

THE  
TORAH

חומש

במדבר

∞  
TORAH

CHUMASH BEMIDBAR  
*The Book of Numbers*

*Parshat Beha'alotecha*

*A free excerpt from the Kehot Publication Society's  
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based on the works of the Lubavitcher Rebbe,  
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*With an Interpolated English Translation  
and Commentary Based on the Works of  
The Lubavitcher Rebbe*

**THE TORAH - CHUMASH BEMIDBAR**

WITH AN INTERPOLATED ENGLISH TRANSLATION  
AND COMMENTARY BASED ON THE WORKS OF  
THE LUBAVITCHER REBBE

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TORAH

# חומש במדבר

# THE TORAH

*With an Interpolated English Translation  
and Commentary Based on the Works of  
The Lubavitcher Rebbe  
Rabbi Menachem M. Schneerson  
וצוקללה"ה נבג"מ זי"ע*

CHUMASH BEMIDBAR

*The Book of Numbers*

*Parshat Beha'alotecha*



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# בְּהַעֲלֹתָךְ *Beha'alotecha*

## Overview

The first half of *Parashat Beha'alotecha* completes the first part of the Book of Numbers, which describes the people's formation as an army on the eve of their journey through the desert. The second half of the *parashah* begins the second part of the Book of Numbers, in which we watch the people set out on their momentous trek toward the Promised Land.

No sooner do they set out, however, than we see them make a quick succession of mistakes, which continues into the following two *parashiot*. The tragic result of this downward spiral is God's decree that the entire generation perish in the desert and the entrance into the Promised Land be postponed for 38 years. This distressing drama contrasts sharply with the optimistic tone of the first half of the *parashah*.

In particular, *Parashat Beha'alotecha* opens with the commandment of kindling the Candelabrum of the Tabernacle. Aaron is told to kindle the lamps until the wicks catch flame and burn on their own, and, as we will see, this is an allegory for our purpose on earth: to kindle the flame of Divine consciousness until all of created reality burns on its own with the enthusiasm required to fulfill its Divine purpose. In this sense, kindling the Candelabrum encapsulates the entire purpose of creation—to make the world into God's home

How is it that such opposing passages are comprised within the same *parashah*? The question becomes especially pertinent when we consider the fact that the *parashah*'s name—*Beha'alotecha*, taken from the commandment to kindle the Candelabrum—means “When you raise up,” referring to the instruction to make the flame “go up” on its own. How does the image of raising the world's Divine consciousness until it is burning with it on its own fit with the moral decline that unfolds as the narrative progresses?

We can begin to understand this by recalling that the Divine mission to make the world into God's home applies to all aspects of reality—indeed, the *only* way it can be accomplished is if we transform all aspects of life into facets and elements of our relationship with God. It is not enough to feel close to God or teach others to feel close to God when we or they are explicitly involved in holy acts—learning the Torah and fulfilling God's commandments. Divine consciousness must permeate our mundane pursuits as well.

This attitude toward life can be acquired through practice, by training ourselves or others to overcome the natural tendency of material reality to obscure God's presence in

our lives. Divine life then becomes second nature, ultimately as natural as the material outlook was before.

The more profound way of remaking our selves or others, however, is by revealing our innate Divinity. When we are made fully aware that God's existence is the only true reality, and all other reality is merely contingent on His reality, we uncover our true nature: as part of God's absolute reality, our consciousness is Divine consciousness. We discover that the attitude of seeing God everywhere and being aware of Him in everything we do is not *second* nature—something that supersedes our first nature—but is in fact our *primary* nature, our real self, that is even more deeply part of us than what we thought was our “first” nature.

This is the inner meaning of “kindling a wick until it burns on its own”: we must strive to refine ourselves, others, and the world around us until everyone's and everything's intrinsic Divine nature is revealed, and therefore burns with Divine consciousness as part of its own inherent nature. Only when we have accomplished this have we truly and fully made this world into God's home.

This means revealing the inherent Divinity within our rebellions, as well. To be sure, mutiny (or, on a more refined level, thoughts of mutiny) must be quashed as quickly as possible, and if this requires that we “force” ourselves to acquire a second, Divine nature, so be it. But the more profound way of quelling rebellion is by exposing its true nature: our refusal to be satisfied with our present understanding of God and our revulsion against the shallowness of our relationship with Him. Our rebellion articulates our despair: “If this is all there is to the Divine life, I want nothing of it!”

Seen in this light, our rebellions articulate our sincere yearning to return to God (*teshuvah*), for reestablishing our relationship with Him on a much deeper level than it ever was before. The rebellions of the Jewish people so soon after they set forth on their journeys can be understood in the same vein, and thus their rightful place is indeed in the *parashah* whose theme is raising the world's Divine consciousness until all reality is aflame with it.

This is one of the reasons why the Torah mentions Aaron as the one who kindles the Candelabrum, even though in fact anyone—even a lay person—is technically allowed to do so.<sup>1</sup> Aaron was known for his unbounded love for all people, even those who had no redeeming qualities other than their being God's creations: “Be of the disciples of Aaron, loving peace and pursuing peace, loving all creatures and drawing them to the Torah.”<sup>2</sup> Aaron related even to people who were far from holiness, and lovingly raised their Divine consciousness, setting their souls aflame until they, too, were drawn to God's ways.

When we reveal the inner, Divine essence of even the lowest ebbs in our Divine lives, when we feel the least enthused by all things holy, we gain the ability to “kindle the wick” of reality “until it burns on its own,” and the lowest as well as the highest points in life become part of the same, ongoing process of “kindling the lamps.”<sup>3</sup>

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1. See on 8:2.

2. *Avot* 1:12.

3. *Sefer HaSichot* 5751, vol. 2, pp. 598-610.

— ONKELOS —  
8:1 ומליל י' עם משה למימר:  
2 מלל עם אהרן ותימר לה  
באדלקותך ית בוצינא לקבל  
אפי מנרתא יהוה מנחנין שבועא  
בוצינא:

8:1 וידבר יהוה אל-משה לאמר: 2 ודבר אל-אהרן  
ואמרת אליו בהעלתך את-הנרות אל-מול פני המנורה  
יאירו שבעת הנרות:

— RASHI —  
רבותינו: מכאן שמעלה היתה לפני המנורה, שעליה  
הכהן עומד ומיטיב: אל מול פני המנורה. אל מול נר  
האמצעי, שאינו בקנים אלא בגוף של מנורה: יאירו  
שבעת הנרות. ששה שעל ששת הקנים — שלשה  
המזרחיים פונים למול האמצעי הפתילות שבהן, וכן  
שלשה המערביים ראשי הפתילות למול האמצעי,  
ולמה? כדי שלא יאמרו: לאורה הוא צריך:

2 בהעלתך. למה נסמכה פרשת המנורה לפרשת  
הנשיאים? לפי שכשראה אהרן חנכת הנשיאים חלשה  
דעתו, שלא היה עמם בחנכה, לא הוא ולא שבטו.  
אמר לו הקדוש ברוך הוא: "חייך, שלך גדולה משלהם,  
שאתה מדליק ומיטיב את הנרות": בהעלתך. על שם  
שהלהב עולה. כתוב בהדלקתן לשון "עליה", שצריך  
להדליק עד שתהא שלהבת עולה מאליה. ועוד דרשו

1. ספרי.

involved in making the world into God's home, we should take it as our cue to join them in whatever way possible.

This is especially true in our generation, the last generation of the exile and the first generation of the Redemption: every redemptive act can be considered a step toward consecrating the third Temple. Can anyone miss an opportunity to contribute to constructing and consecrating the holy Temple?!

**The stool in front of the Candelabrum:** In order to kindle the lamps, Aaron had to climb up this stool. This teaches us that when we kindle the spark of Judaism in ourselves or in another person, we benefit spiritually: we ascend a level. This ascent affects not only our head, our intellect and consciousness, but our whole body—all aspects of our life. In fact, we ascend even *before* we actually affect the other person; the very decision to help others affects us first.

Thus, helping to rectify the world at large and prepare it for the messianic Redemption is more than just an act of altruism. It is an essential aspect of our own self-refinement and preparation, as well.<sup>8</sup>

**The stool in front of the Candelabrum:** Just as Aaron lit all seven lamps of the Candelabrum, so was he known for his ability to relate to all types of people, even those whose only redeeming feature was the fact that they were God's creations.

Although the priests are the ones who usually light the Candelabrum, laymen are allowed to light it, as well.<sup>9</sup> This teaches us that it is not only the "Aarons"—the religious professionals—that must light the human menorahs of our world. Every person has the responsibility to seek out people whose souls are not yet aflame with the light of holiness and to ignite them.

Nevertheless, the Torah instructs *Aaron* to light the Candelabrum. This means that in order to ignite another person or enlighten some aspect of reality, we must emulate the high priest—whose entire focus and reality was God and the Torah—and that we are given the power to do so.<sup>10</sup>

**When you kindle the lamps:** Literally, this would be translated "when you raise the lamps." "Raising" a flame means holding the fire to the wick until it is burning steadily on its own.<sup>11</sup> Spiritually, this means that when we light the flame of the human Candelabrum—our own soul or the souls of others—we should not just deliver some quick inspiration and then move on. We should remain near, coddling the flame of the soul to a steady and self-reliant glow.<sup>12</sup>

**When you kindle the lamps:** This phrase can be read to mean "When you *ascend with* the lamps." In the book of Proverbs,<sup>13</sup> King Solomon compares the commandments to an oil lamp: "For a commandment is a lamp." The lamp-apparatus comprises several parts: the vessel, the oil, the wick, and the flame. Nonetheless, the essence and purpose of the lamp is not its physical apparatus but the light that shines from it. Similarly, the physical requirements and activities involved in fulfilling God's commandments are the vessel, while the essence of the commandments is the fervor, the love, and the awe that performing them leads us to. Thus, performing God's commandments illuminates our lives with the flame of Divinely-oriented emotion. Submitting ourselves to God's will purifies our hearts, melting away our love for worldly pleasures in the heat of our love for God and our fear of worldly perils in our fear of displeasing Him.

Still, the emotional relationship with God fostered

7. *Sefer HaSichot* 5748, vol. 2, pp. 478-485. 8. *Sefer HaSichot* 5748, vol. 2, pp. 486-487. 9. See *Yoma* 24b. In order for a non-priest to light the Candelabrum, it has to be brought out of the Sanctuary, into a part of the Temple not off-bounds for laymen, lit there, and brought back into the Sanctuary. 10. *Likutei Sichot*, vol. 2, p. 314 ff. 11. Rashi. 12. *Likutei Sichot*, vol. 2, p. 316-317. 13. 6:23.



## Lighting the Candelabrum

8:1 After the princes of the other tribes finished their inaugural offerings, Aaron was disappointed that his tribe, Levi, had not also brought an inaugural offering. In response, God told him that (a) he had in fact inaugurated the Candelabrum by kindling its lamps throughout the 12 days the princes offered their inaugural sacrifices; (b) he kindled the lamps himself, while they had not sacrificed their offerings themselves; (c) his kindling framed each day's sacrificial rites, while their offerings were just one component of each day's events; and (d) his kindling took place in the inner chamber of the Tabernacle, while their offerings were sacrificed on the Outer Altar. True, Moses had lit the Candelabrum during the installation week, but this was not considered its inauguration, just as the offerings he sacrificed on the Altar were not considered its inauguration.<sup>1</sup> In order to allude to this exchange, the Torah records here those details of how Aaron is to light the Candelabrum that articulate its uniqueness.<sup>2</sup> **God spoke to Moses, saying:**

**2 "Speak to Aaron and say to him: 'The spouts of the Candelabrum's lamps face its central shaft.<sup>3</sup> When you ascend the stool in front of the Candelabrum in order to kindle the lamps, be sure to place the wicks in these spouts so the seven lamps shine toward the central shaft of the Candelabrum. Also, be sure to hold the fire to the wick until it burns by itself.'"**

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### — CHASIDIC INSIGHTS —

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**2 When you kindle the lamps:** Spiritually, lighting the lamps of the Candelabrum means igniting our own souls and the souls of others, as King Solomon says, "The lamp of God is the soul of man."<sup>4</sup> The flame of a candle constantly flickers upwards, as if yearning to leave the wick behind and ascend to the heavens. The soul shares this nature, constantly striving to break out of the boundaries imposed on it by the body and the physical world and reconnect with its spiritual source.

At times, however, this nature recedes and becomes dormant. The soul is so blinded by its surroundings that it forgets its natural thirst for Divinity. This is why the lamps must be kindled. They must be reminded of their innate desire to ascend.

The seven lamps signify the seven basic types of souls, each having its particular path in accomplishing God's purposes based on one of the seven basic emotions.<sup>5</sup> Just as the seven lamps are all part of one candelabrum, all the diverse types of Jews form one collective body. Still, because our Divine mission is the purpose of our existence, our separate paths in achieving it make us separate "lamps"; what we do defines who we are.

However, there is a deeper level of the soul, where it has intrinsic value beyond its Divine mission. At this level, the soul is an end in itself rather than merely a means to an end, and there is therefore

no differentiation of souls based on the differences in the way they achieve their Divine mission. The Torah therefore first refers to the lamps in general, rather than to a specific number, for the elevation it requires us to seek is intended to reach the level where we are all one.<sup>6</sup>

Aaron was disappointed that God did not command him to participate in the inauguration of the Tabernacle. Inasmuch as we have all been called upon to make ourselves, our lives, and our world into a sanctuary, a home for God, we can learn from Aaron's example: we should aspire to participate in every pursuit that furthers this goal, in Jewish education or in specific activities aimed at kindling the spark of Divine consciousness in ourselves or others.

True, no one can be directly involved in everything. But we should nevertheless be so consumed with our Divine purpose that we are disappointed that we are limited in this way.

Furthermore, Aaron became disappointed only after the inaugural rites were finished; as long as they were still going on, he entertained the hope that he would be able to participate. In our case, the "inauguration rites" are still in full swing: until the Temple has been rebuilt and reality brought to its ultimate perfection, we still have the opportunity to participate in the process. Whenever we see others

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1. *Likutei Sichot*, vol. 18, pp. 92-98. 2. The other laws of lighting the Candelabrum are given in Exodus 27:20-21 and Leviticus 24:1-4. 3. See on Exodus 25:37. 4. Proverbs 20:27. 5. See on Exodus 25:31 ff. 6. *Sefer HaMa'amarim Melukat*, vol. 3, pp. 185-190.

ONKELOS

3 וַעֲבַד בֶּן אֶהֱרֹן לְקַבֵּל אֹפִי מִנֶּחְרֵת אֶדְלֶק בְּרִצְיָהָ כִּמְאֵי דִי פִקִּיד יִי יְת מִשָּׁה: 4 וְדִין עֹבֵד מִנֶּחְרֵת נְגִידָא דְהָב עַד שְׂדֵה עַד שְׂשֻׁנָּה נְגִידָא הִיא כְּחֻזָּא דִי אֶחָזִי יִי יְת מִשָּׁה בֶּן עֶבֶד יְת מִנֶּחְרֵת: 5 וּמִלִּיל יִי עִם מִשָּׁה לְמִימְרָא: 6 קָרַב יְת לְאָזִי מִגּוּ בְנֵי יִשְׂרָאֵל וְתַדְפִּי יְתֵהוֹן: 7 וְכִדִּין תַּעֲבֹד לְהֹן לְדַבּוּאֵיהֹן אֲדִי עֲלִיהֹן מִיָּא דְחֻטְאָתָא וְיַעֲבֹרֵן מִסְפֵּר עַל כָּל בִּשְׂרֵהֹן וְיִחְזֹרֵן לְבִשְׂיָהֹן וְיִדְבְּקוּ: 8 וְיִסְבֹּן תוֹר בֶּר תוֹרִי וּמִנְחָתָה סִלְתָּא דְפִילָא בְּמִשַּׁח וְתוֹר תִּנֵּן בֶּר תוֹרִי תַסֵּב לְחֻטְאָתָא:

RASHI

מי שעשאה. ומדרש אגדה: על ידי הקדוש ברוך הוא נעשית מאליה: 6 קח את הלויים. קחם בדברים: אשריכם שתוכו להיות שמשים למקום: 7 הזה עליהם מי חטאת. של אפר הפרה, מפני טמאי מתים שבהם: והעבירו תער. מצאתי בדברי רבי משה הדרשן: לפי שנתנו כפרה על הבכורות שעבדו עבודה זרה והיא קרויה: "זבחי מתים", והמצרע קרוי "מת" — הזקיקם תגלחת במצרעים: 8 ולקחו פר בן בקר. והוא עולה, כמו שנאמר "ועשה וגו' ואת האחד עלה", והוא קרבן צבור בעבודה זרה: ופר שני. מה תלמוד לומר "שני"? לומר לה: מה עולה לא נאכלת, אף חטאת לא נאכלת. ובזו יש סמך לדבריו בתורת פהנים. ואומר אני, שהוראת שעה היתה, ששעיר היתה להם להביא לחטאת עבודה זרה עם פר העולה:

2. מיעד להקשה. 3. דינאל, ה. 4. שופטים טו, ה. 5. שמות כה, מ. 6. תנחומא בחעלותך ג. 7. להלן פסוק יב.

CHASIDIC INSIGHTS

*When you ascend with the lamps:* "When you ascend the ladder of spiritual life through performing the commandments" —

*toward the center of the Candelabrum:* i.e., "focus on the inner dimension of your love and fear, God Himself. Then" —

*shall the seven lamps shine:* i.e., "your focus on God will illuminate your seven emotions with true, selfless spirituality." Every commandment is an opportunity to connect with God, and that connection must be our clear focus and goal. Through achieving that connection, we are able to truly illuminate every facet of our emotional makeup.<sup>24</sup>

2-3 Moses only told Aaron to light the lamps such that all the flames "shine" toward the "face" of the Candelabrum, i.e., that the wicks point toward its center branch as soon as they are kindled. Once they are burning on their own, however, it was apparently

3 וַיַּעַשׂ בֶּן אֶהֱרֹן אֶל־מֹוֹל פְּנֵי הַמְּנוֹרָה הַעֲלָה נִרְתִּיהָ כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה: 4 וְזֶה מַעֲשֵׂה הַמְּנוֹרָה מִקְשָׁה זָהָב עַד־יִרְכָּה עַד־פְּרָחָה מִקְשָׁה הִוא כַּמֶּרְאֶה אֲשֶׁר הִרְאָה יְהוָה אֶת־מֹשֶׁה בֶּן עֲשָׂה אֶת־הַמְּנוֹרָה: 5 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: 6 קַח אֶת־הַלּוֹיִם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל וְטַהַרְתָּ אֹתָם: 7 וְכִדִּיתְעֲשֵׂה לָהֶם לְטַהַרְתָּם הַזֶּה עֲלֵיהֶם מִי חֲטָאֹת וְהִעֲבִירוּ תַעַר עַל־כָּל־בִּשְׂרָם וְכַבְּסוּ בַגְדֵיהֶם וְהִטְהָרוּ: 8 וְלָקְחוּ פֶר בֶּן־בָּקָר וּמִנְחָתוֹ סִלְתָּ בְּלוֹלָה בְּשֶׁמֶן וּפְרִשְׁנִי בֶן־בָּקָר תִּקַּח לְחֻטְאָתָא:

not important which way the wicks faced. Yet, when Aaron lit the Candelabrum, he "raised" (kindled) the lamps toward the face of the Candelabrum," meaning that he ensured that the flames continue to face the center of the Candelabrum even after they were "raised" — i.e., burning steadily on their own.<sup>25</sup>

Aaron's behavior demonstrates an important lesson in our relationship with God. At the beginning of our relationship—at the flame's initial ignition—it is easy to face the center, to keep our eyes on God's exact instructions. But once we become more advanced—once the flame is "raised" and burning steadily—we might imagine that we, too, are authorities on spirituality, on the proper method of accomplishing God's purposes. Aaron realized that even after he had raised the flame—after he had reached lofty heights in his Divine service—it is important to follow God's exact instructions with the simplicity and devotion of a beginner.<sup>26</sup>

24. Or Torah 132; Sefer HaMa'amarim Melukat, vol. 3, pp. 186-187. 25. Likutei Torah (Arizal), Beha'alotcha. 26. Likutei Sichot, vol. 2, p. 686.

**3 Aaron did so; he kindled the lamps** such that their wicks faced **toward the central shaft of the Candelabrum**, exactly as **God had commanded Moses**.

**4** Having the lamps face the central shaft emphasized the fact that the Candelabrum was one, undivided entity. **This was** also reflected in the unique way **the Candelabrum was made: it was a hammered work of gold; it was made out of one block of gold hammered out to form all its parts, from its base—its largest part—to its flower—its most delicate part**. It was not made of separate pieces joined together.<sup>14</sup> When God told Moses to make the Candelabrum this way, he did not understand how it could be done. God therefore showed him a visual representation of it and said, **"This is how the Candelabrum is to be made."** **According to the form that God had shown Moses,**<sup>15</sup> **so did the artisan construct the Candelabrum** by throwing the block of gold into the fire, after which God caused it to be fashioned on its own.<sup>16</sup> In fact, God showed Moses a visual representation of the Candelabrum not only because he did not understand how to make it, but also because the miraculous way the Candelabrum's light shone<sup>17</sup> indicated that God's presence rested on the Jewish people. It was therefore appropriate that fashioning the Candelabrum required a special Divine revelation. Thus, the fact that Aaron was to kindle the Candelabrum such that all its lamps shone toward its central shaft—reflecting the unique way the candelabrum was fashioned—indicated that his inauguration of the Candelabrum was superior to the princes' inauguration of the Altar.<sup>18</sup>

### Installing the Levites

**5** Continuing with the account of the first day of Nisan, 2449, the Torah now describes how the Levites were installed into their office. **God spoke to Moses, saying:**

**6** "Encourage **the Levites** to separate themselves **from** the rest of **the Israelites** by telling them how fortunate they are to be conscripted into God's service. Then, **purify them**, as follows.

**7 This is what you shall do to them to purify them: sprinkle them with purification-water** produced by the rite of the red cow,<sup>19</sup> in case any of them have become defiled through contact with a corpse. Next, **have them shave all their skin with a razor**, the same way a *metzora* must when he is purified from *tzara'at*.<sup>20</sup> They must do this since they are substituting for the firstborn, who became disqualified from Divine service when they worshipped the Golden Calf, and idolatry and *tzara'at* are related (in that both are associated with death<sup>21</sup>). Finally, **have them immerse their garments in a mikveh. Thus shall they purify themselves.**

**8 They shall then take a young bull** for an ascent-offering **with its prescribed grain-offering of fine flour mixed with oil**, since this is the offering prescribed when a group of people commit idolatry.<sup>22</sup> **And you shall take a second young bull as a sin-offering.** The priests must not eat this bull, just like the first, even though they are usually required to eat sin-offerings whose blood is sprinkled on the outer Altar.

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#### — CHASIDIC INSIGHTS —

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by the performance of His commandments is not the consummate end of the spiritual life. Praiseworthy as they most certainly are, love and fear of God nonetheless focus us on *our* side of the rela-

tionship—*our* rapture, *our* passion, *our* awe, *our* assiduity. A higher form of relationship with God is one in which we are focused on *Him* rather than on ourselves. Therefore, the Torah tells us:

14. Exodus 25:31, 36. 15. Exodus 25:40. 16. See on Exodus 25:31. 17. See on Leviticus 24:3. 18. *Likutei Sichot*, vol. 38, pp. 33-37. 19. Below, ch. 19. 20. Leviticus 14:8. 21. Idolatry: Psalms 106:28; *tzara'at*: below, 12:12. 22. Below, 15:9. 23. Below, 15:22-26.

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9 ותקרב ית לנאי קדם משכן ומנא ותכנוש ית כל בנשמתא דבני ישראל: 10 ותקרב ית לנאי קדם יי ויסמכון בני ישראל ית ידיהון על לנאי: 11 ויריס אהרן ית לנאי ארמא קדם יי מן בני ישראל ויהון למפלח ית פלחנא דיי: 12 ולנאי יסמכון ית ידיהון על ריש תוריא ועבדי ית חד חטאתא וית חד עלתא קדם יי לכפרא על לנאי: 13 ותקיס ית לנאי קדם אהרן וקדם בנהי ותריס יתהון ארמא קדם יי: 14 ותפרש ית לנאי מגו בני ישראל ויהון משמשין קדמי לנאי: 15 ובתר כן יעלון לנאי למפלח ית משכן ומנא ותדכי יתהון ותריס יתהון ארמא: 16 ארי אפרשא מפרשין אנון לי מגו בני ישראל חלף פתח כל ולדא בכרא כלא מבני ישראל קרבית יתהון קדמי: 17 ארי דילי כל בכרא בבני ישראל באנשא ובבעיאי ביומא דקטלית כל בכרא בארעא דמזריס אקדשית יתהון קדמי: 18 וקרבית ית לנאי חלף כל בכרא בבני ישראל: 19 ויהבית ית לנאי מסירין לאהרן ולבנהי מגו בני ישראל למפלח ית פלחן בני ישראל במשכן ומנא ולכפרא על בני ישראל ולא יהי בבני ישראל מותא במקרב בני ישראל לקדשא:

9 והקרבת את־הלויים לפני אהל מועד והקהלת את־כל־עדת בני ישראל: 10 והקרבת את־הלויים לפני יהוה וסמכו בני־ישראל את־ידיהם על־הלויים: 11 והניף אהרן את־הלויים תנופה לפני יהוה מאת בני ישראל והיו לעבד את־עבדת יהוה: 12 והלויים וסמכו את־ידיהם על ראש הפרים ועשה את־האחד חטאת ואת־האחר עלה ליהוה לכפר על־הלויים: 13 והעמידת את־הלויים לפני אהרן ולפני בניו והנפת אתם תנופה ליהוה: 14 והבדלת את־הלויים מתוך בני ישראל והיו לי הלויים:

◆ שני 15 ואחרי־כן יבאו הלויים לעבד את־אהל מועד וטהרת אתם והנפת אתם תנופה: 16 כי נתנים נתנים חמה לי מתוך בני ישראל תחת פטרת כל־רחם בכור כל מבני ישראל לקחתי אתם לי: 17 כי לי כל־בכור בבני ישראל באדם ובבהמה ביום הפתי כל־בכור בארץ מצרים הקדשתי אתם לי: 18 ואקח את־הלויים תחת כל־בכור בבני ישראל: 19 ואתנה את־הלויים נתנים | לאהרן ולבניו מתוך בני ישראל לעבד את־עבדת בני־ישראל באהל מועד ולכפר על־בני ישראל ולא יהיה בבני ישראל נגף בגשת בני־ישראל אל־הקדש:

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נתונים למשא, נתונים לשיר: פטרת. פתיחת: 17 כי לי כל בכור. שלי היו הבכורות בקו הדין שהגנתי עליהם בין בכורי מצרים, ולקחתי אותם לי עד שטעו בעגל, ועכשו "ואקח את הלויים": 19 ואתנה וגו'. חמש פעמים נאמר "בני ישראל" במקרא זה, להודיע חבתן, שנכפלו אזורותיהן במקרא אחד במנין חמשה חמשי תורה. וכך ראיתי בבראשית רבה: ולא יהיה בבני ישראל נגף. שלא יצטרכו לגשת אל הקדש, שאם יגשו — יהיה נגף:

9 והקהלת את כל עדת. לפי שהלויים נתונים קרבן כפרה תחתייהם, יבואו ויעמדו על קרבנם ויסמכו את ידיהם עליהם: 11 והניף אהרן את הלויים תנופה. כדרך שאשם מצרע טעון תנופה חי. שלש תנופות נאמרו בפרשה זו: הראשונה לבני קהת, לכך נאמר בם: "והיו לעבד את עבדת ה'", לפי שעבודת קדש הקדשים עליהם — הארון והשלחן וגו'. השנייה לבני גרשון, לכך נאמר בם: "תנופה לה'", שאף עליהם היתה עבודת הקדש: יריעות הקדשים הנראים בבית קדש הקדשים, והשלשית לבני מררי: 16 נתנים נתנים.

8. במחזורות שלנו לא נמצא. עיין בויקרא רבה ב, ד.

**9 You shall then bring the Levites in front of the Tent of Meeting, and you shall gather as well the entire congregation of the Israelites, since the Levites are to effect atonement for them.**

**10 You shall bring the Levites before God, and the Israelites shall lay their hands upon the Levites,** similar to the way a penitent lays his hands on his atonement offering.<sup>27</sup>

**11 Then,** just like a *metzora* must lift up and wave his purification offering,<sup>28</sup> **Aaron, on behalf of the Israelites, shall lift up the first clan of the Levites, the clan of Kehat, one Levite at a time, as a wave-offering before God, that they may perform God's service.**" (Since they carry the holiest objects when the people travel, the clan of Kehat are described as being "before God, performing God's service.")

**12 "The Levites shall then lay their hands on the heads of the two bulls mentioned before. Bring one as a sin-offering and one as an ascent-offering to God to atone for the Levites.**

**13 You shall present the second clan of Levites, the clan of Gershon, before Aaron and his sons, and he will lift them as a wave-offering before God.**" (Since the clan of Gershon carried the objects of secondary holiness, they are described as only being "before God.")

**14 "Thus shall you set apart the Levites from the rest of the Israelites, and the Levites shall become Mine.**

◆ **Second Reading 15 Thereafter, the Levites shall come to serve in the Tent of Meeting. You shall purify them and Aaron will lift the third Levite clan, that of Merari, as a wave-offering.**" (Since they carried the least holy objects, they are not even described as being "before God" relative to the other clans.)

**16 "For the Levites are given to Me from among the Israelites to carry the Tabernacle in transit and given over also to sing in the Sanctuary choir. I have taken them for Myself in place of those that open the womb—that is, all the firstborn—of the Israelites.**

**17 For all the firstborn among the Israelites are Mine, whether man or beast; I sanctified them for Myself on the day I smote all the firstborn in Egypt and spared them.**

**18 But since the Israelite firstborn participated in the sin of worshipping the Golden Calf, I have taken the Levites, who did not, instead of all the firstborn of the Israelites,**

**19 and I have given the Levites as a gift to Aaron and his sons from among the Israelites to perform the service for the Israelites in the Tent of Meeting and to atone on behalf of the Israelites, so that the Israelites will not be inflicted with a plague when the Israelites approach the Sanctuary.** For because they worshipped the Golden Calf, they cannot enter the Sanctuary without being inflicted with a plague. Nonetheless, this does not mean that I lack any affection for the Israelites. On the contrary, I hold them as dear as the five books of the Torah, as witnessed by the fact that I have repeated the word 'Israelite' five times in this very verse."

27. Leviticus 4:29. 28. Leviticus 14:12, 24.



— ONKELOS —

20 ועבד מֹשֶׁה וְאַהֲרֹן וְכָל בְּנֵי־יִשְׂרָאֵל וְכָל בְּנֵי־יִשְׂרָאֵל לְלֹאִי כָּכָל דִּי פְקִיד יִי יְת מֹשֶׁה לְלֹאִי כֵן עֲבָדוּ לַהֲוֹן בְּנֵי יִשְׂרָאֵל: 21 וְאִדְבִּי לְלֹאִי וְחֹזְרוּ לְבוֹשִׁיהֶון וְאִרִּים אֲהֲרֹן יִתְהוֹן אֲרָמָא קֳדָם יִי וְכִפֵּר עַל־יְהוֹן אֲהֲרֹן לְדַבְּוֹאִיהֶון: 22 וְכֹתֵר כֵּן עָלוּ לְלֹאִי לְמַפְלַח יְת פְּלִחְנֶהון בְּמִשְׁכַּן זְמָנָא קֳדָם אֲהֲרֹן וְקֳדָם בְּנוֹהֵי כְּמָא דִּי פְקִיד יִי יְת מֹשֶׁה עַל לְלֹאִי כֵן עֲבָדוּ לַהֲוֹן: 23 וּמִלִּיל יִי עִם מֹשֶׁה לְמִימֶר: 24 דָּא דִּי לְלֹאִי מִבֵּר חֲמִשׁ וְעֶשְׂרִין שָׁנִין וְלַעֲלָא יִיִי לְחִילָא חִילָא בְּפִלְחֹן מִשְׁכַּן זְמָנָא: 25 וּמִבֵּר חֲמִשִּׁין שָׁנִין יְתוֹב מַחִיל פְּלִחְנָא וְלֹא יִפְלַח עוֹד: 26 וְיִשְׁמַשׁ עִם אֲחֻזֵּי בְּמִשְׁכַּן זְמָנָא לְמִשְׁר מִטְרָא וּפְלִחְנָא לֹא יִפְלַח כְּדִין תַּעֲבֹד לְלֹאִי בְּמִשְׁרֵתֶהון: 9:1 וּמִלִּיל יִי עִם מֹשֶׁה בְּמִדְבָּרָא דְּסִינֵי בְּשִׁתָּא תְּנִיתָא לְמַפְקֶהון מֵאֶרֶץ דְּמִצְרַיִם בְּיִרְחָא קְדָמָאָה לְמִימֶר: 2 וְיַעֲבֹדוּן בְּנֵי יִשְׂרָאֵל יְת פִּסְחָא בְּזִמְנָה:

— RASHI —

חֹזֵר הוּא לְנַעֲיִלַת שְׁעָרִים וְלִשְׁרִיר וְלִטְעוֹן עֲגֻלוֹת. וְהוּא "יִשְׁרֵת אֶת אֶחָיו" — "עִם אֲחֻזֵּי", כְּתָרְגוּמוֹ: 26 לְשִׁמּוֹר מִשְׁמֶרֶת. לְחֻנוֹת סָבִיב לְאֹהֶל, וְלִהְיוֹרִיד בְּשַׁעַת הַמַּסְעוֹת: 1 בְּחֹדֶשׁ הָרִאשׁוֹן. פְּרָשָׁה שְׁבָרָאשׁ הַסֵּפֶר לֹא נִאֲמָרָה עַד אִיר, לְמִדָּת, שְׁאִין סֵדֶר מְקֻדָּם וּמֵאֲחֶר בְּתוֹרָה. וְלָמָּה לֹא פִתַּח בְּזוֹ? מִפְּנֵי שֶׁהוּא גְּנוּזָן שֶׁל יִשְׂרָאֵל, שֶׁכָּל אֲרָבָעִים שָׁנָה שְׁהִיּוּ יִשְׂרָאֵל בְּמִדְבָּר, לֹא הִקְרִיבוּ אֶלָּא פִּסַּח זֶה בְּלִבֵּד: 2 בְּמוֹעֵדוֹ. אֵף בְּשַׁבָּת. "בְּמוֹעֵדוֹ" — אֵף בְּטַמְאָה:

20 וַיַּעַשׂ מֹשֶׁה וְאַהֲרֹן וְכָל־עַדְת בְּנֵי־יִשְׂרָאֵל לְלוֹיִם כְּכָל אֲשֶׁר־צִוָּה יְהוָה אֶת־מֹשֶׁה לְלוֹיִם כִּי־עָשׂוּ לָהֶם בְּנֵי יִשְׂרָאֵל: 21 וַיַּתְחַטְּאוּ הַלוֹיִם וַיִּכְבְּסוּ בְּגָדֵיהֶם וַיָּנֶף אֶהֱרֹן אֹתָם תְּנוּפָה לִפְנֵי יְהוָה וַיִּכַּפֵּר עֲלֵיהֶם אֶהֱרֹן לְמַהֲרָם: 22 וְאַחֲרֵי־כֵן בָּאוּ הַלוֹיִם לַעֲבֹד אֶת־עַבְדְּתָם בְּאֹהֶל מוֹעֵד לִפְנֵי אֶהֱרֹן וּלִפְנֵי בְנָיו כַּאֲשֶׁר צִוָּה יְהוָה אֶת־מֹשֶׁה עַל־הַלוֹיִם כִּי עָשׂוּ לָהֶם: ס

23 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר: 24 זֹאת אֲשֶׁר לְלוֹיִם מִבֶּן חָמֵשׁ וְעֶשְׂרִים שָׁנָה וְמוֹעֵדָה יָבוֹא לַעֲבֹד צִבָּא בַּעֲבֹדֶת אֹהֶל מוֹעֵד: 25 וּמִבֶּן חֲמִשִּׁים שָׁנָה יָשׁוּב מִצִּבָּא הָעֹבְדָה וְלֹא יַעֲבֹד עוֹד: 26 וְיִשְׁרֵת אֶת־אֶחָיו בְּאֹהֶל מוֹעֵד לְשִׁמּוֹר מִשְׁמֶרֶת וְעֹבְדָה לֹא יַעֲבֹד כִּכָּה תַעֲשֶׂה לְלוֹיִם בְּמִשְׁמֶרֶתָם: פ

◆ שְׁלִישִׁי 9:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה בְּמִדְבַר־סִינֵי בַשָּׁנָה הַשְּׁנִיָּה לְצֵאתָם מֵאֶרֶץ מִצְרַיִם בְּחֹדֶשׁ הָרִאשׁוֹן לֵאמֹר: 2 וַיַּעֲשׂוּ בְנֵי־יִשְׂרָאֵל אֶת־הַפִּסַּח בְּמוֹעֵדוֹ:

20 וַיַּעַשׂ מֹשֶׁה וְאַהֲרֹן וְכָל עַדְת וְגו'. מֹשֶׁה הִעֲמִיד וְאַהֲרֹן הִנִּיפָם וְיִשְׂרָאֵל סָמְכוּ אֶת יְדֵיהֶם: 22 כַּאֲשֶׁר צִוָּה ה' וְגו' כֵּן עָשׂוּ. לְהַגִּיד שֶׁכָּח הָעוֹשִׁין וְהַנֶּעֱשֶׂה בָהֶם, שְׁאֵחָד מִקֵּן לֹא עָבַד: 24 זֹאת אֲשֶׁר לְלוֹיִם. שְׁנַיִם פּוֹסְלִים בָּהֶם וְאִין הַמוֹמִין פּוֹסְלִים בָּהֶם: מִבֶּן חָמֵשׁ וְעֶשְׂרִים, וּבְמִקוֹם אֲחֵר אוֹמֵר: "מִבֶּן שְׁלֹשִׁים שָׁנָה". הָא כִּי־צַד? מִבֶּן עֶשְׂרִים וְחָמֵשׁ בָּא לְלִמּוֹד הַלְכוֹת עֲבֹדָה, וְלִמּוֹד חֲמִשׁ שָׁנִים, וְכֵן שְׁלֹשִׁים עוֹבֵד. מִכָּאן לְתַלְמִיד שֶׁלֹּא רָאָה סִימָן יָפֵה בְּמִשְׁנֵתוֹ בְּחִמְשׁ שָׁנִים, שֶׁשׁוּב אִינוֹ רוֹאֶה: 25 וְלֹא יַעֲבֹד עוֹד. עֲבֹדֶת מִשָּׂא בְכֶתֶף, אֲבָל

9. במדבר ד, ג.

the second year of their exodus from Egypt, saying:

2 "Even though the Israelites are technically exempt from offering the Passover sacrifice until they enter the Land of Israel, they shall nonetheless offer the Passover sacrifice here, in the desert, in its appointed time. And at all times, they shall offer the Passover sacrifice in its appointed time even if this happens to fall on the Sabbath.

**20** So Moses, Aaron, and the entire congregation of Israel did what God told them to do **to the Levites**: Moses assembled them, Aaron lifted them up, and the Israelites laid their hands on them. **The Israelites did** in accordance with **all that God had instructed Moses regarding the Levites**.

**21** The Levites, too, did what was required of them: they **purified themselves and immersed their clothes**. Then Aaron lifted them as a wave-offering before God, and Aaron atoned for them, to purify them.

**22** Thereafter, the Levites came to perform the service in the Tent of Meeting before Aaron and before his sons. Moses, Aaron, and the Israelites **did to the Levites just as God had commanded Moses regarding them**, and neither the Israelites nor the Levites demurred.

**23** God spoke to Moses, saying:

**24** “**This is the rule concerning the Levites**: Whereas the priests can be disqualified from service by bodily blemishes,<sup>29</sup> this is not the case with the Levites. For them, only age matters: **from 25 years old and upwards they shall enter the service to work in the Tent of Meeting**. They shall train for five years and commence their service at age 30.<sup>30</sup>

**25** When they are 50 years old, they shall retire from the work troop, and do no more work.

**26** Those 50 years old and older **shall serve with their brethren in the Tent of Meeting** by opening and closing the Temple gates, playing in the orchestra (except for the heavier instruments<sup>31</sup>), singing in the choir, loading the lighter objects on the wagons, and **to keep the charge** of keeping laymen away from the Tent of Meeting and dismantling and erecting the Tabernacle before and after travel. **But they shall not perform the service** of carrying the sacred objects on their shoulders. **Thus shall you deal with the Levites regarding their charge.**”

### Passover in the Desert

- ◆ *Third Reading 9:1* The Torah now records how God gave instructions for offering the Passover sacrifice (which would take place two weeks later, on the 14th of Nisan). Although the narrative has been focused on the events of the 1st of Nisan for some time,<sup>32</sup> this date is given only now, implying that it is due to the episode that is about to be recounted that the events of Nisan are chronicled *after* the events of Iyar (which are chronicled at the beginning of the book). Indeed, the Torah here describes how, in response to the request of a few individuals, God provided the people with the opportunity to offer the Passover sacrifice late if they could not offer it at its designated time. It follows that once they were sentenced to stay in the desert for 40 years,<sup>33</sup> God would certainly have allowed the people to offer the Passover sacrifice during this period had they asked Him—even though they were technically exempt from offering it until they entered the Land of Israel.<sup>34</sup> But they never asked this of God, and this is an embarrassment for the Jewish people. Because it is not appropriate to begin one of the Torah’s books with an incident that is deprecatory to the Jewish people, the events are chronicled out of order.<sup>35</sup> **God spoke to Moses in the Sinai Desert, on the first day<sup>36</sup> of Nisan, the first month of**

29. Leviticus 21:16-24. 30. See above, 4:3. 31. See above, on 4:47. 32. I.e., since above, the beginning of chapter 5. 33. Below, 14:33. 34. Exodus 12:25. 35. *Likutei Sichot*, vol. 23, p. 64 ff. 36. *Gitin* 60ab.

## ONKELOS

3 בארבעה עשר יום בחודש הזה בין הערבים תעשו אתו במעדו בכל חקתיו וככל משפטי תעשו אתו: 4 וידבר משה אל בני ישראל לעשת הפסח: 5 ויעשו את הפסח בראשון בארבעה עשר יום לחודש בין הערבים במדבר סיני ככל אשר צוה יהוה את משה בן עשו בני ישראל: 6 והיו אנשים אשר היו טמאים לנפש אדם ולא יכלו לעשת הפסח ביום ההוא ויקרבו לפני משה ולפני אהרן ביום ההוא: 7 ויאמרו האנשים ההמה אליו אנחנו טמאים לנפש אדם למה נגרע לכלתי הקריב את קרבן יהוה במעדו בתוך בני ישראל:

## RASHI

אחר מנין לו? 7 למה נגרע. אמר להם: "אין קדשים קרבים בטמא". אמרו לו: "יורק הדם עלינו בכהנים טהורים, ויאכל הבשר לטהורים". אמר להם: "עמדו ואשמעו", בתלמיד המבטח לשמע מפי רבו. אשרי ילוד אשה שקר מבטח, שכל זמן שהיה רוצה היה מדבר עם השכינה. וראויה היתה פרשה זו להאמר על ידי משה בשאר כל התורה כלה, אלא שזכו אלו שתאמר על ידיהן, שמגלגלין זכות על ידי זכאי:

10. ויקרא כג, מד.

## CHASIDIC INSIGHTS

which is a religious obligation.<sup>39</sup> Why then, they argued, should they be excluded?<sup>40</sup>

Their cry caused God to grant us the holiday and the opportunity of the second Passover, a second opportunity for redemption.

We must learn from their example. Because we are living in exile, we, too, are spiritually defiled, and cannot bring the Passover offerings. But if we truly cry out to God—demanding the opportunity to connect with Him, feeling that the missed opportunity to serve Him jeopardizes our very being, and reminding Him of His responsibility for our impurity—He will surely redeem us from exile and afford us the opportunity to connect with Him fully.<sup>41</sup>

**We are ritually defiled:** Allegorically, "tending to a dead relative" means helping someone who is spiritually "dead." When we encounter such a person, our first priority is to revive his intrinsic con-

3 ככל חקתיו. אלו מצות שבוטלו: שנה, ויבדל משפטי. אלו מצות שעל גופו ממקום אחר, כגון שבעת ימים למצה ולבעור חמץ: 4 וידבר משה וגו'. מה תלמוד לומר, והלא נאמר: "וידבר משה את מעדיו ה'?" אלא, כששמע פרשת מועדים מסיני, אמר להם, וחור והוהירם בשעת מעשה: 6 לפני משה ולפני אהרן. כששניהם יושבין בבית המדרש, באו ושאלום. ולא יתכן לומר זה אחר זה, שאם משה לא היה יודע,

nection with God through the Torah and its commandments. Of course, this encounter will require us to temporarily abandon our own, loftier pursuits while we take care of our fellow's more basic spiritual needs. But the holiday of the second Passover assures us that God will return this "lost" time and allow us the fullest expression of our own relationship to Him, also.<sup>42</sup>

**We are ritually defiled:** The theme of the second Passover is that it is never too late; it is always possible to set things aright. Even if one was spiritually impure or spiritually distant from his proper destination, God still gives him an opportunity to change the past and correct the wrongs.<sup>43</sup>

**We are ritually defiled:** There are two methods of serving God: the path of righteousness and the path of *teshuvah* ("return"). When we are on the path of righteousness, we fulfill our Divine mission straightforwardly: we shun all sources of defile-

39. See *Sukah* 25b; *Rashi ad loc.*; *Sifrei*. 40. *Sefer HaSichot* 5748, vol. 2, pp. 480. 41. *Likutei Sichot*, vol. 22, pp. 215-216. 42. *Torat Menachem*, vol. 1, p. 52. 43. *HaYom Yom*, 14 Iyar.



**3 On the afternoon of the fourteenth of this month, you shall offer it in its appointed time**, even if most or all of you are impure by having come in contact with a corpse; **you shall offer it in accordance with all the statutes** that apply to it intrinsically, i.e., that it be an unblemished, one-year-old male lamb, **and** in accordance with **all its ordinances** that apply to it extrinsically, i.e. that it be roasted, eaten with unleavened bread, and so on.”

**4 Moses spoke to the Israelites**, instructing them **to offer the Passover sacrifice**. Even though Moses had already taught them the laws of the festivals, he nevertheless reviewed them with the people prior to each festival.

**5 So they offered the Passover sacrifice in the afternoon of the fourteenth day of the first month, in the Sinai Desert; the Israelites did exactly according to all that God had commanded Moses.**

## The Second Passover

**6 But there were men who had become ritually defiled** because of contact with a corpse. Therefore, they **could not offer the Passover sacrifice on that day**. **So they approached Moses and Aaron** together, in the tent that served as their house of study, **on that day**.

**7 Those men said to Moses**, “**We are ritually defiled because of contact with a corpse**. But last year, the Passover lamb was not eaten as a sacrifice; everyone just slaughtered the lamb, put the blood on the doorposts, and ate the meat. Why should it be any different this year? Perhaps it is to be slaughtered as a sacrifice only when it assumes its full legal force, when we enter the Land of Israel. This year, it is an exceptional case, and who is to say that the laws that will apply later on also apply now? **Why**, then, **should we be excluded** from slaughtering and eating the Passover lamb now?” Moses replied, “True, last year, the Passover lamb was not slaughtered as a sacrifice. But God said that this year it *is* to be treated as a sacrifice, and as you know, only ritually pure people may offer sacrifices.” To this, they argued, “If so, it follows that there are two aspects to the Passover sacrifice: offering it as a sacrifice and eating it. Since it is sacrificial meat, we understand that we must not eat it. But let us at least observe the sacrificial aspect of the ritual: **Why should we be excluded from offering God’s sacrifice in its appointed time, along with the rest of the Israelites?** Let us slaughter our lambs outside the Tabernacle. The blood can then be sprinkled inside by ritually pure priests on our behalf, and other, ritually pure people can eat the flesh in our stead.”<sup>37</sup>

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### ∞ CHASIDIC INSIGHTS ∞

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**7 We are ritually defiled:** These Jews understood why they could not bring the sacrifice together with everyone else; they prefaced their words by saying, “We were defiled.” But they still cried, “Why should we be left out? We want to be able to achieve the same connection to God as everyone else. We know that our impurity precludes this, but we in-

sist on participating nonetheless.”

In a deeper sense, they not only felt excluded from the same positive experience as everyone else; they felt that their very essence was at stake.<sup>38</sup>

Furthermore, according to some opinions, these people became defiled by burying a dead relative,

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<sup>37</sup> *Likutei Sichot*, vol. 28, pp. 68ff. <sup>38</sup> This is implied in the literal meaning of the words translated as “why should we be left out” (למה נגרע), which is “why should we be diminished.”

ONKELOS

8 ואמר להון משה אורכו עד דאשמע מא דאתפקד מן קדם יי על דילכון: 9 ומליל יי עם משה למימר: 10 מלל עם בני ישראל למימר גבר גבר ארי יהי מסאב לטמי נפשא דאנשא או בארחא רחיקא לכון או לדריכון ויעבד פסחא קדם יי: 11 בירחא תנינא בארבעת עשרא יומא בין שמיניא ועבדון יתה על פטיר ומקריין ייכלנה: 12 לא ישארו מנה עד צפרא וגמא לא יתבדון בה בכל גזרת פסחא ועבדון יתה: 13 וגברא דהוא דכי וגברא לא יהוה ויתמנע מלמעבד פסחא וישתצי אנשא ההוא מעמה ארי קרבנא דיי לא קריב בזמנה חובה קבל גברא ההוא:

8 וַיֹּאמֶר אֲלֵהֶם מֹשֶׁה עֲמְדוּ וְאַשְׁמְעָה מִה־יְצִוָּה יְהוָה לָכֶם: פ  
9 וַיִּדְבֹּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: 10 דְּבַר אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר אִישׁ אִישׁ בִּי־יְהִי טָמֵא | לְנֶפֶשׁ אוֹ בְּדֶרֶךְ רַחֲקָה לָכֶם אוֹ לְדֶרֶתֵיכֶם וַעֲשֵׂה פֶסַח לַיהוָה: 11 בַּחֹדֶשׁ הַשְּׁנִי בְּאַרְבַּעַת עֶשֶׂר יוֹם בֵּין הָעֶרְבִים יַעֲשׂוּ אֹתוֹ עַל־מִצּוֹת וּמִרְיִים וְאָכְלֻהוּ: 12 לֹא־יִשְׁאִירוּ מִמֶּנּוּ עַד־בֹּקֶר וַעֲצֹם לֹא יִשְׁבְּרוּ בוֹ כְּכֹל־חֻקַּת הַפֶּסַח יַעֲשׂוּ אֹתוֹ: 13 וְהָאִישׁ אֲשֶׁר־הוּא טָהוֹר וּבְדֶרֶךְ לֹא־הָיָה וְחָדַל לַעֲשׂוֹת הַפֶּסַח וּנְכַרְתָּה הַנֶּפֶשׁ הַהִוא מֵעַמִּיָּה כִּי | קִרְבָּן יְהוָה לֹא הִקְרִיב בְּמַעַדוֹ חֲמָאוּ יִשָּׂא הָאִישׁ הַהוּא:

RASHI

פסח שני — מצה וחמץ עמו בבית, ואין שם יום טוב, ואין אסור חמץ אלא עמו באכילתו:

10 או בדרך רחקה. נקוד עזר, לומר לא שרחוקה ודאי, אלא שהיה חוץ לאספקת העזרה כל זמן שהיטה.

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Passover celebration. Anyone who wishes to offer or eat the Passover sacrifice must be pure. There must not be any leaven—or the spiritual impurities it represents—to contravene Divine consciousness. And, even with all of that, it takes a full seven days to fully and methodically integrate the spiritual energies of the holiday.

The second Passover, on the other hand, embodies the approach of *teshuvah*. Because it is an exercise in transcendence, it does not require the methodical preparation required by the regular Passover. The leaven need not be banished, since we are ready to elevate it, too. Earlier impurity no longer matters, for it cannot destroy this intrinsic connection. And one day is enough, for this connection transcends time as well as behavioral issues.<sup>46</sup>

**We are ritually defiled:** If, as we have explained, the second Passover embodies a higher degree of Divine service, why is it reserved for those who became defiled? Why could one who brought the sacrifice on the first Passover not enjoy the sublimity of the second? How was he to achieve the advantages of transcendence?

As we have explained previously,<sup>47</sup> a “sacrifice” (*korban*) is a way of “connecting” (*karev*) to God. A person who achieved the intended intensity of con-

nection to God by offering the Passover sacrifice in its proper time would achieve—through continuing to grow systematically—the second level of service as well, and did not require a special “jump.” Over the course of the month following the first Passover, the original connection would initiate ever more sublime degrees of connection. Hence, such a person did not require any further catalysts to ensure this growth. It was only those who had deviated from the proper path and had never begun a proper journey of growth that needed to skip directly to the transcendent mode. They required a catalyst, an offering to be brought in the second month, because without that “jump” they would have remained helpless and unchanged.<sup>48</sup>

**We are ritually defiled:** Although until we regain control of the Temple Mount, we are not obligated to offer the Passover sacrifice on the first Passover, we still celebrate the second Passover because of its spiritual meaning. We celebrate the added capacity to achieve a higher degree of spiritual connection and its lesson of hope: No matter what may have happened in the past, no matter what we may have spoiled, it is never too late. We still have the ability and opportunity to change not only our futures, but even the effects of our pasts.<sup>49</sup>

46. *Likutei Sichot*, vol. 18, pp. 120-122. 47. Overview to *parashat Vayikra*. 48. *Likutei Sichot*, vol. 33, pp. 58-60. 49. *Likutei Sichot*, vol. 33, pp. 60-61.

**8** Moses said to them, “Wait, and I will hear what God instructs me concerning you.” Moses was such an exalted prophet that he knew that he could consult with God whenever he felt it necessary.

**9** The following laws were part of the original laws of the Passover offering, but because God foresaw that these righteous individuals would yearn to perform this commandment, He did not give these laws until they asked about it, in order that it be ascribed to their merit. Thus, **God spoke to Moses** in response to their query, **saying:**

**10 “Speak to the Israelites saying, ‘The ritually defiled men did not reason correctly. The offering up and the eating of the Passover sacrifice are intrinsically connected, and whoever is disqualified from eating it may not offer it, either. However, there is an alternative way that they can fulfill this commandment: Any person who becomes defiled from contact with a corpse, or is outside the courtyard of the Tabernacle during the time the sacrifice may be offered—even if he is only the slightest bit distant from it and nonetheless refrains from entering it in order to offer the sacrifice—or who inadvertently has leavened bread in his possession,<sup>44</sup> whether this person is among you or in future generations, he may still make a Passover sacrifice for God.**

**11 But he shall offer it in the afternoon of the fourteenth day of the second month, Iyar, rather than in the first month, Nisan. The other laws of the Passover offering, however, do apply: he shall eat it with unleavened bread and bitter herbs.**

**12 He shall not leave any of it over until morning, and he shall not break any of its bones. He shall offer it in accordance with all the statutes connected with the regular Passover sacrifice.** Nonetheless, he does not have to remove leavened bread from his house, and the day is not considered a festival for him *per se*, in that work is permitted.

**13 But if a man who is ritually pure and is not on a journey neglects to offer the Passover sacrifice, his soul shall be cut off from his people—he will die prematurely and childless<sup>45</sup>—for he did not bring God’s offering in its appointed time; that person shall bear his sin.**

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— ❧ CHASIDIC INSIGHTS ❧ —

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ment and do what is required of us. But because we are fulfilling God’s mission in the context of the finite, material world, elevating it and ascending through it, we must operate methodically, systematically. We must play by the rules: we cannot carry out a specific step unless we have completed all the prerequisites, and every step must build on the previous one rather than oppose it.

If, however, we have strayed from the path of righteousness, it is not enough to merely avoid impropriety; we must address the fact that we have succumbed to the forces of evil and use this fact to strengthen the weak point in our relationship with

God. When we do this, we transform the power of evil into holiness and our previous sin into a source of merit, thereby obtaining God’s forgiveness for our misdeed. This ability to change that which is already done and to overcome wrongs that have already been perpetrated is drawn from a source of transcendent spirituality, a level beyond merit or iniquity. It taps the *essential* relationship between man and God, which is not predicated on our obedience to His will. This connection can never waver, for it is intrinsic in nature; the essence of the Jewish soul is one with God whether we obey His will or not.

The path of righteousness is reflected in the regular

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<sup>44</sup>. See *Likutei Sichot*, vol. 8, pp. 61-71. <sup>45</sup>. See Exodus 12:19.

ONKELOS

14 וְאִי יִגְדֹּר אֶתְכֶם גֵּר וְעָשָׂה פֶסַח לַיהוָה בְּחֻקְתָּהּ הַפֶּסַח  
וּבְמִשְׁפָּטוֹ בֵּן יַעֲשֶׂה חֻקָּה אַחַת יִהְיֶה לָכֶם וְלַגֵּר וְלֹא־זָרָה  
הָאֶרֶץ: 8  
15 רְבִיעִי 15 וּבְיוֹם הַקִּים אֶת־הַמִּשְׁכָּן בִּסְהַר הָעֵנָן אֶת־  
הַמִּשְׁכָּן לְאַהֲלֵי הָעֵדֻת וּבְעָרֵב יִהְיֶה עַל־הַמִּשְׁכָּן בְּמִרְאֵה־  
אֵשׁ עַד־בֹּקֶר: 16 בֵּן יִהְיֶה תְמִיד הָעֵנָן וּבִסְנֹו וּמִרְאֵה־  
אֵשׁ לַיְלָה: 17 וּלְפִי הָעֲלֹוֹת הָעֵנָן מַעַל הָאֹהֶל וְאַחֲרֵי  
כֵן יִסְעוּ בְּנֵי יִשְׂרָאֵל וּבְמִקּוֹם אֲשֶׁר יִשְׁכְּנוּ־שָׁם הָעֵנָן שָׁם  
יִחַנו בְּנֵי יִשְׂרָאֵל: 18 עַל־פִּי יְהוָה יִסְעוּ בְּנֵי יִשְׂרָאֵל וְעַל־  
פִּי יְהוָה יִחַנו כָּל־יְמֵי אֲשֶׁר יִשְׁכֹּן הָעֵנָן עַל־הַמִּשְׁכָּן יִחַנו:  
19 וּבְהֶאֱרִיד הָעֵנָן עַל־הַמִּשְׁכָּן יָמִים רַבִּים וּשְׁמֹרוֹ בְּנֵי־  
יִשְׂרָאֵל אֶת־מִשְׁמֶרֶת יְהוָה וְלֹא יִסְעוּ: 20 וְאֵשׁ אֲשֶׁר יִהְיֶה  
הָעֵנָן יָמִים מִסְפָּר עַל־הַמִּשְׁכָּן עַל־פִּי יְהוָה יִחַנו וְעַל־  
פִּי יְהוָה יִסְעוּ: 21 וְאֵשׁ אֲשֶׁר יִהְיֶה הָעֵנָן מַעַרֵב עַד־בֹּקֶר  
וְנִעְלָה הָעֵנָן בִּבְקֹר וְנִסְעוּ אוֹ יוֹמָם וְלַיְלָה וְנִעְלָה הָעֵנָן  
וְנִסְעוּ: 22 אוֹ־יָמִים אוֹ־חֹדֶשׁ אוֹ־יָמִים בְּהֶאֱרִיד הָעֵנָן עַל־  
הַמִּשְׁכָּן לִשְׁכֹּן עָלָיו יִחַנו בְּנֵי־יִשְׂרָאֵל וְלֹא יִסְעוּ וּבְהֶעֱלֹתוֹ  
יִסְעוּ:

RASHI

ה' יסעו. שנינו במלאכת המשכן: ביון שהיו ישראל  
נוסעים, היה עמוד הענן מתקפל ונמשך על גבי בני  
יהודה כמין קורה, תקעו והריעו ותקעו, ולא היה מהלך  
עד שמשא אומר: "קומה ה'", ונסע דגל מונה יהודה.  
זו בספרי: ועל פי ה' יחנו. ביון שהיו ישראל חונים,  
עמוד הענן היה מתמר ועולה ונמשך על גבי בני יהודה  
כמין ספה, ולא היה נפרש עד שמשא אומר: "שוכה ה'  
רבבות אלפי ישראל"<sup>15</sup>, הוי אומר: על פי ה', ובניד משה:  
20 ויש. כלומר: ופעמים: ימים מספר. ימים מעטים:  
22 או ימים. שנה. כמו: "ימים תהיה גאלתו"<sup>16</sup>:

14 וכי יגור אתכם גר ועשה פסח. יכול כל המתגיר  
יעשה פסח מיד, תלמוד לומר: "חקה אחת וגו'". אלא  
כך משמעו: וכי יגור אתכם גר, ובא עת לעשות פסח  
עם חבריו, בחקה וכמשפט יעשה: 15 המשכן לאהל  
העדת. המשכן העשוי להיות אהל ללוחות העדות:  
יהיה על המשכן. כמו "הנה על המשכן", וכן כל לשון  
הפרשה: 17 העלות הענן. בתרגומו: "אסתלקות". וכן  
"ונעלה הענן". ולא יתכן לכתב "ולפי עלות הענן"  
"ועלה הענן", שאין זה לשון סלוק אלא צימוד ועליה,  
כמו: "הנה עב קטנה ככף איש עלה מים"<sup>12</sup>: 18 על פי

11. במדבר ט, כא. 12. מלכים א יח, מד. 13. פרק יג. 14. במדבר י, לה. 15. במדבר י, לו. 16. ויקרא כח, כט.

22 Whether it was for two days, a month, or a year that the cloud lingered, hovering over the Tabernacle, the Israelites would encamp and not travel; and when it departed from over the Tabernacle and spread itself over the camp of the tribe of Judah, they traveled.

14 Although provision is made to offer the Passover sacrifice late if the proper time for doing so was missed, there are circumstances in which this provision does *not* apply. **If a convert joins your ranks and dwells with you, and thus he becomes obligated to offer the Passover sacrifice to God, he does not offer it immediately upon his conversion. Rather, he shall offer it according to the statutes of the regular Passover sacrifice and its ordinances, i.e., on the 14<sup>th</sup> of Nisan, just as born Israelites do. Thus, one statute shall apply to all of you, to the convert and to the native-born citizen.'** "

### Signals to Journey

- ◆ **Fourth Reading 15** Before the Torah begins the chronicles of the people's travels in the desert, it describes how they broke camp and made camp. It will be recalled<sup>50</sup> that **on the day the Tabernacle was erected, the first of Nisan, 2449, the cloud covered the Tabernacle that served as a tent for the Tablets of the Testimony, and at evening, there was an appearance of fire over the Tabernacle, which remained until morning.**

**16 So it was always: the cloud covered it by day and there was an appearance of fire at night.**

**17 Whenever** God decided that it was time to travel, **the cloud would depart from over the Tent of Meeting** by folding itself up, and then spread itself out over the camp of the tribe of Judah—since they led the people in their travels, as stated previously.<sup>51</sup> This would be the sign that **the Israelites should afterwards travel.** Seeing this, the priests would blow on the trumpets, and Moses would proclaim, "Arise, O God! May Your enemies be scattered, and may those who hate You flee from You," as will be described presently.<sup>52</sup> After this, the cloud would take the form of a pillar again, and lead the people in their travels. When God decided that it was time to camp, the cloud would arch up over the tribe of Judah in the form of a hut. This was the signal that **the Israelites should encamp in the place where the cloud rested.** After the Israelites had made camp, Moses would say, "Repose, O God, among the myriads and thousands of Israel,"<sup>53</sup> and then the cloud would return to hover over the Tent of Meeting.

**18 Thus, at God's bidding the Israelites traveled, and at God's bidding they encamped. As long as the cloud hovered above the Tabernacle, they remained encamped.**

**19 When the cloud lingered over the Tabernacle for many days, the Israelites kept the charge of God and did not travel.**

**20 Sometimes, the cloud remained for several days above the Tabernacle. In this case, too, at God's bidding they traveled and at God's bidding they encamped.**

**21 Sometimes the cloud remained over the Tabernacle from evening until morning, and when the cloud departed from over the Tabernacle and spread itself over the camp of the tribe of Judah in the morning, they traveled. At other times, the cloud remained for a day and a night, and when the cloud departed from over the Tabernacle and spread itself over the camp of the tribe of Judah, they traveled.**

50. These verses are a restatement and expansion of Exodus 40:34-38. 51. Numbers 2:9. 52. Below, 10:5-6, 35; Rashi on 2:9, above. 53. Below, 10:36.



ONKELOS

23 על מִמָּקְרָא דִּי שְׁכֹן וְעַל מִמָּקְרָא דִּי נְטִילָה יֵת מִשְׁרֵת מִמָּקְרָא דִּי נְטִירָן עַל מִמָּקְרָא דִּי בִידָא דְמִשְׁה: 10:1 וּמִלִּיל יֵי עִם מִשְׁה לְמִימְרָא: 2 עֲבַד לָךְ תַּרְמִין חֲצוּצָן דְכִסָּף נְגִיד תַּעֲבַד יִתְּהוּ וְיִהְיוּ לָךְ לְעֶרְעָא בְנִשְׁתָּא וּלְאַטְלָא יֵת מִשְׁרֵתָא: 3 וְיִתְקַעוּ בָהֶן וְיִזְדַּמְנוּ לְוִתָּךְ כָּל בְּנִשְׁתָּא לְתַרְעָה מִשְׁכָּן וּמִנָּא: 4 וְאַם בְּחִדָּא יִתְקַעוּ וְיִזְדַּמְנוּ לְוִתָּךְ רַבְרָבִיא רִישֵׁי אֲלָפִיא דִּישְׂרָאֵל: 5 וְתִתְקַעוּ יִבְבְּתָא וְיִשְׁלֹחַ מִשְׁרֵתָא דְשְׁכֹן קְדוּמָא: 6 וְתִתְקַעוּ יִבְבְּתָא תְּנִינֹת וְיִשְׁלֹחַ מִשְׁרֵתָא דְשְׁכֹן דְרֹמָא יִבְבָּא יִתְקַעוּ לְמַשְׁלִיחוֹ: 7 וּבְמִכְנֵשׁ יֵת קְהֵלָא תִתְקַעוּ וְלֹא תִיבְכוּ: 8 וּבְנֵי אֶהְרֵן כְּהֵנִיא יִתְקַעוּ בְּחֲצוּצְתָא וְיִהְיוּ לְכֹהֲנִים לְכָל לְיָמֵיהֶם:

23 עַל־פִּי יְהוָה יִחַזְּנוּ וְעַל־פִּי יְהוָה יִסְעוּ אֶת־מִשְׁמֶרֶת יְהוָה שְׁמָרוּ עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה: פ  
10:1 וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵּאמֹר: 2 עֲשֵׂה לָךְ שְׂתִי חֲצוּצֹת כֶּסֶף מְקֻשָּׁה תַעֲשֶׂה אֹתָם וְהָיוּ לָךְ לְמִקְרָא הַעֲדָה וּלְמַסַּע אֶת־הַמַּחֲנוֹת: 3 וְתִקְעוּ בָהֶן וְיִזְדַּעְדּוּ אֵלֶיךָ כָּל־הָעֵדָה אֶל־פֶּתַח אֹהֶל מוֹעֵד: 4 וְאִם־בְּאַחַת יִתְקַעוּ וְיִזְדַּעְדּוּ אֵלֶיךָ הַנְּשִׂאִים רָאשֵׁי אֲלָפֵי יִשְׂרָאֵל: 5 וְתִקְעֶתֶם תְּרוּעָה וְנִסְעוּ הַמַּחֲנוֹת הַחֲנִים קִדְמָה: 6 וְתִקְעֶתֶם תְּרוּעָה שְׁנִית וְנִסְעוּ הַמַּחֲנוֹת הַחֲנִים תַּיִמָּנָה תְּרוּעָה יִתְקַעוּ לְמַסְעֵיהֶם: 7 וּבִהֲקֵהִיל אֶת־הַקְּהֵל תִּתְקַעוּ וְלֹא תִרְעוּ: 8 וּבְנֵי אֶהְרֹן הַכֹּהֲנִים יִתְקַעוּ בְּחֲצוּצֹת וְהָיוּ לָכֶם לַחֲקֵת עוֹלָם לְדֹרֹתֵיכֶם:

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2 **עֲשֵׂה לָךְ**. שִׁיחֵיו תִּקְעוּן לְפָנֶיךָ כְּמִלָּךְ, כְּמוֹ שֶׁנֶּאֱמַר: "וַיְהִי בִישְׁרוֹן מִלָּךְ:" **עֲשֵׂה לָךְ**. מִשְׁלָךְ: **עֲשֵׂה לָךְ**. אֶתָּה עוֹשֶׂה וּמִשְׁתַּמֵּשׁ בָּהֶם, וְלֹא אֲחֵר: **לְמִקְרָא הַעֲדָה**. כְּשֶׁתִּרְצֶה לְדַבֵּר עִם הַסֵּנְהֶדְרִין וּשְׂאֵר הָעָם, וְתִקְרָאם לְאַסּוֹף אֵלֶיךָ, תִּקְרָאם עַל יְדֵי חֲצוּצֹת: **וּלְמַסַּע אֶת הַמַּחֲנוֹת**. בְּשַׁעַת סְלוֹק מִסַּעוֹת תִּתְקַעוּ בָּהֶם לְסִימָן. נִמְצְאָתָא אֶתָּה אוֹמֵר: עַל פִּי שְׁלִשָּׁה הָיוּ נוֹסְעִים — עַל פִּי הַקְּדוֹשׁ בְּרוּךְ הוּא, וְעַל פִּי מֹשֶׁה, וְעַל פִּי חֲצוּצֹת: **מְקֻשָּׁה**. מִן הָעֲשֵׂת תַעֲשֶׂה, בְּהִקְשַׁת הַקֶּרֶן: 3 **וְתִקְעוּ בָהֶן**. בְּשִׁתְיָהּ, וְהוּא סִימָן לְמִקְרָא הַעֲדָה, שֶׁנֶּאֱמַר: "וְיִזְדַּעְדּוּ אֵלֶיךָ כָּל הָעֵדָה אֶל פֶּתַח אֹהֶל מוֹעֵד": 4 **וְאִם בְּאַחַת יִתְקַעוּ**. הוּא סִימָן לְמִקְרָא הַנְּשִׂאִים, שֶׁנֶּאֱמַר: "וְיִזְדַּעְדּוּ אֵלֶיךָ הַנְּשִׂאִים", וְאַף הֵן יַעֲיִדְתֵּן אֶל פֶּתַח אֹהֶל מוֹעֵד, וּמִגִּזְרָה שְׁוֶה הוּא כָּא בְּסִפְרֵי: 5 **וְתִקְעֶתֶם**

2 **תְּרוּעָה**. סִימָן מִסַּע הַמַּחֲנוֹת: תְּקִיעָה, תְּרוּעָה וְתִקְיעָה. כִּי הוּא נִדְרָשׁ בְּסִפְרֵי מִן הַמִּקְרָאוֹת הַיְתִירִים: 7 **וּבִהֲקֵהִיל אֶת הַקְּהֵל וְגו'**. לְפִי שְׁוֶה אוֹמֵר: "וְהָיוּ לָךְ לְמִקְרָא הַעֲדָה וּלְמַסַּע אֶת הַמַּחֲנוֹת", מִה מִקְרָא הַעֲדָה תִּקְעַת בְּשְׁנֵי כְהֲנִים וּבְשִׁתְיָהּ, שֶׁנֶּאֱמַר: "וְתִקְעוּ בָהֶן וְגו'", אִף מִסַּע הַמַּחֲנוֹת בְּשִׁתְיָהּ. יָכוֹל, מִה מִסַּע הַמַּחֲנוֹת תִּקְעַת וּמִרִיעַ וְתוֹקַע, אִף מִקְרָא הַעֲדָה תִּקְעַת וּמִרִיעַ וְתוֹקַע, וּמַעֲתָה אֵין חִלּוּק בֵּין מִקְרָא הַעֲדָה לְמַסַּע אֶת הַמַּחֲנוֹת? תִּלְמוּד לומר: "וּבִהֲקֵהִיל אֶת הַקְּהֵל וְגו'", לְמוֹד שְׁאֵין תְּרוּעָה לְמִקְרָא הַעֲדָה, וְהוּא הִדִּין לְנִשְׂאִים. הִרִי סִימָן לְשִׁלְשֶׁתָם: מִקְרָא הַעֲדָה — בְּשִׁתִּים, וְשִׁלְשֵׁאִים — בְּאַחַת, וְזוֹ זֶה אֵין בָּהֶם תְּרוּעָה. וּמִסַּע הַמַּחֲנוֹת בְּשִׁתִּים, עַל יְדֵי תְּרוּעָה וְתִקְיעָה: 8 **וּבְנֵי אֶהְרֵן יִתְקַעוּ**. בְּמִקְרָאוֹת וּבְמִסְעוֹת הַלָּלוּ:

דברים ל, ה.

CHASIDIC INSIGHTS

lives that occur in relatively permanent geographic and emotional settings. If we will be somewhere for a year, we make sure to utilize that time and place to its fullest potential. But when we find ourselves in temporary situations, we often write them off as unimportant and fail to utilize them fully. The lesson from the Israelites in the desert is twofold: first, the journeys we go through in life—both geographical and emotional—are dictated by God. Of course, we can and should make our plans based on our own perception of our lives' goals. But at the

same time, we must realize that God sees the big picture and knows when it is in our best interest to stay or move on to the next station in life—and He arranges things accordingly. Second, we should treat the smallest situation with the same care as the greatest one. Since God is beyond time and place, when we connect with Him, with His essence, even for one moment, that moment lasts for all of time. Whether a personal journey lasts a decade or a day, we can make it into a Sanctuary, imbued with the eternal permanence of the Divine presence.<sup>54</sup>

54. Likutei Sichot, vol. 2, p. 687.

**23 At God's bidding they encamped and at God's bidding they traveled; they kept the charge of God by traveling and camping at the word of God** expressed through the movements of the cloud, which moved both at God's command and **through Moses' words**, as we have described.

### The Trumpets

**10:1** As was mentioned above, the priests were to sound the trumpets when the people set out on their journeys. Sometime prior to the first journey, then, **God spoke to Moses, saying:**

**2 "Make yourself two silver trumpets**, since you are the people's king and it befits a king to summon and command the people with trumpet blasts. Nonetheless, since your kingship over the people will never be matched by any other king they will have, only you will use these trumpets. Spend your own money to make them and store them away before you die. **You shall make them** out of a block of silver **beaten** into their form. **You shall make use of them to summon the congregation** when you wish to speak to them **and to announce the departure of the divisions.**

**3 When the priests blow a tekiah** (a long blast) **on both of them, the whole congregation shall assemble before you at the entrance to the Tent of Meeting.**

Sequence	Purpose
<i>tekiah</i> on 2 trumpets	to assemble the congregation
<i>tekiah</i> on 1 trumpet	to assemble the princes
<i>tekiah-teruah-tekiah</i>	to signal the east camp to set out
<i>tekiah-teruah-tekiah</i>	to signal the south camp to set out
<i>teruah</i>	to elicit God's favor when at war

Figure 1: The Trumpet Blasts

**4 If they blow a tekiah** on one of them, **the princes, the leaders of Israel's thousands, shall convene before you** at the entrance to the Tent of Meeting.

**5 When you**, i.e., the priests, **blow a tekiah** followed by a *teruah* (a series of short blasts) and another *tekiah* on both trumpets, **the divisions encamped to the east shall set out.**

**6 When you**, i.e., the priests, **blow** the same signal—a *tekiah* followed by a *teruah* and another *tekiah*—**a second time** on both trumpets, **the divisions encamped to the south shall travel.** Thus, **they shall blow a teruah** framed by two *tekiah*-blows for beginning their traveling,

**7 but when assembling the congregation, you shall blow a tekiah but not a teruah** (see Figure 1).

**8 The descendants of Aaron, the priests, shall blow the trumpets.** Even though only you, Moses, may use these particular two trumpets, **this institution of trumpet-blowing shall be a statute for all time, for all your generations**, with other trumpets. These will be blown for the following purposes:

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**23 At God's bidding they encamped:** After each encampment, the Israelites would pack up the Tabernacle and move on to the next stop dictated by God. Upon arrival, they would set up the Tabernacle anew, keeping God's mandate to maintain the Tabernacle functioning. They never knew how long

they would stay in a given place—it could have been a day, it could have been a year. This made no difference to them. They kept the Tabernacle working regardless.

This teaches us an important lesson. We naturally tend to consider significant only the periods of our

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9 וְאֵרִי תַעֲלוֹן לֵאמֹר קָרָבָא  
בְּאַרְעֵכֶן עַל מַעֲיָקִי דְּמַעֲיָקִין  
לְכוֹן וְתִיבְכוֹן בְּחֻצְרֵתָא וְיִיעוֹל  
דְּוִכְרֵכֶן לְטָבָא קָדָם יי אֱלֹהֶכֶן  
וְתִתְּפָקֶן מִסְּנָאִיכוֹן: 10 וְבִיּוֹם  
חֲדָתִיכוֹן וּבְמוֹעֲדִיכוֹן וּבְרִישִׁי  
יְרֵחִיכוֹן וְתִתְּקַעֲנָן בְּחֻצְרֵתָא עַל  
עֲלֻתְכֶן וְעַל נִסְתָּ קִדְשִׁיכוֹן וְיִתְּנֶן  
לְכוֹן לְדוֹכְרָנָא קָדָם אֱלֹהֶכֶן אָנָּה יי  
אֱלֹהֶכֶן: 11 וְהָיָה בְּשִׁתָּא תְּנִיתָא  
בִּיְרֵחָא תְּנִינָא בְּעֶשְׂרִין לִיְרֵחָא  
אֶסְתַּלַּק עֲנָנָא מִעַלְיָ מִשְׁכָּנָא  
דְּסִתְּהוּתָא: 12 וְנִטְלוּ בְּנֵי יִשְׂרָאֵל  
לְמִטְלִינִיהוֹן מִמִּדְּבָרָא דְּסִינִי וְיִשְׂרָאֵל  
עֲנָנָא בְּמִדְּבָרָא דְּפֶאָרָן: 13 וְנִטְלוּ  
בְּקִדְמִיתָא עַל מִימְרָא דִּי בִידָא  
דְּמִשְׁהָ:

9 וְכִי־תָבֹאוּ מִלְחָמָה בְּאַרְצְכֶם עַל־הַצֹּרֶר אֶתְכֶם  
וְהִרְעַתֶּם בְּחֻצְרֹת וְנוֹפְרֹתֶם לִפְנֵי יְהוָה אֱלֹהֵיכֶם  
וְנוֹשַׁעְתֶּם מֵאִיְבֵיכֶם: 10 וּבִיּוֹם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם  
וּבְרֵאשֵׁי חֹדְשְׁכֶם וּתְקַעְתֶּם בְּחֻצְרֹת עַל עֲלֻתֵיכֶם וְעַל  
זִבְחֵי שְׁלָמֵיכֶם וְהָיוּ לָכֶם לְזִכָּרוֹן לִפְנֵי אֱלֹהֵיכֶם אֲנִי יְהוָה  
אֱלֹהֵיכֶם: פ

◆ חמישי 11 וַיְהִי בַשָּׁנָה הַשֵּׁנִית בַּחֹדֶשׁ הַשְּׁנִי בְּעֶשְׂרִים  
בַּחֹדֶשׁ נִעְלָה הָעֲנָן מֵעַל מִשְׁכַּן הָעֵדֻת: 12 וַיִּסְעוּ בְנֵי־  
יִשְׂרָאֵל לְמַסְעֵיהֶם מִמִּדְבַּר סִינִי וַיִּשְׁכְּנוּ הָעֲנָן בְּמִדְבַּר  
פֶּאָרָן: 13 וַיִּסְעוּ בְּרֵאשִׁיתָא עַל־פִּי יְהוָה בְּיַד־מֹשֶׁה:

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חֹסֶר עֲשָׂרָה יָמִים עָשׂוּ בַּחוּרְבַּ, שֶׁהָיָה בְּרֵאשׁ חֹדֶשׁ סִינִי  
חָנוּ שָׁם, וְלֹא נָסְעוּ עַד עֶשְׂרִים בָּאֵרֶץ לְשָׁנָה הַבֹּאֵה:  
12 לְמַסְעֵיהֶם. כְּמִשְׁפָּט הַמִּפְרָשׁ לְמַסַּע דְּגִלְיָהִם,  
מִי רֵאשׁוֹן וְיָמֵי אַחֲרוֹן: בְּמִדְבַּר פֶּאָרָן. קְבָרוֹת הַתַּאֲוָה  
בְּמִדְבַּר פֶּאָרָן הָיָה, וְשָׁם חָנוּ מִמַּסַּע זֶה:

10 על עלתיכם. בקרבן צבור הכתוב מדבר: אני ה'  
אלהיכם. מכאן למדנו, מלכיות עם זכרונות ושפלות,  
שנאמר: "ותקעתם" — הרי שופרות, "לזכרון" —  
זה זכרונות, "אני ה' אלהיכם" — זה מלכיות וכו':  
11 בחדש השני. נמצאת אתה אומר: שנים עשר חודש

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festivals. Blowing the trumpets on these occasions reminds us that our victory over the evil inclination is never final and we should never let our success get the better of us. The evil inclination is always devising new ways to ensnare us, and we must be constantly on guard, constantly enlisting God's help and mercy.

The sacrifices mentioned here reflect the two basic stages in how we approach God. (As we have seen,<sup>63</sup> "drawing close" to God is the true meaning of the Hebrew word for "sacrifice," *korban*.)

The first stage is the ascent-offering, whose meat and fat is totally consumed on the Altar. First, we must submit ourselves totally to God. The second stage is the peace-offering, part of whose meat is

eaten by those who offer it. After we have established the basis of total submission to God, we can (and should) enhance our relationship with Him by understanding as much about Him and His will as we can, igniting our enthusiasm for the Torah and its commandments.

In our daily lives, the dynamic of the ascent-offering is expressed in our morning prayers, the basis for the rest of the day. In prayer, we surrender our sense of self and cling devotedly to God. The dynamic of the peace-offering is expressed as we pursue our personal affairs throughout the day, always bearing in mind that all we do must be done for the sake of heaven and in order to enhance our Divine consciousness.<sup>64</sup>

### INNER DIMENSIONS

[10] You shall blow...and it shall be a remembrance...I am God: The verses that mention shofar-blowing manifest the *sefirah* of *binah* — the intellect; the verses that mention God's remembering us manifest the *sefirot* of the emotions; the verses that mention God's sovereignty manifest the *sefirah* of *malchut* — expression.<sup>65</sup>

The Torah alludes to these three sets of verses in descending order, the order in which God's beneficence flows through these *sefirot* as He constantly recreates the world. In our prayers, however, we recite these sets of verses in reverse order, as we ascend from this world into the spiritual realms.<sup>66</sup>

63. Overview to *parashat Vayikra*. 64. *Likutei Sichot*, vol. 13, pp. 28-29, based on *Shenei Luchot HaBerit* on this passage. 65. *Siddur HaArizal*, *Musaf of Rosh HaShanah*; *Pri Etz Chaim*, 26:5. 66. *Likutei Sichot*, vol. 13, pp. 27-28.



**9** If you go to war in your land against an adversary that attacks you, you shall blow a *teruah* with the trumpets and be remembered favorably before God, your God, and thus be saved from your enemies.

**10** On the joyous days you designate to celebrate your victory over your enemies,<sup>55</sup> as well as on your festivals, and on your new-moon celebrations, you shall blow on the trumpets over your communal ascent-offerings and your peace-offerings, and it shall be a remembrance before your God. And whenever you blow a trumpet or the shofar in order that I remember you, you must also acknowledge My sovereignty over you, for **I am God, your God**. Therefore, on *Rosh HaShanah*, when you recite verses in your prayers that mention blowing the shofar and how I remember you,<sup>56</sup> you must also recite verses that mention My sovereignty over you."<sup>57</sup>

### Leaving Mount Sinai

◆ **Fifth Reading 11** The third and final detail of how the people began to travel and made camp is Moses' proclamation, as will be explained presently.<sup>58</sup> This detail should have logically been given here, but it is given further on instead, for reasons that will be explained there. Having finished describing how the people traveled, the Torah begins the chronicle of their journeys. **On the twentieth day of Iyar, the second month of 2449, the second year after the Exodus, the cloud rose up from over the Tabernacle of the Testimony.**

**12** The Israelites traveled from the Sinai desert in accordance with their journeying order that God had given them earlier,<sup>59</sup> and the cloud settled at the end of that day in the Paran desert, at the place that would later be known as Taveirah<sup>60</sup> and Kivrot Hata'avah (see Figure 2).<sup>61</sup>

**13** This was the first journey in their military formation at God's bidding through Moses.

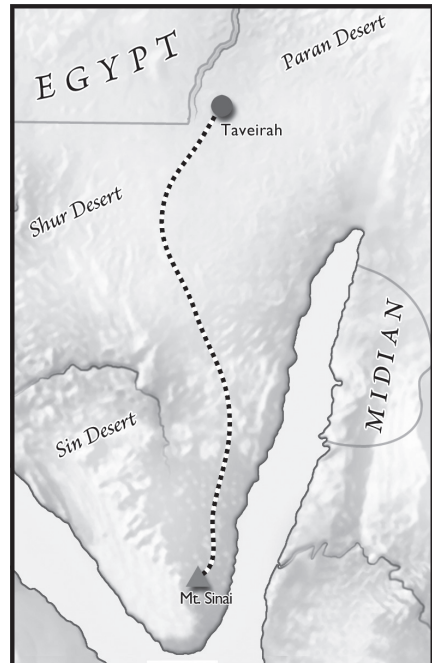


Figure 2: From Mount Sinai to Taveirah

### ❧ CHASIDIC INSIGHTS ❧

**9** If you go to war: Allegorically, the war we are constantly fighting is the war against our evil inclination. This fight is particularly intense during prayer, when the evil inclination tries to distract us from concentrating on God and deepening our relationship with Him.

The allegorical "trumpet" we sound in order to enlist God's help against the evil inclination is our

heart-broken cry, the silent tears we shed over being so spiritually weak that we are vulnerable to the evil inclination's strategies.<sup>62</sup> When we beseech God to have mercy on us, He comes to our aid and rescues us from our enemy.

But we see here that we must blow the trumpets not only while in the thick of battle, but also when we have overcome the enemy, and even on joyous

<sup>55</sup> Ibn Ezra; *Likutei Sichot*, vol. 13, p. 26. <sup>56</sup> See on Leviticus 23:24. <sup>57</sup> *Likutei Sichot*, vol. 13, pp. 26-28. <sup>58</sup> Below, vv. 35-36. <sup>59</sup> Above, 2:1-31. <sup>60</sup> Below, 11:3. <sup>61</sup> Below, 11:34. <sup>62</sup> The word for "blowing" (*teruah*, תְּרוּעָה) is related to the word for "arousal" (*hitorerut*, הִתְעוּרָה).

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14 ונטל טקס משרית בני יהודה בקדמיתא לחיליהון ועל חילה נחשון בר עמינדב: 15 ועל חילא דשבטא דבני יששכר נתנאל בר צוער: 16 ועל חילא דשבטא דבני זבולן אליאב בר חלף: 17 ומתפרק משבטא ונטלין בני גרשון ובני מררי נטלי משבטא: 18 ונטל טקס משרית ראובן לחיליהון ועל חילה אליצור בר שדיאור: 19 ועל חילא דשבטא דבני שמעון שלמיאל בר צורישדי: 20 ועל חילא דשבטא דבני גד אליסף בר דעואל: 21 ונטלין בני קהת נטלי מקדש ומקמיין ית משבטא עד מיתיהון: 22 ונטל טקס משרית בני אפרים לחיליהון ועל חילה אלישמע בר עמיהוד: 23 ועל חילא דשבטא דבני מנשה גמליאל בר פדהצור: 24 ועל חילא דשבטא דבני בנימין אבידן בר גרעוני: 25 ונטל טקס משרית בני דן מכניש לכל משריתא לחיליהון ועל חילה אחיעזר בר עמישדי: 26 ועל חילא דשבטא דבני אשר פנעאל בר עכרן: 27 ועל חילא דשבטא דבני נפתלי אחיער עינן: 28 אלן מטלני בני ישראל לחיליהון ונטלו:

14 ויטע דגל מחנה בני יהודה פראשנה לצבאתם ועל-צבאו נחשון בר עמינדב: 15 ועל-צבא מטה בני יששכר נתנאל בר צוער: 16 ועל-צבא מטה בני זבולן אליאב בר חלף: 17 והורד המשכן ונסעו בני גרשון ובני מררי נשאי המשכן: 18 ונסע דגל מחנה ראובן לצבאתם ועל-צבאו אליצור בר שדיאור: 19 ועל-צבא מטה בני שמעון שלמיאל בר צורישדי: 20 ועל-צבא מטה בני גד אליסף בר דעואל: 21 ונסעו הקהתים נשאי המקדש והקימו את המשכן עד-באם: 22 ונסע דגל מחנה בני אפרים לצבאתם ועל-צבאו אלישמע בר עמיהוד: 23 ועל-צבא מטה בני מנשה גמליאל בר פדהצור: 24 ועל-צבא מטה בני בנימין אבידן בר גרעוני: 25 ונסע דגל מחנה בני דן מאסף לכל-המחנות לצבאתם ועל-צבאו אחיעזר בר עמישדי: 26 ועל-צבא מטה בני אשר פנעאל בר עכרן: 27 ועל-צבא מטה בני נפתלי אחיער בר עינן: 28 אלה מסעי בני ישראל לצבאתם ויסעו: ס

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מררי מקימין את המשכן, וכשבאים בני קהת, מוצאים אותו על מכונו ומכניסין בו הארון והשלחן והמנורה והמזבחות. וזהו משמעות המקרא: "והקימו" מקימי המשכן אותו, "עד" — טרם — "בואם" של בני קהת: 25 **מאסף לכל המחנות**. תלמוד ירושלמי: לפי שהיה שבטו של דן מרבה באוכלוסין, היה נוסע באחרונה, וכל מי שהיה מאבד דבר היה מחזירו לו. איתא מאן דאמר: כתבה היו מהלכין, ומפיק לה מן "כאשר יחנו פן יסעו"<sup>20</sup>. ואית דאמרי: בקורה היו מהלכין. ומפיק לה מן "מאסף לכל המחנות": 28 **אלה מסעי**. זה סדר מסעיהם: ויסעו. ביום ההוא נסעו:

17 **והורד המשכן**. כיון שנוסע דגל יהודה, נכנסו אהרן ובניו ופרקו את הפרכת וכסו בה את הארון, שנאמר: "ובא אהרן ובניו בנסע המחנה"<sup>19</sup>. ובני גרשון ובני מררי פורקין המשכן וטוענין אותו בעגלות ונוסעים, והארון וכלי הקדש של משא בני קהת עומדים מכסין ונתונין על המוטות, עד שנסע דגל מחנה ראובן, ואחר כך "ונסעו הקהתים": 21 **נשאי המקדש**. נשאי דברים המקדשים: והקימו את המשכן. בני גרשון ובני מררי, שהיו קודמים להם מסע שני דגלים, היו מקימין את המשכן כשהיה הענן שוכן, וסימן החניה נראה בדגל מחנה יהודה והם חונים, ועדין בני קהת באים מאחריהם עם שני דגלים האחרונים, היו בני גרשון ובני

18. במדבר ד, ה. 19. עירובין ח, א. 20. במדבר ב, יז.

**14 The banner of the division of Judah traveled first according to their troops. Heading its leading troop, that of the tribe of Judah, was Nachshon the son of Aminadav.**

**15 Heading the troop of the tribe of Issachar was Netanel the son of Tzu'ar.**

**16 Heading the troop of the tribe of Zebulun was Eliav the son of Chelon.**

**17 As the division of Judah was preparing to travel, Aaron and his sons entered the Tent of Meeting and covered the holy furnishings, in accordance with the instructions given above.<sup>67</sup> Once they had done this, the Tabernacle was dismantled by the clans of Gershon and Merari, and the clan of Gershon and the clan of Merari—who together carried the Tabernacle itself—set out.** They left the furnishings of the Tabernacle, however, standing where they were, covered.

**18 After the clans of Gershon and Merari had left, the banner of the division of Reuben set out according to their troops. Heading its leading troop, that of the tribe of Reuben, was Elitzur the son of Shede'ur.**

**19 Heading the troop of the tribe of Simeon was Shelumiel the son of Tzurishadai.**

**20 Heading the troop of the tribe of Gad was Eliasaf the son of De'uel, who was also known as Re'uel.<sup>68</sup>**

**21 After the division of Reuben set out, the clan of Kehat—who carried the holy equipment—set out.** The clans of Gershon and Merari **had erected the Tabernacle by the time** the clan of Kehat **had arrived**, so they could set up the furnishings inside it and the Outer Altar outside it. After this, the clans of Gershon and Merari set up the surrounding courtyard.<sup>69</sup>

**22 After the clan of Kehat set forth, the banner of the division of Ephraim set out, according to its troops. Heading its leading troop, that of the tribe of Ephraim, was Elishama the son of Amihud.**

**23 Heading the troop of the tribe of Menasseh was Gamliel the son of Pedahzur.**

**24 Heading the troop of the tribe of Benjamin was Avidan the son of Gidoni.**

**25 Then, the banner of the division of Dan set out, according to its troops.** Traveling last, it acted as the collector for all the other divisions, returning to them whatever they had inadvertently dropped along the way. **Heading its leading troop, that of the tribe of Dan, was Achiezer the son of Amishadai.**

**26 Heading the troop of the tribe of Asher was Pagiël the son of Ochran.**

**27 Heading the troop of the tribe of Naphtali was Achira the son of Einan.**

**28 This was the traveling order of the Israelites according to their troops.** Having described the order in which they traveled, the Torah now resumes the narrative how they indeed traveled.

67. Above, 4:5-15. 68. Above, 1:14 and 2:14. 69. *Likutei Sichot*, vol. 18, p. 50, note 54\*.

ONKELOS

29 ואמר משה לחבב בר רעואל  
מדינא דמשה חמוהי דמשה נטלין  
אנחנא לאתרא די אמר יי יהוה  
אתן לכו איתא עמנא ונטוב לך  
ארי יי מליל לאיתא טבא על  
ישראל: 30 ואמר לה לא אול  
אלהין לארעי ולידותי אול:  
31 ואמר לא כען תשבוק ותנא  
ארי על כן ידעת כד הוינא שכן  
במדברא וגבורין דאתעבידן לנא  
חזית בעיניך: 32 ויהי ארי תיזיל  
עמנא ויהי טבא ההוא די יטיב  
יי עמנא ונטוב לך: 33 ונטלו  
מטורא דאתגלי עלוהי יקרא דיי  
מהלך תלתא יומין וארון קימא דיי  
נטל קדמיהון מהלך תלתא יומין  
לאחקנא להון אתר בית מישרי:  
34 וענן יקרא דיי משל עליהון  
ביממא במשלחון מן משרתא:

29 ויאמר משה לחבב בן־רעואל המדיני חתן משה  
נסעים | אנחנו אל־המקום אשר אמר יהוה אתו אתן  
לכם לכה אתנו והטבנו לך כִּי־יהוה דבר־טוב על־  
ישראל: 30 ויאמר אליו לא אול אל־ארצי ואל־  
מולדתי אלך: 31 ויאמר אל־נא תעזב אתנו כִּי | על־כן  
ידעת חנתנו במדבר והיית לנו לעינים: 32 והיה כִּי־תלך  
עמנו והיה הטוב ההוא אשר ייטיב יהוה עמנו והטבנו  
לך: 33 ויסעו מהר יהוה דרך שלשת ימים וארון ברית־  
יהוה נסע לפניהם דרך שלשת ימים לתור להם מנוחה:  
34 וענן יהוה עליהם יומם בנסעם מן־המחנה: ס

RASHI

לשון עבר, בתרגומו. דבר אחר: לשון עתיד, כל דבר  
ודבר שיתעלם מעינינו תהיה מאיר עינינו. דבר אחר:  
שתהא חביב עלינו בגלגל עינינו, שנאמר: "ואהבתם  
את הגר"<sup>27</sup>: 32 והיה הטוב ההוא וגו'. מה טובה  
היטיבו לו? אמרו: כשהיו ישראל מחלקין את הארץ,  
היה דשנה של יריחו חמש מאות אמה על חמש מאות  
אמה, והניחוהו מלחלק, אמרו: מי שיבנה בית המקדש  
בחלקו הוא יטלנו. ובין כך ובין כך נתנהו לבני יתרו,  
ליונדב בן רכב, שנאמר: "ובני קיני חתן משה עלו מעיר  
התמרים וגו'"<sup>28</sup>: 33 דרך שלשת ימים. מהלך שלשת  
ימים הלכו ביום אחד, שהיה הקדוש ברוך הוא חפץ  
להכניסם לארץ מיד: וארון ברית ה' נסע לפניהם דרך  
שלשת ימים. זה הארון היוצא עמהם למלחמה, ובו  
שבוי לוחות מנחים, ומקדים לפניהם דרך שלשת ימים  
לתקן להם מקום חניה: 34 וענן ה' עליהם יומם. שבעה  
עננים כתובים במסעיהם: ארבעה מארבע רוחות,  
ואחד למעלה, ואחד למטה, ואחד לפניהם, מנמיה את  
הגבוה ומגביה את הנמוך והורג נחשים ועקרבים: מן  
המחנה. ממקום חניתין:

29 חבב. הוא יתרו, שנאמר: "מבני חבב חותן משה"<sup>21</sup>.  
ומה תלמוד לומר "ותבאנה אל רעואל אביהו"<sup>22</sup>?  
מלמד, שהתינוקות קורין לאבי אביהן "אבא". ושמות  
הרבה היו לו: יתר — על שם שיתר פרשה אחת  
בתורה, חובב — על שחבב את התורה וכו'; נסעים  
אנחנו אל המקום. מיד, עד שלשה ימים אנו נכנסין  
לארץ. שבמסע זה הראשון נסעו על מנת להכניס  
לארץ ישראל, אלא שקטאו במתאוננים. ומפני מה  
שתף משה עצמו עמהם? שעדין לא נגזרה גזרה עליו  
וכסבור שהוא נכנס: 30 אל ארצי ואל מולדתי. אם  
בשביל נכסי, אם בשביל משפחתי: 31 אל נא תעזב.  
אין "נא" אלא לשון בקשה, שלא יאמרו: לא נתגור  
יתרו מחבה. סבור היה שיש לגרים חלק בארץ, עכשו  
שראה שאין להם חלק, הניחם והלך לו: כי על כן ידעת  
חנתנו במדבר. כי נאה לך לעשות זאת על אשר ידעת  
חנתנו במדבר, וראית נסים וגבורות שנעשו לנו: כי  
על כן ידעת. כמו: על אשר ידעת, כמו: "כי על כן לא  
נתתיך לשלח בני"<sup>23</sup>, "כי על כן עברתם"<sup>24</sup>, "כי על כן  
באו"<sup>25</sup>, "כי על כן ראיתי פניך"<sup>26</sup>: והיית לנו לעינים.

21. שופטים ד, יא. 22. שמות ב, יח. 23. בראשית לח, כו. 24. שם יח, ה. 25. שם יח, ט. 26. שם לג, י. 27. דברים יט, 28. שופטים א, טו.

eled, and thus the cloud of God was above them by day, when they traveled from the campsite. At the end of this day, they camped in the Paran desert, as was mentioned above.<sup>73</sup>

CHASIDIC INSIGHTS

33 The ark...traveled ahead of them: In all of their travels in the desert, the Israelites were preceded by the ark and the cloud of God, which led the way and cleared their path of potentially harmful elements. And so it is in the long history of the Jewish people:

throughout our journeys, whenever we follow the ark—the light of the Torah—we find spiritual and physical rest. We are protected from the emotional and physical dangers of the world and can find true meaning in our existence.<sup>74</sup>

73. 10:12. 74. Likutei Sichot, vol. 8, p. 288.

29 Just before they set out from Mount Sinai, **Moses said** the following to Jethro, who was also known as **Chovav** ("the cherisher"), for he cherished the Torah. Jethro was also known as **the son of Reuel the Midianite**. Even though Jethro himself became known as Reuel ("the friend of God") when he abandoned idolatry, his father apparently adopted the same name, presumably for the same reason. Or perhaps, because Jethro's love of the Torah *was derived from* his love of God, he is referred to here as "the cherisher" who was *the offspring of* "the friend of God." In any case, Moses said to Jethro, **Moses's father-in-law, "We are traveling now to the Land of Israel, the place about which God said, 'I will give it to you.'** This journey should take three days. When God told us, 'I will give it to *you*,' He meant to *us*, but not to others: converts like yourself do not receive a portion of the land. Nonetheless, **come with us and we will be good to you** in other ways. We will give you a portion of the spoils of war, **for God has spoken of good military fortune for Israel."**

30 Jethro **said to him, "I will not go with you, for I must go back and manage my land** in order to take care of **my family**. If I will not receive a portion of the land, how will I be able to support my family and myself?"

31 Moses **said, "Please do not leave us**, because then people will say that you converted not out of conviction, but because you thought you were going to receive a portion of the desirable Land of Israel, and left Judaism when it became clear that you will not. You really should stay with us no matter what, **because you are familiar with our encampments in the desert and you have been an eyewitness** to all the miracles that God has done for us. Furthermore, your wisdom can guide us in many ways; **you can serve** figuratively **as our eyes**. And beyond this, we value you and **we will cherish you** as much as we cherish our own eyes.

32 **And if you go with us, then we will bestow on you**, at least temporarily, part of **the good land that God grants us."** (Indeed, years later, when the land was divided up, part of Jericho was reserved as compensation for the tribe in whose territory the Temple would be built, and in the interim it was given to the descendants of Jethro.) These arguments convinced Jethro: he went home to convert his family,<sup>70</sup> and rejoined the Jews later on.

33 So, the people set out. But some of them, instead of focusing on their goal, the Land of Israel, focused on the material aspects of the life they were about to leave behind, as the narrative will describe in full presently. In this sense, **they traveled from the mountain of God** both figuratively (by seeking to escape the Godly life) and literally. For the time being, however, God overlooked this, and with His assistance **they** all miraculously **traveled a distance of three days' journey from the mountain of God** in one day. The people carrying **the Ark of God's Covenant** that Moses made and that housed the broken first set of tablets<sup>71</sup> **traveled** at a distance of a **three-day journey ahead of the rest of them, so this Ark could prepare for them a place to settle** by miraculously flattening the area where they were to camp.

34 This Ark was accompanied by the leading cloud, which leveled the path for them and killed all the dangerous snakes and scorpions on the way. The other six clouds,<sup>72</sup> however, continued to surround the people from all sides as they trav-

70. Exodus 18:27. 71. See Exodus 40:21. 72. See Exodus 13:21.



ONKELOS

35 וַיְהִי בַּמָּסַע הָאֶרֶץ וַיֹּאמֶר מֹשֶׁה אֶתְגַּלִּי יְיָ וַיַּתְּבִדְרוּ סִנְאִיךָ וַיַּעֲרְקוּ בַּעֲלֵי דִבְכָּךְ מִן קִדְמוֹךָ: 36 וּבְמִשְׁרוֹהֵי אֶמֶר תוֹב יְיָ שְׂרִי בִּיקְרָךְ בְּגוֹ רַבּוּת אֶלְפֵי אֱלֹהֵי יִשְׂרָאֵל: 11:1 וַיְהִי עֲמָא כַּד מִסְתַּקְפִּין בֵּישׁ קֳדָם יְיָ וְשָׁמִיעַ קֳדָם יְיָ וְחֻקֵּי רְגוּזָה וְדִלְקַת בְּהוֹן אֲשָׁא מִן קֳדָם יְיָ וְשִׁיעִיאת בְּסִיפֵי מִשְׁרֵיתָא:

◆ שישי 35 וַיְהִי בַּמָּסַע הָאֶרֶץ וַיֹּאמֶר מֹשֶׁה קוֹמָה | יְהוָה וַיִּפְצוּ אֵיבֶיךָ וַיִּגְסוּ מִשְׁנֵאֶיךָ מִפְּנֵיךָ: 36 וּבְנִתְחָה יֹאמֶר שׁוֹבָה יְהוָה רַבּוּת אֶלְפֵי יִשְׂרָאֵל: 1 פ 11:1 וַיְהִי הָעַם בְּמַתְאֲנִים רַע בְּאֻזֵּי יְהוָה וַיִּשְׁמַע יְהוָה וַיַּחֲר אָפּוֹ וַתִּבְעַר-בָּם אֵשׁ יְהוָה וַתֹּאכַל בִּקְצָה הַמִּתְחָנָה:

RASHI

1 וַיְהִי הָעַם בְּמַתְאֲנִים. אין "הָעַם" אלא רשעים, וכן הוא אומר: "מה אעשה לָעַם הַזֶּה", ואומר: "הָעַם הַזֶּה הָרַע".<sup>34</sup> וכשֶׁהָעַם כְּשֵׁרִים, קְרוּאִים "עַמִּי", שְׁנֵאָמַר: "שְׁלַח עַמִּי"<sup>35</sup>, "עַמִּי מִה עֲשִׂיתִי לָהּ"<sup>36</sup>: בְּמַתְאֲנִים. אין "מַתְאֲנִים" אלא לשון עֲלִילָה, מִבְּקָשִׁים עֲלִילָה הַיֵּאָר לִפְרֹשׁ מֵאֲחֵרֵי הַמָּקוֹם, וכן הוא אומר בְּשִׁמְשׁוֹן: "כִּי תֵאָנֶה הוּא מִבְּקָשִׁי"<sup>37</sup>: רַע בְּאֻזֵּי ה'. תוֹאֲנָה שְׂהִיא רַעָה בְּאֻזֵּי ה', שְׁמַתְכֹּנִים שְׁתִּבּוּא בְּאֻזֵּי וַיִּקְנִיט. אָמַר: "אִזִּי לָנוּ, כְּמָה לְבַטְנוּ בְּדֶרֶךְ הַזֶּה, שְׁלֹשָׁה יָמִים שְׁלֹא נִחְנוּ מֵעֲנֹי הַדֶּרֶךְ": וַיַּחֲר אָפּוֹ. אִנִּי הֵייתִי מִתְכֹּן לְטוֹבַתְכֶם, שְׁתִּכְנֶסוּ לְאֶרֶץ מִיָּד: בִּקְצָה הַמִּתְחָנָה. בְּמִקְצֵין שְׁבָהם לְשִׁפְלוּת, אִלּוּ עָרַב רַב. רַבִּי שְׁמַעוֹן בֶּן מִנְסֵא אֹמֵר: בִּקְצִינִים שְׁבָהם וּבְגִדּוּלִים:

35 וַיְהִי בַּמָּסַע הָאֶרֶץ. עָשָׂה לוֹ סִמְנִיּוֹת מִלְּפָנָיו וּמִלְּאֲחֵרָיו, לומר שֶׁאֵין זֶה מְקוֹמוֹ. וְלָמָּה נִכְתָּב כֵּאֲזֹל כְּדִי לְהַפְסִיק בֵּין פְּרָעֻנוֹת לִפְרָעֻנוֹת וְכו', כְּדֵאֵיתָא ב"ב" כָּל כְּתָבֵי הַקֹּדֶשׁ<sup>29</sup>: קוֹמָה ה'. לִפִּי שְׁהִיָּה מְקָדִים לִפְנֵיהֶם מִהֲלָךְ שְׁלֹשֶׁת יָמִים, הִיָּה מֹשֶׁה אֹמֵר: "עֲמֹד וְהִמָּתֵן לָנוּ וְאַל תִּתְרַחֵק יוֹתֵר". בְּמִדְרַשׁ תַּנְחוּמָא ב"ב וְיִקְהַל<sup>30</sup>: וַיִּפְצוּ אֵיבֶיךָ. הַמְכַנְסִין: וַיִּגְסוּ מִשְׁנֵאֶיךָ. אֵלּוּ הַרֹדְפִים: מִשְׁנֵאֶיךָ. אֵלּוּ שׁוֹנְאֵי יִשְׂרָאֵל, שְׁכָל הַשׁוֹנֵא אֶת יִשְׂרָאֵל שׁוֹנֵא אֶת מִי שְׁאָמַר וְהִיָּה הָעוֹלָם, שְׁנֵאָמַר: "וּמִשְׁנֵאֶיךָ נִשְׂאוּ רֹאשׁ"<sup>31</sup>, וּמִי הֵם? "עַל עֲמָךְ יַעֲרִימוּ סוּד"<sup>32</sup>: שׁוֹבָה ה'. מִנְחָם תְּרַגְּמוּ לָשׁוֹן מְרֻגָּע, וְכֵן: "בְּשׁוֹבָה וְנַחַת תִּשְׁעוּ"<sup>33</sup>: רַבּוּת אֶלְפֵי יִשְׂרָאֵל. מְגִיד שֶׁאֵין הַשְׂכִּינָה שׁוֹרָה בְּיִשְׂרָאֵל פְּחוּתִים מִשְׁנֵי אֲלָפִים וּשְׁתֵּי רַבּוּת:

29. שבת קטו, ב – קטז, א. 30. סימן ז. 31. תהלים פג, ג. 32. ישעיה ל, טו. 33. שמות יז, ד. 34. ירמיה יג, י. 35. שמות ה, א. 36. מִכָּה ו, ג. 37. שופטים יד, ד.

## INNER DIMENSIONS

[35-36] **Arise, O God:** These two verses are framed in the Hebrew text by two inverted letters (two *nun*'s). The sages point out that these two letters divide the Book of Numbers into three parts: (1) everything from the beginning of the book until the first *nun*, (2) the two verses between the two *nun*'s, and (3) everything from the second *nun* until the end of the book—effectively making the Torah into seven books, rather than the usual division into five.

The number 7 signifies all seven emotions (*chesed, gevurah, tiferet, Netzach, Hod, Yesod, and Malchut*), while the number 5 signifies only the first five of these. The seven emotions are divided into five and two because the first five constitute the real "content" of the emotions, while the latter two are the emotions' drives for actualization and expression. The first five emotions are the emotions *per se*, while the latter two emotions are the emotions' outward orientation toward others. As such, the latter two emotions represent an extension outside the self, a descent into a lower level of Divine consciousness in order to express the Divine emotions there. Relatively, then, the five primary emotions signify self-refinement while the latter two emotions represent refining

the world.

Seeing the Torah as *five* books is thus seeing the whole Torah as God's will and wisdom; dividing it into seven books emphasizes how the Torah includes the lower states of consciousness—the rebellions that occur after the second *nun* and Moses' rebuke in the Book of Deuteronomy.

The seven books of the Torah parallel the seven lamps of the Candelabrum that Aaron is commanded to kindle at the beginning of this *parashah*. Seeing the Torah as including the less complimentary episodes of the sixth and seventh "books" parallels Aaron's charge to kindle all seven types of souls—even the lowest—with the light of the Torah and its commandments.

The interface between the four initial "books" of intrinsic holiness and the two latter "books" of elevating lower consciousness is the fifth "book": the two verses describing how the Ark of the Covenant led the way in the desert and neutralized the forces of evil. By allowing ourselves to be guided by the Torah, we gain the power to overcome the dangers inherent in elevating the realms of lower consciousness and can safely transform them into holiness.<sup>82</sup>

## Signals to Journey, continued

- ◆ **Sixth Reading** <sup>35</sup> The Torah now backtracks to add another detail to its description of how the people set out to travel. **Whenever** those carrying the ark that Moses made and housed the broken tablets **set out**,<sup>75</sup> **Moses would say, “Arise, O God! Let Your cloud go before us, preparing the way for our journey! May Your enemies who have gathered to attack us be scattered, and may those who hate You—and are therefore always pursuing us—turn and flee from You.”**

<sup>36</sup> **And when the ark came to rest, Moses would say, “Repose, O God, among the myriads and thousands of Israel.”** He used these numbers because the Divine presence rests fully upon the Jewish people when they number at least 22,000 (two myriads and two thousands). As was mentioned above,<sup>76</sup> these two verses logically belong earlier on in the text. They were placed here to interrupt and mitigate the negative mood produced by recounting the people’s failings on the first day of their journey (as mentioned above) and at their first encampment after Mount Sinai (as will be described now).

## The Incident at Taveirah

**11:1** After they had camped, some **people** from the mixed multitude had second thoughts about submitting to God’s laws, and therefore **sought a pretext** to avoid serving Him. They decided to complain in a way that would be **evil in God’s ears**, i.e., that would vex Him. So they complained about how weary they were after making a three-day journey in one day.<sup>77</sup> **God heard this and became angry**, for, after all, He had made them travel this fast in order to hasten their entry into the Land of Israel. **A fire from God broke out among them, consuming those at the extreme moral poles of the camp**: these elements of the mixed multitude, and the 70 elders,<sup>78</sup> who should have inculcated them with proper values and who deserved to die in any case for having behaved irreverently at the giving of the Torah.<sup>79</sup>

### — CHASIDIC INSIGHTS —

<sup>35</sup> **Arise, O God! May Your enemies be scattered:** When the people would set out to travel, Moses would invoke God’s protection to defend them from their enemies. To do this, Moses would “re-mind” God that whoever attacks the Jews does so because they are God’s people. Thus, the Jews’ enemies are in essence God’s own enemies, and any attack against them is in fact directed toward Him. Furthermore, since the Jews are His chosen people, God should protect them even if they do not deserve it. The attacking armies will not know that they defeated the Jews because they were *spiritually* weak; they will only see that God does not protect His chosen people. God, Moses proclaimed, must protect His people simply because they are His, regardless of how well they are fulfilling their contractual agreement to obey His commandments. Moses therefore prefaced His plea for God’s protec-

tion with the words, “Arise, O God,” implying that God should look at the higher, essential connection He has forged with His people, that transcends the contractual relationship He has with them through their observance of His commandments.

This is the allegorical reason why this passage is sandwiched between the two accounts of the people’s failings immediately after setting out from Mount Sinai.<sup>80</sup>

<sup>1</sup> **The people sought a pretext:** These words read literally in the Hebrew, “The people were like complainers.” They were only *like* complainers, and not real complainers, because a Jew, whose essence is one with God’s essence, can never *really* complain against God. Even though they in fact complained, their complaint was only their expression of their deep yearning to become closer to God; their dissatisfaction with their present understanding of His ways.<sup>81</sup>

<sup>75</sup> See Exodus 40:21. <sup>76</sup> On 10:11. <sup>77</sup> *Likutei Sichot*, vol. 19, p. 1, note 3. <sup>78</sup> Rashi on 11:16. <sup>79</sup> See on Exodus 24:11. <sup>80</sup> *Likutei Sichot*, vol. 23, pp. 79-81. <sup>81</sup> *Sefer HaSichot* 5751, vol. 2, p. 609. See Overview.

## ONKELOS

2 וצוה עמא על משה וצלי משה  
 קדם יי ואשתקעת אשא: 3 וקרא  
 שמא דאתרא ההוא דלקתא  
 אבי דלקת בהון אשא מן קדם  
 יי: 4 ועבר רבין די ביניהון שאילו  
 שאלתא ותבו וכבו אף בני ישראל  
 ואמרו מאן יוכלנא בסרא:  
 5 דכירין אנחנא ית נוניא דהוינא  
 אכלין במצרים מגן ית בוציניא  
 וית אבטיחא וכתתי ובוצלי  
 ותומי: 6 וכען נפשנא תאיבא לית  
 כל מדעם אלהין למנא עינא:  
 7 ומנא כבר ורע גדא הוא וחוזה  
 בחוזה בדלחא: 8 שטיין עמא  
 ולקטין דצבי טחין בריחא או  
 דצבי דאיך במדקתא ומבשילי לה  
 בקדרא ועבדין יתה גריצן ויהיה  
 טעמה בטעם דליש במשחא:

2 ויצעק העם אל משה ויתפלל משה אל יהוה ותשקע  
 האש: 3 ויקרא שם המקום ההוא תבערה פי בערה  
 בם אש יהוה: 4 והאספסוף אשר בקרבם התאוה תאוה  
 וישבו ויכפו גם בני ישראל ויאמרו מי יאכלנו בשר:  
 5 וזכרנו את הדגה אשר נאכל במצרים חנם את  
 הקשאים ואת האבטחים ואת החציר ואת הבצלים  
 ואת השומים: 6 ועתה נפשנו יבשה אין כל בלתי אל-  
 המן עינינו: 7 והמן בורע גד הוא ועינו בעין הבדלח:  
 8 שמו העם ולקטו וטחנו ברחים או דכו במדכה ובשלו  
 בפרור ועשו אותו עגות והיה טעמו כטעם לשד השמן:

## RASHI

מי שאמר זה לא אמר זה, ישראל אומרים: "בלתי אל  
 המן עינינו", והקדוש ברוך הוא הכתיב בתורה: "והמן  
 בורע גד וגו'", כלומר: ראו באי עולם על מה מתלוננים  
 בני, והמן כף וכה הוא חשוב: **בורע גד**. עגל כגדא,  
 ורע קוליינד"ר: **הבדלח**. שם אבן טובה, קרישט"ל:<sup>45</sup>  
**שטן**. אין "שט" אלא לשון טיול, אישבני"ר:<sup>46</sup> בלא  
 עמל: **וטחנו ברחים וגו'**. לא ירד ברחים ולא בקדירה  
 ולא במדוכה, אלא משתנה היה טעמו לנטחנין ולגדוכין  
 ולמבשלין: **בפרור**. קדירה: **לשד השמן**. לחלוח של שמן,  
 כף פרשו דונש, ודומה לו: "נהפך לשדי בחרבני קיץ"<sup>47</sup>,  
 וכלמ"ד יסוד — נהפך לחלוהי בחרבני קיץ. ורבותינו  
 פרשוהו:<sup>48</sup> לשון "שדים", אף אין ענין שדים אצל שמן.  
 ואי אפשר לומר "לשד השמן", לשון "וישמן ושריו"<sup>49</sup>,  
 שאם כן היה המים נקוד קמץ קטן<sup>50</sup> וטעמו למטה תחת  
 המים. עכשו שהמים נקוד פתח קטן<sup>51</sup> והטעם תחת  
 השיין, לשון "שמן" הוא, והשיין הנקודה בקמץ גדול  
 ואינה נקודה בפתח קטן<sup>52</sup>, מפני שהוא סוף פסוק. דבר  
 אחר: "לשד", לשון נוטריקון: ליש שמן דבש — כעסה  
 הנלושה בשמן וקטופה בדבש. ותרגום של אנקלוס  
 דמתרגם: "דליש במשחא" נוטה לפתורנו של דונש,  
 שהעסה הנלושה בשמן, לחלוחית שמן יש בה:

2 ויצעק העם אל משה. משל למלך בשר ודם שפעם  
 על בנו והלך הבן אצל אוהבו של אביו ואמר לו: "צא  
 ובקש עלי מאבא". ותשקע האש. שקעה במקומה  
 בארץ, שאלו חורה לאחת הרוחות, היתה מקפלת  
 והולכת כל אותו הרוח: 4 והאספסוף. אלו ערב רב,  
 שנאספו אליהם בצאתם ממצרים: **וישבו**. גם בני  
 ישראל, ויכפו עמיהם: **מי יאכלנו בשר**. וכי לא היה  
 להם בשר? והלא כבר נאמר: "וגם ערב רב עלה אתם,  
 וצאן ובקר וגו'"<sup>38</sup>, ואם תאמר: אכלום, והלא בכניסתם  
 לארץ נאמר: "ומקנה רב היה לבני ראובן וגו'"<sup>39</sup>! אלא  
 שמבקשים עלילה: 5 אשר נאכל במצרים חנם. אם  
 תאמר שמצריים נותנים להם דגים חנם, והלא כבר  
 נאמר: "ותבן לא יתן לכם"<sup>40</sup>, אם תבן לא היו נותנים  
 להם חנם, דגים היו נותנים להם חנם ומדו אומר "חנם",  
 חנם מן המצות: **את הקשאים**. אמר רבי שמעון: מפני  
 מה המן משתנה לכל דבר חוץ מאלו: מפני שהן קשים  
 למניקות. אומרים לאשה: אל תאכלי שום ובצל מפני  
 התינוק. משל למלך כו', כדאיתא בספרי: **הקשאים**.  
 הם קוקומברי"ש בלעזי:<sup>41</sup> **אבטחים**. בודיקי"<sup>42</sup>: **החציר**.  
 כרישין, פוריל"<sup>43</sup>. ותרגומו: "ית בוציניא" וכו': 6 **אל  
 המן עינינו**. מן בשר מן בערב: 7 **והמן בורע גד**.

38. שמות יב, לח. 39. במדבר לב, א. 40. שמות ה, יח. 41. קשואי גינה, מלפפונים. 42. אבטיחים. 43. כרשים, וקראמאכל הדומה לבצל, כרתי. 44. בספר.  
 45. בדלח. 46. להתבדר, טיול להנאה. 47. תהלים לב, ד. 48. ספרי. 49. דברים לב, טו. 50. צירי. 51. סגול. 52. סגול.

## CHASIDIC INSIGHTS

would be harmed by this. This demonstrates how every member of society must assume responsibility for the well-being of each individual, even if that individual is only a baby. And if this is true regarding physical well-being, then it is surely true with

regard to spiritual well-being. In particular, this teaches us that we should go to all lengths to ensure that every Jewish child benefit from the highest quality Jewish education possible.<sup>87</sup>



2 **The remaining people** from the mixed multitude who had sinned but had not yet been reached by the fire **cried out to Moses** to intercede on their behalf. **Moses prayed to God, and the fire subsided.**

3 Moses therefore **named that place Taveirah** ["blaze"], **for a fire from God had broken out among them** there.

### **The Incidents at Kivrot HaTa'avah**

4 Although only a few of the mixed multitude had participated in the incident at Taveirah, **the mixed multitude among the Israelites** in general **had begun to have strong cravings** for their former way of life even before this. **The Israelites, too, were affected** by their behavior, **and began to cry** with them. Even though they had taken many animals with them from Egypt<sup>83</sup> and therefore had plenty of meat, they all **said, "Who will feed us meat?"** for they were seeking a pretext to avoid the challenges of their new way of life.

5 "Furthermore, **we remember the fish** (our main staple) **that we ate** so enjoyably **in Egypt** because we were **free** of Divine obligations, whereas now we cannot eat in a relaxed way because our lives are encumbered with commandments, and even in order to eat the manna we must fulfill a number of commandments.<sup>84</sup> Moreover, we miss the taste of **the cucumbers, the watermelons, the leeks, the onions, and the garlic.** The manna tastes like whatever we want it to except for these beneficial foods, because their flavors are considered harmful to nursing infants. But since God can do anything, He could have excluded these flavors from the manna only for nursing mothers! Clearly, He is just trying to vex us." In fact, God excluded these flavors from the manna because if the nursing mothers would see everyone else enjoying them, they would want to taste them in the manna, too. Once they would desire them, they would automatically taste them in the manna, and these tastes would then go into their milk and harm their babies.<sup>85</sup>

6 "**But now,**" they continued, "**we are bored, for there is nothing else at all; we have nothing before our eyes but manna, day and night.**"

7 **Now,** to show how unfounded these complaints were, it should be remembered<sup>86</sup> that **the manna was shaped like coriander seed** and was thus easy to handle, **and its color was white, like that of crystal,** so it was easy to locate.

8 **The people could** therefore just **walk about and gather it.** It had any texture they wished: as if **they had ground it in a mill, crushed it in a mortar, cooked it in a pot, or made it into cakes. It tasted** naturally **like** pastry fried in honey, kneaded with **the moisture of oil,** but if they wanted it to taste like anything else (other than the five tastes mentioned above), it did, just as a nursing infant tastes every flavor he can imagine in his mother's milk.

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#### — CHASIDIC INSIGHTS —

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5 **Because their flavors are considered harmful to nursing infants:** We see here that God did not allow an entire people to enjoy the tastes of these good foods on the chance that some nursing babies

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83. Exodus 12:38. 84. See on Exodus 16:4. 85. *Rif on Yoma 75a* (in *Ein Ya'akov*); *Likutei Sichot*, vol. 33, pp. 71-76. 86. See Exodus 16:31.

ONKELOS

9 וְכַד נָחַת טָלָא עַל מִשְׁרֵיתָא  
בְּלִילִיא נָחַת מִנָּא עֲלוּהִי:  
10 וְשָׁמַע מֹשֶׁה יֵת עֲמָא בְּכֵן  
לְזִרְעֵיהוֹן גִּבֹּר בְּתַרְע מִשְׁכְּנָה  
וְתַקֵּף רִגְזָא דִּי לְחָדָא וּבְעֵינֵי  
מֹשֶׁה בִּישׁ: 11 וְאָמַר מֹשֶׁה קִדְּם יֵי  
לְמָא אֲבָאֲשָׁתָא לְעִבְדָּךְ וּלְמָא לָא  
אֲשַׁכְּחִית רַחֲמִין קְדָמְךָ לְשׁוּאָה יֵת  
מִטּוּל כָּל עֲמָא הָדִין עָלֵי: 12 הָאֵב  
אָנָּא לְכָל עֲמָא הָדִין אִם בְּנֵי  
אֲנֹן דְּאִמְרַת לִי סוּבְרָהִי בְּתַקֵּף  
כְּמָא דְּמִסּוּבֵר תְּרַבִּינָא יֵת יִנְקָא  
עַל אֲרַעָא דִּי קִמַּת לְאֲבִהֲתוּהִי:  
13 מִנֵּן לִי בִסְרָא לְמִיֵּיב לְכָל  
עֲמָא הָדִין אָרִי בְּכֵן עָלֵי לְמִיֵּמֵר הֵב  
לְנָא בִסְרָא וְנִיכּוּל: 14 לִית אָנָּא  
יְכִיל בְּלַחוּדִי לְסוּבְרָא יֵת כָּל עֲמָא  
הָדִין אָרִי יְקִיר מְנִי: 15 וְאִם בְּדִין  
אֲתָ עֵבֶד לִי קִטְלָנִי כְּעֵן מִקְטֵל אִם  
אֲשַׁכְּחִית רַחֲמִין קְדָמְךָ וְלֹא אֲחֹזִי  
בְּבִשְׁתִּי: 16 וְאָמַר יֵי לְמֹשֶׁה כְּנֹשׁ  
קְדָמִי שְׁבָעִין גִּבֹּרָא מִסְבִּי יִשְׂרָאֵל  
דִּי יִדְעַת אָרִי אֲנֹן סְבִי עֲמָא  
וְסִרְכּוּהִי וְתִדְבֹּר יִתְהוֹן לְמִשְׁכֹּן  
זִמְנָא וְיִתְעַמְדוֹן תַּמָּן עֲמָךְ:

9 וּבִבְרַת הַפֶּלַע עַל־הַמִּתְנַה לִילָה יֵרֵד הַפֶּלַע עָלָיו:  
10 וַיִּשְׁמַע מֹשֶׁה אֶת־הָעָם בְּכֹה לְמִשְׁפָּחָתוֹ אִישׁ לְפָתַח  
אָהָלוֹ וַיַּחֲרֹאֲף יְהוָה מְאֹד וַיַּעֲנֵי מֹשֶׁה רָע: 11 וַיֹּאמֶר  
מֹשֶׁה אֶל־יְהוָה לָמָּה חֲרַעְתָּ לְעִבְדְּךָ וּלְמָה לֹא־מִצַּתִּי חֵן  
בְּעֵינֶיךָ לָשׁוּם אֶת־מִשְׁאָ כָּל־הָעָם הַזֶּה עָלַי: 12 הָאֲנֹכִי  
הָרִיתִי אֶת כָּל־הָעָם הַזֶּה אִם־אֲנֹכִי יִלְדֵתִיהוּ כִּי־תֹאמַר  
אֵלֵי שְׂאֵהוּ בְּחִיקְךָ כְּאִשֶּׁר יִשָּׂא הָאֲמִן אֶת־הַיֶּלֶק עַל  
הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ לְאֲבֹתָיו: 13 מֵאִין לִי בִשָּׁר לָתֵת  
לְכָל־הָעָם הַזֶּה כִּי־יִבְכּוּ עָלַי לְאֹמֶר תִּנְהַלְנוּ בִשָּׁר  
וְנֹאכְלָה: 14 לֹא־אוּכַל אֲנֹכִי לְבָדִי לַשָּׂאת אֶת־כָּל־הָעָם  
הַזֶּה כִּי כָבֵד מִמֶּנִּי: 15 וְאִם־כָּכָה אֶת־עֲשֶׂה לִי הֲרֹגִנִי  
נָא הֲרֹג אִם־מִצָּאתִי חֵן בְּעֵינֶיךָ וְאֶל־אַרְאֶה בְּרַעְתִּי: פ  
16 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה אֶסְפַּח־לִי שְׁבָעִים אִישׁ מִזִּקְנֵי  
יִשְׂרָאֵל אֲשֶׁר יָדַעְתָּ בֵּינֵהֶם זִקְנֵי הָעָם וְשֹׁטְרֵי וְלִקְחָתָה  
אֹתָם אֶל־אֹהֶל מוֹעֵד וְהִתְיַצְּבוּ שָׁם עִמָּךְ:

RASHI

הֵיכָן הָיוּ, וְהָלֹא אִף בְּמִצְרַיִם יָשְׁבוּ עִמָּהֶם, שְׁנֵאֲמַר: "לֹךְ  
וְאֶסְפַּת אֶת זִקְנֵי יִשְׂרָאֵל"<sup>56</sup>? אֵלָּא בָּאֵשׁ תִּבְעָרָה מֵתוֹ,  
וְרֹאשֵׁי הָיוּ לְכָה מְסִינִי, דְּכַתִּיב: "וַיַּחְזוּ אֶת הָאֱלֹהִים"<sup>57</sup>  
— שְׁנֵהֲגוּ קִלּוֹת רֹאשׁ, כְּנֹשֶׁף פָּתוּ וּמְדַבֵּר בְּפָנֵי הַמֶּלֶךְ,  
וְזֹהוּ: "וַיֹּאכְלוּ וַיִּשְׁתּוּ"<sup>58</sup>. וְלֹא רָצָה הַקְדוֹשׁ בְּרוּךְ הוּא  
לָתֵן אֲבִלוֹת בְּמִתְן תּוֹרָה, וּפְרַע לָהֶם כָּאֵן: **אֲשֶׁר יָדַעְתָּ**  
**כִּי הֵם וְגו'.** אוֹתָן שְׂאֵתָה מְכִיר שְׁנֵתִמְנוּ עֲלֵיהֶם שׁוֹטְרִים  
בְּמִצְרַיִם בַּעֲבֹדֶת פָּרֶךְ, וְהָיוּ מְרַחֲמִים עֲלֵיהֶם וּמְכִים עַל  
יָדָם, שְׁנֵאֲמַר: "וַיִּבּוּ שֹׁטְרֵי בְנֵי יִשְׂרָאֵל"<sup>59</sup>, עֲתָה יִתְמַנּוּ  
בְּגִדְלָתָן, בְּדֶרֶךְ שְׁנֵצֵטְעֵרוּ בְּצִרְתָּן: **וְלִקְחָתָה אֹתָם.** קֹחַם  
בְּדִבְרֵיהֶם: "אֲשֶׁר־יִכֶּם שְׁנֵתִמְנוּתָם פְּרִנְסִים עַל בְּנֵי שֶׁל  
מְקוֹם": **וְהִתְיַצְּבוּ שָׁם עִמָּךְ.** כְּדִי שִׁיֵּרָאוּ יִשְׂרָאֵל וַיִּנְהֲגוּ  
בָהֶם גְּדֻלָּה וְכִבּוּד וַיֹּאמְרוּ: "חֲבִיבִין אֵלָּה שְׁנִכְנָסוּ עִם  
מֹשֶׁה לְשִׁמְעַע דְּבוּר מִפִּי הַקְדוֹשׁ בְּרוּךְ הוּא":

10 **בְּכֹה לְמִשְׁפָּחָתוֹ.** מִשְׁפָּחוֹת מִשְׁפָּחוֹת נֶאֱסָפִים  
וּבּוֹכִים, לְפָרְסֵם תְּרַעֲמָתָן בְּגָלוּי. וּרְבוּתֵינוּ אֲמָרוּ:<sup>53</sup>  
"לְמִשְׁפָּחָתוֹ" — עַל עֶסְקֵי מִשְׁפָּחוֹת, עַל עֲרִיּוֹת  
הַנֶּאֱסָרוֹת לָהֶם: 12 **כִּי תֹאמַר אֵלֵי.** שְׂאֵתָה אוֹמֵר אֵלֵי:  
"שְׂאֵהוּ בְּחִיקְךָ". וְהֵיכָן אֲמַר לוֹ כֵּן? "לֹךְ נָחָה אֶת הָעָם"<sup>54</sup>.  
וְאֹמַר: "וַיִּצְּעוּ אֶל בְּנֵי יִשְׂרָאֵל"<sup>55</sup>, עַל מִנְת שִׁיֵּהִיו סוּקְלִים  
אֲתָכֶם וּמְחַרְפִּים אֲתָכֶם: **עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ**  
**לְאֲבֹתָיו.** אֲתָה אוֹמֵר לִי לַשָּׂאתָם בְּחִיקִי: 15 **וְאִם כָּכָה**  
**אֲתָ עֲשֶׂה לִי.** תִּשָּׁש כְּחוֹ שֶׁל מֹשֶׁה כְּנִקְבָה, כְּשֶׁהֲרָאָהוּ  
הַקְדוֹשׁ בְּרוּךְ הוּא הַפְּרָעָנוּת שֶׁהוּא עֲתִיד לְהִבְיֵא  
עֲלֵיהֶם עַל זֹאת. אֲמַר לְפָנָיו: "אִם כֵּן, הֲרֹגִנִי תַחֲלָה":  
**וְאֶל אֲרָאָה בְּרַעְתִּי.** "בְּרַעְתָּם" הִיא לוֹ לְכַתֵּב, אֵלָּא  
שְׁכָנָה הַכְּתוּב. וְזֶה אֲחֹד מִתַּקּוּנֵי סוּפְרִים בְּתוֹרָה לְכַנּוּי  
וּלְתַקּוּן הַלְשׁוֹן: 16 **אֶסְפַּח לִי.** הָרִי תִשׁוּבָה לְתַלּוּנְתָךְ  
שְׂאֵמְרָתָ: "לֹא אוּכַל אֲנֹכִי לְבָדִי". וְהַזְקִינִים הָרֹאשׁוֹנִים

53. ספרי. 54. שמות לב, לד. 55. שמות ו, יג. 56. שמות ג, טז. 57. שמות כד, יא. 58. שם. 59. שמות ה, יד.

9 When the dew descended on the camp at night, the manna would descend upon it, so it was “packaged” and protected from spoiling or getting dirty.

10 Moses heard the people weeping with their families, both about what they would eat and about the restrictions the Torah placed on whom they could marry, **each one at the entrance to his tent**. This was the ninth time that the people challenged God’s ability to provide for them in the desert.<sup>88</sup> **God became very angry, and Moses also considered it evil.**

11 Moses said to God, “Why have You treated me, Your servant, so badly? Why have I not found favor in Your regard, that You place the burden of this entire people upon me?

12 Did I conceive this entire people? Did I give birth to them, that You say to me, ‘Carry them in your bosom, as a nursing woman carries a suckling,’ to the land You promised their forefathers?

13 Where can I get meat to give all these people? For they are crying to me, saying, ‘Give us meat to eat.’

14 And now that You have killed the 70 elders, **I cannot carry the responsibility of this entire people alone, for it is too hard for me.**”

15 God then showed Moses the punishment He was planning on giving the people for behaving this way. But Moses, feeling for his people, took this as a personal affront: “**If this is the way You want to treat me, please kill me first, if I have found favor in Your regard, so that I not see my evil** [a euphemism for ‘this evil You intend to do to them’].” So, God did not punish them as He intended to, but instead inflicted a milder form of punishment, as will be described presently.

16 But first God addressed Moses’ complaint about not being able to lead the people by himself. **God said to Moses, “Assemble for Me 70 other elders of Israel** to replace those that just perished. Assemble individuals **who you know were the people’s elders** in Egypt **and** who had been appointed by the Egyptian taskmasters as **foremen** to oversee their work. Since they had been beaten on account of their people,<sup>89</sup> they earned the right to be their leaders, just like those who became the princes.<sup>90</sup> **You shall coax them into** accepting this office by telling them how fortunate they are to be selected as leaders of God’s children. At the same time, however, stipulate that they accept this office with the awareness that the people are sometimes difficult to deal with.<sup>91</sup> **Bring them to the Tent of Meeting, and they shall stand there,** in front of everybody, and enter the tent together **with you** so they can be present when you hear My words. In this way, the people will understand that they must honor and respect them.

88. *Arachin* 15ab. 89. Exodus 5:14. 90. Above, 7:2. 91. Rashi on 11:17.

— ONKELOS —

17 וְאֶתְגַּלִּי וְאֶמְלֵל עִמָּךְ תִּמְנָן  
וְאֶרְבִּי מִן רוּחָא דְעִלָּךְ וְאֶשְׁוִי  
עֲלֵיהוֹן וְיִסְבְּרוֹן עִמָּךְ בְּמִשּׁוֹל  
עֲמָא וְלֹא תִסְבֵּר אֶת בְּלִחוּדְךָ:  
18 וְלַעֲמָא תִימַר אֲדֻמְנָא לְמַחֵר  
וְתִיכְלוֹן בְּסָרָא אֲרִי בְכִיתוֹן קָדָם  
יְיָ לְמִימַר מֵאֵן יִוְכַלְנָא בְּסָרָא  
אֲרִי טַב לָנָא בְּמַצְרִים וְיִתֵּן יְיָ לְכוֹן  
בְּסָרָא וְתִיכְלוֹן: 19 לֹא יִמָּא חֹד  
תִּיכְלוֹן וְלֹא תִרְיִן יוֹמִין וְלֹא חֲמִשָּׁא  
יוֹמִין וְלֹא עֶשְׂרָא יוֹמִין וְלֹא עֶשְׂרִין  
יוֹמִין: 20 עַד יִרְחַ יוֹמִין עַד דִּי  
תְקוּצוֹן בְּהַ וְיִהִי לְכוֹן לְתַקְלָא חֲלָף  
דְּקָצְתוֹן בְּמִימְרָא דִּי דְשִׁכְיִנְתָּהּ  
שְׁרִיא בִּינִיכוֹן וּבְכִיתוֹן קְדָמוּהִי  
לְמִימַר לָמָּא דָּנָן נִפְקָנָא מִמַּצְרִים:  
21 וְאִמְרַ מִשָּׁה שִׁית מֵאָה אֶלְפִין  
גְּבָרָא רְגִלָּאָה עֲמָא דִּי אָנָּא  
בִּינִיחוֹן וְאֶת אֲמֶרֶת בְּשָׂרָא אֲתָן  
לְהוֹן וְיִיכְלוֹן יִרְחַ יוֹמִין: 22 הָעֵן  
וְתוֹרִין תִּנְכְּסוֹן לְהוֹן הִיִּסְפִּקוֹן לְהוֹן  
אִם יֵת כָּל נֹנִי יִמָּא יִתְכַּנְשׁוֹן לְהוֹן  
הִיִּסְפִּקוֹן לְהוֹן:

17 וְיִרְדֹּתִי וְדִבְרֹתִי עִמָּךְ שֵׁם וְאֶצְלֵתִי מִן־הָרוּחַ אֲשֶׁר  
עָלֶיךָ וְשִׁמְתִּי עֲלֵיהֶם וְנִשְׂאוּ אֹתְךָ בְּמִשְׁאֵה הָעָם וְלֹא־  
תִּשָּׂא אֹתָהּ לְבִדְךָ: 18 וְאֶל־הָעָם תֹּאמַר הִתְקַדְּשׁוּ  
לְמַחֵר וְאֶכְלֹתֶם בָּשָׂר כִּי בְכִיתֶם בְּאֹזְנֵי יְהוָה לֵאמֹר מִי  
יֵאכְלֵנוּ בָּשָׂר כִּי־טוֹב לָנוּ בְּמַצְרִים וְנָתַן יְהוָה לָכֶם בָּשָׂר  
וְאֶכְלֹתֶם: 19 לֹא יוֹם אֶחָד תֵּאכְלוּן וְלֹא יוֹמִים וְלֹא  
חֲמִשָּׁה יָמִים וְלֹא עֶשְׂרֵה יָמִים וְלֹא עֶשְׂרִים יוֹם: 20 עַד  
חֹדֶשׁ יָמִים עַד אֲשֶׁר־יֵצֵא מֵאִפְכֶם וְיִהְיֶה לָכֶם לְזָרָא זְעַן  
כִּי־מֵאִסְתֶּם אֶת־יְהוָה אֲשֶׁר בְּקִרְבְּכֶם וּתִבְכוּ לִפְנֵי  
לֵאמֹר לָמָּה זֶה יֵצְאוּ מִמַּצְרִים: 21 וְיֹאמְרוּ מִשָּׁה שֵׁשׁ־  
מֵאוֹת אֶלֶף רְגֵלֵי הָעָם אֲשֶׁר אֲנֹכִי בְּקִרְבּוֹ וְאֹתָהּ אֲמַרְתָּ  
בָּשָׂר אֲתָן לָהֶם וְאֶכְלוּ חֹדֶשׁ יָמִים: 22 הֵצֵאן וּבִקְרָא יִשְׁחַט  
לָהֶם וּמִצָּא לָהֶם אִם אֶת־כָּל־דִּגְי הַיָּם יֵאֱסֹף לָהֶם וּמִצָּא  
לָהֶם: פ

— RASHI —

אֶלְפִים הֵי־תִרְיִם. וְרַבִּי מִשָּׁה הִדְרִשָּׁן פִּרְשׁ: שְׁלֹא כְּבוֹ  
אֶלָּא אוֹתָן שִׁיִּצְאוּ מִמַּצְרִים: 22 הֵצֵאן וּבִקְרָא יִשְׁחַט.  
זֶה אֶחָד מֵאֲרֻבָּעָה דְּבָרִים שֶׁהֵיָה רַבִּי עֲקִיבָא דּוֹרֵשׁ וְאִין  
רַבִּי שְׁמַעוֹן דּוֹרֵשׁ כְּמוֹתוֹ. רַבִּי עֲקִיבָא אוֹמַר: "שֵׁשׁ מֵאוֹת  
אֶלֶף רְגֵלֵי וְאֹתָהּ אֲמַרְתָּ בָּשָׂר אֲתָן לָהֶם וְאֶכְלוּ חֹדֶשׁ  
יָמִים, הֵצֵאן וּבִקְרָא וְגו'", הַכֹּל כְּמִשְׁמַעוֹ — מִי יִסְפִּיק  
לָהֶם? כְּעֵנֶן שֶׁנֶּאֱמַר: "וּמִצָּא כְּדִי גִּאֲלָתוֹ"<sup>63</sup>. וְאִיזוֹ קֶשֶׁה  
— זוֹ, אוֹ: "שְׁמַעוּ נָא הַמִּזְרִים"<sup>64</sup>? אֶלָּא, לִפִּי שְׁלֹא אֲמַר  
בְּרַבִּים, חֶסֶף לֹא הִכְתוּב וְלֹא נִפְרַע מִמֶּנּוּ, וְזוֹ שֶׁל מְרִיבָה  
הֵי־תָה בְּגִלּוֹי, לִפְיָךְ לֹא חֶסֶף לֹא הִכְתוּב. רַבִּי שְׁמַעוֹן  
אוֹמַר: חֶסֶף וְשִׁלּוּם, לֹא עֲלָתָה עַל דַּעְתּוֹ שֶׁל אוֹתוֹ צִדִּיק  
כֶּה! מִי שֶׁכְּתוּב בּוֹ: "בְּכָל בֵּיתִי נֶאֱמָן הוּא"<sup>65</sup>, יֹאמַר: "אִין  
הַמְקוֹם מִסְפִּיק לָנוּ"? אֶלָּא, כֶּה אֲמַר: "שֵׁשׁ מֵאוֹת אֶלֶף  
רְגֵלֵי וְגו'", וְאֹתָהּ אֲמַרְתָּ בָּשָׂר אֲתָן לְחֹדֶשׁ יָמִים, וְאַחֲרֵי  
כֶּה תִּהְיֶה אֲמָה גְדוֹלָה כּוֹז! הֵצֵאן וּבִקְרָא יִשְׁחַט לָהֶם  
כְּדִי שִׁיִּהְיֶה, וְתִהְיֶה אֲכִילָה זֶה מִסְפַּקְתָּן עַד עוֹלָם? וְכִי  
שִׁבְחָךְ הוּא זֶה? אוֹמְרִים לֹא לְחִמּוֹר: טַל בּוֹר שְׁעוּרִים  
וְנִחְתָּךְ רֹאשֶׁךְ? הַשִּׁיבֵה הַקְדוּשׁ בְּרוּךְ הוּא: "וְאִם לֹא  
אֲתָן, יֹאמְרוּ שֶׁקָּצְרָה יְדִי. הַטּוֹב בְּעִינֶיךָ שִׁיד ה' תִּקְצֹר  
בְּעִינֵיהֶם? יֵאבְדוּ הֵם וּמֵאָה כִּי־יֵצֵא בָּהֶם וְאֵל תִּהְיֶה יְדִי  
קָצְרָה לִפְנֵיהֶם אֶפְלוּ שְׁעָה אַחַת:

17 וְיִרְדֹּתִי. זוֹ אַחַת מֵעֲשָׂר יְרִידוֹת הַכְּתוּבוֹת בַּתּוֹרָה:  
וְדִבְרֹתִי עִמָּךְ. וְלֹא עִמָּהֶם: וְאֶצְלֵתִי. כְּתִירוֹמוֹ: "וְאֶרְבִּי",  
כְּמוֹ: "וְאֶל אֶצְלֵי בְנֵי יִשְׂרָאֵל"<sup>66</sup>. וְשִׁמְתִּי עֲלֵיהֶם. לָמָּה  
מִשָּׁה דוֹמָה בְּאוֹתָהּ שְׁעָה? לָנֶר שֶׁמִּנְחָה עַל גְּבִי מְנוּחָה  
וְהַכֹּל מְדֻלֶּקֶין הֵימְנוּ וְאִין אוֹרוֹ חֶסֶר כְּלוּם: וְנִשְׂאוּ אֹתָהּ.  
הַתִּנָּה עִמָּהֶם, עַל מִנְתָּ שִׁיִּקְבְּלוּ עֲלֵיהֶם טֶרַח בְּנֵי, שֶׁהֵם  
טֶרַחנִים וְסֶרְבָּנִים: וְלֹא תִשָּׂא אֹתָהּ לְבִדְךָ. הֵרִי תִשׁוּבָה  
לָמָּה שֶׁאֲמַרְתָּ: "לֹא אוֹכַל אֲנֹכִי לְבִדְךָ": 18 הִתְקַדְּשׁוּ.  
הַזְמִינוּ עֲצֻמְכֶם לִפְרָעֻנוּת, וְכֵן הוּא אוֹמַר: "וְהִקְדַּשְׁם לַיּוֹם  
הַרְגָּה"<sup>67</sup>. 20 עַד חֹדֶשׁ יָמִים. זוֹ בְּכַשְׂרִים, שֶׁמִּתְמַצִּין  
עַל מִשְׁוִתֵיהֶן וְאַחֲרֵי כֶּךָ נִשְׁמָתָן יוֹצֵאָה. וּבְכַשְׂעִים הוּא  
אוֹמַר: "הַבָּשָׂר עוֹדְנָה בֵּין שְׁנֵיהֶם"<sup>68</sup>. כֶּךָ הִיא שְׁנוּיָה  
בְּסִפְרִי, אֶבֶל בְּמִכְלִילָא שְׁנוּיָה חֲלוּף: הַרְשָׁעִים אוֹכְלִין  
וּמִצְטַעְרִין שְׁלִשִׁים יוֹם, וְהַכַּשְׂרִים "הַבָּשָׂר עוֹדְנָה בֵּין  
שְׁנֵיהֶם": עַד אֲשֶׁר יֵצֵא מֵאִפְכֶם. כְּתִירוֹמוֹ: "דִּי תְקוּצוֹן  
בְּה", יִהְיֶה דוֹמָה לָכֶם כְּאֵלּוּ אֶכְלֹתֶם מִמֶּנּוּ יוֹתֵר מִדּוּאִי,  
עַד שִׁיִּצְא וְיִגְעַל לַחוּץ דְּרָךְ הָאֵף: וְיִהְיֶה לָכֶם לְזָרָא.  
שְׁתִּיחִי מִרְחֻקִין אוֹתוֹ יוֹתֵר מִמָּה שֶׁקִּרְבָתֶם. וּבְדִבְרֵי רַבִּי  
מִשָּׁה הִדְרִשָּׁן רִאֲתִי, שֶׁשֵׁשׁ לָשׁוֹן שְׁקוּרִין לְחֶרֶב "זָרָא":  
אֵת ה' אֲשֶׁר בְּקִרְבְּכֶם. אִם לֹא שֶׁנִּטְעַנְתִּי שְׁכִינְתִּי בִּינֵיכֶם,  
לֹא גְבוּהָ לְבַבְכֶם לְכַנֵּס לְכָל הַדְּבָרִים הַלָּלוּ: 21 שֵׁשׁ  
מֵאוֹת אֶלֶף רְגֵלֵי. לֹא חֶשׁ לְמִנּוּת אֶת הַפֶּרֶט, שְׁלֹשֶׁת

60. שְׁמוֹת כד, יא. 61. ירמיה ג, ג. 62. במדבר יא, לג. 63. ויקרא כח, כו. 64. במדבר כ, י. 65. במדבר יב, ז.

**17 I will descend and speak with you there, and I will elevate them by taking some of the spirit that is upon you and bestowing it upon them.** This will not diminish your Divine spirit in any way. **Then they must accept your stipulation to bear the burden of the people together with you, so that you need not bear it alone.** So much for your complaint about having to lead the people by yourself.

**18 As for the people** who complained about not having enough meat, **you shall say to them, 'Prepare yourselves for punishment tomorrow, when you shall eat meat, for you have cried in God's ears, saying, "Who will feed us meat? For we had it better in this respect in Egypt."** Therefore, **God will indeed give you meat, and you shall eat.**

**19** But the most wicked among you will perish as soon as they bite into it. The more righteous among **you**, however, shall not perish instantly, but instead **shall eat it not for one day, not for two days, not for five days, not for ten days, and not for twenty days,**

**20 but for a full month, until** they loathe it so much that it seems as though **it is coming out their nose and nauseates them** so much that they will never want to see it again. From another perspective, it is the righteous among you who will perish instantly, while the wicked will suffer for a full month before perishing. In any case, God knows you are complaining not because of the meat but **because you have despised God, who dwells among you** now that He has given you the Torah, **and have cried before Him, saying, "Why did we ever leave Egypt?"** The fact that God dwells among you has made you arrogant and self-concerned, instead of humble and self-effacing.' "

**21** When he heard this, **Moses said back to God, "The people in whose midst I am number approximately 600,000 on foot,<sup>92</sup> and You say, 'I will give them enough meat to eat for a full month.'**

**22** How can You possibly do this? **If a flock and a herd were slaughtered for them, would it suffice for them? If all the fish of the sea were caught for them, would it suffice for them?"**

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— CHASIDIC INSIGHTS —

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**21 The people in whose midst I am number six hundred thousand on foot:** There are two words for "I" in Hebrew; the one used in this verse (*anochi*) is the rarer one and the one used by God at the giving of the Torah on Mount Sinai: "I am God, your God, who took you out of Egypt, a house of bondage."<sup>93</sup> By using this word for "I," Moses alluded here the importance of every single Jew, even those who might be considered to be the "feet" of

the people. The "I" of God was revealed at Mount Sinai in the collective merit of each and every one of the 600,000, even the "feet"-people. As our sages teach, were even one Jew missing at Mount Sinai, the Divine Presence would not have revealed itself.<sup>94</sup> Similarly, we must relate to everyone we meet as an integral part of the ultimate plan to reveal Godliness in the world.<sup>95</sup>

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<sup>92</sup> The exact number, given above (1:46), was 603,550. Alternatively, Moses referred only to those who were already adults when they left Egypt; this number was exactly 600,000 (Exodus 12:37). The other 3,550 became adults after the Exodus. <sup>93</sup> Exodus 20:2. <sup>94</sup> Bereishit Rabbah 7. <sup>95</sup> Likutei Sichot, vol. 1, p. 89.



— ONKELOS —

23 ואמר יי למשה המימרא די  
יתעבב בען תחזי היערענך פתגמי  
אם לא: 24 ופק משה ומליל  
לעמא ית פתגמיא די וכןש  
שבועין גברא מסבי עמא ואקים  
יתוהן סחור סחור ומליל עמה  
25 ואתגלי יי בעננא ומליל עמה  
ורבי מן רוחא די עלוהי ויהב על  
שבועין גברא סביא ויהוה כד שרת  
עליהון רוח נבואה ומתנבאין ולא  
פסקין: 26 ואשתארו תרין גברין  
במשריתא שום חד אלדד ושום  
תננא מידד ושרת עליהון רוח  
נבואה ואנון בכתביא ולא נפקו  
למשכנא ואתנבאו במשריתא:  
27 ויהט עולמא וחזי למשה  
ואמר אלדד ומידד מתנבאין  
במשריתא:

23 ויאמר יהוה אל־מֹשֶׁה הִיד יהוה תִּקְצֹר עֵתָה תִּרְאֶה  
הִיקְרָךְ דְּבָרֵי אִם־לֹא: 24 ויצא מֹשֶׁה וידבר אל־הָעָם  
את דְּבָרֵי יְהוה ויאסֹף שְׁבָעִים אִישׁ מִזִּקְנֵי הָעָם ויעמד  
אתם סביבת האהל: 25 וירד יהוה ובענן וידבר אליו  
ויאצל מן־הָרוּחַ אִשֶּׁר עָלָיו ויתן על־שְׁבָעִים אִישׁ הִזְקָנִים  
ויהי כְּנוֹחַ עֲלֵיהֶם הָרוּחַ ויתנבאו ולא יספו: 26 וישארו  
שְׁנֵי־אֲנָשִׁים בַּמִּחָנֶה שֵׁם הָאֶחָד אֶלְדָּד וְשֵׁם הַשֵּׁנִי  
מִידָד ויתנח עליהם הָרוּחַ והמה בַּתְּבָאִים ולא יצאו  
האהלה ויתנבאו בַּמִּחָנֶה: 27 וירץ הנער ויגיד למשה  
ויאמר אלדד ומידד מתנבאים בַּמִּחָנֶה:

— RASHI —

לבדו. כך מפרש בספרי. ואנקלוס תרגם: "ולא פסקין",  
שלא פסקה נבואה מהם: 26 וישארו שני אנשים.  
מאותן שנבחרו. אמרו: "אין אנו כדאין לגדלה זו".  
והמה בַּתְּבָאִים. במבררים שבהם לסנהדרין. ונקתבו  
כלם נקובים בשמות ועל ידי גורל. לפי שהחשבונו עולה  
לשנים עשר שבטים, ששה ששה לכל שבט ושבע, חוץ  
משני שבטים שאין מגיע אליהם אלא חמשה חמשה,  
אמר משה: "אין שבט שומע לי לפחות משבטו וכן  
אחד". מה עשה? נטל שבעים ושנים פתקים וכתב על  
שבטים "זקן", ועל שנים חלק. וברר מכל שבט ושבע  
ששה, והיו שבעים ושנים. אמר להם: "טלו פתקיכם  
מתוך קלפי". מי שעלה בידו "זקן" — נתקדש, ומי  
שעלה בידו חלק — אמר לו: "המקום לא חפץ בך":  
27 וירץ הנער. יש אומרים: גרשום בן משה היה:

23 עתה תראה היקרך דברי. רבן גמליאל בנו של  
רבי יהודה הנשיא אומר: "אי אפשר לעמד על הטפל:  
מאחר שאינן מבקשים אלא עליה, לא תספיק להם,  
סופן לדון אחריך — אם אתה נותן להם בשר בהמה  
גסה, יאמרו: 'דקה בקשנו'. ואם אתה נותן להם דקה,  
יאמרו: 'גסה בקשנו, חיה ועוף בקשנו, דגים וחגבים  
בקשנו'". אמר לו: "אם בן יאמרו שקצרה ידי". אמר  
לפניו: "הריני הולך ומפסין". אמר לו: "עתה תראה  
היקרך דברי" — שלא ישמעו לך. הלך משה לפסוק,  
אמר להם: "היד ה' תקצר? הן הכה צור ויזובו מים  
וגו' הגם לחם יוכל תת"ם<sup>96</sup>". אמרו: "פֶּשֶׁרָהּ היא זו, אין  
בו כח למלאות שאלתנו". ויהו שְׁנַאֲמַר: "ויצא משה  
וידבר אל העם", כיון שלא שמעו לו: "ויאסף שבעים  
איש וגו'": 25 ולא יספו. לא נתנבאו אלא אותו היום

.66 תהלים עח, כ.

prophecy rested upon them anyway. They were among those upon whose ticket the word "elder" had been written, but they did not go out to the Tent of Meeting, because they felt unworthy of the gift of prophecy. But God rewarded them for their humility and gave them the gift of prophecy anyway,<sup>96</sup> so instead they prophesied in the camp.

27 The lad Gershom, Moses' son, ran and told Moses, saying, "Eldad and Meidad are prophesying in the camp!"

96. Sifrei, Beha'alotcha 95.

**23 Then God said to Moses, “This is blasphemy! Do you indeed think that God’s power is limited? I will show you that it is not, and you will now see if what I said happens to you or not!”** Nonetheless, although God felt it was necessary to show Moses that His power was unlimited, He did not punish him for doubting God’s power. On a deeper level, Moses did not question God’s power; rather, he was trying to convince God not to kill the offenders. He said, [22] **“Shall a flock and a herd be slaughtered for them, and this be their last meal? Will You look humane if you feed them and then kill them?”** [23] To this, **God replied to Moses, “If I kill them without feeding them first, it will look as if I killed them because I was not able to fulfill their request. Should God’s power appear limited? No, I have to satisfy them first and then kill them.”** Moses then tried to argue that it would be pointless to do this. He said, [22] **“Do You think that if a flock and a herd were slaughtered for them, it would suffice for them? No matter what You do, they won’t be satisfied; they’ll keep asking for something else.”** **God replied to Moses again in the same way: [23] “True enough, but if I do nothing, people will say that I could not fulfill their request at all. Should God’s power appear limited?”** So Moses said, **“Let me try to appease them.”** God replied, **“Go ahead, but they will not listen to you. You will now see if what I said—that they will not listen to you—happens to you or not.”**

**24 Moses went out of the Tent of Meeting and told the people what God had said:** He first told them that God was going to appoint a new set of 70 elders. He then said to the complainers, **“Is God’s power limited? Just as He provided us with water and bread, He can provide us with additional meat!”** But the complainers did not believe him, and insisted that God could not provide them with this meat. So Moses told them to prepare themselves to be punished on the morrow, and that they would be punished through eating the very meat they had asked for. In order to fulfill God’s first directive, Moses took 72 tickets, wrote the word for “elder” on 70 of them, and left two of them blank. He then took six elders from each tribe, a total of 72, and had them each take a ticket from the box. The 70 who selected a ticket with the word “elder” became the 70 selected to become Moses’ assistants; the other two did not. In this way he avoided making any of the tribes jealous. **He assembled these 70 of the people’s elders and positioned them around the Tent of Meeting.**

**25 God descended in a cloud and spoke to him, and He elevated them by taking some of the spirit that was on Moses and bestowing it on the 70 elders. And when the spirit rested upon them, they prophesied, but they did not continue afterwards to prophesy on the same level as they did on that day.**

**26 Now two men of the 70 chosen ones had remained in the camp and did not go to the Tent of Meeting. The name of the first was Eldad and the name of the second was Meidad. Even though they did not go to the Tent of Meeting, the spirit of**

ONKELOS

28 וְאַתָּה יְהוֹשֻׁעַ בֶּר נֹן מִשְׁמִנָּה  
דְּמִשָּׁה מְעוֹלְמוֹתָהּ וְאָמַר רַבּוּנִי  
מִשָּׁה אָסְרָנּוּ: 29 וְאָמַר לָהּ מִשָּׁה  
הִקְנֵאתִי אֶת מִקְנֵי לִי רַעֲיָנָא פֻּן  
דִּיהוֹן כָּל עֵמָא דִּי נְבִיאִין אָרִי  
יְתֵן יִי יֵת רִחוּא דְנְבוּאָתָה עֲלֵיהוּ:  
30 וְאַתְּכִנֵּשׁ מִשָּׁה לְמִשְׁרִיתָא הוּא  
וְסָבִי יִשְׂרָאֵל: 31 וְרוּחָא נָטַל מִן  
קָדָם יִי וְאַפְרַח שְׁלוֹ מִן יִמָּא וְרָמָא  
עַל מִשְׁרִיתָא בְּמַהֲלַךְ יוֹמָא לְכָא  
וּבְמַהֲלַךְ יוֹמָא לְכָא סְחוּר סְחוּר  
לְמִשְׁרִיתָא וְכִרוּם תְּרִתִּין אֲמִין  
עַל אֲפִי אֲרָעָא: 32 וְקָם עֵמָא כָּל  
יוֹמָא הָהוּא וְכָל לֵילִיא וְכָל יוֹמָא  
דְּבִתְרוּהִי וּבְנָשׁוּ יֵת שְׁלוֹ דְּאָעֵר  
בְּנָשׁ עֲשָׂא דְגִוְרִין וְשְׁחָדוּ לְהוֹן  
מִשְׁטִיחִין סְחוּר סְחוּר לְמִשְׁרִיתָא:  
33 בְּסָרָא עַד כְּעֵן בֵּין שְׁנֵיהוֹן עַד  
לֹא פֶסֶק וְרָגָא דִּי תִקִּיף בְּעֵמָא  
וְקִטַּל יִי בְּעֵמָא קִטּוֹל סָגִי לְחָדָא:  
34 וְקָרָא יֵת שְׁמָא דְאַתְרָא הָהוּא  
קְבָרִי דְּמִשְׁאֲלִי אָרִי תִמְן קְבָרוּ  
יֵת עֵמָא דְשִׂיאִלוּ: 35 מִקְבָּרִי  
דְּמִשְׁאֲלִי נָטְלוּ עֵמָא לְחִצְרוֹת וְהוּוּ  
בְּחִצְרוֹת:

28 וַיַּעַן יְהוֹשֻׁעַ בֶּן־נֹן מִשְׁרַת מִשָּׁה מִבְּחָרָיו וַיֹּאמֶר אֲדֹנָי  
מִשָּׁה בְּלֹאם: 29 וַיֹּאמֶר לוֹ מִשָּׁה הַמִּקְנָא אֶתָּה לִי וּמִי  
יֵלֵן בְּלֵעָם יְהוָה נְבִיאִים כִּי־יִתֵּן יְהוָה אֶת־רוּחוֹ עָלֵיהֶם:  
◆ שְׂבִיעִי 30 וַיֹּאסֶף מִשָּׁה אֶל־הַמַּחֲנֶה הוּא וּזְקֵנֵי יִשְׂרָאֵל:  
31 וְרוּחַ נָסַע | מֵאֵת יְהוָה וַיִּגְזוּ שְׁלוֹיִם מִן־הָיִם וַיִּפֹּשׁ עַל־  
הַמַּחֲנֶה בְּדֶרֶךְ יוֹם כֹּה וּבְדֶרֶךְ יוֹם כֹּה סְבִיבוֹת הַמַּחֲנֶה  
וּכְאֻמָּתִים עַל־פְּנֵי הָאָרֶץ: 32 וַיָּקָם הָעָם כָּל־הַיּוֹם הַהוּא  
וּכְל־הַלֵּילָה וְכָל | יוֹם הַמַּחֲרָת וַיֹּאסְפוּ אֶת־הַשְּׁלוֹ  
הַמִּמְעִיט אֶסֶף עֲשָׂרָה חֲמָרִים וַיִּשְׁמְחוּ לָהֶם שְׁטוֹחַ  
סְבִיבוֹת הַמַּחֲנֶה: 33 הַבָּשָׂר עוֹדְנָה בֵּין שְׁנֵיהֶם מָרָם  
יִכְרַת וְאַף יְהוָה חָרָה בָּעָם וַיִּךְ יְהוָה בָּעָם מַכָּה רַבָּה  
מְאֹד: 34 וַיִּקְרָא אֶת־שֵׁם־הַמָּקוֹם הַהוּא קְבֻרֹת הַתַּאֲוָה  
כִּי־שָׁם קָבְרוּ אֶת־הָעָם הַמַּתָּאִים: 35 מִקְבְּרוֹת הַתַּאֲוָה  
נָסְעוּ הָעָם חֲצֵרוֹת וַיְהִיו בְּחִצְרוֹת: פ

RASHI

הביא עליהם פרענות עד שנכנסו הצדיקים איש  
לאהלו: 31 וַיִּגְזוּ וַיִּפְרִיחוּ, וכן: "כי גז חיש"י". וכן: "נגזזו  
ועברו"י: וַיִּשְׁטוּ, וַיִּפְשְׁטוּ, כמו: "והנה נטשים על פני כל  
הארץ"י, "ונטשתיה המדברה"י, וְכַאֲמֵתִים. פורחות  
בגבה עד שהן כנגד לבו של אדם, כדי שלא יהא טרח  
באסיפתן, לא להגביה ולא לשחות: 32 הַמִּמְעִיט.  
מי שאסף פחות מכלם — העצלים והחגרים — אסף  
עשרה חמרים: וַיִּשְׁמְחוּ. עשו אותם משטיחין משטיחין:  
33 טָרָם יִכְרַת. בתרגומו: "עד לא פסק". דבר אחר:  
אינו מספיק לפסקו בשניו, עד שנשמתו יוצאה:

28 בְּלֹאם. "של עליהם צרכי צבור, והם כלים  
מאליהם. דבר אחר: תנם אל בית הקלא — לפי שהיו  
מתנבאים: "משה מת ויהושע מכניס את ישראל לארץ":  
29 הַמִּקְנָא אֶתָּה לִי. הקנאי אתה לי, הקנאתי אתה  
מקנא: לִי. כמו "בשבילי". כל לשון "קנאה" — אדם  
הנותן לב על הדבר, או לנקם או לעזר, אינפרינמינט  
בלעז<sup>67</sup>, או חזו בעבי המשא: 30 וַיֹּאסֶף מִשָּׁה. מפתח  
אהל מועד: אֵל הַמַּחֲנֶה. נכנסו איש לאהלו: וַיֹּאסֶף.  
לשון כניסה אל הבית, כמו: "ואספתו אל תוף ביתך"<sup>68</sup>.  
ואב לכלם: "וצבר ולא ידע מי אספם"<sup>69</sup>. מלמד, שלא

67. חרוץ אף, לקחת במקומו חלק בדבר. 68. דברים כב, ב. 69. תהלים לט, ז. 70. תהלים צ, י. 71. נחום א, יב. 72. שמואלא ל, טו. 73. יחזקאל כט, ה.

CHASIDIC INSIGHTS

34 "Graves of the Craving": The simple meaning of this name refers to the calamity that occurred there—it was a place where the Jewish people suffered both a spiritual and physical downfall. Yet, it, too, is one of the forty-two stops along the journey of the Jewish people from Egypt to the Land of Israel.<sup>98</sup> All of these, teaches the Ba'al Shem Tov, are steps of a spiritual journey; in fact, they are step-

ping stones that every Jew must experience during his passage from the constricts of materialism to the apex of holiness. In this context, the name "the Graves of Craving" means that this is the stage in Divine service where improper desire is completely vanquished and buried. This degree of spirituality is so intense that the possibility for material cravings and desires no longer exists.<sup>99</sup>

98. See below, 33:16, in context. 99. Degel Machaneh Ephraim, Masei (80a) citing Brit Menuchah; Sichot Kodesh 5719, p. 208; Or HaTorah, Masei, p. 1352; Sefer HaSichot 5749, vol. 2, p. 528. See below, on 33:1



28 Joshua the son of Nun, Moses' servant from his youth, answered and said, "Moses, my master! They are prophesying that you will die and that I will be the one to lead the people into the Promised Land! **Imprison them!** Or appoint them to a position of public office so they will become too preoccupied and exhausted to prophesy."

29 Moses said to him, "Are you zealous for my sake? If only all God's people were prophets, that God would bestow His spirit of prophecy upon them!"

◆ *Seventh Reading* 30 Then Moses, together with the elders of Israel, withdrew from the entrance of the Tent of Meeting to the camp, each man to his private tent.

31 The following morning (the 21st of Iyar), God dealt with the other issue—punishing the complainers. He waited to do this until Moses and the elders were in their tents, since it pains the righteous to see the wicked being punished. **A wind went forth sent from God and swept up quails<sup>97</sup> from the sea and spread them over the camp** and beyond it to a distance of **about a day's journey this way and a day's journey that way, all around the camp.** They flew at a height of **about two cubits above the ground**, which made it easy to catch them.

32 Some of the people who had complained heeded Moses' warning and refused to touch the quails, but **the recalcitrant people arose and gathered the quails all that day, all night, and all the next day.** The weak and lazy ones, who gathered the least, collected 10 *chomer* (about 2,420 liters or 85 cubic feet). After they slaughtered them, **they spread them** in layers **around the camp.**

33 As God had said, some of the offenders died **while the meat was still between their teeth, before they** had a chance to finish **biting it.** The others, although they became sick at once, continued to eat for a whole month, but even then, **the supply of meat was still in abundance, and had not yet run out.** **God became angry at these people** since they had not repented, **and God struck the people with a very mighty blow, killing them.**

34 He named that place Kivrot Hata'avah ["Graves of the Craving"], **for there they buried the people who craved.**

35 On the 21<sup>st</sup> of Sivan, 2449, one month after they had camped at Kivrot Hata'avah, **the people traveled from Kivrot Hata'avah to Chatzerot** (see Figure 3), **and they stayed in Chatzerot** for a full week, as will be recounted now.



Figure 3: From Kivrot HaTa'avah to Chatzerot

97. See also Exodus 16:13.

ONKELOS

12:1 ומלילת מרים ואהרן במשה  
על עסק אתתא שפירתא די נסיב  
ארי אתתא שפירתא דנסיב רחיק;  
2 ואמרו הלחוד ברם במשה מליל  
?? הלא אף עמנא מליל ושמייע  
קדם ?? 3 וגברא משה ענותן  
לחדא מכל אנשא די על אפי  
ארעא: 4 ואמר ?? בתבך למשה  
ולאהרן ולמרים פוקו תלתון  
למשכן זמנא ונקו תלתון:

12:1 וַתִּדְבֹר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה עַל־אֲדוֹת הָאִשָּׁה  
הַכִּשִּׁית אֲשֶׁר לָקַח בִּי־אִשָּׁה כִּשִּׁית לָקַח: 2 וַיֹּאמְרוּ  
הֵרָק אֶדְ-בְּמֹשֶׁה דִּבֶּר יְהוָה הֲלֹא גַם־בָּנוּ דִּבֶּר וַיִּשְׁמַע  
יְהוָה: 3 וְהָאִישׁ מֹשֶׁה עֲנוּ {עֲנִינוּ} מֵאֵד מִכָּל הָאָדָם אֲשֶׁר  
עַל־פְּנֵי הָאֲדָמָה: 4  
וַיֹּאמֶר יְהוָה פְּתָאֵם אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל־מִרְיָם  
צֵאוּ שְׁלֹשְׁתֵּכֶם אֶל־אֹהֶל מוֹעֵד וַיִּצְאוּ שְׁלֹשֶׁתָּם:

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מודים בשחרותו של בושי: כשית. בגמטריא: יפת  
מראה: על אדות האשה. על אודות גרושיה: כי אשה  
כשית לקח. מה תלמוד לומר? אלא יש לה אשה נאה  
בדפיה ואינה נאה במעשיה, במעשיה ולא בדפיה, אבל  
זאת נאה בכל: האשה הכשית. על שם נזיה נקראת  
"כושית", באדם הקורא את בנו נאה: "כוש", כדי שלא  
תשלט בו עין רעה: כי אשה כשית לקח. ועתה גרשה:  
2 הרק אף. עמו לבדו דבר ה': הלא גם בנו דבר. ולא  
פרשנו מדרך ארץ: 3 ענו. שפל וסבלן: 4 פתאם.  
נגלה עליהם פתאם והם טמאים בדרך ארץ, והיו  
צועקים: "מיים! מיים!" להודיעם שיפה עשה משה שפרש  
מן האשה, מאחר שנגלית עליו שכינה תדיר ואין עת  
קבועה לדבור: צאו שלשתכם. מגיד ששלשתן נקראו  
בדבור אחד, מה שאי אפשר לפה לומר ולאנן לשמע:

1 וַתִּדְבֹר. אין "דבור" בכל מקום אלא לשון קשה, וכן  
הוא אומר: "דבר האיש אדני הארץ אתנו קשות"<sup>74</sup>. ואין  
"אמירה" בכל מקום אלא לשון תחנונים, וכן הוא אומר:  
"ויאמר אל נא אחי תרעו"<sup>75</sup>, "ויאמר שמעו נא דברי"<sup>76</sup>.  
כל "נא" לשון בקשה: וַתִּדְבֹר מִרְיָם וְאַהֲרֹן. היא פתחה  
בדבור תחלה, לפיכך הקדימה הכתוב. ומנין היתה  
יודעת מרים שפרש משה מן האשה? רבי נתן אומר:  
מרים היתה בצד צפורה בשעה שנאמר למשה: "אלדד  
ומידד מתנבאים במחנה", כיון ששמעה צפורה, אמרה:  
"אוי לנשותיהן של אלו אם הם נזקקים לנבואה, שיהיו  
פורשין מנשותיהן בדרך שפרש בעלי ממני". ומשם  
ידעה מרים והגידה לאהרן. ומה מרים, שלא נתכונה  
לגנותו, כך נענשה, קל וחמר למספר בגנותו של חברו:  
הָאִשָּׁה הַכִּשִּׁית. מגיד שהכל מודים בדיפה, בשם שהכל

74. בראשית מב, ל. 75. בראשית יט, ז. 76. במדבר יב, ו.

CHASIDIC INSIGHTS

method of argumentative dialectics (*pilpul*), employed chiefly in the Babylonian Talmud,<sup>107</sup> which keeps us in the "dark" until we reach the conclusion. In contrast, laws are derived in the Jerusalem Talmud in a relatively straightforward manner. For this reason, our sages apply the verse "He placed me in darkness"<sup>108</sup> to the methodology of the Babylonian Talmud.<sup>109</sup> Indeed, our sages say<sup>110</sup> that God originally taught this analytical method of analyzing the Torah only to Moses, but Moses, in his generosity, later taught it to the rest of the people.<sup>111</sup>

**3 Moses was exceedingly humble, more so than any other person on earth:** Humility is not the result of underestimating one's true worth. Moses understood very well that he was an extraordinary individual who had been chosen by God to lead the Jewish people out of Egypt and receive the Torah.

As we have seen,<sup>112</sup> his unique nature was evident to all when he was born and the house was filled with light. However, Moses also understood that his special character was a gift from God. He thought that had these lofty traits been given to someone else, they would have been able to reach an even higher level than he did.<sup>113</sup>

Humility is often misunderstood as simply the lack of boastfulness: we are humble if we feel superior to others but just don't tell anyone about it! True humility, however, is learned from Moses in our story. He is fully aware of his greatness, but attributes it not to himself but to God. Moreover, this allows him to respect others and see them in a positive light, as God has blessed them, too, with their own unique qualities.

108. Lamentations 3:6. 109. Sanhedrin 27a. 110. Nedarim 38a. 111. Likutei Sichot, vol. 28, p. 325. 112. Exodus 2:2. 113. Sefer HaMa'amarim 5710, p. 236.

## Miriam's Challenge

**12:1** A month earlier, when God bestowed the gift of prophecy on the 70 elders, Miriam was standing next to Zipporah when Gershom ran to Moses and said, "Eldad and Meidad are prophesying in the camp." When Zipporah heard this, she said, "Woe to their wives if they have become prophets, for they will now separate from them, just as Moses has separated from me." Miriam assumed that Moses had done this because he felt it was inappropriate for a prophet to become defiled by marital relations,<sup>100</sup> just as God had bidden the whole people to refrain from marital relations in preparation for the revelation at the Giving of the Torah.<sup>101</sup> However, she also knew that she and her brother Aaron had also received prophetic revelations but had not been required to separate from their spouses, so she assumed that it was Moses' own idea to separate, and thought that this was unfair to Zipporah. To make matters worse, Moses at this point *divorced* Zipporah.<sup>102</sup> But instead of confronting Moses privately about this, as she should have,<sup>103</sup> Miriam told Aaron about it, and **Miriam and Aaron then spoke against Moses regarding how he had divorced the woman he had married, Zipporah.** There seemed to be no reason for his conduct, for there was nothing about Zipporah that should have occasioned it. Both Zipporah's physical beauty and her righteous deeds were as clearly faultless as the skin of a **Cushite** (Ethiopian) **woman** is clearly black. There was certainly no reason to divorce the "**Cushite**" **woman he had married.**

**2 They said,** "If he is behaving this way because he is a prophet, then, **has God spoken only to Moses? Has He not spoken to us, too?** We are also prophets, and have not found it necessary to separate from our spouses." **And God heard this.**

**3 Now, this man Moses was exceedingly humble, more so than any person on earth.** And although Moses did not make a point of it, the truth was that he had been privileged to attain a much higher level of prophecy than either Aaron or Miriam had. God required him to be ready for prophetic communications at any moment and had told him explicitly to separate from his wife.

**4 To prove to Aaron and Miriam that they were wrong in judging Moses, God suddenly said simultaneously to Moses, Aaron, and Miriam,** when the latter two were indeed defiled because they had relations with their spouses, "**Come out, all three of you, to the Tent of Meeting!**" **And all three went out,** but Aaron and Miriam first had to hastily immerse themselves in a *mikveh*.<sup>104</sup> Thus, God demonstrated to them that Moses was correct in separating from his wife, because he could never know when God would want to speak with him.

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### ∞ CHASIDIC INSIGHTS ∞

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**1 The Cushite woman:** According to some sources,<sup>105</sup> Zipporah was dark-skinned, and is therefore referred to here as a "Cushite," even though she was from Midian. In the book of Proverbs,<sup>106</sup> the Torah is depicted as man's wife (to whom he should re-

main loyal, not allowing himself to be enticed by other women/paths). In this allegorical context, the "dark-skinned woman that Moses married" alludes to the "dark" method of studying the Torah and deriving laws from it. This is the lengthy, complicated

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<sup>100.</sup> See Leviticus 15:18. <sup>101.</sup> Exodus 19:15. <sup>102.</sup> *Likutei Sichot*, vol. 18, p. 145, note 41. <sup>103.</sup> *Likutei Sichot*, vol. 18, pp. 145-146. <sup>104.</sup> See footnote on Exodus 19:10; Deuteronomy 9:21. <sup>105.</sup> Ibn Ezra and others. <sup>106.</sup> 5:18 ff, *inter alia*. <sup>107.</sup> *Shnei Luchot HaBrit*, intro., *Beit Chochmah* (16b).

ONKELOS

5 וְאֵתְגִילִי יְיָ בְּעֻמּוּדָא דְעֻמָּנָא וְקָם  
בְּתַרְעַ מִשְׁכְּנָא וְקָרָא אֶהְרֹן וּמִרְיָם  
וּנְפִקוּ תְרוּמָהּ: 6 וְאָמַר שְׁמַעוּ  
כֵּן פִּתְגָמִי אִם יִהְיוּ לְכוֹן נְבִיאִין  
אֲנָא יְיָ בְּחֻזִּין אֲנָא מִתְגַּלִּי לְחוֹן  
בְּחַלְמִין אֲנָא מִמְלַל עֲמָהּ: 7 לֹא  
כֵן עֲבָדִי מֹשֶׁה בְּכָל בֵּיתִי מִזִּמְנִין  
הוּא: 8 מִמְלַל עִם מִמְלַל מִלְלָנָא  
עֲמָה בְּחוּז וְלֹא בְּחֻזִּין וּדְמוּת יִקְרָא  
דִּי מִסְתַּכֵּל וּמָא דִּין לֹא דְחַלְתוֹן  
לְמַלְלָא בְּעֲבָדִי בְּמֹשֶׁה: 9 וְתִקְוָה  
רְגִזָּא דִּי בְּחוֹן וְאִסְתַּלֵּק: 10 וְעֻמָּנָא  
אִסְתַּלֵּק מִעֻלּוֹ מִשְׁכְּנָא וְהָא מִרְיָם  
חוּרָא כְּתִלְגָּא וְאִתְפַּנִּי אֶהְרֹן לֹות  
מִרְיָם וְהָא סְגִירָא: 11 וְאָמַר  
אֶהְרֹן לְמֹשֶׁה בְּבַעַר רְבוּנִי לֹא כֵּן  
תִּשְׁוִי עֲלֵנָא חוּרָא דְאִשְׁפִּשְׁנָא וְדִי  
סְרַחְנָא: 12 לֹא כֵּן תִּתְרַחֵק דָּא  
מִבִּינָנָא אֲרִי אֲחִתָּנָא הִיא צִלִּי  
כֵּן עַל בְּסָרָא מִיתָא הִדִּין דִּי בַּהּ  
יִתְסִי:

5 וַיֵּרֶד יְהוָה בְּעֻמּוּד עָנָן וַיַּעֲמֹד פֶּתַח הָאֹהֶל וַיִּקְרָא אֶהְרֹן  
וּמִרְיָם וַיֵּצְאוּ שְׁנֵיהֶם: 6 וַיֹּאמֶר שְׁמַעוּנָא דְבָרִי אִם־יִהְיֶה  
נְבִיאֲכֶם יְהוָה בְּמִרְאָה אֱלֹוֹי אֶתְוַדַּע בְּחִלּוֹם אֲדָבָר־בּוֹ:  
7 לֹא־כֵן עֲבָדִי מֹשֶׁה בְּכָל־בֵּיתִי נֶאֱמָן הוּא: 8 פֶּה אֶל־  
פֶּה אֲדָבָר־בּוֹ וּמִרְאָה וְלֹא בְּחִידוֹת וּתְמִנַּת יְהוָה יִבִּיט  
וּמִדּוּעַ לֹא יֵרָאֶתֶם לְדָבָר בְּעֲבָדִי בְּמֹשֶׁה: 9 וַיַּחֲרֹאֲף  
יְהוָה בָּם וַיִּלְךְ: 10 וַהֲעֵנָן סָר מֵעַל הָאֹהֶל וַהֲנִיחָ מִרְיָם  
מִצַּרְעַת כְּשִׁלָּה וַיִּפֹּן אֶהְרֹן אֶל־מִרְיָם וַהֲנִיחָ מִצַּרְעַת:  
11 וַיֹּאמֶר אֶהְרֹן אֶל־מֹשֶׁה בִּי אֲדֹנִי אֵל־נָא תִשֶׁת עָלֵינוּ  
חֲפָאֵת אֲשֶׁר נֹאֲלָנוּ וְאֲשֶׁר חֲטֵאנוּ: 12 אֵל־נָא תְהִי כַּמֶּת  
אֲשֶׁר בְּצִאתוֹ מִרְחֹם אֲמוֹ וַיֹּאכֵל חֲצִי בִשָּׂרוֹ:

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עבדי — כְּדֵאִי הָיִיתִם לִירָא מִפְּנֵי, וְכָל שָׂכֵן שְׁהוּא  
עבדי, וְעָבַד מֶלֶךְ — מֶלֶךְ. הִיָּה לָכֶם לֹוֹמֵר: אֵין הַמֶּלֶךְ  
אוֹהֵבֵי חֲנֻם. וְאִם תֹּאמְרוּ: אֵינִי מְכִיר בְּמַעֲשָׁיו — זֶה קִשְׁיָה  
מִן הָרָאשׁוֹנָה: 9 וַיַּחֲרֹאֲף אֶהְרֹן אֶל־מִרְיָם וַיַּחֲרֹאֲף  
סְרַחְוֹנִם, גִּזֹּר עֲלֵיהֶם נִדְוִי, קֵל וְחֹמֶר לְבָשֶׁר וְדָם, שְׁלֹא  
יִכְעַס עַל חֲבֵרוֹ עַד שִׁוְדִיעֵנּוּ סְרַחְוֹנִי: 10 וַהֲעֵנָן סָר.  
וְאַחֵר כֶּף: "וַהֲנִיחָ מִרְיָם מִצַּרְעַת כְּשִׁלָּה". מִשָּׁל לְמֶלֶךְ  
שָׁאֵמֶר לְפָדְגוּג: רִדָּה אֶת בְּנִי, אָבֵל לֹא תִרְדְּנוּ עַד שְׁאֵלָה  
מֵאֲצִלָּה, שְׁרַחֲמִי עָלָיו: 11 נֹאֲלָנוּ. כְּתַרְגוּמוֹ, לְשׁוֹן  
"אֵוִיל": 12 אֵל נָא תְהִי. אֲחוּתָנוּ זֶה: כַּמֶּת. שְׁהַמְצָרַע  
חֲשׁוֹב כַּמֶּת — מִה מֵת מִטְּמֵא בְּבִיאָה, אִף מִצַּרְעַ מִטְּמֵא  
בְּבִיאָה: אֲשֶׁר בְּצִאתוֹ מִרְחֹם אֲמוֹ. "אֲמֵנוּ" הִיָּה לוֹ לֹוֹמֵר,  
אֵלָא שְׂכֻנָּה הַכְּתוּב. וְכֵן "חֲצִי בִשָּׂרוֹ" — "חֲצִי בִשְׂרָנוּ"  
הִיָּה לוֹ לֹוֹמֵר, אֵלָא שְׂכֻנָּה הַכְּתוּב — מֵאַחֵר שִׁיִּצְאָה  
מִרְחֹם אֲמֵנוּ, הִיא לָנוּ כְּאֵלּוֹ נֶאֱכַל חֲצִי בִשְׂרָנוּ, כְּעֻנָּן  
שֶׁנֶּאֱמַר: "כִּי אֲחִינוּ בִשְׂרָנוּ הוּא"<sup>85</sup>. וּלְפִי מִשְׁמַעוֹ אִף  
הוּא נִרְאֶה כֵּן: אֵין רֹאִי לֶאֱחָ לְהַנִּיחַ אֶת אֲחוּתוֹ לְהִיּוֹת  
כַּמֶּת: אֲשֶׁר בְּצִאתוֹ. מֵאַחֵר שִׁיִּצְאָה זֶה מִרְחֹם אֲמוֹ שֶׁל זֶה,  
שֵׁשׁ כַּח בִּידוֹ לְעֹזֵר וְאֵינוֹ עוֹזֵרוֹ, הָרִי נֶאֱכַל חֲצִי בִשְׂרָנוּ  
— שְׁאֵחִיו בִשְׂרָנוּ הוּא. דְּבָר אַחֵר: "אֵל נָא תְהִי כַּמֶּת":  
"אִם אֵינָהּ רוֹפְאָה בְּתַפְלָה, מִי מִסְגִּירָהּ וּמִי מִסְתַּהֲרָה? אֵנִי  
אִי אֶפְשָׁר לְרֹאשָׁתָה, שְׁאֵנִי קְרוֹב וְאֵין קְרוֹב רוֹאָה אֶת  
הַנִּגְעִים, וְכֵהֵן אַחֵר אֵין עוֹלָם". וְהוּא: "אֲשֶׁר בְּצִאתוֹ  
מִרְחֹם אֲמוֹ":

5 בְּעֻמּוּד עָנָן. וְצָא יְחִידִי, שְׁלֹא כַּמֶּת בִּשְׂרָנוּ וְדָם: מֶלֶךְ  
בִּשְׂרָנוּ וְדָם כְּשִׁוְדִיעַ לְמִלְחָמָה, יוֹצֵא בְּאֻכְלוֹסִין, וְכְשִׁוְדִיעַ  
לְשָׁלוֹם יוֹצֵא בְּמַעֲשִׂים. וּמִדַּת הַקְּדוּשָׁה בְּרוּךְ הוּא יוֹצֵא  
לְמִלְחָמָה יְחִידִי, שְׁנֵאֲמַר: "ה' אִישׁ מִלְחָמָה"<sup>77</sup>, וְיוֹצֵא  
לְשָׁלוֹם בְּאֻכְלוֹסִין, שְׁנֵאֲמַר: "רַכֵּב אֱלֹהִים רִבְתִּים אֶלְפִי  
שִׁנְאָן"<sup>78</sup>: וַיִּקְרָא אֶהְרֹן וּמִרְיָם. שִׁיִּהִיו נִמְשָׁכִין וְיוֹצֵאִין מִן  
הַחֲצֵר לְקִרְאָת הַדְּבוּר: וַיֵּצְאוּ שְׁנֵיהֶם. וּמִפְּנֵי זֶה מִשְׁכָּן  
וְהַפְּרִיז מִמֶּשֶׁה? לְפִי שְׁאוּמְרִים מְקַצֵּת שְׂבָחוֹ שֶׁל אֲדָם  
בְּפָנָיו וְכֵלּוֹ שְׁלֹא בְּפָנָיו. וְכֵן מִצִּינוּ בְּנֵח: שְׁלֹא בְּפָנָיו  
נֶאֱמַר: "אִישׁ צָדִיק תָּמִים"<sup>79</sup>. וּבְפָנָיו נֶאֱמַר: "כִּי אֶתְּךָ  
רִאִיתִי צָדִיק לְפָנַי"<sup>80</sup>. דְּבָר אַחֵר: שְׁלֹא יִשְׁמַע בְּגִזְפָּתוֹ  
שֶׁל אֶהְרֹן: 6 שְׁמַעוּ נָא דְבָרִי. אֵין "נָא" אֵלָא לְשׁוֹן  
בְּקִשָּׁה: אִם יִהְיֶה נְבִיאֲכֶם. אִם יִהְיוּ לָכֶם נְבִיאִים: ה'  
בְּמִרְאָה אֱלֹוֹי אֶתְוַדַּע. שְׂכִינַת שְׁמִי אֵין נִגְלִית עָלָיו  
בְּאַסְפִּקְלָרְיָא הַמְּאִירָה, אֵלָא בְּחִלּוֹם וְחֻזִּין: 8 פֶּה אֶל  
פֶּה. אֲמִרְתִּי לוֹ לְפָרֵשׁ מִן הָאִשָּׁה. וְהִכֵּן אֲמִרְתִּי לוֹ:  
בְּסִינִי: "לֶךְ אֲמֹר לָהֶם שׁוּבוּ לָכֶם לֹאֲהַלְיָכֶם, וְאַתָּה פֶּה  
עֹמֵד עֲמִדִּי"<sup>81</sup>: וּמִרְאָה וְלֹא בְּחִידוֹת. וְכִמְרָאָה" זֶה מִרְאָה  
דְּבוּר, שְׁאֵנִי מְפָרֵשׁ לוֹ דְּבוּרִי בְּמִרְאִית פָּנִים שְׂבָחוֹ, וְאֵינִי  
סוֹתְמָו לוֹ בְּחִידוֹת, כְּעֻנָּן שֶׁנֶּאֱמַר לִיחְזָקָאֵל: "חֹדֶד חִידָה  
וְגו'"<sup>82</sup>. וְכֹל מִרְאָה שְׂכִינָה? תִּלְמוּד לֹוֹמֵר: "לֹא תוּכַל  
לְקַרֵּאת אֶת פָּנָי"<sup>83</sup>: וּתְמִנַּת ה' יִבִּיט. זֶה מִרְאָה אֲחוּרִים,  
כְּעֻנָּן שְׁנֵאֲמַר: "וְרִאִיתָ אֶת אֲחוּרִי"<sup>84</sup>: בְּעֲבָדִי בְּמֹשֶׁה.  
אֵינוֹ אֹמֵר "בְּעֲבָדִי מֹשֶׁה", אֵלָא "בְּעֲבָדִי בְּמֹשֶׁה" —  
"בְּעֲבָדִי", אִף עַל פִּי שְׁאֵינוֹ מֹשֶׁה, "בְּמֹשֶׁה", אֶפְלוֹ אֵינוֹ

77. שמות טו, ג. 78. תהלים סח, יח. 79. בראשית ו, ט. 80. בראשית ז, א. 81. דברים ה, כ"ז. 82. יחזקאל יז, ב. 83. שמות לז, כ. 84. שמות לז, כג. 85. בראשית לז, כז.

**5** God descended in a pillar of cloud and it stood at the entrance of the Tent of Meeting. He called Aaron and Miriam away from Moses, closer toward the Tent, and they both went out. He did not want Moses to hear his own praise, nor Aaron's and Miriam's rebuke.

**6** He said to them, "Please listen to My words. If there be a prophet among you, I, God will make Myself known to him in a vision; I will speak to him in a dream.

**7** This is not so with My servant Moses; he is faithful throughout My household.

**8** With him I speak mouth to mouth; unambiguously, without riddles, so he can behold the image of God, that is, understand Divine providence.<sup>114</sup> I told him explicitly to separate from his wife. After the giving of the Torah, I said to him,<sup>115</sup> 'Go say to [the people], "Return to your tents [and live with your wives]," but you remain here with Me, so I can speak to you [at all times].' **So why were you not afraid to speak against My servant**, no matter who it might be, or **against** such an obviously exalted person as **Moses**, even if he weren't My servant? You should have reasoned that I do not show him special attention for no reason! Assuming that I do is tantamount to blasphemy. And if you say that I do so because I am unaware of his deeds, that is real blasphemy!"

**9** After he informed them of their offense, **God became angry with them, and He**—that is, His presence—**left**, but the cloud remained in order to inflict punishment on Miriam, who had slandered Moses to Aaron. It was as if God told the cloud, "Punish her, but wait until I leave, because I pity her."

**10** Then the cloud departed from above the Tent, and behold, Miriam was afflicted with *tzara'at*, the punishment for slander,<sup>116</sup> and was as white as snow. **Aaron turned to Miriam and behold, she was afflicted with *tzara'at***. Miriam did not intend to speak disparagingly of Moses, yet she was still punished severely. It follows that someone who slanders another person intending to disparage him deserves to be punished all the more.<sup>117</sup>

**11** Aaron said to Moses, "Please, my master, do not hold us accountable for our sin, for we acted foolishly and sinned.

**12** Someone afflicted with *tzara'at* is like a corpse, which defiles anyone who enters the room it is in.<sup>118</sup> **Let her not remain like a dead person, for since she also came out of our mother's womb**, she is our own flesh; leaving her in her present state is as if **half of our flesh is consumed!** Pray to God to heal her! She cannot undergo the prescribed procedure for purifying those afflicted with *tzara'at*, because the priest must examine such a person and declare him purified, but a priest who is related to the afflicted person is not allowed to pass judgment on him. And she is related to every priest alive, i.e., myself and my two sons!"

<sup>114</sup>. As described in Exodus 33:20. <sup>115</sup>. Deuteronomy 5:27-28. <sup>116</sup>. See Overview to *parashat Tazria*. <sup>117</sup>. Rashi on 12:1. <sup>118</sup>. The corpse: below, 19:15; the sufferer of *tzara'at*: *Negaim* 13:11, based on Leviticus 13:46.



## ONKELOS

13 וַיֵּצֵק מֹשֶׁה אֶל־יְהוָה לֵאמֹר אֵל נָא רַפָּא נָא לָהּ: פ  
 14 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַבְיָה יֶרֶק בְּפָנֶיהָ  
 הָלֹא תִכְלֹם שִׁבְעַת יָמִים תִּסְגֹּר שִׁבְעַת יָמִים מַחוּץ  
 לַמַּחֲנֶה וְאַחֲרֵי תֵּאָסֵף: 15 וְתִסְגֹּר מִרְיָם מַחוּץ לַמַּחֲנֶה  
 שִׁבְעַת יָמִים וְהָעַם לֹא נָסַע עַד־הָאָסֵף מִרְיָם: 16 וְאַחֲרֵי  
 נָסָעוּ הָעָם מִחֲצֵרוֹת וַיַּחֲנוּ בְּמִדְבַּר פָּאָרָן:  
 וַיֵּצֵק מֹשֶׁה אֶל־יְהוָה לֵאמֹר אֵל נָא רַפָּא נָא לָהּ: פ  
 14 וַיֹּאמֶר יְהוָה אֶל־מֹשֶׁה וְאַבְיָה יֶרֶק בְּפָנֶיהָ  
 הָלֹא תִכְלֹם שִׁבְעַת יָמִים תִּסְגֹּר שִׁבְעַת יָמִים מַחוּץ  
 לַמַּחֲנֶה וְאַחֲרֵי תֵּאָסֵף: 15 וְתִסְגֹּר מִרְיָם מַחוּץ לַמַּחֲנֶה  
 שִׁבְעַת יָמִים וְהָעַם לֹא נָסַע עַד־הָאָסֵף מִרְיָם: 16 וְאַחֲרֵי  
 נָסָעוּ הָעָם מִחֲצֵרוֹת וַיַּחֲנוּ בְּמִדְבַּר פָּאָרָן:  
 וַיֵּצֵק מֹשֶׁה אֶל־יְהוָה לֵאמֹר אֵל נָא רַפָּא נָא לָהּ: פ

קל"ו פסוקים. מהללא"ל סימן.

## RASHI

אומרים: "אחותו נתונה בצרה, והוא עומד ומרבה בתפלה". דבר אחר: שלא יאמרו ישראל: "בשביל אחותו הוא מאריך בתפלה, אבל בשבילנו אינו מאריך בתפלה": 14 וְאַבְיָה יֶרֶק בְּפָנֶיהָ. ואם אביה הרצה לה פנים זועפות, "הלא תכלם שבעת ימים", קל וחומר לשכינה ארבעה עשר יום. אלא, דיו לבא מן הדין להיות כנדון, לפיכך אף בניזפתי תסגר שבעת ימים: וְאַחֲרֵי תֵּאָסֵף. אומר אני: כל האסיפות האמורות במצרים, על שם שהוא משלח מחוץ למחנה, וכשהוא נרפא — נאסף אל המחנה, לך כתוב בו "אסיפה" לשון הכנסה: 15 וְהָעָם לֹא נָסַע. זה הכבוד חלק לה המקום, בשביל שעה אחת שנתעכבה למשה כשהשלה לאור, שנאמר: "ותתצב אחותו מרחק וגו'":<sup>92</sup>  
 חטלת פרשת בהעלותך

13 אֵל נָא רַפָּא נָא לָהּ. בא הכתוב ללמדך דרך ארץ, שהשואל דבר מחברו צריך לומר שנים או שלשה דברי תחנונים, ואחר כן יבקש שאלותיו: לֵאמֹר. מה תלמוד לומר? אמר לו: השיבני אם אתה מרפא אותה אם לא, עד שהשיבו: "ואביה ירק בן וגו'". רבי אלעזר בן עזריה אומר: בארבעה מקומות בקש משה מלפני הקדוש ברוך הוא להשיבו אם יעשה שאלותיו אם לאו. כיוצא בו: "וידבר משה לפני ה' לאמר וגו'";<sup>86</sup> מה תלמוד לומר "לאמר"? השיבני אם גואלים אתה אם לאו. עד שהשיבו: "עתה תראה וגו'";<sup>87</sup> כיוצא בו: "וידבר משה אל ה' לאמר, יפקד ה' אלהי הרוחות לכל בשר";<sup>88</sup> השיבו: "קח לך";<sup>89</sup> כיוצא בו: "ואתחנן אל ה' בעת ההוא לאמר";<sup>90</sup> השיבו: "רב לך";<sup>91</sup> רפא נא לה. מפני מה לא האריך משה בתפלה? שלא יהיו ישראל

86. שמות ו, יב. 87. שמות ו, א. 88. במדבר כז, טו"ז. 89. שם, יח. 90. דברים ג, כג. 91. שם, כו. 92. שמות ב, ד.

## CHASIDIC INSIGHTS

Jewish woman, the Jewish people cannot travel on their journey toward their destiny. All the Moseses and Aarons in the world cannot replace Miriam. Women must therefore take an active role in all aspects of Jewish life, especially the education of

the next generation, the means by which the Jewish people proceed further toward their destined goal. Without Miriam, neither the Jewish nation, the ark, nor the Clouds of Glory can proceed.<sup>126</sup>

126. *Likutei Sichot*, vol. 8, p. 288.



13 So Moses immediately cried out to God, “Please, God, please heal her,” saying, “Tell me if You are going to heal her or not.” He offered only a short, concise prayer so the people would neither accuse him of wasting time in prayer while his sister suffered nor of offering long prayers only on her behalf but not on theirs.

- ◆ **Maftir 14** God replied to Moses, “If her father were to be upset with her and spit in her face, would she not be humiliated for seven days? In the present case, then, where God is upset with her, she should be humiliated for at least twice as long! Nonetheless, something derived by *a fortiori* reasoning need only be as severe as the case it was derived from, so she shall be confined for seven days outside the camp, and afterwards she may be recalled.” Moses’ prayer worked because Miriam’s wrongdoing had not been so severe: she had only spoken the truth and had not intended to disparage Moses.<sup>119</sup>

15 So Miriam was confined outside the camp for seven days, and the people did not travel until Miriam had returned. By remaining encamped, they allowed Miriam to complete her period of ostracism as quickly as possible, for only the days she would spend “outside the camp” would count toward the required seven. God honored her this way in recognition of how she minimized Moses’ suffering when he was placed as a nursling in the Nile River.<sup>120</sup>



Figure 4: From Chatzerot to Ritmah

16 Thereafter, on the 28<sup>th</sup> of Sivan, 2449, the people departed from Chatzerot, and they camped at Ritmah, on the border of the Land of Israel, opposite Kadesh Barnea,<sup>121</sup> which is also located in the Paran desert (see Figure 4). Thus, they lost a month at Kivrot HaTa'avah and a week at Chatzerot, but at this point they were still poised to enter the Land of Israel directly.

The Haftarah for parashat Beha'alotecha may be found on p. 235.



### ❧ CHASIDIC INSIGHTS ❧

13 “Please God, please heal her”: Rabbi Dovber of Mezerich points out that the Name of God Moses used when praying for Miriam was *Kel*, the first<sup>123</sup> of the thirteen attributes of God’s mercy.<sup>124</sup> In turn, God responded with an *a fortiori* argument, the first of the thirteen principles with which the Torah is expounded.<sup>125</sup> This exemplifies the general

rule that the insight we gain in studying the Torah is commensurate with the quality of our morning prayers, before studying.

15 The people did not travel until Miraim had returned: This verse contains a message for all of Jewish history. Without “Miriam,” without the

119. *Likutei Sichot*, vol. 13, p. 47, note 24. 120. Exodus 2:7; *Likutei Sichot*, vol. 18, pp. 132-140. 121. They did not enter Kadesh Barnea, because Kadesh Barnea is inside the borders of the Land of Israel (see Numbers 34:4). 122. *Or Torah, Beha'alotecha* (end), cited in *Sefer HaMa'amarim Melukat*, vol. 4, pp. 309, 314. 123. See *Likutei Sichot*, vol. 4, p. 1348. 124. Exodus 34:6-7. 125. *Torat Kohanim, Vayikra* (beginning). Reciting these principles is part of the daily morning liturgy (*Siddur Tehilat Hashem*, p. 25 [end]).

## Haftarah for Beha'alotecha

Zechariah 2:14–4:7

*Parashat Beha'alotecha* opens with a description of the Candelabrum. The prophecy chosen as the *haftarah* also centers on the imagery of the Candelabrum.

2:14 After they conquered the Babylonians, the Persians gave the Jews permission to rebuild the Temple. But soon after the foundations were laid, the Jews' enemies convinced the Persian government to halt the work. In this connection, the prophet Zechariah recounts how he saw an angel in a prophetic vision, telling him to say to the Jewish people: "Sing and rejoice, O daughter of Zion, i.e., the Jewish people, for behold! In the messianic era, I will come and dwell in your midst," says God. 15 'Many nations shall join God on that day, and they shall be My people, but I will dwell in your midst.' Then you will know that God of Hosts sent me to you. 16 God shall inherit the territory of Judah as His share on the Holy Land, and He shall again choose to reveal His presence in Jerusalem. 17 Silence all flesh, that is, all nations, from before God, for He is aroused out of His holy habitation." 3:1 God then showed me Joshua, the High Priest, standing before the angel of God. Satan was standing on his right, to accuse him of not educating his sons adequately, because they married gentile women.<sup>2</sup> 2 But God said to Satan: "God shall

rebuke you, O Satan; God, who chose to reveal His presence in Jerusalem, shall rebuke you for daring to suggest that Joshua does not deserve his position. Is this one, Joshua, not a brand plucked from fire?" Nebuchadnezzar had cast Joshua into a furnace together with the false prophets Achav ben Kolayah and Tzidkiyahu ben Ma'aseiyah, but Joshua's righteousness protected him and he survived, while they perished.<sup>3</sup> 3 Nonetheless, Joshua was wearing filthy garments and standing before the angel, indicating that while he himself was indeed righteous, he was guilty of not educating his sons properly. 4 The angel raised his voice and said to those standing before him, "Take the filthy garments off him." That is, let his sons divorce their gentile wives. When they did,<sup>4</sup> the angel said to him, "See, I have removed your iniquity from you, and I have clad you with clean garments."

2:14 רָגַנִי וְשִׂמְחִי בַת־צִיּוֹן כִּי הִנְנִי־בָא  
וְשִׁכְנֹתִי בְתוֹכְךָ נְאֻם־יְהוָה: 15 וְנָלוּ גוֹיִם  
רַבִּים אֶל־יְהוָה בַּיּוֹם הַהוּא וְהָיוּ לִי לְעָם  
וְשִׁכְנֹתִי בְתוֹכְךָ וְיָדַעַתָּ כִּי־יְהוָה צְבָאוֹת  
שְׁלַחְנִי אֵלֶיךָ: 16 וְנָחַל יְהוָה אֶת־יְהוּדָה  
חֶלְקוֹ עַל אֲדָמַת הַקֹּדֶשׁ וּבָחַר עוֹד  
בִּירוּשָׁלַם: 17 הִם כָּל־בָּשָׂר מִפְּנֵי יְהוָה  
כִּי נִעֹר מִמְּעוֹן קֹדְשׁוֹ: 3:1 וַיֵּרְאֵנִי אֶת־  
יְהוֹשֻׁעַ הַכֹּהֵן הַגָּדוֹל עֹמֵד לִפְנֵי מַלְאָךְ  
יְהוָה וְהַשָּׂטָן עֹמֵד עַל־יְמִינוֹ לְשֹׁמֵן:  
2 וַיֹּאמֶר יְהוָה אֶל־הַשָּׂטָן יִגְעַר יְהוָה בְּךָ  
הַשָּׂטָן וַיִּגְעַר יְהוָה בְּךָ הַבָּחַר בִּירוּשָׁלַם  
הָלֹא זֶה אֹד מִצֵּל מָאֵשׁ: 3 וַיְהוֹשֻׁעַ  
הָיָה לְבָשׁ בְּגָדִים צוּאִים וְעֹמֵד לִפְנֵי  
הַמַּלְאָךְ: 4 וַיַּעַן וַיֹּאמֶר אֶל־הָעֹמְדִים  
לִפְנָיו לֵאמֹר הִסִּירוּ הַבְּגָדִים הַצּוּאִים  
מֵעָלָיו וַיֹּאמֶר אֵלָיו רְאֵה הִעֲבַרְתִּי  
מֵעָלֶיךָ עֹנֶד וְהִלְבַּשׁ אֹתָךְ מַחֲלָצוֹת:

2. Ezra 10:18. 3. Jeremiah 29:22; *Sanhedrin* 93a. 4. Ezra, *loc. cit.*

5 I, Zechariah, pleaded for him, and said, "But he is missing the turban! Let them also put a ritually pure turban on his head!" So they put the ritually pure turban on his head. They had clothed him with garments while the angel of God was standing. 6 The angel of God warned Joshua, saying, 7 "So said God of Hosts: 'If you walk in My ways, and if you keep My charge, I will reward you. You, too, shall judge and administer My house, the Temple, and you, too, shall guard My courtyards. When the dead are resurrected, I will resurrect you also. Your sons will be righteous and merit to walk in the afterlife among these angels, who stand in heaven.' 8 Hearken, now, O Joshua the High Priest—you and your companions Chananiah, Mishael, and Azariah,<sup>6</sup> who sit before you, for they are men worthy of a miracle<sup>7</sup>—for, behold! I will bring forth My servant, Nehemiah, who is the governor of Judah, and is therefore as insignificant as a shoot in the king's eyes. I will increase his prestige so the king will agree to his request to finish rebuilding the Temple.<sup>8</sup> 9 For behold, the stones that I have placed before Joshua as the foundation of the Temple will be added to; God will look with seven eyes at this one collective stone, that is, the foundation will be seven times as big. Behold! I will untie the knots in which our enemies figuratively tied up the Temple, with their plot to thwart its construction,' says God of Hosts,

'and I will remove the iniquity of that land in one day. 10 On that day,' says God of Hosts, 'each man shall invite his neighbor to come under his vine and under his fig tree.'" 4:1 Then the angel who spoke with me returned, and he awakened me as a man who wakes up from his sleep. 2 He said to me, "What do you see?" I said, "I saw, and behold, there was a candelabrum all of gold, and there was a large oil-bowl on top of it. There were seven lamps on the candelabrum, and seven sets of seven tubes coming out of the oil-bowl, one set feeding each of the lamps that were on top of it.

5 וַאֲמַר יִשְׁמֹוּ צְנִיף מְהֵרָה עַל־רֹאשׁוֹ וַיִּשְׁמֹוּ הַצְנִיף הַמְהֵרָה עַל־רֹאשׁוֹ וַיִּלְבְּשֵׁהוּ בְּגָדִים וּמִלְאָןִּי יְהוָה עֲמֹד׃ 6 וַיַּעַר מִלְאָןִּי יְהוָה בִּיהוֹשֻׁעַ לֵאמֹר׃ 7 כֹּה־אָמַר יְהוָה צְבָאוֹת אֶם־בְּדַרְכֵי תֵלֵךְ וְאִם אֶת־מִשְׁמַרְתִּי תִשְׁמֹר וְגַם־אֶתָּה תִּדְרִין אֶת־בֵּיתִי וְגַם תִּשְׁמֹר אֶת־חֻצְרִי וְנָתַתִּי לְךָ מִהַלְכִּים בֵּין הָעַמֻּדִים הָאֵלֶּה׃ 8 שְׁמַע־נָא יְהוֹשֻׁעַ׃ הִכֵּן הַגְדֹּל אֶתָּה וְרַעֲיָךְ הַיֹּשְׁבִים לִפְנֶיךָ כִּי־אֲנִישֵׁי מוֹפֵת הֵמָּה כִּי־הִנְנִי מֵבִיא אֶת־עַבְדִּי צִמְחָה׃ 9 כִּי־הִנֵּה הָאֶבֶן אֲשֶׁר נָתַתִּי לִפְנֵי יְהוֹשֻׁעַ עַל־אֶבֶן אַחַת שְׁבַע־עֵינַיִם הִנְנִי מִפְתִּיחַ בִּתְחֹלָה נָאִם יְהוָה צְבָאוֹת וּמִשְׁתִּי אֶת־עוֹן הָאָרֶץ־הַזֶּה בְּיוֹם אֶחָד׃ 10 בְּיוֹם הַהוּא נָאִם יְהוָה צְבָאוֹת תִּקְרְאוּ אִישׁ לְרֵעֵהוּ אֶל־תַּחַת גִּפְּן וְאֶל־תַּחַת תְּאֵנָה׃ 4:1 וַיָּשָׁב הַמִּלְאָןִּי הַדֹּבֵר בִּי וַיַּעֲרֵנִי כְּאִישׁ אֲשֶׁר־יַעֲזֹר מִשְׁנָתוֹ׃ 2 וַיֹּאמֶר אֵלַי מָה אַתָּה רֹאֶה וַיֹּאמֶר ׀ וַאֲמַר רְאִיתִי וְהִנֵּה מְנוֹרַת זָהָב כְּלָה וְגִלְגָּה עַל־רֹאשָׁהּ וְשִׁבְעָה נִרְתִּיָּה עָלֶיהָ שְׁבַע־וְשִׁבְעָה מוֹצְקוֹת לִנְרוֹת אֲשֶׁר עַל־רֹאשָׁהּ׃

5. Angels do not sit. 6. Mentioned in the beginning of the book of Daniel. Their names were changed to Shadrach, Meishach, and Aved-nego. 7. King Nebuchadnezzar cast them into a furnace when they refused to bow down to an idol, and they miraculously survived (Daniel 3). 8. Nehemiah had gone to Jerusalem when Cyrus announced that the Jews could rebuild the Temple (Ezra 2:2, mentioned as Zerubabel). When this decree was reversed (Ezra 4:21-23), he returned to the Persian capital to try to influence Cyrus to allow the rebuilding to continue. Permission was only granted, however, by Darius, in the second year of his reign (Ezra 4:24), which was also the year of this prophecy (Zechariah 1:1).

3 There were two olive trees near it; one to the right of the bowl, and one to its left." Next to each tree was a golden vat, into which the olives fell, beat themselves, were heated, pressed themselves, and then flowed into the bowl at the top of the candelabrum. 4 So I answered and spoke to the angel who talked with me, saying, "What are these, my lord? Why are the olives picked by themselves, and why does their oil flow into the lamps of the candelabrum by itself?" 5 The angel who spoke with me answered, and he said to me, "Do you not know what these are?" I said, "No, my lord." 6 He answered and spoke to me, saying, "This vision is the word of God

to Nehemiah—who is also known as Zerubabel since he was conceived ['sown,' *zeru*] in Babylonia [*Bavel*]— saying: 'Just as these olives and their oil are not processed by human effort but by themselves, so will you rebuild the Temple **not by military force and not by physical strength, but by My spirit,**' says God of Hosts. 'I will inspire Darius to command you to rebuild it; he will pay for it and provide all the materials necessary.'<sup>9</sup> 7 Who are you, you who stopped the progress of the work, interposing yourselves like a great mountain? Before Zerubabel you shall sink to a plain! He will bring out the plummet stone of the main architect, who will then use this stone to build the Temple with great beauty and precision. When it is finished, the people will praise this plummet stone by shouting to it, 'Grace! Grace! How graceful and beautiful is the Temple that was made with this stone!'"

3 וּשְׁנַיִם זֵיתִים עָלֶיהָ אֶחָד מִיְמִין הַגִּלָּה  
וְאֶחָד עַל-שְׂמאלָהּ: 4 וְאָעֵן וְאָמַר אֵל-  
הַמַּלְאָךְ הַדֹּבֵר בִּי לֵאמֹר מִה-אֵלֶּה  
אֲדָנִי: 5 וַיֹּעֵן הַמַּלְאָךְ הַדֹּבֵר בִּי וַיֹּאמֶר  
אֵלַי הֲלוֹא יִדְעַת מִה-הֵמָּה אֵלֶּה וְאָמַר  
לֹא אֲדָנִי: 6 וַיֹּעֵן וַיֹּאמֶר אֵלַי לֵאמֹר  
זֶה דְּבַר-יְהוָה אֶל-זִרְבָּבֶל לֵאמֹר לֹא  
בְחֵיל וְלֹא בְכַח כִּי אִם-בְּרוּחִי אָמַר  
יְהוָה עֲבָאוֹת: 7 מִי-אַתָּה הִרְהַרְוֹל  
לִפְנֵי זִרְבָּבֶל לְמִישֹׁר וְהוֹצִיא אֶת-הָאֲבֶן  
הָרֹאשָׁה תִּשְׁאֹת תֵּן תֵּן לָהּ:



9. See Ezra 6:6-10.





*Dedicated in honor of our children*

**Nathan, Yitzchok,  
Moshe Lev,  
and Gilana**

*May you continue to grow in the ways  
of our holy Torah*

**Yuri and Deana Pikover**

