

Theme:

The source of **אמונה** in the interrelationship of the **עץ הדעת** and the **עץ החיים**. The destructiveness of **לשון הרע** in control, in **רשות** and self-defined **מלכות/תכלת**. Reduction and cheapening as the essence of **זרה** **עבודה זרה** and **מינות**, and the danger concealed in **חינוך** and **בטחון**.

Structure:

Definitive divisions (**הבדלה**) that remain vague
 When “how” is more important than “what”
תר and **תתורו**: medium and message
 Relating **רשות** to **מלכות**
 Manipulation and media
 The **עץ החיים** and **עץ הדעת**: **אמונה** vs. **בנטיעות**
 Cheapening

– OUTLINE –

אור וחושך

זה ספר במדבר שמבדיל בין יוצאי מצרים לבאי הארץ

This is the parasha which contains that **הבדלה** and its catalyst

More than any other event in the Torah after **הר סיני** this **מעשה המרגלים** has formed our lives and experiences and pains

Yet this singular **הבדלה**, so definitive of **כלל ישראל** that it defines the Torah, **מעשה בראשית** and Jewish history, remains vague and shadowy

Indeed, the parasha is almost unique in its treating themes of vast importance with a disconcerting vagueness

For not only is the **בכייה לדורות** here, but so are three **סוגיות** that are **כולה כל התורה כולה**

רבי משה הדרשן (מובא ברש"י טו:מא): ע"ז – מחלל שבת – פרשת ציצית

And all are presented in an unusual fashion as if the Torah hides something

WHAT DID THEY DO WRONG?

Was it the **מרגלים** or was it **בכייה של חינוך** or was it the **לשון הרע**?

Was the sending wrong – then why did **יהושע** do the same?

Should they have relied only on God? But as Ramban points out **אין סומכין על הנס...**

Indeed, they only said the truth, and even then less forcefully than Moshe himself (See **רמב"ן יג:ב**)

The **סופר חתם**: they should have demanded the presence of Moshe at **אלדד ומדד**

כולם אנשים – greater than **יהושע** for they are listed according to level

Were they **צדיקים**? Then why did Moshe need to change to **יהושע** and why did **כלב** have to pray to be saved

מעפילים

מעפילים – what was so bad about them? Such **בטחון** – it is almost as if you cannot win

אין בקרבנו אם אין ought to mean that you have no doubts!

עבודה זרה

Then there is another central issue here of **עבודה זרה** but the Torah will not say so straight out

See Rashi **טו:כב**: must be **אנוכי ה' ולא יהיה לך**

דבר ה' בזה

But **דבר ה' בזה** could mean almost anything

מחלל קדשים; מבזה מועדות; מלבין פני חבירו ברבים; מגלה פנים בתורה שלא כהלכה: משנה אבות ג:יא
סנהדרין צט.: מכאן אמר ר"א המודעי...

But the חמור itself is not so חמור is it?

No real **כרת** חיוב

The vagueness is such that we use the פסוק referring to ע"ז for all the מצות on כפור: יום כפור לכל עדת:
ב"י ולגר הגר בתוכם כי לכל העם בשגגה (ט"ו:כ"ו)

Interesting that the רבי שיטת רבי actually uses this פסוק to define that כפרת יום הכיפורים does not apply to these sins: הכרת לפני יוה"כ תכרת לאחר יוה"כ

מקושש

מעביר ד' אמות...תולש היה...מעמר היה (שבת צו):

The Torah does not *want* us to know who he is! התורה כסתו שבת צו:

Which implies that there is a specific need to remain vague here

מקושש לשם שמים (תוס' בבא בתרא קי"ט):

According to the Zohar, the Torah says only *good* about him the first time his name is mentioned: **כן בנות**
זוהר ח"ג קנז. (צ'לפחד)

ציצית

לא תתורו אחרי לבבכם ואחרי עיניכם

שרירות לבבכם בעושר וכבוד אפילו בגזל (ספורנו)

לא תרגילו אחרי הלב והעין לעבור על מצותי (חזקוני)

The **יתן עיניו בכוס אחר**, גמרא נדרים כ: that it means not to fantasize,

Especially the way that the Ramban learns, that the fear here is of the תכלת itself (see רמב"ן טו:לט)

COMMON DENOMINATOR: אפיקורסות

There is a possible common denominator here, which may later shed light:

מינות אפיקורסות **לא תתורו**

כי דבר ה' בזה: זה אפיקורוס

מרגלים: דבר גדול אמרו באותה שעה

"HOW" MORE THAN "WHAT"

Another way of looking at the problem is that it is more than just vague definition: it is the concentration on mentality, on philosophy

The Torah seems concerned less with *what* was done than *how* it was done or with what thought it was done

נמצא האומר בפיו חמור מעושה מעשה **לשון הרע** itself and the

מרגלים

What is **על העצים והאבנים** supposed to mean – this is the most destructive event in history

The Rambam (דעות ז:א-ג) and how **לשון הרע** is worse than **ריגול** itself

היכי דמי לשון הרע כגון נורא בביתו של פלוני

The רשב"ד seems right in saying the opposite

Again, it is the *way* it was done rather than *what* was done

בכייה של חינוך

עבודה זרה

דבר ה' בזה

The ultimate "how" more than what: **במקום טינוף**

אף על פי שיש בידו מעשים טובים!

For none of these ought to be true **כרת**

And how could they be put together with **עבודה זרה**

That we should bring a **ראייה** that **מה כל המצוות מגלה פנים** as per Rashi is astounding!

Is it not the עשייה per se that is important?

לא תתורו

Is the importance in what I think and see or what I do?

תר

A clue lies in the astounding tie between the opening and closing of the parasha

It begins לתור את הארץ and ends with לא תתורו

Rashi explains: לא תתורו: כמו מתור הארץ; הלב והעינים הם מרגלים לגוף

Let us analyze once again the מרגלים problem

To us it seems outrageous that גדולי ישראל would do this, and they have to be saved?

The making of שילוח מרגלים into a מצוה in order to be מציל Yisrael (Ramban 13:2)

לא תתורו

לתור itself ought to be amoral, the only question is what you do with it

Vegetation, climate, fortifications, environment, etc.

But are not the eyes simply bringing information? Yet לא תתורו

What is this מרגלים לגוף as if in ריגול there is a problem?

But clearly לא תתורו means that it is *not* amoral, but evil per se

You do not simply choose how to use it – you need to *fight desperately* not to be overwhelmed by it!

Anyone who has had to force his thoughts away from his eyes knows the struggle

It is insane to live by needing to fight one's own mind, if you consider for a moment – We are so used to it that it seems natural!

לתור אחרי עיניכם is as problematic as לתור את הארץ

MEDIUM AND MESSAGE

For some reason, the very fact that you become the medium means that the message is dangerous!

This is exactly the issue in לשון הרע: it is not what you say that is damaging, it is the fact that *you* are saying it

Therefore it is a הלכה in הלכות דעות and not in נזיקין or שכנים

מלכות

In order to appreciate the underlying issue we need to note one additional theme:

מדרגת עץ הדעת וזהר of the היש בה עץ אם אין

Moshe wanted to know if there was place for him in ארץ ישראל, a place for עץ החיים

The מקושש dealt with these same two עצים! He wanted to see which of the "עצים" was more powerful

And the לא תתורו itself was the fear of the danger of this מדרגה

תכלת ודוד...מרדכי בלבוש מלכות תכלת (רמב"ן שמות)

This implies that the very creation of ארץ ישראל as the עץ הדעת was through לשון הרע which was the essence of the עץ הדעת in the first place

מלכות AND רשות

On the simplest level because only the involvement in building individual lives can create מלכות

But there is a much deeper reason

עץ הדעת is the primary result of הרשות לכל אדם נתונה

הן האדם היה כאחד ממנו לדעת טוב ורע

GATEWAYS OF PERCEPTION

The meaning of רשות vs. בחירה

רשות is the other word for מלכות!

הוי זהיר מרשות

The dangers of תכלת, of self-definition, of רשות as a vision of life: הישר בעיניו

פּלגש בגבעה is the **רשות** **איש הישר בעיניו** which is the building blocks of **מלכות**, the **סדום** of **גבעה**
 It means that the very fact and source of **רשות** is dangerous
עבודה זרה leads directly to **תכלת**
 And precisely what the **מרגלים** sought to discourage

אפס ומעפילים

The Ramban therefore learns the **אפס** was in the single word **חטא**
 This was their own vision and their attempt to mold the world into it
 They would control the anarchy, maintain the **סדר המחנות**
 Their motivation – concern for position, **כלל ישראל**, **הנהגה**, etc. – is relatively unimportant
 Avoiding the **איש הישר בעיניו**
 They would train them to be **מעפילים**!
ארץ ישראל is not meant to be easy and self-involved: if you want **בדרך הטבע** then you can forget it
 They would be **מחנך כלל ישראל** that the only right way was absolute **בטחון**
 No civil wars, no **פּלגש וגבעה וישר בעיניו**, no centuries of confusion **בימי השופטים** that are defined as **ספר הישר**
 The **תערובות** of **עץ החיים** and **עץ הדעת** would destroy everything: they wanted absolute **הבדלה**
 And they received instead a different **הבדלה בין האור ובין החושך**
 The control itself would have ended the **בריאה** says the Zohar!
 The place that was created with **לשון הרע** cannot be **מתוקן** with **לשון הרע**
 It is the Primal **רשות** that is in its own essence **לשון הרע**, the ability to define reality
נתנה ראש means the creation of a **מלך**

THE MEDIA

They were as **לשם שמים** as the media
 Who have created a world in which nothing at all is real except what people think of it
 The greatest powers are defeated not by nuclear weapons but by CNN

כלב

This was understood by **כלב** who was **לב אחרת: אחד בפה ואחד בלבו**
 One second of unexpected expose and protest can swing everything!
 Rashi (**יד:לו-לז**) explains that **דיבנה** is **חינוך**
 This **חינוך** is the essence of **דיבה**
 It requires the combination of two things, **עץ החיים ועץ הדעת** to be **טובה**
 This was the mistake of the **קוצץ בנטיעות** who was **מקושש**
 No attachment to reality
 This is why the **מרגלים** and the **מעפילים** were exactly the same: **נתנה ראש=הננו ועלינו**
 Even if the **מרגלים** would have been successful and created **מעפילים** it would have been no different
 It is indeed not what is done, but how it is done

אמונה

For **אמונה** is the deepest function of **רשות**
 Without **רשות** there is no formation of a true world view
 The way in which you relate to the world is the very definition of **עץ הדעת and דעת**
 Therefore it is essential **הלכות דעות**
 This is why **כלב** has to say two things: **רמב"ן יד:ט**
אך בה' אל תמרודו / כי לחמנו הם
כי גם בטבע נפל פחדינו עליהם
 There needs to be a **מקור** in reality: there is indeed a **דרך**, no **אפס**
 But **בטחון** itself can never be the **מקור** of **ירושת הארץ** as the **מעפילים**: it is the *opposite* of **אמונה**!
 For it is the interrelationship of **עץ חיים ועץ הדעת** that is the true **דבר ה'**

And in separating them one is **קוצץ בנטיעות**

The desire to control and to define of these **אמונה לדורות גדולי הדור** destroyed

And forever, those who have desired to be **מחנך** in this fashion have ended up **נכשלים** completely in **לשון הרע** and destroying **אמונה**, sooner or later

CHEAPENING

This is the ultimate **דבר ה' בזה**

The nature of cheapening – to feel that the Torah has no reality, is only a reflection of one's own ideas

נערים דוחפים את הזקנים itself was cheap: **שליחות מרגלים**

The drives of one's imaginary **אהבה ויראה** and the **מקושש**

עבודה זרה as the ultimate cheapening: reducing all things to one's own imagination

מכאן אמר means now that the Torah has defined it through cheapening....

טינופת – מאי אהני לן רבנן – מלבין פני חבירו

The greatest sign of **לשון הרע** is in the willingness to cheapen the **חשיבות**, to be **מבזה** Creation and another human being