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All this word which I command you—(indicating) that a light commandment should be as precious to you as a weighty one—that shall ye observe to do—R. Eliezer ben Jacob says: This adds a negative commandment to every positive commandment uttered in this lesson'—*thou shalt not add thereto, nor diminish from it* (13:1): Hence the Sages have said:² If (blood) which was to be sprinkled once is mixed with other blood which was also to be sprinkled once, it is to be sprinkled once. Another interpretation: *Thou shalt not add thereto*: Whence do we learn that one may not add anything to the lulab³ or to the ritual fringe? From the verse, *Thou shalt not add thereto*. Whence do we learn that one may not diminish anything from them? From the verse, *Nor diminish from it*. Whence do we learn that if one has already commenced to recite the priestly blessing he should not say, "Since I have already commenced the blessing, I will go on to say, *The Lord, the God of your fathers, make you a thousand times (so many more as ye are, and bless you)* (1:11)"? From the expression, *this word*—do not add even one word to (anything commanded).

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If there arise in the midst of thee a prophet (13:2): Just as Moses used the formula *Thus saith (the Lord)* (Exod. 5:1, etc.), so did the (false) prophets use the same formula. Just as Moses spoke only part and fulfilled only part, so did these (false) prophets speak only part and fulfill only part. Just as Moses used the principle of deducing the general from the particular, and vice versa, so did these (false) prophets use the same principle. Does it then follow that just as Moses was an elder, eighty years of age, and Amram's son, so must all those (false) prophets have been? (No,) for the verse says, *a prophet*, of any kind, (even a false one).¹

Or a dreamer of dreams (13:2): Since concerning Moses it is said, *With him do I speak mouth to mouth* (Num. 12:8), one might think that this would be the case also with all prophets; hence the verse adds, *Or a dreamer of dreams*.²

In the midst of thee—including women—and he give thee a sign—in the heavens, as in the verse, (*Let there be lights in the firmament of the heaven . . .*) and let them be for signs (Gen. 1:14)—*or a wonder*

(13:2)—on earth, as in the verse, *If there be dew on the fleece only, and it be dry upon all the ground* (Judg. 6:37), which is followed by, *And God did so* (Judg. 6:40).

Piška 84

And the sign or the wonder come to pass . . .—R. Jose the Galilean said: See how far Scripture goes in that it permits heathens to have power even over sun and moon, stars and planets!¹—*thou shalt not hearken*—to them; why not?—*for the Lord your God putteth you to proof, to know whether ye do love the Lord your God* (13:3-4): Said R. ‘Aqiba: Heaven forbid that God should give the heathens dominion over sun, moon, stars, and planets. Scripture speaks here only of those who were at first true prophets but then lapsed and became false prophets,² such as Hananiah ben Azzur.³

Thou shalt not hearken unto the words of that prophet—except the one who has repented⁴—*or unto that dreamer of dreams*—except the one suspected retroactively⁵—*for the Lord your God putteth you to proof, to know whether ye do love the Lord* (13:4).

Piška 85

After the Lord your God shall ye walk—this refers to (following the pillar of) cloud—*and Him shall ye fear*—meaning that the awe (of the Lord) shall be upon you—*and His commandments*—referring to positive commandments—*shall ye keep*—including (the implied) negative commandments—*and unto His voice shall ye hearken*—meaning the voice of His prophets¹—*and Him ye shall serve*—serve Him according to His Torah and in His Sanctuary—*and unto Him shall ye cleave* (13:6)—separate yourselves from idolatry and cleave unto the Lord.

Piška 86

And that prophet—but not one who is acting under compulsion—*or that dreamer of dreams*—but not one who is innocently mistaken—*shall be put to death, because he hath spoken perversion against the Lord*

your God (13:6): Is this not a matter of inference from the minor to the major? If one who falsifies the words of his companion is liable to death, so certainly is he who falsifies the words of God.

Who brought you out of the land of Egypt—even if He had no other claim upon you than that He had taken you out of the land of Egypt, that would have been sufficient—and *redeemed thee out of the house of bondage*—even if He had no other claim upon you other than that He had redeemed you from the house of bondage, that would have been sufficient—to *draw thee aside out of the way* (13:6): “Drawing aside” is mentioned both here and elsewhere (13:11); just as the “drawing aside” there is punishable by stoning, so is “drawing aside” here punishable by stoning. R. Simeon, however, says that his execution in this case is by strangulation.¹

Another interpretation: *To draw thee aside out of the way*—this refers to positive commandments—*which the Lord thy God commanded thee*—this refers to negative commandments—to *walk in*—but not who says (to abandon) part of them and to observe the other part²—*so shalt thou put away the evil from the midst of thee* (13:6)—remove the evildoer from Israel.

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If thy brother, the son of thy mother . . . entice thee (13:7): Enticement always implies acting in error, as it is said, *Whom Jezebel his wife enticed* (1 Kings 21:25). Others, however, say that enticement always indicates deliberate action, as it is said, *Now therefore, I pray thee, let my lord the king hear the words of his servant. If it be the Lord that hath stirred thee up against me, let Him accept an offering* (1 Sam. 26:19).

From the verse *The fathers shall not be put to death for the children* (24:16) we learn that they may not testify against one another.¹ You might think that just as they cannot testify against one another, so can they not entice one another; hence the verse says, *If thy brother, the son of thy mother (or thy son) . . . entice thee.*

Thy brother—son of your father—*the son of thy mother*—your mother’s son²—*or thy son*—any son (by whatever woman)—*or thy daughter*—any daughter—*or thy wife*—one betrothed to you—*of thy bosom*—one wedded to you—*or thy friend*—this refers to the proselyte—*that is as thine own soul*—this refers to your father—(*entice thee*) *secretly*—showing that they speak their words (of enticement) only in