



Ohr Yerushalayim News

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News This Week

מזל טוב

Mazel Tov to Michael and Anne Wilks on the recent Bar Mitzvah of their grandson Yosef Aryeh Saperia.

Chaim Aruchim

We wish the following Chaim Aruchim for Yahrtzeit this week:

Weds 2nd Sivan Rafi Green for his Father

Weds 2nd Sivan Michael Freedman for his Father

Thurs 3rd Sivan Dovzi Lopian for his Father

We apologize for any errors or omissions.

Yesterday's Lesson, Today's Test

Rabbi Pinchas Winston (Torah.org)

Send out for yourself men who will scout the Land of Canaan... (Bamidbar 13:2)

WE DON'T ALWAYS point out why one section of the Torah follows another, but Rashi does this week:

Send for yourself men: Why is the section dealing with the spies juxtaposed with the section dealing with Miriam? Because she was punished over matters of slander, for speaking against her brother, and these wicked people witnessed [it], but did not learn their lesson.

In other words, according to this, one could say that the failure of the spies was the result of not taking to heart the lesson of Miriam and Aharon. They had spoken slander about Moshe Rabbeinu and that had angered G-d. Wouldn't it have made sense to therefore not speak slander about Eretz Yisroel?

Well, yes and no. Certainly we learn the importance of not slandering someone in last week's parsha, though we were already taught that back in Parashas Tazria. But one could easily think that it is one thing to speak badly about the Torah leader of the generation, even for a "good" reason, and another thing to do so about a piece of land, and a "frightening" mission to take it. The Torah is telling us otherwise.

You can imagine the conversation they must have had.

"We'll go back and show everyone the fruit, and when they think we're doing it to praise the land, we'll give them the scary information. Then they'll want to stay put in the desert like us."

"But if we do that, won't we be slandering the land of G-d? Remember what happened to Miriam when she spoke loshon hara about Moshe Rabbeinu, and for a good reason too!"

"That was different. She was talking about a person, and the leader of the nation. This is only a piece of land... Besides, it's not like we're saying we don't want to serve G-d anymore!"

"That's right! On the contrary, we're saying that we can serve G-d better here in the desert!"

"For sure! If we go up to Canaan, then we'll have to fight for the land, and that can take years... and probably lives too! Even if we are successful, by the time we divide and settle the land, it will be years again!"

"When we will have time to learn Torah?"

"We won't! That's the whole point! That's why it is not really the same as Miriam's loshon hara."

"Instead we're doing a big mitzvah. Certainly G-d will see our zealotry for Torah and mitzvos, and let us remain in these ideal conditions!"

"Not only that, but it is well known that G-d defends His people only as strongly as they are righteous. I don't think we're that righteous yet. What happens if we go to war against the people of Canaan, and lacking sufficient merits, G-d does not defeat our enemies for us?"

"Well THAT would certainly be a terrible profanation of G-d's Name!"

"את מקדשי תיראו"

שליט"א The Rov

The תורה (דברים י"ב ג' ד') commands ישראל עם that when they enter ישראל ארץ they have an obligation to destroy completely all items that are, or have been used for idolatry. In the following פסוק they are informed by "לא תעשון כן לה' אלוהיכם" הקב"ה Do not do the same to the house of your G-d and His places of worship. On this basis the פסוק states that one who demolishes a stone from the בית המקדש or מזבח (some פוסקים include כותל המערבי) has transgressed מצות לא תעשה. In the מחבר states that the application of this prohibition applies will full force to our מקדש מעט, so that any damage to the structure of a בית הכנסת falls into this category and therefore the construction of an extension which would involve the demolition of some of the structure of the present building obligates the asking of a שאלה.

Included in this prohibition according to some פוסקים is the removal of any fittings or fixtures, or their use for non holy matters, unless it is for improvement or replacement.

"Terrible!"

"Best to stay here in the desert for now...until we reach the kind of spiritual level to guarantee us success in battle...so we can sanctify G-d's Name instead!"

The amazing thing is how ten out of the 12 spies bought into the storyline. How could so many important people be so wrong, and cause so many others so much damage for so many generations!

The answer is "Yetzer Hara 101." No one learns any lessons that fly in the face of their greatest desires and dependencies. It doesn't matter how obvious the lesson may be to others. To the biased, the truth is never accurate and can always be ignored. Even after it catches up with people, they may still have a difficult time admitting their mistakes!

Just take a look at our generation now. Chaos grows continuously. It could just be temporary upheaval, and we just have to find a way to remain safe in the meantime. Or it could mean that the current exile is coming to an end, and we have to work on ways to get out while we can. We don't like change when it means going from what we're used to, and living in ways we do not recognize or desire.

Clearly, we have no choice sometimes. Clearly, G-d has decided otherwise, and changed life on us. When that happens, we all of a sudden wish we had

Davening Times

פרשת שלח לך

Mincha & Kabbolas Shabbos
Candle Lighting
Shacharis
סוף זמן ק"ש
1st Mincha
2nd Mincha
3rd Mincha
Motzei Shabbos
Sun
Mon / Tues Rosh Chodesh
Wed / Fri
Thurs
Mincha & Maariv
Late Maariv

מברכין תמוז

7.30pm
7.56pm-8.00pm
9.15am
8.55am
2.00pm
6.00pm
9.55pm
11.00pm
7.15am / 8.20am
6.30am / 7.00am / 8.00am
6.45am / 7.20am / 8.00am
6.45am / 7.10am / 8.00am
7.45pm
10.50pm

gone with the changes we could have overseen, as opposed to the ones now imposed on us. You can be sure that the generation of the spies, as they died out, realized that they would have been better off following G-d's plan and whatever resulted from it.

But has anyone ever learned anything from the spies? Not really. What happened to the spies was their own story, people think, not one we share in our day and age. THEY were different people, with a different set of circumstances, in a unique period of history. It was different then, and because it was SO different we need not take to heart their mistakes or G-d's responses.

Likewise, what happened in Europe was also unique. The people were more like us, but the situation was very different. Besides, Europe was home to the Nazis, so it was inherently dangerous to live there. In retrospect, we should have taken the threat more seriously and moved out en masse, even if over time.

But America is different. Canada is different. England is different. Every country has its problems, but who says that those problems are specifically Jewish problems, or ever will be? Yes, it may be chaotic in the United States today, but it is for everyone, and therefore it is possible to hunker down and wait for normalcy to return.

But that's like judging the weather only by how it looks outside right now. Yes, it is currently sunny, with only a slight breeze, a perfect day for a run in the park. But if you flip on the news and check the 24 hour forecast, you will see that pressure systems are hard at work changing everything. High winds are on their way, and when you automatically look out the window, you notice the trees blowing a little harder already.

With the winds come the clouds, and before you can even look outside again, you can tell the sun has been blocked by some. They come and go, but you are surprised at how quickly a clear blue sky has become so cloudy in so short a time! "Wow," you marvel to yourself, "how fast the weather changes."

At that point, you still haven't cancelled your run in the park. You just hope you can get it in before the weather becomes too inclement. And even though the weatherman is telling people to stay indoors in the afternoon, you feel that it is a worthy gamble to not miss your daily exercise. Somewhat addicted to that run in the park, you ask yourself, "How bad can it get? I've run through bad weather before," though you decide to move it up an hour just in case.

By the time you get to the park, the winds are severe. Trees are almost bending while leaves and dust are flying everywhere. The sky is dark now with no sign of sun, and rain has begun to fall. Part of you says "Go for the run, and worse come to worst, cut it short." Part of you says, "Run for the car and cancel outdoor exercise for today."

Before you can even decide which voice to listen to, lightening flies across the sky followed quickly by very loud thunder. Now, without too much thinking, you run out of the park, a very dangerous place to be in an electrical storm, and for your car, a much safer place to be. You don't get there fast enough as the winds, rain, and lightning attack your world with a vengeance you have never seen in your lifetime. You barely get into the car when lightning eerily makes the dark day seem sunny for a moment, confusing your brain temporarily. Once you finally get into the car, slam the door shut after you, you just sit there hugging yourself to get warm as you fumble for the ignition to start your car. It is raining too hard to start driving, so you just sit there asking yourself, "What was I thinking? Why did I take the risk...just to do what I'm used to doing...?" Storm's coming. The "Weathermen" predicted it thousands of years ago. Clouds are forming and the winds are whipping up. The only question to answer is, "Do we learn from our past and err on the side of caution, or on the side of mistake?" The answer will either save your life, or...that remains to be seen.

Two Halachic Highways Rabbi Yitzchok Adlerstein (Torah.org)

Those who found him gathering wood brought him to Moshe and Aharon... What were they thinking? With all due respect to Aharon, did anyone believe that if Moshe could not provide an answer, that Aharon would? Note how they are ordered in the pasuk, with Moshe listed first. The plain reading is that they turned to them in sequence.

One approach is given in the Sifri here, and applied by Rashi in a few similar pesukim relating to Pesach Shenit[2] and the request of Tzelafchad's daughters. This reading has Moshe and Aharon already sitting together in the beis medrash. They were not approached serially, which would have been pointless after going to Moshe first. Rather, in each case, those who brought the question for a decision happened to find the brothers engrossed in a frequent activity: Torah study. And, we should add, the questions were addressed to both, because in an open, free-wheeling Torah discussion, there is room for greater and lesser authorities joining in on the discussion.

We are really not where we want to be yet. People who would not be able to team up to give testimony – like the brothers Moshe and Aharon – may still sit

together to decide difficult matters of halachah. The gemara states this explicitly. It is perfectly plausible, therefore, to explain in this way some of the other joint references to Moshe and his brother. In those cases, they were asked to rule in the abstract about the halachic definition of some Torah statute. There was plenty of room for both to take part in the deliberations, along with others as well. That was not the case in our pasuk. Here, a person's life hung in the balance. They were asked to determine whether the accused had committed a crime for which he needed to pay with his life. Two relatives, like Moshe and Aharon, will not count as separate voices. Should a father and son both take part in such a discussion, it is only the father's vote that counts, while his son is treated as an assistant. Moreover, Rashi on the gemara cites a Tosefta that two relatives should not even sit together in a capital case – possibly to avoid the appearance of impropriety. One of them should get up and leave. If so, we are no closer to a solution than when we began. Why invoke Aharon here, when he was barred from adding substantively to the discussion?

What we have here is a glimpse of a fundamental distinction in deciding halachic matters. Moshe and Aharon could not sit together in a single court – and they did not have to. Each headed a court of his own, each seeking to uncover Torah truth, but using different tools.

Parshas Shoftim instructs us to resolve doubtful halachic matters by going to higher authorities. Somewhat surprisingly, it speaks of going to the kohanim and to the shofet. We understand the reference to the shofet; deciding the law is his job. But why mention kohanim?

Know that there are two ways in which to arrive at an acceptable halachic answer regarding a matter for which no earlier, accepted approach exists. The first is largely rational. The decisor looks at similar cases and comparable models, and arrives at a position that he finds logically compelling. We would call this hora'ah. It is fully legitimate – but may only be relied upon in the instance that the decision is rendered.

A very different method uses the systematized rules of Torah inference to derive new laws from the ground up. When used properly, its conclusions become part of the corpus of law passed down from generation to generation, i.e. mishnah. Applying these rules of inference is no simple matter, and requires much analysis and comprehension of subtlety and nuance. We call those things "pilpul."

The first method is linked to the kohanim; the second to the shofet. Both can be used, and both are recommended by the pasuk in Shoftim. During the travels of Bnei Yisrael in the wilderness, Aharon headed up a court specializing in the first method, while Moshe was the acknowledged master of the pilpul process.

When the gatherer of wood violated the laws of Shabbos, the community was at a loss as to how to grasp the Torah's command to execute the Shabbos desecrater. People came to both Moshe and Aharon, ready to accept instruction from either of them, each employing his specialty in consultation with his own court.

Those two institutions remain alive and vital to this very day.

Q&A

Kids

- 1) What letter did Moshe add to Hosheas name and why?
- 2) How many days the spies spend in Canaan?
- 3) How many spies gave a bad report?
- 4) How many years did the Jews have to wander in the desert for?

Adults

- 1) What order are the leaders of the tribes in, when the torah lists them in the beginning of the Parsha?
- 2) Which tribe is unrepresented and why?
- 3) Why did Moshe specifically daven for Yehoshua not the others?
- 4) Why did Moshe ask if there were any trees in the land?

(1) He added a Yud, in order that Hosheas name would begin with the letters of Hashems name. (2) 40 (3) 10 (4) 40.
(2) The tribe of Levi as they had no share of the land (Daas Zekeinim).
(3) As Moshe realised it would look bad on him, if his own talmid came back with a bad report. People would lose faith in him and ultimately they may question the Torah, which they received through him (Gur Aryeh).
(4) Moshe's reference to a tree was asking if there were any Tzadikim in the land, as if there were Tzadikim the people of the land would be sheltered from attack through the Tzadik's righteousness (Rashi!).

(1) In order of greatness, (Ramban) the fact that Colev is listed third and Yehoshua, fifth shows how great they were.

Adults

(1) He added a Yud, in order that Hosheas name would begin with the letters of Hashems name. (2) 40 (3) 10 (4) 40.

Kids

If you have the desire to spread Divrei Torah on the Parsha or on any other interesting topics, please contact Boruch Michaels via the following details: Mobile (Call, Text, WhatsApp) : 07419747766, Email: boruchmichaels@gmail.com