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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

בראתי יצ הרע
ובראתי לו

תורה תבלין

פלא המנחה ע"ש - 6:57
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
מצטיק צאז"כ/ מעריב - 9:21
צאז"כ/ לשיתת רבינו תם - 9:43

סיפורי מוסר און לאנד מיטן עצם קבלת השבת [משיאמר "בראי מלח"]

מברכים חודש תמוז מולד: (יום ג')

דינסטאג 11:45 AM מיט 5 חלקים

רעיות ופירוש לעורר את האדם לעבודת הש"ת והתחזקות באמונה ובשחון מאת **שלח לך אנשים ויתרו את ארץ כנען (יג-ב) - חובת האדם**

פרש"י: למה נסמכה פרשת מרגלים לפרשת מרים לפי שלקתה על עסקי דבה שדברה באחיה ורשעים הללו ראו ולא לקחו מוסר עכ"ל.

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 כ"א למסור דין וחשבון על כל מעשיו ותהלוכותיו. אם נעשה חשבון הרי חיי בדור המדבר ששים רבוא איש הגברים מבן עשרים ועד ששים, זאת אומרת שאם נוסף על החשבון גם את הקנים עם הנשים והטף יכפיל המספר את עצמו פי כמה, והנה קרה מקרה ומבין כל אלו לקתה אשה אחת בצרעת, ובאה התביעה על אלו המרגלים ע"כ שהיה להם לקחת מוסר מן המקרה הזה, יש עליהם טענה על כך שלא הפנימו את המסר במה ששייך ונוגע אליהם, חז"ל הקדושים מכנים אותם כרשעים על דבר זה שראו מעשה ולא לקחו מוסר.

הדברים הללו אמורים לעורר את כל אחד ואחד מתרדמתו שיתחיל לפקוח קצת את עיניו להתבונן על כל הקורות ולחשוב על כל דבר אם אינו רואה בכך איזה רמז במה שצריך הוא לשפר את אורחות חייו ותהלוכותיו. איתא בספח"ק שהקב"ה שולח לכל אדם מידי יום עשר אלפים ורבי רבבות רמאים שיתקרב אליו, והענין בזה הוא כי האיש אשר חי בהתבוננות לקחי חיים ודברי התעוררות וסדרו עפי' פרשיות השבוע

שלח לך אנשים ויתרו את ארץ כנען ... איש אחד למטה אבותיו תשלחו כל נשיא בהם (יג-ב) - בענין רדיפת הכבוד

תב' המסילת ישרים' (פרק ז"א, בפרטי מידת הנקיזות) בגנות רדיפת הכבוד, 'יתירה עליה חמדת הכבוד, כי כבר היה אפשר שיכבוש האדם את יצרו על הממון ועל שאר ההנאות, אך הכבוד הוא הדוחק וכו', ועל דבר זה נכשלו רבים ונאבדו וכו'. מי גרם לקרח שיאבד הוא וכל עדתו עמו, אלא מפני הכבוד, ומקרא מלא הוא, ובקשתם גם כהונה, וחכמינו ז"ל הגידו לנו, כי כל זה נמשך מפני שראה אלעזר בן עוזאל נשיא והיה רוצה להיות הוא נשיא במקומו, והוא שגרם לפי דעת חכמינו ז"ל (ע' **זוה"ק** ח"ג קנ"ח. ד"ה וישלח) אל המרגלים שיוציאו דיבה על הארץ, וגרמו מיתה להם ולכל דורם, מיראתם פן ימעת כבודם בכניסת הארץ, שלא יהיו הם נשיאים לישראל ויעמדו אחרים במקומם וכו', כללו של דבר, הכבוד הוא הדוחק את לב האדם יותר מכל התשוקות והחמדות שבעולם.

כלל הדברים, הכבוד הוא מן המכשולות היותר גדולים אשר לאדם, וא"א לו להיות עבד נאמן לקונו כל זמן שהוא חס על כבוד עצמו, כי על כל פנים יצטרך למעט בכבוד שמנים מפני סכלותו, זה הוא מה שאבד דוד המלך ע"ה, ונקלוטו עוד מאת והייתי שפל בעיני, (כדי להסיק בכבוד דוד) והנה מטבחו של האדם לרדוף אחר הכבוד, אבל מדוע שירדוף אחר

June 16, 2012 - כ"ו סיון תשע"ב

Shabbos Parshas Shelach - שבת קודש פרשת שלח

פרק ג' דאבות

הגד"צ רבי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים עיריך

התבונן על כל המאורעות ולהתעורר על ידם בעבודת ה' ופוקח את עיניו היטיב הרי רואה הוא בכל עת ובכל רגע - ואפ"ל בכל הצרות הבא עליו רח"ל - איך שהקב"ה הוא הבורא והמנהיג היחיד בכל הבריאה. מסופר על אחד שאחר מותו בהגיעו אל עולם האמת פסקו הב"ד של מעלה להולוכי לגיהנם, כשמוע הלה את פסק דינו טען כי הוא רוצה לדבר עם הקב"ה בעצמו, והב"ד של מעלה מילאו אחר מבוקשו ונתנו לו לטעון את טענתו, פתח ואמר: רבוש"ע יש לי טענה חזקה על כביכול, הרי אתה בראת אותי כאן בתוך עולם שפל כזה המלא תאוות ופיתויים המסיתים ומדחים את האדם לחיות חיי הפקר והוללות ללכת אחר תאוות הלב, ובמשך כל שנות חיי האדם אינו מקבל שום אזהרה והתראה על כך שבסוף יצטרך לשלם ביוקר על כל אלו, והלא אין עונשין אלא אם כן מזהירין? השיב לו קוב"ה: התוכל לומר שלא קיבלת שום התראה במשך שנות חייך? לא פעם ולא פעמיים כי אם יום אחר יום שלחתי אליך שלוחים להאזיך ולעורר אותך מתרדמתך, זכור נא את אותו היום אשר נתבשרת אז על מיתתו הפתאומית של ידיד פלוני, או כששמעת על אלמוני שפתאום ירד מנכסיו, וכנהה רבות אשר מידי יום שמעת על כל מיני מקרים, האם חשבת שלחנים הגיעו הדברים לאונן? הלא היית צריך לשים על לבך כי יש כאן מנהיג לבירה וכי על הכל תבא בחשבון בבוא עת פקודתו!

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

הכבוד המזומן, שיגורם לו רעות בזה ובבא, להיפוך, ירדוף אחר ידיעת והבנת התורה, שהיא הכבוד האמיתי, וכדאיתא במסכת אבות (ו' ג'), "הלומד מחברו פרק אחד או הלכה אחת או פסוק אחד או דיבור אחד או אפילו אות אחת, צריך לנהוג בו כבוד, שכן מצונו ביד מלך ישראל, שלא למד מאחיתופל אלא שני דברים בלבד, קראו רבו אלופו ומיודעו וכו', והלא דברים קל וחומר, ומה דוד מלך ישראל שלא למד מאחיתופל אלא שני דברים בלבד קראו רבו אלופו ומיודעו, הלומד מחברו פרק אחד וכו', על אחת על אחת כמה וכמה שצריך לנהוג בו כבוד, ואין כבוד אלא תורה, שנטאר כבוד חכמים ינחלו וכו'."

וביאר **המהרש"א** (ב"ב ע"ה: ד"ה עתידין), "כי האדם אינו ראוי למידת הכבוד שהוא מידתו של הקב"ה, שנטאר וכבודי לאחר לא אתן, ואמרו: כל מה שברא הקב"ה לא ברא אלא לכבודו, אבל יגיע לאדם כבוד מצד תורתו, שהיא כבודו יתברך, כמ"ש באבות, ואין כבוד אלא תורה וכו'."

וכן המשיך המסילת ישרים וכתב, "זהבדור האמיתי אינו אלא ידיעת התורה וכו', וכן אמרו ז"ל, אין כבוד אלא תורה וכו', וזולתה אינו אלא כבוד מדומה וכזב, הבל ואין בו מועיל", וכוונתו כמתבאר.

This is the same strategy that the spies adopted. First they reported about the land, “indeed it flows with milk and honey.” Immediately following this, they said, “But ...” and went on to criticize the land. When *Bnei Yisroel* first heard this, they did not tear their clothes, because they assumed that

הלכה למעשה

A SERIES IN HALACHA LIVING A “TORAH” DAY
Avoiding Sheker (Falsehood) at all Costs (3)
Not Honoring One’s Word. This category is slightly more lenient than the previous two categories we mentioned regarding lying which causes a loss to another, and saying he will do something knowing that he cannot or will not do it. This third category involves a person who gave his word to do something (even without promising) and originally intends to keep his word, but later changes his mind and does not do so. This is not actual *sheker*, yet it is going in the path of *sheker*.

The source of this prohibition is the *gemara* (1) where we rule like Rav Yochanan who says: “דברים יש בהם משום מורסר אמנה” - If one made a verbal commitment to do good for another person, and does not keep his commitment, it is an act which “lacks trustworthiness.” This is only when one committed verbally to do something that is in his means to do, and therefore the recipient will rely on his commitment. However, if one says he’ll do something that is not in his means, this prohibition has not been transgressed. The example in the *Gemara* is that when one tells a poor person (and even says “*bli neder*” so that no promise of charity has occurred) that he’ll give him a small gift, he is obligated to keep his word, since the recipient relies on this easy-to-fulfill statement. However, if he commits to a large

הוא היה אומר ...

Modzhitzer Rebbe, R’ Shaul Yedidya Taub ZT”L would say:

“What type of land is *Eretz Yisroel*? The *posuk* says, ‘*The land is very very good.*’ We find the word ‘מאד’ in two distinct places: ‘*One should be exceedingly humble,*’ and ‘*With all your possessions.*’ Thus, with regard to *Eretz Yisroel*, it is doubly ‘good’: Because of the many poor and humble individuals in the Holy Land who give their life in the service of *Hashem* and many other services, and because of the wealthy individuals who possess the ability to help their brethren and provide funds for the benefit of the Land.”

R’ Simcha Zissel Ziv ZT”L (Alter from Kelm) would say:

“When a person is instructed to do something, it becomes harder to do it of his own free will. As long as *Bnei Yisroel* were instructed to enter the Land of Israel, the *yetzer hara* seduced them so that they didn’t want to enter and they even cried mightily about having left Egypt after hearing the spies’ negative report about the land. As soon as *Hashem* annulled the commandment to enter the land and decreed their deaths in the desert, the evil inclination released its hold on them. Now, they returned to their straight thinking and saw that the land really was good for them, and they even put themselves at great risk trying to enter it when they said, ‘*Now we shall go up to the place that Hashem has said.*’”

A Wise Man would say:

“There is nobody so irritating to us as a person with less intelligence and more common sense than we have.”

לוצ' ר' שמחה בן ר' יצחק הכהן סיטנער ז"ל נפ' כ"ח סיון תש"ז
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מעשה אבות סימן לבנים

ועשו להם ציצית על כנפי בגדיהם לזררתם ונתנו על ציצית הכנף פתיל תכלת וגו' (טו-זח)

One of the great chassidic leaders of the past century was R' Gershon Henoch Leiner ZT"l, the Radziner Rebbe. A great Torah scholar and a creative genius, he was a controversial figure in the chassidic world because of certain of his innovations and writings. In 5647 (1887), he published a work maintaining that the *chilazon* (a lizard/snail-like creature from which a blue dye used to make *techeiles* was derived) is not extinct and that there was no practical or halachic reason that *tzitzis* containing a *techeiles* string could not be manufactured and worn by Jews today. However, the *chilazon* had to first be identified. R' Leiner addressed himself to this task, traveling to Italy to visit aquariums containing Mediterranean sea-life (the *chilazon* was said to be located "from Haifa to Sidon"). After much research and observation, he became convinced that the *chilazon* was a species of cuttlefish called *Sepia Officinalis*. Using the blood of this fish, R' Leiner began to produce *techeiles*. However, he encountered many difficulties in transferring his theory into practice, chiefly because the blood of the cuttlefish is black in color, while the *techeiles* was always presumed to be blue or perhaps purple in color.

The *Rebbe* enlisted the aid of a chemist to determine how the original black blood of the cuttlefish could be made into a blue dye. The chemist introduced clear chemical additives to the cuttlefish blood and synthesized the blood into a dye known as Prussian blue. Many scholars and leading European *rabbanim*, convinced by the weight of his scholarly evidence, his holy reputation for piety and spirituality, and the strength and certainty of his conviction, actually agreed to the validity of the cuttlefish, as the true *chilazon*. The Radziner *chassidim* naturally accepted the opinion of their *Rebbe* as fact, and even today Radziner *chassidim* wear *tzitzis* that contain a *techeiles* string made from cuttlefish-blood dye.

R' Yitzchok HaLevi Herzog ZT"l, the late chief rabbi of Israel, also set out to prove the validity of the Radziner's theory. However, early in his research, he discovered what many consider to be a fatal flaw in R' Leiner's experiment. His experiments demonstrated that it was not the cuttlefish blood that caused the blue dye, but rather, all of the seemingly colorless chemical additives that had been combined with it. He also determined that organic blood from any creature would, in combination with those chemicals, create Prussian blue dye. According to R' Herzog, the *Rebbe* had been duped by the chemist upon whom he had relied! R' Herzog therefore set out on his own to discover the true *chilazon* and the Biblical *techeiles*. His hypothesis was that the *chilazon* was in fact a snail, a shelled creature known as *Murex Trunculus*. The *Murex Trunculus* snail met all of the descriptions of the Talmud, and thus R' Herzog's thesis seemed correct.

In recent times new discoveries, both archaeological and technological, have arisen which seem to substantiate R' Herzog's original claim that the *Murex Trunculus* is the *chilazon*. There is much circumstantial evidence that supports the idea that it is the true, historic *chilazon* of the Bible and the Talmud. However, not everyone feels this way.

R' Berel Soloveitchik ZT"l related that when he was nine years old he went with his father, the Brisker Rav, to the health resort at Krinitz. There they met a relative of the Radziner Rebbe, who tried to convince the Brisker Rav to begin wearing *techeiles* in his *tzitzis*. However, the Brisker Rav would not agree, and explained his opposition as follows: the *Torah* tells us, "Ask your father and he will tell you, your elders and they will say to you." (דברים לב-ו) The Beis Halevi explained that "ask your father" refers to the orally transmitted laws, and "your elders and they will say to you" refers to traditions about the identity of natural objects mentioned in the *Torah*. For example, without a tradition, we could not say that our ox is the ox (שור) mentioned in the *Torah* as being a kosher animal, even though it has all the distinctive traits of a kosher animal.

Therefore, said the Brisker Rav, he will not wear *techeiles* because we have no tradition today as to what it is. Furthermore, the Vilna Gaon ZT"l observed that the *Torah* puts the word "לדרתם" - "for all their generations," together with *tzitzis*, not with *techeiles*. This implies that the *mitzvah* of *tzitzis* is for all generations; *techeiles*, however, is hidden and does not exist today (see במדבר רבה יז-ה).

משל למח הדבר דומה

יהושע בן נון וכלב בן יפנה מן התרים את הארץ קרעו בגדיהם וגו' (יד-ו)

משל: A wealthy business magnate once sent two of his employees to investigate a marriage prospect for his beloved daughter. He trusted their opinion and instructed them to pay close attention to every detail about the members of the other family; their genealogy (*yichus*), their scholarship, their wealth, their status, their generosity, etc.

One of these employees secretly preferred a different match for his employer's daughter, but he had to speak the truth to his employer; so how could he prevent this match?

During their visit to the prospective in-laws, the two

employees observed many wonderful qualities about the *shidduch* and the family, as well as a few negatives as well.

When the employees returned, the first employee who was in favor of the match reported the negatives first, in a few brief words, and then spoke at great length of the good things he saw in the family. The one who was against the match did the exact opposite. First he summarized very briefly a few positive aspects favoring the match but then he went on and on about the negatives he had observed. In the end, the magnate was turned off and dropped the whole *shidduch*.

הארץ אשר עברנו בה לתור אתה
ארץ אוכלת יושביה היא וכי' (וג-לב)

R' Yitzchok of Vorki ZT"l (Bais Yitzchok) notes that from the saga of the מרגלים (spies), we can derive the Talmudic dictum: "מעלין בקדש ואין מורדין" - "Raise up in matters of sanctity but do not go lower." (שבת כא). The spies referred to Israel as, "ארץ אוכלת יושביה," - "A land which devours its inhabitants." The word "יושביה" can also refer to those who "sit in it" - who remain in a passive (sitting) state and who are not attempting to elevate themselves and grow. Thus, *Eretz Yisroel* is a land which devours people who have no intention or desire to raise themselves up in spirituality. It is especially important to keep rising higher and higher in spiritual levels, especially in the Land of Israel.

R' Yosef Chaim Sonnenfeld ZT"l elucidates these words in a different manner. When these twelve great men arrived in *Eretz Yisroel*, a spirit of prophecy rested upon them, and they all peered into the future. What they saw were all the generations that were destined to live there. In their vision, they also beheld those generations that would ultimately sin, and this shook them to their core. "If sinners will inhabit this land," they reasoned, "it would be better to remain in the wilderness and not enter it altogether."

That is the meaning of their statement: "It is a land that devours its inhabitants." The holiness of the land cannot tolerate those who violate the precepts of holiness, and the land will ultimately expel them. If so, they concluded, better not to enter the Land. Yehoshua and Calev, however, vehemently disagreed. "The Land is very good ... we will go up and take possession of it." In spite of everything, it is incumbent upon us to go up and take possession of the Land and to withstand all the trials and tribulations.

In the end, the sin of the spies was that they had no right to allow their reasoning to contradict *Hashem's* promise to his Chosen Nation of a Land flowing with milk and honey.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

חיובי

When the spies returned after a forty-day visit to the Holy Land, they brought great calamity upon the Jewish people by causing them to lose all hope of conquering and enjoying the land that *Hashem* chose for them. The people cried uncontrollably over their "misfortune" and as a result, *Hashem* informed them that on this day - the ninth of Av - in many future instances, they will truly have what to cry about. And, as we all know, *Tisha B'av* is a day that was marked for terrible Jewish suffering. The question is why? What was so terrible about the report of the spies? In essence they did exactly what *Moshe Rabbeinu* asked them to do. They spied out the land and reported on what they had seen. They did not lie. What then did they do wrong?

The Netziv ZT"l explains that they were considered sinners because discussing the shortcomings of *Eretz Yisroel* is an embarrassment to the King - *Hashem*, the King of all Kings! It is very easy to find and point out flaws in others. To some people, it really appears that nothing is good, everything is flawed. They are not satisfied with their spouse, their children, their job, their neighbors (their mother in law!). This is a terrible attitude. One should realize that such an outlook is not just negative, it is sinful! This terrible *middah*, besides turning one into a miserable person, actually puts one in the category of a *rasha*!

The reason why *Hashem* chose "light" as His first creation, before any other, is so that we should "see the light" so to speak, and illuminate every person in our lives with the glow of positivity and appreciation. This attitude will not only allow us to be truly joyous - "עבדו את ה' בשמחה" - but will put us into the category of *Tzaddikim*, for this is the mark of a truly righteous person.

TORAH GEMS

כי דבר ה' בזה ואת מצותו הפך הכרת
תכרת הנפש והיא עונה בה וגו' (טו-לא)

"For he has despised the word of Hashem.' This refers to a person who says, 'The Torah is not from Heaven.' And even if he says, 'The Torah is from Heaven except for one posuk which the Holy One, blessed be He did not say,' - this is 'despising the word of Hashem.'" (סנהדרין צט.)

In 1976, a man in Switzerland published a manuscript that was purported to be a commentary on the *Torah* written by Rav Yehuda HaChasid ZT"l. Before the book came out, a rabbi from Zurich found several heretical comments in it; comments that allege certain *posukim* in the *Torah* were not from the time of *Moshe Rabbeinu*, but were added in later by *Yehoshua bin Nun* or the *Anshei Knesses HaGedolah* (Men of the Great Assembly). This rabbi was quite disturbed and sent a letter to R' Moshe Feinstein ZT"l in New York, who confirmed his view and proclaimed that the book could not have been written by Rav Yehuda HaChasid, or if it was, it was definitely tampered with by *apikorsim* (heretics).

The rabbi in Zurich spoke to the publisher and told him it was forbidden to print the book, but the publisher did not listen. After some copies had been printed, a number of other *Gedolim* urged the publisher to stop printing and he agreed not to sell any more, provided that they would permit him to reprint the book without the heretical pieces.

R' Moshe was consulted again, and he said that nothing in the book should be published, since we know it was tampered with, and it is impossible to validate every detail of the book to make sure it contains no heresy. Rather, it should be burnt; this would be the biggest favor possible for Rav Yehuda HaChasid, for it is better that people should not read a few good things that he may have actually written, than be tricked into believing heresy published under his name. R' Moshe even sent people down to the bookstores to announce in public that it was forbidden to buy or sell the book.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ותשא כל העדה ויתנו את קולם ויבנו העם בלילה ההוא (יד-א)