

חומש עם רש"י • בהעלתה • ראשון

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

BEHA'ALOTCHA • 1ST ALIYAH

CHAPTER PREVIEW

In this first aliyah of Parshas Beha'alotcha, Hashem commands Moshe Rabbeinu regarding the lighting of the Menorah in the Mishkan. Aharon HaKohen is instructed to kindle the lamps so that their light shines toward the center of the Menorah, showing his absolute dedication to fulfilling Hashem's word exactly as commanded. We also learn about the precise, intricate construction of the Menorah, which was hammered out of a single block of pure gold according to the exact pattern shown to Moshe on the mountain.

The aliyah then transitions to the purification and dedication of the Levi'im for their sacred avodah in the Mishkan. Hashem commands Moshe to set them apart from the rest of Bnei Yisrael through a process of purification, shaving, and immersion. This preparation readies them to be presented before Hashem as a special offering, representing all of Bnei Yisrael in their holy service.

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

פסוק א

Pasuk 1

וידבר יהוה אל משה לאמר:

saying Moshe to Hashem And spoke

פסוק ב

Pasuk 2

דבר אל אהרן ואמרת אליו בהעלתה את הנרות אל מול פני

the face of the front of toward the lamps — when you kindle to him and you shall say Aharon to Speak

המנורה יאירו שבעת הנרות:

the lamps the seven of shall shine the Menorah

רש"י

בהעלתה. למה נסמכה פרשת המנורה לפרשת הנשיאים? לפי שפשרא אהרן

Aharon that when he saw because the princes to the parsha of the Menorah the parsha of is juxtaposed why When you raise

חנכת הנשיאים חלשה אז דעתו, שלא היה עמם בחנכה לא הוא ולא

and not he not in the dedication with them was that not his mind then weakened the princes the dedication of

שבטו, אמר לו הקב"ה חיה שלך גדולה משלהם, שאתה מדליק ומטיב

and prepare kindle for you than theirs is greater yours by your life the Holy One blessed is He to him said his tribe

את הנרות עי' תנחומא:

Tanchuma see the lamps —

רש"י

בהעלתך. על שם שהלהב עולה, כתוב בהדלקתן לשון עליה, שצריך
that one must ascending an expression of regarding their kindling it is written rises that the flame account on when you raise
להדליק עד שתהא שלהבת עולה מאליה שבת כ"א, ועוד דרשו רבותינו
our Rabbis expounded and furthermore 21 Shabbos by itself rising a flame that there will be until kindle
מכאן שמעלה היתה לפני המנורה, שעליה הכהן עומד ומטיב ספרי :
Sifrei and prepares stands the Kohen upon which the menorah before there was that a step from here

רש"י

אל מול פני המנורה. אל מול נר האמצעי, שאינו בקנים אלא
but rather on the branches which is not the middle the lamp the front of toward the Menorah the face of the front of Toward
בגוף של מנורה עי' מנחות צ"ח :
98b Menachot see the Menorah of on the body

רש"י

יאירו שבעת הנרות. ששה שעל ששת הקנים, שלשה המזרחיים פונים למול
towards facing the eastern ones three the branches the six of that are on six the lamps the seven of shall give light
האמצעי — הפתילות שבהן — וכן שלשה המערביים ראשי הפתילות למול
towards the wicks the tips of the western ones three and likewise that are in them the wicks the middle one
האמצעי, ולמה? כדי שלא יאמרו, לאורה הוא צריך עי' תנחומא :
Tanchuma see needs He for its light they should say that not in order and why the middle one

פסוק ג

Pasuk 3

ויעש כן אהרן אל מול פני המנורה העלה נרותיה פאשר צוה
commanded as its lamps he kindled the Menorah the face of the front of toward Aharon so And he did
יהוה את משה:
Moshe — Hashem

רש"י

ויעש כן אהרן. להגיד שבחו של אהרן שלא שנה ספרי :
Sifrei did he deviate that not Aaron of the praise of to tell Aaron so And he did

פסוק ד

Pasuk 4

וזה מעשה המנרה מקשה זהב עד ירכה עד פרחיה מקשה
hammered work its flower to its base from of gold hammered work the Menorah was the construction of and this
הוא פמראה אשר הראה יהוה את משה כן עשה את המנרה:
the Menorah — he made so Moshe — Hashem showed that according to the it was pattern

רש"י

וזה מעשה המנרה. שהראוהו הקב"ה באצבע, לפי שנתקשה בה,
in it that he found difficulty because with a finger the Holy One blessed be that He showed him the Menorah the work of And this He

לָכֵךְ נֶאֱמַר "וְזֶה":

And this it is said therefore

רש"י

מקשה. בטדי"ץ בלעז, לשון "דא לְדא נְקוּשֵׁן דניאל ה', עֲשֵׂת שֶׁל כפר

a talent of of a block five Daniel knocked against this this an expression of in Old French batediz beaten work

וְהָב הִיתָה, וּמִקִּישׁ בְּקֶרֶנֶס, וְחוּתָהּ בְּכַשִּׁיל, לְפִשֵּׁט אֲבָרֶיהָ כְּתִקְנֹן, וְלֹא

and not according to their proper- its limbs to spread out with a chisel and cuts with a hammer and he beats it was gold form

נַעֲשִׂית אֲבָרִים אֲבָרִים ע"י חבור עי' ספרא :

Sifra see joining by means of by limbs limbs was it made

רש"י

עד ירכה. ירכה היא השדה שעל הרגלים, חלול, כְּדֶרֶךְ מְנוֹרוֹת כֶּסֶף

silver candlesticks of like the manner of hollow the feet which is upon the boxlike base it is its shaft its shaft unto

שְׁלִפְנֵי הַשָּׂרִים:

the princes that are before

רש"י

עד ירכה עד פרח. כְּלוּמָר גּוֹפָה שֶׁל מְנוֹרָה כָּלָה וְכָל הַתְּלוּי בָּהּ:

to it that is attached and everything all of it the menorah of the body meaning to say its flower unto its base unto

רש"י

עד ירכה. שהוא אבר גדול:

large a part which is its base until

רש"י

עד פרח. שהוא מַעֲשֶׂה דק שָׁפָה, הַכֹּל מִקְשָׁה; וְדֶרֶךְ "עד" לְשִׁמּוֹשׁ בְּלִשׁוֹן זֶה,

this in a usage to serve until and the way of beaten out all that is in it slender work which is its flower until

כְּמוֹ "מִגְדִּישׁ וְעַד קֶמָה וְעַד כָּרֶם זֵית" שׁוֹפְטִים ט"ו :

fifteen Shoftim olives vineyard and to standing corn and to from shocks like

רש"י

כמראה אשר הראה וגו'. פְּתִיבָנִית אֲשֶׁר הָרָאָהּוּ בָּהָר, כְּמוֹ

just as on the mountain He showed him which according to the pattern etc. He showed which According to the appearance

שֶׁנֶּאֱמַר שְׁמוֹת כ"ה — וְרָאָה וַעֲשֵׂה בְּתִבְנִיתָם וְגו' ספרי :

Sifrei etc. after their pattern and make And see 25 Shemos it is said

רש"י

כן עשה את המנרה. מי שֶׁעָשָׂאָהּ; וּמ"א, עַל יְדֵי הַקָּב"ה נַעֲשִׂית

it was made the Holy One means of by and Midrashic explanation who made it the one the Menorah — he made so

מֵאֵלֶיהָ תִּנְחֹמָא :

Tanchuma by itself

וַיִּדְבֹּר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:

saying Moshe to Hashem And spoke

פסוק 5

קח את הלויים מתוך בני ישראל וטהרת אתם:

them and you shall purify Yisrael the children of from among the Levites — Take

רש"י

קח את הלויים. קחם בדברים — אשריכם שתזכו להיות שמשים למקום:

to the Omnipresent servants to be that you merit praiseworthy are you with words take them the Levi'im — Take

פסוק 6

וכה תעשה להם לטהרם הוזה עליהם מי חטאת והעבירו תער על

over a razor and they shall pass purification water of upon them sprinkle to purify them to them you shall do and thus

כל בשרם וכבסו בגדיהם וטהרו:

and they shall purify their clothes and they shall wash their flesh all of

רש"י

הזה עליהם מי חטאת. של אפר הפרה מפני טמאי מתים שבהם:

who were among them corpses those defiled by because of the heifer the ashes of of purification water of upon them Sprinkle

רש"י

והעבירו תער. מצאתי בדברי רבי משה הדרשן לפי שנתנו כפרה

as an atonement that they were given because the Preacher Moshe Rabbi in the words of I found a razor And they shall pass

על הבכורות שעבדו ע"ז, והיא קרויה זבחי מתים, והמצרע קרוי מת,

dead is called and the leper the dead sacrifices of is called and it idolatry who worshipped the firstborn for

הזקיקם תגלחת כמצורעים:

like lepers shaving He required them

פסוק 7

ולקחו פר בן בקר ומנחתו סלת בלולה בשמן ופר שני

second and a bull with oil mixed fine flour and its meal-offering the herd young of a bull And they shall take

בן בקר תקח לחטאת:

for a sin-offering you shall take the herd young of

רש"י

ולקחו פר בן בקר. והוא עולה, כמו שכתוב "ועשה ... ואת האחד

the one and — and make that is written just as a burnt offering and it cattle son of a bull And they shall take

עלה", והוא קרבן צבור בע"ז:

for idol worship a congregation the offering of and it a burnt offering

רש"י

וּפָר שְׁנִי. מַה ת"ל שְׁנִי? לומר לך מה עולה לא נאכלת, אף
so too eaten is not the burnt offering just as to you to say second does the teaching say what second And a bullock
חטאת לא נאכלת. וכזו יש סמך לדבריו בת"כ; ואומר אני שהוראת
that a ruling of I and say in Toras Kohanim for his words support there is and in this eaten is not the sin offering
שעה היתה, ששעיר היה להם להביא לחטאת ע"ז עם פר העולה:
the burnt offering the bullock of with idolatry for a sin offering of to bring for them was for a goat it was the hour

פסוק ט

Pasuk 9

והקרבת את הלוים לפני אהל מועד והקהלת את כל עדת
the congregation of all of — and you shall assemble Meeting the Tent of before the Levites — and you shall bring
בני ישראל:
Yisrael the children of

רש"י

והקהלת את כל עדת. לפי שהלוים נתנים קרבן כפרה תחתיהם,
in their stead atonement an offering of are given as that the Levites Because the congregation of all of — And you shall gather
יבאו ויעמדו על קרבנם ויסמכו את ידיהם עליהם:
upon them their hands — and place their offering over and stand let them come

פסוק י

Pasuk 10

והקרבת את הלוים לפני יהוה וסמכו בני ישראל את ידיהם על
upon their hands — Yisrael the children of and shall lay Hashem before the Levites — and you shall bring
הלוים:
the Levites

פסוק יא

Pasuk 11

והניף אהרן את הלוים תנופה לפני יהוה מאת בני ישראל
Yisrael the children of from Hashem before as a wave-offering the Levites — Aharon and he shall wave
והיו לעבד את עבדת יהוה:
Hashem the service of — to perform and they shall be

רש"י

והניף אהרן את הלוים תנופה. כדרך שאשם מצרע טעון תנופה חי;
alive waving requires a leper the guilt offering of just as a waving the Levites — Aaron And Aaron shall wave
שלש תנופות נאמרו בפרשה זו: הראשונה לבני קהת, לכה נאמר
it is said therefore Kehas for the sons of the first this in the section were mentioned wavings Three
בם "והיו לעבד את עבדת ה'", לפי שעבודת קדש הקדשים
the Holies the Holy of the service of because Hashem the service of — to perform and they shall be regarding them

עֲלֵיהֶם — הָאָרוֹן וְהַשְּׁלֶחֶן וְגו'; הַשְּׁנֵיָה — לִבְנֵי גֵרְשׁוֹן, לְכָהֱנֵם נֶאֱמַר בָּם
regarding them it is said therefore Gershon for the sons of the second etc and the Table the Ark was upon them
"תְּנוּפָה לָהּ", שָׁאֵף עֲלֵיהֶם הִיָּתָה עֲבוֹדַת הַקֹּדֶשׁ — יְרִיעוֹת וּקְרָסִים הַנִּרְאוֹת
that are visible and clasps hangings the holy the service of was upon them for also for Hashem a waving
בְּבֵית קֹדֶשׁ הַקְּדָשִׁים, וְהַשְּׁלִישִׁית — לִבְנֵי מֶרָרִי:
Merari for the sons of and the third the Holies the Holy of in the chamber of

פסוק יב

Pasuk 12

וְהַלְוִיִּם יִסְמְכוּ אֶת יְדֵיהֶם עַל רֹאשׁ הַפָּרִים וַעֲשֵׂה אֶת הָאֶחָד חַטָּאת
a sin offering the one — and make the bulls the head of upon their hands — shall lean And the Levites
וְאֶת הָאֶחָד עֹלָה לַיהוָה לְכַפֵּר עַל הַלְוִיִּם:
the Levites for to atone to Hashem a burnt offering the other and —

פסוק יג

Pasuk 13

וְהָעֲמַדָּה אֶת הַלְוִיִּם לִפְנֵי אַהֲרֹן וּלְפָנָי בְּנָיו וְהִנַּפְתָּ אֹתָם תְּנוּפָה
a wave offering them and you shall wave his sons and before Aharon before the Levites — And you shall stand
לַיהוָה:
to Hashem

פסוק יד

Pasuk 14

וְהִבַּדְלָתָם אֶת הַלְוִיִּם מִתּוֹךְ בְּנֵי יִשְׂרָאֵל וְהָיוּ לִי הַלְוִיִּם:
the Levites Mine and they shall be Yisrael the children of from the midst of the Levites — And you shall separate

CHAPTER SUMMARY

The aliyah begins with the mitzvah of lighting the Menorah, emphasizing Aharon HaKohen's faithful execution of the command, and describes the Menorah's unique hammered-gold construction. It then details the purification process of the Levi'im, which includes sprinkling purifying waters, shaving their bodies, washing their garments, and bringing specific korbanos—a burnt offering and a sin offering. Finally, Bnei Yisrael lay their hands upon the Levi'im, and Aharon elevates them as a wave offering before Hashem, officially setting them apart to perform their sacred service in the Tent of Meeting.

My dear talmid, look at how the Torah praises Aaron HaKohen: "Aaron did so... as Hashem had commanded Moses." Rashi immediately points out the greatness here: "To tell the praise of Aaron, that he did not change." Think about this. Aaron was the High Priest, a holy giant of a man. Yet, his greatest praise in this moment was simply that he did exactly what he was told, without adding his own twists, without seeking shortcuts, and without letting the routine dull his passion. He lit the Menorah with the very same devotion on the last day as he did on the first.

In our own daily avodah, we often face the challenge of the routine. We put on tefillin, we daven, we make brachos, and we learn Torah day after day. The yetzer hara whispers to us to make changes, to rush through, or to treat these holy acts as mere habits. But true greatness lies in consistency. When we perform a mitzvah exactly as Hashem commanded, with the same freshness and care every single time, we are walking in the footsteps of Aaron HaKohen.

Today, choose one daily mitzvah or tefillah that has become a bit routine for you—whether it is saying Asher Yatzar with kavana, benching from a siddur, or saying Shema before sleep—and perform it with absolute care, exactly as it was commanded, without rushing or changing a thing.