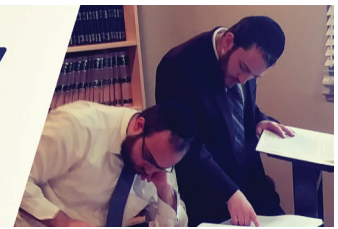




# TORAH WEEKLY

A project of the Denver Community Kollel



Parshas Shelach

June 4, 2021

## A Taste of Torah

### Betachon Is for Everyone

by Rabbi Yisroel Kellner

This week's parsha features the story of the spies who went to check out Eretz Canaan before the Jewish Nation was to enter the land. The spies reported that the land was full of giants and that it would be impossible to conquer them. They also spoke negatively about the land itself, saying that it consumes its inhabitants. After hearing all this, the Jewish Nation began crying and began complaining to Moshe about their having been taken out of Egypt to die at the hands of the nations in Eretz Canaan.

The Leshem (Rabbi Shlomo Elyashiv; 1841-1926) asks the obvious question: How can the Jewish Nation complain and not believe that Hashem would help them win the wars against all these nations after all the great miracles that they had experienced until this point?

The Leshem answers that the reason why the Jewish People in the desert seem to be constantly complaining and failing to overcome their trials and challenges was not because they were evil people. On the contrary, says the Leshem, they were very well aware of their sins and shortcomings, and they therefore felt unworthy of these constant miracles. Hashem really wanted them to trust in Him despite their flaws, but they did not realize that in truth, nothing stands in the way of *bitachon* (trust in Hashem).

The Jewish People didn't contemplate the power that *bitachon* can have and that it isn't necessarily dependent upon one's level of serving Hashem. They thought that to experience miracles from Hashem, one must live on a high spiritual level.

The Medrash, commenting on the verse in Psalms (32:10), "And one who trusts in Hashem will be surrounded by kindness," comments that even wicked people who trust in Hashem will merit this result of being surrounded by kindness. The Ramban, as well, says that

*bitachon* in Hashem isn't dependent on one's deeds, and even a wicked person can trust in Hashem.

The Chofetz Chaim (Rabbi Yisrael Meir Kagan; 1838-1933) expands on this idea. Kaleiv, one of the twelve spies who remained righteous, tried to counter what the other spies had said. Rashi, expanding upon the Toah's narrative of Kaleiv's words, tells us that he announced to the Jewish Nation, "Didn't Moshe split the sea and lead us through it? Didn't he bring down the manna from Heaven?!"

The Chofetz Chaim explains that Kaleiv was trying to get across a message: Although we, the Jewish People, were unworthy of the miracles already experienced, Hashem nonetheless granted us great miracles because we placed our trust in Him. Now, too, we should not feel unworthy, and we should put our faith in Hashem.

The Alter of Novardok (Rabbi Yosef Yoizel Hurwitz; 1847-1919), in a discussion of *bitachon*, relates a story. The Alshich Hakadosh (Rabbi Moshe Alshich; 1508-1593) once gave a resounding talk about the importance of *bitachon*. He emphasized and reiterated that if a person has full trust and reliance on Hashem to provide him with anything that he needs, then he does not have to invest any effort at all to earn a living; Hashem will provide for him.

In addition to his students, an simple Jew sat there, listening attentively. This man worked from morning until night doing hard, physical labor to support his family. He was entranced by the Alshich's words and immediately perceived that all his hard work was pointless. He told himself, "Why should I wear myself out every day trying to feed my family? No matter how hard I work, I'm not guaranteed to make a good profit, and regardless, I will only receive the amount that Hashem

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## Stories for the Soul

### Hot Topic

The previous Amshinover Rebbe, Rabbi Yerachmiel Yehuda Meyer Kalish (1901-1976), was known for his passionate love of Eretz Yisrael.

There was an individual who would drive Rabbi Kalish to the various destinations he needed to get to. This driver, out of respect for the Rebbe, would wear a jacket in his presence. One summer during a hot spell in Eretz Yisrael, the driver felt uncomfortable in the stifling heat. He asked Rabbi Kalish if he could remove his jacket, since it was so uncomfortably hot. The Rebbe replied, "For my part, you can take off your shirt, but please don't speak *lashon hara* (slander) about Eretz Yisrael."

In relating this story, Rabbi Aryeh Zev Ginzberg, rov of the Chofetz Chaim Torah Center of Cedarhurst, comments that the Rebbe likely had a *passage of Talmud (Kesubos 112a)* in mind. The Talmud says that the Torah sages Rav Ami and Rav Asi, who were learning together in Eretz Yisrael, would move back and forth from the sun to the shade when it was either too hot or too cold to avoid having any negative feelings about Eretz Yisrael.

In this week's parsha, the spies are guilty of slandering Eretz Yisrael with their negative report. We can rectify this error by focusing on the numerous positive aspects of the Holy Land.

## Kollel Happenings

### BUILD YOUR LEGACY AND SECURE THE FUTURE OF TORAH WITH LIVE ON/LIFE & LEGACY

The Kollel is one of 28 local organizations selected to be part of Rose Community Foundation's Live On/LIFE & LEGACY program, which focuses on creating financial stability for the future through planned giving. Think it's not for you? Think again! Anyone can make a planned gift, no matter the amount. Visit [www.denverkollel.org](http://www.denverkollel.org), email [rmh@denverkollel.org](mailto:rmh@denverkollel.org) or call 303-820-2855 for more information.

### SPRING-SUMMER AVOS UBANIM ON SHABBOS AFTERNOON

The Kollel's spring-summer Avos Ubanim program continues this Shabbos afternoon at the Kollel Torah Centers in West Denver and Southeast Denver. Learning begins one hour before mincha, followed by nosh and prizes. For sponsorships and more info, email [info@denverkollel.org](mailto:info@denverkollel.org).

### MILE HIGH TORAH PODCAST FROM THE KOLLEL

A wide variety of Kollel classes and short, inspiring Torah thoughts are now available on many podcast platforms such as Spotify, Google Podcasts, Apple Podcasts and Amazon Music. You can also access the latest podcasts at the Kollel's website, [www.denverkollel.org](http://www.denverkollel.org).

## Halacha Riddles

**Last week's question:** How would the amount of food being eaten affect the need for a new *bracha*?

**Answer:** If a person is eating a meal, the initial *bracha* one recites covers all subsequent food one eats, even if the person did specifically not intend to eat that food nor was the food on the table when the *bracha* was made (Mishna Berura 206:22). (If one had in mind not to eat the food, however, a new *bracha* would be required. [Mishna Berura 206:20])

If one is eating a snack, though, and did not specifically intend to eat the new food, the halacha is more complex. Practically, if some of the original food covered by the blessing remains, or if the new food is the same as the food that was eaten before, then a new *bracha* is not recited. If both conditions are missing, a new *bracha* must be recited (Mishna Berura *ibid.*:20,22). **This week's question:** How could one's intention when falling asleep affect the need for a *bracha* on food?

## Lives of Our Torah Leaders

### Rabbi Meir Shapiro - Part II

Meir Shapiro was born in 1887 in the town of Shatz, Bukovina (today a part of Romania). He was born on the seventh day of the Jewish month of Adar, which

is the birthday (and *yahrtzeit*) of Moshe Rabbeinu. Meir was a descendant of Rabbi Pinchas of Koretz, one of the disciples of the Baal Shem Tov.

## A Taste of Torah

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has decreed for me to receive. I could eliminate all my hard work and worries by just trusting Hashem to provide me with a living."

Fully convinced, instead of going to work the next day, this man sat down in the study hall and started to recite Psalms. When his wife and children came and begged him to go back to work, he responded forcefully, "I heard directly from Rabbi Alshich that one who has *bitachon* will receive all that he needs without expending any effort. I always worked so hard because I didn't know that we could receive everything we need with *bitachon*, but now that I know this, do you think I'm crazy enough to break my back working?" Sure enough, not long after, a series of bizarre events brought miraculous wealth to the man's home, providing for him and his family.

After seeing this story play out, the Alshich's talmidim asked him why they hadn't merited such a salvation, as well. After all, they were always working to strengthen their *bitachon*, yet they had never merited the miraculous wealth this simple Jew had.

The Alshich responded that this simple man had heard the speech and accepted

the concept of *bitachon* at face value, without questions. He heard the Alshich say that with *bitachon* he was sure to get everything he needed, and he immediately took the next logical step: He stopped working and believed, with one hundred percent trust, that Hashem would provide for him.

"But your *bitachon*," the Alshich told his students, "is full of holes. While you surely endeavor to develop trust in Hashem, you have a much more sophisticated approach, one that brings worries and concerns into the picture: Perhaps we are not be worthy of miracles, or perhaps this is not the way that Hashem wants things to play out. You lack the simple laborer's wholehearted belief that Hashem would provide for you, and the result is that He does not miraculously provide for you as He did for this individual."

The Leshem concludes that this contains a great lesson for us. The Torah makes the importance of having *bitachon* clear in many places, and one should never undermine the power of trusting in Hashem, no matter what level of spiritual achievement one occupies. And we should never forget that there is nothing that stands in the way of *bitachon*!