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עֵקֶב Eikev

Deuteronomy 7:12-11:25

- 12 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:
- וְהָיָה | עֲקֵב תִּשְׁמְעוּן אֶת הַמִּשְׁפָּטִים הָאֵלֶּה וְשִׁמְרֵתֶם וְעָשִׂיתֶם אֹתָם וְשָׁמַרְךָ יְהוָה אֱלֹהֶיךָ לְךָ אֶת־הַבְרִית וְאֶת־הַחֹסֶד אֲשֶׁר נִשְׁבַּע לְאַבְרָהָם:

The text discusses the importance of fulfilling mitzvot and avoiding sins in Jewish thought, with a focus on the severity of sins like vows, oaths, and causeless hatred. It emphasizes the significance of upholding the covenant through the performance of commandments, even seemingly minor ones, to receive blessings and protection. The commentary on Deuteronomy 7:12 underscores the immediate consequences of hatred towards God, while Chasidut stresses the rewards of pleasing the Creator and the importance of humility. The Mishnah clarifies halakha regarding objects of idol worship, while Kabbalah advises relying on HaShem for prosperity and avoiding negative traits. Finally, Musar highlights the need to repent for sins, overcome impulses, and maintain humility. The liturgy includes prayers asking God to remember the covenant with Abraham, Isaac, and Israel, referencing the Akedah.

- 13 [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.
- וְאֶהְבֶּךָ וְיִבְרַכְךָ וְהָרַבְךָ וּבִרְךָ פְּרִי־בִטְנְךָ וּפְרִי־אֲדָמָתְךָ הַנֶּהְךָ וְתִירְשֶׁךָ וְיִצְהָרְךָ שְׂגֵר־אֶלְפֶיךָ וְעִשְׂתֵּרֶת צֹאנְךָ עַל הָאֲדָמָה אֲשֶׁר־נִשְׁבַּע לְאַבְרָהָם לְתֶת לָךְ:

Jewish thought emphasizes repentance starting at the site of sin, illustrated through Adam and Eve's expulsion from the Garden of Eden. Commentary on Deuteronomy 7:13 focuses on blessings promised to Israelites, while Midrash delves into topics like family purity and wealth. Talmud passages discuss blessings for offspring and wealth from raising animals. The text covers various biblical interpretations, including love, material wealth, morality, and historical context. Ecclesiastes 3:8 highlights the cyclical nature of life, while Chasidut explains the benefit of unintentional actions. Targums reaffirm God's promises to multiply and bless the people. Musar stresses the ultimate reward of receiving the Creator's love, and liturgy discusses blessings and curses based on one's relationship with God.

- 14 You shall be blessed above all other peoples: there shall be no sterile male or female among you or among your livestock.
- בְּרוּךְ תִּהְיֶה מְכַל־הָעַמִּים לֹא־יִהְיֶה בְּךָ עֲקָר וְעֲקֵרָה וּבְבֵהֶמְתֶּךָ:

Various texts from different Jewish sources explore themes such as blessings, protection, prayer, righteousness, and unity among the people. Discussions touch on the significance of individual and collective good deeds, the importance of fulfilling bodily functions regularly for health and cleanliness, and the unique blessings and protection promised to the Jewish nation. The texts underscore the importance of responding to challenges with wisdom and faith, showing respect for blessings from all peoples, and understanding the connections between physical health, spiritual blessings, and successful reproduction.

- 15 יהוה 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.
- וְהִסִּיר יְהוָה מִמֶּךָ כָּל־חָלִי וְכָל־מַדְוֶי מִצָּרִים הָרָעִים אֲשֶׁר יָדַעְתָּ לֹא יֵשִׁימֶם בְּךָ וּבְנֶיךָ בְּכָל־שְׁנָאֶיךָ:

Various commentaries on Deuteronomy 7:15 discuss the removal of sickness and diseases by the Lord, distinguishing between general illnesses and specific pains, with a focus on the importance of observing laws to avoid afflictions. Halakhah addresses sight damage as a form of damage, Mishneh Torah discusses the use of idols, and the Talmud interprets sickness removal differently. Jewish Thought emphasizes repentance to avoid deserved punishments, while Midrash explores reasons for illness and the need for repentance. Musar highlights God's mercy in protecting from afflictions, and Liturgy praises God for peace and kindness.

- 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.
- וְאַכַלְתָּ אֶת־כָּל־הָעַמִּים אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לְךָ לֹא־תַחֲנוּם עִינְךָ עֲלֵיהֶם וְלֹא תַעֲבֹד אֶת־אֱלֹהֵיהֶם כִּי־מִוְקֵשׁ הוּא לְךָ:

In Jewish Thought, the text delves into the order of creation and the unique status of the Jewish people allowing them to consume the nations that worship idols, while exploring the consequences of sin and the need for repentance. In Talmud, Rabbi Shimon asida prohibits robbing a gentile but permits retaining a lost item without returning it, based on specific circumstances. Commentaries on Deuteronomy 7:16 emphasize the commandment to consume conquered nations without pity and warn against serving their gods. The Halakhah discusses bathing in a bathhouse with an idol and the implications of idol worship. The Targum emphasizes the command to destroy nations and abstain from idol worship. Musar highlights the importance of righteousness in achieving God's promises and facing formidable opponents with faith. Lastly, the Midrash emphasizes the unique role and responsibilities of the Jewish people in the world.

- 17 Should you say to yourselves, "These nations are more numerous than we; how can we dispossess them?"
- כִּי תֹאמַר בְּלִבְבְּךָ רַבִּים הַגּוֹיִם הָאֵלֶּה מִמֶּנִּי אִיכָּה אוּכַל לְהוֹרִישָׁם:

Various commentaries on Deuteronomy 7:17 discuss overcoming fear and trusting in God's ability to overcome obstacles posed by idolaters. Akeidat Yitzchak 99:1:10 compares humans to trees in a garden, warning against individual heresy and the consequences of not adhering to Torah teachings. Chasidic sources emphasize the importance of mastering fear to fulfill God's will, while Midrash illustrates Moses overcoming fear in battle. Targum texts question inheriting nations and driving them out. Rashi and Musar teachings emphasize the importance of compassion and relying on God to overcome fear.

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

The text explores the importance of performing mitzvot automatically and the symbolic significance of priestly garments and tzitzit in reminding individuals of their moral duties. It emphasizes the eternal concept behind commandments, the importance of spiritual preparation, and trusting in God's protection rather than relying on worldly power or human strength. The narrative of Moses overcoming fear and trusting in divine protection serves as an example for the Israelites facing numerous nations in battle, highlighting the lesson that success should be attributed to divine assistance. Rabbi Adin Steinsaltz further emphasizes the importance of faith in God's protection in the face of adversity, drawing on the story of God's power over Pharaoh and Egypt [1].

- 19 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 liberated you. Thus will your God do to all the peoples you now fear.
- הַמַּעֲשִׂים הַגְּדֹלֹת אֲשֶׁר־רָאוּ עֵינֶיךָ וְהָאֵתוֹת וְהַמִּכְפָּתִים וְהַיָּד הַחֲזָקָה וְהַיָּד הַנְּטוּיָה אֲשֶׁר הוֹצֵאָךָ יְהוָה אֱלֹהֶיךָ כְּיַעֲשֶׂה יְהוָה אֱלֹהֶיךָ לְכָל־הָעַמִּים אֲשֶׁר־אָתָּה יֵרָא מִפְּנֵיהֶם:

Chizkuni interprets Deuteronomy 26:8:1 as highlighting God's power, while Rashi's commentary on Deuteronomy 7:19 details the trials and miracles God performed in freeing the Israelites. Jewish Thought emphasizes principles that purify inner character and relate to God's commandments, and Targum Onkelos and Targum Jonathan recount the great acts of God in delivering the people from bondage, reassuring similar help for all who fear.

- 20 Your God will also send a plague (plague Others "hornet"; meaning of Heb. ir'ah uncertain. Cf. Exod. 23:28.) against them, until those who are left in hiding perish before you.
- וְגַם אֶת־הַצִּרְעָה יִשְׁלַח יְהוָה אֱלֹהֶיךָ בָּם עַד־אֲבֹד הַנִּשְׁאָרִים וְהַנִּסְתָּרִים מִפְּנֶיךָ:

The term "הצרצה" in Deuteronomy 7:20:1 is interpreted differently in Jewish commentaries, with some seeing it as a disease or flying insect causing harm to enemies, while others view it as a hidden miracle orchestrated by God to aid the Israelites in overcoming powerful foes in Canaan. In various biblical texts like Exodus 23:20 and Joshua 24:12, references to the hornet as a divine intervention leading to victory without physical weapons are discussed. The

Talmud discusses anointing kings and the Midrash recounts mystical events involving demons and angels. In Targum, it is mentioned that God will send adversaries and hornets against the people. In Tosefta, the gifts granted to Moses, Aaron, and Miriam and the absence of the promised hornet across the Jordan River are explained.

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

In Jewish Thought, the capacity of human beings to refine their characteristics and strengthen their trust in God is emphasized through tools like imagination and memory joggers. The Midrash tells the story of Miriam and her sons' unwavering faith even in the face of persecution, highlighting the importance of fear towards God rather than earthly enemies, as emphasized in both Deuteronomy 7:21 and 3:22 by Ibn Ezra and Steinsaltz. The Halakhah prohibits soldiers from being afraid in battle, with running away considered a transgression, emphasizing the strengthening of faith. The Targum emphasizes the reassurance in God's strength and greatness within the people of Israel.

22 Your God **הוהי** will dislodge those peoples before you 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. **וְנִשְׁלַח יְהוָה אֱלֹהֶיךָ אֶת־הַגּוֹיִם הָאֵל מִפְּנֶיךָ מֵעֵט מֵעֵט לֹא תוּכַל כִּלְתָם מֵיָר פְּתָרְרָבָה עֲלֶיךָ חֵית הַשָּׂדֶה:**

Several commentaries on Deuteronomy 7:22 explain that the Israelites cannot quickly destroy the Canaanite nations in the Promised Land to prevent a vacuum that would lead to invasion by wild beasts, thereby ensuring the gradual destruction of the nations over time by God through Israel. The various interpretations of Torah verses offer insights into the nuances of the biblical text and the lessons to be learned from them, such as the importance of patience, redemption, reward in the afterlife, the relationship between conquests and observance of Torah, and consequences of neglecting kindness and divine will. Additionally, in Exodus 23:29-30 and Judges 3:1, God is seen driving out inhabitants gradually to prevent desolation and testing the Israelites unfamiliar with Canaan's wars. In the Jerusalem Talmud Makkot 2:2:2, Rabbi and the rabbis use the concept of loss in various contexts, suggesting that losing something can also mean taking a hit, as seen in Deuteronomy 19:5 and 7:22 respectively. The Targum on Deuteronomy 7:22 reinforces the concept of gradual removal of nations to prevent the multiplication of wild animals against the Israelites.

23 Your God **הוהי** will deliver them up to you, throwing them into utter panic until they are wiped out. **וְנִתְּנָם יְהוָה אֱלֹהֶיךָ לְפָנֶיךָ וְהֵמָּם מְהוּמָה גְדֹלָה עַד הַשְׁמָדָם:**

The texts from the Talmud, Midrash, Quoting Commentary, and Targum all discuss how God uses natural elements to confuse and defeat enemies, causing pestilence and other forms of confusion in battle to ensure victory for the Israelites. Various commentaries analyze the linguistic and thematic aspects of these texts, emphasizing God's unique methods of punishment and the eventual defeat of enemies through divine intervention.

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

The text in Akeidat Yitzchak raises various questions regarding Jacob's blessings to his sons in Genesis 49, including contradictions and puzzling details. Different commentaries on Deuteronomy 7:24:1 offer varying interpretations, such as Ibn Ezra focusing on grammar and vocalization, and Or HaChaim emphasizing capturing kings alive as proof. Both Targums of Deuteronomy 7:24 emphasize victory over enemies and complete destruction. In a Midrash on Devarim 52:1, the text discusses the verse "No man will stand up against you" and suggests it applies to various groups. Rabbeinu Bahya and Rashbam explore different concepts related to judgment and risking one's life for a greater cause, respectively.

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 **הוהי**. **פְּסִילֵי אֱלֹהֵיהֶם תִּשְׂרָפוּן בָּאֵשׁ לֹא־תַחְמֹד לְכֶסֶף וְזָהָב עֲלֵיהֶם וּלְקַחְתָּ לָךְ כֵּן תִּנְקֹשׁ בּוֹ כִּי תוֹעֵבֶת יְהוָה אֱלֹהֶיךָ הוּא:**

The texts explore various aspects of idol worship, including permissible benefits from objects of worship, the prohibition of coveting such items, and the responsibilities of destroying idols to nullify idolatry among Jews. Different interpretations and nuances are provided by commentators and sources such as Talmud, Midrash, Halakhah, Chasidut, Mishnah, Targum, Musar, and Tosefta, emphasizing the importance of following specific laws and avoiding any association with pagan cults or idol worship.

- 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.
- וְלֹא־תָבִיא תוֹעֵבָה אֶל־בֵּיתְךָ וְהָיִיתָ חָרָם כְּמֹהוּ שָׁקֵץ | תִּשְׁקָצְנוּ וְתֵעֵב | תִּתְעַבְנוּ כִּי־חָרָם הוּא:

Various Jewish texts, including the Akeidat Yitzchak, Guide for the Perplexed, Talmud, and commentaries, emphasize the prohibition of idol worship in Jewish thought. The texts discuss the importance of avoiding idolatrous beliefs and practices, such as not bringing idols into one's home, distancing oneself from idolatrous symbols, and treating idol worship with disdain. The severe consequences of engaging in idol worship and the need for strict adherence to laws regarding idolatry are highlighted. Arrogance is equated with idolatry, emphasizing the importance of humility and avoiding haughtiness in one's spiritual connection with God. Various authorities stress the need to detest idolatry and avoid deriving any benefit from idol worship in order to maintain a strong relationship with the divine.

8

- 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 I promised on oath to your fathers.
- כָּל־הַמִּצְוָה אֲשֶׁר אֲנִי מֵצַוְךָ הַיּוֹם תִּשְׁמְרוּן לַעֲשׂוֹת לְמַעַן תַּחֲיוּ וְרַבִּיתֶם וּבִאתֶם וִירִשְׁתֶּם אֶת־הָאָרֶץ אֲשֶׁר־נִשְׁבַּע יְהוָה לַאֲבֹתֵיכֶם:

The commentaries, Chasidut, Talmud, Midrash, Halakhah, Targum, and Musar texts all emphasize the importance of fully fulfilling all commandments of the Torah to ensure spiritual and physical well-being, closeness to Hashem, and prosperity. The texts illustrate the principles of completing mitzvot thoroughly, connecting to the inner essence of the commandments, reciting blessings with gratitude, and avoiding negative consequences by observing all aspects of Torah study and practice.

- 2 Remember the long way that your God 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.
- וְזָכַרְתָּ אֶת־כָּל־הַדֶּרֶךְ אֲשֶׁר הוֹלִכְךָ יְהוָה אֱלֹהֶיךָ זֶה אַרְבָּעִים שָׁנָה בַּמִּדְבָּר לְמַעַן עֲנִתְךָ לְנִסְתָּךְ לִדְעוֹת אֶת־אֲשֶׁר בְּלִבְךָ הִתְשַׁמֵּר מִצְוֹתוֹ אִם־לֹא:

In Jewish thought, stories like Abraham's hospitality and the sacrifice of Isaac serve as tests of faith and obedience, highlighting the importance of putting spiritual values above material success to deepen understanding of God. Commentary explores how the Israelites were tested in the wilderness to reveal their true nature and emphasize obedience to God for survival and spiritual growth. The Midrash emphasizes equality before God for all individuals in Israel, while Halakhah stresses the importance of Torah study even in poverty to avoid neglecting God's word. The Second Temple era reinforces the significance of following God's commandments through trials and afflictions, and Musar texts underscore fulfilling positive commandments as the purpose of creation. In Chasidut, man is tested to see if his heart is connected to earthly desires or to a life aligned with God's will.

- 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 I decree.
- וַיַּעֲנֶנִי וַיְרַעֲבֵנִי וַיֹּאכִלֵךְ אֶת־הַמָּן אֲשֶׁר לֹא־יָדַעְתָּ וְלֹא יָדָעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעְךָ כִּי לֹא עַל־הַלֶּחֶם לִבְדּוֹ יַחְיֶה הָאָדָם כִּי עַל־כָּל־מוֹצָא פִי־יְהוָה יַחְיֶה הָאָדָם:

In Jewish thought, the act of consuming food holds physical and spiritual significance, with emphasis on nourishing the soul through Torah study, sacrifices, and trusting in God for sustenance. The provision of manna in the wilderness

highlights the importance of both physical and spiritual nourishment, with various texts and commentaries discussing divine sustenance, repentance, and atonement. Themes of spiritual connection, faith, and trust in God are explored in relation to food, livelihood, and religious practices, drawing on interpretations from Talmud, Halakhah, and Kabbalah. The concept of manna as heavenly food and the significance of blessings in rectifying souls are highlighted, showcasing the interplay between physical actions and higher metaphysical truths found in Jewish teachings.

4 The clothes upon you did not wear out, nor did your feet swell these forty years. שְׂמֹלֶתְךָ לֹא בִלְתָּה מֵעֲלֶיךָ וְרַגְלֶךָ לֹא בָצְקָה זֶה אַרְבָּעִים שָׁנָה:

Midrash texts explore God's abundant care and miraculous provision for the Israelites in the wilderness, comparing it to that of a king. Different commentaries explain the phenomenon of their garments not wearing out, attributing it to divine intervention, cleanliness from Divine Glory, the nature of manna, or multiple garments brought from Egypt.

Mishnah rules regarding secondary relatives in marriage are also discussed. Tanakh and Targum confirm God's sustenance of the Israelites in the wilderness. Lastly, Musar links the idea of the body being a garment for the soul to Israel's experience in the desert and Noah's sons covering their father.

5 Bear in mind that your God הוה disciplines you just as a householder (householder See the first note at 1.31.) disciplines his son. (as a householder disciplines his son See the second note at 1.31.) וַיִּדְעַתָּה עַם־לְבָבְךָ כִּי כַּאֲשֶׁר יִיסֵר אִישׁ אֶת־בְּנוֹ יְהוָה אֱלֹהֶיךָ מִיִּסְרֶיךָ:

The texts explore Jewish thought, emphasizing the use of parables to understand God's attributes and the Jewish people's role as messengers. They highlight the importance of Torah, the land of Israel, and eternal life in maintaining a close relationship with God. Divine providence is rooted in righteousness, discipline, and mercy, with punishment seen as corrective rather than vengeful. The concept of afflictions as a means of spiritual growth, the significance of accepting discipline as a form of love, and the relationship between suffering and blessings are discussed in various commentaries, Midrash, and Musar texts. Additionally, the texts from Second Temple and Targum emphasize God's interactions with humans using human expressions for instructional purposes, with the ultimate goal of guiding towards piety. In Kabbalah, kindness and judgment are explored within the context of the Sefirot, highlighting the deeper motivations behind apparent harshness as ultimately aiming at benefiting individuals and the world.

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

Midrash Tanchuma explains that God's ways are guided by mercy, truth, and loving-kindness, while Targum emphasizes the importance of keeping God's commandments and fearing Him. In Musar, fulfilling positive commandments involves virtues such as free choice, Torah study, and contemplation of God's greatness, serving as the purpose of creation. Steinsaltz's commentary underscores the need for a relationship with God based on love, acceptance, commitment to law, and justice, rooted in a fear of God.

7 For your God הוה is bringing you into a good land, a land with streams and springs and fountains issuing from plain and hill; כִּי יְהוָה אֱלֹהֶיךָ מְבִיאָךְ אֶל־אֶרֶץ טוֹבָה אֶרֶץ נָחָלִי מַיִם עֲיִנֹת וְתַהֲמֹת יְצָאִים בְּבִקְעָה וּבְהָר:

Various texts explore Jewish thought, emphasizing trust in God's provision over material pursuits and the importance of maintaining a spiritual focus through observance of mitzvot. Midrash stories underscore acts of charity, belief in God, and the rewards of faith, while commentaries on Deuteronomy 8:7 highlight the abundant nature of the land of Israel and the need to recognize divine blessings. Musar discusses suffering as a form of divine love, and Targum texts depict God leading the Israelites to a fertile land with water sources. Commentary quotes emphasize righteousness and gratitude, while liturgy focuses on prayers for abundance, prosperity, and peace in the land of Israel.

8 a land of wheat and barley, of vines, figs, and pomegranates, a land of olive trees and honey; אֶרֶץ חִטָּה וְשֵׁעִלָּה וְגִפְנִים וְתַאֲנָה וְרִמּוֹן אֶרֶץ זֵית שֶׁמֶן וְדִבְשָׁ:

The Mishnah, Talmud, Midrash, Tanakh, Commentary, Halakhah, Jewish Thought, Musar, Kabbalah, and Tosefta all discuss the importance and significance of first fruits, known as "bikkurim," which must be brought only from the seven specified species of produce in the land of Israel. These texts emphasize the symbolic meanings, spiritual aspects, and rituals associated with these specific fruits and highlight the importance of acts of kindness, charity, and

stewardship in Jewish tradition. Additionally, they provide guidance on blessings, laws, and practices related to offering first fruits, reciting blessings over food, and conducting rituals in a manner that aligns with Jewish laws and customs.

- 9 אֶרֶץ אֲשֶׁר לֹא בְּמִסְכָּנָה תֹאכְלֶיהָ לֶחֶם לֹא־תִחְסֹר כָּל־בָּהּ אֶרֶץ אֲשֶׁר אֲבִנֶיהָ בַּרְזֵל וּמִהַרְרֶיהָ תִּחְצֹב נְחֹשֶׁת:
- 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.

Various texts from different Jewish disciplines highlight the importance of balancing spiritual pursuits with material goals, emphasizing the nourishment of the soul and gratitude towards God. Discussions on the Land of Israel underscore its completeness, leading to stillness and a symbol of eternal life. Talmudic commentaries focus on blessings associated with the land's fruits and Torah scholars as builders. Midrash and Chasidut texts praise the Land of Israel for eliminating desire for excess and its abundance. Halakhic debates center on blessings after eating and the obligations outlined in Torah. Kabbalistic teachings elaborate on the unification of spiritual qualities leading to blessings. In Musar, moderation in eating is emphasized to sustain oneself and avoid gluttony.

- 10 וְאָכַלְתָּ וְשָׂבַעְתָּ וּבֵרַכְתָּ אֶת־יְהוָה אֱלֹהֶיךָ עַל־הָאָרֶץ הַטֹּבָה אֲשֶׁר נָתַן־לְךָ:
- 10 When you have eaten your fill, give thanks to your God הוהי for the good land given to you.

During the Second Temple era, texts like Against Flaccus and the Book of Jubilees emphasized the virtues of simplicity, humility, and obedience in preparation for the promised land. Jewish thought reflects on the obligation of women to recite Birkat ha-Mazon, tying blessings for food to the land of promise and reminding individuals to acknowledge God's guidance in daily life. Chasidut teachings highlight the importance of showing restraint in consumption to attain divine favor and miracles, contrasting the inclination towards indulgence. The Mishnah and other texts discuss the significance of reciting blessings before and after meals, emphasizing gratitude, divine favor, and the connection between sustenance and spiritual affirmation. Additionally, various sources stress the importance of expressing thanks to God for His blessings, the unity of the Sefirot in Kabbalistic teachings, and the moderation in eating advocated in Musar teachings. The Tosefta Berakhot underscores the Torah-based origins and significance of blessings in Judaism, including those before and after meals.

- 11 הִשָּׁמֶר לָךְ פֶּן־תִּשְׁכַּח אֶת־יְהוָה אֱלֹהֶיךָ לְבַלְתִּי שִׁמֹּר מִצְוֹתַי וּמִשְׁפָּטַי וְחֻקֹּתַי אֲשֶׁר אֲנִי מְצַוְךָ הַיּוֹם:
- 11 Take care lest you forget your God הוהי and fail to keep the divine commandments, rules, and laws which I enjoin upon you today.

Various texts from Jewish Thought, Halakhah, Midrash, Quoting Commentary, Tanakh, Chasidut, Mishnah, Targum, Musar, Commentary, and Talmud emphasize the importance of humility, remembering God, following His commandments, and refraining from arrogance. These texts discuss consequences for transgressions such as speaking lashon hara, Molekh worship, sorcery, and forgetting God, while highlighting the benefits of humility in prayer, divine service, and receiving kindness from God. The significance of memory in maintaining a connection with God and upholding moral behavior is stressed throughout these texts, urging individuals to remain humble and obedient to divine laws.

- 12 פֶּן־תֹּאכַל וְשָׂבַעְתָּ וּבִתִּים תִּבְנֶה וְיִשְׁבְּתָּ:
- 12 When you have eaten your fill, and have built fine houses to live in,

In Jewish thought, excessive indulgence in material pleasures can lead to a decline in intellect and moving away from God's path, as warned in Deuteronomy 8:12. Chasidut emphasizes the transition from impurity to holiness through symbolically immersing vessels in a ritual bath after being in possession of a non-Jew, highlighting the importance of food sanctification through knowledge. Humility is stressed as a virtue in Musar texts, with examples from Moses and Aaron serving as models. Targum warns against becoming satisfied with material possessions, while Or HaChaim and Rashi's commentaries underscore the importance of staying mindful and avoiding complacency in spiritual matters.

[Steinsaltz]

- 13 וּבָקָרְךָ וּצְאֲנֶךָ יִרְבּוּ וְכֶסֶף וְזָהָב יִרְבּוּ־לְךָ וְכָל־אֲשֶׁר־לְךָ יִרְבֶּה:
- 13 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 offer different interpretations of the yod in "multiply" in Deuteronomy 8:13, with Steinsaltz suggesting an increase in possessions and wealth through settling the land. Targum Onkelos and Targum Jonathan mention prosperity and multiplication of possessions in the same verse. Rashi and Siftei Chakhamim discuss

linguistic nuances and symbolism in Exodus 15:5:1 and Leviticus 14:4:3 respectively, emphasizing the connection between physical and spiritual ailments. The Midrash warns against rebellion stemming from forgetfulness of obligations, using examples such as the Israelites turning to idol worship after becoming prosperous in the land of milk and honey.

- 14 וְרָם לִבְכָּךְ וְשָׁכַחְתָּ אֶת־יְהוָה אֱלֹהֶיךָ הַמוֹצִיאֲךָ מֵאֶרֶץ מִצְרַיִם מִבֵּית עֲבָדִים: beware lest (lest Heb. pen; moved down from v. 12 for clarity.) your heart grow haughty and you forget your God הוּא —who freed you from the land of Egypt, the house of bondage;

In Jewish thought, the Akeidat Yitzchak emphasizes the dangers of wealth leading one astray and the importance of aligning the heart towards heaven in prayer by remembering God's greatness. Chasidut texts discuss spiritual growth, avoiding haughtiness, and the battle against physical desires through Torah study. The Talmud and commentaries warn against arrogance and forgetting God in times of abundance, while the Midrash cautions against rebellion towards God due to excessive wealth. Musar focuses on humility to counteract arrogance, Halakhah advises against extremes in temperament, and Second Temple texts highlight the importance of remembering one's nothingness in relation to God. Lastly, the Targum and Kabbalah warn against prideful behavior leading to sins and a downfall.

- 15 הַמּוֹלִיכְךָ בַּמִּדְבָּר | הַגָּדֹל וְהַנּוֹרָא נָחַשׁ | שָׂרָף וְעַקְלָב וְצִמְאוֹן אֲשֶׁר אֵין־מַיִם הַמוֹצִיא לְךָ מַיִם מִצּוֹר הַחֲלֹמִישׁ: who led you through the great and terrible wilderness with its seraph (seraph Cf. Isa. 14.29; 30.6. Others “fiery”; exact meaning of Heb. saraph uncertain. Cf. Num. 21.6–8.) serpents and scorpions, a parched land with no water in it, who brought forth water for you from the flinty rock;

The text explores the importance of human activity in fulfilling one's purpose based on Jewish thought, emphasizing the value of utilizing one's talents rather than indulging in idleness. Second Temple texts highlight the idea of the soul being led astray by pleasure and the immutability of deity, while the Talmud discusses different interpretations of blessings and identifies the snake with six names. Midrashim delve into themes of faith, survival, and prophetic visions, while commentary provides insights into biblical verses and miracles in the desert. Chasidut stresses maintaining a spiritual connection with God, while Musar contrasts Divine Providence in protecting the Israelites with later suffering. Targum describes God's mercy in providing water in the wilderness, and Liturgy likely references the Israelites' exodus from Egypt.

- 16 הַמְאָלִילְךָ מִן בַּמִּדְבָּר אֲשֶׁר לֹא־יָדְעוּן אֲבוֹתֶיךָ לִמְעַן עֲנֹתְךָ וּלְמַעַן נִסֹּתְךָ לְהִיטִבְךָ בְּאַחֲרֵיתֶךָ: 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—

Various texts explore the concept of trials and afflictions as a means of testing and benefiting individuals in Jewish thought. The discussion covers topics such as artificial feeding on Yom Kippur, the importance of Torah study, the test of faith demonstrated through hardships, and the provision of sustenance in the wilderness. It is emphasized that these challenges are intended to strengthen reliance on God, instill humility, and ultimately lead to positive outcomes. Additionally, the texts highlight the connection between afflictions, trust in God, and the ultimate reward for the righteous.

- 17 וְאָמַרְתָּ בְּלִבְכָּךְ כְּחִי וְעָצָם יָדִי עָשָׂה לִי אֶת־הַחֵיל הַזֶּה: and you say to yourselves, “My own power and the might of my own hand have won this wealth for me.”

The text delves into various aspects of Jewish thought, such as the Israelites' complaints in the desert and the importance of not attributing success solely to personal efforts but acknowledging it as a gift from God. Commentaries caution against arrogance in wealth acquisition, exploring the role of divine guidance in existence, and emphasizing humility and gratitude towards a higher power. It also warns against mocking others for their poverty, stressing the need for conducting business with faith and trust in God, and emphasizing the importance of studying Torah diligently for intellectual growth and understanding.

- 18 Remember that it is your God **הוהי** who gives you the power to get wealth, in fulfillment of the covenant made on oath with your fathers, as is still the case.
- וזכרת את־יהוה אלהיך כי הוא הנתן לך כח לעשות חיל למען הקים את־בריתו אשר־נשבע לאבותיך כיום הזה:

Various Jewish texts emphasize the balance between human effort and Divine intervention in achieving success, highlighting the importance of trusting in God's provision and avoiding pride in times of prosperity. Commentaries on Deuteronomy 8:18 stress that all achievements come from God, warning against forgetting this to prevent idol worship. Chasidut teachings discuss moving from impurity to holiness through knowledge and providence, while Second Temple writings advise attributing wealth to God's strength. Targum texts underscore the Lord as the source of counsel for acquiring wealth, while Musar teachings condemn pride and emphasize trust in God for sustenance. Kabbalah teachings recommend relying on God with sincerity, fearing transgressions, and avoiding negative character traits for a close relationship with Him.

- 19 If you do forget your God **הוהי** and follow other gods to serve them or bow down to them, I warn you this day that you shall certainly perish;
- והיה אם־שכח תשכח את־יהוה אלהיך והלכת אחרי אלהים אחרים ועבדתם והשתחית להם העדתי בכם היום כי אבד תאבדון:

The text explores the idea that the reward for a commandment is another commandment and the punishment for a sin is another sin, emphasizing the importance of continuous learning and observance in Judaism. It delves into the spiritual significance of dates and olives, connecting them to different traits of the spirit, and explores the consequences of observing or forgetting mitzvot in the Torah. Moses underscores the severity of forgetting God's teachings and turning to idolatry, warning of potential disasters and emphasizing the importance of following God's commandments. Lastly, the text discusses the use of prepositions in blessings and curses and the significance of remembering historical and religious traditions to prevent spiritual stagnation.

- 20 like the nations that **הוהי** will cause to perish before you, so shall you perish—because you did not heed your God **הוהי**.
- כגוים אשר יהנה מאביד מפניכם כן תאבדון עקב לא תשמעון בקול יהוה אלהיכם:

The text discusses the wrath of God towards Israel, drawing parallels between their punishment and that of other nations, emphasizing the consequences of disobedience and the need for redemption. Various commentators highlight the grave consequences of not obeying God's commandments, referencing the Midrash to emphasize the awe and trembling experienced when encountering G'd. Targums on Deuteronomy 8:20 also warn of destruction if the people do not heed God's words. The concept of the "merit of the Fathers" is highlighted as a key idea in classical Judaism, emphasizing God's forgiveness towards Israel based on the deeds of their ancestors.

9

- 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;
- שמע ישראל אתה עבר היום את־הירדן לבא לרשת גוים גדלים ועצמים ממך ערים גדלות ובצורת בשמים:

In Jewish Thought, the Akeidat Yitzchak and Derashot HaRan explore themes of humility, faith, and unity, while commentators provide interpretations of Deuteronomy 9:1:1. The commentary discusses various Torah passages, the Talmud explains exaggerated language usage, and the Midrash focuses on prayer and divine intervention. Chasidut teachings emphasize hearing teachings directly from a Tzaddik, the Mishnah discusses marriage relocation laws in Eretz Yisrael, and Targum Onkelos and Jonathan convey messages of inheriting powerful cities. The dispatching of spies in Musar is viewed from different perspectives, and the concept of time in Halakhah emphasizes the importance of light over darkness.

- 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?"
- עם־גדול ורם בני ענקים אשר אתה ידעת ואתה שמעת מי יתיצב לפני בני ענק:

The Midrash discusses the spies' slander about the land of Israel, leading to their punishment of wandering in the desert. Chizkuni's commentary emphasizes the challenges faced by the Israelites in scouting Canaan, highlighting the perceived invincibility of the inhabitants. Joshua 21:11 assigns the Anakites the area of Kiriath-arba in Judah. Targum Onkelos and Jonathan depict the Anokim as formidable giants, questioning their conquerability. Moses addresses the Israelites and the spiritual elite regarding the giants' intimidating nature in Deuteronomy 9:2. Nachmanides explores the consequences of the spies' actions in undermining Jewish morale and faith.

- 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.
- וַיֵּדַעַת הַיּוֹם כִּי יְהוָה אֱלֹהֶיךָ הוּא־הָעֹבֵר לְפָנֶיךָ אֵשׁ אֹכֶלֶת הוּא יִשְׁמִדֵם וְהוּא יִכְנִיעֵם לְפָנֶיךָ וְהוֹרֶשֶׁתֶם וְהֵאבִדְתֶּם מִהֵר כְּאֲשֶׁר דִּבֶּר יְהוָה לָךְ:

The text explores various aspects of Jewish thought, including Jacob's reaction to Joseph's survival, the importance of memory joggers in reinforcing character traits and observance of commandments, the concept of trust and confidence in God's help, and the significance of the tribe of Levi as discussed in Midrash. Additionally, commentaries on Deuteronomy emphasize God's swift defeat of enemies and victory with His assistance, while Kabbalah discusses HaShem as a Consuming Fire associated with subjugation and destruction. The text also delves into commentary on biblical verses by Ramban and Rashbam, as well as the concept of spiritual levels and seeking holiness in Musar.

- 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.
- אִל־תֹּאמַר בְּלִבְבְּךָ בַּהֲדָרְךָ יְהוָה אֱלֹהֶיךָ אִתָּם | מִלְּפָנֶיךָ לֵאמֹר בְּצַדִּיקוּתִי הֵבִיאֵנִי יְהוָה לְרִשְׁתָּ אֶת־הָאָרֶץ הַזֹּאת וּבְרִשְׁעַת הַגּוֹיִם הָאֵלֶּה יְהוָה מוֹרִישָׁם מִפְּנֶיךָ:

Chizkuni, Haamek Sheilah, and Rashi provide nuanced interpretations of biblical texts, discussing the concepts of "before" and "because of," the prohibition against residing near the Temple of Pe'or, and the connection between rebellion in war and the wicked inclination. Moses warns the Israelites against believing that their righteousness led to their possession of the land of Canaan, attributing it instead to the wickedness of the nations being dispossessed and the merit of the Forefathers. The Midrash emphasizes the importance of thanking and praising the Lord for His kindness and redemption, highlighting that everything God does is for His own name's sake. In Deuteronomy 9:4, it is cautioned that the Israelites should not attribute their inheritance of the land to their own righteousness but to the sins of the nations. Musar Sha'arei Teshuvah 3:29 stresses the importance of acknowledging that success is a result of the kindness and goodness of the Most High, encouraging humility and gratitude.

- 5 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.
- לֹא בְצַדִּיקוּתְךָ וּבִישׁוּרְ לִבְבְּךָ אֵתָּה בָּא לְרִשְׁתָּ אֶת־אֲרֻצָּם כִּי בְרִשְׁעַת הַגּוֹיִם הָאֵלֶּה יְהוָה אֱלֹהֶיךָ מוֹרִישָׁם מִפְּנֶיךָ וּלְמַעַן הַקִּים אֶת־הַדְּבָר אֲשֶׁר נִשְׁבַּע יְהוָה לֵאבְרָתְךָ לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב:

In various commentaries on biblical texts, the reasoning behind victories is debated. Victories are often attributed to divine justice rather than the righteousness of the victors, with some nations being seen as deserving of destruction. In Jewish thought, s'daqah is highlighted as vital for individuals and societies, encompassing ethical and moral values. In Chasidut, God's choice of Israel is based on their intrinsic connection to Him rather than their actions. The Midrash emphasizes thanking and praising the Lord for redemption, attributing everything God does to His great name. Virtue is emphasized in relation to receiving God's blessings, as seen in the destruction of nations due to wickedness. The Targum translations of Deuteronomy highlight the Israelites inheriting the land due to the wickedness of the nations. Moses clarifies that the righteousness of the Israelites was not the reason for their conquest, but rather the fulfillment of G'd's oath to the patriarchs. The complexity of factors that led to the conquest is emphasized in various commentaries. Finally, the Musar text warns against attributing success solely to personal virtues, indicating that success comes from the Most High's kindness and external factors.

וידעת כי לא בצדקתך יהיה אלהיך נתן לך את הארץ הטובה
הזאת לרשותך כי עם קשה ערף אתה:

6 Know, then, that it is not for any virtue of yours that your God הוה is giving you this good land to possess; for you are a stiffnecked people.

The text emphasizes that the Israelites' uniqueness and specialness lies in their adherence to the Torah and laws from God, rather than their righteousness or size. Despite historical challenges and their role as irritants to empires, their commitment to diversity and individual dignity serves to teach the world valuable lessons. Moses cautions that righteousness alone will not secure their inheritance, as past rebelliousness may jeopardize their claim to the promised land. The concept of unity and spirituality is conveyed through different groups described in the text, highlighting the importance of individual and collective transformation in spiritual growth.

זכר אלי תשכח את אשר הקצפת את יהוה אלהיך במדבר למרדיו
אשר יצאת מארץ מצרים עד באכם עד המקום הזה ממרים הייתם
עם יהוה:

7 Remember, never forget, how you provoked your God הוה 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 הוה.

Multiple Jewish texts from different genres and traditions discuss the importance of remembering past events and the significance of commandments in the Torah. Moses criticizes the Israelites' rebellious behavior in the wilderness, warning of consequences for forgetting God's miracles. Repentance is highlighted as essential for spiritual growth, with rebuke and admonishment playing a key role. The text also explores the dangers of succumbing to inner demonic forces and the struggle to overcome temptations. Various practices in Kabbalah, such as recalling the exodus from Egypt and observing Shabbat, are outlined based on biblical verses and rabbinic teachings. Liturgies emphasize the need to avoid disobedience and stay faithful during prayer services.

ובחרב הקצפתם את יהוה ויתאנף יהוה בכם להשמיד אתכם:

8 At Horeb you so provoked הוה that הוה was angry enough with you to have destroyed you.

Rabbi Joshua b. Levi stresses the benefits of Torah study for prosperity, citing various scriptures. Midrash elaborates on how envy caused destruction among the Israelites, while Targum discusses their provocation of God's wrath at Horeb. Commentaries in Deuteronomy 9:8:1 warn against idolatry and disobedience, highlighting the Israelites' need to heed divine commandments. Despite challenges, their commitment to Torah and Mount Sinai is underscored in Shir HaShirim Rabbah.

בעלתי ההרה לקחת לוחות האבנים לוחות הברית אשר כרת יהוה
עמכם ואשב בהר ארבעים יום וארבעים לילה לחם לא אכלתי
ומים לא שתיתי:

9 I had ascended the mountain to receive the tablets of stone, the Tablets of the Covenant that הוה had made with you, and I stayed on the mountain forty days and forty nights, eating no bread and drinking no water.

The text explores the careful planning of God in revealing the Torah to the Jewish people, emphasizing the role of Moses, the incident with the golden calf, the significance of observing the Sabbath, and the moral lessons taught by God's commands. Midrash texts highlight the importance of Torah study and devotion, while commentary delves into Moses' ascension of Mount Sinai and interpretations of biblical passages. Musar discusses the sanctity of the sukkah, barriers between God and the Jewish people, and Moses' spiritual ascent. Chasidut examines Moses' high-handed decisions and flawed logic, while Halakhah focuses on prayer traditions and positions. The Talmud debates whether Moses sat or stood when learning Torah, and Targum recounts Moses receiving the stone tablets of the covenant.

ניתן יהוה אלי את שני לוחות האבנים כתבים באצבע אלהים
ועליהם ככלהיבולים אשר דבר יהוה עמכם בהר מתוך האש
ביום ההוא:

10 And הוה gave me the two tablets of stone inscribed by the finger of God, with the exact words that הוה had addressed to you on the mountain out of the fire on the day of the Assembly.

In various texts such as Midrash and commentary, the significance of the Torah being given to Moses at Sinai, including both written and oral traditions, is emphasized. The relationship between Torah study and ethical behavior, the authority of Torah scholars, and the importance of adhering to consensus on halachic decisions are explored. Additionally, the Talmud discusses the precedence of oral traditions over written ones, with Rabbi Joshua ben Levi highlighting the importance of Mishnah and Talmud. References such as Targum Onkelos and Targum Jonathan further

underscore the sacredness of the Torah delivered to Moses on two stone tablets.

- 11 וַיְהִי מִקֵּץ אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה נָתַן יְהוָה אֵלַי אֶת־שְׁנֵי לוחות האבנים לחות הברית: At the end of those forty days and forty nights, הוֹדִי gave me the two tablets of stone, the Tablets of the Covenant.

The Lord gave Moses the two Tablets of the Covenant, symbolizing various dualities, which were broken upon seeing the Israelites worship the Golden Calf to mitigate punishment. Rabbi Shimon emphasizes the importance of authentic prayers and balanced perspective for self-improvement and positive actions. Targum Onkelos and Targum Jonathan also describe the giving of the stone tablets in Deuteronomy 9:11.

- 12 וַיֹּאמֶר יְהוָה אֵלַי קוּם רַד מִהֵר מִזֶּה כִּי שַׁחַתְתָּ עַמִּי אֲשֶׁר הוֹצֵאתָ מִמִּצְרָיִם סְרוּ מִהֵר מִן־הַדֶּרֶךְ אֲשֶׁר צִוִּיתָם עֲשׂוּ לָהֶם מִסְכָּה: And הוֹדִי said to me, “Hurry, go down from here at once, for the people whom you brought out of Egypt have acted wickedly; they have been quick to stray from the path that I enjoined upon them; they have made themselves a molten image.”

In various midrashic texts, Moses is portrayed as praying for the Israelites, sacrificing for the Torah and Israel, receiving the Torah amidst challenges, and facing opposition from angels when descending Mount Sinai. Halakhah dictates that certain animals are unfit for sacrifice if they have engaged in prohibited behaviors, as explained through biblical verses. Targum translations depict God warning Moses about the people's idolatry, while a commentary on Exodus 32 shows G-d's distinction between Moses and the people in the context of their disobedience. Rabbi Steinsaltz reflects on the Israelites' quick abandonment of God's commandments after leaving Egypt in Deuteronomy 9:12.

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

Midrash Bamidbar Rabbah 9:45 interprets a wife's trespass against her husband as a symbol of Israel straying from God, referencing idol worship and Moses' role as a priest for Israel. Jewish Thought discusses Moses receiving all Torah on Sinai and the importance of following the consensus of sages. Targum Onkelos and Targum Jonathan mention God observing the Israelites' stubbornness, while Steinsaltz's commentary on Deuteronomy 9:13 emphasizes the challenge of leading disobedient people like the Israelites.

- 14 הֲרַף מִלְּנִי וְאַשְׁמִילֵם וְאַמְחָה אֶת־שְׁמִי מִתַּחַת הַשָּׁמַיִם וְאַעֲשֶׂה אוֹתָךְ לְגוֹי־עֶצוּם וְרַב מִמֶּנּוּ: Let Me alone and I will destroy them and blot out their name from under heaven, and I will make you a nation far more numerous than they.”

In various texts from Jewish tradition, Moses intercedes with God to save the Israelites from destruction despite their sins, emphasizing the importance of prayer, persistence, and the reliability of God's promises. The Talmud discusses Moses' role as a mediator, while Chasidut explores the consistency of God's word. In contrast, Greek and Roman scholars questioned the Israelites' connection to God. Additionally, in the Targum, God instructs Moses to stop interceding on behalf of the Israelites, and Musar highlights the power of those who follow the will of their Creator. Ultimately, Moses's prayers are seen as crucial in preventing disaster and securing forgiveness for the people, illustrating his leadership and intercessory role in the narrative.

- 15 וָאֶפֶן נֹאֲרָה מִן־הָהָר וְהָהָר בָּעַר בָּאֵשׁ וּשְׁנֵי לוחות הברית על שתי ידי: I started down the mountain, a mountain ablaze with fire, the two Tablets of the Covenant in my two hands.

In Jewish thought, Rabbi Berechyah suggests Moses took the rays of glory to show partnership with G-d through the dimensions of the tablets. Moses descended with the first tablets, terrifying the people, indicating the Divine nature of his words with a veil. Despite breaking the tablets due to the sin of the golden calf, he pleaded for forgiveness and reconsideration from God, emphasizing the significance of the second set. Chasidut emphasizes hiding the tablets in the Holy Ark as a symbol of preserving spiritual heritage, while practical observance of Torah commandments helps elevate all worlds from disorder into order, fulfilling the purpose of creation. Various commentaries highlight the greatness of the Israelites due to righteous women, emphasize always keeping the presence of God before oneself, and stress the importance of maintaining respect and reverence when departing from a higher authority. Both Targums Onkelos and Jonathan describe Moses descending from the mountain holding the covenant tablets.

16 וַיֵּרָא וְהָיָה חֲטָאתָם לִיהוָה אֱלֹהֵיכֶם עֲשִׂיתֶם לָכֶם עֹגֶל מִסִּכָּה סֵרֶתָם מִהָר מִדְּהָרָךְ אֲשֶׁר־צִוָּה יְהוָה אֶתְכֶם: I saw how you had sinned against your God הוֹדִי: you had made yourselves a molten calf; you had been quick to stray from the path that הוֹדִי had enjoined upon you.

Moses made strict rulings to ensure the Israelites received the Torah in purity, breaking the tablets when they worshipped the Golden Calf. This action was a symbolic divorce due to their unfaithfulness, similar to tearing up a marriage contract. Rabbi Shimon ben alaftha criticizes Israel's idol worship, emphasizing the importance of faith in God. Moses intercedes on their behalf, willing to share in their punishment, as failure to spread awareness of God's divinity among nations will lead to punishment. (Talmud, Commentary, Quoting Commentary, Targum, Midrash)

17 וְאַתָּפֶשׁ בְּשֵׁנִי הַלְחֹת וְאַשְׁלֹכֶם מֵעַל שְׁתֵּי יָדַי וְאַשְׁבְּרֶם לְעֵינַיְכֶם: Thereupon I gripped the two tablets and flung them away with both my hands, smashing them before your eyes.

The Talmud portrays Moses as making strict decisions in accordance with God's will, such as adding purity before receiving the Torah and breaking the tablets to maintain holiness. Commentaries on Deuteronomy 9:17:1 focus on different aspects of Moses shattering the Tablets, with some highlighting the symbolism of the broken covenant. Exploring the qualities a prophet must possess, Jewish thought emphasizes the literal need for strength and wealth, along with wisdom and humility. Midrash texts discuss various aspects of Moses' traits, the exile of Israel into Babylon, the deaths of Miriam and Aaron, and the breaking of the tablets. Meanwhile, various Targums in Deuteronomy 9:17 describe the symbolism of Moses throwing and breaking the tablets as a symbol of disobedience. Additionally, in Deuteronomy 10:1-2 and 34:12-3, Moses' construction of the ark to house the Tablets and his act of shattering them are highlighted as reflecting his strength and divine approval.

18 וְאַתָּנַפֵּל לִפְנֵי יְהוָה כְּרַאשֹׁנָה אַרְבָּעִים יוֹם וְאַרְבָּעִים לַיְלָה לֶחֶם לֹא אֲכָלְתִּי וּמַיִם לֹא שָׁתִיתִי עַל כָּל־חַטָּאתְכֶם אֲשֶׁר חָטֵאתֶם לַעֲשׂוֹת הָרָע בְּעֵינֵי יְהוָה לְהַכְעִיסוֹ: I threw myself down before הוֹדִי —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 הוֹדִי.

The text discusses the morning prayers on the Eve of Yom Kippur, emphasizing the significance of various prayers and customs like the Amidah and Taanun, while also highlighting differences in practices among Jewish communities. It delves into the importance of prayer through examples from the Midrash, illustrating how figures like Moses prayed for forgiveness and mercy, ultimately influencing outcomes through supplication. The significance of Tachanun in the Siddur Ashkenaz and Siddur Sefard is also discussed, with the practice symbolizing complete submission to God, as seen in the Talmud. Moses' fasting and prayers for repentance for the people's sins are mentioned in the Targum.

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

The Midrash texts provide interpretations of Biblical passages involving key figures like Moses, Solomon, and David, focusing on divine intervention, prayer, and human actions in Jewish history. Discussions in Jewish thought and the Talmud emphasize the significance of refraining from contact with one's wife during menstruation, the virtues of giving charity in secret, and Moses' persistence in praying for the Israelites despite God's initial anger. The Targum highlights Moses' prayers for mercy and the stopping of destroying angels sent to punish Israel, showcasing his dedication and the power of prayer. Rabbeinu Bahya's commentary delves into the consequences of actions and the ability of prayer to neutralize destructive forces, drawing on biblical examples to illustrate these concepts.

20 וּבְאַהֲרֹן הִתְאַנֵּף יְהוָה מְאֹד לְהַשְׁמִידוֹ וְאַתָּפֶלֶל גַּם־בְּעַד אַהֲרֹן בְּעַת הַהוּא: Moreover, הוֹדִי was angry enough with Aaron to have destroyed him; so I also interceded for Aaron at that time.—

The text explores Jewish thought, Midrash, quoting commentary, Tanakh, and Targum translations related to Aaron's role in the sin of the Golden Calf. Moses took authority to punish those involved, emphasizing loyalty to avoid further wrath, while Aaron's love for the people led to his death being framed by their presence. Midrash texts highlight the power of prayer and repentance in achieving divine acceptance, as seen in stories like Cain and Hezekiah. Commentaries discuss Moses' prayers saving Aaron and his sons from God's punishment, emphasizing the

consequences of the Golden Calf incident. The Tanakh instructs Aaron and his sons on holy offerings, while Targum mentions prayers for Aaron's protection despite God's anger towards him. Overall, the texts illustrate the complexities of accountability, forgiveness, and divine judgment in Jewish tradition.

- 21 As for that sinful thing you had made, the calf, I 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.
- וְאֵת־חַטָּאתְכֶם אֲשֶׁר־עָשִׂיתֶם אֶת־הָעֵגֶל לִקְחֹתִי וְאֲשַׂרְף אֹתוֹ | בָּאֵשׁ וְאָצַת אֹתוֹ טָחוֹן הָיִטֵּב עַד אֲשֶׁר־דָּק לְעָפָר וְאֲשַׁלְּךָ אֶת־עָפָרוֹ אֶל־הַנָּחַל הַיֵּרֶד מִן־הָהָר:

The text discusses the lessons learned from the Midrash on the golden calf incident, the Talmud's discussion on idol worship, the ritual of the Sotah, interpretations of Deuteronomy 9:21 in different commentaries, Moses' actions in destroying the golden calf, and how sins must be neutralized through repentance. It also covers Mishnah and Halakhah related to idolatry and ritual slaughter, as well as interpretations from Targum Onkelos and Targum Jonathan, Musar teachings, liturgy, and Tosefta discussions on selling slaves to idolaters.

- 22 Again you provoked הוֹדִי at Taberah, and at Massah, and at Kibroth-hattaavah.
- וּבִתְבַּעְרָה וּבִמַּסָּה וּבִקְבֻרַת הַתְּאֵנָה מִקְצָפִים הָיִיתָ אֶת־יְהוָה:

The text Talmud | Avot DeRabbi Natan 34:1 and various commentaries reflect on the trials and sins of the Israelites in the wilderness, including the Golden Calf, complaints about water and food, rebellion, and murmurings, highlighting the severity of their actions and resulting punishments. The Tanakh recounts the Israelites' complaints about manna and their subsequent punishment with quail, emphasizing the challenges of leadership and the importance of humility and following God's guidance. The Targum and Midrash also discuss the Israelites' transgressions at different locations and the opportunity for repentance despite their sins.

- 23 And when הוֹדִי sent you on from Kadesh-barnea, saying, “Go up and take possession of the land that I am giving you,” you flouted the command of your God הוֹדִי —whom you did not put your trust in nor obey.
- וּבְשַׁלַּח יְהוָה אֶתְכֶם מִקֶּדֶשׁ בְּרִנְעַל לֵאמֹר עֲלוּ וּרְשׁוּ אֶת־הָאָרֶץ אֲשֶׁר נָתַתִּי לָכֶם וְתִמְרוּ אֶת־פִּי יְהוָה אֱלֹהֵיכֶם וְלֹא תִאָּמְנוּתֶם לוֹ וְלֹא שְׁמַעְתֶּם בְּקוֹלוֹ:

Moses criticizes the Israelites for their lack of faith and disobedience, particularly in the incidents involving the golden calf and the refusal to enter the promised land as commanded by the spies. The Targum versions of the text emphasize the Lord's directive to inherit the land but the Israelites' failure to trust and obey Him.

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

The text delves into Moses' leadership qualities and his unwavering commitment to his beliefs during the incident at Meribah, with interpretations of his sin varying from lack of faith to anger. The Mishneh Torah outlines five deeds that hinder repentance, with a focus on the role of admonishment in prompting individuals to seek forgiveness. The Targum translations of Deuteronomy 9:24 emphasize the people's continued rebellion against God, as Rabbi Steinsaltz also notes [1].

- 25 When I lay prostrate before הוֹדִי those forty days and forty nights, (those forty days and forty nights Lit. “the forty days and forty nights that I lay prostrate.”) because הוֹדִי was determined to destroy you,
- וְאֶתְנַפַּל לִפְנֵי יְהוָה אֶת אַרְבָּעִים יָמִים וְאֶת־אַרְבָּעִים לַיְלָה אֲשֶׁר הִתְנַפַּלְתִּי כִּי־אָמַר יְהוָה לְהַשְׁמִיד אֶתְכֶם:

The text explores the significance of prayer, with comparisons to Moses emphasizing the importance of both lengthy and short prayers in different situations. It highlights the idea that prayer should not be judged solely based on its duration, as exemplified by Moses' prayers for forgiveness and mercy for the Israelites. The importance of prostration after prayer, individual creativity within prayer, and the different approaches to prayer in Jewish thought and Kabbalah are also discussed, showcasing the importance of prayer in various biblical contexts and spiritual practices.

26 וְאֶתְפַּלֵּל אֶל־יְהוָה וְאָמַרְ אֲדֹנָי יְהוֹה אֶל־תִּשְׁחַת עַמֶּךָ וְנִחַלְתָּךְ.
אֲשֶׁר כָּדִיתָ בְּגִדְלֶךָ אֲשֶׁר־הוֹצָאתָ מִמִּצְרַיִם בְּיַד חֲזָקָה: I prayed to הוהי and said, “O Lord הוהי, do not annihilate Your very own people, whom You redeemed in Your majesty and whom You freed from Egypt with a mighty hand.

The Talmud praises extended prayer, citing Moses' forty-day prayer for the Israelites as an example of accepted and answered prayer. Various commentaries reflect on Moses' plea to spare the Israelites, emphasizing different aspects of his prayer. Midrash texts emphasize the importance of prayer and righteous behavior, highlighting figures like Moses and David as examples. Liturgical texts affirm that God answers prayers in times of need. In Jewish thought, the essence of prayer lies in a spiritual connection with God, emphasizing pure spiritual longing. In interpreting Moses' prayers, different commentators focus on the interplay between divine attributes. Kabbalistic interpretations discuss the significance of mentioning different names of God in specific orders in relation to the Sefirot and divine blessings.

27 זָכֹר לַעֲבָדֶיךָ לְאַבְרָהָם לְיִצְחָק וְלִיעֲקֹב אֱלֹהֵינוּ אֱלֹהֵי הָעָם הַזֶּה
וְאַל־רִשְׁעוֹ וְאַל־חַטָּאתוֹ: Give thought to Your servants Abraham, Isaac, and Jacob, and pay no heed to the stubbornness of this people, its wickedness, and its sinfulness.

In Midrash, Moses persuades God to show mercy to the Israelites despite their rebelliousness, emphasizing the importance of mercy and forgiveness in judgment. The Talmud praises prolonged prayer based on Moses' example of praying for forty days and nights. Commentaries on Deuteronomy 9:27 discuss the stubbornness and wickedness of the people in the context of the sin of the Golden Calf. The concept of actions ascending before God and repentance leading to forgiveness is explored in Musar, connecting to Moses' plea for God's mercy. Both Targums and liturgies reference biblical verses to ask for God's mercy, deliverance, and intervention.

28 פְּרִיאֲמָרוֹ הָאָרֶץ אֲשֶׁר הוֹצֵאתָנוּ מִשָּׁם מִבְּלִי יָכֹלֶת יְהוָה לְהַבִּיאָם
אֶל־הָאָרֶץ אֲשֶׁר־דִּבֶּר לָהֶם וּמִשְׁנֵאתוֹ אוֹתָם הוֹצִיאָם לְהַמָּתָם בַּמִּדְבָּר: Else the country from which You freed us will say, ‘It was because הוהי 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.’

Different commentators provide insights on Deuteronomy 9:28, suggesting reasons for why God led the Israelites into the desert include His strength against enemies, His response to sin, or to dispel misconceptions about His intentions. The Targum versions emphasize God's power and love to prevent misunderstandings about His actions towards His people.

29 וְהֵם עַמְּךָ וְנִחַלְתָּךְ אֲשֶׁר הוֹצֵאתָ בְּכֹחֶךָ הַגָּדֹל וּבְזְרֹעֶךָ הַנְּטוּיָה: Yet they are Your very own people, whom You freed with Your great might and Your outstretched arm.”

The texts highlight the special relationship between God and the Jewish people as His chosen ones and inheritance. Moses pleads for forgiveness based on this relationship, emphasizing how God's power was displayed in bringing them out of Egypt. Ibn Ezra and Ramban discuss the importance of language in conveying spiritual truths, while Midrash texts delve into the relationship between Israel, Torah, and the Temple. Targum texts emphasize the Israelites' status as God's people and territory, and liturgical prayers seek salvation and protection for the nation through faith and obedience. Jewish thought explores the concept of unity and goodness as essential elements in understanding the universe and achieving righteousness.

10

1 בַּעַת הַהוּא אָמַר יְהוָה אֵלַי כָּסֵל־לָךְ שְׁנֵי־לוֹחֹת אֲבָנִים כְּרָאשֵׁי
וַעֲלֵה אֵלַי הָהָרָה וְעֲשֵׂיתִי לָךְ אֲרוֹן עֹץ: Thereupon הוהי 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.

Various Jewish texts explore interpretations of verses from the Torah related to the construction and significance of the ark, the creation of the tablets, and the partnership between Moses and God. These discussions touch on themes of forgiveness after sin, the relationship between man and God, and the responsibilities of the Jewish community in supporting Torah scholars. The importance of seeking knowledge about God's ways, repentance, and avoiding sin is emphasized in the context of Halakhah. Ultimately, these texts shed light on the deeper meanings and implications of

key events and concepts in Jewish tradition.

- 2 ואכתב עליהלחות את־הדבֿרים אשר היו עליהלחות הראשנים אשר שברת ושמתם בארון: 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.”

The text discusses Moses breaking the tablets due to the Israelites worshipping the Golden Calf, with the broken and second set being placed in the Ark as sacred objects. The Talmud delves into the significance of these events, with commentary emphasizing the importance of avoiding negative speech and associating with righteous individuals. The Midrash portrays Moses negotiating with angels, breaking the tablets, and receiving the Torah, highlighting the Torah's preservation and inclusivity. Targum accounts detail the replacement of the smashed tablets with new ones. Kabbalah highlights the importance of the Oral Torah in understanding the written Torah and the interconnectedness of the Divine names.

- 3 ואעש ארון עצי שלים ואפסל שני־לחות אבנים כראשנים ואעל ההרה ושני הלחות בידי: 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.

Moses ascended Mount Sinai on the twenty-ninth of Av and constructed an ark to house the Tablets of the Law by command, before carving two stone tablets and ascending the mountain again. This event marked a transition as Moses returned to his main theme, distinct from the permanent Holy Ark later constructed by Bezalel, as explained by commentaries. The Targums also mention Moses making an ark out of shittim wood to carry the tablets, reflecting the original tablets. In Kabbalah, the placement of the Tablets in the Ark symbolizes the importance of the Oral Torah in interpreting the written Torah and emphasizes the interconnectedness between the two.

- 4 ויכתב עליהלחות כמכתב הראשון את עשרת הדבֿרים אשר דבר יהוה אליכם בהר מתוך האש ביום הקהל ויתנם יהוה אלי: 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.

The text of Midrash discusses the symbolic offerings of different princes, with Judah representing kingship, Nashon symbolizing the messianic king, Issachar highlighting Torah study, and Gad focusing on the exodus from Egypt. The importance of Torah study and following specific prescriptions is underscored, and Chizkuni and Steinsaltz comment on God giving Moses the Ten Commandments on tablets, emphasizing His direct involvement. Targums Onkelos and Jonathan also describe how God wrote the commandments on the tablets.

- 5 ואפן נארל מן־ההר ואשם את־הלחות בארון אשר עשיתי ויהיו שם כאשר צוני יהוה: 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.

Moses added a third day of purity before receiving the Torah at Mount Sinai to ensure the Israelites were ritually clean and made personal decisions in accordance with God's will, including breaking the tablets after witnessing the Israelites' sin. Different opinions exist on why Moses broke the tablets, with Rabbi Akiva emphasizing that it was done with permission from God. Moses later placed the second set of Tablets in the ark he constructed, following God's command to have His glory present among the Israelites. In Deuteronomy 10:5, both Targum Onkelos and Targum Jonathan recount Moses' actions as commanded by God. Commentaries discuss the construction of the ark by both Moses and Betzalel, the change in grammar to differentiate between the two arks, and the storage of the broken Tablets. Sforno provides examples of a phrase indicating an extended period of time.

- 6 ובני ישראל נסעו מבארות בני־יעקן מוסרה שם מת אהרן ויקבר שם ויכהן אלעזר בנו תחתיו: From Beeroth-bene-jaakan (Beeroth-bene-jaakan Lit. “wells of Bene-jaakan”; cf. Num. 33.31–32.) the Israelites marched to Moserah. Aaron died there and was buried there; and his son Eleazar became priest in his stead.

The text delves into various aspects of Jewish thought, including Moses' diplomatic efforts with Edom, Aaron's death and its consequences, the significance of the release of Canaanite prisoners, and the importance of relying on God's Providence. Commentary from scholars like Ibn Ezra and Ramban offer interpretations of the Israelites' journey and Aaron's passing, while the Talmud emphasizes the importance of compassion for the deceased. The narrative in

Numbers shows the challenges faced by the Israelites, their desire to return to Egypt, and conflicts with the Amalekites. Ultimately, the text highlights the importance of maintaining moral standards, emulating God's virtues, and performing acts of kindness and justice in daily life.

- 7 From there they marched to Gudgod, (Gudgod “Hor-haggidgad” in Num. 33.32–33.) and from Gudgod to Jotbath, a region of running brooks.

In Deuteronomy 10:7, Ibn Ezra distinguishes Gudgod as a general term for specific locations, not to be confused with Hor-haggidgad, and explains Eleazar's significance in ministering in Gudgod and Jotbah. JPS 1985 footnotes reference Numbers 33:32-33, Rashi emphasizes the mourning for Aaron in Mosera, and Steinsaltz suggests Yotvata's name reflects its abundant water sources. The Tanakh describes the Israelites' journey from Bene-jaakan to Hor-haggidgad, part of their travels from Egypt to the Promised Land. Targum texts mention the Israelites traveling from Goodgode to Yotvos, a land with abundant water sources, while the Midrash Seder Olam Rabbah 9:2 discusses events surrounding the deaths of Miriam and Aaron, battles with Canaanites and Amorites, and the lineage of various individuals.

- 8 At that time הוהי set apart the tribe of Levi to carry the Ark of הוהי's Covenant, to stand in attendance upon הוהי, and to bless in God's name, as is still the case.

The texts explore the roles and responsibilities of priests, Levites, and Israelites based on biblical verses, emphasizing the importance of proper conduct during Temple service and blessings. The significance of the tribe of Levi being set apart by God is highlighted, attributing their selection to their faithfulness during critical events. A hierarchy of precedence is established in Jewish law, with Torah wisdom taking precedence over status. Furthermore, the texts underscore the requirement for priests to recite the priestly blessing with variations based on circumstances, emphasizing standing while praying and the connection between blessings and Temple service. The exaltation of serving God for the sake of love and devotion as the ultimate form of spiritual reward is emphasized.

- 9 That is why Levi has received no hereditary portion along with its kin: הוהי is its portion, as your God הוהי spoke concerning it.

Philo discusses the allegorical interpretation of biblical passages focusing on Levi's dedication to God and forsaking earthly possessions to emphasize having God as one's ultimate portion. The Levites, not receiving land inheritance, were designated for service at the altar and relied on God for sustenance. Halakhah prohibits Levites from shearing consecrated animals and taking inheritance in Canaan, with punishments for violations. The tribe of Levi is seen as separate due to their devotion to serving God. In Jewish thought, the exclusion of Levi and Joseph results in the division of land among twelve tribes, with seven tribes receiving ancestral portions north of the Great Terumah.

- 10 I had stayed on the mountain, as I did the first time, forty days and forty nights; and הוהי heeded me once again: הוהי agreed not to destroy you.

In Talmudic texts, Rabbi anin praises prolonged prayer like Moses, emphasizing its acceptance, while the Gemara explores Moses' actions on the mount. Midrashim delve into Moses challenging God and advocating for forgiveness of Israel, emphasizing his spiritual understanding. Halakhah discusses prostrating in prayer after Shemoneh Esreh, connecting it to Moses' three positions of prayer. Jewish Thought contrasts praying at length for immediate fulfillment with the spiritual connection of true prayer, likening it to Moses' impactful prayers. Targum highlights Moses' intercession for Israel, and Rabbeinu Bahya, Rashi, and Tosafot Yom Tov explain the significance of Moses' actions and teachings on the mountain.

- 11 And הוהי 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.”

The Midrash texts Bamidbar Rabbah and Tanchuma Buber discuss Canaan's evacuation for Israel and the importance of following God's teachings amid challenges and consequences, such as the golden calf incident. Commentary on

Deuteronomy 10:11 emphasizes God's instruction for Moses to lead the Israelites despite their past sins, highlighting divine promise in their inheritance. The Tanakh and Targum texts reinforce the idea of God guiding the people towards the Promised Land and holding them accountable for their actions, as seen in Exodus 32:34 and Deuteronomy 10:11.

Chasidut teachings in Tanya emphasize the recitation of the Shema and the importance of acknowledging God's kingdom forever, as outlined in Deuteronomy 6:4-10 and other relevant verses.

- ועתה ישראל מה יהוה אלהיך שאל מעמך כי אם ליראה את־יהוה
אלהיך ללכת בכל־דרכיו ולא־הבה אתו ולעבד את־יהוה אלהיך
בכל־לבבך ובכל־נפשך: 12 And now, O Israel, what does your God הוה demand
of you? Only this: to revere your God הוה, to
walk only in divine paths, to love and to serve
your God הוה with all your heart and soul,

The texts across different aspects of Jewish thought, including Halakhah, Chasidut, Midrash, Commentary, Talmud, Quoting Commentary, Musar, Targum, and Kabbalah, emphasize the importance of fear of God in moral development and serving Him wholeheartedly. They discuss the significance of free will, love of God, prayer, repentance, and ethical behavior in fulfilling Torah commandments. The fear of God is seen as foundational, preceding love of Him, and is essential for achieving spiritual growth and a proper relationship with God, as stated in Deuteronomy 10:12.

- לשמר את־מצוות יהוה ואת־חקותיו אשר אנכי מצוֹך היום לטוב לך: 13 keeping יהוה's commandments and laws, which I
enjoin upon you today, for your good.

The texts focus on various aspects of Jewish thought, including the significance of observing God's commandments, refining one's character through positive actions, and embodying a deep connection to God. Interpretations from Bekhor Shor, Ramban, and Rabbinic teachings underscore the importance of compassion and ethical behavior in following the commandments. Halakhic discussions highlight the purpose of commandments in refining the soul and cultivating good character traits. Additionally, Chasidic teachings emphasize the proactive approach of awakening early to serve and connect with God. Targum texts stress the benefits of keeping God's commandments for personal growth and well-being, as explained by Rashi, Siftei Chakhamim, and Steinsaltz.

- הן ליהוה אלהיך השמים ושמי השמים הארץ וכל־אשר־בה: 14 Mark, the heavens to their uttermost reaches (to
their uttermost reaches Lit. "and the heaven of
heavens.") belong to your God הוה, the earth and
all that is on it!

The text explores various aspects of Jewish thought, including consulting with G-d to confirm human conclusions and the concept of personal Providence. Rabbi Yehuda asserts the existence of two firmaments in Talmud Chagigah, while commentaries on Deuteronomy highlight the interconnectedness of the physical and spiritual worlds and the power of prayer. The Midrash discusses Moses' acceptance of his impending death and the concept of the righteous being called "living" even in death. Finally, Chasidut explains the symbolism of the names Hashem and elokim, while Targum emphasizes that everything belongs to God. Musar texts discuss Moses' use of the word "Hen" in relation to belief and humility in aligning actions with spiritual goals.

- רק באבותיך חשק יהוה לא־הבה אותם ויבחר בזרעם אחריהם בכם
מכל־העמים כיום הזה: 15 Yet it was to your ancestors that יהוה was drawn
out of love for them, so that you, their lineal
descendants, were chosen from among all peoples—as
is now the case.

In Jewish Thought, Akeidat Yitzchak explores man's actions driven by free choice, love, immediate benefit, or inner urge, addressing moral dilemmas and emphasizing the importance of genuine motivation in performing good deeds. Various commentaries discuss God's choice of the Jewish people based on merit and the fulfillment of commandments, highlighting ongoing love and favor. Instances of false messiahs are exposed and punished, underscoring the need for discernment. Kabbalistic texts associate divine names with desire and forefathers, while Targum interpretations emphasize the love of the forefathers as the basis for favor. Musar teachings warn of negative consequences for a high-profile life, while Chasidut emphasizes understanding and knowledge as the foundation for love for God.

- ומלתם את ערלת לבבכם וערפכם לא תקשו עוד: 16 Cut away, therefore, the thickening about your
hearts and stiffen your necks no more.

The texts explore the theme of circumcision, both physically and spiritually, emphasizing the removal of impurities and obstacles to achieve unity with God. It underscores the importance of purifying the heart, engaging in prayer and

reflection, and studying Torah to understand and follow divine commandments. Various interpretations across Midrash, Halakhah, Tanakh, Chasidut, Jewish Thought, Commentary, Quoting Commentary, Targum, Kabbalah, Talmud, and Second Temple literature highlight the significance of spiritual purification, obedience to God, and developing a sincere connection with Him through the removal of negative traits and deep understanding of His teachings.

- 17 כי יהוה אלהיכם הוא אלהי האדנים ואדני האדנים האל הגדל הגבור והנורא אשר לא ישא פנים ולא יקח שחד: For your God is God supreme and Lord supreme, (God supreme and Lord supreme Lit. “the god of gods and the lord of lords.” Heb. ’adon (“lord”) normally denotes a man in a position of authority. Here it is used to claim that Israel’s God is beyond the men who sit atop the social hierarchies of rank and gender.) the great, the mighty, and the awesome God, who shows no favor and takes no bribe,

Various Jewish texts explore themes such as the importance of praising God in specific language and emphasizing humility, fear, blessings, and the relationship between God and humanity. Rabbinic commentaries stress humility as a virtue and warn against pride and favoritism, while also discussing God’s attributes, justice, and mercy. The texts highlight the significance of prayer, repentance, and God’s role in guiding history, urging adherence to Torah commandments and recognizing God’s greatness and authority over all creation. References to specific biblical verses emphasize God’s fairness, compassion, and the importance of upholding truth and kindness in repentance. Additionally, Kabbalistic teachings delve into the symbolism of Avraham, Yitzchak, and Yaakov, exploring their roles in prayer and the judgment of nations by angels, ultimately stressing the divine judgment by HaShem as the True Judge during the High Holidays. Multiple liturgy texts express gratitude, reverence, and a plea for blessings and redemption for the Jewish people, underscoring trust, compassion, and the belief in God’s deliverance.

- 18 עשה משפט תום ואלמנה ואהב גר לתת לו לחם ושמלה: but upholds the cause of the fatherless and the widow, and befriends the stranger, providing food and clothing.—

Various Jewish texts, including Midrash, Halakhah, Commentary, Talmud, Targum, Musar, and Liturgy, emphasize the importance of justice, compassion, and love for all, including proselytes and the vulnerable in society. God’s humility and concern for those in need are highlighted, urging His people to follow His example and show kindness to others. The texts underscore the significance of treating all individuals with fairness and compassion, reflecting the nature of God and His expectations for His people.

- 19 ואהבתם את הגר כי גרים הייתם בארץ מצרים: You too must befriend the stranger, for you were strangers in the land of Egypt.

Various Jewish texts, including the Mishneh Torah and Sefer Chasidim, emphasize the importance of loving and caring for converts, with Deuteronomy 10:19 explicitly commanding believers to show kindness and compassion to those who join the Jewish faith. The Halakhah underscores the significance of supporting converts, reflecting God’s care for them, and the Midrash compares proselytes to a cherished gazelle loved and protected by God. Jewish thought and Tanakh highlight the duty to treat strangers with respect, rooted in the shared history of once being strangers in Egypt. Targum interpretations on Deuteronomy 10:19 further stress the need for compassion towards converts and strangers, while commentaries urge people to emulate God’s love and kindness towards all.

- 20 את יהוה אלהיך תירא אתו תעבד ובו תדבק ובשמו תשבע: You must revere יהוה: only your God shall you worship, to [God] shall you hold fast, and by God’s name shall you swear.

The text explores the importance of taking oaths in God’s name with fear and reverence, drawing examples from biblical figures like Abraham, Job, and Joseph. It emphasizes the need to revere Torah scholars, swear truthfully, and maintain a strong connection to God in all aspects of life. Adherence to positive commandments, fear of God, and clinging to Torah scholars are highlighted as essential aspects of fulfilling one’s duty towards God in Jewish thought. Additionally, the text discusses how tzaddikim play a crucial role in calming God’s anger, and highlights the significance of fear of God in Kabbalistic teachings. Ultimately, serving God by fearing Him, keeping His commandments, and

clinging to Him is seen as the overarching duty of man towards God, as emphasized in Kohelet 12:13.

- הוא תהלתך והוא אלהיך אשר עשה אתך את הגדלות ואת הנוראות
האלה אשר ראו עיניך: 21 [הוהי] is your glory and your God, who wrought
for you those marvelous, awesome deeds that you
saw with your own eyes.

Various scholars emphasize the importance of praising God and recognizing His greatness in Deuteronomy 10:21, highlighting the unique relationship between God and the people of Israel. Ibn Ezra and Rabbeinu Bahya provide interpretations of specific verses, while Chasidut emphasizes the goal of prayer being encompassed in God's Oneness. Musar texts stress the importance of true service to God without seeking praise from others, warning against pride. Midrash discusses the establishment of a covenant with the Jewish people and the symbolic significance of events. Targum interpretations emphasize the praise and acknowledgment of God for His wondrous deeds, while Kabbalah and Liturgy texts focus on contemplating God's greatness and justice. Jewish Thought underscores the importance of following traditions passed down to understand the true meaning of commandments and maintain the teachings of God.

- בשבעים לפש ירדו אבותיך מצרימה ועתה שמך יהנה אלהיך
ככוכבי השמים לרב: 22 Your ancestors went down to Egypt seventy persons;
and now your God הוהי has made you as numerous as
the stars of heaven.

The covenant of circumcision, symbolizing faith and obedience, led to the establishment of the seventy elders and the giving of the Torah in multiple languages. The text explores the significance of the number 70 in the context of Jacob's descendants going down to Egypt, with commentators discussing discrepancies in the count. Additionally, various texts emphasize the importance of following the Torah commandments, learning from wise individuals, and understanding the traditional oral explanations to grasp the Torah fully. In Second Temple literature, the new name "Israel" given to Abraham signifies reliance on the principle of seventy, excluding the five senses. Targum translations highlight how the Israelites, descended from seventy ancestors, multiplied in Egypt, symbolizing God's blessings. Lastly, the Jewish nation's unity with God ensures their eternal future, contrasting with the divided 70 nations of the world.[1][2]

11

- ואהבת את יהוה אלהיך ושמרת משמרתו וחקיו ומשפטיו
ומצותיו כליהימים: 1 Love, therefore, your God הוהי, and always keep
God's charge, God's laws, God's rules, and God's
commandments.

In Kabbalah, the importance of giving and cultivating a natural inclination to love and help others is discussed in relation to following the commandments to achieve a state of being that involves loving and fearing God. Commentary from various sources emphasizes the love, fear, and obedience to God's instructions, while also discussing the balance between these aspects. Additionally, discussions on blessings, converts, and the importance of repentance and knowledge in understanding and inspiring love for God are highlighted. The text also explores the importance of fulfilling commandments before enjoying the fruits of one's labor and the unique blessings bestowed by Moses in the Bible, surpassing those of previous generations.

- וידעתם היום כי לא את בניכם אשר לא ידעו ואשר לא יראו
את מוסר יהוה אלהיכם את גדלו את ידו החזקה וזרעו הנטויה: 2 (Syntax of Heb. uncertain.) Take thought this day
that it was not your children, who neither
experienced nor witnessed the lesson of your God
הוהי —God's majesty, mighty hand, and outstretched
arm;

Jewish thought emphasizes that serving God should be motivated by love and awe, not fear of punishment, with the goal of improving oneself and others if possible. Moses warns the current generation to remember God's miracles and punishment for disobedience, while the Midrash discusses Moses' deep obedience to God. The Targum highlights the importance of knowing and understanding God's teachings, and the Liturgy includes prayers urging Israel to fear, love, and serve God wholeheartedly. Overall, the texts emphasize the importance of following God's commandments and teachings to strengthen faith and avoid evil-doing.

וְאֵת־אֲתָתָיו וְאֵת־מַעֲשָׂיו אֲשֶׁר עָשָׂה בְּתוֹךְ מִצְרַיִם לְפָנֶיךָ 3 the signs and the deeds that [God] performed in Egypt against Pharaoh king of Egypt and all his land;
מֶלֶךְ־מִצְרַיִם וְכָל־אֶרֶצּוֹ:

Ibn Ezra and Steinsaltz comment on Deuteronomy 11:3, focusing on Pharaoh's role in Israel's troubles, while the Midrash discusses the importance of accepting the Torah to prevent chaos in the world. Mishneh Torah states that destroying the names of God is punishable by lashes, derived from Deuteronomy 12:3-4. Targums highlight God's signs in Egypt, and the commentary on the sale of Joseph emphasizes the role of Ishmaelites and Midianites in his sale, attributed to the brothers' strife and Joseph's appearance after being in a pit.

וְאֲשֶׁר עָשָׂה לְחַיִּיל מִצְרַיִם לְסוּסָיו וּלְרֶכְבּוֹ אֲשֶׁר הִצִּיף אֶת־מִי יַם־סוּף 4 what [God] did to Egypt's army, its horses and chariots; how הוּא rolled back upon them the waters of the Sea of Reeds when they were pursuing you, thus destroying them once and for all; (once and for all Lit. "to this day.")
עַל־פְּנֵיהֶם בְּרֹדְפָם אַחֲרֵיהֶם וַיֹּאבְדָם יְהוָה עַד הַיּוֹם הַזֶּה:

Various commentaries on Deuteronomy 11:4:1 examine God's actions against the Egyptians, connecting them to justice and punishment. Chizkuni, Ibn Ezra, Ramban, Sforno, and Tur HaArokh discuss elements like nature's collaboration with God, the overflow of waters as punishment, and the lasting impact of God's actions on the Egyptians. In Midrash Tanchuma Buber, the rejection of the Torah by the nations of the world, leading to consequences, is highlighted, emphasizing the significance of Torah as a source of strength. The Targums recount God's destruction of the Egyptian army at the Red Sea, continuing to do so until today.

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

Various commentators, including Chizkuni, Ibn Ezra, and Steinsaltz, interpret Deuteronomy 11:5 as referring to the manna provided by God in the wilderness. Derashot HaRan emphasizes the danger of being enticed by worldly pleasures, warning against seeking wealth at the expense of righteousness. The Midrash Tanchuma Buber stresses the uniqueness and greatness of the Holy One, while the Targums on Deuteronomy 11:5 highlight divine protection in the Israelites' journey. Rabbeinu Bahya and Ramban offer interpretations on different verses, discussing Moses' lifespan and the importance of following God's commandments for strength and support.

וְאֲשֶׁר עָשָׂה לְדָתָן וּלְאָבִירָם בְּנֵי אֶלְיָאָב בֶּרֶאֱוִיבִן אֲשֶׁר פָּצְתָה 6 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—
הָאָרֶץ אֶת־פִּיהָ וַתִּבְלַעֵם וְאֶת־בְּתֵיהֶם וְאֶת־אֹהֲלֵיהֶם וְאֶת־כָּל־הַיְּקוּם
אֲשֶׁר בְּרִגְלֵיהֶם בְּקֶרֶב כָּל־יִשְׂרָאֵל:

Moses pleads with God to avoid death, but he is reminded of his sins and the inevitability of death. Moses transfers leadership to Joshua, and Israel forgives him before he dies. Commentaries on various biblical figures explore themes like wealth, rebellion, and divine punishment. Deuteronomy 11:6 discusses the significance of Datan and Aviram's punishment, with some interpretations highlighting the severity of transgressions against priestly privileges. Chasidut connects money to judgment and a person's ability to stand, drawing from texts like Deuteronomy 11:6 and Pesachim 119a. In Numbers 16, Korah rebels against Moses and Aaron, leading to his punishment along with others who question their leadership. Targum translations recount the punishment of Dathan and Abiram in Deuteronomy 11:6, emphasizing God's retribution. The Talmud attributes Korah's downfall to his arrogance and wealth, showing that riches did not benefit him.

כִּי עֵינֵיכֶם הָרְאִיתֶם אֶת־כָּל־מַעֲשֵׂה יְהוָה הַגָּדֹל אֲשֶׁר עָשָׂה: 7 but that it was you who saw with your own eyes all the marvelous deeds that הוּא performed.

The Midrash Tanchuma Buber discusses the concept of life and death, stating that the righteous are considered alive even after death, while the wicked are seen as dead. Various Targum versions emphasize the Israelites witnessing God's works firsthand. Rabbeinu Bahya and Ramban offer insights into biblical interpretations, focusing on the significance of G'd's name and different roles in stories. Commentaries on Deuteronomy 11:7 stress the importance of personal experience in understanding and transmitting the lessons of God's actions, with Rashbam, Rashi, Sforno, and Sifte Chakhamim emphasizing the need to use one's own eyes to convey God's greatness effectively.

8 **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,**

8 ושמרתם את כל המצוה אשר אנכי מצוך היום למען תחזקו ובאתם וירשתם את הארץ אשר אתם עברים שמה לרשתה:

The importance of following the commandments with love for God rather than seeking rewards is discussed in various commentaries on Deuteronomy 11:8. Moses stresses the significance of observing the mitzvot for blessings and success in the ancestral land. Ibn Ezra's commentary on Isaiah 3:16 interprets the word **יִפְטוּ** as walking slowly like a child. The Targum emphasizes the connection between obedience to God's laws and fulfilling their destiny, while the Siddur Sefard includes prayers urging Israel to fear, love, and serve God wholeheartedly, emphasizing obedience to His commandments for inheriting the promised land and living long upon it.

9 **and that you may long endure upon the soil that I swore to your fathers to assign to them and to their heirs, a land flowing with milk and honey.**

9 ולמען תאריכו ימים על האדמה אשר נשבע יהוה לאבותיכם לתת להם ולזרעם ארץ זבת חלב ודבש:

The text delves into the punishment for denying the resurrection and supports the doctrine with biblical references, praising Moses for rebuking Israel and contrasting him with Balaam. Malbim explains the significance of the land of Israel needing divine providence, while Rashi warns against idle talk. Mishnah Berakhot outlines the obligations of women, slaves, and minors in prayer. The Targum translations emphasize the promise of a long life in a fertile land abundant in milk and honey, with Sforno and Steinsaltz emphasizing the importance of keeping God's commandments to avoid exile and secure a lasting presence in the promised land. The Siddur Sefard includes prayers urging fear of God, love, and obedience to His commandments to inherit the promised land and live long upon it.

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, (by your own labors Lit. "by your foot.") like a vegetable garden;**

10 כי הארץ אשר אתה באשמה לרשתה לא כארץ מצרים היא אשר יצאתם משם אשר תזרע את זרעך והשקיף ברגלך כגן הזרק:

Midrash texts discuss Israel's lack of faith in God's promise of the Promised Land, drawing parallels to a son doubting his father's choice of a bride. Commentary on biblical and Talmudic texts offers insights into the significance of land and agricultural practices, emphasizing the need for divine intervention based on observance of God's commandments in the land of Israel. Talmudic discussions reference Deuteronomy 11:10 to determine the size of a garden bed, attributing interpretations to various rabbis. The Targums highlight the fertility of the land of Israel compared to Egypt, where crops had to be manually tended.

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.**

11 והארץ אשר אתם עברים שמה לרשתה ארץ הרים ובקעת למטר השמים תשתה מים:

In Jewish thought, phenomena in the upper world created by God do not have previous existence and remain in their original form, while humans can transcend material limitations through good deeds and surviving souls. Talmudic texts debate requirements for planting in Eretz Yisrael, Midrash discusses where the earth gets its water and praises the Land of Israel, Commentary explores the significance of Canaan's hills and valleys, and Mishnah establishes guidelines for measuring Shabbat limits. In Halakhah, priests are not allowed to add blessings to the prescribed priestly blessing, and Targums on Deuteronomy 11:11 describe the land Israelites enter as watered naturally without irrigation, as emphasized by Ramban on Deuteronomy 8:7.

12 **It is a land which your God looks after, on which your God always keeps an eye, from year's beginning to year's end.**

12 ארץ אשר יהוה אלהיך רש אתה תמיד עיני יהוה אלהיך בה מרשית השנה ועד אחרית שנה:

Various sources, including commentaries, Midrash, Chasidut, Talmud, and Jewish Thought, emphasize the special connection between the land of Israel and God's people, highlighting the importance of observing commandments and receiving blessings. Living in the Land of Israel is believed to bring about divine protection and closeness to God, as seen in Halakhah and Kabbalah teachings. The significance of the land is further underscored in the Targum, which

stresses that it is under constant divine care and attention, receiving blessings throughout the year. Ultimately, the texts suggest that adherence to God's laws and practices such as charity and prayer can strengthen the spiritual bond between the Jewish people and the land, leading to renewal in faith and life.

- 13 והִלֵּךְ אִם־שָׁמַעַתְּ תִּשְׁמָעוּ אֶל־מִצְוֹתַי אֲשֶׁר אֲנִי מְצַוֶּה אֶתְכֶם הַיּוֹם לְאַהֲבָהּ אֶת־יְהוָה אֱלֹהֵיכֶם וּלְעֲבֹדוֹ בְּכָל־לִבְבְּכֶם וּבְכָל־נַפְשְׁכֶם:
- 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,

Various texts within Jewish tradition emphasize the importance of daily prayer as a biblical command, with the purpose of serving God with all one's heart and soul. Liturgical texts stress the significance of obeying God's commandments to receive blessings and maintain a connection to Him, while Kabbalistic texts delve into the mystical aspects of prayer rituals. The Talmud discusses the structure of prayer and its relationship to scripture, highlighting its importance in Jewish worship. Commentary offers insights into the intention behind prayer and the intrinsic value of fulfilling commandments. Chasidic texts connect prayer, Torah study, and mitzvot to serving God, emphasizing deeper spiritual connections. Ultimately, serving God with love and understanding is upheld as the highest form of worship across various texts.

- 14 וְנָתַתִּי מִטָּר־אַרְצְכֶם בְּעֵתוֹ יוֹרֵה וּמִלְקוֹשׁ וְאִסַּפְתִּי הַגֶּלֶךְ וְתִירֶשֶׁךָ וַיִּצְהָרְךָ:
- I (I That is, יהוה; Samaritan reads “He.”) 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—

The text covers various aspects of Jewish thought, including the prohibition of cherub images, God's role as a jealous husband, and the importance of Torah study and obedience. It further explores the significance of Temple service for blessings and the role of rain in agriculture, emphasizing the importance of God's blessings, balance, and hard work. Commentaries and Midrash highlight the link between weather, Torah study, and blessings, while Halakhah details requirements for crowns on sacred texts and the obligation for Torah study for all Jewish men. Targums discuss the provision of rain and harvest, while Musar emphasizes ethical behavior and personal development. In Zechariah, praying for rain at the right time is advised for food production.

- 15 וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לִבְהֵמָתְךָ וְאָכְלֹתָ וְשִׁבְעָתָ:
- I (I See note at v. 14.) will also provide grass in the fields for your cattle—and thus you shall eat your fill.

Halakhah, Talmud, Midrash, Commentary, Chasidut, Jewish Thought, Targum, and Liturgy all emphasize the importance of prioritizing the welfare of animals, following the natural order of sustenance by feeding animals before oneself, as reflected in biblical verses such as Deuteronomy 11:15. These texts also stress the significance of fulfilling divine commandments and recognizing God's provision for all living beings, highlighting compassion, respect, and spiritual elevation in relation to caring for animals and obeying God's will.

- 16 הִשְׁמָרוּ לָכֶם כִּן יִפְתָּה לְבַבְכֶם וְסָרְתֶם וְעַבַּדְתֶּם אֱלֹהִים אֲחֵרִים וְהִשְׁתַּחֲוִיתֶם לָהֶם:
- Take care not to be lured away to serve other gods and bow to them.

The text delves into Jewish thought focusing on moral perfection, intellectual and moral accomplishments, acquired virtues versus natural traits, and the necessity of understanding idolatry to uphold the Law. The Midrash emphasizes judgment of nations mistreating Israel, the importance of honoring parents and following commandments, and acts of kindness and mercy. Various commentaries highlight warnings against idol worship, the dangers of being misled, and the significance of rainfall in God's blessings and punishments. Additionally, discussions on Halakhah and Targum underscore the prohibition against idol worship both physically and in the heart. Chasidut teachings emphasize any separation from God as idolatry, while Talmudic texts recount historical events related to idol worship. Ultimately, the importance of moral conduct, adherence to the law, and vigilance against heresy are emphasized throughout the text.

- 17 וְחָרָה אַף־יְהוָה בְּכֶם וְעָצַר אֶת־הַשָּׁמַיִם וְלֹא־יִהְיֶה מָטָר וְהָאֲדָמָה לֹא תִתֵּן אֶת־יְבוּלָהּ וְאֲבֹדְתֶם מִהָרָה מֵעַל הָאָרֶץ הַטֹּבָה אֲשֶׁר יְהוָה נָתַן לָכֶם:
- 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.

The texts center around themes of Torah observance, Temple service, blessings, divine punishment, and the consequences of disobedience in Jewish thought, highlighted through various sources such as Talmud, Midrash, commentary, and guides. Emphasis is placed on the importance of maintaining covenant with God, obedience to commandments, repentance, and seeking justice to receive blessings and avoid divine wrath. The texts also explore the impact of human actions on the environment and religious consequences, warning against forbidden practices and sinning to uphold God's commandments and sanctity, ultimately emphasizing the interconnectedness between actions below and influences on the divine realm.

- 18 Therefore impress these My words upon your very heart: (very heart Lit. “heart and self.”) bind them as a sign on your hand and let them serve as a symbol on your forehead, (symbol on your forehead See notes on 6.8.)
- וּשְׁמַתֶּם אֶת־דְּבָרַי אֵלֶּה עַל־לִבְבְּכֶם וְעַל־נַפְשְׁכֶם וְקִשְׁרֹתֶם אֹתָם לְאוֹת עַל־יָדְכֶם וְהָיוּ לְטוֹטְפֹת בֵּין עֵינֵיכֶם:

The importance of adhering to and internalizing God's commandments, studying Torah diligently, and observing rituals like wearing tefillin and mezuzot is emphasized in various Jewish texts such as the commentary, Midrash, Talmud, Tanakh, Chasidut, Mishnah, and Halakhah. These texts highlight the enduring nature of religious duties, the significance of following the ways of God, and the proper performance of rituals and practices to maintain a connection with Him, even outside the Land of Israel. Additionally, discussions in the Second Temple period and Targums provide insights into interpretations of specific verses related to these practices.

- 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;
- וְלַמְדֹתֶם אֹתָם אֶת־בְּנֵיכֶם לְדָבָר בָּם בְּשִׁבְתְּכֶם בְּבֵיתְךָ וּבִלְכַתְּךָ בְּדֶרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ:

The text explores the obligations of a father towards his son, drawing parallels between human paternal responsibilities and the relationship between God and Israel, emphasizing the importance of teaching Torah and commandments. The Talmud and Halakhah discuss the obligation to educate children in Torah, with women being exempt from certain mitzvot. It is highlighted that teaching Torah to children is fundamental, with parents encouraged to prioritize Torah study and instill values of devotion to God. Various texts stress the significance of passing down religious knowledge to future generations through the consistent education of children in Torah and mitzvot, both at home and within the community.

- 20 and inscribe them on the doorposts of your house and on your gates—
- וּכְתַבְתֶּם עַל־מְזוֹזוֹת בֵּיתְךָ וּבִשְׁעָרֶיךָ:

The text discusses the importance of correctly reciting the Shema prayer, the significance of affixing a mezuzah on doorposts as a positive commandment in Judaism to protect the home and its inhabitants, and the consequences of neglecting this duty as seen in various religious texts. Additionally, the Talmud and Midrash explore the ethical implications of fulfilling certain mitzvot, such as mezuzah and Torah study, while emphasizing the importance of performing good deeds in one's home to bring blessings and protection. The Halakhah mandates the careful observance of affixing a mezuzah to obey God's directive and avoid negative consequences, according to the sages. Various Targums and liturgy highlight the importance of prominently displaying teachings and fulfilling the commandment of affixing a mezuzah to unite the name of God in unity with His Divine Presence.

- 21 to the end that you and your children may endure, in the land that הוֹדִי swore to your fathers to assign to them, as long as there is a heaven over the earth.
- לְמַעַן יִרְבוּ יָמֵיכֶם וְיָמֵי בְנֵיכֶם עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּע יְהוָה לֵאבֹתֵיכֶם לָתֵת לָהֶם כִּימֵי הַשָּׁמַיִם עַל־הָאָרֶץ*:

Various texts from Midrash, Jewish Thought, Commentary, Talmud, Quoting Commentary, Halakhah, and other sources explore themes related to longevity, reward in the afterlife, righteous deeds, observance of commandments, the land of Israel, and the importance of Torah study for a prosperous life. They emphasize the connection between leading a just and righteous life and receiving blessings in both this world and the World to Come, as well as the eternal inheritance promised to the Jewish people. The texts also discuss the significance of reciting the Shema, fulfilling mitzvot, wearing tefillin and mezuzah, and the importance of teaching Torah and attending synagogue regularly for a long and prosperous life.

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

Various texts across different Jewish traditions emphasize the importance of diligently keeping God's commandments to maintain a faithful relationship with Him and achieve spiritual closeness, ultimately leading to protection, spiritual fulfillment, and a harmonious relationship. Scholars find scriptural basis for obligations concerning animal welfare and associating with Torah sages. Prophets and saints act as conduits for divine wisdom, and studying Torah is highlighted as a means of atonement and spiritual elevation. Chasidut teachings focus on attaching to God's attributes through knowledge and love, while liturgical texts stress the fear, love, and service of God as fundamental to Jewish worship and belief. Ultimately, maintaining a strong connection to God, through observance, study, and compassion, is central to Jewish thought and practice.

23 וְהוֹרִישׁ יְהוָה אֶת־כָּל־הַגּוֹיִם הָאֵלֶּה מִלְּפָנֶיכֶם וִירוּשָׁתְכֶם גּוֹלִים גְּדֻלִּים וְעֶזְמֵיכֶם מִכֶּם: יהוה will dislodge before you all these nations: you will dispossess nations greater and more numerous than you.

The text refutes claims that the Torah alludes to Mohammed, clarifying that the covenant only applies to descendants of Isaac and Jacob and discussing criteria for identifying true prophets. Various Targums interpret Deuteronomy 11:23 to convey God's promise to remove nations before the Israelites. Rabbeinu Bahya explains the conquest of Canaan should proceed in a specific order, with obligations like tithing and gifts to Levites and Priests. Ramban assures the Israelites they will conquer any land they set foot on and must follow all commandments. The Midrash emphasizes the importance of understanding haggadah and recognizes the Lord as the one who drives out, not humans.

24 כָּל־הַמָּקוֹם אֲשֶׁר תִּדְרֹךְ כַּרְיִגְלְכֶם בּוֹ לָכֶם יִהְיֶה מִן־הַמִּדְבָּר וְהַלְבָּנוֹן מִן־הַנָּהָר נְהַר־פָּרָת וְעַד הַיָּם הָאֲחֵרִיוֹן יִהְיֶה גְבֻלְכֶם: 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 (Western I.e., Mediterranean; cf. 34.2.) Sea.

The text explores the sanctity of the Land of Israel and the implications of territorial concessions within the context of Jewish belief, highlighting how security concerns may require concessions but may not fulfill the divine destiny promised in biblical scriptures. Commentary on Deuteronomy 11:24 discusses Moses' assurances to conquer and follow commandments in all territories up to the Euphrates River, with debates on whether the conquests by David in Syria were legal or fulfilled divine promises. Various texts emphasize the extent of the promised land, the concept of receiving good without stubbornness, and the criteria for considering conquests as part of the Holy Land. The Midrash addresses the boundaries of Eretz Yisrael and the importance of conquering within its borders before expanding territories beyond.

25 לֹא־יִתְיָצֵב אִישׁ בְּפָנֶיכֶם פְּחָדְכֶם וּמוֹרָאֲכֶם יִתֵּן | יְהוָה אֱלֹהֵיכֶם עַל־פְּנֵי כָל־הָאָרֶץ אֲשֶׁר תִּדְרֹכּוּבָהּ כְּאֲשֶׁר דִּבֶּר לָכֶם: 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.

Various texts within Jewish Thought, Tanakh, Musar, Midrash, Targum, Commentary, Kabbalah, and Chasidut explore the concept of fear and reverence towards God, emphasizing the importance of true reverence leading to divine protection and moral superiority. They discuss how fear and dread instilled by God can provide protection for the people of Israel, highlighting the significance of following God's commandments to receive blessings and favor. Additionally, they touch on themes such as divine intervention, trust in God for protection, and the importance of constant awareness of God's presence. Rued to Exodus 23:27 in the Tanakh, Mekhilta DeRabbi Yishmael| Devarim 11:25, Sifrei Devarim 52:1, Sifrei Devarim 52:4, and Deuteronomy 11:25 in various Targums, as well as the teachings from Likkutei Amarim 25:15 and the opening chapter of Joshua, further elaborate on these concepts within the Jewish tradition. Additionally, Kabbalah discusses how the quality of Terror and Consuming Fire given to the children of Israel helped them conquer the land but was lost through sin.