23rd of Sivan Shelach 5777

R' Leah bat Rachel German David ben ImaShalom

SHABBAT SCHEDULE

Mincha 7:20 PM Candle Lighting 8:10 PM Shacharit 8:30 AM Derasha 6:00 PM Mincha 7:30 PM **SUNSET** 8:29 PM **Shabbat Ends** 9:20 PM Rabbenu Tam 9:42 PM

SHORT & SWEET

Yerushalmi Berachot says one of the ways the Babylonians erred against Hashem was that they didn't greet one another. As it says that the young ones would hide their face when the elders came near, meaning that they wouldn't say hello. Therefore Hashem said to Moshe [Shabbat 89a] doesn't your place have a custom to say hello to one another? Why do you act as the Babylonians? To this Moshe responded that a young one [Talmid] saying Shalom to his elder [Rebbi] is not the same as a servant [which I am] saying Shalom to his Master [Hashem]. Hashem responds you could have helped Me. If you say that you are My servant you could have helped Me [as a servant helps his Master in His House]. To this Moshe responds by praising Hashem saying "Hashem, Your Might should grow. Tzaddikim, by performing Mitzvoth, learning Torah and making peace add Might to Hashem.

~ R' Yosef Akilov

- 1. Which Shevet didn't send out a representative to spy out the Land of Israel?
- 2. How many times as a whole did the entire Jewish Nation keep Shabbat?
- 3. How should Tzitzit remind us to keep all of Hashem's Mitzvoth?
- 4. Which Mitzvah helps you remember your learning?

אייר אחם זנים אחריהם אייר אחם זנים אחריהם (Chachamim)

ir. אונ אָנוֹבֶרְ אָמִר בָּלְ־מְצְנְתְּי... וְלְאִ־תְּתוּרוּ אֲמָרֵי. לְבַבְבֶּם וְאַמְרֵי. פּנּיז אַתוּ וּנְבַרְמָם אָתר בְּלַבְימָצָוּת... וְלְאִ־תְּתוּרוּ אָמָרֵי. לְבַבְבֶּם וְאַמְרֵי. פּנּיז אַתוּ וּנִבּין אַמוּר פּנִים אָתר וּנְבַרְמָם אָתר בָּלִ 4. Guarding your eyes from seeing immodest things actually helps you retain the Torah that you learn. It a person keeps nonsense out

3. The Gematriya of Tritrit [with two yuds] is 600, plus the eight strings and five knots total 613. The Gemara [Menachot 43] says that transgressed Shabbat by carrying. {Rashi, Sifri 15:52}

Power of Kaddish

The Zera Shimshon in this week's parasha brings a midrash from Mesechet Shabbat 89a: Rabbi Yehoshua ben Levi says that when Moshe Rabbenu went to Heaven he found Hashem placing crowns on the letters of the Torah. Hashem turned to Moshe and asked "there is no peace in your city [people don't say hi to one another]?" to which Moshe responded can a servant give peace to his Master? And Hashem said you could have helped Me. Immediately Moshe praises Hashem saying "Now, Your Might should rise."

This Midrash seems intriguing how can Moshe have helped Hashem by saying hello? Also why did Moshe praise Hashem at the end of the conversation with the phrase "Now, Your Might should rise."?

The Zera Shimshon says that the crowns that are on the letters were created as luminaries that were in the vessels of the Beit Hamikdash which remained as they were destroyed. And this is a hint to the resurrection of the dead. How? Because after a person leaves his body for the next world there is still a little bit of spirit left in the Luz bone. This spirit is the same as the light that remained in the destroyed vessels. And this light is the beginning stage of the resurrection of the dead, as Mashiach will use this light to call upon the resurrection as well as find the hidden vessels.

We see proof to the fact that some part of the spirit remains at the burial site of the person from the midrash brought in Mesechet Berachot 18b of a Hasid [Rav Yehuda Bar Elai] that spends the night in a cemetery on Rosh HaShanah. Tehiyat Hameytim is part of the redemption, and the redemption has a set time which only Hashem knows as it says the time of redemption is sealed and stamped [to protect the date].

This redemption will not be revealed until the Name of Hashem isn't complete and fixed. This is what is meant by the Pasuk which says "on that day when Your name will be One and You will be One." The main way to achieve this is by promoting peace. Like it says in Yeshayahu "I will give peace to the land, wolf and lamb will be together", the Targum explains this Pasuk to mean that in the times of Mashiach Israel will be at peace. This means that if one causes peace he can become a partner with Hashem in the redemption. This is why Hashem asked Moshe why do you not greet Me? and later says you could have helped Me.

Now it's a little clear what this conversation was really about. Hashem was really saying why don't you run after peace to bring the redemption? And Moshe answered a Master can bring peace above and below however how can a servant bring peace above? However even though the redemption is closed and sealed and we don't know when it will be the knot holding the redemption away isn't difficult to untie and by causing peace we can help. Hashem said you could still help because when you motivate peace in the lower world it activates peace in the upper worlds and in essence you could cause peace in the heavens as well as the land.

It is after hearing this that Moshe praises Hashem saying "And now [Hashem] Your Might (CT) should grow." The Zohar explains that when people learn Torah they have a special light and that light makes Hashem Might greater. Also as the Gemara in Berachot 3a says when one answers Kaddish with "Amen Yehe Sh'mei..." Hashem shakes His head and says I am a Lucky King and says woe that I threw the Jewish people out. And in Shabbat 119b it says when one answers with TID Hashem removes 70 years of bad decree.

We know that one of the fundamentals of Kaddish is that one has Kavana {intention, concentration} one of these is to have in mind the 28 words [from Yehe Sh'mei Rabba until B'Alma]. Another intention we need to have is 42 words from the start of Kaddish until Berich-Hu [exclusive]. Whoever answers Kaddish with all his might while having this in mind erases 70 years of evil decree. Because 28 and 42 is 70. And this is what Moshe was saying to Hashem [יגדל נא כח ה'] The Kaddish, which starts with יתגדל, that is said with [intent of 28 & 42] will erase evil decrees and bring the time of Mashiach closer. This shows us the power of answering properly during Kaddish.

~ R' Yosef Akilov

Shabbat Shalom U'Mevorach

2. The Jews as a whole only kept Shabbat once – the first week after Mattan Torah. The next week Dathan & Aviram & Izelophad miracles for those that followed Him faithfully. It was therefore needless for them to send out a scout ahead. {kashi} I. Shevet Levi trusted the inherent beauty and holiness of our ancestral Land of Israel, and telt that Hashem would make awesome

"seeing brings to remembering, and remembering brings to doing!" {Rashi, Ba'al HaTurim}

שוסר של שבוע - Weekly Dose of Ethics

א. היצר הרע הוא מרמה את הבריות ומכשילם ומחטיאם ומייעצם לפי דרכו כדי לגנוב מהם ניצוצי הקדשה וכמה חלקים מנפשם. אך ידע שאם האדם ילך לבית הכנסת וישמע דברי מוסר, יכיר ברמאות היצר הרע ואז יגרשהו ולא ילך אחריו (שפתי חיים).

The Yetzer Hara is constantly deceiving individuals forcing them to sin ridding them of their holiness. However, when one attends the Beit HaKnesset and hears words of Mussar he can begin to determine when the Yetzer Hara is deceiving him forcing him to leave his presence allowing him to grow.

ב. לקיום התורה שתהיה מיוסדת וקיימת בידינו, שלא תמוט לא יפול מבין שלה כלום, צריך שלוש אמונת, שהם, שנאמן שנבואת משה רבינו אמת, וכל התורה נתונה מן השמים מאתו יתברך, ואם תחסר אמונה זו או אם תהיה חלושה, אז חם ושלים יפול כל הבנין (דרושי חיים).

In order for the Torah to remain strongly in their possession own must believe wholeheartedly that the prophesy of Moshe Rabbenu is true and that the Torah in its entirety was given from Hashem. If this foundation is unstable within an individual then, Heaven Forbid, the entire building will collapse.

ג. יוֹם שַׁבֶּת אָסוּר מְאֹד לְעוֹרֵר מַחְלֹקֶת אוֹ לְהִתְכַּעֵס, וְהוּא חֵטְא חָמוּר כִּפְלִים מַהָעוֹשׂהוּ בַּחוֹל, וּבִפְרָט עִם בְּנֵי בֵּיתוֹ צְרִיךְ רֹב שָׁלוֹם וְאַהָבָה וְאַחְנָה לֹכְבוֹד הַשְּׁכִינָה. (מוֹרֶה בְּאֶצְבַּע, סִימָן ד, סְעִיף קנב).

It is forbidden to cause quarrels and disputations, all the more so is it forbidden to cause them on the holy day of Shabbat. It is a tremendous transgression valued at double than if it was a regular weekday. One needs to act kindly towards the members of their household, with love and compassion, in the honor of the Shechina.

ד. אומרים דרך הלצה: היצר הרע, וומא דשוקא שלו הוא יום השבת, כי בו יוכל למצא כמה מכשולים אין מספר לבני אדם, ואם כן יש לי הרוחה הרבה באותו היום (מים חיים עמ' קעז).

Anecdotally, it may be stated that the day of Shabbat is the day of the market for the Yetzer Hara. On Shabbat the Yetzer Hara can cause an individual to stumble in countless transgressions thereby bring him much profit. Therefore, one must take great care to safeguard the Shabbat properly.

ה. יַזָּהֵר מְאֹד בְּשַׁבָּת מֵאָמִירָה לְגוֹי לַעֲשׁוֹת מְלָאכָה, וַאֲפִלּוּ בִּשְׁבוּת לֹא בְּמָקוֹם מִצְוָה, כִּי הוּא עָווֹן פְּלִילִי, וַאֲפִלּוּ אִם יְצַווּהוּ לְדָם שֹׁבַּת. (מוֹרֵה בָּאֵצְבַּע, סִימֵן ד, סְעִיף קמט)

One must be very careful on Shabbat and refrain from instructing a gentile to do forbidden work on their behalf. This includes work that is forbidden only by the Sages as well. Even if one instructed the gentile to perform the forbidden labor before Shabbat began it is still forbidden and frowned upon.

Weekly Dose of Insights – ארושים של שבוע

א. לְמַטֶּה יוֹסֵף לְמַטֶּה מְנַשֶּׁה - אָפְשָׁר שֶׁהַזְכִּיר יוֹסֵף שֶׁהָיָה מְחַבֵּב אֶת הָאָרֶץ, כְּמוֹ שֻׁנָּאֱמֵר "וְהַעְּלִיתֶם אֶת עַצְמוֹתַי", וְכֵן אֲרוֹנוֹ צָף שֻׁיִּקְּחָהוּ מֹשֶׁה רַבֵּנוֹ ע"ה, וְכֵן בְּנוֹת צְלְפְחָד, וּכְמוֹ שֶׁפֵּרֵשׁ רשׁ"י בְּפָרְשַׁת כִּּנְחָס, וְזֶהוּ לְהַגְּדִיל הַמְּדּוֹרָת צַלְפְּחָד, וּכְמוֹ שֶׁפֵּרֵשׁ רשׁ"י בְּפָרְשַׁת כִּּנְחָס, וְזֶהוּ לְהַגְּדִיל הַמְּדִּרָה עַל נָשִׁיא זֶה שֶׁלֹּא נְסְתַּכֵּל בְּיוֹסֵף שֻׁחָבֵּב הָאָרֶץ וְהַבָּנוֹת הָלְכוֹ בְּנָרֶהְ אֲבִיהֶם יוֹסֵף, וְאָדָם לֹא זָכַר וְנִתְחַבֵּר בְּעֲצָה רָעָה לַמְּרַגְּלִים. וְרַבֵּנוּ הָאָרְ"י מְפָּרְשָׁה עַל דֶּרָךְ אֱמֶת, דְּיוֹסֵף עַצְמוֹ נִתְחַבֵּר בִּמְנַשֶּׁה בְּנָשִׁיא אֵפְרֵיִם וכו'. עֵיֵן שֵׁם וְאוֹרוּ עֵּינֵיךְ. (פְּנֵי דְּוָד)

לְמַטֵּה יוֹסֵף לְמַטֵּה מְנַשֶּׁה

"For the tribe of Yosef, the tribe of Menashe, Gaddi the son of Susi etc.". (Bamidbar 13:11)

[Why did the Torah trace the tribe of Menashe to Yosef, whereas the tribe of Efraim, who was also the son of Yosef, was not traced back to Yosef?] The explanation may be as follows. Yosef was known to have a great love for the land of Israel, in fact, he ordered the nation to ensure that his bones would be buried in Israel when they were finally redeemed from Egypt. This love for the land was later bequeathed to the daughters of Tzelophad (a descendant of Yosef) when they insisted they receive a portion in the promise land even though they were female. That being the case, the Torah stresses here that this tribal leader was from Yosef in order to shame him. How could he go against his ancestor and speak negatively of the land they cherished so dearly.

ב. אֵלֶה שְׁמְוֹת הָאַנָשִׁים אֲשֶׁר־שָׁלָח משֶׁה לְתִּוֹר אֶת־הָאֵרֶץ וַיִּקְרָא משֶׁה לְהוֹשֵׁעַ בִּן־נָוּן יְהוֹשֻׁעַ - יובן בס״ד לפרש קישור הדברים, והוא דידוע מה שכתב רבינו האר"י זיע"א, שרצה הקדוש ברוך הוא לגלגל בי"ב נשיאים אלו, נשמת י"ב שבטים כדי להגן עליהם שלא יחטאו ואפילו הכי לא הועיל, עד כאן דבריו ז"ל. והנה בזה, אפשר לתת טעם, למה שקרא משה רבינו עליו השלום להושע בן נון יהושע, והוא, כי ראה ששמות השבטים הם מ"ט אותיות כאשר כתובים באפוד, ושמות הנשיאים אלו שהולכים לרגל את הארץ הם מ"ח אותיות, ולכן קרא להושע בן נון יהושע, שהוסיף לו אות אחת כדי שיהיו אותיותיהם שוות לאותיות השבטים, ואז שהוסיף לו אות מן השבטים בשלימות (אדרת אליהו).

אָלָה שְׁמָוֹת הָאָנֶשִׁׁים אָשֶׁר־שָׁלָח משָׁה לָתוּר אָת־הָאָרֶץ וַיִּקְרָא משָׁה לְהוֹשֵׁעַ בּּן־נְוּן יִהוֹשֵׁעַ

"These are the names of the men Moshe sent to scout the Land, and Moshe called Hoshea the son of Nun, Yehoshua." (Bamidbar 13:16)

Why did Moshe Rabbenu change Hoshea's name now and call him Yehoshua. The explanation may be based on the teachings of the Arizal. The Arizal taught that Hashem wished to reincarnate, for a short while, the souls of the twelve tribes into the bodies of the twelve spies in order to aid them in their journey. However, even so, the spies still failed. The names of the twelve tribes, as written on the Ephod, contain a total of forty-nine letters. However, the names of the twelve spies contain a total of only forty-eight letters. Thus, an extra letter was needed. Therefore, it is for this reason that Moshe changed Hoshea's name, who was his prime student, to Yehoshua now, prior to receiving the added souls of the twelve tribes.