

## 1. Bamidbar 15

(לט) וְהָיָה לָכֶם לְצִיצִית וְרָאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְיָ וְעִשִׂיתֶם אֹתָם וְלֹא־תִתְּרוּ אַחֲרָי לְבַבְכֶם וְאַחֲרָי עֵינֵיכֶם אֲשֶׁר־אַתֶּם זִנִּים אַחֲרֵיהֶם: (מ) לְמַעַן תִּזְכְּרוּ וְעִשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהִייתֶם קְדוֹשִׁים לֵאלֹהֵיכֶם: (מא) אֲנִי יְיָ וְאַתֶּם מֵאֶרֶץ מִצְרַיִם לְהֵיוֹת לָכֶם לְאֵלֵיכֶם אֲנִי יְיָ לֵאלֹהֵיכֶם: (פ)

(39) That shall be your fringe; look at it and recall all the commandments of the LORD 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 G-d. (41) I the LORD am your G-d, who brought you out of the land of Egypt to be your G-d: I, the LORD your G-d.

## 2. Midrash Tanchuma, Sh'lach 15

הלב והעיניים הן סרסורין לגוף, שהן מזינים את הגוף.

The heart and the eyes are the agents of the body; they lead the body astray.

## 3. Rashi on Numbers 15:39

כמו "מתור הארץ" (במדבר י"ג); הלב והעיניים הם מרגלים לגוף...

This is like "from searching the land". The heart and the eyes are the "spies" of the body...

## 4. Bamidbar 13

(א) וַיְדַבֵּר יְיָ אֶל־מֹשֶׁה לֵאמֹר: (ב) שְׁלַח־לְךָ אַנְשִׁים וַיִּתְּרוּ אֶת־אֶרֶץ כְּנָעַן אֲשֶׁר־אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד לְמִטֵּה אֲבֹתָיו תִּשְׁלַחוּ כָּל־נָשִׂיא בְהֵם: ... (טז) אֵלֶּה שְׁמֹת הָאֲנָשִׁים אֲשֶׁר־שְׁלַח מֹשֶׁה לְתוֹר אֶת־הָאָרֶץ וַיִּקְרָא מֹשֶׁה לְהוֹשֵׁעַ בִּנְיָמִן יְהוֹשֻׁעַ: (יז) וַיִּשְׁלַח אֹתָם מֹשֶׁה לְתוֹר אֶת־אֶרֶץ כְּנָעַן וַיֹּאמֶר אֲלֵהֶם עַל־זֶה בָּנָגְבַת וְעַלִּיתֶם אֶת־הָהָר: (יח) וַיֹּאמְרוּ אֶת־הָאָרֶץ מְהֵרָא וְאֶת־הָעָם הַיֹּשֵׁב עָלֶיהָ חֲזָק הוּא הָרְפָה הַמְעַט הוּא אִסְרָב: ... (כ) וַיִּשְׁבוּ מִתּוֹר הָאָרֶץ מִקֶּץ אַרְבָּעִים יוֹם: (כז) וַיִּלְכוּ וַיְבֹאוּ אֶל־מֹשֶׁה וְאֶל־אַהֲרֹן וְאֶל־כָּל־עֵדֹת בְּנֵי־יִשְׂרָאֵל אֶל־מִדְבַּר פָּאָרָן קְדֻשָׁה וַיִּשִׁיבוּ אוֹתָם דָּבָר וְאֶת־כָּל־הָעֵדָה וַיִּרְאוּם אֶת־פְּרִי הָאָרֶץ: (כח) וַיִּסְפְּרוּ־לוֹ וַיֹּאמְרוּ בְּאָנוּ אֶל־הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ וְגַם זָבַת חֶלֶב וְדָבַשׁ הוּא וְזֶה־פְרִיָּהּ: (כט) אַפְסֵי כִי־עָזָה הָעָם הַיֹּשֵׁב בְּאֶרֶץ וְהָעָרִים בְּצֻרוֹת גְּדֹלַת מְאֹד וְגַם־יְלָדֵי הָעֵנָק רָאִינוּ שָׁם: ... (ל) וַיִּצְיִאוּ דַבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל־בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֹתָהּ אֶרֶץ אֲכָלֶת יוֹשְׁבֵיהָ הוּא וְכָל־הָעָם אֲשֶׁר־רָאִינוּ בְּתוֹכָהּ אַנְשֵׁי מְדוּת: (לג) וְשָׁם רָאִינוּ אֶת־הַנְּפִלִים בְּנֵי עֵנָק מְדַהֲפָלִים וְהֵי בְעֵינֵינוּ כְּחַגְבִּים וְכֹן הָיִינוּ בְעֵינֵיהֶם:

(1) The LORD spoke to Moses, saying, (2) "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."... (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? ... (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.... (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."

## 5. Bamidbar 14

(א) וַתִּשָּׂא כָּל־הָעֵדָה וַיִּתְּנוּ אֶת־קוֹלָם וַיִּבְכוּ הָעָם בְּלֵילָה הַהוּא: (ב) וַיִּלְנוּ עַל־מֹשֶׁה וְעַל־אַהֲרֹן כָּל־בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ אֲלֵהֶם כָּל־הָעֵדָה לְרַמְתָּנוּ בְּאֶרֶץ מִצְרַיִם אִם בְּמִדְבַּר הַזֶּה לְרַמְתָּנוּ: (ג) וְלָמָּה יְיָ מְבִיא אֹתָנוּ אֶל־הָאָרֶץ הַזֹּאת לְנַפֵּל בְּחָרֹב נַשְׁנוּ וְטַפְנוּ יְהִי לָנוּ הַלּוֹא טוֹב לָנוּ שׁוּב מִצְרַיִם: (ד) וַיֹּאמְרוּ אִישׁ אֶל־אָחִיו גַּתְנָה רֹאשׁ וּנְשׁוּבָה מִצְרַיִם: ... (יז) וַיֹּאמְרוּ אֶל־יֹשְׁבֵי הָאָרֶץ הַזֹּאת שְׁמַעוּ כִּי־אַתֶּם יְיָ בְּקֶרֶב הָעָם הַזֶּה אֲשֶׁר־עִין בְּעֵין נִרְאָה | אַתֶּם יְיָ וְעַתָּה עֵינֵינוּ עִלְיָהֶם וְבַעֲמֹד עֵינֵינוּ אֵת הַלֵּךְ לְפָנֵיהֶם יוֹמָם וּבַעֲמוּד אֵשׁ לַיְלָה: ... (כג) אִם־יִרְאוּ אֶת־הָאָרֶץ אֲשֶׁר נִשְׁבַּעְתִּי לְאֲבֹתָם וְכָל־מְנַאֲצֵי לֹא יִרְאוּהָ:

(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 the LORD 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."... (14) they will tell it to the inhabitants of that land. Now they have heard that You, O LORD, are in the midst of this people; that You, O LORD, 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... (23) shall see the land that I promised on oath to their fathers; none of those who spurn Me shall see it.

## 6. Bamidbar 10:33

(לג) וַיִּסְעוּ מֵהַר יְקוֹק דְרֹךְ שְׁלֹשֶׁת יָמִים וְאַרְלוֹן בְּרִית־יְקוֹק נִסְעָ לִפְנֵיהֶם דְרֹךְ שְׁלֹשֶׁת יָמִים לְתוֹר לָהֶם מְנוּחָה:  
(33) They marched from the mountain of the LORD a distance of three days. The Ark of the Covenant of the LORD traveled in front of them on that three days' journey to seek out a resting place for them;

## 7. Yechezkel 20:6

(ו) בַּיּוֹם הַהוּא נִשְׁאַתִּי יְדִי לָהֶם לְהוֹצִיאֵם מֵאֶרֶץ מִצְרַיִם אֶל־אֶרֶץ אֲשֶׁר־תִּרְתִּי לָהֶם זָבֶת חֶלֶב וְדִבֵּשׁ צְבִי הִיא לְכָל־הָאָרְצוֹת:  
(6) that same day I swore to them to take them out of the land of Egypt into a land flowing with milk and honey, a land which I had sought out for them, the fairest of all lands.

## 8. Devarim 1

(כד) וַיִּפְּנוּ וַיַּעֲלוּ הַהָרָה וַיָּבֹאוּ עַד־נַחַל אֲשַׁכְּלָו וַיִּרְגְּלוּ אֹתָהּ: ... (כט) וַאֲמַר אֲלֵכֶם לֹא־תַעֲרַצוּן וְלֹא־תִירְאוּן מֵהֶם: (ל) יְקוֹק אֱלֹהֵיכֶם הֵהָלֵךְ לִפְנֵיכֶם הוּא יִלְחֶם לָכֶם כָּל־אֲשֶׁר עָשָׂה אֲתֶכֶם בְּמִצְרַיִם לְעֵינֵיכֶם: (לא) וּבַמִּדְבָּר אֲשֶׁר רִאִיתָ אֲשֶׁר נִשְׁאַף יְקוֹק אֶלְקִיךָ כְּאֲשֶׁר יִשְׂאֵאִישׁ אֶת־בְּנוֹ בְּכָל־הַדֶּרֶךְ אֲשֶׁר הִלַּכְתֶּם עַד־בְּאֵמְךָ עַד־הַמְּקוֹם הַזֶּה: (לב) וּבַדְּבַר הַזֶּה אֵינִיכֶם מֵאֲמִינִים בְּיְקוֹק אֱלֹהֵיכֶם: (לג) הֵהָלֵךְ לִפְנֵיכֶם בְּדֶרֶךְ לְתוֹר לָכֶם מְקוֹם לְחַנּוּתְכֶם בְּאֵשׁ | לִילָלָה לְרִאֲתְכֶם בְּדֶרֶךְ אֲשֶׁר תִּלְכְּרֹבָהּ וּבַעֲנַן יוֹמָם: (לד) וַיִּשְׁמַע יְקוֹק אֶת־קוֹל דְּבַרְיֶכֶם וַיִּקְצַף וַיִּשְׁבַּע לֵאמֹר: (לה) אִם־יִרְאֶה אִישׁ בְּאֲנָשִׁים הָאֵלֶּה הַדּוֹר הַרְעָה הַזֶּה אֶת־הָאָרֶץ הַטּוֹבָה אֲשֶׁר נִשְׁבַּעְתִּי לָתֵת לְאֲבֹתֵיכֶם:  
(24) They made for the hill country, came to the wadi Eshcol, and spied it out. ... (29) I said to you, "Have no dread or fear of them. (30) None other than the LORD your G-d, who goes before you, will fight for you, just as He did for you in Egypt before your very eyes, (31) and in the wilderness, where you saw how the LORD your G-d carried you, as a man carries his son, all the way that you traveled until you came to this place. (32) Yet for all that, you have no faith in the LORD your G-d, (33) who goes before you on your journeys—to scout the place where you are to encamp—in fire by night and in cloud by day, in order to guide you on the route you are to follow." (34) When the LORD heard your loud complaint, He was angry. He vowed: (35) Not one of these men, this evil generation, shall see the good land that I swore to give to your fathers—

(24) They made for the hill country, came to the wadi Eshcol, and spied it out. ... (29) I said to you, "Have no dread or fear of them. (30) None other than the LORD your G-d, who goes before you, will fight for you, just as He did for you in Egypt before your very eyes, (31) and in the wilderness, where you saw how the LORD your G-d carried you, as a man carries his son, all the way that you traveled until you came to this place. (32) Yet for all that, you have no faith in the LORD your G-d, (33) who goes before you on your journeys—to scout the place where you are to encamp—in fire by night and in cloud by day, in order to guide you on the route you are to follow." (34) When the LORD heard your loud complaint, He was angry. He vowed: (35) Not one of these men, this evil generation, shall see the good land that I swore to give to your fathers—

## 9. The Sin of the "Spies", Rabbi Elchanan Samet, <http://www.etzion.org.il/en/sin-spies>

What, then, is the significance of the root "t-u-r"? Is it identical – or similar – to the root "r-g-l?...In Akkadian the root "taru" means "to wander" (le-shotet). This, or something close to it, is indeed the intention in the parasha of tzitzit: "You shall not wander after your hearts and after your eyes...." But it seems that this root also has other more varied and more specific meanings as used in Tanakh.

The ark of G-d which travels at a three-day distance before Israel to "seek them out rest," and G-d, Who "goes before you on the way to seek you out place for encampment," are not merely "wandering": they move before Israel in order to locate the best place to serve as a place to encamp and rest. Thus we find that even if the significance of the word "la-tur" is related to movement, it does not refer to movement in general, but rather to an action aimed at the purpose of choosing. ... This command involved neither military preparation for conquest nor a preparation for the division of the land and its settlement, but rather something quite different: this command reveals G-d's wish that His gift to Israel, "the land which He sought out for them," which He chose for them as an inheritance, should be given to them according to their mortal choice as well.

## 10. Bamidbar 10

(לא) וַיֹּאמֶר אֱלֹהֵי אֱלֹהֵי אֲתָנּוּ כִּי | עַל־כֵּן יִדְעַתְּ חַנּוּתְנוֹ בְּמִדְבָּר וְהִיִּית לָנוּ לְעֵינֵינוּ: (לב) וְהִיִּיתָ כִּי־תֵלֵךְ עִמָּנוּ וְהִיָּה | הַטּוֹב הַהוּא אֲשֶׁר יִיטִיב יְקוֹק עִמָּנוּ וְהַטְּבִנוּ לָךְ: (לג) וַיִּסְעוּ מֵהַר יְקוֹק דְרֹךְ שְׁלֹשֶׁת יָמִים וְאַרְלוֹן בְּרִית־יְקוֹק נִסְעָ לִפְנֵיהֶם דְרֹךְ שְׁלֹשֶׁת יָמִים לְתוֹר לָהֶם מְנוּחָה: (לד) וַעֲנֵן יְקוֹק עֲלֵיהֶם יוֹמָם בְּנִסְעֵם מִן־הַמְּחֻנָּה: (ט) (ס)  
(31) He said, "Please do not leave us, inasmuch as you know where we should camp in the wilderness and can be our guide. (32) So if you come with us, we will extend to you the same bounty that the LORD grants us." (33) They marched from the mountain of the LORD a distance of three days. The Ark of the Covenant of the LORD traveled in front of them on that three days' journey to seek out a resting place for them; (34) and the LORD's cloud kept above them by day, as they moved on from camp.

(31) He said, "Please do not leave us, inasmuch as you know where we should camp in the wilderness and can be our guide. (32) So if you come with us, we will extend to you the same bounty that the LORD grants us." (33) They marched from the mountain of the LORD a distance of three days. The Ark of the Covenant of the LORD traveled in front of them on that three days' journey to seek out a resting place for them; (34) and the LORD's cloud kept above them by day, as they moved on from camp.

## 11. Bamidbar 11

(ו) וְעַתָּה נִפְשָׁנוּ יְבֹשָׁה אֵין כָּל בְּלִתֵּי אֱלֹהֵינוּ עֵינֵינוּ: (ז) וְהַמָּן כִּזְרַעֲגֹד הוּא וְעֵינֵינוּ כַּעֲנַן הַבְּדֹלַח: ... (י) וַיִּשְׁמַע מֹשֶׁה אֶת־הַעֲלֵם בְּכָה לְמִשְׁפַּחְתּוֹ אִישׁ לְפִתַּח אֹהֶלוֹ וַיִּחְרָאֵף יְקוֹק מְאֹד וַיַּעֲבִיר מֹשֶׁה רַע:  
(6) Now our gullets are shriveled. There is nothing at all! Nothing but this manna to look to!" (7) Now the manna was like coriander seed, and in color it was like bdellium.... (10) Moses heard the people weeping, every clan apart, each person at the entrance of his tent. The LORD was very angry, and Moses was distressed.

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## 12. Dan Ariel, Religion and Research, <http://danariely.com/2012/06/21/religion-and-research/>

In the experiment, we asked participants to complete a test, told them they'd receive cash for every correct answer, and made sure they knew they had ample room to cheat. Now here's the kicker: prior to starting, we had half the participants list ten books off their high-school reading list, and the other half to recall the Ten Commandments, a manipulation that turned out to have a marked effect on the results: While many in the first group deceitfully reported a higher number of correct answers, no one in the second group cheated.

How do we explain the findings? A tempting conclusion to draw would be to equate religiosity with a higher morality; however, this argument doesn't hold, since in a follow-up study with atheist participants, recalling the Ten Commandments had the exact same effect. Rather, what was at play here was the power of a moral reminder: Prime a person to think about ethics right before they have an opportunity to cheat, and they'll avoid immoral behavior.

### 13. Dan Ariely, The (Honest) Truth about Dishonesty

ONE PROFESSOR AT Middle Tennessee State University got so fed up with the cheating among his MBA students that he decided to employ a more drastic honor code. Inspired by our Ten Commandments experiment and its effect on honesty, Thomas Tang asked his students to sign an honor code stating that they would not cheat on an exam. The pledge also stated that they "would be sorry for the rest of their lives and go to Hell" if they cheated. The students, who did not necessarily believe in Hell or agree that they were going there, were outraged. The pledge became very controversial, and, perhaps unsurprisingly, Tang caught a lot of heat for his effort (he eventually had to revert to the old, Hell-free pledge). Still, I imagine that in its short existence, this extreme version of the honor code had quite an effect on the students. I also think the students' outrage indicates how effective this type of pledge can be. The future businessmen and women must have felt that the stakes were very high, or they would not have cared so much.

#### Religious Reminders

The possibility of using religious symbols as a way to increase honesty has not escaped religious scholars. There is a story in the Talmud about a religious man who becomes desperate for sex and goes to a prostitute. His religion wouldn't condone this, of course, but at the time he feels that he has more pressing needs. Once alone with the prostitute, he begins to undress. As he takes off his shirt, he sees his tzitzit, an undergarment with four pieces of knotted fringe. Seeing the tzitzit reminds him of the mitzvot (religious obligations), and he quickly turns around and leaves the room without violating his religious standards.

### 14. Menachot 44a

מעשה באדם אחד שהיה זהיר במצות ציצית שמע שיש זונה בכרכי הים שנוטלת ד' מאות זהובים בשכרה שיגר לה ארבע מאות זהובים וקבע לה זמן כשהגיע זמנו בא וישב על הפתח נכנסה שפחתה ואמרה לה אותו אדם ששיגר לך ד' מאות זהובים בא וישב על הפתח אמרה היא יכנס נכנס הציעה לו ז' מטות שש של כסף ואחת של זהב ובין כל אחת ואחת סולם של כסף ועליונה של זהב עלתה וישבה על גבי עליונה כשהיא ערומה ואף הוא עלה לישב ערום כנגדה באו ד' ציציותיו וטפחו לו על פניו נשמת וישב לו ע"ג קרקע ואף היא נשמה וישבה ע"ג קרקע אמרה לו גפה של רומי שאיני מניחתך עד שתאמר לי מה מום ראית בי אמר לה העבודה שלא ראיתי אשה יפה כמותך אלא מצוה אחת ציונו יקוק אלקינו וציצית שמה וכתוב בה (במדבר טו, מא) אני יקוק אלקיכם שתי פעמים אני הוא שעתיד ליפרע ואני הוא שעתיד לשלם שכר

Once there was a man, who was very careful about the commandment of Tzitzit. He heard about a certain harlot in one of the towns by the sea who charged a fee of four hundred gold coins for her hire. He sent her four hundred gold coins [in advance] and scheduled a time [to meet her]. When his time arrived he came and sat at her door step. The harlot's maid told her: "The man who sent you four hundred gold coins is here and is waiting at the door"; to which the harlot replied "Let him come in". He came in. The harlot prepared for him seven beds, six of silver and one of gold; and between one bed and the other there were steps of silver, but the last were of gold. She then went up to the top bed and sat upon it naked. He too went up and sat naked next to her, when [all of a sudden] the four fringes (Tzitzit) of his garment struck him across the face; he slipped off the bed and fell upon the ground. She also [let herself fall] and sat upon the ground. She said to him; "By the Roman Capitol, I will not leave until you tell me what blemish you saw in me." He replied: "By the Temple (the service of the Temple), never have I seen a woman as beautiful as you are; but there is one commandment which G-d has commanded us, that is called Tzitzit, and with regard to it the expression "I am the Lord your G-d" is written twice, signifying, I am He who will exact punishment in the future and I am He who will give reward in the future. The Tzitzit appeared to me as four witnesses".

### 15. Menachot 43b

תניא היה ר' מאיר אומר מה נשתנה תכלת מכל מיני צבעונין מפני שהתכלת דומה לים וים דומה לרקיע ורקיע לכסא הכבוד שנאמר (שמות כד, י) ותחת רגליו כמעשה לבנת הספיר וכעצם השמים לטהר וכתוב (יחזקאל א, כו) כמראה אבן ספיר דמות כסא

It was taught, "Rabbi Meir used to say, 'How is turquoise differentiated from all the colors? Because turquoise is similar to the sea, and the sea is similar to the firmament, and the firmament is similar to the Throne of Glory, as it is stated, "and there was under His feet the like of a paved work of sapphire stone, and the like of the very heaven for clearness," and it is written, "a throne, as the appearance of a sapphire stone."'