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לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה

פרק ג' ראבות

שבת קודש פרשת שלח ... כ"ו סיון תשע"ט SHABBOS PARSHAS SHELACH ... JUNE 29, 2019

פגל המנחה עש"ק - 6:58 | חילוקת נרות שבת - 8:15 | זמן קריאת שמע / מ"א - 8:37 | זמן קריאת שמע / הגר"א - 9:13 | סוף זמן תפילה/הגר"א - 10:29 | שקיעת החמה שבת קודש - 8:33 | פוצצ"ק צאת החובלים - 9:23 | צאה"כ / לרביט זמ - 9:45

טיב התבלין

מאת ונדיר רב גמלא חסן ובשבי שלטיא רי שר השטס יחזילס עויק

הראיתם אתו וזכרתם את כל מצות ה' וקשיתם אתם וכו' (בו-לבט) זונה מלשונו של רש"י משמע שהמכוון בתיבות 'אחרי לבבכם' קאי על המדת הלב הבאה כתוצאה מהרהורי עבירה, וכפי שמביא ממדרש תנחומא לכאר תיבות 'ולא תתורו אחרי לבבכם' וז"ל: הלב והענינים הם מרגלים לגוף ומסרסים לו את העבודות, העין רואה והלב חומד והגוף עושה את העבודות' עכ"ל. וזה לפי זה נוכל להקשות שהיה לו להכתוב להקדים 'אחרי עיניכם' לאחרי לבבכם' כי כח הראות היא האמצעי להרהורי הלב. והרהורי הלב הם האמצעי לעשיית החטא בפועל.

ולמה אם כן הקדים 'לענינים' קושיה זו הקשה הד"ק מדר"ד מבעלזא וז"ע לפני בנו הד"ק מדר"א וז"ע היה זה חוסן חתונתו של הרה"ק מדר"א, או ראו צורך להזמין את מושל העיד ואת בני משפחתו האצילים למעמד החתונה, וכאב הדבר מאוד להרה"ק מדר"א שיצטרך להביט בצורתם הטמאה בימום הנעלה הוא יום נישואיו, וכדי ליישב את דעתו פנה אליו אביו הרה"ק מדר"ד ושטח לפניו את הפליאה הנכונה, ומכאן, הפטיר הרה"ק מדר"ד, שגם הראיה המושכת את הלב נמשך מן הלב. ורק אוד שלבו של אדם מתאווה לרדע נמשכים עיניו לראיות אסורות, וכתוצאה מכך בא לידי עבירה בפועל. ובוהו ביקש הרה"ק מדר"ד לנחם את בנו הרה"ק מדר"א באמרו: מאחד שאין לבך חפץ ברע ע"כ אין לך לחשוש שמא ימשך לבך להביט בצורתם, ומובטח אתה שלא ישיאך לבך לזה. דברי הרה"ק מדר"ד וז"ע נדרשים יפה ע"פ דברינו הנכונים, שמתחילה של צורך שיגמלא הלב בחכמה ואז שוב לא יתאוו לרדע. ומגמלא לא יבוא לידי הרהור, כי כתוצאה מכך לא יתאוו למראות בלתי רצויות, ולא יתעוררו בו הרהורי עבירה. ולפי דברינו אפ"ל דמהאי טעמא תקנו 'פרשת ציצית' במצוות 'קריאת שמע', דהנה

מאוצרותיו של המגיד

מאת ונדיר שלטס פירל שלטיא פוד שפירוס ביקק בית שטס

כמספר אשר תקעשו ככה תקעו לאחד כמספרם (בו-יב) - ביאור כוונת הכתוב 'כמספר אשר תקעו ככה' (רש"י): 'כמספר הבהמות אשר תקריבו לקרבן, ככה תקעו נסכים לכל אחד מהם כמספרם של בהמות, מספרם של נסכים'. ובשפתי חכמים' (אות ח), 'מפני שמקרא זה סתום, שכתב 'כמספר' ולא פירש באיזה מספר מדובר, של בהמות או של נסכים, ועוד, שכפל וכתב שתי פעמים 'תעשו', לכן פירש, ש'כמספר קאי אבהמות ותעשו הראשון קאי על ההקרבה ותעשו השני קאי על הנסכים ולאחד' היינו לכל אחד ואחד וכמספרם' השני הוא על שיווי מספר הבהמות עם מספר הנסכים ומקרא קצר הוא. וב'מדרוה' הוסיף, 'כמספר הבהמות אשר תקריבו לקרבן, ככה תקעו נסכים לכ"א מהם, שכמספרם של בהמות כן מספרם של נסכים, שמפני שמקרא זה סתום, כי כתוב בו 'כמספר' ולא פירש אם כוונתו היא אל מספר בהמות או אל מספר נסכים, וגם אמר לתעשו ותעשו' ולא פירש מה היא העשייה הראשונה ומה היא העשייה השנית, ואמר לאחד' שמשמע לאחד לברו, ואח"כ אמר 'כמספרם' שנראה כמילה מיותרת כיון שכבר כתב 'כמספר אשר תעשו' לפיכך פ' 'כמספר הראשון, כמספר הבהמות' ופירש העשייה הראשונה על ההקרבה, והעשייה השניה על עשיית הנסכים הבאים עמה, ופירש 'לאחד

A SERIES IN HALACHA LIVING A 'TORAH' DAY The Greatest Mitzvah of All (133) Honoring Seforim (cont.) Last week we finished off with the halacha that a person is not permitted to use a sefer for his personal need (unless it's for learning which is sometimes permitted, as explained there). I was going to continue with a list of such prohibited activities that the Poskim enumerate. However, someone asked me to detail one such activity which is very relevant and assumed by many people to be permitted, when it is quite often surely forbidden, or possibly assur. Using a Sefer to Save a Place or Shtender. In many places of learning, davening and shiurim there is an assumed system that one reserves a place to sit or a shtender to use by placing an open sefer there, to show that this is reserved. This can be done by the person himself who comes back later, or by someone else who has been asked to do this favor. At first glance, this might be deemed as degrading the sefer. Sefer Oz Nidberu (1) prohibits it, and the Ginzei Hakodesh (2) brings the same ruling from Rav Elyashiv zt"l and ybdllch't, R' Nissim Karelitz shlit'a. The latter two add that this refers to putting down a sefer that one is not going to learn from there. However, to put a sefer there that one is going to learn from is permitted because we don't deem it as reserving a place, but rather preparing a sefer to learn from. Possible Question on the Above Heter. One could ask: If one would be able to reserve a place or shtender by just putting down a closed sefer on it we understand the heter. However, the common practice is to leave a sefer open at the first page to reserve a spot. This is not the way one opens a sefer for usage, and it becomes clear that he has put a sefer down simply to save a place, which is not permitted.

הוא היה אומר ...

R' Chaim Yosef Kofman zt"l (Machsheves Halev) would say: Rashi quotes the Gemara (Sotah 34b): Moshe changed Hoshea bin Nun's name to Yehoshua, and prayed on his behalf: 'May Hashem save you from the counsel of the spies.' (May Hashem save you.) Why did Moshe only give a beracha to Yehoshua that he shouldn't fall into the trap of the Meraglim? Why not to Kalev as well? I once heard from R' Yaakov Kamenetzky zt"l, that Kalev's wife was Miriam Haneviah. And when a person has a wife like Miriam, she is his ezer kenegdo and he does not need a special beracha because she will help him make the right decision! May we all be zoche to such a spouse who will keep us away from sin. R' Meir Simcha Hakohen zt"l of Dvinsk (Meshech Chochma) would say: The 'באבנים' (wood-chopper on Shabbos) was stoned 'באבנים' with many stones. Previously, by the 'מגדף' (blasphemer), it says 'וירגמו אותו אבן' - they killed him with a stone. Why was one killed with many stones and the other killed with a single stone? The wood-chopper was killed in the middle of the desert where there was no cemetery where a body could be buried, so he was stoned and buried with those stones in that spot. The 'מגדף' was stoned and then hung, so he was killed with a single stone to make it easier to hang his uncrushed body, and afterwards to bury him in a cemetery."

A Wise Man would say: "Truth is the property of no individual but is the treasure of all men." Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway) Dedicated in Memory of Moshe Spilman zt"l לעיני ג'ר משה ז"ל בן מנחם שפילמן * כב אב * ונצב"ה

הלכה למעשה פאת מוזה"ר ברוך זירטפלד שליט"א ראש כולל עשרת חיים ברוך קלבלנד חייטס Possible Loophole to Resolve Above Question. It seem to this writer that one might solve this problem quite simply, by opening the sefer and learning something briefly from it before leaving it in the "reserved" spot, walking away. When walking away, one is not supposed to leave the page he is learning from open because it can cause one to forget his learning, and is also degrading to the sefer (3). To avoid this, one can turn the sefer to the first page (no text), as many do normally in the middle of their learning, and this way he has learned there and his place is also saved. Although all the above seems correct to this writer, there is room to possibly argue, and since this is relevant to many people, I would ask each person to ask his local Posek, and any input attained is welcome. Y"YH, in our next issue, we will list a number of cases where the Poskim say that a person cannot use a sefer for his own personal needs.

בין הריחים - תבלין מדר ה' ערchin 10b

Our Gemara (and the Gemara Megilla 14a) asks: Why don't we say Hallel on Purim? Rav Nachman answers that היא זו היא קרייתא זו היא הלילא. This means that he is saying Hallel with the reading of the Megilla. The Rambam in Hilchos Megilla quotes Rav Nachman's reason. The מאירי says that if the reading of the Megilla is what replaces Hallel, then it stands to reason that if one is in a situation where he cannot read the Megilla, he should recite Hallel. The Shaarei Teshuva (הל' מגילה ס' תרצג) writes that while it is true that the רמב"ם and בה"ג bring Rav Nachman's reason, nevertheless, if one doesn't have a megilla he could recite hallel like the Meiri says but he shouldn't make a beracha. He continues and says that even if all one has is a chumash, it would be worthwhile to lain Megilla from the chumash and also recite hallel without a beracha.

(1) וילט (2) גוסט (3) ש"ך י"ד רע"א

Mazel Tov to Rabbi & Mrs. Aryeh Ginsberg & Mr. & Mrs. Dovid Hager on the chasuna of their children, Eli & Tzipora. May the young couple be zoche to build a Bayis Neeman B'Yisroel! with Rav Spero שליט"א * Please Watch/Hear, Understand & Join! 2,215 verifiable signatures * 855.400.5184 * www.kvodshomayim.org

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מעשה אבות ... סימן לבנים

דבר אל בני ישראל ואמרת אליהם ועשו להם ציצת על כנפי בגדיהם לזרזם ... (צו-לח)

Someone once asked **R' Chaim Pinchos Scheinberg zt"l** why he had such extraordinary self-sacrifice for the *mitzvah* of *tzitzis*. He answered very simply, “*Chacham lev yikach mitzvos*” - The wise of heart will seize good deeds. (*Mishlei 10:8*) He would often cite the *Gemara*, “חטוף ואכול חטוף ואשתיה דעלמא דאולנן מיניה כהילולא דמי” (*Grab and eat, grab and drink, for the World which we are leaving is like a wedding - Eruvin 54a*). He wanted to “chap” as many *mitzvos* as he could. When he was asked how he could wear so many pairs when they were so heavy, he would respond, “Would you have such a question if you would be carrying gold?” To him, his layers of *tzitzis* were layers of pure gold.

When a young boy asked him about his *tzitzis*, he told him two things. First, he recounted the well-known lament of the **Vilna Gaon zt"l**, who, on his deathbed, cried that he was leaving a world where it is so easy to gain merit and reward for performing a *mitzvah* as simple as *tzitzis*. Seeing that the boy was not yet satisfied, he decided to tell him another story.

R' Moshe Ashkenazi zt"l, a disciple of the *Gaon*, was unable to find employment in his hometown, and was forced to become a *rebbe* in a village quite a distance from his family. He stayed away from home for most of the year, as he could not afford frequent trips to visit his family. For the *Yamim Tovim*, however, he would scrape together enough money to come home and bring with him the funds he had earned to share with his poor family.

Although he was scrupulous in his observance of all the *mitzvos*, there was one *mitzvah* about which R' Moshe was especially careful: the *mitzvah* of *tzitzis*. As far back as he could remember, R' Moshe had never walked four *amos* (cubits) without wearing his *tzitzis*. He was constantly looking at them, holding them, making sure they were clean and unripped. The reverence he felt for the *mitzvah* of *tzitzis* was imparted to his young, impressionable students.

Prior to one *Yom Tov*, R' Moshe boarded a wagon for the journey to his hometown. But midway through the trip, R' Moshe's *tzitzis* got caught inside one of the spokes of the wheels and tore in half. Immediately, R' Moshe asked the driver to stop the wagon so that he could check his *tzitzis*. Upon examination, he realized that they were not useable. Although they could be fixed, there was nothing he could do about the situation so far from any city.

Because he did not want to travel four *amos* without *tzitzis*, R' Moshe offered to pay the driver to return to the village, retrieve another pair of *tzitzis*, and bring them back to R' Moshe, but the driver refused. Finally, after much negotiation, R' Moshe agreed to give the driver all the money he had made over the last few months. It was an incredible sum to pay for *tzitzis*, but R' Moshe felt he had no choice. He sent the driver off and waited by the side of the road. But the driver never came back. R' Moshe had given away all his money and had received nothing in return.

But while he was disappointed that the driver had tricked him, he was elated that he had sacrificed so much for this *mitzvah* that was so dear to him. He waited by the side of the road until another wagon came along a few hours later, and the driver kindly agreed to go to the next town and obtain a pair of *tzitzis* for R' Moshe.

A few months later, R' Moshe was in middle of teaching his young students when a messenger burst into the room. The messenger informed R' Moshe that his brother, R' Yitzchok, the *Rav* and author of *sefer Bris Olam*, had suffered a stroke; R' Moshe was needed at his brother's side during his last moments. R' Moshe ran immediately to his brother's bedside and asked that everyone leave the room. The small crowd exited, but after they closed the door, a few people peered through the cracks to see what was happening. R' Moshe stood over his brother's still body and whispered words of *Tehillim*. Suddenly, he removed his *tzitzis* and spread them over his brother's body. “Master of the World,” he said, “not only have I dedicated my life to performing Your commandments, but I have sacrificed all my money for the sake of *tzitzis*. Now I am prepared to give up my reward if You will restore my brother's health.” He then donned his *tzitzis* and walked out of the room. His brother lived for another five years. (Adapted from Rav Scheinberg, by Rabbi Yechiel Spero)

אשר בחר בנביאים טובים ...

וישלו הישוע בן נון מן השמים שנם אנשים מרגלים ... (יהושע ב-א)

In the *Haftorah*, we read how *Yehoshua bin Nun*, the foremost disciple of Moshe, sent spies to the city of *Yericho* before the Nation entered *Eretz Yisroel*. The spies arrived at the house of a woman named *Rachav*. Rather than denounce her guests to the king, she hid them while they carried out their duties. When the men left *Yericho*, they told her to tie a red thread in the window they had climbed in from so that when the Jewish soldiers arrive, *Rachav* and her family will be spared. The spies crossed the *Jordan River* back to where the nation was camped, told *Yehoshua* all that had occurred and confidently proclaimed that *Hashem* will deliver the

entire area into their hands. These spies were praised for carrying out their mission with dedication and self sacrifice, unlike the spies in the time of *Moshe Rabbeinu*.

From here, we learn the formula for success. First, Moshe poses the question; “Should we do it?” By sending spies into the future homeland of Israel, he answered his own question with a definitive “Yes.” Once that is decided, you must then move onto the next question: “How are we going to do it?” *Yehoshua* sent the spies to *Yericho* to answer this very question. He did not wait. He immediately acted in order to accomplish his goal. So, here's the formula for success: First, should it be done at all? Second, how it can be done? And finally, do it! *Chazak Ve'ematz* - Be Strong and be Brave!

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מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"L

The *Torah* describes the tragic episode of the *Meraglim* and their fate. The famous question is: *Yehoshua bin Nun* also sent spies, but without any serious repercussions. How did those spies differ from these, and where did Moshe's spies go wrong?

The **Ohr Hachayim** answers based on the famous dictum, “שלוחו של אדם כמותו” - a messenger of a person is like the sender himself. The messenger receives both the power and intentions of the sender. The *Meraglim* of Moshe went forth representing *Klal Yisrael*, who were comprised of different parts of the nation, each with their own motives, some ulterior. *Yehoshua's*, on the other hand, had pure intentions because they were sent directly from *Yehoshua* himself. They were his *shluchim*. Thus, they were successful. The **Zohar** compares the *Meraglim* to each Jew being a *shaliach* of *Hashem* in this world. Based on this *Ohr Hachayim*, we can learn an important lesson. To be a successful שליח, we must make sure that our *shlichus* is driven solely by the *ratzon Hashem*, our “*Meshaleach*,” and not other people's interests or what society will say. Because if we have others driving us, then all our actions will be mingled with and affected by improper motives.

The **Sefas Emes** says in the name of the **Chiddushei Harim** that when *Yehoshua* sent spies, they were “שני מרגלים חרש”. **Rashi** explains “חרש” to mean people selling pots of “חרס” - earthenware, to remain inconspicuous. Why “חרס”? He explains that a metal vessel has a value and beauty unto itself. “חרס” is cheap material with no intrinsic value. Its value is measured solely by what's inside it. The *Meraglim* of *Yehoshua* made themselves like חרס - they were *mevatel* themselves and their mindset to do *Yehoshua's* will without any of their own motives. They had no personal interests and that is why they succeeded.

In order to succeed in our *shlichus* in life, we must be like a “כלי חרס” without our personal interests and agendas. We must raise our children with this mindset. When the children see our pure intentions, it will no doubt leave an indelible impression on them.

משל למת הדבר דומה

ומה הארץ השמנה היא אם רזה היש בה עין אם אין וכו' (יג-ב)

משל: When the *Rebbe*, **R' Yochanan Twersky zt"l of Rachmistrivka** came for a surprise visit to the home of his brother, **R' Yitzchok'l of Skver zt"l**, it was quite an exciting event. A sumptuous meal was prepared in honor of the guest and in celebration, the *Skver Rebbe* asked his *shamash* to go bring a very special bottle of wine that was imported from *Eretz Yisroel* and was only to be served on special occasions. A guest such as this did not come by very often and indeed, a special occasion it certainly was.

The *shamash* brought the wine and poured a bit into the two *Rebbe's* glasses. However, R' Yochanan declined to drink from the wine and indicated that he preferred drinking from the locally produced wine. The host and many of the *chassidim* present were surprised and slightly dismayed that the *Rachmastrivka Rebbe* would not partake in this special

wine, and they asked him to explain his reluctance.

“I am not a wine connoisseur,” he began, with a hint of a smile on his lips, “however, because of this fact, I felt that it was possible, even a bit likely, that I personally might not like the wine. It may be hard on my stomach or cause me to become lightheaded, even though I am sure the wine is quite excellent. But for me to dislike it in any way, would cause me to sin against the fruits of *Eretz Yisroel*, like the *Meraglim* did, fruits that the *Torah* praised. This I cannot do!”

משל: **Rashi** explains the juxtaposition of the *parsha* dealing with the מרגלים (spies), to the previous one dealing with the sin of *Miriam*: “*Since Miriam had been punished for evil talk which she had spoken against her brother , and these wicked people saw and did not take heed.*” *Chazal* teach us that the judgment and harsh decree of death in the *Midbar*, was decided upon *Bnei Yisroel* primarily on account of the *Lashon Hara* that the spies spoke and the people listened to.

EDITORIAL AND INSIGHTS ON THE MIDDAH OF - לשון הרע

דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

“*Go eat your bread with happiness and drink with a good heart your wine because Hashem is pleased with your deeds.*” (*Koheles* 9). This *posuk* is quoted by the *Medrash* in *Parshas Shelach*. It is meant to describe the purpose of the *mitzvos* of נסכים and תלה that are found in the *parsha*. The deeper meaning of these two *mitzvos* is the idea that we must uplift the mundane and physical. The goal of a *gid* is to live a spiritual life right here in this physical world. Even eating and drinking can be much more than a culinary experience. It can be a conduit to קרבת ה' - coming close to *Hashem*. This is what נסכים - pouring wine as part of a sacrifice to *Hashem*, and תלה - separating dough for a holy purpose, are all about! One can eat his bread with happiness and drink his wine with a good heart - when his deeds are lofty and his actions uplift the mundane to spiritual heights. *Hashem* is pleased with such a person because he is not just existing on planet earth; he is truly living the life of a Jew.

The **Manistricher Rebbe**, **R' Gedalya Rabinowitz shlita**, asks: why are נסכים and תלה placed right after the *Meraglim*? What is the connection? The answer, he says, is that the spies did not want to go into *Eretz Yisroel* because they did not want to leave their lofty existence in the desert. Their lives were supernatural, all of their physical needs were taken care of miraculously and they knew that by entering the Land of Israel, they would have no choice but to be busy with the mundane. They would have to work for their bread and materialistic things, and they were afraid their spirituality would be compromised.

They did not realize that the purpose of life in this world is to infuse spirituality into everything we do. The *Torah* puts these *parshiyos* together - the *Meraglim*, *Nesachim* and *Challah* - to teach us that the *tikkun* for the sin of the spies are these *mitzvos* that remind us that we must put spirituality into our physicality. For when it's all said and done - that's what we are here for!