

חומש עם רש"י • חקת-בלק • שני

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

CHUKAS-BALAK • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the painful nisayon of Mei Merivah, the Waters of Dispute. Following the histalkus of Miriam, the well that traveled with Bnei Yisrael in the midbar ceased to flow, and the people gathered to complain to Moshe Rabbeinu and Aharon HaKohen. Hashem commands Moshe to take his staff, gather the congregation, and speak to the rock so that it will yield its water. However, in the heat of the moment, Moshe strikes the rock twice instead of speaking to it, leading to a severe decree from Hashem that neither he nor Aharon will lead the nation into Eretz Yisrael.

Following this difficult event, the Torah describes Moshe Rabbeinu's diplomatic efforts as Bnei Yisrael prepare to enter the land. He sends messengers to the king of Edom, appealing to their shared ancestry and requesting peaceful passage through their territory. Despite promising to stick strictly to the highway and pay for any water consumed, Bnei Yisrael are met with harsh hostility and a threat of war from Edom.

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

פסוק א

Pasuk 1

וַיִּדְבֹּר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:

saying Moshe to Hashem And spoke

פסוק ב

Pasuk 2

קח את המטה והקהל את העדה אתה ואהרן אחיך ודברתם אל

to and you shall speak your brother and Aharon you the congregation — and assemble the staff — Take

הסלע לעיניהם ונתן מימיו והוצאת להם מים מן הסלע

the rock from water for them and you shall bring its water and it shall give before their eyes the rock

והשקית את העדה ואת בעירם:

their animals and — the congregation — and you shall give drink

רש"י

ואת בעירם. מכאן שחס הקב"ה על ממונם של ישראל:

Yisrael of the money of upon the Holy One blessed be that spares from here their beasts and — He

פסוק ג

וַיִּקַּח מֹשֶׁה אֶת הַמַּטֵּה מִלִּפְנֵי יְהוָה כַּאֲשֶׁר צִוָּהוּ:

He commanded him as Hashem from before the staff — Moshe And he took

פסוק ד

וַיִּקְהָלוּ מֹשֶׁה וְאַהֲרֹן אֶת הַקְּהָל אֶל פְּנֵי הַסֵּלַע וַיֹּאמֶר לָהֶם

to them and he said the rock the front of to the congregation — and Aaron Moshe And they assembled

שִׁמְעוּ נָא הַמְּרִים הַמֶּן הַסֵּלַע הַזֶּה נוֹצִיא לָכֶם מַיִם:

water for you we bring forth this the rock shall from you rebels please listen

רש"י

ויקהלו וגו'. זה אחד מן המקומות שהחזיק מועט את המרבה בראשית רבה

Rabbah Bereishis the greater — the smaller where contained the places of one this etc. And they assembled

ה' :

5

רש"י

המן הסלע הזה נוציא. לפי שלא היו מפירין אותו, לפי שהלך הסלע וישב

and sat the rock that went because it recognizing they were that not because we shall bring out this the rock Is it from

לו בין הסלעים כשנסתלק הבאר, והיו ישראל אומרים להם מה לכם

difference to you what to them saying Yisrael and were the well when departed the rocks among itself

מאי זה סלע תוציאו לנו מים? לכה אמר להם המרים — סרכנים, לשון

an expression of refractory ones the rebels to them he said therefore water for us you bring out rock this from which

יוני שוטים, מורים את מוריהם, המן הסלע הזה שלא נצטוינו עליו

upon it we were commanded that not this the rock is it from their teachers — who teach fools Greek

נוציא לכם מים? תנחומא :

Tanchuma water for you we shall bring out

פסוק ה

וַיָּרֶם מֹשֶׁה אֶת יָדוֹ וַיַּךְ אֶת הַסֵּלַע בְּמַטְהוֹ פַּעַמַּיִם וַיֵּצְאוּ מַיִם

water and there came out twice with his staff the rock — and he struck his hand — Moshe And he raised

רבים ותשת העדה ובעינם:

and their animals the congregation and drank abundant

רש"י

פעמים. לפי שבראשונה לא הוציא אלא טפין, לפי שלא צוה המקום

the Omnipresent commanded that not because drops but did it bring forth not that at first because twice

להכותו, אלא "ודברתם אל הסלע", והמה דברו אל סלע אחר ולא הוציא,

did it bring forth and not different a rock to spoke and they the rock to and you shall speak but to smite it

אמרו, שמא צריך להכותו בבראשונה, שנאמר "והכית בצור" שמות י"ז,

17 Shemos the rock and you shall smite as it is said as at first to smite it it is necessary perhaps they said

וַיִּזְדַּמּוּ לָהֶם אוֹתוֹ סֵלַע וַהֲכֹהוּ תַנְחוּמָא :

Tanchuma and he smote it rock that to them and there happened

פסוק ו

Pasuk 6

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְאֶל אַהֲרֹן יֵעָן לֹא הֵאֱמַנְתֶּם בִּי לְהַקְדִּישֵׁנִי
to sanctify Me in Me you believed not because Aharon and to Moshe to Hashem And He said
לְעֵינַי בְּנֵי יִשְׂרָאֵל לָכֵן לֹא תָבִיאוּ אֶת הַקָּהָל הַזֶּה אֶל הָאָרֶץ
the land to this the congregation — you shall bring not therefore Yisrael the children of in the eyes of
אֲשֶׁר נָתַתִּי לָהֶם:
to them I have given which

רש"י

יֵעָן לֹא הֵאֱמַנְתֶּם בִּי. גָּלָה הַכָּתוּב שְׂאוּלֵי חֲטָא זֶה בְּלִבְדּוֹ הָיוּ נִכְנָסִין
entered they would have alone this the sin of that if not for the Scripture revealed in Me you believed not Because
לְאֶרֶץ, כְּדֵי שֶׁלֹא יֹאמְרוּ עֲלֵיהֶם כַּעֲוֹן דֹּר הַמִּדְבָּר שֶׁנִּגְזַר
upon whom it was decreed the Wilderness the generation of like the sin of about them they should say that not in order into the Land
עֲלֵיהֶם שֶׁלֹא יִכְנָסוּ, כִּי הִיא עֲוֹן מֹשֶׁה וְאַהֲרֹן; וְהִלָּא "הַצֹּאן וּבָקָר יִשְׁחָטוּ"
be slaughtered and cattle Shall sheep But is it not and Aharon Moshe the sin of was so they should enter that not upon them
בַּמִּדְבָּר יֵא, כִּי קָשָׁה מִזֶּה? אֲלֵא לְפִי שֶׁבִּסְתֵּר, חֲסֵף עָלָיו הַכָּתוּב, וְכֵן
and here the Scripture him spared that in private because but than this more severe 22 11 Bamidbar
שֶׁבְּמַעֲמַד כָּל יִשְׂרָאֵל, לֹא חֲסֵף עָלָיו הַכָּתוּב מִפְּנֵי קְדוּשַׁת הַשֵּׁם:
the Name the sanctification of because of the Scripture him spared not Yisrael all of that in the presence of

רש"י

לְהַקְדִּישֵׁנִי. שְׂאוּלֵי דִבְרֵיהֶם אֶל הַסֵּלַע וְהוֹצִיאָהּ, הִיִּיתִי מְקֻדָּשׁ לְעֵינַי
before the eyes of sanctified I would have been and it brought forth the rock to you had spoken for if to sanctify Me
הָעֵדָה, וְאוֹמְרִים מַה סֵּלַע זֶה שְׂאוּנֵנוּ מִדְּבַר וְאֵינוּ שׁוֹמְעִים וְאֵינוּ צָרִיךְ
needing and is not hearing and is not speaking which is not this with this rock what is the case and they would say the congregation
לְפָרֶנְסָה מְקִיִּים דְּבוּרוֹ שֶׁל מְקוֹם, קַל וְחֹמֶר אָנוּ:
we more so how much the Omnipresent of the word fulfills sustenance

רש"י

לָכֵן לֹא תָבִיאוּ. בְּשִׁבּוּעָה, כְּמוֹ "וְלָכֵן נִשְׁבַּעְתִּי לְבֵית עֲלִי" שְׁמוּאֵל א
Aleph Shmuel Eli to the house of I have sworn and therefore just as with an oath bring you shall not Therefore
ג', נִשְׁבַּע בְּקַפִּיצָה שֶׁלֹא יִרְבוּ בַתְּפִלָּה עַל כָּף:
this concerning in prayer they should increase so that not with haste He swore Gimel

פסוק ז

Pasuk 7

הֵמָּה מֵי מְרִיבָה אֲשֶׁר רָבוּ בְּנֵי יִשְׂרָאֵל אֶת יְהוָה וַיִּקְדָּשׁ
and He was sanctified Hashem with Yisrael the children of quarreled where strife are the waters of They

בָּם:

through them

רש"י

המה מי מריבה. הם הנזכרים במקום אחר; את אלו ראו אצטגניני פרעה,
Pharaoh the astrologers of saw these — other in a place those mentioned they are Meribah the waters of These are
שמושיעו של ישראל לוקה במים, לכה גזרו שמות א' "כל הבן הילוד
that is born son "Every 1 Shemos they decreed therefore through water would be stricken Israel of that the savior
היארה תשליכהו" סנהדרין ק"א :
101 Sanhedrin you shall cast him" into the river

רש"י

ויקדש בם. שמתו משה ואהרן על ידם; כשהקב"ה עושה דין
judgment executes when the Holy One their account on and Aharon Moshe for died in them And He was sanctified
במקדשיו הוא קראוי ומתקדש על הבריות, וכן הוא אומר "נורא אלהים
is G-d Awesome says it and so the creations by and sanctified is feared He upon His holy ones
ממקדשיו" תהילים ס"ח, וכן הוא אומר "בקרבי אקדש" ויקרא י'
10 Vayikra I will be sanctified Through those near to Me says it and so 68 Tehillim from Your sanctuaries

פסוק ח

Pasuk 8

וישלח משה מלאכים מקדש אל מלך אדום כה אמר אחיה ישראל
Israel your brother says Thus Edom the king of to from Kadesh messengers Moshe And sent
אתה ידעת את כל התלאה אשר מצאתנו:
befell us that the hardship all — know you

רש"י

אחיר ישראל. מה ראה להזכיר כאן אחיה? אלא אמר לו אחים אנחנו, בני
sons of we are brothers to him he said rather brotherhood here to mention did he see what Yisrael your brother
אברהם, שנאמר לו "כי גר יהיה זרעך" בראשית ט"ו, ועל שנינו היה אותו
that was both of us and upon 15 Bereishis your seed shall be a stranger that to him that it was said Avraham
החוב לפרעו תנחומא :
Tanchuma to pay it debt

רש"י

אתה ידעת את כל התלאה. לפיכך פרש אביכם מעל אבינו, שנאמר "וילך אל
to and he went as it is said our father from your father separated therefore the travail all — know You
ארץ מפני יעקב אחיו" בראשית ל"ו — מפני השטר חוב המטל עליהם, והטילו
upon them that was cast of debt the bill because of 6 36 Bereishis his brother Yaakov because of a land
על יעקב:
upon and he cast it

פסוק ט

וַיֵּרְדּוּ אֲבוֹתֵינוּ מִצְרַיִמָּה וַיָּשָׁב בְּמִצְרַיִם יָמִים רַבִּים וַיַּרְעוּ לָנוּ
 to us and they did evil many days in Mitzrayim and we dwelt to Mitzrayim our ancestors and went down
 מִצְרַיִם וְלֹאֲבוֹתֵינוּ:
 and to our ancestors the Egyptians

רש"י

וירעו לנו. סבלנו צרות רבות:
 many troubles we suffered to us And they did evil

רש"י

ולאבותינו. מפאן שהאבות מצטערים בקבר כשפרענות באה על ישראל עי'
 see Yisrael upon comes when punishment in the grave grieve that the patriarchs from here and to our fathers
 תנחומא:
 Tanchuma

פסוק י

וַנִּצְעַק אֶל יְהוָה וַיִּשְׁמַע קוֹלֵנוּ וַיִּשְׁלַח מַלְאָךְ וַיֹּצֵאֵנוּ מִמִּצְרַיִם
 from Mitzrayim and He brought-us-out a messenger and He sent our voice and He heard Hashem to and we cried
 וַהֲנִה אֲנַחְנוּ בְּקֶדֶשׁ עִיר קֶצֶה גְבוּלָה:
 your border the edge of a city in Kadesh we and behold

רש"י

וישמע קולנו. בפרכה שפרכנו אבינו "הקל קול יעקב", שאנו צועקים
 cry out that we Yaakov" is the voice of "the voice our father that blessed us through the blessing our voice And He heard
 ונענים תנחומא בשלח:
 Beshalach Tanchuma and are answered

רש"י

מלאך. זה משה, מפאן שהנביאים קרואים מלאכים, ואמר "ויהיו מלעבים
 mocking and they were and it says angels are called that the prophets from here is Moshe this A messenger
 במלאכי האלהים" דברי הימים ב' ל"ו:
 36 II HaYamim Divrei God at the messengers of

פסוק יא

נַעֲבְרָה נָא בְּאַרְצָךָ לֹא נַעֲבֹר בְּשָׂדֶךָ וּבְכַרְם וְלֹא נִשְׁתָּה מִי
 water of will we drink and not or through vineyard through field will we pass not through your land please Let us pass
 בְּאֵר דֶּרֶךְ הַמֶּלֶךְ גִּלְדָּה לֹא נָטָה יָמִין וּשְׂמֹאל עַד אֲשֶׁר נַעֲבֹר
 we have passed that until or left right will we turn not we will go the king the way of a well
 גְּבוּלָה:
 your border

רש"י

נעברה נא בארצך. אין לך לעורר על הירשה של ארץ ישראל, כשם
just as Yisrael the land of of the inheritance upon to lay daim to you There is not through your land please Let us pass
שלא פרעת החוב, עשה לנו עזר מעט לעבר דרך ארצה:
your land by way of to pass a little assistance for us do the debt you paid that not

רש"י

ולא נשתה מי באר. מי בורות הנה צריך לומר, אלא כה אמר משה, אע"פ
even though Moshe said thus but to say needed he was cisterns water of a well water of will we drink And not
ש"ש בידנו מן לאכל ובאר לשותה, לא נשתה ממנו, אלא נקנה מכם
from you we will buy but from it will we drink not to drink and a well to eat manna in our hand that there is
אכל ומים להנאתכם, מפאן לאכסנאי אע"פ ש"ש בידו לאכל יקנה מן
from he should buy to eat in his hand that there is even though for a guest from here for your benefit and water food
החנני, כדי להנות את אשפיו תנחומא:
Tanchuma his host — to benefit in order the shopkeeper

רש"י

דרך המלך נלך וגו'. אנו חוסמים את בהמתנו ולא יטו לכאן ולכאן
and to here to here will they turn aside and not our cattle — will muzzle we etc. we will go the king The way of
לאכל שם:
there to eat

פסוק יב

Pasuk 12

ויאמר אליו אדום לא תעבר בי פן בחרב אצא לקראתך:
against you I will go out with the sword lest through me shall you pass not Edom to him And he said

רש"י

פן בחרב אצא לקראתך. אתם מתנאים בקול שהורישכם אביכם ואומרים
and saying your father that bequeathed to you in the voice pride yourselves you against you I will go out with the sword lest
"ונצעק אל ה' וישמע קלנו", ואני אצא עליכם במה שהורישני אבי
my father which bequeathed to me with that against you will go out and I our voice and He heard Hashem to and we cried
"ועל חרבך תחיה" בראשית כ"ז:
27 Bereishis you shall live your sword and by

פסוק יג

Pasuk 13

ויאמרו אליו בני ישראל במסלה נעלה ואם מימיה נשתה אני
I we drink your water and if we will go up by the highway Yisrael the children of to him And they said
ומקני ונתתי מכרם רק אין דבר פרגלי אעברה:
let me pass through on my feet matter it is no only their price then I will give and my livestock

רש"י

רק אין דבר. אין שום דבר מזיקה:
harming you thing any there is no thing there is no only

וַיֹּאמֶר לֹא תַעֲבֹר וַיֵּצֵא אֱדוֹם לִקְרָאתוֹ בְּעֵם כָּבֵד וּבְיָד
and with a hand heavy with a nation against them Edom and went out pass through you shall not And he said

חֲזָקָה:

strong

רש"י

וּבִיד חֲזָקָה. בְּהַבְטָחַת זִקְנֵנוּ "וְהַיָּדִים יְדֵי עֵשָׂו" שָׁם :
there Esav are the hands of and the hands our ancestor with the assurance of strong and with a hand

וַיִּמָּאן אֱדוֹם נָתַן אֶת יִשְׂרָאֵל עֹבֵר בְּגִבְלוֹ וַיֵּט יִשְׂרָאֵל
Yisrael and turned away through his border to pass Yisrael — to permit Edom And refused

מֵעָלָיו:

from upon him

CHAPTER SUMMARY

The aliyah begins with Hashem instructing Moshe and Aharon to speak to the rock to bring forth water for the thirsty congregation, but Moshe strikes the rock twice with his staff instead. Although water gushes out abundantly for the people and their livestock, Hashem decrees that because they did not sanctify His Name before Bnei Yisrael, Moshe and Aharon will not merit to bring the nation into the Promised Land. Afterward, Moshe sends messengers to the king of Edom, recounting the hardships of Mitzrayim and requesting permission to pass through their land peacefully. Edom flatly refuses, threatening military action, and despite Israel's reassurances that they will cause no damage and pay for all resources, Edom deploys a heavily armed force, prompting Bnei Yisrael to turn away and bypass their borders.

My dear talmid, look at the heart of this painful sugya. Hashem commanded Moshe Rabbeinu to speak to the rock, but in a moment of intense pressure, he struck it instead. The water still flowed, the people drank, but the opportunity for a massive Kiddush Hashem, showing the world that even a cold, hard stone obeys the word of Hashem without needing to be forced, was lost.

This is a profound lesson for our own daily avodah. How often do we try to get results in our lives, our homes, or our work through force, anger, and hitting, rather than through soft, patient, and holy speech? We might think that raising our voice or using harshness gets the job done, but the Torah is teaching us that even if the 'water' eventually comes out, we have missed the entire point of what Hashem wants from us.

True influence and lasting holiness are built on the power of gentle speech. When we speak with warmth, patience, and emunah, we sanctify Hashem's name and reveal the soft neshama hidden inside even the hardest situations.

Today, when you feel yourself getting frustrated or tempted to force a situation with anger, pause, take a deep breath, and choose to speak with gentleness and patience instead.