

חומש עם ראשי • שופטים • חמישי

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

SHOFTIM • 5 TH ALIYAH

CHAPTER PREVIEW

In this aliyah, Moshe Rabbeinu warns the Bnei Yisrael not to follow the ways of the goyim who turn to sorcerers and diviners to predict the future. Instead, Hashem promises to establish a true navi from among the Jewish people, just like Moshe, to guide them with the word of Hashem. This was exactly what the nation had requested at Har Sinai when they were afraid of dying from hearing Hashem's voice directly.

We also learn the halachos of the Arei Miklat, the cities of refuge. Moshe commands the Bnei Yisrael to set aside three cities in Eretz Yisrael for an accidental killer to flee to, ensuring that the roads are prepared and accessible. The Torah also looks ahead to the future, commanding that three additional cities be added when Hashem expands the borders of the land.

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

פסוק א

Pasuk 1

כִּי הַגּוֹיִם הָאֵלֶּה אֲשֶׁר אַתָּה יֹרֵשׁ אוֹתָם אֶל מְעוֹנָנִים וְאֶל קֹסְמִים
diviners and to astrologers to them are dispossessing you whom these the nations For
יִשְׁמְעוּ וְאַתָּה לֹא כֵן נָתַן לָהֶם יְהוָה אֱלֹהֶיךָ:
your God Hashem to you has permitted so not but you they listen

ראשי

לֹא כֵן נָתַן לָךְ ה' אֱלֹהֶיךָ. לְשִׁמְעַתְּ אֶל מְעוֹנָנִים וְאֶל קֹסְמִים, שֶׁהָרִי הִשְׁרָה
He caused to dwell for behold diviners and to soothsayers to to hearken your God Hashem to you has given so Not
שְׁכִינָה עַל הַנְּבִיאִים וְאוּרִים וְתֻמִּיִּם:
and Thummim and Urim the prophets upon the Shechinah

פסוק ב

Pasuk 2

נָבִיא מִקִּרְבְּךָ מֵאֶחָיְךָ כָּמֹנִי יָקִים לָךְ יְהוָה אֱלֹהֶיךָ אֵלָיו תִּשְׁמָעוּן:
you shall listen to him your God Hashem for you will raise up like me from your brothers from your midst A prophet

ראשי

מִקְרֹב מֵאֶחָיךָ כָּמֹנִי. כְּמוֹ שֶׁאֲנִי מִקִּרְבְּךָ מֵאֶחָיךָ, יָקִים לָךְ תַּחְתִּי,
in my stead for you He will raise up from your brethren from your midst that I am like like me from your brethren from your midst
וְכֵן מִנְּבִיא לְנָבִיא:
to prophet from prophet and so

פסוק ג

כָּל אֲשֶׁר שָׁאַלְתָּ מֵעַם יְהוָה אֱלֹהֶיךָ בְּחֹרֵב בְּיוֹם הַקֹּהֵל לֵאמֹר

saying the assembly on the day of at Chorev your God Hashem from you asked that According to all

לֹא אֶסֶף לִשְׁמֹעַ אֶת קוֹל יְהוָה אֱלֹהֵי וְאֵת הָאֵשׁ הַגְּדֹלָה הַזֹּאת לֹא

let me not this great the fire and — my God Hashem the voice of — to hear continue Let me not

אֶרְאֶה עוֹד וְלֹא אָמוּת:

I die so that not anymore see

פסוק ד

וַיֹּאמֶר יְהוָה אֵלַי הֵיטִיבוּ אֲשֶׁר דִּבְרוּ:

they spoke that which they have done well to me Hashem And said

פסוק ה

נָבִיא אָקִים לָהֶם מִקֶּרֶב אֲחֵיהֶם כָּמוֹךָ וְנָתַתִּי דְבָרִי בְּפִיו

in his mouth My words and I will put like you their brothers from among for them I will raise up A prophet

וְדִבֶּר אֲלֵיהֶם אֶת כָּל אֲשֶׁר אֶצְוֶנוּ:

I command him that all — to them and he shall speak

פסוק ו

וְהָיָה הָאִישׁ אֲשֶׁר לֹא יִשְׁמַע אֶל דְּבָרֵי אֲשֶׁר יִדְבֹּר בְּשְׁמִי אֲנֹכִי

I in My name he shall speak which My words to will hearken not who the man and it shall be

אֶדְרֹשׁ מֵעֲמוֹ:

from him will require

פסוק ז

אֶךְ הַנָּבִיא אֲשֶׁר יִזִּיד לְדַבֵּר דְּבַר בְּשְׁמִי אֶת אֲשֶׁר לֹא צִוִּיתִיו

I commanded him not which — in My name a word to speak will willfully presume who the prophet But

לְדַבֵּר וְאֲשֶׁר יִדְבֹּר בְּשֵׁם אֱלֹהִים אֲחֵרִים וּמֵת הַנָּבִיא הַהוּא:

that the prophet shall die other gods in the name of will speak or who to speak

רש"י

אשר לא צויתיו לדבר. אבל צויתיו לחברו:

to his fellow I commanded it but to speak I commanded him not which

רש"י

ואשר ידבר בשם אלהים אחרים. אפלו כון את ההלכה לאסור את האסור

the forbidden — to forbid the Halacha — he directed even if other gods in the name of shall speak And who

רש"י

ומת. בְּחִנּוּק. ג' מִיתָתוֹ בְּיַד אָדָם – הַמִּתְנַבֵּא מִה שֶׁלֹּא שָׁמַע,
he heard which not that one who prophesies man by the hands of their death is three by strangulation and he shall die

וְיִמָּה שֶׁלֹּא נֶאֱמַר לוֹ וְנֶאֱמַר לְחֵבְרוֹ, וְהַמִּתְנַבֵּא בְּשֵׁם ע"ז. אֲבָל
but idol worship in the name of and one who prophesies to his fellow but was said to him was said which not and that

הַפּוֹשֵׁשׁ אֶת נְבוּאָתוֹ וְהַעוֹכֵר עַל דְּבָרֵי נָבִיא וְהַעוֹכֵר עַל
against and one who transgresses a prophet the words of against and one who transgresses his prophecy — one who suppresses

דְּבָרֵי עֲצָמוֹ – מִיתָתוֹ בְּיַד שָׁמַיִם, שֶׁנֶּאֱמַר פֶּסוּק י"ט אֲנֹכִי אֶדְרֹשׁ מֵעַמּוֹ
from him will require it I nineteen verse as it is said Heaven by the hands of their death is himself the words of

סֵנְהֶדְרִין פ"ט :

page eighty-nine Sanhedrin

פסוק ח

Pasuk 8

וְכִי תֹאמַר בְּלִבְבְּךָ אֵיכָה נֵדַע אֶת הַדָּבָר אֲשֶׁר לֹא דִבְרוּ יְהוָה:

Hashem spoke it not which the word — will we know how in your heart you will say And when

רש"י

וְכִי תֹאמַר בְּלִבְבְּךָ. עֲתִידִין אַתָּם לוֹמַר כְּשִׁיבָא חֲנַנְיָה בֶּן עֲזוּר וּמִתְנַבֵּא "הִנֵּה
"Behold and prophesies Azzur son of Chananyah when comes to say are you destined in your heart you will say And when

כָּלִי בֵּית ה' מוֹשָׁבִים מִבְּבֶלָה עֲתָה מְהֵרָה" יִרְמְיָהוּ כ"ז, וְיִרְמְיָהוּ עוֹמֵד
stands and Yirmeyahu 27 Yirmeyahu speedily" now from Bavel are being returned Hashem the House of the vessels of

וְצוּחַ "אֵל הָעֲמֻדִים וְעַל הַיָּם וְעַל יְתֵר הַכֵּלִים" שֶׁלֹּא גָלוּ עִם
with go into exile that did not the vessels" the rest of and concerning the sea and concerning the pillars "Concerning and cries out

יִכְנֶנָּה, "בְּבֶלָה יוֹבְאוּ" עִם גָּלוּת צִדְקִיָּהוּ שָׁם :

there Tzidkiyahu the exile of with they shall be brought" "To Bavel Yechonyah

פסוק ט

Pasuk 9

אֲשֶׁר יִדְבֹר הַנָּבִיא בְּשֵׁם יְהוָה וְלֹא יִהְיֶה הַדָּבָר וְלֹא יָבוֹא הוּא הַדָּבָר

is the word it will come and not the word will be and not Hashem in the name of the prophet will speak which

אֲשֶׁר לֹא דִבְרוּ יְהוָה בְּזָדוֹן דִּבְרוּ הַנָּבִיא לֹא תִגּוֹר מִפְּנֵיו:

of him fear do not the prophet spoke it with presumption Hashem spoke it not which

רש"י

אֲשֶׁר יִדְבֹר הַנָּבִיא. וַיֹּאמֶר דָּבָר זֶה עֲתִיד לָבֹא עֲלֵיכֶם וְתִרְאוּ שֶׁלֹּא יָבֹא, הוּא
that is it comes that not and you see upon you to come is destined this a thing and says the prophet shall speak Which

הַדָּבָר אֲשֶׁר לֹא דִבְרוּ ה' וְהָרַג אוֹתוֹ. וְאִם תֹּאמַר זֶה בְּמִתְנַבֵּא עַל
about is regarding one this you will say And if him and kill Hashem spoke it not which the thing
prophesying

הַעֲתִידוֹת, הִרִי שָׁפָא וְאָמַר עָשׂוּ כֹה וְכֹה וּמִפִּי הַקֹּדֶשׁ אֲנִי
I the Holy One blessed be and from the mouth of and so thus do and said one who came behold the future events
He

אֹמֵר? כִּכֹּר נִצְטִווּ שָׂאם בָּא לְהַדְיָחָה מֵאַחַת מְכָל הַמִּצְוֹת לֹא תִשְׁמַע
hearken do not the mitzvos of all from one to lead you astray he comes that if they were commanded already say

לֹא דְבָרִים יִ"ג אֲלֵא אִם כֵּן מִמָּחָה הוּא לָהּ שֶׁהוּא צַדִּיק גָּמוּר, כְּגוֹן אֵלֶיּהוּ בְּהַר
on Mount Eliyahu such as complete a tzaddik that he is to you he is established . . . unless 13 Devarim to him

הַכַּרְמֶל שֶׁהִקְרִיב בְּכֶמֶה בְּשַׁעַת אֲסוּר הַבָּמוֹת, כִּדִּי לְגִדֹר אֶת
— to fence in in order private altars the prohibition of at the time of on a private altar who offered sacrifices Carmel

יִשְׂרָאֵל, הַכֹּל לְפִי צָרָה שָׁעָה וּסְיָג הַפְּרָצָה, לְכֹה נֶאֱמַר פְּסוּק ט"ו אֵלֶיּוֹ
to him 15 verse it is said for this the breach and a fence against the hour the need of according to everything is Yisrael

תִּשְׁמָעוּן סְנֵה־דְרִין פ"ט :

89b Sanhedrin you shall hearken

רש"י

לֹא תִגֹּר מִמֶּנּוּ. לֹא תִמְנַע עֲצָמָה מִלְלָמַד עָלָיו חוֹבָה סְפָרִי, וְלֹא תִירָא
fear and do not Sifrei guilt upon him from teaching yourself withhold do not of him be afraid Do not

לְעֵנֶשׁ עָלָיו:

on his account to be punished

פסוק י

Pasuk 10

כִּי יִכְרִית יְהוָה אֱלֹהֶיךָ אֶת הַגּוֹיִם אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ אֶת
— to you is giving your God Hashem whom the nations — your God Hashem will cut down When

אֲרָצָם וִירֻשָּׁתָם וַיִּשְׁבְּתָּ בְּעָרֵיהֶם וּבְבֵתֵיהֶם:
and in their houses in their cities and you settle and you dispossess their land
them

פסוק יא

Pasuk 11

שְׁלוֹשׁ עָרִים תִּבְדִּיל לָךְ בְּתוֹךְ אֲרָצְךָ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ
to you is giving your God Hashem which your land in the midst of for yourself you shall separate cities three

לְרִשְׁתָּהּ:

to possess it

פסוק יב

Pasuk 12

תַּכְיִן לָךְ הַדֶּרֶךְ וְשַׁלֶּשְׁתָּ אֶת גְּבוּל אֲרָצְךָ אֲשֶׁר
which your land the border of — and you shall divide the way for yourself You shall prepare
into three

יִנְחִילָהּ יְהוָה אֱלֹהֶיךָ וְהָיָה לְנוֹס שָׁמָּה כָּל רֹצֵחַ:
murderer every there to flee and it shall be your God Hashem will cause you to
inherit

רש"י

תכין לך הדרך. "מקלט", "מקלט" היה כתוב על פְּרֹשֶׁת דְּרָכִים מכות י'
10 Makkos ways the crossroads of upon written was Refuge Refuge the way for yourself You shall prepare
:

רש"י

ושלשת את גבול ארצך. שִׁיחַא מִתְחַלֵּת הַגָּבֹול עַד הָעִיר
the city until the boundary from the beginning of that there should be your land the boundary of — And you shall divide
הָרֵאשׁוֹנָה שֶׁל עָרֵי מִקְלָט כְּשֹׁעֹר מִהֲלֹךְ שֵׁשׁ מִמֶּנָּה עַד הַשְּׁנִיָּה וְכֵן
and so the second until from it that there is a journey like the measure of refuge the cities of of the first
מִשְׁנִיָּה לְשִׁלִּישִׁית וְכֵן מִן הַשְּׁלִישִׁית עַד הַגָּבֹול הַשְּׁנִי שֶׁל אֶרֶץ יִשְׂרָאֵל שֵׁם
there Yisrael the Land of of the second the boundary until the third from and so to the third from the second
ט':
9b

פסוק יג

Pasuk 13

וְזֶה דְּבַר הַרֹצֵחַ אֲשֶׁר יָנוּס שָׁמָּה וְחִי אֲשֶׁר יָכָה אֶת רֵעֵהוּ בְּבִלְי
without his fellow — shall strike who and live there shall flee who the murderer is the matter of And this
דַּעַת וְהוּא לֹא שֵׁנָא לוֹ מִתְּמַל שְׁלֹשִׁים:
or the day before from yesterday to him an enemy was not and he knowledge

פסוק יד

Pasuk 14

וְאֲשֶׁר יָבֹא אֶת רֵעֵהוּ בַּיָּעַר לְחַטֹּב עֵצִים וְנִדְּחָה יָדוֹ בַּגִּרְזֵן לְכַרֵּת
to cut down with the ax his hand and swings wood to chop into the forest his fellow with shall enter And whoever
הָעֵץ וְנָשַׁל הַבִּרְזֵל מִן הָעֵץ וּמָצָא אֶת רֵעֵהוּ וּמָת הוּא יָנוּס אֶל אַחַת
one of to shall flee he and he dies his fellow — and strikes the wood from the iron and slips the tree
הָעָרִים הָאֵלֶּה וְחִי:
and live these the cities

רש"י

ונדחה ידו. כְּשֶׁבֹא לְהַפִּיל הַגִּרְזֵן עַל הָעֵץ, וְתַרְגּוּמוֹ "וְתִתְּמָרִיג יְדִיחָה",
his hand and moved and its translation the tree upon the axe to let fall when he came his hand And slipped
לְשׁוֹן וְנִשְׁמָטָה יָדוֹ לְהַפִּיל מִכַּת הַגִּרְזֵן עַל הָעֵץ, "כִּי שָׁמְטוּ הַבָּקָר" שְׁמוּאֵל ב'
II Shmuel the oxen slipped for the tree upon the axe the blow of to let fall his hand and slipped an expression of
ו' תַּרְגָּם יוֹנָתָן "אֲרִי מְרַגְוֵהִי תוֹרִיא":
the oxen moved it for Yonasan translated 6

רש"י

ונשל הברזל מן העץ. יֵשׁ מִרְבוֹתֵינוּ אוֹמְרִים נִשְׁמָט הַבִּרְזֵל מִקְּטוֹ, וְיֵשׁ
and there are from its handle the iron slipped off who say of our Rabbis There are the wood from the iron And shall slip

מֵהֶם אוֹמְרִים שִׁישַׁל הַפְּרֹזֶל חֲתִיכָה מִן הָעֵץ הַמִּתְפַּקֵּעַ וְהִיא נִתְּזָה וְהִרְגָּה מְכוּת ז' :

7b Makkot and killed flew off and it being split the tree from a piece the iron that detached who say of them

פסוק טו

Pasuk 15

כֵּן יִרְדֹּף גֹּאֵל הַדָּם אַחֲרֵי הָרָצִחַ כִּי יֵחַם לִבּוֹ וְהִשִּׁיגוּ

and overtake him his heart will grow hot when the murderer after the blood the redeemer of will pursue lest

כִּי יִרְבֶּה הַדֶּרֶךְ וְהִכָּהוּ נֶפֶשׁ וְלוֹ אֵין מִשְׁפָּט מָוֶת כִּי לֹא שֹׁנֵא

an enemy not since death judgment of there is no and to him mortally and strike him the way is long because

הוּא לוֹ מִתְמוֹל שְׁלֹשׁוֹם:

the day before from yesterday to him he

רש"י

כֵּן יִרְדֹּף גֹּאֵל הַדָּם. לָכֵן אֲנִי אוֹמֵר לְהַכִּין לָהּ דֶּרֶךְ וְעָרֵי מִקְלַט רַבִּים:

many refuge and cities of a way for you to prepare say I therefore the blood the redeemer of will pursue lest

פסוק טז

Pasuk 16

עַל כֵּן אֲנֹכִי מְצִוֶּה לְאמֹר שְׁלֹשׁ עָרִים תִּבְדִּיל לָהּ:

for yourself you shall separate cities three saying command you I . Therefore

פסוק יז

Pasuk 17

וְאִם יִרְחִיב יְהוָה אֱלֹהֶיהָ אֵת גְּבֻלָּהּ כַּאֲשֶׁר נִשְׁבַּע לְאֲבֹתֶיהָ וְנָתַן לָהּ

to you and He gives to your fathers He swore as your boundary — your God Hashem will enlarge And if

אֵת כָּל הָאָרֶץ אֲשֶׁר דִּבֶּר לָתֵת לְאֲבֹתֶיהָ:

to your fathers to give He spoke which the land all of —

רש"י

וְאִם יִרְחִיב ... כַּאֲשֶׁר נִשְׁבַּע. לָתֵת לָהּ אֶרֶץ קִנִּיזִּי וְקַדְמוֹנִי:

and the Kadmonite and the Kenizzite the Kenite the land of to you to give He swore as He will enlarge And if

פסוק יח

Pasuk 18

כִּי תִשְׁמַר אֵת כָּל הַמִּצְוָה הַזֹּאת לַעֲשׂוֹתָהּ אֲשֶׁר אֲנֹכִי מְצִוֶּה הַיּוֹם

today command you I which to perform it this the commandment all of — you will keep if

לְאַהֲבָה אֵת יְהוָה אֱלֹהֶיהָ וּלְלַכֵּת בְּדַרְכָּיו כָּל הַיָּמִים וַיִּסַּפֶּת לָהּ עוֹד

more for yourself then you shall add the days all in His ways and to walk your God Hashem — to love

שְׁלֹשׁ עָרִים עַל הַשְּׁלֹשׁ הָאֵלֶּה:

these the three upon cities three

רש"י

ויספת לך עוד שלש. הרי תשע, שלוש שבוער הירדן ושלש
and three the Jordan that are on the side of three nine behold there are three more for yourself And you shall add
שבארץ כנען ושלש לעתיד לבא ספרי :
Sifrei to come for the future and three Kenaan that are in the land of

פסוק יט

Pasuk 19

ולא ישפך דם נקי בקרב ארצה אשר יהוה אלהיך נתן לך
to you is giving your God Hashem which your land in the midst of an innocent blood of will be shed and not
נחלה והיה עליך דמים:
bloodguilt upon you and there will be as an inheritance

פסוק כ

Pasuk 20

וכי יהיה איש שנא לרעהו וארב לו וקם עליו והכהו
and strikes him against him and rises up for him and lies in wait his fellow who hates a man there will be And if
נפש ומת ונס אל אחת הערים האל:
these the cities one of to and he flees and he dies mortally

רש"י

וכי יהיה איש שנא לרעהו. על ידי שנאתו הוא בא לידי וארב לו
for him and lies in wait to the point of comes he his hatred means of by his fellow who hates a man there will be But if
, מכאן אמרו עבר אדם על מצוה קלה, סופו לעבר על מצוה חמורה, לפי
because weighty a mitzvah to transgress his end is light a mitzvah a man if transgressed they said From here
שעבר על לא תשנא ויקרא י"ט, סופו לבא לידי שפיכות דמים,
blood shedding of to the point of to come his end is 19 Vayikra hate do not that he transgressed
לכך נאמר "וכי יהיה איש שנא לרעהו וגו'", שהיה לו לכתב וכי יקום
there arises but if to write for it for it was etc." his fellow who hates a man there will be "but if it is said for this reason
איש וארב לרעהו והכהו נפש ספרי :
Sifrei mortally and smites him for his fellow and lies in wait a man

פסוק כא

Pasuk 21

ושלחו זקני עירו ולקחו אתו משם ונתנו אתו
him and they shall deliver from there him and they shall take his city the elders of and they shall send
ביד גאל הדם ומת:
and he shall die the blood the redeemer of into the hand of

פסוק כב

לֹא תַחֹס עֵינְךָ עָלָיו וּבְעֶרְפְּךָ דַּם הַנֶּקִי מִיִּשְׂרָאֵל וְטוֹב

and it will be well from Yisrael the innocent the blood of and you shall purge upon him your eye shall pity not

לָךְ:

with you

רש"י

לֹא תַחֹס עֵינְךָ. שְׁלֹא תֹאמַר הָרִאשׁוֹן כְּכֹר נִהְרַג, לָמָּה אָנוּ הוֹרְגִים אֶת זֶה

this one — kill should we why was killed already the first you shall say that not your eye shall pity not

וְנִמְצְאוּ שְׁנֵי יִשְׂרָאֵלִים הָרוּגִים? שָׁם:

there killed Israelites two and they are found

CHAPTER SUMMARY

The aliyah begins by forbidding the Bnei Yisrael from consulting sorcerers, promising instead that Hashem will send true nevi'im whose words must be obeyed, while warning that a navi sheker who speaks falsely in Hashem's name or in the name of avodah zarah faces the death penalty. The Torah then transitions to the halachos of the Arei Miklat, detailing how a person who kills accidentally—such as an iron ax-head flying off the handle during woodcutting—can flee there to be safe from the go'el hadam. Finally, the Torah contrasts this with a deliberate murderer who tries to hide in a city of refuge, ruling that the elders must extradite him to face justice, thereby purging innocent blood from Yisrael.

לְמַעַשׂה WHAT TO TAKE HOME

The Torah is telling us that when a person kills b'shogeg, by accident, he must flee to an Ir Miklat. But look at the extreme care the Torah demands of us beforehand: "Tachin lecha haderech", you must prepare the way, clear the roads, and set up clear signposts so the fleeing person doesn't get lost or delayed. Lichoira, we are talking about someone who was careless, whose ax-head flew off and caused a tragedy. Yet, Hashem commands the entire community to pave a smooth, unobstructed path for him to find safety.

This is a massive chiddush in how we look at a fellow Yid who has stumbled. When someone around us makes a mistake, slips up in their ruchniyus, or experiences a spiritual breakdown, our natural reaction might be to judge them or distance ourselves. We might think, "They brought this on themselves through their own carelessness." But the Torah teaches us the exact opposite. Our avodah is to "prepare the road" for them, to make the path of teshuvah and recovery as clear, accessible, and welcoming as possible.

If we leave obstacles in their way, whether through cold shoulders, harsh judgment, or reminding them of their past, we are making their journey harder, and we share in the responsibility. A true Torah community is one that builds signposts of warmth and encouragement, showing every struggling neshama exactly which way to run to find safety and closeness to Hashem once again.

Today, if you see someone who has stumbled or is struggling socially or spiritually, do not look away or judge. Make an active effort to "pave the way" for them by offering a warm smile, a kind word, or a non-judgmental ear to make their path back a little easier.

