

PARSHAT SHELACH

Shelach Wrap-Up

by Sammy Schaechter

Parshat Shelach begins with the pivotal incident of the spies' bad report about the land of Israel. As the Jewish people prepare to enter the land of Israel, they send twelve eminent leaders to survey the Promised Land, ten of whom return and deliver a bad report to the people, claiming that it would be impossible for the Jewish people to conquer the powerful nations living there. Refusing to listen to Calev and Yehoshua's good report, the entire nation cries and complains throughout a night of total hysteria. Hashem threatens the Jewish people with extermination, at which point Moses pleads successfully that they not be totally annihilated. Even so, Hashem declares that they would be punished with forty years of wandering in the desert, during which time that entire generation would die out. Realizing their grave error, a group insists on advancing into the land immediately, against Hashem's will, and is wiped

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TORAH COMICS

Hashem instructs Moshe to send men to look at Israel.



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out by the notorious nations of Amalek and Canaan. The Torah then shifts gears to describe the wine libations which would accompany many of the korbanot brought in the Mishkan. After teaching the details of challah - not to be confused with the bread we eat on Shabbat, this refers to the portion to be separated from every batch of dough and given to a Kohen - the To-

rah mentions several laws dealing with the prohibition of idol worship, and the unfortunate case of the man who received the death penalty for desecrating Shabbat. Parshat Shelach concludes with the third paragraph of the Shema prayer containing the mitzvah to wear tzitzit, which serve as a constant reminder to us of Hashem and His commandments.

The Tzaddik May Suffer

All of them were men who were the heads of the Children of Israel (13:3)

R'Yehoshua ben Levi yearned to see Eliyahu Hanavi face to face. He prayed that the prophet appear to him. When heaven felt that R' Yehoshua was ready, Eliyahu was permitted to descend and reveal himself to R' Yehoshua.

"What do you want?" the prophet asked.

"I want to see what you do on earth," R' Yehoshua begged.

"That is impossible!"

R' Yehoshua was greatly disappointed and asked, "Why?"

"Because you would not be able to bear all the strange things you saw me do."

"Nevertheless, allow me to accompany you."

Reluctantly, Eliyahu finally agreed to let R' Yehoshua come along. They walked along a road and, when night fell, knocked at a humble cottage. A poor man invited them in and gave them a simple supper, all he could afford. R' Yehoshua was struck by the poverty in that small hut, but was happy to see that, at least, this couple owned a cow.

The two were given a bed of straw to sleep on. In the middle of the night Eliyahu Hanavi arose and struck the cow a heavy blow on the head. The animal crumpled down at his feet, dead. R' Yehoshua, who had been watching silently, jumped up in horror and exclaimed, "Are you really Eliyahu Hanavi? How could you have done such a wicked thing, to kill the only cow of these worthy, poverty-stricken people? Is this justice? No! It is a criminal act! A terrible sin! This was their only cow, their only source of livelihood! Is that the gratitude you show in return for this couple's warm hospitality?"

Eliyahu did not explain his deed. Instead he said, "If you question my ac-

tions again, we will have to part. If you wish to remain with me, you must restrain yourself and keep silent."

R' Yehoshua had no choice. The next morning the pair set off. They walked all day until night fell. This time, they sought lodgings in the home of a rich man. When they came to his house they found him busy instructing the builders how to construct a new mansion for him. He disregarded the two dusty strangers altogether, not giving them to eat or drink, or even a place to sleep. The two men had to fend for themselves; they slept in a corner somewhere.

In the middle of the night Eliyahu arose and motioned to R' Yehoshua to help him. Together, the two worked to complete the mansion. By morning, a magnificent palace stood on the site which had been unbroken ground.

R' Yehoshua was again perplexed. Here, Eliyahu had built a fine palace for a man who had not even given them a cup of water, whereas on the previous night he had punished the hospitable couple by killing their only cow. Where was the justice or the logic to his actions? But he held his tongue.

The next day the two came to a city full of wealthy and haughty people. They were so wrapped up in their own affairs that they did not even speak to the strangers, let alone offer them any food.

Yet, Eliyahu Hanavi prayed for them! He prayed that all the people become statesmen and prominent people.

R' Yehoshua was troubled, but kept his silence. The two continued on until they came to a village where all the people were paupers. But, here, they received a royal welcome. The villagers vied to feed the visitors and provide them with food and comfortable lodgings for the night.

The next morning Eliyahu Hanavi prayed that Hashem provide this village with only one wise leader.

By this time, R' Yehoshua was so puzzled that he could not contain himself and burst out, "I must ask about the things that trouble me. I cannot bear to see your strange actions; I demand an explanation."

Eliyahu Hanavi replied, "If you wish, I will explain my deeds, but then you must leave me and go your own way."

R' Yehoshua nodded in agreement. Then he asked, "I cannot make my peace with the strange things I have seen and must understand them. Tell me first, why did you kill the poor man's cow?"

"That night his wife was to have died. The man loves his wife dearly and treasures her beyond anything in the world. By killing the couple's cow, I made it possible for the wife to live instead."

"And why did you favor the rich man who ignored us? Why did you build him such a beautiful palace?"

"I will tell you why. If he had begun digging a foundation for his new house, he would have found a valuable treasure in the ground. I built the palace with a very flimsy foundation; it will not last long, I assure you. And when it collapses, he will not rebuild it. Thus, the treasure will remain buried."

"And why did you bless the rich men whose town we visited? They were most inhospitable to us! Why did you pray that they all become noted people?"

"Ha! My prayer was a curse, not a blessing. A town that has many important people in it will always be full of strife, for no one will wish to submit to the next person. Too many captains sink the ship, as the popular saying goes."

Eliyahu continued on his own, "As for the last village we visited, whose inhabitants were all poor — I prayed that they have one leader. A place that has a single wise leader will prosper, for there will be no strife, as Shlomo

PARSHA STORIES

said, 'Through a wise man shall a city be inhabited.'

Having set R' Yehoshua's mind at ease, Eliyahu Hanavi concluded, "Know,

that if you see an evil person prospering in this world it is not for his good. On the contrary, he will suffer from it. And if you see a righteous person suf-

fering from poverty and pain, know, that he will ultimately benefit, for his suffering will be his atonement."

(Adapted from "Me'il Tzedakah")

TALES OF TZADIKIM

For the Sake of the Animals

And you shall take them (11:16)

The armies of Alexander the Great, world conqueror, swept through country after country until they came to Africa. Alexander visited the king of one African country and found him in his huge throne room, granting audiences to his subjects. Two men had just come before him:

"I bought a field from my friend a short while ago," said the first one. "When I began plowing it, I uncovered a buried treasure worth a fortune. Since I only bought the field, and not the treasure buried in it, I went to my friend to give him what was rightfully his, but he refused to accept it."

"You are mistaken," the second man said. "I sold you the field and everything in it. The treasure legitimately belongs to you. I have no claim on it whatsoever."

Burning with curiosity, Alexander the Great watched to see how the king would decide this case.

The king turned to one and asked, "Do you have a son of marriageable age?" The man nodded.

"And you, do you have a daughter of marriageable age?" he asked the other.

He also nodded.

"Well then, let them marry one another and share the fortune between them!" the king ruled. Both men expressed their joy at this excellent solution and left.

Alexander had been following the case. He, now, turned to the king and voiced his surprise.

"Why are you surprised?" the king asked. "Did I not rule justly? What would you have done in my place?"

"Yes, you judged fairly and well. Except that such a case would never have come to judgment in my country."

"No? Why not?"

"Where I come from, the judges would have killed both men and con-

fiscated the treasure for the king."

When the King of Africa heard this, he grew pale. "Tell me, does the sun shine in your land?" he asked his guest.

"Yes."

"And does rain fall there?"

"Yes."

"Do you have animals? Sheep and cattle?"

"Yes," Alexander replied again, puzzled.

"Well then, it can only be in the merit of the animals that the sun shines in your country and the rain falls. It can only be in their merit that you, humans, live. As it says in Tehillim, 'Man and beast does Hashem sustain.' Hashem supports those people just for the sake of the animals!"

(Adapted from Midrash Tanchuma, Parashas Emor 6)

TALES OF TZADIKIM

The Best Wine

The land is exceedingly good (14:7)

The town of Square in Europe was in a happy turmoil, for they had a distinguished guest. R' Yochanan of Rachamistrivka was visiting his brother, R' Yitzchak, the Squarer Rebbe. Everyone was excited.

R' Yitzchak sent his shammash to fetch a bottle of special wine that came all the way from Eretz Yisrael. This wine was used on special occasions only.

But, when the wine was served, R' Yochanan refused to taste it and pre-

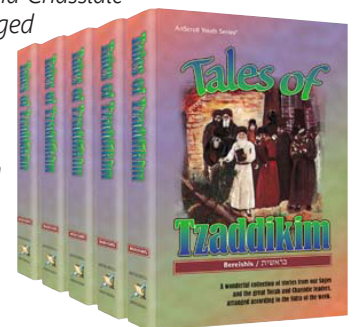
ferred the local product. His brother was surprised, as were all those present. This wine had been brought especially for him! And it came all the way from Eretz Yisrael!

When pressed to give an explanation, R' Yochanan said, "I am no connoisseur on wines. I cannot tell a vintage wine from a common wine. Therefore, I am afraid that if I were to taste the wine from Eretz Yisrael and not appreciate it properly, or see anything special in it, I would be guilty of sinning, for one must not disparage the fruits of the

Holy Land!"

Tales of Tzadikim by G. Matov is a wonderful collection of stories from our Sages and the great Torah and Chassidic leaders, arranged according to the Sidra.

The five-volume set is available from your favorite Jewish book store, or online at artscroll.com.



PARSHA PUZZLERS

TEST YOUR PARSHA KNOWLEDGE

by Sammy Schaechter & Dovid Saleman
Answers on page 7.

EASY Qs

1. What mitzvah are we given at the end of the parsha?
2. What day was it that the meraglim gave their evil report?
3. What did the spies bring back with them and what did they say?
4. Why didn't Yehoshua and Kalev bring back any fruit?
5. What else happened on this date? Why?
6. How were the Bnei Yisrael punished for accepting the evil report of the meraglim?
7. Did HaShem command the Bnei Yisrael to send meraglim?
8. How many meraglim did Moshe send?
9. Why didn't the Canaanim bother the meraglim?
10. Who are the meraglim

MEDIUM Qs

11. How did the meraglim come back after only forty days? Doesn't it take longer than that to travel through all of Eretz Yisrael?
12. What is one reason why HaShem told us to wear tzitzit?
13. Where were the tzitzit placed?
14. What other mitzvah is mentioned in the parsha of tzitzit?
15. What was one purpose of seeing whether or not the people were strong?
16. What was one purpose of seeing whether or not the land was good?
17. Why is the parsha of the meraglim (spies) right after the parsha that tells us that Miriam spoke lashon hara about Moshe?
18. What is the techeilet made from?
19. Why don't we have techeilet now?
20. Whose name did Moshe change?
21. How did Moshe change Yehoshua's name? Why?
22. Why did Kalev stop in Chevron?

HARD Qs

CRACK THE PARSHA CODE

by Rabbi Yaakov Levine
Answers on page 7.

1. The N from each S when to S in E Y for 40 D
2. The S S that the L was G, but the P were too S
3. C and Y tried to A with the S, but B Y didn't L to them , and wanted to S them
4. B Y were C to G in the E of the G
5. All of B Y C, wanting to R to M
6. The M told their R on T B, making it the same D that both B H M were to be D
7. H F B Y, but said the whole G will D in the M, besides for C and Y
8. it is a M to P W on the M with certain K
9. it is a M to S CH from D and G it to a K
10. the P caught C W on S was called the M
11. his P was D through S

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PARSHA STORIES

TALES OF TZADIKIM

The Lesson of the Golden Fruit

If sheep and cattle be slaughtered for them shall they suffice them? (11:22)

Alexander the Great once reached a land in Africa and was greeted by a delegation bringing a peace offering. The messengers bore huge platters

of loaves of gold and baskets piled up high with apples and pomegranates made of gold.

"Do you people eat gold?" asked Alexander.

The wise people of that land replied,

"No, Your Majesty. But were you lacking bread, apples and pomegranates in your own country that you came all the way here to get them?"

(According to Midrash Tanchuma, Parashas Emor)

PARSHA PUZZLERS

TORAH RHYMES & RIDDLES

Answers on page 7.

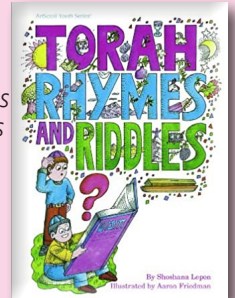
1. Moshe sent us to check out the land,
But we did not do it as he had planned.
Instead of helping prepare for war
We frightened the people even more. The _____
2. We stood up to the other spies
And told them they were wrong.

We said the land was very good
And G-d would make us strong.
_____ and _____

3. The people did not trust Hashem
They gave in to their fears.
So now they'd have to wander
In the desert, forty _____
4. Don't tie a bow on your finger
To remember the mitzvot you do.
Rather, tie us on your clothes,

We are strings of white and blue.

Torah Rhymes and Riddles by Shoshana Lepon (Author) and Aaron Friedman (Illustrator) is filled with rhyming riddles that test young children's comprehension of the weekly Parsha. For more great children's Torah books, visit artscroll.com



PARSHA STORIES

STORIES MY GRANDFATHER TOLD ME

A Personal Salvation

"A land that devours its inhabitants" (Bamidbar 13:32)

A villager once came to R' Avraham of Slonim, author of Yesod Ha'avodah, with an urgent personal request. The man's son had received a military draft notice. Being healthy and young, it was reasonable to suppose that he would be taken into the army.

"If I had a lot of money," the villager said, "I would redeem my son from military service through bribery. But this is not possible, as I am destitute. What can I do to save him from this catastrophe?"

The Rebbe advised the man to have his son sit up every night and recite the entire Sefer Tehillim, from beginning to end, with great concentration — and Hashem would help him.

Winter was at its height, and snow covered the ground. Very late on one particularly stormy night, the young man suddenly heard a knock at the door. Opening it, he was taken aback to find a number of high-ranking army officers, soaked to the bone and shak-

ing with cold. The youth quickly lit a fire and placed a kettle up to boil.

After the chilled officers had warmed up a bit, they explained that they had lost their way in the dark and the storm, and, as a result, their journey had taken them longer than it should have. "We were nearly expiring from the cold, when we suddenly saw the light in your window," they said gratefully.

The young man offered them warm beds, and in short order they were all soundly asleep.

They awoke at dawn, and asked the youth to show them the road that led directly to the nearest large city. He did so. On parting, they asked their young host why he had been awake so late at night, praying.

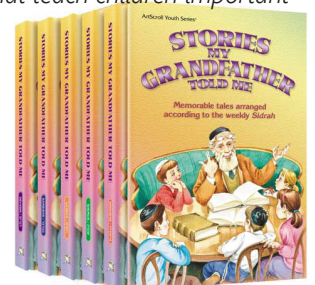
In his naivete, the youth explained that he prayed every night for Hashem to rescue him from army service. The officers wrote down his name and address, and went on their way.

And when the day arrived for the young man to appear before the mil-

itary board, all the officers agreed, unanimously, that he was unfit for service. The youth was set free at once. The officers on that draft board were the very men who had found shelter in the young man's home on that dark and stormy night.

On one of his visits to an old-age home in Jerusalem, R' Aryeh Levine was handed a 10-lira note by one of the elderly residents, with the request that he mail the money to the man's daughter in Russia. In those days, 10 lira was a very respectable sum. A family could subsist on that amount of money for two months.

Stories My Grandfather Told Me by Zev Greenwald (Author) Libby Lazewnik (Translator) and Tova Katz (illustrator) is packed with short pleasant stories that teach children important life lessons from the weekly Parsha. The five-volume set is available from your favorite Jewish book store, or at artscroll.com.



PARSHA STORIES

R' Aryeh left the old-age home and headed for the post office in order to send the money to Russia, as the elderly Jew had requested. On his way, he put his hand in his pocket — and discovered, to his great dismay, that the pocket was torn, and the money gone!

Anguished, he returned home and told his wife about the loss of the money. In deep distress he added, "Just this week we were talking about the urgent need to buy shoes for the children and to send a little money to our son learning in yeshivah abroad. Now, not only won't we be able to do any of that, but we are about to fall heavily into debt. It will be a long time before we can repay such a sum!"

R' Aryeh's wife, Tzipporah Chana, was known for her righteousness and generosity. Quietly, she replied, "Sometimes, a glass falls on the ground but does not shatter."

R' Aryeh went to discuss the matter

with his rebbe, R' Isser Zalman Meltzer. R' Isser Zalman listened to the story, then suggested that he go to the offices of the newspaper Do'ar Ha-Yom ("The Daily Post") and ask them to advertise about the missing money, instructing anyone who found it to return the money to R' Aryeh Levine. And he added his blessing that, with Hashem's help, the money would be found.

On the surface, the idea seemed to be an exercise in futility. The money had been placed in R' Aryeh's pocket just as it was, not inside any sort of wallet or purse. Chances were very high that anyone finding plain, unmarked cash on the ground would not report the fact. Still, R' Aryeh heeded his rebbe's advice, and went to the newspaper office. On his way, he stopped at a gemach to request a loan so that he could replace 10 liras and send the money to the man's daughter in Russia without delay.

On his arrival at the newspaper office, R' Aryeh was told that a man had come in to report that he had found a 10-lira note! He had left his address, in case whoever lost the money happened to come in to advertise the loss.

With great emotion, R' Aryeh hurried to the address they gave him. The man who had found the money was a young Jewish man with a growing family. He had picked up the note on a busy street corner, where many Arabs constantly passed. It was a sign of special Divine care that an honest Jew had been the one to spot the money first.

With fervent thanks to HaKadosh Baruch Hu, Who had not abandoned His servant, and with heartfelt gratitude to the honest Jew who had returned the money to him, R' Aryeh hurried back to R' Isser Zalman to thank him for his suggestion (and to the post office to send the money).

STORIES MY GRANDFATHER TOLD ME

Self-Knowledge

"The land is very, very good!" (Bamidbar 14:7)

When R' Menachem Mendel of Vitebsk was living in Teveryah, a man came to him with a complaint. "I thought that it would be easier to serve Hashem in Eretz Yisrael. But when I came here, I found that I have desires here that I did not have elsewhere."

"You're making a mistake," R' Menachem Mendel said. "The inclinations were always inside you, but outside of Eretz Yisrael, you were subject to the middah of ga'avah — arrogance — that prevented you from sensing your own limitations and kept you from true self-awareness. But here, in the land that is capable of purifying a person and bringing him to a state of humbleness, you have only just begun to understand your true nature and your situation, the way a sick man begins to grasp his condition. This, in itself, is half the cure. From now on, you

will understand exactly what it is that you have to fix."

A resident of Eretz Yisrael once came to see R' Moshe of Lelov, and spoke disparagingly of the land.

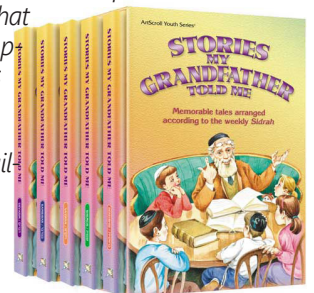
R' Moshe grew angry. "It says, 'The land is very, very good!' A person who says that the land is very good is one who also fulfills the command, 'Be very, very humble.' You, who speak negatively of the land, are showing everyone that you have an arrogant nature. That is why Eretz Yisrael does not appeal to you!"

When R' Simchah Bunim of Otvosk lived in Eretz Yisrael, a Polish chassid came to see him. This chassid had moved to Eretz Yisrael in the hopes of settling there, yet he had not been able to accustom himself to the hard conditions prevailing in Jerusalem at that time and had made up his mind to return to Poland. The chassid had come to R' Simchah Bunim to receive his parting blessing.

When the man told him his reason for leaving Eretz Yisrael, a deep sigh burst from R' Simchah Bunim. "I feel sorry for you!" he said. "Apparently, you have not found favor in Jerusalem's eyes. Because, had you found favor in the eyes of the Holy City, she, in turn would have found favor in yours!"

These words penetrated the chassid's heart. Within a few days, he had decided to cancel his trip back to Poland, and to remain within the walls of Jerusalem.

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JEWISH LEADER OF THE WEEK

Elie Wiesel

September 30, 1928- July 2, 2016

Elie Wiesel was born in Sighet, Romania, on September 30, 1928. A Nobel Peace Prize winner and Boston University professor, Wiesel has worked on behalf of oppressed people for much of his adult life. His personal experience of the

Holocaust has led him to use his talents as an author, teacher, and storyteller to defend human rights and peace throughout the world. A native of Sighet, Transylvania (Romania, from 1940-1945 Hungary), Wiesel and his family were deported by the Nazis to

Auschwitz when he was 15 years old. His mother and younger sister perished there, his two older sisters survived. Wiesel and his father were later transported to Buchenwald, where his father died. After the war, Wiesel studied in Paris and later became a journalist in that city, yet he remained silent about what he has endured as an inmate in the camps. During an interview with the French writer Francois Mauriac, Wiesel was persuaded to end that silence. He subsequently wrote *La Nuit* (Night).

Since its publication in 1958, *La Nuit*

has been translated into 30 languages and millions of copies have been sold. In *Night*, Wiesel describes his experiences and emotions at the hands of the Nazis during the Holocaust: the roundup of his family and neighbors in the Romanian town of Sighet; deportation by cattle car to the concentration camp Auschwitz-Birkenau; the division of his family forever during the selection process; the mental and physical anguish he and his fellow prisoners experienced as they were stripped of their humanity; and the death march from Auschwitz-Birkenau to the concentration camp at Buchenwald.

PUZZLERS ANSWERS

PARSHA CODE

1. The NASIEM from each SHEVET when to SPY in ERETZ YISROEL for 40 DAYS
2. The SPIES SAID that the LAND was GOOD, but the PEOPLE were too STRONG
3. CALEV and YEHOShUA tried to ARGUE with the SPIES, but BNEI YISROEL didn't LISTEN to them, and wanted to STONE them
4. BNEI YISROEL were COMPARED to GRASS-HOPPERS in the EYES of the GIANTS
5. All of BNEI YISROEL CRIED, wanting to RETURN to MITZRAYIM
6. The MERAGLIM told their REPORT on TISHA B'AV, making it the same DAY that both BAIS HAMIKDASH's were to be DESTROYED
7. HASHEM FORGAVE BNEI YISROEL, but said the whole GENERATION will DIE in the MIDBAR, besides for CALEV and YEHOShUA
8. it is a MITZVAH to POUR WINE on the MIZBAYACH with certain KORBANOS
9. it is a MITZVAH to SEPARATE 'CHALLAH' from DOUGH and GIVE it to a KOHEN
10. the PERSON caught CUTTING (CHOPPING) WOOD on SHABBOS was called the M'KOSHAISH
11. his PUNISHMENT was DEATH through STONING

TEST YOUR PARSHA KNOWLEDGE

1. The mitzvah to wear tzitzit
2. The ninth of Av
3. They brought large fruits, including one huge cluster of grapes, and said that the land is full of strong and big people (look at the fruits!) and the land swallows up its people, they are always dying, and they are giants
4. Since they know that the other meraglim wanted to show the Bnei Yisrael the large fruit as a proof that Eretz Yisrael was a strange land, they decided not to bring any fruit at all
5. The Beit Hamikdash was destroyed, since HaShem said that the Jews cried for no real reason that day, so it would be a day of crying for times to come
6. For each of the forty days that the meraglim were away, the Bnei Yisrael would have to spend one year in the midbar
7. NO. The Bnei Yisrael wanted to send them
8. Twelve (one person from each tribe)
9. The Canaanites were too busy attending funerals and burying their dead
10. The spies that went to check out Eretz Yisrael
11. HaShem knew that the Bnei Yisrael would be punished for one year for each day the meraglim were away, so HaShem helped them return very quickly so their punishment would be less
12. So that we should remember all the 613 motzvos of HaShem. (א=90, י=10, 90, י=10, 7=400, for a total of 600. Plus 8 strings and 5 knots = 613)
13. One on each of the four corners of the clothing
14. To remember that HaShem took us out of Egypt
15. So that Moshe would know whether he needed to send the entire army or not
16. So that Moshe would know if there was enough food and water there to feed the army, or if the army needed to bring its own food and water
17. To teach us that the meraglim should have learned from Miriam not to speak lashon hara (unfortunately, they didn't)
18. The Chilazon which lives in the sea
19. We don't know what the chilazon is
20. Hoshea to Yehoshua
21. He changed it from Hoshea to yehoshua, adding the letter Yud which means HaShem, as a prayer that HaShem should save him from the other spies' ideas
22. To daven at the Me'erot Hamachpelah that he shouldn't follow the bad ideas of the meraglim

TORAH RHYMES & RIDDLES

1. The ten spies.
2. Calev & Yehoshua.
3. Years.
4. Tzitzis

PARSHA GAMES

I-Spy

by Sammy Schaechter

GOAL: To learn about the 12 spies and how special the land of Israel really is.

TYPE: Moderate, indoor, group game.

HOW TO PLAY: Gather everyone around in a circle. Pick one person to look for something they can see around them in the room, or in their vision. It can be any object at all. They start the game by saying, "I spy with my little eye something that". The blank can be any clue about the object, like the letter it starts with or the color. Then have the other kids go around the circle trying to guess what the object is.

Have each kid ask one question at a time. The questions should be yes/no questions. Keep guessing until someone guesses what it is and then they can start a round of their own.

DISCUSSION: 12 leaders of Bnei Yisrael were sent to spy out the

land of Israel and report back with information to Moshe about the land. They were told to investigate the land, people, cities, and they were asked to bring back some fruit from the land as well. The spies spent 40 days inspecting the country and ten of them came back saying that the country is surrounded by dangerous enemies who are stronger than they are and they would never be able to conquer it. They feel very strongly about not going into the country at all. At that point, the last two spies, Calev and Yehoshua, speak out against the other ten spies and try to reason with Bnei Yisrael at a time of panic. They tell them that the land is really filled with milk and honey and they would surely be able to conquer it. The Jewish people were punished because they made a decision by looking at the very small amount of bad that they encountered and not focusing on all the good. Israel is our homeland and we as "spies" should always look at all the amazing things it has to offer and recognize it is where we're all supposed to be.

TEFILAH TREASURES

Asher Yatzar

"Blessed are You, Hashem, our G-d, King of the universe, Who formed man with wisdom and created within him many openings and many hollows (cavities). It is obvious and known before Your Throne of Glory that if but one of them were to be ruptured or if one of them were to be blocked it would be impossible to survive and to stand before You (even for a short period of time). Blessed are You, Hashem, Who heals all flesh and acts wonderously."

The awesome bracha of Asher Yatzar, (literally "who formed"), which refers to the complexity of the human body,

thanks Hashem for creating our body and for the continuous daily miracle of its proper functioning. It is recited every morning as part of the Birchat HaShachar, (Morning Blessings) and again, every time after using the bathroom. Yes, every time after using the bathroom, we wash our hands, and thank Hashem for maintaining our health and well being by reciting the bracha - Asher Yatzar. We shouldn't wait until we get sick to appreciate our health.

Asher Yatzar is mentioned in the Talmud (Berachot 60b) as one of the

brachot compiled by the Anshei Kneset HaGedolah.

The Chafetz Chaim and other Great Sages write that the reciting of Asher Yatzar with the proper Kavanah (sincerity, devotion, intent) and from the written text, has the power to help one have a healthy body all of their life. There are many people who were saved from a severe illness by saying this Bracha from the written text with the proper kavanah. This is an easy way to keep down all those doctor fees!!

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