



This issue sponsored by
Moishy Spilman of
ConnectNet.info
Never underestimate the power
of a network.
Sponsor an issue for \$36.
Info@jewishspeechwriter.com

©2007 - J. Gewirtz

A publication dedicated to Harbotzas Torah

Zmanim for שבת

Wesley Hills, NY

- 8:09 - הדלקת נרות
- 8:27 - שקיעה
- 8:33 - זק"ש מ"א
- 9:09 - זק"ש גר"א
- 10:24 - סוף זמן תפילה
- 8:28 - שקיעה
- 9:10 - צאת הכוכבים
- 9:40 - צאת 72

Friday 2:13:15 PM - מולד תמוז

אנוטען שבת!

Did You Know?

When the spies described the giants living in Canaan, Yehoshua and Kaleiv tried to calm the people by saying that they could easily defeat them. They use a strange expression, "Lachmeinu Haim, they are our bread." Rashi says this means, "we can devour them like bread."

The Chasam Sofer quotes an amazing insight into the story of the meraglim and the man. He says that the man which we ate in the desert was not a new creation. Rather, there are two parts to everything in the world. There are the physical attributes and the spiritual ones. HaShem took the spiritual attributes of the produce of Eretz Yisrael and fed it to us in the form of man. Because it was entirely spiritual, it was fully absorbed by our bodies and none wasted. On the other hand, the Canaanites ate the produce and gained only the physical attributes, without the spiritual ones. That is why they became sick and were dying. Thus, Yehoshua and Kaleiv exclaimed, "Don't fear them, for they are [eating the remainder of] our bread!" Man does not live by bread alone, but by the Word of G-d that emanates from His mouth. This refers to the spiritual properties in food. That is what sustains us and fed the Jews in the desert. As for the Canaanites, they ate only the physical, and so they perished.

Thought of the week:

We need not be afraid of the future, for the future is in our own hands.

Spread the word! Distribute
Migdal Ohr in YOUR shul!
Get it in PDF, just e-mail
info@jewishspeechwriter.com

...כי תבאו אל ארץ מושבתיכם אשר אני נתן לכם...ועשיתם אשה לה'עלה או זבח" (במדבר טו:ב-ג)

"...when you arrive into the land in which you will dwell, which I am giving to you... When you make a fire-offering to HaShem, a burnt-offering or sacrifice..."

After the sin of the spies, HaShem told Klal Yisrael that they would die in the desert and not enter the land. Then, the above section of our parsha begins with the introduction of libations on korbanos, something that would only begin once they entered Eretz Yisrael. With this posuk, explains Rashi, HaShem is announcing to them the good news that they will enter the land of Israel.

It refers to the children of the people of the time, but not the people themselves, as HaShem had previously said that they would die in the desert for their sins, and their children, whom they thought would be decimated, would in fact know the land which their parents would not.

If the posuk previously recounts HaShem's declaration that their children would enter Canaan, why does Rashi say this posuk announced they would enter it?

If we look at the language earlier (14:31), HaShem said that the children would "know" the land. That could mean that they would live to see it, or that they might even come to know of its beauty and wonders. But it was not clear that they would merit living there. As some commentaries point out, who is to say that the children would not sin and thus forfeit their right to enter the land, just as their parents had done?

The answer is that this posuk reassured them that HaShem knew with His Divine insight that the Jewish people would not sin, and would indeed enter the land. Furthermore, they would bring sacrifices and offerings to serve HaShem.

The Ohr HaChaim says that HaShem saw the pain and uncertainty in their hearts and thus He said, "that I am giving to YOU." The intention here was that though the adults would not physically be there in the land, the actions of the children would be attributed to the parents of whom they were a continuation. Another possibility he suggests is that by saying "you," HaShem was promising them that at the time of resurrection they would come alive again and be able to enter the land and inherit it for themselves.

How was it guaranteed that the children would inherit the land, and that their forebears would merit resurrection? Because when they would enter the land they would bring sacrifices to G-d. The guarantee of Jewish continuity is service of HaShem Yisborach. Only by remaining faithfully dedicated to serving Him and abiding by His laws, will we merit possession of Eretz Yisrael, peace, and the ultimate redemption and coming of Moshiach.

Aharon was a sickly child, and his parents were worried. As an infant, he had many illnesses and, eventually, his parents visited a noted Kabbalist to ask his advice.

The rabbi looked at the boy's name on a paper and furrowed his brow. "I see that his physical condition is weak," he said. "You will need to watch him carefully and make sure he eats right when he grows up."

The boy's parents looked at each other with joyous expressions on their faces and exclaimed simultaneously: "Boruch HaShem! At least we know that he'll grow up!"