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הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שערי השמים בירושלים עה"ק

שבת קודש פרשת שלח

Shabbos Parshas Shelach

ט"ז סיון תשע"א - June 18, 2011

טיב התבלין

כסיפור בעלמא הרי עליו לחוש אם אין הוא בכלל אותם הרשעים שרואים ואינם לוקחים מוסר.

הרה"ק ר' נתן מברסלב זי"ע סיפר ע"א האיד זכה להתעלות ולהתקרב לבורא עולם, כי בהיותו צעיר היה מתפלל בבית כנסת יחד עם זקנו שהיה מחשובי המתפללים שם והיה יושב במזרח. באחד הימים הבחין על אחד המתפללים שהיה יושב בסמיכות לקונו שאינו מגיע לביהכ"נ, פנה ר' נתן לקונו ושאלו על פשר הדבר, אמר לו כי האיש ההוא מת. היה אז הפעם הראשונה בחייו ששמע על המושג הזה של מיתה ולא הבין בשכלו הקט מה זה מיתה עד שזקנו הסביר לו במילים פשוטות וברורות כי העולם הזה שהוא רואה כאן אינו מקום של קבע שנשארים כאן לנצח, אלא הוא מקום המעיד לקנות סחורה ומי שגומר את מלאכתו ואסף את סחורתו הרי חוזר הוא למקומו. לימים סיפר ר' נתן כי המילים הללו נכנסו כל כך לליבו, עד שזכה בכוחן להתעלות במעלות העבודה והגיע למה שהגיע.

נסיים דברינו בתפילה ובקשה שנאריך ימינו ושנותינו בטוב ובנעימים ונזכה למלאות תפקידנו בשלימות אכיל"ר.

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

מאוצרותיו של המגיד

שוב אינו עושה רושם כלל, (וכיעוין ברש"י כתובות ס"ב. ד"ה דמלפא). ואילו היתה באמת ארץ משכלת, יום יום בכל מקום ומקום, לא היו אנשי כל העיר מטפלים וטורדים בהספד ואבלות, רק כל יחיד על שלו, וכל שכן שלא היו טורדים כל כך, עד כדי לא להכיר באנשים זרים המסתובבים אצלם אשר ראוי לחשוך בהם שהם מרגלים. והיה ראוי להבין, שמה שראו אותם קוברים מתים, וטורדים באבילות גדולה והספד, זה מאורע מיוחד, והוא מכוח חסדי ה', וכדי שלא יכירו בהם האויבים".

ומיישב המדרגת האדם, 'אמנם, מכיון שלמרגלים היתה נגיעה לטעות, וכמבואר בזה"ק, שזאת משום שידעו שכאשר יכנסו ישראל לארץ ישלכו אותם מנשיאותם, לכן כאשר ראו אותם עוסקים בקבורת מתים, **ליבם הכריעה להם** כי החיסרון הוא מן הארץ". החסרון בליבם.

ולפ"ז יש ליישב עניין קדימת 'אחרי לבבכם' ל'אחרי עיניכם', שבה התורה מלמדת אותנו גם אודות יסוד זה, והיינו שכפי נטיית הלב- 'אחרי לבבכם', כן תהיה ראיית העיניים- 'אחרי עיניכם'. וכן מפורש בספר, 'אחרי לבבכם ואחרי עיניכם, מגיד, שהעיניים הולכים אחר הלב".

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה
(Monsey, NY)
הדלקת נרות לשבת – 8:13 *
זמן קריאת שמע/מ"א – 8:34
זמן קריאת שמע/הגר"א – 9:10
סוף זמן תפילה / הגר"א – 10:26
שקיעת החמה ליום השבת – 8:31
מוצג"ק צאה"כ/ מערים – 9:21
צאה"כ/ לשיטת רבינו תם- 9:43

* **פג המנחה – 6:57** (מי שמדליק מוקדם אין לאחר זמזון עצם קבלת השבת [משמאמר "בואי כלה"])

רעיונות ופירושים לעורר את האדם לעבודת השי"ת והתחזקות באמונה ובשתון מאת

שלח לך אנשים ויתרו את ארץ כנען (וג-ב) – חובת האדם להתבונן על כל המאורעות ולהתעורר על ידם בעבודת ה' פרש"י: למה נסמכה פרשת מרגלים לפרשת מרים לפי שלקחה על סקף דבה שדברה באחיה ורשעים הללו ראו ולא לקחו מוסר. פרשה זאת יש בה בכדי לעורר את האדם שלא יעביר את חייו בזה העולם כאיש בער מבלי מחשבה והתבוננות על כל הקורות לקחת מוסר וחשבון כי יש מנהיג לבירה וכי בבוא העת יצטרך כל אחד למסור דין וחשבון על כל מעשיו ותהלוכותיו. הרי חיו בדור המדבר ס' רבוא איש, והנה קרה מקרה ומבין כל העם שלקחה אשה אחת בצרעת, ובאה התביעה על אלו המרגלים שהיה להם לקחת מוסר מן המקרה הזה, יש עליהם טענה על כך שלא הפנימו את המסר במה ששייך ונוגע אליהם, חז"ל מכנים אותם כרשעים על דבר זה שראו מעשה ולא לקחו מוסר.

הדברים הללו אמורים לעורר את כל אדם מתרדמתו שיתחיל לפקוח קצת את עיניו להתבונן על כל הקורות ולחשוב על כל דבר אם אינו רואה בכך איהו רמז במה שצריך הוא לשפר את אורחות חייו ותהלוכותיו.

מי שקורא בעיתונים ורואה שמספרים על כל מיני צרות ומקרים רעים רח"ל אם אינו מתבונן קצת לחשוב שהדבר נוגע אליו וקורא את הדברים

לקחי חיים ודברי התעוררות בסדרו עפ"י פרשיות השבוע

ולא תתורו אחרי לבבכם ואחרי עיניכם אשר אתם

פרש"י, "הלב והעיניים הם מרגלים לגוף, ומסרסרים לו את העבירות, העין רואה והלב חומד, והגוף עושה את העבירות". וצריך להבין, מדוע הקדימה התורה 'אחרי לבבכם' ל'אחרי עיניכם', הלא מקודם 'העין רואה', ורק אח"כ 'הלב חומד'. (ע' **אלשיך** הק' שהקשה כן).

ויש ליישב, בהקדם ביאורו של ה**מדרגת האדם' (מהסבא מנובהרדוק** זצוק"ל, ת"ה, סוף פרק ב'), בעניין שורש חטא המרגלים, שכתב, "וכן אצל המרגלים מצוין, שדיברו לשון הרע על הארץ, ואמרו ש'ארץ אוכלת יושביה היא', מאין בא להם החטא הזה? אך אמרו על הארץ ש'אוכלת יושביה היא' מפני שראו שעוסקים כולם בקבורת מתים, הלא אמרו חז"ל, 'אמר הקב"ה, אני חשבתיה לטובה, דכל היכא דמטו, מת חשיבא דידהו, כי היכי דמיטרו, ולא לשאלו אבתרייהו", ואך לא הבינו זאת!"

ומוסיף ה**ברכת פרי' (שלח)** להקשות, "ובאמת לו חכמו ויכולו זאת, כי זהו דבר שא"ל להיות בשום אופן, ואי אפשר להעלות על הדעת כלל שכן הוא תמיד, שכל העיירות טרודים יום יום בהספד ואבלות. כי ידוע הוא, שהדבר הרגיל, כבר אינו עושה רושם, ויהיה מה שיהיה, מכיון שהורגלו בו

במשל: The spies brought back their report to *Bnei Yisroel*: “There we saw ... the sons of a giant from Nefilim; we were like grasshoppers in our eyes, and so we were in their eyes.” Rather than recognize that the land was theirs for the taking

A SERIES IN HALACHA LIVING A “TORAH” DAY

Laws and Customs that Merit a Good Parnassa (10)

Power of the Table. Last week we discussed how *berachos* that are recited at the table over food can bring a person good *parnassa*. To this idea, we can add the words of the **Mateh Moshe** (one of the early *Poskim* at the time of the **Maharshal**) (1). He writes that a table in Hebrew is called a "שלחן" - from the word "שלח" - to send, because via the *berachos* that we make on the bread that is at our table, *Hashem* sends blessings of *parnassa* to His nation. This refers mainly to the *Shulchan* (Table) in the *Bais Hamikdash*, and also to every Jewish table.

A New Twist in Birchas Hatorah. The Mateh Moshe adds that thanking *Hashem* for previous *parnassa* and wealth is what allows it keep going. In the middle of this topic, he includes a new twist on the power of *Birchas Hatorah* (blessings on the *Torah*) to bring wisdom. He explains that saying *Birchas Hatorah* is not just a general concept in which we thank *Hashem* for giving us the *Torah*. It is also a way to thank Him for all the learning and wisdom that one has accumulated until this day. This brings a blessing and Heavenly assistance to acquire more *Torah* wisdom, today and for future days.

Bread Crumbs. The *Gemara* (2) states that if one lets bread crumbs fall onto the floor and they get trampled on, it brings poverty to the house. Elsewhere, the *Gemara* (3) tells a story

הוא היה אומר

R’ Yosef Rosen ZT”L (Rogatchover Gaon) would say:

“When Moshe sent out the spies and told them to bring back the fruits of the land, he used the word 'והתחזקתם' to imply that the *nesiim* (princes) who went out from each *shevet* not only represented himself on behalf of the *shevet*, but in fact he was a manifestation of the entire *shevet*. As a result, each *nasi* was charged with the order to establish a 'זיקה' - a binding presence in the land with the power of the full contingent of the tribe, for once this was done, there was no way to nullify their presence in the land or dismiss their future claims of inheritance.”

R’ Elchanan Wasserman ZT”L HY”D (Kovetz Maamarim) would say:

“Simple logic dictates that just as a house was built by a builder and a garment was tailored by a tailor, so too, the world was created by a Creator. Even a young boy is capable of understanding this. People stumble because they obey the unbridled desires of their heart. Their lust for pleasure blinds them into concocting specious philosophies to justify their unrestrained way of life. For this very reason, the *posuk* states, ‘*Do not stray after your hearts and after your eyes.*’ The *Torah* is identifying the heart as the source of heresy and false doctrine.”

A Wise Man would say:

“We exist on this world through what we take, but we live forever through what we give.”

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי קורץ ז"ל – נפ' ט"ז סיון תשנ"ז – תהא נשמתו צדורה בצרור החיים
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(1) חלק ב' פרק רנא (2) פסחים קיא (3) חולין קה (4) א"ח קפ"ד (5) דף קיח (6) קפ"א

מעשה אבות סימן לבנים

To hide one’s personal possessions in the Auschwitz death camp was nearly impossible. As soon as an inmate was brought into the camp, he was stripped of everything he owned, and for those who were sent off to the barracks of the slave labor camps, they were given a flimsy prison uniform, a pair of wooden clogs, a piece of bread - and nothing else!

The *Talis* of the holy **Sigheter Rebbe**, the **Yetev Lev**! This was the prized possession of **R’ Tzvi Hirsch Meisels ZT”L**, an *einikel* (grandson) of the *Rebbe*, and later to be known as the **Veitzner Rov**. When the Nazis forcibly removed him and his family from their home, his first thought was to take this *Talis* and keep it with him at all times. This would be his *shemirah* - his protective amulet - that would allow him to make it through the hardships of the second world war.

Alas, it was not to be. The moment he entered the confines of Auschwitz, he was stripped of his family, his clothing, his very identity. His prized *Talis* was taken as well, which added insult to injury and caused him an untold amount of extra grief. It was not until later, when R’ Tzvi Hirsch was taken to the slave labor division, that he learned the location of the barracks where the Nazis kept all the stolen artifacts, and after a great deal of searching, he found his grandfather’s *Talis*.

R’ Tzvi Hirsch was ecstatic. The first thing he did was remove the silver *atara*. Then he shortened the long *Talis* down to the size of a *Talis Katan*, which he slipped under his prison uniform. His heart soared with hope and he truly believed that he, together with his son Zalman Leib, would survive the war, in the protective merit of the holy *Talis*.

On more than one occasion, he was accosted by various S.S. guards and kapos, and he was even beaten once on account of his *Talis Katan*. But he held on to it literally for dear life, and when he was asked by German and Jew alike, why it meant so much to him, he replied, “I am wearing ‘*Guts klaid*’” (the Clothing of G-d). Miraculously, he kept this exceptional garment on his body throughout the war and no German kapo forced him to remove it.

It was not until ten days before the end of the war, that R’ Tzvi Hirsch’s luck ran out. There was one kapo, an especially malevolent villain named Willie, who took pleasure in torturing those under him. As the war was drawing to a close and the Allied bombs could already be heard inside the camp, the Nazis herded all their prisoners onto cattle cars in the hope of transporting them away from the advancing troops. But before they did, every kapo was in charge of inspecting his prisoners to see if he was worth transporting. During this hurried inspection, Willie detected a bulge under the prison garb of R’ Tzvi Hirsch and he pulled the material out from under his shirt. When he realized that this prisoner had been wearing a Jewish religious article right under his nose, his rage boiled over. Shouting like the madman that he was, he tore the *Talis* into shreds with his own hands and then tossed the ragged material into a nearby burning fire.

R’ Tzvi Hirsch stood in his place, unbelieving what had just transpired and unconsolable over the loss of his precious keepsake. If not for his son Zalman Leib pulling him by the arm onto the train, R’ Tzvi Hirsch would not have been able to move. His distress knew no bounds and he was so totally heartbroken that he believed he didn’t have the strength to go on.

That night, as the prisoners huddled in the narrow cattle car, sleep was hard to come by. Tens of emaciated inmates were forced to stand or sit in place leaning against one another, while the evil Willie prepared himself a cozy makeshift bed in the middle of the car, and lay himself down to sleep. R’ Tzvi Hirsch had been resting his head on the shoulder of his son, while Zalman Leib had been standing in place. R’ Tzvi Hirsch was nudged awake when Zalman Leib whispered loudly, “Please, *Tatte*, take your head off of me. I simply can’t hold it up any longer!” Zalman Leib bent forward and his father - somewhat annoyed - was forced to pull his head back and off the shoulder of his son, creating a bit of space between father and son.

Suddenly, the droning of allied aircraft could be heard and the strafing began. At that very moment, a burst of gunfire broke through the walls of the car and shot directly in the space where father and son had been huddling seconds earlier. With a loud thud, two bullets pierced the two hands of the evil kapo Willie, the same two hands that had torn the precious *Talis Katan* to shreds earlier that day.

משל' למא הדבר דומא

ונהי בעיינו כחגבים וכן היינו בעיניהם וגו' (וי-לג)

משל' In the state of Texas, everything is BIG! Beginning with the size of the state, down to the boots worn by the larger-than-life cattle ranchers, doing things in a “BIG” way is not as much a lifestyle choice for some, but in fact a mindset and a way of life to most Texans.

A local Texas organization invited an international speaker from a small African nation to address them on the diversity between their two cultures. The African man who attended was a small man, with small features, and a small voice that barely filled the hall even with a microphone.

The Texans strained to hear each word as it came out of the speaker’s mouth, and although he spoke well and made a number of very salient points, the Texas-style of talking in loud and imposing tones was definitely lacking.

After the speech, someone came up to the small African man and asked him, “You are from such a small nation. Don’t you feel intimidated in front of all these big Texans?”

The African man smiled, as if he was expecting this question. “No,” he said sagely. “In fact, I feel like a dime amongst many nickels!”

וישיבו אתם דבר ואת כל העדה וידאום את פרי הארץ. ויספרו לו ואמרו (וי-כז)

There seems to be a contradiction in the way the spies reported their tale. First, the *posuk* says, “*They brought back word to them and the entire congregation.*” The spies told over their report to a large group of people. The next *posuk*, however, states, “*And they reported and said to him.*” They told “him” - *Moshe Rabbeinu* alone! How can we account for the fact that they began by telling all the people, but then spoke only to *Moshe Rabbeinu*?

The **Plotzker Gaon**, **R’ Aryeh Leib Tzintz ZT”L (Melo Haomer)** explains that then when the spies returned from *Eretz Yisroel*, they began telling everyone how wonderful the land is. However, they made it clear that there was something that they wished to tell only to Moshe, and Moshe alone. This made people worried, believing that the righteous spies were hiding something about the land, and all was not as they were saying publicly.

The same holds true when one speaks negatively about someone. He tries to appear as if he really does not want to speak against the person. He pretends it is painful for him to say it, or that he is not saying everything he could. A person might say, “With all due respect ...” and use it as license to then say whatever he wants about a person. With these tricks he is trying to enhance the credibility of the slander he is spreading. Similarly, the spies were seen going off with Moshe alone so that no one would hear; yet the people began to suspect the worst, and they no longer desired to enter the land.

How careful a person must be that not only what he says is pure and free of any negativity towards others, but even what he does not say - what he only alludes to, the things he leaves unsaid - do not leave others with “mixed signals” as the *meraglim* did - and we still pay for it today!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

קנאה

The immediate reaction to jealousy - many times without premeditation - is to speak *Lashon Hara*. Since I wish to have what you have, I feel inadequate, and the only way for me to raise up my own self-esteem is to put you down.

The way to combat this destructive *middah* is to get to the root of the problem. Let me explain: A man once came to a doctor and complained that his entire body is causing him excruciating pain. The doctor told him to touch his foot - the man did, and screamed out in pain. The doctor then said to touch his arm. The man cried out in agony. The doctor then asked him to touch his nose; the man fell to the floor in unbearable pain. The doctor smiled and said, “Don’t worry. I have figured out the problem and I know the solution. Your entire body is perfectly healthy. It is your finger that is broken!”

We too, must understand the underlying cause of all the pain and anguish that our jealousy and the words and actions that emanate from this jealousy is causing. The root of the problem is that we are not focusing on the fact that *Hashem* is orchestrating everything in the world and that He has given us exactly what we need. Each person must recognize: *Hashem* has given ME so much goodness and there are so many wonderful things for which I have to be thankful.

We must always remember that we are each here for the specific purpose which *Hashem* has sent us, and He has given us every single thing that we need. What others have will surely not help us achieve our goals - but will actually hinder us. Rather than focus on your pain, get to the root of your jealousy, and with *Hashem’s* help you will overcome it.

TORAH GEMS

והעמלקי והכנעני יושב בעמק מחר פנו וסעו לכם המדבר דרך ים סוף וכר' (וי-כז)

After *Hashem* forgave the nation for the sin of the spies, He nevertheless felt that the people of that generation were unworthy of entering the Land of Israel. Immediately, He commanded them, “*Tomorrow, turn yourselves toward the wilderness,*” and for the next 39 years, *Bnei Yisroel* wandered the length and breadth of the Sinai desert.

Later, however, when Moshe recounted the story of the *Meraglim* in *Parshas Devarim*, he recalled that *Hashem* did not listen to their pleas for leniency and they “*settled in Kadesh for many days (as many) as the days that you settled (in the desert).*” (דברים א-מו) Rashi calculates a total of 38 years after the incident of the spies: 19 were spent in Kadesh - the place where the incident took place - and another 19 roaming through the wilderness. Based on this account, the “tomorrow” mentioned in our *parsha* was really nineteen years long! How can this be so?

The decree against the Jewish people, writes **R’ Shimon Schwab ZT”L**, was for them to roam the desert with seeming abandon, during which the entire generation would die out and a new, younger generation would enter the Holy Land. When the people heard this, they cried bitter tears of repentance. Although *Hashem* carried out His order, nevertheless *Chazal* teach us that “*the gates of tears (teshuva) are never closed,*” (ב”מ נט.) and that the power of prayer uttered with tears has the ability to abolish at least half a bad decree. Thus, when the Jews cried out to the Almighty with tears of *teshuva*, it managed to remove at least part of the edict against them: instead of wandering for a further 38 years in the wilderness, they remained settled in Kadesh for 19 more years - instead of heading out the next day, as was the original plan - and they roamed the Sinai desert for “only” another 19 years!

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

וימתו האנשים מוציאי דבת הארץ רעה במגפה לפני ה' וגו' (וי-לז)