

**SHABBAT SHALOM.** *Today is 23 Sivan 5767. We bensch Rosh Chodesh Tammuz which will be this Shabbat and Sunday. The re-appearance of the moon (the Molad) will be Friday afternoon at 2:13 and 15 chalakim (about 50 seconds). We omit Av HaRachamim.*

TORAH DIALOGUE (p. 623 Hz) (p. 860 S) (p. 560 Hi)  
SHELACH שְׁלַח

1. Moshe was instructed by Hashem to "Send men to scout the land of Canaan, which I am giving to the Children of Israel." Moshe chose for this important mission men of great stature, leaders of the people of Israel. Yet we know that the mission of these Scouts (the *Meraglim*) was a failure that ended tragically when they returned with a negative report about the land. How was this possible? These *Meraglim* were people personally familiar with the total, miraculous power of God to protect, defend and deliver his people; they were the best of Bnei Yisrael. How could they, of all people, sabotage the glorious entry of the Children of Israel into Eretz Yisrael by returning with a report that the land was unconquerable? The Chatam Sofer, in his preface to his monumental books of Responsa, suggests that to the contrary, it was because of their leadership positions, intense piety and their acclimation to a miraculous existence that they wanted to avoid the non-spiritual, non-miraculous, somewhat pedestrian existence that awaited them in Eretz Yisrael. They felt that Bnei Yisrael should continue living via the miraculous means that they were doing so in the desert.

2. *"And Moshe called Hoshea bin Nun, 'Yehoshua'." (13:16).* Rashi explains that Moshe added a *Yud* (from Hashem's Name) to the name of Hoshea as an allusion to the prayer which he had offered on his behalf: May Hashem save you from the evil counsel of the other spies. Why did Moshe pray only for Yehoshua and not for Calev or any of the other spies? The *Kehillat Yitzchak* explains that Moshe knew that it was possible that the spies would speak disparagingly of Eretz Yisrael because they knew that as long as Bnei Yisrael would not enter Eretz Yisrael, they would remain *Nesi'im* (princes of their respective tribes.) However, once the nation would enter the Promised Land, they would lose their positions of prominence. It was, therefore, to their advantage to see to it that Bnei Yisrael remain in the wilderness for as long a period as possible. The *Knesset Yechezkel* explained that Moshe did not deem it necessary to pray for Calev because, as the Zohar says, the *Meraglim* spoke disparagingly of Eretz Yisrael because they knew that they would lose the positions of prominence that they held in the wilderness once they would enter Eretz Yisrael. Why would they lose their positions? The answer is, because once they entered Eretz Yisrael, the people were commanded to anoint a king. However, since Calev came from the tribe of

Yehuda, from which the monarchy stems, even when they would enter Eretz Yisrael he would most likely retain his power, for, as the Prince of Yehuda he would be a prime candidate to become king.

3. When listing the tribes and spies, why does the Torah mention only Menasheh as being the tribe of Yosef, and not Ephraim who is mentioned separately?

4. *"And what the land is, whether it is fat and lean, whether there are trees therein, or not ."* (13:20). Rashi explains that "tree" serves as a metaphor for "an honorable, righteous man" who will protect the country by his merit. This explanation seems peculiar, for if Moshe was inquiring as to the presence of a righteous honorable man, should he not have sent the spies searching in the houses of prayer and study? Why did he send them to the public thoroughfares of the city, and to the gardens and orchards? Perhaps we may submit an interesting thought to be derived from here. When a city contains within it righteous and honorable rulers, it reflects their presence in all aspects and areas of the city proper. The influence of a great person is not bound by the four walls wherein he exists; it shines forth and permeates the community. Every individual member of the city is likewise affected by the presence of this person. We may notice in our day and age that those communities that maintain yeshivot and Torah leaders in their region reflect a special spirituality as opposed to those which do not have the opportunity to maintain Torah centers. Perhaps it was for this reason that Moshe sent the spies to search the cities, to find out if they maintained and were influenced by such individuals able to save their communities.

5. *"And we were in our own sight as grasshoppers, and so we were in their sight." (13:33).* The Kotzker Rebbe said that the mistake of the spies was in the words "and so we were in their sight." It should not bother a person how others view him. (Otzer Chaim). A person who worries about how others view him will have no rest. Regardless of what he does or does not do he will always be anxious about receiving the approval of others. Such a person makes his self-esteem dependent on the whims of others. It is a mistake to give others so much control over you. Keep your focus on doing what is right and proper. Work on mastering the ability to have a positive self-image regardless of how others view you. If people give you constructive criticism because of things you are doing wrong, you should appreciate the opportunity to improve. But do not allow your self-image to be dependent on the arbitrary approval and disapproval of others.

6. *"And Moshe said to Hashem: When the Egyptians (who saw You bring up, with Your strength, this nation from its midst) will hear (that You killed Bnei Yisrael) they will say, 'Hashem did not have the strength to bring*

*this nation to the land He promised them, therefore He killed them ...'.*" (14:13). Why was Moshe afraid only that the Egyptians would say this? Reb Yisroel Salanter answered: The Midrash says that Bnei Yisrael had sunk to such a level of impurity in Egypt, that they worshipped idols along with the Egyptians. In spite of this, however, Hashem redeemed them. Therefore Moshe was not afraid that the other nations would claim that Hashem was not strong enough to save Bnei Yisrael; they would attribute it to the sins of the Jews which made them unworthy of entering Eretz Yisrael. The Egyptians, however, saw how corrupt Bnei Yisrael were when they lived with them, but yet, Hashem redeemed them regardless of this. If so, Moshe feared that if the Egyptians would hear that Klal Yisrael was destroyed they would not ascribe it to the sins of the Jewish nation, but rather to the weakness of Hashem, *Chas V'sholom*.

7. The true goal of man is reflected in commentary of the *Chidushei Harim* at the end of the Sidrah. The Torah details three Mitzvot: Wine Libations to accompany the sacrifices (*Nesachim*), *Challah* that must be given from bread and *Tzitzit* that must be worn on our clothing. The proximity of these three Mitzvot to the episode of the spies is significant according to the *Chidushei Harim*. In essence, he states that while in the desert, Bnei Yisrael were sustained through the Manna, flowing water and Clouds of Glory. As they entered Israel they would no longer have these miracles, but the great spiritual endowment which these miracles brought would be captured through the fulfillment of these three Mitzvot. Specifically, the Manna coincided with the Mitzvah of *Challah*, the Mitzvah of *Nesachim* is correlated with the *B'ear* (well) of Miriam and the Mitzvah of *Tzitzit* represents the Clouds of Glory. Had the spies that Moshe Rabbeinu sent realized that it was incumbent on Bnei Yisrael to move from a realm of the overtly miraculous that they had enjoyed until then, to the realm of fulfillment of Mitzvot as represented by these three Mitzvot now being given them, they might not have arrogantly decided to resist the Divine plan and Bnei Yisrael might have been spared the punishment that the sin of the spies led to.

HAFTORAH (p. 635 Hz) (p. 875 S) (p. 892 Hi)  
JOSHUA יְהוֹשֻׁעַ

The Prophet refers to the spies sent by Joshua as "*Cheresh*"—"potters." The Yalkut Shimoni explains that the verse is teaching us that they disguised themselves as pottery salesmen so they would not be detected. However, there appears to be a more significant message in their characterization as "Potters." The Talmud in Mesechet B'rachot (57b) states that one who sees a pot in his dreams should anticipate peace. This is understandable, given the reality that a pot creates peace between the two opposing forces of water and fire. The fact that the Scouts sent by Joshua succeeded

is directly linked to the fact that they were able to make peace between the physical aspects of man and his spiritual responsibilities. The lack of this accommodation is precisely where Moshe's spies failed.

#### SHABBAT HALACHAH

It is permissible to "make the beds" on Shabbat. We define "making the beds" as smoothing out the bed linen, spreading the cover and bedspread, and placing the pillow in its place. This is permissible even if the person intends not to use the bed again on Shabbat. This is not considered preparing on Shabbat for after Shabbat. It is considered instead an act of Kavod Shabbat, honoring the Shabbat by having the room look nice even if no guests are coming into that room. Changing the sheets or pillow cases would not be permitted in the above case. If though, the bed is stripped or the current sheets become soiled (e.g. a child's "accident"), it is permissible to change the sheets because then it would be to honor the Shabbat. One would be permitted to set up a folding bed (e.g. hi-riser, cot, convertible couch) or a portable crib as long as one does not need to loosen or tighten any screws. If all that is necessary is the manipulating of latches, springs, or hooks, there is no problem with even changing the height or a crib mattress or changing a crib into a playpen or vice-versa. Again, what would not be allowed is the loosening or tightening of screws even without a screwdriver.