

Pardes Yehuda

← Weekly Torah Journal By Yehuda Z. Klitnick →

Parshas Shlach 5778

year 8 #341

פרקי אבות ג

שבת מברכין תמוז

פרשת שלח תשע"ח

Connection of meraglim to sin of Miriam

שְׁלַח לְךָ אֲנָשִׁים וַיְתַרּוּ אֶת-אֶרֶץ כְּנָעַן אֲשֶׁר-אֲנִי נֹתֵן לְבְנֵי יִשְׂרָאֵל: (יג ב)
 "Send out for yourself men who will scout the Land of Canaan, which I am giving to the children of Israel." (13:2)
 Moshe sent spies to scout the land of Israel and they ended up sinning. They returned with a discouraging and pessimistic report about their findings which discouraged the rest of the Jewish people from wanting to enter the land. Rashi writes Send for yourself men: *Why is the section dealing with the spies juxtaposed with the section dealing with Miriam? Because she was punished over matters of slander, for speaking against her brother, Moshe, and these wicked people witnessed, but did not learn their lesson.* — [Midrash Tanchuma Shelach 5]

There is a major difficulty here: If their sin was that they spoke Lashon Hara then why does chazal compare the sin of meraglim to of the parsha of Miriam is difficult to understand. There are two entire parshos in the Torah - Tazria and Metzora - which discuss at length the punishments for doing so. Now if the spies are to be criticized for not properly learning about the negative effects of gossip and slander, they should be censured for their failure to study Parshas Tazria and Metzora. Since the episode involving Miriam and Moshe is not the primary source in the Torah for the prohibition against speaking lashon hara, why does Rashi specifically invoke it in his criticism of the spies?

The answer can be that the spies were similar transgressions as by Miriam. Both made two mistakes. Miriam's first error was to speak negatively about her brother Moshe, but the Rambam writes (Hilchos Tumas Tzara'as 16:10) that she additionally erred in equating the level of Moshe's prophecy to that of other prophets such as herself and Aharon. In other words, even though Miriam did not intend to disparage Moshe, she still made the mistake of not understanding his greatness relative even to her and Aharon and failed to understand that Moshe was not just another ordinary prophet, as Hashem explained in response to her וַיֹּאמֶר שְׂמַעְיָא דְבָרֵי אִסְיָהוּהָ נְבִיאֲכֶם הִ' בְּמַרְאֵה אֱלֹהֵי אֲתוּדַע בְּחֹלוֹם אֲדַבְּרֶיבּוּ: לֹא-כֵן עֲבַדְתִּי מִשָּׁה בְּכָל-בֵּיתִי נְאֻמָּן הוּא: פֶּה אֶל-פֶּה אֲדַבְּרֶיבּוּ וּמַרְאֵה וְלֹא "If there shall be prophets among you, in a vision shall I Hashem make Myself known to him; in a dream shall I speak with him. Not so is my servant Moshe; in My entire house he is the trusted one. Mouth to mouth do I speak to him, in a clear vision and not in riddles. At the image of Hashem does he gaze; why did you not fear to speak against My servant Moshe?" (Bamidbar 12:6-8) Hence we see that one error of Miriam was, misunderstanding the guidance of Hashem towards Moshe. The second error was, equating Moshe to be like another

Prophet. The same complaint Hashem had against the spies. The spies made the mistake of viewing the land of Israel as essentially comparable to other lands, when in reality it is unique and in a league of its own. The spies judged and evaluated Eretz Yisroel using traditional measures and assessments instead of appreciating that, just like Moshe, it is extraordinary and incomparable, and this is what Rashi was referring to when he criticized the spies for not learning the lesson of Miriam. This is the connection of the sin of the spies to Miriam and not to Parshas of Lashon Hara.

Rebuke without personal gain really helps

וַיְהִי כִּלְבַּב אֶת-הָעָם אֶל-מֹשֶׁה וַיֹּאמֶר עָלָה נַעֲלֶה וְנִרְשְׁנוּ אֹתָהּ כִּי-יָכוֹל נֹבֵל לָהּ: (יג ל)

And Kalev quieted the people toward Moshe, and said: 'We should go up at once, and possess it; for we are well able to overcome it.' (13:30) Kalev was richly rewarded for his defiance toward the meraglim (spies). Kalev was up against ten giants, and for all practical purposes, his courageous stand bore no fruit at all. Though his words did have the desired effect on Bnei Yisroel, the meraglim – taking note of the changed mood of the people after Kalev addressed them – continued their slander. Nonetheless they were forced to reiterate their negative message about the Holy Land, because Kalev had succeeded in inspiring the people with faith and confidence and it was considered a success. We can learn a lesson from this. Kalev meant purely Hashem's Sake/Kvod Shamayim. Even if one feels that his telling mussar to an individual or a crowd will not help, yet if the telling is purely for Hashem's Sake and no personal bias, The words will have an effect. Based on this we can understand the posuk in Vayikra 19 : 17 אֶת-אָחִיךָ 17 : 17 לֹא-תִשְׁנֵא אֶת אָחִיךָ בְּלִבְבְּךָ הֹכַח תֹּכַח תֹּכַח וְלֹא-תִשָּׂא עָלָיו חַטָּא: You shall not hate your kinsfolk in your heart. Reprove your kinsman but incur no guilt because of him. The connection of the posuk flows beautifully: When you want to rebuke someone, לֹא-תִשְׁנֵא אֶת בְּלִבְבְּךָ be sure there is no hate involved. Then הֹכַח תֹּכַח the Mussar will achieve the goal.

Addition to above:

What is the meaning that Kalev silenced the people to Moshe?

The answer is that normally, in a verbal dispute, you have to adduce counter arguments to rebut your opponents' positions. Here Kalev did not respond with rebuttals. He just stated מִשָּׁה, "listen to Moshe and do as he says". When we have a leader we have to follow his leadership and it is not for us to respond with counterclaims and objections. (Rabbi Klonomis Kalmish of Piaseczna in Aish Kodesh)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

******The heart of Reb Nachumka of Horodno was unique******

The city of Horodno (Grodno) became famous because of a Gabbai of a Shul. His name was Reb Menachem Nahum Kaplan, Reb Nachumke of Horodno. Rabbi Nachumke was one of the greatest Tzaddikim of his generation, as well as one of the most generous. Not wanting to draw any profit from his studies, he was content with being the Gabbai of Horodno. He was the Rebbe of the Chafetz Chaim. Reb Nachumke was born to 5572 (1812). His parents were simple, yet G-d fearing people who loved Torah. His father was poor and earned a living by working as a day worker in a distillery, and what he earned was barely enough for his family to live on.

Rabbi Nachumke was a Tzaddik. There are many Stories concerning his extraordinary qualities, his goodness, and his heart filled with compassion for all. We will relate a story of this exceptional man, who in a semi-miraculous way and with unrivaled persistence reached the greatest spiritual heights. Unfortunately throughout the generations, the Jews have suffered by being put in captive and there was a demand for Ransom */pidyon shvuyim*, which the Yidden got together and raised the money to release the captives.

The Gemarra (Bava Basra 8b) calls *pidyon shvuyim* a "Mitzvah Rabbah" a great mitzvah and says that captivity is worse than starvation and death. The Rambam rules that he who ignores ransoming a captive is guilty of transgressing commandments such as "*you shall not harden your heart*" (Devarim 15:7); "*you shall not stand idly by the blood of your brother*" (Vayikra 19:16); and "*you shall love your neighbor as yourself*" (Vayikra 19:18). The Shulchan Aruch (Yoreh De'ah 252:3) adds: "Every moment that one delays in freeing captives, in cases where it is possible to expedite their freedom, is considered to be tantamount to murder."

Once in Grodno there was a case of *Pidyon Shvuyim* and the ransom was for 150 Ruble. The deadline for paying was until nightfall. Reb Nachum who was always involved in chesed got to work immediately. However where will he get the astronomical sum until nightfall? He owes all the rich people in Grodno money from past projects! Reb Nachum knew that it was a matter of life or death, prayed to Hashem to give him guidance.

He reminded himself that there was a rich man in a nearby city and took his wagon and travelled to the home of the Yid. The Rich Yid welcomed Reb Nachum with respect and after hearing his request, the Yid answered that he has a business trip the next day and he will have to ask his wife who is the bookkeeper of his business if he will be able to forego the 150 Ruble. Reb Nachum explained the severity of the captive and the great Mitzvah involved. Reb Nachum promised the Yid that the next day at 12pm he would have

the money. The Rich Yid gave the 150 Ruble to Reb Nachum who blessed him and Reb Nachum paid the ransom and the poor Yid was released from captivity.

The next morning Reb Nachum woke up early knowing he had to raise 150 Ruble! He took his Pushka and made his rounds throughout the city. People knew the necessity of the chesed involved and put in coins in the pushka, however these coins would not come close to 150 Ruble!

Meanwhile it was getting close to 12 pm and the Rich Yid came to meet Reb Nachum to see how he was managing. When he saw Reb Nachum collecting with the Pushka, he realized that the 150 Ruble would not be forthcoming. When Reb Nachum noticed the Yid, he calmed him and promised that Hashem will deliver the 150 Ruble by 12pm!

Meanwhile as it was getting close to 12, The Yid noticed that a wagon arrived in Grodno and one of the passengers asked the Yid where can they meet Reb Nachum? They met up with Reb Nachum and asked to speak with him.

The Yid was there with them and heard their conversation with Reb Nachum: They became Mechutanim as their children got engaged and the dowry for the couple was 140 Ruble. Now since the wedding would be in a half year and they want to have a strong merit for the young couple, they decided they will lend the money to Reb Nachum to use for his Chesed projects.

Reb Nachum was excited to hear their request and he accepted the loan. A contract was written up and Reb Nachum gave them a bracha as well as to the couple. The Rich Yid was so amazed to what his own eyes saw the great *Hashgacha Pratis* /Divine Providence. Meanwhile Reb Nachum began to count the coins in his Pushka and to their dismay, the coins equaled exactly 10 Rubles on the hair! This was a sign of Hashem's answering the Prayer of reb Nachum. Before 12pm Reb Nachum was able to repay the Rich Yid. The Yid was so overwhelmed, that he promised Reb nachum, whenever he is in need of a loan for chesed, he will fulfill the need. Reb Nachum thanked the Yid and gave him a warm Bracha.

On Shabbos, the 8th of Cheshvan 5640 (1879), Reb Nachumke rendered his pure soul to his Creator. The loss was great for all the Jewish people. Rabbi Nachumke died several weeks after the Malbim, and Rabbi Yisrael of Salant in his Hespel/eulogy for both of them said, "When I will come before the Heavenly Court and be asked why I was not like the Malbim, I will answer that Heaven did not grant me his intelligence. However when I will be asked why I was not like Reb Nachumke of Horodno, I do not know what I will say."

לעייני דיד נפשי המוקבל הצדיק ר' מוכאל בן רחמים נימני זצ"ל כ"א תמוז תשע"ז

A publication of **Seforim World** 1000's of seforim: new, old and out of print and Rabbinical Letters for sale. As a new service we will accept upon examination, your used seforim and English books. We reserve the right to charge you if they are unsaleable or Shaimos. 4403 16 Ave. Brooklyn N.Y. 11204 U.S.A. www.seforimworld.com or pardesyehuda1@gmail.com 718 438 8414 718 633 5500 T/f Hours are 11:30 - 7:30 pm, Fri till 2, Just in 5 volumes of Mishna Brura with authentic Muggah plus a Ahavas Chesed 2 Muggah's \$2000., A Rif signed by the Marcheshes \$2500, Divrei Eliyahu Chazan belonged to Rav Pam \$180 Email us to suscribe