

חומש עם רש"י • שופטים • ראשון

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

SHOFTIM • 1ST ALIYAH

CHAPTER PREVIEW

In this first aliyah of Parshas Shoftim, Hashem commands us to set up a proper system of batei din, appointing shoftim and shotrim in all our gates to ensure true justice. The Torah warns the judges against bending the law, showing favoritism, or taking bribes, and commands every Yid to actively pursue justice. We are also warned against planting an asherah tree near the Mizbe'ach, erecting a monument for avodah zarah, and bringing a blemished animal as a korban.

The aliyah then transitions to the severe halachos of avodah zarah, outlining the process of investigating anyone suspected of serving the sun, moon, or stars. We learn the fundamental halachah that a person can only be punished based on the testimony of at least two witnesses, and that the witnesses themselves must be the first to carry out the capital punishment. Finally, the Torah addresses a situation where a local court is faced with a difficult case in civil law, capital law, or nega'im, instructing them to go up to the Beis HaMikdash to seek a ruling from the Sanhedrin.

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

פסוק א

Pasuk 1

שופטים ושטרם תתן לה בכל שעריך אשר יהיה אליה נתן

is giving your God Hashem which your gates in all for yourself you shall appoint and officers Judges

לה לשבטיה ושפטו את העם משפט צדק:

righteousness a judgment of the people — and they shall judge for your tribes to you

רש"י

שפטים ושטרם. שופטים - דנים הפוסקים את הדין, ושטרם - הרודין

are those who compel and officers the judgment — who decide are judges judges and officers Judges

את העם אחר מצותם שמכין וכופתין במקל וכרצועה עד שיקבל עליו

upon himself that he accepts until and with a strap with a staff and bind who strike their command after the people —

את דין השופט:

the judge the judgment of —

רש"י

בכל שעריך. בכל עיר ועיר:

and city city in every your gates In all

רש"י

לשבטיה. מוסב על תתן לך - שופטים ושטרם תתן לה

for yourself you shall make and officers judges for yourself you shall make to is connected for your tribes

לְשִׁבְטֶיהָ בְּכָל שְׁעָרֶיהָ אֲשֶׁר ה' אֱלֹהֶיהָ נָתַן לָהּ:

to you gives your God Hashem that your gates in all for your tribes

רש"י

לשבטִיהָ. מִלְמַד שְׁמוֹשֵׁיבִין דִּינִין לְכָל שִׁבְט וְשִׁבְט וּבְכָל עִיר וְעִיר סַפְרֵי;

Sifrei and city city and in every and tribe tribe for every judges that they appoint this teaches throughout your tribes

סנהדרין ט"ז :

16 Sanhedrin

רש"י

ושפטו את העם וגו'. מִנָּה דִּינִין מִמְּחִים וְצַדִּיקִים לְשִׁפּוּט צֶדֶק עֵי סַפְרֵי :

Sifrei see justly to judge and righteous expert judges appoint etc. the people — And they shall judge

פסוק ב

Pasuk 2

לֹא תִטֶּה מִשְׁפָּט לֹא תִכְרַח פָּנִים וְלֹא תִקַּח שֹׁחַד כִּי הַשֹּׁחַד

the bribe for a bribe take and you shall not faces respect you shall not judgment pervert You shall not

יַעֲוֹר עֵינֵי חֲכָמִים וְיִסְלַף דְּבָרֵי צַדִּיקִים:

righteous men the words of and perverts wise men the eyes of blinds

רש"י

לֹא תִטֶּה מִשְׁפָּט. כְּמִשְׁמָעוֹ:

according to its literal judgment you shall pervert not meaning

רש"י

לֹא תִכְרַח פָּנִים. אֵף בְּשַׁעַת הַטְּעָנוֹת; אֲזַהֲרָה לְדִין שְׂלֵא יִהְיֶה רַךְ לָזֶה

to this one soft he should be that not to the judge an admonition the arguments at the time of even faces recognize Do not

וְקָשָׁה לָזֶה, אֶחָד עוֹמֵד וְאֶחָד יוֹשֵׁב, לְפִי שֶׁכְּשֶׁרוֹאָה זֶה שֶׁהַדִּין מְכַבֵּד אֶת חֲבֵרוֹ

his fellow — honors that the judge this one that when sees because sitting and one standing one to this one and harsh

מִסְתַּתְמִין טְעָנוֹתָיו:

his arguments are stopped up

רש"י

וְלֹא תִקַּח שֹׁחַד. אֶפְלוּ לְשִׁפּוּט צֶדֶק סַפְרֵי :

Sifrei righteousness to judge even bribery shall you take And not

רש"י

כִּי הַשֹּׁחַד יַעֲוֹר. מִשְׁקַבֵּל שֹׁחַד מִמֶּנּוּ אִי אֶפְשָׁר שְׂלֵא יִטֶּה אֶת לְבוֹ

his heart — he will incline that not . it is impossible from him bribery once he accepted blinds bribery for

אֶפְלוּ לְהִפָּךְ בְּזָכוֹתָיו:

in his favor to turn towards him

רש"י

דְּבָרֵי צַדִּיקִים. דְּבָרִים הַמְּצַדִּיקִים – מִשְׁפָּטֵי אֱמֶת:

truth judgments of that are justified words the righteous The words of

צֶדֶק צֶדֶק תִּרְדּוּ לְמַעַן תִּחְיֶה וְיִרְשֶׁתָּ אֶת הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ
your God Hashem that the land — and you will inherit you will live so that you shall pursue justice Justice

נִתֵּן לָךְ:
to you is giving

רש"י

צדק צדק תרדף. הלה אחר בית דין יפה ספרי; סנהדרין ל"ב :
32b Sanhedrin Sifrei good judgment a house of after go you shall pursue justice Justice

רש"י

למען תחיה וירשת. כדאי הוא מנוי הדינין הפשרים להחיות את
— to keep alive who are honest the judges the appointment of it is sufficient and you shall inherit you shall live In order that
ישׂראֵל וְלְהוֹשִׁיבָן עַל אֲדָמָתָן ספרי :
Sifrei their land upon and to settle them Yisrael

לֹא תִטַּע לָךְ אֲשֶׁרָה כָּל עֵץ אֲצֶל מִזְבַּח יְהוָה אֱלֹהֶיךָ אֲשֶׁר
which your God Hashem the altar of beside tree any an Asherah for yourself plant You shall not

תַּעֲשֶׂה לָךְ:
for yourself you shall make

רש"י

לֹא תטע לך אשרה. לחיבו עליה משעת נטיעתה, ואפלו לא
not and even if its planting from the time of for it to obligate him an Ashera for yourself plant You shall not
עבדה עובר בלא תעשה על נטיעתה שם :
there its planting for commandment a negative he transgresses he worshipped it

רש"י

לֹא תטע לך אשרה כל עץ אצל מזבח ה' אלהיך. אזהרה לנוטע
to one who plants A prohibition your God Hashem the Altar of near tree any an Asherah for yourself plant You shall not
אילן ולבונה בית בַּהַר הַבַּיִת:
the House on the Mount of a house and to one who builds a tree

וְלֹא תִקִּים לָךְ מַצֵּבָה אֲשֶׁר שָׂנֵא יְהוָה אֱלֹהֶיךָ:
your God Hashem hates which a pillar for yourself erect And you shall not

רש"י

וְלֹא תקים לך מצבה. מצבת אבן אחת להקריב עליה אפלו לשמים:
to Heaven even upon it to sacrifice one stone a monument of a monument for yourself shall you erect And not

רש"י

אשר שנא. מזבח אבנים ומזבח אדמה צנה לעשות, ואת זו שנא, כי
because He hates this and — to make He commanded earth and an altar of stones an altar of He hates Which
חק היתה לפנינו, ואע"פ שהיתה אהובה לו בימי האבות, עכשיו
now the Patriarchs in the days of to Him beloved that it was and even though to the Canaanites it was an ordinance
שנאה מאחר שעשויה אלו חק לעבודה זרה עי' שם :
there see foreign for worship an ordinance these that they made it since He hates it

פסוק ו

Pasuk 6

לא תזבח ליהוה אלהיך שור ושה אשר יהיה בו מום כל דבר
thing any a blemish in it there will be which or a sheep an ox your God to Hashem slaughter You shall not
רע כי תועבת יהוה אלהיך הוא:
it is your God Hashem an abomination of for bad

רש"י

לא תזבח ... כל דבר רע. אזהרה למפגל בקדשים ע"י דבור
an utterance by means of among holy offerings to one who disqualifies an admonition evil thing any slaughter You shall not
רע. ועוד נדרשו בו שאר דרשות בשחיטת קדשים זבחים ל"ו :
thirty-six Zevachim holy offerings in the slaughter of expositions other from it were expounded and furthermore evil

פסוק ז

Pasuk 7

כי ימצא בקרבך באחד שעריך אשר יהוה אלהיך נתן לך איש או
or a man to you is giving your God Hashem that your gates in one of among you there is found If
אשה אשר יעשה את הרע בעיני יהוה אלהיך לעבר בריתו:
His covenant to transgress your God Hashem in the eyes of the evil — will do who a woman

רש"י

לעבר בריתו. אשר פרת אתכם שלא לעבד עבודה זרה:
worship foreign to worship not with you He made which His covenant to transgress

פסוק ח

Pasuk 8

ויילך ויעבד אלהים אחרים וישתחו להם ולשמש או לירח או
or to the moon or or to the sun to them and he prostrated other gods and he served and he went
לכל צבא השמים אשר לא צויתי:
I commanded not which the heavens the host of to all

רש"י

אשר לא צויתי. לעבדם מגילה ט' :
9b Megillah to worship them I commanded not which

פסוק ט

וְהִגֵּד לָךְ וְשָׁמַעְתָּ וְדַרְשָׁתָּ הֵיטֵב וְהָיָה אֱמֶת נִכּוֹן הַדָּבָר נֶעֱשְׂתָה
 was done the matter established truth and behold well and you inquire and you hear to you and it is told
 הַתּוֹעֵבָה הַזֹּאת בְּיִשְׂרָאֵל:
 in Yisrael this the abomination

רש"י

נכון. מכון העדות:
 the testimony aligned established

פסוק י

וְהוֹצֵאתָ אֶת הָאִישׁ הַהוּא אוֹ אֶת הָאִשָּׁה הַהִוא אֲשֶׁר עָשׂוּ אֶת הַדָּבָר
 the matter — they did who that the woman — or that the man — and you shall bring out
 הָרָע הַזֶּה אֶל שַׁעְרֶיךָ אֶת הָאִישׁ אוֹ אֶת הָאִשָּׁה וּסְקִלְתָם בְּאֲבָנִים
 with stones and you shall stone the woman — or the man — your gates to this evil
 them

וַיָּמָתוּ:

and they shall die

רש"י

וְהוֹצֵאתָ אֶת הָאִישׁ הַהוּא אֶל שַׁעְרֶיךָ וּגו'. הַמְתַּרְגֵּם אֶל שַׁעְרֶיךָ "לְתַרְע
 to the gate of your gates to The one who translates etc your gates to that the man — And you shall bring
 בֵּית דִּינָה" טוֹעָה, שָׁפֵן שְׂנִינוּ "אֶל שַׁעְרֶיךָ" — זֶה שַׁעַר שְׁעָבָד בּוֹ, אוֹ
 or in it where he worshipped the gate this is your gates to we learned for so is mistaken your judgment the house of
 אִינוּ אֶלָּא שַׁעַר שְׁנִידוֹן בּוֹ? נֶאֱמַר "שַׁעְרֶיךָ" לְמַטָּה וְנֶאֱמַר "שַׁעְרֶיךָ" לְמַעְלָה,
 above your gates and it is said below your gates it is said in it where he is judged the gate rather is it not
 מַה שַׁעְרֶיךָ הָאֵמֹר לְמַעְלָה שַׁעַר שְׁעָבָד בּוֹ, אִף שַׁעְרֶיךָ הָאֵמֹר לְמַטָּה שַׁעַר
 is the gate below that is said your gates so too in it where he worshipped is the gate above that is said your gates just as
 שְׁעָבָד בּוֹ, וְתַרְגוּמוֹ "לְקִרְוֶיהָ":
 to your cities and its translation is in it where he worshipped

פסוק יא

עַל פִּי שְׁנַיִם עֵדִים אוֹ שְׁלֹשָׁה עֵדִים יוֹמָת הַמֵּת לֹא
 he shall not the one who is to die shall be put to death witnesses three or witnesses two the mouth of by
 יוֹמָת עַל פִּי עַד אֶחָד:
 one witness the mouth of by be put to death

רש"י

שנים עדים או שלשה. אם מתקיימת עדות בשנים למה פירט לך בשלושה?
 with three to you did it specify why by two testimony is established If three or witnesses Two

לְהַקִּישׁ שְׁלוֹשָׁה לְשָׁנִים, מֵה שְׁנַיִם עֲדוֹת אַחַת אֶף שְׁלוֹשָׁה עֲדוֹת אַחַת, וְאִין
and they are not one testimony three so too one testimony two just as to two three To compare
נַעֲשִׂין זֹמָמִין עַד שִׁזְמוּ כָּלֶם מִכּוֹת ה' :
5b Makkot all of them they are proven plotters until plotting witnesses made

פסוק יב

Pasuk 12

יָד הָעֲדִים תִּהְיֶה בּוֹ בְּרֵאשִׁיטָה לְהַמִּיתוֹ וְיָד כָּל הָעָם
the people all and the hand of to put him to death first against him shall be the witnesses The hand of
בְּאַחֲרָנָה וּבְעֶרְתָּ הָרָע מִקֶּרְבָּהּ:
from your midst the evil and you shall banish afterward

פסוק יג

Pasuk 13

כִּי יִפְלֵא מִמֶּה דָּבָר לְמִשְׁפָּט בֵּין דָּם לְדָם בֵּין דִּין לְדִין וּבֵין
and between and verdict verdict between and blood blood between for judgment a matter from you it is hidden If
נִגַּע לְנִגַּע דְּבָרֵי רִיבָת בְּשַׁעְרֶיהָ וְקָמָת וְעָלִיתָ אֶל הַמָּקוֹם אֲשֶׁר
which the place to and you shall go up then you shall arise in your gates disputes matters of and plague plague
יִבְחַר יְהוָה אֱלֹהֶיהָ בּוֹ:
it your God Hashem will choose

רש"י

כִּי יִפְלֵא. כָּל תַּפְלְאוֹת לְשׁוֹן הַבְּדִלָּה וּפְרִישָׁה, שֶׁהַדָּבָר נִבְדָּל וּמִכְסָּה
and hidden is separated that the matter and aloofness separation is a term of expression of wonder every there be too hard If
מִמֶּה:
from you

רש"י

בֵּין דָּם לְדָם. בֵּין דָּם טָמֵא לְדָם טָהוֹר נִדָּה י"ט :
19a Niddah clean to blood unclean blood between to blood blood Between

רש"י

בֵּין דִּין לְדִין. בֵּין דִּין זָכָאי לְדִין חֵיב:
guilty to a judgment of innocent a judgment of between to judgment judgment Between

רש"י

בֵּין נִגַּע לְנִגַּע. בֵּין נִגַּע טָמֵא לְנִגַּע טָהוֹר:
clean to a plague unclean a plague between to plague plague Between

רש"י

דְּבָרֵי רִיבָת. שִׁיחִיו חֲכָמֵי הָעִיר חוֹלְקִים בְּדָבָר, זֶה מְטַמֵּא וְזֶה
and this one declaring unclean this one in the matter disagreeing the city the Sages of that will be strife matters of
מְטַהֵר, זֶה מְחַיֵּב וְזֶה מְזַכֵּה:
acquitting and this one obligating this one declaring clean

וקמת ועלית. מלמד שבית המקדש גבוה מכל המקומות ספרי; סנהדרין
Sanhedrin Sifrei the places than all is higher the Sanctuary that the House of this teaches and go up Then you shall rise

פ"ז :
chapter seven

פסוק יד

Pasuk 14

ובאת אל הכהנים הלויים ואל השפט אשר יהיה בימים ההם
those in the days will be who the judge and to the Leviim the Kohanim to and you shall come
וְדַרְשֶׁת וְהִגִּידוּ לָךְ אֵת דְּבַר הַמִּשְׁפָּט:
the judgment the matter of — to you and they shall tell and you shall inquire

הכהנים הלויים. שיצאו משבט לוי:
Levi from the tribe of who descended the priests the Levites the priests

ואל השפט אשר יהיה בימים ההם. ואפלו אינו כשאר שופטים שהיו לפניו,
before him that were the judges like the rest of he is not and even if those in the days will be who the judge And to
אִתָּה צָרִיךְ לְשָׁמַע לוֹ – אֵין לָךְ אֱלָא שׁוֹפֵט שְׁבִימֶיךָ רֹאשׁ הַשָּׁנָה כ"ה :
25b Hashanah Rosh who is in your days the judge but for you there is not him obey must you

פסוק טו

Pasuk 15

ועשית על פי הדבר אשר יגידו לך מן המקום ההוא אשר
which that the place from to you they will tell that the matter the word of according to and you shall do
יִבְחַר יְהוָה וְשָׁמַרְתָּ לַעֲשׂוֹת כְּכֹל אֲשֶׁר יִוְרוּךְ:
they instruct you that according to all to do and you shall keep Hashem He will choose

פסוק טז

Pasuk 16

על פי התורה אשר יורוך ועל המשפט אשר יאמרו
they will say which the judgment and according to they will teach you which the Torah the mouth of According to
לָךְ תַּעֲשֶׂה לֹא תִסּוֹר מִן הַדָּבָר אֲשֶׁר יִגִּידוּ לָךְ יָמִין וּשְׂמָאל:
and left right you they will tell which the word from deviate you shall not you shall do to you

ימין ושמאל. אפלו אומר לך על ימין שהוא שמאל ועל שמאל שהוא ימין,
right that it is left and about left that it is right about to you he says even if and left Right
וְכָל שָׁכֵן שְׂאוֹמֵר לָךְ עַל יָמִין יָמִין וְעַל שְׂמָאל שְׂמָאל ספרי :
Sifrei left left and about right right about to you when he says much more so and how

פסוק יז

וְהָאִישׁ אֲשֶׁר יַעֲשֶׂה בְּזִדּוֹן לְבַלְתִּי שָׁמַעַ אֶל הַכֹּהֵן הַעֹמֵד לְשָׁרֵת שָׁם
there to minister who stands the Kohen to listen to not with presumption will act who And the man

אֶת יְהוָה אֱלֹהֵיךָ אוֹ אֶל הַשֹּׁפֵט וּמֵת הָאִישׁ הַהוּא וּבְעֶרְתָּ הָרָע
the evil and you shall banish that the man and shall die the judge to or your God Hashem —

מִיִּשְׂרָאֵל:

from Yisrael

פסוק יח

וְכָל הָעָם יִשְׁמְעוּ וַיִּירָאוּ וְלֹא יִזְדּוּן עוֹד:
again will they act and not and will fear will hear the people And all
presumptuously

רש"י

וְכָל הָעָם יִשְׁמְעוּ. מִכָּאן שֶׁמִּמִּיתִינָן לוֹ עַד הָרִגְלָה וּמִמִּיתִין אוֹתוֹ בְּרִגְלָה
on the festival him and they execute the festival until for him that they wait From here shall hear the people And all

סנהדרין פ"ט :

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CHAPTER SUMMARY

This aliyah establishes the foundation of the Torah's judicial system, beginning with the mitzvah to appoint righteous judges and officers, and the strict prohibitions against judicial corruption such as bribery and partiality. After warning against pagan practices like planting trees near the Mizbe'ach, erecting pillars, and offering blemished korbanos, the Torah details the strict legal requirements for prosecuting avodah zarah, establishing that capital punishment requires a thorough investigation and the testimony of at least two witnesses. The aliyah concludes with the halachos of the rebellious elder or a local court that cannot resolve a difficult halachic dispute, commanding them to travel to the place Hashem chooses to receive a binding ruling from the Kohanim and the supreme judge, which must be followed without deviating to the right or to the left.

The Torah warns us about the power of a bribe: "for bribes blind the eyes of the discerning." We usually think of a bribe as a thick envelope of cash handed to a judge in a courtroom, but the real yeshivish understanding of this concept goes much deeper. A bribe is anything that gives us a personal stake in a certain outcome. The moment we have a personal interest, our vision becomes biased. We are no longer looking at the situation with pure, objective eyes; instead, we subconsciously bend the truth to fit what we want to see.

This is a major yesod in our daily avodas Hashem. Every single day, we are called upon to make judgments, how we treat our spouse, how we judge a neighbor, or how we handle a business dispute. The yetzer hara is a master at offering us subtle bribes. He bribes us with our own comfort, our pride, or our desire to be right. Lichoira, we think we are acting completely l'shem Shamayim, but the Torah is teaching us a deep psychological truth: once a personal bias enters the picture, even the greatest chacham is blinded. We cannot trust our own judgment when we have a personal interest in the outcome.

To combat this, the Torah gives us the ultimate eitzah in this week's parsha: "you must not deviate from the verdict that they announce to you either to the right or to the left." We need to have a rav, a mentor, or a wise friend who is standing outside of our personal situation. When we have a difficult decision or a conflict, we cannot rely solely on our own understanding. We must bring the sheilah to someone who is objective, someone who is not blinded by the subtle bribes of our personal desires.

Today, before making a decision where you have a personal stake or a strong emotional involvement, pause and ask yourself: "Am I being bribed by my own desires here?" Take five minutes to discuss the matter with an objective friend or a rav to get a clear, unbiased perspective.