

תורה תבלין

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שבת קודש פרשת שלח - פרק ב' דאבות

Shabbos Parshas Shelach - Second Perek

י"ח סיון תשס"ה - June 25, 2005

פלג המנחה / ע"ש - 6:58 (Monsey, NY)	מנחה גדולה / שבת - 1:37
הדלקת נרות של שבת - 8:15 *	שקיעה של יום השבת - 8:33
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* מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")	

מדענת צלילך

העם היה נקרא שמו עדיין "היושע". וכיון שאלדד ומידד היו מתנבאין שיהושע יהיה המכניס ולא ידעו מי הוא זה יהושע, אי"כ שלח אותו בחשבו שהוא יחזיר ויגיד את האמת. אבל יהושע לבד היה ירא לנפשו דישאל חכמים ונבונים הם ודלמא ירגישו שהוא הי"היושע" שנתכוון, ויאמרו לגרמיה הוא דעבד כנ"ל, עיי"כ שתק ולא אמר כלום. וזהו משפ' בתרגום יונתן בן עוזיאל וז"ל וכד חמא משה ענותנותיה של יהושע קרא לו יהושע עכ"ל, כי ראה בענותנותו שאינו חפץ אפילו ברשות להיות שר ומושל בישראל ולכך קרא לו יהושע.

כי דבר ה' בזה ואת מצותו הפר הכרת תכרת הנפש ההיא עונה בה וגו' (טו-לא)

הנה מבואר משפריש"י שלגבי האיסור של עו"ז, אין לאדם התנצלות כי אזהרת ע"א מפי הגבורה והשאר מפי משה עכ"ל. כלומר, האזהרה של עו"ז הוא הדיבור הראשון של עשרת הדברות ששמעו אותו כלל ישראל מפי הגבורה ממשי, משא"כ שאר המצוות שלא שמעו רק מפי משה רבינו לבד. ועיין מש"כ הרמב"ם במורה נבוכים, שכשאדם עושה עבירה זו "ביד רמה" - דהיינו

ויהס כלב את העם אל משה ויאמר עלה נעלה וירשנו אותה כי יכול נוכל לה וגו' (יג-ל)

איתא במדרש שכלב השתיק את כל העם ואמר "וכי זו בלבד עשה לנו בן עמרם!" והשומע היה סבור שבא לספר בגנותו (של משה) ומתוך שהיה בלבם על משה בשביל דברי המרגלים, שתקו כולם לשמוע גנותו. אמר "והלא קרע לנו את הים, והוריד לנו את המן, והגזי לנו את השליו" עיי"כ. ולכאורה יש להקשות, דלמה שתק יהושע בן נון ולא הס גם הוא את כל ישראל כמו שעשה כלב? וכבר פירשו המפרשים ע"ז דיהושע היה ירא דיאמרו יהושע עושה לעצמו, בשמעם נבואתן של אלדד ומידד שהיו מתנבאים "משה מת ויהושע מכניס" את כלל ישראל לארץ. וא"כ שפיר ירא לבד יאמרו שיהושע לכבוד עצמו הוא דורש, ולכך שתק. אמנם קמה וגם נצבה הקושיא על משה, דאיך שלחו את יהושע להיות מן התרים את הארץ, הלא בודאי יאמרו כל העם שיהושע ודאי לא יוציא דבה?

אלא מפרש מרן הגמ"ר יחזקאל אייבשיץ זצ"ל, בס' תפארת יהונתן, שבאמת משה היה יודע מה שיאמרו העם, ולכך קרא ל"הושע בן נון יהושע", אבל בפי כל

ACCEPTING עול מלכות שמים (2)

As we discussed last week, one should not interrupt between the first *posuk* of *Shema* and "ברוך שם" for any reason. One may, however, stop and listen to *Kedushah* being recited, or even to hear the ש"י say the words "יה" which completes the 248 words of *Shema*, and is intended to guard the 248 limbs of a person's body (1).

One who enters a *shul* while the congregation is saying "ברוך שם כבוד מלכותו..." should say this *posuk* along with the others as an acceptance of עול מלכות שמים (2). The **Mishna Berurah** rules (3) that the words "ברוך שם כבוד מלכותו..." should also be said as a form of acceptance of *Hashem's* kingdom. Similarly, if one is saying פסוקי דזמרה and the congregation is up to *Shema*, he should say the *posuk* along with the others, as well as "ברוך שם כבוד..." (4).

Rectifying a wasted berachah

The phrase "ברוך שם" has another relevant application in *halacha*. If a person said a ברכה לבטלה - a blessing in vain, or the Name of *Hashem* in vain (5), he may somewhat rectify it by reciting "ברוך שם" (6). For example: 1) If one forgot that he had already made a *beracha* on food and recited a second *beracha*, he should say "ברוך שם". 2) If one made a *beracha* on food on a fast day and then realized he cannot eat, he should say these words. 3) One who began to *daven Shemona Esrai* by *Mincha*

forgetting that he already *davened*, should say these words. Preferably, it should be said immediately after the unnecessary *beracha* (7), or utterance of *Hashem's* Name. If he was unable to say it right then (e.g. he was in the middle of שמירת עשרה), he is permitted to say it later (8).

On occasion, a person can rectify the above mentioned problems without saying "ברוך שם". For example: 1) If a person said the first three words of a *beracha* - "ברוך אתה" - and then realized his mistake, he can finish off with the words "למדני חקיק" which formulates an entire *posuk* in *Tehillim* (9). 2) If one said *Hashem's* Name alone, he can finish off by saying "ימלך לעולם ועד" which is likewise an entire *posuk* (10). The same may be done for other Names of *Hashem*; יחנו ויברכנו יאר פניו "אלקים" and "אל-ל ה' ויאר לנו אסרו חג בעבותים עד" (11), and "אל-ל ה' ויאר לנו אסרו חג בעבותים עד" (12).

If one is in doubt whether he is obligated to make a *beracha*, he may not say it with the intention of rectifying it with "ברוך שם". The reason why we say "ברוך שם" after the *beracha* on תפילין של ראש is because we really rule like the opinion that one should recite "ברוך שם" when donning his *tefillin*. We add the words "ברוך שם" to satisfy the other opinion not to make a second *beracha*. However, one should not say "ברוך שם" until the ראש של ראש is tight and firmly in place (13).

(1) ספר הבן גדול עמ' ל"א (2) או"ח סה"ב (3) משנה ברורה סה"י (4) שו"ת שבט הלוי י"ז: (5) שו"ת הרב ר' יצחק (6) או"ח ר"ז: (7) חיי אדם ה"א (8) מנחת יצחק ז"ג (9) קיט"ב (10) פרשת בשלח טו"ז (11) תהילים ס"ב: (12) שם: קיט"ב: (13) משנה ברורה כה"כ

הוא היה אומר

R' Henoch of Aleksander ZT"L would say:

"Each day a person is given a new capacity for knowledge. This is a new creation which has been turned over to a person to be used for the good. If he fails to do so, this knowledge goes up before *Hashem* and complains how it was mishandled on earth."

The Gerrer Rebbe, R' Yitzchok Meir of Gur ZT"L (Chiddushei Harim) would say:

"Just as the *Torah* is comprised of five separate books, independent units, nevertheless, they form one *Torah*. Similarly, *Klal Yisroel* is comprised of many different factions - *Kohanim, Leviim, Yisroelim, Chassidim, Misnagdim* - each with their own function, all forming one great Nation, cherished by G-d!"

R' Moshe Alshich ZT"L would say:

"*Moshe Rabbeinu* added a letter to his prize student's name and prayed for Yehoshua. When a student becomes corrupt, the teacher is usually blamed. Therefore, Moshe *davened* extra hard for his student."

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Jewish cemetery. Brushing away the growth from the stone that had sheltered him, he read the name in sheer astonishment: it was the name of his own dear mother, who had died many years earlier, and was now shielding and protecting him from the soldiers and their deadly bayonets. A *Yiddishe Mama*, in life and in death, looking after her children and safeguarding them from harm.

TORAH GEMS

שלח לך אנשים ויתרו את ארץ כנען וכו' (יג-ב)
We find a striking contrast between the מרגלים - spies, the villains of our *sedrah*, and *Rochov Hazonah*, the heroine of this week's *haftorah*. Explains **R' Yerucham Levovitz ZT"L**, because *Klal Yisroel* improperly demanded of *Moshe Rabbeinu* to send forth spies to scout out the land, *Hashem* left open for them a potential stumbling block. They did not sufficiently trust *Hashem* concerning their entry into *Eretz Yisroel*, and so were led into a situation where the *meraglim* stated, "לא נוכל לעלות אל העם כי חזק ממנו" - "*We cannot go up to that Nation for they are too strong for us.*" *Rochov*, on the other hand, was fortunate to save herself and her family by hiding the two spies *Yehoshua Bin Nun* had sent. What caused her to perform such a courageous act? She had heard about the miracles that *Hashem* performed for *Klal Yisroel* and was inspired to act, as she expressed it, "*Because we heard that Hashem dried up the waters of Yam Suf, etc.*" (יהושע ב-י)
R' Yerucham further elucidates this contrast with a *moshol* from the famed master in *Mussar*, **R' Yitzchok Blazer ZT"L**. If one has a choice of investing with a wealthy man whose fortune is beginning to decline or with a pauper whose fortune is starting to flourish, it is better to invest with the pauper because his "sun is on the rise." Similarly, *Rochov*, who was a spiritual pauper, was saved and eventually reached ever higher levels of spirituality. In contrast, the *meraglim's* fortune was on the wane because of the stumbling block that was placed before them, and consequently, they vanished from the scene. This episode emphasizes the significance of constant spiritual growth, of avoiding spiritual decline.

והיה לכם לציצת וראיתם אותו וזכרתם את כל מצות ה' ועשיתם אותם וכו' (טו-לט)
The *gemara* (מנחות מג:) writes: "*Seeing (ראיה) brings one to remember, and remembering brings one to (positive) actions.*" The **Chofetz Chaim, R' Yisroel Meir Hakohen ZT"L**, learns from here that the *mitzvah* of *tzitzis* helps one to perform *mitzvos*, and if one looks at his *tzitzis* many times a day - specifically when an impure thought or a feeling of anger towards another passes through him - it will quiet his desires and stave off the evil.
The great **Rebbe, R' Mordcha of Nescitz ZT"L** had longed for a *talis koton* made of wool that was produced in the Holy Land. After many efforts, he procured a piece of wool and gave it to one of his students to fashion a *talis koton* from it. Unfortunately, in cutting out the opening, the student folded the cloth one time too many, so that instead of one hole, there were two. When he realized that he had totally ruined the garment his Master had craved so long, he showed **R' Mordcha** the ruined wool with shaking hands. "I'm so sorry I ruined the *tzitzis*," the *talmid* cried in sorrow, fully expecting a severe scolding for his negligence.
R' Mordcha looked at the cloth sadly, wiped away a tear from his eye, and smiled at the young man. "It's quite all right," he said. "Do not fret. You see, this *talis koton* was meant to have two holes. One is an opening for the head, and the second is to test **Mordcha** whether he will lose his temper."
Sometimes people intending to do *mitzvos* may be unaware that in their fervor to perform a *mitzvah* they may transgress in other ways. As important as the *mitzvah* of *tzitzis* may be, allowing one's anger to flare would extinguish the *mitzvah*. **R' Mordcha** had his priorities in proper order.

במזיד, שלא עשה מחמת היצר שלא יוכל לכבשו, אלא מחמת חסרון האמונה במצוה, אם תהיה קלה מן הקלות יכרת, כי "דבר ה' בזה" - עיי' שאינו מאמין במצותיו, לכך מחרף ומגדף נחשב. וזש"כ "הנפש אשר תעשה ביד רמה" - שלא באונס היצר חטא, רק בנפש חפיצה "את ה' הוא מגדף" עיי"ש.
ונראה למרן הגמ"ר **אברהם שמואל בנימין סופר זצ"ל**, בס' כתב סופר, שמי שחוטא עיי' הסתת היצה"ר

מעשה אבות סימן לבנים

ויעלו ויתרו את הארץ ויבא עד חברון וכו' (יג-כא,כב) פרש"י כלב לבדו הלך שם ונשתטח על קברי אבות עכ"ל
At the turn of the Twentieth century, mass emigration from Russia to the golden shores of the United States, was in full swing with many of the Jewish refugees inevitably finding themselves in the teeming and constricting tenements of the Lower East Side. The Cohen family was no exception, and although life was hard with the struggle to make a living nearly insurmountable, they retained their Jewish identity and distinct *Yiddishe* flavor. In large part, this achievement was due to the tireless efforts of the warm and loving matriarch of the Cohen family, who embodied the ideals of a true *Yiddishe Mama*, always there for her children, exhorting them to never lose their identity as Jews. *Chessed* to anyone in need was a mainstay in the Cohen household and the first question asked to every visitor was, "Is there anything that you need? Can we do something to help you?" This legacy of true *Yiddishe chinuch*, however, did not start there; This was a heritage in the Cohen family that was passed down for many generations.
Many years earlier, the great-great-grandparents of the Cohen family resided in a small town situated almost directly on the Russian-Polish border. During the terrible years of the Cantonists, when young Jewish children were snatched off the street in broad daylight and forced to serve extended terms in the Russian Army, a network of smuggling was necessary to transport children in imminent danger of being drafted, across the border into Poland and away from the Russian spies. A leader of this daring network was an elder of the Cohen clan, a man who singlehandedly transported many children hidden in his carriage past the unknowing guards, at great risk to himself and the children. Week after perilous week, he would journey with his precious cargo, until one of the guards became suspicious. He reported his concerns to his superiors and an ambush was set to catch Cohen in action and arrest him.
On his next attempt at the border, he realized something was up. As soon as he reached the crossing and saw the border patrol descending upon him, he quickly jumped out of his wagon, and urged the kids to run for their lives. He led as many as he could to safety but when he saw the hordes of soldiers coming hard after him, he took off in the opposite direction to allow the kids to get away. Running with every ounce of strength he made it to the edge of the nearby woods, where dense foliage provided him with a measure of cover and security. He found a large stone overgrown with weeds and dropped down behind it, hidden by the undergrowth. Huddled and shivering, he began praying in earnest that *Hashem* should protect him from this danger. The soldiers, bayonets poised on the tips of their rifles, fanned out in a search, poking and prodding the underbrush with deadly thrusts, hoping to spear their prey and kill him.
After some time, with no luck in their search, the guards gave up in futility. Their man had escaped, and as the shouts and screams of the guards slowly waned, Cohen lifted his head above the foliage. Standing up fully, he noticed that there were many tall stones all around him; in fact, he was in the old