Shelach 2015

1.

Humility

Nachlas Tzvi page 360

“Moses called Hoshea son of Nun ‘Yehoshua’. (13, 16)

"ויקרא משה להושע בן נון יהושע."

1. Why did Moshe add a ‘י (yud)’ to Hoshea’s name? 2) Why did he select a ‘י’ as opposed to another letter? 3) Why wasn’t the ‘yud’ added earlier? Targum Yonason explains that when Moshe saw the great humility of Hoshea, he added the ‘י’ and called him Yehoshua. The Nachlas Tzvi suggests that Moshe added the י when he felt his own humility. Since the pasuk in last week’s parsha stated (perek 12 pasuk 3) that Moshe was very humble, Moshe then realized that he was in fact very humble. He subsequently added the ‘י’, which is the smallest letter of the alphabet to Hoshea’s name in order to symbolize that it is very important to be humble and conduct oneself with humility. The ‘י’ which is used in Hashem’s name also signifies leadership which Yehoshua became after the death of Moshe. Moshe was essentially indirectly informing Yehoshua that even though humility is very important, nevertheless you must be a leader and at certain times take an authoritative stance. Since the ‘י’ was missing when the Torah stated that Moshe is “the greatest ענו (humble person)”, he therefore transferred the ‘י’ to Hoshea.

The Mishna in Avos (perek daled) says be very very humble. The Rambam relates a fascinating story. There was someone who was asked what the best and most favorite day of his life was. He responded that it was when he was on a ship. He said ‘I had a very inferior spot, lodging and dwelling location. There were wealthy entrepreneurs and important individuals on this ship. I was lying down in my lower class area. One of the upper class individuals got up in order to urinate. In his eyes I was insignificant and unimportant. He revealed his private area and urinated on me. However, I didn’t get upset. On the contrary, I rejoiced, I was very happy. To reach the state of peace of mind that even when get urinated upon being able to maintain calmness is quite an impressive accomplishment. This is precisely how one can properly distance oneself from haughtiness.

2.

Tzitzis

Kesav Sofer third piece on parshas Korach

The pasuk in the beginning of parshas Korach states “Korach took.” Rashi relates that Korach questioned the mitzvah of tzitzis. Korach asked; if someone is wearing a garment that is completely colored blue/purple (color of the techales), is it obligated in tzitzis? Moshe responded that it is nevertheless obligated to have tzitzis placed on its corners.
Why did Korach specifically ask this question? Furthermore, this is a basic question that Korach definitely knew the answer to, so why did he ask this question? When one looks at tzitzis then he

will remember all of the other mitzvos. The Gemara in Menachos (43b) (and other places) asks; what is the difference between techales and other colors. Rebbi Meir answers that techales is similar to the sea which is similar to the sky which is similar to a stone which is similar to the kesay hakavod (chair of glory) (ר' מאיר אומר מה נשתנה תכלת מכל מיני צבעונין? מפני שהתכלת דומה לים וים דומה לרקיע ורקיע לכסא הכבוד). Rashi explains that the blood of the chelazon (creature that the color of the techales comes from) is similar to water. When Hashem looks at the kesay hakavod, He remembers the techales. Tzitzis is a way to constantly remember Hashem. This can be comparable to two friends who are departing from one another. One of them gave the other a certain gift in order that his friend would remember him. The stronger the friendship, the smaller the gift can be. The reason for this is; since they are already so close, therefore a significant, expensive and extra ordinary gift is unnecessary, since they will remember each other irrespective of the quality of the gift. Technically the mitzvah of tzitzis is only needed for someone who isn't completely connected to Hashem, because he needs to be careful not to forget Hashem. Dissimilarly, someone who is connected to Hashem doesn't need tzitzis to remind him about Hashem because he will remember Hashem whether he is wearing tzitzis or not. The garment that is completely techales is nevertheless obligated in tzitzis. The reason for this is tzitzis will help us remember Hashem more. Tzitzis is a precaution that serves to protect us from forgetting Hashem. However, someone who is truly connected to Hashem, his whole being itself is techales. He therefore doesn't need tzitzis because he will definitely remember Hashem. Let's return to the aforementioned Rashi who related Korach's question, if someone is wearing a garment that is completely colored blue/purple (color of the techales), is it obligated in tzitzis? Moshe responded that it is nevertheless obligated to have tzitzis placed on its corners. Korach then responded; maybe you think that we aren't so attached to Hashem and we therefore need something bigger and better to remind us of Hashem.

Based on the aforementioned explanation of the Kesav Sofer the question arises; why do big Rabbi's need to wear tzitzis? Since they are close to Hashem, seemingly they do not need to wear tzitzis in order to remind them of Hashem. The answer will be provided in next week's parsha write up, Korach 2015.