

Behaalotecha

Numbers 8:1-12:16

**THE TARGUM OF R JONATHAN BEN
UZZIEL**

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□ Torah 1st Portion Chapter 8

- 1. The Lord spoke to Moses, saying:
- 2. Speak to Aaron and say to him: "When you light the lamps, the seven lamps shall cast their light toward the face of the menorah."
- 3. Aaron did so; he lit the lamps toward the face of the menorah, as the Lord had commanded Moses.
- 4. This was the form of the menorah: hammered work of gold, from its base to its flower it was hammered work; according to the form that the Lord had shown Moses, so did he construct the menorah.
- 5. The Lord spoke to Moses saying:
- 6. Take the Levites from among the children of Israel and cleanse them.

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- 1. And the Lord spake with Mosheh, saying:
- 2. Speak with Aharon, and say to him: At the time when thou dost kindle the lamps upon the candelabrum, (all) the seven lamps shall be alight; three on the western side, and three on the eastern side, and the seventh in the midst.
- 3. And Aharon did so; at the face of the candelabrum he lit the lamps thereof, as the Lord commanded Mosheh.
- 4. And this was the work candelabrum, which was of beaten gold, from its foundations unto its lilies, the work of the artificer, with the hammer was it wrought: according to the vision which the Lord had showed Mosheh, so did Bezalel make the candelabrum.
- 5. And the Lord spake with Mosheh, saying:
- 6. Bring, the Levites out from among the sons of Israel, and purify them.

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- 7. This is what you shall do to them so as to cleanse them: sprinkle them with cleansing water and pass a razor over all their flesh; then they shall wash their garments and cleanse themselves.
- 8. Then they shall take a young bull with its meal offering of fine flour mingled with oil. And you shall take a second young bull as a sin offering.
- 9. You shall bring the Levites in front of the Tent of Meeting, and you shall gather the entire congregation of the children of Israel.
- 10. You shall bring the Levites before the Lord, and the children of Israel shall lay their hands upon the Levites.
- 11. Then Aaron shall lift up the Levites as a waving before the Lord on behalf of the children of Israel, that they may serve in the Lord's service.

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- 7. And this shalt thou do to purify them. Sprinkle upon them the water for uncleanness through sin (*chattatha*), and let the razor pass over all their flesh, and let them wash their raiment, and wash themselves in forty saven of water.
- 8. And they shall take a young bullock, and his mincha of flour sprinkled with olive oil; and take thou a second young bullock for a sin offering.
- 9. And thou shalt bring the Levites before the tabernacle of ordinance, and gather together also all the congregation of the sons of Israel.
- 10. Thou shalt bring the Levites before the Lord, and the sons of Israel shall lay their hands upon the Levites.
- 11. And Aharon shall present the Levites, (as) an elevation before the Lord from the sons of Israel, and they shall be for the work of the service of the Lord.

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- **Torah 1st Portion Chapter 8**
- **12. The Levites shall lay their hands on the heads of the bulls, and make one as a sin offering and one as a burnt offering to the Lord, to atone for the Levites.**
- **13. You shall present the Levites before Aaron and his sons, and lift them as a waving before the Lord.**
- **14. Thus shall you set apart the Levites from the midst of the children of Israel, and the Levites shall become Mine.**

- **R JONATHAN BEN UZZIEL**
- **12. And the Levites shall lay their hands upon the head of the bullocks, and make one a sin offering and one a burnt offering before the Lord, to atone for the Levites.**
- **13. And thou shalt place the Levites before Aharon and his sons, and present them (as) an elevation before the Lord;**
- **14. and thus shalt thou separate the Levites from among the sons of Israel, that the Levites may be ministers before Me.**

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- **Torah 2nd Portion Chapter 8**
 - **15. Following this, the Levites shall come to serve in the Tent of Meeting. You shall cleanse them and lift them as a waving.**
 - **16. For they are wholly given over to Me from among the children of Israel; instead of those that open the womb all the firstborn of Israel I have taken them for Myself.**
 - **17. For all the firstborn among the children of Israel are Mine whether man or beast since the day I smote all the firstborn in the land of Egypt; I have sanctified them for Myself.**
 - **18. And I have taken the Levites instead of all the firstborn of the children of Israel.**
 - **19. I have given the Levites as a gift to Aaron and his sons from among the children of Israel, to perform the service for the children of Israel in the Tent of Meeting and to atone on behalf of the children of Israel, so that the children of Israel will not be inflicted with plague when they approach the Sanctuary.**
- **R JONATHAN BEN UZZIEL**
 - **15. And afterward the Levites may enter to fulfil the service of the tabernacle of ordinance, when thou shalt have purified them and presented them (as) an elevation;**
 - **16. for separated they are separate before Me from among the sons of Israel, instead of every one who openeth the womb; the first - born of all who are of the sons of Israel have I taken (to be) before Me.**
 - **17. For every first - born of the sons of Israel is Mine, whether of man or of beast: in the day that I slew all the first - born in the land of Mizraim, I sanctified them before Me;**
 - **18. and I have taken the Levites instead of all the first - born of the sons of Israel,**
 - **19. and have given the Levites (as) gifts unto Aharon and to his sons from among the sons of Israel, to minister the service of the children of Israel in the tabernacle of ordinance, and to atone for the children of Israel, lest there be mortality among the children of Israel at the time when they approach the sanctuary.**

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- **Torah 2nd Portion Chapter 8**
 - **20. So Moses, Aaron, and the entire congregation of Israel did [this] to the Levites; the children of Israel did [in accordance with] all that the Lord had instructed Moses regarding the Levites.**
 - **21. The Levites cleansed themselves and washed their clothes. Then Aaron lifted them as a waving before the Lord, and Aaron atoned for them to cleanse them.**
 - **22. After that, the Levites came to perform the service in the Tent of Meeting before Aaron and before his sons; they did to them just as the Lord had commanded Moses regarding the Levites.**
 - **23. The Lord spoke to Moses saying:**
- **R JONATHAN BEN UZZIEL**
 - **20. And Mosheh and Aharon and all the congregation of the Beni Israel did unto the Levites according to all that the Lord had commanded Mosheh concerning the Levites, so did the sons of Israel to them.**
 - **21. And the Levites were purified, and they washed their raiment; and Aharon presented them as an elevation before the Lord. And Aharon made atonement for them to purify them.**
 - **22. And afterward the Levites went in to fulfil their ministry in the tabernacle of ordinance, before Aharon and his sons: as the Lord had commanded Mosheh concerning the Levites, so did they unto them.**
 - **23. And the Lord spake with Mosheh, saying:**

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- **Torah 2nd Portion Chapter 8**
 - **24. This is [the rule] concerning the Levites: From the age of twenty five years and upwards, he shall enter the service to work in the Tent of Meeting.**
 - **25. From the age of fifty he shall retire from the work legion, and do no more work.**
 - **26. He shall minister with his brethren in the Tent of Meeting to keep the charge, but he shall not perform the service; thus shall you do for the Levites regarding their charge.**
- **R JONATHAN BEN UZZIEL**
 - **24. This is the instruction for the Levites who are not disqualified (profaned) by their blemishes: from one of twenty - five years and upward, he shall come, according to his company, to the service of the tabernacle of ordinance and**
 - **25. from fifty years of age he shall return from the band of the service, and serve no more.**
 - **26. Yet he may minister with his brethren at the tabernacle of ordinance in keeping the watch; but he shall not do any of the service. So shall the Levites act in their charge.**

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□ Torah 3rd Portion Chapter 9

- 1. The Lord spoke to Moses in the Sinai Desert, in the second year of their exodus from the land of Egypt, in the first month, saying:
- 2. The children of Israel shall make the Passover sacrifice in its appointed time.
- 3. On the afternoon of the fourteenth of this month, you shall make it in its appointed time; in accordance with all its statutes and all its ordinances you shall make it.
- 4. Moses spoke to the children of Israel [instructing them] to make the Passover sacrifice.
- 5. So they made the Passover sacrifice in the first month, on the afternoon fourteenth day of the month in the Sinai Desert; according to all that the Lord had commanded Moses, so did the children of Israel do.

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- 1. And the Lord spake with Mosheh in the wilderness of Sinai, in the second year from the time of their going forth from the land of Mizraim, in the first month, saying:
- 2. Let the children of Israel perform the sacrifice of the Pascha between the suns at its time.
- 3. On the fourteenth day of this month, between the suns, they shall perform it in its time; according to all its rites and all its statutes shall they do it.
- 4. And Mosheh spake with the children of Israel to perform the sacrifice of the Pascha.
- 5. They performed the Pascha, therefore, on the fourteenth day of the month, between the suns in the wilderness of Sinai; after all that the Lord had commanded Mosheh, so did the children of Israel.

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- **Torah 3rd Portion Chapter 9**
- **6. There were men who were ritually unclean [because of contact with] a dead person, and therefore could not make the Passover sacrifice on that day. So they approached Moses and Aaron on that day.**
- **7. Those men said to him, "We are ritually unclean [because of contact] with a dead person; [but] why should we be excluded so as not to bring the offering of the Lord in its appointed time, with all the children of Israel?"**

- **R JONATHAN BEN UZZIEL**
- **6. But certain men, who were unclean, having been defiled by the body of a man who had died near them suddenly; as the commandment (of the Pascha) came upon them, could not perform it on that day, which was the seventh of their uncleanness. And they came before Mosheh and Aharon on that day;**
- **7. and these men said to him, We are unclean, on account of a man who died with us: therefore we are hindered from killing the Pascha, and shedding the blood of the Lord's oblation upon the altar at its time, that we may eat its flesh, being clean, among the children of Israel.**

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- **Torah 3rd Portion Chapter 9**
- **7. Those men said to him, "We are ritually unclean [because of contact] with a dead person; [but] why should we be excluded so as not to bring the offering of the Lord in its appointed time, with all the children of Israel?"**
- **R JONATHAN BEN UZZIEL**
- **This is one of four matters of judgment brought before Mosheh the prophet, which he decided according to the Word of the Holy One: in some of which Mosheh was deliberate, because they were judgments about life; but in the others Mosheh was prompt, they being (only) judgments concerning money: but in those (the former) Mosheh said, I have not heard; that he might teach the princes of the Sanhedrin who should arise after him to be deliberate in judgements regarding life, but prompt in judgments about money; and not to be ashamed to ask counsel in things too hard for them, inasmuch as Mosheh himself, the Rabbi of Israel, had need to say, I have not yet heard. Therefore, said Mosheh to them, Wait until I have heard what will be commanded from before the Lord concerning your case.**

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- Torah 3rd Portion Chapter 9
- 7. Those men said to him, "We are ritually unclean [because of contact] with a dead person; [but] why should we be excluded so as not to bring the offering of the Lord in its appointed time, with all the children of Israel?"

- R JONATHAN BEN UZZIEL
- [JERUSALEM. This is one of four matters of judgment brought before Mosheh, in two of which Mosheh was prompt, and in two was he slower. Concerning the unclean who could not perform the Pascha in its time, and concerning the daughters of Zelophehad, was Mosheh prompt, because the [latter] judgment was about money; but concerning the blasphemer who had reviled the sacred Name, and the gatherer of wood, who wickedly profaned the Sabbath, Mosheh was deliberate, they being decisions involving life; and in them he said, I have not heard; that he might teach the judges who were to come after Mosheh to be prompt in cases of mammon, but deliberate in those of life; and not to be ashamed to say, I have not heard, because Mosheh our Rabbi himself said, I have not heard. Therefore, spake he, Arise, and listen to what the Word of the Lord will prescribe to you.]

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- **Torah 3rd Portion Chapter 9**
- **8. Moses said to them, "Wait, and I will hear what the Lord instructs concerning you."**
- **9. The Lord spoke to Moses saying:**
- **10. Speak to the children of Israel saying, Any person who becomes unclean from [contact with] the dead, or is on a distant journey, whether among you or in future generations, he shall make a Passover sacrifice for the Lord.**
- **11. In the second month, on the fourteenth day, in the afternoon, they shall make it; they shall eat it with unleavened cakes and bitter herbs.**
- **12. They shall not leave over anything from it until the next morning, and they shall not break any of its bones. They shall make it in accordance with all the statutes connected with the Passover sacrifice.**
- **R JONATHAN BEN UZZIEL**
- **8.-9. And the Lord spake with Mosheh, saying:**
- **10. Speak with the sons of Israel, saying: A man, whether young or old, when unclean by defilement from the dead, or an issue, or the leprosy, or who is hindered in the way of the world by the accidents of the night, or who shall be at a distance from the threshold of his house: if such things happen to you, or to your generations, then may he defer to perform the Pascha before the Lord.**
- **11. But in the second month, which is the month of Ijar, on the fourteenth day of the month, between the suns they shall perform it; with unleavened bread and with bitters they shall eat it.**
- **12. They shall not leave of it till the morning, and a bone in it shall not be broken; according to every instruction in the decree of the Pascha in Nisan, they shall perform it.**

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□ **Torah 3rd Portion Chapter 9**

- **13. But the man who was ritually clean and was not on a journey, yet refrained from making the Passover sacrifice, his soul shall be cut off from his people, for he did not bring the offering of the Lord in its appointed time; that person shall bear his sin.**
- **14. If a proselyte dwells with you, and he makes a Passover sacrifice to the Lord, according to the statutes of the Passover sacrifice and its ordinances he shall make it. One statute shall apply to you, to the proselyte and to the native-born citizen.**

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- **13. In the Pascha of Nisan (such persons) may eat unleavened bread, but not perform the oblation of the Pascha on account of their defilement; but in the Pascha of Ijar being purified they shall offer it. But the man who, being clean and undefiled by the way of the world, and not at a distance from the threshold of his home, neglecteth to perform the oblation of the Pascha of Nisan, that man shall be cut off from his people, because he hath not offered the Lord's oblation in its season; that man shall bear his sin.**
- **14. And if the stranger who is sojourning with you will perform the Pascha before the Lord, he shall do it after the proper manner of the Paschal decree, according to its form so shall he do it. You shall have one statute, both for the sojourner and for the native of the land.**

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- **Torah 4th Portion Chapter 9**
 - **15. On the day the Mishkan was erected, the cloud covered the Mishkan, which was a tent for the Testimony, and at evening, there was over the Mishkan like an appearance of fire, [which remained] until morning.**
 - **16. So it was always, the cloud covered it and there was an appearance of fire at night.**
 - **17. and according to the cloud's departure from over the Tent, and afterwards, the children of Israel would travel, and in the place where the cloud settled, there the children of Israel would encamp.**
 - **18. At the bidding of the Lord, the children of Israel traveled, and at the bidding of the Lord, they encamped. As long as the cloud hovered above the Mishkan, they encamped.**
 - **19. When the cloud lingered over the Mishkan for many days, the children of Israel kept the charge of the Lord and did not travel.**
- **R JONATHAN BEN UZZIEL**
 - **15. And on the day on which the tabernacle was reared the Cloud of Glory covered the Tabernacle; it overspread the Tabernacle of Testimony by day, and at evening, it was over the Tabernacle like a vision of Fire until the morning.**
 - **16. So was it continually, a Cloud of Glory covering it by day, and a vision of Fire by night.**
 - **17. And what time the Cloud of Glory was uplifted from the Tabernacle, then the children of Israel went forward; and at the place where the Cloud rested, there did the children of Israel rest.**
 - **18. By the mouth of the Word of the Lord the children of Israel went forward, and by the Word of the Lord they rested. All the days that the Cloud of Glory abode upon the Tabernacle, (so long) did they abide.**
 - **19. And if the Cloud tarried over the Tabernacle many days the children of Israel observed the watch of the Word of the Lord, and did not proceed.**

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□ **Torah 4th Portion Chapter 9**

- **20. Sometimes, the cloud remained for several days above the Mishkan; at the Lord's bidding they traveled and at the Lord's bidding they encamped.**
- **21. Sometimes the cloud remained from evening until morning, and when the cloud departed in the morning, they traveled. Or, the cloud remained for a day and a night, and when the cloud departed, they traveled.**
- **22. Whether it was for two days, a month or a year, that the cloud lingered to hover over the Mishkan, the children of Israel would encamp and not travel, and when it departed, they traveled.**
- **23. At the Lord's bidding they would encamp, and at the Lord's bidding they would travel; they kept the charge of the Lord by the word of the Lord through Moses.**

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- **20. If for the time of a number of days, suppose the seven days of the week, the Cloud of Glory was upon the Tabernacle, by the mouth of the Word of the Lord they rested, and by the mouth of the Word of the Lord they went forward.**
- **21. Or, if the Cloud of Glory (rested only) from evening until morning, and was uplifted in the morning, then went they onward; whether by day or by night, when the Cloud was lifted up they went forward;**
- **22. whether it was two days, or a month, or a year complete, while the Cloud of Glory made stay over the Tabernacle, abiding on it, the children of Israel abode, and journeyed not, and at the time of its uplifting they went forward.**
- **23. By the mouth of the Word of the Lord they encamped, and by it they journeyed; they kept the observance of the Word of the Lord, by the mouth of the Word of the Lord through Mosheh.**

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- **Torah 4th Portion Chapter 10**
- **1. The Lord spoke to Moses saying:**
- **2. Make yourself two silver trumpets; you shall make them [from a] beaten [form]; they shall be used by you to summon the congregation and to announce the departure of the camps.**
- **3. When they blow on them, the entire congregation shall assemble to you, at the entrance to the Tent of Meeting.**
- **4. If they blow one of them, the princes, the leaders of Israel's thousands, shall convene to you.**
- **5. When you blow a teruah [a series of short blasts, the camps which are encamped to the east shall travel.**
- **6. When you blow a second teruah, the camps encamped to the south shall travel; they shall blow a teruah for traveling.**
- **7. But when assembling the congregation, you shall blow a tekiah [long blast] but not a teruah.**
- **8. The descendants of Aaron, the priests, shall blow the trumpets; this shall be an eternal statute for your generations.**
- **R JONATHAN BEN UZZIEL**
- **1. And the Lord spake with Mosheh, saying:**
- **2. Make for thee, of thine, two trumpets of silver of solid material, the work of the artificer shalt thou make them; and let them be thine, with which to convoke the assembly, and for the removing of the camps.**
- **3. And thou shalt blow upon them, and bring together to thee all the congregation at the door of the tabernacle of ordinance.**
- **4. If they blow upon one (only), the princes of the heads of the thousands of Israel shall assemble to thee.**
- **5. But when you blow an alarm, then the camps which are on the east are to go forward;**
- **6. and when they blow a second alarm, the camps on the south shall go forward; they shall blow the alarm for their journeys.**
- **7. And at the time of assembling the congregation you shall blow, but not an alarm.**
- **8. The sons of Aharon, the priests only, shall blow with the trumpets, which shall be to you, for a perpetual statute for your generations.**

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□ **Torah 4th Portion Chapter 10**

- **9. If you go to war in your land against an adversary that oppresses you, you shall blow a teruah with the trumpets and be remembered before the Lord your God, and thus be saved from your enemies.**
- **10. On the days of your rejoicing, on your festivals and on your new-moon celebrations, you shall blow on the trumpets for your ascent-offerings and your peace sacrifices, and it shall be a remembrance before your God; I am the Lord your God.**

□ **R JONATHAN BEN UZZIEL**

- **9. And when you enter upon the order of the line of battle for your country, with oppressors who oppress you, then shall you blow the alarm on the trumpets, that the remembrance of you may come up for good before the Lord your God, that you may be delivered from your enemies.**
- **10. And in the day of your rejoicings, and in your solemnities, and at the beginning of your months, you shall blow with the trumpets over your burnt offerings and your consecrated victims, and they shall be for a good memorial to you before the Lord your God; for Satana shall be troubled at the sound of your jubel notes: I am the Lord your God.**

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- **Torah 5th Portion Chapter 10**
 - **11. On the twentieth of the second month in the second year, the cloud rose up from over the Tabernacle of the Testimony.**
 - **12. The children of Israel traveled on their journeys from the Sinai desert, and the cloud settled in the desert of Paran.**
 - **13. This was the first journey at God's bidding through Moses.**
 - **14. The banner of the camp of Judah's children traveled first according to their legions. Heading the legion was Nahshon the son of Amminadab.**
 - **15. Heading the legion of the tribe of the children of Issachar was Nethanel the son of Zuar.**
 - **16. Heading the legion of the tribe of the children of Zebulun was Eliab the son of Helon.**
- **R JONATHAN BEN UZZIEL**
 - **11. And it was in the second year, the second month, which is the month of Ijar, the twentieth day of the month, that the Cloud of Glory was uplifted from above the Tabernacle of Testimony;**
 - **12. and the children of Israel went forward upon their journeys from the wilderness of Sinai, and the Cloud of Glory rested in the wilderness of Pharan.**
 - **13. And they went forth at the first by the mouth of the Word of the Lord through Mosheh.**
 - **14. The standard of the camps of the Beni Jehudah went forward by their hosts, and the Rabba who was appointed over the host of the tribe of the Beni Jehudah was Nachshon bar Amminadab;**
 - **15. the Rabba of the Beni Issakar was Nethanel Dar Zuar;**
 - **16. and the Rabba of the Beni Zebulun, Eliab bar Chelon.**

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- **Torah 5th Portion Chapter 10**
 - **17. The Tabernacle was dismantled, and the sons of Gershon set out, [together] with the sons of Merari who carried the Tabernacle.**
 - **18. Then the banner of the camp of Reuben set out according to their legions. Heading its legion was Elitzur the son of Shdeur.**
 - **19. Heading the legion of the tribe of the children of Simeon was Shelumiel the son of Zurishaddai.**
 - **20. Heading the legion of the tribe of the children of Gad was Eliasaph the son of Reuel.**
 - **21. The Kohathithes, who carried the holy [equipment] set out, and they had erected the Tabernacle before they had arrived.**
 - **22. Then the banner of the camp of Ephraim set out, according to its legions. Heading its legion was Elishama the son of Amihud.**
- **R JONATHAN BEN UZZIEL**
 - **17. And the tabernacle was taken down, and the sons of Gershon and of Merari went forward, carrying the tabernacle.**
 - **18. The standard of the camps of Reuben went forward by their hosts. The Rabba set over the hosts of the tribe of the Beni Reuben was Elizur bar Shedeur;**
 - **19. the Rabba of the Beni Shemeon, Shelumiel bar Zurishaddai;**
 - **20. and the Rabba of the Beni Gad, Eljasaph bar Rehuel.**
 - **21. And the family of Kehath went forward, carrying the sanctuary; and they (the men of Gershon) reared up the tabernacle against their coming.**
 - **22. The standard of the camps of the Beni Ephraim went forward by their hosts: the Rabba set over the host of the tribe of Ephraim was Elishama bar Ammihud;**

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- **Torah 5th Portion Chapter 10**
 - **23. Heading the legion of the tribe of the children of Menasseh was Gamliel the son of Pedahzur.**
 - **24. Heading the legion of the tribe of the children of Benjamin was Abidan the son of Gidoni.**
 - **25. Then the banner of the camp of Dan set out, the collector for all the other camps, according to its legions. Heading its legion was Achiezer the son of Amishaddai.**
 - **26. Heading the legion of the tribe of the children of Asher was Pagiel the son of Ocran.**
 - **27. Heading the legion of the tribe of the children of Naphtali was Ahira the son of Enon.**
 - **28. These are the travels of the children of Israel according to their legions, and then they traveled.**
- **R JONATHAN BEN UZZIEL**
 - **23. the Rabba of that of Menasheh, Gamaliel bar Pedazur; and**
 - **24. the Rabba of Benjamin, Abidan bar Gideoni.**
 - **25. And the standard of the camps of the Beni Dan went forward, completing all the camps according to their hosts; and the Rabba set over his host was Ahiezer bar Ammishaddai;**
 - **26. the Rabba of the tribe of Asher, Pagiel bar Achran;**
 - **27. and the Rabba of the Beni Naphtali, Ahira bar Enan.**
 - **28. These are the journeys of the children of Israel by their hosts; the Cloud of Glory was lifted up from above the tabernacle, and they went forward.**

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□ **Torah 5th Portion Chapter 10**

- **29. Then Moses said to Hobab the son of Reuel the Midianite, Moses's father-in-law, We are traveling to the place about which the Lord said, I will give it to you. Come with us and we will be good to you, for the Lord has spoken of good fortune for Israel.**
- **30. He said to him, I won't go, for I will go to my land and my birthplace.**
- **31. He said, Please don't leave us, for because you are familiar with our encampments in the desert and you will be our guide.**
- **32. And if you go with us, then we will bestow on you the good which God grants us.**

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- **29. And Mosheh said unto Hobab bar Reuel the Midianite, father - in - law of Mosheh, We are journeying from hence to the place of which the Lord hath said, I will give it to you: come with us, and we will do thee good; for the Lord hath spoken to do good unto the sojourner with Israel.**
- **30. But he answered him, I will not go (with you) but to my (own) land and to my kindred will I go.**
- **31. But he said, Do not now leave us; for when we were encamped in the wilderness, thou knewest how to judge, and didst teach us the method (or business) of judgment, and thou art dear to us as the apple of our eyes.**
- **32. And it shall be that if thou wilt go on with us, with the good that the Lord shall benefit us will we benefit thee, in the division of the land.**

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- **Torah 5th Portion Chapter 10**
 - **33. They traveled a distance of three days from the mountain of the Lord, and the Ark of the Lord's covenant traveled three days ahead of them to seek for them a place to settle.**
 - **34. The cloud of the Lord was above them by day, when they traveled from the camp.**
- **R JONATHAN BEN UZZIEL**
 - **33. And they went forward from the glory of the Shekinah of the Lord had been revealed, going three days; and the Ark of the Lord's covenant went before them. Thirty and six miles it went that day; it preceded the camp of Israel, going three days, to provide for them a place to encamp in.**
 - **34. And the Cloud of the Lord's Shekinah overshadowed them by day in their going out from the encampment.**
 - **And it was when the ark should go**
 - **forward, the Cloud gathered itself together and stood still, not going on, until Mosheh, standing in prayer,**
 - **prayed and supplicated mercy from before the Lord, and thus spake: Let the Word of the Lord be now**
 - **revealed in the power of Thy anger, that the adversaries of Thy people maybe scattered; and let not the**
 - **banner of those who hate them be uplifted before Thee. But when the ark should rest, the Cloud gathered**
 - **itself to ether and stood, but did not overspread, until Mosheh, standing in prayer, prayed and besought mercy**
 - **from before the Lord, thus speaking: Return now, Thou Word of the Lord,[1] in the**

Behaalotecha

Numbers 8:1-12:16

□ **Torah 6th Portion Chapter 10**

□ **35. So it was, whenever the ark set out, Moses would say, Arise, O Lord, may Your enemies be scattered and may those who hate You flee from You.**

□ **R JONATHAN BEN UZZIEL**

□ **35. And it was when the ark should go forward, the Cloud gathered itself together and stood still, not going on, until Mosheh, standing in prayer, prayed and supplicated mercy from before the Lord, and thus spake: Let the Word of the Lord be now revealed in the power of Thy anger, that the adversaries of Thy people maybe scattered; and let not the banner of those who hate them be uplifted before Thee.**

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Numbers 8:1-12:16

□ Torah 6th Portion Chapter 10

□ 36. And when it came to rest he would say,
Repose O Lord, among the myriads of
thousands of Israel.

□ R JONATHAN BEN UZZIEL

□ 36. But when the ark should rest, the Cloud gathered itself to ether and stood, but did not overspread, until Mosheh, standing in prayer, prayed and besought mercy from before the Lord, thus speaking: Return now, Thou Word of the Lord, in the goodness of Thy mercy, and lead Thy people Israel, and let the glory of Thy Shekinah dwell among them, and (Thy) mercy with the myriads of the house of Jakob, and with the multitudes of the thousands of Israel. [JERUSALEM. It was when the ark went forward. Mosheh stood, with bands (outstretched) in prayer, and said, Arise now, O Word of the Lord, in the power of Thy might, and let the adversaries of Thy people be scattered, and make Thine enemies flee before Thee. But when the ark rested, Mosheh lifted his hands in prayer, and said, O Word of the Lord, turn from the strength of Thy anger, and return unto us in the goodness of Thy mercy, and bless the myriads and multiply the thousands of the children of Israel.

Behaalotecha

Numbers 8:1-12:16

□ Torah 6th Portion Chapter 11

- 1. The people were looking to complain, and it was evil in the ears of the Lord. The Lord heard and His anger flared, and a fire from the Lord burned among them, consuming the extremes of the camp.
- 2. The people cried out to Moses; Moses prayed to the Lord, and the fire died down.
- 3. He named that place Tab'erah, for the fire of the Lord had burned among them there.
- 4. But the multitude among them began to have strong cravings. Then even the children of Israel once again began to cry, and they said, "Who will feed us meat?"

□ R JONATHAN BEN UZZIEL

- 1. But there were wicked men of the people, who, being discontent, devised and imagined evil before the Lord; and it was heard before the Lord, whose displeasure was moved; and a flaming fire was kindled among them from the Lord, which destroyed some of the wicked in the outskirts of the house of Dan, with whom was a graven image.
- 2. And the people cried to Mosheh to pray for them; and Mosheh did pray before the Lord, and the fire was extinguished where it was.
- 3. And he called the name of that place Enkindlement, because the flaming fire had been enkindled there from before the Lord.
- 4. And the strangers who had gathered together among them demanded with demand, and they turned and wept; and the sons of Israel said, Who will give us flesh to eat?

Behaalotecha

Numbers 8:1-12:16

□ **Torah 6th Portion Chapter 11**

- **5. We remember the fish that we ate in Egypt free of charge, the cucumbers, the watermelons, the leeks, the onions, and the garlic.**
- **6. But now, our bodies are dried out, for there is nothing at all; we have nothing but manna to look at."**
- **7. Now the manna was like coriander seed, and its appearance was like the appearance of crystal.**

□ **R JONATHAN BEN UZZIEL**

- **5. We remember the fish which we had to eat in Mizraim freely, without (being restricted by prohibitory) precept, the cucumbers and melons, the leeks, onions, and potherbs. [JERUSALEM. We remember the fish that we ate freely in Mizraim, the cucumbers and melons, leeks, onions, and potherbs.]**
- **6. But now our life is dried up; there is not anything; we see only the manna, as the pauper who looks upon a morsel (bestowed) by the hands. Alas for the people whose food is bread from the heavens!**
- **7. And so murmured they, because the manna was like coriander - seed, round, when it came down from the heavens, and when it had been sanctified its appearance was as the likeness of Bedilcha.**

Behaalotecha

Numbers 8:1-12:16

□ Torah 6th Portion Chapter 11

- 8. The people walked about and gathered it. Then they ground it in a mill or crushed it in a mortar, cooked it in a pot and made it into cakes. It had a taste like the taste of oil cake.
- 9. When the dew descended on the camp at night, the manna would descend upon it.
- 10. Moses heard the people weeping with their families, each one at the entrance to his tent. The Lord became very angry, and Moses considered it evil.
- 11. Moses said to the Lord, "Why have You treated Your servant so badly? Why have I not found favor in Your eyes that You place the burden of this entire people upon me?"

□ R JONATHAN BEN UZZIEL

- 8. And the wicked people looked about, and collected, and ground it in the mill. But he who would, bruised it in the mortar, or dressed it in the pot, or made cakes of it; and the taste of it was like the taste of cream covered with oil. [JERUSALEM. And the people were scattered abroad, and collected and ground it in mills, or crushed it in the mortar, or dressed it in the pan, and made cakes of it. And the taste of it was like the taste of pastry with honey.]
- 9. And when the dew came down on the camp by night, the manna descended upon it.
- 10. And Mosheh heard the people lamenting with their neighbours, who had gathered every man at the gate of his tent and the displeasure of the Lord was strongly moved, and in the eyes of Mosheh it was evil;
- 11. and Mosheh said before the Lord, Why hast Thou done ill with Thy servant, or I have not found mercy before Thee, that Thou shouldst have laid the toil of this people upon me?

Behaalotecha

Numbers 8:1-12:16

- **Torah 6th Portion Chapter 11**
 - **12. Did I conceive this entire people? Did I give birth to them, that You say to me, 'Carry them in your bosom as the nurse carries the suckling,' to the Land You promised their forefathers?**
 - **13. Where can I get meat to give all these people? For they are crying on me, saying, 'Give us meat to eat.'**
 - **14. Alone I cannot carry this entire people for it is too hard for me.**
 - **15. If this is the way You treat me, please kill me if I have found favor in Your eyes, so that I not see my misfortune."**
- **R JONATHAN BEN UZZIEL**
 - **12. Have I made or borne all this people as from the womb? are they my children, that Thou saidst to me in Mizraim, Bear the toil of them with thy strength, as the instructor of youth beareth, until they be carried into the land which Thou hast sworn unto their fathers? [JERUSALEM. Have I made all this people, have I begotten them, that Thou hast said to me, Carry them in thy bosom, as the nurse[2] carrieth the sucklings, unto the land which thou didst swear unto their fathers?]**
 - **13. Whence am I to find meat to give all this people? for they are cry crying to me, say saying Give us flesh that we may eat.**
 - **14. I am not able to bear all this people, for it is too weighty for me.**
 - **15. But if Thou do this with me, to leave all the labour of them upon me, let me now die with the death in which the just have repose, if I have found mercy before Thee, that I may not see mine evil. [JERUSALEM. That I may not see the evil of them who are Thy people.]**

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Numbers 8:1-12:16

□ Torah 6th Portion Chapter 11

- 16. Then the Lord said to Moses, "Assemble for Me seventy men of the elders of Israel, whom you know to be the people's elders and officers, and you shall take them to the Tent of Meeting, and they shall stand there with You.
- 17. I will come down and speak with you there, and I will increase the spirit that is upon you and bestow it upon them. Then they will bear the burden of the people with you so that you need not bear it alone.
- 18. And to the people, you shall say, 'Prepare yourselves for tomorrow and you shall eat meat, because you have cried in the ears of the Lord saying, "Who will feed us meat, for we had it better in Egypt." [Therefore,] the Lord will give you meat, and you shall eat.
- 19. You shall eat it not one day, not two days, not five days, not ten days, and not twenty days.

□ R JONATHAN BEN UZZIEL

- 16. Then spake the Lord unto Mosheh, Gather together in My name seventy righteous men of the elders of Israel, whom thou knowest to be elders of the people, and who were set over them in Mizraim, and bring them to the tabernacle to stand there with thee.
- 17. And I will be revealed in the glory of My Shekinah, and will speak with thee there, and will amplify the spirit of prophecy that is upon thee, and bestow it upon them; and they shall sustain with thee the burden of the people, that thou mayest not bear it alone.
- 18. And say thou to the people, Make ready against the morrow that you may eat flesh; because you have lamented before the Lord, saying, Who will give us flesh to eat? for it was better with us in Mizraim. The Lord therefore will give you flesh that you may eat.
- 19. You shall not eat it one day, nor two days, nor five, nor ten, nor twenty days;

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Numbers 8:1-12:16

□ Torah 6th Portion Chapter 11

- 20. But even for a full month until it comes out your nose and nauseates you. Because you have despised the Lord Who is among you, and you cried before Him, saying, "Why did we ever leave Egypt?"
- 21. Moses said, "Six hundred thousand people on foot are the people in whose midst I am, and You say, 'I will give them meat, and they will eat it for a full month'?"
- 22. If sheep and cattle were slaughtered for them, would it suffice for them? If all the fish of the sea were gathered for them, would it suffice for them?"
- 23. Then the Lord said to Moses, "Is My power limited? Now you will see if My word comes true for you or not!"
- 24. Moses went out and told the people what the Lord had said, and he assembled seventy men of the elders of the people, and stood them around the Tent.

□ R JONATHAN BEN UZZIEL

- 20. for a month of days, until the smell of it cometh forth from your nostrils, and it become a loathing to you; because you have been contemptuous against the Word of the Lord, whose glorious Shekinah dwelleth among you, and because you have wept before Him, saying, Why should we have come out from Mizraim?
- 21. But Mosheh said, Six hundred thousand footmen are the people among whom I dwell, and Thou hast said, I will give them flesh to eat for a month of days!
- 22. Shall the flocks of Araby or the cattle of Nabatea be killed for them to satisfy them, or all the fishes of the Great Sea be collected, that they may have enough?
- 23. And the Lord said to Mosheh, Can any thing fail before the Lord? Now shalt thou see whether what I have said to thee shall come to pass or not.
- 24. Then Mosheh went forth from the tabernacle, the house of the Shekinah, and told the people the words of the Lord. And he called together the seventy men, the elders of Israel, and placed them around the tabernacle.

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Numbers 8:1-12:16

- **Torah 6th Portion Chapter 11**
 - **25. The Lord descended in a cloud and spoke to him, and He increased some of the spirit that was on him and bestowed it on the seventy elders. And when the spirit rested upon them, they prophesied, but they did not continue.**
 - **26. Now two men remained in the camp; the name of one was Eldad and the name of the second was Medad, and the spirit rested upon them. They were among those written, but they did not go out to the tent, but prophesied in the camp.**
- **R JONATHAN BEN UZZIEL**
 - **25. And the Lord was revealed in the glorious Cloud of the Shekinah, and spake with him. And He made enlargement of the (Spirit of) prophecy that was upon him, so that Mosheh lost nothing thereof, but He gave unto the seventy men, the elders: and it was that when the Spirit of prophecy rested upon them, they prophesied, and ceased not.**
 - **26. But two men had remained in the camp; the name of the one Eldad, and the name of the second Medad, the sons of Elizaphan bar Parnak, whom Jokebed the daughter of Levi bare to him when Amram her husband had put her away; and to whom she had been espoused before she gave birth to Mosheh. And the Spirit of prophecy resting upon them, Eldad prophesied, and said: Behold, Mosheh shall be gathered from the world; and Jehoshua bar Nun, the minister of the camps, will be established after him, and will lead the people of the house of Israel into the land of Kenaan, and make it their inheritance.**

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Numbers 8:1-12:16

- Torah 6th Portion Chapter 11
- 26. Now two men remained in the camp; the name of one was Eldad and the name of the second was Medad, and the spirit rested upon them. They were among those written, but they did not go out to the tent, but prophesied in the camp.

- **R JONATHAN BEN UZZIEL**
- 26. Medad prophesied, and said: Behold, quails come up from the sea, and cover all the camp of Israel; but they will be to the people (a cause of) an offence. And both of them prophesied together, and said: Behold, a king will arise from the land of Magog, at the end of the days, and will assemble kings crowned with crowns, and captains wearing armour, and him will all nations obey. And they will set battle in array in the land of Israel against the children of the captivity; but already is it provided that in the hour of distresses all of them shall perish by the burning blast of the flame that cometh forth from beneath the Throne of Glory; and their carcasses shall fall upon the mountains of the land of Israel, and the wild beasts of the field and the fowls of the sky shall come and consume their dead bodies. And afterward will all the dead of Israel live (again), and be feasted from the ox which hath been set apart for them from the beginning, and they shall receive the reward of their works.

Behaalotecha

Numbers 8:1-12:16

□ **Torah 6th Portion Chapter 11**

- **26. Now two men remained in the camp; the name of one was Eldad and the name of the second was Medad, and the spirit rested upon them. They were among those written, but they did not go out to the tent, but prophesied in the camp.**

□ **R JONATHAN BEN UZZIEL**

- **26. And they were of the elders who stood in the registers among them; but they had not gone forth to the tabernacle, but had hidden to escape from the dignity; yet they prophesied in the camp.**

[JERUSALEM. And there remained two men in the camp: the name of one of them Eldad, the name of the second Medad, upon whom rested the Holy Spirit. Eldad prophesied, and said: Lo, Mosheh, the prophet, the scribe of Israel, will be gathered from the world, and Jehoshua bar Nun, his disciple, minister of the camps, will succeed. Medad prophesied, and said: Behold, quails come up from the sea; but they will be an offence to the children of Israel. Both of them prophesied together, and said: At the end, the end of the days, will Gog and Magog and his host come up against Jerusalem; but by the hand of the King Meshiha they will fall, and seven years of days will the children of Israel kindle their fire with their weapons of war, not going into the wilderness, nor cutting down the trees. And they were of the seventy sages, who went not from the tabernacle, while Eldad and Medad prophesied in the camp.]

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Numbers 8:1-12:16

- **Torah 6th Portion Chapter 11**
 - **27. The lad ran and told Moses, saying, "Eldad and Medad are prophesying in the camp!"**
 - **28. Joshua the son of Nun, Moses' servant from his youth, answered and said, Moses, my master, imprison them!"**
 - **29. Moses said to him, "Are you zealous for my sake? If only all the Lord's people were prophets, that the Lord would bestow His spirit upon them!"**
- **R JONATHAN BEN UZZIEL**
 - **27. And a certain young man ran, and told to Mosheh, and said: Eldad and Medad are prophesying thus in the camp.**
 - **28. And Jehoshua bar Nun, the minister of Mosheh, answered and said: Ribboni Mosheh, pray for mercy before the Lord, that the Spirit of prophecy may be withheld from them.**
 - **29. But Mosheh said to him, Because they prophesy concerning me that I am to be gathered from the world, and that thou art to minister after me, art thou jealous for my sake? I would that all the Lord's people were prophets, and that He would bestow the Spirit of prophecy upon them.**

Behaalotecha

Numbers 8:1-12:16

□ Torah 7th Portion Chapter 11

- 30. Then Moses entered the camp; he and the elders of Israel.
- 31. A wind went forth from the Lord and swept quails from the sea and spread them over the camp about one day's journey this way and one day's journey that way, around the camp, about two cubits above the ground.
- 32. The people rose up all that day and all night and the next day and gathered the quails. [Even] the one who gathered the least collected ten heaps. They spread them around the camp in piles.

□ R JONATHAN BEN UZZIEL

- 30. And Mosheh proceeded to the camp, he and all the elders of Israel.
- 31. And the wind of a tempest went forth, and came violently from before the Lord, so as to have swept the world away, but for the righteousness of Mosheh and Aharon: and it blew over the Great Sea, and made the quails fly from the Great Sea, and settle wherever there was place in the camp, as a day's journey northward and southward, and at the height as of two cubits; they flew upon the face of the ground, and went upon their bellies, so that (the people) were not wearied while they collected them.
- 32. And they who had been wanting in faith arose: and all that day, and all the night, and all the day that followed, they gathered the quails; even he who was lame and infirm gathered ten korin, [JERUSALEM. Ten korin,] and they spread them abroad round about the camps.

Behaalotecha

Numbers 8:1-12:16

□ **Torah 7th Portion Chapter 11**

- **33. The meat was still between their teeth; it was not yet finished, and the anger of the Lord flared against the people, and the Lord struck the people with a very mighty blow.**
- **34. He named that place Kivroth Hata'avah [Graves of Craving], for there they buried the people who craved.**
- **35. From Kivroth Hata'avah the people traveled to Hazeroth, and they stayed in Hazeroth.**

□ **R JONATHAN BEN UZZIEL**

- **33. The wicked ate of the flesh, yet offered no thanksgiving to Him who had given it to them: but while the flesh was between their teeth, and not consumed, the anger of the Lord waxed strong against the evil people, and the Lord slew the people with a very great mortality.**
- **34. And he called the name of that place, The Graves of the Desirers of Flesh; for there they buried the people who had desired flesh.**
- **35. And from the Graves of the Desirers the people journeyed to Hatseroth, and they were in Hatseroth.**

Behaalotecha

Numbers 8:1-12:16

- Torah 7th Portion Chapter 12
- 1. Miriam and Aaron spoke against Moses regarding the Cushite woman he had married, for he had married a Cushite woman.
- 2. They said, "Has the Lord spoken only to Moses? Hasn't He spoken to us too?" And the Lord heard.
- 3. Now this man Moses was exceedingly humble, more so than any person on the face of the earth.

- R JONATHAN BEN UZZIEL
- 1. And Miriam and Aharon spake against Mosheh words that were not becoming with respect to the Kushaitha whom the Kushae had caused Mosheh to take when he had fled from Pharoh, but whom he had sent away because they had given him the queen of Kush, and he had sent her away. [JERUSALEM. And Miriam and Aharon spake against Mosheh about the Kushaitha whom he had taken. But observe, the Kushite wife was not Zipporah, the wife of Mosheh, but a certain Kushaitha, of a flesh different from every creature: whereas Zipporah, the wife of Mosheh, was of a comely form and beautiful countenance, and more abundant in good works than all the women of her age.]
- 2. And they said, Hath the Lord spoken only with Mosheh, that he should be separated from the married life? Hath He not spoken with us also? And it was heard before the Lord.
- 3. But the man Mosheh was more bowed down in his mind than all the children of men upon the face of the earth; neither cared he for their words.

Behaalotecha

Numbers 8:1-12:16

- **Torah 7th Portion Chapter 12**
 - **4. The Lord suddenly said to Moses, Aaron and Miriam, "Go out, all three of you, to the Tent of Meeting!" And all three went out.**
 - **5. The Lord descended in a pillar of cloud and stood at the entrance of the Tent. He called to Aaron and Miriam, and they both went out.**
 - **6. He said, "Please listen to My words. If there be prophets among you, [I] the Lord will make Myself known to him in a vision; I will speak to him in a dream.**
 - **7. Not so is My servant Moses; he is faithful throughout My house.**
- **R JONATHAN BEN UZZIEL**
 - **4. And the Lord said to Mosheh, to Aharon, and to Miriam, Come forth, you three, to the tabernacle. And those three went forth.**
 - **5. And the Glory of the Lord was revealed in the Cloud of Glory, and He stood at the door of the tabernacle, and called Aharon and Miriam: and those two came forth.**
 - **6. And He said, Hear now My words, while I speak. Have any of the prophets who have arisen from the days of old been spoken with as Mosheh hath been? To those (prophets) the Word of the Lord hath been revealed in apparition, speaking with them in a dream.**
 - **7. Not so is the way with Mosheh My servant; in all the house of Israel My people he is faithful.**
[JERUSALEM. Not so is My servant Mosheh among all the company (of the prophets), the chief of the chiefs of My court, faithful is he.]

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Numbers 8:1-12:16

- **Torah 7th Portion Chapter 12**
 - **8. With him I speak mouth to mouth; in a vision and not in riddles, and he beholds the image of the Lord. So why were you not afraid to speak against My servant Moses ?**
 - **9. The wrath of the Lord flared against them and He left.**
 - **10. The cloud departed from above the Tent, and behold, Miriam was afflicted with tzara'ath, [as white] as snow. Then Aaron turned to Miriam and behold, she was afflicted with tzara'ath.**
 - **11. Aaron said to Moses, "Please, master, do not put sin upon us for acting foolishly and for sinning.**
- **R JONATHAN BEN UZZIEL**
 - **8. Speaker with speaker have I spoken with him, who hath separated himself from the married life; but in vision, and not with mystery, revealed I Myself to him at the bush, and he beheld the likeness of My Shekinah. And why have you not feared to speak such words of My servant Mosheh?**
 - **9-10. And the glory of the Lord's Shekinah ascended, and went. And the glorious Cloud of the Lord's Shekinah went up from above the tabernacle; and, behold, Miriam was seized with the leprosy.**
 - **11. And Aharon looked upon Miriam, and, behold, she had been smitten with leprosy. And Aharon said to Mosheh, I beseech of thee, my lord, not to lay upon us the sin we have foolishly committed, and by which we have transgressed.**

Behaalotecha

Numbers 8:1-12:16

- Torah 7th Portion Chapter 12
- 12. Let her not be like the dead, which comes out of his mother's womb with half his flesh consumed!"

- R JONATHAN BEN UZZIEL
- 12. I entreat thee that Miriam, our sister, may not be defiled with leprosy in the tent, as the dead, for it is with her as with the infant which, having well fulfilled the time of the womb, perishes at the birth: so Miriam was with us in the land of Mizraim, seeing us in our captivity, our dispersion, our servitude; but now, when the time hath come for our going forth to possess the land of Israel behold she is kept back from us. I entreat thee, my lord, to pray for her, that her righteousness may not come to nought among the congregation.
[JERUSALEM. 11. That we have sinned. 12. Let not Miriam, our sister, be a leper, polluted in the tent as one dead. For it is with her as with the infant who hath passed nine months in its mother's womb, in water and in heat, without injury, but which after all perishes at the birth. So was Miriam, our sister, carried away with us into the desert, and with us in our trouble; but now the time hath come that we may enter into the land of Israel, why should she be kept from us? Pray now for the dead body that it may live, and that her righteousness may not fail.]

Behaalotecha

Numbers 8:1-12:16

- **Torah 7th Portion Chapter 12**
 - **13. Moses cried out to the Lord, saying, "I beseech you, God, please heal her."**
 - **14. The Lord replied to Moses, "If her father were to spit in her face, would she not be humiliated for seven days? She shall be confined for seven days outside the camp, and afterwards she may enter.**
 - **15. So Miriam was confined outside the camp for seven days, and the people did not travel until Miriam had entered.**
 - **16. Then the people departed from Hazeroth, and they camped in the desert of Paran.**
- **R JONATHAN BEN UZZIEL**
 - **13. And Mosheh did pray, and seek mercy before the Lord, saying: I pray through the compassions of the merciful God, O Eloha, who hast power over the life of all flesh, heal her, I beseech thee. [JERUSALEM. O Eloha, who healest all flesh, heal her.]**
 - **14. And the Lord said to Mosheh, If her father had corrected her, would she not have been disgraced, and secluded seven days? But to - day, when I correct her, much more right is it that she should be dishonoured fourteen days: yet shall it suffice to seclude her seven days without the camp; and for thy righteousness will I make the Cloud of My Glory, the tabernacle, the ark, and all Israel, tarry until the time that she is healed, and then readmitted.**
 - **15. And Miriam was kept apart without the camp for seven days, and the people went not forward until the time that Miriam was healed.**

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Numbers 8:1-12:16

- Torah 7th Portion Chapter 12
- 16. Then the people departed from Hazeroth, and they camped in the desert of Paran.

- R JONATHAN BEN UZZIEL
- 16. But though Miriam the prophetess had made herself liable to be stricken with leprosy in this world, the doctrine is ample that in the world to come (there remaineth a reward) for the just, and for them who keep the commandments of the law. And because Miriam the prophetess had watched for a little hour to know what would be the fate of Mosheh; (Exod. i. ;) for the sake of that merit all Israel, numbering sixty myriads, being eighty legions, and the Cloud of Glory, the tabernacle, and the well, went not, nor proceeded, till the time that she was healed: and afterward the people journeyed from Hatseroth, and encamped in the wilderness of Pharan.

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Numbers 8:1-12:16

- Torah 7th Portion Chapter 12
- 16. Then the people departed from Hazereth, and they camped in the desert of Paran.

- R JONATHAN BEN UZZIEL
- 16. [JERUSALEM. But though Miriam the prophetess had become liable to leprosy, we have ample doctrine that by keeping the commandments and precepts a man who doeth even a little shall receive a great reward. Thus, because Miriam the prophetess had stood on the river bank for a little hour, to know what would be the end of Mosheh, the sons of Israel, being sixty myriads, and eighty legions in number, and the Cloud of Glory and the well, now moved not, nor went forward from their place, till the time that she was healed of her leprosy; but after she was healed the people journeyed from Hazereth, and encamped in the wilderness of Paran.