

חומש עם רש"י • בְּהַעֲלֹתָהּ • שְׁבִיעִי

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

BEHA'ALOTCHA • 7TH ALIYAH

CHAPTER PREVIEW

In this final aliyah of Parshas Beha'alotcha, we learn about the tragic aftermath of the people's lust for meat and the severe plague that struck them at Kibros Hattaavah. Hashem sent a wind that brought an overwhelming abundance of quail, but their improper craving brought His anger upon them, leading to the burial of those who lusted before the camp journeyed onward to Chatzeros.

We then learn about the painful episode where Miriam and Aaron spoke about their brother Moshe Rabbeinu regarding his separation from his wife. Hashem immediately intervened to defend the honor of His most faithful servant, emphasizing Moshe's unparalleled level of prophecy and his supreme humility, which stood far above any other person on earth.

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

פסוק א

Pasuk 1

וַיֵּאסֶף מֹשֶׁה אֶל הַמִּחֲנֶה הוּא וְזִקְנֵי יִשְׂרָאֵל:

Yisrael and the elders of he the camp to Moshe And he gathered

רש"י

וַיֵּאסֶף מֹשֶׁה. מִפֶּתַח אֹהֶל מוֹעֵד:

Meeting the Tent of from the entrance of Moshe And gathered

רש"י

אֵל הַמִּחֲנֶה. נִכְנסוּ אִישׁ לְאֹהֱלוֹ:

to his tent each man they entered the camp into

רש"י

וַיֵּאסֶף. לְשׁוֹן כְּנִיסָה אֶל הַבַּיִת, כְּמוֹ "וַיֵּאסְפוּ אֵל תוֹךְ בֵּיתְךָ" דְּבָרִים

Devarim your house the midst of into and you shall gather it as in the house to bringing in is an expression of And he gathered

כֹּה, ב , וְאָב לְכֻלָּם "וַיִּצְבֹּר וְלֹא יָדַע מִי אִסְפָּם" תַּהֲלִים לֹט, ז , מִלְּמַד

this teaches 7 39 Tehillim will gather them who does he know and not he heaps up of them all and the father 2 22

שֶׁלֹּא הֵבִיא עֲלֵיהֶם פְּרַעְנוֹת עַד שֶׁנִּכְנסוּ הַצְדִּיקִים אִישׁ לְאֹהֱלוֹ סִפְרֵי :

Sifrei to his tent each man the righteous men that entered until punishment upon them did He bring that not

פסוק ב

Pasuk 2

וְרוּחַ נֹסַע מֵאֵת יְהוָה וַיִּגָּז שְׁלֹמִים מִן הַיָּם וַיִּטֹּשׁ עַל הַמִּחֲנֶה

the camp over and it spread the sea from quail and it swept Hashem from journeyed And a wind

כְּדֶרֶךְ יוֹם כֹּה וּכְדֶרֶךְ יוֹם כֹּה סְבִיבוֹת הַמַּחֲנֶה וּכְאֲמַתִּים עַל

upon and about two cubits the camp all around there a day and like a journey of here a day like a journey of

פְּנֵי הָאָרֶץ:

the earth the face of

רש"י

וַיִּגְזַר וַיִּפְרֹחַ, וְכֵן "כִּי גָז חֵישׁ" תַּהֲלִילִים צ', וְכֵן "נִגְזָז" וְעָכָר

and it shall pass away they shall fly off and so 90 Tehillim quickly it flies away for and so and he blew and he caused to fly

נחום א':

1 Nachum

רש"י

וַיִּשָּׁט. וַיִּפְשֹׁט, כְּמוֹ "וְהִנֵּה נִטְשִׁים עַל פְּנֵי כָּל הָאָרֶץ" שְׁמוּאֵל א ל',

chapter 30 Aleph Shmuel the earth all the face of upon spread out and behold like and he spread and he spread

"וְנִטְשֵׁתִיךָ הַמִּדְבָּרָה" יְחִזְקֵאל כ"ט :

chapter 29 Yechezkel into the wilderness and I will cast you

רש"י

וּכְאֲמַתִּים. פּוֹרְחוֹת בְּגִבָּה, עַד שָׁחַן כִּנְגֵּד לְבוֹ שֶׁל אָדָם, כְּדֵי שֶׁלֹּא

that not in order a man of the heart opposite that they were until at a height they were flying And about two cubits

יְהֵא טוֹרַח בְּאַסִּיפָתָן לֹא לְהִגָּבִיהָ וְלֹא לְשַׁחוֹת סִפְרֵי :

Sifrei to bend down nor to stretch upwards neither in gathering them trouble there should be

פסוק ג

Pasuk 3

וַיָּקָם הָעָם כָּל הַיּוֹם הַהוּא וְכָל הַלַּיְלָה וְכָל יוֹם הַמָּחָרָת וַיֵּאָסְפוּ

and they gathered the morrow the day of and all the night and all that the day all the people And arose

אֶת הַשָּׁלוּ הַמְּמַעִיט אָסַף עֲשָׂרָה חֲמֵרִים וַיִּשְׁטְחוּ לָהֶם שְׁטוֹחַ

a spreading for themselves and they spread homers ten gathered the one gathering least the quail —

סְבִיבוֹת הַמַּחֲנֶה:

the camp all around

רש"י

הַמְּמַעִיט. מִי שְׁאוּסָף פָּחוֹת מִכָּלָם, הָעֲצֵלִים וְהַחֲגֹרִים, אָסַף עֲשָׂרָה חֲמֵרִים

homers ten gathered and the lame the indolent than all of them less that gathered who the one who gathered least

שם :

there

רש"י

וַיִּשְׁטְחוּ. עָשׂוּ אוֹתָן מִשְׁטִּיחִין מִשְׁטִּיחִין שֵׁם :

there upon layers into layers them they made And they spread

פסוק ד

הַבָּשָׂר עוֹדְנוּ בֵּין שְׁנֵיהֶם טָרַם יִכָּרֵת וְאֵף יְהוָה חָרָה בָּעָם
 against the people flared Hashem and the anger of it was chewed before their teeth between was still The meat
 וַיִּךְ יְהוָה בָּעָם מִכָּה רַבָּה מְאֹד:
 very severe a plague among the people Hashem and struck

רש"י

טַרַם יִכָּרֵת. כְּתִרְגוּמוֹ "עַד לֹא פָסַק"; ד"א, אֵינוֹ מְסַפֵּיק לְפָסְקוֹ בְּשִׁנּוֹ
 with his teeth to bite it have time he does not another explanation it ceased" not "until like its translation it was cut off Before
 עַד שֶׁנִּשְׁמָתוֹ יוֹצֵאָה:
 departs that his soul before

פסוק ה

וַיִּקְרָא אֶת שֵׁם הַמָּקוֹם הַהוּא קְבֵרוֹת הַתְּאֵוָה כִּי שָׁם קָבְרוּ אֶת
 — they buried there because Hata'avah Kivros that the place the name of — And he called
 הָעָם הַמִּתְאֵוִים:
 who craved the people

פסוק ו

מִקְבָּרוֹת הַתְּאֵוָה נִסְעוּ הָעָם חֲצֵרוֹת וַיְהִיו בְּחֲצֵרוֹת:
 in Chatzeros and they were to Chatzeros the people journeyed the craving From the graves of

פסוק ז

וַתִּדְבֹּר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה עַל אֲדוֹת הָאִשָּׁה הַכֹּשִׁית אֲשֶׁר לָקַח כִּי
 for he married whom the Cushite the woman account of on against Moshe and Aaron Miriam And she spoke
 אִשָּׁה כֹּשִׁית לָקַח:
 he married Cushite a woman

רש"י

וּתְדַבֵּר. אֵין דְּבוּר בְּכָל מָקוֹם אֶלָּא לְשׁוֹן קָשָׁה, וְכֵן הוּא אוֹמֵר "דְּבַר הָאִישׁ
 the man spoke says it and so harshness a language of except place in every speaking there is no And she spoke
 אֲדֹנִי הָאָרֶץ אֲתֵנוּ קְשׁוֹת" בְּרֹאשִׁית מ"ב, וְאֵין אֲמִירָה בְּכָל מָקוֹם אֶלָּא לְשׁוֹן
 a language of except place in every saying and there is no 42 Bereishis roughly with us the land the lord of
 תַּחֲנוּנִים, וְכֵן הוּא אוֹמֵר "וַיֹּאמֶר אֵל נָא אַחֵי תִרְעוּ" בְּרֹאשִׁית י"ט, "וַיֹּאמֶר
 and He said 19 Bereishis doevil my brothers please do not and he said says it and so supplication
 שְׁמָעוּ נָא דְבָרִי" פְּסוּק ו, כָּל נָא לְשׁוֹן בְּקָשָׁה סְפָרִי:
 Sifrei request is an expression of please every 6 verse My words please hear

רש"י

ותדבר מרים ואהרן. היא פתחה בדבור תחלה, לפיכך הקדימה הכתוב,

the verse placed her first therefore first with the speaking opened she and Aaron Miriam And she spoke

ומנין היתה יודעת מרים שפרש משה מן האשה? רבי נתן אומר מרים היתה

was Miriam says Natan Rabbi the woman from Moshe that separated Miriam knowing was she and from where

בצד צפורה בשעה שנאמר למשה אלדד ומידד מתנבאים במחנה, כיון ששמעה

that she heard once in the camp are prophesying and Medad Eldad to Moshe that it was told at the hour Zipporah beside

צפורה, אמרה אוי לנשותיהן של אלו אם הם נזקקים לנבואה, שיהיו פורשין

be separating for they will for prophecy are needed they if these of to the wives woe she said Zipporah

מנשותיהן כדרך שפרש בעלי ממני, ומשם ידעה מרים והגידה לאהרן; ומה

and what to Aaron and she told Miriam knew and from there from me my husband that separated just as from their wives

מרים שלא נתפונה לגנותו כך נענשה, קל וחומר למספר

for one who speaks the more so how much was punished thus for his disparagement intend who did not Miriam

בגנותו של חברו ספרי :

Sifrei his fellow of in the disparagement

רש"י

האשה הכשית. מגיד שהכל מודים בנפיה כשם שהכל מודים בשחרותו של

of to the blackness agreed that everyone just as to her beauty agreed that everyone teaches the Cushite The woman

כושית שם :

there a Cushite

רש"י

כושית. בגימטריא יפת מראה:

appearance of beautiful in gematria Cushite

רש"י

על אדות האשה. על אדות גרושיה:

her divorce the matter of because of the woman account of On

רש"י

כי אשה כשית לקח. מה ת"ל? אלא יש לה אשה נאה בנפיה ואין

and not in her beauty beautiful a woman to you there is but does the teaching say what he married Cushite a woman for

נאה במעשיה, במעשיה ולא בנפיה, אבל זאת נאה בכל:

in everything was beautiful this one but in her beauty and not in her deeds in her deeds beautiful

רש"י

האשה הכשית. על שם נזיה נקראת כושית, כאדם הקורא את בנו נאה

handsome his son — who calls like a person Cushite she was called her beauty account of on the Cushite The woman

כושית, כדי שלא תשלט בו עין רעה:

evil an eye over him will rule that not in order Cushite

רש"י

כי אשה כשית לקח. ועתה גרשה:

he divorced her and now he had married Cushite a woman for

וַיֹּאמְרוּ הֲרֹק אִךְ בְּמֹשֶׁה דִּבֶּר יְהוָה הֲלֹא גַם בָּנוּ דִּבֶּר וַיִּשְׁמַע
and heard He spoke through us also is it not Hashem spoke through Moshe indeed Is it only And they said

יְהוָה:

Hashem

רש"י

הֲרֹק אִךְ. עִמּוֹ לְבַדּוֹ דִּבֶּר ה':

Hashem has spoken alone with him indeed Is it only

רש"י

הֲלֹא גַם בָּנוּ. וְלֹא פִּרְשָׁנוּ מִדֶּרֶךְ אֶרֶץ סִפְרֵי:

Sifrei the earth from the way of did we separate and not with us also Is it not

וְהָאִישׁ מֹשֶׁה עָנּוּ עָנְיוֹ מְאֹד מִכָּל הָאָדָם אֲשֶׁר עַל פְּנֵי הָאֲדָמָה:
the earth the face of upon who the men more than all very exceedingly was humble Moshe And the man

רש"י

עָנּוּ. שָׁפָל וְסָבֵל:

and patient lowly humble

וַיֹּאמֶר יְהוָה פְּתָאֵם אֶל מֹשֶׁה וְאֶל אַהֲרֹן וְאֶל מִרְיָם צֵאוּ שְׁלֹשְׁתֶּכֶם אֶל
to the three of you go out Miryam and to Aharon and to Moshe to suddenly Hashem And He said

אֶהְל מוֹעֵד וַיֵּצְאוּ שְׁלֹשֶׁתָם:

the three of them and they went out Meeting the Tent of

רש"י

פְּתָאֵם. נִגְלָה עֲלֵיהֶם פְּתָאֵם וְהֵם טְמֵאִין בְּדֶרֶךְ אֶרֶץ, וְהָיוּ צוֹעֲקִים

crying out and they were the earth in the way of were unclean and they suddenly to them He revealed Himself Suddenly

"מִים מִים" לְהוֹדִיעֵם שִׁיפָה עָשָׂה מֹשֶׁה שִׁפְרָשׁ מִן הָאִשָּׁה, מֵאַחֵר שֶׁנִּגְלִית עָלָיו

upon him that reveals itself since the wife from who separated Moshe did that well to inform them water water

שְׂכִינָה תְּדִיר וְאִין עֵת קְבוּעָה לְדַבּוּר עִי יִלְקוּט:

Yalkut see for the communication fixed time and there is no regularly the Shechinah

רש"י

צֵאוּ שְׁלֹשְׁתֶּכֶם. מִגִּיד שֶׁשְׁלֹשֶׁתָן נִקְרְאוּ בְּדַבּוּר אֶחָד מֵה שְׂאֵי אֶפְשָׁר לִפֹּה

for the mouth possible is not which one in an utterance were called that all three of them this tells you three go out

לומר וְלֵאזֹן לְשִׁמְעַ סִּפְרֵי:

Sifrei to hear and for the ear to say

וַיֵּרֶד יְהוָה בְּעַמּוּד עָנָן וַיַּעֲמֵד פֶּתַח הָאֹהֶל וַיִּקְרָא אֶהֱרֹן וּמִרְיָם
and Miriam Aharon and called the Tent at the entrance of and stood cloud in a pillar of Hashem And descended

וַיֵּצְאוּ שְׁנֵיהֶם:
both of them and they went out

רש"י

בעמוד ענן. יצא יחידי שלא כמדת בשר ודם, מלך בשר ודם
and blood flesh a king of and blood flesh like the manner of not alone He went out cloud In the column of
פְּשִׁיּוּצָא לְמִלְחָמָה יוֹצֵא בְּאֶכְלוּסִים וּכְשִׁיּוּצָא לְשָׁלוֹם יוֹצֵא בְּמוֹעָטִין,
with few he goes out for peace and when he goes out with troops he goes out to war when he goes out
ומדת הקב"ה יוצא לְמִלְחָמָה יְחִידִי, שֶׁנֶּאֱמַר "אִישׁ מִלְחָמָה" שְׁמוֹת
Shemos war a man of as it is said alone to war He goes out the Holy One blessed be but the manner of He
ט"ו, וַיֵּצֵא לְשָׁלוֹם בְּאֶכְלוּסִין, שֶׁנֶּאֱמַר תְּהִלִּים ס"ח "רֶכֶב אֱלֹהִים
God The chariots of 68 Tehillim as it is said with hosts for peace and He goes out 15
רַבְתֵּם אֵלֶּי שֶׁנֶּאֱמַר ספרי:
Sifrei peaceful angels thousands of are twenty thousand

רש"י

וַיִּקְרָא אֶהֱרֹן וּמִרְיָם. שִׁיְהִיו נִמְשָׁכִין וַיּוֹצֵאִין מִן הַחֲצֵר לְקִרְיַת הַדְּבָר:
the Divine Speech towards the courtyard from and go out be drawn that they should and Miriam Aaron And He called

רש"י

וַיֵּצְאוּ שְׁנֵיהֶם. וּמִפְּנֵי מָה מִשְׁכֵּן וְהִפְרִישׁ מִמֶּשֶׁה? לְפִי שְׂאוּמֵרִים
that we say because from Moshe and separate them did He draw them what and because of both of them And they went out
מִקְצַת שִׁבְחוֹ שֶׁל אָדָם בְּפָנָיו וְכָלֹ שֶׁלֹּא בְּפָנָיו, וְכֵן מָצִינוּ בְּנֹחַ, שֶׁלֹּא
not by Noach we found and so in his presence not and all of it in his presence a man of the praise a part of
בְּפָנָיו נֶאֱמַר "אִישׁ צַדִּיק תָּמִים" בְּרַאשִׁית ו', וּבְפָנָיו נֶאֱמַר "כִּי אֲתָּה
you for it is said and in his presence chapter 6 Bereishis wholehearted righteous a man it is said in his presence
רָאִיתִי צַדִּיק לְפָנַי שֶׁם ז' ; ד"א, שֶׁלֹּא יִשְׁמַע בְּנִיפְתּוֹ שֶׁל אֶהֱרֹן
Aharon of the reprimand he should hear so that not another explanation chapter 7 there before Me righteous I have seen
ספרי:
Sifrei

וַיֹּאמֶר שְׁמְעוּ נָא דְבָרֵי אִם יִהְיֶה נִבְיָאֲכֶם יְהוָה בִּמְרָאָה אֵלָיו
to him in a vision Hashem your prophet there shall be if My words please hear And He said

אֶתְּוֹדַע בְּחִלּוֹם אֲדַבֵּר בּוֹ:
with him I speak in a dream I make Myself known

רש"י

שמעו נא דברי. אין נא אלא לשון בקשה שם :
there entreaty an expression of but please there is not my words please hear

רש"י

אם יהיה נביאכם. אם יהיו לכם נביאים:
prophets to you there will be if your prophet there will be If

רש"י

ה' במראה אליו אתודע. שכינת שמי אין נגלית עליו באספקלריא
in a glass upon him reveal itself does not My Name the Shechinah of I make Myself known to him in a vision Hashem
המאירה אלא בחלום וחזיון:
and a vision in a dream but that is clear

פסוק יג

Pasuk 13

לא כן עבדי משה בכל ביתי נאמן הוא:
he is trusted My house in all Moshe is My servant so Not

פסוק יד

Pasuk 14

פה אל פה אדבר בו ומראה ולא בחידת ותמנת יהוה יביט
he beholds Hashem and the likeness of in riddles and not and clearly with him I speak mouth to mouth
ומדוע לא יראתם לדבר בעבדי כמשה:
against Moshe against My servant to speak fear did you not and why

רש"י

פה אל פה. אמרתי לו לפרש מן האשה שם, והיכן אמרתי לו? בסיני —
at Sinai to him did I say and where there the woman from to separate to him I said mouth to Mouth
"לך אמר להם שובו לכם לאהליכם ואתה פה עמד עמדי" דברים ה' :
5 Devarim with Me stand here and you to your tents for yourselves return to them say Go

רש"י

ומראה ולא בחדת. מראה זה מראה דבור, שאני מפרש לו דבורי
My communication to him explain that I communication the appearance of this vision in riddles and not And in a vision
במראית פנים שבו, ואיני סותמו לו בחידות, כענין שנאמר ליחזקאל
to Yechezkel that is said like the matter in riddles for him obscure it and I do not of it of face in the appearance
יחזקאל י"ז, "חוד חידה" וגו'; כול מראה שכינה? ת"ל שמות
Shemos the Torah teaches the Shechinah the appearance of one might think etcetera a riddle put forth seventeen Yechezkel
ל"ג, "לא תוכל לראת את פני" ספרי :
Sifrei My face — to see be able you cannot thirty-three

רש"י

ותמנת ה' יביט. זה מראה אחרים, כענין שנאמר שמות ל"ג ,
33 Shemos that it is said like the matter the back the sight of this he did behold Hashem and the similitude of

"וְרֵאִיתָ אֶת אַחֲרִי" ספרי :

Sifrei My back — and you shall see

רש"י

בַּעֲבָדִי בַּמֶּשֶׁה. אֵינוֹ אֹמֵר בַּעֲבָדִי מֹשֶׁה, אֲלָא בַּעֲבָדִי בַּמֶּשֶׁה —
against Moshe against My servant but rather Moshe against My servant say It does not against Moshe Against My servant

בַּעֲבָדִי אַע"פ שֶׁאֵינוֹ מֹשֶׁה, בַּמֶּשֶׁה אֶפְלוֹ אֵינוֹ עַבְדִּי כְּדֹאֵי הָיִיתָם
you should have worthy My servant he is not even if against Moshe Moshe that he is not even though against My servant

לִירוֹא מִפְּנֵיו, וְכָל שֹׁכֵן שֶׁהוּא עַבְדִּי, וְעַבְדֵּי מֶלֶךְ מֶלֶךְ, וְהָיָה לָכֶם לֹמֵר
to say for you and it was is a king a king and the servant of My servant that he is more so and how much before him feared

אֵין הַמֶּלֶךְ אוֹהֵבֵי חַנּוּם, וְאִם תֹּאמְרוּ אֵינִי מְכִיר בְּמַעֲשָׁיו — זֶה קָשָׁה מִן הָרִאשׁוֹנָה
the first than is worse this his deeds know I do not you will say and if for nothing love him the King does not

שם :

there

פסוק טו

Pasuk 15

וַיֵּחָר אֵף יְהוָה בָּם וַיֵּלֶךְ:

and He departed against them Hashem the wrath of And flared

רש"י

וַיֵּחָר אֵף ה' בָּם וַיֵּלֶךְ. מֵאַחֵר שֶׁהוֹדִיעָם סְרַחוֹנָם גָּזַר עֲלֵיהֶם
upon them He decreed their offense that He informed them of after and He went against them Hashem the wrath of And glowed

נְדוּי, קָ"ו לְכַשֵּׁר נָדָם, שֶׁלֹּא יִכְעַס עַל חֲבֵרוֹ עַד שִׁוִּי־עֵצוֹ
that he informs him of until his fellow against should he display anger that not and blood for flesh all the more so excommunication

סְרַחוֹנוֹ ספרי :

Sifrei his offense

פסוק טז

Pasuk 16

וַהֲעֵנָּן סָר מֵעַל הָאֹהֶל וְהִנֵּה מִרְיָם מְצֻרֶת כַּשָּׁלָג וַיָּפֹן
and turned like snow was afflicted with Miriam and behold the Tent from upon departed And the cloud
tzaraas

אַהֲרֹן אֶל מִרְיָם וְהִנֵּה מְצֻרֶת:

she was afflicted with and behold Miriam to Aharon
tzaraas

רש"י

וַהֲעֵנָּן סָר. וְאַחַ"כַּ וְהִנֵּה מִרְיָם מְצֻרֶת כַּשָּׁלָג, מְשָׁל לְמֶלֶךְ שֶׁאָמַר לְפִדְגוּג,
to a tutor who said to a king A parable like snow was leprous Miriam and behold and afterwards departed And the cloud

רִידָה אֶת בְּנִי, אֲבָל לֹא תִרְדְּנִי עַד שֶׁאֶלֶף מֵאֲצִלָּהּ, שְׂרַחֲמִי עָלָיו שֵׁם :
there is upon him because my mercy from you that I go until chastise him do not but my son — Chastise

פסוק יז

וַיֹּאמֶר אֶהְרֹן אֶל מֹשֶׁה בִּי אֲדֹנָי אֵל נָא תִשֶׁת עָלֵינוּ חַטָּאת אֲשֶׁר

that sin upon us place please do not my lord please Moshe to Aharon And said

נוֹאֲלָנוּ וְאֲשֶׁר חָטֵאנוּ:

we sinned and that we acted foolishly

רש"י

נואלנו. כְּתַרְגוּמוֹ, לְשׁוֹן אָוִיל:

a fool an expression of like its translation we have acted foolishly

פסוק יח

אֵל נָא תְהִי כַּמֶּת אֲשֶׁר בָּצֵאתוֹ מִרְחֶם אִמּוֹ וַיֵּאָכֵל חֲצִי

half of and is consumed its mother from the womb of in its coming out which like the dead she be please let not

בְּשָׂרוֹ:

its flesh

רש"י

אֵל נָא תְהִי. אַחֲוֵיתֵנוּ זֶה:

this our sister let be please Do not

רש"י

כַּמֶּת. שֶׁהַמְצָרֶעַ הָשׁוּב כַּמֶּת, מַה מֶּת מְטַמֵּא בְּבִיאָהּ אֵף מְצָרֶעַ

a leper so too through entering makes unclean a corpse just as like a corpse is considered for the leper As one who is dead

מְטַמֵּא בְּבִיאָהּ שָׁם:

there through entering makes unclean

רש"י

אֲשֶׁר בָּצֵאתוֹ מִרְחֶם אִמּוֹ. אֲמֵנוּ הָיָה לוֹ לֹמֵר, אֶלָּא שִׁכְנָה הַכְּתוּב,

the Scripture that modified but to say for it it was our mother his mother from the womb of in his coming out who

וְכֵן חֲצִי בְשָׂרוֹ, חֲצִי בְשָׂרֵנוּ הָיָה לוֹ לֹמֵר, אֶלָּא שִׁכְנָה הַכְּתוּב, מֵאַחֵר

since the Scripture that modified but to say for it it was our flesh half of his flesh half of and likewise

שִׁינְתָּהּ מִרְחֶם אִמּוֹ, הִיא לָנוּ כְּאֵלוֹ נֵאָכֵל חֲצִי בְשָׂרֵנוּ, כְּעֵנִין שֶׁנֶּאֱמַר

that is said like the matter our flesh half of is consumed as if to us she is our mother from the womb of that she came forth

"כִּי אָחִינוּ בְשָׂרֵנוּ הוּא" בְּרֵאשִׁית ל"ז, וּלְפִי מִשְׁמָעוֹ, אֵף הוּא נִרְאָה כֵּן, אֵין

it is not so appears it even its literal meaning and according to 37 Bereishis he is our flesh our brother for

רְאוּי לָאֵחַ לְהַנִּיחַ אֶת אַחֲוֹתָיו לְהִיּוֹת כַּמֶּת:

like the dead to be his sister — to leave for a brother proper

רש"י

אֲשֶׁר בָּצֵאתוֹ. מֵאַחֵר שִׁינְתָּהּ זֶה מִרְחֶם אִמּוֹ שֶׁל זֶה, שִׁישׁ כֹּחַ

power who has this one of the mother of from the womb of this one that he came out since in his coming out that

בְּיָדוֹ לְעֹזֵר וְאֵינוֹ עוֹזֵרוֹ — הֲרִי נֵאָכֵל חֲצִי בְשָׂרוֹ, שֶׁאָחִיו בְּשָׂרוֹ הוּא;

he is his flesh for his brother his flesh half of is consumed behold help him and he does not to help in his hand

ד"א, אל נא תהי כמת — אם אינך רופאה בתפלה, מי מסגירה,
 will quarantine her who with prayer heal her you do not if like a dead person she be please let not another explanation
 מי מטהרה? אני א"א לראותה, שאני קרוב ואין קרוב רואה את
 — examines relative and no am a relative since I to examine her am unable I will declare her clean who
 הנגעים, וכהן אחר אין בעולם, וזהו אשר בצאתו מרחם אמו :
 his mother from the womb of in his coming out that and this is in the world there is not other and a Kohen the leprous plagues

פסוק יט

Pasuk 19

ויצעק משה אל יהוה לאמר אל נא רפא נא לה:
 her please heal please O God saying Hashem to Moshe And cried out

רש"י

אל נא רפא נא לה. בא הכתוב ללמדך דרך ארץ, שהשואל דבר מחברו
 from his fellow a thing that one who asks conduct proper to teach you the verse comes her please heal please God
 צריך לומר שנים או שלשה דברי תחנונים וא"כ יבקש שאלותיו ספרי :
 Sifrei his requests he should request and afterwards supplication words of three or two to say needs

רש"י

לאמר. מה ת"ל ? אמר לו השיבני אם אתה מרפא אותה אם לאו עד
 until not or her are healing You whether answer me to Him he said does the teaching say what Saying
 שהשיבו ואביה ירק ירק וגו'; ראפ"ע אומר בארבעה מקומות
 places in four says Rabbi Elazar ben Azariah etc. spit had surely and if her father that He answered him
 בקש משה מלפני הקב"ה להשיבו אם יעשה שאלותיו אם לאו:
 not or his requests He will perform whether to answer him the Holy One blessed be from before Moshe requested He
 פיוצא בו, "וידבר משה לפני ה' לאמר" וגו' שמות ו' , מה ת"ל "לאמר"?
 saying does the teaching say what 6 Shemos etc. saying Hashem before Moshe and he spoke to it similar
 השיבני אם גואלם אתה אם לאו עד שהשיבו "עתה תראה" וגו', פיוצא
 similar etc. you shall see now that He answered him until not or You are redeeming them whether answer me
 בו, "וידבר משה לפני ה' לאמר יפקד ה' אלהי הרוחת לכל בשר" במדבר
 Bamidbar flesh of all the spirits God of Hashem let Him appoint saying Hashem before Moshe and he spoke to it
 כ"ז, השיבו "קח לך", פיוצא בו "ואתחנן אל ה' בעת ההוא לאמר"
 saying that at the time Hashem to and I implored to it similar for yourself take He answered him 27
 דברים ג', השיבו "רב לך" ספרי :
 Sifrei for you enough He answered him 3 Devarim

רש"י

רפא נא לה. מפני מה לא האריך משה בתפלה? שלא יהיו ישראל אומרים,
 saying Yisrael would be so that not in prayer Moshe did lengthen not what because of her please heal
 אחותו עומדת בצרה והוא עומד ומרבה בתפלה ספרי ד"א, שלא יאמרו
 would say so that not another explanation Sifrei in prayer and increases stands and he in distress stands his sister
 ישראל, בשביל אחותו הוא מאריך בתפלה אבל בשבילנו אינו מאריך בתפלה :
 in prayer lengthen he does not for our sake but in prayer lengthens he his sister for the sake of Yisrael

פסוק כ

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה וְאַבְיָה יֵרֶק יֵרֶק בְּפָנֶיהָ הֲלֹא תִכְלִם שִׁבְעַת
 seven be ashamed would she not in her face had spat spitting and if her father Moshe to Hashem And He said
 יָמִים תִּסָּגֵר שִׁבְעַת יָמִים מִחוּץ לַמַּחֲנֶה וְאַחֲרָיִם תֵּאָסֵף:
 she shall be gathered and afterwards to the camp outside days seven let her be shut days

רש"י

ואביה ירק ירק בפניה. ואם אביה הראה לה פנים זועפות, הלא תכלם
 be ashamed would she not angry a face to her showed her father and if in her face spit had surely And if her father
 שבעת ימים? מ"ן לשכינה י"ד יום, אלא דיו לָבֵא מִן
 from for that which comes it is sufficient but days fourteen for the Shechinah a kal vachomer days seven
 הדין להיות כגדון, לפיכך אף בגזיפתי תסגר שבעת ימים שם; בבא
 Bava there days seven let her be shut with My reprimand even therefore like the source to be the logical derivation
 קמא כ"ה :
 twenty-five Kamma

רש"י

ואחר תאסף. אומר אני, כל האסיפות האמורות במצרעים על שם שהוא
 that he is account of on regarding lepers that are said the gatherings all I say she shall be gathered and after
 משהלך מחוץ למחנה, וכשהוא נרפא נאסף אל המחנה, לכה כתוב בו
 regarding him it is written therefore the camp to he is gathered is healed and when he to the camp outside sent out
 אסיפה, לשון הכנסה:
 bringing in an expression of gathering

פסוק כא

וּתִסָּגֵר מִרְיָם מִחוּץ לַמַּחֲנֶה שִׁבְעַת יָמִים וְהָעָם לֹא נָסַע עַד הָאָסֵף
 the gathering in of until travel did not and the people days seven to the camp outside Miriam And was shut
 מִרְיָם:
 Miriam

רש"י

והעם לא נסע. זה הכבוד חלק לה המקום בשביל שעה אחת שנתעכבה
 that she delayed one hour because of the Omnipresent to her apportioned honor this journey did not And the people
 למשה כשהשלה ליאור, שנאמר שמות ב' "ותתצב אחתו מרחק" וגו' סוטה ט':
 9 Sotah etcetera from afar his sister And stood 2 Shemos as it is said into the river when he was cast for Moshe

פסוק כב

וְאַחֲרֵי נָסְעוּ הָעָם מִחֲצֵרוֹת וַיַּחֲנוּ בְּמִדְבַּר פָּאֲרָן:
 Paran in the wilderness of and they encamped from Chatzeros the people journeyed And after

The aliyah begins with the gathering of the quail, which quickly turned into a devastating plague of judgment at Kibros Hattaavah. After journeying to Chatzeros, Miriam spoke lashon hara about Moshe Rabbeinu, prompting Hashem to suddenly summon the siblings and clarify Moshe's unique, face-to-face relationship with the Shechinah. As a result of this speaking, Miriam was stricken with tzara'as; despite Aaron's pleas and Moshe's heartfelt, concise tefillah for her healing, Hashem decreed that she must be quarantined outside the camp for seven days, during which the entire nation lovingly waited and did not travel until she was healed and brought back.

למעשה WHAT TO TAKE HOME

My dear friend, look at the incredible contrast the Torah paints for us in this parsha. On one hand, we see the tragic end of those who ran after their physical desires at Kibroth-hattaavah. They spent days and nights frantically gathering the quail, driven by an insatiable craving, only for it to become their downfall. On the other hand, we see the beautiful, quiet humility of Moshe Rabbeinu, who did not seek honor or defend his own name when spoken against, and who immediately cried out to Hashem with a pure heart to heal his sister Miriam.

This teaches us a profound lesson about where we direct our energy. The yetzer hara wants us to believe that our happiness lies in chasing after physical cravings, gathering more and more of the 'quail' of this world. But the Torah shows us that true greatness and peace of mind come from the opposite direction—from the humility of Moshe, from stepping back, and from caring deeply for another Yid, even one who has hurt us.

When Miriam was punished, Moshe did not harbor any resentment. He did not say, 'She spoke against me, so she deserves it.' Instead, he immediately poured out his heart in a short, powerful tefillah: 'Eil na refa na lah.' This is our avodah. When someone wrongs us, or when we feel the urge to run after physical desires, we must stop, tap into our inner humility, and choose the path of chessed and tefillah for others.

Today, when you feel a strong desire to react to someone who upset you, or when you feel caught up in chasing a material craving, pause for one moment, think of Moshe Rabbeinu's humility, and say a quick, silent prayer for the well-being of another person instead.