



#162 • SHELACH • 23 SIVAN, 5777 • 6/17/17

DAF KESHER

SHAPPELL'S / YESHIVA DARCHE NOAM • MIDRESHET RACHEL V'CHAYA • JACK E. GINDI Z"L PATHWAYS ISRAEL & PATHWAYS PLUS

This issue is dedicated in memory of
Ella bat Binyamin ז"ל

DVAR TORAH VERY, VERY GOOD

“טובה הארץ מאד מאד” – The Land is very, very good,” said Yehoshua and Kalev (Bamidbar 14:7). This was part of their response to the nation’s complaints and the call to return to Egypt after the other ten spies’ negative report.

Though the combination **מאד מאד** appears another four times in Tanach (Bereishit 7:19 and 30:43, I Melachim 7:47, and Yechezkel 37:10), it only appears once in the Mishnah. Rabbi Levitas of Yavneh said, “**מאד מאד הוי** – שפל רוח – Be very, very humble” (Avot 4:4). Over the ages there were those who linked Yehoshua and Kalev’s “מאד מאד” with Rabbi Levitas’ “מאד מאד.” This literary allusion served as a type of aggadic connection between that Mishnah and this verse (almost like a *gezerah shavah*). What does it teach us?

It connects humility with the goodness of the Land of Israel. The following two anecdotes illustrate that this connection goes in two directions:

1. A certain young man was living in the Land of Israel in the 1800s. He approached Harav Aharon Moshe of Brod, זצ"ל (1775-1845), a disciple of the Chozeh of Lublin (Harav Yaakov Yitzchak Horowitz, זצ"ל, 1745-1815), who had made aliyah to Yerushalayim in 1839. The young man complained that even though he had been living in the Land of Israel for a number of years, he still did not feel any special holiness or excitement in his service of Hashem. Rav Aharon Moshe did not answer him on the spot. The next morning Rav Aharon Moshe said that his rebbe, the Chozeh of Lublin, had appeared to him in a dream and said: Know that until you reach the level of being “very, very humble” you will not be able to sense that the Land is “very, very good.” (This anecdote was related by Harav Shimon Menashe Chaikin, זצ"ל, of Chevron, 1802-1893 and appears in Harav Yisrael Bookmeister’s *Sipurei Niflaot Migdolei Yisrael*.) Tuning out arrogance and self-centeredness enables a person to be receptive to the Land of Israel’s inner qualities, its goodness.

2. A man asked Harav Menachem Mendel of Vitebsk, זצ"ל (1730-1788): Why is it that after making aliyah he now feels on such a low level and is so attracted to sin? Rav Menachem Mendel answered: Because the Land of Israel brings on humility – and he quoted the “מאד מאד” connection – only in the Land does his newfound humility enable him to realize the extent to which he had sunk. In Chutz Laaretz he was unaware.

This special connection between the Land of Israel and humility explains an anecdote about Rabbi Zeira, who, after making aliyah, changed his opinion about a certain halachic issue. He said: “The air of the Land of Israel makes one wise” (Bava Batra 158b). It is because the Land brings about humility that it is more conducive to wisdom (Or Hachochmah on Noach, by Harav Uri Feivel of Dubinka, זצ"ל of the early 1800s).

This connection also explains why Moshe Rabbeinu’s desire to enter the Land of Israel was so intense. Moshe was the humblest of all men (Bamidbar 12:3), so he would have appreciated the inner side of the Land of Israel more than anyone else.

SOURCE GUIDE: YEHOSHUA'S SPIES

Our Parshah tells of the terrible sin of the spies, whereas our Haftarah seems to speak positively about Yehoshua sending spies before the Jews entered the Land of Israel. Yehoshua sending spies to Yericho is extremely surprising, given the national downfall that came about because of the spies in Moshe's time. This source guide is built on the Malbim's list of 5 differences between the two groups of spies – his answer to the question, "Why was it legitimate for Yehoshua to send spies?"

A. Yehoshua's Spies

The subject of this week's Haftarah is the story of Yehoshua's spies. Here is how it opens:

<p>1. Yehoshua 2:1 Yehoshua sent from the Shitim two men as spies – secretly – saying, "Go and see the Land and Yericho" ...</p>	<p>יהושע ב: א: וַיִּשְׁלַח יְהוֹשֻׁעַ בֶּן נוּן מִן הַשְּׂטִיִּם שְׁנַיִם אֲנָשִׁים מְרַגְלִים חָרָשׁ לֵאמֹר לְכוּ רְאוּ אֶת הָאָרֶץ וְאֵת יְרִיחוֹ ...</p>
---	--

Asks the Malbim (Harav Meir Leibush ben Yechiel Michel, זצ"ל, 1809-1879):

<p>2. Malbim's Commentary on Yehoshua 2:1 How did Yehoshua send spies after he saw the bad that resulted from sending spies in the days of Moshe?</p>	<p>פירוש המלבי"ם על יהושע ב: א: איך שלח יהושע מרגלים אחרי שראה הרע שנמשך משליחות המרגלים בימי משה?</p>
--	---

B. 5 Differences Between Yehoshua's Spies and the Spies During Moshe's Lifetime

According to the Malbim, the first verse of our Haftarah implicitly answers this question by including a list of 5 differences between Yehoshua's spies and the spies during Moshe's lifetime:

a. "וַיִּשְׁלַח יְהוֹשֻׁעַ בֶּן נוּן" – At whose initiative were the spies sent?

In Moshe's time it was the People who requested that spies be sent:

<p>3. Devarim 1:21-23 (21) See that Hashem your G-d has given the Land before you. Go up and inherit it, as Hashem the G-d of your fathers said to you. Do not be afraid or broken. (22) And you all approached me and said, "Let us send men before us and they will spy out the Land and report back to us – the route that we should go up to it and the cities to which we should come." (23) The matter was good in my eyes. And I took from you twelve men, one for each tribe.</p>	<p>דברים א: כא-כג (כא) רָאָה נָתַן ה' אֱלֹהֶיךָ לְפָנֶיךָ אֶת הָאָרֶץ עֲלֶה רֵשׁ פְּאֶשֶׁר דָּבַר ה' אֱלֹהֵי אֲבֹתֶיךָ לְךָ אֵל תִּירָא וְאַל תִּחַת. (כב) וַתִּקְרְבוּן אֵלַי כָּלְכֶם וַתֹּאמְרוּ נִשְׁלַח אֲנָשִׁים יִפְגִּינוּ וְיַחְפְּרוּ לָנוּ אֶת הָאָרֶץ וְיָשׁוּבוּ אֲתָנוּ דָּבַר אֶת הַדֶּרֶךְ אֲשֶׁר נַעֲלָה בָּהּ וְאֵת הָעָרִים אֲשֶׁר נָבֵא אֵלֵינוּ. (כג) וַיִּיטֹב בְּעֵינַי הַדָּבָר וְאָקַח מִכֶּם שְׁנַיִם עָשָׂר אֲנָשִׁים אִישׁ אֶחָד לְשִׁבְטוֹ.</p>
--	---

Moshe had told the People to just go up and acquire the Land; and Hashem said to Moshe (in our Parshah), "שלח לך אנשים" – (as Rashi explains it) Send men at your own discretion" (Bamidbar 13:2). "I am not commanding you to send them because I already told them that the Land is good," says Hashem (the Midrash, quoted by Rashi). But the People pushed for spies. Yehoshua, on the other hand, sent spies of his own initiative. His motives were positive.

b. "מִן הַשְּׂטִיִּם" – From where were the spies sent?

Moshe sent spies from the Desert of Paran, far away from the Land of Israel. The People had not seen the Land; it was a great unknown. But in Yehoshua's time, the People were on the doorstep of the Land on the eastern side of the Yarden River and saw it from up close. This is related to the next difference:

c. "שְׁנַיִם אֲנָשִׁים מְרַגְלִים" – What was the purpose of sending spies?

The Malbim notes that the Torah uses two different expressions to describe the spies sent by Moshe and those sent by Yehoshua. The spies sent from the desert were called תרים:

<p>4. Bamidbar 13:2 Send for yourself men and they will spy out the Land of Canaan that I am giving to the Children of Israel – one man, one man for each of the tribes of his fathers you should send – each of them a tribal leader.</p>	<p>במדבר יג:ב שְׁלַח לְךָ אֲנָשִׁים וַיִּתְרוּ אֶת אֶרֶץ כְּנָעַן אֲשֶׁר אָנֹכִי נֹתֵן לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמִטָּה אֲבֹתָיו תִּשְׁלְחוּ כָל נָשִׂיא בָהֶם.</p>
---	---

On the other hand, Yehoshua's spies are called מרגלים. What is the difference between תרים and מרגלים?

<p>5. Malbim's Commentary on Yehoshua 2:1 For there is a difference between a תר and a מרגל. A תר seeks to determine how good something is, whether a land is good and its people mighty and the like. But a מרגל seeks out the weak points of a land, the place where it can easily be conquered.</p>	<p>פירוש המלבי"ם על יהושע ב:א שיש הבדל בין התר והמרגל, התר מבקש את הטוב אם טובה הארץ ואם אנשי גבורי וכדומה, והמרגל יבקש את ערות הארץ, המקום הנוח לכבשה משם.</p>
---	--

Because the People's goal was to evaluate whether the Land was good or not, each tribe had to send its own representative. No tribe would trust a spy from any other tribe to determine whether the Land was good for them. Therefore, in Moshe's time they sent one spy from each tribe. Each representative would check if the Land meets the needs of his own tribe. But this evaluation of the Land left them open for defaming the Land.

On the other hand, in our Haftarah the names of the spies are not even mentioned. They didn't have to be heads of tribes to accomplish the military goal of finding the enemy's weak points. There was certainly no need to have representatives of all the tribes, for they were not determining whether the Land was good, but how to conquer it. The decision to enter the Land had been made long ago; the spies were now checking how and from where to attack. By nature, their mission would never lead to defaming the Land.

d. "תָּרַשׁ" - Who knew about the spies?

Yehoshua sent his spies secretly, whereas there was a lot of publicity surrounding the spies sent from the desert. When the desert spies returned after forty days, the entire nation was waiting for their report. That led to the great public showdown between the ten spies on the one side, and Yehoshua and Kalev on the other. Even had Yehoshua's two spies sent come back with a frightening report, they would report directly to Yehoshua. He would then be able to deal with it without it becoming a national issue.

e. "אֶת הָאָרֶץ וְאֵת יְרִיחוֹ" - What were they spying on?

The spies that Moshe sent were evaluating the entire Land of Israel:

<p>6. Bamidbar 13:18-20 (18) "You shall see the Land, seeing what [kind of land] it is, and the people who inhabit it; are they strong or weak? Are there few or many? (19) And what of the Land they inhabit? Is it good or bad? And what of the cities in which they reside: are they in camps or in fortresses? (20) What is the soil like – is it fat or lean? Are there any trees in it or not? You shall be courageous and take from the fruit of the land." It was the season when the first grapes begin to ripen.</p>	<p>במדבר יג:יח-כ (יח) ויראיִתֶּם אֶת הָאָרֶץ מֵהוּא וְאֵת הָעָם הַיֹּשֵׁב עָלֶיהָ הַחֹזֵק הוּא הַרְפָּה הַמְעַט הוּא אִם רַב. (יט) וימה הארץ אשר הוא יושב בה הטובה הוא אם רעה וימה הערים אשר הוא יושב בהנה הבמחנים אם במבצרים. (כ) וימה הארץ השמנה הוא אם רזה היש בה עץ אם אין והתחזקתם ולקחתם מפרי הארץ והימים מי בפורי ענבים.</p>
---	--

Yehoshua's spies, on the other hand, only looked at Yericho and the land surrounding it. The desert spies were evaluating the entire Land of Israel; Yehoshua's spies were checking were to and how to attack, so they only needed to look at Yericho and the surrounding area – אֶת הָאָרֶץ וְאֵת יְרִיחוֹ.

REVEALED IDENTITY BY RABBI YITZCHAK LERNER

We find a very unusual episode in this week's Parshah, the story of the **מקושש עצים**, the man who was found transgressing Shabbos by carrying sticks in the desert. His final judgement, told to Moshe by G-d, was that he should be put to death for desecrating Shabbos. There is another story which we will be reading in a few weeks in Parshas Pinchas, that of the daughters of Tzelofchad. These five orphan girls did not have any brothers, and wanted their father's portion in the Land of Israel. They approached Moshe: "Why should the name of our father be lessened? Give us his portion in the Land of Israel," they claimed. G-d then told Moshe that if a man dies and has no sons, his daughters should receive his inheritance.

Rabbi Akiva, one of our greatest sages, tells us (Shabbos 96b) that the **מקושש עצים**, the stick carrier of our Parshah, was none other than Tzelofchad. Rabbi Yehudah asked the following question to Rabbi Akiva: Why did you tell us who this **מקושש עצים** was? If you are wrong, you are transgressing **שם רע מוציא**, speaking an untruth about a person. And even if you are right – the Torah itself does not tell us who this person was, so what gives you the right to reveal his identity? How might Rabbi Akiva have responded?

The answer to this question may be found in a Midrash quoted by Tosafos (Bava Basra 119b – "אפילו קטנה"). The Midrash says that the **מקושש עצים** really acted **לשם שמים**, for the sake of Heaven. Before the sin of the spies, the Jews were destined to enter the Land of Israel immediately. They thought that the Torah was only to be kept inside the boundaries of Eretz Yisrael. Punished by having to stay in the desert for forty years, the Jews thought that they did not have to keep the Torah because they were not entering the Land. They were heartbroken at the thought that the Torah would not have relevance in their lives.

This man, the **מקושש עצים**, who, according to one opinion in the Talmud, just carried a few sticks, wanted to show the People that the Torah was still relevant and must be kept even outside Eretz Yisrael. He was willing to sacrifice his life by carrying in a public domain and being put to death – just to get his message across.

Perhaps, we can suggest, that Rabbi Akiva agrees with the author of this Midrash, and that by publicizing the identity of the **מקושש עצים**, he reveals the actions of a Jew who acted **לשם שמים**.

It can be easily argued that the survival of the Jews in this long and bitter exile is due to our diligence through the years in keeping Torah and mitzvos, even while outside Eretz Yisrael. This is what kept us Jewish and stopped us from being absorbed into the world's general culture. It was the Torah and mitzvos that gave us the longing to return to Eretz Yisrael after two thousand years. Granted, the ultimate goal is for Jews to be keeping Torah in the Land of Israel, but one should never underestimate the power of Torah in every place that Jews find themselves.

שבת שלום ומבורך

Find out more about Shapell's Darche Noam
at www.darchenoam.org & +972-2-651-1178 - 5 Beit Hakerem Street, Jerusalem

To dedicate a Shapell's Daf Keshet contact Avrom Suslovitch at avrom@darchenoam.org.

The Daf Keshet, a project of Shapell's Darche Noam, is prepared by Rabbi Eliezer Kwass,
edited by Rabbi Shmuel Jablon, and distributed by Emuna Diamond. To join the Shapell's Daf
Keshet mailing list contact us at dafkeshet@darchenoam.org.



The following digital Torah resources have been extremely helpful in researching and preparing the Shapell's Daf Keshet:
DBS – Hataklitor Hatorani, Otzar Hachochmah, the Bar Ilan Responsa Project, and Hebrewbooks.org.

We pray for a refuah shleimah, a complete healing, for all those wounded in the attacks against our People.