

חומש עם רש"י • בְּהַעֲלֹתָהּ • רַבִּיעִי

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

BEHA'ALOTCHA • 4TH ALIYAH

CHAPTER PREVIEW

In this aliyah, we learn about the wondrous way the Bnei Yisrael traveled through the midbar, guided directly by the cloud of glory and the fire that rested over the Mishkan. Whether the cloud stayed for a single night, a month, or a year, the Yidden remained encamped, moving only at the word of Hashem through the lifting of the cloud. This section highlights the deep emunah and kabolas ol of our ancestors, who followed Hashem's bidding implicitly throughout their journeys.

Following this, Hashem commands Moshe Rabbeinu to fashion two silver trumpets (chatzotzros) from a single block of hammered silver. These trumpets served a sacred purpose in the camp, used for summoning the community, signaling the leaders, and directing the camps to begin their journeys in an orderly fashion.

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

פסוק א

Pasuk 1

וּבַיּוֹם הַקִּיּוֹם אֶת הַמִּשְׁכָּן כִּסָּה הָעָנָן אֶת הַמִּשְׁכָּן לְאֹהֶל הָעֵדוּת
the Testimony for the Tent of the Mishkan — the cloud covered the Mishkan — the setting up of And on the day of
וּבַעֲרֹב יִהְיֶה עַל הַמִּשְׁכָּן כְּמֵרָאָה אֵשׁ עַד בֹּקֶר:
morning until fire like the appearance of the Mishkan over there would be and in the evening

רש"י

הַמִּשְׁכָּן לְאֹהֶל הָעֵדוּת. הַמִּשְׁכָּן הָעָנָן לְלֹחֶת הָעֵדוּת:
the Testimony for the Tent of a tent to be which is made the Tabernacle the Testimony for the tent of The Tabernacle

רש"י

יְהִי עַל הַמִּשְׁכָּן. כְּמוֹ הוּא עַל הַמִּשְׁכָּן, וְכֵן לְשׁוֹן כָּל הַפָּרָשָׁה:
the section all of the usage of and so the Tabernacle upon continuously being like the Tabernacle upon was

פסוק ב

Pasuk 2

כֵּן יִהְיֶה תָמִיד הָעָנָן יִכְסֶּנּוּ וּמֵרָאָה אֵשׁ לַיְלָה:
by night fire and an appearance of would cover it the cloud always it would be so

פסוק ג

Pasuk 3

וּלְפִי הָעֲלֹת הָעָנָן מֵעַל הָאֹהֶל וְאַחֲרֵי כֵן יִסְעוּ בְּנֵי יִשְׂרָאֵל
Yisrael the children of would journey that and after the Tent from upon the cloud the lifting of and according to

ובמקום אשר ישכון שם הענן שם יחנו בני ישראל:

Yisrael the children of would camp there the cloud there would rest where and in the place

רש"י

העלות הענן. פתרגומו אסתלקות, וכן "ונעלה הענן", ולא יתכן לכתב

to write is it correct and not the cloud and when raised and so departure like its Targum the cloud the raising of

ולפי עלות הענן, ונעלה הענן, שאין זה לשון סלוק אלא צמית

springing forth but rather departure an expression of not this for there is the cloud and rose the cloud the rising of and according to

ונעלה, כמו "הנה עב קטנה ככר איש עלה מים" מלכים א י"ח :

18 I Kings from the sea rising a man like the palm of small a cloud behold like and ascending

פסוק ד

Pasuk 4

על פי יהוה יסעו בני ישראל ועל פי יהוה יחנו

they would encamp Hashem the word of and by Yisrael the children of would journey Hashem the word of By

כל ימי אשר ישכון הענן על המשכן יחנו:

they would encamp the Mishkan upon the cloud rested that the days all

רש"י

על פי ה' יסעו. שנינו במלאכת המשכן: פיון שהיו ישראל

Yisrael that were As soon as the Mishkan in the work of We learned they journeyed Hashem the commandment of At

נוסעים, הנה עמוד הענן מתקפל ונמשך על גבי בני יהודה כמין קורה,

beam like a sort of Yehudah the sons of the top of over and extending folding up the cloud the pillar of was journeying

תקעו והריעו ותקעו, לא הנה מהלך עד שמשא אומר קומה ה' —

Hashem Arise says that Moshe until moving was it not and blew a tekiah and blew a teruah they blew a tekiah

זו בספרי — ונסע דגל מחנה יהודה:

Yehudah the camp of the banner of and journeyed in Sifrei this is

רש"י

ועל פי ה' יחנו. פיון שהנה ישראל חונים עמוד הענן הנה

would the cloud the pillar of encamping Yisrael that was As soon as they would encamp Hashem the word of And by

מתמר ועולה ונמשך על גבי בני יהודה כמין סכה, ולא הנה

would it and not sukkah like a type of Yehudah the children of the top of over and spread out and ascend rise like a column

נפרש עד שמשא אומר "שובה ה' רבבות אלפי ישראל", הוי אומר

say you must Yisrael thousands of the myriads of Hashem Return would say that Moshe until be removed

"ע"פ ה' וכיד משה" ברייתא דמל"ה פי"ג :

rules of the thirty-two Baraitha Moshe and by the hand of Hashem by the word of

פסוק ה

Pasuk 5

ובהאריה הענן על המשכן ימים רבים ושמרו בני ישראל את

— Yisrael the children of and they kept many days the Tabernacle over the cloud And when lingered

משמרת יהוה ולא יסעו:

journey and did not Hashem the charge of

וַיִּשׁ אֲשֶׁר יְהִי הָעֶנָּן יָמִים מִסְפָּר עַל הַמִּשְׁכָּן עַל פִּי יְהוָה

Hashem the word of by the Tabernacle upon of number days the cloud would be that and there were times

יַחֲנוּ וְעַל פִּי יְהוָה יִסְעוּ:

they would journey Hashem the word of and by they would encamp

רש"י

ויש. כלומר, ופעמים:

and sometimes meaning to say And there is

רש"י

ימים מספר. ימים מועטים:

few days a number days of

וַיִּשׁ אֲשֶׁר יְהִי הָעֶנָּן מֵעֶרֶב עַד בֹּקֶר וְנִעְלָה הָעֶנָּן בִּבְקֹר

in the morning the cloud and when lifted morning until from evening the cloud would be that and there were times

וְנִסְעוּ אוֹ יוֹמָם וְלַיְלָה וְנִעְלָה הָעֶנָּן וְנִסְעוּ:

they would journey the cloud and when lifted and by night by day or they would journey

אוֹ יָמִים אוֹ חֹדֶשׁ אוֹ יָמִים בְּהֹאֲרִיהָ הָעֶנָּן עַל הַמִּשְׁכָּן לִשְׁכֹּן עָלֶיהָ

upon it to dwell the Tabernacle upon the cloud when prolonged a year or a month or two days Or

יַחֲנוּ בְּנֵי יִשְׂרָאֵל וְלֹא יִסְעוּ וּבִהְעֲלֹתוֹ יִסְעוּ:

they journeyed and when it lifted journey and did not Yisrael the children of encamped

רש"י

או ימים. שנה, כמו "ימים תהיה גא'לתו" ויקרא כ"ה :

25 Vayikra his redemption shall be a year just as a year a year or

עַל פִּי יְהוָה יַחֲנוּ וְעַל פִּי יְהוָה יִסְעוּ אֶת מִשְׁמֶרֶת

the charge of — they would journey Hashem the word of and by they would camp Hashem the word of By

יְהוָה שָׁמְרוּ עַל פִּי יְהוָה בְּיַד מֹשֶׁה:

Moshe by the hand of Hashem the word of by they kept Hashem

וַיִּדְבֹר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:

saying Moshe to Hashem And spoke

פסוק יא

עֲשֵׂה לָךְ שְׁתֵּי חֲצוֹצְרוֹת כֶּסֶף מְקֻשָּׁה תַעֲשֶׂה אֹתָם וְהָיוּ לָךְ

for you and they shall be them you shall make hammered work silver trumpets of two for yourself Make

לְמִקְרָא הָעֵדָה וּלְמַסַּע אֶת הַמַּחֲנוֹת:

the camps — and for journeying the congregation for summoning

רש"י

עשה לך. שיהיו תוקעין לפניך כמלך, כמו שנאמר "ויהי בישרון מלך":

king in Yeshurun and he was it is said just as like a king before you blow that they shall for yourself Make

רש"י

עשה לך. משלך:

from your own for yourself Make

רש"י

עשה לך. אתה עשה ומשתמש בהם ולא אחר:

another and not them and use make you for yourself Make

רש"י

למקרא העדה. כשתרצה לדבר עם סנהדרין ושאר העם ותקראם לאסוף

to gather and you call them the people and the rest of the Sanhedrin with to speak when you wish the assembly For the calling of

אליה, תקראם ע"י חצוצרות:

trumpets by means of you shall call them to you

רש"י

ולמסע את המחנות. בשעת סלוק מסעות תתקעו בהם לסימן, נמצאת

you are found as a signal them you shall blow the journeys departing of at the time of of the camps — and for the journeying

אתה אומר ע"פ שלשה היו נוסעים — על פי הקב"ה וע"פ

and by the word of the Holy One blessed be He the word of by traveling they were three by the word of saying you

משה וע"פ החצוצרות ברייתא דמל"ה פי"ג :

chapter thirteen of Melech HaMishkan Boraitha the trumpets and by the word of Moshe

רש"י

מקשה. מן העשת תעשה בהקשת הקנָס:

the hammer with the beating of you shall make the block from beaten work

פסוק יב

וְתִקְעוּ בָהֶן וְנוֹעְדוּ אֵלַיְךָ כָּל הָעֵדָה אֶל פֶּתַח אֹהֶל
the Tent of the entrance of to the congregation all to you and they shall assemble with them And they shall blow

מוֹעֵד:

Meeting

רש"י

וּתְקֹעוּ בָהֶן. בְּשִׁתִּיהֶן, וְהוּא סִמֵּן לְמִקְרָא הָעֵדָה, שֶׁנֶּאֱמַר
as it is said the congregation for summoning is a sign and this with both of them with them And they shall blow

"וְנוֹעְדוּ אֵלַיְךָ כָּל הָעֵדָה אֶל פֶּתַח אֹהֶל מוֹעֵד":
Meeting the Tent of the entrance of to the congregation all unto you and they shall assemble

פסוק יג

וְאִם בְּאַחַת יִתְקַעוּ וְנוֹעְדוּ אֵלַיְךָ הַנְּשִׂאִים רָאשֵׁי אֲלָפֵי יִשְׂרָאֵל:
Yisrael the thousands of heads of the chieftains to you then shall assemble they blow with one And if

רש"י

וְאִם בְּאַחַת יִתְקַעוּ. הוּא סִמֵּן לְמִקְרָא הַנְּשִׂאִים, שֶׁנֶּאֱמַר "וְנוֹעְדוּ אֵלַיְךָ
to you "then shall gather as it is said the princes for summoning is a sign it they blow with one And if

הַנְּשִׂאִים", וְאִם הֵן יַעֲיִדְתָּן אֶל פֶּתַח אֹהֶל מוֹעֵד, וּמִגִּזְרָה שְׁוֶה הוּא
it equal and from a decree Meeting the Tent of the entrance of was to their meeting place they And also the princes"

בָּא בְּסִפְרֵי:
in the Sifrei comes

פסוק יד

וְתִקְעֶתֶם תְּרוּעָה וְנִסְעוּ הַמַּחֲנֹת הַחֲנִים קִדְמָה:
eastward that are encamped the camps and they shall journey a short blast and you shall blow

רש"י

וּתְקַעְתֶּם תְּרוּעָה. סִמֵּן מַסַּע הַמַּחֲנֹת תְּקִיעַת תְּרוּעָה וְתִקְיָעָה, כִּף הוּא
it so and a Tekiah a Teruah is a Tekiah the camps for the journey of the signal an alarm And you shall blow

נִדְרָשׁ בְּסִפְרֵי מִן הַמִּקְרָאוֹת הַיְתָרִים:
that are redundant the verses from in the Sifrei is expounded

פסוק טו

וְתִקְעֶתֶם תְּרוּעָה שֵׁנִית וְנִסְעוּ הַמַּחֲנֹת הַחֲנִים תִּימָנָה
to the south that are encamped the camps and they shall journey a second time a teruah-blast and you shall blow

תְּרוּעָה יִתְקַעוּ לְמַסְעֵיהֶם:
for their journeys they shall blow a teruah-blast

פסוק טז

וּבִהְקֵהִיל אֶת הַקֹּהֵל תִּתְקְעוּ וְלֹא תִרְיעוּ:

sound a alarm and not you shall blow the congregation — And when assembling

רש"י

וּבִהְקֵהִיל אֶת הַקֹּהֵל וּגו'. לְפִי שֶׁהוּא אֹמֵר "וְהָיוּ לָךְ לְמִקְרָא הָעֵדָה

the assembly for calling for you "And they shall be says that He Because etc. the congregation — And when gathering

וּלְמַסַּע אֶת הַמַּחֲנוֹת", מֶה מִקְרָא הָעֵדָה תֹּקֵעַ כָּב' כַּהֲנִים וּבִשְׂתִיָּהֶם —

and with both of them priests with two he blows the assembly calling just as the camps" — and for journeying

שֶׁנֶּאֱמַר "וְתִקְעוּ בָהֶן" וּגו' — אִם מַסַּע הַמַּחֲנוֹת בִּשְׂתִיָּהֶם, יָכוֹל מֶה

just as I might think is with both of them the camps journeying of so too etc. with them" "And they shall blow as it is said

מַסַּע הַמַּחֲנוֹת תֹּקֵעַ וּמִרְיעַ וְתֹקֵעַ, אִם מִקְרָא הָעֵדָה תֹּקֵעַ

he blows a Tékiah the assembly calling so too and blows a Tékiah and blows a Tèruah he blows a Tékiah the camps journeying of

וּמִרְיעַ וְתֹקֵעַ — וּמַעֲתָה אֵין חֲלוּק בֵּין מִקְרָא הָעֵדָה לְמַסַּע

to journeying of the assembly calling between difference there is no and from now and blows a Tékiah and blows a Tèruah

אֶת הַמַּחֲנוֹת — ת"ל "וּבִהְקֵהִיל אֶת הַקֹּהֵל" וּגו', לֹאִמַר שֶׁאֵין תְּרוּעָה

Tèruah that there is no to say etc. the congregation" — "And when gathering Scripture teaches the camps —

לְמִקְרָא הָעֵדָה, וְהוּא הַדִּין לְנָשִׂאִים, הֲרִי סִימָן לְשְׁלֹשָׁתָם, מִקְרָא הָעֵדָה

the assembly calling for the three of them a signal behold for the princes the rule and this is the assembly for calling

בִּשְׂתֵּים וְשֶׁל נָשִׂאִים בְּאַחַת — זֶז וְזֶז אֵין בָּהֶם תְּרוּעָה — וּמַסַּע

and journeying of Tèruah in them have no and this and this with one the princes and that of with two

הַמַּחֲנוֹת בִּשְׂתֵּים ע"פ? תְּרוּעָה וְתִקְיעָה סִפְרֵי :

Sifrei and Tékiah Tèruah by means of with two the camps

פסוק יז

וּבְנֵי אַהֲרֹן הַכֹּהֲנִים יִתְקְעוּ בַּחֲצָצְרוֹת וְהָיוּ לָכֶם לְחֻקֵּת עוֹלָם

eternity as a statute of for you and they shall be with the trumpets shall blow the Kohanim Aharon And the sons of

לְדֹרֹתֵיכֶם:

for your generations

רש"י

וּבְנֵי אַהֲרֹן ... יִתְקְעוּ. בַּמִּקְרָאוֹת וּבַמַּסָּעוֹת הֵלֵלוּ:

these and at the journeys at the assemblies shall blow Aaron And the sons of

פסוק יח

וְכִי תִבְאוּ מִלְחָמָה בְּאֶרְצְכֶם עַל הַצָּר הַצָּר אֶתְכֶם וַהֲרַעְתֶּם

and you shall blow you who oppresses the oppressor against in your land to war you go And when

בַּחֲצָצְרוֹת וְנִזְכַּרְתֶּם לִפְנֵי יְהוָה אֱלֹהֵיכֶם וְנוֹשַׁעְתֶּם מֵאִיְבֵיכֶם:

from your enemies and you will be saved your God Hashem before and you will be with the trumpets remembered

פסוק יט

וּבְיוֹם שִׂמְחַתְכֶם וּבְמוֹעֲדֵיכֶם וּבְרֵאשֵׁי וְחֳדָשֵׁיכֶם וּתְקַעְתֶּם
 and you shall blow your months and on the beginnings and on your festivals your rejoicing And on the day of
 of

בַּחֲצֹצְרֹת עַל עֲלִיתֵיכֶם וְעַל זִבְחֵי שְׁלָמֵיכֶם וְהָיוּ לָכֶם
 for you and they shall be your peace offerings the sacrifices of and over your burnt offerings over with the trumpets

לְזִכְרוֹן לִפְנֵי אֱלֹהֵיכֶם אֲנִי יְהוָה אֱלֹהֵיכֶם:
 your God Hashem I am your God before as a remembrance

רש"י

עַל עֲלִיתֵיכֶם. בְּקָרְבָּן צָבוּר הַפְּתוּב מְדַבֵּר עֲרֵכִין י"א :
 eleven Arakhin speaks the Scripture the community of an offering of your burnt offerings Over

רש"י

אֲנִי ה' אֱלֹהֵיכֶם. מִכָּאן לְמַדְנוּ מִלְכִּיּוֹת עִם זִכְרוֹנוֹת וְשׁוּפָרוֹת, שֶׁנֶּאֱמַר
 as it is said and verses of Shofars verses of Remembrance with verses of Kingship we learned from here your God Hashem I am
 — "וּתְקַעְתֶּם" — זֶה שׁוּפָרוֹת, "לְזִכְרוֹן" — זֶה זִכְרוֹנוֹת, "אֲנִי ה' אֱלֹהֵיכֶם" —
 your God Hashem I am verses of Remembrance this is for a remembrance verses of Shofars this is and you shall blow

זֶה מִלְכִּיּוֹת וְכו' ספרי :
 Sifrei and so on verses of Kingship this is

CHAPTER SUMMARY

The aliyah details the precise manner in which the Bnei Yisrael camped and journeyed solely by the word of Hashem, as indicated by the movement of the cloud of glory. It then introduces the mitzvah of the silver trumpets, outlining the specific blowing patterns—tekiah and teruah—used to gather the congregation, assemble the leaders, and signal the camps to travel. Finally, the Torah establishes that these trumpets are to be blown by the Kohanim during times of war to invoke Hashem's salvation, as well as on joyous occasions, festivals, and Rosh Chodesh over the communal sacrifices as a remembrance before Hashem.

Think about the incredible emunah of our ancestors in the midbar. Sometimes they would travel for days, exhausted, and finally set up camp, only for the cloud to lift the very next morning. Other times, they were ready to move, but the cloud lingered for a whole year, forcing them to wait. Yet, the Torah praises them because they moved only 'al pi Hashem'—solely at the word of Hashem. They surrendered their own schedules, their own plans, and their own comfort to the divine will.

In our own lives, we often experience this same spiritual tension. We make plans, we set timelines for our careers, our shidduchim, or our personal goals, and then Hashem changes the direction. A door closes, a delay happens, or we are suddenly forced to move before we feel ready. The yetzer hara wants us to become frustrated and lose our peace of mind. But the real avodah of a Yid is to realize that these unexpected stops and sudden starts are not accidents. They are the cloud of Hashem guiding our personal journey.

Whether you are currently in a period of waiting where nothing seems to be moving, or in a chaotic rush of sudden change, remember that both are 'al pi Hashem.' When we accept His timing with love and bitachon, we turn our daily struggles into a holy service, just like the Kohanim blowing the trumpets to signal the camp.

Today, when something in your schedule does not go as planned, take a deep breath, smile, and say to yourself: 'This delay is also from Hashem; I am exactly where He wants me to be right now.'