

SCHEDULE

שבת קדש

Mincha Erev Shabbos	7:00 PM
Shacharis— Followed by Kiddush	8:30 AM
Guest Speaker: HaRav Simcha Hochbaum	
Sof Zman K"ס מ"א 8:48 גר"א 9:24	
Pirkei Avos Shiur	7:40 PM
Mincha- Followed by Shalosh Seudos	8:15 PM
Maariv	9:26 PM

Sunday

Shacharis	8:30 AM
Followed by Shiur	
-New Topics from יורה דעה, חולין	
Mincha / Maariv	8:25 PM

Weekday Minyanim & Shiurim

Shacharis	
Monday, Tuesday ר"ה	6:30 AM & 8:10 AM
Thursday	6:40 AM & 8:10 AM
Wedn, Fri.	6:45 AM & 8:10 AM
Dirshu Halacha Program (Mon-Fri)	7:30 AM
Mincha (Mon-Thurs)	1:45 PM
Mincha / Maariv (Sunday-Thurs)	8:25 PM
Shiur Sefer Da Es Atzmecha (M-T)	9:30 PM
Maariv (Mon-Thurs)	9:45 PM
Thursday Night Shiur by Rabbi Teichman After Maariv	

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Kiddush

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Shalosh Seudos

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Rabbi Zvi Teichman

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Volume



RABBI'S MESSAGE

"Tour" de Force

This week we read the fateful episode of the מרגלים, the spies. It is most fascinating to note that nowhere in our פרשה are they referred to by this title. The appellation used to describe them is as "ה'תרים"! The root of this word appears in different forms in the retelling of these events precisely twelve times, corresponding to the exact number of "תרים" who were dispatched to search out the land!

This word is strikingly similar to the common word used for a tourist, תייר. In fact the (רש"י במדבר כא,א) refers to the תייר that lead them in their journey through the desert, מנוחה, *to search for a location so they may find rest*, as the הגדול "תייר", the great "tourist"!

In the end of the פרשה once again this word reappears in the פרשה of ציצית where we are warned not to stray after our heart and eyes, לא תתור אחרי לבבכם ואחרי עיניכם.

ייחור in defining the usage of this root word in this context directs us to a previous verse הארץ מתור, where the Torah says that they returned from "spying" the land and straying from their original intention, similar to the eyes and heart who are the "agents" of sin that distract us from reaching our ultimate purpose.

Why does רש"י bring this verse specifically as an illustration, which is the fifth time it is used and not the first of ייחורו? את הארץ?

To simply translate this word to mean search or spy is inaccurate. In the פסוק (ג'ו) in פסוק Hashem tells ישראל (יחזקאל) that עם ישראל He has taken them out of מצרים to bring them to the land, אשר תרתי אתכם. Hashem has no need to "search" since all is evident to Him, so what then does this verb imply?

The רמב"ן teaches us that this word means to select, to choose, to define. Hashem has chosen this land, for only it has the potential that is most suited for כלל ישראל attaining its most noble goals. Hashem is not spying the land but rather portraying His having selected only the very best for His הנבחר עם.

The מרגלים were intended to be "תרים", partners in the selection of שם (יחזקאל) *the desirous of all lands*, defining for בני ישראל the magnificent qualities it possesses and the precious gift they were to receive. Instead they were misguided and became simple spies who viewed the land through the lenses of their limited vision and weakened hearts, lapsing in their faith and confidence in Hashem.

A "tourist" can come to simply feast his eyes and gladden the heart in a enjoyable use of his vacation time, but a "תייר" visits with a goal of developing an ever greater appreciation of the special land Hashem has promised us and the wonderful people that inhabit it!

A tourist to ארץ ישראל can't merely return from his seeing the land, you have to take something with you in that experience that remains forever a part of your נשמה.

The מרגלים were expected to excite the people positively in their quest to reach closeness to Hashem that can only be achieved in ארץ ישראל. וישבו מתור הארץ, they failed and merely "returned empty from touring the land". It was in this פסוק that was first revealed their failure in reaching their goal. They could have emulated the "תייר הגדול" but instead returned as sinister and selfish מרגלים. Therein lays the similarity that רש"י is drawing us to in paralleling these two verses.

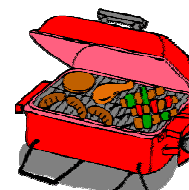
There is nothing like experiencing a wedding in ארץ ישראל and especially in ירושלים עיר הקודש. One can not visit the inhabitants of הברון and be left uninspired by their love and devotion for this land. One can not take a cab ride and be unmoved by the great נשמות and connection to Hashem that even the simple "עמך" possess in this land.

May we all be זוכה soon to return to our only true home בימינו!

באהבה מארצנו הקדושה,

צבי טייכמן

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~Further details posted in the shul~