

# CHAYUS

## *A Shabbos Stimulus*

### THE EDA AND DAVID SCHOTTENSTEIN EDITION

*In honor of the birthday of our dear son Aryeh Leib HaKohen "Ari" Schottenstein.*

*Keep making us proud. We love you! Dedicated by David & Eda Schottenstein*

Erev Shabbos Parshas Sh'lach, 5781 – June 4, 2021

ערב שבת פרשת שלח, כ"ד סיון, ה'תשפ"א

כתר שם טוב

## PORTIONS OF LIGHT

Keter Shem Tov

Available at [Kehot.com](http://Kehot.com)

### The Divine Kiss

Excessive humility is an obstacle, fooling us into believing that we do not draw Divine light to all the worlds through our prayer and study—whereas in truth even the angels are sustained from our efforts.

Believing that we are too insignificant to damage or improve the heavens or the earth leads to anarchy without oversight. Rather, we must recognize that we bond with G-d Himself with each positive deed we do.

If we would recognize our power, we would throw ourselves into G-d's service with tremendous joy; we would be in awe of our good fortune. We would be scrupulous with our every movement and word, paying attention to the statement of King David: *If you lie between the borders* (Psalms

68:14)—the word *shefatayim*, borders, is related to *sefatayim*, lips. G-d waits and watches our lips, eager to kiss them when we pronounce words of Torah and prayer with love and awe. Who can contemplate this thought without trembling? The great and awesome King of the universe is waiting and watching the lips of a truly lowly human!

Excessive humility undermines all this. Remember: We are ladders with feet on the earth and heads in the heavens. Our every movement and word influences the heavens. Surely we will ensure that our every activity is performed for the sake of heaven.

**Focus:** More than you look to G-d, G-d looks eagerly to you.

שער הבטחון

## GATE OF TRUST

From **Chovot Halevavot**

[GateofTrust.org](http://GateofTrust.org)

### Be G-D's Servant

A person should pay strong attention and make great efforts to uphold that which the Creator has obligated him to do as part of his service to Him, both to fulfill His *mitzvot* and to refrain from doing that which He has exhorted us not to do, in accordance with His requests. For then the Creator will agree to bestow on him the things for which he relies on Him. As the rabbis of blessed memory said (Avot 2:4): "Make His will like your will,\* so that He may make your will like His will. Nullify your will before His will, so that He may nullify the will of others before your will."

However, as for a person who relies on the Creator for his needs while rebelling against Him, neglecting the observance of mitzvot, how foolish is he and how weak are his knowledge and understanding.

For a person knows that if someone is appointed by another to do a specific task, whether he is instructed to involve himself in one of the other's needs, or whether he is instructed to refrain from a certain matter, and he then goes and disobeys those instructions—when the one who appointed him finds out that he disobeyed the instructions, it will be strong grounds to refrain from doing that which the appointee had relied upon him to do.

If this applies with respect to reliance on human beings, all the more so would it apply to someone who disobeys G-d's statutes and *mitzvot*, which He designated for our observance and warned us about them—the hopes of the one who relies on G-d will be dashed when he rebels against Him, and he will not be fitting to be classified as 'a person who relies upon G-d.'

## Commentary

**Make His will like your will.** Simply speaking, the Mishnah can be understood to mean that the person should make G-d's will his will by fulfilling it. However, the commentaries explain the Mishnah to mean that a person should treat G-d's

desires in the same manner that he treats his own (*Tov Halevanon*). For example, he should be as generous with his money when it comes to a mitzvah as he is with his own needs (*Bartenura* on the Mishnah).

לקוטי שיחות

A SICHA

By: [ProjectLikkuteiSichos.org](http://ProjectLikkuteiSichos.org)

Adapted from the works of the [Lubavitcher Rebbe](http://LubavitcherRebbe.org)

### The Missed Lesson from Miriam

**The Context:** *Shelach* tells the narrative of the errant spies. It continues chronologically from the end of last week's *parsha*, *Beha'alotcha*, which tells of Miriam speaking against Moshe, and her subsequent punishment.

**The Rashi:** In his first comment on *Shelach* (*Bamidbar* 13:2), Rashi asks why these two stories are placed together:

*Send for yourself men* — Why is the section dealing with the spies juxtaposed with the section dealing with Miriam? Because she was punished over matters of slander, for speaking against her brother; these wicked people witnessed this, but did not learn their lesson. (*Midrash Tanchuma*, "Shelach," sec. 5)

**The Question:** If the Torah presents these two events in chronological order, why is the placement of the narrative of the spies so difficult as to compel Rashi to offer an explanation?

**The Explanation:** A reader might assume that the Torah placed the narrative of Miriam next to that of the spies in order to inform us that her sin was as grievous as that of the spies.

To forestall this misunderstanding, the Torah

could have separated these stories from each other. Thus, Rashi asks why these stories are juxtaposed.

His explanation is that the Torah juxtaposes these narratives in order to amplify the sin of the spies: "They witnessed, but did not learn their lesson."

Meaning, they should have perceived the negativity of Miriam's speech, but they did not, making their sin even more grave.

What was it that they saw but did not take to heart? **What Went Wrong?**

In looking at Miriam's speech, it becomes clear that she did not say anything false or even derogatory about Moshe. In Rashi's words, "She was punished over matters (alternatively, the "preoccupation" or "business") of slander." It was her loquaciousness, the intensive "business" of gossip, that led her to judge Moshe unfairly.

Similarly, the spies did not tell lies about Eretz Yisrael. They spoke in detail, however, about its negative qualities. After seeing how Miriam's unrestrained speech led to sin, they should have been aware of the pitfalls of speaking without restraint.

## Conquer The Land

“Send out for yourself men who will scout the land of Canaan that I am giving to the children of Israel” (Bamidbar 13:1).

The word *yasuru*, “who will scout out” can also be understood as, “who will turn away.” This verse can be seen as an allusion to the complete redemption, for at that time, the Jewish people will turn away their internal ‘Land of Canaan’ – a reference to the *yetzer hara*.

As a result, G-d’s light and power will beam forth from the Holy Land, so that all the inhabitants of the earth will know, recognize, and see that it is indeed the land “that I am giving to the children of Israel.”

*P’eir LaYesharim*

ילקוט לוי יצחק על התורה

## FROM THE REBBE’S FATHER

Rabbi Levi Yitzchak Schneerson זצ"ל

By Rabbis Dovid Dubov & Yaakov K. Chaiton

In honor of Yaakov Ben Zina & Leah Bas Shlima

## A Land Of Loyalty

וְטַפְכֶם אֲשֶׁר אָמַרְתֶּם לְבוֹ יְהוָה וְהֵבִיאֲתִי אֹתָם וַיִּדְעוּ אֶת־הָאָרֶץ אֲשֶׁר מְאֹסְתָם בָּהּ...  
וּבְנֵיכֶם יְהִיוּ רְעִים בְּמִדְבַּר אַרְבָּעִים שָׁנָה וְנָשְׂאוּ אֶת זְנוּתֵיכֶם

*As for your infants... they will come to know the Land which You despised...*

*Your children shall wander in the desert for forty years and bear your deflection* (Bamidbar, 14:31,33)

### Driving Questions:

1. Why does it say “And they will come to know the land” and not the regular expression “And they will inherit” etc.?
2. The Jewish People only remained in the desert for 39 years from this incident, yet, G-d tells them it will be for 40 years?
3. In this context, what is the meaning of the words “bear your deflection” — “זְנוּתֵיכֶם” which typically refers to promiscuity?

R’ Levi Yitzchak offers a novel explanation:

The Jewish People and the Land of Israel can be seen as a marriage relationship. The people — the husband, and the land — the wife.<sup>1</sup> Through working the land, it bears produce and together we develop a civilization.

With this in mind, when the spies returned with a slanderous report about the land, it is analogous to a husband spreading falsities about his wife. In Jewish law this is known as the **מוציא שם רע — The Slandering Husband**.<sup>2</sup>

1. Amos 5:2 refers to the Land of Israel as a maiden, בתולה, stating: לא נִפְלְאָה “The virgin of Israel has fallen and shall not continue to rise; she is spread out on her soil, there is none to raise her up.” Kabbalah often associates the land with the feminine dimension מלכות, thus seeding it produces “offspring”.

2. See Ki Teitzei, 22:13-19. The law when a husband claims his wife violated her fidelity prior to the marriage and, ultimately, it is proven that he lied and she was indeed faithful.

This comparison can be seen in all the details surrounding this law:

מוציא שם רע THE SLANDERING HUSBAND	עם ישראל JEWISH PEOPLE
Husband makes a false claim	The spies slander, the Jews accept it
Wife	The Land of Israel
Slander: You had an intimate relationship with another man.	Slander: <sup>3</sup> “It is a land that consumes its inhabitants.” (It’s in another relationship, not for us.)
40 Lashes. In actuality only 39 are given. <sup>4</sup>	40 years in the desert. In actuality, only 39 years from the time of sin. <sup>5</sup>
Monetary fine of one hundred shekels of silver.	(Beyond the scope of this essay.) <sup>6</sup>
He is forced to keep her as a wife and can never send her away. <sup>7</sup>	We can never sever our relationship with the land, even if at times we are distant from it.

When the spies relayed the slanderous gossip about the land to the Jewish People and they accepted it, it is as if they were questioning the loyalty of the land and accusing it of having a promiscuous relationship with another.<sup>8</sup> Thus, the verse says that the survivors will “bear your deflection” — “זְנוּתֵיכֶם”, specifically adopting this word to signify that it was likened to an act of adultery.

3. Our Parsha (Shelach 14:37) calls the spies “מוציאי דבת הארץ רעה” (those who slandered the land) which is very similar language to the מוציא שם רע.

This also explains why G-d tells the future generation that you will “know” the land. The Hebrew word for ‘know’ is יָדַע. In an intellectual context, this word connotes a connection between the subject matter and the person who understands it. Furthermore, the word יָדַע is also employed to connote an intimate relationship between husband and wife, as the verse says, <sup>9</sup> “וַיֵּדַע אָדָם וְחַוָּה אִשְׁתּוֹ” — “And Adam knew his wife Chavah.”

After the generation who slandered the land passed away, the new generation would experience a true and

4. Although the Torah states יָבִישׁוּ אֶרְבָּעִים יָבִישׁ (You shall lash him forty), our sages derived through the Oral Tradition that in actuality only 39 lashes are administered (See Mishna Makkos 2:10).
5. Since at the time of this event the Jews were already in their 2nd year since the Exodus.
6. R' Levi Yitzchok launches into a lengthy Kabbalistic exposition of how the עֲוֹנוֹת מוֹצִיא שֵׁם רַע is paralleled with the מִרְגָּלִים with regard to the equivalent of the 100 silver shekel penalty which the man was fined.
7. וְלוֹ תְהִיָּה לְאִשָּׁה לֹא יִכַּל לְשַׁלְּחָהּ כָּל יָמָיו; she shall remain his wife; he shall never have the right to divorce her (Devarim 22:19).
8. Other commentaries (See Ibn Ezra on this verse) learn that since the Jewish People are likened to Hashem’s bride/wife, it was the עֲוֹנוֹת (adulterous behavior) of the “wife” (the Jews) not being loyal to their “husband” (Hashem). The novelty of R' Levi Yitzchok’s approach is in redefining us as the husband vis-a-vis the land, and in this context it was a false claim of infidelity that the spies were claiming regarding our potential “spouse”, the land.
9. Bereishis, 4:1.

intimate relationship with the land. Ultimately this remains strong even when we are in exile and distanced from it. Our bond with Eretz Yisroel is eternal. That is only a temporary separation and we will once again dwell there like in the past. Thus, even in times of Golus, it is called “The Land of Yisroel”, belonging to her “husband”, the Jewish People.

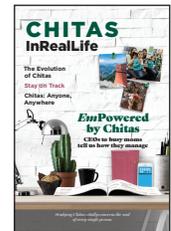
*Toras Levi Yitzchok\**  
– Chidushim uBiurim LeShas Mishne uGemoro –  
Tractate Arachin, pg. 265.

\*מְצִינוּ שֵׁי לֹא נִחְתָּם גִּזְרֵי דִין עַל אֲבוֹתֵינוּ בַּמִּדְבָּר אֲלָא עַל לְשׁוֹן הַרְעָה כּוּ", וְהוּא מְפָנִי שֵׁי הוֹצִיאָו דְבָה עַל הָאֶרֶץ, שֶׁהָאֶרֶץ הוּא מְלֻכּוֹת, "בְּתוֹלֵת יִשְׂרָאֵל", כִּי אִשָּׁה נִמְשְׁלָה לְאֶרֶץ קְרָקָע, כְּמֵאֲמַר "אֶסְתֵּר קְרָקָע עוֹלָם הִיָּתָה".  
אִם כֵּן זֶה הוֹצִיאָת "שֵׁם רַע עַל בְּתוֹלֵת יִשְׂרָאֵל". וְכֵמוּ שֶׁבְּמוֹצִיא שֵׁם רַע מִיִּסְרָיִם אוֹתוֹ שְׁלוֹקָה מְלֻכּוֹת וְעֲנִשׁוֹ ק' כֶּסֶף, כְּמוֹ כֵּן הֵתָם, הִלְכוּ מ' שָׁנָה בַּמִּדְבָּר, כְּמוֹ מ' מְלֻכּוֹת (וּלְפִי הַדִּין שְׁמֻלְקוֹת הֵם ל"ט, כְּמוֹ כֵּן הֵתָם הִי עֲנִשׁוֹם ל"ט שָׁנָה, כִּי חֲטָא הַמְרַגְלִים הִי בְּשָׁנָה הַשְּׁנִיָּת לְצִאתָם מִמִּצְרָיִם, אִם כֵּן חֲטָאָם זֶה גָרַם עֲנִשׁ ל"ט שָׁנָה) וְהוּא מָה שֶׁבְּנִיחָם הִי מ' שָׁנָה בַּמִּדְבָּר שֶׁנִּשְׁאָו אֶת זְנוּתֵיהֶם כְּמוֹ שֶׁכְּתוּב "וּבְנִיכֶם יִהְיוּ כו' בַּמִּדְבָּר אֲרַבְעִים שָׁנָה, וְנִשְׁאָו אֶת זְנוּתֵכֶם" שֶׁתְּגַדְּמוּ "יִקְבְּלוּן יַת חוֹבֵיכוֹן" וְכִפִּירוֹשׁ רַשִׁי שֵׁם, וְהִינוּ כְּמוֹ מ' מְלֻכּוֹת...  
וְכַתִּיב בְּמוֹצִיא שֵׁם רַע "וְלוֹ תְהִיָּה לְאִשָּׁה כּוּ" הוּא מָה שֶׁכְּתוּב "וְנִסְפַּכְסֶם אֲשֶׁר אֲמַרְתֶּם לְבוֹ הִי" וְהַבֹּאֵת אֲתָם וְיָדְעוּ אֶת הָאֶרֶץ, "וְיָדְעוּ דְוָקָא שֶׁהוּא מְלֻשׁוֹן זְיוּגָ כְּמוֹ "וְהָאָדָם יָדַע כּוּ", וְהִינוּ כְּמוֹ "וְלוֹ תְהִיָּה לְאִשָּׁה כּוּ". (וְמָה שֶׁכְּתוּב "לֹא יִכַּל לְשַׁלְּחָהּ כָּל יָמָיו", וְהִי "גְלוֹ יִשְׂרָאֵל מֵעַל אֲדָמְתָם", הוּא כִּי הוּא לֹא יִכַּל לְשַׁלְּחָהּ, וְלֹא בְּהִיפָךְ הִיא יְכוּלָה לְהַרְחִיקוֹ, וְכֵמוּ כֵּן הָאֶרֶץ קָאָה אוֹתָם, אִם לֹא בְּגִט, כִּי הָאִשָּׁה אֵינָה יְכוּלָה לְגַרְשׁ אֶת הָאִישׁ בְּגִט. וְלָכֵן גַּם בְּזִמְנֵי הַגְּלוּת נִקְרָאת "אֶרֶץ יִשְׂרָאֵל", שֶׁהִיא אִשְׁתּוֹ דְיִשְׂרָאֵל).

מורה שיעור לחת"ת ורמב"ם לשבת  
**SHABBOS CHITAS / RAMBAM GUIDE**

BOOK	SECTION
Chumash – Rashi*	Sh'lach, 7th Aliyah
Tehillim*	Chapter 119 (1st half)
Tanya*	Shaar HaYichud VehaEmunah, Ch. 7 עמ' פה - עצמן
Rambam – Sefer Hamitzvos*	Negative Mitzvah #195 and Positive Mitzvah #37.
Rambam – One Chapter*	Sefer Hafla'ah – Hilchos Nedarim, Chapter 7
Rambam – Three Chapters**	Sefer Shoftim – Hilchos Mamrim, Chapter 7, Hilchos Evel, Chapters 1 – 2

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