



Adapted from the sefer חמין במוצאי שבת a collection of maamarim on  
תנא דבי אליהו given by the Tolner Rebbe shlita at Melave Malka

### Melave Malka Parshas Shlach 5759

"ויספרו לו ויאמרו באנו אל הארץ אשר שלחתנו וגם זבת חלב ודבש היא וזה פריה"  
(And they told him and said, we came to the land that you sent us to, and  
it is also flowing with milk and honey and these are its fruit")

What is the purpose of the word וגם in the posuk? It seems to be out of place.

Hagaon R. Moshe Leib Shachor zt"l, in his sefer Avnei Shoham brings a wonderful peirush that opens our eyes to the importance of וגם in the posuk.

"The word וגם refers to Mitzrayim, the land they had come from. They said that, like Mitzrayim, Eretz Yisrael was also a land flowing with milk and honey. Doson and Avirom in Parshas Korach, also accused Moshe of taking them from דבש ודבש. Yehoshua and Kalev described only Eretz Yisrael as זבת חלב ודבש.

"והביא אותנו אל הארץ הזאת ונתנה לנו, ארץ אשר היא זבת חלב ודבש"

They emphasized that only Eretz Yisroel, and not Mitzrayim, is a land flowing with milk and honey"

I remember sharing this peirush with my grandfather זיע"א. It brought him great joy. I asked him why this particular peirush made him so happy. He explained that according to the Avnei Shoham's peirush, the meraglim's mistake was based on their mistaken belief that Mitzrayim



[1]  
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was as much a land of milk and honey as Eretz Yisrael. This new perspective, enables us to judge them more favorably. They only spoke against Eretz Yisrael, because their eyes were blinded by an illusion that Mitzrayim was also **ארץ זבת חלב ודבש**.

My grandfather's response exemplifies the approach of tzadikim through the generations, who searched for ways to judge the meraglim more favorably. The Sifsei Tzadik, quotes Harav Hakados R. Menachem Mendel of Riminov who said, "Every person should try to be "melamed zchus" on the meraglim. I am melamed zchus that they were not truly evil sinners who rebelled. I view them as people who made a mistake."

When a person wants to see good, he will find good in everyone and everything. On the other hand, one who looks for evil, will also find it everywhere. The tzadikim who follow Hashem's will, and internalize his midos, know that **דרך הטוב להטיב**, one who is good, does good to others. Therefore, they see the good in everything, and in each person. As Ben Azai says in Avos, "**שאין לך אדם שאין לו שעה ואין לך דבר שאין לו מקום**". (There is no person who doesn't have his moment, and no item that doesn't have its place.)

I had the zchus to hear an explanation of the **לחם הפנים** from the Bais Yisroel זיע"א, in the name of his father, the Imrei Emes זיע"א. Why was it called **לחם הפנים**? What was the "face" aspect of this bread? The Imrei Emes explains that the word **פנים** can be translated as "face", but also as "inside". A Jew was able to determine his internal, spiritual identity, and the level of his emuna, by the way he viewed the **לחם הפנים**.

In sefer Shmuel (שמואל א' כ"א), The **לחם הפנים** is described as **לחם חם**. Chazal explain (חגיגה כ"ו:) that it was as fresh, and steaming hot, when it was removed from the Shulchan, as it was when it was placed on the Shulchan eight days before.

In the end of Parshas Emor, we find the story of the **מקלל**, (the blasphemer). The Torah introduces the story with the words



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מהיכן יצא? Rashi, quoting the Toras Kohanim, asks "ויצא בן אשה ישראלית". From where did he go out? They answer that he “went out” from the previous paragraph in the Torah, which described the לחם הפנים. He ridiculed the לחם הפנים, asking whether the way of a king is to eat fresh, warm, bread or cold, nine -day- old bread?

The Imrei Emes wondered how this man could ridicule the bread as being old and stale, when it was always miraculously, steaming hot. He explained that since the blasphemer viewed the לחם הפנים, with eyes that were cold, and lacking emuna, he saw the bread as old and stale. In his words, "עס גיווענט זעך וויא מקוקט", (It depends on *how* you look at it).

My grandfather ז"ל, often told me a story that he heard from his father, כ"ק אדמו"ר רבי דוד מרדכי זיע"א, about a Shabbos that he spent with the Boyaner Rebbe, הרה"ק הפחד יצחק מבאיאן זיע"א. Boyaner chasidim would say that when the Rebbe made kiddush, the wine in the cup bubbled as if it was boiling. On that Shabbos, a well-known “maskil” attended the Rebbe’s tish. He had heard what Boyaner chasidim said about the Rebbe’s wine, and came to mock them. After Shabbos, he publicized an article, triumphantly proclaiming that he was there, watching the wine as the Rebbe made kiddush, and saw no “boiling”, just standard wine.

However, R. Dovid Mordechai זיע"א, told my grandfather that he was there at the very same tish, and he clearly saw the wine bubbling as if it was boiling. How could two people see the same wine differently? Clearly, the cynical maskil who came to scoff and mock, didn’t have the zchus to see the supernatural. Chazal tell us, הבא ליטמא, פותחין לו. (If one seeks impurity, the door is open for him). Unfortunately, the maskil went through that door.

In the end of our Parsha, the Torah tells us that tzitzis enhance the way we see things. "ולא תתורו אחרי לבבכם ואחרי עיניכם", (You should not wander after your hearts and your eyes). The heart precedes the eyes, because one whose heart wants to see evil, and wants to mock kedusha, will see



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negativity everywhere. Tzitzis protect us from this disease of the heart, that can distort our vision.

We must cultivate our desire to see good in everyone and everything. If we constantly yearn to see good, we will have the zchus to see  
הטוב הנראה והנגלה אכי"ר.



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