

Pardes Yehuda

Weekly Torah Journal By Yehuda Z. Klitnick

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שבת מברכין אבות פרק ג

פרשת שלח תשפ"ז

A Beautiful Insight Who Were the Spies?

וישלח אתם משה וגו' כלם אנשים ראשי בני ישראל המה: ואלה שמותם למטה ראובן וגו' אלה שמות האנשים וגו' ויקרא משה להושע בן נון *"And Moshe sent them... all of them were men (אנשים), heads of the Children of Israel were they. And these were their names: for the tribe of Reuven..."* The Posuk concludes the list: *"These were the names of the men (אנשים)... and Moshe called Hoshea the son of Nun, Yehoshua."* (13:2-16)

The **Tzvi LaZaddik** the Bluzhover Rebbe points out several difficulties in these Psukim: 1. The Ohr HaChaim HaKadosh asks why the Torah says *שמותם* ואלה שמותם "And these were their names", and then repeats *שמות האנשים* אלה שמות האנשים "These were the names of the men" right afterward. 2. Why is the fact that Moshe changed Hoshea's name to Yehoshua *ויקרא משה להושע בן נון יהושע* recorded specifically after the second mention of "These were the names of the men"? What is the connection between the two? 3. In the first verse, it simply says, ואלה שמותם "And these were their names" without the word *"anashim"*, but the second time it specifies, אלה שמות האנשים "These were the names of the *"men"*. Why the change?

To understand this, there is the concept taught by the heilige Arizal in *"Likutei Torah"*. The Arizal asks Why in our Parsha, the leaders are called *בני ישראל* ראשי "heads of the Children of Israel, whereas earlier in Parshas Bamidbar, the tribal leaders were called ראשי האלפים "heads of the "thousands of Israel". Why this shift in title? The Arizal takes us back to Bereishis. When Yosef accused his brothers, saying, מרגלים אתם "You are spies!", he was speaking prophetically. He foresaw that in the future, a tragedy would occur involving spies. In order to protect the generation of the wilderness from sinning by *מרגלים*, Hashem implanted the souls of the original tribes inside these new tribal leaders נשיאים, giving them the spiritual strength to withstand the

trial. This is why they are called *בני ישראל* ראשי "heads of the *"Children of Israel"*—meaning the literal children of Yaakov (שנבים) were present within them.

However, Yosef's lineage split into two tribes: Ephraim and Manashe. The soul of Yosef entered into the leader of Manashe. For the tribe of Ephraim led by Hoshea' Moshe desperately wanted the holy soul of *"Levi"* his own tribe, to enter and protect him instead of Yosef.

This explains why Hashem told Moshe, שלח לך "Send for yourself"—in the singular. Hashem was telling Moshe: "You personally select the soul of Levi to enter your disciple, Yehoshua." However for the other tribes, the Torah uses the plural, תשלחו *"You shall send"* referring to the general regular process.

With this holy insight of the Arizal, the Bluzhover Rebbe beautifully resolves all of our questions: When the Torah says *"And these were their names,"* it is referring strictly to the physical names of the the leaders themselves. However, when the Torah shifts and says *"These were the names of the "men"*, it is referring to the holy souls of the Tribes residing within them. In Torah language, the word *"Anashim"* always denotes individuals of great spiritual stature and righteousness. Now we understand why Yehoshua's name change is mentioned exactly here. Moshe successfully actualized his prayer, drawing the soul of Levi into Hoshea to shield him from the spies' conspiracy. This infusion of spiritual power transformed him, which is why his name change is positioned with the "names of the righteous men."

As a beautiful allusion to this vort, the first letters of the Hebrew phrase *ויקרא להושע יהושע* describing the name change spell out the name לוי. Through the spiritual merit of Levi, Yehoshua was saved from the counsel of the spies. The mission of the spies was not merely a military mission, but a spiritual battlefield of souls where past, present, and future meet. (Tzvi LaZaddik - Bluzhov)

STORY OF THE WEEK (By Yehuda Z. Klitnick)

**** **How the First Tosher Rebbe Revived a Soul to Save His Chassid** ****

Harav Meshulam Feish Segal Lowy, the founding Rebbe of the Tosh dynasty, was born in the year 5576 (1816) to his father, Harav Mordechai, and his mother, Zelda. Tragically, he was orphaned of both parents at a young age. Yet, he grew remarkably strong in spirit. Near the town of Tosh (Nyirtass) lived a Chassid named Reb Yisrael. He was a hard-working, wealthy man, and

above all, a deeply devoted Chosid of the Tosher Rebbe. Reb Yisrael owned a wine and liquor distillery managed by his wife, while he spent months managing vast fields of grain in the Carpathian Mountains. Reb Yisrael would travel to the mountains, hire local peasants to harvest the fields, and bring the grain back to his estate. For years, he was the largest grain merchant in the entire region, and it

brought him immense fortune. One year, Reb Yisrael noticed a young Gentile laborer working in his fields with exceptional diligence. When the harvest season ended and they arrived back in town, the young man approached Reb Yisrael with a plea: "I have no family and nowhere to go. Please, let me stay and work for you all year round, so I may have a roof over my head." Seeing his loyalty and work ethic, Reb Yisrael agreed. The young man worked faithfully for years, traveling back and forth to the Carpathian fields every season.

As the young laborer grew older, a spirit of laziness overtook him, and he began to drink. Gradually, he became a chronic drunkard. With the alcohol came a dark insolence; he began speaking impudently to Reb Yisrael and his wife. To curb the behavior, Reb Yisrael banned him from drinking at his own distillery. Undeterred, the laborer found a tavern in a neighboring town to satisfy his addiction. Since he had little money of his own, he began sneaking into Reb Yisrael's chicken coops at night, stealing eggs, and selling them to fund his drinking.

One week, Reb Yisrael traveled to the great market fair in Nyíregyháza, remaining there for several days. While he was away, his wife noticed that the eggs were mysteriously vanishing and suspected the laborer. When her husband returned, she told him her suspicions. That night, Reb Yisrael hid in the shadows of the courtyard, waiting. Sure enough, the laborer sneaked in to steal. Catching him red-handed, Reb Yisrael confronted him. Instead of showing remorse, the drunkard began shouting and cursing his master with shocking arrogance.

Now, Reb Yisrael was a man of immense physical strength. He warned the laborer to put the eggs back and be quiet, but the man sneered, refusing to comply. Losing his patience, Reb Yisrael stepped forward and delivered a few powerful blows to teach him a lesson. The laborer collapsed instantly to the ground, Reb Yisrael knelt beside him, checking for a pulse, but found none. Reb Yisrael was shattered—he was certain he had accidentally killed him.

Panic seized Reb Yisrael's heart. He knew all too well how easily a blood libel or murder charge could destroy a Jewish life in those days. Terrified of the impending doom, he rushed immediately to Tosh to seek the counsel and blessing of his Rebbe. When he arrived at the Rebbe's court, the Gabbai refused to let him enter. "The Rebbe is in the middle of delivering a deep Torah lecture to the young scholars," the Gabbai whispered. But Reb Yisrael, broken and desperate, began to cry out in the hallway: "It

is a matter of Pikuach Nefesh, which supersedes the entire Torah!"

Hearing the desperate cries from his study, the Toshi Rebbe stopped the lesson and walked out to see who was crying. Seeing his beloved Chassid, Reb Yisrael, in such deep agony, the Rebbe ushered him into his private room and listened to the harrowing tale. The Rebbe looked at him severely. "How is it permitted for a person to take a life?" "Holy Rebbe!" Reb Yisrael wept. "It was completely accidental! I only meant to frighten him, never to harm him!" The Rebbe looked at him and gave his instructions: "Go immediately and purchase large, beautiful candles. Light them in the Synagogue."

While the Chassid went to light the candles, the holy Seraph went to immerse himself in the Mikveh for it was well known that through the lighting of candles and the holiness of the Mikveh, the Rebbe could tear down harsh heavenly decrees and perform great salvations. When the Rebbe returned, his face shone. He turned to Reb Yisrael and said calmly: "Now, travel back to your home, and all will be well."

Reb Yisrael hurried back to the spot where the body had lain, but to his shock, the courtyard was empty. The laborer's body was gone. A new fear gripped the Chassid. If the man didn't die, then he has run to the local police to report that I beat him! Reb Yisrael ran back to Tosh. He burst into the Rebbe's room and cried, "Rebbe, the laborer is not there! I am in even greater danger now!" The Rebbe looked at him with eyes full of ancient wisdom, smiled gently, and quoted the Mishnah: A fence for wisdom is silence."

The Rebbe explained, "The wisest thing for you to do is to keep silent. And from that laborer, there will also be a total silence. Reb Yisrael obeyed. Days turned into weeks, weeks into months, and months into years. The laborer was never seen or heard from again. It was as if he had completely vanished from the face of the earth, leaving not a single trace behind.

Reb Yisrael understood the profound miracle that had occurred. The Toshi Rebbe had performed a true revival of the dead, giving the laborer just enough strength to stand up and wander far away from the town, never to return, ensuring that the Tzaddik's words were fulfilled: "From that laborer, there will also be a total silence." Reb Yisrael continued his successful businesses, and distributing immense amounts of charity and supporting the Toshi Rebbe for the rest of his days.

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