**בס"ד**

**דבת שקר??? איך יכול להיות?? נתנה ראש ונשובה מצרימה**

**ותרגנו באהליהם**

In the second part of the shiur on Meraglim and Eretz Yisrael, we will discuss a more troubling section of the Ramban. We have dealt with the question that all Commentators have raised in some manner, if they were great people- what happened? (Sicha by Lubavicher zt”l, Malbim- changed from Tarim to Meraglim- see shiur on Moshe’s Response- ויטב בעיני and Shela Hakadosh later(The Ramban understands a passuk in Devarim that the episode of the spies seems to be very disturbing. It seems to be lehavdeel like ‘dirty’ politics. *Ramban* explains the pesukim both in Bamidbar and Devareem as follows: the spies said in front of everyone including Moshe and Aharon that Eretz Yisrael is a great place

**במדבר פרק יג**

(כז) וַיְסַפְּרוּ־לוֹ וַיֹּאמְרוּ בָּאנוּ אֶל־הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ וְגַם זָבַת חָלָב וּדְבַשׁ הִוא וְזֶה־פִּרְיָֽהּ:

However, the next *pesukim* talk about the military prowess of the foreign nations whether *Amalek* surrounding or the nations being strong and giant that scare off the people.

**במדבר פרק יג**

(כח) אֶפֶס כִּֽי־עַז הָעָם הַיֹּשֵׁב בָּאָרֶץ וְהֶֽעָרִים בְּצֻרוֹת גְּדֹלֹת מְאֹד וְגַם־יְלִדֵי הָֽעֲנָק רָאִינוּ שָֽׁם:

(כט) עֲמָלֵק יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב וְהַֽחִתִּי וְהַיְבוּסִי וְהָֽאֱמֹרִי יוֹשֵׁב בָּהָר וְהַֽכְּנַעֲנִי יוֹשֵׁב עַל־הַיָּם וְעַל יַד הַיַּרְדֵּֽן:

However, Kalev silenced the people and said we can overcome. (The actual language is difficult- see Meforshim) As a result, the people started leaning towards coming even though other meraglim were against.

**במדבר פרק יג**

(ל) וַיַּהַס כָּלֵב אֶת־הָעָם אֶל־מֹשֶׁה וַיֹּאמֶר עָלֹה נַעֲלֶה וְיָרַשְׁנוּ אֹתָהּ כִּֽי־יָכוֹל נוּכַל לָֽהּ:

(לא) וְהָאֲנָשִׁים אֲשֶׁר־עָלוּ עִמּוֹ אָֽמְרוּ לֹא נוּכַל לַעֲלוֹת אֶל־הָעָם כִּֽי־חָזָק הוּא מִמֶּֽנּוּ:

Here comes the shocking part when they not only spoke slander against the land of Israel but also the MANNER- TO MAKE SURE IT WAS NOT IN FRONT OF MOSHE AND AHARON

They lied in order to convince the people not to make Aliyah. They stated “ארץ אוכלת יושביה היא” (
Bamidbar 13:32) or as the passuk states in Devarim that Hashem with Evil intentions took us out of Mitzrayim to be killed here by the Emorites.

But they did it in the tents “**ותרגנו באהליהם”-** as a ploy- if the people would say that the other meraglim are trying to persuade them, they would deny the accusations as all heard their public proclamation of love of Eretz Yisrael.

**דברים פרק א**

(כז) וַתֵּרָגְנוּ בְאָהֳלֵיכֶם וַתֹּאמְרוּ בְּשִׂנְאַת יְקֹוָק אֹתָנוּ הוֹצִיאָנוּ מֵאֶרֶץ מִצְרָיִם לָתֵת אֹתָנוּ בְּיַד הָאֱמֹרִי לְהַשְׁמִידֵֽנוּ:

**What is going on? Read Pesukim 14-1-4**

The key might be *passuk* ד that is not clear who is talking to whom. The simple *Pshat* might be that it is a continuation from the complaints of the people. A closer reading might be that they concluded their complaints and here begins a new ***amira*** by the *meraglim* themselves

**במדבר פרק יד**

ד) **וַיֹּאמְרוּ** אִישׁ אֶל אָחִיו נִתְּנָה רֹאשׁ וְנָשׁוּבָה מִצְרָיְמָה

So they said one to another “Let us appoint a leader and let us return to Egypt.

Two interpretations by Rashi might reflect the same deeper meaning *Zohar* quoted later

1. Let’s set a king over us meaning let’s stay here as leaders
2. Avoda zara

What does it means they turned to ***avoda zara*** now?

**Seforno**

‘Bear your guilt’- for saying lets be leaders in chu”l- taking wrong turn against ***Ratzon Hashem***

A certain ‘*avoda zara’* of themselves

**Shelah Hakadosh** the *Meraglim* thought that as long as they would be in *chutz laaretz* they would the leaders this could be *peshat* in *Rashi* that they were *kasher* for the time-being while they were in *chutz laaretz* they were worthy of being leaders. He then quotes the Zohar that states this thesis that in the *midbar* they were leaders abut in *Eretz Yisrael* they would not be leaders. They were hoping that they would not be able to conquer but then **aveira goreret aveira** lead to *dibat haaretz.*

**Harav Yehuda Leib Chasman- Menhael Ruchani of Yeshivat Chevron** points out that if they had not replaced them with other leaders they could have overcome the loss with the excitement of coming to *Eretz Yisrael*. However, when they saw others taking their posts, the fire of jealousy and desire for their *kavod* burst through them and they could not resist.

The **Eim Habanim Semeicha** explains that this ***Shla- Zohar*** was based on *negiah eesheet- personal bias. In fact he claims* that many *Rabbanim* and *Chassidic masters* have fallen prey over the years and as a result have stayed in *chu*”l. *Rav Teichtel* quotes Rav Meir Shapiro of Lublin who states that many people do things what they call ‘*leshem shamayim’*. However, in essence they are blinding themselves; In fact it is just self –gratifying. This is the reason a judge cannot take a bribe as they will not be able to see the case clearly.

**Sefat Emet**- ***Chas Veshalom*** that they had this personal bias; we are talking about *gedolim*! They were chosen since they were *mevatel* themselves to the *tzibbur*!? Rather, we are talking about a spiritual challenge that is relevant to our modern day. The *Midbar* was like the “***rosh***”. They feel they can be ***frummer*** as they have been *panim el panim* with Hashem and ate heavenly food. In *Eretz Yisrael*, they will have to work harder, less time to learn. They will be in lower spiritual level like an *Ekev*- the heel! They were on a high spiritual level and as a result it is tough to fall. However, they needed to *mevatel* themselves that this was *ratzon* of Hashem.

La”d I thought to explain based on passuk in Devarim (1:26). The Torah states that the *Meraglim* *“ lo aveetem”-* they did not want! Why not use the more common term “"לא רציתם

It could be that אב hints to what was motivating their lack of desire to make Aliyah. They did not see themselves as *Avot* there: this is true in two ways. They knew the *Toras Chutz Laaretz* they were used to the needs of *Chutz Laaretz* Jews they could not lead as an Av leads since they were not Israeli’s! For example, I have heard parents tell their children who want to make Aliyah, “I am not willing to stop being an Av and Aim this early in your development.” This mirrors the feelings that people only know how to be a leader in familiar circumstances. Alternatively, ***Rav Kook*** states that ***Av*** is not just settling for existence as it is but the power to create a new existence and reality. The *meraglim* did not believe in themselves that they could recreate their reality and be leaders and **create** leaders in Israel.