

חומש עם ראשי • מטות-מסעי • רביעי

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

MATOT-MASEI • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the final agreement between Moshe Rabbeinu and the tribes of Gad and Reuven regarding their inheritance on the east side of the Yarden. Moshe sets down the strict conditions of their oath, requiring them to cross over as armed shock-troops to lead the Bnei Yisrael in conquering Eretz Yisrael before they can claim their land. The Gadites and Reubenites accept these terms, promising to leave their families and livestock behind in fortified cities while they fight alongside their brothers.

Following this agreement, the Torah transitions into Parshas Masei, where Moshe Rabbeinu records the journeys of the Bnei Yisrael from the time they left Mitzrayim under the leadership of Moshe and Aharon. We begin a detailed review of the stations where the nation encamped, starting with their triumphant departure from Rameses while the Egyptians were burying their firstborn and witnessing the downfall of their idols.

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

פסוק א

Pasuk 1

וַיֹּאמֶר אֲלֵיהֶם מֹשֶׁה אִם תַּעֲשׂוּן אֶת הַדָּבָר הַזֶּה אִם תִּתְּחַלְצוּ לִפְנֵי יְהוָה

Hashem before you will arm if this the thing — you will do if Moshe to them And said

לְמִלְחָמָה:

for the battle

פסוק ב

Pasuk 2

וְעָבַר לָכֶם כָּל חֵלּוּץ אֶת הַיַּרְדֵּן לִפְנֵי יְהוָה עַד הוֹרִישׁוּ אֶת אֹיְבָיו

His enemies — His driving out until Hashem before the Jordan — armed soldier every for you and shall cross

מִפְּנֵיו:

from before Him

פסוק ג

Pasuk 3

וּנִכְבְּשָׁה הָאָרֶץ לִפְנֵי יְהוָה וְאַחֵר תָּשָׁבוּ וְהָיִיתֶם נְקִיִּים מִיְּהוָה

from Hashem clear and you shall be you shall return and afterward Hashem before the land and is subdued

וּמִיִּשְׂרָאֵל וְהָיְתָה הָאָרֶץ הַזֹּאת לָכֶם לְאֻחָזָה לִפְנֵי יְהוָה:

Hashem before for a possession for you this the land and shall be and from Yisrael

וְאִם לֹא תַעֲשׂוּן כֵּן הִנֵּה חָטֵאתֶם לַיהוָה וְדַעוּ חַטֹּאתֵיכֶם אֲשֶׁר תִּמְצָא
 will find which your sin and know to Hashem you have sinned behold so you will do not And if
 אֶתְכֶם:
 you

בְּנוֹ לָכֶם עָרִים לְטַפְּכֶם וּגְדֵרֹת לְצֹנְאֵיכֶם וְהִיציא מִפִּיכֶם
 from your mouth and that which goes for your sheep and pens for your children cities for yourselves Build
 תַעֲשׂוּ:
 you shall do

רש"י

לְצֹנְאֵיכֶם. תִּכְהֶה זֶה מִגְזֵרֹת "צֹנֶה וְאֶלְפִים כָּלֶם" תַּהֲלִים ח' שְׁאִין בּוֹ אֶל"ף
 an aleph in it where there is not chapter 8 Tehillim all of them and oxen sheep from the form of this word for your sheep
 מִפִּיכֶם בֵּין נֹ"ן לְצַד"י, וְאֶל"ף שָׂבָא כָּאן אַחֲרֵי הַנּוּן בְּמָקוֹם ה"א שֶׁל צֹנֶה
 tzoneh of the hei is in place of the nun after here that comes and the aleph to the tzadi nun between intervening
 הוּא; מִסּוּדוֹ שֶׁל ר' מֹשֶׁה הַדֹּרָשׁן לְמִדְתֵּי כֹן:
 so I learned the Preacher Moshe Rabbi of from the foundation of it is

רש"י

וְהִיציא מִפִּיכֶם תַעֲשׂוּ. לְגִבוּתָהּ, שֶׁקִּבַּלְתֶּם עָלֵיכֶם לְעֹבֵר לְמִלְחָמָה
 for the war to cross over upon yourselves for you accepted to the Most High you shall do from your mouth And that which goes out
 עַד כְּבוֹשׁ וְחִלּוּק, שֶׁמֹּשֶׁה לֹא בִקֵּשׁ מֵהֶם אֶלָּא "וְנִכְבְּשָׁה ... וְאַחֲרָיִךְ תָּשׁוּבוּ"
 you shall return and afterwards and it is conquered except from them request did not for Moshe and division conquest until
 וְהֵם קִבְּלוּ עָלֵיהֶם "עַד הַתְּנַחֵל", הָרִי הוֹסִיפוּ לְהִתְעַכֵּב שִׁבְעַ שָׁחֲלָקוּ, וְכֵן עָשׂוּ:
 they did and so that they divided seven to delay they added behold inheriting until upon themselves accepted and they

וַיֹּאמְרוּ בְּנֵי גָד וּבְנֵי רְאוּבֵן אֶל מֹשֶׁה לֵּאמֹר עֲבָדֶיךָ יַעֲשׂוּ
 will do your servants saying Moshe to Reuven and the children of Gad the children of And they said
 כָּאֲשֶׁר אָדְנִי מִצְוָה:
 commands my lord as

רש"י

וַיֹּאמְרוּ בְּנֵי גָד. כָּלֶם כָּאִישׁ אֶחָד:
 one as a man all of them Gad the children of And he said

טִפְנוּ נְשֵׁינוּ מִקְנֵינוּ וְכָל בְּהֵמָתֵנוּ יְהִיו שָׁם בְּעָרֵי הַגִּלְעָד:

Gilead in the cities of there will be our livestock and all our flocks our wives Our children

פסוק ח

וְעַבְדֶּיךָ יַעֲבֵרוּ כָּל חֲלוּץ צָבָא לִפְנֵי יְהוָה לְמִלְחָמָה כַּאֲשֶׁר אֲדַנִּי

my lord as for the battle Hashem before the army armed one of every will cross over and your servants

וְיָכַר:

speaks

פסוק ט

וַיֹּצֵו לָהֶם מֹשֶׁה אֶת אֶלְעָזָר הַכֹּהֵן וְאֶת יְהוֹשֻׁעַ בֶּן נֹון וְאֵת

and — Nun son of Yehoshua and — the Kohen Elazar — Moshe concerning them And commanded

רָאשֵׁי אָבוֹת הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל:

Yisrael of the children of the tribes the fathers of the heads of

רש"י

וַיֹּצֵו לָהֶם. כְּמוֹ עָלֵיהֶם, וְעַל תְּנָאֵם מִנָּה אֶלְעָזָר וַיהוֹשֻׁעַ, כְּמוֹ "ה'

Hashem like and Yehoshua Elazar he appointed their condition and over concerning them like them And he commanded

יִלָּחֶם לָכֶם שְׁמוֹת י"ד :

14 Shemos for you will fight

פסוק י

וַיֹּאמֶר מֹשֶׁה אֲלֵהֶם אִם יַעֲבֵרוּ בְנֵי גָד וּבְנֵי רְאוּבֵן אִתְּכֶם אֶת

— with you Reuven and the children of Gad the children of will cross If to them Moshe And said

הַיַּרְדֵּן כָּל חֲלוּץ לְמִלְחָמָה לִפְנֵי יְהוָה וְנִכְבְּשָׁה הָאָרֶץ לִפְנֵיכֶם

before you the land and is subdued Hashem before for the battle armed warrior every the Jordan

וְנָתַתֶּם לָהֶם אֶת אֶרֶץ הַגִּלְעָד לְאֻחְזָה:

for a possession the Gilad the land of — to them then you shall give

פסוק יא

וְאִם לֹא יַעֲבֵרוּ חֲלוּצִים אִתְּכֶם וְנֹאחֲזוּ בְּתוֹכְכֶם בְּאֶרֶץ כְּנָעַן:

Kenaan in the land of among you then they shall take with you armed they will cross over not And if possession

פסוק יב

וַיַּעֲנוּ בְנֵי גָד וּבְנֵי רְאוּבֵן לְאִמְרָת אֱשֶׁר דִּבֶּר יְהוָה

Hashem spoke that which — saying Reuven and the children of Gad the children of And they answered

אֵל עַבְדֶּיךָ כִּן נַעֲשֶׂה:

we will do so your servants to

פסוק יג

נַחֲנוּ נַעֲבֹר חֲלוּצִים לִפְנֵי יְהוָה אֶרֶץ כְּנָעַן וְאֶתְנוּ אֲחֻזָּה

the possession of and with us Canaan into the land of Hashem before armed will cross over We

נֶחֱלֹתֵנוּ מֵעֵבֶר לַיַּרְדֵּן:

the Jordan from across our inheritance

רש"י

וְאֶתְנוּ אֲחֻזָּה נַחֲלֹתֵנוּ. כְּלֹמֵר בְּיָדֵינוּ וּבְרִשְׁוֹתֵנוּ תִּהְיֶה אֲחֻזָּה

the possession of let there be and in our ownership in our hands meaning to say our inheritance the possession of and with us

נֶחֱלֹתֵנוּ מֵעֵבֶר הַזֶּה:

this on the side our inheritance

פסוק יד

וַיִּתֵּן לָהֶם מֹשֶׁה לְבְנֵי גָד וּלְבְנֵי רְאוּבֵן וְלַחֲצִי שִׁבְט מְנַשֶּׁה

Menashe the tribe of and to half of Reuven and to the children of Gad to the children of Moshe to them And he gave

בֶּן יוֹסֵף אֶת מַמְלַכֶּת סִיחֹן מֶלֶךְ הָעַמֹּרִי וְאֶת מַמְלַכֶּת עוֹג מֶלֶךְ הַבָּשָׁן

the Bashan king of Og the kingdom of and — the Emori king of Sichon the kingdom of — Yosef son of

הָאָרֶץ לְעָרֶיהָ בְּגִבֻּלָּהּ עָרֵי הָאָרֶץ סְבִיב:

around the land the cities of with the boundaries of by its cities the land

פסוק טו

וַיִּבְנוּ בְנֵי גָד אֶת דִּיבּוֹן וְאֶת עֲטָרוֹת וְאֶת עֲרֹעֵר:

Aroer and — Ataroth and — Dibon — Gad the children of And they built

פסוק טז

וְאֶת עֲטָרוֹת שׁוֹפָן וְאֶת יַעֲזֵר וַיִּגְבְּהָהּ:

and Jogbehah Yazer and — Shophan Atroth and —

פסוק יז

וְאֵת בֵּית נִמְרָה וְאֵת בֵּית הָרֶן עָרֵי מִבְצָר וְגִדְרֹת צֹאן:

sheep and pens of fortress cities of Haran Beis and — Nimrah Beis and —

רש"י

עָרֵי מִבְצָר וּגְדֵרֹת צֹאן. זֶה סוּף פְּסוּק מוֹסֵב עַל תְּחִלַּת הָעִנְיָן — וַיִּבְנוּ
and they built the matter the beginning of to is connected the verse end of this sheep and enclosures of fortress cities of

בְּנֵי גָד אֵת הָעָרִים הָלְלוּ לְהִיּוֹת עָרֵי מִבְצָר וְגִדְרֹת צֹאן:
sheep and enclosures of fortress cities of to be these the cities — Gad the children of

פסוק יח

וּבְנֵי רְאוּבֵן בָּנוּ אֶת חֶשְׁבוֹן וְאֵת אֶלְעֵלָא וְאֵת קִרְיַת־יִם:

Kiryasayim and — Elaleh and — Cheshbon — built Reuven And the sons of

פסוק יט

וְאֵת נָבוֹ וְאֵת בַּעַל מְעוֹן מוֹסִבֹּת שֵׁם וְאֵת שִׁימָה וַיִּקְרְאוּ בְשֵׁמֹת אֵת

— by names and they called Sivmah and — name changed in Meon Baal and — Nevo and —

שְׁמוֹת הָעָרִים אֲשֶׁר בָּנוּ:

they built which the cities the names of

רש"י

וְאֵת נָבוֹ וְאֵת בַּעַל מְעוֹן מוֹסִבֹּת שֵׁם. נָבוֹ וּבַעַל מְעוֹן שְׁמוֹת עֲ"ז הֵם, וְהָיוּ

and were they are idols names of Meon and Baal Nebo name changed Meon Baal and — Nebo And —

הָאֱמֹרִיִּים קוֹרִים עָרֵיהֶם עַל שֵׁם עֲ"ז שְׁלָהֶם, וּבְנֵי רְאוּבֵן הִסְבוּ אֵת שְׁמֵם

their name — changed Reuven and the children of of theirs idols the name of by their cities calling the Amorites

לְשֵׁמוֹת אֲחֵרִים, וְזֶהוּ מוֹסִבֹּת שֵׁם — נָבוֹ וּבַעַל מְעוֹן מוֹסִבֹּת לְשֵׁם אֲחֵר:

other to a name were changed Meon and Baal Nebo name changed and this is other to names

רש"י

וְאֵת שִׁבְמָה. בָּנוּ שִׁבְמָה, וְהִיא שִׁבְמָה הָאֱמֹרִי לְמַעַלָּה:

above that is mentioned Sebam and it Sibmah they built Sibmah and —

פסוק כ

וַיֵּלְכוּ בְנֵי מַכִּיר בֶּן מְנַשֶּׁה גִּלְעָדָה וַיִּלְכְּדוּהָ וַיּוֹרֶשׁ אֶת

— and he dispossessed and they captured it to Gilead Manasseh son of Machir the sons of And they went

הָאֱמֹרִי אֲשֶׁר בָּהּ:

was in it who the Amorite

רש"י

וַיּוֹרֶשׁ. כְּתֻבָּתוֹ "וְתִרְיָה", שְׂתֵּבֶת רִישׁ מְשֻׁמֶשֶׁת שְׁתֵּי מַחֲלָקוֹת, לְשׁוֹן

an expression of meanings two serves rish for the word and he drove out is like its translation And he drove out

יְרֵשָׁה וּלְשׁוֹן הוֹרֶשָׁה שְׁהוּא טָרוּד וְתִירוּהָ:

and driving away expelling which is driving out and an expression of inheritance

פסוק כא

Pasuk 21

וַיֵּתֶן מֹשֶׁה אֶת הַגִּלְעָד לְמַכִּיר בֶּן מְנַשֶּׁה וַיָּשֶׁב בָּהּ:

in it and he settled Menashe son of to Machir the Gilad — Moshe And gave

פסוק כב

Pasuk 22

וַיֹּאִיר בֶּן מְנַשֶּׁה הָלַךְ וַיִּלְכֹּד אֶת חֻתֵּיהֶם וַיִּקְרָא אֶתְהֶן חֻת יָאִיר:

Yair the villages of them and he called their villages — and captured went Menashe son of And Yair

רש"י

חֻתֵּיהֶם. פְּרִיָּהֶן:

their villages their villages

רש"י

וַיִּקְרָא אֶתְהֶן חֻת יָאִיר. לְפִי שְׁלָא הָיוּ לוֹ בָּנִים קָרָאתָם בְּשֵׁמוֹ

by his name he called them children to him there were that not Because Yair the villages of them And he called

לְזִכְרוֹן:

for a memorial

פסוק כג

Pasuk 23

וַנִּבַּח הָלַךְ וַיִּלְכֹּד אֶת קִנְת וְאֶת בְּנֵיהֶּ וַיִּקְרָא לָהּ נֹבַח בְּשֵׁמוֹ:

by his name Nobach it and he called its villages and — Kenas — and captured went And Nobach

רש"י

וַיִּקְרָא לָהּ נֹבַח. "לָהּ" אֵינוֹ מִפִּיק ה"א, וְרֵאִיתִי בִּיסוּדוֹ שֶׁל ר' מֹשֶׁה הַדֶּרֶשׁ

the Preacher Moshe Rabbi of in the work And Isaw in the Heh with a Mappik is not lah Nobah it And he called

לְפִי שְׁלָא נִתְקַיֵּם לָהּ שֵׁם זֶה לְפִיכָּהּ הוּא רַפָּה, שְׁמִשְׁמָעוֹת מִדְּרָשׁוֹ כְּמוֹ

is like of his explanation for the meaning is weak it therefore this name to it remained permanently that not because

לֹא; וְתִמְהַנִּי מַה יִּדְרֹשׁ בְּשֵׁתִי תְבוֹת הַדּוּמוֹת לָהּ "וַיֹּאמֶר לָהּ בְּעֵז" רוֹת ב'

chapter two Ruth Boaz to her And he said to it similar words concerning two he will explain what And I wonder not

, "לְבָנוֹת לָהּ בֵּית" זְכַרְיָה ה' :

chapter five Zechariah a house for it To build

פסוק כד

Pasuk 24

אֵלֶּה מִסְעֵי בְנֵי יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצִבְאוֹתָם

by their legions Mitzrayim from the land of went out who Yisrael the children of the journeys of These are

בְּיַד מֹשֶׁה וְאַהֲרֹן:

and Aharon Moshe by the hand of

אלה מסעי. למה נכתבו המסעות הללו? להודיע חסדיו של מקום,
 the Omnipresent of His loving acts to make known these the journeys were they written why the journeys of These are
 שאע"פ שגזר עליהם לטלטלם ולהניעם במדבר, לא תאמר שהיו
 that they were think do not in the wilderness and to move them to make them wander upon them He decreed that even though
 נעים ומטלטלים ממסע למסע כל ארבעים שנה ולא היתה להם מנוחה, שהרי
 for behold rest to them there was and not years forty all to journey from journey and wandering moving
 אין כאן אלא ארבעים ושתים מסעות, צא מהם י"ד שכלם היו בשנה
 in the year were which all of them fourteen from them deduct journeys and two forty but here there are not
 ראשונה קדם גזרה, משנסעו מרעמסס עד שבאו לרתמה שמשם נשתלחו
 were sent from where to Rithmah they came until from Rameses from when they journeyed the decree before first
 מרגלים, שנאמר "ואחר נסעו העם מחצרות וגו' במדבר י"ב, "שלח לה
 for yourself send twelve Numbers etc. from Hazeroth the people journeyed and afterwards as it is said spies
 אנשים" וגו' שם י"ג, וכאן פסוק י"ח הוא אומר "ויסעו מחצרות
 from Hazeroth and they journeyed says it eighteen verse and here thirteen there etc. men
 ויחנו ברתמה", למדת שהיא במדבר פארן; ועוד הוצא משם ח'
 eight from there deduct and further Paran is in the wilderness of that it you learn in Rithmah and they encamped
 מסעות שהיו לאחר מיתת אהרן — מהר הקר עד ערבות מואב — בשנת
 in the year of Moab the plains of until the mountain from Hor Aaron the death of after that were journeys
 הארבעים, נמצא שכל שמונה ושלשים שנה לא נסעו אלא עשרים מסעות, זה
 this journeys twenty but did they journey not years eight thirty that all of it is found the fortieth
 מיסודו של רבי משה. ורבי תנחומא דרש בו דרשה אחרת: משל למלך
 to a king a parable another an exposition on it expounded Tanchuma and Rabbi Moshe Rabbi of is from the foundation
 שהיה בנו חולה והוליכו למקום רחוק לרפאתו, כיון שהיו חוזרין התחיל אביו
 his father began returning they were when to cure him distant to a place and he took him ill son was whose
 מונה כל המסעות, אמר לו, כאן ישנו, כאן הוקרנו, כאן חששתי את ראשי וכו':
 etc. your head — you had pain in here we caught cold here we slept here to him he said the journeys all to count

פסוק כה

Pasuk 25

ויכתב משה את מוצאיהם למסעיהם על פי יהוה ואלה מסעיהם
 their journeys and these are Hashem the word of by for their journeys their starting points — Moshe And wrote
 למוצאיהם:
 according to their starting points

פסוק כו

Pasuk 26

ויסעו מרעמסס בחדש הראשון בחמשה עשר יום לחדש הראשון
 the first of the month day on the fifteenth the first in the month from Rameses And they journeyed
 ממחרת הפסח יצאו בני ישראל ביד רמה לעיני כל
 all of before the eyes of high with a hand Yisrael the children of went out the Pesach offering on the morrow of

מצרים:

Mitzrayim

פסוק כז

Pasuk 27

וּמִצְרַיִם מְקַבְּרִים אֶת אֲשֶׁר הִכָּה יְהוָה בָּהֶם כָּל בְּכוֹר וּבְאֵלֵהֶם
and upon their gods firstborn every among them Hashem struck down whom — were burying And Mitzrayim
עָשָׂה יְהוָה שְׁפָטִים:
judgments Hashem executed

רש"י

ומצרים מקברים. טרודים באבלם:
in their mourning were occupied were burying and Egypt

פסוק כח

Pasuk 28

וַיֵּסְעוּ בְּנֵי יִשְׂרָאֵל מִרַעְמֶסֶס וַיַּחֲנוּ בְּסֻכּוֹת:
in Succoth and they encamped from Rameses Yisrael the children of And they journeyed

פסוק כט

Pasuk 29

וַיֵּסְעוּ מִסֻּכּוֹת וַיַּחֲנוּ בְּאֶתֶם אֲשֶׁר בְּקֶצֶה הַמִּדְבָּר:
the wilderness is on the edge of which in Etham and they encamped from Succoth And they journeyed

פסוק ל

Pasuk 30

וַיֵּסְעוּ מֵאֶתֶם וַיָּשָׁב עַל פִּי הַחִירֹת אֲשֶׁר עַל פְּנֵי צִפּוֹן
Zephon Baal the face of is before which Hachiroth Pi toward and turned back from Etham And they journeyed
וַיַּחֲנוּ לְפָנֵי מִגְדֹּל:
Migdol before and they encamped

פסוק לא

Pasuk 31

וַיֵּסְעוּ מִפְּנֵי הַחִירֹת וַיַּעֲבְרוּ בְּתוֹךְ הַיָּם הַמִּדְבָּרָה וַיֵּלְכוּ
and they went into the wilderness the sea through the midst of and they passed Hachiroth from before And they journeyed
דֶּרֶךְ שְׁלֹשֶׁת יָמִים בְּמִדְבַר אֶתֶם וַיַּחֲנוּ בְּמָרָה:
in Marah and they encamped Etham in the wilderness of days three a journey of

פסוק לב

Pasuk 32

וַיֵּסְעוּ מִמָּרָה וַיָּבֹאוּ אֵילָמָה וּבְאֵילָם שְׁתֵּים עָשָׂר עֵינַת מַיִם
water springs of . twelve and in Elim to Elim and they came from Marah And they journeyed

וּשְׁבָעִים תְּמָרִים וַיַּחֲנוּ שָׁם:

there and they encamped date palms and seventy

פסוק לג

Pasuk 33

וַיִּסְעוּ מֵאֵילָם וַיַּחֲנוּ עַל יַם סוּף:

Reeds the Sea of by and they encamped from Elim And they journeyed

פסוק לד

Pasuk 34

וַיִּסְעוּ מֵיַם סוּף וַיַּחֲנוּ בְּמִדְבַּר סִין:

Sin in the wilderness of and they encamped Reeds from the Sea of And they journeyed

פסוק לה

Pasuk 35

וַיִּסְעוּ מִמִּדְבַּר סִין וַיַּחֲנוּ בְּדֹפְקָה:

in Dophkah and they encamped Sin from the wilderness of And they journeyed

פסוק לו

Pasuk 36

וַיִּסְעוּ מִדֹּפְקָה וַיַּחֲנוּ בְּאַלּוּשׁ:

in Alush and they encamped from Dophkah And they journeyed

פסוק לז

Pasuk 37

וַיִּסְעוּ מֵאַלּוּשׁ וַיַּחֲנוּ בְּרִפְדִּים וְלֹא הָיָה שָׁם מַיִם לָעָם

for the people water there there was and not in Rephidim and they encamped from Alush And they journeyed

לִשְׁתּוֹת:

to drink

פסוק לח

Pasuk 38

וַיִּסְעוּ מִרִּפְדִּים וַיַּחֲנוּ בְּמִדְבַּר סִינַי:

Sinai in the wilderness of and they encamped from Rephidim And they journeyed

פסוק לט

Pasuk 39

וַיִּסְעוּ מִמִּדְבַּר סִינַי וַיַּחֲנוּ בְּקִבְרֹת הַתְּאֻנָּה:

the craving at the graves of and they encamped Sinai from the wilderness of And they journeyed

פסוק מ

וַיִּסְעוּ מִקְבַּר־הַתְּאֻה וַיַּחֲנוּ בְּחִצְרוֹת:

in Chatzeros and they encamped the craving from the graves of And they journeyed

פסוק מא

וַיִּסְעוּ מִחִצְרֹת וַיַּחֲנוּ בְּרִיתְמָה:

in Rithmah and they encamped from Chatzerot And they journeyed

רש"י

ויחנו ברתמה. על שם לשון הרע של מרגלים, שנאמר "מה יתן לך

to you shall He give "What as it is said the spies of evil the tongue of the name of on in Rithmah And they encamped

ומה יסיר לך לשון רמיה חצי גבור שנונים עם גחלי רתמים"

juniper" coals of with sharpened a mighty warrior Sharp arrows of deceit O tongue of to you shall He add and what

תהלים ק"כ :

120 Tehillim

פסוק מב

וַיִּסְעוּ מִרִּיתְמָה וַיַּחֲנוּ בְּרִמּוֹן פֶּרֶץ:

Perez in Rimmon and they encamped from Rithmah And they journeyed

פסוק מג

וַיִּסְעוּ מִרְמֹן פֶּרֶץ וַיַּחֲנוּ בְּלִבְנָה:

in Libnah and they encamped Perez from Rimmon And they journeyed

פסוק מד

וַיִּסְעוּ מִלִּבְנָה וַיַּחֲנוּ בְּרִסָּה:

in Rissah and they encamped from Livnah And they journeyed

פסוק מה

וַיִּסְעוּ מִרְסָה וַיַּחֲנוּ בְּקַהֲלָתָה:

in Kehelath and they encamped from Rissah And they journeyed

פסוק מו

וַיִּסְעוּ מִקַּהֲלָתָה וַיַּחֲנוּ בְּהַר שֹׁפָר:

Shepher at Mount and they encamped from Kehelath And they journeyed

פסוק מז

וַיִּסְעוּ מֵהַר שֹׁפֵר וַיַּחֲנוּ בְּחָרָדָה:

in Haradah and they encamped Shepher from Mount And they journeyed

פסוק מח

וַיִּסְעוּ מִחָרָדָה וַיַּחֲנוּ בְּמַקְהֵלֶת:

in Makheloth and they encamped from Charadah And they journeyed

פסוק מט

וַיִּסְעוּ מִמַּקְהֵלֶת וַיַּחֲנוּ בְּתַחַת:

in Tahath and they encamped from Makheloth And they journeyed

פסוק נ

וַיִּסְעוּ מִתַּחַת וַיַּחֲנוּ בְּתֶרַח:

in Terach and they encamped from Tachat And they journeyed

פסוק נא

וַיִּסְעוּ מִתֶּרַח וַיַּחֲנוּ בְּמִתְקָה:

in Miska and they encamped from Terach And they journeyed

פסוק נב

וַיִּסְעוּ מִמִּתְקָה וַיַּחֲנוּ בְּחַשְׁמוֹנָה:

in Hashmonah and they encamped from Mithkah And they journeyed

פסוק נג

וַיִּסְעוּ מִחַשְׁמוֹנָה וַיַּחֲנוּ בְּמֹסֵרוֹת:

in Moseroth and they encamped from Chashmonah And they journeyed

פסוק נד

וַיִּסְעוּ מִמֹּסֵרוֹת וַיַּחֲנוּ בְּבְנֵי יַעֲקֹן:

Yaakan in Benei and they encamped from Moseroth And they journeyed

פסוק נה

וַיִּסְעוּ מִבְּנֵי יַעֲקֹן וַיַּחֲנוּ בְּחֹר הַגִּדְגָּד:

Hagidgad in Chor and they encamped Yaakan from Benei And they journeyed

פסוק נו

וַיִּסְעוּ מֵחֹר הַגִּדְגָּד וַיַּחֲנוּ בְּיֹטְבָתָה:

in Yotvatah and they encamped Hagidgad from Chor And they journeyed

פסוק נז

וַיִּסְעוּ מִיֹּטְבָתָה וַיַּחֲנוּ בְּעַבְרֹנָה:

in Avronah and they encamped from Yotbatah And they journeyed

פסוק נח

וַיִּסְעוּ מֵעַבְרֹנָה וַיַּחֲנוּ בְּעֶצְיוֹן גֶּבֶר:

Gever in Etzyon and they encamped from Avronah And they journeyed

פסוק נט

וַיִּסְעוּ מֵעֶצְיוֹן גֶּבֶר וַיַּחֲנוּ בְּמִדְבַּר צִן הוּא קִדְשׁ:

is Kadesh it Zin in the wilderness of and they encamped Geber from Ezion And they journeyed

פסוק ס

וַיִּסְעוּ מִקִּדְשׁ וַיַּחֲנוּ בְּהֹר הָהָר בְּקֶצֶה אֶרֶץ אֱדוֹם:

Edom the land of at the edge of the mountain at Hor and they encamped from Kadesh And they journeyed

פסוק סא

וַיַּעַל אַהֲרֹן הַכֹּהֵן אֶל הָהָר עַל פִּי יְהוָה וַיָּמָת שָׁם

there and he died Hashem the mouth of by the mountain Hor to the priest Aharon And ascended

בְּשָׁנַת הָאַרְבָּעִים לְצֵאת בְּנֵי יִשְׂרָאֵל מֵאֶרֶץ מִצְרַיִם בַּחֹדֶשׁ

in the month Mitzrayim from the land of Yisrael the children of to the going out of the fortieth in the year of

הַחֲמִישִׁי בְּאַחַד לַחֹדֶשׁ:

of the month on the first the fifth

רש"י

עַל פִּי ה' מְלַמֵּד שְׁמַת בְּנִשְׁקָה:

with a kiss that he died this teaches Hashem the mouth of By

וַאֲהֲרֹן בֶּן שָׁלֹשׁ וָעֶשְׂרִים וּמֵאָת שָׁנָה בָּמָוֶתוֹ בְּהַר הָהָר׃
 the mountain on Hor at his death years and one hundred and twenty three was a son of And Aharon

וַיִּשְׁמַע הַכְּנַעֲנִי מֶלֶךְ עָרֹד וְהוּא יָשָׁב בְּנֶגֶב בְּאֶרֶץ כְּנָעַן כְּבֹא
 of the coming of Canaan in the land of in the Negev dwelt and he Arad king of the Canaanite And he heard
 בְּנֵי יִשְׂרָאֵל׃
 Yisrael the children of

רש"י

וַיִּשְׁמַע הַכְּנַעֲנִי לְלִמְדָּה שְׁמִיתָת אֲהֲרֹן הִיא הַשְּׁמוּעָה, שֶׁנִּסְתַּלְקוּ עֲנָנֵי כְבוֹד
 glory the clouds of that departed the report it was Aharon that the death of to teach you the Canaanite And he heard
 וַכְּסֹבֹר שִׁנְתָּה רְשׁוֹת לְהִלָּחֵם בְּיִשְׂרָאֵל, לְפִיכָּךְ חָזַר וּכְתָבָה רֹאשׁ הַשָּׁנָה ג'׃
 3a Hashanah Rosh and wrote it he returned therefore against Yisrael to wage war permission that was given and he thought

וַיֵּסְעוּ מֵהָר הָהָר וַיַּחֲנוּ בְּצַלְמוֹנָה׃
 in Zalmonah and they encamped the mountain from Hor And they journeyed

וַיֵּסְעוּ מִצַּלְמוֹנָה וַיַּחֲנוּ בְּפוּנוֹן׃
 in Punon and they encamped from Zalmonah And they journeyed

וַיֵּסְעוּ מִפוּנוֹן וַיַּחֲנוּ בְּאוֹוֹת׃
 in Ovoth and they encamped from Punon And they journeyed

וַיֵּסְעוּ מֵאֵבֶת וַיַּחֲנוּ בְּעֵי הָעֲבָרִים בְּגִבּוֹל מוֹאָב׃
 Moav on the border of Ha-Avarim in the ruins of and they encamped from Ovoth And they journeyed

רש"י

בְּעֵי הָעֲבָרִים. לְשׁוֹן חֲרָבוֹת וְגִלְיִם כְּמוֹ "לְעֵי הַשָּׂדֶה" מִיכָה א' ,
 chapter 1 Michah the field into a heap of like and heaps wastelands an expression of Abarim In the ruins of
 "שָׂמוּ אֶת יְרוּשָׁלַיִם לְעֵיִם" תהלים ע"ט׃
 chapter 79 Tehillim into heaps Yerushalayim — they placed

וַיִּסְעוּ מֵעֵיִם וַיַּחֲנוּ בְּדִיבּוֹן גָּד:

Gad in Dibon and they encamped from Iyim And they journeyed

וַיִּסְעוּ מִדִּיבּוֹן גָּד וַיַּחֲנוּ בְּעֵלְמֹן דְּבַלְתַּיְמָה:

Divlathaimah in Almon and they encamped Gad from Divon And they journeyed

וַיִּסְעוּ מֵעֵלְמֹן דְּבַלְתַּיְמָה וַיַּחֲנוּ בְּהַרֵּי הָעֲבָרִים לְפָנֵי נֶבֹ:

Nebo before the Abarim in the mountains of and they encamped Diblathaim from Almon And they journeyed

וַיִּסְעוּ מִהַרֵּי הָעֲבָרִים וַיַּחֲנוּ בְּעֶרְבַת מוֹאָב עַל יַרְדֵּן

the Jordan of by Moav in the plains of and they encamped Abarim from the mountains of And they journeyed

יֶרֶחוֹ:

Yerecho

וַיַּחֲנוּ עַל הַיַּרְדֵּן מִבֵּית הַיְשָׁמוֹת עַד אֵבֶל הַשְּׁטִיִּם בְּעֶרְבַת מוֹאָב:

Moav in the plains of Hashittim Avel until Hayeshimos from Beis the Jordan by And they encamped

רַש"י

מִבֵּית הַיְשָׁמוֹת עַד אֵבֶל הַשְּׁטִיִּם. כָּאֵן לְמִדָּה שְׁעוֹר מַחֲנֵה יִשְׂרָאֵל י"ב

twelve Yisrael the camp of the measure of it teaches you Here Shittim Abel until Yeshimoth From the house of

מִיל, דָּאָמַר רַבָּה בַּר פִּרְ חָנָה לְדִידִי חֲזִי לִי הָהוּא אֶתְרָא וְכו' עִירוּבִין נ"ה :

fifty-five Eruvin etcetera place that by me was seen to me Channah bar bar Rabbah for said mil

רַש"י

אֵבֶל הַשְּׁטִיִּם. מִישׁוֹר שֶׁל שְׁטִיִּם אֵבֶל שְׁמוֹ:

was its name Avel Shittim of the plain ha-Shittim Avel

CHAPTER SUMMARY

The aliyah begins with Moshe Rabbeinu establishing the formal condition with the tribes of Gad, Reuven, and the half-tribe of Menashe, stipulating that they will inherit the lands of Sihon and Og only if they cross the Yarden to fight. After they agree, Moshe instructs Elazar the Kohen Gadol and Yehoshua to enforce this condition, and the tribes begin rebuilding their cities and sheepfolds. The Torah then transitions to Parshas Masei, listing the historical journeys of Bnei Yisrael from Rameses

through the wilderness, detailing each encampment and noting significant events along the way, including the passing of Aharon HaKohen on Mount Hor in the fortieth year of their journey.

לְמַעַן WHAT TO TAKE HOME

When the tribes of Gad and Reuven came to Moshe Rabbeinu asking to settle on the other side of the Jordan, they made a telling slip of the tongue. They asked to build sheepfolds for their flocks first, and only then cities for their children. Moshe immediately corrected their priorities, telling them: "Build towns for your children, and sheepfolds for your flocks." He reminded them that what is truly precious must come first, and the secondary details of livelihood must wait in their proper place.

It is so easy to fall into the same trap in our own daily lives. We get so caught up in building the "sheepfolds", our businesses, our careers, our financial security, and our material comforts, that we accidentally leave our "children," our spiritual legacy, and our connection to Hashem as an afterthought. We tell ourselves we are working hard for the sake of our families, but we end up giving our best energy to the field and only the leftovers to our homes and our avodah.

Moshe Rabbeinu teaches us that order matters. When we put our spiritual obligations and our families first, Hashem blesses the material endeavors that follow. But when we reverse the order, we risk losing the very things we are working so hard to protect.

Today, pause before you begin your workday or your chores, and consciously put your spiritual priorities first. Dedicate your very first and best moments to a heartfelt tefillah or a set shiur Torah, showing Hashem that your "children" come before your "sheepfolds."