

חומש עם ראשי • מטות-מסעי • ראשון

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

MATOT-MASEI • 1ST ALIYAH

CHAPTER PREVIEW

In this aliyah, we begin Parshas Matot with the essential halachos of nedarim (vows) and shevuos (oaths). Moshe Rabbeinu addresses the heads of the tribes, teaching the strict Torah obligation to keep one's word and the specific mechanisms of how a father or a husband can annul the vows of a young woman or wife under their authority.

Following these laws, Hashem commands Moshe to wage a war of vengeance against the Midianites for their role in leading Bnei Yisrael astray. Moshe mobilizes a force of twelve thousand men, led by Pinchas, who defeat Midian, execute their five kings along with the wicked Balaam, and return with the captives and spoils of war.

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

פסוק א

Pasuk 1

וַיְדַבֵּר מֹשֶׁה אֶל רָאשֵׁי הַמִּטּוֹת לְבְנֵי יִשְׂרָאֵל לֵאמֹר זֶה הַדָּבָר אֲשֶׁר
which the thing this is saying Yisrael of the children of the tribes the heads of to Moshe And spoke
צִוָּה יְהוָה:
Hashem commanded

רש"י

ראשי המטות. חלק כבוד לנשיאים ללמדם תחלה ואחר כך לכל בני
the children of to all of that and after first to teach them to the princes respect He showed the tribes The heads of
ישראל; ומנין שאף שאר הדברות כן? תלמוד לומר שמות ל"ד
34 Shemos says the teaching were so the commandments the rest of that even and from where Yisrael
"וישבו אליו אהרן וכל הנשיאים בעדה וידבר משה אליהם, ואחרי כן
that and after to them Moshe and spoke in the congregation the princes and all Aharon to him and they returned
נגשו כל בני ישראל". ומה ראה לאמרה כאן? למד שהפירות נדרים
vows that the annulment of it teaches here to say it did he see and what Yisrael the children of all of approached
בחייד ממה, ואם אין יחיד ממה, מפר בשלשה הדיוטות; או יכול שלא
that not perhaps or laymen by three one annuls expert single there is no and if expert is by a single
אמר משה פרשה זו אלא לנשיאים בלבד? נאמר כאן "זה הדבר" ונאמר
and it is said the word this is here it is said alone to the princes except this parsha Moshe did speak
בשחוט חוץ ויקרא י"ז "זה הדבר", מה להלן נאמרה לאהרן ולבניו ולכל
and to all of and to his sons to Aharon it was said there just as the word this is 17 Vayikra outside regarding slaughtering
בני ישראל — שנאמר "דבר אל אהרן וגו'" — אף זו נאמרה לכלן ספרי;
Sifrei to all of them was said this so too etc. Aharon to speak as it is said Yisrael the children of
נדרים ע"ח:
78a Nedarim

רש"י

זה הדבר. משה נתנבא ב"כה אמר ה' כחצת הלילה שמות י"א והנביאים
and the prophets 11 Shemos the night about midnight Hashem said with Thus prophesied Moshe the word This is
נתנבאו ב"כה אמר ה'", מוסף עליהם משה שנתנבא בלשון "זה הדבר".
the word This is with the expression that he prophesied Moshe upon them added Hashem said with Thus prophesied
ד"א — זה הדבר מעוט הוא, לומר שהחכם בלשון התרה,
invalidating with the expression of that the Sage to say it is a restriction the word This is Another explanation
ובצל בלשון התרה, בלשון הכתוב כאן, ואם חלפו — אין
it is not they exchanged and if here the verse like the language of annulling with the expression of and a husband
מִתָּר וְאֵין מוֹפֵר סְפָרִי; נִדְרִים ע"ז :
77 Nedarim Sifrei annulled and it is not invalidated

פסוק ב

Pasuk 2

אִישׁ כִּי יִדַּר נֶדֶר לַיהוָה אוּ הִשָּׁבַע שְׁבַעָה לְאַסֹּר אֶסֶר עַל נַפְשׁוֹ לֹא
not his soul upon a prohibition to bind an oath swears or to Hashem a vow he vows when A man
יִחַל דְּבָרוֹ כָּכָל הֵיכָא מִפּיו יַעֲשֶׂה:
he shall do from his mouth that proceeds according to all his word shall he profane

רש"י

נדר. האומר הרי עלי קונם שלא אכל או שלא אעשה דבר פלוני; יכול
One might think such and such a thing I will do that not or I will eat that not konam upon me behold one who says A vow
אפלו נשבע שיאכל נבלות אני קורא עליו ככל היצא מפיו יעשה?
he shall do from his mouth that goes forth according to all to him apply I carcasses that he will eat he swore even if
ת"ל לאסר אסר — לאסר את המתר ולא להתיר את האסור ספרי :
Sifrei the forbidden — to permit and not the permitted — to forbid a prohibition to forbid the Torah teaches

רש"י

לא יחל דברו. כמו לא יחלל דברו — לא יעשה דברו חלין שם :
there secular his word make he shall not his word profane he shall not like his word profane He shall not

פסוק ג

Pasuk 3

וְאִשָּׁה כִּי תִדַּר נֶדֶר לַיהוָה וְאָסְרָה אֶסֶר בְּבֵית אָבִיהָ בְּנִעְרֶיהָ:
in her youth her father in the house of an obligation or binds to Hashem a vow she vows when And a woman

רש"י

בבית אביה. ברשות אביה ואפלו אינה בביתו שם :
there in his house she is not and even if her father in the domain of her father In the house of

רש"י

בנעריה. ולא קטנה ולא בוגרת, שהקטנה אין נדרה נדר, והבוגרת אינה ברשותו
in the domain is not and the bogeres a vow her vow is not for the minor a bogeres and not a minor and not in her youth
של אביה להפר נדריה; ואי זו היא קטנה? אמרו רבותינו בת י"א שנה
years eleven a daughter of our Rabbis said a minor is this and which her vows to annul her father of

וְיוֹם אֶחָד נִדְרֶיהָ נִבְדָּקוּ, אִם יָדְעָה לְשֵׁם מִי נִדְרָה וּלְשֵׁם מִי
Whom and for the name of she vowed Whom for the name of she knows if are investigated her vows one and a day
הִקְדִּישָׁהּ, נִדְרָה נֶדֶר, בֵּת י"ב שָׁנָה וְיוֹם אֶחָד אֵינָה צְרִיכָה לְבַדֵּק:
to be investigated need does not one and a day years twelve a daughter of is a vow her vow she consecrated

פסוק ד

Pasuk 4

וְשָׁמַע אָבִיהָ אֶת נִדְרָהּ וְאַסְרָהּ אֲשֶׁר אָסְרָהּ עַל נַפְשָׁהּ וְהִתְחַרֵּשׁ לָהּ
to her and remains silent her soul upon she bound which or her obligation her vow — her father and hears
אָבִיהָ וְקָמוּ כָּל נִדְרֶיהָ וְכָל אֲסֵר אֲשֶׁר אָסְרָהּ עַל נַפְשָׁהּ יָקוּם:
shall stand her soul upon she bound which obligation and every her vows all then shall stand her father

פסוק ה

Pasuk 5

וְאִם הֵנִיא אָבִיהָ אֶתָּה בְּיוֹם שָׁמְעוּ כָּל נִדְרֶיהָ וְאַסְרֶיהָ אֲשֶׁר אָסְרָהּ
she bound which and her prohibitions her vows all of his hearing on the day of her her father restrained But if
עַל נַפְשָׁהּ לֹא יָקוּם וַיְהִיָּה יִסְלַח לָהּ כִּי הֵנִיא אָבִיהָ אֶתָּה:
her her father restrained because her will forgive and Hashem stand shall not her soul upon

רש"י

וְאִם הֵנִיא אָבִיהָ אֶתָּה. אִם מִנֵּעַ אוֹתָהּ מִן הַנֶּדֶר, כְּלוֹמַר שֶׁהִפָּר לָהּ.
for her that he annulled meaning to say the vow from her he withheld if her her father disallowed And if
הַנֶּאֱחָ זֶה אֵינִי יוֹדֵעַ מַה הִיא, כְּשֶׁהוּא אוֹמֵר "וְאִם בְּיוֹם שָׁמַע אִישָׁהּ יֵנִיא
disallows her husband hearing on the day of And if says when it it is what know I do not this withholding
אוֹתָהּ וְהִפָּר" פסוק ט' הֵנִיא אוֹמֵר הַנֶּאֱחָ זֶה הַפָּרָה. וּפְשׁוּטוֹ לְשׁוֹן מְנִיעָה
withholding is a term of and its plain meaning is annulment this withholding saying be 9 verse and he annuls her
וְהִסְרָהּ, וְכֵן "וְלִמָּה תִּנְיֹאוֹן" בַּמִּדְבָּר ל"ב, וְכֵן "שָׁמֶן רֹאשׁ אֶל יָנִי רֹאשִׁי"
my head turn away let not the head oil of and so too 32 Bamidbar do you turn away And why and so too and removing
תְּהִלִּים קמ"א, וְכֵן "וַיִּדְעֶתָם אֶת תְּנוּאָתִי" בַּמִּדְבָּר י"ד — אֶת אֲשֶׁר סָרְתָם
you turned aside that — 14 Bamidbar My turning aside — and you shall know and so too 141 Tehillim

מֵעָלַי:

from Me

רש"י

וְה' יִסְלַח לָהּ. בְּמָה הַכֶּתוּב מְדַבֵּר? בְּאִשָּׁה שֶׁנִּדְרָה בְּנִזִּיר וְשָׁמַע
and heard to be a Nazirite who vowed of a woman speaks the verse Regarding what her will forgive And Hashem
בְּעָלָהּ וְהִפָּר לָהּ וְהִיא לֹא יָדְעָה וְעוֹבְרָת עַל נִדְרָהּ וְשׁוֹתָה יַיִן וּמִטְמְאָה
and becomes defiled wine and drinks her vow against and transgresses know did not and she for her and annulled her husband
לְמֵתִים, זֶה הִיא שֶׁצְּרִיכָה סְלִיחָה וְאֵצֶף שֶׁהוּא מוֹפֵר, וְאִם הַמוֹפְרִין צְרִיכִים
need those annulled And if is annulled that it and even though forgiveness who needs is she this by corpses
סְלִיחָה, קָנוּ לְשִׁאֲנָן מוֹפְרִים עַיִן קִידוּשִׁין פ"א :
chapter 81 Kiddushin see annulled for those that are not how much more so forgiveness

פסוק ו

וְאִם הָיוּ תְהִיָּה לְאִישׁ וּנְדָרֶיהָ עָלֶיהָ אוֹ מִבֶּטֶא שְׁפָתֶיהָ אֲשֶׁר
 which her lips an utterance of or are upon her and her vows to a husband she should be belonging And if
 אֶסְרָה עַל נַפְשָׁהּ:
 herself upon she bound

רש"י

וְאִם הָיוּ תְהִיָּה לְאִישׁ. זוֹ אֲרוּסָה, אוֹ אֵינוֹ אֶלָּא נְשׁוּאָה? כְּשֶׁהוּא אוֹמֵר
 says when it a married woman but rather is it not or a betrothed woman this to a man she shall be becoming And if
 "וְאִם בֵּית אִישָׁה נִדְרָה" הֲרִי נְשׁוּאָה אָמור, וְכֵאן בְּאֲרוּסָה, וְכֵא
 and it comes of a betrothed woman and here is spoken of a married woman behold she vowed" her husband the house of "And if
 לְחֵלֶק בָּהּ שְׂאֵבֶיהָ וּבַעֲלָהּ מִפְּרִין נְדָרֶיהָ, הֲפֹר הָאֵב וְלֹא הֲפֹר
 annul and did not the father if annulled her vows annul and her husband that her father concerning her to differentiate
 הַבַּעַל, אוֹ הֲפֹר הַבַּעַל וְלֹא הֲפֹר הָאֵב, הֲרִי זֶה אֵינוֹ מוֹפָר, וְאִין צָרִיךְ
 need and there is no annulled is not this behold the father annul and did not the husband if annulled or the husband
 לֹאמַר אִם קִיָּם אֶחָד מֵהֶם:
 of them one confirmed if to say

רש"י

וּנְדָרֶיהָ עָלֶיהָ. שְׁנִדְרָה בְּבֵית אָבִיהָ, וְלֹא שָׁמַע בָּהֶן אָבִיהָ וְלֹא הוֹפְרוּ
 were they annulled and not her father them did hear and not her father in the house of that she vowed are upon her and her vows
 וְלֹא הוֹקְמוּ עֵי סִפְרֵי:
 Sifrei see were they confirmed and not

פסוק ז

וְשָׁמַע אִישָׁה בְּיוֹם שְׁמָעוֹ וְהִתְחַרְשׁ לָהּ וְקָמוּ נְדָרֶיהָ וְאֶסְרָה
 and her obligations her vows then shall stand to her and he remains silent his hearing on the day of her husband and hears
 אֲשֶׁר אֶסְרָה עַל נַפְשָׁהּ יָקָמוּ:
 shall stand her soul upon she bound which

רש"י

וְשָׁמַע אִישָׁה וּגו'. הֲרִי לָהּ שָׂאֵם קִיָּם הַבַּעַל שְׁהוּא קִיָּם:
 confirmed that it is the husband confirmed that if to you behold etc. her husband And if heard

פסוק ח

וְאִם בְּיוֹם שְׁמָע אִישָׁה יִנְיָא אוֹתָהּ וְהִפֵּר אֶת נְדָרָהּ אֲשֶׁר עָלֶיהָ
 upon her which is her vow — and he annuls her he restrains her husband hearing on the day of But if
 וְאֵת מִבֶּטֶא שְׁפָתֶיהָ אֲשֶׁר אֶסְרָה עַל נַפְשָׁהּ וַיהוָה יִסְלַח לָהּ:
 her will forgive and Hashem herself upon she bound which her lips the utterance of and —

רש"י

והפר את נדרה. יכול אפלו לא הפר האב, ת"ל פסוק י"ז "בנעוריה
"in her youth 17 verse the Torah teaches the father annulled not even if one might think her vow — And he annuls
בית אביה" — כל שבנעוריה ברשות אביה היא ספרי שם :
there Sifrei she is her father under the authority of she is in her youth as long as her father" house of

פסוק ט

Pasuk 9

ונדר אלמנה וגרושה כל אשר אסרה על נפשה יקום עליה:
upon her shall stand herself upon she prohibited which everything or a divorcee a widow And the vow of

רש"י

כל אשר אסרה על נפשה יקום עליה. לפי שאינה לא ברשות אב
a father under the authority of not that she is not because against her shall stand her soul upon she bound which everything
ולא ברשות בעל, ובאלמנה מן הנשואין הכתוב מדבר, אבל אלמנה מן
from a widow but speaks the Scripture marriage from and of a widow a husband under the authority of and not
הארוסין — מת הפעל נתרוקנה וחזרה רשות לאב נדרים ע' :
page 70 Nedarim to the father the authority and returns is emptied the husband if dies betrothal

פסוק י

Pasuk 10

ואם בית אישה נדרה או אסרה אפר על נפשה בשבעה:
with an oath herself upon an obligation she bound or she vowed her husband in the house of And if

רש"י

ואם בית אשה נדרה. בנשואה הכתוב מדבר שם ס"ז :
67 there speaks the verse of a married woman she vowed a husband the house of And if

פסוק יא

Pasuk 11

ושמע אישה והחרש לה לא הניא אתה וקמו כל נדריה וכל
and every her vows all of and shall stand her he restrained not to her and he is silent her husband and hears
אפר אשר אסרה על נפשה יקום:
shall stand her soul upon she bound which obligation

פסוק יב

Pasuk 12

ואם הפר יפר אתם אישה ביום שמעו כל מוצא שפתיה
her lips utterance of any his hearing on the day of her husband them shall annul annulling But if
לנדריה ולאסר נפשה לא יקום אישה הפרם ויהיה
and Hashem has annulled them her husband stand shall not her soul or regarding the obligation of regarding her vows

יְסִלַּח לָהּ:

her will forgive

פסוק יג

Pasuk 13

כָּל נֶדֶר וְכָל שְׁבַעַת אֲסֹר לְעַנַּת נַפְשׁ אִישָׁה יְקִימוּ וְאִישָׁה

and her husband may uphold it her husband soul to afflict obligation oath of and every vow Every

יְפַרְנוּ:

may annul it

רש"י

כל נדר וכל שבועת אסר וגו'. לפי שאמר שהבעל מפר, יכול כל

all one might think may annul that the husband that it says Because etc. a binding obligation oath of and every vow Every

נדרים במשמע, ת"ל לענת נפש — אינו מפר אלא נדרי ענוי נפש בלבד,

alone the soul affliction of vows of except annul he does not the soul to afflict the Torah teaches are implied vows

והם מפרשים במס' נדרים דף ע"ט :

79 page Nedarim in Tractate are explained and they

פסוק יד

Pasuk 14

וְאִם הִחֲרַשׁ יַחְרִישׁ לָהּ אִישָׁה מִיּוֹם אֵל יוֹם וְהָקִים אֶת כָּל נִדְרֶיהָ

her vows all of — then he establishes day to from day her husband to her he keeps silent silence And if

אוּ אֶת כָּל אֲסָרֶיהָ אֲשֶׁר עָלֶיהָ הָקִים אֹתָם כִּי הִחֲרַשׁ לָהּ

to her he kept silent because them he has established are upon her which her obligations all of — or

בְּיוֹם שְׁמָעוֹ:

his hearing on the day of

רש"י

מיום אל יום. שלא תאמר מעת לעת, לכה נאמר "מיום אל יום", ללמדך

to teach you day to from day it is said therefore to time from time you should say that not day to From day

שאין מפר אלא עד שתחשך נדרים ע"ו :

76b Nedarim it grows dark until except annul that he does not

פסוק טו

Pasuk 15

וְאִם הָפַר יִפְר אֹתָם אַחֲרֵי שְׁמָעוֹ וְנָשָׂא אֶת עוֹנָהּ:

her guilt — then he shall bear his hearing after them he shall annul annul And if

רש"י

אחרי שמעו. אחרי ששמע וקיים, שאמר אפשי בו, וחר וחר לה

for her and annulled and he retracted it I desire that he said and confirmed that he heard after his hearing After

אפלו בו ביום:

day on that even

רש"י

וּנְשָׂא אֶת עוֹנָהּ. הוּא נִכְנָס תַּחְתֶּיהָ. לְמַדְנוּ מִכָּאן שֶׁהַגּוֹרֵם תִּקְלָה
a stumbling block that one who causes from here we learn in her place enters he her iniquity — And he shall bear
לְחֵבְרוֹ הוּא נִכְנָס תַּחְתֵּיו לְכָל עֲנָשֵׁיו:
punishments for all in his place enters he to his fellow

פסוק טז

Pasuk 16

אֵלֶּה הַחֻקִּים אֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה בֵּין אִישׁ לְאִשְׁתּוֹ בֵּין אָב
a father between and his wife a man between Moshe — Hashem commanded which the statutes These are
לְבֵתוֹ בְּנוֹעָרֶיהָ בֵּית אָבִיהָ:
her father in the house of in her youth and his daughter

פסוק יז

Pasuk 17

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:
saying Moshe to Hashem And spoke

פסוק יח

Pasuk 18

נָקָם נִקְמַת בְּנֵי יִשְׂרָאֵל מֵאֵת הַמִּדְיָנִים אַחֲרָיִךְ תֵּאסְפוּ אֵלַי
to you shall be gathered afterward the Midianites from Yisrael the children of the vengeance of Avenge
עַמִּיךָ:
your people

רש"י

מֵאֵת הַמִּדְיָנִים. וְלֹא מֵאֵת הַמוֹאבִּים, שֶׁהַמוֹאבִּים נִכְנְסוּ לְדַבָּר מִחֻמַּת יְרָאָה,
fear because of into the matter entered for the Moabites the Moabites from and not the Midianites From
שֶׁהָיוּ יֹרְאִים מֵהֶם שֶׁיִּהְיוּ שׁוֹלְלִים אוֹתָם, שֶׁלֹּא נֶאֱמַר אֶלָּא "וְאֵל תִּתְגַּדֵּר בָּם
with them contend and do not except was said as not them plunder that they would of them afraid that they were
מִלְחָמָה" דְּבָרִים ב', אֲבָל מִדְיָנִים נִתְעַבְּרוּ עַל רִיב לֹא לָהֶם; ד"א,
Another explanation theirs not a quarrel over became enraged the Midianites but 2 Devarim in battle
מִפְּנֵי שְׁנֵי פְרִידוֹת טוֹבוֹת שֵׁשׁ לִי לְהוֹצִיא מֵהֶם — רוּת הַמוֹאבִּיָּה וְנַעֲמָה
and Naamah the Moabitess Ruth from them to bring forth for Me that there are good ones doves two because of
הָעַמּוֹנִית בְּבֹא קָמָא ל"ח:
38 Kamma Bava the Ammonitess

פסוק יט

Pasuk 19

וַיְדַבֵּר מֹשֶׁה אֶל הָעָם לֵאמֹר הִחַלְצוּ מֵאִתְּכֶם אֲנָשִׁים לְצָבָא וַיְהִיו
and they shall be for the army men from among you arm saying the people to Moshe And spoke

על מדין לתת נקמת יהוה במדין:

upon Midian Hashem the vengeance of to execute Midian against

רש"י

וידבר משה וגו'. אע"פ ששמע שמיתתו תלויה בדבר עשה בשמחה ולא

and did not with joy he did on the matter was dependent that his death that he heard Even though etc. Moshe And spoke

אחר ספרי :

Sifrei delay

רש"י

החלצו. פתגמו, לשון חלוצי צבא — מזינים:

armed the army armed ones of an expression of like its translation Equip yourselves

רש"י

אנשים. צדיקים, וכן "בחר לנו אנשים" שמות י"ז, וכן "אנשים חכמים וידעים"

and well-known wise men and so 17 Shemos men for us choose and so righteous ones Men

דברים א' :

1 Devarim

רש"י

נקמת ה'. שהעומד כנגד ישראל כאלו עומד כנגד הקב"ה:

the Holy One blessed be against he stands is as if Yisrael against for one who stands Hashem The vengeance of He

פסוק כ

Pasuk 20

אלה למטה אלה למטה לאלה לכל ממות ישראל תשלחו לצבא:

to the army you shall send Yisrael the tribes of for all for the tribe a thousand for the tribe A thousand

רש"י

לכל ממות ישראל. לרבות שבת לוי ספרי :

Sifrei Levi the tribe of to include Yisrael the tribes of For all

פסוק כא

Pasuk 21

וימסרו מאליהם ישראל אלה למטה שנים עשר אלה

thousand . twelve for each tribe a thousand Yisrael from the thousands of And there were delivered

חלוצי צבא:

the army armed for

רש"י

וימסרו. להודיעה שבחן של רועי ישראל כמה הם חביבים על

by are beloved they how much Yisrael the shepherds of . the praise of to make known to you And they were handed over

ישראל, עד שלא שמעו במיתתו מה הוא אומר? "עוד מעט וסקלני" שמות י"ז

17 Shemos and they will stone me more a little say does it what of his death they heard that not until Yisrael

, וּמִשְׁשָׁמֶעוּ שְׁמִיתַת מֹשֶׁה תְּלוּיָהּ בְּנִקְמַת מִדְיָן לֹא רָצוּ לָלֶכֶת עַד
until to go want they did not Midian on the vengeance of was dependent Moshe that the death of and once they heard
שֶׁנִּמְסְרוּ עַל כְּרֹתָן סַפְרֵי :
Sifrei their will against they were handed over

פסוק כב

Pasuk 22

וַיִּשְׁלַח אֹתָם מֹשֶׁה אֶלֶף לַמָּטָה לִצָּבָא אֹתָם וְאֵת פִּינָחָס בֶּן אֶלְעָזָר
Elazar son of Pinechas and — them to the army for the tribe a thousand Moshe them And sent
הַכֹּהֵן לִצָּבָא וְכָלִי הַקֹּדֶשׁ וְחֲצִצְרוֹת הַתְּרוּעָה בְּיָדוֹ:
in his hand the sounding and the trumpets of the Sanctuary and the vessels of to the army the Kohen

רש"י

אתם ואת פינחס. מגיד שהיה פינחס שקול כנגד כלם ספרי ; ומפני מה הלך
went what and because of Sifrei all of them against equal Phineas that was it tells Phineas and — them
פינחס ולא הלך אלעזר? אמר הקב"ה מי שהתחיל במצוה, שהרג כזבי
Kozbi who killed with the mitzvah began He who the Holy One said Eleazar went and not Phineas
בת צור, יגמר; ד"א — שהלך לנקם נקמת יוסף אבי אמו,
his mother ancestor of Yosef the vengeance of to avenge that he went another explanation let him complete Zur daughter of
שנאמר "והמדננים מכרו אתו" בראשית ל"ז ; ומנין שהיתה אמו של פינחס
Phineas of the mother that was and from where 37 Bereishis him sold and the Midianites as it is said
משל יוסף? שנאמר "מבנות פוטיאל" שמות ו' — מזרע יתרו שפטם
who fattened Yisro from the seed of 6 Shemos Putiel from the daughters of as it is said Yosef from of
עגלים לע"ז, ומזרע יוסף שפטפט ביצרו סוטה מ"ג ; דבר אחר —
another explanation 43 Sotah his passion who overcame Yosef and from the seed of for idolatry calves
שהיה משוח מלחמה שם :
there war anointed of because he was

רש"י

וכלי הקדש. זה הארון והציץ, שהיה בלעם עמהם ומפריח
and he made float with them Bilaam because there was and the Golden Plate was the Ark this the holiness And the vessels of
מלכי מדין בכשפים והוא עצמו פורח עמהם, הראה להם את הציץ
the Golden Plate — to them he showed with them was floating himself and he with sorceries Midian the kings of
שהשם חקוק בו והם נופלים, לכה נאמר "על חלליהם" במלכי מדין
Midian regarding the kings of their slain "upon it is said therefore fell and they on it was engraved that the Name
— שנופלים על החללים מן האויר, וכן בבלעם כתוב "על חלליהם"
their slain "upon it is written regarding Bilaam and likewise the air from the slain upon that they fell
בס' יהושע תנחומא :
Tanchuma Yehoshua in the book of

רש"י

בידו. ברשותו, וכן במדבר כ"א "ויקח את כל ארצו מידו" ספרי :
Sifrei from his hand his land all of — and he took 21 Bamidbar and so in his possession In his hand

פסוק כג

וַיִּצְבְּאוּ עַל מִדְיָן כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה וַיַּהַרְגוּ כָּל זָכָר:

male every and they killed Moshe — Hashem commanded as Midian against And they massed

פסוק כד

וְאֵת מַלְכֵי מִדְיָן הָרְגוּ עַל חֲלֵיהֶם אֶת אֵוִי וְאֶת רֶקֶם וְאֶת צוּר וְאֵת

and — Zur and — Rekem and — Evi — their slain besides they killed Midian the kings of And —

חֹר וְאֵת רִבְעֵי חֲמִשָּׁת מַלְכֵי מִדְיָן וְאֵת בְּלָעִם בֶּן בְּעוֹר הָרְגוּ בַּחֶרֶב:

with the sword they killed Beor son of Bilaam and — Midian the kings of the five of Reba and — Hur

רש"י

חמשת מלכי מדין. וכי איני רואה שחמשה מנה הפתוב? למה הזקק לומר

to say was it needed why the Scripture counted that five see that I do not and is it Midian kings of the five of

חמשת? אלא ללמדך ששוו כלם בעצה והשוו כלם בפרענות

in the punishment all of them and they were equal in the counsel all of them that they were equal to teach you but the five of

שם; בלעם הלה שם לטל שכר עשרים וארבעה אלף שהפיל מישראל

from Israel whom he caused to fall thousand and four twenty the reward of to take there went Balaam there

בעצתו, ויצא ממדין לקראת ישראל ומשיאן עצה רעה — אמר להם אם

if to them he said bad counsel and advising them Israel towards from Midian and he went out by his counsel

בשהייתם ששים רבוא לא יכלתם להם, ועכשיו בי"ב אלף אתם באים

are coming you thousand with twelve and now against them were you able not myriad sixty when you were

להלחם? — נתנו לו שכרו משלם ולא קפחוהו ספרי:

Sifrei deprive him and they did not in full his reward to him they gave to wage war

רש"י

בחרב. הוא בא על ישראל והחליף אמנותו באמנותם, שאין נוצחים אלא

except conquer for they do not for their craft his craft and exchanged Yisrael against came he with the sword

בפיהם ועל ידי תפלה ובקשה, ובא הוא ותפש אמנותם לקללם

to curse them their craft and seized he and came and petition prayer means of and through with their mouth

בפיו, אף הם באו עליו והחליפו אמנותם באמנות האמות שבאין בחרב,

with the sword who come the nations for the craft of their craft and exchanged against him came they also with his mouth

שנאמר "ועל חרבך תחיה" בראשית כ"ז:

27 Bereishis you shall live your sword and by as it is said

פסוק כה

וַיִּשְׁבּוּ בְנֵי יִשְׂרָאֵל אֶת נְשֵׁי מִדְיָן וְאֵת טָפָם וְאֵת כָּל

all of and — their children and — Midian the women of — Yisrael the children of And they captured

בְּהֶמְתָּם וְאֵת כָּל מִקְנֵהם וְאֵת כָּל חֵילָם בְּזָזוּ:

they plundered their wealth all of and — their livestock all of and — their beasts

פסוק כו

וְאֵת כָּל עָרֵיהֶם בְּמוֹשְׁבֹתָם וְאֵת כָּל טִירֹתָם שָׂרְפוּ בָאֵשׁ:

with fire they burned their towers all of and — in their dwellings their cities all of and —

רש"י

טירתם. מקום נוטירין שֶׁלָּהֶם, שהוא לשון מושב כוֹמָרִים יוֹדְעֵי חֻקֵּיהֶם;

their laws who know priests the dwelling of a term of which is of theirs scribes the place of Their palace

ד"א — לשון מושב שריהם, כמו שמתרגם "סרני פלשתים" שמואל

Shmuel the Philistines the lords of which is translated just as their princes the dwelling of a term of another explanation

א ו' — טורני פלשתאי:

the Philistines the lords of Vav Aleph

פסוק כז

וַיִּקְחוּ אֶת כָּל הַשָּׁלָל וְאֵת כָּל הַמְּלָכוֹת בְּאָדָם וּבַבְּהֵמָה:

and among animal among human the booty all of and — the spoil all of — And they took

רש"י

ויקחו את כל השלל וגו'. מגיד שהיו כשרים וצדיקים, ולא נחשדו על

of were they suspected and not and righteous pious that they were This tells etc. the spoil all — And they took

הגזל לשלח יד בבזה שלא ברשות, שנאמר את כל השלל וגו', ועליהם

and about them etc. the spoil all — for it is said with permission not against the spoil hand to stretch out robbery

מפרש בקבלה "שננה פער הרחלים" וגו' שיר השירים ו:ו' — אף אנשי

even six six of Songs Song etc. of ewes are like a flock Your teeth in the tradition it is expressed

המלחמה שבה כלם צדיקים:

all of them who are in you the war the men of

רש"י

שלל. הן מטלטלין של מלבוש ותכשיטין:

and ornaments clothing of movables they are Spoil

רש"י

בו. הוא בזת מטלטלין שאינם תכשיט:

ornaments that are not movable property the spoil of is Booty

רש"י

מלקוח. אדם ובהמה, ובמקום שכתוב שבי אצל מלקוח, שבי באדם ומלקוח

and spoils refers to man captivity spoils next to captivity that is written and in a place and beast man spoils

בבהמה:

refers to beast

פסוק כח

וַיָּבֵאוּ אֶל מֹשֶׁה וְאֶל אֶלְעָזָר הַכֹּהֵן וְאֶל עֲדַת בְּנֵי יִשְׂרָאֵל

Yisrael the children of the congregation of and to the Kohen Elazar and to Moshe to And they brought

אֶת הַשְּׂבִי וְאֶת הַמִּלְקוֹחַ וְאֶת הַשָּׁלַל אֶל הַמַּחֲנֶה אֶל עֲרֶבַת מוֹאָב אֲשֶׁר

which is Moav the plains of to the camp to the spoil and — the prey and — the captives —

עַל יָרֵדֵן יֵרֶחוֹ:

Yerecho the Yarden of by

CHAPTER SUMMARY

The aliyah begins by establishing that a person must not break their spoken word, detailing how a father may annul the vows of his young daughter, and how a husband may annul or confirm the vows of his wife. It then transitions to the military campaign against Midian, where Bnei Yisrael dispatch one thousand men from each tribe, slay the male population and the five Midianite kings, execute Balaam, and bring the captives, livestock, and spoils back to Moshe and Eleazar the Kohen at the camp in the steppes of Moab.

לְמַעֲשֶׂה WHAT TO TAKE HOME

The Torah begins this parshah with the laws of nedarim, warning us: "He shall not break his word; according to all that comes out of his mouth, he shall do." Immediately afterward, Hashem commands Moshe Rabbeinu to wage the war against Midian, telling him that after this final mission, "you shall be gathered to your kin." Moshe knew that completing this task would bring about his own histalkus, yet he did not delay for a single moment. He spoke to the people and sent them to battle immediately, fulfilling Hashem's word with absolute selflessness.

Look at the beautiful connection between these two subjects. The power of a Yid lies in the sanctity of his mouth. When we speak, our words are not cheap; they create reality, they bind us, and they must be treated with the utmost holiness. Moshe Rabbeinu lived this truth to the ultimate degree. When Hashem spoke a word to him, even when that word meant the end of his physical life in this world, Moshe did not hesitate. He did not try to delay or make excuses. What came out of Hashem's mouth, Moshe fulfilled instantly.

We often make small commitments to ourselves, to others, or to Hashem. We say we will learn a certain shiur, give a specific amount of tzedakah, or avoid a certain bad habit. But when the yetzer hara comes with excuses, we let those words slide, thinking, "It was just something I said." The Torah is teaching us that your word is holy. When you speak, you are using the divine gift of speech. To be a true eved Hashem means that your word is an ironclad bond.

Today, choose one small commitment or promise you made to yourself, to a friend, or to Hashem, and fulfill it immediately without any delay or excuses.