

PARSHA SH'LACH

A supplement for your pleasure while studying the weekly TORAH portion.

WISHING ALL RUACH PARTICIPANTS A VERY JOYOUS AND SPIRITUALLY
ELEVATED SHABBOS!!! TOGETHER WITH ALL OF ISRAEL!!!

R.S.D.

PARSHA SH' LACHM

1) Ch. 13, V. 2. "Send to you..." SEFORNO explains that HASHEM told MOSHE to send great people that will appreciate the LAND's great virtues, and he should avoid allowing the People to choose spies that won't appreciate its virtues. And actually this is what happened: The Spies that MOSHE sent actually did appreciate the "LAND that flows milk and honey, and they also brought the enormous fruits as proof of the goodness of the LAND; however, their sin was their not having faith in HASHEM that HE will help them conquer the LAND.

2) Ch. 13, V. 2. "Send to you..." OR HACHAIM bases his commentary on the episode of the Spies on the MED. YALKUT, which says the Jews asked MOSHE to send spies and MOSHE initially refused exclaiming "HASHEM will help, so we have no need for spies." Immediately, to fool MOSHE, the Jewish children said "the Nations are expecting us and have hid their money so that we shouldn't take it, and HASHEM promised us a 'Land full of good.'" At this point, MOSHE consented to send spies. Then HASHEM said "Send to you", i.e. "send for the reason that you want the spies - not for the Jews' reason. However, MOSHE understood that since HASHEM didn't withhold him from sending the spies, he therefore as a mortal has no power to withhold them on his own because: a) he didn't want to "outsmart" HASHEM; and, b) HASHEM reveals His secrets to His servants, but they cannot change the message they receive from Him based on the secrets He reveals to them! If so, one may ask, why did HASHEM not withhold MOSHE from sending Spies? Because HE foresaw that if HE would not allow them to send spies, a much worse catastrophe would have occurred: either a) as RASHI D'VARIM says, the Jews would have said MOSHE doesn't want to send them because we actually can't conquer the LAND; or, b) they would have sent lowly unpius people [OR BAHIR].

3) Ch. 13, V. 2. "...that I am giving..." OR HACHAIM points out that HASHEM was allowing the sending of Spies on His conditions: a) that MOSHE should send them [see #2], for his reasons; b) that the Spies should be righteous men; and, c) the condition mentioned here that they realize that they will receive the LAND as a present from HASHEM and therefore must not fear. [the Hebrew word for "present" is MATANAH" from the root, NOTAIN, meaning to "give" as opposed to "acquire"]. The verse also hints to the two reasons for HIS giving of the LAND: a) in the merit of YITZCHAK, who was born to his parents, Avraham at age 100 and Sarah at age 90, which add up to 190, the same numerical value as Canaan in Hebrew (KOF=20, NUN=50, AYIN=70, NUN=50, a total sum of 190]; and, b) because of the LAND of CANAAN, whose inhabitants were evil and worthy of destruction as mentioned in DEVARIM Ch. 9, V. 5.

4) Why did HASHEM consent to send evil people to begin with, as the MEDRASH says [MED. RAB. Ch. 16]? OR HACHAIM answers: We find throughout the TALMUD the concept of "one's messenger is like the one he represents" and it is for this reason that if one is a messenger for a Good Deed, he actually acquires a level of holiness which the Good Deed creates even though he is just "servicing" someone else, because he represents the sender. In the case of bad [Heaven Forbid!], the same rule applies, and therefore, although those spies were good people, since they represented people that had bad

intentions [see #2] the messengers became effected by their thoughts and intentions and therefore turned bad!

5) Ch. 13, V. 27. "And it is also a LAND that flows milk and honey." SEFORNO explains that the Spies were in essence saying not only is the LAND good, but it also flows milk and honey without much human toil! [see #6].

6) Ch. 13, V. 27, 28. "We came to the LAND where you sent us and also it flows milk... However the people are aggressive and the cities are large and well fortified..." KLI YAKAR asks: why in D'VARIM when MOSHE quotes the Spies he says they claimed the cities were "fortified in the heavens"-- where do we find here that they mentioned "in the heavens"? He answers: First, they said how true MOSHE's description was, "and they added, the LAND even flows milk and honey, which you, MOSHE had not even mentioned." However, the Spies also added when they said "they are even stronger than us" [verse 31], which refers to ISRAEL and HASHEM. Here they denied HASHEM's ability to conquer the nations! Therefore, says KLI YAKAR, in D'VARIM, MOSHE reiterates their words to mean that they mistakingly thought that the heavenly stars and constellations were stronger than HASHEM! and this will allow their victory over us -- including HASHEM!

7) Ch. 13, V. 30. "And Caleb tried to quiet the People for MOSHE." OR HACHAIM comments on the words "for MOSHE" and says that it is really impossible for a human being to quiet down a multitude of six hundred thousand; however, since MOSHE was a king, as mentioned in Parsha V'ZOS HARBACHA, out of fear of royalty, Caleb was able to quiet them down "for MOSHE," out of awe of royalty.

8) Ch. 13, V. 30. "We will go up, we will go up!" KLI YAKAR explains the double language to mean "We will go up to the LAND only on the condition that we repent and go higher spiritually first." However, the Spies answered: if our entering the LAND depends on our initiative to repent with all our hearts, then, we will never merit it, we can only depend on HASHEM's mercy. The Spies lacked in faith in the greatness of repentance and felt that the human evil inclination is stronger than the human strength to better oneself through repentance!!

9) Ch. 14, V. 38. "And Yehoshua Bin Nun and Calev Ben Yefuneh lived..." OR HACHAIM asks: in the verse before, it says that those who spoke ill died --if so, it is self understood that Yehoshua and Calev would not die since they had not spoken ill of the LAND? He answers: a) TALMUD [TRAC. CHAGIGAH 15] says every person is born with a "part" in "GAN EDEN" (paradise) and a part in "GEHEMIM" (hell) - if he merits through toil in HASHEM's will, he gets his own part in paradise and the part of the evil ones, who, in essence, "fortified" their part in paradise. Therefore, in the case of the spies, Yehoshua and Calev received their own part and the part of the other spies in ETERNAL LIFE; b) TALMUD [BABA BATRA 117] says Yehoshua and Calev received the other spies' part in the LAND of ISRAEL also! [and ISRAEL is referred to as the "LAND of LIFE"].

10) Ch. 15, V. 2. "When you will come to the LAND..." OR HACHAIM says HASHEM promised them that after the RESURRECTION of the DEAD, when MOSHIACH will come, they too will inherit the LAND.

11) Ch. 15, V. 20. "...the first dough..." SEFORNO says that after the Sin of the Spies, they needed this special new Commandment to "allow the blessing into their homes."

12) Ch. 15, V. 38. "Speak...Say" OR HACHAIM says the word "Speak" [DABER in Hebrew] refers to a commanding or manipulative speech and "Say" [ANAR in Hebrew] refers to a loving or special honor within the speech context. Therefore, the Commandment of Tzitzis which is: a) Commandment, and b) a special virtue and honor for the Jewish children to wear this impressive dress, has both figures of speech in its PARSHA.

13) Ch. 15, V. 38, 39. OR HACHAIM gives the following reasons for the Commandment of Tzitzis: a) only a shirt with four corners, because since the way of kings is to make their servants wear a sign of their service to them, so too the Tzitzis shows that HASHEM created and is presently the only one that controls this world, b) the color white hints to HASHEM's virtues of compassion and doing good to the World; c) the t'chales-blue is for His control over the Heavens which are blue; d) the four strings which add to eight represent HASHEM's names [H.V.Y.H. and ADNUS]; and, e) HASHEM specifically wanted the blue to be taken from a fish [CHILAZON] which lives in the ocean BECAUSE THE VIRTUE OF MERCY IS TAKEN FROM TORAH WHICH IS COMPARED TO THE OCEAN.

HAVE A JOYOUS SHABBOS!!

THIS WEEK'S TORAH WAS DONATED IN MEMORY OF THE RECENT PASSING OF A SPECIAL MAN: REB SHIMON BEN REB NAFTALI GERSHON. MAY WE SPEEDILY MERIT THE COMING OF MOSHIACH!

PARSHA KORACH

A supplement for your pleasure while studying the weekly TORAH portion.

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