

מעשה אבות ... סימן לבנים

אלה שמות האנשים אשר שלח משה לתור את הארץ ויקרא משה להושע בן נון יהושע וגו' (יג-טז)

From among all twelve *Meraglim* (Spies), Moshe was only *mispalles* on behalf of Yehoshua bin Nun: ק-ה וישעך "The Almighty should save you from the (evil) designs of the spies." Since Yehoshua was his prized disciple who sat at Moshe's feet day and night in the pursuit of greater *Torah* knowledge, Moshe felt it was his responsibility to protect his *talmid* in the best possible manner: *Tefillah*.

Not long ago, a *yeshivah bochur* went to *Eretz Yisroel* to learn for the year. He debated over which *yeshivah* to attend and he based his decision on the place where he felt he would gain the most. He came to **R' Meshulam Dovid Soloveitchik Shlit'a**, the *Rosh Yeshivah* of Brisk, and stated his intention to learn in his *yeshivah*. He even took a *bechinah* (entrance exam) and spoke to the *Rosh Yeshivah* "in learning" as is the custom. However, R' Dovid informed him that he could not take him into his *yeshivah*, since, "I simply have no room for you."

The *bochur* was disappointed and surprised. There did seem to be place in the *yeshivah*, even a few empty seats in the *Beis Medrash*. Why did R' Dovid refuse to let him in?

The boy was persistent and asked if he could at least sit in one of the empty seats and learn. R' Dovid answered, "If you would like to sit in the *Beis Medrash*, that is fine. But you're still not part of the *yeshivah*!"

The boy did so and sat in the *Beis Medrash* learning intently for a few days. Then, he decided to take his chances once again and approached R' Dovid.

"Would it be all right if I ate the afternoon meal in the *yeshivah* together with the other *bochurim*," he asked. Surprisingly, R' Dovid acquiesced without even a moment's hesitation.

"But remember," he intoned solemnly, "You are still not a part of the *yeshivah*!"

The *bochur* agreed and continued to learn and eat in the *yeshivah* for a few more weeks.

Seeing that his first two requests were granted, he felt confident enough to make one further request. The day before *Rosh Chodesh*, the day when R' Dovid would distribute "*Chalukah*" - a small amount of money to each and every *bochur* in his *yeshivah* to cover a portion of his expenses for the month, the "non"-Brisker boy came before R' Dovid Soloveitchik and asked if he could receive "*Chalukah*" together with the rest of the students. It was a whimsical request since he wasn't officially part of the *yeshivah*. To his utter surprise, though, R' Dovid agreed instantly. But then, he once again reminded the *bochur*, "You are still not a part of the *yeshivah*!"

At this point, the *bochur* could not contain himself anymore. "But *Rosh Yeshivah*," he asked with a mixture of trepidation and annoyance plainly in his voice, "how can it be that I am not in the *yeshivah*? I learn in the *yeshivah*, I eat in the *yeshivah*, I can even receive money that only the students of the *yeshivah* receive. In what way can I be considered not a part of the *yeshivah*?"

R' Dovid remained quiet for a few long moments. He was grappling with a response, to find just the right way to put it. Then he sighed and responded, "Many years ago, I took it upon myself to have in mind the success and *hatzlacha* of every *bochur* in my *yeshivah*, during davening. Believe me, it is an *avodah* (labor) but I do it as best as I can." R' Dovid looked at the *bochur* standing before him and said, "I am truly sorry but you cannot be a part of the *yeshivah* since I simply have no more room in my *tefillas* for even one more *bochur*!"

משל' למה הדבר דומה

ויהיו בני ישראל במדבר וימצאו איש מקשש עצים ביום השבת וגו' (טז-לב)

משל' As a soldier forcibly drafted into the Russian Army, **R' Yaakov Yisroel Kanievsky ZT"L**, the great **Steipler Gaon**, was once ordered to fire his weapon on *Shabbos*.

He refused to do it and for his insubordination, he was ordered to "run the tunnel" - a sadistic form of punishment where soldiers stood in a row facing each other, creating a tunnel about two feet wide between them. The victim was required to pass between the two lines, while suffering a frenetic torrent of blows, kicks, rifle butts, and curses.

Most often, the victim did not reach the end of the tunnel

alive. With *Hashem*'s help, the Steipler survived, although he was beaten to a pulp, sustaining 80% loss to his hearing for the rest of his life from the repeated blows to his ears.

Many years later, the Steipler recalled that event and said, "The day I 'ran the tunnel' in the Russian Army, I imagined that with each blow, I was offering my life for the sanctity of *Shabbos*. Nothing is sweeter than *mesiras nefesh*, dedicating one's whole life to the fulfillment of *Hashem's mitzvos*."

במשל' The *Medrash* tells us that the מקשש עצים - the man who intentionally gathered wood on *Shabbos*, did so with

וילכו ויבאו אל משה ואל אהרן ... וישיבו אתם דבר ואת כל העדה וידאום את פרי הארץ (יג-טז)

Although *Moshe Rabbeinu* sent the Spies out with the permission of Heaven, with dignity and a sense of purpose, the *posuk* only speaks in context of their coming back. Rashi, paraphrasing the *gemara* (סוטה לה.) asks the question: "Why (the words) 'וילכו' - 'And they went'? In order to liken their going to their coming: just as they came in evil counsel, so too, they left in evil counsel."

The *Meforshim* find this somewhat problematic, for earlier, the *Torah* speaks of the spies at the time of their departure and states: "כולם אנשים" - "They were all men (of distinction)," to which Rashi comments, that although the spies would famously sin later on, "at that time they were upright." How, then, can it be that they left on their mission with an evil intent, as per the *gemara's* statement?

The **Gerrer Rebbe, R' Avrohom Mordechai Alter ZT"L (Imrei Emes)** resolves the apparent contradiction by citing a well-known statement of *Chazal*: "A good thought, the Almighty joins to a deed; an evil thought the Almighty does not join to a deed." How, then shall we understand the *posuk*: "Behold, I shall bring evil upon this people, the fruit of their thoughts?" (ירמיהו-יט) *From here we learn that a thought that produces a deed the Almighty joins to (considers as if he did) a deed.*" (קידושין פ.)

When *Moshe Rabbeinu* sent them out, the Spies indeed went forth in evil counsel, however, their evil thought was not yet joined to a deed, evil or otherwise. Hence, Rashi tells us: "at that time they were upright." There was still a chance that they would remain righteous. When they returned, however, and their evil thought had now produced a deed, in the form of evil gossip against the Holy Land, that original thought was now joined to the deed, thus "likening their going to their coming."

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

קדוש

There are two reasons why some men discourage their wives from baking *Challah* every week. 1) They don't want to "overwork" them too hard. 2) They don't want to put any bakeries out of business! (A third possibility we won't discuss is that she does not know how to bake!) However, what these men don't realize is that the *mitzvah* of separating a piece of dough, raising it up and making a *beracha*, is one of the three special *mitzvos* that were specifically given to women.

The question is why? What does הלפרשת חלה (separating *Challah*) have to do with women? The answer is ... alot! One may say that it defines the very essence of a Jewish woman! The *mitzvah* of *Challah* is the idea that one can take a substance as physical and mundane as dough, lift up a piece, make a *beracha*, and it is transformed into something holy! A woman, who is the "mainstay" of the home (for those revisionists, that doesn't mean she must "mainly stay" at home!), is in charge of all the mundane tasks that keep a house running efficiently. She creates the home! She IS the home! A woman, is reminded by her *mitzvah* of *challah* that she has the power to take everything physical and uplift it spiritually.

The main ingredients in *challah* are flour and water. The flour comes from the ground and water comes from the sky. When one kneads them together, it is an act of bridging heaven and earth, combining *ruchnius* and *gashmius*, physical and spiritual, and creating something beautiful! This is the message of *Challah*: the great ability to infuse *kedushah* into every physical and mundane act, thereby achieving great heights in true *Avodas Hashem*.

TORAH GEMS

אני ה' אלקיכם אשר הוצאתי אתכם מארץ מצרים להיות לכם לאלקים אני ה' אלקיכם וגו' (טז-מא)

The final words of *Shema*, conclude with "אני ה' אלקיכם" - "I am Hashem, your G-d." *Hashem* is now elevating the status of *Klal Yisroel* and He takes pride in His People, who follow in His ways and fulfill His *Torah* and *mitzvos*.

The difference, writes the **Chasam Sofer, R' Moshe Sofer ZT"L**, between the *Krias Shema* that we say every day, and the *Shema* as it is written in the *Torah*, is the final word - "אמת". In the *Torah*, that last word is omitted, since the element of *Hashem's* recognition of *Klal Yisroel* as His Nation is wholly dependent on our fulfillment of the *Torah* and *mitzvos*. Thus, it is not an absolute, sure thing; it cannot be deemed "אמת" - "Truth," since it may not always be so. On the other hand, when we recite *Shema* adorned with our *Talis*, *Tzitzis* and *Tefillin*, and we wholeheartedly accept the Almighty upon us with no doubts or uncertainties, we can now say "אמת" - it is true and shall remain so!

When **R' Shneur Zalman of Liadi ZT"L (Baal HaTanya)** was a child he was known as a brilliant prodigy. He was once asked, "Where do we find a *posuk* in the *Torah* that begins and ends with the same words?"

The child answered instantly, "It is found in the only place where *Moshe Rabbeinu* did not say the truth."

"What?" exclaimed the questioner. "*Moshe Rabbeinu* told a lie? Impossible! There is no such place."

"No, of course *Moshe Rabbeinu* did not tell a lie," said the boy. "What I said was he did not say the truth. There is a difference." The young boy smiled.

"You see, when we say *Krias Shema* every day, we end with the words "ה' אלקיכם אמת". In *Shelach*, the last *posuk* of the *parsha* begins and ends with "אני ה' אלקיכם". The word "אמת" is missing. So, as I said, this is the only time where Moshe did not say "Truth" - he left out the word "אמת!"

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ראשית עריסותיכם חלה תרימו תרומה כתרומת גרן כן תרימו אתה וגו' (טז-כ)