

# Shvilei Pinches

## Parshas Shlach

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### **The libations of wine and Chalah - wonderful tools to rectify the sin of the Eitz Hadas which was wine & wheat**

In this week's Parsha, Shlach, we have the difficult incident of the spies. We are taught: "כולם אנשים ראשי בני ישראל המה" - they were distinguished leaders of the Jews, yet they rebelled and were sentenced to die in the desert.

Right after this incident, Hashem told Moshe Rabeinu 2 sets of laws; the laws of the nesachim, the libations, primarily wine, poured on the Mizbiach as a part of voluntary sacrifices and the laws of chalah, the obligation to set aside for Hashem a portion of the dough.

The Medrash Rabba (Bamidbar 17:2) explains that Nesachim and Chalah are a special segulah for us to go into Eretz Yisroel and by doing these mitzvos we would be able to enter the Land. The Medrash adds that the possuk in Koheles (9:7) is referring to these 2 mitzvos: "לך אכול בשמחה לחמך, ושתה בלב טוב וינך, כי כבר רצה האלקים את מעשיך" - "Go, eat your bread with joy", refers to the mitzvah of Chalah, "and drink your wine with a glad heart", refers to the mitzvah of pouring the wine, "for Hashem has already approved your deeds" refers to Klala Yisroel entering Eretz Yisroel.

### **The mitzvo of chalah negates the claim of the spies**

We are opening with an explanation by Harav Yisoschor Dov of Belz ZY"A as to the connection between the incident of the spies and the mitzvo of chalah. He bases it on an explanation of the Rishonim as to what the mistake of the spies was. They understood that the Mon would stop falling as soon as the Jews entered Israel and they did not want the delivery of this holy and spiritual food to stop.

As the Gemara says (לחם אבירים אכל איש - לחם שמלאכי השרת אוכלין אותו...: (יומא עה): "לחם אבירים" - The possuk in Thilim describes the people eating Abirim bread, which means bread that the Malochim eat. another explanation is that it means bread that is absorbed into the 248 limbs of the body. Rashi explains: "אינו" "יוצא מן המעיים", it was so pure that there were no wastes.

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We can understand this based on the Zohar who explains that: "שעת אכילה שעת מלחמה". When a person eats there is a war between the Yetzer Tov and the Yetzer Harah. We have to battle the *Yeitzer Horah* who wants our eating to be purely to satiate our desire to eat. The Mon was spiritual so the spies wanted to keep us out of Israel so that we can continue to eat the Mon and not start eating physical food which we might do out of our desire to enjoy it.

Harav Yisoschor Dov of Belz ZY"A explains that we were given the mitzvo of chalah to imbue spirituality into the dough before it is even baked to make it easier for us to overcome our inclination to eat just for physical satisfaction. This is why the mitzvo of chalah is connected to the incident of the spies, as a response to their fears that we would not be able to eat spiritually.

### Three who eat together on one table

We can expand this to understand the connection between the parshiyos of the nesachim, challah and the meraglim, by looking into the mamar of the great sage Rabbi Shimon Bar Yochay in this week's perek (Pirkei Avos, Perek 3 Mishnah 4):

"רבי שמעון אומר, שלשה שאכלו על שלחן אחד ולא אמרו עליו דברי תורה, כאלו אכלו מזבחי מתים... אבל שלשה שאכלו על שלחן אחד ואמרו עליו דברי תורה, כאלו אכלו משלחנו של מקום ברוך הוא, שנאמר (יחזקאל מא כב) וידבר אלי זה השלחן אשר לפני ה'."

Rav shimon said, if 3 people eat at a table without speaking in Torah, it is as if they ate of offerings to the dead, as the possuk in Yeshayahu says "For all tables are full of vomit and filth without Hashem". But if 3 people eat together and speak in Torah, it as if they have eaten from Hashem's table, as the possuk in Yechezkel says, "This is the table that is before Hashem"

We need to understand why does it say 3 people, what about 1 or 2 don't they need to say a Dvar Torah on the dinner table? Also what does offerings to the dead have to do with a table at which Torah is not discussed?

### We received the Yetzer Harah after eating from the Eitz Hadas

We've discussed numerous times that death was decreed on Adam and the world because we were all participants with him in the sin of the Eitz Hadas. As mentioned (בראשית ב יז): "ומעץ הדעת טוב ורע לא תאכל ממנו כי ביום אכלך ממנו מות תמות". Rashi explains that it was then that the *Yeiter Hura* entered him: "לא נתן בו יצר הרע עד אכלו מן העץ ונכנס בו יצר הרע".

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We know that “עבירה גוררת עבירה” (אבות ד ב):, so ever since the sin of the Eitz hadas, whenever we eat the *Yetzer Horah* tries to get us to sin, as he did successfully with Adam. As we quoted the Zohar earlier, “שעת אכילה שעת מלחמה”.

We’ve mentioned in previous weeks the idea that learning Torah is the only means to overcome the *Yetzer Horah* as mentioned in Gemarah (קידושין ל:): “כך הקב”ה אמר להם לישאל, בני בראתי יצר הרע ובראתי לו תורה תבלין, ואם אתם עוסקים בתורה אין אתם נמסרים בידו” - The Torah is the antidote to the *Yetzer Horah*, so by speaking in Torah while we eat, we can be assured that we can defeat the *Yetzer Harah* who is trying to get us to eat solely to satisfy our physical desires.

### “Three that eat” is man, the Yetzer Tov and the Yetzer Harah

We can explain this more deeply based on Rav Chaim Vital in Sharay Kedusha (1:1) He says:

“ודע כי אחר שחטא אדם הראשון ואכל מעץ הדעת טוב ורע, חוברו נפשו וגופו גם הם כל אחד מטוב ורע, וזו היא ענין זוהמת הנפש שהטיל בחוה ובאדם, ועל ידי הרע והזוהמא שהטיל בהם גרמו להם חלאים ונגעים ומיתה לנפשם ולגופם, וזהו שכתוב כי ביום אכלך ממנו מות תמות, מיתה הנפש ומיתה הגוף”.

After eating from the Eitz Hadas, the Tree of Knowledge – good and bad, the body and the Soul which represent good and bad were connected. This brought sickness and death to the body and Soul.

The *Yetzer Horah* entered the body after the sin of the Eitz Hadas because before the sin there was only a Yetzer Tov. Now that they were both part of us, we have to battle to separate the good from the bad.

Torah allows us to battle the *Yetzer Horah*, because Torah is purely good and does not stand evil, as it says (ברכות ה:): “אין טוב אלא תורה שנאמר כי לקח טוב נתתי לכם תורתי אל תעזבו”. By learning Torah which is pure good, we can separate from the bad in the *Yetzer Horah* and are able to serve Hashem.

Rabbi Shimon is saying: “three that eat at a table”, are the three that are there even if a person is alone. Eating is a time of battle between the Yetzer Tov and the Yetzer Harah, so whenever a person eats, he is there with the Yetzer Tov and the Yetzer Harah. If the person does not learn Torah, he has a desire to eat for physical satisfaction which is what caused death to be introduced to the world. But by learning Torah, he can separate the good from the bad and it is like eating at Hashem’s table.

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### **The Meraglim were afraid to go to Eretz Yisroel because that is where Adam sinned**

The Ariza'l explains that the neshomos of the Jews who were in Egypt had sinned with the Eitz Hadas, but their suffering purified them. The Meraglim felt that it was better to continue to eat the spiritual Mon which had no physical components than to go into Eretz Yisroel where they had already sinned as part of Adam, and start eating regular food which they might do to satisfy their physical desires and not their spiritual needs.

But the meraglim made a mistake, Hashem wanted them to enter Eretz Yisroel, to be able to rectify the sin of the Eitz Hadas which could only be done fully in the place that they sinned. As the Gemara explains,

(יומא פו:): "היכי דמי בעל תשובה, אמר רב יהודה כגון שבאת לידו דבר עבירה פעם ראשונה ושניה וניצל הימנה, מחוי רב יהודה באותה אשה באותו פרק באותו מקום".

Teshuva is when a person has the opportunity to commit the same sin in the same place and overcomes his desire.

### **The wine libations and separating chalah rectify the sin of the Eitz Hadas**

The parshios of the nesachim, challah and the spies are near each other to teach us that Hashem in his infinite mercy gave us two mitzvos to help us. So that before we even entered Eretz Yisroel, we would have the ability to overcome the desire to commit the sin that caused the sin of of the Eitz Hadas.

We learn in Berachos 40A:

"תניא, אילן שאכל ממנו אדם הראשון, רבי מאיר אומר, גפן היה, שאין לך דבר שמביא יללה על האדם אלא יין, שנאמר וישת מן היין וישכר... רבי יהודה אומר, חטה היתה שאין התינוק יודע לקרות אבא ואמא עד שיטעום טעם דגן".

There is a machlokes if the Eitz Hadas was wine or wheat. The Shelah in Pesachim says it was both. Similarly, the Ben Ish Chai explains that on Shabbos we make Kiddush on wine and Hamotzi on 2 loaves of bread to rectify the sin of the Eitz hadas which was committed with wine and bread.

Hashem gave us these 2 special mitzvos before we entered Eretz Yisroel so that when we got into Eretz Yisroel and stopped getting Mon and had to eat ordinary food we would be able to sanctify wine and bread, the 2 foods with which we all sinned by eating from the Eitz Hadas.

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That is what the Midrash says:

“לך אכול בשמחה לחמך, זו פרשת חלה, ושתה בלב טובך יינך, זו פרשת נסכים. מהו כי כבר רצה האלקים את מעשיך, זו הכנסת ישראל לארץ ישראל, שנאמר כי תבואו אל הארץ וגו'”

Bread and wine should not have been eaten joyously since they cause us to sin, but now that we were given these 2 mitzvos, we could use those same 2 foods to elevate our eating so that we can merit going into Eretz Yisroel.

Today we cannot bring actual nesachim or give chalah the proper way, but we can do our best to elevate our Shabbos table by making kidush and the berachos on the lechem mishna properly and by making sure that our Shabbos Seudos are not focused on just physically enjoying the Shabbos delicacies but also on the spiritual aspects of Shabbos.