



Likkutei Sichos

Volume 18 | Shelach | Sicha 1 Source Sheet

א.

1. במדבר י"ב:א-י"ג:ב'

וַתִּדְבֹר מִרְיָם וְאַהֲרֹן בְּמֹשֶׁה עַל-אֲדֹת הָאִשָּׁה הַכַּשִּׁית אֲשֶׁר לָקַח כִּי-אִשָּׁה כַּשִּׁית לָקַח: וַיֹּאמְרוּ הֲרִק אַךְ-בְּמֹשֶׁה דִּבֶּר ה' הֲלֹא גַם-כָּנֹנוּ דִּבֶּר וַיִּשְׁמַע ה'... וַיֹּאמֶר... לֹא-כֵן עֲבָדֵי מֹשֶׁה בְּכָל-בֵּיתִי נֶאֱמָן הוּא: פֶּה אֶל-פִּי אֲדַבֵּר-בּוֹ... וּמִדֹּעַ לֹא יִרְאֶתֶם לְדַבֵּר בְּעַבְדֵי בְּמֹשֶׁה... וְהֵעֵן סָר מֵעַל הָאֵהָל וְהִנֵּה מִרְיָם מִצְרַעַת כְּשֹׁלֵג... וַיֹּאמֶר אַהֲרֹן אֶל-מֹשֶׁה... אֵל-גַּא תְהִי כַפֶּת אֲשֶׁר בְּצִאתוֹ מִרְחֹם אִמּוֹ וַיֹּאכַל חֲצִי בְּשָׂרוֹ: וַיִּצְעַק מֹשֶׁה אֶל-ה' לֵאמֹר אֵל גַּא רַפָּא גַא לָהּ: וַיֹּאמֶר ה' אֶל-מֹשֶׁה... תִּסְגָּר שִׁבְעַת יָמִים מִחוּץ לַמַּחֲנֶה וְאַחַר תֵּאֲסֹף: וַתִּסְגָּר מִרְיָם מִחוּץ לַמַּחֲנֶה שִׁבְעַת יָמִים וְהָעַם לֹא נָסַע עַד-הָאֲסֹף מִרְיָם...

וַיִּדְבֹר ה' אֶל-מֹשֶׁה לֵאמֹר: שְׁלַח-לְךָ אַנְשִׁים וַיִּתְּרוּ אֶת-אֶרֶץ כְּנָעַן אֲשֶׁר-אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמִטַּה אֲבֹתָיו תִּשְׁלַחוּ: כָּל נָשִׂיא בְהֵם:

Numbers 12:1-13:2

Miriam and Aaron spoke against Moshe because of the Cushite woman he had married: "He married a Cushite woman!" They said, "Has Hashem spoken only through Moshe? Has He not spoken through us as well?" Hashem heard it... and He said, "...Not so with My servant Moshe; he is trusted throughout My household. With him I speak mouth to mouth... How then did you not shrink from speaking against My servant Moshe!"... As the cloud withdrew from the Tent, there was Miriam stricken with snow-white scales... And Aaron said to Moshe, "...Let her not be as one dead, who emerges from his mother's womb with half his flesh eaten away." So Moshe cried out to Hashem, saying, "O G-d, pray heal her!" But Hashem said to Moshe, "...Let her be shut out of camp for seven days, and then let her be readmitted." So Miriam was shut out of camp seven days; and the people did not march on until Miriam was readmitted...

Hashem spoke to Moshe, saying, "Send 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."

2. רש"י על במדבר י"ג:ב'

שלח לך אנשים. למה נסמכה פרשת מרגלים לפרשת מרים? לפי שלקתה על עסקי דבה, שדברה באחיה, ורשעים הללו ראו

ולא לקחו מוסר (תנחומא):

2. Rashi on Numbers 13:2

SEND THOU MEN — Why is the section dealing with the spies put in juxtaposition with the section dealing with Miriam's punishment? To show the grievousness of the spies' sin: because she (Miriam) was punished on account of the slander which she uttered against her brother, and these sinners witnessed it and yet they did not take a lesson from her.

ב.

3. שמות ד'ו'

וַיֹּאמֶר יְהוָה לוֹ עוֹד הַבֹּאֲנָא יִדְרֵךְ בְּחִילָקָה וַיִּבֹא יְדוֹ בְּחִיקוֹ וַיִּזְצֹאָהּ וְהִגִּיהָ יְדוֹ מִצַּרְעֶת כְּשֶׁלֶג:
רש"י: מצרעת כשלג . דַּרְךָ צָרַעַת לִהְיוֹת לְבִנְיָהּ – "וְאִם בִּהְרֹת לְבִנְיָהּ הִיא" (ויקרא י"ג); אִף בְּאוֹת זֶה רָמַז לוֹ שֶׁלְשׁוֹן הָרַע סָפַר בְּאִמְרוֹ לֹא יֵאֱמִינוּ לִי, לְפִיכָךְ הִלְקֶהוּ בְּצַרְעֶת, כְּמוֹ שֶׁלְקֶתָהּ מֵרִים עַל לְשׁוֹן הָרַע (שבת צ"ז):

Exodus 4:6

Hashem said to [Moshe] further, "Put your hand into your bosom." He put his hand into his bosom; and when he took it out, his hand was Leprous as snow!

Rashi: LEPROUS AS SNOW — It is the nature of leprosy to be white, and thus we read in reference to a leper, (Leviticus 13:4) "If the bright spot be white [in the skin of his flesh]". By this sign, too, he indicated that he had made a slanderous statement when he said, (v. 1) "But, behold, they will not believe me". Therefore He smote him with leprosy (Exodus Rabbah 3:13) even as Miriam was so smitten for the slander she had spoken (cf. Shabbat 97a).

4. רש"י על במדבר י"ד:ל"ו

וישבו וילינו עלינו... כל הוצאת דבה לשון חינוך דברים שמלקיחים לשונם לאדם לדבר בו כמו ז, י (דובב שפתי ישנים וישנה לטובה וישנה לרעה לכך נאמר כאן מוציא דבת הארץ רעה שיש דבה שהיא טובה):

Rashi on Numbers 14:36

...Wherever the phrase הוציא דבה occurs it denotes instructing to speak — that people teach their way of speaking to a person that he may speak it (cf. Rashi on 23:31). Similar is, (Song 7:10) "causing the lips of those who are asleep to speak." (דובב) There may be one (א דבה, "an utterance") for good, or there may be one for evil: and it is for this reason that it states here, "[even those men] that made the people utter evil speech about the Land", because, as I have stated, there is a דבה which may be termed good.

5. דברים י"א:ב'

וידעתם היום כי לא את בניכם אשר לא ידעו ואשר לא ראו את-מוסר ה' אלקיכם את-גדלו את-ידו החזקה וזרעו הנטויה:

Deuteronomy 11:2

Take thought this day that it was not your children, who neither experienced nor witnessed the lesson of Hashem your G-d— His majesty, His mighty hand, His outstretched arm;

6. במדבר י"ג:י"ז-כ'

וישלח אתם משה לתור את־ארץ כנען ויאמר אליהם עליו זה בנגב ועליתם את־ההר: וראיתם את־הארץ מה־הוא ואת־העם הישב עליה החזק הוא הרפה המעט הוא אמ־רב: ומה הארץ אשר־הוא יושב בה הטובה הוא אמ־רעה ומה הערים אשר־הוא יושב בהנה הבמחנים אם במבצרים: ומה הארץ השמנה הוא אמ־רזה היש־בה עץ אמ־אין...

Numbers 13:17-20

When Moshe sent them to scout the land of Canaan, he said to them, "Go up there into the Negeb and on into the hill country, and see what kind of country it is. Are the people who dwell in it strong or weak, few or many? Is the country in which they dwell good or bad? Are the towns they live in open or fortified? Is the soil rich or poor? Is it wooded or not?"

7. במדבר י"ג:כ"ה-י"ד:ה'

וישובו מתור הארץ... ויאמרו בָּאנו אל־הארץ אשר שלחתנו וגם זבת חלב ודבש הוא וזה־פריה: אפס פִּיעַז העם הישב בארץ והערים בצרות גדולת מאד... ויהס כלב את־העם אל־משה ויאמר עלה נעלה ונרשנו אתה כי־יכול נוכל לה: והאנשים אשר־עלו עמו אמרו לא נוכל לעלות אל־העם כי־חזק הוא ממנו... ושם ראינו את־הנפילים בני ענק מן־הנפילים ונהי בעינינו כחגבים וכן היינו בעיניהם: ותשא כל־העדה ויתנו את־קולם ויבכו העם בלילה ההוא: וילנו על־משה ועל־אהרן כל בני ישראל ויאמרו אליהם כל־העדה לוי־מתנו בארץ מצרים או במדבר הזה לוי־מתנו: ולמה הנה מביא אתנו אל־הארץ הזאת לנפל בחרב נשינו וטפנו: יהיו לבז הלא טוב לנו שוב מצרימה: ויאמרו איש אל־אחיו נתנה ראש ונשובה מצרימה:

Numbers 13:25-14:5

They returned from scouting the land... This is what they said: "We came to the land you sent us to; it does indeed flow with milk and honey, and this is its fruit. However, the people who inhabit the country are powerful, and the cities are fortified and very large... Caleb hushed the people before Moshe and said, "Let us by all means go up, and we shall gain possession of it, for we shall surely overcome it." But the men who had gone up with him said, "We cannot attack that people, for it is stronger than we.... 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." The whole community broke into loud cries, and the people wept that night. All the Israelites railed against Moshe 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! Why is Hashem 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!" And they said to one another, "Let us head back for Egypt."

8. במדבר י"ל"ה-י"א:א'

ויהי בנסע הארץ ויאמר משה קומה ה' ויפצו אייך וינסו משנאיך מפניך: ובנתה יאמר שובה ה' רבבות אלפי ישראל: ז {פ} ויהי העם כמתאננים רע באזני ה' וישמע ה' ויחר אפו ותבער־בם אש ה' ותאכל בקצה המחנה:

Numbers 10:35-11:1

When the Ark was to set out, Moshe would say: Advance, O LORD! May Your enemies be scattered, And may Your foes flee before You! And when it halted, he would say: Return, O LORD, You who are Israel's myriads of thousands! The people took to complaining bitterly before Hashem. Hashem heard and was incensed: a fire of Hashem broke out against them, ravaging the outskirts of the camp.

9. רש"י על במדבר י"ב:ט"ו

והעם לא נסע. זֶה הַכְּבוֹד חָלַק לָהּ הַמְקוֹם בְּשִׁבִיל שְׂעָה אַחַת שֶׁנִּתְעַכְבָּה לְמֹשֶׁה כְּשֶׁהִשְׁלַךְ לַיָּאֹר, שֶׁנֶּאֱמַר (שמות ב') "וַתִּתְצַב אַחֲתוֹ מִרְחָק" וגו' (סוטה ט):

Rashi on Numbers 12:15

AND THE PEOPLE JOURNEYED NOT [TILL MIRIAM WAS BROUGHT IN] — This honour the Omnipresent showed her as a reward for the single hour she tarried for Moshe's sake when he was thrown into the river, as it is said, (Exodus 2:4) "And his sister placed herself afar off (i. e. she waited) [to know what would be done to him]".

10. במדבר י"ד:כ"ט-ל"ז

במדבר ה'זָה יָפְלוּ פְגָרֵיכֶם וְכָל־פְּקֻדֵיכֶם לְכָל־מִסְפָּרְכֶם מִבְּנֵי עֶשְׂרִים שָׁנָה וּמַעְלָה... וּבְנֵיכֶם יִהְיוּ רַעִים בְּמִדְבָּר אַרְבָּעִים שָׁנָה וְנִשְׂאוּ אֶת־זִנְוֹתֵיכֶם עַד־תָּם פְּגָרֵיכֶם בְּמִדְבָּר: בְּמִסְפָּר הַיָּמִים אֲשֶׁר־תִּרְתֹּם אֶת־הָאָרֶץ אַרְבָּעִים יוֹם לַשָּׁנָה, יוֹם לַשָּׁנָה תִּשְׂאוּ אֶת־עֹנֹתֵיכֶם אַרְבָּעִים שָׁנָה וַיִּדְעַתֶּם אֶת־תְּנוּאַתִּי... וְהָאֲנָשִׁים אֲשֶׁר־שָׁלַח מֹשֶׁה לְתוֹר אֶת־הָאָרֶץ וַיָּשִׁבוּ (וילונו) [וַיִּלְיִנוּ] עָלָיו אֶת־כָּל־הָעֵדָה לְהוֹצִיא דָבָר עַל־הָאָרֶץ: וַיִּמְתּוּ הָאֲנָשִׁים מוֹצְאֵי דַבַּת־הָאָרֶץ רַעָה בְּמַגֵּפָה לִפְנֵי ה':

Numbers 14:29-37

In this very wilderness shall your carcasses drop. Of all of you who were recorded in your various lists from the age of twenty years up... while your children roam the wilderness for forty years, suffering for your faithlessness, until the last of your carcasses is down in the wilderness. You shall bear your punishment for forty years, corresponding to the number of days—forty days—that you scouted the land: a year for each day. Thus you shall know what it means to thwart Me... As for the men whom Moshe sent to scout the land, those who came back and caused the whole community to mutter against him by spreading calumnies about the land— those who spread such calumnies about the land died of plague, by the will of Hashem.

.1

11. רש"י על במדבר י"ב:א

וַתְּדַבֵּר מֵרִים וְאֶהְרֹן... וּמִנֵּי הָיְתָה יוֹדַעַת מֵרִים שֶׁפָּרַשׁ מֹשֶׁה מִן הָאִשָּׁה? רַבִּי נָתַן אֹמֶר מֵרִים הָיְתָה בְּצַד צִפּוֹרָה בְּשָׂעָה שֶׁנֶּאֱמַר לְמֹשֶׁה אֶלְדָּד וּמִידָד מִתְּנַבְּאִים בְּמַחְנֶה, כִּינֵן שֶׁשָּׁמְעָה צִפּוֹרָה, אָמְרָה אוֹי לְנִשְׁוֹתֶיהֶן שֶׁל אֱלוֹ אִם הֵם נִזְקָקִים לְנִבְאוּאָה, שִׁיְהִיוּ פּוֹרְשֵׁינִי מִנִּשְׁוֹתֶיהֶן כְּדָרָה שֶׁפָּרַשׁ בְּעָלֵי מִמֶּנִּי, וּמִשָּׁם יָדְעָה מֵרִים וְהִגִּידָה לְאַהֲרֹן; וְזֶה מֵרִים שֶׁלֹּא נִתְפַּנְּנָה לְגִנוּתוֹ כִּי נִעֲנְשָׁה, קָל וְחֹמֶר לְמִסְפָּר בְּגִנוּתוֹ שֶׁל חֲבֵרוֹ... עַל אֲדוּת הָאִשָּׁה. עַל אֲדוּת גְּרוּשָׁיָה... כִּי אִשָּׁה כַּשִּׁית לְקַח. מֵהַ תִּ"ל? אֵלֶּא יֵשׁ לָהּ אִשָּׁה נָאָה בְּיָפְיָהּ וְאִין נָאָה בְּמַעֲשֵׂיָהּ, בְּמַעֲשֵׂיָהּ וְלֹא בְּיָפְיָהּ, אֲבָל זֹאת נָאָה בְּכָל... כִּי אִשָּׁה כַּשִּׁית לְקַח. וְעַתָּה גְּרָשָׁה:

Rashi on Numbers 12:1

AND MIRIAM AND AARON SPAKE: ...And whence did Miriam know that Moshe had separated himself from his wife (for this was the statement she made; cf. Rashi below)? R. Nathan answered: "Miriam was beside Zipporah When it was told to Moshe, 'Eldad and Medad are prophesying in the camp' (Numbers 11:27). When Zipporah heard this, she exclaimed, Woe to the wives of these if they have anything to do with prophecy, for they will separate from their wives just as my husband has separated from me!" It was from this that Miriam knew about it, and she told it to Aaron. Now what was the case with Miriam who had no intention to disparage him? She was punished thus severely! How much the more will this be so

in the case of one who intentionally speaks in disparagement of this fellow"!... BECAUSE OF THE [CUSHITE] WOMAN — Concerning her divorce... **for he had married a Cushite woman:** What does this [apparently superfluous clause] mean to say? You find a woman who is beautiful in appearance, but unpleasant in deed; [or a woman who is pleasant] in deed, but not of beautiful appearance. This one, however, was pleasant in every respect. [Therefore, she was called Cushite, as above.]... THAT HE HAD MARRIED A CUSHITE (a beautiful) WOMAN, and had now divorced her.

.ח.

12. שמות ט"ו:ט"ו

אז נבהלו אלוֹפֵי אֱדוֹם אֵילֵי מוֹאָב, יִחַזְמוּ רֶעֶד נִמְלוּ כָּל יִשְׁבֵי כְנָעַן:

Exodus 15:15

Then the chieftains of Edom were startled; [as for] the powerful men of Moab, trembling seized them; all the inhabitants of Canaan melted.

.ט.

13. קיצור שלחן ערוך כ"ט:כ

צָרִיף הָאָדָם לְזָהָר, שְׁלֹא לַעֲשׂוֹת אֵיזָה דָּבָר, שְׂיִכּוּלִין לְחַשֵּׁד אוֹתוֹ שֶׁעָשָׂה דָּבָר עֲבֵרָה, (אֵף עַל פִּי שְׂאִינוֹ עוֹשָׂה) כְּדַמְצִינוּ שֶׁהִלְכָה הַתּוֹרָם אֶת הַלְשָׁכָה לֹא הִיָּה נִכְנָס בְּבִגְד הָעֵשׂוֹי. בְּעִנְיָן שְׂיִכּוּלִין לְהַטְמִין בּוֹ אֵיזָה דָּבָר, לְפִי שֶׁצָּרִיף הָאָדָם לְצִאת יְדֵי הַבְּרִיּוֹת כְּדָרָף שֶׁהוּא צָרִיף לְצִאת יְדֵי הַמְקוֹם בְּרוּךְ הוּא שְׂנֵאָמֵר, וְהִיָּיתֶם נִקְיִים מֵה' וּמִיִּשְׂרָאֵל...

Kitzur Shulchan Arukh 29:20

A person should be careful not to do anything which might cause [people] to suspect that he committed a sin, (even though he is not [actually] committing a sin), as we find that the *kohein* who removed the coins from the chamber did not enter [the chamber] in a garment that was fashioned in a way that something could be hidden in it, for a person must answer for his actions to his fellow man as he must answer to the Almighty, blessed is He, as it is said: "You will be innocent before G-d and Israel"...

14. שמות כ"ד:ד

וַיִּכְתֹּב מֹשֶׁה אֶת כָּל־דְּבָרֵי יְהוָה וַיִּשְׁכַּם בַּבֹּקֶר וַיִּבֶן מִזְבֵּחַ תַּחַת הַהָר וּשְׁתֵּים עָשָׂרָה מִצְבֵּה לְשָׁנִים עֶשֶׂר שִׁבְעֵי יִשְׂרָאֵל:
רש"י: ויכתב משה . מבראשית ועד מתן תורה, וכתב מצוות שנצטוו במרה:

Exodus 24:4

Moshe then wrote down all the commands of Hashem. Early in the morning, he set up an altar at the foot of the mountain, with twelve pillars for the twelve tribes of Israel.

Rashi: AND MOSHE WROTE [ALL THE WORDS OF HASHEM] — from בראשית up to (but not including) the account of the Giving of the Torah and he wrote down the commandments that were given to them in Marah.

15. גיטין ס' א' (עם פירש"י)

...תיבעי למאן דאמר תורה מגילה (פרשה לבדה של תורה או שתים) מגילה ניתנה תיבעי למאן דאמר תורה חתומה ניתנה

Gittin 60a

...The Gemara notes: **Let the dilemma be raised according to the one who says that the Torah was given** from the outset **scroll by scroll**, meaning that Moshe would teach the Jewish people one portion of the Torah, and then write it down, and then teach them the next portion of the Torah, and then write that down, and continue in this way until he committed the entire Torah to writing. And **let the dilemma also be raised according to the one who says that the Torah was given as a complete book**, meaning that the Torah was not written down incrementally, but rather, after teaching the Jewish people the entire Torah, Moshe committed it to writing all at once.

16. שבת ד' א

בְּעֵי רַב בִּיבִי בַר אֲבִי: הַדְּבִיק פֶת בַּתְּנוּר הַתִּירוּ לוֹ לְרִדּוֹתָהּ קֹדֶם שֶׁיָּבֹא לְיָדֵי חַיִּיב חֲטָאת, אוֹ לֹא הַתִּירוּ? ...אָמַר רַב שִׁילָא: לְעוֹלָם בְּשׁוֹגֵג, וְלִמְאֵן הַתִּירוּ — לְאַחֲרִים. מִתְקִיף לֵה רַב שְׁשֶׁת: וְכִי אוֹמְרִים לוֹ לְאָדָם "חֲטָא כְּדֵי שְׂיִזְכֶּה חֲבִירָךְ"?!?

Shabbat 4a

Rav Beivai bar Abaye raised a dilemma: One who erred and stuck bread in the oven on Shabbat, did they permit him to override a rabbinic prohibition and **remove it** before it bakes, i.e., **before he incurs liability** to bring a **sin-offering** for baking bread on Shabbat, **or did they not permit** him to do so? ... **Rav Sheila said: Actually**, it is referring to a case where he did so **unwittingly**, and the dilemma whether or not they permitted removing the bread is not with regard to the person who stuck it in the oven, as he remains unaware of his transgression. Rather, with regard **to whom** is Rav Beivai raising a dilemma whether or not the Sages **permitted** him to remove the bread? It is with regard **to others** who wish to spare the unwitting sinner from violating a Torah prohibition. **Rav Sheshet strongly objected to this. And does one tell another person: Sin so that another will benefit?** Permitting one to violate a prohibition, even one prohibited by rabbinic law, in order to help another perform a mitzva is inconceivable. The same is true with regard to preventing another from violating a more severe prohibition.

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17. רש"י על שבת ד' א'

וכי אומרים לו לאדם - צא וחטא איסור קל כדי שלא יתחייב חבירך עונש חמור:

Rashi on Shabbos 4a

And does one tell another person: "go do a light sin so that your fellow will not be liable for a stringent punishment"??