

## פרשת שלח

**שלח לך אנשים**. Rashi points out that the Parsha of the **מרגלים** is placed after the Parsha of Miriam. The reason is because the Torah is telling us the failings of the **מרגלים**. They should have learned a lesson from the mistakes of Miriam and should have been more careful with what they said. Instead, they spoke **לשון הרע** about Eretz Yisrael. It would seem from Rashi that the **חטא** of the **מרגלים** was that they didn't learn a lesson from Miriam. Wasn't their **חטא** much greater? It would seem from the Parsha that they had a lack in **אמונה** that **ה'** would fight for them against the Kings of Canaan. Why then, does Rashi focus on something much smaller in comparison?

The Torah is teaching us an important point here. Of course the primary **חטא** of the **מרגלים** was that they were lacking in **אמונה**, but nevertheless they are held accountable for smaller things as well. The Chofetz Chaim, **זצ"ל**, in **ספר משנ"ב סי' קצט' בב"ה ד"ה מזמנים** quotes the Rambam that even the greatest **רשע** like **ירבם בן נבוט** who worshipped **עבודה זרה** and caused others to sin, are still held responsible even for **מצות דרבנן**. The same is true for the **מרגלים**. If they had from whom to learn from and didn't, they are responsible for that as well.

This is true in regard to doing Mitzvos as well. A person is rewarded for every single aspect he does to perform a Mitzva properly. This is illustrated by the following story related in **ספר שימושה של תורה ח"א יב'**. The wife of the Vilna Gaon would collect money for Tzedaka together with a friend. They made a pact that whoever passes away first, will come and tell the other one what transpired at the Heavenly Judgment. Not long thereafter, the friend of the Vilna Gaon's wife died and came to her in a dream. She told her that she was allowed to tell her only one thing. She mentioned an incident that had occurred while they were collecting. As they were walking in the street, they noticed a wealthy woman walking on the other side of the street. The Vilna Gaon's wife pointed in that woman's direction, as if to say they should approach her, and thereupon, they crossed the street to ask her for tzedakah. The friend continued that in **שמים** they received an equal reward for collecting the money and for each step they took toward the woman. But the Vilna Gaon's wife received an extra reward for merely pointing in the direction of the wealthy woman because in **שמים** every single thing done in conjunction with a Mitzvah is accounted for. If we realize the importance of our actions and how far reaching they are, our Mitzvos will take on a whole new meaning, and we will have the opportunity to merit an immeasurable reward. **חזק!!**

Have a good Shabbos.

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