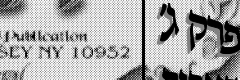


מברכים חודש תמוז
מולד: שבת קודש
8:33PM מיט 17 חלקים

מאפצרוזצו של המגיד

וביאר **דבינו בחיי** את דברי רש"י וכתב, "כיוון דרב לומר, שאף על פי ששליחות המרגלים היה על פי ה' ומצוותי, **לא היתה המצוה ביצונו, אלא כדי להשלים את רצון ישראל שהם חפצים בכך**, וכענין שמצינו לגבי מצות המלכת המלך, שאין שיויה ה' שום תשיש עליך מלך, מכל מקום לא היתה המצוה ברצונו, כי כן יעיד הנביא 'אתן לך מלך באפי וגו'".

וכן איתא בגמרא (מכות י.) שגם הרחיבה ביטור זה, "אמר רבה בר רב הונא אמר רב הונא, ואמרי לה אמר רב הונא אמר רב אילעור, מן התורה ומן הנביאים ויומן הכתובים, בדרך שאדם רוצה לליך בה, מוליכין אותו, מן התורה, דכתיב 'לא תלך עמהם', וכתבי 'קום לך אתם', מן הנביאים, דכתיב 'אני ה' אלוהיך מלמדך להוציל', מדיכך בדרך תלך', מן הכתובים, דכתיב 'אם ללצים הוא יליך, ולענווים יתן חן'.



פסק דאבל

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שבת קודש פרשת שלח - פ'as Shelach - June 1, 2013

פייב הֶצֶב לִין

פרשת: שלח לך – לדעתך, אני איני מצווה לך, אם תרצה שלח, לפי שבאו ישראל ואמרו (דברים א, כב) נשלחה אנשים לפנינו, כמה שנאמר (שם) ותקרבון אלי כלכם וגו', ומשה נמלך בשכינת אברז אני אמרתי להם שהיא טובה, שנאמר (שמות ג, יז) אעלה אתכם מעני מצרים וגו', חידים שאני נותן להם מקום למצות בדברי המרגלים למען לא יירששו עכ"ל: בפרשה זו ובפרשיות הסמוכים לה נכתבו נסיונותיהם של אבותינו במדבר, ובוראי לא נכתבו דברים אלו לשם סיפור בעלמא, כדאיא בזורד (בהעלותך קמט ע"ב) **"ומאן דאמר דהווא סיפרא דאורייתא לאתחא על ההוא סיפור בלבד קאשי, תיפח רוחיה"**, אלא כוונתו שגדולה מהם אורחות השם, ואף שא"א בכלל להשיג את גדול הדרגת דור המדבר, ואין אנו יכולים להביך את נסיונותיהם, עם כל זה לא נבצר מאיתנו להתבונן וללמוד מהם את הדרך אשר נלך בה.

והוסיף שהאדם יכול לבחון את עצמו, אם אכן איתן הוא באמונתו, כשיבוא לנקודה של כעס, שאם אז יתגבר על יצרו אות הוא שהוא מאמין שחבל בהשגחה פרטית, אך אם לא שלוט ברוחו אז ידע כי עדיין אינו מושרש באמונה כראוי. ועובדה ידענה איך בירושלים היה יחיד אחד שפלרנסטו היה לו בית מאפר, והיה לו חמור שעמו היה מליך האלחמים מידי יום יום ברחבי העיר כנגי למכרם, עד שהחמור בעצמו כבר ידע את הדרך שעליו ללכת מידי יום. אידע פעם שגנבו את חמורו, והדבר הניק עליי מאוד, כיון שכל פרנסתו ינק ממכירת האלחמים, ולא ידע איך לשית עצה בנפשו.

צַמֵּשׁ: The same thing happened with the generation of the desert, who were under the impression that *Moshe Rabbeinu*, by praising the Land of Israel constantly and referring to it as a land “*which flows with milk and honey*,” was surely speaking of the spiritual aspects of the land. Its “beauty” and

**A SERIES IN HALACHA
LIVING A "TORAH" DAY** למעשה

Forgotten and Little Known Halachos and Customs (34)
The Mitzvah of Tzitzis (cont.): Last week we discussed the preferred manner of donning one's *Talis* as he recites the *beracha*. This is known as עטיפת שבעלים - wrapping oneself in a garment the way the Arabs do. As mentioned, one raises the bottom of his *Talis* to about the height of his waist, then wraps his body from the waist up, and then brings down the top of the *Talis* over his eyes to the level of the mouth (another version says to the top of the eyes). Then, one takes the four corners of the *Talis* and throws them over his left shoulder (according to the other version it must also cover his chin and mouth), leaving the majority of his body wrapped in the *Talis*. The *Sifrei Kaballah*, as brought in **Kaf Hachaim** ⁽¹⁾, write that this distances the *yetzer hara* from a person. It is important to note that even though this is the way mentioned in **Mishna Berura** and other *Poskim*, there are those that hold that a simple wrapping of just covering one's head while bringing both edges of the *Talis* together in front of him, also suffices for the *mitzvah*. This is based on the opinion of the **Baal Hatur**, and some *Gedolim*, most notably the **Vilna Gaon ZT"l**, did it this way.

During “Boruch She’amar”. This *beracha* is an introductory

R' Schneur Zalman of Liadi ZT"L (Baal HaTanya) would say:

“How could the Jewish people change their minds so quickly; first, an intense fear of conquering the Land of Israel, and then being willing and ready to enter the land, saying, ‘*Here we are, and we will go up.*’ The answer is that the Jewish people are ‘*believers, sons of believers.*’ Even while protesting to the contrary, they really believed, in their hearts, in the power and strength of *Hashem*. The Evil Inclination, however, rose up and caused them to ignore their innate faith. But when *Hashem* spoke to them harshly - ‘*How long shall I hear the evil?*’ - the Evil Inclination was vanquished and their hearts were once more in touch with their true feelings. Their innate faith was then revealed.”

Kozhnitzer Maggid, R' Yisroel Hopstein ZT"l (Avodas Yisroel) would say:

“When *Moshe Rabbeinu* saw that Yehoshua became angry with Eldad and Medad, the two elders who continued their prophecy after the others had concluded, and said, ‘*Moshe will die and Yehoshua will bring Israel into the land,*’ he realized just how great was the humility of Yehoshua, since he fled from honor and did not want to lead the people. Moshe was afraid that, because of this humility, he would agree with the spies so the people could remain in the desert under Moshe’s leadership. In that case they would not have to go into the Holy Land, where Yehoshua was to lead the people. Moshe therefore prayed for Yehoshua to be saved from the counsel of the spies.”

A Wise Man would say:

“The goal isn’t to live forever; the goal is to create something that will!”

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“goodness” in the eyes of Moshe could only be spiritual. However, they were not on Moshe’s level and they wished for physical beauty and goodness as well. They were not only interested in spiritual matters but the material aspect of the land as well. That is why they complained. **(Dubner Maggid)**

הלכה מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

beracha to *Pesukei D'imra*, when we thank *Hashem* for giving us the merit to use the strength of *Dovid HaMelech's Tehillim* in praising Him. The **Magen Avraham** (2) brings from the **Ariza'l** that during this entire blessing, one should hold the two front *tzitziyos* of the *Talis Gadol* in his right hand in front of him. One who wears only a *Talis Katan* (the prevalent custom of most *Ashkenazic* youth before marriage), should also do this with the two front *tzitziyos* of the *Talis Katan*.

The Magen Avraham there does not mention our custom of kissing the *Tzitzis* at the end of the *beracha* by *Boruch She'amar*, before letting go of them. This custom emanates from another of the *Mekubalim* in the **Sefer Ohr Tzadikim**, and is mentioned in the **Kitzur Shulchan Aruch** ⁽³⁾ and **Mishna Berura** ⁽⁴⁾, from where it has become almost a universal *minhag*. The explanation for this custom is in order to show our deep-rooted love for this special *mitzvah* before we let go of it ⁽⁵⁾.

Tisha B'Av. On *Tisha B'av*, when we are in mourning and do not wear our *Talis Gadol* during *shachris*, even though we do wear our *Talis Katan* the whole day, the custom is not to hold the *Tzitzis* in front of us on *Tisha B'av* in the morning, both by *Boruch She'amar* and also by the morning *Krias Shema* (6).

הזאת היא אנמר....

(1) כף החיים ח"ז (2) נא"א (3) יד"ב (4) נא"א (5) קיצור שו"ע יד"ב (6) סידור ישועות ישראל

**A Special Mazel Tov to
Yehudah Vorchheimer &
Miriam Scheinbaum
upon their Engagement!**
ידד שחם לבנות מתצמח בשרא

ויקרא משה להושע בן נון יהושע וגו' (יג-מז) - פרש"י נתפלל עליו י-ה יושיעך מעצת מרגלים עב"ל

One summer's evening, R' Elyashar received the following telegram from Warsaw, dated July 13, 1906: To the Esteemed Chacham Yaakov Shaul Elyashar, May peace be upon you. I, the Rabbi of Novominsk, make the following request in the name of the entire community, asking you to intercede on our behalf at a time of great distress. A few months ago, a local government official was murdered. In the presence of the court, the brothers Eliezer and Noach Horowitz - presently in Jerusalem - testified that they witnessed the crime and pointed to five gentiles as perpetrators of the murder. Based on their testimony, the five were found guilty and sentenced to death. Now, we expect our gentile neighbors to retaliate in force against us. Therefore, I request that the *Rishon L'Tziyon* speak to these two men and ask them to state that they only gave their testimony out of dislike for the accused. If they say this, the convicted prisoners will be reprieved from the death penalty, and the Jewish community will be saved from a pogrom. Please forward their testimony immediately by telegram to the Warsaw authorities. Signed: Chief Rabbi of Novominsk, Rabbi Shmuel Yaakov Rabinowitz, District of Warsaw.

Puzzled by the contradiction between the telegram and the testimony of the brothers, the *Chacham* convened a special meeting at his house with some other noted rabbis. If the telegram was authentic, a threat to an entire Novominsk community loomed in the air, and an immediate reply was called for. The rabbis heatedly debated the issue for a number of hours.

Silence hovered in the air. Finally one rabbi spoke. "Forgive me, please. But what if the telegram is not a forgery?" R' Elyashar said, "I recommend that we ask R' Shmuel Salant his feelings on the matter. Whatever he says we will do." Though the hour was late, R' Chaim was immediately dispatched to the home of **R' Shmuel Salant ZT"l**, the ninety-year-old Ashkenazic Chief Rabbi of Jerusalem. He aroused him from his slumber and presented him with all the facts of the case. R' Shmuel sat and contemplated the matter for a few minutes. "In my humble opinion, the telegram is a forgery. The Rabbi of Novominsk never sent it. It is probably the work of relatives who want to save their brethren from death."

The next morning, Friday, a short telegram was wired to the Rabbi of Novominsk in which the *Rishon L'Tziyon* recused himself from the affair. The very next day, *Shabbos*, Chacham Yaakov Shaul Elyashar passed away at the age of eighty-nine.

משל כמה הדבר דומה

The boy's parents decided to pursue this option. However, before anything, The young man's father traveled to the city where the girl's family lived to meet her and her parents and talk to others who know her, before even consenting to allow his son to meet her. He wanted to be sure she was the one. *shidduch*. However, the boy himself did not share this same sentiment. His mother asked him what was bothering him especially after his father had given such a glowing report. "Father is so righteous," said the boy, "that when he praises a girl, it means that she has spiritual virtues, that she

is everything they say about her and more! She is kind, she is virtuous and she is beautiful. She is perfect for our son!"

The parents were thrilled and looking forward to the *shidduch*. However, the boy himself did not share this same sentiment. His mother asked him what was bothering him especially after his father had given such a glowing report.

"Father is so righteous," said the boy, "that when he praises a girl, it means that she has spiritual virtues, that she fears Heaven. It has nothing to do with her physical beauty. But I want her to be physically beautiful as well!"

The *Torah* guides us along the route the *Meraglim* (spies) took as they stealthily made their way into the Land of Canaan. First, they started from the south and traversed the southern border from east to west. Then, they turned northward and made their way up along the western border until they reached the northwestern corner. This was all done according to the plan outlined by *Moshe Rabbeinu*, who instructed them to begin in the south and work their way north, rather than start from the top of the land and work their way down. The **Medrash Tanchuma**, as quoted in Rashi explains the rationale: “*(The south) was the inferior portion of the Holy Land for this is the way merchants operate: they show (their) lesser wares first, and only afterwards they show their better wares.*”

When R' Boruch Ber delivered his first *shiur* in the new *Bais Medrash*, hundreds came to listen, expecting to hear a profound *pilpul* lecture worthy of its originator. They were extremely disappointed. It was nothing of the sort. They registered their complaint with the city's *Rav*, **R' Moshe Danishevski ZT"l**, who brought the complaint to R' Boruch.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ... חרישה

The difference between such a vessel and all others, is that all vessels - like wood or metal - become impure from direct external contact. Earthenware, on the other hand is only affected when the impurity enters the vessel internally. External *Tumah* has no power over a כלי חרס. Similarly, when a person goes to do a *mitzvah*, he cannot allow the “externals” of the *mitzvah* to deter him. If one does not feel that the person or the object involved befits his status or position, then he cannot truly be a pure *shaliach mitzvah*. On top of that, one must be like a “*cheresh*” - deaf - to the negative remarks of others when he believes that what he is doing is correct and proper in the eyes of Heaven. May we all be *zoche* to be true messengers of a *mitzvah*.

**ויפל משה ואהרן על פניהם ... ויהושע בן נון וכלב
בן יפנה מן התרים את הארץ קדעו בגדיהם (ד-ה)**

R' Chaim Ephraim Zaitchik ZT"l answers that since Yehoshua and Kalev were personally involved in exploring the land, it is certain that *Hashem's* protective hand had shielded them from the initiatives of those who were intent on dividing the land. Yehoshua and Kalev were afraid, however, that some of the spies' poison had attached itself to them, and that perhaps the sliver of an evil thought had crept into their hearts. Hence they made every effort to rid themselves of this doubt. They used all their strength to test in every way - shouting, praying, even tearing their garments - to prevent *Bnei Yisroel* from thinking that they somehow participated in the conspiracy of the spies.

Among the sages of Jerusalem, there was a *Tzaddik* who took every opportunity to reprimand the deeds of a certain group of wicked men, constantly warning his followers not to be swayed by their ideas or deeds. When asked why he constantly stressed this point, since it seemed enough just to keep away, he replied: “Among the laws pertaining to the salting of meat, there is a principle which states that as long as meat is rejecting the blood within it, it does not absorb the blood of other meat. Therefore as long as I’m rejecting their ideas and deeds, I won’t absorb anything from them.”

**FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHILOMO**

יִשְׁלַח יְהוֹשֻׁעַ בֶּן נֹון מִן הַשָּׁמַיִם שְׁנַיִם אַנְשִׁים מִרְגָּלִים חֲדָשׁ (הפסוק יח)