

חומש עם רש"י • מטות-מסעי • תמישי

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

MATOT-MASEI • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we find ourselves standing with Klal Yisrael on the steppes of Moav, right by the Yarden across from Yericho, as Hashem gives Moshe Rabbeinu the final, crucial instructions before the nation crosses over into Eretz Yisrael. Hashem commands the Bnei Yisrael to completely dispossess the land's inhabitants and destroy all of their avodah zarah, warning them of the spiritual and physical dangers of leaving any of them behind.

We then learn about the mitzvah of dividing the land by lot among the families of the nine and a half tribes. To ensure we know the exact borders of our holy inheritance, Hashem outlines the precise boundaries of Eretz Yisrael on all four sides—south, west, north, and east—distinguishing it from the lands already given to Reuven, Gad, and the half-tribe of Menasheh on the eastern side of the Yarden.

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

פסוק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה בְּעֶרְבַת מוֹאָב עַל יַרְדֵּן יִרְחוֹ לֵאמֹר:

saying Yericho the Jordan of by Moav in the plains of Moshe to Hashem And spoke

פסוק ב

Pasuk 2

דַּבֵּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אַתֶּם עֹבְרִים אֶת הַיַּרְדֵּן

the Yarden — are crossing you When to them and you shall say Yisrael the children of to Speak

אֶל אֶרֶץ כְּנָעַן:

Kenaan the land of to

רש"י

כִּי אַתֶּם עֹבְרִים אֶת הַיַּרְדֵּן וְגו' וְהָלָא כַּמָּה פְּעָמִים

times several But is it not etc. and you shall drive out etc. the Jordan — are passing over you When

הֲזָהָרוּ עַל כֵּן? אֵלֶּיךָ אָמַר לָהֶם מֹשֶׁה כְּשֶׁאַתֶּם עֹבְרִים בַּיַּרְדֵּן בִּיבֹשָׁה

on dry land through the Jordan are passing when you Moshe to them said thus rather this about they were warned

עַל מִנַּת כֵּן תַּעֲבְרוּ, וְאִם לֹא — מִיָּם בָּאִין וְשׁוֹטְפִין אֶתְכֶם, וְכֵן מְצִינוּ

we find and so you and overwhelm will come the waters not and if you shall pass this condition of on

שָׁאֵמַר לָהֶם יְהוֹשֻׁעַ יְהוֹשֻׁעַ ד' בְּעוֹדָם בַּיַּרְדֵּן סוֹטָה ל"ד:

34a Sotah in the Jordan while they were still chapter 4 Yehoshua Yehoshua to them that said

פסוק ג

וְהוֹרַשְׁתֶּם אֶת כָּל יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְאַבְדֶּתֶם אֶת כָּל
all — and you shall destroy from before you the land the inhabitants of all — and you shall drive out

מִשְׁכִּיתָם וְאֵת כָּל צַלְמֵי מִסְכָּתָם תֵּאַבְדּוּ וְאֵת כָּל בָּמֹתָם
their high places all and — you shall destroy their molten gods the images of all and — their figured stones

תִּשְׁמִידוֹ:

you shall demolish

רש"י

וְהוֹרַשְׁתֶּם. וְגִרְשְׁתֶּם:

and you shall expel and you shall drive out

רש"י

מִשְׁכִּיתָם. כְּתִרְגוּמוֹ — "בֵּית סִגְדָּתְהוֹן", עַל שֵׁם שֶׁהָיוּ מְסַכְכִּין אֶת הַקֶּרֶעַ
the ground — cover that they would account of on their prostration house of like its translation their spots of worship

בְּרִצְפַּת אֲבָנִים שֶׁל שֵׁשׁ לְהִשְׁתַּחֲוֹת עֲלֵיהֶם בְּפִשּׁוּט יָדַיִם וְרַגְלַיִם, כְּדֹכְתִּיב
as it is written and feet hands with spreading of upon them to prostrate themselves marble of stones with a pavement of

"וְאָבֹן מִשְׁפִּית לֹא תִתְּנוּ בְּאַרְצְכֶם לְהִשְׁתַּחֲוֹת עֲלֶיהָ" וִיקְרָא כ"ו:

26 Vayikra upon it to prostrate yourselves in your land shall you place not covering and a stone of

רש"י

מִסְכָּתָם. כְּתִרְגוּמוֹ — "מִתְכַּתְהוֹן":

their molten images is like its Targum their molten gods

פסוק ד

וְהוֹרַשְׁתֶּם אֶת הָאָרֶץ וַיִּשְׁבְּתֶם בָּהּ כִּי לָכֶם נָתַתִּי אֶת הָאָרֶץ לְרִשְׁתָּ
to possess the land — I have given to you for in it and you shall dwell the land — And you shall drive out

אֹתָהּ:

it

רש"י

וְהוֹרַשְׁתֶּם אֶת הָאָרֶץ. וְהוֹרַשְׁתֶּם אוֹתָהּ מִיּוֹשְׁבֶיהָ, וְאֵין וַיִּשְׁבְּתֶם בָּהּ —
in it and you shall dwell and then of its inhabitants it and you shall dispossess the land — And you shall dispossess

תּוֹכְלוּ לְהִתְקַיֵּם בָּהּ, וְאִם לֹא — לֹא תּוֹכְלוּ לְהִתְקַיֵּם בָּהּ:

in it to remain you will be able not not and if in it to remain you will be able

פסוק ה

וְהִתְנַחֲלֶתֶם אֶת הָאָרֶץ בְּגוּרָל לְמִשְׁפְּחֹתֵיכֶם לְרֹב תִּרְבּוּ אֶת
— you shall increase to the numerous for your families by lot the land — And you shall inherit

נִחְלָתוֹ וְלִמְעַט תִּמְעִיט אֶת נִחְלָתוֹ אֶל אֲשֶׁר יֵצֵא לוֹ שָׁמָּה
there for him goes out where to his inheritance — you shall decrease and to the few his inheritance

הַגּוֹרֵל לוֹ יִהְיֶה לְמִטּוֹת אֲבֹתֵיכֶם תִּתְּנֶהּ לוֹ:

you shall inherit your fathers according to tribes of it shall be to him the lot

רש"י

אל אשר יצא לו שמה. מקרא קצר הוא זה: אל מקום אשר יצא לו שמה

there for him goes out where the place to this is shortened a verse there for him it goes out where To

הגורל לו יהיה :

it shall be to him the lot

רש"י

למטות אבותיכם. לפי חשבון יוצאי מצרים כבא בתרא קי"ז ;

117 Batra Bava Mitzrayim those who came out of the number of according to your fathers according to the tribes of

ד"א — ב"ב גבולין פמנן השבטים:

the tribes like the number of districts into twelve another explanation

פסוק 1

Pasuk 6

וְאֵם לֹא תוֹרִישׁוּ אֶת יֹשְׁבֵי הָאָרֶץ מִפְּנֵיכֶם וְהָיָה אֲשֶׁר

those whom and it shall be from before you the land the inhabitants of — you dispossess not And if

תוֹתִירוּ מֵהֶם לְשָׁכִים בְּעֵינֵיכֶם וּלְצִנִּינִם בְּצַדֵּיכֶם וְצָרְרוּ אֶתְכֶם

you and they shall harass in your sides and thorns in your eyes shall be stings of them you allow to remain

עַל הָאָרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ:

in it dwell you wherein the land in

רש"י

והיה אשר תותירו מהם. יהיו לכם לרעה:

for harm to you they shall be of them you leave over that And it shall be

רש"י

לשכים בעיניכם. ליתדות המנקרות עיניכם, תרגום של יתדות "שיכיא":

"shichaya" pegs is of the Targum your eyes that prick out as pegs in your eyes as thorns

רש"י

ולצנינם. פותרין בו הפותרים לשון מסוכת קוצים הסוככת אתכם, לסגר

to close in you which hedges thorns a hedge of an expression of the translators it explain And for thorns

ולכלא אתכם מאין יוצא וְכָא:

and coming in anyone going out from without you and to imprison

רש"י

וצררו אתכם. פתרגומו:

like its translation you and they will distress

פסוק 2

וְהָיָה כַּאֲשֶׁר דִּמְיִיתִי לַעֲשׂוֹת לָהֶם אֲעֲשֶׂה לָכֶם:

to you I will do to them to do I planned just as and it shall be

פסוק ח

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:

saying Moshe to Hashem And spoke

פסוק ט

צוֹ אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם כִּי אַתֶּם בָּאִים אֶל הָאָרֶץ

the land of to are coming you When to them and you shall say Yisrael the children of — Command

כְּנָעַן זֹאת הָאָרֶץ אֲשֶׁר תִּפֹּל לָכֶם בְּנַחֲלָה אֶרֶץ כְּנָעַן לְגִבְלֹתֶיהָ:

according to its Kenaan the land of as an inheritance to you shall fall that the land this is Kenaan boundaries

רש"י

זאת הארץ אשר תפל לכם וגו'. לפי שהרבה מצות נוהגות בארץ ואין נוהגות

practiced and are not in the Land are practiced mitzvos that many Because etc. to you shall fall that is the land This

בחוץ לארץ, הצרה לכתב מצרני גבולי רוחותיה סביב, לומר לה מן

from to you to say all around its directions the borders of the boundaries of to write it was necessary of the Land outside

הגבולים הללו ולפנים המצות נוהגות עי' גיטין ח' :

8a Gittin see are practiced the mitzvos and inward these the borders

רש"י

תפל לכם. על שם שנתחלקה בגורל נקראת חלקה לשון נפילה;

falling an expression of division is called by lot that it was divided account of on to you falls

ומ"א אומר ע"י שהפיל הקב"ה שריהם של שבעה אמות מן

from nations seven of their guardian angels the Holy One that He cast down by means of says and Midrash Aggadah

השמים וכפתו לפני משה אמר לו ראה אין בהם עוד כח עי' תנחומא :

Tanchuma see strength any more in them there is not see to him He said Moshe before and bound them the heavens

פסוק י

וְהָיָה לָכֶם פֶּאֶת נֶגֶב מִמִּדְבַּר צֵן עַל יְדֵי אֲדוֹם וְהָיָה

and it shall be Edom the borders of alongside Tzin from the wilderness of south the corner of for you And it shall be

לָכֶם גְּבוּל נֶגֶב מִקְצֵה יָם הַמֶּלַח קִדְמָה:

eastward Salt the Sea of from the edge of south the boundary of for you

רש"י

והיה לכם פאת נגב. רוח דרומית אשר מן המזרח למערב:

to the west the east from which southern the side south the boundary of for you And it shall be

ממדבר צן. אשר אצל אדום מתחיל מקצוע דרומית מזרחית של ארץ תשעת
 the nine the land of of eastern southern the corner begins Edom is next to which Zin From the wilderness of
המטות; כיצד? שלוש ארצות יושבות בדרומה של ארץ ישראל זו אצל זו —
 this one next to this one Israel the Land of of to the south are situated lands Three How so tribes
קצת ארץ מצרים וארץ אדום כלה וארץ מואב כלה, ארץ מצרים
 Egypt The land of entirely Moab and the land of entirely Edom and the land of Egypt the land of part of
במקצוע דרומית מערבית, שנאמר בפרשה זו מעצמון נחלה מצרים והיו
 and shall be Egypt to the brook of from Azmon this in the section as it is said western southern is at the corner
תוצאתיו הימה, ונחל מצרים היה מחלה על פני כל ארץ מצרים שנאמר
 as it is said Egypt the land of all the face of along running was Egypt And the brook of at the sea its goes out
יהושע י"ג "מן השיחור אשר על פני מצרים", ומפסיק בין ארץ מצרים
 Egypt the land of between and it divides Egypt the face of is before which the Shihor From 13 Yehoshua
לארץ ישראל, וארץ אדום אצלה לצד המזרח, וארץ מואב אצל
 is next to Moab and the land of the east on the side of is next to it Edom And the land of Israel and the Land of
ארץ אדום בסוף הדרום למזרח. וכשיצאו ישראל ממצרים, אם רצה
 wished if from Egypt Israel And when went out to the east the south at the end of Edom the land of
המקום לקרב את כניסתם לארץ, היה מעבירם את הנילוס לצד צפון
 north towards the Nile — led them across He would have into the Land their entry — to bring near the Omnipresent
ובאין לארץ ישראל, ולא עשה כן, וזהו שנאמר שמות י"ג "ולא נחם
 led them And not 13 Shemos what is said and this is so did He but not Israel into the Land of and they would come
אלהים דרך ארץ פלשתים", שהם יושבים על הים במערבה של ארץ כנען
 Canaan the land of of in the west the sea by were dwelling who they the Philistines the land of by way of God
— פענזן שנאמר בפלשתים צפניה ב' "ישבי חבל הים גוי כרתים"
 Cherethites the nation of the sea the region of inhabitants of 2 Zephaniah regarding the Philistines it is said just as
ולא נחם אותו הדרך, אלא הסבן והוציאם דרך דרומה אל
 to its south by way of and brought them out He turned them but way that lead them and He did not
המדבר, והוא שקראו יחזקאל יחזקאל כ' "מדבר העמים", לפי שהיו כמה
 several there were because the peoples the wilderness of 20 Ezekiel Ezekiel that which called it and it is the wilderness
אמות יושבים בצדו; והולכין אצל דרומה מן המערב כלפי מזרח תמיד עד
 until always east towards the west from its south along And they proceeded by its side dwelling nations
שבאו לדרומה של ארץ אדום, ובקשו ממלך אדום שיניחם לעבר
 to pass that he permit them Edom from the king of and they requested Edom the land of of to the south they came
דרך ארצו ולהכנס לארץ דרך רחבה ולא רצה, והצרכו לסבב את
 — to go around and they were forced did he wish but not its breadth by way of into the Land and to enter his land by way of
כל דרומה של אדום עד בואם לדרומה של ארץ מואב, שנאמר שופטים י"א
 11 Judges as it is said Moab the land of of to the south their coming until Edom of the south all
"וגם אל מלך מואב שלח ולא אבה", והלכו כל דרומה של מואב עד סופה,
 its end until Moab of the south all And they went did he consent but not he sent Moab the king of to And also
ומשם הפכו פניהם לצפון עד שסבבו כל מצר מזרחי שלה לרחבה;
 along its breadth of hers eastern the border all they went around until to the north their faces they turned and from there
וכשכלו את מזרחה, מצאו את ארץ סיחון ועוג שהיו יושבין במזרחה של
 of at the east dwelling who were and Og Sihon the land of — they found its east — and when they finished

אֶרֶץ כְּנָעַן וְהַיַּרְדֵּן מִפְּסִיק בֵּינֵיהֶם, וְזֶהוּ שְׁנֵאֲמַר בְּיַפְתָּח שֵׁם "וַיֵּלֶךְ

And he went there regarding Jephthah what is said and this is between them dividing with the Jordan Canaan the land of

בַּמִּדְבָּר וַיָּסֹב אֶת אֶרֶץ אֱדוֹם וְאֶת אֶרֶץ מוֹאָב וַיָּבֹא מִמִּזְרַח שֶׁשֶׁשׁ

the sun from the east of and came Moab the land of and — Edom the land of — and compassed in the wilderness

לְאֶרֶץ מוֹאָב", וְכָבְשׁוּ אֶת אֶרֶץ סִיחֹן וְעוֹג שֶׁהִיְתָה בְּצִפּוֹנָהּ שֶׁל אֶרֶץ מוֹאָב

Moab the land of of on the north which was and Og Sihon the land of — And they conquered Moab to the land of

וְקָרְבוּ עַד הַיַּרְדֵּן, וְהוּא כִּנְגֵד מְקֻצֹּעַ צִפּוֹנָה מְעֻרְכָּה שֶׁל אֶרֶץ מוֹאָב; נִמְצָא

It results Moab the land of of westward northward the corner was opposite and it the Jordan up to and they approached

שֶׁאֶרֶץ כְּנָעַן שָׂבַעֲכָר הַיַּרְדֵּן לַמְּעֻרָּב, הִנֵּה מְקֻצֹּעַ דְּרוֹמִית מִזְרָחִית שֶׁלָּהּ אֵצֶל

next to of hers eastern southern the corner had to the west the Jordan which is on the side of Canaan that the land of

אֱדוֹם:

Edom

פסוק יא

Pasuk 11

וְנִסֵּב לָכֶם הַגְּבוּל מִנֶּגֶב לְמַעְלָה עֲקֵרְבִים וְעָבַר צִנָּה וְהָיָה

and shall be to Zin and it shall pass of Akrabbim of the ascent from the south the boundary for you And shall turn

וְהָיוּ תוֹצְאוֹתָיו מִנֶּגֶב לְקֹדֶשׁ בְּרִנְעַ וַיֵּצֵא חָצַר אֲדָר וְעָבַר

and it shall pass Addar to Hazar and it shall go out Barnea of Kadesh from the south its goings out and shall be

עֲצֻמָּנָה:

to Azmon

רש"י

וְנִסֵּב לָכֶם הַגְּבוּל מִנֶּגֶב לְמַעְלָה עֲקֵרְבִים. כָּל מְקוֹם שְׁנֵאֲמַר "וְנִסֵּב" אוֹ

or and shall turn where it is said place Every Akrabbim to the ascent of from the south the border for you And shall turn

"וַיֵּצֵא" מִלְמַד שֶׁלֹּא הָיָה הַמָּצָר שׁוּה אֲלָא הוֹלָה וַיֵּצֵא לְחוּץ; יוֹצֵא הַמָּצָר

the boundary goes out outward and goes out goes but rather straight the boundary was that not it teaches and shall go out

וְעוֹקֵם לְצִד צִפּוֹנוֹ שֶׁל עוֹלָם, בְּאַלְכֶסוֹן לַמְּעֻרָּב, וְעוֹבֵר הַמָּצָר בְּדְרוֹמָה שֶׁל

of on the south the boundary and passes to the west diagonally the world of the north toward the side of and bends

מַעְלָה עֲקֵרְבִים, נִמְצָא מַעְלָה עֲקֵרְבִים לְפָנִים מִן הַמָּצָר:

the boundary from inside Akrabbim the ascent of it is found Akrabbim the ascent of

רש"י

וְעָבַר צִנָּה. אֶל צִן, כְּמוֹ מִצְרַיִם:

to Mitzrayim like Zin to to Zin and it shall pass

רש"י

וְהָיוּ תוֹצְאוֹתָיו. קְצוֹתָיו, בְּדְרוֹמָה שֶׁל קֹדֶשׁ בְּרִנְעַ:

Barnea Kadesh of at the south its ends its goings out and shall be

רש"י

וַיֵּצֵא חָצַר אֲדָר. מִתְפַּשֵּׁט הַמָּצָר וּמִרְחִיב לְצִד צִפּוֹן שֶׁל עוֹלָם

the world of the north towards the side of and widens the boundary spreads Addar to Chazar And it shall go forth

וּנִמְשָׁה עוֹד בְּאַלְכֶסוֹן לַמְּעֻרָּב, וְכֵן לֹחֲצֵר אֲדָר, וּמִשָּׁם לְעֲצֻמֹן, וּמִשָּׁם

and from there to Atzmon and from there Addar to Chazar and comes to the west obliquely further and extends

לְנַחַל מִצְרַיִם; וּלְשׁוֹן וְנָסַב הָאֲמֹר כֹּאן, לְפִי שִׁפְתָּב וַיֵּצֵא
and it shall go forth that it wrote is because here which is said and it turned about And the expression Mitzrayim to the Brook of
חֲצַר אַדָּר, שֶׁהִתְחִיל לְהִרְחִיב מִשְׁעָבֵר אֶת קֶדֶשׁ בְּרִנֵּעַ, וְרֹחַב אוֹתָהּ רְצוּעָה
strip that and the width of Barnea Kadesh — from when it passed to widen that it began Addar to Chazar
שֶׁבִלְטָה לְצַד צִפּוֹן הִיָּתָה מִקֶּדֶשׁ בְּרִנֵּעַ עַד עֲצְמוֹן, וּמִשָּׁם וְהִלָּאָה
and further on and from there Atzmon until Barnea from Kadesh was the north towards the side of which projected
נִתְקַצַּר הַמָּצָר וְנָסַב לְצַד הַדְרֹם וּבָא לוֹ לְנַחַל מִצְרַיִם,
Mitzrayim to the Brook of and came the south towards the side of and turned about the boundary became narrower
וּמִשָּׁם לְצַד הַמַּעְרָב אֶל הַיָּם הַגָּדוֹל שֶׁהוּא מָצָר מֵעֲרֶכָה שֶׁל כָּל אֶרֶץ
the Land of all of of its west the boundary of which is Great the Sea to the west towards the side of and from there
יִשְׂרָאֵל, נִמְצָא שֶׁנַּחַל מִצְרַיִם בְּמִקְצוֹעַ מַעְרָבִית דְּרוֹמִית:
southern western is at the corner Mitzrayim that the Brook of It follows Yisrael

פסוק יב

Pasuk 12

וְנָסַב הַגָּבוֹל מֵעֲצְמוֹן נַחֲלָה מִצְרַיִם וְהָיוּ תוֹצְאָתָיו הַיָּמָה:
at the Sea its terminations and shall be Mitzrayim to the Wadi of from Azmon the boundary and shall turn
רש"י
וְהָיוּ תוֹצְאָתָיו הַיָּמָה. אֶל מָצָר הַמַּעְרָב שֶׁאֵין עוֹד גָּבוֹל נִגְבַּ מֵאֲרִיף
extends the south the border of any more because not the west the boundary of to at the sea its goings out and shall be
לְצַד הַמַּעְרָב מִשָּׁם וְהִלָּאָה:
and further on from there the west to the side of

פסוק יג

Pasuk 13

וְגָבוֹל יָם וְהָיָה לָכֶם הַיָּם הַגָּדוֹל וְגָבוֹל זֶה יִהְיֶה לָכֶם
for you shall be this and a boundary the Great the Sea for you and it shall be of the west And the boundary
גָּבוֹל יָם:
the west the boundary of
רש"י
וְגָבוֹל יָם. וּמָצָר מַעְרָבִי מֵהוּ?
what is it western and the border of the sea and the boundary
רש"י
וְהָיָה לָכֶם הַיָּם הַגָּדוֹל. לְמָצָר:
for the boundary the great the sea unto you and shall be
רש"י
וְגָבוֹל. הַנָּסִיין שֶׁבְּתוֹךְ הַיָּם אֲףֵי הֵם מִן הַגָּבוֹל, וְהֵם אֵיִים שֶׁקוֹרִיין אִיזל"ס:
isles that they call islands and they the boundary are of they also the sea that are within the islands And the boundary

פסוק יד

וְזֶה יִהְיֶה לָכֶם גְּבוּל צָפוֹן מִן הַיָּם הַגָּדֹל תִּתְּאוּ לָכֶם הָר

Hor for yourselves you shall mark great the sea from north the boundary of for you shall be And this

הָהָר:

the mountain

רש"י

גְּבוּל צָפוֹן. מְצָר צָפוֹן:

north the border of north boundary of

רש"י

מִן הַיָּם הַגָּדֹל תִּתְּאוּ לָכֶם הָר הַהָר. שֶׁהוּא בְּמִקְצוֹעַ צְפוֹנִית מְעַרְבִית וְרֹאשׁוֹ

and its top west north at the corner which is Hor Mount for yourselves you shall mark great the sea From

מִשְׁפִּיעַ וְנִכְנָס לְתוֹךְ הַיָּם, וַיֵּשׁ מֵרֶחֶב הַיָּם לְפָנִים הִימָנוּ וְחוּצָה הִימָנוּ:

from it and outward from it inward of the sea of the width and there is the sea into and enters slopes down

רש"י

תִּתְּאוּ. תִּשְׁפְּעוּ לָכֶם, לְנִטּוֹת מִמְּעַרְב לְצָפוֹן, אֶל הָר הָהָר:

the mountain Hor to to the north from west to turn for yourselves you shall slant you shall mark

רש"י

תִּתְּאוּ. לְשׁוֹן סָבָה, כְּמוֹ "אֶל" תָּא הָרָצִים" מַלְכִּים א י"ד , "וְתֹאֲי

and the chambers of 14 I Kings the runners the chamber of to just as slanting an expression of you shall turn

הַשַּׁעַר" יַחְזָקָאֵל מ' — הַיָּצִיעַ, שֶׁקוֹרִין אֶפְנֵדִי"ן, שֶׁהוּא מוֹסָב וּמִשְׁפָּע:

and slanted is sloped which it apendiz which they call the lean-to 40 Ezekiel the gate

פסוק טו

מִהָר הָהָר תִּתְּאוּ לְבָא חֲמַת וְהָיוּ תוֹצְאוֹת הַגְּבֹל צִדְדָּה:

to Tzedad the boundary the goings out of and shall be Chamas to the entrance of you shall draw the mountain from Hor

רש"י

מִהָר הַהָר. תִּסְבּוּ וְתֵלְכוּ אֶל מְצָר הַצָּפוֹן לְצַד הַמִּזְרָח, וְתִפְגְּעוּ

and you shall arrive the east to the side of the north the boundary of to and you shall go you shall turn the Hor From Mount

בְּלְבָא חֲמַת, זֶה אַנְטוֹכְיָא:

Antioch this is Chamath at the entrance of

רש"י

תוֹצְאוֹת הַגְּבֹל. סוֹפֵי הַגְּבֹל; כָּל מְקוֹם שֶׁנֶּאֱמַר תוֹצְאוֹת הַגְּבֹל, אוֹ

either the boundary the goings out of where it is said place every the boundary the ends of the boundary The goings out of

הַמְּצָר כָּלָה שָׁם לְגִמְרֵי וְאִינוּ עוֹבְרִין לְהֵלֵךְ כָּלָל, אוֹ מִשָּׁם מִתְפַּשֵּׁט וּמִרְחִיב

and widens it spreads from there or at all further on pass and it does not completely there ends the boundary line

וְיֹצֵא לְאַחֲרָיו לְהַמְשִׁיךְ לְהֵלֵךְ בְּאַלְכֶסוֹן יוֹתֵר מִן הָרֶחֶב הָרִאשׁוֹן, וּלְעֲנִין רֶחֶב

the width of and regarding first the width than more diagonally further on to extend backwards and goes out

הַמֶּדָּה הָרִאשׁוֹן קָרָא תוֹצְאוֹת, שֶׁשָּׁם פָּלְתָה אוֹתָהּ מֶדָּה:

measurement that ended because there goings out it calls it first the measurement

פסוק טז

Pasuk 16

וַיָּצֵא הַגָּבֹל זִפְרֹנָה וְהָיוּ תוֹצְאוֹתָיו חָצֵר עֵינָן זֶה יִהְיֶה לָּכֶם

for you shall be this Enan at Hazar its terminations and shall be to Ziphron the boundary and shall go out

גָּבֹל צָפוֹן:

north the boundary of

רש"י

והיו תוצאותיו חצר עינן. הוא היה סוף המצר הצפוני, ונמצאת

and it turns out the northern the boundary the end of was it Enan at Chazar its extensions And the goings out of it shall be

חצר עינן במקצוע צפונית מזרחית, ומשם והתאיתם לכם אל מצר

the boundary to for yourselves you shall draw and from there east north was in the corner Enan Chazar

המזרחי:

the eastern

פסוק יז

Pasuk 17

והתאיתם לכם לגבול קדמה מחצר עינן שפמה:

to Shepham Enan from Chazar eastward for a boundary for yourselves and you shall draw

רש"י

והתאיתם. לשון הסבה ונטיה, כמו "תתאו":

you shall turn just like and inclining turning an expression of and you shall turn

רש"י

שפמה. במצר המזרחי, ומשם הרבקה:

to Riblah and from there the eastern on the boundary to Shepam

פסוק יח

Pasuk 18

וירד הגבול משפם הרבקה מקדם לעין וירד הגבול

the boundary and shall descend of Ain from the east to Riblah from Shepham the boundary and shall descend

ומחה על כתרף ים כנרת קדמה:

eastward of Chinnereth of the Sea the slope upon and shall strike

רש"י

מקדם לעין. שם מקום, והמצר הולך במזרחו, נמצא העין לפניו מן

· is within the Ain it turns out on its east goes and the boundary a place the name of of Ain On the east

המצר ומארץ ישראל הוא:

it is Yisrael and of the Land of the boundary

רש"י

וירד הגבול. כל שהגבול הולך מצפון לדרום הוא יורד והולך:
and continues goes down it to south from north goes that the boundary the more the boundary And shall go down

רש"י

ומחה על כתף ים כנרת קדמה. שיהא ים כנרת תוף לגבול,
the border within Chinnereth the Sea of so that there will be eastward Chinnereth the Sea of the slope of upon and it shall smite
במצרב, והגבול במזרח ים כנרת, ומשם ירד אל הירדן, והירדן
and the Jordan the Jordan to it went down and from there Chinnereth the Sea of is on the east of and the border on the west
מושף ובא מן הצפון לדרום בא לכסון, נוטה לצד מזרח מתקרב
coming closer east towards the side of inclining in a slant to the south the north from and comes extends
לצד ארץ כנען כנגד ים כנרת, ומושף לצד מזרח של
of its east towards the side of and it extends Chinnereth the Sea of opposite Canaan the Land of towards the side of
ארץ ישראל כנגד ים כנרת עד שנופל בים המלח, ומשם קלה
ends and from there Salt into the Sea of it falls until Chinnereth the Sea of opposite Yisrael the Land of
הגבול בתוצאותיו אל ים המלח, שממנו התחלת מצר מקצוע דרומית
south the corner of the boundary of is the beginning of from which Salt the Sea of to at its goings forth the border
מזרחית, הרי סובבת אותה לארבע רוחותיה:
sides on its four it it surrounds behold east

פסוק יט

Pasuk 19

וירד הגבול הירדנה והיו תוצאותיו ים המלח זאת תהיה
shall be this Salt at the Sea of its terminations and shall be to the Jordan the boundary and shall descend
לכם הארץ לגבולתיה סביב:
all around according to its the land for you boundaries

פסוק כ

Pasuk 20

ויצו משה את בני ישראל לאמר זאת הארץ אשר תתנחלו
you shall inherit which the land this is saying Yisrael the children of — Moshe And commanded
אתה בגורל אשר צוה יהוה לתת לתשעת השטות וחצי השטה:
the tribe and half of the tribes to the nine of to give Hashem commanded which by lot it

פסוק כא

Pasuk 21

כי לקחו משה בני הראובני לבית אבתם ומטה
and the tribe of their fathers according to the house of Reuven the children of the tribe of have taken for
בני הגדי לבית אבתם וחצי מטה מנשה לקחו נחלתם:
their inheritance have taken Menashe the tribe of and half of their fathers according to the house of Gad the children of of

שְׁנֵי הַמִּטּוֹת וַחֲצֵי הַמִּטָּה לָקְחוּ נַחֲלָתָם מֵעֵבֶר לַיַּרְדֵּן יָרְחוֹ קְדָמָה
eastward Yericho the Jordan of from across their inheritance have taken the tribe and half of the tribes the two of

מִזְרָחָה:

toward the sunrise

רש"י

קְדָמָה מִזְרָחָה. אֶל פְּנֵי הָעוֹלָם, שֶׁהֵם בְּמִזְרָח, שְׂרֹחַ מִזְרָחִית קְרוּיָה פָּנִים
front is called eastern for the direction in the east which is the world the face of to eastward At the front

וּמִצְרָבִית קְרוּיָה אַחֲרָי, לְפִיכָּה דָרוֹם לַיָּמִין וְצָפוֹן לְשִׁמְאֹל:
is to the left and north is to the right south therefore behind is called and the western

CHAPTER SUMMARY

The aliyah begins with Hashem's command to dispossess the inhabitants of Canaan, destroy their molten images and high places, and settle the land, warning that any remaining inhabitants will become like thorns in our sides. Hashem then details the exact geographical boundaries of the Promised Land—from the Wilderness of Zin and the Dead Sea in the south, to the Great Sea in the west, Mount Hor in the north, and down along the Yarden to the Dead Sea in the east. Finally, Moshe Rabbeinu instructs the Bnei Yisrael that this defined territory is the inheritance to be divided by lot among the nine and a half tribes, as the other two and a half tribes have already received their portions on the eastern side of the Yarden.

למעשה WHAT TO TAKE HOME

In this week's parashah, the Torah outlines the precise borders of Eretz Yisrael, mapping out every corner, mountain, and valley. But right before this, Hashem gives a stark warning: if Bnei Yisrael do not completely clear out the negative, idolatrous influences of the land, those remaining elements will become "stings in your eyes and thorns in your sides." The Torah is teaching us a profound rule in spiritual geography. To truly inherit the holy space Hashem has designated for you, you must first make a clean break from the negative influences that threaten to compromise it.

We all have our own "boundaries", the holy spaces of our daily lives, like our homes, our Shabbos table, or the quiet moments we set aside for Torah study and tefillah. We want these spaces to be pure and filled with kedushah. Yet, so often, we try to build this holiness while allowing small, toxic habits or negative environments to linger in the background. We think we can tolerate just a little bit of the "clutter" of the outside world. But the Torah warns us that what we compromise on today will become a painful thorn in our side tomorrow, slowly irritating our spiritual vision and disrupting our peace.

To build a life of true emunah and yiras Shamayim, we must be willing to draw clear lines. You cannot fully settle into your spiritual inheritance if you are still harboring the very things that pull you away from Hashem. True growth requires the courage to identify what is holding you back and to clear it out completely, making room for the blessings Hashem wants to give you.

Today, identify one negative influence, toxic habit, or inappropriate distraction in your personal environment, and make a firm, clean break from it to protect the holiness of your home and mind.

