



Dedicated in memory of Rachel Leah bat R' Chaim Tzvi

תורת אמן WOMEN'S TORAH WEEKLY

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PLEASE NOTE: For the next few weeks, there will be different Parshiot read in Eretz Yisrael and Chutz L'Aretz (the Diaspora). To accommodate all of our members, we have included one article on each Parsha.

Rachav: Redefined Role – Parshat Shelach

(this Parsha is read outside of Israel this week)
Based on a Naaleh.com class by Mrs. Shira Smiles
Summarized by Channie Koplowitz Stein

Both this week's Torah portion and the Haftarah relate stories of spies sent to reconnoiter Eretz Yisroel in preparation for entering the land, though the Spies in the Parsha failed in their mission and gave a bad report, while the spies in the Haftarah were successful in fulfilling their mission. But there is also a deeper connection.

The spies that Moshe sent instigated the nation to weep, for which sin they repented, yet Hashem did not forgive them. In the Haftarah, Rachav, who had been a prostitute for forty years, did *teshuvah* and was completely absolved. The contrast between these two Divine responses to *teshuvah* makes for an interesting study.

For most of their report, the spies truthfully answered questions that Moshe posed to them regarding the land they were about to enter. However, toward the end of their report, they interjected themselves and their personal views into the report. These spies were emissaries of Moshe on behalf of Bnei Yisroel, sent with Hashem's consent. Yet, by including their own biased views, they subverted their mission and were unfaithful to Moshe, Bnei Yisroel, and, most seriously, to Hashem.

In a similar way, we are all messengers and

emissaries of Hashem, sent to earth to fulfill whatever tasks He has set for us. It is our responsibility to faithfully accomplish our personal mission.

Now let us turn to the spies Joshua sent and their "contact" in Jericho, Rachav. The spies were Calev ben Yefuneh, the only one of the original spies, who, together with Yehoshua himself, was faithful to the original mission and did not sin, and Pinchas the High Priest. Rachav, who helped them at great personal risk, had been a very successful prostitute for forty years, for her beauty was known far and wide. She did *teshuvah*, and eventually merited to marry Yehoshua bin Nun and be the ancestress of eight prophets.

How was Rachav's *teshuvah* different from the *teshuvah* of the generation of the desert? Besides the fact that the sin of *loshon hora* is almost impossible to atone for fully, other factors also contribute to the differences. First, Bnei Yisroel had already experienced the redeeming effect of *teshuvah*. After the sin of the golden calf, they had done *teshuvah* and their death decree was rescinded. That *teshuvah* was whole-hearted because it came from a truly broken heart. This time, however, the memory of Hashem's forgiveness entered

the process, thereby at least minimally tainting it.

Rachav, on the other hand, had never had a spiritual experience. Her life was a completely physical life. Her body was her god and her inn was her temple. Although her soul was one of the "lost sparks", it had never been activated to its spiritual potential. Now she willingly hid these two holy men of her own volition. For the first time in her life, Rachav encountered a spiritual being, one whose faith invalidated the entire physical realm and physical experience that permeated her life. At that moment, she had an epiphany. She too could erase her previous life, could be born anew with her pure soul restored to her. She could peel away the layers of filth covering her inner, spiritual core and begin life anew. At that moment, she declared, "... For Hashem, your God, He is God in the heavens and on the earth below." She understood that "nothing exists outside Him." With that declaration of Hashem's Sovereignty and her nothingness, she was transformed to a level of purity and holiness as high as her depravity had been low, and she became a model of true *teshuvah* for all generations.

Parshat Korach: Bedrock of Faith

(this Parsha is read in Eretz Yisrael this week)
Based on a Naaleh.com shiur on Chassidut by Rabbi Hershel Reichman
By: Devora Kaye

If we look at how our Sages portray Korach, an intriguing picture emerges. Korach was a wealthy, respected Torah scholar who was chosen for the coveted position of carrying the Aron, the holy Ark. According to Rashi, he merited to receive *ruach hakodesh* (Divine inspiration). How did such an esteemed person steep to a level of fomenting *machloket* (strife) against Moshe Rabbeinu? Korach and his followers were eyewitnesses to the open miracles that occurred through Moshe including the

ten plagues, the Exodus from Egypt, the splitting of the sea, and the giving of the Torah. How could they rebel against these very truths? It is written that one who denies the truths of Moshe loses his share in the World To Come. However, the Gemara writes that Korach was only punished in this world. He still merited to receive a portion in Gan Eden. How can we understand this?

Korach and his followers came to Moshe with a *tallis* completely fashioned of *techeilet*-blue wool. They asked Moshe if it

required an additional *techeilet* string. They also asked if a room filled with *seforim* (holy books) necessitated a mezuzah. Moshe answered yes to both questions. Korach really meant to say that the Jewish people were completely *techeilet* - sanctified and elevated. They did not require Moshe to interpret the Torah for them. Similarly, just as a mezuzah which reminds a person of Hashem's Torah, seems superfluous in a room filled with Torah books, Korach wanted to indicate that the holy Jewish nation who

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אִמֵּר נָשִׁים WOMEN'S TORAH WEEKLY

Parshat Korach: Bedrock of Faith- Continued

(this Parsha is read in Eretz Yisrael this week)

Based on a Naaleh.com shiur on Chassidut by Rabbi Hershel Reichman

had heard Hashem's voice at Mt. Sinai, did not need Moshe's leadership.

The Shem MiShmuel explains Moshe's uniqueness, revealing why he alone was handpicked as a conduit to bring the Torah to the Jewish nation. Human beings are a blend of body and soul. There is a tremendous conflict between the physical and spiritual side of a person. There is an instability inside each of us which is related to the physical aspect of our being. Ancient Egypt was prone to this volatility. Pharaoh and the Egyptian nation were a very physical society. They were the complete antithesis of Hashem and the Torah. It took 10 plagues for Pharaoh to cease vacillating back and forth and allow the Jews to leave Egypt.

In contrast, Hashem gifted Moshe from birth with unusual powers of stability and steadfastness. This is symbolized by his name, "*Ki min hamayim misheseiu*"-He was pulled out from the physical side of the world. Only Moshe, possessing no self

doubt, perfectly at peace in his beliefs, a paragon of stability, could bring the Torah to Klal Yisrael. He had the power to be an anchor for the Jewish nation. Moshe never died. A spark of his soul enters every Jew who studies Torah. This fragment brings with it solidity, commitment, knowledge of Hashem, and connection to the essence of this world. A Jew cannot get this without Moshe.

According to the Arizal, Korach embodied the soul of Kayin. Korach, like Kayin, was blinded by pride. He held himself higher than Moshe, claiming that he had acquired his elevated level of steadfastness and stability through hard work, in contrast to Moshe who had received it as an innate gift. He demanded that Hashem reward him with Moshe's position. Korach erred by questioning Hashem's decisions.

The blue *techeiliet* strings correspond to *din* - judgement. White symbolizes *ahavah*-love. Korach wanted to tell Moshe that the Jewish people did not need him to be their bearer of

justice. Every Jew could achieve stability on their own. In the same vein, the mezuzah is *din*-judgement. Korach indicated that Moshe's control was unnecessary in a house filled with Torah. When Moshe did not accept his reasoning, Korach's raging emotions led him to utter heretical statements. However, fundamentally he was not a heretic, and therefore he did not lose his share in the World to Come.

"*Moshe Emet V'toroso Emet*", Moshe is our true living teacher. He experienced so many tumultuous events throughout his life, yet still remained the model "*eved neeman*"-trustworthy servant of Hashem. How can we successfully navigate the myriad challenges and vicissitudes of life? By connecting to Moshe's infinite, steadfast, faith, and drawing strength from the Torah's living waters.

Rebbetzin's Perspective Part 8:

Excerpted from Rebbetzin Tziporah Heller's Question and Answer series on Naaleh.com

Question:

I am a newly married woman trying to adjust to new responsibilities and priorities. Obviously my life now centers more on the physical reality of managing a home and family and not so much on prayer and Torah learning. I feel as if my avodat Hashem has been diminished in some way. Can you help me put things in the right perspective?

Answer:

I understand that it may not be easy switching your focus to the more mundane

aspects of daily life. If supper needs to be made and a pile of laundry waits patiently to be tackled, that is definitely not a time to be taking out your sefarim. Therefore, if you find yourself feeling overwhelmed or stifled, ask your husband to share a Torah thought with you, or grab a few minutes and read a short essay on hashkafa together. It need not be anything too profound or lengthy, just enough to nurture you and keep you going. Another way to grow during this period of time in your life is to learn to see Hashem in reality, in every situation you find yourself in. The Arizal says that the holiest moment on

Shabbat is during the Mussaf prayer when the congregation answers, "*Kevodo Maleh Olam*"-His glory fills the world. Hashem's Being can be found wherever one looks for Him. Sensitize yourself to feel Hashem's presence in the nourishing food cooking on the stove, your children's smiling faces, a sink full of sudsy dishes, and in the clean laundry hanging on the line. In many ways, this is a higher level than seeing Hashem from His place of holiness.

Shabbat Scenarios-Practical Applications of the Laws of Muktzah-Part II

Based on a Naaleh.com Hilchot Shabbat shiur and demonstration by Rabbi Shimon Isaacson

By: Dena Weiss

Some examples of common muktzah items that are **muktzah machmas gufo** (items that are not vessels and have no inherent use) would include money, a driver's license, a lamp, a deodorant stick. These objects may not be moved **l'tzorach gufo u'mkomo** (for permissible use or to utilize the space).

A third category of muktzah is:

Muktzah Machmas Chisaron Kis- A valuable precision instrument which would not be used for any other function other than its designated purpose. For example, an MP3 player, a mohel's knife, an orthodontic tool. These items are treated as inherent muktzah and may not be moved **l'tzorech gufo u'mkomo**.

Writing paper can be classified as either a **Keli Shemelachto L'issur** (an item whose primary function is prohibited) or **Muktzah Machmas Chisaron Kis**. Today, plain paper is a **Keli Shemelachto L'issur** as it is inexpensive and readily available. The Magen Avraham, who lived in an era where paper was scarce, classified it as **Muktzah Machmas Chisaron Kis**. Stationary, resume paper, and an empty notebook are Muktzah **Machmas Chisaron Kis**.