

חומש עם רש"י · שופטים · רביעי

Complete Word-for-Word Interlinear · Navy & Gold Edition

SHOFTIM · 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah continues with the halachos of the Levi'im, specifically addressing a Levi who comes from his city to serve in the Beis HaMikdash. The Torah establishes his right to serve and receive an equal share in the avodah and the menachos, even when it is not his designated mishmar (shift). This section ensures that every Levi has a portion in the holy service when he comes to the place that Hashem chooses.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וְכִי יָבֹא הַלֵּוִי מֵאֶחָד שְׁעָרֶיךָ מִכָּל יִשְׂרָאֵל אֲשֶׁר הוּא גָר שָׁם
there sojourns he where Yisrael from all of your gates from one of the Levite shall come And when
וּבָא בְּכָל אֹת נַפְשׁוֹ אֶל הַמָּקוֹם אֲשֶׁר יִבְחַר יְהוָה:
Hashem will choose that the place to his soul the desire of with all and he comes

רש"י

וְכִי יָבֹא הַלֵּוִי. יָכוֹל בֶּן לֵוִי וְדָאִי הַכָּתוּב מְדַבֵּר, תְּלִמּוּד לֹמֵר
says the teaching speaks the Scripture definitely Levi of a son of one might think the Levite shall come And if
וְשֶׁרֶת, יִצְאוּ לְוִיִּם שְׂאִין רְאוּיִין לְשֶׁרֶת סִפְרֵי:
Sifrei for service fit who are not Levites excluded are and he shall minister

רש"י

וּבָא בְּכָל אֹת נַפְשׁוֹ, וְשֶׁרֶת. לָמַד עַל הַכֹּהֵן שֶׁבָּא וּמִקְרִיב
and offers who comes the Kohen concerning This teaches and he shall minister his soul the desire of with all And he shall come
קִרְבָּנוֹת נִדְבָתוֹ אוֹ חֻבָּתוֹ וְאֶפְלוֹ בְּמִשְׁמֶר שְׂאִינוֹ שְׁלוֹ בְּבֹא קָמָא ק"ט;
109 Kamma Bava his that is not during a watch and even his obligation or his free-will offering the sacrifices of
ד"א — עוֹד לָמַד עַל הַכֹּהֲנִים הַבָּאִים לְרִגְלָא שֶׁמִּקְרִיבִין בְּמִשְׁמֶר
in the watch that they may offer for the festival who come the Kohanim concerning it teaches further Another explanation
וְעוֹבְדִין בְּקִרְבָּנוֹת הַבָּאוֹת מִחֻמַּת הַרְגֵּל כְּגוֹן מוֹסָפֵי הַרְגֵּל וְאֶר
and even the festival the additional offerings of such as the festival on account of that come with the sacrifices and perform service
עַל פִּי שְׂאִין הַמִּשְׁמֶר שְׁלָהֶם סִפְרֵי; סוּכָה נ"ה:
55 Sukkah Sifrei theirs the watch that is not though

פסוק ב

וְשֵׁרַת בְּשֵׁם יְהוָה אֱלֹהָיו כָּכָל אֶחָיו הַלְוִיִּם הָעֹמְדִים שָׁם לִפְנֵי
before there who stand the Levites his brothers like all of his God Hashem in the name of And he shall serve

יְהוָה:
Hashem

פסוק ג

חֶלֶק כְּחֶלֶק יֹאכְלוּ לִבְד מִמִּכְרֵיו עַל הָאֲבוֹת:
the fathers of his sales besides they shall eat like portion portion

רש"י

חלק כחלק יאכלו. מלמד שחולקין בעורות ובבשר שעירי חטאות,
sin-offerings the he-goats of and in the flesh of in the hides that they share this teaches they shall eat like portion portion
יכול אף בדברים הבאים שלא מחמת הרגל, כגון תמידין ומוספי
and additional-offerings of continual-offerings such as the festival on account of not that come in things also one might think
שבת ונדרים ונדבות, ת"ל לבד ממכרו על האבות חוץ ממה
for what except the fathers by his sales except Scripture teaches and free-will offerings and vow-offerings Shabbos
שמכרו האבות בימי דוד ושמואל שנקבעו המשמרות ומכרו זה לזה,
to that one this one and they sold the shifts when were established and Shmuel Dovid in the days of the fathers that they sold
טל אתה שבתך ואני אטל שבתך שם:
there my Shabbos will take and I your Shabbos you take

פסוק ד

כִּי אַתָּה בָּא אֶל הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נִתֵּן לָךְ לֹא תִלְמַד
learn you shall not to you is giving your God Hashem that the land into enter you When
לַעֲשׂוֹת כְּתוּעֵבֹת הַגּוֹיִם הֵהֱם:
those the nations like the abominations of to do

רש"י

לא תלמד לעשות. אבל אתה למד להבין ולהורות, כלומר להבין מעשיהם
their deeds to understand meaning and to teach to understand may learn you but to do you shall learn not
כמה הם מקלקלים, ולהורות לבניהם לא תעשה כה וכה, שזה הוא חק
the practice of is for this and so thus do do not to your children and to teach corrupt they are how
הגוים ספרי; סנהדרין ס"ח:
68 Sanhedrin Sifrei the non-Jews

פסוק ה

לֹא יִמָּצֵא בְךָ מַעֲבִיר בֶּנוֹ וּבִתּוֹ בְּאֵשׁ קִסָּם קִסָּמִים
of divinations a diviner through the fire or his daughter his son one who passes among you there shall be found not

מְעוֹנֵן וּמְנַחֵשׁ וּמְכַשֵּׁף:

or a sorcerer or one who divines an astrologer

רש"י

מַעֲבִיר בְּנוֹ וּבִתּוֹ. בָּאֵשׁ. הִיא עֲבוֹדַת הַמֹּלֵךְ, עוֹשֶׂה מְדוּרוֹת אֵשׁ מִכָּאן

from here fire pyres of he makes the Molech the worship of this is through the fire and his daughter his son one who passes

וּמִכָּאן וּמַעֲבִירוֹ בֵּין שְׁתֵּיהֶם עַיִן סְנַהֲדְרִין ס"ד:

64b Sanhedrin see both of them between and passes it and from here

רש"י

קָסָם קְסָמִים. אִי זֶהוּ קוֹסֶם? הָאוֹחֵז אֶת מַקְלוֹ וְאוֹמֵר אִם אֵלֶּה אִם לֹא אֵלֶּה,

shall Igo not or Igo shall and says his staff — one who holds a diviner is he which divinations one who divines

וְכֵן הוּא אוֹמֵר הוֹשַׁע ד' עַמִּי בְּעֵצוֹ יִשְׁאַל וּמַקְלוֹ יַגִּיד לוֹ סִפְרֵי:

Sifrei to it declares and its staff inquires of its wood My people chapter 4 Hoshea says it and so

רש"י

מַעֲוֵנָה. רַבִּי עֲקִיבָא אוֹמֵר אֵלֶּה נוֹתְנֵי עוֹנוֹת – שְׂאוֹמְרִים עוֹנָה פְּלוּגִית יָפָה

is good such and such a time who say times those who assign these are says Akiva Rabbi Me'onen

לְהַתְחִיל, וְחֻכְמִים אוֹמְרִים אֵלֶּה אוֹחֲזֵי הָעֵינִים:

the eyes those who hold these are say and the Sages to begin

רש"י

מְנַחֵשׁ. פָּתוּ נִפְלָה מִפִּיו, צָבִי הַפְּסִיקוּ בְּדַרְךְ, מַקְלוֹ נָפַל מִיָּדוֹ סִפְרֵי:

Sifrei from his hand fell his staff on the way interrupted him a deer from his mouth fell his bread A diviner

סְנַהֲדְרִין ס"ה:

65 Sanhedrin

פסוק 1

Pasuk 6

וְחֵבֶר חֵבֶר וְשָׂאֵל אוֹב וַיִּדְעֵנִי וְדַרְשׁ אֶל הַמֵּתִים:

the dead of or one who inquires or a familiar spirit a ghost or one who consults spells and one who casts

רש"י

וְחֵבֶר חֵבֶר. שְׂמַצְרָה נִחְשִׁים אוֹ עֲקָרָבִים אוֹ שְׂאֵר חַיּוֹת לְמָקוֹם אֶחָד:

one to a place creatures other or scorpions or snakes who gathers of a charm And a charmer

רש"י

וְשָׂאֵל אוֹב. זֶה מְכַשְׁפוֹת שְׁשֻׁמוֹ פִּיתוֹם וּמְדַבֵּר מִשְׁחִיו וּמַעֲלֶה אֶת הַמֵּת

the dead — and it raises from his armpit and it speaks Pithom whose name is is sorcery this a spirit And a consulter of

בְּבֵית הַשְּׁחִי שְׁלוֹ:

his the armpit in the area of

רש"י

וַיִּדְעֵנִי. מְכַנִּים עֲצָם חֲיָה שְׂשֻׁמָּה יָדוּעַ לְתוֹךְ פִּיו וּמְדַבֵּר הָעֲצָם עַל יָדֵי

means of by the bone and speaks his mouth into Yadoa whose name is an animal a bone of inserts And a yidoni

מְכַשְּׁפֹת שֵׁם :

there sorcery

רש"י

וְדַרְשׁ אֶל הַמֵּתִים. כְּגוֹן הַמַּעֲלָה בְּזָכְרוֹתָיו וְהַנִּשְׁאָל בְּגִלְגֻּלַת שֵׁם :

there of a skull or who inquires on his genitals one who raises such as the dead of And who inquires

פסוק ז

Pasuk 7

כִּי תִזְעַבְתָּ יְהוָה כָּל עֲשֵׂה אֱלֹה וּבְגִלְלַת הַתִּזְעַבְתָּ הָאֱלֹה יְהוָה

Hashem these the abominations and because of these things does is everyone who Hashem an abomination of for

אֵלֶיךָ מוֹרִישׁ אוֹתָם מִפְּנֵיךָ:

from before you them drives out your God

רש"י

כָּל עֲשֵׂה אֱלֹה. עֲשֵׂה כָּל אֱלֹה לֹא נֶאֱמַר, אֲלָא כָּל עֲשֵׂה אֱלֹה, אֲפֹלוּ אַחַת מֵהֶן

of them one even these who do all but rather was it said not these all of he who does these does all

ספרי :

Sifrei

פסוק ח

Pasuk 8

תָּמִים תִּהְיֶה עִם יְהוָה אֵלֶיךָ:

your God Hashem with you shall be Wholehearted

רש"י

תָּמִים תִּהְיֶה עִם ה' אֱלֹהֶיךָ. הִתְהַלֵּךְ עִמּוֹ בְּתָמִימוֹת, וּתְצַפֵּה לוֹ, וְלֹא

and do not for Him and hope in wholeheartedness with Him walk your God Hashem with you shall be Wholehearted

תִּתְקַר אַחֲרֵי הַעֲתִידוֹת, אֲלָא כָּל מָה שְׂיָבֹא עָלֶיךָ קִבֵּל בְּתָמִימוֹת וְאִז

and then with wholeheartedness accept upon you which will come that all but rather the future events after investigate

תִּהְיֶה עִמּוֹ וְלִחְלָקוֹ:

and of His portion with Him you will be

CHAPTER SUMMARY

The aliyah then transitions to a strict warning for Bnei Yisrael as they prepare to enter Eretz Yisrael, forbidding them from learning or imitating the abominable practices of the Chana'anim. The Torah explicitly prohibits passing one's children through fire for Molech, as well as various forms of sorcery, divination, consulting ghosts, and inquiring of the dead. We are commanded to distance ourselves entirely from these dark practices, which are the very reason Hashem is driving these nations out, and instead we are given the positive mitzvah to be tamim—wholehearted and simple in our emunah—with Hashem.

The Torah is telling us in this Aliyah that when a Levi wants to serve in the Beis HaMikdash, he can come and do so "b'chol avas nafsho", with all the desire of his soul. Right after this, the Torah warns us not to turn to sorcerers, diviners, or those who inquire of the dead, and concludes with the famous yesod: "Tamim tiyeh im Hashem Elokecha", you must be wholehearted and simple with Hashem.

Lichoira, what is the connection between the Levi's burning desire to serve and the prohibition against seeking out fortune-tellers and sorcerers? The Tanna is teaching us a deep sevara about how a Yid is meant to live. The goyim are always looking for shortcuts, predictions, and magical ways to control their future because they lack a real, living connection to the Borei Olam. But a Yid doesn't need to look into the future or try to force things through external means. When you have that inner "avas nafsho", that deep, simple desire to just be close to Hashem and do His ratzon, you don't worry about what tomorrow brings. You are completely tamim, whole and at peace, knowing you are in Hashem's hands.

This is our daily avodah. The yetzer hara constantly tries to make us anxious about the future, making us feel like we have to control every outcome or find some quick fix to our worries. The teretz to this anxiety is "Tamim tiyeh." When we focus our energy on simply wanting to do the ratzon Hashem right now, in this very moment, all that worry melts away. We don't need to know the future when we know Who is running the future.

Today, when you feel anxious about how a certain situation will turn out, catch yourself, let go of the need to control the outcome, and say to Hashem: "I don't need to know what tomorrow brings; I only want to do Your ratzon simply and wholeheartedly today."