

הוצאת קורן ירושלים בע"מ

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Dear Synagogue Member:

This has been a trying time for the Jewish people! As we've watched our communities struggle with the challenges of the last few months, it is inspiring to hear how much rabbis and congregations have filled their time with Torah study. As many congregations are returning to public minyanim, we wanted to do our part to contribute to this effort.

Together with our partners at the OU's Synagogue Services Division, we're pleased to bring you this packet of the weekly Parsha and Haftara readings, from the Steinsaltz Humash. We hope you will appreciate the pioneering translation, commentary, and visual aids from Rabbi Adin Even-Israel Steinsaltz. If you'd like to purchase your own copy of this Humash, we're happy to offer you a 20% discount using the code "HUMASH" from our www.korenpub.com. If you have any questions about this or any of our products, please email us at sales@korenpub.com.

Thank you to the rabbis of the OU for distributing this material, and a special thanks to Rabbis Yehuda Friedman and Phil Karesh of OU Synagogue Services for spearheading this initiative.

PLEASE NOTE: THIS PACKET CONTAINS THE NAME OF G-D, PLEASE MAKE SURE TO TREAT IT WITH THE APPROPRIATE LEVEL OF RESEPECT.

With best wishes for good health,

Matthew Miller
Koren Publishers Jerusalem



The Steinsaltz Humash

Humash Translation and Commentary

Commentary by

Rabbi Adin Even-Israel Steinsaltz



Steinsaltz Center



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Parashat Matot

Vows and Oaths of Prohibitions

NUMBERS 30:2–17

Vows in the Torah are often commitments to dedicate something to God, as an offering or a gift to the priesthood. This obligation to keep one's word applies to any individual who takes a vow. Nevertheless, the commandments with regard to vows are addressed specifically to the heads of the tribes, as these statutes have social and familial ramifications beyond their personal significance.

- 2 **Moses spoke to the heads of the tribes^D of the children of Israel**, who served as a kind of supreme council of the people, **saying: This is the matter that the Lord commanded.**
- 3 Moses begins with a general, fundamental law: **If a man takes a vow to the Lord, or if he takes an oath^D to impose a prohibition upon himself**, by declaring that he will refrain from particular actions or from deriving benefit from certain people or items, **he shall not profane his word** by disregarding his commitment; **he shall act in accordance with everything that emerges from his mouth.**
- 4 The Torah turns to the social aspects of vows. **If a woman takes a vow to the Lord and imposes a prohibition** when she is unmarried **in her father's house, in her youth,**
- 5 **and her father hears her vow and her prohibition that she imposed upon herself, and** when he hears about her **vow her father keeps silent toward her**, and does not interfere or object, **all her vows shall be upheld, and every prohibition that she imposed upon herself shall be upheld**, and she is obligated to fulfill them.
- 6 **But if her father prevented her**, by annulling her vows **on the day of his hearing** the vow, **all her vows and her prohibitions that she imposed upon herself**, both positive and negative vows, **shall not be upheld**, they do not take effect; **and the Lord will forgive her** for failing to conform to the vow she uttered, **because her father prevented her**, and she did not violate her word of her own accord.
- 7 **If a young woman vows when she is single, and she is betrothed to a husband, and her vows are upon her, or the expression of her lips with which she prohibited herself,**
- 8 **and her husband hears** that she has vowed before their betrothal, **and keeps silent toward her on the day of his hearing** and does not object, **her vows shall be upheld, and her prohibitions that she imposed upon herself shall be upheld.**
- 9 **But if on the day of her husband's hearing, he prevents her^D** by expressing his objection, **and nullifies her vow that is upon her or the expression of her lips that she imposed upon herself**, then **the Lord will forgive her**, despite the fact that she did not uphold her vow, as she must act in accordance with her husband's wishes.
- 10 **But the vow of a widow, or a divorcée**, who is not under anyone's authority, as she left her father's domain when she married, and her husband's authority lapsed upon his death or with the divorce, **anything that she imposed upon herself shall be upheld for her.**

DISCUSSION

30:2 | **Moses spoke to the heads of the tribes:** The Sages derive from the fact that these laws are addressed to the leaders of the tribes that judges and sages have a special right to intervene in the cases dealt with here (see *Nedarim* 78a).

30:3 | **Takes a vow to the Lord, or takes an oath:** The term "vow" can refer to a commitment to bring an offering, which is known as a vow of consecration, or to the imposition of a prohibition upon a specific article, which is known as a vow of prohibition. Upon taking a vow of

prohibition, the object becomes fully or partially prohibited, and one no longer has full control over it. An example would be if a person says: This food is forbidden to me like consecrated property. Conversely, an oath is focused on the one who articulates it rather than the object, e.g., if a person says: I am taking an oath that I will, or I will not, eat this food. In the wording of the Sages, a vow is a prohibition that applies to the object, whereas an oath is a prohibition that applies to the person (see *Nedarim* 2b).

30:9 | **But if on the day of her husband's hearing, he prevents her:** A plain reading of the verses indicates that a man may nullify those vows of his wife that she uttered while she was still single. However, the Sages derived that these verses apply only during the stage of betrothal to vows that she took that day (see *Nedarim* 72a; Rashbam; Ibn Ezra; *Bekhor Shor*). Nevertheless, there may be a difference of opinion in this regard (see *Sifra*).

וַיְדַבֵּר מֹשֶׁה אֶל־דָּאֵשֵׁי הַמַּטּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדְּבָר אֲשֶׁר צִוָּה יְהוָה: כו
 אִישׁ כִּי־יִדַּד נָדַד לִיהוָה אִו־הַשְּׁבַע שְׁבַע אָסֹר אָסֹר עַל־נַפְשׁוֹ לֹא יִחַל דְּבָרוֹ
 כָּל־הַיָּצֵא מִפִּי יַעֲשֶׂה: וְאִשָּׁה כִּי־תָדַד נָדַד לִיהוָה וְאִסְרָהּ אָסֹר בְּבֵית אָבִיהָ
 בַּנְעֻרֶיהָ: וְשָׁמַע אָבִיהָ אֶת־נְדָוָהּ וְאִסְרָהּ אֲשֶׁר אִסְרָהּ עַל־נַפְשָׁהּ וְהַחְרִישׁ לָהּ
 אָבִיהָ וְקָמוּ כָל־נְדָוֶיהָ וְכָל־אָסֹר אֲשֶׁר־אִסְרָהּ עַל־נַפְשָׁהּ יָקוּם: וְאִם־הִנִּיא
 אָבִיהָ אֶתֶּהּ בְּיוֹם שָׁמְעוֹ כָּל־נְדָוֶיהָ וְאִסְרָהּ אֲשֶׁר־אִסְרָהּ עַל־נַפְשָׁהּ לֹא יָקוּם
 וַיהוָה יִסְלַח־לָהּ כִּי־הִנִּיא אָבִיהָ אֶתֶּהּ: וְאִם־הָיוּ תְהִיָּה לְאִישׁ וְנְדָוֶיהָ עָלֶיהָ אוֹ
 מִבְּטָא שְׁפָתֶיהָ אֲשֶׁר אִסְרָהּ עַל־נַפְשָׁהּ: וְשָׁמַע אִשָּׁה בְּיוֹם שָׁמְעוֹ וְהַחְרִישׁ לָהּ
 וְקָמוּ נְדָוֶיהָ וְאִסְרָהּ אֲשֶׁר־אִסְרָהּ עַל־נַפְשָׁהּ יָקָמוּ: וְאִם בְּיוֹם שָׁמַע אִשָּׁה יִנִּיא
 אוֹתָהּ וְהִפִּיר אֶת־נְדָוָהּ אֲשֶׁר עָלֶיהָ וְאֵת מִבְּטָא שְׁפָתֶיהָ אֲשֶׁר אִסְרָהּ עַל־נַפְשָׁהּ
 וַיהוָה יִסְלַח־לָהּ: וְנָדַד אֶל־מִנָּה וּגְרוּשָׁה כָּל אֲשֶׁר־אִסְרָהּ עַל־נַפְשָׁהּ יָקוּם עָלֶיהָ:

רש"י

מוֹשֶׁה. וְאִם הַמּוֹשְׁרֵי עֲרִיבוֹן סְלִיחָה, כָּל וְחֹמֶר לְשִׁיבוֹ מוֹשְׁרֵי:

10 וְאִם הָיוּ תְהִיָּה לְאִישׁ. זוֹ חֲרוּסָה, אִזּוֹ חִינּוּ חָלַל גְּשׁוּחָה? כְּשֶׁהָיוּ חוֹמֵר: "וְאִם בֵּית חִשָּׁה נְדָוָה" (לְהִלֵּךְ פְּסוּק י"א) הֲכִי גְשׁוּחָה חוֹמֵר, וְכִיָּן בְּחֲרוּסָה, וְכִי לְחַלֵּק בָּהּ. שְׁחִבָּה וְנִעְלָה מִפִּירֵי נְדָוָה. הַפֶּה הָאֵב וְלֹא הַפֶּה הַפֶּעַל אִזּוֹ הַפֶּה הַפֶּעַל וְלֹא הַפֶּה הָאֵב, הֲכִי זֶה חִינּוּ מוֹשֶׁה, וְחִינּוּ עֲרִיב לֹמֶר חָס קוֹם חֲסֵד מֵהֵם: וְגִדְוֶיהָ עָלֶיהָ. שְׁנֵדָוָה בְּבֵית חֲבִיהָ וְלֹא שָׁמַע בְּהוֹן חֲבִיהָ, וְלֹא הוֹסְפוֹ וְלֹא הוֹקֵמוֹ:

11 וְשָׁמַע אִשָּׁה וְגו'. הֲכִי לֵךְ שָׁחַס קוֹם הַפֶּעַל שְׁחָח קוֹם:

12 וְהִפִּיר אֶת נְדָוָהּ אֲשֶׁר עָלֶיהָ. יָכוֹל חֲסַפּוֹ לֹא הַפֶּה הָאֵב? תַּלְמוּד לֹמֶר: "בְּנִעְנִיָּה בֵּית חֲבִיהָ" (לְהִלֵּךְ פְּסוּק י"א), כָּל שְׁבַעֲנִיָּה בְּשָׂדֵת חֲבִיהָ הִיא:

13 אֲשֶׁר אִסְרָהּ עַל נַפְשָׁהּ יָקוּם עָלֶיהָ. לְפִי שְׁחִיבָה לֹא בְּשָׂדֵת חָב וְלֹא בְּשָׂדֵת פֶּעַל, וְכִי־לְמִנָּה מִן הַגְּשׁוּחִין הַקְּתוּב מְדַבֵּר, חָבֵל חֲלֻמְנָה מִן הַחֲרוּסִין, מֵת הַפֶּעַל, נִעְרֻקָה וְחֻזְקָה לְשִׁית לְחָב:

לְחָסֵר חֵת הַמִּתְנֵה וְלֹא לְהִתֵּר חֵת הַחֲסוּר: לֹא יִחַל דְּבָרוֹ. כְּמוֹ: לֹא יִחַלֵּל דְּבָרוֹ, לֹא יַעֲשֶׂה דְבָרוֹ חִינּוּ:

ד בְּבֵית אָבִיהָ. בְּשָׂדֵת חֲבִיהָ, וְנִפְלֹה חִינּוּ בְּבֵיתוֹ: בַּנְעֻרֶיהָ. וְלֹא קִטְעָה וְלֹא פוֹגְעָה, שֶׁהַקְּטָעָה חִינּוּ נְדָוָה נְדָה וְהוֹפְעָת חִינּוּ בְּשָׂדֵתוֹ שֶׁל חֲבִיהָ לְפָנֵי נְדָוָה. וְאִזּוֹ הִיא קִטְעָה? חֲמִדוֹ כְּפִתְנֵנוּ: בֵּית חֲחִית עֲשָׂרָה שָׁנָה וְיוֹם אֶחָד נְדָוָה נְדָקוֹן, חָס דְּעָה לְשֵׁם מִי נְדָוָה וְלֹאֵם מִי הַקְּדִישָׁה, נְדָוָה נְדָה. בֵּית שְׁתֵּים עֲשָׂרָה שָׁנָה וְיוֹם אֶחָד חִינּוּ עֲרִיבָה לְבָדָה:

11 וְאִם הִנִּיא אָבִיהָ אֶתֶּהּ. חָס מִנֵּעַ חוֹתֵה מִן הַנְּדָה, כְּלוּמַר שֶׁהַפֶּה לָהּ. הִנִּיא זוֹ חִינּוּ יוֹדַע מַה הִיא, כְּשֶׁהָיוּ חוֹמֵר: "וְאִם בְּיוֹם שָׁמַע חִשָּׁה יִנִּיא חוֹתֵה וְהַפֶּה" (לְהִלֵּךְ פְּסוּק ט) הִיוּ חוֹמֵר הִנִּיא זוֹ הַפֶּה, וְכִי־שָׁמַע, לְשׁוֹן מִנִּיעָה וְהַפֶּה, וְכִי: "וְלִמָּוָה תִּנְחִיחוּ" (לְהִלֵּךְ לֵב ז'), וְכִי: "שָׁמַע רֹאשׁ חַל יָנִי רֹאשׁ" (תְּהִלֵּם חִמָּה ה'), וְכִי: "וְיִדְעַתֶּם חֵת תִּנְחִיחוּ" (לְעִיל י"ג) חֵת חָשֵׁר סִרְתָּם מִנִּיעָה: וְהִ יִסְלַח לָהּ. בְּמַה הַקְּתוּב מְדַבֵּר? בְּחִשָּׁה עֲנָדָה בְּגוֹיִר וְשָׁמַע בְּעִלָּה וְהַפֶּה לָהּ וְהִיא לֹא יָדְעָה, וְעוֹבְרָת עַל נְדָוָה וְאִתָּהּ יוֹן וְשָׁמַעֲחָה לְמִתִּים, זוֹ הִיא שְׁחִיבָה סְלִיחָה וְחָף עַל פִּי שְׁחָח

ב דָּאֵשֵׁי הַמַּטּוֹת. חֲלָק כְּגוֹד לְגַשְׁחִים לְלַמֵּד תְּחִלָּה, וְאַחֵר כֵּךְ לְכָל פֶּה יִשְׁחָל וּמִנּוּן שָׁחַ שְׁחָר הַדְּבָרוֹת בְּנִי? תַּלְמוּד לֹמֶר: "וְיִשְׁכּוּ חֲלָוֵי חֶהְרֵן וְכָל הַגְּשָׁחִים פְּעָה וְדָבָר מִשָּׁה חֲלִיחִים, וְאַחֵר כֵּן (גְּשׁוֹ כָּל פֶּה יִשְׁחָל" שְׁמוֹת לֵה לֹא-לֵב) וְמֵה רָחָה לְחֻמְקָה בְּחָזֵן לְמַד שֶׁהַפֶּתַח נְדָוִים בְּחִיד מִמָּקָה, וְאִם חִינּוּ יָחִיד מִמָּקָה מִפֶּה בְּשִׁלְשָׁה הַדְּוִטוֹת, אִזּוֹ יָכוֹל שִׁלַּח חֲמֵר מִשָּׁה פְּרָשָׁה זוֹ חֲלָל לְגַשְׁחִים בְּבָדָה? נִאֲמַר בְּחָזֵן: "זֶה הַדְּבָר", וְנִאֲמַר בְּחִינּוּ חוּן: "זֶה הַדְּבָר" (וְהִיא ח' ט' ג') מֵה לְהִלֵּן נִאֲמַרָה לְחֶהְרֵן וְלִבְנֵוֹ וְלִכָּל פֶּה יִשְׁחָל, שְׁחִיבָה: "דְּבָר חַל חֶהְרֵן" וְגו' (סָס) חָף זוֹ נִאֲמַרָה לְכָלֵן: זֶה הַדְּבָר, מִשָּׁה נִתְנַבֵּחַ בְּיַד חֲמֵר ה' בְּחִצֵּת הַלְּוִיָּה" (שְׁמוֹת י"ד) וְהַנְּבִיחִים נִתְנַבְּחוּ בְּיַד חֲמֵר ה', מוֹשֶׁה עָלֶיהָ מִשָּׁה, שְׁתַּנְּבַח בְּלָשׁוֹן "זֶה הַדְּבָר". דְּבָר חֲחֵה, "זֶה הַדְּבָר" מִעֻטוֹ הִיא, לֹמֶר שֶׁהַחֶסֶם בְּלָשׁוֹן הַתְּרָה וְנִעְבַל בְּלָשׁוֹן הַתְּרָה, בְּלָשׁוֹן הַקְּתוּב חִינּוּ, וְאִם חֲסַפּוֹ חִינּוּ מִתֵּר וְחִינּוּ מוֹשֶׁה:

12 הַנְּדָה חוֹמֵר: הֲכִי עָלֵי חוֹסֵם שִׁלַּח חֲכַל אִזּוֹ שִׁלַּח חֲנִיעָה דְּבָר פְּלוּן, יָכוֹל חֲסַפּוֹ נִשְׁמַע שִׁחֲלָה נִעְלָוִת חֵץ קוֹרֵחַ עָלֵי: "כָּכָל הַיָּצֵא מִפִּי יַעֲשֶׂה" תַּלְמוּד לֹמֶר: "לְחֹסֵר חֲסִיר",

- 11 If she vowed in her husband's house, when she was married, or imposed a prohibition upon herself with an oath,
- 12 and her husband heard and kept silent toward her, he did not prevent her, then all her vows shall be upheld, and every prohibition that she imposed upon herself shall be upheld.
- 13 But if her husband nullifies them on the day of his hearing, anything that emerges from her lips for her vows or for the prohibitions of herself shall not be upheld: Her husband has nullified them and the Lord will forgive her.
- 14 Every vow and every oath of prohibition to afflict the soul, her husband shall uphold it, and her husband shall nullify it. The husband's right to nullify his wife's vows does not apply to all vows, but only to so-called vows of affliction, those vows that cause the woman to suffer or that affect the couple's relationship.¹
- 15 But if her husband keeps silent toward her from day to day, and he thereby upholds all her vows, or all her prohibitions that are upon her, he has upheld them, and the vows can no longer be nullified, because he kept silent toward her on the day that he heard them.
- 16 But if he nullifies them after his hearing^d them, and did not react on the day he heard, he shall bear her iniquity. He, not she, is guilty of the sin of her violating the vow if she does so, as she mistakenly thought that he still had the authority to nullify them.²
- 17 In summary, these are the statutes that the Lord commanded Moses, between a man and his wife, between a father and his daughter, in her youth, in her father's house.

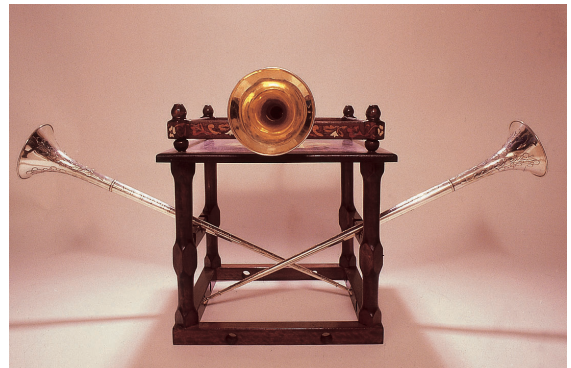
The War with Midyan

NUMBERS 31:1–54

Moses rescues his people from the ploys of the Midyanites and protects them from licentiousness and idolatry.

With the assistance of the Moavites, the Midyanites had caused the children of Israel to sin and thereby brought a terrible plague upon them. The vengeance against Midyan, which God commanded Moses to carry out immediately after those events, is one of his last missions. Earlier in his life, Moses handed down the Torah of God to Israel, the foundation of which is loyalty to God and His commandments. Now, just before he dies,

- 31** 1 The Lord spoke to Moses, saying:
- 2 Avenge the vengeance of the children of Israel on the Midyanites; and then you shall be gathered to your people and die.
- 3 Moses spoke to the people, saying: Select from among you men for the army, and they shall be against Midyan, to execute the vengeance of the Lord against Midyan. Since Midyan was not a large nation and consisted mainly of tent-dwellers, Moses asked for only a few fighters from each of the tribes of Israel as volunteers to execute a campaign of retribution against them.
- 4 One thousand from each tribe, from all the tribes of Israel, you shall send to the army.
- 5 One thousand per tribe from the thousands of Israel were provided,^d twelve thousand mobilized soldiers.
- 6 Moses sent them, one thousand per tribe, to the army, them



Silver trumpets

DISCUSSION

30:16] **But if he nullifies them after his hearing:** Since a family home cannot be established without coordination and agreement, in certain cases the Torah permits one of the partners to prevent fulfillment of the other's vow. These laws explicitly grant an asymmetrical right to a father over his daughter, and not his son, and to a husband over his wife, and not vice versa. A wife might prevent her husband from fulfilling

his vows, but that is a practical matter, not a legal one.

According to some opinions, the limitation on vows that can be nullified to vows of affliction applies specifically to a husband. In contrast, a father has the right to nullify all vows of his daughter while she is a young woman. Others contend that like a husband, a father may also nullify only those vows that relate to him or

that cause his daughter suffering (see Rambam, *Sefer Hafla'a*, *Hilkhot Nedarim* 12:1; Ran and Rosh, *Nedarim* 79b; *Bekhor Shor*, verse 6).

Some of the repetitions in the passage are explained by the Sages as referring to a betrothed woman. During this period she is under the authority of her father and the man who is betrothed to her; therefore she requires them both to nullify her vow (*Nedarim* 66b–67a).

וְאִם־בֵּית אִישָׁה נִדְרָה אוֹ־אִסְרָה אִסְרָה עַל־נַפְשָׁהּ בְּשִׁבְעָה: וְשָׁמַע אִישָׁה
וְהַחֲרִשׁ לָהּ לֹא הֵנִיא אֹתָהּ וְקָמוּ כָּל־נִדְרֶיהָ וְכָל־אִסְרֵי־אִסְרָה עַל־נַפְשָׁהּ
יָקוּם: וְאִם־הִפְרֹ יָפַר אֹתָם | אִישָׁה בְּיוֹם שָׁמְעוֹ כָּל־מוֹצֵא שְׁפִתֶיהָ לְנִדְרֶיהָ
וְלֹא־אִסְרָה נַפְשָׁהּ לֹא יָקוּם אִישָׁה הַפְרֹס וַיהוּה יִסְלַח־לָהּ: כָּל־נִדְרֹת וְכָל־שְׁבָעֹת
אִסְרֵי לַעֲנֹת נִפְשׁ אִישָׁה יִקִּימוּ וְאִישָׁה יִפְרֹנוּ: וְאִם־הַחֲרִשׁ יַחֲרִישׁ לָהּ אִישָׁה
מְיוֹם אֶל־יוֹם וְהַקִּיִּם אֶת־כָּל־נִדְרֶיהָ אוֹ אֶת־כָּל־אִסְרֶיהָ אֲשֶׁר עָלֶיהָ הַקִּיִּם אֹתָם
כִּי־הַחֲרִשׁ לָהּ בְּיוֹם שָׁמְעוֹ: וְאִם־הִפְרֹ יָפַר אֹתָם אַחֲרֵי שָׁמְעוֹ וְנִשְׂאָה אֶת־עֹונָהּ:
אֵלֶּה הַחֻקִּים אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בֵּין אִישׁ לְאִשְׁתּוֹ בֵּין־אָב לְבִתּוֹ בְּנִעֻרֶיהָ
בֵּית אָבִיהָ:

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: נָקַם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמְדִינִים אַחַר כֵּן שְׁנֵי
תַאֲסָף אֶל־עַמִּיךָ: וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הַחֲלִצוּ מֵאִתְּכֶם אֲנָשִׁים
לְצַבָּא וַיְהִיו עַל־מְדִינָן לְתַת נִקְמַת־יְהוָה בְּמְדִינָן: אֶלְף לַמַּטֵּה אֶלְף לַמַּטֵּה
לְכָל מַטּוֹת יִשְׂרָאֵל תִּשְׁלַחוּ לְצַבָּא: וַיִּמְסְרוּ מֵאֲלֵפֵי יִשְׂרָאֵל אֶלְף לַמַּטֵּה
שְׁנַיִם־עָשָׂר אֶלְף חֲלוּצֵי צַבָּא: וַיִּשְׁלַח אֹתָם מֹשֶׁה אֶלְף לַמַּטֵּה לְצַבָּא אֹתָם

רש"י

יא | וְאִם בֵּית אִישָׁה נִדְרָה. בְּנִשְׂוָה הַפְתּוּב מְדַבֵּר:
יד | כָּל נִדְרֹת וְכָל שְׁבָעֹת אִסְרֵי אִסְרָה וְגו'. לְפִי שְׁחִמְרָה שֶׁהַפְתּוּב
מִפֶּה, יִכּוּל כָּל נְדָרִים בְּמִשְׁמַעוֹ? תִּלְמוּד לֹא־מֵר: "לַעֲנֹת
נִפְשׁ", חִינוּ מִפֶּה חֲלָף נְדָרֵי עֲגוּי נִפְשׁ בְּלִבָּהּ, וְהֵם מִפְּקָשִׁים
בְּמִשְׁכַּת נְדָרִים (דף עט ע"א ויח"ד):
טו | מְיוֹם אֶל יוֹם. שְׁלַח תַּחֲמֹר מַעֲתָ לַעֲתָ, לְכָךְ נִחְמַר:
"מְיוֹם חָל יוֹם", לְלַמְּדֵךְ שְׁחִין מִפֶּה חֲלָף עַד שְׁתַּחֲפֵךְ:
טז | אַחֲרֵי שָׁמְעוֹ. חֲרִישׁ שָׁמְעוֹ וְקִיִּם שְׁחִמְרָה: חֲקָשִׁי בֹן,
וְחִזֹּר וְהִפְרֵי לָהּ, חֲפְלוֹ בֹן בָּיִם: וְנִשְׂאָה אֶת עֹונָהּ. הוּא מְקַנֵּס
תַּחֲתֶיהָ, לְמַדְנֵה מִפְּחוֹן שֶׁהוֹבֵם תִּקְלָה לְחַבְרוֹ הוּא נִבְנֵם
תַּחֲתֵנוּ לְכָל יַעֲנִישׁוּן:

ב | מֵאֵת הַמְדִינִים. וְלֹא מֵאֵת הַמּוֹחֲבִים, שֶׁהַמּוֹחֲבִים
נִבְנֵם לְדָבָר מִחֲמַת יְרֵחָה, שֶׁהִיוּ יְרֵחִים מִהֵם שֶׁהִיוּ
אֲוֵלָם חוֹתֵם, שְׁלַח נִחְמֵר חֲלָף "חֵל תִּתְּגֵר בָּם מִלְחָמָה"
(דברים ב, ט) חֲבַל מְדִינִים נִתְעַבְרוּ עַל רֵיב לֹא לָהֶם דְּבַר
חֲחַר, מִפְּנֵי שְׁתֵּי פְרִידוֹת טוֹבוֹת שֶׁ לֵּי לְהוֹצִיא מִהֵם,
רוֹת הַמּוֹחֲבִים וְנַעֲמָה הַעֲמוּנֹת:
ג | וַיְדַבֵּר מֹשֶׁה וְגו'. חָרַ עַל פִּי שָׁמְעוֹ שְׁמִיתָן תְּלִיחָה
בְּדָבָר, עֵשֶׂה בְּשִׁמְחָה וְלֹא חֲחִיר: חֲחֲלִצוּ. כְּתִרְגוּמוֹ, לְשׁוֹן
חֲלוּצֵי צַבָּא, מְדִינִים: אֲנָשִׁים. עֲדִיקִים, וְכֵן: "בְּחִר לְנוּ
חֲנָשִׁים" (שְׁמוֹת י, ט) וְכֵן: "חֲנָשִׁים חֲקָמִים וְנִבְנִים" (דברים
ח, י) נִקְמַת ה'. שֶׁהַעֲמוּד כְּנֶגֶד יִשְׂרָאֵל כְּחֻלּוֹ עוֹמֵד כְּנֶגֶד
הַקְדוּשׁ בְּיַד הוּא:

ד | לְכָל מַטּוֹת יִשְׂרָאֵל. לְקַבּוֹת שְׁכֵט לְוִי:
ה | וַיִּמְסְרוּ. לְהוֹדִיעַךְ שְׁכֵחַן שֶׁל רוּעֵי יִשְׂרָאֵל, כִּמְהָ הֵם
חֲבִיבִים עַל יִשְׂרָאֵל. עַד שְׁלַח שְׁמַעוֹ בְּמִיתָתוֹ, מֵה הוּא
חֹמֵר? "עוֹד מַעֲט וְסָקְלֵנִי" (שְׁמוֹת י, ד) וּמִשְׁשָׁמְעוֹ שְׁמִיתָת
מֹשֶׁה תְּלִיחָה בְּנִקְמַת מְדִינָן, לֹא רָעוּ לְלָכֵת עַד שְׁמַסְרוּ
עַל כְּרָחֵן:
ו | אֹתָם וְאֵת פִּינְחָס. מַעֲד שֶׁהִיָּה פִינְחָס שְׁחִיל כְּנֶגֶד כָּלֵם
וּמִפְּנֵי מֵה הִלְךְ פִּינְחָס וְלֹא הִלְךְ חֲלַעְעֵר? חֲמֵר הַקְדוּשׁ
בְּיַד הוּא: מִי שֶׁהִתְחִיל בְּמַעֲרָה, שֶׁהִרָה כְּפוּי בֵּת טַר, יִגְמַל:
דְּבַר חֲחַר, שֶׁהִלְךְ לְקַנֵּס נִקְמַת יוֹסֵף חֲבִי חֲמוֹ, שְׁחִמְרָה:
"וְהַמְדִינֵם מְקַדוּ חֲחֵן" (בְּרַשִׁית לו, לו) וּמַעֲנֵן שְׁחִיחָה חֲמוֹ
שֶׁל פִּינְחָס מִשָּׁל יוֹסֵף? שְׁחִמְרָה: "מְבַטְּלֵי פְטוּיֵחֵל" (שְׁמוֹת, ג'
כ"ה) מַזְרַע יִתְרוֹ שִׁפְטוֹם עֲגָלִים לְעִבּוּדָה וְזָרָה, וּמַזְרַע יוֹסֵף

DISCUSSION

31:5 | **Were provided:** According to the Midrash, the passive form of this verb is indicative of an unwillingness on the part of the

warriors. This was because the children of Israel knew that Moses' death would not occur until this mission had been completed; therefore

they sought to delay fighting so that their leader would live longer (see Rashi; Bemidbar Rabba 22:2).

and Pinhas son of Elazar the priest, to the army, with the holy vessels and the trumpets of alarm in his hand. Pinhas was not a man of war, but the presence of a priest was important for all military campaigns.³

- 7 They campaigned against Midyan by surrounding the Midyanite camp, as the Lord had commanded Moses; and they killed every male.
- 8 They killed the following kings of Midyan among those they slayed: Evi, Rekem, Tzur the father of Kozbi (see 25:15), Hur, and Reva, the five kings of Midyan; and Bilam son of Beor, they killed with the sword. They executed Bilam because he advised them to tempt the children of Israel to sin with the daughters of Moav and Midyan (see verse 16).
- 9 The children of Israel took the women of Midyan and their young children captive; all their animals, all their livestock, and all their wealth, they looted.
- 10 All their cities in their dwellings and all their fortresses they burned with fire.
- 11 They took all the spoils and all the plunder of man and of animal.
- 12 They brought all these to Moses and to Elazar the priest and to the congregation of the children of Israel, the human captives, the plunder, animals, and the other items taken as

spoils, to the camp, to the plains of Moav, which are along the Jordan at Jericho.

- 13 Moses, Elazar the priest, and all the princes of the congregation came out toward them, to outside the camp, to greet the victorious army.
- 14 Moses became angry at the commanders of the army, the highest command, the officers of the thousands and the officers of the hundreds, who came from the army of the battle.
- 15 Moses said to them: Did you keep all the females alive?
- 16 Behold, they were for the children of Israel, by the word of Bilam, a stumbling block, that led them to commit trespass against the Lord in the matter of Peor. They caused both the licentiousness and the idolatry, and due to these women the plague was among the congregation of the Lord. Now you are bringing those same women back with you to the camp?
- 17 Now, kill every male among the children, and kill every woman who has known a man by lying with a male. Every adult woman who can be presumed to have had sexual relations with any man, you shall kill.
- 18 However, all the young female children among the women, who have not known lying with a male, keep alive for yourselves as captives.

DISCUSSION

Daughters of Midyan or Daughters of Moav?

After discovering that “the children of Israel took the women of Midyan...captive (31:9), Moses was angry at “the commanders of the army, the officers of the thousands and the officers of the hundreds” (31:14), who had just returned from the battle with Midyan. Moses said to them: “Did you keep all the females alive? Behold, they were for the children of Israel, by the word of Bilam, to commit trespass against the Lord in the matter of Peor, and the plague was among the congregation of the Lord” (31:15–16).

Based on previous verses, Moses’ reaction is a bit surprising. Above, the Torah relates: “Israel was living in Shitim, and the people began to engage in licentiousness with the daughters of Moav. They invited the people to the offerings of their gods; the people ate and prostrated themselves to their gods. Israel adhered to Baal Peor, and the wrath of the Lord was enflamed against Israel” (25:1–3).

It is clear from these verses that it was the

women of Moav who seduced the children of Israel to worship Baal Peor, not the women of Midyan. Why then did Moses command regarding the Midyanite women: “Kill every woman who has known a man by lying with a male” (31:17)?

The Abravanel (25:1) asserts that it was in fact Midyanite women disguised as Moavite women who seduced the children of Israel. That is the reason that Moses was angry, and that is the reason that he commanded: “Kill every woman who has known a man by lying with a male.” He cites several proofs supporting this understanding.

First, in explaining the prohibition “An Amonite or a Moavite shall not enter into the assembly of the Lord” (Deuteronomy 23:4), the Torah states: “Because they did not greet you with bread and with water on the way upon your exodus from Egypt, and because he hired against you Bilam son of Beor, from Petor, Aram Naharayim, to curse you” (Deuteronomy 23:5). It does not mention anywhere in the verses that

the Moavites seduced the children of Israel to worship Baal Peor, a transgression no less egregious.

Second, consider to whom the prohibition applies: An Amonite but not an Amonitess, a Moavite but not a Moavitess (*Yevamot* 69a). Had it been the daughters of Moav who performed this transgression, marrying the women would have been prohibited more than marrying the men.

Third, it was the Midyanites whom God commanded that the Israelites put to death for their participation in this episode: “Bear enmity to the Midyanites, and smite them, because they are enemies to you, with their deceits that they deceived you in the matter of Peor” (25:17–18). In addition, it was specifically with regard to the daughters of Midyan that Moses stated: “They were for the children of Israel, by the word of Bilam, to commit trespass against the Lord in the matter of Peor” (31:16).

וְאֶת־פִּינָחָס בֶּן־אַלְעָזָר הַכֹּהֵן לַצִּבָּא וְכֹלֵי הַקֹּדֶשׁ וַחֲצִצְרוֹת הַתְּרוּעָה בְּיָדוֹ:
וַיִּצְבְּאוּ עַל־מִדְיָן כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וַיַּהֲרֹגוּ כָּל־זָכָר: וְאֶת־מַלְכֵי
מִדְיָן הָרְגוּ עַל־חֲלָלֵיהֶם אֶת־אָוִי וְאֶת־רָקֶם וְאֶת־צֹר וְאֶת־חוּר וְאֶת־דָּבֶעַ
חֲמִשֶׁת מַלְכֵי מִדְיָן וְאֵת בְּלַעַם בֶּן־בְּעֹזֵר הָרְגוּ בַּחֶרֶב: וַיִּשְׁבּוּ בְנֵי־יִשְׂרָאֵל אֶת־
נְשֵׁי מִדְיָן וְאֶת־טַפָּם וְאֵת כָּל־בְּהֵמָתָם וְאֶת־כָּל־מִקְנֵיהֶם וְאֶת־כָּל־חֵילָם בַּזּוֹז:
וְאֵת כָּל־עַרְיָהֶם בְּמוֹשְׁבֹתָם וְאֵת כָּל־טִירָתָם שָׂרְפוּ בָאֵשׁ: וַיִּקְחוּ אֶת־כָּל־הַשָּׁלָל
וְאֵת כָּל־הַמְּלָקוֹחַ בְּאָדָם וּבַבְּהֵמָה: וַיָּבֹאוּ אֶל־מֹשֶׁה וְאֶל־אַלְעָזָר הַכֹּהֵן וְאֶל־
עֲדַת בְּנֵי־יִשְׂרָאֵל אֶת־הַשְּׂבִי וְאֶת־הַמְּלָקוֹחַ וְאֶת־הַשָּׁלָל אֶל־הַמַּחֲנֶה אֶל־עֲרֹבַת
מוֹאָב אֲשֶׁר עַל־יַרְדֵּן יְרֵחוֹ:
וַיִּצְבְּאוּ מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן וְכָל־
נְשֵׂי־אֵי הָעֵדָה לַקְּרָאֲתָם אֶל־מַחוּיָן לַמַּחֲנֶה: וַיִּקְצַץ מֹשֶׁה עַל פְּקוּדֵי הַחֵיִל שָׂרֵי
הָאֱלֹפִים וְשָׂרֵי הַמְּאֹוֹת הַבָּאִים מִצִּבָּא הַמְּלַחֲמָה: וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה הַחַיִּיתֶם
כָּל־נַקְבָּה: הֵן הִנֵּה הָיוּ לְבְנֵי יִשְׂרָאֵל בְּדַבָּר בְּלַעַם לְמַסְר־מַעַל בִּיהוָה עַל־דְּבַר
פְּעֹזֵר וְתַהֵי הַמַּגִּפָּה בַּעֲדַת יְהוָה: וְעַתָּה הָרְגוּ כָּל־זָכָר בַּטָּף וְכָל־אִשָּׁה יָדְעַת
אִישׁ לְמִשְׁכַּב זָכָר הָרְגוּ: וְכָל הַטָּף בְּנֵשִׁים אֲשֶׁר לֹא־יָדְעוּ מִשְׁכַּב זָכָר הַחִיּוּ לָכֶם:

שלישי
/שני/

רש"י

י' וַיִּקְצַץ מֹשֶׁה עַל פְּקוּדֵי הַחֵיִל. מִמֵּנִים עַל הַחֵיִל, לְלַמֶּדְךָ שֶׁכָּל סִרְחוֹן הַדּוֹר תַּלְמִי בְּגוֹדֹלִים, שֶׁגַּם כַּח בְּיָדָם לְמַחֲוֹת:
ט' הֵן הִנֵּה. מַגִּיד שֶׁהָיוּ מְפִירִים חֹתְנֵי, זוּ הָיָה שֶׁנִּכְשַׁל פְּלוּנִי בַּהּ. בְּדַבָּר בְּלַעַם. חֲמֵד לָהֶם: חֲפִלָּה חָתָם מִכְּנִסִּים כָּל הַמּוֹנֵוֹת שֶׁבְּעוֹלָם חֵין חָתָם וְיֹכֹלִים לָהֶם, שֶׁמִּצַּח מְרָדִים חָתָם מִן הַמַּנְעִים שֶׁהָיוּ שֶׁשׁ מֵאוֹת רָכָב בְּחוּר (שְׁמוֹת י"ז)? פֹּארוֹ וְאִשְׁרֵיהֶם עֵינָי: חֲלֵיהֶם שֶׁל חֵלוֹ שֹׁנֵחַ זְמַנָּה הָיָה וְכוּ', כְּחֵיִתֵּינִי בְּחֵלֶק (סְפָרְדִין קו' ע"ח) וְנִסְפְּרִי (קט):
י' וְכָל אִשָּׁה יָדְעַת אִישׁ. רְחוּבָה לְהַפְעֵל, חָף עַל פִּי שֶׁלֹּא נִבְעֵלָה, וְלִפְנֵי הַצִּוּי הַעֲבִירָהּ, וְהִרְחִיבָה לְהַפְעֵל פְּנֵיהָ מוֹרִיחֵי-חַרְדָּה. לָמָּה חָזַר וְחָמְרָה? לְהַפְסִיחַ הַעֲנָן, דְּבָרֵי רַבִּי יִצְחָק מְעַלְל, שֶׁחָס חֵין חֹרְחָל: "הֲרֵגוּ כָּל זָכָר בַּטָּף וְכָל אִשָּׁה יָדְעַת אִישׁ... וְכָל הַטָּף בְּנֵשִׁים" וְגו', חֵין יוֹדֵעַ אִישׁ לְהַזֵּעַ עִם הַזְּכָרִים אוֹ לְהַחִיּוֹת עִם הַטָּף, לְכָךְ נִזְמַר: "הֲרֵגוּ":

ח' הֵם צָחוּ עֲלֵיו וְהִחְלִיפוּ חֲמוֹנֵתָם בְּחֲמוֹנֵת הַחֲמוֹת שֶׁצָּחִין בַּחֶרֶב, שֶׁחֲמוֹת: "וְעַל חֶרֶבְךָ תִּחִי" (פְּרָשִׁית כ"ו, מ):
י' טִירָתָם. מִקּוֹם פְּלִטְרוֹן שֶׁלָּהֶם, שֶׁהָיָה לָשׁוֹן מוֹשָׁב כְּמִדָּה יוֹדְעֵי חֲקִיָּהִם, דְּבַר חֲחָה, לָשׁוֹן מוֹשָׁב שְׂרִיָּהִם, כְּמוֹ שֶׁמִּתְרַבֵּם "סְרַנֵּי פְּלִשְׁתִּים" (וַחֲשׂוּ ג' א) - "טוֹרְנֵי פְּלִשְׁתִּים":
יא וַיִּקְחוּ אֶת כָּל־הַשָּׁלָל וְגו'. מַגִּיד שֶׁהָיוּ פָּרִים וְנִדְרִיקִים, וְלֹא נִחְשְׁדוּ עַל הַגּוֹל לְשָׁלֵחַ יָד בְּצִוָּה שֶׁלֹּא בְּשִׂמְתֵי שֶׁחֲמוֹת: "חֵית כָּל הַשָּׁלָל" וְגו', וְעַלֵּיהֶם מִפְּנֵי בְּרָכָה: "שֶׁנֶּךָ כְּעֵדֶךָ הַרְחִלִים" וְגו' (סֵד הַשִּׁירִים ג' א), חָף חֲנֵשִׁי הַמְּלַחֲמָה שֶׁנֶּךָ כָּלֵם צְדִיקִים: שָׁלַל. הֵן מִשְׁטַלְטְלוֹן שֶׁל מַלְאָכָה וְתַקְשִׁיטוֹן: "בֵּן" הָיָה בְּצִוֵּת מִשְׁטַלְטְלוֹן שֶׁחֵינִים תַּקְשִׁיטוֹן: מְלָקוֹחַ. חֲדָם וְנִמְקוֹס שְׂבִיתוֹ 'שְׂבִי חֵינֶל מְלָקוֹחַ', 'שְׂבִי' בְּחָדָם וּמְלָקוֹחַ בְּבֵהֵמָה:
יג וַיִּצְבְּאוּ מֹשֶׁה וְאַלְעָזָר הַכֹּהֵן. לְפִי שֶׁכָּחוּ חֵית נַעֲרֵי הַשָּׂחָל וְיֹצֵאִים לְחֹטְף מִן הַבָּהֳרָה:

שֶׁפְּטַטְט צִינְדוּ. דְּבַר חֲחָה, שֶׁהָיָה מַשׁוּחַ מְלַחֲמָה: וְכָלֵי הַקְּדָשׁ. זֶה הַחֲחוֹן וְהַצִּוּ, שֶׁהָיָה בְּלַעַם עֵמֶה וּמְפִירֵיהֶם מַלְכֵי מִדְיָן בְּכַשְׂפִּים, וְהָיָה עֲנַמּוֹ פִּרְחַ עֵמֶה: הַרְחֵה לָהֶם חֵית הַצִּוּ שֶׁהָיָה חֲחוֹן פִּי, וְהָיָה נִפְלִים, לְכָךְ נִזְמַר: "עַל חֲלָלֵיהֶם" (וְהָיָה פְּסוּחַ ח) בְּמַלְכֵי מִדְיָן, שֶׁנִּפְלִים עַל הַחֲלָלִים מִן הַחֲוִי. וְכֵן בְּבִלְעָם כְּתִיב: "חֵל חֲלָלֵיהֶם" פְּסָקִי וְהוֹשַׁע (י"ג, כ"ג): בְּיָדוֹ. בְּרִשׁוֹתֵי, וְכֵן: "וַיִּקְחַ חֵית כָּל חֲרֹנֵי מִיָּדוֹ" (מַגִּיד כ"ט):
ח' חֲמִשֶׁת מַלְכֵי מִדְיָן. וְכֵי חֵין רֹחָה שֶׁחֲמֵשָׁה מַנְהֵ הַתְּרוּעָה? לָמָּה הִזְקַח לֹמֶד חֲמֵשֶׁת? חֵיל לְלַמֶּדְךָ שֶׁשׁוֹן כָּלֵם בְּעֵנֶה וְהָשׁוֹן כָּלֵם בְּפִרְעוּנֵי. בְּלַעַם הַלֶּךְ שֶׁסָּ לְלוֹל שְׂבִי עֲרִים וְהַרְפֵּעָה חָף שֶׁהִפִּיל מִיִּשְׂרָאֵל בְּעֵצְתוֹ, וַיִּצַח מִמִּדְיָן לְקַרְחֵית יִשְׂרָאֵל וּמִשְׁחֹן עֵינֵי רַעִי, חֲמֵר לָהֶם: חֵם שֶׁהָיִיתָם שֶׁשִׁים רַחוּ לָח וְכָלֵם לָהֶם, עֵתָה בְּשֵׁנִים עֲשֶׂר חָף חָתָם בְּחֵים לְהַלְחֵם? נִתְנוּ לוֹ שְׂכָרוֹ מִשְׁלֵם וְלֹא קַחְוִהוּ: בַּחֶרֶב. הָיָה בָּח עַל שְׂחָחַל וְהַחֲלִיף חֲמוֹנֵתוֹ בְּחֲמוֹנֵתָם, שֶׁחֵין נִשְׁעִים חֵיל בְּפִיהֶם עַל יָדֵי חֲפֵלָה וְנִקְשָׁה, וְכֵי הָיָה וְחֲפֵס חֲמוֹנֵתָם לְהַלְלֵם כְּפִיו,

- 19** And you, encamp outside the camp seven days; anyone of ^{Fourth} you who went to war and who killed a person and anyone of ^{aliya} you who touched a dead body, you shall purify yourselves from the ritual impurity of the dead, with the waters of purification of the red heifer, **on the third day and on the seventh day, you and your human captives** who have joined the nation of Israel.⁴
- 20** Every garment, every vessel of hide, anything fabricated from goats, and every wooden vessel that came into contact with the dead, **you shall purify** them as well.
- 21** Elazar the priest said to the men of the army^D who came to, returned from, the battle:⁵ **This is the statute of the law that the Lord has commanded Moses:**
- 22** Even the gold items, the silver ones, the bronze, the iron, the tin, and the lead ones,
- 23** everything from among these metals that may come through the fire during its normal usage, **you shall pass through the fire, and it shall** thereby be purified and permitted for use by the children of Israel. Vessels for food require this procedure because they were previously used by gentiles. **However**, in addition, **it shall be purified** from any possible contact with the dead⁶ with the water of sprinkling, the waters containing the ashes of the red heifer (see 19:9); **and everything that may not come through the fire**, those vessels which are not used with fire, such as wooden or leather utensils, **you shall pass through the water.**
- 24** You shall wash your garments on the seventh day, and you too shall be purified, since you killed people, and only then you shall come to the camp.
- 25** The Lord spoke to Moses, saying:
- 26** Take a census of the plunder of the captives, of human and of animal, you, Elazar the priest, and the heads of the fathers of the congregation.
- 27** You shall divide the plunder in half, between those who took part in the war, who went out with the army, and the entire congregation. The plunder is not the private property of the soldiers. Half of the spoils of the battle should be transferred to the rest of the congregation, whom the fighters represented, while the other half shall be given as a special reward to the warriors.
- 28** Furthermore, you shall separate a levy to the Lord from the men of war that go out with the army, by the ratio of one being from five hundred, from the persons, from the cattle, from the donkeys, and from the flocks.
- 29** From their half, the half received by the soldiers, you shall take one from five hundred and give it to Elazar the priest as a gift for the Lord.
- 30** From the half of the children of Israel, you shall take one part drawn from fifty, two percent, from the persons, from the cattle, from the donkeys, from the flocks, from all the animals, and you shall give them to the Levites, keepers of the commission of the Tabernacle of the Lord. The soldiers shall give to Elazar the priest one part of five hundred, whereas the civilians shall give ten times as much to the Levites, two percent of their portion.

DISCUSSION

31:21 | **Elazar the priest said to the men of the army:** Although God gave this commandment to Moses, it was Elazar the priest who

conveyed the instruction to the children of Israel. It is possible that Moses did not want to talk to the Israelites due to his anger at them. He

therefore asked Elazar to inform the warriors of the commands in his name in a calm and organized manner (see Rashi; *Vayikra Rabba* 13:1).

יט וַיֹּאמְרוּ חֲנוּ מַחֲוִיץ לַמַּחֲנֶה שִׁבְעַת יָמִים כֹּל הַיּוֹם נָפֶשׁ וְכָל נִגְעַת בַּחֲלָל תִּתְחַטָּא׃
 כ בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי אַתֶּם וּשְׁבִיכֶם: וְכָל־בָּגֶד וְכָל־כְּלִי־עוֹד וְכָל־
 כא מַעֲשֵׂה עֲזִים וְכָל־כְּלִי־עֵץ תִּתְחַטָּאוּ: וַיֹּאמֶר אֶלְעָזָר הַכֹּהֵן אֶל־
 כב אַנְשֵׁי הַצִּבָּא הַבָּאִים לַמַּלְחָמָה זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר־צִוָּה יְהוָה אֶת־
 כג מֹשֶׁה: אַךְ אֶת־הַזָּהָב וְאֶת־הַכֶּסֶף אֶת־הַנְּחֹשֶׁת אֶת־הַבְּרָזָל אֶת־הַבְּדִיל וְאֶת־
 כד הָעֶפְרַת: כָּל־דָּבָר אֲשֶׁר־יָבֵא בָאֵשׁ תַּעֲבִירוּ בָאֵשׁ וְטָהַר אַךְ בְּמֵי נְדָה יִתְחַטָּא
 כה וְכָל אֲשֶׁר לֹא־יָבֵא בָאֵשׁ תַּעֲבִירוּ בַמַּיִם: וְכַבִּסְתֶּם בְּגֵדֵיכֶם בַּיּוֹם הַשְּׁבִיעִי
 כו וְטָהַרְתֶּם וְאַחֵר תָּבֹאוּ אֶל־הַמַּחֲנֶה: וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה
 כז לֵאמֹר: שָׂא אֶת רֹאשׁ מַלְקוּחַ הַשְּׁבִי בְּאָדָם וּבַבְּהֵמָה אֹתָהּ וְאַלְעָזָר הַכֹּהֵן
 כח וְרֹאשֵׁי אֲבוֹת הָעֵדָה: וְחֻצִיתָ אֶת־הַמַּלְקוּחַ בֵּין תַּפְשֵׁי הַמַּלְחָמָה הַיֹּצְאִים
 כט לַצִּבָּא וּבֵין כָּל־הָעֵדָה: וְהִרְמֹת מָכֶס לִיהוָה מֵאֵת אַנְשֵׁי הַמַּלְחָמָה הַיֹּצְאִים
 לַצִּבָּא אֶחָד נָפֶשׁ מִחֲמֹשׁ הַמַּאוֹת מִן־הָאָדָם וּמִן־הַבְּקָר וּמִן־הַחֲמֹרִים וּמִן־
 ל הַצֹּאן: מִמַּחְצִיתָם תִּקְחוּ וְנָתַתָּה לְאַלְעָזָר הַכֹּהֵן תְּרוּמַת יְהוָה: וּמִמַּחְצֵת
 בְּנֵי־יִשְׂרָאֵל תִּקְחוּ אֶחָד אֶחָז מִן־הַחֲמֹשִׁים מִן־הָאָדָם מִן־הַבְּקָר מִן־הַחֲמֹרִים
 וּמִן־הַצֹּאן מִכָּל־הַבְּהֵמָה וְנָתַתָּה אֹתָם לְלוֹיִם שְׂמֵרֵי מִשְׁמַרְת מִשְׁפַּחַת יְהוָה:

כח רביעי

רש"י

כא | כל דבר אשר יבא באש. לשלם בו כלום: תעבירו
 באש. כדרך שתמישו הגעלתו, מי שתמישו על ידי חמין
 יגעלו בו חמין, ומי שתמישו על ידי גלגל, כגון השפוד
 והחסקלה, ילכנו בו: אך במי נדה יתחטא. לפי פשוטו,
 חטיו זה לטהרו מטמאת מת: אמר להם: גריכין הכלים
 געול לטהרם מן החסוד וחסוי לטהרן מן הטמאה.
 וזבועתו קדשו מפניו שחף להקדישו מן החסוד הטוען
 טבילה לכלי מתכות, וימי נדה? הקטובין פאן קדשו:
 מים הקדושים לגופל בהם נדה, וכמה הם? חרפעים סאה:
 כד | אל המזנה. למחנה שבינה, שחיו טמא מת טוען
 שלוח ממחנה לווה וממחנה יאכל:
 כו | שא את ראש. קח את חשבון:
 כז | וחצית את המלקוח בין תפשי המלחמה וגו'. חצו
 לחלו וחסו לחלו.

כא | ויאמר אלעזר הכהן וגו'. לפי שצא משה לכלל פעם
 כך לכלל טעויות, שנתעלמו ממנו הלכות געולי גוים.
 וכן חתה מוצא בשמיני למלואים, שנאמר: ויחן על
 חלעזר ועל חיתמר (ויקרא י, טו), כך לכלל פעם, כך
 לכלל טעויות, וכן פ'שמעו נח המורים - ויחן את הסלע
 (לעיל כ, יח), על ידי הפעם טעה. אשר צוה ה' וגו'. תלה
 ההזקה בדב:
 כב | אך את הזהב וגו'. חף על פי שלח הזהיר לכם
 משה חלף על הלכות טמאה, עוד יש להזהיר לכם על
 הלכות געול, ויחן' לשון מעוט, כלומר ממעטין חתם
 מלהשמש בפלים, חפלו לחסר טהרתן מטמאת המת,
 עד שיטהרו מכליית חסוד נבלות, וזבועתו חמרי: אך
 חת הזהב, לומר, שצריך להעביר חלקה שלו חתם
 שנגעלנו, וזהו לשון 'חך', שלח יחף חס חלקה, חך
 השמרת הזה קמות שהו:

יט | מחוץ למחנה. שלח וינסו לעורה: כל היום נפש. רבי
 מאיר חומר: בהוצר בקדק המבבל טמאה הקטוב מדבר,
 ולמדך הקטוב, שהכלי מטמא חתם בחפרי המת, כחלו
 נגע בפני עגמו. חו חפלו זכר בו חן והקדו? תלמוד לומר:
 "וכל גע חלף", הריש הוצר לנגע, מה נגע על ידי
 חטוד, חף הוצר על ידי חטוד: תתחטאו. במי נדה, כדון
 שחך טמאי מתמס, שחף להקדי חומר קבדי גוים חתם
 מטמאין בחלף, שנאמר: ויחמו חלף עזו מרעית חתם
 חתם (ויחזקל לה, לח), מודה הוי שהגוים מטמאין פנגע
 ובמשא, שלח נחמר 'חך' חלף חלף טמאת חללות,
 שנאמר: 'חך פי ימית בחלה' (לעיל יו, יד) אתם ושביכם.
 לא שהגוים מקבלין טמאה וזריכין חזיה, חלף מה חתם
 פני גרית, חף שביכם שביחוחו לגרית ויטמאיו זריכין
 חזיה:
 כו | וכל מעשה עזים. להביא כלי הקדשם והטלפים
 והעגמות:

- 31** Moses and Elazar the priest did as the Lord had commanded Moses.
- 32** The plunder, the rest of the loot, the objects that were neither people nor animals, that the men of the army looted for themselves, as those were not brought before Moses for the separation of the tax, was flocks, six hundred and seventy-five thousand, as many Midyanites were shepherds;
- 33** and cattle, seventy-two thousand;
- 34** and donkeys, sixty-one thousand;
- 35** and human beings, from the women who had not known lying with a male, thirty-two thousand.
- 36** The half, the portion of those who went out in the army, the number of the flock was three hundred thirty-seven thousand five hundred.
- 37** The levy to the Lord from the sheep was six hundred and seventy-five.
- 38** And the cattle, thirty-six thousand, and their levy to the Lord, seventy-two.
- 39** And the donkeys, thirty thousand five hundred, and their levy to the Lord, sixty-one.
- 40** And human beings, sixteen thousand, and their levy to the Lord, thirty-two people.
- 41** Moses gave the levy, the gift to the Lord, to Elazar the priest, as the Lord had commanded Moses.
- 42** And from the half of the plunder distributed to the children of Israel, that Moses had divided, taken, from the men who campaigned, and gave to the Israelites,
- 43** the half of the congregation, which was transferred to them, from the flock was three hundred thirty-seven thousand five hundred;
- 44** and cattle, thirty-six thousand;
- 45** and donkeys, thirty thousand five hundred;
- 46** and human beings, sixteen thousand.
- 47** Moses took from the half of the children of Israel the one drawn from fifty, from the humans and from the animals, and he gave them to the Levites, keepers of the commission of the Tabernacle of the Lord, as the Lord had commanded Moses.
- 48** Those appointed over the thousands of the army,⁷ the officers of thousands and the officers of hundreds, the higher echelon of command, approached Moses, by themselves.

*Fifth
aliya*



Bangle



Egyptian women with bangles on their arms. Fresco, Thebes, Egypt, fourteenth century BCE

- 49** They said to Moses: Your servants took a census of the men of war in our charge, and it was discovered that not one man is missing from us, and no one was killed. This is a very rare occurrence, even when the enemy is caught unawares, and even for armies far better trained and organized than the Israelites.
- 50** Therefore, we have brought the offering of the Lord: Any man among us who found a gold ornament in the Midyanite camp, a bangle^b or a bracelet, a ring, an earring, or a girdle,^b to atone for our souls before the Lord. As a thanks offering to God for the miraculous deliverance of all the soldiers, we have brought an atonement for our souls.⁸

BACKGROUND

31:50 | **Bangle** [*etzada*]: According to the description in II Samuel 1:10, this ornament was placed on the arm, and may have been a symbol of royalty. It has similar letters to the word *adi*, an ornament, although some maintain that the

root *tzadi-ayin-dalet* indicates that it was placed on the leg, as *tza'ad* means a step.

Girdle [*kumaz*]: The Sages state that this was a mold in the shape of the womb (*Shabbat* 64a), which was used to cover the genitals. There

is evidence of an ornament of this kind from Ugarit, Syria, from the fourteenth century BCE. Some maintain that this was a string of tiny balls, as *kumzat* in Arabic means a small ball.

וַיַּעַשׂ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: וַיְהִי הַמִּלְקוֹחַ יְתֵר הַבְּזוּ
 אֲשֶׁר בָּזְזוּ עִם הַצְּבָא צֵאן שֵׁשׁ־מֵאוֹת אֶלֶף וְשִׁבְעִים אֶלֶף וְחֲמִשָּׁתַּיִם אֶלֶף וְכֶקֶד
 שָׁנַיִם וְשִׁבְעִים אֶלֶף: וְחֲמֹרִים אֶחָד וְשִׁשִּׁים אֶלֶף: וְנֹפֶשׁ אָדָם מִן־הַנְּשִׁים אֲשֶׁר
 לֹא־יָדְעוּ מִשְׁכַּב זָכָר כָּל־נֹפֶשׁ שָׁנַיִם וְשִׁלְשִׁים אֶלֶף: וַתְּהִי הַמַּחְצָה חֶלֶק הַיִּצְאָיִם
 בַּצְּבָא מִסֵּפֶר הַצֵּאן שֵׁשׁ־מֵאוֹת אֶלֶף וְשִׁלְשִׁים אֶלֶף וְשִׁבְעַת אֶלֶף וְחֲמִשָּׁתַּיִם
 מֵאוֹת: וַיְהִי הַמֶּכֶס לִיהוָה מִן־הַצֵּאן שֵׁשׁ מֵאוֹת חֲמִשָּׁ וְשִׁבְעִים: וְהַבֶּקֶד שִׁשָּׁה
 וְשִׁלְשִׁים אֶלֶף וּמֶכֶס לִיהוָה שָׁנַיִם וְשִׁבְעִים: וְחֲמֹרִים שְׁלֹשִׁים אֶלֶף וְחֲמִשָּׁ מֵאוֹת
 וּמֶכֶס לִיהוָה אֶחָד וְשִׁשִּׁים: וְנֹפֶשׁ אָדָם שִׁשָּׁה עָשָׂר אֶלֶף וּמֶכֶס לִיהוָה שָׁנַיִם
 וְשִׁלְשִׁים נֹפֶשׁ: וַיִּתֵּן מֹשֶׁה אֶת־מֶכֶס תְּרוּמַת יְהוָה לְאֶלְעָזָר הַכֹּהֵן כַּאֲשֶׁר צִוָּה
 יְהוָה אֶת־מֹשֶׁה: וּמִמַּחְצֵית בְּנֵי יִשְׂרָאֵל אֲשֶׁר חָצָה מֹשֶׁה מִן־הַנְּשִׁים הַצְּבָאִים:
 וַתְּהִי מַחְצַת הָעֵדָה מִן־הַצֵּאן שֵׁשׁ־מֵאוֹת אֶלֶף וְשִׁלְשִׁים אֶלֶף שִׁבְעַת אֶלֶף
 וְחֲמִשָּׁ מֵאוֹת: וּבֶקֶד שִׁשָּׁה וְשִׁלְשִׁים אֶלֶף: וְחֲמֹרִים שְׁלֹשִׁים אֶלֶף וְחֲמִשָּׁ מֵאוֹת:
 וְנֹפֶשׁ אָדָם שִׁשָּׁה עָשָׂר אֶלֶף: וַיִּקַּח מֹשֶׁה מִמַּחְצַת בְּנֵי־יִשְׂרָאֵל אֶת־הָאָחוּז אֶחָד
 מִן־הַחֲמִשִּׁים מִן־הָאָדָם וּמִן־הַבְּהֵמָה וַיִּתֵּן אֹתָם לְלוֹיִם שְׂמֵרֵי מִשְׁמֶרֶת מִשְׁכַּן
 יְהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: וַיִּקְרְבוּ אֶל־מֹשֶׁה הַפְּקָדִים אֲשֶׁר לְאַלְפֵי הַצְּבָא
 שָׂרֵי הָאֶלֶףִּים וְשָׂרֵי הַמֵּאוֹת: וַיֹּאמְרוּ אֶל־מֹשֶׁה עֲבַדְיָךְ נִשְׂאוּ אֶת־דָּאֵשׁ אֲנָשֵׁי
 הַמִּלְחָמָה אֲשֶׁר בִּידְנוּ וְלֹא־נִפְקַד מִמֶּנּוּ אִישׁ: וַנִּקְרַב אֶת־קִרְבָּן יְהוָה אִישׁ אֲשֶׁר
 מָצָא כְּלִי־זָהָב אֶצְעָדָה וְצַמִּיד טַבַּעַת עָגִיל וְכוּמֹז לְכַפֵּר עַל־נַפְשֹׁתֵינוּ לִפְנֵי יְהוָה:

חמישי

לא
 לב
 לג
 לד
 לה
 לו
 לז
 לח
 לט
 מ
 מא
 מב
 מג
 מד
 מה
 מו
 מז
 מח
 מט
 נ

דש"י

(שמואל ח' כ, יח) יחסר מקום מוסבך, איש הקציל לישב
 שם. וכן: 'ויפקד מקום קדו' (סס פסוק כו) יחסר מקומו
 ואין איש יושב שם:
 נ | אצעדה. חלו צמידים של קציל וצמיד. של יד:
 עגיל. נמי חזן. וכמו. דפוס של בית הקרס, לכפר על
 הקדור הלב של נגות מקון.

מג-מו | ותהי מחצית העדה. כן וכן, 'ויקח משה'
 וגו':
 מח | הפקדים. הממנעם:
 מט | ולא נפקד. לח יחסר ותקדמו: 'ולא שני', חף הוא
 בלשון חזמי חסרון. כמו: 'חזבי חסונה' (בראשית לח לט),
 תקדמו: 'זהות שני ממונני', וכן: 'כי ופקד מוסבך'

לבו ויהי המלקוח יתר הבז. למי שלח נגטו להקים
 מכס מן המטלטלין חלח מן המלקוח, פתח חת הלשון
 הזה: 'ויהי המלקוח' שפח לכלל חלקה ולכלל מכס.
 שהיה עודף על פו המטלטלין 'אשר בזו עם הצבא' איש
 לו ולא פח לכלל חלקה, מספר העלן וגו':
 מב | וממחצית בני ישראל אשר חצה משה. לעדה,
 והעיתה להם 'מן הנשים הצבאים'.

- 51 Moses and Elazar the priest took the gold from them, all wrought vessels.
- 52 All the gold of the gift that they donated to the Lord was sixteen thousand seven hundred and fifty shekels, from the officers of the thousands, and from the officers of the hundreds.

The Inheritance of the Two and a Half Tribes

NUMBERS 32:1-42

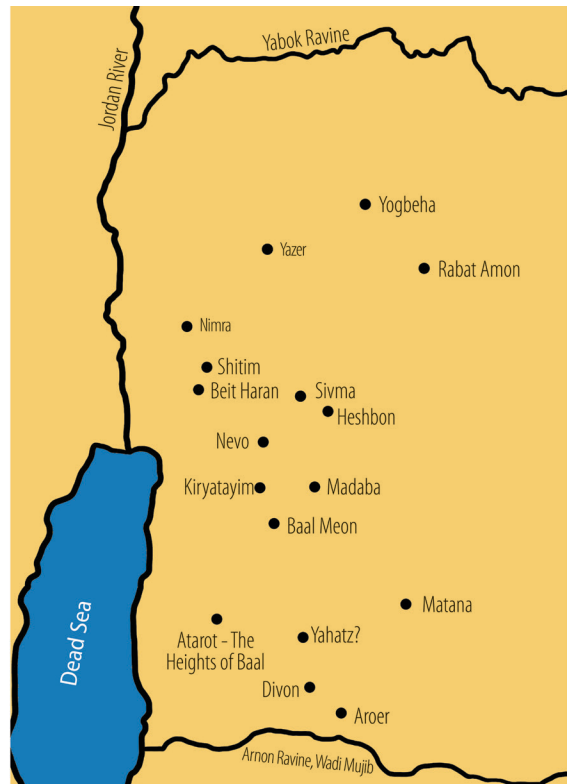
accepts their request. However, he warns them in the presence of Elazar the priest, Joshua son of Nun, and the heads of the tribes, that they must fight on the front lines with their brethren until the end of the conquest. Moses formulates this agreement by issuing a so-called compound condition, in which both the positive and negative outcomes are spelled out. He also includes half of the tribe of Manasseh within their group, as that was also a populous tribe whose members were powerful warriors.

Like the previous section, this passage also deals with some final practical matters handled by Moses before his death. Two tribes come before him requesting that they receive their inheritance on the eastern side of the Jordan River for economic reasons. Moses sharply rebukes them for their desire to remain outside the borders of Canaan and not to assist in its conquest. After agreeing to aid their brothers in conquering the land, promising that they would return to their preferred inheritance only after the cessation of war, Moses

- 53 However, each of the rest of the men of the army looted for himself. Every soldier took what he wanted, without providing an account of those items.
- 54 Moses and Elazar the priest took the gold of the officers of the thousands and of the hundreds and brought it to the Tent of Meeting, a remembrance for the children of Israel before the Lord. Presumably, the gold was later used when needed.

- 32 ¹ *Sixth aliya (Third aliya)* **The children of Reuben and the children of Gad had much livestock** from what they had brought from Egypt, as well as the plunder of Midyan; **it was very considerable.** Since they wanted to work as shepherds, it is also possible that they exchanged goods with the other tribes for their animals, which further augmented their flocks. **They saw the land of Yazer and the land of Gilad** on the eastern side of the Jordan River, **and behold, the place was a place for livestock.** It contained large tracts that were unsuitable for agriculture, but were perfect for raising flocks.
- 2 **The children of Gad and the children of Reuben came and said to Moses, to Elazar the priest, and to the princes of the congregation, saying:**
- 3 **The cities of Atarot, Divon, Yazer, Nimra, Heshbon, Elaleh, Sevam, Nevo, and Beon,**
- 4 **all the land that the Lord smote before the congregation of Israel** on the eastern side of the Jordan River, **it is a land of livestock, and we, your servants, have livestock.**
- 5 **They said: If we have found favor in your eyes, may this land,** which is suited for our occupation, **be given to your servants as an ancestral portion; do not take us across the Jordan.** We prefer to stay here.
- 6 **Moses said to the children of Gad and to the children of Reuben: Will your brethren go to the war, and you will sit here,** quietly tending to your flocks?
- 7 **And why will you dishearten the children of Israel from crossing into the land that the Lord has given them?** God has promised the land of Canaan to you, on the western side of the Jordan. By staying here, you are liable to weaken your brothers' resolve and perhaps they too will be reluctant to cross the Jordan.

- 8 **So did your fathers, the spies, when I sent them from Kadesh Barnea to see the land,** during the second year in the wilderness (chap. 13).



Cities of Gad and Reuben

וַיִּקַּח מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן אֶת־הַזֹּהָב מֵאֵתֶם כָּל כְּלֵי מַעֲשֵׂה־וַיְוִיֵּהוּ | כָּל־זֹהָב
הַתְּרוּמָה אֲשֶׁר הִרְיִמוּ לַיהוָה שֵׁשֶׁה עָשָׂר אֶלֶף שֶׁבַע־מֵאוֹת וַחֲמִשִּׁים שֶׁקֶל
מֵאֵת שָׂרֵי הָאֱלֹפִים וּמֵאֵת שָׂרֵי הַמֵּאוֹת: אַנְשֵׁי הַצֵּבָא בְּיָזוּ אִישׁ לוֹ: וַיִּקַּח מֹשֶׁה
וְאֶלְעָזָר הַכֹּהֵן אֶת־הַזֹּהָב מֵאֵת שָׂרֵי הָאֱלֹפִים וְהַמֵּאוֹת וַיָּבִאוּ אֹתוֹ אֶל־אַהֲל
מוֹעֵד וּפְרוֹן לִבְנֵי־יִשְׂרָאֵל לִפְנֵי יְהוָה:

כט ששי
/שלישי/

וּמִקְנֶה | רֹב הָיָה לִבְנֵי רְאוּבֵן וּלְבְנֵי־גַד עֲצוֹם מְאֹד וַיֵּדְאוּ אֶת־הָאָרֶץ יַעֲזֹר וְאֶת־
אָרֶץ גִּלְעָד וְהִנֵּה הַמָּקוֹם מְקוֹם מְקִנָּה: וַיָּבִאוּ בְנֵי־גַד וּבְנֵי רְאוּבֵן וַיֹּאמְרוּ
אֶל־מֹשֶׁה וְאֶל־אֶלְעָזָר הַכֹּהֵן וְאֶל־נְשֵׂי־אֵי הָעֵדָה לֵאמֹר: עֲטָרוֹת וְדִיבְנֵי וַיַּעֲזֹר
וְנִמְדָה וַחֲשָׁבוֹן וְאֶלְעָלָה וּשְׁבַם וּנְבוֹ וּבְעֵן: הָאָרֶץ אֲשֶׁר הִכָּה יְהוָה לִפְנֵי עַדְת
יִשְׂרָאֵל אָרֶץ מְקִנָּה הוּא וְלַעֲבָדֶיךָ מְקִנָּה: וַיֹּאמְרוּ אִם־מִצְאֵנוּ
חַן בְּעֵינֶיךָ יִתֵּן אֶת־הָאָרֶץ הַזֹּאת לַעֲבָדֶיךָ לְאַחֲזָה אֶל־תַּעֲבֵרְנוּ אֶת־הַיַּרְדֵּן:
וַיֹּאמֶר מֹשֶׁה לְבְנֵי־גַד וּלְבְנֵי רְאוּבֵן הָאֲחִיכֶם יָבִאוּ לְמַלְחָמָה וְאַתֶּם תִּשְׁבּוּ פֹה:
וְלָמָּה תִּנְוְאוּן אֶת־לֵב בְּנֵי יִשְׂרָאֵל מֵעַבְרֹךְ אֶל־הָאָרֶץ אֲשֶׁר־נָתַן לָהֶם יְהוָה: כֹּה
עָשׂוּ אֲבֹתֵיכֶם בְּשַׁלְּחֵי אֹתָם מִקְדָּשׁ בְּרִנֵּעַ לִרְאוֹת אֶת־הָאָרֶץ: וַיַּעֲלוּ עַד־נַחַל
אֶשְׁכּוֹל וַיֵּדְאוּ אֶת־הָאָרֶץ וַיָּגִיאוּ אֶת־לֵב בְּנֵי יִשְׂרָאֵל לְבַלְתִּי־בֹא אֶל־הָאָרֶץ
אֲשֶׁר־נָתַן לָהֶם יְהוָה: וַיַּחֲרֹאֲף יְהוָה בַּיּוֹם הַהוּא וַיִּשְׁבַּע לֵאמֹר: אִם־יֵדְאוּ
הָאֲנָשִׁים הָעֹלִים מִמִּצְרַיִם מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה אֵת הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתִּי

תניאון

רש"י

ח | מִקְדָּשׁ בְּרִנֵּעַ. כַּךְ שָׂמָה וְשָׂמַע קִלְשׁ הָיוּ:

ז | וְלָמָּה תִּנְוְאוּן. תַּסִּירוּ וְתִמְנַעְנוּ לָכֵס "מַעֲבָר", שִׁיקוּ
סְבוּלִים שְׂחָתָם יִלְחִים לַעֲבֹד מִפְּנֵי הַמַּלְחָמָה וְחִזֵּק
הַעֲרִים וְהַקָּעִים:

פרק לב
ג | עֲטָרוֹת וְדִיבְנֵי וְגו'. מִלֶּחֶן סִיחוּן וְעוֹג הָיוּ:
ו | הָאֲחִיכֶם. לָשׁוֹן תְּמִיקָה הָיָה:

9 They went up until the Eshkol Ravine, and they saw the land, and when they said that it was unsatisfactory for them, they disheartened the children of Israel, so as not to desire to come to the land that the Lord had given them.

10 The Lord's anger was enflamed on that day, and He took an oath, saying:

11 The men who came up from Egypt, from twenty years old and above, shall not see the land about which I took an oath

- to Abraham, to Isaac, and to Jacob, because they did not wholeheartedly follow Me and My instructions,
- 12 except for Caleb son of Yefuneh the Kenizite, and Joshua son of Nun; because they wholeheartedly followed the Lord.
- 13 The Lord's anger was enflamed against Israel, and He caused them to wander in the wilderness forty years, until the end of the entire generation that did evil in the eyes of the Lord. As a result of God's anger, the people wandered in the wilderness for forty years, waiting for that entire sinful generation to die out.
- 14 And behold, you, the children of Gad and the children of Reuben, have risen in place of your fathers, a breed of sinful men,⁹ to further exacerbate the enflamed wrath of the Lord against Israel.
- 15 If you will turn from following Him and His path, He will continue to leave them, the people, in the wilderness for longer;¹⁰ and so you will bring harm to this entire people.
- 16 They, the children of Gad and the children of Reuben, approached him, and said: Let us present our request in a more appropriate manner: We will build sheep enclosures for our livestock here, and cities, settled areas, for our young children and wives.¹¹
- 17 And we, the men, will swiftly set out as a vanguard for war before the children of Israel, until we have taken them to their place, on the western side of the Jordan, and in the meantime our children shall live in the fortified cities, due to the inhabitants of the land who might attack those left here.
- 18 We will not return to our homes until each of the children of Israel has inherited his inheritance in the land of Canaan,
- 19 as we will not inherit with them across the Jordan and beyond, as our inheritance has come to us on the east side of the Jordan. We had no intention of shirking our duty and will fight with the rest of our brethren. However, we relinquish our portion on the western side of the Jordan from the outset.
- 20 Moses said to them: If you will do this matter: If you will indeed be a vanguard before the Lord to the war, all of the vanguard from you will cross the Jordan and fight as the vanguard of the army on the western side of the Jordan, before the Lord, until the enemies are weakened, and until His dispossession of His enemies from before Him, so that your brothers may inherit the land.
- 21 The land will be conquered before the Lord, and only then you will return^D here, when the wars, which will certainly last years, are concluded; and you shall be absolved before the Lord and before Israel, and this land shall be for you as an ancestral portion before the Lord.
- 22 But if you will not do so, but remain here on the eastern side of the Jordan River, behold, you have sinned to the Lord; and know your sin that will find you. You will not escape punishment for your transgression.
- 23 Therefore, build cities for your children and enclosures for your flocks, and that which comes out of your mouth, that which you promised, you shall do.
- 24 The children of Gad and the children of Reuben said to Moses, saying: We, your servants, will do as you, my lord, commands.
- 25 Our children, our wives, our livestock, and all our animals, will be there in the cities of Gilad.
- 26 And your servants will cross, all the vanguard soldiers, before the Lord to war, as my lord speaks.

DISCUSSION

32:22 | **And then you will return:** The children of Gad and Reuben might make better soldiers than the other tribes as they will not be troubled

by worries over their wives and children. Since they will leave their families safely behind on the

eastern side of the Jordan River, they can set out to battle with greater peace of mind.

יב לְאַבְרָהָם לְיִצְחָק וּלְיַעֲקֹב כִּי לֹא־מָלְאוּ אַחֲרָי: בְּלִתֵּי כָּלֵב בְּן־יִפְנֵה הַקְּנִזִּי וַיְהוֹשֻׁעַ
 יג בְּן־נֹון כִּי מָלְאוּ אַחֲרַי יְהוּה: וַיַּחֲרֹ־אֶף יְהוּה בְּיִשְׂרָאֵל וַיִּנְעַם בַּמַּדְבָּר אַרְבַּעַיִם
 יד שָׁנָה עַד־תֵּם כָּל־הַדּוֹר הָעֹשֶׂה הָרַע בְּעֵינַי יְהוּה: וְהִנֵּה קָמְתֶם תַּחַת אַבְתִּיכֶם
 טו תַּרְבוֹת אַנְשִׁים חֲטָאִים לְסָפוֹת עוֹד עַל חֲרוֹן אַף־יְהוּה אֶל־יִשְׂרָאֵל: כִּי תִשׁוּבוּן
 טז מֵאֲחֵרָיו וַיִּסַּף עוֹד לְהַנִּיחוֹ בַּמַּדְבָּר וּשְׁחַתֶּם לְכָל־הָעָם הַזֶּה: וַיִּגְשׁוּ
 יז אֵלָיו וַיֹּאמְרוּ גְדֻרֹת צֹאן נִבְנָה לְמִקְנֵנוּ פֹה וְעָרִים לְטַפְּנוּ: וַאֲנַחְנוּ נַחֲלֵךְ חֲשִׁים
 יח לַפְּנֵי בְּנֵי יִשְׂרָאֵל עַד אֲשֶׁר אִם־הִבִּיאֲנֶם אֶל־מְקוֹמָם וַיֵּשֶׁב טַפְּנוּ בְּעָרֵי הַמְּבֻצָּר
 יט מִפְּנֵי יוֹשְׁבֵי הָאָרֶץ: לֹא נָשׁוּב אֶל־בְּתֵינוּ עַד הַתְּנַחֵל בְּנֵי יִשְׂרָאֵל אִישׁ נַחֲלָתוֹ:
 כִּי לֹא נִנְחַל אֹתָם מֵעַבְר לִירְדֵן וְהִלָּאָה כִּי בָאָה נַחֲלָתֵנוּ אֵלֵינוּ מֵעַבְר הַיַּרְדֵּן
 מִזְרָחָה:

כ וַיֹּאמֶר אֵלֵיהֶם מֹשֶׁה אִם־תַּעֲשׂוּן אֶת־הַדְּבָר הַזֶּה אִם־תַּחֲלִצוּ לַפְּנֵי יְהוּה
 כא לְמַלְחָמָה: וְעַבְר לָכֶם כָּל־חֲלוּץ אֶת־הַיַּרְדֵּן לַפְּנֵי יְהוּה עַד הוֹרִישׁוּ אֶת־אִבְיוֹ
 כב מִפְּנֵינוּ: וְנִכְבְּשָׁה הָאָרֶץ לַפְּנֵי יְהוּה וְאַחֲרַי תָּשׁוּבוּ וְהִייתֶם נָקִים מִיְהוּה וּמִיִּשְׂרָאֵל
 כג וְהִיְתָה הָאָרֶץ הַזֹּאת לָכֶם לְאֶחָזָה לַפְּנֵי יְהוּה: וְאִם־לֹא תַעֲשׂוּן כִּן הִנֵּה חֲטָאתֶם
 כד לַיהוּה וְדַעוּ חֲטָאתְכֶם אֲשֶׁר תִּמְצָא אֶתְכֶם: בְּנוֹ־לָכֶם עָרִים לְטַפְּכֶם וּגְדֻרֹת
 כה לְצִנְאֲכֶם וְהִיצֵא מִפִּיכֶם תַּעֲשׂוּ: וַיֹּאמֶר בְּנֵי־גֹד וּבְנֵי רְאוּבֵן אֶל־מֹשֶׁה לֵאמֹר
 כו עַבְדֶּיךָ יַעֲשׂוּ כַאֲשֶׁר אָדָנִי מִצִּוָּה: טַפְּנוּ נָשִׁינוּ מִקְנֵנוּ וְכֹל־בְּהֵמָתֵנוּ יִהְיוּ־שִׁם בְּעָרֵי
 כז הַגְּלָעָד: וְעַבְדֶּיךָ יַעֲבֹרוּ כָּל־חֲלוּץ צָבָא לַפְּנֵי יְהוּה לְמַלְחָמָה כַּאֲשֶׁר אָדָנִי דִּבֶּר:

שביעי
/רביעי/

רש"י

יב | מַעֲבָר לַיַּרְדֵּן וְגו'. פֶּעֶגֶר הַמַּעֲרָבִי: כִּי בָאָה נַחֲלָתֵנוּ.
 כב | קַבְלָנוּהָ פֶּעֶגֶר הַמַּזְרָחִי.
 כד | לְצִנְאֲכֶם. תְּנָה זוּ מַגְדֵּרֹת "נֹזֶה וְחֲלָפִים כָּלֶם" (תהלים
 ת, ח). שְׁחִין פו חֲלָף מִסְפִּיק בִּין עוֹן לְעֵד, וְחֲלָף שָׂפָח
 כָּחוֹן חֲסֵד הַעִיָּו, בְּמִקְוֵם הַיָּד "עֵנָה" הַיָּד. מִיִּסּוּדוֹ שֶׁל
 רַבִּי מֹשֶׁה לְמִדְתּוֹ: וְהִיצֵא מִפִּיכֶם תַּעֲשׂוּ. לְגִבָּה, שֶׁקַּבְלָתֶם
 עֲלֵיכֶם לְעַבְדַּ לְמַלְחָמָה עַד כִּגְשׁוּ וְחֲלוּף, שְׂמֵשָׁה לֹא בָקֵשׁ
 מִהֵם חֲלָף "וְנִכְבְּשָׁה..." וְאַחֲרַי תִּשְׁבִּי" (לעיל פסוק כג), וְהֵם
 קִבְּלוּ עֲלֵיהֶם "עַד הַתְּנַחֵל" (לעיל פסוק יח), הַרְבֵּי הוֹסִיפוּ
 לְהַתְּעַבֵּב שָׂבַע שְׁחֲלָףוֹ, וְכָן עָשׂוּ:
 כה | וַיֹּאמֶר בְּנֵי גֹד. כָּלֶם כָּאִשׁ חֲסֵד:

יז | וַאֲנַחְנוּ נַחֲלֵךְ חֲשִׁים. מִדְּרוֹן מִהֵיכָל, כְּמוֹ: "מִהַר שֶׁלֵּל
 חֵשׁ בְּזוֹ" (שעיה ת, ג). "מִהַר יְחִיטָה" (סס ת, יט): [לַפְּנֵי בְּנֵי
 יִשְׂרָאֵל. בְּרֵאשִׁי צְלוֹת מִתּוֹן שְׁגוּרִים הָיוּ, שֶׁכֵּן נִאֲמַר
 בְּגֹד: "וְטָבַח וְדוּעַ חֵף קִדְדוֹ" (דברים לג, כ). וְחֵף מִשָּׂה חֵף
 וּפְלֶשׁ לָהֶם בְּחֵלְה הַדְּבָרִים: "וְחֵף חֲתָכֶם בַּעַת הַיּוֹם וְגו'
 חֲלוּצִים תַּעֲבֹדוּ לַפְּנֵי חֲחִיכֶם בְּנֵי יִשְׂרָאֵל כָּל בְּנֵי חֵיל"
 (דברים ג, יח), וּבְרִיחוֹ כְּתִיב: "וְהַחֲלוֹן הַלֵּךְ לַפְּנֵיהֶם" (יהושע
 ג, יג), זֶה רְחוּבֵן וְגַד שְׁקוּמֵו תִּנְחָס: - תּוֹסַפֵּת מִרְבִּיעַ
 שְׁמֵעִיה שְׁעֵרִי: "עוֹנֵי רַבִּי לַהֲעִיד" וַיֵּשֶׁב טַפְּנוּ. בְּעוֹדֵנוּ
 חֵץ חֲחִינֵי: בְּעָרֵי הַמְּבֻצָּע. שְׂבָרָה עֲבָדוֹ:

יב | הַקְּנִזִּי. חוֹקֵנוּ שֶׁל קֵט הָיָה, וַיִּלְכְּה לֹו חֲמוֹ שֶׁל כָּלֵב
 חֵת עֲתִיחָל:
 יג | וַיִּנְעַם. וַיִּטְלַטְלַם, מִן "נַעַ וְנַד" (בראשית ה, יב).
 יד | לְסָפוֹת. כְּמוֹ: "סָפוּ שָׁנָה עַל שָׁנָה" (שעיה כט, ח),
 "עֲלוֹתֵיכֶם קִסְוֹ" וְגו' (ירמיה ג, כח), לְשׁוֹן תּוֹסַפֵּת:
 טז | נִבְנָה לְמִקְנֵנוּ פֹה. חֲסִים הָיוּ עַל מְמוֹנָם יוֹתֵר
 מִבְּנֵיהֶם וּבְנֵיהֶם, שֶׁהִקְדִּימוּ מִקְנֵיהֶם לְטַפְּם. חֲמֵר
 לָהֶם מִשָּׂה: לֹא כָן, עָשׂוּ הַעֲקָר עֲקָר וְהִטְפֵּל טַבֵּל, כֵּן
 לָכֶם תַּחֲלֶה עָרִים לְטַפְּכֶם וְאַחֲרַי כָּן גְּדוּרֹת לְצִנְאֲכֶם
 (להלן פסוק כד):

- 28** Moses commanded Elazar the priest, and Joshua son of Nun, and the heads of the fathers, the leaders, of the tribes of the children of Israel in their regard. Since this agreement will be fulfilled only after Moses' death, he entrusts it to the future leaders of the people.
- 29** Moses said to them: If the children of Gad and the children of Reuben will cross the Jordan with you, all the vanguard to war before the Lord, and the land will be conquered before you, you shall give them the land of Gilad as a portion.
- 30** But if they will not cross as a vanguard with you, they will receive their portion in your midst, in the land of Canaan.
- 31** The children of Gad and the children of Reuben answered, saying: That which the Lord has spoken to your servants, so we will do.
- 32** We will cross as a vanguard before the Lord into the land of Canaan, and for us the rights to the portion of our inheritance will be across the Jordan. It will be kept in trust for us until we have fulfilled all our obligations.
- 33** Moses gave to them, to the children of Gad, to the children of Reuben, and to half the tribe of Manasseh son of Joseph, which also possessed flocks and wished to accept the conditions of the children of Gad and Reuben,¹² the kingdom of Sihon, king of the Emorites, and the kingdom of Og, king of Bashan, the land with its cities, within the borders set aside for each tribe and comprised of the cities of the land all around. Moses permitted the shepherds who preferred an inheritance on the eastern side of the Jordan River to join the agreement of the tribes of Gad and Reuben. The other half of the tribe of Manasseh crossed the Jordan and settled on its western side.¹³
- 34** The children of Gad built Divon, Atarot, Aroer,
- 35** Atrot Shofan, Yazer, Yogbeha,^B
- 36** Beit Nimra, and Beit Haran, which were fortified cities and enclosures for sheep. Some of these places were already cities before the tribes arrived, and the children of Gad reconstructed them to serve as dwelling places for their families. They presumably left a small guard of men there as well.
- 37** The children of Reuben likewise built Heshbon, Elaleh, and Kiryatayim;^B
- 38** and Nevo and Baal Meon, with changed names. They gave these cities different names, as some of them were named after idols, such as Nevo and Baal Meon;¹⁴ and Sivma, and they designated names for the cities that they built. Some of these were their old names, while others were given new names.
- 39** The children of Makhir son of Manasseh went to Gilad and conquered it, and dispossessed the Emorites who were in it.
- 40** Moses gave the Gilad to Makhir son of Manasseh, and he dwelt in it.
- Maftir* **41** Ya'ir son of Manasseh^D went and captured their ranches [*havvot*], which they used for a temporary residence and for raising flocks and herds, and he called them Havot Ya'ir, after his own name.
- 42** And Novah, an unknown individual, probably an adventurer who preferred to remain a shepherd in the wild east rather than live as a farmer in Canaan, joined half the tribe of Manasseh and went and captured the city of Kenat,^B and its surrounding environs, and he called it Novah, after his name.



Inheritance of Makhir son of Manasseh

BACKGROUND

32:35 | **Yogbeha:** Following the order of the cities as they are presented in these verses, this is the northernmost city in the territory of the tribe of Gad. Yogbeha is mentioned as an eastern city in Gideon's wars with the Midyanites (Judges 8:11). It is identified with Ajebeihat, which is located north of Rabat Amon.

32:37 | **Kiryatayim:** This place is mentioned in Genesis (14:5) and is also referred to in the book of Joshua (13:19) as located within the in-

heritance of Reuben. The name also appears in external sources, such as the Mesha Stele, ninth century BCE. The geographical descriptions refer to a prominent mountain on a plain. Researchers have suggested various identifications: Khirbet el-Qereiyà, west of Madaba; Khirbet el-Qereiyàt, southwest of Madaba; or Jalul, to the east.

32:42 | **Kenat:** Generally identified with Canatha, in the east of the Bashan, a provincial city on the slopes of Jabal al-Druze, the Mountain

of the Druze, in Havran. Kenat is mentioned in early Egyptian documents dating back to the first half of the second millennium BCE. It was a city of the Decapolis in the Hellenistic period, a group of ten cities that possessed a measure of autonomy. In the period of the Mishna, Kenat marked the border of the Land of Israel for the separation of tithes (*Tosefta, Shevi'it* 4:11).

כח וַיֵּצֵאוּ לָהֶם מֹשֶׁה אֶת אֶלְעָזָר הַכֹּהֵן וְאֶת יְהוֹשֻׁעַ בֶּן־נֹון וְאֶת־רְאִישֵׁי אֲבוֹת הַמִּטּוֹת
 כט לְבְנֵי יִשְׂרָאֵל וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם אִם־יַעֲבְרוּ בְנֵי־גֹד וּבְנֵי־רְאוּבֵן וְאֶתְכֶם אֶת־
 הַיַּרְדֵּן פֶּלֶא־חַלּוּץ לְמַלְחָמָה לִפְנֵי יְהוָה וְנִכְבְּשָׁה הָאָרֶץ לִפְנֵיכֶם וּנְתַתֶּם לָהֶם
 ל אֶת־אֶרֶץ הַגִּלְעָד לְאֶחָזָה: וְאִם־לֹא יַעֲבְרוּ חַלּוּצִים אִתְּכֶם וְנֶאֱחָזוּ בְתַכְכֶּם
 לא בְּאֶרֶץ פְּנֵעַן: וַיַּעֲנוּ בְנֵי־גֹד וּבְנֵי רְאוּבֵן לֵאמֹר אֶת אֲשֶׁר דִּבֶּר יְהוָה אֶל־עַבְדֶּיךָ
 לב בֵּן נַעֲשֶׂה: נֶחְנוּ נַעֲבֹד חַלּוּצִים לִפְנֵי יְהוָה אֶרֶץ פְּנֵעַן וְאֶתְנוּ אֶחָזֶת נַחֲלַתְנוּ
 לג מֵעַבְדְּ לַיַּרְדֵּן: וַיִּתֵּן לָהֶם מֹשֶׁה לְבְנֵי־גֹד וּלְבְנֵי רְאוּבֵן וּלְחֻצֵי שִׁבְט מְנַשֶּׁה
 לד בֶּן־יוֹסֵף אֶת־מַמְלַכֶת סִיחֹן מֶלֶךְ הָאֱמֹרִי וְאֶת־מַמְלַכֶת עֹג מֶלֶךְ הַבְּשָׁן הָאֶרֶץ
 לה לְעַרְיָה בְּגַבְלַת עַרֵי הָאֶרֶץ סָבִיב: וַיְבַנּוּ בְנֵי־גֹד אֶת־דֵּיבִן וְאֶת־עֶטְרוֹת וְאֶת
 לו עַדְעַד: וְאֶת־עֶטְרוֹת שׁוּפָן וְאֶת־יַעֲזֹר וַיִּגְבְּהָה: וְאֶת־בֵּית נַמְרָה וְאֶת־בֵּית
 לז הָרָן עַרֵי מִבְּצָר וְגִדְדַת צֹאן: וּבְנֵי רְאוּבֵן בָּנוּ אֶת־חֶשְׁבוֹן וְאֶת־אֶלְעָלָא וְאֶת
 לח קַרְיָתִים: וְאֶת־נָבוֹ וְאֶת־בַּעַל מַעֲוֹן מוֹסֶבֶת שֵׁם וְאֶת־שִׁבְמָה וַיִּקְרְאוּ בִשְׁמֹת
 לט אֶת־שְׁמוֹת הָעָרִים אֲשֶׁר בָּנוּ: וַיִּלְכּוּ בְנֵי מָכִיר בֶּן־מְנַשֶּׁה גִלְעָדָה וַיִּלְכְּדוּהָ וַיּוֹרְשׁוּ
 מ אֶת־הָאֱמֹרִי אֲשֶׁר־בָּהּ: וַיִּתֵּן מֹשֶׁה אֶת־הַגִּלְעָד לְמָכִיר בֶּן־מְנַשֶּׁה וַיֵּשֶׁב בָּהּ: מִפְּטִיר
 מא וַיֹּאֲדָר בֶּן־מְנַשֶּׁה הַלֵּךְ וַיִּלְכְּדוּ אֶת־חֹתֵיהֶם וַיִּקְרְאוּ אֶתְהֶן חֹת יֹאֲדָר: וְנִבַּח הַלֵּךְ
 מב וַיִּלְכְּדוּ אֶת־קַנְתַּי וְאֶת־פְּנַתֵּיהָ וַיִּקְרְאוּ לָהּ נִבַּח בִּשְׁמוֹ:

רש"י

מא | חותיהם. "כפריהן": ויקרא אתהן חות יאדר. לפי שכל חתני לו פנים קרובים בשמו לזכרון: מב | ויקרא לה נבוח. "לה" חינו מפיה ה"ח, וזכרתי פיסודו של דבי מנשה, לפי שכל נתינים לה שם זה לסיכך הוא קרה, שמשמעותי מקדשו כמו 'לח'. ותמהני, מה ידעש פשתני תבות הדומין לה, "ויאמר לה בעז" (רות ב, יד), "לבעות לה בית" (זכריה ה, יח).

מעון שמות עבודה זרה הם, והיו האמוריים קורים עריהם על שם עבודה זרה שלהם, ובני לחובן הספדו חת שמם לשמות חכמים, וזהו: "מוספית סם", נבו ובעל מעון מוספית לשם חסר: ואת שבמה. בנו שבמה, והיא שם האמורה למעלה (פסוק ג): לח | וירש. פתרגומו: "ותירך", שתניבת ריש' משמשת שתי מחלקות: לשון יקשה ולשון הוקשה, שהיא טרוד ותירך:

כח | ויצאו להם. כמו 'עליהם', ועל תנחם מנה חלעזר ויהושע, כמו: "ה' ילחם לכם" (שמות יד, יז): לב | ואתנו אחזת נחלתנו. כלומר, בידנו ונקלשנו תהי חזרת נחלתנו מעבד הזה: לו | ערי מבצר וגדרת צאן. זה סוף פסוק מוסב על תחילת הענין, "ויבנו בני ג" חת הערים הללו להיות "ערי מבצר וגדרת צאן": לח | ואת נבו ואת בעל מעון מוסבת שם. נבו ובעל

DISCUSSION

32:41 | **Ya'ir son of Manasseh:** This was not Manasseh's own son but a descendant of the tribe of Judah who married the daughter of Makhir son of Manasseh and resided in the portion of Makhir's family on the eastern side of the Jordan River (see I Chronicles 2:21–23).

Parashat Masei

Summary of the Journeys in the Wilderness

NUMBERS 33:1–49

there are also no references to time. Furthermore, there were places where the Israelites stayed for a few brief days, while they remained in other locations for several years. In fact, the Sages derive from the verse, “You lived in Kadesh many days, like the days that you lived there,”¹ that roughly half of the Israelites’ years in the wilderness were spent in the region of Kadesh.

It is hard to identify accurately all the places listed here, as, with few exceptions, the names of these locations have not been preserved through history. If there was no prior settlement in a location, it is difficult to imagine that a camp established thousands of years ago in the desert would have left any archaeological evidence.

The commentaries interpret some of the names homiletically as esoteric allusions to lengthier journeys in the history of the Jewish people, humanity as a whole, and even the personal biographies of each individual.

- 33** **1** These are the journeys of the children of Israel, who came out from the land of Egypt according to their hosts, at the hand of Moses and Aaron.
- 2** Moses wrote their points of origin, their starting points for each of their journeys according to the directive of the Lord; these are their journeys from their points of origin. Each journey ended at a place of encampment from which the next journey commenced.
- 3** They traveled from Rameses^b in the first month, on the fifteenth day of the first month; on the day after the initial celebration of Passover, the children of Israel exited with a high hand, in a display of power and strength, before the eyes of all Egypt, not as runaways.
- 4** The Egyptians were burying those whom the Lord had smitten among them, all their firstborn. The Egyptians could do nothing about the departure of the children of Israel from Egypt, as they were busy mourning and burying their dead. And furthermore, on their gods, the Lord administered punishments, acts of vengeance as the children of Israel left Egypt.²
- 5** The children of Israel traveled from Rameses, and encamped in Sukot.^b
- 6** They traveled from Sukot, and encamped in Etam,^b which is at the edge of the wilderness. From here onward they left the land of Egypt and the region of the Nile, several of the river branches stretched further eastward in those times than they do today.
- 7** They traveled from Etam, and the people went back to near Pi HaHiroth,^b which is before Baal Tzefon.^b They did not advance in one single direction, but turned around and retraced their steps.³ Baal Tzefon was an Egyptian or Egyptian-Canaanite god that embodied the forces of evil. The Egyptians interpreted the Israelites’ delay alongside this god as a sign that it had ensnared them with its powers, and they were thereby motivated to chase after Israel. And they, the Israelites, encamped before Migdol.^b
- 8** They traveled from Penei HaHiroth, and they crossed in the midst of the Red Sea to the wilderness and they took a three-day journey in the wilderness of Etam, and they encamped in Mara, where the bitter [*marim*] waters were sweetened for them.⁴
- 9** They traveled from Mara,^b and came to Eilim;^b and in Eilim there were twelve springs of water, corresponding to the

BACKGROUND

33:3 | **Rameses:** This is the land of Goshen, northeast of the Nile Delta, where the children of Israel resided (Genesis 47:11). It is also the name of a storehouse city built by the Hebrews (Exodus 1:11). Some commentaries say it is Pelusium, a city on the eastern edge of the Nile

Delta, which was destroyed in the Middle Ages. Nowadays the accepted identification is Tel-el-Dab’a, Avaris, an important city back in the sixteenth century BCE.

33:5 | **Sukot:** Some commentaries identify this with Tel el-Maskhuta, on the eastern edge of

Wadi Tumilat, which is Pitom. Others claim that Sukot is not referring to a specific place, but it is the name given to an area in which people lived in booths, *sukkot*.

33:6 | **Etam:** Some commentaries claim that this is a corrupted form of the Egyptian *hetam*, ←

ל א אלה מסעי בני ישראל אשר יצאו מארץ מצרים לצבאתם ביד משה ואהרן: ב
 וכתב משה את מסעיהם למסעיהם על פי יהוה ואלה מסעיהם למוצאיהם: ג
 ויסעו מרעמסס בחדש הראשון בחמשה עשר יום לחדש הראשון ממחרת ד
 הפסח יצאו בני ישראל ביד רמה לעיני כל מצרים: ומצרים מקבלים את אשר ה
 הכה יהוה בהם כל בבור ובאלהיהם עשה יהוה שפטים: ויסעו בני ישראל ו
 מרעמסס ויחנו בספת: ויסעו מספת ויחנו באתם אשר בקצה המדבר: ויסעו ח
 מאתם וישב על פי החירת אשר על פני בעל צפון ויחנו לפני מגדל: ויסעו ט
 מפני החירת ויעברו בתוך הים המדברה וילכו דרך שלשת ימים במדבר
 אתם ויחנו במרה: ויסעו ממרה ויבאו אילמה ובאילים שטים עשרה עינת מים

רש"י

בשנת הרקבעים, נמצא סגל שמונה ושלשים שנה לא נסעו חלף עשרים מסעות. זה מוסודו של רבי משה ורבי תנחומא דרש בו דרשה אחת: מגל למלך שהיה בנו חולה והולכו למקום רחוק לרפואתו. פיון שהיו חוזרין, התחיל חבו מונה כל המסעות. חמר לו: פאן שאנג, פאן היקרנו, פאן הששת חת לאשך וכו' (תנחומא א):

משנסעו מרעמסס עד שפחו לרתמה, שמשם נשתלחו מרגלים, שנאמר: "ויחזר נסעו העם מחרבות וגו' (ועל יב טו), "שלח לך חגשים וגו' (סס יג ב), וכאן הוא חומר: "ויסעו מחרבת ויחנו ברתמה" (להלן פסוק יח), למדת שהיא במדבר פאן, ועוד הוצא משם שמונה מסעות, שהיו לאחר מיתת אהרן, מהר הקד עד עקבות מואב

פרק לג
 א | אלה מסעי. למה נכתבו המסעות הללו? להודיע חקדיו של מקום, שחף על פי שגור עליהם לטלטלם ולהניעם במדבר, לא תחמר שהיו נעים ומטלטלים ממשע למסע כל הרקבעים שנה ולא היתה להם מנוחה. שהיו חיון פאן חלף הרקבעים ושטים מסעות, צא מהם הרקבע עשרה סגלים היו בשנה ראשונה קדם גרה.

BACKGROUND

→ which means a fortress. Accordingly, they identify Etam with Tel Abu Sefa, east of El-Qantarah. 33:7 | **Pi HaHiro:** Two areas fit this geographical description. One is in the south, near the city of Suez (Mount Ataka), where there is the opening [פ] of a wadi near the Red Sea. The other is to the north, near the outlet of one of the Nile channels; this is possibly the eastern branch (Pelusiac) of the Nile, called Shihor, after the Egyptian god Horus (Isaiah 23:3; see also Exodus 14:2). **Baal Tzefon:** This is the name of a Canaanite god, mentioned in an Egyptian letter from the sixth century BCE alongside the gods of Tahpanhes. It is also the name of the ancient temple of this god in Jebel Aqra, near Ugarit. Some

contend that this is the large mound known as Mons Casius (Mount Casius), located in the center of the cape of Lake Bardawil, but there is no archaeological basis for this theory. With that said, it should be noted that the same name was sometimes given to different places, as the names of locations near the Egyptian border recur in towns in the Land of Israel and further north, such as Sukot and Goshen. **Migdol:** This was a consecrated or elevated place where there was presumably a fortress that controlled the route from Egypt to Canaan. It also appears in ancient Egyptians documents (Papyrus Anastasi, thirteenth century BCE). Some identify Migdol with the city of El-Qanta-

rah, while others claim that it is Tel el-Hesi, north of that city (see, e.g., Genesis 35:21; Joshua 15:37, 19:35; Judges 8:17, 9:51; II Kings 18:8). 33:9 | **Mara:** There are two proposed identifications of sulfurous springs for Mara: Bir el-Murrah, approximately 14 km southeast of the town of Suez; and Ein Hawara, south of Wadi Amarah, roughly 70 km southeast of Suez and about 8 km north of Ein Gharandal. **Ellim:** The main identifications of this place are: Ein Musa, a large oasis 8 km south of Suez; Ein Gharandal, the largest oasis in Sinai, roughly 110 km south of Suez; or the more northern locations of the city Al-Arish or Abu-Ageila.

twelve tribes of Israel, and seventy palm trees, corresponding to the number of those who descended to Egypt;⁵ and they encamped there. This place is memorable due to the symbolic importance of its springs and palm trees.

- 10 They traveled from Eilim, and encamped near the Red Sea.
- 11 They traveled from the Red Sea, and encamped in the wilderness of Sin.⁶
- 12 They traveled from the wilderness of Sin, and encamped in Dofka.
- 13 They traveled from Dofka, and encamped in Alush.
- 14 They traveled from Alush, and encamped in Refidim;⁸ there was no water for the people to drink there. This was also the location of the war with Amalek.⁷
- 15 They traveled from Refidim, and encamped in the wilderness of Sinai, where the Torah was given and the Tabernacle was built. The people stayed there for a lengthy period of time; all the commandments and events described in Exodus 19:1–Numbers 10:12 occurred there.
- 16 They traveled from the wilderness of Sinai, and encamped in Kivrot HaTaava.
- 17 They traveled from Kivrot HaTaava, and encamped in Hazerot,⁸ where Miriam contracted leprosy (12:15–16).
- 18 They traveled from Hazerot, and encamped in Ritma.⁸
- 19 They traveled from Ritma, and encamped in Rimon Peretz, possibly named after a breach [*pirtza*] or downfall that befell the people there.
- 20 They traveled from Rimon Peretz, and encamped in Livna.
- 21 They traveled from Livna, and encamped in Risa.
- 22 They traveled from Risa, and encamped in Kehelata. These last places have not been identified. It is possible that Korah assembled [*hikhil*] the congregation of Israel against Moses and Aaron in Kehelata.⁸

- 23 They traveled from Kehelata, and encamped at Mount Shefer.
- 24 They traveled from Mount Shefer, and encamped in Harada.^D
- 25 They traveled from Harada, and encamped in Mak'helot.
- 26 They traveled from Mak'helot, and encamped in Tahat, which was possibly a low area, as *tahat* means underneath.
- 27 They traveled from Tahat, and encamped in Terah.
- 28 They traveled from Terah, and encamped in Mitka.
- 29 They traveled from Mitka, and encamped in Hashmona.
- 30 They traveled from Hashmona, and encamped in Moserot.
- 31 They traveled from Moserot, and encamped in Benei Yaakan.^B
- 32 They traveled from Benei Yaakan, and encamped at Hor HaGidgad, which perhaps contained rocky crevices, as *hor* means a hole.⁹
- 33 They traveled from Hor HaGidgad, and encamped in Yotvata.^B
- 34 They traveled from Yotvata, and encamped in Avrona.^B
- 35 They traveled from Avrona, and encamped in Etzyon Gever, which is near Eilat,¹⁰ although the location of the city of Eilat at the time is uncertain.
- 36 They traveled from Etzyon Gever, and encamped in the wilderness of Tzin, that is, Kadesh.
- 37 They traveled from Kadesh, and encamped at Hor Mountain,^B at the edge of the land of Edom. They turned northeast, in order to bypass the land of Edom.
- 38 Aaron the priest ascended Hor Mountain at the directive of the Lord, and he died there. Aaron did not die a regular death; rather, he died in peace by God's word, in the fortieth year of the exodus of the children of Israel from the land of Egypt, in the fifth month, on the first of the month.

BACKGROUND

33:14 | **Refidim:** It can be inferred from Exodus 19:2 that Refidim was near Mount Sinai. In accordance with the various identifications of Mount Sinai, four locations have been suggested for Refidim: the opening of Wadi Sudr, to the east of Ein Musa in western Sinai; Wadi Feiran, in southwest Sinai; Be'er Karkom, about 7 km north of Mount Karkom in central Sinai; and Wadi Rufaid, southeast of Al-Arish in northern Sinai.

33:17 | **Hazerot:** Due to the similarity of the names, some suggest that this is Ein-Khudra, on the route from Jebel Musa to Etzyon Gever. Others claim it is the town

of Hazira, on the southern edge of Mount Helal, in central Sinai.

33:18 | **Ritma:** In Wadi Sudr, about 20 km east of Jebel Sen Bashar, there is an oasis called Ein Ritma, however it is uncertain that this is the Ritma referred to here.

33:31 | **Benei Yaakan:** According to the verses here, Benei Yaakan was between Moserot and Hor HaGidgad, whereas in Deuteronomy it states: "And the children of Israel journeyed from Be'erot Benei Yaakan to Mosera; there Aaron died, and he was buried; and Elazar his son served as priest in his place. From there they traveled to Gudgod" (Deuteronomy

DISCUSSION

33:24 | **They traveled from Mount Shefer, and encamped in Harada:** No explanation is given for the names of most of these places. It is possible that some of them were unknown locations prior to the arrival of the Israelites, and their names were given in light of the Israelites' stay there. Perhaps Mount Shefer, which means beauty, was named for its pleasant surroundings or the Israelites' comfortable stay there (see *Targum Yonatan*). In an esoteric vein, the travel from Mount Shefer to Harada symbolizes a stage in the journey of life, from a location of beauty and comfort to a place where fear and anxiety [*harada*] reign (see *Mei HaShiloah* vol. 1). It is further expounded in *Mei HaShiloah* with regard to the next destination of Mak'helot, which means assemblies, that when God wishes to gather the Jewish people, He will instill bravery in their hearts so that they will not be afraid. The author of *Mei HaShiloah* concludes: "May that come to pass, speedily in our days."

וְשִׁבְעִים תְּמָרִים וַיַּחֲנוּ שָׁם: וַיִּסְעוּ מֵאֵילָם וַיַּחֲנוּ עַל-יַם-סוּף: וַיִּסְעוּ מִיַּם-שֵׁנִי
 סוּף וַיַּחֲנוּ בְּמִדְבַר-סִין: וַיִּסְעוּ מִמִּדְבַר-סִין וַיַּחֲנוּ בְּדַפְקָה: וַיִּסְעוּ מִדַּפְקָה
 וַיַּחֲנוּ בְּאֵלוֹשׁ: וַיִּסְעוּ מֵאֵלוֹשׁ וַיַּחֲנוּ בְּרַפְיָדִם וְלֹא-הָיָה שָׁם מַיִם לָעַם לְשִׁתּוֹת:
 וַיִּסְעוּ מִרַפְיָדִם וַיַּחֲנוּ בְּמִדְבַר סִינִי: וַיִּסְעוּ מִמִּדְבַר סִינִי וַיַּחֲנוּ בְּקַבְרֹת הַתְּאוּה:
 וַיִּסְעוּ מִקַּבְרֹת הַתְּאוּה וַיַּחֲנוּ בַּחֲצֵרֹת: וַיִּסְעוּ מִחֲצֵרֹת וַיַּחֲנוּ בְּרֵתְמָה: וַיִּסְעוּ
 מִרֵתְמָה וַיַּחֲנוּ בְּרַמֵּן פְּרָי: וַיִּסְעוּ מִרַמֵּן פְּרָי וַיַּחֲנוּ בְּלִבְנָה: וַיִּסְעוּ מִלִּבְנָה וַיַּחֲנוּ
 בְּרִסָּה: וַיִּסְעוּ מִרִּסָּה וַיַּחֲנוּ בְּקַהֲלָתָה: וַיִּסְעוּ מִקַּהֲלָתָה וַיַּחֲנוּ בְּהַר-שֹׁפָר: וַיִּסְעוּ
 מִהַר-שֹׁפָר וַיַּחֲנוּ בַּחֲרָדָה: וַיִּסְעוּ מִחֲרָדָה וַיַּחֲנוּ בְּמִקְהֵלָתָה: וַיִּסְעוּ מִמִּקְהֵלָתָה
 וַיַּחֲנוּ בְּתַחַת: וַיִּסְעוּ מִתַּחַת וַיַּחֲנוּ בְּתַרְח: וַיִּסְעוּ מִתַּרְח וַיַּחֲנוּ בְּמַתְקָה: וַיִּסְעוּ
 מִמַּתְקָה וַיַּחֲנוּ בַּחֲשַׁמְנָה: וַיִּסְעוּ מִחֲשַׁמְנָה וַיַּחֲנוּ בְּמִסְרוֹת: וַיִּסְעוּ מִמִּסְרוֹת
 וַיַּחֲנוּ בְּבְנֵי יַעֲקֹן: וַיִּסְעוּ מִבְּנֵי יַעֲקֹן וַיַּחֲנוּ בַּחֲדָגָד: וַיִּסְעוּ מִחֲדָגָד וַיַּחֲנוּ
 בְּיַטְבָּתָה: וַיִּסְעוּ מִיַטְבָּתָה וַיַּחֲנוּ בְּעֵבְרָנָה: וַיִּסְעוּ מִעֵבְרָנָה וַיַּחֲנוּ בְּעֵצִיִן גֶּבֶר:
 וַיִּסְעוּ מִעֵצִיִן גֶּבֶר וַיַּחֲנוּ בְּמִדְבַר-צֶן הוּא קָדֵשׁ: וַיִּסְעוּ מִקָּדֵשׁ וַיַּחֲנוּ בְּהַר הָהָר
 בְּקֶצֶה אֲרָץ אֲדוֹם: וַיַּעַל אֶהֱרֹן הַכֹּהֵן אֶל-הָהָר עַל-פִּי יְהוָה וַיִּמַּת שָׁם בְּשָׁנַת
 הָאַרְבָּעִים לְצֵאת בְּנֵי-יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ הַחֲמִישִׁי בְּאַחַד לַחֹדֶשׁ:

רש"י

יח. וַיַּחֲנוּ בְּרֵתְמָה. על שם לשון הקדש של מַגְלִים, שֶׁנֶּאֱמַר: "מִה וַיִּתֵּן לָךְ וּמִה יִסִּיךְ לָךְ לְשׁוֹן רְמִיָּה, חֲצִי גִבּוֹר שְׁנוּעִים עִם גְּחָלֵי רְתֻמִּים" (תהלים קכ, ג-ד).
 לח. על פי ד'. מִלְּמַד שְׁמֵיט בְּנִשְׁקָה:

BACKGROUND

→ 10:6–7). Some commentaries claim that Moserot and Mosera are the same location, as are Hor HaGidgad and Gudgod. They identify Be'erot Be-nei Yaakan with the water wells [*be'erot*] in Biriin, near the settlement of Ezuz.

33:33 | **Yotvata:** Depicted in Deuteronomy 10:7 as "a land of streams of water," its name also alludes to its good [*tov*] qualities. The conjectures with regard to its identity include Ein Radian, roughly 40 km north of Eilat, which is near modern-day Kibbutz Yotvata; Sabkhat et-Taba, at the

foot of the Mountains of Edom, east of Kibbutz Yahel; or, due to the similarities in name, Bir et-Taba in Wadi Taba, 10 km south of Eilat.

33:34 | **Avrona:** Avrona is identified as Ein Deyeh, nowadays called Ein Avrona, about 13 km north of Eilat; or Tel el-Kheleifah, between Aqaba and Eilat.

33:37 | **Hor Mountain:** There are two mountains of this name in the Torah. The one mentioned here is on the edge of the land of Edom, while the other is on the northern border of

Israel (34:7). Some identify the southern Hor Mountain with Mount Tzin, Jebel Madera, southwest of Maaleh Akrabim; while others say it is Jebel Nebi Harun, in the mountains of Edom, about 4 km west of Petra. Both have the unusual structure of a mountain that is flat on top, and which has a large protrusion halfway up. It is possible that Hor Mountain [*Hor HaHar*] is not the name of a specific mountain, but a reference to the structure of one mountain [*har*] on top of another (see Rashi, 20:22; *Bemidbar Rabba* 19:16).

- 39** Aaron was one hundred twenty and three years old when he died on Hor Mountain.
- 40** The Canaanite king of Arad, who lived in the south in the land of Canaan, heard of the arrival of the children of Israel to his region (see 21:1). This led to a war, in which the Israelites defeated the king of Arad. However, the victorious Israelites did not enter Canaan from the south, but continued to encircle Edom and turned toward the lands adjacent to the eastern bank of the Jordan River.
- 41** They traveled from Hor Mountain, and encamped in Tzalmona.^B
- 42** They traveled from Tzalmona, and encamped in Punon.^B
- 43** They traveled from Punon, and encamped in Ovot.
- 44** They traveled from Ovot, and encamped in Iyei Avarim, the ruins of the passageways [*ma'abarim*],¹¹ at the border of Moav.
- 45** They traveled from Iyim, and encamped in Divon Gad.
- 46** They traveled from Divon Gad, and encamped in Almon Divlataim.^B
- 47** They traveled from Almon Divlataim, and encamped in the highlands of Avarim, before Nevo.
- 48** They traveled from the highlands of Avarim, and encamped on the plains of Moav along the Jordan at, opposite, Jericho.
- 49** They encamped along the Jordan, from Beit Yeshimot^B until Avel Shitim.^B The camp was not concentrated in one spot, but was spread out over several kilometers along the Jordan, on the plains of Moav. Nevertheless, the Moavites did not dare to provoke Israel.

Instructions and Commandments in Preparation for the Entry to the Land

NUMBERS 33:50–35:34

the demarcation of its borders, the names of those charged with the division of the land, and the arrangement of the Levite cities and the cities of refuge.

Moses had not received divine communication for the majority of the duration of the Israelites' wandering in the wilderness, however, for the purpose of the commandments here, God addresses Moses. According to tradition, God did not speak to Moses in his usual special manner until the entire generation that left Egypt had passed away, since like the rest of the people Moses was sad, lonely, and disappointed during those years.¹²

- Third aliya* **50** The Lord spoke to Moses on the plains of Moav along the Jordan at Jericho, saying:
- (Fifth aliya)*
- 51** Speak to the children of Israel, and say to them: When you cross the Jordan on your way to entering the land of Canaan,
- 52** you shall dispossess¹³ all the inhabitants of the land from before you, and you shall destroy all their ornamented stones, the decorations they made for their idolatrous rites, and all their cast images, their idols, you shall destroy, and all their high places, their altars, you shall demolish.
- 53** You shall take possession of the land from the nations that are currently residing there, and you shall settle in it, as to you I have given the land to take possession of it.
- 54** You shall allocate the land by lot according to the size of your families: To the greater you shall increase his allocation, and to the lesser you shall decrease his allocation; wherever the lot shall fall for him, it shall be his; according to the tribes of your fathers you shall allocate. The land shall be divided according to lot, first to tribes and then to families. The size of each family's portion shall depend on the number of the heads of that family. Its members shall subsequently distribute the plots of land internally between them.¹⁴

BACKGROUND

33:41 | **Tzalmona:** Identified with the Roman fortress Celamona in the Arava, north of Punon.

33:42 | **Punon:** Also known as Feinan, the great center of copper mines located near the mouth of Wadi Dana on the slopes of the mountains of Edom, approximately 35 km southeast of the Dead Sea.

33:46 | **Almon Divlataim:** This was a Moavite city located on the road to Divlataim. The mention of Divlataim serves to differentiate this Almon from the city of the same name in the tribal

territory of Benjamin (Joshua 21:18). The Divlataim in Moav is mentioned in Jeremiah (48:22) and in the Mesha Stele as a city north of Arnon, near Nevo and Baal Meon.

33:49 | **Beit Yeshimot:** This city demarcates the southern border of the kingdom of Sihon and the portion of the tribe of Reuben (see Joshua 12:3, 13:20). It is identified with Sweimeh, about 2 km northeast of the Dead Sea. Some claim that it is Tel el-'Azeimeh, 5 km east of Khirbet es-Suweimeh.

Avel Shitim: Most experts identify this with Khirbet el-Kefrein, or with the nearby fertile wadi, roughly 20 km east of Jericho. The name Avel was added to several locations, such as Avel Beit Maakha (I Kings 15:20), Avel Mehola (e.g., Judges 7:22), Avel Mitzrayim (Genesis 50:11), and Avel Keramim (Judges 11:33), among others. It is possible that Avel is derived from *yuvla*, a tributary, and it indicates that the town was near water.

וַאֲהַרְן֙ בֶּן־שָׁלֹשׁ וָעֶשְׂרִים וּמֵאֵת שָׁנָה בָּמָתוֹ בְּהַר הָהָר׃ וַיִּשְׁמְעוּ
הַכְּנַעֲנִי מֶלֶךְ עַרְדֹּד וְהוּא יָשָׁב בְּנֶגֶב פְּאָרֶץ כְּנָעַן בָּבֹא בְּנֵי יִשְׂרָאֵל׃ וַיִּסְעוּ
מֵהַר הָהָר וַיַּחֲנוּ בְּצַלְמָנָה׃ וַיִּסְעוּ מִצַּלְמָנָה וַיַּחֲנוּ בְּפוּנֵן׃ וַיִּסְעוּ מִפוּנֵן וַיַּחֲנוּ
בְּאַבְתָּ׃ וַיִּסְעוּ מֵאַבְתָּ וַיַּחֲנוּ בְּעֵי הָעֵבְרִים בְּגִבּוֹל מוֹאָב׃ וַיִּסְעוּ מֵעֵיִם וַיַּחֲנוּ
בְּדִיבֶן גָּד׃ וַיִּסְעוּ מִדִּיבֶן גָּד וַיַּחֲנוּ בְּעַלְמָן דְּבַלְתִּימָה׃ וַיִּסְעוּ מֵעַלְמָן דְּבַלְתִּימָה
וַיַּחֲנוּ בְּהַרֵי הָעֵבְרִים לִפְנֵי נָבוֹ׃ וַיִּסְעוּ מֵהַרֵי הָעֵבְרִים וַיַּחֲנוּ בְּעַרְבַת מוֹאָב
עַל יַרְדֵּן יַרְחוֹ׃ וַיַּחֲנוּ עַל־הַיַּרְדֵּן מִבֵּית הַיִּשְׁמָת עַד אֲבֵל הַשְּׁטִים בְּעַרְבַת
מוֹאָב׃ וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּעַרְבַת מוֹאָב עַל־יַרְדֵּן יַרְחוֹ לֵאמֹר׃
דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אִתְּם עֵבְרִים אֶת־הַיַּרְדֵּן אֶל־אֶרֶץ
כְּנָעַן׃ וְהוֹרִשְׁתֶּם אֶת־כָּל־יֹשְׁבֵי הָאֶרֶץ מִפְּנִיכֶם וְאַבְדֶתֶם אֶת כָּל־מִשְׁפֵּי־כֶם
וְאֵת כָּל־צִלְמֵי מַסְכֹּתֶם תֹּאבְדוּ וְאֵת כָּל־בְּמוֹתֶם תִּשְׁמִידוּ׃ וְהוֹרִשְׁתֶּם אֶת־
הָאֶרֶץ וַיִּשְׁבַּתֶם־בָּהּ כִּי לָכֵן נָתַתִּי אֶת־הָאֶרֶץ לְרִשְׁתָּהּ אֵתְּהָ׃ וְהִתְנַחַלְתֶּם
אֶת־הָאֶרֶץ בְּגוֹרֵל לְמִשְׁפְּחֹתֵיכֶם לְרֹב תִּרְבּוּ אֶת־נַחְלָתוֹ וְלִמְעַט תִּמְעִיט אֶת־
נַחְלָתוֹ אֶל אֲשֶׁר־יֵצֵא לוֹ שָׂמָה הַגּוֹרֵל לוֹ יִהְיֶה לְמִטּוֹת אֲבֹתֵיכֶם תִּתְנַחֲלוּ׃

שלישי
/חמישי/

רש"י

כֹּחַ עַל הַשְּׁטִים... לְהַשְׁתַּחֲוֹת עֲלֵיהֶם בְּפִשְׁטוֹ זָדִים וְזָבִלִים, כְּדַכְתִּיכֶם: "וְאִכְנָן מִשְׁפֵּי... לְהַשְׁתַּחֲוֹת עֲלֵיהֶם" (ויקרא כו, ח) מִסְכֹּתֶם. כְּתִיב: "מִתְקַדְּמוֹ" מִתְקַדְּמוֹ.

גַּם וְהוֹרִשְׁתֶּם אֶת הָאֶרֶץ. וְהוֹרִשְׁתֶּם חוֹתְהָ מִיִּשְׂרָאֵל, וְחַז "וְיִשְׁבַּתֶם בָּהּ" - תִּנְחַלְוּ לְהִתְקַדֵּם בָּהּ, וְחַז לְחַז - לֹא תִנְחַלְוּ לְהִתְקַדֵּם בָּהּ.

גַּם אֶל אֲשֶׁר יֵצֵא לוֹ שָׂמָה. מִקְרָא קֶדֶד הוּא זֶה, חָל מִקּוֹם חָשֶׁךְ יֵצֵא לוֹ שָׂמָה הַגּוֹרֵל לוֹ יִהְיֶה: לְמִטּוֹת אֲבֹתֵיכֶם. לְפִי חֶשְׁבוֹן יוֹנָחַי מִנְּעִים דְּקֶדֶד חֹחֵר, בְּשֵׁטֶס עֶשֶׂר גְּבוּלֵין פְּמִנְן הַשְּׁטִים:

כֹּחַ עַל הַשְּׁטִים. לְדִיבֵי חַז לִי הוּא חֹחֵר וְכוּ׃ אֲבֵל הַשְּׁטִים. מִשְׁכּוֹר שֶׁל שְׁטִים יִבְלֵ שְׁמוֹ.

נֹא-נֹב | כִּי אִתְּם עֵבְרִים אֶת הַיַּרְדֵּן וְגו' וְהוֹרִשְׁתֶּם וְגו'. וְהִלֵּךְ בְּמֵה פְּעֻמִּים הִזְהִירוּ עַל כֶּן! חֵלֶף כֶּן חֵמֵר לְהִס מִנְּשָׁה: כִּשְׁחֵתֶם עוֹבְדִים בְּיַרְדֵּן בְּיַבְשָׁה, עַל מִנְת כֶּן תַּעֲבִרוּ, וְחַס לְחַז, בְּחִיס מִיִּם וְשׁוֹטְפוֹן חֵתְכֶם. וְכֵן מִנְּעִי שְׁחֵמֵר לְהִס וְהוֹשַׁע עוֹדֵם בְּיַרְדֵּן (וְהוֹשַׁע ה' י). מִמְּסַכֵּת סוֹטְהָ (וְל עִי) וְגִתְּוִסְקִינָח דְּסוֹטְהָ (ת, ה).

גַּם וְהוֹרִשְׁתֶּם. וְגַבְּשֶׁתֶם: מִשְׁפֵּי־כֶם. כְּתִיב: "בֵּית סִינַי וְהוֹרִשְׁתֶּם" עַל שֶׁס שְׁחֵי מִסוֹכְבֵין חֵת הַקִּקְעָה בְּרַגְפֵית

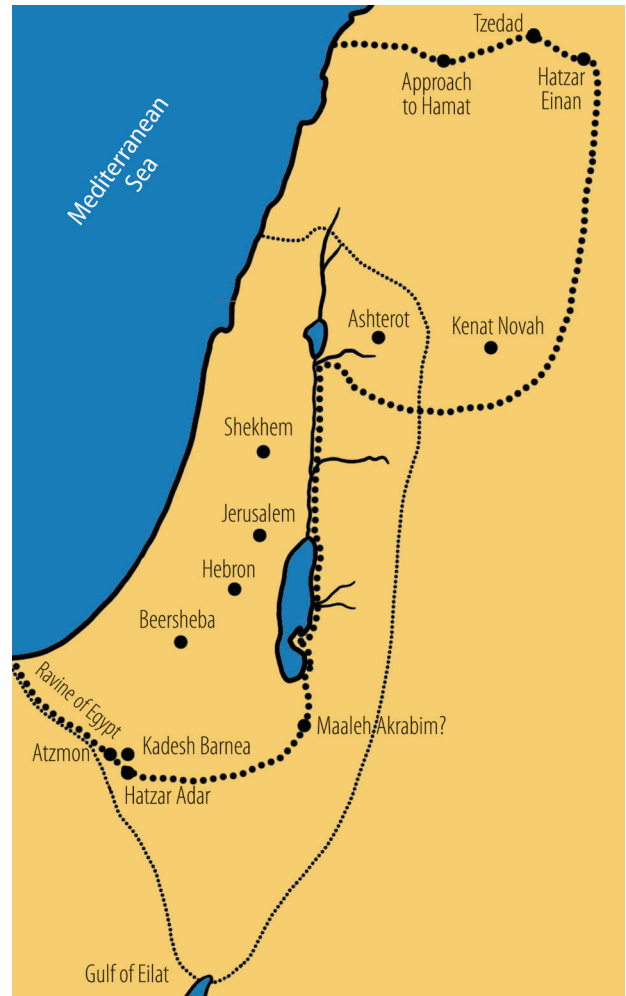
מִ וַיִּשְׁמְעוּ הַכְּנַעֲנִי. לְלִמְדָךְ שְׁמִינְתָּ חֵרֶן הוּא הַשְּׁמוּעָה. שְׁנִשְׁתַּלְקוּ עֲנֵנֵי כְבוֹד, וְכַסְבִּיר שְׁנִנְיָה קְשׁוּת לְהִלְחֵם בְּשִׁלְחָל לְפִיכֶךְ חֹזֵר וְכַתְּבָהּ:

מִדְּ וְעֵי הָעֵבְרִים. לְשׁוֹן חִקְכוֹת וְגַלִּים, כְּמוֹ: "לְעֵי הַשְּׂדֵה" (מִיכָה ח, ו), "שְׁמוֹ חֵת יְרוּשָׁלַם לְעֵיִם" (תהלים עג, ח).

מִטּוֹ מִבֵּית הַיִּשְׁמָת עַד אֲבֵל הַשְּׁטִים. כְּחֹן לְמִדְּךָ שְׁעוֹר מִחֵה יִשְׁקָחַל שְׁטִים עֶשֶׂר מִיִּל, דְּחֵמֵר קֶבֶה

- 55 **But if you will not dispossess the inhabitants of the land from before you, it shall be that those who you will leave from them, who remain in the land, will be as thorns in your eyes, and as sharp stones in your sides, and they will bear enmity to you in the land in which you dwell.** It is prohibited to attempt to exist alongside them in peace, as you will be unable to live together. Even if you make the effort to do so temporarily, they will eventually cause you to stumble into sin.
- 56 **It shall be that as I imagined to do to them, to drive them from the land, I will do to you.^D**

- 34** 1 **The Lord spoke to Moses, saying:**
- 2 **Command the children of Israel, and say to them: When you come to the land of Canaan,^D this shall be the land that shall fall to you as an inheritance, the land of Canaan according to its borders.**
- 3 **The southern side shall be for you from the wilderness of Tzin alongside Edom, on the southeastern edge of the border, and your southern border shall begin at the southern edge of the Dead Sea eastward.** This shall be the easternmost point of the southern border of the land.
- 4 **Your border shall turn, from the Dead Sea, south of Maaleh Akrabim,^B and pass toward Tzin, and its terminus shall be, the border shall pass south of Kadesh Barnea, and it shall emerge to Hatzar Adar,^B and pass toward Atzmon.^B**
- 5 **The border shall turn from Atzmon toward the Ravine of Egypt, which is Wadi El-Arish, according to the standard tradition¹⁵ and its terminus shall be at the Mediterranean Sea.**
- 6 **The western border shall be for you the Great Sea, the Mediterranean Sea, and its coast, which includes everything near the shore, such as reefs and small islands;¹⁶ this shall be the western border for you.**
- 7 **This shall be the northern border for you; from the Great Sea in the west, you shall veer¹⁷ toward Hor Mountain.** Alternatively, this means, that you shall mark a route for yourselves that turns toward Hor Mountain.¹⁸



Borders of the land

BACKGROUND

34:4 | **Maaleh Akrabim:** Generally identified with Naqb es-Safa, about 20 km southeast of Dimona.

Hatzar Adar: Possibly Hetzron, on the border of the inheritance of the tribe of Judah (see Joshua 15:3). Alternatively, it is Ein el-Qedeis, near Kadesh Barnea.

Atzmon: The accepted identification is Ein el-Qaseimeh, 30 km west of Nitzana.

DISCUSSION

33:56 | **It shall be that as I imagined to do to them, I will do to you:** Clearing the Land of Israel in its entirety was a duty as well as a right. God warned the children of Israel that if they did not fulfill this command they would be banished from the land. Indeed, the failure of the Israelites to rid the land of its local inhabitants brought upon them many troubles that continued throughout the entire period of the judges (see Judges 2:1–3, 6:7–10).

34:2 | **Canaan:** Although the land of Canaan was considered one country, it had never belonged to a single tribe or nation. Rather, many nations and tribes, who came from various other places, lived alongside one another in Canaan. Consequently, the borders of Canaan were not properly defined, and it was necessary for the Torah to delineate them.

וְאִם-לֹא תוֹדִישׁוּ אֶת-יִשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְהָיָה אֲשֶׁר תּוֹתִירוּ מֵהֶם לְשָׂפִים
בְּעֵינֵיכֶם וּלְצַנִּינִם בְּצַדֵיכֶם וְצָרְרוּ אֶתְכֶם עַל-הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ:
וְהָיָה כַּאֲשֶׁר דִּמְיַתִּי לַעֲשׂוֹת לָהֶם אֲעֹשֶׂה לָכֶם:

לד וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: צֹו אֶת-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי-אַתֶּם בָּאִים לֹא
אֶל-הָאָרֶץ פְּנַעַן זֹאת הָאָרֶץ אֲשֶׁר תִּפְּל לָכֶם בְּנַחֲלָה אֶרֶץ פְּנַעַן לַגְּבֻלָּתִיהָ: וְהָיָה
לָכֶם פְּאֵת-נֶגֶב מִמִּדְבַר-צֹן עַל-יַדֵי אָדוּם וְהָיָה לָכֶם גְּבוּל נֶגֶב מִקְצֵה יַם-הַמֶּלַח
קָדְמָה: וְנִסַּב לָכֶם הַגְּבוּל מִנֶּגֶב לְמַעַל עַקְרָפִים וְעַבְרָ צִנְהָ וְהָיָה תּוֹצְאֹתֶיךָ
מִנֶּגֶב לְקֹדֶשׁ בְּרַנֵּעַ וַיֵּצֵא חֵצֵר-אֲדָר וְעַבְרָ עֲצֻמְנָה: וְנִסַּב הַגְּבוּל מֵעֲצֻמוֹן נַחֲלָה
מִצְרַיִם וְהָיוּ תּוֹצְאֹתֶיךָ הַיַּמָּה: וְגְבוּל יָם וְהָיָה לָכֶם הַיָּם הַגָּדוֹל וְגְבוּל זֶה-יְהִי
לָכֶם גְּבוּל יָם: וְזֶה-יְהִי לָכֶם גְּבוּל צְפוֹן מִן-הַיָּם הַגָּדוֹל תִּתְּאוּ לָכֶם הַר הָהָר:

רש"י

שֶׁל מַעֲלָה עַקְרָפִים, נִמְצָא מַעֲלָה עַקְרָפִים לְפָנֵינוּ מִן
הַמִּנְעָר: וְעַבְרָ צִנְהָ, חֵל נֶגֶב, כְּמוֹ: מִנְעֻמָּה: וְהָיוּ תּוֹצְאֵי
קְדוּשָׁתוֹ, בְּדִרְוֵמָה שֶׁל קֹדֶשׁ בְּרַנֵּעַ: וַיֵּצֵא חֵצֵר אֲדָר, מִתְּפֹשֶׁט
הַמִּנְעָר וּמִקְרִיב לְעַד צָפוֹן, וְנִמְצָא עוֹד בְּחֻלְסוֹן לְמַעַרְב,
וְכֵן לוֹ לְחֵצֵי חֵדֶר וּמִשָּׁם לְעִמּוֹן וּמִשָּׁם לְנַחַל מִנְעֵי.
וְלִשְׁוֹן וְנִסַּב הַיָּמִיד בְּצֹו לְפִי שֶׁכָּתוּב: "וַיֵּצֵא חֵצֵר חֵדֶר"
שֶׁהַתְּחִיל לְהִקְרִיב מִשְׁעֵבֶר חֵת קֹדֶשׁ בְּרַנֵּעַ, וְלִבַּח חוֹתְמָה
רַעֲיָה שֶׁלְּפָנֶיהָ לְעַד צָפוֹן הִיְתָה מִקְדָּשׁ עַד עִמּוֹן, וּמִשָּׁם
וְהִלָּחָה נִתְקַעַר הַמִּנְעָר וְנִסַּב לְעַד הַדְּרוֹם וְכֵן לוֹ לְנַחַל
מִנְעֵי, וּמִשָּׁם לְעַד הַמַּעַרְב חֵל הַיָּם הַגָּדוֹל, שֶׁהוּא מִנְעַר
מַעַרְבָה שֶׁל חֵדֶר יִשְׂרָאֵל נִמְצָא בְּנַחֲלֵי מִנְעֵי שֶׁמִּקְדוּשֵׁ
מַעַרְבִית דְּרוֹמִית:

הוּא וְהָיוּ תּוֹצְאֵי הַיָּמָה, חֵל מִנְעַר הַמַּעַרְב, שְׁחִין עוֹד
גְּבוּל נֶגֶב מִחֵדֶר לְעַד הַמַּעַרְב מִשָּׁם וְהִלָּחָה:

וְגְבוּל יָם, וּמִנְעַר מַעַרְבֵי הַיָּמָה: וְהָיָה לָכֶם הַיָּם הַגָּדוֹל.
לְמַנְעָה: וְגְבוּל הַנְּסִיין שֶׁבְּתוֹךְ הַיָּם חֵת מִן הַגְּבוּל, וְהֵם
חֵתִים שֶׁקוֹרִין חֵשֶׁלֶשׁ:

וְגְבוּל צְפוֹן, מִנְעַר צָפוֹן: מִן הַיָּם הַגָּדוֹל תִּתְּאוּ לָכֶם הַר
הָהָר, שֶׁהוּא מִקְדוּשֵׁ עֲצוּמִית מַעַרְבִית, וְלִאֲשׁוֹ מִשְׁפֵּיעַ
וְכִנְסָה לְתוֹךְ הַיָּם, וְיֵשׁ מִלִּבָּה הַיָּם לְפָנֵינוּ הַיָּמִין וְחוּצָה
הַיָּמִין: תִּתְּאוּ, תִּשְׁפִיעוּ לָכֶם לְנַטוֹת מִמַּעַרְב לְצָפוֹן חֵל
הַר הָהָר: תִּתְּאוּ, לִשְׁוֹן סָפָה, כְּמוֹ: "חֵל תִּחַ הַרְעִים" (דְּבִי
הַיָּמִים ב', י"א), "וְתִחִי הַשְּׂעִר" (יִזְחָח ב', א) הַיָּצִיעַ שֶׁקוֹרִין
חֲסִבִּיין, שֶׁהוּא מִנְעַב וּמִנְעָפֶ:

חֵת כְּנֻסָתָם לְחֹךְ, הָיָה מַעַרְבִים חֵת הַיָּלֹס לְעַד צָפוֹן
וְכֵן לְחֹךְ יִשְׂרָאֵל, וְלֹא עָשָׂה כֵן, וְזֶה שֶׁנִּמְצָא: "וְלֹא נָחַס
חֵלֵהִים דָּךְ חֹךְ פִּלְשֵׁתִים" (שְׁמ״ו י"ג, ח) שֶׁהֵם וְשָׂבִים עַל
הַיָּם מַעַרְבָה שֶׁל חֹךְ כְּנַעַן, כְּעִנְיֵן שֶׁנִּמְצָא בְּפִלְשֵׁתִים:
"יִשְׁבֵי חֵל הַיָּם גֹּי בְּרַתִּים" (נְפִיחָ ב', ה) וְלֹא נָחַס חוּתֵן
הַדָּךְ, חֵלֵה הַסָּבֵן וְהוֹעִיחִם דָּךְ דְּרוֹמָה חֵל הַמַּעַרְבָה
וְהוּא שֶׁקָּרְאוּ יִזְחָחֵל "מִדְּבַר הַעֲנִיִם" (יִזְחָח ב', ה)
לְפִי שֶׁהָיוּ כְּמֵה חֵמֹת וְשָׂבִים כְּמֵה, וְהוֹלְכוּ חֵל דְּרוֹמָה
מִן הַמַּעַרְב כְּלִפִּי מִזְרַח תְּמִיד, עַד שֶׁכָּחוּ לְדְרוֹמָה שֶׁל
חֹךְ הָדוּם, וְכֵן שֶׁמֶלֶךְ הָדוּם שֶׁעִפְסָם לְעַבְדָּה דָּךְ חֹרֵעַ
וְלִהְיוֹת לְחֹךְ דָּךְ רַחֲפָה, וְלֹא רָצָה, וְהִגְדִּיב לְסַפֵּד חֵת
כָּל דְּרוֹמָה שֶׁל הָדוּם עַד בּוֹאִם לְדְרוֹמָה שֶׁל חֹךְ מוֹחָב,
שֶׁנִּמְצָא: "וְגַם חֵל מֶלֶךְ מוֹחָב שִׁלַּח וְלֹא חִבָּה" (שׁוֹפְטִים י"ז,
ח) וְהִלְכֵי כָּל דְּרוֹמָה שֶׁל מוֹחָב עַד סוֹפָה, וּמִשָּׁם הִכְנוּ
פְּנֵיהֶם לְצָפוֹן עַד שֶׁסָּבְבוּ כָּל מִנְעַר מִזְרָחִי שֶׁלָּה לְרַחֲפָה,
וְכִפְּסוּ חֵת מוֹחָבָה מִצָּחוּ חֵת חֹךְ סִיחוֹן וְעוֹג שֶׁהָיוּ
יֹשְׁבֵי כְּנַעַנָה שֶׁל חֹךְ כְּנַעַן, וְהִדְּקוּ מִסְּסִיחַ בְּעֵינֵיהֶם,
וְזֶה שֶׁנִּמְצָא בְּפִתְחֵהֶם: "וַיִּלְךְ בְּמִדְבַר יִשְׂרָאֵל חֵת הָדוּם
וְחֵת חֹךְ מוֹחָב וַיֵּבֵא מִמִּזְרָחִי שְׂמֵט לְחֹךְ מוֹחָב" (ס
פִּסְחִי י"ג) וְכֵן חֵת חֹךְ סִיחוֹן וְעוֹג שֶׁהִיְתָה כְּנַעַנָה שֶׁל
חֹךְ מוֹחָב, וְהִדְּקוּ עַד הַיַּדְּקָה, וְהוּא כְּנַעַן מִקְדוּשֵׁ עֲצוּמִית
מַעַרְבִית שֶׁל חֹךְ מוֹחָב, נִמְצָא שְׁחִין כְּנַעַן שֶׁעִבְדָּה הַיַּדְּקָה
לְמַעַרְב, הִי מִקְדוּשֵׁ דְרוֹמִית מוֹרְחִית שֶׁלָּה חֵל הָדוּם:

ד | וְנִסַּב לָכֶם הַגְּבוּל מִנֶּגֶב לְמַעַל עַקְרָפִים, כָּל מִקְדוּשֵׁ
שֶׁנִּמְצָא: "וְנִסַּב" חוּ "וַיֵּצֵא", מִלְּמַד שֶׁלָּה הָיָה הַמִּנְעָר שְׁוִי,
חֵלֵה הוֹלֵךְ וַיּוֹצֵא לְחוּץ, וַיֵּצֵא הַמִּנְעָר וְעוֹקֵם לְעַד צְפוֹן
שֶׁל עוֹלָם שֶׁחֵלְכָסוֹן לְמַעַרְב, וְעוֹבֵד הַמִּנְעָר בְּדְרוֹמָה

נָה | וְהָיָה אֲשֶׁר תּוֹתִירוּ מֵהֶם, יְהִיוּ לָכֶם לְעָרָה: לְשָׂפִים
בְּעֵינֵיכֶם, לִיתְנוֹת הַמִּנְעָרוֹת עֵינֵיכֶם, תְּרַגְסוּם כָּל יְתוֹת:
"סְכִיחִי": וְלְצַנִּינִים, פּוֹתְרִים כּוּ הַפּוֹתְרִים לִשְׁוֹן מְשׁוֹכֵת
הַיָּם הַסּוֹכֵכֵת חֵתְכֶם, לְסָבֵר וְלְכַלֵּא חֵתְכֶם מִחִין יוֹצֵא
וְכֵן: וְצָרְרוּ אֶתְכֶם, כְּתַרְעָמָה:

פרק לד

ב | זֹאת הָאָרֶץ אֲשֶׁר תִּפְּל לָכֶם גּוֹ', לְפִי שֶׁהִרְבֵּה מַטּוֹת
וְהָיוּ חֵתֵי חֹךְ וְחִין וְהָיוּ חֵתֵי חֹךְ, הַיַּרְבֵּךְ לְכַתֵּב
מִנְעֵי גְבוּלֵי רִחוּקָה סָבִיב, לְמוֹר כֵּן, מִן הַגְּבוּלִים הַלְלוּ
וְלְפָנֵינוּ הַמַּקְדוּשֵׁ תִפְּל לָכֶם, עַל שֶׁ שֶׁנִּמְצָא לְהָה
בְּגוֹל מִקְדָּחֵת חֵלְקָה לִשְׁוֹן נִמְצָא, וּמִדְּבַר חֵלְקָה חוּמֵר:
עַל יְדֵי שֶׁהִפִּיל הַקֹּדֶשׁ בְּרִיחַ הוּא שְׂרִייה שֶׁל שְׂעֵי
חֵמֹת מִן הַשָּׁמַיִם וְכִפְתָּן לְפָנֵינוּ מִשָּׁה, חֵמֵר לוֹ: קָחָה
חִין פָּהֶם עוֹד כֵּחַ:

ג | וְהָיָה לָכֶם פְּאֵת נֶגֶב, רִחוּ דְרוֹמִית חֵשֶׁר מִן הַמִּזְרָח
לְמַעַרְב: מִמִּדְבַר צֹן, חֵשֶׁר חֵלֵל הָדוּם, מִתְחִיל מִקְדוּשֵׁ
דְרוֹמִית מוֹרְחִית שֶׁל חֹךְ תִּשְׁעַת הַמַּטּוֹת, בִּינְדָה שֶׁלֹּא
חֵתֵי וְשׁוֹכֵת בְּדְרוֹמָה שֶׁל חֹךְ יִשְׂרָאֵל חוּ חֵלֵל זוֹ: קָחָה
חֹךְ מִנְעֵי: וְחֹךְ הָדוּם פִּלְהָ, וְחֹךְ מוֹחָב פִּלְהָ, חֹךְ
מִנְעֵי מִקְדוּשֵׁ דְרוֹמִית מַעַרְבִית, שֶׁנִּמְצָא בְּרַחֲפָה זוֹ:
"מִנְעִימוֹן נַחֲלָה מִנְעֵי וְהָיוּ תּוֹצְאֵי הַיָּמָה" (לְהִלְכוּ פִּסְחִי
ה) וְנַחַל מִנְעֵי הָיָה מִתְּחִלָּה עַל פְּנֵי כָּל חֹךְ מִנְעֵי,
שֶׁנִּמְצָא: "מִן הַשִּׁיחֹר חֵשֶׁר עַל פְּנֵי מִנְעֵי" (וַיְהִשֶׁע י"ג, א)
וּמִפְּסִיחַ בּוֹן חֹךְ מִנְעֵי לְחֹךְ יִשְׂרָאֵל וְחֹךְ הָדוּם חֵלְקָה
לְעַד הַמִּזְרָח, וְחֹךְ מוֹחָב חֵלֵל חֹךְ הָדוּם, כְּסוּף הַדְּרוֹם
לְמוֹרְחָה, וְכֵן יִשְׂרָאֵל מִמִּזְרָחֵהּ, חֵס רָצָה הַמִּקְדוּשֵׁ לְקָרֵב

- 8 From Hor Mountain you shall veer toward the approach to [Levo] Hamat.** Some explain that Levo Hamat¹⁹ is the name of a place in the land of Hamat.²⁰ **And the terminus of the border shall be toward Tzedad.^b**
- 9 The border shall go out toward Zifrona, and its terminus shall be Hatzar Einan;^b this shall be your northern border.** Fourth **16 The Lord spoke to Moses, saying:** aliya **17 These are the names of the men who shall allocate the land on your behalf: Elazar the High Priest, and Joshua son of Nun.** (Sixth aliya)
- 18 You shall take one prince from each tribe, as their representatives, to allocate the land.**
- 19 These are the names of the men: From the tribe of Judah, Caleb son of Yefuneh,** one of the few surviving elderly members of the generation that left Egypt.
- 20 From the tribe of the children of Simeon, Shmuel son of Amihud.**
- 21 From the tribe of Benjamin, Elidad son of Kislon.**
- 22 From the tribe of the children of Dan, the representative was a prince,^d Buki son of Yogli.**
- 23 From the children of Joseph: From the tribe of the children of Manasseh a prince, Haniel son of Efod;**
- 24 From the tribe of the children of Ephraim a prince, Kemuel son of Shiftan.**
- 25 From the tribe of the children of Zebulun a prince, Elitzafan son of Parnakh.**
- 26 From the tribe of the children of Issachar a prince, Paltiel the son of Azan.**
- 27 From the tribe of the children of Asher a prince, Ahihud son of Shelomi.**
- 10 You shall veer, or mark a route toward the east border, from Hatzar Einan to Shefam.**
- 11 The border shall descend from Shefam to Rivla,^b east of the spring,** possibly referring to Lake Hula, **and the border shall descend** in an almost straight line, **and shall converge** and touch **upon the bank of the Sea of Galilee eastward,** on the eastern shore of the Sea of Galilee.
- 12 The border shall descend to the Jordan River, and its terminus shall be at the Dead Sea; this shall be your land according to its borders all around.^d**
- 13 Moses commanded the children of Israel, saying: This is the land that you shall allocate by lot, that the Lord commanded to give to the nine tribes, and to half the tribe;**
- 14 for the tribe of the children of Reuben, according to their patrilineal houses, and the tribe of the children of Gad, according to their patrilineal houses, have taken a portion, and half the tribe of Manasseh has taken their inheritance** on the eastern side of the Jordan River.

BACKGROUND

34:8 | **Tzedad:** Generally identified with the village of Sadad, roughly 100 km northeast of Damascus, near the road between Damascus and Homs.

34:9 | **Zifrona; Hatzar Einan:** Some identify these locations with two oases, Huwwarin and El Qaryatein, east of Tzedad.

34:11 | **Rivla:** This is the capital city of the land of Hamat, to which the kings of Judah were exiled (II Kings 23:33; Jeremiah 39:6, 52:27). It is identified as Ribleh, on the bank of the Orontes, about 30 km south of Homs. Some claim that the descriptions, “east of the spring, and the border shall descend,” do not fit Ribleh, but are referring to a different place, southeast of that town, near the Sea of Galilee. Yet others say it is the springs at Lyon, north of the Yarmuk, roughly 5 km east of the Sea of Galilee.

DISCUSSION

34:12 | **This shall be your land according to its borders all around:** These borders are known as borders of those who ascended from Egypt (*Haḡiga* 3b). In practice, Israel was never in control of this entire area. There were always enclaves inhabited by foreign nations, some of which the Israelites did not even attempt to conquer. For example, no attempt was even made to capture the areas of Tyre and Sidon, occupied by the Phoenicians, the Sidonians, and the Tyrians. Additionally, the Philistines dwelled in the coastal strip of the southern plains, and despite efforts to conquer this region in the days of David, Solomon, and probably the Hasmoneans as well, the task was never completed.

Nonetheless, in the era of David and Solomon, the border of Israel reached the northernmost edge mentioned here, and extended even further. In fact, it is stated that Solomon built the

city of Palmyra, an oasis in the Syrian desert, far to the east of the border (II Chronicles 8:1–6). However, a full conquest of all the territory included in the borders of the land was never carried out. The expanse of Israel as depicted here includes the entire modern-day State of Israel, as well as most of modern-day Syria. Conversely, according to certain opinions, the borders delineated in this chapter do not include the southern Negev, which is part of the State of Israel.

34:22 | **From the tribe of the children of Dan a prince:** It seems that the representatives of the previous tribes were not princes but dignified members of that tribe. In verse 18 they are all called princes, but that appointment applied only for the purpose of dividing the land, not for other matters. Consequently, in the list they are mentioned by name alone, without the title of prince (see *Ha'amek Davar*).

מִהָרֶהָר תִּתְּאוּ לְבָא חֶמֶת וְהָיוּ תוֹצְאוֹת הַגָּבֹל צְדָדָה: וַיֵּצֵא הַגָּבֹל זַפְרָנָה וְהָיוּ
 תוֹצְאוֹתָיו חֶצֶר עֵינָן זֶה־יְהִיָּה לָכֶם גְּבוּל צָפוֹן: וְהִתְּאוּיֹתֶם לָכֶם לְגְבוּל קְדָמָה
 מִחֶצֶר עֵינָן שְׂפָמָה: וַיֵּרֶד הַגָּבֹל מִשְׁפַּס הָרִבְלָה מִקְדָּם לְעֵינָן וַיֵּרֶד הַגָּבֹל וּמַחֲהָ
 עַל־כַּתֵּף יַם־כְּנָרֶת קְדָמָה: וַיֵּרֶד הַגָּבֹל הַיַּרְדֵּנָה וְהָיוּ תוֹצְאוֹתָיו יַם הַמֶּלַח זֹאת
 תִּהְיֶה לָכֶם הָאָרֶץ לְגַבְלֹתֶיהָ סָבִיב: וַיֵּצֵא מֹשֶׁה אֶת־בְּנֵי יִשְׂרָאֵל לֵאמֹר זֹאת
 הָאָרֶץ אֲשֶׁר תִּתְּנֶנְחֻלוּ אֹתָהּ בְּגוֹרָל אֲשֶׁר צִוָּה יְהוָה לָתֵת לְתַשְׁעַת הַמִּטּוֹת
 וַחֲצֵי הַמַּטֵּה: כִּי לָקְחוּ מַטֵּה בְּנֵי הָרְאוּבֵנִי לְבַיִת אֲבֹתָם וּמַטֵּה בְּנֵי־הַגָּדִי לְבַיִת
 אֲבֹתָם וַחֲצֵי מַטֵּה מְנַשֶּׁה לָקְחוּ נַחֲלָתָם: שְׁנֵי הַמִּטּוֹת וַחֲצֵי הַמַּטֵּה לָקְחוּ נַחֲלָתָם
 מֵעֵבֶר לַיַּרְדֵּן יֶרְחוֹ קְדָמָה מִזְרָחָה:

רביעי
/ששי/

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר־יִנְחֻלוּ לָכֶם אֶת־הָאָרֶץ
 אֶלְעָזָר הַכֹּהֵן וַיהוֹשֻׁעַ בֶּן־נוּן: וְנָשִׂיא אֶחָד נָשִׂיא אֶחָד מִמַּטֵּה תְקָחוּ לְנַחֵל אֶת־
 הָאָרֶץ: וְאֵלֶּה שְׁמוֹת הָאֲנָשִׁים לְמַטֵּה יְהוּדָה כָּלֵב בֶּן־יִפְנָה: וּלְמַטֵּה בְּנֵי שִׁמְעוֹן
 שְׂמוּאֵל בֶּן־עַמִּי הַיְּהוּדִי: לְמַטֵּה בְּנֵימֵן אֶלִיָּד בֶּן־פְּסֹלוֹן: וּלְמַטֵּה בְּנֵי־דָן נָשִׂיא בָקִי
 בֶּן־גִּלְיָה: לְבְנֵי יוֹסֵף לְמַטֵּה בְּנֵי־מְנַשֶּׁה נָשִׂיא חֲנִיָּאל בֶּן־אֶפַד: וּלְמַטֵּה בְּנֵי־אֶפְרַיִם
 נָשִׂיא קִמּוּאֵל בֶּן־שַׁפְטָן: וּלְמַטֵּה בְּנֵי־זְבוּלֹן נָשִׂיא אֵלִיעֶזֶר בֶּן־פְּרָנֵךְ: וּלְמַטֵּה
 בְּנֵי־יִשְׂשַׁכָּר נָשִׂיא פְּלִטְיָאל בֶּן־עֶזֶן: וּלְמַטֵּה בְּנֵי־אֲשֶׁר נָשִׂיא אַחִיהוּד בֶּן־שְׁלָמִי:

ד"ש"י

מזרחית קרינה פנים ומערבית קרינה חמה, לסיכך דרום
 לימין ויפון לשמאל:

ויו אֲשֶׁר יִנְחֻלוּ לָכֶם. פשטיקלס, כל נשיא ונשיא
 חפוטרופוס לשבטו, ומחלק נחלת השבט למשפחות
 ולבגדים, וזכר לכל אחד ואחד חלק הגון, ומה שהם
 עושים יהיה עשוי פאלו עשאים שלוחים. ולא יתכן
 לפקש 'לכס' זה ככל 'לכס' שבמקרא, שאם כן היה לו
 לכתוב: 'ינחילו לכס', 'ינחלו' משמע שהם נחלים לכס
 שבטיקלס ובמקומם, כמו: 'ה' ילחם לכס' (שמות יד, יז)

יח. לנחל את הארץ. שהיה נחל וחולק אותה
 במקומם:

נמצא הענין לפנים מן המצג, ומאחורו יאחל הוא: וירד
 הגבל כל שהגבול הולך מעטון לדרום, הוא יורד והולך:
 ומזה על כתיב ים כנרת קדמה. שהיא ים כנרת תוך לגבול
 במערב, והגבול במקום ים כנרת, ומשם ירד חל היקדו,
 והיקדו מושך יבא מן העטון לדרום בחלקו, וטה לנד
 מזרח, ומתקרב לנד חרן פנען כנגד ים כנרת, ומושך
 לנד מזרחה של חרן יאחל כנגד ים כנרת עד שנפול
 בים המלח, ומשם פלה הגבול בתנועתו חל ים המלח,
 שממנו התחלת מעד מקצוע דרומית מזרחית, הרי שבבת
 חוקה לחרבע רחוקה:

טו. קדמה מזרחה. חל פני העולם שהם בפזרתי, שרתי

ח. מהר ההר. תפסו ותלכו חל מעד העטון לצד המזרחית,
 ותפגעו ב'לבו חמת', זו תנועתו: תוצאת הגבל סופי
 הגבול כל מקום שצמח: 'תנועות הגבול', חו המעד
 פלה שם לגמרי ואינו עובר להלן ככל, חו משם מתפשט
 ומרחיב ויוצא לחוקיו להמשך להלן בחלקו יותר
 מן הריב הראשון, ולענין ריב המדה הראשון קראו
 'תנועות', ששם פלטה חוקה מדה:

ט-יב. והיו תוצאותיו חצר עיני. הוא היה סוף המעד
 העטוני, ונמצא חצר עיני במקצוע עטונית מזרחית, ומשם
 'והתחזיתם לכס' חל מעד המזרחי: והתחזיתם. לשון
 הסבה ונטיה, כמו: 'תתאו': שפמה. במעד המזרחי, ומשם
 הרבליה: מקדם לענין. שם מקום: והמעד הולך ממזרחו,

- 28 From the tribe of the children of Naphtali a prince, Pedahel son of Amihud.**
- 29 These are those men whom the Lord commanded to allocate the inheritance to the children of Israel,** to ensure that all inherit their rightful portion, **in the land of Canaan.**
- 35** ^{Fifth aliya} **1** Each of the nine and a half tribes was to receive a fair portion on the western side of the Jordan. Reuben, Gad, and half the tribe of Manasseh had already been promised their portion on the eastern side of the Jordan River. Now God commanded that each of the tribes had to set aside from their territory residential areas for the Levites. **The Lord spoke to Moses on the plains of Moav along the Jordan at Jericho, saying:** ^{Sixth aliya (Seventh aliya)}
- 2 Command the children of Israel, and they shall give to the Levites from the allocation of their ancestral portion cities in which to live, and an open for the cities around them, you shall give to the Levites.**
- 3 The cities shall be for them to live, and their tracts surrounding their cities shall be for their animals, and for their property, and for all their provisions.²¹**
- 4 The surrounding tracts of the cities that you shall give to the Levites, from the wall of the city and outward, one thousand cubits all around.**
- 5 In all, you shall measure outside the city: on the eastern side two thousand cubits,^D and the southern side two thousand cubits, and the western side two thousand cubits, and the northern side two thousand cubits, and the city in the middle. This shall be for them the surrounding tracts of the cities.**
- 6** Included in the cities that you shall give to the Levites, there shall be the six cities of refuge that you shall give for the murderer to flee there. Six of the Levite cities shall be cities of refuge, and with them you shall give forty-two additional cities.^D
- 7 All the cities that you shall give to the Levites are forty-eight cities, them, the cities themselves, and their surrounding**
- tracts.** Since the portions of each tribe had yet to be delineated, the chapter does not list these cities.
- 8 The cities which you shall give from the portion of the children of Israel, from the greater tribes you shall increase,** by giving the Levites more cities, **and from the lesser, the smaller tribes, you shall decrease;²² each tribe according to its inheritance that it will inherit shall give from its cities to the Levites.** The Levites shall receive small tracts of land scattered among the portions of the tribes.²³
- 9** Apropos the mention of the Levite cities, the Torah reiterates the laws of the unwitting murderer, who must flee to one of those cities. **The Lord spoke to Moses, saying:**
- 10 Speak to the children of Israel, and say to them: When you cross the Jordan to the land of Canaan,**
- 11 you shall designate cities, cities of refuge they shall be for you; and the murderer who smites a person unwittingly shall flee there.**
- 12 The cities shall be for you for refuge from the blood redeemer, that the murderer shall not die, until he stands before the congregation for judgment.** These cities will initially absorb all murderers until they stand trial, protecting them from the relatives of the deceased. The murderer who arrives there is under the protection of God's statutes until the court decides whether he indeed murdered unwittingly and must remain in exile in a city of refuge; whether he is an intentional murderer, and is therefore liable to receive the death penalty; or whether he is entirely exempt.²⁴
- 13 The cities that you shall give, six cities of refuge you shall have.**
- 14 Three cities you shall place across the Jordan,^D and three cities you shall give in the land of Canaan; they shall be cities of refuge.**
- 15** The chapter explains the details of this law: **For the children of Israel, and for the stranger and for the resident alien among**

DISCUSSION

35:5 | **You shall measure outside the city: the eastern side two thousand cubits:** An area extending 2000 cubits in each direction was allotted to each city (see Ramban; *Ha'amek Davar*). One thousand cubits of this extension was the surrounding tract mentioned in verses 2–4. The purpose of the further thousand cubits is not stated here; it probably served as forest land and for various requirements of the city, such as fields and vineyards (see Rashi on verse 4; *Sota* 26b; *Eruvim* 56b). The whole area, 2000 cubits, in all directions is also referred to as the

surrounding tract of the city (See Leviticus 25:34; Joshua 21).

35:6 | **For the murderer to flee there, and with them you shall give forty-two cities:** According to the tradition of the Sages, murderers could be absorbed by any of the Levite cities, at least temporarily, with the agreement of the residents of that city. The difference was that six of the cities were specifically designated for this purpose, and the signposts on roads leading to them stated that they were cities of refuge (see *Makkot* 10a, 13a; *Likkutei Sefat*

Emet; Or HaHayyim).

35:14 | **Three cities you shall place across the Jordan:** Although the land of Canaan was to be more densely populated than on the eastern side of the Jordan River, it is for this very reason that there was a need for an equal number of three cities on the eastern side of the river, one in each region, due to the great distance between settlements. Furthermore, the Sages explain that murderers were more commonly found in the Gilad region than on the western side of the Jordan River (*Makkot* 9b).

וּלְמַטֵּה בְנֵי־נַפְתָּלִי נָשִׂיא פְּדֵה־אֵל בֶּן־עַמִּי־הַיּוֹד: אֱלֹהֵי אֲשֶׁר צִוָּה יְהוָה לְנַחֵל
 אֶת־בְּנֵי־יִשְׂרָאֵל בְּאֶרֶץ כְּנָעַן:

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּעַרְבַת מוֹאָב עַל־יַרְדֵּן יְרֵחוֹ לֵאמֹר: צֹו אֶת־בְּנֵי יִשְׂרָאֵל
 וְנָתַנּוּ לְלוּיִם מִנַּחֲלַת אַחֲזַתֶּם עָרִים לְשֹׁבְתֵי וּמִגְרָשׁ לְעָרִים סְבִיבֹתֵיהֶם תִּתְּנוּ
 לְלוּיִם: וְהָיוּ הָעָרִים לָהֶם לְשֹׁבְתֵי וּמִגְרָשֵׁיהֶם יִהְיוּ לְבִהְמֹתָם וְלִרְכֻשָׁם וְלִכְלֵל חֵיתָם:
 וּמִגְרָשֵׁי הָעָרִים אֲשֶׁר תִּתְּנוּ לְלוּיִם מִקִּיר הָעִיר וְחֹוצְהָ אֶלֶף אַמָּה סְבִיב: וּמִדֹּתָם
 מִחוּץ לָעִיר אֶת־פְּאֵת־קִדְמָה אֶלְפִים בָּאֵמָה וְאֶת־פְּאֵת־נֶגֶב אֶלְפִים בָּאֵמָה וְאֶת־
 פְּאֵת־יָם | אֶלְפִים בָּאֵמָה וְאֶת־פְּאֵת־צָפוֹן אֶלְפִים בָּאֵמָה וְהָעִיר בְּתוֹךְ זֶה יִהְיֶה
 לָהֶם מִגְרָשֵׁי הָעָרִים: וְאֵת הָעָרִים אֲשֶׁר תִּתְּנוּ לְלוּיִם אֵת שֵׁשׁ־עָרֵי הַמִּקְלָט
 אֲשֶׁר תִּתְּנוּ לְנֹס שָׁמָּה הָרֵצַח וְעַלֵּיהֶם תִּתְּנוּ אַרְבָּעִים וּשְׁתַּיִם עִיר: כָּל־הָעָרִים
 אֲשֶׁר תִּתְּנוּ לְלוּיִם אַרְבָּעִים וּשְׁמֹנֶה עִיר אֶתְהֶן וְאֶת־מִגְרָשֵׁיהֶן: וְהָעָרִים אֲשֶׁר
 תִּתְּנוּ מֵאַחֲזַת בְּנֵי־יִשְׂרָאֵל מֵאֵת הָרֶב תִּרְבּוּ וּמֵאֵת הַמַּעֲט תִּמְעָטוּ וְאִישׁ כְּפִי
 נִחְלָתוֹ אֲשֶׁר יִנְחֻלוּ יִתֵּן מֵעָרָיו לְלוּיִם:

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אֲנִי
 עֹבְרִים אֶת־הַיַּרְדֵּן אֲרֻצָּה כְּנָעַן: וְהִקְרִיתֶם לָכֶם עָרֵי מִקְלָט תִּהְיֶינָה
 לָכֶם וְנֹס שָׁמָּה רֵצַח מִפְּהַ־נַּפֶּשׁ בְּשִׂגְגָה: וְהָיוּ לָכֶם הָעָרִים לְמִקְלָט מִגֹּאֵל
 וְלֹא יָמוּת הָרֵצַח עַד־עַמּוּד לִפְנֵי הָעֵדָה לְמִשְׁפָּט: וְהָעָרִים אֲשֶׁר תִּתְּנוּ שֵׁשׁ־
 עָרֵי מִקְלָט תִּהְיֶינָה לָכֶם אֵאת | שֵׁשׁ הָעָרִים תִּתְּנוּ מֵעֵבֶר לַיַּרְדֵּן וְאֵת שֵׁשׁ
 הָעָרִים תִּתְּנוּ בְּאֶרֶץ כְּנָעַן עָרֵי מִקְלָט תִּהְיֶינָה: לְבְנֵי יִשְׂרָאֵל וְלָגֵר וְלַתּוֹשֵׁב

לב ששי
 /שביעי/

רש"י

יג | שש ערי מקלט. מגיד שאף על פי שהקדיל משה
 בחייו שלש ערים בעבר היקדו, לא היו קולטות עד
 שגברו שלש שנתו והשעו בחרו כנען.
 יד | את שלש הערים וגו'. אף על פי שבחרו כנען תשעה
 שבטים וזמן חילף שנים. השנה מננו ערי מקלט
 שלשה, משום דבגלעד נבישי רוחים, דקתני: "גלעד קרית
 פעלי חון עקרה מנס" (הושע ו, ח)

יג | וכלל חותם. לכל צרכיהם:
 יד | אף אמה סביב. וזכריו הוא חומר: "אלפים בזהמה"
 (פסוק ה) היא צינר? אלפים הוא עותן להם סביב, ומתם
 חלק הפעמיים למגלש והחינוניים לשדות וכדומים:
 יא | והקרייתם. חין הקריה חלף לשון הזמנה, וכן הוא
 חומר: "כי הקרה ה' חלוקיך לפני" (בראשית כו, כ).
 יב | מגאל. מפני גאל הדם שהיו קרוב למרצח:

כט | לנחל את בני ישראל. שהם ינחילו חזקה להם
 למחלקותיהם:

פרק לה

ב | ומגרש. רוח מקום חלק חון לעיר סביב להיות לנוי
 לעיר, וחון קשיון לבנות שם בית ולא לגנוע כרם ולא
 לזרע זרעה:

- them, these six cities shall be for refuge to flee there, anyone who kills a person unwittingly.
- 16 **But if he smote him with an instrument of iron, or some other destructive implement, and he died, he is a murderer; the murderer shall be put to death.** Since he struck the person with a utensil that could cause death, it is assumed that he meant to kill him and he is sentenced as a murderer, unless his innocence is proven.
- 17 Similarly, **if he smote him with a hand-sized stone,²⁵ or a sizable stone that is used as a tool for handiwork,²⁶ by means of which one may likely die, and he died, he is a murderer; the murderer shall be put to death.**
- 18 **Or if he smote him with a hand-sized weapon of wood, by means of which one may likely die, and he died, he is a murderer.** When one fatally strikes a person with an implement that is likely to kill, he is presumed to have committed the act on purpose, and therefore **the murderer shall be put to death.**
- 19 **The blood redeemer, a relative of the deceased; if he had no relative, the court appoints a blood redeemer for him;²⁷ he shall put the murderer to death;^d when he encounters him, he shall put him to death.** He has permission to kill the murderer.
- 20 **If he shoved him with enmity, without using an implement, but he pushed him violently in a manner designed to cause harm, or cast upon him some object intentionally, with malice forethought, and he died;**
- 21 **or he smote him with his hand with animosity, and he died;** in all such cases **the assailant shall be put to death; he is a murderer; the blood redeemer shall put the murderer to death when he encounters him.**
- 22 **But if there is no apparent reason to suspect that he meant to kill him, e.g., he shoved him suddenly, unintentionally,²⁸**
- and without animosity, or he cast upon him any vessel without intention.
- 23 **or with any stone, by means of which one may die, without seeing him, as he was unaware of the presence of the victim, and he dropped it upon him, and he died, and he did not bear enmity to him nor did he seek his harm,**
- 24 **the congregation of Israel, represented by the court, shall judge between the assailant and the blood redeemer^d according to these ordinances.**
- 25 **The congregation shall deliver the murderer from the hand of the blood redeemer, if it is established that he committed the act unwittingly and he is worthy of being saved, and the congregation shall restore him to the city of his refuge, where he fled, as he was taken from the city of refuge to stand trial in the region where the crime was committed. And he shall live in it, the city of refuge, until the death of the High Priest,^d who was anointed²⁹ with the sacred oil.** The murderer must remain in exile in the city of refuge for an unknown period of time, as it depends on the age and health of the High Priest, and other factors over which the accidental murderer has no control. Consequently, he might be tempted to leave his city of refuge.
- 26 **But if the murderer emerges, for whatever reason, from the border of the city of his refuge to which he flees,**
- 27 **and the blood redeemer finds him outside the border of the city of his refuge, and the blood redeemer murders the murderer;^d he has no bloodguilt** meaning that the blood redeemer is free of guilt.
- 28 **Because he shall live within the city of his refuge until the death of the High Priest; and after the death of the High**

DISCUSSION

35:19| **The blood redeemer, he shall put the murderer to death:** According to some commentaries, this is referring to an unwitting murderer who has left his city of refuge (Rashi, *Sanhedrin* 45b). Some say that this verse applies only in the case of an intentional murderer, if the court is unable to execute him for some reason (see Ramban, *Sefer HaMitzvot*, omitted positive commandment 13; see also Rabbi Samson Raphael Hirsch; *Ha'amek Davar*).

35:24| **The congregation shall judge between the assailant and the blood redeemer:** The blood redeemer is not depicted here as hot-headed, consumed by feelings of hatred toward the murderer and eager to avenge the blood of his relative. Rather, he serves as a prosecutor at the murder trial. For this reason, the Sages state that if the victim of a murder has no relative who can serve as his blood redeemer, the

court must appoint one on his behalf, to find the guilty party and stand against him in court (see *Sanhedrin* 45b; Ralbag, II Samuel 14:7).

35:25| **Until the death of the High Priest:** The High Priest is the holiest individual in Israel, and therefore his death atones for the entire nation. Someone who killed a person unwittingly and has been exiled to a city of refuge is in a sense under the patronage of the High Priest. He goes free when the High Priest dies because he no longer requires his protection. Furthermore, the accidental killing of someone contradicts the basic mission of the priests, represented by the High Priest. The function of the priest is atonement, instruction, and the correction of people's ways. When someone performs the terrible transgression of killing a person through lack of foresight, it serves as a warning to the priests and their most senior member. Therefore, the

death of the High Priest concludes the atonement process for the tragic incident (see Rabbi Samson Raphael Hirsch). Some suggest a different explanation: The death of a great personality, admired by all, serves to calm the spirit of the blood redeemer. He is comforted from his personal tragedy by his participation in the national tragedy (Rambam, *Guide of the Perplexed* 3:40).

35:27| **And the blood redeemer murders the murderer:** In effect, the blood redeemer is not only the prosecutor at the trial, but also the one responsible for executing the punishment determined by the court. If the unwitting murderer leaves the vicinity of his city of refuge, the blood redeemer has the right to carry out his punishment without the need for further intervention on the part of the court.

בַּתּוֹכֶם תִּהְיִינָה שֵׁשׁ־הָעָרִים הָאֵלֶּה לְמַקְלַט לָנוּס שָׁמָּה כָּל־מִכַּה־נַּפְשׁ בְּשַׂגָּה:
 וְאִם־בְּכָלִי בְּרוּל׃ הִכְהוּ וַיִּמַּת רֵצַח הוּא מוֹת יוֹמַת הָרֵצַח: וְאִם בְּאֶבֶן יָד אֲשֶׁר־
 יָמוּת בָּהּ הִכְהוּ וַיִּמַּת רֵצַח הוּא מוֹת יוֹמַת הָרֵצַח: אוֹ בְּכָלִי עַץ־יָד אֲשֶׁר־יָמוּת
 בּוֹ הִכְהוּ וַיִּמַּת רֵצַח הוּא מוֹת יוֹמַת הָרֵצַח: גֹּאֲלֵ הַדָּם הוּא יָמִית אֶת־הָרֵצַח
 בְּפָגְעוֹ־בּוֹ הוּא יִמַּתְנוּ: וְאִם־בְּשִׁנְאָה יִהְדַּפְּנוּ אוֹ־הַשְּׂלִיךְ עָלָיו בְּצַדִּיָּה וַיִּמַּת:
 אוֹ בְּאֵיבָה הִכְהוּ בִּידוֹ וַיִּמַּת מוֹת־יוֹמַת הַמִּכָּה רֵצַח הוּא גֹאֲלֵ הַדָּם יָמִית אֶת־
 הָרֵצַח בְּפָגְעוֹ־בּוֹ: וְאִם־בְּפִתְעָ בְּלֹא־אֵיבָה הִדְפוּ אוֹ־הַשְּׂלִיךְ עָלָיו כָּל־כְּלִי בְּלֹא
 צַדִּיקָה: אוֹ בְּכָל־אֶבֶן אֲשֶׁר־יָמוּת בָּהּ בְּלֹא רְאוּת וַיִּפֹּל עָלָיו וַיִּמַּת וְהוּא לֹא־אוֹיֵב
 לוֹ וְלֹא מִבְּקֶשׁ רַעְתּוֹ: וְשִׁפְטוֹ הָעֵדָה בֵּין הַמִּכָּה וּבֵין גֹּאֲלֵ הַדָּם עַל הַמְּשַׁפְּטִים
 הָאֵלֶּה: וְהֵצִילוּ הָעֵדָה אֶת־הָרֵצַח מִיַּד גֹּאֲלֵ הַדָּם וְהִשִּׁיבוּ אֹתוֹ הָעֵדָה אֶל־עֵיר
 מְקוֹלְטוֹ אֲשֶׁר־נָס שָׁמָּה וַיֵּשֶׁב בָּהּ עַד־מוֹת הַכֹּהֵן הַגָּדוֹל אֲשֶׁר־מָשַׁח אֹתוֹ בְּשֶׁמֶן
 הַקֹּדֶשׁ: וְאִם־יֵצֵא יֵצֵא הָרֵצַח אֶת־גְּבוּל עֵיר מְקוֹלְטוֹ אֲשֶׁר יָנוּס שָׁמָּה: וּמֵצֵא
 אֹתוֹ גֹּאֲלֵ הַדָּם מִחוּץ לְגְבוּל עֵיר מְקוֹלְטוֹ וְרֵצַח גֹּאֲלֵ הַדָּם אֶת־הָרֵצַח אֵין לוֹ דָם:

רש"י

מַנְשָׁקְחָל וּמִתְקַנֵּה חַת וְיָמֵי הַחַיִּים, חִינוּ קְדָחֵי שִׂיחָה לִפְנֵי
 פֶּהָן גְּדוֹל דְּבַר חֶסֶד, לְפִי שֶׁהִיָּה לוֹ לִכְהֵן גְּדוֹל לְהִתְפַּלֵּל
 שְׁלַח תִּחְרַע תִּתְקַרֵּעַ ז' לְשִׁנְיָה־לְחַד בְּחַיָּו: אֲשֶׁר מָשַׁח אֹתוֹ
 בְּשֶׁמֶן הַקֹּדֶשׁ, לְפִי פְּשׁוּטוֹ, מִן הַמְּקַדְּחֵי הַקִּנְיָרִים הוּא
 שְׁלַח פֶּרֶשׁ מִי מִשְׁחוֹ, חִלָּף כִּמְנוֹ: חָשֶׁר מִשְׁחוֹ הַמְּנוֹשֵׁחַ חוֹתֵן
 בְּשֶׁמֶן הַקֹּדֶשׁ, וְדַבְּרֵנּוּ דְקִשְׁאוֹ בְּמִשְׁכַּת מִכּוֹת (וְדַי י"ג ע"ב)
 לְכַחֲתֵי דְבַר, לְלַמֵּד שֶׁחַס עַד שְׁלַח (נִמְנָר דִּינוֹ מִת הַכֹּהֵן
 הַגָּדוֹל וּמִנּוּ חֶסֶד תִּתְקַנֵּה, וְלִחְרַח מִכָּחַן נִמְנָר דִּינוֹ, חוֹזֵר
 בְּמִיתָתוֹ שֶׁל שֶׁנֶּה, שְׁנִימָר: "חָשֶׁר מִשַׁח חֹתֵן", וְכִי הוּא מִשְׁחוֹ
 לְכַהֵן, אוֹ הַכֹּהֵן מִשַׁח חוֹתֵן? חִלָּף לְהַבִּיחַ חַת הַנִּמְנָשׁח
 בְּיָמָיו שְׁמַחֲזִירוֹ בְּמִיתָתוֹ:

כו | אֵין לוֹ דָם. הַכִּי הוּא כְּהוֹנֵן חַת הַמֵּת, שְׁחִין לוֹ דָם:

יח | או בְּכָלִי עֵץ יָד. לְפִי שְׁנִימָר: "וְכִי יָכָה חֵישׁ חַת
 עֲבָדוֹ אוֹ חַת חֲמִיתוֹ בְּשִׁפְטוֹ" (סס פסוק כ), יָכוֹל כָּל שֶׁהוּא?
 לְכַן נִחְמַד בְּעַן: "חָשֶׁר יָמוּת בּוֹ", שִׂיחָה בּוֹ כְּדִי לְהַמְטִית:

יט | בְּפָגְעוֹ בּוֹ. חִסְפוֹ בְּתוֹךְ עַרְבֵי מְקוֹלֵט:

כ | בְּצַדִּיקָה. כְּתִיב: "בְּכִמְנָח", בְּמַחְלָב:

כב | בְּפִתְעָ. בְּחֵזֶק, וְתִרְגָּמוֹ: "בְּתַכּוּחַ", שֶׁהִיָּה סְמוּךְ לוֹ,
 וְלֹא הִיָּה לוֹ שְׁהוּת לְהִזְהַר עָלָיו:

כג | או בְּכָל־אֶבֶן אֲשֶׁר יָמוּת בָּהּ. הַכֵּה: בְּלֹא רְאוּת. שְׁלַח
 קֶחֶם: וַיִּפֹּל עָלָיו. מִכָּחַן חֲמִיר, הַהוֹכֵחַ דְּרַךְ יְיָ וְיִידָה - גּוֹלָה
 דְּרַךְ עֲלֵיהָ - חִינוּ גּוֹלָה:

כד | עַד מוֹת הַכֹּהֵן הַגָּדוֹל. שִׁיחָה בָּח לְהַשְׁכִּיחַ שְׁכִינָה
 בְּשִׁנְיָה־לְחַד וְלְהַחֲרִיךְ וּמִיָּהִם, וְהוֹדִיעַ בָּח לְשַׁלֵּךְ חַת הַשְּׁכִינָה

טו | וְאִם בְּכָלִי בְּרוּל הִכְהוּ. חִין זֶה מְדַבֵּר כְּהוֹנֵן בְּשִׁנְיָה
 חִלָּף כְּהוֹנֵן בְּמִנְיָה, וְכִי לְלַמֵּד שֶׁהוֹכֵחַ כְּכָל דְּבַר נִרְיָךְ
 שִׂיחָה בּוֹ שְׁעוֹר כְּדִי לְהַמְטִית, שְׁנִימָר בְּכָלֶם: "חָשֶׁר יָמוּת
 בּוֹ", כְּדִי יִחַס מְשִׁיחַת דִּימִיתָה בָּהּ, חוֹן מִן
 הַכְּדוּל, שְׁלָחוּ וְיִדְוַע לִפְנֵי הַקֹּדֶשׁ בְּרִיךְ הוּא שֶׁהַכְּדוּל
 מְמִית כְּכָל שִׁיחָה, חִסְפוֹ מִחַסוֹ, לְפִיכֵךְ לֹא נִתְּנָה בּוֹ
 תִּזְכָּה שְׁעוֹר לְכַתֵּב בּוֹ: "חָשֶׁר יָמוּת בּוֹ", וְחַס תִּחְמַד כְּהוֹנֵן
 בְּשִׁנְיָה הַכְּתוּב מְדַבֵּר, הַכִּי הוּא חוֹזֵר לְמִטָּה: "חוֹ בְּכָל
 חֶבֶן חָשֶׁר יָמוּת בָּהּ בְּלֹא רְחוּת" וְגו' (וְלִבֵּן פְּסוּק כג) לְמַד
 עַל הַחֲמוּרִים לְמַעַלְהָ שְׁכַהוֹנֵן בְּמִנְיָה הַכְּתוּב מְדַבֵּר:

יו | בְּאֶבֶן יָד. שִׂיחָ בָּהּ מִלֵּא יָד. אֲשֶׁר יָמוּת בָּהּ. שִׂיחָ בָּהּ
 שְׁעוֹר לְהַמְטִית, כְּתִיב: "לְפִי שְׁנִימָר: "וְהִכָּה חֵישׁ חַת
 קְדָחֵי בְּאֶבֶן" (שְׁמִית כח, יח) וְלֹא נִתְּנָן בָּהּ שְׁעוֹר, יָכוֹל כָּל
 שִׁיחָה? לְכַן נִחְמַד: "חָשֶׁר יָמוּת בָּהּ":

Priest the murderer shall return to the land of his ancestral portion.

- 29 Although the laws of the cities of refuge are connected to the approaching historical event dealt with in this section, the settlement of the land, nevertheless, **these laws, of unwitting and intentional murderers, shall be for you as a statute of justice^D for your generations in all your dwellings.**
- 30 This verse mentions two additional laws that are also related to murder. **Anyone who kills a person, on the basis of witnesses one shall murder the murderer.** The court may execute a murderer based only on eyewitness testimony and not based on mere circumstantial evidence. **But one witness shall not testify against a person to die.** One witness is not sufficient evidence for a death sentence, despite the fact that such testimony creates grave suspicions of his guilt.
- 31 **You shall not take ransom for the life of a murderer, who is condemned to die;^D as instead he shall be put to death.**

Marriage for Women Who Inherit

NUMBERS 36:1–13

another tribe if the daughters of Tzelofhad, who had been promised their father's inheritance, would marry men from outside their tribe. There is a clear parallel between the earlier appeal of the daughters of Tzelofhad and this address by the children of Gilad. Likewise, God's answer was similar in both cases: He affirmed the rightness of the women's claim, and He accepted the concerns of the children of Gilad.

- 36 **1 The heads of the fathers of the family of the children of Gilad, son of Makhir, son of Manasseh, from the families of the sons of Joseph, approached, and they spoke before Moses, and before the princes, the heads of the fathers of the children of Israel.**
- 2 **They said:** On the one hand, **the Lord commanded my lord, Moses, to give the land as inheritance by lot to the children of Israel, the men, and on the other hand my lord was commanded by the Lord to give the inheritance of Tzelofhad our brother to his daughters.** These two commands lead to a contradiction of sorts:

- 22 **You shall not take payment of ransom from one who unwittingly killed a person, and fled to the city of his refuge, in order to return and to live in the land, until the death of the High Priest.** Some commentaries explain this to mean that a ransom is not taken from an intentional murderer who wishes to change his punishment from the death sentence and instead to flee to a city of refuge until the death of the High Priest.³⁰
- 33 **You shall not thereby tarnish³¹ the land in which you are, as the blood, if judgment is not executed upon the one who shed it, will tarnish the land; and the land will not be atoned for the blood that is shed in it, except through the blood of its shedder.^D** The only atonement for the blood of someone who was intentionally killed is the death of his murderer.
- 34 **You shall not defile the land in which you live, in the midst of which I rest; for I am the Lord, who rests in the midst of the children of Israel.**

This last section of the book of Numbers also deals with a commandment involving settlement of the land. However, this topic differs from the previous instructions in that it does not begin with a commandment of God but with the children of Gilad approaching Moses. They were concerned that part of their portion of the land might be transferred to

- 3 **If they, the daughters of Tzelofhad, shall be to the sons of the tribes of the children of Israel for wives, then they will join a different tribe, and their inheritance will be deducted from the inheritance of our fathers, and it will be added to the inheritance of the tribe to which they will be joined through marriage.** In this manner a portion of our tribe's inheritance will be transferred to another tribe, and ultimately **from the lot of our inheritance it shall be deducted.**
- 4 **When the Jubilee will be for the children of Israel, when the members of every tribe return to their original inheritance,³²**

DISCUSSION

35:29 | **These shall be for you as a statute of justice:** The fact that these laws are called a statute of justice serves to teach that although the outcome of the trial is subject to debate and the judge's discretion, which is free and autonomous, the judge must nevertheless apply the punishment that is fixed by statute. He does not have the authority to decide that in a particular case a criminal should not receive the punishment he deserves, whether it is death or exile.

35:31 | **You shall not take ransom for the life of a murderer, who is condemned to die:** This contrasts with other punishments, which are

substituted for monetary payment. The Sages explain that the expressions "an eye for an eye" and "a foot for a foot" (Exodus 21:24) are referring to payment of ransom as a punishment for the physical harm the offender inflicted (*Bava Kamma* 83b; see Exodus 21:29–30).

35:33 | **The blood will tarnish the land; and the land will not be atoned for the blood that is shed in it, except through the blood of its shedder:** A society that does not demand retribution for spilt human blood has broken the basic condition under which the land was given

to people. The blood of a living person carries his soul and it is through the blood that man's physical body merges with a divine soul. When it is spilled, the blood tarnishes and contaminates the land, which holds back the blessing stored inside it, and the expectations that people have from the land will not be realized. The continued life of an intentional murderer serves as an affront to the lofty status of man, and this breaches the contract for mankind's sustained existence on earth (Rabbi Samson Raphael Hirsch).

כח כִּי בַעִיר מִקְלָטוֹ יֵשֵׁב עַד־מוֹת הַפֶּהָן הַגָּדֹל וְאַחֲרֵי־מוֹת הַפֶּהָן הַגָּדֹל יֵשׁוּב הָרֵצָח
 כט אֶל־אֶרֶץ אַחֲזִיתוּ: וְהָיוּ אֱלֹהֵי לָכֶם לַחֲקַת מִשְׁפַּט לְדֹרֹתֵיכֶם בְּכָל מוֹשְׁבֵי־תֵיכֶם:
 ל פֶּל־מִבְּהַ־נֶּפֶשׁ לְפִי עֵדִים יִרְצַח אֶת־הָרֵצָח וְעַד אֶחָד לֹא־יַעֲנֶה בְּנֶפֶשׁ לְמוֹת:
 לא וְלֹא־תִקְחוּ כֶּפֶר לְנֶפֶשׁ רֵצָח אֲשֶׁר־הוּא רָשָׁע לְמוֹת כִּי־מוֹת יוּמַת: וְלֹא־תִקְחוּ
 לב כֶּפֶר לָנוֹס אֶל־עִיר מִקְלָטוֹ לָשׁוּב לְשֵׁבֶת בְּאֶרֶץ עַד־מוֹת הַפֶּהָן: וְלֹא־תַחַנְּפוּ
 לד אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם בָּהּ כִּי הָדָם הוּא יַחַנְּף אֶת־הָאָרֶץ וְלֹא־יִכְפֹּר
 לד לְדָם אֲשֶׁר שִׁפְךְ־בָּהּ כִּי־אִם בְּדָם שִׁפְכוּ: וְלֹא תִטְמֵא אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם
 יֹשְׁבִים בָּהּ אֲשֶׁר אָנִי שֹׁכֵן בְּתוֹכָהּ כִּי אָנִי יְהוָה שֹׁכֵן בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:
 לו א וַיִּקְרְבוּ רָאשֵׁי הָאָבוֹת לְמִשְׁפַּחַת בְּנֵי־גִלְעָד בֶּן־מְכִיר בֶּן־מְנַשֶּׁה מִמִּשְׁפַּחַת
 ב בְּנֵי יוֹסֵף וַיִּדְבְּרוּ לִפְנֵי מֹשֶׁה וּלְפָנֵי הַנְּשָׂאִים רָאשֵׁי אָבוֹת לְבְנֵי יִשְׂרָאֵל:
 ג וַיֹּאמְרוּ אֶת־אֲדֹנָי צוּרָה יְהוָה לָתֵת אֶת־הָאָרֶץ בְּנַחֲלָה בְּגוֹרָל לְבְנֵי יִשְׂרָאֵל
 ג וְאֲדֹנָי צוּרָה בִּיהוָה לָתֵת אֶת־נַחֲלַת צִלְפַחַד אַחֵינוּ לְבָנֹתֵינוּ: וְהָיוּ לְאֶחָד מִבְּנֵי
 ד שְׁבָטֵי בְנֵי־יִשְׂרָאֵל לְנָשִׁים וְנִגְרַעַה נַחֲלַתָּן מִנַּחֲלַת אֲבֹתֵינוּ וְנוֹסֵף עַל נַחֲלַת
 ד הַמִּטָּה אֲשֶׁר תַּהַיִּינָה לָהֶם וּמִגְדָּל נַחֲלַתָּנוּ יִגְרַע: וְאִם־יְהִיָּה הַיֵּבֶל לְבְנֵי יִשְׂרָאֵל

רש"י

כח כִּי אָנִי ה' שֹׁכֵן בְּתוֹךְ בְּנֵי יִשְׂרָאֵל חָף בְּזַמַּן שֶׁהִם טְמֵאִים, שְׂכִינָה פִּיעָהֶם:
 פרק לו
 ג וְנוֹסֵף עַל נַחֲלַת הַמִּטָּה, שֶׁהִי כְּנֶה יוֹקֵשָׁה, וְהָבִן מִתְחַסֵּס עַל שְׂכַט חָבוּ:
 ד וְאִם יְהִיָּה הַיֵּבֶל, מִכָּחן הָיָה רָבִי וְהוּדָה חוֹמֵר: עֲתִיד הַיּוֹבֵל שֶׁיִּפְסֹק: וְאִם יְהִיָּה הַיֵּבֶל, כְּלוּמָר, חָיִן ז' מְכִירָה שְׁחֹזְקֵת בַּיּוֹבֵל, שֶׁהִיָּקֵשָׁה חֵינָה חוֹזְקֵת, וְחִפְלוּ חֵס יְהוָה הַיּוֹבֵל לֹא תִחֹזֵר הַחֲזָלָה לְשִׁבְתּוֹ, וְנִמְנָח שְׁעוֹסָפָה עַל נַחֲלַת הַמִּטָּה חֲסֵד תַּהַיִּינָה לָהֶם:

לְנֶסֶם, כְּמוֹ: "שׂוֹבֵי מִלְחָמָה" (מִיִּבְה כ ח), שֶׁשָּׂבוּ מִן הַמִּלְחָמָה, "נֶעַץ מִמְּוֹעֵד" (נִפְתָּה ג יח), "כִּי מָלַס הָיִד" (וְהוֹשִׁיעַ ה ה), פְּחָסֵד תַּחֲמֵד 'שׂוֹב' עַל מִי שֶׁשָּׁב כְּבָה, וְיִמּוֹל' עַל שְׂמֹל כְּבָה, כֵּן תַּחֲמֵד 'לְנוֹס' עַל מִי שֶׁנָּס כְּבָה, וְהוֹדָה: עוֹס' - מְבַרַח וְחֵס תַּחֲמֵד 'לְנוֹס' - לְבָרַח, וְתִפְקֵשָׁהוּ: לֹא תִקְחוּ כֶּפֶר לָמוּ שֶׁגַּם לוֹ לְבָרַח לְפָטְרוֹ מִן הַעֲלִיָּת, לֹא יִדְעֵתִי הַיּוֹדֵךְ יֹאמֵר: "לְשׂוֹב לְשִׁבֵת בְּחָרָךְ", הֲרִי עֲדוֹן לֹא נֵס, וְמַהִיָּבֵן יְשׂוֹבֵב?
 לג וְלֹא תַחַנְּפוּ, וְלֹא תִקְשִׁיעוּ, כְּתַקְוָמוֹ: וְלֹא תַחַנְּפוּ:
 לד וְאֲשֶׁר אָנִי שֹׁכֵן בְּתוֹכָהּ, שֶׁלֹּא תִסְכְּנוּ אֹרְחֵי בְּטִמְאֻתָּה:

כטו בכל מושבותיכם, למד שמהח סנהדרין נהגת בחוץ לארץ כל זמן שנהגת בארץ ישראל
 לו כל מכה נפש וגו', הפח להקט על שהיה חית הנפש: לפי עדים ירצח, שיעידו שבמזיד ובהתקפה הקטו:
 לאו ולא תקחו כפר, לא יפטור בזמנו:
 לבו ולא תקחו כפר לנוס אל עיר מקלטו, למי שנס חל עיר מקלטו, שהקט בשוגג, חינו נפטור מעלות קממונו לתן כפר לשבט לשבט בארץ, בטקס ימית הפהן: לנוס, כמו

their inheritance will be added to the inheritance of the tribe to which they will be, and from the inheritance of the tribe of our fathers, their inheritance will be deducted.

Their father's inheritance will be transferred to their husbands not only temporarily, but it will remain in the possession of that tribe forever. Consequently, the commandment that women are also entitled to inherit their father's portion will cause their tribe's land to diminish.

- 5 Moses commanded the children of Israel according to the directive of the Lord, saying: The tribe of the sons of Joseph speaks justly.** Their claim was correct. Moses did not have a ready answer for them himself; therefore, he had to hear a response from God.
- 6 This is the matter that the Lord commanded with regard to the daughters of Tzelofhad,^d saying: To whomever is good in their eyes they shall be wives; however, there is one condition, that they shall be wives to the family of the tribe of their father.** They can marry any man of their choice, provided that he is a member of their tribe.
- 7 No inheritance of the children of Israel shall pass from tribe to tribe, as each of the children of Israel shall cleave to the inheritance of the tribe of his fathers.** This command is

not referring to the daughters of Tzelofhad alone; rather, it is a general instruction:

- 8 Every daughter who inherits an inheritance from the tribes of the children of Israel, shall be a wife to one from the families of the tribe of her father, so that each of the children of Israel will inherit the inheritance of his fathers.**
- 9 No inheritance shall pass from tribe to tribe, as each of the children of Israel shall cleave to his inheritance.**
- 10 As the Lord commanded Moses, so the daughters of Tzelofhad did.**
- 11 Mahla, Tirtza, Hogla, Milka, and Noa, daughters of Tzelofhad, were married to the sons of their uncles.**
- Maftir* **12 From the families of the sons of Manasseh son of Joseph, they were wives and their inheritance was with the tribe of the family of their father.** Their inheritance thereby remained within their tribe.
- 13 These are the last commandments and the ordinances which the Lord commanded at the hand of Moses to the children of Israel on the plains of Moav along the Jordan at Jericho.** This concludes the series of statutes related to the nation's entrance into the land of Canaan.

DISCUSSION

36:6 | **This is the matter that the Lord commanded with regard to the daughters of Tzelofhad:** This law, with regard to which the Torah does not state that it is for your generations, or an everlasting statute, or some similar phrase of that kind, seemed to be implemented

only during the initial period during and after the division of the land; it was subsequently annulled, and women who inherited were technically permitted to marry men from other tribes, although this was perhaps not the accepted custom in practice. According to one opinion, the

festivities of matchmaking and marriage held on the fifteenth of Av marked the day on which the tribes were formally permitted to marry among each other, even in the case of women inheriting their fathers' land (see *Ta'anit* 30b; Radak, *Judges* 11:1; *Responsa of the Rashbatz* 3:322).

וְנוֹסְפָה נַחֲלָתָן עַל נַחֲלַת הַמִּטָּה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִנַּחֲלַת מִטָּה אֲבֹתֵינוּ
יִגְרַע נַחֲלָתָן: וַיֵּצֵא מֹשֶׁה אֶת־בְּנֵי יִשְׂרָאֵל עַל־פִּי יְהוָה לֵאמֹר בֶּן מִטָּה בְּנֵי־יוֹסֵף
דְּבָרִים: זֶה הַדְּבָר אֲשֶׁר־צִוָּה יְהוָה לְבָנֹת צִלְפַּחַד לֵאמֹר לְטוֹב בְּעֵינֵיהֶם תִּהְיֶינָה
לְנָשִׁים אֲךְ לְמִשְׁפַּחַת מִטָּה אֲבִיהֶם תִּהְיֶינָה לְנָשִׁים: וְלֹא־תִסָּב נַחֲלָה לְבְנֵי
יִשְׂרָאֵל מִמִּטָּה אֶל־מִטָּה כִּי אִישׁ בְּנַחֲלַת מִטָּה אֲבֹתָיו יִדְבְּקוּ בְנֵי יִשְׂרָאֵל:
וְכֹל־בֵּת יִרְשֶׁת נַחֲלָה מִמִּטּוֹת בְּנֵי יִשְׂרָאֵל לְאֶחָד מִמִּשְׁפַּחַת מִטָּה אֲבִיהָ תִהְיֶה
לְאִשָּׁה לְמַעַן יִירָשׁוּ בְנֵי יִשְׂרָאֵל אִישׁ נַחֲלַת אֲבֹתָיו: וְלֹא־תִסָּב נַחֲלָה מִמִּטָּה
לְמִטָּה אַחֵר כִּי־אִישׁ בְּנַחֲלָתוֹ יִדְבְּקוּ מִטּוֹת בְּנֵי יִשְׂרָאֵל: כֹּאֲשֶׁר צִוָּה יְהוָה אֶת־
מֹשֶׁה בֶּן עֶשְׂרֹן בָּנֹת צִלְפַּחַד: וְתִהְיֶינָה מַחֲלָה תְרִצָּה וְחַגְלָה וּמִלְכָּה וְנַעֲמָה בָּנֹת
צִלְפַּחַד לְבְנֵי דְדִיהֶן לְנָשִׁים: מִמִּשְׁפַּחַת בְּנֵי־מְנַשֶּׁה בֶּן־יוֹסֵף הֵיוּ לְנָשִׁים וְתִהְיֶה
נַחֲלָתָן עַל־מִטָּה מִשְׁפַּחַת אֲבִיהֶן: אֵלֶּה הַמִּצְוֹת וְהַמְשָׁפְטִים אֲשֶׁר צִוָּה יְהוָה
בְּיַד־מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל בְּעֶרְבַת מוֹאָב עַל יַרְדֵּן יְרֵחוֹ:

מפטיד

חזק

רש"י

בְּשָׁנִים, וְנִשְׁחָזוּ כְּסֵדֶר תּוֹלְדוֹתָן, וּבְכָל הַמִּקְרָא מִנְּחָן לְפִי
חֲכָמֵינוּ, וּמִגִּיד שְׂשִׁקוּלוֹת וְזוּ אִרְקוּ:

י"א | מַחֲלָה תְרִצָּה וְגו'. בָּחַן מִנְּחָן לְפִי גְדֻלַּתָן וְזוּ

ח | וְכֹל בֵּת יִרְשֶׁת נַחֲלָה. שְׁלֹחַ הָיָה בֶן לְחִמִּי:

altars and killed Your prophets by the sword; I alone remain
 15 and they seek my life, to take it. The Lord said to him: Go, re-
 turn on your way to the wilderness of Damascus; and you will
 16 come and anoint Hazael as king over Aram. You shall anoint
 Yehu son of Nimshi, as king over Israel; and you shall anoint
 Elisha son of Shafat, of Avel Mehola, as prophet in your place.
 17 It shall be that he who escapes from the sword of Hazael, Yehu
 will put to death, and he who escapes from the sword of Yehu,
 18 Elisha will put to death. I will leave seven thousand in Israel,
 all the knees that did not kneel to the Baal, and every mouth

19 that did not kiss it. He went from there, and he found Elisha
 son of Shafat; he was plowing with twelve pairs of oxen before
 him, and he was with the twelfth; Elijah went over to him, and
 20 he cast his cloak upon him. He left the oxen, ran after Elijah,
 and said: Please, let me kiss my father and my mother, and I
 will follow you. He said to him: Go, return, for what did I do to
 21 you? He returned from following him and took the pair of oxen
 and slaughtered them; in the utensils of the oxen he boiled the
 flesh, gave it to the people, and they ate. He rose and followed
 Elijah and served him.

Haftara for Matot

Read on the first Shabbat after the Fast of the Seventeenth of Tamuz.

Jeremiah's First Prophecy

JEREMIAH 1:1–2:3

This *haftara*, which discusses the initiation of Jeremiah into his prophetic career, describes where, when, and how he became a prophet. In addition, it specifies who would be the subjects of his prophecies. Jeremiah is also offered words of encouragement as he takes his first steps on this lonely path. However, already in his early prophetic visions Jeremiah receives hints of the forthcoming destruction of Judah and Jerusalem, a tragedy which the prophet himself would experience firsthand years later.

This is the first of a series of *haftarot* that are connected to the calendar year rather than to the *parasha*. The Sages state that from the start of the reading of Genesis until the Seventeenth of Tamuz, the *haftara* is related to the *parasha*, after which the *haftarot* proceed as follows: There are three *haftarot* of retribution from the Seventeenth of Tamuz until Tisha Be'Av; seven *haftarot* of consolation from Tisha Be'Av to Rosh HaShana; and two *haftarot* of repentance from Rosh HaShana until the festival of Sukkot (Rashi; Radak; *Metzudat Zion*).

Although the book of Jeremiah is full of reprimands to the nation, some of which are very harsh indeed, his very first prophecy is one of reconciliation, comfort, and love for Israel. The *haftara* concludes with these encouraging verses.

1 The words of Jeremiah son of Hilkiyahu, of the priests who
 2 were in Anatot in the land of Benjamin, to whom the word of
 the Lord was in the days of Yoshiyahu, son of Amon, king of
 3 Judah, in the thirteenth year of his reign: It was in the days of
 Yehoyakim, son of Yoshiyahu, king of Judah, until the conclu-
 sion of the eleventh year of Tzidkiyahu, son of Yoshiyahu, king
 4 of Judah, until the exile of Jerusalem in the fifth month. The
 5 word of the Lord was with me, saying: Before I formed you in
 the belly I knew you, and before you emerged from the womb
 6 I sanctified you; a prophet to the nations I set you. I said: Alas,
 My Lord God, behold, I do not know to speak, for I am a lad.

7 The Lord said to me: Do not say: I am a lad, for to wherever I
 will send you, you shall go, and whatever I will command you,
 8 you shall speak. Do not fear them, as I am with you to save you
 9 – the utterance of the Lord. The Lord sent His hand forth and
 touched my mouth, and the Lord said to me: Behold, I have set
 10 My words in your mouth. See, I appointed you this day over the
 nations and over the kingdoms, to uproot and to smash and to
 11 eradicate and to destroy, to build and to plant. The word of the
 Lord was with me, saying: What do you see, Jeremiah? I said: I
 12 see a branch of an almond tree. The Lord said to me: You have

וְיִשְׂרָאֵל אֶת־מִזְבְּחֹתֶיךָ הִרְסוּ וְאֶת־נְבִיאֶיךָ הִרְגוּ בַּחֶרֶב וְאוֹתָר אֲנִי לְבָדִי וַיִּבְקְשׂוּ אֶת־נַפְשִׁי
 לְקַחְתָּהּ: וַיֹּאמֶר יְהוָה אֱלֹהֵי לֶךְ שׁוּב לְדַרְכְּךָ מִדְּבָרָה דַּמְשֶׁק וּבֵאתָ וּמִשְׁחַתָּ
 אֶת־חֲזָאֵל לְמֶלֶךְ עַל־אַרְס: וְאֵת יְהוּא בֶן־נִמְשִׁי תִמְשַׁח לְמֶלֶךְ עַל־יִשְׂרָאֵל וְאֶת־אֱלִישָׁע
 בֶּן־שַׁפְטַי מֵאֵבֶל מְחֹלָה תִמְשַׁח לְנָבִיא תַחְתֶּיךָ: וְהָיָה הַנְּמַלֵּט מִחֶרֶב חֲזָאֵל יָמִית יְהוּא
 וְהַנְּמַלֵּט מִחֶרֶב יְהוּא יָמִית אֱלִישָׁע: וְהַשְּׂאֵרֵי בְיִשְׂרָאֵל שִׁבְעַת אֲלָפִים כָּל־הַבְּרָכִים אֲשֶׁר
 לֹא־כָרְעוּ לַבַּעַל וְכָל־הַפָּה אֲשֶׁר לֹא־נָשַׁק לוֹ: וַיֵּלֶךְ מֹשֶׁה וַיִּמְצָא אֶת־אֱלִישָׁע בֶּן־שַׁפְטַי וְהוּא
 חָדָשׁ שְׁנַיִם־עָשָׂר צַמְדִים לְפָנָיו וְהוּא בְּשָׁנִים הַעֲשָׂר וַעֲבָד אֱלֹהָיו אֱלֹהֵי וַיִּשְׁלַךְ אֹדְרָתוֹ אֵלָיו:
 וַיַּעֲזֹב אֶת־הַבְּקָר וַיֵּרֶץ אַחֲרָיו אֱלֹהָיו וַיֹּאמֶר אֲשַׁקֶּה־נָּא לְאָבִי וְלְאִמִּי וְאֶלְכָה אַחֲרֶיךָ וַיֹּאמֶר
 לוֹ לֶךְ שׁוּב כִּי מִה־עַשְׂיֹתִי לֶךְ: וַיָּשָׁב מֵאַחֲרָיו וַיִּקַּח אֶת־צַמְדֵי הַבְּקָר וַיִּזְבַּחְהוּ וּבְכָלֵי הַבְּקָר
 בְּשֶׁלֶם הַבָּשָׂר וַיִּתֵּן לָעַם וַיֹּאכְלוּ וַיִּקְּמוּ וַיֵּלֶךְ אַחֲרָיו אֱלֹהָיו וַיִּשְׂרַתְהוּ:

הפטרת

מטות

הפטרה לשבת הראשונה שאחרי י"ז בתמוז (פנחס או מטות)

א דְּבָרֵי יִרְמְיָהוּ בֶן־חַלְקִיָּהוּ מִן־הַכֹּהֲנִים אֲשֶׁר בַּעֲנַתוֹת בְּאֶרֶץ בְּנִימִן: אֲשֶׁר הָיָה דְּבַר־יְהוָה
 בִּימֵי יִרְמְיָהוּ בֶן־אֲמוּזַן מֶלֶךְ יְהוּדָה בְּשָׁלֹשׁ־עֶשְׂרֵה שָׁנָה לְמַלְכוּ: וַיְהִי בִימֵי יְהוֹיָקִים
 בֶּן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה עֶשְׂרֵת־עֶשְׂרֵה שָׁנָה לְצִדְקִיָּהוּ בֶן־יֹאשִׁיָּהוּ מֶלֶךְ יְהוּדָה עַד־
 ג גְּלוֹת יְרוּשָׁלַם בַּחֹדֶשׁ הַחֲמִישִׁי: וַיְהִי דְּבַר־יְהוָה אֵלָי לֵאמֹר: בְּטָרְס אֲצוּרְךָ בְּבִטֶן
 ד יְדַעְתִּיךָ וּבְטָרְס תִּצָּא מִרְחֹס הַקִּדְשֹׁתֶיךָ נְבִיא לְגוֹיִם נִתְּתִיךָ: וַאֲמֹר אֵהָא אֲדַנִּי יְהוָה הִנֵּה לֹא־
 ז יָדַעְתִּי דְּבַר כִּי־נֶעַד אֲנִכִּי: וַיֹּאמֶר יְהוָה אֱלֹהֵי אֶל־תֹּאמַר נֶעַד אֲנִכִּי כִּי עַל־כָּל־אֲשֶׁר אֲשַׁלַּחְךָ
 ח יֵלֶךְ וְאֵת כָּל־אֲשֶׁר אֲצוּרְךָ תִּדְבֹר: אֶל־תִּירָא מִפְּנֵיהֶם כִּי־אַתָּה אֲנִי לְהַצִּילְךָ נְאֻם־יְהוָה: וַיִּשְׁלַח
 ט יְהוָה אֶת־יָדוֹ וַיַּגַּע עַל־פִּי וַיֹּאמֶר יְהוָה אֱלֹהֵי הִנֵּה נִתְּתִי דְּבָרִי בְּפִיךָ: רְאֵה הַפְּקֻדֹתֶיךָ הַיּוֹם הַזֶּה
 יא עַל־הַגּוֹיִם וְעַל־הַמַּמְלָכוֹת לְנִתּוֹשׁ וּלְנִתּוּץ וּלְהַאֲבִיד וּלְהַרוֹס לְבָנוֹת וּלְנָטוּעַ: וַיְהִי
 יב דְּבַר־יְהוָה אֵלָי לֵאמֹר מִה־אַתָּה רְאֵה יִרְמְיָהוּ וַאֲמַר מִקַּל שָׁקֵד אֲנִי רְאֵה: וַיֹּאמֶר יְהוָה

13 seen well, for I hasten My word to perform it. The word of the Lord was with me a second time, saying: What do you see? I said: A boiling pot I see, and its opening is facing toward the north. The Lord said to me: From the north the evil shall be unleashed upon all the inhabitants of the land. For behold, I am calling all the families of the kingdoms of the north – the utterance of the Lord – and they will come, and each man will place his throne at the entrance of the gates of Jerusalem, and against all its walls around, and against all the cities of Judah. I will speak My judgments against them for all their evildoing, that they forsook Me and burned to other gods, and they prostrated themselves to their handiwork. You shall gird your loins, you shall arise, and you shall speak to them everything that I

will command you; do not be dismayed because of them, lest I devastate you before them. Behold, I have rendered you today as a fortified city, an iron pillar, and as bronze walls, against the entire land, to the kings of Judah, to its princes, to its priests, and to the people of the land. They will battle against you, but they will not prevail against you, as I am with you – the utterance of the Lord – to deliver you. The word of the Lord was with me, saying: Go, and proclaim in the ears of Jerusalem, saying: So said the Lord: I have remembered for you the kindness of your youth, the love of your nuptials, your following Me in the wilderness, in a land not sown. Israel is sacred to the Lord, the first of His crop, all those who devour it will be guilty, evil will come upon them – the utterance of the Lord.

Haftara for Masei

Reproof of the People for Turning to Idolatry and Relying on Foreign Nations

JEREMIAH 2:4–28, 3:4, 4:1–2

directed at the entire nation of Israel, including all their tribes and throughout the generations. In this case too the *haftara* concludes with an uplifting message, after the omission of certain harsh passages of reproof.

This is the second *haftara* in the period of commemoration for the destruction of the Temple. It continues the prophecy of Jeremiah from the previous *haftara*. This section incorporates the main complaints of the prophets against the people of Israel, namely, that they worshipped idolatry and abandoned the path of God. These statements of rebuke, some of which are graphic and extremely vivid, are

2 4 Hear the word of the Lord, house of Jacob, and all the families of the house of Israel. So said the Lord: What injustice did your fathers find in Me, that they distanced themselves from Me, and they followed futility, and they became futility? They did not say: Where is the Lord, who brings us up from the land of Egypt, who leads us in the wilderness, in a land of desert and crater, in a land of waste and the shadow of death, in a land that no man has crossed, and where no man has dwelled? 7 I brought you into a fruitful land, to eat its fruit and its goodness. You came, and you defiled My land, and My heritage you rendered an abomination. The priests did not say: Where is the Lord? Those who grasp the Torah did not know Me, and the

shepherds were disloyal to Me, and the prophets prophesied to the Baal and followed that which is of no avail. Therefore, I will yet quarrel with you – the utterance of the Lord – and with your children’s children I will quarrel. For cross the isles of the Kitites and see, and send to Kedar and observe diligently, and see whether there has been anything like this. Has a nation exchanged its gods, and they are not gods? But My people has exchanged its glory for that which is of no avail. Be astonished, the heavens, at this and be agitated, be greatly devastated – the utterance of the Lord – as My people have performed two evils: They forsook Me, the fount of flowing water, to dig for them cisterns, broken cisterns, that will not hold water. Is Israel a slave?

יג אֵלֵי הַיִּטְבֶּתָ לְרֵאוֹת בִּי־שָׁקֵד אֲנִי עַל־דְּבָרֵי לַעֲשׂוֹת׃
 יד שְׁנִית לֵאמֹר מַה אַתָּה רֹאֶה וְאָמַר סִיר נְפוּחַ אֲנִי רֹאֶה וּפְנֵי מִפְּנֵי צְפוּנָה׃ וַיֹּאמֶר יְהוָה אֵלֵי
 טו מִצְפוֹן תִּפְתַּח הַרְעָה עַל כָּל־יִשְׁבֵי הָאָרֶץ׃ כִּי ׀ הִנְנִי קֹרֵא לְכָל־מְשַׁפְּחוֹת מַמְלָכוֹת צְפוּנָה
 נְאֻם־יְהוָה וּבָאוּ וּנְתַנּוּ אִישׁ כְּסָאוֹ פֶתַח ׀ שְׁעָרֵי יְרוּשָׁלַם וְעַל כָּל־חוֹמֹתֶיהָ סָבִיב וְעַל כָּל־
 טז עָרֵי יְהוּדָה׃ וּדְבַרְתִּי מִשְׁפָּטֵי אוֹתָם עַל כָּל־רַעְתֶם אֲשֶׁר עֲזַבְנִי וַיִּקְטְרוּ לֵאלֹהִים אֲחֵרִים
 יז וַיִּשְׁתַּחֲווּ לְמַעֲשֵׂי יָדֵיהֶם׃ וְאַתָּה תִּאָּזֵד מִתְּנִיךְ וְקָמַת וּדְבַרְתָּ אֵלֵיהֶם אֵת כָּל־אֲשֶׁר אֲנֹכִי
 יח אֵצֶיךָ אֶל־תַּחַת מִפְּנֵיהֶם פֶּן־אֲחַתְּךָ לִפְנֵיהֶם׃ וְאֲנִי הִנֵּה נֹתֵתִיךָ הַיּוֹם לְעִיר מִבְּצָר וּלְעִמּוּד
 יט בְּרִזָּל וּלְחַמּוֹת נְחֹשֶׁת עַל־כָּל־הָאָרֶץ לְמַלְכֵי יְהוּדָה לְשָׂרֵיהָ לְכַהֲנֶיהָ וּלְעַם הָאָרֶץ׃ וּנְלַחֲמוּ
 כ אֵלֶיךָ וְלֹא־יִוָּכְלוּ לָךְ כִּי־אַתָּךְ אֲנִי נְאֻם־יְהוָה לְהַצִּילֶךָ׃ וַיְהִי דְבַר־יְהוָה אֵלֵי לֵאמֹר׃
 כא הֲלָךְ וּקְרָאתָ בְּאֲזִנִי יְרוּשָׁלַם לֵאמֹר כֹּה אָמַר יְהוָה זְכַרְתִּי לָךְ חֶסֶד נְעוּרֶיךָ אֲהַבֶּתָּ כָּל־לִתְּנֶיךָ
 ג לְכַתֶּךָ אַחֲרַי בְּמִדְבַר בְּאָרֶץ לֹא זְרוּעָה׃ קִדְשׁ יִשְׂרָאֵל לִיהוָה רֵאשִׁית תְּבוּאָתָה כָּל־אֲכָלֶיךָ
 וְאַשְׁמוּ רֵעָה תָבֵא אֵלֵיהֶם נְאֻם־יְהוָה׃

הפטרת

מסעי

ב ה' שִׁמְעוּ דְבַר־יְהוָה בֵּית יַעֲקֹב וְכָל־מְשַׁפְּחוֹת בֵּית יִשְׂרָאֵל׃ כֹּה ׀ אָמַר יְהוָה מִה־מִּצְאוֹ אֲבוֹתֵיכֶם
 ו' בִּי עוֹל בִּי רַחֲקוּ מֵעָלַי וַיִּלְכוּ אַחֲרַי הַהֶבֶל וַיַּהֲבִלוּ׃ וְלֹא אָמְרוּ אִיֶּה יְהוָה הַמַּעֲלָה אֲתָנּוּ מֵאָרֶץ
 מִצְרַיִם הַמּוֹלִיךְ אֲתָנּוּ בְּמִדְבַר בְּאָרֶץ עַרְבָה וְשׁוּחָה בְּאָרֶץ צִיָּה וַיַּלְמּוֹת בְּאָרֶץ לֹא־עֶבֶר
 ז בַּה אִישׁ וְלֹא־יִשֵּׁב אָדָם שָׁם׃ וְאָבִיא אֶתְכֶם אֶל־אָרֶץ הַפְּרִמָּל לֵאכֹל פְּרִיָּה וְטוֹבָה וּתְבָאוּ
 ח וּתְטַמְּאוּ אֶת־אֲרָצִי וּנְחַלְתִּי שְׁמַתְם לְתוֹעֵבָה׃ הַכְּהֻנִּים לֹא אָמְרוּ אִיֶּה יְהוָה וְתַפְשִׂי הַתּוֹרָה
 ט לֹא יִדְעוּנִי וְהָרַעִים פָּשְׁעוּ בִי וְהַנְּבִיאִים נִבְּאוּ בַּבַּעַל וְאַחֲרָי לֹא־יִוָּעֲלוּ הַלְכוּ׃ לָכֵן עַד אָרִיב
 י אֶתְכֶם נְאֻם־יְהוָה וְאַתְּבִינִי בְּנִיכֶם אָרִיב׃ כִּי עֲבָרוּ אִמִּי כַתִּיִם וְרָאוּ וְקִדְדוּ שְׁלַחוּ וְהַתְּבַנְּנוּ
 יא מְאֹד וְרָאוּ הֵן הִיטָה כְּזֹאת׃ הֵהִימֵר גּוֹי אֱלֹהִים וְהִמָּה לֹא אֱלֹהִים וְעַמִּי הַמִּיר כְּבוֹדוֹ בְּלוֹא
 יב יוֹעִיל׃ שָׁמוּ שְׁמִים עַל־זֹאת וְשָׁעְרוּ חֲרָבוּ מְאֹד נְאֻם־יְהוָה׃ כִּי־שָׁתִּים רַעוֹת עָשָׂה עַמִּי אֲתִי
 יד עֲזַבוּ מְקוֹר ׀ מִיַּם חַיִּים לְחַצְבַּ לְהֵם בְּאֵרוֹת נִשְׁפְּרִים אֲשֶׁר לֹא־יִכְלוּ הַמַּיִם׃ הָעֶבֶד

15 Is he born in the house? Why was he subjected to looting? Lion
 cubs will roar over him; they raised their voice, and they have
 rendered his land desolation; his cities are destroyed, without
 16 inhabitants. The people of Nof and Tahpanhes will also crush
 17 your head. Is it not this that did it to you, your forsaking of the
 Lord your God at the time that He was leading you on the way?
 18 Now, what is it for you on the way to Egypt, to drink water of
 Shihor? What is it for you on the way to Assyria, to drink wa-
 19 ter of the river? Your own evildoing will chastise you, and your
 deviations shall reprove you, and know and see that evil and
 bitter is your forsaking the Lord your God, and awe of Me is
 20 not in you – the utterance of the Lord – God of hosts. For I have
 always broken your yoke, snapped your restraints, and you said:
 I will not transgress. Yet upon every high hill and under every
 21 flourishing tree you saunter, a harlot. I planted you a select vine,
 all of it from true seed, and how did you transform into a devi-
 22 ant, strange vine for Me? For if you launder with natron, and
 use much soap, your iniquity is stained before Me – the utter-
 23 ance of my Lord God. How can you say: I was not defiled, after
 the Be'alim I did not go? See your way in the valley, know what
 you have done, a swift young she-camel meandering her ways.
 24 A wild donkey accustomed to the wilderness, she inhaled the

wind in her desire; her lust, who can restrain it? All her seekers
 25 will not weary, in her month they will find her. Prevent your
 foot from being unshod and your throat from thirst, but you
 said: It is hopeless. No, for I have loved strangers, and after
 26 them I will go. Like the shame of a thief when he is discovered,
 so has the house of Israel been shamed: they, their kings, their
 27 princes, and their priests and their prophets. They say to wood:
 You are my father, and to stone: You have borne us, for they
 have turned their back to Me and not their face, but in the time
 28 of their misfortune they will say: Arise, and save us. Where are
 your gods that you made for you? Let them arise, if they can
 save you in the time of your misfortune, for like the number of
 your cities are your gods, Judah.

3 4 Didn't you call to Me from now: My Father, You are the Master
Ashk. add of my youth?

4 1 If you will return, Israel – the utterance of the Lord – you will
Seph. add return to Me, and if you will remove your detestable things from
 2 before Me and not wander. You will take an oath: As the Lord
 lives, in truth, in justice, and in righteousness, and the nations
 will bless themselves by him, and will praise themselves by him.

נצתו
ותחפנתם

אעבוד

נפשה

וגרונך

ילדתנו

קראת
האשכנזים
מוסיפים

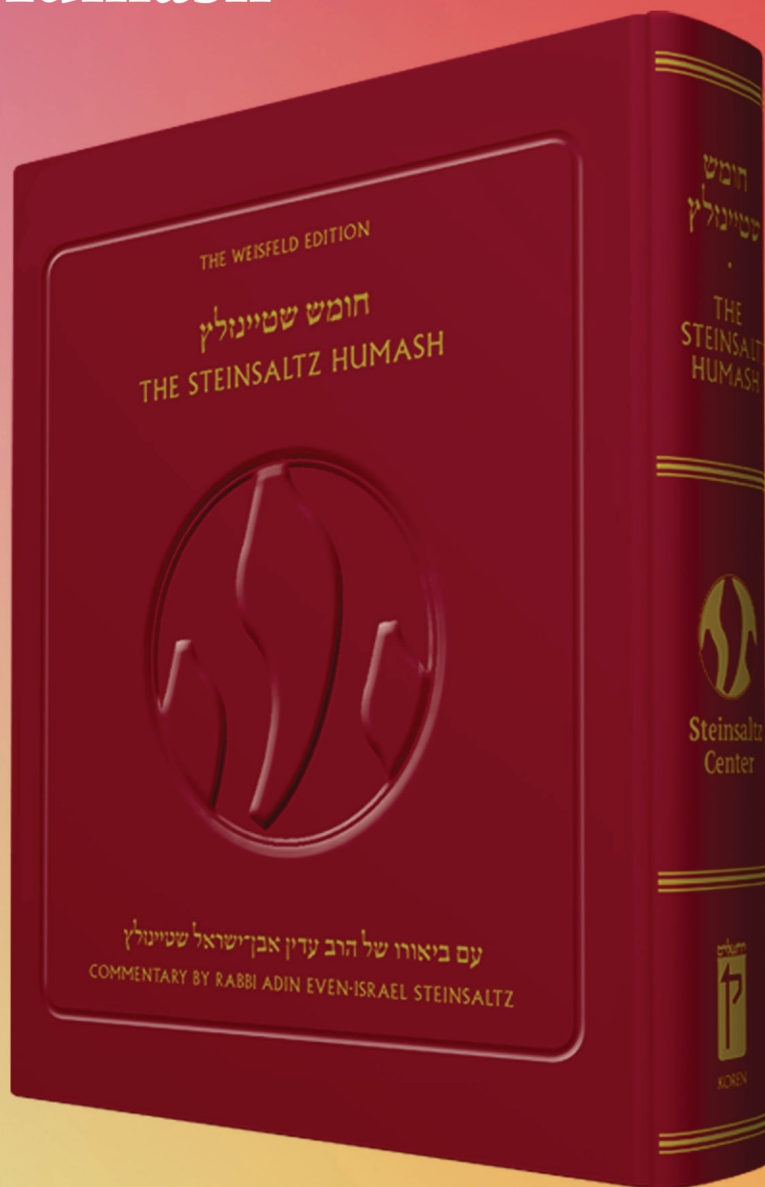
הספרדים
מוסיפים

טו וְיִשְׂרָאֵל אִם־יֵלִיד בֵּית הוּא מְדוּעַ הִיָּה לְבוֹ: עָלָיו יִשְׁאָגוּ כְּפָרִים נִתְּנוּ קוֹלָם וַיִּשְׁתּוּ אֲרָצוֹ
טז לְשֹׁמֵה עָרָיו נִצְתָה מִבְּלִי יִשָּׁב: גַּם־פְּנֵי־גֹף וַתַּחֲפַנְסָ יָרְעוּךָ קִדְקֹד: הֲלוֹא־זֹאת תַעֲשֶׂה־לְךָ
יח עֲזֹבְךָ אֶת־יְהוָה אֱלֹהֶיךָ בְּעַת מוֹלַכְךָ בַּדֶּרֶךְ: וְעַתָּה מֵה־לְךָ לְדֶרֶךְ מִצְרַיִם לְשִׁתּוֹת מִי שַׁחֹר
יט וּמֵה־לְךָ לְדֶרֶךְ אֲשֹׁר לְשִׁתּוֹת מִי נָהַר: תִּיַסְרֶךָ רַעַתְךָ וּמִשְׁבוֹתֶיךָ תִּזְכַּחְךָ וְדַעִי וְדַאִי בִי־רַע
כ וּמִרַע עֲזֹבְךָ אֶת־יְהוָה אֱלֹהֶיךָ וְלֹא פָחַדְתִּי אֵלֶיךָ נֹאֵם־אֲדַנִּי יְהוָה עֲבָאוֹת: כִּי מַעוֹלָם שָׁבַרְתִּי
כג עֲלֶיךָ נִתְקַתִּי מוֹסְרוֹתֶיךָ וַתֹּאמְרֵי לֹא אֶעֱבֹד כִּי עַל־כָּל־גְּבֻעָה גְבוּהָה וַתַּחַת כָּל־עֵץ רַעֲנָן
כד אֵת צִעָה זֹנָה: וְאִנְכִי נֹטַעְתִּיךָ שׂוֹרֵק כָּל־הָ זָרַע אֲמַת וְאִיךָ נִהַפְכַת לִי סוּרֵי הַגֶּפֶן נִכְרִיָּה:
כז כִּי אִם־תִּכְבַּסִּי בְּנִתָּר וַתְּרַבֵּי־לְךָ בְרִית נִכְתָּם עֹנֶךָ לִפְנֵי נֹאֵם אֲדַנִּי יְהוָה: אִיךָ תֹאמְרֵי לֹא
כח נִטְמַאתִי אַחֲרֵי הַבְּעָלִים לֹא הִלַּכְתִּי רְאִי דְרִפְךָ בְּגִיא דְעֵי מָה עֲשִׂית בְּכִרָה קִלְה מְשַׁרְכַת
כט דְרִכִּיָּה: פְּרָה | לְמַד מְדַבֵּר בְּאוֹת נִפְשׁוֹ שְׁאֵפָה רוּחַ תֹּאנְתָה מִי יִשְׁיבְנָה כָּל־מִבְקָשֶׁיָּה לֹא
ל וַיֵּעֲפוּ בַחֲדָשָׁה יִמְצְאוּנָה: מִנְעִי רַגְלְךָ מִיַּחַף וּגּוֹרֶךָ מִצְמָאָה וַתֹּאמְרֵי נוֹאֵשׁ לֹא כִי־אֶהְבֵּתִי
לו זָרִים וְאַחֲרֵיהֶם אֲלֶךְ: כִּבְשֶׁת גָּנֹב כִּי יִמְצֵא כֵן הִבִּישׁוּ בֵּית יִשְׂרָאֵל הַמָּה מַלְכִּיהֶם שָׂרִיָּהֶם
לז וְכֹהֲנֵיהֶם וּנְבִיאֵיהֶם: אֲמָרִים לַעֵץ אָבִי אַתָּה וְלֹאֲבָן אַתָּה יִלְדַתְנִי כִי־פָנּוּ אֵלַי עָרַף וְלֹא פָנָם
לח וּבְעַת רַעַתְסָ יֹאמְרוּ קוֹמָה וְהוֹשִׁיעֵנו: וְאִיָּה אֱלֹהֶיךָ אֲשֶׁר עֲשִׂית לְךָ יְקוֹמוּ אִם־יֹשִׁיעוּךָ
בְּעַת רַעַתְךָ כִּי מִסֵּפֶר עָרֶיךָ הִיוּ אֱלֹהֶיךָ יְהוּדָה:

ג ד הֲלוֹא מַעַתָּה קִרְאתִי לִי אָבִי אֲלוֹף נְעָרֵי אַתָּה:

ד ז אִם־תִּשׁוּב יִשְׂרָאֵל | נֹאֵם־יְהוָה אֵלַי תִּשׁוּב וְאִם־תִּסָּר שְׁקוֹצִיךָ מִפְּנֵי וְלֹא תִנּוּד: וְנִשְׁבַּעְתָּ
חִי־יְהוָה בְּאֲמַת בְּמִשְׁפַּט וּבְצַדִּיקָה וְהִתְפַּרְכוּ בּוֹ גּוֹיִם וּבוֹ יִתְהַלְלוּ:

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