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ON SHLACH - 5759

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Aish HaTorah: APPEL'S PARSHA PAGE PARSHAT SHLACH Numbers 13 - 15 by Rabbi Yehuda Appel Aish HaTorah Cleveland

In the years prior to World War Two, it was known that two Chassidic sects - the Belzer and the Munkatch Chassidim - did not get along very well. In the town of Munkatch lived a Belzer chassid named Moshe Silber. Fiercely loyal to his Rebbe, he would often argue with the Munkatcher Rebbe. One day, in the midst of such an argument, the Munkatcher Rebbe turned to Moshe Silber and said, "You will die with your tallit katan on!" (A tallit katan is the small fringed garment that religious men wear under their shirts.) Some years later, the war came and Moshe Silber was deported to Auschwitz. The threat of death was constant: He suffered hunger, illness and sheer brutality. Of course, in Auschwitz there was no way of obtaining, let alone wearing, a tallit katan. So Moshe Silber never doubted that he would survive Auschwitz. Why? Because, after all, the Munkatcher Rebbe had said he would die with his tallit katan on. If the Munkatcher Rebbe - a great tzaddik - had said so, it was doubtless to be that way. Ultimately, Moshe Silber did survive the war. And for years after, he would sit wearing his tallit katan in his house in New Jersey, telling visitors wonderful stories about his former opponent, the Munkatcher Rebbe - whose words had given him the strength and hope to survive a living hell.

Time and time again, we see how focusing on the future can get people through times of deep crisis and tragedy. Such an instance is alluded to in this week's Torah portion, Shlach. Moses, at the behest of the Israelites, sends a group of spies to scout the land of Israel. Ten of the 12 spies bring back a negative report, warning the Israelites of great danger if they enter the land. The Canaanites, they explain, are very strong and the Israelites will be no match for them. Though the remaining two spies, Caleb and Joshua argue against this scenario, the people do not believe them and a wave of despair engulfs the Israelite camp. Many speak openly of flouting G-d's will and returning to Egypt. Angered by this treachery, G-d informs them that, indeed, they will enter the land of Israel. Instead they will wander 40 years in the desert, and it is only their children who will inherit the land.

An interesting Midrash points out that this was really not all for the bad. Because it was clear that the Israelites were not ready to enter Israel. In truth, they needed time in the desert to grow spiritually, and to gain a greater confidence and trust in G-d. Nevertheless, with the new news of their banishment to the desert, an even greater despair became rampant in the Israelite camp. What guarantee did they have that any Israelites would ever

enter the land?! In an effort to calm the people and assure them that everything would work out, G-d tells Moses to teach the Jewish People the mitzvah of "Challah." (This is the separation of a portion of dough, which is then given as a gift to the Kohanim.) The key here is that "Challah" is a mitzvah which initially could only be observed when the Jewish People entered the land of Israel! It was a great comfort for the people to learn that the Almighty was making plans for the nations' future entry into the land. Though their present circumstances were trying, they were confident they had a future to look forward to. Just like Moshe Silber and the tallis katan... May the merit of learning this Devar Torah aid in the complete and speedy recovery of Harav Shmuel Yaakov ben Ayala Hinda. <http://www.aish.edu/learning/maillists/lists.htm> The author, Rabbi Yehuda Appel, is an American who studied and taught Torah for many years in Jerusalem. In 1990, he and his family moved to Cleveland where he now serves as Executive Director of Aish HaTorah. (C) 1998 Aish HaTorah International - All rights reserved. Email: [yappel@aish.edu](mailto:yappel@aish.edu) Home Page: <http://www.aish.edu> Live camera from the Western Wall: <http://www.thewall.org>

Aish HaTorah: SHRAGA'S WEEKLY PARSHAT SHLACH Numbers 13-15 "THE IMPOSSIBLE DREAM?"

This Devar Torah is in honor of my sister's wedding next week in Jerusalem. May the road ahead be paved with blessings.

The Israeli government has a spy in France named Goldstein. They want to send him a message, so they call in another spy and say, "Go over to France and you'll find Goldstein living in an apartment at 16 Champs Elysee. To make sure there's no mix-up when you meet him, say the secret password: "The blue bird flies over the cloudy sky." The spy flies to France and takes a taxi to 16 Champs Elysee. He walks up the steps to the apartment building, looks at the mailboxes and lo and behold - there are two Goldsteins! So he flips a coin and tries the Goldstein on the first floor. He knocks on the door and an old man answers. The spy says, "Umm... Goldstein?" The old man says, "Yah." The spy says nervously, "The blue bird... umm... flies over the cloudy sky!" The old man looks at him and says, "Oh, you want Goldstein the spy - he lives upstairs!"

THE BREAD OF SHAME This week's parsha features the famous story of the 12 spies - one from each tribe - who are sent into Israel to explore the land. Their mission seems rather innocuous at first: Determine a strategy for battling the Cananites and settling three million men, women and children in the new land. The spies are sent (ostensibly) to survey practical matters like geography of the land, opportunities for farming and commerce, the best access routes, etc. Yet there's an obvious question: Since G-d had long ago promised to give the Jews the Land of Israel, and it was G-d Who had so ably led them to this point (arranging the 10 Plagues and splitting the Sea) - what were the Jews worried about? Did they really need strategic military data to conquer the land? Of course not! So why didn't they just walk in confidently and let G-d handle the details? The answer is that G-d gives us a gift: the chance to be involved and a partner in the process. It's what every human being longs for. Imagine being the child of a billionaire, always getting handed everything on a silver platter. How would it feel? Great! For awhile. But then you'd start to feel what the Sages call the "Bread of Shame." You'd feel unworthy and unfulfilled. You'd want to make a contribution and earn your reward. Because human nature is such that we need to roll up our sleeves and "do it ourselves." Does "do it yourself" mean that G-d leaves the picture? No! Judaism teaches that life is a two-track system: Track One is human effort and involvement; Track Two is the will of G-d. In order to succeed, we need both working in tandem. Because while we contribute to the process, the ultimate result depends on G-d.

HERE GO THE SPIES... So the 12 spies are sent on their merry way. In Israel, G-d shows them encouraging signs that the land is indeed plentiful and rich: They find a cluster of grapes so enormous that eight men are needed to carry it (Numbers 13:23). G-d also makes sure the spies encounter heavily fortified Cananite cities - which in fact is a sign of Cananite weakness, since anyone who is truly powerful does not have to hide behind big walls. (See Rashi on 13:19) Additionally, G-d planned the death of a Cananite nobleman to coincide with the spies' visit, in order to busy the locals with funeral arrangements and mourning - as a way to divert their attention from the reconnaissance mission! Everything was perfectly

orchestrated; nothing could possibly go wrong. Yet somehow, things do go wrong. After 40 days, the spies come back and recommend against entering the land. They report: "We can't succeed because everything is huge!" - a reference to the gigantic fruits. "We can't succeed because the land devours its inhabitants!" - a reference to the funeral. "And we can't succeed because it's too strong!" - a reference to the heavily fortified walls. (See Numbers 13:31-33) The Israelite community accepts the report, and gives up their dream of going into Israel. The consequence? If you don't want to enter the land, says G-d, then you won't enter the land. All Israelites will die out over the next 40 years in the desert, and only their children will enter the land.

HEY! WHAT HAPPENED?! Let's analyze what went wrong. The spies lost their anchor. They got so wrapped up in the pragmatics of conquering the land, that they took G-d out of the equation - and never put Him back in! The original question they'd been assigned to answer - "How to conquer the land" - suddenly became a question of "should we or shouldn't we." What caused this twist to occur? G-d's presence was palpable in the desert: a rock provided a steady supply of water, Clouds of Glory kept enemies at bay, and a daily supply of manna fell from heaven. Yet these "open miracles" were to cease upon entry into Israel. Thus, the spies reasoned, G-d's guidance and protection would cease as well. From this skewed perspective, all the positive signs that G-d had shown them - the fruits, the funeral and the city walls - were turned into negatives. From a purely pragmatic perspective, their conclusion was - not surprisingly - "This is not possible!" Moses, being the great leader that he was, knew that the spies were susceptible to losing their anchor. So before they departed on their mission, he changed the name of one of the spies from "Hoshea" to "Yehoshua" (Joshua). The name "Yehoshua" means "G-d will save." It also begins with the letters of G-d's Name - Yud and Heh. This was Moses' attempt to keep the spies focused on that crucial transcendent connection. To some extent, Moses was successful; Joshua was one of two spies who protested the negative report - and was rewarded with entry into the land.

THE PROCESS OF SELF-DESTRUCTION From the story of the spies, we can see how losing one's connection with G-d can trigger a tragic process of self-destruction. Stage One of this process is losing confidence is one's ability to succeed. This is evident from Numbers 13:33, where the spies report: "We were like grasshoppers in our eyes, and so we were in their eyes." First the spies saw themselves as grasshoppers, then the Cananites in turn reflected this back to them. The spies were convinced they have no chance of success. In Stage Two, we see the spies rattling off a litany of excuses and recriminations - and even indicting Moses for taking them out of Egypt (Numbers 14:2)! To avoid great disappointment in themselves, the spies need to rationalize "reasons" for their failure. In Stage Three, the spies "wake up" and realize the opportunity they've squandered. They are unable to bear the great disappointment and failure. So in order to alleviate their guilt, they "heroically" declare: "Now let's enter the land" (Numbers 14:40). They desperately want to recapture the lost opportunity. But Moses informs them it's too late, the opportunity is gone, and any attempt to enter the land contrary to G-d's decree is certain to end in tragedy. Stage Four is the final and most painful. The spies cannot bear living with failure for the rest of their lives. Death itself is a more comforting option. So they enter the land anyway and are slaughtered by the natives (Numbers 14:45). Going down in a blaze of glory satisfies their egos... but destroys their lives.

THE CRUCIAL CONNECTION This dynamic can appear in our own lives as well. Each of us has a "life vision" - what we maximally expect to achieve in life, and how much impact we hope to make. The Torah teaches that when one's "vision" is driven by a connection with G-d, then the ability to achieve transcends all boundaries. Since G-d can do anything, all success depends only on His will. Without that connection, one's ability to achieve is defined by mortal limitations. It is logical, therefore, to assume that many goals are not possible. Hence the popularity of the expression, "I can't do it; it's not possible." Be it needn't be that way. The Torah tells us that when Batya (Pharaoh's daughter) went down to the Nile River and saw the baby Moses floating in the basket, "she stretched out her hand" (Exodus 2:5). The Talmud derives that although the basket was in the middle of the river,

miraculously her arm grew long enough to reach it. Says the Kotzker Rebbe: This teaches us that even if a situation seems hopeless, we need only to make our best honest effort, and if G-d wants us to succeed, He will go ahead and make a miracle. The truth is we cannot do it alone. Not long ago, I was in an unusual circumstance which necessitated my travelling 16 miles on a Saturday. Since I don't drive on Shabbat, the only way to travel the 16 miles was by walking. It took 5 hours but I did it. There were certainly many points along the way where I wanted to just stop and quit. My shins hurt. I wanted to lie down in the grass or find a taxi. The only thing that kept me going was the knowledge that I was doing a mitzvah and that G-d was on my side. Otherwise, I am certain I would never have made it. This connection is at the root of the human experience. Carl Jung, the famous psychologist, said that of the thousands of patients he's treated in psychoanalysis, he never met one person over the age of 35 whose psychological problem was not directly traceable to a lack of belief in G-d. Living in accordance with the will of G-d gives one the confidence to know that the more you are connected, the greater will be your degree of transcendence. And then, anything is possible.

WHAT THE FUTURE HOLDS This theme is reflected in the Land of Israel today. A tiny country the size of New Jersey is surrounded by 220 million Arabs, a majority who are still committed to Israel's destruction. Pragmatically, there is no reason to expect we could survive here... unless G-d is part of the picture. Our nation has seen that G-d can do anything. When the Israeli armed forces defeated Arab armies in a scant Six Days, we knew quite clearly that we'd exceeded our mortal limitations. The incident of the spies took place on "Tisha B'Av," the 9th day of the Jewish month of Av. Hundreds of years later, the destruction of the First Temple was to occur on Tisha B'Av. And 500 years after that, the Second Temple was destroyed on Tisha B'Av as well. Unfortunately, it is a recurring theme in Jewish history: We lose sight of our connection to G-d, forfeit that anchor, and descend into a mode of finger-pointing incriminations, excuses, and ultimately, national suicide. Today, do the Jewish people still believe in the possibility of our national dream? Do we sometimes subconsciously sabotage ourselves in order to ease the disappointment of possible failure? Time will tell whether we find our anchor, get on track, and succeed in building a national Jewish consciousness that can stand up against the forces which lure us away from our anchor and dream. With the help of G-d, we will succeed.

#### SHABBAT SHALOM, RABBI SHRAGA SIMMONS

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[Thanks to Reuven Ashenberg for the above 2 divrei torah and the one by Rabbi Yai Kahn - CS]

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From: Rabbi Yissocher Frand[SMTP:ryfrand@torah.org]

"RavFrand" List - Rabbi Frand on Parshas Shlach -

These divrei Torah were adapted from the hashkafa portion of Rabbi Yissocher Frand's Commuter Chavrusah Tapes on the weekly portion: Tape # 197, Carrying Medicine on Shabbos. Good Shabbos!

G-d's Favorites are the Unsung Heroes The Haftorah that we read on the Shabbos of Parshas Shlach is from the beginning of the book of Yehoshua. Just as in Parshas Shlach we learn about the spies that Moshe sent, the Haftorah teaches us about the spies that Yehoshua sent. "A Tale of Two Spy Missions." Ironically, although the spies that Moshe sent caused a terrible tragedy for Klal Yisroel [the Jewish Nation], Yehoshua's first major decision as leader of the nation was to send spies into Eretz Yisroel [the Land of Israel] to re-reconnoiter the land. These spies were successful, and following their report Klal Yisroel entered the Land and conquered the enemy. The

Medrash in Parshas Shlach comments on the two spies that Yehoshua sent: "There is nothing as dear to G-d as an agent sent on a mission to do a mitzvah, who tries and successfully completes the mitzvah; and there is no greater example of individuals sent to do a mitzvah who carried out their mission with great self-sacrifice and dedication as those two sent by Yehoshua son of Nun." The Medrash then identifies these two agents as Pinchas and Kolev (although the text in Yehoshua itself leaves them anonymous). Kolev and Pinchas are the classic examples of a "shliach mitzvah" [an agent appointed to do a mitzvah] for all generations. Why does G-d love an agent who is sent to do a mitzvah? Rav Bergman writes that a "shliach mitzvah" acts without the fanfare and without the limelight. He receives none of the honor or satisfaction of initiating the mitzvah -- he simply completes the job! This is the performance of a mitzvah in its highest form -- without personal gain or honor. The initiator of the mitzvah is the one who will usually get the credit. That is why Pinchas and Kolev provide such a classic example. As Rav Bergman points out, Kolev and Pinchas were really almost contemporaries of Moshe Rabbeinu. They were certainly equal to if not greater than and older than Yehoshua. It would have been their natural inclination to ask, "Me? I should be your errand boy?" Pinchas could say, "Yehoshua -- you are telling me to be a spy? I remember when you were a spy!" The fact that these individuals were able to sublimate their egos and honor and just get the job done in the most anonymous fashion is worthy of the greatest esteem by G-d.

I think that there is a segment of our community whose role in Jewish religious life often fits into this category of the unsung "Shiluchei Mitzvah". Such is the traditional religious role of the women of Klal Yisroel. The lot of the traditional Jewish woman is not an easy one. It is not easy to always be behind the mechitzah. It is not easy to make sure that one's husband has the ability to learn Torah while she has that wonderful task of putting children to sleep. The men get the geshmak (exhilarating religious experience), we get the honor at the Siyum HaShas [celebration at the conclusion of learning the Talmud], but the women make it happen. They are the unsung heroes, the "Shiluchei Mitzvah" that often do not get the pleasure, the honor, or the limelight. They are not in the public. "The honor of the daughter of the King is within" [Tehillim 45:14]. They do not enjoy public glorification, the limelight. But, when they get to the World of Truth, our Sages tell us "Greater is the reward given to women than to men" [Brochos 17a] -- they will have a "box seat" up there. Nonetheless, in the meantime, it can be difficult. It is the responsibility of men, as husbands and as fathers, to try to make life a little easier, to show the appreciation for the "Shiluchei Mitzvah". If G-d has no favorite as great as the behind the scenes foot-soldiers; that should teach us how we should regard such "Shiluchei Mitzvah" as well.

I was thinking of an analogy to this. [This drasha was delivered in June 1991.] Ask any American (who had not spent the previous six months in a cave), "Who was the head of the Allied forces in the Persian Gulf?" Everyone knows -- General H. Norman Schwarzkopf was the hero who "pulled it off". Before the war started, I read the comment that "amateurs talk about strategy; professionals talk about logistics". The 'trick' of making war is figuring out the logistics. How do you keep 530,000 men fed? How do you bring them water? Logistics! Schwarzkopf himself said that the big accomplishment of the war was to quickly move 250,000 troops to the west and to attack Iraq from the flank. Who got them there? It was a miracle of logistics. So who was the general in charge of logistics? No one knows his name. Everybody talks about the brilliant Schwarzkopf. What about the brilliant logistician, the guy who made it happen -- who brought the guns, and food, and fuel there? Who is he? Why is he not making \$25,000 for every speech he delivers? The answer is because nobody appreciates logistics. Nobody knows the "Shiluchei Mitzvah". Nobody knows the people who make it happen.

In a similar sense, nobody "knows" the women. Unfortunately, their role is not appreciated. Our job is to ensure that we show appreciation and demonstrate that there is nothing as dear to G-d as the "Shiluchei Mitzvah".

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<http://www.aish.edu/parsha/kahn/>  
Parshat Shlach 5759 Unedited ðTo Climb the Mountainö Rabbi Ari Kahn

Of all the sins, which the children of Israel perpetrated in the desert the one with the most far reaching consequences was the sin of the spies. While other offences generated a local, concentrated response. In the case of the spies, while the perpetrators perished, the entire nation suffered for the next 40 years by being forced to languish in the desert. (1)

There are a number of basic questions and intrigue, which surround the story. The first intrigue is the observation that despite the widespread labeling the incident as the ðsin of the spiesö (2) the word spy does not appear at any point in the Parsha. Rather the term tur is used which implies touring and not spying. If the sin of the spies did indeed have such dire consequences, then why did G-d command it, and why did Moshe acquiesce without the slightest discernable hesitation.

And the Lord spoke to Moshe, saying. Send men, that they may travel the land of Canaan, which I give to the people of Israel; of every tribe of their fathers shall you send a man, every one a leader among them. And Moshe by the commandment of the Lord sent them from the wilderness of Paran; all those men were chiefs of the people of Israel. (Bamidbar 13:1-3)

While most of us are primarily familiar with the episode based on the description in this weeks Parsha, this may provide a ðstiltedö reading, and hence our questions. The recounting of the story in the beginning of DÆvarim deals with both of these issues. On the one hand there, (in DÆvarim) the tourists are referred to in retrospect, as spies. On the other hand far more background is offered to the story.

And I said to you, You have come to the mountain of the Amorites, which the Lord our G-d gives to us. Behold, the Lord your G-d has set the land before you; go up and possess it, as the Lord G-d of your fathers has said to you; fear not, nor be discouraged. And you came near me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by which way we must go up, and to what cities we shall come. And the saying pleased me well; and I took twelve men of you, one from each tribe. And they turned and went up into the mountain, and came to the valley of Eshkol, and searched (spied) it out. (Divarim 1:20-24)

The idea of the spies arose from the ranks, Moshe was enthused by the prospects. Now we may understand that in our Parsha when G-d says Shelach Licha - if you really want to - then go ahead and send them. This is how Rashi explains the text, while locally the interpretation may have seemed somewhat forced and theologically disturbing - why would G-d encourage Moshe to send the Men to set out on a mission destined for failure? Rashi explains that G-d is saying ðif you really would like to send them then fineö, hence shelach licha - for your edification.

While this answers one question, namely G-dÆs involvement in the debacle, now MosheÆs role becomes more disturbing. By getting G-d ðoff the hookö Moshe assumes more responsibility. Indeed, why did Moshe think that this was a wonderful idea? Why did Moshe wish to send spies?

The answer to this question is in the other observation; Moshe never sent Spies. Moshe sent Men to see the land. The mission was not one of intelligence gathering. The prototypical spies in the Torah are the accused brothers of Yosef:

And Yosef remembered the dreams which he dreamed of them, and said to them, You are spies; to see the nakedness of the land you have come. And they said to him, No, my lord, your servants came to buy food. We are all one manÆs sons; we are honest men, your servants are no spies. And he said to them, No, to see the nakedness of the land you have come. (Berishit 42:9-12)

They were accused of searching the ervat haaretz, of plotting calculated devious behavior. Moshe did not request that type of mission. Moshe sent

them *ôLatur et haaretzö* to travel the land. It is true that they were further told to see the land. The question is for what purpose - to produce a conquest feasibility study - or to see the land for an alternative reason.

Rabbi Yosef Dov Soloveitchik suggested a completely different purpose of the mission. There is a law taught in the Talmud that it is inappropriate to marry someone unless you met them first. Technically marriage could be executed by sending an agent without a personal meeting. Despite the decidedly unromantic prospect of marriage without any relationship, the *ôacquisitionö* would be valid. Marriage however should be based on love, and hopefully the love should grow as the years go by. (3) Rabbi Soloveitchik suggested that the entering the land by these emissaries *ômen of renownö* was intended to foster the love between a people and their beloved promised land. The critical approach which they took was therefore completely uncalled for and unexpected. This land was their destiny, for centuries, these people and their ancestors had been pining for the day that they would return home. One can only imagine how tales of this exquisite land with the beauty of the sea coupled with the majestic mountain ranges, which would once again be home, gave strength to the slave in Egypt exhausted beyond imagination.

Now as these men return from their mission they articulate the impossible, the land is indeed stunning, but unattainable, and there are plenty of negatives, which apparently got lost in years of idealizing this land in idyllic terms. If we were to return to the metaphor of the young erstwhile lovers, had the matchmaker been G-d, who promises that this is indeed the match of your dreams, the match which was conceived when you were, the proverbial *ôbashertö*. However upon meeting, self-doubt overwhelms and anticipation of years of happiness is replaced by the gnawing feeling that this match was not meant to be. When explaining your position to friends, you then make disparaging comments about your date, which of course ultimately reflects on the matchmaker as well.

Now we can understand Moshe's enthusiasm in sending the spies. Moshe saw the meeting in religious, spiritual terms. On the other hand the spies saw their mission in pragmatic terms, their mission was cold and calculating; in a word they thought their mandate was to be *ôspiesö*. We may discern Moshe's motivation by the instructions that he offers:

And Moshe sent them to spy out the land of Canaan, and said to them, Go up this way southward, and go up into the mountain. And see the land, what it is; and the people who live in it, whether they are strong or weak, few or many. And what the land is that they live in, whether it is good or bad; and what cities they are that they live in, whether in tents, or in fortresses. And what the land is, whether it is fat or lean, whether there is wood in it, or not. And be you of good courage, and bring of the fruit of the land. Now the time was the time of the first ripe grapes. (13:17-20)

Moshe's instructions are interesting, they may be divided into three parts. The first part seems exclusively geographical *ôGo up this way southward, and go up into the mountain.ö* The second part seems inquisitive; looking for information *ôAnd see the land, what it is; and the people who live in it, whether they are strong or weak, few or many. And what the land is that they live in, whether it is good or bad; and what cities they are that they live in, whether in tents, or in fortresses. And what the land is, whether it is fat or lean, whether there is wood in it, or not.ö* The third part sounds like a request; *ôand bring of the fruit of the land.ö* However, via the last part which is not stated in the conditional form. Which it should have been if we properly understood the second part: See what type of land it is *û* and if you find produce please bring some back. Moshe says definitively: *ôand bring of the fruit of the land.ö* Therefore the second part was not fact finding, rather it was rhetorical. When Moshe asks *ô* whether it is good or bad *ö* Moshe knows the right answer, as he assumes these men do as well.

What was the purpose of Moshe's first comments *ôGo up this way southward, and go up into the mountainö*? From where the Israelites are encamped not that many options are available, of course they will come from the south, and surely they will soon hit a mountain range. We must listen carefully to Moshe's words, for they are not superfluous, nor mundane. Moshe's words are intrinsic, they are part of his instructions, and in fact

coming first they may be the most important part of the instructions.(4)

The term *ôascend the mountainö* should have an associative meaning, especially when we consider that the duration of the excursion was forty days. Moshe too had gone up a mountain for forty days. Moshe was involved in a profound religious experience, he met G-d on the mountain. Moshe believes that a similar experience awaits these travelers, as they embark on a mission to the land where G-d dwells:

For the land, which you enter to possess, is not as the land of Egypt, from where you came out, where you sowed your seed, and watered it with your foot, as a garden of vegetables. But the land, which you are going over to possess, is a land of hills and valleys, and drinks water from the rain of the skies. A land which the Lord your G-d cares for; the eyes of the Lord your G-d are always upon it, from the beginning of the year to the end of the year. (D'avarim 11:8-12)

Apparently Moshe does know something about this land, especially its spiritual makeup, he does not need a detailed report. Which specific mountain does Moshe have in mind? Based on an analysis of the Torah it appears to be Hebron.

And they ascended by the south, and he came to Hebron. (13:22)

When they came from the south they arrived at Hebron, this is the mountain range they would have to cross, and is clearly what Moshe had in mind. However readers of the text in Hebrew notice a shift in grammar *ôthey ascended by the southö* yet the singular *ôhe cameö* to Hebron:

And they went up by the South and he came unto Hebron *û* it should have read *æand they cameÆ!* *û* Raba said: It teaches that Calev held aloof from the plan of the spies and went and prostrated himself upon the graves of the patriarchs, saying to them, *æMy fathers, pray on my behalf that I may be delivered from the plan of the spiesÆ.* (5) (Sotah 34b)

Had all these men heeded to Moshe's advice they would all have been spared. Had they understood the spiritual nature of their mission they would not have needed to be spared.

There may however be a deeper meaning to the significance of Hebron in this context. The exile which they were crawling out of had its origin in Hebron. From Hebron Ya'akov sent Yosef to seek his brothers, as we know he ended up in Egypt.

And Israel said to Yosef, Are not your brothers feeding the flock in Shechem? Come, and I will send you to them. And he said to him, Here am I. And he said to him, Go, I beg you, see whether it is well with your brothers, and well with the flocks; and bring me word again. So he sent him out from the valley of Hebron, and he came to Shechem. (Berishit 37:13,14)

The Midrash poses a question on the topography implicit in the verse:

*ôSo he sent him out from the valley of Hebronö, But surely Hebron lies on a mountain, yet you say, ôout from the valley of Hebronö,? Said R. Aha: He went to bring about the fulfillment of the deep designs which the Holy One, blessed be He, had arranged between Himself and His noble companion who is buried in Hebron [Abraham], viz. And shall serve them, and they shall afflict them (Gen. XV, 13).5 (Midrash Rabbah - Berishit84:14)*

The Midrash explains that the term valley of Hebron implies something deep in the recesses of Hebron, namely the covenant formed between G-d and Avraham which included a promise of exile. Now it was time to return to Hebron and inform the Patriarchs that the time has arrived for the children to return home. Hebron the origin of the Jewish ownership of Israel, the plot bought by Avraham for a burial place for his beloved Sara. Now these great men who were supposed to fall in love with the land of their dreams are told return home ascend the mountain. Yet only one of the men understands his mission, only Calev comes home to Hebron.

Moshe's itinerary was of the *ôholy sightsö*, this was to be a religious pilgrimage, therefore of course Hebron must be the first stop, where they are to ascend the mountain.

The spies however had a different plan, they thought that they must spy. As we recall the very idea of entering the land on this mission arose from the people,(6) what were they seeking? The people knew that one day soon the time would arrive for the conquest. Was this conquest meant to be a spiritual experience? Or was this to be a series of epic battles? The people who as we

saw last week preferred the ðnormal lifeö to the pressures of living with G-d in their midst. They probably therefore envisioned the conquest as a natural process. This would be especially true if they knew that Moshe would not be the leader who takes them into the land. (7)

The Talmud teaches that the prophesy of Eldad and Medad contained that ominous message:

They said, æMoshe shall die and Yehoshua shall bring Israel into the land.Æ (Sanhedrin 17a, cited in Rashi 11:28)

The last time Yehoshua led was the battle against Amalek, things did not go as well as the people would have wanted:

Then came Amalek, and fought with Israel in Rephidim. And Moshe said to Yehoshua, Choose for us men, and go out, fight with Amalek; tomorrow I will stand on the top of the hill with the rod of G-d in my hand. So Yehoshua did as Moshe had said to him, and fought with Amalek; and Moshe, Aaron, and Hur went up to the top of the hill. And it came to pass, when Moshe held up his hand, that Israel prevailed; and when he let down his hand, Amalek prevailed. But MosheÆ hands were heavy; and they took a stone, and put it under him, and he sat on it; and Aaron and Hur stayed up his hands, the one on the one side, and the other on the other side; and his hands were steady until the going down of the sun. And Yehoshua discomfited Amalek and his people with the edge of the sword. (ShÆmot17:8-13)

The only power to win was the great Moshe, with only Yehoshua leading the spies felt that they would need greater military prowess. Surely the Talmud stresses that it was not the hands of Moshe which clinched the battle, rather being with G-d, and focusing on G-d is what allowed the people to be victorious.

Now did the hands of Moshe wage war or crush the enemy? Not so; only the text signifies that so long as Israel turned their thoughts above and subjected their hearts to their father in heaven they prevailed, but otherwise they fell. (Rosh Hashana 29a)

The spies are unconfident, uncertain what the future holds. Moshe for his part tells them the secret to succeed, if they look to the heavens, if they climb the mountain they will be victorious. If G-d is with them then victory is theirs. The Torah had actually already told the plan for the conquest ð immediately prior to MosheÆs ascension of the Mountain; of Sinai.

Behold, I send an Angel before you, to keep you in the way, and to bring you into the place which I have prepared. Take heed of him, and obey his voice, provoke him not; for he will not pardon your transgressions; for my name is in him. But if you shall indeed obey his voice, and do all that I speak; then I will be an enemy to your enemies, and an adversary to your adversaries. For my Angel shall go before you, and bring you in to the Amorites, and the Hittites, and the Perizzites, and the Canaanites, the Hivites, and the Jebusites; and I will cut them off. I will send my fear before you, and will destroy all the people to whom you shall come, and I will make all your enemies turn their backs to you. And I will send hornets before you, which shall drive out the Hivite, the Canaanite, and the Hittite, from before you. I will not drive them out from before you in one year; lest the land become desolate, and the beast of the field multiply against you. Little by little I will drive them out from before you, until you are increased, and inherit the land. (ShÆmot 23:21-23, 27-30)

The passage is complex, on the one hand G-dÆs spirit will be in a force (or person) who leads them, yet the conquest will be gradual. Is this the description of a natural or supernatural conquest? The people evidently felt that they must do the hard work themselves. The Torah though was quite clear G-d will scatter the enemies, he will put fear in their hearts and they will [slowly] prepare the land for its rightful owners.

The spies did not climb the mountain, they did not join G-d in a rendezvous as they were to transverse the land as Avraham of old had. Their pragmatism won the day, as their intelligence report concluded that they could not climb the mountain. Of course had they known the significance of the mountain they would have realized that indeed they could climb.

The Torah ends the story of the spies by telling us how the spies are sentenced to death, and the rest of the generation would die in the desert. There is then a postscript to the tragedy:

And Moshe told these sayings to all the people of Israel; and the people mourned greatly. And they rose up early in the morning, and went up to the top of the mountain, saying, Behold, we are here, and will go up to the place of which the Lord has spoken; for we have sinned. And Moshe said, Why do you now transgress the commandment of the Lord? But it shall not succeed. Do not go up, for the Lord is not among you; so that you should not be struck before your enemies. For the Amalekites and the Canaanites are there before you, and you shall fall by the sword; because you are turned away from the Lord, therefore the Lord will not be with you. But they presumed to go up to the hilltop; nevertheless the ark of the covenant of the Lord, and Moshe, departed not from the camp. Then the Amalekites came down, and the Canaanites who lived in that hill, and defeated them, and pursued them, even to Hormah. (14:39-45)

These people who were known for posterity as the ðMaÆapilimö, term implies brazenness, or presumptuousness.(8) Now, after the decree has been sealed that the must live, and die in the desert, they decided that they wish to go up the mountain, they wish to enter the land. Moshe tells them that they should not be foolish that they will not succeed. ðDo not go up, for the Lord is not among youö. The only way to enter the land is with G-d that is what Moshe tried to teach them.

The Midrash when it explains the logic of the MaÆapilim states:

Again, it is written, Ye murmured in your tents and said: Because the Lord hated us (ib. 27). The Holy One, blessed be He, said: ÆI have loved you (Mal. I, 2) and they say, "Because the Lord hated us!" ' They reasoned in this wise: There is proof positive that He hates us! If a mortal king has two sons and possesses two fields, one dependent on irrigation and the other on rain, will not the king give the irrigated field to the son whom he loves, and the one that depends on rain to the son whom he hates? The land of Egypt is dependent on irrigation and we were there. The land of Canaan depends on rain, and He brought us out of Egypt to give us the land of Canaan! (Midrash Rabbah ð Bamidbar 17:3)

The very fact that the land is a place where G-d may be discerned was what the MaÆapilim misinterpreted. Of course a people who think that they are hated by G-d would be disinterested in joining G-d. When they are sentenced to remain in the desert, the MaÆapilim refused to take the sentence passively.

They thought the only mistake was their lack of gumption, or bravery. They would correct that mistake. What the MaÆapilim and the spies failed to understand, is that the Land of Israel is land where the presence of G-d is discernable. It is a land where the Shechina rests. Therefore the mode of entering the land is to join G-d, not to fight nor force the Divine hand.

The land indeed is a special land, we should see being in Israel as a love story between a people and their home, a match which had been chosen at the dawn of history. It is land where the eyes of G-d are our constant companions: ðA land which the Lord your G-d cares for; the eyes of the Lord your G-d are always upon it, from the beginning of the year to the end of the year.ö The manner of entering the land is intimately connected with living in the land. As the purpose of living in the land is a rendezvous with the Shechina, the way to enter the land is to ascend the mountain, and join G-d. Neither the spies nor the MaÆapilim understood that.

1 The Rabbinic association of the destruction of the Temples on the same day is a further echo of the same idea The ninth of Av is recorded as a day of infamy, and through history countless other atrocities, including the Spanish expulsion took place on that date. 2 For example see Mishna Sanhedrin 10:3, Midrash Rabbah - Numbers 16:2, Rashi 13:2 3 See my shiur on Kidoshim 5759, where I explored the intrinsic relationship between marriage and love. 4 Rabbi Solovietchik made this point. 5 As far as Yehoshua the Talmud continues: As for Yehoshua, Moshe had already prayed on his behalf; as it is said: And Moshe called Hoshea the son of Nun Yehoshua, [meaning], May K-h save thee [yoshi'aka] from the plan of the spies. 6 ðAnd you came near me every one of you, and said, We will send men before us, and they shall search us out the land, and bring us word again by which way we must go up, and to what cities we shall come.ö Divarim 1:22 7 This theme was explored in my Shiur on Parshat Shlach last year. 8

The Midrash also associates the term with darkness Midrash Rabbah û Bamidbar 17:3 ðBut they presumed (wayya'pilu) to go up (Num. 14:44). ÆWayya'piluÆ implies that they brought darkness (afela) upon themselves and all of them remained in darknessö

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From: Yated USA[SMTP:yated-usa@ttec.com]  
Kortz Un Sharf-Short and Sweet Parsha Vertlach by Shaya Gottlieb  
"Ish Echod L'mateh Avosov Tashlichu" One man to every Shevet shall you send 13:2 Every tribe had to send one messenger, except for the tribe of Levi. Since they did not receive a nachalo, they did not have to ascertain whether the land was good. -Ritva

Not more than one man to a Shevet, since "Kol Nosi Bohem", by Klal Yisroel, everyone wants to be a Nosi. If more delegates were allowed, then scores of people would rush forward, each begging to be sent. -Rav Moshe Chafetz

Rashi: "B'oso Sho'oh K'sheirim Heim"-during that hour when the Meraglim were sent, they were still righteous. Rav Yitzchok Horowitz commented, "Chazal say: For every day of the forty days the spies traveled in Eretz Yisroel, Klal Yisroel were doomed to another year in the wilderness. If one breaks it down into hours, every hour corresponds to half a month. (40 days contains 960 hours, and forty years, 480 months). However, according to the reckoning, Klal Yisroel did not spend a full forty years in the desert. They left Mitzrayim on the fourteenth of Nissan, and arrived to Eretz Yisroel on the tenth of Nissan. Four days were missing, and another eleven days which Klal Yisroel would have spend traveling anyway. (An average journey from Egypt to Canaan took eleven days) "Achad Osor Yom Machorev Derech Har Seir". This accounts for fifteen days in all, exactly half a month. The cheshbon becomes clear with Rashi's comment, "B'oso Shooch K'sheirim Heim"-during the first hour they were still righteous. Therefore, Klal Yisroel's punishment was mitigated by exactly half a month.

"Vayikro Moshe L'Hoshea Ben Nun Yehoshua" And Moshe called Hoshea Ben Nun Yehoshua 13:16 Rashi: Moshe davened and said, "May Hashem protect you from the evil counsel of the Meraglim". However, Moshe did not daven that Yehoshua be spared from the stones that Klal Yisroel threatened to throw upon him. Jewish stones are not that harmful-Jewish mouths that speak evil, that spawn hatred and machlokes-are far more lethal. "The Atzas Meraglim" is the most dangerous. -Rav Yonoson Eybshutz

When Moshe Rabenu saw that Yehoshua became incensed when Eldad and Meidad prophesized that Moshe will die and Yehoshua will replace him, Moshe realized the extent of Yehoshua's humility. If Yehoshua was not anxious to become the nation's leader, then perhaps he will be encouraged to join the Meraglim in order to keep Klal Yisroel in the desert. Therefore, he davened that Yehoshua be spared from their counsel.

Yehoshua was constantly davening to Hashem for a yeshua, hence his name, Hoshea, meaning 'help'. Therefore, Moshe called him "Yehoshua", Hashem will help, because through his act of constantly davening for assistance, his assistance is assured. -Cheshvoh L'Tovah

Why did Moshe have to daven specifically for Yehoshua? Klal Yisroel were especially afraid of Amolek, who had already once waged warfare with them. Therefore, the Meraglim mentioned to Klal Yisroel that Amalek was already sitting and waiting for them to arrive. If Yehoshua, who as was known, would lead the battle against Amalek, would discourage Klal Yisroel, then they would lose all hope of entering Eretz Yisroel. -Meshech Chochmo

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From: Yated USA[SMTP:yated-usa@ttec.com] Peninim Ahl HaTorah:  
Parshas Shelach by Rabbi A. Leib Scheinabum Hebrew Academy of  
Cleveland

And Moshe called Hoshea Ben Nun-Yehoshua. (13:16) Chazal tell us that Moshe added the "yud" to Hoshea's name, so that his name would now begin

with the letters of Hashem's Name. (yud-hay) Moshe apparently suspected that the spies were not acting in good faith. Realizing the disaster that awaited his student, Moshe prayed that Yehoshua be spared and not fall under the influence of the other spies. The obvious question is why Yehoshua merited his prayers more than Calev-or anyone else for that matter? The commentators offer various reasons for this. Horav Meir Bergman, Shlita, cites Horav Chaim Shmuelewitz, zl, who offers a profound analysis. In the Talmud Bava Metzia Chazal relate that when Reish Lakish passed away, Rabbi Yochanan, his rebbe and colleague, became ill. He simply could not tolerate the death of his closest student. His colleagues, seeing that Rabbi Yochanan was apathetic, prayed for his death, so that he would be relieved of his overwhelming pain and anguish. Rav Chaim wonders why did they not pray for him to be healed. Was death a better alternative than relief from his sickness? Apparently, Rabbi Yochanan sustained an unreplacable irreparable loss; healing him would not remedy his circumstance. Rabbi Yochanan could not go on without his unique student. Life without him was simply not life. Let us now attempt to understand Rabbi Yochanan. He was the Tanna who was struck by tragedy many times. Chazal relate that he had ten sons who all died during his lifetime. In fact, he kept a small bone from his tenth son that he would take with him when he went to console others who had sustained a similar loss. He sought to show them that Hashem gives one the energy to persevere. He consoles the mourner. This is enigmatic! Rabbi Yochanan was a man who was able to overcome such crushing blows one after another, to bury ten children and be able to maintain himself so that he could console others. Yet, he lost his mind when his student died! How are we to understand this? We derive from here the essence of a Torah relationship between a rebbe and talmid. The Rambam in Hilchos Rotzeach 7 writes that if a rebbe must be exiled because he killed someone unintentionally, his talmidim are to go with him. For a person who devotes himself to Torah, this relationship is his lifeblood without which he will perish. We now understand why Moshe singled out Yehoshua for prayer. Moshe could not live without his prime talmid. With whom would he share his Torah? Yehoshua was the quintessential student who was devoted to his rebbe b'lev v'nefesh, with heart and soul. For Moshe to lose Yehoshua would be to lose a part of his life. We may supplement this idea. There was an even greater dread presented to Moshe. If Yehoshua would have died, as tragic as it would have been, Moshe would have been able to heal. In this circumstance, however, Moshe feared for Yehoshua's spiritual life, not his physical one. What greater pain could there be for Moshe to endure than to see his favorite, most promising student rebel against the Almighty? Is there any wonder that Moshe prayed for him? her name. Shlomis had a tendency to prattle endlessly. The content of her conversation was not always complimentary. This had an effect upon her son who, when he grew up, used his mouth in the most reprehensible manner. In contrast to this story, Chazal tell us that much of the reward and good will of which Klal Yisrael was the beneficiary was due to the two words, naase v'nishmah, "we will do and we will listen," uttered by their ancestors at Har Sinai. Yosef Ha'Tzaddik spoke about his brothers in what might be viewed as in disparaging manner. The Torah says, "He brought evil reports of his brothers to his father." While Yosef's intentions were apparently noble, he, nonetheless, did speak lashon hora about his brothers. This would have left a serious blemish upon his descendants. Indeed, the Ramban says that when the Torah delineates the spies' ancestry according to their tribe, it attributes Shevet Yosef to Menashe, since the spy from Menashe slandered Eretz Yisrael, while Calev, the spy from Shevet Efraim, did not. The taint of lashon hora which emanated from Yosef left an impression on his descendants from Menashe. Moshe Rabenu feared that this stain might also infect his talmid, Yehoshua, a descendant of Efraim. He, therefore, interceded on his behalf for that extra protection.

And you shall look at it, and remember all the commandments of Hashem. (15:39) The tzitzis stand as a constant reminder of the Jew's duties to Hashem and of his special relationship with Him. Chazal teach us that the techeiles, blue thread, in the tzitzis symbolizes the sea. In turn, the sea represents the Heavens, and the Heavens allude to Hashem's Throne. Thus,

when a Jew gazes at the tzitzis he should think of Hashem and, consequently, feel an affinity with His mitzvos. We infer from here what it means to "see," what visual perception stimulates. One can look at an object and see a plain, inanimate form before him. Alternatively, he can use his G-d given mind to think while he perceives profundities beyond the scope of simple vision. Horav Mordechai Ilan, zl, explains that the spies' myopic vision led to their downfall. Moshe Rabbeinu instructed them to see what the land was and what it had to offer. Had they looked with perception and depth, they would have seen a land whose treasures would uplift them physically and spiritually. It was their shortsightedness, however, that prevented them from seeing the truth. They could not see beyond themselves! They feared for their exalted positions which they thought they would lose upon entering Eretz Yisrael. How myopic could they have been? Everywhere they looked they saw only one thing-themselves. Their vested interests distorted their perception, catalyzing their downfall. The parsha of tzitzis is an appropriate conclusion for a parsha that begins with shortsightedness. The Torah tells us how a Jew should look at things. That is the lesson of the tzitzis. "And you should look at it-and remember all the commandments of Hashem." A "look" that does not conjure up spiritual conformity with Hashem's mitzvos is not a "Jewish" look. True vision requires more than the eye. It requires the whole man, his mind and his heart. What we see is really what we are.

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From: TorahFax[SMTP:torahfax@netaxis.qc.ca]  
bs"d. Thursday, Sivan 26, 5759 / June 10, 1999

Parshat Shlach ends with the mitzvah of Tzitzit: "And the L-rd spoke to Moshe saying: Speak to the children of Israel and say unto them that they shall make fringes (Tzitzit) in the corners of their garments... and they shall put with the fringe of every corner a thread of blue... so that you may look upon it and remember all the commandments of the L-rd and observe them..." We perform this mitzvah by wearing the Tallit (prayer shawl), a four cornered garment, during prayer. Many men wear a Tallit Katan (small Tallit) all day so they can have the mitzvah all the time. Some will make sure that the Tzitzit (fringes) are always visible, for the Torah states, "so that you may look upon it and remember all the commandments of the L-rd". By exposing the Tzitzit, one can "look upon it" and thus remember the mitzvot. The numerical value of the Hebrew word Tzitzit (90+10+90+10+400) is 600. Each Tzitzah has 8 strings and 5 knots. These numbers add up to 613 which is the total amount of mitzvot. By looking at the Tzitzit, we remember to perform all the mitzvot.

Q. What is the significance of the blue string which the Torah commands us to place in each Tzitzah? A. The color blue reminds us of the sky. By looking at the blue strings of the Tzitzit, the Jewish people will remember G-d and perform His mitzvot. The blue dye was extracted from a special fish-worm called Chilazon. Today, the identity of that particular fish-worm has been lost. There are people today who wear Tzitzit with a blue string in it, but this wasn't accepted by the majority of the rabbis. The Talit and Tzitzit accompany a Jew even after death when every Jewish man is buried in a Talit.

Our love and appreciation for this mitzvah is best expressed in the fact that when reciting the Shma Israel in our daily morning prayer we kiss the Tzitzit numerous times. The Talmudic sage Rabbi Chanania ben Akashia says, "G-d wanted to give the people of Israel much merit, for this He gave them many Mitzvot." Thus, the 613 mitzvot which G-d gave us is truly for our benefit.

A wealthy diamond merchant once went to the fair far from his home, to purchase diamonds. He would then bring them back to his city and make a handsome profit. After making his purchases and preparing to make the trip back to his city, someone approached him and said, "I have some wonderful diamonds which I must sell immediately. I am willing to sell it for a fraction of their cost if you pay for them in cash right now." After examining the merchandise, he realized that this was indeed a great deal. But he had already spent all the money. All he had left was to cover the expenses for the way home, but he felt that he couldn't pass up a deal like this. "Instead of staying

in luxury hotels and eating good meals, I will buy these diamonds and make do with very little on the way," he thought to himself. He bought the diamonds and traveled back to his home like a poor beggar. He slept on the floor in run down hotels and ate lousy meals together with other poor travelers. One of his friends met him entering one of the dingy hotels. "Why do you suffer in such conditions, when you can afford good accommodations and delicious foods?" asked the friend. He told his friend how he spent all his money to purchase the diamonds from which he stands to make an enormous profit. "But knowing the life style which you are used to, I don't understand how you can tolerate to live in such terrible accommodations and eat such cheap food?" asked the friend. "You are right. Many times during this trip, I thought that I could not go on like this any more," replied the diamond merchant. "Every time I felt like this, I would look at the diamonds which I bought and realizing the potential profit awaiting me, I would become very happy!"

Hashem gave us the mitzvah of Tzitzit as a daily reminder of "all" the mitzvot. Thus, like the diamond merchant, by looking at the Tzitzit, remembering all the mitzvot and the great benefit and reward we stand to receive for them, makes it easier for us to overcome all hardships and obstacles and perform the mitzvot to their fullest.

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[Thanks to Reuven Ashenberg for this Dvar Torah also - CS]

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<http://www.jpost.co.il/Columns/> [The Jerusalem Post Internet Edition]

Friday, June 11, 1999 27 Sivan 5759 Updated Fri., Jun. 11 02:34  
SHABBAT SHALOM: A Living Partnership By RABBI SHLOMO RISKIN  
(June 10) It was said in the name of Winston Churchill that democracy is the most unwieldy way in which to govern a nation, but there is no better way to do it. Interestingly enough, although in a limited but nevertheless profound way, this statement is supported by the commentary of a hassidic Sage.

As the portion of Shlah opens, we read how God [Image] commands the Israelites to send men to spy out the land of Israel. We know the tragic results of this mission. The report which emerges from 10 out of 12 is negative and discouraging, which only serves to divert the Israelites from their God-given mission of conquest.

This tragic transgression, teach our Sages, was responsible for the destructions and Jewish suffering in the various exiles which were to befall us; the report was given on the 9th of Av, resonating the message that the Jewish trauma of homelessness is the result of the lack of faith of a people in their God and the lack of courage to conquer and settle His Promised Land.

Hence the agonizing question which this portion evokes is: why did God command the sending of scouts in the first place? Why risk a rebellion by requesting a committee report which may well give an opposite assessment from the expressed desire of the Divine?

Rabbenu Zadok Hakohen of Lublin (1823-1900), a great hassidic master and probably the major source used by Rav A.Y.H. Kook, in his commentary Pri Tzadik, suggests a striking analogy between the incident of the scouts and the gift of the Second Tablets which came after the sin of the Golden Calf: in both cases the Almighty saw the necessity of involving - even to the extent of establishing a partnership with - the people of His nation.

In what way were the first tablets, which Moses smashed, different from the second set? What was "built in" to the second set which would be more likely to prevent a fiasco like that of the Golden Calf, which occurred only 40 days after the gift of the first tablets?

The Midrash, noting that the first tablets had been "written with the finger of God" [Ex. 31:18], and were in actuality the very "script of the

Divine," whereas the second tablets were "hewn out" by Moses (Ex. 34:1) and thereby were created as a result of human involvement, suggests the difference: the first tablets were the product of Divine Creativity alone; the second involved human cooperation, setting the stage for rabbinical interpretation which is such a major portion of the Oral Law. The Oral Law not only accepts but requires direct human participation.

Of course, we believe that the major principles and salient laws of the Oral Torah were also given by God. However, the Sages of each generation must interpret the Torah and often plumb from its depths great innovative concepts necessary for the needs of that generation.

The Sages are given the power to add decrees and enactments (gezerot and takkanot) to the body of the Torah, many of which - such as lighting candles on the eve of the Sabbath and festivals - have become major expressions of Torah commitment (Deut. 17:8-11). Moreover, no such decrees or enactments can become part and parcel of the Torah of Israel without the endorsement of the majority of the committed people, who have the right of acceptance or rejection. The people have also created customs throughout the generations which assume the status of Torah law.

ALL of this suggests a Torah which is not the product of frozen paternalism - as Divinely perfect as such a Torah might be - but is rather the result of a living partnership between God and His people. Apparently, the Almighty believed - after the trauma of the Golden Calf - that only a Torah which would require the active participation of the Israelites could survive the seductive pitfalls of idolatry and immorality.

Of course opening up the process - be it Torah interpretation or the appointment of a reconnaissance committee - is fraught with danger. But it was a chance that God understood had to be taken if He desired His nation to be more than marching robots. He didn't want us to receive a Torah on a silver platter or to be brought into the Promised Land on silver wings; He realized that despite the inherent risk which came from involving the people, excluding them would be an even more likely prescription for disaster.

Rabbenu Zadok goes on to teach that when the scouts were initially commanded "...be of good courage, and bring of the fruit of the land" (Num. 13:20), this is an allusion to the initial fruit which brought disaster upon humanity, the fruit of knowledge of good and evil. The problem with the Garden of Eden was that everything was provided by the Almighty; had we remained in Eden, there would have been no risks, no challenges, and no real involvement.

The repair (tikkun) for this transgression - a transgression which was really inevitable given the paternalistic reality of the situation - is the human production of fruit in partnership with God in the Land of Israel. We can only return to the Garden of Eden if we ourselves remake the world into an Eden by our own blood, sweat and tears, by humanity assuming the risks and overcoming the obstacles.

The scouts were not yet ready for the challenge. Are we? What can greatly help us in our decision making is the knowledge that God believes in us and has faith that we can do it.

Shabbat Shalom The writer is dean of the Ohr Torah Stone colleges and graduate programs, and chief rabbi of Efrat.

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From: Jeffrey Gross[SMTP:jgross@torah.org]

WEEKLY-HALACHA FOR 5759

SELECTED HALACHOS RELATING TO PARSHAS SHELACH

By Rabbi Doniel Neustadt

A discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav. As the first of your kneading you shall set aside a loaf as a portion (15:20)

**THE MITZVAH OF SEPARATING CHALLAH** It is a time honored custom(1) for women to bake challos for Shabbos, both because it enhances kavod Shabbos(2) and because it is an opportunity for them to set aright Chavah's sin on the first erev Shabbos of Creation(3). For this and other reasons(4), it is halachically preferable that a woman be the one who separates the challah rather than a man". Let us review some of the halachos

pertaining to separating challah:

**THE PROCEDURE OF SEPARATION:** Those who usually recite l'shem yichud before performing a mitzvah should do so before performing this mitzvah as well(5). The woman should stand while the challah is being separated and the blessing recited(6). If she did so while sitting, however, the challah separation is still valid(7). The proper time to separate challah is before baking the dough while the batter is raw. If, however, one forgot to separate challah before baking the dough, she must do so after the dough has been baked(8). A small piece of dough is removed from the mass. Preferably, the designated piece should be at least a k'zayis(9) (approx. 1 oz.). The designated piece of dough should be held with the right hand. A left-handed person should hold it in her left hand(10). Immediately before(11) the separation of the designated piece - with no talking in between - the blessing should be recited. The following is the correct text: Baruch ata... l'hafrish Challah. Some follow the custom of adding two words to the end of the blessing: Min ha-Issah / One who does not have this tradition should not add these two words(12). After the separation of the challah, it is proper to recite [in any language]: This piece is [separated for] challah(13).

**DISPOSING OF THE CHALLAH** The designated piece should be burned until it is no longer edible. The ashes may then be discarded. Under extenuating circumstances, when the challah cannot be burned, some poksim permit carefully wrapping the challah in a bag and throwing it in the garbage(14). In such a case, less than a k'zayis should be separated.] The piece of challah that was separated is forbidden to be eaten. In effect, it is a non-kosher food. Care should be taken that it does not touch the rest of the baked goods, either in or out of the oven. If the challah is burned inside the oven [in which other items are being baked] it should be left tightly wrapped in silver foil so that steam from the non-kosher challah does not penetrate the oven walls. B'dieved, however, if it was not wrapped, the oven does not become non kosher and does not need to undergo a koshering process(15). If, however, the challah comes into physical contact with the other baked goods while they are in the oven, the baked goods may become non-kosher(16). A rav must be consulted.

**THE MINIMUM AMOUNT OF FLOUR(17) WHICH REQUIRES SEPARATION OF CHALLAH:** A dough which contains less than 10 cups of flour (approx. two and a half to three pounds) is completely exempt from challah. A dough which contains more than 10 cups of flour requires separation of challah, but no blessing is recited. A dough which contains more than 16 cups of flour (over 4 pounds) requires separation of challah with a blessing(17). It is possible that a dough which was originally baked with less than the prescribed amount of flour would ultimately require separation of challah: If several small doughs are combined, they are halachically considered as one dough. In the following three cases the doughs may be considered as one dough(18): If the doughs are [or were previously] pressed together tightly enough so that when they are separated they will stick to one another, they are considered as one dough and challah must be separated from one of them. Even if the doughs are not [or were not] pressed together but are placed in one deep utensil(19) and are touching each other(20), they require hafroschas challah and challah must be separated from one of them. Note that even if the doughs have been baked into bread or cakes and then placed together in one utensil, they will require hafroschas challah at that point. Even if the doughs are not [or were not] pressed together and are not [or were not] placed in one utensil, but are lying on a counter or on a table and are touching each other and are completely wrapped up in a cloth, they are considered as one dough and challah must be separated from one of them(21). Note that even if the doughs have been baked into bread or cakes and then wrapped together, they will require hafroschas challah at that point. The following exceptions to the above rule apply: If the two doughs have different sets of ingredients and thus taste different from each other, or even if they taste the same but were made by two different people, or even if they were made by one person but she does not want to mix them or combine them, or even if she does not care whether they are mixed but the flours are from grain grown in two separate years - then they are not considered as one dough, even if they are pressed together

or touching each other in the same utensil. An oven, a refrigerator or a freezer is not considered as a utensil which combines small doughs or baked goods into one big unit, particularly if the items are individually wrapped(22). The above information is useful for women who are baking several doughs, each of which contains less than the minimum amount of flour. Women who would like to incur the obligation and fulfill the mitzvah of challah have one of the three following options. They are all l'chatchilah: They could firmly press the doughs together; They could place the doughs, while touching each other, in one deep utensil; They could leave the doughs on the counter or table and completely enwrap them in a towel or sheet. After one of these options is followed, challah may be separated as described above.

FOOTNOTES: 1 Shulchan Aruch cites challah-baking as a worthy custom "that should not be abandoned. 2 Rama O.C. 242:1. 3 Mishnah Berurah 242:6. 4 See Bartenura Shabbos 2:6. 5 Kaf ha-Chayim O.C. 457:12. The appropriate nusach is quoted there. 6 Pischei Teshuvah Y.D. 328:2; Aruch ha-Shulchan 328:5. 7 Mishnah Berurah 8:2. See Magen Avraham 8:1 and Shulchan Aruch Harav 8:3 who allow separating challah and reciting the blessing while sitting. 8 Mishnah Berurah 457:5. 9 Rama Y.D. 322:5. 10 Mishnah Berurah 206:18. 11 Chochmas Adam (Sha'arei Tzedek 14:32); Kitzur Shulchan Aruch 35:1 See also Meiri, Challah 2:2. 12 Kaf ha-Chayim 457:10. One who separates challah after the dough has been baked, definitely should not recite those two words. 13 R' Akiva Eiger Y.D. 328:1; Chochmas Adam, ibid. When challah is being separated with a blessing, this statement is even more significant - see Imrei Shalom 3:60. 14 Chazon Ish (Demai 15:1; Teshuvos R' Yonson Shteif 276; Minchas Yitzchak 4:13 and 4:102; Shemiras Shabbos K'hilchasah 42, note 53. 15 Since dough, generally, is not liquid and hardly emits steam. Even if it will, it is negligible. 16 See Leket ha-Omer 14, note 3. 17 Ruling of Harav T.P. Frank which is followed by many women. Some poskim maintain that a blessing should not be recited unless five pounds of flour are used - Harav Y.E. Henkin (Eidus Y'Israel 40). 18 Based on Mishnah Berurah 457:7 and Beir Halachah. 19 The utensil must be sufficiently deep so that no dough [or baked item] will protrude from it. 20 Minchas Yitzchak 8:109 maintains that even if the doughs are in individual pans or bags and the pans are touching each other [and they are placed in one big deep utensil] the doughs are considered combined. Harav S.Z. Auerbach (Shemiras Shabbos K'hilchasah 42, note 39) disagrees. 21 Beir Halachah 457:1. 22 See Beir ha-Gra Y.D. 325:3 (concerning an oven). See also Machzeh Eliyahu 111 and Shemiras Shabbos K'hilchasah 42, note 39.

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From: Rabbi Yisroel Ciner[SMTP:ciner@torah.org]  
Parsha-Insights - Parshas Shlach

This week we read the parsha of Shlach. "Shlach l'cha anashim vayasuru es Eretz Canaan {Send forth men who will spy out the Land of Israel}.[13:2]" Before our scheduled entrance into Eretz Yisroel {the Land of Israel}, meraglim {spies} were sent. They would learn about the roads and entrances to the cities and then later lead the troops in battle via those roads against those cities. Their report back was an accurate description of the strength of the nation that was there. Their slanderous sin was in their words: "Efess ki az ha'am ha'yoshev ba'aretz {However, the nation that dwells in the land is strong}.[13:28]" The Ramban explains that the word "efess {however}" implies an impossibility. The land is great and it flows with milk and honey, however, it is impossible for us to conquer it because the nation that is there is too strong. In other words, they are too strong even for Hashem... Who were these men whose grievous sin almost brought Bnei Yisroel to the brink of extinction (Hashem proposed rebuilding the entire nation from Moshe) and caused us to remain in the wilderness for an additional forty years where every adult died?

Rashi writes that the term "anashim {men}" connotes chashivus {importance}. They were, as the passuk {verse} states, leaders of Bnei Yisroel {the Children of Israel}. The Ramban writes that these men were listed in the order of their greatness. Yehoshua, Moshe's successor in leading Bnei Yisroel, being listed as number five gives us an excellent idea of the stature of the men we are dealing with.

If that is the case, then we must try to understand what went so horrifyingly wrong in a matter of forty days?! What brought them to slander the land, causing Bnei Yisroel to rebel against Moshe and ultimately against

Hashem Himself? What was the root sin which caused the meraglim to go so wrong?

Rav Chaim Shmuelovitz zt"l explains in the following way. The Mesilas Yesharim, when speaking about the lowliness of seeking honor, writes that this lust for honor is what caused the spies to slander the land. They were afraid that they would lose their positions upon Bnei Yisroel's entering Eretz Yisroel. This fear of losing their positions caused them to first speak badly about Eretz Yisroel and then to ultimately say that Hashem wouldn't be able to handle the nation that was there. Even people on the level of a Yehoshua could crash down to such a lowly level once their views were poisoned by the lust for honor. As a single grain of sand shuts down the effectiveness of the whole eye, their lust for honor totally distorted their view of the situation. As the Mishna in Avos {Ethics of the Fathers} [4:28] states: "Honor removes a person from the world."

The Baal HaTurim adds a fascinating point. The passuk stated that they were: "roshay Bnei Yisroel haimah {leaders of Bnei Yisroel they were}.[13:3]" The word 'haimah' is spelled 'hay', 'mem', 'hay'--a numerical value of fifty. They were leaders of fifty. The six hundred thousand members of Bnei Yisroel had their leaders. There were those who were in charge of thousands, those in charge of hundreds and those in charge of fifties. This means that twelve thousand people held the same position as the meraglim. Additionally, thousands held positions far greater than theirs. In our terms, they weren't governors, mayors or even city councilmen. They were in charge of their block in the neighborhood. And yet, the thought of losing that 'lofty' position was enough to cause them to lead Bnei Yisroel into denying Hashem's abilities and strength. Amazing!

If the dangers of honor are so great and a person must try to distance himself from it as much as possible, then we must try to understand why did Hashem create us in a way that we have such a strong drive for it. What can be gained from this lust for honor?

Rav Chaim Shmuelovitz zt"l explains that the feelings that no honor is ever great enough must be used in giving others honor! Every person feels his dignity to be of such paramount importance. I believe I once related the story of my wife and I packing late-night to return with our children home to Israel after a visit to the States. Seeing that we wouldn't be able to fit all of our things into our suitcases, we drove to a nearby PathMark to get some large boxes. As we were cruising the aisles, I saw some very large boxes containing paper towels that were near empty. As I began to remove the remaining few packages and place them neatly on the nearby shelf, an older worker ran over to me and started to shout. "Why are you making a mess out of my shelves?! Don't you see I work hard to keep things neat here?!" My apologies were falling on deaf ears until I used a very key word. The moment I called him 'sir', not just his attitude but even his posture changed! I was no longer threatening his honor, his dignity. On the contrary, I was respecting him. To make a long story short, we left the store with many boxes thanks to my new-found, overly-helpful friend.

One of the many things that I try to learn from my father is to give everyone respect. When I was a young boy, I would often accompany my father to the university where he taught and to the homes of patients that he would visit. At the university, he would greet everyone by name, including the people washing the floors. At the simple homes of these lower income people, my father would always point out to me how they work very hard for their living and how clean they keep their houses. They were so filled with gratitude to my father they would spend the entire time that we were there trying to, without my father seeing, press a quarter into my hand for an ice-cream. They felt the honor that my father gave them and they wanted desperately to repay it by giving his son money (that they could ill afford) for an ice cream.

The Mishna in Ethics of the Fathers [4:1] teaches: "Who is honored? He who honors others. As it states: 'Those who honor me I will honor'." The Ruach Chaim writes that one must honor every person without thinking that he is above them. How does one do this? By realizing that everyone was created in the 'form' of Hashem. Every person represents Hashem and by honoring others, one honors Hashem. That is why the Mishna brought the

passuk of honoring Hashem as the source for honoring others. He honors Hashem by honoring others as His creations.

**Good Shabbos, Yisroel Ciner** This is dedicated to the memory and z'chus of my sister a'h, Devorah Pessel bas Asher Chaim, whose yahrtzeit is this Monday, 30 Sivan, TNZB"H. Parsha-Insights, Copyright (c) 1999 by Rabbi Yisroel Ciner and Project Genesis, Inc. Rabbi Yisroel Ciner is a Rebbe [teacher] at Neveh Zion, <http://www.neveh.org/>, located outside of Yerushalayim. <http://www.torah.org/>. Project Genesis: Torah on the Information Superhighway

From: Ohr Somayach[SMTP:ohr@virtual.co.il] Subject: The Weekly Daf - #278

Beitzta 12 - 18 Parshat Shlach (Outside Israel) / Korach (Inside Israel)  
That "Extra" Soul "Neshama yeteira" (extra soul) is what our Sages call that extra dimension of spirituality which Heaven instills in a Jew before Shabbat. The practical expression of this extra dimension of soul, explains Rashi, is that the Jew has a greater capacity for relaxation and joy, and is capable of eating and drinking in abundance without becoming disgusted. When Shabbat ends, the neshama yeteira is taken away. The spiritual trauma which the Jew may feel at this loss is subtly indicated in the word "vayinafash" (Shmos 31:17) which describes G-d's rest following the six days of creation. This can be read as a combination of two words "vay nefesh" which means "woe to the soul which has been lost." To ease this loss, our Sages instituted the practice of smelling "besamim" (fragrant spices) during the havdalah service at the Shabbat conclusion. Fragrance is the only earthly thing which the soul enjoys, and it is this nourishment which enables the remaining soul to overcome the shock of losing its Shabbat companion. What about the holidays -- does one get a neshama yeteira on those days as well? Yes, contends Rashbam (Pesachim 102b), and his proof is that we do not include the blessing on besamim in the combination kiddush-havdalah we recite when the Shabbat conclusion is also the eve of a holiday. The reason, he concludes, must be that the neshama yeteira is present on the holiday as well. Tosefot (Beitzta 33b) challenges this conclusion: If a neshama yeteira is present on a holiday, then we should include besamim in our havdalah at the conclusion of every holiday. Since we do not do so, there must be no neshama yeteira on a holiday. Rather, we are compelled to find another reason for not including besamim in the kiddush-havdalah recited on a holiday eve following Shabbat. After rejecting some other approaches to this problem, Tosefot concludes that the luxurious eating and drinking which bring joy to a Jew on a holiday have the same spiritually therapeutic effect as besamim, and therefore render them unnecessary. \* Beitzta 16a

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From: Mordecai Kornfeld[SMTP:kornfeld@netvision.net.il] INSIGHTS INTO THE DAILY DAF brought to you by Kollel Iyun Hadaf of Yerushalayim [daf@dafyomi.co.il](mailto:daf@dafyomi.co.il), <http://www.dafyomi.co.il> BEITZAH 11-15 - Ari Kornfeld has generously sponsored the Dafyomi publications for these Dafim, for the benefit of Klal Yisrael The Dafyomi Advancement Forum needs your support. Send a contribution to D.A.F., 140-32 69 Avenue, Flushing NY 11367

Beitzah 12 HALACHAH: "MITOCH SHE'HUTRAH LTZORECH...": PERMITTING MELACHOS ON YOM TOV OPINIONS: In the Mishnah, Beis Hillel permits carrying a child, Lulav, or Sefer Torah into Reshus ha'Rabim on Yom Tov because of the principle of "Mitoch." "Mitoch" states that since a Melachah is permitted by the Torah for the sake of food preparation, that Melachah is completely permitted, even for matters not relating to food preparation. What is the extent of the application of this principle?

(a) RASHI (DH Ela) says that since Beis Hillel holds that the Isur of Hotza'ah, carrying into Reshus ha'Rabim, applies to Yom Tov in principle, and it is only permitted because of "Mitoch," there remains an Isur d'Rabanan of carrying non-essential items (such as stones) on Yom Tov. Rashi's words imply that even carrying stones into Reshus ha'Rabim is prohibited only mid'Rabanan. TOSFOS (DH Hachi Garsinan) points out that the common text of the Gemara in their days (in contrast to the text which appears in our Gemaras) read that since Hotza'ah is Asur on Yom Tov and the only Heter is because of "Mitoch," one is \*Chayav\* [mi d'Oraisa] for carrying stones into Reshus ha'Rabim (and not that it is merely an Isur d'Rabanan). Tosfos maintains that Rashi changed this Girsu intentionally, because Rashi held that once "Mitoch" applies, one will not be Chayav for carrying out stones to Reshus ha'Rabim on Yom Tov; it will only be Asur mid'Rabanan, even though the act is done for no purpose. According to Rashi, "Mitoch" permits doing the Melachah under \*all\* circumstances. However, how does Rashi understand the Gemara later (21a, and in Pesachim 46b) which states that if one bakes on Yom Tov for the weekday, one is Chayav Malkus? Why should he get Malkus if the principle of "Mitoch" permits baking on Yom Tov under all circumstances? The RAN (who asserts that the RIF also holds like Rashi, in contrast to the ROSH, who understands the Rif to be learning like TOSFOS) answers that it is true that Rashi does not require that the Melachah be done for a necessary purpose on Yom Tov in order for it to be permitted. However, if one is doing it because he specifically needs it \*for tomorrow\*, that is worse than doing it simply with no need for it today, and in such a case one is Chayav.

(b) TOSFOS and most other Rishonim argue with Rashi and maintain that the principle of "Mitoch" only permits Melachos that are done for a need on Yom Tov, either because one enjoys doing the act and benefits from it on Yom Tov (such as taking a stroll outside while carrying one's child), or because one fulfills a Mitzvah of Yom Tov by doing that act (such as carrying a Lulav or a Sefer Torah).

(c) RABEINU CHANANEL on the Mishnah says that the Mishnah gives the specific examples of carrying a child, Lulav, and Sefer Torah, because all three are objects with which a Mitzvah is done (a Lulav on Sukos, and Sefer Torah to read, and a child to perform Milah upon him). Tosfos learns that this implies that "Mitoch" only permits something that is a Mitzvah to do on that day (such as Milah), but not something that is not a specific Mitzvah which must be performed on that day (such as carrying a child as one strolls outside). (It is also possible that Rabeinu Chananel agrees with Tosfos that all types of pleasurable acts on Yom Tov are in within the bounds of Mitoch. Rabeinu Chananel is adding, though, that \*even\* for the performance of Mitzvos, from which one does not derive physical pleasure, Mitoch can be applied -- as long as the Mitzvah is one

that must be done on Yom Tov.)

(d) The RAMBAM (Hilchos Yom Tov 1:4) writes that there are only two Melachos to which "Mitoch" applies: Hotza'ah and Hav'arah (carrying into Reshus ha'Rabim and kindling a flame). Only those two Melachos may be performed not for the sake of food preparation. All other Melachos are permitted only for the sake of food preparation. (It could be that the Rambam does not mean that these two Melachos are permitted because of the principle of "Mitoch." Rather, the Rambam might be ruling like the opinion in our Gemara that suggests that "Ein Hotza'ah b'Yom Tov" -- there is no Isur whatsoever of Hotza'ah (and Hav'arah, see Pesachim 5b) on Yom Tov. The Rambam is merely borrowing the term "Mitoch" from the Gemara, but the Heter is not because of the principle of "Mitoch," but because there is no Isur at all on Yom Tov. (We find that the Rambam occasionally borrows terms from the Gemara and uses them in ways different from the Gemara, see, for instance, Hil. Isurei Bi'ah 1:3.) This way of understanding the Rambam has its advantages, because if the Rambam is ruling like the opinion in our Gemara which holds of "Mitoch," then why does the Rambam limit it to Hotza'ah and Hav'arah? The Gemara says that according to the opinion which permits Melachos because of "Mitoch," the principle of "Mitoch" applies to the Melachos of Bishul and Shechitah (as well as Hotza'ah and Hav'arah), permitting them even when not done for the needs of Yom Tov. If the Rambam is not ruling like the opinion which holds of "Mitoch," then it makes sense why he does not include Bishul and Shechitah in his list of Melachos that are Mutar on Yom Tov even when not done for the sake of food preparation.)

HALACHAH: The SHULCHAN ARUCH (OC 518:1) mentions only that "Hotza'ah" that is not needed for Yom Tov is permitted, and the REMA adds that it is permitted for act that provides the person pleasure on Yom Tov, like Tosfos (b). The MISHNAH BERURAH (518:1) asserts that Mitoch applies not just to Hotza'ah, but to all Melachos that are Mutar for food preparation on Yom Tov (Hotza'ah, Hav'arah, Shechitah, and Bishul/Afiyah); since they are permitted for food preparation, they are also permitted when done not for the sake of food preparation.

15b HOW CAN AN ERUV TAVSHILIN PERMIT AN ISUR D'ORAISA QUESTION: The Mishnah states that the Rabanan instituted the Takanah of Eruv Tavshilin in order to permit cooking on Yom Tov for Shabbos. However, Rabah states (2b), that it is Asur mid'Oraisa to prepare on Yom Tov for Shabbos ("Hachanah d'Rabani"). If so, how can the rabbinical enactment of Eruv Tavshilin remove the Isur d'Oraisa of preparing on Yom Tov for Shabbos? (TOSFOS 2b, DH v'Hayah) ANSWERS: (a) TOSFOS answers that although it is Asur mid'Oraisa to cook on Yom Tov for Shabbos, the principle of "Ho'il" removes that Isur. "Ho'il" states that since guests might come on Yom Tov who will need the food, it is permitted to cook on Yom Tov even though guests do not end up coming. Thus, it is considered as though one is cooking for Yom Tov and it is not considered Hachanah. We find that Rabah himself holds of the principle of "Ho'il" in Pesachim (46b). However, since it is the principle of "Ho'il" which removes the Isur d'Oraisa, it should not be permitted to cook on Yom Tov for Shabbos close to the end of Yom Tov, when there is not enough time for guests to come to partake of the food; in such a case the Isur d'Oraisa will remain, and an Eruv Tavshilin will not be able to permit it. (b) TOSFOS (here, and in Eruvin 38a in the name of the RITZBA) answers further that just cooking a food that already exists is not called Hachanah. It is only called Hachanah if a new product is created on Yom Tov that will be used on Shabbos (such as an egg that was laid on Yom Tov). Otherwise, it is only Asur mid'Rabanan, and thus the Eruv Tavshilin permits it. (This conforms to Rashi's interpretation of Hachanah (Daf 2b). Rashi always emphasizes that Hachanah prohibits an item that was prepared \*b'Yedei Shamayim\* from Yom Tov for Shabbos. If it already existed, but it was processed by man on Yom Tov for Shabbos, it will not be prohibited because of Hachanah.)

HOW TO EXPERIENCE SIMCHAS YOM TOV QUESTION: Rabbi Eliezer was upset with his Talmidim who left the Shi'ur early on Yom Tov to go and eat. He referred to the first group that left as those who have big vats set aside that they must eat. He said that the second group that left had barrels, and the third group had jugs, the fourth had flasks, and the fifth had cups (that is, successively smaller vessels which hold smaller amounts of food). When the sixth group left, he said, "Those people are cursed!" If Rabbi Eliezer was \*less\* upset with each group that left, as it seems from the appellation which he ascribed to each one, then why did he curse the last group that left, implying that he was upset with them the most?

ANSWERS:

(a) RASHI (DH Halalu) explains that aside from the Bitul Torah that the last group caused themselves, they were also slighting the honor of the Torah by leaving. Until that point, there still remained a respectable number of Talmidim in Rabbi Eliezer's Shi'ur. After the sixth group left, though, the numbers decreased so much that the Shi'ur became noticeably small.

(b) The ARUCH (Erech Pat) takes a different approach. We find that Rabbi Eliezer is the source of the opinion quoted later in the Gemara that Yom Tov is time for either one's own personal pleasure, or for dedicating the time to Hashem. The simple understanding is that one has a choice what to do on Yom Tov, and one does not have to split the day between the two, as Rabbi Yehoshua holds. The reason Rabbi Eliezer was upset with the Talmidim is that since they were students of the Torah, for them it was a greater Mitzvah to learn Torah on Yom Tov. Leaving the Shi'ur to partake in the Se'udah would constitute Bitul Torah for them, because they were able to fulfill the Mitzvah of Simchas Yom Tov through learning. They did not need to eat in order to experience Simchas Yom Tov. The Aruch says that that is not exactly the intention of Rabbi Eliezer. Rather, Rabbi Eliezer holds that one must focus on one particular form of Simchas Yom Tov to the fullest extent possible. Therefore, one must either learn Torah \*all day\*, or eat and drink \*all day\*. (That is, he should not minimize the size of his meal in any way in order to do other things, like learning Torah, and vice versa. When he finishes his meal, or his studying, it is of course permitted for him to indulge in other pursuits.) One cannot do both, because then neither one is fully achieved.

When the first group left, Rabbi Eliezer commented that they must have big vats ready and waiting for them, meaning that there is nothing wrong with what they are doing by leaving the Shi'ur early in order to partake in their Se'udas Yom Tov. Those Talmidim chose not to spend the time learning Torah, because they want to fully focus their energies on partaking of a large Se'udah for Simchas Yom Tov. As each successive group left, Rabbi Eliezer judged them favorably, assuming each group only had a certain amount to eat, and they left the Shi'ur in order to utilize the remaining time on Yom Tov to focus on experiencing Simchas Yom Tov with the amount of food that they had.

In contrast, when the sixth group left, Rabbi Eliezer reasoned that they will not have time to eat a proper Se'udah for Yom Tov because it was so late, and thus they will not be experiencing Simchas Yom Tov through the Se'udah. On the other hand, they were leaving the Shi'ur early, and thus they were losing out by not hearing the rest of the Shi'ur. Since they did not have Simchas Yom Tov, nor did they have Talmud Torah, Rabbi Eliezer said that they were cursed.

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