



OD YOSEF HAI NEWSLETTER

ROSH YESHIVAH AND COMMUNITY RABBI
DAYAN ABRAHAM DAVID SHLI"TA

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Thoughts on Parashat SHELACH LECHA Year 24 by Dayan Abraham David

When the Bnei Yisrael were about to enter the Promised Land they came to Moshe and requested the sending of spies to spy out the land. Even though Moshe felt they should not have asked for this as it showed a lack of faith, but he agreed to their request, afraid they would interpret his refusal as trying to hide some defect in the Promised Land. When Moshe chose the spies and sent them off, he prayed for one of them, Hosheah Bin Nun and even added a letter of G-d's Name 'Yud' thus changing his name to Yehoshuah; to mean 'May G-d be your salvation from the plans of the spies'. But why did he not pray for all of them especially 'Caleb' who remained a Tzadik speaking out in public against the bad report of the other spies.

Our Rabbis teach us the maxim '*Sheliach Adam Kemoto*' the emissary of a person becomes like him. When a person accepts to act in the place of another he comes under the influence of the *Meshaliach*, the one who has sent him. Therefore the *Meraglim*, once they had accepted to go on their mission to spy the land came under the influence of the people who had insisted on sending spies against Moshe's objections. Doubts now began to enter their minds even though they were '*Casherim*' before their appointment. Moshe felt he could

not pray to intervene in their choice since they had stepped out of his influence, they would have to make their own effort to return to the truth. But Yehoshuah who was close to Moshe even though he had accepted the *Shelichut* had not cut himself from Moshe his Rebbe and remained under Moshe's influence, that is why Moshe felt he could pray for Yehoshuah not to be influenced by the others.

We may give another reason. The *Chofetz Chaim* explains the difference between the service of Yehoshuah and Caleb. Yehoshuah was the Talmid of Moshe, and his views were known to the *Meraglim*, there was no chance of his being part of their plans or plot so he would be in physical danger since he would oppose them. But Caleb worked from the inside, he seemed to go along with them, they were not aware of his true opinion. He was therefore not in any physical danger but in danger of being influenced by them since he did not oppose them openly but fraternised with them. Moshe prayed to save Yehoshuah from the physical danger he would be in. He did not pray on behalf of the other spies or Caleb who were making their own choice. Theirs was a spiritual challenge they had to overcome by their own efforts to do what was right or wrong. They were being tested for reward or punishment. Moshe felt he could not pray to take their freedom of choice, Caleb did the correct thing and he prayed to G-d at the Grave of the Abot. This was his effort against his inclinations and the

influence of the others and he succeeded and was rewarded; Even though we find in the Gemorah in Berachot (10:1) that Rebe Meir, on the instigation of Beruriah his wife, prayed that ruffians causing him pain, should do Teshuva and desist from their sins, which they did. The Marsha asks how could R. Meir pray for this since *'HaKol bede Shamayim chutz mi yirat Shamayim'*, that Heaven does not interfere in our choice and spiritual achievements which is up to the person himself. He explains that which we pray to Hashem: *'Hachazerenu leteshube'* that G-d should bring us back to Teshuva, that is our own effort in *'Yirat Shamayim'*, *'HaRotze le Taher mesayin lo'*, that G-d helps those who wish to purify themselves. The question remains: 'How could Rebe Meir pray that G-d should bring them back to Teshuva?' Maybe he was praying that G-d should give them a *'hitorrerut'* for Teshuva, some awakening call, but the choice would be theirs to work on it, which they did and repented. Again in the Gemorah, Berachot (28:2) we find that Rebe Yochanan Ben Zacai blessed his Talmidim on his death bed that their fear of Heaven should be as great as their fear of human beings. The question arises: How could he, *'HaKol bede Shamayim chutz mi Yirat Shamayim?'* The Marsha explains that in fact he was really telling them what they should try to achieve, to at least strive to fear *'averot'* as they would fear doing them in the presence of humans. They would then be helped by G-d, *'Habo le Taher'*. We could add that he was sure they would answer *'Amen'* to his prayer and include themselves to become their prayer. With the *'Meraglim'*, they had all the *'Hitorrerut'* they needed. Their *'Shelichut'* was to reiterate G-d's pledge to give them *'Eretz Zavata Chalav vu Devash'*. Hashem protected them and gave them much *'Siyata deshmayah'* on their journey, but they

in their wickedness twisted all they saw, there was no place for Moshe's prayers.

The Orah Chayim (14:24) explains *ke avide kalev ekev hayta ruach acheret imo vayimale acharei* that Kalev had to fight his yetzer harah and the influence of the meraglim, he fought this and went to pray at the Kivrei Avot for help to overpower the influence of the meraglim. That is why he is specially praised for this and called *Avdi*. For he fought the bad influence and went after the dvar Hashem. Yeshua was not given this praise because it was Moshe's prayers that helped him to stave off the influence of the meraglim. We see here that the prayers of Moshe interfered in Yeshua's freedom of choice. How come if Hashem does not interfere with man's freedom of choice, how could Moshe do it? The Orah Chaim says that tzadikim can interfere and take away freedom of choice from an individual even though Hashem does not. And quotes *Tzaddik moshel bey yirat Hashem*. We could question if Moshe had the power why did he not pray for Calev and the other meraglim. We could answer that since they had accepted the shlichut of the people who transferred their doubts to them they had cut themselves off from Moshe's influence. Unlike Yehoshua who had accepted the shlichut from Moshe.

TORAH GEMS

The *'Meraglim'* (spies) had returned with their bad report and they managed to turn the heart of the people against Moshe and their entering Eretz Yisrael. They now decided to appoint a new leader and to go back to Egypt. They even threatened to stone Yehoshua and Caleb for standing up against them. The *'Shechina'* intervened and G-d

told Moshe that he was about to destroy the whole congregation and he would build Klal Yisrael from Moshe's descendants. Moshe immediately pleaded on their behalf arguing that their destruction would be a *'Chilul Hashem'* and be interpreted by the Nations as G-d's inability to overpower the Canaanites and their *'Avodah Zarah'*. Then Moshe beseeches G-d for *'Erech Apayim'* to mercifully delay punishment and anger, *'Ka'asher Dibarta Laymor'* as you Hashem has said to me before. Rashi quotes the Midrash that when Moshe Rabenu was on Mount Sinai to receive the Torah he found G-d writing the 13 attributes of mercy quoted in the Torah. He was writing the word *'Erech Apayim'*, Moshe asked him if this was for the righteous. G-d answered it was even for the wicked. Moshe then argued it would be best for the world if the wicked were punished immediately to warn others to not follow in their ways. He was told that someday in the future you will need this attribute of *'Erech Apayim'*. Now Moshe asked G-d for this to save Am Yisrael even though they had sinned badly, *'Ka'asher Dibarta'*, as you Hashem have said, mercy even for the wicked. Moshe's request was answered: *'Salachti Kidbarecha'*, 'I forgive them as you have asked'. The punishment would be delayed and their children would enter the Land. We may ask why was Moshe's prayer necessary to save Am Yisrael as it seems from the words *'Salachti Kidbarecha'* I have forgiven them because of your words. G-d had indicated to Moshe on Sinai that he would need this attribute so why was Moshe given the credit for it? The answer is that G-d judges the world not according to His knowledge but according to how Tzaddikim and people in this world perceive His justice and mercy. Only because Moshe felt that the Jewish people even as they were, still deserved mercy and there was hope for them that this

'Erech Apayim' was granted. Similarly Avraham was told about Sodom so he could intervene on their behalf. And only when he gave up since there were not enough tzaddikim among them to influence them that Hashem sent the malachim to destroy Sedom. Our Rabbis tell us we are obliged to judge our brothers *'LeKaf Zechut'* to merit for we might be saving a fellow Jew with a kind thought if he was being judged in Heaven at that moment. Of course the closer one is to G-d the more his thoughts and words will be effective that is why we turn to our righteous and great Rabbis for blessings, but we all can help too.

STORIES OF TZADDIKIM

A king on a visit to one of his cities met the great Rabbi Yehonathan Eibeshitz the author of *'Yaarot Davash'* and asked him, "It is said in your Talmud a Hacham is greater than a prophet". I would like to test you. Can you tell me from which gate I will enter the city.' There were two gates on the side the king was to enter, a large one and a smaller one. Rabbi Yehonathan wrote some words on a paper, sealed it in an envelope and gave it to the king to be opened after the event. The king contemplated a long time on what he should do to fool the Rabbi. At the end he commanded a new gate to be constructed through which he entered. When he opened the envelope he was astonished to find quoted the words of our Rabbis *'Melech Poretz geder'*; - A king breaks through fences. The Rabbi had worked out the thoughts of the king.

Shabbat Shalom

HALACHOT ***Basar ve chalav (cont)***

10) The Rabbis forbade a person to eat meat or chicken on the same table which has milk on it or vice versa even on a different tablecloth for fear that he will forget and have milk with meat since both are permitted on their own.

11) Two people who know each other are not allowed to eat on the same table, one meat and the other milk for fear they will eat from each other. But if they make a heker, i.e. something to remind them i.e. they eat on separate tablecloths or place a loaf of bread or jug they are not eating or drinking from between them, then they are permitted to eat on the same table. They may also eat if the table is large enough and they cannot stretch out to reach each other's food.

12) They may not share a loaf of bread since their hands might have grease residue of meat and milk. They should not share a salt pot either. Anyway one is not allowed to eat from bread or a salt pot which was used on a meat table for the milky meal afterwards or vice versa for the same reason. Maybe a salt cellar could be allowed since you only pour out the salt and do not dip in it..

**We have a regular Youth
Minyan organised by David
Douer followed by a kiddush**

**We would like to wish mazal tov
to Arnold and Vanessa Aaron
on the bar mitzvah of their son
Shmuel David
Mazal tov to the Grandparents
and family**

***Regular Nightly Shiurim in the
Beit Hamidrash Programme not
to be missed***

***Sunday to Thursday
From 20:00 to 21:10***

***For full details see the notice
on the Shul Board***

***If you wish to sponsor a
Kiddush
Please contact
Nathaniel Bendayan 07825
871749
For Seuda Shlishit
or to rent the
Nancy Reuben Hall
for a Simcha
Please contact
Yanky David 07725 408724***

SHABBAT TIMES

Shabbat commences	9:06 pm
Shabbat terminates	10:37 pm
Mincha Erev Shabbat	7:15 pm
Followed by Kabbalat Shabbat	
Shacharit	8:30 am
Shiur	7:40 pm
Mincha on Shabbat followed by Seuda Shlishit	8:40 pm
Followed by Arbit	
Shacharit Weekdays	6:50am
Shacharit Sundays	7:00am
Mincha followed by Arbit	7:30pm