

PARASHAT SH'LAKH L'KHA - SOURCE SHEET

Midrash Tanchuma, Sh'lach 4:1

שְׁלַח לְךָ אֲנָשִׁים. זֶה שֶׁאָמַר הַכֹּתוּב: בְּחֹמֶץ לֶשְׁנַיִם וְכַעֲשׂוֹן לְעֵינַיִם, בֶּן הָעֵצָל לְשֹׁלְחָיו (משלי י, כו). גְּבוּרִים הָיוּ הַמְּרַגְּלִים שֶׁהָיוּ מוֹצִיאִים לְשׁוֹן הָרַע עַל הָאָרֶץ, שֶׁנֶּאֱמַר: וַיִּדְרְכוּ אֶת לְשׁוֹנָם, קִשְׁתָּם שֶׁקֶר וְגו' (ירמיה ט, ב). מְשַׁל לְמָה הַדְּבָר דּוֹמָה, לְעֵשִׂיר שֶׁהָיָה לוֹ כָּרֶם. כְּשֶׁהָיָה רוּאָה שֶׁהָיָו יָפָה, הוּא הָיָה אוֹמֵר, הַכְּנִיסוּ אֶת הַיַּיִן בְּבֵיתִי. וְכִשְׁהָיָה רוּאָה שֶׁהָיָו נֶעֱשָׂה חֹמֶץ, הָיָה אוֹמֵר, הַכְּנִיסוּ אֶת הַיַּיִן בְּבֵיתְכֶם. אִף כֵּן הַקְּדוֹשׁ בְּרוּךְ הוּא, כְּשֶׁרָאָה הַזְּקֵנִים מַעֲשֵׂיהֶם כְּשָׂרִים, קָרָא אוֹתָם לְשִׁמּוֹ, שֶׁנֶּאֱמַר: אֶסְפָּה לִּי שְׂבָעִים אִישׁ (במדבר יא, טז). וְכִשְׁרָאָה אֶת הַמְּרַגְּלִים שֶׁהָיוּ עֲתִידִין לְחַטֹּא וּלְהוֹצִיא לְשׁוֹן הָרַע עַל הָאָרֶץ, קָרָא אוֹתָם לְשִׁמּוֹ שֶׁל מֹשֶׁה, שֶׁנֶּאֱמַר: שְׁלַח לְךָ אֲנָשִׁים.

“Send men for yourself.” This is related to the text, “Like vinegar to the teeth and like smoke to the eyes, so is the lazy person to those who send him” (Prov. 10:26). The spies were mighty ones, in that they spoke evil speech against the land, as stated, “For they have bent their tongues, a bow of falsehood, [and it is not for truth that they have grown mighty in the land.]” (Jer. 9:2).

To what is the matter comparable? To a wealthy man who had a vineyard. Whenever he saw that the wine was good, he would say to his tenants, “Put it in my house”; but whenever he saw that it was sour, he would say to his tenants, “Put it in your houses.” So also here. When the Holy Blessed One saw that the elders were worthy, he called them in God's own name, as stated (Num. 11:16), “Gather me seventy men [from the elders of Israel].” When God saw that the spies were going to sin, God called them by Moses' name, as stated, “Send men for yourself.”

Bemidbar Rabbah 16:4

שְׁלַח לְךָ אֲנָשִׁים, זֶה שֶׁאָמַר הַכֹּתוּב (משלי י, כו): בְּחֹמֶץ לֶשְׁנַיִם וְכַעֲשׂוֹן לְעֵינַיִם בֶּן הָעֵצָל לְשֹׁלְחָיו, נְכָרִים הָיוּ הַמְּרַגְּלִים שֶׁהָיוּ מוֹצִיאִין לְשׁוֹן הָרַע עַל הָאָרֶץ, שֶׁנֶּאֱמַר (ירמיה ט, ב): וַיִּדְרְכוּ אֶת לְשׁוֹנָם קִשְׁתָּם שֶׁקֶר, לְמָה הַדְּבָר דּוֹמָה לְעֵשִׂיר שֶׁהָיָה לוֹ כָּרֶם, כְּשֶׁהָיָה רוּאָה שֶׁהָיָו יָפָה הָיָה אוֹמֵר הַכְּנִיסוּ אֶת הַיַּיִן בְּבֵיתִי, וְכִשְׁהָיָה רוּאָה שֶׁהָיָו חֹמֶץ, הָיָה אוֹמֵר הַכְּנִיסוּ אֶת הַיַּיִן בְּבֵיתְכֶם. אִף כֵּן הַקְּדוֹשׁ בְּרוּךְ הוּא, כְּשֶׁרָאָה שֶׁהַזְּקֵנִים מַעֲשֵׂיהֶם כְּשָׂרִים, קָרָא אוֹתָן לְשִׁמּוֹ, שֶׁנֶּאֱמַר (במדבר יא, טז): אֶסְפָּה לִּי שְׂבָעִים אִישׁ, וְכִשְׁרָאָה אֶת הַמְּרַגְּלִים שֶׁהָיוּ עֲתִידִין לְחַטֹּא, קָרָא אוֹתָן לְשִׁמּוֹ שֶׁל מֹשֶׁה, שֶׁלַח לְךָ אֲנָשִׁים.

“Send men for yourself” (Num. 13:2). This is related to the text, “As vinegar to the teeth, and as smoke to the eyes, so is the lazy person to the one who sends him” (Prov. 10:26). It could be seen from the first that the spies were going to utter slander about the land; as it says, “For they have bent their tongues, a bow of falsehood” (Jer. 9:2).

To what may this be compared? To the case of a rich man who possessed a vineyard. Whenever he saw that the wine was good he would say to his men: 'Bring the wine into *my* house, but when he saw that the wine had turned to vinegar, he would say: 'Bring the wine into *your* houses.' It was the same with the Holy Blessed One. When God saw the elders and how worthy their deeds were, God called them God's own; as it says, “Gather to Me seventy men” (Num. 11:16), but when God saw the spies and how they would later sin God ascribed them to Moses, saying, “Send *your* men.”

PROVERBS 10

א משלי שלמה... 1 The proverbs of Solomon:...

ח חכם לב יקח מצוות ואויל שפתיים ילבט... 8 He whose heart is wise accepts commands, But he **whose speech is foolish comes to grief....**

י קרץ עין יתן עצבת ואויל שפתיים ילבט: 10 He who winks his eye causes sorrow; **He whose speech is foolish comes to grief.**

יא מקור חיים פי צדיק ופי רשעים יכסה חמס... 11 **The mouth of the righteous is a fountain of life, But lawlessness covers the mouth of the wicked....**

יד חכמים יצפנו דעת ופי אויל מחתה קרבה... 14 The wise store up knowledge; **The mouth of the fool is an imminent ruin....**

יח מכסה שנאה שפתי שקר ומוצא דבה הוא כסיל: 18 **He who conceals hatred has lying lips, While he who speaks forth slander is a dullard.**

יט ברב דברים לא יחדל פשע וחשד שפתי מושל: 19 **Where there is much talking, there is no lack of transgressing, But he who curbs his tongue shows sense.**

כ כסף נבחר לשון צדיק לב רשעים כמעט: 20 **The tongue of a righteous man is choice silver, But the mind of the wicked is of little worth.**

כא שפתי צדיק ירעו רבים ואוילים בחסר לב ימותו... 21 **The lips of the righteous sustain many, But fools die for lack of sense....**

כו בחמץ | לשנים וכעשן לעינים כן העצל לשלחיו... 26 **Like vinegar to the teeth, Like smoke to the eyes, Is a lazy man to those who send him on a mission....**

לא פי צדיק ינוב חכמה ולשון תהפכות תכרת: 31 **The mouth of the righteous produces wisdom, But the treacherous tongue shall be cut off.**

לב שפתי צדיק ידעו רצון ופי רשעים תהפכות: 32 **The lips of the righteous know what is pleasing; The mouth of the wicked [knows] duplicity.**

Sh'lakh Lekha - Numbers 13:1-15:41

א וידבר יהוה אל-מֹשֶׁה לֵאמֹר:
ב שְׁלַח-לְךָ אֲנָשִׁים וַיִּתְּרוּ אֶת-אֶרֶץ כְּנָעַן אֲשֶׁר-אֲנִי נֹתֵן לְ
בְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמִטַּה אֲבֹתָיו תִּשְׁלְחוּ
ג כָּל נְשִׂיא בָהֶם:
ד וַיִּשְׁלַח אֹתָם מֹשֶׁה מִמִּדְבַר פָּאֲרָן עַל-פִּי יְהוָה בְּלֵךְ
אֲנָשִׁים רְאִישֵׁי בְנֵי-יִשְׂרָאֵל הֵמָּה:
ו ואלה שמותם...

ז ואלה שמות האנשים אשר שלח משה לתור
את הארץ ויקרא משה להושע ברנון יהושע:
ח וישלח אתם משה לתור את ארץ כנען ויאמר אליהם
עלו זה בנגב ועליכם את ההר:
ט וראיתם את הארץ מה היא ואת העם הישב עליה
החזק הוא הרפה המעט הוא אסרוב:
יט ומה הארץ אשר הוא יושב בה הטובה הוא אם רעה
וימה הערים אשר הוא יושב בה הנה הבמחנים אם
במבצרים:
כ ומה הארץ השמנה היא אם רזה היש בה עץ אם אין
והתחזקתם ולקחתם מפרי הארץ והימים ימי בפורי
ענבים:

כא וישבו מתור הארץ מקץ ארבעים יום:
כו וילכו ויבאו אל-מֹשֶׁה וְאַלְעָזָר וְאַלְכָלָד עֲדָת
בְנֵי-יִשְׂרָאֵל אֶל-מִדְבַר פָּאֲרָן קְדֹשֶׁה וַיֹּשְׁבוּ אוֹתָם דָּבָר
וְאֶת-כָּל-הַעֲדָה וַיִּרְאוּם אֶת-פְּרֵי הָאָרֶץ:
כז ויספרו-לוֹ ויאמרו בָּאנוּ אֶל-הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ וְגַם
זָבַת חֶלֶב וְדָבַשׁ הִיא וְזֶה-פְּרִיָּהּ:
כח **אָפֶס** כִּי-עָזָה הָעָם הַיֹּשֵׁב בָּאָרֶץ וְהָעָרִים בְּצָרוֹת גְּדֹלוֹת
מְאֹד וְגַם-יַלְדֵי הָעֵינָן רְאִינוּ נָשִׁים:
כט עמלק יושב בארץ הנגב והחתי והיבויסי והאמורי
יושב בקר והכנעני יושב על-הים ועל יד הירדן:
ל ויהס כלב את-העם אל-מֹשֶׁה ויאמר עליה נעלה
וינשנו אותה כי יוכל נוכל לה:
לא והאנשים אשר-עלו עמו אמרו לא נוכל לעלות
אל-העם כי חזק הוא ממנו:
לב ויציאו דבת הארץ אשר תרו אותה אל-בני ישראל
לאמר הארץ אשר עברנו בה לתור אותה ארץ אכלת
יושביה היא וכל-העם אשר-ראינו בתוכה אנשי מדות:
לג ונשמע ראינו את-הנפילים בני ענק מן-הנפילים ונהי
בעינינו כחגבים וכן היינו בעיניהם:

Chapter 13

1 Adonai spoke to Moses, saying,
2 **Send for yourself** men to scout the land of Canaan, which
I am giving to the Israelite people; send one man from each of
their ancestral tribes, each one a chieftain among them.”
3 So Moses, by Adonai’s command, sent them out from the
wilderness of Paran, all the men being leaders of the
Israelites.
4 And these were their names:...

16 Those were the names of the men whom Moses sent to
scout the land; but Moses changed the name of Hosea son of
Nun to Joshua.

17 When Moses sent them to scout the land of Canaan, he
said to them, “Go up there into the Negeb and on into the hill
country,

18 and see what kind of country it is. Are the people who
dwell in it strong or weak, few or many?

19 Is the country in which they dwell good or bad? Are the
towns they live in open or fortified?

20 Is the soil rich or poor? Is it wooded or not? And take pains
to bring back some of the fruit of the land.”—Now it happened
to be the season of the first ripe grapes....

25 At the end of forty days they returned from scouting the
land.

26 They went straight to Moses and Aaron and the whole
Israelite community at Kadesh in the wilderness of Paran, and
they made their report to them and to the whole community,
as they showed them the fruit of the land.

27 This is what they told him: “We came to the land you sent
us to; it does indeed flow with milk and honey, and this is its
fruit.

28 **However**, the people who inhabit the country are powerful,
and the cities are fortified and very large; moreover, we saw
the Anakites there.

29 Amalekites dwell in the Negeb region; Hittites, Jebusites,
and Amorites inhabit the hill country; and Canaanites dwell by
the Sea and along the Jordan.”

30 Caleb hushed the people before Moses and said, “Let us
by all means go up, and we shall gain possession of it, for we
shall surely overcome it.”

31 But the men who had gone up with him said, “We cannot
attack that people, for it is stronger than we.”

32 Thus they spread calumnies among the Israelites about
the land they had scouted, saying, “The country that we
traversed and scouted is one that devours its settlers. All the
people that we saw in it are men of great size;

33 we saw the Nephilim there—the Anakites are part of the
Nephilim—and we looked like grasshoppers to ourselves, and
so we must have looked to them.”

Chapter 14

1 The whole community broke into loud cries, and the people wept that night.

2 All the Israelites railed against Moses and Aaron. "If only we had died in the land of Egypt," the whole community shouted at them, "or if only we might die in this wilderness!

3 Why is Adonai taking us to that land to fall by the sword? Our wives and children will be carried off! It would be better for us to go back to Egypt!"

4 And they said to one another, "Let us head back for Egypt."...

11 And Adonai said to Moses, "How long will this people spurn Me, and how long will they have no faith in Me despite all the signs that I have performed in their midst?"

12 I will strike them with pestilence and disown them, and I will make of you a nation far more numerous than they!"

13 But Moses said to Adonai, "**When the Egyptians, from whose midst You brought up this people in Your might, hear the news,**

14 they will tell it to the inhabitants of that land. Now they have heard that You, O Adonai, are in the midst of this people; that You, O Adonai, appear in plain sight when Your cloud rests over them and when You go before them in a pillar of cloud by day and in a pillar of fire by night.

15 **If then You slay this people to a man, the nations who have heard Your fame will say,**

16 **'It must be because Adonai was powerless** to bring that people into the land He had promised them on oath that He slaughtered them in the wilderness.'

17 Therefore, I pray, **let my Lord's forbearance be great,** as You have declared, saying,

18' Adonai! slow to anger and abounding in kindness; forgiving iniquity and transgression; yet not remitting all punishment, but visiting the iniquity of fathers upon children, upon the third and fourth generations.'

19 Pardon, I pray, the iniquity of this people according to Your great kindness, as You have forgiven this people ever since Egypt."

20 And Adonai said, "I pardon, as you have asked.

21 Nevertheless, as I live and as Adonai's Presence fills the whole world,

22 none of the men who have seen My Presence and the signs that I have performed in Egypt and in the wilderness, and who have tried Me these many times and have disobeyed Me,

23 shall see the land that I promised on oath to their fathers; none of those who spurn Me shall see it.

24 But My servant Caleb, **because he was imbued with a different spirit** and remained loyal to Me—him will I bring into the land that he entered, and his offspring shall hold it as a possession....

א ותשא כל־העדה ויתנו את־קולם ויבכו העם בלילה
ההוא:

ב וילנו על־משה ועל־אהרן כל בני ישראל ויאמרו
אלהם כל־העדה לוימתנו בארץ מצרים או במדבר הזה
לוימתנו:

ג ולמה יהיה מביא אתנו אל־הארץ הזאת לנפל בחרב
נשינו וטפנו יהיו לבז הלוא טוב לנו שוב מצרימה:

ד ויאמרו איש אל־אחיו נתנה ראש ונשובה מצרימה...

יא ויאמר יהוה אל־משה עד־אנה ינאצני העם הזה
ועד־אנה לא־יאמינו בי בכל האותות אשר עשיתי

בקרב:

יב אכנו בדבר ואורשנו ואעשה אתך לגוי גדול ועצום
ממנו:

יג ויאמר משה אל־יהוה ושמעו מצרים כיהעלית בכחך
את־העם הזה מקרב:

יד ואמרו אל־יושב הארץ הזאת שמעו כי־אתה יהוה
בקרב העם הזה אשר־עין בעין נראה | אתה יהוה ועננך
עמד עליהם ובעמד ענו אתה הלך לפניהם יומם ובעמוד
אש לילה:

טו והמתה את־העם הזה כאיש אחד ואמר הגוים
אשר־שמעו את־שמעך לאמר:

טז **מבלתי יכלת יהוה להביא את־העם הזה אל־הארץ
אשר־נשבע להם וישחטם במדבר:**

יז ועתה **יגדל־נא כח אדני** כאשר דברת לאמר:

יח יהוה ארץ אפים ורב־חסד נשא עון ופושע ונקח לא
ינקה פלד עון אבות על־בנים על־שלישים ועל־רבעים:

יט סלח־נא לעון העם הזה כגדל חסדך וכאשר
נשאתה לעם הזה ממצרים ועד־הנה:

כ ויאמר יהוה סלחתי כדברך:

כא ואולם חי־אני וימלא כבוד יהוה את־כל־הארץ:

כב כי כל־האנשים הראים את־כבדי ואת־אותותי
אשר־עשיתי במצרים ובמדבר וינסו אתי זה עשר

פעמים ולא שמעו בקולי:

כג אם־יראו את־הארץ אשר נשבעתי לאבתם

וכל־מנאצי לא יראוה:

כד ועבדי כלב יקב היתה רוח אחרת עמו וימלא אחר
והביאתיו אל־הארץ אשר־בא שמה וזרעו יורשנה...

Chapter 15

37 Adonai said to Moses as follows:

38 Speak to the Israelite people and instruct them to make for themselves fringes on the corners of their garments throughout the ages; let them attach a cord of blue to the fringe at each corner.

39 That shall be your fringe; look at it and recall all the commandments of Adonai and observe them, so that you do not follow your heart and eyes in your lustful urge.

40 Thus you shall be reminded to observe all My commandments and to be holy to your God.

41 I Adonai am your God, who brought you out of the land of Egypt to be your God: I, Adonai your God.

לוי ויאמר יהוה אל-משה לאמר:

לח דבר אל-בני ישראל ואמרת אליהם ועשו להם ציצת על-כנפיהם בגדיהם לדרתם ונתנו על-ציצת הכנף פתיל תכלת:

לט והיה לכם לציצת וראיתם אתו וזכרתם

את-כל-מצות יהוה ועשיתם אתם ולא תתרו אחרי

לבבכם ואחרי עיניכם אשר-אתם זנים אחריהם:

מ למען תזכרו ועשיתם את-כל-מצויתי והייתם קדשים לאלהיכם:

מא אני יהוה אלהיכם אשר הוצאתי אתכם מארץ

מצרים להיות לכם לאלהים אני יהוה אלהיכם: (פ)

Abraham Joshua Heschel, *Who Is Man*

1) To our sense of power the world is at our disposal, to be exploited to our advantage. To accept the sacred is an acknowledgment that certain things are not available to us, are not at our disposal. However, it is a profound misunderstanding to think of the sacred in terms of negativity. Its negativity and separateness is but a screen for the positive aspect of the sacred. For accepting the sacred means not only giving up claims, but also facing a unique dimension of reality... To sense the sacred is to sense what is dear to God. Its mode of being differs from the modes of being of other qualities. (pages 48-49)

2) Significant being includes satisfaction of needs and desires, realization of one's capacities as well as a craving transcending these; attainment of beauty, goodness, truth, love, and friendship as well as sensitivities that engender a sense of embarrassment rather than the shelter of self-contentment.... What we are in search of is not meaning for me, an idea to satisfy my conscience, but rather a meaning transcending me... (pages 55-56)

3) Unlike all other needs, the need of being needed is a striving to give rather than to obtain satisfaction. It is a desire to satisfy a transcendent desire, a craving to satisfy a craving. (page 60)

4) The sense of meaning is not born in ease and sloth. It comes after bitter trials, disappointments in the glitters, foundering, strandings. It is the marrow from the bone. There is no manna in our wilderness.

Thought is not bred apart from experience or from inner surroundings. Thinking is living...

Ultimately there is no power to narcissistic, self-indulgent thinking. Authentic thinking originates in an encounter with the world...

Human being is both being in the world and living in the world. Living involves responsible understanding of one's role in relation to all other things... (page 81)

ADDITIONAL QUOTES:

"Man in quest for an anchor in ultimate meaning is far from being a person shipwrecked who dreams of a palace while napping on the edge of an abyss. He is a person in full mastery of his ship who has lost his direction because he failed to remember his destination. Man in his anxiety is a messenger who forgot the message." Abraham Joshua Heschel, *Who Is Man*, p 119

"Teach us to overcome our fear of life; and in that freedom may we learn to understand life and, in our understanding of life, to love." Howard Thurman¹, *Meditations of the Heart*

1. Howard Washington Thurman (November 18, 1899 – April 10, 1981) was an African-American author, philosopher, theologian, educator, and civil rights leader. As a prominent religious figure, he played a leading role in many social justice movements and organizations of the twentieth century] Thurman's theology of radical nonviolence influenced and shaped a generation of civil rights activists, and he was a key mentor to leaders within the movement, including Martin Luther King, Jr. Thurman served as dean of Rankin Chapel at Howard University from 1932 to 1944 and as dean of Marsh Chapel at Boston University from 1953 to 1965. In 1944, he co-founded, along with Alfred Fisk, the first major interracial, interdenominational church in the United States.