

חומש עם רש"י • שלח • ראשון

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

SH'LACH • 1ST ALIYAH

CHAPTER PREVIEW

In this first aliyah of Parshas Sh'lach, we begin the painful and momentous narrative of the meraglim (the spies). Hashem tells Moshe Rabbeinu that he may send men to scout out the land of Canaan, which Hashem is giving to Bnei Yisrael. Moshe selects one distinguished leader, a chieftain of high standing, from each of the shevatim to undertake this critical mission.

Before they depart, Moshe gives these emissaries specific instructions on what to look for. He also changes the name of Hoshea bin Nun to Yehoshua, offering him a special blessing and protection for the journey ahead. The men are charged with examining the strength of the inhabitants, the quality of the land, and the fortification of its cities.

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

פסוק א

Pasuk 1

וַיְדַבֵּר יְהוָה אֶל מֹשֶׁה לֵאמֹר:

saying Moshe to Hashem And spoke

פסוק ב

Pasuk 2

שְׁלַח לְךָ אֲנָשִׁים וַיִּתְּרוּ אֶת אֶרֶץ כְּנָעַן אֲשֶׁר אֲנִי נֹתֵן

am giving I which Canaan the land of — and they shall scout men for yourself Send

לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמִשְׁתָּה אֲבֹתָיו תִּשְׁלָחוּ כָל נָשִׂיא

leader every you shall send his fathers for the tribe of one man one man Yisrael to the children of

בָּהֶם:

among them

רש"י

שְׁלַח לְךָ אֲנָשִׁים. לָמָּה נִסְמְכָה פִּרְשַׁת מְרַגְלִים לְפִרְשַׁת מִרְיָם? לָפִי

Because Miriam to the section of the spies the section of was juxtaposed Why men for yourself Send

שֶׁלָקְתָהּ עַל עֲסָקִי דָבָה, שֶׁדִּבְרָה בְּאֶחֱיָהּ, וּרְשָׁעִים הִלְלוּ רְאוּ וְלֹא

and did not saw these and the wicked ones against her brother that she spoke slander matters of over she was punished

לְקַחוּ מוֹסֵר תַּנְחוּמָא :

Tanchuma a lesson take

רש"י

שְׁלַח לְךָ. לְדַעְתָּהּ, אֲנִי אֵינִי מְצִיָּה לָּהּ, אִם תִּרְצֶה שְׁלַח; לָפִי שָׁבָאוּ

that came because send you wish if you commanding am not I according to your understanding for yourself Send

יִשְׂרָאֵל וְאָמְרוּ נִשְׁלַח אַנְשִׁים לְפָנֵינוּ, כָּמָה שֶׁנֶּאֱמַר "וַתִּקְרְבוּן אֵלַי כָּלְכֶם" וְגו' etcetera all of you to me and you approached that it is said as before us men let us send and they said Yisrael
דְּבָרִים א', וּמֹשֶׁה נִמְלָךְ בְּשִׂכְיָנָה, אָמַר, אֲמַרְתִּי לָהֶם שֶׁהִיא טוֹבָה, שֶׁנֶּאֱמַר as it is said is good that it to them I said He said with the Shechinah consulted and Moshe 1 Devarim
"אֲעֲלֶה אֶתְכֶם מֵעֲנִי מִצְרַיִם" וְגו' שְׁמוֹת ג', חַיִּיהֶם שֶׁאֲנִי נוֹתֵן לָהֶם to them am giving that I by their lives 3 Shemos etcetera Mitzrayim from the affliction of you I will bring up
מְקוֹם לְטָעוֹת בְּדִבְרֵי מְרַגְלִים, לְמַעַן לֹא יִירְשׁוּהָ תַנְחוּמָא : Tanchuma they will inherit it not so that the spies through the words of to err room

פסוק ג

Pasuk 3

וַיִּשְׁלַח אֶתְּכֶם מֹשֶׁה מִמִּדְבַּר פָּאָרָן עַל פִּי יְהוָה כָּלְכֶם אַנְשִׁים men of consequence all of them Hashem the word of by Paran from the wilderness of Moshe them And sent
רָאשֵׁי בְנֵי יִשְׂרָאֵל הֵמָּה : they were Yisrael the children of heads of

רש"י

עַל פִּי ה'. בְּרִשְׁוֹתוֹ, שֶׁלֹּא עָכַב עַל יְדוֹ : him · He prevented that not with His consent Hashem the word of By

רש"י

כֻּלָּם אֲנָשִׁים. כָּל אַנְשִׁים שֶׁבַּמִּקְרָא לְשׁוֹן חֲשִׁיבוּת, וְאוֹתָהּ שָׁעָה בְּשָׂרִים הָיוּ : they were worthy time and at that importance is a term of that is in Scripture men every men All of them

פסוק ד

Pasuk 4

וְאֵלֶּה שְׁמוֹתֵם לְמִטָּה רְאוּבֵן שְׁמוּעַ בֶּן זַחֲוֹר : Zaccur son of Shammua Reuven for the tribe of are their names And these

פסוק ה

Pasuk 5

לְמִטָּה שִׁמְעוֹן שָׁפַט בֶּן חוֹרִי : Chori son of Shaphat Shimon For the tribe of

פסוק ו

Pasuk 6

לְמִטָּה יְהוּדָה כָּלֵב בֶּן יִפְנֶה : Yefunneh son of Calev Yehudah For the tribe of

פסוק ז

Pasuk 7

לְמִטָּה יִשָּׁשְׁכָר יִגָּאֵל בֶּן יוֹסֵף : Yosef son of Yigal Yissachar For the tribe of

פסוק ח

Pasuk 8

למטה אפרים הושע בן נון:

Nun son of Hoshea Ephraim For the tribe of

פסוק ט

Pasuk 9

למטה בנימין פלטי בן רפוא:

Rafu son of Palti Binyamin For the tribe of

פסוק י

Pasuk 10

למטה זבולון גדיאל בן סודי:

Sodi son of Gaddiel Zevulun For the tribe of

פסוק יא

Pasuk 11

למטה יוסף למטה מנשה גדי בן סוסי:

Susi son of Gaddi Menasheh for the tribe of Yosef for the tribe of

פסוק יב

Pasuk 12

למטה דן עמיאל בן גמלי:

Gemalli son of Ammiel Dan For the tribe of

פסוק יג

Pasuk 13

למטה אשר סתור בן מיכאל:

Michael son of Sethur Asher For the tribe of

פסוק יד

Pasuk 14

למטה נפתלי נחבי בן ופסי:

Vofsi son of Nachbi Naftali For the tribe of

פסוק טו

Pasuk 15

למטה גד גאואל בן מכי:

Machi son of Geuel Gad For the tribe of

פסוק טז

אֵלֶּה שְׁמוֹת הָאֲנָשִׁים אֲשֶׁר שָׁלַח מֹשֶׁה לְתוֹר אֶת הָאָרֶץ וַיִּקְרָא מֹשֶׁה

Moshe and called the land — to scout Moshe sent whom the men the names of These are

לְהוֹשִׁיעַ בֶּן נוּן יְהוֹשֻׁעַ:

Yehoshua Nun son of to Hoshea

רש"י

וַיִּקְרָא מֹשֶׁה לְהוֹשִׁיעַ וּגְו'. הִתְפַּלֵּל עָלָיו יְיָ יוֹשִׁיעָה מַעֲצַת מְרַגְלִים סוֹטָה

Sotah the spies from the counsel of save you May God for him he prayed etc. to Hoshea Moshe And he called

ל"ד:

34b

פסוק יז

וַיִּשְׁלַח אֹתָם מֹשֶׁה לְתוֹר אֶת אֶרֶץ כְּנָעַן וַיֹּאמֶר אֲלֵהֶם עָלוּ זֶה בְּנֶגֶב

in the Negev this way go up to them and he said Kenaan the land of — to scout Moshe them And sent

וְעֲלִיתֶם אֶת הָהָר:

the mountain — and you shall ascend

רש"י

עָלוּ זֶה בְּנֶגֶב. הוּא הָיָה הַפְּסָלָת שֶׁל אֶרֶץ יִשְׂרָאֵל, שְׁכֵן דֶּרֶךְ הַתַּגְּרִים

the merchants is the way of for such Yisrael the Land of of the worst part was it in the south this way go up

מֵרִאִין אֶת הַפְּסָלָת תַּחְלָה, וְאַ"כּ מֵרִאִים אֶת הַשְּׂבַח תַּנְחוּמָא:

Tanchuma the best — they show and afterwards first the inferior goods — they show

פסוק יח

וַרְאִיתֶם אֶת הָאָרֶץ מָה הוּא וְאֵת הָעָם הַיֹּשֵׁב עָלֶיהָ הֲחָזָק הוּא

they are whether strong upon it that dwells the people and — it is what the land — and you shall see

הַרְפָּה הַמְעַט הוּא אִם רַב:

many or they are whether few or weak

רש"י

אֵת הָאָרֶץ מָה הוּא. יֵשׁ אֶרֶץ מְגִדֵּלֶת גְּבוּרִים וַיֵּשׁ אֶרֶץ מְגִדֵּלֶת חֲלָשִׁים, יֵשׁ

there is weak people that rears a land and there is strong people that rears a land there is it is what the land —

מְגִדֵּלֶת אֲכֻלוּסִין וַיֵּשׁ מְמַעֲטֶת אֲכֻלוּסִין:

population that diminishes and there is population that increases

רש"י

הַחֲזָק הוּא הַרְפָּה. סִימָן מָסַר לָהֶם: אִם בְּפִרְזֵיהֶם יוֹשְׁבֵינוּ, חֲזָקִים הֵם, שְׁסוּמָכִין

for they rely they are strong they dwell in open cities if to them he delivered a sign or weak is he Whether strong

עַל גְּבוּרָתָם, וְאִם בְּעָרִים בְּצוּרוֹת הֵם יוֹשְׁבֵינוּ חֲלָשִׁים הֵם שָׁם:

there they are weak dwell they fortified in cities and if their strength upon

וְמָה הָאָרֶץ אֲשֶׁר יָשָׁב בָּהּ הַטּוֹבָה הֲוָא אִם רָעָה וְמָה הָעָרִים אֲשֶׁר
that are the cities and what bad or it is it good in it dwells he that is the land and what
הֲוָא יוֹשֵׁב בָּהֶנָּה הַבְּמַחֲנִים אִם בְּמִבְצָרִים:
in strongholds or whether in open camps in them dwells he

רש"י

הבמחנים. תרגומו "הבפצחין", כרפין פצוחין ופתוחין מאין חומה:
a wall without and open exposed cities "whether in open places" its translation is Whether in camps

רש"י

הטובה הוּא. בְּמַעֲיָנוֹת וּתְהוֹמוֹת טוֹבִים וּבְרִיאִים:
and healthy good and depths with springs it is Whether it is good

וְמָה הָאָרֶץ הַשְּׂמִינָה הֲוָא אִם רָזָה הֲיֵשׁ בָּהּ עֵץ אִם אֵין וְהִתְחַזְּקֶתֶם
and strengthen not or trees in it is there lean or it is it fat the land and what
yourselves
וְלָקַחְתֶּם מִפְּרִי הָאָרֶץ וְהַיָּמִים יָמִי בְּכוּרֵי עֲנָבִים:
grapes the first ripe were the days of and the days the land from the fruit of and take

רש"י

היש בה עץ. אם יש בהם אדם פֶּשֶׁר שִׁיגֵן עֲלֵיהֶם בְּזָכוֹתוֹ עֵי' בְּבֹא
Bava see by his merit upon them who will protect righteous a man among them there is if a tree in it Whether there is
בתרא ט"ו:

15 Batra

רש"י

בכורי ענבים. ימים שֶׁהָעֲנָבִים מְתַפְּשָׁלִין בְּכַפּוֹר:
in their early stage are ripening that the grapes days grapes the firstlings of

CHAPTER SUMMARY

The aliyah begins with Hashem's command to Moshe to send distinguished leaders from each tribe to scout the land of Canaan. Moshe lists the names of these twelve chieftains, notably changing Hoshea's name to Yehoshua. He then instructs them to travel through the Negev into the hill country to assess whether the inhabitants are strong or weak, few or many, and whether the land is fertile, wooded, and its cities fortified, concluding with a charge to bring back some of the land's first ripe fruits.

Look at how Moshe Rabbeinu prepares the spies before they set out. He does not just tell them to go look at the land; he gives them highly specific, practical questions to answer. He asks them to look at whether the cities are open or fortified, whether the soil is rich or poor, and whether there are trees. Moshe is teaching us a fundamental rule in our own avodah: when Hashem sends us on a mission in this world, we cannot rely on vague, lofty spiritual feelings alone. We must look at the actual reality on the ground with clear, practical eyes.

There is another deep lesson here in how Moshe changes the name of Hoshea to Yehoshua, adding the letter Yud to stand for the name of Hashem. Moshe saw the spiritual danger ahead and knew that even a great leader, a man of consequence, needs extra strength from Hashem to stay true to his mission. We often enter situations in our daily lives—whether in business, family, or community—where we think we are strong enough to handle the spiritual challenges on our own. But the Torah is showing us that we must always actively seek out Hashem's help and protection before we step into a new test.

When you face a difficult task or a new situation today, do not just rush into it blindly. Take a moment to look at the practical details of what is required of you, and at the very same time, say a short tefillah to Hashem to give you the strength to stay true to your values.

Before starting a difficult task or meeting today, pause for ten seconds to say a quick, quiet prayer to Hashem, asking Him to protect your thoughts and guide your actions through the challenge.