

Parsha Plug: Parshat Shlach

Bamidbar 15: 1-5, 17-21, 37-41	במדבר טו:א-ה, יז-כא, לד-מא
<p>1 The Lord spoke to Moses saying: 2 Speak to the children of Israel and say to them: When you arrive in the Land of your dwelling place, which I am giving you, 3 and you make a fire offering to the Lord, a burnt offering or a sacrifice [namely a peace offering], for an expressed vow or for a voluntary offering or on your festivals, to provide a pleasing fragrance for the Lord, from the cattle or from the sheep. 4 The one who brings his offering to the Lord shall present a meal offering containing one tenth fine flour mixed with a quarter of a hin of oil. 5 And a quarter of a hin of wine for a libation, you shall prepare with the burnt offering or for the sacrifice, for each lamb...17 The Lord spoke to Moses saying: 18 Speak to the children of Israel and you shall say to them, When you arrive in the Land to which I am bringing you, 19 and you eat from the bread of the Land, you shall set aside a gift for the Lord. 20 The first portion of your dough, you shall separate a loaf for a gift; as in the case of the gift of the threshingfloor, so shall you separate it. 21 From the first portion of your dough you shall give a gift to the Lord in [all] your generations...37 The Lord spoke to Moses, saying: 38 Speak to the children of Israel and you shall say to them that they shall make for themselves fringes on the corners of their garments, throughout their generations, and they shall affix a thread of sky blue [wool] on the fringe of each corner. 39 This shall be fringes for you, and when you see it, you will remember all the commandments of the Lord to perform them, and you shall not wander after your hearts and after your eyes after which you are going astray. 40 So that you shall remember and perform all My commandments and you shall be holy to your God. 41 I am the Lord, your God, Who took you out of the land of Egypt to be your God; I am the Lord, your God.</p>	<p>(א) וַיְדַבֵּר יְקֹנֶק אֱלֹהֵי מֹשֶׁה לְאָמְרוֹ: (ב) דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם כִּי תָבֹאוּ אֶל־אֶרֶץ מְוֹשְׁבֹתֵיכֶם אֲשֶׁר אֲנִי נֹתֵן לָכֶם: (ג) וַעֲשִׂיתֶם אֵשֶׁה לְיִקְוֶק עֲלֶיהָ אוֹ־לֶחֶב לְפִל־אֶנְדֹר אוֹ בְנִדְבָה אוֹ בְמַעֲדֵיכֶם לַעֲשׂוֹת רִיחַ נִיחֹחַ לְיִקְוֶק מִזֶּה־הַבָּקָר אוֹ מִן־הַצֹּאן: (ד) וְהִקְרִיב הַמִּקְרִיב קֶרְבָּנוֹ לְיִקְוֶק מִנְחָה סֹלֶת עֲשָׂרוֹן בְּלוּל בְּרִבְעִית הַהֵיזֵן שֶׁמֶן: (ה) וַיִּזֶן לְבֶסֶךְ רִבְעִית הַהֵיזֵן תַּעֲשֶׂה עֲלֶיהָ־עֲלֶיהָ אוֹ לִזְבַּח לְכַבֵּשׁ הָאֶחָד... (ו) וַיְדַבֵּר יְקֹנֶק אֱלֹהֵי מֹשֶׁה לְאָמְרוֹ: (ז) דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם בְּבֹאְכֶם אֶל־הָאֶרֶץ אֲשֶׁר אֲנִי מְבִיא אֹתְכֶם שָׁמָּה: (ח) וְהָיָה בְּאֹכְלְכֶם מִלֶּחֶם הָאֶרֶץ תִּרְיָמוּ תְרוּמָה לְיִקְוֶק: (ט) רֵאשִׁית הָעֲרֹסֹתֵיכֶם חֲלֶה תִרְיָמוּ תְרוּמָה כְּתוּמַת גֶּרֶן כֵּן תִּרְיָמוּ אֹתָהּ: (כ) מִרֵאשִׁית הָעֲרֹסֹתֵיכֶם תִּתְּנוּ לְיִקְוֶק תְרוּמָה לְדֹרֹתֵיכֶם... (ל) וַיֹּאמֶר יְקֹנֶק אֱלֹהֵי מֹשֶׁה לְאָמְרוֹ: (לז) דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם וַעֲשׂוּ לָהֶם צִיצִית עַל־כַּפְיֵי בְגֵדֵיהֶם לְדֹרֹתָם וְנָתַנוּ עָלֶי צִיצִית הַכֹּנָף פִּתְּלֵי תְכֵלֶת: (לט) וְהָיָה לָכֶם לְצִיצִית וּרְאִיתֶם אֹתוֹ וּזְכַרְתֶּם אֶת־כָּל־מִצְוֹת יְקֹנֶק וַעֲשִׂיתֶם אֹתָם וְלֹא־תִתּוּרוּ אַחֲרָי לְכַבֵּכֶם וְאַחֲרָי עֵינֵיכֶם אֲשֶׁר־אֹתָם זָמִים אַחֲרֵיהֶם: (מ) לְמַעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי וְהָיִיתֶם קְדוֹשִׁים לְאֱלֹהֵיכֶם: (מא) אֲנִי יְקֹנֶק אֱלֹהֵיכֶם אֲשֶׁר הוֹצֵאתִי אֹתְכֶם מִמִּצְרַיִם מִצְרַיִם לְהִזְוֹת לָכֶם לְאֱלֹהִים אֲנִי יְקֹנֶק אֱלֹהֵיכֶם:</p>

Seforno on Parshat Shlach 15:3-4	ספורנו על פרשת שלח טו:ג-ד
<p>“To provide a pleasing fragrance...The one who brings his offering”: Until the sin of the calf, the korban itself was a pleasing fragrance without the mincha and nesachim offerings, as we see with Hevel, Noach, Avraham and as at Matan Torah, “And [Moses] sent the young men of the children of Israel who offered burnt offerings and sacrificed peace offerings of oxen to the Lord” (Shemot 24:5). After they sinned with the calf however, they needed to add a mincha and</p>	<p>לעשות ריח ניחוח...והקריב המקריב. הנה עד העגל היה הקרבן ריח ניחוח בזולת מנחה ונסכים כענין בהבל ובנח ובאברהם וכענין וישלח את נערי בני ישראל ויעלו עולות ויזבחו זבחים שלמים לה' פרים (שמות כד, ה) לא זולת זה ובחטאם בעגל הצריך מנחה</p>

nesachim to the daily burnt offering, which was a communal offering. And now that they sinned with the spies, the mincha and the nesachim were required to kasher even the private offering.	ונסכים לעולת התמיד שהיא קרבן צבור ומאז שחטאו במרגלים הצריך מנחה ונסכים להכשיר גם קרבן יחיד.
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Rabbeinu Bachya on Parshat Shlach 15:18-20	[רבינו] בחיי על פרשת שלח טו:יח-כ
<p>It is a mitzvah from the Torah to separate the challah from the dough, as it says, "The first portion of your dough, you shall separate a loaf for a gift" (15:20). The person who separates the challah blesses, 'Who has sanctified us with His mitzvot and commanded us to separate the challah' whether it is done in Israel or outside of Israel. The essence of the mitzvah of challah from the Torah only applies to Israel, as it is said, "and you eat from the bread of the Land". This refers to the time when all of the Jews are in Israel, as it says, "When you come", the coming of everyone, not the coming of some of them. Therefore, the taking of challah today and even in the times of Ezra in Israel [since not everyone was in the land] was only considered a rabbinic obligation. Today when we take challah outside of Israel, we do so in order that the laws of challah are not forgotten from among us.</p>	<p>ומצוה מן התורה להפריש החלה מן העיסה, שנאמר: "ראשית עריסותיכם חלה תרימו תרומה". והמפריש מברך אשר קדשנו במצותיו וצונו להפריש חלה, בין בארץ בין בחוצה לארץ. ועקר מצות חלה מן התורה אינו אלא בארץ, שנאמר: "והיה באכלכם מלחם הארץ", ובזמן שכל ישראל שם, שנאמר: "בבאכם", בביאת כלכם אמרתי ולא בביאת מקצתכם ולפיכך חלה בזמן הזה אפילו בימי עזרא בא"י אינו אלא מדברי סופרים. ומה שאנו מפרישין חלה בחוצה לארץ עכשיו מדברי סופרים הוא כדי שלא תשתכח תורת חלה מישראל.</p>

Rashi on Bamidbar 15:39	רש"י על במדבר טו:לט
<p>"And you shall not wander after your hearts": This is like "from scouting (מִתּוֹר) the Land" (13:25). The heart and eyes are the spies for the body. They are its agents for sinning: the eye sees, the heart covets and the body commits the transgression.</p>	<p>ולא תתורו אחרי לבבכם: כמו (יג כה) מתור הארץ. הלב והעינים הם מרגלים לגוף ומסרסים לו את העבירות, העין רואה והלב חומד והגוף עושה את העבירות.</p>

Sefat Emet Parshat Shlach 645	שפת אמת פרשת שלח שנה תרמה
<p>The juxtaposition of the separating of challah, the libations, and tzitzit after the story of the spies is because in the desert there were three wonderful gifts: manna, the well, and the clouds of glory. Therefore, it was hard for the Israelites to leave from the desert. God comforted us since He allowed the light from these three gifts to remain with us. Challah and the libations recall the manna and the well. And tzitzit are the chesed of the clouds of glory.</p>	<p>וסמיכות הפרשיות חלה ונסכים וציצית אחר פרשת מרגלים. כי ה' להם במדבר ג' מתנות הטובות מן ובאר וענני כבוד. ולכן קשה להם לצאת מן המדבר. וניחם הקדוש ברוך הוא אותנו כי נשאר הארה מאלה הג' מתנות. וחלה ונסכים הוא זכר ממן ובאר. וציצית בחי' החסד ענני הכבוד.</p>

Rabbi Yissocher Frand's Commuter Chavrusah Shiur: Parshas Shlach¹

The Chidushei haRi"m suggests that the problem the Meraglim had with going into Eretz Yisrael was due to the very fact that they were righteous individuals. Because they were Tzadikim, they loved and longed for the type of existence that they experienced in the Wilderness. This existence — a completely spiritual life — was unprecedented in the annals of humankind, before or since. Bread came down from Heaven daily. Their eating experience was completely spiritual. They did not need to worry about food, they did not need to worry about drink, and they did not need to worry about heat or airconditioning. They literally had an "Olam haZeh" [this world] experience that is similar to "Olam haBah" [the next world]. They knew that this type of intense and continuous spirituality would end once they entered Eretz Yisrael and began a more "normal" type of existence. "Vacation" would be over. It would be necessary to plow the land and sow the seeds, to fertilize, prune, harvest and to endure all the trials and tribulations of earning a living that have been plaguing us along with all of mankind ever since those miraculous 40 years of Wilderness experience...They knew that the minute they crossed the Jordan River, this "nextworldly" existence would be history. That is why they did not want to go into Eretz Yisrael. Their reticence did not reflect a lack of "love of Gd" or "fear of Gd" or "faith in Gd". On the contrary, their attitude was "Who needs this "Olam haZeh"? Let us stay here. What could be better than our current situation?" Where, then did they go wrong? The ultimate answer is that the Almighty does not want us to live that way. This is not the life of a Jew. The life of a Jew is to live a life where he has to worry about making a living and deal with all the physical requirements and needs of this world — while at the same time remaining a holy person...Achieving spirituality in a physical world is a difficult task. The Meraglim legitimately had what to fear, but that is how the Almighty wanted life to be. He put us here and made us physical beings but our life's work is to try to transform the mundane into the holy — to take the wine and make it into Nesachim, to take the bread and make it into Challah, and to take the wool and to turn it into Tzitzis.

¹<http://torah.org/torah-portion/ravfrand-5771-shlach/>