

Failure of Vision

תור (v) heb

1. to seek, search out, spy out, explore

1. (Qal)

1. to seek out, select, find out how to do something

2. to spy out, explore

1. explorers, spies (participle)

3. to go about

1. merchant, trader (participle)

2. (Hiphil) to make a search, make a reconnaissance

Source: Open Scriptures on GitHub

Creator: Based on the work of Larry Pierce at the Online Bible

† תור

vb. seek out, spy out, explore (NH id. (rare); perhaps orig. *turn* (to or about), Assyrian *tāru*, *turn about, back*, *taiāru* adj. *turning back*, also *merciful*, and subst. *mercy*; Arabic (س) تَرَّ iv. *go about* (rare), تَوَّرَّ a go-between);—

וַיְדַבֵּר יְהוָה אֶל־מֹשֶׁה לֵאמֹר:

שְׁלַח־לְךָ אַנְשִׁים וַיְתַרְוּ אֶת־אֶרֶץ כְּנָעַן אֲשֶׁר־אָנֹכִי נֹתֵן לְבְנֵי יִשְׂרָאֵל

אִישׁ אֶחָד אִישׁ אֶחָד לְמַטֵּה אֲבֹתָיו תִּשְׁלָחוּ כֹּל גִּישׁוֹא בָהֶם:

וַיִּשְׁלַח אֹתָם מֹשֶׁה מִמִּדְבַּר פָּאָרָן עַל־פִּי יְהוָה כְּלֵם אַנְשִׁים רְאִשֵׁי בְנֵי־יִשְׂרָאֵל הֵמָּה:

וְאֵלֶּה שְׁמוֹתֵם לְמַטֵּה רְאוּבֵן שְׁמוּעַ בֶּן־זִכְוֹר:

לְמַטֵּה שִׁמְעוֹן שָׁפַט בֶּן־חֹרִי:

לְמַטֵּה יְהוּדָה פִּלְגֵּשׁ בֶּן־יִפְנֹה:

לְמַטֵּה יִשְׂשָׁכָר יִגָּאֵל בֶּן־יֹוסֵף:

לְמַטֵּה אֶפְרַיִם הוֹשֶׁעַ בֶּן־נוּן:

לְמַטֵּה בִּנְיָמִן פִּלְטִי בֶן־רְפוּא:

לְמַטֵּה זְבוּלֹן גַּדְיָאֵל בֶּן־סוּדַי:

לְמַטֵּה יוֹסֵף לְמַטֵּה מְנַשֶּׁה גַּדִּי בֶן־סוּסִי:

לְמַטֵּה דָן עַמִּיאֵל בֶּן־גַּמְלִי:

לְמַטֵּה אֲשֶׁר סִתּוּר בֶּן־מִיכָאֵל:

לְמַטֵּה נַפְתָּלִי נַחֲבִי בֶן־נֹפְסִי:

לְמַטֵּה גָד גֵּאוּאֵל בֶּן־מְכִי:

אלה שמות האנשים אשר־שלה משה לתור את־הארץ ויקרא משה להושע בן־נון יהושע:

וישלה אתם משה לתור את־ארץ כנען ויאמר אליהם עלו זה בנגב ועליתם את־ההר:

וראייתם את־הארץ מה־הוא ואת־העם הישב עליה החזק הוא הרפה המעט הוא אמ־רב:

ומה הארץ אשר־הוא יושב בה הטובה היא אמ־רעה ומה הערים אשר־הוא יושב בהנה הבמחנים אם במבצרים:

ומה הארץ השמנה היא אמ־רזה הקשבה על אמ־אין והתחזקתם ולקחתם מפרי הארץ והימים ימי בפורי ענבים:

ויעלו ויתרו את־הארץ ממדבר־צן עד־רחב לבא חמת:

ויעלו בנגב

Isa 44:18

לא ידעו ולא יבינו כי טח מראות עיניהם מהשקיל לבתם:

They have no wit or judgment:
Their eyes are besmeared, and they see not;
Their minds, and they cannot think.

Bamidbar Rabbah 16:6

Another matter, “send you men, that they may scout.”
“Miriam and Aaron spoke against Moses” (Numbers 12:1) and then: “Send you [men].” This is what the verse said: “They do not know and they do not understand, for their eyes are smeared and don’t see” (Isaiah 44:18). What did He see that led Him to say: “Send you men” after the incident involving Miriam? It is, rather, that it was anticipated before the Holy One blessed be He that they would speak slander about the Land. The Holy One blessed be He said: ‘So they will not say: We did not know the punishment for slander.’ That is why the Holy One blessed be He juxtaposed one matter to the other; because Miriam spoke against her brother and was stricken with leprosy, so that all would know the punishment of slander, so that were they to seek to say slander, they would look upon what befell Miriam. Nevertheless, they did not wish to learn. That is why it is stated: “They do not know and they do not understand, for their eyes are smeared and don’t see.”

Scouting for Wisdom

דָּבַר אַחַר, שִׁיר הַשִּׁירִים, זֶהוּ שֶׁאָמַר הַכְּתוּב (משלי טז, כג): לֵב חָכָם יִשְׁפִּיל פִּיהוּ, לְבוֹ שֶׁל חָכָם מְלֵא חֲכָמָה, מִי יִשְׁפִּיל עָלָיו וּמִי מִחֲכָמִים עָלָיו, פִּיהוּ, פּוֹמִיָּה מִחֲכָמִים עָלָיו, פּוֹמִיָּה מוֹרָה עָלָיו. (משלי טז, כג): וְעַל שִׁפְתָיו יִסִּיף לֶקַח, מִתּוֹךְ שֶׁהוּא מוֹצִיא דְבָרֵי תוֹרָה מִלְּבוֹ מוֹסִיף עַל לֶקְחָהּ שֶׁל תוֹרָה, מְשָׁלוּ מְשָׁל לָמָּה הַדְּבָר דּוֹמָה, לְחֲבִית שֶׁהִיא מְלֵאָה אֲבָנִים טוֹבוֹת וּמְרַגְלִיּוֹת וּמְקַפֶּת צָמִיד פֶּתִיל וְהִיא נִתּוֹנָה בְּזוּיֵת אַחַת וְאֵין אָדָם יוֹדֵעַ מַה בְּתוֹכָהּ, בָּא אֶחָד וּפְנָה אוֹתָהּ וַיִּדְעוּ הַכֹּל מַה בְּתוֹכָהּ. כִּי לְבוֹ שֶׁל שְׁלֵמָה הָיָה מְלֵא חֲכָמָה וְלֹא הָיָה יוֹדֵעַ אָדָם מַה בְּתוֹכָהּ, כִּיֹּן שֶׁשְׁרָתָהּ עָלָיו רוּחַ הַקֹּדֶשׁ וְאָמַר שְׁלֵשָׁה סְפָרִים, יִדְעוּ הַכֹּל חֲכָמָתוֹ. וְעַל שִׁפְתָיו יִסִּיף לֶקַח, לֶקַח שֶׁהוֹסִיף עַל דְּבָרֵי תוֹרָה, עֵילָהּ, שֶׁנֶּאֱמַר (קהלת א, יג): וְנִתְּתִי אֶת לְבִי לְדַרוֹשׁ וְלִתּוֹר בְּחֲכָמָה, מַהוּ וְלִתּוֹר, לְהַעֲשׂוֹת תִּיר בְּחֲכָמָה, הֵדָא הוּא דְכָתִיב (במדבר יג, ב): וַיִּתְּרוּ אֶת אֶרֶץ כְּנָעַן, מֵאֵן דְּקָרָא טְבוּאוֹת נִיזִיל לְגַבְיָהּ,

בֵּיתָא וְחֲמִשָּׁא אֲתִין יִתְרִין עָלָיו, דְכָתִיב (מלכים א ה, יב): וַיְהִי שִׁירוֹ חֲמִשָּׁה וְאַלְף, וַיְהִי שִׁירוֹ שֶׁל אֶלְף חֲמִשָּׁה. וְלֹא עַל דְּבָרֵי תוֹרָה בְּלִבְדּ הָיָה תִּיר שְׁלֵמָה, אֶלָּא (קהלת א, יג): עַל כָּל אֲשֶׁר נִעֲשָׂה תַחַת הַשָּׁמֶשׁ, כְּגוֹן הֵיאֵךְ מִמְּתִיקִין אֶת הַחֲרָדֵל, הֵיאֵךְ מִמְּתִיקִין אֶת הַתּוֹרָמְסִין. אָמַר לוֹ הַקֹּדֶשׁ בְּרוּךְ הוּא אַחַר דְּבָרֵי תוֹרָה אֵילֵלֶת, תִּיִיךְ שָׂאִין אֲנִי מִקַּפֶּח שְׁכָרָךְ, הֲרִינִי מִשְׁרָה עָלֶיךָ רוּחַ הַקֹּדֶשׁ, מִיַּד שְׁרָתָה עָלָיו רוּחַ הַקֹּדֶשׁ וְאָמַר שְׁלֵשָׁה סְפָרִים הִלְלוּ: מְשָׁלִי, קְהֵלֶת, וְשִׁיר הַשִּׁירִים.

Another matter, “The song of songs”—that is what the verse said: “The heart of the wise will make his mouth prevail” (Proverbs 16:23); the heart of the wise man is filled with wisdom. What can attest to him, what can indicate that he is full of wisdom? His mouth will indicate his wisdom; his mouth will be instructive in his regard. “He will increase his lesson on his lips” (Proverbs 16:23); by expressing matters of Torah from his heart, he increases the lesson of Torah.

They stated an analogy, to what is the matter comparable? To a barrel that is filled with gems and pearls, is sealed with a tight cover, placed in one corner, and no one knows what is in it; one person comes and empties it, and everyone knows what is in it.

So too, Solomon's heart was filled with wisdom, but no one knew what was in it. When the Divine Presence rested upon him, and he composed three books, everyone became aware of his wisdom.

"He will increase his lesson on his lips," the lesson that he added to matters of Torah elevated him, as it is stated: "I applied my heart to seek and to scout [*velatur*] wisdom" (Ecclesiastes 1:13).

What is *velatur*? It is to become a scout for wisdom. That is what is written: "So they may scout [*veyaturu*] the land of Canaan" (Numbers 13:2). One who is expert in Bible, I will go to him; one who is expert in Mishna, I will go to him, as it is stated: "To scout wisdom." Another matter, "to seek and to scout [*latur*],"—to fulfill the quota [*latur*] and go beyond [*lehotir*].

The poet, when he composes an alphabetic acrostic poem, at times he finishes [the alphabet] and at times he does not finish it.

However, Solomon composed an alphabetic acrostic and [added lines for] five additional letters, as it is written: "His songs were a thousand [*alef*] and five" (I Kings 5:12); his song was an alphabetic acrostic and five. It was not only regarding matters of Torah that Solomon would scout, but rather: "Everything that is done under the sun" (Ecclesiastes 1:13), such as how one can sweeten mustard [and] how one can sweeten mandrakes.

The Holy One blessed be He said: You scouted after matters of Torah, by your life, I will not withhold your reward. I will rest My Divine Spirit upon you. Immediately, the Divine Spirit rested upon him and he composed Proverbs, Ecclesiastes, and Song of Songs.

Tanya, Part IV; Iggeret HaKodesh 25:7

This is unlike the theory of the philosophers who deny individual providence.¹⁵ See *Moreh Nevuchim* 3:17. They, in their false imagination, compare the work of G-d, the Maker of Heaven and Earth, to the work of man and his schemes: when the metalsmith has completed a vessel, the vessel no longer needs the hands of the smith. For though his hands are removed from it, it remains intact by itself. But their eyes are bedaubed so that they cannot see¹⁶ Par. Isaiah 44:18. the great difference between man's work and schemes—[which is (the production of) something out of something (*yesh meysh*), except that he changes the form and the image]—and the making of heaven and earth [which is *creatio ex nihilo* (*yesh meayin*)].