

Inspired Torah perspectives for our wondrous generation

Eilecha weekly



a member of the **jewish futures** family

ISSUE #30
PARSHAS SHELACH 5783

WRITTEN BY: R' YAAKOV KLEIN AND BINYAMIN CASPER
FOR QUESTIONS, COMMENTS, OR SPONSORSHIP INQUIRIES, PLEASE CONTACT US AT LPITORAH@GMAIL.COM

שְׁלַח־לָךְ אֲנָשִׁים וַיִּתְּרוּ אֶת־אֶרֶץ כְּנָעַן אֶשְׁר־אָנִי נָתַן לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמִטָּה אֲבֹתָיו תִּשְׁלְחוּ כָל נָשִׂיא בָהֶם:

MEKOR

BAMIDBAR 13:2

“Send spies to scout the land of Canaan, which I am giving to the Bnei Yisrael; send one participant from each of their ancestral tribes, each one a chief among them.”

MEANING

SEFORNO

Hashem guided Moshe on whom he was to select to send into Eretz Yisrael. If the people had chosen men for themselves, the situation could have been far worse - these men might have returned with a completely negative report, without seeing any good in the Land, and the people might not have done *teshuvah* in the way that they did when they realized their error.

MESSAGE

NOAM ELIMELECH ZY" A

איש אֶחָד לְמִטָּה: The entire world is “one man”, containing aspects represented by the various functions of the human body. **איש אֶחָד לְמִטָּה:** Therefore, the actions of each and every individual person can sway the world to the side of favor or the side of guilt (in addition to connoting “tribe”, the word “מטה” can mean to sway or to lead). **אֲבֹתָיו:** Just as our forefathers Avraham, Yitzchak, and Yaakov awakened the traits of גבורה, חסד, and אמת and caused them to become revealed in the world. **תִּשְׁלְחוּ:** An individual’s positive actions will cause a tremendous flow of spiritual vitality (“מי השילוח”) to flow throughout the world, illuminating the darkest corners of existence. **כָּל:** Indeed, all aspects of creation, **נְשִׂיא:** are guided, **בָּהֶם:** by the actions of each member of the Jewish nation.

CONSUMED BY THE HOLY LAND

In this week’s parsha, the *Meraglim* travel into Eretz Yisrael to scout out the land and come back with a negative report. As is usually the case, their negative experience was a result of their **perspective** – having chosen what they wanted to see, the *Meraglim* were unable to recognize the tremendous blessings of the land as expressed in Yehoshua and Kalev’s report. Rashi tells us that in order to allow the scouts to tour the land without challenge from the current inhabitants, Hashem performed a miracle on their behalf, causing many people to die so that they would all be preoccupied with funerals on that day. Instead of recognizing this great kindness, the *Meraglim*, looking through the clouded glasses of their pessimism, saw “a land that devours its inhabitants.”

Basing his thought on the assumption that, if the negative statements of the *Meraglim* about the Holy Land were recorded in *Toras Emes*, there must be some kernel of truth hidden within them, Rebbe Nachman of Breslov zy”a teaches us the deeper meaning hidden within these words. The tzaddik reveals that although the declaration of the *Meraglim*, “It is a land that devours its inhabitants,” was certainly made with a negative intention, there is an exceedingly positive truth concealed beneath the surface of these words.

When a human being eats a meal, the various nutrients of the food such as proteins and carbohydrates are broken down by various enzymes into molecules small enough to nourish the cells of the body in a process called absorption. In this way, the food we eat

becomes part and parcel of our very being, granting us a variation on the phrase “You are what you eat” - “What you eat becomes part of what you are.” Rebbe Nachman teaches that a similar process takes place when a Jew enters Eretz Yisrael. Chazal tell us, “Whoever enters the Land, it is considered as if he has a G-d.” Eretz Yisrael is a land of faith. Its air makes one wise, every four steps is a mitzvah. When a Jew merits to live in Eretz Yisrael and has faith in the great spiritual effect this has on his life, he becomes part of the Holy Land, an “*Eretz Yisraeldik’e yid*”.

This, explains Rebbe Nachman, is the deeper meaning hidden behind the apparently negative statement of the *Meraglim*, “It is a land that devours its inhabitants.” In truth, Eretz Yisrael is indeed a land that devours its inhabitants, and this is an exceedingly *positive* thing! Just like food devoured by a human becomes part and parcel of his very being, so too Eretz Yisrael has the awesome power to turn those Jews who merit to live or even visit there into a piece of the Holy Land. What a blessing it is to have access to the Land that devours its inhabitants! May all members of our holy nation merit to be eaten up by the Land and transformed into “*Eretz Yisraeldik’e yidden*” with the coming of Moshiach, speedily and in our days!

AS A LAND THAT DEVOURS ITS INHABITANTS, ERETZ YISROEL HAS THE ABILITY TO “CONSUME” THE JEWS LIVING THERE AND TURN THEM INTO A PIECE OF THE LAND - INFUSING THEM WITH ITS UNIMAGINABLE HOLINESS.

- Rebbe Nachman of Breslov zy”a

...בבאכם אל הארץ אשר אני מביא אתכם שמה: והיה באכלכם מלחם הארץ תרימו תרומה לה:
ראשית ערסתכם חלה תרימו תרומה כתרומת גרן כן תרימו אתה:

במדבר
טו:יח-כ

The mitzva of **Hafrashas Challah** requires a person to set aside a portion of the dough that is to be baked into bread. In the times of the Mikdash, this portion of dough was given to the kohanim.

- Flour and water create dough, which is something **brand new**. Thus, kneading is an act that is **creative** and **transformative**...

The pasuk also makes clear that the mitzvah of Challah is directly associated with **entry into Eretz Yisrael** - "בבאכם אל הארץ". On the surface, the obvious connection between the two is that Eretz Yisrael comes with agricultural rules, and baking bread is an essential activity while living in the Land. Rav Kluger explains another layer of the connection of Challah and Eretz Yisrael...

The Midrash (*Bereishis Rabbah* 14:1) refers to Man as חלתו של עולם - "the challah of the world"
In what way are human beings like challah?



A human being is comprised of **two parts merged into one**, which correspond to two key elements of bread:

Body | גוף

Soul | נשמה

Flour: Harvested by human beings from the ground.

Water: Descends as a blessing from the heavens.

Hashem expects us to **fuse** the worlds of רוחניות and גשמיות.

Similar to how dough is produced - kneading together two very different substances of flour and water - so too, we spend our lives trying to mesh the physical body with the ethereal soul, actively promoting the soul to **uplift** the body.

Inhabiting and cultivating Eretz Yisrael requires human effort; demands our sacrifice, input, work (harvest), innovation, etc.

In the desert, B'nei Yisrael experienced a heavy dose of רוחניות - miracles, the heavenly cloud, pillar of fire, *mahn*, etc.

- Hafrashas Challah* teaches us about **merging body and soul**.
- Eretz Yisrael** requires a merging of physicality and spirituality; heaven plus earth, Torah plus the land.
- Therefore, our entry into Eretz Yisrael is tightly bound with the mitzvah of Challah, which stresses this message of **fusion**.
- Eretz Yisrael - inhabited by Bnei Yisrael, developing the land being guided by Torah Yisrael - is a celebration of this mixture.



The Torah doesn't specify how much dough must be separated, but Chazal determined that if dough is being prepared for commercial purposes, one must separate 1/48 of the batch of dough. (See *Eiruvim* 81a and *Shulchan Aruch, Yoreh De'ah* 322)

The *Megaleh Amukos* notes that the **Mishkan** was constructed with 48 קרשים/beams. קרש has the same letters as **קשר**:

The Mishkan was a place of **קשר** between heaven & earth; a **bridge** constructed by man, על פי ה', to **connect** Hashem & *Klal Yisrael*.

Finally, *hafrasha* often takes place on/near **erev Shabbos** - the time when the work week **transitions** into the day of *kedusha*.

6 days of the week - **physical** labor

Shabbos - **spiritual** immersion

In line with the idea that *Hafrashas Challah* teaches us about the transformative act of combining the physical and spiritual, Challah makes this appearance on the eve of Shabbos as we blend the accomplishments of the six days of the week with the tranquility of Shabbos that provides the most opportune time to focus on our spiritual priorities and draw closer to Hashem.