

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*).

ב וַיִּדְבֹר מֹשֶׁה אֶל־רְאֵי הַמַּטּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר עָוָה יְהוָה: כו
 ג אִישׁ בִּי־יִדָּר נָדָר לַיהוָה אִו־הַשְּׁבַע שְׁבַעַה לְאִסָּר אִסָּר עַל־נַפְשׁוֹ לֹא יַחַל דְּבָרוֹ
 ד כָּל־הַיָּצֵא מִפִּי יַעֲשֶׂה: וְאִשָּׁה כִּי־תִדָּר נָדָר לַיהוָה וְאִסָּרָה אִסָּר בְּבֵית אָבִיהָ
 ה בְּנַעֲרִיהָ: וְשָׁמַע אָבִיהָ אֶת־נְדָוָהָ וְאִסָּרָה אִסָּרָה עַל־נַפְשָׁהּ וְהַחֲרִישׁ לָהּ
 ו אָבִיהָ וְקָמוּ כָל־נְדָוֶיהָ וְכָל־אִסָּר אֲשֶׁר־אִסָּרָה עַל־נַפְשָׁהּ יִקּוּם: וְאִסָּהֲנִיא
 ז אָבִיהָ אֶתָּה בְּיוֹם שָׁמְעוֹ כָל־נְדָוֶיהָ וְאִסָּרֶיהָ אֲשֶׁר־אִסָּרָה עַל־נַפְשָׁהּ לֹא יִקּוּם
 ח וַיְהוֶה יִסְלַח־לָהּ כִּי־הֵנִיא אָבִיהָ אֶתָּה: וְאִסָּהֲנִיא תִּהְיֶה לְאִישׁ וְנִדְרֶיהָ עֲלֶיהָ אִו
 ט מִבְּטָא שְׁפָתֶיהָ אֲשֶׁר אִסָּרָה עַל־נַפְשָׁהּ: וְשָׁמַע אִישָׁהּ בְּיוֹם שָׁמְעוֹ וְהַחֲרִישׁ לָהּ
 י וְקָמוּ נְדָוֶיהָ וְאִסָּרָה אֲשֶׁר־אִסָּרָה עַל־נַפְשָׁהּ יִקּוּם: וְאִם בְּיוֹם שָׁמַע אִישָׁהּ יִנְיֵא
 יֵאֱתָהּ וְהִפִּיר אֶת־נְדָוָהָ אֲשֶׁר עֲלֶיהָ וְאֵת מִבְּטָא שְׁפָתֶיהָ אֲשֶׁר אִסָּרָה עַל־נַפְשָׁהּ
 יֵאֱתָהּ יִסְלַח־לָהּ: וְנָדָר אֶל־מִנָּה וְגִירוּשָׁהּ כָּל אֲשֶׁר־אִסָּרָה עַל־נַפְשָׁהּ יִקּוּם עֲלֶיהָ:

רשי

מופק. ואם המופקדון צריכו סליחה, קל וחמור לשאינו מופקדון.
 ז וְאִם הָיוּ תְהִיָּה לְאִישׁ. זו חנוסה; או חינו חלף נשואה? כשהוא אומר: "ואם בית חיסה נזרה" (להלן פסוק יח), הכי נשואה חמונה, וכאן בחנוסה, וביא לחלף בה, שאביה ובעלה מפידין נזריה. הפר האב ולא הפר הבעל, או הפר הבעל ולא הפר האב, הכי זה חינו מופקד, ואין צריך לומר חס קים אחד מהם: ונדריה עליה. שנקרה בבית חביה ולא שמע פקון חביה, ולא הופקדו ולא הוקמו:
 ח וְשָׁמַע אִישָׁהּ וְגו'. הכי כך שאם קים הבעל שהוא קים:
 ט וְהִפִּיר אֶת נְדָוָהָ אֲשֶׁר עֲלֶיהָ. יכול חסלו לא הפר האב? תלמוד לומר: "בנגעיה בית חביה" (להלן פסוק יח), כל שבנגעיה בבגדית חביה היא:
 י וְאֲשֶׁר אִסָּרָה עַל נַפְשָׁהּ יִקּוּם עֲלֶיהָ. לפי שאינה לא בבגדית חב ולא בבגדית פועל, ובחלמנה מן הנשואין הבגדית מדבר, חבל חלמנה מן החרוסין, מת הבעל, נתחוקנה וחוקה כשית לחב:

לחסר חת המתגר ולא להתגר חת החסוה: לא יחל דברו. כמו: לא יחל דברו, לא יעשה דבריו חלו.
 ז בבית אביה. בגדית חביה, וחסלו חנינה בביתו: בנעריה. ולא קטנה ולא פוגרת. שהקטנה חיו נזרה נזרה, והפוגרת חנינה פגשיתו של חביה להפר נזריה. ואי זו היא קטנה? חמונה רבותנו: בת אחת עשרה שנה ויום אחד נזריה נבדקו, חס ידעה לשם מי נזרה ולשם מי הקדישה, נזרה נזרה. בת שתים עשרה שנה ויום אחד חנינה עדיקה לבדק:
 ו וְאִם הֵנִיא אָבִיהָ אֶתָּה. חס מנע חותפה מן הנזרה כלומר שהפר לה. הנחה זו חני יודע מה היא, כשהיא אומר: "ואם ביום שמע חיסה ינח חותפה והפר" (להלן פסוק ט), חיו חומר הנחה זו הפרה, ופשוטו, לשון מניעה והסקרה, וכן: "ולמה תנחון" (להלן ג, ז), וכן: "שמען ראש חל יע ראשי" (ותהלים קמ"א, ח), וכן: "וידעתם חת תנחית" (ועל י, לה), חת חסר סתם מעלי: ודי יסלח לה. בפנה הבגדית מדבר? בחשה שנקרה בטור, ושמע בעלה והפר לה והיא לא ידעה, ועובדת על נזרה וסותה יון ומטפחה לבגדית, זו היא שנקריה סליחה וחק על פי שהוא

בו ראשי המטות. חלק כבוד לגשאים ללמדם תחלה, ואחר כך לכל בני ישראל ומנען אחיך שחר הדברות כן? תלמוד לומר: "וישבו חלוו חרן וכל הגשאים פעה וידבר משה חליהם, ואחרי כן (ג' פל בני ישראל" (שמות לה, לז). ומה קרה לחמקה כאן? למד שהפרת נדרים ביחוד מנחה, ואם חיו יחיד מנחה מפר בגלשה הדיוטות. או יכול שלא חמר משה פקשה זו חלף לגשאים כלבד? נחמד כאן: "זה הדבר", ונחמד פשחוני חון: "זה הדבר" (ויקרא יח, ג), מה להלן נחמקה לחהרן ולבניו ולכל בני ישראל, שנאמר: "דבר חל חרן" וגו' (ס"א, חף זו נחמקה לכל: זה הדבר. משה נתנבא ב"יה חמר ה' פחתי הפליה" (שמות יח, ד) והנביאים נתנבחו ב"יה חמר ה'", מוסף עליהם משה, שנתנבא בלשון "זה הדבר". דבר חסר, "זה הדבר" מעוט הוא, לומר שהחכם בלשון התרה ובעל בלשון הפרה, בלשון הפרתו כאן, ואם חלפו חיו מתגר ואין מופקד:

ג נדר. החומר. הכי עלי קונים שלא חלף או שלא חניעה דבר פלוני, יכול חסלו נשבע שאחל נבלות חני קורח עלי: "ככל היצא מפיו יעשה"? תלמוד לומר: "לחסר חסר",

- 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:**
- Second aliya* **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 אִסַּר עַל־נַפְשָׁהּ בְּשִׁבְעָה: וְשָׁמַע אִישָׁהּ
וְהִחְרִישׁ לָהּ לֹא הֵנִיא אֹתָהּ וְקָמוּ כָּל־נִדְרֶיהָ וְכָל־אִסְרֵי־אִסְרָהּ עַל־נַפְשָׁהּ
יָקוּם: וְאִם־הִפְרָ יִפֵּר אֹתָם | אִישָׁהּ בְּיוֹם שָׁמְעוֹ כָּל־מוֹצֵא שִׁפְתֶיהָ לְנִדְרֶיהָ
וְלִאִסְרֵי נַפְשָׁהּ לֹא יָקוּם אִישָׁהּ הַפְרָם וַיְהוּהוּ יִסְלַח־לָהּ: כָּל־נֶדֶר וְכָל־שְׁבַעַת
אִסְרֵי לְעֻנַת נַפְשָׁהּ יִקְיָמוּ וְאִישָׁהּ יִפְרֶנּוּ: וְאִם־הִחְרִישׁ יִחְרִישׁ לָהּ אִישָׁהּ
מִיוֹם אֶל־יוֹם וְהַקִּיִּם אֶת־כָּל־נִדְרֶיהָ אוֹ אֶת־כָּל־אִסְרֶיהָ אֲשֶׁר עָלֶיהָ הַקִּיִּם אֹתָם
כִּי־הִחְרִישׁ לָהּ בְּיוֹם שָׁמְעוֹ: וְאִם־הִפְרָ יִפֵּר אֹתָם אַחֲרַי שָׁמְעוּ וְנִשְׂאָ אֶת־עֹנֶה:
אֵלֶּה הַחֻקִּים אֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה בֵּין אִישׁ לְאִשְׁתּוֹ בֵּין־אָב לְבִתּוֹ בְּנִעֻרֶיהָ
בֵּית אָבִיהָ:

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: נָקַם נַקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמְּדִינִים אַחֵר כִּזְ שֵׁנִי
תֵּאֱסֹף אֶל־עַמִּיךָ: וַיְדַבֵּר מֹשֶׁה אֶל־הָעָם לֵאמֹר הִחְלִצוּ מֵאִתְּכֶם אַנְשֵׁים
לְצַבָּא וַיְהִיו עַל־מְדִינָן לְתֵת נַקְמַת־יְהוָה בְּמְדִינָן: אֶלְפֵי לַמְּטָה אֶלְפֵי לַמְּטָה
לְכָל מַטְוֹת יִשְׂרָאֵל תִּשְׁלַחוּ לְצַבָּא: וַיִּמְסְרוּ מֵאֶלְפֵי יִשְׂרָאֵל אֶלְפֵי לַמְּטָה
שְׁנַיִם־עָשָׂר אֶלְפֵי חֲלוּצֵי צַבָּא: וַיִּשְׁלַח אֹתָם מֹשֶׁה אֶלְפֵי לַמְּטָה לְצַבָּא אֹתָם

רש"י

ד | לְכָל מַטְוֹת יִשְׂרָאֵל לְרַבּוֹת שָׂבַע לוֹ:
ה | וַיִּמְסְרוּ לְהוֹדִיעַן שִׁבְחוֹן שֶׁל רוּעֵי יִשְׂרָאֵל כַּמָּה הֵם
חֲבִיבִים עַל יִשְׂרָאֵל עַד שֶׁלֹּא שָׁמְעוּ כְּמִיתָתוֹ, מֵה הוּא
חֹזֵמֵר? "עוֹד מַעַנְט וְסִקְלֵנִי" (שְׁמוֹת יו, ד), וּמִשָּׁשְׁמַעוּ שְׁמִיתָת
מֹשֶׁה תַּלְוִיָּה כְּנַקְמַת מְדִינָן, לֹא רָעוּ לְלַבֵּת עַד שֶׁנִּמְסְרוּ
עַל פְּרִקָּן:
ו | אֹתָם וְאֵת פִּינְחָס. מַעַד שֶׁהָיָה פִּינְחָס שָׂקוּל כְּעַד כָּלֵס
וּמִפְּנֵי מֵה הֵלֵךְ פִּינְחָס וְלֹא הֵלֵךְ חֲלַעְמֵר? חֲמֵד הַקְּדוֹשׁ
כְּדוֹן הוּא: מִי שֶׁהִתְחִיל בְּמַעֲנָה, שֶׁהִרְגוּ כְּזִי בֵּית עוֹה יִגְמֵר
דְּבַר חֲחֵה שֶׁהֵלֵךְ לְנֶהֱס נְקָמַת יוֹסֵף חֲבִי חֲמוֹ, שְׁנִחְמֵר:
"וְהַמְדַעֲנִים מְכַבְּדוּ אֶת־נִי" (בְּרַאשִׁית לו, לו), וּמַעַנְן שֶׁהִתְנָה חֲמוֹ
שֶׁל פִּינְחָס מִשָּׁל יוֹסֵף? שְׁנִחְמֵר: "מִפְּנֵי פוֹטִיחֵל" (שְׁמוֹת
ג, כה), מְזַדְּע יִתְרוֹ שֶׁפִּטְס עֲגָלִים לְעַבְדָּה זָרָה, וּמְזַדְּע

פִּרְקֵי לֹא
ב | מֵאֵת הַמְּדִינִים. וְלֹא מֵאֵת הַמּוֹחָבִים, שֶׁהַמּוֹחָבִים
נִכְנְסוּ לְדַבֵּר מַחְמַת יְרָחָה, שֶׁהָיוּ יְרָחִים מֵהֶם שֶׁהָיוּ
סוֹלְלִים חוֹתֵם, שֶׁלֹּא נִחְמֵר חֲלִי" חֵל תִּתְּנָד כֵּם מִלְחָמָה"
(דְּבָרִים ב, ט), חֲבַל מְדִינִים נִתְעַבְּדוּ עַל רִיב לֹא לָהֶם דְּבַר
חֲחֵר, מִפְּנֵי שֶׁתִּי פְּרִידוֹת טוֹבוֹת שִׁישׁ לִי לְהוֹצִיא מֵהֶם,
רֹחַת הַמּוֹחָבִיָּה וְנַעֲמָה הַעֲמוּנִית:
ג | וַיְדַבֵּר מֹשֶׁה וְגו'. חֵף עַל פִּי שֶׁשָּׁמַעוּ שְׁמִיתָתוֹ תַּלְוִיָּה
כְּדַבֵּר עֵשָׂה בְּשִׁמְחָה וְלֹא חֲחֵר: הִחְלִצוּ. פְּתַרְגּוּמוֹ, לִשׁוֹן
חֲלוּצֵי צַבָּא, מְדִינִים, אַנְשֵׁים, צְדִיקִים, וְכֵן: "כְּבַר לְנֵו
חֲנֻשִׁים" (שְׁמוֹת יו, טו), וְכֵן: "חֲנֻשִׁים חֲכָמִים וְנִבְנִים" (דְּבָרִים
ח, ט): נַקְמַת דֵּי. שֶׁהַעוֹמֵד כְּעַד יִשְׂרָאֵל כִּחְלֵו עוֹמֵד כְּעַד
הַקְּדוֹשׁ כְּדוֹן הוּא:

יא | וְאִם בֵּית אִישָׁה נִדְרָה. כְּנִשְׂאָה הַכְּתוּב מְדַבֵּר:
יד | כָּל נֶדֶר וְכָל שְׁבַעַת אִסְרֵי וְגו'. לְפִי שֶׁחֲמֵר שֶׁהַפְּעַל
מִפֵּר, יְכוּל כָּל נְדָרִים כְּמִשְׁמַעוֹ? תִּלְמוּד לומֵר: "לְעֻנַת
נַפְשָׁהּ, חִינוּ מִפֵּר חֲלִי נְדָרִים עֲנוֹי נַפְשׁ כְּלַבָּד, וְהֵם מִפְּרָשִׁים
כְּמִשְׁכַּת נְדָרִים (דף עו ע"א וְחִילְךָ):
טו | מִיוֹם אֶל יוֹם. שֶׁלֹּא חֲחֵמֵר מַעַת לַעַת, לְכֵן נִחְמֵר:
"מִיוֹם חֵל יוֹם", לְמַדְּךָ שֶׁחִינוּ מִפֵּר חֲלִי עַד שֶׁתִּחְשֵׁךְ:
טז | אַחֲרַי שָׁמְעוּ. חֲחֵרִי שָׁמְעוּ וְקִיִּם, שֶׁחֲמֵר: חֲפָשִׁי בו,
וְחֹזֵר וְהִפְרָ לָהּ, חֲפָשִׁי בו בְּיוֹם: וְנִשְׂאָ אֶת עֹנֶה. הוּא מְכַנֵּס
תַּחְתֵּיהָ. לְמַדְּנוּ מִכֵּחַן שֶׁהַגֹּרֵם תִּקְלָה לְחַבְרוֹ הוּא נִכְנָס
תַּחְתֵּיו לְכָל עֲנִשָׁן:

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 Moaviteess (*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־פִּינְחָס בֶּן־אֶלְעָזָר הַכֹּהֵן לַצִּבָּא וְכֹלֵי הַקֹּדֶשׁ וְחֻצְצֹרוֹת הַתְּרוּעָה בְּיָדוֹ:
וַיֵּצְבְּאוּ עַל־מִדְיָן כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה וַיַּהֲרֹגוּ כָּל־זָכָר: וְאֶת־מַלְכֵי
מִדְיָן הָרְגוּ עַל־חַלְלֵיהֶם אֶת־אֹיֵי וְאֶת־דָּקֻם וְאֶת־צֹר וְאֶת־חוּר וְאֶת־דָּבֵעַ
חֲמִשֶּׁת מַלְכֵי מִדְיָן וְאֵת בְּלַעַם בֶּן־בְּעֹזֵר הָרְגוּ בַּחֶרֶב: וַיֵּשְׁבוּ בְּנֵי־יִשְׂרָאֵל אֶת־
נְשֵׁי מִדְיָן וְאֶת־טַפָּם וְאֵת כָּל־בְּהֵמָתָם וְאֶת־כָּל־מִקְנֵיהֶם וְאֶת־כָּל־חֵילָם בְּזָזוּ:
וְאֵת כָּל־עֲרֵיָהֶם בְּמוֹשְׁבֹתָם וְאֵת כָּל־טִירֹתָם שָׂרְפוּ בָאֵשׁ: וַיִּקְחוּ אֶת־כָּל־הַשְּׁלָל
וְאֵת כָּל־הַמְּלָקוֹחַ בְּאֲדָם וּבַבְּהֵמָה: וַיָּבֵאוּ אֶל־מֹשֶׁה וְאֶל־אֶלְעָזָר הַכֹּהֵן וְאֶל־
עֵדֹת בְּנֵי־יִשְׂרָאֵל אֶת־הַשְּׁבִי וְאֶת־הַמְּלָקוֹחַ וְאֶת־הַשְּׁלָל אֶל־הַמַּחֲנֶה אֶל־עֵרֹבֹת
מוֹאָב אֲשֶׁר עַל־יַרְדֵּן יַרְחוֹ:
וַיֵּצְאוּ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן וְכָל־
נְשֵׂי־אֵי הָעֵדָה לְקָרְאתָם אֶל־מַחֲוִיץ לַמַּחֲנֶה: וַיִּקְצַף מֹשֶׁה עַל פְּקוּדֵי הַחֵיל שָׂרֵי
הָאֲלָפִים וְשָׂרֵי הַמֵּאוֹת הַבָּאִים מִצִּבָּא הַמְּלַחֲמָה: וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה הַחַיִּיתֶם
כָּל־נַקְבָּה: הֲיֵן הִנֵּה הָיוּ לְבְנֵי יִשְׂרָאֵל בְּדַבַּר בְּלַעַם לְמַסְר־מַעַל בִּיהוָה עַל־דְּבַר
פְּעֹזֹר וַתְּהִי הַמִּגִּפָּה בַּעֲדַת יְהוָה: וְעַתָּה הָרְגוּ כָל־זָכָר בַּטָּף וְכָל־אִשָּׁה יוֹדַעַת
אִישׁ לְמַשְׁכַּב זָכָר הָרְגוּ: וְכָל־הַטָּף בְּנָשִׁים אֲשֶׁר לֹא־יָדְעוּ מִשְׁכַּב זָכָר הַחַיּוּ לָכֶם:

ח
ט
י
יא
יב
יג
יד
טו
טז
יז
יח

שלישי
/שני/

רשי

יר | וַיִּקְצַף מֹשֶׁה עַל פְּקוּדֵי הַחֵיל. מִמַּעַס עַל הַחֵיל, לְלַמַּדְךָ שְׂכַל סִרְחוֹן הַדּוֹר תְּלֵמי גְּדוֹלִים, שֵׁיט כִּי בְּרַס לְמַחֲוֹת.
טז | הֵן הַנֵּה. מַעַד שֶׁהָיוּ מַכִּירִים חוֹתָן, זוּ הָיָה שֶׁנִּבְשַׁל פְּלוּגֵי בָּהּ. בְּדַבַּר בְּלַעַם. חָמַר לָהֶם: חִפְלוּ חֲתָם מִכְּנֶסִים כָּל הַמוֹנוֹת שֶׁבְּעוֹלָם חַיִּין חֲתָם יְכוּלִים לָהֶם, שֶׁמָּח מַרְדָּסִים חֲתָם מִן הַמַּעֲרִים שֶׁהָיוּ שֵׁשׁ מֵאוֹת רֶבֶב בְּחוּר (שְׁמוֹת יח, ז)?
כז | וַיֵּצְאוּ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן וְכָל־נְשֵׂי־אֵי הָעֵדָה לְקָרְאתָם אֶל־מַחֲוִיץ לַמַּחֲנֶה. כִּי הָיוּ מַכִּירִים חוֹתָן, זוּ הָיָה שֶׁנִּבְשַׁל פְּלוּגֵי בָּהּ. בְּדַבַּר בְּלַעַם. חָמַר לָהֶם: חִפְלוּ חֲתָם מִכְּנֶסִים כָּל הַמוֹנוֹת שֶׁבְּעוֹלָם חַיִּין חֲתָם יְכוּלִים לָהֶם, שֶׁמָּח מַרְדָּסִים חֲתָם מִן הַמַּעֲרִים שֶׁהָיוּ שֵׁשׁ מֵאוֹת רֶבֶב בְּחוּר (שְׁמוֹת יח, ז)?
כח | וַיֵּצְאוּ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן וְכָל־נְשֵׂי־אֵי הָעֵדָה לְקָרְאתָם אֶל־מַחֲוִיץ לַמַּחֲנֶה. כִּי הָיוּ מַכִּירִים חוֹתָן, זוּ הָיָה שֶׁנִּבְשַׁל פְּלוּגֵי בָּהּ. בְּדַבַּר בְּלַעַם. חָמַר לָהֶם: חִפְלוּ חֲתָם מִכְּנֶסִים כָּל הַמוֹנוֹת שֶׁבְּעוֹלָם חַיִּין חֲתָם יְכוּלִים לָהֶם, שֶׁמָּח מַרְדָּסִים חֲתָם מִן הַמַּעֲרִים שֶׁהָיוּ שֵׁשׁ מֵאוֹת רֶבֶב בְּחוּר (שְׁמוֹת יח, ז)?

חך | הַסּ בָּחוּ עָלוּ וְהַחֲלוּפִים חֲמֻנָתִים בְּחֻמְנֵי הַחֲמוּת שְׂבָחִין בְּחֶרֶב, שְׁנֵי־מַרְדָּ: "וְעַל חֶרֶבְךָ תַּחֲוֶה" (בְּרַשִׁית כו, ג).
י | טִירֹתָם. מִקּוֹס פְּלִטְרִין שְׁלֵהֶם, שֶׁהָיוּ לִשְׁוֹן מוֹשָׁב כְּמִרְיִים יוֹדְעֵי חֲקִיָּה. דְּבַר חֲחָה, לִשְׁוֹן מוֹשָׁב שְׂרִיָּהֶם, כְּמוֹ שְׁמֹתֵיהֶם "סִרְעֵי פְּלִשְׁתִּים" (וַהֲשִׁיעַ יג, ג) - "טוֹרְעֵי פְּלִשְׁתִּים".
יא | וַיִּקְחוּ אֶת כָּל־הַשְּׁלָל וְגו'. מַעַד שֶׁהָיוּ כְּשֵׁרִים וְנִדְיָקִים, וְלֹא נִחְשְׁדוּ עַל הַגָּזַל לְשִׁלַּח יָד בְּנִצְחָה שְׁלֹחַ בְּרִשׁוֹת, שְׁנֵי־מַרְדָּ: "חֵת כָּל הַשְּׁלָל" וְגו', וְעַלֵּיהֶם מוֹפֵקֵשׁ בְּקִבְלָה: "שֶׁנֶּחַד כְּעֵדֵד הַרְחִלִים" וְגו' (סִד הַשִּׁירִים ג, ו), חֵף חֲנִשֵׁי הַמַּלְחָמָה שֶׁבָּן כָּלֶם צְדִיקִים: שְׁלָל הֵן מִטְּלִטְלוֹן שֶׁל מַלְבּוּשׁ וְתַכְשִׁיטוֹן: "בָּ" הָיָה בִּזְת מִטְּלִטְלוֹן שְׁחִינִים תַּכְשִׁיטוֹן: מְלָקוֹחַ. חֲרָם וְנִמְקוֹס שֶׁכְּתוּב "שָׁבִי חֲנֹל מְלָקוֹחֶיךָ", 'שָׁבִי בְּחָרָם וּמְלָקוֹחֶיךָ' בְּפָהֳמָה:
יג | וַיֵּצְאוּ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן. לְכִי שֶׁכָּרוּ חֵת עֲעֵרֵי יִשְׂרָאֵל וַיִּנְחָסוּ לְחֻטְיָן מִן הַבָּהֶן:

יוסף שפוטפט ביגרו. דְּבַר חֲחָה שֶׁהָיָה מְשׁוּחַ מְלַחֲמָה: וְכֹלֵי הַקֹּדֶשׁ. זֶה הַחֲרוֹן וְהַצִּוּ, שֶׁהָיָה בְּלַעַם עֲמָהֶם וּמַפְרִיחַ מַלְכֵי מִדְיָן מְכַשְׁפִּים, וְהָיָה עֲנֻמוֹ פּוֹרֵחַ עֲמָהֶם; הַרְחָה לָהֶם חֵת הַצִּוּ שֶׁהָיָה חֲקוּיָן גו', וְהֵם נִפְלִים, לְכָן נִחְמַר: "עַל חַלְלֵיהֶם" (וְהָיוּ פְּסוּחַ ח) בְּמַלְכֵי מִדְיָן. שְׁנוֹפְלִים עַל הַחֲלָלִים מִן הַחַיִּים. וְכֵן בְּבַלְעָם כְּתוּב: "חַל חַלְלֵיהֶם" כְּסִפֵּר וְהָשִׁיעַ (ג, כב) בְּיָדוֹ. בְּרִשׁוֹת, וְכֵן: "וַיִּקְחָ חֵת כָּל חֲרָעוֹ מִיָּדוֹ" (בְּמַדְבָּר כח, טו).
יח | חֲמִשֶּׁת מַלְכֵי מִדְיָן. וְכִי חֲחָה שֶׁחֲמָשָׁה מְנֵה הַכְּתוּב? לָמָּה הַזִּקַּק לִזְמַר 'חֲמִשֶּׁת'? חֲחָה לְלַמַּדְךָ שֶׁשְׁוֹן כָּלֶם בְּעֵנָה וְהָשִׁיעוּ כָּלֶם בְּפִרְעֻנָה. בְּלַעַם הִלְךְ שֶׁסְּטוּל שָׂבַר עֲשָׂרִים וַחֲרָעָה חֲחָף שֶׁהִפִּיל מִיִּשְׂרָאֵל בְּעֵצָתוֹ, וַיִּנְחַח מִמִּדְיָן לְקַבְּחָת יִשְׂרָאֵל וַיִּמְשִׁיחוֹ עֵנָה רְעִיָה, חֲמַר לָהֶם: חֵם כְּשֶׁהָיִיתָם שְׁשִׁים רִבּוּחַ לֹא יִכְלַתְם לָהֶם, עֵתָה בְּשֵׁנִים עֲשָׂר חֲחָף חֲתָם בָּחִים לְהִלָּחֵם? נִתְּנוּ לוֹ שְׂכָרוֹ מְשָׁלֶם וְלֹא תִפְחוּהוּ: בְּחֶרֶב. הָיָה בָּהּ עַל שֶׁחֲחָל וְהַחֲלוֹךְ חֲמֻנָתוֹ בְּחֻמְנֵי, שְׁחִינֵן נִשְׁעִים חֲחָף בְּפִיהֶם עַל יָדֵי תַפְלָה וְנִבְשָׁה, וְכֵן הָיָה וְתַפְשׂ חֲמֻנָתָם לְהַלָּם בְּפִיו,

- 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 ואתם חנו מחוץ למחנה שבעת ימים כל ה'רג נפש וכל נגע בחלל תתחטאו
 כ ביום השלישי וביום השביעי אתם ושביכם: וכל-בגד וכל-כלי-עור וכל-
 כא מעשה עזים וכל-כלי-עץ תתחטאו: ויאמר אלעזר הכהן אל-
 אנשי הצבא הבאים למלחמה זאת חקת התורה אשר-צוה יהוה את-
 כב משה: אך את-הזהב ואת-הכסף ואת-הנחשת את-הברזל את-הבדיל ואת-
 כג העפרת: כל-דבר אשר-יבא באש תעבירו באש וטהר אך במי נדה יתחטא
 כד וכל אשר לא-יבא באש תעבירו במים: וכבסתם בגדיכם ביום השביעי
 כה וטהרתם ואחר תבאו אל-המחנה: ויאמר יהוה אל-משה
 כו לאמר: שא את ראש מלקוח השבי באדם ובבהמה אתה ואלעזר הכהן
 כז וראשי אבות העדה: וחצית את-המלקוח בין תפשי המלחמה היצאים
 כח לצבא ובין כל-העדה: והרמת מכם ליהוה מאת אנשי המלחמה היצאים
 לצבא אחד נפש מחמש המאות מן-האדם ומן-הבקר ומן-החמרים ומן-
 כט הצאן: ממחציתם תקחו ונתתה לאלעזר הכהן תרומת יהוה: וממחצת
 ל בני-ישראל תקח אחד אחד מן-החמשים מן-האדם מן-הבקר מן-החמרים
 ומן-הצאן מכל-הבהמה ונתתה אתם ללוים שמרי משמרת משפן יהוה:

כח רביעי

רשי

כג | כל דבר אשר יבא באש. לבשל בו כלום: תעבירו באש. בדרך תשמישו העליתו, מי שתשמישו על ידי חמין ועליתו בחמין, ומי שתשמישו על ידי צל, כגון השפוד והאסקלה, ולבגנו בחור: אך במי נדה יתחטא. לפי פשוטו, חטאו זה לטהרו מטומאת מות, חמיר להם: גריבין הפלים געול לטהרם מן החסור וחטוי לטהרן מן הטומאה. ודברתנו דקשו מבחוץ שחך להקשירן מן החסור הטעון טבילה לכלי מתכות, ומי נדה" היתנובין פחו דקשו: מוס קרחוים לטבל פהם נדה, וכמה הם? חרפעים סחה:
 כד | אל המחנה. למחנה שכניה, שחין טמא מת טעון שלחו ממחנה לוויה וממחנה ישלחו:
 כו | שא את ראש. קח חת חפסון:
 כז | וחצית את המלקוח בין תפשי המלחמה וגו'. חינו לחלו וחינו לחלו:

כא | ויאמר אלעזר הכהן וגו'. לפי שפיר משה לכלל פעם פח לכלל טעויות, שנתעלמו ממנו הלכות געולי גוים וכן חתה מוצא בפשימי למלוחים, שצמיר: "ויקנתי על חלעור ועל חיתמר" (ויקרא י טו), פח לכלל פעם, פח לכלל טעויות. וכן פ' שמענו נח המלדים - "ונד חת השלע" (לעיל כ, יח), על ידי הפעם טעה: אשר צוה ה' וגו'. תלה ההורחה פדפו:
 כב | אך את הזהב וגו'. חף על פי שלח הזהיר לכם משה חלף על הלכות טמאה, עוד יש להזהיר לכם על הלכות געול, ו'חך' לשון מעוט, פלומר ממעטין חתם מלהשתמש בפלים, חפלו לחחר טהרתן מטומאת המות, עד שיטהרו מפליעת חסור נבלות. ודברתנו חמרו: "חך חת הזהב", לומר, שצריך להעביר חלדה שלו חקם שגועלינו, וזהו לשון 'חך', שלח היא שם חלדה, חך המתכת יהיה קמות שהוה:

יט | מחוץ למחנה. שלח ופנסו לעורה. כל ה'רג נפש. רפי מחיר חומר: בהורג בדרך המקבל טמאה היתנוב מדבר, ולמךך היתנוב, שהכלי מטמא חקם פחבורי המות, פחלו נוצע במת עגמו. חו חפלו זרק בו חן והקנו? תלמוד לומר: "וכל נגע בחלל", הדיקס הורג לנוגע, מה נוצע על ידי חסורו, חף הורג על ידי חסורו: תתחטאו. במי נדה, קדון שחר טמאי מתים, שחף לקברי האומר הקרי גוים חיקם מטמאין פחקה. שצמיר: "וחתן צלעו פחו מרעיתו חקם חתם" (ויחזקאל ג, לח), מודה היא שהגוים מטמאין בנגע ובמשא, שלח נחמר 'חקם' חלף חצל טמאת חקלות, שצמיר: "חקם פי ימות פחקה" (לעיל יט, יד) אתם ושביכם. לח שהגוים מקבלין טמאה וגריבין החיה, חלף מה חתם בני ברית, חף שביכם פשיבוחו: לברית וישמחו: גריבין החיה:
 כ | וכל מעשה עזים. להביא פלי הקרעם והקלפים 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.



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 וְאַלְעָזָר הַכֹּהֵן כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: וַיְהִי הַמִּלְקוֹחַ יִתֵּר הַבָּזוּ
 אֲשֶׁר בָּזְזוּ עִם הַצִּבָּאָה צֵאֵן שֵׁשׁ־מֵאוֹת אֶלְפֵי וְשִׁבְעֵים אֶלְפֵי וְחֲמִשָּׁת אֶלְפִים: וּבִקְרֹ
 שָׁנִים וְשִׁבְעֵים אֶלְפֵי: וַחֲמֹרִים אֶחָד וְשִׁשִּׁים אֶלְפֵי: וְנֶפֶשׁ אָדָם מִן־הַנְּשִׁים אֲשֶׁר
 לֹא־יָדְעוּ מִשִּׁבְבַּב זָכָר כָּל־נֶפֶשׁ שָׁנִים וְשִׁלְשִׁים אֶלְפֵי: וַתְּהִי הַמַּחְצָה חֵלֶק הַיִּצְאָיִם
 בַּצִּבָּאָה מִסֵּפֶר הַצֵּאֵן שֵׁשׁ־מֵאוֹת אֶלְפֵי וְשִׁלְשִׁים אֶלְפֵי וְשִׁבְעֵת אֶלְפִים וַחֲמִשָּׁ
 מֵאוֹת: וַיְהִי הַמֶּכֶס לִיהוָה מִן־הַצֵּאֵן שֵׁשׁ מֵאוֹת חֲמִשׁ וְשִׁבְעֵים: וְהַבִּקְרֹ שִׁשָּׁה
 וְשִׁלְשִׁים אֶלְפֵי וּמֶכֶס לִיהוָה שָׁנִים וְשִׁבְעֵים: וַחֲמֹרִים שִׁלְשִׁים אֶלְפֵי וַחֲמִשׁ מֵאוֹת
 וּמֶכֶס לִיהוָה אֶחָד וְשִׁשִּׁים: וְנֶפֶשׁ אָדָם שִׁשָּׁה עָשָׂר אֶלְפֵי וּמֶכֶס לִיהוָה שָׁנִים
 וְשִׁלְשִׁים נֶפֶשׁ: וַיִּתֵּן מֹשֶׁה אֶת־מֶכֶס תְּרוּמַת יְהוָה לְאַלְעָזָר הַכֹּהֵן כַּאֲשֶׁר צִוָּה
 יְהוָה אֶת־מֹשֶׁה: וּמִמַּחְצֵית בְּנֵי יִשְׂרָאֵל אֲשֶׁר חָצָה מֹשֶׁה מִן־הָאֲנָשִׁים הַצִּבָּאִים:
 וַתְּהִי מַחְצֵת הָעֵדָה מִן־הַצֵּאֵן שֵׁשׁ־מֵאוֹת אֶלְפֵי וְשִׁלְשִׁים אֶלְפֵי שִׁבְעֵת אֶלְפִים
 וַחֲמִשׁ מֵאוֹת: וּבִקְרֹ שִׁשָּׁה וְשִׁלְשִׁים אֶלְפֵי: וַחֲמֹרִים שִׁלְשִׁים אֶלְפֵי וַחֲמִשׁ מֵאוֹת:
 וְנֶפֶשׁ אָדָם שִׁשָּׁה עָשָׂר אֶלְפֵי: וַיִּקַּח מֹשֶׁה מִמַּחְצֵת בְּנֵי־יִשְׂרָאֵל אֶת־הָאָחוּ אֶחָד
 מִן־הַחֲמִשִּׁים מִן־הָאָדָם וּמִן־הַבְּהֵמָה וַיִּתֵּן אֹתָם לְלוֹיִם שְׂמֵרֵי מִשְׁמֶרֶת מִשְׁכַּן
 יְהוָה כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: וַיִּקְרְבוּ אֶל־מֹשֶׁה הַפְּקֻדִים אֲשֶׁר לְאַלְפֵי הַצִּבָּאָה
 שְׂרֵי הָאֶלְפִים וְשְׂרֵי הַמֵּאוֹת: וַיֹּאמְרוּ אֶל־מֹשֶׁה עֲבַדֶּיךָ נִשְׂאוּ אֶת־דְּרֹאשׁ אַנְשֵׁי
 הַמִּלְחָמָה אֲשֶׁר בִּידֵנוּ וְלֹא־נִפְקַד מִמֶּנּוּ אִישׁ: וַנִּקְרַב אֶת־קַרְבָּן יְהוָה אִישׁ אֲשֶׁר
 מֵצָא כְּלִי־זָהָב אֶצְעָדָה וְצִמִּיד טַבַּעַת עָגִיל וְכוּמָז לְכַפֵּר עַל־נַפְשֹׁתֵינוּ לִפְנֵי יְהוָה:

חמישי

רש"י

(שמואל ח' ב, יח), יחסר מקום מושבך, חיש הקגיל לישב
 שם. וכן: "ויפקד מקום דוד" (סס פסוק כו), נחסר מקומו
 ויחין חיש יושב שם:
 נ | אצעדה, חלו צמודים של קגל, וצמיד, של יד:
 עגיל, טמי חון, וכומז, דפוס של בית הקחס, לכפר על
 הדהור הלב של גנות מקון:

מג-מו | ותהי מחצית העדה. כך וכן, "ויקח משה"
 וגו':
 מח | הפקדים. הממנעם:
 מט | ולא נפקד. לח נחסר ותקגמו: "ולא שגף", חף הוא
 פלסון חכמי חסרון, קמו: "חלכי חחטטה" (בראשית לח, לט),
 תקגמו: "דהות שגף ממנגנח", וכן: "כי יפקד מושבך"

לב | ויהי המלקוח יתר הבז. לפי שלא ננטו להקדים
 מקס מן המטלטליו חלח מן המלקוח, כתב חת הלשון
 הזי: "ויהי המלקוח" שגף לכלל חלקה ולכלל מקס,
 שהיה עודף על זו המטלטליו "חשך בזו עם הצבא"
 חיש לו ולא פח לכלל חלקה, מספר הלחן וגו':
 מב | וממחצית בני ישראל אשר חצה משה. לענה,
 והוציאה להם "מן החגשים הנבחים":

- 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.

- 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.

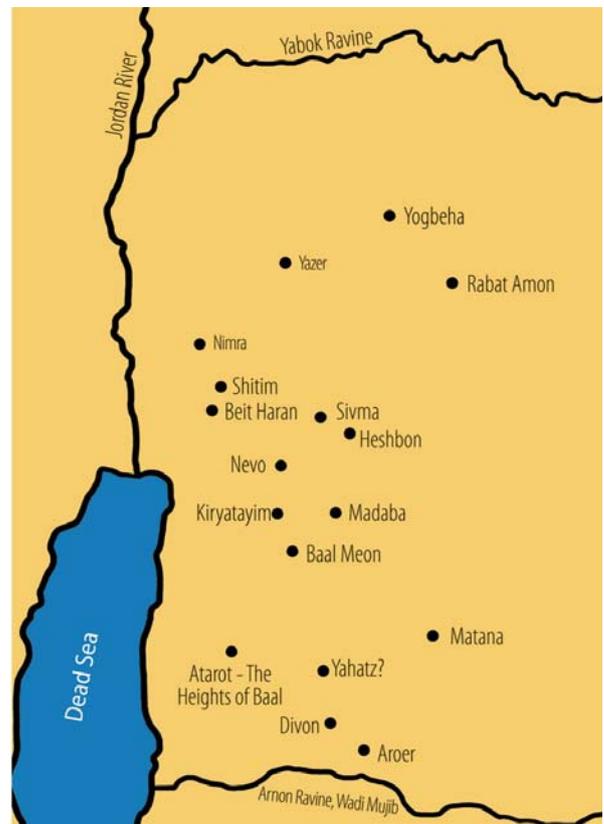
The Inheritance of the Two and a Half Tribes

NUMBERS 32:1–42

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 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.

- 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־הַזָּהָב מֵאֵתְכֶם כָּל כְּלֵי מַעֲשֵׂה: וַיְהִי | כָּל־זָהָב
הַתְּרוּמָה אֲשֶׁר הָרִימוּ לַיהוָה שֵׁשֶׁה עָשָׂר אֶלְפֵי שֶׁבַע־מֵאוֹת וַחֲמִשִּׁים שֶׁקֶל
מֵאֵת שָׂרֵי הָאֲלָפִים וּמֵאֵת שָׂרֵי הַמֵּאוֹת: אַנְשֵׁי הַעֲבָא בָּזְזוּ אִישׁ לוֹ: וַיִּקַּח מֹשֶׁה
וְאֶלְעָזָר הַכֹּהֵן אֶת־הַזָּהָב מֵאֵת שָׂרֵי הָאֲלָפִים וְהַמֵּאוֹת וַיָּבֵאוּ אֹתוֹ אֶל־אַהֲלֵ
מוֹעֵד זַכְרוֹן לְבְנֵי־יִשְׂרָאֵל לִפְנֵי יְהוָה:

כט ששי
/שלישי/

וּמִקְנֵה | רֹב הָיָה לְבְנֵי רְאוּבֵן וּלְבְנֵי־גַד עָצוּם מְאֹד וַיֵּרְאוּ אֶת־אֶרֶץ יַעֲזֹר וְאֶת־
אֶרֶץ גִּלְעָד וְהִנֵּה הַמָּקוֹם מְקוֹם מְקֻנָּה: וַיָּבֵאוּ בְנֵי־גַד וּבְנֵי רְאוּבֵן וַיֹּאמְרוּ
אֶל־מֹשֶׁה וְאֶל־אֶלְעָזָר הַכֹּהֵן וְאֶל־נְשֵׂי־אֵי הָעֵדָה לֵאמֹר: עֲטָרוֹת וְדִבְרֵי וַיַּעֲזֹר
וְנִמְרָה וַחֲשִׁבוֹן וְאֶלְעָלָה וּשְׁבַם וּנְבוֹ וּבְעֵן: הָאֶרֶץ אֲשֶׁר הִכָּה יְהוָה לִפְנֵי עַדְת
יִשְׂרָאֵל אֶרֶץ מְקֻנָּה הוּא וְלַעֲבָדֶיךָ מְקֻנָּה: וַיֹּאמְרוּ אִם־מֵצֵאֵנוּ

תניאון

חַן בְּעֵינֶיךָ יִתֵּן אֶת־הָאֶרֶץ הַזֹּאת לַעֲבָדֶיךָ לְאַחֲזָה אֶל־תַּעֲבֵרְנוּ אֶת־הַיַּרְדֵּן:
וַיֹּאמֶר מֹשֶׁה לְבְנֵי־גַד וּלְבְנֵי רְאוּבֵן הֲאֵחִיכֶם יָבֵאוּ לְמַלְחָמָה וְאַתֶּם תֵּשְׁבוּ פָּה:
וְלָמָּה תִּנְוְאוּן אֶת־לֵב בְּנֵי יִשְׂרָאֵל מֵעַבְדֵי אֶל־הָאֶרֶץ אֲשֶׁר־נָתַן לָהֶם יְהוָה: כִּי
עָשׂוּ אֲבֹתֵיכֶם בְּשַׁלְחֵי אֹתְכֶם מִקְדָּשׁ בְּרַנֵּעַ לְרֵאוֹת אֶת־הָאֶרֶץ: וַיַּעֲלוּ עַד־נַחַל
אֲשָׁכּוֹל וַיֵּרְאוּ אֶת־הָאֶרֶץ וַיִּנְיֵאוּ אֶת־לֵב בְּנֵי יִשְׂרָאֵל לְבַלְתִּי־בֹא אֶל־הָאֶרֶץ
אֲשֶׁר־נָתַן לָהֶם יְהוָה: וַיַּחֲרֹ־אֶף יְהוָה בַּיּוֹם הַהוּא וַיִּשָּׁבַע לֵאמֹר: אִם־יֵרְאוּ
הָאֲנָשִׁים הָעֹלִים מִמִּצְרַיִם מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה אֵת הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתִּי

רש"י

פרק לב
 9 עטרות ודיבן וגו'. מלכך סיחון ועוג היו:
 10 האחיקם. לשון תמיהה הוא:
 11 וְלָמָּה תִּנְוְאוּן. תסירו ותמנעו לכם "מעבד", שיהיו סבורים שאתם ירחים לעבד מפני המלחמה ויחזק העלים והעם:
 12 מִקְדָּשׁ בְּרַנֵּעַ. כן שמה, וישני קדש היו:

- 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,
- 21** 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.
- 22** 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.
- 23** 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.
- 24** 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.
- 25** The children of Gad and the children of Reuben said to Moses, saying: We, your servants, will do as you, my lord, commands.
- 26** Our children, our wives, our livestock, and all our animals, will be there in the cities of Gilad.
- 27** 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 וְלְיַעֲקֹב כִּי לֹא־מָלְאוּ אַחֲרָי: בְּלִתֵּי כָל־בֶּן־יָפְנֵה הַקְּנִזִּי וַיְהוֹשֶׁעַ
 יג בֶּן־נֹזֶן כִּי מָלְאוּ אַחֲרֵי יְהוָה: וַיַּחֲרֹף יְהוָה בְּיִשְׂרָאֵל וַיִּנְעַם בַּמִּדְבָּר אַרְבָּעִים
 יד שָׁנָה עַד־תָּם כָּל־הַדֹּר הָעֹשֶׂה הָרַע בְּעֵינֵי יְהוָה: וְהִנֵּה קִמְתֶּם תַּחַת אַבְתִּיכֶם
 טו תַּרְבוֹת אֲנָשִׁים חֲטָאִים לִסְפוֹת עוֹד עַל חֲרוֹן אַף־יְהוָה אֶל־יִשְׂרָאֵל: כִּי תִשׁוּבוּן
 טז מֵאַחֲרָיו וְיָסַף עוֹד לְהַנִּיחוֹ בַּמִּדְבָּר וְשַׁחַתְתֶּם לְכָל־הָעָם הַזֶּה: וַיִּגְשׁוּ
 יז אֵלָיו וַיֹּאמְרוּ גְדֻרֹת צָאן נִבְנָה לְמִקְנֵנוּ פֹה וְעָרִים לְטַפְּנוּ: וַאֲנַחְנוּ נַחֲלֵךְ חָשִׁים
 יח לְפָנֵינוּ בְּנֵי יִשְׂרָאֵל עַד אֲשֶׁר אִס־הִבִּיאֲנֶם אֶל־מְקוֹמָם וַיֵּשֶׁב טַפְּנוּ בְּעָרֵי הַמְּבֻצָּר
 יח מִפְּנֵי יִשְׁבֵי הָאָרֶץ: לֹא נָשׁוּב אֶל־בְּתִינוּ עַד הַתְּנַחֵל בְּנֵי יִשְׂרָאֵל אִישׁ נַחֲלָתוֹ:
 יט כִּי לֹא נִנְחַל אֶתֶם מֵעַבְד לִירְדֵן וְהִלָּאָה כִּי בָאָה נַחֲלָתְנוּ אֵלָינוּ מֵעַבְד הִירְדֵן
 מִזְרָחָה:

שביעי /רביעי/

כ וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה אִם־תַּעֲשׂוּן אֶת־הַדְּבָר הַזֶּה אִם־תַּחֲלִצוּ לְפָנֵי יְהוָה
 כא לַמַּלְחָמָה: וְעַבְד לְכֶם כָּל־חַלּוּץ אֶת־הִירְדֵן לְפָנֵי יְהוָה עַד הַזְרִישׁוּ אֶת־אֲיֹבָיו
 כב מִפְּנֵינוּ: וְנִבְכַּשְׁתָּה הָאָרֶץ לְפָנֵי יְהוָה וְאַחַר תָּשׁוּבוּ וְהֵייתֶם נָקִים מִיְהוָה וּמִיִּשְׂרָאֵל
 כג וְהֵייתֶה הָאָרֶץ הַזֹּאת לְכֶם לְאַחֲזָה לְפָנֵי יְהוָה: וְאִם־לֹא תַעֲשׂוּן לָן הִנֵּה חֲטָאתֶם
 כד לִיהוָה וְדַעוּ חֲטָאתְכֶם אֲשֶׁר תִּמְצָא אֶתְכֶם: בְּנוֹ־לְכֶם עָרִים לְטַפְּכֶם וּגְדֻרֹת
 כה לְצִנְאֲכֶם וְהִיצֵא מִפִּיכֶם תַּעֲשׂוּ: וַיֹּאמֶר בְּנֵי־גֹד וּבְנֵי רְאוּבֵן אֶל־מֹשֶׁה לֵאמֹר
 כו עַבְדִּיךָ יַעֲשׂוּ כַאֲשֶׁר אָדָנִי מִצִּוָּה: טַפְּנוּ נָשִׁינוּ מִקְנֵנוּ וְכָל־בְּהֵמָתֵנוּ יְהוּ־שִׁם בְּעָרֵי
 כז הַגְּלָעָד: וְעַבְדִּיךָ יַעֲבֹרוּ כָל־חַלּוּץ צָבָא לְפָנֵי יְהוָה לַמַּלְחָמָה כַּאֲשֶׁר אָדָנִי דִּבֶּר:

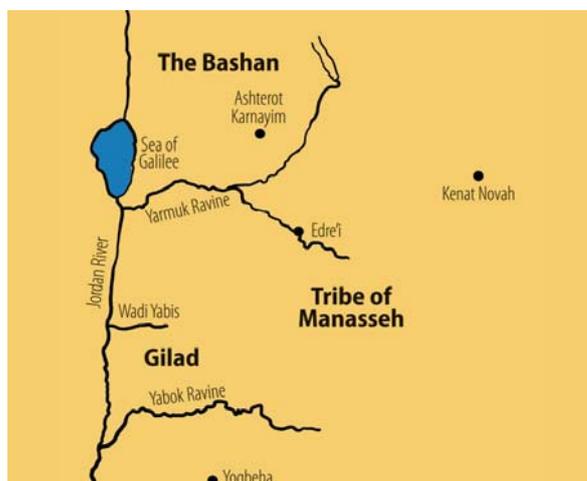
רשי

יב | מַעֲבָד לִירְדֵן וְגו'. פַּעֲבָר הַמַּעֲבָרִי: כִּי בָאָה נַחֲלָתְנוּ. כָּבֵד קַבְּלָנוּהָ פַּעֲבָר הַמַּעֲבָרִי:
 כד | לְצִנְאֲכֶם. תִּבְה ז' מְגֻזֶּרֶת 'עֲנֵה וְחֲלָפִים כָּלֶם' (תהלים ת, ח), שְׁחִין פו חֲלָף מִפְּסִיחַ בֵּין נִוִן לַעֲדִי, וְחֲלָף שָׂבַח בְּאֵן אַחֲרֵי הַעֲוֹן. מִמִּקוֹם הַיָּא שֶׁל 'עֲנֵה' הוּא. מִיסוּדוֹ שֶׁל רַבִּי מֹשֶׁה לְמִדְתּוֹ: וְהִיצֵא מִפִּיכֶם תַּעֲשׂוּ. לְגִבְהָ, שֶׁקַּבְּלָתֶם עֲלֵיכֶם לְעַבְד לַמַּלְחָמָה עַד כַּבּוֹשׁ וְחֲלוּק, שְׁמֵשָׁה לֹא בָקַשׁ מִקֵּם חֲלָף 'וְנִבְכַּשְׁתָּה...' וְאַחַר תִּשְׁבֹּה' (לַעֲלֵל פְּסוּק כג), וְהֵם קִבְּלוּ עֲלֵיהֶם 'עַד הַתְּנַחֵל' (לַעֲלֵל פְּסוּק יח), הַרְבֵּי הוֹסִיפוּ לְהַתְּעַבֵּד שָׁמַע שְׁחֲלוּק, וְכֵן עֲשָׂה:
 כה | וַיֹּאמֶר בְּנֵי גֹד. כָּלֶם בְּחֵיט אֶחָד:

יז | וַאֲנַחְנוּ נַחֲלֵךְ חָשִׁים. טַדְנֵן מִהִירִים, כְּמוֹ: "מִהָר שָׁלַל חָשׁ בֹּז" (שְׁעִיה ת, ג), "וּמִהָר יִחַסֶּה" (סס ה, יט); [לְפָנֵינוּ בְּנֵי יִשְׂרָאֵל. בְּחֵשׁ יָצוּת, מִתּוֹךְ שְׁגֻזִּים הָיָה, שְׂכָן נַחֲמֵר בָּגָד: "וְטָקָה זְרוּעַ חֵף קִדְקִד" (דְּבָרִים לג, כ), וְחֵף מִשָּׁה חֲזַר וַיִּפְגַּשׁ לָהֶם בְּחֵלְהָ הַדְּבָרִים: "וְחָטַו אֶתְכֶם פַּעַת הַהוּא וְגו' חֲלוּעִים תַּעֲבֹדוּ לִפְנֵי חֲחִיכֶם בְּנֵי יִשְׂרָאֵל כָּל בְּנֵי חֵי" (דְּבָרִים ג, יח), וּבִירְחוֹ פְּתִיב: "וְהַחֲלוֹן הַלֵּךְ לִמְעַהֶם" (וַיֹּשַׁע ג, ג), זֶה לְחֻבּוֹן וְגַד שְׁקִימוֹ תִנְחָס: - תּוֹסַפֶּת מִרְבִּיעֵי שְׁמֹעִיה שְׁהַעוֹד: "עוֹנֵי רַבִּי לְהַעֲוִה" וַיֵּשֶׁב טַפְּנוּ. פַּעֲזֹרֶנּוּ חֲזַל חֲחִינֵי: בְּעָרֵי הַמְּבֻצָּר. שְׁנִבְהָ עֲבָשׁוּ:

יב | הַקְּנִזִּי. חוֹרְגוֹ שֶׁל קִנּוּ הָיָה, וַיִּלְקַח לוֹ חֲמוֹ שֶׁל כָּלֶב אֶת עֲתִנְחָל:
 יג | וַיִּנְעַם. וַיִּטְלַקְלֶם, מִן "נַעַ וְגַד" (פְּרָשִׁית, יב);
 יד | לְסְפוֹת. כְּמוֹ: "סָפוּ סָנָה עַל שָׁנָה" (שְׁעִיה כג, ח), "עֲלוּתֵיכֶם סָפוּ" וְגו' (וַיִּמְעִיה ז, כח), לְשׁוֹן תּוֹסַפֶּת:
 טז | נִבְנָה לְמִקְנֵנוּ פֹה. חֲחִים הָיוּ עַל מְנוּגָם יוֹתֵר מִבְּנֵיהֶם וּבְנֵיהֶם, שֶׁהִקְדִּימוּ מִקְנֵיהֶם לְטַפְּסָם. חֲמֵר לָהֶם מִשָּׁה: לֹא כֵן, עֲשׂוּ הַעֲקָר עֲקָר וְהַטְּפֵל טְפֵל, בְּנֵי לְכֶם תַּחֲלָה עָרִים לְטַפְּכֶם וְאַחַר כֵּן גְּדֻרֹת לְעֲלֻכְכֶם (לַעֲלֵל פְּסוּק 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-Qereiyâ, west of Madaba; Khirbet el-Qereiyât, 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 וַיִּצְוּ לָהֶם מֹשֶׁה אֶת אֶלְעָזָר הַכֹּהֵן וְאֶת יְהוֹשֻׁעַ בֶּן־נּוּן וְאֶת־דָּאָשִׁי אֲבוֹת הַמַּטּוֹת
 כט לְבְנֵי יִשְׂרָאֵל: וַיֹּאמֶר מֹשֶׁה אֱלֹהִים אִם־יַעֲבְרוּ בְנֵי־גֵד וּבְנֵי־אוּבִין וְאֶתְכֶם אֶת־
 הִירְדֵן כָּל־חֲלוּץ לַמַּלְחָמָה לִפְנֵי יְהוָה וּנְכַבְּשָׁה הָאָרֶץ לִפְנֵיכֶם וּנְתַתֶּם לָהֶם
 ל את־אֶרֶץ הַגְּלָעָד לְאַחֲזָה: וְאִם־לֹא יַעֲבְרוּ חֲלוּצִים אֶתְכֶם וְנֹאחֲזוּ בְּתוֹכְכֶם
 לא בְּאֶרֶץ כְּנָעַן: וַיַּעֲנוּ בְנֵי־גֵד וּבְנֵי רְאוּבֵן לֵאמֹר אֵת אֲשֶׁר דִּבֶּר יְהוָה אֶל־עֲבָדֶיךָ
 לב כֵּן נַעֲשֶׂה: נַחֲנוּ נַעֲבֹד חֲלוּצִים לִפְנֵי יְהוָה אֶרֶץ כְּנָעַן וְאַתָּנוּ אַחֲזֵת נַחֲלָתֵנוּ
 לג מֵעַבְר לִירְדֵן: וַיִּתֵּן לָהֶם וּמֹשֶׁה לְבְנֵי־גֵד וּלְבְנֵי רְאוּבֵן וּלְחֻצֵי וּשְׁבַט וּמְנַשֶּׁה
 בן־יוֹסֵף אֶת־מַמְלַכֶת סִיחֹן מֶלֶךְ הָאֱמֹרִי וְאֶת־מַמְלַכֶת עֹג מֶלֶךְ הַבְּשָׁן הָאֶרֶץ
 לד לְעַרְיָה בַּגְּבֻלַת עַרְי הָאֶרֶץ סָבִיב: וַיְבַנּוּ בְנֵי־גֵד אֶת־דִּיבִין וְאֶת־עֵטְרוֹת וְאֵת
 לה עֵרְעֵר: וְאֶת־עֵטְרוֹת שׁוֹפָן וְאֶת־יַעֲזֹר וַיִּגְבְּהָה: וְאֶת־בֵּית נַמְרָה וְאֶת־בֵּית
 לו הָרֵן עַרְי מְבַצֵּר וְגֵדְרוֹת צֹאן: וּבְנֵי רְאוּבֵן בָּנוּ אֶת־חֲשִׁבּוֹן וְאֶת־אֶלְעָלָא וְאֵת
 לח קִרְיָתִים: וְאֶת־נָבוֹ וְאֶת־בַּעַל מְעֹז מוֹסֶבֶת שֵׁם וְאֶת־שִׁבְמָה וַיִּקְרְאוּ בִשְׁמֹת
 לט אֶת־שְׁמוֹת הָעָרִים אֲשֶׁר בָּנוּ: וַיִּלְכוּ בְנֵי מַכִּיר בֶּן־מְנַשֶּׁה גְּלַעָדָה וַיִּלְכְּדָה וַיֹּרֶשׁ
 מ אֶת־הָאֱמֹרִי אֲשֶׁר־בָּהּ: וַיִּתֵּן מֹשֶׁה אֶת־הַגְּלָעָד לְמַכִּיר בֶּן־מְנַשֶּׁה וַיָּשֶׁב בָּהּ:
 מא וַיֵּאִיר בֶּן־מְנַשֶּׁה הַלֵּךְ וַיִּלְכַּד אֶת־חֻתִּיהֶם וַיִּקְרָא אֶת־הֵן חֹת יֵאִיר: וְנָבַח הַלֵּךְ
 מב וַיִּלְכַּד אֶת־קַנְתָּ וְאֶת־בְּנֵיהָ וַיִּקְרָא לָהּ נָבַח בְּשֵׁמוֹ:

מפסיד

רש"י

מא | חוֹתִיָּהוּ. "פִּסְקֵי הוֹר" וַיִּקְרָא אֶת־הֵן חֹת יֵאִיר. לְפִי
 סֵלֶח הָיָה לוֹ כִּנְיָס קִרְיָס בְּשֵׁמוֹ לְבָרְנוֹ:
 מב | וַיִּקְרָא לָהּ נָבַח. "לָהּ" חֵינָה מִפִּי הָיָה, וְכֹחֵת
 בִּיסוּדוֹ שֶׁל רַבִּי מֹשֶׁה, לְפִי סֵלֶח נִתְקַיֵּם לָהּ שֵׁם זֶה
 לְפִיכָךְ הוּא רַבִּי, שֶׁמִּשְׁמַעוֹת מְדַקְדָּשׁ כִּמְנוּ "לֵא". וְתַמְהַנָּה,
 מֵה וְדִלֵּשׁ בְּשֵׁתֵי תַבּוֹת הַדּוּמִיָּן לָהּ, "וַיִּחַמְדָּ לָהּ בְּעַ" (וְהוּא
 ב, יד), "לְבָנֹת לָהּ בֵּית" (וְכִרְיָה ה, יח).

מְעֹז מוֹסֶבֶת שֵׁם, וְהוּא הַמְּוֹקֵיִים הַקּוֹרִים
 עֲרִיָּה עַל שֵׁם עֲבוּדָה זָכָה שֶׁלָּהֶם, וּבְנֵי רְאוּבֵן הִסְפִּי
 חֵת שֵׁם לְשֵׁמוֹת חֲחִקִּים, וְהוּא: "מוֹסֶבֶת שֵׁם", נָבוֹ וְכַעַל
 מְעֹז מוֹסֶבֶת לְשֵׁם חֲחִקִּים: וְאֵת שִׁבְמָה. בְּנֵי שִׁבְמָה, וְהוּא
 שֵׁם הַמְּוֹקֵיִים לְמַעַלָּה (פִּסְקוֹ א):
 מט | וַיֹּרֶשׁ. כְּתוּבָה: "וְתִרְדֵּי", שְׁתֵּיבֶת 'רִישׁ' מִשְׁמַשֶּׁת
 שְׁתֵּי מַחֲלָקוֹת: לְשׁוֹן יִקְשָׁה וּלְשׁוֹן הוֹקְשָׁה, שֶׁהוּא טְרוּד
 וְתִרְדֵּי:

כח | וַיִּצְוּ לָהֶם. כִּמְנוּ 'עֲלֵיהֶם', וְעַל תְּנִיחָם מִנֵּה חֲלַעֲזָר
 וַיְהוֹשֻׁעַ, כִּמְנוּ: "ה' יִלְחֶם לָכֶם" (שְׁמוֹת יד, יד):
 לב | וְאַתָּנוּ אַחֲזֵת נַחֲלָתֵנוּ. כְּלוּמַר, כִּדְעוּ וּבְכַשְׁתֵּינוּ תְּהִי
 חֲזִזֵת נַחֲלָתֵנוּ מֵעַבְר הַזֶּה:
 לו | עַרְי מְבַצֵּר וְגֵדְרוֹת צֹאן. זֶה סוּף פְּסוּק מוֹסֶב עַל
 תַּחֲלַת הָעֵנָן, "וַיִּבְנוּ בְנֵי גֵד" חֵת הָעָרִים הַלְלוּ לַיהוָה
 "עַרְי מְבַצֵּר וְגֵדְרוֹת צֹאן":
 לח | וְאֵת נָבוֹ וְאֵת בַּעַל מְעֹז מוֹסֶבֶת שֵׁם. נָבוֹ וְכַעַל

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.

The Israelites have approached the edge of the land of Canaan, and are preparing to enter the land, and the narrative turns to summarizing their travels. It would appear that God led them in a zigzag, in fulfillment of His decree that they would wander in the wilderness until the entire generation that left Egypt had passed away. This section mainly lists the stops on the journey; therefore, not all the important events are mentioned. Apart from the date of the exodus from Egypt and Aaron’s passing,

- 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: ל
 ב וכתב משה את-מוצאייהם למסעייהם על-פי יהוה ואלה מסעייהם למוצאייהם:
 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 הפה יהוה בהם כל-בכור ובאלהיהם עשה יהוה שפטים: ויסעו בני ישראל
 ו ז מרעמסס ויחנו בסכת: 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 שתים עשרה עינת מים

רש"י

בשנת הרקיעים, נמצא שכל שמונה ושלשים שנה לא נסעו חלף עשרים משעות. זה מוסודו של רבי משה. ורבי תנחומא דרש בו דקשה חרדת: משל למלך שהיה בגו חולה והולכי למקום רחוק לרפאותו. כיון שהיו חוזרין, התחיל חביו מונה כל המשעות. חמר לו: כאן ישננו, כאן הוחרנו, כאן חששת חת לראשך וכי' (תנחומא ג).

משנענו מרעמסס עד שפאז לרתמה, שמשם נשתלחו: מרגלים, שנחמר: "ואחר נסעו העם מחנרות וגו' (לעיל יב, טו), "שלח לך חנשים" וגו' (סס יב, ג), וכן הוא חומר: "ויסעו מחנרת ויחנו ברמתה" (להלן פסוק יח), למדת שהיא במדבר פארן, ועוד הוציא משם שמונה משעות, שהיו לאחר מיתת חלקו, מהר הקר עד ערבית מואב

פרק לג
 א אלה מסעי. למה נכתבו המשעות הללו? להודיע חסדיו של משה, שחף על פי שגור עליהם לטלטלם ולהניעם במדבר, לא תחמר שהיו נעים ומטלטלים ממשע למפע כל הרקיעים שנה ולא היתה להם מנוחה, שהיו חיון כאן חלף הרקיעים ושמם משעות, על מהם חרבע עשרה שפלים היו בשנה ראשונה קדם גזרה,

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 [מ] 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 Casios (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.
Eilim: 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,^B 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 Hatzerot,^B where Miriam contracted leprosy (12:15–16).
- 18 They traveled from Hatzerot, and encamped in Ritma.^B
- 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 | **Hatzerot:** 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."

- 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^E 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

From here until the end of the book of Numbers, the Torah cites various commandments God gives the Israelites through Moses, before he hands over the leadership to Joshua and before their entrance into Canaan. As part of the orderly transfer of leadership, Moses has to prepare the Israelites for entrance into the land, instructing them with regard to the nations that were living there, the manner of its division among the tribes,

Third aliya **50** The Lord spoke to Moses on the plains of Moav along the Jordan at Jericho, saying:

- 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, 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 *yaval*, a tributary, and it indicates that the town was near water.

וַאֲהֲרֹן בֶּן-שָׁלֹשׁ וְעֶשְׂרִים וּמֵאֵת שָׁנָה בָּמָתוֹ בְּהַר הָהָר: וַיִּשְׁמַע
 הַכְּנַעֲנִי מֶלֶךְ עַרְדֹּ וְהוּא יָשֵׁב בְּנֶגֶב פְּאָרֶץ כְּנָעַן בְּבֵא בְּנֵי יִשְׂרָאֵל: וַיִּסְעוּ
 מִהַר הָהָר וַיַּחֲנוּ בְּצַלְמָנָה: וַיִּסְעוּ מִצַּלְמָנָה וַיַּחֲנוּ בְּפוֹנֵן: וַיִּסְעוּ מִפוֹנֵן וַיַּחֲנוּ
 בְּאַבְתָּ: וַיִּסְעוּ מֵאַבְתָּ וַיַּחֲנוּ בְּעֵי הָעֵבְרִים בְּגִבּוֹל מוֹאָב: וַיִּסְעוּ מֵעֵיִם וַיַּחֲנוּ
 בְּדִיבֵן גָּד: וַיִּסְעוּ מִדִּיבֵן גָּד וַיַּחֲנוּ בְּעַלְמֹן דְּבִלְתִּימָה: וַיִּסְעוּ מֵעַלְמֹן דְּבִלְתִּימָה
 וַיַּחֲנוּ בְּהַרֵי הָעֵבְרִים לִפְנֵי נָבוֹ: וַיִּסְעוּ מִהַרֵי הָעֵבְרִים וַיַּחֲנוּ בְּעַרְבַת מוֹאָב
 עַל יַרְדֵּן יַרְחוֹ: וַיַּחֲנוּ עַל-הַיַּרְדֵּן מִבַּיִת הַיִּשְׁמָת עַד אֲבֵל הַשְּׁטִיִּם בְּעַרְבַת
 מוֹאָב: וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה בְּעַרְבַת מוֹאָב עַל-יַרְדֵּן יַרְחוֹ לֵאמֹר:
 דִּבֶּר אֶל-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אֲתֶם עֵבְרִים אֶת-הַיַּרְדֵּן אֶל-אֶרֶץ
 כְּנָעַן: וְהוֹרֵשְׁתֶּם אֶת-כָּל-יֹשְׁבֵי הָאָרֶץ מִפְּנִיכֶם וְאַבְדֹתֶם אֶת כָּל-מִשְׁכְּנֵיכֶם
 וְאֵת כָּל-צִלְמֵי מִסְכְּתֵיכֶם תֹּאבְדוּ וְאֵת כָּל-בְּמוֹתֵיכֶם תִּשְׁמִידוּ: וְהוֹרֵשְׁתֶּם אֶת-
 הָאָרֶץ וַיִּשְׁבַּתֶּם-בָּהּ כִּי לָכֶם נָתַתִּי אֶת-הָאָרֶץ לְרִשְׁתָּהּ: וְהִתְנַחַלְתֶּם
 אֶת-הָאָרֶץ בְּגֹזֶל לְמִשְׁפַּחְתֵיכֶם לְרֹב תִּרְבּוּ אֶת-נַחְלָתוֹ וְלִמְעַט תִּמְעִיט אֶת-
 נַחְלָתוֹ אֶל אֲשֶׁר-יֵצֵא לוֹ שָׁמָּה הַגֹּזֶל לוֹ יִהְיֶה לְמִטּוֹת אֲבֹתֵיכֶם תִּתְנַחְלוּ:

שלישי / חמישי

רשי

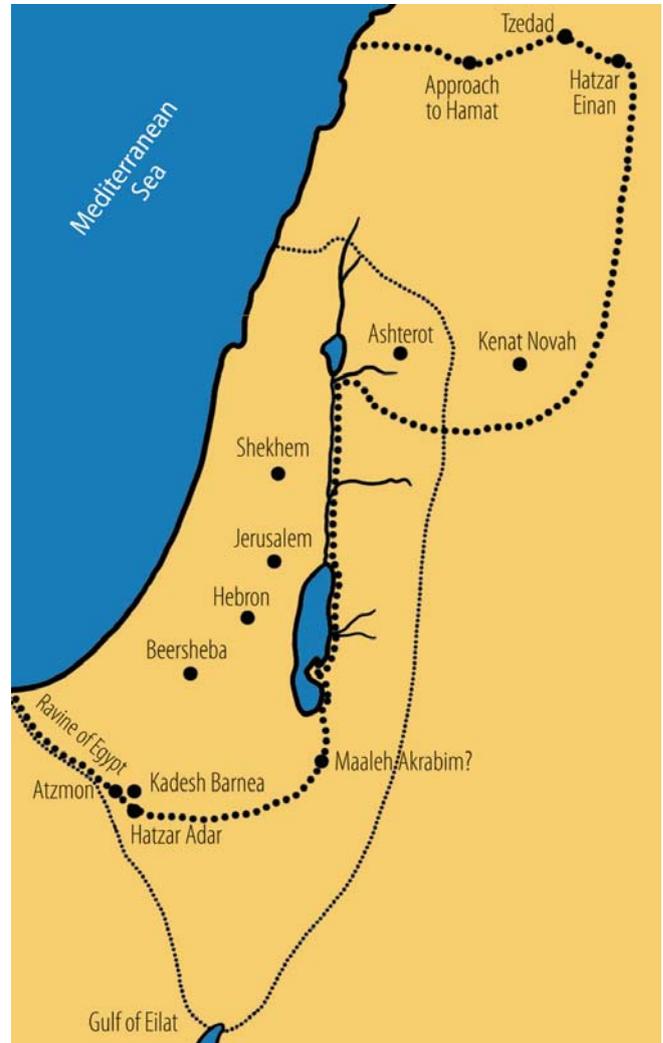
חכני שגס להשתחוות עליה בפשוט ודום וקגלים כדכתוב:
 "ואכן משכית... להשתחוות עליה" (ויקרא כג, ח): מסכתם.
 פתקגמו: "מתקתהון".
 נג | והורשתם את הארץ, והולשתם אותה מיושביה, ואז
 "וישבתם בה" - תוכלו להתקום בה, ואם לאו - לא
 תוכלו להתקום בה.
 נד | אל אשר יצא לו שמה. מקרא קצר הוא זה, חל
 מקום אשר יצא לו שמה הגזל לו יהיה: למטות
 אבותיכם. לפי חשבון יוצאי מנדים דבר אחד, בשנים
 עשר גזולין כמעט השגשגים:

פד בר חנה: לדידי חזי לי הווא חתרא וכז: אבל
 השטים. מישור של שטים 'אבל' שמו:
 נא-נב | כי אתם עברים את הירדן וגו' והורשתם וגו'.
 והלא כמה פעמים הזהירו על כך! חלא כך חמר להם
 משה: בשחתם עובדים פירדן פיגשה, על מנת פן תעברו,
 ואם לאו, פאים מים ושוטפין חתכם. וכן מנינו שאמר
 להם יהושע עוקם פירדן (יהושע ד, ו). כמסקת סוטה (ל
 ע"ה) וכתוספתא דסוטה (ח, ה):
 נב | והורשתם. וגדשתם: משפיותם. פתקגמו: "בית
 סגרתהון", על שם שהיו מסוככין חת הקרקע כדגפית

מו | וישמע הכנעני. למדך שמינתת חהרן היא השמועה,
 שנסתלקו ענני כבוד, וכסבור שנתנה רשות להלחם
 בפאחל לפיכך חזר וכתבה:
 מד | בעיי העברים. לשון חכבות וגלים, כמו: "לעי
 השקה" (מכילתא, ו, א). שמו חת ודשלים לעיים" (תהלים
 עג, ח):
 מט | מבית הישמות עד אבל השטים. פאן למדך
 שעור מחנה וקחאל שנים עשר מיל, דחמר כבה

- 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 תֹרִישׁוּ אֶת-יְשֵׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְהָיָה אֲשֶׁר תּוֹתִירוּ מֵהֶם לְשָׂבִים
בְּעֵינַיְכֶם וְלִצְנִינִם בְּצִדֵיכֶם וְצָרְרוּ אֶתְכֶם עַל-הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ:
וְהָיָה כַּאֲשֶׁר דִּמְיִתִּי לַעֲשׂוֹת לָהֶם אֲעִשֶׂה לָכֵם:

וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵאמֹר: צֹו אֶת-בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי-אַתֶּם בָּאִים
אֶל-הָאָרֶץ כְּנָעַן זֹאת הָאָרֶץ אֲשֶׁר תִּפְּלוּ לָכֶם בְּנַחֲלָה אֶרֶץ כְּנָעַן לַגְּבֻלְתֶּיהָ: וְהָיָה
לָכֶם פֶּאת-נֶגֶב מִמְדַבֵּר-צֹון עַל-יַדֵי אֲדוּם וְהָיָה לָכֶם גְּבוּל נֶגֶב מִקִּצֵּה יַם-הַמֶּלַח
קְדָמָה: וְנִסַּב לָכֶם הַגְּבוּל מִנֶּגֶב לְמַעַלָּה עַקְרָבִים וְעַבְרָ צִנְהָ וְהָיָה תּוֹצְאֹתֶיךָ
מִנֶּגֶב לְקִדְשׁ בְּרַנֵּעַ וַיֵּצֵא חֲצֵר-אֲדָר וְעַבְרָ עֲצֻמָּנָה: וְנִסַּב הַגְּבוּל מֵעֲצֻמֹון נַחֲלָה
מִצָּרִים וְהָיוּ תּוֹצְאֹתֶיךָ הַיַּמָּה: וְגְבוּל יָם וְהָיָה לָכֶם הַיָּם הַגָּדוֹל וְגְבוּל זֶה-יְהִי
לָכֶם גְּבוּל יָם: וְזֶה-יְהִי לָכֶם גְּבוּל צָפוֹן מִן-הַיָּם הַגָּדוֹל תִּתְּאוּ לָכֶם הַר הַהָר:

נה
נו
נד
ג
ד
ה
ו
ז

רש"י

שָׁל מַעֲלָה עַקְרָבִים, נִמְנָח מַעֲלָה עַקְרָבִים לְפָנֶיךָ מִן
הַמֶּנֶע: וְעַבְרָ צִנְהָ, חָל צָן, כְּמוֹ: 'מַעְרִימָה': וְהָיוּ תּוֹצְאֹתֶיךָ
קְדָמָה, בְּדְרוֹמָה שָׁל קִדְשׁ בְּרַנֵּעַ: וַיֵּצֵא חֲצֵר אֲדָר, מִתְּפִשֵׁט
הַמֶּנֶע וּמִרְחִיב לְעַד צָפוֹן, וְנִמְנָח עוֹד בְּחֻלְכְּסוֹן לְמַעַבְדָּה,
וְכֹח לֹו חֲצֵר חָדָר וּמִשָּׁם לְעֻמָּוֹן וּמִשָּׁם לְנַחַל מִצְרַיִם
וְלָשׁוֹן וְנִסַּב: הַיָּמֹוּר כְּחֹן, לְפִי שְׂפָתָי: 'וַיֵּצֵא חֲצֵר חָדָר',
שֶׁהַחֲחִיל לְהִרְחִיב מִשְׁעַבְדָּה חֵת קִדְשׁ בְּרַנֵּעַ, וְלִחַב חוֹתְמָה
רְעוּעָה שְׂפִלְמָה לְעַד צָפוֹן הֵיחָה מִקִּדְשׁ עַד עֻמָּוֹן, וּמִשָּׁם
וְהַלְחָה נִתְקַצֵּר הַמֶּנֶע וְנִסַּב לְעַד הַדְרוֹם וְכֹח לֹו לְנַחַל
מִצְרַיִם, וּמִשָּׁם לְעַד הַמַּעַבְדָּה חֵת הַיָּם הַגָּדוֹל, שֶׁהָיָה מִנֶּע
מַעַבְדָּה שָׁל כָּל אֶרֶץ יִשְׂרָאֵל, נִמְנָח שְׂפִיחַל מִצְרַיִם בְּמִקְצֵעַ
מַעַבְדָּת דְרוֹמִית:

הוּ וְהָיוּ תּוֹצְאֹתֶיךָ הַיָּמָה, חָל מִצְרַיִם הַמַּעַבְדָּה, שְׂחִין עוֹד
גְּבוּל נֶגֶב מִחֲרִיךְ לְעַד הַמַּעַבְדָּה מִשָּׁם וְהַלְחָה:

וְגְבוּל יָם, וּמִנֶּע מַעַבְדָּה מֵהוּ: וְהָיָה לָכֶם הַיָּם הַגָּדוֹל
לְמַנֶּע: וְגְבוּל, הַנְּסוּן שְׂפָתוֹךָ הַיָּם חֵת הַיָּם מִן הַגְּבוּל, וְהַיָּם
חֵתִים שְׂקוֹרִין חֵתִים:

וְגְבוּל צָפוֹן, מִנֶּע צָפוֹן: מִן הַיָּם הַגָּדוֹל תִּתְּאוּ לָכֶם הַר
הַהָר, שֶׁהָיָה בְּמִקְצֵעַ עֲצֻמָּנָה מַעַבְדָּת, וְלִחֲשׂוֹ מִשְׁפִּיעַ
וְנִכְשֵׁם לְחוּךָ הַיָּם, וַיֵּשׁ מִרְחִיב הַיָּם לְפָנֶיךָ הַיָּמִינוּ וְחוֹתְמָה
הַיָּמִינוּ: תִּתְּאוּ, תִּשְׁפִיעוּ לָכֶם לְנִטּוֹת מַעַבְדָּה לְצָפוֹן חָל
הַר הַהָר: תִּתְּאוּ, לָשׁוֹן שְׂפָה, כְּמוֹ: 'חָל חֵת הַרְעִים' (דְּמִי
הַיָּם בִּי יֵה, יֵה), 'וְתִחִי הַשְּׁעַר' (יִחֻחֵל מ, י) הַיָּנֵעַ שְׂקוֹרִין
חֵתִים:

חֵת כְּנִסְתָּם לְחָרָךְ, הָיָה מַעַבְדָּה חֵת הַיָּמִינוּ לְעַד צָפוֹן
וְכֹח לְחָרָךְ יִשְׂרָאֵל, וְלֹא עֵשָׂה כֵן, וְהָיוּ שְׂפִיחָה, 'וְלֹא נָחַס
חֵתִים דָּךְ חָרָךְ פִּלְשִׁתִּים' (שְׂמוֹת ג, ח) שְׂפָה יִשְׂרָאֵל עַל
הַיָּם בְּמַעַבְדָּה שָׁל חָרָךְ כְּנָעַן, כְּנָעַן שְׂפִיחָה בְּפִלְשִׁתִּים:
'יִשְׂרָאֵל חָבַל הַיָּם גֹּו כְּרִתִּים' (שְׂפִיחָה ג, ה) וְלֹא נָחַס חוֹתוֹן
הַדָּךְ, חָלֵחַ חֶסֶן וְהוֹנִחֵם דָּךְ דְרוֹמָה חָל מִמְדַבֵּר,
וְהָיוּ שְׂפִיחָה יִחֻחֵל: 'מִדְבַר הַעֲנַיִם' (יִחֻחֵל ב, לֵה)
לְפִי שְׂפִיחָה חֵתוֹת יִשְׂרָאֵל בְּנֵדוּ, וְהוֹלְכִין חֵת דְרוֹמָה
מִן הַמַּעַבְדָּה בְּפִי מִזְרַח תְּמִיחָה, עַד שְׂפִיחָה לְרוֹמָה שָׁל
חָרָךְ חָדוּם, וְכִשָּׁוּ מִמְלַךְ חָדוּם שְׂפִיחָה לְעַבְדָּה דָּךְ חָרָךְ
וְלִחְרָךְ לְחָרָךְ דָּךְ רִחְבָּה, וְלֹא רֵעָה, וְהִנְרָבִי לְסַבֵּב חֵת
כָּל דְרוֹמָה שָׁל חָדוּם עַד שְׂפִיחָה לְרוֹמָה שָׁל חָרָךְ מִזְרַח,
שְׂפִיחָה: 'וַיֵּשׁ חָל מִלְךָ מִזְרַח שְׂפִיחָה וְלֹא חֵתִים' (שְׂפִיחָה יח,
י) וְהִלְכּוּ כָּל דְרוֹמָה שָׁל מִזְרַח עַד שְׂפִיחָה, וּמִשָּׁם חֵתִים
שְׂפִיחָה לְצָפוֹן עַד שְׂפִיחָה כָּל מִצְרַח מִזְרַחֵה שְׂפִיחָה לְרִחְבָּה,
וְכִשְׂפִיחָה חֵת מִזְרַחָה מִנְּחֹו חֵת חָרָךְ סִיחוּן וְעוֹגוּ שְׂפִיחָה
יִשְׂרָאֵל בְּמִזְרַחָה שָׁל חָרָךְ כְּנָעַן, וְהִנְרָבִי מִשְׂפִיחָה שְׂפִיחָה,
וְהָיוּ שְׂפִיחָה בְּסִתְּמָה: 'וַיֵּלֶךְ בְּמִדְבַר וַיִּסַּב חֵת חָרָךְ חָדוּם
וְחֵת חָרָךְ מִזְרַח וַיִּבְחַד מִמִּזְרַחָה שְׂפִיחָה לְחָרָךְ מִזְרַח' (שֵׁם
שְׂפִיחָה יח) וְכִשָּׁו חֵת חָרָךְ סִיחוּן וְעוֹגוּ שְׂפִיחָה בְּסִתְּמָה שָׁל
חָרָךְ מִזְרַח, וְקָרְבִי עַד הַיָּרְדֵן, וְהָיוּ כְּנָעַן מִקְצֵעַ עֲצֻמָּנָה
מַעַבְדָּת שָׁל חָרָךְ מִזְרַח, נִמְנָח שְׂפִיחָה כְּנָעַן שְׂפִיחָה הַיָּרְדֵן
לְמַעַבְדָּה, הָיָה מִקְצֵעַ דְרוֹמִית מִזְרַחֵה שְׂפִיחָה חֵת חָדוּם:

ד' וְנִסַּב לָכֶם הַגְּבוּל מִנֶּגֶב לְמַעַלָּה עַקְרָבִים, כָּל מִקוֹם
שְׂפִיחָה: 'וְנִסַּב' אוֹ 'וַיֵּצֵא', מִלְּמַד שְׂפִיחָה הָיָה הַמֶּנֶע שְׂפִיחָה,
חָלֵחַ הוֹלֵךְ וַיֵּצֵא לְחוּךָ וַיֵּצֵא הַמֶּנֶע וְעוֹקֵם לְעַד צָפוֹן
שָׁל עוֹלָם בְּחֻלְכְּסוֹן לְמַעַבְדָּה, וְעוֹבְדָה הַמֶּנֶע בְּדְרוֹמָה

נה וְהָיָה אֲשֶׁר תּוֹתִירוּ מֵהֶם, יְהִיוּ לָכֶם לְרָעָה: לְשָׂבִים
בְּעֵינַיְכֶם, לִיתְמוֹת מִמְּנַקְרוֹת עֵינַיְכֶם תִּקְרָא שָׁל יְתוֹמוֹת:
'סִפְיָח': וְלִצְנִינִם, פּוֹתְרִים בּוֹ הַפּוֹתְרִים לָשׁוֹן מִשְׂכֵּת
קוֹנִים הַסּוֹכְכֵת חֵתִים, לְסַגֵּר וְלְכַלֵּחַ חֵתִים מִחִין וַיֵּצֵא
וְכֹח: וַיְדַבֵּר אֲתֶכֶם, כְּתַרְגוּמוֹ:

פרק לד

בו זֹאת הָאָרֶץ אֲשֶׁר תִּפְּלוּ לָכֶם וְגו'. לְפִי שְׂפִיחָה מִצְוֹת
נִטְוֹת בְּחָרָךְ וְחִין נִטְוֹת בְּחֵתִים חֵתִים לְחָרָךְ, הַנְּרָבִי לְכַתֵּב
מִצְוֹת גְּבוּלֵי רִחוּתְהָ שְׂפִיחָה, לֹוּמֵר לָךְ, מִן הַגְּבוּלִים הַלְּלוּ
וְלִפְנֵיךָ הַמִּצְוֹת נִטְוֹת: תִּפְּלוּ לָכֶם, עַל שֵׁם שְׂפִיחָה
גְּבוּלֵי נִטְוֹת חֵתִים לָשׁוֹן נְפִילָה, וּמִקְדָּשׁ חֵתִים חוֹמָה:
עַל יְדֵי שְׂפִיחָה הַקְדוּשָׁה בְּרוּךְ הָיָה שְׂפִיחָה שָׁל שְׂפִיחָה
חֵתוֹת מִן הַשָּׁמַיִם וְכִפְתָּן לְפָנֶיךָ מִשָּׁה, חֵתִים לֹו: רִחָה
חֵתִים פָּה עוֹד כִּחַ:

ג' וְהָיָה לָכֶם פֶּאת נֶגֶב, רִחוּ דְרוֹמִית חֵתִים מִן הַמִּזְרַח
לְמַעַבְדָּה: מִמְדַבֵּר צֹון, חֵתִים חֵתִים חָדוּם, מִתְּחִיל מִקְצֵעַ
דְרוֹמִית מִזְרַחֵה שָׁל חָרָךְ תִּשְׁעֵת הַמִּצְוֹת, כִּינֵד? שְׂפִיחָה
חֵתוֹת יִשְׂרָאֵל בְּדְרוֹמָה שָׁל חָרָךְ יִשְׂרָאֵל זוֹ חֵתִים זוֹ: חֵתִים
חָרָךְ מִצְרַיִם, וְחָרָךְ חָדוּם פְּלִיָּה, וְחָרָךְ מִזְרַח פְּלִיָּה, חָרָךְ
מִצְרַיִם בְּמִקְצֵעַ דְרוֹמִית מַעַבְדָּת, שְׂפִיחָה בְּכִרְשָׁה זוֹ:
'מַעַבְדָּה נַחֲלָה מִצְרַיִם וְהָיוּ תּוֹצְאֹתֶיךָ הַיָּמָה' (וְלֹו פְּסוּחָה
ה) וְנַחֲלָה מִצְרַיִם הָיָה מִהַלְךְ עַל פְּנֵי כָּל חָרָךְ מִצְרַיִם,
שְׂפִיחָה: 'מִן הַשִּׁיחֹוד חֵתִים עַל פְּנֵי מִצְרַיִם' (יהוֹשֻׁעַ ג, ג)
וּמִשְׂפִיחָה בִין חָרָךְ מִצְרַיִם לְחָרָךְ יִשְׂרָאֵל, וְחָרָךְ חָדוּם חֵתִים
לְעַד הַמִּזְרַח, וְחָרָךְ מִזְרַח חֵתִים חָדוּם, כְּסוּף הַדְרוֹם
לְמִזְרַח, וְכִשְׂפִיחָה יִשְׂרָאֵל מִמִּזְרַחֵה, חֵתִים רֵעָה הַמִּקוֹם לְקַבֵּד

- 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 aliya (Sixth aliya) Although the identity of all these locations is uncertain, they are known to be in the region of the northern border of modern Syria. In *Targum Yonatan* (verse 7), Hor Mountain is identified as the Amanus range of the Taurus Mountains, which separates Syria and Turkey. The northern border of the land extends very far, as it incorporates even the city of Aleppo in northern Syria.
- 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.
- 15 The two tribes and the half tribe have taken their inheritance across the Jordan from Jericho to the east.** The practical division of the tribal portions on the western side of the Jordan is delineated in greater detail in the book of Joshua, chapters 14–17.
- 16 The Lord spoke to Moses, saying:**
- 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.**
- 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 Kislou.**
- 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 Shifan.**
- 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.**

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 Riblah, 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 Riblah, 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 (*Hagiga* 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*).

ח מהר ההר תתאו לבא חמת והיו תוצאת הגבל צדדה: ויצא הגבל זפרנה והיו
 י תוצאתיו חצר עינן זה יהיה לכם גבול צפון: והתאוייתם לכם לגבול קדמה
 יא מחצר עינן שפמה: וירד הגבל משפס הרבלה מקדם לעין וירד הגבל ומחה
 יב על-פתף יס-כנרת קדמה: וירד הגבול הידנה והיו תוצאתיו ים המלח זאת
 יג תהיה לכם הארץ לגבלתיה סביב: ויצו משה את-בני ישראל לאמור זאת
 יד הארץ אשר תתנחלו אתה בגורל אשר צוה יהוה לתת לתשעת המטות
 יו וחצי המטה: פי לקחו מטה בני הר אובני לבית אבתם ומטה בני-הגדי לבית
 טו אבתם וחצי מטה מנשה לקחו נחלתם: שני המטות וחצי המטה לקחו נחלתם
 מעבר לירדן ירחו קדמה מזרחה:

רביעי
/ששי/

זז וידבר יהוה אל-משה לאמור: אלה שמות האנשים אשר-ינחלו לכם את-הארץ
 יח אלעזר הכהן ויהושע בן-נון: ונשיא אחד נשיא אחד ממטה תקחו לנחל את-
 יט הארץ: ואלה שמות האנשים למטה יהודה פלב בן-יפנה: ולמטה בני שמעון
 נא שמואל בן-עמיהוד: למטה בנימין אלידד בן-כסלון: ולמטה בני-דן נשיא בקי
 נב בן-גלי: לבני יוסף למטה בני-מנשה נשיא חניאל בן-אפד: ולמטה בני-אפרים
 נג נשיא קמואל בן-שפטן: ולמטה בני-זבולן נשיא אליצפן בן-פרנד: ולמטה
 נד בני-יששכר נשיא פלטיאל בן-עזון: ולמטה בני-אשר נשיא אחיהוד בן-שלמי:

רשי

מזרחית קרויה פגיס ומערבית קרויה חוה, לתיכך קרום
לימין וצפון לשמאל:

יז | אשר ינחלו לכם. בשבילכם, כל נשיא ונשיא
חפוטרופוס לשבטו, ומחלק נחלת השבט למשפחות
ולגברים, וזכר לכל אחד ואחד חלק הגון, ומה שהם
עושים יהיה עשוי פאלו עשאים שלוחים. ולא יתכן
לפגש 'לכם' זה ככל 'לכם' שבמקרא, שאם כן היה לו
לכתוב: 'ינחילו לכם', 'ינחלו' משמע שהם נחלים לכם
בשבילכם ובמקומכם. כמו: 'ה' ילחם לכם' (שמות יח, יד):

יח | לנחל את הארץ. שהיא נחל וחולק אותה
במקומכם:

נגזף העין לקטס מן המנה. ומחזן ישחל הוא: וירד
הגבל. כל שהגבול הולך מנפון לקרום, הוא יורד והולך:
ומחה על פתף יס כנרת קדמה. שהיא יס כנרת עונן לגבול
כמערכה, והגבול כמזרח יס כנרת, ומשם ירד אל היקדון,
והיקדון מושך ויח מן הצפון לקרום בחלקסון, נוטה לצד
מזרח, ומתקרב לצד חרן כענן פנגד יס כנרת, ומושך
לצד מזרחיה של חרן ישחל כנגד יס כנרת, עד שנופל
ביס המלח, ומשם פלה הגבול בתוצאותיו אל ים המלח,
שממנו התחלת מנה מקצוע דרומית מזרחית, הרי ספדת
אותה לחרבע רוחותיה:

טו | קדמה מזרחה. אל פני העולם שהם כמזרח, שרוב

ח | מהר ההר. תספו ותלכו אל מנה הצפון לצד המזרח,
ותפגעו ב'לבא חמת', זו חנטוכיה: תוצאת הגבל. סופי
הגבול כל מקום שצמח: 'תוצאות הגבול', חו המנה
פלה שם לגמרי וחינו עובד להלן כלל, חו משם מתפשט
ומקריב וינח לחורקיו להמשך להלן בחלקסון יוחר
מן הרוב הראשון, ולענן רחב המנה הראשון קראו
'תוצאות', ששם פלטה אותה מנה:

ט-יב | והיו תוצאתיו חצר עינן. היא היה סוף המנה
הצפוני ונגזף חצר עינן כמקצוע צפונית מזרחית, ומשם
'והתאוייתם לכם' אל מנה המזרחית: והתאוייתם. לשון
הספה ונטיה, כמו: 'תרחו' שפמה. כמנה המזרחית, ומשם
הרבלה: מקדם לעינן. שם מקום, והמנה הולך כמזרחו,

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:**

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).

וּלְמַטָּה בְּנֵי־נַפְתָּלִי נָשִׂיא פְּדֵה־אֵל בֶּן־עַמִּיהוּד: אֵלֶּה אֲשֶׁר צִוָּה יְהוָה לְנַחַל
 אֶת־בְּנֵי־יִשְׂרָאֵל בְּאֶרֶץ כְּנָעַן:

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּעַרְבַת מוֹאָב עַל־יַרְדֵּן יַרְחוֹ לֵאמֹר: צֹו אֶת־בְּנֵי יִשְׂרָאֵל
 וְנָתַנּוּ לַלְוִיִּם מִנַּחֲלַת אַחֲזַתֶּם עָרִים לְשֹׁבְתֵי וּמִגְרָשׁ לְעָרִים סְבִיבֹתֵיהֶם תִּתְּנוּ
 לַלְוִיִּם: וְהָיוּ הָעָרִים לָהֶם לְשֹׁבְתֵי וּמִגְרָשֵׁיהֶם יִהְיוּ לְבִהֲמֹתָם וְלִדְכָשָׁם וְלִכְלֵל חֵיתָם:
 וּמִגְרָשֵׁי הָעָרִים אֲשֶׁר תִּתְּנוּ לַלְוִיִּם מִקִּיר הָעִיר וְחֹצֵה אֶלֶף אַמָּה סָבִיב: וּמִדֹּתָם
 מִחוּץ לָעִיר אֶת־פְּאֵת־קִדְמָה אֶלְפִים בְּאַמָּה וְאֶת־פְּאֵת־נֶגֶב אֶלְפִים בְּאַמָּה וְאֶת־
 פְּאֵת־יָם וְאֶלְפִים בְּאַמָּה וְאֶת־פְּאֵת־צָפוֹן אֶלְפִים בְּאַמָּה וְהָעִיר בְּתוֹךְ זֶה יִהְיֶה
 לָהֶם מִגְרָשֵׁי הָעָרִים: וְאֵת הָעָרִים אֲשֶׁר תִּתְּנוּ לַלְוִיִּם אֵת שֵׁשׁ־עָרֵי הַמְּקֻלָּט
 אֲשֶׁר תִּתְּנוּ לְנֹס שָׁמָּה הָרֵצַח וְעַלִּיהֶם תִּתְּנוּ אַרְבָּעִים וּשְׁתַּיִם עִיר: כָּל־הָעָרִים
 אֲשֶׁר תִּתְּנוּ לַלְוִיִּם אַרְבָּעִים וּשְׁמֹנֶה עִיר אֶתְהֶן וְאֶת־מִגְרָשֵׁיהֶן: וְהָעָרִים אֲשֶׁר
 תִּתְּנוּ מֵאַחֲזַת בְּנֵי־יִשְׂרָאֵל מֵאֵת הָרֶב תִּרְבּוּ וּמֵאֵת הַמַּעֲט תִּמְעָטוּ וְאִישׁ כְּפִי
 נִחַלְתּוּ אֲשֶׁר יִנְחַלוּ יִתֵּן מֵעָרָיו לַלְוִיִּם:

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אֲתֶם
 עֹבְרִים אֶת־הַיַּרְדֵּן אֲרָצָה כְּנָעַן: וְהַקְרִיתֶם לָכֶם עָרִים עָרֵי מְקֻלָּט תַּהְיֶינָה
 לָכֶם וְנֹס שָׁמָּה רֵצַח מִבְּהֵנֶפֶשׁ בְּשִׂגָּה: וְהָיוּ לָכֶם הָעָרִים לְמְקֻלָּט מִגֹּאֵל
 וְלֹא יָמוּת הָרֵצַח עַד־עַמְדוֹ לִפְנֵי הָעֵדָה לְמִשְׁפָּט: וְהָעָרִים אֲשֶׁר תִּתְּנוּ שֵׁשׁ־
 עָרֵי מְקֻלָּט תַּהְיֶינָה לָכֶם: אֵת וְשֵׁשׁ הָעָרִים תִּתְּנוּ מֵעֵבֶר לַיַּרְדֵּן וְאֵת שְׁלֹשׁ
 הָעָרִים תִּתְּנוּ בְּאֶרֶץ כְּנָעַן עָרֵי מְקֻלָּט תַּהְיֶינָה: לְבְנֵי יִשְׂרָאֵל וְלָגֵר וְלַתּוֹשֵׁב

לב ששי
 /שביעי/

רשי

ג | שש ערי מקלט. מעד שחף על פי שהבדיל משה
 בחייו שלש ערים בעבר הידרן, לא היו קולטות עד
 שנבחרו שלש שנתן יהושע בחרן כנען:
 יד | את שלש הערים וגו'. חף על פי שבחרן כנען תשעה
 עשרים וכן חינו חלף שנים, השנה מנן ערי מקלט
 שלהם, משום דבגלעד נפישו רוחים, דכתיב: "גלעד קרית
 פעלי חון עקפה מקם" (הושע ו, ח):

ג | ולכל חותם. לכל ערכיהם:
 ד | אלף אמה סביב. ויחזקו הוא חומה: "חלפים בחמה"
 (פסוק ה) היא פיר? חלפים היא עתן להם סביב, ומנה
 חלף הפנמיים למגש והחיוניים לשדות וכדומים:
 יא | והקדיתם. חין הקרה חלף לשון הזמנה, וכן הוא
 חומר: "כי הקרה ה' חלף לפני" (בראשית כו, כ):
 יב | מנאל. מפני גזיל הדם שהיא קרוב לנרצח:

כט | לנחל את בני ישראל. שהם ינחלו חותה להם
 למחלקותיה:
 פרק לה
 ב | ומגרש. קוח מקום חלק חון לעיר סביב להיות לגוי
 לעיר, וחין קשחין לבנות שם בית ולא לנטע פסם ולא
 קלע וקיעה:

- 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 תִּהְיֶינָה שֵׁשׁ־הָעָרִים הָאֵלֶּה לְמִקְלָט לְנוֹס שָׁמָּה כָּל־מִכֵּה־נַפֶּשׁ בְּשִׂגָּה:
 וְאִם־בְּכָלִי בְרוּל וְהָפְהוּ וַיִּמָּת רֵצַח הוּא מוֹת יוֹמָת הָרֵצַח: וְאִם בְּאֶבֶן יָד אֲשֶׁר־
 יָמוּת בָּהּ הָפְהוּ וַיִּמָּת רֵצַח הוּא מוֹת יוֹמָת הָרֵצַח: אֹו בְּכָלִי עֵץ־יָד אֲשֶׁר־יָמוּת
 בּוֹ הָפְהוּ וַיִּמָּת רֵצַח הוּא מוֹת יוֹמָת הָרֵצַח: גֹּאֵל הַדָּם הוּא יָמִית אֶת־הָרֵצַח
 בְּפָגְעוֹ־בּוֹ הוּא יִמְתְּנוּ: וְאִם־בְּשִׂנְאָה יִהְיֶפְנוּ אוֹ־הַשְּׂלִיךְ עָלָיו בְּצַדִּיָּה וַיִּמָּת:
 אֹו בְּאֵיבָה הָפְהוּ בִּידוֹ וַיִּמָּת מוֹת־יוֹמָת הַמִּכָּה רֵצַח הוּא גֹאֵל הַדָּם יָמִית אֶת־
 הָרֵצַח בְּפָגְעוֹ־בּוֹ: וְאִם־בְּפִתְעָב בְּלֹא־אֵיבָה הִדְפוּ אוֹ־הַשְּׂלִיךְ עָלָיו כָּל־כָּלִי בְּלֹא
 צַדִּיָּה: אֹו בְּכָל־אֶבֶן אֲשֶׁר־יָמוּת בָּהּ בְּלֹא רְאוּת וַיִּפֹּל עָלָיו וַיִּמָּת וְהוּא לֹא־אוֹיֵב
 לוֹ וְלֹא מִבְּקֶשׁ רַעְתּוֹ: וְשִׁפְטוֹ הָעֵדָה בֵּין הַמִּכָּה וּבֵין גֹּאֵל הַדָּם עַל הַמְּשַׁפְּטִים
 הָאֵלֶּה: וְהִצִּילוּ הָעֵדָה אֶת־הָרֵצַח מִיַּד גֹּאֵל הַדָּם וְהִשִּׁיבוּ אֹתוֹ הָעֵדָה אֶל־עִיר
 מִקְלָטוֹ אֲשֶׁר־נָס שָׁמָּה וַיֵּשֶׁב בָּהּ עַד־מוֹת הַכֹּהֵן הַגָּדוֹל אֲשֶׁר־מָשַׁח אֹתוֹ בְּשֵׁמֶן
 הַקֹּדֶשׁ: וְאִם־יֵצֵא יֵצֵא הָרֵצַח אֶת־גְּבוּל עִיר מִקְלָטוֹ אֲשֶׁר יָנוֹס שָׁמָּה: וּמֵצֵא
 אֹתוֹ גֹּאֵל הַדָּם מִחוּץ לְגְבוּל עִיר מִקְלָטוֹ וְרֵצַח גֹּאֵל הַדָּם אֶת־הָרֵצַח אִין לוֹ דָּם:

טז
יח
יט
כ
כא
כב
כג
כד
כה
כו

רשי"י

מִשְׁכָּחַל וּמִקָּנַח חַת וְיָמִי חַיִּים, חִינוּ כְּדָחַי שִׁיחַ לִפְנֵי
 פֶּהוּ גְדוֹל. דְּכַר חִיכָה לְפִי שִׁיחָה לֹו לְכַהֵן גְּדוֹל לְהַתְּפַלֵּל
 שְׁלֹחַ תְּחַרְעֵ תְּקִלָּה זֹו לְשִׁכְחַל כְּחִינוּ: אֲשֶׁר מָשַׁח אֹתוֹ
 בְּשֵׁמֶן הַקֹּדֶשׁ. לְפִי פִּשְׁטוֹ, מִן הַמִּקְרָחוֹת הַקְּנָרִים הוּא
 שְׁלֹחַ פֶּשֶׁ מִי מִשְׁחוֹ, חִלָּח כְּמוֹ: חֲשֶׁר מִשְׁחוֹ הַמְּנוֹשֵׁחַ חוֹתֵן
 בְּשֵׁמֶן הַקֹּדֶשׁ. וְכַדְוִיעֵנוּ דְּרָשׁוּהוּ: בְּמִסְכַּת מִכּוֹת (וְדָ יח ע"ב)
 לְרַחֲמֵי דְבָהּ, לְלַמֵּד שָׁחַס עַד שְׁלֹחַ נְעֻמֵר דִּיעוּ מִתּ הַפֶּהוּ
 הַגְּדוֹל וּמִנֵּה חֲחִיר תְּחַתְּנוּ, וְלִחְחֵר מִפְּחוֹ נְעֻמֵר דִּיעוּ, חוֹזֵר
 בְּמִיתְתּוֹ שָׁל שֵׁנִי, שְׁחַמְמֵר: "חֲשֶׁר מִשְׁחַ חִתּוֹ", וְכִי הוּא מִשְׁחוֹ
 לְכַהֵן, אֹו הַפֶּהוּ מִשְׁחַ חוֹתֵנוּ? חִלָּח לְהַבִּיחַ חַת הַנְּמַשֵּׁחַ
 בְּנִמְיוֹ שְׁמַחֲזִירוֹ בְּמִיתְתּוֹ.

כו | אִין לֹו דָּם. הַכִּי הוּא כְּרוּכָה חַת הַמַּת, שְׁחִין לֹו דָּם:

יח | אֹו בְּכָלִי עֵץ יָד. לְפִי שְׁחַמְמֵר: "וְכִי יִכֶּה חִישַׁ חַת
 עֲבָדוֹ חֹ חַת חֲמִתּוֹ בְּשִׁכְטָ" (סס פסוק כ), יְכוּל כָּל שִׁיחָה?
 לְכַךְ נִחְמֵר בְּעֵין: "חֲשֶׁר יָמוּת בּוֹ", שִׁיחָח בּוֹ כְּדִי לְהַמִּית:
 יט | בְּפָגְעוֹ בּוֹ. חִפְלוֹ בְּתוֹךְ עֵרִי מִקְלָטוֹ:
 כ | בְּצַדִּיָּה. כְּתִרְגוּמוֹ: "כְּכַמְנָח", בְּמִחְרָב:
 כב | בְּפִתְעָב. בְּחֻנְס, וְתִרְגוּמוֹ: "בְּתִכּוֹד", שִׁיחָה סְמוּךְ לוֹ,
 וְלֹא הָיָה לוֹ שִׁיחָה לְהִזְקֵר עָלָיו:
 כג | אֹו בְּכָל־אֶבֶן אֲשֶׁר יָמוּת בָּהּ. הַפֶּהוּ: בְּלֹא רְאוּת. שְׁלֹחַ
 כְּחִיחָה: וַיִּפֹּל עָלָיו. מִפְּחוֹ חֲמֵר, הַיְכוּכָה דְּכָךְ וְיִכְדָּה - גֹּאֵל,
 דְּכָךְ עֲלֶיהָ - חִינוּ גֹאֵל:
 כד | עַד מוֹת הַכֹּהֵן הַגָּדוֹל. שְׁחִישַׁ בְּחַ לְהַשְׁלוֹת שְׁכִינָה
 בְּשִׁכְחַל וְלִחְחֵרֵךְ יָמִיחַס, וְהַדְוִיעַ בְּחַ לְסַלֵּק חַת הַשְּׁכִינָה

טז | וְאִם בְּכָלִי בְרוּל הָפְהוּ. חִין זֶה מְדַבֵּר כְּרוּכָה בְּשִׁגָּה
 חִלָּח כְּרוּכָה בְּמִזִּיד, וְכִי לְלַמֵּד שִׁיחָה בְּכָל דְּכַר עִירֵךְ
 שִׁיחָח בּוֹ שְׁעוֹר כְּדִי לְהַמִּית, שְׁחַמְמֵר בְּכָלס: "חֲשֶׁר יָמוּת
 בּוֹ", כְּדַמְתִּירְגוּמוֹ: "דִּיחָח כְּמִסַּת דִּימוּת בֶּה", חִין מִן
 הַכְּרוּל, שְׁלֹחַי וְיִדְוַע לִפְנֵי הַקֹּדֶשׁ כְּרוּךְ הוּא שִׁיחָח לְ
 מִמִּית בְּכָל שִׁיחָח, חִפְלוֹ מִחַט, לְפִיכָךְ לֹא נִתְּנָה בּוֹ
 תוֹכָה שְׁעוֹר לְכַתֵּב בּוֹ: "חֲשֶׁר יָמוּת בּוֹ", וְאִם תִּחְמֵר כְּרוּכָה
 בְּשִׁגָּה הַפְתּוּב מְדַבֵּר, הַכִּי הוּא חוֹמֵר לְמַטָּה: "חֹ בְּכָל
 חֶבֶן חֲשֶׁר יָמוּת בֶּה בְּלֹחַ קְחוּרֵ" וְגו' (וְהִלֵּן פסוק כג) לְמַד
 עַל הַחֲמוּרִים לְמַעֲלָה שְׁכַרוּכָה בְּמִזִּיד הַפְתּוּב מְדַבֵּר:
 יז | בְּאֶבֶן יָד. שִׁיחַ בֶּה מִלֵּחַ יָד: אֲשֶׁר יָמוּת בָּהּ. שִׁיחַ בֶּה
 שְׁעוֹר לְהַמִּית, כְּתִרְגוּמוֹ. לְפִי שְׁחַמְמֵר: "וְהַכֶּה חִישַׁ חַת
 כְּעִיחָ בְּחֶבֶן" (שְׁמוֹת כח, יח) וְלֹא נִתֵּן בֶּה שְׁעוֹר, יְכוּל כָּל
 שִׁיחָה? לְכַךְ נִחְמֵר: "חֲשֶׁר יָמוּת בֶּה":

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

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 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.

- 32 **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.**

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.**

*Seventh
aliya*

- 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:

- 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 בָעִיר מִקְלָטוֹ יֵשֵׁב עַד־מוֹת הַפְּהִין הַגָּדֹל וְאַחֲרֵי־מוֹת הַפְּהִין הַגָּדֹל יָשׁוּב הָרֵצֶח
 כט אֶל־אָרֶץ אַחֲזָתוֹ: וְהָיוּ אֵלֶיהָ לָכֶם לַחֲקֵת מִשְׁפָּט לְדוֹתֵיכֶם בְּכָל מוֹשְׁבֵי־יָכֶם:
 ל כָּל־מִכְּהֵנֶפֶשׁ לְפִי עֵדִים יִרְצַח אֶת־הָרֵצֶח וְעַד אֶחָד לֹא־יַעֲנֶה בְּנַפְשׁ לְמוֹת:
 לב וְלֹא־תִקְחוּ כֹפֶר לְנַפְשׁ רֵצֶח אֲשֶׁר־הוּא רָשָׁע לְמוֹת כִּי־מוֹת יוֹמֵת: וְלֹא־תִקְחוּ
 לג כֹּפֶר לְנוֹס אֶל־עִיר מִקְלָטוֹ לָשׁוּב לְשִׁבְתָּ בְּאָרֶץ עַד־מוֹת הַפְּהִין: וְלֹא־תַחַנְּפוּ
 לד אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם בָּהּ כִּי הָדָם הוּא יַחַנְּף אֶת־הָאָרֶץ וְלֹא־יִכְפֹּר
 לְדָם אֲשֶׁר שָׁפַךְ־בָּהּ כִּי־אִם בְּדָם שִׁפְכוּ: וְלֹא תִטְמֵא אֶת־הָאָרֶץ אֲשֶׁר אַתֶּם
 יֹשְׁבִים בָּהּ אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָהּ כִּי אֲנִי יְהוָה שֹׁכֵן בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:

לו א וַיִּקְרְבוּ רָאשֵׁי הָאָבוֹת לְמִשְׁפַּחַת בְּנֵי־גֹלְעָד בֶּן־מְכִיר בֶּן־מְנַשֶּׁה מִמִּשְׁפַּחַת
 ב בְּנֵי יוֹסֵף וַיִּדְבְּרוּ לִפְנֵי מֹשֶׁה וּלְפָנֵי הַנְּשָׂאִים רָאשֵׁי אָבוֹת לְבְנֵי יִשְׂרָאֵל:
 ג וַיֹּאמְרוּ אֶת־אֲדֹנָי צִוֵּה יְהוָה לָתֵת אֶת־הָאָרֶץ בְּנַחְלָהּ בְּגוֹרָל לְבְנֵי יִשְׂרָאֵל
 ד וְאֲדֹנָי צִוֵּה בִיהוּהָ לָתֵת אֶת־נַחֲלַת צִלְפַחֵד אַחִינוּ לְבָנֹתָיו: וְהָיוּ לְאֶחָד מִבְּנֵי
 ה שִׁבְטֵי בְנֵי־יִשְׂרָאֵל לְנָשִׁים וְנִגְרַעָה נַחֲלָתָן מִנַּחֲלַת אֲבֹתֵינוּ וְנוֹסֵף עַל נַחֲלַת
 ו הַמַּטֵּה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִגֹּרָל נַחֲלָתָנוּ יִגְרַע: וְאִם־יִהְיֶה הַיֵּבֶל לְבְנֵי יִשְׂרָאֵל

רש"י

כח כִּי אֲנִי ה' שֹׁכֵן בְּתוֹךְ בְּנֵי יִשְׂרָאֵל. חֵךְ בְּזִמְנֵן שֶׁהֵם טְמֵאִים. שְׂכִינָה פִּיעֵהֶם: פרק לו

ג וְנוֹסֵף עַל נַחֲלַת הַמַּטֵּה. שְׂהָכִי בְּנֵה יוֹדֶסָה, וְהַבֵּן מִתְנַחֵם עַל שְׂבֵט חָבִיו:

ד וְאִם יִהְיֶה הַיֵּבֶל. מִכָּחֵן הָיָה רָכִי יְהוּדָה חוֹמֵר: עֲתִיד הַיֵּבֶל שִׁיפְסֵק: וְאִם יִהְיֶה הַיֵּבֶל. כְּלוּמָה, חוֹן ז' מִכִּיָּה שְׁחֹזְרֵת פִּיזִיבֵל שֶׁהִיָּדָשָׁה חִינָה חוֹזְרֵת, וְחִפְלוּ חָס יִהְיֶה הַיֵּבֶל לֹא תִחֹזֵר הַנְּחִלָּה לְשִׁבְטוֹ, וְנִמְנָח שְׁנוֹסְפָה "עַל נַחֲלַת הַמַּטֵּה חָשֵׁר תִּהְיֶינָה לָהֶם":

כִּי אֲנִי מִלְחָמָה" (מִיָּה ב, ח) שְׂשָׁבוּ מִן הַמִּלְחָמָה, "נִצַּח מִמוֹעֵד" (נִפְתָּה ג, יח) "כִּי מָלַס הָיוּ" (יְהוֹשֻׁעַ ה, ה) כְּחֹשֶׁר תִּחַמֵּר 'שׁוֹב' עַל מִי שֶׁשָּׁב כְּבָה, וּמְנוּל' עַל שְׁמֹל כְּבָה, כֵּן תִּחַמֵּר 'לְנוֹס' עַל מִי שֶׁנָּס כְּבָה, וְזוֹכֵהוּ 'נוֹס' - מִכְּבָח, וְחָס שֶׁגַּם לוֹ לְכַרֵּחַ לְפָטְרוֹ מִן הַעֲלוּת, לֹא יִדְעֵתִי הַיָּחַד יִחַמֵּר: "לְשׁוֹב לְשִׁבְתָּ בְּאָרֶץ", הָכִי עֲלוּן לֹא נָס, וְמֵהִיבֵן יָשׁוּב?

לג וְלֹא תַחַנְּפוּ. וְלֹא תִרְשָׁעוּ, כְּתַגְמוּ: "וְלֹא תַחַנְּפוּ":

לד אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָהּ. שֶׁלֹּא תִשְׁכַּחוּ חוֹתֵי בְטֻמְאַתָּה:

כט בְּכָל מוֹשְׁבֵי־יָכֶם. לְמַד שֶׁתִּהְיֶה סִנְהֶדְרִין עוֹהֶנֶת פְּחוּצָה לְחָדָר כֹּל זְמַן שֶׁנִּהְיֶה בְּאָרֶץ יִשְׂרָאֵל:

ל כל מִכְּהֵנֶפֶשׁ נֶפֶשׁ וְגו'. הַבָּח לְהַגִּיעַ עַל שֶׁהָיָה חַת הַנֶּפֶשׁ: לְפִי עֵדִים יִרְצַח. שִׁיעִידוּ שְׂמִמּוּד וְהִתְלַחֵה הַקָּדוּ:

לא וְלֹא תִקְחוּ כֹפֶר. לֹא יִפְטֹר בְּמִמּוֹן:

לב וְלֹא תִקְחוּ כֹפֶר לְנוֹס אֶל עִיר מִקְלָטוֹ. לְמִי שֶׁנָּס חָל עִיר מִקְלָטוֹ, שֶׁהִגָּה בְּשׂוּגוֹ, חִינוּ נִפְטֹר מִגְּלוּת בְּמִמּוֹן לְתֵן כֹּפֶר "לְשׁוֹב לְשִׁבְתָּ בְּאָרֶץ" בְּטָרְס יְמוֹת הַפְּהִי: לְנוֹס. כְּמוֹ

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.**
- 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 נִחַלְתָּן עַל נִחַל־תַּחַת הַמַּטֵּה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִנִּחַל־תַּחַת מַטֵּה אֲבֹתֵינוּ
יִגְרַע נִחַלְתָּן: וַיֵּצֵא מֹשֶׁה אֶת־בְּנֵי יִשְׂרָאֵל עַל־פִּי יְהוָה לֵאמֹר בֶּן מַטֵּה בְנֵי־יוֹסֵף
דִּבְרִים: זֶה הַדָּבָר אֲשֶׁר־צִוָּה יְהוָה לְבָנוֹת צִלְפַּחַד לֵאמֹר לְטוֹב בְּעֵינֵיהֶם תִּהְיֶינָה
לְנָשִׁים אַךְ לְמִשְׁפַּחַת מַטֵּה אֲבִיהֶם תִּהְיֶינָה לְנָשִׁים: וְלֹא־תִסָּב נִחַלָּה לְבְנֵי
יִשְׂרָאֵל מִמַּטֵּה אֶל־מַטֵּה כִּי אִישׁ בְּנִיחַל־תַּחַת מַטֵּה אֲבֹתָיו יִדְבְּקוּ בְנֵי יִשְׂרָאֵל:
וְכֹל־בֵּית יִרְשֶׁת נִחַלָּה מִמַּטּוֹת בְּנֵי יִשְׂרָאֵל לְאַחַד מִמִּשְׁפַּחַת מַטֵּה אֲבִיהָ תִּהְיֶה
לְאִשָּׁה לְמַעַן יִירָשׁוּ בְנֵי יִשְׂרָאֵל אִישׁ נִיחַל־תַּחַת אֲבֹתָיו: וְלֹא־תִסָּב נִחַלָּה מִמַּטֵּה
לְמַטֵּה אַחֵר כִּי־אִישׁ בְּנִיחַלְתָּו יִדְבְּקוּ מַטּוֹת בְּנֵי יִשְׂרָאֵל: כֹּאֲשֶׁר צִוָּה יְהוָה אֶת־
מֹשֶׁה בֶּן עֶשְׂרֹן בָּנוֹת צִלְפַּחַד: וְתִהְיֶינָה מִחַלָּה תְּרִצָּה וְחַגְלָה וּמִלְכָּה וְנַעֲמָה בָּנוֹת
צִלְפַּחַד לְבְנֵי דֹדֵיהֶן לְנָשִׁים: מִמִּשְׁפַּחַת בְּנֵי־מְנַשֶּׁה בֶּן־יוֹסֵף הָיוּ לְנָשִׁים וְתִהְיֶה
נִיחַלְתָּן עַל־מַטֵּה מִשְׁפַּחַת אֲבִיהֶן: אֵלֶּה הַמִּצְוֹת וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה
בְּיַד־מֹשֶׁה אֶל־בְּנֵי יִשְׂרָאֵל בְּעֵרְבַת מוֹאָב עַל יַרְדֵּן יְרֵחוֹ:

מפטיד

רשי

בשנים, ונשאז כסדר תולדותו, ובכל המקרא מנחן לפי
חקמתו, ומגיד שסקולות זו קז:

יא | מחלה תרצה וגו'. כחן מנחן לפי גדלתו זו מזו

ח | וכל בית ירשת נחלה. שלח היה בן לחביה:

בְּ שָׁמְעוּ דְבַר־יְהוָה בֵּית יַעֲקֹב וְכָל־מִשְׁפָּחוֹת בֵּית יִשְׂרָאֵל: כֹּה אָמַר יְהוָה מִה־מִּצְאוֹ אֲבוֹתֵיכֶם
 בִּי עוֹל כִּי רָחֳקוּ מֵעָלַי וַיִּלְכוּ אַחֲרֵי הַהֶבֶל וַיִּהְבְּלוּ: וְלֹא אָמְרוּ אֵיךְ יְהוָה הִמְעֵלָה אֶתְנוּ מֵאֶרֶץ
 מִצְרַיִם הַמּוֹלִיד אֶתְנוּ בְּמִדְבָּר בְּאֶרֶץ עֲרָבָה וְשׁוּחָה בְּאֶרֶץ צִיָּה וְצַלְמוֹת בְּאֶרֶץ לֹא־עֶבֶר
 בָּהּ אִישׁ וְלֹא־יֹשֵׁב אָדָם שָׁם: וְאֵבִיא אֶתְכֶם אֶל־אֶרֶץ הַפְּרָמִל לֵאכֹל פְּרִיָּה וְטוֹבָה וְתִבְאוּ
 וְתִטְמְאוּ אֶת־אֶרְצִי וְנִחַלְתִּי שְׁמַתְם לְתוֹעֵבָה: הִכְהַנִּים לֹא אָמְרוּ אֵיךְ יְהוָה וְתִפְשִׂי הַתּוֹרָה
 לֹא יִדְעוּנִי וְהִרְעִים פְּשָׁעוּ בִּי וְהִנְבִּיאִים נִבְּאוּ בַּבַּעַל וְאַחֲרָי לֹא־יֹעֲלוּ הֲלֹכוּ: לִכְן עַד אָרִיב
 אֶתְכֶם נֹאס־יְהוָה וְאֶת־בְּנֵי בְנֵיכֶם אָרִיב: כִּי עֲבָרוּ אִי כִתְיִים וְרָאוּ וְקִדְדוּ וְשָׁלְחוּ וְהִתְבּוֹנְנוּ
 מֵאֵד וְרָאוּ הֵן הִיִּתָּה כְּזָאת: הִיִּמִיר גּוֹי אֱלֹהִים וְהִמָּה לֹא אֱלֹהִים וְעַמִּי הִמִּיר כְּבוֹדוֹ בְּלֹא
 יוֹעֵיל: שָׁמוּ שָׁמַיִם עַל־זֹאת וְשָׁעֲרוּ חֲרָבוּ מֵאֵד נֹאס־יְהוָה: כִּי־שָׁתִּים רַעוֹת עָשָׂה עַמִּי אֶתִּי
 עֲזָבוּ מִקּוֹדֵר וּמִיָּם חִיִּים לַחֲצֵב לָהֶם בְּאֵרוֹת בְּאֵרֵת נִשְׁבָּרִים אֲשֶׁר לֹא־יִכְלוּ הַמַּיִם: הֲעֶבְדוּ

1251

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?

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.

טו יִשְׂרָאֵל אִם-יֵלִיד בֵּית הוּא מְדוּעַ הִיָּה לְבוֹ: עָלָיו יִשְׁאֲגוּ כְּפָרִים נִתְּנוּ קוֹלָם וַיִּשְׁיִתוּ אֲרֻצּוֹ
 טז לְשִׁמָּה עָרְיוּ נִצְתָה מִבְּלִי יֹשֵׁב: גַּם-פְּנֵי-נֶגֶף וּתְחַפְּנֶנּוּ יִרְעוּךָ קִדְקֹד: הֲלוֹא-זֹאת תַּעֲשֶׂה-לְךָ
 יז עֲזָבְךָ אֶת-יְהוָה אֱלֹהֶיךָ בְּעַת מוֹלַכְךָ בַּדֶּרֶךְ: וְעַתָּה מֵה-לְךָ לְדֶרֶךְ מִצְרַיִם לְשִׁתּוֹת מִי שְׁחֹר
 יט וּמֵה-לְךָ לְדֶרֶךְ אֲשׁוּר לְשִׁתּוֹת מִי נָהַר: תִּיַסְרֶךָ רַעַתְךָ וּמִשְׁבוֹתֶיךָ תִּזְכָּחְךָ וּדְעִי וּדְאִי כִי-רַע
 כ וּמִר עֲזָבְךָ אֶת-יְהוָה אֱלֹהֶיךָ וְלֹא פָחַדְתִּי אֵלַיִךְ נְאֻם-אֲדֹנָי יְהוָה עֲבָאוֹת: כִּי מֵעוֹלָם שָׁבַרְתִּי
 אֶעֱבֹד עֲלֶיךָ נִתְקַתִּי מוֹסְרוֹתֶיךָ וְתֹאמְרֵי לֹא אֶעֱבֹד כִּי עַל-כָּל-גִּבְעָה גְבִהָה וְתַחַת כָּל-עֵץ רַעֲנָן
 כא אֶת עֵצָה זָנָה: וְאֲנֹכִי נֹטְעֶתִיךָ שׂוֹדֵק כָּלֵה זָרַע אֲמַת וְאִיךָ נִהַפְכֶתָ לִי סוּרֵי הַגֶּפֶן נִכְרִיָּה:
 כב כִּי אִם-תִּכְבְּסִי בְּנֹתָר וְתִרְבִּי-לְךָ בְרִית נִכְתָּם עֹנֶכָּ לְפָנָי נְאֻם אֲדֹנָי יְהוָה: אִיךָ תֹאמְרֵי לֹא
 כג נִטְמָאתִי אַחֲרֵי הַבְּעָלִים לֹא הִלַּכְתִּי רְאִי דְרִכְךָ בְּגִיא דְעִי מִה עֲשִׂית בְּכָרָה קִלְה מְשֻׁרְכַת
 כד דְרִכְיָה: פָּרָה וְלִמּוֹד מִדְּבַר בְּאוֹת נִפְשׁוּ שְׁאֵפָה רוּחַ תִּאֲנַתָּה מִי יִשְׁיַבְנָה כָּל-מִבְקָשֶׁיךָ לֹא
 כה יִיעָפוּ בְּחֻדְשָׁה יִמְצְאוּנָה: מִנְעֵי רִגְלֶךָ מִיַּחַף וּגוֹרֶנֶךָ מִצְמָאָה וְתֹאמְרֵי נוֹאֵשׁ לֹא כִי-אֶהְבֶּתִּי
 כו זָרִים וְאַחֲרֵיהֶם אֵלַי: כְּבִשֶׁת גָּנֵב כִּי יִמְצֵא בֶן הַבֵּישׁוּ בֵּית יִשְׂרָאֵל הַמָּה מַלְכֵיהֶם שְׂרִיָּהֶם
 כז וְכֹהֲנֵיהֶם וּנְבִיאֵיהֶם: אֲמַרִים לְעֵץ אָבִי אֶתָּה וְלֵאבֹן אֶת יִלְדֹתַי כִּי-פָנּוּ אֵלַי עֲרָף וְלֹא פָנִים
 כח וּבְעַת רַעַתְסָם יֹאמְרוּ קוֹמָה וְהוֹשִׁיעֵנוּ: וְאִיָּה אֱלֹהֶיךָ אֲשֶׁר עֲשִׂיתָ לְךָ יְקוֹמוּ אִם-יוֹשִׁיעוּךָ
 בְּעַת רַעַתְךָ כִּי מִסֵּפֶר עָרִיךָ הָיוּ אֱלֹהֶיךָ יְהוּדָה:
 ג ד הֲלוֹא מֵעַתָּה קִרְאתִי לִי אָבִי אֵלּוֹף נַעֲרֵי אֶתָּה:
 ד אִם-תֵּשׁוּב יִשְׂרָאֵל וְנְאֻם-יְהוָה אֵלַי תֵּשׁוּב וְאִם-תִּסָּדֵד שְׁקוּעֶיךָ מִפְּנֵי וְלֹא תִנּוּד: וְנִשְׁבַּעְתָּ
 חִי-יְהוָה בְּאֲמַת בְּמִשְׁפַּט וּבְצַדִּיקָה וְהִתְבָּרַכְוּ בּוֹ גּוֹיִם וּבּוֹ יִתְהַלְלוּ:

נצתו ותחפנכם

אעבוד

נפשה

וגרונך

ילדתנו

קראת האשכנזים מוסיפים

הספרדים מוסיפים