

חומש עם רש"י • מטות-מסעי • שביעי

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

MATOT-MASEI • 7TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the mitzvah of setting up Arei Miklat (cities of refuge) to protect someone who kills another Yid unintentionally. Hashem commands Moshe Rabbeinu that upon crossing the Jordan, Bnei Yisrael must designate six such cities—three in Eretz Yisrael and three on the other side of the Jordan—to serve as a refuge from the Goel HaDam (the blood-avenger) until the case can be properly tried before the Beis Din.

We also learn the crucial halachic distinctions between a deliberate murderer, who must face the death penalty based on the testimony of kosher witnesses, and an accidental killer, who must flee to the Ir Miklat and remain there until the Kohen Gadol passes away. The Torah then addresses the plea of the leaders of the tribe of Menashe regarding the daughters of Zelophehad, ensuring that their inheritance does not transfer to another tribe through marriage.

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 לֵּאמֹר:

saying 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

אֶרֶץ כְּנָעַן:

Kenaan into the land of

פסוק ג

Pasuk 3

וְהִקְרַיתֶם לָכֶם עָרִים עָרֵי מִקְלָט תַּהְיֶינָה לָכֶם וְנָס שָׁמָּה רֹצֵחַ

a manslayer there and shall flee for you they shall be refuge cities of cities for yourselves and you shall prepare

מִכָּה נֶפֶשׁ בְּשִׁגְגָה:

unintentionally a soul who strikes

רש"י

והקרייתם. אין הקריה אלא לשון הזמנה, וכן הוא אומר "כי הקרה

made ready "Because says it and so invitation an expression of but preparing there is not And you shall prepare

פסוק ד

Pasuk 4

וְהָיוּ לָכֶם הָעָרִים לְמִקְלָט מִגְאֹל וְלֹא יָמוּת הַרָצֵחַ עַד עֲמֹדוֹ

his standing until the murderer shall die and not from the redeemer for refuge the cities for you and they shall be

לְפָנַי הָעֵדָה לְמִשְׁפָּט:

for judgment the congregation before

רש"י

מִגְאֹל. מִפְּנֵי גּוֹאֵל הַדָּם, שֶׁהוּא קְרוֹב לְנֹרָצָה:

of the murdered one a relative who is the blood the avenger of on account of from the avenger

פסוק ה

Pasuk 5

וְהָעָרִים אֲשֶׁר תִּתְּנוּ שֵׁשׁ עָרֵי מִקְלָט תִּהְיֶינָה לָכֶם:

for you they shall be refuge cities of six you shall give that And the cities

רש"י

שֵׁשׁ עָרֵי מִקְלָט. מִגִּיד שֶׁאֵע"פ שֶׁהִבְדִּיל מֹשֶׁה בְּחַיָּיו שְׁלוֹשׁ עָרִים בְּעֶבֶר

on the side of cities three in his lifetime Moshe that set aside that even though this tells refuge cities of Six

הַיַּרְדֵּן, לֹא הָיוּ קוֹלָטוֹת עַד שֶׁנִּבְחָרוּ שְׁלֹשׁ שָׁנָתוֹ יְהוֹשֻׁעַ בְּאֶרֶץ כְּנָעַן סְפָרִי:

Sifrei Kenaan in the land of Yehoshua that gave three that were chosen until provide refuge did they not the Jordan

מכות ט':

9 Makkot

פסוק ו

Pasuk 6

אֵת שְׁלֹשׁ הָעָרִים תִּתְּנוּ מִעֵבֶר לַיַּרְדֵּן וְאֵת שְׁלֹשׁ הָעָרִים תִּתְּנוּ

you shall give the cities three of and — of the Jordan from the side you shall give the cities three of —

בְּאֶרֶץ כְּנָעַן עָרֵי מִקְלָט תִּהְיֶינָה:

they shall be refuge cities of Kenaan in the land of

רש"י

אֵת שְׁלֹשׁ הָעָרִים וְגו'. אֵע"פ שֶׁבְּאֶרֶץ כְּנָעַן תִּשְׁעָה שְׁבָטִים וְכֹאן אֵינָן אֵלָּא

but they are not and here tribes nine Canaan that in the land of even though etc. the cities three —

שְׁנַיִם וְחֲצִי, הַשְׁוָה מִנֵּן עָרֵי הַמִּקְלָט שֶׁלָּהֶם, מִשּׁוּם דְּבִגְלָעַד נִפְיָשִׁי

were numerous that in Gilead because of theirs the refuge cities of the number of He made equal and a half two

רוֹצְחִים, דְּכָתִיב הוֹשַׁע ו' "גִּלְעָד קְרִית פְּעֻלִּי אֲוֹן עֲקָבָה מִדָּם" שֵׁם :

there with blood covered iniquity workers of a city of Gilead is 6 Hoshea as it is written murderers

פסוק ז

לְבָנֵי יִשְׂרָאֵל וְלִגֵּר וְלַתּוֹשֵׁב בְּתוֹכָם תִּהְיֶינָה שֵׁשׁ הָעָרִים
 the cities six of shall be among them and for the resident and for the convert Yisrael For the children of
 הָאֵלֶּה לְמִקְלָט לָנוֹס שָׁמָּה כָּל מִכָּה נֶפֶשׁ בְּשָׁגָגָה:
 unintentionally a soul who strikes anyone there to flee for refuge these

פסוק ח

וְאִם בְּכָלִי בְּרִזְל הִכָּהוּ וַיָּמָת רֹצֵחַ הוּא מוֹת יוֹמָת
 shall be put to death surely he is a murderer and he died he struck him iron with an instrument of And if
 הָרֹצֵחַ:
 the murderer

רש"י

וְאִם בְּכָלִי בְּרִזְל הִכָּהוּ. אֵין זֶה מְדַבֵּר בְּהוֹרֵג בְּשׁוֹגֵג הַסָּמוּךְ לוֹ,
 to it which is adjacent inadvertently of one who kills speaks this not he smote him iron with an instrument of And if
 אֵלֶּה בְּהוֹרֵג בְּמֵזִיד, וְכֵן לְלַמֵּד שֶׁהַהוֹרֵג בְּכָל דְּבַר צָרִיךְ שִׁיְהֶא בּוֹ שְׁעוֹר
 a size in it that there be needs object with any that one who kills to teach and it comes intentionally of one who kills but
 כְּדֵי לְהָמִית, שְׁנֵאמַר בְּכָלָם "אֲשֶׁר יָמוּת בּוֹ", דְּמַתְּרַגְּמִינָן "דִּהִיא כְּמִסַּת
 of a size which is which we translate by it one may die by which regarding all of them as it is said to cause death sufficient
 דִּימוֹת בֵּיהּ", חוּץ מִן הַבְּרִזְל, שְׁגָלוֹי וַיִּדְוַע לְפָנֵי הַקֹּב"ה שֶׁהַבְּרִזְל מְמִית בְּכָל
 in any kills that iron the Holy One before and known for it is revealed the iron from except by it that one may die
 שְׁהוּא, אֲפִלּוּ מִחֹט, לְפִיכָּה לֹא נִתְּנָה בּוֹ תוֹרָה שְׁעוֹר לְכָתֹב בּוֹ אֲשֶׁר יָמוּת בּוֹ;
 by it one may die by which concerning it to write a size the Torah to it gave not therefore a needle even amount
 וְאִם תֵּאמַר בְּהוֹרֵג בְּשׁוֹגֵג הַפְּתוּב מְדַבֵּר, הֲרִי הוּא אוֹמֵר לְמַטָּה אוֹ בְּכָל אֶבֶן
 stone with any Or below says it behold speaks the verse inadvertently of one who kills you say And if
 אֲשֶׁר יָמוּת בָּהּ בְּלֹא רְאוּת וְגו', לְמַד עַל הָאֲמוּרִים לְמַעַלָּה שֶׁבְּהוֹרֵג
 that of one who kills above those mentioned concerning this teaches etc. seeing without by it one may die by which
 בְּמֵזִיד הַפְּתוּב מְדַבֵּר:
 speaks the verse intentionally

פסוק ט

וְאִם בְּאֶבֶן יָד אֲשֶׁר יָמוּת בָּהּ הִכָּהוּ וַיָּמָת רֹצֵחַ הוּא מוֹת יוֹמָת
 surely he is a murderer and he died he struck him by it he will die that the hand with a stone of And if
 הָרֹצֵחַ:
 the murderer shall be put to death

רש"י

בְּאֶבֶן יָד. שִׁישׁ בָּהּ מְלֵא יָד סִפְרֵי:
 Sifrei a hand the fullness of in it that there is the hand With a stone of

רש"י

אשר ימות בה. שיש בה שיעור להמית, כתרגומו; לפי שנאמר "והכה איש
a man and he smote that it is said because like its Targum to cause death a measure in it that there is by it he may die which
את רעהו באבן" שמות כ"א, ולא נתן בה שיעור, יכול כל שהוא, לכה
therefore size at all any one might think a measure in it did it give and not 21 Shemos with a stone his fellow —

נאמר אשר ימות בה :
by it he may die which it is said

פסוק י

Pasuk 10

או בכלי עץ יד אשר ימות בו הכה וימת רצח הוא מות
surely he is a murderer and he died he struck him by it he could die that the hand wood of with a vessel of Or
יומת הרצח:
the murderer shall be put to death

רש"י

או בכלי עץ יד. לפי שנאמר שם "וכי יכה איש את עבדו או את
— or his slave — a man smites "And if there that it is said Because in the hand wood with an instrument of Or
אמתו בשבט", יכול כל שהוא, לכה נאמר "בעץ אשר ימות בו" —
by it" he will die which "with wood it is said therefore that it is any size one might think with a rod" his maidservant
שיהא בו כדי להמית ספרי :
Sifrei to cause death enough in it that there must be

פסוק יא

Pasuk 11

גאל הדם הוא ימית את הרצח בפגועו בו הוא
he him upon his encountering the murderer — shall put to death he the blood The redeemer of
ימיתנו:
shall put him to death

רש"י

בפגועו בו. אפלו בתוך ערי מקלט:
refuge the cities of inside even him when he meets

פסוק יב

Pasuk 12

ואם בשנאה יהדפנו או השליך עליו בצדיה וימת:
and he dies with design upon him he threw or he pushes him in hatred And if

רש"י

בצדיה. כתרגומו, "בכמנא" — במארב:
in wait in ambush like its Targum With laying in wait

פסוק יג

או באִיבָה הִכָּהוּ בְּיָדוֹ וַיָּמָת מוֹת יוֹמָת הַמַּכָּה רֹצֵחַ הוּא

he is a murderer the assailant shall be put to death surely and he died with his hand he struck him in enmity or

גֹּאֵל הַדָּם יָמִית אֶת הַרֹצֵחַ בְּפָגְעוֹ בּוֹ:

with him upon his encounter the murderer — shall put to death the blood the redeemer of

פסוק יד

וְאִם בְּפִתְעָ בְּלֹא אִיבָה הִדְפּוֹ אוֹ הִשְׁלִיךְ עָלָיו כָּל כְּלִי בְּלֹא צְדָקָה:

intent without vessel any upon him he hurled or he pushed him enmity without suddenly But if

רש"י

בפתע. באנס, ותרגומו "בתכיה", שהיה סמוך לו ולא היה לו שעות

time to him there was and not to him close that he was in close proximity and its translation by accident suddenly

להזהר עליו:

concerning him to be careful

פסוק טו

או בכל אֶבֶן אֲשֶׁר יָמוּת בָּהּ בְּלֹא רְאוּת וַיִּפֹּל עָלָיו וַיָּמָת וְהוּא

and he and he died upon him and he dropped seeing without by it he may die which stone with any or

לֹא אוֹיֵב לוֹ וְלֹא מִבְּקֵשׁ רָעָתוֹ:

his harm seeking and not to him an enemy was not

רש"י

או בכל אבן אשר ימות בה. הכהו:

he smote him by it one may die whereby stone with any or

רש"י

בלא ראות. שלא ראהו:

he saw him that not seeing Without

רש"י

ויפל עליו. מכאן אמרו ההורג דרך ירידה גולה, דרך עליה אינו

is not ascent by way of goes into exile descent by way of one who kills they said from here upon him and he cast

גולה מכות ל' :

page 7 Makkos going into exile

פסוק טז

וּשְׁפָטוּ הָעֵדָה בֵּין הַמַּכָּה וּבֵין גֹּאֵל הַדָּם עַל הַמְּשַׁפְּטִים

the laws according to the blood the redeemer of and between the striker between the assembly and shall judge

הַאֲלֵהּ:

these

פסוק יז

Pasuk 17

וְהִצִּילוּ הָעֵדָה אֶת הָרָצֵחַ מִיַּד גֹּאֵל הַדָּם וְהָשִׁיבוּ אֹתוֹ

him and shall return the blood the redeemer of from the hand of the killer — the assembly and shall rescue

הָעֵדָה אֶל עִיר מְקֻלָּטוֹ אֲשֶׁר נָס שָׁמָּה וַיָּשָׁב בָּהּ עַד מוֹת הַכֹּהֵן

the Kohen the death of until in it and he shall dwell there he fled where his refuge the city of to the assembly

הַגָּדֹל אֲשֶׁר מָשַׁח אֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ:

holiness with the oil of him he anointed whom the Gadol

רש"י

עַד מוֹת הַכֹּהֵן הַגָּדֹל. שֶׁהוּא בָּא לְהַשְׁרֹת שְׂכִינָה בְּיִשְׂרָאֵל וּלְהַאֲרִיךְ יְמֵיהֶם,

their days and to lengthen in Israel the Shechinah to cause to dwell comes because he the High the Kohen the death of Until

וְהָרָצֵחַ בָּא לְסַלֵּק אֶת הַשְּׂכִינָה מִיִּשְׂרָאֵל וּמִקְצָר אֶת יְמֵי הַחַיִּים, אֵינוֹ כְּדָאִי

worthy he is not the living the days of — and shortens from Israel the Shechinah — to remove comes and the murderer

שִׁיחָא לְפָנָי כֹּהֵן גָּדוֹל סַפְרֵי; דְּבָר אַחֵר — לְפִי שְׁהִיָּה לוֹ לְכֹהֵן

for the Kohen upon him that it was because another An explanation Sifrei High a Kohen before that he should be

גָּדוֹל לְהַתְפַּלֵּל שְׁלֹא תֵּאָרַע תִּקְלָה זֶה לְיִשְׂרָאֵל בְּחַיָּיו עַי' מִכּוֹת י"א :

11a Makkot see in his lifetime to Israel this a mishap there should occur that not to pray High

רש"י

אֲשֶׁר מָשַׁח אֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ. לְפִי פְּשׁוּטוֹ מִן הַמִּקְרָאוֹת הַקְּצָרִים הוּא,

it is the abbreviated the verses from its plain sense according to holiness with the oil of him anointed who

שֶׁלֹּא פָּרַשׁ מִי מִשְׁחוֹ, אֲלֵא כְּמוֹ אֲשֶׁר מָשַׁחוּ הַמּוֹשֵׁחַ אֹתוֹ בְּשֶׁמֶן הַקֹּדֶשׁ;

holiness with the oil of him the anointer anointed him which like but anointed him who it specified that not

וּרְבוֹתֵינוּ דִּרְשׁוּהוּ בְּמַסְכֵּת מִכּוֹת שֶׁם לְרֵאשִׁית דְּבָר, לְלַמֵּד שֶׁאֵם עַד שְׁלֹא נִגְמַר

was finished not until that if to teach a matter for proof of there Makkot in the tractate of expounded it and our Rabbis

דִּינוֹ מֵת הַכֹּהֵן גָּדוֹל וּמָנוּ אַחֵר תַּחֲתָיו, וּלְאַחַר מָכָאן נִגְמַר דִּינוֹ,

his judgment was finished this and after in his stead another and they appointed Gadol the Kohen died his judgment

חֹזֵר בְּמִיתָתוֹ שֶׁל שֵׁנִי, שֶׁנֶּאֱמַר אֲשֶׁר מָשַׁח אֹתוֹ, וְכִי הוּא מוֹשֵׁחַ לְכֹהֵן

the Kohen who anoints him he and is it him he anointed whom as it is said the second of at the death he returns

אוֹ הַכֹּהֵן מָשַׁח אֹתוֹ? אֲלֵא לְהַבִּיא אֶת הַנִּמְשָׁח בְּיָמָיו שֶׁמֶחֱזִירוֹ בְּמִיתָתוֹ:

by his death that he returns him in his days the one anointed — to include rather him anointed the Kohen or

פסוק יח

Pasuk 18

וְאִם יֵצֵא יֵצֵא הָרָצֵחַ אֶת גְּבוּל עִיר מְקֻלָּטוֹ אֲשֶׁר יָנוּס שָׁמָּה:

there he flees where his refuge the city of the boundary of — the murderer goes out surely And if

פסוק יט

וּמָצָא אֹתוֹ גֹּאֵל הַדָּם מִחוּץ לְגִבּוֹל עִיר מִקְלָטוֹ וְרָצַח גֹּאֵל
 the redeemer of and kills his refuge the city of to the boundary of outside the blood the redeemer of him and finds
 הַדָּם אֶת הָרֹצֵחַ אֵין לוֹ דָּם:
 bloodguilt for him there is not the killer — the blood

רש"י

אֵין לוֹ דָּם. הָרִי הוּא כְּהוֹרֵג אֶת הַמֵּת, שְׂאִין לוֹ דָּם:
 blood for him who there is no the dead man — is like one who kills he behold blood guilt for him there is no

פסוק ב

כִּי בְעִיר מִקְלָטוֹ יָשֵׁב עַד מוֹת הַכֹּהֵן הַגָּדֹל וְאַחֲרֵי מוֹת הַכֹּהֵן
 the Kohen the death of and after the Gadol the Kohen the death of until he must dwell his refuge in the city of for
 הַגָּדֹל יָשׁוּב הָרֹצֵחַ אֶל אֶרֶץ אֲחֻזָּתוֹ:
 his possession the land of to the manslayer shall return the Gadol

פסוק כא

וְהִיוּ אֵלֶּה לָכֶם לְחֻקֹּת מִשְׁפָּט לְדֹרֹתֵיכֶם בְּכָל מוֹשְׁבֵיכֶם:
 your dwellings in all throughout your judgment for a statute of for you these And they shall be
 generations

רש"י

בְּכָל מוֹשְׁבֵיכֶם. לָמַד שֶׁתִּהְיֶה סֵנְהֶדְרִין קְטַנָּה נוֹהֶגֶת בְּחוּצָה לְאֶרֶץ כָּל זְמַן
 the time all of the Land outside functioning minor a Sanhedrin that there shall be it teaches your dwellings In all
 שְׁנוֹהֶגֶת בְּאֶרֶץ יִשְׂרָאֵל מְכוּת ז':
 7a Makkot Yisrael in the Land of that it functions

פסוק כב

כָּל מִכָּה נֶפֶשׁ לְפִי עֵדִים יִרְצַח אֶת הָרֹצֵחַ וְעַד אֶחָד
 single and a witness the murderer — he shall execute witnesses by the mouth of a soul one who strikes Any
 לֹא יַעֲנֶה בְּנֶפֶשׁ לְמוֹת:
 to die against a soul testify shall not

רש"י

כָּל מִכָּה נֶפֶשׁ וּגו'. הֵבֵא לְהַרְגוֹ עַל שֶׁהִכָּה אֶת הַנֶּפֶשׁ עִי סִפְרֵי:
 Sifrei see the soul — that he struck because to kill him one who comes etc. a soul striker of Any

רש"י

לְפִי עֵדִים יִרְצַח. שְׂעִידוֹ שְׂכַמְזִיד וּבְהִתְרָאָה הָרָגוֹ:
 he killed him and with warning that intentionally who testify he shall be executed witnesses According to

וְלֹא תִקְחוּ כֹפֶר לְנַפְשׁ רֹצֵחַ אֲשֶׁר הוּא רָשָׁע לְמוֹת כִּי מוֹת

surely but to die is guilty he who a murderer for the life of ransom take And you shall not

יוֹמָת:

he shall be put to death

רש"י

וְלֹא תִקְחוּ כֹפֶר. לֹא יִפְטֹר בְּמָמוֹן כְּתוּבוֹת ל"ז :

37b Kesubos with money be freed he shall not ransom take And you shall not

וְלֹא תִקְחוּ כֹפֶר לָנוֹס אֶל עִיר מְקֻלָּטוֹ לָשׁוּב לְשִׁבְתָּ בְּאֶרֶץ עַד מוֹת

the death of until in the land to dwell to return his refuge the city of to to flee ransom shall you take And not

הַכֹּהֵן:

the Kohen

רש"י

וְלֹא תִקְחוּ כֹפֶר לָנוֹס אֶל עִיר מְקֻלָּטוֹ. לְמִי שֶׁנָּס אֶל עִיר מְקֻלָּט, שֶׁהָרַג

who killed refuge a city of to who fled for one his refuge the city of to for one fleeing ransom shall you take And not

בְּשׁוֹגֵג, אֵינוֹ נִפְטָר מִגְּלוֹת בְּמָמוֹן, לְתֵן כֹּפֶר לָשׁוּב לְשִׁבְתָּ בְּאֶרֶץ טָרָם יָמוֹת הַכֹּהֵן

the Kohen dies before in the land to dwell to return ransom to give with money from exile exempted he is not inadvertently

שם :

there

רש"י

לָנוֹס. כְּמוֹ לָנוֹס, כְּמוֹ "שׁוֹבֵי מִלְחָמָה" מִיכָּה ב' — שֶׁשָּׁבוּ מִן הַמִּלְחָמָה,

the battle from who returned chapter 2 Micha battle those returned from just as one who fled is like to flee

וְכֵן "נוֹגֵי מִמוֹעֵד" צַפְנִיָּה ג', וְכֵן "כִּי מְלִים הָיוּ" יְהוֹשֻׁעַ ה' ;

chapter 5 Yehoshua they were circumcised for and so too chapter 3 Zephaniah from the festival those removed and so too

כֹּפֶר תֹּאמַר שׁוֹב עַל מִי שֶׁשָּׁב כְּבָר, וּמוֹל עַל שֶׁמָּל כְּבָר, כֵּן

so already who circumcised regarding and circumcised already who returned one regarding returned you say just as

תֹּאמַר לָנוֹס עַל מִי שֶׁנָּס כְּבָר, וְקוֹרְהוּ נֹס, כְּלוּמָר מְבָרַח. וְאִם תֹּאמַר לָנוֹס

to flee you say and if made to flee meaning to say fled and it calls him already who fled one regarding fled you can say

— לְבָרַח, וּתְפַרְשֶׁהוּ לֹא תִקְחוּ כֹפֶר לְמִי שֶׁיֵּשׁ לוֹ לְבָרַח לְפָטְרוֹ מִן הַגְּלוֹת עֵי

see the exile from to exempt him to flee to him who has for one ransom take do not and you explain it to escape

סַפְרֵי, לֹא יֵדְעָתִי הֵיכָּה יֹאמַר לָשׁוּב לְשִׁבְתָּ בְּאֶרֶץ, הֲרֵי עֲדִין לֹא נָס, וּמֵהֵיכָן

and from where fled he has not still behold in the land to dwell to return it can say how do I know not Sifrei

יָשׁוּב?:

shall he return

וְלֹא תַחֲנִיפוּ אֶת הָאֲרֶץ אֲשֶׁר אַתֶּם בָּהּ כִּי הַדָּם הוּא יַחֲנִיף אֶת

— pollutes it the blood for are in it you which the land — pollute And you shall not

הָאֲרֶץ וְלֹאֲרֶץ לֹא יִכָּפֵר לָדָם אֲשֶׁר שָׁפַךְ בָּהּ כִּי אִם בַּדָּם

by the blood of · except in it was spilled which for the blood be expiation there will not and for the land the land

שֹׁפְכוֹ:

the one who spilled it

רש"י

וְלֹא תַחֲנִיפוּ. לֹא תַרְשִׁיעוּ, כְּתַרְגוּמוֹ — "וְלֹא תַחֲנִיפוּ":

make guilty and do not like its translation make guilty do not make wicked And you shall not

פסוק כו

וְלֹא תִטְמֵא אֶת הָאֲרֶץ אֲשֶׁר אַתֶּם יֹשְׁבִים בָּהּ אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָהּ

in its midst dwell I wherein in it dwell you which the land — defile And you shall not

כִּי אֲנִי יְהוָה שֹׁכֵן בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:

Yisrael the children of among dwell Hashem I for

רש"י

אֲשֶׁר אֲנִי שֹׁכֵן בְּתוֹכָהּ. שְׁלֹא תִשְׁכְּנוּ אוֹתִי בְּטִמְאַתָּהּ:

in its uncleanness Me you shall make dwell that not in its midst dwell I which

רש"י

כִּי אֲנִי ה' שֹׁכֵן בְּתוֹךְ בְּנֵי יִשְׂרָאֵל. אֶף בְּזִמְנֵי שֶׁהֵם טְמֵאִים שְׁכִינָהּ

the Shechinah is tamei that they are at a time even Yisrael the children of among dwell Hashem I for

בִּינֵיהֶם סַפְרֵי:

Sifrei among them

פסוק כז

וַיִּקְרְבוּ רָאשֵׁי הָאָבוֹת לְמִשְׁפַּחַת בְּנֵי גִלְעָד בֶּן מַכִּיר בֶּן מְנַשֶּׁה

Manasseh son of Machir son of Gilead the children of of the family of the fathers the heads of And they drew near

מִמִּשְׁפַּחַת בְּנֵי יוֹסֵף וַיְדַבְּרוּ לְפָנֵי מֹשֶׁה וּלְפָנֵי הַנְּשָׂאִים רָאשֵׁי אָבוֹת

fathers heads of the princes and before Moshe before and they spoke Yosef the children of from the families of

לְבָנֵי יִשְׂרָאֵל:

Yisrael of the children of

פסוק כח

וַיֹּאמְרוּ אֶת אֲדֹנֵי צֹוָה יְהוָה לָתֵת אֶת הָאֲרֶץ בְּנַחֲלָה בְּגוּרָל

by lot as an inheritance the land — to give Hashem commanded my lord — and they said

לְבָנֵי יִשְׂרָאֵל וְאֲדֹנִי צִוָּה בִּיהוָה לָתֵת אֶת נַחֲלַת צִלְפָּחָד

Tzelofchad the inheritance of — to give by Hashem was commanded and my lord Yisrael to the children of

אָחֵינוּ לְבָנָתָיו:

to his daughters our brother

פסוק כט

Pasuk 29

וְהָיוּ לְאֶחָד מִבְּנֵי שְׁבֹטֵי בְנֵי יִשְׂרָאֵל לְנָשִׁים וְנִגְרָעָה

then will be subtracted for wives Yisrael the children of the tribes of of the sons of to one and they become

נַחֲלָתָן מִנַּחֲלַת אֲבֹתֵינוּ וְנוֹסֶף עַל נַחֲלַת הַמָּטֵה אֲשֶׁר

that the tribe the inheritance of to and it will be added our fathers from the inheritance of their inheritance

תִּהְיֶינָה לָהֶם וּמִגֵּרָל נַחֲלָתָנוּ יִגְרָע:

it will be subtracted our inheritance and from the lot of to them they will belong

רש"י

וְנוֹסֶף עַל נַחֲלַת הַמָּטֵה. שְׁהָרִי בְּנֵה יוֹרְשָׁהּ, וְהָפֵן מִתֵּיחַס עַל שְׁבֹט

the tribe of after reckons pedigree and the son inherits her her son for behold the tribe the inheritance of to and it will be added

אָבִיו:

his father

פסוק ל

Pasuk 30

וְאִם יִהְיֶה הַיָּבֵל לְבָנֵי יִשְׂרָאֵל וְנוֹסְפָה נַחֲלָתָן עַל נַחֲלַת

the inheritance of onto their inheritance then will be added Yisrael for the children of the Jubilee there will be And if

הַמָּטֵה אֲשֶׁר תִּהְיֶינָה לָהֶם וּמִנַּחֲלַת מֵטֵה אֲבֹתֵינוּ יִגְרָע

will be subtracted our fathers the tribe of and from the to them they will belong that the tribe inheritance of

נַחֲלָתָן:

their inheritance

רש"י

וְאִם יִהְיֶה הַיָּבֵל. מִכָּאן הָיָה ר' יְהוּדָה אוֹמֵר עֲתִיד הַיּוֹבֵל שִׁיפְסֹק סִפְרָא

Sifra that it will cease the Jubilee it is destined saying Yehudah Rabbi was from here the Jubilee there will be And if

וַיִּקְרָא ב':

2 Vayikra

רש"י

וְאִם יִהְיֶה הַיּוֹבֵל. פְּלוּמָר, אֵין זֶו מְכִירָה שְׁחוּזָרַת פִּיּוּבֵל, שֶׁהִירְשָׁה אֵינָה

is not for the inheritance in the Jubilee that returns sale this there is no meaning the Jubilee there will be And if

חֹזֶרֶת, וְאִפְלוּ אִם יִהְיֶה הַיּוֹבֵל לֹא תִחְזָר הַנַּחֲלָה לְשִׁבְטוֹ, וְנִמְצָא שֶׁנוֹסְפָה

that it is added and it turns out to its tribe the inheritance will return not the Jubilee there will be if and even returning

עַל נַחֲלַת הַמָּטֵה אֲשֶׁר תִּהְיֶינָה לָהֶם:

to them they will belong which the tribe the inheritance of upon

וַיִּצַו מֹשֶׁה אֶת בְּנֵי יִשְׂרָאֵל עַל פִּי יְהוָה לֵאמֹר כֵּן מַטֵּה
 the tribe of correctly saying Hashem the word of by Yisrael the children of — Moshe And commanded
 בְּנֵי יוֹסֵף דְּבָרִים:
 speak Yosef the children of

זֶה הַדְּבָר אֲשֶׁר צִוָּה יְהוָה לְבָנוֹת צִלְפָּחַד לֵאמֹר לְטוֹב
 to the good saying Tzelofchad concerning the Hashem commanded which the matter This is
 בְּעֵינֵיהֶם תִּהְיֶינָה לְנָשִׁים אַךְ לְמִשְׁפַּחַת מַטֵּה אֲבִיהֶם תִּהְיֶינָה לְנָשִׁים:
 for wives they shall be their father the tribe of to the family of only for wives they may be in their eyes

וְלֹא תִסַּב נַחֲלָה לְבָנֵי יִשְׂרָאֵל מִמַּטֵּה אֶל מַטֵּה כִּי אִישׁ
 each man but a tribe to from a tribe Yisrael for the children of an inheritance shall pass over And not
 בְּנַחֲלַת מַטֵּה אֲבֹתָיו יִדְבְּקוּ בְּנֵי יִשְׂרָאֵל:
 Yisrael the children of shall cleave his fathers the tribe of to the inheritance of

וְכָל בֵּת יִרְשֶׁת נַחֲלָה מִמַּטּוֹת בְּנֵי יִשְׂרָאֵל לְאֶחָד מִמִּשְׁפַּחַת
 from the family of to one Yisrael the children of from the tribes of an inheritance who inherits daughter And every
 מַטֵּה אֲבִיהָ תִהְיֶה לְאִשָּׁה לְמַעַן יִירְשׁוּ בְּנֵי יִשְׂרָאֵל אִישׁ
 every man Yisrael the children of they may inherit so that for a wife she shall be her father the tribe of
 נַחֲלַת אֲבֹתָיו:
 his fathers the inheritance of

רש"י

וכל בת ירשת נחלה. שלא יהיה בן לאביה:
 to her father a son there was because not an inheritance inheriting daughter And every

וְלֹא תִסַּב נַחֲלָה מִמַּטֵּה לְמַטֵּה אַחֵר כִּי אִישׁ בְּנַחֲלָתוֹ יִדְבְּקוּ
 shall cleave to his inheritance each man but another to a tribe from a tribe an inheritance shall pass over And not
 מַטּוֹת בְּנֵי יִשְׂרָאֵל:
 Yisrael the children of the tribes of

כַּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה כִּן עָשׂוּ בָנוֹת צֶלְפָּחָד:
Tzelofchad the daughters of did so Moshe — Hashem commanded Just as

וַתִּהְיֶינָה מַחֲלָה תִּרְצָה וְחֹגְלָה וּמִלְכָּה וְנָעֲמָה בָנוֹת צֶלְפָּחָד לְבָנֵי
to the sons of Zelophehad the daughters of and Noah and Milcah and Hoglah Tirzah Mahlah And they became
לְדִידָהּ לְנָשִׁים:
for wives their uncles

רש"י

מחלה תרצה וגו'. כאן מנאן לפי גדלתן זו מזו בשנים, ונשאו
and they married in years over this one this one their seniority according to it enumerates them here etc. Tirtzah Machlah
פסדן תולדותן, ובכל המקרא מנאן לפי חכמתן, ומגיד
and this tells their wisdom according to it enumerates them the Scripture and in all of their birth according to the order of
שקולות זו כזו עי' בבא בתרא ק"כ:
120a Batra Bava see as this one this one that they were equal

מִמִּשְׁפַּחַת בְּנֵי מְנַשֶּׁה בֶּן יוֹסֵף הָיוּ לְנָשִׁים וַתְּהִי נַחֲלָתָן עַל
upon their inheritance and was for wives they were Yosef son of Menashe the sons of from the families of
מִטֵּה מִשְׁפַּחַת אֲבִיהֶן:
their father the family of the tribe of

אֵלֶּה הַמִּצְוֹת וְהַמִּשְׁפָּטִים אֲשֶׁר צִוָּה יְהוָה בְּיַד מֹשֶׁה אֶל
to Moshe by the hand of Hashem commanded that and the laws the commandments These are
בְּנֵי יִשְׂרָאֵל בְּעֶרְבַת מוֹאָב עַל יַרְדֵּן יֵרֵחוֹ:
Yerecho the Jordan of by Moav in the plains of Yisrael the Children of

CHAPTER SUMMARY

The aliyah details the laws of capital punishment and exile, emphasizing that no ransom can be accepted to spare a deliberate murderer from death or to release an accidental killer from his exile in the Ir Miklat, as unatoned bloodshed defiles the holy Land where Hashem dwells. To prevent tribal lands from shifting during the Yovel (Jubilee) year, Hashem commands that the daughters of Zelophehad must marry only within their father's tribe of Menashe. The daughters obediently marry their cousins, keeping their inheritance intact, and the parshah concludes with a summary of the mitzvos given to Bnei Yisrael on the plains of Moab by the Jordan.

In this parsha, the Torah teaches us about the Arei Miklat, the cities of refuge. When a person takes a life unintentionally, through carelessness or a tragic mishap, he must flee to a city of refuge and remain there. The Torah warns us that no amount of money can buy his way out: "Nor may you accept ransom in lieu of flight to a city of refuge, enabling someone to return home." He must stay within those borders, reflecting and rebuilding, until the Kohen Gadol passes away.

Think about the profound lesson Hashem is teaching us here. When we make a mistake, even an unintentional one, a "shgaga", our natural reaction is to try to pay our way out of the consequences. We want to make a quick apology, write a check, or find a shortcut to make the discomfort go away so we can immediately return to our comfortable routine. But the Torah says: No. True teshuvah and healing require you to sit with your mistake. You must enter your own "city of refuge", a space of quiet reflection, boundaries, and real inner work.

When you hurt someone's feelings, damage a relationship, or fail in your spiritual duties, do not rush to sweep it under the rug. Real growth happens when we allow ourselves to feel the weight of our actions and accept the process of repair, even when it is uncomfortable and takes time.

Today, if you make a mistake or hurt someone, resist the urge to offer a quick, superficial fix just to ease your own guilt. Instead, take five minutes of quiet reflection to truly understand what went wrong, sincerely apologize without making excuses, and accept the patient process of rebuilding trust.