

חומש עם רש"י • שופטים • שביעי

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

SHOFTIM • 7TH ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah teaches us the halachos of waging war, both for a milchemes reshus (an optional war) and a milchemes mitzvah (an obligatory war). We are commanded to first offer peace to our enemies, and the Torah details the different outcomes depending on whether they accept these terms or choose to fight. We also learn the strict prohibition of Bal Tashchis, specifically not to destroy fruit-bearing trees during a siege, as the Torah beautifully asks, "Is the tree of the field a man that it should enter the siege before you?"

The aliyah then transitions to the solemn and powerful parsha of Egla Arufa. When a slain person is found lying in the field and we do not know who the murderer is, the Torah demands a public process of measurement and atonement. The elders of the closest city must take responsibility, performing a unique ritual with a heifer in a rugged valley to clear the community of bloodguilt.

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

פסוק א

Pasuk 1

כִּי תִקְרַב אֶל עִיר לְהִלָּחֵם עָלֶיהָ וְקָרָאתָ אֵלֶיהָ לְשָׁלוֹם:
for peace to it then you shall call against it to wage war a city to you approach When

רש"י

כִּי תִקְרַב אֶל עִיר. בְּמִלְחָמַת הָרְשׁוּת הַכְּתוּב מִדְּבַר, כִּמּוֹ שֶׁמִּפְרָשׁ בְּעֵנֶיךָ "כֵּן"
"so in the section is explained as speaks the verse of choice of a war a city to you approach When
תַּעֲשֶׂה לְכָל הָעָרִים הָרְחֹקוֹת וְגו' סַפְרֵי:
Sifrei etc." the distant the cities to all you shall do

פסוק ב

Pasuk 2

וְהָיָה אִם שָׁלוֹם תַּעֲנֶה וּפִתְחָהּ לָךְ וְהָיָה כָּל הָעָם הַנִּמְצָא בָּהּ
in it who are found the people all then it shall be to you and it opens it answers you peace if and it shall be
וְהָיוּ לָךְ לְמַסַּ וְעָבְדוּךָ:
and they shall serve for tribute to you they shall be you

רש"י

כָּל הָעָם הַנִּמְצָא בָּהּ. אֲפֹלוּ אֵתָּה מוֹצֵא בָּהּ מִשִּׁבְעָה אֲמוֹת שֶׁנִּצְטִוִיתָ
that you were commanded nations from the seven in it find you even if therein that is found the people All

לְהַחֲרִימָם, אַתָּה רָשָׁאִי לְקַיָּמָם שֵׁם :

there to keep them alive are permitted you to destroy them

רָשׁ"י

לְמַם וְעַבְדוּךָ. עַד שִׁיקְבְּלוּ עָלֵיהֶם מַסִּים וְשִׁעְבֻד שֵׁם :

there and servitude tribute upon themselves that they accept until and they shall serve you for tribute

פסוק ג

Pasuk 3

וְאִם לֹא תִשְׁלִים עִמָּךְ וְעָשִׂתָּה עִמָּךְ מִלְחָמָה וְצָרְתָּ עָלֶיךָ:

· it then you shall besiege war with you and it makes with you it makes peace not And if

רָשׁ"י

וְאִם לֹא תִשְׁלִים עִמָּךְ וְעָשִׂתָּה עִמָּךְ מִלְחָמָה. הַפְּתוּב מִבְּשָׂרָךְ שָׂאֵם לֹא

not that if informs you the verse war with you and it will make with you it will make peace not And if

תִּשְׁלִים עִמָּךְ סוּפָהּ לְהִלָּחֵם בָּךְ אִם תִּנְיָחָנָה וְתִלָּךְ שֵׁם :

there and go you leave it if against you to wage war its end is with you it makes peace

רָשׁ"י

וְצָרְתָּ עָלֶיךָ. אִף לְהַרְעִיבָהּ וּלְהַצְמִיאוֹתָּ וּלְהַמִּיתָּ מִיָּתֶת תַּחֲלוּאִים שֵׁם :

there diseases a death of and to kill it and to make it thirst to starve it even against it And you shall besiege

פסוק ד

Pasuk 4

וְנָתַתָּה יְהוָה אֱלֹהֶיךָ בְּיָדְךָ וְהַכִּיתָ אֶת כָּל זְכוּרָהּ לְפִי

by the edge of its males all of — and you shall smite into your hand your God Hashem and He will deliver it

חֶרֶב:

the sword

רָשׁ"י

וְנָתַתָּה ה' אֱלֹהֶיךָ בְּיָדְךָ. אִם עָשִׂיתָ כָּל הָאֲמֹר בְּעֲנָנָן, סוּף שָׁה

that Hashem the end is in the passage that is said all you have done if into your hand your God Hashem And He will give it

נִתְּנָה בְּיָדְךָ שֵׁם :

there into your hand will give it

פסוק ה

Pasuk 5

רַק הַנָּשִׁים וְהַטָּף וְהַבְּהֵמָה וְכָל אֲשֶׁר יִהְיֶה בְּעִיר כָּל שְׁלָלָהּ

its spoil all in the city will be that and all and the animals and the children the women Only

תָּבוֹז לָךְ וְאָכַלְתָּ אֶת שְׁלָל אֹיְבֶיךָ אֲשֶׁר נָתַן יְהוָה אֱלֹהֶיךָ

your God Hashem has given which your enemies the spoil of — and you shall eat for yourself you shall plunder

לָךְ:

to you

רש"י

והטף. אף טף של זכרים, ומה אני מקיים "והכית את כל זכורה?"
male thereof every — and you shall smite fulfill doI and how males of little ones even And the little ones
בגדולים שם :
there regarding the adults

פסוק ו

Pasuk 6

כִּן תַּעֲשֶׂה לְכָל הָעָרִים הָרְחֹקֹת מִמָּךְ מֵאֲדָּאֲשֶׁר לֹא מֵעָרֵי הַגּוֹיִם
the nations of the cities of are not which very from you that are far the cities to all you shall do So
האלה הנה:
here these

פסוק ז

Pasuk 7

רק מֵעָרֵי הָעַמִּים הָאֵלֶּה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ נַחֲלָה
as an inheritance to you is giving your God Hashem which these the nations from the cities of Only
לא תַחֲיֶה כָּל נֶשְׁמָה:
soul any let remain alive you shall not

פסוק ח

Pasuk 8

כִּי הַחֵרֶם תַּחֲרִימֵם הַחֲתִי וְהָאֱמֹרִי הַכְּנַעֲנִי וְהַפְּרִזִּי וְהַיְּבוּסִי
and the Yevusi the Chivvi and the Perizzi the Kenaani and the Emori the Chitti you shall destroy them destroying Rather
כַּאֲשֶׁר צִוָּךְ יְהוָה אֱלֹהֶיךָ:
your God Hashem commanded you just as

רש"י

כאשר צוך. לרבות את הגרגשי שם :
there the Girgashite — to include He commanded you as

פסוק ט

Pasuk 9

לִמְעַן אֲשֶׁר לֹא יִלְמְדוּ אֶתְכֶם לַעֲשׂוֹת כָּכָל תּוֹעֲבֹתֵם אֲשֶׁר עָשׂוּ
they did which their abominations like all to do you they will teach not · so that
לאלהיהם וחסאתם ליהוה אלהיכם:
your God to Hashem and you sin for their gods

רש"י

למען אשר לא ילמדו. הא אם עשו תשובה ומתגירין אתה רשאי לקבלם
to accept them are permitted you and convert repentance they made if behold they will teach not which so that

שם :

there

פסוק י

Pasuk 10

כִּי תַצּוֹר אֶל עִיר יָמִים רַבִּים לְהִלָּחֵם עָלֶיהָ לְתַפְשָׁהּ לֹא תִשְׁחִית אֶת
— destroy do not to capture it against it to wage war many days a city · you besiege When
עֵצָה לְנִדְחַ עָלָיו גֶּרֶזָן כִּי מִמֶּנּוּ תֹאכַל וְאֹתוֹ לֹא תִכְרֹת כִּי הָאָדָם
man for is cut down you shall not and them you may eat from them for an ax against them by wielding its trees
עֵץ הַשָּׂדֶה לָבֹא מִפְּנֵיהָ בַּמָּצוֹר:
into the siege before you to withdraw the field a tree of

רש"י

ימים. שנים:

implies two days

רש"י

רבים. שלושה, מכאן אמרו אין צרין על עירות של גוים פחות משלושה ימים
days than three less non-Jews of cities upon lay siege we do not they said from here implies three many
קדם לשבת, ולמד שפותח בשלום שנים או שלושה ימים, וכן הוא אומר
says it and so days three or two with peace that one opens and it teaches the Shabbos before
שמואל ב א' וישב דוד בצקלג ימים שנים ספרי ; ובמלחמת הרשות הכתוב מדבר:
speaks the Scripture of choice and of a war Sifrei two days in Ziklag Dovid and dwelt 1 II Shmuel

רש"י

כי האדם עץ השדה. הרי כי משמש בלשון דלמא, שמא האדם עץ
a tree of is the man maybe perhaps in the language of serves the word כי behold the field a tree of is the man For
השדה להכנס בתוך המצור מפניה להתיסר ביסורי רעב וצמא כאנשי
like the people of and thirst hunger with the afflictions of to be afflicted from before you the siege inside to enter the field
העיר? למה תשחיתנו?:
should you destroy it why the city

פסוק יא

Pasuk 11

רק עץ אשר תדע כי לא עץ מאכל הוא אתו תשחית וכרת
and you shall cut you may destroy it it is food a tree of not that you know which a tree Only
ובנית מצור על העיר אשר הוא עשה עמה מלחמה עד רדתה:
its downfall until war with you makes it which the city against siegeworks and you shall build

רש"י

עד רדתה. לשון רדוי, שתהא כפופה לה:

to you submissive that she will be subjugation an expression of its subduing Until

פסוק יב

כִּי יִמָּצָא חָלָל בְּאֶדְמָה אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ לְרִשְׁתָּהּ נֹפֵל
 lying to possess it to you is giving your God Hashem that in the land a slain person there is found When
 בַּשָּׂדֶה לֹא נֹדַע מִי הִכָּהוּ:
 smote him who it is known not in the field

פסוק יג

וַיֵּצְאוּ זִקְנֶיהָ וְשֹׁפְטֶיהָ וּמָדְדוּ אֶל הָעָרִים אֲשֶׁר סְבִיבַת הַחָלָל:
 the corpse are around that the cities to and they shall measure and your judges your elders and they shall go out

רש"י

וַיֵּצְאוּ זִקְנֶיהָ וְשֹׁפְטֶיהָ, אֵלֶּיךָ סֵנְהֶדְרִי גְדוֹלָה סוֹטָה מ"ד:
 44b Sotah great the Sanhedrin these among your elders the distinguished your elders And shall go forth

רש"י

וּמָדְדוּ. מִמָּקוֹם שֶׁהָחָלָל שׁוֹכֵב:
 lies where the corpse from the place And they shall measure

רש"י

אֶל הָעָרִים אֲשֶׁר סְבִיבַת הַחָלָל. לְכָל צֶדֶד וְצֶדֶד לִידַע אִי זֶה קְרוֹבָה:
 is near this which to know and side side to every the slain one are around which the cities to

פסוק יד

וְהָיָה הָעִיר הַקְּרֹבָה אֶל הַחָלָל וּלְקַחְהוּ זִקְנֵי הָעִיר הַהוּא עֹגֶלֶת
 a heifer of that one the city the elders of and they shall take the corpse to that is closest the city and it shall be
 בָּקָר אֲשֶׁר לֹא עָבַד בָּהּ אֲשֶׁר לֹא מְשָׁכָה בְּעֶל:
 in a yoke pulled has not which with it been worked has not which the herd

פסוק טו

וְהוֹרְדוּ זִקְנֵי הָעִיר הַהוּא אֶת הָעֹגֶלָה אֶל נַחַל אֵיתָן אֲשֶׁר לֹא
 not which harsh a valley to the heifer — that the city the elders of and they shall bring down
 יַעֲבֹד בּוֹ וְלֹא יִזְרַע וְעָרְפוּ שָׁם אֶת הָעֹגֶלָה בְּנַחַל:
 in the valley the heifer — there and they shall break the sown and not in it has been tilled neck of

רש"י

אֶל נַחַל אֵיתָן. קָשָׁה, שֶׁלֹּא נִעְבְּדָה:
 was tilled that not hard strong a valley unto

רש"י

וערפו. קוצץ ערפה בקופיץ; אמר הקב"ה תבא עגלה בת שנתה

its year of a heifer let come the Holy One blessed be said with a hatchet its neck one cuts and they shall break its neck

שלא עשתה פרות ותערף במקום שאינו עושה פרות, לכפר על הריגתו של

of the killing for to atone fruits make that does not in a place and have its neck broken fruits has made which not

זה שלא הניחהו לעשות פרות סוטה מ"ו :

46 Sotah fruits to make they allowed him whom not this one

פסוק טז

Pasuk 16

ונגשו הכהנים בני לוי כי בם בחר יהוה אלהיה לשירתו

to minister to Him your God Hashem has chosen them for Levi the sons of the Kohanim And shall approach

ולברך בשם יהוה ועל פיהם יהיה כל ריב וכל נגע:

plague and every dispute every shall be their word and according to Hashem in the Name of and to bless

פסוק יז

Pasuk 17

וכל זקני העיר ההוא הקרבים אל החלל ירחצו את ידיהם על העגלה

the heifer over their hands — shall wash the corpse to who are closest that the city the elders of And all

הערופה בנחל:

in the valley whose neck was broken

פסוק יח

Pasuk 18

וענו ואמרו ידינו לא שפכה שפכו את הדם הזה ועינינו

and our eyes this the blood — shed shed did not Our hands and they shall say And they shall speak

לא ראו:

see did not

רש"י

ידינו לא שפכה. וכי עלתה על לב שזקני בית דין שופכי דמים

blood are shedders of judgment the house of that the elders of the mind upon it enter And did shed did not Our hands

הם? אלא לא ראינוהו ופטרונוהו בלא מזונות וכלא לוייה סוטה מ"ה. הכהנים

The priests 45 Sotah escort and without food without and let him depart see him we did not Rather they

אומרים כפר לעמך ישראל :

Yisrael Your people Forgive say

פסוק יט

Pasuk 19

כפר לעמך ישראל אשר פדית יהוה ואל תתן דם נקי בקרב

in the midst of innocent blood place and do not Hashem You redeemed whom Yisrael for Your people Atone

עַמֶּךָ יִשְׂרָאֵל וְנִכְפַּר לָהֶם הַדָּם:

the blood for them and it shall be atoned Yisrael Your people

רש"י

וְנִכְפַּר לָהֶם הַדָּם. הַפְּתוּב מִבְּשָׂרָם, שֶׁמִּשְׁעָשׂוֹ כֵּן יִכָּפֵר לָהֶם הַעֲוֹן שָׁם

there the sin to them will be forgiven so that once they did announces to them the verse the blood to them And shall be pardoned

:

פסוק ב

Pasuk 20

וְאַתָּה תִּבְעֵר הַדָּם הַנָּקִי מִקֶּרְבְּךָ כִּי תַעֲשֶׂה הַיָּשָׁר בְּעֵינֵי יְהוָה:

Hashem in the eyes of what is right you shall do for from your midst of the innocent the blood shall remove and you

רש"י

וְאַתָּה תִּבְעֵר. מִגִּיד שָׂאֵם נִמְצָא הַחֹרֵג אַחֲרָיִם שֶׁנִּתְעַרְפָּה הָעֵגְלָה הַרִי זֶה

this one behold the heifer was broken the neck of after the murderer is found that if This teaches shall put away And you

יִהְיֶה וְהוּא הַיָּשָׁר בְּעֵינֵי ה' סוֹטָה מ"ז; כְּתוּבוֹת ל"ז :

37 Ketubot 47 Sotah Hashem in the eyes of the right and this is shall be put to death

CHAPTER SUMMARY

The aliyah begins with the laws of warfare, instructing Bnei Yisrael to offer peace terms before attacking a city. If the enemy accepts, they become tributary servants; if they refuse, a siege is laid, and upon victory, the males are put to the sword while the women, children, and spoil are taken. This applies to distant cities, whereas the seven Canaanite nations within the land must be completely wiped out to prevent them from corrupting Bnei Yisrael with their idolatrous practices. During a siege, the Torah forbids cutting down fruit trees for siegeworks, permitting only non-food-producing trees to be destroyed. Finally, the parsha of Eglar Arufa is introduced: when an unidentified corpse is found in the field, the Sanhedrin's judges measure to find the nearest city. The elders of that city must bring a young heifer to a harsh, uncultivated valley, break its neck, wash their hands over it, and declare before the Kohanim that they did not neglect the traveler, thereby securing atonement for the bloodguilt of Klal Yisrael.

The Torah is teaching us a tremendous yesod in how we look at our surroundings. When a person is found slain in the field, the elders of the closest city must go through the entire process of the eglah arufah, washing their hands and declaring, "Our hands did not shed this blood." The Gemara is immediately bothered: would we ever think that the chashuve gedolim and judges of the Sanhedrin are murderers? Why do they need to make such a declaration? Rashi explains the real kasha here: the elders are declaring that they did not let this traveler pass through their town without food, and they did not let him leave without an escort to protect him.

Look at what the Torah is demanding from us. If a person slipped through the cracks, if someone was in our neighborhood and we failed to notice that he was hungry, lonely, or lacking protection, we bear a level of responsibility for what happens to him. The Torah does not allow us to say, "I didn't do anything wrong, I just minded my own business." In Yiddishkeit, minding your own business when another Yid is in need is itself a failure in our avodah.

This is not just about physical danger; it is about the spiritual and emotional well-being of every person we encounter. When a guest comes to shul and sits alone, when a neighbor is going through a hard time, or when a coworker seems down, we cannot just walk past them. We have to ask ourselves: did we provide them with the warmth, the "food," and the "escort" of a welcoming smile and a kind word?

Today, make it your avodah to look out for someone who might otherwise go unnoticed. When you see someone standing alone in shul, at a simcha, or in your neighborhood, go out of your way to greet them, make them feel seen, and ensure they have what they need.