

PARSHA WITH

Rabbi Shmuel Brazil



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תשפ"ה RAV BRAZIL PARSHAS SELACH

THE UNITED SETS OF SPIES – YOSEF'S AND MOSHE'S

At the beginning of the *parsha* there seems to be repetitive words that need explanation. למטה אבותיו **תשלחו** and in the same *passuk* **שלח** לך אנשים. This same *passuk* has another repeat of **איש אחד** איש אחד. In *passuk* 3 the Torah writes **וישלח אותם משה על פי ה'** as if Hashem commanded so. Yet Rashi says **שלח לך אנשים** that the extra word **לך** relates that Hashem was displeased with the idea of sending spies which can easily lead to disaster for *Am Yisrael*. How then can the Torah write **על פי ה'** which sounds like a *lechilah* (see Rashi) as we find in the *passuk* **על פי ה'** *לכתחילה*. The *passuk* says **כולם** *זאת התורה אשר שם משה לפני בני* *על פי ה'* **אנשים ראשי בני ישראל** *המה*. What does the phrase **אנשים** mean? Rashi learns it means that they were *chashuvim* very outstanding individuals. Why does Rashi explain **אנשים** here but before **שלח לך אנשים** he says nothing? Secondly, the spies' significant status we already know from before **כל נשיא בהם** and also from the words right after **אנשים** that of **ראשי בני ישראל** *המה*? What does this title **ראשי בני ישראל** add on to their already known status of **נשיא בהם** and *אנשים*?

Furthermore, there is an argument in the Yerushalmi (Sotah 7,5) between Rabbe Akivah and Rabbe Yishmael. Rabbe Akivah opines that there were 24 *Meraglim* and he learns it out from the double *lashon* of **איש אחד**. Rabbe Yishmael holds that there were only twelve. There are many questions on Rabbe Akiva's interpretation. The Torah only lists twelve names? The Yerushalmi learns from the *gezairah shava* of *עדה* that a *minyan* requires ten people from the 10 *Meraglim* who spoke bad about *Eretz Yisrael* who were called an *עדה*. What does Rabbe Akivah do with this *limud* if there were 24 *Meraglim*?

To answer these questions and more to come we will present a fascinating explanation from the **Ari Hakadosh** on the subject of the *Meraglim*. The Ari writes that the twelve *Meraglim* were really 24 *Meraglim* because each one possessed an *Ibur Neshamah* of the original *Shevatim* that accompanied them on their spying mission. An *Ibbur neshama* experience means that a *neshamah* that either needs *tikkun* or desires to help one overcome *nisyonos* attaches to an individual and thereby a *tikkun* takes place. An *Ibbur neshamah* can leave any time which is in contrast to a *gilgul neshama*. The Ari explains reason that the *Shevatim* had an *Ibbur Neshama* in the *Meraglim* for both purposes, in order to correct the *aveirah* of the *Shevatim* for selling Yosef to *Mitzrayim* and to help the present *Meraglim* fulfill their mission. A support for this interpretation of the Ari is hinted to by the Baal Haturim (Shmos 28,12) where the *passuk* concerning the *Aifod* and its two shoulder stones **לפני שמותם** *ונשא אהרן את* *הם* *שמותם* *לפני ה'* whereupon the B"H brings a *mesorah* to connect another *passuk* to this one (Bamidbar 13,40) **שמותם** *ואלה* these are the names of the *Meraglim*. Even though the B"H interprets this *mesorah* in his own fashion, the Meloh Haomer writes that the connection between the two *passukim* is like the Ari that the *Shevatim* themselves took part in the *Meraglim's* mission.

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As an *Ibbur Neshama*, the ten *Meraglim* were now given an opportunity to correct their past shortcoming with Yosef. As spies they left the *Galus* and entered *Eretz Yisrael* which was the opposite of what they did to Yosef to send him from *Eretz Yisrael* into *Galus Mitzrayim*. The brothers plotted against Yosef which was deemed פה ודיבה רעה (see Pnei Menachem Emor (תשנ"ד)). This was the intention of Yosef when he accused his brothers by calling them *Meraglim* when they descended to *Mitzrayim* to bring back home food and provisions. Yosef was admonishing them at least subliminally that they still did not fix their *lashon hara* about him between themselves as if they were constantly spying and conversing about him. The *gematria* of מרגלים is מרגלים הפה והדיבור both which blemish the *Tzuras Haadam*.

The *Pardes Yosef* brings that he heard in the name of the Pnei Menachem that Yaakov said to his children (Bereishis 43 12) וכסף משנה קחו בידכם take with you double the previous amount of money that was placed in your sacks for perhaps the prices have increased and return the money that was given... Yaakov heard that they were accused to be *Meraglim*. In this *passuk* Yaakov was admonishing them that they must strive to correct this shortcoming of *Lashon Harah* (if you are accused of something even though you think it doesn't apply to you it needs self-introspection. (הרואה סוטה בקלקולה יזיר עצמו מן היין. The *gemarah* in (Megillah 18) says "A word is worth a selah coin however silence is worth two". Yaakov when he mentioned משנה כסף was referring to this *gemarah* that states the art of being silent is worth double coins.

The Ari writes that when Yosef called them *Meraglim* he was also hinting to them that if they do not fix their chatter *Lashon Harah* which is tantamount to spying and feeding people with information about others, then they will have to return again with an *Ibbur Neshama* in the bodies of the *Meraglim*.

Had the *Meraglim* not sinned by speaking *Lashon Harah* against *Eretz Yisrael* and Hashem (13,31 Rashi) they would have brought the bones of Yosef back to *Eretz Yisrael* and make a *tikkun* for *Mechiras Yosef*. Unfortunately only two of the Twelve *Meraglim* did not speak *Lashon Harah* Kalev and Yehoshuah. These two are hinted in the words משנה כסף as we mentioned above the two coins that symbolize the power to be silent when necessary. יהושע returned and did not speak at all anything negative about Hashem or *Eretz Yisrael*. In fact his name יהושע with his letters is *gematria* משנה (two) with the word. Kalev also had the power of silence for the *passuk* says concerning when *Yisrael* were becoming complaintive and rowdy after the *Meraglim* stirred up the people to rebel, the *passuk* says ויהם כלב את העם he silenced them all to listen to his positive description of *Eretz Yisrael*.

Hashem describes them both as (Bamidbar 32,12) כי מלאו אחרי ה' they followed Hashem wholeheartedly. The word מלא means to be full. Yet we can say that the letters of מלא spell אלם which means mute. *Chazal* say (Chullin 89) what type of craft should a person make for himself in this world? To be a mute. For by doing so he will attain *shelaimus*. This way he doesn't complain, and refrains from speaking *Lashon Harah*. Kalev and Yehoshuah were set

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apart from the rest of *Klal Yisrael* was they were an **אלם** during this episode, and personified **כסף** with the message that Yaakov Avinu lectured to his children.

Now let us return and answer the questions we had in the opening *pessukim*. The *passuk* says (13,3) **וישלח אתם משה ממדבר פארן על פי ה' כלם אנשים ראשי בני ישראל. והמה** (13,3). This that the *passuk* says **"על פי ה'"** "according to Hashem" needs explanation as we mentioned above. The answer is based on the Ari's interpretation. Even though Moshe is sending these twelve **אנשים**, Hashem is also sending the **בני ישראל** the actual children of Yaakov the original *Shevatim* to accompany these *Meraglim*. This that Rabbe Akivah learns that there were 24 *Meraglim* he means 12 of which were with a physical body and 24 is the count of *neshamos* which included the original sons of *Yisrael* (Yaakov).

The *pessukim* are therefore addressing and describing two sets of *Meraglim* that are being sent simultaneously one within the other. It is with this understanding that these *pessukim* should be interpreted. **איש אחד איש אחד** the two phrases are referring to the two sets of spies. The first "one man" is talking about a physical person and the second one is referring to an *Ibur Neshamah* of the *Shevet* as alluded to in the *gematriah* of **איש** which equals **שבט**. The Torah is telling us that Moshe himself is sending these physical spies **איש לבית אבותיו** however Hashem is sending along **בהם** in all of them, **נשיא**, the words of Yaakov who reprimanded his children to watch over their *dibbur* and mouths. For the word **נשיא** is the acronym **של יעקב אבינו**.

על פי ה' is referring to the *Ibur Neshamos* of the *Shevatim* whom Hashem sent not only for the sons of Yaakov to have a *tikkun* for *Mechiras Yaakov* but also to accompany them to help these new *Meraglim* fulfill their mission by influencing them with the request of that their father gave to them when they were accused of being *Meraglim* by Yosef. **כולם אנשים** is the term referring to the new present *Meraglim*, on contrast to **ראשי בני ישראל** the heads of the present *Meraglim* who were the **children** of Yaakov who is called **ישראל** who journeyed with them in the form of *Ibur Neshamah*.

When the *Meraglim* returned to the Camp **וישובו**, the *passuk* says (Bamidbar 13,26) **וילכו ויבואו** they went and they came. The word **וילכו** is superfluous (see Rashi). According to the Ari and Rabbe Akivah that there were 24 *Meraglim* the word **וילכו** is referring to the *Ibur Neshamos* of Yaakov's children who left the bodies of the *Meraglim* and went away. The word **ויבואו** is referring to the bodies of the *Meraglim* who were now alone from any attachment of another *neshamah*. When the *Ibur Neshamos* sensed that that these *Meraglim* were planning to make an uproar when they returned to the Camp and foil the plan to go to *Eretz Yisrael* they left the *Meraglim's* bodies because of the *tumah* that was brewing inside. It is similar to the Zohar Hakadosh that says that when a *person* gets angry his *neshama* departs from him since his body becomes a place of *avodah zarah* and the *neshama* is repulsed from it.

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With the interpretation of the Ari we can say an added *pshat* to the *passuk* we brought above that praises Yehoshuah and Kalev 'כי מלאו אחרי ה' **כי מלאו** אחרי ה'. These two who were silent and did not follow all of *Yisrael* and complain about Hashem, still possessed inside of themselves the *Ibbur Neshama* of Yaakov's two children. Therefore they are described as מלא full of another *neshamah* of Yaakov Avinu's two *Shevatim* giving them a special *shelaimus*.

Hashem always desires a *tikkun* in Man. When this avenue of *tikkun* fell apart because of their *Lashon Harah* another *tikkun* came about through the עשרה הרוגי מלכות. Hashem does not give up on us. We should also not give up on ourselves. Let us work together to stop the *Lashon Harah* and bring the Final *Geulah* in our days **אכי"ר**.

Rav Brazil,

Gut Shabbos