

# AT THE ARTSCROLL SHABBOS TABLE

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פרשת שלח  
כ"ה סיון תשפ"א  
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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY  
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

## PARASHAH AGENDAS ARE OPAQUE

Rabbi Frand on the Parashah by Rabbi Yissocher Frand



אלה שמות האנשים אשר שלח משה לתור את הארץ ויקרא משה להושע בן נון יהושע.  
*These are the names of the men whom Moshe sent to spy out the Land. Moshe called Hoshea son of Nun "Yehoshua" (13:16).*

*Parshas Shelach* contains the tragedy that foretold all other tragedies in the history of our nation. The *meraglim* (spies), the greatest individuals from each tribe, the "cream of the crop" of *Klal Yisrael*, returned from Eretz Yisrael on the ninth of *Av* with a terribly negative report regarding the land. When *Klal Yisrael* heard their report, they began to cry, prompting Hashem to pledge, "Since you cried for no reason, I will designate this day as a day of crying for all generations" (*Taanis* 29a). All the tragedies that have befallen our people on *Tishah B'Av* are a direct outcome of the sin committed by the *meraglim*.

**HIS VISION IS CLOUDED AND HE PERCEIVES THE FACTS DIFFERENTLY.**



Rav Yaakov Moshe Kulefsky

Moshe Rabbeinu apparently sensed that the *meraglim* would return bearing a bad report. He changed the name of his devoted disciple, Hoshea ben Nun, to Yehoshua, telling him, "May Hashem save you from the plot of the *meraglim*."

The *Zohar* reveals the inner motivation that caused the *meraglim* to sin so egregiously. The *meraglim* were the leaders of their tribes in the wilderness, and they realized that their term in office might expire when *Klal Yisrael* reached Eretz Yisrael. The looming threat of losing their status upon entering Eretz Yisrael distorted their vision, and everything they saw during their mission came under the shadow of negativity they associated with the land.

This *Zohar* leads us to a difficult question. We read in *Parashas Beha'aloscha* that when two

people, Eldad and Meidad, began to prophesy in the encampment, Yehoshua ran to Moshe Rabbeinu and exclaimed, "My lord, Moshe, incarcerate them!" (11:28).

What did Eldad and Meidad say that disturbed Yehoshua so? "*Moshe meis veYehoshua mach-nis es Yisrael la'Aretz*. Moshe will die, and Yehoshua will lead us into Eretz Yisrael."

Yehoshua was so upset at the thought that he could replace Moshe Rabbeinu as the leader of the Jewish people that he considered Eldad and Meidad worthy of incarceration for suggesting something so preposterous.

If the plot of the spies was based on their desire to retain their leadership role, as the *Zohar* suggests, then why was Moshe concerned about Yehoshua joining such a plot? Yehoshua had no interest in leading *Klal Yisrael*!

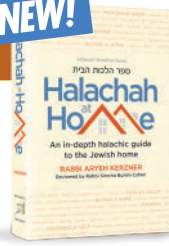
My *rebbe*, Rav Yaakov Moshe Kulefsky *zt"l*, told me an amazing insight from the Kozh-nitzer Maggid.

Moshe sensed that the *meraglim* would be affected by their desire to retain their positions of leadership, and, based on Yehoshua's reaction to Eldad and Meidad's prophecy, Moshe was concerned that Yehoshua might acquiesce to their plan for the diametrically opposite reason: to avoid assuming the mantle of leadership. Yehoshua was so humble

*continued on page 2*

## ORDERING FROM AMAZON AND OTHERS ON FRIDAY

*Halachah at Home* by Rabbi Aryeh Kerzner,  
reviewed by Rabbi Simcha Bunim Cohen



### The Halachah

One may order items on Friday even if they will be delivered on *Shabbos* or *Yom Tov*, as long as the non-Jew has the option to deliver the item before or after *Shabbos*. One may not place an order on late Friday afternoon if the order is specifically for the item to be delivered within twenty-four hours, since the non-Jew can fulfill his obligation only if he delivers the item on *Shabbos*.



### The Background

One of the basic rules of *amirah lakum* is that there is no problem with one's non-Jewish contractor doing work for him on *Shabbos*, as long as the Jew did not ask him specifically to do it on *Shabbos*. Therefore, one may bring his car to the mechanic on Friday to be picked up after *Shabbos*, even if the non-Jew will certainly work on *Shabbos*. The reason is that the mechanic can do the work whenever he wishes, so his decision to work on *Shabbos* is his own prerogative.

It becomes prohibited only if it was impossible to complete his job without working on *Shabbos*, e.g., the Jew gives him his car right before *Shabbos* for it to be picked up right after *Shabbos*. In such a case, it is as if the Jew explicitly instructed the non-Jew to do the work on *Shabbos*.

Therefore, it is permitted to order from Amazon, for example, on Thursday when the expected delivery for the item is within two days, since the non-Jew can just as easily decide to deliver it before *Shabbos*. If he delivers it on *Shabbos*, the non-Jew has made his own choice, and it is therefore permitted.

However, it is prohibited to place an order on Friday afternoon if the order must be delivered within twenty-four hours and the only way to do so is to deliver the item on *Shabbos*. 📦

## AGENDAS ARE OPAQUE continued from page 1

that he might have been prompted to forestall a situation in which he would be forced to lead *Klal Yisrael* by convincing the Jewish people not to enter Eretz Yisrael.

I find the implications of this insight frightening. We are all aware that our negative character traits can cloud our vision and affect our decisions and our outlook on life. Humility, however, is far from a negative character trait — on the contrary, it is considered one of the finest traits a person can possess. The idea that a person can be affected so negatively by a positive character trait is frightening indeed.

We have to realize that an agenda is an agenda, no matter how altruistic the holder of that agenda thinks himself to be. If a person's character traits — whether humility, kindness, love of peace, or any other trait — causes him to enter a situation with a preconceived notion of how the situation should play itself out, then his vision is clouded and he perceives the facts differently.

We often hear people say, "Personal interests aside, I think..." We are under the impression that we can place our personal interests aside and view situations objectively despite our ulterior motives. The Torah teaches us that we cannot put our feelings aside. Even a person with perfect vision cannot see clearly through frosted glass; the opacity distorts everything he sees. An agenda, even if it is as altruistic as the desire to keep Moshe Rabbeinu in power, will distort reality.

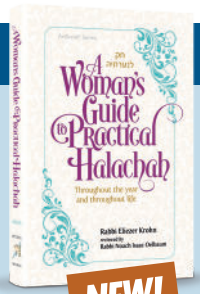
Now, if Yehoshua was liable to fall into the terrible plot of the *meraglim* because of his personal agenda, then what about us? Is there any way that we can avoid falling prey to our personal interests?

The answer is that we must be sure to follow Yehoshua's lead. Moshe's foresight rescued Yehoshua from sin. The *Mishnah* teaches us, "Accept a teacher upon yourself, acquire a friend for yourself..." (*Avos* 1:6). Each one of us must be sure to have a teacher or a friend who can see through the self-interests that muddy our vision. If we do not have someone in our lives who is able to view our decisions objectively and set us straight, we are bound to fall prey to our opaque agendas. 📦

## HALACHAH

### THUNDER AND LIGHTNING

A Women's Guide to Practical Halachah  
by Rabbi Eliezer Krohn, reviewed by  
Rabbi Noach Isaac Oelbaum



When one sees lightning, the *berachah* of *Oseh Maasei Bereishis* should be recited (*Shulchan Aruch* O.C. 227:1). This applies to both men and women.

The *poskim* write (*Minchas Shlomo* 2:4:34; *Tzitz Eliezer* 12:21) that in order to make the *berachah*, one need not see the actual lightning bolt. It is sufficient to see the sky or the room light up from the lightning flash.

When one hears thunder, one recites the *berachah* of *Shekocho Ugevuraso Malei Olam*.

One may make these *berachos* only if they are recited within 2-3 seconds from when one sees or hears the lightning and thunder respectively (*Shulchan Aruch* 227:3). If, for whatever reason, a person did not make the *berachah* at that time, one may no longer say it after that time. If one sees or hears it again, one may say the *berachah* at that point. 📖

**NEW!**

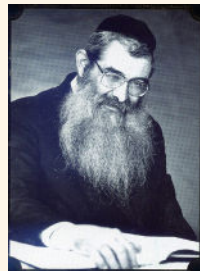
## INSPIRATION

### JUST HOLD ON

Yosheiv Beseiser by Rabbi Yechiel Spero

Rav Moshe Aharon Stern, the *mashgiach* of Yeshivas Kamenitz, related the following *mashal*:

When a child is young, if he is capable of understanding the dangers involved in crossing a street, he is taught the rules of crossing safely: Look both ways before crossing, only cross if there are no cars, cross at the green and not in between...



Rav Moshe Aharon Stern

### THE CHILD DOESN'T THINK ABOUT THE RULES.

He doesn't worry about anything. He doesn't need to look both ways. He doesn't need to check for cars. He doesn't need to wait for the light. He just needs to hold on, because his parent is holding onto him, and a parent would never do anything to endanger or hurt his child.

"*Vesachas kenafav techseh — And beneath His wings you will be protected.*"

We are under the Almighty's wings.

And there is no safer place to be.

We just have to hold on. 📖



**NEW!**

## PARASHAH

### GOOD INTENTIONS

The Rebbe on Beacon Street by Rabbi Shimon Finkelman

Toward the end of his life, the renowned *posek* Rav Shlomo Zalman Auerbach required the removal of a lesion on his skin. His son, Rav Avraham Auerbach, *rav* of Teveriah, knew the Bostoner Rebbe well from his *Lag BaOmer* visits to his city. He called the *rebbe* to ask if he could arrange for a surgeon from America to come to Eretz Yisrael to perform the surgery. (Rav Shlomo Zalman was born in Eretz Yisrael and never left its borders, not even to attend the weddings of grandchildren. In addition, his frailty at that point in time made an overseas journey exceedingly difficult.)

The *rebbe* made the arrangements, but in the end, Rav Shlomo Zalman decided that it was unnecessary. An Israeli surgeon performed the proce-

dure, which was successful.

One afternoon on the following *Chol HaMoed Pesach*, the *rebbe* felt tired. Before going to his room for a nap, he asked that he not be disturbed for the next hour while he rested. However, only a few minutes after he lay down, his *hoiz bachur* (young attendant) knocked on his door. "*Rebbe*," he said, "Rav Shlomo Zalman has come to visit!"

"Rav Shlomo Zalman?" the *rebbe* responded. "Which Rav Shlomo Zalman?"

"Rav Shlomo Zalman Auerbach!" the boy replied.

The *rebbe* quickly got out of bed, donned his *chalat* and hat, and hurried to greet his honored guest. He could not understand why this *gaon* and *tzaddik*, who was some twenty years his

senior, had made the great effort to visit him.

"Why did the *rosh yeshivah* trouble himself to come?" he asked Rav Shlomo Zalman. "If the *rosh yeshivah* needs something. I would be happy to come to him!"

"*Vos heist?*" ("What do you mean?") Rav Shlomo Zalman replied. "*Hakaras hatov!*"

He had come out of gratitude for the *rebbe's* efforts on his behalf.

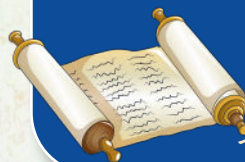
"But I didn't do anything," the *rebbe* responded, because in the end, his services were not needed.

"But for the *machashavah tovah* (good intentions), I owe the *rebbe hakaras hatov*," replied Rav Shlomo Zalman. 📖



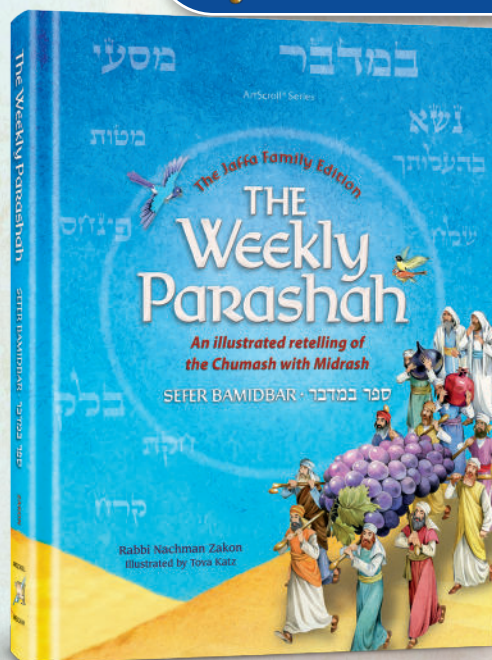
**NEW!**





# Parashah for Children

## פרשת שלח



### The Mitzvah of Challah – and Kosher Pizza

What goes in to making a kosher pizza? Of course, you need a mashgiach (kashrus supervisor) to make sure that all the ingredients of the pizza and all the ingredients in the store are kosher, and that the oven was turned on by a Jew. But there is one more important detail to know.

The mashgiach makes sure that a small piece of dough is taken off from every batch of pizza dough. This small piece of dough is called challah. If it wasn't taken off the dough, even if all the ingredients were kosher, the pizza can't be eaten.\*

This is because of the mitzvah of challah discussed in this parashah.

The mitzvah requires us to take off a small piece of dough from the batch and to give it to a Kohen. The small piece that is removed is called "challah." (This is not the same as the challah that we eat on Shabbos.) It has the same law as terumah that is given to a Kohen.

Today, because Kohanim are tamei and are not allowed to eat this "challah," we burn the piece of dough in the oven or on the stovetop.

The mitzvah applies only to dough made of flour from one of the five grains: wheat, barley, oats, rye, and spelt.

Even though the mitzvah applies to both men and women, it is a special mitzvah for women.



\* We also take challah from dough that's made at home if it contains at least 2½ pounds of flour.

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## THE WEEKLY QUESTION

Question for Parashas Shelach:

**Which shevet did not send a spy as one of the meraglim? Why not?**

Kids, please ask your parents to email the answer to [shabbosquestion@artscroll.com](mailto:shabbosquestion@artscroll.com) by this Wednesday, June 9, to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

**The winner of the Parashas Bamidbar/Shavuot question is: SHLOMO DOVID FLORANS, Lakewood, NJ**

The question was: What are five connections between the number 3 and Mattan Torah?

The answer is: 1) The Torah was given in the 3rd month, Sivan. 2) The Torah was given through Moshe, the third child of Yocheved. 3) The Torah was given to all three segments of the Jewish people: Kohen, Levi, and Yisrael. 4) The Written Torah has three parts: Torah, Nevi'im, and Kesuvim. 5) The Torah came in the merit of our 3 forefathers: Avraham, Yitzchak, and Yaakov.

