

קהל זכרון נתן צבי ZICHRON NOSSON TZVI

ע"ש הרה"ג רבי נתן צבי פינקל זצוק"ל

Harav Shmuel Weiner שליט"א, Rav • Shua Schick, Chaim Dovid Kasirer Gabbaim

שבת קודש פרשת שלח

זמנים לשבת

5:58pm (15 mins before פילג)	Early Shabbos
7:03pm (40 mins before שקיעה)	הדלקת נרות
7:28pm (25 mins after הדלי"ג)	מנחה וקבלת שבת
8:13pm	מעריב
8:20am	שחרית
8:50am	שוכן עד
9:02am	סוף זמן קריאת שמע
6:15pm	מנחה
8:19pm (35 mins after שקיעה)	מעריב

זמנים לימות השבוע

7:30am	שחרית
7:15am	ראש חודש

שיעורים

The Rav שליט"א will be speaking Friday night between מעריב and קבלת שבת.

The Rav שליט"א will be giving a shiur on Sefer Hachinuch shabbos morning 20 minutes before shacharis.

The Rav שליט"א will be speaking during the kiddush following Mussaf.

The Rav שליט"א will give a 15 minutes shiur following mincha.

The shul is in need of a volunteer to coordinate the newsletter. If you would like to volunteer please email mosan88@gmail.com.
Thank you and Tizku L'mitzvos!

The Rav will be giving a shiur for women this Monday night on "The 39 Melachos: Borer" at 8:30 on Zoom.
ID: 820 7348 8900 Password: shiur.

If you have a Shaila that you would like the Rav address please send them to neshei@zntshul.org

Kiddush this week is sponsored by R' Asher and Chavi Chechik in honor of the birth of their daughter, Shoshana.

פרשת שלח

by R' Eli Lebovics

The תורה tells us that for each day that the מרגלים sinned, כלל ישראל had to stay an extra year in the מדבר as the פסוק in (י"ד:ל"ד) says:

"במספר הימים אשר תרתם את הארץ ארבעים יום לשנה יום לשנה תשאנו את עונותיכם" – "You shall bear your punishment for forty years, corresponding to the number of days—forty days—that you scouted the land: a year for each day. Thus, you shall know what it means to thwart Me."

Harav Asher Weiss (מנחת אשר) suggests that one might ask, why do we consider the מרגלים to have sinned for 40 days? They did spy the land for 40 days, but משה רבינו told them with Hashem's consent to scout the land, there is nothing wrong with that. Perhaps they should have only been punished for delivering a depraved report which took less than a day. Why then was כלל ישראל punished for 40 years?

Harav Asher Weiss answers that the מרגלים did indeed sin for 40 days. The מדרש (במדבר) מדרש (רבה ט"ז:כ) tells us that the מרגלים were looking for things to find wrong with ישראל. The entire time that the מרגלים were in ישראל, they had malicious intent and a negative outlook.

The גמרא in (נ"ה:) teaches us that when a person dreams, he sees the thoughts of his heart. The same can be said for someone awake. When a person looks at the world around him, they see reflections of their heart. If a person has a pure heart and a positive outlook, he will see good in everything around him, but if a person is filled with arrogance and envy, he will find fault in everything he observes.

The report of the מרגלים was a manifestation of 40 days worth of negativity towards ארץ ישראל, they indeed did sin for 40 days, and for that, כלל ישראל were punished for 40 years.

We see this concept that a negative outlook leads to bad things and that a positive outlook leads to good things in many places.

The לשון הרע says that the way one can avoid speaking הרע is by judging people favorably. He says that the תורה alludes to this by writing תשפט עמיתך (judge your friend favorably), just before the לא תלך רכיל בעמיקך (don't speak evil of your neighbor). We see from here that if a person views other people in a positive light, he can save himself from some of the most severe sins.

The (תמיד ל"ב) writes a fascinating story about Alexander the Great. He once decided that he would like to conquer the land of אפריקאי. He consulted his advisers, they told him that it is impossible to travel there since he would have to journey through the Mountains of Darkness which were constantly clouded in darkness. Alexander the Great responded with great determination that he was not seeking advice about if he could get there; instead, how he could get there. His advisors told him that he must ride on the back of a special Egyptian donkey that was able to see in the dark. Also, since the donkey would only make it one way, he should set down poles and tie ropes around them throughout the journey to follow upon his return.

Alexander the Great did as advised and made it to אפריקאי. When he arrived, he saw that it was a town of only women, and before he was able to wage war, they convinced him otherwise. They told him that there is nothing to gain by waging war *continued on the next page*

since if he wins, people will say that he killed helpless women, and if he loses, people will say women defeated him. He agreed and decided not to wage war. After further exchanges with the women of אפריקי, he left and wrote on the gates of the town that he was taught great wisdom there. Upon following the ropes which he set down to get home, he smelled a terrific scent. It was coming from a river. He concluded that the river smelled so good, it must flow from עדן.

This is a fascinating story, but one could ask why Alexander the Great only noticed the terrific scent on his voyage back if he followed the same path that he used to get there?

Harav Asher Weiss explains that from here we see this concept again. While Alexander the Great was traveling to אפריקי, his entire mind was consumed with arrogance and a will to conquer. He felt so much pride that he could not even smell the rivers of עדן that were flowing right in front him. Only on his way back, when he was contemplating the humbling lessons he learned in אפריקי was he able to sense עדן.

The רמב"ם famously wrote to his son that he should avoid sin by staying humble and soft-spoken. The entire אגרת הרמב"ם is filled with the theme of considering others to be better and more deserving than oneself and seeing the good in others. We see that these good

מידות are the key to avoiding sin.

The end of the פרשת שלח talks about the וְנִתְּנָה עַל צִיצִית הַכֹּסֶם; the פסוק tells us that a person should put תכלת on his ציצית. The (מנחות מ"ג:) teaches us that the purpose of wearing תכלת is to remind us of the sea, which reminds us of the רקיע, which reminds us of the כסא הכבוד.

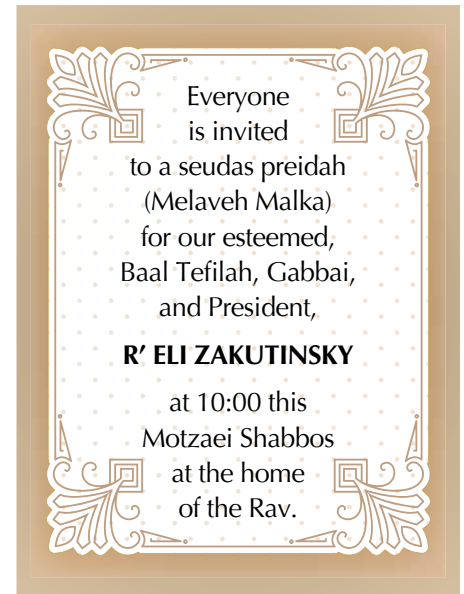
Why were we given something that requires us to think of the ocean then the רקיע and only then, the כסא הכבוד?

I want to suggest that this can add to our יסוד. Perhaps the תורה is teaching us here that in addition to thinking about the כסא הכבוד, seeing the good in all of creation will protect us from sin. The דעת זקנים writes that ציצית is directly connected to the heart. If we can open our hearts to see the good in everything around us, including the ocean and the sky to think about Hashem, we will be protected from sin.

We can't fully understand the great people of the דור דעה, but the מדרש tells us that the מרגלים did not see the good in what was around them, this negative outlook is what caused them to sin.

There was once a German philosopher who said that people should observe nature and emulate it. Among animals, the strong conquer the weak. It is survival of the fittest. Hitler י"ש used this philosophy to destroy men, women, and children like a vicious animal.

However, the ר' יוחנן also said we



should learn from nature. The (ערובין גמרא) (ערובין) tells us that we can learn צניעות from a cat, refraining from גזל from an ant, abstaining from עריות from a dove, and ארץ דרך from a rooster.

The fact that two people can derive polar opposite lessons from the same idea, looking at nature, proves our concept yet again. People see a reflection of themselves in what's around them.

May Hashem help us always see the good in what's around us. The good in people, the good in nature, and ultimately the good in Hashem.

INTERNAL INJURY

By Rabbi Yochanan Zweig

"Send forth men..." (13:2)

This week's parsha introduces the episode of the spies who spoke disparagingly concerning Eretz Yisroel. As a result of the spies' actions the entire generation of Bnei Yisroel who accepted their evil tidings were doomed to die in the desert. Rashi explains that the reason why this parsha is juxtaposed to the story of Miriam's affliction with tzora'as recorded at the end of last week's parsha, is that the spies should have taken a lesson from Miriam regarding the consequences of speaking Loshon Horah. The prohibition of speaking Loshon Horah is amongst the most severe offenses recorded in the Torah. The Chofetz Chaim enumerates the many positive and negative precepts violated when engaging in Loshon Horah. Why did the spies, who were the greatest leaders of the generation, require the incident with Miriam to teach them a precept which is clearly delineated in the Torah?

The Torah identifies the sin of the spies as "vayatzu dibas ha'aretz asher taru osah" – "and they

presented evil tidings concerning the land that they had spied out". Although we can infer that giving such a negative account of Eretz Yisroel reflected the spies' deep-rooted lack of faith in Hashem's ability to fulfill His promise that Bnei Yisroel would enter Eretz Yisroel, the Torah focuses upon the Loshon Horah spoken concerning the Land. Based upon this verse, the Chayei Adam records speaking disparagingly about Eretz Yisroel as a separate prohibition. Why is it so grievous an offense to speak Loshon Horah regarding a piece of land; an inanimate object?

In last week's parsha, immediately after recording the Loshon Horah which Miriam spoke against Moshe, the Torah states "veha'ish Moshe anav me'od" – "and the man Moshe was exceedingly humble". What is the connection between the two verses? Speaking Loshon Horah is generally portrayed as "bein adam l'chaveiro" – "a sin against society", the heinous nature of the sin reflected by its anti-social repercussions. Although the aforementioned is valid, the Torah is revealing to us

that the most destructive force which is unleashed when we engage in Loshon Horah is the damage we inflict upon ourselves. The Torah records the exceedingly humble nature of Moshe immediately after Miriam's criticism of him to teach us that he was completely unaffected by her comments. The damage caused by Miriam's words was the damage she caused herself. Loshon Horah causes part of the transgressor to die; this is reflected by the tzora'as – dead flesh, which is a natural by-product of the transgression. Consequently, Aharon pleaded with Moshe to pray for their sister, "al na shehi kemeis" – "let her not be like a corpse".

This message was not apparent until the story of Miriam, when it became evident that a person has violated the sin of Lashon Horah even if the subject of the tidings is unaffected. This should have prevented the spies from speaking Loshon Horah, even against an inanimate object.

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