**בס"ד**

**מוציאי דבת הארץ"”**

**לעילוי נשמת אמא מורתי לאה בת יוסך**

**Ari Cutler**

**Part 1**

It was decreed on *Tisha Bav* that our forefathers will not enter into ***Eretz Yisrael. (Mishnah Taanit)*** This was due to the Chet Hameraglim. Many of us have learned that they spoke ***Lashon Hara*** about *Eretz Yisrael.* In this article, I will look to deepen our understanding of this approach of 4 different *meforshim*.

**Nefesh Bnefesh**

**רמבן**

וכי על מנת שיעידו לו שקר שלח אותם?

ויתכן כי משה בעבור שידע כי היא שמנה וטובה כמו שנאמר לו (שמות ג ח) אל ארץ טובה ורחבה וגו', בעבור כן אמר להם שיתנו לב לדעת כן, כדי שיגידו לעם וישמחו ויחליפו כח לעלות שם בשמחה, ולכך אמר להם והתחזקתם ולקחתם מפרי הארץ (פסוק כ), כדי שיראו בעיניהם בשבח הארץ

***Ramban*** asks what the Meraglim did wrong? Were they sent to come back and lie? The ***Ramban*** in one of his explanations states that Moshe knew that the land was amazing as the passuk in Shmot explains Hashem said I will take you to ‘*Eretz Tovah Urechava’*. Moshe sends them with this knowledge to get that first-hand experience to come back and encourage the masses; This is the place to be-‘make Aliyah’. Therefore, the Torah says ***והתחזקתם ולקחתם מפרי הארץ*** in order to empirically show the people. It was like a modern day ***nefesh bnefesh mission*** and the fruits were like a good video!

**Nice Place to Visit; But You Cannot Live There**

The ***Gemara (Babba Batra 90b***) states that one is not allowed to export the critical foods like oil’s, wines and fine flour.

**Maharsha (ibid)** sees this gemara as a clear explanation for the Chet of themeraglim וגם זבת חלב ודבש **וזה פריה”**

**The Maharsha** explains that the *Meraglim* implicitly stated that they have tremendous fruits in Eretz Yisrael (**וזה פריה)**and it is a great place to visit. But man cannot live there! It does not have the essential food sources like wheat and olives. As a result, it is an ***ארץ אוכלת יושביה היא***- a land that consumes the inhabitants. We see this in times of Avraham when there was a famine and at time of Yaakov they were forced into exile to Egypt due to a famine.

However, the ***Maharsha*** explains that the Torah already testifies "ארץ **חיטה** ושעורה .... ארץ **זית** שמן ודבש “

The reason the word “*Eretz*” is repeated both before *chita and zayit* since these are the main praises of *Eretz Yisrael* where basic necessity of life are dependent on. Furthermore, for Avraham it was a test and for Yaakov the famine was to fulfill the *brit bein habetarim.*

***Great in Theory***

***Maharal (13:28) sees the key in one word.*** They praised the land- it is all amazing ***אפס***

BUT; anytime there is a ‘but’ it disqualifies that is what is said before. A classical example; Man gives a compliment to his wife and then the ‘**but word’** comes; it’s as if you did not give the compliment. So too here, they said *Eretz Yisrael* is beautiful but practically we cannot make it there, the sacrifice is too high etc. They should have said the land is quality, fruit succulent and the people are strong. However, by saying’ but’ it cancels out all the good!

**Where Do We Belong- “Do Not Stop Half Way”**

ו) וַיֹּאמֶר מֹשֶׁה לִבְנֵי גָד וְלִבְנֵי רְאוּבֵן הַאַחֵיכֶם יָבֹאוּ לַמִּלְחָמָה וְאַתֶּם תֵּשְׁבוּ פֹה:

**(ז) וְלָמָּה תנואון תְנִיאוּן אֶת לֵב בְּנֵי יִשְׂרָאֵל מֵעֲבֹר אֶל הָאָרֶץ אֲשֶׁר נָתַן לָהֶם יְקֹוָק:**

**(ח) כֹּה עָשׂוּ אֲבֹתֵיכֶם בְּשָׁלְחִי אֹתָם מִקָּדֵשׁ בַּרְנֵעַ לִרְאוֹת אֶת הָאָרֶץ:**

**(ט) וַיַּעֲלוּ עַד נַחַל אֶשְׁכּוֹל וַיִּרְאוּ אֶת הָאָרֶץ וַיָּנִיאוּ אֶת לֵב בְּנֵי יִשְׂרָאֵל לְבִלְתִּי בֹא אֶל הָאָרֶץ אֲשֶׁר נָתַן לָהֶם יְקֹוָק:**

**We discover the essence of the Chet of the Meraglim tucked away in Parshat Mattot:**

During Moshe’s diatribe against *Bnei Gad and Bnei Reuven*, he says you are making a historical mistake. You are repeating what the Meraglim did. He uses an identical verb to describe their current error and what the Meraglim did **ויניאו** את לב בני ישראל What is the root of this word ויניאו?

**Rashi** states that you have the license to switch the *ayin with alef* – ‘מנע. Therefore, he states why are you **preventing** the Jewish people from entering the land of Israel? Bnei Gad and Bnei Reuven through their actions are following a bad example of the Meraglim.

**Rav Hirsch** highlights this *chet* with a beautiful grammatical explanation. Rav Hirsch explains that there are three roots that are all on the same spectrum.  **Na** means an act of movement towards a destination. In grammar there is a ***sheva na***- where it is pronounced and moving *tenuah= movement*( (נע**Nach** ((נח means the movement has come to a resting place to the point of destination. Eretz Yisrael is known as a **makom menucha**, Time of Shabbat is known as ‘*yom menucha’*, Noach was called Noach and not Nachman as he restored man and animal to their right destination. Rav Hirsch claims that **NA** with an **alef** is the middle of these two. A movement (תנועה) that stops halfway before reaching its final destination. The Torah says -אל תבשל מבושל נא "do not cook the korban pesach" -נא do not cook half way. When a person pleads with someone to stop the way they are heading or change their mind he uses the word נא )please do not…) **S**o too here, *Am Yisrael* have been dreaming to come back to *Eretz Yisrael* and now they suddenly stop half way due to the advice of the *Meraglim.*