

חומש עם רש"י • שלח • שלישי

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

SH'LACH • 3RD ALIYAH

CHAPTER PREVIEW

In this aliyah, we see the heartbreaking turning point of the chet hamiraglim (the sin of the spies). Yehoshua and Kalev try desperately to warm the hearts of the Bnei Yisrael, pleading with them not to rebel against Hashem or fear the giants of the land, because Hashem is with us and their protection is gone. Instead of listening, the community threatens to pelt them with stones, prompting the Kavod Hashem (the Glory of Hashem) to suddenly appear in the Mishkan before the entire nation.

Hashem speaks to Moshe Rabbeinu in great anger, expressing pain over how this nation continues to spurn Him despite all the open miracles He performed for them. Hashem proposes to wipe them out with a plague and build a new, greater nation from Moshe himself. Moshe, with his boundless love for the Yidden, immediately stands in the breach, pleading with Hashem and invoking His Middos (attributes of mercy) so that the nations of the world will not say Hashem lacked the power to bring His people into the Promised Land.

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

פסוק א

Pasuk 1

אם תפץ בנו יהוה ויהביא אתנו אל הארץ הזאת ונתנה לנו ארץ
a land to us and He will give it this the land to us then He will bring Hashem us desires If
אשר הוא זבת חלב ודבש:
and honey milk flows with it that

פסוק ב

Pasuk 2

אך ביהוה אל תמרדו ואתם אל תיראו את עם הארץ כי לחמנו
our bread for the land the people of — fear do not and you rebel do not against Hashem Only
הם סר צלם מעליהם ויהוה אתנו אל תיראם:
fear them do not is with us and Hashem from over them their protection has departed they are

רש"י

אל תמרדו. ושוב ואתם אל תראו :
fear do not and you and then rebel do not

רש"י

כי לחמנו הם. נאכלם כלחם:
like bread we shall consume them they are our bread for

רש"י

סר צלם. מגנם וחזקם, כשרים שבהם מתו — איוב שהיה
who was Iyov have died that are among them the righteous ones and their strength their shield their shadow departed is
מגן עליהם סוטה ל"ה ; ד"א, צלו של המקום סר עליהם :
from upon them has departed the Omnipresent of the shadow another explanation 35 Sotah upon them protecting

פסוק ג

Pasuk 3

ויאמרו כל העדה לרגום אתם באבנים וכבוד יהוה נראה באהל
in the Tent of appeared Hashem and the glory of with stones them to pelt the congregation all And they said
מועד אל כל בני ישראל:
Yisrael the children of all to Meeting

רש"י

לרגום אתם. את יהושע וקלב:
and Kalev Yehoshua — them to stone

רש"י

וכבוד ה'. הענן ירד שם:
there descended the cloud Hashem and the glory of

פסוק ד

Pasuk 4

ויאמר יהוה אל משה עד אנה ינאצני העם הזה ועד אנה לא
will they not when and until this the people will spurn Me when until Moshe to Hashem And He said
יאמינו כי בכל האתות אשר עשיתי בקרבם:
in its midst I performed that the signs despite all in Me believe

רש"י

עד אנה. עד היכן:
where until where Until

רש"י

ינאצני. ירגיזוני:
they will anger me will they provoke me

רש"י

בכל האתות. בשביל כל הנסים שעשיתי להם, היה להם להאמין שהיכלת
that the ability to believe upon them it was for them which I did the miracles all on account of the signs For all
בדי לקיים הבטחתי:
My promise to fulfill is in My hand

פסוק ה

אֶכְנוּ בְּדִבָּר וְאֹרְשָׁנוּ וְאֶעֱשֶׂה אִתְּךָ לְגוֹי גָּדוֹל וְעַצוֹם

and mighty great into a nation you and I will make and I will disinherit him with the pestilence I will strike him

מִמֶּנּוּ:

more than he

רש"י

וְאֹרְשָׁנוּ. לְשׁוֹן תְּרוּכִין, וְאִ"ת מָה אֶעֱשֶׂה לְשִׁבוּעַת אֲבוֹת?

the Patriarchs regarding the oath of will I do what and if you will say driving out is an expression of and I will drive him out

רש"י

וְאֶעֱשֶׂה אִתְּךָ לְגוֹי גָּדוֹל. שְׂאֵתָה מִזֶּרְעִם:

are from their seed since you great into a nation with you and I will make

פסוק 5

וַיֹּאמֶר מֹשֶׁה אֶל יְהוָה וְשִׁמְעוּ מִצְרַיִם כִּי הֵעֵלִיתָ בְּכַחֲךָ אֶת הָעָם

the nation — with Your strength You brought up that Mitzrayim and will hear Hashem to Moshe And said

הַזֶּה מִקְרָבוֹ:

from its midst this

רש"י

וְשִׁמְעוּ מִצְרַיִם. וְשִׁמְעוּ אֶת אֲשֶׁר תַּהַרְגֵם:

You will kill them that — and they will hear Egypt And they will hear

רש"י

כִּי הֵעֵלִיתָ. כִּי מִשְׁמַשׁ בְּלִשׁוֹן אֲשֶׁר, וְהֵם רָאוּ אֶת אֲשֶׁר הֵעֵלִיתָ

You brought up that — saw and they that in the sense of serves the word because You brought up Because

בְּכַחֲךָ הַגָּדוֹל אוֹתָם מִקְרָבָם, וּכְשִׁי־שִׁמְעוּ שְׂאֵתָה הוֹרְגֵם לֹא יֹאמְרוּ

will they say not are killing them that You and when they hear from their midst them the great with Your strength

שֶׁחָטְאוּ לָךְ, אֲלֹא יֹאמְרוּ שֶׁכִּנְגְּדָם יָכַלְתָּ לְהִלָּחֵם אֲבָל כִּנְגְּדֵי יוֹשְׁבֵי

the inhabitants of against but to fight You were able that against them they will say rather to You that they sinned

הָאָרֶץ לֹא יָכַלְתָּ לְהִלָּחֵם, וְזוֹ הִיא:

is and this to fight were You able not the land

פסוק 6

וַיֹּאמְרוּ אֶל יוֹשֵׁב הָאָרֶץ הַזֹּאת שִׁמְעוּ כִּי אֵתָה יְהוָה בְּקֶרֶב

are in the midst of Hashem You that they have heard this the land the inhabitant of to And they will say

הָעָם הַזֶּה אֲשֶׁר עֵינֵינוּ בָּעֵינֵינוּ נִרְאָה אֵתָה יְהוָה וְעַנְנְךָ עֹמֵד עֲלֵהֶם וּבְעֵמֹד

and in a pillar of over them stands and Your cloud Hashem You are seen to eye eye that this the people

עָנָנוּ אֵתָה הַלַּיְלָה לְפָנֵיהֶם יוֹמָם וּבְעֵמֹד אֵשׁ לַיְלָה:

by night fire and in a pillar of by day before them go You cloud

רש"י

ואמרו אל יושב הארץ הזאת. כמו על יושב הארץ הזאת —
this the land the inhabitant of concerning is like this the land the inhabitant of concerning And they will say
ומה יאמרו עליהם? מה שאמור בסוף הענין:
the matter at the end of which is said that concerning them will they say and what

רש"י

מבלתי יכולת ה'. בשביל ששמעו כי אתה ה' שוכן בקרבם ועין
and eye in their midst dwell Hashem You that that they heard Because of Hashem of the ability Because of the inability
בעין אתה נראה להם, והכל בדרך חפה ולא הפירו בך שנתקה
that was severed in You recognize and they did not affection in a way of and everything to them appear You to eye
אהבתך מהם עד הנה:
now until from them Your love

פסוק ח

Pasuk 8

והמתה את העם הזה כאיש אחד ויאמרו הגוים אשר שמעו את
— have heard who the nations then will say one as man this the people — And if You slay
שמעך לאמר:
saying Your fame

רש"י

המתה את העם הזה כאיש אחד. פתאום, ומתוך כך יאמרו הגוים אשר
who the nations will say this and from within suddenly one as a man this the people — You put to death
שמעו וגו':
etcetera have heard

פסוק ט

Pasuk 9

מבלתי יכולת יהוה להביא את העם הזה אל הארץ אשר נשבע להם
to them He swore that the land to this the nation — to bring Hashem ability of From a lack of
וישחטם במדבר:
in the wilderness and He slaughtered them

רש"י

מבלתי יכולת וגו'. לפי שיושבי הארץ חזקים וגבורים, ואינו דומה
comparable and he is not and mighty are strong the land that the inhabitants of because etc. of ability Because of the lack
פרעה לשלשים ואחד מלכים, זאת יאמרו על יושבי הארץ הזאת,
this the land the inhabitants of concerning they will say this kings and one to thirty Pharaoh
מבלתי יכולת — מתוך שלא היה יכולת בידו להביאם —
to bring them in His hand ability there was that there was not from the fact of ability because of the lack
שחטם:
He slaughtered them

רש"י

יכלת. שם דבר הוא:

it is of a thing a noun "Ability"

פסוק י

Pasuk 10

ועתה יגדל נא כח אדני כאשר דברת לאמר:

saying You have spoken as my Lord the strength of please let be great And now

רש"י

יגדל נא כח ה'. לעשות דבורה:

Your statement to fulfill Hashem the strength of please let be great

רש"י

כאשר דברת לאמר. ומהו הדבור?

the utterance and what is saying you spoke according as

פסוק יא

Pasuk 11

יהיה ארך אפים ורב חסד נשא עון ופשע ונקמה לא

He does not but cleansing and transgression iniquity forgiving kindness and abundant in anger slow to Hashem

ינקמה פקד עון אבות על בנים על שלשים ועל

and upon the third generation upon children upon fathers the iniquity of visiting cleanse completely

רבעים:

the fourth generation

רש"י

ה' ארך אפים. לצדיקים ולרשעים; כשעלה משה למרום מצאו

he found Him to Heaven Moshe when ascended and to the wicked to the righteous to anger is slow Hashem

להקב"ה שהיה יושב וכותב ה' ארך אפים, אמר לו, לצדיקים? אמר

He said to the righteous to Him he said to anger is slow Hashem and writing sitting that He was the Holy One blessed be He

לו הקב"ה אף לרשעים, אמר לו רשעים יאבדו, אמר לו חייך

by your life to him He said let them perish the wicked to Him he said to the wicked even the Holy One blessed be to him He

שתצטרך לדבר; כשחטאו ישראל בעגל ובמרגלים התפלל משה לפניו

before Him Moshe prayed and with the spies with the Golden Calf Yisrael when sinned this thing that you will need

בארך אפים, אמר לו הקב"ה והלא אמרת לי לצדיקים? אמר לו

to Him he said to the righteous to Me you say but did not the Holy One blessed be to him He said to anger with slow He

והלא אמרת לי אף לרשעים, יגדל נא כח ה' לעשות דבורך סנהדרין

Sanhedrin Your word to fulfill my Lord the strength of please let be great to the wicked even to me You say but did not

קי"א :

111a

רש"י

ונקה. לְשָׁבִים:

those who repent and He clears

רש"י

לא ינקה. לְשֹׂאֵינֹן שָׁבִים יומא פ"ו :

page 86 Yoma repentant for those who are not He will clear not

פסוק יב

Pasuk 12

סֶלַח נָא לְעוֹן הָעַם הַזֶּה כְּגֹדֶל חֶסֶדְךָ וְכַאֲשֶׁר נִשְׁאַתָּה

You have forgiven and as Your kindness according to the this the nation the iniquity of please Pardon greatness of

לְעַם הַזֶּה מִמִּצְרַיִם וְעַד הַנֵּה:

now and until from Mitzrayim this to the nation

פסוק יג

Pasuk 13

וַיֹּאמֶר יְהוָה סֶלַחְתִּי כְּדִבְרְךָ:

according to your word I have forgiven Hashem And He said

רש"י

כדברך. בְּשִׁבִיל מַה שֶּׁאָמַרְתָּ "פֶּן יֹאמְרוּ מִבְּלִתִּי יְכֹלֶת ה'":

Hashem ability of from a lack of they will say lest that you said what because of According to your word

פסוק יד

Pasuk 14

וְאוֹלָם חֵי אָנֹכִי וַיִּמָּלֵא כְבוֹד יְהוָה אֶת כָּל הָאָרֶץ:

the earth all of — Hashem with the glory of and shall be filled · as I live but

רש"י

ואולם. כְּמוֹ אֲבָל זֹאת אֶעֱשֶׂה לָּהֶם:

to them I will do this but like And indeed

רש"י

חֵי אֲנִי. לְשׁוֹן שְׁבוּעָה, כִּשְׁם שֶׁאֲנִי חֵי וּכְבוֹדִי יִמָּלֵא אֶת כָּל הָאָרֶץ, כֹּךְ אֲקִיִּם

will I fulfill so the earth all — fills and My glory live that I just as an oath an expression of · As I live

לָּהֶם כִּי כָל הָאֲנָשִׁים הָרְאִים וְגו', אִם יִרְאוּ אֶת הָאָרֶץ. הֲרִי זֶה מִקְרָא מְסֻרָם —

inverted a verse this behold the land — they shall see if etc. whoseee the men all that to them

חֵי אֲנִי כִּי כָל הָאֲנָשִׁים אִם יִרְאוּ אֶת הָאָרֶץ וּכְבוֹדִי יִמָּלֵא אֶת כָּל הָאָרֶץ, שְׁלֹא

so that not the earth all — shall fill and My glory the land — see shall not the men all that · As I live

יִתְחַלֵּל שְׁמִי בַּמַּגֵּפָה הַזֹּאת לֵאמֹר מִבְּלִתִּי יְכֹלֶת ה' לְהַבִּיאֵם, שְׁלֹא אֲמִיתֵם

kill them for I will not to bring them Hashem ability of from lack of to say this by the plague My name will be profaned

פֶּתְאִם כְּאִישׁ א' אֶלָּא בְּאַחֲוֹר מ' שָׁנָה מְעַט מְעַט :

by little little years forty with delay of but one like man suddenly

כִּי כָל הָאֲנָשִׁים הָרְאִים אֶת כְּבֹדִי וְאֶת אֹתֹתַי אֲשֶׁר עָשִׂיתִי בְּמִצְרַיִם
 in Mitzrayim I performed which My signs and — My glory — who see the men all For
 וּבִמְדָּבָר וַיִּנְסוּ אֹתִי זֶה עָשָׂר פְּעָמִים וְלֹא שָׁמְעוּ בְּקוֹלִי:
 to My voice hearken and did not times ten these Me and they tested and in the wilderness

רש"י

וינסו. כְּמִשְׁמָעוֹ:

according to its literal meaning and they tested

רש"י

זֶה עָשָׂר פְּעָמִים. שְׁנַיִם בָּיָם וּשְׁנַיִם בְּזֶמַן וּשְׁנַיִם בְּשָׁלוֹ וכו', כְּדֹאִיתָא
 as it is etc. with the quail and twice with the Manna and twice at the sea twice times ten this

בְּמִסְכָּת עֲרֵכִין דף ט"ו :

15 page Arakhin in the tractate of

אִם יֵרְאוּ אֶת הָאָרֶץ אֲשֶׁר נִשְׁפַּעְתִּי לְאַבְתָּם וְכָל מְנַאֲצֵי לֹא
 shall not those who spurn Me and all to their fathers I swore that the land — they shall see if
 יֵרְאוּהָ:

see it

רש"י

אם יראו. לֹא יֵרְאוּ:

they shall see not they shall see if

רש"י

לֹא יִרְאֶהוּ. לֹא יֵרְאוּ אֶת הָאָרֶץ:

the land — see they shall not see it They shall not

וְעַבְדִּי כָלָב עָקֵב הִיָּתָה רוּחַ אַחֶרֶת עִמּוֹ וַיִּמְלֵא אַחֲרַי וַהֲבִיאֲתִיו
 and I will bring him after Me and he followed with him different a spirit there was because Calev and My servant
 אֶל הָאָרֶץ אֲשֶׁר בָּא שָׁמָּה וְזָרְעוּ יוֹרְשָׁנָה:
 shall possess it and his offspring there he came that the land to

רש"י

רוח אחרת. שְׁתֵּי רוּחוֹת, א' בִּפְהַ וְא' בְּלֵב, לְמַרְגְּלִים אָמַר אֲנִי עִמָּכֶם בְּעֵצָה,

in the counsel with you I am he said to the spies in the heart and one in the mouth one spirits two another spirit

וּבְלִבּוֹ הָיָה לֹאמַר הָאֱמֶת, וְעַל יָדִי כֵן הָיָה בּוֹ כַחַּלְשָׁתִיכֶם, כִּמוֹ שֶׁנֶּאֱמַר
that it is said just as to silence them strength in him there was this means of and by the truth to say it was and in his heart
בַּמִּדְבָּר י"ג, "וַיִּהְיֶה כָלֵב", שֶׁהָיוּ סְבוּרִים שִׁיאָמַר כְּמוֹתָם, זֶהוּ שֶׁנֶּאֱמַר
that it is said this is like them that he would say under the impression for they were Calev and silenced 13 Bamidbar
בְּסִ' יְהוֹשֻׁעַ "וְאָשַׁב אֹתוֹ דְּבַר כְּאֲשֶׁר עִם לִבִּי" יְהוֹשֻׁעַ י"ד — וְלֹא כְּאֲשֶׁר עִם
with as and not 14 Yehoshua my heart with as word to him and I brought back Yehoshua in the book of
פִּי תִנְחֹמָא :

Tanchuma my mouth

רש"י

וַיִּמְלֵא אַחֲרָיו. וַיִּמְלֵא אֶת לִבּוֹ אַחֲרָיו, וְזֶה מִקְרָא קֹצֵר:
shortened a verse and this after Me his heart — and he filled after Me And he filled

רש"י

אֲשֶׁר בָּא שָׁמָּה. חֶבְרוֹן תִּתֵּן לוֹ:
to him shall be given Chevron there he came that

רש"י

יִרְשָׁנָה. כְּתַרְגֻּמוֹ "יִתְרַכְנָה", יוֹרִישׁוּ אֶת הָעֲנָקִים וְאֶת הָעָם אֲשֶׁר בָּהּ,
are in it who the people and — the Anakim — they will drive out they shall drive it out like its Targum shall drive it out
וַאֲיֵן לְתַרְגֻּמוֹ "יִרְתִּינָה" אֶלָּא בְּמָקוֹם יִרְשָׁנָה:
he shall possess it in place of except they will possess it to translate it and there is not

פסוק יח

Pasuk 18

וְהָעֲמָלִקִּי וְהַכְּנַעֲנִי יוֹשֵׁב בְּעֵמֶק מִחֵר פָּנוּ וְסָעוּ לָכֶם הַמִּדְבָּר
to the wilderness for yourselves and journey turn tomorrow in the valley dwell and the Canaanite And the Amalekite
דֶּרֶךְ יַם סוּף:
Reeds the Sea of by way of

רש"י

וְהָעֲמָלִקִּי וְגו'. אִם תִּלְכּוּ שָׁם יַחְרְגוּ אֹתְכֶם, מֵאַחַר שְׂאִינִי עִמָּכֶם:
with you that I am not since you they will kill there you go if etc. And the Amalekite

רש"י

מֵאַחַר פָּנוּ. לְאַחֲרֵיכֶם, וְסָעוּ לָכֶם וְגו':
etc. for yourselves and journey backwards turn tomorrow

CHAPTER SUMMARY

Moshe Rabbeinu's heartfelt tefillos are answered as Hashem declares, "Salachti kidvarecha" (I have pardoned according to your word). However, midas hadin (the attribute of justice) still demands a consequence; Hashem decrees that the generation of the desert who witnessed His wonders yet tested Him ten times will never see the Promised Land. Only Kalev, who showed a different spirit of loyalty, is promised entry and inheritance, while the rest of the nation is commanded to turn back into the wilderness toward the Sea of Reeds.

Look at the contrast the Torah paints for us here. On one side, we see the tragic mistake of the Meraglim and the nation, who looked at the challenges ahead and forgot the years of open miracles, the pillars of cloud and fire, and the constant hand of Hashem. They let their fear blind them to their own history of emunah. On the other side, we see Calev, who is praised because he had a "ruach acheres"—a different spirit. He didn't let the panic of the crowd sway him; he remained fully loyal, holding onto the simple truth that if Hashem is with us, there is nothing to fear.

This is a profound lesson in our own daily avodah. How often do we face a sudden difficulty—a parnassah worry, a shidduch challenge, or a family strain—and immediately fall into anxiety, completely forgetting how many times Hashem has carried us through in the past? We have all experienced our own personal "miracles" and moments of clear hashgacha pratit. To have a "different spirit" like Calev means training ourselves to actively recall those moments of help when a new nisayon arises, using our past emunah to fuel our current bitachon.

When you feel overwhelmed today by a challenge, stop and consciously remember one specific time in your life when Hashem clearly helped you out of a difficult situation, and use that memory to remind yourself: "The same Hashem who helped me then is with me right now."