

Torah Tidbits

ISSUE 1374 JUNE 13TH '20 כ"א סיון תשפ

פרשת שלח

PARSHAT SHELACH



**ABSOLUTE
BROTHERHOOD**
By Rabbi Rami
Strosberg
Director, OU Yachad
Israel
see page 66



**SPECIAL
GUEST PIECE:
FULFILLING
A LIFELONG
DREAM**
By Rebbetzin
Ariela Davis
see page 70



**28TH
ANNIVERSARY
EDITION**

**"וַיִּכְרֹתָו מֵשֶׁם
זָמְרוֹתָו וְאַשְׁכּוֹל
עֲנָבִים"**

YERUSHALAYIM IN/OUT TIMES FOR SHABBAT PARSHAT SHELACH

Candles 7:10PM • Earliest 6:17PM • Havdala 8:28PM • Rabbeinu Tam 9:03PM



OU ISRAEL 02-560-9100



www.ttidbits.com



ADVERTISING 02-999-3938

PARSHAPIX

PPexplanations on p.68
and at www.ttidbits.com
Click on the ParshaPix & explanations link



WORD OF THE MONTH



The 20th of Sivan is a black day in Jewish History for more than one reason. **The first ritual-murders in Europe, 1171.** Rabbeinu Tam declared a fast day to mark the event. 500 years later, the day was confirmed as a fast day, in Poland, following the murder of thousands of Jews in the Chmielnicki massacres. 1648 (TAT V'TAT). **20 Sivan was almost confirmed as one of our calendars required fasts.**

On 20 Sivan 5742 (1982), the costliest battle of the Lebanon War, the battle of Sultan Yakub, with 30 IDF dead - including Yair Landau HY'D, in whose memory the OU Israel Center library is named - who gave his life fighting for his people and his land - rather than be a madrich of an NCSY summer group, which he was scheduled to be, before his call up. **A sad day: not a required fast today...**

CANDLE LIGHTING AND HAVDALA TIMES



OTHER Z'MANIM



JERUSALEM

CANDLES	EARLIEST	SHELACH	HAVDALA	KORACH		
				CANDLES	EARLIEST	HAVDALA
7:10	6:17	Yerushalayim / Maale Adumim	8:28	7:13	6:19	8:30
7:26	6:19	Aza area (Netivot, S'derot et al)	8:30	7:29	6:21	8:32
7:26	6:18	Beit Shemesh / RBS	8:29	7:28	6:20	8:31
7:25	6:17	Gush Etzion	8:28	7:27	6:19	8:30
7:27	6:19	Ra'anana / Tel Mond / Herzliya / K. Saba	8:31	7:29	6:21	8:33
7:26	6:18	Modi'in / Chashmona'im	8:29	7:28	6:20	8:32
7:28	6:19	Netanya	8:31	7:30	6:22	8:34
7:23	6:18	Be'er Sheva	8:28	7:25	6:20	8:30
7:27	6:19	Rehovot	8:30	7:29	6:21	8:32
7:10	6:19	Petach Tikva	8:31	7:13	6:21	8:33
7:26	6:18	Ginot Shomron	8:30	7:28	6:20	8:32
7:18	6:20	Haifa / Zichron	8:32	7:20	6:22	8:35
7:25	6:17	Gush Shiloh	8:29	7:27	6:19	8:31
7:25	6:19	Tel Aviv / Giv'at Shmuel	8:31	7:27	6:21	8:33
7:25	6:17	Giv'at Ze'ev	8:29	7:27	6:19	8:31
7:25	6:17	Chevron / Kiryat Arba	8:28	7:27	6:19	8:30
7:27	6:19	Ashkelon	8:30	7:29	6:21	8:33
7:26	6:19	Yad Binyamin	8:30	7:29	6:21	8:32
7:17	6:18	Tzfat / Bik'at HaYarden	8:31	7:19	6:20	8:33
7:25	6:17	Golan	8:30	7:27	6:19	8:32

Rabbeinu Tam (J'lem) - 9:03pm • next week - 9:05pm

ORTHODOX UNION OU Kashrut ♦ NCSY ♦ Jewish Action ♦ JLIC NJCD / Yachad / Our Way Enhancing Jewish Life ♦ OU West Coast ♦ OU Press ♦ Synagogue/Community Services ♦ OU Advocacy ♦ OU Israel

MOISHE BANE, PRESIDENT OF THE ORTHODOX UNION Howard Tzvi Friedman, Chairman of the Board, Orthodox Union | Shimmy Tennenbaum, OU Israel Chair | Gary Torgow, Chair, OU Kashrus Commission

ALLEN FAGIN, EXECUTIVE VICE PRESIDENT | Rabbi Dr. Tzvi Hersh Weinreb, Exec. V.P. Emeritus | Rabbi Steven Weil, Senior Managing Director | Shlomo Schwartz, Chief Financial Officer | Lenny Bessler, Chief Human Resources Officer | Rabbi Dave Felsenthal, Chief Innovation Officer

OU KOSHER: Rabbi Menachem Genack, CEO/Rabbinic Administrator OU Kosher | Rabbi Moshe Elefant, COO/Executive Rabbinic Coordinator **ISRAEL:** Rabbi Yissachar Dov Krakowski, Rabbinic Administrator | Rabbi Ezra Friedman, The Gustave & Carol Jacobs Center for Kashrut Education Rabbinic Field Representative

Headquarters: 11 Broadway, New York, NY 10004 ♦ 212-563-4000 ♦ website: www.ou.org

Torah Tidbits

Editor Emeritus: Phil Chernofsky
Editor: Rabbi Aaron Goldscheider | aarong@ouisrael.org
Coordinator: Ita Rochel Russek
Advertising: anglomedia@anglomedia.biz
(02) 999-3938
Website: www.ou.org/torah/tt
www.torahtidbits.com

Not getting enough TTs? Too many? None at all?
Contact our distribution
050-577-2111 • ttdist@ouisrael.org

Founders and initial benefactors of
the OU Israel Center:
George and Isle Falk a'h

RANGES ARE 11 DAYS, WED-SHABBAT
18-28 SIVAN (JUNE 10-20)

Earliest Talit & T'filin 4:34-4:35am
Sunrise 5:33-5:34am
Sof Z'man K' Sh'ma 9:05-9:07am
(Magen Avraham: 8:22-8:23am)

Sof Z'man T'fila 10:16-10:18am
(Magen Avraham: 9:39-9:41am)

Chatzot (Halachic noon) 12:38½-12:41pm
Mincha Gedola (Earliest Mincha) 1:15-1:17pm
Plag Mincha 6:16-6:19pm
Sunset (counting elevation) 7:50-7:53pm
(based on sea level: 7:44½-7:47½pm)

Seymour J. Abrams • Orthodox Union Jerusalem World Center
• Avrom Silver Jerusalem College for Adults • Wolinetz Family Shul
• Makom BaLev • Birthright • Yachad • NCSY in Israel • JLIC in Israel • Pearl & Harold M. Jacobs ZULA Outreach Center • The Jack Gindi Oraita Program • OU Israel Kashrut



ZVI SAND, PRESIDENT, OU ISRAEL

Yitzchak Fund, Former President, OU Israel Rabbi Emanuel Quint z"l, Senior Vice President | Prof. Meni Koslowsky, Vice President

VAAD MEMBERS:

Dr. Michael Elman | Dr. Simcha Heller | Stuart Herskowitz | Moshe Kempinski | Sandy Kestenbaum | Harvey Wolinetz

RABBI AVI BERMAN, EXECUTIVE DIRECTOR, OU ISRAEL

David Katz, CFO, OU Israel | Chaim Pelzner, Director of Programs, OU Israel | Rabbi Sam Shor, Director of Programs, OU Israel Center Rabbi Sholom Gold, Dean, Avrom Silver Jerusalem College for Adults

22 Keren HaYesod <> POB 37015 <> Jerusalem 91370

phone: (02) 560 9100 | fax: (02) 566-0156

email: office@ouisrael.org

website: www.ouisrael.org

OU Israel, Torah Tidbits and Anglo Media do not endorse the political or halachic positions of its editor, columnists or advertisers, nor guarantee the quality of advertised services or products. Nor do we endorse the kashrut of hotels, restaurants, caterers or food products that are advertised in TT (except, of course, those under OU-Israel hashgacha). Any "promises" made in ads are the sole responsibility of the advertisers and not that of OU Israel, the OU Israel Center, Torah Tidbits and Anglo Media.

Torah Tidbits and many of the projects of OU Israel are assisted by grants from MISRAD HACHINUCH - מיסראד החינוך Dept of Tarbut Yehudit



WEEKLY INSPIRATION

"Every Shabbat we shed the trappings of mundane life. 'With the Shabbat comes rest' (Rashi on Genesis 2:2). The soul begins to free itself of its heavy shackles. It seeks higher paths, spiritual acquisitions befitting its true nature."

Rabbi Abraham Isaac Hakohen Kook zt"l, Introduction to Shabbat Ha'Aretz p.8

TABLE OF CONTENTS

06	Aliya by Aliya Sedra Summary	54	Psak Halacha during a Modern Pandemic Rabbi Daniel Mann
16	Of Grasshoppers and Jewish Pride Rabbi Dr. Tzvi Hersh Weinreb	56	A Short Life Rabbi Gideon Weitzman
20	What is Going On? Rabbi Lord Jonathan Sacks	58	Ful Halavan Rabbi Moshe Bloom
26	Probing The Prophets Rabbi Nachman Winkler	60	The Spies' Tunnel Vision Rabbi Ephraim Sprecher
28	The Ma'apilim – What Was So Wrong? Rabbi Shalom Rosner	62	Chizuk & Idud Rabbi Yerachmiel Roness
30	Measure for Measure Rebbetzin Shira Smiles	64	Rabbi Menachem Mendel Schneerson Rabbi Michael Olshin
32	K'vod Shamayim Rabbi Judah Mischel	66	Absolute Brotherhood Rabbi Rami Strosberg
34	Milk and Meat on the Same Table Rabbi Ezra Friedman	67	28th Anniversary Quiz Challenge Phil Chernofsky
36	Simchat Shmuel Rabbi Sam Shor	70	Fulfilling a Lifelong Dream Rebbetzin Ariela Davis
40	OU Israel Virtual Schedule	72	Extremism Is Not the Solution Sivan Rahav Meir
44	Torah Tidbits This 'n That Phil Chernofsky	74	When Perception Becomes Reality Rabbi Benji Levy
46	Calev's Voice Rabbi Aaron Goldscheider	76	Torah 4 Teens By Teens Eitan Phillips // Eitan Zemel
52	Seeing is Not Believing Menachem Persoff		

Now available!! THE TORAH TIDBITS DIGITAL EDITION

Read & Print your Favorite Columns

The same Torah Tidbits
you've loved for decades
now available in your inbox



40
Years

Torah
Tidbits

To subscribe go to www.torahtidbits.com
and click on the **SUBSCRIBE** button

SHELACH



STATS

37th of the 54 sedras; 4th of 10 in Bamidbar

Written on 198 lines, ranks 25th

10 Parshiyot; 7 open, 3 closed

119 p'sukim, ranks 21, 6th / Bamidbar

1540 words, ranks 27, 5th / Bamidbar

5820 letters, ranks 27, 4th / Bamidbar

Sh'lach has shorter than average p'sukim, which explains the drop in rank for words and letters, yet the rise in rank within Bamidbar indicates that there are sedras with even shorter p'sukim.



MITZVOT

3 mitzvot - 2 positives - Challah & Tzitzit, and 1 prohibition, not to follow the temptations of your heart and eyes.

As we point out often, the distribution of mitzvot in the Torah is very uneven. With only 3 mitzvot, there are 25 sedras with fewer mitzvot than Sh'lach and 26 with more. 3 is the median number of mitzvot per sedra in the Torah. T'ruma and Chukat also have 3 mitzvot each.



KEREN MALKI

קרן מלקי רותה של לילך רותה
THE MALKI FOUNDATION

w kerennalki.org

t 02-567-0602

Keren Malki empowers families of children with special needs in Israel to choose home care. Donations are tax-approved in Israel, US and UK.

Honoring the memory of Malka Chana Roth ז"ל 1985-2001, killed in the Sbarro bombing.



ALIYA-BY-ALIYA SEDRA SUMMARY

[P> X:Y (Z)] and [S> X:Y (Z)] indicate start of a parsha p'tucha or s'tuma. X:Y is Perek:Pasuk of the Parsha's beginning;

(Z) is the number of p'sukim in the parsha.

Numbers in [square brackets] are the Mitzva-count of Sefer HaChinuch AND Rambam's Sefer HaMitzvot. A=ASEI; L=LAV (prohibition). X:Y is the perek & pasuk from which the mitzva comes.

KOHEN FIRST ALIYA 20 P'SUKIM - 13:1-20

[P> 13:1 (43)] G-d tells Moshe to send "people" to "scout out" the Land. ("People" is in quotes because commentaries point to the word ANASHIM and say that it means people of high calibre and repute - except that we know how it turns out...) The emphasis in the wording of the pasuk is on Moshe being the one sending the Meraglim, not at G-d's command nor by His "desire".

The representatives of each tribe are named and the Torah, further testifies to the high caliber of each man.

SDT

Back in Bamidbar, when the Tribal leaders were named, Efrayim and Menashe were identified as the sons of Yosef - within the same pasuk. Here, only Menashe is identified with Yosef, and Efrayim's scout, Yehoshua, is listed 3 p'sukim earlier,

without reference to his father. Commentaries note that Yosef had been involved in "negative reports" (against his brothers), as was the scout of Menashe involved in negative reports on the Land. Yehoshua remained clear of the taint of DIBA RA'A and is therefore not mentioned together with Yosef, in this context.

(It is interesting to note that the word immediately before 'for the tribe of Efrayim...' is YOSEF, in this case, the father of Yig'al, the scout for Yissachar. Nonetheless, it is interesting that Efrayim is juxtaposed to a different Yosef even though he is 'distanced' from his own father's name.)

And Moshe called Hoshea bin Nun, Yehoshua.

SDT

Rashi says that by adding a YUD to Hoshea's name, he was giving him a bracha that he should be saved from the group attitude of the other Meraglim. Question: MIMA NAFSHACH (whichever way you want to look at things) - Why did Moshe not "bless" the others scouts similarly? And why would Yehoshua need a bracha when Kalev apparently did not?

Whether a Scout will come back with the proper attitude or not was based on each individual's personality, perceptions, and conclusions. That was up to each of the 12 individuals. That's not why Moshe gave a special bracha to Yehoshua. Moshe had a separate fear concerning Yehoshua. He could imagine Yehoshua joining the ten Meraglim in discouraging the People from entering the Land so that Moshe's life

PolarAir 

Air Conditioning & Heating
Sales & installation of inverter,
central & split systems
References from satisfied customers in your neighborhood
08-976-1140 • 052-240-5063
hazen@neto.net.il

**It's not only how you LOOK
It's how you SEE**



Excellence in eye care
EYE WORLD
עולם העין
הוּא יְהוּדָה שַׁלְּם וְהַמְּמֹנְהָה שְׁלָמָה

TOWN CENTER - King George 16 (REJWAN PLAZA)
RAMAT ESHKOL Shopping Center (Above Waffle Bar)
ARNONA/TALPIOT - Beit Hanatziv, Derech Hevron 101A

(02) 674-3888

**THE BEST DESIGN, ENGINEERING
AND INSTALLATION OF AIR
CONDITIONING SYSTEMS.**

JUST ASK ANY OF OUR
THOUSANDS OF HAPPY CLIENTS.

TzviAir

JLEM 02-628-8282 | TLV 03-720-8000
tzviair.com

**LIFETIME
WARRANTY
ON INSTALLATION**

would be prolonged. Eldad and Meidad had prophesied that Moshe would die and Yehoshua would lead the people into the Land, Yehoshua heard that and was quite agitated. Moshe's bracha to Yehoshua was to keep Yehoshua honest, so to speak, so that he would not join the "evil advice" for any reason, even one to benefit Moshe himself.

Moshe gives the scouts instructions and an itinerary, hoping that they will return with an encouraging report for Bnei Yisrael. It was the time of the ripening of the grapes, Bikurei Anavim.

LEVI SECOND ALIYA 20 P'SUKIM - 13:21-14:7

The Torah describes the 40-day "tour" of the scouts. When they returned, they reported to the People about the truly beautiful land to which they had been sent. They showed the samples of the fruits they brought back with them. They described the apparent strength of the inhabitants (in an attempt to scare the people). And they mentioned Amalek and other nations (knowing it would have a discouraging effect).

Kalev silenced the people and told them that they should go to the Land; "We can do it!" The other ten scouts objected and spoke further against the Land, causing wide-

spread panic among the people. Moshe, Aharon, Kalev, and Yehoshua are greatly troubled by the words of the Meraglim and by the reaction of the people. Kalev and Yehoshua proclaim the goodness of the Land.

SDT

...and we were in our eyes like grasshoppers (compared to the giants of Canaan) and so we appeared to them. The Kotzker Rebbe and others define two components of the Sin of the Spies from this part of the pasuk. First, that we saw ourselves as small and insignificant, compared with the nations in Eretz Yisrael. Second, that we were concerned about how others perceived us. With G-d obviously on our side (we knew what happened to Egypt and we witnessed so many miracles performed on our behalf), we should not have viewed ourselves that way. And, how others perceive us is their problem, not ours. (In fact, it should often be an asset for us.) Sadly, each of these attitude problems exists in our own time.

Notice how the first time the Meraglim spoke to the people, they did not say that we shouldn't go into Eretz Yisrael. They "just" described some of the difficulties we would face and apparently hoped that their report would scare off the people. After Kalev took the microphone, so to speak, and gave a brief but enthusiastic "Aliya pep-talk", the Meraglim dropped the subtle approach and spoke out openly against going into Eretz Yisrael. This is what the Torah described as DIBA AL HA'ARETZ, Lashon HaRa against the Land.



It might be said that people who tell other Jews about terror attacks and other difficulties that we face in Israel are “guilty” of “first-stage” Meraglim-talk. Those who add “you gotta be crazy to live there” or words to that effect, are repeating and perpetuating what is maybe the greatest communal sin in the history of the Jewish People. The sin of the Meraglim created the blackest day on our calendar, Tish'a b'Av. The destructions of the two Batei Mikdash and the various causes of the CHURBAN were “merely” add-ons to Tish'a b'Av. When we totally repudiate - by action, not just by word - the Sin of the Spies, and embrace - by action, not just by word - the righteous behavior of Kalev and Yehoshua, then we can hope for the fulfillment of the prophecy of Zecharia that will see Tish'a b'Av and the other three Churban-related fasts become Yamim Tovim.

SHLISHI THIRD ALIYA 18 P'SUKIM - 14:8-25

“If G-d wants us to go there, then we will obviously be able to prevail. Just don't rebel against Him.” The people wanted to stone Kalev and Yehoshua for those words.

And sadly, there are many Jews today who still don't hear - or want to hear Kalev's words.

[P> 14:11 (15)] G-d is "angered" by the people and "suggests" to Moshe that He will destroy them. Moshe argues on behalf

Eiferman Properties Ltd.

SALES:

- **YAVNIEL** - Villa + Rental Units! NIS 2,590,000!
- **OLD KATAMON** * New on Market! Spacious 3 en suite bdrm. apt. Beautifully renovated! Succah balcony!
*Bilu, 2 bdrms. renovated, 1st floor
*Negba, Duplex 132 sqm + rooftop, parking!
- **RECHAVIA** - Ben Maimon St. Beautiful new 240 sqm garden apt. private entrance, storage, parking.
- **CITY CENTER** - 4 Bdrms, renovated, elevator, balconies.
- **ROMEMA** - New 137 sqm, 5 bdrms. (2 with en suite bathrooms) parking, storage, succah, view
- **HAR NOF** * Shlav B, 3 bdrms, Succah, storage, view!
* Unique Villas for sale, 250-330 sqm + rental units, outdoor space, parking, view! Many options!
- **BAYIT V'GAN** - 142 sqm, 212 sqm garden, 40 sqm terrace, view, parking, storage, NIS 3,490,000 !

RENTALS:

- **RECHAVIA** Fabulous new duplex, 200 sqm. terrace, view!
- **HAR NOF** Villa, beautiful 6 bedrooms, view!

02-651-4030 www.eifermanrealty.com



For Sale! Exclusively in East Talpiot.

Amazing 5 room apt, 4 air directions,
fully renovated.
Stunning view, with a huge roof top
balcony.
2,290,000 NIS

Ofer Stein

Mobile: 052-450-7266

Office: 02-567-2050

Email: ofer@homeil.net

of the people. His (main) argument is that other nations will say that G-d did not have the ability to bring Bnei Yisrael into K'na'an, so He killed them in the wilderness. This would be a Chilul HaShem. Moshe then invokes a modified version of the Divine Attributes and pleads for forgiveness for the people. (Part of Moshe's words at this point have been incorporated into our davening.) G-d agrees to Moshe's pleas. (G-d's response to Moshe also becomes part of the Yom Kippur davening.) G-d declares that this is the tenth time that the People have "tested" His patience (so to speak). He promises that the men of this generation will not enter the Land - except Kalev (& Yehoshua).

The People are told that Amalek and the Canaanites occupy the valley and that they (the People of Israel) will have to divert towards the Midbar.

COMPARE & LEARN

Towards the end of last week's sedra, we have the episode of Miriam's talking about Moshe and her punishment for her relatively mild transgression of LASHON HARA. Commentaries point out the juxtaposition of the episode of the spies.

There is more to this than "simply" two

In loving memory of my dear husband
Mordechai Avigdor ben Peretz ז"ר
and my parents **Chaya Esther bat**
Yerachmiel Yissachar HaKohen ה"ע
and Yitzchak ben Yehuda ז"ר
May their neshamot have an aliya - Rosina Fisher

examples of Lashon HaRa, one about a person and one about Eretz Yisrael. There are important elements and details to be learned one from the other.

For example, it is not just the speaker of Lashon HaRa that transgresses. Those who listen to LH passively, without objecting, those who accept the LH as truth - they too transgress. The Sin of the Spies was not restricted to 10 people. Thousands of those who heard what was said and accepted it, and panicked because of it, they too were guilty. And they were punished, as we know.

Translate this into our time. It is not enough for one to refrain from badmouthing Eretz Yisrael, one cannot stand by idly when others do it. Kalev jumped up as soon as he heard what the Meraglim said. He did his best to repudiate the words of the Meraglim and then made his own impassioned pitch for Aliya.

We must not "put down" Israel, its people, life here, etc. We must object when others do. And one should avoid saying something negative even in a joke. (Just as, "I was only joking" does not mitigate Lashon HaRa about another person.)

R'VI'I FOURTH ALIYA

27 P'SUKIM - 14:26-15:7

[P> 14:26 (20)] The Torah elaborates upon the devastating pronouncement by G-d. The People shall roam in the Midbar for a number of years equal to

the number of days of the spies' trip.

Clarification: The Sin of the Spies occurred on Tish'a b'Av 2449, more than a year out of Egypt. Total time in the Midbar from Exodus to entry into the Eretz Yisrael is 40 years (less five days). So the punishment is really for less than 39 years. But look at things this way: The Sin of the Spies was the culmination of the "angering" of G-d. We can say that it began back at the Sin of the Golden Calf (or even before that - we "complained" when were hardly out of Egypt). We might say that the 40-year punishment is retro-active to include Cheit HaEigel (or earlier).

The people deeply regret their behavior and NOW decide to enter the Land immediately. Moshe warns them not to, because G-d no longer wants them to do so (at this point). Some of the people went anyway - without the protection of the Aron, so to speak - and are defeated and repelled by Amalek and K'na'an.

[P> 15:1 (16)] The Torah next sets down the details of the flour and oil offering and libation of wine that are to accompany most korbanot.

It is important to note the context of these laws. Right after being told that the older generation (males) will not enter the Land, G-d comforts the people by teaching procedures that will apply in Eretz Yisrael, specifically mitzvot that are to be "pleasing to G-d" (and even though they are commanded elsewhere). It is as if G-d says, "Don't be too dismayed; your children will live in Eretz Yisrael and will

20% VAT?



DAVID ZWEBNER
LICENSED REAL ESTATE
PROFESSIONAL
WITH OVER 49 YEARS
OF EXPERIENCE

NOW is the time to take
advantage and lock in a
great deal on your dream
vacation home!

3, 4 and 5 rooms some
with LARGE 24 square
meter balconies.

JUST pay 15% now and
85% upon completion.



Ashkelon Properties
LIVE OPPOSITE THE SEA
0544-332621
davidz@AshkelonProperties.com



ENGAGEMENT RINGS • STUD EARRINGS
PENDANTS • TENNIS BRACELETS

📞 050-573-9061 📩 jeffmor36@gmail.com
🌐 www.JeffMorDiamondJewelry.com

serve Me in the Beit HaMikdash" in this special way.

Note also that the Aliya-break comes in mid-topic, leaving us, at the break, to ponder and savor the fact that we will yet bring about ריח ניחח לה.

CHAMISHI 5TH ALIYA

9 P'SUKIM - 15:8-16

The details of the MINCHA & NESECH are completed in this portion, finishing with a reiteration and emphasis on the equality of Torah law for all Jews.

Furthermore... It seems obvious that this area of mitzva was purposely put here in the aftermath of the Sin of the Spies. There are at least two other places in the Torah where the topic is presented, where the mitzva is counted, and where it fits well in the context. It seems superfluous here except as a message for the aftermath of the Meraglim. Note also, that it is not merely a mitzva that will apply in Eretz Yisrael, but one that is part of the Beit HaMikdash service.

SHISHI SIXTH ALIYA

10 P'SUKIM - 15:17-26

[P> 15:17 (5)] Mitzva of Challah is presented [385, A133 15:20].

MITZVAWATCH

Two major aspects of this precious mitzva are:

It is performed with THE essential food of humans - as in, Bread is the staff of life. This elevates the physical necessity of food to a spiritual level.

Which, by the way, fits the idea of "Man does not live by bread alone." This idea, presented in the beginning of Parshat Eikev, referred to the Manna as that which indicated to the People that it is "by the mouth of G-d, that man lives." That being so during the years of wandering in the Midbar, the concept continues in perpetuity via the mitzva of CHALLA and the other mitzvot associated with bringing bread to our tables, as well as washing for bread, HaMotzi, Birkat HaMazon... and more.

Secondly, the fact that we are to give Challah to a Kohen - specifically after most of the work has been done, meaning that we give Challah from ready-to-pop-into-the-oven dough and not the raw produce, as with other gifts to the Kohen - indicates that it is not merely the gift that is significant, but the service to the Kohen that we perform that is important as well.

Challah is one of the mitzvot that our Sages have kept active by rabbinic decree since the destruction of the Beit HaMikdash, so that its practice and lessons should not be lost to us. Furthermore,

In loving memory of our beloved wife,
mother, grandmother, great-grandmother
שרה רבקיה בת זאב ע"ה

Shirley Tolchinsky ע"ה

on her 5th Yahrzeit, כ"א סיון

Tolchinsky Robinson Lieberman Families

Challah is rabbinically required in Chutz LaAretz, although the Torah introduces the mitzva with, "with your coming to the Land". This too helps keep "Torat Challa" alive among the Jewish People and show us how very special this mitzva is.

[S> 15:22 (5)] Next the Torah presents the details of the Chatat (sin offering) of the community (in cases where the leaders of the community inadvertently misled the people (in Avoda Zara related matters.) Here again it seems obvious that this topic is brought up because of the Sin of the Spies. This mitzva is not counted here, but it certainly conveys G-d's attitude (so to speak) about Cheit HaMeraglim. We recognize that sometimes our leaders must bear the responsibility of leading us astray (but not always - often we must be accountable and not claim that we were just following orders). The ideas (and text) here are part of Yom Kippur davening.

SH'VII SEVENTH ALIYA

15 P'SUKIM - 15:27-41

[S> 15:27 (5)] On the other hand, many times each individual must be accountable for his own actions; we cannot always blame our leaders. [The fits, as we mentioned before, the culpability - albeit different - of the population in addition to the Meraglim themselves.] The Torah in this portion discusses the Chatat of the individual. These offerings are appropriate only for inadvertent violation; intentional violation (idolatry is implied) is punishable by KAREIT

Hosting a Simcha? Save Time, Money & Effort

LD Events

Lenny Davidman

Office: (02) 673-0721

Cell: 054-557-3101

Lenny@LDEVENTS.com



MarSea Modest Swim & Casualwear
www.MarSeaModest.net (NIS)
www.MarSeaModest.com (\$USD)

Marci Rapp
050-424-8359



SHLOMO SEALING & ROOF

Advanced sealing system
Repair of tiled roof

- > Licensed sealer
- > 23 years of experience
- > Warranty on every job

We specialize in sealing roof and building walls, constructing and repairing roof tiles, constructing and repairing drainpipes, sealing balconies, basements and pools.

Our company uses only SII-certified approved by Ministry of Health.

Among our clients: the Jerusalem municipality, Bezeq, Ben Gurion Airport, house committees and more.

visit and consultation - no strings attached FAIREST PRICE GUARANTEED!

Email: gagotshlomo@gmail.com

Shlomo: 050-266-9766

Office: 052-774-3343

(excision, being cut off...), and is atoneable by other methods.

Following Cheit HaMeraglim and preceding the episode of the wood-gatherer, the Torah presents us with both types of Chata'ot - communal and individual. These topics are dealt with (and counted among Taryag) elsewhere. Again, we are seeing (probably) an example of repeating something in a specific context or juxtaposition to a story in order to make a point and deliver an important message to us.

[P> 15:32 (3)] The Torah next tells us of the wood-gatherer (Tradition identifies him as Tz'lolah) who was locked up pending details from G-d as to how a public desecrator of Shabbat is to be executed. (That it is a capital offense was already known.)

[S> 15:35 (2)] G-d's command was to stone the violator. And so it was done.

[P> 15:37 (5)] The final portion of the sedra is the third passage of the Sh'ma - the portion of Tzitzit. It contains the mitzva to put Tzitzit on the corners of a four-corner garment [386,A14 15:38] and that one of the strings of each corner should be dyed t'cheilet, the special blue dye. (Some say half a string, which becomes one of 8; some say one string, which becomes 2 of 8; and some say 2 of the 4 strings, which become 4 of 8 when tied.)

Mazal Tov
to Tamar & Ira Cohen and family on the
birth of a grandson

Our Sages went out of their way to involve us in the mitzva of Tzitzit - with Talit Gadol and Talit Katan - although we could technically not be required to fulfill this mitzva because our regular clothing (today) does not usually have four corners. Perhaps they did so because Tzitzit is not merely a mitzva that we "perform", it is a mitzva that we wear. It is an integral part of our everyday lives. It is part of our Jewish uniform (for males). What a shame to be without this inspirational mitzva because the style of clothing has changed and we no longer wear 4-cornered garments.

To clarify: If a man wears a four-cornered garment, he is required by Torah law to tie tzitzit on the corners - however, the Sages require us to wear a four-cornered garment in order to be obligated to fulfill the mitzva of Tzitzit. In other words, "officially", TZITZIT is a MITZVA KIYUMIT. Our Sages changed it into a MITZVA CHIYUVIT.

Furthermore, the Torah links the mitzva of tzitzit with all the mitzvot of the Torah; tzitzit (and/or the P'til T'cheilet) serve as a reminder of the Jew's all-encompassing commitment to G-d. This is followed by the warning not to follow the evil temptation of the eye (mind) or heart (emotion) [387, L47 15:39]. The Torah then reiterates the importance of belief in G-d in general, and in His having redeemed us from Egypt, in particular. Thus, the twice daily recitation of the Sh'ma constitutes the fulfillment of the mitzva to remember the Exodus "all the days of your life", in

addition to its own mitzva, the saying of Sh'ma. It follows that when one recites the Sh'ma, one should have specific KAVANA at the end of the third passage to fulfill the mitzva to remember the Exodus all the days of our lives (which, if you remember the Mishna borrowed by the Hagada - or vice versa - KOL YMEI CHAYECHA teaches us that the mitzva applies in the daytime and at nighttime. The Hagada uses this Mishna to explain the fact that the mitzva of Hagada is at night. But the Mishna was discussing the third passage of Sh'ma and justifying its being recited at night too, even though Tzitzit is a day mitzva.)

Parshat Tzitzit is reread as Maftir.

HAFTARA 24 P'SUKIM YEHOSHUA 2:1-24

Paralleling and contrasting with the sedra, the Haftara tells us of two other spies (Kalev and Pinchas, according to Tradition - they are not named in the text) who were sent by Yehoshua into Yericho. Rachav, who had heard of the wonders that happened to the People of Israel, protects the spies from the men who are searching for them. In exchange for her protection, Rachav receives a promise that she and her family will be spared when the Israelite army attacks the city. Tradition tells us that Rachav subsequently became a sincere convert and the wife of Yehoshua. In one case, Spies were our undoing. In the other, they served a very positive function. Sedra-haftara irony. ■

תייר המלאך
Angel Realty

Efrat and Gush Etzion
www.angelrealty.co.il

For Sale in Tamar

Luxurious and modern 5 room apt. + option.
Great location
1,875,000 NIS



For Sale in Dekel
7.5 room cottage.
200m, Stunning view. (Ezra st.)
2,150,000 NIS



For Sale in Dagan

Stunning modern cottage, 250m, 8.5 rooms + option
3,950,000 NIS

Tzippy - 0524588715

Gabi- 0524588716

Bs"d



WATERPROOF
your home

SEALING SERVICES

- Leak detection + moisture
- Sealing solutions
- Water damage
- Roof coating
- Waterproofing, pools, porches, stone walls, tiled roofs
- High standard interior - exterior painting
- Licensed & insured

**Mold
mildew
expert**

Shmuel34@hotmail.com
www.freshcoatpainters.co.il

052-840-5660



THE PERSON

IN THE PARSHA

BY RABBI DR. TZVI HERSH WEINREB

OU Executive Vice President, Emeritus

Of Grasshoppers and Jewish Pride

Just as there were six million victims, so were there at least six million stories.

One of those stories seems to have occurred many times, because I've heard it told by quite a few survivors. It is the story of two or more Jews, witnessing the sadistic and murderous scenes around them, but momentarily spared from being victims themselves.

In the midst of that horror, one Jew turns to the other and says, "Yankel, you are always urging us to be thankful to God for what we have. What do we have to thank Him for now? Our brothers and sisters and children are being tortured and butchered in front of our eyes, and, in all likelihood, these Nazis will come after us next!"

To which Yankel replies, "We can be thankful that we are Jews and not Nazis. Not only can we be thankful, but we can

be proud. We can be proud that we are Jews and have retained our humanity, and not become the beasts that these Nazis have become. We can be proud that we can still claim to have been created *b'tzelem Elokim*, in the image of God. Our tormentors have forever relinquished that claim."

There are numerous other stories told with similar motifs, indicating that Jews were able to retain their Jewish pride even in the unspeakably horrible conditions of the Holocaust.

Thankfully, Jewish pride has also been amply manifested in much happier circumstances. The encouraging cheers which echoed across the world as Jews from behind the Iron Curtain heroically struggled for their freedom, and the celebratory cheers which resounded when they finally achieved that freedom, expressed that pride dramatically. "*Am Yisrael Chai*, the Jewish nation lives," were the words chosen to express that pride.

Jewish pride is sometimes even evidenced in American culture, such as in the boasting one hears about the Hank Greenbergs and Sandy Koufaxes whose Jewish identities were apparent even to the baseball fans of yesteryear.

In more significant areas of human accomplishment, have we not all occasionally gloated over the disproportionately numerous Jewish Nobel Prize winners in science and literature? Do not the lifesaving medical discoveries of generations of Jewish physicians stir Jewish pride in our hearts?

Most important, of course, are the contributions that Jewish leaders have made, from the times of Abraham to this very day, to human religious development and to the advancement of ethics and morality for all mankind.

In is sad, therefore, and some would say tragic, that Jewish pride seems to be on the decline in recent times. The consequences of such a decline are

poignantly illustrated in this week's Torah portion, *Parshat Shelach* (*Numbers* 13:1-15:41).

Some of my classmates in high school and college and *yeshiva* who were voted “most likely to succeed” but who by no means succeeded

We read this week of the adventures, better misadventures, of the spies. They spent forty days scouting out the Promised Land and discovered much that was very good. But in their report back to “Moses and Aaron and the whole Israelite community,” they chose to

**Aches and Pains?
Recurring colds?
Out of breath a lot?
Do you want to rejuvenate
your skin?
Do you want to eat healthier?**

Still want to stay local?



Health & Fitness by Rachel



VITALITY BY RACHEL OFFERS:

- In-Home or Online Personal Training
- Acupuncture, Facial Acupuncture
- Message Therapy
- Far-Infrared Heat Therapy
- Chinese Nutrition Therapy

Call Rachel at 054-787-2151
Mention this ad and get 10% off!



emphasize that “the people who inhabit the country are powerful and the cities are fortified and very large.”

When Caleb, the very embodiment of Jewish pride, confidently assured the people that “we shall surely overcome it,” they shouted words of rebuttal, culminating in this assertion: “...we saw giants there, and we looked like grasshoppers to ourselves, and so we must have looked to them.” (*Numbers* 13:33).

Grasshoppers! No more, no less.

An individual with such a puny self image is doomed to a life of mediocrity, if not failure and frustration. A nation which perceives itself as grasshoppers, which lacks proper pride in itself, has already fallen victim to God’s curse: “And I will break your proud glory...” (*Leviticus* 26:19) Such a nation cannot live up to its mission.

There are those who would object and insist that the Almighty wants us to be humble and that pride is a negative value. To those, we must object that just as there is a “false pride,” which is really nothing but arrogance, there is also “false humility,” which leads one to shirk responsibility and to eschew greatness.

Old Katamon Townhouse

Lovely 7r, spacious living room with exit to garden, master bedroom, 3.5 bathrooms.

Featuring basement, storage and parking. 5.6 mil NIS

Hellen Duman Realty
0544629963
www.hellenrealestate.com



I have at least once before referred in this column to some of my classmates in high school and college and *yeshiva* who were voted “most likely to succeed” but who by no means succeeded. Many of them suffered from this very “false humility,” and it resulted in their failure to use the talents and skills with which they were blessed in a properly prideful manner. That was their loss, and a loss to the world.

The Jewish people, as a nation, can easily fall prey to this “false humility.” As a nation, despite our faults and shortcomings, we have much to be proud of. We have much to teach the world spiritually because of our rich biblical and rabbinic heritage. And we continue to contribute to mankind’s material welfare in countless ways.

We would do well to heed the pithy counsel of an early 20th century Chassidic sage, Rabbi Yosef Yitzchak of Lubavitch, who said, “Man must be proud, but he must grow higher and higher, and not wider and wider.” What he meant to say is that if we use our pride to grow wider, we are bound to infringe upon another person’s space. That is selfish arrogance, and not proper pride.

But if our pride motivates us not to grow wider, but to grow ever higher and higher, we displace no one. Instead, we draw closer to the Almighty and do what He demands of us.

Jewish pride takes us higher and higher. *Am Yisrael Chai.* ■

HAPPY B-DAY, ARLENE!!!

RE/MAX

Our Vision ... Fulfilling your Dream

RE/MAX
VISION/JITD

The best team in Jerusalem real estate



City Center, Agripas/ Yaffo
In Windows of Jerusalem: new, lovely, 50 sqm ,2 room apartment with large succah balcony with beautiful view. Shabbat elevator, parking. Asking NIS 2,170,000 NIS
Orna Even- 054-621-6069



Hagihon 22, Abu-tor
Majestic penthouse, 5 rooms, 170 sqm all on one floor+ 170 sqm roof terrace with incredible views. 2 parking spots.
Asking USD 1,500,000
Orli Raz 050-724-3735



Gershon Avner 5, Armon Hanetziv
Beautifully designed Penthouse.Quality finishings. 134 Sqm. 5 rooms. 55 Sqm balcony with great view. 2 parking spots+ storage. Asking NIS 3,500,000
Orli Raz 050-724-3735



Moshav Shoresh Villa
Magnificent 300 sqm house on 550 sqm lot. Mountain top - Breathtaking view to the ocean. Luxurious and entertaining. double garage, Elevator easily accessible.
Nelly Ephrati Artom - 052-476-4356



Talbieh – Balfour St.
Prestigious apt in the heart of Talbieh
Architecturally designed renovations
1st floor, 3 rooms (112 sqm), 3 balconies,
2 storage rooms
Alyssa Friedland - 054-668-4111



French Hill - Ramat Eshkol
4 room apartment. Succah Balcony.Handicap accessible.
Storage, parking and elevator
Nelly Ephrati Artom - 052-476-4356



For rent: Emek Refaim penthouse
Perfect location. Entire 4th floor. 2 bedrooms. Fully furnished, renovated. Suckah balcony+ view. Elevator.
Asking NIS 10,000 per month
Orli Raz 050-724-3735



Mordechai Hayehudi, Baka
Palatial Old Arab Home in the heart of Baka 8 rooms / 4 bathroom (273 sqm) +3 large Sukka balconies .breathtaking views, additional building rights
Alyssa Friedland - 054-668-4111



Ha'ayin Het 19, Musrara
Authentic 100 sqm apartment, with 100 sqm.private garden. high ceilings, arched rooms. 5 minute walk to Jaffa Gate. For renovation. Asking NIS 3,300,000
Orna Even- 054-621-6069

**Join Our Team - Ariyel Maresky- 054-577-7509**

02-673-0358, פקס 02-6731661 | Emek Refaim 54, Jerusalem
ariyel.m@remax.co.il | www.remaxjerusalem.com



COVENANT & CONVERSATION

Thoughts on the Weekly Parsha from
RABBI LORD JONATHAN SACKS

Former Chief Rabbi of the
United Hebrew Congregations of the Commonwealth

לשטי' נשותות

פנחס ב' יעקב אשר ואולדה בת ישריאל דוד איזע ע"ה
ערדיילן אריה ליב ומענה בת יצחק שרטו ע"ה



ROBERT SRETER
DOCTOR OF DENTAL SURGERY, SPECIALIST IN
PROSTHODONTICS AND ORAL REHABILITATION
DR. ROBERT SRETER DDS, M.S.

Dedicated by Dr. Robert
Sreter DDS., M.S.

What is Going On?

In March 2020, whilst launching a new book,¹ I took part in a BBC radio programme along with Mervyn King, who had been governor of the Bank of England at the time of the financial crash of 2008. He, together with the economist John Kay, had also brought out a new book, *Radical Uncertainty: decision-making for an unknowable future*.²

The coronavirus pandemic was just beginning to make itself felt in Britain, and it had the effect of making both of our books relevant in a way that neither of us could have predicted. Mine is about

the precarious balance between the “I” and the “we”: individualism versus the common good. Theirs is about how to make decisions when you cannot tell what the future holds.

The modern response to this latter question has been to hone and refine predictive techniques using mathematical modelling. The trouble is that mathematical models work in a relatively abstract, delimited, quantifiable world and cannot deal with the messy, unpredictable character of reality. They don’t and cannot consider what Donald Rumsfeld called the “unknown unknowns” and Nicholas Taleb termed “black swans”—things that no one expected but that change the environment. We live in a world of radical uncertainty.

Accordingly, they propose a different approach. In any critical situation, ask: “What is happening?” They quote Richard Rumelt: “A great deal of strategy work is trying to figure out what is going on. Not just deciding what to do, but the more fundamental problem of comprehending the situation.”³ Narrative plays a major role in making good decisions in an uncertain world. We need to ask: *of what story is this a part?*

1 *Morality: Restoring the Common Good in Divided Times*, Hodder, 2020.

2 *John Kay and Mervyn King, Radical Uncertainty*, Bridge Street, 2020. I referred to this book in *Covenant and Conversation* Emor.

3 *Richard Rumelt, Good Strategy/ Bad Strategy*, Crown Business, 2011, 79.

Neither Rumelt nor King and Kay quote Amy Chua, but her book *Political Tribes* is a classic account of failing to understand the situation.⁴ Chapter by chapter she documents American foreign policy disasters from Vietnam to Iraq because policy-makers did not comprehend tribal societies. You cannot use war to turn them into liberal democracies. Fail to understand this and you will waste many years, trillions of dollars, and tens of thousands of lives.

It might seem odd to suggest that a book by two contemporary economists holds the clue to unravelling the mystery of the spies in our parsha. But it does.

We think we know the story. Moses sent twelve spies to spy out the land. Ten of them came back with a negative report. The land is good, but unconquerable. The people are strong, the cities impregnable, the inhabitants are giants and we are grasshoppers. Only two of the twelve, Joshua and Caleb, took a different view. We can win. The land is good. God is on our side. With His help, we cannot fail.

On this reading, Joshua and Caleb had faith, courage and confidence, while the other ten did not. But this is hard to understand. The ten – not just Joshua and Caleb – knew that God was with them. He had crushed Egypt. The Israelites had just defeated the Amalekites. How could these ten – leaders, princes – not know that they could defeat the inhabitants of the land?

**BROTHERS
MOVING CO.**

THE STRONGEST...THE MOST GENTLE

054-216-0087 • brothersmovingisrael@gmail.com

**TAL
CLEAN**

Professional sofa cleaning
Carpet cleaning
Mattress cleaning
Polish

David Hodeda
050-4455975
www.talclean.co.il

**US Citizenship for your
Children and Grandchildren**

 **WOLGEL LAW**
U.S. IMMIGRATION & NATURALIZATION

**Michele Coven Wolgel
Attorney and Notary**

Specializing in American Immigration
and Naturalization Law for over 30 years

**DUE TO PROCESSING DELAYS
EARLY FILING IS ESSENTIAL!**

www.wolgellaw.com
www.facebook.com/uscitizenshipinfo
lawyer@wolgellaw.co.il
tel: (02) 590-3444

Member, AILA
(American Immigration Lawyers Association)
Of Counsel to Bretz & Coven, LLP
www.bretzlaw.com

⁴ Amy Chua, *Political Tribes*, Penguin, 2018.

What if the story were not this at all? What if it was not about faith, confidence, or courage. What if it was about “What is going on?” – understanding the situation and what happens when you don’t. The Torah tells us that this is the correct reading, and it signals it in a most striking way.

The bad news about the land was that there was not enough bad news to make it weak and thus conquerable

Biblical Hebrew has two verbs that mean “to spy”: *lachpor* and *leragel* (from which we get the word *meraglim*, “spies”). *Neither of these words appear in our parsha*. That is the point. Instead, *no less than twelve times*, we encounter the rare verb, *la-tur*. It was revived in modern Hebrew and means (and sounds like) “to tour.” *Tayar* is a tourist. There is all the difference in the world between a tourist and a spy.

Malbim explains the difference simply. *Latur* means to seek out the good. That is what tourists do. They go to the beautiful, the majestic, the inspiring. They don’t spend their time trying to find out what is bad. *Lachpor* and *leragel* are the opposite. They are about searching out a place’s weaknesses and vulnerabilities. That is what spying is about. The exclusive use of the verb *latur* in our parsha – repeated twelve times – is there to tell us that *the twelve men were not sent to spy*. But only two of them understood this.

Almost forty years later, when Moses retells the episode in Devarim 1:22-24, he does use the verbs *lachpor* and *leragel*. In Genesis 42, when the brothers come before Joseph in Egypt to buy food, he accuses them of being *meraglim*, “spies”, a word that appears seven times in that one chapter. He also defines what it is to be a spy: “You have come to see the nakedness of the land” (i.e. where it is undefended).

The reason ten of the twelve came back with a negative report is not because they lacked courage or confidence or faith. It was because *they completely misunderstood their mission*. They thought they had been sent to be spies. But the Torah never uses the word “spy” in our chapter. The ten simply did not understand what was going on.

They believed it was their role to find out the “nakedness” of the land, where it was vulnerable, where its defences could be overcome. They looked and could not find. The people were strong, and the cities impregnable. The bad news about the land was that there was not enough bad news to make it weak and thus conquerable. They thought their task was to be spies and they did their job. They were honest and open. They reported what they had seen. Based on the intelligence they had gathered, they advised the people not to attack – not now, and not from here.

Their mistake was that *they were not meant to be spies*. They were told *latur*, not *lachpor* or *leragel*. Their job was to tour, explore, travel, see what the land was like and report back. They were to see what

was good about the land, not what was bad. So, if they were not meant to be spies, what was the purpose of this mission?

I suggest that the answer is to be found in a passage in the Talmud⁵ that states: it is forbidden for a man to marry a woman without seeing her first. The reason? Were he to marry without having seen her first, he might, when he first saw her, find her unattractive. Tensions would arise, and – says the Talmud – we are commanded, “Love your neighbour as yourself.” Hence the idea: *first see, then love.*

The same applies to a marriage between a people and its land. The Israelites were travelling to the country promised to their ancestors. But none of them had ever seen it. How then could they be expected to muster the energies necessary to fight the battles involved in conquering the land? They were about to marry a land they had not seen. They had no idea what they were fighting for.

The twelve were sent *latur*: to explore and report on the good things of the land so that the people would know it was worth fighting for. Their task was to tour and explore, not spy and decry. But only two of them, Joshua and Caleb, listened carefully and understood what their mission was: to be the eyes of the congregation, letting them know the beauty and goodness of what lay ahead, the land that had been their destiny since the days of their ancestor Abraham.

The Israelites at that stage did not need

Enjoy it Forever.

*Beautiful Custom Embossed Foil Ketubah
Under the Supervision of Rabbi Yaakov Haber*



Gifts for any occasion.
*personalized pasuk prints . hadlakat neerot . birkot
habayit . birkot hamazon . ketubot and more!*

052.544.7543 | dolevprints@gmail.com

Free delivery in Israel! Just mention this ad

**AMSEL BIG BOOK-
SEFORIM GIVEAWAY!!
THIS TUESDAY (June 16, 24
Sivan)
11 AM – 8 PM
ONE DAY ONLY**

**TAKE AS MANY BOOKS AS YOU
WISH! No reservations & you must
come in person.**

*Ministry of Health guidelines enforced.
More than 3,600 Seforim and books
(some secular) to be given away free!*

***On the plaza outside the Tower
Building on 6 Eliezer Hagadol St.,
Katamon***

To get a complete listing of all the books
(alphabetically and/or by topic), write
namsel@netvision.net.il

spies. As Moses said many years later: “You did not trust in the Lord your God, who went ahead of you on your journey, in fire by night and in a cloud by day, to search out places for you to camp and to show you the way you should go” (Deut. 1:32-33). God was going to show them where to go and where to attack.

The people needed something else entirely. Moses had told them that the land was good. It was “flowing with milk and honey.” But Moses had never seen the land. Why should they believe him? They needed the independent testimony of eyewitnesses. That was the mission of the twelve. And in fact, all twelve fulfilled that mission. When they returned, the first thing they said was: “We went into the land to which you sent us, and it does flow with milk and honey! Here is its fruit” (Num. 13:27). But because ten of them thought their task was to be spies, they went on to say that the conquest was impossible, and from then on, tragedy was inevitable.

The difference between the ten and Joshua and Caleb is not that the latter had the faith, courage and confidence the former did not. It is that they understood the story; the ten did not.

I find it fascinating that a leading economist and a former Governor of the Bank of England should argue for the importance of narrative when it comes to decision-making under conditions of radical uncertainty. Yet that is the profound truth in our parsha.

Ten of the twelve men thought they were

part of a story of espionage. The result was that they looked for the wrong things, came to the wrong conclusion, demoralised the people, destroyed the hope of an entire generation, and will eternally be remembered as responsible for one of the worst failures in Jewish history.

Read Amy Chua’s *Political Tribes*, mentioned earlier, and you will discover a very similar analysis of America’s devastating failures in Vietnam, Afghanistan and Iraq.⁶

I write these words while the Coronavirus pandemic is at its height. Has anyone yet identified the narrative of which it and we are a part? **I believe that the story we tell affects the decisions we make. Get the story wrong and we can rob an entire generation of their future. Get it right, as did Joshua and Caleb, and we can achieve greatness.**

Shabbat Shalom ■

Covenant and Conversation 5780 is kindly supported by the Maurice Wohl Charitable Foundation in memory of Maurice and Vivienne Wohl z”l.

These weekly teachings from Rabbi Sacks are part of the ‘Covenant & Conversation’ series on the weekly Torah reading. Read more on www.rabbisacks.org.

⁶ A more positive example would be to contrast the Marshall Plan after World War 2 with the punitive provisions of the Treaty of Versailles after World War 1. These were the result of two different narratives: victors punish the vanquished, and victors help both sides rebuild.

Join our virtual open house on June 14, 2020



IT'S FINALLY
HERE!



Machon Tal

International Program for Women

B.S. in Computer Science

Highly Regarded 3-Year Degree

Complete Program in English

Torah Environment

Degree with High Earning Potential

Assistance with Job Placement

Located in Jerusalem

**ONLY
\$3,800
PER YEAR**

dependent on
the current
exchange rate

Your future. Within reach.

Machon Lev International Program for Men

B.S. in Computer Science

Complete Degrees in English

3 Year Programs

Torah Environment

**ONLY
\$3,800
PER YEAR**

dependent on
the current
exchange rate

OPEN HOUSE - register now to receive the zoom link.
Sunday June 14th 1:00pm EST (8Ppm Israel time) jct.ac.il/en



PROBING

BY RABBI NACHMAN (NEIL) WINKLER

Faculty, OU Israel Center

THE PROPHETS

Although we generally explain the connection between the haftarah and the weekly parasha, there is little reason to do so this week. The story of Yehoshua's spies that we read in the haftarah is almost as familiar as the story of Moshe's spies of whom we read in the parasha and the connection between the two is quite obvious. We have also discussed the contrast between the successful mission carried out by Yehoshua's agents and the failed mission of Moshe's agents. Nonetheless, each reading of the text seems to reveal new aspects of each story and, with that, new contrasts between them.

Moshe's spies were charged with the mission of touring the land and bringing back a report of the relative strengths of the enemy. The spies do travel through the land and they do bring back samples of the exceptional fruit found there-just as Moshe had directed them. However, rather than simply reporting the STRENGTHS of the enemies, these men went on to focus of the relative WEAKNESS of Israel. The spies of Yehoshua, however, were charged with the same mission: to scout the land and report back to Yehoshua of what they saw. But they did NOT fulfill that mission! The Rav, Rav Yosef Ber Soloveitchik, makes the point that the two spies spent their time hiding in the house of Rachav and then

hiding in the mountains before returning to camp. They had NO opportunity to scout the land and, therefore, could not report to Yehoshua anything regarding the people or the land! And so, they did NOT fulfill the mission given to them, "L'chu re'u et ha'aretz..." .

The Rav, in his inimitable fashion, explained that, actually, the m'raglim of Yehoshua did accomplish their mission. The spies were tasked to find the vulnerable points in the enemy's fortifications; they were assigned the task to find the WEAKNESSES of the ENEMY. And this they did in a simple phrase: "V'gam namogu kol yoshevei ha'aretz mipaneinu," "the inhabitants of the land have 'melted away' because of us". Rav Soloveitchik shared the deepest truth in the words of these spies. They told Yehoshua that the greatest weakness of the enemy is their low morale, their fear, their lack of spirit. An army who does not believe in itself, one that enters a war with the expectation of being defeated, can never win. As he put it: "No fortified wall and no giant can counter a person's spirit!" And without that spirit one is doomed to defeat.

How interesting it is that Chazal identify one of Yehoshua's spies as being Kalev, the very one who argued with Moshe's spies and proclaimed: "Alo na'aleh v'yarashnu otah," "We can surely go up and conquer

the land"; the one who had the confidence to challenge the negative report; the one who had the faith in Hashem to assure the people of victory. He had the spirit! Is it any wonder, then, why Yehoshua chose him as a spy? And is it any wonder why Hashem describes him as a man who had "ruach acheret bo," a different spirit, a positive spirit, a confident "ruach"?

And, perhaps, that is exactly the message we must learn from this story. A message of bitachon, of confidence in G-d's promises, which can overcome all obstacles and conquer all enemies.

As I reviewed the haftarah this year, it occurred to me that there was another reason for having it read for this parasha-not only the clear connection to the parsha's spy story. As Parashat Sh'lach closes, we are given the mitzvah of tzitzit, strings on our garments that would remind us of the importance of observing Hashem's mitzvot—"Ur'item oto, uz'chartem et kol mitzvotai va'asitem otam."—"So when you see them you will remember Hashem's mitzvot and keep them." As our haftarah closes, Rachav fears that, once the Israelites conquer Yericho, the spies will forget the promise they made to save her and her family. The meraglim, therefore, gave her a sign that would remind them to keep the promise they made to her. And that sign was....to tie a red string near window, a string that would remind them to keep the promise they made to her.

Spies, Spirit and Strings tie together the parasha and the haftarah. ■



Eta Morris
JERUSALEM REALTY

New projects 3,4, 5 rooms at great prices!
Call today: **Eta: 054-723-3863**

Baka

100 sqm apartment in new project, 3 bedrooms, 2 full bathrooms, high ceilings, terrace (partial sukka) shabbat elevator and parking. **4,250,000 NIS**.

Garden Apartment in an **historic building**. 300 sqm built space with 375 sqm garden. **12,500,000 NIS**.

Duplex penthouse with elevator, two sukka terraces. 160 sqm brand new. Fantastic deal. **4,550,000 NIS!!!**

Old Katamon

130 sqm beautiful duplex apartment with high ceilings, 3 bedrooms, 2.5 bathrooms, 20 sqm sukka terrace, elevator and parking. **5,500,000 NIS**

115 sqm, new apartment, with 50 sqm registered garden. Ready to move in. **4,300,000 NIS**

Talbiya

King David Crown apartment for sale. 24/7 doorman. 145 sqm on one floor, facing garden, 3 bedrooms, 2.5 bathrooms, terrace, parking, Shabbat elevator and storage. **USD 1,800,000**.

German Colony

100 sqm apartment in a new project to be ready in 2 years. 50 sqm registered garden, parking. **4,500,000 NIS**.

2nd floor in small luxury building. 160 sqm on one floor, parking, shabbat elevator, views, lots of light. Price on request.

City Center

King George, amazing beautifully renovated and ready to move in, 116 sqm 5 room apartment, 4 bedrooms & 2 full bathrooms, 2 elevators (one shabbat), small terrace. Modern kosher kitchen, large living room/dining room. **3,600,000 NIS**.

North Talpiot/Caspi

Rehov Caspi, view of the old city, 5th floor, 191 sqm brand new apartment, 30 sqm sukka terrace, Shabbat elevator. **9,500,000 NIS**.

Eta Morris Realty, Ltd.
etamorrisrealestate@gmail.com
Tel: 054-723-3863 · etamorrisrealty.co.il



RABBI SHALOM ROSNER

Rav Kehilla, Nofei HaShemesh
Maggid Shiur, Daf Yomi, OU.org
Senior Ra"m, Kerem B'Yavneh

The Ma'apilim – What Was So Wrong?

Following the sin of the spies, Moshe informs the people that they will not be entitled to enter Eretz Yisrael. Over a period of 40 years the entire generation (excluding Yehoshua and Kalev) will die in the desert. After hearing of their fate, the Torah informs us of the people's reaction:

ישכמו בבקר ויעלו אל ראש ההר לאמר הננו ונעלינו
אל המקום אשר אמר ה' כי חטאנו. (במדבר יד:ט)

They arose early in the morning and ascended to the mountain top, saying, "We are ready to go up to the place of which Hashem spoke, for we have sinned." (*Bamidbar* 14:40)

Upon hearing the devastating news, the nation mourns. In the morning, the people feel remorse and determine that the correct mode of action is to proceed to conquer Eretz Yisrael, as Hashem originally desired. Moshe warns the people that it is too late, that if they attempt to battle the inhabitants of Canaan, they will be defeated. This is not what Hashem desires, and He will not be with you.

יאמר משה למה זה אתם עברים את פי ה' והוא לא תצליח: אל תעלו כי אין ה' בקרבכם ולא תמנגו לפני איביכם. (במדבר יד: מא-מכ)

Moshe said, "Why do you transgress the word of Hashem? It will not succeed. Do not go up, for Hashem is not among you, [so that] you will not be beaten by your enemies. (*ibid.* 41-42)

Unfortunately, the people did not listen to Moshe's warning, and they proceeded to engage in battle to conquer Eretz Yisrael. As predicted, they were badly defeated.

Rav Avigdor Nebenzahl asks a simple question. Bnei Yisrael made a bad mistake. Yet, in verse 40 above, it seems as though the people sincerely expressed remorse. The Rambam teaches us in *Hilkhot Teshuva* that there are three elements of *teshuva*. First is *vidui*. One must verbally confess wrongdoing. The people explicitly say "*hatanu*" – we have sinned. Second is *harata*, regret. In verse 39, it states that they mourned. Third, which is required for complete *teshuva*, is to resolve not to commit the transgression in the future. Here the people made sure to avoid the same mistake by correcting it immediately.

Why are the actions of these individuals – known as the *ma'apilim* – not accepted as complete *teshuva*? Why is Moshe angry

with them? Shouldn't Moshe be happy they learned from their mistake and are acting swiftly to correct it? Where else in *Tanakh* do we find such a quick and complete act of *teshuva*?

Rav Nebenzahl explains, not only was it not *teshuva*, they repeated the same exact *aveirah* that they had previously committed. In fact, Onkelos interprets the word "vaya'apilu" in verse 44 (from where the term "ma'apilim" is derived) to mean, "they acted wickedly." Why is their act, trying to conquer Eretz Yisrael, which on its surface seems to be a step in the right direction, considered a wicked act?

Before we get to the answer, we need to first better understand what it means to do complete *teshuva* – *teshuva gemura*. Rav Nebenzahl explains that *teshuva* never means scrubbing the surface of a sin to make it clean. Rather, it means going to the root of the problem and getting rid of any vestige of sin.

What was the root sin of the *meraglim*? Bnei Yisrael believed the *meraglim*. In other words, they believed in a power outside of Hashem's word. They believed that even if Hashem promises something, there could be another force externally that could be more powerful, that could override His will.

When Moshe told the people not to attempt to conquer Eretz Yisrael now because this is not what Hashem desires and He will not be with you, they ignored his words. What was the sin of the *ma'apilim*? It was not that they accepted the bad report about Eretz Yisrael. That may have been

the transgression on the surface, but the core issue was really believing in a power outside the will of Hashem. The *ma'apilim* believed that they could make and act upon their own decisions without taking into consideration Hashem's command. At first, irrespective of Hashem's promise that we will be victorious in conquering Eretz Yisrael and that it was indeed a land of milk and honey, the people determined otherwise. Now, again, although Moshe warned the people that Hashem did not want them to proceed into battle to conquer Eretz Yisrael at this juncture, they ignored the will of Hashem and acted upon their own desires. This was not true *teshuva*. The core issue – ignoring Hashem's command – is exactly what they repeated. That is why it is referred to as a wicked act and deserved a severe punishment.

We have to always remember to fulfill the will of Hashem. We cannot make decisions and engage in activities that contradict specific commandments and claim we are acting in the name of the Torah. If Hashem restricted them from engaging in battle at this time, they should not have gone. What may appear on the surface as an act of *teshuva*, is actually quite the opposite. The transgression of the *meraglim* was the lack of obedience to Hashem's request, and that was unfortunately, repeated by the *ma'apilim*. ■

Massage, Exercise,
Balance Training &
Home Safety Evaluation
**We supply products you
need to age safely at home**
jerusalemmobility.com

**JERUSALEM
MOBILITY SERVICES**
Mobility & Rehab Equipment
052-673-3704
Call for a FREE
consultation

Measure for Measure

The ways of Hashem are just. Let us explore the justice within the punishment *Am Yisrael* received as a result of the Sin of the Spies. Hashem declares, “*bemispar yamim asher tartem et haaretz arbaim yom, yom leshanah, yom leshanah...*” (*Bemidbar 14:34*). The people will wander for 40 years to parallel the 40 days the spies spent exploring the land. The commentaries raise the obvious question; the spies only sinned one day! Did they not only sin the day they returned and spoke negatively about the land? How does justice warrant a punishment for 39 additional years?

Rav Zaitchik in *Ohr Hanefesh* learns from here a powerful admonition. One cannot calculate the effects of a sin committed. A sin, which perhaps took only minutes to perpetrate, may take years of punishment to rectify. It is difficult to conceptualize the depth of sin, yet it should propel us to contemplate the import of *yirat hacheit*, fear of sin. One must be cognizant that judgement is beyond his scope of understanding; at the same time, must realize the severity and enormity of every action

he does. Although the spies sinned for one day, it necessitated all those years to cleanse the sin of speaking negatively about *Eretz Yisrael*. Similarly, *chazal* state that because the Jewish People cried for naught on the night the spies returned, they will cry for good reason for generations to come. The night of Tisha B'av has been a night of crying for generations, and yet, it was only one night that the nation cried. Once again, it is not how long the people shed tears, rather it is the intensity of the tears relative the news they received that is still being paid for in these subsequent thousands of years.

The importance with which one must treat his achievements in *Avodat Hashem*

The *Chatam Sofer* has an entirely different perspective of understanding ‘one day per year’. The Jews were in *galut*, primarily *Mitzrayim*, for 400 years for the purpose of purifying and elevating them to be worthy of receiving the Torah.

Thank you Tzvi Mitzman for your many years of dedicated TT delivery

Each day the spies traversed the land they undid the effects of one year of the *galut* experience. Hence, 10 spies negated in 40 days the work of 400 years. The Jews were therefore told '*yetamu*' they needed to become '*tamim*' - whole once again to be worthy of entering *Eretz Yisrael*. Rav Kaufman, in *Mishchat Shemen* learns from here the importance with which one must treat his achievements in *Avodat Hashem*. One can work years to grow, develop and change, yet with one act, all of one's hard work can be tragically destroyed. Conversely, one can do a noble act and reach levels of closeness to Hashem that would otherwise take years to achieve.

Rav Asher Weiss teaches us yet another lesson from this episode. Although the spies sinned by reporting an evil account in only one day, the punishment tells us that their entire experience was tainted with the attitude of fault-finding and negativity. Indeed, they sinned for the entire period they explored since wherever they went, they were looking to highlight the unfavorable aspects of the land. How relevant and significant our outlook is that it affects all that we see and experience! ■

A.B.L.E. ADVANCED BETTER LIVING FOR ELDERLY

We provide assistance for:

- Coping with aging issues including physical and/or mental impairment
- Children coping with aging parents
- Navigation of social services
- Finding a more appropriate environment



**Shelli Frimer, Geriatric Social Worker
054-447-5781 • ABLE.Shelli@gmail.com**

tcs Powered By Telstra

Tired of customer service that doesn't understand you?

> First Time In Israel <
Mobile, home phone, TV & Internet Service Provided ALL IN ENGLISH

FOR ANGLOS, BY ANGLOS!

What Our Customers Have To Say

"I'm really happy that I switched over to TCS, and now that I'm a customer I'm not looking back. I know that if I ever have an issue with my phone or internet, I can get help by just calling one number, and getting help in English - from a native English speaker like me!"

Barry, Efrat

CONTACT US NOW
02-658-0010
www.tcsisrael.com/tt



RABBI JUDAH

MISCHEL

Mashpiah, OU-NCSY
Executive Director, Camp HASC

Dedicated L'Ilu Nishmas HaChaver
Shlomo Michael ben Meir z'l

K'vod Shamayim

Rav Chanan Porat zt'l was a unique *rish eshkotot* or ‘renaissance man’, a *talmid chacham* and poet, paratrooper and educator, in love with the Nation, Torah and Land of Israel. A founder of Gush Emunim, he was also a pioneer, builder and eventually a Member of Knesset. Rav Chanan was often sought out for his comments on current events. He spoke with passion and wit, and was never shy about sharing his opinions.

Rav Chanan’s daughter Tirtza described how one afternoon, he was sitting with a *sefer* open in front of him, pen in hand writing his weekly Torah column, and fielding non-stop calls on two different phone lines. At one point, the producer of a popular prime-time Israeli television show called to ask Rav Chanan if he would appear on the program.

In the midst of the hustle and bustle, Rav Chanan paused for a moment,

furrowed his brow in contemplation and calmly asked the producer, “Do you think that my participation will give *nachat ruach* to *HaKadosh Baruch Hu*, pleasure to the Holy One? Will it be *marbeh k'vod Shamayim*, increasing the Divine honor?”

Taken aback, the television producer was unable to answer definitively, and offered a hesitant ‘I’m not sure....’

“Well, if that is the case, then I will have to pass. Thank you.”

THE MERAGLIM

Our Parsha leads us on a saga of tragic, painful events coming on the heels of generations of suffering and exile.

According to Ramban, although the end of the story is disastrous, the Meraglim had holy intentions. Bnei Yisrael had been escorted and sustained by the Well of Miriam, led by a pillar of fire and surrounded by clouds of glory. Their sojourn in the desert was one of constant miracles and revealed Divine providence. Why, they considered, should they enter the Land of Israel only to be forced to engage its inhabitants in battle, build cities and deal with the complex material needs of a worldly society? Why should they enter a situation in which they had to put aside spiritual pursuits enough to

work the land and cultivate fields, when they were enjoying the life of *Deveikus* and being nourished by *Manna* that fell from Heaven?

The Meraglim intended to keep us in the ideal spiritual environment of the *Midbar*, nestled in a womb-like experience where we wouldn't be busied with 'lowly' worldly affairs that could interfere with our connection to Hashem. What they failed to take into account was actually the most important factor: *ratzon Hashem*, the Divine will and desire. In following the report and influence of the Spies, we engaged in an embarrassing rebellion against Hashem's will.

HaKadosh Baruch Hu reminds us that His glory and presence, His *kavod*, fills the earth

When we are so certain in our belief of the righteousness of our cause, we can become filled with *kavod atzmi*, self-importance. This is a subtle act of theft; *kavod* belongs to Hashem. When taking *kavod* for ourselves, Hashem's *kavod* is diminished in the world, so-to-speak.

After Moshe's plea for forgiveness, Hashem says, "Salachti k'dvarecha, I have forgiven them in accordance with your word. However, as surely as I live, v'yemalei k'vod Hashem es kol ha-aretz, and the glory of G-d fills all of the earth... all the people *haro'im es k'vodi*, who

while seeing My glory, and the signs that I performed in Egypt and in the desert, have tested me these ten times and not listened to My voice... they will not see the Land that I swore to their fathers." (14:20-23)

In meting out the repercussions of the Nation's lack of faith and following the Meraglim, HaKadosh Baruch Hu reminds us that His glory and presence, His *kavod*, fills the earth. There is no place devoid of Hashem. The *ratzon Hashem* is that we should reveal this omnipresent glory throughout "all the earth" by creating a *dira b'tachtonim*, a dwelling for Hashem in the 'lower', physical world. Our mundane, physical day-to-day acts are themselves a revelation of Hashem on earth.

While holy and well-intended, the mistake of the Meraglim teaches us how clear we must be regarding our higher purpose: to bring *Nachas Ruach* to Hashem and be *marbeh k'vod Shamayim*. May we have the courage to "pass" on any offer that is not aligned with Hashem's desire to dwell here, in our world and within ourselves.

"Where can G-d be found? Wherever you let Him in." — Reb Menachem Mendel of Kotzk zy'a ■



EXCLUSIVE VAN SERVICE
AIRPORT SERVICE & ALL OVER ERETZ ISRAEL

WELCOME TO ERETZ ISRAEL

★★★
Airport pick up/drop off
in a comfortable VIP van
OPTION FOR DAILY OR BY THE HOUR
Travel to Tiberias Tzfat Miron and the Dead Sea

055-666-9884
Moshe +972-55-666-9884
Messages can also be left through WhatsApp
Vehicle or van with 2, 5, 7, 10, 14, 20 Seats

Patient & courteous service



OU KASHRUT

PAGE

BY RABBI EZRA FRIEDMAN

Director, The Gustave & Carol Jacobs Center
for Kashrut Education

Milk and Meat on the Same Table Part 4

On a Bus, Train or Airplane

Whenever learning a *halacha* it is essential to try our best to apply the holy words of our Sages to our modern lifestyle, no matter how disconnected they might at first appear. As we have learned previously, there is a Rabbinic decree that two (or more) people who know each other may not eat together at the same table, some having meat and others having dairy, unless a *hekeir* (an obvious visual reminder) is placed on the table. How does this decree relate to eating while on modern transportation? When one travels with a friend or family member and one of the parties wants to have dairy foods while the other is eating meat, what should be done halachically?

Regarding buses, the answer is quite simple. As we have learned in previous articles, *halacha* generally follows the original logic and circumstances of the decrees presented by our Sages. For example, there is no halachic prohibition against preparing a dairy dish and a meat dish near each other, since our Sages have only forbidden when the food is being **eaten**, not prepared. On a bus, there is no table to eat on. Thus, even though there may be close proximity between the parties, requiring a *hekeir* is going beyond the decree of our Sages. Therefore, there is no need to be stringent. (*Chayei Halevi* YD 5:59.) Concerning trains, since many trains have tables, the regular halacha regarding separation applies. If those sitting and eating know each other, then a *hekeir* is required, but if they are strangers, no *hekeir* is required.

With regard to air travel, authorities have differing opinions. In economy class, as well as certain first class sections, airliners provide separate pullout tables for each passenger. However these tables are quite close to each other and the chairs are connected to each other. *Maadnei Melachim* (Siman 88, 4) is stringent and requires a *hekeir*. His logic is that the fact that the tables are separate is arbitrary and it is as if they are eating from the



**Having a Brit?
KISEI SHEL ELIYAHU**
Available to borrow
from the OU Israel Center
For details, call
Marion Silman 052-240-7078

The OU Israel Gustave & Carol Jacobs Center for Kashrut Education was created to raise awareness and educate the public in all areas of Kashrut in Israel. Rabbi Ezra Friedman, a Rabbinic Field Representative for the OU is the Center's director.



same table. R. David Taharni (*Ben Yisrael LeAmim* 4:16) is also stringent, based on the fact that if two people are on friendly terms and normally share food with each other, there is a real concern they might do so despite having separate tables.

Since the decree itself is a stringency, the close relationship and eating style of two airline passengers are irrelevant

These arguments can be disputed. Even though the airliners don't have in mind the halachic significance of two tables, we can't ignore the fact that our Sages only decreed regarding one table, not two. Although there is logic behind R. Taharni's point of view, the Sages only addressed a specific situation.

Since the decree itself is a stringency, the close relationship and eating style of two airline passengers are irrelevant. (According to R. Taharani's logic, we should be stringent when someone ate meat and subsequently eats *parve* food while sitting next to a friend eating dairy. Since at the moment no meat is being eaten, there is a serious concern that the party who ate meat would forget and indulge in the dairy food (R. Taharni himself is lenient in this case, *Ibid* 4:41). Indeed, almost all authorities hold that we cannot create new decrees.

My *rebbe* and mentor *HaGaon HaRav Zalman Nechemia Goldberg shlit'a* is lenient, and explains that authorities relied on a very simple *hekeir* such as separate placemats or a food or implement that's out of place. As such, it would seem that because there are two tables - and not one- on an airplane, that is a sufficient *hekeir* (See *Teshuvot Vehanhagot* 2:391 who discusses how the decree was relatively stringent. Using this logic, he explains the Gemara in Shabbat 13a in a unique manner. See also *Kreiti Upleiti* 88:1). ■

Tamah 38

Major building renovation:

Let us manage the Safety for your building residents. We help ensure secure pedestrian access, avoiding electrical hazards and proper fencing.

Greater Jerusalem Area

Tal Goss - Construction Safety
050-638-0489
safeisbest@gmail.com

Kashrut Questions in Israel?

Call or Whatsapp Rabbi Friedman at
050-200-4432



SIMCHAT SHMUEL

BY RABBI SAM SHOR

Program Director, OU Israel Center

Parshat Shelach concludes with the familiar *pesukim* of the third passages of *Kriat Shema* and the mitzvah of *tzitzit*.

The *pasuk* tells us:

Ur'Item Oto, Uzchartem et kol mitzvotai-*You shall see the tzitzit and be reminded of all my mitzvot.*

Chazal in the *Sifri*, taught: “**Kol Hamekayem mitzvat tzitzit, k'ilu kayeim kol hatorah kula,**” “All who fulfill the mitzvah of *tzitzit* is considered as if they fulfilled the entire Torah.”

How are we to understand this powerful statement from the *Sifri*? What is the true significance of the mitzvah of *tzitzit*, that our *Chazal* would consider it as being equal to or representative of the entire Torah?

The Netivot Slonim, the *Slonimer Rebbe zy'a*, offers a beautiful insight regarding this very question. The *Rebbe* suggests that the various knots of the *tzitzit* represent the eternal connection between *Hashem* and the Jewish People. More so, the *Tallit* and its *tzitziot* represent both sides of that

eternal bond and commitment. The *tzitzit* serve not only as a vehicle to demonstrate our love and fidelity to *HaKadosh Baruch Hu* and the *Torah HaKedosha*. By wrapping ourselves in the *Tzitzit*, we are also symbolically being enveloped by *Hashem's* proverbial embrace to experience *Hashem's* love and commitment to each and every member of *Klal Yisrael*.

The *mitzvah* of *tzitzit*, explains the *Rebbe*, therefore indeed is equal to or representative of the entire *Torah*, because it serves to remind us that indeed within every single *mitzvah*, lies this inherent dual opportunity - to both demonstrate our love and fidelity to *HaKadosh Baruch Hu*, and simultaneously to experience *Hashem's* loving embrace and commitment to each and every one of us.

Yehi Ratzon, may we each merit to experience this dual opportunity inherent within every single *mitzvah*. ■

Urgent Tzedakah Appeal

Very ill, lonely widow woman with no living relatives or children, no family, cancer survivor and other serious illness, very serious heart condition that constantly needs monitoring and care desperately needs money for basic needs and medical expenses.

ENDORSED BY RABBONIM, BADATZ

Rebbetzin Tziporah Heller Gottlieb,

Neve Yerushalayim

1 Beit Yitshak, Har Nof, Jerusalem 94130

**Jonathan Rosenblum, DPM
050-595-5161**

Pediatric and Geriatric Foot Care, Bunions,
Hammertoes, and Diabetic Wound Care



Have you Ever Dreamt of Owning a Home in Israel?

It's Time to Make your Dreams come True!!!

An acquisition group has been formed to purchase land and develop residential units in beautiful Mevo Modi'im

- Only 30 minutes from Jerusalem
- Only 30 minutes from Tel Aviv
- Only 5 minutes from Modin
- Only 15 minutes from the airport

If you are interested in pricing or any other information, please call Benjamin Eckman at 050-380-1632 or email at Beneckman.elderlaw@gmail.com

Choice of location for each residential unit will be offered on a first-come first-serve basis.
This is a limited-time offer.

Registration must be completed by June 30, 2020.

@rsunit

Email or Whatsapp us
to Receive a Catalog

All English Books
20% OFF
Huge Selection
Of Seforim On SALE



Children Teens

Can You Find It - Hashem's Amazing World

I Kiss My Mezuzah

I Love My Tzitzis!

Yael Stands Tall

Kidz Like U vol. 3

Mimi's Moment

Back In Stock

The Rebbetzin
Rebbetzin Jungreis
Wildlands
M. Kenan

NEW

LifeLines 3
New Money
Living Emunah 5
The Pnei Menachem

Our Man in Jerusalem - Seltzer
The Soul of Emunah - Schmelczer
The Impact of as Long as I Live
Revel in Emunah - R' Moshe Shapiro
Alternative Medicine in Halacha Expanded Edition
Veiled Truth - E. G. Schwartz
The Purple Ring - Avner Gold
Chumash Teachings of the Talmud bamidbar
Rav Chaim Kanievsky Bamidbar

we are
now on
facebook too

058-538-6936 shankysisrael@gmail.com www.shankysjudaica.com שנקיזייז

MAIN BRANCH ROMEMA
16 Petach Tikva St., 02-538-6936
Hours: 10am-9:30 pm, Fri. 10am-1:00pm

New Stunning Branch RAMOT
Ramot Mall 3rd Floor | 02-581-8945
Hours: 9:30am-10 pm, Fri. 9:00am-2:30pm
Motzai Shabbos until 11pm

Finished the Army or Sheirut Leumi?
Want to make a difference in the lives of Teen Olim?

BECOME AN **NCSY ISRAEL** **MADRICH!**

NCSY Israel is currently accepting Madrichim and Madrichot for the 2020-2021 program year. We are looking for talented and inspiring role models to impact Teen Olim in Gush Etzion, Beit Shemesh, Ra'anana, Modiin Region, and Jerusalem!

Apply today at:

Israel.ncsy.org/advisor-application



Linking our Lives2gether

for active single Olim, ages 60-75



Presents a new weekly get-together:

SUNDAYS AT 7:00PM

Each week, a different subject will be presented by our members and guests.

Join us for a virtual night out.



For Zoom address and password contact

Chana Spivack

cspivack@ouisrael.org or

050-229-4951

22 KEREN HAYESOD, YERUSHALAYIM | 02-560-9110 | WWW.OUISRAEL.ORG

ונשמרתם מואוד לנפוחותיכם

Join OU Israel L'Ayla for a

zoom workout!



Tuesday, June 16, 8:00pm

A fun mix of Tai chi, Pilates, and Yoga all set to Kosher music,
combined with a touch of Torah.

Led by Fitness Trainer Danielle Sarah Storch

Register at www.ouisrael.org/workout to receive the zoom link.

For women only, Free of charge



WATCH US ON
YOUTUBE



LIKE US ON
FACEBOOK

OU ISRAEL CENTER | WWW.OUISRAEL.ORG | 02-560-9100

ROSH CHODESH TAMUZ SEMINAR FOR WOMEN FOCUSING ON ANTI-SEMITISM

Monday June 22, Sivan 30, 9:00AM - 12:45PM

In loving memory of Mrs. Linda Pruwer-Brachfeld a'h
מרת חייה סאשה בת ר' יוסף היל



WATCH US ON YOUTUBE

LIKE US ON FACEBOOK

ZOOM LINK:
<https://zoom.us/j/83221544678>

9:00AM Welcoming Remarks

Mrs. Zemira Ozarowski

9:10AM Riots, COVID-19 and Hate: ADL briefing on modern-day antisemitism

Mrs. Rachel Kedar

9:40AM בידוע שעשנו שונא את יעקב: A Tanach Approach to Anti-Semitism

Mrs. Pearl Borow

10:30AM Anti-Semitism Throughout History **Mrs. Dina Blank**

11:20AM Anti-Semitism from a Personal Perspective **Mrs. Rena Ariel**, mother of Hallel Yaffa Hyd

12:10PM The Roots of Anti-Semitism and How this Affects our Response **Rabbi Moshe Taragin**

For more information and to register: www.ouisrael.org/events/tamuz2020

22 KEREN HAYESOD ST., YERUSHALAYIM | WWW.OUISRAEL.ORG

The OU Israel VIRTUAL Center-Online and

SUN, JUNE 14

9:00 AM

Rabbi David Walk

Tehillim – Divine Poetry

Zoom link: <https://zoom.us/j/92253147141>

10:15 AM

Rabbi Aharon Adler

Zoom link: <https://zoom.us/j/403831319>

11:30 AM

Rabbi Yitzchak

Breitowitz

Mishlei: Wisdom for Life
(L'Ayla)

Zoom link: <https://us02web.zoom.us/j/82280847618>

2:00 PM

Rabbi Jeffrey

Bienenfeld

Men's Gemara Chabura with
Rabbi Jeffrey Bienenfeld
Zoom link: <https://zoom.us/j/887981820>

MON, JUNE 15

9:15 AM

Mrs. Pearl Borow

Sefer Daniel (L'Ayla)

Zoom link: <https://zoom.us/j/144986284>

10:30 AM

Rabbi Aaron Goldscheider

Chasidut on the Parsha

Zoom link: <https://zoom.us/j/700303855>

11:45 AM

Rabbi Shmuel Herschler

Ethics, family and society in the
writings of Rav Hirsch, Rav Kook
and Rav Soloveitchik

Zoom link: <https://zoom.us/j/81925157325>

7:00 PM

Rabbi Baruch Taub

Parshat HaShavua

Zoom link: <https://zoom.us/j/888974573>

9:00 PM

Rabbi Sam Shor

Penimiyut HaTorah- Inspiration
from the Masters of Jewish
Thought
facebook.com/OUIsrael

TUES, JUNE 16

9:00 AM

Rabbi Yitzchak Breitowitz

Minchat Chinuch. Zoom link:

<https://zoom.us/j/89983298537>

9:15 AM

Mrs. Shira Smiles

Torah Tapestries (L'Ayla)

Zoom link: <https://zoom.us/j/98629920642>

10:30 AM

Rabbi Shmuel Goldin

Parshat HaShavua. Zoom link:

<https://zoom.us/j/195174554>

2:00 PM

Rabbi Jeffrey Bienenfeld

Men's Gemara Chabura with Rabbi
Jeffrey Bienenfeld. Zoom link:

<https://zoom.us/j/887981820>

5:00 PM

Mrs. Sylvie Schatz

The 13 Attributes: From Moshe
to Micha. Zoom link: <https://us02web.zoom.us/j/85177782268>

SPECIAL EVENT 8:00 PM

L'Ayla Zoom Workout with a
Touch of Torah. Led by Fitness
Trainer **Danielle Sarah**
Storch. Go to www.ouisrael.org/workout to get the
zoom link.

Archived recordings of shiurim: <https://www.ouisrael.org/video-library/>

Digital Shiurim

WED, JUNE 17

9:00 AM

Rabbi Shimshon Nadel

Halacha and Medina

Zoom link: <https://zoom.us/j/6878683646>

10:15 AM

Rabbi Anthony Manning

Contemporary Issues in Halacha and Hashkafa

Zoom link: <https://zoom.us/j/460662359>

11:30 AM

Rabbi Alan Kimche

Great Jewish Thinkers

Zoom link: <https://zoom.us/j/772450422>

7:00 PM

Rabbi Baruch Taub

Halacha

Zoom link: <https://zoom.us/j/709706986>

8:30 PM

Rabbi Ezra Friedman

Practical Kashrut

Zoom link: <https://zoom.us/j/698124792>



THURS, JUNE 18

10:15 AM

Rabbi Baruch Taub

Parshat HaShavua

Zoom link: <https://zoom.us/j/615813416>

11:30 AM

Rabbi Shai

Finkelstein

Unlocking the

Messages of Chazal

Zoom link: <https://zoom.us/j/488542635>

8:00 PM

Rabbi Ari Kahn

Parshat HaShavua

Zoom link: <https://zoom.us/j/262457009>



MISSED A CLASS?

You can watch the recording at
www.ouisrael.org/video-library



WATCH US ON
YOUTUBE



LIKE US ON
FACEBOOK



Torah Anytime

CHAZAQ
BUILDING A STRONGER FUTURE

O
OU ISRAEL

ONE CHESED, ONE NATION.

24K for 24K

**24,000 ACTS OF KINDNESS & MITZVOT for
the 24,000 STUDENTS OF RABBI AKIVA.**

Together we can change the world.

Help us reach the campaign goal of 24,000 Acts of Kindness and Mitzvot by sharing your action here:

www.24Kfor24K.com

In the merit of this campaign may we see a speedy recovery for all those suffering as a result of Covid-19.

**The world stands upon three things:
Torah, Tefillah and Acts of Kindness. (Pirkei Avot 1:2)**



aish GLOBAL



JUST ONE CHESED inspires people to do acts of Chesed, sparking achdus worldwide. Through the Just One Chesed app we connect organizations with volunteers and people that need help. [Download the app today!](#)



Are you an Oleh resident of
Yerushalayim and feel unconnected?

Would you like a visit, a call,
a friend or a study partner?

Volunteer opportunities:

Would you be interested in joining our
team of volunteers to help connect
with olim in Yerushalayim in need
of assistance?

Please contact Tziporah:

053-610-0494 / tziporahp@yahoo.com
and we will do our best to accommodate you

OU ISRAEL CENTER | 02-560-9110



Bat Mitzvah Workshop

Now available in English:

four Zoom sessions with **Sivan Rahav-Meir**,

for girls ages 11-13.

Learning, thinking, fun and tasks.



For details: bm.sivanrahavmeir.com/en
Or scan the QR Code



OU Israel and In Our Hearts Project Present Coping with Anxiety & Uneasiness Due to Corona: Practical Advice



Sunday, June 21, 8:00pm

with **Rabbi Dr. Tzvi Hersh Weinreb**

Executive Vice President Emeritus, Orthodox Union

Zoom: <https://us02web.zoom.us/j/84394292007>

[Facebook.com/OUIsrael/](https://www.facebook.com/OUIsrael/)



WATCH US ON
YOUTUBE



LIKE US ON
FACEBOOK



OU ISRAEL CENTER | WWW.OUISRAEL.ORG | 02-5609100

Torah Tidbits

This 'n That

Phil's page



TTRIDDLEs solutions to tt@ouisrael.org

Last week's FPTL TTiddle was **Behold, I make a covenant** ...HINEI ANOCHI KOREIT BRIT... (Sh'mot 34:10 partial) = 1373. ParshaPix Unexplaineds: The word PESACH written very small for Pesach Katan, the other name for Pesach Sheini. to and from the Dept. of Defense - EL-DOD and MEI-DOD. This week, FPTL and one Unexplained.

28 yr Mutual Love Affair

It started in June '92 with a single A4 sheet of paper (pale yellow), photocopied 60 times and distributed in a shul in Ramot Eshkol and one in Nayot. For many, it was love at first sight. Then came the calls from people who saw it in those shuls and wanted it for theirs. And so on and so on. By the third issue (not yet numbered at the time), we went to the A5 format with an A4 folded to fold a 4-page TT. And so on and so on. To date, a regular issue is 80 pages, with chagim specials from 96-128 pages. And more and more people loving it. "It's not Shabbat without my TT", said by many over the years. "I keep learning something new everytime I read it", said by others. And so on and so on. Many hundreds of shuls and communities throughout Israel, a web-version that has made it international. Torah Tidbits Audio, weekly internet broadcast...

For the content staff, production staff, packing, transportation & distribution (PTD) volunteers on one side and tens of thousands of TTreaders on the other - it is truly a mutual love affair.

We never took as coincidence that the first issue and the anniversary issues, since, are Parshat Sh'lach. That sedra, with its clarion call of ALO NAALEH and Kalev's plea of not to rebel against G-d, combine to become the goal of OU Israel and of Torah Tidbits: To strengthen the ties between the Jew and the Torah, the Jew and his People, and the Jew and his Land.

It is the rejection of R'TZON HASHEM (G-d's Will) that describes 'The Sin of the Spies (Scouts).

The most upsetting thing about the whole Meraglim episode is that it was not an isolated event. You can almost say, B'CHOL DOR VADOR... in every generation... we have Meraglim and we have the people who listen to them and panic. Anyone that has ever said about Israel, "It's a wonderful place to visit but I wouldn't want to live there", is committing CHEIT HAMERAGLIM. Not, like the Meraglim - exactly them. The Meraglim were not faulted for their candid assessment of the situation in the Land of Israel, as discouraging as it was. It was when they 'bad mouthed' the Land and actively discouraged the people from going, that they sinned so monumentally. Be an ALO NAALEH person. It is R'TZON HASHEM.

JONATHAN POLLARD 10,956+1668* days imprisoned • www.jonathanpollard.org



Please help OU Israel to continue to bring Torah and inspiration to so many, even during these unusual and challenging times.

To sponsor an on-line class or event in honor of a simcha, in the merit of a refua shleima, or in memory of a loved one, please contact

**Chana Spivack at
cspivack@ouisrael.org
050-229-4951**

WWW.OUISRAEL.ORG

Private Certified Caretaker for Elderly Men and Those Suffering from Dementia

Care includes: hygiene and other physical requirements.

Emotional support to help client be relaxed, happy, and manageable.

Trained in therapeutic art and music.

Train family caretakers to manage care and well being of aging relatives.

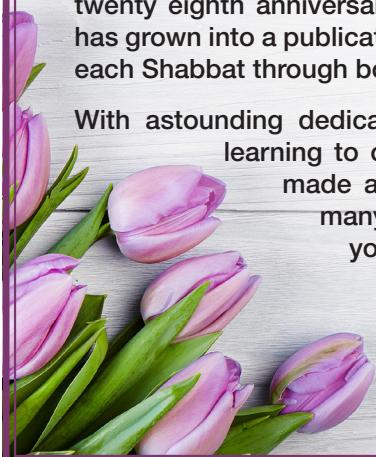
Chaim Wolf 0527615640

Thank You

The entire staff of Torah Tidbits and its readership wishes to express Hakarat Hatov to **Phil Chernofsky** on the milestone of Torah Tidbits' twenty eighth anniversary edition. What started as literally a 'tidbit' has grown into a publication that reaches tens of thousands of people each Shabbat through both the published and online editions.

With astounding dedication, drive and a devotion to bring Torah learning to others, our dear friend Phil Chernofsky, has made an invaluable contribution to the lives of so many here in Israel and abroad. Thank you! Thank you!

We have gratitude for your guidance, wisdom, and the many contributions you continue to share in making Torah Tidbits a source of tremendous pride for OU Israel.





RABBI AARON

Editor, Torah Tidbits

GOLDSCHIDER

Calev's Voice

One cannot help but be captivated by the personality of Calev. Twelve leaders are assigned to explore the land of Canaan. Only Calev and Yehoshua return with positive reports. Strikingly, it is Calev who emerges as the heroic figure in the drama. It is he who tries to rally the people with the words “עליה נעלם”, “We can surely go up!”

Calev is singled out for tremendous reward: “I will bring him into the Land”. Hashem calls him “*avdi Calev*”, “My servant Calev” (*Bemidbar 14:24*). Very few people are ever given the appellation *Eved Hashem*, servant of God. When the Jewish people conquer the land of Canaan, Calev is immediately given the city of Chevron as a gift (*Yehoshua 14:14*).

The commentary of the *Ohr HaChaim*, Rabbi Chaim ben Atar (1693-1743) offers a fascinating insight into Calev’s character. The pasuk states: “My servant Calev had another spirit (רוח אחרת) within him...” The standard understanding of this phrase is that Calev’s ‘different spirit’ meant that he was above and beyond the other spies, he was endowed with elevated sanctity. *Ohr Hachaim* disagrees. He claims that the term *Acheret* is not used in the positive

sense. Simply, it alludes to *yetzer hara*. It means that Calev had temptations to join the other spies. He would have to battle, he would have to struggle to maintain his faith in the promise. He had to wrestle with himself and the challenging scenario that he faced. The *pasuk* continues to say, ‘He followed me fully’; despite the struggle he managed to stand against the pressure of the other *meraglim* and even his own self doubts.

This image of Calev is further reinforced by the Talmud which famously states that Calev left the other spies to go pray in Chevron at the burial site of our forefathers and mothers (*Sota 34b*). He intentionally finds this location in order to gain strength and help overcome the great challenge of returning with a positive report about Israel. It was there that Calev went to pray; just the right setting to fortify the inner strength he would need and identify with the right values.

Parenthetically, it has been suggested that this unique trait of Calev is hinted to in his name which translates as “whole heart” (כל לב). The Hebrew word for dog, *kelev*, has a similar meaning; it is related to the notion of loyalty or fidelity (the name traditionally given to a dog is ‘Fido’, which comes from the Latin word *fidelus*). (*Frameworks* Vol. 4, Rabbi Matis Weinberg, p.136)

The moment of truth arrives. The spies return from their mission and stand before the nation. As is well known, they speak badly of the Land. Calev responds swiftly: “And Calev stilled the people toward Moshe and said, We should go up at once and possess it; for we are well able to overcome it” (*Bemidbar* 13:30).

The renowned Rabbi Meir Simcha of Dvinsk (1843-1926), in his classic commentary, *Meshech Chochmah* is intrigued by the seemingly superfluous expression ‘toward Moshe’. What do these two words imply? Apparently, they allude to a larger narrative that is unfolding in the background. He suggests that the reason for the panic and terror that seized the people at that moment was that they were concerned that Moshe would not lead them into the land. A prophecy had spread throughout the camp, verbalized by Eldad and Medad, who reported that Moshe would die and Yehoshua would take over the mantle of leadership (*Rashi Bemidbar* 11:28). Full of misgivings they wondered “How will we overcome these mighty giants, conquer these fortified cities without Moshe at the helm?”

Calev explained to them that they were wrong in attributing the miracles to Moshe. On the contrary, the people are worthy of miracles, and Moshe’s true greatness and holiness flows from the nation itself. This is the meaning of the pasuk, “Calev quieted the people regarding Moshe.”

He called attention to their error of unjustifiably crediting Moshe for all the miracles, by saying, “We must go forth at



FOR SALE



Luxurious Penthouse on Prestigious Caspi St

5 bedrooms, 200 sqm built to the highest standards, large balcony overlooking magnificent views! Parking, elevator. Immediate occupancy!



Mini Penthouse, Mekor Chaim St

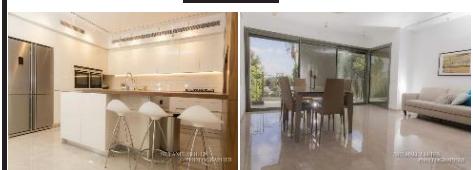
4 bedrooms, 2.5 bath, 120 SQM, architecturally designed, Spacious and well lit, Sukkah balcony, Shabbat elevator Central A/C + under-floor heating, 2 underground parking spots, storage unit



Great Location! Menashe St, Baka

Large and spacious 2-bdrm 2-bath apartment, exit to garden, newly renovated, central A/C, motivated sellers!!!

For Rent



Luxury Rental in the City Center

Luxurious apartment in Boutique Hanaviim: 3 bedrooms, 2.5 baths, fully renovated & furnished, balcony with stunning views! Doorman, Shabbat elevator, parking & storage

Yitzchak Kowalsky

📞 **054-766-0338**

Yitzchak@ykkrealestate.com

www.ykkrealestate.com



once and occupy the land. We can do it,” even without Moshe.

והוא שאמור ויהס כלב את העם בימה שמייחסים הכל אל משה, זה לא תדבור ולא עילה על לבבכם, כי רק במשה תלו הנצחון והנסים, לא כן, רק עלה געלה כו. וזה שאמר יהושע ג' ויאמר כו' באזאת תדרען כי א' חי בקרובכם, פירוש, שלא תדרען, כי משה היה בקרובכם והוא עשה את כל הגודלות (משך חכמה במדבר יג:)

Let us cite a dramatically different idea regarding Calev's terse response. It was offered by Rabbi Kalonymus Kalman Shapira zt"l (1889-1943), the heroic Rebbe of the Warsaw Ghetto. He shared the following with his chassidim in the shadows of the Holocaust on Shabbat *Parshat Shelach*, June 22, 1940.

The Rebbe of Piaseczna, belovedly known as the *Aish Kodesh*, was no stranger to fear. In the dark and foreboding days of the *Shoah* he was determined to offer guidance and support during those dire days. “Look at the words of Calev ben Yefunah, the spy who stood before the nation and said *Aloh na'aleh...we will ascend, we will prevail. Let's understand,*” said the holy Rebbe, “The spies’ report was based on logic and common sense: the Land’s inhabitants were tough, surrounded by firm, strong walls. Why did Calev not endeavor to offset their arguments? Why did he simply say “Let’s go? How did he expect to shift the tide and convince the people that they could and should enter the land?”

The spies, as was their way, also perverted the information. Apparently, they even lied when they said that they also saw the offsprings of giants (v. 28)

even though they hadn’t seen the giants, only Calev did when he entered Chevron. Calev could have proven them wrong. He could have argued point by point. Yet, he chose not to present a skillful defense. Why?

The test of *Emunah* is not when the road to salvation is clear. On the contrary, says the *Aish Kodesh*, when one’s chances of salvation is defied by logic, a person must say, “Yes. It’s all true. They are tough inhabitants surrounded by what appear to be insurmountable walls. Nevertheless, I believe that Hashem is beyond nature, He will help. He will preserve us.”

אבל כך צריכה להיות אמונה איש הישראלי, לא בלבד בשעה שראה מבוא ודרך לישועתו גם על פי שכלו ודרך הטבע יאמין בה' שיושיעו ויתחזק, רק בשעה שאינו רואה ח"ז שום מבוא על פי שכלו ודרך הטבע לישועתו יאמין בה' שיושיעו ויתחזק באמונתו ובוחנו" (אש קודש, פרשת שלח, שנת ת"ש)

The Chassidic leaders throughout their history stressed the importance of *Emunah*. However, the Rebbe of the Warsaw Ghetto’s message of faith resonates with even greater force knowing that it was lovingly related to his flock in the crucible of unspeakable suffering and fear. He powerfully taught that one must see not only with one’s eyes; one must see with one’s heart and soul.

A final thought about Calev’s utterance. One may ask: “Did Calev’s words make any difference?” After all, the spies immediately quieted him. Not missing a beat the spies exclaimed that it is simply not feasible to enter the land. The people

Looking for a Top Professional?



janglo

500000

Nearly 500,000 views a month

heard their words. For all practical purposes his courageous stand bore no fruit at all.

In truth, for a moment Calev's words were heard. When the *meraglim* noted the change of mood of the people, they were forced to reiterate their negative message.

The eminent Halachic authority, Rabbi Moshe Feinstein zt"l (1895-1986) said that although Calev's success was of short duration, it was still considered a success. The great posek compared it to the halachic view regarding preserving a person's physical life being of paramount importance. One must desecrate the Shabbat to save a life even if it is to prolong a life for just a brief moment. So too in the spiritual realm, any achievement, be it even for a fleeting moment, carries great weight in heaven. (*Derash Moshe, Shelach, Bemidbar 13:30*)

A contemporary of Rav Moshe, Rabbi Aharon Kotler zt"l (1892-1962) the great Lakewood Rosh HaYeshiva expressed this same notion when he said, "A person's innermost intent, for good or bad, has ramifications for generations to come." (*Mishnas Rabbi Aharon*, Vol. 1).

No matter the outcome, one never knows what a single positive word or constructive act can accomplish, any expression of faith has inherent value and eternal reverberations. When the holy Rebbe of the Warsaw Ghetto buried his written words in a canister under the ground of the ghetto he did not know what would be. Only blackness covered

the earth. Amazingly, perhaps even miraculously, they were found after the war and published in Israel. His holy reflections and *divrei Torah* continue to guide us, uplift, and ennable our spirits.

On that fateful day in the wilderness when the people cried out in fear, Calev's voice was heard and touched their hearts, even if it was only for a moment. His wholehearted and fervent words touched the souls of all who heard his voice.

His words still ring loudly, generations laters; offering us courage and boundless optimism. '*Aloh naaleh*, 'We can certainly ascend!' ■

SHIUR SPONSORS

Rabbi Manning's and Rabbi Kimche's Shiurim

Wednesday, June 10th, are dedicated in memory of **Bobby Hill z"l** of London, Binyamin ben Beryl Leib z"l. He was an excellent educator and will be missed by the many people who he taught and inspired.

Rebbetzin Pearl Borow's Shiur

June 15th, is sponsored by Ester Katz Silvers in memory of her mother,
Bracha bat Aryeh Leib a"h

Rebbetzin Shira Smiles Shiur

Tuesday, June 16th, is sponsored by Handelle Waldman in loving memory of her parents,
Freda and Wolf Buchsbaum z"l

Rebbetzin Pearl Borow's Shiur

Monday, June 15th, is sponsored by Chana Karp in loving memory of her mother
Shaindle bat Avraham Matityahu a"h

שינדל בת אברהם מתייהו ע"ה
CDF ציון yahrzeit is



למען יאריכו ימים

Loneliness and anxiety are factors contributing to the reduced cognitive and physical decline of our loved ones. The professionals at Brain Care are here to help you now and always.

Time to get back on track

Counseling and Support Groups – in person or on zoom

BRAIN CARE AT TOVEI HAIR

Our day center has reopened

Ruti: 054-666-3170

BRAIN CARE AT HOME

Our therapists will bring services to the safety and comfort of your home

Yael: 054-666-1374



Music therapy



Exercise



Snoezelen



Shiurim



Delicious
lunch



Kosher
l'mehadrin

**BRAIN
CARE**
Cognitive Therapy Center for the Elderly

בֵּית טוֹבִי הָעִיר
Tovei Ha'ir Residence



Seeing is Not Believing

When we read Parshat Shelach, we cannot but be bewildered at the behavior of the handpicked men of caliber sent on the mission to survey the Land. Rather than employing the term “Leragel,” which has given rise to the term “HaMeraglim” – ‘The Spies’ – the narrative employs the term “Vayaturu,” which may better be translated, in our current terminology, as an imperative to scout the Land and collect data to be analyzed at some later time.

The “Spies” went to Eretz Yisrael because the people had clamored to get a peek at the Land before the conquest, a seemingly reasonable request. Moshe, acceding to this demand (against his better judgment) required of the scouts to know about the Land’s military and economic strengths and the quality and number of its inhabitants.

Notably, when the men returned with their findings, they did not report directly and with discretion to their “commanding officer,” Moshe. Instead, they met with Moshe and Aharon and the “entire

assembly of Bnei Yisrael!” What should have been a confidential and objective assessment of strengths and weaknesses turned into a public outrage.

Having been empowered by the people, it appears that, excluding Yehoshua and Calev, the scouts were now playing to the people. The people had a right to know. And what the people heard at first seemed entirely objective: The Land flows with milk and honey; the people are powerful; the cities fortified; children of giants live there, as do the Amalekites, Hittites, Jebusites, Amorites, and Canaanites.

But the critical word “BUT” alarmed the people. And so did the mention of fortified cities and formidable enemies. In the ensuing arguments, the spies got to their point: The Land devours its inhabitants!

Without delving into their possible motives, we note that these men of standing both added unnecessary information and omitted to tell the whole story. They invoked Amalek, who

All your jewelry needs in one place!

A 5th generation skilled craftsman will fix, refurbish, polish or restore your family heirlooms, Kiddush cups, candlesticks, and any gold/silver jewelry · Deliveries directly to/from your home in Jerusalem area

Details: Santo - 052-228-9627

would have had no reason to battle Israel because they lived south of the impending route of the Israelites. But, of course, just the mention of Amalek would inspire nothing but fear in the people's hearts.

And the scouts "forgot" to relate to Moshe's question about numbers: The cities were highly fortified; however, they were small, hardly populated, and served mainly as imposing strategical fortresses. At most, notes the archeologist Yitzchak Meitiss, the entire area of Harei Yehudah, for example, would have had up to 15,000 permanent residents, and with the nomads, no more than 50,000 inhabitants – hardly daunting opposition for the masses of approaching Israelites.

The Spies served their own purpose, and they deliberately misled the people. They saw what they wanted to see – and did not see what they didn't want to see. No wonder then that later in the Parshah, using the same terminology, the Torah instructs us not to go astray – 'LO TATURU' – after our hearts and after our eyes. ■

Shabbat Shalom!

Menachem Persoff

NACHI REALTY 054-461-3943

Reduced price! Inheart of **Old Katamon**. Ground floor no stairs. 3.5 rooms 75 meters. Renovated 2.39m NIS

Best Value in **Rechavia!** 4 rooms, 90 meters, 4th floor with Shabbat Elevator. Renovated, Private Land. 3.25m NIS

New building in **Baka**, 2-5 rooms, Spacious units with Mirpesot, parking, storage room and Shabbat Elevators. Prices start at 1.55m NIS



THE CENTER FOR
NEAR EAST POLICY
RESEARCH LTD.

The Center For Near East Policy Research has completed a 20 year study* of all 364 Palestine Liberation Organization texts & all 109 teachers manuals provided for 321,000 UNRWA students in Judea, Samaria, Jerusalem and Gaza.

*Privately funded

Conclusions:

*UNRWA indoctrinates their students to conquer all of Palestine, by force of arms.

*UNRWA texts present terrorists as role models & teaches songs about exterminating Jews.

Our study, conducted by journalists with PhD's in Islamic Studies, can be found at: www.IsraelBehindTheNews.com & www.terrorism-info.org.il.

View our films** at: <https://www.cfnepr.com/205640/Movies>

** Shot on location at UNRWA schools

We seek volunteers, preferably retirees, to help us appeal to consuls and policy makers*** to suspend aid to UNRWA, until their schools will operate according to United Nations values.

*** From Germany, the UK, Canada, Australia, France, Spain, Italy, Belgium, Holland, Switzerland, Norway, Sweden, Denmark and Finland.

Further Information:

IsraelNewsInvestigations@gmail.com
Tel. 02 6236368.



FROM THE VIRTUAL DESK OF THE OU VEBBE REBBE

RAV DANIEL MANN



P'sak Halacha during a Modern Pandemic – Interim View

Question: My own question: What observations can we make about the way halachic rulings were made and disseminated during the first stage of the coronavirus crisis?

Answer: As a “student of the history of the halachic process,” I find breathtaking the difference in the tools available in reaching halachic rulings and sharing them in today’s society from 200 years ago and even 20 years ago. Let me share my perspective after 2-3 months of observing and sharing in Eretz Hemdah’s participation in the process.

On the most basic level, “There is nothing new under the sun.” The halachic rules of *pikuach nefesh* have been discussed in depth for centuries. So have the principles of ruling on standard

topics (e.g., Pesach, Shabbat, *tefilla*) in the face of extenuating circumstances. Our medical emergency and related technical difficulties are only examples of many such circumstances.

However, there were real differences in the process. The local rabbi had almost immediate access to the most updated medical guidelines and insights (although, based on the “surprises” Hashem sent us, much science proved inaccurate only days later – not uncommon for novel viruses). This was crucial when having to apply the halachic rules and Jewish values to specific cases. While a rabbi could and often must ask experts about specific cases that arise, the rabbi/*posek*’s level of scientific sophistication, both regarding general background and keeping current (or a step ahead when being *machmir* in *pikuach nefesh*) concerning COVID-19, is important. If we all made many small but critical decisions about safety in our own houses – when to be health stringent and when it was necessary to “cut a little slack,” a rabbi had a heightened need to be ready for that communally.

The phenomenon of instant collegial contact between large groups of rabbis in which Eretz Hemdah took part (our thanks to Rav R. Taragin) was a powerful tool. A rabbi with a classic “corona

The Orthodox Union - via its website - fields questions of all types in areas of kashrut, Jewish law and values. Some of them are answered by Eretz Hemdah, the Institute for Advanced Jewish Studies, Jerusalem, headed by Rav Yosef Carmel and Rav Moshe Ehrenreich, founded by HaRav Shaul Yisraeli zt"l, to prepare rabbanim and dayanim to serve the National Religious community in Israel and abroad. Ask the Rabbi is a joint venture of the OU, Yerushalayim Network, Eretz Hemdah... and OU Israel's Torah Tidbits.



question" would present it on a rabbinic group and be sent the latest ruling of Rav Asher Weiss, Rav Rimon, the Chief Rabbinate, etc. within minutes. Pressing questions of this genre (e.g., how to bury a Covid-19 victim, Pesach leniencies, when one can go to the *mikveh* with which precautions) were presented to such *poskim* as Rav Schachter and Rav Willig. Rabbis from different areas deliberated in real-time as to whether and then when to follow the bold, life-saving step of the R.C. of Bergen County to close shuls before public authorities mandated it. Many, led by Rabbi Dr. Aaron Glatt, shared insights of their local health authorities. With an understanding of both the shared danger and the unique circumstances of each community, rabbis had both the obligation to follow the consensus when appropriate and seek unique solutions when the nuances of one's community mandated it.

Of course, as is generally true of information technology, the power contains risks, and raised questions. Will a local rabbi's authority be undermined when his congregants can find (and disseminate) dissenting (or ostensibly so) opinions online or from a different shul's electronic bulletin? Might our article in English about strategies for *laining* as Israeli *minyanim* opened

embolden some distant readers to buck their local guidelines, where even "*mirpeset minyanim*" were forbidden? Or could discussion of the scenario be used incorrectly if matters took a change for the worse in the same place? Broadly speaking, the danger of Torah guidance being misapplied has always existed, but gains outweigh losses when done properly. Accuracy and sensitivity to nuance in writing are important in helping, but not eliminating, the problem.

Clearly, in terms of health, employment, and psychological and social stability, technological advances have been very beneficial during the lockdowns and social distancing that were forced upon us. We have briefly illustrated that regarding implementing timeless halachic principles, we can also say that, to an extent, Hashem has "brought a [partial] treatment before the affliction." ■

Having a dispute?



For a Din Torah in English or Hebrew contact 'Eretz Hemdah - Gazit' Rabbinical Court: 077-215-8-215 • fax: (02) 537-9626
beitdin@eretzhemdah.org



RABBI GIDEON

Machon Puah for Fertility and
Gynecology in Accordance with Halacha

WEITZMAN

A Short Life

We continue our discussion on experimental and unproven medication and medical procedures.

What is the halacha regarding a completely experimental drug for which there is no proof that it helps, other than the developer's claim that it works? While we differentiated between proven and experimental drugs, this is only when they involve a prohibition, such as containing a non-kosher ingredient. But if there is no prohibited ingredient, someone is permitted to take the chance that the drug will heal them.

The source for this is the Gemara (Avodah Zara 27b) regarding the permissibility of going to a gentile doctor. Today, we sometimes ask whether a non-Jewish

doctor is trustworthy in relation to halachic questions. For example, can we rely on a non-Jewish doctor who tells someone they have to eat on Yom Kippur?

In the past the problem of gentile doctors was different; there was a real threat that the doctor would kill their Jewish patient. While we can argue as to how serious this threat was, this was a major concern in Talmudic times and the rabbis questioned whether it was permitted to go to a non-Jewish doctor.

**In any case he is going to die,
then he is permitted to be
treated by the gentile doctor**

The rabbis said "if it is a doubt whether he will live or die, one cannot go be healed by them, but if he would definitely die then one can be healed by them". Rashi



US BROKERAGE SERVICES IN ISRAEL

Get the Best of Both Worlds

Keep your money in the US and receive
local expert investment advice

CALL **02-624-0995 054-599-9530**

aaron@lighthousecapital.co.il • www.aaronkatsman.com

Securities offered through Portfolio Resources Group, Inc., member of FINRA, SIPC, MSRB, SIFMA

explains that if the patient may die from their illness but may not, then they cannot go to be treated by the gentile doctor since he will definitely kill his patient. But if the patient has a fatal illness, and in any case he is going to die, then he is permitted to be treated by the gentile doctor, since it is possible that the doctor will treat him and save his life, instead of killing him.

The Gemara asks how the terminally ill patient is allowed to be treated, it is true that he will eventually die, but that could take some time. If he goes to the non-Jewish doctor and is killed by him, then he will die much quicker, and one is not allowed to hasten one's own death.

The Gemara answers that in such a case we do not take into consideration "chayei sha'ah" which can be translated as temporary life. Since the gentile will only shorten his life, it is permitted to go to him.

But do we really not take into consideration even a short amount of life?

More on this next week. ■

The Puah Institute is based in Jerusalem and helps couples from all over the world who are experiencing fertility problems. Offices in Jerusalem, New York, Los Angeles & Paris. Contact (Isr) 02-651-5050 (US) 718-336-0603 www.puahonline.org

Dr. Eliezer Rosenblum

NYS Licensed and Board Certified

Chiropractor

Offices in Jerusalem, Ramat Beit Shemesh

052-662-4658

CORONA INSURANCE CHECKLIST

Can Mom and Dad take out local health insurance now that they're stuck here? *Call E/C*

What are the options for life/health insurance? *Call E/C*

Can we get a better deal on our car/home insurance? *Call E/C*

Egert and Cohen

We're here when you need us (especially now!)

INSURING YOUR:

Home | Health | Life |

Auto | Business | Travel

EGERT COHEN
אגרט און כהן בע"מ
Egert & Cohen Insurance

02-623 2546 • www.egertcohen.co.il

Machane Yehuda delivered to your door!



שוק
השוק

shukhabayta.com

058-4925143



TORAH VEHA'ARETZ

INSTITUTE

BY RABBI MOSHE BLOOM

www.toraland.org.il/en



Ful Halavan: the “White Bean” and Kilei Hakerem

Question:

Grapes began growing on my grapevine, and I trellised them onto a plastic string. I cleared everything 1 *amah* from the trunk of the vine. Thyme and mint grow nearby. Now the branches of the vine hang over the thyme and the plastic string hangs over the mint. Am I forbidden to benefit from my grapes, thyme, and mint now?

Answer: It is forbidden to allow *kilei hakerem* grow throughout the year. However, the grapes become forbidden



for benefit only from the time they reach the size of a *ful halavan* (Rambam, *Kila'im* 5:13); this size is approximately from 5–10 mm. At this time of the year, the grapes have reached the size of a *ful halavan*, so if the grapes and vegetables or herbs grew together, they all become forbidden.

If the grapevine is hanging over the thyme, it is forbidden even though there is one *amah* between the place the vine was planted and the thyme.

It is forbidden to plant mint underneath the trellis wire of a grapevine, even in places where the grapevine hasn't yet reached. Nevertheless, in this case the grapes and mint would not be forbidden. As well, It is imperative to ensure that even if I didn't actively plant mint there, the mint is cleared from the area.

In the present case, where the vinegrower was not aware of the prohibition, he or she should immediately direct the vine elsewhere. If this is performed promptly, the grapes, thyme, and mint will not be forbidden.

We recommend that those growing grapevines in their yards check that no vegetables or herbs are growing underneath or nearby, to avoid the *kilei hakerem* prohibition. ■

ב"ס

HANDY MENCH

CARTOON PRODUCTIONS presents:

ENGLISH SPEAKING STAFF
WORRY FREE WARRANTY
24/6 EMERGENCY LINE

H. V. A. C. Department

Heating Ventilation Air Conditioning



CERTIFIED BY:

MITSUBISHI
SAMSUNG
TORNADO
ELECTRA
TADIRAN
FUJITSU
FAMILY
DAIKIN
LG

REPAIRS
MAINTENANCE
DUCT & COIL
CLEANING



Info@handymench.co The
www.HandyMench.co

0523-427-429

A.C Technicians - Electricians

Plumbers - Handymen

HandyMench

Home Repair Services

THE FURNITURE DOCTOR

Is your furniture loose, shaky or falling apart?



Servicing
the Entire
Country.

Permanent furniture regluing!

GUARANTEED FOREVER!

Professional Furniture Restoration / Refinishing

Revitalize old or shabby looking furniture or change
its color completely!

Expert repair of burns, water damage, scratches,
dents and loss of color.

Make your table LONGER and STRONGER with
new heavy-duty table slides from the USA.

Restore your furniture to health!

David Shafner: **02-999-2418**

furndoc@gmail.com



RABBI EPHRAIM SPRECHER

Faculty, OU Israel Center

The Spies' Tunnel Vision

Are we able to defeat the Giants? (Remember Willie Mays?) The Torah tells us that the inhabitants of Eretz Yisrael were *y'lde ho'anaq*, remnants of a race of Giants. When the M'rاغlim, the Spies, returned with their report, they announced: "The people that dwell in the land are fierce, and the cities are fortified and very great; moreover, we saw the children of Giants there." (Bamidbar 13:28) And again, (Bamidbar 13: 32,33) reference is made to the *anshe middoth*, the men of great stature, and the *n'philim*, the primeval Giants.

The Torah wants to impress upon us the fact that not Bigness was to conquer and hold the Holy Land – but Greatness. The Spies used the wrong measuring rod of Bigness, and that was their tragic and fatal error. However, Gd desires Greatness not Bigness. This view of Bigness vs. Greatness is expressed in many places in Tanach. Yitzchak referred to Eisav as *bno hagadol* (his big son) (Bereshit 27:2), and the Rabbis comment, Hashem said to Yitzchak, "*Im gadol hu b'einecha, baeinai hu nanas shebananasim.*" "By your standards Eisav may be Big; but by My standards Eisav is a

dwarf, a spiritual midget." (Bereshit Rabba 65:11)

In the 16th Chapter of Shmuel Aleph we are given a beautiful description of the Biblical concept of Greatness, as opposed to the popular concept of Bigness. The prophet Shmuel is sent to Bethlehem to select a successor to Shaul Hamelech in the kingship. One by one Shmuel looks upon the sons of Yishai and thinks that this one or that one is the anointed of Hashem, but Hashem says to him: *Al tabeit el mareihu v'el g'vah komato...ki lo asher yireh haadam, ki haadam yireh laeinayim v'Hashem yireh laleivav.*" "Look not on his countenance, or on the height of his stature... for it is not as a man sees; for man looks on the outward appearance, but Hashem looks in the heart." (Shmuel Aleph 16:7). And it is Little David who was physically shorter than all of his brothers, who was selected, not by the standard of Bigness, but by the measuring rod of Greatness.

Bigness is measured from the chin down; but Greatness is measured from the chin up. A person may be the biggest and tallest player in the NBA and still be a mental midget. The Greatness of a people is no more determined by their number than the Greatness of a person is determined by his height. This is certainly true in the case of Israel. As the Torah says: "For you

are a Holy People to Hashem, your Gd,... Hashem did not choose and desire you because you were more in number than any people – for you are the fewest of all peoples..." (Devarim 7:6,7).

Is a symbol that all events in life are as profound and mysterious as the deep blue sky

We were selected because of Greatness, because of being an Am Kadosh (a Holy People) and not for our size and numbers. When we are counted it is from the chin up that we are counted – ki thissa et rosh – "when you raise up the head..." (Shemot 30:11) Naso et rosh, "When you lift up the head..." (Bamidbar 4:22).

Judaism is a religion which does not stress Bigness. For Bigness, a key word in our society today, is very often bought at the expense and pain of others, but true Greatness is attained by developing the best within ourselves. That is why the Am Kadosh (the Holy People) never had to fear the B'ne 'Anak – the Giants. For ultimately our spiritual Greatness must triumph over the Giants, mere Bigness.

Thus, the end of the Parsha of the Spies deals with the Mitzvah of Tzitzit. Rav

Soloveitchik explains that the blue Techelet of Tzitzit is a symbol that all events in life are as profound and mysterious as the deep blue sky. For example, why certain people suffer and others don't. The Talmud in Menachot states that the blue Techelet of Tzitzit reminds us to look up at the blue heavens and admire the incredible, vast expanse of endless space, leading to its Source, the Ein Sof – Gd. As Tehillim 19:2 states, "The Heavens tell the glory of Gd's Greatness". By admiring and appreciating Gd's Greatness, we can achieve and attain our own greatness as well.

The tragedy of what the spies reported was due to their using the wrong measuring rod because of their Tunnel Vision and NOT relying on the Torah's Vision. ■

**WATER
DAMAGE,
MOLD,
& PAINT SPECIALISTS
ALL WORK GUARANTEED**

- Waterproofing:
Private Homes, Heights/Buildings, Roofs
- Thermal Leak Detection/English Reports
- Mold Resolution + Prevention
- American House Painting

Free Advice And Recommendations

**PARAMOUNT
PAINTS**
www.paramountpaints.com
paramountassessments@gmail.com
058.680.5867 

Secluded Vacation
Retreat that sleeps 50
• Large Heated Pool
• Kosher Kitchen
• Sports / Game Room
• Kid Friendly
isravilla.com **058.416.6927**



Northern Galilee



CHIZUK & IDUD

for Olim & Not-yet-Olim

BY RABBI YERACHMIEL RONESS

Ramat Shiloh, Beit Shemesh

In this week's parsha we read of the return of the twelve spies from their fateful fact finding mission, and the dramatic presentation of their fearful impressions in front of Moshe and the people of Israel. Referencing their slanderous report, Dibat Ha'aretz, the Midrash applies the verse "Shchora ani V'na'ava", I am Black but comely. The Midrash explains this verse as follows: The derogatory opening "I am Black", describes ten of the spies, while the continuation of the verse. "but I am comely" refers to Yehoshua and Calev who so valiantly tried to dispel their partners' destructive message .

The spies' evil report led the people to despair, and the Torah describes the terrible conclusion they arrived at, as they say: "Let us appoint a chief and return to Egypt". Rashi (14:4) says - according to the Targum - that they meant to replace Moshe and appoint a new leader , whereas the Rabbis suggested a harsher interpretation of their desire claiming that : "They wished to revert back to Idolatry". Upon hearing the people's words Moshe and Aharon respond by immediately prostrating themselves, while Calev and Yehoshua tear their garments.

What were their exact thoughts in doing so? What was foremost in their minds at the time? Midrash "Lekach Tov" describes their motivation as follows: "When an upright individual sees a mitzvah being dis-

carded, one must "tear kriah". They were mourning the lost Mitzvah. The ten spies had succeeded in dissuading the balance of the Jews from their plan of going up to the Land and this they could not bear to see.

The Kotzker Rebbe grants a different twist to this verse. He suggests that Yehoshua and Calev did not rend their own clothing but rather that of the spies. The spies were important spiritual leaders, and as such they were dressed in the appropriate garb fitting their position. By tearing their clothes Yehoshua and Calev wished to state in effect, that "You are not worthy of these garments; You are not worthy of being called leaders".

What can be said of proud card-carrying Zionists who publicly promote and espouse pro-Zionist views and yet, for some reason or another, decide to stay away?

Many of Rav Soloveitchik's talmidim have quoted him as saying that one whose life mission of teaching and spreading Torah can be best fulfilled in the Diaspora should stay there. This is fine and well, but where does it leave those who are neither teachers nor educators?...

Indeed, in Peninei HaRav (p. 199) Rav Yosef Soloveitchik zt"l himself strikes a rather different chord. Replying to a young questioner who expressed her

amazement at how one who was capable of penning the beautiful lines of "Kol Dodi Dofek", could have chosen not to act on his own words and make aliyah, the Rav touchingly bears his heart:

"I accept your Tochacha (admonishment), I sinned towards the Land ... it is clear that many factors serve to hold me back, but I am not looking for an excuse. I am not justifying myself. I am guilty and 'the chain is around my neck'".

As a concluding point I would share a brief episode which took place just this morning, as it serves to stress a very important point: Our high regard for the Holy Land must start with Aliya but cannot end there.

This morning I witnessed a garbage truck pull up near my home, and watched as the driver instructed his helper to clean up the area around the communal garbage bin. Seeing the many pieces of broken glass strewn about, the driver pulled out a big broom and began sweeping it all up. Impressed with his dedication I called out an appreciative word of encouragement. In reply he quoted Hashem's words to Moshe: "Remove your shoes from your feet for the spot you are standing on is holy ground", *Admat Kodesh* "Don't people know this?", he wondered aloud, "If they believe the Land is holy why don't they take care for it?".

Let us all tear off our misleadingly impressive clothes of self-importance and simply strive to be on the *madrega* of this scruffy looking, straight talking, garbage collector! ■

Mehadrin Chef Restaurant



כינור בקיכר

KINOR BAKIKAR

Menu with a melody



Meat And Grill Restaurant
With Exceptional Dishes
By Chef Kobi Katani

A great place for private events

©COLORPRINT

Maavar Beit Hakneset 12
Kikar Hamusica Jerusalem



| 02-9944902 |



OU ISRAEL CENTER 63



RABBI MICHAEL OLSHIN

Menahel, Yeshivat Torat Shraga
Educator, OU NCSY Europe Summer Programs

In honor of the 26th Yahrzeit of the Lubavitcher Rebbe zt"l, Torah Tidbits asked Rabbi Michael Olshin, who has done extensive research in the area of Holocaust studies and leads groups for OU NCSY to Poland to share a few words of inspiration on this occasion.

Rabbi Menachem Mendel Schneerson (1902-1994)

Is it even possible to give a biographical sketch of the Rebbe zt"l in 500 words? The Rebbe shared thousands of stories but almost never about himself. We found a story that the Rebbe shared from the Baal Shem Tov that could have been just as easily told about the Rebbe himself, with a penetrating message for today's parents.

The 3rd of Tammuz 5780 will be the 26th Yahrtzeit of the Lubavitcher Rebbe zt"l.

The Rebbe mastered every aspect of Torah scholarship. His lectures or sichot

would often go on for many hours, without a note in front of him, quoting verbatim from every kind of source in the Torah; Tanakh, Mishna, Gemara, Zohar, Rishonim, Hassidic works etc. offering original thoughts and insights in those texts and in their application to contemporary life. He clearly spent hours of his day studying Hashem's Torah that he loved so much. One wondered how he was able to spend so much of his time meeting with those seeking his counsel and blessing or responding to the hundreds of thousands of letters that he received from all over the world.

His great love for his son caused him to forego his own learning to give his son his undivided attention

The Rebbe was very meticulous when sharing a story about the Chassidic masters, always mentioning the chain in which the story was passed down, as in the following story (translated from his own words in Likutei Sichos, Nitzavim 5718), which in a way epitomizes so much of who the Rebbe was, especially his great Ahavat Yisrael.

My teacher and father-in-law the Rebbe (Rabbi Yitzchak Yosef Schneerson)

told over in the name of the Rebbe the Tzemach Tzeddek who heard it from the Alter Rebbe who told over what he had heard in Mezeritch.

During the years that the Baal Shem Tov traveled from town to town, he would go into the marketplace and gather simple Jews, men, women and children, and would share with them stories and lessons from the teachings of Chazal.

In one shtetl, a large group had gathered around the Besht as he was explaining the virtue of loving every Jew when one takes note of Hashem's abundant love for Am Yisrael. He related a parable of a Jew that lived in that shtetl, Reb Yaakov, who was fluent in Shas with the commentaries of Rashi and Tosafot which he knew by heart. His practice was to study from memory without a text which obviously required great focus and concentration. Once, while studying a lengthy Tosafot, his young son approached him to share a "wise word." Reb Yaakov became excited, stopped his learning, in order to listen to his son. It goes without saying that the 'wisdom' of his 6 year-old son was not on the level of Rab Yaakov's genius, and certainly not when learning. And yet, his great love for his son

caused him to forego his own learning to give his son his undivided attention.

The Baal Shem Tov continued, "The Talmud in Avoda Zara 3b states that Hashem is busy the first three hours of the day sitting and learning Torah, and the next three hours He sits in Judgement etc." And yet, when a Jew does a good thing, Hashem makes himself available in order to observe the 'wisdom' of his dear child.

Perhaps this story explains the Rebbe's ability to dedicate his entire life to Hashem, His Torah, and His people.

Michael Olshin is the Menahel of Yeshivat Torat Shraga. He also leads inspiring educational tours to Jewish Heritage sights in Israel and Europe for NCSY summer programs and JRoots Journeys. ■



Adam Farkas, MD



jerusalemvacular.com

Do you suffer from urinary problems?

Enlarged prostate ("BPH") affects most men over age 50

Prostate Artery Embolization ("PAE") is a minimally-invasive technique with similar results to surgery and immediate return to normal activities

jerusalemvacular.com

02-564-5634

02-655-5014

CASH 4 GOLD

We buy your Gold & Silver For Refining

Personal home service | 30 years experience

We also buy Silverware, Gold&Silver coins!
Please send me a picture to for free Appraisals

972-54-2192428 Follow us on Facebook

I pay cash!
I will meet you where you want!
Customer service!

mail: absaffran@gmail.com

**RABBI RAMI**

Director, Yachad Israel

STROSBERG

Absolute Brotherhood

Hinei Ma Tov is one of the most popular songs sung in schools, shuls, camps, retreats, and Israeli Dance Festivals. According to Wikipedia, it has been recorded by artists as diverse as Joshua Aaron, Theodore Bikel, The Weavers, Dalida, Lenny Solomon, Avram Fried, Ishtar, the Miami Boys Choir, the Abayudaya of Uganda and the dub group Adonai and I. Harry Belafonte recorded a version in 1960. The '60s rock band Spirit recorded it and it was in the 1977 film Raid on Entebbe, where Yonathan Netanyahu led the Israeli soldiers in singing as the commandos' plane was en route to the hostages.

Why are our people so obsessed with this song? Is it the melody or the message? While there are countless melodies spanning from the beginning of time to today, it's the message that is so central to who we are as Jews. We are inclusive. We include and care for others not like ourselves. In the Torah, we are commanded by God, numerous times to take care of the widow, orphan, and

convert, to respect our parents, stand up for the elderly, visit the sick, comfort the mourner, and love our neighbor like ourselves.

These mitzvot all point in the same direction and guide us to think of others with "special needs". We all have specialized needs and it is our responsibility to build a community that is accessible and sensitive to the unique individuality of each member.

In December, when I was approached by Yachad's International Director Avromie Adler, and invited to consider a position working for Yachad Israel, my response was immediate and clear to me. Of course, I wanted to work for Yachad. This is a privilege like no other. As part of the Yachad community, over the past 6 months, I've met people who know how to love and care for one another. It's remarkable to see what *kedusha* can be created when we are intentional about the way we relate to each other.

Yachad is an organization that brings life to the words of Dovid Hamelech, "*Hinay Ma Tov Uma Naim Shevet Achim Gam Yachad.*"

Please come visit us on Emek Refaim in Yerushalayim so we can welcome you to our community! ■

TT #1374 28th Anniversary 28 28s Quiz

first five primes		ברוך ה' כי-שמע קול תחנני:	בראשית הארץ...	
		a.k.a. את תבנית	What we say at the end of B'dikat Chametz	The Bard's מזה כנדז מזה
		C-5 Galaxy	The Avis Perfect	
first seven natural numbers		פינץ	...עשה מעשה בראשית 	...ואמרך האשה אמץ אמן
	Opposition to the withdrawal of state support or recognition from an established church, especially the Anglican Church in 19th-century England	 Hope & Peace	Was 12th, now 2nd	
CHINESE MANSIONS			:	Submit solution sets (you don't have to get them all) to tt@ouisrael.org Put '28' in the subject line

גימטריה רתומה זוגות
Hidden in the Sand

Longtime TTreaders know of my hobby of searching for Gimatriya Matches (a.k.a. Gimatriya Twins). Here is one in honor of the 28th anniversary issue of TT -- Phil

-- מרים הגביהה = 363 = קלטת יהודת בלב בן יפה -- husband and wife



A classic and very busy ParshaPix <<28>> Mad Magazine's Spy vs. Spy, which we can apply to the 10 black Meraglim vs. the 2 white ones. They are carrying a bomb... which is similar to a grenade, RIMON in Hebrew, one of the fruits that the Meraglim brought back <<28>> The author of Spy vs. Spy signed his name in Morse code. Here we have Kaleb's call in Morse - ALO NA'ALEH <<28>> 6 and the i need to be read in Hebrew and English respectively - SHEISH-AI, one of the Y'LIDEI ANAK who lived in Hevron <<28>> The compass represents the directions that Moshe sent the Meraglim <<28>> The grapes refer to the timing: "...And the days were the days of the ripening of the grapes." <<28>> Next to the grapes is the logo of the IDF's NACHAL unit - with the grapes it gives NACHAL ESHKOL <<28>> See if the Land has trees, IM AYIN, or not. Switch the initial ALEFs of IM AYIN to AYINs and the question becomes: Is there a tree with an eye? <<28>> Emblem of the Ministry of Tourism <<28>> the logo of Carmel-Mizrachi Wines <<28>> Menashe's scout was Gadi (goat) ben

(Uncle Ben), Sus-E (horse with an E) <<28>> Flour (flower), Olive Oyl, and wine (R' Wein) are for the MENACHOT and N'SACHIM presented in the sedra <<28>> Challah stands for the mitzva of CHALLAH <<28>> Tzitzit with T'cheilet <<28>> Near Olive Oyl's right foot is Murex Trunculus, most likely the source of T'cheilet... <<28>> Right above MT is Perry White, editor of the Daily Planet. Here he represents the white strings of Tzitzit <<28>> The heart with the eyes combine the two warnings of not to follow the evil temptations of your heart and eyes <<28>> Wood gathered on Shabbat and the stone used to execute the Shabbat desecrater <<28>> window with red ribbon hanging from it is the sign for Yehoshua's army to spare the lives of Rachav and her family (from the haftara) <<28>> Emblem of Jewish (Boy) Scouts, sort of a description of the Meraglim... <<28>> The letter i inside another i stands for AYIN B'AYIN <<28>> Steam shovel is a play on LACHPOR HAARETZ, to "dig up" the land, also to scout it out (as in the haftara) <<28>> SF, the logo of the San Francisco Giants. The meraglim reported that they had seen giants in the Land. So too the logo of the New York Giants football team <<28>> The large YUD is from the word YIGDAL in Bamidbar 14:17 and can also represent the YUD that HOSHEI'A

got to become YEHOSHUA <<28>> Laurel and Hardy, known in Hebrew as HaShamein V'haRazeh, the fat and the thin - part of Moshe's instructions to the Meraglim was to check out the land... <<28>> Levi Eshkol - Eshkol in the sedra refers to the cluster of grapes the Meraglim brought back with them and to the name of place they got it from <<28>> Rubeus Hagrid (from Harry Potter) is the son of a giant (from his mother's side) - he is one of the Y'LIDEI HAANAK <<28>> Heart with the letters Ca on it. Ca is neither Calcium nor California - rather, it is a syllable to be followed by the Hebrew for heart, making CaLev <<28>> At the bottom, to the right of Stan and Ollie is the municipal seal of the city of Yericho (haftara) <<28>> Pistol is an Israeli-made Jericho 941 <<28>> Upper-right: A's = EIZ is a goat less than 1 yr old as a CHATAT <<28>> P.A.L. T-shirt is a PALTI, as in spy from Binyamin <<28>> The recycling bin marked with a NUN is BIN-NUN <<28>> plant is a Rose of Jericho (haftara) <<28>> Following parshat Tzitzit, which ends the sedra, in a standard Chumash, there is a triple PEI. PEI = 80. PEI-79 = 1, ALEF. PEI/2=40, MEM, PEIx5 =400, TAV. That spells EMET, which follows parshat Tzitzit in the siddur <<28>> Rimonim, as they took from the rimonim... <<28>> and one Unexplained.

Mortgage RATES at historic LOWS for refinance & purchase



Purchase / Refinance Rates
(Non-inflation linked)*

Special rates up to 75% LTV:
30 year 3.85%
15 year 2.90%
10 year 2.75%

For well qualified borrowers

 **FIRST ISRAEL**
MORTGAGES

firstisrael.com 02-625-2555
60 King George, Jerusalem
3 Aluf Kalman Magen, Tel Aviv

*Rates are for qualified borrowers and are current as of the printing of this advertisement but are subject to change. Quoted rates do not represent an offer and are for illustrative purposes only.



REBBETZIN ARIELA DAVIS

Director Judaic Studies, Addlestone Hebrew Academy, Charleston SC

Rabbi Moshe and Ariela Davis have served as spiritual leaders in Charleston, South Carolina (BSBI Congregation) for eight years, following four years in Houston, Texas. Following their very successful careers in the rabbinate and Jewish education in America they will be making aliyah with their children this summer be”H.

On this Parshat Shelach, Torah Tidbits is honored to have Rebbetzin Davis share her thoughts and emotions as they begin packing up and will soon board the plane for their beloved new home in Eretz Yisrael.

Fulfilling a Lifelong Dream; Leaving Past Dreams Behind

It's a big week for our family. My oldest is graduating 8th grade and my youngest is completing kindergarten; each bookend symbolizing an end to an era, a concept that resonates with our

family this summer. These events, even celebrated via zoom, are exciting not just on their own, but also because they give us a break from the ever-expanding list of errands to take care of in preparation for our upcoming aliyah. Our floor is littered with amazon packages of items we have ordered to bring with us- particularly those that will hopefully get us through the mandated two week quarantine and there is an equally large pile of items we need to give away.

But with all the celebrations and busyness in the house, there is another milestone that is happening this week that is less noted but certainly present in my mind. This week, with the end of the school year, I am concluding a 17 year career of teaching and working as a Judaic administrator in the Diaspora. While I am excited about the possibilities that lie ahead in Israel, I find myself at an uncertain moment, wondering what will be next.

My heart has always been in Israel, as anyone who is acquainted with my obsessive thirst for Israeli politics, history and advocacy will attest. For years, I have shared this love with my students and congregants by teaching Israel and taking them around my beautiful country on trips. At home, I've been enthusing my children about aliyah since they were

babies, sharing stories about Israel and jubilantly dancing around the table at the conclusion of every Chag, singing “*L’shana ha’baah b’Yerushalayim*”. It was the most incredible feeling when after Shavuot this year, my husband and I looked at each other in surreal disbelief and said, “*b’ezrat Hashem*, next Chag, we will be in Israel”. After a lifetime of yearning to go home, there are simply no words to describe that feeling of the life-changing path we are about to take. And in moving to Israel, I am answering the question that I’ve always asked myself, but also encouraged my students to ask me: so, Mrs. Davis, if you love Israel so much, why aren’t you there?

The simple answer is that the jump is not so simple. I imagine it is for this reason, many passionately Zionist rabbis and educators are still living in America. It isn’t easy to give up a career you love and where you feel you are truly making a difference to go to a country which doesn’t necessarily have the same framework to allow for that work to continue. In fulfilling our dream of living in Israel, we are giving up a piece of who we are. We are leaving the community we’ve loved, Charleston, South Carolina, where we’ve seen so many people embrace Judaism, where we have grown along with them. A cost we feel that aliyah is well worth.

As we embark on this journey of our dreams while walking away from another, I am reminded of the phrase from the classic song, *Al Kol Elah: Al HaDvash v’al Ha’Oketz*; On the honey and the bee sting; words that represent one of many such

moments we are sure we will experience on our journey from rabbinic family to the place where our hearts reside. But at this juncture, we know this: it is truly a blessing to feel sadness about leaving a special community and life we’ve loved. And it is a blessing to look forward with great excitement towards a future of coming home. ■



Rabbi and Rebbetzin Davis with their children.

Write it Down... Before it's Too Late

If you don't write down your parents' stories, they'll be forgotten in a generation or two.

- Don't know where to start?
- No time?
- Can't get around to it?

Let me do the work for you!

DANNY VERBOV
FAMILY LEGACY BOOKS

052-3115682 • dannyverbov@gmail.com

www.dannyverbov.com



**THE DAILY****PORTION**

BY SIVAN RAHAV-MEIR

Extremism Is Not the Solution

וַיִּשְׁכְּמֻוּ בֶּבֶקֶר וַיָּעֲלֹו אֶל רַאשׁ הַהֲרָר לְאָמֵר הַנּוּ וְעַלְיוֹן
אֶל הַמִּקְומָם אֲשֶׁר אָמַר ה' כִּי חִטְאָנוּ.

They arose early in the morning and ascended to the mountain top, saying, "We will go up to the place of which the Lord spoke, for we have sinned."

(Num. 14:40)

Parshat Shelach is more than just the sin of the spies, which takes up the lion's share of the *parasha*. There is also the little-mentioned incident of the *maapilim*. In modern-day Israel, this word has a very positive connotation and is used to describe the illegal immigrants who resisted the British Mandate that had severely curtailed Jewish immigration and managed to reach Palestine. However, in its original form in the Torah, the word *maapilim* has a very negative connotation.

Immediately after the long and detailed description about the spies and their lack of belief or desire to go to the Land of Israel, the Torah relates, in seven

verses, what followed after the sin and punishment. A group of people feel that they want to right the wrong and go to the Land of Israel. Immediately. They want to run ahead, as if to prove that the sin is a thing of the past. They are going to the Land of Israel to demonstrate that they are prepared for the challenge. Moses warns them that this is not the right way to rectify the sin and, indeed, they are killed in the battle against Amalek.

What can we learn from this incident for our lives? If we have made a mistake, the right way to correct it is not necessarily by going to the opposite extreme. Most of the spies were paralyzed by fear, but showing exaggerated self-confidence in knowing what is the right thing to do will not correct the wrong. Life is more complicated than that. ■

Sivan Rahav-Meir is an Israeli journalist, currently on shlichut of World Mizrahi movement to the US. She is the author of #Parasha (Menorah Press) and Reaching to Heaven (Artscroll). To receive her daily insight on the portion of the week, text your name to: 972-58-679-9000

Over 1600 audio and video shiurim
for listening and downloading
plus written articles
www.rabbisholomgold.com



SELF EXPLORATION THROUGH *Art Therapy*

The long isolation, built-up anxieties, fears of an uncertain future and dealing with the loss of loved ones are all parts of the Corona pandemic's emotional challenges. As an Expressive Creative Psychotherapist, for the past 30 years I have been helping adult patients take control of their lives by gaining insight from their art projects to develop into the unique person that they are.

When emotional troubles reach a level of distress that one can't handle alone, a professional art therapist can help you contain the pain and redirect negative energies; healing the past and preparing for a meaningful future. We will engage in an exploration of our fears, difficult childhood memories, and how it affects us today—triggered by the Coronavirus pandemic and all it has brought with it. We grow together after appreciating the colors and brush strokes, and learn new ways of accepting ourselves using the Mandala Color Expression.

There is a whole new language of secrets from your unconscious to your modified behavior. It is personal and very individual, and you are the captain of your ship, your life journey. Dr. Scholnick will be there to help with the inner investigation, to direct you to self-accomplishment, with positive therapeutic analysis and insight. You will acquire skills to reach your passion, goals and destiny.

Dr. Scholnick has more than 30 years of professional experience helping adults overcome psychological challenges. She earned her MA in Creative Expressive Psychotherapy in New York, (board-certified ATR) as well as her Ph.D. in Clinical Psychology. Dr. Scholnick was the head of various academic Art Therapy programs, and served 17 years as the staff psychologist of a large medical center, working as their guide to avoid burnout and to regain the satisfaction of a gratifying caregiver, despite the stress in the different medical departments.

Dr. Scholnick sees patients in her private clinic in Jerusalem, and offers seminars in French, English, and Hebrew, supervision for health caregivers, and group or individual treatment. For an appointment, please call 055 679 7163



THE NEW OLD PATH

BY RABBI BENJI LEVY
CEO Of Mosaic United

When Perception Becomes Reality

How does one assess oneself? Do we look at ourselves in the mirror or try project an appraisal through the eyes of another? The answer to this question may be found in *parashat Shelach*'s episode of the scouts.

The scouts were 'all distinguished men; heads of the children of Israel were they' (*Num. 13:3*) – the most honourable of leaders – and thus the obvious question is where did they go wrong in speaking badly about the land? Perhaps their error was that they speculated as to how others observed them rather than carrying on with their reconnaissance mission. This is apparent in a strange verse when the scouts describe the great size of the Canaanites and say, 'we were like grasshoppers in our eyes, and so we were in their eyes!' (13:33) Their insecurity lay in and was revealed through their imagined self-assessment via the eyes of the Canaanites. Since they saw themselves as but puny insects, much

smaller and weaker than the inhabitants of Canaan, they presumed that the locals perceived them as such, and they allowed this perception to transform their reality. Perhaps this was the source of their negative review of the land as their specific timidity clouded their general judgement.

One should not only have a clear conscience but also act in a way that does not elicit suspicion

When beginning any venture, the psyche in which one approaches the task, can frame its execution. When one is competing in a sport for example, a team will have lost the game from the outset if it does not believe it can beat the opposition, because its self-esteem defines its attitude and direction. The same was true of the scouts whereby they had convinced themselves that they were incapable from the beginning. Many explain this fear as a lack of faith in God but as a corollary or at its source, it may have showed a lack of self-esteem, that is a lack of faith in themselves. From this vantage point the scouts doubt themselves with regard to the people, 'we cannot ascend to that people for it

is too strong for us!' (13:31) and mistake God's promised 'land of milk and honey' (13:27) for 'a land that devours its inhabitants' (13:32). Thus, the Torah's peculiar wording is simply a cause and effect, that is, it was because they saw themselves as worthless, ('we were like grasshoppers in our eyes') that they became worthless in their eyes ('and so we were in theirs').

Later in the Book of Numbers Moshe declares, 'you shall appear clean before Hashem and the Israelites' (32:22). The Talmud learns from this that one should not only have a clear conscience but also act in a way that does not elicit suspicion from the general observer (*Yoma* 38a). However, if one only worries about the way in which one presumes others perceive one, whether from a positive or negative level of self-esteem, one is being dishonest. As a generation whose parents and grandparents only knew slavery and were constantly assessed by their slave masters, psychologically it makes sense that they were unfit to enter into the Land of Israel as is evident by their psyche. This generation therefore had to die out entirely before their descendants could become the masters of their own destiny. When one tries to guess what others think of him and acts based on that, they become slaves to an unfortunate fate, but when one allows themselves to master their own course, they are able to forge their own destiny. ■

Stay in touch with @RabbiBenji and learn more at www.RabbiBenji.com



Jerusalem

OLD KATAMON, Rachel Imenu

Located in the heart of Old Katamon and an easy stroll to the German Colony, on a beautiful, quiet street. 134 sqm, elevator, private parking, fantastic natural light, 3 beds (2 are en-suites), 3 baths, plus a sukah porch!

GERMAN COLONY NEW

In a gorgeous gated complex is this fantastic 4 bedroom apartment, 120 sqm, excellent condition, lovely kitchen, spacious and bright, Sukah balcony parking and storage. Priced to sell!

TALBIEH NEW

60 Sqm 2 rooms excellent investment opportunity in the heart of Talbieh, easy walk to King David St the hotels Mamilla etc, ground level easy access good condition, balcony exit to garden in use. Asking NIS 1.775.000

BEIT HAKEREM, Hechalutz

Private house! 300 sqm, 750 sqm lot, one of a kind, potential for future expansion.

RECHAVIA, Diskin Penthouse

410 sqm, penthouse, 308 sqm terrace, breathtaking view, parking, Sh. elevator

FOR RENT: Rechavia

On Even Gvirol, 2 bedrooms, shabbat elevator, succah balcony, bright and airy.

FOR RENT: Arnona

On Beitar Street, 2.5 bedrooms, furnished with office. Available for July move in date.

Yaniv: 052.614.1442
Yaniv@gabairealestate.com

Elia: 052.862.9208
EliaGabai@gmail.com



Eitan Phillips,
Modiin Chapter
Director

Confidence and Over Confidence

Having confidence in ourselves can sometimes be really challenging, and sometimes striking the balance between confidence and over confidence is even harder. So how do we do it? How can we have the confidence in ourselves to achieve our aspirational goals whilst also not being over confident? I believe this week's Parsha provides the answer. Rashi comments on the phrase לא תתורו אחריו ללבבכם in the parsha of tsitsit with the following:

"מתוך הארץ הלב והעינים הם מרגלים לנוף"
ומסתורים לו את העבירות"

Rashi makes the important link between the beginning and end of the parsha. Bnei Yisrael sent spies (חוטל) because they went after their own hearts, this then meant they had zero confidence in their ability to go to Eretz Yisrael and be successful. Ironically, it was over confidence that led to a complete lack of confidence in their goal. The Torah provides us with the answer in tzitzit; we must constantly look for Hashem's help and through belief in Him, we will come

to believe in our goals and aspirations. Without Hashem it is hard to really be sure of ourselves and our mission, but with His help we can all have the perfect balance between confidence and over confidence. ■



Eitan Zemel
10th Grade,
Chashmonaim

Bnei Yisrael's Mistake

"שלח לך אנשים שpies," Rashi explains that Hashem only directed Moshe to send spies since Bnei Yisrael had asked to send spies. Bnei Yisrael had been travelling in the desert where normally there was no water, food or shelter. Only because Hashem gave us the **מיאם**, ענני הכבוד and **מן** were we sustained and protected. So why suddenly did Bnei Yisrael not believe that Hashem would take care of us anymore?

The Oznaim Letorah explains that Bnei Yisrael were unsure of their future in the Eretz Yisrael and how they would survive because of Eldad and Meidad's prophesy. They prophesized that Moshe would die and Yehoshua would take over. When Bnei Yisrael arrived at Kadesh Barnea, Moshe told them "רשות", "go up and inherit" Eretz Yisrael.

Since Moshe didn't say that he too would go up, Bnei Yisrael realized that Moshe would die shortly.

Bnei Yisrael feared that they only received Hashem's protection because of Moshe. Once Moshe would die, Bnei Yisrael believed they would have to survive on their own with Yehoshua as their leader. However, Yehoshua had not proved himself as a leader. So Bnei Yisrael felt that they needed to do Hishtadlut to inherit Eretz Yisrael and to send spies.

Bnei Yisrael's mistake was believing that protections they received were due to Hashem's relationship with Moshe. Had Bnei Yisrael understood that Hashem protects us because we are his children, they would never have asked to send spies. ■

NCSY Israel is the premier organization in Israel, dedicated to connect, inspire, and empower teen olim to the Land of Israel by encouraging passionate Judaism through Torah and Tradition. Find out more at israel.ncsy.org

CHESED FUND

Please help us help the 40 individuals and families who turn to us for help
Make checks (Israeli, only) payable to the "Chesed Fund" and send them to

ISRAEL CENTER CHESED FUND
att. Menachem Persoff
POB 37015 Jerusalem 91370
or leave them at the front desk

Talbieh: 4 rooms, good exposures elevator, parking.

For Sale

Katamon: 5 room apt. 130 sq. duplex with roof terrace, Car park, Quiet st. **4.9 million nis.**

Katamon: 6 room 210 sq. duplex garden apt. Private entrance, parking, Close to shtiblech. **7.7 million nis.**

Katamon: Garden apt. 5 rooms 3 baths. renovated, parking, Centrally located to shops, transportation. Immediate

Rechavia Wolfson towers: 5 rooms 2.5 baths Renovated. Shabbat elevator, Knesset view.

Pinsker building: 4 rooms, views, terrace, High floor, Shabbat Elevator, parking, long term.

For Rent

Katamon: 6 room garden apt. Well kept. Long term.

SHIFFY SHNELLER REAL ESTATE

תיזור שיפי שנלר

052-2639702 | www.shneller.co.il

Shiffy@shneller co.il

בוז'

הובלות איל

PREMIUM MOVING



Moving • Packing • Storage

058-7791956

www.premiummoving.co.il



Presale
Happening Now!

RAN LEVY



A different level of Jerusalem

A unique project in a pastoral setting with nostalgic surroundings that integrates advanced architecture, luxurious standards and spacious high-end apartments.
Your choice of 2–7 room apartments, garden apartments and penthouses.

PRESALE prices: 4 room apartment starting from 2,730,000 Nis

RUBENS
REAL ESTATE & INVESTMENT

02-5666016
www.ruben1.com

ISRAEL SPECIALIST PHYSICIANS

Providing You and Your Family with
High Quality and Personalized Healthcare in Israel

DERMATOLOGY

DR. DAVID FRIEDMAN, MD

Former Asst. Professor of Dermatology, Brown University

- Facial Sculpting with Dermal Fillers & Botox
- Aesthetic and Laser Dermatology Treatments

GYNECOLOGY

DR. AMY KESSELMAN, MD

Former Asst. Professor of Gynecology, Albert Einstein

- Annual/Comprehensive Gynecology Visits and Peri/Menopausal Care
- Treatment for Painful Intercourse and Urinary Incontinence

OPHTHALMOLOGY

DR. ALEZA ANDRON, MD

Manhattan Eye and Ear, Oculoplastic Fellowship

- Dry Eyes Treatment with Non-Surgical Device
- Eyelid Lift, Non-Surgical Blepharoplasty

INTERNAL MEDICINE

DR. YAEL RAYMON, MD

Former Asst. Professor of Clinical Medicine, Weill Cornell

- Executive Health - Comprehensive Physical Exams for Men and Women
- Medically Supervised Weight Loss & Smoking Cessation

ALLERGY AND ASTHMA

DR. IRENA OFFENGENDEN, MD

Weill Cornell and Stonybrook University, Allergy & Immunology Fellowship

- Allergy and Asthma Consultations for Children & Adults
- Spirometry, Allergy Skin Testing, Oral Food Challenges and Immunotherapy

LEG VEINS

DR. DAVID BOUAZIZ, MD

Former Attending Physician, University of Nice Hospital, France

- Leg Vein Consultations including Ultrasound
- Sclerotherapy and Laser for Leg Veins

60 Diskin Street, Jerusalem 02-563-5673

43 Brodetsky Street, Ramat Aviv 03-612-2322

Clinic Whatsapp +972-58-563-5673 | www.privatedoctorisrael.com

THE NEW janglo COMING SOON

16 Times **Faster**
State-of-the-art **Search** Technology
Brand New **Job Board**
Premier **Real Estate** Portal
Largest Database of
Anglo Professionals

STAY TUNED!