

חומש עם רש"י • בהעלתה • שלישי

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BEHA'ALOTCHA • 3RD ALIYAH

CHAPTER PREVIEW

In this Aliyah, we learn about the unique mitzvah of Pesach Sheni, the Second Pesach. Hashem commands Moshe Rabbeinu in the Sinai desert, in the second year after leaving Mitzrayim, that Bnei Yisrael must bring the Korban Pesach in its proper time, on the fourteenth of Nissan. The Torah recounts how Bnei Yisrael kept this mitzvah exactly as Hashem commanded.

However, a special situation arose when certain individuals who were tamei (spiritually impure) from a corpse could not bring the korban on time. With great yiras Shamayim and a deep desire to fulfill the mitzvah, they approached Moshe and Aaron, asking why they should be left out. Moshe Rabbeinu tells them to wait while he hears the direct instructions from Hashem.

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

פסוק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה בְּמִדְבָּר סִינַי בַּשָּׁנָה הַשֵּׁנִית לְצֵאתָם מֵאֶרֶץ
from the land of to their exodus the second in the year Sinai in the wilderness of Moshe to Hashem And spoke
מִצְרַיִם בַּחֹדֶשׁ הָרִאשׁוֹן לֵאמֹר:
saying the first in the month Mitzrayim

רש"י

בַּחֹדֶשׁ הָרִאשׁוֹן. פָּרָשָׁה שֶׁבְּרֹאשׁ הַסֵּפֶר לֹא נִאֲמְרָה עַד אֵיךְ, לְמַדָּתָ שֶׁאֵין
that there is no you learn Iyar until spoken was not the Book which is at the head of The section the first In the month
סֵדֶר מֻקְדָּם וּמֵאַחֵר בַּתּוֹרָה, וְלָמָּה לֹא פָתַח בְּזוֹ? מִפְּנֵי שֶׁחַיָּא גְנוּתָן שֶׁל יִשְׂרָאֵל,
Yisrael of the disgrace it is because with this open did it not And why in the Torah and later earlier order of
שֶׁכָּל אַרְבָּעִים שָׁנָה שֶׁהָיוּ יִשְׂרָאֵל בְּמִדְבָּר לֹא הִקְרִיבוּ אֶלָּא פֶסַח זֶה
this the Pesach sacrifice except offer they did not in the wilderness Yisrael that they were years forty that all
בְּלֶכְד סַפְרֵי; תּוֹסַפְתָּא קִידוּשִׁין ל"ח:
38b Kiddushin Tosafot Sifrei alone

פסוק ב

Pasuk 2

וַיַּעֲשׂוּ בְנֵי יִשְׂרָאֵל אֶת הַפֶּסַח בְּמוֹעֲדוֹ:
in its appointed time the Pesach offering — Yisrael the children of And they shall make

רש"י

בְּמוֹעֲדוֹ. אַף בְּשַׁבָּת, בְּמוֹעֲדוֹ — אַף בְּטֻמְאַה סַפְרֵי:
Sifrei in uncleanness even at its appointed season on Shabbos even At its appointed season

בְּאַרְבָּעָה עָשָׂר יוֹם בַּחֹדֶשׁ הַזֶּה בֵּין הָעֶרְבִים תַּעֲשׂוּ אֹתוֹ בְּמוֹעֲדוֹ
 in its appointed time it you shall make the evenings between this of the month day · on the fourteenth
 כָּכָל חֻקֹּתָיו וּכְכָל מִשְׁפָּטָיו תַּעֲשׂוּ אֹתוֹ:
 it you shall make its laws and according to all its decrees according to all

רש"י

ככל חקתיו. אלו מצות שפגופו — שה תמים זכר בן שנה:
 a year son of a male unblemished a lamb that are in its body commandments these are its statutes According to all

רש"י

וככל משפטי. אלו מצות שעל גופו ממקום אחר, כגון שבעת ימים
 days seven such as other from a place its body that are upon commandments these are its regulations And according to all
 למצה ולבעור חמץ מצות שפגופו — שה תמים זכר בן שנה;
 a year of male unblemished a lamb that are in its body commandments chometz and for removal of for matzah
 שעל גופו — עלי אש ראשו על כרעיו ועל קרבו; שחוץ לגופו —
 of its body that are outside its innards and with its legs with its head fire roasted with its body that are upon
 מצה ובעור חמץ:
 chometz and removal of matzah

וַיְדַבֵּר מֹשֶׁה אֶל בְּנֵי יִשְׂרָאֵל לַעֲשׂוֹת הַפֶּסַח:
 the Pesach offering to make Yisrael the children of to Moshe And spoke

רש"י

וידבר משה וגו'. מה ת"ל? והלא נאמר "וידבר משה את
 — Moses And Moses declared said but is it not does the teaching say what etc. Moses And Moses spoke
 מעדי ה", אלא כששמע פרשת מועדים מסיני אמר להם, וחזר
 and he returned to them he said from Sinai the festivals the section of when he heard rather Hashem the appointed festivals of
 והזהירם בשעת מעשה ספרי:
 Sifrei action at the time of and exhorted them

וַיַּעֲשׂוּ אֶת הַפֶּסַח בְּרִאשׁוֹן בְּאַרְבָּעָה עָשָׂר יוֹם לַחֹדֶשׁ בֵּין
 between of the month day · on the fourteenth in the first the Pesach offering — And they made
 הָעֶרְבִים בַּמִּדְבָּר סִינִי כָכָל אֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה כֵּן עָשׂוּ
 did so Moshe — Hashem commanded that according to all Sinai in the wilderness of the evenings
 בְּנֵי יִשְׂרָאֵל:
 Yisrael the children of

וַיְהִי אֲנָשִׁים אֲשֶׁר הָיוּ טְמֵאִים לְנֶפֶשׁ אָדָם וְלֹא יָכְלוּ לַעֲשׂוֹת

to make they were able and not a man by the soul of impure were who men And there were

הַפֶּסַח בַּיּוֹם הַהוּא וַיִּקְרְבוּ לִפְנֵי מֹשֶׁה וְלִפְנֵי אַהֲרֹן בַּיּוֹם

on the day Aharon and before Moshe before and they approached that on the day the Pesach offering

הַהוּא:

that

רש"י

לפני משה ולפני אהרן. כִּשְׁשִׁיבָהּ יוֹשְׁבֵיין בְּבֵית הַמִּדְרָשׁ פָּאוּ וּשְׁאֵלוֹם,

and asked them they came Study in the House of were sitting when both of them Aharon and before Moshe Before

וְלֹא יִתְכַּן לֹמֵר זֶה אַחֵר זֶה, שָׁאֵם מֹשֶׁה לֹא הָיָה יוֹדֵעַ אֶהְרֹן מִנֵּין לוֹ

to him from where Aharon knowing was not Moshe for if this one after this one to say is it possible and not

ספרי; בבא בתרא קי"ט :

119 Batra Bava Sifrei

וַיֹּאמְרוּ הָאֲנָשִׁים הַהֵמָּה אֵלָיו אֲנַחְנוּ טְמֵאִים לְנֶפֶשׁ אָדָם לָמָּה נִגְרַע

should we be diminished why a man by a soul of are impure we to him those the men And said

לְבִלְתִּי הַקָּרֵב אֶת קֶרְבֶּן יְהוָה בְּמַעַדוֹ בְּתוֹךְ בְּנֵי יִשְׂרָאֵל:

Yisrael the children of among in its appointed time Hashem the offering of — bringing from not

רש"י

למה נגרע. אָמַר לָהֶם אֵין קִדָּשִׁים קֶרְבִּים בְּטִמְאַה, אָמְרוּ לוֹ יִזְרַק

let be sprinkled to him They said in uncleanness are offered sacred offerings not to them He said should we be diminished Why

הַדָּם עָלֵינוּ בְּכֹהֲנִים טְהוֹרִים וַיֹּאכֵל הַבָּשָׂר לְטְהוֹרִים, אָמַר לָהֶם "עֲמְדוּ

Stand to them He said by clean ones the meat and let be eaten who are clean by priests on our behalf the blood

וְאִשְׁמְעָה" — כִּתְלָמִיד הַמִּבְטָח לְשִׁמְעַ מִפִּי רַבּוֹ; אִשְׁרִי יָלוּד אִשָּׁה

a woman one born of Praiseworthy is his teacher from the mouth of to hear who is confident like a pupil and I will hear

שָׂכָה מִבְטָח, שָׁכַל זְמַן שֶׁהָיָה רוֹצֵה הָיָה מְדַבֵּר עִם הַשְׁכִּינָה; וְרֵאוּיָה הִיְתָה פֶּרֶשָׁה

parsha was And worthy the Shechinah with speaking he was wishing that he was time that any is confident who thus

זוֹ לֹאמַר ע"י מֹשֶׁה כָּל הַתּוֹרָה כְּלָה, אֵלָּא שְׂזָכוּ אֵלָיו שֶׁתֹּאמַר עַל

through that it be said these men that merited but entirely the Torah all of like the rest of Moshe by to be said this

יְדִיהוּ, שְׁמַגְלִגְלִין זְכוּת ע"י זָכָאִי שָׁם :

there a meritorious person through merit for they bring about their agency

וַיֹּאמֶר אֲלֵהֶם מֹשֶׁה עֲמְדוּ וְאִשְׁמְעָה מֶה יִצְוָה יְהוָה לָכֶם:

for you Hashem will command what and I will hear stand Moshe to them And said

וַיִּדְבֹּר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:

saying Moshe to Hashem And spoke

דִּבֶּר אֶל בְּנֵי יִשְׂרָאֵל לֵאמֹר אִישׁ אִישׁ כִּי יִהְיֶה טָמֵא לְנַפְשׁ אוֹ

or by a corpse tamei will be who man any saying Yisrael the children of to Speak

בְּדֶרֶךְ רְחֹקָה לָכֶם אוֹ לְדֹרֹתֵיכֶם וְעָשָׂה פֶסַח לַיהוָה:

to Hashem a Pesach offering and he wishes to make for your generations or for you distant on a journey

רש"י

או בדרך רחקה. נקוד עליו, לומר, לא שרחוקה ודאי, אלא שהיה חוץ

outside that he was but rather certainly that it is distant not to say upon it it is dotted distant on a journey Or

לְאַסְקַפַּת הָעֲזָרָה כָּל זְמַן שְׁחִיטָה פֶּסַח צ"ג ; פֶּסַח שְׁנֵי מִצֵּה וְחֶמֶץ

and chametz matzah Second The Passover 93 Pesachim the slaughtering the time of all the Courtyard of the threshold of

עִמּוֹ בְּבֵיתוֹ, וְאֵין שָׁם יוֹם טוֹב, וְאֵין אֲסוּר חֶמֶץ אֲלָא עִמּוֹ

with it except chametz prohibition of and there is no Tov a Yom there and there is not in the house are with him

בְּאֲכִילָתוֹ שֵׁם צ"ה :

95 there during its eating

בַּחֹדֶשׁ הַשֵּׁנִי בְּאַרְבָּעָה עָשָׂר יוֹם בֵּין הָעֶרְבִים יַעֲשׂוּ אֹתוֹ עַל מִצּוֹת

matzos with it they shall make the evenings between day . on the fourteenth the second In the month

וּמֵרָרִים יֹאכְלֵהוּ:

they shall eat it and bitter herbs

לֹא יִשְׁאִירוּ מִמֶּנּוּ עַד בֹּקֶר וְעֶצֶם לֹא יִשְׁבְּרוּ בוֹ כָּכָל חֻקַּת

the statute of according to all in it they shall break not and a bone morning until from it they shall leave over not

הַפֶּסַח יַעֲשׂוּ אֹתוֹ:

it they shall make the Pesach offering

וְהָאִישׁ אֲשֶׁר הוּא טָהוֹר וּבְדֶרֶךְ לֹא הָיָה וְחָדַל לַעֲשׂוֹת הַפֶּסַח

the Pesach offering from making and refrained was not and on a journey is pure he who And the man

וּנְכַרְתָּהּ הַנֶּפֶשׁ הַהִוא מֵעַמֶּיהָ כִּי קָרְבַּן יִהְיֶה לָא הַקָּרִיב
he brought near not Hashem the offering of because from its people that the soul and shall be cut off
בְּמַעַדוֹ חָטְאוֹ יִשָּׂא הָאִישׁ הַהוּא:
that the man shall bear his sin in its appointed time

פסוק יד

Pasuk 14

וְכִי יִגּוֹר אִתְּכֶם גֵּר וַעֲשֵׂה פֶסַח לַיהוָה כַּחֲקַת
according to the to Hashem a Pesach offering and he makes a convert with you shall dwell And when
statute of
הַפֶּסַח וּכְמִשְׁפָּטוֹ כֵּן יַעֲשֶׂה חֻקָּה אַחַת יִהְיֶה לָכֶם וְלַגֵּר
both for the convert for you there shall be one statute he shall do so and according to its the Pesach offering
law
וּלְאֶזְרָח הָאֶרֶץ:
of the land and for the native

רש"י

וְכִי יִגּוֹר אִתְּכֶם גֵּר וַעֲשֵׂה פֶסַח. יָכוֹל כָּל הַמִּתְגֵּיִר יַעֲשֶׂה
shall make who converts anyone one might think a Pesach offering and he will make a stranger with you shall sojourn And when
פֶסַח מִיָּד, ת"ל "חֻקָּה אַחַת" וְגו', אֶלֶּא כִּי מִשְׁמָעוֹ — "וְכִי יִגּוֹר
shall sojourn and when is its meaning thus rather etc one statute the Torah teaches immediately a Pesach offering
אִתְּכֶם גֵּר" וְכֵן לַעֲשׂוֹת פֶסַח עִם חֲבֵרָיו, "כַּחֲקַת" הַפֶּסַח
the Pesach offering according to the ordinance of his fellows with a Pesach offering to make and he comes a stranger with you
וּכְמִשְׁפָּטוֹ יַעֲשֶׂה סַפְרֵי:
Sifrei shall he do and according to its rule

CHAPTER SUMMARY

Hashem responds to Moshe by establishing the halachos of Pesach Sheni, a second chance for anyone who was tamei or on a distant journey during the first Pesach. This makeup offering is brought on the fourteenth of Iyar, eaten with matzah and maror, and carries the strict prohibitions against leaving any meat over or breaking a bone. The Torah warns that one who is tahor and fails to bring the Korban Pesach on time faces the severe punishment of kares, and concludes by emphasizing that the same halachos apply equally to the native-born Jew and the ger who joins the Jewish nation.

My dear talmid, look at the incredible power of a single Yid's sincere desire to do a mitzvah. These men were tamei, completely exempt from bringing the Korban Pesach. By all accounts of strict law, they had a perfect excuse. Yet, their hearts burned with a holy jealousy. They cried out from the depths of their neshamah, "Lama nigara?" —Why should we be left out? Because of their raw, honest yearning, Hashem renewed the Torah itself and gave the entire Jewish nation the gift of Pesach Sheni.

This teaches us a profound lesson in our own avodah. Sometimes we find ourselves in a spiritual "desert," feeling distant, spiritually blocked, or weighed down by our past actions. The yetzer hara whispers that we are exempt from striving for greatness, that we are too far gone to connect. But the Torah is showing us that Hashem never closes the door on a Yid who truly wants to come close. If you genuinely cry out to Hashem that you want to do His will, He will open up a brand new path for you, even defying the natural order to make it happen.

Today, when you feel a barrier preventing you from learning, davening with kavanah, or performing a mitzvah with joy, do not just accept the limitation. Speak directly to Hashem from your heart and say, "Ribono shel Olam, I want to be close to You, why should I miss out?" Your sincere desire is itself a powerful vessel that can shatter any spiritual block.