

We, too, often turn our backs on *Hashem*. This is the stain that sin paints upon an individual. What right do we have to deny the goodness that He does for us? Sincere repentance is needed to overcome the sin of turning away from *Hashem*.

מאת מו"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס

הלכה למעשה
halacha is not widely known. (I have heard that some *Poskim* in *Eretz Yisroel* are not in favor of the customary singing along with the last *beracha* because of the above reason, although others permit it.) This also applies anytime *bentching* is done over wine. The same applies to *bentching* by a *Bris Milah*, since there is time at the end when the extra "והרחמן" paragraphs are said and here also no one should talk out. **Being with the Berachos**. According to some *Poskim* the seven *berachos* (or at least six of them without "בורא פרי הגפן") are an obligation upon all present to bless the *choson* and *kallah*. Those who say the *berachos* do so on behalf of all those present. It is imperative that everyone should listen carefully while the *berachos* are being said in order to have in mind to be **יצא** (7). **Watching the Kesubah**. The following *halacha* is of great importance and should not be overlooked. Sometimes in the hectic minutes after the *Chupa*, with the boys dancing and the parents of the *choson* and *kallah* accepting warm wishes of *Mazel Tov*, the *Kesubah* document is put down and can become misplaced. Halachically, a married couple must always know where their *Kesubah* is (8). The *kallah* must be confident that she can retrieve her *Kesuba* whenever she wants. If at any time there is a chance that it might have been lost, a *Rov* must be consulted immediately. It would be a good idea for someone, known to the *kallah*, to be designated to put away the *Kesuba* and give it to the *kallah* after the wedding or the next day.

(1) פסקי תשובה קס"א (2) רמא קס"א ו"ב ד' (3) ברכות נ"א (4) א"ח קפ"ג (5) פמ"ג קפ"ט מ"א (6) אג"מ א"ח ד"ס"א (7) ע' בערה"ש אבה"ע ס"ב (8) אבה"ע ס"ב

הוא היה אומר

גמטל
Moshe Rabbeinu tells *Bnei Yisroel*: “As you have turned away from *Hashem*, *Hashem* will not be with you.” Due to the terrible sin of the spies, the Jewish People turned away from a true *Emunah* and belief in *Hashem*.

A SERIES IN HALACHAH
LIVING A “TORAH” DAY
Halachos Pertaining to the “Torah” Table (67)

Hefsek Between Washing and Hamotzie. It is preferable not to make a *hefsek* (break) of more than 12 seconds between washing and the *Hamotzie*. In some *simcha* halls where the washing station may be a distance from the place of *Hamotzie*, small pieces of bread are left near the sink. Usually, people eat this bread standing. This is undesirable and they miss the opportunity to make a *beracha* on a *beracha*. A better way is to not finish drying the hands till one gets back to his table because the washing is not completed till then (2). **Speaking Before Drinking the Wine**. The *Gemara* (3) says: “*One should not talk over the cup of bentching*.” This means that whenever *bentching* is done over a cup of wine (which is always the case by *Sheva Berachos*) one should not talk out after *bentching* till the *מבדך* (one who is leading) finishes drinking the cup of wine. The *Shulchan Aruch* (4) quotes the *halacha* as referring to the *מבדך* himself. However, the later *Poskim* say that we are supposed to apply this to anyone who is part of the group *bentching* (אימון) and they all cannot talk out till the *מבדך* drinks the wine (5). (Based on rulings of **R’ Moshe Feinstein ZT”L** one might even have to wait till after the *choson* and *kallah* drink (6).) This is quite relevant to weddings where *Sheva Berachos* takes quite some time at the end to pass around the cup and say all the seven *berachos*. The rest of the people who have finished *bentching* often talk out because this

R’ Eliyahu Meir Bloch ZT”L (Peninei Daas) would say:

“Moshe gave the spies a sign: If the Land’s inhabitants dwell in open cities, it means they are strong, and rely on their strength for protection. If they live in walled cities, they are weak. Some Jews believe in withdrawing from society and having no dealings with the outside world. Others do the opposite, attempting to be positive influences on their surroundings. To outward appearances, the first group, in their fortress of *Torah* and *mitzvos*, appears to be stronger, but maybe this is not so. Perhaps such withdrawal is a sign that a person is unsure of his spiritual strength.”

R’ Levi Yitzchok of Berditchev ZT”L (Kedushas Levi) would say:

“*Chazal* say (אבות ב"ה): ‘*Do not believe in yourself until the day you die*.’ This is part of the statement that comes before it: ‘*Do not separate yourself from the community*.’ *Chazal* promise that a person who causes others to do *mitzvos* will be protected from spiritual harm. One should not separate himself from the community; rather, he should attempt to teach them. Only in this way can a Jew be spiritually secure.”

A Wise Man would say:

“A child should have every advantage - including those taught by disadvantage.”
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* פלג המנחה - 6:51 - מי שמדליק מוקדים אין לאור מזמן עלם קבולת השבת (בשיאמר "בואי כלה")

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ראש ישיבת שער השמים בירושלים עיר"ק

טיב התבלין

רעיונות ופירושים לעורר את האדם לעבודת הש"י והתחזקות באמונה ובטחון מאת

ויניחו אתו במשמר כי לא פרש מה יעשה לו וגו' (טו-לד) - צריכים לזון לכך זכות גם ליהודים שומרי תורה ומצוות

וכל, שכולם כאחד דעו כל כך בבירור מה צריכים שיעשה בהם? אלא לימוד גדול יש לנו בזה לתקן, שהרבה יש שרגלים, שכאשר מגיע הדבר לראות איזה עוולה על אנשים שלא שומרים את התורה והמצוות, אז כל אחד מרגיש לעצמו שצריך ללמד עליהם זכות, ושהוא צריך להמשיך את הדרך של **הרב מבארזיטשוב זצ"ל**, לחפש ללמוד זכות עליהם בכל אופן, אבל כשמגיע לדבר שנכשלו בהם יהודים שומרי תורה ומצוות, אז כל הזמן רואה לחפש חובה עליהם, ומחפש ח"ו להפוך את זכותם, לחשוב שאינם ראיים לדונם לכך זכות. ומכאן באים אנו לשורש הדבר, שגם בפרשת המרגלים רואים אנו שכן היה, שכאשר הגיע זאת לגבי הצדיקים, כאשר רואים ביהושע וכלב, כולם כאחד יחד למדו עליהם חובה, וממש לא היה בהם אף אחד שיבין וידין אותם לזכות, אבל כשהגיעו הדברים למחלל שבת בפרהסיא, אז אף אחד לא דע מה שצריכים לעשות אתו, ולא הגיעו לבד לומר במה עונשו.

מאת הרב שלום פערל שליט"א
מגיד מישרים בק"ק בית שמש

מאוצרותיו של המגיד

וישלח אתם משה ממדבר פארץ על פי ה' כולם אנשים ראשי בני"ה המה וגו' (ג-א) - בענין התעניית על מיתת המרגלים

ביום מיתת המרגלים, כדי לעורר את עצמם להיזהר מלהיות נמשך אחר דעות הרשעים ומעשיהם, שהרי רק מכוח זה נענשו ומתו במדבר. ויש להוסיף, שזה שישראל שמעו לקול עשרת המרגלים, על אף שהיו צריכים לשמוע לקול יהושע וכלב שאמרו את האמת, שהרי ניכרים דברי אמת, כי היו משוחדים מנגיעות אישיות, שלא רצו להיכנס לארץ ישראל, וכמ"ש, "בשנאת ה' אותנו הוציאנו מארץ מצרים וגו'", וכתב רש"י, "בשנאת ה' אותנו הוציאנו מארץ מצרים-הוצאתו לשנאה היתה, משל למלך בשר ודם שהיו לו שני בנים, ויש לו שתי שדות, אחת של שקיא [שאין צריכים להשקות] ואחת של בעל, למי שהוא אוהב נותן של שקיא, ולמי שהוא שונא נותן לו של בעל, ארץ מצרים של שקיא היא, שנילוס עולה ומשקה אותה, וארץ כנען של בעל, והוציאנו ממצרים לתת לנו את ארץ כנען", ולכן העדיפו לשמוע לקול עשרת המרגלים, והצטדקו שהלכו אחר דעת הרוב. וממשך הב"ח וכותב, שבתענית זו יש תועלת נוספת, שכאשר מתבונן על סופם של הרשעים, יקבל על עצמו 'לא לחזור עוד לעשות כמעשה הרשעים'. וגם כאשר אנו נקרא פרשה זו, נתעורר לא לשמוע לקול הרשעים מחמת נגיעותינו האישיות, ולא לעשות כמעשיהם.

ואים מה שפירש רש"י בזה, שידעו ישראל שמגיע לאש המחלל את השבת מיתה, אבל לא דעו באיזה מין מיתה צריכים להמיתו, ומצפים היו בזה לקבל בזה ציווי מהבורא בעצמו, לדעת איזה מיתה שניתן לו למי שמחלל את השבת. ושמעתי פעם בזה ביאור נפלא **מהרה"ג ר' אהרן קצנלבמן ז"ל**, לפרש את השני שכתב התורה למעלה בפרשת המרגלים, שרואים שם שתיכף ומיד כשאמרו יהושע וכלב את דבריהם, מיד כולם יחד אמרו להורגם, וגם דעו בבירור ממש איזה מיתה מגיע להם, וכמו שרואים אנו שכשמתו יהושע וכלב, כתבה התורה שכל העדה אמרו להרוג אותם בכך, והיינו שלא היה אף אחד בהם שלא ידע איזה מיתה מגיע להם, וכולם פסקו זאת בבירור על המקום, שצריכים לרגום אותם באבנים. אבל כשהגיע זה הפרשה של המחלל השבת, לא ידע אף אחד מישראל איזה מיתה המגיע לו, והיו צריכים כולם לבוא אל משה, לברר ולשאל ממנו מה לעשות איתו, ולכאורה מה היה משונה בזה ממה שע

לקחי חיים ודגרי התעוררות נסדרו עפ"י פרשיות השבוע

פרש"י כולם אנשים-כל אנשים שבמקרא לשון חשיבות, ואותה שעה כשרים היו. ואף שכשנשלחו היו כשרים, כשחזרו כבר נהיו רשעים, והחטיאו את ישראל, ונענשו במיתה משונה. וכן כתוב בהמשך הפרשה, "עד מתי לעדה הרעה הזאת אשר המה מלינים עלי וגו' וימותו האנשים מוציא דיבת הארץ רעה, במגפה לפני ה'" (י"ד, כ"ז-ל"ז). ועל רש"י שם. ולפי"ז מקשה **הבית יוסף** על דברי **הסו"ר** (א"ח סימן תק"פ) שכתב, "אלו הימים שמתענים בהם וכו', בי"ז באלול מתו מוציא דיבת הארץ במגפה וכו'". ומקשה הב"י, "אבל הא קשיא לי, למה התקינו להתענות ביום שמתו מוציא דיבת הארץ, שמחה מיבעי ליה באותו יום, ד'באבוד רשעים רינה', ושמח, מפני שלא זכו שתקבל תשובתם מצטערין, דמסתמא שבו ולא נתקבלו", היינו, שמתענים ביום שמתו המרגלים, כדי להשתתף בצערם, שסבו ולא נתקבלה תשובתם.

אבל **הב"ח** מיישב, "לפי שכל ישראל נענשו על דם, כיון ששמעו לקולם, ונגזרה עליהם גזירה גדולה שימותו במדבר, ועל כן מדרך התשובה קיבלו עליהן להתענות ביום זה לדורות, כדי שישמרו לליבם העיון הגדול ששמעו לקול הרשעים". והיינו, שקבלו עליהם ב"ז להתענות

מעשה אבות ... סימן לבנים

וראיתם את הארץ מה היא ואת העם הישב עליה החוק הוא הרפה המעט הוא אם רב וגו' (יג-יד)

The first time, the *Maggid* from Jerusalem, R' Sholom Schwadron ZT"l, visited Belgium, he stayed in Antwerp by the home of an acquaintance. He would customarily attend a certain kosher restaurant every day for lunch and he became acquainted with some of the regular patrons. One day, he entered as usual at one o'clock in the afternoon but the place was empty. Something unexpected must have occurred, thought R' Sholom, as the restaurant was normally crowded at that hour. After about 10 minutes, one man walked in, then another and another, until slowly, about ten men filed in - all of them clearly in very low spirits. They exchanged no words and the atmosphere was gloomy.

R' Sholom looked at the people and realized that a tragedy must have occurred. Who knew what had happened? Perhaps something had taken place in Jerusalem - a terrorist attack or bombing - that he had not yet heard about. He scrutinized their faces to find out what was wrong.

A few minutes later, another Jew walked in. He washed his hands and sat at the table. For the first time, one of the men there broke the silence. "Shimon," he asked, "how many people do you think were at the funeral?"

R' Sholom tensed. Who had passed away? Obviously it was someone of importance in Belgium.

Shimon sat silently for a moment. Then he answered, "By my estimate, about a million people."

Okay, thought R' Sholom. A million people? It couldn't be a Jewish funeral; there were not even half a million Jews in Antwerp. Right then, he walked over to one of the Jews, and asked, "Tell me, what happened?"

The man turned and said with a rueful smile, "R' Sholom, this is not for you."

R' Sholom was insistent. "You made me so nervous when you came in. I must know, what happened? Who died?"

The man relented. He explained that the national passion of Belgium is bicycle racing, like Baseball in America and Horseracing in England. It seemed that a young Belgian had once biked several kilometers in the space of a short span to win a championship prize. He became an instant hero and millionaire in Belgium and even opened a popular tavern .

"Yesterday," the diner informed R' Sholom sadly, "he tried his luck again, attempting to achieve a new world record but he was unsuccessful and crashed into a wall. He fell over and was injured grievously. Later, he succumbed to his injuries and died. Nearly a million people attended his funeral. We joined, too. The general atmosphere was one of mourning, and we got caught up in it." The man faced R' Sholom. "I am truly sorry to have worried you."

R' Sholom Schwadron was not only a gifted speaker who had the ability to bring an audience to tears with harsh words of rebuke, he could also bring out a point through humor and mockery. Immediately, R' Sholom smiled and said to the roomful of long faces, "My friends, you wish to attend athletes' funerals? Well, then, come to my neighborhood in *Shaarei Chesed*. There is a cat there that climbs the tallest tree in the neighborhood in just half a second - from bottom to top. He moves like lightning! Yesterday, unfortunately, the cat died. I think you should go to his funeral!"

The men smiled sheepishly, realizing that the *Maggid* was speaking in a spirit of jest. But R' Sholom softened his tone and continued, "Look, you are confusing skill with wisdom. A talent or skill is a natural thing that *Hakadosh Boruch Hu* grants a person, giving him the ability to jump or fly or run. It's not at all connected to the person's character, but simply to natural phenomena. In fact, in this area, the animal kingdom often outshines the human one! What, then, is a person's task? To work on himself and his spiritual attributes, to elevate himself and rise ever higher. That is human!"

Sweeping his gaze about the restaurant, R' Sholom challenged them. "Come now! Form that kind of competition, and see who wins!"

משל' למה הדבר דומה

כי על כן שבתם מאחרי ה' ולא יהיה ה' עמכם וגו' (ד-מג)

משל: During the time of the Spanish Inquisition, a Marrano suspected of secretly being Jewish was arrested. While in prison he suddenly became deathly ill. The Inquisitors called the local priest, and told him to see if the dying man would make any last confession, stating that he is a Catholic, or else be burned at the stake as a Jew.

The Priest and some henchmen entered the sick man's room. The moment they did, the sick man turned his face to the wall, refusing to reject his true faith in the Almighty.

The Inquisitors took this as an admission. "Aha," they

exclaimed, "this proves that he is really a Jew!"

The priest, however, disagreed. "He's embarrassed to confess in front of others. Everyone must leave the room!"

Only the dying man and the Priest remained in the room. The priest, a Marrano himself, whispered in the man's ear, "You can say '*Shema Yisroel*' now, and express your belief in *Hashem* before you die. You no longer need to turn your back on me, because we both serve the same G-d."

With his dying breath, the Marrano uttered, "Hear Israel, the Lord our G-d, the Lord is one!"

עד אנה ינאצני העם הזה ועד אנה לא יאמינו בי בכל האותות אשר נעשיתי בקרבם וגו' (ד-א)

In today's day and age, we see a lack of *Bitachon*, much like the mistrust portrayed by the *Meraglim* (spies), exhibited by the government and leaders of the State of Israel. They have no care for *Hashem*, for *Torah*, *mitzvos*, *halacha*, *Charedim* and any semblance of religious Judaism. And yet, they seem to be succeeding! The tiny country of Israel has survived for sixty years in what can only be described as a "bad neighborhood" with even worse neighbors! Wars have been won in miraculous fashion and the desert has begun to bloom due to Israeli ingenuity. How can a religious Jew reconcile the fact that a non-religious entity such as the State of Israel is enjoying unusual success and prosperity?

R' Aharon Feldman Shlit'a (R"Y Ner Yisroel) explains: This "success" is nothing more than a facade. Yes, they've won wars - but a few rock-throwing Arab kids can create an Intifada that has stymied the mighty Israeli Army. Yes, they've made the desert bloom but at what cost to the upbringing of their children? The societal ills of the "chiloni" way of life include violence, illegal substances and promiscuity that embrace a majority of Israeli youth. They believe they have found success which allows them to live like the gentile nations but this has caused them to fail!

Hashem watches over Israel with amazing *Hashgacha Pratis* in order to allow the wayward thinkers time to return to the path of *Torah*. To recognize that the Jewish People are unique, unlike the other nations. After the devastation of the Holocaust, the spiritual morale of the people was at an all-time low and *Hashem* gave us special *Siyata D'shmaya* to create a country, a nation, an identity out of the ashes. But now, after all that *Hashem* is doing for us, it is time for us to show Him that we are sincere - that we wish to live as *Torah* Jews - and this will hasten the coming of *Moshiach* בב"א.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

חברת השנה

TORAH GEMS

ראשית ערסתכם חלה תרמו תרומה כתרומת גר כן תרמו אלה וגו' (טז-כ)

Most of *Parshas Shelach* relates the story of the Spies and the tragic aftermath of their excursion. Following this, the *Torah* commands us with the *mitzvah* of *Challah* and the requirement to give the *kohen* a portion of dough that one kneads. Why is this *mitzvah* taught in this *parsha*? Why is it not mentioned in next week's *sedrah* together with other produce-related laws, such as *Terumah* and *Maaser*?

R' Joseph Ber Soloveitchik ZT"l answers by drawing a distinction between the *mitzvah* of *Challah* and the other produce-related *Matnas Kehunah* (gifts to the Priesthood). *Terumos and Maasros*, as well as other *Eretz Yisroel*-dependent laws apply only to the produce of the Holy Land and are thus indicative of the intrinsic holiness of *Eretz Yisroel* and of the blessings attributable to the Land itself. One does not set aside produce from outside of Israel since these fruits are not imbued with *Kedushas Ha'aretz* - the holiness of the Land. On the other hand, the *mitzvah* of *Challah* is solely dependant on the person - the "*Gavra*" in Talmudic terms - and it is a reminder of the Almighty's blessing that rests on the handiwork of the Jewish People. Although this *mitzvah* was given to the Jewish People, "*upon coming into the Land*," by rabbinic decree, *Challah* is separated even in the Diaspora. It is to teach us the importance of the individual Jew and what he is capable of accomplishing by the work of his hand.

It is appropriate, therefore, that the *mitzvah* of *Challah* belongs specifically after the episode of the Spies, for their very doubt was whether the Jewish People were strong enough to conquer and inhabit the Land. In the context of those doubts, the *Torah* teaches that it is less the sacredness of the Land that will draw the people in, and more the efforts of those who inhabit the Land that are blessed.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ותשא כל העדה ויתנו את קולם ויבכו העם בלילה ההוא וגו' (ד-א)

When the spies came back from their expedition with an evil report about *Eretz Yisroel*, *Bnei Yisroel* were so distraught and disturbed by the news that they became full of despair. The first thing they did was they all sat down on the floor and cried. Our Sages tell us that that cry was the source of so many future tragedies that occurred on this very sad day, the ninth day of Av, the day we all sit on the floor and cry year after year over the destruction of two *Batei Mikdash*, the Jewish expulsion from Spain, World War I, the Holocaust, and so many more horrific tragedies in the history of the Jewish People. Why was this day chosen as a day of tragedy and sadness? *Hashem* looked down at His beloved children, so full of joy and excitement to give them His special present - the holy Land of Israel- and what were they doing? Crying! *Hashem* said, "Foolish children, since you are crying for nothing, I will give you a good reason to cry!"

And the result? Tragedy after tragedy, misfortune after misfortune. No doubt, we have been given reasons to cry. But *Hashem*, it's enough! We have cried enough. It's time to stop complaining and start to appreciate all that He has given us in this beautiful world of ours. Let us rectify the source of sadness by truly rejoicing with all the good that we have! Maybe just maybe *Hashem* will look down at his beloved children and say, "Dear children, you are so happy and appreciative of all that you have, I think it's time to really give you something to rejoice about!"

You know what? Maybe just maybe in this *zechus* we will all meet in the *Bais Hamikdash* to truly rejoice together!