

חומש עם רש"י • בהעלתה • חמישי

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

BEHA'ALOTCHA • 5TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we reach a momentous turning point in the journey of Klal Yisrael through the midbar. On the twentieth of Iyar in the second year, the cloud of glory lifts from the Mishkan, signaling that it is time to travel. We see the beautiful, orderly way the camps set out from the wilderness of Sinai toward Paran, marching under their respective flags exactly as Hashem commanded Moshe Rabbeinu.

We also learn of the warm, heartfelt conversation between Moshe and his father-in-law, Chovav (Yisro). Moshe pleads with him to join the nation on their journey to Eretz Yisrael, promising him a share in the goodness Hashem has in store for them. Although Chovav initially wishes to return to his own land, Moshe urges him to stay and serve as a guide in the wilderness.

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

פסוק א

Pasuk 1

וַיְהִי בַּשָּׁנָה הַשֵּׁנִית בַּחֹדֶשׁ הַשֵּׁנִי בְּעָשְׂרִים בַּחֹדֶשׁ נִעְלָה הָעֲנָן מֵעַל
from upon the cloud lifted of the month on the twentieth the second in the month the second in the year And it was
מִשְׁכַּן הָעֵדֻת:
the Testimony the Tabernacle of

רש"י

בַּחֹדֶשׁ הַשֵּׁנִי. נִמְצְאתָ אֹתָהּ אֹמֵר, שָׁנִים עָשָׂר חֹדֶשׁ חָסֵר עֲשָׂרָה יָמִים עָשׂוּ בְּחֹרֵב,
in Choreb they spent days ten less months · twelve saying yourself you find the second In the month
שָׁהָרִי בְּרֹאשׁ חֹדֶשׁ סִיּוֹן חָנוּ שָׁם וְלֹא נָסְעוּ עַד עָשָׂרִים בְּאֵיֹר לְשָׁנָה
of the year of Eyar the twentieth until did they journey and not there they encamped Sivan the month of on the head of since
הַבָּאָה:
the coming

פסוק ב

Pasuk 2

וַיִּסְעוּ בְנֵי יִשְׂרָאֵל לְמַסְעֵיהֶם מִמִּדְבַּר סִינַי וַיָּשְׁכּוּ הָעֲנָן
the cloud and it rested Sinai from the wilderness of on their journeys Yisrael the children of and they journeyed
בְּמִדְבַּר פָּאֲרָן:
Paran in the wilderness of

רש"י

למסעיהם. כַּמִּשְׁפָּט הַמִּפְרָשׁ לְמַסַּע דְּגִלֵּיהֶם, מִי רִאשׁוֹן וְיָמִי אַחֲרוֹן:

is last and who is first who their banners for the journey of that is explained according to the rule for their journeys

רַשׁ"י

במדבר פארן. קְבֵרוֹת הַתְּאֵנָה בְּמִדְבָּר פֶּאֶרֶן הָיָה, וְשָׁם חָנוּ מִמִּסַּע
from the journey they encamped and there was Paran in the wilderness of hattavah Kibroth Paran In the wilderness of

זֶה:

this

פסוק ג

Pasuk 3

וַיִּסְעוּ בְּרִאשֹׁנָה עַל פִּי יְהוָה בְּיַד מֹשֶׁה:

Moshe by the hand of Hashem the word of by in the first And they journeyed

פסוק ד

Pasuk 4

וַיֵּסַע דָּגֵל מַחֲנֵה בְנֵי יְהוּדָה בְּרִאשֹׁנָה לְצִבְאוֹתָם וְעַל
and over according to their first Yehudah the children of the camp of the banner of And traveled
legions

צִבְאוֹ נַחֲשׁוֹן בֶּן עַמִּינָדָב:

Amminadav the son of Nachshon its legion

פסוק ה

Pasuk 5

וְעַל צָבָא מִטֵּה בְנֵי יִשָּׁשְׁכָר נִתְנָאֵל בֶּן צוּעַר:

Zuar son of Nethanel Yissachar the children of the tribe of the army of and over

פסוק ו

Pasuk 6

וְעַל צָבָא מִטֵּה בְנֵי זְבוּלֹן אֶלְיָאֵב בֶּן חֵלּוֹן:

Chelon the son of Eliab Zevulun the children of the tribe of the army of and over

פסוק ז

Pasuk 7

וַהֲוִירַד הַמִּשְׁכָּן וְנָסְעוּ בְנֵי גֵרְשׁוֹן וּבְנֵי מֶרָרִי נֹשְׂאֵי
the carriers of Merari and the sons of Gershon the sons of and journeyed the Tabernacle And was taken down

הַמִּשְׁכָּן:

the Tabernacle

רַשׁ"י

והורד המשכן. כִּי־כֵן שָׁנוּסָע דָּגֵל יְהוּדָה, נִכְנְסוּ אַהֲרֹן וּבָנָיו וּפָרְקוּ
and took down and his sons Aharon entered Yehudah the division of journeyed As soon as the Tabernacle And was taken down

אֶת הַפָּרֹכֶת וְכִסּוּ בָהּ אֶת הָאֲרוֹן, שֶׁנֶּאֱמַר "וְכָא אַהֲרֹן וּבָנָיו בְּנֹסֵעַ
when setting forward and his sons Aharon and shall come as it is said the Ark — with it and covered the Partition Vail —

הַמִּחֲנֶה" כַּמְדָּבָר ד' , וּבְנֵי גֵרְשׁוֹן וּבְנֵי מֶרָרִי פֹרְקִינֹה הַמִּשְׁכָּן וְטוֹעֲנִין
and loaded the Tabernacle dismantled Merari and the sons of Gershon and the sons of chapter 4 Bamidbar the camp
אוֹתוֹ בְּעֲגָלוֹת, וְהָאָרוֹן וְכָלִי הַקֹּדֶשׁ שֶׁל מִשָּׁא בְנֵי קֹהַת עֹמְדִים מְכֻסִּין
covered remained Kehas the sons of the burden of of the Sanctuary and the vessels of and the Ark on the wagons it
וַנִּתְּנֵינָם עַל הַמוֹטוֹת עַד שְׁנֵסַע דָּגֵל מַחֲנֶה רְאוּבֵן, וְאַ"כּ "וְנִסְעוּ הַקֹּהַתִּים"
the Kohathites and set forward and after that Reuven the camp of the division of set out until the poles upon and placed
עִי' תַּנְחוּמָא :

Tanchuma see

פסוק ח

Pasuk 8

וְנִסְעַתְּ דָּגֵל מַחֲנֶה רְאוּבֵן לְצִבְאוֹתָם וְעַל צָבָאוֹ אֶלְיָצוּר בֶּן
son of Elitzur its legion and over according to their Reuven the camp of the banner of And set out
legions

שְׁדִיאוֹר:

Shedeur

פסוק ט

Pasuk 9

וְעַל צָבָא מִטֵּה בְנֵי שִׁמְעוֹן שֶׁלְמִיאל בֶּן צוּרִי שְׁדִי:
Shaddai Tzuri the son of Shelumiel Shimon the children of the tribe of the host of and over

פסוק י

Pasuk 10

וְעַל צָבָא מִטֵּה בְנֵי גָד אֶלְיָסָף בֶּן דְּעוּיָל:
Deuel the son of Eliasaph Gad the children of the tribe of the host of and over

פסוק יא

Pasuk 11

וְנִסְעוּ הַקֹּהַתִּים נֹשְׂאֵי הַמִּקְדָּשׁ וְהַקִּימוּ אֶת הַמִּשְׁכָּן עַד בָּאָם:
their arrival by the Mishkan — and they set up the sacred objects the carriers of the Kehathites And they journeyed

רש"י

נֹשְׂאֵי הַמִּקְדָּשׁ. נֹשְׂאֵי דְבָרִים הַמִּקְדָּשִׁים:
that are holy things the bearers of the Sanctuary the bearers of

רש"י

וְהַקִּימוּ אֶת הַמִּשְׁכָּן. בְּנֵי גֵרְשׁוֹן וּבְנֵי מֶרָרִי שֶׁהָיוּ קוֹדְמִים לָהֶם מִסַּע
the journey of them preceding who were Merari and the sons of Gershon the sons of the Tabernacle — And they set up
שְׁנֵי דָגָלִים, הָיוּ מְקִימֵי אֶת הַמִּשְׁכָּן כְּשֶׁהָיָה הָעֵנָן שׁוֹכֵן, וְסִימָן הַחֲנֻכָּה
the encamping and the sign of rested the cloud when the Tabernacle — erect they would divisions two
נִרְאָה בְּדָגֵל מַחֲנֶה יְהוּדָה, וְהֵם חוֹנִים וְעַדִּין בְּנֵי קֹהַת בָּאִים
were coming Kehas the sons of and while still encamped and they Yehudah the camp of over the division of was seen

מֵאַחֲרֵיהֶם עִם שְׁנֵי דָגְלִים הָאַחֲרוֹנִים, הָיוּ בְנֵי גֵרְשׁוֹן וּבְנֵי מֶרָרִי מְקִימִין אֶת
— erecting Merari and the sons of Gershon the sons of were the last divisions the two with after them
הַמִּקְדָּשׁ; וּכְשָׁבָאִים בְּנֵי קֹהֵת מוֹצְאִים אוֹתוֹ עַל מְכוּנוֹ, וּמְכַנְיִסִּין בּוֹ הָאָרוֹן
the Ark into it and they brought its foundation upon it they found Kehas the sons of and when came the Sanctuary
וְהַשְּׁלֶחָן וְהַמְּנוֹרָה וְהַמִּזְבְּחוֹת, וְזֶהוּ מִשְׁמְעוֹת הַמִּקְרָא — וְהַקִּימוּ מְקִימֵי
the erectors of and they erected the verse the meaning of and this is and the altars and the Menorah and the Table
הַמִּשְׁכָּן אוֹתוֹ עַד טָרַם בָּאֵם שָׁל בְּנֵי קֹהֵת:
Kehas the sons of of their arrival before until it the Tabernacle

פסוק יב

Pasuk 12

וְנָסַע דָּגֶל מַחֲנֶה בְנֵי אֶפְרַיִם לְצַבָּאתָם וְעַל צָבָאוֹ אֱלִישָׁמָע
Elishama its legion and over by their legions Ephraim the children of the camp of the banner of And set out
בֶּן עַמִּיהוּד:
Ammihud son of

פסוק יג

Pasuk 13

וְעַל צָבָא מִטֵּה בְנֵי מְנַשֶּׁה גַּמְלִיאֵל בֶּן פֶּדָה צוּר:
zur Pedah the son of Gamliel Menashe the children of the tribe of the host of and over

פסוק יד

Pasuk 14

וְעַל צָבָא מִטֵּה בְנֵי בִנְיָמִן אַבִּידֹן בֶּן גִּדְעוֹנִי:
Gidoni son of Avidan Binyamin the children of the tribe of the host of And over

פסוק טו

Pasuk 15

וְנָסַע דָּגֶל מַחֲנֶה בְנֵי דָן מְאִשָּׁף לְכָל הַמַּחֲנֹת לְצַבָּאתָם
by their divisions the camps for all the rear guard Dan the children of the camp of the standard of And set out
וְעַל צָבָאוֹ אַחִיעֶזֶר בֶּן עַמִּישַׁדַּי:
Ammishaddai the son of Achiezer its division and over

רש"י

מֵאִשָּׁף לְכָל הַמַּחֲנֹת. תַּלְמוּד יְרוּשָׁלַּמִּי: לְפִי שֶׁהָיָה שָׁבֵטוֹ שֶׁל דָּן מְרַבָּה בְּאֶכְלוּסִים,
in troops abundant Dan of the tribe that was because Yerushalmi Talmud the camps of all the gatherer
הָיָה נוֹסֵעַ בְּאַחֲרוֹנָה, וְכָל מִי שֶׁהָיָה מְאִבֵּד דָּבָר הָיָה מְחִזִּירוֹ לוֹ; אֵיטָא מֵאֵן דְּאָמַר
who says one there is to him return it he would a thing losing that was who and anyone at the rear traveling it was
כְּתִיבָה הָיוּ מְהֻלְכִין, וּמִפִּיק לָהּ מִן "כְּאֶשֶׁר יַחֲנוּ בֶן יִסְעוּ", וְאֵיטָא
and there is shall they journey so they encamp just as from it and he derives traveling they were like a box
דְּאָמְרֵי כְּקוֹרָה הָיוּ מְהֻלְכִין, וּמִפִּיק לָהּ מִן "מֵאִשָּׁף לְכָל הַמַּחֲנֹת" תַּלְמוּד
Talmud the camps of all the gatherer from it and he derives traveling they were like a beam those who say

פסוק טז

Pasuk 16

וְעַל צָבָא מִטָּה בְּנֵי אֲשֶׁר פִּגְעִיאל בֶּן עֹכְרָן:

Ochran son of Pagiel Asher the children of the tribe of the host of and over

פסוק יז

Pasuk 17

וְעַל צָבָא מִטָּה בְּנֵי נַפְתָּלִי אַחִירַע בֶּן עֵינָן:

Einan son of Achira Naftali the children of the tribe of the host of and over

פסוק יח

Pasuk 18

אֵלֶּה מִסְעֵי בְנֵי יִשְׂרָאֵל לְצִבְאוֹתָם וַיִּסְעוּ:

and they journeyed according to their Yisrael the children of were the journeys of These legions

רש"י

אלה מסעי. זה סדר מסעיהם:

their journeyings the order of this is the journeys of These are

רש"י

ויסעו. ביום ההוא נסעו:

they traveled that on the day And they journeyed

פסוק יט

Pasuk 19

וַיֹּאמֶר מֹשֶׁה לְחֹבָב בֶּן רְעוּאֵל הַמִּדְיָנִי חֵת מֹשֶׁה נֹסְעִים אֲנַחְנוּ אֶל

to we are journeying Moshe father-in-law of the Midianite Reuel son of to Chovav Moshe And said

הַמָּקוֹם אֲשֶׁר אָמַר יְהוָה אֵתָּן לָכֶם לָכָּה אֲתָנוּ וְהִטַּבְנוּ לָךְ כִּי

for to you and we will do good with us go to you I will give it Hashem said which the place

יְהוָה דִּבֶּר טוֹב עַל יִשְׂרָאֵל:

Yisrael concerning good has spoken Hashem

רש"י

חבב. הוא יתרו שנאמר "מבני חבב חתן משה שופטים ד', ומה

and why four Shoftim Moshe father-in-law of Chovav from the sons of as it is said Yisro he Chovav

ת"ל "וּתְבִאֲנָה אֶל רְעוּאֵל אֲבִיהֶן"? מִלְמַד שֶׁהַתִּינוּקוֹת קוֹרִין לְאָבִי אֲבִיהֶן

their father the father of call that children it teaches their father Reuel to and they came does the verse teach

אבא; וְשִׁמוֹת הָרַבָּה הָיוּ לוֹ, "יִתְרוֹ" עַל שֵׁם שִׁיתָר פְּרָשָׁה אַחַת בַּתּוֹרָה, "חֹבָב"

Chovav in the Torah one a parsha that he added account of on Yisro to him were many and names father

על שֶׁחָבַב אֶת הַתּוֹרָה וְכוּ' ספרי :

Sifrei etcetera the Torah — account that he loved on

רש"י

נסעים אנחנו אל המקום. מִיד — עַד שְׁלֹשָׁה יָמִים אָנוּ נִכְנָסִין לְאֶרֶץ.
the Land are entering we days three within immediately the place to we We are journeying

שֶׁבַמַּסָּע זֶה הָרִאשׁוֹן נָסְעוּ עַל מְנַת לָפָנֶיךָ יִשְׂרָאֵל, אֲלָא שֶׁחָטְאוּ
that they sinned but Yisrael the Land of to enter condition on they journeyed the first this for on journey
בְּמִתְאוֹנְנִים; וּמִפְּנֵי מָה שֶׁתָּפַח מֹשֶׁה עֲצָמוֹ עִמָּהֶם? שְׁעֵדִין לֹא נִגְזְרָה גְזֵרָה
a decree was decreed not because still with them himself Moshe did associate what and because of with the complainers

עָלָיו וּכְסָבוֹר שֶׁהוּא נִכְנָס עִי' שֵׁם :
there see would enter that he and he believed upon him

פסוק ב

Pasuk 20

וַיֹּאמֶר אֱלֹהֵי לֹא אֵלַי כִּי אִם אֶל אֶרְצִי וְאֶל מוֹלְדֹתִי אֵלַי:
will I go my birthplace and to my land to rather but will I go not to him And he said

רש"י

אל ארצי ואל מולדתי. אִם בְּשָׂכִיל נִכְסִי, אִם בְּשָׂכִיל מִשְׁפְּחָתִי:
my family for the sake of whether my property for the sake of whether my birthplace and to my land To

פסוק כא

Pasuk 21

וַיֹּאמֶר אֵל נָא תַעֲזֹב אֶתָּנוּ כִּי עַל כֵּן יָדַעְתָּ חַנּוּתָנוּ בַּמִּדְבָּר
in the wilderness our camping you know therefore · because us leave please do not And he said
וְהָיִיתָ לָּנוּ לְעֵינָיִם:
as eyes for us and you shall be

רש"י

אל נא תעזב. אֵין נָא אֲלָא לְשׁוֹן בִּקְשָׁה, שְׁלֹא יֹאמְרוּ לֹא נִתְגַּיֵּר יִתְרוֹ
Yisro converted not they will say so that not entreaty an expression of but please There is not leave please Do not
מִחֶבֶה, סָבוֹר הָיָה שֵׁשׁ לְגֵרִים חֶלֶק בְּאֶרֶץ, עָכְשׁוּ שָׂרָאָה שְׂאִין לָהֶם
for them that there is not that he saw now in the Land a portion for the converts that there is he was believing out of love
חֶלֶק, הִנִּיחָם וְהָלַךְ לוֹ שֵׁם :
there his way and went he left them a portion

רש"י

כי על כן ידעת חננתנו במדבר. כִּי נָאָה לָּךְ לַעֲשׂוֹת זֹאת, עַל אֲשֶׁר
of that because this to do for you it is fitting for in the wilderness our encampments you know therefore · because
יָדַעְתָּ חַנּוּתָנוּ בַּמִּדְבָּר וְרָאִיתָ נִסִּים וּגְבוּרוֹת שֶׁנַּעֲשׂוּ לָנוּ:
for us that were done and mighty deeds miracles and you saw in the wilderness our encampments you have known

רש"י

כי על כן ידעת. כמו על אשר ידעת, כמו "כי על כן לא נתתיך לשלח בני"
my son to Shelah I gave her not because · for like you knew because · like you knew because · For
בראשית ל"ח, "כי על כן עברתם" בראשית י"ט, "כי על כן באו"
they have come because · for 19 Bereishis you have passed because · for 38 Bereishis
בראשית י"ט, "כי על כן ראיתי פניך" בראשית ל"ג:
33 Bereishis your face I have seen because · for 19 Bereishis

רש"י

והיית לנו לעינים. לשון עבר, פתגמו; ד"א: לשון עתיד — כל
every future an expression of another explanation like its Targum past an expression of for eyes to us And you shall be
דבר ודבר שיתעלם מעינינו, תהיה מאיר עינינו; ד"א: שתהא
that you shall be another explanation our eyes enlightening you will be from our eyes that will be hidden and matter matter
חביב עלינו בגלגל עינינו, שנאמר דברים י' "ואהבתם את הגר" ספרי:
Sifrei the stranger — and you shall love ten Devarim as it is said of our eyes like the eyeball upon us beloved

פסוק כב

Pasuk 22

והיה פי תלך עמנו והיה הטוב ההוא אשר ייטיב יהוה עמנו
with us Hashem will do good which that the goodness and it shall be with us you go if and it shall be
והטבנו לך:
to you and we will do good

רש"י

והיה הטוב ההוא. מה טובה הטיבו לו? אמרו, פשהיו ישראל מחלקין את
— dividing Yisrael when were they said to him did they do goodness what that the goodness And it shall be
הארץ, היה דשנה של יריחו ת"ק אמה על ת"ק אמה והניחוהו מלחלק,
from dividing and they left it cubits five hundred by cubits five hundred Yericho of the fertile part was the land
אמרו מי שיבנה בית המקדש בחלקו הוא יטלנו, ובין כף ובין
and between this and between shall take it he in his portion the Sanctuary the House of that will be built whoever they said
כף נתנוהו לבני יתרו ליונדב בן רכב שנאמר "ובני קיני חתן
father-in-law of the Kenite and the children of as it is said Rechav the son of to Yonadav Yisro to the children of they gave it that
משה עלו מעיר התמרים" וגו' שופטים א':
one Shoftim etcetera the palms from the city of went up Moshe

פסוק כג

Pasuk 23

ויסעו מהר יהוה דרך שלשת ימים וארון ברית
the covenant of and the Ark of days three a journey of Hashem from the mountain of And they journeyed
יהוה נסע לפניו דרך שלשת ימים לתור להם מנוחה:
a resting place for them to search out days three a journey of before them was journeying Hashem

רש"י

דרך שלשת ימים. מהלך שלשת ימים הלכו ביום אחד, שהיה הקב"ה חפץ
desiring the Holy One because was one in a day they went days three a distance of days three A journey of
להכניסם לארץ מיד ספרי :
Sifrei immediately into the Land to bring them

רש"י

וארון ברית ה' נסע לפניו דרך שלשת ימים. זה הארון היוצא
that went out is the Ark This days three a distance of before them traveled Hashem the covenant of And the Ark of
עמם למלחמה וכו' שברי לוחות מונחים, ומקדים לפניו דרך שלשת
three a distance of before them and it preceded were placed the Tablets the broken pieces of and in it to the war with them
ימים, לתקן להם מקום חנה שם; תלמוד ירושלמי שקלים ו' :
chapter six Shekalim Yerushalmi Talmud there encampment a place of for them to prepare days

פסוק כד

Pasuk 24

וענן יהוה עליהם יומם בנסעם מן המחנה:
the camp from in their journeying by day was over them Hashem And the cloud of

רש"י

וענן ה' עליהם יומם. שבעה עננים כתובים במסעיהם, ארבעה מארבע
from the four four in their journeys are written clouds Seven by day was upon them Hashem And the cloud of
רוחות, ואחד למעלה, ואחד למטה, ואחד לפניו מנחה את הגבוה ומגביה את
— and raised the high — which leveled before them and one below and one above and one directions
הנמוך והורג נחשים ועקרבים ספרי; מכילתא שמות י"ג :
13 Shemos Mekhilta Sifrei and scorpions snakes and killed the low

רש"י

מן המחנה. ממקום חניתו:
their encamping from the place of the camp From

CHAPTER SUMMARY

The aliyah details the precise order of the journey, beginning with the division of Yehudah, followed by the dismantling of the Mishkan by the Gershonites and Merarites. Next came the division of Reuven, followed by the Kohathites carrying the holy vessels, then the division of Ephraim, and finally the division of Dan as the rear guard. The section concludes with the nation traveling a three-day distance from Har Hashem, led by the Aron HaBris which searched out a resting place for them, all while the cloud of Hashem shielded them from above by day.

Look at how beautifully organized the journey of Klal Yisrael was in the midbar. When the cloud lifted, they did not run in a chaotic rush. Every single shevet had its designated place, its leader, and its specific holy task. The Gershonites and Merarites carried the heavy structure of the Mishkan, while the Kohathites carried the sacred vessels, moving in perfect coordination so that the home for Hashem's presence would be rebuilt the very moment they arrived. Even in the middle of a dusty, unpredictable wilderness, there was a beautiful order, a sacred structure.

My dear friend, our daily lives can often feel like a chaotic trek through a wilderness. We are pulled in a dozen different directions by our parnassah, our families, and our daily obligations, and it is easy to feel overwhelmed and disorganized. But the Torah is teaching us a profound lesson in avodah: holiness requires order. When we bring structure to our day—setting fixed times for learning, preparing for our tefillos, and handling our responsibilities with calm deliberation rather than frantic rushing—we create a vessel for the Shechinah to rest in our lives, even when we are on the move.

When we live with a plan, we are not just reacting to the world; we are marching with purpose under the cloud of Hashem. Like the Kohathites and Gershonites, we must know what our specific job is in this moment and do it with care and order.

Today, choose one area of your daily routine—whether it is your morning tefillah, your set time for learning Torah, or your preparation for Shabbos—and bring a new level of calm, deliberate order to it, refusing to let it be rushed or chaotic.