

חומש עם רש"י • שְׁלַח • שְׁנִי

Complete Word-for-Word Interlinear • Navy & Gold Edition

SH'LACH • 2ND ALIYAH

CHAPTER PREVIEW

In this aliyah, we follow the Meraglim (the spies) as they journey through the Promised Land, from the wilderness of Zin all the way to Chevron, where they encounter giants and gather the massive, miraculous fruits of the land. We see their return after forty days, where they present their report to Moshe Rabbeinu, Aharon, and the entire congregation of Bnei Yisrael, showing them the fruit but quickly slipping into a frighteningly negative report about the strength of the inhabitants and their fortified cities.

We then witness the heartbreaking turning point where the Meraglim actively discourage the nation, despite Calev's brave attempt to quiet the crowd and remind them of Hashem's power. The spies spread a terrible report, claiming the land devours its inhabitants, which throws the entire camp of Bnei Yisrael into despair, leading to weeping, complaints against Moshe and Aharon, and a tragic desire to return to Mitzrayim.

All introductions, summaries, and contextual notes are the editor's commentary and are not part of the original text.

פסוק א

Pasuk 1

וַיַּעֲלוּ וַיִּתְּרוּ אֶת הָאָרֶץ מִמִּדְבַּר צֵן עַד רְחֹב לְבָא

at the entrance of Rechob until Zin from the wilderness of the land — and they scouted And they went up

חֶמֶת:

Chamas

רש"י

מִמִּדְבַּר צֵן עַד רְחֹב לְבָא חֶמֶת. הָלְכוּ בְּגִבּוֹלֶיהָ בְּאֶרֶץ וּבְרָחֶב כְּמִין

like the shape of and in width in length along its boundaries They went Hamath as one comes to Rehob until Zin From the desert of

גָּמָ"ם, הָלְכוּ רוּחַ גְּבוּל דְּרוֹמִית מִמִּקְצוֹעַ מִזְרָח עַד מִקְצוֹעַ מַעֲרָב, כְּמוֹ

just as the west the corner of until the east from the corner of the south the boundary of the side of they went a gamma

שָׁצוּהָ מֹשֶׁה עָלוּ זֶה בְּנֶגֶב — דֶּרֶךְ גְּבוּל דְּרוֹמִית מִזְרָחִית עַד הַיָּם —

the sea until eastern the south the boundary of the way of in the south this way Goup Moshe that commanded

שֶׁהֵימָּה הוּא גְּבוּל מַעֲרָבִי, וּמִשָּׁם חָזְרוּ וְהָלְכוּ כָּל גְּבוּל מַעֲרָבִי עַל

along the west the boundary of all of and they went they turned and from there the west the boundary of it for the sea

שִׁפְתַּי הָיִם עַד לְבָא חֶמֶת, שֶׁהוּא אֶצֶל הָר הָהָר בְּמִקְצוֹעַ מַעֲרָבִית צְפוֹנִית,

north the west in the corner of the mountain Hor near which is Hamath as one comes to until the sea the coast of

כְּמוֹ שֶׁמִּפְּרָשׁ בְּגִבּוֹלוֹת הָאָרֶץ בְּפֶרֶשׁתִּי אֵלֶּה מִסֵּעִי:

Masei Eleh in the parsha of the Land in the boundaries of is explained just as

פסוק ב

וַיַּעֲלוּ בְּנֵגֶב וַיָּבֹא עַד חֶבְרוֹן וְשָׁם אַחִימָן שֵׁשַׁי וְתַלְמִי יְלִידֵי

the children of and Talmai Sheshai Achiman and there Chevron until and he came in the south And they went up

הָעֶנֶק וְחֶבְרוֹן שִׁבְעַ שָׁנִים נִבְנְתָה לְפָנָי צֵעַן מִצְרַיִם:

Mitzrayim Tzoan of before was built years seven and Chevron the giant

רש"י

וַיָּבֹא עַד חֶבְרוֹן. כָּלֹב לְבָדּוּ הָלַךְ שָׁם וַנִּשְׁתַּחֲוֶה עַל קְבָרֵי אֲבוֹת שְׁלֹא

so that not the Patriarchs the graves of upon and prostrated himself there went alone Calev Chevron until And he came

יֵהָא נֹסֵת לְחִבְרֵיו לְהִיּוֹת בְּעֻצָּתָם, וְכֵן הוּא אוֹמֵר דְּבָרִים א', "וְלוֹ אֶתְּנוּ

I will give and to him 1 Devarim says it and so in their counsel to be by his companions enticed he would be

אֶת הָאָרֶץ אֲשֶׁר דָּרָךְ בָּהּ", וּכְתִיב שׁוֹפְטִים א' "וַיִּתְּנוּ לְכָלֹב אֶת חֶבְרוֹן" סוֹטָה

Sotah Chevron — to Calev and they gave 1 Shoftim and it is written upon it he trod that the land —

ל"ד :

34b

רש"י

שִׁבְעַ שָׁנִים נִבְנְתָה. אֲפֹשֶׁר שִׁבְנָה חָם אֶת חֶבְרוֹן לְכַנְעַן בְּנוֹ הַקָּטָן קֹדֶם שִׁיבְנָהּ

that he built before the younger his son for Kenaan Chevron — Cham that built Is it possible was built years Seven

אֶת צֵעַן לְמִצְרַיִם בְּנוֹ הַגָּדוֹל? אֵלֹא שֶׁהִיְתָה מִבְּנֵה בְּכֹל טוֹב עַל אֶחָד מִשְׁבָּעָה

of seven one by goodness with all built up that it was rather the elder his son for Mitzrayim Tzoan —

בְּצֵעַן, וְכֹא לְהוֹדִיעָה שְׁבָחָהּ שֶׁל אֶרֶץ יִשְׂרָאֵל, שְׁאִין לָהּ טְרָשִׁין בְּאֶרֶץ

in the Land of rocky ground to you for there is not Yisrael the Land of of the praise to let you know and it comes over Tzoan

יִשְׂרָאֵל יוֹתֵר מִחֶבְרוֹן — לְפִיכָּה הִקְצִיָּה לְקַבְרוֹת מֵתִים — וְאִין לָהּ מַעֲלָה

excellent to you and there is not the dead for burial of they designated it therefore than Chevron more Yisrael

בְּכֹל הָאֲרָצוֹת כְּמִצְרַיִם, שֶׁנֶּאֱמַר "כֵּן ה' כְּאֶרֶץ מִצְרַיִם" בְּרַאשִׁית י"ג,

13 Bereishis Mitzrayim like the land of Hashem like the garden of as it is said like Mitzrayim the lands in all

וְצֵעַן הִיא הַמַּעֲלָה שֶׁבְּאֶרֶץ מִצְרַיִם, שֶׁשָּׁם מוֹשָׁב הַמְּלָכִים, שֶׁנֶּאֱמַר "כִּי הָיוּ

were for as it is said the kings was the seat of for there Mitzrayim that is in the land of the most excellent it and Tzoan

בְּצֵעַן שָׂרָיו" יִשְׁעִיהוּ ל', וְהִיְתָה חֶבְרוֹן טוֹבָה מִמֶּנָּה שְׁבָעָה חֲלָקִים סוֹטָה ל"ד; כְּתוּבוֹת

Kesuvos 34b Sotah times seven than it better Chevron and was 30 Yeshayahu his princes in Tzoan

ק"ב :

112a

פסוק ג

וַיָּבֹאוּ עַד נַחַל אֶשְׁכּוֹל וַיִּכְרְתוּ מִשָּׁם זְמוּרָה וְאֶשְׁכּוֹל עֲנָבִים אֶחָד

one grapes with a cluster of a branch from there and they cut Eshcol the valley of until And they came

וַיִּשְׂאָהוּ בְּמוֹט בִּשְׁנַיִם וּמִן הָרְמָנִים וּמִן הַתְּאֵנִים:

the figs and of the pomegranates and of by two on a pole and they carried it

רש"י

זְמוּרָה. שׁוֹכֵת גֶּפֶן, וְאֶשְׁכּוֹל שֶׁל עֲנָבִים תְּלוּי בָּהּ:

from it hanging grapes of and a cluster a vine a bough of A branch

וישאהו במוט בשנים. ממשמע שנאמר "וישאהו במוט" איני יודע שהוא
 that it was know do I not on a pole And they carried it of what is said From the implication by two on a pole And they carried it
 בשנים? מה ת"ל "בשנים"? בשני מוטות. הא כיצד? שמונה נטלו אשכול,
 the cluster took Eight how so this poles with two by two does the teaching say what by two
 אחד נטל תאנה ואחד רמון; יהושע וכלב לא נטלו כלום, לפי שכל עצמם
 their essence that all of because anything take did not and Kalev Yehoshua a pomegranate and one a fig took one
 להוציא דבה נתכונו — כשם שפריה משנה כה עמה משנה; ואם חפץ
 desire And if extraordinary its people is so extraordinary its fruit is just as they intended an evil report to bring out
 אתה לידע כמה משאוי אחד מהם, צא ולמד מאבנים שהקימו בגלגל —
 at Gilgal that they set up from the stones and learn go of them was one the burden of how much to know you
 הרימו להם איש אבן אחת מן הירדן על שכמו ויחזיקוה בגלגל יהושע
 Yehoshua at Gilgal and they set it up his shoulder upon the Yarden from one a stone each man for themselves they lifted
 ד' — ושקלום רבותינו משקל כל אחת ארבעים סאה, וגמירי טונא
 a load and it is learned seahs forty one each the weight of our Rabbis and they weighed them chapter 4
 דמידלי אינש על כתפיה אינו אלא שליש משאוי כמשאוי שמסיעין אותו להרים
 to lift him when they assist like the load the load a third of but is not his shoulder upon a person that is lifted by
 סוטה ל"ד :

34b Sotah

פסוק ד

Pasuk 4

למקום שהוא קרא נחל אשכול על אדות האשכול אשר כרתו משם
 from there they cut which the cluster account of on Eshcol the valley of he called that To the place
 בני ישראל:
 Yisrael the children of

פסוק ה

Pasuk 5

וישבו מתור הארץ מקץ ארבעים יום:
 days forty at the end of the land from scouting And they returned

וישבו מתור הארץ מקץ ארבעים יום. והלא ארבע מאות פרסה על ארבע
 four by pangs hundred four but surely days forty at the end of the land from spying And they returned
 מאות פרסה היא, ומהלך אדם בינוני עשר פרסאות ליום, הרי מהלך ארבעים
 forty a journey of behold per day pangs ten average a man and the journey of it is pangs hundred
 יום מן המזרח למערב — והם הלכו ארפה ורחבה? אלא שגלוי לפני הקב"ה
 the Holy One before it was revealed rather and its width its length walked and they to the west the east from days
 שיגזר עליהם יום לשנה, קצר לפנייהם את הדרך שם :
 there the way — before them He shortened for a year a day upon them that He would decree

פסוק ו

וַיָּלְכוּ וַיָּבֹאוּ אֶל מֹשֶׁה וְאֶל אַהֲרֹן וְאֶל כָּל עֵדַת בְּנֵי
 the children of the congregation of all of and to Aharon and to Moshe to and they came And they went
 יִשְׂרָאֵל אֶל מִדְּבַר פָּאֲרָן קִדְשָׁה וַיָּשִׁיבוּ אוֹתָם דְּבַר וְאֵת כָּל
 all of and — a report to them and they brought back to Kadesh Paran the wilderness of to Yisrael
 הָעֵדָה וַיִּרְאוּם אֶת פְּרֵי הָאָרֶץ:
 the land the fruit of — and they showed them the congregation

רש"י

וילכו ויבאו. מהו וילכו? להקיש הליכתן לביאתן, מה ביאתן בעצה רעה
 evil with a plan their coming just as to their coming their going to compare and they went what is and they came And they went
 אף הליכתן בעצה רעה שם ל"ה:
 35 there evil with a plan their going so too

רש"י

וישיבו אתם דבר. את משה ואת אהרן:
 Aharon and — Moshe — word them And they brought back

פסוק ז

וַיְסַפְּרוּ לוֹ וַיֹּאמְרוּ בָּאנוּ אֶל הָאָרֶץ אֲשֶׁר שְׁלַחְתָּנוּ וְגַם זָבַת חֵלֶב
 milk flowing with and also you sent us that the land to We came and they said to him And they related
 וּדְבַשׁ הוּא וְזֶה פְּרִיָּהּ:
 its fruit and this is it is and honey

רש"י

זבת חלב ודבש הוא. כל דבר שקר שאין אומרים בו קצת אמת בתחלתו,
 at its beginning truth some in it say that does not falsehood matter of any it is and honey milk flowing with
 אין מתקנים בסופו:
 at its end endure does not

פסוק ח

אָפֶס כִּי עַז הָעָם הַיֹּשֵׁב בְּאֶרֶץ וְהָעָרִים בְּצֻרוֹת גְּדֹלֹת מְאֹד וְגַם
 and also very large are fortified and the cities in the land that dwells the people powerful is that However
 יְלָדֵי הָעֶנְק רָאִינוּ שָׁם:
 there we saw the giant the children of

רש"י

בצרות. לשון חזק, ותרגומו "פריכו", לשון בירניות עגולות,
 round castles an expression of is kerichan and its translation strength is an expression of fortified
 וב לשון ארמי פריה עגול:
 is round kerich Aramaic and in the language of

עַמְלֵק יוֹשֵׁב בְּאֶרֶץ הַנֶּגֶב וְהַחִתִּי וְהַיְבוּסִי וְהָאֱמֹרִי יוֹשֵׁב בְּהָר
 in the mountain dwells and the Emori and the Yevusi and the Chitti the Negev in the land of dwells Amalek
 וְהַכְּנַעֲנִי יֹשֵׁב עַל הַיָּם וְעַל יַד הַיַּרְדֵּן:
 the Yarden the side of and along the sea by dwells and the Kenaani

רש"י

עמלק יושב וגו'. לפי שנקוו בעמלק כבר, הוזכרוהו מרגלים כדי
 in order the spies they mentioned him already by Amalek that they were burned because etcetera abides Amalek
 לִירְאָם תַּנְחוּמָא :
 Tanchuma to terrify them

רש"י

ועל יד הירדן. יד כמשמעו, אצל הירדן, ולא תוכלו לעבר:
 to cross will you be able and not the Jordan beside is like its literal meaning side the Jordan the side of and by

וַיַּחֲסֵם כָּלֵב אֶת הָעָם אֵל מֹשֶׁה וַיֹּאמֶר עָלֶיהָ נֵעָלָה וַיִּרְשְׁנוּ
 and we shall possess we shall surely go up go up and he said Moshe toward the people — Caleb And silenced
 אֹתָהּ כִּי יָכוֹל נוֹכַח לָהּ:
 against it we can surely prevail for it

רש"י

ויהס כלב. השתיק את כלם:
 all of them — he silenced Caleb And stilled

רש"י

אל משה. לשמע מה שיידבר במשה, צוח ואמר "וכי זו בלבד עשה
 did alone this is it indeed and said he cried out concerning Moshe that he would speak what to hear Moshe to
 לנו כן עמרם?" השומע היה סבור שפא לספר בגנותו,
 to his disparagement to speak that he was coming under the impression was the one who heard Amram the son of to us
 ומתוך שהיה בלפם על משה בשביל דברי המרגלים, שתקו כלם
 all of them they kept silent the spies the words of on account of Moshe against in their heart that there was and because
 לשמע גנותו, אמר "והלא קרע לנו את הים והוריד לנו את המן והגיו
 and bring the Manna — for us and bring down the sea — for us split but did he not he said his disparagement to hear
 לנו את השלו":
 the quail — for us

רש"י

עלה נעלה. אפלו בשמים, והוא אומר עשו סלמות ועלו שם, נצליח בכל
 in all of we would succeed there and go up ladders make says and if he into heaven even we shall go up go up

רַש"י

וַיִּהְיֶה. לְשׁוֹן שְׁתִּיקָה, וְכֵן "הֵם כָּל בָּשָׂר" זְכַרְיָה ב', "הֵם כִּי לֹא לְהַזְכִּיר"
to mention not for Be silent two Zechariah flesh all Be silent and so silence is an expression of And he silenced

עֲמוֹס ו', כֵּן דֶּרֶךְ בְּנֵי אָדָם, הַרוֹצֶה לְשִׁתֵּק אֲגֻדַּת אֲנָשִׁים אֹמֵר "שִׁי"ט:
sst says men a group of to silence one who wants man children of is the way of so six Amos

פסוק יא

Pasuk 11

וְהָאֲנָשִׁים אֲשֶׁר עָלוּ עִמּוֹ אָמְרוּ לֹא נוֹכַל לָעֲלוֹת אֶל הָעָם כִּי חָזַק
stronger for the people against to go up we are able not said with him went up who But the men

הוא מִמֶּנּוּ:

than us it is

רַש"י

חָזַק הוּא מִמֶּנּוּ. כְּבִיכּוֹל כָּל־פִּי מַעֲלָה אָמְרוּ סוּטָה כ"ה :
35 Sotah they said Above towards as if it were possible than us is he stronger

פסוק יב

Pasuk 12

וַיּוֹצִיאוּ דַבַּת הָאָרֶץ אֲשֶׁר תָּרוּ אֹתָהּ אֶל בְּנֵי יִשְׂרָאֵל
Yisrael the children of to — it they had scouted which the land an evil report of And they brought out

לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ בָּהּ לְתוֹר אֹתָהּ אָרֶץ אֲכָלֶת יוֹשְׁבֶיהָ הוּא
it its inhabitants consumes is a land that — it to scout through it we passed which the land saying

וְכָל הָעָם אֲשֶׁר רָאִינוּ בְּתוֹכָהּ אֲנָשִׁי מַדּוֹת:
stature are men of in its midst we saw whom the people and all

רַש"י

אָכַלְתָּ יוֹשְׁבֶיהָ. בְּכָל מָקוֹם שֶׁעָבְרָנוּ מִצָּאֲנוֹם קוֹבְרֵי מֵתִים, וְהַקֹּבֵ"ה עָשָׂה
did and the Holy One blessed dead burying we found them that we passed place in every its inhabitants that eateth
be He

לְטוֹבָה, כִּדִּי לְטָרְדָם בְּאַכְלָם וְלֹא יִתְּנוּ לֵב לְאֵלֵינוּ:
to these attention they would pay and not with their mourning to occupy them in order for good

רַש"י

אֲנָשֵׁי מַדּוֹת. גְּדוֹלִים וְגִבּוֹהִים, וְצָרִיךְ לָתֵת לָהֶם מִדָּה, כְּגוֹן גְּלִית "גִּבְהוֹ שֵׁשׁ
six his height Golyas such as a measure to them to give and it is necessary and tall large measures men of

אַמּוֹת וְזֶרֶת" שְׁמוּאֵל א' י"ז, וְכֵן "אִישׁ מְדוֹן" שְׁמוּאֵל ב' כ"א, "אִישׁ מְדָה"
stature a man of 21 Beis Shmuel stature a man of and so 17 Aleph Shmuel and a span cubits

מַלְכִּים א' י"א :

11 Aleph Melachim

פסוק יג

וַשֵּׁם רָאִינוּ אֶת הַנָּפִילִים בְּנֵי עֲנָק מִן הַנָּפִלִים וְנָהִי בְעֵינֵינוּ

in our eyes and we were the giants from Anak the sons of the giants — we saw and there

כַּחֲגָבִים וְכֵן הָיִינוּ בְעֵינֵיהֶם:

in their eyes we were and so like grasshoppers

רש"י

הַנָּפִילִים. עֲנָקִים, מִבְּנֵי שְׁמַחְזַאי וְעֶזְאֵל שֶׁנָּפְלוּ מִן הַשָּׁמַיִם בַּיָּמִי דֹר

the generation of in the days of the heaven from who fell and Azael Shemchazai from the sons of Anakim The giants

אַנוֹשׁ:

Enosh

רש"י

וְכֵן הָיִינוּ בְעֵינֵיהֶם. שָׁמַעְנוּ אוֹמְרִים זֶה לָזֶה, נְמָלִים יֵשׁ בְּכַרְמִים כַּאֲנָשִׁים

like people in the vineyards there are ants to this one this one them saying we heard in their eyes we were and so

סוטה ל"ה :

35 Sotah

רש"י

עָנָק. שָׁמַעְנִיקִים חָמָּה בְּקוֹמָתָן שֵׁם ל"ד :

34 there with their height the sun for they drape Anak

פסוק יד

וַתִּשָּׂא כָּל הָעֵדָה וַיִּתְּנוּ אֶת קוֹלָם וַיִּבְכוּ הָעָם בַּלַּיְלָה הַהוּא:

that in the night the people and wept their voice — and they gave the congregation all And raised

רש"י

כָּל הָעֵדָה. סִנְהֶדְרָאוֹת תַּנְחוּמָא יב :

twelve Tanchuma the Sanhedrins the congregation all of

פסוק טו

וַיִּלְנוּ עַל מֹשֶׁה וְעַל אַהֲרֹן כָּל בְּנֵי יִשְׂרָאֵל וַיֹּאמְרוּ אֲלֵהֶם

to them and they said Yisrael the children of all of Aharon and against Moshe against And they complained

כָּל הָעֵדָה לֹא מָתָנוּ בְּאֶרֶץ מִצְרַיִם אוֹ בַּמִּדְבָּר הַזֶּה לֹא מָתָנוּ:

we had died if only this in the wilderness or Mitzrayim in the land of we had died if only the congregation all of

רש"י

לֹא מָתָנוּ. הָלֹאִי וּמָתָנוּ:

and we died would that we had died would that

פסוק טז

וְלָמָּה יְהוָה מֵבִיא אֹתָנוּ אֶל הָאָרֶץ הַזֹּאת לְנָפֹל בְּחֶרֶב נָשִׁינוּ וְטַפֵּנוּ
and our children our wives by the sword to fall this the land to us is bringing Hashem and why
יְהִיו לָבוֹז הַלּוֹא טוֹב לָנוּ שׁוֹב מִצְרָיִמָּה:
to Mitzrayim to return for us better is it not for spoil will be

פסוק י"ז

וַיֹּאמְרוּ אִישׁ אֶל אָחִיו נָתַנָּה רֹאשׁ וְנָשׁוּבָה מִצְרָיִמָּה:
to Mitzrayim and let us return a leader Let us appoint his brother to each man And they said

רש"י

נתנה ראש. פתרגומו "נמני רישא" — נשים עלינו מלך; ורבותינו פרשו,
explained and our Rabbis a king over us let us set a chief let us appoint like its Targum a leader Let us appoint
לשון ע"ז סנהדרין ק"ז:
107 Sanhedrin idol worship an expression of

פסוק יח

וַיִּפֹּל מֹשֶׁה וְאַהֲרֹן עַל פְּנֵיהֶם לְפָנֵי כָּל קְהַל עֵדַת בְּנֵי
the children of the congregation of the assembly of all before their faces upon and Aharon Moshe And fell
יִשְׂרָאֵל:
Yisrael

פסוק יט

וַיְהִי וְשֵׁעַ בֶּן נֹון וְכָלֵב בֶּן יִפְנֶה מִן הַתְּרִים אֶת הָאָרֶץ קָרְעוּ בְּגָדֵיהֶם:
their clothes rent the land — those who scouted from Yefuneh son of and Calev Nun son of And Yehoshua

פסוק כ

וַיֹּאמְרוּ אֵל כָּל עֵדַת בְּנֵי יִשְׂרָאֵל לֵאמֹר הָאָרֶץ אֲשֶׁר עָבְרָנוּ
we passed which the land saying Yisrael the children of the congregation of all of to and they said
בָּהּ לְתוֹר אֹתָהּ טוֹבָה הָאָרֶץ מְאֹד מְאֹד:
much very is the land good it to spy out through it

CHAPTER SUMMARY

This aliyah details the tragic events of the Meraglim's mission, beginning with their physical scouting of the land and the gathering of its immense fruits, and culminating in their return to Kadesh. Although they initially acknowledge that the land flows with milk and honey, they quickly spread fear by describing the inhabitants as giants and the cities as impregnable. Despite Calev's faithful protestations, the other spies declare that the nation cannot conquer the land, causing Bnei Yisrael to

weep bitterly, rebel against Moshe and Aharon, and demand a return to Mitzrayim, while Moshe, Aharon, Yehoshua, and Calev fall on their faces and tear their clothes in deep anguish.

למעשה WHAT TO TAKE HOME

My dear talmid, look at the tragic mistake of the meraglim. They looked at the giants of the land and said, "We looked like grasshoppers to ourselves, and so we must have looked to them." The moment they viewed themselves as small and helpless, they projected that weakness onto everyone else, losing their emunah in Hashem's promise.

How often do we do the exact same thing in our own avodah? We face a difficult nisayon, a bad habit we want to break, or a lofty spiritual goal, and the yetzer hara whispers, "Who are you to try? You are nothing but a grasshopper compared to this challenge." We look at our struggles and decide we are too weak to overcome them, forgetting that Hashem is standing right there with us.

Caleb and Yehoshua tried to scream the truth: "The land is exceedingly good!" They knew that with Hashem, no giant is too big. Your neshama is a part of Elokim Above; you are never a grasshopper. When you face a spiritual hurdle today, do not measure your own strength against the obstacle. Measure the obstacle against the infinite power of Hashem who is helping you.

Today, when you face a difficult task or a temptation that feels too big to overcome, stop and say to yourself: "I am not a grasshopper, and with Hashem's help, I can surely do this."