

פרשת בהעלותך

חלק י"ח שיחה ה'

15 So Miriam was confined outside the camp for seven days, and the people did not travel until Miriam had entered.

the people did not travel: This honor was accorded her by the Omnipresent because of the time she remained with Moses when he was cast into the river, as it says, "His sister stood by from afar to know what would be done to him" ([Exod. 2:4](#)). - [Sotah 9b]

טו ותסגר מרים מחוץ למחנה שבועת ימים והעם לא נסע עד-האסף מרים:

והעם לא נסע: זה הכבוד חלק לה המקום בשביל שעה אחת שנתעברה למשה כשהשלה ליאור, שנאמר (שמות ב') "ותצב אחתו מרחק" וגו' (סוטה ט').

אות א

According to the מפרשים, רש"י explains why it says "והעם לא נסע" when right in the next פסוק it says: "ואחר נסעו העם" - this means that right after "ותסגר מרים" they traveled.

The פסוק says: "והעם לא נסע" and the people did not travel

ה' This honor was accorded her by - "זה הכבוד חלק לה המקום": רש"י

He changes the המשנה לשון that says "לפיכך התעכבו לה ישראל"

This that It says: "הכבוד אשר חלק לה המקום" is because all their travels were dependent on the ענן.

Question- if it says clearly נסע והעם לא נסע, why explain the opposite of מקרא של פשוטו?

אות ב

1. שעה אחת that כשהושלך ליאור - Why is it so important to know when exactly was the משה waited for מרים?

2. Why does רש"י quote the word מרחוק.

It is enough to say that she stood and waited for him for us to understand that she waited for him.

3. פסוק is a hint to the continuation of the וגו'.

Meaning that the continuation is also important for us in order to understand everything here.

אות ג

If מרים stayed alone in the מדבר, it could have been נפשות - dangerous.

Not only disrespect.

So why does it say here that they gave her honor?

(You cannot say that by the יאור it was נפש And also it was פיקוח נפש and this is מידה because it says here clearly that it was done in order to give her honor.)

אות ד

”תסגר שבעת ימים מחוץ למחנה ואחר תאסף”.

אחר תאסף (הרפואה של מרים) תלוי ב”תסגר שבעת ימים מחוץ למחנה”

A מחנה - a camp Only exist at the time of the חניה - camping.

If the אידן had not waited for seven days for Miriam, she would have continued traveling with them. And then the time of her טהרה would have been postponed and would have lasted more than seven days.

The כבוד was that the אידן waited seven additional days in one place in order for Miriam to finish her seven days as quick as possible.

אות ה

From this we learn wonderful things in הלכות מצורע

“בדד ישב מחוץ למחנה” - It's not enough to sit alone, it has to be outside of a camp.

If there's no camp, the מצורע cannot become טהור because he cannot go outside of the camp.

אות ו

“המקום חלק לה כבוד” - Rashi Emphasizes that The כבוד is connected to המקום - the place.
ה' - said to put her in isolation right away in that place for seven days.

אות ז

The מידה כנגד מידה Here? -משה for Saving מרים for כבוד

אות ח

The word מרחוק (from far) that רש"י quotes explained to us that by her standing from far, she couldn't save Moshe and there was no ענין of נפש here.

So what is the connection between the כבוד that they gave her and this that she waited שעה אחת?

To explain this רש"י says וגו'

The outcome of “ותתצב אחותו מרחוק” was that she was able to see that Moshe didn't eat from any of the mothers of the מצריים and was able to shorten the צער of משה from not eating.

The כבוד that she got was that her צער ended as soon as possible. Not more than seven days.

אות ט

מיינה של תורה

משנה	רש"י
Even though they stayed there because of 'ה' (because the cloud didn't go up), it was still <u>their</u> will to wait for מרים.	There is an emphasis on the word <u>(ה')</u> . <u>המקום</u>
Everything is in the hands of ה besides for יראת שמים. The cloud stayed in its place because <u>the</u> <u>אידן</u> <u>wanted</u> to wait for מרים.	They wanted and agreed to stay but you cannot say this travel was different than the rest of the traveling and was dependent on their will. It was because of <u>the</u> <u>ענן</u>
-נגלה to According to you don't see clearly that it comes from above because than it will be a contradiction to the concept of בחירה חופשית. You see that it is as a result of עבודת האדם.	- בפנימיות The essence is revealed. The essence is that עבודת האדם is as a result of an awakening from above. This means that even their will to honor Miriam came from an awakening from above

אות י

Why is this that everything is from above hinted to us when we are talking about צרעת?

It says about the מצורע "מחוץ למחנה מושבו" – מצורע

This shows on a distance even from the lowest level of ישראל.

"והובא אל הכהן" - בעל כרחו.

Because of his low level he has a hard time awakening himself and arousing himself to תשובה do

That awakening for תשובה on such a low level comes from above.

Based on the promise from ה' "בל ידח ממנו נידח" – "No one shall remain banished."