

חומש עם רש"י • חקת-בלק • ראשון

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

CHUKAS-BALAK • 1ST ALIYAH

CHAPTER PREVIEW

In this aliyah, Hashem teaches Moshe Rabbeinu and Aaron HaKohen the profound chok of the Parah Adumah (the Red Heifer), which is used to purify those who have become tamei through contact with a corpse. We learn the meticulous steps of preparing the ashes, sprinkling the spring water mixed with these ashes, and how this process uniquely purifies the defiled while rendering those involved in its preparation tamei.

Following these laws of taharah, the Torah transitions to the arrival of Bnei Yisrael in the wilderness of Zin, where Miriam HaNeviah passes away and is buried. Immediately following her death, the well that accompanied the nation in her merit dries up, leaving the community without water and leading them to contend with Moshe and Aaron in their distress.

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 וְאֶל אַהֲרֹן לֵאמֹר:

saying Aharon and to Moshe to Hashem And spoke

פסוק ב

Pasuk 2

זֹאת חֻקַּת הַתּוֹרָה אֲשֶׁר צִוָּה יְהוָה לֵאמֹר דִּבֶּר אֶל בְּנֵי יִשְׂרָאֵל

Yisrael the children of to speak saying Hashem commanded which the Torah the statute of This is

וַיִּקְחוּ אֵלֶיהָ פָּרָה אֲדָמָה תְּמִימָה אֲשֶׁר אֵין בָּהּ מוֹם אֲשֶׁר לֹא

not upon which a blemish in her there is not which unblemished red a cow to you and they shall take

עָלָה עָלֶיהָ עֹל:

a yoke upon her has come

רש"י

זאת חקת התורה. לפי שהשטן ואמות העולם מונין את ישראל, לומר מה

what saying Yisrael — taunt the world and the nations of that Satan Because the Torah is the ordinance of This

המצוה הזאת ומה טעם יש בה? לפיכך כתב בה חקה — גזרה היא

it is a decree ordinance regarding it He wrote therefore in it is there reason and what is this commandment

מלפני, אין לה רשות להרהר אחריה יומא ס"ז:

67b Yoma after it to criticize permission for you there is not from before Me

רש"י

ויקחו אליך. לעולם היא נקראת על שמך — פרה שעשה משה במדבר:
in the wilderness Moshe which made the cow thy name by is called it forever unto thee And they shall take

רש"י

אדמה תמימה. שתהא תמימה באדמימות, שאם היו בה שתי שערות שחרות
black hairs two in her there were that if in redness perfect that she should be perfect red
פסולת פרה פ"ב :
chapter two Parah she is invalid

פסוק ג

Pasuk 3

ונתתם אתה אל אלעזר הכהן והוציא אתה אל מחוץ למחנה
of the camp outside to — and he shall take the priest Elazar to — And you shall give
ושחט אתה לפניו:
before him — and he shall slaughter

רש"י

אלעזר. מצותה בסגן ספרי :
Sifrei is with the Segan its commandment Eleazar

רש"י

אל מחוץ למחנה. חוץ לשלוש מחנות:
camps of three outside the camp outside of To

רש"י

ושחט אתה לפניו. זר שוחט ואלעזר רואה שם; יומא מ"ב :
42 Yoma there watches and Elazar slaughters a non-priest before him it And he shall slaughter

פסוק ד

Pasuk 4

ולקח אלעזר הכהן מדמה באצבעו והזה אל נכח פני
the face of the front of toward and he shall sprinkle with his finger from her blood the priest Elazar And shall take
אהל מועד מדמה שבע פעמים:
times seven from her blood Meeting the Tent of

רש"י

אל נכח פני אהל מועד. עומד במזרחו של ירושלים ומתפון ורואה
and looks at and directs his intent Yerushalayim · at the east of He stands Meeting the Tent of the face of the front of Towards
פתחו של היכל בשעת הזאת הדם ספרי; זבחים ק"ה :
105 Zevachim Sifrei the blood the sprinkling of at the time of the Hechal · the entrance of

פסוק ה

וְשָׂרַף אֶת הַפָּרָה לְעֵינָיו אֶת עֲרָהּ וְאֶת בְּשָׂרָהּ וְאֶת דָּמָהּ עַל פְּרִשָּׁה
its dung with its blood and — its flesh and — its hide — before his eyes the cow — And he shall burn

יִשָּׂרַף:

he shall burn

פסוק 5

וְלָקַח הַכֹּהֵן עֵץ אֶרְזוֹ וְאַזּוֹב וּשְׁנֵי תוֹלְעֹת וְהִשְׁלִיךְ אֵל תוֹךְ
the midst of into and he shall cast crimson and wool of and hyssop cedar wood of the Kohen And shall take

שִׂרְפַת הַפָּרָה:

the cow the burning of

פסוק 6

וְכַפֵּס בְּגָדָיו הַכֹּהֵן וְרָחַץ בְּשָׂרוֹ בַּמַּיִם וְאַחֵר יָבוֹא אֵל
into he may enter and afterwards in the water his body and he shall bathe the Kohen his garments And he shall wash

הַמַּחֲנֶה וְטָמֵא הַכֹּהֵן עַד הָעֶרֶב:

the evening until the Kohen and he shall be tamei the camp

רש"י

אל המחנה. לַמַּחֲנֶה שְׂכִינָהּ, שָׁאִין טָמֵא מְשָׁלַח חוּץ לְשְׁתֵּי מַחֲנוֹת אֵלָּא
except camps of two outside who is expelled unclean person for there is no the Shechina into the camp of the camp Into

זָב וּבָעַל קָרִי וּמִצָּרַע עֵי' פִּסְחִים ס"ז :

67a Pesachim see and a leper a seminal emission and one who experienced a zav

רש"י

וטמא הכהן עד הערב. סְרַסְהוּ וְדַרְשָׁהוּ — וְטָמֵא עַד הָעֶרֶב
the evening until and he shall be unclean and explain it invert it the evening until the Kohen and shall be unclean

וְאַחֵר יָבֹא אֵל הַמַּחֲנֶה:
the camp into he shall come and afterwards

פסוק 7

וְהַשִּׂרַף אֹתָהּ יְכַפֵּס בְּגָדָיו בַּמַּיִם וְרָחַץ בְּשָׂרוֹ בַּמַּיִם
in water his flesh and he shall bathe in water his garments shall wash it And the one who burns

וְטָמֵא עַד הָעֶרֶב:

the evening until and he shall be tamei

פסוק 8

וְאִסַּף אִישׁ טָהוֹר אֶת אֶפֶר הַפָּרָה וְהָנִיחַ מִחוּץ לַמַּחֲנֶה בְּמָקוֹם
in a place to the camp outside and he shall place the cow the ashes of — who is pure a man And shall gather

טָהוֹר וְהִיתָה לְעֵדָת בְּנֵי יִשְׂרָאֵל לְמִשְׁמֶרֶת לְמִי נִדָּה
sprinkling for water of for a safekeeping Yisrael the children of for the congregation of and it shall be pure

חֲטָאת הוּא:

it is a purification offering

רש"י

וְהָנִיחַ מִחוּץ לַמַּחֲנֶה. לְשִׁלְשָׁה חֲלָקִים מִחֲלָקָה, אֶחָד נָתַן בָּהֶר המִשְׁשָׁה,
Olives on the Mount of he placed one he divided it portions into three the camp outside And he shall lay
וְאֶחָד מִתַּחֲלָק לְכָל הַמִּשְׁמֶרֶת, וְאֶחָד נָתַן בַּחֵיל סִפְרֵי; פָּרָה פ"ג , זֶה שֶׁל
of This chapter 3 Parah Sifrei in the Cheil he placed and one the priestly divisions among all was divided and one
מִשְׁמֶרֶת הָיָה חוּץ לְעֹזָרָה, לְטַל מִמֶּנּוּ בְּנֵי הָעִירֹת וְכָל הַצֹּרִיכִין
who required and anyone the cities the inhabitants of from it to take the forecourt outside was the priestly divisions
לְטָהֵר, וְזֶה שֶׁבָּהֶר הַמִּשְׁשָׁה פָּהֲנִים גְּדוּלִּים לְפָרוֹת אַחֲרוֹת מְקַדְּשִׁין הַיִּמָּנָה,
from it purified themselves other for cows Priests High Olives which was on Mount and this to be cleansed
וְזֶה שֶׁבַחֵיל נָתַן לְמִשְׁמֶרֶת מִגְזֵרַת הַכְּתוּב, שֶׁנֶּאֱמַר וְהִיתָה לְעֵדָת
for the congregation of and it shall be as it is said the Scripture by decree of for safekeeping was placed which was in the Cheil and this
בְּנֵי יִשְׂרָאֵל לְמִשְׁמֶרֶת :
for safekeeping Israel the children of

רש"י

לְמִי נִדָּה. לְמִי הִזְיָה, כְּמוֹ "וַיִּדְּדוּ אֹכֶן בִּי" אֵיכָה ג' , "לִזְדוֹת אֶת
— to cast down three Eichah upon me a stone and they cast like sprinkling for waters of sprinkling For waters of
קֶרְנוֹת הַגּוֹיִם" זְכַרְיָה ב' , לְשׁוֹן זְרִיקָה:
throwing an expression of two Zechariah the nations the horns of

רש"י

חֲטָאת הוּא. לְשׁוֹן חֲטוּי, כְּפִשּׁוּטוֹ, וּלְפִי הַלְכוּתוֹ קִרְאָה הַכְּתוּב
the Scripture called it its laws and according to according to its literal purification an expression of it is a sin offering
חֲטָאת, לֹאמַר שֶׁהִיא כְּקֹדְשִׁים לְאַסֵּר בְּהִנָּאָה עִי סִפְרֵי; מִנְחוֹת נ"א :
another version Menachot Sifrei see for benefit to be forbidden like holy things that it is to say a sin offering

פסוק י

וְכַבֵּס הָאִסָּף אֶת אֶפֶר הַפָּרָה אֶת בְּגָדָיו וְטָמֵא עַד הָעֶרֶב
the evening until and he shall be impure his clothes — the cow the ashes of — the one who gathers And shall wash

וְהִיתָה לְבְנֵי יִשְׂרָאֵל וּלְגֵר הָגֵר בְּתוֹכָם לְחֻקַּת עוֹלָם:
eternity for a statute of among them who resides and for the stranger Yisrael for the children of and it shall be

פסוק יא

הַנִּגֵּעַ בְּמֵת לְכֹל נֶפֶשׁ אָדָם וְטָמֵא שִׁבְעַת יָמִים:

days seven and he shall be impure a human soul of of any a corpse The one who touches

פסוק יב

הוא יִתְחַטֵּא בוּ בַיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי יִטָּהֵר וְאִם לֹא

not and if he shall be pure the seventh and on the day the third on the day with it shall purify himself he

יִתְחַטֵּא בַיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי לֹא יִטָּהֵר:

shall he be pure not the seventh and on the day the third on the day he purifies himself

רש"י

הוא יתחטא בו. באפר הזה:

this with the ash with it shall purify himself He

פסוק יג

כָּל הַנִּגֵּעַ בְּמֵת בְּנֶפֶשׁ הָאָדָם אֲשֶׁר יָמוּת וְלֹא יִתְחַטֵּא אֶת

— purify himself and does not dies who the person the body of a corpse who touches Anyone

מִשְׁכַּן יְהוָה טָמֵא וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִיִּשְׂרָאֵל כִּי מִי

the water of because from Yisrael that the soul and shall be cut off he has defiled Hashem the Tabernacle of

נָדָה לֹא זָרַק עָלָיו טָמֵא יִהְיֶה עוֹד טְמֵאתוֹ בוּ:

is upon him his impurity still he shall be impure upon him dashed was not sprinkling

רש"י

במת בנפש. ואי זה מת? שֶׁל נֶפֶשׁ הָאָדָם, לְהוֹצִיא נֶפֶשׁ בְּהֵמָה שְׂאִין

that not an animal the soul of to exclude man the soul of of dead body is this and which of a person with a dead body

טְמֵאתָה צְרִיכָה הַזֹּאת; ד"א, בנפש זו רביעית דם חולין ע"ב:

72b Chullin of blood a quarter-log this is with a person another explanation sprinkling requires its uncleanness

רש"י

את משכן ה' טמא. אם נכנס לְעִזָּרָה אֶפְלוּ בְּטָבִילָה בְּלֹא הִזָּאת

sprinkling of without with immersion even into the Courtyard he entered if he defiled Hashem the Tabernacle of —

שְׁלִישִׁי וּשְׁבִיעִי:

and the seventh the third

רש"י

עוד טמאתו בו, אף על פי שֶׁטָבַל:

that he immersed though · even is upon him his uncleanness yet

פסוק יד

זֹאת הַתּוֹרָה אֲדָם כִּי יָמוּת בָּאֹהֶל כָּל הַבָּא אֶל הָאֹהֶל וְכָל אִשָּׁר

that is and everything the tent into who comes everyone in a tent he dies when a person the law of This is

בָּאֹהֶל יִטְמָא שִׁבְעַת יָמִים:

days seven shall be impure in the tent

רש"י

כָּל הַבָּא אֶל הָאֹהֶל. בְּעוֹד שֶׁהֵמָּה בְּתוֹכוֹ:

within it the dead body is while the tent into that cometh all

פסוק טו

וְכָל כְּלִי פֶתוּחַ אֲשֶׁר אֵין צָמִיד פְּתִיל עָלָיו טָמֵא הוּא:

it is tamei upon it fastened lid there is no which open vessel and every

רש"י

וְכָל כְּלִי פֶתוּחַ. בְּכָלִי חֶרֶס הַפְּתוּב מִדְּבַר, שֶׁאֵין מְקַבֵּל טְמָאָה מִגִּבּוֹ אֱלָא

but rather from its back tumah receive which does not speaks the Scripture of clay of a vessel open vessel And every

מִתּוֹכוֹ, לְפִיכָּהּ אִם אֵין מְגוּפֶת צְמִידָתוֹ פְּתוּלָה עָלָיו יָפָה בְּחִבּוּר, טָמֵא הוּא,

it is tamei in connection well upon it tightly bound its sealing the cover of there is not if therefore from its inside

הָא אִם יֵשׁ צָמִיד פְּתִיל עָלָיו טָהוֹר שֵׁם כ"ה :

25a there tahor upon it tightly bound a seal there is if behold

רש"י

פְּתִיל. לְשׁוֹן מִחְבֵּר בְּלִשׁוֹן עֲרָבִי, וְכֵן בְּרֵאשִׁית ל' "נִפְתּוּלֵי אֱלֹהִים

God With bonds of chapter 30 Bereshis and so Arabic in the language of joined is an expression of A thread

נִפְתְּלָתִי" — נִתְחַבְּרָתִי עִם אֲחוֹתִי:

my sister with I have connected I have joined

פסוק טז

וְכָל אִשָּׁר יִגַּע עַל פְּנֵי הַשָּׂדֶה בְּחֶלֶל חֶרֶב אוֹ בְּמָת אוֹ בְּעֶצֶם אָדָם

a human a bone of or a corpse or sword one slain by field the open upon touches who And anyone

אוֹ בְּקִבְרֵי יִטְמָא שִׁבְעַת יָמִים:

days seven shall be tamei a grave or

רש"י

עַל פְּנֵי הַשָּׂדֶה. רַבּוֹתֵינוּ דָּרְשׁוּ לְרֵבוֹת גּוּלָּל וְדוּפֶק סִפְרֵי; חוּלִין ע"ב .

72 Chullin Sifrei and a coffin wall a coffin lid to include expounded our Rabbis the field the face of On

וּפְשׁוּטוֹ — עַל פְּנֵי הַשָּׂדֶה, שֶׁאֵין שֵׁם אֹהֶל, מְטַמָּא הַמָּת שָׁם

there the corpse renders unclean a tent there that there is not the field the face of on and its simple meaning

בְּנִגְיָעָה:

by contact

וְלָקְחוּ לְטֵמֵא מֵעֵפֶר שְׂרִפֶּת הַחֲטָאת וְנָתַן עָלָיו
 upon it and he shall put the purification offering the burning of from the ashes of for the contaminated And they shall take
 מִמֵּי חַיִּים אֶל כָּלִי:
 a vessel into living water

וְלָקַח אֶזוֹב וְטָבַל בַּמֵּיִם אִישׁ טָהוֹר וַהֲזָה עַל הָאֹהֶל וְעַל
 and upon the tent upon and he shall sprinkle who is pure a man in the water and shall dip hyssop And shall take
 כָּל הַכֵּלִים וְעַל הַנִּפְשׁוֹת אֲשֶׁר הָיוּ שָׁם וְעַל הַנִּגֵּעַ בַּעֲצָם אוֹ
 or the bone the one who touches and upon there were that the souls and upon the vessels all
 בַּחֲלָל אוֹ בַּמֵּת אוֹ בַּקֶּבֶר:
 the grave or the corpse or the slain

וַהֲזָה הַטָּהוֹר עַל הַטֹּמֵא בַּיּוֹם הַשְּׁלִישִׁי וּבַיּוֹם הַשְּׁבִיעִי
 the seventh and on the day the third on the day the impure person upon the pure person And he shall sprinkle
 וַחֲטָאוֹ בַּיּוֹם הַשְּׁבִיעִי וְכִבֵּס בְּגָדָיו וְרָחַץ בַּמֵּיִם
 in the water and he shall bathe his clothes and he shall wash the seventh on the day and he shall cleanse him
 וְטָהַר בָּעֶרֶב:
 in the evening and he shall be pure

רש"י

וַחֲטָאוֹ בַּיּוֹם הַשְּׁבִיעִי. הוּא גִמְרַ טְהוּרָתוֹ עֵי' סַפְרֵי :
 Sifrei see his purification the completion of this is the seventh on the day and he shall purify him

וְאִישׁ אֲשֶׁר יִטְמָא וְלֹא יִתְחַטֵּא וְנִכְרְתָה הַנֶּפֶשׁ הַהוּא מִתּוֹךְ
 from the midst of that the soul then shall be cut off purify himself and not shall become impure who And a man
 הַקֹּהֵל כִּי אֵת מִקְדָּשׁ יִהְיֶה טֹמֵא מִי נִדָּה לֹא זָרַק עָלָיו
 upon him was dashed not sprinkling the waters of he defiled Hashem the Sanctuary of — because the congregation
 טֹמֵא הוּא:
 he is impure

רש"י

ואיש אשר יטמא וגו'. אם נאמר מקדש למה נאמר משכן? כו' כדאיתא
as it is etc. Tabernacle is it said why Sanctuary it is said If etc. shall be undean who And a man
בשבועות דף ט"ז :

16 page in Shevuot

פסוק כא

Pasuk 21

והייתה להם לחקת עולם ומי המי הנדה יכבס בגדיו
his garments shall wash sprinkling the water of and the one who eternality as a statute of for them And it shall be
sprinkles

והנגע במי הנדה יטמא עד הערב:
the evening until shall be contaminated sprinkling the water of and the one who
touches

רש"י

ומזה מי הנדה. רבותינו אמרו שהמזה טהור, וזה בא ללמד
to teach comes and this is clean that the one who sprinkles said our Rabbis sprinkling the water of And he who sprinkles
שהנושא מי חטאת טמא טמאה חמורה לטמא בגדים
garments to render undean stringent with an uncleanness is undean purification the water of that the one who carries
שעליו, מה שאין כן בנגע, וזה שהוציא בלשון "מזה",
"he who sprinkles" in the language of that it expressed and this with the one who touches so is not which that are upon him
לומר לה שאין מטמאין עד שיהא בהן שיעור הנאה נדה ט':
9 Niddah of sprinkling a quantity in them there is until render undean that they do not to you is to say

רש"י

והנגע, יטמא. ואין טעון כבוס בגדים:
garments washing of requiring but not shall be undean And he who touches

פסוק כב

Pasuk 22

וכל אשר יגע בו הטמא יטמא והנפש הנגעת תטמא עד
until shall be impure who touches and the person shall be impure the impure one him touches that And whatever
הערב:
the evening

רש"י

וכל אשר יגע בו הטמא. הנה שנטמא במת, יטמא:
shall become undean by a corpse who became undean this the undean person him touches which And everything

רש"י

והנפש הנגעת בו: בטמא מת:
a corpse that is undean by him that toucheth And the soul

רש"י

תטמא עד הערב. כאן למדנו שהמת אבי אבות הטמאה, ונוגע
and one who touches of uncleanness of progenitors is a progenitor that the corpse we learned here the evening until shall be unclean
בו אב הטמאה ומטמא אדם; זה פרושה לפי משמעה
its literal meaning according to is its explanation this a human and renders unclean of uncleanness is a primary source it
והלכותיה. ומ"א העתקתי מיסודו של רבי משה הדרשן וזהו:
and this is it the Preacher Moshe Rabbi of from the work I copied and a Midrashic explanation and its halachos

רש"י

ויקחו אליך. משלהם, כשם שהם פרקו נזמי הזהב לעגל משלהם, כך
so from their own for the calf the gold the earrings of divested that they just as from their own unto thee and they shall take
יביאו זו לכפרה משלהם: רש"י בשם ר' משה הדרשן
the Darshan Moshe Rabbi in the name of Rashi from their own for an atonement this shall they bring

רש"י

פרה אדמה. משל לבן שפחה שטנף פלטין של מלך, אמרו תבא אמו
his mother Let come They said a king of the palace that soiled a handmaid to the son of A parable red A cow
ותקנח הצואה, כך תבא פרה ותכפר על העגל תנחומא: רש"י בשם ר' משה
Moshe Rabbi in the name of Rashi Tanchuma the calf for and atone the cow let come So the filth and wipe up
הדרשן
the Darshan

רש"י

אדמה. על שם "אם יאדימו כתולע" ישעיהו א', שהחטא קרוי אדם: רש"י
Rashi red is called for the sin 1 Yeshayahu as scarlet they be red "If account of on Red
בשם ר' משה הדרשן
the Darshan Moshe Rabbi in the name of

רש"י

תמימה. על שם ישראל שהיו תמימים, ונעשו בו בעלי מומין, תבא זו
this let come blemishes possessors of through it and became perfect who were Yisrael account of on Perfect
ותכפר עליהם ויחזרו לתמותם: רש"י בשם ר' משה הדרשן
the Darshan Moshe Rabbi in the name of Rashi to their perfection and they shall return for them and atone

רש"י

לא עלה עליה על. כשם שפרקו מעליהם על שמים: רש"י בשם ר'
Rabbi in the name of Rashi Heaven the yoke of from upon themselves they cast off just as a yoke upon her went up not
משה הדרשן
the Darshan Moshe

רש"י

אל אלעזר הכהן. כשם שנקהלו על אהרן, שהוא כהן, לעשות העגל; ולפי
and because the calf to make a Kohen who was Aharon against that they gathered just as the Kohen Elazar To
שאָהֲרֹן עָשָׂה אֶת הָעֵגֶל לֹא נִתְּנָה לוֹ עֲבוֹדָה זוֹ עַל יְדוֹ, שְׂאִין קְטִיגוֹר נֶעֱשֶׂה
becomes a prosecutor for not his hand by this service to him was given not the calf — made that Aharon

סִיגֹר: רש"י בשם ר' משה הדרשן

the Darshan Moshe Rabbi in the name of Rashi a defender

רש"י

וַיֹּרֶף אֶת הַפָּרָה. כָּשֶׁם שֶׁנִּשְׂרָף הָעֵגֶל: רש"י בשם ר' משה הדרשן

the Darshan Moshe Rabbi in the name of Rashi the calf was burnt just as the cow — And he shall burn

רש"י

עֵץ אֲרֹז וְאַזְבִּיב וְשֵׁנִי תוֹלַעַת. שְׁלֹשָׁה מִיָּנִין הָלָלוּ כְּנָגֵד שְׁלֹשֶׁת אֲלָפֵי אִישׁ

men thousands of the three corresponding to these species three wool and crimson and hyssop cedar wood of

שֶׁנָּפְלוּ בָּעֵגֶל, וְאֲרֹז הוּא הַגָּבוֹה מִכָּל הָאֵילָנוֹת וְאַזְבִּיב נָמוּךְ מִכָּלָם, סִמּוֹן שֶׁהַגָּבוֹה

that the lofty a symbol of them all is lowliest and hyssop the trees of all the tallest it is and cedar by the calf who fell

שֶׁנִּתְגָּאָה וְחָטָא יִשְׁפִּיל אֶת עַצְמוֹ כְּאַזְבִּיב וְתוֹלַעַת וְיִתְכַּפֵּר לוֹ: רש"י

Rashi for him and it will-be-atoned and a worm like hyssop himself — should lower and sinned who became proud

בשם ר' משה הדרשן

the Darshan Moshe Rabbi in the name of

רש"י

לְמַשְׁמֶרֶת. כְּמוֹ שֶׁפָּשַׁע הָעֵגֶל שְׁמוֹר לְדוֹרוֹת לְפָרְעָנוֹת, וְאִין לָהּ פְּקָדָה

a visitation to you and there is not for punishment for generations is kept of the calf that the transgression just as for keeping

שֶׁאִין בָּהּ מִפְּקָדֹת הָעֵגֶל, שֶׁנֶּאֱמַר "וּבְיוֹם פְּקָדֵי וּפְקָדֹתַי" וְגו' שְׁמוֹת ל"ב

32 Shemos etcetera then I will visit of My visiting and on the day as it is said of the calf from the visitation in it that there is not

, וְכַשֵּׁם שֶׁהָעֵגֶל מְטַמֵּא כָּל הָעוֹסְקִים בוֹ, כֹּךָ פָּרָה תְּטַמֵּא כָּל

all renders unclean the cow so with it who busy themselves all renders unclean that the calf and just as

הָעוֹסְקִין בוֹ, וְכַשֵּׁם שֶׁנִּטְהָרוּ בְּאֶפְרוֹ, שֶׁנֶּאֱמַר "וַיִּזֶּר עַל פְּנֵי הַמַּיִם"

the water the face of upon and he scattered as it is said with its ashes they were purified and just as with it who busy themselves

וְגו' שָׁם, כֹּךָ "וְלָקְחוּ לְטָמֵא מֵעֹפָר שִׂרְפַת הַחֲטָאת" וְגו': רש"י

Rashi etcetera of the purification of the burning from the dust for the unclean and they shall take so there etcetera

בשם ר' משה הדרשן

the Preacher Moshe Rabbi in the name of

פסוק כג

Pasuk 23

וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל כָּל הָעֵדָה מִדְבַּר צִין בַּחֹדֶשׁ הָרִאשׁוֹן

the first in the month Tzin the wilderness of the congregation all of Yisrael the children of And they came

וַיָּשֶׁב הָעָם בְּקָדֵשׁ וַתָּמָת שָׁם מִרְיָם וַתִּקָּבֵר שָׁם:

there and she was buried Miriam there and died in Kadesh the people and settled

רש"י

כָּל הָעֵדָה. הַשְּׁלֵמָה, שֶׁכָּבַר מֵתוֹ מֵתֵי מִדְבַּר וְאֵלוֹ פָּרְשׁוּ

were set aside and these the wilderness the dead of had died for already that is complete a congregation the congregation all of

לַחַיִּים:

for life

רש"י

ותמת שם מרים. למה נסמכה פרשת מיתת מרים לפרשת פרה אדמה?
red the cow to the section of Miriam the death of the section of was juxtaposed why Miriam there And she died
לומר לה, מה קרפנות מכפרין, אף מיתת צדיקים מכפרת מועד קטן כ"ח :
28 Katan Moed atones the righteous the death of so too atone sacrifices just as to you to say

רש"י

ותמת שם מרים. אף היא בנשיקה מתה, ומפני מה לא נאמר בה "על
"by regarding her was it said not what and because of died with a kiss she even Miriam there And she died
פי ה'"? שאינו דרך כבוד של מעלה, ובאהרן נאמר "על פי
the mouth of "by it is said and regarding Aharon Above of respect the way of because it is not Hashem" the mouth of
ה'" באלה מסעי במדבר ל"ג :
33 Bamidbar Masei in Eleh Hashem"

פסוק כד

Pasuk 24

ולא היתה מים לעדה ויקהלו על משה ועל אהרן:
Aharon and against Moshe against and they assembled for the congregation water any And there was not

רש"י

ולא היה מים לעדה. מפאן שכל ארבעים שנה היה להם הפאר בזכות
in the merit of the well to them there was years forty that all from here for the congregation water there was And not
מרים תענית ט' :
9 Taanis Miriam

פסוק כה

Pasuk 25

ויָרַב הָעָם עִם מֹשֶׁה וַיֹּאמְרוּ לֵאמֹר וְלוֹ גִּוְעֵנוּ בְּגִוְעֵ אֶחָיו
our brothers when perished we had perished and if only saying and they said Moshe with the people And quarreled
לפני יהוה:
Hashem before

רש"י

ולו גוענו. הלאי שגוענו:
we had died would that we had died and would that

רש"י

בגוע אחינו. במיתת אחינו בדבר, למד שמייתת צמא מגנה ממנה:
than it is worse thirst that death of this teaches by the pestilence our brethren by the death of our brethren In the dying of

רש"י

בגוע. שם דבר הוא, כמו במיתת אחינו, ולא יתכן לפרשו כשמתו
as when died to explain it is it correct and not our brothers by the death of like it is of a thing a noun In the dying of
אחינו, שאם פן היה לו לנקד בגוע:
bigvo'a to be voweled for it it would be so for if our brothers

וְלָמָּה הֵבֵאתֶם אֶת קְהֵל יְהוָה אֶל הַמִּדְבָּר הַזֶּה לָמוּת שָׁם אֲנִי וְנֹדֶדִים
we there to die this the wilderness to Hashem the congregation of — have you brought and why

וּבְעִירָנוּ:

and our livestock

וְלָמָּה הֵעֲלִיתֵנוּ מִמִּצְרַיִם לְהָבִיא אֵתנוּ אֶל הַמָּקוֹם הַרְעָה הַזֶּה לֹא מָקוֹם
a place of not this evil the place to us to bring from Mitzrayim did you bring us up and why

זֶרַע וְתֵאנָה וְגִפְנִי וְרִמּוֹן וּמִים אֵין לְשָׁתוֹת:
to drink there is none and water and pomegranate and vine and fig seed

וַיָּבֹא מֹשֶׁה וְאַהֲרֹן מִפְּנֵי הַקֹּהֵל אֶל פֶּתַח אֹהֶל מוֹעֵד וַיִּפְּלוּ
and they fell Meeting the Tent of the entrance of to the congregation from before and Aaron Moshe And came

עַל פְּנֵיהֶם וַיֵּרָא כְבוֹד יְהוָה אֲלֵיהֶם:
to them Hashem the glory of and appeared their faces upon

CHAPTER SUMMARY

The aliyah details the complete procedure of the Parah Adumah, including its slaughter outside the camp, the burning of its carcass with cedar wood, hyssop, and crimson wool, and the gathering of its ashes for the purification water. It outlines the laws of tumas meis (corpse impurity) for anyone who touches a dead body, enters a tent containing a corpse, or touches a grave, requiring sprinkling with the purification water on the third and seventh days. Finally, the narrative records the death of Miriam, the subsequent loss of water, and the resulting outcry of the congregation against Moshe and Aaron, who fall on their faces at the Tent of Meeting where Hashem's glory appears to them.

The Torah introduces the Parah Adumah as a "Chukas", a decree that transcends human intellect. The most striking paradox of this mitzvah is that the very ashes of the red heifer which purify the defiled actually make the pure cohanim who prepare them impure. Immediately after this, the Torah records the passing of Miriam and the sudden drying up of the well that traveled in her merit, which threw the nation into panic and complaint.

There is a profound connection here for our daily avodah. In life, we often encounter situations that seem completely contradictory or make no logical sense to us. We might do everything right, yet feel spiritually drained or face sudden, confusing hardships, just like the pure cohanim who became impure while helping others, or the nation that suddenly lost its water source after decades of miracles. The yetzer hara wants us to demand immediate explanations, to complain, or to give up when the math of life does not seem to add up.

The lesson of the Chok is that we do not need to understand Hashem's calculations to remain connected to Him. True emunah means accepting that Hashem's ways are higher than our understanding. When you face a situation that feels upside down, or when you do a chessed for someone else and feel like you paid a personal price for it, remember the Parah Adumah. We do what is right because it is the will of Hashem, trusting that the ultimate outcome is purification and growth, even if the process feels confusing right now.

Today, when something does not go according to your plans or makes no sense to you, catch yourself before you complain. Take a deep breath, smile, and say: "Hashem, this is a Chok to me, but I trust that You run the world with perfect wisdom."