לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל ורעיתו רישא רחל בת ר' אברהם שלמה ע"ה

בראתי יצר הרע ובראתי לו

תורה תבלין

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Shabbos Parshas Shelach - Third Perek

June 24, 2006 - כ"ח סיון תשס"ו

(Monsey, NY)

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* מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")

מדעת עליון

שלח לך אנשים ויתרו את ארץ כנען וכו' (יג-ב)

איך נוכל להסביר ענין זה שאנשים מורמים מעם, ראשי אלפי ישראל, הוציאו דבת הארץ המובטחת ורצו להניא את העם מלהכנס בתוכה? בודאי שהתרחשות זו של דיבת המרגלים אין לפרשה כפשוטה, כי אין הם אנשים פשוטם בכלל, והמדובר בראשי אלפי ישראל בדור דעה של דור המדבר!

אלא יש לפרש עפ"י דברי **מרן הגמו"ר יוסף חיים זוננפלד זצ"ל, בס' חכמת חיים,** כי גדולים אלה משבאו לארץ ישראל שרתה עליהם רוח הקודש, וראו כל הדורות העתידים שיהיו שרויים בארץ הקודש, גם את אלה שעתידים לחטוא, ואפילו גם את דור שלנו עם "הציונים". ומשראו את העתיד, נתבהלו ואמרו המרגלים, "אם כך עתידים להיות, מוטב להשאר במדבר ולא להכנס לארץ".

וזהו כוונת המקרא: "ארץ אוכלת יושביה" - כי קדושת הארץ אינה סובלת יושבים שאינם מתנהגים בקדושה, וסופם להיות נפלטים ומוקאים ממנה. וגם "שם ראינו את הנפילים" - אלו האנשים שנפלו ממדריגתם, מל' נפילים, ויטמאו א"ע בחטאים. ולכן, האנשים חשובים האלה טענו שאם כך, מוטב להשאר במדבר ולא להכנס לארץ.

אבל לזה ענו להם יהושע וכלב ואמרו "טובה הארץ מאד מאד. עלה נעלה וירשנו אותה" - כלומר, למרות הכל, עלינו לעלות ולרשת את ארץ ישראל, ולעמוד בכל הנסיונות ובהדי כבשי דרחמנא למה לנו. וזה היה חטאם של המרגלים, כי לא היה להם להתחכם נגד מה שצוה ה' ולהרהר אחר הבטחתו.

וזכרתם את כל מצות ה' ועשיתם אותם .... למען תזכרו ועשיתם את כל מצותי וכו' (טו-לט,מ)

לכאורה צריך להבין, מהו כפל הלשונות במדכת' "וזכרתם את כל מצות ה' ועשיתם אותם", ומיד אח"ז כתיב עוד "למען תזכרו ועשיתם את כל מצותי"?

ומשיב **הרה"ק מו"ה יוסף צבי דושינסקיא זצ"ל, בס' תורת מהרי"ץ,** על דרך המוסר. כי הפסוק מיירי גם כאשר נפש האדם פגומה ומלוכלכת בעונות ופשעים, מ"מ אל יתיאש מללמוד ומלעבוד את השי"ת, ואל יאמר הלא בין כך אין תורתי ועבודתי רצויה בעיני המקום ב"ה, כי אין לבוא אל שער המלך מלכי המלכים

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HALACHAH
LIVING IN YESHIVAH (29)

Lashon Hara in Yeshivah settings

In our continuing series on how and what to say in *Yeshivah* life and in everyday matters, the person giving the information falls under strict guidelines as well:

How and When to offer Derogatory Information

If a person is asked information about a fellow student, a particular class or *Rebbe*, a *Rov* or institution, and there is indeed derogatory information which is necessary to be discussed, one should be careful how he speaks.

Defining Faults: A person who learns something important about another person must examine the information carefully to determine whether everything that he has heard is absolutely true. When discussing the "faults" of another individual, one must take into consideration the subjective nature of the news. For example: to say about another *bochur*, "He's a lousy *chavrusa*," because he learns slow and analytically, is deceptive; this style may annoy one person but may be a perfect match for another. If one has the same problem or "fault" he should not talk about others.

Exaggeration and Facial Expression: It is forbidden to give exaggerated information about another. Even when not actually exaggerating, one should never use facial expressions, derogatory tones or any other nuances to convey a "message" not contained in his words.

Proper Intentions: One's intentions must be for the positive benefit of the inquirer, and not in order to "put-down" or seek revenge against the target. Thus, if a person has an issue with a fellow student who does not come on time, which can hinder proper learning, he may not use an inquirer's question about him as an opportunity to take revenge on the wasted time.

First-Hand Knowledge: The allowance to assist a serious inquirer, while at the same time possibly belittling another, is only if this is the only way to protect the inquirer. If there is another way, one should not mention the faults of another. For example: If one knows that the person asking will respect and listen to his opinion no matter what, he need not explain his reasoning. Merely saying, "This is not for you," will have the desired effect and avoid any questions of *Lashon Hara*.

Know who is Receiving the Information: One may not just give over information to anyone who asks, even when there is a valid reason. If the person who receives the information is the type to repeat it over to others, thereby possibly ruining a *shidduch* or even a reputation, a *Rov* or *Posek* must be asked as to how to deal with it. If one estimates that the inquirer will not listen anyway, he should not say anything.

הוא היה אומר....

R' Nissim Dayan Shlit'a (Ma'ayan Ganim) would say:

"We are commanded, *'And do not stray after your hearts'* - The word 'לבבכם' - *'Hearts'* is plural to include both the *Yetzer Hara* - Evil inclination, and *Yetzer Hatov* - Good inclination. The lesson is that one must strive to take the middle road in life; obviously not to follow the path of evil and sin, but also not to lean too heavily to a life of austerity and fanatical religiosity. When one follows his heart a bit too fervently, even in a misplaced bid to over-achieve spiritually, he will only bring about his own downfall."

R' Eliyohu Meir Bloch ZT"L would say:

"When a person is involved in helping others, with a sense of responsibility to the community, he may frequently feel a lack of peace of mind. If one realizes that he is not responsible for what is beyond his control he will not lose his peace of mind or sense of purpose during his work."

A Renowned Philosopher would say:

"Make sure to be in with your equals if you're going to fall out with your superiors."

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R' Mordechai's eyes shone brightly as he concluded. "That's exactly how I feel. To me, my bed is my grave. If I have the *zechus* to wake up alive, *Boruch Hashem*, I jump out of my bed to serve the *Ribbono Shel Olam*, Who has saved me from the clutches of death."

TORAH GEMS

משה רבינו בוכה על עמו (דברים א, כז)

Moshe Rabbeinu was bitterly disappointed in his people. In a moment unlike any other, he informs them that *Hashem* has turned against them and will not change the death sentence that was placed upon their heads. The people, however, respond by insisting, *"Let us go up to the place that Hashem has said for us to go (Eretz Yisroel) for we have sinned."* But Moshe waves them off saying that they will not succeed; *Hashem* is not with them and His decree is irreversible. This seems to be an unusual exchange: Did the people actually think that they could do what they wanted, even if it was clearly not the will of *Hashem*?

R' Tzadok Hakohen ZT"L writes an amazing thing. The *gemara* (סנהדרין קה.) tells us that "חוצפא אפילו כלפי שמיא מהני" - *"Chutzpah even aimed at Heaven can help."* Just as the wicked Bilaam succeeded in achieving an acquiescence from *Hashem* to allow him to join Balak through his persistence and brazen *chutzpah*, likewise if a person is insistent enough to pursue that which he feels strongly about, even to the point of *chutzpah*, he may yet still accomplish what he wants. In fact, *Chazal* tell us that it is just this very mind-set of impertinence that will hasten the coming of *Moshiach*, for in these final days (עקבתא דמשיחא) that we are currently living through, an attitude of *chutzpah* and gall will reign supreme.

This very same attitude was what the Jews in the desert attempted in their bid to dissuade *Hashem* from carrying out His judgement against them. But it was to no avail, as Moshe said, "והיא לא תצלח" - *"And this (attempt) will not succeed."* This time, *Hashem* will not budge, although at other times, *chutzpah* can be a very successful tool.

בכיה לדורות

The *gemara* (תענית כט.) states: *"The night (the Jews cried) was the Ninth of Av. Said Hakodosh Boruch Hu, 'You cried for no reason, I will give you a reason to cry for future generations."* All the terrible events that took place on *Tisha B'av*, including the destruction of two Temples, the fall of Beitar, and the plowing under of the היכל, claim their origin from that fateful night when the *Meraglim* - spies, bore a negative report against the Holy Land and the Jews cried. As a result of their unfounded tears, they set the tone for all future punishments in all future generations. The effects of their cries have been felt millenium later, in the guise of the Spanish Expulsion of 1492, and the outbreak of World War I, which both took place on *Tisha B'av*, in their respective years.

But the effects of the *Meraglim* went even further and tragically, we still feel its awful effect today. The **Shulchan Aruch** (או"ח תק"פ) lists the days that one should try to fast (aside from the Rabbinically prescribed fast days), due to the tragedies that befell the Jewish People on those days. Among them, is י"ז אלול for on that day, the *Meraglim* were punished and they died. Explains the **Bais Yosef, R' Yosef Karo ZT"L**, even though they were classified as רשעים - *wicked,* it is nevertheless deemed a tragedy because they perished without ever having done *Teshuvah*.

Just like *Tisha B'av*, the Seventeenth of *Elul* is also considered a day of tragedy and "בכיה לדורות" - *"Crying in future generations."* Historians point out, that September 1, 1939, the day World War II broke out, the Holocaust that claimed Six Million Jewish lives, was on י"ז אלול תרצ"ט!

בלבוש שק בזוי, אלא אדרבה יתחזק לעשות את המוטל עליו, כי זוהי עצת היצר להפיל את האדם לידי יאוש. וישתדל להרבות מעתה מצות ומעשים טובים עד כמה שידו מגעת, ומן השמים יסייעהו שיוכל לתקן את מה שעיות ולקיים את המצות כראוי בקדושה וטהרה.

והיינו מה דכתי' בקרא: "וזכרתם את כל מצות ה' ועשיתם אותם" - כלומר, בכל אופן ובכל מצב יקיים את כל מה שכתוב בתורה הקדושה, ואל יתיאש לומר שבין כך אינם רצויים ומקובלים מעשיו לפני הקב"ה, כי המצות הללו יביאו אתכם עד שמעתה יגיעו לידי מדריגת "ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם", שהוא מדריגה עליונה. ולא עוד, אלא שע"י כך ג"כ יגיעו לדרגא עילעא של "למען תזכרו ועשיתם את כל מצותי והייתם קדושים לאלוקיכם" - שמעתה תקיימו את כל המצות בכוונה הרצויה ובקדושה וטהרה גמורה.

מעשה אבות .... סימן לבנים

במדבר הזה יפלו פגריכם וכל פקדיכם לכל מספרכם מבן עשרים שנה ומעלה וכו' (יד-כט)

Yerushalayim has a mysterious charm, draped over it like a delicate veil of simplicity and modesty. To find it, one must reflect upon it and diligently look for it. Only then will one discover the beauty and grace of the character of its people.

Take for example, an old-time resident of the holy city, **R' Mordechai Kaminetzky ZT"L**. At two o'clock in the morning, in the dead of night, you will find him trudging through the narrow alleys of *Shaarei Tzedek*, lantern in hand, on his way to the big *shul* where he spends the night studying *Torah* and reciting *Tehillim* until it is time for *davening*.

The story is told that one night, R' Mordechai was busy attending to an important need and went to sleep very late. Half an hour later, though, something disturbed him and roused him from his slumber. Immediately, he jumped out of bed and sat down to learn. He spent the rest of the night steeped in *Torah* and *Tefillah* and did not go back to sleep.

Later, someone asked him, "Why didn't you continue sleeping at least until two o'clock in the morning, the time you usually get up? You barely slept at all last night and a few more hours of needed sleep would do you good."

R' Mordechai looked at the questioner and smiled. With a twinkle in his eye, he replied, "Let me tell you about when I was a young boy in Europe," he began. "As a child, I contracted a malignant disease which, it was thought, would definitely cut my life short. Right then and there, I made the decision that at my first opportunity, I would move to *Eretz Yisroel*, to die here and be buried in its holy earth. At a young age, I managed to arrive on these shores and every day since, I wait for the death that those doctors promised, to take me. But for some reason, it just hasn't come. Meanwhile, I got married, raised a family, and *Boruch Hashem*, I'm in my eighties now, still alive and well. Of course, each night when I go to sleep, I do not know if I will wake up alive.

"Now, it says in the *Torah* that the דור המדבר, the Jews who came out of Egypt, were all collectively punished for the sin of the *Meraglim* when they spoke against *Eretz Yisroel*. They all knew that they would die during their forty years of wandering in the wilderness and *Chazal* even tell us that every night they would lay down to sleep in a self-dug grave. Some of them died and remained in their graves; others emerged hale and hearty from their graves in the morning. Just imagine," R' Mordechai continued, "A person who went to sleep in his grave was disturbed and suddenly woke up in the middle of the night. Do you think he could just turn to the other side and go back to sleep? Of course not! Such a person would jump out of his grave, happy to still be alive!"