

demonstrated that they were not ashamed or afraid to be identified as Jews, even before their enemies; they were willing to risk their lives to carry back the fruits from the land.

Due to their bold actions, the weakness shown by Abraham's colleague Eshkol was now rectified. The *meraglim* merited that the location should now be called "Valley of Eshkol" eternally – not because of the man Eshkol, but because of the cluster. (Rav Schwab on *Chumash*)

Maybe One Day

Hillel taught that we should emulate Aharon *Hakohen* by "loving peace and pursuing peace, loving people and bringing them closer to the Torah" (*Abot* 1:12).

Aharon viewed all people as potentially good. He did not write off someone just because his or her spiritual status on any given day was not commendable. He certainly did not compare others to himself, or to his illustrious brother, Moshe, or to his righteous sister, Miriam. Everyone, he honestly felt, was worthy of his special attention and love. He loved people not for who they were, but for what they could one day become.

In *Mishlei* (Proverbs), Shelomo *Hamelech* teaches that people react to others like the reflection of a face in a pool of water – a smile draws a smile and a frown yields a frown. Aharon knew that true caring and concern brought a reaction of love in return. He greeted and treated others with kindness and a smile.

When you are confronted by someone who is not as good as they could be – smile at them and say or do something nice. Then watch them react positively to your pleasant advances.

It is really very easy, but it could change someone's life for eternity. (One Minute with Yourself – Rabbi Raymond Beyda)

Levels of Trust

It was 2:00 A.M. and Rabbi Chaim Volozhiner was discussing the concept of *bitahon* (faith) with his students. In those days, few could afford to own a watch. R' Chaim asked if anyone had the time and no one responded. R' Chaim remarked, "If we had true *bitahon*, then Hashem would cause a watch - even a gold one - to appear."

A few minutes later, the door of the study hall opened and in walked a Russian soldier. He came before R' Chaim and began:

"I am a Jew from a village near Lodz and only recently I was drafted into the army. It is now several weeks that I am living at the army base. I live in constant fear since I am the only Jew among gentiles. More than once, I have noticed my fellow soldiers eyeing my beautiful gold watch. I have no doubt that if I keep it with my belongings, it will be stolen sooner or later.

"I am presently on a few hours' leave. Passing by, I noticed the light shining in your *bet midrash*. Please let me leave my watch with you."

"I would be happy to hold the watch for you," R' Chaim replied, "but I must make clear to you that my house is an open house - people are constantly coming and going. I am reluctant to assume responsibility should anything happen to your watch."

After a moment's hesitation, the soldier replied, "Rabbi, I would like to give you the watch as a gift. Better that it should belong to a Rabbi than to be stolen by thugs."

Without waiting for a response, the soldier placed the watch in front of R' Chaim and hurried out of the *bet midrash*. R' Chaim tried to catch up to him, but could not.

When the excitement subsided, R' Chaim repeated his earlier words, "If we had true *bitahon*, then Hashem would cause a watch - even a gold one - to appear." (More Shabbos Stories)

The Lorraine Gammal A "H Edition
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SHABBAT

SHELAH ☆ Ωκφκ♣θ, X♥↑

Haftarah: Yehoshua 2:1-24

JUNE 16-17, 2017 23 SIVAN 5777

Fri. Shir Hashirim/Minhah: **6:30, 6:55, 7:30 pm** Shaharit: **4:27, 6:40, 8:30, 9:15 am**

Candlelighting: **8:10 pm**

Evening Shema after: **9:08 pm**

Morning Shema by: **8:14 am**

Shabbat Class: **6:40 pm**

Shabbat Minhah: **7:50 pm**

Shabbat Ends: **9:08 pm (R"Y 9:37)**

Sunday Minhah: **7:05 pm**

These times are applicable only for the Deal area.

**This bulletin is dedicated by Mitchell & Robin Antar
 in memory of Joseph Tawil**

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in memory of Danielle Antar

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in memory of Murad Antar

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**This bulletin is dedicated in memory of Charlie Sutton
 Le'ilui nishmat Tzedaka ben Latife by Morris Sutton.**

A Message from Our Rabbi

”וַיְהִי כִּלְב אֶת־הָעָם אֶל־מֹשֶׁה”

“Caleb hushed the people toward Moshe.” (*Bemidbar* 13:30)

We find that Hashem considered the actions of Caleb to be very great. This is evident from a verse later on that says, “But My servant Caleb, because a different spirit was with him, and he followed after Me wholeheartedly, I shall bring him to the Land to which he came, and his offspring will drive out its inhabitants” (14:24). Caleb received a huge reward, although it seems that he accomplished little.

Rav Moshe Feinstein zt”l raises this point and builds on this point to teach an amazing lesson. At first the Rabbi raises the possibility that he was rewarded for his effort, but he quickly rejects this because he proves that there was actually a great real accomplishment.

It is evident from the reaction of the spies to his words, that something real happened. After Caleb's words in support of Moshe were said, the spies spoke again and added many more words against his idea of being loyal to Moshe. The verse states that the spies responded to Caleb and said, "We cannot go into the Land," even though they had said this already. Why say it again? It must be that Caleb successfully knocked out and nullified their first statements. Therefore, the spies had to try again to win over the people and used stronger negative words. Therefore, it is evident that Caleb caused the people to repent from their first reaction to support the spies. He caused real *teshubah*!

But, you might argue, that *teshubah* was short-lived. What good is it? Rav Moshe answers that we find in *halachah* that we are required to help a person to live even if he is very sick, even if it's only for a short time. We even desecrate Shabbat to take a person to the hospital, even if that person will only live a short time. If that's the law regarding physical life, all the more so when we are talking about the life of the soul. *Teshubah* and true belief in Hashem is life for the soul. Even if it lasts only a few minutes, it's a very great thing and that's why Hashem rewarded Caleb with a huge reward. Shabbat Shalom.

Rabbi Reuven Semah

Two Levels of Bitahon

(Bemidbar 13:2)

שְׁלַחְלֹךְ אֲנָשִׁים וַיִּתְּרוּ אֶת־אֶרֶץ כְּנָעַן

"Send for yourself men, and have them scout out the Land of Canaan."

Rashi explains that the term *lecha* – for yourself – means *leda'atcha* – at your discretion. Hashem told Moshe, "I am not commanding you to do so; send forth men, if you so desire." Hashem gave Moshe permission to send *meraglim*, spies, even though He had already told Moshe that the Land was good. Why, then, did Moshe concede to *B'nei Yisrael's* request to send the spies? Even more perplexing: Moshe personally approved of the idea, as he says (*Debarim* 1:23), "It was good in my eyes."

What's more, the Torah states (*Bemidbar* 13:3), "Moshe sent them forth...they were all [distinguished] men." The term *anashim*, *Rashi* says, implies that the *meraglim* were great people. However, when the *meraglim* returned from their mission, the *Gemara* (*Sotah* 35a) comments: "Just as they came back with a bad idea, so they set out with a bad idea." These two statements clearly contradict one another. If they started out with bad intentions, how could they have been "distinguished men"?

We suggest the following explanation: Hashem demands *bitahon* of every Jew – trust in Hashem that everything will turn out for the best, without worrying about what the future might bring. Throughout the generations, devout Jews have walked this path. A person with *bitahon* ultimately will merit to see clearly that, indeed, "All that Hashem does is for the best."

There are two types of *bitahon*. The first is trusting in Hashem with "closed eyes," with no speculation about what may develop. However, there is a second kind of *bitahon* that is even greater than the first. This is the *bitahon* of "open eyes." One who follows this path looks ahead and sees clearly that the future might entail great danger, that his life may be full of trials and tribulations. Nevertheless, he does not hesitate, relying on Hashem to help him deal with whatever the future will hold. This kind of *bitahon* is greater than the first, because someone who trusts in Hashem with "open eyes" must elevate his *bitahon* to a much higher level in order to overcome his worries and quiet his concerns.

However, as great as this second path is, it is fraught with danger. There is a strong possibility that instead of overcoming one's fears and worries, one will be

vanquished by them. A "realistic" evaluation of the challenges could be so frightening as to cause one to lose his *bitahon* in Hashem altogether. Therefore, although the *bitahon* of "open eyes" might be appropriate for certain great people, Hashem does not demand it of us. Hashem only requires us to have the *bitahon* of "closed eyes"; we need only trust that everything will turn out for the best, in accordance with His will, without considering what the future might hold. This is implied in *Yeshayahu* 12:2, "Behold the G-d of my salvation; I shall trust Him, and I will not fear."

We can now understand *B'nei Yisrael's* intentions to send *meraglim* to spy out the land. *B'nei Yisrael* hoped that the *meraglim* would enable them to determine the difficulties, dangers, and battles that awaited them in the conquest of *Eress Yisrael*. If their hearts would melt and their hands weaken as a result of bad reports, they would then elevate their *bitahon* to a higher level, overcome their fears and worries, and proceed.

Ten of the *meraglim* succumbed to fear, failing to attain "open-eyed *bitahon*." Caleb and Yehoshua did not succumb. They said (*Bemidbar* 13:30), "We shall surely ascend and conquer it, for we can surely do it." They tried to allay the Jews' fears (*Bemidbar* 14:9), "You should not fear the people of the Land for they are our bread; their protection has departed from them; Hashem is with us. Do not fear them!" Caleb and Yehoshua did not deny the bad news relayed by the other *meraglim*; but they said, "Strengthen yourselves in the *bitahon* of 'open eyes' and trust in Hashem that we can overcome all obstacles."

We now understand *Hazal's* statement that the *meraglim* left with a "bad idea." The term "bad idea" does not mean that they intended to speak against the Land, but rather that they were trying to implement a bad idea for them, a plan that was inappropriate for their spiritual level. Jumping to levels that are as yet beyond us is a path fraught with danger. Therefore, although the *meraglim* were righteous people, they failed at what they had hoped to achieve. (Rav Schwab on *Chumash*)

The Renaming of the Valley of Eshkol

וַיָּבֹאוּ עַד־נַחַל אֶשְׁכּוֹל...לְמָקוֹם הַהוּא קָרָא נַחַל אֶשְׁכּוֹל עַל אֲדוֹת הָאֶשְׁכּוֹל אֲשֶׁר־כָּרְתוּ מִשָּׁם בְּנֵי יִשְׂרָאֵל

"They came until the Valley of Eshkol...That place they called the Valley of Eshkol because of the event of the cluster that *B'nei Yisrael* cut from there." (*Bemidbar* 13:23-24)

One would logically assume that just as the city of Mamrei was called Elonei Mamre after Abraham's friend who lived there (*Beresheet* 18:1), so too, the Valley of Eshkol was called Nachal Eshkol because of Abraham's friend, Eshkol, who had lived there. We see from the beginning of the *pasuk* that this was indeed the case: "They came until the Valley of Eshkol" – when the *meraglim* arrived there, it was already known by this name. This being the case, why does the Torah inform us in the next *pasuk* that the *meraglim* called the place "Valley of Eshkol" because of the great *Eshkol*, cluster of grapes, that they hauled away from there?

Rabbi Shlomo Zalman Breuer zt"l explains this by citing the following *Midrash*: Abraham asked his friends Aner, Eshkol, and Mamrei to advise him regarding Hashem's command that he circumcise himself. Eshkol said, "Why do you wish to identify yourself before your enemies?" If all Jewish males are circumcised, Eshkol said, they will be identified as Jews wherever they flee. Eshkol attempted to dissuade Abraham from fulfilling Hashem's commandment, so that his descendants wouldn't be

endangered by being identified as Jews. Because of this, Eshkol was unworthy that a place in the Holy Land should forever be called for him.

Now, however, Moshe told the *meraglim* (*Bemidbar* 13:20), “You shall strengthen yourselves and take from the fruit of the Land.” Though this mission was fraught with danger, for if they were caught, they would surely be identified as spies, the *meraglim* cut a cluster of grapes so gigantic that it had to be carried on double poles. They