

Parashas  
Shelach

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קהילת שבתי בבית ד'

בנשיאות מורנו ורבנו הרה"צ

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# טיב הקהילה

English edition

באנגלית

## טיב הפרשה

### טיב המערכת

*And they cried on that night* ויבכו בלילה ההוא

A man related that he worked as an X-ray technician, and behold one day he was fired from his job and he went an entire year without work. Of course he searched and tried to find suitable work, but in no way did he find any. One day he heard that in a certain settlement they were looking for a technician for work similar to what he was seeking. With no choice, he decided to go to this job. He set out toward the interview that had been scheduled for him, but to his great sorrow he missed the bus. The frustration was great, until he already had a direction toward a job, and now he was losing even this because of a bus... While he was standing at the bus stop, a car stopped beside him and he saw his friend. The friend inquired where he was headed, and when he heard about the interview and the lateness, he decided to do a kindness and drive him to the place of the interview.

While they were on the way, the car overturned. Although the two passengers miraculously emerged without injury, the rescue personnel insisted on bringing them to the hospital for comprehensive examinations in order to ensure that they had no internal injury. With no choice, they traveled to the hospital, and there they were brought for X-rays. While he was sitting in the X-ray room, he remembered his work and his eyes began to shed tears. The technician who was there thought that he was crying about the accident and began to encourage him that he should thank the Creator for his life that had been given to him as spoils. But he told him the truth, that for a year already he had no work and no livelihood. The technician asked him what he did for work. He replied that he had worked as an X-ray technician. The technician became very excited and said, 'Here in the hospital they are looking for a professional technician,' and indeed already that same week he was accepted to his new job.

Chazal teach us that that night when Bnei Yisrael cried in the wilderness (Taanis 29a on 14:1), 'It was the night of Tisha B'Av. HaKadosh Baruch Hu said to them: You cried a crying for nothing, and I will establish for you a crying for generations.' And the question has already been asked: why is this crying called 'a crying for nothing'? For seemingly they had a reason to cry. And the answer is that they should have strengthened themselves in complete faith that everything that HaKadosh Baruch Hu does—He does for the good, even if now it appears bad. And this teaches us to strengthen ourselves and to always thank the Creator for everything that happens to us. And even if it appears that bad things are happening to us, we should remember that this only appears so, but in truth 'no evil descends from Above.'

Tiv HaTorah - Shelach

הלימוד לדורות מחטא המרגלים  
*The teaching for generations of the sin of the spies*

והַאֲנָשִׁים אֲשֶׁר עָלוּ עִמּוֹ אָמְרוּ לֹא נוֹכַל לַעֲלוֹת אֶל הָעָם כִּי חָזַק הוּא מִמֶּנּוּ: (אי)

**But the men who had gone up with him said, «We cannot go up to that people for it is stronger than us. (13:31)**

It would seem to say that the main sin of the spies is embedded in these words of theirs, that they said, "We cannot go up against the people." For what they said until now—that it is 'ארץ אוכלת יושביה' - "a land that consumes its inhabitants," (13:32) and that there are 'ילידי הענק' - "offspring of giants" (13:33) there, and all the other deficiencies that they saw there—they could still justify themselves and respond that this is what they indeed saw, and for that they were sent, to say what they saw with their own eyes. However, an "opinion" they were certainly not asked for, and therefore it was not upon them to determine whether we can go up or not. Rather, they should have understood that since HaKadosh Baruch Hu wants Israel to conquer the lands, He will be their support, and they will ultimately merit to inherit the land. From the outset they were sent only to see how the war should be conducted: whether it can be done in a natural manner, in which case they needed to prepare for it in a natural manner, or whether they require a miracle, and then they must cast their reliance upon Hashem, as Kalev and Yehoshua said to Israel (later 14:8): 'בנו והביא אותנו אל הארץ הזאת' - "If Hashem desires us and brings us to this land and gives it to us." That is to say, we do not need to make calculations of how we will be able, rather we must go out to war without knowing how Hashem will make our ways succeed, and HaKadosh Baruch Hu will fight for us, and at the time of the war He will already show us wonders...

This matter must be a lesson for every aspect in the service of Hashem, for sometimes when there is a need to engage in some matter of a mitzvah, the yetzer comes and arouses a certain situation by which it appears to people that they are prevented from fulfilling it. However, they must know that the ability to fulfill it does not depend on the circumstances of the time, and they must know that if HaKadosh Baruch Hu commanded them to fulfill it, He will also provide them with the possibilities for it.

To illustrate these words, I will relate what I heard from one man who, due to the pressure of livelihood, traveled to the United States to collect donations from our brethren, Bnei Yisrael dwelling in the diaspora. He knocked on the door of one of the distinguished wealthy men, and the latter brought him into his home and asked him about the purpose of his coming. The man began to tell about his physical distress, that he must support fourteen souls... When the wealthy man heard that he has such a large family, he began to rebuke him for behaving rashly, and for bringing children into the world without having the means to support them, and only when all ends have been exhausted does he wander to distant places to make a living at the expense of others...

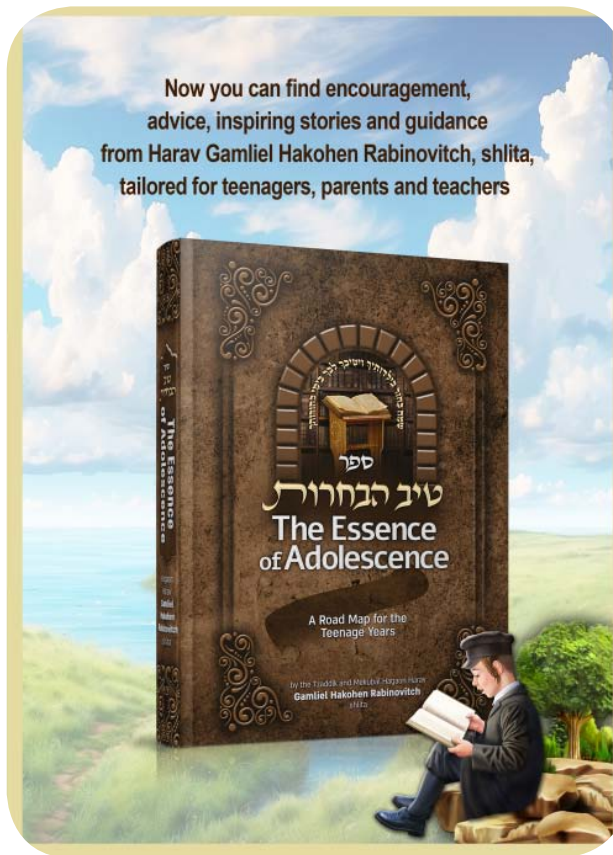
After the wealthy man poured upon the man a bucket of humiliation, the beggar understood that presumably this wealthy man would no longer open his purse, and therefore he dared to respond with a decisive answer with a drop of boldness mixed into it, and asked him: "Do you not have children?!"

“Certainly yes!” answered the wealthy man, “but I did not behave so rashly; I did not bring twelve children into the world without knowing from where to support them... only two were born to me by my wife!”

“This is the answer that I wanted to hear,” replied the beggar, “but know that you do not have so much to boast about that you are a ‘successful businessman,’ for the one standing before you is a successful businessman six times more than you. For any business that is done with flesh and blood, even if it is a guaranteed business that yields profit, it is not as guaranteed as a business that is done with HaKadosh Baruch Hu. And such businesses I have done six times more than you: I have made twelve businesses with HaKadosh Baruch Hu, and you have made only two businesses...”

“What is the meaning?” asked the wealthy man, who had not yet descended to the depth of the intent. “When I bring a child into the world, I am making a business with HaKadosh Baruch Hu?!”

“Yes, yes!” replied the beggar and explained, “for HaKadosh Baruch Hu is the One Who commands to be fruitful and multiply. This command He did not place only upon those who are successful in their businesses, but also upon those who at the beginning of their path do not know how they will finish the month—they are obligated in it. And it is a rule in our hands from Chazal (Avodah Zarah 3a), that ‘HaKadosh Baruch Hu does not come with unreasonable demands upon



His creations.’ Why then would He command them thus? Seemingly they cannot? Rather, it must be that HaKadosh Baruch Hu says to a person: you do yours, and I will do Mine. Now engage in the mitzvah, and I will already take care to provide all their needs! Is there any business more guaranteed than this? Can it be said about you that you are a successful businessman, at the very time that you belittled such successful businesses?!”

Then the wealthy man understood the truth properly, and he granted the beggar a very

respectable sum...

Here the questioner will ask: if indeed the poor man was correct in his words, why did HaKadosh Baruch Hu not arrange his livelihood in his home? And why did He place upon him the burden of wanderings and humiliations?

The answer to this is that in truth these wanderings were not dependent on the economy of his household, and they were nothing but a decree from Above that he must wander from place to place in order to accomplish various rectifications that were necessary for him. And if not for the burden of supporting a large family of fourteen children, HaKadosh Baruch Hu would have provided him with other reasons that would require him to wander. And it follows from this that when it has not been decreed upon a person to wander, HaKadosh Baruch Hu can send him his needs and his livelihood within his home, even if he is not so talented or successful.

By the way, it is necessary to add that even if it has been decreed upon a person to have wanderings

and humiliations for his benefit and for his rectification, he can sweeten his decree if he strengthens himself in faith and trust [emunah and bitachon]. For then he can draw down new abundance within his home without needing to wander at all, for through his immense trust he already rectifies much more than he would have needed to rectify through his wanderings.

May Hashem Yisbarach be our help to overcome all the obstacles in the fulfillment of the mitzvos.

**‘!!!A trap before you’ ‘מוקש לפניך!!!’**

There is no greater heartbreak than to see a son or daughter leaving the straight path and being enticed by the desires of the yetzer. My son struggled quite a bit until recently he connected with boys of negative influence, until he left the yeshiva in favor of spending time with youths empty of Jewish content. The heartbreak paralyzed me.

I work as a mashgiach in a yeshiva and I know the language of youth, but with my own son I did not succeed.

I called a friend and companion to consult with him about what I should do. He connected me with one of the tzaddikim of the generation in order to receive a bracha from him. Indeed I received a bracha, and I tried to ask what sin I have in my hand that I should correct, but the tzaddik told me to be in joy, and another tzaddik from whom I received a bracha said to me: “Instead of saying Tehillim with sadness and bitterness, say those same chapters out of joy and gratitude to Hashem, and through this you will bring about salvations tens of times over!!!”

After a day my friend called me and said to me that he thinks he found the root of the problem. I inclined my ear and asked to hear what he had to say, and this is what he said: “You are searching for what you sinned in and for which transgression of yours the child was seized by the external forces, but the true story is you!!! You do not realize that the goal of the yetzer hara is not to catch your

son in its net, rather through the son it caught you, and when it catches a person like

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you in its net, its profit is doubled and multiplied. You already have difficulty learning yourself, and who can even speak about teaching students?! Your entire family receives a shock as a result of your sadness, and you think the problem is with the child, while you are the target of the yetzer and the child is only bait, such that the yetzer has caught for itself a fat fish in its net!!!”

I heard his words which penetrated straight into my heart, and I understood the instruction of the tzaddikim to be in joy. And at that moment I changed the record in my mind and began to be joyful and not to allow the yetzer to receive its spoil. And behold, wonder of wonders, already that very evening the son returned to the yeshiva and began to rise upon the king’s path.

I shared with other parents who rejoiced and were greatly strengthened, and therefore I wish to share my hashgacha in public so that more parents will pay attention. The goal of the yetzer is not always the child who behaves improperly at the Shabbos table or in any other place, rather the goal is the parents, that they should be in anger and they will destroy the Shabbos table for all the members of the household, and so on in this manner, each person in his own struggle!!! **הי.**

The sefer Noam Elimelech (first edition, vol. 3, fol. 15b, s.v. O Yomar Bedorosav) says as follows: "In every generation there exists a particular root to rectify one specific commandment more than the others; for example, in this generation there is a special root to rectify the mitzvah of tzitzis more than other mitzvos."

The mitzvah of tzitzis is exceedingly great and precious, to the extent that it is equal to all the mitzvos combined. As stated in the Perek Ha'techeiles (Menachos 43b): Rabbi Shimon bar Yochai says, "Whoever is diligent in this mitzvah merits to receive the Shechinah." For it states here, וְרָאִיתֶם אֹתוֹ - and you shall see it, and it states there (Devarim 6:13), אֶת ה' - Hashem your God you shall fear, and you shall serve Him. Another baraisa teaches, וְרָאִיתֶם אֹתוֹ וְזָכַרְתֶּם אֶת כָּל מִצְוֹת ה' - And you shall see it and remember all the mitzvos of Hashem —this mitzvah is equal to all the mitzvos of the Torah.

Rashi explains on this parashah (Bamidbar 15:39): "The numerical value of tzitzis is six hundred; together with eight strings and five knots, this totals six hundred and thirteen ("תר"ג")."

In the holy sefarim, much has been written at length regarding the immense reward granted for this mitzvah. As stated in Perek Bameh Madlikin (Shabbos 23b), one who is careful with tzitzis merits a beautiful garment. Elsewhere it is stated (ibid. 32b) that one merits that he will be served by two thousand eight hundred attendants. It is further written that he merits a wife and children, is saved from sin, protected from harmful forces and destructive angels, and guarded from the evil eye.

When Chazal speak of one who is "careful" or "diligent" in tzitzis, they refer to one who strives to fulfill it with the utmost embellishment, in all its details and exactitudes: who seeks out a fine and beautiful garment that meets the required measure obligating tzitzis, and who affixes to its four corners tzitzis that are beautiful and valid to the highest standard; whose weaving is done lishmah, and how fine and fitting it is that even the carding of the fringes be done lishmah. Some are even more meticulous, ensuring that all stages of preparation of the tzitzis, from the shearing of the wool onward, are performed lishmah, as expounded from the pasuk, וְעָשׂוּ לָהֶם צִיצִת - and they shall make for themselves tzitzis — that all stages of its preparation be lishmah.

Although this is a voluntary mitzvah —there is no obligation to wear tzitzis unless one dons a four-cornered garment— Chazal have already stated (Menachos 41a) that in a time of Divine anger, punishment is meted out even for neglecting a positive mitzvah.

Therefore, one should take care not to remove

## טיב המעשיות

### The Greatness of Mitzvas Tzitzis

דָּבַר אֵל בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם, וְעָשׂוּ לָהֶם צִיצִת עַל פְּנֵי בְגָדֵיהֶם לְדֹרֹתָם, וְנָתְנוּ עַל צִיצִת הַכֹּנֶף פֶּתִיל תְּכֵלֶת" (טו, לה)

**Speak to Bnei Yisrael and say to them that they shall make for themselves fringes on the corners of their garments throughout their generations, and they shall place upon the fringe of the corner a thread of techeles. (15:38)**

it at all, even on a hot day, or when engaged in strenuous labor, or when resting during the day. And so is the ruling in Shulchan Aruch (Orach Chayim 24:1): "It is good and proper for every person to be careful to wear a tallis katan all day, so that he will remember the mitzvos at every moment. Therefore, it has five knots corresponding to the Five Books of the Torah, and four corners, so that whichever direction one turns, he will remember."

According to kabbalah, one should not remove the tallis katan even at night, as stated in Mishnah Berurah (21:15) in the name of the Arizal, except when entering a restroom or bathhouse. Through meticulous observance and beautification of the commandment of tzitzis, may we merit to receive the Shechinah speedily in our days, Amen.

In the holy city of Teveryah (Tiberias), there lived in the previous generation the gaon and tzaddik Rav Mattisyahu Luria zt"l, author of Shaarei Limud, one of the great Slonimer chassidim of upper Teveryah, and brother of the gaon and tzaddik, author of Avodas Panim.

He was renowned for his brilliance and righteousness, and as one of the early chassidim he conducted himself with piety and abstinence, serving Hashem with exceptional joy, in the manner of the chassidim.

One of the mitzvos most beloved to him was the mitzvah of tzitzis, in which he would beautify himself in every possible way.

He would frequently expound on the great importance of tzitzis, based on the juxtaposition at the end of this portion of the episode of the wood-gatherer to the section of tzitzis. He cited what is written in Midrash Aggadah, "Why was the section of the wood-gatherer placed next to the section of tzitzis? When Hakadosh Baruch Hu declared that the wood-gatherer was liable to death, Moshe said before Him: 'Master of the world, perhaps he had no intentional wrongdoing;

perhaps he sought not to forget the Shabbos and to keep the mitzvos, for on the Shabbos one does not wear tefillin, as there is no obligation, and thus perhaps he forgot that it was the Shabbos.' Hakadosh Baruch Hu said to Moshe: 'He was already warned, as it states, and they found him —they told him, "It is the Shabbos!"—and he did not heed; therefore, he is liable to stoning.'

"And regarding what you said, that he does not wear tefillin, I will command My children a commandment by which they will be obligated to wrap themselves in tzitzis even on the Shabbos, and then they will remember the commandments of the Shabbos, as it states, and you shall see it and remember all the mitzvos of Hashem.

From here we learn how far-reaching is the power of the mitzvah of tzitzis: when a person wears a garment encircled by its fringes, those tzitzis guard and protect him from sin.

An explicit teaching stands before us in Perek Ha'techeiles (Menachos 44a): Rav Nosson taught, "There is no 'light' mitzvah written in the Torah whose reward is not given in this world—and as for the World to Come, I do not know how great it is. Go and learn from the mitzvah of tzitzis." The Gemara recounts the story of a man—some say that he was known as "Nosson Tzutzita"—who was exceptionally careful with tzitzis. Hearing of a grave sin in the seaports that commanded four hundred gold dinars as its price, he sent her four hundred dinars and fixed a time. When the time came, he arrived and sat at the entrance... whereupon his four tzitzis came and struck him upon the face. He recoiled and sat upon the ground... He said: "One mitzvah Hashem our God commanded us, and its name is tzitzis, and it states regarding this mitzvah , אֲנִי ה' אֱלֹהֵיכֶם, I am Hashem your God twice; I am — Who will exact punishment, and I am — Who will pay reward (Menachos 41). Now they appear to me as four witnesses." She said to him: "I will not leave you until you tell me your name, the name of your city, the name of your teacher, and the name of the beis midrash in which you learn Torah." He wrote and gave it to her.... This is his reward in this world; as for the World to Come, I do not know how great it is. See there carefully, along with the commentators, regarding the nature of this awe-inspiring account.

It was Rav Mattisyahu Luria's sacred custom to examine the tzitzis of his tallis every morning with the utmost care, ensuring that they were valid to the highest standard, in accordance with the law. He would also separate all the strands of the tzitzis from one another, as stated in Matteh Moshe (Amud Ha'avodah, Tzitzis and Tefillin, 15): "At the time of inspection one must separate them, for they are called tzitzis o n

account of the strands being separated.” A mnemonic is given: tzitzis —an acronym for צִדִּיק יְפִיד צְיוּתוֹ תְּמִיד. This is ruled as halachah in Mishnah Berurah (8:18).

Upon completing the inspection and seeing that the tallis and its tzitzis were valid, beautiful, and embellished, he would rejoice with immense joy, appearing at that moment like one who had won a great lottery. Conversely, if he found any defect or trace of invalidity, he would be filled with profound anguish.

Sadly, we do not properly appreciate the great commandment of tzitzis that we merit to fulfill, often performing it out of habit and without reflection, as the pasuk states (Yeshayahu 29:13), וְתָהִי יִרְאַתָּם אוֹתִי, מִצִּוְתוֹת אֲנָשִׁים מְלַמְּדָה - Their fear of Me has become a commandment taught by rote, chas veshalom. It is well known what the Vilna Gaon ז”ל, said in his final moments before his passing that he would give all the wealth in the world and his entire portion in the World to Come in order to fulfill for just a little while longer this “light” commandment of tzitzis. For in this world, a person spends but a few coins and the mitzvah of tzitzis is available to him; but in the World to Come it is no longer possible to merit this mitzvah, as it states, (Tehillim 88:6), בְּמֵתִים הֶפְשִׁי - Among the dead, one is free.

Once, an elderly Jewish man, worn and weakened, approached Rav Mattisyahu and asked him to pray that he die swiftly, for he was weary of life and felt himself a burden upon his family. Rav Mattisyahu asked him, “Which mitzvah do you still fulfill?” The old man replied that he could no longer fulfill tefillin due to the lack of a clean body, but that he did wear tzitzis for several hours each day.

Rav Mattisyahu was stirred with fervor and cried out from the depths of his pure heart: “For the sake of fulfilling the mitzvah of tzitzis even once in a lifetime, it is worthwhile to come into this world, to die, and to endure all decay and suffering together with all the pain of this world! What more, then, do you have to lament over your life?”

For this reason, the holy Rav Elimelech ז”ל, wrote (Tzetil Katan 9) that every Jewish man must thank Hashem each and every day for meriting to fulfill the mitzvah of tzitzis.

His sacred words are: “A person should accustom himself, immediately upon awakening from his sleep, to say ‘Modeh Ani...’ and even to say in the Ashkenaz vernacular, with a joyful heart: ‘Blessed is the Supreme God Who has given me these

mitzvos of tzitzis with which I am enveloped...,’ and he should see to it that his heart be filled with joy as he says this.”

The holy Rebbe of Radzin ז”ל, author of Ha’techeiles, revealed more than one hundred years ago the chilazon—the sea creature required for producing the techeiles dye used for tzitzis. As is well known, that tzaddik devoted many years to intensive investigation and inquiry into the matter of techeiles, even endangering himself through arduous journeys across distant lands and seafaring countries. He composed an entire treatise on the subject, entitled Sefer Ha’techeiles, in which he set forth his holy conviction that this was indeed the chilazon required by the Torah, and that this was the techeiles spoken of by Chazal.

Nevertheless, many of the Torah authorities of that generation did not accept his ruling in practice, maintaining that the authentic techeiles of the Torah remained concealed from us. The holy Rebbe therefore went from one righteous leader and Rabbinic authority to another—heads of thousands in Klal Yisrael—seeking to demonstrate the correctness of his techeiles.

When he came before the holy Rebbe the MaHaRiD of Belz ז”ל, he began, as was his way, to engage him in extensive Torah discussion on the sugyos dealing with the commandment of techeiles. The Rebbe of Belz, however, did not wish to enter deeply into the halachic analysis of the matter, as other sages of the generation had done—despite being himself a towering gaon, as is well known. Instead, he replied with great simplicity: “The mitzvah of tzitzis I received from my holy father—the MaHaRal of Belz ז”ל—just as the entire observance of the Torah that we possess today rests upon the tradition and transmission we received from our holy fathers and teachers. My holy father clothed me in tzitzis without techeiles. And when he studied with me the Gemara (Menachos 43b), we learn: ‘Why is techeiles different from all other colors? Because techeiles resembles the sea; the sea resembles the sky; and the sky resembles the Throne of Glory.’ If so, the color of techeiles must resemble the sea. I will not deviate from my father’s teaching by even a hairsbreadth. May I merit to study and fulfill the Torah as my father taught me.”

With this, he set aside that techeiles and did not allow it to be introduced into his community.

In this spirit, it has been alluded to—cited in the name of the Vilna Gaon ז”ל—in the pesukim of our parashah, וְעָשׂוּ לָהֶם צִיצֵת וגו’, וְנָתְנוּ עַל צִיצֵת הַכִּנּוֹף פִּתְּיֵל תְּכֵלֶת - They shall make for themselves tzitzis... throughout their generations, and they shall place upon the fringe of the corner a thread of techeiles.” The word, לְדוֹרָתָם - throughout their generations is placed between the words tzitzis and techeiles,

hinting that only the white fringes of tzitzis apply “throughout their generations,” whereas techeiles, once concealed, does not apply for all generation. Thus, we apply the famous axiom, nahara nahara u’pashtei — each group follows their own traditions.

I once witnessed an incident involving one of the great sages of Yerushalayim that contains profound ethical instruction.

In the days preceding the Yom Tov of Pesach, a young deliveryman entered the rav’s home carrying several cartons of poultry that had been ordered for the festival. The young man was in great haste—time was pressing, his hands were full of work, and those pre-Pesach days were especially busy, with all orders being placed at once.

During the brief moments while arranging payment, the rav exchanged a few words with him and suddenly noticed that the young man’s tzitzis were invalid. When the rav pointed this out, the young man replied, “In honor of Pesach, with Hashem’s help, I will buy new tzitzis.”

“But what will be until Pesach?” the rav asked. “At every moment that you are wearing these invalid tzitzis, you are committing a fresh transgression!” The young man, however, was in a rush. “These days there is no time at all,” he said. “Before Pesach my hands are completely full. I must hurry on—there are many more orders waiting. Believe me, I don’t have a moment to spare. Please don’t delay me—let’s finish the payment immediately!” What did the righteous rav do? On the spot, before everyone’s astonishment, he removed his own tallis katan and handed it to the young man as a gift—after securing his promise that he would keep it on at all times. The rav then immediately put on another tallis katan.

Joy and amazement were clearly visible on the young man’s face. He was deeply moved by the gesture and promised the rav faithfully that from that point onward he would be meticulous about wearing valid tzitzis, and that he would not remove the tzitzis he had received from the rav for the entire festival of Pesach.

From this remarkable incident I learned how far-reaching the trait of ahavas Yisrael truly is. When the mitzvah of (Vayikra 19:18), וְאָהַבְתָּ לְרֵעֶךָ כְּמוֹךָ - You shall love your fellow as yourself beats and burns within the heart, one’s entire mode of thinking changes. It was this holy fire of love that immediately and spontaneously inspired the rav with the idea to give away his own tzitzis.

After the young man left, and the students expressed their amazement at what they had seen, the rav said simply and humbly: “If someone were to ask you now for money for a lofty cause—such as urgently providing for the marriage of an orphaned bride—you would surely give generously, on the spot. Why, then, should we not also contribute for the sake of the commandment of tzitzis? After all, All Yisrael are guarantors for one another.”