

חומש עם רש"י • שופטים • שני

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

SHOFTIM • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, the Torah introduces the mitzvos and halachos that govern the appointment and conduct of a Jewish king. Once Klal Yisrael enters the land, conquers it, and settles it, they are commanded to appoint a king over themselves. The Torah sets clear boundaries for who may hold this position, emphasizing that the king must be chosen by Hashem and must be a brother from among the Jewish people, strictly forbidding the appointment of a foreigner.

Furthermore, the Torah places unique restrictions on the king to ensure he remains focused on his avodas Hashem and does not become haughty. He is warned against amassing too many horses, which could lead the people back to Mitzrayim, taking too many wives who might turn his heart away, and accumulating excessive gold and silver.

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

פסוק א

Pasuk 1

כִּי תָבֹא אֶל הָאָרֶץ אֲשֶׁר יְהוָה אֱלֹהֶיךָ נָתַן לָךְ וּיְרִשְׁתָּהּ וְיָשַׁבְתָּהּ בָּהּ
in it and you dwell and you possess it to you gives your God Hashem that the land to you come When
וְאָמַרְתָּ אֲשִׁימָה עָלַי מֶלֶךְ כָּכָל הַגּוֹיִם אֲשֶׁר סְבִיבֹתַי:
are around me that the nations like all a king over me I will set and you say

פסוק ב

Pasuk 2

שׁוֹם תָּשִׂים עָלֶיךָ מֶלֶךְ אֲשֶׁר יִבְחַר יְהוָה אֱלֹהֶיךָ בּוֹ מִקְרֵב
from among him your God Hashem shall choose whom a king over yourself you shall appoint appointing
אֲחֵיךָ תָּשִׂים עָלֶיךָ מֶלֶךְ לֹא תוּכַל לָתֵת עָלֶיךָ אִישׁ נָכְרִי
foreign a man over yourself to place will you be able not a king over yourself you shall appoint your brothers
אֲשֶׁר לֹא אֲחֵיךָ הוּא:
he your brother is not who

פסוק ג

Pasuk 3

רַק לֹא יִרְבֶּה לוֹ סוּסִים וְלֹא יָשִׁיב אֶת הָעָם מִצְרַיִם לְמַעַן
in order to Mitzrayim the people — return and he shall not horses for himself multiply he shall not Only
הֲרַבּוֹת סוּס וַיְהִי אָמַר לָכֵם לֹא תִסְפּוּן לָשׁוּב בְּדֶרֶךְ הַזֶּה עוֹד:
again this on the way to return continue you shall not to you said and Hashem horses to multiply

רש"י

לא ירבה לו סוסים. אֶלָּא כְּדֵי מְרַכְכְּתוֹ, שֶׁלֹּא יֵשִׁיב אֶת הָעָם
the people — he will return so that not his carriage enough for except horses to himself shall he multiply Not
מצרימה, שֶׁהַסּוּסִים בָּאִים מִשָּׁם, כִּמָּה שֶׁנֶּאֱמַר בְּשִׁלְמָה מַלְכִּים אֵי וַתַּעֲלֶה
And came up 10 I Melachim concerning Shlomo that it is said as from there come for the horses to Mitzrayim
וַתֵּצֵא מִרְכָּבָה מִמִּצְרַיִם בְּשֵׁשׁ מֵאוֹת כֶּסֶף וְסוֹס בִּחְמִשִּׁים וּמֵאָה סְנֵה־דְרִין כ"א :
21b Sanhedrin and a hundred for fifty and a horse silver hundred for six from Mitzrayim a chariot and went out

פסוק ד

Pasuk 4

וְלֹא יִרְבֶּה לוֹ נָשִׁים וְלֹא יָסוּר לְבָבוֹ וְכֶסֶף וְזָהָב לֹא
not and gold and silver his heart will turn away so that not wives for himself shall he multiply and not
יִרְבֶּה לוֹ מְאֹד:
excessively for himself shall he multiply

רש"י

וְלֹא יִרְבֶּה לוֹ נָשִׁים. אֶלָּא י"ח, שֶׁמֵּצִינוּ שֶׁהָיוּ לוֹ לְדָוִד שֵׁשׁ נָשִׁים,
wives six to David to him that there were for we find eighteen except wives to himself shall he multiply And not
וְנֶאֱמַר לוֹ שְׁמוּאֵל ב' י"ב:ח' "וְאִם מְעַט וְאִסְפָּה לָּךְ כְּהֵנָּה וְכְהֵנָּה":
like these to you then I would add too little and if eight twelve II Shmuel to him and it was said

רש"י

וְכֶסֶף וְזָהָב לֹא יִרְבֶּה לוֹ מְאֹד. אֶלָּא כְּדֵי לְתֵּן לְאַבְסִנָּיָא סַפְרֵי; סְנֵה־דְרִין
Sanhedrin Sifrei for soldiers' pay to give enough but greatly to himself shall he multiply not and gold And silver
כ"א :
21a

פסוק ה

Pasuk 5

וְהָיָה כְּשִׁבְתּוֹ עַל כִּסֵּא מַמְלַכְתּוֹ וְכָתַב לוֹ אֶת מִשְׁנֵה הַתּוֹרָה
the Torah a copy of — for himself that he shall write his kingdom the throne of upon when he sits And it shall be
הַזֹּאת עַל סֵפֶר מִלְּפָנֵי הַכֹּהֲנִים הַלְוִיִּם:
the Levi'im the Kohanim from before a scroll upon this

רש"י

וְהָיָה כְּשִׁבְתּוֹ. אִם עָשָׂה כֵּן כְּדָאֵי הוּא שֶׁתִּתְקַיֵּם מִלְכוּתוֹ סַפְרֵי :
Sifrei his kingdom that should endure he is worthy thus he acts if when he sitteth And it shall be

רש"י

אֶת מִשְׁנֵה הַתּוֹרָה. שְׁתֵּי סַפְרֵי תּוֹרָה, אֶחָת שֶׁהִיא מְנַחֶת בְּבֵית גִּנְזָיו, וְאַחַת
and one his treasures in the house of placed which is one Torah scrolls of two of the Torah a double —
שֶׁנִּכְנָסֶת וְיוֹצֵאת עִמוֹ סְנֵה־דְרִין כ"א ; וְאַנְקֵלוֹס תַּרְגָּם "פֶּתֶשְׁגֹּן", פֶּתַר מִשְׁנֵה
mishneh he explained a copy translated and Onkelos 21 Sanhedrin with him and goes out that enters

לְשׁוֹן שִׁנּוּן וְדְבֹר:

and speaking repeating an expression of

פסוק 1

Pasuk 6

וְהִיְתָה עִמּוֹ וְקָרָא בּוֹ כָּל יְמֵי חַיָּיו לְמַעַן יִלְמַד לִירְאֶה אֶת
— to fear he will learn so that his life the days of all in it and he shall read with him and it shall be
יְהוָה אֱלֹהָיו לְשִׁמּוֹר אֶת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת וְאֶת הַחֻקִּים הָאֵלֶּה
these the statutes and — this the Torah the words of all — to keep his God Hashem
לַעֲשֹׂתָם:

to perform them

רש"י

דברי התורה. כַּמְשָׁמְעוֹ:

according to its literal the Torah the words of
meaning

פסוק 2

Pasuk 7

לְבִלְתִּי רוּם לָבְבוּ מֵאֲחֵיו וּלְבִלְתִּי סוּר מִן הַמִּצְוָה יָמִין
right the commandment from to turn aside and so as not above his brothers his heart to be haughty so as not
וּשְׂמֹאֵל לְמַעַן יֵאָרִיךְ יָמָיו עַל מַמְלַכְתּוֹ הוּא וּבָנָיו בְּקֶרֶב יִשְׂרָאֵל:
Yisrael in the midst of and his sons he his kingdom over days he may prolong so that or left

רש"י

ולבלתי סור מן המצוה. אֶפְלוּ מִצְוָה קִלְהָ שֶׁל נָבִיא:

a prophet of light a commandment even the commandment from to depart and so as not

רש"י

לְמַעַן יֵאָרִיךְ יָמָיו. מִכָּלֵל הֵן אֲתָה שׁוֹמֵעַ לְאוֹ; וְכֵן מְצִינוּ בְּשֹׂאֵל שֶׁאָמַר
that said with Shaul we find and so no hear you of yes from the implication days he may prolong so that
לוֹ שְׂמוּאֵל שְׂמוּאֵל אֵי "שִׁבְעַת יָמִים תֵּוָחַל עַד בּוֹאִי אֵלָיְךָ", לְהַעֲלוֹת
to offer to you my coming until you shall wait days seven 10 I Shmuel Shmuel to him
עוֹלוֹת, וּכְתִיב שֶׁם י"ג "וַיִּוָּחַל שִׁבְעַת יָמִים", וְלֹא שֶׁמֶר הִבְטַחְתּוֹ לְשִׁמּוֹר כָּל
all of to wait his promise keep and he did not days seven and he waited 13 there and it is written burnt offerings
הַיּוֹם, וְלֹא הִסְפִּיק לְהַעֲלוֹת הָעוֹלָה עַד שֶׁבָּא שְׂמוּאֵל וְאָמַר לוֹ "נִסְכַּףְתָּ
you acted foolishly to him and said Shmuel that came before the burnt offering to offer manage and he did not the day
לֹא שְׂמַרְתָּ וְגו' וְעַתָּה מַמְלַכְתְּךָ לֹא תִקּוּם", הֵא לְמַדְתָּ שֶׁבְּשִׁבִּיל מִצְוָה
a commandment that because of you have learned behold endure shall not your kingdom and now etc. did you keep not
קִלְהָ שֶׁל נָבִיא נֶעְנַשׁ:

he was punished a prophet of minor

הוא ובניו. מגיד שאם בנו הגון למלכות הוא קודם לכל אדם הוריות

Horayot man before any takes precedence he for kingship is worthy his son that if this tells and his children He

י"א :

11a

CHAPTER SUMMARY

The aliyah outlines the specific requirements for a king's daily conduct, most notably the obligation to write a Mishneh Torah—a second Sefer Torah—which must remain with him and be read all the days of his life. This constant learning is meant to instill in him a deep yiras Shamayim, ensuring he keeps all the mitzvos and does not lift his heart above his brothers. By remaining humble and loyal to Hashem's Torah, the king is promised that he and his children will merit to prolong their reign in the midst of Klal Yisrael.

למעשה WHAT TO TAKE HOME

The Torah is coming to be mechadesh a beautiful yesod here regarding the mitzvah of a king. Lichoira, a king is the most powerful person in the nation, with the ability to amass wealth, horses, and honor. Yet, the Torah commands that he must write a Sefer Torah that stays with him constantly, "and let him read in it all his life." Why? The pasuk tells us the direct outcome: "so that he will not act haughtily toward his fellows." The very tool of his leadership, the source of his guidance, is what keeps him humble and connected to every single Yid.

We see from here a powerful mahalach for our own lives. Sometimes, Hashem blesses a person with success, influence, or a position of leadership in the community, in the yeshiva, or in business. The yetzer hara immediately whispers that we are above others, leading to a coldness or a feeling of superiority. The Torah's eitzah for the king is the eitzah for us: the only way to stay grounded when you are elevated is to keep the Torah right next to you, realizing that we are all equal servants before Hashem.

When we anchor ourselves in daily learning, it acts as a mirror, reminding us of our true place. It prevents us from looking down on another Yid, no matter how much success Hashem has granted us. True greatness in Yiddishkeit is measured by how much the Torah humbles you, not how much it puffs you up.

Today, when you sit down to learn or when you experience a moment of success, consciously use that moment to lift up someone else. Speak to a friend or a coworker with extra warmth and respect, showing that your connection to Torah only makes you feel closer to every single one of your brothers.