

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick
Edited and Revised By Duvid Pinchas Rose

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פרשת שלח (ח'ו"ל) תשע"ז

A chieftain's qualifications

שְׁלַח־לְךָ אֲנָשִׁים וַיִּתְּרוּ אֶת־אֶרֶץ כְּנָעַן אֶשְׁר־אֲנִי נָתַן לְבְנֵי יִשְׂרָאֵל אִישׁ אֶחָד אִישׁ אֶחָד לְמִטְּפָה אֲבֹתָיו תִּשְׁלְחוּ כָל נָשִׂיא בְּהֶם: (י"ג ב)

Send out for yourself men who will scout the Land of Canaan, which I am giving to the children of Israel. You shall send one man each for his father's tribe; each one shall be a chieftain in their midst (13:2) Before delving into how outstanding leaders could have spawned a catastrophe for Klal Yisroel, it behooves us to take the measure of these men. In the posuk which follows, the spies are described as, "all upstanding men", בְּלֶם אֲנָשִׁים: about which Rashi teaches us "אנשים" שבמקרא לשון חשיבות ואותה שעה כשרים כל "אנשים" *the term anashim implies 'people of importance', and at that time they were virtuous*". Hashem directed Moshe to appoint emissaries who were fit for leadership, and at that stage, the men were indeed fit. In his Hilchos Melachim (Laws of Kings, 2:6), Rambam enumerates the qualifications for a king or other important appointee: A *yarei shomayim*, a *chonen* (someone gracious), a *merachem* (a compassionate one), an *anav* (someone humble) and an *avir lev* (one with a heart staunch as a lion to uphold the truth and fight evildoers, (this from 4:9) So the call to שְׁלַח־לְךָ אֲנָשִׁים, "dispatch men for yourself", means "distinguished men", but distinguished in which sense? "Each one a נְשִׂיא a tribal chief, with the personal qualities alluded to by the initial letters of the word itself, in line with Rambam's specifications: נְדִיבוּת = חוּנָּה

ומרחם, שפלות = עניו, יראה = יראת שמים, אבירות = אביר לב,

And Rashi assures us that at the inception of the mission, the meraglim did possess these very noble traits. [Why this reconnaissance mission devolved into a fiasco -- with these noblemen causing Yidden to weep on Tisha B'Av to this very day -- is a topic for another discussion. And it will not be a short one! [DPR] (תנופה לחיים - ר' חיים פאלאג'י) (אנשים פאלאג'י)]

The meraglim had silent partners

אִישׁ אֶחָד אִישׁ אֶחָד לְמִטְּפָה אֲבֹתָיו תִּשְׁלְחוּ כָל נָשִׂיא בְּהֶם... וַיִּשְׁלַח אֹתָם מִשֵּׁה וְגו' בְּלֶם אֲנָשִׁים רָאשֵׁי בְנֵי־יִשְׂרָאֵל הֵמָּה: (יג ב-ג)

You shall send one man each for his father's tribe; each one shall be a chieftain in their midst. All of them were men of distinction; they were the heads of the children of Israel. "We notice two apparently redundant expressions here, which beg for explications, since there can be no unexplained redundancies in the Torah HaKedoshah. אִישׁ אֶחָד אִישׁ אֶחָד literally "one man, one man" seems patently redundant, while אֲנָשִׁים רָאשֵׁי בְנֵי־יִשְׂרָאֵל literally, "distinguished men, heads of the tribes" seems perilously close. The answer lies in Chazal's revelation that the souls of the original tribal patriarchs, the holy Shivtei Kah, went along on the journey, each forbear bolstering his descendant against bringing a deleterious report about Eretz Yisroel. Alas, the Soton prevailed. But now at least the redundancy is clarified: "One man, one man": "one" was the spy himself, with a different "one" being his ancestral forbear. "Distinguished men" means the coterie of spies;

"heads of the tribes" were the souls of the original founding fathers of the respective tribes. Redundancy resolved. (דברי חיים - ר' חיים דמרי מגירבא)

Davening for Kvod Shomayim helps one's prayers ascend On High

וַיִּמְחַר ה' סְלַח־תִּי כְּכַרְבֵּךְ: (יד כ)

"I have forgiven them in accordance with your word (14:20) Consider Rashi's refinement: *Because of what you said, namely, "They might say that God lacks the ability"* Refuting skeptics and gainsayers would not seem to be a compelling motivation for granting forgiveness. The Tchebiner Gaon, Rav Dov Berish Weidenfeld provides the proper perspective on this problem. There are instances of Moshe Rabbeinu entreating on his own behalf without a positive response. One assumes that "mekatrigin" (heavenly accusers, antagonists) were at work to block the petitions. It is an altogether different matter when one seeks to avoid a profanation of Hashem's name and seeks only to uphold and fortify Kvod Shomayim. Hostile forces have no power to contravene such attempts. Hashem proclaimed "I have forgiven" to deflect hostile skeptics saying that He was powerless to bring the Yidden into Eretz Yisroel. The driving motivation for Moshe's prayer for that supreme end was to magnify and augment the Honour of Shomayim, which no accuser could block. The Tchebiner Rov advised any Yid in need of a salvation to beg Hashem to grant his request not only on its own merits, but additionally so that the Glory and Honour of Shomayim be upheld, thereby shielding the prayer from hostile interdiction. This insight allows us to better understand a posuk from Tehillim (13:6), וַאֲנִי

I trusted in Your loving-kindness; my heart will rejoice in Your salvation; I will sing to Hashem for He has bestowed [it] upon me As if to say, "As I, a simple person, entreat Hashem's mercy, I am confident that He will accept my prayer. Why so? Because my heart rejoices in the salvation You send me, because through it, the Glory of Hashem is magnified, and no accusers can interfere. Hashem Himself, as it were, attains a 'salvation.' Therefore, I sing to Hashem and seek only to praise You, not only because You have granted my request." A deeper understanding of another posuk (3:9) follows in this wake. *It is incumbent upon Hashem to save, and it is incumbent upon Your people to bless You forever.* "If my prayers succeed in attaining a 'salvation', as it were, for Hashem, and increasing the Honour of Heaven, then Your people will bless You eternally, as part of their eternal Salvation." (שמח זבולון - קליטניק)

Two fast tracks to fulfilling all the Mitzvos

לִמְעַן תִּזְכְּרוּ וַעֲשִׂיתֶם אֶת־כָּל־מִצְוֹתַי: (טו מ')

So that you shall remember and perform all My commandments and you shall be holy to your G-d. (15:40) This posuk is from the passage about tzitzis (part of the full three-paragraph statutory text of *Krias Shma*). *Mishna Berurah* (61:1:(2)) teaches that *Krias Shma* contains allusions to each of the *Aseres HaDibros*. The allusion in our לִמְעַן תִּזְכְּרוּ is to **Shabbos**, although the words themselves are sourced specifically in the precept of tzitzis. They reflect the word זְכוּר Just as Shabbos observance is equated to keeping the entire Torah, so do tzitzis remind one of the entire Torah. Keep the alluded-to Shabbos, and as a byproduct, you will

thereby perform all my mitzvos וְעֲשִׂיתֶם אֶת-כָּל-מִצְוֹתַי. Extending this thought, but conversely, Zohar HaKodosh reads (ס"פ וארא) the compelling charge of וְלֹא תִהְיוּ אַחֲרֵי לְבַבְכֶם וְאַחֲרֵי עֵינֵיכֶם לְמַעַן תִּקְרְבוּ... you shall not wander after your hearts and after your eyes after which you go astray (15:39) as teaching that transgressing laws of immorality (including *shmiras einayim*/avoiding forbidden

sights) will bring one to *violate* the entire Torah , וְח' whereas one who guards himself strictly from immorality will be induced to fulfill the entire Torah. In detail: *guard your thoughts and eyes ... so that you remember*, and that will propel you to -- וְעֲשִׂיתֶם (ויקרא יוסף - ר' נסים פאלאג'י.) אֶת-כָּל-מִצְוֹתַי
We accept your good old seforim and books at no charge.

STORY OF THE WEEK (By Yehuda Z. Klitnick and translated by Duvid Pinchas Rose)

***** **Reb. Aharon of Karlin plants a Bracha in the forest but went wasted by heirs** *****

Rav Aharon of Karlin, the Bais Aron had a chosid named Sender from Dobrowitz, who bought and sold livestock, primarily oxen, which played a key role in the not-yet-mechanized agricultural economy of the time. In advance of a major livestock fair in Warsaw, Sender borrowed a large sum of money with which he assembled a large stock of oxen, intending to "flip" (resell) them in Warsaw for a handsome profit. But he was in for a shock. Just as he was making his way with his herd to Warsaw, the price of oxen on the livestock market took a nosedive, for no apparent reason, and he was unable to sell the animals for anything near his asking price, and even then only on the last day of the fair, akin to a "distress sale." He was left with only 110 rubles in hand instead of the thousands he owed to his lenders. He feared the wrath of the creditors and this made him dally in Warsaw long past his intended return date. He actually feared total bankruptcy because of the debt burden he now had to shoulder. Eventually he had to leave and on the way home detoured to Karlin to share his troubles with the Rebbe, Rav Aharon. The Rebbe heard him out patiently, but offered not a word of response. Sender, by now a Yid crushed with fear of financial ruin, took the Rebbe's silence very much to heart. He decided to linger a bit in Karlin, desperate for some kind of breakthrough in his plight. It came soon, or so it seemed. Rav Aharon let it be known that he urgently needed 100 rubles for a private tzedaka purpose, and that he would reward anyone who came forth with the money with a nice favour. None of the poor townfolk could put their hands on a sum like that, so our hero Sender, sensing that this was the *Ais Ratzon*/Favourable juncture for which he was waiting, put up the money from the bills he was carrying home from Warsaw. He brought the money in to the Rebbe's inner office and laid it on his desk. But: this time again, the Rebbe uttered no response of any kind, revealed or concealed. Still crestfallen, Sender left the Rebbe's quarters and straightaway encountered the Rebbetzin who pressed him to contribute to a tzedaka cause she was supporting. Recall that he had a total of ten rubles remaining in his pocket; the Rebbetzin requested eight of them, and Sender handed them over. He was now a man of two rubles. The Rebbetzin now injected herself into Sender's situation and entered the Rebbe's *kodesh pnimah* (inner sanctum) to advocate his cause. The Rebbe was forthcoming to Sender. "Take your two rubles to the marketplace and buy a piece of fur with them. On that basis, you can continue trading and will be quite successful, *be'ezras*

Hashem." Sender took the advice literally, took up trading in fur and before long parlayed the sale until it yielded some nice profits. His nascent salvation was almost palpable. On the way home, Heavenly Providence arranged for him to meet up with a prominent real estate broker who offered what seemed to be an attractive deal -- a forest known to yield highly marketable hard lumber. The seller was even willing to forego payment until Sender began to realize some cash flow from the property. This turn of events, which he attributed directly to Rav Aharon's brocho, helped pull Sender even further away from the despair which had been tormenting him. What next should come his way, out of the blue, but a firm offer from a real estate speculator to buy, at an inflated price, the forest which Sender had so recently acquired. Sender lost no time in consulting the Rebbe, Rav Aharon, who unambiguously advised him not to sell the forest. As a staunch chosid, Sender did not think further about the deal and continued his success in harvesting and selling the wood from his forest, and contenting himself with that. A new era dawned in Karlin when Rav Aharon was niftar, and his son Rav Asher inherited the leadership. Shortly thereafter, another offer to buy the forest came across Sender's desk, this time at an even higher price than before. Rav Asher turned thumbs down on the sale, just as his father had done. History repeated itself yet again. Rav Asher was nistalek אב וְח' and a new dealer tried to buy the property for the highest price anyone could have dreamed of. Sender turned to the new Rebbe, the Ohr Yisroel, known as the Holy Yanuka, who resided in Frankfurt. As before, Sender asked for an *Eitza* and received the same response: *Don't sell the forest!* The status quo was continued until Sender's time to leave This World arrived. His sons inherited the forest -- and promptly sold it for the latest lucrative offer. The family's prosperity came to a screeching halt and the heirs sheepishly approached the Yanuka for guidance. "It's too late for you. My grandfather, Rav Aharon HaGodol, embedded a brocho into that forest and entwined it into your father's parnassa. The brocho was secure as long as the forest stayed in your family. You rashly sold it and the brocho went along with it, not necessarily to the new owner, but surely away from you. A pity." The sons inherited a charmed forest, but did not inherit the *seichell*/wisdom they needed to manage it wisely. A proper store of *emunas chachamim* would have sustained them, but they lacked it.

Our editor and translator Mr. Rose ג"י (תשואת חן חן לו) is reachable at davidrose10@gmail.com, and is available for anglo-Judaica editorial assignments. A publication of *Seforim World*. 1000's of seforim: new and old: 4403 16 Ave. Brooklyn N.Y. 11204 U.S.A. 718 438 8414 718 633 5500 -for suscribing- pardesyehuda1@gmail.com - hours 11-7:30. This Gilyon is available by email or on Ladaat, <http://ladaat.info/gilyonot.aspx> or www.parshasheets.com or www.seforimworld.com. Also available for pickup at our store from Wednesday. *Sefer Oitzar Harabanim encyclopedia of Rabbanim for the last 1000 years until 1970 for sale \$150.00. We accept good old seforim and books.*
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