

# הלכה למעשה

פאת מזה"ר ברוך זירטפלו של"ט א"י ראש כולל עשרת חיים ברוך קליבלר הי"טס

A SERIES IN HALACHA LIVING A 'TORAH' DAY

**Coronavirus: Relevant Halachos in These Trying Times (12) Tefillah Betzibur. Question:** Our minyan has moved back into shul with social distancing. This has caused many *mispallelim* to *daven* in the upstairs *Ezras Nashim* (ladies section) and some to *daven* in a nearby room with a doorway - *tzuras hapesach* - in between. Are those people fulfilling *Tefilla Betzibur*?

**Answer:** A number of commonly used *Poskim* (Shaarei Teshuva 55:6, Kaf Hachaim 55) bring from an early source, the **Malki Bakodesh** (p.112) who was asked about a person who had a non-attached home near a *shul*, but could hear all that was said in the *shul*. Could that person stay in his house, hear and say everything at the correct time, and fulfill *Tefillah Betzibur*? He ruled that since there are ten people in the *shul* he can fulfill *Tefillah Betzibur* from his house. The **Aruch Hashulchan** (55:26) and **Chazon Ish** quoted in **Orchos Rabbeinu** (vol.3) rule the same way. According to this, our case in the *shul* is certainly *yotzei*. It is still better, if possible, to *daven* in the main *shul* because the **Mishna Berura** (55:58) brings some *Poskim* who seem to argue. One who is lenient and relies on the above-mentioned *Poskim* has upon whom to rely. All agree that they can answer all the *Devarim Shebikdusha - Kaddish, Kedusha* and *Borchu*.

**Shul or Many. Question (posed to HaGaon HaRav Chaim**

## בין הריחים - תבלין מרף היומי - שבת דף קא

יצריות על ציפת יש תל'ס there are always 2 sets of *Talis* there are always 2 sets of *Talis* front of him & 2 sets in back. This way he is always surrounded by *mitzvos*. **Magen Avraham** brings the של"ה that says the *minhag* is to put an *Talis* on the top of the *Talis* to know where the top is, so that the *ציפית* of the front always stay in the front & the *ציפית* in the back remain there, similar to the קרשים of the *Mishkan* where each board had a mark to match it up with its partner & always retain the same position in the *Mishkan*. The אברתם also brings that the **Ariza"l** was not מקפיד about this & didn't have a silk עטרה at the head. He didn't have a "Right Side Up" & wore his *Talis* any which way. The **Aruch Hashulchan** writes that in his times, a sweat shield was sewn in by the head, so an עטרה was not necessary, as the shield was a good indicator which side was up. Regarding making a silver עטרה, he says it's not worthwhile [אינו כדאי] as this shows prominence to the top of the *Talis*, when in truth, the body of the *Talis* is more *chashuv* since the head only needs to be covered during certain times of *davening*. **R' Moshe zt"l** [אג"מ אור"ח הי"בג] discusses a silver עטרה & he says that he personally doesn't wear one because in all the places around him, it wasn't the *מנהג*, but if one has this *minhag* there is nothing wrong with it.

The *Gemara* explains: "זיהוה לי עטרה" What is the ענין of beautifying a *Talis* with a silver עטרה? Is it because of "זיהוה לי עטרה" and "ועטרה נאה" and "ועטרה נאה" and "ועטרה נאה". There is a specific *mitzvah* to beautify *mitzvos*. How can this be used for the *Talis*? The *mitzvah* is the *tzitzis* - not the *Talis*! There is a *mitzvah* of הידור by *Mezuzah* also, so is there a ענין to buy a beautiful house for the *Mezuzah* to be on? Of course not! Some answer that unlike a house & its *Mezuzah*, the *Talis* is actually part of the *mitzvah* itself as is indicated by the *beracha* of "להתעטף בציצית" Also [ב"ק ט"ז רש"י] when discussing the הידור of *mitzvas tzitzis*, mentions the *Talis* also.

## הוא היה אומר ...

**R' Shamshon Raphael Hirsch zt"l** would say: The *Meraglim* had been sent ahead to explore the land. However, by failing to discharge their mission properly, they came to openly defect from *Hashem* and dragged the people down with them. This connects to the conclusion of the *parsha*, where the *mitzvah* of *tzitzis* comes to warn us every day not to go exploring 'after your hearts and after your eyes after which you stray.' It was because the spies strayed after their own hearts and eyes, did they forget completely about *Hashem* who guides our destiny and directs our actions."

**A Wise Man** once said: "Truthfully, I don't mind what Congress does, just as long as they don't do it in the streets and frighten the horses!"

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פגל המנחה עש"ק - 6:57 | הדלקת נרות שבת - 8:14 | זמן קריאת שמע / פ"א - 8:35 | זמן קריאת שמע / הגר"א - 9:11 | סוף זמן תפילה/הגר"א - 10:27 | שקיעת החמה שבת קודש - 8:32 | פוצץ"ק צאת הכוכבים - 9:22 | צאה"כ / לריבט זמס - 9:44

## טיב התבלין

שלא לך אנשים ויתרו את ארץ כנען אשר אני נתן לבני ישראל וכו' (י"ג - ב) - בדרך שאדם רוצה לילך מוליכין אותו ר' בים שאלו גם תמורו מדוע הסכים משה רבינו למשאלתם של העם לשלוח את המרגלים לתור ולחקור את הארץ בעעה שיכול לצאת מפועלה זו בכיה לדורות ואף להיגרם לשהייתם של עם ישראל ארבעים שנה במדבר ולסוכבו במ"ב מסעות בארץ לא זרועה, במקום להיכנס תיכף ומיד לארץ חמדה ורחבה ולהנות מזיו הוריה? אלא כי דרך התורה הוא לתת בחירה ביד האדם לבחור בטוב או ברע ולכן נבאר העולם שיכול האדם לבחור בעצמו את הדרך בו ילך אם בדרכי עבודת ה' או ה' לצד השוני, והטעם שלא יהיה נהמא דכיסופא, היינו אוכל להם חיים כי אם יקבל אדם שכרו על עשיית מצוה ללא עמל וייגיעה ובלא שיהיה לפניו נסיון ובחירה נמצא נהנה משכר אשר לא מגיע לו אלא מתנת חיים ומדרך האדם ורצונו הוא להנות בשכר תמורת עבודה המפרכת גופו של אדם כמאמר הגמרא: 'מאן דאכיל לאו דיליה בחיה לאסתכלא ביה', כלומר כי מי שאוכל מאכל שאינו משלו אלא נדבת חיה מתבייש לאכול ולהסתכל בפניו מטיבו. על כן כשביקשו ישראל לבדוק בעצמם את הארץ המובטחת להם הסכים משה רבינו לתת להם את משאלתם ועל זה נאמר 'כי ישרים דרכי ה' וצדקים ילכו במ' ופשעים יכשלו במ' הרי שבעצם הבחירה שניתנה לאדם יכולים להפעיל למדרגות רמות ולבוא על שכרו מדינא, ומאידך גיסא ניתן ליפול דרכו לבירא עמיקתא כאשר נעשה על ידי המרגלים על אף היותם אנשים כשרים כפי אשר כתב רש"י על מה שאמרה תורה 'כלם אנשים' פירש 'כל אנשים שבמקרא לשון חשיבות ואותה עיונתך אתבונן

עיונתך אתבונן פירש ר' אברהם יוסף שמואל אלטר בפניו שה' אומר ולא תתורו אחרי לבבכם ואחרי עיניכם (מ"ג - לו) - בענין ו' מצות תמידיות וזנה זהו אחד מן השש מצות תמידיות שהובא בבארז הלכה סי' א' ואלו הן: א) להאמין שיש אלוה אחד בעולם שהמצויא כל הנמצאות ומחפצו ורצונו הוא כל מה שהוא עכשיו ושהיה ושהיה לעדי עד. ב) שלא נאמן בשום אלהים זולתו, ואפילו מורה שהקב"ה שולט על הכל רק שידמה ברעתו שמס' הנהגת העולם למלאך או לכוכב ה"ז מודה בע"ז. ג) לייחוד, ורע כי ה' שהוזה את הכל ברצונו והוא אלהינו המשגיח בכל העולמות הוא ה' אחד בלי שום שיתוף. ד) לאהוב המקום ב"ה [ה] להיות יראת הש"י על פניו תמיד לבלתי יחטא [ו] שלא נתור אוד מחשבת הלב וראיית העינים שנא' ולא תתורו אחרי לבבכם וגו' ואמרו החכמים אודי לבבכם זו אפיקורסות ואודי עיניכם זו ננות ובכלל אפיקורסות הוא כל מחשבות זרות שהם הפך דעת התורה ובכלל ננות הוא מי שהוא רודף אוד תאות העולם מבלי שיכוין בהם כלל לכוונה טובה כלומר שלא יעשה אותם כדי שיעמוד בריא ויכול להתדרל בעבודת בוראו רק כוונתו תמיד להרבות תענוגים גדולים לנפשו, ע"כ. ו) צ"ב, בעצמלא שאר מצות תמידיות כולם מיוסד על עיקרי יסודות האמונה בהש"ת אבל משלמ לא לתור, בלשלא אודי לבבכם זו אפיקורסות - זהו ג"כ חלק מעיקרי האמונה, אבל אחרי עיניכם זו ננות ומחשבות זרות, אמאי היו בכלל המצות התמידיות, הרי אינו מעיקרי האמונה? ונראה בבארז הענין בתעודות, דנהג רבי אהרן זצ"ל הי"ד הקשה איך שייך 'מצוה' להאמין בה', דבשלמא בחובת האברים שייך מצוה לעשות או לא לעשות, שזה הוא ביד האדם ותלוי ברצונו, אבל אמונה בהש"ת ובתורתו היא מידי דממילא, וממ"ז אם יש לו האמונה הזאת אין צורך לציוותו שאימון, ואם ה"ז נכרתה האמונה מלבו, אין בידו להשיבה ולכאורה הוא אונס גמור בזה, דליביה אונסייה? ותורה שהאמונה שהקב"ה ברא את העולם מוכרחה לכל בן דעת, ואין צורך כלל לשום פילוסופיא להשיג את הידיעה הזאת, ובאמת להפך ש לתמוה, אמאי טעו הפילוסופים הגדולים לומר שהעולם נעשה במקרא, הלא דבר פשוט הוא עד מאוד, ואי' לטעות? אלא, דכתיב בתורה 'לא תקח שוחד כי השוחד יעור איני חכמים', והתורה העידה לנו שכן הוא, ועדות ה' נאמנה, וע"כ צ"ל שהוא חוק הטבע בכחות נפש האדם, כי הרצון יפשיע על השכל, וכמוכן שהכל לפי ערך הרצון ולפי ערך השכל, וזה שכפרו הפילוסופים בעיקר, הוא רק משום שתאותרים משוד אותם לומר כן, שמשום הכי, יכולין לעשות מה שלבם חפץ, עכ"ל. וז"ל ר' יצחק ר"ל, דכל זמן שהאדם הולך אוד תאוותיו, אי אפשר שיהיה לו אמונה שלימה בהקב"ה, שתאותרו משוד ארתו להטות מדרך האמונה, וע"כ דורו הטעם אמאי בכלל השש מצות תמידיות הוא 'לא לתור', שלא ילך אוד תאוותיו, ויפסיד כל אמונה בהש"ת.

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# מעשה אבות ... סימן לבנים

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

It is well-known the words of the **Satmar Rebbe zt"l** who was once asked for a *beracha* and he replied, "Find a person who has numbers on his arm who is still *frum* - from such a *tzaddik* you should ask for a *bracha*!" There are many such *Tzaddikim* who survived the Holocaust and the concentration camps, including **R' Avraham Yitzchok Sicherman zt"l**, who served as the *manhig ruchani* (spiritual leader) in the Romanian town of Sesht (near Sighet) and was taken away to Munkatabor by the accursed Nazis. His miraculous tale of survival both during and after the war are truly inspiring.

Immediately after the American liberation of the Nazi concentration camps in 1945, many emaciated inmates who managed to survive years of torment at the hands of the German beasts now died due to the kindness of the liberating soldiers. These troops were shocked, horrified and reduced to tears at the gruesome sights that met them, but also tragically oblivious to the effects of real food on the digestive systems of the poor emaciated human skeletons. They threw cans of meat and other heavy foodstuffs to the walking skeletons from their army provisions. The inmates fell upon them and being as famished as they were, devoured the heavy foods. Alas, their internal systems could not handle the overconsumption of fats after years of food deprivation and they fell violently ill. Sadly many did not survive this ordeal at the exact moment of freedom.

Luckily, R' Avrum Yitzchok understood the gravity of the situation. He grabbed a bag of sugar thrown at him from the army trucks and went right back to his barracks. He took out one sugar cube and slowly let it melt on his parched tongue. Magically, like a modern-day IV drip, within minutes, as the sugar entered his bloodstream, he felt new life surging and coursing through his emaciated body. He ate a few more cubes and felt his strength returning. Instantly, his thoughts turned toward the **Klausenburger Rebbe, R' Yekusiel Yehuda Halberstam zt"l**, who was interned with him in the Feldafing DP Camp. Shoving the bag of sugar into his pockets, he quickly offered the *Rebbe* to partake. The *Rebbe* gratefully ate a few pieces of the sugar and he too was revived. Nearly on the verge of death from starvation, the *Rebbe's* eyes were dimmed and by ingesting the sugar cubes, he felt fresh vitality and life coursing through him. Looking at R' Avrum Yitzchok, he smiled and exclaimed "*Meor es Aynayim* - You have lit up my eyes!" At that moment, words were superfluous.

A short time later, as others were scrambling to start living like humans again, R' Avrum Yitzchok had some other concerns to attend to. With cunning ingenuity, he somehow managed to procure a small bundle of shorn lambswool. Taking a long stick, he installed a bent nail at the tip of the stick. Twisting the wool between his thumb and forefinger and winding it through that nail hook by pulling and twisting the strands of yarn, R' Avrum Yitzchok was able to fashion a pair of woolen strings. His sister Rochel cut a hole in the middle of rectangles of white cotton material and finished the edges. R' Avrum Yitzchok then strung and wound the woolen strings onto the four corners of the garment fashioning the first pair of *Tzitzis* created totally "*Lishma*" in a Displaced Persons Camp. Once again, he hurried over to the Klausenburger Rebbe and presented him with this most precious gift, a brand new priceless *Talis Katan* with handmade *Arba Kanfos*. The *Rebbe* looked at him with awe and gratitude and accepted the gift. He put it on and made the *beracha*. After donning his first pair of *Tzitzis* with years of only the striped prisoner uniform adorning his frail body, it was a moment of unprecedented *kedusha* and *simcha*. R' Avrum Yitzchok made a second pair for himself and felt the sweet bliss of fulfilling a *mitzvah* that was out of reach for such a long time. (Incidentally, his sister Rochel who survived the war in a different camp, met someone who told her that she looked just like the "*Tzitzis*-maker" in Feldafing, which led to her reunion with her brother!)

Fast forward fifty years. Though not a youngster anymore, R' Avrum Yitzchok insisted on running down to his basement storage, where he still kept his antique *Tzitzis* stick and proudly demonstrated to his granddaughter the simple and crude mechanism by which he produced *Tzitzis* for his fellow liberated inmates in Feldafing and Fehrenwald (Fernvals).

May Hashem gather us together M'Arba Kanfos Ha'aretz. Leilu Nishmas R' Avraham Yitzchok ben Yosef Moshe zt"l.

## תורת הצבי על הפטרות

וישלה יהושע בן נון מן השמים שנים אנשים מרגלים ... (יהושע ב-א)

Prior to the nation's invasion of the Holy Land, Yehoshua sent two spies to scout the city of Yericho and determine the best entry point into *Eretz Yisroel*. This parallels the story of the *Meraglim* that Moshe sent forty years earlier which included the extreme slander that caused tremendous damage to the Jewish people. Being that *Klal Yisroel's* entry into *Eretz Yisroel* was delayed as a result of the spies Moshe sent, why did Yehoshua even consider sending another group?

**Rabbeinu Yonah zt"l** details the fundamental difference between the two groups of spies. The group that Moshe sent sinned gravely because they misunderstood their mission.

Instead of only scouting out the military capabilities of the enemy, the first group of spies focused on whether they wanted to enter the land at all. Their mission was doomed to failure from the start because they had already decided that they don't want the land. Yehoshua chose *Pinchos ben Elazar* and *Kalev ben Yefuna* as his two spies and was confident that the earlier issues would not be repeated because he knew that they were utterly righteous and would stay razor-focused on their mission. In addition, Yehoshua made it very clear to them that they shall report only to him and not report their findings to all of *Klal Yisroel* as the earlier spies did.

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# מחשבת הלב ראשת ערסתיכם תתנו לה' תרומה לדרתיכם (שם-ב)

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

The *posuk* discusses the *mitzvah* of *Challah*: "From the first portion of your dough you shall give a gift to Hashem in all your generations." There is a *pshat* to this *posuk* homiletically. A person may have the tendency to delay his focus on *ruchniyus* and *Avodas Hashem* until he is older. They want to enjoy their youth and "live it up" a bit. To counter that notion, the *Torah* says "מראשית" - even from your younger years, "ותתנו לה" - you must give of yourself to *Hashem*.

Might we add that aside for the fact that you yourself will enjoy an uplifting existence in this world, there is an additional benefit to serving *Hashem* from a young age: your children. Because the difference between a life of *ruchniyus* when you're younger as opposed to that same life when you're older is your children. When you're living a spiritual life as a young parent, your children will also be swept up in that life. That is the meaning of the word, "לדורותיכם".

The *velt* says the same idea on the *posuk* in *Parshas Vayigash* (44-34): "*How can I go to my Father (in Heaven) and my younger years aren't with me.*" Alternatively, "והנער איננו אתי" can be translated as, "*My children aren't with me*" - they are not following my ways, *r"l*. But if your own youth, your own "נער" is on the right track "מראשית", from your youth, you stand a better chance that you'll have your progeny with you on the *derech* as well.

To continue this thought, we might add that this week is *Shabbos Mevorchim Chodesh Tammuz*. The **Zaida zt"l** (**Machsheves Halev**) would say that the word "*Tammuz*" stands for *Z'manei T'shuva M'mashmishin U'baim*. *Teshuva* time is nearing. Avoid the *teshuva* rush! Let us activate the "מראשית" now when there's still time in the year by being proactive in all areas of *ruchniyus*. This will help us and our children come closer to *Hashem Be"H* and prepare us for a real *teshuva*!

## משל למא הדבר דומה

ויקרא משה להושע בן נון יהושע ... (יה-ב)

**משל**: The great **Gaon, R' Michel Yehuda Lefkowitz zt"l**, was *Rosh Yeshiva* of the *Ponevezh Yeshiva L'tzeirim* (*Yeshiva* for younger men) and was a ranking member of the *Moetzes Gedolei HaTorah* of *Degel HaTorah*. R' Michel Yehuda merited teaching *Torah* to generations of students over the course of more than 60 years. Thousands of *yeshiva bochurim* were educated by him, and sometimes even three generations of *talmidim* studied under him.

He once said, "I have often seen students who, in the beginning, were not considered particularly gifted, and yet in the end they succeeded magnificently. Why is this so?"

"Because it was precisely these students - the ones who did not succeed at first - whose parents prayed for them, beseeching *Hashem* with tears, reciting *Tehillim*, and giving *tzedakah* for them, all of which resulted in raising them from

the lowest levels to become great in *Torah*."

R' Michel would always caution parents, students and educators alike. "Never underestimate what you can do for your children and students. Sometimes we 'forget' to pray for gifted children who show so much promise, which is why their success does not always last."

**נמשל**: *Chazal* tell us that *Moshe Rabbeinu* davened on behalf of his *talmid*, and changed his name from *Hoshea bin Nun* to *Yehoshua*. It is hard to fathom that *Yehoshua bin Nun* was not a great man on his own and we could never suspect that he might have fallen into the trap of the *Meraglim*. Nevertheless, our Sages emphatically teach us that if not for the efforts of *Moshe Rabbeinu* on his behalf, *Yehoshua* would likely not have come out of this incident untainted. No amount of promise and scholarship can be secure unless efforts are made to preserve them. We must all *daven* for our children - gifted or not gifted - that they succeed in *Torah* and *Yiras Shamayim*.

## EDITORIAL AND INSIGHTS ON THE MIDDAH OF ... אשה כשרה

## דרגה יתירה

ועבדי כלב עקב היתה רוח אחרת עמו ... (יד-כד)

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

Rashi explains that *Moshe Rabbeinu* davened to *Hashem* to save *Yehoshua* from the sin of the *Meraglim*. **R' Yaakov Kamenetzky zt"l** points out that the two *meraglim* who did not sin were *Yehoshua* and *Kalev*. *Yehoshua* had the protection of *Moshe's tefilla*, but what about *Kalev*? How was he able to overcome this overwhelming *nisayon* that all the other *meraglim* were not able to withstand? Explains Rav Yaakov, the enormous strength that *Kalev* used to pass this test was *Miriam* his wife! And because *Miriam* was the wife of *Kalev*, *Moshe* did not feel that it was necessary for him to *daven* on his behalf. Having a special wife is enough protection and *Kalev* did not need any extra prayers or *shemira*!

*Chazal* tell us (*Yevamos 62b*) that a man who lives without a wife lives without joy, goodness, blessing, and "חומרה". *Choma* means protection. When a *kallah* walks around her *chosson* 7 times under the *chupah*, she is creating a *chomah*. She is fortifying him against all the *nisyonos* and temptations of the world. The number 7 represents nature, and the *choma* that a woman creates for her husband under the *chupah* is within the realm of nature. However, in order to reach the next level of "למעלה מן הטבע" a woman needs to make an extra effort in her marriage to be that special blessing and *shmira* for her husband.

We are living in a crazy world where the *nisyonos* and temptations are so great. It takes superhuman strength for a man to be able to overcome the pull of *gashmiyus*, on many different levels and remain completely connected to what is right. It is truly the job of the woman to give her husband the ability to remain focused on *ruchniyus*. A woman can bring her husband down to the lowest point, and she can raise her husband and her entire family up to a life of *Torah* and *avodas Hashem*. It is incumbent upon all men to give their wives the appreciation and admiration that they need, in order for the wife to be equipped with the emotional support she needs to be the special blessing, goodness and protection that all husbands cannot live without.