

ZICHRON MEIR EDITION

תרגום אונקלוס

ONKELOS

פרשת במדבר / Parashas Bamidbar

ArtScroll® Series

Rabbi Nosson Scherman / Rabbi Gedaliah Zlotowitz

*General Editors*

Rabbi Meir Zlotowitz ז"ל, Founder

פרשת במדבר

[א] א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַּר סִינַי בְּאֹהֶל מוֹעֵד  
 א א וּמִלִּיל יְיָ עִם מֹשֶׁה בְּמִדְבַּר סִינַי בְּמִשְׁכַּן זִמְנָא  
 בְּאֹהֶל לַחֹדֶשׁ הַשְּׁנַי בַּשָּׁנָה הַשְּׁנִית לְצֵאתָם מֵאֶרֶץ מִצְרַיִם  
 בְּחֹד לִירְחָא תְּנִינָא בְּשַׁתָּא תְּנִינָתָא לְמַפְקֵהוֹן מֵאֶרֶץ דְּמִצְרַיִם  
 לְאָמַר: ב שְׂאוּ אֶת־רֵאשׁ כָּל־עֵדֹת בְּנֵי־יִשְׂרָאֵל לְמִשְׁפְּחֹתָם  
 לְמִימַר: ב קְבִילוּ יַת חֲשְׁבוֹן כָּל בְּנִשְׁתָּא דְּבְנֵי יִשְׂרָאֵל לְזַרְעֵיהֶוֹן

ר"ט

(א) וַיְדַבֵּר. במדבר סיני באֹהֶל לַחֹדֶשׁ. מתוך חִיזְקוֹן לְפָנָיו מוֹנֶה אוֹתָם כָּל שְׁטָה. כְּשֵׁילָחוּ מִמִּצְרַיִם מִנְחָן (שמות יב, לו), וְכִשְׁפְּלוּ צְעַנְגַל (שמות לב, לה) מִנְחָן לִידַע [מִנְיָן] הַנּוֹתָרִים, דַּע מִנְיָן כָּל שְׂבַט וְשְׂבַט:

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

1.

<sup>1</sup>Hashem spoke to Moshe in the Wilderness of Sinai, in the Ohel Moed, on the first of the second month, in the second year after their exodus from the land of Egypt, saying:

<sup>2</sup>Raise the heads of the entire assembly of the Children of Israel according to their families

1.

בְּמִדְבַּר סִינַי בְּאֹהֶל לַחֹדֶשׁ — Hashem spoke WITH<sup>[1]</sup> Moshe in the Wilderness of Sinai, in the Ohel Moed (Tent of Meeting),<sup>[2]</sup> on the first of the second month (Iyar), in the second year after their exodus from the land of Egypt, saying:

2. קְבִילוּ יַת חֲשְׁבוֹן כָּל בְּנִשְׁתָּא דְּבְנֵי יִשְׂרָאֵל — OBTAIN THE COUNT<sup>[3]</sup> of the entire assembly of the Children of Israel, לְזַרְעֵיהֶוֹן

1. Onkelos generally translates דַּבַּר אֵל as speak “with,” rather than speak “to,” because the verb דַּבַּר denotes a direct and close communication. By contrast, he translates the phrase אֵל אָמַר as say “to,” (see, e.g., 3:40 below), since the verb אָמַר means simply to convey words to another (Redifi Maya, שרש אמר, Pas’shegen HaDas, Devarim 2:16).

For this very reason, when the context is Hashem speaking to man through prophecy, Onkelos generally modifies his translation to speak “to,” in order to minimize the connotation of Hashem directly communicating with a person. However, with regard to Moshe (as in this verse), whose level of prophecy was of a uniquely personal nature (see below, 12:8 and Devarim 34:10), Onkelos retains the translation of speak with. See Vayikra 10:8 note 14 for further discussion.

2. The Torah consistently uses the term Ohel Moed to refer to the Mishkan. Radak (Shorashim עי יעד) explains that the word מוֹעֵד means “a designation (of time or place) for meeting,” and refers to Hashem’s meetings with Moshe in the Mishkan to teach him Torah, and to the gathering together of Jews there [for prayer and other occasions]; see also Shemos 29:42-43 with Rashi. Accordingly, the accurate translation of Ohel Moed is “the tent of designation for meeting.” This is the simple

understanding of Onkelos’ translation, בְּשִׁבְעָן זִמְנָא, as well (i.e., זִמְנָא in the sense of זְמַן, convening, not in the sense of זְמַן, time), since Onkelos similarly translates the verb forms of מוֹעֵד — for example, אֲרַעַד, I shall convene [in the Ohel Moed] (17:19 below) — as אֲזַמְנֵי מִימְרֵי (Nefesh HaGer to Vayikra 1:1).

HaKesav VeHaKabbalah (to Shemos 27:21), however, maintains that Onkelos’ term זִמְנָא is in fact meant in the sense of “time,” so that בְּשִׁבְעָן זִמְנָא, as well as the Hebrew term אֹהֶל מוֹעֵד, means a tent “for a time.” The Mishkan is called this way because it was dismantled and erected anew every time the camp relocated, as opposed to the Beis HaMikdash, which was a permanent structure and is thus called the בית עולָמִים, the Eternal House.

3. Onkelos interprets the word שְׂאוּ in the sense of “taking up” or “receiving” (see, similarly, 5:31 below with note 62), and אִשׁ as referring to the sum total of a count (see Rashi to Shemos 30:12 with Mizrahi and Gur Aryeh). [The Torah refers to the sum total as ראש, literally, head, because census-takers would customarily write the total on the “top” of the tally page (Ibn Ezra there).] Hence, שְׂאוּ אִתְּ אִשׁ means “obtain the total count.”

The literal “Raise the heads” is expounded by the Midrash (Bamidbar Rabbah 1:9) as conveying that the

לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמוֹת כָּל־זָכָר לְגִלְגֻלְתָּם: ג מִבְּן  
 לְבֵית אֲבֹתָהוֹן בְּמִנְיַן שְׁמֵהוֹן כָּל דְּכוּרָא לְגִלְגֻלְתְּהוֹן: ג מִבְּר  
 עֶשְׂרִים שָׁנָה וְנִמְעָלָה כָּל־יֵצֵא צָבָא בְּיִשְׂרָאֵל תִּפְקְדוּ אֹתָם  
 עֶשְׂרִין שָׁנִין וְלַעֲלָא כָּל נָפֵק חֵילָא בְּיִשְׂרָאֵל תִּמְנוֹן יְתְהוֹן  
 לְצָבָאֹתָם אֶתְהּ וְאַהֲרֹן: ד וְאִתְּכֶם יְהִי אִישׁ אִישׁ לְמִטָּה  
 לְחֵילֵיהוֹן אֶתְ וְאַהֲרֹן: ד וְעִמְכוֹן יְהוֹן גְּבָרָא גְּבָרָא לְשִׁבְטָא

רש"י

לְבֵית אֲבֹתָם. מִי שֶׁאָבְדוּ מִשְׁבֵּט אֶחָד וְאָמוּ מִשְׁבֵּט אֶחָד  
 יָקוּם עַל שְׁבֵט אָבְדוֹ (בְּמִדְבַר רַבָּה ו, ג; צִבָּא בְּתַרְחַ קט:)  
 לְגִלְגֻלְתָּם. עַל יְדֵי שְׁקָלִים "צָקַט לְגִלְגֻלְתָּ" (שְׁמוֹת ל, כו):  
 (ג) כָּל יֵצֵא צָבָא. מִגִּיד שֶׁאֵין יוֹלָא צִבָּא פְּחוּת מִבְּן עֶשְׂרִים:  
 (ד) וְאִתְּכֶם יְהִי. כְּשֶׁתִּפְקְדוּ אוֹסֵם יְהִי עִמְכֶם כְּשֶׁיֵּאָר כָּל שְׁבֵט  
 וְשִׁבְטָא:

## CHUMASH TRANSLATION

[and] according to their fathers' household, by number of names, every male, head by head.<sup>3</sup> From twenty years of age and up — everyone who goes out to the legion in Israel — you shall count them according to their legions, you and Aharon.<sup>4</sup> And with you shall be one man from each tribe,

## ONKELOS ELUCIDATED

לְבֵית אֲבֹתָהוֹן — according to their families and according to their fathers' household,<sup>[4]</sup> בְּמִנְיַן שְׁמֵהוֹן — by number of names,<sup>[5]</sup> כָּל דְּכוּרָא לְגִלְגֻלְתְּהוֹן — every male, head by head.  
 3. מִבְּר עֶשְׂרִין שָׁנִין וְלַעֲלָא — From twenty years of age and up — כָּל נָפֵק חֵילָא בְּיִשְׂרָאֵל — whoever goes out to the legion in Israel<sup>[6]</sup> — תִּמְנוֹן יְתְהוֹן לְחֵילֵיהוֹן — you shall count them<sup>[7]</sup> according to their legions,<sup>[8]</sup> אֶתְ וְאַהֲרֹן — you and Aharon.  
 4. וְעִמְכוֹן יְהוֹן — And with you when you count them shall be גְּבָרָא גְּבָרָא — one man from each tribe,

census elevated and glorified the Jewish people, for it demonstrated their importance in Hashem's eyes. See also *Rashi* to v. 1 and *Ramban* to v. 3.

4. "Their families" refers to each person's immediately family. By counting the people according to their families, they would be able to determine each person's tribe and thereby arrive at an accurate count of each tribe. The family and tribe is determined "according to their fathers' household," meaning that if one's father is from one tribe and his mother is from a different tribe, he is counted as a member of his father's tribe (*Rashi* with *Mizrachi* and *Gur Aryeh*).

5. Onkelos interprets the term *מִסְפַּר* in its typical sense — *number*. Accordingly, *by number* (or *by count*) of the names means that, rather than counting the people themselves (using a head count), each person would state his name, and the names would be written down in a ledger and then counted (see *Ralbag*, *Malbim*, and, similarly, *Netziv*).

This is unlike *Rashi* further in the verse, who maintains that each person gave a half-*shekel* coin and the coins were counted. *Rashi* may understand the term *בְּמִסְפַּר שְׁמוֹת* like *Ramban* (end of next verse), who interprets it as "by *telling* of names" (from the verb *סָפַר*, *tell*). As each man would bring his half-*shekel*, he was to state his name and tribal affiliation before Moshe and the tribal leaders (see v. 18 below).

6. According to *Rashi*, this refers specifically to service in the army, where the minimum age to serve was twenty. In general, though, the term *צָבָא* (and its Aramaic equivalent *חֵילָא*) simply means a "legion" or a gathering (a "host") of people, typically for a purpose, such as to serve in some capacity (e.g., 4:3 below) or for encampment (as in v. 52 below). See also further in the verse with note 9.

In fact, *Ramban* maintains that even here *צָבָא* does not mean "army," but simply a gathering of men, and that the age of twenty simply reflects the social reality that teenagers do not congregate among the men. See further, *HaKesav VeHaKabbalah* to 2:4 below.

7. The Hebrew term *פָּקַד* is generally used in the sense of remembering or turning one's attention to something or someone (see, for example, *Bereishis* 21:1). *Ramban* explains that, in using this term here, Hashem indicated to Moshe that he should not directly count them, but rather they shall each give a half-*shekel* coin (see note 5) and through counting these coins Moshe will become "aware" of their number.

8. I.e., according to their tribes, each of which consists of a "legion" of people [see note 7] (*Ramban*; see also *Rashi* to *Shemos* 6:26). The verse is saying that in addition to obtaining the count of the nation as a whole, they shall also obtain the count of each tribe (*Pnei Yerushalayim* to *Ramban*).

אִישׁ רֵאשׁ לְבֵית־אֲבֹתָיו הוּא: ❖ ה וְאֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר  
 גָּבַר רֵישׁ לְבֵית אֲבֹהֵתוֹהִי הוּא: ה וְאֵלֶּיךָ שְׁמֹת גְּבֻרָא דִּי  
 יַעֲמְדוּ אִתְּכֶם לְרֵאוּבֵן אֶלְיָצוּר בֶּן־שְׁדֵיאוּר: ו לְשִׁמְעוֹן שְׁלֹמִיאֵל  
 יְקוּמוֹן עִמְכוֹן לְרֵאוּבֵן אֶלְיָצוּר בֶּר שְׁדֵיאוּר: ו לְשִׁמְעוֹן שְׁלֹמִיאֵל  
 בֶּן־צוּרִישְׁדֵי: ז לְיְהוּדָה נַחֲשׁוֹן בֶּן־עֲמִינָדָב: ח לְיִשָּׁשְׁכָר נְתַנְאֵל  
 בֶּר צוּרִישְׁדֵי: ז לְיְהוּדָה נַחֲשׁוֹן בֶּר עֲמִינָדָב: ח לְיִשָּׁשְׁכָר נְתַנְאֵל  
 בֶּן־צוּעָר: ט לְזְבוּלָן אֶלְיָאָב בֶּן־חֶלֶן: י לְבְנֵי יוֹסֵף לְאֶפְרַיִם  
 בֶּר צוּעָר: ט לְזְבוּלָן אֶלְיָאָב בֶּר חֶלֶן: י לְבְנֵי יוֹסֵף לְאֶפְרַיִם  
 אֶלְיָשָׁמַע בֶּן־עֲמִיֵהוּד לְמִנְשֵׁה גַמְלִיאֵל בֶּן־פְּדָהצוּר: יא לְבְנֵימֵן  
 אֶלְיָשָׁמַע בֶּר עֲמִיֵהוּד לְמִנְשֵׁה גַמְלִיאֵל בֶּר פְּדָהצוּר: יא לְבְנֵימֵן  
 אַבִּידָן בֶּן־גְּדַעֲנִי: יב לְדָן אַחִיעֶזֶר בֶּן־עֲמִישְׁדֵי: יג לְאַשֶׁר פַּגְעִיאֵל  
 אַבִּידָן בֶּר גְּדַעֲנִי: יב לְדָן אַחִיעֶזֶר בֶּר עֲמִישְׁדֵי: יג לְאַשֶׁר פַּגְעִיאֵל  
 בֶּן־עֶכְרָן: יד לְגָד אֶלְיָסָף בֶּן־דְּעוּאֵל: טו לְנַפְתָּלִי אַחִירַע בֶּן־עֵינָן:  
 בֶּר עֶכְרָן: יד לְגָד אֶלְיָסָף בֶּר דְּעוּאֵל: טו לְנַפְתָּלִי אַחִירַע בֶּר עֵינָן:

— CHUMASH TRANSLATION —

a man who is a head of his fathers' household.

<sup>5</sup> These are the names of the men who shall stand with you: For Reuven, Elitzur son of Shedeur. <sup>6</sup> For Shimon, Shelumiel son of Tzurishadai. <sup>7</sup> For Yehudah, Nachshon son of Aminadav. <sup>8</sup> For Yissachar, Nesanel son of Tzuar. <sup>9</sup> For Zevulun, Eliav son of Chelon. <sup>10</sup> For the children of Yosef — for Ephraim, Elishama son of Amihud; for Menasheh, Gamaliel son of Pedahzur. <sup>11</sup> For Binyamin, Avidan son of Gideoni. <sup>12</sup> For Dan, Achiezer son of Amishadai. <sup>13</sup> For Asher, Pagiell son of Ochran. <sup>14</sup> For Gad, Eliasaf son of Deuel. <sup>15</sup> For Naftali, Achira son of Enan.

— ONKELOS ELUCIDATED —

אִישׁ רֵאשׁ לְבֵית אֲבֹהֵתוֹהִי הוּא — a man who is a head of his fathers' household, i.e., the leader of his tribe.

- די גְּבֻרָא דִּי יַעֲמְדוּ אִתְּכֶם לְרֵאוּבֵן אֶלְיָצוּר בֶּר שְׁדֵיאוּר — These are the names of the men who shall stand with you: For Reuven, Elitzur son of Shedeur.
- ה וְאֵלֶּיךָ שְׁמֹת גְּבֻרָא דִּי יַעֲמְדוּ אִתְּכֶם לְרֵאוּבֵן אֶלְיָצוּר בֶּר שְׁדֵיאוּר — For Reuven, Elitzur son of Shedeur.
- ו לְשִׁמְעוֹן שְׁלֹמִיאֵל בֶּר צוּרִישְׁדֵי — For Shimon, Shelumiel son of Tzurishadai.
- ז לְיְהוּדָה נַחֲשׁוֹן בֶּן־עֲמִינָדָב — For Yehudah, Nachshon son of Aminadav.
- ח לְיִשָּׁשְׁכָר נְתַנְאֵל בֶּר צוּרִישְׁדֵי — For Yissachar, Nesanel son of Tzuar.
- ט לְזְבוּלָן אֶלְיָאָב בֶּן־חֶלֶן — For Zevulun, Eliav son of Chelon.
- י לְבְנֵי יוֹסֵף לְאֶפְרַיִם בֶּר צוּעָר — For the children of Yosef — for Ephraim, Elishama son of Amihud; for Menasheh, Gamaliel son of Pedahzur.<sup>[9]</sup>
- יא לְבְנֵימֵן אֶלְיָשָׁמַע בֶּר עֲמִיֵהוּד — For Binyamin, Avidan son of Gideoni.
- יב לְדָן אַחִיעֶזֶר בֶּן־עֲמִישְׁדֵי — For Dan, Achiezer son of Amishadai.
- יג לְאַשֶׁר פַּגְעִיאֵל בֶּר עֶכְרָן — For Asher, Pagiell son of Ochran.
- יד לְגָד אֶלְיָסָף בֶּר דְּעוּאֵל — For Gad, Eliasaf son of Deuel.
- טו לְנַפְתָּלִי אַחִירַע בֶּר עֵינָן — For Naftali, Achira son of Enan.

9. Ephraim and Menasheh were considered two separate tribes in regard to all the matters discussed in this and the following *parashos* — the *Nesim* (tribal

leaders), the census, etc. The tribe of Levi, however, was not part of the count of tribes in regard to these matters.

טו אֱלֹהֵי קְרוּאֵי [קְרוּאֵי ב] הָעֵדָה נְשִׂאֵי מְטוֹת אָבוֹתָם רְאֵשֵׁי  
 טו אֲלֵינ מְעָרְעֵי כְנֹשְׁתָא רְבֵרְבֵי שְׁבֵטֵי אֲבֹהֵיהוֹן רִישֵׁי  
 אֲלֵפֵי יִשְׂרָאֵל הֵם: ❖ יז וַיִּקַּח מֹשֶׁה וְאַהֲרֹן אֶת הָאֲנָשִׁים הָאֵלֶּה  
 אֲלֵפֵי דִישְׂרָאֵל אֲנֹן: יז וּדְבַר מֹשֶׁה וְאַהֲרֹן יָת גְּבֵרֵיָא הָאֲלֵינ  
 אֲשֶׁר נִקְבּוּ בְשֵׁמוֹת: יח וְאֵת כָּל-הָעֵדָה הִקְהִילוּ בְּאֶחָד לַחֹדֶשׁ  
 דִּי אֲתַפְּרְשׁוּ בְשֵׁמֵהֶן: יח וַיֵּת כָּל כְּנֹשְׁתָא כְּנֹשׁוּ בְּחַד לִירְחָא  
 הַשְּׁנִי וַיִּתְּלְדוּ עַל-מִשְׁפְּחֹתָם לְבֵית אֲבוֹתָם בְּמִסְפַּר שְׁמוֹת מְבֹן  
 תְּנִינָא וְאֲתִיחְסוּ עַל זְרַעֵיהֶוֹן לְבֵית אֲבֹהֵיהֶוֹן בְּמִנְיָן שְׁמֵהֶן מִבְּר  
 עֲשָׂרִים שָׁנָה וּמְעַלָּה לְגִלְגָּלְתָּם: יט כְּאֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה  
 עֲשִׂרִין שָׁנִין וּלְעֵלָא לְגִלְגָּלְתְּהוֹן: יט כְּמָא דִּי פְקִיד יִי יָת מֹשֶׁה

רע"ז

(טו) אלה קרואי העדה. הנקראים לכל דבר חשיבות שצטעקה: (יז) את האנשים האלה. את שנים עשר נשיאים הללו: אשר נקבו לו פאן בשמות: (יח) ויתלדו על משפחותם. הציחו ספרי יחוסיהם ועידי חזקת לידתם כל אחד ואחד להתייחס על השבט:

## CHUMASH TRANSLATION

<sup>16</sup> These are the **summoned ones** of the assembly, the leaders of their fathers' tribes, they are the heads of the thousands of Israel. <sup>17</sup> Moshe and Aharon took these men who had been specified by name.

<sup>18</sup> They gathered the entire assembly on the first of the second month, and they registered their lineage according to their families [and] according to their fathers' household, by number of names, from twenty years of age and up, head by head. <sup>19</sup> As Hashem had commanded Moshe,

## ONKELOS ELUCIDATED

**16.** אֲלֵינ מְעָרְעֵי כְנֹשְׁתָא — These are the **ONES WHO MEET** on behalf of the assembly,<sup>[10]</sup> רְבֵרְבֵי שְׁבֵטֵי אֲבֹהֵיהֶוֹן — the leaders of their fathers' tribes, רִישֵׁי אֲלֵפֵי דִישְׂרָאֵל אֲנֹן — they are the heads of the thousands of Israel.

**17.** מֹשֶׁה וְאַהֲרֹן יָת גְּבֵרֵיָא הָאֲלֵינ — Moshe and Aharon took<sup>[11]</sup> these twelve men דִּי אֲתַפְּרְשׁוּ בְשֵׁמֵהֶן — who were specified by Hashem by THEIR names, to join them in counting the people.

**18.** וַיֵּת כָּל כְּנֹשְׁתָא אֲבִנְשׁוּ — They gathered<sup>[12]</sup> the entire assembly בְּחַד לִירְחָא תְּנִינָא — on the first of the second month, וְאֲתִיחְסוּ עַל זְרַעֵיהֶוֹן לְבֵית אֲבֹהֵיהֶוֹן — and [the people] registered their tribal lineage according to their families and according to their fathers' household,<sup>[13]</sup> בְּמִנְיָן שְׁמֵהֶן מִבְּר — by number of names, from twenty years of age and up, לְגִלְגָּלְתְּהוֹן — head by head.

**19.** כְּמָא דִּי פְקִיד יִי יָת מֹשֶׁה — As Hashem had commanded Moshe,

10. They meet to discuss public affairs and seek counsel with each other (see *Or HaTargum* to 16:2 and note 4 there). This explanation assumes that מערע means *encounter* or *occasion* (*Pas'shegen*; *Ramban* to *Vayikra* 23:2; see note 2 in our edition there). Some maintain, however that מערע can also mean *calling* (see *Pas'shegen* and *Lechem VeSimlah* to *Vayikra* *ibid.*). Accordingly, Onkelos is understood like *Rashi*, who interprets קְרוּאֵי הָעֵדָה as: “those who are summoned (called) for [every matter of importance affecting] the assembly.” See also *Beurei Onkelos*.

11. Onkelos generally uses the root רבר, literally, *lead*, for the taking of people or animals, since they are led by command or persuasion, rather than taken in hand.

When the reference is to taking something in hand, Onkelos uses the root נסב, *take* (see *Rashi* to *Bereishis* 43:15 and Introduction to *Nefesh HaGer* קח ד"ה ק).

12. The Aramaic אבנשו (like the Hebrew הקהילו) literally means, *they caused [the entire assembly] to gather*. The verb is expressed this way because one does not actually *gather* people together by hand; he *causes* them to gather by summoning them together. [Some editions of Onkelos, however, do have כנשו, *they gathered*.]

13. Since the count was to be done by tribe, the people had to establish the tribe to which they belonged, either by written documentation or valid witnesses (*Rashi*), or by giving their word (*Ramban*).

וַיִּפְקְדֵם בְּמִדְבַר סִינַי: ❖ ס שני כ וַיְהִיו בְּנֵי־רְאוּבֵן בְּכֹר  
 וּמְנֹנֵן בְּמִדְבַר דְּסִינַי: כ וְהוּוּ בְנֵי רְאוּבֵן בּוֹכְרָא  
 יִשְׂרָאֵל תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם בְּמִסְפַּר שְׁמוֹת  
 דְּיִשְׂרָאֵל תּוֹלְדֹתָהוּן לְזַרְעֵיתָהוּן לְבֵית אֲבֹתָהוּן בְּמִנְיָן שְׁמֵהוּן  
 לְגַלְגֻּלְתָּם כָּל־זָכָר מִבֶּן עֶשְׂרִים שָׁנָה וְיָמְעֵלָה כָּל יֵצֵא צָבָא:  
 לְגַלְגֻּלְתָּהוּן כָּל דְּכוּרָא מִבְּר עֶשְׂרִין שָׁנִין וְלַעֲלָא כָּל נָפֶק חֵילָא:  
 כא פְּקֻדֵיהֶם לְמִטָּה רְאוּבֵן וְאַרְבַּעִים אֶלֶף וַחֲמִשׁ מֵאוֹת: פ  
 כא מְנִינְיָהוּן לְשִׁבְטָא דְּרְאוּבֵן אַרְבַּעִין וְשֵׁטָא אֶלְפִין וַחֲמִשׁ מָאָה:  
 כב לְבָנֵי שְׁמֵעוֹן תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבֵית אֲבֹתָם פְּקֻדֵיו  
 כב לְבָנֵי שְׁמֵעוֹן תּוֹלְדֹתָהוּן לְזַרְעֵיתָהוּן לְבֵית אֲבֹתָהוּן מְנִינְיָהוּ  
 בְּמִסְפַּר שְׁמוֹת לְגַלְגֻּלְתָּם כָּל־זָכָר מִבֶּן עֶשְׂרִים שָׁנָה וְיָמְעֵלָה  
 בְּמִנְיָן שְׁמֵהוּן לְגַלְגֻּלְתָּהוּן כָּל דְּכוּרָא מִבְּר עֶשְׂרִין שָׁנִין וְלַעֲלָא  
 כג כָּל יֵצֵא צָבָא: כג פְּקֻדֵיהֶם לְמִטָּה שְׁמֵעוֹן תְּשַׁעָה וַחֲמִשִּׁים אֶלֶף  
 כג כָּל נָפֶק חֵילָא: כג מְנִינְיָהוּן לְשִׁבְטָא דְּשְׁמֵעוֹן חֲמִשִּׁין וְתִשְׁעָה אֶלְפִין  
 וְשֵׁלֶשׁ מֵאוֹת: פ  
 וְתִלְתַּת מָאָה:

## CHUMASH TRANSLATION

he counted them in the Wilderness of Sinai.

<sup>20</sup> The children of Reuven, first-born of Yisrael, were — their offspring according to their families [and] according to their fathers' household, by number of names, head by head, every male from twenty years of age and up, everyone who goes out to the legion — <sup>21</sup> their numbers, for the tribe of Reuven: forty-six thousand, five hundred.

<sup>22</sup> For the children of Shimon, their offspring according to their families [and] according to their fathers' household, its numbers, by number of names, head by head, every male from twenty years of age and up, everyone who goes out to the legion — <sup>23</sup> their numbers, for the tribe of Shimon: fifty-nine thousand, three hundred.

## ONKELOS ELUCIDATED

— he counted them in the Wilderness of Sinai. — וּמְנֹנֵן בְּמִדְבַר דְּסִינַי

20. — The children of Reuven, firstborn of Yisrael, were — תּוֹלְדֹתָהוּן לְזַרְעֵיתָהוּן לְבֵית אֲבֹתָהוּן — their offspring according to their families and according to their fathers' household, — אֲבֹתָהוּן — by number of names, head by head, — כָּל דְּכוּרָא — every male — מִבְּר עֶשְׂרִין שָׁנִין וְלַעֲלָא — from twenty years of age and up, — כָּל נָפֶק חֵילָא — everyone who goes out to the legion —

21. — their numbers, for the tribe of Reuven: — אַרְבַּעִין וְשֵׁטָא אֶלְפִין וַחֲמִשׁ מָאָה — forty-six thousand, five hundred.

22. — For the children of Shimon, תּוֹלְדֹתָהוּן — their offspring according to their families and according to their fathers' household, — לְזַרְעֵיתָהוּן לְבֵית אֲבֹתָהוּן — [the tribe's] numbers, — בְּמִנְיָן שְׁמֵהוּן לְגַלְגֻּלְתָּהוּן — by number of names, head by head, — כָּל דְּכוּרָא — every male — מִבְּר עֶשְׂרִין שָׁנִין וְלַעֲלָא — from twenty years of age and up, — כָּל נָפֶק חֵילָא — everyone who goes out to the legion —

23. — their numbers, for the tribe of Shimon: — חֲמִשִּׁין וְתִלְתַּת מָאָה — fifty-nine thousand, three hundred.

כד לְבָנֵי גָד תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אָבֹתָם בְּמִסְפַּר שְׁמוֹת  
 כד לְבָנֵי גָד תּוֹלְדֹתֵהוּן לְזִרְעֵיתֵהוּן לְבֵית אָבֹתֵהוּן בְּמִנְיַן שְׁמֵהוּן  
 מִבְּן עֶשְׂרִים שָׁנָה וְיָמָעְלָה כָּל יֵצֵא צָבָא: כה פְּקֻדֵיהֶם לְמִטָּה  
 מִבְּר עֶשְׂרִין שָׁנִין וְלַעֲלָא כָּל נָפֶק חִילָא: כה מְנִינֵיהוּן לְשַׁבְּטָא  
 גָּד חֲמִשָּׁה וָאַרְבַּעִים אֶלֶף וְשֵׁשׁ מֵאוֹת וְחֲמִשִּׁים: פ  
 דָּגָד אַרְבַּעִין וְחֲמִשָּׁא אֶלְפִין וְשִׁית מָאָה וְחֲמִשִּׁין:

כו לְבָנֵי יְהוּדָה תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אָבֹתָם בְּמִסְפַּר  
 כו לְבָנֵי יְהוּדָה תּוֹלְדֹתֵהוּן לְזִרְעֵיתֵהוּן לְבֵית אָבֹתֵהוּן בְּמִנְיַן  
 שְׁמֹת מִבְּן עֶשְׂרִים שָׁנָה וְיָמָעְלָה כָּל יֵצֵא צָבָא: כו פְּקֻדֵיהֶם  
 שְׁמֵהוּן מִבְּר עֶשְׂרִין שָׁנִין וְלַעֲלָא כָּל נָפֶק חִילָא: כו מְנִינֵיהוּן  
 לְמִטָּה יְהוּדָה אַרְבַּעַת וְשִׁבְעִים אֶלֶף וְשֵׁשׁ מֵאוֹת: פ  
 לְשַׁבְּטָא דִּיהוּדָה שִׁבְעִין וָאַרְבַּעַת אֶלְפִין וְשִׁית מָאָה:

כח לְבָנֵי יִשְׂשַׁכָּר תּוֹלְדֹתָם לְמִשְׁפְּחֹתָם לְבֵית אָבֹתָם  
 כח לְבָנֵי יִשְׂשַׁכָּר תּוֹלְדֹתֵהוּן לְזִרְעֵיתֵהוּן לְבֵית אָבֹתֵהוּן  
 בְּמִסְפַּר שְׁמֹת מִבְּן עֶשְׂרִים שָׁנָה וְיָמָעְלָה כָּל יֵצֵא צָבָא:  
 בְּמִנְיַן שְׁמֵהוּן מִבְּר עֶשְׂרִין שָׁנִין וְלַעֲלָא כָּל נָפֶק חִילָא:

## CHUMASH TRANSLATION

<sup>24</sup> For the children of Gad, their offspring according to their families [and] according to their fathers' household, by number of names, from twenty years of age and up, everyone who goes out to the legion — <sup>25</sup> their numbers, for the tribe of Gad: forty-five thousand, six hundred and fifty.

<sup>26</sup> For the children of Yehudah, their offspring according to their families [and] according to their fathers' household, by number of names, from twenty years of age and up, everyone who goes out to the legion — <sup>27</sup> their numbers, for the tribe of Yehudah: seventy-four thousand, six hundred.

<sup>28</sup> For the children of Yissachar, their offspring according to their families [and] according to their fathers' household, by number of names, from twenty years of age and up, everyone who goes out to the legion —

## ONKELOS ELUCIDATED

24. לְבָנֵי גָד — For the children of Gad, תּוֹלְדֹתֵהוּן לְזִרְעֵיתֵהוּן — their offspring according to their families and according to their fathers' household, בְּמִנְיַן שְׁמֵהוּן — by number of names, מִבְּר עֶשְׂרִין שָׁנִין וְלַעֲלָא — from twenty years of age and up, כָּל נָפֶק חִילָא — everyone who goes out to the legion —

25. מְנִינֵיהוּן לְשַׁבְּטָא דָּגָד — their numbers, for the tribe of Gad: אַרְבַּעִין וְחֲמִשָּׁא אֶלְפִין וְשִׁית מָאָה וְחֲמִשִּׁין — forty-five thousand, six hundred and fifty.

26. לְבָנֵי יְהוּדָה — For the children of Yehudah, תּוֹלְדֹתֵהוּן לְזִרְעֵיתֵהוּן — their offspring according to their families and according to their fathers' household, בְּמִנְיַן שְׁמֵהוּן — by number of names, מִבְּר עֶשְׂרִין שָׁנִין וְלַעֲלָא — from twenty years of age and up, כָּל נָפֶק חִילָא — everyone who goes out to the legion —

27. מְנִינֵיהוּן לְשַׁבְּטָא דִּיהוּדָה — their numbers, for the tribe of Yehudah: שִׁבְעִין וָאַרְבַּעַת אֶלְפִין וְשִׁית מָאָה — seventy-four thousand, six hundred.

28. לְבָנֵי יִשְׂשַׁכָּר — For the children of Yissachar, תּוֹלְדֹתֵהוּן לְזִרְעֵיתֵהוּן — their offspring according to their families and according to their fathers' household, בְּמִנְיַן שְׁמֵהוּן — by number of names, מִבְּר עֶשְׂרִין שָׁנִין וְלַעֲלָא — from twenty years of age and up, כָּל נָפֶק חִילָא — everyone who goes out to the legion —

כט פְּקֻדֵיהֶם לְמִטָּה יִשְׁשָׁכָר אַרְבַּעַּה וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע  
כט מִנִּיגְיָהוֹן לְשִׁבְטָא דִישְׁשָׁכָר חֲמִשִּׁין וְאַרְבַּעַּה אֶלְפִין וְאַרְבַּע

## מְאוֹת: פ

מָאָה:

ל לבני זבולן תולדתם למשפחתם לבית אבתם במספר שמות  
ל לבני זבולן תולדתהון לזרעיתהון לבית אבהתהון במנין שמון

מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה כָּל יֵצֵא צָבָא: לא פְּקֻדֵיהֶם לְמִטָּה  
מִבֶּר עֶשְׂרִין שָׁנִין וְלַעֲלָא כָּל נָפֶק חִילָא: לא מִנִּיגְיָהוֹן לְשִׁבְטָא

זבולן שבועה וחמשים אלף וארבע מאות: פ

דזבולן חמשים ושבועא אלפין וארבע מאה:

לב לבני יוסף אפרים תולדתם למשפחתם לבית אבתם  
לב לבני יוסף לבני אפרים תולדתהון לזרעיתהון לבית אבהתהון

בְּמִסְפַּר שְׁמוֹת מִבֶּן עֶשְׂרִים שָׁנָה וּמַעְלָה כָּל יֵצֵא צָבָא:  
בְּמִנִּין שְׁמֵהוֹן מִבֶּר עֶשְׂרִין שָׁנִין וְלַעֲלָא כָּל נָפֶק חִילָא:

לג פְּקֻדֵיהֶם לְמִטָּה אֶפְרַיִם אַרְבַּעִים אֶלֶף וַחֲמִשׁ מְאוֹת: פ

לג מִנִּיגְיָהוֹן לְשִׁבְטָא דְאֶפְרַיִם אַרְבַּעִין אֶלְפִין וַחֲמִשׁ מְאוֹה:

## CHUMASH TRANSLATION

<sup>29</sup> their numbers, for the tribe of Yissachar: fifty-four thousand, four hundred.

<sup>30</sup> For the children of Zevulun, their offspring according to their families [and] according to their fathers' household, by number of names, from twenty years of age and up, everyone who goes out to the legion — <sup>31</sup> their numbers, for the tribe of Zevulun: fifty-seven thousand, four hundred.

<sup>32</sup> For the children of Yosef: for the children of Ephraim, their offspring according to their families [and] according to their fathers' household, by number of names, from twenty years of age and up, everyone who goes out to the legion — <sup>33</sup> their numbers, for the tribe of Ephraim: forty thousand, five hundred.

## ONKELOS ELUCIDATED

29. מִנִּיגְיָהוֹן לְשִׁבְטָא דִישְׁשָׁכָר — their numbers, for the tribe of Yissachar: חֲמִשִּׁין וְאַרְבַּעַּה אֶלְפִין וְאַרְבַּעַּה מְאוֹה — fifty-four thousand, four hundred.

30. לִבְנֵי זְבוּלוֹן — For the children of Zevulun, תּוֹלְדֵיהוֹן לְזֵרְעֵיהוֹן לְבֵית אֲבֹהֵיהוֹן — their offspring according to their families and according to their fathers' household, מִבֶּן עֶשְׂרִין שָׁנִין וְלַעֲלָא — by number of names, from twenty years of age and up, כָּל נָפֶק חִילָא — everyone who goes out to the legion —

31. מִנִּיגְיָהוֹן לְשִׁבְטָא דְזְבוּלוֹן — their numbers, for the tribe of Zevulun: חֲמִשִּׁין וְשִׁבְעָא אֶלְפִין וְאַרְבַּעַּה מְאוֹה — fifty-seven thousand, four hundred.

32. לִבְנֵי אֶפְרַיִם — For the children of Yosef: לִבְנֵי יוֹסֵף לְזֵרְעֵיהוֹן לְבֵית אֲבֹהֵיהוֹן — their offspring according to their families and according to their fathers' household, מִבֶּן עֶשְׂרִין שָׁנִין וְלַעֲלָא — by number of names, from twenty years of age and up, כָּל נָפֶק חִילָא — everyone who goes out to the legion —

33. מִנִּיגְיָהוֹן לְשִׁבְטָא דְאֶפְרַיִם — their numbers, for the tribe of Ephraim: אַרְבַּעִין אֶלְפִין וַחֲמִשׁ מְאוֹה — forty thousand, five hundred.



לַדְּבָרִים מִנִּשְׂאֵה תוֹלְדוֹתֵם לְמִשְׁפְּחֹתֵם לְבֵית אֲבֹתְכֶם בְּמִסְפַּר  
 לַדְּבָרִים מִנִּשְׂאֵה תוֹלְדוֹתֵהוֹן לְזִרְעֵיתֵהוֹן לְבֵית אֲבֹהֵתֵהוֹן בְּמִנְיַן  
 שְׁמוֹת מִבֵּן עֶשְׂרִים שָׁנָה וְיַמְעֹלָה כָּל יֵצֵא צָבָא: לַה פְּקֻדֵיהֶם  
 שְׁמֵהוֹן מִבְּר עֶשְׂרִין שָׁנִין וְלַעֲלָא כָּל נָפֶק חֵילָא: לַה מְנִיגֵיהוֹן  
 לְמִטָּה מִנִּשְׂאֵה שְׁנַיִם וּשְׁלֹשִׁים אֶלְפִי וּמֵאָתַיִם: פ  
 לְשִׁבְטָא דְּמִנִּשְׂאֵה תְּלָתִין וּתְרִין אֶלְפִין וּמֵאָתַן:  
 לַדְּבָרִים בְּנֵימָן תוֹלְדוֹתֵם לְמִשְׁפְּחֹתֵם לְבֵית אֲבֹתְכֶם בְּמִסְפַּר  
 לַדְּבָרִים בְּנֵימָן תוֹלְדוֹתֵהוֹן לְזִרְעֵיתֵהוֹן לְבֵית אֲבֹהֵתֵהוֹן בְּמִנְיַן  
 שְׁמוֹת מִבֵּן עֶשְׂרִים שָׁנָה וְיַמְעֹלָה כָּל יֵצֵא צָבָא: לַה פְּקֻדֵיהֶם  
 שְׁמֵהוֹן מִבְּר עֶשְׂרִין שָׁנִין וְלַעֲלָא כָּל נָפֶק חֵילָא: לַה מְנִיגֵיהוֹן  
 לְמִטָּה בְּנֵימָן חֲמִשָּׁה וּשְׁלֹשִׁים אֶלְפִי וְאַרְבַּע מֵאוֹת: פ  
 לְשִׁבְטָא דְּבִנְיָמִן תְּלָתִין וּחֲמִשָּׁא אֶלְפִין וְאַרְבַּע מֵאָה:  
 לַדְּבָרִים דָּן תוֹלְדוֹתֵם לְמִשְׁפְּחֹתֵם לְבֵית אֲבֹתְכֶם בְּמִסְפַּר  
 לַדְּבָרִים דָּן תוֹלְדוֹתֵהוֹן לְזִרְעֵיתֵהוֹן לְבֵית אֲבֹהֵתֵהוֹן בְּמִנְיַן  
 שְׁמוֹת מִבֵּן עֶשְׂרִים שָׁנָה וְיַמְעֹלָה כָּל יֵצֵא צָבָא:  
 שְׁמֵהוֹן מִבְּר עֶשְׂרִין שָׁנִין וְלַעֲלָא כָּל נָפֶק חֵילָא:

## CHUMASH TRANSLATION

<sup>34</sup> For the children of Menasheh, their offspring according to their families [and] according to their fathers' household, by number of names, from twenty years of age and up, everyone who goes out to the legion — <sup>35</sup> their numbers, for the tribe of Menasheh: thirty-two thousand, two hundred.

<sup>36</sup> For the children of Binyamin, their offspring according to their families [and] according to their fathers' household, by number of names, from twenty years of age and up, everyone who goes out to the legion — <sup>37</sup> their numbers, for the tribe of Binyamin: thirty-five thousand, four hundred.

<sup>38</sup> For the children of Dan, their offspring according to their families [and] according to their fathers' household, by number of names, from twenty years of age and up, everyone who goes out to the legion —

## ONKELOS ELUCIDATED

34. לַדְּבָרִים מִנִּשְׂאֵה — For the children of Menasheh, תוֹלְדוֹתֵהוֹן — their offspring according to their families and according to their fathers' household, בְּמִנְיַן שְׁמֵהוֹן — by number of names, מִבְּר עֶשְׂרִין שָׁנִין וְלַעֲלָא — from twenty years of age and up, כָּל נָפֶק חֵילָא — every-one who goes out to the legion —

35. מְנִיגֵיהוֹן לְשִׁבְטָא דְּמִנִּשְׂאֵה — their numbers, for the tribe of Menasheh: תְּלָתִין וּתְרִין אֶלְפִין וּמֵאָתַן — thirty-two thousand, two hundred.

36. לַדְּבָרִים בְּנֵימָן — For the children of Binyamin, תוֹלְדוֹתֵהוֹן — their offspring according to their families and according to their fathers' household, בְּמִנְיַן שְׁמֵהוֹן — by number of names, מִבְּר עֶשְׂרִין שָׁנִין וְלַעֲלָא — from twenty years of age and up, כָּל נָפֶק חֵילָא — every-one who goes out to the legion —

37. מְנִיגֵיהוֹן לְשִׁבְטָא דְּבִנְיָמִן — their numbers, for the tribe of Binyamin: תְּלָתִין וּחֲמִשָּׁא אֶלְפִין וְאַרְבַּע מֵאָה — thirty-five thousand, four hundred.

38. לַדְּבָרִים דָּן — For the children of Dan, תוֹלְדוֹתֵהוֹן לְזִרְעֵיתֵהוֹן — their offspring according to their families and according to their fathers' household, בְּמִנְיַן שְׁמֵהוֹן — by number of names, מִבְּר עֶשְׂרִין שָׁנִין וְלַעֲלָא — from twenty years of age and up, כָּל נָפֶק חֵילָא — everyone who goes out to the legion —

לט פְּקֻדֵיהֶם לְמִטָּה דָן שְׁנַיִם וְשָׁשִׁים אֶלֶף וְשִׁבְעַת מֵאוֹת: פ  
 לט מִנְיַנְיָהוֹן לְשִׁבְטֵי דָן שְׁתַּיִן וְתַרְיָן אֶלְפִין וְשִׁבְעַת מֵאָה:  
 מ לְבָנֵי אֲשֶׁר תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבַיִת אֲבֹתָם בְּמִסְפַּר שְׁמֹת  
 מ לְבָנֵי אֲשֶׁר תּוֹלְדֹתָהוֹן לְזִרְעֵיתָהוֹן לְבַיִת אֲבֹהֵתָהוֹן בְּמִנְיַן שְׁמֵהוֹן  
 מִבְּרַעַשְׂרֵין שְׁנַיִן וְלַעֲלָא כָּל יֵצֵא צָבָא: מא פְּקֻדֵיהֶם לְמִטָּה  
 מִבְּרַעַשְׂרֵין שְׁנַיִן וְלַעֲלָא כָּל נִפְקָ חֵילָא: מא מִנְיַנְיָהוֹן לְשִׁבְטֵי  
 אֲשֶׁר אַחַד וְאַרְבַּעִים אֶלֶף וְחָמֵשׁ מֵאוֹת: פ  
 דְּאֲשֶׁר אַרְבַּעִין וְחָד אֶלְפִין וְחָמֵשׁ מֵאָה:  
 מב בְּנֵי נַפְתָּלִי תּוֹלְדֹתָם לְמִשְׁפַּחְתָּם לְבַיִת אֲבֹתָם בְּמִסְפַּר  
 מב בְּנֵי נַפְתָּלִי תּוֹלְדֹתָהוֹן לְזִרְעֵיתָהוֹן לְבַיִת אֲבֹהֵתָהוֹן בְּמִנְיַן  
 שְׁמֹת מִבְּרַעַשְׂרֵין שְׁנַיִן וְלַעֲלָא כָּל יֵצֵא צָבָא: מג פְּקֻדֵיהֶם  
 שְׁמֵהוֹן מִבְּרַעַשְׂרֵין שְׁנַיִן וְלַעֲלָא כָּל נִפְקָ חֵילָא: מג מִנְיַנְיָהוֹן  
 לְמִטָּה נַפְתָּלִי שְׁלֹשָׁה וְחָמֵשִׁים אֶלֶף וְאַרְבַּע מֵאוֹת: פ  
 לְשִׁבְטֵי דְנַפְתָּלִי חָמֵשִׁין וְתַלְתָּ אֶלְפִין וְאַרְבַּע מֵאָה:  
 מד אֵלֶּה הַפְּקֻדִים אֲשֶׁר פָּקַד מֹשֶׁה וְאַהֲרֹן וְנָשִׂאֵי יִשְׂרָאֵל  
 מד אֵלֶּין מִנְיַנְיָא דִּי מִנָּא מֹשֶׁה וְאַהֲרֹן וְרַבְרָבֵי יִשְׂרָאֵל

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

<sup>39</sup> their numbers, for the tribe of Dan: sixty-two thousand, seven hundred.

<sup>40</sup> For the children of Asher, their offspring according to their families [and] according to their fathers' household, by numbers of the names, from twenty years of age and up, everyone who goes out to the legion — <sup>41</sup> their numbers, for the tribe of Asher: forty-one thousand, five hundred.

<sup>42</sup> The children of Naftali, their offspring according to their families [and] according to their fathers' household, by number of names, from twenty years of age and up, everyone who goes out to the legion — <sup>43</sup> their numbers, for the tribe of Naftali: fifty-three thousand, four hundred.

<sup>44</sup> These are the numbers that Moshe, Aharon, and the leaders of Israel counted —

**39.** מִנְיַנְיָהוֹן לְשִׁבְטֵי דָן — their numbers, for the tribe of Dan: sixty-two thousand, seven hundred.

**40.** לְבָנֵי אֲשֶׁר — For the children of Asher, תּוֹלְדֹתָהוֹן — their offspring according to their families and according to their fathers' household, מִבְּרַעַשְׂרֵין שְׁנַיִן וְלַעֲלָא — by number of names, from twenty years of age and up, כָּל נִפְקָ חֵילָא — everyone who goes out to the legion —

**41.** מִנְיַנְיָהוֹן לְשִׁבְטֵי דְאֲשֶׁר — their numbers, for the tribe of Asher: אַרְבַּעִין וְחָד אֶלְפִין וְחָמֵשׁ מֵאָה — forty-one thousand, five hundred.

**42.** בְּנֵי נַפְתָּלִי — The children of Naftali, תּוֹלְדֹתָהוֹן לְזִרְעֵיתָהוֹן — their offspring according to their families and according to their fathers' household, בְּמִנְיַן שְׁמֵהוֹן — by number of names, מִבְּרַעַשְׂרֵין שְׁנַיִן וְלַעֲלָא — from twenty years of age and up, כָּל נִפְקָ חֵילָא — everyone who goes out to the legion —

**43.** מִנְיַנְיָהוֹן לְשִׁבְטֵי דְנַפְתָּלִי — their numbers, for the tribe of Naftali: חָמֵשִׁין וְתַלְתָּ אֶלְפִין וְאַרְבַּע מֵאָה — fifty-three thousand, four hundred.

**44.** אֵלֶּין מִנְיַנְיָא — These are the numbers דִּי מֹשֶׁה וְאַהֲרֹן וְרַבְרָבֵי יִשְׂרָאֵל — that Moshe, Aharon, and the leaders of

שְׁנַיִם עָשָׂר אִישׁ אִישׁ-אֶחָד לְבֵית-אֲבוֹתָיו הָיוּ: מִה וַיְהִיֹּו  
 תְּרֵי עָשָׂר גְּבָרִין גְּבָרָא חַד לְבֵית אֲבֹהֵתוּהִי הָיוּ: מִה וַהֲוֹ  
 כָּל-פְּקוּדֵי בְנֵי-יִשְׂרָאֵל לְבֵית אֲבוֹתָם מִבְּן עָשָׂרִים שָׁנָה  
 כָּל מִנְיַנִּי בְנֵי יִשְׂרָאֵל לְבֵית אֲבֹהֵתוּן מִבְּר עָשָׂרִין שָׁנִין  
 וְנִמְעָלָה כָּל-יֵצֵא צָבָא בְּיִשְׂרָאֵל: מִו וַיְהִיֹּו כָּל-הַפְּקוּדִים  
 וְלַעֲלָא כָּל נָפֶק חֵילָא בְּיִשְׂרָאֵל: מִו וַהֲוֹ כָּל מִנְיַנְיָא  
 שְׁש־מֵאוֹת אֶלֶף וּשְׁלֹשֶׁת אֲלָפִים וַחֲמִשׁ מֵאוֹת וַחֲמִשִּׁים:  
 שֵׁית מֵאָה וּתְלָתָא אֲלָפִין וַחֲמִשׁ מֵאָה וַחֲמִשִּׁין:  
 מִו וְהַלְוִיִּם לְמִטָּה אֲבוֹתָם לֹא הִתְּפַקְדוּ בְּתוֹכָם: פ  
 מִו וְלוֹאֵי לְשִׁבְטָא דְאַבְהֵתוּן לֹא אֶתְמַנְיָאוּ בִּינְיָהוּן:  
 מִח וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה לֵּאמֹר: מִט אַךְ אֶת-מִטָּה לְוִי  
 מִח וּמְלִיל יִן עִם מֹשֶׁה לְמִימַר: מִט בְּרַם יֵת שְׁבִטָא דְלוֹי  
 לֹא תִפְקֹד וְאֶת-רֵאשִׁים לֹא תִשָּׂא בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:  
 לֹא תִמְנִי וְיֵת חֲשַׁבְנָהוּן לֹא תִקְבַּל בְּגוּ בְּנֵי יִשְׂרָאֵל:

רס"י

(מט) אַךְ אֶת מִטָּה לְוִי לֹא תִפְקֹד. כְּדֹלִי הוּא לְגִיּוֹן שֶׁל מִלְּךָ לְהִיּוֹת נִמְנָה לְכַדּוֹ (בַּמִּדְבָּר רִבֵּה א, יג). דְּבַר  
 אַחֵר, לְפָנֶי הַקַּב"ה שֶׁעֲתִידָה לְעֲמוּד גְּזִירָה עַל כָּל הַפְּקוּדִים מִבְּנֵי עָשָׂרִים שָׁנָה וְנִמְעָלָה שְׁמֹנֶתֶסֶד בְּמִדְבָּר, אֵלֶּם: אֵל  
 יְהוָה אֱלֹהֵי כָּל־לֵב, לְפִי שֶׁהֵם שְׁלֵי, שֶׁלֹּא טִטּוּ צְעֻלָּה (סג):

— CHUMASH TRANSLATION —

*twelve men, one man for his fathers' household, were they:*  
<sup>45</sup> *All the numbers of the Children of Israel, according to their fathers' household, were — from twenty years of age and up, everyone who goes out to the legion in Israel —* <sup>46</sup> *all the numbers were six hundred and three thousand, five hundred and fifty.*

<sup>47</sup> *The Leviim, according to their fathers' tribe, were not counted among them.*

<sup>48</sup> *Hashem spoke to Moshe, saying:* <sup>49</sup> *But the tribe of Levi you shall not count, and you shall not raise their heads among the Children of Israel.*

— ONKELOS ELUCIDATED —

גְּבָרָא חַד — תְּרֵי עָשָׂר גְּבָרִין — **Israel counted — twelve men, one man for his fathers' household, were they:**

45. מִה וַהֲוֹ כָּל מִנְיַנִּי בְנֵי יִשְׂרָאֵל לְבֵית אֲבֹהֵתוּן — **All the numbers of the Children of Israel, according to their fathers' household, were —** מִבְּר עָשָׂרִין שָׁנִין וְלַעֲלָא — **from twenty years of age and up, everyone who goes out to the legion in Israel —**

46. שֵׁית מֵאָה וּתְלָתָא — **all the numbers were six hundred and three thousand,** אֲלָפִין וַחֲמִשׁ מֵאָה וַחֲמִשִּׁין — **six hundred and three thousand, five hundred and fifty.**

47. וְלוֹאֵי לְשִׁבְטָא דְאַבְהֵתוּן — **The Leviim, according to their fathers' tribe,** לֹא אֶתְמַנְיָאוּ בִּינְיָהוּן — **were not counted among the rest of [the people].**

48. וּמְלִיל יִן עִם מֹשֶׁה לְמִימַר — **Hashem spoke with Moshe, saying:**

49. בְּרַם — **But the tribe of Levi you shall not count,** וְיֵת חֲשַׁבְנָהוּן לֹא תִקְבַּל בְּגוּ בְּנֵי יִשְׂרָאֵל — **and you shall not obtain their count among the Children of Israel; rather, they shall be counted separately.**

וְאֵתָהּ הַפֶּקֶד אֶת־הַלְוִיִּם עַל־מִשְׁכַּן הָעֵדוּת וְעַל כָּל־כְּלָיוֹ  
 נ וְאֵתָהּ מִנֵּי יֵת לְוָאֵי עַל מִשְׁכַּנָּא דְסִהְדוּתָא וְעַל כָּל מְנוּהֵי  
 וְעַל כָּל־אֲשֶׁר־לוֹ הֵמָּה יִשְׂאוּ אֶת־הַמִּשְׁכָּן וְאֶת־כָּל־כְּלָיוֹ וְהֵם  
 וְעַל כָּל דֵּי לֵה אַנּוֹן יִטְלוֹן יֵת מִשְׁכַּנָּא וְיֵת כָּל מְנוּהֵי וְאַנּוֹן  
 יִשְׂרֵתְהוּ וְסָבִיב לְמִשְׁכַּן יַחְנוּ: נא וּבְנִסְעַ הַמִּשְׁכָּן יוֹרִידוּ אֹתוֹ  
 יִשְׁמְשֵׁנָה וְסָחוֹר סָחוֹר לְמִשְׁכַּנָּא יִשְׂרוּן: נא וּבְמִטְל מִשְׁכַּנָּא יִפְרְקוּן יֵתָהּ  
 הַלְוִיִּם וּבְחֻנַּת הַמִּשְׁכָּן יִקְיִמוּ אֹתוֹ הַלְוִיִּם וְהַזֶּר הַקָּרֵב יוֹמֵת:  
 לְוָאֵי וּבְמִשְׁרֵי מִשְׁכַּנָּא יִקְיִמוּן יֵתָהּ לְוָאֵי וְחַלּוּנֵי דִיקָרֵב יִתְקַטְל:

ר"ל

(ג) וְאֵתָהּ הַפֶּקֶד אֶת הַלְוִיִּם. פְּתַרְגוּמוֹ: מִנֵּי, לְשׁוֹן מִנֵּי  
 קָרְבָה עַל דְּבַר שְׂהוּא מִמּוּנָה עָלָיו, כְּמוֹ "וַיִּפְקֵד הַמֶּלֶךְ פְּקִידִים"  
 (אסתר ג, ג): (נא) יוֹרִידוּ אֹתוֹ. פְּתַרְגוּמוֹ: יִפְרְקוּן, כְּשֶׁזְּאֵלִין  
 לִיסַע צְמִדְדָר מִמִּסַע לְמִסַע הוּי מְפָרְקִין אוֹתוֹ מִהַקְמַתוֹ, וְנוֹשְׂאִין  
 אוֹתוֹ עַד מְקוֹם אֲשֶׁר יִשְׁכּוּן עָם הַטְּנָן וְיִתְנוּ עָם, וּמְקִימִין אוֹתוֹ:  
 וְהַזֶּר הַקָּרֵב. לְעִזּוֹתָס זֹ: יוֹמֵת. צִדֵּי עָמִים (סְנֵהדְרִין פד):

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

<sup>50</sup> And you shall appoint the Leviim over the Mishkan of the Testimony, over all of its implements and over everything that belongs to it. They shall carry the Mishkan and all its implements and they shall minister to it; and they shall encamp around the Mishkan. <sup>51</sup> When the Mishkan journeys, the Leviim shall take it down, and when the Mishkan encamps, the Leviim shall erect it, and an outsider who approaches shall die.

**50.** וְאֵתָהּ מִנֵּי יֵת לְוָאֵי — And you shall appoint<sup>[14]</sup> the Leviim על  
 מִשְׁכַּנָּא דְסִהְדוּתָא — over the Mishkan of the Testimony,<sup>[15]</sup>  
 וְעַל כָּל דֵּי לֵה — and over all its implements  
 אַנּוֹן יִטְלוֹן יֵת מִשְׁכַּנָּא וְיֵת כָּל — and over everything that belongs to it. כָּל  
 מְנוּהֵי — They shall carry the Mishkan and all its implements  
 וְאַנּוֹן יִשְׁמְשֵׁנָה — and during the journeys in the Wilderness  
 וְסָחוֹר סָחוֹר לְמִשְׁכַּנָּא יִשְׂרוּן — and they shall minister to it;<sup>[16]</sup>  
 וְיֵתָהּ מִשְׁכַּנָּא יִפְרְקוּן — and they shall encamp around the Mishkan.<sup>[17]</sup>

**51.** וּבְמִטְל מִשְׁכַּנָּא — When the Mishkan journeys with the  
 יִפְרְקוּן יֵתָהּ לְוָאֵי — the Jewish people in the Wilderness,  
 הַלְוִיִּם יִקְיִמוּן אֹתוֹ — the Leviim shall DISMANTLE<sup>[18]</sup> it in preparation for the journey,  
 וּבְמִשְׁרֵי מִשְׁכַּנָּא — and when the Mishkan encamps when the  
 יִקְיִמוּן יֵתָהּ לְוָאֵי — the Jewish people arrive at their encampment,  
 וְחַלּוּנֵי דִיקָרֵב יִתְקַטְל — the Leviim shall erect it once more, and  
 אֲשֶׁר יִקְרֹב יוֹמֵת — and a COMMONER<sup>[19]</sup> who approaches to do the service assigned to  
 הַלְוִיִּם יִתְקַטְל — the Leviim shall be PUT TO DEATH.<sup>[20]</sup>

14. In the preceding verses, the Hebrew root פקד was used in the sense of “to count” (see note 8 above). But the context of our verse (הַפֶּקֶד the Leviim over the Mishkan, etc.) indicates that it is not meant in that sense here; rather, it means “appoint,” as Onkelos renders it (Rashi with Gur Aryeh). [Although the Aramaic מני was also used throughout the chapter in the sense of “count,” when there is a dagesh in the נ, as in our verse, it means “appoint” (see Minchas Yehudah and Sifsei Chachamim).]

15. The Mishkan is called the Mishkan of Testimony because it housed the Tablets of Testimony [i.e., Testimony referring to the Torah] (Ramban and Ibn Ezra to Shemos 38:21; see also Rashi there).

16. The Leviim were in charge of dismantling, transporting, erecting, and maintaining the Mishkan and its implements (see below, and see 3:8).

17. The Leviim would encamp immediately around the Mishkan. The rest of the nation, however, would encamp at a distance of 2,000 amos from the Mishkan (see below, 2:2 note 4).

18. Onkelos clarifies that יורידו does not mean that they would lower it from a high place to a low place, but rather that they would “take it down.” This is done by dismantling it (Rashi with Mizrachi; Beurei Onkelos).

19. I.e., a non-Levi; from the word חול, unconsecrated or mundane (relative to a Levi, who is sanctified for his service). When referring to an outsider or stranger in the ordinary sense, however, Onkelos renders יר as אֲוִיָרָן, “other” [see Devarim 25:5] (Pas’shegen and Beurei Onkelos to Devarim loc. cit.).

20. According to Ramban (to Shemos 21:29), Onkelos’ usage of the term קטל (typically used in the sense of “killed”) indicates that the non-Levi is liable to death by

נב וַיִּחַנוּ בְּנֵי יִשְׂרָאֵל אִישׁ עַל-דִּגְלוֹ לְצַבָּאתָם:  
 נב וַיִּשְׂרוּן בְּנֵי יִשְׂרָאֵל גֹּבֵר עַל מִשְׁרוּהֵי וּגְבֵר עַל טַקְסָה לְחִילֵיהוֹן:  
 נג וְהַלְוִיִּם יִחַנוּ סָבִיב לְמִשְׁכַּן הָעֵדוּת וְלֹא-יִהְיֶה קֶצֶף עַל-  
 נג וְלֹאֵי יִשְׂרוּן סָחֹר סָחֹר לְמִשְׁכַּנָּא דְסִהְדוּתָא וְלֹא יְהִי רוּגְזָא עַל  
 עֵדוּת בְּנֵי יִשְׂרָאֵל וְשִׁמְרוּ הַלְוִיִּם אֶת-מִשְׁמֶרֶת מִשְׁכַּן הָעֵדוּת:  
 כְּנִשְׁתָּא דְבְנֵי יִשְׂרָאֵל וַיִּטְרוּן לֹאֵי יֵת מִטְרַת מִשְׁכַּנָּא דְסִהְדוּתָא:  
 נד וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר צִוָּה יְהוָה אֶת-מֹשֶׁה בֵּן עֲשׂוֹ: פ  
 נד וַעֲבָדוּ בְּנֵי יִשְׂרָאֵל כְּכֹל דִּי פְקִיד יֵי יֵת מִשָּׁה בֵּן עֲבָדוּ:

רע"י

(נב) וַאִישׁ עַל דִּגְלוֹ. כְּמוֹ שֶׁהַדְּגָלִים סְדוּרִים בְּסֵדֶר "א": בְּסֵפֶר [ זה (פרק ז), שְׁלֹשָׁה סְבָטִים לְכָל דִּגְלוֹ: (נג) וְלֹא יִהְיֶה קֶצֶף. אִם תַּעֲשׂוּ כְּמֹה שֶׁמִּלְּפָנֶיךָ כָּרַח "כִּי יֵלֵךְ הַקָּהָף וְגו'" (לְהֵלֵךְ יוֹ, יא): יְהִי קָהָף, כְּמוֹ שֶׁמִּלְּפָנֶיךָ כָּרַח "כִּי יֵלֵךְ הַקָּהָף וְגו'" (לְהֵלֵךְ יוֹ, יא):

CHUMASH TRANSLATION

52 *The Children of Israel shall encamp, every man at his camp and every man at his banner, according to their legions.* 53 *The Leviim shall encamp around the Mishkan of the Testimony so that there shall be no wrath upon the assembly of the Children of Israel, and the Leviim shall safeguard the charge of the Mishkan of the Testimony.*

*beis din*, in line with R' Akiva's opinion in the Mishnah, *Sanhedrin* 81b (regarding a non-Kohen performing *avodah*, see 3:10 below). This is unlike *Rashi*, who explains in our verse to mean that he will die at the hands of Heaven, in accordance with the opinion of R' Yishmael there. [See further, *Rashash* to *Sanhedrin* 84a.]

*Mizrachi* (to *Shemos* loc. cit.), however, maintains that Onkelos too may be referring to death at the hands of Heaven, as we find the term קטל also used in that sense; for example, in the Mishnah in *Avos* 1:13: וְדָלָא יְלִיף קְטֵלָא חַיִּב *is deserving of death*. See also *Targum Yonasan*, who renders יומת here as מְצַלְהָבָא מִן קָדָם ה', "he will be killed with a blazing fire from before Hashem."

21. Onkelos generally translates the noun מַחֲנֶה ("camp") as מִשְׁרִיתָא. The corresponding translation of מַחֲנֶה would be מִשְׁרִיתָא, "his camp." However, Onkelos translates מַחֲנֶה here as מִשְׁרוּהֵי, which literally means "his camping." *Beurei Onkelos* explains that in this context, the term "his camp" would imply "his division" [for the term "camp" is used in the next chapter to describe each division of three tribes]. However, that would be repetitious, as the next phrase explicitly mentions "his division." Onkelos therefore translates מַחֲנֶה as "his camping

ONKELOS ELUCIDATED

52. וַיִּשְׂרוּן בְּנֵי יִשְׂרָאֵל — *The Children of Israel shall encamp, וּגְבֵר — every man at his CAMPING place*<sup>[21]</sup> *עַל מִשְׁרוּהֵי — and every man at his DIVISION,*<sup>[22]</sup> *לְחִילֵיהוֹן — according to their legions.*

53. וְלֹאֵי יִשְׂרוּן — *The Leviim shall encamp סָחֹר סָחֹר — immediately around the Mishkan of the Testimony וְלֹא יְהִי רוּגְזָא עַל כְּנִשְׁתָּא דְבְנֵי יִשְׂרָאֵל — so that there shall be no wrath upon the assembly of the Children of Israel;*<sup>[23]</sup> *וַיִּטְרוּן לֹאֵי — and the Leviim shall safeguard the charge of the Mishkan of the Testimony.*

[place],” meaning: the camping place of his particular tribe. Thus, the verse is saying that each person should camp with his own tribe and with his own division.

22. That is, they shall encamp according to the arrangement described in the next chapter, in four divisions consisting of three tribes each (*Rashi*).

The *Chumash* translation of דָּגַל as *banner* (or *flag*) follows the opinion of most commentators (*Ibn Janach*; *Radak*, *Sefer HaShorashim*; *Ibn Ezra* to *Tehillim* 20:6, and others). From *Rashi* (2:2 below), however, it appears that that is the connotation of the word בָּאֵתָהּ there, but not of the word דָּגַל; rather, as indicated by *Rashi* elsewhere (*Tehillim* 20:6, *Shir HaShirim* 2:4), דָּגַל means *gathering* (or *arrangement*). In this context, it refers to a formation, or division, of three tribes encamped on one side of the Mishkan. This seems to be the opinion of Onkelos, who translates דָּגַל as טַקְסָא, similarly to his translation of וַיַּאֲסֵר אֶת רֶכְבּוֹ (Shemos 14:6): וַיַּאֲסֵר אֶת רֶכְבּוֹ, וַיַּאֲסֵר אֶת רֶכְבּוֹ, *he arranged his chariot* (see *Me’at Tzori* here and *Parshegen* there). [The word is presumably derived from the Greek term *taxis*, “arrangement.”]

23. By encamping around the Mishkan, the Leviim would provide a barrier between the Mishkan and the rest of the people, thereby ensuring that no non-Levi

שלישי [ב] א וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר: ב אִישׁ  
 ב א ומליל יי עם משה ולאֲהֲרֹן לְמִימְרָ: ב גְּבֵר  
 עַל-דִּגְלוֹ בְּאֵתֶת לְבַיִת אֲבֹתָם יַחְנוּ בְּנֵי יִשְׂרָאֵל מִזֶּגֶד סָבִיב  
 עַל טָקְסָה בְּאֵתֶן לְבַיִת אֲבֹתֵהוֹן יִשְׂרָוֹן בְּנֵי יִשְׂרָאֵל מִלְּקַבֵּל סָחוֹר  
 סָחוֹר

רש"י

(ב) באתת. כל דגל יהיה לו אות, מפה לבושה פלויה זו. לבטו  
 של זה לא כלבטו של זה, לבטו כל אחד פגיון חבנו הקבוטה  
 פחשן, ומסודך כך פיר כל אחד את דגלו. דבר חמר, באתת  
 לבית אבותם, פחות שמסר להם יתקב חזיהם פשגשאוהו  
 ממזרים, פנחמר "ויטשו פניו לו פן פחשר לנס" (בראשית ג,  
 טז), יהודה ויששכר וזבולון ישאוהו מן המזרח, ורחובן ושמעון  
 וגד מן המערב וכו', פדחיהם פתנחומא פפרשה זו (יז): מנגד.  
 מזחוק מיל, פמו פנחמר פיהושע (ג, ד) "לך רחוק יהיה  
 פניקס ופניו פחלפים חמה", פייכלו לבח פפשת (תנחומא ט,  
 ד). משה ופחרון ופניו והלויים חונים פסמוך לו (תנחומא יז):

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

<sup>54</sup> *The Children of Israel did according to everything that Hashem commanded Moshe, so did they do.*

54. *The Children of Israel did according to everything that Hashem commanded Moshe, so did they do.*

2.

2.

<sup>1</sup> Hashem spoke to Moshe and to Aharon, saying: <sup>2</sup> [Each] man by his banner according to the insignias of their fathers' household, the Children of Israel shall encamp; at a distance surrounding

1. Hashem spoke WITH Moshe and to Aharon,<sup>[1]</sup> לְמִימְרָ — saying:

2. Each man by his DIVISION<sup>[2]</sup> בְּאֵתֶן לְבַיִת — according to the insignias of their household,<sup>[3]</sup> יִשְׂרָוֹן בְּנֵי יִשְׂרָאֵל — the Children of Israel shall encamp; OPPOSITE the Mishkan,<sup>[4]</sup> סָחוֹר סָחוֹר

would approach the Mishkan to perform the service of the Leviim and incur Hashem's wrath (*Be'er BaSadeh*, in explanation of *Rashi*).

consisted also of the tribes of Shimon and Gad) was the color of Reuven's stone, אָדָם, *ruby*. [This seems to be *Rashi's* intention, since he interprets דגלו as "division" (of three tribes) like Onkelos, as discussed in 1:52 note 22. Alternatively, each division's flag was a tricolor, composed of the three stone-colors of the division's three tribes (see *Targum Yonasan*). *Bamidbar Rabbah* (2:7), however, indicates that there was a banner for each of the tribes, in the color of its *Choshen* stone, and some suggest that in addition there was a flag for the division. See discussion in *Abarbanel*.]

1. As explained above in 1:1 note 1, Onkelos generally translates אָל דבר as "spoke with," which connotes a direct and personal communication; and he does so in regard to Hashem speaking to Moshe as well, since Moshe's level of prophecy was close and personal. However, when Hashem is speaking to Aharon, Onkelos translates it as, "spoke to" (as he does here, in 18:8 below, and elsewhere), because Aharon's prophecy was of a lower, less personal, level (see *R' Avraham ben HaRambam* to *Shemos* 6:13). Alternatively, Onkelos concurs with *Sifra* (cited by *Rashi* to *Vayikra* 1:1), which says that wherever it says that Hashem spoke to Aharon, it does not mean that He spoke to him directly, but that He told Moshe to convey His words to Aharon (*Me'at Tzori*). See also *Vayikra* 10:8 note 14.

According to *Ibn Ezra* and others, the banners contained symbols: Reuven's banner had an image of a person, Yehudah's had an image of a lion, Ephraim's had an image of an ox, and Dan's had an image of an eagle. See further, *Ramban* and *Chizkuni*.

2. See above, 1:52 note 22, regarding Onkelos' rendering of דגלו as *his division* (rather than *his banner*, or *his flag*).

4. Onkelos' קַבֵּל, *opposite*, is the typical meaning of the Hebrew נָגַד. *Rashi*, however, interprets the term נָגַד in our verse to mean, *at a distance*; that is, the tribes would encamp *at a distance* of 2,000 amah from the Mishkan, out of reverence for it (see *Rashi* to *Yehoshua* 3:4), but close enough so that the people could walk there on Shabbos to pray (see *ibid.*). [*Radak* (*Shorashim* נגד) explains that although נָגַד generally means "opposite," the *mem* prefix (מִנְגַּד) changes its meaning to "at a distance." See also *Onkelos* and *Rashi* to *Bereishis* 21:16.

3. Each division had a cloth banner flying in its midst, whose color resembled that of the stone in the *Choshen* that bore the name of the leading tribe of that division [i.e., Yehudah, Reuven, Ephraim, and Dan, as described further in the passage] (*Rashi*, first approach). For example, the banner for the Division of Reuven (which

לְאֵה־מוֹעֵד יִחַנּוּ: ג וְהַחֲנִים קִדְמָה מִזְרְחָה דָּגַל מַחֲנֶה  
 לְמִשְׁכַּן זְמַנָּא יִשְׂרוּן: ג וְדִשְׁרוּן קְדוּמָא מְדִינְחָא טַקֶּס מִשְׁרִית  
 יְהוּדָה לְצַבְאוֹתֵם וְנָשִׂיא לְבְנֵי יְהוּדָה נַחֲשׁוֹן בֶּן־עַמִּינָדָב:  
 יְהוּדָה לְחִילֵיהוֹן וְרָבָא לְבְנֵי יְהוּדָה נַחֲשׁוֹן בֶּר עַמִּינָדָב:  
 וּצְבָאוֹ וּפְקֻדֵיהֶם אַרְבַּעַה וְשִׁבְעִים אֶלֶף וְשֵׁשׁ מֵאוֹת:  
 ד וְחִילֵיהוֹן וּמְנִיגֵיהוֹן שִׁבְעִין וְאַרְבַּעַא אֶלְפִין וְשִׁית מֵאָה:  
 ה וְהַחֲנִים עָלָיו מִטָּה יִשָּׁשְׁכָר וְנָשִׂיא לְבְנֵי יִשָּׁשְׁכָר  
 ה וְדִשְׁרוּן סְמִיכִין עֲלוּהֵי שְׁבֹטָא דְיִשָּׁשְׁכָר וְרָבָא לְבְנֵי יִשָּׁשְׁכָר  
 נְתַנְאֵל בֶּן־צוּעַר: וּצְבָאוֹ וּפְקֻדֵיו אַרְבַּעַה וְחֲמִשִּׁים אֶלֶף  
 נְתַנְאֵל בֶּר צוּעַר: ו וְחִילֵיהוֹן וּמְנִיגֵיהוֹן חֲמִשִּׁין וְאַרְבַּעַא אֶלְפִין  
 וְאַרְבַּע מֵאוֹת: ז מִטָּה זְבוּלוֹן וְנָשִׂיא לְבְנֵי זְבוּלוֹן אֶלְיָאֵב בֶּן־חֶלֶן:  
 וְאַרְבַּע מֵאָה: ז שְׁבֹטָא דְזְבוּלוֹן וְרָבָא לְבְנֵי זְבוּלוֹן אֶלְיָאֵב בֶּר חֶלֶן:

רס"י

(ג) קִדְמָה. לְפָנִים הַקְדוּמָה קִדְמָה, וְחִיזוֹ, זוֹ רוּחַ מִזְרְחִית, וְהַמְטָרָב קְרוֹי אַחֲרוֹ:

— CHUMASH TRANSLATION —

the *Ohel Moed* shall they encamp. <sup>3</sup> Those camping at the east [shall be] the banner of the camp of Yehudah according to their legions — and the Nasi of the children of Yehudah [is] Nachshon son of Aminadav — <sup>4</sup> his legion and their numbers [are] seventy-four thousand, six hundred. <sup>5</sup> Those camping upon him [shall be] the tribe of Yissachar — and the Nasi of the children of Yissachar [is] Nesanel son of Tzuar — <sup>6</sup> his legion and its numbers [are] fifty-four thousand, four hundred; <sup>7</sup> the tribe of Zevulun — and the Nasi of the children of Zevulun [is] Eliav son of Chelon —

— ONKELOS ELUCIDATED —

surrounding the *Ohel Moed* shall they encamp, one division on each of the four sides of the Mishkan.  
 3. Those camping at the east<sup>[6]</sup> טַקֶּס — were the DIVISION of the camp of Yehudah — מִשְׁרִית יְהוּדָה — according to their legions — לְחִילֵיהוֹן — and the Nasi of the children of Yehudah נַחֲשׁוֹן בֶּר עַמִּינָדָב — was Nachshon son of Aminadav —  
 4. his legion and their numbers שְׁבְעִין — were seventy-four thousand, six hundred. — וְחִילֵיהוֹן וּמְנִיגֵיהוֹן —  
 5. Those camping NEAR him<sup>[6]</sup> were שְׁבֹטָא — and the tribe of Yissachar — וְרָבָא לְבְנֵי יִשָּׁשְׁכָר — and the Nasi of the children of Yissachar נְתַנְאֵל בֶּר צוּעַר — was Nesanel son of Tzuar —  
 6. his legion and its numbers חֲמִשִּׁין וְאַרְבַּעַא — were fifty-four thousand, four hundred; — אֶלְפִין וְאַרְבַּעַה מֵאָה —  
 7. and the tribe of Zevulun also encamped near שְׁבֹטָא דְזְבוּלוֹן — and the tribe of Yehudah — וְרָבָא לְבְנֵי זְבוּלוֹן — and the Nasi of the children of Zevulun אֶלְיָאֵב בֶּר חֶלֶן — was Eliav son of Chelon —

5. The literal meaning of both the Hebrew term קִדְמָה and the Aramaic term קְדוּמָא מְדִינְחָא is *front, east*. The Torah often calls the eastern direction “the front” because that is where the sun rises and the day begins; and the Torah, when speaking of the four directions of the world, uses the perspective of a person facing the rising sun (see *Rashi; Ramban to Shemos 26:18;*

*Marpei Lashon to Bereishis 25:6*).

6. Onkelos adds the word סְמִיכִין in order to clarify that the word עָלָיו (*upon him*) here means “near him,” and not “over him” or “in charge of him” (see *Rashi* to v. 20 and note 14). Others interpret עָלָיו to mean “with him” (*Ibn Ezra; Ramban to Shemos 35:22*). See discussion in *Me’at Tzori*.

וּצְבָאוֹ וּפְקָדָיו שִׁבְעָה וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת: ט כָּל-  
 ח וְחִילָהּ וּמִנְיֹנֶיהִי חֲמִשִּׁין וְשִׁבְעָא אֶלְפִין וְאַרְבַּע מֵאָה: ט כָּל  
 הַפְּקָדִים לְמַחֲנֵה יְהוּדָה מֵאֵת אֶלֶף וּשְׁמֹנִים אֶלֶף וְשִׁשְׁת־אֶלְפִים  
 מִנְיַנָּא לְמִשְׁרֵית יְהוּדָה מֵאָה וְתִמְנָן וְשֵׁתָא אֶלְפִין  
 וְאַרְבַּע-מֵאוֹת לְצַבָּאתָם רֵאשֻׁנָה יִסְעוּ: ס י דָּגַל מַחֲנֵה  
 וְאַרְבַּע מֵאָה לְחִילֵיהוֹן בְּקַדְמֵיתָא נְטִלִין: י טַקֵּס מִשְׁרֵית  
 רְאוּבֵן תִּימָנָה לְצַבָּאתָם וְנָשִׂיא לְבָנֵי רְאוּבֵן אֶלִיצוּר בֶּן-  
 רְאוּבֵן דְּרוּמָא לְחִילֵיהוֹן וְרָבָא לְבָנֵי רְאוּבֵן אֶלִיצוּר בֶּר  
 שְׂדֵי־אֹר: יא וּצְבָאוֹ וּפְקָדָיו שִׁשָּׁה וְאַרְבַּעִים אֶלֶף וַחֲמִשׁ מֵאוֹת:  
 שְׂדֵי־אֹר: יא וְחִילָהּ וּמִנְיֹנֶיהִי אַרְבַּעִין וְשֵׁתָא אֶלְפִין וַחֲמִשׁ מֵאָה:

ר"ט

(ט) רֵאשֻׁנָה יִסְעוּ. כְּשֶׁרוֹאִין הַטֵּנן מִסְתַּלַּק פּוֹקֵטִין הַכֹּהֲנִים חֲנִיטִין, הַלּוּיִם וְהַטְּגָלוֹת צְאֻמְלַט, דָּגַל יְהוּדָה צְמוּרָתָא, וְשָׁל צְחֻזָּרוֹת וְנוֹסַע מַחֲנֵה יְהוּדָה תַּחֲלָה, וּכְשֶׁהוֹלְכִין הוֹלְכִין כְּדָרָךְ רְחוּצָן צְדָרוֹס, וְשָׁל אֶפְרַיִם צְמַטְרָב, וְשָׁל דִּן צְלָפוּן (תַּנְחוּמָא יב):

CHUMASH TRANSLATION

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<sup>8</sup> his legion and its numbers [are] fifty-seven thousand, four hundred. <sup>9</sup> The total number for the camp of Yehudah [is] one hundred and eighty-six thousand, four hundred, according to their legions; they shall journey first. <sup>10</sup> The banner of the camp of Reuven [shall be] at the south, according to their legions — and the Nasi of the children of Reuven [is] Elitzur son of Shedeur — <sup>11</sup> his legion and its numbers [are] forty-six thousand, five hundred.

8. חֲמִשִּׁין וְחִילָהּ וּמִנְיֹנֶיהִי — his legion and its numbers — were fifty-seven thousand, four hundred. 9. כָּל מִנְיַנָּא לְמִשְׁרֵית יְהוּדָה — The total number for the three tribes that comprised the camp of Yehudah — was one hundred and eighty-six thousand, four hundred, according to their legions; — during the journeys in the Wilderness, they WOULD journey first.<sup>[7]</sup> 10. טַקֵּס מִשְׁרֵית רְאוּבֵן — The DIVISION of the camp of Reuven — was at the south,<sup>[8]</sup> according to their legions — and the Nasi of the children of Reuven — was Elitzur son of Shedeur — 11. אַרְבַּעִין וְשֵׁתָא וְחִילָהּ וּמִנְיֹנֶיהִי — his legion and its numbers — were forty-six thousand, five hundred.

7. The nation did not begin journeying all at once; rather, when the Kohanim would sound the trumpets, signaling the beginning of a journey, the division of Yehudah would begin journeying first, and the other divisions would follow in succession (see Rashi and below, 10:11-28). Onkelos switches the future to the present tense throughout the passage (rendering יִסְעוּ or יִסְעוּ as נְטִלִין, literally, they journey; and יִחַנו as שָׁרִין, they encamp), with the exception of v. 2, implying that Hashem's instruction to Moshe concludes at the end of v. 2, while the rest of the passage is the Torah's description of the encampment and the journeys. Since the passage is describing an ongoing action (albeit in the

past), Onkelos translates it in the present tense [נְטִלִין] rather than the simple past tense [נְטִלִין] (see Lechem VeSimlah to v. 34; Beurei Onkelos). The simple reading of the verses, however, implies that the entire passage (until v. 32) is Hashem's instruction to Moshe, and this seems to be the understanding of some of the commentators (see Ramban to v. 4; Ibn Ezra to our verse). Accordingly, יִסְעוּ means they shall travel, in the sense of a command. [For this reason, we elucidated Onkelos throughout as "Those camping ... were," but translated the Chumash as "Those camping ... shall be"] 8. From the perspective of a person facing east (see note 5), "south" is to his right, which is why the Torah



יב וְהַחֹנָם עָלָיו מִטָּה שְׁמֵעוֹן וְנָשִׂיא לְבְנֵי שְׁמֵעוֹן שְׁלֹמִיאֵל  
 יב וְדָשֶׁרֶן סְמִיכִין שְׁבֹטָא דְשְׁמֵעוֹן וְרַבָּא לְבְנֵי שְׁמֵעוֹן שְׁלֹמִיאֵל  
 עֲלוּהִי

בְּן־צוּרִישָׁדַי: יג וְצַבָּאוֹ וּפְקָדֵיהֶם תְּשַׁעָה וַחֲמִשִּׁים אֶלֶף וּשְׁלֹשׁ  
 בַּר צוּרִישָׁדַי: יג וְחִילָהּ וּמִנְגִּיחוֹן חֲמִשִּׁין וּתְשַׁע אֲלָפִין וּתְלַת

מֵאוֹת: יד וּמִטָּה גָּד וְנָשִׂיא לְבְנֵי גָד אֶלְיָסָף בְּן־רְעוּאֵל: טו וְצַבָּאוֹ  
 מָאָה: יד וְשְׁבֹטָא דְגָד וְרַבָּא לְבְנֵי גָד אֶלְיָסָף בַּר רְעוּאֵל: טו וְחִילָהּ

וּפְקָדֵיהֶם חֲמִשָּׁה וְאַרְבָּעִים אֶלֶף וְשֵׁשׁ מֵאוֹת וַחֲמִשִּׁים:  
 וּמִנְגִּיחוֹן אַרְבָּעִין וַחֲמִשָּׁא אֲלָפִין וְשֵׁשׁ מָאָה וַחֲמִשִּׁין:

טז כָּל־הַפְּקָדִים לְמַחֲנֵה רְאוּבֵן מֵאֵת אֶלֶף וְאַחַד וַחֲמִשִּׁים אֶלֶף  
 טז כָּל מִנְגִּינָא לְמִשְׁרִית רְאוּבֵן מָאָה וַחֲמִשִּׁין וְחַד אֲלָפִין

וְאַרְבַּע־מֵאוֹת וַחֲמִשִּׁים לְצַבָּאתָם וּשְׁנַיִם יִסְעוּ: טז וְנִסְעַ  
 וְאַרְבַּע מָאָה וַחֲמִשִּׁין לְחִילָהּ בְּתַנְיָתָא נְטִלִין: טז וְנִטְלַ

## CHUMASH TRANSLATION

<sup>12</sup> Those camping upon him [shall be] the tribe of Shimon — and the Nasi of the children of Shimon [is] Shelumiel son of Tzurishadai — <sup>13</sup> his legion and their numbers [are] fifty-nine thousand, three hundred; <sup>14</sup> and the tribe of Gad — and the Nasi of the children of Gad [is] Eliasaf son of Reuel — <sup>15</sup> his legion and their numbers [are] forty-five thousand, six hundred and fifty. <sup>16</sup> The total number for the camp of Reuven [is] one hundred and fifty-one thousand, four hundred and fifty, according to their legions; they shall be the second to journey.

## ONKELOS ELUCIDATED

12. וְדָשֶׁרֶן סְמִיכִין עֲלוּהִי — Those camping NEAR him — וְרַבָּא לְבְנֵי שְׁמֵעוֹן — the tribe of Shimon — וְנָשִׂיא לְבְנֵי שְׁמֵעוֹן — and the Nasi of the children of Shimon — שְׁלֹמִיאֵל בְּן צוּרִישָׁדַי — was Shelumiel son of Tzurishadai —  
 13. חֲמִשִּׁין וְחִילָהּ וּמִנְגִּיחוֹן — his legion and their numbers — וְתְשַׁע אֲלָפִין וּתְלַת מָאָה — were fifty-nine thousand, three hundred;  
 14. וְשְׁבֹטָא דְגָד — and the tribe of Gad also encamped near the tribe of Reuven — וְרַבָּא לְבְנֵי גָד — and the Nasi of the children of Gad — אֶלְיָסָף בְּן רְעוּאֵל — was Eliasaf son of Reuel —  
 15. אַרְבָּעִין וְחִילָהּ וּמִנְגִּיחוֹן — his legion and their numbers — וְחֲמִשָּׁא אֲלָפִין וְשֵׁשׁ מָאָה וַחֲמִשִּׁין — were forty-five thousand, six hundred and fifty.  
 16. כָּל מִנְגִּינָא לְמִשְׁרִית רְאוּבֵן — The total number for the three tribes that comprised the camp of Reuven — וְחַד אֲלָפִין וְאַרְבַּע מָאָה וַחֲמִשִּׁין — was one hundred and fifty-one thousand, four hundred and fifty, according to their legions; בְּתַנְיָתָא נְטִלִין — they WOULD journey SECOND.<sup>[9]</sup>

sometimes refers to south as יָמִין, right (see, e.g., Bereishis 13:9 with Onkelos). The word תִּימְנָה in this verse is a variation of יָמִין (Radak, Shorashim יָמִין; cf. Gra to Yehoshua 15:1).

9. The Hebrew word שְׁנַיִם is an adjective describing the members of the division, meaning: “the second ones [to journey],” which is why it is written in the plural (see

Ibn Ezra). Onkelos switches it to an adverb referring to the act of journeying (they would journey second), in order to conform to the wording in vv. 9 and 31, where the verse also uses an adverb (they would journey first and they would journey last). The same is true regarding his translation of שְׁלֵשִׁים in v. 24 (Lechem VeSimlah).

אֶהֱל־מוֹעֵד מַחֲנֵה הַלְוִיִּם בְּתוֹךְ הַמַּחֲנֵת כַּאֲשֶׁר יַחֲנוּ בֵּין  
 מִשְׁכַּן זְמַנָּא מִשְׁרִית לְוָאֵי בְּגוּ מִשְׁרִיתָא כְּמָא דִּשְׂרֹן בֵּין  
 יִסְעוּ אִישׁ עַל־יָדוֹ לְדִגְלֵיהֶם: **ס** יח דָּגַל מַחֲנֵה אֶפְרַיִם  
 יח טָקַס מִשְׁרִית אֶפְרַיִם:  
 לְצַבָּאתָם יָמָה וְנָשִׂיא לְבַנֵּי אֶפְרַיִם אֵלִישָׁמַע בֶּן־עַמִּיהוּד:  
 לְחִילֵיהוֹן מְעַרְבָא וְרַבָּא לְבַנֵּי אֶפְרַיִם אֵלִישָׁמַע בֶּר עַמִּיהוּד:  
 יט וְצַבָּאוֹ וּפְקֻדֵיהֶם אַרְבַּעִים אֶלֶף וַחֲמִשׁ מֵאוֹת: **כ** וְעַלְיוֹ  
 יט וְחִילָהּ וּמְנִיגֵיהוֹן אַרְבַּעִין אֶלְפִין וַחֲמִשׁ מֵאָה: **כ** וְדַסְמִיכִין  
 עֲלוּהֵי  
 מִטָּה מְנַשֶּׁה וְנָשִׂיא לְבַנֵּי מְנַשֶּׁה גַּמְלִיאֵל בֶּן־פְּדָהצוּר:  
 שְׁבֻטָא דְּמְנַשֶּׁה וְרַבָּא לְבַנֵּי מְנַשֶּׁה גַּמְלִיאֵל בֶּר פְּדָהצוּר:

רש"י

(יז) וְנָסַע אֶהֱל מוֹעֵד. לְאַחַר שָׁנֵי דְגָלִים הֵלְלוּ: כַּאֲשֶׁר יַחֲנוּ בֵּין יִסְעוּ. כְּמוֹ שֶׁפִּירְשָׁתִּי (לְטַיִל פְּסוּק טו), הַלִּיכְתָּן פְּתַח־יָתֵן (ירושלמי עירובין ה, א), כִּל דְּגַל מֵהַלָּךְ לְרוּחַ הַקְּצוּבֵת לוֹ: עַל יָדוֹ. עַל מְקוֹמוֹ. וְחִין לְשׁוֹן "יָד" זֶה מִמַּשְׁמַעוֹ, רוּחַ שֶׁל יָדוֹ קְרוּי "עַל יָדוֹ", הַסְּמוּכָה לוֹ לְכָל הַוָּשֶׁטֶת יָדוֹ, חִינְשׁוֹן חִישׁ"א בְּלַטּוֹ: (כ) וְעַלְיוֹ. כְּתַרְגוּמוֹ "וְדַסְמִיכִין עֲלוּהֵי":

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

<sup>17</sup> *The Ohel Moed, the camp of the Leviim, shall journey in the middle of the camps; as they shall encamp so shall they journey, every man at his hand according to their banners.*

<sup>18</sup> *The banner of the camp of Ephraim according to their legions [shall be] at the west — and the Nasi of the children of Ephraim [is] Elishama son of Amihud —* <sup>19</sup> *his legion and their numbers [are] forty thousand, five hundred.* <sup>20</sup> *Upon him [shall be] the tribe of Menasheh — and the Nasi of the children of Menasheh [is] Gamliel son of Pedahzur —*

17. *The Ohel Moed, the camp of the Leviim, would journey in the middle of the camps;*<sup>[10]</sup> *as they would encamp so would they journey,*<sup>[11]</sup> *every man at his PLACE*<sup>[12]</sup> *according to their DIVISIONS.*

18. *The DIVISION of the camp of Ephraim — according to their legions — was at the west*<sup>[13]</sup> *— and the Nasi of the children of Ephraim — was Elishama son of Amihud —*

19. *his legion and their numbers — were forty thousand, five hundred.*

20. *THOSE camping NEAR him*<sup>[14]</sup> *were the tribe of Menasheh — and the Nasi of the children of Menasheh — was Gamliel son of Pedahzur —*

10. As was mentioned above (1:50-51), the Leviim would dismantle the Mishkan whenever the camp journeyed, and carry it during the actual journey. The Leviim would begin journeying with the *Ohel Moed* after the first two divisions (*Rashi*; but see *Rashi* to 10:17 below with *Gur Aryeh*; *Levush HaOrah* here).

11. The sequence described in our passage refers only to the time of departure. During the actual journeys, however, they would travel in the shape of a diamond, with each division on the direction assigned to it and the Leviim with the *Ohel Moed* in the middle (*Rashi*;

see dispute cited by *Rashi* to 10:25 below).

12. The Hebrew word יָדוֹ (literally, *his hand*) is used to mean “his place,” because one’s immediate surroundings are within the reach of his hand (*Rashi*). Onkelos translates the word as אַתְרָה, “his place,” in accordance with its implied meaning.

13. The Torah refers to the direction of “west” as יָמָה, literally, *toward the sea*, because the Mediterranean Sea lies west of Eretz Yisrael (see *Ibn Ezra* to *Shemos* 10:19). Onkelos uses the more familiar term מעַרְבָּא.

14. See note 6. Interestingly, *Rashi* cites Onkelos’

כא וּצְבָאוֹ וּפְקֻדֵיהֶם שְׁנַיִם וּשְׁלֹשִׁים אֶלֶף וּמֵאתַיִם: כב וּמִטָּה  
 כא וְחֵילָהּ וּמִנִּיחֵיהוֹן וּתְלַתִּין וּתְרִין אֶלְפִין וּמֵאתָן: כב וּשְׁבֻטָּא  
 בְּנֵימֵן וְנִשְׂיָא לְבְנֵי בְנֵימֵן אַבִּידֹן בֶּן־גִּדְעֹנִי: כג וּצְבָאוֹ וּפְקֻדֵיהֶם  
 דְּבְנֵימֵן וּרְבָא לְבְנֵי בְנֵימֵן אַבִּידֹן בֶּר גִּדְעֹנִי: כג וְחֵילָהּ וּמִנִּיחֵיהוֹן  
 חֲמִשָּׁה וּשְׁלֹשִׁים אֶלֶף וְאַרְבַּע מֵאוֹת: כד כָּל־הַפְּקֻדִים לְמַחֲנֵה  
 תְּלַתִּין וּחֲמִשָּׁא אֶלְפִין וְאַרְבַּע מֵאָה: כד כָּל מִנִּיחֵיָא לְמִשְׁרֵית  
 אֶפְרַיִם מֵאת אֶלֶף וּשְׁמֹנֶת־אֶלְפִים וּמֵאָה לְצְבָאתָם וּשְׁלֹשִׁים  
 אֶפְרַיִם מֵאָה וּתְמַנְיָא אֶלְפִין וּמֵאָה לְחֵילֵיהוֹן בְּתֵלִיתָא  
 יִסְעוּ: ס כה דְּגַל מַחֲנֵה דָן צְפֹנָה לְצְבָאתָם וְנִשְׂיָא לְבְנֵי דָן אַחִיעֶזֶר  
 כה טַקֵּס מִשְׁרֵית דָן צְפֹנָא לְחֵילֵיהוֹן וּרְבָא לְבְנֵי דָן אַחִיעֶזֶר  
 בֶּן־עֲמִישַׁדָּי: כו וּצְבָאוֹ וּפְקֻדֵיהֶם שְׁנַיִם וּשְׁלֹשִׁים אֶלֶף וּשְׁבַע מֵאוֹת:  
 כו עֲמִישַׁדָּי: כו וְחֵילָהּ וּמִנִּיחֵיהוֹן שְׁתִּין וּתְרִין אֶלְפִין וּשְׁבַע מֵאָה:

## CHUMASH TRANSLATION

<sup>21</sup> his legion and their numbers [are] thirty-two thousand, two hundred; <sup>22</sup> and the tribe of Binyamin — and the Nasi of the children of Binyamin [is] Avidan son of Gideoni — <sup>23</sup> his legion and their numbers [are] thirty-five thousand, four hundred. <sup>24</sup> The total number for the camp of Ephraim [is] one hundred and eight thousand, one hundred, according to their legions; they shall be the third to journey.

<sup>25</sup> The banner of the camp of Dan [shall be] at the north, according to their legions — and the Nasi of the children of Dan [is] Achiezer son of Amishadai — <sup>26</sup> his legion and their numbers [are] sixty-two thousand, seven hundred.

## ONKELOS ELUCIDATED

21. תְּלַתִּין וּתְרִין — his legion and their numbers — וְחֵילָהּ וּמִנִּיחֵיהוֹן — were thirty-two thousand, two hundred; אֶלְפִין וּמֵאתָן — were thirty-two thousand, two hundred;
22. וּשְׁבֻטָּא — and the tribe of Binyamin also encamped near the tribe of Ephraim — וְרְבָא לְבְנֵי בְנֵימֵן — and the Nasi of the children of Binyamin — אַבִּידֹן בֶּר גִּדְעֹנִי — was Avidan son of Gideoni —
23. תְּלַתִּין — his legion and their numbers — וְחֵילָהּ וּמִנִּיחֵיהוֹן — were thirty-five thousand, four hundred. וְחֲמִשָּׁא אֶלְפִין וְאַרְבַּע מֵאָה — were thirty-five thousand, four hundred.
24. כָּל מִנִּיחֵיָא לְמִשְׁרֵית אֶפְרַיִם — The total number for the three tribes that comprised the camp of Ephraim — אֶלְפִין וּמֵאתָא — was one hundred and eight thousand, one hundred, according to their legions; בְּתֵלִיתָא וְנִשְׂיָא לְבְנֵי דָן אַחִיעֶזֶר — they WOULD journey THIRD.
25. טַקֵּס מִשְׁרֵית דָן — The DIVISION of the camp of Dan — צְפֹנָא — was encamped at the north, — לְחֵילֵיהוֹן — according to their legions — וְרְבָא לְבְנֵי דָן — and the Nasi of the children of Dan — אַחִיעֶזֶר בֶּר עֲמִישַׁדָּי — was Achiezer son of Amishadai —
26. שְׁתִּין וּתְרִין — his legion and their numbers — וְחֵילָהּ וּמִנִּיחֵיהוֹן — were sixty-two thousand, seven hundred. וּתְרִין אֶלְפִין וּשְׁבַע מֵאָה — were sixty-two thousand, seven hundred.

clarification of עֲלֹהֵי only here and not in the previous mentions of עֲלֵי. *Levush HaOrah* suggests that in all those previous instances the verse says הַחֲנִים עֲלָיו, so it is readily understood from the context that it means “camping near him” or “with him,” since “over him” would mean “camping on top of him” or on higher

land, which does not make sense. Here, however, where it just says וְעֲלֵי, one might take it to mean that the tribe of Menasheh was “superior” or “in charge of” the tribe of Ephraim. *Rashi* therefore sees a need here to cite Onkelos, to demonstrate that that is not the meaning.

כז וְהַחֲנִים עָלָיו מִטֵּה אֲשֶׁר וְנָשִׂיא לְבְנֵי אֲשֶׁר פִּגְעִיאֵל בֶּן-  
 כז וְדִשְׁרֹן סְמִיכִין < שְׁבֹטֵא דְאֲשֶׁר וְרָבָא לְבְנֵי אֲשֶׁר פִּגְעִיאֵל בֶּר  
 עֲלוּהִי

עֶכְרָן: כח וּצְבָאוֹ וּפְקֻדֵיהֶם אֶחָד וְאַרְבָּעִים אֶלֶף וַחֲמִשׁ מֵאוֹת:  
 עֶכְרָן: כח וְחִילָה וּמְנַיִהוֹן אַרְבָּעִין וְחָד אֶלְפִין וַחֲמִשׁ מֵאָה:

כט וּמִטֵּה נַפְתָּלִי וְנָשִׂיא לְבְנֵי נַפְתָּלִי אַחִירַע בֶּן-עֵינָן: ל וּצְבָאוֹ  
 כט וְשֹׁבֵטֵא דְנַפְתָּלִי וְרָבָא לְבְנֵי נַפְתָּלִי אַחִירַע בֶּר עֵינָן: ל וְחִילָה

וּפְקֻדֵיהֶם שְׁלֹשָׁה וַחֲמִשִּׁים אֶלֶף וְאַרְבַּע מֵאוֹת: לא כָּל-הַפְּקֻדִים  
 וּמְנַיִהוֹן חֲמִשִּׁין וּתְלָתָא אֶלְפִין וְאַרְבַּע מֵאָה: לא כָּל מְנַיִנָא

לְמַחֲנֵה דָן מֵאֵת אֶלֶף וְשִׁבְעָה וַחֲמִשִּׁים אֶלֶף וְשֵׁשׁ מֵאוֹת  
 לְמִשְׁרֵית דָּן מֵאָה וַחֲמִשִּׁין וְשִׁבְעָא אֶלְפִין וְשֵׁשׁ מֵאָה

לְאַחֲרָנָה יִסְעוּ לְדַגְלֵיהֶם: פ  
 בְּבִתְרָתָא נְטָלִין לְטַקְסִיהוֹן:

לב אֵלֶּה פְּקוּדֵי בְנֵי-יִשְׂרָאֵל לְבֵית אֲבֹתָם כָּל-פְּקוּדֵי הַמַּחֲנֹת  
 לב אֵלִין מְנַיִנֵי בְנֵי יִשְׂרָאֵל לְבֵית אַבְהָתְהוֹן כָּל מְנַיִנֵי מִשְׁרֵיתָא

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

<sup>27</sup> Those camping upon him [shall be] the tribe of Asher — and the Nasi of the children of Asher [is] Pagi-el son of Ochran — <sup>28</sup> his legion and their numbers [are] forty-one thousand, five hundred; <sup>29</sup> and the tribe of Naftali — and the Nasi of the children of Naftali [is] Achira son of Enan — <sup>30</sup> his legion and their numbers [are] fifty-three thousand, four hundred.  
<sup>31</sup> The total number for the camp of Dan [is] one hundred and fifty-seven thousand, six hundred; they shall journey last according to their banners.  
<sup>32</sup> These are the numbers of the Children of Israel according to their fathers' household: the total number of of the camps

27. וְדִשְׁרֹן סְמִיכִין עֲלוּהִי — Those camping NEAR him were וְרָבָא לְבְנֵי אֲשֶׁר — the tribe of Asher — פִּגְעִיאֵל בֶּר עֶכְרָן — and the Nasi of the children of Asher — was Pagi-el son of Ochran —  
 28. אַרְבָּעִין וְחִילָה וּמְנַיִהוֹן — his legion and their numbers — were forty-one thousand, five hundred;  
 29. וְשֹׁבֵטֵא דְנַפְתָּלִי — and the tribe of Naftali also encamped near the tribe of Dan — וְרָבָא לְבְנֵי נַפְתָּלִי — and the Nasi of the children of Naftali — אַחִירַע בֶּר עֵינָן — was Achira son of Enan —  
 30. חֲמִשִּׁין וְחִילָה וּמְנַיִהוֹן — his legion and their numbers — were fifty-three thousand, four hundred.  
 31. כָּל מְנַיִנָא לְמִשְׁרֵית דָּן — The total number for the three tribes that comprised the camp of Dan — מֵאָה וַחֲמִשִּׁין — was one hundred and fifty-seven thousand, six hundred; בְּבִתְרָתָא נְטָלִין לְטַקְסִיהוֹן — they WOULD journey last according to their DIVISIONS.  
 32. אֵלִין מְנַיִנֵי בְנֵי יִשְׂרָאֵל — These are the numbers of the Children of Israel — לְבֵית אַבְהָתְהוֹן — according to their fathers' household: כָּל מְנַיִנֵי מִשְׁרֵיתָא

לְצַבְאֹתָם שְׁש־מֵאוֹת אֶלֶף וּשְׁלֹשֶׁת אֲלָפִים וַחֲמֵשׁ מֵאוֹת  
 לְחִילֵיהוֹן שֵׁית מֵאָה וּתְלָתָא אֲלָפִין וַחֲמֵשׁ מֵאָה  
 וַחֲמִשִּׁים: <sup>לג</sup> וְהַלְוִיִּם לֹא הִתְפַּקְדוּ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל כַּאֲשֶׁר  
 וַחֲמִשִּׁין: <sup>לג</sup> וְלֹאֵי לֹא אֶתְמַנְיָאוּ בְּגוֹ בְּנֵי יִשְׂרָאֵל כַּמָּא דִּי  
 צָנָה יְהוָה אֶת־מֹשֶׁה: <sup>לד</sup> וַיַּעֲשׂוּ בְּנֵי יִשְׂרָאֵל כְּכֹל אֲשֶׁר־צָוָה  
 פְּקִיד יְיָ יְת מֹשֶׁה: <sup>לד</sup> וַעֲבָדוּ בְּנֵי יִשְׂרָאֵל כְּכֹל דִּי פְקִיד  
 יְהוָה אֶת־מֹשֶׁה בֶּן־חֲנּוּ לְדַגְלֵיהֶם וְכֵן נָסְעוּ אִישׁ לְמִשְׁפַּחְתּוֹ  
 יְיָ יְת מֹשֶׁה בֶּן שָׂרֹן לְטַקְסִיהוֹן וְכֵן נָטְלִין גְּבַר לְזִרְעֵיתִיהָ  
 עַל־בֵּית אֲבֹתָיו: פ  
 עַל בֵּית אֲבֹתָיוֹהִי:

רביעי [ג] א וְאֵלֶּה תּוֹלְדֹת אֶהֱרֹן וּמֹשֶׁה בְּיוֹם דִּבְרַי יְהוָה אֶת־מֹשֶׁה  
 ג א וְאֵלֶּין תּוֹלְדֹת אֶהֱרֹן וּמֹשֶׁה בְּיוֹמָא דְּמַלִּיל יְיָ עִם מֹשֶׁה

רע"י

(א) וְאֵלֶּה תּוֹלְדֹת אֶהֱרֹן וּמֹשֶׁה. וְאֵינוּ מְזַכֵּר אֶלְלָא צְנִי אֶהֱרֹן, וְנִקְרְאוּ תּוֹלְדוֹת מֹשֶׁה לְפִי שְׁלֹמֶדֶן תּוֹרָה,  
 מְלַמֵּד שְׁכָל הַמְּלַמֵּד אֶת צֶן חֲזִירוֹ תּוֹרָה מִמֶּלֶה עֲלָיו הַכְּתוּב פְּאִילֵוּ יִלְדוּ (סנהדרין יט:): בְּיוֹם דִּבְרַי ה' אֶת  
 מֹשֶׁה. נַעֲשֵׂי אֵלוּ הַתּוֹלְדוֹת שְׁלוֹ שְׁלֹמֶדֶן מֵה שְׁלֹמֶד מִפִּי הַגְּבוּרָה:

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according to their legions [is] six hundred and three thousand, five hundred and fifty.

<sup>33</sup> The Leviim were not counted among the Children of Israel, as Hashem had commanded Moshe. <sup>34</sup> The Children of Israel did according to everything that Hashem commanded Moshe — so they **encamped** according to their **banners** and so they **journeyed**; every man according to his families, by his fathers' household.

3.

<sup>1</sup> These are the offspring of Aharon and Moshe on the day Hashem spoke with Moshe

— the total number of the camps according to their legions — was six hundred and three thousand, five hundred and fifty.

33. — The Leviim — were not counted among the rest of the Children of Israel, as Hashem had commanded Moshe.

34. — The Children of Israel did — according to everything that Hashem commanded Moshe — so they WOULD ENCAMP according to their DIVISIONS — and so they WOULD JOURNEY;<sup>15</sup> — every man according to his families, — by his fathers' household.

3.

1. — These are the offspring of Aharon and Moshe — on the day

15. As mentioned in note 7, according to the plain reading of the verses, our entire passage (until v. 33) relates Hashem's instruction of how the divisions should encamp, and in this last verse of the chapter, the Torah tells us that the Jewish people obeyed the instruction. It is thus readily understood why the Torah uses the future tense יִחַנּוּ/יָסְעוּ throughout the passage (in the sense

of a command), but switches to the past tense חָנְנוּ/יָסְעוּ in our verse. Onkelos, however, interprets the entire passage, starting at v. 3, as a description of how the divisions encamped. He therefore renders *both* forms not as future and past tense (respectively), but as ongoing action verbs — “would encamp,” “would journey” — which in Hebrew can be expressed in either of these ways.

בְּהַר סִינַי: ב וְאֵלֶּה שְׁמוֹת בְּנֵי-אַהֲרֹן הַבְּכֹר | נָדָב וְאַבִּיהוּא  
 בְּטוֹרָא דְסִינַי: ב וְאֵלִין שְׁמֵהַת בְּנֵי אַהֲרֹן בּוֹכְרָא נָדָב וְאַבִּיהוּא  
 אֶלְעָזָר וְאִיתְמָר: ג אֵלֶּה שְׁמוֹת בְּנֵי אַהֲרֹן הַכֹּהֲנִים הַמְּשֻׁחִים  
 אֶלְעָזָר וְאִיתְמָר: ג אֵלִין שְׁמֵהַת בְּנֵי אַהֲרֹן כְּהֲנִיא דְאַתְרַבִּיאוּ  
 אֲשֶׁר-מִלֵּא יָדָם לְכַהֵן: ד וַיָּמָת נָדָב וְאַבִּיהוּא לִפְנֵי יְהוָה  
 דִּי אַתְקַרְב קְרַבְנֵהוּן לְשִׁמְשָׂא: ד וּמִית נָדָב וְאַבִּיהוּא קָדָם יי  
 בְּהַקְרִבָם אֵשׁ זָרָה לִפְנֵי יְהוָה בְּמִדְבַר סִינַי וּבָנִים לֹא-הָיוּ לָהֶם  
 בְּקְרוּבֵיהוּן אֲשֶׁתָּא נּוֹכְרִיתָא קָדָם יי בְּמִדְבַרָא דְסִינַי וּבָנִין לֹא הָווּ לְהוּן

— CHUMASH TRANSLATION —

at Mount Sinai: <sup>2</sup> These are the names of the sons of Aharon: the firstborn Nadav, Avihu, Elazar, and Issamar. <sup>3</sup> These were the names of the sons of Aharon, the anointed Kohanim, whom he inaugurated to minister. <sup>4</sup> Nadav and Avihu died before Hashem when they brought an alien fire before Hashem in the Wilderness of Sinai, and they had no sons;

— ONKELOS ELUCIDATED —

that Hashem spoke with Moshe בְּטוֹרָא דְסִינַי — at Mount Sinai.<sup>[1]</sup>  
 2. These are the names of the sons of Aharon: — These are the names of the sons of Aharon: בּוֹכְרָא נָדָב — the firstborn, Nadav, וְאַבִּיהוּא אֶלְעָזָר — and then Avihu, Elazar, and Issamar.  
 3. These are the names of the sons of Aharon, the Kohanim WHO WERE ELEVATED through anointing,<sup>[2]</sup> דִּי אַתְקַרְב קְרַבְנֵהוּן לְשִׁמְשָׂא — WHOSE OFFERING WAS BROUGHT<sup>[3]</sup> to inaugurate them to minister<sup>[4]</sup> in the Mishkan.  
 4. Nadav and Avihu died before Hashem וְאַבִּיהוּא קָדָם יי — Nadav and Avihu died before Hashem בְּקְרוּבֵיהוּן אֲשֶׁתָּא נּוֹכְרִיתָא — when they brought an alien fire<sup>[5]</sup> יי קָדָם — before Hashem — in the Wilderness of Sinai, וּבָנִין לֹא הָווּ לְהוּן — and they had no sons;

1. The Torah begins its account of the Levite families by listing the offspring of the heads of the tribe (*Ramban*). Though mentioning Moshe and Aharon at first, the passage goes on to list the offspring of Aharon, but not those of Moshe. *Rashi* explains (based on *Sanhedrin* 19b) that Aharon's sons are called Moshe's children because he taught them Torah. The verse concludes that they became Moshe's offspring *on the day that Hashem spoke with Moshe at Mount Sinai*, for that is when Moshe began teaching them what he had learned from Hashem.

2. Wherever the Hebrew term מָשַׁח is used to refer to anointing whose purpose is to elevate a person or vessel to a sacred function, Onkelos translates it as רָבִי, "elevate." [Where it refers to simple application of oil (such as those of *minchah* offerings), he translates it using the same root as the Hebrew word, which means "smear" or "anoint" (*Rashi* to *Shemos* 30:25).]

3. Since the verse does not specify who brought their offering (it was, in fact, Moshe; see *Vayikra* Ch. 8), Onkelos translates this as a passive statement — "whose offering was brought," rather than an active

statement — "whose offering *he* brought" (*Me'at Tzori*).

The term מְלִי יָדַיִם (literally, *filling of [one's] hands*) is used frequently to refer to the appointment of the Kohanim to their position. According to *Rashi* (*Shemos* 28:41, as explained by *Mizrachi*), it is a metaphor for inauguration, since when a person enters a position he is said to be "taking possession" of it. However, Onkelos consistently translates this phrase as *bringing [one's] offering*. According to *Ramban* there, Onkelos does not mean to say that this is the literal meaning of the phrase; rather, he is translating in accordance with the implied meaning, conveying that the inauguration of the Kohanim is achieved through bringing their offerings. However, *Ramban* then cites others who do interpret מְלִי יָדַיִם to mean the filling of one's hands with an offering. According to *Ibn Ezra* (*Shemos* 29:9), this is Onkelos' intention as well.

4. Or *to serve*; i.e., to perform the Kohanic duties. [The term כֹּהֵן, *Kohen*, itself is an expression of service (see *Rashi*, *Shemos* 28:3).]

5. For discussion of Nadav and Avihu's sin, see *Rashi* to *Vayikra* 10:2 and our note 2 to v. 1 there.

וַיִּבְהֶן אֶלְעָזָר וְאִיתָמָר עַל־פְּנֵי אֶהֱרֹן אֲבִיהֶם: פ  
 וַשֵּׁשׁ אֶלְעָזָר וְאִיתָמָר עַל אִפֵּי אֶהֱרֹן אֲבוֹהוֹן:

ה וַיִּדְבֹר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: ו הַקָּרֵב אֶת־מִטֵּה לְוִי  
 ה וּמְלִיל יִי עִם מֹשֶׁה לְמִימַר: ו קָרֵב יֵת שְׁבֹטָא דְלוֹי

וְהָעֲמִדְתָּ אֹתוֹ לְפָנֵי אֶהֱרֹן הַכֹּהֵן וְשָׂרְתוּ אֹתוֹ: ז וְשָׁמְרוּ  
 וּתְקִים יִתֵּה קָדָם אֶהֱרֹן כְּהֵנָּא וַיִּשְׁמְשׁוּן יִתֵּה: ז וַיִּטְרוּן

אֶת־מִשְׁמֶרְתּוֹ וְאֶת־מִשְׁמֶרֶת כָּל־הָעֵדָה לְפָנֵי אֶהֱל מוֹעֵד  
 יֵת מִטְרַתָּה וַיֵּת מִטְרַת כָּל כְּנֻשְׁתָּא קָדָם מִשְׁכַּן זְמַנָּא

לְעֵבֶד אֶת־עֲבֹדַת הַמִּשְׁכָּן: ח וְשָׁמְרוּ אֶת־כָּל־כְּלֵי אֶהֱל  
 לְמַפְלַח יֵת פְּלֶחֶן מִשְׁכַּנָּא: ח וַיִּטְרוּן יֵת כָּל מְנֵי מִשְׁכַּן

מוֹעֵד וְאֶת־מִשְׁמֶרֶת בְּנֵי יִשְׂרָאֵל לְעֵבֶד אֶת־עֲבֹדַת הַמִּשְׁכָּן:  
 זְמַנָּא וַיֵּת מִטְרַת בְּנֵי יִשְׂרָאֵל לְמַפְלַח יֵת פְּלֶחֶן מִשְׁכַּנָּא:

ר"ט

(ד) על פני אהרן אביהם. צתייו (במדבר רבה 3, כ): (ו) ושרתו אתו. ומהו השירות, "ושמרו את משמרתו" (להלן פסוק ז). לפי ששמירת המקדש עליו שלא יקרב זר, כמו שנאמר "אפה וצניף וצית חביד חפד פשאו חת טון המקדש" (להלן יח, א), והלויים הללו מסייעין אותם, זו היא השירות: (ז) ושמרו

CHUMASH TRANSLATION

and Elazar and Issamar ministered in the presence of Aharon, their father.

<sup>5</sup> Hashem spoke to Moshe, saying: <sup>6</sup> Bring close the tribe of Levi and have it stand before Aharon the Kohen, and they shall serve him. <sup>7</sup> They shall safeguard his charge and the charge of the entire assembly before the Ohel Moed, to perform the service of the Mishkan. <sup>8</sup> They shall safeguard all the implements of the Ohel Moed and the charge of the Children of Israel, to perform the service of the Mishkan.

ONKELOS ELUCIDATED

and Elazar and Issamar, Aharon's remaining sons, ministered in the presence of Aharon, their father.<sup>[6]</sup>

5. Hashem spoke WITH Moshe, saying:

6. Bring close the tribe of Levi — and have it stand before Aharon the Kohen, and they shall serve him in the following manner:

7. They shall safeguard his charge<sup>[7]</sup> and the charge of the entire assembly<sup>[8]</sup> before the Ohel Moed, to perform the service of the Mishkan.

8. They shall safeguard all the implements of the Ohel Moed<sup>[9]</sup> and the charge of the Children of Israel, to perform the service of the Mishkan.

6. I.e., in his lifetime (*Rashi*). If Aharon became *tamei* and could not serve as Kohen Gadol, Elazar or Issamar would serve in his place until he became *tahor* again (*Nachlas Yaakov to Rashi*; see *Bamidbar Rabbah* 2:26). Cf. *Ramban*.

7. The term *משמרת*, *charge* or *watch*, can refer to any obligation assigned to a person. The verse is saying that the Leviim shall assist Aharon in carrying out his

assignment, which is the guarding of the Sanctuary to ensure that no non-Kohen enters it, as stated below, 18:1 (*Rashi* here and to the previous verse).

8. The administration of the Mishkan is the responsibility of the entire assembly, but the Leviim perform it on their behalf (see *Rashi* to the following verse).

9. The task of the Leviim included maintaining the Mishkan and its parts and transporting them during

וְנָתַתָּה אֶת־הַלְוִיִּם לְאַהֲרֹן וּלְבָנָיו נְתוּנִים נְתוּנִים הֵמָּה לֹא מֵאֵת  
 וְתָתַן יְת לֹאֵי לְאַהֲרֹן וּלְבָנָיו מְסִירִין יְהִיבִין אֲנֹן לָה מִן  
 בְּנֵי יִשְׂרָאֵל: וְאֶת־אַהֲרֹן וְאֶת־בָּנָיו תִּפְקֹד וְשָׁמְרוּ אֶת־כְּהֻנַּתְּם  
 בְּנֵי יִשְׂרָאֵל: וְיֵת אַהֲרֹן וְיֵת בְּנוֹהֵי תַמְנִי וְיִטְרוּן יֵת כְּהֻנַּתְהוּן  
 וְהִזְרַק הַקָּרֵב יוֹמָת: פ  
 וְחִלּוּנֵי דִיקָרֵב יִתְקַטֵּל:

יֵא וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: יב וְאָנֹכִי הִנֵּה לִקְחָתִי אֶת־הַלְוִיִּם  
 יֵא וּמִלִּיל יֵי עִם מֹשֶׁה לְמִימְרָ: יב וְאֲנֹכִי הָא קָרְבִית יֵת לֹאֵי

רש"י

פקידות, ואינו לשון מנין: ושָׁמְרוּ אֶת כְּהֻנַּתְּם. קצלת דמיס  
 וזריקה והקטרה ועבודות המסורות לפהגיס: (יב) וְאָנֹכִי הִנֵּה  
 לְקַחְתִּי. ואני מהיכן זכיתי צהן, מתוך בְּנֵי יִשְׂרָאֵל, שִׁיְהִי  
 יִשְׂרָאֵל שֹׁכְרִין אוֹתָם לְשִׁירֹת שְׁלִי, על ידי הזכורות זכיתי צהס  
 ולקחתים תמורתס. לפי שִׁיְהִיָה הַעֲבֹדָה צְצָכוֹרוֹת, וְכִשְׁטָאוֹ  
 צְעֻגָל נִפְסָלוֹ, וְהַלְוִיִּם שְׁלֹא עֲבָדוּ עֲבֹדָה זָרָה נִצְחָרוּ תַחֲתֵיהֶם:

צְעֻגָלוֹתָם, לפיכך לוקחים מהם המעשרות צְעֻגָלוֹת, שְׁנֵאָמַר "כי  
 שָׁכַר הוּא לְכֵס חֲלָף עֲבֹדָתְכֶם" (להלן יח, לא): (ט) נְתוּנִים הֵמָּה  
 לו. לְעֲזָרָה וְיֵש מְנַקְדִים: לְעֲזָרָה: מֵאֵת בְּנֵי יִשְׂרָאֵל. כְּמוֹ מִתְּוֹךְ  
 צְנֵי יִשְׂרָאֵל (להלן פסוק יב), פְּלוּמֵר מִשְׁאֵר כֹּל הַעֲדָה נִצְדָלוּ לְכָךְ  
 צְגֻזַרַת הַמִּקְוִס, וְהוּא נִתְנָס לוֹ, שְׁנֵאָמַר "וְאִתְּנָה אֵת הַלְוִיִּם נְתֻנִים  
 וְגו'" (להלן ת, יט): (י) וְאֶת אַהֲרֹן וְאֶת בְּנָיו וְאֶת תִּפְקֹד. לְשׁוֹן

— CHUMASH TRANSLATION —

<sup>9</sup> You shall give the Leviim to Aharon and his sons; *given*, given are they to him from the Children of Israel. <sup>10</sup> You shall appoint Aharon and his sons and they shall safeguard their priesthood; and an *outsider* who approaches shall die.

<sup>11</sup> Hashem spoke to Moshe, saying: <sup>12</sup> And I, behold! I have *taken* the Leviim

— ONKELOS ELUCIDATED —

9. אַהֲרֹן וּלְבָנָיו — You shall give the Leviim — וְתָתַן יְת לֹאֵי — DELIVERED, given are they to him<sup>[10]</sup> — מִן בְּנֵי יִשְׂרָאֵל — from among the Children of Israel.

10. אַהֲרֹן וּלְבָנָיו — You shall appoint<sup>[11]</sup> Aharon and his sons — וְיִטְרוּן יֵת כְּהֻנַּתְהוּן — and they shall safeguard their priesthood;<sup>[12]</sup> וְחִלּוּנֵי דִיקָרֵב יִתְקַטֵּל — a COMMONER<sup>[13]</sup> who approaches to perform the service assigned to them shall be PUT TO DEATH.<sup>[14]</sup>

11. Hashem spoke WITH Moshe, saying: — וּמִלִּיל יֵי עִם מֹשֶׁה לְמִימְרָ — Hashem spoke WITH Moshe, saying:

12. And I, — וְאֲנֹכִי — And I, הָא קָרְבִית יֵת לֹאֵי — behold! I have BROUGHT

the journeys (see above, 1:51, 2:17). Each of the three main Levite families — Gershon, Kehas, and Merari — was entrusted with a different component of the Mishkan, as will be specified below (v. 25 and on).

10. The simple explanation for Onkelos' translation of the first occurrence of נְתוּנִים as "delivered" is that he does so in order to avoid repetition (*Beurei Onkelos*). Alternatively, *Rabbeinu Bachya* (below, 8:11) explains that the double language נְתוּנִים נְתוּנִים conveys that in reward for having been prepared to give up their lives to slay the worshipers of the Golden Calf (see *Shemos* 32:26-29), the Leviim were given for the service of Hashem. Onkelos therefore translates the first occurrence of נְתוּנִים as מְסִירִין, alluding to that which the Leviim had sacrificed (מְסָרוּ) themselves for the honor of Hashem. See *Panim Yafos*

and *Haamek Davar* for additional explanations of Onkelos.

11. In 1:49 above, Onkelos renders the word תִּפְקֹד as תִּמְנֵי, you shall count; see also below, verses 15-16. Here, however, this cannot be the meaning, since Aharon and his two sons did not need to be counted (*Rashi* with *Gur Aryeh*). He therefore renders it תַּמְנֵי, you shall appoint (see *Nefesh HaGer*). [Note, however, that some editions of Onkelos, including the version cited by *Pas'shegen*, has יִמְנֵי here. *Beurei Onkelos* suggests that it means that Aharon and his sons shall be counted with the Leviim.]

12. That is, they shall observe the tasks assigned to them, such as the *avodah* of the offerings (*Rashi*).

13. I.e., a non-Kohen. See above, 1:51 note 19.

14. See above 1:51, note 20.



מִתּוֹךְ בְּנֵי יִשְׂרָאֵל תַּחַת כָּל-בְּכוֹר פֶּטֶר רַחֵם מִבְּנֵי יִשְׂרָאֵל  
 מִגּוֹ בְּנֵי יִשְׂרָאֵל חֶלֶף כָּל בּוֹכֵרָא פֶתַח וְלֵדָא מִבְּנֵי יִשְׂרָאֵל  
 וְהָיוּ לִי הַלְוִיִּם: יג כִּי לֹא כָל-בְּכוֹר בְּיוֹם הַכֹּתִי כָל-בְּכוֹר  
 וַיְהוּן מְשֻׁמְשִׁין לְנָאִי: יד אֲרִי דִילִי כָל בּוֹכֵרָא בְּיוֹמָא דְקִטְלִית כָּל בּוֹכֵרָא  
 קְדָמִי

בְּאַרְצָא דְמִצְרַיִם הִקְדַּשְׁתִּי לִי כָל-בְּכוֹר בְּיִשְׂרָאֵל מֵאָדָם  
 בְּאַרְעָא דְמִצְרַיִם אֶקְדַּשְׁתִּי קְדָמִי כָל בּוֹכֵרָא בְּיִשְׂרָאֵל מֵאֲנָשָׁא  
 עַד-בְּהֵמָה לִי יִהְיוּ אֲנִי יְהוָה: פ  
 עַד בְּעִירָא דִילִי יְהוֹן אֲנָא יְיָ

חֲמִישִׁי יד וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה בְּמִדְבַר סִינַי לֵאמֹר:  
 יד וּמְלִיל יְיָ עִם מֹשֶׁה בְּמִדְבַר דְּסִינַי לְמִימְרָ:

## CHUMASH TRANSLATION

from among the Children of Israel, in place of every firstborn, the first opener of the womb among the Children of Israel, and the Leviim shall be **Mine**.

<sup>13</sup> For every firstborn is Mine: On the day I **struck** every firstborn in the land of Egypt I sanctified every firstborn in Israel **for Myself**, from man to animal; they shall be Mine — I am Hashem

<sup>14</sup> Hashem spoke to Moshe in the Wilderness of Sinai, saying:

## ONKELOS ELUCIDATED

CLOSE<sup>[15]</sup> the Leviim מִגּוֹ בְּנֵי יִשְׂרָאֵל — from among the Children of Israel, חֶלֶף כָּל בּוֹכֵרָא — in place of every firstborn, פֶתַח וְלֵדָא מִבְּנֵי יִשְׂרָאֵל — the first opener of the womb<sup>[16]</sup> among the Children of Israel, וַיְהוּן מְשֻׁמְשִׁין קְדָמִי לְנָאִי — and the Leviim shall be MINISTERING BEFORE ME<sup>[17]</sup> instead of the firstborns.<sup>[18]</sup>

13. אֲרִי דִילִי כָל בּוֹכֵרָא — For by right, every firstborn is Mine, בְּיוֹמָא דְקִטְלִית כָּל בּוֹכֵרָא בְּאַרְעָא דְמִצְרַיִם — because on the day I KILLED every firstborn in the land of Egypt and protected the Jewish firstborns, אֶקְדַּשְׁתִּי קְדָמִי כָל בּוֹכֵרָא בְּיִשְׂרָאֵל — I sanctified every firstborn in Israel BEFORE ME, מֵאֲנָשָׁא — from man to animal; עַד בְּעִירָא — they shall be Mine<sup>[19]</sup> — אֲנָא יְיָ — I am Hashem.

14. וּמְלִיל יְיָ עִם מֹשֶׁה — Hashem spoke WITH Moshe בְּמִדְבַרָא — in the Wilderness of Sinai, לְמִימְרָ — saying:

15. When the word לקח, *take*, refers to bringing a person or thing to a higher level of holiness, Onkelos translates it as *bring close* (*Beurei Onkelos to Vayikra* 8:2; *Me'at Tzori*). See also below, 8:6 note 6.

16. I.e., a *bechor*; see *Rashi to Shemos* 13:2; *Rashash to Horayos* 9a.

Onkelos translates the Hebrew רַחֵם as וְלֵדָא, which literally means *fetus* or *child*. Perhaps there is no specific term for “womb” in Aramaic, and it is called וְלֵדָא because it houses the fetus (see *Me'at Tzori to Shemos* 13:2; *Kuntres L'Ukmei Girsā in Chumash Ish Matzliach* there). Alternatively, there is a specific Aramaic term for רַחֵם, but Onkelos prefers to render it as “the [housing of the] fetus” for reasons of modesty (see *Nefesh HaGer, Mavo*, fol. 12a §8).

17. Onkelos translates the statement, *and the Leviim shall be Mine*, according to its implied meaning — that they shall minister to Hashem — to avoid repetition, for the verse already said that Hashem brought the Leviim close to Himself (*Beurei Onkelos*). He also

translates לִי as “before Me” rather than “to Me.” In general, Onkelos refrains from translating the term “to” (or “for”) literally in reference to Hashem, translating it instead as *before*, in order to avoid any indication of equality between Hashem and His creations. This is particularly so when this term appears in the context of offering or sanctifying something or performing a service for Hashem, where it might be misconstrued to mean that Hashem has a need for it, Heaven forbid. To avoid any such misconception, Onkelos clarifies that it is *before* Hashem, i.e., for our benefit, before Him.

18. Initially, the *avodah* was performed by the *bechorim* [firstborns] (see *Shemos* 24:5 with Onkelos). When the *bechorim* joined in the sin of the Golden Calf, they were disqualified, and the sons of Levi, who did not participate in idol-worship, were chosen instead of them (*Rashi*). The *avodah* was assigned to Aharon and his descendants, and the service of managing the Mishkan and its implements was assigned to the Leviim (see *Bamidbar Rabbah* 6:2).

19. That is, they shall always remain Mine, and they

טו פְּקֹד אֶת־בְּנֵי לְוִי לְבֵית אֲבֹתָם לְמִשְׁפַּחְתָּם כְּל־זְכָר  
 טו מְנֵי יֵת בְּנֵי לְוִי לְבֵית אֲבֹתָהוֹן לְזִרְעֵיתָהוֹן כָּל דְּכוּרָא  
 מִבֶּן־חֹדֶשׁ וְיָמַעְלָה תִּפְקְדֵם: טז וַיִּפְקֹד אֹתָם מֹשֶׁה עַל־פִּי יְהוָה  
 מִבֶּר יֶרְחָא וְלַעֲלָא תִּמְנִינֹן: טז וּמִנָּא יִתְהוֹן מֹשֶׁה עַל מִימְרָא דִּי  
 בְּאַשֵׁר צָוָה: יז וַיְהִי־וַאֲלֵה בְנֵי־לְוִי בְּשֵׁמֹתָם גִּרְשׁוֹן וְקֵהַת  
 בְּמָא דִּי אֲתַפְקֹד: יז וְהוּוּ אֵלִין בְּנֵי לְוִי בְּשֵׁמֹתָהוֹן גִּרְשׁוֹן וְקֵהַת  
 וּמְרָרִי: יח וְאֵלֵה שְׁמוֹת בְּנֵי־גִרְשׁוֹן לְמִשְׁפַּחְתָּם לְבָנֵי וְשִׁמְעִי:  
 וּמְרָרִי: יח וְאֵלִין שְׁמֹתָ בְּנֵי גִרְשׁוֹן לְזִרְעֵיתָהוֹן לְבָנֵי וְשִׁמְעִי:  
 יט וּבְנֵי קֵהַת לְמִשְׁפַּחְתָּם עֲמָרָם וַיִּצְהָר חֶבְרוֹן וְעֻזִּיאֵל:  
 יט וּבְנֵי קֵהַת לְזִרְעֵיתָהוֹן עֲמָרָם וַיִּצְהָר חֶבְרוֹן וְעֻזִּיאֵל:

רש"י

(טו) מִבֶּן חֹדֶשׁ וְיָמַעְלָה. מִשְׁנֵי אֶל מִכֻּל נְפִלִים (שבת קיט):  
 הוּא נִמְנָה לִיקְרָא שׁוֹמֵר מִשְׁמֵרֵת הַקֹּדֶשׁ. אָמַר רַבִּי יְהוּדָה צְרִי  
 שְׁלוֹם: לְמוֹד הוּא אֹתוֹ הַשֶּׁבֶט לְהִיֹּת נִמְנָה מִן הַצֵּטוֹן, שְׁפָאֵר  
 "אֲשֶׁר יִלְדָה אֹתָהּ לְלוֹי צְמֹלָרִים" (והלן כו, נט), עַם פְּנִיסָתָהּ

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

<sup>15</sup> Count the children of Levi according to their fathers' household [and] according to their families, every male from one month of age and up shall you count them. <sup>16</sup> Moshe counted them according to the word of Hashem, as he had been commanded.

15. לְבֵית מְנֵי יֵת בְּנֵי לְוִי — Count the children of Levi according to their fathers' household and according to their families,<sup>[20]</sup> כָּל דְּכוּרָא מִבֶּר יֶרְחָא וְלַעֲלָא — every male from one month<sup>[21]</sup> of age and up shall you count them.

<sup>17</sup> These were the sons of Levi, by their names: Gershon, Kehas, and Merari. <sup>18</sup> These are the names of the sons of Gershon according to their families: Livni and Shimi. <sup>19</sup> The sons of Kehas according to their families: Amram, Yitzhar, Chevron, and Uzziel.

16. עַל מִימְרָא דִּי מֹשֶׁה — Moshe counted them according to the Word of Hashem, בְּמָא דִּי אֲתַפְקֹד — as he had been commanded.

17. וְהוּוּ אֵלִין בְּנֵי לְוִי — These were the sons of Levi, גִּרְשׁוֹן וְקֵהַת וּמְרָרִי — by their names: Gershon, Kehas, and Merari.

18. וְאֵלִין שְׁמֹתָ בְּנֵי גִרְשׁוֹן — These are the names of the sons of Gershon לְזִרְעֵיתָהוֹן — according to their families: לְבָנֵי וְשִׁמְעִי — Livni and Shimi.<sup>[22]</sup>

19. וּבְנֵי קֵהַת לְזִרְעֵיתָהוֹן — The sons of Kehas according to their families: עֲמָרָם וַיִּצְהָר חֶבְרוֹן וְעֻזִּיאֵל — Amram, Yitzhar, Chevron, and Uzziel.

must therefore be redeemed (see *Tosafos U'Miluim*).

20. By counting each Levi according to his immediate family, Moshe would be able to determine whether he was from Gershon, Kehas, or Merari (see *Gur Aryeh* to v. 21; see 1:2 above, note 4).

21. The Aramaic term for month is יֶרְחָא, literally, moon. The Hebrew חֹדֶשׁ is related to חָדַשׁ, *new*, referring to the renewal of the moon's illumination each month.

Whereas the other tribes were counted only from the age of twenty (1:3 above), the Leviim were counted from the age of one month. There was no minimum age — the one-month threshold was only to guarantee that the newborn baby was viable (*Rashi*).

22. The Torah accords the tribe of Levi special distinction by enumerating each individual family separately, something it does not do for the other tribes; see *Bamidbar Rabbah* 3:10.

כ ובני מררי למשפחתם מחלי ומושי אלה הם משפחת הלוי  
 כ ובני מררי לזרעתהון מחלי ומושי אלן אנון זרעית לואי  
 לבית אבתם: כא לגרשון משפחת הלבני ומשפחת השמעני  
 לבית אבהתהון: כא לגרשון זרעית לבני זרעית שמעי  
 אלה הם משפחת הגרשני: כב פקדיהם במספר כל-זכר  
 אלן אנון זרעית גרשון: כב מניניהון במנין כל דכורא  
 מבין-חדש ומעלה פקדיהם שבעת אלפים וחמש מאות:  
 מבר ירחא ולעלא מניניהון שבא אלפין וחמש מאה:  
 כג משפחת הגרשני אחרי המשכן יחנו ימה: כד ונשיא בית-אב  
 כג זרעית גרשון אחורי משכנא ישרון מערבא: כד ורב בית אבא  
 לגרשני אליסף בן-לאל: כה ומשמרת בני-גרשון באהל מועד  
 לבית גרשון אליסף בר לאל: כה ומטרת בני גרשון במשכן זמנא

רע"י

אמר לו הקב"ה: עשה חסה שלך ואני חטטה עלי. הלך משה  
 ועמד על פתח האהל, והשכינה מקדמת לפניו, וצת קול יולאה  
 מן האהל ואומרת: כך וכך פיעוקות יש צאהל זה, לכך נחמר  
 "על פי ה'" (סס: בא) לגרשון משפחת הלבני. כלומר  
 לגרשון היו הפקודים משפחת הלבני ומשפחת השמעני. פקודיהם  
 כך וכך:

## CHUMASH TRANSLATION

<sup>20</sup> The sons of Merari according to their families: Machli and Mushi. These are the families of the **Levi**, according to their fathers' household.

<sup>21</sup> For Gershon — the **Levite** family and the **Shimite** family; these are the **Gershonite** families — <sup>22</sup> their numbers according to the number of every male, from one month of age and up: their numbers [are] seven thousand, five hundred. <sup>23</sup> The **Gershonite** families shall encamp behind the Mishkan, at the west. <sup>24</sup> The leader of the father's household of the **Gershonite** [is] Eliasaf son of Lael. <sup>25</sup> The charge of the sons of Gershon in the Ohel Moed

## ONKELOS ELUCIDATED

**20.** ובני מררי לזרעתהון — The sons of Merari according to their families: Machli and Mushi. אלן לבית אבות — These are the families OF THE LEVIIM according to their fathers' household.

**21.** זרעית לבני זרעית שמעי — the family OF LIVNI and the family OF SHIMI; אלן אנון זרעית — these are the families OF GERSHON —

**22.** מניניהון — their numbers according to the number of every male, מבר ירחא ולעלא — from one month of age and up: שבא אלפין וחמש מאה — were seven thousand, five hundred.

**23.** אחורי משכנא זרעית גרשון — The families OF GERSHON מערבא ישרון — shall encamp<sup>[23]</sup> behind the Mishkan, — at the west.

**24.** ורב בית אבא לבית גרשון — The leader of the father's household of THE HOUSEHOLD OF GERSHON אליסף בן לאל — is Eliasaf son of Lael.

**25.** ומטרת בני גרשון במשכן זמנא — The charge of the sons of

23. By translating יחנו as ישרון, in the future tense, rather than שרן ("would encamp"), as he does when describing an ongoing situation (such as in 2:34 above), Onkelos indicates that this and the following verses are not a statement of fact, but contain Hashem's

instruction to Moshe regarding the place of encampment, leader, and charge of the sons of Gershon. The same applies to the verses below regarding the sons of Kehas and Merari. See *Haamek Davar*.

הַמִּשְׁכָּן וְהָאֹהֶל מְכֻסָּהוּ וּמִסָּךְ פֶּתַח אֹהֶל מוֹעֵד: כו וְקַלְעֵי  
 מִשְׁכַּנָּא וּפְרָסָא חוּפְאָה וּפְרָסָא דְתַרְע מִשְׁכַּן זְמָנָא: כז וּסְרָדֵי  
 הַחֲצֵר וְאֶת־מִסְךְ פֶּתַח הַחֲצֵר אֲשֶׁר עַל־הַמִּשְׁכָּן וְעַל־הַמִּזְבֵּחַ  
 דְרָתָא וְיָת פְּרָסָא דְתַרְע דְרָתָא דִּי עַל מִשְׁכַּנָּא וְעַל מִדְבַּחָא  
 סָבִיב וְאֵת מֵיתְרָיו לְכָל עֲבֹדָתוֹ: כז וְלִקְהָת  
 סָחור סָחור וְיָת אֲטוּנְוָהִי לְכָל פְּלִחְנָה: כז וְלִקְהָת

רש"י

הוא (כה) המִשְׁכָּן. יריעות הפתוחות: והָאֹהֶל. יריעות עזים  
 הוּא הַיְלֹוֹן: (כו) וְאֵת מֵיתְרָיו. שֶׁל הַמִּשְׁכָּן וְהָאֹהֶל, וְלֹא שֶׁל  
 הַעֲזָוִיּוֹת לָגַג: מְכֻסָּהוּ. עוֹרוֹת חֵילִים וְהַפְּתִיחַ: וּמִסָּךְ פֶּתַח.

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

is the Mishkan, the **Tent**, its Cover, the **Screen** of the entrance of the Ohel Moed; <sup>26</sup> the lace-curtains of the Courtyard and the **Screen** of the entrance of the Courtyard that are upon the Mishkan and the Mizbe'ach, all around, and its ropes — for all its work.

Gershon in the *Ohel Moed*<sup>[24]</sup> is מִשְׁכַּנָּא וּפְרָסָא — that of the Mishkan-spread,<sup>[25]</sup> the Tent-SPREAD,<sup>[26]</sup> חוּפְאָה — its Cover,<sup>[27]</sup> וּפְרָסָא דְתַרְע מִשְׁכַּן זְמָנָא — the CURTAIN<sup>[28]</sup> of the entrance of the Ohel Moed;

26. וְיָת וּסְרָדֵי דְרָתָא — the lace-curtains<sup>[29]</sup> of the Courtyard וְיָת וְיָת פְּרָסָא דְתַרְע דְרָתָא — and the CURTAIN of the entrance of the Courtyard וְעַל מִשְׁכַּנָּא וְעַל מִדְבַּחָא סָחור סָחור — that are providing protection upon the Mishkan and the Mizbe'ach, all around,<sup>[30]</sup> וְיָת אֲטוּנְוָהִי — and its ropes,<sup>[31]</sup> לְכָל פְּלִחְנָה — for all that is needed for its work.<sup>[32]</sup>

24. That is to say, the part of the *Ohel Moed* entrusted to them (see note 7).

25. [The various components and implements of the Mishkan are described in *Parashiyos Terumah* and *Tetzaveh*.] Most often, the term “Mishkan” refers to the entire *Ohel Moed* (the structure that housed the Sanctuary), and in those cases we render the word both in the *Chumash* and Onkelos translation, “Mishkan.” At times, such as is in this verse, it refers specifically to the ten curtains of wool and linen that formed the lowest canopy of the Mishkan’s roof (*Rashi*). In those cases we refer to it as “the Mishkan-spread.”

26. This refers to the curtains of goat hair that were on top of the Mishkan-spread (*Rashi*). Generally, Onkelos translates מִשְׁכַּנָּא as אֹהֶל, *tent*; this is also his translation of the word מִשְׁכָּן. Therefore, when both words appear in one clause — as in our verse — he translates אֹהֶל as פְּרָסָא, *spread*, to differentiate between them (*Beurei Onkelos* to *Shemos* 26:7).

27. This refers to the upper covers of ram skins and tachash skins (*Rashi*).

28. Literally, *the spread* (see note 26). This Aramaic term refers to a curtain that serves as a screen for an entrance (*Rashi* to *Succah* 20b חוּי דִּיהוּ). Here it refers to the Curtain that hung on the east side of the *Ohel Moed*, which was not enclosed by planks and which served as the Mishkan’s entrance.

29. The Hebrew word קַלְעִים connotes material made by

loose braiding (קְלִיעָה), not tight weaving, and thus full of perforations. The Aramaic word סְרָדִין likewise refers to anything perforated and mesh-like (*Rashi* to *Shemos* 27:9). The curtains that surrounded the Courtyard of the Mishkan were made in this fashion.

30. The lace-curtains, which comprised the enclosure of the Courtyard of the Mishkan, and the Curtain, which stood in front of the entrance of the Courtyard, together surrounded and protected the Mishkan and the Outer *Mizbe'ach* (*Rashi* to 4:26 below).

31. The Mishkan-spread and the Tent-spread, which covered the top of the *Ohel Moed* and hung down over its sides, were held down at their lower edges by ropes attached to copper pegs to prevent them from being lifted by the wind. Although the verse uses the singular term, “its” ropes, it refers to each of these two canopies (*Rashi*). [The lace-curtains of the Courtyard were likewise held down at their lower edges by ropes attached to pegs, and they too were carried by the sons of Gershon (as indicated below, 4:26), but the verse here does not mean to include those; see *Rashi* here and to 4:32 below, with *Levush HaOrah* to 2:17 above; cf. *Ramban* to 4:32.]

32. This refers to other implements that were needed for the work of [the canopies of] the Mishkan, such as hammers and the like (*Shaarei Aharon*, second approach, based on *Rashi* to *Shemos* 27:19), as well as the pegs to which the above-mentioned ropes were tied (see *Ramban* to 4:32).

מִשְׁפַּחַת הָעֲמֶרְמִי וּמִשְׁפַּחַת הַיִּצְהָרִי וּמִשְׁפַּחַת הַחֶבְרוֹנִי  
 וְרַעֲיַת עֲמֶרֶם וְרַעֲיַת יִצְחָר וְרַעֲיַת חֶבְרוֹן  
 וּמִשְׁפַּחַת הָעֻזִּיאֵלִי אֵלֶּה הֵם מִשְׁפַּחַת הַקְּהָתִי: כח בְּמִסְפָּר  
 וְרַעֲיַת עֻזִּיאֵל אֵלִין אֲנֹן וְרַעֲיַת קְהָת: כח בְּמִנְיָן  
 כָּל־זָכָר מִבֶּן־חֹדֶשׁ וּמַעְלָה שְׁמֹנֶת אֲלָפִים וְשֵׁשׁ מֵאוֹת שְׁמֹרֵי  
 כָּל דְּכוּרָא מִבַּר יֶרְחָא וְלַעֲלָא תְּמַנְיָא אֲלָפִין וְשִׁית מָאָה נְטָרֵי  
 מִשְׁמֶרֶת הַקֹּדֶשׁ: כט מִשְׁפַּחַת בְּנֵי־קְהָת יִחַנּוּ עַל יַרְךְ הַמִּשְׁכָּן  
 מִטְּרָתָא דְקוּדְשָׁא: כט וְרַעֲיַת בְּנֵי קְהָת יִשְׁרוּן עַל צִדָּא דְמִשְׁכַּנָּא  
 תִּימְנָה: ל וְנִשְׂיָא בֵּית־אָב לְמִשְׁפַּחַת הַקְּהָתִי אֶלִּיצָפָן בֶּן־עֻזִּיאֵל:  
 דְרוּמָא: ל וְרַב בֵּית אָבָא לְזַרְעֵית קְהָת אֶלִּיצָפָן בֶּר עֻזִּיאֵל:  
 וּמִשְׁמֶרֶתָם הָאָרֶן וְהַשְּׁלֶחָן וְהַמִּנְרָה וְהַמִּזְבְּחֹת וְכֻלֵּי הַקֹּדֶשׁ  
 וּמִטְּרָתְהוֹן אַרְוֵנָא וּפְתוּרָא וּמְנֶרֶתָא וּמִדְּבַחֲיָא וּמְנֵי קוּדְשָׁא

רס"י

(כט) מִשְׁפַּחַת בְּנֵי קְהָת יִחַנּוּ וְגו' תִּימְנָה. וְסְמוּכִין לָהֶם (נגעים יב, ו; סוכה נו:), לְכַד לְקוּ מִהֶם דְּתָן וְאֲבִירָם וּמֵאֲתִים וְחַמְשִׁים  
 אִישׁ עַם קְרַח וְעֵדִית, שְׁנַמְשָׁכוּ עִמָּהֶם צְמַחְלוּקָתָם (תנחומא יב): אִישׁ עַם קְרַח וְעֵדִית, שְׁנַמְשָׁכוּ עִמָּהֶם צְמַחְלוּקָתָם (תנחומא יב):

## CHUMASH TRANSLATION

<sup>27</sup> For Kehas — the Amramite family, the Yitzharite family, the Chevronite family, and the Uzzielite family; these are the Kehasite families — <sup>28</sup> according to the number of every male from one month of age and up: eight thousand, six hundred; the guardians of the charge of the sacred. <sup>29</sup> The families of the children of Kehas shall encamp on the side of the Mishkan at the south. <sup>30</sup> The leader of the father's household of the Kehasite families [is] Elitzafan son of Uzziel. <sup>31</sup> Their charge is the Aron, the Shulchan, the Menorah, the Mizbe'achs, the sacred implements

## ONKELOS ELUCIDATED

27. וְרַעֲיַת עֲמֶרֶם וְרַעֲיַת יִצְחָר — the family OF AMRAM, the family OF YITZHAR, וְרַעֲיַת חֶבְרוֹן — the family OF CHEVRON, and the family OF UZZIEL; אֵלִין אֲנֹן וְרַעֲיַת קְהָת — these are the families OF KEHAS —  
 28. בְּמִנְיָן כָּל דְּכוּרָא — their numbers according to the number of every male, מִבַּר יֶרְחָא וְלַעֲלָא — from one month of age and up, תְּמַנְיָא אֲלָפִין וְשִׁית מָאָה — are eight thousand, six hundred; נְטָרֵי מִטְּרָתָא דְקוּדְשָׁא — the guardians of the charge of the sacred items.<sup>[33]</sup>  
 29. וְרַעֲיַת בְּנֵי קְהָת יִשְׁרוּן — The families of the children of Kehas shall encamp — on the side<sup>[34]</sup> of the Mishkan — דְרוּמָא — at the south.  
 30. וְרַב בֵּית אָבָא לְזַרְעֵית קְהָת — The leader of the father's household of the families OF KEHAS — אֶלִּיצָפָן בֶּר עֻזִּיאֵל — is Elitzafan son of Uzziel.  
 31. אַרְוֵנָא וּפְתוּרָא וּמְנֶרֶתָא — Their charge is that of אַרְוֵנָא וּפְתוּרָא וּמְנֶרֶתָא — the Aron, the Shulchan, the Menorah, the Mizbe'achs,<sup>[35]</sup> וּמְנֵי קוּדְשָׁא — the sacred implements<sup>[36]</sup>

33. The sons of Kehas were appointed over the holiest items of the Mishkan (*Shaarei Aharon*).

34. The Hebrew word, יָרֵךְ, literally, *thigh*, is sometimes used to mean side, for a person's thigh is at his side (see *Rashi*, *Shemos* 40:22).

35. I.e., the *Olah*-offering *Mizbe'ach*, or Copper

*Mizbe'ach*, which stood in the Courtyard, and the *Mizbe'ach* for *ketores*, or Golden *Mizbe'ach*, which stood in the Outer Sanctuary (the *Heichal*).

36. These are the accessories of the Menorah, the *Shulchan*, and the *Mizbe'achs* (*Ibn Ezra*; see below, 4:7-14).

אֲשֶׁר יִשְׁרְתוּ בָהֶם וְהַמָּסָךְ וְכָל עֲבֹדָתוֹ: <sup>לב</sup> וְנָשִׂיא נְשִׂיאֵי הַלְוִי  
 דִּי יִשְׁמְשׁוּן בְּהוֹן וּפְרָסָא וְכָל פְּלִחְנָה: <sup>לב</sup> וְאַמְרָבְלָא רַבְרְבִי לְוָאֵי  
 דְּמִמְנָא עַל

אֶלְעָזָר בֶּן־אֶהֱרֹן הַכֹּהֵן פְּקֻדֹת שְׁמֵרֵי מִשְׁמֶרֶת הַקֹּדֶשׁ: <sup>לג</sup> לְמֶרְרִי  
 אֶלְעָזָר בֶּר אֶהֱרֹן כְּהֵנָּא דְּמִתְחֹת <sup>לג</sup> נְטָרִי מְטָרַת קוּדְשָׁא: <sup>לג</sup> לְמֶרְרִי  
 יְדוּהֵי מִמְנָן

מִשְׁפַּחַת הַמַּחְלִי וּמִשְׁפַּחַת הַמוֹשֵׁי אֵלֶּה הֵם מִשְׁפַּחַת מְרָרִי:  
 זְרַעִית מַחְלִי וְזְרַעִית מוֹשֵׁי אֵלֶּיךָ אֲנֹנ וְזְרַעִית מְרָרִי:

ר"י

(לא) וְהַמָּסָךְ. הַיָּא הַפְּרוּכָת, שְׁאֵף הַיָּא קְרוּיָה "פְּרֻכַת הַמָּסָךְ" עַל כּוֹס. וְעַל מָה הַיָּא גְּשִׁיחוּסוֹ, פְּקֻדַת שְׁמֵרֵי מִשְׁמֶרֶת  
 (לג) וְנָשִׂיא נְשִׂיאֵי הַלְוִי. מִמְנָה עַל יְדוּ הַיָּא פְּקֻדַת כּוֹס:

— CHUMASH TRANSLATION — — ONKELOS ELUCIDATED —

with which they shall minister,  
 the **Paroches**, and all its work.

<sup>32</sup> The leader of the Levite leaders [is] Elazar son of Aharon the Kohen, the appointment of the guardians of the charge of the sacred.

<sup>33</sup> For Merari — the Machlite family and the Mushite family; these are the families of Merari —

— the — וּפְרָסָא — with which they shall minister, Paroches-CURTAIN,<sup>[37]</sup> and all that is needed for its work.

32. WHO — דְּמִמְנָא עַל רַבְרְבִי לְוָאֵי — The OVERSEER<sup>[38]</sup> IS APPOINTED OVER the three leaders OF THE LEVIIM אֶלְעָזָר — is Elazar son of Aharon the Kohen, דְּמִתְחֹת — UNDER WHOSE AUTHORITY ARE APPOINTED all the guardians of the charge of the sacred items.<sup>[39]</sup>

33. — זְרַעִית מַחְלִי וְזְרַעִית מוֹשֵׁי — the family OF MACHLI and the family OF MUSHI; אֵלֶּיךָ אֲנֹנ וְזְרַעִית — these are the families of Merari —

37. This is the Partition that separated between the Heichal and the Kodesh HaKodashim. Although it is usually called the Paroches, it is occasionally called the Screen (or "Curtain," as Onkelos translates it), as it says (below, 4:5), the Paroches-screen (Rashi).

38. The word אַמְרָבְלָא is a combination of two words: אָמַר כָּלֵא, "he says all things"; that is, one who was in charge of all the people carrying out functions and duties in the Beis HaMikdash, such as the treasurers of hekdesh, and had the last word in all Beis HaMikdash affairs (Horayos 13a with Rashi; see also Yerushalmi Shabbos 10:3). Thus, "he said all things" — i.e., he gave all the orders (Chok Nassan to Horayos loc. cit.). Alternatively, the word אַמְרָבְלָא is an acronym for "master [מַר] over all (כָּל)" (Aruch אמרכל בל; Minchah Belulah here). Mishneh LaMelech (Hil. Maaseh HaKorbanos 1:18) explains that according to this interpretation the letter א is extraneous.

39. This is meant as an explanation of the first part of the verse: Elazar's leadership over the three leaders of the Leviim is that the appointment of all guardians of the Mishkan (i.e., the Leviim who are assigned work in the Mishkan, whether from Gershon, Kehas, or Merari) is through him (Rashi). [That is, although the three leaders were charged with appointing the workers, the appointments were overseen by Elazar.]

Ramban (to 4:16 below), however, understands our verse to be saying two separate things, with the word נְשִׂיא, the leader of, referring to both: first, that Elazar is the leader, i.e., the overseer, of the Levite leaders; and second, that he is the leader, i.e., the direct manager, of the assignment of the guardians of the charge of the sacred. This means that he supervises the actual work of the sons of Kehas, who are the guardians of the holiest items (see v. 28), just as Issamar supervises the work of the sons of Gershon and Merari (see below, 4:28, 33). [Rashi agrees that Elazar supervised the actual work of the Kehasites, as he says clearly below (4:16). However, he holds that that is derived from there, not from our verse.]

By adding a dalet prefix to the word מִתְחֹת at the beginning of this clause, Onkelos seems to imply that it is a continuation of the previous statement, like Rashi, rather than a new statement, like Ramban (Shaarei Aharon). This also accounts for Onkelos' translation of פְּקֻדַת as "under whose authority are appointed," indicating that this clause is discussing the initial appointment of the workers, which was done by the three leaders under the authority of Elazar, rather than the supervision of the actual work of the Kehasites, which was done directly by Elazar (see Lechem VeSimlah, Nefesh HaGer).

לָדָו וּפְקֻדֵיהֶם בְּמִסְפָּר כָּל־זָכָר מִבֶּן־חֹדֶשׁ וּמַעְלָה שֵׁשֶׁת  
 לָדָו וּמִנִּיגֵיהוֹן בְּמִנְיָן כָּל דְּכוּרָא מִבְּר יֶרְחָא וּלְעֵלָא שֵׁתָא  
 אֲלָפִים וּמֵאֲתָן: לָהּ וּנְשֵׁיא בֵּית־אָב לְמִשְׁפַּחַת מְרָרִי צוּרִיאֵל  
 אֲלָפִין וּמֵאֲתָן: לָהּ וְרַב בֵּית אָבָא לְזֹרְעִית מְרָרִי צוּרִיאֵל  
 בֶּן־אֲבִיחַיִל עַל יַרְךְ הַמִּשְׁכָּן יַחְנוּ צַפְנָה: לָדָו וּפְקֻדַת מִשְׁמֶרֶת בְּנֵי  
 בְּרֵאשִׁית אֲבִיחַיִל עַל צִדָּא דְּמִשְׁכְּנָא יִשְׂרוּן צַפּוּנָא: לָדָו וְדַמְסִיר לְמִטְרַת בְּנֵי  
 מְרָרִי קְרָשֵׁי הַמִּשְׁכָּן וּבְרִיחֵיו וְעַמֻּדָיו וְאֲדָנָיו וְכָל־כְּלָיו וְכָל  
 מְרָרִי דְּפִי מִשְׁכְּנָא וְעִבְרוּהִי וְעַמֻּדוּהִי וְסַמְכוּהִי וְכָל מְנוּהִי וְכָל  
 עֲבֹדָתוֹ: לָדָו וְעַמֻּדֵי הַחֲצֵר סָבִיב וְאֲדָנֵיהֶם וַיִּתְּדוּם וּמִיתְרֵיהֶם:  
 פְּלָחְנָה: לָדָו וְעַמֻּדֵי דְרָתָא סָחוּר וְסַמְכוּהוֹן וְסַבִּיהוֹן וְאִטּוּגֵיהוֹן:  
 סָחוּר

\*ג"א: למטר לבני

— CHUMASH TRANSLATION —

<sup>34</sup> *their numbers according to the number of every male, from one month of age and up, [are] six thousand, two hundred.* <sup>35</sup> *The leader of the father's household of the families of Merari is Tzuriel son of Avichayil; they shall encamp on the side of the Mishkan at the north.* <sup>36</sup> **The assignment of the charge of the sons of Merari [is] the planks of the Mishkan, its bars, its pillars, its sockets, all its implements, and all its work;** <sup>37</sup> *the pillars of the Courtyard all around and their sockets, their pegs, and their ropes.*

— ONKELOS ELUCIDATED —

**34.** *according to the number of every male, from one month of age and up, שֵׁתָא וּמֵאֲתָן — are six thousand, two hundred.*  
**35.** *The leader of the father's household of the families of Merari — is Tzuriel son of Avichayil; — they shall encamp on the side of the Mishkan — at the north.*  
**36.** *THAT WHICH IS ASSIGNED TO<sup>[40]</sup> the charge of the sons of Merari is — the planks that comprise the walls of the Mishkan, וְעִבְרוּהִי וְעַמֻּדוּהִי — its bars,<sup>[41]</sup> its pillars, its sockets,<sup>[42]</sup> — all its implements, — and all that is needed for its work;*  
**37.** *the pillars of the Courtyard all around — and their sockets, — their pegs, and their ropes.<sup>[43]</sup>*

40. The Hebrew term פקד (like its English counterpart, *assign*) is used both in reference to the person being assigned (appointed) and the task assigned to him. Onkelos, however, uses different terms for the two uses, translating the former as מני, “appoint,” as he does in v. 10 above, and the latter as מסר “assign to,” as he does here and in 4:16 below (see *Beurei Onkelos*).

41. The root of the word עברוהי is עבר, meaning, *to pass through (Me'at Tzori)*. The bar here is a horizontal crossbar, which goes through the planks to hold them together.

42. The pillars held up the *Paroches* and the

entrance-curtain, and the hollow sockets supported the planks and pillars, which were inserted into them. The word סמכוהון is related to the verb סמך, *support (Radak, Shorashim ארן)*.

43. The pillars held up the lace-curtains and the entrance-curtain of the Courtyard, and the sockets supported the pillars. The ropes were used to tie the curtains to poles, which were placed on hooks that protruded from the pillars. The “pegs” mentioned here refer either to the poles or to the hooks (see *Rashi* to 4:32 below with *Mizrachi* and *Gur Aryeh*; but see *Ramban* there).

וְהַחֲנִיּוֹת לְפָנָי הַמִּשְׁכָּן קִדְמָה לְפָנָי אֶהְיֶה מוֹעֵד | מִזְרְחָה  
 לַח וְדִשְׁרוֹן קִדְם מִשְׁכְּנָא קְדוּמָא קִדְם מִשְׁכָּן זְמָנָא מְדִינְחָא  
 מִשֶּׁה | וְאַהֲרֹן וּבָנָיו שְׂמָרִים מִשְׁמֶרֶת הַמִּקְדָּשׁ לְמִשְׁמֶרֶת בְּנֵי  
 מִשֶּׁה וְאַהֲרֹן וּבְנֵיהֶי וְנָטְרִין מְטָרֵת מְקַדְשָׁא לְמִטְרַת בְּנֵי  
 יִשְׂרָאֵל וְהֵזֵר הַקָּרֵב יוֹמָת: לט כָּל-פְּקוּדֵי הַלְוִיִּם אֲשֶׁר פָּקַד מִשֶּׁה  
 יִשְׂרָאֵל וְחִלּוּנֵי דִיקָרֵב יִתְקַטַּל: לט כָּל מְנִינֵי לְוָאֵי דֵי מְנָא מִשֶּׁה  
 וְאַהֲרֹן עַל-פִּי יְהוָה לְמִשְׁפַּחְתָּם כָּל-זָכָר מִבֶּן-חֹדֶשׁ וּמַעֲלָה  
 וְאַהֲרֹן עַל מִימְרָא דֵי לְוַרְעִיתְהוֹן כָּל דְּכוּרָא מִבְּר יִרְחָא וְלַעֲלָא  
 שְׁנַיִם וְעֶשְׂרִים אֲלָף: ס שְׂשִׁי מ וַיֹּאמֶר יְהוָה אֶל-מִשֶּׁה פָּקַד  
 עֶשְׂרִין וְתָרִין אֲלָפִין: מ וְאָמַר יְיָ לְמִשֶּׁה מְנֵי

נקוד על ואהרן

רש"י

הלוים (במדבר רבה ג, יג; זכורות 7): שְׁנַיִם וְעֶשְׂרִים אֲלָף. וּבְפָרְטוֹן חֲתָה מוֹלָא שְׁלֹשׁ מֵאוֹת יִתְרִים: בְּנֵי גֵרְשׁוֹן שְׁבַעַת אֲלָפִים וְחֲמֵשׁ מֵאוֹת (לעיל פסוק כג), בְּנֵי קֹהַת שְׁמוֹנֶת אֲלָפִים וְגַשׁ מֵאוֹת (לעיל פסוק כח), בְּנֵי מְרָרִי שְׁשֶׁת אֲלָפִים וּמֵאוֹת (לעיל פסוק לד). וְלִמָּה לֹא כִלְלוּ עִם הַשָּׂרָר וַיִּפְדוּ אֶת הַבְּכוֹרוֹת, וְלֹא יְהִיוּ זְקוּקִים הַשְּׁלֵשָׁה וְשִׁבְעִים וּמֵאוֹת בְּכוֹרוֹת הַעוֹדְפִים עַל הַמִּנְיָן לְפָדְיוֹן, חֲמֵרֵי רְבוּתֵינוּ בְּמִסְכַּת בְּכוֹרוֹת (ה): חוֹתֵן שְׁלֹשׁ מֵאוֹת לוֹיִים בְּכוֹרוֹת הֵי, וְדַיִם שֵׁיפְקִיעוּ עַלְמָם מִן הַפְּדִיִן (במדבר רבה ט:).

CHUMASH TRANSLATION

<sup>38</sup> Those camping before the Mishkan at the east, before the Ohel Moed at the east, [are] Moshe and Aharon and his sons, guardians of the charge of the Sanctuary, for the charge of the Children of Israel; and an outsider who approaches shall die.

<sup>39</sup> The total number of the Leviim that Moshe and Aharon counted by the word of Hashem according to their families, every male from one month of age and up, [is] twenty-two thousand.

<sup>40</sup> Hashem said to Moshe: Count

ONKELOS ELUCIDATED

38. Those camping before the Mishkan — at the east, קְדוּמָא — before the Ohel Moed, מִשְׁכְּנָא זְמָנָא — at the east,<sup>[44]</sup> מִשֶּׁה וְאַהֲרֹן וּבָנָיו — are Moshe and Aharon and his sons, מְטָרֵת מְקַדְשָׁא — guardians of the charge of the Sanctuary, לְמִטְרַת בְּנֵי יִשְׂרָאֵל — for the charge of the Children of Israel; וְחִלּוּנֵי דִיקָרֵב יִתְקַטַּל — a COMMONER who approaches to perform the service assigned to the Leviim shall BE PUT TO DEATH.<sup>[45]</sup>

39. די מְנִינֵי לְוָאֵי — The total number of the Leviim — that Moshe and Aharon counted — מְנָא מִשֶּׁה וְאַהֲרֹן — by the word of Hashem — לְוַרְעִיתְהוֹן — according to their families, כָּל דְּכוּרָא מִבְּר יִרְחָא וְלַעֲלָא — every male from one month of age and up, עֶשְׂרִין וְתָרִין — is twenty-two thousand.<sup>[46]</sup>

40. Hashem said to Moshe: מְנֵי

44. As was mentioned above (2:3, note 5), both Hebrew and Aramaic have two terms for east: קְדוּמָא/קְדוּמָא — literally, front — and מְרִיחָא/מְרִיחָא. The literal meaning of this clause is: “those camping before the Mishkan in front, before the Ohel Moed, east.”

45. See above, 1:51 note 19.

46. Although the total count of the sons of Gershon,

Kehas, and Merari actually amounts to twenty-two thousand and three hundred, our verse is enumerating the Leviim that were available to serve as redemption for the Yisrael firstborns (see note 49). The three hundred remaining Leviim, however, were themselves firstborns, and their Levite status was therefore needed to serve as redemption for their own consecration as



כָּל-בְּכוֹר זָכָר לְבְנֵי יִשְׂרָאֵל מִבֶּן-חֹדֶשׁ וּמַעְלָה וְשָׂא אֶת מִסְפָּר  
 כָּל בּוֹכְרֵיָא דְכְרִיָא לְבְנֵי יִשְׂרָאֵל מִבְּר יֶרְחָא וְלַעְלָא וְקַבֵּל יֵת מִנֵּן  
 שְׁמֵתָם: מֵא וְלִקְחָתָּ אֶת-הַלְוִיִּם לִי אֲנִי יְהוָה תַּחַת כָּל-בְּכוֹר בְּבְנֵי  
 שְׁמֵהֲתֵהוּן: מֵא וּתְקַרְב יֵת לְוָאֵי קְדָמִי אֲנָא יֵי חֶלֶף כָּל בּוֹכְרָא בְּבְנֵי  
 יִשְׂרָאֵל וְאֵת בְּהֵמַת הַלְוִיִּם תַּחַת כָּל-בְּכוֹר בְּבֵהֶמַת בְּנֵי יִשְׂרָאֵל:  
 יִשְׂרָאֵל וְיֵת בְּעִירָא דְלְוָאֵי חֶלֶף כָּל בּוֹכְרָא בְּבֵעִירָא דְבְנֵי יִשְׂרָאֵל:  
 מֵב וַיִּפְקֹד מֹשֶׁה כָּאֲשֶׁר צִוָּה יְהוָה אֹתוֹ אֶת-כָּל-בְּכוֹר בְּבְנֵי  
 מֵב וּמִנָּא מֹשֶׁה כְּמָא דִּי פְקִיד יֵי יְתָה יֵת כָּל בּוֹכְרָא בְּבְנֵי  
 יִשְׂרָאֵל: מֵג וַיְהִי כָל-בְּכוֹר זָכָר בְּמִסְפָּר שְׁמֵת מִבֶּן-חֹדֶשׁ וּמַעְלָה  
 יִשְׂרָאֵל: מֵג וְהוּוּ כָל בּוֹכְרֵיָא דְכְרִיָא בְּמִנֵּן שְׁמֵהֶן מִבְּר יֶרְחָא וְלַעְלָא  
 לְפַקְדֵיהֶם שְׁנַיִם וְעֶשְׂרִים אֶלֶף שְׁלֹשָׁה וְשִׁבְעִים וּמְאָתָיִם: פ  
 לְמִנְיַנְיָהוּן עֶשְׂרִין וּתְרִין אֶלְפִין מְאָתָן וְשִׁבְעִין וּתְלָתָא:

רע"י

(מ) פקד כל בכר זכר וגו' מבן חודש ומעלה. משיגלל מפלל ספק נפלים (שבת קלה; תנחומא יח):

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

*every firstborn male of the Children of Israel from one month of age and up, and obtain the number of their names.* <sup>41</sup> You shall **take the Leviim for Me** — I am Hashem — in place of every firstborn among the Children of Israel, and the animals of the Leviim in place of every firstborn among the animals of the Children of Israel. <sup>42</sup> Moshe counted — as Hashem had commanded him — every firstborn among the Children of Israel. <sup>43</sup> **Every firstborn male was** — according to the number of their names, from one month of age and up, according to their numbers — twenty-two thousand, two hundred and seventy-three.

לְבְנֵי — Count ALL THE firstborn MALES<sup>[47]</sup> — כל בּוֹכְרֵיָא דְכְרִיָא — of the Children of Israel — מִבְּר יֶרְחָא וְלַעְלָא — from one month of age and up, — וְקַבֵּל יֵת מִנֵּן שְׁמֵהֲתֵהוּן — and obtain the number of their names.<sup>[48]</sup>

41. וּתְקַרְב יֵת לְוָאֵי קְדָמִי — You shall BRING the Leviim CLOSE BEFORE ME — אֲנָא יֵי — I am Hashem — חֶלֶף כָּל — in place of every firstborn among the Children of Israel,<sup>[49]</sup> בּוֹכְרָא בְּבְנֵי יִשְׂרָאֵל — and the animals of the Leviim — וְיֵת בְּעִירָא דְלְוָאֵי — in place of every firstborn among the animals of the Children of Israel.<sup>[50]</sup>

42. מִשֶׁה חֶסַב — Moshe counted — וּמִנָּא מֹשֶׁה — as Hashem had commanded him — יֵת כָּל בּוֹכְרָא בְּבְנֵי — every firstborn among the Children of Israel.

43. וְהוּוּ כָל בּוֹכְרֵיָא דְכְרִיָא — ALL THE firstborn MALES WERE — בְּמִנֵּן שְׁמֵהֶן — according to the number of their names, — מִבְּר יֶרְחָא וְלַעְלָא — from one month of age and up, — לְמִנְיַנְיָהוּן — according to their numbers — עֶשְׂרִין וּתְרִין — twenty-two thousand, two hundred and seventy-three.

firstborns, and could not serve as redemption for others (Rashi).

47. The literal meaning of כָּל בְּכוֹר זָכָר is *every firstborn male*, in singular form. Onkelos translates it as *all the firstborn males*, in plural form (here and in vv. 43, 46, and 50), since it refers to the Jewish firstborn males as a group rather than each individual firstborn (*Chalifos Semalos*).

48. See above, 1:2 note 5.

49. Unlike subsequent generations, where every Yisrael firstborn must be redeemed with money, in that generation each firstborn was redeemed by a Levi, who was consecrated in his place.

50. This refers specifically to the firstborn donkeys. In subsequent generations, one who owns a firstborn donkey must either redeem it by giving a lamb or kid

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: <sup>מה</sup> קַח אֶת־הַלְוִיִּם תַּחַת כָּל־בְּכוֹר  
 מִדָּ וּמִלִּיל יִי עִם מֹשֶׁה לְמִימְרָ: <sup>מה</sup> קָרַב יָת לְוָאֵי חֶלְף כָּל בּוֹכְרָא  
 בְּבִנֵי יִשְׂרָאֵל וְאֶת־בְּהֵמַת הַלְוִיִּם תַּחַת בְּהֵמָתָם וְהִיוּ־לִי  
 בְּבִנֵי יִשְׂרָאֵל וְיָת בְּעִירָא דְלְוָאֵי חֶלְף בְּעִירְהוֹן וַיהוֹן מְשֻׁמְשִׁין  
 קְדָמִי

הַלְוִיִּם אֲנִי יְהוָה: <sup>מו</sup> וְאֵת פְּדוּיֵי הַשְּׁלֵשָׁה וְהַשְּׁבַעִים וְהַמֵּאֲתָיִם  
 לְוָאֵי אֲנָא יִי: <sup>מו</sup> וְיָת פּוֹרְקָן מֵאֲתָן וְשְׁבַעִין וְתַלְתָּא  
 הָעֶדְפִים עַל־הַלְוִיִּם מִבְּכוֹר בְּנֵי יִשְׂרָאֵל: <sup>מו</sup> וְלִקְחֹתָ  
 דִּיתִירִין עַל לְוָאֵי מְבוֹכְרֵיָא דְבְנֵי יִשְׂרָאֵל: <sup>מו</sup> וְתַסֵּב  
 חֲמִשַּׁת חֲמִשַּׁת שְׁקָלִים לְגַלְגֻּלְתָּא בְּשֶׁקֶל הַקֹּדֶשׁ תִּקַּח  
 חֲמִשׁ חֲמִשׁ סְלַעִין לְגַלְגֻּלְתָּא בְּסַלְעֵי קוּדְשָׁא תַסֵּב

ר"ז

(מה) וְאֵת בְּהֵמַת הַלְוִיִּם וְגו'. לֹא פָדוּ בְּהֵמַת הַלְוִיִּם אֶת  
 צְכוּרֵי צְהֻמָּה טְהוֹרָה עַל יִשְׂרָאֵל, אֲלָא אֶת פְּטָרֵי חֲמוּרֵיהֶם, וְשֶׁה  
 אֶחָד עַל צֶן לִוי פְּטָר פְּמָה פְּטָרֵי חֲמוּרִים עַל יִשְׂרָאֵל. פְּדַע,  
 עֲהָרֵי מִנֵּה הַעֲדוּפִים צְאֻדָּם וְלֹא מִנֵּה הַעֲדוּפִים צְצֻהֶמָּה (בְּכוֹרוֹת  
 7:): (מו) וְאֵת פְּדוּיֵי הַשְּׁלֵשָׁה וְגו'. וְאֵת הַבְּכוֹרוֹת הַלְוִיִּים  
 לְהַפְדוֹת צְהֻמָּה, אֲלֹו הַשְּׁלֵשָׁה וְשְׁבַעִים וּמֵאֲתָסִים הַעֲדוּפִים צְהֻמָּה  
 יִתְרִים עַל הַלְוִיִּים, מִהֶם תִּקַּח "חֲמִשַּׁת שְׁקָלִים לְגַלְגֻּלְתָּא" (פְּסוּק  
 47). כִּד הֵיטָה מְכִירְתוֹ עַל יוֹסֵף טְעָרִים כֶּסֶף עֲהָרֵי צְכוּרָה עַל

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

<sup>44</sup> Hashem spoke to Moshe, say-  
 ing: <sup>45</sup> Take the Leviim in place of  
 every firstborn among the Chil-  
 dren of Israel, and the animals  
 of the Leviim in place of their  
 animals, and the Leviim shall  
 be Mine — I am Hashem. <sup>46</sup> And  
 as for those redeemed of the two  
 hundred and seventy-three who  
 are in excess of the Leviim from  
 the firstborns of the Children  
 of Israel; <sup>47</sup> you shall take five  
 shekalim each for a head, in the  
 sacred shekel shall you take;

44. Hashem spoke WITH Moshe,  
 saying:  
 45. BRING the Leviim CLOSE before Me חֶלְף  
 — in place of every firstborn among  
 the Children of Israel, וְיָת בְּעִירָא דְלְוָאֵי  
 — and the animals  
 of the Leviim חֶלְף בְּעִירְהוֹן  
 — in place of their animals,  
 and the Leviim shall be MINISTERING  
 BEFORE ME<sup>[51]</sup> — אֲנָא יִי — I am Hashem.  
 46. And as for the REDEMPTION<sup>[52]</sup> of  
 מֵאֲתָן — the two hundred and seventy-three  
 מְבוֹכְרֵיָא — who are in excess of the Leviim  
 דִּיתִירִין עַל לְוָאֵי — from the firstborns of the Children of Israel;<sup>[53]</sup>  
 47. you shall take five  
 חֲמִשַּׁת חֲמִשַּׁת שְׁקָלִים לְגַלְגֻּלְתָּא  
 — in the  
 בְּסַלְעֵי קוּדְשָׁא תַסֵּב — SELAYIM<sup>[54]</sup>

to the Kohen, or sever the neck of the donkey. In that generation, the lambs or kids of the Leviim automatically redeemed the firstborn donkeys of the Yisraelim. However, unlike the Leviim themselves, who were each able to redeem only one Yisrael firstborn, while the remaining firstborns had to be redeemed with five shekalim, the lambs or kids of the Leviim were each able to redeem many firstborn donkeys (Rashi to v. 45).  
 51. Onkelos translates the statement, and the Leviim shall be Mine, according to its implied meaning in order to avoid repetition, for it already said that Moshe shall bring the Leviim close to Hashem (see note 17).  
 52. Rashi interprets the word פְּדוּיֵי here as the plural of פְּדוּי, “redeemed one,” meaning, those who are redeemed

with money. Onkelos, however, interprets it (here and in v. 48) as the plural of פְּדוּי, “redemption” (see Radak, Shorashim פדה). Although in v. 49 he does interpret it as “redeemed ones,” here he maintains that that cannot be its meaning, since at this point they had not yet been redeemed (Lechem VeSimlah, Beurei Onkelos). [Rashi would explain that here it means “those who would be redeemed” (Me’at Tzori, citing Sefer Zikaron).]  
 It is unclear, though, why Onkelos renders פְּדוּיֵי here as פּוֹרְקָן in the singular and not פּוֹרְקָנִין.  
 53. As stated above, there were 22,273 Yisrael firstborns and only 22,000 Leviim who were not firstborns (see note 46). This left 273 firstborns without a Levi to redeem them.

עֲשִׂרִים גֵּרָה הַשֶּׁקֶל: מִחַ וְנִתְּתָהּ הַכֶּסֶף לְאַהֲרֹן וּלְבָנָיו פְּדוּיֵי  
 עֲשִׂרִין מְעִין סֵלְעָא: מִחַ וְתַתֵּן בְּסַפָּא לְאַהֲרֹן וּלְבָנָוּהִי פְרָקֵן  
 הָעֲדֻפִּים בָּהֶם: מִטַּ וַיִּקַּח מִשָּׁה אֶת כֶּסֶף הַפְּדִיּוֹם מֵאֵת הָעֲדֻפִּים  
 דִּיתִירִין בְּהוֹן: מִטַּ וְנָסִיב מִשָּׁה יֵת כֶּסֶף פּוֹרְקָנְהוֹן מִן דִּיתִירִין  
 עַל פְּדוּיֵי הַלְוִיִּם: נ מֵאֵת בְּכוֹר בְּנֵי יִשְׂרָאֵל לָקַח אֶת־הַכֶּסֶף  
 עַל פְּרִיקֵי לְוָאִי: נ מִן בּוֹכְרֵי־א דְבְנֵי יִשְׂרָאֵל נָסִיב יֵת בְּסַפָּא  
 חֲמִשָּׁה וְשָׁלֹשׁ מֵאוֹת וְאַלְף בְּשֶׁקֶל הַקֹּדֶשׁ:  
 אֶלְף וְתֵלַת מֵאָה וְשֵׁתִין וְחֲמִשׁ סֵלְעִין בְּסֵלְעֵי קוֹדֶשׁ־א:

רס"י

רחל (בראשית רבה פד, יח; במדבר רבה ז, ט): (מט) העדפים הם על פדוויי הלוויים. על אותן שפדו הלוויים צגופין: (נ) חמשה וששים ומאות ואלף. כך סכום העשיון: חמשה

## CHUMASH TRANSLATION

the *shekel* is twenty *geiras*.  
 48 You shall give the money to Aharon and his sons, of those redeemed who are in excess among them.”

49 Moshe took the money of the redemption from those who were in excess of those redeemed by the Leviim; 50 from the firstborns of the Children of Israel he took the money: one thousand, three hundred and sixty-five in the sacred *shekalim*.

## ONKELOS ELUCIDATED

— עֲשִׂרִין מְעִין סֵלְעָא — sacred SELA'IM shall you take them;<sup>[55]</sup> the SELA is twenty MA'AHs.<sup>[56]</sup>

48. — לְאַהֲרֹן וּלְבָנָוּהִי — You shall give the money to Aharon and his sons, — פְּרָקֵן דִּיתִירִין בְּהוֹן — as REDEMPTION<sup>[57]</sup> of those among them who are in excess of the Leviim.

49. — יֵת כֶּסֶף פּוֹרְקָנְהוֹן — Moshe took the money of THEIR redemption<sup>[58]</sup> — מִן דִּיתִירִין — from those firstborns who were in excess — עַל פְּרִיקֵי לְוָאִי — of those who were redeemed<sup>[59]</sup> by the Leviim;

50. — מִן בּוֹכְרֵי־א דְבְנֵי יִשְׂרָאֵל — from the firstborns of the Children of Israel — אֶלְף וְתֵלַת — he took the money: one thousand, three hundred and sixty-five SELA'IM — בְּסֵלְעֵי קוֹדֶשׁ־א — in the sacred SELA'IM.<sup>[60]</sup>

54. *Sela* (pl. *sela'im*) is the Aramaic equivalent of the coin that the Torah calls a *shekel*. [The literal meaning of *shekel* (שֶׁקֶל) is “weight,” on account of the specific weight of silver it contained. The Aramaic term סֵלְעָא, literally, *stone*, has a similar connotation, since in earlier times people would use stones to weigh objects (*Or HaTargum to Bereishis* 23:16; see *Ramban to Shemos* 30:13; *Devarim* 25:13 with *Rashi*).]

Five *sela'im/shekalim* is the amount that one is required to give to the Kohen for the redemption of a firstborn (see below, 18:15-16). Since these firstborns did not have a Levi to redeem them personally, they were required to pay that amount to Aharon and his sons, as stated in the following verse.

55. The *sela/shekel* of the Torah is called the “sacred *sela*” (or “sacred *shekel*”) because it is the denomination used for all mitzvah obligations that involve payment of a fixed amount, such as redemption of a *bechor*. This coin weighed more than certain other *sela* coins (see *Rashi* and *Ramban to Shemos* 30:13; *Bechoros* 50a; *Rambam, Hil. Shekalim* 1:2).

56. *Ma'ah* is the Aramaic name for the coin that the Torah calls a *geirah* (*Rashi* and *Ramban loc. cit.*; *Rambam ibid.* 1:3; see *Bechoros* 50a). Alternatively, the *geirah* was not a coin, but a certain weight, and the *shekel* contained twenty *geirah*-weights of silver. Onkelos describes the *geirah* as a “*ma'ah*” because in his times there was a coin by that name which contained exactly a *geirah*-weight of silver (*Tosafos, Bechoros* 50b כל כסף (ר"ה). [The familiar term for money, *מעות*, is a derivative of *מְעָה* (*Me'at Tzori*).]

57. Here too, *Rashi* will interpret פְּדוּיֵי to mean “[the money of] those [being] redeemed” (*Shaarei Aharon*). Onkelos, however, translates it “redemption,” as he did in v. 46 (see note 52).

58. The literal meaning of הַפְּדִיּוֹם is “the redemption.” Onkelos translates it as “their redemption” for the sake of clarity (*Lechem VeSimlah, Beurei Onkelos*).

59. Here (and in v. 51), Onkelos agrees with *Rashi's* interpretation that פְּדוּיֵי־הַפְּדִיּוֹם can mean “those who were redeemed,” since they were already redeemed (see note 52).

60. This is the total of five *sela'im* each for 273 people.

נא וַיִּתֵּן מֹשֶׁה אֶת־כֶּסֶף הַפְּדִיִּים לְאַהֲרֹן וּלְבָנָיו עַל־פִּי יְהוָה  
 נא ויהב משה ית כסף פְּרִיקָיָא לְאַהֲרֹן וּלְבָנָוְהִי עַל מִימְרָא דִּי

כְּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: פ

כְּמָא דִּי פְקִיד יִי ית מֹשֶׁה:

שביעי [ד] א וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן לֵאמֹר: ב נִשְׂא  
 ד א וּמְלִיל יִי עִם מֹשֶׁה וּלְאַהֲרֹן לְמִימְרָא: ב קְבִילוּ

אֶת־רֹאשׁ בְּנֵי קֵהַת מִתּוֹךְ בְּנֵי לֵוִי לְמִשְׁפַּחְתָּם לְבֵית  
 ית חֲשֹׁבֵן בְּנֵי קֵהַת מְגוֹ בְּנֵי לֵוִי לְזִרְעֵיהֶוּן לְבֵית

אֲבֹתָם: ג מִבֶּן שְׁלֹשִׁים שָׁנָה וְיַמְעֵלָה וְעַד בֶּן־חֲמִשִּׁים  
 אֲבֹהֵתְהוֹן: ג מְבַר תְּלַתִּין וְלַעֲלָא וְעַד בַּר חֲמִשִּׁין

שָׁנָה כָּל־בָּא לְצַבָּא לַעֲשׂוֹת מְלָאכָה בְּאֵהַל מוֹעֵד:  
 שְׁנִין כָּל דְּאֲתִי לְחִילָא לְמַעַבְד עַבְדְּתָא בְּמִשְׁבֵּן זְמָנָא:

רס"י

את ראש וגוי. מנה מהם את הראויין לטבולת משא, והם  
 מִבֶּן שְׁלֹשִׁים וְעַד בֶּן חֲמִשִּׁים שָׁנָה, וְהַפְּחוֹת מַשְׁלָסִים לֹא נִתְמַלְּא  
 פְּחוֹ. מִפְּחוֹן חֲמִירוֹ: בֶּן שְׁלֹשִׁים לְכַח (אֲבוֹת ה, כֹּה; בַּמְדַּבֵּר רַבָּה ו, ז)  
 וְהַיֹּתֵר עַל בֶּן חֲמִשִּׁים פְּחוֹ מִכְּחִישׁ מִטְּפָה:

לי: חני מפדויי הלויים. מה עשה? הביא שנים ועשרים חֲלָף  
 פְּתִקִּין וְכַתֵּב עֲלֵיהֶם: בֶּן לֵוִי, וּמֵאֲתִים וְשִׁבְעִים וְשִׁלְשָׁה פְּתִקִּין  
 פְּתַב עֲלֵיהֶן: חֲמִשָּׁה שָׁקְלִים, בְּלֵלֵן וּנְתִנֵן בְּקַלְפֵי, חֲמֵר לֵהֶם: בּוֹאוּ  
 וְטוּלוּ פְּתִיקִים לְפִי הַגּוֹרָל (וּמְנוּמֵא כֹּה; סְנֵהֲרִין י:). (ב) נִשְׂא

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

<sup>51</sup> Moshe gave the money of those redeemed to Aharon and his sons according to the Word of Hashem, as Hashem had commanded Moshe.

51. Moshe gave the money of those who were redeemed to Aharon and his sons according to the Word of Hashem, as Hashem had commanded Moshe.

4.

4.

<sup>1</sup> Hashem spoke to Moshe and to Aharon, saying: <sup>2</sup> Raise the head of the sons of Kehas from among the sons of Levi, according to their families, according to their fathers' household; <sup>3</sup> from thirty years of age and up, until fifty years of age, everyone who comes to the legion to perform work in the Ohel Moed.

1. Hashem spoke WITH Moshe and to Aharon, saying:   
 2. OBTAIN THE COUNT<sup>[1]</sup> of the sons of Kehas from among the sons of Levi, according to their families, according to their fathers' household;   
 3. from thirty years of age and up, until fifty years of age, everyone who comes to join the legion of Leviim to perform work in the Ohel Moed.<sup>[2]</sup>

Rashi explains that Moshe used lots to determine which of the firstborns would be redeemed by Leviim and which would need to pay five sela'im; see there.

would carry the holier components of the Mishkan structure (the coverings, etc.). Regarding the sons of Merari, however, who would carry the relatively less important sockets and planks, the Torah (below v. 29) simply says that they should be counted and assigned to their task (*Or HaChaim* here and in v. 22 below; see also *Bamidbar Rabbah* 4:12 and 6:2-3).

1. See above, 1:2 note 3. The literal "Raise the head" in this context conveys that the counting of the sons of Kehas would be an "elevation" for them, because they would then be charged with transporting the holy Mishkan vessels. The same is true in the beginning of *Parashas Nasso* regarding the sons of Gershon, who

2. The purpose of this additional census of the Leviim (which continues into *Parashas Nasso*) was

וְזֹאת עֲבַדְתָּ בְּנֵי־קֵהֶת בְּאֹהֶל מוֹעֵד קֹדֶשׁ הַקְּדוֹשִׁים: ה וּבָא  
 ד דִּין פְּלֶחֶן בְּנֵי קֵהֶת בְּמִשְׁכַּן זְמַנָּא קֹדֶשׁ קוֹדְשֵׁי־א: ה וַיַּעֲוֹל  
 אֶהָרֶן וּבָנָיו בְּנִסְעַי הַמַּחֲנֶה וְהוֹרְדוּ אֶת פְּרֻכַת הַמָּסָךְ וְכִסּוּ־בָהּ  
 אֶהָרֶן וּבְנוֹהֵי בְּמִטְל מִשְׁרִיתָא וַיִּפְרְקוּן יָת פְּרֻכְתָּא דַּפְרָסָא וַיִּכְסּוּן בָּהּ  
 אֶת אֲרוֹן הָעֵדוּת: ו וְנָתְנוּ עָלָיו כְּסוּי עוֹר תַּחַשׁ וּפְרָשׁוּ  
 יָת אַרְוֵנָא דְסִהְרוּתָא: ו וַיִּתְּנוּ עָלֶיהָ חוֹפָאָה דְּמִשְׁךְ סַסְגוֹנָא וַיִּפְרְסוּן

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(ד) קֹדֶשׁ הַקְּדוֹשִׁים. המקודש שצבולין: הארון והשלחן והמזבחה והמצות והפרוכת וכלי שרת: (ה) ובא אהרן ובניו וגו'. יכניסו כל כלי וכלי לגרסיקן המפורש לו צפרקשה זו, ולא ילטרכו הלויים בני קהת אלא לשאת: בנסע המחנה. קשהטען מספק הם יודעין שיסעו:

CHUMASH TRANSLATION

<sup>4</sup> This is the service of the sons of Kehas in the Ohel Moed: the holy of holies.<sup>5</sup>

Aharon and his sons shall enter when the camp journeys and **take down** the Paroches-screen and cover the Aron of the Testimony with it.<sup>6</sup> They shall place upon it a covering of *tachash* skin, and spread

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4. דִּין פְּלֶחֶן בְּנֵי קֵהֶת — This is the service of the sons of Kehas in the *Ohel Moed*: קֹדֶשׁ הַקְּדוֹשִׁים — the transporting of the items that are **holy of holies**.<sup>[3]</sup> This shall be done as follows:

5. וַיַּעֲוֹל אֶהָרֶן וּבְנוֹהֵי — Aharon and his sons shall enter the Mishkan בְּמִטְל מִשְׁרִיתָא — whenever the camp journeys<sup>[4]</sup> וַיִּפְרְקוּן יָת פְּרֻכְתָּא דַּפְרָסָא — and they shall **DISMANTLE** the *Paroches*-CURTAIN<sup>[5]</sup> וַיִּכְסּוּן בָּהּ יָת אֲרוֹנָא דְסִהְרוּתָא — and they shall cover the *Aron* of the Testimony with it.

6. וַיִּתְּנוּ עָלֶיהָ — They shall place upon [the *Aron*] חוֹפָאָה וַיִּפְרְסוּן — a covering of *SASGONA* skin,<sup>[6]</sup> דְּמִשְׁךְ סַסְגוֹנָא

to determine the number of Leviim that were fit for carrying the Mishkan and its utensils. Only those between the ages of thirty and fifty were qualified for this task, since that is the age when a person's strength is at its peak (*Rashi* to the previous verse; see *Avos* 5:21).

The Torah generally refers to the work of the Leviim in the Mishkan as עֲבָדָה (translated by Onkelos as פְּלֶחֶן, which denotes physical exertion; for example, see below, v. 23. This is the only place where the Torah refers to it as מְלָאכָה/עֲבָדָה, which denotes work that does not necessarily entail physical exertion. *Or HaChaim* (first approach) explains that this is because the items carried by the sons of Kehas included the *Aron*, which was not physically carried, but to the contrary, it “carried those who carried it” (see *Sotah* 35a; *Bamidbar Rabbah* 4:20). Our verse therefore refers to the work of the Kehasites as מְלָאכָה, to indicate that those who carried the *Aron* did not have to exert themselves in doing so. See there for another approach, and see *Meshech Chochmah*.

3. I.e., the holiest items in the *Mishkan* (*Rashi*).

4. When the cloud that covered the Mishkan began to move, the people knew that they were about to journey (*Rashi*). At that point, Aharon and his sons would

enter the Mishkan and prepare the holiest items for transit.

5. See above, 3:31 note 34.

In 1:51 above, regarding the dismantling of the Mishkan, Onkelos similarly renders יוֹרִידוּ, *lower*, as *dismantle*. However, as explained in note 19 there, Onkelos modifies the translation because “lowering the Mishkan” sounds like it was moved from a high place to a lower place. This would not explain his change here, because “lowering a curtain” clearly means to take it down! [Indeed, *Rashi* in 1:51 refers there to Onkelos in explaining the term יוֹרִידוּ in *that* context, but does not find it necessary to do the same here, because the use of יוֹרִידוּ here is self-explanatory.] *Beurei Onkelos* suggests that Onkelos modified the translation here to avoid using an expression of “lowering” regarding the holy *Paroches*.

6. The Aramaic term *sasgona* (סַסְגוֹנָא) is an abbreviation of *sas b'gevanin* (שֵׁשׁ בְּגוּוֹיִן), which means “that rejoices in [the beauty of] its colors,” referring to the multicolored hide of the *tachash* (*Shabbos* 28a, cited by *Rashi* to *Shemos* 25:5). For further discussion, and for other interpretations of the term סַסְגוֹנָא, see *Shemos* 25:5 note 7.

בְּגַד-כְּלִיל תְּכֵלֶת מְלֻמְעָה וְשָׂמוּ בְּדָיו: ז וְעַל | שְׁלַחַן הַפָּנִים  
 לְבוּשׁ גָּמִיר תְּכֵלֵא מְלֻעָא וְיִשׁוּן אַרְיִחוּהִי: ז וְעַל פְּתוּרָא דְלַחֵם  
 אַפִּיא  
 יִפְרְשׁוּ בְּגַד תְּכֵלֶת וְנָתְנוּ עָלָיו אֶת-הַקְּעָרֹת וְאֶת-הַכַּפֹּת  
 יִפְרְסוּן לְבוּשׁ תְּכֵלֵא וְיִתְּנוּן עֲלוֹהֵי יָת מְגִיסָא וְיָת בְּזִיכָא  
 וְאֶת-הַמְּנַקִּיֹּת וְאֶת קְשׁוֹת הַנְּסָךְ וְלַחֵם הַתָּמִיד עָלָיו יִהְיֶה:  
 וְיָת מְכִילְתָּא וְיָת קְסוֹת נְסוּכָא וְלַחֵם תְּדִירָא עֲלוֹהֵי יָהִי:

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(ז) קְעָרוֹת וְכַפּוֹת וְקְשׁוֹת וּמְנַקִּיֹּת. כְּזֶר פִּרְשָׁתִי צְמֻלְחָת הַמְּשָׁכָן (שְׁמוֹת כה, כט):  
 הַנְּסָךְ. הַכְּסוּי, לְשׁוֹן "מְסָךְ" (שְׁמוֹת כו, לו), "תְּשַׁר יִסַּךְ צֵהוּן" (שְׁמוֹת כה, כט):

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

a cloth entirely of turquoise over it, and emplace its poles. <sup>7</sup> Upon the *Shulchan HaPanim* they shall spread a cloth of turquoise and place upon it the dishes, the spoons, the supports, and the shelving tubes; and the constant bread shall be on it.

and they shall spread a cloth made entirely of turquoise wool<sup>[7]</sup> — above the covering of *sasgona* skin, and they shall emplace its poles.<sup>[8]</sup>

7. Upon the *Shulchan* OF THE *LECHEM HaPanim*<sup>[9]</sup> — they shall spread a cloth of turquoise wool — and they shall place upon it the dishes,<sup>[10]</sup> the spoons,<sup>[11]</sup> the supports,<sup>[12]</sup> — and the shelving tubes;<sup>[13]</sup> and the constant bread shall be upon

7. Specifically, wool dyed with the turquoise dye produced from the blood of the *chilazon* (*Rashi* to *Shemos* 25:4).

8. The *Aron*, *Shulchan*, and *Mizbe'achs* were carried with poles that were inserted into rings attached to these vessels (see *Shemos*, Chs. 25-30). Now, the verse cannot mean that they shall emplace the poles by inserting them into the rings of the *Aron*, since it was forbidden to remove the poles of the *Aron* at any time (*ibid.* 25:15). Rather, it means that they shall place the poles on the shoulders of the *Aron's* bearers. Alternatively, it means that they shall adjust the poles so that they are protruding sufficiently from both ends of the *Aron* in order to carry it (*Ramban*; see *Tosafos* to *Yoma* 72a ר"ה כתיב אפיא for further discussion). [However, the verses below regarding the *Shulchan* and *Mizbe'achs*, which say that they shall emplace their poles, may be understood literally, as there is no prohibition against removing their poles.]

9. The bread placed on the *Shulchan* is called *Lechem HaPanim*, literally, *bread of faces*, because it had surfaces "facing" two sides of the *Mishkan*. It was shaped like a box with walls on two opposite sides, and the other two sides open (*Rashi* to *Shemos* 25:30). The verse here refers to the *Shulchan* as שְׁלַחַן הַפָּנִים, *the Shulchan of Panim*, which *Onkelos* clarifies as meaning, the *Shulchan* that contained the *Lechem HaPanim*.

10. These are special golden plates, molded in the shape of the *Lechem HaPanim*. They were used to hold

the loaves from the time they were baked on Friday until they were placed on the *Shulchan* on Shabbos, in order to preserve their form (*Rashi* to *Shemos* 25:29).

11. The spoons held the *levonah* (frankincense) that was placed on the *Shulchan* together with the *Lechem HaPanim*, as stated in *Vayikra* 24:5-7 (*Rashi* to *Shemos* there).

12. Translation of *Onkelos' מְכִילְתָּא* follows *Rashi* (*Shemos* 25:29), who interprets it as being related to the Hebrew *הכיל*, *to bear*. These supports were notched pillars that stood on either side of the *Shulchan*; the shelving tubes (mentioned below) were inserted into the notches and supported by the pillars, thus ensuring that the upper loaves would not weigh heavily on the lower ones and cause them to break. *Ramban* there, however, disagrees with *Rashi's* understanding of *Onkelos*, and interprets *מְכִילְתָּא* as *its measures* (see *Vayikra* 19:35 with note 67), which he explains as referring to molds used to shape the dough into its proper form before baking. They are called "measures" because they had to be made to the exact dimensions of the *Lechem HaPanim*.

13. *Rashi* (*ibid.*) explains that these were hollow rods that were placed between the loaves of *Lechem HaPanim* that were stacked one on top of the other in two stacks of six. The purpose of the rods was to allow air to flow between the loaves so that they would not become moldy. *Mizrachi* writes that *Rashi* bases this explanation upon *Onkelos' translation*, which

וּפְרָשׁוּ עֲלֵיהֶם בְּגָד תּוֹלַעַת שָׁנִי וְכִסּוּ אֹתוֹ בְּמַכְסֵה עוֹר תַּחֲשׁ  
 וּפְרָסוּן עֲלֵיהוֹן לְבוּשׁ צִבְעֵהוּ וְזוּרֵי וּיְכַסּוּן יָתֵהּ בְּחוֹפָאָה דְּמִשְׁךְ סַסְגוֹנָא  
 וְשָׂמוּ אֶת־בַּדָּיו: ט וְלָקְחוּ | בְּגָד תְּכֵלֶת וְכִסּוּ אֶת־מְנֹרַת הַמָּאוֹר  
 וַיִּשׂוּן יָת אַרְיָחוּהִי: ט וַיִּסְבוּן לְבוּשׁ תְּכֵלָא וּיְכַסּוּן יָת מְנֹרַתָא דְאַנְהוּרִי  
 וְאֶת־נֹרְתֵיהָ וְאֶת־מְלַקְחֵיהָ וְאֶת־מַחְתֵּיתֶיהָ וְאֶת־כָּל־כְּלֵי שְׂמֹנֶהָ  
 וְיָת בּוֹצִינְהָא וְיָת צְבָתְהָא וְיָת מַחְתֵּיתְהָא וְיָת כָּל מְנֵי \*מִשְׁחָא

\*נ"א: שמושה

רש"י

(ט) מְלַקְחֵיהָ. כְּמִין לְבַת שְׂמוֹשָׁה צֶה אֵת הַפְּתִילָה לְכָל לָד וְאִין לָהּ מַחִילָה לְפָנֶיהָ חֵלָא מְדִידָה, וְחוּתָהּ צֶה אֵת דְּשֵׁן הַנְּרוֹת  
 שְׂיָרְלָה: מַחְתֵּיתֶיהָ. כְּמִין כַּף קְטַנָּה וְזוּלָיָהּ פְּשׁוּטִין וְלֹא סַגְלָגְלִים, כְּשִׁמְטִיבָן: נֹרְתֵיהָ. לוֹי"ט צִלְע"ו שְׁנוֹטְנִים צֶהוּן הַשֵּׁמֶן וְהַפְּתִילוֹת:

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

<sup>8</sup> They shall spread upon them a cloth of crimson [wool] and cover it with a covering of *tachash* skin, and emplace its poles. <sup>9</sup> They shall take a cloth of turquoise [wool] and cover the Menorah of *illumination*, and its lamps, and its tongs, and its scoops, and all *its* oil utensils,

[the *Shulchan*] when it is transported.<sup>[14]</sup>

8. לְבוּשׁ צִבְעֵהוּ — They shall spread upon them<sup>[15]</sup> — וּפְרָסוּן עֲלֵיהוֹן — and they shall cover [the *Shulchan*] — בְּחוֹפָאָה דְּמִשְׁךְ סַסְגוֹנָא — with a covering of SASGONA skin, — וַיִּשׂוּן יָת אַרְיָחוּהִי — and they shall emplace its poles.

9. וַיִּסְבוּן לְבוּשׁ תְּכֵלָא — They shall take a cloth of turquoise wool — וַיִּכְסּוּן יָת מְנֹרַתָא דְאַנְהוּרִי — and they shall cover the Menorah of ILLUMINATING,<sup>[17]</sup> — וְיָת בּוֹצִינְהָא — and its lamps,<sup>[18]</sup> — וְיָת צְבָתְהָא וְיָת מַחְתֵּיתְהָא — and its tongs, and its scoops,<sup>[19]</sup> — וְיָת כָּל מְנֵי מִשְׁחָא — and all THE oil utensils,<sup>[20]</sup>

is similar to the Arabic for hollow items (קסריה). *Gur Aryeh*, however, writes that Onkelos' word, actually means *vessel*, and that according to Onkelos, קשות refers to the vessels used for producing the breads; see there for further discussion.

According to *Rashi*, the literal meaning of קשות הנסך (and, according to *Mizrachi*, of Onkelos' translation, (קסרת נסוכא) is *tubes of covering* (as in סכך), since the tubes "covered" the loaves that were beneath them; cf. *Pas'shegen* here. According to *Gur Aryeh*, who holds that Onkelos interprets קשות as referring to vessels, the meaning of קשות הנסך/קסרת נסוכא is *vessels of pouring*, referring to the placing of the breads in the vessels, for pouring can describe any containing of an object in another vessel.

For another approach to Onkelos' definitions of מנקית and קשות הנסך, see *Tosafos*, *Menachos* 96b ר"ד. For further discussion, see notes 36-38 to *Shemos* 25:29.

14. The utensils of the *Shulchan*, however, were not placed directly on the *Shulchan*, but on the cloth of turquoise wool that covered it (*Ramban*).

15. I.e., over the *Shulchan* and its utensils (*ibid.*).

16. The Hebrew שני refers to the color crimson, and the word תולעת, literally *worm* or *insect*, refers to the dye, which is extracted from an insect, or, according to others, from a berry in which an insect resides (see

*Rashi*, *Yeshayah* 1:18; *Rambam*, *Hil. Parah Adumah* 3:2; *Radak*, *Shorashim*, (תלע). For further discussion, see our note 4 to *Vayikra* 14:4.

17. See note 34.

18. The lamps were bowl-shaped vessels atop each branch, which held the oil and wicks of the Menorah (*Rashi* here and to *Shemos* 25:37).

19. The tongs were used to maneuver the wicks; the scoops were used to clean the lamps of the ashes every morning (*Rashi*). *Rashi* to *Shemos* 25:38 explains that Onkelos' translation, צבתהא, is from the word צבת, which is Aramaic for *tongs*, and that the tongs are referred to as מְלַקְחֵיהָ in Hebrew because they are used to לוקח, *to take*, the wicks out of the oil. *Marpei Lashon* there explains that Onkelos' word צבתהא parallels this usage in Aramaic, for נסב means *to take*, and the letters *samach* (ס) and *tzadi* (צ) are interchangeable in Aramaic. Thus, צבת/סבת means *tongs*, something with which one "takes."

20. Regarding Onkelos' rendering of "its oil utensils" as "the oil utensils," see *Nesinah LaGer*.

Many versions of Onkelos have מְנֵי שְׂמוֹשָׁה, "its *servicing* utensils," i.e., the utensils used to pour the oil into the lamps of the Menorah. According to this version, Onkelos deviated from the plain meaning of the verse, *its oil utensils*, since that can be understood as

אֲשֶׁר יִשְׂרְתוּ-לָהּ בָּהֶם: וְנִתְּנוּ אֹתָהּ וְאֶת-כָּל-כְּלֵיָהּ אֶל-מִכְסָּה  
 דִּי יִשְׁמְשׁוּן לָהּ בְּהוֹן: וְיִתְּנוּ יָתָהּ וְיִתּוּ כָּל מְנָהָא לְחוּפְאָה  
 עוֹר תַּחֲשׁ וְנִתְּנוּ עַל-הַמּוֹט: יֵא וְעַל | מִזְבַּח הַזֹּהֵב יִפְרְשׁוּ בְּגָד  
 דְּמִשְׁךְ סַסְגוֹנָא וְיִתְּנוּ עַל אַרְיחָא: יֵא וְעַל מִדְבַּחַא דְּדַהֲבָא יִפְרְסוּן לְבוּשׁ  
 תְּכֵלֶת וְכִסּוּ אֹתוֹ בְּמִכְסָּה עוֹר תַּחֲשׁ וְשָׂמוּ אֶת-בְּדִיו: יֵב וְלָקְחוּ  
 תְּכֵלֶת וְיִכְסוּן יָתָהּ בְּחוּפְאָה דְּמִשְׁךְ סַסְגוֹנָא וְיִשׁוּן יָת אַרְיחוּהִי: יֵב וְיִסְבוּן  
 אֶת-כָּל-כְּלֵי הַשָּׂרֵת אֲשֶׁר יִשְׂרְתוּ-בָּם בְּקֹדֶשׁ וְנִתְּנוּ אֶל-בְּגָד  
 יָת כָּל מְנֵי שְׂמוּשָׂא דִּי יִשְׁמְשׁוּן בְּהוֹן בְּקוֹדֶשׁא וְיִתְּנוּ לְלְבוּשׁ  
 תְּכֵלֶת וְכִסּוּ אֹתָם בְּמִכְסָּה עוֹר תַּחֲשׁ וְנִתְּנוּ עַל-הַמּוֹט:  
 תְּכֵלֶת וְיִכְסוּן יָתְהוֹן בְּחוּפְאָה דְּמִשְׁךְ סַסְגוֹנָא וְיִתְּנוּ עַל אַרְיחָא:

ר"ט

(י) אֶל מִכְסָּה עוֹר תַּחֲשׁ. קָמִין מְלֻוּף: (יב) אֶת כָּל כְּלֵי הַשָּׂרֵת אֲשֶׁר יִשְׂרְתוּ בָּם בְּקֹדֶשׁ. בְּהוֹן הַמִּשְׁכָּן שְׂהוּא  
 קֹדֶשׁ, וְהוּן כְּלֵי הַקְטָרֶת שְׂמִשְׁרְתִין בָּהֶם צְמֻצְמַת הַפְּנִימִי (במדבר  
 רבא ד, טו):

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

with which they minister to it.  
 10 They shall place it and all its utensils into a covering of tachash skin, and place them on the pole. 11 Upon the Gold Mizbe'ach they shall spread a cloth of turquoise [wool], and cover it with a covering of tachash skin, and emplace its poles. 12 They shall take all the utensils of service with which they minister in the Sanctuary and place them on a cloth of turquoise [wool], and cover them with a covering of tachash skin, and place them on the pole.

with which they minister to it.  
 10. They shall place it and all its utensils into a covering of SASGONA skin,<sup>[21]</sup> and they shall place them on the pole<sup>[22]</sup> with which they will be carried.  
 11. Upon the Gold Mizbe'ach for ketores wool, and they shall cover it with a covering of SASGONA skin, and they shall emplace its poles.  
 12. They shall take all the utensils of service with which they minister in the Sanctuary<sup>[23]</sup> and they shall place them into a cloth of turquoise wool, and they shall cover them with a covering of SASGONA skin, and they shall place them on the pole with which they will be carried.

referring to the jugs where the oil is stored. This cannot be the case, because the actual "oil of illumination" was carried separately (by Elazar himself), as stated in v. 16. Rather, it is referring to "the serving utensils," i.e., small pitchers which would be used to scoop the oil out of the larger jug and pour it into the individual lamps (Beurei Onkelos; see also Marpei Lashon).

21. The phrase וְנִתְּנוּ אֶל... , they shall place... into, used here (and in v. 12 with regard to the utensils of service), implies that this was not merely a covering like the others, but was made like a bag with an interior into which these items were placed (Rashi with Gur Aryeh and Levush HaOrah). This was a necessity for

the Menorah and the utensils of service, which did not have any surface upon which to place the various vessels.

22. The Hebrew words בַּר and מוֹט are synonymous (Rashi to Shemos 25:13); both mean pole. Onkelos likewise does not differentiate between them, translating both as אַרְיחָא.

23. I.e., in the Ohel Moed. This refers to the utensils of the Gold Mizbe'ach, which stood inside the Ohel Moed itself (Rashi). Unlike the Shulchan, Menorah, and Copper Mizbe'ach, which were carried together with their utensils, the Gold Mizbe'ach was too small to hold all of its utensils, as it measured only an amah by



יג וְדִשְׁנוּ אֶת־הַמִּזְבֵּחַ וּפְרָשׁוּ עָלָיו בְּגַד אַרְגָּמָן: יד וַיִּתְּנוּ  
 יג וַיִּסְפוּן יָת קֹטְמָא דְּמִדְבָּחָא וַיִּפְרְסוּן עָלוּהֵי לְבוּשׁ אַרְגָּוֹן: יד וַיִּתְּנוּ  
 עָלָיו אֶת־כָּל־כֵּלָיו אֲשֶׁר יִשְׁרְתוּ עָלָיו בָּהֶם אֶת־הַמַּחְתֹּת  
 עָלוּהֵי יָת כָּל מְנוּהֵי דֵי יִשְׁמְשׁוּן עָלוּהֵי בְּהוֹן יָת מַחְתֵּיתָא  
 אֶת־הַמְּזֻלְגָת וְאֶת־הַיַּעֲיִים וְאֶת־הַמְּזֻרְקָת כָּל כְּלֵי הַמִּזְבֵּחַ  
 וַיִּתְּ צְנוּרֵיתָא וַיִּתְּ מְגֻרְפֵיתָא וַיִּתְּ מְזֻרְקֵיא בַל מְנֵי מִדְבָּחָא  
 וּפְרָשׁוּ עָלָיו כְּסוּי עוֹר תַּחַשׁ וְשָׂמוּ בְּדָיו: טו וְכִלְהָ אֶהְרֹן וּבָנָיו  
 וַיִּפְרְסוּן עָלוּהֵי חוּפְאָה דְּמִשַּׁף סַסְגוֹנָא וַיִּשׁוּן אַרְיָחוּהֵי: טו וַיִּשְׂיִצֵי אֶהְרֹן וּבְנָוֵהֵי

רע"י

שָׂצָהן חוֹתִים גְּחִלִים לְתַרְמֵת הַדָּשָׁן, עֲשׂוּיָהּ כְּמִין מַחְצֵת שְׁחִין  
 לָהּ חֲלָל שֶׁלֹּשׁ מַחֲיוֹת, וּמְלַפְיָהּ שׂוֹחֶצֶת חֵת הַגְּחִלִים: מְזֻלְגוֹת.  
 לְנוֹרוֹת שֶׁל נְחֹשֶׁת שָׂצָהן מִפִּין צְחָצְרִים שֶׁעַל הַמִּזְבֵּחַ לְהַפְכֵן כְּדֵי  
 שִׁתְּעַלְפוּ יָפָה וּמֵהֶר: יַעֲיִים. הֵם מְגֻרְפוֹת, וּבְלַע"ז וּדו"ל, וְהֵן  
 שֶׁל נְחֹשֶׁת, וּצְהֵן מְכַדְדִין חֵת הַדָּשָׁן מִעַל הַמִּזְבֵּחַ:

(יג) וְדִשְׁנוּ אֶת הַמִּזְבֵּחַ. מִזְבַּח הַנְּחֹשֶׁת: וְדִשְׁנוּ. יִטְלוּ חֵת  
 הַדָּשָׁן מֵעָלָיו: וּפְרָשׁוּ עָלָיו בְּגַד אַרְגָּמָן. וְחַשׁ שְׂיֻרְדָה מִן  
 הַשָּׂמִים רְצוּלָה פָּתַח הַבְּגָד כְּחָרִי (וּמֵאֵל כֹּהֵן): צִשְׁעַת הַמַּסְעוֹת,  
 וְחֵינָה שׂוֹרְפוֹ, שְׁהִיוּ פּוֹפִין עָלֶיהָ פְּסַכְתָּר שֶׁל נְחֹשֶׁת (תּוֹרַת כְּהֵנִים  
 לו פֶּרֶק ב, י; בַּמִּדְבָּר רַבָּה ד, יז; יְרוּשָׁלַיִם יוֹמָא ד, ו): (יד) מַחְתֹּת.

## CHUMASH TRANSLATION

<sup>13</sup> They shall clear the ashes of the Mizbe'ach and spread a cloth of purple [wool] upon it; <sup>14</sup> they shall place upon it all its utensils with which they minister upon it: the fire-pans, the prongs, the shovels, and the basins — all the utensils of the Mizbe'ach — and spread upon it a covering of tachash skin, and emplace its poles.

<sup>15</sup> Aharon and his sons shall finish

## ONKELOS ELUCIDATED

**13.** וַיִּסְפוּן יָת קֹטְמָא דְּמִדְבָּחָא — They shall clear the ashes of the Copper Olah-offering Mizbe'ach<sup>[24]</sup> וַיִּפְרְסוּן עָלוּהֵי לְבוּשׁ אַרְגָּוֹן — and they shall spread a cloth of purple wool upon it;  
**14.** יָת כָּל מְנוּהֵי — they shall place upon it וַיִּתְּנוּ עָלוּהֵי — all its utensils — with which they minister upon it: יָת מַחְתֵּיתָא וַיִּתְּ צְנוּרֵיתָא — the fire-pans,<sup>[25]</sup> the prongs,<sup>[26]</sup> וַיִּתְּ מְגֻרְפֵיתָא וַיִּתְּ מְזֻרְקֵיא — the shovels,<sup>[27]</sup> and the basins<sup>[28]</sup> — כָּל מְנֵי מִדְבָּחָא — all the utensils of the Mizbe'ach<sup>[29]</sup> — וַיִּפְרְסוּן עָלוּהֵי חוּפְאָה דְּמִשַּׁף סַסְגוֹנָא — and they shall spread upon it a covering of SASGONA skin, וַיִּשׁוּן אַרְיָחוּהֵי — and they shall emplace its poles.  
**15.** וַיִּשְׂיִצֵי אֶהְרֹן וּבָנָוֵהֵי — Aharon and his sons shall finish

an amah [see Shemos 30:2] (*Sifsei Kohen*); and, unlike the Menorah, it was not placed into a cover that had an interior (for then its poles would have protruded). Therefore, its utensils had to be carried separately.

24. The Hebrew word וְדִשְׁנוּ is from the root דשן, *ash*. Its literal implication would seem to be to place ashes on it; however, this is one of the words in Hebrew that bears two opposite meanings. In this context the word therefore means to remove ashes (*Rashi* here and to *Shemos* 27:3). The commentators differ regarding the literal meaning of the word וַיִּסְפוּן: According to *Tirgem Avraham* and *Lechem VeSimlah*, it is related to the Hebrew verb ספה, which means *eliminate* (hence our rendering, *clear the ashes*). *Nesinah LaGer* and *Nefesh HaGer* (to *Shemos* *ibid.*), however, connect this word to the Aramaic verb ספי, *collect*.

25. The fire-pans were used to shovel coals from the Mizbe'ach in the daily procedure known as *terumas hadeshen*, "the raising of the ashes" (*Rashi*; see *Vayikra* 6:3; see also *Rashi* to *Shemos* 27:3).

26. The prongs were in the shape of bent hooks; they were used to turn over the meat on the pyre so that it would burn more quickly (*Rashi* here and to *Shemos* *ibid.*).

27. For scooping the ashes whenever the mound of ashes in the middle of the Mizbe'ach became too large (see *Rashi*).

28. These basins were used to receive the blood of offerings and sprinkle it on the Mizbe'ach.

29. In *Shemos* 27:3, another type of vessel is mentioned: *Sifrei*, its pots. The ashes that were removed from the Mizbe'ach with the shovels (see note 27) were scooped into these pots (see *Rashi* there). There is a dispute in the Midrash (*Bamidbar Rabbah* 4:17) as to why the pots are not mentioned here: According to one opinion, the pot was (not placed on top of the cloth of purple wool, but was placed under it and) turned over the fire that remained on the Mizbe'ach to prevent it from burning the cloth. [This opinion is followed by

לְבַסֵּת אֶת־הַקֹּדֶשׁ וְאֶת־כָּל־כְּלֵי הַקֹּדֶשׁ בְּנֹסַע הַמַּחֲנֶה וְאַחֲרֵי־כֵן  
 לְכַסְּאָה יָת קוֹדֶשׁא וְיָת כָּל מְנֵי קוֹדֶשׁא בְּמִטְל מְשֻׁרִיתָא וּבְתַר כֵּן  
 יָבֹאוּ בְנֵי־קֵהַת לְשֵׂאת וְלֹא־יִגְעוּ אֶל־הַקֹּדֶשׁ וּמָתוּ אֵלֶּה מִשְׂא בְנֵי־  
 יַעֲלוֹן בְּנֵי קֵהַת לְמִטְל וְלֹא יִקְרְבוּן לְקוֹדֶשׁא וְלֹא אֵלִין מְטוּל בְּנֵי  
 מוֹתוֹן

קֵהַת בְּאֵהֶל מוֹעֵד: טו וּפְקֻדַת אֶלְעָזָר | בֶּן־אֶהֱרֹן הַכֹּהֵן שֶׁמֶן הַמָּאוֹר  
 קֵהַת בְּמִשְׁכַּן זְמַנָּא: טז וְדַמְסִיר לְאֶלְעָזָר בֶּר אֶהֱרֹן כֶּהֱנָא מִשְׁחָא דְאֶנְהֵרוֹתָא

ר"ט

(טו) לְבַסֵּת אֶת הַקֹּדֶשׁ. הָאֲרוֹן וְהַמִּזְבְּחוֹת: וְאֵת כָּל כְּלֵי הַקֹּדֶשׁ. הַמְנוּחָה וְכָלֵי שְׂרָת: וּמָתוּ. שֶׁאִם יִגְעוּ תִיַּבֵּין מִיָּתָה  
 בְּיַדֵי שָׂמִים: (טז) וּפְקֻדַת אֶלְעָזָר. שֶׁהוּא מְמוּנָה עָלֵיהֶם לְשֵׂאת אוֹתָם, שֶׁמֶן וּקְטֹרֶת וְשֶׁמֶן הַמִּשְׁחָה וּמִנְחַת הַפֶּמֶיד, עָלֵיו מוּטָל

CHUMASH TRANSLATION

ONKELOS ELUCIDATED

covering the holy and all the articles of holiness when the camp journeys, and after that the sons of Kehas shall come to carry, so that they shall not touch the holy and die. These are the burden of the sons of Kehas in the Ohel Moed.

covering the holy and all the articles of the holy<sup>[30]</sup> — when the camp journeys, and only after that, the sons of Kehas shall enter to carry these items, and only after that, the sons of Kehas shall not touch<sup>[31]</sup> the holy items, and only after that, the sons of Kehas shall not die.<sup>[32]</sup> These are the items that comprise the burden of the sons of Kehas in the Ohel Moed.

<sup>16</sup> The assignment of Elazar son of Aharon the Kohen is the oil of illumination,

16. THAT WHICH IS ENTRUSTED TO Elazar son of Aharon the Kohen<sup>[33]</sup> — is the oil of illumination<sup>[34]</sup> for kindling the Menorah,

Rashi here. Rashi refers to the pot as פְּסַכְתָּר, which is the same as Onkelos' translation of סִירְתִּיו (פְּסַכְתְּרִיָּה). The other opinion maintains that the pots are included in the phrase, all the utensils of the Mizbe'ach.

30. The holy refers to the Aron — because of its extreme holiness, and because it contained the Torah, which is the source of holiness — and the Copper Mizbe'ach, which is not included in the articles of the holy because it is not a vessel, as it is attached to the ground. The articles of the holy refers to the rest of the items mentioned in the passage (Rashi, as explained by Maskil LeDavid; however, according to some versions of Rashi, both Mizbe'achs are included in the holy).

31. The root קרב, typically, come close, is used in Aramaic also to denote touching (see Rashi, Me'ilah 10b ד"ה אשר יקרב).

32. If the sons of Kehas were to touch the holy items before they are covered, they would be liable to death by the hands of Heaven (Rashi). Here, unlike in the earlier verses (1:51, 3:10, 3:38), the verse does not say יומתו, literally, shall be put to death, and therefore Onkelos does not translate it יתקטלון, they shall be put to death, as he does there. Apparently, Onkelos would agree that the penalty for touching the holy items is death by the hands of Heaven and not execution by the court (see above, 1:51 note 21).

33. [See 3:36 above, note 40.] Elazar was entrusted with carrying these items during the travels, as well as overseeing the handling and offering of these item at the time of encampment (Rashi; see Rashi commentaries for extensive discussion).

Rashi (to Shabbos 92a ד"ה שכן) quotes Rav Hai Gaon's version of Yerushalmi Shabbos (10:3), which relates that Elazar would carry the four items on his person: the two types of oil in his two hands, the ketores in his bosom and the minchah on his shoulder. See further, Ramban.

34. Onkelos differentiates between מְנֵרֶת הַמָּאוֹר (above, v. 9), which he translates, the Menorah of "illuminating," and שֶׁמֶן הַמָּאוֹר, which he translates the oil of "illumination." [See also Shemos 35:14.] It seems that where the verse is describing the kind or quality of oil needed, Onkelos translates מָאוֹר as a noun. Where it is discussing only the function of illuminating, he translates מָאוֹר as a verb (see Chalifos Semalos to Shemos 25:6). Accordingly, we may explain that regarding the Menorah itself, Onkelos understands the verse to be describing its function, and therefore uses the verb, illuminating. When speaking of the oil, however, the verse focuses on the special quality of the oil, and Onkelos therefore uses the noun, [of] illumination.

וְקִטְרֹת הַסַּמִּים וּמִנְחַת הַתָּמִיד וְשֶׁמֶן הַמִּשְׁחָה פְּקֻדֹת  
 וְקִטְרֹת בּוֹסְמֵיָא וּמִנְחַתָּא תְּדִירָא וּמִשְׁחָא דְרִבּוּתָא מְסֻרָת  
 כָּל-הַמִּשְׁכָּן וְכָל-אֲשֶׁר-בּוֹ בְּקֹדֶשׁ וּבְכֻלָּיו: פ  
 כָּל מִשְׁבְּנָא וְכָל דִּי בֵּה בְּקוֹדֶשָׁא וּבְמִנְוָהי:  
 מִפְטִיר יוֹ וַיְדַבֵּר יְהוָה אֶל-מֹשֶׁה וְאֶל-אַהֲרֹן לֵאמֹר: יח אֶל-  
 יוֹ וּמְלִיל יִי עִם מֹשֶׁה וּלְאַהֲרֹן לְמִימֵר: יח לֹא  
 תְּכַרְיֵתוּ אֶת-שִׁבְט מִשְׁפַּחַת הַקְּהָתִי מִתּוֹךְ הַלְוִיִּם: יט וְזֹאת |  
 תְּשִׁיבּוּן יֵת שִׁבְט וְרַעֲיֵת קְהַת מִגּוֹ לְוָאִי: יט וְדָא  
 עֲשׂוּ לָהֶם וְחִיו וְלֹא יָמָתוּ בְּגִשְׁתָּם אֶת-קֹדֶשׁ הַקְּדוֹשִׁים  
 עֲבִידוּ לְהוֹן וְיַחּוֹן וְלֹא יָמוּתוּן בְּמִקְרָבָהוֹן לְקֹדֶשׁ קוֹדֶשִׁיא  
 אַהֲרֹן וּבָנָיו יָבֹאוּ וְשָׂמוּ אוֹתָם אִישׁ אִישׁ עַל-עֲבֹדָתוֹ  
 אַהֲרֹן וּבְנֵוָהי יַעֲלוּן וַיִּמְנוֹן יִתְהוֹן גָּבֵר גָּבֵר עַל פְּלַחְנָה

רש"י

לְלוֹת וּלְזָרוּ וּלְהַקְרִיב צֵעַת חֲגִייתָן: פְּקֻדַת כָּל הַמִּשְׁכָּן. וְעוֹד  
 הִיָּה מִמּוֹפָּה עַל מִשְׁחָ צְנִי קְהַת לְלוֹת "אִישׁ אִישׁ עַל עֲבֹדָתוֹ  
 וְעַל מִשְׁאוֹ" (לְהֵן פְּסוּק יט), וְהוּא הַמִּשְׁכָּן וְכָל אֲשֶׁר בּוֹ כָּל  
 הַחֲמוּרִים לְמַטְלָה צְפָרָשָׁה זו. חֲצֵל מִשְׁחָ צְנִי גִרְשׁוֹן וּמִרְרֵי שְׁחִינָן  
 מִקְדָּשׁ הַקְּדוֹשִׁים עַל פִּי אִיִּתְמַר הִיָּה, כְּמוֹ שְׁפָתוֹ צְפָרָשֶׁת נִשְׂאָ  
 (לְהֵן 7, כח, לג): (יח) אֶל תְּכַרְיֵתוּ. אֶל תְּכַרְיֵתוּ לְהֵם שְׁיִמוּתוֹ:

## CHUMASH TRANSLATION

the spice ketores, the continual minchah offering, and the anointment oil — the assignment of the entire Mishkan and everything in it — of the Sanctuary and its vessels.

<sup>17</sup> Hashem spoke to Moshe and to Aharon, saying: <sup>18</sup> Do not cut off the tribe of the Kehasite families from among the Leviim. <sup>19</sup> Thus shall you do for them so that they shall live and not die when they approach the holy of holies: Aharon and his sons shall enter and assign them, every man over his work

## ONKELOS ELUCIDATED

— and the continual minchah offering,<sup>[35]</sup> and the ELEVATION oil,<sup>[36]</sup> — the ENTRUSTMENT of the entire Mishkan and everything in it — of the Sanctuary and its vessels.<sup>[37]</sup>

17. Hashem spoke WITH Moshe and to Aharon, saying:

18. Do not ELIMINATE the tribe of the families OF KEHAS from among the Leviim.<sup>[38]</sup>

19. Thus shall you do for them so that they shall live and not die when they approach the items that are holy of holies to carry them: Aharon and his sons shall enter in advance of the sons of Kehas and cover those items, and then they shall APPOINT [the sons of Kehas], every man over his work

35. Gur Aryeh and others (commenting on Rashi) assume that this refers to the minchah of nesachim that accompanied the daily tamid offering (see below, 28:5). However, according to the version of Yerushalmi cited by Rashi to Shabbos 92a (see note 33) and Yalkut Shimoni (§694), it is clear that this refers to the chavittin, the minchah offering brought twice daily by the Kohen Gadol, which is called a "continual minchah offering" in Vayikra 6:13 (Shaarei Aharon). See Rashash

to Bamidbar Rabbah 4:20 (end) for further discussion.

36. See above, 3:3 note 2.

37. That is, Elazar was also entrusted with the task of supervising the work of the Kehasites, whose charge consisted of the holy vessels. The supervision of the sons of Gershon and Merari, however, was Issamar's responsibility, as stated below, vv. 28, 32 (Rashi).

38. This means: Do not cause them to die (Rashi). That is, institute measures for them so that they will not

וְאֶל-מִשְׁאָוֹ: כַּ וְלֹא-יָבֹאוּ לְרֵאוֹת כְּבָלֶע אֶת-הַקֹּדֶשׁ וְנִמְתּוּ: פ פ פ  
 וְלִמְטוּלָה: כַּ וְלֹא יַעֲלוּן לְמַחֲזֵי כַּד מְבַסֵּן יָת מִנֵּי וְלֹא <  
 קוֹדֶשׁ אִימוֹתוֹן: <

קנ"ט פסוקים. חלקיה"ו סימן.

ר"י

(כ) וְלֹא יָבֹאוּ לְרֵאוֹת כְּבָלֶע אֶת הַקֹּדֶשׁ. לְתוֹךְ נִרְתִּיק טַלְיֵי צִנְדַּ פְּלוּגֵי וְכַסּוֹ חוּתוֹ צְמֻכָּה פְּלוּגֵי, וּבְלוּעַ עָלוּ הוּא כְּסוּיֵו עָלוּ, כְּמוֹ שֶׁפִּירְשָׁתִּי לְמַעַלָּה צְפָרְשָׁה (לְטִיל פְּסוּק ה) זֹו וּפְרָשׁוּ (יומא נד):

— CHUMASH TRANSLATION —

— ONKELOS ELUCIDATED —

and to his burden.<sup>20</sup> But they shall not enter to look as *the holy is swallowed*, lest they die.

and to his burden.<sup>[39]</sup>  
 20. — But [the sons of Kehas] shall not enter to look as [AHARON AND HIS SONS] COVER THE ARTICLES OF THE HOLY<sup>[40]</sup> — SO THAT THEY SHALL NOT die.

die (*Bamidbar Rabbah* 5:1). The following verses will explain the nature of these measures and why they are needed.

39. As we will see in the following verse, the sons of Kehas are forbidden, under penalty of death, from entering the Mishkan and looking on as the holy items are being covered. Hashem therefore instructed Aharon and his sons to make sure to enter the *Ohel Moed* first and cover all of the holy vessels. Only then shall Aharon and his sons — specifically, Elazar, who was charged with supervising the work of the Kehasites, as stated above (see, similarly, *Rashi* to v. 27 below) — assign individual tasks to the sons of Kehas. This will ensure that the sons of Kehas do not enter the Mishkan while the holy items are in the middle of being covered (see *Yerushalmi Bikkurim* 2:1 with *Rash Sirilio*; cf. *Bamidbar Rabbah* 5:1, and see *Sforno* and *Or HaChaim*).

40. Onkelos interprets the word כְּבָלֶע (literally, *as it is swallowed*) to mean *as it is inserted* [into its covering]; and he interprets the word הַקֹּדֶשׁ (*the holy*) as referring to all the holy articles that were transported by

the Kehasites (as these articles are indeed referred to above v. 15; see note 30). This interpretation is adopted by *Rashi*; see also *Yoma* 54a.

*Ibn Ezra*, however, understands the word כְּבָלֶע to mean *as it is removed*, so that the verse means: *as [the Paroches] is removed from before the holy*, i.e., the *Aron* (see note 30), thus revealing the *Aron*. Accordingly, the prohibition for the Kehasites “to enter to look” is only from when the *Paroches* is removed until the *Aron* is covered; see also *Sifrei* to 18:3 and 31:6 below (*Me’at Tzori, Miluim*; see *Chiddushei R’ Y.F. Perlow* on *Sefer HaMitzvos* by *R’ Saadiah Gaon*, Vol. II, p. 469 for further discussion).

The Gemara (*Sanhedrin* 81b, as cited by *Ramban*) derives from this verse that one who steals one of the vessels of the Beis HaMikdash is liable to death and zealots may kill him. *Ramban* explains that the word כְּבָלֶע is understood in its literal sense of *swallowing*, for theft and robbery are called “swallowing”; see *Iyov* 20:1 and *Yirmiyah* 51:44. See *Lechem VeSimlah* and *Minei Targuma*, who discuss whether this interpretation fits with the plain meaning of the verse.

## HAFTARAS BAMIDBAR / הפטרת במדבר

Hoshea 2:1-22 / הושע ב:א-כב

2<sup>1</sup> **T**he number of the Children of Yisrael shall be like the sand of the sea, which can neither be measured nor counted; and it shall be that instead of it being said about them "You are not My people," it shall be said of them, "the children of the living God."

<sup>2</sup>The Children of Yehudah and the Children of Yisrael shall be assembled together, and they shall appoint for themselves a single leader and ascend from the land — great is the day of Yizre'el. <sup>3</sup>Say to your brothers, "My People!" and to your sisters, "Object of Mercy!"

<sup>4</sup>Bear a grievance against your mother; bear a grievance, for she is not my wife and I am not her husband; let her remove her harlotry from before her face and her adulteries from between her breasts. <sup>5</sup>Lest I strip her bare and stand her up as on the day she was born; and I shall set her like a wilderness and place her like a parched land, and I will kill her with thirst. <sup>6</sup>I shall not have mercy on her children, for they are children of harlotry. <sup>7</sup>For their mother has been promiscuous; she who conceived them has shamed herself, for she said, "I shall go after my lovers, those who provide my bread and my water, my wool and my flax, my oil and my drink."

<sup>8</sup>Therefore, behold! — I shall hedge your way with thorns and build up its fence, so that she will not find her paths. <sup>9</sup>She will pursue her lovers, but she shall not reach them; she will seek them, but she shall not find them; then she will say, "I shall go and return to my first Husband, for it was better for me then than now." <sup>10</sup>She did not realize that it was I Who gave her the grain, and the wine, and the oil, and that I lavished silver upon her, and gold; but they used it for the Baal. <sup>11</sup>Therefore I shall return and take My grain in its time and My wine in its season, and I shall remove My wool and flax for covering her nakedness.

<sup>12</sup>Now I shall reveal her degradation before the eyes of her lovers, and no man shall save her from My hand.

<sup>13</sup>I shall make an end of her rejoicing, her celebration, her New Moon, and her Shabbos, and her every Festival. <sup>14</sup>I shall lay waste her vine and her fig tree, of which she said, "They are my fee that my lovers gave me"; I shall make them a forest, and the beast of the field shall devour them. <sup>15</sup>I shall visit upon her the day of the Baal-idols when she burned incense to them, and when she adorned herself with her earrings and her jewelry and went after her lovers; and she forgot Me — the words of HASHEM.

<sup>16</sup>Therefore, behold! — I shall seduce her and lead her to the wilderness, and speak to her heart. <sup>17</sup>I shall give her vineyards from there and the desolate valley will be a portal of hope; and she will call out there as in the days of her youth and as on the day of her ascent from the land of Egypt.

<sup>18</sup>It shall be on that day — the words of HASHEM —

ב א וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסְפָּר וְהָיָה בְּמִקּוֹם אֲשֶׁר־יֵאמָר לָהֶם לֹא־עַמִּי אַתֶּם יֵאמָר לָהֶם בְּנֵי אֱלֹהִים: ב וְנִקְבְּצוּ בְּנֵי־יְהוּדָה וּבְנֵי־יִשְׂרָאֵל יַחְדָּו וְשָׁמוּ לָהֶם רֹאשׁ אֶחָד וְעָלוּ מִן־הָאָרֶץ כִּי גָדוֹל יוֹם יִזְרְעֵאל: ג אִמְרוּ לְאֶחְיֵיכֶם עַמִּי וּלְאֶחְוֹתֵיכֶם רַחֲמָה: ד רִיבוּ בְּאִמְכֶם רִיבוּ כִּי־הִיא לֹא אִשְׁתִּי וְאֲנֹכִי לֹא אִישָׁהּ וְתִסַּר זְנוּנֶיהָ מִפְּנֵיהָ וְנֹאֲפוּפֶיהָ מִבֵּין שִׁדְיָהּ: ה פֶּן־אֲפְשִׁיטָנָה עֲרֻמָּה וְהִצַּגְתִּיהָ כַּיּוֹם הַיּוֹלְדָה וְשָׁמַתִּיהָ כַּמִּדְבָּר וְשָׁתָה כְּאָרֶץ צִיָּה וְהִמַּתִּיהָ בְּצִמָּא: ו וְאֶת־בְּנֵיהָ לֹא אֲרַחֵם כִּי־בְנֵי זְנוּנִים הֵמָּה: ז כִּי זָנְתָה אִמָּם הִבִּישָה הוֹרְתָם כִּי אֲמָרָה אֲלֵכֶּה אֶחְרֵי מְאֵהֶבֶל נָתַנִּי לְחַמִּי וּמִיָּמִי צִמְרִי וּפִשְׁתִּי שָׁמְנִי וְשִׁקּוּיִי: ח לִכְן הִנְנִישֶׁף אֶת־דַּרְבְּךָ בְּסִירִים וּגְדַרְתִּי אֶת־גְּדָרָהּ וְנִתְיַבּוּתֶיהָ לֹא תִמְצָא: ט וְרִדְפָה אֶת־מְאֵהֶבֶיהָ וְלֹא־תִשָּׁיג אַתֶּם וּבִקְשַׁתֶּם וְלֹא תִמְצָא וְאֲמָרָה אֲלֵכֶּה וְאֲשׁוּבָה אֶל־אִישִׁי הָרִאשׁוֹן כִּי טוֹב לִי אַז מֵעַתָּה: י וְהִיא לֹא יִדְעָה כִּי אֲנֹכִי נָתַתִּי לָהּ הַדָּגָן וְהַתִּירוֹשׁ וְהִי־צָהָר וְכֶסֶף הַרְבִּיתִי לָהּ וְזָהָב עָשׂוּ לְבַעַל: יא לִכְן אָשׁוּב וְלִקְחֹתִי דָגְנִי בְעֵתוֹ וְתִירוֹשִׁי בְמוֹעֵדוֹ וְהִצַּלְתִּי צִמְרִי וּפִשְׁתִּי לְכֶסֶת אֶת־עֲרוֹתָהּ: יב וְעַתָּה אֲגַלֶּה אֶת־נִבְלָתָהּ לְעֵינֵי מְאֵהֶבֶיהָ וְאִישׁ לֹא־יִצְלִלָנָה מִיָּדִי: יג וְהִשְׁבַּתִּי כָל־מְשׁוֹשָׁהּ חֲגָה חֲדָשָׁה וְשַׁבָּתָהּ וְכָל מוֹעֵדָהּ: יד וְהִשְׁמַתִּי גִפְנָהּ וְתִאֲנַתָּהּ אֲשֶׁר אֲמָרָה אֶתְנָהּ הֵמָּה לִי אֲשֶׁר נָתַנּוּ־לִי מְאֵהֶבֶי וְשָׁמַתִּים לְיַעַר וְאֶכְלֹתֶם חֵיט הַשָּׂדֶה: טו וּפִקְדֹתַי עָלֶיהָ אֶת־יָמֵי הַבְּעָלִים אֲשֶׁר תִּקְטִיר לָהֶם וְתַעַד גִּזְמָהּ וְחָלִיתָהּ וְתִלַּף אֶחְרֵי מְאֵהֶבֶיהָ וְאֶתִּי שִׁכְחָה נְאֻם־יְהוָה: טז לִכְן הִנֵּה אֲנֹכִי מִפְתִּיחַ וְהִלְכֹתִיהָ הַמִּדְבָּר וְדַבַּרְתִּי עַל־לִבָּהּ: יז וְנָתַתִּי לָהּ אֶת־כַּרְמִיָּה מִשֶּׁם וְאֶת־עֵמֶק עֶכוֹר לְפֶתַח תְּקוּהָ וְעִנְתָה שְׁמָהּ כִּימֵי נְעוּרֶיהָ וּכְיוֹם עֲלוֹתָהּ מֵאָרֶץ־מִצְרַיִם: יח וְהָיָה בְיוֹם־הַהוּא נְאֻם־יְהוָה

you will call [Me] "my Husband," and you will no longer call Me "my Master." <sup>19</sup>I shall remove the names of the Baal-idols from her mouth, and they shall no longer be mentioned by their name. <sup>20</sup>I shall seal for them a covenant on that day with the beast of the field, and with the bird of the sky and the creeping creature of the earth; bow, and sword, and war shall I destroy from the land, and I shall let them lie securely.

<sup>21</sup>I shall marry you to Me forever; I shall marry you to Me with righteousness, and with justice, and with kindness, and with mercy. <sup>22</sup>I shall marry you to Me with fidelity; and you shall know HASHEM.

תִּקְרְאֵי אִישִׁי וְלֹא-תִקְרְאֵי-לִי עוֹד בְּעַלְיִ:  
 יט וְהִסַּרְתִּי אֶת-שְׁמוֹת הַבְּעֵלִים מִפִּיהָ וְלֹא-  
 יִזְכְּרוּ עוֹד בְּשֵׁמָם: כ וְכָרַתִּי לָהֶם בְּרִית בַּיּוֹם  
 הַהוּא עִם-חַיַּת הַשָּׂדֶה וְעִם-עוֹף הַשָּׁמַיִם  
 וְרִמַּשׁ הָאֲדָמָה וְקִשְׁתׁ וְחֶרֶב וּמִלְחָמָה אֲשַׁבֵּר  
 מִן-הָאָרֶץ וְהִשְׁכַּבְתִּים לְבֶטֶח: כא וְאֶרְשָׁתִּיךָ  
 לִי לְעוֹלָם וְאֶרְשָׁתִּיךָ לִי בְצַדִּיק וּבְמִשְׁפָּט  
 וּבְחֶסֶד וּבְרַחֲמִים: כב וְאֶרְשָׁתִּיךָ לִי בְאַמוּנָה  
 וְיָדַעַת אֶת־יְהוָה: