

חומש עם רש"י • מטות-מסעי • שני

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

MATOT-MASEI • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, we see the return of the army from the war against Midian. Moshe Rabbeinu, Elazar HaKohen, and the nesiyim go out to meet them, but Moshe becomes angry with the officers for sparing the Midianite women, who had previously caused Bnei Yisrael to stumble in the devastating sin of Baal Peor. Moshe commands them to eliminate the guilty women and young males, while keeping the pure young girls alive. The soldiers are then instructed to remain outside the camp for seven days to purify themselves and their garments from the defilement of death.

Following this, Elazar HaKohen teaches the soldiers the essential halachos of kashering vessels captured in war, explaining how utensils must be purified through fire or water depending on how they were used. Hashem then commands Moshe and Elazar to take a precise inventory of all the spoils—including the captive women, sheep, cattle, and donkeys—and to divide everything equally between the soldiers who fought in the battle and the rest of the community, with specific portions designated as a levy for Hashem and the Levi'im.

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

פסוק א

Pasuk 1

וַיֵּצְאוּ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן וְכָל נְשִׂיאֵי הָעֵדָה לִקְרֹאתָם אֶל מַחוּץ
outside to to meet them the assembly the leaders of and all of the Kohen and Elazar Moshe And they went out
לַמַּחֲנֶה:
to the camp

רש"י

וַיֵּצְאוּ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן. לָפִי שָׂרְאוּ אֶת נַעֲרֵי יִשְׂרָאֵל יוֹצְאִים לַחֲטָף
to snatch going out Yisrael the youths of — that they saw because the Kohen and Elazar Moshe And they went out
מִן הַבָּזָה סַפְרֵי:
Sifrei the spoil from

פסוק ב

Pasuk 2

וַיִּקְצַף מֹשֶׁה עַל פְּקוּדֵי הָחֵיָל שָׂרֵי הָאֲלָפִים וְשָׂרֵי
and the commanders of the thousands the commanders of the army the officers of with Moshe And was angry
הַמֵּאוֹת הַבָּאִים מִצָּבָא הַמְּלַחְמָה:
the war from the campaign of who came back the hundreds

רש"י

ויקצף משה על פקודי החיל. מִמְּנִים עַל הַחֵיל, לְלַמְּדָהּ שֶׁכָּל סִרְחוֹן
misdeed of that every to teach you the army over those appointed the army the officers of with Moshe And was angry
הַדּוֹר תְּלוּי בְּגִדּוּלִים שֵׁישׁ כֹּחַ בְּיָדָם לְמַחֲוֹת שָׁם :
there to protest in their hand power since there is on the leaders is dependent the generation

פסוק ג

Pasuk 3

וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה הֲחַיִּיתָם כָּל נִקְבָּה:
female every did you spare Moshe to them And said

פסוק ד

Pasuk 4

הֵן הִנֵּה הָיוּ לְבָנֵי יִשְׂרָאֵל בְּדָבָר בְּלָעָם לְמַסֵּר מֵעַל בֵּיהֶוָה עַל
on against Hashem a betrayal to commit Bilam by the word of Yisrael for the children of were they Behold
דְּבַר פְּעוֹר וַתְּהִי הַמַּגֵּפָה בַּעֲדַת יְהוָה:
Hashem in the congregation of the plague and there was Peor the matter of

רש"י

הֵן הִנֵּה. מִגִּיד שֶׁהָיוּ מְכִירִים אוֹתָן — זֹה הִיא שְׁנִכְשָׁל פְּלוּנִי בָּהּ יִלְקוּט
Yalkut in her so-and-so through whom stumbled is she This them recognizing that they were it teaches these Behold
שִׁמְעוֹנִי תִּשְׁפֹּה :
785 Shimoni

רש"י

בְּדָבָר בָּלָעָם. אָמַר לָהֶם אֶפְלוּ אַתֶּם מְכַנְיִסִּין כָּל הַמוֹנוֹת שֶׁפְּעוּלָם אֵין אַתֶּם
you not that are in the world the hosts all bring together you even if to them he said Balaam through the word of
יְכוּלִים לָהֶם, שָׁמָּה מְרַבִּים אַתֶּם מִן הַמִּצְרִיִּים שֶׁהָיוּ שֵׁשׁ מֵאוֹת רֶכֶב בַּחוּר?
chosen chariots hundred six who had the Egyptians than you more numerous are perhaps against them are able
בָּאוּ וְאֶשְׁרִיאֲכֶם עֲצָה, אֶלְהִיָּהֶם שֶׁל אֱלֹהֵי שׁוֹנָא זְמָה הוּא וְכו' כְּדֵאִיתָא בְּחֵלֶק דָּף
page in Chelek as it is etc. He is immorality hates these · the God of counsel and I will advise you come
ק"ו וּבִסְפָּרֵי:
and in Sifrei 106

פסוק ה

Pasuk 5

וְעַתָּה הֲרָגוּ כָּל זָכָר בֶּטָרָף וְכָל אִשָּׁה יָדְעַת אִישׁ לְמִשְׁכַּב זָכָר
a male for lying with a man who has known woman and every among the children male every slay And now
הֲרָגוּ:
slay

רש"י

וְכָל אִשָּׁה יָדְעַת אִישׁ. רְאוּיָהּ, לְבַעַל, אַע"פ שֶׁלֹּא נִבְעְלָהּ, וְלִפְנֵי
and before she was cohabited with that not even though to be cohabited with who is fit man who knows woman And every

הַצִּיץ הַעֲבִירוֹם, וְהָרְאוּהָ לַבָּעַל פְּנֵיהָ מוֹרִיקוֹת יַבְמוֹת ס' :

page 60 Yevamos turned green her face to be cohabited with and she who was fit they passed them the Tzitz

רש"י

הֲרָגוּ. לָמָּה חָזַר וְאָמַר? לְהַפְסִיק הָעֲנָנָן, דְּבָרֵי רַבִּי יִשְׁמָעֵאל, שְׂאֵם אֲנִי קוֹרֵא

read I for if Yishmael Rabbi the words of the matter to pause and say did he return why kill

הֲרָגוּ כָּל זָכָר בָּטָף וְכָל אִשָּׁה יֹדַעַת אִישׁ וְכָל הַטָּף בְּנָשִׁים וְגו',

etcetera among the women the children and all man knowing woman and every among the children male every kill

אֵינִי יוֹדֵעַ אִם לְהָרֵג עִם הַזְּכָרִים אוֹ לְהַחְיֹת עִם הַטָּף, לָכֵן נֶאֱמַר הֲרָגוּ:

kill it is said therefore the children with to keep alive or the males with to kill whether know I do not

פסוק 1

Pasuk 6

וְכָל הַטָּף בְּנָשִׁים אֲשֶׁר לֹא יָדְעוּ מִשְׁכַּב זָכָר הַחַיּוֹ לָכֶם:

for yourselves keep alive a male intimacy of have known not who among the women the young ones and all

פסוק 2

Pasuk 7

וְאַתֶּם חָנוּ מִחוּץ לַמַּחֲנֶה שִׁבְעַת יָמִים כָּל הָרֵג נֶפֶשׁ וְכָל

and anyone a person who has killed anyone days seven of the camp outside shall encamp And you

נִגַּע בְּחָלָל תִּתְחַטְּאוּ בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי אַתֶּם

you seventh and on the day third on the day you shall purify the slain who has touched

וּשְׁבִיכֶם:

and your captives

רש"י

מִחוּץ לַמַּחֲנֶה. שְׁלֹא יִכְנסוּ לַעֲזָרָה:

the Courtyard they should enter that not the camp Outside

רש"י

כָּל הָרֵג נֶפֶשׁ. ר' מֵאִיר אָמַר בְּחוּרָג בְּדָבָר הַמְקַבֵּל טְמֵאָה הַכָּתוּב

the Scripture uncleanness that is receptive of with an object of one who kills says Meir Rabbi a person hath killed whosoever

מְדַבֵּר, וְלַמֶּדֶה הַכָּתוּב שֶׁהַכֵּלִי מְטַמֵּא אָדָם בְּחִבּוּרֵי הַמֵּת כְּאֵלוֹ

as if the corpse through connection with a man makes unclean that the vessel the Scripture and it teaches you speaks

נוֹגֵעַ בְּמֵת עֲצָמוֹ, אוֹ יָכוֹל אֶפְלוֹ זָרַק בּוֹ חֵץ וְהֲרָגוֹ? תִּלְמוֹד לּוֹמַר וְכָל

and whosoever says the teaching and killed him an arrow at him he shot even if perhaps or itself the corpse he touches

נִגַּע בַּחֲלָל, הַקֵּישׁ הוּרָג לְנוֹגֵעַ, מֵהַ נוֹגֵעַ עַל יְדֵי חִבּוּרוֹ, אִף

so too his connection means of by one who touches just as to one who touches one who kills it compares the slain touches

הוּרָג ע"י? חִבּוּרוֹ סִפְרֵי בַּמִּדְבָּר י"ט :

19 Bamidbar Sifrei his connection by means of one who kills

רש"י

תִּתְחַטְּאוּ. בְּמֵי נִדָּה כְּדִין שְׂאֵר טְמֵאֵי מֵתִים, שְׂאֵר לְדַבְרֵי

according to the words of for even corpses those defiled by the rest of like the law of sprinkling with the waters of purify yourselves

הַאוֹמְרִים קִבְּרֵי גוֹיִם אֵינָם מְטַמְּאִין בָּאֵהָל, שֶׁנֶּאֱמַר יִחְזַקְאֵל ל"ד "וְאַתָּן צֹאנִי

My sheep and you 34 Yechezkel as it is said in a tent render unclean do not non-Jews graves of those who say

צֹאן מִרְעִיתִי אָדָם אַתֶּם" — אַתֶּם קְרוּיִם אָדָם — מוֹדָה הוּא שֶׁהַגּוֹיִם מְטַמְּאִים

render unclean that non-Jews he admits man are called you you are man My pasture the sheep of

בְּמַגֵּעַ וּבְמִשָּׂא, שֶׁלֹּא נֶאֱמַר אָדָם אֵלָּא אֶצֶל טְמֵאָת אֲהֵלוֹת, שֶׁנֶּאֱמַר

as it is said tents the uncleanness of regarding except man was it said for not and through carrying through contact

"אָדָם כִּי יָמוּת בָּאֵהָל" בַּמִּדְבָּר י"ט :

19 Bamidbar in a tent he dies when a man

רש"י

אתם ושביכם. לא שְׁהַגּוֹיִם מְקַבְּלִין טְמֵאָה וְצָרִיכִין הַזָּהָה, אֵלָּא מָה אַתֶּם

you just as but sprinkling and require impurity receive that the non-Jews not and your captives yourselves

בְּנֵי בְרִית, אֵף שְׁבִיכֶם כְּשִׁיבָאוּ לְבְרִית וַיִּטְמְאוּ, צָרִיכִין הַזָּהָה סִפְרֵי

Sifrei sprinkling they require and become unclean into the covenant when they enter your captives so too the covenant members of

:

פסוק ח

Pasuk 8

וְכָל בֶּגֶד וְכָל כְּלִי עוֹר וְכָל מַעֲשֵׂה עֵזִים וְכָל כְּלִי יֵץ

wood vessel of and every goats' hair work of and every leather vessel of and every garment And every

תִּתְחַטְּאוּ:

you shall purify

רש"י

וכל מעשה עזים. לְהַבִּיא כְּלִי הַקֶּרְנִים וְהַטְּלָפִים וְהַעֲצָמוֹת חוּלִין כ"ה :

25b Chullin and the bones and the hooves the horns vessels of to include goats made of And everything

פסוק ט

Pasuk 9

וַיֹּאמֶר אֶלְעָזָר הַכֹּהֵן אֶל אֲנָשֵׁי הַצָּבָא הַבָּאִים לְמַלְחָמָה זֹאת חֻקָּה

the decree of this is to the battle who came the army the men of to the Kohen Elazar And said

הַתּוֹרָה אֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה:

Moshe — Hashem commanded which the Torah

רש"י

ויאמר אלעזר הכהן וגו'. לְפִי שֶׁבָּא מֹשֶׁה לְכָלֵּל כָּעֵס בָּא לְכָלֵּל טְעוֹת,

error to the state of he came anger to the state of Moshe that came Because etc. the Kohen Elazar And he said

שֶׁנִּתְעַלְמוּ מִמֶּנּוּ הַלְכוֹת גְּעוּלֵי גוֹיִם, וְכֵן אַתָּה מוֹצֵא בְּשִׁמְיִנִי לְמִלּוּאִים,

of the inauguration on the eighth find you And so non-Jews purging vessels of the laws of from him for were hidden

שֶׁנֶּאֱמַר "וַיִּקְצַף עַל אֶלְעָזָר וְעַל אִיתָמָר" וַיִּקְרָא י' — בָּא לְכָלֵּל כָּעֵס בָּא

he came anger to the state of he came 10 Vayikra Isamar and with Elazar with And he was angry as it is said

לְכָלֵּל טְעוֹת, וְכֵן בְּשִׁמְעוּ נָא הַמְרִים בַּמִּדְבָּר כ' "וַיִּהְיֶה אֶת הַסֵּלַע" — עַל יְדֵי

means of by the rock — and he smote 20 Bamidbar you rebels now in Hear And so error to the state of

הַפֶּעַס טָעָה סַפְרִי; פִּסְחִים ס"ו :

66b Pesachim Sifrei he erred the anger

רש"י

אשר צוה ה' וגו'. תִּלְהַ הַהוֹרָאָה בְּרַבּוֹ עַי' סַפְרִי :

Sifrei see on his teacher the ruling He hung etc. Hashem commanded Which

פסוק י

Pasuk 10

אֲךָ אֶת הַזָּהָב וְאֶת הַכֶּסֶף אֶת הַנְּחֹשֶׁת אֶת הַבְּרֹזֶל אֶת הַבְּדִיל וְאֶת הָעֹפֶרֶת:

the lead and — the tin — the iron — the copper — the silver and — the gold — Only

רש"י

אך את הזהב וגו'. אַע"פ שֶׁלֹא הִזְהִיר לָכֶם מֹשֶׁה אֲלָא עַל הַלְכוֹת טָמְאָה, עוֹד

further impurity the laws of concerning except Moshe you admonished that not even though etc. the gold — Only

יֵשׁ לְהִזְהִיר לָכֶם עַל הַלְכוֹת גָּעוּל, וְ"אֲךָ" לְשׁוֹן מַעוֹט, כְּלוּמַר מִמַּעֲטִין אַתֶּם

are you restricted meaning to say restriction is a term of and "only" purging the laws of concerning you to admonish there is

מְלַהֲשֵׁתָם בְּכֵלִים אֲפִלּוּ לְאַחַר טְהוּרָתָן מִטְּמֵאת הַמֵּת עַד שִׁטְהָרוּ

they are purified until the corpse from the impurity of their purification after even the vessels from using

מִבְּלִיעַת אִסּוּר נִבְלוֹת; וְרַבּוֹתֵינוּ אָמְרוּ, אֲךָ אֶת הַזָּהָב לּוֹמַר, שְׁצַרְיָה

that it is necessary to say the gold — only said and our Rabbis carcasses forbidden food of from the absorption of

לְהַעֲבִיר חֲלוּדָה שְׁלֹו קֹדֶם שִׁיגְעִילָנוּ, וְזֶהוּ לְשׁוֹן אֲךָ, שֶׁלֹא יִהְיֶה שָׁם חֲלוּדָה

rust there there shall be that not only the meaning of and this is he purges it before its rust to remove

אֲךָ הַמִּתְקַת יִהְיֶה כְּמוֹ שֶׁהוּא:

it is as shall be the metal only

פסוק יא

Pasuk 11

כָּל דָּבָר אֲשֶׁר יָבֹא בָאֵשׁ תַּעֲבִירוּ בָאֵשׁ וְטָהַר אֲךָ בְּמִי

with water of however and it shall be pure through the fire you shall pass into the fire comes that thing every

נֹדָה יִתְחַטֵּא וְכָל אֲשֶׁר לֹא יָבֹא בָאֵשׁ תַּעֲבִירוּ בַּמַּיִם:

through the water you shall pass into the fire come does not that and everything it must be purified sprinkling

רש"י

כל דבר אשר יבא באש. לְבַשֵּׁל בּוֹ כָּלֹוִם:

anything in it to cook in fire comes that thing Every

רש"י

תַּעֲבִירוּ בָאֵשׁ. כְּדָרְךָ תִּשְׁמִישׁוֹ הַנֶּעֱלָתוֹ — מִי שֶׁתִּשְׁמִישׁוֹ עַל יְדֵי חֲמִין

hot water means of is by whose usage that is its purging its usage according to the way of through the fire you shall pass

יִגְעִילָנוּ בְּחֲמִין, וּמִי שֶׁתִּשְׁמִישׁוֹ ע"י צְלִי, כְּגוֹן הַשְּׂפוּד וְהָאֶסְבָּלָה,

and the grill the spit such as roasting is by means of whose usage and that with hot water he shall purge it

יִלְבְּנוּ בָּאוּר עֲבוּדָה זָרָה ע"ד :

75b Zarah Avodah in the fire he shall white-heat it

רש"י

אך במי נדה יתחטא. לפי פשוטו חטוי זה לטהרו

is to cleanse it this purification its plain sense According to it shall be purified sprinkling with waters of Nevertheless

מטמאת מת, אמר להם צריכין הכלים געול לטהרם מן האסור

the forbidden food from to cleanse them purging the vessels require to them He said a corpse from uncleanness of

וחטוי לטהרו מן הטמאה; ורבותינו דרשו מכאן שאף להכשירן מן

from to make them fit that even from here derived And our Rabbis the uncleanness from to cleanse them and purification

האסור הטעין טבילה לכלי מתכות, ומי נדה הפתובין כאן דרשו

they explained here that are written a niddah and waters of metals for vessels of immersion it required the forbidden food

מים הראוים לטבל בהם נדה, וכמה הם? ארבעים סאה שם ע"ה :

75b there Seahs forty are they and how much a niddah in them to immerse that are proper waters

רש"י

וכל אשר לא יבא באש. כל דבר שאין תשמישו על ידי האור, כגון כוסות

cups such as the fire means of by is its usage whose not vessel any in fire does come not that And all

וצלוחיות שתשמישן בצונן ולא בלעו אסור:

forbidden food did they absorb and not is with cold whose usage and flasks

רש"י

תעבירו במים. מטבילן ודיו, ודוקא כלי מתכות:

metals utensils of and specifically and that is sufficient he immerses them through water ye shall pass

פסוק יב

Pasuk 12

וכבסתם בגדיכם ביום השביעי וטהרתם ואחר תבאו אל

into you may enter and afterward and you shall be pure the seventh on the day your clothes And you shall wash

המחנה:

the camp

רש"י

אל המחנה. למחנה שכינה, שאין טמא מת טעון שלוח ממחנה לויה

the Leviyah from the camp of expulsion requires a corpse one defiled by for not the Shechina to the camp of the camp To

וממחנה ישראל:

Yisrael and from the camp of

פסוק יג

Pasuk 13

ויאמר יהוה אל משה לאמר:

saying Moshe to Hashem And He said

פסוק יד

Pasuk 14

שא את ראש מלקוח השבי באדם ובבהמה אתה ואלעזר הכהן

the Kohen and Elazar you and among beast among man the captivity the booty of the sum of — Take

וְרֹאשֵׁי אָבוֹת הָעֵדָה:

the congregation the fathers of and the heads of

רש"י

שֶׁאֵת רֹאשׁוֹ. קַח אֶת הַחֶשֶׁבּוֹן:

the census — take the sum — Take

פסוק טו

Pasuk 15

וְחִצִּיתָ אֶת הַמִּלְקוֹחַ בֵּין תַּפְשֵׁי הַמִּלְחָמָה הַיִּצְּאִים לְצָבָא

to the campaign who went out the war the holders of between the booty — and you shall divide

וּבֵין כָּל הָעֵדָה:

the congregation all of and between

רש"י

וְחִצִּיתָ אֶת הַמִּלְקוֹחַ בֵּין תַּפְשֵׁי הַמִּלְחָמָה וְגו'. חֶצְיוֹ לְאֵלוֹ וְחֶצְיוֹ לְאֵלוֹ:

for those and half of it for these half of it etc. the war those who seize between the prey — And you shall divide

פסוק טז

Pasuk 16

וְהִרְמִיתָ מִכֶּסֶּל לִיהוָה מֵאֵת אַנְשֵׁי הַמִּלְחָמָה הַיִּצְּאִים לְצָבָא אֶחָד נֶפֶשׁ

soul one to the army who go out the war the men of from for Hashem a levy and you shall separate

מִחֲמֵשׁ הַמְּאוֹת מִן הָאָדָם וּמִן הַבָּקָר וּמִן הַחֲמֹרִים וּמִן הַצֹּאן:

the sheep and from the donkeys and from the cattle and from the humans from hundred out of five

פסוק יז

Pasuk 17

מִמִּחֲצִיתָם תִּקְחוּ וְנָתַתָּה לְאֶלְעָזָר הַכֹּהֵן תְּרוּמַת יְהוָה:

Hashem as a contribution of the Kohen to Elazar and you shall give you shall take from their half-share

פסוק יח

Pasuk 18

וּמִמִּחֲצֵת בְּנֵי יִשְׂרָאֵל תִּקַּח אֶחָד אֶחָז מִן הַחֲמִשִּׁים מִן הָאָדָם מִן

from the humans from the fifty from drawn one you shall take Yisrael of the children of and from the half

הַבָּקָר מִן הַחֲמֹרִים וּמִן הַצֹּאן מִכָּל הַבְּהֵמָה וְנָתַתָּה אֹתָם לְלוֹוִים

to the Levites them and you shall give the animals from all the sheep and from the donkeys from the cattle

שְׁמֵרֵי מִשְׁמֶרֶת מִשְׁכַּן יְהוָה:

Hashem the Tabernacle of the charge of who keep

פסוק יט

וַיַּעַשׂ מֹשֶׁה וְאֶלְעָזָר הַכֹּהֵן כְּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה:

Moshe — Hashem commanded as the Kohen and Elazar Moshe And did

פסוק כ

וַיְהִי הַמִּלְקוֹחַ יֵתֶר הַבּוֹ אֲשֶׁר בָּזְזוּ עַם הַצֹּבָא צֵאֵן שֵׁשׁ

six sheep the army the people of had plundered which the spoil the remainder of the booty And it was

מֵאוֹת אֶלֶף וְשִׁבְעִים אֶלֶף וַחֲמִשָּׁת אֲלָפִים:

thousand and five thousand and seventy thousand hundred

רש"י

וַיְהִי הַמִּלְקוֹחַ יֵתֶר הַבּוֹ. לְפִי שְׁלָא נִצְטְווּ לְהַרִים מִכָּס מִן

from tribute to separate they were commanded that not Because the booty over and above the prey And it was

הַמִּטְלָטְלִין אֲלָא מִן הַמִּלְקוֹחַ, כְּתִב אֶת הַלְשׁוֹן הַזֶּה וַיְהִי הַמִּלְקוֹחַ, שָׂבָא

which came the prey and it was this the expression — it wrote the prey from but the movables

לְכָלִּל חֲלָקָה וְלְכָלִּל מִכָּס, שְׁהָיָה עוֹדָה עַל בּוֹ הַמִּטְלָטְלִין אֲשֶׁר

which the movables booty of the over and above which was tribute and under the category of division under the category of

בָּזְזוּ עִם הַצֹּבָא אִישׁ לּוֹ וְלֹא בָא לְכָלִּל חֲלָקָה — מִסְפָּר

the number of division under the category of come and did not for himself each man the host the men of plundered

הַצֹּאֵן וְגו':

etc. the sheep

פסוק כא

וּבִקְרָ שְׁנַיִם וְשִׁבְעִים אֶלֶף:

thousand and seventy two and cattle

פסוק כב

וַחֲמִרִים אֶחָד וְשָׁשִׁים אֶלֶף:

thousand and sixty one and donkeys

פסוק כג

וְנִפְשׁ אָדָם מִן הַנָּשִׁים אֲשֶׁר לֹא יָדְעוּ מִשְׁכַּב זָכָר כָּל נִפְשׁ שְׁנַיִם

two the souls all a male intimacy of had known not who the women from beings and human

וּשְׁלֹשִׁים אֶלֶף:

thousand and thirty

פסוק כד

וַתְּהִי הַמִּחְצָה חֶלֶק הַיִּצָּאִים בַּצָּבָא מִסְפַּר הַצֹּאן שְׁלֹשׁ מֵאוֹת
 hundred three the sheep the number of in the campaign those who went out the portion of the half-share And was
 אֶלֶף וּשְׁלֹשִׁים אֶלֶף וְשִׁבְעַת אֲלָפִים וַחֲמֵשׁ מֵאוֹת:
 hundred and five thousands and seven thousand and thirty thousand

פסוק כה

וַיְהִי הַמֶּכֶס לַיהוָה מִן הַצֹּאן שֵׁשׁ מֵאוֹת חֲמֵשׁ וְשִׁבְעִים:
 and seventy five hundred six the sheep from to Hashem the levy and was

פסוק כו

וַהֲבָקֵר שְׁשָׁה וּשְׁלֹשִׁים אֶלֶף וּמֶכֶסָּם לַיהוָה שְׁנַיִם וְשִׁבְעִים:
 and seventy two to Hashem and their levy thousand and thirty six And the cattle

פסוק כז

וַחֲמֹרִים שְׁלֹשִׁים אֶלֶף וַחֲמֵשׁ מֵאוֹת וּמֶכֶסָּם לַיהוָה אֶחָד וּשְׁשִׁים:
 and sixty one for Hashem and their levy hundred and five thousand thirty and donkeys

פסוק כח

וְנַפְשׁ אָדָם שְׁשָׁה עָשָׂר אֶלֶף וּמֶכֶסָּם לַיהוָה שְׁנַיִם וּשְׁלֹשִׁים נַפְשׁ:
 souls and thirty two to Hashem and their levy thousand teen six beings and human

פסוק כט

וַיֵּתֶן מֹשֶׁה אֶת מֶכֶס תְּרוּמַת יְהוָה לְאֶלְעָזָר הַכֹּהֵן כַּאֲשֶׁר צִוָּה יְהוָה
 Hashem commanded as the Kohen to Elazar Hashem the gift of the levy of — Moshe And gave
 אֶת מֹשֶׁה:
 Moshe —

פסוק ל

וּמִמִּחְצִית בְּנֵי יִשְׂרָאֵל אֲשֶׁר חָצָה מֹשֶׁה מִן הָאֲנָשִׁים הַצֹּבָאִים:
 who went to war the men from Moshe divided which Yisrael of the children of and from the half

רש"י

וממחצית בני ישראל אשר חצה משה. לַעֲדָה, וְהוֹצִיָּאָה לָהֶם מִן
 from for them and he took it for the congregation Moshe divided which Yisrael the children of and from the half of

האנשים הצבאים :

who warred the men

פסוק לא

Pasuk 31

וְתִהְיֶה מִחֶצֶת הָעֵדָה מִן הַצֹּאן שְׁלֹשׁ מֵאוֹת אֶלֶף וּשְׁלֹשִׁים אֶלֶף
thousand and thirty thousand hundred three the sheep from the congregation the half-share of And was
שִׁבְעַת אֲלָפִים וַחֲמִשׁ מֵאוֹת:
hundred and five thousand seven

רש"י

וְתִהְיֶה מִחֶצֶת הָעֵדָה. כֹּה וְכֹה:
and such such the congregation the half of And was

פסוק לב

Pasuk 32

וּבָקָר שֵׁשָׁה וּשְׁלֹשִׁים אֶלֶף:
thousand and thirty six and cattle

פסוק לג

Pasuk 33

וַחֲמֹרִים שְׁלֹשִׁים אֶלֶף וַחֲמִשׁ מֵאוֹת:
hundred and five thousand thirty and donkeys

פסוק לד

Pasuk 34

וְנָפֶשׁ אָדָם שֵׁשָׁה עָשָׂר אֶלֶף:
thousand teen six beings and human

פסוק לה

Pasuk 35

וַיִּקַּח מֹשֶׁה מִמֶּחֶצֶת בְּנֵי יִשְׂרָאֵל אֶת הָאֶחָז אֶחָד מִן הַחֲמִשִּׁים
the fifty from one the portion of — Yisrael the children of from the half-share of Moshe And took
מִן הָאָדָם וּמִן הַבְּהֵמָה וַיִּתֵּן אֹתָם לְלוֹוִים שֹׁמְרֵי מִשְׁמַרְתּוֹ מִשְׁכַּן
the Tabernacle of the charge of who guard to the Levites them and he gave the animals and from the humans from
יְהוָה כִּבְּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה:
Moshe — Hashem commanded as Hashem

רש"י

ויקח משה וגו'.
etc. Moshe And took

פסוק לו

וַיִּקְרְבוּ אֶל מֹשֶׁה הַפְּקָדִים אֲשֶׁר לְאַלְפֵי הַצָּבָא שְׂרֵי הָאֲלָפִים

the thousands officers of of the army were over thousands who the commanders Moshe to And they approached

וְשְׂרֵי הַמֵּאוֹת:

the hundreds and officers of

רש"י

הַפְּקָדִים. הַמֵּמְנִים:

those appointed the appointed ones

פסוק לז

וַיֹּאמְרוּ אֶל מֹשֶׁה עֲבָדֶיךָ נָשָׂאוּ אֶת רֹאשׁ אַנְשֵׁי הַמִּלְחָמָה אֲשֶׁר

who the war the men of the sum of — have taken your servants Moshe to And they said

בְּיָדֵנוּ וְלֹא נִפְקַד מִמֶּנּוּ אִישׁ:

a man from us is missing and not are in our charge

רש"י

וְלֹא נִפְקַד. לֹא נָחֵסֶר, וְתַרְגוּמוֹ "לֹא שָׁגָא", אִי הוּא בְּלִשׁוֹן אַרְמִי חֶסְרוֹן,

lacking Aramaic in the language of it even was lacking not and its translation was lacking not was missing And not

כְּמוֹ "אֲנֹכִי אַחֲטֶנָּה" בְּרֹאשִׁית ל"א תַּרְגוּמוֹ "דִּהּוֹת שָׁגָא מִמִּנְיָא", וְכֵן "כִּי

for and so from the count lacking which was its translation 31 Bereishis will make it good I like

יִפְקַד מוֹשְׁבֶךָ" שְׁמוּאֵל א כ' — יִחָסֶר מְקוֹם מוֹשְׁבֶךָ, אִישׁ הָרְגִיל לִישֹׁב

to sit who is accustomed the man your seat the place of will lack 20 Aleph Shmuel your seat will be empty

שָׁם, וְכֵן "וַיִּפְקַד מְקוֹם דָּוִד" שָׁם — נָחֵסֶר מְקוֹמוֹ וְאִין אִישׁ יוֹשֵׁב שָׁם:

there sitting man and there is no his place lacked there Dovid the place of and was empty and so there

פסוק לח

וַנִּקְרַב אֶת קֶרְבֶּן יְהוָה אִישׁ אֲשֶׁר מָצָא כָּלִי זָהָב אֲצַעְדָּה

an armlet gold an article of he found what each man Hashem the offering of — And we brought

וְצִמִּיד טַבַּעַת עָגִיל וְכוּמָז לְכַפֵּר עַל נַפְשֵׁינוּ לִפְנֵי יְהוָה:

Hashem before our souls for to atone and a body-ornament an earring a ring and a bracelet

רש"י

אֲצַעְדָּה. אֵלּוּ צִמִּידִים שֶׁל רֶגֶל:

the foot of bands these are Anklet

רש"י

וְצִמִּיד. שֶׁל יָד:

the hand of and a bracelet

וכומז. דפוס של בית הרחם, לכפר הרהור הלב של בנות מדין שבת
Shabbos Midyan the daughters of of the heart the thought of to atone for the womb the place of of a mold And a kumaz

פסוק לט

Pasuk 39

ויקח משה ואֵלָעָזָר הַכֹּהֵן אֶת הַזָּהָב מֵאֵתָם כָּל כְּלֵי מַעֲשֵׂה:

wrought work vessels of all from them the gold — the Kohen and Elazar Moshe And took

פסוק מ

Pasuk 40

וַיְהִי כָּל זֶהב הַתְּרוּמָה אֲשֶׁר הִרְיִמוּ לִיהוָה שֵׁשֶׁה עָשָׂר אֶלֶף שֶׁבַע

seven thousand teen six to Hashem they separated which the offering the gold of all And it was

מֵאוֹת וַחֲמִשִּׁים שֶׁקֶל מֵאֵת שָׂרֵי הָאֲלָפִים וּמֵאֵת שָׂרֵי הַמֵּאוֹת:

the hundreds the officers of and from the thousands the officers of from shekels and fifty hundred

פסוק מא

Pasuk 41

אִנְשֵׁי הַצָּבָא כָּזֹזוּ אִישׁ לֹ:

for himself each man plundered the army The men of

פסוק מב

Pasuk 42

ויקח משה ואֵלָעָזָר הַכֹּהֵן אֶת הַזָּהָב מֵאֵת שָׂרֵי הָאֲלָפִים וְהַמֵּאוֹת

and the hundreds the thousands the officers of from the gold — the Kohen and Elazar Moshe And took

וַיָּבִיאוּ אֹתוֹ אֶל אֹהֶל מוֹעֵד זָכְרוֹן לְבְנֵי יִשְׂרָאֵל לִפְנֵי יְהוָה:

Hashem before Yisrael for the children of as a remembrance Meeting the Tent of to it and they brought

CHAPTER SUMMARY

The aliyah details the exact distribution of the massive spoils of war, with Moshe faithfully delivering the designated portions to Elazar HaKohen and the Levi'im as Hashem commanded. Following the accounting, the military commanders approach Moshe with a beautiful and miraculous report: not a single soldier was lost in the battle. Out of deep gratitude to Hashem and to make expiation for their souls, the officers bring a voluntary offering of all the gold jewelry they plundered, which Moshe and Elazar place in the Ohel Moed as a lasting remembrance for Bnei Yisrael before Hashem.

When the commanders of the army returned from the war with Midian, they realized a staggering miracle had occurred: "not one of us is missing." Out of thousands of soldiers, not a single life was lost. Their immediate response was not to boast or simply celebrate their survival, but to bring a voluntary offering of gold to Hashem to make expiation for their souls. They understood that when Hashem performs a miracle for you, it is not a moment for self-congratulation; it is a call to draw closer to Him and elevate the physical gifts He has spared.

In our own lives, we often experience moments of rescue, success, or unexpected relief. We might get through a difficult health scare, close a stressful business deal, or watch our children emerge safely from a dangerous situation. The yetzer hara wants us to breathe a sigh of relief, say "phew, I got lucky," and move on with our day. But the Torah is teaching us a different path of avodah. A moment of salvation is a holy invitation. It demands that we stop, recognize the hand of Hashem, and ask: "How do I use this spared life and these resources to serve Him better?"

When Hashem carries you through a challenge, do not let the moment pass as mere good fortune. Turn your relief into a tangible act of holiness. Take the energy of your gratitude and channel it directly into a mitzvah, showing Hashem that you recognize His kindness and want to bring His presence deeper into your life.

Today, think of one recent success, safety, or relief you experienced, and immediately do a concrete mitzvah, such as giving extra tzedakah or learning a few extra lines of Torah, specifically as an expression of gratitude to Hashem.