

## **Shelach 2009**

Rabbi Aharon Ziegler

King David notes in Psalms (146) that HaShem encourages (Ye'oded) the strangers, the orphan and the widow. Again, in Psalm 147, we find that HaShem encourages (Me'oded) the humble and the poor. Rav Soloveitchik noted that these characteristics of HaKadosh Baruch Hu are founded in the Torah.

In Parshat Shelach (15:1-16), immediately after being told that the entire nation (with the exception of Kalev and Yehoshua) will be punished and perish in the Midbar, HaShem encourages the nation by instructing them about the Mitzvot they will be privileged to perform in Eretz Yisrael. Rashi points out "He revealed to them that they would enter the land." After the sin of the Meraglim, when the people were told that they would have to spend forty years in the Midbar, they were overcome with complete despair and despondency. Therefore, HaShem commanded Moshe to reveal the Mitzvah of Nesachim, the libation, which was to be done only upon entering Eretz Yisrael. Our people had to understand that they would suffer for forty years in the Midbar, but **not more, and they would then enter the land**. He showed them the light at the end of the tunnel- through words of encouragement. The Ramban suggested that the children of the first generation feared that perhaps they would sin, and they too would not enter the land. Thus, HaShem gave them the Mitzvah of Nesachim and insured them that they would enter and inherit the land.

These words of encouragement were followed with the Mitzvah of Separating Chalah (bread), as Terumah. Both Chalah and Nesachim served the same function, as the Torah required both only upon entry into Eretz Yisrael, so that Chalah was an extra confirmation that next generation would indeed enter the land.

The Rav further noted, that the two daily Korbanot, the Tamid Shel Shachar (morning) as well as the Tamid Shel Ha'arbayim (afternoon) consisted of an Olah and a Minchat Nesachim. The daily Korban was in essence an expression of thanksgiving to HaShem. It was not a Korban Todah in the Halachik sense, but it was meant to express thanksgiving to HaShem and to praise Him for our existence. In Shacharit, we daven to HaShem to thank Him that we are alive, that we exist, that we are healthy and can move about.

Mincha represents a different concept. The afternoon Tamid was also called "Mincha"; see Melachim 1 (18:26). However, the morning Tamid was never called "Mincha". Likewise, regarding the Tefillot that were established to represent these Korbanot, whereas the morning - prayer is called "Shacharit", that of the afternoon is called "Mincha". Because in the afternoon, the emphasis was not on the Tamid as much as it

was on the Mincha that accompanied it. In the morning the focus was on the sacrificial lamb, so we thank HaShem for granting us the minimum requisites-health that we can get out of bed, walk around, eat and function.

At Mincha, the emphasis is not on the animal, but on the Minchat Nesachim, the meal offering and its libation, for Mincha serves to thank HaShem for our accomplishments. Man is not satisfied with his ability to merely function; people also want and need – extras. They would like to have luxuries, wealth, prominence, strength and respect. Man desires things that are above the essentials to his existence, as well, and the Torah does not prohibit these aspirations, as long as they are acquired legitimately and honestly. This is the Tamid of Bein Ha'arbayim; it is not an offering for our existence, but for our success, and G-d encourages us to reach our full potential.