



Rabbi Reisman – Parshas Shelach 5786

1 – Topic – A Chasam Sofer

As we prepare for Parshas Shlach. This week, I'd like to share with you a Chasam Sofer and a Ketzos. Usually, the Chasam Sofer is an inyan of machshava and the Ketzos is an inyan of halacha. The message of the Chasam Sofer is an inyan of halacha here and the Ketzos is an inyan of machshava. You'll enjoy.

Let me start with the Chasam Sofer. In Parshas Shlach, we have the Posuk that the Meraglim are sent to check out the land as it says in 13:20 (ה'יש בה עץ אם אין והתחזקתם ולקחתם מפרי הארץ). Poshut Pshat, are there any trees? If there are, bring fruits. Makes sense. Al pi derush, zagt Rashi, Chazal darshen, if there is a tzaddik that could protect the people? (ה'יש בה עץ) means is there a tzaddik who is meigen or not?

Two problems with this. Number one, according to this peshat, how do the two halves of the posuk connect? (ה'יש בה עץ אם אין), is there a tzaddik or not? (והתחזקתם ולקחתם מפרי הארץ), strengthen yourself and bring some fruits. What's that got to do with a tzaddik? Needs explanation, the hemshech ha-posuk.

Number two, what does it matter if there's a tzaddik that's meigen on the city? Hakadosh Baruch Hu said, "Conquer Eretz Yisrael." If there is a tzaddik, if there is not a tzaddik, either way, you have to go in and conquer Eretz Yisrael. What does one thing have to do with the other?

Both of these need a hesber. The Chasam Sofer references us in the (חידושי חתם סופר על התורה) to a chiddush he wrote in Maseches Avodah Zarah. In the new prints, they write that it's something the Chasam Sofer references to in many different places and they believe they've found what he's referencing. It's a Dvar Torah he said in his younger years and it's published in (שאלות ותשובות חתם סופר) Yoreh Deah Reish Lamed Hey. In Avodah Zarah in the (פירוש על עבודה זרה), it's also cross-referenced.

Either way, he says the following sharp pilpul d'Oraisa. The Gemara says in Maseches Avodah Zarah that the Asherahs, the trees in Eretz Yisrael, are assur because they're Asherah. Everywhere the Canaanim went, they were ovoid Avodah Zarah and one of their favorite Avodah Zarahs were the Asherah trees on every mountain.

The Gemara asks, Eretz Yisrael was already the property of Klal Yisrael. Avraham Avinu was koneh Eretz Yisrael. So the Gemara asks (אין אדם אוסר דבר שאינו שלו). If I bow down to your tree, it does not turn into an Avodah Zarah. So how could the Canaanim asser trees that belong to the

Yidden? The Gemara answers, keivan d'palchu l'eigel, when Klal Yisrael bowed to the Eigel, it's as if they agreed to Avodah Zarah. And anything that at that time the Canaanim were ovoid became Avodah Zarah. A tree that came along later, then not. Whatever was trees in existence at the time of the Eigel, that has a din Avodah Zarah, din Asherah. The ones from after that are not. That's the Gemara and that's why the trees in Eretz Yisrael are assumed to be an Asherah tree.

Rav Ephraim Zalman Margolios asks, very good if you hold safek d'Oraisa l'chumra. Then every tree, it's unknown: was this tree there at the time of the Eigel or not? Well, some may be known. But a stam tree, you don't know: did it exist at the time of the Eigel or not? Safek d'Oraisa l'chumra, you can't use it. But the Rambam's shittah, safek d'Oraisa l'kula. So if you don't know if a tree existed at the time of the Eigel or not, it should be permitted.

The Chasam Sofer answered this kasha. Now, it's well known that even though the Rambam holds a safek d'Oraisa is lekula min ha-Torah, it's true, but he's modeh by hischazak issura. He's modeh when there's definitely issur there and it's a safek what this is. There he's modeh safek d'Oraisa l'chumra. We know this because of an asham talui. A person brings a korban on a safek. If a safek is mutar, why does he bring a korban? The answer is hischazak issura.

Until here, these are all things that are familiar to bnei Torah that learned these sugyos, the basic rule that something which is a safek, it's a question if it's an issur d'Oraisa, such as a tree in Eretz Yisrael, is l'chumra because there were trees that were.

Comes along the Chasam Sofer and he adds a postscript. He says, aha! Moshe Rabbeinu tells Klal Yisrael, bring fruits from the trees. But, wait a minute! All the trees are a safek if they're avodah zarah or not. You can't take. So Moshe Rabbeinu told them the following. He said, when you go to Eretz Yisrael look (היש בה עץ אם אין). Is there a talmid chacham there? Is there a righteous man there? If there's a righteous man, well, I guess we could assume his trees are not avodah zarah. He's a righteous man. So we can tell ourselves if there are righteous individuals in Canaan, now all the trees should be permitted. Why? Because it's a sfek sfeka. Is the tree there from the time of the eigel? And even if it is there from the time of the eigel, maybe it belonged to the righteous individual? And if it belonged to him, then it did not become assur. It's a sfek sfeka and its mutar.

So taitches the Chasam Sofer the pasuk, (היש בה עץ אם אין). You check if there's talmidei chachamim there or not. And if there are talmidei chachamim there, then (והתהזקתם ולקחתם מפרי הארץ). Then you're allowed to take from the fruit. Why? Because since it's a sfek sfeka if it's assur or not. So now it's mutar. So now you can bring mi-pri ha-aretz. This is the pilpula de-Oraisa of the Chasam Sofer, which of course gives us the opportunity to chazar the Rambam's shitta safek d'Oraisa l'kula, and then the Rambam's modeh by hischazak issura, and that this is a sfek sfeka is mutar, and to be mifalpel in the rules of sfek sfeka, which I guess is not for the phone call. Gevaldig. So, that's number one, the Chasam Sofer.

2 – Topic – A Ketzos

As I told you, the Ketzos is a mussar, but k'derech ha-Ketzos, it starts not with a mussar, but with a dvar halacha. But bear with me. Gevaldig. Ketzos is always very clear. And this Ketzos is in siman shin samech hei se'if katan beis. I have to preface it with the following din. Let's say I come

to Reuven and Shimon. I say one of you gave me something to watch. I don't remember which one of you. And what should I do? Which one of you was it? So the Gemara says, and the Rambam and Shulchan Aruch paskens in siman shin samech hei se'if alef and beis, that it depends. If each of you says, "I'm the one who gave it to you," then I'm obligated to pay double. You gave me something to watch. Hava lei le-midak. I should have been careful to remember who gave me which one. Since I'm obligated to remember who gave me which one, so therefore, I am obligated to return to each of you. If you yourself say, "I don't remember," "We don't remember which one gave it to you," then I don't have to give it to both of you. I could tell you, "If you are not medayek in who gave it to me, I don't have a greater responsibility than you." So if you tell me that you remember which one, then I have to pay for my negligence in not remembering. But if you yourself don't remember, so then I don't have to pay for my negligence in not remembering, I take the one, maniach beineihem umistalek, I put it down, I say to the two of you: you figure it out, you split it.

So it's a nice rule. The rule is if I'm watching something, I'm responsible to remember who gave me what. But if the people who gave it to me don't remember, I can't be more obligated than they are. Easy-shmeasy, very easy din. Then there's a problem.

The halacha is that if I come and I say: I stole from one of you. I don't remember from whom. I don't remember from whom I stole. So there, I do have an obligation to pay to both of you. Even if you're a shema, even if you're not sure, I have an obligation lat'tzes shamayim I have an obligation. Hava lei le-midak I should have remembered.

The Kasha is, in the case of gezeilah where you saw me steal, why can't I say to the two of you: I stole from one of you, I don't remember who. You should have been medayek, you should have remembered who stole from you. So somehow by stealing we don't say such a thing. I have to pay back. And we don't say: you should have remembered. The one who was stolen from should have remembered. Why not?

Well, there are actually two terutzim in the Rishonim. Some say it's a knas on the ganiv, but we're not going with that shita that it's a knas which is the Rashba's shita. We are going with the Rambam and the Ramban. At least with the Ramban. The Ramban says: Why? Why don't I say the same thing? I stole from one of you. If you don't remember, why should I have to pay to the two of you? I should only pay to one of you.

So the Ketzos says an absolutely incredible mussar gadol. He says that when I give you something to watch, I have to remember who I gave it to. Why? Because I have to come back and claim it. I'm a responsible person, I'm expected to remember. If someone steals from me, so am I responsible to remember who stole from me? Am I responsible? I figure: someone stole from me, he got away with it, I'm never going to catch him. In such a case, says the Ketzos, if someone steals from you, you're not expected to remember. Shavkeih leizichronai u'miliboi. Someone steals from you? Forget about it. Shavkeih leizichronai. You're not expected to remember. A normal healthy person says: it's done, and forget it. Someone stole from you, you forget it, it's water under the bridge. It's happened already. And shalom al Yisrael. There's nothing that I have to remember it for.

What a mussar haskel that is. People have a tendency the other way around. When they feel cheated, when someone stole from them, they carry it with them. Wherever they go, they carry it. Not good to carry things with you. Once you can't do anything about it, let go of it.

I was reminded: somebody recently lost a child (רהמנא ליצלן לא עלינו). He sat shiva on a child. He related the following: He said a lot of people who lost children tend to console me. After all, there's a certain kinship in people who go through the same struggle and the same difficulty. There is a certain kinship in it.

He said there were two types of people who lost children. Rachmana litzlan, no one should be tested. Some people came to him and said to him: life will never be the same. The wound never goes away. It's always painful. Life just doesn't have the same sweetness.

Other people came and they said: life goes on, Baruch Hashem. The neshama is in a good place. And you'll move past this, you'll move past it. You'll always remember you had a sweet child. Two totally different responses to the same unfortunate experience.

There are people who like the Ketzos says shavkeih leizichronai, they don't forget it but the tza'ar, they forget the tza'ar. They live their strength, they don't live their weaknesses. There are other people who live their weaknesses. The Ketzos is telling us not mussar, that's halacha. He's saying halacha expects that people forget tragedies that happen, they can't do anything about, they forget the pain of the tragedy. They move on, they don't carry it with them. Ah, what a gevaldige mussar. So, with two Divrei Torah for this week, I want to wish everyone an absolutely wonderful, meaningful, and uplifting Shabbos Kodesh, Parshas Shelach.

Rabbi Reisman – Parshas Shelach 5785

1 – Topic – The Karbanos in this week's Parsha don't belong here

As we prepare for Shabbos Parshas Shlach. Parshas Shlach of course is known as the parsha of the meraglim, and rightfully so, because the maaseh meraglim is certainly one of the major events in the hisgalgelus of Klal Yisrael, not just an event that affected Klal Yisrael, but an event that changed the whole mahus of the Dor Hamidbar and certainly that's the ikkar.

However, there are other parts of the parsha and there is appropriately so, some nechama to Klal Yisrael. After Hakadosh Baruch Hu punishes, it is always followed by a period of nechama. We find the following. In this week's parsha, following the maaseh hameraglim, we have the parsha of the nesachim. If you're not careful, you don't even realize it's the parsha of the nesachim. It looks like a parsha of karbanos. It mentions karbanos, it mentions the menachos and it mentions the nesachim.

A person who is astute will realize that really what's happening here is the adding of the nesachim. The parsha of the karbanos has already been mentioned, the parsha of the menachos have already been mentioned, and it's the parsha of the nesachim that's really new at this point. It doesn't really

seem to belong here. It seems really to belong in Sefer Vayikra together with the rest of the mitzvos that happen at the Mishkan, at the Beis Hamikdash, the different karbanos.

What is here that's new? The Ramban says it's coming to tell us a chizuk. The parsha begins in 15:2 that Hakadosh Baruch Hu is saying that when you will come to Eretz Yisrael, (דְּבַר אֶל-בְּנֵי, (יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם: כִּי תָבֹאוּ, אֶל-אֶרֶץ מוֹשְׁבֵיכֶם, אֲשֶׁר אָנִי, נֹתֵן לָכֶם (כִּי). It's actually an unusual lashon. (תָּבֹאוּ, אֶל-אֶרֶץ מוֹשְׁבֵיכֶם, אֲשֶׁר אָנִי, נֹתֵן לָכֶם). The mefarshim point out it's an unusual lashon. It's a lashon that sort of tells Klal Yisrael, you will come. Be confident, you will come to Eretz Yisrael. Don't think that these tzaros are going to keep on happening, who knows when we'll get there. You will come to Eretz Yisrael.

The nesachim are here. Why are they here? Because interestingly enough, says the Ramban, there were no nesachim in the midbar. Perhaps the karban tamid, he says, but otherwise, there were none. And he brings a proof from the nesi'im. At the end of Parshas Naso, we read over and over that (כָּפֹר אַחַת עֲשָׂרָה זָהָב, מְלֵאָה קִטְרֶת) (שְׁלֵשִׁים וּמֵאָה, הַקְּעָרָה הָאֶחָת כֶּסֶף, וְשִׁבְעִים, הַמְזֻרָק) (7:85). We learn in (הָאֵהָד; פֶּל כֶּסֶף הַכֵּלִים, אֶלְפִים וְאַרְבַּע-מֵאוֹת בְּשֶׁקֶל הַקֹּדֶשׁ (מְלֵאִים, סֵלֶת). They were not filled up with nesachim, they were filled up with (סֵלֶת). So that, if you look at the twelve nesi'im, if you don't take the moment to notice it, there is no mention of nesachim. The reason is that nesachim is something that started only when Klal Yisrael entered Eretz Yisrael. It's a separate mitzvah. It's not part of the guf ha'karban. It's a mitzvah that goes along with the karban.

The reason that it's mentioned here, Challah is mentioned here, is because these mitzvos are noheg when you go into Eretz Yisrael. So explains the Ramban, Hakadosh Baruch Hu wanted to give a nechama to Klal Yisrael. So right after he told Klal Yisrael the maaseh meraglim would cause a tzarah for 40 years, he told them, but (כִּי תָבֹאוּ, אֶל-אֶרֶץ מוֹשְׁבֵיכֶם), Klal Yisrael will ultimately come into artzeinu ha'kedosha. These are divrei nechama.

2 – Topic – The Parsha of Tzitzis is out of order

Of course the end of the parsha has the parsha of the tzitzis, something we're familiar with. We say every day as is found in 15:37 (וַיֹּאמֶר יְרֹנָה, אֶל-מִשְׁנֵה לְאֹמֶר). (דְּבַר אֶל-בְּנֵי יִשְׂרָאֵל, וְאָמַרְתָּ אֲלֵהֶם, וַעֲשׂוּ (וַיֹּאמֶר יְרֹנָה, אֶל-מִשְׁנֵה לְאֹמֶר). So, this is the end of the parsha. Now, there seem to be something out of order. It says, (וְהָיָה לָכֶם, לְצִיצִת, וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְרֹנָה). Why do we have tzitzis? (וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְרֹנָה). You should remind yourself of the mitzvos. The tzitzis are meramez to the 613 mitzvos. (וְלֹא-תִתּוּרוּ אַחֲרַי לְבִבְכֶם, וְאַחֲרַי עֵינֵיכֶם, אֲשֶׁר-אַתֶּם זֹנִים, אַחֲרֵיהֶם). Lechoira, the order is out of order. (וּזְכַרְתֶּם) is the mitzvah to remember the good things. (וְאַחֲרַי) is to rid your hearts of negative thoughts. So it seems to be out of order.

Really, if you want to serve Hakadosh Baruch Hu, you got to drive away the negative thoughts, your thoughts of (וְאַחֲרַי עֵינֵיכֶם), thoughts of pritzus or thoughts of (מינוט), you got to get rid of it. Once you get rid of it, so then you put in what's good, (וּזְכַרְתֶּם אֶת-כָּל-מִצְוֹת יְרֹנָה). How could a person who is plagued by thoughts of minus, (וְאַחֲרַי לְבִבְכֶם) means minus or Apikorsus, even start to serve Hashem? You got to first rub away the rust and then you paint it over again. It seems to be totally out of order.

This seems to be one more remez to something that's a yesod in serving Hashem. The yesod of serving Hashem is kadeish u'rchatz. Even though normally you have to wash the rust or the dirt away from something and then paint it, here (אדם נפעל כפי פעולותיו). What it says in the Chinuch, (אדם נפעל כפי פעולותיו). A person is affected by what he does. Meaning to say, don't wait till you're inspired and then undertake something new in avodas Hashem. Don't wait till you're inspired and then you're going to go to mishmar, and then you're going to go to vasikin. No. You have to jump right in. You have to start doing it. When you start doing it, the actions inspire a person. They make the person moved and inspired to the things that he does. Don't wait for the machshava to be clear and then do. You got to do first.

So the message here is, even though logically you got to get rid of the old before you do the new, you should know, zagt the Torah. That a human being, (אדם נפעל כפי פעולותיו). You jump in and do it. If you jump in and do it, it'll have an effect on you. If you're doing narishkeit, of course. You can stand on your head for a week. It's not going to change the way you think. But a person who connects to emes, a person who connects to an avodah, a person who connects to something of great significance, then when a person does it, (אדם נפעל כפי פעולותיו), the person is affected by that which he does.

So a person has to do first, and once he jumps in and does, he will find that the inspiration follows. So (וְזָכַרְתֶּם אֶת-כָּל-מִצְוֹת יְרֵרָה, וַעֲשִׂיתֶם אֹתָם). Don't wait till you get rid of the bad. Do it. Don't say, I'm a hypocrite. Here I am following my eyes in places they don't belong, and now I'm going to go and I'm going to daven vasikin. Now I'm going to go and sit up a whole night with mishmar. This is hypocritical. How could that be? The answer is never mind it's hypocritical. You do what you have to do. You serve Hakadosh Baruch Hu the way you have to serve Hakadosh Baruch Hu. You do it and then (אדם נפעל כפי פעולותיו).

Today in psychology, this is a new school of psychology. The idea that a person does and then is affected is something that's been recognized. The cognitive behavioral therapy, CBT, is really (אדם נפעל כפי פעולותיו). What it really means is be aware and do things. When you do things, then it will follow. Then the appreciation of it will follow, the consistency, the menuchas hanefesh will follow. That's what it is. Because (אדם נפעל כפי פעולותיו). It's a very important message in a person's life. Don't wait until you're inspired. There are people who wait their whole lives until they're inspired.

So, my point being, topic number one is that the karbanos in this week's parsha don't belong here. And the answer is it's a chizuk. Topic number two is that it's out of order. (וְזָכַרְתֶּם), and then (וְלֹא-תַחֲוֶרֶוּ). The answer is it's a chizuk.

3 – Topic – Tzitzis and Gedilim are mentioned separately

There is one more thought that needs a bi'ur. What's commanded in the parsha to make tzitzis, (וַעֲשׂוּ לָהֶם צִיצִית), you should have tzitzis. Now, the Gemara actually says regarding a person's tzitzis that the tzitzis are comprised of two parts: of the gedilim, of the knots and the winding, and the tzitzis which are the hanging strings, (וַיִּקְחֵנִי בְּצִיצַת רֹאשִׁי), it says in Yechezkel 8:3. Tzitzis are hanging strings. And then (שְׁלִישׁ גְּדִיל), the Gemara says in Menachos 39a, the tzitzis should be one-third tied and wound, tied together, and two-thirds open. (וּשְׁנֵי שְׁלִישֵׁי עֲנָף) should be the tzitzis, the

part that are hanging. Azoi Shteit in the Gemara. It says in Sefer Devarim 22:12 (גְּדִלִים, תַּעֲשֶׂה-לָךְ). This week's parsha says tzitzis. It talks about tzitzis. Lechoira it's always gedilim and tzitzis. Now, it's not m'akeiv one-third gedilim and two-thirds tzitzis, but l'maaseh you have to have both. You have to have some gedil and some tzitzis.

The question is why they're mentioned separately. So Rav Moshe in the Kol Rom is quoted as saying, and I hope I'm stating this over correctly as to what he meant, is that the tzitzis are the many parts of Torah where a person can do things this way or that way. Tzitzis fly in all directions. Why? Because they're meramez on the parts of avodas Hashem which a person can do. A person can be working and perform a kiddush Hashem, being zahir in his mitzvos. That's one derech. A person could be a rebbi, he could be teaching, a person could be a doctor and helping people all day. There are many different ways of going. Those are the tzitzis. The tzitzis are only good if they're connected to the gedilim. The gedilim are tied tight. They're the part that stays close to home. If you want, you go out into the world, you want to be influenced, you should know, you have to stay close to home, close to the gedilim. So you have the bottom third gedilim, the top two-third are the tzitzis that fly all over. We call them tzitzis. The koach of tzitzis, the koach of hischadshus in avodas Hashem. But all koach of hischadshus has to be rooted in the solid part which is the remez of the knots, of the chulyos that are there. I should mention agav, it's m'akeiv to have knots, one chulya and then again a knot. That's also m'akeiv. But still we do it in a way that's a third gedil.

And so, three things in the parsha that seem to be out of place. The nesachim, the order of (וּזְכָרְתֶם), and then (וְלֹא-תִתּוֹרוּ), and of course, the fact that gedilim are mentioned separately, tzitzis are mentioned separately, is very interesting. Chazal says that tzitzis themselves are an avodah. The gedilim themselves are an avodah.

4 – Topic – One last thought

Rav Zevin writes very beautifully in his Torah L'Moadim. This week's parsha, begins with spies and ends with spies. What? Where? 13:2 (וַיִּתְּרוּ) is a lashon of spying. 15:39 (וְלֹא-תִתּוֹרוּ אַחֲרַי לְבַבְכֶם), it ends with another lashon of spying. (וְלֹא-תִתּוֹרוּ). It doesn't mean don't spy? But it means don't follow the derech of l'vavchem v'eineichem. Lo sasuru. It begins with (וַיִּתְּרוּ), ends with (תִּתּוֹרוּ). Ah, halevai we should see the yetzer hara as a spy. They don't belong here. Ah, halevai, we get rid of them easily.

And with that, I want to wish everybody a wonderful Shabbos mevarchin. Of course, we're going to bench Rosh Chodesh Tammuz. It will be a wonderful Shabbos for one and all. We will have in mind acheinu Bnei Yisrael b'Eretz Yisrael who need a shmira. Im Yirtzeh Hashem, Hakadosh Baruch Hu should say dayeinu to the war. B'ezras Hashem, we should have a time of peace, prosperity, and the returning to Hakadosh Baruch Hu by all of us. An emes'dika return to the Ribono shel Olam by all of us. A guten Shabbos to one and all.

Rabbi Reisman – Parshas Shelach 5784

1 – Topic – Maiseh Hameraglim

As we prepare for Shabbos Parshas Shelach, for many of us the beginning of a Bein Hazmanim, of a summer zman. A time of potential Gevaldige Aliya, and Chalila dangers on the other side. Let's make it good. Let's start with the Meraglim, a time of potential Aliya and a time of dangers in the other direction. I'd like to talk about today the chronology of Klal Yisroel in the Midbar and the Maiseh Hameraglim.

Before that, I want to repeat an old question. It says in Tehillim 106:24 (וַיִּמְאַסּוּ, בְּאֶרֶץ חַמְדָּה), the Aveira of the Meraglim was that they were Miyus, that they didn't love Eretz Yisroel, and that seems to contradict a Posuk which says that they didn't believe Klal Yisroel could defeat the Kenanim in war. This is an old Kasha, We're going to come back to it.

Let's first talk about the chronology and follow me as we explore the dates of everything that took place from Yetzias Mitzrayim until Parshas Shelach. When did they send out the Meraglim? Well we know the Meraglim traveled forty days and returned on Tisha B'Av. So by working backwards we know that the Meraglim were sent out on the Twenty-ninth day of Tamuz. Twenty-ninth of Tamuz plus forty days brings us to Tisha B'Av.

Now, when Klal Yisroel left the Midbar, they spent eleven months at Har Sinai. They came to Har Sinai Rosh Chodesh Sivan and they left Har Sinai, the Posuk says in last week's Parsha, on the twentieth day of the month of Iyar. So they spent eleven months. You have to realize that all of Kol Hatorah Kulah was given in those eleven months. From Parshas Yisro till Chamishi of Parshas Behaloscha were all in Chorev, were all by Har Sinai, and there they learned everything.

The Dinim of the Mishkan, the Dinim of the Korbanos, the Dinim of Tumah V'tohara, of Metzorah and Zav and Nidah. They learned all the Dinim of Parshas Behar, the Halachos of Shmita. The Halachos of Avadim, everything in Mishpatim. All of this was said there, the Dinim of Sotah and Nazir of Parshas Naso, everything was taught at Har Sinai. They were at Har Sinai for almost a year. From Rosh Chodesh Sivan until the twentieth day of Iyar and then they left.

How many days travel till Eretz Yisroel? They left the twentieth day of Iyar. The Posuk says in Devarim 1:2 (אָחַד עָשָׂר יוֹם מְהַרְבֵּי). The Posuk in the beginning of Devorim says Eretz Yisroel is eleven days travel from Har Sinai. Rashi there brings that even though it is eleven days travel, Klal Yisroel was going to make it in three days, that's Kefitzas Haderech. Rashi brings it in Parshas Behaloscha. So that means they left the twentieth day of Iyar and they're going to be ready to go into Eretz Yisroel three days later. That means till Chuf Gimmel and go in Chuf Daled.

What happened, three days if they would've behaved everything would've been great. How did they get to Chuf Tes Sivan? The answer is the following. They were (אָחַד עָשָׂר יוֹם מְהַרְבֵּי). Hashem said time to leave Har Sinai, we are going to Eretz Yisroel, eleven days travel Kefitzas Haderech, Gevaldig.

it is good Ribbono Shel Olam. That remains with Klal Yisrael. HKB”H said I am giving you Eretz Yisrael, they said Eretz Yisrael what is going on? What is in it? What is it like? Let’s send Meraglim, let’s see. When you talk that way that is the way Goyim talk. When Hashem offered the Torah to the Umos Ha’olam, they said Ma Ksiv Bai, we have to examine it, we have to see it, we have to check it. No, so there you have to be Zoche. You want to check it out, you have to be Zoche. This is the lesson of (וַיִּמְצְאוּ אֶת-הַמֶּרְאָגִים, בְּאֶרֶץ חֲמֹדִים).

2 – Topic – A Yesodosdika Thought about the Cheit Hameraglim

We know that the Meraglim were really great people and nevertheless there was the Cheit Hameraglim, they didn’t quite live up to what was happening and they said we can’t conquer it. I would like to share with you a thought about the Machlokes Gedolei Yisrael, the Meraglim against Colev, Yehoshua and Moshe Rabbeinu.

We have a rule in Hishtadlus, one of the Milchamos of the Yeitzer Hora and the Yeitzer Tov is how much Hishtadlus and how much Bitachon. The Ribbono Shel Olam said you have to do some Hishtadlus and then you rely on Bitachon. The Klal, the rule which we have to know how to apply. The Klal Hadevarim, the rule is that in Gashmios, when it comes to physical things, you do your Hishtadlus. Once you do what is a normal Hishtadlus, normal depends on the person. But what a normal Hishtadlus is Lfi Kochacha, then you rely on Bitachon. They say B’sheim Rav Chaim, where Hishtadlus ends Bitachon begins. At the end of the day you are relying on Bitachon.

By Ruchnios it is not that way. By Ruchnios, you have to always be Mishtadeil. You don’t rely on Bitachon and say I have Bitachon. I tell people why didn’t you show up to the Gemara Shiur on Shabbos, where were you? I say please come. He answers IY”H. What do you mean IY”H? Hashem Rotzeh. It is I’m Yirtzeh You. It is up to you. It is your Hishtadlus that makes things happen when it comes to Ruchnios.

By Gashmios you do a small amount of whatever you do, a normal Hishtadlus and then you rely on the Ribbono Shel Olam. Mashe’ain’kain by Ruchnios, there is no such thing, it is totally up to you. K’ilu, the Ribbono Shel Olam Kavayochel has no say. He lets you decide.

When it came time to going into Eretz Yisrael, Moshe Rabbienu told Klal Yisrael we can do it. Al Pi Teva, are we B’koach? A Dor that grew up in the Midbar and never fought a single battle in its life, can we conquer Eretz Yisrael? Moshe Rabbeinu said it is like everything else. You do your normal Hishtadlus, a place for the Beracha to be Chal, and then you have Bitachon that the Ribbono Shel Olam will help you. That was Moshe Rabbeinu’s Shittah.

The Meraglim said what? Conquering Eretz Yisrael goes with the rules of Ruchnios. Our army has to be able to defeat them, we have to be able to do it by ourselves. Therefore, they went with the Shittah that we have to be able to do it. They didn’t realize that it was the Yeitzer Hora talking. It was a lack of Bitachon, a lack of faith in the Ribbono Shel Olam. They meant K’ilu it was a Frumkeit that we can’t do it, and therefore, they said we have to be able to do it and B’derech Hateva we can’t do it. HKB”H doesn’t mix into these things, we have to be able to do it. This is what happened with the Maiseh Hameraglim.

I mention this because Maiseh Avos Siman L'bonim. When we see today in Artzeinu Hakedosha, our hearts are broken of everything going on there and our hearts are broken over the relationship with the Umos Ha'olam which all the Sin'a is coming to the fore. We see a country that believes in Kochi V'otzem Yadi and they have to be able to do everything. There has to be a victory, they have to be able to defeat, to erase, to eradicate something that can't be eradicated. Instead of being Mishtadeil and then relying on the Ribbono Shel Olam. You have to do your Hishtadlus, of course, but at a certain point you pull back and you don't endanger Klal Yisrael everywhere.

At a certain point, you finish your Hishtadlus and you turn to the Ribbono Shel Olam. To do a not normal Hishtadlus, to do a Hishtadlus K'ilu it is Shayich to erase and destroy a whole Hamas, is it Shayich? We know that they are all Hamas, we know it is not Shayich. But there is no Bitachon, then everything depends on me. Maiseh Avos Siman L'bonim. Not saying that there are Kedoshim today, but the idea that they have to do everything. I have to be able to do everything. That idea is a misled idea. It could be people who are Nebach Tinok She'nishba and they don't know better but Im Kol Zeh they are doing wrong. There is no measure of normal Hishtadlus followed by Bitachon. You have to Daven that HKB"H should give Chochmo to Klal Yisrael wherever we are and Hatzlacha and B'ezras Hashem to go out of this Tzara and only Hashem is going to take us out of this Tzara and nobody else. It will happen. A Gutten Shabbos to one and all!

Rabbi Reisman – Parshas Shelach 5783

1 – Topic – A Thought from Sefer Pachad Yitzchok

As we prepare for Shabbos Parshas Shelach. Parshas Shelach always brings out in Klal Yisrael a reminder of a need to have a true Ahavas Eretz Yisrael. The Nashim who had a true Ahavas Eretz Yisrael were not Nichshal in the Cheit of the Meraglim, Mashe'ain'kein the males of Klal Yisrael. I would like to talk a little about a Yesod from one of the Baalei Mussar.

Rabbi Yisrael Salanter (1809 - 1883) had B'ikkur three Talmidim. It is well-known that there were three major Talmidim. The Alter of Slabodka who went on to found the Yeshiva of Slabodka, the Alter of Kelm who founded the Yeshiva in Kelm, and the lesser known Reb Yitzchak Blaser or Rav Izele Peterburger (1837 - 1907) as he was known who went on to move to Eretz Yisrael and become one of the Gedolim of the old Yishuv in Eretz Yisrael.

There is a Yesod that I would like to share with you from Rav Izele Peterburger. This is found in the "Mamarei" Pachad Yitzchok in the Pesach volume, Maimar Nun Vav (page 211). It is a very fascinating Yesod. He says there are times that a person does something because it is Ratzon Hashem and nevertheless is supposed to do it reluctantly, Derech Siruv. One example of this would be where a person finds himself Rachmana Litzlon forced to be Mechaleil Shabbos, so of course he is supposed to be Mechaleil Shabbos in a reluctant way and not in an eager joyous way. The idea of Hanhaga Derech Siruv is found in the story of Eliyahu in Har Hacarmel.

As you know, Eliyahu at Har Hacarmel performed an experiment or a test with the Ovdei Ha'bal in which both Eliyahu and the Kohanei Habal each brought their own Par, their own Korban, and there were two identical oxen. When one was chosen to be the ox of the Bal, the Gemara tells us that it was reluctant to go. It didn't want to go and it stood in its place. It told Eliyahu, the other ox

and I are identical why should I be the one that is offered to the Bal. Eliyahu said between the two of you there will be a Kiddush Sheim Shamayim. Go! Yet the ox didn't go. The Posuk says that Eliyahu had to lift it up and carry it over to the Ovdei Habal. The question is, do you think the ox didn't trust the Psak of Eliyahu Hanavi?

So Rav Izele Peterburger sees in this a lesson. The Pesukim here in this very strange episode are coming to teach us something. Even though it was Ratzon Hashem for this animal to be brought as a Korban to the Bal, nevertheless when it comes to it, the behavior should be a behavior Derech Siruv, a reluctant behavior. A person should not go to a situation that is a B'dieved situation, it is a situation that is not ideal, and in such a situation even though one is obligated to do it a person is supposed to do it B'derech Siruv, in a reluctant manner.

An example to this would be someone who has to discipline a student. If you remember, those who are my age or older, the old European Rabbeim who got a real gusto in giving a Patch to a Talmid. That behavior is not the behavior that we recommend. If someone has to give a Patch to a Talmid, it should be B'derech Siruv, it should be reluctantly. It shouldn't be done eagerly even though it is a Mitzvah for him to do it. The Rebbi decided that this is what the Talmid needs. Still it should be done reluctantly. Hanhaga B'derech Siruv.

We find that if someone asks you to be a Chazzan, you should say no once or twice before going up. Even though it is just a formula, to be reluctant to go up once or twice. Since you are going and taking the honor for yourself it should be Hanhaga, a behavior B'derech Siruv.

Rav Hutner sees in this Yesod an explanation of the behavior of Moshe Rabbeinu at the Sneh. Moshe Rabbeinu at the Sneh, first he asked HKB"H for directions. He asked what should I respond when they ask me who sent you. After receiving the directions, then he said as is found in Shemos 4:13 (שְׁלַח-נָא, בְּיַד-תְּשַׁלְּחֵהוּ). Send with somebody else, don't send me. Is that the behavior that HKB"H says go and the response is don't send me? It is very difficult to understand. The answer is that it is a Hanhaga Derech Siruv. It is a B'dieved behavior and since it is a B'dieved to go instead of Aharon and it is B'dieved to take the Kavod for yourself. Moshe Rabbeinu understood that he had to do it, but even when you have to do it, you are supposed to do it with a Hanhaga that is Derech Siruv. A reluctant type of a Hanhaga.

Rav Schwab used to repeat the story that occurred with him when he was learning in Mir and he needed money to travel home back to Germany for Bein Haz'manim. He borrowed money from Rav Yechezkel Levenstein the Mir Mashgiach. When Rav Schwab came back for the new Zman and paid back the Mashgiach he thanked Rav Yechezkel. Rav Chatzkel told him, it is Ribbis Devarim. A person is not supposed to say thank you for a loan. The next time there was a Bein Haz'manim he again borrowed money to go back to Germany and brought money back when he came for the new Zman. This time he did not say thank you. Rav Chatzkel asked him, where is the thank you? Rav Schwab said I am very confused. What does the Mashgiach mean where is the thank you, I was told that it is Assur to say thank you for a loan? Yes, but I don't see you struggling to hold yourself back from saying thank you. You are not supposed to say thank you, however, it should be done with reluctance. This is the Yesod.

I once heard a similar episode from Rav Pindrus who is one of the Roshei Yeshiva in Ohr Sameach. He was a Talmid of Rav Chaim Shmuelevitz. He told me that once there was a family need and he had to travel home in middle of the Zman. He asked Rav Chaim Shmuelevitz for Reshus. Rav Chaim Shmuelevitz said to him in Yiddish, Ir Tut Nit Gain, you are not allowed to go. He said, okay. If that is the Psak I won't go. Then he called him back and he said, Ir Muz Gain, you have to go as your family needs you. He asked make up your mind. He said no. You have to go as your family needs you, but you should know when you go that Ir Tut Nit Gain, you are not supposed to be going. Then you can go.

Why do I mention all of this on the Shabbos of Parshas Shelach? I mention it because Klal Yisrael is in Galus. We have been in Galus for a very long time. We sometimes forget that Galus is a B'dieved. Galus is an Onesh. Galus is not where we belong. We belong in Eretz Yisrael. Those who make Galus into a Lechatchila, like the Meraglim they are Mevazeh Eretz Yisrael.

People who go for vacation, they go to Europe, they go to Switzerland, they go to England, they go to Paris or London. What are they doing going to these places? They are Mevazeh Eretz Yisrael. There is no Cheishek, there is no Teshuka, there is no feeling. Now it may be, that in your life or my life it's the right thing to do, it is the Ratzon of Hashem. Our families are here, our Parnasa is here, our learning is here. Nevertheless, being in Galus has to be a Hanhaga Derech Siruv, it has to be a B'dieved. If every moment in Galus you think of yourself as a B'dieved, then when the opportunity comes, Eretz Yisrael beckons, it calls you. Even when it doesn't come, the Ahavas Eretz Yisrael is there.

The Meraglim were not Mechavevai Eretz Yisrael. They didn't see the need to be in Eretz Yisrael. We could serve HKB"H where we are. It lacked a love, a feeling, that it was a B'dieved. Even to be a Dor Midbar eating Man, and surrounded by Ananei Hakavod, and being taught by Moshe Rabbeinu and Aharon Hakohen, it is a B'dieved. You belong in Eretz Yisrael. That feeling is lacking. That feeling in our generation is missing. We need to have that Hergish we are in Galus, it is not where we belong. And that is an important thought that is very appropriate to review on Parshas Shelach.

2 – Topic – A Thought on what was done with the Fruit that the Meraglim brought back

Let me share with you something that a dear friend had sent me. The Meraglim brought from Eretz Yisrael grapes, a pomegranate and a fig. What did they do with it? He mentioned in the name of Rav Chaim Kanievsky in Taima Dik'ra. I believe that it is something that was said in one of these Shiurim a number of years ago, that the grapes that came back were used for the Nisach Hayayin, for the pouring of the wine on the Mizbaiach, and they brought every morning with the Korban Tamid the Nisach Hayayin, the Nesachim of wine. Rav Chaim in Taima Dik'ra says that these were Peiros of Eretz Yisrael. They were gigantic. They had enough wine to last for all the years in the Midbar to be used for the Nisach Hayayin. Well, that is a very holy use of the grapes. The question then became what about the pomegranate and the fig that came. What became of them? That is the question that I was asked.

I found in the Otzar Hachochmah B'sheim the Chiddushei Harim, that the fruits were brought as Bikkurim. An offering of Bikkurim for the Mizbaiach. So that, at least some of the grapes,

pomegranate and fig were brought to be Mekayeim the Mitzvah of Bikkurim. There is a beautiful Remez to this in the first Mishnah of Perek Gimmel of Maseches Bikkurim. There it says (כי צד מפרישין את הביכורים: יורד אדם לתוך שדהו, ורואה תאנה שביכרה, אשכול שביכר, רימון שביכר; וקושרן בגמי ואומר, (הרי אלו ביכורים). It mentions only three of the seven Minim. Of course it means all of them, however, the three that are brought as an example guess what they are? (תאנה) the fig, (אשכול) the cluster of grapes, (רימון) the pomegranate. No coincidence that it mentions only these three. This is because these three are brought forever as a Tikun for the Cheit Mergalim and it is possible going with the idea that the grapes are used for a Mitzvah, that here too, the Chiddushei Harim says the fig and pomegranate were brought as Bikkurim and it was a Kiyum Mitzvah of Bikkurim once it returned. This serves to remind us once again that the Meraglim were great people that were Nichshal and did a terrible Aveira, but they were Baalei Madreiga.

And so, with this I wish everybody a wonderful Parshas Shelach, a meaningful Shabbos. I am hoping next Shabbos to be in Eretz Yisrael and looking for someone to Lain the entire Parshas Korach for me by Mincha so that I won't miss a Parsha. I haven't missed a Parsha on Shabbos Boruch Hashem in decades and I hope not to. HKB"H will send me the right Shaliach. Wishing everyone a wonderful Shabbos. Halevai all of Klal Yisrael should be in Eretz Yisrael next Shabbos and all the Chutz L'aretz people will be Laining Parshas Korach along with Parshas Chukas. A Gutten Shabbos to one and all!

Rabbi Reisman – Parshas Shelach 5782

1 – Topic – A thought regarding the Tzitzis

As we prepare for Shabbos Parshas Shelach and Mevorchin Es Hachodesh Tammuz, B'ezras Hashem as we march forward in the year in our attempt to become closer and closer to the Borei Olam. Speaking about being closer to the Ribbono Shel Olam, the Parsha which begins with the Nisayon of the Meraglim ends with the opportunity of Tzitzis. The Mitzvah of Tzitzis almost unique in the Mitzvos. An opportunity to show devotion to Hashem. We see that those who are very devoted to the Borei Olam who spend much of the time of their day in Avodas Hashem are more Mehadeir in Mitzvas Tzitzis and when a person Lo Aleinu becomes weaker in his devotion to Hashem, he has a space within Halacha to become more Maikil let us say in the Mitzva of Tzitzis. The Mitzva of Tzitzis is that Mitzva where HKB"H says seize upon it according to your sense of devotion to Me.

The word Tzitzis though is a very strange word. Chazal themselves in the Gemara in Menachos mention that the word Tzitzis needs some sort of an explanation. Tzitz is a sprout. Like for example in Bamidbar 17:23 (וַיִּצֵץ צִיץ, וַיִּגְמַל שְׂקָדִים). It is a flower that starts to sprout out from the ground. When it starts to grow from its root it is called Tzitz.

Shir Hashirim 2:9 (מִן־הַחֲרָכִים), peeking through the cracks. The Ksav V'hakabalah (page Reish Nun Gimmel) in this week's Parsha says that it is related. The language of Tzitz, something sprouting out from the ground is borrowed from the language of someone who is peeking, who is looking slightly. His eyes are closed but if you look carefully there is a space between the lids. A little bit of sight is sprouting out. Something is peeking out. It is a Lashon of looking, peeking and

seeing something. You see the tip of his eyes if you look, just like when a plant starts to grow you see a little bit of the plant. So (מְצִיץ) means a sprouting of vision. A vision that peeks and looks out.

There are two items of clothing that are named with the word Tzitz and that of course is the Tzitzis that we wear and the Kohen Gadol wears (צִיץ, זָהָב טְהוֹר). The similarity is this. The Tzitz on the Kohen Gadol's forehead is Hakol Mistaklim Bo, it is made for everybody to look at. People look at it and see it and it reminds them that Kodesh Lashem. So too, Tzitzis are made to look at as it says in Bamidbar 15:39 (וַיִּצְיָאֵם אֹתוֹ). Tzitzis are made to look at. What does it mean to look at the Tzitzis?

Tzitzis are made that a person should look at it and remind himself of his devotion to HKB"Y, remind himself of the Taryag Mitzvos which are hinted at in the Tzitzis. But it is only Tzitz. Nobody sits there and stares at his Tzitzis. A person goes about his business all day and glances at his Tzitzis every once in a while. He notices that he has Tzitzis, he reminds himself. Whatever he is busy with, there is a devotion to HKB"Y that goes with him wherever he may be. Therefore, the idea of Tzitzis is that thing, to take a quick peek at it.

It is more than that. (מְצִיץ מִן-הַהַרְבֵּי) is when a father watches his children that are playing. He doesn't want them to know that he is watching. So he is (מְצִיץ), he peeks. He takes a glance without letting them know that he is looking. Really the (מְצִיץ מִן-הַהַרְבֵּי) is that even though he is just peeking, he is having a meaningful look. It matters to him. The same thing with looking at the Tzitz and the Tzitzis, it might be a quick glance but it matters to you, it counts. Tzitz is something that sprouts out from the ground, it looks like a little bit of green coming out. The farmer knows that it is a big thing, it is going to sprout into could be a tree, it could be into an almond tree, it could be into wheat. He knows that even though it is Tzitz, it is a little bit there, really is a lot there. That is the Remez of the Tzitzis. A little bit. A Mitzva Kiyumis. Do I have to? When do I have to? How much do I have to? When I play ball, when I don't play ball. He can have all kinds of excuses, that is fine. But you should know, if you appreciate it, it is a Tzitz. It is a thing that is peeking out and you take a look at it and you remember.

I should add that we are learning Menachos this year in Shul on Shabbos, we bumped into the Shittah of some Rishonim I think the Behag among them, that looking at your Tzitzis is a Mitzvas Asei of (וַיִּצְיָאֵם אֹתוֹ). Not just to look at the Tzitzis but to be reminded (וַיִּזְכְּרֵם) and to remember all of the Mitzvos of HKB"Y.

2 – Topic – How to be a Shachin Tov

I would like to go back and talk about a thought Klali in people's behavior which is connected to the Meraglim but it is more than that, it is an independent idea. We here in Yeshiva have spent Pesach Zman learning Perek (לֹא יִחַפְּזוּ) which is the second Perek of Bava Basra. The second Perek of Bava Basra is about neighbors who have competing interests. One neighbor has beans and one neighbor has mustard seeds and beans destroy the mustard plants and the mustard plants destroy the beans.

One neighbor has a tree and one neighbor has a pit and the roots of the tree destroy the pit. That is what the Perek is about. The Perek is about neighbors. One neighbor is making a lot of noise and the other neighbor wants to go to sleep. While I am not getting into the individual Halachos, there is a general rule in the whole Perek that Rav Yosi's Shitta is (ר' יוסי סבר על הניזק להרחיק את עצמו). That it is not always the job of the Mazik to remove that which is causing damage to his neighbor, (על הניזק להרחיק את עצמו). In many of the cases Rav Yosi says let your neighbor do what he wants in his house and you take care of yourself that you shouldn't be damaged. Your neighbor has a tree that the roots are going to come into your water pit, move your water pit. Fill it up and dig it further away. That is Rav Yosi's Shitta. (על הניזק להרחיק את עצמו).

Why it should be that way is not our discussion here today. What I want to point out is the realization that I had in learning this Perek. In Pirkei Avos Perek Beis Mishnah Tes (איזו היא דרך) (טובה שידבק בה האדם). It talks about the so to speak Middah Tovah, the Derech Tovah that a person should choose. There is a Man D'omar who says (שכן טוב), a good neighbor. That Man D'omar is (רבי יוסי). The same Rav Yosi. He says (שכן טוב), a good neighbor. Simple Pshat that (שכן טוב) means wherever you move find good neighbors. Makes sense. Certainly.

Rabbeinu Yonah though says a different Pshat. (שכן טוב) he says means "be" a good neighbor. Be a neighbor who gets along with the people around him, with the neighbors around him. Have love for everyone around you. If you will be a good neighbor then you will be happier. Says Rabbeinu Yonah (שיהא בעצמו שכן טוב אל כל שכניו). You should be a good neighbor to all your neighbors. (ואחר). (היותו טוב ואוהב נאמן לחמשה בני אדם או לשמונה). If you will be a good friend to five or Rabbeinu Yonah says to as many as eight neighbors (קרוב אליו הדבר לאוהב את כל באי עולם). He is going to start to love everybody.

Meaning to say, significantly, that (שכן טוב) means be a good neighbor. It fits well with (על הניזק להרחיק את עצמו). He says if someone is doing something that bothers you, he is making noise, he is planting a tree, it gets in your way. Be a (שכן טוב). Nobody likes a complainer. Be a person who is easy to get along with. Sometimes it is challenging, sometimes neighbors are challenging. Don't do it for him, do it for you. You be an (אוהב), you be someone who has love for others.

Avraham Avinu was told (לך-לך מארץך), travel. Hashem promised him (ואברכך, ואגדלה שמך; ויהיה), Many different promises, Lo Zu Af Zu in increasing Chashivus. The most Chashuv blessing is (ויהיה, ברכה). What? That you will be a source of Beracha for everybody around you. Everybody around you is going to have Beracha from you.

Zagt Rav Yosi be a (שכן טוב). It is not possible that Tov will come out from a behavior of complaining. It is just not going to work. You want Tov to come out, swallow it and move on. B'ezras Hashem it will work out. (על הניזק להרחיק את עצמו). Is that fair? I have to give in? Guess what. Fair or not it is smart. That is it. Your neighbor's son is learning to play the drums let him play the drums. Ai you want to fall asleep and he is practicing at 11 o'clock at night? The answer is you go to Mishmar and when you come back he will already be finished playing. It is not so bad. Afterwards you will thank him for having you go to Mishmar. It is a serious thing. A person who can swallow and not complain about the neighbors and friends around him or relatives who get on his nerves, he is a Shochen Tov. (איזו היא דרך טובה שידבק בה האדם). Of all the paths Rav Yosi

says that is the path to choose. Yevateir V'yarchik Atzmo. Swallow it, accept it and you move away. You distance yourself. It is a lesson that a person has to have.

I have mentioned in previous years that in the Atara L'melech Rav Pam writes (page Kuf Lamed) that the sin of the Meraglim was not just a lack of Emunah which it says in the Posuk 14:11 (וַעַד- לַאֲמֹנֵי בְּיָאֵן, לֹא-יֶאֱמִינוּ בִּי (כִּי-חֲזָק הוּא, מִמֶּנּוּ)). The Meraglim said they are too strong. It was a lack of Emunah.

Zagt Rav Pam but Dovid Hamelech tells us in Tehillim 106:24 (וַיִּמָּאֲסוּ, בְּאֶרֶץ חֲמִידָה). The source of that lack of Emunah was a lack of love for Eretz Yisrael. If they had loved Eretz Yisrael, nothing would be too hard. That is Rav Yosi's lesson. Be an Oheiv, be an Oheiv Hab'rios. Then nothing will be too hard. He will play the drums, fine. You will manage. There is a tree coming into your pit, you are fine, you will manage.

People complain my neighbor's tree is growing over my Sukkah and I can't have a Sukkah there. Guess what? The Halacha is that your neighbor doesn't have to chop it down. We Pasken like Rav Yosi that (עַל הַנִּיזָק לְהַרְחִיק אֶת עֲצָמוֹ). You have to pay to cut those branches that are in your property. It is coming from his tree, but it is in your property. You have to pay to cut them down. (עַל הַנִּיזָק (לְהַרְחִיק אֶת עֲצָמוֹ)). You say it is not fair. Guess what? Think again. Take the attitude that my neighbor has a tree whose branches come over my property, I will take care of it. I want to get along with him. I won't complain to him. What a happy life. Not complaining and not Kvetching. Good for your blood pressure too. With that I want to wish everybody an absolutely wonderful Parshas Shelach. Good Shabbos to all!

Rabbi Reisman – Parshas Shelach 5781

1 - Topic – A Vort on the Parsha - To make place for the Beracha to be Chal.

As we prepare for Shabbos Parshas Shelach with a positive message from the story of the Meraglim. This is because the hero of the story of the Meraglim is Caleiv Ben Yefuna and of course Yehoshua Bin Nun. Let us learn from how Caleiv tried to teach Klal Yisrael to have Bitachon, to have faith. After all, the people were dispirited and the Torah tells us what Caleiv said. We have to understand what he was saying.

In Posuk Lamed it says (וַיִּהְיֶה סֵלֶב אֶת-הַעָם). Caleiv silenced the people (וַיִּאֲמָר). Listen to what he said. (עֲלֵה נַעֲלָה). We will go up to Eretz Yisrael, (וַיִּרְשָׁנוּ אֶתָּה), and we will succeed in inheriting the land (כִּי-יָכוֹל נוֹכַח, לָהּ) because we are capable of it. That is what he said. Says Rashi, what is he saying. (עֲלֵה נַעֲלָה). We will go up (אֲפִילוּ בַשָּׁמַיִם וְהוּא אוֹמֵר עֲשׂוּ סוּלְמוֹת) even if it is in the heaven and we have to make ladders to get there and Moshe says make ladders (וְעָלוּ שָׁם נִצְלִיחַ בְּכָל) (דַּבְּרֵינוּ) we will still be successful. This sounds like a very simple and unsophisticated message. We can do what Moshe says. If he says we have to make ladders and go to heaven we could do that as well.

In fact, Rav Moshe explains and it is printed both in the Darash Moshe (Cheilek Aleph, page Kuf Yud Ches) and in the Kol Rom (page Reish Samech Gimmel in Os Hei) that it is not so. That there really is a much deeper message then seems to be at first glance. And that is the following.

Rav Moshe asks what does it mean (עשו סולמות ועלו שם) if we have to go to heaven we have to make rockets and Moshe Rabbeinu should have said (אם יאמר עלו לרקיע) so then we will go up. What is (עשו סולמות)? How many ladders are you going to make to go up to the heavens? What is the message of Caleiv?

The Yesod in the Bitachon Hachaim that a Yid has to have. I find very often that people despair, people are Meya'aish, people are worried. Sometimes you have a person who is already getting older, maybe 30 years old, a woman who is having a hard time with Shidduchim. She is divorced too, 30 and divorced. I met a woman who is 30 years old and divorced and she is very sad, very dispirited. She doesn't want to date. She says what are the statistical odds, I am already 30 and I have a Get. What is going to be with me? What is the answer when someone tells you that it is very hard, it is very difficult and they don't see hope. Sometimes people ask me about their Parnasa. They are having difficulty in Parnasa. There are opportunities that involve a certain amount of risk like starting a new business.

I would like to tell you a Yesod in the Bitachon a Yid has to have. The Yesod is, your job is to create a place for the Beracha to be Chal. What you have to do is create some method by which a Beracha could be Chal from Shamayim. Without HKB"H's help you will never find a Shidduch, you will never have a Parnasa. It is all Talui in HKB"H helping you along.

Rav Moshe says this. Rav Moshe says (ונראה דכשאדם רוצה להתגדל) when a person wants to move up (וצריך לעשות כל מה שביכולתו) he has to do whatever he is able to do. (ואז יצליחהו השי"ת אם ראוי) (אבל לבקש שהשי"ת יגדלהו) If he is deserving then HKB"H will give him the Hatzlacha. (וינשאהו) But to request from HKB"H that he give him Hatzlacha (בלוי שום עבודה מאתו) without any effort, (זה אי אפשר לבקש כלל) (that is a quote in the Kol Rom) it is not possible. You don't ask if you don't do. Your job is to make a place for the Beracha to be Chal. You are worried about Shidduchim. Who knows what will be. We don't know. Your job, your responsibility is to create a place that HKB"H's Beracha could be Chal. HKB"H could do it anyway. Of course HKB"H could do it anyway. But the job of a human being, the Hishtadlus of a human being is to do things so that there is a method, a vehicle by which, Hishtadlus creates a vehicle, and then that vehicle is based on Bitachon.

When you start a business don't be afraid, don't fear. My father Alav Hashalom used to encourage people, do it. I tried. Just do it. The Hatzlacha where does it come from? The Hatzlacha always comes from HKB"H. It doesn't come from your own Kochos, your own effort. It doesn't work that way.

Zagt Rav Moshe that is what Caleiv was telling the people. The people were Meya'aish, they despaired. They said how are we going to conquer this land. Caleiv gave them a very deep message. He said even if you have to go to heaven. What are the odds that you are going to go up to heaven? It doesn't matter. (עשו סולמות). You do what you have to do. You start with your ladders and

HKB”H will make the Beracha be Chal. It is an important lesson in life. Your job is to do what needs to be done. Hatzlacha comes from HKB”H.

2 - Topic – A Vort on the Haftara – Do Chesed in the most Mehudar’dika way.

This is from Rav Pam on the Haftorahs which is perhaps one of the most beautiful of Rav Shalom Smith’s many Seforim from Rav Pam. Here in Parshas Shelach the Haftorah of course is the story of Rachav Hazonah of the Meraglim in the time of Yehoshua. We find in the Haftorah the following. As you should know, the Meraglim meaning Caleiv and Pinchas (as is brought in the Medrash Rabbah, Bamidbar, Perek Yud Gimmel, Parsha Tes Zayin: Hameraglim) come to the home of Rachav Hazonah, a woman of ill repute and she saved their lives. Yehoshua 2:15 (נתורדם) (בְּהַקְלֵ, בְּעֵד הַחַלּוֹן). She lets them escape by lowering them with a rope down the window. Rashi says (באלו הטאתי באלו תמחול לי). Meaning that that rope she had used to bring people up to her window who were coming for reasons that are not respectable, and now she used the same rope for a Dvar Mitzvah. Of course later Rachav was Megayeir and she ended up marrying Yehoshua. Chazal say that eight Neviim came from her including Yirmiyahu Hanavi.

The Yalkut brings in Yirmiya Perek Lamed Ches when Yirmiya is thrown into the dungeon which is not the dungeon that is a jail in America but a pit. A jail in ancient days was a pit and in the bottom of the pit was mud and the criminal sunk into the mud and could barely move, stuck in a Bor, stuck in a pit. That is what the Nevia Hasheker did to Yirmiya, they threw him into the pit.

Later when the Nevia Sheker disappeared, Tzidkiyahu pulled Yirmiya out of jail. How did he pull him out of the pit? He was doing this secretly. He didn’t want to call people in. He got a rope, threw the rope down, Yirmiya put it around his arms and under his underarms and he was pulled up. It was very painful. Chazal say that he put Shmattas between the rope and his underarms so that when he got pulled up it shouldn’t hurt that much, but it was painful.

The Medrash says that Yirmiya said Halevai with a Sulam this should have been done. Why do I have to be pulled up in such a painful way, I wish there would have been a ladder. The Ribbono Shel Olam said you are being saved in the Zechus of Rachav Hazonah and she used ropes, she didn’t arrange a ladder for the Meraglim to escape. You have as much Zechus as she had.

Zagt Rav Pam, we learn from here that when a person does Chesed he has to do it in the best way possible. You may think I am doing this person a Chesed, look what I am doing. He is stuck in mud, he is sunk in mud and I am pulling him out. I am doing a Chesed I am saving the Meraglim’s life. What am I doing? They are getting saved by Rachav Hazonah. The nature of a person is that when he does a Chesed, he gives the poor person something, that is good enough for him. Really, when you are doing a Chesed you should try as best you can to do it in the most Lechatchila’dika way, in a Mehudar’dika way.

Rav Pam said that his Zeidy the Shedlitzer Rav was in Shul and Friday night after Davening was over the Aniyim would be in the back and the Gabbai would send an Ani to a home. This particular Friday night there were two Aniyim. One was a heavy man who obviously enjoyed eating and the other one was a thin professor type who obviously enjoyed learning. So the Gabbai figured I will give the Rav the little professor fellow and they will talk in learning.

Afterwards the Shedlitzer Rav said to the Gabbai you think I need a Chavrusa for my Seuda, I want to do Chesed. I want to do Chesed in the most Mehudardika way. Next time send me the one who is going to eat a lot. I want to do Chesed, Mehudardik Chesed. I need someone on a diet to come to me? I need someone who enjoys eating. What an attitude towards Chesed.

I notice that when collectors come to my door from Eretz Yisrael, I feel terrible for them. They travel from Eretz Yisrael and they go door to door, sometimes elderly people. How much can I help them already? I offer them a drink, I offer them the use of the bathroom which sometimes is something they are ashamed to ask. Sometimes they take me up on it. We try. Do we do enough, no. But do Chesed in the best possible way.

3 - Topic – Current Events

I would like to share with you some pain about current events. It has been a very difficult year and a half. The pandemic, the negative publicity Orthodox Jews have gotten here in this country, the Lag B'omer tragedy, the Erev Shavuos tragedy Rachmana Litzlon. We should not belittle the tragedy of this week.

In Eretz Yisrael they are forming a government without any Frum parties. Frum parties are excluded from this government. Anti-Frum people are here. Who is the government? Self-proclaimed opportunists. They themselves don't have any common philosophy. Opportunists. It is Rachmana Litzlan. That is the Eitza in Eretz Yisrael. That is the Eitza to bomb our enemies and to exclude the Frum people. That is the Eitza? It is very difficult. What is going to be with the Iran treaty now that there is a non-government? Oy!

I would like to ask of all of you, after Aleinu L'shabei'ach in your Siddurim there are three Pesukim and you should please say them with Kavana. The Pesukim are talking about times of danger. (אל תירא מפחד פתאום ומשאת רשעים כי תבא). Don't be afraid. (עצו עצה ותפיר. דברו דבר ולא יקום). (כי עמנו קל (עצו עצה ותפיר). HKB"H protect us. Protect us. We have plenty of enemies in the world. (עצו עצה ותפיר. דברו דבר ולא יקום). HKB"H give us protection.

In a time where the world around us is (עצו עצה) we need to strengthen our Tefila and perhaps by adding these Pesukim we will have an extra added measure of protection. May HKB"H be Maigen on Acheinu Bnei Yisrael B'chol Makom She'heim.

With that I want to wish you, it has been a very difficult year, a very challenging year. Simchas Torah was not a Simchas Torah if you remember. For many Yidden in many places of the world, Purim was not a real Purim. Pesach was not quite the Pesach it should be. Lag B'omer was not the Lag B'omer, it was a day of tragedy. Shavuos with the Erev Shavuos tragedy. HKB"H please give us our wish that just like the Simchas Torah was not a Simchas Torah. And the Purim, Pesach, Lag B'omer, and the Shavuos. Let it be that the Tisha B'av should not be a Tisha B'av and we should finally be Zoche to a Geulah Sh'leimah B'karov Mamash. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Shelach 5780

1 - Topic - A thought on Mitzvah B'tzuras Aveira.

As we prepare for Shabbos Parshas Shelach. As we go into the Parshas Hameraglim there are a couple of thoughts that I want to share with you regarding this Parsha. We Lained today before Sheini in the Tza'va of Moshe Rabbeinu to the Meraglim that as is found in 13:20 (וְהִתְחַזְקוּתְכֶם, וּלְקַחְתֶּם מִפְּרֵי הָאָרֶץ). He said bring back from the fruits of the land. We know that Moshe Rabbeinu was very Mechasheiv the fruits of the land when it says that he didn't go into Eretz Yisrael. The Lashon of the Gemara is that you have to eat from the Peiros of the Aretz. Moshe Rabbeinu had some Chashivus to the Peiros of the Aretz and he told them to bring it back. Fine.

The word (וְהִתְחַזְקוּתְכֶם) you should be strong and bring back from the Peiros of the Aretz needs a Bi'ur. (וְהִתְחַזְקוּתְכֶם, וּלְקַחְתֶּם מִפְּרֵי הָאָרֶץ) you have to be strong. How heavy were the Peiros already, they were big but what is (וְהִתְחַזְקוּתְכֶם), what is the Chizuk that is needed?

The Ramban says something and if I understand correctly he says that he (וְהִתְחַזְקוּתְכֶם) be strong. People are going to see you carrying fruit and they are going to realize that you are Meraglim, you will be afraid to do it. So Moshe Rabbeinu said don't be afraid that they will realize that you are Meraglim. It is very hard to understand the Ramban because what does he mean? People are carrying fruit it means that they are Meraglim? Does it mean that no one eats fruits any other time? Of course people eat fruits. It is very difficult to understand the Ramban.

The Klei Yakar says a different Teretz. The Klei Yakar says the language of the Posuk that we Lained is (וְהִתְחַזְקוּתְכֶם, וּלְקַחְתֶּם מִפְּרֵי הָאָרֶץ; וְהַיְמִים--יָמֵי, בְּכוֹרֵי עֲנָבִים). That it was the harvest season. The Klei Yakar says that there are guards at the vineyards, at the fields so (וְהִתְחַזְקוּתְכֶם, וּלְקַחְתֶּם). Be strong and take. The idea is that you have to get around the guards to be able to take. Okay. It seems like a Pshat. Not a Mussar Pshat but a practical Pshat.

I saw Rav Shteinman in Ayeles Hashachar (page 76) and he says the following which fits in as you will see in a moment to the Klalim which we have shared in the past. Rav Shteinman asks that it is Gezaila. I would have thought that you go and buy some fruit from the fruit store. But the Klei Yakar says no. There were Shomrim and you had to find a way to take it.

So Rav Shteinman asks that this is Gezaila and there is a Man D'omar (in Bava Kamma 113a bottom of Amud) who holds that Gezel Akum is D'oraissa and another Man D'omar who holds that Gezel Akum is D'rabbanan. If you hold that Gezel Akum is D'oraissa then it is certainly a problem. If you hold Gezel Akum is D'rabbanan then it is Mis'taver that the Meraglim kept the things that even though the Rabbanan didn't Assur it yet, but there is something wrong with it and the Nesiim would keep to it. So Rav Shteinman asks what was the Heter to steal?

He says that it was Hora'as Sha Al Y'dai Moshe Rabbeinu. Moshe Rabbeinu told them that even though there is a Issur to steal even from a Goy, but in this instance by a Hora'as Sha when you have a reliable Navi he could issue a Hora'as Sha. So he told them that you are allowed to steal from the Peiros Ha'aretz. This is what it says in the Ayeles Hashachar.

This fits very well with an old Klal that I have mentioned numerous times from Rav Tzaddok. Rav Tzaddok writes that we find certain Mitzvos in the Torah that are in the Tzura of an Aveira, meaning to say the Torah says do it even though there is a Tzad Aveira Shebo.

For example, saying Lashon Hora L'to'eles. Lashon Hora L'to'eles is Muttar and in many cases it is a Chiyuv, it is a Mitzvah to be Matzil somebody, but it is in the Tzura of an Aveira. It is B'etzem an Aveira.

Another example is Yibum. When someone is M'yabeim, when someone marries his dead brother's wife, it is a sister in law. Normally that is an Ervah but here it is a Mitzvah. Sometimes you have a Mitzvah B'tzuras Aveira.

Zagt Rav Tzaddok, anytime you have a Mitzvah B'tzuras Aveira you have to be totally Lishmah. It has to be in Ganzen Lishmah because there is a Tzad Aveira Shebo. In order to do a Mitzvah B'tzuras Aveira it has to be Lishmah.

That explains why Chazal say, the Gemara says we don't do Yibum Biz'man Hazeh. So one Man D'omar in the Gemara says this is because if a man gets married to his sister in law not L'sheim Mitzvah but L'sheim Yofi. Either because she is a beautiful woman or because she is a rich woman, so Nimtza K'bo'el Es Ha'ervah. The Gemara says it is like marrying an Ervah. What do you mean that he is marrying an Ervah it is a Mitzvah?

Zagt Rav Tzaddok, no. A Mitzvah in the form of an Aveira needs a tremendous focus of L'sheim Shamayim. The same thing the Chofetz Chaim says about Lashon Hora L'to'eles. If you don't like somebody, maybe for good reason because he stole from you. You hate him. Someone then comes to you and says I am hiring that person to take care of my cash register, can you tell me something about him?

Lashon Hora L'to'eles you have to tell him. Zagt the Chofetz Chaim you have to do it totally Lishmah. If you have Sin'ah to him you can't do it. What do you do if you have Sin'ah? The Chofetz Chaim says that you have to get the hatred out of your heart, which is very hard to do. But if you are saying Lashon Hora L'to'eles it has to be 100% L'sheim Shamayim. When there is a Mitzvah B'tzuras Aveira it has to be L'sheim Shamayim.

Rav Tzaddok writes that when Moshiach will be here and there will be such a thing as Onshei Bais Din. (I don't know if in Yemos Hamoshiach that anyone will be Over an Issur Malkus but let's say). So Bais Din puts out an ad in the paper that we need someone to do the hitting. Job available. You can hit people. It is the Mitzvas Malkus. I would think that everyone would go running. Like today with Pidyon Peter Chamor which is a rare Mitzvah, go running.

So there is a Mitzvah of giving Malkus which most probably you make a Beracha Asher Kidishanu B'mitzvosav V'tzivanu to give Malkus to someone who is Chayuv Malkus. Zagt Rav Tzaddok, don't run for the job. Hitting somebody is an Aveira. It is a Mitzva B'tzuras Aveira so it has to be totally Lishma. Not so Pashut to do. That is an old Yesod which we mentioned in the past.

Coming back here. (וְהִתְחַזְקֶתֶם, וְלִקְחֶתֶם מִפְּרֵי הָאָרֶץ). This Mitzvah is B'tzuras Aveira, it is Gezaila. It is Gezaila to steal from somebody. You want to steal from somebody it has to be totally Lishmah. (וְהִתְחַזְקֶתֶם) you have to be strong when you take something that is not yours. It has to be Kulo L'sheim Shamayim.

2 - Topic - A thought on the idea of ESRIM SHANA

The Posuk says that the people who were there in the time of the Meraglim from the age of 20 and above will not go into Eretz Yisrael except for Caleiv Ben Yefuna and Yehoshua Ben Nun. There is an Agadata Gemara in Shabbos 89b (21 lines from the bottom) that says that HKB"H wanted to punish Klal Yisrael and Yitzchok Avinu said, look a man lives 70 years. (כמה שנותיו של אדם) שבעים שנה דל עשרין דלא ענשת עליהו פשו להו חמשין דל כ"ה דלילותא פשו להו כ"ה דל תרתי סרי ופלגא דצלויי ומיכל ודבית הכסא פשו להו תרתי סרי ופלגא אם אתה סובל את כולם מוטב ואם לאו פלגא עלי ופלגא עליך). So from 70 deduct 20 because for the first 20 years a person doesn't get punished. This leaves 50 years. For the 50 years he sleeps part of the time and he eats part of the time he works part of the time. How much time is there left for Aveiros? So (פלגא עלי ופלגא עליך) forgive Klal Yisrael.

But the Gemara seems to say that (דל עשרין דלא ענשת עליהו) that the first 20 years you don't get an Onesh. Whoever heard of such thing? It is only until you are a Bar Mitzvah that a person doesn't get an Onesh. So from 13 until 20 you do get an Onesh.

From here there are those that understand that in Dinai Shamayim you don't get an Onesh until 20 years old. The Chacham Tzvi in a famous Teshuva, Teshuva Mem Tes says that this is an Agadata Gemara and has nothing to do with Halacha. You get Onshim from 13.

Could it be that a boy who is over 13 years old that did an Aveira B'shogeig brings a Chatas. Why is he bringing a Chatas? In Shamayim he is a Kotton. Could it be that if he gets Hasra'a he gets Malkus but if he does it B'maizid then in Shamayim he is still a Kotton and gets nothing? It can't be. The Chacham Tzvi is not happy with it. However, as the Chacham Tzvi himself points out, the Makar is from the Meraglim. By the Cheit Hameraglim anyone under 20 wasn't punished. It needs a Hesber why is this so?

There is a Nafka Mina in this L'dina. The Magen Avraham in the beginning of Siman 219 says that Birchas Hagomel is not something that we are Mechaneich Ketanim. Did you ever think about it? Someone under Bar Mitzvah doesn't Bentch Gomel. Why not? Every other Beracha we teach Ketanim to make. Why not Birchas Hagomel?

Zagt the Magen Avraham, because Hagomel **L'chayavim** Tovos. Under 13 you are not Chayavim, he is not Chayuv. A child does not get punished for his Aveiros under 13. So therefore, a child under 13 doesn't Bentch Gomel. This is what the Magen Avraham says and that is how the Mishna Brura Paskens.

Rav Akiva Eiger in his notes to Shulchan Aruch changes this to a Lachmei Todah. He says what do you mean? If so, then until 20 you shouldn't Bentch Gomel because there is no Chayavim Tovos as in Shamayim there are no Onshim until 20. So why does someone from 13 until 20 Bentch

Gomel? That is a Gevaldige Kasha. This whole business with 20 years old would certainly need some sort of a Hesber.

The Gilyonei Hashas on Shabbos 89, Rav Yosef Engel brings on the Mari Abuhav that after a person gets married for the first 20 years there are no Aveiros. When you get married there is a Kapparah for your prior Aveiros and then you get 20 year of no Onshim. This is very hard to understand. From when you get married you get 20 years of no Onshim? What are you talking about?

There is a Havana as follows. After 13, Chayuv, the assumption is that you are a Bar Mitzvah and you are Chayuv. We see many times that when parents have children, that the children are not yet holding by doing Avodas Hashem properly at age 13 as they are still immature. Parents who have Rachmanus on a child when he is a Kotton when he oversleeps. However, when he is Bar Mitzvah he has to get up for Zman Krias Shema as he is Mechuyav and he is obligated.

I tell people, your son is still a Kotton when it comes to these Mitzvos. What do you mean, he is already Bar Mitzvah? Yes, not everybody at Bar Mitzvah is already Higi'a L'ol Hamitzvos. That is the way it is. It depends on the person.

A person gets married. Of course Onshim that have to do with person Aveiros have nothing to do with marriage so of course he would get a regular Onesh. But when it comes to marriage it takes a long time to know how to deal with married life. Just like a Kotton you can't expect him to know how to do Mitzvos, when someone gets married it takes years to develop the proper sensitivity not to make mistakes. Every married couple makes mistakes and do things that hurt each other. Until 20 years Lo Man'shinan Lei. If you make mistakes it is a learning process. Until 20 years it is a learning process. By 20 years you should know.

Now if anybody listening to me is single and will think what? 20 years it takes used to marriage. The rest of us know, what within 20 years you can used to how to deal with marriage. Amazing! By 20 years you have to know!

But it is Yetochn that there is this Musag that up until a certain time a person is not yet ready, not yet prepared. He is not ready to go. He is Chayuv but HKB"H sort of pardons him. HKB"H says I understand. Not everyone is holding there.

In the Dor Hamidbar those under 20 were swept up in the enthusiasm, in the energy of the crowd and their rebellion against Moshe Rabbeinu. It is hard to hold them responsible. In our generation the younger people run the show. It was never that way. The younger people had to get along with the older people. Under 20 they got swept along. There was no Onesh for someone under 20.

The same thing over 60. Someone who is already elderly he couldn't. It could be that he was a Zakein and people asked him Shailos but when it came to the energy of a crowd that is all in a frenzy about what is going on, the 60 year old doesn't have a Shprach. So it may well be that this is the answer to the riddle of how that can be. So one thought on Mitzvah B'tzuras Aveira and one on the idea of Esrin Shana.

3 - Topic - A Kasha on the Parsha

It says in 13:28 (וְשָׁם אֶחָיִם שְׁשֵׁי וְתַלְמִי, יְלִידֵי הָעֵנָק) and 13:22 (וְגַם-יְלִדֵי הָעֵנָק, רָאִינוּ שָׁם). Rashi brings on 13:22 that the Nefilim were the Anakim. They were the ones that fell in Min Hashamayim. Giants are called Nefilim. Why? Because in the generation of Enosh there were certain Neshamos that Rashi brings at the end of Beraishis 6:4 (עַל שֵׁם שֶׁנִּפְלוּ וְהִפִּילוּ אֶת הָעוֹלָם, וּבִלְשׁוֹן עִבְרִית לְשׁוֹן עֲנָקִים הוּא). That they came down from heaven so to speak. These were the giants that were encountered by the Meraglim.

I have a Kasha. There was a Mabul in between. How can it be that the Meraglim saw the Nefilim as the Nefilim had died already. If you are going to say that the giants didn't die but we all know that Og held on to the Taiva and he didn't die but it seems that everyone else did die. So what is going on? Why were there Nefilim? Isn't that a great Kasha!

I should really leave you with the Kasha so that you should give it thought. However, someone did write a letter to Rav Chaim Kanievsky with this Kasha. Rav Chaim wrote four words K'darko. Ulai, Bnei Og Hayu. Og survived and perhaps they were the descendants of Og. That answers a seemingly difficult Kasha.

And so, we prepare as the world starts hopefully B'eZRas Hashem return to a more normal pace. Those of you who were bigger Masmidim before the lockdown go back to being bigger Masmidim. Those of you who became bigger Masmidim during the lockdown stay where you are.

It is a challenge to go back to a full schedule. Do it. Make it happen. As we prepare for the summer of Taf Shin Pei. It should be a time of Aliya. Those of you who are learning Daf Yomi you should know that the last 12 - 14 Perakim of Shabbos have all of the Issurim D'rabanans of Shabbos. A lot of Halacha L'mayseh. A lot of short Perakim of 4 or 5 Blatt. Rav Elazar D'mila which is a Geshmake Perek about Bris Milah. You are going to have such a wonderful summer. IY"H may it be a summer of Hatzlacha for all of Klal Yisrael!

Rabbi Reisman - Parshas Shelach 5779

1 - Topic - The greater the Kedusha the more the Kochos Hatuma attack

As we prepare for Shabbos Kodesh Parshas Shelach. The Parsha of the Meraglim. The Parsha of many Mitzvos which are mentioned here for the very first time. I would like to begin with a Klaliosdika (a general) thought regarding Mitzvos in general and the Meraglim in particular.

I would like to begin with something that Rav Pam used to say, Margila B'pumai, and I probably mentioned it once in Parshas Emor, that the GRA once visited his mother's Kever together with his brother on the Yahrtzeit and on the way back commented on how happy their mother was that they had come.

The next Yahrtzeit came around and the GRA's brother naturally went back to pick him up. After all, if the mother was so happy, something that only someone like the GRA could recognize, then

it should be repeated. The GRA said no. The GRA said I suffered much from visiting the Bais Hak'vares.

The point that Rav Pam made was that the higher Kedusha that someone is, the more that the Kochos Hatumah attach themselves. We don't suffer from sitting in a Bais Olam because the Kochos Hatumah are not interested in us.

The Heilege GRA, with the Heilege Kedusha that he had, was such that the Kochos Hatumah attached themselves to him and Rav Pam said that that is why a Kohen who has a Yichus of Kedusha doesn't go to a Bais Hak'vares.

That is why the Minhag is that a M'uberes doesn't go because the child that she is carrying is in Kedusha. The Kochos Hatumah attach to a higher level of Kedusha. This Yesod I have seen over the years in many places.

Regarding our Parsha, it is a Davar Pele, how such holy people such as the Meraglim could go into Eretz Yisrael and fall as they did. The answer is just the opposite. It is because they were great people and great people who were going to a Makom Kadosh, so there the Nisyonos are greater. As it says in Koheles 7:14 (גַּם אֶת-זֶה לְעִמְת־זֶה, עֲשֵׂה הַאֵל רִים). The more the Kedusha the more the Nisayon and they didn't make it with the Nisayon.

In the Netziv's Meishiv Davar, Teshuva Mem Daled, he answers with this Yesod a Davar Pele that when Ezra during the time when the Jews returned to build the second Bais Hamikdash, very few Jews returned comparatively. There were 40,000 - 50,000 Jews that returned and that was it. He says that the Yidden were afraid to go back. They knew Kedushas Eretz Yisrael was such that brings with it Nisyonos of Avodah Zora. They were fearful to go to a place with elevated Kedusha because comes with it an elevated level of Nisayon.

I saw also another Pele which is answered with this. How is it that Dinah was kidnapped for Znus, such a Heilige woman and she was kidnapped for Znus. It happened to Sara and it happened to Rivka. How is it that in four generations that three of them should be kidnapped for Znus? A Davar Pele! When do such things happen?

The answer is the same idea. The greater the Kedusha the more the Kochos Hatuma attack. That is why it happened to them as well.

I saw answered with this also a different idea. The Kohen on Yom Kippur, they kept him up all night and prayed that he shouldn't come to Tumas Keri, personal Tumah. It is a Pele! How many people come to this type of Tumah on Yom Kippur? That a Kohen Gadol, a Heiligie Yid should come Lidai Tumah?

Farkert, because it is the holiest night of the year, at the holiest place and with the holiest person, the Kochos Hatumah attack. This is a Yesod that the greater the Kedusha the more the test. I believe that it is the Ohr HaChaim Hakadosh in Parshas Chukas who says that is why Tumas Meis at least according to some only applies to a Guf Hayehudi and not to a Guf Ha'akum. This is because the higher the Kedusha the higher the Shaychus that a Davar Tamei has.

This is an important Yesod. It is a Yesod to recognize. With this in mind on the last day of the Zman, during the summer in Bein Haz'manim, some young men who are very Matzliach in their learning all year, they really learn with Hasmada and Havana, find it very hard to make it to the Bais Medrash.

I am in camp and I see that there are some who come plenty and there are some who you don't see in the Bais Medrash, maybe the first day and that is it. It is a Pele! I realized the Kochos Hatuma attack. When there is an opening, they attack. Farkert, somebody who Takeh has a Geshmak in learning, has the Madreiga in learning have to be careful.

If you go to Eretz Yisrael you have to be careful as it is a Makom Kadosh. Somebody who is devoted to learning has to be careful. The Yeitzer Hora Shtells every time it has the opportunity. A very important Yesod.

There is a similar idea mentioned in Rav Schwab's Sefer about the Nisyonos of the Dor Habidbar, how those Nisyonos also came because they were on a higher level of Kedusha.

2 - Topic - A continuation of the topic from last week's thought from Rav Moshe regarding doing a Mitzvah when you can't do the full Mitzvah

Let us move on to another topic which is something that I mentioned last week and there was some feedback. I mentioned in the name of Rav Moshe that since with Hashkafa a person should have a connection to Mitzvos, so if someone for some reason can't eat a Kezayais of Maror which was the example should at least have a Mashe'hu to show his connection even though you are not Mekayeim any Mitzvah at all.

The question was from two directions. Is there really an Inyan to do it? From the other direction, maybe a person is Dafka supposed to do it. Maybe a person who can't do a whole Mitzvah should do half a Mitzvah? This was the discussion that came up during the week.

I want to tell you that in the Birkei Yosef in Siman Taf Pei Beis. The Birkei Yosef is the Chida's Sefer on Shulchan Aruch, he talks about someone who can only eat or only has a Chatzi Shiur of Matza. He brings from the Shvus Yaakov in Teshuva Cheilek Beis, Siman Yud Ches who says that if you only have less than a Kezayis of Matza there is no Mitzvah to eat it. It could be the Hashkafa idea that Rav Moshe mentions may be Emes but Rav Moshe holds like the Shvus Yaakov did before him that there is no Mitzva B'etzem at all.

On this, the Birkei Yosef says that there is a K'tzas Mitzvah. Just like we find that you are not allowed to eat Nevailah that Chatzi Shiur Assur Min Hatorah. That if you eat half a Shiur of Nevailah it is an Aveira as well. So just like Chatzi Shiur is an Issur D'oraissa, by a Mitzvah too there is an Inyan of a Chatzi Shiur being an Inyan of a Mitzvah.

The Kli Chemdah in Parshas Pekudai Os Daled discusses this and sublets. Anybody who remembers the Lomdus of the Sugya of Chatzi Shiur Assur Min Hatorah will realize that it has to do with that Lomdus. Why is a Chatzi Shiur Assur? The Gemara says Chazi L'itz'tarufai. That

means that if you are only going to eat half a Kezayis of Nevaila you are also Over an Aveira. Chazi L'itz'tarufai, it can become an entire Zayis.

There are those who learn that it is a Sibah and those who learn that it is a Siman. Meaning, some say since it can turn into a whole Kezayis so then if you eat a whole Kezayis of Nevaila then every part of that Kezayis is part of the Issur D'oraissa including the first part, so it must be that the first part is an Aveira.

Others say that it is just a Siman. The Torah says don't eat Nevaila, it means don't eat a bit of Nevaila. Chazi L'itz'tarufai. Lechora, it would be a Nafka Mina by a Mitzvah. If you say the first way that Chazi L'itz'tarufai is the Sibah, the reason, so here also if a person eats an entire Kezayis, so every bit of the Kezayis is a Mitzvah, so Mimeila it is true that every part is a Mitzvah so then Chatzi Zayis should be a Chiyuv as well.

On the other hand, if it just a Siman L'davar, that the Torah doesn't want a person eating Nevaila, so that is by an Issur, but by a Kiyum Mitzvah there is no such Siman of Chazi L'itz'tarufai, and Mimeila, the entire Cheshbon, the entire calculation would actually not be accurate and it would somehow fall apart. And so, a Lomdishe Shtickel and a Machshava Shtickel, and these are ideas that come to mind as we prepare for Parshas Shelach.

3 - Topic - The summer months - Make it a time of Aliyah

Of greater importance, the upcoming summer. The summer months. It should be a time of Aliyah. Such a time of Nisayon. Such a time of difficulty. Such a Bitul Zman. People do homework with the children during the year, at least they are doing homework, they are learning Chumash. You need to have a second grader do the Parshas Hashevua with you and when the second grader doesn't do it then you don't learn the Parshas Hashevua? A Davar Pele! How can it be that there are such people, there are such adults? Does it make any sense?

As the summer comes, setting goals and doing the things that you have to do and things that you know you are supposed to do, there is no reason in the world there should be any less learning in the summer. Aderaba, let it be a time of Aliyah. Undertake, Chap a Perek. Grab a Perek of Shas to learn properly, to learn B'iyun. You will enjoy. Let it be a summer of Aliyah for all of us and all of Klal Yisrael. A Gutten Shabbos!

Rabbi Reisman - Parshas Shelach 5778

1 - Topic - A Beautiful Diyuk in the way Eshkol is spelled in our Parsha from Rav Chaim Kanievsky who was Mechavein to what it says in the the Sefer Hak'sav V'hakabalah.

As we prepare for Shabbos Parshas Shelach, a difficult Parsha. A Parsha of the Meraglim, also the Parsha that contains numerous Mitzvos. And so, let us begin with some thoughts on Parshas Shelach. I have mentioned to you in previous weeks including last week that Rav Chaim Kanievsky Shlita in his Taima Dikra very often Darshuns the Chaseiros and Yeseiros. The places where the

Cholem sound alternates between being spelled with a Vav or without a Vav and again he does it in this week's Parsha (on page 170 on 13:23 & 13:24).

In this week's Parsha we have the words Nachal Eshkol which appears the first time Choseir as is found in 13:23 (וַיָּבֵאוּ עֵד-נַחַל אֶשְׁכּוֹל) and subsequently it is spelled Malei as is found in 13:24 (לְמַקּוֹם נַחַל אֶשְׁכּוֹל). This needs an explanation.

It is interesting that in Devarim 1:24 (וַיָּבֵאוּ עֵד-נַחַל אֶשְׁכּוֹל) that it is spelled Choseir as well whereas in Parshas Mattos 32:9 (וַיַּעֲלוּ עֵד-נַחַל אֶשְׁכּוֹל) it is spelled Malei. Here we have various spellings not only for the word (אֶשְׁכּוֹל) but for the place (נַחַל אֶשְׁכּוֹל) where it is sometimes Malei and sometimes Choseir and comes Rav Chaim Kanievsky Darko Bakodesh with Pshat.

(נַחַל אֶשְׁכּוֹל) was originally named (נַחַל אֶשְׁכּוֹל) after a friend of Avraham Avinu (אֶשְׁכּוֹל) in Parshas Lech Lecha 14:13 his name was spelled not Malei (without the Vav) (אֶשְׁכּוֹל) and therefore, (נַחַל אֶשְׁכּוֹל) is the portion of (אֶשְׁכּוֹל) of the man named (אֶשְׁכּוֹל).

Later, the Shevatim took 13:23 (וְאֶשְׁכּוֹל עֲנָבִים) a cluster of grapes. (וְאֶשְׁכּוֹל עֲנָבִים) when the word (אֶשְׁכּוֹל) is used in relationship to grapes it is always spelled Malei (אֶשְׁכּוֹל). The Posuk says that initially it was called (נַחַל אֶשְׁכּוֹל) which is named after the friend of Avraham Avinu and subsequently in 13:24 (לְמַקּוֹם הַהוּא, קָרָא נַחַל אֶשְׁכּוֹל, עַל אֲדוֹת הָאֶשְׁכּוֹל, אֶשְׁכּוֹל-כַּרְתּוֹ) the name (אֶשְׁכּוֹל) stuck because it was meant to refer to the cluster of grapes.

Zagt Rav Chaim Kanievsky it is beautiful. Before the Meraglim take the grapes it is called (נַחַל אֶשְׁכּוֹל) Choseir and that is what we find the first time in the Parsha (וַיָּבֵאוּ עֵד-נַחַל אֶשְׁכּוֹל). They arrived and it is still the old (נַחַל אֶשְׁכּוֹל).

The same thing at the beginning of Devarim in 1:24 (וַיָּבֵאוּ עֵד-נַחַל אֶשְׁכּוֹל) when they arrived it is called (נַחַל אֶשְׁכּוֹל) which is Choseir. Subsequently they take (אֶשְׁכּוֹל עֲנָבִים) spelled Malei and from then on (וַיַּעֲלוּ עֵד-) is called (נַחַל אֶשְׁכּוֹל) Malei. The same thing in Mattos (וַיַּעֲלוּ עֵד-) (נַחַל אֶשְׁכּוֹל) is called (לְמַקּוֹם הַהוּא, קָרָא נַחַל אֶשְׁכּוֹל). Once they took the cluster of grapes then subsequently Eshkol is spelled Malei. Again the lesson being that although you don't always catch it quickly in the Torah it is B'diyuk that sometimes it is Choseir and sometimes it is Malei.

I just took a look at the Sefer Hak'sav V'hakabalah and I see that Rav Chaim Kanievsky was Mechavein to what it says there. This entire Vort is found in Rav Chaim Kanievsky in Taima Dikra and in the Sefer Hak'sav V'hakabalah (Bamidbar 13:23 on page 232) both in this week's Parsha.

2 - Topic - A Vort from R' Yaakov on the use of the word Anashim for the Meraglim.

Let us move on to a second explanation of a word but this time there is a Mussar in it as well. We find that the Meraglim are called as is found in 13:3 (כָּל־אֲנָשִׁים שֶׁבְּמִקְרָא לְשׁוֹן). Rashi says (וְאוֹתָהּ שֶׁעָשָׂה כִּשְׂרִים הָיוּ) that when it says (כָּל־אֲנָשִׁים) it is a Lashon Chashivus that (וְאוֹתָהּ שֶׁעָשָׂה כִּשְׂרִים הָיוּ) at that time they were Keshairim. The Sifsei Chachamim is bothered that Anashim does not really always denote Chashivus and he wants to know where Rashi got this notion that it is this way. What is bothering him it seems is that later in the Parsha when the Meraglim return they are still called

(אָנָשִׁים). 13:31 (לְעֵלוֹת אֶל-הָעָם) (וְהָאָנָשִׁים אֲשֶׁר-עָלוּ עִמּוֹ, אָמְרוּ, לֹא נוֹכַל, לְעֵלוֹת אֶל-הָעָם). We find later in Posuk Lamed Aleph that they are called Anashim and there they are certainly not Chashuvim, they are certainly not doing anything that is good and wonderful. This Kasha bothers the Sifsei Chachamim.

I would like to suggest an answer based on Rav Yaakov Kaminetzky in the first Vort on Sefer Devarim (in his Sefer Emes L'yaakov on page 467) on the word (אָנָשִׁים). (אָנָשִׁים) is plural not for Enosh. Many people think that Enosh is a human so that (אָנָשִׁים) is plural for Enosh. It is not so. Anashim is actually plural for Ish as Rav Yaakov there explains. That the plural of Ish is not Ishim but Anashim. Why is this so?

Zagt Rav Yaakov, in most languages the plural for person is not persons but a new word people. So that the plural of Ish is not Ishim but Anashim, a different word. Why so? Because human beings have a certain power as an individual and a greater power as a group. A group of people is not a number of people. One egg is a Bai'a and a dozen eggs are Baitzim, they are 12 one eggs.

Human beings have a potential to become so much greater when they band together as a group. That is why in most languages the plural for an individual person is not persons as it is in English, but people a totally new word. Ish becomes Anashim a totally new word. The Koach of Anashim is the grouping together of people. The fact that people have a certain extra Koach when they come together.

Anashim is a Lashon Chashivus. The Chashivus of the Meraglim was their Koach to be a group, to be a Chaburah, to work together. Unfortunately, they didn't use it for the right thing and subsequently they were still Anashim, a Chaburah coming together. But that Chaburah was not a Chaburah for good things. But it is Anashim. They had more power than they would have had as individuals, the grouping together of the people.

This would fit well with an explanation of Moshe Rabbeinu's need to give a Berachah to Yehoshua which it says in Targum Yehonasan that it was (מתוך ענותנותו). Rav Chaim Kanievsky in Taima Dikra (on page 169 on 13:16) explains, unlike Kaleiv who was a fierce individual, Yehoshua was a person who was prone to be working with a group because of Anivus and not fight with the group. That is why he needed a special Shemira. The Koach of the Meraglim was the Koach of the group and that energy as a group which could be positive is something which Yehoshua might fall prey to and needed a special Beracha.

3 - Topic - A thought on the Yeitzer Hora of Hisnagdus.

This thought takes us past the punishment of the Meraglim to the Mapilim as is found in 14:44 (וַיַּעֲפְלוּ, לְעֵלוֹת אֶל-רֶאֶשׁ הַהָר) (וְהָיָא, לֹא תִצְלַח) that it is not going to be successful, (וַיַּעֲפְלוּ, לְעֵלוֹת אֶל-רֶאֶשׁ הַהָר). It is a big Chiddush that the same people who were afraid to go suddenly decided that they would go even without Moshe Rabbeinu's blessing. I had once seen I believe in the name of the Yid Hakadosh (of Peshischa 1766 - 1813), that he said the following insight. He said there is a special Yeitzer Hora of Hisnagdus, there is a Yeitzer Hora of what I would call "Efsheer Farkert." Of a person being told one way is good and he thinks maybe the other way is good. Efsheer Farkert.

The most famous place where this appears is in Tosafos and the Ran who explain Gadol Hamitzuveh V'oseh Mi'mishe'aino Mitzuveh V'oseh. That someone who is commanded, he is a Mitzuveh V'oseh has a Yeitzer Hora to not listen once he is commanded and Mimeila that Hisnagdus, that desire to not listen is a Yeitzer Hora, it is a challenge. So Gadol Hamitzuve, one who overcomes that desire of a person to be Misnageid, to go against what he is told.

The Brichas Hama'ayan on Megillas Rus explains Ain Tzav Ela Lashon Ziruz. We find that the word Tzav, command, is a Lashon of Zerizus, be Mezareiz them. Why is command a Lashon Zerizus? He says the same thing. He says when you are commanded to do something there is a natural Hisnagdus, nobody likes to be told what to do and since nobody likes to be told what to do there is a Hisnagdus. It is human nature.

With this, it is answered the Kasha of the Rishonim in Shabbos 88a (18 lines from the top) (**שכפה**) (**הקב"ה עליהם את ההר כגיגית**) that Hashem forced Klal Yisrael at Har Sinai and the Kasha is that they already said Naaseh V'nishma, they said it perfectly willingly. Why did He force them?

The answer is when they were given the option of going one way or the other they answered willingly Naaseh V'nishma. At Har Sinai they were commanded. Once they were commanded there is a Yeitzer Hora of Hisnagdus and then (**שכפה הקב"ה עליהם את ההר כגיגית**).

It is an important lesson in human nature. (וַיִּעֲפְלוּ, לְעֵלוֹת אֶל-רֹאשׁ הָהָר) how could they do it? When they were commanded to go they were thinking maybe it is not so smart, Efsher Farkert. But once they were told don't go, the Yeitzer Hora went the other way. It is an important lesson. Very often I find that when you are during a Seuda you have time, you glance into a Sefer, into a book, you Schmooze with somebody and you are in no rush. The minute you have to Bentch you are in a rush. You are thinking where do you have to go. It is this Yeitzer Hora, the Yeitzer Hora of Hisnagdus to a command. It makes no sense but you have to realize that it makes no sense.

The same thing in a relationship between a husband and a wife. Very often men complain that the wife asks their advice and then she does the opposite. Why is it this way? Why is she asking for advice in the first place? I assume that women complain the same thing regarding men asking them for advice and then not listening to them (if men ever ask for advice).

Be that as it may, if a person is not sure what to do and there are two possibilities and they are strong possibilities and a person may be in a situation where he just cannot make up his mind. Someone tells him do it this way. It is human nature to have a Hisnagdus to being told as nobody likes to be told what to do and therefore, as soon as you are told one way it is human nature to think Efsher Farkert. Don't be insulted. It is human nature.

At any rate, these are my thoughts for the Parsha of the week, Parshas Shelach. All three on the topic of the Meraglim, the story of the Meraglim, the Maiseh Hamiraglim. Something to learn from. If you make a mistake sometimes you have to suffer from it for so long. Klal Yisrael is still struggling. Be that as it may, I want to wish everybody a wonderful Shabbos, the best Shabbos ever. A Shabbos of Oneg in the Limud Toras Hakedosha. We are getting to the longest days of the year, which means the longest Shabbos afternoons of the year. Time to run to the Bais Medrash.

Don't go home between Mincha and Maariv. Daven an early Mincha and stay there. IY"H you will have a Geshmake Seder Halimud. A Gutten Shabbos to one and all!

Rabbi Reisman - Parshas Shelach 5777

1 - Topic - How to Achieve Being a Ben Aliya

Parshas Shelach has of course numerous lessons, mostly related to the Aveira of the Meraglim and the Lashon Hora etc. Rav Moshe in Darash Moshe (in the first volume of the Beis Chalakim, page # 119 top of the left column) has a lesson not from the Aveira of the Meraglim but from the Aliya, the Gadlus of Yehoshua and Caleiv.

Rav Moshe is Kovei'a a Yesod. He writes it as an important lesson in life. He says every time that a person feels a sense of Aliya, a desire to move up, to improve, that Aliya has to be accompanied by a person accepting upon himself Hidurai Mitzvah, doing things in a better way. A person has to accept upon himself to be Mehadeir, to do Lifnei Mishuras Hadin, an Aliya in his behavior. A sense of Aliya, a sense of inspiration, an opportunity that when a person does do something that is better, only lasts if it is concretized, if it is attached, if it is connected to something that is very real.

Rav Moshe brings a source for this in the Gemara in Maseches Bava Metzia 83a (right before the end of the 6th Perek). The Gemara there relates about not only one Amora but more than one, that he was told to do a certain act of Lifnei Mishuras Hadin and he was told so in Beis Din. He asked (דינא הכי) is that the Halacha. He was answered yes it is the Halacha. (למען תלך בדרך טובים) a Posuk in Mishlei 2:20 is brought. The point of the Gemara is yes that for you it is Din, the Din is that you have to do things Lifnei Mishuras Hadin. When a person is Nis'ale, has Aliya, he has to know that it will remain, it will stick if it is attached to something else.

An example Rav Moshe brings from the Parsha is the Parsha of the Nesachim. After the incident of the Meraglim, the Torah tells us that anybody who brings a Korban has to bring along with it the Nesachim, the wine that is poured on the Mizbai'ach. Now this is a voluntary Korban, he got up and said I accept upon myself to bring such and such an animal. He didn't accept upon himself anything more. The Torah obligates him to bring more. What is the logic to that? If you want to give a donation, give, they tax your donation?

The answer is says Rav Moshe on the contrary, you have the Hergish, the feeling to bring a voluntary Korban, to spend your money to become closer to HKB"H in the Bais Hamikdash, that Aliyah itself begets an obligation on your part to do more. To have something additional that you do.

Zagt Rav Moshe that is why we find that Yehoshua and Kaleiv were given jobs after their Aliya in the incident of the Meraglim, Yehoshua was given the job of Chalukas Ha'aretz and Kaleiv was given a job of being a Nasi. Once you do something of significance that inspires you, it has to move into a new area.

This brings to mind the behavior of my father Zichrono Livracha. I was his oldest child, the morning after my Chasuna my father picked me up. He was my Shomer to go and Daven with Minyan. When we went to Daven I saw that he was putting on Rabbeinu Tam Tefillin. I had never seen him put on Rabbeinu Tam Tefillin before and I asked him since when do you put on Rabbeinu Tam's Tefillin? He said since today. It can't be that I have the Zechus to bring a child to a Chuppah and I don't put it into anything? The Hergish, the feeling of Hashem's love has to be put into reality. I have to give Hashem something back. From then on he put on Rabbeinu Tam's Tefillin. I mean this as an example. A person has a Zechus, he has to concretize it, he has to turn it into something, into something that is real, something that remains.

I see people in Yeshiva who have Hatzlacha in their learning. There are two types. There are those who let it change their behavior, they become careful in Cholov Yisrael, they become careful in the way they dress for Davening with Minyan. They become careful in the Hanhagos that they have. Later when they go to work the Aliya is concretized. The Aliya of the learning years remains with them. They are Bnei Aliya, people who are more Mehadeir in their behavior than the people around them.

There are others who have great Hatzlacha in their years of learning but they never concretize it, they never attach it to any type of behavior. When they go to work and they don't have that time to learn, nothing seems to remain Rachmana Litz'lon, it all disappears on them. It is downhill after that. A person who has inspiration, has to take upon himself something meaningful so that the Aliya will remain. This is Rav Moshe's lesson.

2 - Topic - Machlokes

A second lesson, again not from the Meraglim but from Dassan V'aviram. Dassan V'aviram? This is a lesson from Rav Druk in Darash Mordechai (on page # 155) (This was brought in Parshas Korach 5774). Rav Druk points out that there are Machlokesin in Klal Yisrael it happens many times that there are Machlokesin in Klal Yisrael Rachmana Litzlon, it is something that is very destructive. Dassan V'aviram specifically were people that were involved in many Machlokesim. When you get involved in a Machlokes whether it is the Machlokes of Korach or the Machlokes of Parshas Shelach, when you get involved in a Machlokes, you have to be able to turn around and back off. It is the people that stick with the Machlokes, that feed the Machlokes they are the ones that are destructive.

I had mentioned in a previous year, I believe Atem Malinim Alai, the Lashon of Machlokes is Malinim. Malinim means to stay overnight. Sometimes you get angry at someone and you are disturbed, you are human. But the next morning you have to wake up refreshed, new, without your anger, without a Machlokes. Malinim is the Lashon of keeping a Machlokes going overnight. Wow!

Zagt Rav Druk, it once happened that a man in Yerushalayim was saving up money. In those days there were no banks so you saved up money in the form of a Napoleon. A gold Napoleon was a gold coin was worth about a year's living expenses, say somewhere between 20 - 50 thousand dollars or the equivalent in that generation. He had this gold Napoleon. He had a 5 or 6 year old child who knew about the coin and wanted very much to be able to buy candy in the grocery. One

day when his parents were out he swiped the coin. He climbed up took the coin and went out to buy candy in the grocery. When his father came home the coin was missing and he was beside himself. He asked about it and someone said that he saw his son go into the grocery with a coin. He called in his son and asked him if he had climbed up to get the coin and the child admitted that he did. The father ran to the grocery and he said return my gold Napoleon. My son bought lollipops that are worth a few cents. You took a gold Napoleon for it? The grocer said, a gold Napoleon, he gave me a copper coin. The father said you are lying, he gave you a gold Napoleon. They went to Bais Din. At Bais Din the grocer was told that he is a Modeh B'miktzas and that he has to swear. I am not sure what the technical details of Modeh B'miktzas were but he seemed to have admitted that he owed some change but not from a gold Napoleon. He had to swear and since he had no money he had no choice so he swore. Rumors swirled around. It was Nekarim Divrei Emes. Everyone could see on this Tzibruchena man, this broken man that he had truly lost a fortune. The grocer suffered a terrible decline. Nobody would shop in his grocery and eventually he closed it up and became a man who lived in terrible poverty.

V'hahi Hayom, a number of months later a gentleman knocks on the door of this man who originally owned the golden Napoleon and he says that he has a confession to make. A few months ago I was desperate. I didn't have money to feed my family and they were starving. I saw your son walking with a golden Napoleon and first I thought to myself I should rescue that Napoleon, he is going to lose it and I should return it to its owner. I took the Napoleon from him and traded it for a copper coin, he didn't realize the difference. I intended to return it. Then I thought, you know, my family is starving let me buy them food and I will make some money and return it tomorrow. Months have passed and finally I put together the money to return it to you. The man was dumbfounded. He realized that the grocer was an honest man and he had been put to shame for no reason.

Said Rav Druk, and those of you who heard him can see him saying with fire, in heaven who gets Gehinnom? The owner of the golden Napoleon he did nothing wrong, he argued in Bais Din what he thought was true. Who gets Gehinnom? The grocer, he was perfectly honest and he was a victim. Who gets Gehinnom? The man who took the golden Napoleon he did Shelo K'din, but Gehinnom, he borrowed it because his family was starving and eventually paid it back and did Teshuvah. Who gets Gehinnom? All the people in town that made a tumult over Riv Shelo Lahem, a fight that is none of their business. The people who came and in some self-righteous flow defended who they thought to be the victim, they are those who go to Gehinnom. People who get involved in a Machlokes that they have no business being involved in. Or involved in a community, sometimes in a Yeshiva, sometimes in a Shul, sometimes on the street in business. It happens that people have disputes, that people have disagreements. Go to the other side of the Shul, don't get involved. Go to the other side of the Yeshiva. Don't be involved, when there is a Machlokes stay out of it, stay away from it. It is a Riv Shelo Lachem. What a lesson. An everyday lesson for many of us.

Rav Pam was once unwittingly drawn into a Machloken, a Machlokes in Klal Yisrael. Rav Pam told me the following. He said that a group from Lakewood came to Rav Pam's home and they asked him regarding this Machlokes. It was two Gedolei Yisrael. They asked Rav Pam what his opinion is. Rav Pam said that I told them Ich Zug Mir Zult Nisht Reden Vaigen Dem. I say that no one should talk about it. To this they responded ok I understand. But the dispute is over something of substance. Who is right in the underlying dispute? Rav Pam answered, if I say Mir Zult Nisht

Reden Vaigen Dem I too will not talk about it. What a beautiful beautiful lesson. Zult Nisht Reden Vaigen Dem. And so, two beautiful Nekudas Hachaim, one from Rav Moshe and one from Rav Druk and from Rav Pam.

3 - Topic - A Milsa D'b'dichusa or two

Let me end with a Milsa D'b'dichusa. The Velt says the following. In this week's Parsha, the Parsha of Challah follows the Parsha of the Meraglim. The question is often asked why is Challah connected to the Meraglim, what does one thing have to do with the other? It is said as a question. Keitzad Meraglim Lifnei HaChallah, why are the Meraglim right before the Challah? A Milsa D'b'dichusa.

Let me add one. In the Kaf Hachaim 11:17 he brings that the Mitzvah of Tzitzis in this week's Parsha is a Segula for someone who has problems with his teeth. A person has 32 teeth there are 32 Tzitzis, Tzitzis are a Segula for healing a toothache or tooth problems. L'hisateif Batzitzis is Roshei Teivos Lamed Bais which is 32. Azoi Shteit in Kaf Hachaim. The Melitzah that is said for that is She'nayim Ochzim BaTallis, a person's teeth could depend on his Tallis, could depend on his Tzitzis. What an interesting Melitzah.

The Igros Moshe in Orach Chaim Cheilek Daled Siman Daled writes that although the Mitzvah of Tzitzis is a Reshus as you don't have to wear Daled Kanfos, you don't have to wear Tzitzis, in hot weather some people feel ok it is a very hot day I won't wear Daled Kanfos and I won't wear Tzitzis. You should know Zagt Rav Moshe, that although the D'oraissa Mitzvah of Tzitzis is only if you have to be wearing Daled Kanfos, but the fact that Klal Yisrael accepted upon themselves from the time of the Gemara to deliberately wear Daled Kanfos so that you are Chayuv in Tzitzis, is no less a Minhag Yisrael then any other Minhag or Hanhaga Tovah that Yidden have. Whether it is wearing a Yarmulke, Yom Tov Sheini other Minhagim Tovim which have the force of a Minhag that is Kavua by Klal Yisrael. The fact that Tzitzis are also a Kiyum D'oraissa doesn't make it any less.

Zagt therefore, Rav Moshe, Bizman Hazeh, wearing Daled Kanfos and being Zahir in them is an obligation. Mitzvas Tzitzis, what a beautiful Mitzvah, you have it with you constantly. How many such Mitzvos are there? And with this, I wish everybody an absolutely wonderful and meaningful Shabbos. Be well. Kol Tuv!

The following shiur was given by Rabbi Reisman's son, Eli, as the Rabbi was called to a levaya at the last minute.

Parshas Shelach 5775

Parshas Shelach is of course the Parsha that is primarily the story of the Meraglim and naturally this is a week and a Parsha in which a person needs to have an understanding not only about the Cheit Hamiraglim but the tremendous Ahavas Eretz Yisrael with which a person is obligated to treat Eretz Yisrael.

1. I would like to start with a Yesod in this week's Parsha that comes from a number of sources. The Maharal, the Ohr Hachaim Hakadosh, the Chasam Sofer, and the Chidushei Harim. One set of thoughts that comes from all of these great Mekoros. The Maharal is in Parshas Devorim 1:22. The Maharal asks a Stira between two Rashis which is a contradiction between a Rashi in our Parsha with a Rashi in Devarim. Rashi in Devarim says that the Meraglim who are described in the Posuk there in Bamidbar 13:3 as (כָּלֵם אֲנָשִׁים, רָאשֵׁי בְנֵי-יִשְׂרָאֵל הָמָּה). They are described there as (אֲנָשִׁים). Rashi says that (כל אנשים שבמקרא לשון חשיבות, ואותה שעה כשרים היו). Rashi says they were Chashuv, they were Keshairim, they were good people at the time that they left. This seems to contradict a Rashi in this week's Parsha where Rashi says in 13:26 on the words (וַיֵּלְכוּ וַיִּבְאוּ) that (מהו וילכו, להקיש הליכתו לביאתו, מה ביאתו בעצה רעה, אף הליכתו בעצה רעה). Rashi in our Parsha says that from the moment they left they were intent on doing something improper. Therefore, that seems to be a contradiction between that Parsha and this Parsha.

To answer this, the Maharal establishes a Yesod. He says that the Meraglim themselves were Keshairim, they were good people when they left. However, they took on a job as a Shaliach as an agent for Klal Yisrael, for the people who sent them. The people who sent them did not have good intentions. The people who sent them did not have the full faith that they could inherit Eretz Yisrael, and they really sent Meraglim to Eretz Yisrael doubting that they could successfully capture the land of Eretz Yisrael. Says the Maharal, a person who becomes a Shaliach, an agent for others is influenced by the agency which he has. He is influenced by the person who is sending him. The Gemara has an expression Shelucho Shel Adam Kemoso, a person's messenger is like the person himself. Now that is a Halachik term. But according to the Maharal and the Ohr Hachaim Hakadosh in this week's Parsha this is the same thing. Shelucho Shel Adam Kemoso means more than that. It is also a spiritual connection. It is a connection in the sense that if someone sends me and I agree to be his agent, his intentions, his desires influence me. And so, this is the Maharal in Parshas Devarim and the Ohr Hachaim Hakadosh in this week's Parsha says the same thing to answer the exact same contradiction.

The Chasam Sofer at the beginning of this week's Parsha adds, many times someone who is sent by someone else can lose because of the intention of the one who sent him. It has an influence. The Chasam Sofer says this happens to people in our day who are agents for others, good people, but because they agree to be an agent for a person who is not a good person they are influenced by it.

Perhaps a source in the Gemara for this would be the Mishnah in Maseches Berachos 34b where it says (המתפלל וטעה סימן רע לו). If you are Davening and make a mistake in the Davening in your request that is not a good sign. (ואם שליח צבור הוא סימן רע לשולחיו מפני ששולחו של אדם כמותו). But if you are Davening for the Amud it is a Siman Ra for those who sent them as well. The Chasam Sofer goes on. He says we find occasionally in Chumash that a Shaliach is called a Malach. The word angel is occasionally used for a Shaliach. When and why is that so? When a person is a Shaliach for the Ribbono Shel Olam and a person goes as Hashem's Shaliach for something, then the word Malach is appropriate because after all, if we are going to say that there is an influence on the sender, on a person who is sent even by a human beings certainly it should be so if you are sent by the Ribbono Shel Olam.

We find for example in Parshas Chukas in 20:16 when Moshe Rabbeinu sends a message to Edom he says (וַיִּשְׁמַע קִלְבוֹ) when we were in Mitzrayim we screamed to HKB"H and he

listened to us and he sent us a Malach (וישלח מלאך, ויצאנו ממצרים). He sent an angel who took us out. Rashi says that Malach (זה משה). Why is Moshe called an angel? Because he was the Shaliach of HKB"H. So says the Chasam Sofer.

The next step and perhaps the most important step is the Chidushei Harim. The Chidushei Harim adds what should the Meraglim have done? They were sent by Klal Yisrael, Klal Yisrael affected them but yet we blame the Miraglim for all time. To that the Chidushei Harim responds, when they went they should not have seen themselves as agents of Klal Yisrael. They should have seen themselves as Sheluchim from Moshe Rabbeinu, they should have seen themselves as Sheluchim of HKB"H, they should have seen themselves as going because the Ribbono Shel Olam was sending them. When the Ribbono Shel Olam is sending them then the influence of the Ribbono Shel Olam is what guides you. Since they saw themselves as agents of the people they had a negative influence from the influence of the people.

A beautiful chain of Divrei Torah that follow one from the other. The Maharal giving us the Yesod that there is an influence from the sender on the agent. The Ohr Hachaim adding that that is the deeper meaning of Shelucho Shel Adam Kemoso (a person's agent is like he himself). The Chasam Sofer adding the idea that if you are sent by the Ribbono Shel Olam you take on the name Malach, it is a very positive influence, and the Chidushei Harim saying that that is what was lacking in the Meraglim.

The Sfas Emes in Shenos Taf Reish Lamed Aleph quotes his grandfather the Chidushei Harim and he adds that in our daily lives when we do things, we do things because they make sense to us. We do things because we see that things need to be done and we set out to do it. If we were to see ourselves as Sheluchai HKB"H, if we were to see ourselves as people sent by the Ribbono Shel Olam to do the things we have to do, then we would be positively influenced by the Ribbono Shel Olam being the one that sends us. Being the one in whose charge we are doing the things that we have to do. And so, when you are an agent of the Ribbono Shel Olam you do things differently. If we understand things this way we might have a new perspective on Gadol Hamitzuve V'oseh M'sheino M'tzuva V'oseh. Greater is a person who is commanded and does then one who is not commanded and does. If you are commanded by the Ribbono Shel Olam and you do as an agent of HKB"H it is a whole different idea.

In the past I have wondered, Poskim and Baalei Machshava talk about Kavanos for the one who blows Shofar on Rosh Hashono. There are Kavanaos (unnamed deep or meaningful thoughts that a person should have). Perhaps that is built on this idea. The person blowing the Shofar is a Shaliach Tzibbur, he is sent by the people. However, if he were to see himself as sent by the Ribbono Shel Olam, whatever precisely the Kavanos may be is not the point. The point is Shlucho Shel Mi Hu? Who sent you? If the Ribbono Shel Olam sent you then it is a different story. When a person blows Shofar on Rosh Hashono there is a tremendous fear. While the people sent you, there certainly is a fear as you want to do the job well. If HKB"H sent you, then what the people are thinking is not the point, it is doing Hashem's job that is the point. And so, from the Meraglim we learn a tremendous insight into being an agent for someone and Shelucho Shel Adam.

It is said that at the last Kenisia Gedolah in Europe before the war, perhaps it was during the outbreak of the war, the Chofetz Chaim was not able to come. Instead he sent the Lubliner Rav to be his Shaliach to speak. He was a young man at the time. When he got there the Lubliner Rav

said I don't want to speak first I would rather speak a little later. Let me be the Shelucho Shel Adam Kemoso of the Chofetz Chaim for just a little longer. He saw himself as Shelucho Shel Adam Kemoso of the Chofetz Chaim. Everything he did was with that perspective. It is a different life.

2. And so, we have talked about this concept of Shelichus and now let us talk about Eretz Yisrael. Over the years I have come to notice that the Chasam Sofer is most unique in his tremendous Ahavas Eretz Yisrael in a number of his Teshuvos, of his Derashos, of his Piskei Halacha. The Chasam Sofer in Yore Dai'a in 233 or 234 who champions sending Tzedakah to Eretz Yisrael and says that Aniyai Eretz Yisrael are like Aniyai Ircha and even Aniyai Yerushalayim have a precedence to Aniyai Eretz Yisrael.

The Chasam Sofer writes in Parshas Vaeschanan in Dibbur Hamaschil V'shamata that mentioning the word Eretz Yisrael or the words Eretz Yisrael as you speak is Mor'e Kedusha B'laiv Ha'omer, it creates Kedusha in the heart of the person that talks about Eretz Yisrael. Just as we find by Avodah Zora the other way in Shemos 23:13 (לֹא יִשָּׁמַע עַל-פִּיָּךְ). A person should not say the name of an Avodah Zora as it is a negative influence. The same thing is the reverse regarding mentioning Eretz Yisrael.

The Chasam Sofer writes it is an amazing Segulah for bringing Kedusha into a person's life. Says the Chasam Sofer that is why you will notice that Moshe Rabbeinu when he speaks about the Mitzvos and particularly in Sefer Devarim constantly talks about (כִּי תְבוֹאוּ אֶל-הָאָרֶץ) keeps on mentioning arriving in Eretz Yisrael, coming in Eretz Yisrael. It is something incredible.

The Chasam Sofer writes in Orach Chaim Teshuva Reish Gimmel and again in Yore Dai'a Reish Lamed Dalet that the Kiyum of our calendar is based on people living in Eretz Yisrael. This is based on a Rambam. The Rambam says both in Hilchos Kiddush Hachodesh at the end of Perek 5 and in Sefer HaMitzvos 153. That we know Kiddush Hachodesh has to be established by the Sanhedrin. Today we have a constant calendar. Says the Chasam Sofer, Jews in Eretz Yisrael when they Bentch Rosh Chodesh, when they declare that Rosh Chodesh such and such will be B'yom such and such, the upcoming day, they are being Mekayeim that idea of establishing the Chodesh of Kiddush Hachodesh. Were they not there the Chasam Sofer says that Chas V'sholom that there wouldn't be a calendar then Bizman Hazeh. An incredible thought that all of our Yomim Tovim and scheduling of our calendar all depends on Yidden being in Eretz Yisrael.

The Chasam Sofer makes a point. He says this in a number of places. It is printed in Toras Moshe in Parshas Shoftim. He says the following. Why do we find that Boaz who after all, was an elderly person, a wealthy person, and more importantly a Shofeit, a Gadol Hador and we find that he is doing work in the land of Eretz Yisrael. He is coming to the field to help with the harvesting. Why? Says the Chasam Sofer because there is a Mitzvas Asei of (וְאָסַפְתָּ דְגָנְךָ) to work the land in Eretz Yisrael. It is part of the Mitzvah of Yishuv Eretz Yisrael. An incredible thought, an incredible idea. He says that is why we find Elisha working the land in Eretz Yisrael. He writes in a very powerful language that it is something that you have to do yourself and it cannot be done with a Shaliach. He compares it to putting on Tefillin incredibly. He says just as a person can't put on Tefillin through someone else, so too the work of the Parnasa of Eretz Yisrael is a Mitzvah She'b'gufo. It is an incredible insight.

Later I saw that the Meshech Chochmo in Haazinu in 32:47 writes the same idea that working the land in Eretz Yisrael is a Kiyum Mitzvah. It is a tremendous Ahavas Eretz Yisrael that the Chasam Sofer had. He never saw it, he was never there. He could only dream of being there and he had this Ahava. How much more today do we have to appreciate that which we have Eretz Yisrael. It is a Tikkun for the Cheit Hamiraglim.

The Kuzari writes that the Tikkun of the Miraglim rejecting Eretz Yisrael is Ahavas Eretz Yisrael. That is a Mitzvah that is very much tied to this week's Parsha. With that I would like to wish one and all an absolutely wonderful Shabbos and a meaningful lesson to be learned from the Parshas Hamiraglim.

Rabbi Reisman - Parshas Shelach 5774

1. The first thought of the week has to do with the last Parsha of Kriyas Shema. The Parsha which ends with this Posuk as is found in 15:41 (אָנִי יְרוּר אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיוֹת לָכֶם, אָנִי, יְרוּר אֱלֹהֵיכֶם (לְאֵלֵיכֶם)). This Parsha which of course appears in Parshas Shelach has a final Posuk which has a redundancy. It starts (אָנִי יְרוּר אֱלֹהֵיכֶם) I am Hashem your G-d and it ends (אָנִי יְרוּר אֱלֹהֵיכֶם) I am Hashem your G-d to which we add with the word Emes. The question is why such a strange structure in a Posuk, the redundancy, the repeating of the phrase (אָנִי יְרוּר אֱלֹהֵיכֶם).

Rav Schwab in Mayan Bais Hashoeva (pg # 329) has an extraordinary explanation. Rav Schwab explains that in serving the Ribbono Shel Olam we have the opportunity to serve HKB"H in many different instances, in many different situations. There are times of Gilui Shechina, times where the Jewish people served HKB"H when Hashem's presence was easily felt. There are times of Hester Panim, such as the generation of the Churban, the generation of the Holocaust, the generation of difficulties where there was Hester Panim. Now obviously there are two different ways of serving Hashem. A person has to have the ability to serve Hashem when things go well and the ability to serve Hashem during periods of difficulty.

Explains Rav Schwab, after we say Shema with Kabbalas Ol Malchus Shamayim and (וְהָיָה אִם) (שְׁמַע) with Kabbalas Mitzvos. This is after we accept upon ourselves to serve the Ribbono Shel Olam, we mention the Parsha of Tzitzis and end (אָנִי יְרוּר אֱלֹהֵיכֶם, אֲשֶׁר הוֹצֵאתִי אֶתְכֶם מֵאֶרֶץ מִצְרַיִם) I am Hashem your G-d during a time of Gilui Shechina, at the time of Yetzias Mitzrayim when HKB"H's presence was easily felt. (אָנִי יְרוּר אֱלֹהֵיכֶם) I am also Hashem your G-d when there is no Gilui Shechina when you need Emes (וְיִצְיֵב וְנִכּוֹן) you need to remind yourself of HKB"H's presence. Therefore, the double (אָנִי יְרוּר אֱלֹהֵיכֶם) is an appropriate ending to the Shema, the fundamental tenant of the Jewish belief and it ends with this idea of two types of Kabbalas Ol Malchus Shamayim. Asks Rav Schwab the same thing with Kabbalas Hatorah. At Har Sinai the Jewish people accepted the Torah, there was Gilui Shechinah. HKB"H's presence was easily felt in the Midbar. After Purim, Kimu V'kiblu Hayehudim, the Jews again were Mikabeil the Torah. The miracle of Purim famously took place during a time of Hester Panim, during a time where one did not sense HKB"H's presence. Because you need both types of Kabbalah. Ain L'hafsik Bain (אָנִי יְרוּר אֱלֹהֵיכֶם) and Emes V'yatziv. During times of difficulty we don't make a Hefsek we go straight (אָנִי יְרוּר אֱלֹהֵיכֶם) and we declare Emes (וְיִצְיֵב וְנִכּוֹן וְקִיָּם וְיִשֶׁר וְנִצָּחַן וְאֶהוֹב) (אָנִי יְרוּר אֱלֹהֵיכֶם), we declare in many ways our fundamental belief in HKB"H. This is Rav Schwab's explanation.

I would add that for many of you listening, probably most of you listening, you have the same type of dual experience. When you are in Yeshiva it is a time of relative Gilui Shechinah, it is a time when you have a good feeling of the incredible Torah that HKB"H has given us, the wisdom of Torah, the depths of Torah, it is a time of a feeling of Gilui a time of feeling of wanting to learn and wanting to become a Talmid Chochom. When you go out to work, you are in the workplace, you are in a different environment, you have to have the wisdom to have a separate (אָנִי יְרוּר אֶלְרִיכֶם), a separate Kabbalas Hatorah. A separate dedication to HKB"H, the Torah, and the Mitzvos. You have to recognize that as a separate challenge.

When Yaakov Avinu prepared to go to the house of Lavan he had spent so many years, all his life in the Bais Medrash of Yitzchok Avinu. As he went to Lavan he prepared by going to Shem V'aiver. What did he prepare? He prepared as Rashi says that the entire 14 years he didn't sleep in a bed. When he was in Yeshiva, he learned well all day and night Seder and then he went into a comfortable bed to sleep. When he was preparing to go out to the workplace, to Lavan, he taught himself to be able to learn when he is exhausted, to be able to learn when he was tired, to be able to go 14 years without sleeping in a bed and then after that to sleeping with a stone under his head. It is a separate Kabbalas Hatorah. When you are out in the world you have to be able to be Mekabeil on yourself the goal of being a Talmid Chochom, of knowing Yedios Hatorah and understanding Torah. By going to a Mishmar, by going late at night, by pushing yourself even when you are tired, and making sure you understand the things that you learn.

2. Let's move on to a second lesson in this week's Parsha. For the second lesson I would like to be Makdim an idea which comes from an anecdote in the Meged Givos Olam by R' Michel Shurkin. He brings that someone went to an Adom Gadol and this person was a Gerrer Chossid and he asked this Rebbe the following Shaila. He said to him it comes to Yomim Noraim and I go to Ger, I go to the Rebbe. I am one of thousands of people, I am in a room the Rebbe doesn't know if I am there or I am not there. My connection is from a great distance, I can barely see him or hear his voice. Is it worthwhile making that trip to be with the Rebbe? To which he received the following answer. We find in the Torah that Tumah spreads in many different ways. Of course if you touch something Tamei it spreads Tumah to the person who touches it. If you carry something Tamei it spreads Tumah or in certain circumstances with a different set of rules. There is also a Tumah of Ohel, of being in the same tent as certain Tumahs. When you are in the tent it spreads Tumah as well. In the same room. If it is that way by a Davar Tamei he said then certainly by a Davar Kodosh. Of course it is better to touch a Tzaddik, it is better to carry a Tzaddik, it is better to be connected. But even if you are only in the Ohel, even if you are only in the room as a Tzaddik, Kedusha spreads as well in an Ohel. It is a very deep thought and insight and with that I turn to the Drashas Haran.

In the 8th Drasha in the beginning of the Drashas Haran, he establishes a Yesod that Kedusha spreads. He brings from last week's Parsha (Parshas Behaloscha) 11:17 (וְאֶצְלֹתַי מִן-הַרִּיבֹת אֲשֶׁר עָלֶיךָ, (וְשִׁמְתִי עֲלֵיכֶם) when the Nesiim got Nevuah the Posuk says it was spread from Moshe Rabbeinu as if they themselves were not deserving, were not on the Madreiga, and only because of Moshe Rabbeinu could they get it. The same thing at the end of Parshas Behaloscha when Moshe Rabbeinu, Aaron, and Miriam are told in 12:4 (וַיֹּאמֶר יְרוּר פְּתָאֵם, אֶל-מִשְׁפַּח אֶל-אֶהְרֹן וְאֶל-מִרְיָם, צֹאן) (שְׁלֹשָׁתְכֶם, אֶל-אֹהֶל מוֹעֵד) the three of you go to the Ohel Moed and Hashem spoke only to Aaron and

Miriam. Why did Moshe have to go? Says the Ran, Aaron and Miriam were not on the Madrega to get Nevuah when they were awake. But if they were with Moshe then Kedusha spreads. So those two lessons are from Parshas Behaloscha, last week's Parsha. This week in Parshas Shelach we find Caleiv going to Daven at the Meoras Hamachpeila. We find the source for Davening at Kivrei Tzaddikim. How does that work? How does Davening at Kivrei Tzaddikim do anything at all? Says the Ran, a Tzaddik is Mashpia, his Kedusha spreads, his sense of holiness spreads. Even after he has passed from the world, his Kever is a place of connection, it is a place of V'atzalti Min Haruach a spreading of the Ruach of the Tzaddik for someone who comes to see him, someone who comes to Daven there, someone who comes to visit. In that way he explains (this is a Rishon) the idea of Davening at Kivrei Tzaddikim, getting a sense of the Tzaddik, the Ruach Kedusha of the Tzaddik.

In this week's Parsha, in Derech Sicha the first volume, Rav Chaim Kanievesky is asked in connection with this Posuk. Which Kivrei Tzaddikim in Eretz Yisrael one should go to Daven at and he responds only those that are revealed Al Pi the Arizal. Those that are revealed Al Pi the Arizal are known to be authentic and he adds that the Kever Harambam in Teveria also comes with a Mesorah and those are the proper places to Daven, the places that are clearly Kivrei Tzaddikim.

I can't help but to add that they asked Rav Chaim Kanievesky about other Segulos. They asked him about the Lag B'omer wine and it is said that Rav Chaim Kanievesky responded we never heard of this. There wasn't a single time that anyone heard of this Segulah. Then they asked him about the Segulah of the stones of the Choshen, there are various Segulos which have to do with rubbing stones and Rav Chaim Kanievesky answers with the following words. Al Tosim Leiv K'shtuyos Ka'ailu She'ain Beki'in Klal B'zeh. Don't pay attention to such foolishness. So there are many Segulos that are foolishness and many Segulos that are holy. Davening at a Kever of a Tzaddik is something that is a special level, a special Darga of holiness.

I have mentioned in the past that I once asked Rav Moshe if it is appropriate in middle of Seder for 10 people to go to a room and say Tehillim for a Choleh who is having surgery at the time. Rav Moshe said yes to my great surprise. I asked Rav Moshe to go away from learning to Daven? He said yes, the Choleh needs this and the Choleh needs that, they are two medicines. Learning is a very powerful medicine, Davening is a very powerful medicine. Someone who goes to Daven at Kivrei Tzaddikim it is a very powerful medicine for Hatzlacha.

I should add that Rav Moshe said to say Tehillim only as long as you are thinking of the Pirush Hamilim, thinking about what you are saying. And so, this Drashas Haran, this idea being in the Ohel Hatzadik, dead or alive, when his life is in Olam Hazech and when his life is in the Mesivta D'rakia, either way it is a tremendous Mashpia.

3. The question of the week is: There is a Vort from the Chofetz Chaim written in a number of places most prominently in the Chofetz Chaim Al Hatorah where the Chofetz Chaim said on the Posuk 14:24 (וְעַבְדֵי קָלֵב, עֲקֵב הַיְתָה רִיחַ אֶחָרָת עִמּוֹ) we are told that Caleiv had a different spirit. The Chofetz Chaim explained that Yehoshua and Caleiv were both Ehrlich, however, there were two different plans. Yehoshua openly opposed the other Miraglim. Caleiv clandestinely was opposed to them. He came back pretending to be on their side. 13:30 (וַיְהִי כִּלְבָּ אֶת-הַעָצָם) in that way he was able to get the people to listen to him. People weren't going to listen to Yehoshua but Caleiv was

able to get them to listen by pretending to be with them and then to turn around and say good things about Eretz Yisrael and to differ with them at the last moment. This is the Vort of the Chofetz Chaim.

We have a problem because the Gemara in Maseches Sotah 34a (bottom of the Amud) writes regarding the carrying of the fruits of Eretz Yisrael to the Midbar. It says that (יהושע וכלב לא נשאו) (כלום) that Caleiv and Yehoshua didn't carry the fruits (שלא היו באותה עצה) because they didn't join with the Eitz of the Miraglim. It seems clear not like the Chofetz Chaim but that Caleiv was openly opposed to the approach of the Miraglim. Tzorech Iyun. Something which I present to you for a possible answer at your Shabbos table. With that I wish one and all an absolutely wonderful Shabbos Parshas Shelach.

Rabbi Reisman - Parshas Shelach 5773

I would like to share with you three thoughts regarding the Parshas Hamiraglim. I would like to start with a thought that is very appropriate for the Aufruf season. This comes from Derech Sicha and is a Vort from Rav Mordechai Mann who is quoted in that Sefer. The custom is that at an Aufruf someone speaks about the praises of the Chosson. This has become the custom and is very often done by Sheva Berachos as well that someone speaks about the Chosson or the Kallah regarding their praises. This seems to be not Midarkei Hatzniyos, certainly not Midarkei Anavah there is no humility in that. What is the reason that it is the custom to speak about the praises of Chosson V'kallah at that time?

Rav Mordechai Mann suggested the following. There is an idea that a person has to know his Kochos. Very often, human beings have ability far beyond what they strive for. People can do better. People are used to what they become accustomed to and don't really recognize their abilities properly. Laziness sets in. It's important that when a Chosson starts out in his married life that he recognizes that he has certain Kochos, certain abilities, and hopefully he sets his goals properly.

I was just learning the Halachos of watching an animal (guarding an animal) from being Mazik. I mention the fact that when I drive in the country I very often notice that cows are in an area with a wire fence around them. The wire fence seems to me to be something that a 10 year old can knock down. Certainly these cows which weigh a lot can knock down these fences. But the cows look at the fence and they assume that they can't go through the fence by walking through or trample the fence and they stay fenced in. Human beings are the same way. We have certain ideas, certain thoughts about our limitations, our abilities which fence us in. We tell a Chosson you are setting out on life, set lofty goals. You can do more.

He adds a beautiful Nikuda. We know that Rav Akiva was an Am Ha'aretz when Rachel the daughter of Kalba Savua chose to marry him. Chazal tell us that Rachel recognized the potential for greatness of Rav Akiva. She made him into the great man he became. The question is what did Rachel do? Did she get married and start to give him Mussar Shmuessin? Did she get married and keep on pushing him to get out of the house and go to the Bais Medrash? How did she get him to become Rabbi Akiva?

Rav Mordechai Mann explains she didn't have to tell him a word of Mussar. Rabbi Akiva knew Rachel and knew that she was a woman that strived to marry a Talmid Chochom Atzum, a great man. Rabbi Akiva knew that Rachel had many great people available to her as she was a daughter of a wealthy Talmid Chochom. Rachel chose Rabbi Akiva. Rachel was telling Rabbi Akiva you have that ability. You have it within you. You have the ability to become a great Talmid Chochom. That was all that was needed. Rabbi Akiva was convinced that this great woman Rochel saw it in him, and then he was able to do it. This thought comes from this week's Parsha. We find in the Parsha that the Meraglim say as it says in 13:33 (וַנִּזְהֵי בְּעֵינֵינוּ כְּחַגְבִּים, וְכֵן הָיִינוּ בְּעֵינֵיהֶם). We realize that we are like little grasshoppers compared to the Caannanim and that is how they looked at us.

There is a well-known Vort said by many. That if (בְּעֵינֵינוּ כְּחַגְבִּים), if we think of ourselves as lowly grasshoppers then (וְכֵן הָיִינוּ בְּעֵינֵיהֶם) indeed that is what we become. What Rachel did to Rabbi Akiva said Nihye B'eineinu K'anakim, we should look at ourselves as giants and then we will live up to it. That was the greatness of Rachel with Rabbi Akiva. This is the idea of an Aufruf, of telling the praises of a Chosson. The one that has to be listening is the Chosson. To know that he has these abilities and to remember years later when he is working that at his Aufruf they spoke about him that he is a budding Talmid Chochom. Live up to it you can do it. You can do more. On a Thursday night, it can be spent learning. Come to the Bais Medrash, the Bais Medrash is almost empty. There is plenty of time to sleep on Shabbos. You can do it. I hope to see you tonight. I will be in the Bais Medrash.

Let's move on to another thought regarding the Parshas Hamiraglim. Right at the beginning of the Parsha there is an Aliya which I have gotten 3 times. I got it on Shabbos by Mincha, Monday, and Thursday. All 3 times I got the same Aliya as I am a Levi and we read the list of the names of the Meraglim. I can't figure out what in the world is the Seder, the order of the list. It starts innocently enough with Reuvain, Shimon and Yehuda which is in order because Levi didn't send any of the Meraglim. So Reuvain, Shimon, and Yehuda are fine. Suddenly it goes haywire. Yissocher, Efraim, Binyamin, Zevulan, Menashe, Dan, Asher, Naftali, Gad. What is going on? There is no Seder that we can understand to the order of the listing of the Meraglim.

The Ramban says that it is in the order of Chashivus, the greatness of the individuals. (מנה הכתוב) השבטים לא לדגליהם ולא לצבאותם ולא כתולדותם.

ונראה שראה למנותם הנה לפי מעלת השלוחים, כי היו ראשים ונשיאים בעם כאשר ספר, ואין מעלתם שווה אבל יש בהם גדול מחברו בחכמה (ובמניין): ובכבוד, והקדים הנכבד הקודם במעלה כי ממעלת עצמם מנאם לא למעלת השבט. (וכן בנשיאים החולקים להם את ארץ כנען (להלן לד יז - כט): הזכירם כפי המעלה לא לתולדותם.

It is a Ramban but nevertheless, Rav Yaakov in Emes L'yaakov page # 433 on 13:4 points out that it is not so satisfying because it puts (שמוע בן-זכור) Shamua Ben Zakur and (שפס בן-חורי) Shafat Ben Chori ahead of (פלב בן-פננה) Caleiv and Yehoshua. The Seforno suggests something else. He says that it is in age order. That is also a problem because Yehoshua was older than Caleiv. Yehoshua died at the age of 110 and was a Shofeit for 28 years which means that he was 82 when he entered Eretz Yisrael. Caleiv was 78 when they entered Eretz Yisrael. The Posuk says clearly that at the end of the Kivush he was 85. He was 4 years younger than Yehoshua and therefore, the Seforno's Teretz seems inadequate. It can't be in order of age because Caleiv as mentioned earlier was actually younger than Yehoshua. Therefore, we are stuck.

Rav Yaakov says a beautiful Pshat. Let me be Makdim a Hakdama to make Rav Yaakov's Pshat even more satisfying. When we learned Sefer Yirmiya we saw in the book of Yirmiya that the breaching of the walls of the city at the Churban Bayis Rishon took place on the 9th of Tammuz. As you know, we fast Shiva Asar B'tammuz for the breaching of the wall and yet here it says that it was the 9th of Tammuz. How do we reconcile this? There is a Machlokes the Bavli and Yerushalmi. The Bavli says simply that in the first Bayis it was the 9th of Tammuz, the second Bais Hamikdash it was Shiva Asar B'tammuz and we observe a fast day based on Bayis Sheini. But the Yerushalmi says a different Pshat and Tosafos in Maseches Rosh Hashono brings the Yerushalmi. The Yerushalmi says that both in the Bayis Rishon and Bayis Sheini the walls were breached on the 17th of Tammuz. However, because of the Behala, because of the tremendous state of disarray and confusion that existed during the time of the Churban, the people got it wrong and thought it was the 9th of Tammuz and not the 17th of Tammuz. The Navi reported it because he wanted to relate to us the state of Behala, the state of confusion that existed at that time.

The Abarbenel in his introduction to Sefer Yirmiya points out that in the book of Yirmiya there are a lot of inconsistencies in Dikduk, and male and female verbalization for many of the words. The rules of Dikduk in general seem to be inconsistent in the book of Yirmiya. Here too, I quoted a source (that I don't remember at this time) but somebody who explained that this is to give over the state of confusion that existed at the time. This is an explanation regarding the book of Yirmiya.

Getting back here. Zakt Rav Yaakov, at the time that Klal Yisrael sent the Meraglim they did something awful, they shouldn't have had sent the Meraglim. What is behind this terrible error? Rashi on the Posuk in Devarim 1:22 that says (וַתִּקְרְבוּן אֵלַי, כְּלָמָם) comments that Klal Yisrael were (בערבוביָא) Fartumult they were in a state of confusion regarding the fact that they were going to imminently enter Eretz Yisrael and have to do battle. As Rashi says (ילדים דוחפין את הזקנים) (בערבוביָא. ילדים דוחפין את הזקנים), it was out of order, the people came in a state of confusion.

Suggests Rav Yaakov, they started in order Reuvain, then Shimon, and then Yehuda but then the confusion set in and things were not organized, things were disorganized. It was this confusion that led to this entire Bilbul. The entire Aveira that took place came from this state of confusion. Azo! Zakt Rav Yaakov, and therefore, the order is incorrect. This idea, the idea that confusion (Behala) leads to bad decisions, leads to people doing wrong. Oy! What an important lesson for our generation a generation of Behala, a generation of living life confused. So this is lesson number 2 for the Parsha.

Let's move on to a third thought regarding the Meraglim. Here is a great Heicha Timtza question, a great riddle to ask. Where are the Meraglim mentioned in the Shulchan Aruch? Not too many people are going to figure that one out but you know it because you are listening. In Hilchos Taanis Siman Taf Kuf Pei (580:2) we learn of a Minhag (custom) of Tzaddikim who used to fast on the 17th day of Elul because as the Shulchan Aruch says that was the day (Maisu Motziei Dibas Ha'aretz) the Meraglim died on the 17th day of Elul. The Bais Yosef explains that just as they sinned on a trip of 40 days so too their death on Tisha B'av was from a prolonged illness. They didn't actually die on Tisha B'av but from Tisha B'av until the 17th day of Elul for 40 days they suffered a terrible illness and died on the 17th day of Elul.

Did they do Teshuvah? Why are we fasting on the day they died? So the Bais Yosef seems to be unsure as to whether they did Teshuvah. In Rishonim we find interestingly, that the Ramban in the

beginning of Devarim says that they did do Teshuvah. (לא הזכיר שם הכתוב הבכי הזה, שאין צורך להזכירו.) אבל משה הזכיר זה עתה, לשבח כי נחמו על חטאתם. ולהגיד להם שהיה העון ההוא גדול מנשוא, כי באה עליו השבועה (הגדולה, וגזר דין שיש עמו שבועה אינו נקרע (ר"ה יח א) The Meraglim did Teshuvah. However, the Teshuvah was not able to turn around the Gizaira because we have a rule that a G'zar Din Sheyeish Imo Shevuah when a Gizaira comes and Hashem Kavayocel swears and says Chai Hashem then the Gizaira is not turned back. But they did do Teshuvah. That is the Posuk at the beginning of Devarim in 1:45 (וַתֵּשְׁבוּ וַתִּתְּבוּ, לִפְנֵי יְהוָה; וְלֹא-שָׁמַע יְהוָה בְּקִלְקֵכֶם, וְלֹא הִאֲזִין אֲלֵיכֶם) . You did Teshuvah but the Teshuvah was not enough to turn back the Gizaira. So the Ramban holds they did do Teshuvah.

It is interesting. The Sefer Moshchas Shemen points out that Rashi in Tehillim 78:34 says that Klal Yisrael did not do a sincere Teshuvah. On the Posuk 78:36 (וַיִּפְתְּוּהוּ בְּפִיקָם; וּבִלְשׁוֹנָם, יִכְזְבוּ-לוֹ) & 78:37 (נִכְזֹן עִמּוֹ; וְלֹא נֶאֱמְנוּ, בְּבִרְיֹתוֹ-וְלִבָּם, לֹא) Rashi says that Klal Yisrael only pretended to do Teshuvah and it was insincere. So we have a Machlokes Ramban and Rashi if in fact Klal Yisrael did Teshuvah. When we Daven Kabbalas Shabbos and we finish the first Perek of Kabbalas Shabbos we say as it says in Tehillim 95:11 (אֲשֶׁר-נִשְׁבַּעְתִּי בְּאַפִּי; אִם-יָבֹאוּ, אֶל-מְנוּחֹתַי) . Hashem says he swore in his anger that if this generation would come to Eretz Yisrael. According to the Ramban (אֲשֶׁר-נִשְׁבַּעְתִּי בְּאַפִּי) Hashem says I swore and therefore, they did not come. We should understand the Ramban's Shitta fitting well into this Posuk. So there is a Machlokes if they did Teshuvah.

Perhaps this relates to Rav Moshe's Shitta in Igros Moshe Cheilek 1 Teshuvah 23 that Minyan is learned from the Gizairas Shava of Eida Eida. We learn 10 people are a Minyan from the Miraglim which can be found in 14:27 (עַד-מָתִי, לְעֵדָה הָרַעְיָה הַזֹּאת) as Rashi brings in this week's Parsha (אלו (המרגלים, מכאן לעדה שהיא עשרה). Whether a Minyan can count Reshaim may depend. If you hold they didn't do Teshuvah then certainly a Minyan does not need to be righteous people and Reshaim are counted. According to the Ramban who holds they did do Teshuvah perhaps according to them A) we understand that it is a fast day on the day that they died and B) according to them it would perhaps fit with the Shittos that a Rasha is not counted to Minyan. If you look in the Igros Moshe in Cheilek Gimmel of Orach Chaim, Teshuvah 14, he has two approaches to the question of whether they did Teshuvah and how that impacts his Psak. At any rate this is our third contribution for this week.

I had a number of difficulties in learning the Parsha and to leave you with a question of the week I have many to choose from. Just now I was learning Rashi near Revii on 14:24 (וַעֲבָדֵי כָלֵב, עֲקָב) and Rashi there says something inconsistent with what he said before. (הִיָּתָה רוּחַ אַחֲרָת עִמּוֹ, וַיִּמְלֵא, אַחֲרָי--וַהֲבִיאֲתִיו, אֶל-הָאָרֶץ אֲשֶׁר-בָּא שָׁמָּה, וַיִּרְשָׁנָה שְׁתֵּי רוּחוֹת אַחַת בְּפִהּ וְאַחַת בְּלִבָּהּ, לְמַרְגְּלִים אָמַר, אֲנִי עִמְכֶם) . בעצה, ובלבו היה לומר האמת ועל ידי כן היה בו כח להשתיקם, כמו שנאמר (לעיל יג ל) ויהס כלב, שהיו סבורים שיאמר (כמותם, זהו שנאמר בספר (יהושע יד ז) ואשיב אותו דבר כאשר עם לבי, ולא כאשר עם פי B'peh (with his mouth) tried to be with the Miraglim and that is how he was able to be allowed to speak. He was (אחת בפה ואחת בלב). In his heart he was with Yehoshua but he pretended to be with the Miraglim. I don't understand. Earlier on the Posuk in 13:23 says (יִשְׁאַהֲוּ בְּמוֹט בְּשֵׁנֵיהֶם) . Rashi said that only 10 Miraglim carried the food of the land and Caleiv and Yehoshua did not. (ממשמע שנאמר) . וישאווהו במוט איני יודע שהוא בשנים, מה תלמוד לומר בשנים, בשני מוטות. הא כיצד, שמונה נטלו אשכול, אחד נטל תאנה ואחד רמון, יהושע וכלב לא נטלו כלום, לפי שכל עצמם להוציא דבה נתכוונו, כשם שפריה משונה כך עמה משונה. ואם חפץ אתה לידע כמה משאוי אחד מהם צא ולמד מאבנים שהקימו בגלגל, (יהושע ד ה) הרימו לכם איש אבן אחת על שכמו, והקימוהו בגלגל. ושקלום רבותינו משקל כל אחת ארבעים סאה. וגמירי, טונא דמדלי אינש על כתפיה, אינו אלא (שליש משאוי ממשאוי שמסייעין אותו להרים

left to carry. But Rashi says no they refused to carry because they did not want to be part of the Miraglim. Now there it seems that Caleiv did reveal to the other Miraglim that he was not part of their Eitza. These two Rashi's seem at glance to be inconsistent.

Another inconsistency. Rashi says on 13:19 (הַבְּמִחְנִים, אִם בְּמִבְצָרִים) that (תרגומו הבפצחין כרכין פצוחין) (ופתוחין מאין חומה). Check if they are walled cities. Why? Rashi explains in the Posuk before (וְרֵאִיתֶם) (אֶת-הָאָרֶץ, מֵה-הוּא; וְאֶת-הָעָם, הַיֹּשֵׁב עָלֶיהָ--הַחֲזִק הוּא הַרְפָּה, הַמְעַט הוּא אִם-רַב סימן מסר להם, אם בפרזים) (יֹושְבֵינָא, חֲזִקִים הֵם שְׁסוּמִכִּין עַל גְּבוּרָתָם, וְאִם בְּעָרִים בְּצוּרוֹת הֵם יוֹשְׁבֵינָא, חֲלָשִׁים הֵם). If they are mighty people then they have open cities and if they are weak people then they have walled cities. Wonderful! But then what is going on later? The Miraglim say in Posuk 28 (אָפֶס כִּי-עָזוּ הָעָם, הַיֹּשֵׁב בְּאֶרֶץ; וְהָעָרִים,) (בְּצֻרוֹת גְּדוֹלוֹת מְאֹד, וְגַם-יְלָדֵי הָעֵנָק, רָאִינוּ שָׁם). The Miraglim are frightening the Yidden. They come back and tell Klal Yisrael you know what we saw? We saw walled cities with tremendously high walls which reach up to the heavens. Just the opposite. If they have high walls that reach up to the heavens that is a reason to assume that they are weak. Again, it seems to be inconsistent. Some food for thought.

With that I want to wish you a wonderful Shabbos and those of you who will take to heart and have an extra Seder I hope to see you in the Bais Medrash tonight at the corner of east 22nd and Avenue S. come and bring a Chavrusa there is plenty of Coffee and cookies and Chap a Rein! Start a Thursday night Seder. What is with you guys? You sleep plenty on Shabbos. Chap A Rein an extra Seder. Hope to see you. A Gutten Shabbos to all.

Rabbi Reisman - Parshas Shelach 5772

I would like to begin by talking about the Meraglim to discuss something that is not in the Parsha, something very much missing. The discussion of the Parsha is a discussion of whether Klal Yisroel should go forward and do battle to enter Eretz Yisrael. There is a discussion of the fruits of the land, of the cities of the land, as it says in 13:19 (הַבְּמִחְנִים, אִם בְּמִבְצָרִים).

Why does a Yid move to Eretz Yisroel? A Yid moves to Eretz Yisroel because of Kedushas Eretz Yisroel, because of Eretz Yisroel being such a unique place on the globe. That seems to be missing from the entire Parsha, the entire discussion. Nobody talks about Kedushas Eretz Yisroel as being the necessity for Klal Yisroel to enter Eretz Yisroel. That which is missing is the biggest Kasha of all.

The Arvei Nachal in this week's Parsha answers the question but he prefaces it by discussing a Kasha on last week's Parsha. Last week we learned about Klal Yisrael moving from place to place in the Midbar as it says in 9:20 (עַל-פִּי יְרֵר יְהוָה, וְעַל-פִּי יְרֵר יִסְעוּ). They took apart the Mishkan and moved and put together the Mishkan again in a new location. The Kasha which is already mentioned in the Gemara is that the Melacha, the 39 Melachos are learned from the Mishkan and the Melacha of Soseir which is taking something apart, destroying the building which is one of the Melachos on Shabbos, is only considered a Melacha if in the language of the Gemara a person is Soseir Al Minas Livnas Mimikomo, someone destroys a building in order to rebuild in its location. The Kasha is that in the Midbar where they took apart the Mishkan they did not take it apart to rebuild it in the same location. Since we learn all Melachos from the building of the Mishkan how could it be that there is a Melacha of destroying. Soseir Al Minas Livnas Mimikomo, destroying in order to rebuild in the same spot, if in fact that never happened in the case of the Mishkan.

Chazal answer that which it says in last week's Parsha in 9:20 (על-פי יְרֵךְ יִחְנוּ, וְעַל-פִּי יְרֵךְ יִסְעוּ). That they actually did take things apart and put them together again in the same place. They were travelling in a desert. Wherever Klal Yisrael encamped was a place of Kedusha, was a place of holiness. The Gemara says that even in Chutz L'aretz (even when one is outside of Eretz Yisrael) in a place that is designated as a place for Davening or Learning, a Bais Hakneses or a Bais Hamedrash, he is considered as if he is in Eretz Yisrael.

It says in Devarim 11:21 (לְמַעַן יִרְבוּ יְמֵיכֶם, וְיָמֵי בְנֵיכֶם) that a person has Arichas Yomim if he is in Eretz Yisrael. R' Yochanan commented as it says in Maseches Berachos 8a (16 lines from the top) אמרו ליה לר' יוחנן איכא סבי בבבל תמה ואמר למען ירבו ימיכם וימי בניכם על האדמה כתיב אבל בחוצה לארץ לא (כיון דאמרי ליה מקדמי ומחשכי לבי כנישתא אמר היינו דאהני להו כדאמר ר' יהושע בן לוי לבניה קדימו וחשיכו ועיילו (לבי כנישתא כי היכי דתורכו חיי (למען ירבו ימיכם וימי בניכם) because of the blessing of having long days. Because these people are in the Shuls in Chutz L'aretz and when somebody spends time in a Bais Hakneses or a Bais Hamedrash in Chutz L'aretz it is like he is in Eretz Yisrael. Wherever Klal Yisrael encamped in the Midbar they were at a place of Learning. Klal Yisrael learned all day, they were all in Kollel. Moshe Rabbeinu taught them what he had learned at Sinai. Wherever they went was (על-פי יְרֵךְ) (יִחְנוּ) was a place where there was a little piece of Eretz Yisrael, they took it with them and therefore it was Soseir Al Minas Livnas Mimikomo. They destroyed in order to rebuild in another location but the other location was the same Kedushas Eretz Yisrael location.

Returning now to the Meraglim. In the Parsha of the Meraglim we do not find that they had to go into Eretz Yisrael because of Kedushas Eretz Yisrael. Says the Arvei Nachal, because wherever they were camped in the Midbar wherever they settled they were in a place that had Kedushas Eretz Yisrael. Because the Shuls and the Batei Kenisios and Batei Medrashos and every single location had Kedushas Eretz Yisrael. Therefore, the Meraglim said we are not missing Kedushas Eretz Yisrael. Let us stay here in the Midbar. The discussion centered around practical things, the fruits of the land, the fortified cities, and Kedushas Eretz Yisrael was never an issue.

Obviously this is a tremendous Mussar to those of us who are here in Chutz L'aretz, who are not moving to Eretz Yisrael. We can still have Kedushas Eretz Yisrael when we enter a Bais Hakneses or Bais Hamedrash something we do faithfully. We have to appreciate the Chashivus of it. We all find that it is easier to learn in a Shul or Bais Hamedrash than to learn in one's home or to learn in one's place of business. It is not for naught that Chazal say the Bais Hakneses or Bais Hamedrash has Kedushas Eretz Yisrael. It is not just imagination it is real. When you pull yourself away you are tired, you are exhausted, you don't feel like going to learn, when you get to the Bais Hamedrash the Kedusha there can awaken a person (of course the coffee helps) but the Kedusha there invigorates the person to give him energy to be able to absorb the Kedusha in his learning and his Davening in Shul.

Agav, I will mention, that the same Kasha with which I began in Parshas Shelach is one which disturbs me in Parshas Vayechi. Yaakov Avinu asks to be buried in Eretz Yisrael. Rashi in 47:29 אל נא תקברני במצרים: סופה להיות עפרה כנים (ומרחשין תחת גופי) ושאין מתי חוצה לארץ חיים אלא בצער גלגול (מחילות, ושלא יעשוני מצרים עבודה זרה) gives us 3 reasons because of the 1) Kinim (lice), 2) the Egyptians should not make his body into an Avodah Zora, and 3) so that he not suffer the pain of Micholos of travelling to Eretz Yisrael at the time of Techias Hameisim. Rashi there too seems to

be missing the Ikkur reason, the main reason. Why does a Jew wish to be buried in Eretz Yisroel today? Because of Kedushas Eretz Yisrael the holiness of the land as it says in Devarim 32:43 (וּכְפָר אֶדְמָתוֹ עִמּוֹ). We say that the land of Eretz Yisrael is a Kapparah. It is strange that Rashi doesn't mention this as one of the reason for Yaakov to be buried in Eretz Yisrael. That is Tzorech Iyun it is a Kasha with which I will leave you.

Let us move on to other points in the Parsha. We learn in this week's Parsha that the Peiros of Eretz Yisrael were larger than the Peiros of Chutz L'aretz. This is an interesting thing. The Gemara in Maseches Sotah 48a (17 lines from the bottom in the Mishna) says (רשב"ג אומר העיד ר' יהושע מיום (שחרב בהמ"ק אין יום שאין בו קללה ולא ירד הטל לברכה וניטל טעם הפירות) that after the Churban Bais Hamikdash the Tam was removed from the Peirus of Eretz Yisrael. Hatam Nitna L'peirus there is still some taste. But the taste that the fruits of Eretz Yisrael had at the time that the Shechina resided there at the time that there was a Mishkan and a Bais Hamikdash, that was something else. What we remain with is just a shadow of what it once was. We understand this. The Jews are promised entry into Eretz Yisroel to eat as the Posuk says in Devarim 8:8 (אָרְץ חֹטֵה וּשְׁעֵרָה, וְגִפְן וְתַאֲנָה וְרִמּוֹן; (אֲרֵץ-זֵית וְשֶׁמֶן, וְדִבְשׁ). How excited would you be if I told you come with me we can go someplace and eat figs, dates, and pomegranates? We don't see the great advantage of eating pomegranates, or dates, or figs. We may like them but they don't stand out to be a promise for which you should want to travel to Eretz Yisroel. Obviously, they once had a greater Kedusha. It may be that that is why the Peiros of Eretz Yisrael are smaller today. Because after the Churban (וּנִיטַל טַעַם הַפִּירוֹת) Hatam Nitlah Mei'hapeiros the quality was taken perhaps the size as well. This would answer why the Shiur of a Kizayis appears from Chazal to be bigger than the olives that we eat today. Many people ridicule that and say eat the size of an olive. It may well be that the Shiur of a Kezayis as measured based on the other methods of measurement that Chazal employ is larger because the olives were larger. As a matter of fact the Gemara in the beginning of Maseches Sukkah 5b (6 lines from the bottom) says (שיעורין דאורייתא נינהו דכתיב ארץ חטה ושעורה וגפן ותאנה ורמון ארץ זית שמן ודבש) (ואמר רב חנין כל הפסוק הזה לשיעורין נאמר). The fruits are the Shiurim. What does it mean that the fruits are its Shiurim? What do you mean its fruits are the Shiurim? The world has fruits those are the Shiurim. Perhaps its fruits the fruits of Eretz Yisrael when the fruits were indeed larger in the time of the Bais Hamikdash those are the fruits that are Shiurei Eretz Yisrael.

Let us move on. We have in this week's Parsha the Mitzvah of Challah. I would like to talk about a practical occurrence, a practical Shaila something that comes up regarding Challah. The most common Shaila a Rav has today is when a woman is baking at home, she separates Challah and puts it aside and later finds that the dough that she set aside as Challah has somehow made its way back into the bread, the Challah, the cake that she is baking. What do we do? The woman is Mattir Neder. She revokes her designation of Challah retroactively and the Challah now is not Challah and she separates Challah once again from the food even after it is baked one can still separate Challah.

I saw an extraordinary Chiddush of Rav Chaim Kanievsky in the Derech Emunah Cheilek Bais which is Hilchos Teruma Perek 4:186. There he brings an extraordinary Chiddush B'sheim the Chazon Ish as Halacha L'mayseh. That is in such a situation where a woman or any Shaliach separates Challah, she is actually separating Challah from the dough which is legally the dough of her husband. Her husband in affect makes her a Shaliach to separate the dough. Zogt the Chazon Ish and this is based on earlier sources that the person who has to be Mattir Neder is not the woman it is the man because it was his Shaliach that separated the Challah. Since this is a Chiddush, an

issue of question, the Chazon Ish says that they should both be Mattir Neder or the woman should make her husband a Shaliach. The only person who can be a Shaliach for Hatoras Nedarim is a husband for a wife. So then the husband can be Mattir for both of them. This is an extraordinary Chiddush but this is the Psak that is brought there in the footnotes from the Chazon Ish.

Many of you have already come to me and I have been Mattir Neder for the wife alone. I would point out that the Piskei Teshuva in Yore Dai'a 331:6 B'sheim the Chasam Sofer says that it is enough for the woman alone to be Mattir Neder. Nevertheless, when we have the Psak of the Chazon Ish and the Sefer Milo'o Omer which is quoted there, that the husband should be Mattir Neder as well, in the future Bli Neder that will be my practice.

The first question of the week is on the end of the Parsha which is course Parshas Tzitzis. The Tzitzis have 8 Chutin (8 strings). Rashi mysteriously says (על שם שכול בכורות. תרגומו של) שכול תכלת. ומכתם היתה בלילה וכן צבע התכלת דומה לצבע רקיע המשחיר לעת ערב. ושמונה חוטים שבה, כנגד שמונה ימים ששהו ישראל משיצאו ממצרים עד שאמרו שירה על הים) that these 8 strings symbolize the 8 days from Yetzias Mitzrayim until Kriyas Yam Suf. The is a Pele Atzuma the splitting of the sea was on the seventh day of Pesach as Rashi himself says in Parshas Beshalach 14:5 (ויגד למלך מצרים: איקטורין) שלח עמהם, וכיון שהגיעו לשלשת ימים שקבעו לילך ולשוב וראו שאינן חוזרין למצרים, באו והגידו לפרעה ביום הרביעי. בחמישי ובששי רדפו אחריהם, וליל שביעי ירדו לים, בשחרית אמרו שירה, והוא יום שביעי של פסח, לכן אנו קורין (השירה ביום השביעי). There were only 7 days from Yetzias Mitzrayim to the splitting of the Yam Suf inclusive. Therefore, it is Tzorech Iyun Gadol what is Rashi saying (ושמונה חוטים שבה, כנגד שמונה). Perhaps somehow the Halacha when you make 8 Chutin and one rips and you are left with just a little bit of the 8th Chut that it is good enough may somehow be connected to the fact that there were 7 days. Somehow a little bit of the 8th day. I don't know how to make the Cheshbon but this is a Tzorech Iyun on Rashi.

The second question of the week is: There is a Shitta that nowadays that we don't have Tchailes we should not wear Tzitzis at all. That Tchailes is M'akeiv Es Halavan. This is the opinion of Rabbi in the Mishna and the Baal Hamor Paskens this way. However, we L'halacha Pasken like the Chachamim and we all wear Lavan we all wear the white Tzitzis despite the fact that we do not have Tchailes or at least most of Klal Yisrael for most of its history has not had Tchailes. There is a Chumra and there are Machmirim who will not wear Tzitzis out in the street on Shabbos and it is based on the Shitta of the Baal Hamaor. They argue and say according to the Baal Hamoer that Tzitzis must have Tchailes and therefore, the white strings would be carrying on Shabbos. It says in Shulchan Aruch that if you have Tzitzis that are Posul, the strings are Posul it is considered carrying when you wear them out in the street and those strings don't belong there.

They argue the same thing here. If you hold that Tchailes is M'akeiv Es Halavan, on Shabbos wearing the Lavan itself would be carrying. Ad Kan Chumra Zu.

I have a Kasha on this for a long time. It is true that when Tzitzis are Posul one is carrying. Nevertheless, even if in Shamayim they Pasken like Rabbi and one needs Tchailes, nevertheless wearing 8 strings that are white should not be carrying. This is because carrying is based on what people consider a Tachshit (something that people think belongs on a Begeg). Even if it were an erroneous Psak and they hold like the Chachamim nevertheless it cannot be carrying it is no different than any design a person has on a Begeg which is the way he intended it to be. Therefore,

this Chumra which is well known in Brisk circles in Eretz Yisrael seems to be technically inaccurate.

Rabbi Reisman - Parshas Shelach 5771

Of course Parshas Shelach is primarily about the Maiseh Hamiraglim which caused Klal Yisrael to remain in the Midbar for 40 years. One of the most difficult questions is how 10 people who were Anashim Roshei Yisrael could suddenly become such Reshaim.

I would like to share with you a Ramban followed by a Steipler which when taken together gives us a fantastic insight into what has taken place.

The Ramban says that the Yesod of the Cheit of the Meraglim was the following. They were sent into Eretz Yisrael to spy enough to see how Klal Yisrael should conquer Eretz Yisrael. How they should do it B'derech Hateva. Since the battle for the most part for the conquest of Eretz Yisrael would be B'derech Hateva (in a natural way) therefore it would be normal for Meraglim to go in and see how it should be done.

So their job was a question of how. So the Ramban says instead of trying to answer how, they went and answered if they should go in. They switched from an understanding of the question being how they should go in to a question of if they should go in. That Shinui from how to if was the root of their problem. So even though they were good people, when they understood the job that it was a question of if they should go in that was the first step that led them to a disaster of the Cheit Hamiraglim.

The Steipler in Birchas Peretz alludes to this Pshat, however, he doesn't quote the Ramban. He adds a Nikuda. He points out that it seems to be a Stira in Rashi. Rashi 13:3 first says (כלם אנשים: כל) אנשים שבמקרא לשון חשיבות, ואותה שעה כשרים היו) Kulam Anashim, B'ose Sha'a Kishairim Hayu. Rashi says that when they left they were Kishairim, they were good people.

On the other hand Rashi 13:26 also says (וילכו ויבואו: מהו וילכו, להקיש הליכתן לביאתן, מה ביאתן בעצה) (רעה, אף הליכתן בעצה רעה) Ma Biasan B'eitza Ra, Af Halichasan B'eitza Ra. Rashi says they went out with a bad plan. As if to say that they were Reshaim when they left and that is a contradiction between these two Rashi's.

The Steipler explains beautifully. The Yesod is what are you going to investigate. Are you going to see how to enter Eretz Yisrael or are you going to see if to enter Eretz Yisrael. B'ose Sha'a Kishairim Hayu, before they were appointed they were Kishairim. The moment they were appointed, a certain Gaiva came upon them. A Gasas Haruach, a haughtiness. That haughtiness caused them to decide that they were the experts, they were going to be the generals so to speak who were going to decide if this conquest was feasible. That change from trying to investigate how to enter Eretz Yisrael which is the job of Kishairim, of good people to the decision to decide if to enter Eretz Yisrael, that change made them Yitziasan B'eitza Ra. They went out with a bad Eitza. It doesn't mean that at that moment they were ready to destroy Klal Yisrael with their bad plans.

But it means that the root of the problem, their view of themselves as the experts of Klal Yisrael, that image was a bad Eitza.

We can all understand that Shinui that change taking place rather quickly. The change from how should we enter Eretz Yisrael to if we should enter Eretz Yisrael. That change of jobs L'gamri, totally, and therefore it ended up causing something terrible to happen.

In Sefer Yehoshua in Perek 2 we will see that Yehoshua also sends Meraglim and everyone wonders how after the debacle that takes place in Parshas Shelach, how does Yehoshua make the same mistake and send Meraglim.

The Chasam Sofer at the beginning of the Parsha explains that the idea of sending Meraglim was not a bad idea if they are going to see how to conquer. It was a bad idea because they went to see if they should conquer. Yehoshua made the point that Moshe Rabbeinu's idea is not a bad idea and it was the people who by changing it from the how decision to an if decision that caused a problem.

I think it is fair to say that in life in general it is this way. Hakadosh Baruch Hu puts many challenges in front of us and our question is how to navigate the Matziv, the situation into which Hakadosh Baruch Hu places us. Very often our mentality is an if mentality. Not an if decision to choose which Nisyanos will come before us, however, an if only idea. A mentality that this shouldn't be happening when something difficult happens. That mentality pushes people down. The idea that Hakadosh Baruch Hu is Hameichin Mitzadei Gover sets a person's footsteps. Whatever challenge comes before you in your life as unpleasant as it may seem, is something that is put in front of you by the big Meichin Mitzadei Gover, by Hakadosh Baruch Hu and the question is only how to navigate and deal with the situation. When a person focuses on how, he can deal with situations well. This is a lesson from the Parshas Hamiraglim.

Because Parshas Shelach is identified so much with Parshas Hamiraglim the Mitzvah of Hafrashas Challah is often neglected and not seen and not even remembered as part of Parshas Shelach.

The Mitzvah of Hafrashas Challah which is discussed in Yore Dai'a 323 and we find a Halacha in Hafrashas Challah which is of great use to Rabbanim. Very often someone calls a Rav with the following Shaila. The woman calls and says that I separated Challah and I am making my Challahs and now I don't see the dough that I separated for Hafrashas Challah. The Challah dough must have been mixed back into the dough and it is in one of my Challahs and I can't identify which is the dough that was separated and made holy and I can't eat. I can't distinguish that from the rest of the Challah, what should I do?

In Siman 323 we find that the Din of Hataras Nedarim which allows a person to be Mattir Neder, to let a person who made a vow and cause it to become abrogated and dissolved that applies also to Kedusha.

Setting Kedusha with words and establishing Kedusha through words, those words can also become nullified by Hataras Nedarim, and that is what we do. It has happened that a woman calls with a Shaila to the Yeshiva and I have taken two other people from the Yeshiva to her home and done Hataras Nedarim.

Today I would like to deal with a few of the Geshmake Kashas that are dealt with in this Shaila of being Mattir Neder for Hafrashas Challah.

The Chasam Sofer in Yore Dai'a at the end of Siman 320 asks a great Kasha. How can I go and be Mattir Neder. A woman that separated Challah and now because the Challah became mixed into the rest of the dough which would make all the Challahs prohibited, they would all have to be thrown out. So I am going and being Mattir Neder. When I am Mattir Neder I am causing retroactively that the Challah was never Challah because all Hataras Nedarim works in a retroactive way. If so, it turns out that the Beracha that she made when separating the Challah, Asher Kidishanu B'mitzvosav V'tzivanu L'hafrish Challah or as some say L'hafrish Challah Min Ha'isa, that Beracha that was made initially now becomes a Beracha Levatala, because it turns out that she didn't separate Challah when she retroactively nullifies the separation of the Challah and then the Beracha is a Beracha Levatala. You can't nullify a Beracha. The Chasam Sofer therefore asks how can you be Mattir Neder on separating Challah, aren't you causing a Beracha Levatalah which is a worse Aveira then throwing out all the Challahs.

The Chasam Sofer says a Lomdishe Teretz that it is not a Beracha Levatalah because the language of the Beracha is Asher Kidishanu B'mitzvosav V'tzivanu L'hafrish Challah, that Hakadosh Baruch Hu commanded us with his Mitzvos and commanded us to separate Challah.

That Beracha the Chasam Sofer Teitches is a Mitzvah to separate Challah according to the rules of the Torah. In other words, when I make a dough I have a Mitzvah to separate some dough and cause that to become Challah which is subject to the Mitzvas Hatorah. Since the Mitzvas Hatorah themselves include an ability to be Mattir Neder, so my Beracha is not a Beracha Levatalah. Because what did I do, I said this is Challah subject to all the rules of Dinei Challah. That is what happened. Even when I nullified the Hafrashas Challah it is not a Beracha Levatala because it turns out that what I did with the Beracha is Mikuyam. When I made the Beracha I said I am making this Challah subject to Hilchos Yore Dai'a. And it is subject to Hilchos Yore Dai'a which allows Hataras Nedarim. So it turns out says the Chasam Sofer, that it is not a Beracha Levatala.

I should add for those who learn Maseches Nedarim that there is a Rav Shimon Shkop who says that Hataras Nedarim works L'mafrei'a only Mikan Ul'haba L'mafrei'a. He has a Lomdishe twist that says that Hafrashas Challah is only retroactive for things that are important for now and the future. However, it is not retroactive for things that are retroactive, that took place in the past. He has this type of hair splitting Chiluk in Hataras Nedarim L'mafrei'a. According to Rav Shimon the Chasam Sofer's question would be answered and it is not a Beracha Levatala. At the time it truly was Challah. It is only later that it becomes Os Challah L'mafrei'a.

Kasha #2 on the issue of being Mattir Neder - The Taz also in Siman 323 has a long piece in which he asks a great Kasha. He says if it is true that you can be Mattir Neder on things to which you give Kedusha which presumably does not only include Challah and Terumah but Korbanos as well. Or making oneself a Nazir, if you can be Mattir Neder based on events that take place later, you would never have a Nazir who would become Tamei and have to bring a Korban. If he becomes Tamei let him be Mattir Neder based on the fact that if he would have known that he would become Tamei he would have never made a Neder. Or if you have a Nazir who is getting

Malkus for drinking wine, he should never get Malkus, let him be Mattir Neder and say had I known that I would drink wine I never would have made myself a Nazir in the first place. Or how can you give an Onesh of Shechutai Chutz (which is a Korban that is Shechted outside the Bais Hamikdash). If it is Shechted outside the Bais Hamikdash that would be a legitimate reason to be Mattir Neder because had I known that it would be Shechted outside the Bais Hamikdash I would have never made it a Korban. So asks the Taz how can that be?

The Taz says it must be that you can't be Mattir Nedder based on future events which is called B'nolad, and if so the same thing should apply to Hafrashas Challah, how can you be Mattir Neder based on the facts that take place later? This is a Gevaldige Kasha.

The Orach Hashulchan actually says Ein Hachi Nami, you can fix all those cases that we brought down if you want (Nazir, Shechutai Chutz...) and there is only an Onesh if you don't. This is a difficult Teretz.

Rav Yaakov Emden in the Teshuvos Yaivetz Cheilek 2 Teshuva 98 offers a great Teretz to the Taz's Kasha. He says the idea of Poschim B'nolad, allowing someone to be Mattir Neder based on a future event is only on a future event which is Shichiach (happens often). If it happens often then you can say had you contemplated it at the time would I have made the Neder. On a Davar Delo Shichiach a person can't be Mattir Neder. Certainly it is not Shichiach for a Nazir to drink wine in a circumstance where he would get Malkus and he is warned not to drink the wine, and therefore it is Lo Shichiach and you can't be Mattir Neder based on that. To Shecht a Korban Bachutz is not Shichiach.

As far as women mixing Challah back into the dough, you may argue that it is not Shichiach, however, Rabbanim will tell you that it happens quite often. Therefore that is Shichiach enough to be Mattir Neder. Mashe'ain'kein, the other difficulties of Shechitas Bachutz and the rest which are not Shichiach, and there it doesn't help.

The first question of the week is: regarding Parshas Behaloscha. In Perek 9 we find the Torah gives instructions for what to do when you are in the Midbar and the Anan is raised. The Torah says when the Anan moves you move and follow the Anan. The Posuk 9:22 (אוי-ימים או-ה'קדש או-) says sometimes the Anan led Klal Yisrael in the Midbar and stopped for just a day, so they camped for a day and they left the next day. Sometimes two days, a month, a year. However long the Anan stopped Klal Yisrael is given instructions you follow that Anan. When it travels you travel when it stops you stop. (על-) Al Pi Hashem Yachanu Al Pi Hashem Yisa'u.

I don't understand, we are told that if not for the Cheit of the Meraglim then Klal Yisrael would have entered Eretz Yisrael immediately, which Rashi explains to be 3 days. It was only after the Cheit of the Meraglim that Klal Yisrael stayed in the Midbar and had so many Masa'os. So what is going on here in the Posuk 9:15 (ובערב יהיה) B'Yom Hakim Es Hamishkan which is the fact that this was the day that the Mishkan was completed and then Kisui He'anan. Then the Posuk goes on to give you instructions. Why were they given instructions 9:15 (לאהל) on B'Yom Hakim Es Hamishkan, it was before the

יא וַיִּהְיֶימָם הָהֵם, וַיִּגְדַּל מֹשֶׁה וַיֵּצֵא אֶל-אֶחָיו, וַיֵּרָא, בְּסַבְלָתָם; Shemos 2:11 We find by Moshe Rabbeinu in Moshe went out and saw the pain of Klal Yisrael. Rashi says וַיֵּרָא Moshe put his eyes and his heart on the difficulties of his brothers.

This idea is explained by Rav Tzaddok in Tzidkois Hatzadik Ois 205 where he says when someone gets information through his ears it affects primarily his mind. When one gets information with his eyes it is more than information, it inspires the persons imagination and Leiv and therefore has a greater Hashpa'a.

That is this idea. When one sees even if it only through the Neshamah it has a bigger Hashpa'a than it would otherwise have.

With this we can understand a Maharsha that we once discussed on Parshas Ki Sisa. The Maharsha asks why Moshe Rabbeinu broke the Luchois only after he came down if the Ribboinoi Shel Oilam already had told him what had taken place. Moshe Rabbeinu undoubtedly believed the Ribboinoi Shel Oilam. So if he felt that it was proper to break the Luchois he should have broke them right away, why did he wait until he came down?

The Maharsha answers that when he saw with his own eyes what was happening it inspired him even more and he broke the Luchois, as it says in Shemos 32:19 יֵט וַיִּהְיֶה, כַּאֲשֶׁר קָרַב אֶל-הַמַּחֲנֶה, וַיֵּרָא אֶת-הָעֵגֹל, וּמַחֲלֹת; וַיִּסַּר-אֵף מֹשֶׁה, וַיִּשְׁלַךְ מִיָּדוֹ אֶת-הַלְּחָת, וַיִּשְׁבַּר אֹתָם, תַּחַת הַהָר

Rav Moshe in a Teshuva in Oirach Chaim Cheilek Gimmel Teshuva Nun wonders if it could be that Moshe Rabbeinu was more inspired from seeing than from hearing the same thing from the Ribboinoi Shel Oilam himself.

Rav Tzaddok's Yesoid is yes, when someone sees something with his eyes, he is more inspired to move and to Daven and do things based on what he saw.

The Pirush HaGRA on Megillas Esther Perek 5 footnote 18 says this idea that emotions are mostly influenced by the eye. He actually brings that that is why Moshe Rabbeinu broke the Luchos there. This idea that the eye has a separate ability to be Mashpia, Rav Chaim Shmuelevitz writes it regarding the Koiach Hatefilla, that if you see a need and see a Tzoirech you will daven better for it and that concept is probably the reason a miracle took place at Har Sinai as it says in Shemos 20:14 יָד וְכָל-הָעָם רָאִים אֶת-הַקּוֹלֹת וְאֶת-הַלְפִידִם, וְאֵת קוֹל הַשֹּׁפָר, וְאֶת-הַהָר, עֹשׂוֹ; וַיֵּרָא הָעָם וַיִּנְעוּ, וַיַּעֲמֵדוּ מֵרָחֵק 20:14 Why did Klal Yisrael have to see the voices and the sound? The idea is that when a person sees it has a special effect on a person. We see it is even so regarding a Neshamah L'Acher Petira as well.

A second thought regarding the Koiach Hari'ya is brought in Rav Schwab's Sefer Maayan Beis Hashoeiva on Parshas Shelach (pg # 324 on Perek 14:1) it refers to the Gemara in Maseches Sanhedrin 104b (12 lines from the bottom) (לעי"ן בשביל מרגלים שאמרו בפיהם מה שלא ראו בעיניהם) that asks why in Megillas Eicha where the Pesukim are written in the order of the Aleph Bais does it have two letters out of order, the Pei and the Ayin. In the first Perek the Ayin is first and the Pei is second. In the subsequent Perakim the Pei is first and the Ayin is second. Why? The

Gemara explains that Eicha happened because of the Meraglim's sin that they said with their mouth things that they did not see with their eyes.

Rav Schwab asks that this is not so, we don't see in the Pesukim that they said any lies. You can see the exchange that takes place at the end of Perek 13. They reported that there are giants there and powerful people there which were true. The Aveira was that the Meraglim lacked Bitachon that Hashem couldn't conquer the land.

Rav Schwab answers that it all has to do with sight. A person can look at something with physical eyes or with a view that is spiritually inspired. When Avraham Avinu came with Yitzchok, Yishmael, and Eliezer to perform the Akeida, in Beraishis 22:4 when he saw the mountain from the distance *וַיֵּשָׂא אַבְרָהָם אֶת-עֵינָיו וַיַּרְא אֶת-הַמָּקוֹם--מֵרְחֹק* Rav Schwab brings that Avraham saw that this mountain has the Shechina. He asked Yitzchok what do you see? He answered I see it has the Shechina. Then Avraham asked Yishmael and Eliezer what do you see? They answered that they see stones, trees, and perhaps buildings on the mountain. Two people can look at the same thing and see totally different things. It depends how one looks at it.

It is the same thing with the Meraglim. The Meraglim came to Eretz Yisrael and saw with Gashmiyusdika eyes and everything they reported was true. However, what they said with their mouth is not what saw with their eyes. They said what they failed to see which was that they failed to see the great Ruchniyos of Eretz Yisrael. This is another lesson about what one sees. The Cheit Hamiraglim is very much alive today. People who visit Eretz Yisrael today can see very different things. Some people see the shops, the tours, and the fun while others see only the Kedusha. This is another tremendous insight into the Koiach Hari'ya.

A third insight into the Koiach Hari'ya. 15:39 ... *וְאֶחָדֵי עֵינֵיכֶם, אֲשֶׁר-אִתָּם זָנִים,* The next Dvar Torah is said over from Rav Mordechai Druk the late Maggid of Yerushalayim in his Sefer Darash Mordechai (pg # 136). Rashi explains the Posuk by saying *הַעֵין רואה והלב חומד והגוף עושה את העבירות* The eyes sees and the heart desires based on what the eyes sees. The problem is shouldn't the Posuk be in the reverse order that *Loi Sasuru Acharei Eineichem V'acharei L'avchem*? The order of the Posuk does not seem to be consistent with the Drasha that Rashi is bringing?

Rav Druk explained that two people can be walking down the street at the same time and one sees something improper and notices it while another person doesn't notice it. It is true that when you see something with your eyes as a result the heart desires. But what a person chooses to see and notice is based on his Hakdama of preparing his Leiv to be a Leiv Choimeid. It is a cycle the eyes see and the heart desires and then the eyes see and notices again. A person who prepares his heart properly has a Siyata Dishmaya not to see things that he should not be seeing.

Eisav goes out to fight and the Posuk says in 33:5 *וַיֵּשָׂא אֶת-עֵינָיו, וַיַּרְא אֶת-הַנָּשִׁים* Eisav noticed the women. When Yitzchak went out to Daven Mincha and Rivka was coming back with Eliezer the Posuk says 24:63 *וַיֵּשָׂא עֵינָיו וַיַּרְא, וְהִנֵּה גַמְלִים בָּאִים* Rivka was there. He didn't see anything he should not have seen. Depending on where a person is that affects what a person sees.

Rav Druk said over that the Nesivos when he would walk into the Bais Medrash would do Teshuva on what he had seen before he started to learn so that what he saw on the streets wouldn't affect his learning. We who walk through streets that are far less pure than what the Nesivos saw just sit down and start to learn right away. It has to do with where a person is coming from and the orientation of a person. We see all the time that two people can go through the same experience and can see, observe, feel, or even Daven for very different things.

Why is the Parsha of Tzitzis together with the Parsha of the Meraglim? The idea of Tzitzis is Uri'isem Oisoi to see the Tzitzis. Two people can look at Tzitzis and see different things. One person can see just strings and someone else sees the Taryag Mitzvois, the Mitzvois of Hashem in the Tzitzis.

Rebbi mentioned how he used to see Rav Moshe say Uri'isem Oisoi and lift the Tzitzis before his eyes and look at them. He saw more than just strings in the Tzitzis. People who only see strings stop looking at their Tzitzis by Uri'isem Oisoi because they don't even realize that they are saying Uri'isem Oisoi. You have to train yourself. When the Leiv has the right desire than the Ayin Roi'e, then the eye sees properly.

The question of the week which discusses the Mitzvah of Chalah is: The Posuk says 15:20 כתרומת גורן:שלא Rashi explain כ ראשית, ערסתכם--חלה, תרימו תרומה: כתרומת גרן, כן תרימו אתה 15:20 נאמר בה שיעור ולא כתרומת מעשר שנאמרבה שיעור, אבל חכמים נתנו שיעור, לבעל הבית אחד מעשרים וארבעה, Rashi is saying that there is no Shiur for Challah. The very next Posuk 15:21 תתנו לה' תרומה:לפי שלא שמענו Rashi says כא מראשית, ערסתכם, תתנו לירך, תרומה--לדלתיקם 15:21 תתנו לה' תרומה:לפי שלא שמענו Rashi here says that it is not like Teruma in that you can give just a Mashahu and that you must give a K'dei Nesina. So there seems to be something of an inconsistency between the two Rashis. There is a Teshuvos Noda B'Yehuda that discusses it, however, maybe you can find a Teretz in the Meforshei HaChumash.

In closing, Rebbi mentioned that Rav Pam was Noiheg a Chumra for himself that when he opened a box of Matzos or if he went someplace to eat even though that place had a Hechsher, he would break of a small piece and say Zu Chalah and throw it out. It is really not possible to give a proper Hechsher on properly separating Challah. A Hechsher is based on coming into a store and catching someone using a Treif ingredient. This is Yoitzi V'nichnas. By Challah it is difficult because you can't catch someone in the act of not taking Challah. So as a personal Chumra or Hiddur, Rav Pam would break off a piece of Matza and put it aside. He was not Machmir to burn it in such a case. In that way he was Zahir in this particular Mitzvah. In Chutz L'aretz it helps that once you separate Challah even in your own home you can say this is Challah for all of the dough that was made together with this and in that way in case there was some error and Challah wasn't taken, he would be Mesakein for others as well.

Rabbi Reisman - Parshas Shelach 5769

There were 3 questions that were posed at the beginning of the Shiur. 1) Regarding the Meraglim, Moshe davens to Hashem in 14:18 (וַיִּרְרָא אֶרֶץ אֲפִימָם...עַל-שְׁלֵשִׁים וְעַל-רִבְעִים). It is quite similar to the Yud Gimmel Middois, however, it is not exactly the same. Isn't it strange that we say Hashem Hashem Keil Rachum V'chanun Erech Apaiyim and Moshe just said Hashem Erech Apaiyim. We know that the Yud Gimmel Middois are the Middah by which we daven. Moshe skipped Hashem Keil Rachum V'chanun and goes straight to Erech Apaiyim V'rav Chesed. Why didn't he use all the Yud Gimmel Middois?

2) After the Tefillah by Moshe regarding the Meraglim, we find in Posuk Chaf that Hashem says (סְלַחְתִּי כְדָבָרְךָ). What happens after the Ribboinoi Shel Oilam forgives? Hakadoish Boruch Hu says he will punish them. Ai, I thought Hashem was going to forgive? Posuk 22 says (וַיִּנְסוּ אֹתִי, זֶה עָשָׂר) (פְּעָמִים) that they have tested Hashem these ten times. Posuk 23 says (וְכָל-מִנְאָצִי, לֹא יִרְאוּהָ) that all those who have angered Hashem will not be Zoiche to see Eretz Yisrael. Ai, I thought Hashem had said (סְלַחְתִּי כְדָבָרְךָ)? Posuk 29 says (בַּמִּדְבָּר הַזֶּה יִפְּלוּ פְגָרֵיכֶם וְכָל-פְּקֻדֵיכֶם), that in the desert your corpses shall fall, all of you who were counted according to your numbers from 20 and above. Ai, I thought Hashem said (סְלַחְתִּי כְדָבָרְךָ)? It is a Pele.

3) Hashem says in Posuk 34 that the punishment will be (בְּמִסְפַּר הַיָּמִים אֲשֶׁר-תִּרְתַּם אֶת-הָאָרֶץ, אֶת-אַרְבָּעִים אֶרְבָּעִים אֶרְבָּעִים שָׁנָה), that according to the number of days which you scouted the land, forty days, a day for a year, a day for a year you will bear the burden of your iniquity forty years. So the punishment is for 40 years because one year for every day. Is that the Middah? One year for every day? This expression seems unfair?

To answer all 3 of these difficulties, we will start with a Ramban. The Ramban says on (וַיִּרְרָא אֶרֶץ אֲפִימָם), which was our first Kasha, the reason Moshe didn't use the Yud Gimmel Middois, is because Moshe understood that at this point Klal Yisroel would not escape without an Oinesh. Therefore, he didn't Daven that there shouldn't be an Oinesh at all. So what did he ask for? The Klei Yakar is Masbir, Moshe asked that instead of the punishment coming all at once, it should be spread over a period of time. Therefore, Hashem said (סְלַחְתִּי כְדָבָרְךָ). Hashem forgave the way Moshe had asked, meaning the punishment should be spread over a period of time. The third question that was asked that it is not fair to have Yoim Lashono, Yoim Lashono, it was not a years punishment for each day. Chas V'shaloim. Yoim Lashono, it will be 40 days of punishment for 40 days of Cheit. However, the (אֶרֶץ אֲפִימָם) is that it will be spread out over 40 years. It is a very Geshmake P'shat in what took place here with Moshe Rabbeinu's Bakashois.

A second Nekuda that we see here in Posuk 24 is (וַיַּעֲבֹדֵיכֶם לֵב, עֲקֹב הַיָּתֵה רִיחַ אֶתְרַת עֲמוֹ), that Calev because he possessed in him a different spirit and followed Hashem fully, will be brought into Eretz Yisrael. The obvious question is, Yehoshua is missing. The Or HaChaim Hakadoish (1696 - 1743) has a wonderful Vort. Moshe was Mispallel for Yehoshua, and therefore the Ruach Shtus that came into all of these Meraglim didn't affect Yehoshua because he had the protection of Moshe Rabbeinu.

Calev on the other hand, did have this Ruach Shtus or Yeitzer Hora to rebel against the Ribboinoi Shel Olam, and that is why Calev went to Chevron to Daven. Yehoshua didn't go to Daven. So

Calev is an Odom Gadol. Yehoshua, ok, he deserves to live, he didn't do a Cheit, but his Gadlus is not recognized. The Gadlus is when someone has within him a Ruach Shtus a Yeitzer Hora and he overcomes it. That is the Teitch of (עָקַב הִיָּתְהוּרִים אֶתְרַת עֲמוֹ), typically you would Teitch it, that is was a Ruach of Good.

The Or HaChaim Hakadoish says no, it means he had a Ruach from the Sitra Achara, a Ruach to do Aveiros. He overcame it. So he Davka will have the extra level of Schar. Takeh, the Bnei Calev got an extra Cheilek in Eretz Yisrael which was Chevron. Yehoshua did not receive an extra Cheilek. The lesson from this is, the Gadlus of a person is not one who does not have a Yeitzer Hora. A person for whom it is hard for him to battle his Yeitzer Hora and he overcomes, that is the (כָּלֵב, עָקַב הִיָּתְהוּרִים אֶתְרַת עֲמוֹ).

A third Nekuda, was Sheivet Levi included in the Cheit Hamiraglim or not? On the one hand, we don't find Bichlal that Sheivet Levi is mentioned here as an exception as they are by the Eigel. On the other hand, we know that Sheivet Levi was not punished with the Yoim Lashono of dying every year. What happened? What was the story? In Parshas Bamidbar 1:49 the Posuk says, (-אֲדָאָת-), (מִטָּה לִּי לֹא תִפְקֹד, וְאֶת-רֵאשִׁים לֹא תִשָּׂא, בְּתוֹךְ, בְּנֵי-יִשְׂרָאֵל), that Shevet Levi was not counted among Bnei Yisrael. Rashi says the reason they were not counted is, which is found in the Davar Acher, (דָּבָר), אַחֵר, צִפֵּה הַקֶּב"ה שֶׁתִּידָה לַעֲמוּד גְּזִירָה עַל כָּל הַנִּמְנִין מִבְּנֵי-עֲשָׂרִים שָׁנָה וּמַעְלָה שִׁימוּתוֹ בַּמַּדְבָּר, אָמַר אֵל יְהוָה אֱלוֹ בְּכָלֵל, (לִפִּי שֶׁהֵם שְׁלִי, שְׁלֹא טַעוּ בַעֲגָל) that Hashem foresaw that a decree would arise against all those who were counted from the age of 20 and above, to die in the desert. Therefore, Hashem said that the Levi'im should not be counted for they are mine, since they did not sin with the Eigel.

The Sifsei Chachamim asks, what does it mean that did not sin with the Eigel? The question should be were they sinful by the Meraglim and if yes they should be punished. If not, not? We started off the Shiur with the Ramban that said that Moshe knew the Yidden would be punished because there were ten Nisyainois that Klal Yisrael failed (Posuk Chaf Beis). That was Klal Yisrael. The Levi'im Takeh failed by the Meraglim and were Chotei, because it doesn't say in the Posuk that there were exceptions. Still, they weren't in the Onesh because as Rashi says they weren't Chotei by the Eigel, so the Meraglim wasn't the 10th Nisayon failed. It was an earlier Aveira than number 10. So Mimeila it's very Geshmak that the Levi'im were Chotei by the Meraglim but were not included in the punishment. The Sifsei Chachamim says with this we can answer a question that is asked by the Velt. What is the question that the Velt asks? What is the difference if Sheivet Levi is counted. Is that counting what causes them to die? The Cheit is Maimis?

L'fi Divarainu it is very good. They were in Sakanah to be punished. They were part of the Cheit Hamiraglim. When the Gizaira was made, they were Shayich to the Gizaira. They needed a Zchus that once they were going to be counted in the Minyan, they were going to be included, they needed a way to be a separate Minyan. Once they are a separate Minyan they have a separate Din. That is why they were counted separately.

By Maftir in 15:37 we have the Mitzvah of Tzitzis. Rebbi was Mezareiz the Oilam. There is a Hiddur that is brought down in the Mishnah B'rura and Igrois Moshe to wear Bigdei Tzemer for the Begeg of Tzitzis. Even one who finds it hard during the week, at least on Shabbos you should try to wear a Woolen Begeg. The reason for this is, it is a Machlokes Rishonim, if other clothing outside of Tzemer and Pishton has a Mitzvah D'oiraisa of Tzitzis. It is a Chosuva Mitzvah. Some

people have asked Rebbi, if it is important to wear wool, than why does Rabbi Chaim Kanievsky not wear wool? The secret is, that Rav Chaim Kanievsky goes with the Minhagei HaGra. The Gra held that if there are any layers of clothing on top of the woolen Tzitzis that have Linen in it, it would be considered Shatnez. For that reason, the Gra would only wear woolen Tzitzis if it was the top Begeg (meaning it was on top of all his other clothing.) The rest of us who do not go with the Minhagei HaGra and go like the Mishnah B'rurah should wear a woolen Begeg for Tzitzis. The polyester Begadim that are net styled Begadim, it is a Machloikes Haposkim if Polyester which is really plastic is Chaiyov in Tzitzis or not, so an adult certainly should not wear those types of Tzitzis.

One last admonition. Perek 15:41 (the last Posuk in the Parsha) says (אֲנִי יְרוּר אֱלֹרֵיכֶם, אֲשֶׁר הוֹצֵאתִי (אֲתֶכֶם מֵאֶרֶץ מִצְרַיִם, לְהִיּוֹת לָכֶם, לְאֵלִיּוֹת: אֲנִי, יְרוּר אֱלֹרֵיכֶם). When you say this every day, don't forget you are Mekayeim a Mitzvah D'oraisa of Zechiras Yetziyas Mitzrayim when you finish Kriyas Shema and say this Parsha. It is very important that you understand that Mitzvois Tzrichos Kavana. Since Mitzvos Tzrichos Kavana, you must remind yourself every day that you are being Mekayeim a D'oraisa of Zechiras Yetziyas Mitzrayim. If you realize that it slipped your mind, then in Ezras where it mentions, Yetziyas Mitzrayim, you can have it in mind there. We should all be Zahir in this Mitvah D'oraisa.