to you.</p>
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Various commentaries on Deuteronomy 28:11 discuss God granting abundance and excess blessings to the Israelites, surpassing expectations and fulfilling promises. The Midrash emphasizes the concept of four keys held by the Holy One, not given to humans, and highlights instances where they were delivered to righteous individuals. Bartenura explains the permission to make a cavity under the public domain for bringing First Fruits, while Targum Jonathan emphasizes the blessings of offspring, animals, and produce on the promised land.

<p>יִפְתָּח יְהוָה לְךָ אֶת־אוֹצְרוֹ הַטּוֹב 12 אֶת־הַשָּׁמַיִם לְתֵת מְטֵר־אֲרָצְךָ בְּעִתּוֹ וּלְבָרֶךְ אֶת כָּל־מַעֲשֶׂיךָ יְיָ וְהָלִיתָ גּוֹיִם רַבִּים וְאֵתָה לֹא תִלּוֹה: רַבִּים וְאֵתָה לֹא תִלּוֹה:</p>	<p>will open for you that bounteous store, the heavens, to provide rain for your land in season and to bless all your undertakings. You will be creditor to many nations, but debtor to none.</p>
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The text discusses serving the Lord with reverence and awe to receive hidden pleasures in the afterlife, observing the Sabbath actively and passively for rewards, and the importance of Torah insights for creating blessings. Rain is considered a treasure crucial for survival, symbolizing wealth and blessings for prosperity. God's acts of kindness, such as providing rain and livelihood, are out of His kindness rather than due to the righteousness of His creations. Many passages in the prophets are figurative, and blessings after meals express gratitude for sustenance provided through food and Torah. The prayer asks for mercy, the removal of barriers, sealing in the book of life, sweetening restrictions, and forgiveness of sins. Rabbi Yohanan asserts God controls rainfall and birthing, while the Talmud describes storehouses for snow, hail, and harmful elements with doors made of fire. Adonoy will open the sky to give rain on time and bless all endeavors, eliminating the need for borrowing. Blessings come from the heavenly storehouse of good, as indicated by looking down from the heavens and opening the storehouse of good.

<p>וַיַּתֵּן יְהוָה לְרֹאשׁ וְלֹא לְזָנָב וְהָיִיתָ רֶק לְמַעַל וְלֹא תִהְיֶה לְמַטָּה כִּי־תִשְׁמָע אֶל־מִצְוֹת יְהוָה אֱלֹהֶיךָ אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם לְשִׁמּוֹר וּלְעֲשׂוֹת:</p>	<p>13 יהוה will make you the head, not the tail; you will always be at the top and never at the bottom—if only you obey and faithfully observe the commandments of your God יהוה that I enjoin upon you this day,</p>
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The text discusses the hierarchy of abstract thought, speech, and action, emphasizing the importance of striving for the highest level of understanding and connection to God to prevent being relegated to a lower spiritual position. It highlights that Israel will be above all nations by observing God's commandments and not turning to idols, with disobedience leading to being lower than others. The concept of "above" and "below" in holiness is connected to levels of holiness and greatness, with G-d's greatness surpassing any holiness we can attain. The ultimate perfection of the world is debated by Maimonides and Nachmanides, with Nachmanides believing it will include both body and soul. The importance of maintaining faith and obedience to God's commandments to remain elevated is emphasized throughout various commentaries and texts.

<p>וְלֹא תִסּוֹר מִכָּל־הַדְּבָרִים אֲשֶׁר אֲנֹכִי מְצַוֶּה אֶתְכֶם הַיּוֹם יְמִין וּשְׂמָאוֹל לְלַכֵּת אַחֲרֵי אֱלֹהִים אֲחֵרִים לְעַבְדָּם:</p>	<p>14 and do not deviate to the right or to the left from any of the commandments that I enjoin upon you this day and turn to the worship of other gods.</p>
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Ramban stresses the importance of not straying from God's commandments to receive blessings, while Sforno and Tur HaArokh warn against introducing changes or contemplating idolatrous actions. The Oral Torah traditions, including the hue of techelet, must be followed as received from Moshe at Sinai. The Second Temple text equates the royal road with the word of God, emphasizing the importance of following it without deviation. The curse on the Jewish people in Deuteronomy is represented by specific

Hebrew letters, and both Onkelos and Targum Jonathan emphasize the importance of not worshipping idols of other nations.

וְהָיָה אִם-לֹא תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר לַעֲשׂוֹת אֶת-כָּל-מִצְוֹתָיו וְחֻקָּיו אֲשֶׁר אֲנֹכִי מְצַוֶּה הַיּוֹם וּבָאוּ עָלֶיךָ כָּל-הַקְּלָלוֹת הָאֵלֶּה וְהִשְׁיגוּךָ:	15 But if you do not obey your God יהוה to observe faithfully all the commandments and laws which I enjoin upon you this day, all these curses shall come upon you and take effect:
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Failure to fulfill all aspects of Judaism will lead to escalating curses and punishments, threatening the decline of the Jewish people as a holy nation. The Holocaust caused a crisis of faith, challenging traditional beliefs in punishment and atonement. Balaam's attempt to curse Israel failed, highlighting their unique status as God's chosen people. The importance of heeding God's commandments and listening willingly is emphasized in the Bible. The curses on Israel are represented by the twenty-two letters of the alphabet, and are conditional based on obedience to God's laws.

אָרוּר אַתָּה בְּעִיר וְאָרוּר אַתָּה בְּשָׂדֶה:	16 Cursed shall you be in the city and cursed shall you be in the country.
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The curse in Deuteronomy 28:16 signifies a loss of valuable and essential things, with R. Elazar explaining that different elements mentioned in the verse represent Torah, holidays, circumcision, and Tephilin. Rabbeinu Bahya stresses the importance of joy in serving God, with Levites between 30-50 years old commanded to offer songs and hymns. The Midrash BeChiddush on Pesach Haggadah discusses the tragic consequences for pregnant women during the Ten Plagues, while Onkelos and Targum Jonathan interpret the curse in Deuteronomy 28:16 as affecting both urban and rural areas.

אָרוּר טַנְאָךְ וּמִשְׁאָרְתְּךָ:	17 Cursed shall be your basket and your kneading bowl.
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Ibn Ezra interprets "their leftovers" in Exodus 12:34 as wooden bowls for kneading dough, questioning why the Israelites carried them instead of placing them on donkeys with lighter garments. The Targum translation of Deuteronomy 28:17 states that both the fruit basket and solid foods of the people will be cursed.

אָרוּר פְּרִי-בֶטֶן וּפְרִי אֲדָמָתְךָ שֹׁגֵר אֶלְפִיד וְעִשְׂתֶּרֶת צֹאנֶךָ:	18 Cursed shall be your issue from the womb and your produce from the soil, the calving of your herd and the lambling of your flock.
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Ramban explains the order of blessings and curses, with the fruit of the body mentioned first in blessings and delayed in curses as punishment. Liturgy connects Deuteronomy 28:18,19 to the words "for fame, for glory, and for praise" and discusses the discrepancy between "Preserve" and "Remember" in the fourth commandment. The Targum mentions that disobedience will result in cursed offspring, crops, cattle, and flocks.

אָרוּר אַתָּה בְּבֹאֶךָ וְאָרוּר אַתָּה בְּצֵאתְךָ:	19 Cursed shall you be in your comings and cursed shall you be in your goings.
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Rav Hirsch and Steinsaltz interpret Deuteronomy 28:19 as a continuation of verse 6, stating that people are cursed both upon arrival and departure. The Halakhah emphasizes the importance of not forgetting the wicked deeds of Amalek, commanding to destroy their memory while maintaining hatred towards them. The Midrash BeChiddush on Pesach Haggadah explains how God hardened Pharaoh's heart, leading to the chaos of pursuit and the downfall of the Egyptians. Onkelos and Targum Jonathan state that one is cursed upon arrival and departure, as well as when entering places of entertainment and leaving to attend to worldly matters.

<p>יִשְׁלַח יְהוָה בָּךְ אֶת־הַמָּאֲרָה אֶת־הַמְּהוּמָה וְאֶת־הַמְּגַעֲרָת בְּכָל־מַשְׁלַח יָדְךָ אֲשֶׁר תַּעֲשֶׂה עַד הַשְׁמֹדֶד וְעַד־אֲבֹד מִהֵר מִפְּנֵי רָע מַעַלְלֶיךָ אֲשֶׁר עֲזַבְתָּנִי:</p>	<p>20 יהוה will let loose against you calamity, panic, and frustration in all the enterprises you undertake, so that you shall soon be utterly wiped out because of your evildoing in forsaking Me.</p>
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The term “המארה” refers to paucity, “המהומה” is a terrifying sound, a curse signifies diminution, discomfiture refers to inability to finish tasks, rebuke means inability to enjoy work, and curses, confusion, panic, and disorder will befall individuals due to wicked deeds. God can bring blight and curses as punishment for disobedience in various aspects of life. Humility is essential, imperfections prevent arrogance, and can come from nature, family, events, or deeds. Rashbam and Ibn Ezra connect curses and confusion to afflictions, Or HaChaim discusses destructive forces, Ramban links commands to promises, and Midrash BeChiddush emphasizes the severity of plagues. Adonoy will bring ruin, panic, and frustration in all endeavors until destruction due to forsaking worship.

<p>יִדְבֶּק יְהוָה בָּךְ אֶת־הַדָּבָר עַד כָּלְתּוֹ אֹתְךָ מֵעַל הָאֲדָמָה אֲשֶׁר־אַתָּה בָּאֲשָׁמָה לְרִשְׁתָּהּ:</p>	<p>21 יהוה will make pestilence cling to you, until putting an end to you in the land that you are entering to possess.</p>
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The curses in Deuteronomy 28:21:1-5 are consequences of sin and spiritual corruption, affecting individuals and their descendants for generations, serving as a warning against straying from God's path. Rabbi Levi in the Talmud compares the epidemic to a contagious disease, with fasting rules varying based on the size of the town and number of victims. Onkelos and Targum Jonathan interpret the passage as God bringing a plague upon the people, leading to their extermination from the land.

<p>יִכָּהֵן יְהוָה בְּשֹׁחֶפֶת וּבִקְדָחַת וּבְדֹלֶקֶת וּבַחֲרוֹר וּבַחֶרֶב וּבְשֹׁדֶפֶן וּבִירֵקוֹן וּרְדָפוֹ עַד אֲבֹדָה:</p>	<p>22 יהוה will strike you with consumption, fever, and inflammation, with scorching heat and drought, with blight and mildew; they shall hound you until you perish.</p>
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Rashi, Ibn Ezra, Rashbam, Sifte Chakhamim, and Chizkuni provide interpretations of specific diseases mentioned in Deuteronomy 28:22. In cases of agricultural afflictions or epidemics, fasting and sounding trumpets are called for, while dry itch only requires crying out to God. The Mishnah discusses liability for false oaths and curses using names of God, with Rabbi Meir and the Rabbis differing on the specifics. The Talmud prohibits cursing

with names of God and advises using euphemisms to avoid direct curses. The Targum describes various diseases and afflictions that will lead to destruction.

וְהָיוּ שָׁמַיִךְ אֲשֶׁר עַל־רִאשְׁךָ נְחֹשֶׁת וְהָאָרֶץ
אֲשֶׁר־תַּחְתֶּיךָ בְּרֹזֶל: 23 The skies above your head shall be copper and
the earth under you iron.

Moses described the curses in Deuteronomy 28 as milder than those in Leviticus 26, with the punishment of the sky being copper and the earth being iron symbolizing a lack of rain and unfruitfulness. The Midrash explains that having the sky as iron and the earth as brass is worse than the reverse, resulting in the loss of fruit. Various commentaries emphasize that the punishment of no rain at all is a severe consequence for sins, corresponding to the Destruction of the First and Second Temples. The Tanakh states that God will humble the Israelites by making their skies like iron and their earth like copper if they disobey His commandments, while the Targum elaborates on this punishment by describing the heavens as unyielding like copper and the earth as strong as iron in withholding rain and fruitfulness.

יִתֵּן יְהוָה אֶת־מָטֶר אֶרְצְךָ אֶבֶק וְעָפָר
מִן־הַשָּׁמַיִם יֵרֵד עָלֶיךָ עַד הַשְׁמָדָךְ: 24 יהוה will make the rain of your land dust, and sand
shall drop on you from the sky, until you are wiped
out.

The commentary on Deuteronomy 28:24:1 explains that insufficient rain will lead to mud that rots vegetation, while the wind will bring dust and dirt, causing destruction. The Midrash emphasizes the importance of tithing for receiving blessings from God, with references to key figures like Abraham and Moses. Ramban suggests that the dust in Moses' hands caused boils in Egypt as a decree of God. The Talmud considers winds after rain as a curse that raises dust, while the Targum describes Adonoy bringing drought and destruction upon the land.

יִתְּנָךְ יְהוָה | נִגְרָה לִפְנֵי אֹיְבֶיךָ בְּדֶרֶךְ
אֶחָד תֵּצֵא אֵלֶיךָ וּבִשְׁבָעָה דְּרָכִים
תִּנְגַּס לִפְנֵיךָ וְהָיִיתָ לְזִעְזֻעַ לְכָל
מַמְלָכוֹת הָאָרֶץ: 25 יהוה will put you to rout before your enemies; you shall
march out against them by a single road, but flee from
them by many roads; and you shall become a horror to
all the kingdoms of the earth.

The afflictions of the Israelites will cause fear and trembling among others, with the suffering being so intense that it will shock all nations. Ibn Ezra and Ramban provide interpretations of specific phrases in biblical texts, while Midrash BeChiddush and Abarbanel draw parallels between historical events and biblical stories. Adonoy will cause the Israelites to be defeated by their enemies, becoming a source of fear for all nations.

וְהָיְתָה נְבִלְתְּךָ לְמֶאֱכָל לְכָל־עוֹף
הַשָּׁמַיִם וּלְבֵהֱמַת הָאָרֶץ וְאִין
מִתְרִיד: 26 Your carcasses shall become food for all the birds of the
sky and all the beasts of the earth, with none to frighten
them off.

The verse in Deuteronomy 28:26 depicts a scenario where the bodies of the disobedient will be left unburied, allowing birds and beasts to feed on them without interference, as explained in various commentaries and Targums.

יִכָּכָה יְהוָה בְּשַׁחֲזֵן מַצְרִים 27 will strike you with the Egyptian inflammation, with
וּבִגְרָב וּבְחֶרֶס אֲשֶׁר לֹא־תִכָּל hemorrhoids, boil-scars, and itch, from which you shall
לְהִרְפָּא: never recover.

Various skin diseases and afflictions, including wet boils, dry boils, hemorrhoids, scabs, and itch, are discussed in the text as punishments from God for disobedience, with physicians unable to cure them due to their divine origin. The most perfect way to write a Torah scroll is outlined, with serious scribal errors disqualifying the scroll, such as using the wrong form of a word. Rashi provides interpretations of specific terms, while the Talmud teaches that verses with coarse language should be read in a refined manner. In the Tanakh, Moses causes boils to break out in Egypt as a punishment from God. Adonoy is said to afflict people with various incurable afflictions, including boils and scurvy. Verses in the Torah written in obscene language are to be read in refined language, according to the Tosefta.

יִכָּכָה יְהוָה בְּשִׁנְעֹזֶן וּבְעִוְרוֹן וּבְתַמְהוֹן 28 will strike you with madness, blindness, and
לֵבָב: dismay.

Various commentators interpret the phrase “clogging of the heart” in Deuteronomy 28:28 as afflictions of the mind like madness, numbness, blindness, and confusion of thoughts and emotions. In Mishnah, a wife is expected to perform various tasks for her husband, with the number of maidservants determining her responsibilities. Rashbam and other commentators discuss the meaning of specific words in different texts, such as “אֵבֶן” and “שַׁעֲמוֹם.” The curse described in Deuteronomy includes suffering madness, loss of sight, and confusion of mind. Targum explains that Adonoy will afflict with insanity, blindness, and confusion in the heart.

וְהָיִיתָ מְמַשֵּׁשׁ בַּצֹּהְרִים כְּאִשֹּׁר יִמָּשֵׁשׁ 29 You shall grope at noon as the blind grope in the
הָעוֹר בְּאִפְלָה וְלֹא תִצְלִיחַ אֶת־דְּרָכֶיךָ dark; you shall not prosper in your ventures, but
וְהָיִיתָ אֶדְ עָשׂוּק וְגִזּוּל כָּל־הַיָּמִים וְאֵין shall be constantly abused and robbed, with none
מוֹשִׁיעַ: to give help.

Various commentators explain that in Deuteronomy 28:29, being “wronged” means facing disputes in all actions, “groping” refers to blindness, and oppression by enemies will occur with no savior, leading to constant cheating, robbery, exploitation, and failure without any help. Isaac’s failing eyesight was a deliberate act by God to prevent Esau from receiving the blessing, with Jacob ultimately obtaining it based on his own merit. The plague of darkness in Exodus 10:21 is described as tangible darkness lasting seven days, with the Israelites having light in their dwellings while the Egyptians were enveloped in darkness. The Rabbis believe that even a blind man benefits from the luminaries, as they can sense the difference between light and darkness, despite not being able to see. Targum Jonathan expands on Deuteronomy 28:29, emphasizing the lack of guidance and truth, leading to constant struggle and oppression with no deliverance in sight.

אִשָּׁה תֹאמֶשׁ וְאִישׁ אַחֵר בֵּית 30 If you [a man] pay the bride-price for a wife, another man
תִּבְנֶה וְלֹא־תֵשֵׁב בּוֹ כִּרְם תִּטֶּעַ shall enjoy her. If you build a house, you shall not live in it.
וְלֹא תִחַלְלֶנּוּ: If you plant a vineyard, you shall not harvest it.

Rashi interprets “ישגלנה” as sexual intercourse, Ibn Ezra connects “תחללנו” to the flute, Mishneh Torah advises establishing an occupation, buying a house, and then marrying, Jewish Thought emphasizes the order of building a house before marriage, and the Talmud discusses using euphemisms for indelicate words. Jeremiah and Zechariah prophesy about defilement and war in Jerusalem, while Targum explains marrying a woman for another man and not enjoying a house or vineyard. The Tosefta mentions reading obscene verses in refined language, avoiding saying “amen” after leading a prayer, and giving instructions for leaders speaking to the people at the border and during war.

שׁוֹרְךָ טָבוּחַ לְעֵינֶיךָ וְלֹא תֹאכֵל מִמֶּנּוּ חֲמֹרְךָ גָּזוּל מִלִּפְנֶיךָ וְלֹא יָשׁוּב לָךְ צֹאנְךָ נְתָנוֹת לְאֹיְבֶיךָ וְאִין לָךְ מוֹשִׁיעַ:	31 Your ox shall be slaughtered before your eyes, but you shall not eat of it; your ass shall be seized in front of you, and it shall not be returned to you; your flock shall be delivered to your enemies, with none to help you.
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Disobedience in Deuteronomy leads to consequences such as having your ox slaughtered, donkey stolen, and flock given to enemies with no help (Steinsaltz). During Greek oppression, Jews faced decrees like no doors in houses and inscribed animals, but found ways to overcome (Midrash). Euphemisms are used in the Talmud to replace indelicate words, and interpreting dreams was seen as predicting outcomes (Talmud). Onkelos and Targum Jonathan describe animals being killed or taken away with no hope of rescue in Deuteronomy (Targum).

בְּנֶיךָ וּבָנֹתֶיךָ נְתָנִים לְעַם אֲחֵר וְעֵינֶיךָ רְאוֹת וְכָלוֹת אֲלֵיהֶם כָּל-הַיּוֹם וְאִין לְאֵל יִדָּד:	32 Your sons and daughters shall be delivered to another people, while you look on; and your eyes shall strain for them constantly, but you shall be helpless.
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Rashi, Ibn Ezra, Steinsaltz, and Chizkuni discuss the longing and captivity of children in various contexts, while Mishnah Ketubot 4:11 states that a man must support his daughters until marriage even if it is not explicitly stated in the marriage contract. Ramban connects oaths and curses in Leviticus to the Babylonian exile and the destruction of the first Temple, while the German Commentary on Mishnah Ketubot interprets the verb “יתנסכן” as an Ithpeel of “נסב” meaning “to marry.” The Talmud discusses different interpretations of children being given to another people, with Rav and Rabbi Eliezer offering differing explanations, and also delves into the consequences of cursing using divine names. Onkelos, Targum Jonathan, and Targum Jerusalem describe the helplessness and longing of parents whose children are taken away, and the Tosefta explores interpretations of fear and returning from battle.

פְּרִי אֲדָמָתְךָ וְכָל-יְגִיעֶךָ יֹאכֵל עַם אֲשֶׁר לֹא-יָדַעְתָּ וְהָיִיתָ רֶק עָשׂוֹק וְרָצוּץ כָּל-הַיָּמִים:	33 A people you do not know shall eat up the produce of your soil and all your gains; you shall be abused and downtrodden continually,
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Foreign nations will exploit the Israelites, leaving them with nothing and showing no mercy. Samuel was cautious in his leadership to avoid misunderstandings. The Talmud discusses sacred and secular uses of the divine name, consequences of cursing with divine attributes, and penalties for cursing with the Tetragrammaton. Targum states that foreign people will oppress the Israelites, consuming their fruit and labor.

The commentary on Deuteronomy 28:34 explains that overwhelming troubles will lead to madness and distress. In Kabbalah, valuing external nations over internal Israel will result in the nations overcoming the Jewish nation. The Egyptians, convinced of their strength, were driven mad by impending death. Onkelos and Targum Jonathan state that people will become insane from what they see and shaken by vengeance.

יִכְבֶּה יְהוָה בְּשִׁחִין רָע עַל-הַבְּרָכִים 35 will afflict you at the knees and thighs with a severe
וְעַל-הַשְּׁקָמִים אֲשֶׁר לֹא-תִוָּכֵל inflammation, from which you shall never recover—
לְהִרְפֹּא מִכָּף רִגְלְךָ וְעַד קֶדְקֶדְךָ: from the sole of your foot to the crown of your head.

Ibn Ezra notes that boils on knees and legs are difficult to heal and will afflict Israel if wounds cannot be cured by physicians. Rav Hirsch suggests that those exiled may suffer from this disease, making their situation worse. Steinsaltz summarizes that the Lord will strike with a rash from head to toe. The Mishnah Shevuot discusses liabilities for false oaths using specific names of God and cursing. Rabbi Meir and the Rabbis have differing views on punishment for cursing God or parents. Rabbi Meir holds witnesses liable for not testifying when God's name is invoked, but the Halakha does not follow this ruling. Adonoy will afflict with unhealable boils as punishment unless the law is followed.

יִדְלֶךְ יְהוָה אִתְּךָ וְאֶת-מֶלֶכְךָ אֲשֶׁר תִּקֶּים 36 will drive you, and the king you have set over
עָלֶיךָ אֶל-גֹּוִי אֲשֶׁר לֹא-יָדַעְתָּ אֹתָהּ you, to a nation unknown to you or your ancestors,
וְאֶבְתִּיד וְעַבַּדְתָּ שָׁם אֱלֹהִים אֲחֵרִים עֵץ where you shall serve other gods, of wood and
וְאֶבֶן: stone.

The commentary discusses the significance of the scepter not departing from Judah, indicating that the king of Israel will be from the tribe of Judah, with references to David and the Messiah. It also discusses the punishment of kings from other tribes ruling over Israel, such as the Hasmoneans, and the consequences of not following God's commandments, leading to exile and servitude to other nations. The text also delves into the warnings and prophecies given in the Torah regarding idolatry and the consequences for straying from God's path, as well as the fulfillment of these prophecies in history, such as the destruction of Jerusalem and the exile of the Jewish people. King Josiah buried the Ark of the Covenant to prevent its desecration in exile, sequestering it along with other sacred items to avoid its exile to Babylon. In II Chronicles 34:21, King Josiah seeks guidance from the Lord regarding a discovered scroll, believing that the wrath of the Lord has been brought upon them due to their ancestors' failure to obey the word of the Lord. Adonoy will lead the Israelites and their king into exile to a nation they did not know, where they will serve other nations that worship idols of wood and stone. After the Ark was hidden away by King Josiah, its vessels were also hidden to prevent them from being taken to Babylonia, with differing opinions on the whereabouts of the Ark among rabbis.

וְהָיִיתָ לְשִׁמָּה לְמִשָּׁל וְלִשְׁנִינָה בְּכָל 37 You shall be a consternation, a proverb, and a byword
הָעַמִּים אֲשֶׁר-יִנְהַגְךָ יְהוָה שָׁמָּה: among all the peoples to which יהוה will drive you.

The Israelites will become objects of astonishment, proverbs, and bywords among all the peoples they are driven to as a punishment for their sins, while the foreigner among them

will be spared. Those who worship idols will also face similar consequences when scattered among the Gentiles.

38 זָרַע רַב תּוֹצִיאַהּ הַשָּׂדֶה וּמָעֹט
תֵּאָסֹף כִּי יִחְסְלֶנּוּ הָאֲרָבָה: Though you take much seed out to the field, you shall
gather in little, for the locust shall consume it.

The locust is known for its ability to consume all vegetation in the field, earning it the nickname “the demolisher” or “grasshoppered.” Locusts are specifically destructive to trees and fruit, contrasting with hail which affects a wider range of targets. Ramban explains that pollution in Numbers 35:33 refers to the Land becoming barren due to sin, while defilement means the Glory of God will leave if innocent blood is shed. In Deuteronomy 28:42, Ramban interprets “tz’latzal” as a hostile army, warning of captivity and destruction if idolatry continues. Targum translations of Deuteronomy 28:38 all mention that despite sowing much seed, little will be gathered due to locusts destroying the crops.

39 בְּרָמִים תִּטַּע וְעַבְדָּתָּ וְיֵזֶן לֹא-תִשְׁתָּה
וְלֹא תִאָּגֵר כִּי תֹאכְלֶנּוּ הַתְּלַעֲת: Though you plant vineyards and till them, you shall
have no wine to drink or store, for the worm shall
devour them.

Ibn Ezra explains that despite planting vineyards, one will not enjoy the wine due to worms; The Sabbath Epistle discusses the beginning of days and the return of God; Certain actions by women can stop hail from falling, considered witchcraft; Ramban interprets “tz’latzal” as a hostile army in Deuteronomy 28:42; The Gemara discusses a judge not keeping his ruling to himself; Onkelos and Targum Jonathan state that worms will consume wine despite planting vineyards.

40 זֵיתִים יִהְיוּ לְךָ בְּכָל-גְּבוּלְךָ
וְשֶׁמֶן לֹא תִסֹּד כִּי יִשָּׁל זֵיתְךָ: Though you have olive trees throughout your territory, you
shall have no oil for anointment, for your olives shall drop
off.

Various commentators interpret the verb “ישל” in Deuteronomy 28:40 as meaning “discard” or “drop off” in relation to olive trees losing their fruits, with Steinsaltz summarizing that the Israelites will not benefit from their olive trees. The Shulchan Arukh outlines specific rules for handling fruits on holidays. In Midrash, Torah is compared to oil, symbolizing the bitterness and sweetness of study, while the Talmud discusses the meaning of “getting lost” and interprets verses about olives falling off as symbolic of events before the Messiah’s coming. Targum translations convey that olive trees will be plentiful but produce no oil in Deuteronomy 28:40.

41 בָּנִים וּבָנוֹת תּוֹלִיד וְלֹא-יִהְיוּ
לְךָ כִּי יֵלְכוּ בַשָּׁבִי: Though you beget sons and daughters, they shall not remain
with you, for they shall go into captivity.

Children born to the Israelites will be taken into captivity as a result of their disobedience to God’s commandments, with Ramban interpreting the term “tz’latzal” as a hostile army in Deuteronomy 28:42. Historical events such as the Roman conquest of Jerusalem are linked to these warnings, emphasizing the consequences of idolatry. In a dream, Rava and Abaye receive different interpretations of a verse from Deuteronomy, with Abaye being told his children will marry outsiders, making it seem as if they were taken into captivity. Both

Onkelos and Targum Jonathan explain that despite bearing sons and daughters, the Israelites will not benefit from them as they will go into captivity.

42 כָּל-עֵצֶךָ וּפְרֵי אֲדָמָתְךָ יִירֶשׁ הַצִּלְצָל׃ The cricket shall take over all the trees and produce of your land.

Ramban interprets “tz’latzal” in Deuteronomy 28:42 as a hostile army, warning against idolatry leading to exile. Locusts specifically target fruit trees, unlike hail which affects animals and people. Mishnah Bava Kamma 10:5 discusses compensation for stolen fields due to regional disasters. The moon’s request in Deuteronomy 28:43 reflects the concept of rising and sinking. Rashi emphasizes the importance of joy and thanksgiving in serving God in the Promised Land. The Talmud defines “massikin” as those who consume others’ property, while various Targums interpret the destruction of trees and fruit differently.

43 הִגֵּר אֲשֶׁר בְּקִרְבְּךָ יַעֲלֶה עֲלֶיךָ מַעְלָה מֵעֲלָה וְאֵתָה תִּרְדּוּ מֵטָה מֵטָה׃ The strangers in your midst shall rise above you higher and higher, while you sink lower and lower:

Ibn Ezra explains that “higher and higher” indicates a height over which no one else towers and may also indicate permanency, while “lower and lower” means very low. Steinsaltz summarizes that the stranger living among the Israelites will rise higher and higher while they will fall lower and lower. The Hebrew terms ‘alah’ and ‘yarad’ are used to indicate ascending and descending, as well as greatness and power, as seen in biblical references. If a Jewish person values the external, the “nations of the world” within them over the “Israel” within them, it will lead to the nations of the world overcoming and lowering the Jewish nation, causing their descent. The Midrash discusses the importance of giving thanks to God in times of distress and exile, and how following God’s will leads to elevation while not doing so results in being brought low. Non-Jews living among the Israelites will experience increasing success and prosperity, while the Israelites themselves will face a decline in their fortunes.

44 הוּא יִלְוֶךָ וְאַתָּה לֹא תִלְוֶנּוּ הוּא יִהְיֶה לְרֹאשׁ וְאַתָּה תִּהְיֶה לְזָנָב׃ they shall be your creditors, but you shall not be theirs; they shall be the head and you the tail.

In Deuteronomy 28:44, commentators Ibn Ezra, Steinsaltz, and Chizkuni all reference Proverbs 22:7 to explain the power dynamic between borrowers and lenders, emphasizing the servitude of the borrower. The Targums of Onkelos and Jonathan also highlight the imbalance of power between the lender and borrower in this verse.

45 וּבָאוּ עֲלֶיךָ כָּל-הַקְּלָלוֹת הָאֵלֶּה וַיִּדְּפוּךָ וְהִשְׁיגוּךָ עַד הַשְׁמִדְךָ כִּי-לֹא שָׁמַעְתָּ בְּקוֹל׃ יְהוָה אֱלֹהֶיךָ לִשְׁמֹר מִצְוֹתָיו וְחֻקֹּתָיו אֲשֶׁר צֻוֵּךָ׃ All these curses shall befall you; they shall pursue you and overtake you, until you are wiped out, because you did not heed your God יהוה and keep the commandments and laws that were enjoined upon you.

The curses in Deuteronomy 28:45 will pursue the people of Israel until their destruction for not obeying God’s commandments. Failure to remember God in times of prosperity may lead to punishment in order to recognize the need for Him, preventing a cycle of punishment and repentance.

וְהָיוּ בָּךְ לְאֹתֹת וּלְמוֹפְתִים וּבְזִרְעֶךָ 46 They shall serve as signs and proofs against you and your
עַד־עוֹלָם: offspring for all time.

The troubles and plagues will be a sign of rebellion against God for the current generation and their descendants, serving as a reminder of their sins and leading to exile and punishment. In the month of Nisan, the Temple Assembly must observe signs of the month appointed by God for signs and wonders. Ramban explains that Laban establishes a covenant with Jacob using a physical object as a witness. The curses will serve as signs and wonders for the people and their descendants forever.

תַּחַת אֲשֶׁר לֹא־עֲבַדְתָּ אֶת־יְהוָה בְּשִׂמְחָה וּבְטוֹב לֵבָב מְרֹב כָּל: 47 Because you would not serve your God יהוה in joy
and gladness over the abundance of everything,

Chasidut emphasizes serving God with joy to redeem the soul from evil forces, rejecting sadness and highlighting the importance of continuous joy in seeking God. Various commentaries stress the consequences of not serving God joyfully, with rewards and punishments tied to fulfilling positive commandments and the need for joy in discipline. The text underlines the importance of rejoicing in God's service during festivals, Torah study at night, and the significance of fear of God in acquiring wisdom. Divine service should be performed with joy and gladness, distinct but interconnected concepts that can exist independently, while serving God with joy increases one's desire and love for adhering to Him. The consequences of not serving God with joy and gladness are evident in the suffering and hardships endured by the Israelites. Various sources highlight the importance of serving God with joy, establishing a meal for the joy of the commandment, and the eternal joy found in serving God. Rabbi Hananya emphasizes the importance of taking words of Torah to heart to alleviate troubling thoughts, with the requirement to accompany Temple offerings with song derived from serving God with joyfulness and goodness of heart. Onkelos and Targum Jonathan emphasize that not serving God joyfully leads to lack of affluence, while serving God cheerfully and with a right heart leads to an abundance of good things.

וְעֲבַדְתָּ אֶת־אֹיְבֶיךָ אֲשֶׁר יִשְׁלַחְנוּ 48 you shall have to serve—in hunger and thirst, naked
יְהוָה בָּךְ בְּרָעָב וּבְצָמָא וּבְעִירָם and lacking everything—the enemies whom יהוה will let
וּבְחָסֶר כָּל וְנָתַן עַל בִּרְזְלִי עַל־צוּאָרְךָ loose against you. [God] will put an iron yoke upon
עַד הִשְׁמִידוּ אֹתְךָ: your neck until you are wiped out.

The punishment of serving enemies in deprivation is a consequence for Israelites not serving the Lord, emphasized in Mishneh Torah's importance of studying Torah at night for wisdom and blessings, while Midrash discusses the relationship between God's will, work, and Torah study. Ramban connects Deuteronomy 28:42 to Israel's captivity, Talmud highlights the joy of Torah study and consequences of neglect, and Targum warns of serving enemies in deprivation until destruction.

יֵשׁא יְהוָה עָלֶיךָ גּוֹי מֵרֶחֶק מִקְצֵה 49 יהוה will bring a nation against you from afar, from the
הָאָרֶץ כְּאֲשֶׁר יֵדְאָה הַנֶּשֶׁר גּוֹי end of the earth, which will swoop down like the eagle—
אֲשֶׁר לֹא־תִשְׁמַע לְשׁוֹנוֹ: a nation whose language you do not understand,

The text discusses the arrival of the Roman Emperor Vespasianus and his son Titus leading to the destruction of the Second Temple by the Roman Empire. Observant Jewish individuals fulfill divine laws and believe in constant observation by God. The Liturgy text emphasizes following God's commandments and staying true to one's heritage. Affliction can be a sign of God's love or a consequence of neglecting Torah study according to Midrash. The repair work of the world will restore humanity to its original state, with Torah study being essential. The Talmud mentions historical events of persecution, and the Tanakh describes a distant nation with an unintelligible language symbolized by an eagle. The Targum references a foreign nation coming swiftly like an eagle with an unknown language.

גְּזִי עַז פָּנִים אֲשֶׁר לֹא יִשָּׂא פָנִים 50 a ruthless nation, that will show the influential no regard
לְזָכוֹ וְנָעַר לֹא יָחוּן: and the vulnerable no mercy.

The nation in Deuteronomy 28:50 is identified as the Roman Empire by Chizkuni, characterized as brazen and lacking compassion. Duties towards oneself, others, and God are outlined by the prophet Michah, with vows viewed negatively by sages. Cruelty is the opposite of mercy and leads to punishment, while holding socially and spiritually eminent individuals accountable is emphasized. The Targum commentaries on Deuteronomy 28:50 also describe a nation that is harsh and lacks compassion, showing no respect for the elderly and no mercy towards the young.

וְאָכַל פְּרִי בְהֵמָתְךָ וּפְרִי־אֲדָמָתְךָ עַד 51 It shall devour the offspring of your cattle and the
הַשְּׂמִדָּךְ אֲשֶׁר לֹא־יִשָּׂאִיר לְךָ דָּגָן
תִּירוֹשׁ וְיֵצֶהֱרָ שֹׁגֵר אֶלְפִיד וְעִשְׂתַּחֲרַת
צֹאֲנֶיךָ עַד הָאֲבִידוֹ אֶתְּךָ: produce of your soil, until you have been wiped out,
leaving you nothing of new grain, wine, or oil, of the
calving of your herds and the lambing of your flocks,
until it has brought you to ruin.

Steinsaltz explains that the enemy will exploit the land and animals, leading to the destruction of the people. The chastisements mentioned in the Torah were meant to terrify the people of Israel, with some names of the chastisements experienced in Egypt being slightly changed. Both Targums on Deuteronomy 28:51 state that the enemies will consume the produce of the land and animals until the people are destroyed, leaving them with nothing.

וְהִצֵּר לְךָ בְּכָל־שְׁעָרֶיךָ עַד רִדָּת חֻמְתֶּיךָ 52 It shall shut you up in all your towns throughout
הַגְּבוּהֹת וְהַבְּצֻרוֹת אֲשֶׁר אֶתָּה בֹטָח
בָּהֶן בְּכָל־אַרְצְךָ וְהִצֵּר לְךָ בְּכָל־שְׁעָרֶיךָ
בְּכָל־אַרְצְךָ אֲשֶׁר נָתַן יְהוָה אֱלֹהֶיךָ לְךָ: your land until every mighty, towering wall in which
you trust has come down. And when you are shut up
in all your towns throughout your land that your God
יהוה has assigned to you,

Rashi explains “רדת” as subjugation, Rabbeinu Bahya sees frustration in Jewish movements, Siftei Chakhamim discusses “רדת” as mastering, Rav Hirsch blames weak fortifications and lack of divine protection for enemy success, Steinsaltz describes enemy breaching fortified walls. Midrash warns against idol worship, adultery, and negative influences of wine, referencing biblical figures for consequences of actions. Quoting Commentary clarifies meanings of specific words in Leviticus and Deuteronomy. Targum predicts suffering in

cities, with enemies capturing relied-upon fortifications [Onkelos Deuteronomy 28:52; Targum Jonathan on Deuteronomy 28:52].

<p>וְאָכַלְתָּ פֶּרִי־בֶטֶןךָ בָּשָׂר בְּנֶיךָ וּבְנֹתֶיךָ אֲשֶׁר נָתַן־לְךָ יְהוָה אֱלֹהֶיךָ בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר־יָצִיק לְךָ אֵיבֶיךָ:</p>	<p>53 you shall eat your own issue, the flesh of your sons and daughters that your God יהוה has assigned to you, because of the desperate straits to which your enemy shall reduce you.</p>
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During a siege, extreme famine will lead people to resort to cannibalism out of desperation, as foretold in Deuteronomy 28:53. David's righteousness is everlasting, bringing comfort and troubles that lead to righteousness forever for Israel. The Talmud explains that both "massikin" and "matzikin" refer to thugs causing distress, supported by a verse from Deuteronomy mentioning distress caused by enemies as "matzok." The Targum describes a horrifying scenario where people will eat their own children due to famine and oppression during a siege.

<p>הָאִישׁ הַרַךְ בְּךָ וְהָעֵגֹג מְאֹד תִּרְעַע עֵינָיו בְּאָחִיו וּבְאִשְׁתּוֹ חֵיקוֹ וּבְיָתֵרוֹ בְּנָיו אֲשֶׁר יוֹתִיר:</p>	<p>54 The householder who is most tender and fastidious among you shall be too mean to his brother and the wife of his bosom and the children he has spared</p>
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Rashi explains that the person in Deuteronomy 28:54 will become cruel due to hunger, not sharing the flesh of his children with his remaining children. Ibn Ezra suggests that "whom he hath remaining" refers to the enemy or those hidden, all due to the siege. Siftei Chakhamim clarifies that the person will be stingy towards his brother and wife, not himself. Steinsaltz emphasizes the selfishness of the man towards his family due to extreme famine, while Chizkuni also mentions the enemy or those in hiding as the ones remaining. Onkelos, Targum Jonathan, and Targum Jerusalem all describe how even the most delicate and refined individuals will look upon their family members with disdain and evil eyes, including their own brothers, wives, and children who are left behind.

<p>מִתַּת לְאַתֵּד מֵהֶם מִבָּשָׂר בְּנֵי אֲשֶׁר יֹאכֵל מִבְּלִי הַשְׂאִיר־לוֹ כֹּל בְּמָצוֹר וּבְמָצוֹק אֲשֶׁר יָצִיק לְךָ אֵיבֶיךָ בְּכָל־שְׁעָרֶיךָ:</p>	<p>55 to share with any of them the flesh of the children that he eats, because he has nothing else left as a result of the desperate straits to which your enemy shall reduce you in all your towns.</p>
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Ibn Ezra interprets "in all thy gates" in Deuteronomy 28:55 as meaning in any place in the country. Steinsaltz describes extreme desperation during a siege where people resort to consuming their own children's flesh due to intense hunger, leading to a loss of humanity within the city gates. Martha, a wealthy woman in Jerusalem, died from infection after failing to find food, fulfilling a prophecy by throwing her gold and silver in the streets. Rabban Yoḥanan ben Zakkai notes the unique mention of a tender and delicate woman in Deuteronomy, highlighting the significance of women in that context. Rav Naḥman bar Yitzḥak explains that both "massikin" and "matzikin" can refer to thugs in the mishna, with the term "matzikin" supported by a verse from Deuteronomy. Onkelos and Targum Jonathan interpret Deuteronomy 28:55 as describing a situation where individuals are so besieged by enemies that they are forced to eat their own children out of desperation.

<p>הַרְכָּה בָּךְ וְהִעֲנָה אֲשֶׁר לֹא־נִסְתָּה כִּי־רָגְלָהּ הֵצִג עַל־הָאָרֶץ מִהִתְעַנֵּג וּמִרָד תִּרְעַע עֵינֶיהָ בְּאִישׁ חִיקָה וּבְבִנָּהּ וּבְבִתָּהּ:</p>	<p>56 And she who is most tender and dainty among you, so tender and dainty that she would never venture to set a foot on the ground, shall begrudge the husband of her bosom, and her son and her daughter,</p>
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In Deuteronomy 28:56, Rashi and Rashbam explain that during times of hardship, women will be selfish towards their family members, not sharing food even with their own children. Martha and Miriam, two women from the Midrash, suffered greatly due to their wealth and delicate nature, fulfilling biblical prophecies. Rabban Yoḥanan ben Zakkai and Talmudic texts discuss the complexities of giving money and making decisions, while Targum translations emphasize the consequences of indulgence and selfishness.

<p>וּבְשִׁלְיֹתֶיהָ הַיּוֹצֵאת מִבֵּין רַגְלֶיהָ וּבְבִנֶיהָ אֲשֶׁר תֵּלֵד כִּי־תֹאכְלֶם בְּחֶסֶר־כָּל בִּסְתֵר בְּמִצּוֹר וּבְמִצּוֹן אֲשֶׁר יֵצִיק לָךְ אִיבֶךָ בְּשַׁעְרֶיךָ:</p>	<p>57 the afterbirth that issues from between her legs and the babies she bears; she shall eat them secretly, because of utter want, in the desperate straits to which your enemy shall reduce you in your towns.</p>
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The commentary on Deuteronomy 28:57 discusses the extreme distress that may lead a mother to cannibalism, the Jewish Thought discusses the future of Jacob's sons, the Midrash emphasizes the importance of knowledge and righteousness, the Quoting Commentary explains the hereditary nature of Yehudah's descendants as kings, the Talmud discusses the validity of ḥalitza in certain cases, and the Targum describes a situation where a woman may resort to eating her own children during a siege.

<p>אִם־לֹא תִשְׁמֹר לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת הַכְּתוּבִים בְּסֵפֶר הַזֶּה לְיִרְאָה אֶת־הַשֵּׁם הַנִּכְבָּד וְהַנּוֹרָא הַזֶּה אֵת יְהוָה אֱלֹהֶיךָ:</p>	<p>58 If you fail to observe faithfully all the terms of this Teaching that are written in this book, to reverence this honored and awesome Name, your God יהוה,</p>
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Chasidut teaches that fear in the heart is connected to the glorious name of God, emphasizing the intertwining of fear and knowledge in understanding His exaltedness. Halakhah details the process of lashing and the prohibition of mentioning God's names in vain, while Jewish Thought highlights the importance of fearing God and obedience. Midrash discusses the prophecy of the Torah being forgotten and the significance of Torah traditions. Musar stresses the need to fear God's exaltedness and avoid rushing through prayers, with various commentaries emphasizing the severity of punishment for such conduct. The Talmud explores the connection between those liable for execution and receiving lashes, as well as the importance of observing the law during flogging. Targum emphasizes following all Torah commands to show reverence and fear towards God's name.

<p>וְהִפָּלָא יְהוָה אֶת־מַכַּתְּךָ וְאֵת מִכּוֹת זַרְעֶךָ מִכּוֹת גְּדֹלָת וְנֹאמָנוֹת וְחֲלִים רָעִים וְנֹאמָנִים:</p>	<p>59 יהוה will inflict extraordinary plagues upon you and your offspring, strange and lasting plagues, malignant and chronic diseases—</p>
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Chasidut explains that astounding afflictions result from a loss of faith, leading to illnesses that cannot be cured by medicine, prayer, or ancestral merit. Halakhah outlines the criteria for a maidservant to be liable for lashes and the sins requiring a guilt-offering sacrifice. Jewish Thought explores the concept of ne'eman in relationships with God and humans. Liturgy praises God's compassion, miracles, and wonders, emphasizing gratitude and the inadequacy of human actions to thank Him. Midrash discusses the future of the Torah being forgotten and the concept of God's jealousy. Mishnah details the recitation of verses during flogging and exemptions from further lashes. Musar prohibits cursing with God's name and emphasizes the role of doctors in healing. Quoting Commentary offers insights on blessings for following commandments, divine healing, and the punishment for a maidservant. Talmud describes the process of flogging, liability of the beadle, and the destiny of the Torah being forgotten. Targum depicts Adonoy inflicting severe and enduring plagues and illnesses.

וְהָשִׁיב בְּךָ אֶת כָּל־מַדּוֹנָה מִצִּרְיִם 60 bringing back upon you all the sicknesses of Egypt that
אֲשֶׁר יִגְרָתָּ מִפְּנֵיהֶם וְדָבְקוּ בְּךָ: you dreaded so, and they shall cling to you.

The Israelites endured the plagues in Egypt for refinement and to sever ties with the Egyptians, with fear of the plagues meant to refine their hearts and straighten out deficiencies. Rashi explains that the Israelites feared the plagues, not Egypt itself, with the afflictions of Egypt eventually returning to them. The promise of protection from diseases is contingent on obedience to God's commandments, with disobedience potentially leading to afflictions similar to those in Egypt. In Deuteronomy, it is mentioned that God will bring back the Egyptian diseases that the Israelites feared, clinging to them.

גַּם כָּל־חֲלִי וְכָל־מַכָּה אֲשֶׁר לֹא 61 Moreover, יהוה will bring upon you all the other
כְּתוּב בְּסֵפֶר הַתּוֹרָה הַזֹּאת יֵעָלֶם diseases and plagues that are not mentioned in this
יְהוָה עֲלֶיךָ עַד הַשְׁמָדָךְ: book of Teaching, until you are wiped out.

Chasidut emphasizes that the death of Torah sages can bring punishment to those who do not heed their words, leading to an incurable illness and death. The Midrash discusses the discovery of Philacteries on the heads of those killed in Byther and the mistreatment of Israelite youth by Roman nobles, connecting disobedience to afflictions and diseases. The Talmud recounts a story of two children seeking to understand a form of punishment not explicitly written in the Torah, highlighting the importance of studying and seeking knowledge. The Targum mentions that illnesses and plagues not mentioned in the Torah will be brought upon the people by the Word of the Lord until they are destroyed.

וְנִשְׁאַרְתֶּם בְּמִתֵּי מַעֲט תַּחַת אֲשֶׁר 62 You shall be left a scant few, after having been as
הָיִיתֶם כְּכּוֹכְבֵי הַשָּׁמַיִם לְרֹב כִּי־לֹא numerous as the stars in the skies, because you did
שָׁמַעְתָּ בְּקוֹל יְהוָה אֱלֹהֶיךָ: not heed the command of your God יהוה.

The commentary on Deuteronomy 28:62 explains that the Israelites will remain few in number due to their failure to heed God's voice, rather than a lack of ability to stand against enemies. R. Joshua b. Chanina discusses God's lack of rejoicing over the downfall of the wicked, while the Targum states that the Israelites will become a small nation instead of numerous like the stars because they did not obey the word of the Lord.

וְהָיָה כַּאֲשֶׁר-שָׂשׂ יְהוָה עֲלֵיכֶם לְהִיטִיב 63 And as יהוה once delighted in making you
 אֶתְכֶם וּלְהַרְבּוֹת אֶתְכֶם כֵּן יַעֲשֶׂה יְהוָה prosperous and many, so will יהוה now delight in
 עֲלֵיכֶם לְהַאֲבִיד אֶתְכֶם וּלְהַשְׁמִיד אֶתְכֶם causing you to perish and in wiping you out; you
 וְנִסְחַתְתֶּם מֵעַל הָאֲדָמָה אֲשֶׁר-אַתֶּה shall be torn from the land that you are about to
 בָּא-שָׂמָה לְרִשְׁתָּהּ: enter and possess.

Various commentators and sources explain that God does not personally rejoice in the downfall of the wicked or the suffering of the Israelites, but rather causes others to rejoice over these events. This is seen in interpretations of verses from Exodus, Deuteronomy, and other biblical texts, as well as in Talmudic discussions and explanations of God's actions and emotions using metaphors and imagery. The ultimate goal is for the Jewish people to turn back to God, leading to their rehabilitation and God's personal delight in their redemption.

וְהִפְצִצְךָ יְהוָה בְּכָל-הָעַמִּים מִקֶּצֶה 64 will scatter you among all the peoples from one
 הָאָרֶץ וְעַד-קֶצֶה הָאָרֶץ וְעַבַּדְתָּ שָׂם end of the earth to the other, and there you shall serve
 אֱלֹהִים אֲחֵרִים אֲשֶׁר לֹא-יָדַעְתָּ אֹתָהּ other gods, wood and stone, whom neither you nor
 וְאַבְתִּיךָ עֵץ וָאֶבֶן: your ancestors have experienced.

Rashi, Siftei Chakhamim, and Rav Hirsch clarify that serving other gods in Deuteronomy 28:64 refers to paying tribute to idol-worshipping peoples, not idolatry itself. Steinsaltz emphasizes the unfamiliarity of the idol worship of their captors. The text discusses entering and inheriting the land of Israel, dwelling in it according to the teachings of the Ari, and the unity of God. The Rabbi compares those who venerate the land of prophecy but also revere places sacred to idols to proselytes who only accept the fundamental principles of the law. The Jewish people left Egypt and will be redeemed with the quality of the Sefirah of Understanding-Binah. The Midrash Tehillim explores the creation of Adam, the punishment of the Flood, and the destruction of Amalek. Ramban explains the covenant made by God with Israel alludes to the first and present exiles, with a promise of a more complete redemption. Haamek Davar discusses how suffering and exile serve a greater purpose of fulfilling God's plan. Abarbanel explains that in times of great troubles, some may turn to idol worship out of fear for their lives, seen as a punishment rather than a sin. Targum Jonathan describes how Adonoy will scatter the people to serve other gods among all nations.

וּבְגוֹיִם הָהֵם לֹא תִרְגָּעַ וְלֹא-יִהְיֶה 65 Yet even among those nations you shall find no peace,
 מְנוּחַ לְכַרְרִגְלֶךָ וְנִתְּן יְהוָה לָךְ שָׂם nor shall your foot find a place to rest. יהוה will give you
 לֵב רָגִז וְכִלְיוֹן עֵינַיִם וְדֹאֲבוֹן נָפֶשׁ: there an anguished heart and eyes that pine and a
 despondent spirit.

Various commentaries interpret phrases in the text differently, such as Rashi explaining “לֹא תִרְגָּעַ” as no rest, Haamek Davar interpreting it as a lack of tranquility, and Rav Hirsch emphasizing the lack of rest and trembling heart among the nations. The Midrash discusses divine punishment and consequences of sin, including lack of rest and peace among the nations. Anger is likened to a disease of the soul in Musar, leading to physical ailments and torment in hell. In the Second Temple text, the foolish man is described as constantly moving and averse to rest. The Talmud discusses hemorrhoids causing pain and soul

anguish, anger leading to murder, and the lack of rest among the nations. Targum emphasizes the lack of peace and fear among the Israelites if they worship idols.

וְהָיָה חַיִּיךָ תְּלָאִים לָךְ מִנֶּגֶד וּפְחָדָהּ 66 The life you face shall be precarious; you shall be in
לַיְלָה וְיוֹמָם וְלֹא תִאֲמִין בַּחַיִּיךָ: terror, night and day, with no assurance of survival.

Chasidut emphasizes the importance of constantly improving one's spiritual service to God and warns against complacency in worship. Commentary on Deuteronomy 28:66 discusses the fear of imminent death for those relying on buying food, with different interpretations highlighting uncertainty and insecurity. The Midrash explores various levels of reliance on grain and historical events related to oppressive decrees on Israel. Ramban connects biblical warnings against idolatry to historical events like the Roman conquest and exile of the Jewish people. In the Talmud, discussions range from uncertainty about the future to the purity of a mule's blood and the implications of buying food from different sources. Targum translations convey a sense of fear and dread in relation to the uncertainty of life.

בִּבְקֹר תֹאמַר מִיֵּיתָן עֶרֶב וּבְעֶרֶב 67 In the morning you shall say, "If only it were evening!"
תֹאמַר מִיֵּיתָן בֹּקֶר מִפֶּחַד לְבָבְךָ and in the evening you shall say, "If only it were
אֲשֶׁר תִּפְחֹד וּמִמֶּרְאָה עֵינֶיךָ אֲשֶׁר morning!"—because of what your heart shall dread and
תִּרְאֶה: your eyes shall see.

Rashi, Rashbam, Siftei Chakhamim, Rav Hirsch, and Steinsaltz all explain Deuteronomy 28:67 as reflecting increasing fear and distress leading people to wish for different times of day. Emunah in Jewish thought emphasizes the reliability of wisdom and knowledge over material treasures. The Liturgy expresses a longing for morning as a reflection of fear and impatience in exile. Midrash discusses the daily merits of prayers and the fear experienced by different nations. In the Talmud, it is stated that each day since the Temple's destruction is cursed, with each day worse than the previous one. Onkelos and Targum Jonathan interpret the verse as describing affliction and fear as punishment for wrongdoing.

וְהִשִּׁיבְךָ יְהוָה | מִצִּרִּים בְּאֵינִיּוֹת בְּדֶרֶךְ 68 יהוה will send you back to Egypt in galleys, by a route
אֲשֶׁר אָמַרְתִּי לָךְ לֹא תִרְאֶה עוֹד which I told you you should not see again. There you
לִרְאֹתָהּ וְהִתְמַכְּרֶתָם שָׁם לְאִיבֵיךְ shall offer yourselves for sale to your enemies as
לְעֶבְדִּים וּלְשִׁפְחוֹת וְאֵין קֹנֶה: male and female slaves, but none will buy.

Various commentaries explain the consequences of the Israelites returning to Egypt, with Rashi and Ibn Ezra emphasizing captivity and slavery, Sforno and Siftei Chakhamim discussing economic implications, and Rav Hirsch highlighting degradation. Halakhah prohibits permanent residence in Egypt due to immoral behavior, allowing only temporary visits or residence under specific circumstances. In Kabbalah, Elijah praises Rabbi Shimon for his merit, and Liturgy discusses the afflictions faced by the people due to transgression. Midrash explores historical events and consequences of not following the covenant, while Musar criticizes Moses' response to the Israelites' fear. In Second Temple history, Caesar's soldiers killed many during the siege of Jerusalem, and Talmud warns against returning to Egypt based on past downfalls. Joshua reads the blessings and curses from the Book of the Teaching, and Targum describes the Israelites being sold as slaves and returning to Egypt through the Sea of Suph.

<p>69 אֱלֹהֵי דְבָרַי הַבְרִית אֲשֶׁר־צִוָּה יְהוָה את־מֹשֶׁה לְכַתֹּת אֶת־בְּנֵי יִשְׂרָאֵל בְּאֶרֶץ מוֹאָב מִלְבַּד הַבְּרִית אֲשֶׁר־כָּתַת אִתָּם בְּחֹרֵב:</p>	<p>These are the terms of the covenant which commanded Moses to conclude with the Israelites in the land of Moab, in addition to the covenant which was made with them at Horeb.</p>
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The covenant with the children of Israel involved taking on the observance of the Torah under an imprecation and oath, renewing and strengthening the covenant made at Horeb, reflecting historical experiences in the wilderness and impending possession of the promised land. On Tish'ah B'Av, specific passages are read in the morning and Minchah services. The Covenant of Egypt represents fate, while the Covenant of Sinai represents destiny, with blessings for righteousness and calamities for idolatry. Rabbi Abba discusses five covenants symbolizing different aspects of the divine covenant with humanity. The text emphasizes the resilience of Israel in the face of afflictions and curses, stressing unity and faith in God. The laws in Deuteronomy focus on the covenant between God and Israel, shifting to criminal and moral issues with a humanistic tone. Rabbi Judah ben Pazi states that most of God's teachings are the admonitions in Leviticus and Deuteronomy, discussing the sixteen covenants for each mitzvah. The LORD has carried out His purpose by tearing down without pity, allowing the enemy to rejoice. Onkelos and Targum Jonathan refer to the covenant commanded by Adonoy to ratify with Bnei Yisroel in the land of Moav, in addition to the covenant at Choreiv.

Deuteronomy 29

<p>1 וַיִּקְרָא מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אתֶּם רְאִיתֶם אֵת כָּל־אֲשֶׁר עָשָׂה יְהוָה לְעֵינֵיכֶם בְּאֶרֶץ מִצְרַיִם לִפְרָעָה וּלְכָל־עַבְדָּיו וּלְכָל־אֶרְצוֹ:</p>	<p>1 Moses summoned all Israel and said to them: You have seen all that יהוה did before your very eyes in the land of Egypt, to Pharaoh and to all his courtiers and to his whole country:</p>
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Moses called Israel to renew the covenant, emphasizing their role in revealing God's glory. Man has free will and must follow the commandments, with Moses reassured of his mission by God. Torah study and mitzvot are essential, showcasing Israel's resilience and faith in the face of challenges. Moses reminded Israel of the plagues in Egypt to reaffirm their faith.

<p>2 הַמַּסּוֹת הַגְּדֹלֹת אֲשֶׁר רָאוּ עֵינֶיךָ הָאֵתֹת וְהַמִּפְתָּיִם הַגְּדֹלִים הָהֵם:</p>	<p>2 the wondrous feats that you saw with your own eyes, those prodigious signs and marvels.</p>
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Rav Hirsch and Steinsaltz interpret different divine manifestations experienced by the Israelites as trials, miracles, signs, and wonders. Midrash highlights the importance of Torah study and mitzvot for receiving rewards in this world and the World to Come, distinguishing Israel as God's children. Mishnah states that certain groups will not have a share in the World-to-Come, while Rabbi Akiva and Rabbi Eliezer have differing beliefs on the return of the ten tribes. Kabbalistic interpretations connect aspects of Torah to the Divine name in Mitzvah, emphasizing the importance of fulfilling commandments in the

land of Israel. Onkelos and Targum Jonathan both emphasize the extraordinary signs and wonders witnessed by the Israelites.

וְלֹא־נָתַן יְהוָה לָכֶם לִב לְדַעַת וְעֵינַיִם
לִרְאוֹת וְאָזְנִים לִשְׁמָע עַד הַיּוֹם הַזֶּה: 3 Yet to this day יהוה has not given you a mind to
understand or eyes to see or ears to hear.

Chasidut emphasizes the importance of understanding the deeper meanings in the Torah, including moral lessons from the patriarchs and matriarchs. Halakhah lists actions that impede Teshuvah, while Jewish Thought discusses the interpretation of the word “heart” in biblical passages. Midrash explores Israel’s acceptance of the covenant at Mount Sinai, and Mishnah outlines stages of life and learning. Musar highlights actions that impede repentance, and Talmud discusses Moses addressing the Israelites after forty years in the desert. Targum reflects on the Israelites’ lack of understanding until a certain point.

וְאִלֶּךְ אֶתְכֶם אַרְבָּעִים שָׁנָה בַּמִּדְבָּר
לֹא־בָלוּ שְׁלֵמֹתֵיכֶם מֵעֲלֵיכֶם וְנַעֲלֵי
לֹא־בָלְתָה מֵעַל רַגְלֵי: 4 I led you through the wilderness forty years; the
clothes on your back did not wear out, nor did the
sandals on your feet;

Ibn Ezra, Sforno, and Rav Hirsch highlight the significance of the Israelites’ experiences in the wilderness in reinforcing their covenant with God, developing sagacity, and solidifying their knowledge of God’s power, respectively. Steinsaltz points out the miraculous preservation of the Israelites’ garments and shoes during this time. Admonishment is crucial for repentance, and congregations should appoint a sage to motivate towards Teshuvah. Prophecy is a gift from God based on qualifications and attributes like physical well-being, wisdom, and devotion. The Midrash discusses Israel’s sustenance in the wilderness through divine miracles and the importance of humility. Repentance is always available to those who seek to draw closer to God with sincerity. Moses did not allude to the Jewish people until after forty years of learning Torah, indicating a deep understanding. In Nehemiah 9:21 and Targum, it is mentioned that God sustained the Israelites in the wilderness for forty years, ensuring their needs were met.

לָחֶם לֹא אָכַלְתֶּם וַיֵּין וְשֵׁכָר לֹא
שָׁתִיתֶם לְמַעַן תֵּדָעוּ כִּי אֲנִי יְהוָה
אֱלֹהֵיכֶם: 5 you had no bread to eat and no wine or other
intoxicant to drink—that you might know that I יהוה
am your God.

The Israelites relied on manna provided by God in the wilderness, occasionally purchasing food for pleasure, to demonstrate God as their sustainer. Repentance is crucial to avoid harsh consequences, recording miracles prevents doubt, Torah study is best for those not providing a livelihood. Prohibited sexual intercourse laws apply to all Israel, Moses spoke in God’s name, Israel’s survival in the desert was miraculous, Joshua’s command is an extension of God’s promises. Abstaining from certain foods and focusing on God’s law is important to know He is their God.

וּתְּבֹאוּ אֶל־הַמָּקוֹם הַזֶּה וַיֵּצֵא סִיחֹן
מֶלֶךְ־חֶשְׁבּוֹן וְעֹג מֶלֶךְ־בָּשָׁן לִקְרֹאתָנוּ
לְמִלְחָמָה וַנִּגְבֹּם: 6 When you reached this place, King Sihon of Heshbon
and King Og of Bashan came out to engage us in
battle, but we defeated them.

Chasidut explains that the tzaddik's attributes were present in physical space during his lifetime, with disciples only receiving a portion of these attributes through his teachings. The commentary on the Israelites' conquest emphasizes the importance of faith, wisdom, and observance of mitzvot for success, while Targum recounts the victory of the Israelites over Sihon and Og in battle.

וְנָקַח אֶת-אֲרָצָם וְנָתַנָּהּ לְנַחֲלָה 7 We took their land and gave it to the Reubenites, the
לְרֵאוּבֵנִי וְלִגְדֵי וְלַחֲצֵי שִׁבְט מְנַשֶּׁשֶׁי: Gadites, and the half-tribe of Manasseh as their heritage.

The Israelites were reminded of God giving them the land of the Amorites as an inheritance, specifically to the Reubenites, Gadites, and half the tribe of Manasseh. They were warned not to disregard this display of God's power. God also granted the Israelites kingdoms, peoples, and territories, allowing them to possess the lands of Sihon and Og.

וּשְׁמַרְתֶּם אֶת-דִּבְרֵי הַבְּרִית הַזֹּאת 8 Therefore observe faithfully all the terms of this
וַעֲשִׂיתֶם אֹתָם לְמַעַן תִּשְׁכְּלוּ אֵת כָּל-אֲשֶׁר תַּעֲשׂוּ: covenant, that you may succeed in all that you
undertake.

The importance of preparing for Rosh Hashanah by engaging in Torah study, repentance, reciting penitential prayers, embodying kindness and charity, focusing on the thirteen attributes of mercy, and raising one's heart to God during prayer is emphasized in Chasidut. In commentary, the covenant at Mount Gerizim and Mount Eyval is highlighted as essential for success, and the obligation to observe the covenant in light of favors received from the Lord is stressed. Mitzvah performance should be automatic and not forgotten in Jewish Thought, with the garments worn by priests serving as reminders of the commandments. The righteous do not engage in robbery, studying the Torah brings prosperity, and teaching Torah to others is considered creating them in Midrash. The court crier recites verses from Deuteronomy during the flogging process in Mishnah, emphasizing the importance of observing the law and the mercy of God. Wisdom and knowledge are necessary for recognizing and serving God in Musar, with Torah study linked to success in property dealings in Talmud. The covenant must be kept and fulfilled to succeed in all endeavors and have prosperity is reiterated in Targum.

51: נצבים | Nitzavim (Deuteronomy 29:9-30:20)

Deuteronomy 29

9 אתם נצבים היום כלכם לפני יהוה
אלהיכם ראשיכם שבטיכם וקניכם
ושטריכם כל איש ישראל:
You stand this day, all of you, before your God
—your tribal heads, your elders, and your officials,
every householder in Israel,

Chasidut emphasizes the importance of standing before God in prayer and faith, linking His presence to His benevolence or anger towards mankind. Halakhah discusses specific Torah readings before holidays and the significance of the covenant of circumcision. Jewish Thought reflects on God's choice of the Jewish people, not based on deeds, and the need for unity in Israel. Midrash interprets various verses and analogies, while Mishnah details the flogging ceremony and exemptions. Musar highlights the mitzvah of guarding one's tongue, and quoting commentary offers insights from Ramban, Sforno, Ibn Ezra, Rabbeinu Bahya, and Rashi. Talmud discusses oaths to keep the Torah, and Tanakh mentions elders gathering before King Solomon. Targum emphasizes the public declaration to follow God made to all of Israel.

10 טפכם נשיכם וגרד אשר בקרב
מחניד מחטב עציך עד שאב
מימך:
your children, your wives, even the stranger within
your camp, from woodchopper to waterdrawer—

The text discusses ten levels of individuals in Israel, interconnected and representing different attributes, emphasizing the importance of Torah study and the interconnectedness of all individuals in their spiritual journey towards God. Some Canaanites converted during Moses' time were assigned as woodcutters and water drawers, with male slaves as woodcutters and female slaves as water drawers. The greater Sages of Israel, despite facing challenges, were dedicated to Torah study, passing down teachings from Moses. The text highlights the importance of rewarding those who bring children to learn Torah, emphasizing the significance of righteous individuals in protecting the community and the world. The Gemara discusses a decree against the Gibeonites, concluding that Moses decreed for that generation to remain separate while David decreed for all generations. The Gibeonites deceived the Israelites in Joshua 9:4, and God gave commandments to the Israelites through Moses near Jericho in Numbers 36:13. The Targums mention the inclusion of young children, wives, and foreigners in the camps of the Israelites, specifically mentioning woodcutters and water drawers.

11 לעברך בברית יהוה אלהיך
ובאלתו אשר יהוה אלהיך כרת
עמך היום:
to enter into the covenant of your God יהוה, which your
God יהוה is concluding with you this day, with its
sanctions;

Rashi explains that entering the Covenant of Hashem involves thoughts, not just actions, as thoughts are important for being close to God. The blessing for Eretz Yisrael should include thanks at the beginning and end, mentioning the land, sustenance, and qualities of Eretz Yisrael, as well as the covenant of circumcision and the Torah. Moses presents a threefold

picture of the moral platform of the Jewish people, emphasizing the importance of leadership in guiding individuals towards closeness to G'd. Rabbi Pinhas interpreted the significance of the covenant and oath made between God and the Israelites, highlighting the consequences of violating this covenant. Ramban explains the fear of the king of the Philistines towards Isaac due to the covenant made with Abraham, while Rashi discusses the importance of not violating the covenant made with God at Horeb. Rabbi Eleazar explains the significance of saying "Amen" for acceptance, an oath, and confirming words, as seen in various biblical verses. Onkelos, Targum Jonathan, and Targum Jerusalem all refer to entering into the covenant of the Lord your God and remembering the oath made to avoid transgressions.

<p>לְמַעַן הָקִים אֶת־דִּי הַיּוֹם לֹא לְעַם וְהוּא יְהִי־לָךְ לֵאלֹהִים כַּאֲשֶׁר דִּבַּרְתָּ וְכַאֲשֶׁר נִשְׁבַּע לְאַבְרָהָם לְיִצְחָק וְלַיַּעֲקֹב:</p>	<p>12 in order to establish you this day as God's people and in order to be your God, as promised you and as sworn to your fathers Abraham, Isaac, and Jacob.</p>
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Chasidut emphasizes Bnei Yisrael's partnership in creation and ability to reveal divine light, while the covenant between God and the Israelites ensures their eternal relationship and commitment. Jewish Thought highlights the covenant of mutual responsibility between Israel and God, requiring Israel to walk in God's ways. The Midrash discusses the brokenness of the soul and the consequences of breaking covenants with God, emphasizing the unique relationship between Israel and God. The Targum emphasizes God's sustenance and role as a God to the people of Israel, fulfilling promises to their forefathers.

<p>וְלֹא אֶתְכֶם לְבַדְכֶם אֲנֹכִי כָרַת אֶת־הַבְרִית הַזֹּאת וְאֶת־הָאֱלֹהִים הַזֵּאת:</p>	<p>13 I make this covenant, with its sanctions, not with you alone,</p>
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The covenant made with the Israelites at that time included future generations, emphasizing the obligation to ensure offspring followed the Torah. God's choice of the Jewish people was not based on their deeds, but on a more encompassing choice. The covenant between God and Israel is eternal and compared to a father-child relationship, with consequences for breaking it. Ramban emphasizes the importance of transmitting the memory of miracles to future generations through commandments like phylacteries and the Sh'ma. Moses administered an oath to the Jewish people in the plains of Moab, emphasizing the divine nature of the covenant. The covenant and oath-curse are made with both the Israelites and future generations.

<p>כִּי אֶת־אֲשֶׁר יִשְׁנֹו פֹה עִמָּנוּ עַמְּךָ הַיּוֹם לִפְנֵי יְהוָה אֱלֹהֵינוּ וְאֶת אֲשֶׁר אֵינָנו פֹּה עִמָּנוּ הַיּוֹם:</p>	<p>14 but both with those who are standing here with us this day before our God יְהוָה and with those who are not with us here this day.</p>
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The covenant made by Moses with the Israelites extends to future generations, ensuring continuity and inclusivity in the faith. The prophets received their prophecies at Mount Sinai, with all souls present at the giving of the Torah. The concept of the soul being punished for sins in a previous life or returning to different bodies is refuted, emphasizing reliance on spiritual opinions. Vows and oaths must be taken seriously, with mental reservations not valid for future generations. God's covenant is with all generations, past and future, standing before Him.

15 Well you know that we dwelt in the land of
Egypt and that we passed through the midst of
various other nations;
כִּי־אַתֶּם יֹדְעִתֶם אֶת אֲשֶׁר־יִשְׁכְּנוּ בָאָרֶץ
מִצְרַיִם וְאֶת אֲשֶׁר־עָבְרָנוּ בְּקֶרֶב הַגּוֹיִם אֲשֶׁר
עִבְרָתֶם:

The Israelites were warned against idolatry, having seen the abominations of Egypt and other nations, with the Torah serving as a guide to prevent them from being led astray. The survivors of the Exodus who had lived through the slavery in Egypt were still present, highlighting the importance of remaining loyal to God and the consequences of turning towards idolatry. The first commandment caused a great upheaval in nature and even the dead in Sheol to revive, while the Targum mentions the specific years the Israelites spent in Egypt and the miracles they experienced during their journey.

16 and you have seen the detestable things and the
fetishes of wood and stone, silver and gold, that they
keep.
וַתֵּרְאוּ אֶת־שְׁקוּצֵיהֶם וְאֶת גִּלְלֵיהֶם עֵץ
וְאֶבֶן בְּכֶסֶף וְזָהָב אֲשֶׁר עֹמְמָם:

Idols are considered abominable because they are detestable like dung, easily replaced, unable to guard themselves, and lead to theft and promiscuity, emphasizing the importance of accepting the covenant. Halakhah states that objects found on the head of an idol in a deferential manner are forbidden, while Talmud discusses the prohibition of coveting silver and gold on idolatrous objects. The Targum translations of Deuteronomy 29:16 highlight the presence of abominable idols made of wood, stone, silver, and gold owned by the people.

17 Perchance there is among you some man or woman, or
some clan or tribe, whose heart is even now turning
away from our God יהוה to go and worship the gods of
those nations—perchance there is among you a stock
sprouting poison weed and wormwood.
פְּרוּשׁ בְּכֶם אִישׁ אִו־אִשָּׁה אִו
מִשְׁפָּחָה אִו־שִׁבְט אֲשֶׁר לִבָּבוּ פִּנָּה
הַיּוֹם מֵעַם יְהוָה אֱלֹהֵינוּ לָלֶכֶת לַעֲבֹד
אֶת־אֱלֹהֵי הַגּוֹיִם הָהֵם פְּרוּשׁ בְּכֶם
שֶׁרֶשׁ פִּרְיָה רָאשׁ וְלַעֲנָה:

Chasidut emphasizes maintaining faith and rejecting evil thoughts, striving to bind the soul with simple faith to God. The Commentary discusses the introduction of an oath to prevent idol worship and warns against devious attempts to avoid punishment. Halakhah explains the tradition of saying “Blessed be the name of the glory of His Kingdom forever” after the Shema. Kabbalah highlights belief in the Ruler of the world and consequences for denial. Midrash discusses Moses’ request for a priest from a specific tribe and the importance of serving God. Musar warns against exploiting the community’s merit for protection and describes the severity of evil speech. Quoting Commentary includes interpretations by Ramban, Tur HaArokh, Rabbeinu Bahya, Rashi, Or HaChaim, Simchat HaRegel, and Nachal Eshkol. Tanakh criticizes the perversion of justice and righteousness, urging people to seek God. Targum warns against turning away from serving God to worship idols.

18 When hearing the words of these sanctions, they
may imagine a special immunity, thinking, “I shall
be safe, though I follow my own willful heart”—to
the utter ruin of moist and dry alike.
וְהָיָה בְּשִׁמְעוֹ אֶת־דְּבָרֵי הָאֱלֹהִים הַזֵּאת
וְהִתְבָּרֵךְ בְּלִבָּבוּ לֵאמֹר שְׁלוֹם יְהִי־לִי כִּי
בְשִׁרְרוֹת לִבִּי אֵלֶךְ לְמַעַן סְפוֹת הָרָחָק
אֶת־הַצְמָאָה:

Chasidut emphasizes the importance of belief in the power of prayers and Torah study, leading to mindful actions done for the sake of God. Commentary warns against thinking one can sin without consequences and highlights the impact of thoughts on spiritual well-being. Jewish Thought discusses seeking healing from sages, obedience to Torah commandments, and the significance of the heart in biblical verses. Musar contrasts the righteous and the wicked in terms of reward and punishment, with the souls of the wicked compared to chaff. Quoting Commentary delves into interpretations of specific words in biblical texts, while the Talmud warns against actions that lead to sin. Targum warns against following one's own desires and unintentionally adding sins to intentional ones.

<p>לֹא־יִאֲבֹהַּ יְהוָה סְלַח לָזֶה כִּי אָז יַעֲשֶׂן אֶף־יְהוָה וְקִנְאָתוֹ בָּאֵשׁ הֵהוּא וְרִבְצָה בּוֹ כָּל־הָאֱלֹהִים הַכְּתוּבָה בְּסֵפֶר הַזֶּה וּמַחָה יְהוָה אֶת־שְׁמוֹ מִתַּחַת הַשָּׁמַיִם:</p>	<p>19 יהוה will never forgive that party. Rather, יהוה's anger and passion will rage against them, till every sanction recorded in this book comes down upon them, and יהוה blots out their name from under heaven.</p>
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The text discusses God's decision to give humans free will despite advice against it, Israel's livelihood being determined on the first day of Tishrey, consequences of violating the covenant with God including curses and erasure of names, Miriam's punishment for criticizing Moses, warning against exploiting community merit, the importance of personal Torah observance, the severity of punishments for forbidden relationships, and the consequences of sins following the individual throughout life. The Talmud warns against inappropriate marriages and performing favors without notification, while the Targum emphasizes that God will not forgive those who sin.

<p>וְהַבְדִּילֹוּ יְהוָה לְרִעָה מִכָּל שְׁבִטֵי יִשְׂרָאֵל כָּכֹל אֲלוֹת הַבְּרִית הַכְּתוּבָה בְּסֵפֶר הַתּוֹרָה הַזֶּה:</p>	<p>20 [As for such a clan or tribe,] יהוה will single it out from all the tribes of Israel for misfortune, in accordance with all the sanctions of the covenant recorded in this book of Teaching.</p>
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The text discusses G'd singling out individuals or tribes for good or evil, with references to the origins of Jewish souls, potential separation of souls for punishment, and unique consequences for those who go against the Torah. Reuben's act of rearranging Bilhah's bed was seen as defending his mother's honor without sinning. Certain events not explicitly in the Torah, like Moses' death, are still considered part of it. Adonoy will separate individuals for harm or evil from all the tribes of Israel based on the covenant's oath-curses.

<p>וְאַמֵּר הַדּוֹר הָאַחֲרוֹן בְּנֵיכֶם אֲשֶׁר יָקוּמוּ מֵאַחֲרֵיכֶם וְהַנִּכְרִי אֲשֶׁר יָבֹא מֵאַרְץ רְחוֹקָה וְרָאוּ אֶת־מַכּוֹת הָאָרֶץ הַהוּא וְאֶת־תַּחֲלָאִיהָ אֲשֶׁר־חָלָה יְהוָה בָּהּ:</p>	<p>21 And later generations will ask—the children who succeed you, and foreigners who come from distant lands and see the plagues and diseases that יהוה has inflicted upon that land,</p>
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Future generations, including foreigners, will inquire about disasters in Israel as a result of breaching the covenant and idolatry, understanding them as punishments from Hashem. The term gentile-stranger refers to non-Jews outside of autonomous Jewish societies. Ibn Ezra explains that God pleased to chastise the suffering servant with exile, similar to the

sicknesses laid upon Israel. Targum Jonathan and Onkelos mention that future generations and foreigners will witness the plagues and illnesses inflicted by the Lord on the land.

- גִּפְרִית וּמֶלַח שָׂרְפָה כָּל־אֶרֶצָהּ לֹא 22 all its soil devastated by sulfur and salt, beyond
תִּזְרַע וְלֹא תַצְמַח וְלֹא־יִעֲלֶה בָּהּ sowing and producing, no grass growing in it, just
כָּל־עֵשֶׂב כַּמֶּהֱפַכְתָּ סֹדֶם וְעֹמֶרָה like the upheaval of Sodom and Gomorrah, Admah
אֲדָמָה אֲשֶׁר הִפָּךְ יְהוָה בְּאַףּ and Zeboim, which יהוה overthrew in fierce anger—
וּבְחֵמָתוֹ:

The text warns of the consequences of forsaking God and serving other gods, comparing the destruction of the land with brimstone and salt to that of Sodom and Gomorrah. Various commentaries and texts emphasize the severe punishment for disobedience and idol worship, with references to specific verses and historical events highlighting the importance of upholding moral values and avoiding immoral behavior.

- וְאָמְרוּ כָּל־הַגּוֹיִם עַל־מָה עָשָׂה יְהוָה בְּכֶה 23 all nations will ask, “Why did יהוה do thus to
לְאַרְצָן הַזֹּאת מָה חֲרֵי הָאֵף הַגָּדוֹל הַזֶּה: this land? Wherefore that awful wrath?”

Rabbi Yitzchak explains that the Israelites refused to repent in Israel but did so after being exiled, leading to God’s promise to never forget them. Rashbam emphasizes the importance of atonement before settling in the Holy Land, while Ramban stresses the commandment to remember the exodus and fundamental principles of faith. The Talmud discusses baking bread as thin cakes to save effort, and the importance of setting boundaries to prevent wrongdoing is highlighted in Avot DeRabbi Natan. The Targums emphasize that all nations will question why God has brought destruction upon the land.

- וְאָמְרוּ עַל אֲשֶׁר עֲזָבוּ אֶת־בְּרִית יְהוָה 24 They will be told, “Because they forsook the covenant
אֱלֹהֵי אֲבֹתָם אֲשֶׁר כָּרַת עִמָּם that יהוה, God of their ancestors, made with them
בְּהוֹצִיאָם אֹתָם מֵאֶרֶץ מִצְרַיִם: upon freeing them from the land of Egypt;

The anger of God towards the Israelites in Deuteronomy 29:24 was due to their forsaking of the covenant made with Him, as explained by Rashbam, Steinsaltz, and Da’at Zekenim. The Talmud expresses a willingness to endure punishments in order to achieve redemption. Ramban interprets that blessings mentioned in the Torah are hidden miracles that will be evident when the whole nation is righteous, and discusses the role of physicians in relation to G’d’s will. Rabbi Yosei believed that Eretz Yisrael was cursed with brimstone and salt for seven years as punishment for forsaking the covenant of the Lord, based on a verbal analogy between the duration of the curse and a covenant mentioned in the Bible. The people will explain that they were punished because they abandoned the covenant made with God when they were brought out of Egypt, as seen in Targum Jonathan on Deuteronomy 29:24.

- וַיֵּלְכוּ וַיַּעֲבֹדוּ אֱלֹהִים אֲחֵרִים 25 they turned to the service of other gods and worshiped
וַיִּשְׁתַּחֲווּ לָהֶם אֱלֹהִים אֲשֶׁר them, gods whom they had not experienced and whom
לֹא־יָדְעוּם וְלֹא חָלַק לָהֶם: [God] had not allotted to them.

The Israelites worshipped unfamiliar Canaanite gods not assigned to them by God, lacking knowledge of their divine powers and prostrating themselves before idols. The Talmud discusses the importance of making fences around the Torah and words, citing examples from Adam, Moses, Job, and the Prophets. The Targum highlights how the Israelites turned away from God to worship foreign gods not allotted to them.

וַיַּחַר־אַף יְהוָה בְּאַרְצָהּ הַהוּא לְהַבִּיאַ עָלֶיהָ 26 So יהוה was incensed at that land and brought
אֶת־כָּל־הַקְלָלָה הַכְּתוּבָה בְּסֵפֶר הַזֶּה: upon it all the curses recorded in this book.

Steinsaltz explains that Deuteronomy 29:26 discusses the punishment for turning away from God. The commentary also highlights the consequences of disobedience and lack of faith. The Halakhah mentions how the Israelites harm each other due to their sense of importance, emphasizing the need for righteousness to prevent further destruction. Onkelos and Targum Jonathan state that God's anger was aimed at the land, resulting in the fulfillment of all curses in Deuteronomy.

וַיִּשְׁשֵׁם יְהוָה מֵעַל אֲדָמָתָם בְּאַף וּבְחֵמָה 27 יהוה uprooted them from their soil in anger, fury,
וּבְקֶצֶף גָּדוֹל וַיִּשְׁלַכֵם אֶל־אֶרֶץ אַחֶרֶת and great wrath, and cast them into another land, as
בְּיוֹם הַזֶּה: is still the case.”

Various Jewish texts discuss the exile of the Israelites as a punishment for their actions, with differing opinions on the fate of the ten tribes and the significance of settling in Erez Yisra'el. The Talmud and Mishnah mention that certain groups will not have a share in the World-to-Come, while the Tanakh and Targum emphasize the consequences of disobedience and the divine anger leading to exile.

הַנְּסֻתִּימִי לַיהוָה אֱלֹהֵינוּ וְהַנְּגִלָּת לָנוּ 28 Concealed acts concern our God יהוה; but with overt
וְלִבְנֵינוּ עַד־עוֹלָם לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי acts, it is for us and our children ever to apply all the
הַתּוֹרָה הַזֹּאת: provisions of this Teaching.

Chasidut emphasizes God's ongoing creative force in daily prayers, Torah and mitzvot connect physical and celestial realms, differing opinions in Torah interpretation are part of God's words, and separating chochma for Hashem elevates actions. Halakhah discusses the role of prophets, eternal Torah commandments, and the principle of suretyship. Jewish Thought highlights shared responsibility among the people of Israel, mutual accountability, and God's judgment based on revealed and concealed matters. Kabbalah warns against seeking forbidden knowledge, emphasizes the importance of fear and love in Torah approach, and discusses the significance of different sephiroth. Liturgy explores confession for sins, atonement, and the ineffable nature of God. Midrash discusses punishment for hidden sins, hidden meanings in the text, and unity among the Israelites. Musar emphasizes dedicating deeds to God, walking in God's ways, and rebuking fellow countrymen for sin. Quoting Commentary discusses distinguishing true prophets, obeying established prophets, punishment for false prophets, and the transformation of matzah to mitzvah. Responsa emphasizes the uniqueness of the Jewish religion, refutes attempts to undermine it, and stresses the eternal nature of the Law. Talmud explains the significance of dots in the Torah indicating hidden sins, insincerity, and acceptance of secret matters. Targum highlights God's knowledge of hidden and revealed matters, emphasizing following the Torah.

Deuteronomy 30

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| <p>וְהָיָה כִּי־יָבֹאוּ עָלֶיךָ כָּל־הַדְּבָרִים הָאֵלֶּה
 הַבְּרָכָה וְהַקְּלָלָה אֲשֶׁר נָתַתִּי לִפְנֶיךָ
 וְהִשְׁבַּתְּ אֶל־לְבָבְךָ בְּכָל־הַגּוֹיִם אֲשֶׁר
 הָדִיחָךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה:</p> | <p>1 When all these things befall you—the blessing and the curse that I have set before you—and you take them to heart amidst the various nations to which your God יהוה has banished you,</p> |
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Chasidut emphasizes the unity of God's aspects, the need for repentance, and the inner righteousness of sinners. Halakhah and Jewish Thought discuss repentance as crucial for Israel's redemption, with affliction leading to redemption. Kabbalah delves into the symbolism of the moon-Levanah and the consequences of Adam's actions on the Tree of Knowledge. Midrash connects exile to sin, highlighting the hope for repentance and redemption. Musar and the Quoting Commentary stress the transformative power of blessings and curses, the importance of repentance, and the promise of ultimate redemption for Israel. Targum mentions the return to God's fear in the face of blessings and curses.

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| <p>וּשְׁבַתְּ עַד־יְהוָה אֱלֹהֶיךָ וְשָׁמַעְתָּ בְּקוֹלִי
 בְּכָל אֲשֶׁר־אֶנְכִּי מְצַוְךָ הַיּוֹם אֹתָהּ וּבְנִיךָ
 בְּכָל־לְבָבְךָ וּבְכָל־נַפְשְׁךָ:</p> | <p>2 and you return to your God יהוה, and you and your children heed God's command with all your heart and soul, just as I enjoin upon you this day,</p> |
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Chasidut emphasizes the importance of repentance and returning to God with all one's heart and soul, serving Him and keeping His commandments to hasten redemption. Halakhah stresses the need for repentance for redemption, especially after the Holocaust, to fulfill the divine mission of the Jewish people. Jewish Thought highlights the connection

between Israel and God through laws like circumcision and the Sabbath, comparing them to a sick person hoping for recovery. Musar discusses how God accepts repentance even from sinners, renewing a pure spirit within them, and emphasizes the importance of fulfilling all aspects of the Torah for spiritual well-being. Quoting Commentary references various interpretations of repentance and redemption in different biblical verses. Targum emphasizes the command to return to God and obey His word wholeheartedly for repentance to be favored for the upright, even after sinning.

<p>וְשָׁב יְהוָה אֱלֹהֶיךָ אֶת־שְׁבוּתֶךָ וְרָחֲמֶךָ וְשָׁב וְקִבְּצֶךָ מִכָּל־הָעַמִּים אֲשֶׁר הִפְצִיךָ יְהוָה אֱלֹהֶיךָ שָׁמָּה:</p>	<p>3 then your God יהוה will restore your fortunes and take you back in love. [God] will bring you together again from all the peoples where your God יהוה has scattered you.</p>
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Chasidut emphasizes the importance of teshuvah for reuniting with God after a period of exile, while Halakhah discusses the restoration of Temple service and observance of statutes for Israel's redemption. Jewish Thought highlights the need for refinement through exile before a permanent home for G-d, and Kabbalah explains the titles of God and His Indwelling Presence with the returning people. Liturgy includes prayers for the gathering of dispersed congregations and blessings upon Israel, while Midrash emphasizes the Divine Presence with the Israelites in exile and their ultimate redemption through repentance. Musar stresses the importance of repentance for redemption, and Responsa caution against attempts to predict the exact date of the Messiah's arrival. Talmud and Tanakh both discuss the Divine Presence with the Jewish people in exile and upon their redemption, while Targum emphasizes God's mercy and favor upon the repentance of the exiles.

<p>אִם־יְהִיָּה נִדְחֶיךָ בְּקֶצֶה הַשָּׁמַיִם מִשָּׁם יִקְבְּצֶךָ יְהוָה אֱלֹהֶיךָ וּמִשָּׁם יִקְחֶךָ:</p>	<p>4 Even if your outcasts are at the ends of the world, from there your God יהוה will gather you, from there [God] will fetch you.</p>
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Ibn Ezra explains the metaphorical nature of the “uttermost parts of heaven” in Deuteronomy 30:4, with the JPS 1985 Footnotes clarifying “sky” as the literal translation. The Messianic king will rebuild the Temple, gather the dispersed of Israel, and restore observance of Torah statutes. Jewish belief holds that exile was a result of sins but eventual repentance will lead to forgiveness and return to the land. The Liturgy and Midrash emphasize God's promise to gather the dispersed from all corners of the earth, as stated in Deuteronomy 30:4. The belief in the coming of Moshiach is a fundamental principle of faith, with the Torah testifying to his coming and the ultimate redemption of the Jewish people.

<p>וְהֵבִיאָךְ יְהוָה אֱלֹהֶיךָ אֶל־הָאָרֶץ אֲשֶׁר־יָרְשׁוּ אֲבוֹתֶיךָ וִירְשָׁתָּהּ וְהִטְבֵּךְ וְהִרְבֶּךָ מֵאֲבוֹתֶיךָ:</p>	<p>5 And your God יהוה will bring you to the land that your fathers possessed, and you shall possess it; and [God] will make you more prosperous and more numerous than your ancestors.</p>
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The Jewish people sanctified the land of Israel twice, with the second sanctification being eternal and linked to a masculine song symbolizing a final redemption. The laws regarding the redemption of houses in walled cities, the coming of the Messiah, and the observance of Sabbatical and Jubilee years are discussed. Abraham's prayers for Ishmael's destiny, the covenant with Abraham and Isaac ensuring the future of Israel, and the importance of

anticipating redemption and believing in Moshiach in Musar are highlighted. The Talmudic texts discuss the inheritance and sanctification of the land of Israel, the return of the Jewish people from exile, and biblical obligations regarding the land and Temple. God will bring the Israelites to the land of their forefathers, blessing them and multiplying them more than their ancestors.

6 וּמַל יְהוָה אֱלֹהֶיךָ אֶת־לִבְּךָ וְאֶת־לִבְּבָנֶיךָ לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ בְּכָל־לִבְּךָ וּבְכָל־נַפְשְׁךָ לְמַעַן חַיֶּיךָ: 6 Then your God יהוה will open up your heart and the hearts of your offspring—to love your God יהוה with all your heart and soul, in order that you may live.

Repentance is essential for clear prayer and a circumcised heart, with the days of Elul being particularly favorable for this. In the days of the Messiah, the heart will naturally desire good, leading to obedience to God's laws. The period from Rosh Chodesh Elul to Yom Kippur is significant for repentance, prayer, and charity. The Torah emphasizes God's promises, atonement, and forgiveness, with a desire for God to circumcise the hearts of the people. Repentance is accepted by God, even for great sins, with God's assistance in achieving it beyond natural ability. The legislation of certain statutes will be fully understood only after the arrival of the Messiah. Deuteronomy 10:16 instructs individuals to remove hardness from their hearts, and Targum Jonathan mentions God removing foolishness from the hearts of the people to inspire love for Him and eternal life.

7 וְנָתַן יְהוָה אֱלֹהֶיךָ אֶת כָּל־הָאֲלֹתֹת הָאֵלֶּה עַל־אֹיְבֶיךָ וְעַל־שׂנְאֶיךָ אֲשֶׁר רָדְפוּךָ: 7 Your God יהוה will inflict all those curses upon the enemies and foes who persecuted you.

Sforno, Rav Hirsch, and Rabbeinu Bahya discuss God's punishment of nations opposing or hating Israel, with Ishmaelites and Edomites symbolized by two geese seeking refuge or converting. Abudarham's Weekday Prayers address the curse against enemies like Amalek, emphasizing repentance and God's mercy. The Liturgy stresses repentance, obedience, and devotion to receive God's blessings. Midrash highlights the power of Torah study and prayer for atonement, with examples of retribution against enemies and the significance of circumcision in conflicts. The blessing in Genesis indicates that even Israel's enemies will seek their wisdom despite hating them. Adonoy will send curse on enemies and oppressors of Israel.

8 וְאַתָּה תִּשְׁמָעָה בְּקוֹל יְהוָה וְעָשִׂיתָ אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אֶנְכִּי מְצַוְךָ הַיּוֹם: 8 You, however, will again heed יהוה and obey all the divine commandments that I enjoin upon you this day.

Sforno explains that the return mentioned in Deuteronomy 30:8 refers to the arrival of the Messiah after the elimination of hostile nations, contrasting the fate of nations with that of the Jewish people. Halakhah states that Levites were chosen to serve in the Sanctuary and must be ready for service. Jewish Thought emphasizes the importance of acts of kindness and generosity in cultivating traits and reflecting a bond between man and God. The Midrash highlights the importance of prayer and Torah study for atonement, valuing words and prayers over material sacrifices. Targum Onkelos and Targum Jonathan reiterate the importance of obeying God's commandments.

וְהוֹתִירָךְ יְהוָה אֱלֹהֶיךָ בְּכֹל | מַעֲשֶׂה
 יָדְךָ בְּפֶלִי בְטָגָךְ וּבְפָרִי בְהִמָּתֶךָ
 וּבְפָרִי אֲדָמָתְךָ לְטִבָּה כִּי | יָשׁוּב
 יְהוָה לַשּׁוֹשׁ עָלֶיךָ לְטוֹב כַּאֲשֶׁר-שָׁשׂ
 עַל-אַבְתִּיךָ: 9 And your God יהוה will grant you abounding prosperity
 in all your undertakings, in your issue from the womb,
 the offspring of your cattle, and your produce from the
 soil. For יהוה will again delight in your well-being as in
 that of your ancestors,

The text discusses God providing abundance and blessings to the Jewish people, based on their repentance and observance of commandments, leading to increased success and joy. Failure to observe commandments will result in curses and destruction. Miracles performed in the wilderness for Israel will also be done in Zion, with God gradually revealing His presence to prevent overwhelming them. Rabbi Eliezer explains that God does not delight in causing misery to the Jewish people, but causes others to do so. Even in exile, the descendants of Avraham will benefit the nations hosting them. Obeying God's commandments and ordinances is essential to receive His blessings. Adonoy will provide surplus in all endeavors, offspring, animals, and produce of the soil, rejoicing over the Jewish people as He did with their forefathers.

כִּי תִשְׁמַע בְּקוֹל יְהוָה אֱלֹהֶיךָ לְשֹׁמֵר
 מִצְוֹתָיו וְחֻקֹּתָיו הַכְתוּבָה בְּסֵפֶךָ
 הַתּוֹרָה הַזֶּה כִּי תָשׁוּב אֶל-יְהוָה
 אֱלֹהֶיךָ בְּכָל-לִבְבְּךָ וּבְכָל-נַפְשְׁךָ: 10 since you will be heeding your God יהוה and keeping
 the divine commandments and laws that are recorded
 in this book of the Teaching—once you return to your
 God יהוה with all your heart and soul.

Ibn Ezra emphasizes the need for oral tradition to understand the Torah commandments, while Steinsaltz stresses observing them with heart and soul for blessings. Chizkuni links redemption from exile to penitence and obeying commandments. The Rabbi compares Israel to a sick person hoping for recovery through laws and covenants. Deuteronomy 30 promises restoration for repentant, obedient people. The Midrash portrays the heart in various states. Rambam stresses belief in the Messiah and the House of David, with communal repentance leading to the Messiah's arrival. Onkelos and Targum Jonathan highlight the importance of obeying God's word and returning to the fear of the Lord wholeheartedly.

כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם
 לֹא-נִפְלְאָת הוּא מִמֶּךָ וְלֹא רַחֲקָה הוּא: 11 Surely, this Instruction which I enjoin upon you this
 day is not too baffling for you, nor is it beyond
 reach.

Chasidut emphasizes the accessibility of Godliness and mercy to all, encouraging a habitual focus on God and highlighting the presence of Moses' love in each generation. Halakhah discusses the severity of sin and the importance of timely repentance, while Jewish Thought stresses the importance of love in fulfilling commandments and becoming a holy nation. Liturgy discusses returning to God and obeying His commandments for blessings, and Midrash emphasizes the power of prayer, Torah knowledge, and blessings. Musar discusses the holiness of a Nazirite and the concept of hidden or concealed aspects in Torah. Quoting Commentary highlights the enduring nature of commandments and the concept of teshuva. Targum emphasizes the accessibility and clarity of the commandments.

- 12 It is not in the heavens, that you should say, “Who among us can go up to the heavens and get it for us and impart it to us, that we may observe it?”
- לֹא בַשָּׁמַיִם הוּא לֵאמֹר מִי
יַעֲלֶה לָּנוּ הַשָּׁמַיִם וְיִקְחֶהָ לָּנוּ
וְיִשְׁמְעֵנוּ אֶתָּה וְנַעֲשֶׂנָּה:

Chasidut emphasizes the accessibility of Torah to those who seek it with effort and desire, as taught by the Baal Shem Tov, while Halakhah stresses the immutability of the Torah and the responsibility of poskim in applying it. Jewish Thought discusses humility in following the consensus of sages, and Kabbalah highlights the importance of guarding the Brit for protection from spiritual afflictions. Midrash emphasizes the accessibility of Torah to all, and Musar teaches that wisdom is found in Torah study. Quoting Commentary reinforces the accessibility and interpretability of Torah by each generation’s sages, while Responsa refutes claims about Prophet Mohammed and stresses adherence to the laws of Moses. Second Temple text discusses the interconnectedness of words, thoughts, intentions, and deeds for human happiness, and Talmud stresses human effort in Torah study, humility, and the need for constant learning. Targum underscores the accessibility of the law to the people without needing heavenly intervention.

- 13 Neither is it beyond the sea, that you should say, “Who among us can cross to the other side of the sea and get it for us and impart it to us, that we may observe it?”
- וְלֹא-מֵעֵבֶר לַיָּם הוּא לֵאמֹר מִי
יַעֲבֹר-לָנוּ אֶל-עֵבֶר הַיָּם וְיִקְחֶהָ לָּנוּ
וְיִשְׁמְעֵנוּ אֶתָּה וְנַעֲשֶׂנָּה:

Various commentators and sources emphasize that the Torah is not distant or unreachable, but rather near and accessible to all, with a focus on the importance of fear leading to love, the necessity of humility and righteousness in fulfilling mitzvot, the dangers of excessive focus on business over Torah study, and the idea that God is found in the present moment rather than in distant realms.

- 14 No, the thing is very close to you, in your mouth and in your heart, to observe it.
- כִּי-קְרוֹב אֵלַיִךְ הַדָּבָר מֵאֵד בְּפִיךָ
וּבְלִבְבְּךָ לַעֲשֹׂתוֹ:

Chasidut stresses engaging in simple avodah with passion, immersing in divine nature, and habitually arousing love for God. Torah accessible through written and oral traditions, emphasizes heart in understanding and performing commandments. Prophets command repentance for redemption, Torah promises redemption through Teshuvah. Torah not too difficult to follow, emphasizes self-control, balance between physical and spiritual pursuits, repentance, and Torah study. Torah compared to hidden princess, symbolizing special relationship between God and Israel, accessible to all. Fulfilling all 613 commandments, repentance, prayer, and charity essential for spiritual rehabilitation. Torah close to heart and mouth for easy observance, G-d’s decision to create man with free will. Good thing divided into words, plans, actions, must have all three parts. Torah close when spoken and internalized. Targums emphasize closeness of God’s word, urge meditation and heart purification for fulfillment.

- 15 See, I set before you this day life and prosperity, death and adversity.
- רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם אֶת-הַחַיִּים וְאֶת-הַטּוֹב
וְאֶת-הַמָּוֶת וְאֶת-הָרָע:

Chasidut emphasizes the importance of choice and awareness in distinguishing between good and evil, with the Torah highlighting the contrast between life and good, and death

and evil. Halakhah and Jewish Thought stress the principle of free will in choosing between good and evil, with actions leading to reward or punishment. Kabbalah explores the existence of both Evil and Good Inclinations, explaining the consequences of precepts and transgressions. Midrash and Musar focus on personal responsibility for choices and outcomes, with the importance of choosing life over evil inclination. Quoting Commentary underscores the idea of free will in following the commandments and choosing between life and death. Second Temple texts and Targum emphasize the choice between good and evil, with the path of good leading to life and the path of evil leading to death.

<p>אֲשֶׁר אֲנִי מְצֻוֶּה הַיּוֹם לְאַהֲבָהּ 16</p> <p>אֶת־יְהוָה אֱלֹהֶיךָ לָלֶכֶת בְּדַרְכָּיו</p> <p>וּלְשַׁמֵּר מִצְוֹתָיו וְחֻקֹּתָיו וּמִשְׁפָּטָיו</p> <p>וְחַיֵּית וְרַבִּית וּבִרְכָּךְ יְהוָה אֱלֹהֶיךָ</p> <p>בְּאֶרֶץ אֲשֶׁר־אַתָּה בָּא־שָׁמָּה</p> <p>לְרִשְׁתָּהּ:</p>	<p>For I command you this day, to love your God יהוה, to</p> <p>walk in God's ways, and to keep God's commandments,</p> <p>God's laws, and God's rules, that you may thrive and</p> <p>increase, and that your God יהוה may bless you in the</p> <p>land that you are about to enter and possess.</p>
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The importance of loving God, following His ways, and obeying His commandments for blessings and prosperity is emphasized in various Jewish texts, including Nefesh HaChayim, Akeidat Yitzchak, and Targum Jonathan on Deuteronomy 30:16. The connection between adherence to God's ways and the resulting blessings of life and material increase is highlighted, even without full understanding of the reasons behind His commandments.

<p>וְאִם־יִפְגַּע לְבַבְךָ וְלֹא תִשְׁמָע וְנִדְחִיתָ 17</p> <p>וְהִשְׁתַּחֲוִיתָ לְאֱלֹהִים אֲחֵרִים וַעֲבַדְתָּם:</p>	<p>But if your heart turns away and you give no heed,</p> <p>and are lured into the worship and service of other</p> <p>gods,</p>
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The importance of the heart in staying faithful to God's teachings is emphasized in Deuteronomy 30:17:1. Ramban and Rabbeinu Bahya highlight the prohibition of turning to idols and emphasize the importance of revering parents and observing the Sabbath. The Talmud interprets Deuteronomy 28:1 as indicating that diligence in the present leads to continued obedience in the future. Onkelos and Targum Jonathan discuss the consequences of straying from God and worshipping idols.

<p>הִגַּדְתִּי לָכֶם הַיּוֹם כִּי אֶבֶד תֵּאבְדוּן 18</p> <p>לֹא־תֵאָרִיכֶן יָמִים עַל־הָאָדָמָה אֲשֶׁר אַתָּה</p> <p>עֹבֵר אֶת־הַיַּרְדֵּן לָבוֹא שָׁמָּה לְרִשְׁתָּהּ:</p>	<p>I declare to you this day that you shall certainly</p> <p>perish; you shall not long endure on the soil that</p> <p>you are crossing the Jordan to enter and possess.</p>
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The commentators on Deuteronomy 30:18:1 warn that turning away from their destiny will lead to death and destruction, with Sforno adding that it would result in perishing forever. Ibn Ezra notes that not following God's blessings will result in the opposite, and Steinsaltz highlights neglecting their purpose leading to exile instead of prolonging their days in the promised land. The Halakhah stresses the importance of choosing life by loving God, following His commandments, and avoiding the worship of other gods for longevity and success in the promised land. Targum Onkelos and Targum Jonathan convey that the Israelites will not have a long life in the land they are crossing the Jordan River to inherit.

<p>הַעֲדֹתִי בְכֶם הַיּוֹם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ הַחַיִּים וְהַמָּוֶת נָתַתִּי לְפָנֶיךָ הַבְּרָכָה וְהַקְלָלָה וּבַחֲרָתָּ בְּחַיִּים לְמַעַן תַּחְיֶה אֶתָּה וְזָרְעֶךָ:</p>	<p>19 I call heaven and earth to witness against you this day: I have put before you life and death, blessing and curse. Choose life—if you and your offspring would live—</p>
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The text emphasizes the importance of choosing life and following the commandments to preserve life, with the responsibility to protect and save lives taking precedence over all other laws (Halakhah). The Torah highlights the choice between good and evil, guiding towards choosing life and following God's commandments (Jewish Thought). In Deuteronomy, Moshe calls heaven and earth as witnesses against the Israelites, urging them to choose life and blessings over death and curses for this world and the hereafter (Commentary). The text also discusses the significance of Torah study, engagement, and fulfillment of commandments, connecting Torah observance to various Jewish figures and themes of repentance, divine judgment, and the role of witnesses in Jewish law (Midrash). Gaidad's son Maiel's name symbolizes being cut off from God by living an irrational life, as defined by Moses as loving Him (Second Temple). Rabbi Aqiba emphasizes the importance of a father fulfilling obligations towards his son, including teaching Torah and a trade, while Rabbi Ismael highlights choosing a profession for sustaining life (Talmud). Moshe's warning in Nitzavim about the consequences of breaking the covenant and the importance of choosing life for oneself and future generations is emphasized (Tanakh). Onkelos and Targum Jonathan on Deuteronomy 30:19 urge the audience to choose life and follow the law for a prosperous future (Targum).

<p>לְאַהֲבָה אֶת־יְהוָה אֱלֹהֶיךָ לְשָׁמֶעַ בְּקוֹל וּלְדָבָרָה־בּוֹ כִּי הוּא חַיִּיד וְאַרְדּוֹ יָמִיד לְשִׁבַת עַל־הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לְאַבְרָהָם לְיִצְחָק לְיַעֲקֹב וְלֵאמֹר לָהֶם:</p>	<p>20 by loving your God יהוה, heeding God's commands, and holding fast to [God]. For thereby you shall have life and shall long endure upon the soil that יהוה swore to your fathers Abraham, Isaac, and Jacob, to give to them.</p>
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Chasidut emphasizes the importance of concentrating on God to avoid spiritual consequences and renewing service to God daily, with love for God stemming from the heart. Halakhah stresses Torah study out of love for God, while liturgy expresses gratitude for Torah and commandments. Kabbalah discusses studying Torah for eternal life, while Midrash illustrates the risks and rewards of Torah dedication. Mishnah highlights acquiring Torah and wisdom over material possessions, and Musar emphasizes clinging to God through Torah study for blessings. Quoting Commentary underscores the importance of Torah for spiritual growth, and Second Temple teachings link prosperity to loving and cleaving to God. Talmud emphasizes following Torah laws for a place in the World to Come, and Tanakh stresses the importance of Torah study for the Jewish people's life. Targum emphasizes loving and obeying God for a long life and dwelling in the promised land.

52: וילך | Vayeilech (Deuteronomy 31:1-30)

Deuteronomy 31

וַיֵּלֶךְ מֹשֶׁה וַיְדַבֵּר אֶת־הַדְּבָרִים הָאֵלֶּה 1 Moses went and spoke these things to all
אֶל־כָּל־יִשְׂרָאֵל: Israel.

Chasidut discusses Moses' attachment to prayer letters and spiritual powers transferred to Joshua, Torah study and prayer for healing and cleansing. Commentary highlights Moses' farewell to the Israelites, comforting them and passing leadership to Joshua. Halakhah explains that debts are nullified at the end of the Sabbatical year. Midrash emphasizes the transition of power from Moses to Joshua. Quoting Commentary mentions Moses writing the Law and Song, instructing priests to place the Book of the Law by the ark. Targum describes Moses addressing Israel inside the tabernacle.

וַיֹּאמֶר אֲלֵהֶם בֶּן־מֵאָה וְעֶשְׂרִים שָׁנָה 2 He said to them: I am now one hundred and twenty
אֲנֹכִי הַיּוֹם לֹא־אוּכָל עוֹד לֵצְאָת וּלְבוֹא years old, I can no longer be active. Moreover, יהוה
וַיִּהְיֶה אָמַר אֵלַי לֹא תַעֲבֹר אֶת־הַיַּרְדֵּן has said to me, "You shall not go across yonder
הַזֶּה: Jordan."

Moses reached a state of completion where he could not lose what he had apprehended or gain anything further, symbolized by his statement "I can no longer go out or come in." His death on the seventh of Adar marked the end of the Mannah, and despite his pleas for mercy, he resigned himself to death. When G-d rejected Moses' prayers to avoid challenges, it signified his need to consult other Torah scholars as his intellectual powers declined. Moses hands leadership to Joshua, unable to enter the Promised Land, ensuring the Torah is passed down for generations.

יְהוָה אֱלֹהֶיךָ הוּא | עֹבֵר לְפָנֶיךָ 3 It is indeed your God יהוה who will cross over before
הוּא־יִשְׁמָד אֶת־הַגּוֹיִם הָאֵלֶּה you, and who will wipe out those nations from your
מִלְפָּנֶיךָ וִירְשָׁתָם יְהוֹשֻׁעַ הוּא עֹבֵר path; and you shall dispossess them.—Joshua is the one
לְפָנֶיךָ כַּאֲשֶׁר דִּבֶּר יְהוָה: who shall cross before you, as יהוה has spoken.—

Moses reassures the people that God will lead them, emphasizing the importance of Joshua as their new leader. Midrash highlights the significance of Torah in Moses' communication with God. Ramban discusses Jacob's sacrifices and Onkelos' translations in the Torah, while Targum emphasizes God and His Shekinah going before the Israelites with Joshua.

וַעֲשֶׂה יְהוָה לָהֶם כַּאֲשֶׁר עָשָׂה לְסִיחֹן 4 וְעֹג יהוה will do to them as was done to Sihon and Og,
וּלְעֹג מְלֹכֵי הָאֱמֹרִי וּלְאַרְצָם אֲשֶׁר kings of the Amorites, and to their countries, when
הַשָּׁמַיִם אֲתָם: [God] wiped them out.

The Lord will destroy the nations as He did with Sihon and Og, the Emorite kings, and their land, executing judgment on them.

וַיִּתְּנֵם יְהוָה לְפָנֶיכֶם וַעֲשִׂיתֶם 5 will deliver them up to you, and you shall deal with
לָהֶם כְּכָל-הַמִּצְוָה אֲשֶׁר צִוִּיתִי them in full accordance with the Instruction that I have
אֲתֶכֶם: enjoined upon you.

Ibn Ezra, Steinsaltz, and Chizkuni all agree that the Israelites were commanded to destroy the Canaanites and not allow any to remain alive in their land. Targum emphasizes that the Lord will deliver the enemies before the Israelites, who must follow the commandments given to them.

חֲזָקוּ וְאַמְצוּ אֶל-תִּירְאוֹ וְאֶל-תַּעֲרָצוֹ 6 Be strong and resolute, be not in fear or in dread of
מִפְּנֵיהֶם כִּי | יְהוָה אֱלֹהֶיךָ הוּא הַהֲלֹךְ them; for it is indeed your God יהוה who marches
עִמָּךְ לֹא יִרְפֶּךָ וְלֹא יַעֲזֹבֶךָ: with you: [God] will not fail you or forsake you.

Various commentators, including Rashi, Ibn Ezra, Sforino, Haamek Davar, Siftey Chakhamim, Rav Hirsch, and Steinsaltz, interpret Deuteronomy 31:6 as emphasizing God's presence and support in battle, providing mental fortitude, protection, and not abandoning the people. The text emphasizes relying on God rather than material possessions, strengthening character traits, and reinforcing trust in God through memory joggers and constant reminders of mitzvot. In the Midrash, the Levites serve God in battle, with the Lord going before them. Ramban and Rabbeinu Bahya offer different perspectives on why Moses feared Og, with one focusing on Og's merits and the other on his longevity. Onkelos and Targum Jonathan convey the message of God's presence and support in Deuteronomy 31:6.

וַיִּקְרָא מֹשֶׁה לַיהוֹשֻׁעַ וַיֹּאמֶר אֵלָיו לְעֵינַי 7 Then Moses called Joshua and said to him in the
כָּל-יִשְׂרָאֵל חֲזָק וְאַמְצֵן כִּי אִתָּה תְּבוֹא sight of all Israel: "Be strong and resolute, for it is
אֶת-הָעָם הַזֶּה אֶל-הָאָרֶץ אֲשֶׁר נִשְׁבַּע you who shall go with this people into the land that
יְהוָה לְאַבְתָּם לְתֶת לָהֶם וְאַתָּה תִּנְחַלְנָה יהוה swore to their fathers to give them, and it is you
אוֹתָם: who shall apportion it to them.

Moses appoints Joshua as the leader of Israel, emphasizing strength and courage, with God instructing Joshua to lead alone, highlighting the importance of assertiveness in leadership. Moses charges Joshua to be strong in Torah and good deeds, while also discussing the timing of tithing festivals. God chooses Joshua as the leader of the Israelites, giving him authority to lead and instructing him to seek guidance from the Urim through Eleazar the priest. (Numbers 27:15-23)

וַיְהִי הָהוּא הוּא | הַהֲלֹךְ לְפָנֶיךָ הוּא 8 And it is indeed יהוה who will go before you. [God] will be
יְהִי עִמָּךְ לֹא יִרְפֶּךָ וְלֹא יַעֲזֹבֶךָ: with you—and will not fail you or forsake you. Fear not
תִּירָא וְלֹא תַחַת: and be not dismayed!"

In Chasidut, the Ba'al Shem Tov teaches that God is always present and will never abandon or distance oneself, as seen in Deuteronomy 31:8 and emphasized in the Targum's translation. In the Commentary, Moses reassures Joshua that God will go ahead of the Israelites and be with him, giving him the strength and authority needed to lead. In the Tanakh, the priests holding the Ark allowed the people to cross the Jordan quickly after receiving God's instructions from Joshua. The Targum further emphasizes God's support and presence, encouraging Joshua to not fear or be dismayed.

<p>וַיִּכְתֹּב מֹשֶׁה אֶת־הַתּוֹרָה הַזֹּאת וַיִּתְּנָהּ אֶל־הַכֹּהֲנִים בְּנֵי לֵוִי הַנֹּשְׂאִים אֶת־אֲרוֹן בְּרִית יְהוָה וְאֶל־כָּל־זִקְנֵי יִשְׂרָאֵל:</p>	<p>9 Moses wrote down this Teaching and gave it to the priests, sons of Levi, who carried the Ark of Covenant, and to all the elders of Israel.</p>
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Moses wrote the entire Torah and gave it to the priests and elders of Israel, who carried and interpreted it, with the Torah scroll passed to the king for public reading. The Mishna establishes that a priest should read first followed by a Levite during Torah readings, based on Deuteronomy 31:9. The Targum confirms that Moses gave the Torah to the kohanim and elders of Israel, emphasizing the importance of the priests and Levites in carrying out this duty.

<p>וַיֹּצֵא מֹשֶׁה אוֹתָם לֵאמֹר מִקֵּץ שָׁבַע שָׁנִים בְּמַעַד שְׁנַת הַשְּׁמִטָּה בְּחַג הַסֻּכּוֹת:</p>	<p>10 And Moses instructed them as follows: Every seventh year, the year set for remission, at the Feast of Booths,</p>
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The festival of Succot during the Shemittah year emphasizes the insignificance of man's actions compared to God's will, with the commandment to read the Torah every seven years during Sukkot reinforcing the importance of Torah study. The Israelites were instructed to set up stones inscribed with the words of the Torah upon entering the promised land, and the Jewish people are commanded to gather after every Sabbatical year to hear Torah passages. King Agrippa would read specific sections of Deuteronomy during Sukkot, causing tears to flow from his eyes. The Gemara questions the exemption of women from positive, time-bound mitzvot, and explains that the years of produce are determined by the first third of their growth based on a verse linking the Sabbatical Year with Sukkot. In Exodus, it is advised to let the land rest every seventh year, and to rest on the seventh day, allowing animals and slaves to refresh themselves. Moshe commanded the people to gather during the Shemittah year at the feast of Tabernacles.

<p>בְּבֹא כָל־יִשְׂרָאֵל לִפְנֵי יְהוָה אֱלֹהֶיךָ בַּמָּקוֹם אֲשֶׁר יִבְחַר תִּקְרָא אֶת־הַתּוֹרָה הַזֹּאת נֶגֶד כָּל־יִשְׂרָאֵל בְּאָזְנֵיהֶם:</p>	<p>11 when all Israel comes to appear before your God in the place that [God] will choose, you shall read this Teaching aloud in the presence of all Israel.</p>
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The commandment for Joshua to read the Torah publicly before all of Israel was given in Deuteronomy 31:11, with specific instructions detailed in Treatise Sotah 41a. The Hak'hel ceremony cannot be fulfilled nowadays due to the Temple's ruins, and all men are obligated to appear before God on festivals except for certain exemptions. The Torah's teachings are universal and consistent for all, regardless of age or wisdom, as stated in Devarim 31:12 and 31:11. Women, the deaf, and others are exempt from specific religious obligations based on their physical or health status, as specified in Mekhilta DeRabbi Yishmael, Tractate Kaspa 4:8. The defeat of the Canaanite nations and the commandment for every male Israelite to write a copy of the Torah emphasize the importance of learning and internalizing its teachings, as explained by the Arizal. The reading of the king on the last day of Tabernacles, the exemption of women from the mitzva of appearance on pilgrimage festivals, and the disagreement between the Rabbis and Rabbi Yose regarding Aaron's sons' coats are all discussed in various Talmudic texts.

12	הַקָּהֵל אֶת־הָעָם הָאָנָשִׁים וְהַנְּשִׁים וְהַטָּף וְגֵרָךְ אֲשֶׁר בְּשַׁעְרֶיךָ לְמַעַן יִשְׁמְעוּ וּלְמַעַן לִלְמְדוּ וַיִּירָאוּ אֶת־יְהוָה אֱלֹהֵיכֶם וְשָׁמְרוּ לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי הַתּוֹרָה הַזֹּאת:	Gather the people—men, women, children, and the strangers in your communities—that they may hear and so learn to revere your God יהוה and to observe faithfully every word of this Teaching.
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Prayer should be done in the presence of the congregation, as stated in Numbers 20:8 and Deuteronomy 31:12, emphasizing the importance of communal prayer including men, women, and children who gather to listen, learn, and observe Torah commandments. The Torah should be read before all of Israel during the Festival of Sukkot every seven years, including men, women, children, and strangers. Specific texts are read on different holidays to commemorate events and emphasize the importance of Torah study for both men and women. The importance of fearing the Lord, humility, and following the teachings of one's teachers are emphasized in Kabbalah and Jewish Thought. The Midrash highlights the significance of learning from the wise and following the decrees of the righteous. The Talmud discusses the obligation of women in assembly and the importance of learning and teaching Torah. The Hak'hel ceremony was meant to include everyone, regardless of gender, age, or social status, to ensure equal access to education and the opportunity to follow community traditions. Onkelos and Targum Jonathan stress the importance of assembling all people to hear and learn to fear God and fulfill the Torah, including men, women, infants, converts, and sojourners. Rabbi Yochanan ben Berokah and Rabbi Elazar ben Hisma discuss the teachings of Rabbi Elazar ben Azariah on the commandment of Hakhel, emphasizing the reward for bringing children to learn and God's love for Israel.

13	וּבְנֵיהֶם אֲשֶׁר לֹא־יָדְעוּ יִשְׁמְעוּ וּלְמְדוּ לִירְאָה אֶת־יְהוָה אֱלֹהֵיכֶם כָּל־הַיָּמִים אֲשֶׁר אַתֶּם חַיִּים עַל־הָאָדָמָה אֲשֶׁר אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן שָׁמָּה לְרִשְׁתָּהּ:	Their children, too, who have not had the experience, shall hear and learn to revere your God יהוה as long as they live in the land that you are about to cross the Jordan to possess.
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Children too young to understand the Torah are present at the assembly to instill a fear of God from an early age, rewarding those who bring them and ensuring the transmission of the Torah to the next generation. The Torah reading cycle is completed every seven years at the Hakhel gathering, where all of Israel, including men, women, and children, hear the Torah read aloud to encourage faith, reverence, Torah study, and mitzva observance. Men are obligated to perform all mitzvot of a son with regard to his father, while women are exempt, but both are obligated to perform all mitzvot of a father with regard to his son. The covenant at Sinai included all people, emphasizing universal citizenship and rights, reflected in the mitzva of Hak'hel where all members of society, including women, were assembled to renew the covenant with God. Onkelos and Targum Jonathan emphasize the importance of children learning to fear and respect God while living in the land they are inheriting.

14	וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הֵן קָרְבוּ יָמָי לְמוֹת קְרָא אֶת־יְהוֹשֻׁעַ וְהִתְיַצְבוּ בְּאֶהֱל מוֹעֵד וְאֶצְוֶנּוּ וַיֵּלֶךְ מֹשֶׁה וַיְהוֹשֻׁעַ וַיִּתְיַצְבוּ בְּאֶהֱל מוֹעֵד:	יהוה said to Moses: The time is drawing near for you to die. Call Joshua and present yourselves in the Tent of Meeting, that I may instruct him. Moses and Joshua went and presented themselves in the Tent of Meeting.
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God instructs Moses to appoint Joshua as his successor, symbolizing the passing of authority in the Tent of Meeting. Moses shows love for Joshua by willingly passing on his office, highlighting the importance of avoiding envy and jealousy. The Creator determines the length of each person's life, with the fear of the Lord potentially extending it. Moses was forewarned of his death, allowing time for preparation. God holds Moses accountable for his lack of faith and acknowledgment of His power. Various commentators discuss the significance of Moses and Joshua entering the Tent of Meeting together, the power of charity in extending life, and the influence of prayer on outcomes. Rabbi Ḥanin derives the number five from a verse indicating Moses' impending death, while the Targum emphasizes the pattern of righteous figures being informed of their approaching death and appointing successors.

וַיֵּרָא יְהוָה בְּאֵהָל בְּעַמּוּד עָנָן 15 וַיֵּרָא appeared in the Tent, in a pillar of cloud, the pillar
וַיַּעֲמֵד עַמּוּד הָעָנָן עַל־פֶּתַח of cloud having come to rest at the entrance of the tent.
הָאֵהֶל:
הָאֵהֶל:

The pillar of cloud at the entrance of the Tent signified God's presence, allowing Moses to communicate with Joshua and emphasizing Joshua's lower prophetic status. The clouds of glory were associated with Aaron as the connection between God and Israel. Musar emphasizes the importance of destroying lust to prevent sinful behavior. Radak, Ramban, and Targum discuss the significance of God's presence in the cloud at the Sanctuary and the role of free choice in controlling actions.

וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה הִנֵּה שָׁכַב 16 וַיֹּאמֶר said to Moses: You are soon to lie with your
עַם־אֲבוֹתֶיךָ וְקָם הָעָם הַזֶּה וְזָנָה | אַחֲרֵי ancestors. This people will thereupon go astray after
| אֱלֹהֵי נְכַר־הָאָרֶץ אֲשֶׁר הוּא בָא־שָׁמָּה the alien gods in their midst, in the land that they
בְּקִרְבּוֹ וַעֲזָבוּנִי וְהָפְלּוּ אֶת־בְּרִיתִי אֲשֶׁר are about to enter; they will forsake Me and break
בְּרִיתִי אִתּוֹ: My covenant that I made with them.

Chasidut discusses Moshe embodying the three Patriarchs in the future resurrection, emphasizing the concept of "one is maintained by three." Commentary highlights the unique and divine nature of the Land of Israel, emphasizing the importance of following God's commandments there. Halakhah emphasizes human free will in choosing to follow God's ways, despite God's decrees. Jewish Thought discusses the threat of punishment for idolatry and the importance of God's presence with the Israelites in the desert. Midrash discusses vows and dedication to the Temple, contrasting Solomon with his father David. Quoting Commentary emphasizes the holiness of the Land of Israel and the need to observe laws strictly. Talmud discusses resurrection and divine knowledge, with Rabbi Yehoshua ben Ḥanania explaining these concepts to the Romans. Targum predicts Moshe's death and the people turning to foreign idols, forsaking the covenant with God.

17 וְחָרָה אַפִּי בָּם בְּיוֹם־הַהוּא וְעָזַבְתִּים
וְהִסְתַּרְתִּי פָנַי מֵהֶם וְהָיָה לָאֵכָל
וּמִצָּאָהוּ רָעוֹת רַבּוֹת וְצָרוֹת וְאָמַר
בְּיוֹם הַהוּא הֲלֹא עָלֵנוּ כִּי־אֵין אֱלֹהֵי
בְּקִרְבֵּנוּ מִצָּאוֹנֵי הָרָעוֹת הָאֵלֶּה:
Then My anger will flare up against them, and I will
abandon them and hide My countenance from them.
They shall be ready prey; and many evils and troubles
shall befall them. And they shall say on that day, “Surely
it is because our God is not in our midst that these evils
have befallen us.”

Chasidut discusses how moderation in eating affects the hiding or revealing of God’s countenance, with excess leading to concealment. Halakhah states that bad events are actions by God as a result of sin, highlighting the consequences of separation from God. Jewish Thought emphasizes divine presence and protection, while Kabbalah discusses neglecting Torah study leading to spiritual consequences. Midrash warns against the dangers of idol worship and adultery, and Musar stresses the importance of recognizing sins and repenting to avoid harsher punishment. Talmud mentions God hiding His face from the Jewish people due to their sins, while Targum describes the consequences of God forsaking and hiding His presence from the people.

18 וְאֶנֶכִּי הִסְתַּר אֶסְתִּיר פָּנַי בְּיוֹם הַהוּא עָלֵינוּ
כָּל־הָרָעָה אֲשֶׁר עָשָׂה כִּי פָּנָה אֶל־אֱלֹהִים
אֲחֵרִים:
Yet I will keep My countenance hidden on that day,
because of all the evil they have done in turning to
other gods.

The text discusses the contrast between the redemptions of Egypt and Purim, highlighting the hiddenness of the Purim miracle and the importance of recognizing spiritual illness for healing. Various commentaries explore God hiding His face as a response to idol worship and the Israelites’ actions, with implications for the length of exile. The Purim story reflects a time of Divine Presence concealment during exile, with the erasure of Amalek linked to the number of words in the Torah and verses in the Scroll of Esther. The Midrash discusses trouble in various historical periods, attributing calamities to leaders’ actions, and the Talmud finds allusions to Esther and Mordecai in specific Torah verses. Additionally, both Targums explain divine withdrawal as punishment for Israel’s sins.

19 וְעַתָּה כְּתֹבוּ לָכֶם אֶת־הַשִּׁירָה הַזֹּאת וְלַמָּדָה
אֶת־בְּנֵי־יִשְׂרָאֵל שִׁמָּה בְּפִיהֶם לְמַעַן
תְּהִיָּה לִי הַשִּׁירָה הַזֹּאת לְעֵד בְּבִנֵּי יִשְׂרָאֵל:
Therefore, write down this poem and teach it to
the people of Israel; put it in their mouths, in
order that this poem may be My witness against
the people of Israel.

Moses and Joshua wrote the song of Haazinu for the Israelites to recite with song and psalm, with Moses ensuring the proper writing, teaching, and recitation of the condensed poetic description of Israel’s history. The Torah commands Jewish men to write a Torah scroll for themselves, with Torah study essential for all, and the Gemara providing clarity on laws and mitzvot. Joining a community and living according to the lessons of Sinai is crucial for sanctifying the Divine name, with Torah interpretations valued more than the original text. In the days of Moses, Torah was learned through repetition, with the Sages’ words considered as important as the Torah itself. The phrase “b’etzem” emphasizes the significance of specific days and observances, and Moses writing a song is interpreted as a command to write a Sefer Torah. Rosh ruled that every man in Israel should write a copy of the Pentateuch, Mishnah, Gemara, and Rashi’s commentary, in addition to a Sefer Torah,

with achronim debating whether the commandment to write a Torah Scroll still applies. Rabbi Akiva teaches the obligation to teach Torah, the Gemara discusses Moses' command to teach the Torah or just the song of Ha'azinu, and both Onkelos and Targum Jonathan explain that the song serves as a witness against the Israelites.

<p>כִּי־אָבִיאוּ אֶל־הָאָדָמָה אֲשֶׁר־נִשְׁבַּעְתִּי לְאֲבוֹתָיו זֶכֶת חֶלֶב וְדָבָשׁ וְאָכַל וְשָׂבַע וְדָשְׁן וּפְנָה אֶל־אֱלֹהִים אֲחֵרִים וַעֲבָדוּם וַנֶּאֱצֹנֵי וְהִפְּרָ אֶת־בְּרִיתִי:</p>	<p>20 When I bring them into the land flowing with milk and honey that I promised on oath to their fathers, and they eat their fill and grow fat and turn to other gods and serve them, spurning Me and breaking My covenant,</p>
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The text discusses how the Israelites will turn to idolatry, primarily serving Baalim, leading to God's anger, but the Torah and song will guide them back to their duties and eventual spiritual resurrection. Satiety can lead to rebellion against God, as shown in Biblical examples. Rashi explains that God will accept prayers willingly like a fat burnt offering. The Book of Jubilees warns of the rebellious nature of the people before entering the promised land. The Talmud discusses laws regarding sancta during travel and tending the altar fire, while Rav Aḥa emphasizes the sin of filling one's stomach. Onkelos and Targum Jonathan state that the Israelites will turn to idolatry after becoming satisfied and prosperous in the land of milk and honey.

<p>וְהָיָה כִּי־תִמְצָאן אֹתוֹ רָעוֹת רַבּוֹת וְצָרוֹת וְעִנְיָנָה הַשִּׁירָה הַזֹּאת לִפְנֵי לֵעָד כִּי לֹא תִשְׁכַּח מִפִּי זִרְעוֹ כִּי יִדְעֵתִי אֶת־יָצְרוֹ אֲשֶׁר הוּא עֹשֶׂה הַיּוֹם בְּטֶרֶם אָבִיאוּ אֶל־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי:</p>	<p>21 and the many evils and troubles befall them—then this poem shall confront them as a witness, since it will never be lost from the mouth of their offspring. For I know what plans they are devising even now, before I bring them into the land that I promised on oath.</p>
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Chasidut emphasizes Rabbi Shimon ben Yochai's assurance that the Torah will not be forgotten by the Jewish people, connected to the Zohar's promise of redemption. Halakhah stresses the importance of charity and lending to the poor, while Jewish Thought highlights the need for fear of God and seeking divine assistance for understanding. Midrash discusses the incompleteness of joy in the Creation story, Musar links Torah to the crown of Israel and the final redemption, and Quoting Commentary explores various interpretations of promises and metaphors in Torah texts. Talmud mentions Rabbi Shimon ben Yoḥai's belief in the preservation of the Torah, criticism of Aḥaz for neglecting education, and concerns about troubles faced by the Jewish people. Tanakh notes God's promise to never again destroy the earth due to human evil, and Targum discusses a song as a testimony to the Israelites' actions.

<p>וַיִּכְתֹּב מֹשֶׁה אֶת־הַשִּׁירָה הַזֹּאת בַּיּוֹם הַהוּא וַיְלַמְּדָהּ אֶת־בְּנֵי יִשְׂרָאֵל:</p>	<p>22 That day, Moses wrote down this poem and taught it to the Israelites.</p>
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Moses wrote a song in Deuteronomy to attract worthy gentiles to convert to Judaism, emphasizing the importance of helping these "sparks" of holy spirits among them. The song was written on the day of Moses' death, with Joshua present, highlighting the importance of Torah knowledge and fidelity to God's law. The final exile will lead to increased Torah

study among the Jewish people. Moses chanted the song opposite all of Israel, with ten songs mentioned in the text. Ramban explains that both Moses and Joshua were commanded to write the Song of Ha'azinu, with Moses being the principal writer and teacher of the song. Moshe wrote a song of praise on that day and taught it to the children of Israel.

23 וַיִּצֹו אֶת־יְהוֹשֻׁעַ בֶּן־נֹחַן וַאֲמַר חֲזַק וְאַמֵּץ כִּי
אֵתָּה תָּבִיא אֶת־בְּנֵי יִשְׂרָאֵל אֶל־הָאָרֶץ
אֲשֶׁר־נִשְׁבַּעְתִּי לָהֶם וְאָנֹכִי אֵהְיֶה עִמָּךְ:
And [God] charged Joshua son of Nun: “Be strong
and resolute: for you shall bring the Israelites into
the land that I promised them on oath, and I will
be with you.”

God commanded Joshua to lead the Israelites into the promised land, emphasizing His presence with Joshua. Joshua was instructed to be strong and courageous in the context of war, to consider the elders' opinion, resist idolatrous practices, and lead the people into the land even against their will. Rabbi Yoḥanan explained that God established Joshua as the sole leader, emphasizing the need for a single leader for each generation. Joshua is reminded to be strong and resolute in apportioning the land promised to the people by their fathers, with God promising to be with him wherever he goes.

24 וַיְהִי | כְּכֹלֹת מֹשֶׁה לִכְתֹּב אֶת־דִּבְרֵי
הַתּוֹרָה־הַזֹּאת עַל־סֵפֶר עַד תִּמָּכּ:
When Moses had put down in writing the words
of this Teaching to the very end,

Moses wrote the Law and Song, commanded the priests to place the complete book by the side of the ark of the covenant, ensuring no additions or subtractions. The Torah scroll was placed inside the Holy Ark next to the Ten Commandments, with the Song serving as a witness. The Israelites sang ten songs in gratitude for ten miracles, including those in Egypt, at the Red Sea, and at the well. All 613 commandments are contained within the Ten Commandments, as the Torah scroll was written by Moshe and not Hashem. Moses finished writing the Torah in a book, completing the words of the law on parchment until they were finished.

25 וַיִּצֹו מֹשֶׁה אֶת־הַלְוִיִּם נֹשְׂאֵי אֲרוֹן
בְּרִית־יְהוָה לֵאמֹר:
Moses charged the Levites who carried the Ark of the
Covenant of יהוה, saying:

Moses commanded the Levites, specifically the kohanim, who were the bearers of the Ark of the Covenant of the Lord, not addressing the entire tribe of Levites who were prohibited from touching the ark. He also addressed the tribes of Gad and Reuven using the pronoun “you” instead of “them” to imply that his commandment applies to all the tribes, similar to how he addresses the Levites but speaks to the whole people. Ibn Ezra explains that this is because the tribes of Gad and Reuven are included among all of Israel, just as the Levites are. The Targum states that Moses commanded the Levites who were carrying the ark of Adonoy's covenant.

26 לָקַח אֶת סֵפֶר הַתּוֹרָה הַזֶּה וְשָׂמְתָם
אִתּוֹ מִצַּד אֲרוֹן בְּרִית־יְהוָה אֱלֹהֵיכֶם
וְהָיָה שָׁם בְּךָ לְעֵד:
Take this book of Teaching and place it beside the
Ark of the Covenant of your God יהוה, and let it
remain there as a witness against you.

Different opinions exist regarding the exact placement of the Torah scroll, with some suggesting it was inside the Ark and others proposing it was next to it, while a Midrash recounts how Moses personally wrote multiple Torah scrolls for each tribe before depositing one in the Ark. Halakhah emphasizes respectful behavior towards a Torah scroll, including not spitting, undressing, or scuffing one's feet in front of it, and sitting before it with the proper mindset, awe, and fear. The Rabbi explains that the Jewish people are like scattered limbs with a trace of vital power, better than lifeless bodies made of marble and plaster, with the root of all knowledge represented by the Ark and its contents. The Talmud presents different opinions on how the Torah was given and where the Torah scroll was placed near the Ark of the Covenant, with Rabbi Shimon arguing that the Torah was complete as is and dictated by God to Moses. Onkelos and Targum Jonathan discuss the placement of the Torah scroll as a witness against the people.

<p>כִּי אֲנֹכִי יָדַעְתִּי אֶת־מְרִידְךָ וְאֶת־עָרְפְּךָ הַקָּשָׁה הֵן בְּעוֹדִנִי חַי עִמָּכֶם הַיּוֹם מִמָּרִים הָיִיתָ עִם־יְהוָה וְאָף כִּי־אֲחֲרָי מוֹתִי:</p>	<p>27 Well I know how defiant and stiffnecked you are: even now, while I am still alive in your midst, you have been defiant toward יהוה; how much more, then, when I am dead!</p>
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Chasidut: Moshe's prayer to enter the land of Israel elevated the prayers of the Children of Israel, serving as a fix for ineffective prayers and benefiting the people, even though it was not answered positively.

Commentary: Ibn Ezra, Or HaChaim, Rav Hirsch, and Steinsaltz provide interpretations of Moses' words in Deuteronomy, highlighting the ongoing struggle of the Israelites to maintain their connection with God and warning of future challenges to their faith.

Halakhah: Admonishment is crucial for repentance, and congregations are advised to appoint a respected sage to motivate the community towards Teshuvah. Five deeds can lock the paths of Teshuvah, including separating from the community and hating admonishment.

Midrash: Rabbi Yohanan lists ten deaths decreed for Moses, who prayed 515 times to enter the Land of Israel, engaging in a fierce struggle with the angel of death. The text also discusses the destruction of the Temple and presents a series of a fortiori inferences from biblical verses.

Quoting Commentary: Various interpretations of biblical verses in Exodus, Devarim, and Psalms are discussed, highlighting Moses' warnings to the Israelites about past mistakes and future corruption, as well as his criticism and doubts about their future.

Targum: The Targum translations of Deuteronomy 31:27 emphasize the rebelliousness and stubbornness of the people towards God, with different versions mentioning defiers, obduracy, and worsening behavior after Moses' death.

<p>הַקְהִילוּ אֵלַי אֶת־כָּל־זִקְנֵי שְׁבֵטֵיכֶם וְשֹׁטְרֵיכֶם וְאֶדְבַּרְהָ בְּאָזְנֵיהֶם אֶת הַדְּבָרִים הָאֵלֶּה וְאָעִידָה בָּם אֶת־הַשָּׁמַיִם וְאֶת־הָאָרֶץ:</p>	<p>28 Gather to me all the elders of your tribes and your officials, that I may speak all these words to them and that I may call heaven and earth to witness against them.</p>
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Chasidut emphasizes Bnei Yisrael's testimony to Hashem's power in creation and their role as protectors aligned with Shabbos. Moses did not use the trumpets on the day of his death, appointing Heaven and Earth as witnesses against the Israelites. Scribes follow traditional practices in Torah scroll layout not explicitly mentioned in the Talmud. Midrash texts discuss individual responsibility, repentance, and lack of control over death, while Rabbeinu Bahya and other commentaries interpret symbols like the Tablets of Testimony and trumpets made by Moses. Targum texts mention gathering judges and officers with heaven and earth as witnesses in Deuteronomy 31:28.

<p>כִּי יָדַעְתִּי אַחֲרַי מוֹתִי כִּי־הִשְׁחַת תִּשְׁחָתוּן וְסַרְתֶּם מִן־הַדֶּרֶךְ אֲשֶׁר צִוִּיתִי אֶתְכֶם וְקִרְאת אֶתְכֶם הָרָעָה בְּאַחֲרִית הַיָּמִים כִּי־תַעֲשׂוּ אֶת־הָרָע בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ בְּמַעֲשֵׂה יְדֵיכֶם:</p>	<p>29 For I know that, when I am dead, you will act wickedly and turn away from the path that I enjoined upon you, and that in time to come misfortune will befall you for having done evil in the sight of יהוה, whom you vexed by your deeds.</p>
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In Chasidut, evil individuals receive nurture and vitality from the sitra achara. Moses warned the Israelites of future corruption, particularly idolatry, to prevent them from straying. Halakhah details traditions for scribes writing Torah scrolls. Jewish Thought discusses reversibility of natural phenomena by God's will and Moses' unique relationship with God. Midrash reflects on corruption, idolatry, and Moses' inability to enter the Land of Israel. Quoting Commentary includes interpretations from Sforno, Radak, Rashi, Ibn Ezra, Hasagot HaRa'avad, and Or HaChaim. Tanakh mentions Israel serving God during Joshua's time, while Targum predicts Israel's corruption after Moses' death.

<p>וַיְדַבֵּר מֹשֶׁה בְּאָזְנוֹ כָּל־קֶהֱל יִשְׂרָאֵל אֶת־דִּבְרֵי הַשִּׁירָה הַזֹּאת עַד תָּמָס:</p>	<p>30 Then Moses recited the words of this poem to the very end, in the hearing of the whole congregation of Israel:</p>
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Moses recited a song/poem to the Israelites, known as Haazinu, which conveyed past, present, and future events with a focus on redemption from exile. He also set up family teaching and public reading of the Instruction every seven years, symbolizing a new stage in Israel's history (Deuteronomy 31:1-30; Covenant and Conversation). The book of Devarim contains speeches where Moses taught the law and history to the Israelites before his death, ensuring they understood before entering the land of Israel (Covenant and Conversation Family Edition, V'Zot HaBerachah, I). Moses spoke the words of the song to the entire assembly of Israel until they were finished (Onkelos Deuteronomy 31:30, Targum Jonathan on Deuteronomy 31:30).

53: האזינו | Ha'Azinu (Deuteronomy 32:1-52)

Deuteronomy 32

הָאָזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה וְתִשְׁמַע
הָאָרֶץ אִמְרֵי־פִי: 1 Give ear, O heavens, let me speak; Let the earth hear
the words I utter!

Chasidut emphasizes the importance of connecting with both heavenly and earthly influences, as represented by Moses calling on the heavens and Isaiah calling on the earth to listen. Halakhah outlines specific traditions for Torah readings and scrolls to ensure accuracy and reverence. Jewish Thought discusses the connection between Israel and Divine Influence through laws like circumcision and the Sabbath. Midrash delves into various aspects of Moses's interactions and the significance of inclining one's ear to Torah. Quoting Commentary highlights the contrast between Israelites' slavery in Egypt and their freedom, emphasizing the need for every Jew to write or take part in writing a sefer Torah. Talmud provides details on the recitation of the Song of Ha'azinu by the Levites in the Temple. Targum discusses Mosheh the prophet's choice of witnesses and lists ten songs spoken by prophets and leaders in Israel's history.

יַעֲרֹף כַּמָּטָר לִקְחוּי תִזְל כָּטֹל אִמְרָתִי 2 May my discourse come down as the rain, My speech
כְּשִׁעְרִים עַל־יָדָא וְכִרְבִּיבִים distill as the dew, Like showers on young growth, Like
עַל־עֵשָׂב: droplets on the grass.

Chasidut emphasizes the transformative power of Torah study and observance in connecting with God and awakening one's inner potential, while also highlighting the importance of mitzvot and aligning oneself with divine will. Commentary discusses the impact of Torah teachings using similes like rain and dew to illustrate gradual nourishment and growth. Jewish Thought uses analogies to convey subtle understanding, while Midrash emphasizes the significance of rain in relation to righteousness and the Torah. Mishnah states the beloved nature of man and Israel due to being created in God's image and called children of the All-Present. Quoting Commentary connects Torah teachings to various interpretations and concepts, and Talmud discusses the importance of rain and Torah, with different perspectives on their significance. Tanakh and Targum use imagery of rain and dew to describe the impact and nourishment of Torah teachings.

כִּי שֵׁם יְהוָה אֶקְרָא הָבוּ גִדְל לֵאלֹהֵינוּ: 3 For the name of יהוה I proclaim; Give glory to our God!

Chasidut describes how Moshe Rabeynu silenced external forces to bring Torah to Israel, Commentary emphasizes praising God through Torah study, Halakhah details various recitations and blessings in Jewish practice, Jewish Thought delves into different aspects of divine laws and offerings, Kabbalah warns about using the Name HaShem properly, Liturgy includes prayers honoring God's greatness, Midrash explores blessings and unity among Israel, Musar discusses the origin of Man/Israel and God's attributes, Quoting Commentary interprets various Biblical verses, Talmud discusses benedictions before Torah study and meals, and Targum explains Mosheh's dedication before pronouncing the Holy Name.

הַצֹּר תָּמִים פִּעֲלֹוּ כִּי כָל־דִּרְכָיו 4 The Rock!—whose deeds are perfect, Yea, all God's
מִשְׁפָּט אֵל אֱמוּנָה וְאֵין עֹל צַדִּיק ways are just; A faithful God, never false, True and
וְיֵשֶׁר הוּא: upright indeed.

Chasidut emphasizes attributing all actions to God and avoiding boasting, while avoiding philosophical works. Jewish Thought outlines divine laws and observances, emphasizing the importance of faith in God's justice and moral actions. Kabbalah delves into the balance between judgment and mercy in divine justice, while Liturgy highlights the importance of observing the Sabbath. Midrash discusses God's justice and inheritance, Musar emphasizes spiritual growth and avoiding lashon hara, and Quoting Commentary emphasizes God's perfection and justice. Second Temple stresses the importance of faith, Talmud discusses divine justice and punishment, Tanakh describes God as perfect and just, and Targum describes God's perfect works and judgment.

שָׁחַת לוֹ לֹא בָנָיו מוֹמֵם דֹּר 5 Unworthy children— That crooked, perverse generation—
עֲקָשׁ וּפְתִילָתָל: Their baseness has played God false.

Chasidut emphasizes the necessity of moving to protect children's lives. Commentary discusses how Israelites' corruption is their own fault, not God's, leading to them being viewed as not His children. Jewish Thought refutes the belief that evil outweighs good, attributing suffering to man's actions. Kabbalah explains the Channel in God's creative act, ensuring ultimate good. Midrash recounts instances of Israelites' corruption and Moses interceding on their behalf. Musar stresses the importance of guarding speech and ears and the impact of neglecting mitzvot. Quoting Commentary references various interpretations of biblical verses. Second Temple discusses Lea and Rachel using handmaids to bear children. Tanakh states that God is not corrupt, but His children are described as crooked. Targum highlights the corruption and idol worship of the children.

הֲ לִיהוָה תִּגְמְלוּ־זֹאת עִם נִבֵּל וְלֹא 6 Do you thus requite יהוה, O dull and witless people? Is
חֲכָם הַלֹּא־הוּא אֲבִיךָ קִנְדָּה הוּא עֲשֶׂךָ not this the Father who created you— Fashioned you
וַיַּכְנִיךָ: and made you endure!

Chasidut explains God's relationship with Israel through metaphors of a father and father-in-law, emphasizing the human soul's insignificance compared to God's greatness. Commentary highlights Israel's ingratitude and lack of wisdom towards God, emphasizing the importance of admonishment for repentance. Halakhah discusses actions that hinder repentance, stressing the necessity of rebukes for Teshuvah. Jewish Thought explores God's rule through angels and the obligation of serving Him. Kabbalah delves into the role of angels in God's actions and the creation of existence. Liturgy references Torah in the liturgy multiple times. Midrash discusses acknowledging God's miracles and creations, human limitations compared to God, and the importance of humility. Musar teachings emphasize love for the Creator, repentance hindrances, honoring parents, and faith in God's will. Quoting Commentary analyzes Moses' call to the heavens and earth, focusing on God's ownership and mastery over creation. Second Temple refers to the people as rebellious "bairns" who sin against God. Talmud stresses the importance of blessings, accuracy in Torah scrolls, and kashrut laws. Tanakh highlights God's closeness to Israel and His role as Father and Redeemer. Targum emphasizes the foolishness of the people in repaying God for His goodness.

זְכֹר יָמֹת עוֹלָם בֵּינוּ שָׁנוֹת	7	Remember the days of old, Consider the years of ages past;
דֹּר־דָּר שְׁאֵל אָבִיךָ וַיֹּגִדְךָ זְקֵנֶיךָ		Ask your parent, who will inform you, Your elders, who
וַיֹּאמְרוּ לָךְ:		will tell you:

Chasidut emphasizes studying Parshiot related to the Patriarchs to understand spiritual exchanges with God, while also discussing the symbolism of Chanukah in strengthening emuna and defeating Greek opposition to divine wisdom. Halakhah focuses on pausing Torah reading at rebuke verses and establishing safeguards, while also addressing kashrut of exotic animals. Jewish Thought stresses examining one's matters, Halachah, and Aggadah, passing on stories to future generations, and understanding occurrences determined by Supreme Wisdom. Kabbalah highlights seeking answers from elders, while Midrash emphasizes consulting elders for counsel, love for the Torah, merit and punishment falling on specific days, and recalling past events of divine punishment. Quoting Commentary discusses G'd as the origin of manifestations, observing the Sabbath, Israel's centrality in the universe, and wisdom that comes with age. Talmud delves into mitzvot of lighting Hanukkah candles, reciting blessings, and heeding Sages' words, while Tanakh and Targum emphasize not dwelling on the past, calling on יהוה, mourning Elijah's departure, and remembering history and seeking wisdom from elders and books.

בְּהִנָּחֵל עֲלֵיוֹן גּוֹלִים בְּהַפְרִידוֹ בְּנֵי	8	When the Most High gave nations their homes And set the
אֲדָם יָצַב גְּבֻלַּת עַמִּים לְמִסְפָּר		divisions of humanity, [God] fixed the boundaries of
בְּנֵי יִשְׂרָאֵל:		peoples In relation to Israel's numbers.

God created the world with the intention of bringing the Israelite nation into existence, with nations deriving their existence from blessings meant for Israel. The borders of nations are set according to the number of the children of Israel, with Israel being the main focus. The Torah was given to guide the world and was apportioned to the tribes of Israel since the confusion of languages. The seventy ministering angels are assigned portions on earth and in nations, with HaShem taking Jerusalem and the Jewish people as His portions. The Targum commentaries emphasize how God established the boundaries of nations based on the number of the Bnei Yisroel, highlighting the significance of the Israelites in the divine plan.

כִּי חֶלֶק יְהוָה עַמּוֹ יַעֲקֹב חֶבֶל	9	For יהוה's portion is this people; Jacob, God's own
נַחֲלָתוֹ:		allotment.

Various commentaries, including Chasidut, Halakhah, Jewish Thought, Kabbalah, Liturgy, Midrash, Musar, and Second Temple texts, discuss the concept of Israel as chosen by God as His portion and inheritance, distinct from other nations. They highlight the importance of Torah, prayer, faith, repentance, and adherence to divine commandments in maintaining this special relationship, with references to Jacob and his descendants as the foundation of the House of Israel. The texts emphasize the unity and uniqueness of the Jewish people, their connection to God, and the significance of their role in the world. Additionally, Targum translations of Deuteronomy 32:9 reinforce the idea that Israel is the Lord's portion and inheritance.

<p>יִמְצְאוּהוּ בְּאֶרֶץ מִדְבָּר וּבְתֵהוּ יִלֵּל יִשְׁמֹן יִסְבְּבֵנֵהוּ יְבוֹנֵנֵהוּ יִצְרֵנֵהוּ כְּאִישׁוֹן עֵינוֹ:</p>	<p>10 [God] found them in a desert region, In an empty howling waste. [God] engirded them, watched over them, Guarded them as the pupil of God's eye.</p>
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Chasidut emphasizes Bnei Yisrael's recognition of their need for something greater to receive the Torah, given in the wilderness to highlight the importance of fulfillment. God protected the Israelites in the desert, providing for their needs and surrounding them with His presence. The High Priest symbolizes sanctity and atonement through the Yom Kippur goats, while the Sefirot concept in Kabbalah distinguishes between Israel and the nations. The Midrash praises Israel for quickly assimilating the Torah at Mount Sinai, and various commentaries offer interpretations on different biblical passages. Yahweh guided the Israelites in the wilderness, and Targum highlights God's provision and protection in the desolate land.

<p>כְּנֶשֶׁר יַעִיר קִנּוּ עַל-גִּזְזָלָיו יִרְחֹף יִפְרֹשׁ כְּנָפָיו יִקְחֵהוּ יִשְׂאֵהוּ עַל-אַבְרָתוֹ:</p>	<p>11 Like an eagle who rouses its nestlings, Gliding down to its young, So did [God] spread wings and take them, Bear them along on pinions;</p>
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The text discusses the importance of tzitzit in protecting garments and serving as a safeguard for commandments, praising tzaddikim for elevating daat and the rectification of brit. God's guidance is compared to an eagle with its young, emphasizing trust and faith. Prophecy must provide additional information, and rewards for fulfilling commandments are not revealed to prevent selective observance. The flags of the camps in the desert symbolized their characteristics, with Dan's featuring an eagle for protection and speed. The Targum describes God's protection of Israel as an eagle caring for its young.

<p>יְהוָה בַּדָּד יִנְחֵנּוּ וְאֵין עִמּוֹ אֵל נֹכַר:</p>	<p>12 יהוה alone did guide them, No alien god alongside.</p>
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In various texts, including Chasidut, Liturgy, Musar, and Targum, the unique relationship between God and the Jewish people is emphasized, highlighting that Israel is led by God alone without the presence of foreign gods. This exclusivity is seen as a promise for the future, focusing on unity and reliance on God, with a special emphasis on the Land of Israel and the individual responsibility of each Israelite. Additionally, the importance of forbidden sexual relationships in the Land of Israel is discussed, as well as insights from various commentators on different verses and concepts in the Bible.

<p>יִרְכְּבֵהוּ עַל-אֶרֶץ וַיֹּאכֵל תְּנוּבֹת שְׂדֵי וַיִּנְקֵהוּ דְּבַשׁ מִסֵּלַע וְשֶׁמֶן מִחֲלָמִישׁ צוּר:</p>	<p>13 [God] set them atop the highlands, To feast on the yield of the earth; Nursing them with honey from the crag, And oil from the flinty rock,</p>
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Deuteronomy 32:13 metaphorically describes the blessings of the land of Israel, emphasizing the abundance of honey and oil. When reading Parashat Ha'azinu, the Torah reading is divided into sections that end with verses of rebuke to motivate repentance. The term "rakab" in Hebrew symbolizes dominion over the heavens, while the Jewish people ascend to the Unlimited One. In the Midrash, the Hebrew midwives were Yokheved and Miriam, with righteous women in Egypt being rewarded. The Levites recited the song of Ha'azinu in six sections during Shabbat offerings, and Abraham's ten trials resulted in

miracles for his children in Egypt. God instructed Moses to lead the Israelites to the promised land in Exodus 33:1.

- 14 חֶמְאָת בָּקָר וְחֵלֶב צֹאן עֵס־חֶלֶב כָּרִים
וְאֵילִים בְּגִי-בָשָׁן וְעֵתוּדִים עֵס־חֶלֶב
כִּלְיֹת חֲטָה וְדֶם-עֵנָב תִּשְׁתֶּה-חֶמֶר:
Curd of kine and milk of flocks; With the best of
lambs, And rams of Bashan, and he-goats; With the
very finest wheat— And foaming grape-blood was
your drink.
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Chasidut explains the significance of the word “sutah” in Genesis 49:11 for Yehuda’s strength, Moshe’s use of Aramaic in Devarim 32:14, and the inner and external aspects represented by Moshe and Yaakov. Commentary offers various interpretations of Deuteronomy 32:14, with Rashi, Ibn Ezra, Sforno, Rashbam, Rabbeinu Bahya, and Chizkuni providing insights. Halakhah discusses forbidden fats in sacrifices and the distinction between literal fat and choice portions. Jewish Thought clarifies King Solomon’s beliefs and the figurative language used in Scripture. Midrash predicts abundant crops in the future, symbolized by the offerings of the princes in the Tabernacle. Quoting Commentary provides insights from Ramban, Rashbam, Ibn Ezra, Rabbeinu Bahya, Gevia Kesef, Rashbam, and Bartenura. Talmud discusses future abundance in Eretz Yisrael and the rebuilding of the Temple. Tanakh mentions Solomon’s provisions and descriptions in Genesis 49:11 and Amos 6:4-6. Targum emphasizes the blessings for observing the law in Deuteronomy 32:14.

- 15 וַיִּשְׁמַן יִשְׁרוּן וַיִּבְעֹט שְׁמֹנֶת
עֲבִית כְּשִׂית וַיִּטֹּשׁ אֱלֹהֵי עֲשָׂהוּ
וַיִּנְבֹּל צוּר יִשְׁעָתוֹ:
So Jeshurun grew fat and kicked— You grew fat and gross
and coarse — They forsook the God who made them And
spurned the Rock of their support.
-

Chasidut recommends eating lean animal meat and drinking olive oil for conception, focusing on Torah to subdue physical desires and find happiness. Commentary discusses Israel’s deviation from spiritual teachings and the consequences of neglecting Torah. Halakhah emphasizes the importance of righteousness and repentance, while Jewish Thought delves into the song of Moshe and neglecting spiritual duties for material wealth. Kabbalah warns against becoming wealthy and denying God, while Midrash highlights rebellion due to satiety. Musar stresses the need to control desires and focus on repentance, while Quoting Commentary explores various interpretations of biblical texts. Second Temple discusses forsaking God for material pleasures, Talmud links the sin of the Golden Calf to riches, and Tanakh describes rebellion and consequences. Targum highlights Israel’s rebellion, wealth, and abandonment of God.

- 16 יִקְנְאוּהוּ בְּזָרִים בְּתוֹעֵבָת
יִבְעִיסוּהוּ:
They incensed [God] with alien things, Vexed [God] with
abominations.
-

The text from Deuteronomy 32:16 discusses how the Israelites provoked God with abominable deeds such as idolatry, pederasty, and sorcery, leading to His anger and jealousy. The Midrash explores the severe punishment for idol worship and licentiousness, contrasting forgiveness for idol worship with harsh consequences for violating interpersonal laws. The Targum commentaries emphasize that the people incited God’s anger through idol worship and abominable actions.

17 יִזְבְּחוּ לַשְׂדִּים לֹא אֱלֹהִים לֹא
 יִדְעוּם חֲדָשִׁים מִקֶּרֶב בָּאוּ לֹא
 שָׁעְרוּם אֲבֹתֵיכֶם: They sacrificed to demons, no-gods, Gods they had
 never known, New ones, who came but lately, Who
 stirred not your forebears' fears.

Various commentaries explore the concept of idol worship among the Israelites, describing how they sacrificed to non-deities and demons in hopes of gaining favor, but these beings were ultimately powerless and not truly feared. The worship of spirits and idols extended to imaginary entities, illustrating the futility of such practices. Additionally, the Targum commentaries emphasize the worthlessness and instability of the idols worshipped by the Israelites.

18 צֹר יִלְדָּךְ תִּשִּׁי וְתִשְׁכַּח אֵל
 מִחֲלָלְךָ: You neglected the Rock who begot you, Forgot the God who
 labored to bring you forth.

The text explores concepts related to Jewish history and theology, including miracles, redemption, and the destruction of the Second Temple, emphasizing the relationship between human actions and divine intervention. It discusses the consequences of forgetting God, the importance of repentance and spiritual growth, and the impact of Israel's sins on their relationship with God, as well as the significance of historical events like the fifteenth of Av and the destruction of Beitar on Jewish identity and religious observance. The text also touches on themes of pride, humility, and the need for spiritual rectification in the face of worldly temptations, citing various commentaries and sources from Chasidut, Jewish Thought, Kabbalah, Midrash, Musar, Quoting Commentary, Talmud, Tanakh, and Targum.

19 וַיֵּרָא יְהוָה וַיִּנְאָץ מִכַּעַס בָּנָיו
 וּבָנֹתָיו: saw and was vexed And spurned these sons and
 daughters.

The wickedness of women in the generation of the destruction of the First Temple led to God's anger and the refinement of their character in exile. Fear of God is essential for lasting Torah study, with Torah compared to a son and fear to a daughter. The song of Moshe (Ha'azinu) hints at the future resurrection of the Israelite people and explores God's attributes and man's imperfection. In Midrash, Resh Lakish consoles R. Chiya b. Abba after a tragedy, cautioning against inviting misfortune with ominous words. Performing mitzvot brings goodness, while transgressions can lead to punishment, but repentance removes them from God's view. Ibn Ezra, Rabbeinu Bahya, Rashi, and Ramban offer interpretations of Deuteronomy 32:19 regarding the writing of the song of Haazinu. In Targum, God's anger is provoked by His beloved children, who are referred to as sons and daughters.

20 וַיֹּאמֶר אֶסְתִּירָה פָנַי מֵהֶם אֲרָאָה
 מַה אַחֲרֵיתָם כִּי דֹר תִּהְיֶפְכֶת
 הָמָּה בָּנִים לֹא-אֱמֹן בָּם: [God] said: I will hide My countenance from them, And
 see how they fare in the end. For they are a treacherous
 breed, Children with no loyalty in them.

Various commentators discuss God's decision to hide His face from the Israelites in Deuteronomy 32:20 due to their actions and lack of faithfulness. The fear of the Lord is crucial for safeguarding Torah and acts of lovingkindness, ensuring lasting impact through Torah study and good deeds. The Gaon of Vilna emphasized the importance of faithful prayer, while Kabbalah explains that God conceals His face when en clothed in physical

garments. In Selichot prayers, there is a plea for forgiveness and a question of why God hides during times of trouble. In the Midrash, R. Meir interprets names to discern one's nature, while R. Meir, R. Juda, and R. Jose pay attention to names for signs of wickedness. Rabbi Meir's interpretation in the Talmud highlights the eternal bond between God and His people.

<p>הֵם קִנְאוּנִי בְּלֹא־אֱלֹ כַעֲסוּנִי בְּהִבְלִיָּהֶם וְאֲנִי אֶקְנִיאֶם בְּלֹא־עֹם בְּגוֹי נָבָל אֶכְעִיסֶם:</p>	<p>21 They incensed Me with no-gods, Vexed Me with their futilities; I'll incense them with a no-folk, Vex them with a nation of fools.</p>
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The text discusses Israelites worshiping false gods, leading to punishment by nations like the Chaldeans and Edomites. Descriptions in the Torah are metaphorical, and God's divinity is embodied in various ways. Rabbi Meir and Midrash texts highlight consequences of immoral actions and importance of repentance. Commentary from Ibn Ezra, Rashi, Ramban, and Talmudic interpretations provide insights into the text. Verses from Isaiah, Obadiah, and Psalms prophesy destruction and despise for nations like Edom. The Targum emphasizes Israel's angering God through idol worship.

<p>כִּי־אֵשׁ קָדְחָהּ בְּאִפִּי וַתִּקְדֹּד עַד־שְׂאוֹל תַּחֲתֶיהָ וַתֹּאכַל אֶרֶץ וַיִּבְלָה וַתִּלְהֹט מִזִּסְדֵּי הָרִים:</p>	<p>22 For a fire has flared in My wrath And burned to the bottom of Sheol, Has consumed the earth and its increase, Eaten down to the base of the hills.</p>
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Rashi, Ibn Ezra, Sforno, Chizkuni, and Rav Hirsch interpret the text as describing God's burning anger consuming Jerusalem and punishing the people. Midrash teaches that studying the Torah prevents affliction and suffering, while neglecting it leads to suffering. Quoting commentary further emphasizes the importance of proper observance and honoring God to avoid severe punishment. Targum describes a powerful wind of fire destroying the earth and its produce.

<p>אֶסְפֶּה עָלֵימוֹ רַעוֹת חֲצִי אֶכְלֶה־בָּם:</p>	<p>23 I will sweep misfortunes on them, Use up My arrows on them:</p>
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Various commentators explain that in Deuteronomy 32:23, the phrase "אספה" signifies the deployment of all punishments against the guilty, exhausting all arrows of punishment, emphasizing the severity and variety of disasters that will befall them. The text contrasts the destruction of the wicked with the resilience of the righteous, highlighting how God does not punish until a nation is destroyed. Israel's survival is ensured by God's unchanging nature, even in the face of punishment and anger. The cycle of judgment and vengeance reflects God's ultimate justice, as seen in examples from Genesis, Deuteronomy, and Daniel. Ameimar from the Talmud explains that God does not repeatedly strike the Jewish people like other nations, ensuring they will not be completely destroyed despite being struck many times for their sins. The Targums on Deuteronomy 32:23 mention the idea of God bringing calamities or evil upon the people as a form of punishment.

<p>מִזֵּי רָעָב וּלְחָמִי רָשָׁף וְקָטָב מְרִירָה וְשֵׁן־בְּהֵמָת אֲשֶׁל־לָבָם עִם־חֲמָת זֹחֲלֵי עָפָר:</p>	<p>24 Wasting famine, ravaging plague, Deadly pestilence, and fanged beasts Will I let loose against them, With venomous creepers in dust.</p>
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Various commentators provide interpretations of different phrases in Deuteronomy 32:24, such as Rashi explaining “מזי רעב” as “hairy through hunger” and Rashbam describing “וקטב מרירי” as being stabbed by robbers. In Mishnah Eruvin 10:6, it is allowed to stand in one domain and drink in another, and in Musar, Torah study is seen as a way to dispel afflictions. Rabbi Yoḥanan warns against issuing halakhic rulings in front of one’s teacher in the Talmud, and in Tanakh, Leviticus 26:22 mentions the threat of wild beasts attacking the people. The Targum commentary on Deuteronomy 32:24 describes the punishment of the Israelites for their sins, including being sent into captivity and being attacked by various dangers.

<p>מַחוּץ תִּשְׁכַּל-חֶרֶב וּמִחֲדָרִים אִמָּה גַּם-בְּחוּר גַּם-בְּתוּלָה יוֹנֵק עִם-אִישׁ שִׁבָּה:</p>	<p>25 The sword shall deal death without, As shall the terror within, To youth and maiden alike, The suckling as well as the aged.</p>
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Rashi explains that the sword will destroy people outside the city, while terror will cause fear and death within homes, with all ages affected. Moses first spoke harshly to Israel, then consoled them with blessings, connecting the laws of jealousy in Numbers to idol worship and future retribution. Rabbeinu Bahya discusses a series of punishments for sins, including the destruction of the Holy Temple, emphasizing the importance of Torah study for the survival of the Torah. The Sages teach to limit time outside during a plague, as described in verses in Isaiah and Deuteronomy. Judah and the elders of Israel are depicted as worshiping false gods in Jeremiah and Ezekiel, with the Targum translations emphasizing the widespread destruction by the sword.

<p>אֶמְרָתִי אֶפְאַיֵּהֶם אֲשַׁבֵּיתָהּ מֵאַנּוּשׁ זְכָרָם:</p>	<p>26 I might have reduced them to naught, Made their memory cease among humankind,</p>
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Various commentators interpret the phrase “אמרתי אפאיהם” in Deuteronomy 32:26 differently, with Ramban, Rashi, Ibn Ezra, Sforno, Rashbam, and Rav Hirsch each offering their own explanations. The song of Moshe is divided into six parts, including allusions to the future redemption and resurrection of the Israelite people. The Selichot prayers on Erev Rosh Hashana seek mercy to prevent the nations from questioning God’s existence. The Midrash discusses the story of Haman plotting against the Jewish people, highlighting their resilience and divine protection. A disciple’s doubts about the Ramban’s claims were dispelled when the Ramban showed how the disciple’s name was hinted at in a verse from Parashas Ha’azinu. Onkelos, Targum Jonathan, and Targum Jerusalem all describe God abandoning and destroying the people, eliminating their memory.

<p>לֹאִי בָעַס אוֹיֵב אֶגּוֹר פְּוִינְכֶרוּ צְרִימוֹ פְּוִיאֲמָרוּ יִדְּנוּ לָמָּה וְלֹא יְהוָה פָּעַל כָּל-זֹאת:</p>	<p>27 But for fear of the taunts of the foe, Their enemies who might misjudge And say, “Our own hand has prevailed; None of this was wrought by יהוה!”</p>
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The text discusses the fear that the enemies of Israel will attribute their power to themselves and their gods, rather than to God, leading to misinterpretation by the gentiles. Midrash texts emphasize the significance of God’s voice in punishing enemies, the restraint of judgment as praise to God, and the naming of righteous individuals as an honor from God. Sforno, Tur HaArokh, and Ramban provide interpretations of specific commandments in Deuteronomy. The Talmud describes how the Levites recited the song of Ha’azinu in

sections as part of Shabbat offerings, while the Targum emphasizes the danger of enemies attributing their success to their own strength rather than to God's decree.

כִּי־גוֹי אֲבָד עֲצוֹת הֵמָּה וְאֵין בָּהֶם 28 For they are a folk void of sense, Lacking in all
תְּבוּנָה: discernment.

In Likutei Moharan, it is explained that understanding is necessary to reveal counsel, as seen in the verse “The counsels in man’s heart are deep waters, yet a man of understanding can draw them out.” Without understanding, counsel is lost, as shown in the statement “For they are a nation devoid of counsel, and there is no understanding among them.” The enemies of Israel are described as lacking understanding of God’s actions and punishment and failing to recognize the role of God in Israel’s fate. Different commentators interpret the lack of counsel among the nations in various ways, with some focusing on the lack of wisdom and others highlighting the failure of the Jewish people to heed God’s guidance.

לֹו חֲכָמוֹ יִשְׁכַּלּוּ זֹאת יָבִינוּ 29 Were they wise, they would think upon this, Gain insight
לְאַחֲרֵיתָם: into their future:

The commentaries on Deuteronomy 32:29 highlight that misfortunes and victories are due to God’s punishment and divine intervention. In Mishnah Ketubot 1:7, Rabban Gamliel and Rabbi Eliezer accept a woman’s claim of hymen rupture by wood, while Rabbi Yehoshua requires proof. The Targums on Deuteronomy 32:29 stress the importance of wisdom and understanding the law. In Kabbalah, the Divine quality of Kingship-Malchut is special to Yehudah, and in Musar, humility, remembrance of death, and accountability before God are essential to avoid sin and pride. Rashi, Siftei Chakhamim, Or HaChaim, and Rabbeinu Bahya provide insights on various biblical verses.

אֵיכָּה יִרְדֹּף אֶחָד אֶלֶף וּשְׁנָיִם נִיָּסוֹ 30 “How could one have routed a thousand, Or two put ten
רַבָּבָה אֶם־לֹא כִּי־צוּרָם מְכָרָם thousand to flight, Unless their Rock had sold them,
וַיִּהְיֶה הַסִּגְיָרָם: יהוה had given them up?”

The text discusses how God’s punishment led to Israelites being pursued by their enemies, the promises of the Torah will be fulfilled in the future, the Almighty is the origin of all things, and the importance of humility in divine favor. Additionally, the Midrash highlights David’s humility, Abraham’s choice between Gehenna and exile, and Jerusalem’s ultimate comfort. Rashi explains Dan’s vengeance against the Philistines, Siftei Chakhamim discusses the proportion of non-Jews pursuing and killing Jews, and the Talmud recounts the disagreement over Bar Koziba being the Messiah. The Targum emphasizes the importance of God’s presence in defeating enemies.

כִּי לֹא כְצוּרָנוּ צוּרָם וְאֵיבֵינוּ 31 For their rock is not like our Rock, In our enemies’ own
פְּלִילִים: estimation.

Rashi explains that judgments should only be brought before Israel and not idolaters, as doing so would profane the name of God and give honor to idolatry. Jewish lawsuits should not be brought before gentile courts, even if they rule in a manner consistent with Jewish law, as it implies the superiority of what they worship. Litigants in Israel should not turn to idolatrous judges for decisions, as it renounces God and Israel’s law. The Targum commentaries on Deuteronomy 32:31 emphasize that while the idols of other nations are

not comparable to the Almighty God of Israel, when the people of Israel sin, they face punishment from God.

כִּי־מִגֶּפֶן סֹדֶם גִּפְנֵם וּמִשְׂדֵּמָה	32	Ah! The vine for them is from Sodom, From the
עֵמֶק עֵינָב מִן עֵינֵי־רוֹשׁ אֲשֶׁכֶּלֶת		vineyards of Gomorrah; The grapes for them are poison,
מִרְרָת לָמוֹ:		A bitter growth their clusters.

Various commentators explain in Deuteronomy 32:32:1 that idolaters lack counsel and understanding, contrasted with Israel's ability to produce good fruit. Midrash texts warn against the dangers of overindulging in wine and compare people's behavior to that of Sodom. Musar teachings connect Noah's indulgence in wine to Adam's downfall and discuss the regulations for the Nazirite. Quoting commentary highlights interpretations of biblical verses by Ibn Ezra, Rabbeinu Bahya, Siftei Chakhamim, and Rashbam. The Second Temple text uses imagery of the vine of Sodom to warn against drunkenness. The Talmud advises reciting specific verses to prevent negative outcomes in dreams, while the Tanakh recounts the story of Lot and the destruction of Sodom and Gomorrah. Targum translations of Deuteronomy 32:32 emphasize the wickedness of idolaters compared to the people of Sodom.

חֲמַת תַּנִּינִים יֵינָם וְרֹאשׁ פִּתְנִים	33	Their wine is the venom of asps, The pitiless poison of
אֲכֹזֵר:		vipers.

The venom of serpents symbolizes the cruel punishment of the wicked by a merciless enemy during exile, while the snake in the Garden of Eden represents temptation and disobedience, associated with craftiness and chaos. Hypocrites who make mistakes in Torah learning will wither like grass, leading to intentional sin and spiritual destruction, warning against associating with the ignorant. Noah's failure to fully restore mankind's stature due to excessive wine consumption is similar to Adam's sin, leading to a debasement of spirituality. Psalms 140:4 refers to spider venom, and Proverbs 12:10 emphasizes compassion towards animals. The Targums on Deuteronomy 32:33 compare the people's wine to serpent venom and malice to cruel reptiles.

הֲלֹא־הוּא כָּמֶם עֲמָדֵי הַתּוֹם	34	Lo, I have it all put away, Sealed up in My
בְּאוֹצְרוֹתַי:		storehouses,

God is aware of the actions of Israel's enemies and has stored up the consequences of their deeds for a future day of judgment, with punishment being a well-guarded secret known only to Him. The concept of retribution for sin is emphasized, with the idea that sins are recorded and pending retribution, not forgotten, leading to continued wrongdoing if one believes their sins are discarded. The Mishnah states that while everything is predetermined, individuals still have free will, and outcomes are based on one's actions. The Talmud discusses interpretations of various phrases, while the Targum mentions that the deeds of the wicked are known and stored for judgment day.

לִי נָקָם וְשָׁלֹם לְעֵת תְּמוּט	35	To be My vengeance and recompense, At the time that their
רַגְלָם כִּי קָרוֹב יוֹם אִידָם וְחָשׁ		foot falters. Yea, their day of disaster is near, And destiny
עֹתֵדָת לָמוֹ:		rushes upon them.

Various commentaries on Deuteronomy 32:35 offer interpretations of God's vengeance and recompense, emphasizing the impending punishment for the wicked and the reward for the righteous. The Jewish Thought commentary discusses the role of individuals in hastening the Redemption, while the Midrash highlights the sanctification of the month, the significance of the shofar blast, and the coming judgment on the nations. The Mishnah discusses prohibited actions before gentile festivals, and the Musar commentary emphasizes repentance and understanding the consequences of sin. Quoting commentaries delve into God's acts of kindness and judgment, the use of the term "festivals," and prophecies by Balaam and Moses. In the Talmud, rabbis engage in discussions on various religious and legal topics, while the Targum emphasizes God's role in avenging the wicked and rewarding the righteous.

<p>כִּי־יִדְּיוֹ יְהוָה עֲמֹו וְעַל־עֲבָדָיו יִתְּנָחֶם כִּי יֵרָאֶה כִּי־אֲזָלָת יָד וְאִפְסָ עֲצוּר וְעָזוּב:</p>	<p>36 For יהוה will vindicate God's people And take revenge for God's servants, Upon seeing that their might is gone, And neither bond nor free is left.</p>
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Chasidut emphasizes waking up at midnight to connect with Hashem through the good point in each Jew, as seen in Chazal's discussion on the moment of midnight and Moshe's disclosure of redemption. David HaMelekh's praise at midnight is explained by his knowledge, symbolized by the harp above his bed, and the importance of charity in Israel's redemption is stressed. Halakhah states that out of the sixty commandments, forty-six are obligatory for women, with specific mnemonics for the commandments they must follow and those they are exempt from. Liturgy focuses on repentance, seeking alignment with God's will, and overcoming struggles against impurity and exile. Midrash discusses God's joy in punishing nations and careful consideration when judging the righteous, as indicated in Proverbs and Devarim. Musar highlights that both good deeds and suffering for Torah observance will hasten redemption, as explained in the Torah portion of Ha'azinu. Quoting commentary from various sources, including Ramban, Rashi, and Rashbam, provides insights on biblical verses and prophecies. Responsa explain the uncertainty of determining the date of the Redemption and the Messiah's arrival, cautioning against miscalculations and dismissing astrology's influence. In the Second Temple period, the brothers facing torture find comfort in God's kindness, as expressed in Deuteronomy. The Talmud links the arrival of the Messiah to various signs among the Jewish people. Tanakh describes God's mercy and vengeance on Zion, with the holy people's power being restored after a specific time. Targum commentaries on Deuteronomy 32:36 discuss God's judgment on Israel with mercy and reconsideration of punishment for his servants.

<p>וְאָמַר אֵי אֱלֹהֵימוֹ צוּר חֲסִיו בוֹ:</p>	<p>37 [God] will say: Where are their gods, The rock in whom they sought refuge,</p>
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The text discusses the mocking question about the whereabouts of Israel's God and the contrast between Israel's trust in God as a rock of protection and the ineffectiveness of false gods worshipped by the people. In the Liturgy, the Torah passage Deuteronomy 32:37 is referenced in the Seder Ma'amadot 5:8. The Midrash predicts disrespect between generations, rebellion within families, and an increase in insolence and lack of respect before the arrival of the Messiah, noting the Divine Presence's withdrawal due to arrogance and idol worship. Abarbanel explains in Joel 2:15-17 the significance of blowing a shofar in Zion as a warning of an impending enemy attack and a plea for mercy from Hashem. The Torah commands not to destroy the corners of the beard, questioning where one's King and

strength are. Psalms 79:10 and 115:2 emphasize the importance of God avenging the spilled blood of His servants to show His presence and power to the nations. The Targum translations of Deuteronomy 32:37 highlight the questioning of the strength and reliability of idols or false gods trusted by the Israelites. In the Talmud, Titus is identified as the wicked individual who insulted and blasphemed God.

אֲשֶׁר חָלַב זִבְחֵיהֶם יִשְׁתּוּ יַיִן 38 Who ate the fat of their offerings And drank their
נְסִיכָם יָקוּמוּ וַיַּעֲזֹרְכֶם יְהִי עֲלֵיכֶם libation wine? Let them rise up to your help, And let
סִתְרָה: them be a shield unto you!

The text emphasizes the contrast between the powerlessness of false idols and the protection offered by the one true God, with a focus on the mockery of Israel's enemies towards their belief in a single deity. The prohibition against drinking wine used for idolatrous libations is derived from Deuteronomy 32:38 and is considered a negative commandment with severe consequences. The song of Moshe (Ha'azinu) is divided into six parts, focusing on God's favors, the people's sins, punishments, destruction, and future redemption of Israel. R. Ahava bar Ze'era discusses the significance of actions and outcomes, contrasting Titus entering the Holy of Holies peacefully with Aaron's sons being destroyed by fire. Noach's attempt to restore mankind's stature through circumcision and wine consumption is marred by debauchery, leading to his downfall. The Gemara discusses the prohibition of benefiting from blood poured before idolatry and the prohibition of wine belonging to gentiles. Onkelos, Targum Jonathan, and Targum Jerusalem emphasize divine intervention and protection for those who consumed sacrifices and libations.

רְאוּ | עֲתָה כִּי אֲנִי הֵאָנִי הוּא וְאֵין 39 See, then, that I, I am the One; There is no god beside
אֱלֹהִים עֲמָדִי אֲנִי אֲמִית וְאֲחִיָּה Me. I deal death and give life; I wounded and I will
מְחַצְתִּי וְאֵין אֲרָפָא וְאֵין מִדִּי מַצִּיל: heal: None can deliver from My hand.

Chasidut emphasizes aligning with Divine attributes to reveal God's glory, achieve complete teshuva, and elevate beyond the Sefirot. Commentary underscores God's power over life and death, healing, and salvation. Halakhah connects prayer for healing to biblical verses, while Jewish Thought discusses sacrifices, fear of God, and divine presence. Kabbalah delves into the Cause of Causes, Sefirot, and God's control over existence. Midrash explores prayer, divine knowledge, resurrection, and respect for leaders. Musar discusses the influence of patriarchs' merit, belief in resurrection, and denial's consequences. Quoting Commentary provides interpretations from various commentators. Second Temple discusses clear intuition of God's existence and mastery of dreams. Talmud resolves contradictions regarding God's abilities and merit transfer between generations. Tanakh describes God's wrath and people's unfaithfulness. Targum emphasizes God's exclusive power over life and death, smiting, and healing, with no other gods beside Him.

כִּי־אֶשָּׂא אֶל־שָׁמַיִם יָדִי וְאָמַרְתִּי חַי אֲנִי 40 Lo, I raise My hand to heaven And say: As I live
לְעֹלָם: forever,

Chasidut emphasizes raising hands in holiness to draw divine blessings, connecting it to purification and divine providence. Commentary discusses God's oath-taking gesture of raising his hand to heaven as a symbol of swearing and divine justice. Halakhah recommends starting and ending Torah readings with positive matters, except in cases like Parashat Ha'azinu. Jewish Thought highlights the unity and attributes of God, emphasizing

praise and trust in His eternal nature. Midrash explains the significance of standing positions in Psalms and God's oath due to lack of faith. Quoting Commentary includes interpretations of God's oath and actions in various biblical verses. Targum interprets God's declaration of eternal life and existence in different contexts.

<p>אִם־שְׁנוּתִי בִּרְקַח חֲרָבִי וְתֹאחֲזוּ בְּמִשְׁפָּט יָדִי אֲשִׁיב נָקָם לְעָרְי וְלִמְשַׁנְאֵי אֲשִׁלָּם:</p>	<p>41 When I whet My flashing blade And My hand lays hold on judgment, Vengeance will I wreak on My foes, Will I deal to those who reject Me.</p>
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Chasidut explains the protection of the tzaddik from the evil eye and the significance of “yad” and “name” in relation to the Sabbath. Commentary discusses the anthropomorphic language in the Torah and the symbolism of covering bread during blessings. Jewish Thought explores the abstract nature of God and the symbolism of the sanctuary. Midrash emphasizes the importance of justice in divine and human judgment. Musar discusses the concept of litigants before God and their connection to Deuteronomy 32:41. Quoting Commentary highlights God's vengeance on the Egyptians and the Levites' rituals in the Temple. Tanakh portrays God's anger towards nations at ease, and Targum emphasizes the sharpened sword of God for judgment and vengeance.

<p>אֲשַׁכִּיר חֲצֵי מַדָּם וְחֲרָבִי תֹאכַל בְּשָׂר מַדָּם חָלָל וְשִׁבְיָהּ מְרֹאשׁ פְּרָעוֹת אוֹיֵב:</p>	<p>42 I will make My arrows drunk with blood— As My sword devours flesh— Blood of the slain and the captive From the long-haired enemy chiefs.</p>
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Chasidut explains that enemies sustain themselves from extraneous elements in the mind, which when consumed, lead to their downfall. Halakhah uses metaphoric imagery to describe God's attributes, while Midrash discusses God's presence for Israel's protection and judgment on idolaters. Commentary and quoting commentary provide interpretations of biblical verses related to God's punishment and protection. In the Talmud, Court decisions made with effort are upheld, showing the importance of exertion. Targum emphasizes God's punishment on those who harm His people.

<p>הֲרִיגֵנוּ גוֹיִם עַמּוֹ כִּי דָם־עֲבָדֶיךָ יָקוֹם וְנָקָם יֵשִׁיב לְעָרְיוֹ וְכַפֵּר אֶדְמָתוֹ עַמּוֹ:</p>	<p>43 O nations, acclaim God's people! For He'll avenge the blood of His servants, Wreak vengeance on His foes, And cleanse His people's land.</p>
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The text discusses how Israel will be praised for their loyalty to God, who will avenge their blood and render vengeance to their adversaries, with the land serving as atonement. Living in Eretz Yisrael leads to forgiveness of sins, and burial there brings atonement. The Liturgy includes prayers for remembrance and vengeance of Jewish martyrs, and the Talmud discusses the use of Aramaic words in the Torah. The Targum versions of Deuteronomy 32:43 emphasize the nations praising God for avenging the blood of His servants and bringing justice to His enemies.

<p>וַיָּבֹא מֹשֶׁה וַיְדַבֵּר אֶת־כָּל־דִּבְרֵי הַשִּׁירָה־הַזֹּאת בְּאָזְנֵי הָעָם הוּא וְהוֹשִׁעַ בֶּן־נֹון:</p>	<p>44 Moses came, together with Hosea son of Nun, and recited all the words of this poem in the hearing of the people.</p>
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Moses appointed Joshua as his successor, ensuring his humility by referring to him as Hoshea, with the Torah mentioning them together to transfer authority publicly. The Mishneh Torah outlines scribe traditions for Torah scrolls, the role of a spokesman in teaching Torah, and the importance of attributing teachings to the original sage. In Sifrei Devarim 334:1, Moses' authority is transferred to Joshua as his time ends. Ramban explains the Song of Ha'azinu written by Moses and Joshua, serving as a testimony of Israel's history and future redemption. God instructs Moses to appoint Joshua as his successor in Numbers 27:18. Hoshe'a assists Moses in reciting the song in the tabernacle, and the Tosefta states that repetition of names in the Tanach praises individuals like Avraham, Yehoshua, and Moshe, expressing love and encouragement.

וַיְכַל מֹשֶׁה לְדַבֵּר אֶת־כָּל־הַדְּבָרִים הָאֵלֶּה 45 And when Moses finished reciting all these
אֶל־כָּל־יִשְׂרָאֵל: words to all Israel,

Moses concluded his speech to the Israelites, as stated in the Targum.

וַיֹּאמֶר אֱלֹהִים שְׁמֹו לְבַבְכֶּם לְכָל־הַדְּבָרִים 46 he said to them: Take to heart all the words with
אֲשֶׁר אֲנֹכִי מַעֲיִד בְּכֶם הַיּוֹם אֲשֶׁר תִּצְוֹם which I have warned you this day. Enjoin them
אֶת־בְּנֵיכֶם לְשָׁמֵר לַעֲשׂוֹת אֶת־כָּל־דְּבָרֵי upon your children, that they may observe
הַתּוֹרָה הַזֹּאת: faithfully all the terms of this Teaching.

The importance of attentively focusing on the words of the Torah, passing down teachings to future generations, understanding the deeper meanings of Torah stories, and the significance of garments as symbols of character traits and moral conditions are emphasized in the commentary, Jewish Thought, and Midrash. Rashi discusses the identification of Ibzan as Boaz and the divine intervention in Ruth 4:13, while Targum highlights Moses instructing the Israelites to focus on and teach the Torah to fulfill its commands.

כִּי לֹא־דָבָר רַק הוּא מִכֶּם כִּי־הוּא חַיֵּיכֶם 47 For this is not a trifling thing for you: it is your
וּבְדָבָר הַזֶּה תֵּאָרִיכוּ יָמִים עַל־הָאָדָמָה אֲשֶׁר very life; through it you shall long endure on the
אַתֶּם עֹבְרִים אֶת־הַיַּרְדֵּן שָׂמָּה לְרִשְׁתָּהּ: land that you are to possess upon crossing the
Jordan.

Chasidut emphasizes that studying the Torah's esoteric dimension is crucial for a deeper understanding, while Halakhah stresses the importance of following all Torah commandments for life. Jewish Thought highlights the Torah's purpose of providing guidance and rewards, and Kabbalah questions the negative effects of toiling in vain. The Midrash warns against reading the Sh'ma in filthy places and emphasizes the Torah's significance, while Musar underscores the need to fulfill all Torah words for the soul's completeness. Quoting Commentary discusses the lessons of repentance from the red heifer legislation and the hidden wisdom in Torah narratives, and the Talmud delves into various decrees and teachings on impurity, rewards for careful speech, and helping others with mitzvot. The Targum translations stress the essential nature of the Torah for life and longevity.

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּעֶצֶם הַיּוֹם הַזֶּה לֵאמֹר: 48 That very day יהוה spoke to Moses:

The phrase “בעצם היום הזה” signifies a decisive action in broad daylight, emphasizing the importance and inevitability of events. Moses’ unique relationship with God allowed him to communicate directly without needing advance knowledge, unlike other prophets like Bileam. The phrase is used to show that God’s will cannot be stopped by human interference, as seen in instances like Noah entering the ark and the Israelites leaving Egypt. Ramban and Radak explain the significance of the phrase in various contexts, while Targum Jonathan specifies the timing of God speaking to Moses.

- עֲלֵה אֶל־הָרֵי הָעֲבָרִים הַזֶּה הָרִנְבוֹ אֲשֶׁר
בְּאֶרֶץ מוֹאָב אֲשֶׁר עַל־פְּנֵי יְרֵחוֹ וְרָאָה
אֶת־אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן לְבְנֵי
יִשְׂרָאֵל לְאֻחֻזָּה: 49 Ascend these heights of Abarim to Mount Nebo,
which is in the land of Moab facing Jericho, and
view the land of Canaan, which I am giving the
Israelites as their holding.

Moses is instructed to go to Mount Nevo to see the land of Canaan, symbolizing the culmination of his leadership. He appoints Joshua as his successor before his death. Moses dies and is buried in the inheritance of the tribe of Gad, praised by angels and Israel for his justice. The Israelites travel to Iye-abarim, near the border of Moab. Moses calls upon Joseph’s spirit to reveal himself, comparing this event to Elisha making iron float, indicating his ability to bring up Joseph’s coffin.

- וּמָת בְּהָרַי אֲשֶׁר אַתָּה עֹלֶה שָׁמָּה
וְהָאֶסְף אֶל־עַמֶּיךָ בְּאֶשְׁרֵי־מָוֶת אֶהְיֶה
אִתְּךָ בְּהָרֵי הָהָר וַיֵּאָסֶף אֶל־עַמּוּיוֹ: 50 You shall die on the mountain that you are about to
ascend, and shall be gathered to your kin, as your
brother Aaron died on Mount Hor and was gathered to
his kin;

Moses is instructed by God to willingly prepare for death on Mount Nebo, similar to Aaron’s passing, in order to be gathered to his people and join the righteous in eternal life. Despite Moses’ desire to live, the angel of death insists on his passing, but through prayer and divine protection, Moses accepts his fate. The concept of being gathered to one’s people before death is explored through various interpretations, emphasizing the continuation of existence beyond the physical body and the importance of righteous individuals in Jewish thought and tradition.

- עַל־אֲשֶׁר מָעַלְתֶּם בִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל
בְּמִי־מְרִיבַת קֹדֶשׁ מִדְּבָר־צֵן עַל אֲשֶׁר
לֹא־קִדַּשְׁתֶּם אוֹתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל: 51 for you both broke faith with Me among the Israelite
people, at the waters of Meribath-kadesh in the
wilderness of Zin, by failing to uphold My sanctity
among the Israelite people.

The Israelites broke faith with God at the Waters of Merivah in the wilderness of Tzin, resulting in Moses and Aaron being punished for not sanctifying God, leading to their denial of entry into the promised land. Moses’ failure to sanctify God by striking the rock instead of speaking to it caused consequences, emphasizing the imperfection of humans and the need to follow God’s commandments. The Shekhinah’s presence at the rock where Moses struck it led to consequences, and the Liturgy praises biblical figures for their faithful actions involving water, seeking salvation in their honor. The deaths of Moses and Aaron are discussed in the Midrash, with Moses not allowed to enter the Land of Israel due to the incident at the waters of dispute. Moses and Aaron’s failure to sanctify God’s name at the

waters of Meribah resulted in missed opportunities to demonstrate God’s power, with differing interpretations on whether Moses sinned. Moses’ request to die like Aaron was denied, and his soul was stored under the Throne of Glory, while the Targum explains that their punishment was due to being unfaithful, rebellious, and not sanctifying God’s word at the Waters of Contention.

<p>כִּי מִנִּגַּד תִּרְאֶה אֶת־הָאָרֶץ וְשָׁמָּה לֹא תָבוֹא אֶל־הָאָרֶץ אֲשֶׁר־אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל:</p>	<p>52 You may view the land from a distance, but you shall not enter it—the land that I am giving to the Israelite people.</p>
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The text discusses Moses breaking faith with God at the Waters of Merivah in the wilderness of Tzin, resulting in him being unable to enter the promised land. Despite Moses’ pleas and requests, God denies him entry, stating that he will not pass through the land alive or dead. Moses is allowed to see the land from a distance, but not enter it during his lifetime, with the promise of entering it beyond death. The Targum translations of Deuteronomy 32:52 also emphasize that Moses will see the land from afar, but not enter it.

54: וזאת הברכה | V'Zot HaBerachah (Deuteronomy 33:1-34:12)

Deuteronomy 33

וְזֹאת הַבְּרָכָה אֲשֶׁר בֵּרַךְ מֹשֶׁה אִישׁ
הָאֱלֹהִים אֶת־בְּנֵי יִשְׂרָאֵל לִפְנֵי מוֹתוֹ: 1 This is the blessing with which Moses, God's agent,
bade the Israelites farewell before he died.

Chasidut emphasizes the importance of humility and fear of the Creator, with Moshe Rabeynu having a unique connection to God that allowed him to speak mouth to mouth with Him. The main service to God is through fervent worship and Torah study done with love and reverence. Halakhah details the Torah portions read during Sukkot and Simchat Torah customs, while Kabbalah highlights the blessing bestowed by Moses on Israel and their connection to the divine. Midrash discusses the blessings given by patriarchs and prophets, with Moses blessing Israel with 'zot'. Musar contrasts Moses with Noach in terms of their spiritual attainment and relationship with God. Responsa refutes claims linking verses in the Torah to Mohammed and emphasizes that the covenant and blessings are exclusively for the descendants of Isaac and Jacob. Second Temple texts describe Moses as a man of God known by different names based on his actions, while the Talmud outlines Torah readings and haftara during Sukkot. Tanakh highlights God's direct communication with Moses, distinguishing him as a trusted servant. Targum commentaries focus on the blessing Moses gave to the children of Israel before his death, emphasizing his role as a prophet of God.

וַיֹּאמֶר יְהוָה מִסִּינִי בָּא וְזָרַח
מִשְׁעִיר לָמוֹ הוֹפִיעַ מִהָר פָּאֵרָן
וְאַתָּה מִרְבֶּבֶת קֹדֶשׁ מִימִינוֹ
לָמוֹ: 2 He said: יהוה came from Sinai, And shone upon them from
Seir; [God] appeared from Mount Paran, And approached
from Ribebboth-kodesh, Lightning flashing at them from
[God's] right.

The text discusses the concealment of God's essence to allow His creations to withstand His radiance, the offering of the Torah to all nations before being given to the Israelites, the significance of the right hand in Torah observance, the special status of the Jewish people, and the importance of humility in connecting with the Creator. It also explores the interaction of God with various nations, the balance of mercy and judgment in the Torah, the criteria for recognizing a true prophet, and the handling of the Torah scroll with respect. Divine punishment is discussed as being meted out measure-for-measure, while Divine beneficence is emphasized as being five hundred times greater, with the protection of God's descendants mirroring Abraham's actions towards his visitors.

אִף חֵבֶב עַמִּים כָּל־קֹדְשׁוֹ בְּיָדְךָ
וְהֵם תָּבוּ לְרַגְלֶךָ יִשְׂאֵל
מִדְּבָרְתֶּיךָ: 3 Lover, indeed, of the people, Their hallowed are all in Your
hand. They followed in Your steps, Accepting Your
pronouncements,

The text discusses the concept of love and debt in relation to studying Torah, the unity in receiving Torah, the role of Torah scholars in embodying faith for the generation, and the ability of tzaddikim to share Torah's light; Ramban, Ibn Ezra, Rashi, Sforno, Kitzur Ba'al HaTurim, Or HaChaim, Rashbam, Tze'enah Ure'enah, Chizkuni, Shemot Rabbah, Resh

4 When Moses charged us with the Teaching As the heritage of the congregation of Jacob.
תּוֹרָה צִוְּהֵנוּ מֹשֶׁה מֹרֶשֶׁה קִהְלֵת יַעֲקֹב:

Chasidut emphasizes Avram's faith in God and Baal Shem Tov's role in sharing Torah knowledge, while Halakhah discusses the crowns of Israel and the obligation to teach Torah. Jewish Thought highlights the deep connection between the Jewish people and Torah, while Kabbalah delves into the commandments and fear of the Lord. Liturgy praises the Torah as a tree of life, and Midrash symbolizes the acceptance of Torah by Israelites. Musar warns against seeking personal gratification from Torah study, and Quoting Commentary emphasizes the democratization of Torah knowledge. Talmud warns against causing embarrassment to those who cannot study Torah and states that Torah is an inheritance for the Jewish people, while Targum highlights the Torah as the heritage of the congregation of Yaakov.

5 Then [God] became King in Jeshurun, When the heads of the people assembled, The tribes of Israel together.
וַיְהִי בִישְׁרוּן מֶלֶךְ בְּהַתְאָסֵף רָאשֵׁי עַם יֶחֶד שְׁבֵטֵי יִשְׂרָאֵל:

The text emphasizes the importance of unity among the tribes of Israel, stating that Hashem was only considered King when they were united, with the unity and acceptance of God's kingship being essential for the enduring blessing and success of the Jewish people. The Mishneh Torah states that the city of Jerusalem and the Temple Courtyard cannot be expanded without the consent of the king, a prophet, the Urim V'Tumim, and the Sanhedrin of 71 judges, emphasizing the need to correct sins like lashon hara for redemption to take place. Rabbi Yitzchak explains that the People of Israel have merited the kingdom by guarding the covenant, and the Liturgy highlights the significance of fulfilling God's will and proclaiming His sovereignty throughout history for enhancing the kingdom of Hashem among the Jewish people.

6 May Reuben live and not die, Though few be his numbers.
יְחִי רְאוּבֵן וְאַל־יָמֹת וַיְהִי מְתֵיו מִסְפָּר:

In Mei HaShiloach, Moshe Rabeynu blessed Reuven with vivacity and joy in his heart, corresponding to Yaakov's blessings of excess strength and dignity. Reciting Torah sections can mitigate harsh judgments. Moses prayed for Reuben to live and not die, referencing the sin of Baal-peor. Rava proves resurrection by referencing Moshe's blessing to Reuben. Reuben's sin with Bilha led to him losing the birthright, priesthood, and kingship, but through repentance, he was granted life. Jacob's prayer for Reuben to "live and not die" is a plea for the continuation of goodness in his descendants. Rabbi Shmuel bar Nahmani connects Reuben's and Judah's blessings to life in this world and the World-to-Come, and resurrection of the dead. In Genesis 49:3, Jacob acknowledges Reuben's status as the first-born. Reuvein is wished a long life and to avoid a second death in the Targum.

7 And this he said of Judah: Hear, יהוה, the voice of Judah And restore him to his people. Though his own hands strive for him, Help him against his foes.
וְזֹאת לֵיהוּדָה וַיֹּאמֶר שְׁמַע יְהוָה קוֹל יְהוּדָה וְאַל־עֲמֹן תְּבַיְּאֵנוּ יָדָיו רַב לֹא וְעֶזֶר מִצָּרָיו תִּתֵּן:

Chasidut: Moses blesses Shimon under Yehudah due to Shimon's role in selling Joseph, while Levi is blessed for loyalty during the golden calf incident. Yehuda represents the heart of the Shechina, while Yosef spreads holiness. Commentary: Moses prays for Judah's success in battle, alluding to Simeon's blessing within Judah's and highlighting the importance of acknowledging divine assistance in victories. Jewish Thought: David's obedience and eagerness to build God's temple are contrasted with Saul's failure to follow divine guidance. Kabbalah: Yehuda embodies the Divine quality of Kingship, emphasizing purity and connection to the Above. Midrash: References to Judah's confession, David's learning, and Zevulun's support of Torah scholars are discussed. Musar: Judah's bones rolled due to lack of progress in studies, while David's learning matched halachic decisions. Quoting Commentary: Various commentators provide insights on Judah's confession, Reuben's repentance, and God shining forth from Seir. Talmud: Judah's confession and ability to study Torah are linked to Reuben's confession, with Moses resolving Judah's ostracism through prayers. Tanakh: Judah's acknowledgment of Tamar's righteousness, praise as a lion's whelp, and challenges in battle are highlighted. Targum: The tribe of Judah is blessed for success in battle and protection against enemies.

<p>וּלְלֵוִי אָמַר תְּמִידָהּ וְאוּרִידָהּ לְאִישׁ חֲסִידָךְ אֲשֶׁר נִסִּיתוֹ בְּמַסָּה תְּרִיבָהוּ עַל־מֵי מְרִיבָה:</p>	<p>8 And of Levi he said: Let Your Thummim and Urim Be with Your faithful one, Whom You tested at Massah, Challenged at the waters of Meribah;</p>
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Chasidut explains that the oil of the Chanukah lights symbolizes kindness and halakhot revealing the light of truth, with Levi signifying attachment to God. Commentary highlights the loyalty and dedication of the Levites, especially Aaron, in upholding Torah and executing God's justice. Kabbalah emphasizes Aaron's fitness for Temple service through his loyalty and commitment, leading to blessings. Liturgy describes the historical events and rituals in Jewish tradition. Midrash references Moses striking the rock for water. Musar connects the Tabernacle and Aaron to rehabilitation and loving-kindness. Quoting Commentary discusses the virtues of Yaakov, Moses, and Aaron, as well as the tribe of Levi's commitment to Torah study. Second Temple commentary addresses the unity of Simeon and Levi. Tanakh stresses the importance of proper rulings and loyalty to God. Targum recounts Moses blessing the tribe of Levi for their devotion and faithfulness.

<p>הָאֵמָר לְאָבִיו וּלְאִמּוֹ לֹא רָאִיתִיו וְאֶת־אֶחָיו לֹא הִכִּיר וְאֶת־בָּנָיו לֹא יָדַע כִּי שְׁמֵרוֹ אִמְרֹתֶיךָ וּבְרִיתֶךָ יִנְצְרוּ:</p>	<p>9 Who said of his father and mother, "I consider them not." His brothers he disregarded, Ignored his own children. Your precepts alone they observed, And kept Your covenant.</p>
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The tribe of Levi was blessed for their loyalty to God, demonstrated by their rejection of the golden calf and commitment to upholding the covenant and commandments, including circumcision. They were consecrated to serve as priests and were seen as qualitatively superior due to their ability to transcend human limitations and achieve a superior spiritual status. The Levites did not have inheritance of fields and vineyards like other tribes, but were given cities to dwell in and served as a royal guard for God, upholding sanctity and hereditary priesthood. Aaron merited the Urim and Thummim and the ability to perform Temple service by passing a test of disregarding his own family for the service of God, leading to blessings and enrichment in all worlds. The Levites were praised for their faithfulness to the covenant and circumcision, continuing to circumcise their children

during the forty years in the desert, which saved the Israelites at crucial moments. The tribe of Levi was consecrated to serve in place of the first-born who failed to rally to Moses, demonstrating complete loyalty to God by rejecting the golden calf.

יִרְוּ מִשְׁפָּטֶיךָ לְיַעֲקֹב וְתוֹרָתְךָ לְיִשְׂרָאֵל יִשְׁמְרוּ קְטֹרֶת בְּאַפֶּךָ וְכָלִיל עַל-מִזְבְּחֶךָ:	10 They shall teach Your laws to Jacob And Your instructions to Israel. They shall offer You incense to savor And whole-offerings on Your altar.
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Chasidut explains how incense brings joy to the heart and nullifies the curse of having to work for sustenance. Halakhah details the Levites' role in serving God and teaching Torah, while Jewish Thought emphasizes the importance of helping the poor and connecting leadership with Torah study. Kabbalah highlights the blessings and enrichment that come from proper service, and the Midrash stresses the significance of the tribe of Levi in upholding religious practices. The Talmud discusses the wealth of those who burn incense and the selection of priests through lotteries, and the Targum emphasizes the priests' role in teaching the law and offering sacrifices.

בֵּרַךְ יְהוָה חֵילוֹ וּפְעָלֵי יָדָיו תִּרְצֶה מַחֵץ מַתְנַיִם קָמָיו וּמִשְׁנָאֵיו מִן-יָקוֹמוֹן:	11 Bless, יהוה, his substance, And favor his undertakings. Smite the loins of his foes; Let his enemies rise no more.
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Various commentators interpret the blessing on the tribe of Levi differently, focusing on aspects such as increase in possessions, protection from enemies, and acceptance of their work. The Levites did not receive a portion in the inheritance of Eretz Yisrael because they were set aside to serve God. In Kabbalah, reaching proper levels allows individuals to ascend to the service in the Temple and bring blessings and enrichment. The Mishnah discusses offering incense in the Temple as a desirable task bringing blessings, while emphasizing compassion towards the vulnerable. Rabbi Yehoshua validates offerings made by disqualified priests, and the Targums speak of blessing the wealth and offerings of Levi.

לְבִנְיָמִן אָמַר יְדִיד יְהוָה יִשְׁכֵּן לְבֶטֶחַ עָלָיו חֲפָף עָלָיו כָּל-הַיּוֹם וּבֵין כְּתֻפָּיו שָׁכֵן:	12 Of Benjamin he said: Beloved of יהוה, He rests securely beside [God], Who protects him always, As he rests between God's shoulders.
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Chasidut highlights the special qualities of Rachel's sons, Yosef and Binyamin, linked to Leah and the concept of luz. Commentary emphasizes Benjamin's unique blessings, purity, and special relationship with God, with the future Temple in his land during the Messiah's time. Halakhah discusses the interpretation of "hupah" for marriage, while Jewish Thought focuses on Benjamin's significance in hosting the Temple. Midrash emphasizes Benjamin's role in sanctifying the Holy Name and hosting the Shechina. Talmud discusses Benjamin's desire to absorb a strip of land with the altar, hosting the Divine Presence in his territory. Targum mentions Mosheh blessing Benjamin for living securely with the Lord and having the Shekinah dwell among them.

וּלְיוֹסֵף אָמַר מְבֹרָכַת יְהוָה אֲרָצוֹ מִמֶּגֶד שָׁמַיִם מָטֵל וּמִתְהוֹם רִבְעַת תַּחַת:	13 And of Joseph he said: Blessed of יהוה be his land With the bounty of dew from heaven, And of the deep that couches below;
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Moses blessed Joseph's land with sweetness from heaven, dew, and groundwater, ensuring fertility and abundance due to Joseph's righteousness and role as a provider, echoing Jacob's blessing. The blessing represented balanced measures and was the most blessed land, ensuring crops even in drought. The blessings from heaven, the deep, and the earth were emphasized, with the Torah avoiding associating God with initiating disaster. Moses blessed the tribe of Joseph with abundant fruit from heaven, dew, rain, and deep waters.

14 With the bounteous yield of the sun, And the bounteous
 וּמִמְּגֵד תְּבוּאֹת שֶׁשֶׁשׁ וּמִמְּגֵד גֶּרֶשׁ יְרֵחִים:

Chasidut emphasizes the influence of the stars and Mazal on individuals and objects, with the ability to direct inclinations towards holiness. Commentary discusses the sun's influence on fruit ripening and the moon's impact on moisture, highlighting the benefits for agriculture. Halakhah connects the commandment of offering sacrifices on Rosh Chodesh to the significant effects of the sun and moon on the world. Quoting commentary delves into the creation of vegetation on the third day and the symbolism of the garden in Eden. In Talmud, remedies for bulmos involve feeding sheep's tail with honey and consuming fruits ripened by the sun. The Targums on Deuteronomy 33:14 emphasize the role of the sun and moon in producing bounteous harvests month after month.

15 With the best from the ancient mountains, And the bounty
 וּמִרֹאשׁ הָהָרִים־קְדִים וּמִמְּגֵד גְּבֻעֹת עוֹלָם:

Rashi, Ibn Ezra, Rabbeinu Bahya, Sifte Chakhamim, Steinsaltz, and Chizkuni discuss the blessings of early ripening fruits on the hills of Joseph in Deuteronomy 33:15. Radak, Rashbam, and Rabbeinu Bahya interpret the blessings of grapes and abundance in the land of Yehudah and Joseph in Genesis 49:11 and 49:26. The Talmud describes the locations of the Tabernacle and Temple in Benjamin's territory, the pleasure of the Dweller in Joseph's territory, and the altar on the border between Joseph and Benjamin. The Targums on Deuteronomy 33:15 attribute the abundance of the land to the blessings and merit of the patriarchs and matriarchs.

16 With the bounty of earth and its fullness, And the favor of
 וּמִמְּגֵד אֶרֶץ וּמִלְאָהּ וּרְצוֹן שְׁכֵנִי
 סֵנָה תְּבוּאָתָהּ לְרֹאשׁ יוֹסֵף
 וּלְקֶדֶד נְזִיר אֶחָיו: the Presence in the Bush. May these rest on the head of
 Joseph, On the crown of the elect of his brothers.

The text discusses the meeting of Hesed and Truth in the characters of Aaron and Moses, with Moses learning patience through the burning bush and blessing Joseph with the attribute of patience. Blessings upon the land of Joseph emphasize God's goodwill and bounty, with insights into specific words and phrases provided by various commentators. The term "Shechinah" signifies God's Divine Presence in a specific place or object. Benjamin's sons were named based on the experience of his missing brother, Joseph's bow symbolizes his passion, and Joseph reassures his brothers with gentle words. Joseph was blessed with good land for his righteousness, and the Divine Presence dwelt in the greatness of Joseph. Moses encounters a messenger of God at Mount Horeb in a burning bush, while Jacob blesses Joseph with surpassing blessings. The blessings and favor bestowed upon Joseph are emphasized in all three commentaries on Deuteronomy 33:16.

17	בְּכֹר שׁוֹרֹ הָדָר לוֹ וְקַרְנֵי רָאִם קַרְנָיו בָּהֶם עַמִּים יִגָּח יַחְדָּו אֶפְסֵי־אָרֶץ וְהֵם רַבְבוֹת אֶפְרַיִם וְהֵם אֲלָפֵי מְנַשֶּׁה:	Like a firstling bull in his majesty, He has horns like the horns of the wild-ox; With them he gores the peoples, The ends of the earth one and all. These are the myriads of Ephraim, Those are the thousands of Manasseh.
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Chasidut emphasizes Yosef's connection to inner intelligence and charity, while Moses blesses Joseph's descendants for their military prowess. Halakhah details the requirements for a shofar on Rosh Hashanah, excluding cow horns. Jewish Thought discusses the role of Mashiach ben Yosef in Gog and Magog, and Kabbalah symbolizes the victory over Amalek with cow horns. Liturgy references Joseph as B'chor Shor in prayers for self-improvement, while Midrash discusses the division between light and darkness. Mishnah and Talmud address the suitability of shofarot and blessings of Joseph. Musar highlights the spiritual significance of Amaleik and the concept of "horns." Ramban refutes theories about Simeon's involvement in the sin of Baal-peor, and Tanakh mentions Moses transferring authority to Joshua. Targum speaks of the dominance and victory of Joseph's descendants in battle.

18	וְלִזְבוּלֹן אָמַר שְׂמַח זְבוּלָן בְּצִאתָהּ וַיִּשְׁשָׁךְ בְּאַהֲלֶיהָ:	And of Zebulun he said: Rejoice, O Zebulun, on your journeys, And Issachar, in your tents.
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Zebulun is associated with business activity to support Issachar in Torah study, with both considered important. Torah study is prioritized in Halakhah, with support for scholars crucial. The partnership between Zebulun and Issachar in providing for Torah study is emphasized in Midrash and Musar, with blessings highlighting their collaboration. Commentary explains the blessings of Zebulun and Issachar, while Tanakh mentions Joseph presenting his brothers to Pharaoh. Targum emphasizes rejoicing in commerce and Torah study for Zebulun and Issachar.

19	עַמִּים הֲרִיקְרָאוּ שָׁם יִזְבְּחוּ זְבַח־יֶצֶדֶק בִּי שֹׁפַע יָמִים יִזְכּוּ וּשְׁפָנֵי טְמוּנֵי חוֹל:	They invite their kin to the mountain, Where they offer sacrifices of success. For they draw from the riches of the sea And the hidden hoards of the sand.
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The tribes of Israel, particularly Zebulun and Issachar, will gather at Mount Moriah for festivals, with Zebulun drawing wealth from the seas for Torah study and having hidden treasures in the sand, potentially leading to conversions. The Hallel and Amidah prayer are discussed in Halakhah, while Guide for the Perplexed explains the actions of incorporeal beings. Rabbi El'azar mentions seven seas in Kabbalah, the psalm of the sons of Korach emphasizes God's sovereignty in Liturgy, and Midrash discusses Moses blessing Israel and Zebulun and Issachar's partnership in Torah. Musar touches on the repair of the world and the consequences of separating from the community. Zebulun's connection to the sea and hidden treasures is highlighted in a quote from Commentary, and in Talmud, God reassures Zebulun of the value of his territory. The Issacharites were skilled in interpreting signs in Tanakh, and Targum discusses the tribes gathering at the mountain of the sanctuary for offerings and utilizing resources from the sea and sands.

20	וּלְגָד אָמַר בְּרוּךְ מְרַחֵב גֹּד כְּלָבִיא שֵׁן וְטַרְף זְרוֹעַ אֵרֶץ־קֶדֶד:	And of Gad he said: Blessed be the One who enlarges Gad! Poised is he like a lion To tear off arm and scalp.
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Moses blessed Gad for their enlarged territory towards the east, praising their strength and prowess in battle. The Midrash discusses Miriam's sequestering, Moses's burial, and Joseph's selection of five men. The commentary on Genesis 49:19 and Deuteronomy 33:20 highlights Gad's courage and military prowess, with the tribe known for their strength and bravery in defending their territory. The Reubenites and Gadites will lead Israel into battle, while Targum emphasizes Gad's strength in defeating rulers and kings.

<p>וַיֵּרָא רָאשִׁית לֹא בִי־שָׁם חֶלְקָתָהּ מִחֶקֶק סָפּוֹן וַיִּתֵּן רָאשֵׁי עָם צִדְקָתָהּ יְהוָה עָשָׂה וּמִשְׁפָּטָיו עִם־יִשְׂרָאֵל:</p>	<p>21 He chose for himself the best, For there is the portion of the revered chieftain, Where the heads of the people come. He executed יהוה's judgments And God's decisions for Israel.</p>
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Chasidut emphasizes the connection between charity and embracing mishpat, with references to Deuteronomy and Psalms. Commentary highlights the role of Moses and the tribe of Gad in fulfilling the righteousness of the Lord during the conquest of the land. Jewish Thought stresses the importance of keeping the Torah's chukim for future generations and the merit of rectifying oneself and others. Kabbalah discusses the connection between the Father and the Righteous-One, ensuring the lowly do not return ashamed. Midrash recounts the story of Jonah being thrown into the sea and swallowed by a great fish. Mishnah contrasts the accountability of leading others to righteousness versus sin. Musar discusses Moses' role in defeating adversaries of the Jewish people and the negative traits that led to the downfall of Korach and others. Quoting Commentary attributes righteousness to Moses and sin to Jeroboam. Talmud describes Moses' burial place in the portion of Gad and his role as an inscriber of righteousness. Tanakh mentions the instructions for the fighting men to cross the Jordan armed. Targum discusses the burial plot of Moses and his righteous actions. Tosefta recounts Serakh informing Moses of Joseph's burial and the thigh as the starting point of transgression.

<p>וַלְדָּן אָמַר דָּן גִּיּוֹר אֲרִיָּה יִזְנֹק מִזֶּה־בָּשָׁן:</p>	<p>22 And of Dan he said: Dan is a lion's whelp That leaps forth from Bashan.</p>
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Dan is likened to a lion's cub due to living near the border and exhibiting bravery and strength, with their tactics compared to those of lions attacking enemies. The tribe of Dan took portions in both the northwest and northeast regions, guarding the borders to prevent enemy forces from entering Israelite territory. In Midrash, Jacob's sons are compared to wild beasts, emphasizing their strength and fierceness. Moses appointed judges to execute sinners, with Phineas taking action against those who worshipped Baal Peor. Moses blesses the tribe of Dan, describing their land as watered by streams from various locations.

<p>וַלְנַפְתָּלִי אָמַר נִפְתָּלִי שָׂבַע רְצוֹן וּמָלֵא בְרִכְתּוֹת יְהוָה יָם וְיַדְרֹם יִרְשָׁה:</p>	<p>23 And of Naphtali he said: O Naphtali, sated with favor And full of יהוה's blessing, Take possession on the west and south.</p>
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The tribe of Naphtali was blessed with abundant land and early ripening fruit, symbolizing possession of treasures in both present and future worlds. The cup of blessing must be full, undiluted, and washed before being blessed, with water added at the blessing "ha-aretz." The term "male" in Hebrew signifies completion and attainment of excellence, illustrated through biblical examples. The Torah is considered a blessing, symbolized by the letter ב,

providing nourishment and guidance for inheriting both this world and the next. Rabbi Yochanan and R. Jose, son of R. Chanina, state that reciting a blessing over a full cup of wine results in a boundless inheritance in both worlds. Moses blessed the tribe of Naphtali with favor and blessings from the Lord, inheriting land near the Sea of Galilee and to the south.

24 וְלֵאשֶׁר אָמַר בְּרוּךְ מִבְּנֵי אֲשֶׁר יְהִי רְצוֹן אָחִיו וְטָבַל בְּשֶׁמֶן רַגְלוֹ: And of Asher he said: Most blessed of sons be Asher; May he be the favorite of his brothers, May he dip his foot in oil.

The month of Shevat is associated with the Tribe of Asher, known for their abundance of olive oil symbolizing wisdom, with blessings from Moses in Genesis and Deuteronomy. Asher's prosperity through olive oil made him well-liked by his brothers, reflected in the beauty and marriages of his daughters. The Midrash discusses various aspects of the tribes, highlighting Asher's association with illumination and Dan with darkness. The tribe of Asher in the camp of Dan was blessed with many sons, possibly due to generosity in charity, with tithing related to unlimited blessings. Ramban, Kli Yakar, Rashbam, Radak, Rashi, and others elaborate on Asher's blessings, emphasizing the abundance of olive trees and oil. The Talmud discusses Asher's tribal portion and abundance of oil, as well as the number of nails permissible on shoes for decoration on the Sabbath. Mosheh blesses Asher's tribe with many sons and favor from their brothers, with an abundance of olives and oil for bathing and nourishment.

25 בְּרִזְלִי וּנְחָשֶׁת מְנַעֲלָיִךְ וּכְיָמֶיךָ דְּבִאָדָה: May your doorbolts be iron and copper, And your security last all your days.

Chasidut emphasizes the connection between strength in youth and blessings in old age, as exemplified by Moshe Rabbeinu passing down wisdom to future generations. The blessing to the tribe of Asher promises security, prosperity, and strength, symbolized by protection from invaders and the flow of abundance even in old age. The Midrashic texts highlight the prosperity of Eretz Yisrael and the importance of Torah scholars in guiding others towards wisdom and life. In Talmud, the rules regarding wearing nail-studded work-boots on the Sabbath are discussed, with differing opinions on the number of nails considered a decoration. Targum texts emphasize the enduring strength and vitality of the tribe of Asher in old age compared to their youth.

26 אֵין כָּאֵל יִשְׁרוּן רֶכֶב שָׁמַיִם בְּעֶזְרָתוֹ וּבְגִאּוֹתָיו שְׁחָקִים: O Jeshurun, there is none like God, Riding through the heavens to help you, Through the skies in His majesty.

Chasidut connects G'd's attributes to the behavior of the Jewish people, emphasizing divine assistance and uniqueness. Jewish Thought discusses God's dominion over celestial bodies and the significance of the number ten in creation. Kabbalah explores the importance of righteous actions and the relationship between divine names. Midrash delves into the structure of the Earth, firmaments, and the significance of Torah study. Musar highlights the kindness of studying Torah לשמה. Quoting Commentary references interpretations of the firmament, celestial camp, and God's powers. Talmud mentions discrepancies in scrolls found in the Temple courtyard and discusses God dwelling above celestial beings in Aravot. Targum emphasizes the incomparable nature of the God of Israel residing in the heavens.

27 **מַעֲנֵה אֱלֹהֵי קֹדֶם וּמִתְחַת זְרַעַת** The ancient God is a refuge, A support are the arms
עוֹלָם וַיַּגְרֵשׁ מִפְּנֵיךָ אוֹיֵב וַיֹּאמֶר everlasting. He drove out the enemy before you By His
הַשָּׁמַד: command: Destroy!

Chasidut emphasizes removing desires for money and idolatry, ascending with lights to enjoy the inheritance of the patriarchs, and following counsel and the merit of the Patriarchs for healing and understanding. Halakhah details the procedures after Hakafof with three Sifrei Torah, while Jewish Thought explores the concept of dominion over things and the importance of belief in God. Kabbalah delves into God's role as creator and sustainer, the mysteries of the Torah, and the dependence of all existence on God. Midrash discusses the support of the world by various elements, the importance of studying Torah and prayer, and the relationship between God and the world. Musar highlights G-d as the "place" of the world, favoring the Jewish people for their humility, and adding stature to G-d through good deeds. Quoting Commentary includes explanations from various commentators on topics such as marriage restrictions for a priest's daughter, the modesty of the righteous, and the inability of the world to contain God. Talmud recounts instances of discrepancies in Torah scrolls found in the Temple court, the creation of the world, and discussions on God as the "Place" of the world. Targum emphasizes the eternal God's power, protection of His people, and scattering of enemies through His Word.

28 **וַיִּשְׁכֹּן יִשְׂרָאֵל בְּטַח בְּדֹד עֵין יַעֲקֹב** Thus Israel dwells in safety, Untroubled is Jacob's
אֶל-אֶרֶץ דָּגָן וְתִירוֹשׁ אֶרֶץ-שָׁמִי וְעֶרְפוֹ abode, In a land of grain and wine, Under heavens
טֹל: dripping dew.

Chasidut explains that foreign thoughts stem from the corruption of mishpat related to the eyes, illustrated by the verse "They came to AYN Mishpat." Jewish Thought discusses the positive aspects of loneliness for spiritual growth, while Kabbalah emphasizes Jacob's descendants dwelling securely alone in exile. Liturgy praises God for His path through the Reed Sea and the dew in the skies. Midrash highlights Israel's connection to dew and God's peace, and Mishnah details the roasting of the Paschal lamb. Quoting Commentary offers interpretations of various biblical verses, and Talmud discusses Israel's solitude in terms of wealth and sorrow. Tanakh includes blessings for abundance and security, and Targum describes Israel living securely in a land of blessing.

29 **אֲשֶׁרִיךָ יִשְׂרָאֵל מִי כְמוֹךָ עַם נוֹשָׁע** O happy Israel! Who is like you, A people delivered by
בְּיְהוָה מִגֵּן עֶזְרֶךָ וּבְאַשְׁרֵי-חֶרֶב גְּאוּתֶךָ יהוה, Your protecting Shield, your Sword triumphant!
וַיִּפְחָשׁוּ אוֹיְבֶיךָ לָךְ וְאַתָּה עַל-בְּמוֹתֵימוֹ Your enemies shall come cringing before you, And you
תִּדְרֹךְ: shall tread on their backs.

Chasidut warns against leaders wielding the sword of pride, obtained through converts, to rule over the people arrogantly (Likutei Moharan). In Jewish Thought, prosperity and ruin are tied to God's pleasure and anger, respectively, with Gersonides explaining God's foreknowledge. Kabbalah discusses Israel's ascent to the Unlimited One-Ein Sof through the middle line, while Liturgy and Midrash emphasize God's role in Israel's victories. Musar discusses how blessings were used differently by Samael and Rahav, leading to the Torah being bestowed upon Israel. Talmud highlights the importance of delighting in Shabbat, and Tanakh recounts the deception of the Gibeonites by Joshua. Targum emphasizes Israel's unique blessings and protection from God.

Deuteronomy 34

- וַיַּעַל מֹשֶׁה מִמִּדְבַּר מוֹאָב אֶל-הַר נֹבֹ רֹאשׁ
הַפְּסִגָּה אֲשֶׁר עַל-פְּנֵי יְרִיחוֹ וַיֵּרְאֵהוּ יְהוָה
אֶת-כָּל-הָאָרֶץ אֶת-הַגִּלְעָד עַד-דָּן: 1 Moses went up from the steppes of Moab to Mount
Nebo, to the summit of Pisgah, opposite Jericho,
and יהוה showed him the whole land: Gilead as far
as Dan;

Moses was granted supernatural eyesight on Mount Nebo to see the entire land of Israel prophetically, including future events in different regions. On Simchat Torah, a custom involves everyone in the congregation reading the Torah to increase joy. Moses' death and burial are described in the Midrash, emphasizing the power of prayer and the significance of his requests being granted by God. In Musar, Moses asks for a successor to unite the Jewish people, reaching the fiftieth level of understanding before his death, symbolized by his ascent to Mount Nebo. The Talmud notes Moses' physical strength until his death and the boundaries of Eretz Yisrael. In Tanakh, the Danites set up a sculptured image and Jonathan serves as a priest for them. The Targum emphasizes the land shown to Moses and the mighty acts of future leaders, while the Tosefta describes Moses' burial by the Shekhinah and the significance of divine retribution.

- וְאֵת כָּל-נַפְתָּלִי וְאֵת-אֶרֶץ אֶפְרַיִם וּמְנַשֶּׁה
וְאֵת כָּל-אֶרֶץ יְהוּדָה עַד הַיָּם הַיַּמְּוִי: 2 all Naphtali; the land of Ephraim and Manasseh;
the whole land of Judah as far as the Western Sea;

God showed Moses the land of Naphtali, Ephraim, Manasseh, Judah, and the western sea, revealing their prosperity, ruin, and future events, including wars and victories of various tribes and kings, as well as the resurrection of the dead. The regions mentioned in the verse are identified according to the tribes that settled there, with the "last sea" referring to the Mediterranean Sea. The Targum commentary on Deuteronomy 34:2 mentions the territories of Naphtali, Ephraim, Manasseh, and Judah, as well as the leaders and kings associated with these regions until the destruction of the sanctuary. Rabbeinu Bahya, Ramban, and Rashi provide insights into the significance of Hebrew terms for directions and emphasize the exclusivity of certain gifts to the Jewish people, such as prophecy, Torah, the land of Israel, and resurrection of the bodies.

- וְאֵת-הַנֶּגֶב וְאֵת-הַבְּכָר בְּקַעַת יְרִיחוֹ עִיר
הַתְּמָרִים עַד-צֹר: 3 the Negeb; and the Plain—the Valley of Jericho, the
city of palm trees—as far as Zoar.

Chasidut explains the significance of Jericho in symbolizing the connection to ethereal levels and the idea that the end is embedded in the beginning, while the sages disagreed with the practice of reciting the Shema without pausing after “today.” Rashi, Steinsaltz, Chizkuni, and Midrash provide interpretations of various terms and concepts related to the land and God’s revelations. Mishnah discusses the protocol for allowing remarriage based on hearsay testimony, with Rabbi Akiva arguing against relying on women’s testimony. The Talmud mentions Rabbi Yehoshua ben Levi’s beliefs about the Temple’s location and the descendants of Jethro, while Tanakh and Targum provide further insights and interpretations related to Jericho and surrounding areas.

<p>וַיֹּאמֶר יְהוָה אֵלָיו זֹאת הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאַבְרָהָם לְיִצְחָק וְלַיֵּעָקֹב לֵאמֹר לְזֶרְעֶךָ אֶתְנַנָּה הָרְאִיתִיד בְּעֵינֶיךָ וְשָׂמָה לֹא תַעֲבֹר:</p>	<p>4 And יהוה said to him, “This is the land of which I swore to Abraham, Isaac, and Jacob, ‘I will assign it to your offspring.’ I have let you see it with your own eyes, but you shall not cross there.”</p>
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Moses was shown the land of Israel to fulfill the oath to the patriarchs, but forbidden to enter to prevent his blessing from invalidating future events. Communication between Moses and the patriarchs after death is debated, with the Talmud suggesting the dead can communicate. Moses’ soul ascended to heaven immediately upon death. Fathers are obligated to teach their sons Torah from a young age, aligning with the Mishnah’s instruction to start studying Scripture at five. Moses’ viewing of the land was interpreted as a vision of the future, distinct from other mortals. Rabbi Akiva and Rabbi Eliezer have different interpretations of how Moses saw the land, with the Midrash discussing future generations and the number of benedictions a man should pray each day. Philo emphasizes the allegorical meaning of Abraham’s migration and the importance of faith in God’s promises. The Talmud discusses the number of mitzvot in the Torah and the disrespect of relieving oneself in a cemetery. God promised Moses that the land of Israel would be given to the descendants of the patriarchs, but Moses would only see it with his eyes.

<p>וַיָּמָת שָׁם מֹשֶׁה עַבְד־יְהוָה בְּאֶרֶץ מוֹאָב עַל־פִּי יְהוָה:</p>	<p>5 So Moses the servant of יהוה died there, in the land of Moab, at the command of יהוה.</p>
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The Talmud describes the deaths of Moses, Aaron, and Miriam as being like a divine kiss from God, symbolizing their great love and knowledge of Him. Moses’ death was marked by his soul being removed from his body by a kiss from God, leading to mourning in heaven. Moses’ ability to stand next to God at the revelation is highlighted, and his burial place remains unknown to prevent desecration. Moses’ death is discussed in various commentaries, with Ramban emphasizing his blessing being fulfilled as a man of God, and lessons in leadership highlighting his role as a servant of God.

<p>וַיִּקְבֹּר אֹתוֹ בְּגִל בְּאֶרֶץ מוֹאָב מִוַּל בֵּית פְּעוֹר וְלֹא־יָדַע אִישׁ אֶת־קְבָרָתוֹ עַד הַיּוֹם הַזֶּה:</p>	<p>6 [God] buried him in the valley in the land of Moab, near Beth-peor; and no one knows his burial place to this day.</p>
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Chasidut explains that Haman symbolizes idol worship, countered by Moshe who received the Torah to eliminate idolatry and was buried opposite Beit Pe’or to signify the elimination of idolatry. Commentary from Rashi, Ibn Ezra, Sforno, Rabbeinu Bahya, Steinsaltz, Chizkuni, and others discusses the burial of Moses and the mystery surrounding

its location. Jewish Thought reflects on God's sorrow, Moses' unfulfilled longing, and the negative experience of his death, contrasting with Elijah and Enoch's ascension to Heaven. Kabbalah emphasizes the importance of humility in connecting with the Creator. Midrash highlights instances of steadfast love in the Torah, including God burying Moses. Mishnah states that God personally buries righteous individuals. Musar discusses the duty of burying the dead and the importance of emulating God's ways. Quoting Commentary from various sources emphasizes the reflexive use of pronouns in the Torah and the unknown burial place of Moses to prevent it from becoming a place of worship. Second Temple texts mention the translation of virtuous individuals to another place of abode. Talmud discusses Moses' burial by God, the unknown location of his grave, and the importance of acts of kindness. Targum and Tosefta provide additional details on Moses' burial location and the Divine retribution on initiators of transgression.

7 ומִשֶּׁה בֶּן־מֵאָה וְעֶשְׂרִים שָׁנָה בָּמָתוֹ
לֹא־כָהָתָה עֵינָיו וְלֹא־נָס לַחָה: Moses was a hundred and twenty years old when he
died; his eyes were undimmed and his vigor unabated.

Chasidut interprets Moshe's burial as symbolizing his ascent into Ein Sof and Malkhut, with tefillin representing fear of God and the repair of imagination to receive light. Moses' physical vitality and appearance remained unchanged even after his death, attributed to the divine presence with him. Jewish Thought highlights Moses' vitality and fierce leadership, while Midrash details his significant encounters and mourns his passing. Musar emphasizes Moses' undiminished strength and the rejection of his prayers, and quoting commentary discusses the significance of Moses' undimmed eyes and unabated strength at 120 years old. The Second Temple commentary reflects on the differences in the years of the guilty and the sage, while the Talmud discusses Moses' physical strength and symbolic connections. Finally, Targum notes that Moses died at 120 with no change in appearance or vitality.

8 וַיִּבְכּוּ בְנֵי יִשְׂרָאֵל אֶת־מֹשֶׁה בְּעֶרְבַת
מוֹאָב שְׁלֹשִׁים יוֹם וַיִּתְּמוּ יָמָי בְּכִי
אֲבָל מֹשֶׁה: And the Israelites bewailed Moses in the steppes of
Moab for thirty days. The period of wailing and
mourning for Moses came to an end.

The children of Israel mourned Moses for thirty days in the plains of Moab, as stated in Deuteronomy 34:8. Halakhah dictates that mourning for Torah scholars should not exceed 30 days, with eulogies not surpassing twelve months. Moses' leadership was marked by a lack of small talk, while Aaron's focus on peace and unity led to a more profound mourning for him. Aaron's death was foretold by God to Moses, and both Moses and Aaron were mourned for thirty days. Moses' relationship with the oral Torah is symbolized by his title as "husband of the spiritual bride." Rabbi Yehuda HaNasi instructed to reconvene study sessions after thirty days of mourning, following the example of the mourning for Moses. The Israelites mourned Aaron's death for thirty days after learning of his passing.

9 וַיְהִי־שֶׁעַ בֶּן־נּוּן מָלֵא רוּחַ חֲכָמָה כִּי־סָמַךְ
מֹשֶׁה אֶת־יָדָיו עָלָיו וַיִּשְׁמְעוּ אֵלָיו
בְּנֵי־יִשְׂרָאֵל וַיַּעֲשׂוּ כַּאֲשֶׁר צִוָּה יְהוָה
אֶת־מֹשֶׁה: Now Joshua son of Nun was filled with the spirit of
wisdom because Moses had laid his hands upon him;
and the Israelites heeded him, doing as יהוה had
commanded Moses.

In Chasidut, the ability to produce worthy students and instill wisdom is connected to the House of God, as seen in Moshe laying hands on Yehoshua and the spelling of Chanukah being hinted at in the verse about Yehoshua being filled with wisdom. Halakhah dictates that on Simchat Torah, the Torah is read by more than a quorum to increase joy, with everyone in the congregation reading. In Jewish Thought, the freewill offering is more pleasing to God than other offerings, symbolizing a desire for close communion with Him. The destruction of the First and Second Temples coincided with days of merit and punishment, and elders appointed by Moses were significant to God. In Talmud, Moses transferring authority to Joshua is likened to giving credit to the one who pours wine. In Targum, Yehoshua was filled with wisdom after Moshe laid his hands on him, and in Tosefta, Moses and Ezra are highlighted as ideal Torah teachers with authority to implement the script and language.

וְלֹא־קָם נָבִיא עוֹד בְּיִשְׂרָאֵל כְּמֹשֶׁה 10 Never again did there arise in Israel a prophet like
אֲשֶׁר יִדְעוּ יְהוָה פָּנִים אֶל־פָּנִים: Moses—whom יהוה singled out, face to face,

The text discusses Moses' exceptional spiritual heights and unique relationship with God, as evidenced by his prophecy and direct communication with God, setting him apart from all other prophets. Moses' prophecy is distinguished by its superiority and miraculous nature, with the Torah emphasizing the eternal nature of his prophecy and the impossibility of another prophet like him arising. Moses' ability to access a deeper understanding of God and communicate directly with Him is highlighted, contrasting with other prophets who required prayer and doubt before performing miracles. Moses' prophetic insights and special relationship with God are emphasized, with his unique connection to the divine symbolized by his ability to know HaShem face to face and speak to Him mouth to mouth. The text emphasizes the transient nature of life and inevitability of death for all, despite one's righteousness or wickedness, with Moses ultimately accepting his fate and preparing for death. Moses' prophetic abilities and leadership qualities set him apart from all other prophets in Israel, with a level of intimacy with God that is unparalleled.

לְכָל־הָאֵתֹת וְהַמּוֹפְתִים אֲשֶׁר שְׁלַחַו 11 for the various signs and portents that יהוה sent him
יְהוָה לַעֲשׂוֹת בְּאֶרֶץ מִצְרַיִם לְפָרְעֹה to display in the land of Egypt, against Pharaoh and
וּלְכָל־עַבְדָּיו וּלְכָל־אֶרְצוֹ: all his courtiers and his whole country,

Moses performed unprecedented miracles publicly with the Great Name of God, setting him apart from other prophets who needed to pray before performing miracles. His close relationship with God allowed him to perform great signs and wonders, distinguishing him as the prophet par excellence. Moses' prophetic commission was evidenced by the miracles and deeds he performed, showcasing his authority as a leader chosen by God.

וּלְכָל־הַיָּד הַחֲזָקָה וְלְכָל־הַמּוֹרָא הַגָּדוֹל אֲשֶׁר 12 and for all the great might and awesome power
עָשָׂה מֹשֶׁה לְעֵינֵי כָל־יִשְׂרָאֵל: that Moses displayed before all Israel.

Chasidut emphasizes the existence of two Torahs, written and oral, with events written about before they occurred, illustrating free will and foreseen events in the Torah. Halakhah details rules for reading the Torah in a synagogue and writing it, including a prayer for salvation and the coming of the Redeemer. Jewish Thought raises questions and critiques about Moses' actions and choices in the story of the burning bush. Kabbalah discusses the 42 letters at the end of the Torah and their division into three hands. Midrash describes various events in the journey of the children of Israel and Moses' actions. Musar highlights the symbolism of the Ten Commandments and the distinction between the written and oral law. Quoting Commentary discusses the unique position of Deuteronomy in the Torah, emphasizing teaching and learning. Talmud outlines rules for finishing Torah scrolls and discusses Moses' actions in various texts. Targum praises Moshe for his displays of strength and power.