



## Parshat Shlach, June 4, 2021

### The Week in Review

by Sophia Benaim

London

Hasmonean

We started our last week with a farewell party to Darkaynu; together we made bookmarks to keep with us for the future. Midreshet Lindenbaum have been amazing and are making sure we are ready for our years ahead, therefore we had a panel with our inspiring Ramim to answer our questions about the challenges and opportunities we will encounter outside of Midrasha. We had our last days of classes, and Wednesday we had a farewell banquet with our amazing faculty, where the students expressed our gratitude for everything that they have done for us. The next day we headed off to עיר דוד and Chizkiyahu tunnels; back to where it all began! We ended Thursday night with a challah-baking mishmar and framing of our year. We are all looking forward to spending our last Shabbat in Kfar Etzion to reflect on our amazing past year.

As we read Parshat Shelach and the meraglim story, we note the great difference between the negative report of ten of the spies, while only Yehoshua and Calev come out with an accurate review. Rabbi Sacks zt"l points out that instead of the verb "to spy," the actual word used in the parasha comes from the root "tur," which means to tour. We can see from this that 10 out of the 12 tribes didn't truly understand their mission. Rather than touring the land like they were told to do, they went to seek out its negative characteristics. Malbim explains the stark difference in the verbs: latur implies here that their mission was to explore the land through a positive lens, searching for the beauty and prosperity. Spying, on the other hand, is specifically looking for the bad things.

Additionally, the root from the word latur appears in our daily davening in the third paragraph of the shema. "Velo taturu acharei levavavchem," don't lust after your heats. This prohibition reminds us not to follow the example of the spies, who instead of looking for the good in Eretz Israel, they chose to see the bad. Instead of being tourists, they became spies. Sometimes it is easy to just see the negative, but we must try and look for the positive, which is always there. This year at Midreshet Lindenbaum definitely hasn't been an easy ride for the staff or students, entering the year with quarantine and lockdowns, and constantly living with the unknown. However, speaking on behalf of the students this year, I believe that with the help of our amazing faculty, we have been able to seek out the positive light, to tur, throughout the year. We couldn't have envisioned a greater experience, coming out of the land like Yehoshua and Calev. We can't wait to be back. Shabbat Shalom!!!





# Farewell Banquet!







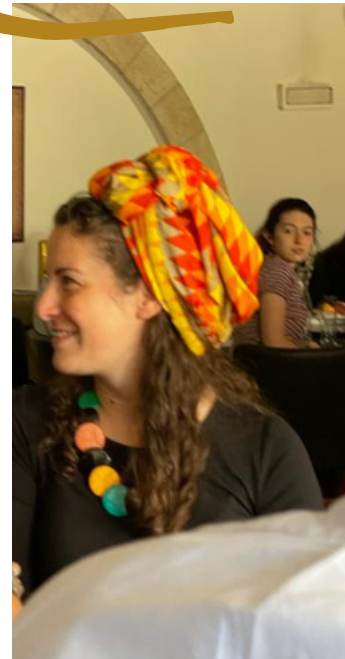


























Darkaynu Farewell...







Tiyul to Ir David





# D'var Torah from our Students

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The notion of a name change is no stranger to Tanach. Throughout the Torah, countless characters' names are modified by Hashem. For the most part, Hashem provides a reason for the change; however, sometimes we are left to figure it out on our own. Yehoshua is one of those characters about whom the Torah does not elaborate upon the changing of his name.

Parshat Shlach begins with the story of the meraglim. Hashem tells Moshe to send twelve spies to survey Eretz Yisrael before Bnei Yisrael begins its conquest of the land. The Torah then describes Moshe's appointing the twelve spies and then suddenly mentions that Moshe changed the name of Hoshea Ben Nun, the leader of Shevet Ephraim, to Yehoshua. Then, without any further explanation, the Torah moves on to describe Moshe's instructions to the meraglim. This pause in the logical flow of the narrative to share this point about Yehoshua is begging to be expounded upon.

The Ramban points out that Moshe appointed Yehoshua as the general of the fight against Amalek, found in Shemot 17. He also notes that Moshe calls him by the name Yehoshua, not Hoshea, in that story. The Ramban then deduces that the Torah tells us Moshe changed Yehoshua's name in the meraglim story to tell us that the spy Hoshea Ben Nun is also the army general Yehoshua. Picking up on the same earlier reference of Yehoshua's name, the Tur HaAroch says that Moshe changed Yehoshua's name in order to evade an increase of aggression from the Canaanites in Eretz Yisrael upon their recognizing Yehoshua the war hero. The Rashbam disagrees with the Tur about when this switch occurred, and he reminds us that it was very common for someone who was promoted in rank to receive a name change, as seen with Yosef (Pharaoh changed his name to Tzafnat Paneach,) and Daniel (Nevuchadnezzar's officer changed it to Belteshazzar.) He argues that this name change happened in Shemot 24, when Yehoshua was appointed as Moshe's right-hand man during ma'amad Har Sinai.



While these mefarshim provide us with a pragmatic approach to Yehoshua's name change, there is still a question that remains: why add a Yud? Why not switch it some other way? The Gemara explains in Sanhedrin 27a the Yud in Yehoshua comes from the Yud in Sarai, which was dropped at the time of her name change and then suspended in Shamayim until Yehoshua's switch. According to this understanding, Moshe created an intrinsic, almost supernatural, connection between Yehoshua and Sarah Imenu. According to Rashi, Sarah was the quintessence of a Jewish woman, imbuing her home and entire life with a level of spirituality and Kedusha we cannot fathom but must always aspire to achieve. So perhaps by instilling this quality in Yehoshua, Moshe was giving him the strength he would need to fight back against the negative remarks of the other meraglim and to look beyond the physicality of Eretz Yisrael and see its great spiritual potential. Through his namesake, Yehoshua reminds us all to reevaluate physicality from the perspective of Sarah Imenu. Through the placement of his naming, the Torah reminds us that even amidst trying times, when we feel overwhelmed and intimidated, we have an innate ability to find Kedusha and Hashem in our lives, and a responsibility to illuminate our darkened world with His light; after all, we are all the children of Sarah Imenu.

# Shabbat Shalom!

