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Shabbos Parshas Shelach - June 13, 2015

טיב התבלין

פרק ג'
דאבות

מולד לחדש תמוז:
מיטוואך 2:55 AM
כיש 6 חלקים

מאזרחתנו של המגיד

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

והיה לכם לציצית וראיתם אותו וזכרתם את כל מצות ה' ועשיתם אותם ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם זונים אחריהם (פו-לט) - ביאור כוונת מאמרם ז"ל 'בכל עת יהיו בגדיך לבנים' - אלו ציצית'

כתב ב'אבן עזרא', וזנה מצוה על כל מי שיש לו בגד בארבע כנפיים, שיתכסה בו ביום תמיד, ולא יסדינו מעליו, למען יזכרו, והמתפללים בטלית בשעת התפילה יעשו זה בעבור שיקראו בקריאת שמע ויהיה לכם לציצית- ויעשו להם ציצית, רק לפי דעתי יותר חייב להתעטף בציצית בשאר השעות משעת התפילה, למען יזכור ולא ישנה ולא יעשה עבירה בכל שעה, כי בשעת התפילה לא יעשה עבירה'.

וכן איתא בגמרא (שבת קנ"ג), **'בכל עת** יהיו בגדיך לבנים, **אלו ציצית** וכו', וביאר המהר"ל בספרו 'נתיבות עולם' (נתיב העבודה ריש פרק ט"ו ד"ה ובפרק התכלת וכו'), "עידוש זה הכתוב שאמר 'בכל עת יהיו בגדיך לבנים', רצה לומר, שיהיה אל האדם יזכור הגוף עד שיהיה מסולק מן הפחיתות לגמרי, וזהו 'בכל עת יהיו בגדיך לבנים', שקרא לגוף 'בגד' משום שהוא מלבוש הנשמה".

וממשיך (ד"ה ובמצות ציצית וכו'), "ובמצות ציצית נתן השם יתברך לאדם שיהיה מזכר ומסדר גופו מן הפחיתות, ולכן אמר הכותב 'וראיתם אותו וזכרתם את כל מצות ה', כל המצות הן על ידי מעשה הגוף וכו', וכאשר הוא רואה הציצית היוצאים מן המלבוש שהוא דומה לגוף, בזה יזכור את כל המצוות, כי הציצית נקראו בלשון 'ציצית' מלשון 'ציץ השדה', שנקרא כך דבר שהוא יוצא אל הפועל מן האדמה, ומורה המצוה הזאת, שיש לאדם שהוא 'אדמה' יציאה אל הפועל, והם המצוות שמוציאין את האדם אל הפועל, ולכן אמר 'וזכרתם את כל מצוות ה' ועשיתם אותם, כי כל מצוות ה' על ידם יוצא האדם אל הפועל, ולפיכך כאשר יראה הציצית שהם יוצאים מן הבגד, בזה יזכור שיהיה יוצא אל הפועל ע"י עשיית המצוות, וציווה ה' לתת ד' חוץ על ד' כנפות, שהם יוצאים מן הבגד בכל ד' כנפות הבגד והם נקראו ציצית, כי כל דבר שיצא אל הפועל ונגלה נקרא כך מלשון 'מציץ מן החרכים' שהוא לשון ראיה, וכן 'ציצית ראשו' שמשוערות צומחים מן הראש ויוצאים אל הפועל, ולכן ציווה שיתן ציצית על כנפי בגדו שהם יוצאים מן הבגד, כדי לרמוז שיש לאדם יציאה אל הפועל, וזהו 'וראיתם אותו וזכרתם את כל מצות ה' ועשיתם אותם', כי ע"י המצוות האדם יוצא לפועל ומשתלם, וכאשר רואה הציצית שמורה על יציאה לפועל שיש לאדם, יזכור ויעשה כל המצוות, שע"י כל המצוות האדם יוצא לפועל ומשתלם לגמרי.

ולכן מצות ציצית הוא שקול כנגד כל המצוות, כי מצות ציצית יורה על יציאה לפועל, וזהו בכל המצוות, שהמצוה כל אחת בפני עצמה על ידה יוצא האדם לפועל בדבר מיוחד במה שהיא המצוה, ואילו מצות ציצית על ידה יש יציאה לפועל בכלל וכו', ובדבר זה שקולה מצוה זאת שהיא מצות ציצית כמו כל המצוות, שהמצוה הזאת יש בה השלימות הכללי שהאדם יוצא לפועל ויושלם בכל.

נמשל: The *Medrash* relates of a drowning man who cries out to the captain of a passing boat. The captain tosses him a rope, which the man grasps and uses to hoist himself aboard and save his life. The strings of the *Tzitzis* represent the idea that *mitzvos* are the vehicle that will protect us and raise the

A SERIES IN HALACHA LIVING A "TORAH" DAY

Keeping the Jewish Camp Holy (53)
Cutting Nails (cont.). As we've mentioned previously, the *Mekubalim* attach a great deal of Kabbalistic significance to the topic of nail cutting, and as a result, some of the *halachos* do not have clear or understandable explanations.

Order of Cutting the Nails. Beginning with the thumb as number 1, and the index finger as number 2, the nails should be cut in the following order: On the left hand - 4,2,5,3,1. Then, the right hand - 2,4,1,3,5. (1) Even though this is brought in the **Magen Avraham** and **Mishna Berura**, others, including the **Aruch Hashulchan** (2) hold that one need not be particular about this. You will notice that those who are careful don't cut consecutive nails one after the other. Accordingly, the **Eliyahu Rabba** (3) writes that even if one has to cut some of his nails (not all), he shouldn't cut two nails next to each other, but rather find some way to make a break by cutting a different nail in between. From the words of the **Prisha** (4) it seems that this order applies to toe nails, as well. However, the **Chazon Ish**, as quoted by **R' Chaim Kanievsky Shlit'a** (5) holds that one can cut his toe nails in any order. There is a difference of opinion whether one should first cut the nails of the right hand or the left hand (6).

Disposing of Nails. The *Gemara* (7) says that it is dangerous to leave one's cut nails where a pregnant lady might walk over them, because it can cause her to miscarry her baby. Therefore,

R' Menachem Mendel Morgenstern ZT"L (Kotzker Rebbe) would say:

"In our eyes, we seemed like grasshoppers, and so we were in their eyes." The *Meraglim* may have sinned but they displayed humility when they said that in their own eyes, they were no greater than grasshoppers. True, but why is it their fault if they were like grasshoppers in the eyes of the inhabitants of the Land? Because one needs to mind his own business - who cares how you appear in other people's eyes!"

R' Mordechai (Mottel) Katz ZT"L (Telzer Rosh Yeshivah) would say:

"Although the *Meraglim* themselves were indeed righteous men, Moshe foresaw that they will be unable to withstand the influence of the nation and davened for *Yehoshua bin Nun* to be spared the influence of these eventual sinners. Likewise, we see that *Calev ben Yefuneh* separated himself from the group and travelled to *'Kivrei Avos'* (*Mearas HaMachpelah*) to be *mispallel* that he not fall into the trap of sin. Precaution of such nature is a result of the realization of the grave dangers of influence. Our understanding of the risks of undesired and negative השפעות (influences) will - with *Hashem's* help - inspire us to take the necessary measures of ensuring the purity and *kedusha* of *Klal Yisroel*."

A Wise Man would say:

"A lesson to live by: We can't plan life. All we can do is be available for it."

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נתגבר ונתקדש לעילוי נשמת
ר' אברהם משה ב"ד אליעזר
שלאסער ז"ל * תנצב"ה

physical world to a higher level of spirituality. While *Torah* is here to guide us, we still hold loose strings. *Hashem* granted us the "rope" of *Tzitzis* to grasp and pull ourselves closer to Him. *Tzitzis* is a protection, for our bodies and souls and also serves as the link forming a deep connection to *Hashem*.

הלכה למעשה

מאת מנה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס
after cutting one's nails, one should dispose of them in a way this cannot happen. If one flushes them away it suffices (8). The nails can only cause damage if they remain where they fell to the floor. However, if they are swept into a different room (according to some even to a different area in the same room), they can no longer cause any harm (9). Some men are exceedingly cautious and when their wives are expecting, do not cut their nails at home where a piece might get lost and be in her path. Instead, they cut them in a Men's room or *mikvah*, where ladies cannot enter.

Filing Nails. The following question was posed to me by an individual who deals with foot care for elderly people. He works out of his basement and explained that often there is extensive fungus on the nails which makes them thick, unsightly and impossible to cut. He must file these nails down, however, while doing so, nail dust often falls to the floor. He wanted to know if this dust is dangerous to pregnant ladies like the nails themselves. I believe one should be strict and sweep/vacuum the dust away.

Ladies, Gentiles. The *Zohar* (10) says that the nails of a lady who is a *Niddah*, including the nails that she cuts while preparing for the *mikvah*, are harmful to others who step over them. Sweeping them to another place will not help in this case (11). I didn't find anywhere if a regular lady's nails are harmful to another lady, or even to herself. Nails of a gentile are not harmful (12).

הוא היה אומר

(1) משנה ברורה רס"ח (2) רבנו (3) ר"ס (4) פרישה רמ"א (5) ספר זכרון ביל (6) פסקי תשובות רבי (7) נדה י"ז (8) שו"ת בצל החכמה בילה (9) מ"ב רס"ו (10) זהר פנחס רמח" (11) שו"ת בצל החכמה בילה (12) מלכים אומניך י"ד (י"ח) בשם הגמרא חיים קניבסקי שליט"א

Special Mazel Tov to Eli and Chaya Schron on the engagement of their daughter Mindy to Netanel Myerowitz. May the young couple build a Bayis Ne'eman B'Yisroel.

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מעשה אבות סימן לבנים

וישלח אתם משה לתור את ארץ כנען ויאמר אליהם ומה הארץ אשר הוא ישב בה המוכנה הוא אם רעה וכו' (יג-יז.)

In *Parshas Devarim*, *Moshe Rabbeinu* tells the Jewish people, “*Hashem was angry with me as well because of you, saying you shall not come there.*” (דברים א-ל) The context of Moshe’s words is clearly the sin of the *Meraglim* (spies). A number of commentators offer an explanation that Moshe was denied entry to the Land of Israel because of the *Meraglim* incident, despite the fact that he was personally blameless, based on his general responsibility for the fate of that generation as their leader. Once they were denied entry, it was inconceivable that he would enter without them.

However, **Rabbeinu Don Yitzchok Abarbanel ZT”L** goes one step further and suggests that indeed, Moshe was culpable for the sin of the spies, because although *Hashem* told him, "שלח לך אנשים," giving him Divine permission to send forth the spies, Moshe added various instructions of his own beyond what *Hashem* had commanded, and these additional tasks are what led to the corruption of the entire mission. Moshe told the men to find out: “*Is it a good land or a bad land?*” Why did he have to say this? The very fact that he asked this question is what led the people astray. The whole tragedy occurred because Moshe put this question in their minds, and now he bears responsibility for it. Therefore, says the Abarbanel, if the people do not get to enter into *Eretz Yisroel*, then he doesn’t either. In other words, he shares responsibility because he planted the doubt about the Land in their minds. Although Moshe’s intention was, of course, honorable and good, he was liable for changing *Hashem’s* instructions and thus was held responsible for the terrible results.

R’ Avraham Yaakov Friedman ZT”L, the first *Rebbe* in the Sadigora dynasty, was the second son of his famous father, the holy **Rizhiner, R’ Yisroel Friedman ZT”L**, who passed away in 1850 in the city of Sadigora. His elder son, **R’ Yitzchok Friedman ZT”L**, became the first **Boyaner Rebbe**, while his younger son, **R’ Yisroel ZT”L** (named after his grandfather, the Rizhiner), succeeded him in Sadigora as the *Rebbe* of tens of thousands of *chassidim*.

It is told that two merchants once came to R’ Avraham Yaakov to ask his advice and seek his blessing for an advantageous outcome at the upcoming wheat fair in their county. Each entered the *Rebbe’s* room separately and asked his question in his own way. The first asked simply whether it was worth his while to invest in the wheat business or not.

“Do not engage in any wheat business at present,” the *Rebbe* answered.

The second man did not satisfy himself with a simple query, but went into the details of the proposed investment and its probable success. “If things are as you say,” answered the *Rebbe*, “be blessed and be successful!”

Each of the merchants acted according to the *Rebbe’s* advice. The first refrained from engaging in the wheat trade, while the second invested his money in the purchase of wheat. His business did not prosper, however, and his investment was lost.

Later, when this second individual had occasion to see the *Rebbe* again, he poured out his bitterness over the financial loss he had suffered. “Why didn’t the *Rebbe* advise me to keep out of the wheat business, as was the case with my friend?”

“Let us understand things as they happened,” the *Sadigora Rebbe* replied. “Your friend came to me with a question. He himself did not know what was best for him, and he trusted my advice as to whether to do business or not. Because he was waiting for my answer, I responded in the way that *Hashem* told me to answer, with the first notion that entered my head. The man did as I suggested, and, in the merit of his faith, he was saved from financial disaster.

“You, on the other hand,” continued the *Rebbe*, “tried to explain to me how the business works and what tremendous profits you anticipated from it. Not being a wheat merchant myself, I weighed the information you gave me and was forced to advise you in accordance with that information. After all, if I were to advise you in contradiction to my logical understanding of what you had told me, you would be led to think that I am a *Tzaddik* who relies on *Ruach HaKodesh* to advise you on business matters. How can I pretend to be such a person? So you see, by telling me about your business and why you think it should have succeeded, you negated the faith you should have had in attaining ideas that are truly divinely inspired. Remember, *Hashem* helps one in the merit of his faith, and gives the answer to a *Rebbe* even if he knows nothing about the world of business!”

משל למח הדבר דומה

משל: Phil Harris was born in Clarks Summit, PA in 1915 and spent the rest of his life as a community leader in Scranton, until he died in Miami at the age of 91. In 1948, he was involved in a train accident that cost him both his legs. He was transported to the emergency ward of a New Jersey hospital in critical condition. Phil had lost a great deal of blood and was passing in and out of consciousness. The night nurse took one look and whispered to the surgeon on call not to bother because the patient would not survive. In agreement, the surgeon left the room, but returned a few

minutes later, operated on him and saved his life.

After he recovered, Phil returned to the hospital to ask the doctor what had made him come back. The doctor told him that upon exiting the emergency room he noticed Phil’s clothes piled upon a chair. There was a certain bloodstained garment that he remembered seeing his grandfather wear and this compelled him to come back and operate. For the rest of his life, Phil would tell teachers that when they teach the *mitzvah* of *Tzitzis*, they should repeat his story as living proof of the efficacy of *Tzitzis* protecting those who wear them.

מחשבת הלב

וילכו ויבאן אל משה ואל אחיה ואל כל עדת בני ישראל ... וישבו אתם דברי וכו' (יג-יז)

In this week’s *parsha*, we find two Rashis that seem to contradict each other! With regard to the twelve men that Moshe *Rabbeinu* sent to spy on *Eretz Yisroel*, Rashi quotes the *Medrash Tanchuma* that they were "כשרים" - fine, upstanding individuals when they set out on their mission. However, a bit further along in the same *perek*, Rashi points out a *gemara* (סוטה לה) that says: "מה באתון בעצה רעה, אף הליכתן בעצה רעה" - just as the spies returned to the Jewish camp with an evil plot, so too, they set out on their mission with the same nefarious intention. Is this not an obvious סתירה in the words of Rashi?

My *machshava* is this: *Chazal* tell us that *Hashem* takes our good intentions and considers them like actions (מצטרף למעשה), but He does not take our evil thoughts and consider them like actions. Our Sages say that the reason the *Meraglim* (spies) sinned was twofold: each one knew he would lose his position of honor and respect (נשיאות) once the Nation arrived in the Holy Land, and also, they were unwilling to give up the “easy life” in the desert - no worries for *parnassa*, no clothing or other such issues, and *Mann* fell at their doorstep daily. Thus, even before they set out on their mission, their report was pre-determined. They knew they would be reporting back with a negative assessment in order not to risk losing their current status. Their personal געיות took control of their otherwise upstanding character. However, since it was only a "מחשבה רעה" - an evil thought, without an actual misdeed yet, *Hashem* treated it as such and did not count it against them. Thus, at first, Rashi comments: "באותה שעה כשרים היו" - the spies were good people “at that time” - but not when they came back, for then they brought back their evil designs and did an evil deed - they spoke *Lashon Hara* against *Eretz Yisroel*. Now, at this point, *Hashem* attached their original "מחשבה רעה" to their present "מעשה רעה" - and thus, they “*went and came*” with the same evil intent.

DRUSH V'CHIDDUSH

ויקרא משה להושע בן נון יהושע וגו' (יג-יז)

Rashi writes: “*Moshe called to Hoshea bin Nun, Yehoshua; he prayed for him (saying), ‘May Hashem save you from the counsel of the spies.’*” By adding the letter “v” to his student’s name, he included the Name of *Hashem*.

The renowned **Tchebiner Rosh Yeshivah, R’ Avraham Genichovski ZT”L**, was once in *Bnei Brak* and decided to take the opportunity to discuss a pressing matter with **R’ Chaim Kanievsky Shlit’a**. As anyone who has ever been to the great *Gaon’s* home knows, often the line to get in stretches out R’ Chaim’s front door, down the steps, and into the adjacent street. People sometimes wait for hours to get a glimpse and a few seconds of time with the *Tzaddik*.

R’ Avraham arrived with his driver and immediately walked to the back of the line, where he humbly waited like everyone else. His driver, however, felt that for the sake of the

EDITORIAL AND INSIGHTS ON THE MIDDAH OF לא נתתו

One of the six constant *mitzvos* (מצוות תמידיות) is not to be lured after your heart and your eyes. It means to make a conscious effort not to think about or look at something that is inappropriate. In today’s world this is a real challenge. Almost every billboard you look at in almost any public place will afford you many opportunities to apply this *mitzvah*. Even if you don’t go out of your house, you can easily invite all the *shmutz* in the world inside. With the press of a button you can find yourself in the lowliest place. So how do we overcome the *yetzer hara* that is lurking in every corner to pull us down?

The **Rambam** tells us: “*Impure thoughts are only strengthened in a heart empty of wisdom.*” (הל' איסורי ביאה כב-כא) The only way to overcome such thoughts is to fill your heart with *Torah*. The **Ohr Sameach** provides a source for this Rambam. He points to a *Medrash* in *Mishlei* (24) which tells of a king who was traveling in the desert and came upon an empty palace. He was easily able to overtake and settle into the palace because no one else was there. So it is with our evil inclination. He travels into the chambers of our heart and tries to settle there. If the heart is empty, then he has no problem becoming the king and ruling over our thoughts and feelings. But if the heart and mind is filled with *Torah*, there is no place to settle and the *yetzer hara* has no choice but to leave. The trick is to be proactive - not reactive! Luckily, this is not so hard. As easy as it is to get the *shmutz*, it is equally simple to get into *Torah*. The amount of *Torah* lectures, in-depth *shiurim*, or *chavrusa* learning, even with someone in another country, is accessible in a way that never existed before. Every area of *Torah* is within reach of every *Yid*. Because of the tremendous challenges of our generation, *Hashem* is providing us with equal opportunities for connecting to the *Torah*. It all depends on what you choose to see and fill up your heart with.

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

honor of the *Rosh Yeshivah*, he should be allowed to go ahead of the line, right into R’ Chaim’s inner room. The *gabbai* agreed and although R’ Avraham protested, he was led to the front of the line. A moment later, he was inside.

R’ Chaim gave him a broad welcome, but R’ Avraham apologized for “cutting the line” saying he would have stayed in his place. R’ Chaim smiled and said, “**Targum Yonason** writes on the *posuk*, ויקרא משה להושע בן נון יהושע, that Moshe changed his name when he saw Yehoshua’s humility. What does one thing have to do with the other? The *seforim* tell us that in the future, when the dead will rise by תחיית המתים, it will go in order of the *Alef Beis*. In other words, Avraham will get up first, Boruch second, and so on. Now, when Moshe added the letter ‘v’ to Hoshea’s name, he pushed him back five places, for now, יהושע will get up five names later. So what was the benefit? The answer is, Moshe saw his humility - and a true ‘*Anav*’ can go right to the front of the line!”

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

ולא תתורו אחרי לבבכם ואחרי עיניכם ... (יז-יח)

דרגה יתירה

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