

A Joke With A Lesson

"Yankel? What are you doing here at the Bahamas? Vacation?"

"No. I needed to say *Kiddush Levanah*, but there was no moon where I was. So I traveled here to see a full moon and make the blessing."

A week later: "Yankel? What are you still doing here? I thought you didn't come here for vacation?"

"Well, I did come to see the moon, but once I'm here, I may as well enjoy the sun..."

What's The Lesson? Sometimes life takes you to places you never planned to be. Look around!

There is always something positive to gain from them.

Short Stories and Inspiration.

A talmid of R' Shlomo Freifeld ztl was about to get married when, just a few days before the wedding, the shidduch was broken. The talmid came to him for emotional support and chizuk. R' Shlomo felt his pain and gave him chizuk, but he wouldn't let him remain in a negative, sad place, saying, "Either you can become broken, or you can appreciate your good fortune and go make a kiddush!" Go be a strong man!"

Think Good

What's the lesson? "It's never rejection; it's redirection!" Hashem is directing you where you need to be and with who you need to be! The Beizer Rav said about a shidduch that was about to happen but didn't work out: "Make a kiddush! Obviously, it wasn't meant to be, so Hashem just saved you from a marriage that was not right for you." Think positively!

This Connects To This Week's Parshah:

Question: How could the ten spies speak negatively about the land? Weren't they tzaddikim?
Answer: They were afraid that once they entered Eretz Yisrael and lived in the real world, they would slip, fall, and sin, and as a result, lose Hashem's protection. They were mistaken. Part of growing and serving Hashem is falling and getting back up. Falling is part of Yiddishkeit. One shouldn't try to fall, but if he is human, he will struggle at times. Only angels are perfect. "A tzaddik falls seven times and gets back up again."

Learn To Dance!

The Rosh Yeshiva of Chevron once asked the Chazon Ish ztl, "How does one overcome the desire for food?"

The Chazon Ish said, "I don't have the answer to that question, but I can say that a person's excitement about anything lasts only until he finds something bigger and more amazing. Then his excitement is transferred to the bigger thing. After a person tastes the sweetness of Torah, he can no longer find the same pleasure in food. I do not believe that the great author of the Ketzos HaChoshen enjoyed or was excited over the taste of his kugel."

What's The Lesson? There are different levels of serving Hashem. Every person, at their own level, can upgrade to greater, higher, and more meaningful excitments in life! When one feels excited about good, meaningful things, connects to Hashem, and helps others, the world's empty, fake excitement becomes less important, and one can focus on way more meaningful goals.

This Connects To This Week's Parshah:

Question: Why did Moshe ask the spies to bring fruits back from the land? Why was this so important?

Answer: Serving Hashem should be done with joy, and yes, food can help a person serve Hashem! One has to remember that it's not the main point, but it can uplift a person's mood. Moshe Rabbeinu wanted to show that the land produced delicious fruit. When people know that there is goodness ahead, it gives them energy, encouragement, and hope. (based on Ramban)

Before Yitzchak was going to bless Eisav, he said, "Bring me food." One reason was that to be in the right frame of mind, one must eat! Food can be used for holiness and to get in the right happy mood to serve Hashem! For some, on their level, kugel or whatever food can help them serve Hashem. "The Ketzos HaChoshen didn't get excited over kugel," but that doesn't mean it didn't give him peace of mind when he ate it; he just wasn't excited over this. He had greater excitments in his life.

Real excitement: Tzaddikim have said that the yetzer hara does not want a person to celebrate and get excited about the good he does, especially when it comes to completing a *masechta* and making a *siyum* or a *seudas mitzvah*. Instead, he wants him to move on without celebrating. But every mitzvah should be done with excitement and celebrated with joy! The Beis Aharon of Karlin said that one reason young men do not grow spiritually is that they do not come home and dance and celebrate their accomplishments, even the small ones. One should learn to get excited over every small accomplishment!

"Perfect For The Shabbos Table, Always Something Sweet To Share"



SWEETER THAN HONEY

Short & Sweet
Easy To Read.



Summer Update:

Not all shuls will be receiving it as usual, especially in Brooklyn. Only a few shuls will be getting it. For more information, please reach out to us.

Summer Update:

1) If you are going away for the summer, subscribe for free and print it out for your shul.
 2) If you would like your camp to receive sweeter than honey, please reach out to us.

PARSHAS SHELACH

YEAR 2 WEEK 38

Sponsored

In honor of Yanky Markowitz's *Aufruf* this shabbos.

Subscribe or leave feedback at Torahissweeter@gmail.com
 or Text/leave a message (347) 669 0369

Sweeter than honey is

דבנות רפואה שליליות אחרי ליבוש בן יונוב

לעזרי שבת שמעתי איתן שבת בן יונוב קלוגמוס

This is not meant to rule practical *halachah*; rather, it's to show the sweetness of learning.

Based on R' Yitzchak Zilberstein's seforim

Q. It Doesn't sound Kosher!

At a wedding, Yossi, who was very involved in kiruv and bringing many Yidden back to Hashem, met his good friend Yanky.

Yanky said to Yossi, "It's so good to see you! I've got a great idea for your next kiruv class. The class is meant to show the beauty and importance of keeping mitzvahs.

I will get someone who dresses and acts like a non-frum Yid but really is totally frum to start arguing with you.

There would be a back-and-forth debate that would look like a real argument, and then this "Non frum Yid" would admit he was wrong, and say he sees the light of Torah and that the Torah is true, and announce he would keep all the mitzvahs from then on."

Yossi said, "I hear you, but isn't this being dishonest by fooling them? It doesn't sound kosher to me. I'm not sure this is a good idea."

Yanky said, "Look, I gave you a great idea, I'm not a rabbi. Go ask someone."

Who To Ask?

Of course to R' Yitzchak Zilberstein Shlita!

A. Who makes Torah Learning so sweet & geshmak!!!

The Chazon Ish (Orach Chaim 16) writes that although the halachah is that one cannot speak words of Torah in front of a married woman whose hair is uncovered, it is allowed to give Torah classes to such women if it is in order to encourage them to become more frum.

This is included in what Chazal say, based on a pasuk (Berachos 54a), that there are times when, for Hashem's sake, we must go against the Torah.

But There are four reasons why our case is different:

1) Saying words of Torah in front of a woman whose hair is uncovered is not allowed because it is considered **disrespectful to the Torah**. However, it is reasonable to argue that one can be more easy when the purpose is actually to bring greater honor to Hashem and the Torah.

This cannot be used to be dishonest in the name of bringing more honor to the Torah, since the whole Torah is about being honest and truthful; one can't do the exact opposite of that!

2) The Chazon Ish brings many proofs for his ruling and only allows teaching if one does not pay attention to the woman's uncovered hair. However, there is no proof that one is allowed to use tricks to teach Torah.

3) There are different ways to make a kiruv speech more successful without being dishonest. But if we were not to allow speaking to married women whose hair is uncovered, how else could we convince them to keep the Torah?

4) If the crowd realized that they had been tricked, it would be a terrible chillul Hashem, which might push them even further away from keeping the Torah completely.

In short: One should not trick anyone, especially when it comes to learning and coming close to Hashem!

Inner emotional Walls

R' Ephraim Glassman once saw R' Moshe Wolfson ztl walk out of Torah Vodaath and asked if he needed a ride.

R' Moshe said, "Thank you so much, but I need to walk. That's what the doctor said. You know, when people get older, they need to exercise. It's been a few months, and I've lost ten pounds."

What's The Lesson? R' Glassman said, "Why did R' Moshe have to give me such a detailed reason? To show me why he didn't take my offer of the ride, he didn't want to make me feel bad.

R' Moshe wasn't afraid or embarrassed to explain himself. He was sensitive to another person's feelings and comfortable enough to share a personal detail about himself. Someone strong isn't afraid to share their emotions, feelings, or express themselves to others when they feel it's necessary or important!

This Connects To This Week's Parshah:

Moshe Rabbeinu sent the spies to check out the land and see if there were walled or open cities. Walled cities mean they were afraid and had to protect themselves, while unwalled open cities meant they were powerful and strong and weren't afraid of outsiders!

On a deeper level, we can learn a lesson from walled cities.

Just as walls are used for protection, people often build walls, emotional walls, to protect themselves from being hurt, and this just means they are afraid of others. (R' Zecharia Wallenstein ztl)

Why are you afraid of others? "Only if you allow yourself to feel insulted and hurt can you feel pain from others." If you decide, "I am who I am," and don't deny your past or your situation, and actually learn to celebrate who you are, then you will not need to have so many walls and will learn to be more open and giving. (based on Dr. David Lieberman)

R' Wallerstein used to say he felt that he was very successful as a speaker because he was honest, spoke about the struggles he faced when he was young, and shared personal stories. He used to say "I don't have walls!"

In life, each person has a soul that is full of life and wants to spread warmth, love, and care. One just has to learn how to take down their inner walls!"

A Geshmaka Question & Readers Answers

This Weeks Geshmaka Question:

Chazal say that after accepting the report of the spies, Klal Yisroel cried without reason and complained for nothing, so Hashem said that night will be remembered for generations as a day of crying. That night was Tisha B'Av, when both Beis Hamikdash were destroyed. Question: Why should later generations suffer because of what happened that night long ago?

Last week's Geshmaka Question:

How could Klal Yisroel complain about the manna? They said they missed the fish, cucumbers, melons, leeks, onions, and garlic from Mitzrayim and even wanted real meat. But since the manna could taste like anything, what exactly was their complaint?

Mordechai Engelberg Answers: The Manna was like a navi because it revealed secrets. It revealed if you were a tzaddik or not by if it came near you or not. That's why the eruv rav were complaining. Because it was embarrassing.

Hershy Hershko, Meir Worch, LL & M.W. Answers: While the Manna could miraculously adapt to any flavor imagined, it lacked extra "CRUNCH and TEXTURE!" Or as some say they were missing the *krach fin di pickel!*

M. W. Answers: This teaches you that more pleasure won't make you happy. It's all in your mindset. If you're happy with what you have, you'll be happy with little. If you're not happy with what you have, Hashem can give you the taste of all the delicacies in the world, and you can still be complaining.

Ask your friend or Rav/Rabbi for an answer, and it may appear here.
Text your answer in by Sunday to (347) 669 0369 or by email to torahiswetter@gmail.com

Which Camp Are You Going To?

In the Vizhnitz community in Bnei Brak, someone put up the Israeli flag outside his house. A few Vizhnitz chassidim went to the house and tore down the flag.

The Imrei Chaim of Vizhnitz called them to his house. They thought the Rebbe would be very happy with what they did.

Instead, the Rebbe asked them, "Where does it say in the Shulchan Aruch that a person is allowed to enter someone else's property and ruin something that doesn't belong to him?"

What's The Lesson? Even if we mean well, we must do what Hashem wants, what the Torah says, not what we feel we want to do.

This connects to this week's parshah:

Question: How did the ten spies speak badly about Eretz Yisroel? Weren't they tzaddikim?

Answer: They believed that entering Eretz Yisrael would be spiritually risky.

They would no longer be learning full-time in the desert; the holy manna for food would no longer fall from the sky every day; and they would have to live a regular life that wouldn't be surrounded by open miracles and would have many, many tests!

But they were mistaken. Hashem wanted them to serve him specifically in the land, with all the different opportunities, tests, and challenges that come with it! The tests and challenges they would face would help them become even greater. As Chazal teach, the more challenges a person overcomes, the greater he becomes.

We do what Hashem says, not what we think is best. In your life, wherever you are and whatever tests you face, it is for your best! Whether you were accepted to a camp you wanted or not, whether a yeshiva or shidduch, business deal worked out or didn't, it is all for your best!