

O H R N E T

SHABBAT PARSHAT SHLACH · VOL. 16 NO. 33

FOR THE WEEK ENDING 21 SIVAN - JUNE 13 IN ISRAEL AND 28 SIVAN - JUNE 20 OUTSIDE OF ISRAEL

PARSHA INSIGHTS

COGNITIVE DISSONANCE

“Send forth” (13:2)

Psychology recognizes a syndrome called “cognitive dissonance”. CD is a kind of armor that we build up to ward off information that we don’t want to hear. According to cognitive dissonance theory we seek consistency among our beliefs. When there is dissonance between belief and behavior we change something to eliminate the dissonance. We could change our behavior to accord with our beliefs, but usually we change our attitude to accommodate our behavior. It’s much less work.

For example, you buy an expensive car and take it for a drive up the coast. Even though the car looked great in the showroom and handled well in town you discover that on long drives it’s about as comfortable as a wooden bench. Dissonance exists between your beliefs that you have a) bought a good car, and b) that a good car should be comfortable. Dissonance could be eliminated by deciding that it doesn’t matter since the car is mainly used for short trips (reducing the importance of the dissonant belief) or focusing on the car’s strengths such as safety, appearance, handling (thereby adding more consonant beliefs). Getting rid of the car could also eliminate the dissonance, but that’s a lot harder than changing beliefs.

In the second year after the Jewish People left Egypt Moshe sent out spies on a reconnaissance mission to the Land of Canaan. The spies left on the 27th of Sivan and returned on the 9th of Av. When they returned they brought with them a frightening and distorted picture of the Land. This led to a national catastrophe. The Jewish People rejected the Land of Israel. G-d punished them severely, barring them from the Land for forty years until that generation had passed away. Most of the journey of the spies was during the month of Tammuz. What is the link between Tammuz and the spies? Another question is how could these men of great spiritual stature, leaders of the tribes, have made such a mistake?

In the desert the Jewish People lived a miraculous existence. Their food descended from Heaven. Supernatural clouds flattened the terrain and shielded them from the elements. All this would cease with the crossing of the Jordan River.

When the spies looked at the Land of Israel they didn’t just see valleys and mountains. They didn’t just see a land flowing

with milk and honey. They saw a way of life coming to an end. Maybe this new world would need new kinds of leaders. They started to see themselves as the *ancien regime*. Yesterday’s Men. They looked at the Land and saw in it much more than trees and shrubs, sky and lakes.

The beginning of cognitive dissonance stirred within them. On the one hand this was the Land that G-d had promised to their forefathers. And yet the promise of the Land spelled an end to everything that was familiar and comfortable to them. Faced with such a dilemma they had two alternatives: Either to accept a change in their behavior that the new Land might mandate or to remove the dissonance between their fears and the virtues of the Land by minimizing the Land’s virtues and fabricating its failings.

The power of habit proved too strong. They preferred to cling to their ingrained behavior patterns, and change instead their opinions about the Land.

The month of Tammuz is connected to the power of sight. Each of the twelve months of the year corresponds to one of the twelve tribes of Israel. Tammuz corresponds to the tribe of Reuven. Reuven comes from the same word in Hebrew as *sight*.

What is the connection between seeing and Tammuz?

Can the Crab symbolizes the month of Tammuz. Crabs have compound eyes consisting of several thousand optical units. The crab perceives reality through thousands of different channels. Reality is fragmented into thousands of individual pictures. The eye of the crab is a symbol of the eye’s ability to interpret reality according to the bias of the viewer, where reality can be seen a thousand different ways.

The crab’s eyes are on stalks that can be lowered for protection into sockets on the carapace. In other words, the crab can retract its power of sight. It can withdraw from the world of what exists and confine its sight to a dark interior world. A world where it sees only itself locked in blackness.

This is what the spies did. They projected their own fears onto reality and turned it into a nightmare world of their own invention.

PARSHA OVERVIEW

At the insistence of *Bnei Yisrael*, and with G-d's permission, Moshe sends 12 scouts, one from each tribe, to reconnoiter Canaan. Anticipating trouble, Moshe changes Hoshea's name to Yehoshua, expressing a prayer that G-d not let him fail in his mission. They return 40 days later, carrying unusually large fruit. When 10 of the 12 state that the people in Canaan are as formidable as the fruit, the men are discouraged. Calev and Yehoshua, the only two scouts still in favor of the invasion, try to bolster the people's spirit. The nation, however, decides that the Land is not worth the potentially fatal risks, and instead demands a return to Egypt. Moshe's fervent prayers save the nation from Heavenly annihilation. However, G-d declares that they must remain in the desert for 40 years until the men who wept at the scouts' false report pass

away. A remorseful group rashly begins an invasion of the Land based on G-d's original command. Moshe warns them not to proceed, but they ignore this and are massacred by the Amalekites and Canaanites. G-d instructs Moshe concerning the offerings to be made when *Bnei Yisrael* will finally enter the Land. The people are commanded to remove *challa*, a gift for the *kohanim*, from their dough. The laws for an offering after an inadvertent sin, for an individual or a group, are explained. However, should someone blaspheme against G-d and be unrepentant, he will be cut off spiritually from his people. One man is found gathering wood on public property in violation of the laws of Shabbat and he is executed. The laws of *tzitzit* are taught. We recite the section about the *tzitzit* twice a day to remind ourselves of the Exodus.

ISRAEL Forever

THEN AND NOW

The dream of every Jew to have a life of peace and prosperity in Eretz Yisrael was denied to the very generation to whom this land was promised. When the Torah account of the spies sent by Moshe to scout the land is read this Shabbat, there is an opportunity to reflect on what went wrong and how it applies to our own generation.

One of the explanations given for the negative attitude towards Eretz Yisrael that caused our ancestors to accept the slander of the spies is that they were convinced that only people of extraordinary strength could survive in the

land which otherwise "devours its inhabitants". They failed to take into account that if G-d promised them this land He would endow them with the ability to prosper in it materially while fulfilling their spiritual potential in the place most suited for such a goal.

The challenges of living in Eretz Yisrael sometimes cause Jews of our own generation to have second thoughts about the viability of survival. But the mistake of that earlier generation must not be repeated. We must believe that if we strive to fulfill our spiritual potential here we will be privileged to enjoy Israel forever.

LOVE OF THE LAND- THE PLACES

Selections from classical Torah sources which express the special relationship between the People of Israel and Eretz Yisrael

SHALOM AL YISRAEL SYNAGOGUE

East of Tel Jericho are the remains of an ancient synagogue whose name was "Peace Upon Israel". The name stemmed from a beautiful mosaic inscription with the Hebrew words *Shalom Al Yisrael*.

The synagogue was established some time



between the fifth and eighth centuries and was possibly destroyed in the powerful earthquake of 747.

Next to the mosaic with its menorah and the above-mentioned inscription is another mosaic with a figure of an Aron Kodesh standing on four legs.

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PARSHA Q&A ?

1. Why is the portion about the spies written immediately after the portion about Miriam's *tzara'at*?
2. To what was Moshe referring when he asked the spies "Are there trees in the land"?
3. Who built Hebron?
4. Which fruits did the *meraglim* bring back?
5. How many people carried the grape cluster?
6. Why did G-d shorten the *meraglim*'s journey?
7. Why did the *meraglim* begin by saying the Land is "flowing with milk and honey"?
8. Why did the *meraglim* list Amalek first among the hostile nations they encountered?
9. How did Calev quiet the people?
10. Why did the Land appear to "eat its inhabitants"?
11. Besides the incident of the *meraglim*, what other sin led to the decree of 40 years in the desert?
12. On what day did *Bnei Yisrael* cry due to the *meraglim*'s report? How did this affect future generations?
13. "Don't fear the people of the land...their defense is departed." (14:9) Who was their chief "defender"?
14. Calev and Yehoshua praised Eretz Canaan and tried to assure the people that they could be victorious. How did the people respond?
15. "How long shall I bear this evil congregation?" G-d is referring to the 10 *meraglim* who slandered the Land. What halacha do we learn from this verse?
16. How is the *mitzvah* of *challa* different from other *mitzvot* associated with Eretz Yisrael?
17. What is the minimum amount of *challa* to be given to a *kohen* according to Torah Law? Rabbinic Law?
18. Verse 15:22 refers to what sin? How does the text indicate this?
19. Moshe's doubt regarding the punishment of the *mekoshesh etzim* (wood-gatherer) was different than his doubt regarding the punishment of the blasphemer. How did it differ?
20. How do the *tzitzit* remind us of the 613 commandments?

PARSHA Q&A!

Answers to this week's Questions!

All references are to the verses and Rashi's commentary unless otherwise stated.

1. 13:2 - To show the evil of the *meraglim* (spies), that they saw Miriam punished for *lashon hara* (negative speech) yet failed to take a lesson from it.
2. 13:20 - Were there any righteous people in the land whose merit would "shade" the Canaanites from attack?
3. 13:22 - Cham.
4. 13:23 - A cluster of grapes, a pomegranate and a fig.
5. 13:23 - Eight.
6. 13:25 - G-d knew the Jews would sin and be punished with a year's wandering for each day of the spies' mission. So He shortened the journey to soften the decree.
7. 13:27 - Any lie which doesn't start with an element of truth won't be believed. Therefore, they began their false report with a true statement.
8. 13:29 - To frighten the Jews. The Jewish People were afraid of Amalek because Amalek had once attacked them.
9. 13:30 - He fooled them by shouting, "Is this all that the son of Amram did to us?" The people quieted themselves to hear what disparaging thing Calev wished to say about the "son of Amram" (Moshe).
10. 13:32 - G-d caused many deaths among the Canaanites so they would be preoccupied with burying their dead and not notice the *meraglim*.
11. 13:33 - The golden calf.
12. 14:1 - The 9th of Av (Tisha B'av). This date therefore became a day of crying for all future generations: Both Temples were destroyed on this date.
13. 14:9 - Iyov.
14. 14:10 - They wanted to stone them.
15. 14:27 - That ten men are considered a congregation.
16. 15:18 - The obligation to observe other *mitzvot* associated with *Eretz Yisrael* began only after the possession and division of the Land. The *mitzvah* of *challa* was obligatory immediately upon entering the Land.
17. 15:20 - No fixed amount is stated by the Torah. Rabbinic Law requires a household to give 1/24 and a baker to give 1/48.
18. 15:22 - Idolatry. "All these commandments" means one transgression which is equal to transgressing all the commandments - i.e., idolatry.
19. 15:34 - Moshe knew that the *mekoshesh etzim* was liable for the death penalty, but not which specific means of death. Regarding the blasphemer, Moshe didn't know if he was liable for the death penalty.
20. 15:39 - The numerical value of the word *tzitzit* is 600. *Tzitzit* have eight threads and five knots. Add these numbers and you get 613.

- Buyer and seller in regard to claims of deceit
- Making a condition in a sale to avoid responsibility for overcharging
- When coin received by seller is discovered to be missing in its silver content
- How much time is allotted for making a claim regarding such a coin
- Redemption of second tithe produce
- The status of the *chomesh* which must be added to the money used for such redemption
- Redemption of Sanctuary property
- Five situations in which a *perutah* is a determining factor
- Five situations requiring a *chomesh* added to the principle
- Whether the Sages gave force to the laws they made similar to force of Torah law
- To which things do the laws of claiming deceit not apply
- When a claim of deceit applies to even the smallest amount
- Which things are exempt from the special penalty for a thief and from the oath of a guardian

RIGHTS AND RIGHTEOUSNESS

If someone receives a coin in the course of a transaction and it turns out to contain substantially less silver than its purported value, he has recourse to demand a refund. Although there is a time limit on making such a demand – in a city until he has time to show it to a banker and in a village until people do their Shabbat shopping – if the one who gave him the faulty coin wishes to be an extremely righteous man who goes beyond the letter of the law, he should accept the coin even after a year upon recognizing that it is the one he gave the seller.

The *mishna* that teaches us this concludes with a puzzling statement that “he can only have hard feelings towards him”.

In its search for an explanation our *gemara* rejects the possibility that it is the righteous fellow who accepts the faulty coin so much later than what is required by law who has hard feelings towards the seller. The conclusion is that the *mishna* is referring to the fellow who sticks to his rights and refuses to accept the coin after so long a delay. Even though the latecomer has no legal recourse, he does have a right to have hard feelings towards the man who shortchanged him.

But why did the *gemara* reject the explanation that the righteous fellow has a right to have hard feelings for being put in such a situation? The answer is that if he is truly righteous it would be preferable to refuse to accept the faulty coin rather than have hard feelings, which might lead him to speak ill of the fellow whose coin he accepted.

• *Bava Metzia 52b*

What the SAGES Say

“A faulty coin should not be passed on to others who might use it for cheating. A hole should be made in it and given to a child as a necklace.”

• *Beraita - Bava Metzia 52a*

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TEFILLIN FILLING

From: Zach

*Dear Rabbi,
Would you please clarify something for me about tefillin? Are there different pairs of tefillin? The reason I'm asking is that I see people take off tefillin in the middle of shacharit and then put on another pair. Or sometimes they put on another pair after shacharit. Sometimes I actually see people wearing tefillin during mincha. Is this yet a third pair? As far as I know there's only one type of tefillin. Thanks for your insights.*

Dear Zach,

I see you are a very observant Jew.

The answer is yes, there are different types of *tefillin*. The difference has to do with the order of the Torah portions written on the parchments inside the *tefillin*.

Four different paragraphs from the Torah are written on one parchment in the compartment of the hand *tefillin* and on four separate parchments in each of the four separate compartments of the head *tefillin*.

The order of these passages as they occur in the Torah is: 1] "Kadesh Li" (Ex. 13:1-10), 2] "v'Hayah Ki Yevi'acha" (Ex. 13:11-16), 3] "Shema" (Deut. 6:4-9), and 4] "v'Hayah Im Shamo'a" (Deut. 11:13-21).

The difference of opinions regarding the order of the paragraphs in the *tefillin* is based on an uncertainty in the Talmud (Menachot 34b,35a) which states that paragraphs 1 and 2 are on one side of the *tefillin* and paragraphs 3 and 4 are on the other.

Rashi understands this to mean that the paragraphs are to be placed in order from left to right of the one wearing the *tefillin*: 1 and 2 on the left followed by 3 and 4 to the right, so that from the wearer's left the order is 1,2,3,4 (you can picture them on your head and arm as they appear in the text).

Rabbeinu Tam understands that since the Talmud discusses the passages in groups of two, 1 and 2 are to be placed on the left (from left to right, as Rashi) but 3 and 4 are to be placed on the right, from right to left. From the wearer's left the order is 1,2,4,3.

If Rashi and Rabbeinu Tam are of the opinion that the portions are ordered from left to right of the wearer, two

other authorities understand from the Talmud that the portions are ordered from right to left of the wearer. Their order is therefore the reverse of the former opinions. From right to left of the wearer, Shimusha Raba asserts that the order is 1,2,3,4 (the reverse of Rashi since from left to right the order would be 4,3,2,1) and Ra'avad holds that the order is 1,2,4,3 (the reverse of R.T. since from left to right it would be 3,4,2,1).

The halacha accepts Rashi's opinion as correct and everyone uses "Rashi" *tefillin* to fulfill the mitzvah. However, the halacha also states that a pious person who is meticulous in mitzvah observance should also wear *tefillin* according to Rabbeinu Tam (O.Ch. 34:1). This explains why you see some people either changing *tefillin* in the middle of shacharit (usually after completing their silent *amida* and before the chazan's repetition) or putting on the Rabbeinu Tam *tefillin* after the prayers are over (in order to avoid distracting themselves and others from the prayers). A few such individuals actually wear both pairs simultaneously for the whole service, inconspicuously placing the Rabbeinu Tam *tefillin* under their *tallit* or *kippa*.

Regarding your seeing people wearing *tefillin* during mincha, there are several possible explanations: 1] They may have missed shacharit or wearing Rashi *tefillin* for whatever reason, so they endeavor to fulfill that day's mitzvah of *tefillin* at least during the mincha prayer rather than at some other time of the day. 2] Since technically speaking the mitzvah of *tefillin* is to wear them all day long, even though this is not done, some choose to wear Rashi *tefillin* at least during mincha in addition to shacharit. 3] According to the kabbalists, in addition to using Rashi and R.T. *tefillin* in shacharit, one should use Shimusha Raba *tefillin* in mincha.

Since Shimusha Raba *tefillin* are quite uncommon, most people use only Rashi or both Rashi and R.T. Lest you wonder why these opinions are practiced while Shimusha Raba is hardly used and Ra'avad is never used, the answer is "reverse logic". How so? Since *tefillin* worn backward (meaning the front side is reversed toward the back) does not disqualify the mitzvah (O.Ch.,M.B. 27:12), wearing Rashi or R.T. is like reversing Shimusha Raba or Ra'avad *tefillin* respectively. In this way, each pair of either Rashi or R.T. worn the right way simultaneously fulfills the corresponding opinion in the de facto, reversed way. Thus, all four opinions can be fulfilled with only two pair.

RESPONDING TO AN INVITATION

Question: I recently received an invitation to the wedding of a friend's daughter that is taking place in another country. There is no possibility of my participating in that simcha but I don't wish to offend my friend by ignoring his invitation. What is the right thing to do?

Answer: You can be sure that your friend did not send

the invitation with an expectation that you would make a special trip abroad in order to participate in the wedding. He did want you to know about it and some acknowledgement of receiving the invitation would be in order.

This can easily be achieved with a phone call or letter expressing your regret at not being able to come and offering your heartfelt Mazal Tov and blessing for *nachat*.

THE HUMAN SIDE OF THE STORY _____

THE CLOUT OF A COMPLIMENT

“**H**and us that attaché case or we'll kill you!” This was the frightening threat heard by the London businessman who had just emerged from an important deal that brought him 100,000 pounds sterling in cash. He realized that the three thugs standing before him had trailed him and were out to get his money.

A flash of inspiration moved him to thus address the young leader of the gang:

“You look to me like a decent person and an intelligent one. Why do you want my money?”

Totally taken aback by this question the gangster stammered that he needed the money for alcohol and drugs.

“How much do you need for that?” he was asked.

“Five pounds,” was the reply.

So the businessman took out a ten-pound note and handed it to him and his would-be assailants left.

The next morning the much-relieved businessman was coming out of his synagogue and was met by the gang leader who handed him a five-pound note as change for the ten he had received.

“I am 27 years old,” he explained, “and no one has ever complimented me as being decent or intelligent. I was so moved by what you said that I even refused to keep the extra money you gave me.”

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