

חומש עם רש"י · בְּהַעֲלֹתָהּ · שְׁשִׁי

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

BEHA'ALOTCHA · 6TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn of the journeys of the Aron and the beautiful tefillos Moshe Rabbeinu would say when it traveled and when it rested. But right after, the Torah tells us of the painful nisyonos in the midbar, starting with the mis'onanim who complained bitterly, bringing down a fire from Hashem, and the eirev rav who stirred up a lust for meat, weeping over the sweet manna that Hashem lovingly provided for them every single day.

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

פסוק א

Pasuk 1

וַיְהִי בְּנִסְעֵי הָאָרֶץ וַיֹּאמֶר מֹשֶׁה קוּמָה יְהוָה וַיִּפְּצוּ אֹיְבֶיךָ וַיִּנָּסוּ

and let flee Your enemies and let scatter Hashem Arise Moshe and said the Ark when journeyed And it was

מִשְׁנֵאִיךָ מִפְּנֵיךָ:

from before You those who hate You

רש"י

וַיְהִי בְּנִסְעֵי הָאָרֶץ. עָשָׂה לוֹ סִמְנֹת מִלְּפָנָיו וּמִלְּאַחֲרָיו לֵאמֹר שְׂאִין זֶה

this that is not to say and from behind it from before it marks for it He made the Ark when journeyed And it was

מְקוֹמוֹ, וְלָמָּה נִכְתָּב כָּאן? כִּדִּי לְהַפְסִיק בֵּין פְּרָעֹנוֹת לְפָרָעֹנוֹת וְכו', כְּדֵאִיתָא

as it is etcetera to punishment punishment between to separate in order here was it written and why its place

בְּכָל כְּתָבִי הִקְדָּשׁ שַׁבַּת קֹט"ו:

115 Shabbos HaKodesh Kitvei in Kol

רש"י

קוּמָה ה'. לְפִי שִׁהְיָה מְקֻדָּים לְפָנֶיהֶם מִהֲלֹךְ שְׁלֹשָׁה יָמִים, הָיָה מֹשֶׁה אֹמֵר עֲמֹד

stand saying Moshe was days three a journey of before them going ahead that it was Because Hashem Rise up

וְהִמָּתֵן לָנוּ וְאַל תִּתְרַחֵק יוֹתֵר. תִּנְחֹמָא בְּוַיַּקְהֵל:

in Vayakhel Tanchuma more go far and do not for us and wait

רש"י

וַיִּפְּצוּ אֹיְבֶיךָ. הִמְכַּנְסִין:

those who are gathered Your enemies and let be scattered

רש"י

וַיִּנָּסוּ מִשְׁנֵאִיךָ. אֵלֹו הָרוֹדְפִים:

the pursuers these are those who hate you and let flee

רש"י

משנאיר. אלו שונאי ישראל, שכל השונא את ישראל שונא את מי שאמר
Whospoke Him — hates Yisrael — who hates for everyone Yisrael the haters of these are Those who hate You
וקהה העולם, שנאמר "ומשנאיה נשאו ראש" תהלים פ"ג, ומי הם? "על
against are they and who 83 Tehillim head have lifted and those who hate You as it is said the world and was
עמה יערימו סוד":
counsel they make crafty Your people

פסוק ב

Pasuk 2

ובנחה יאמר שובה יהוה רבבות אלפי ישראל:

Israel of thousands of to the nyriads Hashem return he would say and when it rested

רש"י

שובה ה'. מנחם תרגמו לשון מרגוע, וכן "בשובה ונחת תושעון"
shall you be saved and tranquility In rest and so rest an expression of translated it Menachem Hashem Return
ישעיהו ל':
chapter 30 Yeshayahu

רש"י

רבבות אלפי ישראל. מגיד שאין השכינה שורה בישראל פחותים משני אלפים
thousands than two less upon Israel rests the Shechinah that not this teaches Israel thousands of myriads of
ושתי רבבות יבמות ס"ד:
64a Yevamot myriads and two

פסוק ג

Pasuk 3

ויהי העם כמתאננים רע באזני יהוה וישמע יהוה ויחר אפו
His anger and was kindled Hashem and He heard Hashem in the ears of evil like complainers the people And it was
ותבער בם אש יהוה ותאכל בקצה המחנה:
the camp at the edge of and it consumed Hashem a fire of among them and burned

רש"י

ויהי העם כמתאננים. אין העם אלא רשעים, וכן הוא אומר "מה אעשה
shall I do What says it and so wicked ones but the people There is not as complainers the people And they were
לעם הזה" שמות י"ז, ואומר "העם הזה הרע" ירמיהו י"ג; וכשהם כשרים
are proper And when they 13 Yirmeyahu evil this the people and it says 17 Shemos this to the people
קרואים "עמי", שנאמר "שלח עמי" שמות ח':ט"ז, "עמי מה עשיתי לך"
have I done what My people 16 8 Shemos My people Let go as it is said My people they are called
מיכה ו':
Michah to you

רש"י

כמתאננים. אין מתאננים אלא לשון עלילה — מבקשים עלילה היאך
how a pretext they seek a pretext an expression of but rather complaining there is not as those complaining

לְפָרֵשׁ מֵאַחֲרֵי הַמָּקוֹם, וְכֵן הוּא אוֹמֵר בְּשִׁמְשׁוֹן שׁוֹפְטִים י"ד, "כִּי תֵאָנָה הוּא
he a pretext for 14 Shoftim concerning Shimshon says it and so the Omnipresent from behind to separate
מִבְּקִשׁ" סִפְרֵי :
Sifrei seeks

רַש"י
רַע בְּאָזְנֵי ה'. תֵּאָנָה שֶׁהִיא רָעָה בְּאָזְנֵי ה', שֶׁמִּתְכַּוְּנִים שֶׁתֵּבֵא בְּאָזְנֵי
into His ears that it should come that they intend Hashem in the ears of evil that it is a pretext Hashem in the ears of evil
וַיִּקְנִיט, אָמְרוּ: אוֹי לָנוּ, כַּמָּה לְבִטְנוֹ בַּדֶּרֶךְ הַזֶּה, שְׁלֹשָׁה יָמִים שְׁלֹא
that not days three this on the journey we have been wearied how much unto us woe they said and He will anger
נִחְנוּ מֵעֲנוּי הַדֶּרֶךְ:
the journey from the affliction of we have rested

רַש"י
וַיַּחַר אָפוֹ. אֲנִי הָיִיתִי מִתְכַּוֵּן לְטוֹבַתְכֶם — שֶׁתִּכְנָסוּ לָאָרֶץ מִיָּד:
immediately into the land that you enter for your good intending was I His wrath And glowed

רַש"י
בְּקֶצֶה הַמַּחֲנֶה. בְּמִקְצֵין שִׁבְהֶם לְשִׁפְלוֹת, אֵלֹ עָרְב רַב, רַבִּי
Rabbi multitude the mixed these in baseness who were among them among the extreme ones the camp In the extremity of
שִׁמְעוֹן בֶּן מְנַסְיָא אוֹמֵר, בְּקִצִּינִים שִׁבְהֶם וּבְגָדוּלִים עֵי סִפְרֵי :
Sifrei see and among the great ones who were among them among the officers says Menasya son of Shimon

פסוק ד

Pasuk 4

וַיִּצְעַק הָעָם אֶל מֹשֶׁה וַיִּתְפַּלֵּל מֹשֶׁה אֶל יְהוָה וַתִּשְׁקַע הָאֵשׁ:
the fire and subsided Hashem to Moshe and prayed Moshe to the people And cried out

רַש"י
וַיִּצְעַק הָעָם אֶל מֹשֶׁה. מָשַׁל לְמֶלֶךְ בָּשָׂר וְדָם שֶׁפָּעַס עַל בְּנוֹ, וְהִלָּךְ הַבֵּן
the son and went his son with who was angry and blood flesh to a king of A parable Moshe to the people And they cried
אֶצֶּל אוֹהְבוֹ שֶׁל אָבִיו וְאָמַר לוֹ צֵא וּבְקֵשׁ עָלַי מֵאַבָּא:
from father for me and request Go to him and said his father the friend of to

רַש"י
וַתִּשְׁקַע הָאֵשׁ. שִׁקְעָה בְּמִקוֹמָהּ, שֶׁאֵלֶּי חֲזָרָה לְאַחַת הָרִחוּת הִיָּתָה מִקְפֶּלֶת
rolled it would have the directions to one of it had turned for if in its place it sank the fire And it sank
וְהוֹלֶכֶת כָּל אוֹתוֹ הָרוּחַ סִפְרֵי :
Sifrei direction that all of and gone along

פסוק ה

Pasuk 5

וַיִּקְרָא שֵׁם הַמָּקוֹם הַהוּא תַּבְעֵרָה כִּי כִּבְעָרָה בָּם אֵשׁ יְהוָה:
Hashem a fire of among them burned because Taberah that the place the name of And he called

פסוק ו

וְהָאֶסְפָּסָף אֲשֶׁר בִּקְרָבוֹ הִתְאוּוּ תִּבְאוּהוּ וַיָּשֻׁבוּ וַיִּכְבּוּ גַם בְּנֵי
 the children of also and they wept and they returned a craving craved in its midst who And the rabble
 יִשְׂרָאֵל וַיֹּאמְרוּ מִי יֵאָכְלֵנוּ בָּשָׂר׃
 meat will feed us who and they said Yisrael

רש"י

והאספסוף. אלו ערב רב שנאספו עליהם בצאתם ממצרים:
 from Mitzrayim when they left unto them that gathered themselves multitude the mixed these were And the throng

רש"י

וישבו גם בני ישראל ויבכו. עמהם:
 with them and they wept Yisrael the children of also and they returned

רש"י

מי יאכלנו בשר. וכי לא הִיָּה לָהֶם בָּשָׂר? וְהִלֵּא כָּכָר נֹאמֵר "וְגַם עֶרֶב
 a mixed and also it was said already but behold flesh to them that there was not And is it flesh shall feed us Who
 רַב עָלָה אִתָּם וְצֹאן וּבָקָר" וְגו' שְׁמוֹת י"ב, וְאִ"ת אָכְלוּם, וְהִלֵּא
 but behold they consumed them and if you say 12 Shemos etc and cattle and flocks with them went up multitude
 בְּכִנְיָסְתָּן לָאָרֶץ נֹאמֵר "וּמִקְנֶה רַב הָיָה לְבְנֵי רְאוּבֵן" וְגו' בַּמִּדְבָּר ל"ב ?
 32 Bamidbar etc Reuven to the children of there was abundant and livestock it was said to the Land at their entry
 אֵלָּא שְׁמִבְקָשִׁים עָלֶיָּה סַפְרֵי׃
 Sifrei a pretext that they seek rather

פסוק ז

זָכַרְנוּ אֶת הַדָּגָה אֲשֶׁר נֹאכַל בְּמִצְרַיִם חֲנָם אֶת הַקִּשְׁאִים וְאֶת הָאֲבִטָּחִים
 the melons and — the cucumbers — free in Mitzrayim we would eat which the fish — We remember
 וְאֶת הַחֲצִיר וְאֶת הַבָּצְלִים וְאֶת הַשּׁוּמִיִּם׃
 the garlic and — the onions and — the leeks and —

רש"י

אשר נאכל במצרים חנם. א"ת שְׁמִצְרַיִם נֹתְנִים לָהֶם דָּגִים חֲנָם, וְהִלֵּא כָּכָר
 already but is it not for nothing fish to them were giving that Egyptians if you say for nothing in Egypt we ate which
 נֹאמֵר "וְתִבְּרָן לֹא יִנָּתֵן לָכֶם" שְׁמוֹת ה' , אִם תִּבְּרָן לֹא הָיוּ נֹתְנִין לָהֶם
 to them giving they were not straw if chapter 5 Shemos to you shall be given not and straw stated
 חֲנָם, דָּגִים הָיוּ נֹתְנִין לָהֶם חֲנָם? וּמַהוּ אוֹמֵר חֲנָם, חֲנָם מִן הַמִּצְוֹת סַפְרֵי׃
 Sifrei the mitzvos from free for nothing it saying and what is for nothing to them giving they were fish for nothing

רש"י

את הקשאים. אמר רבי שמעון מפני מה הָמָן מְשַׁתְּנָה לְכָל דְּבַר חוּץ מֵאֵלּוּ?
 from these except thing to every changes the manna what because of Shimon Rabbi said the cucumbers —
 מִפְּנֵי שֶׁהֵן קָשִׁים לְמַנִּיקוֹת, אוֹמְרִים לְאִשָּׁה אַל תֹּאכְלִי שׁוּם וּבָצֵל מִפְּנֵי
 because of and onion garlic eat do not to a woman they say to nursing mothers are harmful that they because

הַתִּינוּק, מִשָּׁל לְמֶלֶךְ וְכוּ', כְּדֹאִיתָא בְּסִפְרֵי:

in Sifrei as it is etcetera to a king a parable the baby

רַשִּׁי

הַקְּשָׁאִים. הֵם קוּקוּמְבֵר"שׁ בְּלָעַז:

in foreign tongue cucumbers they are The cucumbers

רַשִּׁי

אַבְטִיחִים. בּוּדִיק"שׁ:

boudekes melons

רַשִּׁי

הַחֲצִיר. כְּרִישִׁין, פּוּרִיל"שׁ תַּרְגוּמוֹ יֵת בּוֹצִינָא וְכוּ' :

etcetera melons — its translation porels leeks The grass

פסוק ח

Pasuk 8

וְעַתָּה נִפְשָׁנוּ יִבְשָׁה אֵין כָּל בְּלִתִּי אֶל הַמָּן עֵינֵינוּ:

are our eyes the manna to except at all there is nothing is dried up our soul and now

רַשִּׁי

אֶל הַמָּן עֵינֵינוּ. מִן בִּשְׁחַר, מִן בְּעֶרֶב:

in the evening manna in the morning manna our eyes the manna to

פסוק ט

Pasuk 9

וְהַמָּן כְּזֶרַע גֵּד הוּא וְעֵינוּ כְּעֵין הַבְּדִלָּח:

the bdellium was like the and its appearance it coriander was like seed of And the manna appearance of

רַשִּׁי

וְהַמָּן כְּזֶרַע גֵּד. מִי שֶׁאָמַר זֶה לֹא אָמַר זֶה, יִשְׂרָאֵל אוֹמְרִים "בְּלִתִּי אֶל

but nothing were saying Yisrael this say did not this said He who coriander was like seed of And the manna

הַמָּן עֵינֵינוּ" וְהַקֶּב"ה הִכְתִּיב בַּתּוֹרָה "וְהַמָּן כְּזֶרַע גֵּד" וְגו', כְּלוּמָר

meaning to say etcetera coriander was like seed of and the manna in the Torah had written and the Holy One are our eyes the manna

רְאוּ בָּאֵי עוֹלָם עַל מָה מִתְלַוְנָנִים בְּנֵי, וְהַמָּן כֶּה וְכֶה הוּא חָשׁוּב:

important it is and so so when the manna My children are complaining what about the world inhabitants of see

רַשִּׁי

כְּזֶרַע גֵּד. עָגֹל כְּגִידָא — זֶרַע קוּלִינְדֵר"ו:

coriander seed of like coriander round coriander like the seed of

רַשִּׁי

הַבְּדִלָּח. שֵׁם אֶבֶן טוֹבָה קְרִיסְט"ל:

crystal precious a stone is the name of The bedolach

פסוק י

שְׁטוּ הָעָם וְלָקְטוּ וַיִּטְחֲנוּ בִּרְחִים אוֹ דָּכוּ בַּמִּדְכָּה וּבִשְׁלוּ בַּפָּרוֹר

in a pot and cooked in a mortar pounded or with millstones and ground and gathered the people strolled

וַעֲשׂוּ אֹתוֹ עֲגוֹת וְהָיָה טַעְמוֹ כְּטַעַם לֶשֶׁד הַשָּׁמֶן:

oil richness of like the taste of its taste and was into cakes it and made

רש"י

שטו. אין שיוט אלא לשון טיול, אישכנ"יר — בלא עמל:

exertion without esbanoyer walking about an expression of but strolling there is no went about

רש"י

וּטְחֲנוּ בִּרְחִים וּגו'. לֹא יָרַד בִּרְחִים וְלֹא בִּקְדָּרָה וְלֹא בַּמִּדְכָּה, אֲלֵא

but into a mortar and not into a pot and not into millstones did it descend not etc. in millstones And they ground

מִשְׁתַּנָּה הָיָה טַעְמוֹ לְנִטְחָנִין וּלְנִדְוָכִין וְלִמְבֻשָּׁלִין ספרי:

Sifrei and to cooked things and to pounded things to ground things its taste it was changing

רש"י

בפרור. קדרה:

a pot in a pot

רש"י

לֶשֶׁד הַשָּׁמֶן. לְחָלוּחַ שֶׁל שָׁמֶן, כֶּה פָּרְשׁוֹ דּוּנָשׁ, וְדוּמָה לוֹ "נִהְפָּה לֶשֶׁדִּי

my sap is turned to it and similar Dunash explained it so oil of moisture of the oil moisture of

בְּחֶרְבְּנִי קִיץ" תהילים ל"ב, וְהִלָּמַד יְסוּד, — נִהְפָּה לְחָלוּחִי בְּחֶרְבְּנִי קִיץ.

summer by the drought of my moisture is turned a root letter and the lamed 32 Tehillim summer by the drought of

וּרְבוּתֵינוּ פִּרְשׁוּהוּ לְשׁוֹן שְׂדִים, אֵה אֵין עֲנִין שְׂדִים אֲצֵל שָׁמֶן:

oil associated with breasts matter of there is no but breasts as an expression of explained it and our Rabbis

וְאֵל"ל לֶשֶׁד הַשָּׁמֶן לְשׁוֹן "וַיִּשְׁמֶן יִשְׁרוּן" דברים ל"ב, שָׂאם כֵּן הָיָה

would be so for if 32 Devarim Yeshurun and he waxed fat as an expression of the fat moisture of and one cannot

הַמֶּ"ם נִקּוּד קָמֶץ וְטַעְמוֹ לְמַטָּה תַּחַת הַמֶּ"ם, עֲכָשׁוּ שְׁהַמֶּ"ם נִקּוּד פֶּתַח קָטָן

small patach is voweled with that the mem now the mem under below and its accent kamatz voweled with the mem

וְהַטַּעַם תַּחַת הַשִּׁי"ן, לְשׁוֹן שָׁמֶן הוּא, וְהַשִּׁי"ן הִנְקוּדָה בְּקָמֶץ גָּדוֹל וְאֵינָהּ

and is not large with kamatz which is voweled and the shin it is oil an expression of the shin under and the accent

נִקּוּדָה בְּפֶתַח קָטָן מִפְּנֵי שֶׁהוּא סוּף פְּסוּק. דָּ"א: לֶשֶׁד לְשׁוֹן נוֹטְרִיקוֹן

an acrostic is an expression of leshad another explanation a verse the end of that it is because small with patach voweled

— לֵישׁ שָׁמֶן דְּבִשׁ, כַּעֲסָה הַנְּלוּשָׁה בְּשָׁמֶן וְקִטּוּפָה בְּדָבָשׁ. וְתַרְגוּם שֶׁל אֲנֶלּוֹס

Onkelos of and the translation with honey and smeared with oil that is kneaded like dough honey oil kneading

דְּמַתְרַגֵּם "דְּלִישׁ כְּמִשְׁחָא" נוֹטָה לְפִתְרוֹנוֹ שֶׁל דּוּנָשׁ, שֶׁהַעֲסָה הַנְּלוּשָׁה בְּשָׁמֶן

with oil that is kneaded for the dough Dunash of to the explanation inclines with oil kneaded who translates

לְחָלוּחִית שָׁמֶן יֵשׁ בָּהּ:

in it there is oil moisture of

וּבִרְדָּתָהּ הִטָּל עַל הַמַּחֲנֶה לַיְלָה יֵרֵד הַמָּן עָלָיו:

upon it the manna would descend at night the camp upon the dew And when descended

פסוק יב

וַיִּשְׁמַע מֹשֶׁה אֶת הָעָם בֹּכֶה לְמִשְׁפַּחְתּוֹ אִישׁ לְפֶתַח אֹהֶלוֹ וַיַּחֲרֹ

and flared his tent at the entrance of each man according to its families weeping the people — Moshe And heard

אֵף יְהוָה מְאֹד וּבְעֵינָיו מֹשֶׁה רָע:

it was bad Moshe and in the eyes of greatly Hashem the wrath of

רש"י

בכה למשפחתו. משפחות משפחות נאספים ובוכים לפרסם תרעמתו בגלוי.

openly their complaint to publicize and weeping gathering families families throughout their families weeping

ורבותינו אמרו יומא ע"ה למשפחתו, על עסקי משפחות — על עריות

forbidden relations concerning families matters of regarding concerning his families 75 Yoma said and our Rabbis

הנאסרות להם:

to them that were forbidden

פסוק יג

וַיֹּאמֶר מֹשֶׁה אֶל יְהוָה לָמָּה הִרְעַתָּ לַעֲבֹדָה וְלָמָּה לֹא מָצֵיתִי חֵן

favor have I found not and why to Your servant have You done evil why Hashem to Moshe And said

בְּעֵינַיִךְ לָשׁוּם אֶת מִשְׁאָל כָּל הָעָם הַזֶּה עָלַי:

upon me this the people all of the burden of — to place in Your eyes

פסוק יד

הָאֲנָכִי הָרִיתִי אֶת כָּל הָעָם הַזֶּה אִם אֲנָכִי יִלְדֹתִיהוּ כִּי תֹאמַר אֵלַי

to me You should say that give birth to them did I or this the nation all of — conceive Did I

שָׂאָהוּ בְּחִיקָה כְּאִשָּׁר יִשָּׂא הָאִמּוֹן אֶת הַיֶּלֶד עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ

You swore which the land to the infant — the caregiver carries as in your bosom carry them

לְאֲבֹתָיו:

to their fathers

רש"י

כי תאמר אלי. שאתה אומר אלי שאתה בחיקה; והיכן אמר לו כן? "לך

go so to him did He say and where in your bosom carry them to me say that you to me you should say that

נחה את העם" שמות ל"ב, ואומר "ויצגם אל בני ישראל" שם ו'

6 there Yisrael the children of concerning and He commanded them and it says 32 Shemos the people — lead

— על מנת שיהיו סוקלים אתכם ומחרפים אתכם ספרי:

Sifrei you and insulting you stoning that they will be condition on

רש"י

עַל הָאֲדָמָה אֲשֶׁר נִשְׁבַּעְתָּ לֵאבֹתָיו. אַתָּה אוֹמֵר לִי לְשִׂאתָם בְּחִיקִי:
in my bosom to carry them to me say You to their fathers You swore which the land unto

פסוק טו

Pasuk 15

מֵאֵיזוֹ לִי בָשָׂר לָתֵת לְכָל הָעָם הַזֶּה כִּי יִבְכּוּ עָלַי לֵאמֹר תִּנֶּה לָנוּ
to us give saying upon me they weep for this the people to all of to give meat to me From where
בָּשָׂר וְנֹאכְלָה:
and we will eat meat

פסוק טז

Pasuk 16

לֹא אוֹכֵל אֲנֹכִי לְבַדִּי לְשִׂאת אֶת כָּל הָעָם הַזֶּה כִּי כָבֵד מִמֶּנִּי:
for me it is too heavy for this the nation all of — to carry alone I will I be able not

פסוק יז

Pasuk 17

וְאִם כָּכָה אַתָּה עוֹשֶׂה לִי הֲרִגְנִי נָא הָרֹג אִם מִצָּאתִי חַן בְּעֵינֶיךָ וְאַל
and let not in Your eyes favor I have found if by killing please kill me with me deal You thus And if
אֶרְאֶה בְּרָעָתִי:
my wretchedness I see

רש"י

וְאִם כַּכָּה אַתָּה עוֹשֶׂה לִי. תָּשַׁשׁ כַּחַּד שֶׁל מֹשֶׁה כְּנִקְבָּה כְּשֶׁהִרְאָהוּ
when He showed him like a female Moshe the strength of became weak to me do You thus And if
הַקֶּב"ה הַפְּרָעָנוֹת שֶׁהוּא עֲתִיד לְהָבִיא עֲלֵיהֶם עַל זֹאת, אָמַר לְפָנָיו, אִם כֵּן,
so if before Him he said this for upon them to bring is destined that He the punishment the Holy One blessed be He
הֲרִגְנִי תַחֲלָה:
first kill me

רש"י

וְאַל אֶרְאֶה בְּרָעָתִי. בְּרָעָתָם הָיָה לוֹ לְכַתֵּב, אֲלָא שְׁפָנָה הַפְּתוּב, וְזֶה אֶחָד
is one and this the Scripture that euphemized but to write for it it was their evil my evil see And let me not
מִתְקוּנֵי סוֹפְרִים בַּתּוֹרָה לְכַנּוּי וּלְתִקּוּן לְשׁוֹן:
of expression and for correction for euphemism in the Torah of scribes of the corrections

פסוק יח

Pasuk 18

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה אֲסַפָּה לִּי שִׁבְעִים אִישׁ מִזִּקְנֵי יִשְׂרָאֵל אֲשֶׁר
whom Yisrael from the elders of men seventy for Me gather Moshe to Hashem And He said

יִדְעַתְּ כִּי הֵם זִקְנֵי הָעָם וְשֹׁטְרָיו וְלִקְחָתָּ אֹתָם אֶל אֹהֶל מוֹעֵד
Meeting the Tent of to them and you shall take and its officers the people the elders of they are that you know
וְהִתִּיצְבוּ שָׁם עִמָּךְ:
with you there and they shall stand

רש"י

אספה לי. הרי תשובה לתלונתך שאמרתי לא אוכל אנכי לבדי; והזקנים
and the elders alone I will I be able not which you said to your complaint the reply behold unto Me Gather
הראשונים היכן היו? והלא אף במצרים ישבו עמם, שנאמר שמות ג' "לה ואספת
and gather Go 3 Shemos as it is said with them they sit in Mitzrayim even but did not were they where the first
את זקני ישראל?" אלא באש תבערה מתו; וראויים היו לכה מסיני,
from Sinai of this they were and deserving they died Taberah by the fire of rather Yisrael the elders of —
דכתיב "ויחזו את האלהים" שם כ"ד — שנהגו קלות ראש כנושא
like one who bites head lightness of for they behaved with 24 there God — And they beheld as it is written
פתו ומדבר בפני המלך, וזהו "ויאכלו וישתו", ולא רצה הקב"ה לתן
to give the Holy One blessed be did want and not and drank and they ate and this is the king before and speaks his bread
He
אבלות במתן תורה ופרע להם כאן תנחומא:
Tanchuma here them and He punished Torah at the giving of mourning

רש"י

אשר ידעת כי הם וגו'. אותן שאמרת מכיר שנתמנו עליהם שוטרים במצרים
in Egypt officers over them who were appointed recognize whom you those etc. they that you know Whom
בעבודת פרה והיו מרחמים עליהם ומכים על ידם, שנאמר
as it is said their account on and were beaten upon them having mercy and they were backbreaking work in the labor of
"ויכו שטרי בני ישראל" שמות ה', עתה, יתמנו בגדלתן
in their greatness they shall be appointed now chapter 5 Shemos Israel the children of the officers of and were beaten
בדרך שנצטערו בצרתן עי' ספרי:
Sifrei see in their distress they suffered just as

רש"י

ולקחת אתם. קחם בדברים, "אשריכם שנתמניתם פרנסים על בניו של
of the children over leaders that you are appointed "fortunate are you with words take them them And you shall take
מקום":
the Omnipresent"

רש"י

והתיצבו שם עמך. כדי שיראו ישראל וינהגו בהם גדלה וכבוד,
and honor greatness them with and they shall treat Yisrael that they shall see in order with you there And they shall stand
ויאמרו חביבין אלו שנכנסו עם משה לשמע דבור מפי הקב"ה
the Holy One from the mouth of the Divine utterance to hear Moshe with who entered these beloved are and they will say
שם:
there

וְיִרְדְּתִי וְדִבַּרְתִּי עִמָּךְ שָׁם וְאַצְלִתִּי מִן הָרוּחַ אֲשֶׁר עָלֶיךָ

is upon you which the spirit from and I will increase there with you and I will speak And I will descend

וְשִׁמַּמְתִּי עֲלֵיהֶם וְנָשְׂאוּ אִתָּךְ בְּמִשָּׁא הָעָם וְלֹא תִשָּׂא אִתָּהּ

you shall you bear and not the people in the burden of with you and they shall bear upon them and I will place

לְבַדָּךְ:

alone

רש"י

וירדתי. זו אחת מעשר ירידות התובות בתורה שם:

there in the Torah written descents of ten is one this And I will descend

רש"י

ודברתי עמך. ולא עמָהם שם:

there with them and not with you And I will speak

רש"י

ואצלתי. כתרגומו "וארבי", כמו "ואל אצילי בני ישראל" שמות כ"ד

24 Shemos Yisrael the children of the nobles of and to like and I shall increase like its translation And I shall separate

:

רש"י

ושמתי עליהם. למה משה דומה באותה שעה? לנר שמונח על גבי מנורה

a candelabra top of upon that is placed to a lamp moment at that is comparable Moshe to what upon them And I will put

והכל מדליקין הימנו ואין אורו חסר כלום ספרי:

Sifrei at all diminished its light and there is not from it lights and everyone

רש"י

ונשאו אתך. התנה עמָהם על מנת שיקבלו עליהם טרח בני,

my children the burden of upon themselves that they accept condition on with them stipulate with you and they shall bear

שָׁהֶם טָרְחָנִים וְסָרְכָנִים שם:

there and refractory troublesome for they are

רש"י

ולא תשא אתה לבדך. הרי תשובה למה שאמרָה לא אוכל אֲנִי לְבַדִּי:

alone I will I be able not that you said to what an answer behold alone you you shall bear and not

פסוק כ

וְאֵל הָעָם תֹּאמַר הִתְקַדְּשׁוּ לְמָחָר וְאִכַּלְתֶּם בָּשָׂר כִּי בָכִיתֶם

you have wept because meat and you shall eat for tomorrow prepare yourselves you shall say the people And to

בְּאָזְנֵי יְהוָה יֹאמַר מִי יֵאָכְלֵנוּ בָּשָׂר כִּי טוֹב לָנוּ בְּמִצְרַיִם וְנָתַן

and He will give in Mitzrayim for us it was good for meat will feed us Who saying Hashem in the ears of

יְהוָה לָכֶם בָּשָׂר וְאֹכְלֹתֶם:

and you shall eat meat to you Hashem

רש"י

הִתְקַדְּשׁוּ. הַזְמִינוּ עַצְמְכֶם לְפָרְעָנוֹת, וְכֵן הוּא אוֹמֵר יִרְמְיָהוּ י"ב "וְהִקְדַּשְׁם לַיּוֹם

for the day of and prepare them twelve Yirmeyahu says it and so for punishment yourselves prepare prepare yourselves

הַרְגָּה" ספרי :

Sifrei slaughter

פסוק כא

Pasuk 21

לֹא יוֹם אֶחָד תֹּאכְלוּן וְלֹא יוֹמִים וְלֹא חֲמִשָּׁה יָמִים וְלֹא עֶשְׂרֵה יָמִים

days ten and not days five and not two days and not shall you eat one day Not

וְלֹא עֶשְׂרִים יוֹם:

day twenty and not

פסוק כב

Pasuk 22

עַד חֹדֶשׁ יָמִים עַד אֲשֶׁר יֵצֵא מֵאַפְּכֶם וְהָיָה לָכֶם לְזָרָא יַעַן כִּי

that because loathsome to you and it becomes from your nostrils it comes out that until days a month of until

מֵאַסְתָּם אֶת יְהוָה אֲשֶׁר בְּקִרְבְּכֶם וַתִּבְכוּ לְפָנָיו לֵאמֹר לָמָּה זֶה

is this that why saying before Him and you wept in your midst Who is Hashem — you have rejected

יָצֵאנוּ מִמִּצְרַיִם:

from Mitzrayim we went out

רש"י

עַד חֹדֶשׁ יָמִים. זֶה בְּבָשָׂרִים, שְׁמַתְמָצִין עַל מְטוֹתֵיהֶן וְאַחֵר כֶּה נִשְׁמָתוֹ יוֹצֵאָה,

departs their soul that and after their beds upon who languish regarding the virtuous this of days a month Until

וּבְרָשָׁעִים הוּא אוֹמֵר "הַבָּשָׂר עוֹדְנוּ בֵּין שְׁנֵיהֶם" פֶּסוּק ל"ג, כֶּה הִיא שְׁנוּיָה

is taught it so 33 verse their teeth" between was yet "the flesh says it but regarding the wicked

בְּסִפְרֵי, אָבָל בְּמִכְלֵלָתָא שְׁנוּיָה חֲלוּף, הִרְשָׁעִים אוֹכְלִים וּמִצְטַעְרִין שְׁלֹשִׁים יוֹם,

days thirty and suffered ate the wicked the opposite it is taught in the Mechilta but in the Sifrei

וְהַבָּשָׂרִים הַבָּשָׂר עוֹדְנוּ בֵּין שְׁנֵיהֶם עַי' יוֹמָא ע"ה :

75b Yoma see their teeth between was yet the flesh and the virtuous

רש"י

עַד אֲשֶׁר יֵצֵא מֵאַפְּכֶם. כְּתַרְגוּמוֹ "דִּי תִקְוֹצוֹן בִּיה", יְהִי דוּמָה לָכֶם כְּאֵלוֹ

as if to you similar it will be it you will loathe that like its Targum from your nose it comes out that Until

אֹכְלֹתֶם מִמֶּנּוּ יוֹתֵר מִדְּאִי עַד שְׁיוּצָא וְנִגְעַל לְחוּץ דְּרָךְ הָאֵף:

the nose by way of to the outside and is rejected that it goes out until than enough more from it you ate

רש"י

וְהָיָה לָכֶם לְזָרָא. שְׁתַּהֲיוּ מְרַחֲקִין אוֹתוֹ יוֹתֵר מִמָּה שֶׁקָּרַבְתֶּם,

that you brought near than what more it distancing that you will be for a loathing to you And it shall be

וּבְדִבְרֵי רַבִּי מֹשֶׁה הַדֹּרְשָׁן רְאִיתִי שֶׁיֵּשׁ לָשׁוֹן שְׁקוּרִין לַחֲרֹב זָרָא:

zara the sword that they call a language that there is Isaw the Preacher Moshe Rabbi And in the words of

רש"י

אֵת ה' אֲשֶׁר בְּקִרְבָּכֶם. אִם לֹא שָׁנַטְעֲתִי שְׂכִינָתִי בֵּינֵיכֶם, לֹא גָבַהּ

would have grown haughty not among you My Shechinah that I planted not If is in your midst Who Hashem —

לְבַבְכֶּם לְפָנַי לְכָל הַדְּבָרִים הָלָלוּ סִפְרֵי:

Sifrei these the matters into all to enter your heart

פסוק כג

Pasuk 23

וַיֹּאמֶר מֹשֶׁה שֵׁשׁ מֵאוֹת אֶלֶף רַגְלֵי הָעָם אֲשֶׁר אֲנֹכִי בְּקִרְבּוֹ וְאַתָּה

and You am in their midst I whom the people foot soldiers thousand hundred six Moshe And said

אָמַרְתָּ בְּשָׂר אֶתָּן לָהֶם וְאָכְלוּ חֹדֶשׁ יָמִים:

of days a month and they will eat to them I will give meat have said

רש"י

שֵׁשׁ מֵאוֹת אֶלֶף רַגְלֵי. לֹא חָשׂ לְמִנּוֹת אֵת הַפֶּרֶט שְׁלֹשֶׁת אֲלָפִים הֵיכְלִי:

extra thousand the three the exact remainder — to count care he did not footmen thousand hundred Six

וּרְבִי מֹשֶׁה הַדֹּרְשָׁן פָּרַשׁ, שֶׁלֹּא בָּכוּ אֶלָּא אוֹתָן שִׁיזְאוּ מִמִּצְרַיִם:

from Mitzrayim who went out those except wept that not explained the Preacher Moshe and Rabbi

פסוק כד

Pasuk 24

הַצֹּאן וּבָקָר יִשְׁחַט לָהֶם וּמִצָּא לָהֶם אִם אֵת כָּל דְּגֵי הַיָּם

the sea the fish of all — or if for them and it will suffice for them be slaughtered and herds Can flocks

יֵאָסְפוּ לָהֶם וּמִצָּא לָהֶם:

for them and it will suffice for them be gathered

רש"י

הַצֹּאן וּבָקָר יִשְׁחַט. זֶה אֶחָד מֵאַרְבָּעָה דְּבָרִים שֶׁהָיָה רַבִּי עֲקִיבָא דוֹרֵשׁ וְאִין

and not interpreting Akiba Rabbi that was things of four is one This be slaughtered and herds Shall the flocks

רַבִּי שִׁמְעוֹן דוֹרֵשׁ כְּמוֹתוֹ, רַבִּי עֲקִיבָא אוֹמֵר שֵׁשׁ מֵאוֹת אֶלֶף רַגְלֵי וְאַתָּה אָמַרְתָּ

said and You footmen thousand hundred Six says Akiba Rabbi like him interpreting Simeon Rabbi

בָּשָׂר אֶתָּן לָהֶם וְאָכְלוּ חֹדֶשׁ יָמִים הַצֹּאן וּבָקָר, הַכֹּל כְּמִשְׁמָעוֹ, מִי מְסַפֵּיק

can suffice who is literal all of it and herds shall flocks of days a month and they shall eat to them I will give flesh

לָהֶם? כַּעֲנִין שֶׁנֶּאֱמַר וַיִּקְרָא כ"ה "וּמִצָּא כְּדִי גִאֲלָתוֹ". וְאִיזוֹ קָשָׁה, זֶה אוֹ

or this was worse And which his redemption sufficient for and he find 25 Vayikra as it is said in the sense for them

שִׁמְעוֹ נָא הַמְרִיבִים? אֶלָּא לְפִי שֶׁלֹּא אָמַר בְּרַבִּים, חֲסֵף לוֹ הַפְּתוּב וְלֹא נִפְרַע

punish and did not the Scripture him spared in public he spoke that not because but ye rebels now Hear

מִמֶּנּוּ, וְזוֹ שֶׁל מְרִיבָה הִיָּתָה בְּגָלוּי, לְפִיכָּה לֹא חֲסֵף לוֹ הַפְּתוּב; רַבִּי שִׁמְעוֹן אוֹמֵר,

says Simeon Rabbi the Scripture him spare did not therefore in public was Meriba of but this him

חֵס וְשָׁלוֹם, לֹא עָלְתָה עַל דַּעְתּוֹ שֶׁל אוֹתוֹ צַדִּיק כֹּה, מִי שֶׁפְּתוּב

of whom it is written He thus righteous man that of the mind upon enter did not and peace Heaven forbid

בו "כָּכָל בֵּיתִי נֶאֱמָן הוּא" כמדבר י"ב יאמר אין המקום מספיק לנו?
 for us able to suffice the Omnipresent is not would he say 12 Bamidbar he is trusted My house In all concerning him
 אֵלָא כֹּה אָמַר, שש מאות אלף רגלי וגו' ואתה אמרת בשר אתן לְחֶדֶשׁ יָמִים,
 of days for a month I will give flesh said and You etc footmen thousand hundred Six he said thus rather
 וְאַחֲרֵי כֵן תִּהְיֶה אֲמָה גְדוֹלָה כְּזוֹ, הַצֹּאן וּבָקָר יִשְׁחָט לָהֶם כָּדֵי שְׂיִהְיֶה רִגּוֹ
 they should be killed so that for them be slaughtered and herds Shall flocks as this great a nation You will kill that and after
 וְתֵהִי אֲכִילָה זֶה מִסִּפְקָתָן עַד עוֹלָם? וְכִי שִׁבְחָהּ הוּא זֶה? אוֹמְרִים לוֹ לֶחֱמוֹר
 to an ass to him Do they say is this this Your praise Is indeed forever until their sufficiency this eating and should be
 טַל כֹּר שְׁעוּרִים וְנִחַתָּה רֹאשָׁהּ? הֲשִׁיבוּ הַקֶּב"ה, וְאִם לֹא אֶתֶן יֹאמְרוּ
 they will say I will give not And if the Holy One Blessed is He answered him your head and we will cut off of barley a kor take
 שְׂקָצָה יָדִי, הַטּוֹב בְּעֵינַיִךְ שִׁיד ה' תִּקְצֹר בְּעֵינֵיהֶם? יֹאבְדוּ הֵם וּמֵאָה
 and a hundred they Let perish in their eyes should be short Hashem that the hand of in your eyes Is it good My hand that is short
 כִּיּוֹצֵא בָהֶם וְאֵל תֵּהִי יָדִי קִצְרָה לִפְנֵיהֶם אֶפְלוּ שְׁעָה אַחַת:
 single for a moment even before them short My hand be and let not them like

פסוק כה

Pasuk 25

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה הִיד יְהוָה תִּקְצֹר עֲתָה תִּרְאֶה הֲיִקְרָה
 whether will happen to you will see now limited Hashem Is the hand of Moshe to Hashem And He said
 you

דְּבָרִי אִם לֹא:

not or My word

רש"י

עַתָּה תִּרְאֶה הֲיִקְרָה דְּבָרִי. רַבֵּן גַּמְלִיאֵל בְּנוֹ שְׁל רַבִּי יְהוּדָה הַנָּשִׂיא אוֹמֵר,
 says the Nasi Yehudah Rabbi of the son Gamliel Rabban My word whether will happen to you shall see Now
 you

אִי אֶפְשָׁר לַעֲמֹד עַל הַטָּפֵל, מֵאַחֲרֵי שֶׁאֵינֶן מְבַקְשִׁים אֵלָּא עֲלִילָה, לֹא
 not a pretext except seek that they do not since the babbler upon to stand . it is impossible
 תִּסְפִּיק לָהֶם, סוֹפֵן לְדוֹן אַחֲרֵיהֶם: אִם אֶתָּה נוֹתֵן לָהֶם בֶּשֶׂר בְּהֵמָה גֹּסָה, יֹאמְרוּ
 they will say large animal flesh of them give You if after You is to argue their end them will you satisfy
 דְּקָה בְּקִשְׁנוּ, וְאִם אֶתָּה נוֹתֵן לָהֶם דְּקָה, יֹאמְרוּ גֹּסָה בְּקִשְׁנוּ, חֲזִיה וְעוֹף בְּקִשְׁנוּ,
 we requested and fowl wild beast we requested large they will say small them give You and if we requested small
 דְּגִים וְחִגְבִּים בְּקִשְׁנוּ, אָמַר לוֹ, אִם כֵּן יֹאמְרוּ שְׂקָצָה יָדִי, אָמַר לְפָנָיו, הֲרִינִי
 behold I am before Him He said My hand that is short they will say so if to him He said we requested and locusts fish
 הוֹלָה וּמְפִיֶּסֶן, אָמַר לוֹ עַתָּה תִּרְאֶה הֲיִקְרָה דְּבָרִי — שְׁלֹא יִשְׁמְעוּ
 will they listen for not My word whether will happen to you shall see Now to him He said and appeasing them going
 you

לֵךְ. הִלָּה מֹשֶׁה לְפִיֶּסֶן, אָמַר לָהֶם הִיד ה' תִּקְצֹר, "הֵן הִפָּה צוּר
 a rock He smote Behold waxed short Hashem Is the hand of to them he said to appease them Moshe went to you
 וַיִּזְוְבוּ מִיָּם וְגו' הִגֵּם לָהֶם יוֹכֵל תֵּת" תְּהִלִּים ע"ח, אָמְרוּ, פִּשְׁרָהּ הִיא זֶה,
 this is a compromise They said 78 Tehillim give He can bread surely also etc. waters and gushed out
 אֵין בּוֹ כֹחַ לְמַלְאוֹת שְׂאֵלָתָנוּ; וְזֶהוּ שֶׁנֶּאֱמַר וַיֵּצֵא מֹשֶׁה וַיְדַבֵּר אֶל
 to and spoke Moshe And went out that which is said and this is our request to fulfill power in Him there is not

העם , כִּי־יִנָּחֵם שְׁמֵעוּ לוֹ, וַיֵּאסֶף שִׁבְעִים אִישׁ וּגו' עֵי סִפְרֵי :
Sifrei see etc. men seventy and he gathered to him did they listen that not Since the people

פסוק כו

Pasuk 26

וַיֵּצֵא מֹשֶׁה וַיְדַבֵּר אֶל הָעָם אֵת דְּבָרֵי יְהוָה וַיֵּאסֶף שִׁבְעִים אִישׁ
men seventy and he gathered Hashem the words of — the people to and he spoke Moshe And went out
מִזִּקְנֵי הָעָם וַיַּעֲמֵד אֹתָם סְבִיבֹת הָאֹהֶל:
the Tent around them and he stood the people from the elders of

פסוק כז

Pasuk 27

וַיֵּרֶד יְהוָה בְּעָנָן וַיְדַבֵּר אֵלָיו וַיֹּאצֵּל מִן הָרוּחַ אֲשֶׁר עָלָיו
was upon him that the spirit from and He drew to him and He spoke in the cloud Hashem And He descended
וַיִּתֵּן עַל שִׁבְעִים אִישׁ הַזִּקְנִים וַיְהִי כְּנוּחַ עֲלֵיהֶם הָרוּחַ וַיִּתְנַבְּאוּ
and they prophesied the spirit upon them as rested and it was the elders men seventy upon and He placed
וְלֹא יָסֻפוּ:
did they cease and not

רש"י

וְלֹא יָסֻפוּ. לֹא נִתְנַבְּאוּ אֶלָּא אוֹתוֹ הַיּוֹם לְבִדּוֹ, כִּךְ מִפְּרֹשׁ בְּסִפְרֵי, וְאַנְקֵלוֹס
and Onkelos in Sifrei is it explained so alone day that except did they prophesy not continue And they did not
תַּרְגֵּם "וְלֹא פָסְקִין", שֶׁלֹּא פָסְקָה נְבוּאָה מֵהֶם:
from them prophecy did cease that not did they cease and not translated

פסוק כח

Pasuk 28

וַיֵּשְׂאָרוּ שְׁנֵי אַנְשִׁים בַּמַּחֲנֶה שֵׁם הָאֶחָד אֶלְדָּד וְשֵׁם הַשֵּׁנִי
the second and the name of Eldad the one the name of in the camp men two And there remained
מִידָד וַתֵּנַח עֲלֵיהֶם הָרוּחַ וַהֲמָה בְּפִתְּבִיּוֹת וְלֹא יָצְאוּ הָאֹהֶלָה
to the Tent did they go out but not were among those and they the spirit upon them and rested Medad
וַיִּתְנַבְּאוּ בַּמַּחֲנֶה:
in the camp and they prophesied

רש"י

וַיֵּשְׂאָרוּ שְׁנֵי אַנְשִׁים. מֵאוֹתָן שֶׁנִּבְחָרוּ, אָמְרוּ אֵין אֲנִי כְּדָאֵי לְגִדְלָה זֹו עֵי
see this of greatness worthy are we not they said that were chosen from those men two And there remained
סנהדרין י"ז :
17 Sanhedrin

רש"י

והמה בכתבים. במכררים שבהם לסנהדרין, ונקתבו כלם נקובים
designated all of them and they were written for the Sanhedrin of them among the selected among those written And they were
בשמות וע"י גורל, לפי שהחשבון עולה לי"ב שבטים ששה ששה לכל
for each six six tribes for twelve comes out that the calculation because lot and by means of by names
שבט ושבט, חוץ משני שבטים שאין מגיע אליהם אלא חמשה חמשה, אמר
said five five but to them reach that there does not tribes from two except and tribe tribe
משה אין שבט שומע לי לפחות משבטו זמן אחד, מה עשה, נטל ע"ב פתקין
slips seventy-two he took did he do what one elder from his tribe to reduce to me will listen tribe no Moshe
וכתב על שבעים "זמן" ועל שנים חלק וברר מפל שבט ושבט ששה, והיו
and they were six and tribe tribe from each and he selected blank two and on Elder seventy on and wrote
ע"ב, אמר להם, טלו פתקיכם מתוך קלפי, מי שעלה בידו "זמן" נתקדש,
was sanctified Elder in his hand that came up whoever the urn from within your slips draw to them he said seventy-two
מי שעלה בידו חלק אמר לו, המקום לא חפץ בך ספרי; סנהדרין י"ז :
17 Sanhedrin Sifrei you desires not the Omnipresent to him he said blank in his hand that came up whoever

פסוק כט

Pasuk 29

וירץ הנער ויגד למשה ויאמר אלדד ומידד מתנבאים במחנה:

in the camp are prophesying and Medad Eldad and he said to Moshe and he told the youth And ran

רש"י

וירץ הנער. י"א גרשום בן משה היה עי' ילקוט :
Yalkut see he was Moshe the son of Gershom some say the lad And there ran

פסוק ל

Pasuk 30

ויעז יהושע בן נון משרת משה מבחריו ויאמר אדני משה פלאם:

restrain them Moshe my lord and he said from his youth Moshe attendant of Nun son of Yehoshua And answered

רש"י

כלאם. הטל עליהם צרכי צבור והם פלים מאליהם; ד"א, תנם
put them another explanation on their own will cease and they the community the needs of upon them cast imprison them
אל בית הפלא, לפי שהיו מתנבאים משה מת ויהושע מכניס את ישראל
Yisrael — brings in and Yehoshua dies Moshe prophesying that they were because imprisonment the house of into
לארץ עי' ספרי :
Sifrei see to the Land

פסוק לא

Pasuk 31

ויאמר לו משה המקנא אתה לי ומי יתן כל עם יהוה

Hashem the people of all of it were given and would that for me you Are you zealous Moshe to him And said

נביאים כי יתן יהוה את רוחו עליהם:

upon them His spirit — Hashem would place that were prophets

המקנא אתה לי. הקנאתי אתה מקנא:

are envying that you is it my jealousy for me you Are you zealous

לי. כמו בשבילי; כל לשון קנאה אדם הנותן לב על הדבר, או לנקם,

to take vengeance either the matter upon heart who places a person zeal expression of every for my sake is like for me

או לעזר, אנפר"מנט בלעז, אחז בעבי המשא:

the burden by the thickness of he holds in foreign tongue enforcement to help or

CHAPTER SUMMARY

The aliyah begins with the pesukim of 'Vayehi binsoa ha'aron' and Moshe's tefillos. It then describes the complaints of the mis'onanim, the fire at Taberah, and the people's weeping over the manna, which Moshe Rabbeinu feels he cannot bear alone. Hashem commands Moshe to gather seventy elders to share his burden and promises to provide an overwhelming amount of meat for a month. When the Ruach Hakodesh rests upon the elders, Eldad and Medad also prophesy inside the camp, prompting Yehoshua to ask Moshe to restrain them, to which Moshe responds with beautiful humility, wishing that all of Hashem's people could be nevi'im.

למעשה WHAT TO TAKE HOME

In this parshah, we see a painful picture of the human heart. The Bnei Yisrael are eating the manna, a miraculous bread from heaven that fell on a clean layer of dew and tasted like rich cream. Yet, they weep. They look back at Egypt, remembering the fish they ate "free"—which Chazal teach us means free from mitzvos—and they complain that their souls are dried up. When we let our desires run our lives, even the most beautiful, miraculous blessings from Hashem start to look dry and boring. The yetzer hara makes us focus on what we do not have, turning our hearts cold to the daily miracles right in front of us.

Look at how Moshe Rabbeinu responds when Yehoshua worries about Eldad and Medad prophesying in the camp. Yehoshua wants to protect Moshe's honor, but Moshe says, "Would that all Hashem's people were prophets!" Moshe teaches us the ultimate lesson in ayin tova, a good eye. He does not care about his own honor or status; he only wants to see the neshama of every single Yid rise to its highest potential. He shows us that true greatness means wanting everyone else to succeed, even if it seems to overshadow us.

Today, catch yourself when you start to complain about what is missing in your life, or when you feel a pinch of jealousy at someone else's spiritual or material success. Instead of letting that coldness creep in, choose to see the "manna" in your life with fresh eyes and celebrate the good fortune of another Yid.

Before you go to sleep tonight, write down or say out loud three specific, daily miracles Hashem did for you today, and thank Him for them with real joy.