



Adapted from the sefer חמין במוצאי שבת and חדויות דזעיר אנפין collections of maamarim given by the Tolner Rebbe shlita at Seuda Shlishis and Melave Malka

### *Seudah Shlishis Parshas Shelach*

There is a very precious *maamar* of Rav Levi Yitzchak of Berditchov, in the *Kedushas Levi* on this week's *parshah*.

וַיֹּאמֶר ה' סֶלְחֵתִי כְּדָבָרְךָ (במדבר י"ד:כ")

ואמרו, "And Rashi explained, כדברך - because of what you said, הגויים...מבלתי יכולת ה' להביא את העם הזה אל הארץ אשר נשבע להם וישחטם And the nations will say...because of Hashem's inability to bring this nation to the land that was promised to them, He slaughtered them in the desert. It seems that this is Rashi's intention. For Moshe davened to Hakadosh Baruch Hu on behalf of Am Yisrael, with the argument that there shouldn't *chas v'shalom* be a *chilul Hashem* - a desecration of Hashem's name.

However, there seems to be a difficulty with this reasoning. Aren't the thoughts and ways of all people in the hand of Hakadosh Baruch Hu, to direct as he desires? If so, let Hashem direct the nations not to think, 'Because of Hashem's inability etc.' thereby preventing any *chilul Hashem*.

The explanation is, that the words of a *tzadik* make an impression both above and below. As the *pasuk* says (איוב כ"ב:כ"ח) וַתִּצְוֶה אֱלֹהִים וַיִּקָּם לָךְ – You decree with your words, and it is fulfilled for you. Therefore, once Moshe said in his *tefillah* that a *chilul Hashem* would result if, *chas v'shalom*, the Jewish people were to be destroyed, their destruction would lead to *chilul Hashem*.



[1]

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This is why Rashi emphasized, בשביל מה שאמרת פן יאמרו - because of your statement 'lest they say...'. Hashem informed Moshe Rabeinu that his words left an impression and therefore the nations would certainly say (that Hashem killed them because he wasn't able to bring them into Eretz Yisrael.) However, had you not said, פן יאמרו, the nations wouldn't have made such a statement..."

The holy words of the *Kedushas Levi* teach us a wonderful lesson about the power of *tzadikim*. As the *Gemara* says, (תענית כ"ג, מו"ק ט"ז) - That Hakadosh Baruch Hu decrees and a *tzadik* annuls that decree. Once the words leave the mouth of the *tzadik*, they must be fulfilled, just as we find in Megillas Esther that words written in the name of the King, and sealed with the King's ring, cannot be taken back.

I often retell a beautiful story that I heard from my father-in-law Rav Yaakov Yitzchak Weissblum zt"l. It is a story that he heard from a Sanzer *chasid*.

The custom of the *tzadik* Rav Chaim of Sanz was to throw apples to his *chasidim* on *Motzaei Simchas Torah*. It was well known that catching one of those apples was a *segulah* for attaining *parnassah* with honor and *nachas*. As word of this *segulah* spread, the crowds grew from year to year, until thousands tried to push their way forward in the hope of catching one of the Rebbe's apples.

One year, as *Simchas Torah* approached, one of the Rebbe's sons, Rav Baruch of Gorlitz zy"a, told his father that the crowding and pushing endangered people's lives. Rav Baruch felt that in order to save lives, the Rebbe had to discontinue his *minhag* of throwing apples. The Rebbe responded, "But at those moments, I receive a great *shefa* of *brachah* and wealth from *shamayim*. How can I not distribute this *shefa* to other Jews?"



[2]

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The Rav of Gorlitz told his father, "I have a wonderful idea that can instantly restore order. Have the *gabai* announce in your name that when the Rebbe throws the apples, he also promises that anyone who dares to push, will endure ten years of poverty."

The Rebbe was taken aback by his son's words, but he also knew that he had no choice other than to agree to the plan.

That year, on *Motzaei Simchas Torah*, the *gabai* stood up and declared in the name of the Rebbe, that everyone must remain in his place, and that the Rebbe promises that anyone who dares to push will suffer ten years of poverty! The results were instantaneous. Each and every person stood still, afraid to even move lest they inadvertently push someone standing nearby.

Even when the Rebbe began to throw the apples, perfect decorum was maintained. Suddenly, a very elderly *chasid* who had been sitting in a corner approached the crowd and began to scream and push those around him. The *chasidim* around him said, "What is wrong with you? Why are you pushing? Didn't you hear the Rebbe's promise that someone who pushes will have to endure ten years of poverty? Do you want to be poor for ten years?"

The elderly *chasid* responded, "Listen, I'm a very old man. If the Rebbe promises ten years of poverty to anyone who pushes, why should I care if I am rich or poor? The fact that I pushed means that the Rebbe promises me ten more years of life!"

I heard a similar, wonderful story from my *mechutan* the *chasid* R' Zelig Pik z"l. Once, while still a *bachur* in Poland, he had the *zchus* to travel to the court of the *Imrei Emes zy"a* in Gur. Unfortunately, while he was in Gur, he contracted a life-threatening illness, and was nearly at death's door.



[3]

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R' Zelig's brother went in to give his name to the *Imrei Emes* and ask the Rebbe to daven for his brother who was in grave danger. The Rebbe said, סוועט עהם דען עפעס געשען?! - Will anything happen to him?!

When the *chasidim* heard the Rebbe's holy words, they were sure that young Zelig would recover. Soon afterwards, he miraculously recuperated from his illness, and was once again, a healthy, young *chasid*.

R' Zelig told me that during the war, as he went through the seven levels of Gehinnom in the camps, and as his family and neighbors were cruelly murdered, he remained confident that he would survive. He relied on the words uttered by the holy mouth of the *Imrei Emes zy"a*, סוועט עהם דען עפעס געשען?! - Will anything happen to him?!

The power of those words enabled R' Zelig, the sole survivor of his father's family, to build a flourishing family in Eretz Yisrael.

צדיק גוזר והקב"ה מקיים!



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