

# BOSTONER TORAH INSIGHTS

BOSTONER 'CHASSIDUS' TRANSLATED INTO ENGLISH

PARSHAS SHLACH – 25 SIVAN 5781

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“Send forth men, if you please, and let them spy out the Land...” (Bamidbar 13:2). Rashi explains that ‘if you please’ means that Hashem was not obligating Moshe to send the spies, but permitted him to do so if he wanted to. At the end of the forty years in the desert, Moshe recalls, “All of you approached me and said, ‘Let us send men ahead of us and let them spy out the Land...” (Devarim 1:22).

Even after the decree that the current generation could not enter Eretz Yisroel, because of the evil report of the spies, some from Bnei Yisroel attempted to ascend to Eretz Yisroel. Moshe warned them not to go, saying, “Why do you transgress the word of Hashem? It will not succeed. Do not ascend for Hashem is not in your midst...” (Bamidbar 14:41-42). “But they defiantly ascended...while the Aron of Hashem and Moshe did not move from the midst of the camp” (Bamidbar 14:44)

The question arises why these individuals were not labelled as those who are Morayd B’Malchus, that they were ‘rebelling against the king’, since Moshe had a status of a king based on the Pasuk, “He became King over Yeshurun when the heads of the nation gathered with the tribes of Yisroel” (Devarim 33:5), which is punishable by death.

Later in Parshas Shlach, Bnei Yisroel is commanded to bring Nisachim libations with their individual Korbanos only after they enter Eretz Yisroel. Next, they are commanded to separate Challah from their dough upon entering Eretz Yisroel.

One who commits idol worship brings a Korban Olah followed by a Korban Chatas. This is the only example where a Olah is brought before a Chatas. The Kli Yakar explains that by other transgressions, one is still connected to the rest of the Klal and therefore may bring the Chatas to achieve atonement and then bring the Korban Olah. One who commits idolatry has severed himself from the Klal. Thus, one must first bring an Olah in order to reconnect to the Klal. Only after one has reestablished the connection can one achieve atonement via the Korban Chatas.

The Parsha continues with the Shabbos Violator that was Mikoshesh Eitzim and finally there is the Mitzvah of Tzitzis whose numerical value with its five knots and eight strings reminds us of the 613 Taryag Mitzvos.

Rav Chaim Shmulevitz attempts to tie all of this together by explaining that Moshe told the Meraglim to report back factual information and not to offer their opinions of how to interpret those facts or their opinion as to Bnei Yisroel’s chances to conquer the Eretz Yisroel. The Meraglim understood that their lives in Eretz Yisroel would be without the miracles of the Mann, the Ba’er Miriam and the Ananei HaKavod. Accordingly, they mistakenly thought the conquering of Eretz Yisroel would also be without miracles from Heaven.

In fact, whenever Bnei Yisroel did the will of Hashem they had Divine Protection beyond their natural prowess. The Maapalim also did not understand this, as their protection was dependent upon listening to Hashem and his agent Moshe, however, since their intentions were to rectify the sin of the spies, Moshe did not view them as ‘rebelling against the human king’.

The obligation to bring Nisachim is similar to the words of Dovid HaMelech, ‘My sin is before me always’. After Teshuva, it is possible to continue and advance as Hashem is always ready to forgive us if we return to him sincerely. The Sifsei Tzadik suggests that if the generation that left Mitzrayim were to enter Eretz Yisroel right away, all the bread in Eretz Yisroel would be sanctified and there would be no need to separate Challah from the dough.

One could suggest that the Shabbos Violator knew that he could not use the wood to fuel a fire on Shabbos, so his intention was to bring an offering of wood to the Mishkan. If he would have brought this offering during the week, others would have thought that he was bringing wood to offer his own personal offering. However, since personal offerings are forbidden on Shabbos, he brought his offering of wood on Shabbos, everyone would know that the offering was a distinct Mitzvah to offer wood for the Mikdash as discussed in the Mishnayos (Taanis 4:4-5)

Although he had good intentions, he violated the Shabbos which is equal in weight to all the other Mitzvos, just as Tzitzis is also mentioned as a Mitzvah that is equivalent to all of the other Mitzvos, which reminds us each day of all Taryag Mitzvos

May it be His will that we should fulfill all of the Mitzvos and merit the coming of the Moshiach speedily in our days.