

חומש עם רש"י · שלח · שביעי

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

SH'LACH · 7TH ALIYAH

CHAPTER PREVIEW

In this final aliyah of Parshas Sh'lach, the Torah teaches us the halachos of bringing a korban for an individual who sins unwittingly (b'shgogah), contrasting this with the severe spiritual consequence of kares for one who sins defiantly (b'yad ramah). We then learn the tragic account of the mekoshesh eitzim, the man who gathered wood on Shabbos in the midbar, and how the Sanhedrin dealt with his case under the guidance of Moshe Rabbeinu.

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

פסוק א

Pasuk 1

וְאִם נֶפֶשׁ אַחַת תַּחֲטָא בְּשִׁגְגָה וְהִקְרִיבָהּ עֹז בֵּת שְׁנִתָּה לְחֹטֵאת:

for a sin-offering its year daughter of a she-goat then she shall bring in error shall sin one a soul And if

רש"י

תחטא בשגגה. כַּעֲז:

in idolatry through error sins

רש"י

עֹז בֵּת שְׁנִתָּה. שְׂאֵר עֲבֹרוֹת יָחִיד מְבִיא כֶּשֶׁבֶה אוֹ שְׂעִירָה, וּבְזֹ

and in this a she-goat or a she-lamb brings an individual transgressions the rest of its year daughter of a she-goat

קָבַע לָהּ שְׂעִירָה שָׁם:

there a she-goat for it He established

פסוק ב

Pasuk 2

וְכַפֵּר הַכֹּהֵן עַל הַנֶּפֶשׁ הַשֹּׁגְגָה בְּחַטָּאָה בְּשִׁגְגָה לִפְנֵי יְהוָה לְכַפֵּר

to make atonement Hashem before unwittingly in sinning that errs the soul for the Kohen And shall atone

עָלָיו וְנִסְלַח לוֹ:

to him and it shall be forgiven for him

פסוק ג

Pasuk 3

הָאֶזְרָח בְּכִנִּי יִשְׂרָאֵל וְלִגֵּר הָגֵר בְּתוֹכָם תֹּרָה אַחַת

one law among them who dwells and for the stranger Yisrael among the children of For the native

יְהִי לָכֶם לְעֹשֶׂה בְּשִׁגְגָה:

in error for the one who acts for you there shall be

וְהַנֶּפֶשׁ אֲשֶׁר תַּעֲשֶׂה בְיָד רָמָה מִן הָאֲזָרָח וּמִן הַגֵּר אֶת יְהוָה הוּא
 he Hashem — the stranger and from the native from high with a hand will act that And the soul
 מְגִדָּה וְנִכְרְתָה הַנֶּפֶשׁ הַהִוא מִקֶּרֶב עַמָּה:
 its people from the midst of that the soul and shall be cut off blasphemes

רש"י

ביד רמה. בְּמֵזִיד:

with premeditation high with a hand

רש"י

מגדף. מְחַרֵּף, כְּמוֹ "וְהִיָּתָה חֲרָפָה וּגְדוּפָה" יחזקאל ה', "אֲשֶׁר גָּדְפוּ נַעֲרֵי
 the servants of have reviled whom chapter 5 Yechezkel and a reviling a reproach and it shall be like reviler blasphemer
 מֶלֶךְ אֲשׁוּר" ישעיהו ל"ז, וְעוֹד דְּרָשׁוּ רַבּוֹתֵינוּ מִכָּאן לְמַכְרֵה אֶת
 — for one who blesses from here our Rabbis derived and furthermore chapter 37 Yeshayahu Ashur the king of
 הַשֵּׁם שְׁהוּא בְּכֶרֶת כְּרִיתוֹת ז':
 7b Keritot liable to excision that he is the Name

כִּי דָבַר יְהוָה בְּזָה וְאֵת מִצְוָתוֹ הִפְרָה הַפֶּתַת הַנֶּפֶשׁ
 the soul shall be cut off surely he violated His commandment and — he despised Hashem the word of Because
 הַהוּא עוֹנָה בָּהּ:
 is in it its sin that

רש"י

דבר ה'. אֲזָהֳרַת ע"ז מִפִּי הַגִּבּוֹרָה וְהַשָּׂאֵר מִפִּי מֹשֶׁה סְנֵה דְרִין
 Sanhedrin Moshe from the mouth of and the rest the Almighty from the mouth of idolatry the warning of Hashem The word of
 צ"ט:
 99

רש"י

עונה בה. בְּזֶמֶן שְׁעוֹנָה בָּהּ — שָׁלָא עָשָׂה תְּשׁוּבָה:
 repentance he did that not is in her that her iniquity at the time is in her her iniquity

וַיְהִיו בְּנֵי יִשְׂרָאֵל בַּמִּדְבָּר וַיִּמָּצְאוּ אִישׁ מִקֵּשׁ עֵצִים בְּיוֹם
 on the day of wood gathering a man and they found in the wilderness Yisrael the children of And they were
 הַשַּׁבָּת:
 Shabbos

רש"י

ויהיו ... במדבר וימצאו. בגנותן של ישראל דבר הכתוב, שלא שמרו
they kept that not the Scripture spoke Yisrael of to the disparagement and they found in the desert And they were
אלא שבת ראשונה, ובשניה בא זה וחרלה ספרי :
Sifrei and desecrated it this one came and on the second the first Shabbos except

פסוק ז

Pasuk 7

ויקריבו אתו המצאים אתו מקושש עצים אל משה ואל אהרן ואל כל
all of and to Aharon and to Moshe to wood gathering him those who found him And they brought
העדה:
the congregation

רש"י

המצאים אתו מקושש. שהתרו בו ולא הניח מקושש, אף משמאזהו
after they found him even from gathering did he desist and not him that they warned gathering him those who found
והתרו בו שם; סנהדרין מ"א :
41a Sanhedrin there him and warned

פסוק ח

Pasuk 8

ויניחו אתו במשמר כי לא פרש מה יעשה לו:
to him should be done what it was specified not because in custody him And they placed

רש"י

כי לא פרש מה יעשה לו. באיזו מיתה ימות, אבל יודעים היו
they were knowing but he shall die death with which to him should be done what it was explained not because
שמחלל שבת במיתה שם ע"ח :
Sanhedrin seventy-eight there is with death Shabbos that one who desecrates

פסוק ט

Pasuk 9

ויאמר יהוה אל משה מות יומת האיש רגום אתו באבנים כל
all of with stones him pelt the man shall be put to death surely Moshe to Hashem And He said
העדה מחוץ למחנה:
to the camp outside the congregation

רש"י

רגום. עשה, פשנ"ט, וכן הלוח אלנ"ט, וכן "זכור" שמות כ, ח ו"שמור" דברים ה,
5 Devarim and keeping 8 20 Shemos remembering and so allant going and so faisant doing stoning
יב :
12

פסוק י

וַיֵּצִיאוּ אוֹתוֹ כָּל הָעֵדָה אֶל מַחוּץ לַמַּחֲנֶה וַיִּרְגְּמוּ אוֹתוֹ בְּאֲבָנִים
 with stones him and they stoned to the camp outside to the congregation all of him and they took out
 וַיָּמָת כְּאֲשֶׁר צִוָּה יְהוָה אֶת מֹשֶׁה:
 Moshe — Hashem commanded as and he died

רש"י

וַיֵּצִיאוּ אוֹתוֹ. מִכָּאן שְׂבִיט הַסִּקִּילָה חוּץ וְרָחוֹק מִבֵּית דִּין סִפְרֵי:
 Sifrei of law from the house and distant was outside of stoning that the place from here — him And they brought

פסוק יא

וַיֹּאמֶר יְהוָה אֶל מֹשֶׁה לֵּאמֹר:
 saying Moshe to Hashem And He said

פסוק יב

דִּבֶּר אֶל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל
 on tzitzis for themselves and they shall make to them and you shall say Yisrael the children of to Speak
 כַּנֹּפִי בְּגִדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עַל צִיצִית הַכֶּנֶף פֶּתִיל תְּכֵלֶת:
 techeiles a thread of the corner the tzitzis of on and they shall place for their generations their garments the corners of

רש"י

וַעֲשׂוּ לָהֶם צִיצִית. עַל שֵׁם הַפֶּתִילִים הַתְלוּיִם בָּהּ, כְּמוֹ יַחֲזָקָא ל' ח',
 chapter 8 Yechezkel like from it that hang the threads the name of on tzitzis for themselves and they shall make
 "וַיִּקְחֵנִי בְּצִיצִית רִאשִׁי" מִנְחוֹת מ"ב. ד"א: צִיצִית עַל שֵׁם וּרְאִיתָם
 and you shall see the name of on tzitzis another explanation 42 Menachos my head by the lock of and he took me
 אוֹתוֹ, כְּמוֹ "מִצִּיץ מִן הַחֲרָכִים" שִׁיר הַשִּׁירִים ב' :
 chapter 2 Songs Song of the lattices from peering like it

רש"י

תְּכֵלֶת. צָבַע יָרֵק שֶׁל חִלְזוֹן:
 the chilazon of of blue-green is a dye Techeiles

פסוק יג

וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אוֹתוֹ וַיִּזְכְּרֶתֶם אֶת כָּל מִצְוֹת יְהוָה
 Hashem the mitzvos of all of — and you shall remember it and you shall see for tzitzis for you And it shall be
 וְעֲשִׂיתֶם אֹתָם וְלֹא תִתְּרוּ אַחֲרָי לְבַבְכֶּם וְאַחֲרֵי עֵינֵיכֶם אֲשֶׁר אֹתָם
 you which your eyes and after your heart after explore and you shall not them and you shall do
 זָנִים אַחֲרֵיהֶם:
 after them go astray

רש"י

וזכרתם את כל מצות ה'. שְׁמֹנֶה עָשָׂר גִּמְטְרִיא שֶׁל צִיצִית שֵׁשׁ
six tzitzis of the numerical value for the number of Hashem the commandments of all of — and you shall remember
מאות, ושמונה חוטין ותמשה קשרים הרי תרי"ג תנחומא :
Tanchuma 613 behold knots and five threads and eight hundred

רש"י

ולא תתורו אחרי לבבכם. כמו "מתור הארץ" במדבר י"ג ; הלב והעינים
and the eyes The heart 13 Bamidbar the land from searching like your heart after explore And you shall not
הם מרגלים לגוף, מסררים לו את העברות, העין רואה והלב חומד והגוף
and the body covets and the heart sees the eye the transgressions — for it they broker for the body are spies they
עושה את העברה תנחומא :
Tanchuma the transgression — does

פסוק יד

Pasuk 14

למען תזכרו ועשיתם את כל מצותי והייתם קדשים
holy and you shall be My commandments all of — and you will perform you will remember so that
לאלהיכם:
to your God

פסוק טו

Pasuk 15

אני יהוה אלהיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם
to you to be Mitzrayim from the land of you brought out Who your God Hashem I am
לאלהים אני יהוה אלהיכם:
your God Hashem I am for a God

רש"י

אני ה'. נאמן לשלם שכר:
reward to pay Who am faithful Hashem I am

רש"י

אלהיכם. נאמן לפרע:
to exact punishment Who is trustworthy your God

רש"י

אשר הוצאתי אתכם על מנת פדיתי אתכם שתקבלו עליכם גזרותי:
My decrees upon yourselves that you accept you Iredeemed of this condition on you brought out Who

רש"י

אני ה' אלהיכם. עוד למה נאמר? כדי שלא יאמרו ישראל מפני מה אמר
said what because of Yisrael should say that not in order is it said why again your God Hashem I am

הַמָּקוֹם? לֹא שֶׁנֶּעֱשֶׂה וְנִטֵּל שָׂכָר? אָנוּ לֹא עוֹשִׂים וְלֹא נוֹטְלִים שָׂכָר עַל

against reward receiving and not perform not we reward and receive that we perform is it not the Omnipresent

כִּרְחֹכֶם אֲנִי מִלְּכֶכֶם, וְכֵן הוּא אוֹמֵר יַחְזָקָא ל' כ', "אִם לֹא בְּיַד חֲזָקָה ... אֶמְלֹךְ

I will reign strong with a hand not if 20 Yechezkel says it and so your King I am your will

עֲלֵיכֶם" סִפְרִי . ד"א, לָמָּה נֶאֱמַר יְצִיאַת מִצְרַיִם? אֲנִי הוּא שֶׁהִבְחֲנֵתִי

Who distinguished am He I Mitzrayim the exodus of is it said why another explanation Sifrei over you

בְּמִצְרַיִם בֵּין טֶפֶה שֶׁל בְּכוֹר לְשִׁאינָה שֶׁל בְּכוֹר, אֲנִי הוּא עֲתִיד לְהִבְחִין

to distinguish Who is destined am He I a firstborn of to that which is not a firstborn of the drop between in Mitzrayim

וּלְפָרַע מִן הַתּוֹלָה קָלָא אֵילָן בְּבִגְדּוֹ וְאוֹמֵר תִּכְלֶת הִיא. וּמִיסוּדוֹ

and from the foundation it is techeiles and says on his garment indigo dye him who hangs from and to exact punishment

שֶׁל רַבִּי מֹשֶׁה הַדֹּרָשׁן הָעֵתִיקָתִי: לָמָּה נִסְמְכָה פְּרֻשַׁת מְקוֹשֵׁשׁ לְפְרֻשַׁת ע"ז?

idolatry to the section of the wood-gatherer the section of was juxtaposed why I copied the Preacher Moshe Rabbi of

לֹאמֵר שֶׁהִמְחִיל אֶת הַשַּׁבָּת כְּעוֹבֵד ע"ז, שֶׁאֵף הִיא שְׁקוּלָה כָּכָל הַמִּצְוֹת,

the mitzvos to all of is equal it for even idolatry is like a worshipper of the Shabbos — that he who desecrates to say

וְכֵן הוּא אוֹמֵר בְּעֶזְרָא נַחְמִיָּה ט:י"ד "וְעַל הַר סִינַי יֵרֶדְתָּ וְתַתֵּן לְעַמֶּךָ

and You gave You descended Sinai Mount and upon 14 9 Nechemia in Ezra says it and so

תּוֹרָה וּמִצְוֹת וְאֵת שַׁבַּת קִדְּשָׁה הוֹדַעְתָּ לָהֶם"; וְאֵף פְּרֻשַׁת צִיצִית לְכָף

tzitzis the section of and even to them You made known Your holiness the Shabbos of and — and mitzvos Torah to Your people

נִסְמְכָה לְאֵלוֹ לְפִי שֶׁאֵף הִיא שְׁקוּלָה כְּנֶגֶד כָּל הַמִּצְוֹת, שֶׁנֶּאֱמַר וְעֲשִׂיתָם

as it is said the mitzvos all of against is equal it that even because to these was juxtaposed for this

אֶת כָּל מִצְוֹתֶי:

all of — and you shall do

רש"י

עַל כַּנְפֵי בַּגְדֵיהֶם. כְּנֶגֶד "וְאֵשָׂא אֶתְכֶם עַל כַּנְפֵי נְשָׂרִים" שְׁמוֹת יט, ד ; עַל

on 4 19 Shemos eagles wings of on you and I bore corresponding to their garments corners of on the

אַרְבַּע כַּנְפוֹת, וְלֹא בַּעֲלַת שֵׁלֶשׁ וְלֹא בַּעֲלַת חֲמִשׁ, כְּנֶגֶד אַרְבַּע לְשׁוֹנוֹת שֶׁל

of expressions four corresponding to five one of and not three one of and not corners four

גִּאֲלָה שֶׁנֶּאֱמַר בְּמִצְרַיִם "וְהוֹצֵאתִי וְהַצַּלְתִּי וְגִאֲלַתִּי וְלִקְחַתִּי" שְׁמוֹת ו' :

6 Shemos and I will take and I will redeem and I will deliver and I will bring out in Mitzrayim as it says redemption

רש"י

פְּתִיל תְּכֵלֶת. עַל שֵׁם שְׁכוֹל בְּכוֹרוֹת — תְּרַגְמוֹ שֶׁל שְׁכוֹל תִּכְלָא —

is tichla bereavement of its translation the firstborn the bereavement of account of on blue wool A thread of

וּמִכְתָּם הִיָּתָה בַּלַּיְלָה, וְכֵן צָבַע הַתִּכְלָת דּוֹמָה לְרִקִּיעַ הַמִּשְׁחִיר לַעֲת עָרֵב;

evening at the time of which darkens the sky resembles the blue wool the color of and so at night was and their plague

וּשְׁמוֹנֶה חוּטִין שָׁבָה כְּנֶגֶד שְׁמוֹנֶה יָמִים שֶׁשָּׁחַו יִשְׂרָאֵל מִשִּׁיָּצְאוֹ

from when they went out Yisrael that tarried days eight correspond to that are in it threads and the eight

מִמִּצְרַיִם עַד שֶׁאָמְרוּ שִׁירָה עַל הַיָּם:

the Sea at the Song that they sang until from Mitzrayim

CHAPTER SUMMARY

Following the warning against defiant sins, the Torah records the episode of the mekoshesh eitzim, who was found gathering wood on Shabbos and was subsequently put to death by stoning outside the camp as Hashem commanded Moshe. The aliyah

concludes with the beautiful and essential mitzvah of tzitzis, which Hashem gave us to look upon so that we remember all of His mitzvos, guard our hearts and eyes from straying, and remain holy to Hashem, Who redeemed us from Mitzrayim to be our Elokim.

למעשה WHAT TO TAKE HOME

The Torah contrasts the tragic mistake of the mekoshesh eitzim, who desecrated the holy Shabbos, with the beautiful gift of the mitzvah of tzitzis. Hashem knows how easily we can get distracted in this world, how our eyes can wander and pull our hearts away from our true ratzon to do His will. To protect us, He gave us a physical anchor—the tzitzis on our garments—to look at and immediately remember who we are and what we are here for.

This is the secret of our avodah. We cannot rely on inspiration alone to keep us on the right path. We need physical, tangible reminders in our daily lives to stop us from drifting. Just as the tzitzis serve as a constant visual cue to keep our minds focused on the mitzvos, we must set up our own spiritual guardrails throughout the day to keep our thoughts and actions aligned with yiras Shamayim.

Today, when you put on your tzitzis in the morning, or whenever you look at them during the day, pause for three seconds to actually look at the strings and think: "I belong to Hashem, and every action I do today is an opportunity to connect to Him."