

חומש עם רש"י • חקת-בלק • שליש

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

CHUKAS-BALAK • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, we experience the deeply moving and solemn transition of leadership as the holy Kohen Gadol, Aaron HaKohen, is gathered to his people on Mount Hor. Because of the waters of Meribah, Hashem decrees that Aaron will not enter the Promised Land. In the sight of the entire congregation, Moshe Rabbeinu ascends the mountain with Aaron and his son Elazar, where Moshe gently transfers the sacred priestly vestments to Elazar before Aaron passes away in holiness. The entire House of Israel, feeling the immense loss of Aaron's peaceful soul, weeps for him for thirty days.

Following this mourning period, the Bnei Yisrael face immediate challenges and spiritual trials. They are attacked by the Canaanite king of Arad, prompting them to make a sacred vow to Hashem, Who delivers the enemy into their hands. However, as they journey around Edom, the people's spirits grow short, and they fall into the trap of speaking against Hashem and Moshe, complaining about the manna. This brings a painful punishment of fiery serpents, leading the people to do teshuvah and cry out to Moshe to intercede on their behalf.

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

פסוק א

Pasuk 1

וַיֵּסְעוּ מִקֵּדֶשׁ וַיָּבֹאוּ בְנֵי יִשְׂרָאֵל כָּל הָעֵדָה הָרֹמֶה הַהוּא:
the mountain Hor the congregation all of Yisrael the children of and they came from Kadesh And they journeyed

רש"י

כָּל הָעֵדָה. כָּל שְׁלֵמִים וְעוֹמְדִים לְכַנֵּס לָאָרֶץ, שֶׁלֹּא הָיָה בֵּהֶן אֶחָד מֵאוֹתָם
of those one among them was for not the land to enter and standing perfect all of them congregation The entire

שֶׁנִּגְזְרָה גְזֵרָה עֲלֵיהֶם, שֶׁכָּבַד כָּל יָמָיו מִדְּבַר וְאֵלֹהֵי מֵאוֹתָן
are of those and these the wilderness the dead of had ceased for already upon them the decree upon whom was decreed

שֶׁכָּתוּב בֵּהֶן דְּבָרִים ד' "חַיִּים כָּלְכֶם הַיּוֹם" תַּנְחוּמָא:
Tanchuma today all of you are alive four Devarim about them that is written

רש"י

הָרֹמֶה הַהוּא. הָרֹמֶה עַל גְּבִי הָרֹמֶה, כְּתוּבָה קָטָן עַל גְּבִי תַפּוּחַ גָּדוֹל, וְאַע"פּ שֶׁהָעֶנָּה
that the cloud and even though large an apple top of on small like an apple a mount top of on a mount Hor Mount

הוֹלָה לְפָנֵיהֶם וּמָשָׁה אֶת הָהָרִים, שֶׁלֹּשָׁה נִשְׁאָרוּ בֵּהֶן — הָרֹמֶה סִינַי לְתוֹרָה
for the Torah Sinai Mount among them remained three the mountains — and levelled before them went

וְהָרֹמֶה לְקַבֵּרֶת אַהֲרֹן וְהָרֹמֶה לְקַבֵּרֶת מֹשֶׁה תַּנְחוּמָא:
Tanchuma Moshe for the burial of Nebo and Mount Aharon for the burial of the mount and Hor

פסוק ב

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְאֶל אֶהֱרֹן בְּהֹר הָהָר עַל גְּבוּל אֶרֶץ אֲדוֹם

Edom the land of the border of by the mountain at Hor Aharon and to Moshe to Hashem And He said

לֵאמֹר:

saying

רש"י

עַל גְּבוּל אֶרֶץ אֲדוֹם. מִגִּיד שְׁמִפְנֵי שֶׁנִּתְחַבְּרוּ כֹּאן לְהִתְקַרֵּב לַעֲשׂו הָרָשָׁע,

the wicked to Esav to draw close here they joined that because this tells Edom the land of the boundary of By

נִפְרְצוּ מַעֲשֵׂיהֶם וַחֲסָרוּ הַצְדִּיק הַזֶּה, וְכֵן הִנֵּבִיא אוֹמֵר לַיהוֹשָׁפָט דְּבַרִּי

Chronicles to Yehoshafat says the prophet and so this the righteous man and they lost their deeds were breached

הַיָּמִים ב' כ' "בְּהִתְחַבְּרָה עִם אַחֲזַיָּהוּ פֶּרֶץ ה' אֶת מַעֲשָׂיָהּ" תַּנְחוּמָא :

Tanchuma your works" — Hashem has breached Achazyahu with "Because you joined 20 II .

פסוק ג

וַיֹּאסֶף אֶהֱרֹן אֶל עַמּוּיו כִּי לֹא יָבֹא אֶל הָאָרֶץ אֲשֶׁר נָתַתִּי

I have given which the land into he shall enter not because his peoples to Aharon Let be gathered

לִבְנֵי יִשְׂרָאֵל עַל אֲשֶׁר מָרִיתֶם אֶת פִּי לִמִּי מְרִיבָה:

Meribah at the waters of My word — you rebelled against that because Yisrael to the children of

פסוק ד

קַח אֶת אֶהֱרֹן וְאֶת אֶלְעָזָר בְּנוֹ וְהָעֵל אֹתָם הָר הָהָר:

the mountain Hor them and bring up his son Elazar and — Aharon — Take

רש"י

קַח אֶת אֶהֱרֹן. בְּדִבְרֵים שֶׁל נְחוּמִים — אָמַר לוֹ, אֲשֶׁרֶיךָ שְׂתִרְאָה כְּתִירָה נָתַן

given your crown that you will see fortunate are you to him say consolation of with words Aharon — Take

לְבִנְךָ, מַה שְּׂאִין אֲנִי זָכָאִי לְכָה שָׁם :

there to this am privileged I that not which to your son

פסוק ה

וְהַפָּשַׁט אֶת אֶהֱרֹן אֶת בְּגָדָיו וְהִלְבַּשְׁתָּם אֶת אֶלְעָזָר בְּנוֹ וְאֶהֱרֹן יֹאסֶף

shall be gathered and Aharon his son Elazar — and clothe them his garments — Aharon — and strip

וּמֵת שָׁם:

there and die

רש"י

אֶת בְּגָדָיו. אֶת בְּגָדֵי כֹהֵנָה גְּדוּלָּה הִלְבִּישָׁהוּ וְהַפָּשִׁיטָם מֵעָלָיו, לְתַתָּם

to place them from upon him and he stripped them he clothed him high priesthood the garments of — his garments —

עַל בְּנוֹ בִּפְנֵי; אָמַר לוֹ הַפָּנִים לַמַּעֲרָה וַנִּכְנַס, רָאָה מֹשֶׁה מַצֵּת וְנֵר דָּלוּק,
burning and a candle made a bed he saw and he entered into the cave enter to him he said in his presence his son upon
אָמַר לוֹ עֲלֵה לַמֶּטֶה וְעָלָה, פָּשַׁט יָדָיו וּפָשַׁט, קָמַץ פִּיָּה וְקָמַץ,
and he closed your mouth close and he stretched out your hands stretch out and he ascended to the bed ascend to him he said
עֲצָם עֵינָיו וְעֲצָם, מִיָּד חָמַד מֹשֶׁה לְאוֹתָהּ מִיָּתָהּ, וְזֶהוּ שֶׁנֶּאֱמַר לוֹ דְּבָרִים
Devarim to him what was said and this is death for that Moshe coveted immediately and he closed your eyes close
ל"ב "כַּאֲשֶׁר מֵת אַהֲרֹן אָחִיָּהּ" — מִיָּתָהּ שֶׁנִּתְאַוֵּיתָ לָּהּ סִפְרֵי שֵׁם :
there Sifrei for it that you longed the death your brother Aharon died as 32

פסוק ו

Pasuk 6

וַיַּעַשׂ מֹשֶׁה כַּאֲשֶׁר צִוָּה יְהוָה וַיַּעֲלוּ אֶל הָר הָהָר לְעֵינֵי כָל
all of in the eyes of the mountain Hor to and they ascended Hashem commanded as Moshe And did
הָעֵדָה:
the congregation

רש"י

וַיַּעַשׂ מֹשֶׁה. אַע"פ שֶׁהָדָבָר קָשָׁה לוֹ, לֹא עָכַב תַּנְחוּמָא :
Tanchuma delay he did not for him was difficult that the matter even though Moshe And Moshe did

פסוק ז

Pasuk 7

וַיִּפְשַׁט מֹשֶׁה אֶת אֶהֱרֹן אֶת בְּגָדָיו וַיִּלְבָּשׁ אֹתָם אֶת אֶלְעָזָר בְּנוֹ וַיָּמָת
and died his son Elazar — them and he clothed his garments — Aharon — Moshe And stripped
אֶהֱרֹן שָׁם בְּרֹאשׁ הָהָר וַיֵּרֵד מֹשֶׁה וְאֶלְעָזָר מִן הָהָר:
the mountain from and Elazar Moshe and descended the mountain on the top of there Aharon

פסוק ח

Pasuk 8

וַיֵּרְאוּ כָל הָעֵדָה כִּי גֹועַ אֶהֱרֹן וַיִּבְכוּ אֶת אֶהֱרֹן שְׁלֹשִׁים יוֹם
days thirty Aharon — and they wept for Aharon had expired that the congregation all And they saw
כָּל בֵּית יִשְׂרָאֵל:
Yisrael the house of all

רש"י

וַיֵּרְאוּ כָל הָעֵדָה. כַּאֲשֶׁר רָאוּ מֹשֶׁה וְאֶלְעָזָר יוֹרְדִים וְאֶהֱרֹן לֹא יָרַד, אָמְרוּ הֵיכֵן
where they said descended not and Aharon descending and Elazar Moshe when they saw the congregation all And they saw
הוּא אֶהֱרֹן? אָמַר לָהֶם מֵת, אָמְרוּ אֲפָשָׁר מִי שֶׁעֲמַד כִּנְגַד הַמַּלְאָךְ וְעָצָר אֶת
— and stopped the Angel against who stood one is it possible they said he died to them he said Aharon is
הַמַּגֵּפָה יִשְׁלֹט בּוֹ מַלְאָךְ הַמָּוֶת? מִיָּד בִּקֵּשׁ מֹשֶׁה רַחֲמִים וַהֲרֹאוּהוּ
and they showed him mercy Moshe requested immediately Death the Angel of over him should rule the plague
מַלְאָכֵי הַשָּׁרֵת לָהֶם מְטָל בְּמֶטֶה, רָאוּ וַהֲאֵמִינוּ שֵׁם :
there and they believed they saw on the bed lying to them service the angels of

רש"י

כל בית ישראל. האנשים והנשים, לפי שהיה אהרן רודף שלום ומטיל אהבה
love and placing peace pursuing Aharon that was because and the women the men Yisrael the house of all
בין בעלי מריבה ובין איש לאשתו אדר"נ י"ב :
12 Avos d'Rabbi Nasan to his wife a man and between quarrel parties of between

רש"י

כי גוע. אומר אני שהמתרגם דהא מית טועה הוא, אלא אם כן מתרגם
he translates unless he errs he died because that he who translates I say he had died that
ויראו ואתחזיאו, שלא אמרו רבותינו כי זה משמש בלשון דהא אלא על
according to except because in the sense of serves this because our Rabbis did say for not and they were seen and they saw
מדרש שנסתלקו ענני הכבוד, וכדאמר רבי אבהו ראש השנה ג', אל תקרי
read do not 3a Hashanah Rosh Abahu Rabbi and as said the glory the clouds of that departed the Midrash
ויראו, אלא ויראו, ועל לשון זה נופל לשון דהא, לפי שהיא
it is since because the expression of falls this expression and upon and they were seen but rather and they saw
נתינת טעם למה שלמעלה הימנו — למה ויראו? לפי שהרי מת אהרן; אבל
but Aaron died behold because were they seen why it that is above for what a reason the giving of
על תרגום "וחזו כל כנשתא" אין לשון דהא נופל אלא לשון
the expression of but only applicable because expression of there is no the congregation all and they saw the translation of upon
אשר, שהוא מגזרת שמוש אי, שמצינו אם משמש בלשון אשר, כמו "ואם
and if like that in the sense of serves if for we find if the usage of from the category of which is that
מדוע לא תקצר רוחי" איוב כ"א, והרבה מפרשים מזה הלשון — "אם
if expression from this are explained and many 21 Job my spirit should be impatient not why
חרוצים ימיו" שם י"ד :
14 there his days are determined

פסוק ט

Pasuk 9

וישמע הכנעני מלך ערד ישב הנגב כי בא ישראל דרך
by the way of Israel came that the South who dwelt in Arad king of the Canaanite And he heard
האתרים וילחם בישראל וישב ממנו שבי:
a captivity from them and he took captive against Israel and he fought the spies

רש"י

וישמע הכנעני. שמע שמת אהרן ונסתלקו ענני כבוד כו', כדאיתא בראש
in Rosh as it is etc. glory the clouds of and departed Aharon that died He heard the Canaanite And he heard
השנה דף ג', ועמלק מעולם רצועת מרדות לישראל, מזמן בכל עת לפרענות:
for punishment time at every prepared for Yisrael chastisement was a strap of from always and Amalek 3 page Hashanah

רש"י

ישב הנגב. זה עמלק, שנאמר "עמלק יושב בארץ הנגב" במדבר י"ג,
13 Bamidbar the south in the land of dwells Amalek as it is said Amalek this the south The inhabitant of
ושנה את לשונו לדבר בלשון כנעז, כדי שיהיו ישראל מתפללים
praying Yisrael that they would be in order Canaan in the language of to speak his language — and he changed

לְהַקְפֹּה לַתַּת כְּנַעֲנִים בְּיָדָם, וְהֵם אֵינָן כְּנַעֲנִים, רָאוּ יִשְׂרָאֵל לְבוּשֵׁיהֶם
their clothing Yisrael They saw Canaanites were not and they into their hand Canaanites to give to the Holy One
כְּלִבוּשֵׁי עַמְלִקִּים וּלְשׁוֹנָם לְשׁוֹן כְּנַעֲזִי, אָמְרוּ נִתְפַּלֵּל סֶתֶם, שְׁנֵאֲמַר "אִם
if as it is said generally let us pray they said Canaan the language of and their language Amalekites like the clothing of
נָתַן תִּתֵּן אֶת הָעָם הַזֶּה בְּיָדִי" עֵי' יִלְקוּט שְׁמַעוֹנִי תשס"ד:
764 Shimoni Yalkut see into my hand this the people — You will give surely

רש"י

דֶּרֶךְ הָאֲתָרִים. דֶּרֶךְ הַנֶּגֶב, שֶׁהָלְכוּ בּוֹ מְרַגְלִים, שְׁנֵאֲמַר "וַיַּעֲלוּ בְּנֵגֶב"
by the south and they went up as it is said the spies by it that went the south the way of the Atharim The way of
בַּמִּדְבָּר י"ג; דָּבָר אֲחֵר: דֶּרֶךְ הָאֲתָרִים, דֶּרֶךְ הַתִּיר הַגָּדוֹל הַנוֹסֵעַ לִפְנֵיהֶם,
before them that journeyed the Great the Scout the way of the Atharim the way of explanation another thirteen in Bamidbar
שְׁנֵאֲמַר שֵׁם י' "דֶּרֶךְ שְׁלֹשֶׁת יָמִים לְתוֹר לָהֶם מְנוּחָה" תַּנְחוּמָא:
Tanchuma a resting place for them to search out days three a journey of ten there as it is said

רש"י

וַיִּשָּׁב מִמֶּנּוּ שְׁבִי. אֵינָהּ אֶלָּא שִׁפְחָה אַחַת יִלְקוּט שְׁמַעוֹנִי שֵׁם:
there Shimoni Yalkut one a maidservant but it was not a captive from them and he captured

פסוק י

Pasuk 10

וַיִּדָּר יִשְׂרָאֵל נָדָר לַיהוָה וַיֹּאמֶר אִם נָתַן תִּתֵּן אֶת הָעָם הַזֶּה
this the nation — You will deliver surely If and he said to Hashem a vow Yisrael And vowed
בְּיָדִי וְהִחַרְמֹתִי אֶת עָרֵיהֶם:
their cities — then I will destroy into my hand

רש"י

וְהִחַרְמֹתִי. אֶקְדִּישׁ שְׁלָלָם לַגְּבוּהָ:
to the Most High their spoil I will consecrate And I will dedicate

פסוק יא

Pasuk 11

וַיִּשְׁמַע יְהוָה בְּקוֹל יִשְׂרָאֵל וַיִּתֵּן אֶת הַכְּנַעֲנִי וַיַּחֲרֵם אֹתָהֶם
them and he destroyed the Canaanite — and He delivered Yisrael to the voice of Hashem And hearkened
וְאֵת עָרֵיהֶם וַיִּקְרָא שֵׁם הַמָּקוֹם חֲרָמָה:
Chormah the place the name of and he called their cities and —

רש"י

וַיַּחֲרֵם אֹתָהֶם. בְּהֲרִיגָה:
with killing them and he destroyed

רש"י

וְאֵת עָרֵיהֶם. חֲרָמֵי גְבוּהָ:
the Most High as dedicated things of their cities and —

וַיִּסְעוּ מֵהָר הָהָר דֶּרֶךְ יָם סוּף לְסַבֵּב אֶת אֶרֶץ אֱדוֹם

Edom the land of — to bypass Reeds the Sea of by way of the mountain from Hor And they journeyed

וַתִּקְצַר נַפְשׁ הָעָם בַּדֶּרֶךְ:

on the journey the people the soul of and became impatient

רש"י

דֶּרֶךְ יָם סוּף. כִּינּוֹן שְׁמֵת אַהֲרֹן וּבָאָת עֲלֵיהֶם מִלְחָמָה זֹאת, חָזְרוּ

they turned back this war upon them and came Aharon that died As soon as Reeds the Sea of The way of

לְאַחֲרֵיהֶם דֶּרֶךְ יָם סוּף, הוּא הַדֶּרֶךְ שֶׁחָזְרוּ לָהֶם כְּשֶׁנִּגְזַר

when it was decreed for themselves that they turned back the way it is Reeds the Sea of the way of on their backward path

עֲלֵיהֶם גְּזֵרַת מְרַגְלִים, שֶׁנֶּאֱמַר "וַיִּסְעוּ הַמִּדְבָּרָה דֶּרֶךְ יָם סוּף" דְּבָרִים א'

chapter 1 Devarim Reeds the Sea of the way of into the wilderness and journey as it is said the spies the decree of upon them

, וְכֵן חָזְרוּ לְאַחֲרֵיהֶם שִׁבְעַת מַסְעוֹת, שֶׁנֶּאֱמַר "וַיִּבְנֵי יִשְׂרָאֵל נָסְעוּ

journeyed Yisrael And the children of as it is said journeys seven on their backward path they turned back and here

מִבְּאֶרֶת בְּנֵי יַעֲקֹב מוֹסֶרָה שָׁם מֵת אַהֲרֹן", וְכִי בְּמוֹסֶרָה מֵת? וְהֲלֹא בְּהָר הָהָר

the Mountain at Hor and is it not he die at Moserah But did Aharon died there to Moserah Yaakan Bene from Beeroth

מֵת? אֲלֹא שָׁם חָזְרוּ וְהִתְאַבְּלוּ עָלָיו וְהִסְפִּידוּהוּ כֹּאֲלוֹ הוּא בְּפָנֵיהֶם; וַיֵּצֵא

and go out before them he was as if and they lamented him for him and they mourned they turned back there rather he died

וַיִּבְדֹּק בַּמַּסְעוֹת וַתִּמָּצֵאם שִׁבְעַת מַסְעוֹת מִן מוֹסֶרָה עַד הָר הָהָר תַּנְחומָא :

Tanchuma the Mountain Hor until Moserah from journeys seven and you will find them in the journeys and examine

רש"י

לְסַבֵּב אֶת אֶרֶץ אֱדוֹם. שְׁלֹא נָתַתָּם לְעָבֵר בְּאֶרְצוֹ:

through his land to pass he permitted them because not Edom the land of — to go round

רש"י

וַתִּקְצַר נַפְשׁ הָעָם בַּדֶּרֶךְ. בְּטֶרֶחַ הַדֶּרֶךְ שֶׁהִקְשָׁה לָהֶם, אָמְרוּ

they said for them which was hard the journey because of the trouble of because of the way the people the soul of And was shortened

עַכְשָׁנוּ הֵינּוּ קְרוּבִים לְפָנֵינוּ לְאֶרֶץ וְאֵנּוּ חוֹזְרִים לְאַחֲרֵינוּ, כֹּה חָזְרוּ אֲבוֹתֵינוּ

our fathers turned back thus backward are turning back and we into the land to enter close we were now

וְנִשְׁתַּחֲוּוּ שְׁלֹשִׁים וּשְׁמוֹנֶה שָׁנָה עַד הַיּוֹם, לְפִיכָה קִצְרָה נַפְשָׁם בְּעֲנוֹי הַדֶּרֶךְ,

the journey by the affliction of their soul was shortened therefore this day until years and eight thirty and delayed

וּבְלִע"ז אֲנָקְרוּט"ל; וְלֹא יִתְכַּן לוֹמַר וַתִּקְצַר נַפְשׁ הָעָם בַּדֶּרֶךְ —

on the journey the people the soul of and was shortened to say is it correct and not en cure del tour and in foreign language

בְּהֵיּוֹתוֹ בַּדֶּרֶךְ, וְלֹא פִּרְשׁ בּוֹ בְּמָה קִצְרָה, שֶׁכָּל מָקוֹם שֶׁתִּמָּצֵא קִצּוֹר נַפְשׁ

soul shortening of that you find place for every it was shortened by what in it explained and not on the journey while being

בַּמִּקְרָא מִפֶּרֶשׁ שָׁם בְּמָה קִצְרָה, כְּגוֹן "וַתִּקְצַר נַפְשִׁי בָהֶם" זְכַרְיָה י"א ,

11 Zechariah with them my soul and was shortened for example it was shortened by what there it is explained in Scripture

וְכְגוֹן "וַתִּקְצַר נַפְשׁוֹ בְּעַמְל יִשְׂרָאֵל" שׁוּפְטִים י' , וְכָל דָּבָר קָשָׁה עַל

upon hard thing and every 10 Judges Yisrael by the misery of His soul and was shortened and for example

אָדָם נוֹפֵל בּוֹ לְשׁוֹן קִצּוֹר נַפְשׁ, כֹּאֲדָם שֶׁהִטְרַח בָּא עָלָיו וְאֵין

and there is no upon him comes that the trouble like a person soul shortening of the expression of on it falls a person

דַּעְתּוֹ רַחְבָּה לְקַבֵּל אוֹתוֹ הַדָּבָר וְאֵין לוֹ מָקוֹם בְּתוֹךְ לְבוֹ לְגוֹר שֶׁם הַצָּעַר,
 the pain there to dwell his heart within place for it and there is no the matter it to receive broad enough his mind
 וּבְדָבָר הַמְטָרִיחַ נוֹפֵל לְשׁוֹן גָּדֹל, שֶׁגָּדוֹל הוּא וְכָבֵד עַל הָאָדָם, כְּגוֹן
 for example the person upon and heavy it is that great greatness the expression of falls that burdens and regarding a thing
 "וְגַם נִפְשָׁם בָּתְלָה בִּי" זְכַרְיָה י"א — גָּדְלָה עָלַי, "וַיִּגָּאָה כִּשְׂחַל תְּצוּדֵנִי"
 You hunt me like a lion and it becomes large upon me it grew great 11 Zechariah against Me grew great their soul and also
 אִיּוֹב י' ; כָּלְלוּ שָׁל פְּרוּשׁ, כָּל לְשׁוֹן קָצוּר נֶפֶשׁ בְּדָבָר לְשׁוֹן
 is an expression in a matter soul shortening of expression of every the explanation of of the general rule 10 Job
 שֶׁאֵין יָכוֹל לְסַבֵּלוֹ הוּא — שֶׁאֵין הַדַּעַת סוֹבֵלָתוֹ:
 bear it the mind that does not it is to bear it ability that there is no

פסוק יג

Pasuk 13

וַיְדַבֵּר הָעָם בְּאַלְהֵים וּבַמֹּשֶׁה לָמָּה הֵעֲלִיתָנוּ מִמִּצְרַיִם לָמוֹת
 to die from Mitzrayim did you bring us up why and against Moshe against God the people And spoke
 בַּמִּדְבָּר כִּי אֵין לָחֶם וְאֵין מַיִם וְנַפְשֵׁנוּ קָצָה בִּלְחֶם הַקֶּלֶקֶל:
 the miserable · the bread loathes and our soul water and there is no bread there is no for in the wilderness

רש"י

בַּאֲלֵהִים וּבַמֹּשֶׁה. הָשׂוּוּ עֲבָד לְקוֹנוֹ תַּנְחוּמָא:
 Tanchuma to his Master a servant they equated and against Moshe against God

רש"י

לָמָּה הֵעֲלִיתָנוּ. שְׁנֵיהֶם שְׂוִים:
 were equal both of them have you brought us up why

רש"י

וְנַפְשֵׁנוּ קָצָה. אַף זֶה לְשׁוֹן קָצוּר נֶפֶשׁ וּמָאוֹס:
 and rejecting soul shortening of is an expression of this even loatheth and our soul

רש"י

בִּלְחֶם הַקֶּלֶקֶל. לָפִי שְׁהֵמָן נִבְלַע בְּאֶבְרִים קָרְאוּהוּ קֶלְקֵל, אָמְרוּ, עֲתִיד
 is destined they said light they called it in the limbs was absorbed that the manna because the light with the bread
 הֵמָּן הָזֶה שִׁיתַּפַּח בְּמַעֲיָנוּ, כָּלוּם יֵשׁ יְלֹוד אִשָּׁה שֶׁמְכַנִּים וְאֵינוּ מוֹצִיא? יוֹמָא
 Yoma bring out and does not who brings in woman one born of any is there in our stomachs to swell this the manna
 ע"ה:
 75b

פסוק יד

Pasuk 14

וַיִּשְׁלַח יְהוָה בָּעָם אֶת הַנֹּחָשִׁים הַשֹּׂרְפִים וַיִּנְשְׁכוּ אֶת הָעָם וַיָּמָת
 and died the people — and they bit the fiery ones the snakes — among the people Hashem And He sent
 עַם רַב מִיִּשְׂרָאֵל:
 from Yisrael many people

רש"י

את הנחשים השרפים. ששורפים את האדם בארס שניהם:
their teeth with the venom of the person — that burn the burning ones the serpents —

רש"י

וינשכו את העם. יבא נחש שלקה על הוצאת דבה ויפרע
and exact punishment slander bringing out for which was punished the serpent Let come the people — And they bit
ממוציאי דבה, יבא נחש שכל המיניו נטעמין לו טעם אחד ויפרע
and exact punishment single as a taste to it are tasted the kinds that all the serpent Let come slander from those who bring out
מכפויי טובה שדבר אחד משתנה להם לכמה מטעמים תנחומא :
Tanchuma delicacies into several for them changed single that a thing goodness from the deniers of

פסוק טו

Pasuk 15

ויבא העם אל משה ויאמרו חטאנו כי דברנו ביהוה וכו'
and against you against Hashem we spoke for we have sinned and they said Moshe to the people And came
התפלל אל יהוה ויסר מעלינו את הנחש ויתפלל משה בעד
on behalf of Moshe and prayed the serpents — from upon us that He remove Hashem to pray

העם:

the people

רש"י

ויתפלל משה. מפאן למי שמבקשים ממנו, שלא יהא אכזרי מלמחל עי'
see from forgiving cruel he should be that not from him that they seek to one from here Moshe And prayed
תנחומא :
Tanchuma

פסוק טז

Pasuk 16

ויאמר יהוה אל משה עשה לך שרף ושים אתו על נס והיה
and it shall be a pole upon it and place a fiery serpent for yourself make Moshe to Hashem And said
כל הנשוק וראה אתו וחי:
and he shall live at it and he looks who is bitten anyone

רש"י

על נס. על כלונס, שקורין פירק"א בלעז, וכן "וכנס על הגבעה" ישעיהו
Yeshayahu the hill upon and like a banner and so in foreign tongue perche which they call a pole upon a pole Upon
ל', "ארים נסי" שם מ"ט, "שאו נס" שם י"ג; ולפי שהוא גבוה לאות
for a sign high that it is and because 13 there a banner lift up 49 there my banner I will lift up 30
ולראיה, קוראו נס:
a banner He calls it and for evidence

רש"י

כל הנשור. אָפְלוּ כָלֵב אוֹ חֲמור נִשְׁכּוֹ הָיָה נֹזֵק וְהוֹלָה, אֲלֵא
but continually and wasting away injured he was bit him a donkey or a dog even that was bitten Anyone
שְׁנֵי שִׁיכָת הַנָּחַשׁ מִמֶּהֱרָת לְהָמִית, לָכֵךְ נֶאֱמַר פֶּאֶן וְרָאָה אִתּוֹ — רִאִיָּה בְּעֵלְמָא —
merely a seeing it and he saw here it is said therefore to kill hastens the serpent that the bite of
וּבְנִשְׁיכָת הַנָּחַשׁ נֶאֱמַר "וְהִבִּיט" — וְהָיָה אִם נִשְׁךְ הַנָּחַשׁ אֶת אִישׁ וְהִבִּיט
and he gazed a man — the serpent bit if and it was and he gazed it is said the serpent but regarding the bite of
וְגו' — שְׁלֵא הָיָה מִמֶּהֱרָ נִשְׁוֹךְ הַנָּחַשׁ לְהִתְרַפְּאוֹת אֲלֵא אִם בֶּן מִבֵּיט בּוֹ בְּכוֹנָה;
with intent at it he gazed · · unless to be healed the serpent one bitten by quick was for not etc.
וְאָמְרוּ רַבּוֹתֵינוּ וְכִי נָחַשׁ מִמִּית אוֹ מַחְיָה? אֲלֵא, בְּזִמָּן שֶׁהָיוּ יִשְׂרָאֵל מְסִתְּפָלִין
looking Israel that were at the time but give life or cause death a serpent and does our Rabbis and said
כָּלִפִּי מַעֲלָה וּמַשְׁעָבָדִין אֶת לִבָּם לְאַבְיָהֶם שְׂפָשְׁמִים הָיוּ מִתְרַפְּאִים, וְאִם לֹא
not and if healed they were Who is in Heaven to their Father their heart — and subjecting above toward
הָיוּ נְמוּקִים רֹאשׁ הַשָּׁנָה כ"ט :

29 Hashanah Rosh wasting away they were

פסוק יז

Pasuk 17

וַיַּעַשׂ מֹשֶׁה נָחַשׁ נְחֹשֶׁת וַיִּשְׁמְהוּ עַל הַנֵּס וְהָיָה אִם נִשְׁךְ הַנָּחַשׁ אֶת
— the serpent bit if and it was the pole upon and he placed it copper a serpent of Moshe And he made
אִישׁ וְהִבִּיט אֶל נָחַשׁ הַנְּחֹשֶׁת וְחָיָה
and he lived the copper the serpent of toward and he looked a man

רש"י

נחש נחשת. לֹא נֶאֱמַר לוֹ לַעֲשׂוֹתוֹ שֶׁל נְחֹשֶׁת, אֲלֵא אָמַר מֹשֶׁה, הַקֹּב"ה
the Holy One blessed be He Moshe said but copper of to make it to him was it said not of copper A serpent
קוֹרְאוֹ נָחַשׁ וְאֲנִי אֶעֱשֶׂנוּ שֶׁל נְחֹשֶׁת, לְשׁוֹן נּוֹפֵל עַל לְשׁוֹן בְּרֵאשִׁית רַבָּה ל"א :
31 Rabbah Bereishis a term upon falling a term copper of will make it and I a serpent calls it

פסוק יח

Pasuk 18

וַיִּסְעוּ בְּנֵי יִשְׂרָאֵל וַיִּחַנוּ בְּאֹבֹת:
in Oboth and they encamped Yisrael the children of And they journeyed

פסוק יט

Pasuk 19

וַיִּסְעוּ מֵאֹבֹת וַיִּחַנוּ בְּעֵי הָעֲבָרִים בַּמִּדְבָּר אֲשֶׁר עַל
upon which in the wilderness Abarim in the ruins of and they encamped from Oboth And they journeyed
פְּנֵי מוֹאָב מִמְּזֶרֶח הַשֶּׁמֶשׁ:
the sun from the rising of Moav the face of

רש"י

בעיי העברים. לא ידעתי למה נקרא שמם עיים, ועי לשון חרבה היא —
it destruction is a term of and a ruin Ilyim their name was called why I know not Abarim In the ruins of
דבר הטאט במטאטא, והע"ן בו יסוד לבדה, והוא מלשון "יעים" שמות כ"ז,
27 Shemos shovels is from the term and it alone is root in it and the Ayin with a broom swept a thing
"ויצה בך" ישעיהו כ"ח:
28 Yeshayahu hail and it shall sweep

רש"י

העברים. דרך מעבר העוברים שם את הר נבו אל ארץ כנען, שהוא מפסיק
separates which it Kenaan the land of to Nevo Mount — there those who pass the pass of the road of Ha'avarim
בין ארץ מואב לארץ אמורי:
the Emori to the land of Moav the land of between

רש"י

על פני מואב ממזרח השמש. במזרח של ארץ מואב:
Moav the land of of in the east of her the sun from the east of Moav the face of on

פסוק ב

Pasuk 20

משם נסעו ויחנו בנחל זרד:
Zered in the valley of and they encamped they journeyed From there

פסוק כא

Pasuk 21

משם נסעו ויחנו מעבר ארנון אשר במדבר היצא
that goes out in the wilderness which is Arnon from the side of and they encamped they journeyed From there
מגבול האמרי כי ארנון גבול מואב בין מואב ובין האמרי:
the Emori and between Moav between Moav is the border of Arnon for the Emori from the border of

רש"י

מגבל האמרי. תחום סוף מפר שלחם, וכן גבול מואב —
Moav the boundary of and likewise of theirs the border the end of the boundary-line of the Emori From the boundary of
לשון קצה וסוף:
and end extremity an expression of

רש"י

מעבר ארנון. הקיפו ארץ מואב כל דרומה ומזרחה עד שבאו מעבר
from the side that they came until and its east its south all of Moav the land of they went around Arnon From the side of
השני לארנון בתוך ארץ האמורי בצפונה של ארץ מואב:
Moav the land of of on its north the Emori the land of into the midst of of Arnon the second

רש"י

היצא מגבל האמרי. רצועה יוצאה מגבול האמורי והיא של
belonged to and it of the Amorites from the boundary jutted out a strip of the Amorites from the boundary that cometh out

אָמורִיִּים, וְנִכְנְסָתָ לְגָבֹול מוֹאָב עַד אֶרְנוֹן שֶׁהוּא גְבוּל מוֹאָב, וְשָׁם חָנוּ
encamped and there of Moab the boundary which is Arnon unto of Moab into the boundary and entered the Amorites
יִשְׂרָאֵל וְלֹא בָּאוּ לְגָבֹול מוֹאָב, כִּי אֶרְנוֹן גְּבוּל מוֹאָב, וְהֵם לֹא נָתְנוּ
grant did not and they of Moab is the boundary Arnon for of Moab into the boundary enter and they did not Israel
לָהֶם רְשׁוּת לְעֹבֵר בְּאַרְצָם, וְאַעֲ"פִי שֶׁלֹּא פָּרְשָׁה מֹשֶׁה, פָּרְשָׁה יִפְתָּח, כִּמּוֹ
as Yiftach stated it plainly Moshe stated it plainly that not and even though through their land to pass permission them
שָׁאֵמַר יִפְתָּח שׁוֹפְטִים י"א "וְגַם אֶל מֶלֶךְ מוֹאָב שָׁלַח וְלֹא אָבָה", וּמֹשֶׁה
and Moshe consent and he did not he sent Moab the king of unto and also 11 Shoftim Yiftach that said
רָמְזָה דְּבָרִים ב', "כַּאֲשֶׁר עָשׂוּ לִי בְּנֵי עֲשׂוּ הַיֹּשְׁבִים בְּשֵׁעִיר וְהַמּוֹאָבִים
and the Moabites in Seir whodwell Esav the children of unto me did as 2 Devarim alluded to it
הַיֹּשְׁבִים בְּעָרַי" — מָה אֵלּוּ לֹא נִתְּנוּם לְעֹבֵר בְּתוֹךְ אֶרְצָם אֲלֹא הִקְיֹוּם סְבִיב,
about made them travel round but their land through to pass permit them did not these what in Ar whodwell
אֲףִי מוֹאָב כֵּן:
did Moab so too

פסוק כב

Pasuk 22

עַל כֵּן יֵאמַר בְּסֵפֶר מִלְחֻמַּת יְהוָה אֶת וְהֵב בְּסוּפָה וְאֵת הַנְּחָלִים אֶרְנוֹן:
Arnon the valleys of and — in Suphah Vahev — Hashem the Wars of in the Book of it is said · Therefore

רש"י

עַל כֵּן יֵאמַר. עַל חֲנִיָּה זֹאת וְנִסִּים שֶׁנַּעֲשׂוּ בָּהּ יֵאמַר בְּסֵפֶר מִלְחֻמַּת
the wars of in the book of it will be told at it that were wrought and miracles this encampment about it will be said · Therefore
ה' — כְּשֶׁמְסַפְּרִים נִסִּים שֶׁנַּעֲשׂוּ לְאֲבוֹתֵינוּ יִסְפְּרוּ אֶת וְהֵב וּגו':
etc Vahev — they will declare for our fathers that were wrought miracles when they narrate Hashem

רש"י

אֵת וְהֵב. כִּמּוֹ אֶת יְהֵב, כִּמּוֹ שֶׁיֵּאמַר מִן יַעַד וְעַד, כֵּן יֵאמַר מִן יְהֵב וְהֵב, וְהֵב"ו
and the vav Vahev Yahav from it is said so Va'ed Yad from it is said just as Yahev — is like Vahev Es
יְסוֹד הוּא, פְּלוּמֵר אֶת אֲשֶׁר יְהֵב לָהֶם וְהֵרְבָּה נִסִּים בְּיָם סוּף:
Reeds at the Sea of miracles and He multiplied to them He gave that which — meaning to say it is a root letter

רש"י

וְאֵת הַנְּחָלִים אֶרְנוֹן. כְּשֶׁמְסַפְּרִים בְּנִסִּי יָם סוּף, כֵּן יֵשׁ לְסֵפֶר בְּנִסִּי
the miracles of to relate there is so Reeds the Sea of the miracles of they relate Just as Arnon the valleys of And —
נְחָלֵי אֶרְנוֹן, שָׁאֵף כָּאֵן נַעֲשׂוּ נִסִּים גְּדוֹלִים, וּמָה הֵם הַנִּסִּים?
the miracles are And what great miracles were made here for even Arnon the valleys of

פסוק כג

Pasuk 23

וְאֲשֶׁר הַנְּחָלִים אֲשֶׁר נָטָה לְשִׁכְתָּ עָר וְנִשְׁעַן לְגָבֹול מוֹאָב:
Moav to the border of and leaned Ar to settle stretched which of the streams and the pouring

ואשד הנחלים. תרגום של שפה "אשד" — שפה הנחלים שנשפך שם
 there where was poured of the valleys the pouring is shed pouring of the translation of the valleys And the pouring
 דם אמוריים, שהיו נחבאים שם, לפי שהיו ההרים גבוהים והנחל עמק
 deep and the valley high the mountains that were because there hiding who were the Amorites the blood of
 וקצר וההרים סמוכים זה לזה — אדם עומד על ההר מזה ומדבר עם
 with and speaks from this the mountain upon stands a man to this this close and the mountains and narrow
 חברו בזה — והדרך עובר בתוך הנחל, אמרו אמוריים, כשיכנסו ישראל
 Israel when enter the Amorites said the valley through passes and the road this on the mountain his fellow
 לארץ לתוך הנחל לעבר, נצא מן המערות שבהרים שלמעלה מהם,
 them above that are in mountains the caves from we will go out to pass the valley into the land
 ונהרגם בחרצים ואבני בליסטראות, והיו אותן הנקעים בזה של צד
 the side of of in the mountain clefts those And were catapults and stones of with arrows and we will kill them
 מואב, ובהר של צד אמוריים היו פנגד אותן נקעים כמין קרנות ושידים
 and breasts horns like clefts those opposite there were the Amorites the side of of and in the mountain Moab
 בולטין לחוץ, כיון שבאו ישראל לעבר, נודעזע ההר של ארץ ישראל
 Israel the land of of the mountain shook to pass Israel came When outward protruding
 כשפחה היוצאת להקביל פני גברתה, ונתקרב לצד ההר של מואב
 Moab of the mountain to the side of and approached her mistress the face of to greet who goes out like a maidservant
 ונכנסו אותן השדים לתוך אותן נקעים והרגום, וזהו אשר נטה לשבת ער —
 Ar to dwell inclined which and this is and killed them clefts those into breasts those and entered
 שההר נטה ממקומו ונתקרב לצד מואב ונדבק בו, וזהו ונשען
 and leaned and this is to it and cleaved Moab to the side of and approached from its place inclined that the mountain
 לגבול מואב תנחומא; ברכות נ"ד :
 54b Berachot Tanchuma Moab to the border of

פסוק בד

Pasuk 24

ומשם בארה הוא הבאר אשר אמר יהוה למשה אסף את העם
 the people — Assemble to Moshe Hashem said which the well it is to Beer And from there
 ואתנה להם מים:
 water to them and I will give

ומשם בארה. משם בא האשד אל הבאר; כיצד? אמר הקב"ה מי מודיע
 will inform who the Holy One said how the well to the flow came from there to the well And from there
 לבני הנסים הללו? המשל אומר "נתת פת לתינוק הודיע לאמו". לאחר
 after its mother let know to a child bread you have given says the proverb these the miracles my children
 שעברו חזרו ההרים למקומם, והבאר ירדה לתוך הנחל והעלתה משם
 from there and brought up the valley into went down and the well to their place the mountains returned they passed
 דם ההרגים וזרועות ואברים ומולקתן סביב המחנה, וישראל ראו ואמרו שירה:
 a song and sang saw and Israel the camp around and carried them and limbs and arms the slain the blood of

פסוק כה

אז ישיר ישראל את השירה הזאת עלי באר ענו לה:

to it sing O well Rise up this the song — Yisrael sang Then

רש"י

עלי באר. מתוך הנחל והעלי מה שאת מעלה; ומנין שהבאר הודיעה להם?

to them announced that the well and from where bring up that you what and bring up the valley from within O well rise up

שנאמר "ומשם בארה", וכי משם היתה, והלא מתחלת ארבעים שנה היתה

it was years forty from the beginning of but behold it was from there and is it to the well and from there as it is said

עמקם? אלא שירדה לפרסם את הנסים תנחומא; וכן אז ישיר... השירה

the song he sang then and likewise Tanchuma the miracles — to publicize that it descended rather with them

הזאת נאמרה בסוף ארבעים והבאר נתנה להם מתחלת ארבעים, מה ראה

did it see what forty from the beginning of to them was given and the well forty at the end of was said this

לכתב פאו? אלא הענין הזה נדרש למעלה הימנו:

from it above is expounded this the matter rather here to be written

פסוק כו

באר חפרוה שרים פרוה נדיבי העם במחקה במשענתם וממדבר

and from Midbar with their staffs with the lawgiver the people the nobles of excavated it officers dug it A well

מתנה:

to Mattanah

רש"י

באר חפרוה. זאת היא הבאר אשר חפרוה שרים — משה ואהרן:

and Aaron Moshe princes digged it which the well is this they digged it The well

רש"י

במשענתם. במטה:

with the staff with their staff

רש"י

וממדבר. נתנה להם:

to them it was given and from the wilderness

פסוק כז

וממתנה נחליאל ומנחליאל במות:

to Bamoth and from Nachaliel to Nachaliel and from Mattanah

רש"י

וממתנה נחליאל. פתרגומו:

like its Targum Nachaliel And from the gift

פסוק כח

וּמִבְּמוֹת הַגִּיא אֲשֶׁר בְּשִׂדָּה מוֹאָב רֹאשׁ הַפִּסְגָּה וְנִשְׁקָפָה עַל פְּנֵי

the face of upon and overlooking the Pisgah the peak of Moav is in the field of that the valley and from Bamoth

הַיְשִׁימוֹן:

the wasteland

רש"י

ומבמות הגיא אשר בשדה מואב. כי שם מת משה ושם בטלה הבאר;

the well ceased and there Moshe died there for Moav is in the field of which the valley And from the heights

ד"א, פרוה נדיכי העם — כל נשיא ונשיא כשהיו חונים נוטל

would take encamping when they were and prince prince every the people the nobles of They dug it Another explanation

מקלו ומושה אצל דגלו ומחנהו, ומי הבאר נמשכין דרך אותו סימן

mark that by way of were drawn the well and the waters of and his camp his banner toward and draw his staff

ובאין לפני חנית כל שבט ושבט תנחומא :

Tanchuma and tribe tribe every the camp of before and would come

רש"י

במחקק. על פי משה שנקרא מחוקק, שנאמר "כי שם חלקת מחלקק

the lawgiver the portion of there for as it is said lawgiver who is called Moshe the word of by Through the lawgiver

ספון" דברים ל"ג ; ולמה לא נזכר משה בשירה זו? לפי שלקה על

by that he was punished because this in the song Moshe was mentioned not and why 33 Devarim is hidden

ידי הבאר, וכיון שלא נזכר שמו של משה לא נזכר שמו של

of the name of was mentioned not Moshe of the name of was mentioned that not and since the well means of

הקב"ה, משל למלך שהיו מזמנים אותו לסעודה, אמר אם אוהבי שם אני

I is there my friend if he said to a feast him inviting who were to a king a parable the Holy One Blessed Be He

שם, ואם לאו איני הולך תנחומא :

Tanchuma going I am not not and if am there

רש"י

ראש הפסגה. כתרגומו "ריש רמתא":

the height the top of as its Targum the height The top of

רש"י

פסגה. לשון גבה, וכן "פסגו ארמנותיה" תהילים מ"ח — הגביהו ארמנותיה:

her palaces elevate forty-eight Tehillim her palaces make high and so height is an expression of Pisgah

רש"י

ונשקפה. אותה הפסגה על פני המקום ששמו ישימון, והוא לשון מדבר שהוא

which is wilderness a term of and it is Yeshimon whose name is the place the face of upon summit that And it looks

שמים; דבר אחר ונשקפה הבאר על פני הישימון, שנגנזה בימה של טבריא,

Tverya of in the sea for it was hidden the Yeshimon the face of upon the well and it looks explanation Another desolate

והעומד על הישימון מביט ורואה כמין כברה בים, והיא הבאר, כה דרש

expounded thus the well and it is in the sea sieve like a kind of and sees looks out the Yeshimon upon and one who stands

CHAPTER SUMMARY

The aliyah begins with the petirah of Aaron HaKohen on Mount Hor and the subsequent thirty days of mourning by all of Klal Yisrael. After defeating the king of Arad through Hashem's salvation, the people complain about the wilderness conditions and the manna, prompting a plague of fiery serpents. Upon their teshuvah, Moshe Rabbeinu is commanded to fashion a copper serpent on a pole, bringing healing to all who look upward toward Heaven. The Bnei Yisrael then journey through various stations, arriving at the Arnon border, where they sing the beautiful 'Shirah'—the Song of the Well—praising the miraculous well of water that Hashem provided for them through the staffs of the chieftains.

לְמַעֲשֶׂה WHAT TO TAKE HOME

When the Bnei Yisrael traveled around Edom, the Torah tells us that "the soul of the people became short on the way." The long, winding journey, the lack of immediate comfort, and the feeling of going in circles wore them down until they began to complain. It is so easy to lose our patience and our emunah when the road of life gets long and we cannot see the destination.

But look at what happened next: when they looked up at the copper serpent on the pole, they were healed. As Chazal teach us in the Mishnah, it wasn't the serpent itself that healed them, but rather that when they looked upward, they subjected their hearts to their Father in Heaven. The cure for a "shortness of soul" on a long journey is to lift our eyes and remember Who is leading us.

When you feel overwhelmed by the daily grind or frustrated that your personal yeshua is taking longer than expected, do not let your spirit grow short. Lift your eyes to Hashem and realize that every twist and turn is part of His master plan for you.

Today, when you face a delay, a frustration, or a long task that tests your patience, pause for three seconds, look up toward Heaven, and say: "Hashem, I trust that You are leading me exactly where I need to go."