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מוצג'יק צאת הכוכבים - 8:39
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* מי שמדליק מוקדם אין לאחד מיזמן עזם קבלת השבת (מאיכר! ביאי בלילה)

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שבת קודש פרשת ראה – כ"ז אב תשע"ז

Shabbos Parshas Re'eh - August 19, 2017

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רבינובין שליט"א ר"י שער השמים ירושלים עירא"ק

שמר ושמעת את כל הדברים האלה אשר אנכי מצוך למען ייטב לך ...

כי תעשה הטוב והישר בעיני ה' אלקיך (יב-כה) - דבר ה' זו הלכה פ'רש"י: שמור – זו משנה שאתה צריך לשמרה בבטןך שלא תשכח. כענין שנא' **כ'י נעים כי תשמרם בבטנך**, ואם שנית אפשר שתשמעו ותקיים, הא כל שאינו בכלל משנה אינו בכלל מעשה. היוצא מדבריו, כי לימוד המשניות היא המביאה לידי מעשה, וטעם הדבר הוא בספרי הפוסקים שמעלה גדולה יש בלימוד המשניות מצד היותם הלכות פסוקות. ולכן פירש רש"י כי תיבת 'שמור' האמור בתורה, מורה על לימוד המשניות. כי 'שמור' מורה על 'קיום' וכדי לקיים ש צורך בלימוד המביא לידי קיום. על פי אלו הדברים נמצאנו: כי בימינו אנו א"א לקיים הציצוי 'שמור' האמור בתורה כי אם ע"י לימוד השולחן ערוך וגושאי כליו. כי דברי רש"י לא נאמרו כי אם לשעתו ולדורות הקודמים לו, שהלכותיהם היו מושתתים לאור המשנה, אך כהיום שאין המשנה חתימת ההלכה, מוכרחים אנו להגות בלימוד השו"ע כדי שנוכה לתלמוד המביא לידי מעשה. וראה בספר **‘נהוהא דאורייתא’** שחיברו תלמידי חבר של **דוב בעל התניא זי"ע**, שכתב שכהיום הוא מן הראוי ללמוד הלכות פסוקות לעילוי נשמות הנפטרים במקום לימוד המשניות כי היום פוסקים מחיובי הפסק ולא מהמשנה עתה"ר.

הנה עיקר תכלית לימוד התורה הוא הלימוד המביא לידי מעשה, והוא הטעם למה שאמרו (פאה א' א') 'ותלמוד תורה כנגד כולם', וכן אמרו (שחש"ד ב' ה') 'נמנו וגמרו גדול הוא התלמוד שמביא לידי מעשה'. כי על אף שכל מצוה גדולה ונשגבה, כמו למ העוסק בה מקיים באותה שעה כי אם אותה מצוה בלבד, ואילו העוסק בתורה הרי זוכה

מאצרותיו של המגיד

מאת הרב שמואל פישל שליט"א מגיד משרים בק"ק בית שמש

ואכלת לפני ה' אלקיך במקום אשר יבחר לשכן שמי שם. למען תלמד ליראה את ה' אלקיך כל הימים (יד-כג) - ביאור 'למען תלמד ליראה'

פ'ירש האבן עזרא, 'למען תלמד וגו', הטעם, כי כאשר תלך אל מקום הכבוד, שם ילמדוך (וכן ביאר **דברינו בחי'**, 'למען תלמד ליראה וגו', כי תמצא שם הכהנים והלויים מורי התורה, וילמדו אותך העבודה והיראה), וטעם שנית, להיות 'למען תלמד' כטעם 'עגלה מלומדה', והטעם, רגילות, והוא הישר בעיני'.

ובדברינו בחי' (דברים ה' ט"ז) ביאר יותר, 'למען ענותך ולמען נסותך להיטבך באחריתך', שכל עיניו המדבר, הטורה הגדול שהיה לישראל בו, לא היה אלא כדי להביאם לידי ניסיון ולהרגיל טבעם במידת הביטחון ולהכניס בליבם אמונת ה' יתברך עד שיחזור להם רגילות העבודה לטבע (וזה כוונת המילים 'להיטבך באחריתך', וכמו שכתב **ב'העמק דבר'** שם), וכענין שכתוב 'ההריכני באמיתך ולמדני', מלשון 'פרא למוד מדבר', 'עגלה מלומדה', כי ביקש דוד המלך ע"ה שידריכהו ה' יתברך באמיתו עד שיחזור לו מעשה עבודתו לטבע גמור, והוא לשון התורה 'למען תלמד ליראה את ה' אלהיך וגו'', כלומר, שתהיה מלומד ומורגל בעבודת ה' יתברך, עד שלא תצטרך לטרוח עליו, ויהיה מעשהו היראה דבר טבעי אצלך לעשותו, כאשר הדברים הטבעיים אשר אתה עושה בטבע'.

נמשל: Everything that is lofty contains the danger of causing real harm in the world if it is misused. In the physical realm, we can see this with fire, which gives light and warmth, but can also destroy whole buildings and even towns. In the realm of spirituality, one must be vigilant with regard to rituals

A SERIES IN HALACHA LIVING A "TORAH" DAY
The Greatest Mitzvah of All (40) - **‘תלמוד תורה כנגד כולם’ Learning Gemara.** In our ongoing discussion regarding how a person should include *Mikrah (Tanach)*, *Mishna* and *Gemara* into his regular learning schedule, we have already explained the *limudim* of *Mikrah* and *Mishna*, and now we come to the third section called **“Gemara.”** In *Bava Metzia* ⁽¹⁾ it seems that learning *Gemara* is the main type of *limud*. This is also apparent from the words of the **Shulchan Aruch** ⁽²⁾ who writes that only in the beginning of an individual’s learning, should he divide his time into three parts of *Mikrah*, *Mishna* and *Gemara*; once he has mastered the texts, his main focus of learning should be *Gemara*.

Why is Learning Gemara so Important? We must understand this question. Here are a few reasons:

- 1) The depth of the *Gemara* discussions makes it the biggest (3) *חכמות* (wisdom) of all the *חכמה* Learning *Gemara* is the way to know and understand the sources and nature of all the facts and *halachos* of *Torah She’Bal Peh*.
- 2) We know from **Rashi** at the beginning of *Parshas Bechukosei* the importance of "עמלות בתורה" - toiling in *Torah* study, which is the maximum way of becoming **דבק בה'** (clinging close) to *Hashem*. This can only come about through learning *Gemara* with its deep concepts.
- 3) The *limud* of *Gemara*, with its "סברה", deep levels of logic,

הוא היה אומר ...

Rabbeinu Moshe ben Maimon zt”l (Rambam Hilchos Daos 6:1) writes:

It is the nature of man to be 'אחרי ה' אלהיכם תלכו ואתו תיראו ואת מצותיו תשמרו ובקלו תשמעו ואתו תעבדו ובו תדבקו... influenced in opinion and action by his friends and colleagues and to behave like the people around him. Therefore, we must cleave to righteous people and sit near scholars in order to learn and be influenced by their actions. We must keep away from the wicked in order not to learn from their behavior. If you live in a place where the people do not behave properly, you should move to a place where the inhabitants are righteous. If this is not possible, you should dwell alone.”

R’ Moshe Sternbuch shlit’a (Taam V’daas) would say:

If a person goes up to Jerusalem for the festivals, - **‘כי יברכך ה' אלקיך בכל תבואתך ובכל מעשה ידיך והיית אך שמח’** – unconcerned that his property may be pillaged while he is gone, or the loss of time when he could be at work, it proves that he has complete trust in *Hashem* and such a person can truly rejoice in the work of his hands. This is why the *posuk* that promises prosperity says, **‘until the point beyond satiety, I will pour blessing on you - עד בלי די - until the point beyond satiety, (Malachim 3:10)** on which the Sages comment, **‘Until your lips are weary (שיבול שפתותיכם) of saying enough’** (ד"ר). This indicates that satisfaction stems not from having enough, but from the realization of sufficiency which leads one to say, ‘Enough!’”

A Wise Man would say:

“Things turn out best for the people who make the best of the way things turn out.”

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and practices that can seem lofty and serve as an individual’s expression of devotion, while at the very same time, it is an abomination in the eyes of *Hashem* and can lead one down a dark and twisted path. We must follow our great leaders and trust in their wisdom to show us right from wrong.

מאת מנה"ר ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס
methods of proving laws, analyzing concepts and differentiating between topics, a person learns how to think in a **“Torah way.”** When *Poskim* are consulted about new *shailos* (queries) that come up in every day and age, they must know all the *Gemaros* that apply to similar topics and have them fluent in their hands in order to compare and/or differentiate between old *halachos* and these new cases. This applies to topics of *halacha*, *lomdus*, and even in worldly matters. The reason why we consult *Gedolei Torah*, even on worldly matters that are not learning related, is because the *Gemara* that they have learned gives them the *Torah* mindset on how to think on all matters. That is what the *Beraisa* at the beginning of the sixth *perek* in *Avos* means when it says that one who learns *Torah L’shma*, "נרנמן ממנו עצה ודושיה" - people benefit from all sorts of good advice that he gives them.

The *Aggadah* (אגדה) portion of the *Gemara* includes the *Mussar of Torah She’Bal Peh*, as well as many forms of guidance from the *Torah* in how one should serve *Hashem* and deal with his fellow man.

Included in Gemara. The **Shulchan Aruch Harav** ⁽⁵⁾ writes that when one learns the words of the *Rishonim* which explains the logic, nature and depth of each *halacha*, that too, is included in the *limud* of *Gemara*.

(1) ב"מ לג. (2) יו"ד רמ"ד (3) כסף משנה הל' יסודי התורה (4) דיג' (4) במדבר כ"ג (5) הל' תלמוד תורה בא' ד"י

Mazel Tov to Rabbi & Mrs. Eliezer Abish and Mr. & Mrs. Hudi Oppen on the chasuna of their children, Michal and Shimon. May the young couple build a bayis neeman b'Yisroel and bring much nachas to their families

מעשה אבות סימן לבנים

לא תאכלו כל נבלה ... כי עַם קדוש אתה לַה' אֱלֹקֶיךָ לֹא תִבְשֵׁל גִּיד בַּחֵלֶב אֹמֵי (ד-כא)

Traveling today for a religious Jew is quite different than it was years ago, and a simple airplane ride has come a long way. For example, food is readily available for a religious Jewish traveler and kosher meals, snacks, drinks and even alcoholic beverages can be had at one’s beckoning; a person is not lacking when he travels on a plane. When **R’ Yaakov Moshe Kulefsky ז”ל**, the *Rosh Yeshivah* of *Ner Yisroel* in Baltimore, would travel, however, he refused to eat the plane food even if it had a proper *hechsher* and instead, his wife would prepare him the requisite meals for his travels. On one occasion, R’ Yaakov was flying to another city for the purpose of meeting an important donor to the *Yeshivah*. The flight duration was a few hours, and since he wouldn’t eat the food being served anyway, his wife had prepared a sandwich for him prior to the flight. A short time after takeoff, when the *Rosh Yeshivah* saw that the flight attendants began to give out food trays to the other passengers, he opened up his hand luggage and took out the package that his wife had prepared for him.

The sandwich she had made contained bread and meat, and R’ Yaakov rose from his seat in order to wash his hands before partaking, as per Jewish law. On his way to wash, he suddenly remembered that he had left his food unattended on the folding tray in front of his seat - and there was meat there. The people sitting next to him were non-Jews and according to *halacha*, one is not permitted to eat meat that has been left without supervision - in Talmudic terminology this is known as: “בשר שנתעלם מן העין” - “*Meat that has been hidden from the eye.*” At first, a thought entered his mind: what kind of prohibition could be involved here? Each one of the gentiles was having the food served to him personally, and there was no reason to suspect that anybody would tamper with his food package. Why would they even want his sandwich? However, he knew that he had no right to question the validity of Jewish law in any case. It was incumbent upon him to follow this *halacha*, too, although according to human reasoning there was seemingly no cause for concern.

Immediately, R’ Yaakov returned to his seat and sat down. He left his meal on the tray without touching it since the main part of the sandwich consisted of meat. The non-Jew sitting next to him ate his meal with great appetite and noticed that the *Rosh Yeshivah* was not eating anything at all. The non-Jew started to ask him questions about why he did not eat. When the *Rosh Yeshivah* replied that he was not hungry, the non-Jew said, “But I saw you open your case and take out your personal food package. Obviously, you were preparing to eat your meal. If so, what is the reason why you are not eating now?”

R’ Yaakov was unsure how to respond. Perhaps, he thought, he should not respond at all. How could he explain to this gentile that Jews don’t eat meat that had been concealed from his eyes because of the non-Jews sitting next to him?

However, his non-Jewish neighbor did not want to let the matter go. For some reason, he kept repeating his question time and time again: why isn’t the rabbi touching his food? Was there something wrong? Did he suddenly lose his appetite? Was it because he saw the food that the airline was serving and it caused him distress?

With such an persistent seat-mate, the *Rosh Yeshivah* felt he had no choice but to explain the true reason. “Well, you see, I am Jewish and we follow a strict code of law called *halacha*. The Jewish people are very particular about eating only kosher food. One of the *halachos* or laws for keeping kosher states that meat that was left unattended cannot be eaten, since somebody might substitute this meat for non-kosher meat. One might think that this law is a bit archaic, however, the nature of *halacha* is that it still applies even in a situation like this where there is no real reason for such suspicion.” The non-Jew listened intently and with alertness to his explanation.

After a long pause of silence, the gentile smiled sheepishly and responded, “Rabbi, I’m going to tell you the whole truth. When you rose from your seat in order to wash your hands, I smelled the tempting aroma from the meat you had put on the tray. It actually looked much tastier than the food being served to me on the flight. I was unable to resist the temptation, and I exchanged the meat portions, putting my meat in your package, and I ate your meat! I hope that you will forgive me for what I did. It is quite clear that G-d watches over the Jews who fulfill His wishes!”

משל למת הדבר דומה

השמר לך פן תנקש אחריהם אחרי השמרם מפניך ופן תדרש לאחיהם ... (ה-א)

משל: Once, when **R’ Yechiel Epstein ז”ל**, author of the *Aruch HaShulchan*, paid a visit to the **Tzemach Tzedek, R’ Menachem Mendel Schneerson ז”ל**, the third *Lubavitcher Rebbe*, he noticed that the *Rebbe* was learning *Shulchan Aruch* with the commentary of the *Vilna Gaon*. As it was well known that the **Baal Shem Tov ז”ל** and the Chassidic movement faced fierce opposition at its outset, led by the **Vilna Gaon ז”ל** and others, he wondered why the *Rebbe* was studying from the works of the *Gaon*.

The *Tzemach Tzedek* related that he once heard from

his grandfather, the holy **Baal HaTanya ז”ל**, that indeed something very good came out of the sharp opposition that the *Vilna Gaon* had towards *Chassidus*, for without that opposition, *Chassidus* might have retreated from where it was headed and taken a different twist of fate - the study of *Torah* might have been scorched from the fire of *Kabbalah* and *Chassidus*. The opposition of the *Gaon* led the leaders of *Chassidus* to feel that without a doubt the *Shulchan Aruch* is the backbone of *Yiddishkeit* and not to budge from it. This prevented any mistakes in later generations!

ראה אנכי נתן לפניכם דיום ברכה וקללה (א-כו)

The *parsha* opens with the word **ראה** (see) in the singular form but then switches to plural with the word **לפניכם** (before you). This change must signify some sort of message for us. Also, many *Rishonim* are puzzled as to why *Moshe Rabbeinu* prefaces his intention of giving *Bnei Yisroel berachos* and *klalos* with the word **ראה**? I remember speaking to **Maran HaRav Dovid Feinstein shlit”a**, regarding this *posuk* and would like to build my *machshava* on his *derech hachaim*, as follows.

Berachos are not always so obvious. Each person must make an effort to **see** them. Our lives are full of blessings and life itself is actually the greatest *beracha* we receive from the *Ribono Shel Olam*! Most of us recite *Modeh Ani* every morning without realizing how blessed we really are. Thus, Moshe says **ראה** - singular, to teach us that each individual should look, see and appreciate the *berachos* he receives daily from *Hashem*. Then, he must understand that this same *beracha* is given **לפניכם**, plural, to so many people. *Berachos* from *Hashem* are universal, but the perception of them is always individual! Therefore, the *Torah* uses the word **ראה** in singular form, but expresses the *beracha* **לפניכם**, in plural form.

With this *machshava*, we can understand the *Gemara Taanis* (30:): “כל המתאבל על ירושלים זוכה ורואה בשמחתה”. When we speak about someone mourning the destruction of *Yerushalayim*, shouldn’t he be rewarded by being *zoche* to see it rebuilt? Why do *Chazal* say he will merit to see it “בשמחתה” - in its joy? My *machshava* here is that when we will finally be *zoche* to the rebuilding of *Yerushalayim* in all its glory with the splendor of the *Bais Hamikdash* and the light of the *Shechina*, not everyone will realize the greatness of the *beracha* he is receiving with the same understanding, gratitude and joy. *Chazal* are telling us that a person who truly mourns the destruction of *Yerushalayim* with his whole heart, will not only be *zoche* to see its physical rebuilding but he will also be *zoche* to a special *beracha* of enjoying its joy, may it be

DRUSH V’CHIDDUSH

לֹא תֵאֱמָנָי אֶת לִבְכֶּךָ וְלֹא תִקְפֹּץ אֶת יָדְךָ מֵאֲחִיד הָאֲבִיזִן ... (יב-ז)

The *gemara* (תענית כא.) tells of **Nochum Ish Gam Zu**, who was blind. He was missing both his hands and feet, and his entire body was covered in boils. His house was in danger of collapsing and his disciples wished to remove his bed from the house. Nochum told them, “First remove the furniture and then remove my bed, for as long as I am in the house it will not collapse.” The students did as he said. As soon as Nochum was out of the house, it collapsed.

His students asked him, “Our teacher, since you are such a righteous man, why is it your lot to suffer so much?”

Nochum replied, “I brought this upon myself. I was once traveling on the road to my father-in-law’s house with three donkeys; one laden with food, one with drink, and one with delicacies. A poor man approached me and asked for food. I told him to wait until I would unload a donkey. Before I had a chance to finish unloading, the man died. I fell near his face

EDITORIAL AND INSIGHTS ON THE MIDDAH OF צַדִּיק

The foundation of *Yiddishkeit* is belief in *Hashem*. The **Rambam** composed the thirteen “*Ani Maamins*” that are recited every day to attest to this fact. We teach our children from the day they are born to say the words “*Shema Yisroel*” before going to sleep and “*Modeh Ani...*” upon awakening. Our entire education is based on the belief that *Hakadosh Boruch Hu* is the One - and Only One - Who created and is in control of everything. We trust that all He does is good - and for this we thank Him. As we walk outside on a sunny day holding our child’s hand, we often remark to him or her, “Look at the sky - see how blue it is? Do you know Who made it so beautiful?” And of course the child knows to answer: *Hashem*.

R’ Avigdor Miller ז”ל asks a question. When *Hashem* created the world - the Heaven and Earth - the first thing He made was light, as it says, “ויאמר אלקים יהי אור ויהי אור”. Later, on the fourth day of Creation, *Hashem* created the sun. Why did *Hashem* need the sun if there already was light in the world? What did the sun add to the light that was already there?

The answer is quite illuminating! We say every day in *Shacharis*, “המאיר לארץ ולדרים עליה, (*Hashem*) is the One who lights up the earth and all those who live upon it.” The sun doesn’t light up the world; it is merely *Hashem’s* way of making His light seem natural! *Hashem* created light and lit up the world on the first day of Creation, but on the fourth day, He hid Himself in the form of the sun. All of nature is meant to hide *Hashem*. And all of us are meant to seek Him out and find Him.

Hashem is *mechanech* us to seek Him out and find *yeshuah* and *hatzlacha* even when they are hidden from view. So, too, must we be *mechanech* ourselves and our children to find *Hashem* in the sun and the sky and in every seemingly natural occurrence.

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

לפניכם (before you).

This change must signify some sort of message for us. Also, many *Rishonim* are puzzled as to why *Moshe Rabbeinu* prefaces his intention of giving *Bnei Yisroel berachos* and *klalos* with the word **ראה**? I remember speaking to **Maran HaRav Dovid Feinstein shlit”a**, regarding this *posuk* and would like to build my *machshava* on his *derech hachaim*, as follows.

Berachos are not always so obvious. Each person must make an effort to **see** them. Our lives are full of blessings and life itself is actually the greatest *beracha* we receive from the *Ribono Shel Olam*! Most of us recite *Modeh Ani* every morning without realizing how blessed we really are. Thus, Moshe says **ראה** - singular, to teach us that each individual should look, see and appreciate the *berachos* he receives daily from *Hashem*. Then, he must understand that this same *beracha* is given **לפניכם**, plural, to so many people. *Berachos* from *Hashem* are universal, but the perception of them is always individual! Therefore, the *Torah* uses the word **ראה** in singular form, but expresses the *beracha* **לפניכם**, in plural form.

With this *machshava*, we can understand the *Gemara Taanis* (30:): “כל המתאבל על ירושלים זוכה ורואה בשמחתה”. When we speak about someone mourning the destruction of *Yerushalayim*, shouldn’t he be rewarded by being *zoche* to see it rebuilt? Why do *Chazal* say he will merit to see it “בשמחתה” - in its joy? My *machshava* here is that when we will finally be *zoche* to the rebuilding of *Yerushalayim* in all its glory with the splendor of the *Bais Hamikdash* and the light of the *Shechina*, not everyone will realize the greatness of the *beracha* he is receiving with the same understanding, gratitude and joy. *Chazal* are telling us that a person who truly mourns the destruction of *Yerushalayim* with his whole heart, will not only be *zoche* to see its physical rebuilding but he will also be *zoche* to a special *beracha* of enjoying its joy, may it be

and said, ‘My eyes that did not have compassion on your eyes, should go blind. My hands that did not have compassion on your hands should be cut off. My feet that did not have compassion on your feet should be severed.’ I wasn’t satisfied until I said that my entire body should be covered with boils.”

The *talmidim* said, “Woe to us that we see you in this condition,” to which Nochum replied, “Woe to me if you would not have seen me in this condition.”

R’ Shimon Shkop ז”ל explains Nochum’s behavior by comparing it to a high moral official who fails to meet his responsibilities. This official should resign of his own accord for his failure to fulfill his obligations properly. Nochum’s arms and legs were merely agents to fulfill *Hashem’s* will. When they failed to respond with sufficient alacrity, they literally resigned. If a person realizes that all of his faculties are given to him for one purpose, to fulfill the will of *Hashem*, he will gladly share all that he possesses with others. This applies to both his wealth and his knowledge.

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

והניח לכם מכל איביכם מסביב וישבתם במנוח ... (יב-ז)

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