

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

*** פלג המנחה עש"ק - 6:58**

הדלקת נרות לשבת - 8:15

זמן קריאת שמע/המ"א - 8:38

זמן קריאת שמע/הגר"א - 9:14

סוף זמן תפילה/להגר"א - 10:30

שקיעת החמה שבת קודש - 8:32

מוצש"ק צאת הכוכבים - 9:22

צאה"כ / לרבעו תם - 9:44

י"מ שמדליק מוקדם אין לאור מזמן עצם קבלת השבת (משי"אמ"ר ב"ואי כלה)

תורה תבלין

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שבת קודש פרשת שלח – כ"ז סיון תשע"ז

Shabbos Parshas Shelach - July 2, 2016

טיב התבלין

פרק ג'
דאבות

מאוצרותיו של המגיד

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

שבת קודש פרשת שלח – כ"ז סיון תשע"ז

Shabbos Parshas Shelach - July 2, 2016

טיב התבלין

וְיִשְׁכְּמוּ בַבֶּקֶר וַיַּעֲלוּ אֶל רֹאשׁ הָהָר לֵאמֹר הֲנֵנוּ וְעַלְיֵנוּ אֵל הַמָּקוֹם אֲשֶׁר אָמַר ה' כִּי חָטָאנוּ וכו' (ד-ב) - הִכֵּי דמי בעל תשובה

וְהָיָה מִן הָרָאיוּ לַעֲמֹד עַל טִיבָהּ שֶׁל תְּשׁוּבָה זוֹ, כִּי בִּרְאִיָּה שִׁטְחִית יְכוּלִים אֲנוּ לַהֲבִיץ מֵאֲלוֹ הַמְּקֻרָאוֹת, כִּי עַל אֵף שֶׁהִפְלִינוּ חֻמְיֵנוּ ז"ל וּבִסְפָּהֶיךָ בְּגִדְל כּוּחַה שֶׁל תְּשׁוּבָה, בְּכָל זֹאת אֵין הוּא מוֹעִיל לְבִטֹּל גִּזְרֵה אֹדֶר שְׁנִגְדֹּרָה, כְּפִי שְׂרׁוּאִים כֶּאֱן שֶׁאֲדָר שְׁנִגְדֹּר עֲלֵיהֶם גִּזְרֵת הַשְׁהִיָּה אֲרֻבַּעִים שָׁנָה בְּמִדְבָּר, הַתְּחַדְּשׁוּ עַל מַעֲשֵׂיהֶם וְהַתְּחַדְּדוּ עַל חֲטָאִם בְּאִמְרָם 'חֲטָאנוּ' בְּכָל זֹאת לֹא הוֹעִילָה לָהֶם זֹאת כְּדִי לְבִטֹּל הַגִּזְרֹת, וְכִפִּי שֶׁאֲנִי הִיָּה אֹדֶר שֶׁהִפְלִי לַעֲלוֹת הָרֹדֶף שֶׁרָדְפוּ שְׂנוּאֵיהֶם אֲחֵרֵיהֶם וְנִגְדְּלוּ מִפְּלֶה, אֶךְ מֵאֲדִיר יָדוֹעַ מֶה שֶׁמֻּבָּא בַּחז"ל שֶׁמִּקְצֵת מֵאֲלוֹ שְׁהָיו מִבֶּן עֶשְׂרִים וְלַמַּעֲלָה נִשְׁאָר בְּחַיִּים, וְכֹן שֶׁהַגִּזְרֵה נִתְבַּטְּלָה מֵעַל רֹאשָׁם, הִרִי שָׁגַם אֹדֶר שֶׁהִיָּתָה גִּזְרֵה מְפֹרֶשֶׁת הִיָּה בְּכוֹה הַתְּשׁוּבָה לְבִטְלָה, וְאֵם כֵּן רֹאיוּ לָנוּ לַהֲבִיץ מִהִי הִסִּיבָה שֶׁלֹּא עָלְתָה לָהֶם תְּשׁוּבָה תִּכְיָף אֹדֶר הַגִּזְרֵה כְּשֶׁהַתְּחַדְּדוּ עַל חֲטָאֵם אֶךְ לֹאמִיתוֹ שֶׁל דָּבָר כְּשֶׁמִּתְבַּוְּנִים הִיטֵב רֹוִאִים אֲנוּ שֶׁתְּשׁוּבָה זוֹ לֹא הִיָּתָה כִּי אֵם מִן הַשְׁפָּה וְלִחוּץ בְּלִבָּהּ, וְלֹא הִיָּתָה מַעֲמִיק הֶלֶב, כִּי אִילוֹ הִיָּה זֶה תְּשׁוּבָה אֲמִיתִית וְדֹאִי הָיוּ שׁוֹמְעִים לְדַבְּרִי מִשֶּׁה שֶׁהוֹדִיעַם לְבַל יַעֲלוּ, אֶךְ מֵאֲדָר שֶׁלֹּא הִיָּתָה תְּשׁוּבָה אֲמִיתִית לֹא הִקְשִׁיבוּ לְבִקְשַׁת מִשֶּׁה וַעֲשׂוּ אֵת אֲשֶׁר עָלָה עַל רִצּוֹנָם.

וְכֵן יִבְרָאוּ הַמְּפֹרְשִׁים אֵת הַכּוֹחוֹבִים בְּהוֹדִיעַם (עַל לֶח - לז) בְּרֵם תִּמְאָר אִסְפָּה הַנְּבִיאָה אֵת הַנְּסִינְיוֹת שֶׁעָבְרוּ עַל יִשְׂרָאֵל בְּהִיָּתוֹם בְּמִדְבָּר, וְאֹדֶר שֶׁתִּיָּאָר הַכּוֹתוּב אֵת חֲטָא הַמִּרְגְּלִים שֶׁעָבְרוּ וַנִּעֲנְשׁוּ עַל זֶה, הַמְּשִׁיךְ הַכּוֹתוּב וְאֲמַר 'אֵם הֲרָגַם וְרָדְשׁוֹהוּ וְשָׁבוּ וְשִׁוְרוּ א-ל' וְהִיָּינוּ שֶׁאֲדָר שֶׁנִּעֲנְשׁוּ עַל חֲטָא הַמִּרְגְּלִים חֲדוֹר לִשְׁחַד אֵת פְּנֵי ה' וּמִמְשִׁיל הַכּוֹתוּב וְאֹמַר 'וַיִּזְכְּרוּ כִּי אֱלֹקִים צוֹרֵם וְאֵל עֲלִיּוֹן גָּאֹל' וְהִיָּינוּ שֶׁבִּפְנִים הוֹדוּ שְׁטַעוּ בְּבִכִּיָּתָם וְהוֹדוּ כִּי הִשְׁגִּית' הוּא זֶה שְׁנוּאֹלָם וּבוֹטְחִים הֵם בִּישׁוּעָתוֹ, אֶךְ לֹא הִיָּה זֶה כִּי אֵם אֲמִירָה מִן הַשְׁפָּה וְלִחוּץ וְכִפִּי שֶׁמִּמְשִׁיךְ הַכּוֹתוּב וְאֹמַר 'וַיִּזְעַתּוּהוּ בִּפְנִים וּבִלְשׁוֹנָם יִכְזְּבוּ לוֹ, וְלִבָּם לֹא נָכוֹן עֲמֻ וְלֹא נֶאֱמָנוּ בְּבִרְיָתוֹ' אֲכֵן הוֹדוּ עַל כֵּךְ בִּפְנִים, וְאֲמִדוּ 'חֲטָאנוּ' אֲבַל בִּלְבָם פְּנִימָה לֹא הִכִּידוּ בְּאִמַּת שֶׁחֲטָאוּ בְּבִכִּיָּתָם, וְכֹל דְּבִרְיָהֶם לֹא הִיָּה אִלֹּא מִן הַשְׁפָּה וְלִחוּץ, וְלִכֵּן לֹא פִּעְלוּ בְּתִשְׁבּוּתָם לְבִטֹּל אֵת הַגִּזְרֹת, וְגַרֵם הִדְּבַר שֶׁנִּפְּלוּ בְּמִלְחָמָה ר"ל.

וְלִמְדִים אֲנוּ מִכֶּאֱן עַד הִיָּכֵן מִנַּעַת כּוּחַה שֶׁל תְּשׁוּבָה, כִּי אִילוֹ הָיוּ שְׁבִים בְּאִמַּת בִּלְב שֶׁלֵּם עַל בְּכִיָּתָם, הִיָּה בְּכוֹה תְּשׁוּבָתָם לְבִטֹּל אִפְּלוֹ גִּזְרֵה שְׁנִגְדֹּרָה בִּשְׁבוּעָה מִפִּי הַקֶּב"ה, וְדִק תְּשׁוּבָתָם מִן הַשְׁפָּה וְלִחוּץ עֵיכֵב בְּדַבָּר, וְאִילוֹ הָאֲנָשִׁים שֶׁאֲכֵן שָׁבוּ בְּתִשְׁבּוּהַ שְׁלִימָה זָכוּ שֶׁנִּתְקַבְּלָה תְּשׁוּבָתָם וְנִתְבַּטְּלָה הַגִּזְרֵה מֵעַל רֹאשָׁם כֹּאמֹר. וּמִכֶּאֱן חִזּוֹק גִּדּוּל לְכֹל אֵלוֹ אֲשֶׁר הִגְדִּיל לַחֲטוֹא, וְנִרְאָה לָהֶם כִּי שְׁעָרֵי תְּשׁוּבָה נִנְעָלוּ לִפְנֵיהֶם, שְׁעִלִּיהֶם לָדַעַת כִּי אֵין דָּבָר הַעֲמִיד בְּפְנֵי תְּשׁוּבָה, וְאֵף גַּם שֶׁהִיָּה גִּזְרֵה בִּשְׁבוּעָה הִיָּה בְּכוֹה תְּשׁוּבָה לְהִפָּר הַגִּזְרֵה, אֶךְ לַפְּעָמִים מַצְלִיחַ הִצִּיר לְגֵרוֹם אֲחִיזָת עֵינִיִּים בְּאִרֵם שֶׁאֵין תְּשׁוּבָה מוֹעִילָה לוֹ, וּבִכֵּךְ מוֹנַע אוֹתוֹ מִן תְּהִשְׁבָּה אֶךְ עַל הָאֲדָם לַהֲבִיץ כִּי כֹל זֶה אֵינוֹ כִּי אֵם מִזִּמְהַ שְׁפִילָה מוֹהִיצָה הָאֲדָרֵב לוֹ לֹאֲדָם וְעֲלִיו לְהַתְּחַזֵּק נִגְדוֹ, וַיַּעֲטִיק בְּתִשְׁבּוּהַ כְּדַבְּעִי מַעֲמִיק הֶלֶב וְלֹא סָפַק שֶׁהִפּוּתָהּ יָדוּ לְתִשְׁבּוּהַ יִקְבַּל אֵת תְּשׁוּבָתוֹ. וְהִי לָנוּ שֶׁאֵף הוֹטָאָה הַיּוֹתֵר גִּדּוּל כְּמוֹנֶשָׁה מִלֶּךְ יִשְׂרָאֵל שֶׁרָדְשִׁיעַ מֵאֲדָר לוֹ, וְתִשְׁבּוּתָהּ הוּא בִּשְׁעָה שֶׁהִסְרִים מִלִּפְנֵים אוֹתוֹ מִכֹּל צַד, מ"מ כִּיֵּן שֶׁתְּשׁוּבָתוֹ הִיָּה מַעֲמִיק הֶלֶב וְזֹכֵה הוּא בְּתִשְׁבּוּתוֹ לְקַרְבַּת אֱלֹקִים.

נמשל: The **Dubno Maggid** **zt"l** explains that the nations of the world care only to fulfill their desires, and to find pleasure in life. For that, says the *Maggid*, they can go to any country or land and enjoy themselves. However, the true intent and purpose of *Klal Yisroel* is to reach higher levels of

A SERIES IN HALACHA LIVING A "TORAH" DAY

Keeping the Jewish Camp Holy (87)

Preserving our Kedusha: Hugging Relatives. Last week, we began a discussion on the *halachos* of hugging relatives. As mentioned, some are permitted, some are rabbinically prohibited, and some are prohibited by *Torah*-law. For those who are not relatives, it is prohibited for a man to hug a girl age three and above, and it is also prohibited for a lady to hug a boy age nine and above. (This writer believes that there is reason to be strict from age eight and above, unlike *Yichud* which only starts by a boy age nine.) Even younger than the above is prohibited if it is "דרך תאוה" in an inappropriate way, which also applies to the relatives that are usually permitted such as grandparents.

Adopted Children. A difficult and emotion-filled question arises when a couple does the great *mitzvah* of adopting a child. Can the love they give the child be expressed by hugging - a girl by her adopted father and a boy by his adopted mother? The **Chazon Ish** ⁽¹⁾ and most *Poskim*, including **R' Shmuel Vosner zt"l** ⁽²⁾, **R' Yitzchok Weiss zt"l** ⁽³⁾, and others, rule that since an adopted child is not a blood relative, the strict *halacha* of non-relatives applies to them, and they cannot hug or kiss when they reach the ages mentioned earlier. However, **R' Moshe Feinstein zt"l** in a minority opinion ⁽⁴⁾ holds that since an adopted child is brought up in a home as a member of the family, hugging them the way close family members hug one another is a typical act and does not bring "דרך תאוה". The same difference of opinion would apply regarding the *issur* of *Yichud* with an adopted child of the other

הוא היה אומר

R' Yechezkel of Kuzhmir zt"l (Nechmad M'zahav) would say:

“Moshe gave the spies a clear sign of the strength of the Land’s inhabitants. If they live in unfortified cities and towns, it is a sign that they are strong, not afraid of being attacked by enemies. If they live in fortified cities, it is a sign of their weakness, as they have the need for protective walls against their enemies. We see from this that if one feels he is very strong spiritually, and has the power to fight the evil inclination, he may live in an ‘unfortified’ area. If he is weak spiritually, he must live in a fortified city. i.e. fortified with a strong education system, with a proper *Rav*, etc.”

Rabbi Chaim Kofman shlit'a (Machsheves Halev) would say:

“*They went up and he arrived in Chevron.*” Why the change from plural to singular? Rashi tells us that Calev left the rest of the spies and traveled to Chevron to daven at קברי אבות so as not to fall into their evil design. Calev found it necessary to negate the strong temptation of joining the מרגלים. When a person is מתפלל by קברי אבות, the *Zaidas* and *Bubbas* will always answer his or her *tefillas* and a separate blessing was not needed from Moshe.”

A Wise Man would say:

“Our greatest glory isn’t in never falling, but in rising every time we fall.”

לעילוי נשמת מוריני ורבינו הגאון הרב חיים יעקב בן הרב בנימין משה שטיין זצוק"ל, ר"י דיישיבת טעלוי יארצייט כ"ז תמוז * תהא נשמתו ערוהה בצרור החיים

kedusha and purity. They truly have no other desire. As such, the only land they can live in properly is *Eretz Yisroel*, for it is only there that they can achieve what a *Torah*-Jew is meant to achieve. Thus, *Hashem* gave us this Holy Land, and He wants us to live a life worthy of the *Kedushas Ha’aretz*.

מאת מוה"ר ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

gender. Here, too, the opinion of most *Poskim* is to consider adopted children like others and not blood relatives.

Note: The **Chasam Sofer zt"l** and others ⁽⁵⁾ write that *halacha* requires informing adopted children that they are adopted, because of many serious mistakes that can happen if they do not know. The *Gedolei Haposkim* once had to deal with an unusual case where a husband and wife did not have children, and adopted young children and raised them as their own. It was not well-known that these children were adopted and when the husband died young, the wife was unaware that she required *chalitza* from her husband’s brother. Instead, she remarried without *chalitza*. The children themselves did not know that they were adopted and when the matter came to light, the results were quite drastic, as per the requisite *halacha* ⁽⁶⁾. In a case where the child is a gentile who was converted and then adopted, the importance of telling the child in a timely manner is even more important to ensure his responsible adult acceptance of *Yiddishkeit*, as per רסח"ו שו"ע י"ד רסח"ו.

Special Needs Children. Many *Rabbanim* have ruled that even though “Special Needs” children might not be on the same level in many ways to other boys and girls of the ages mentioned earlier, with regard to acts that bring “דרך תאוה”, such children might not necessarily lag behind, and a teen-aged girl who is an “aide” must be careful with boys nine-years-old and above, not to hug, kiss, etc., even if they feel this will help the child’s growth ⁽⁷⁾. Caressing and holding such children on their laps, is also not allowed. This is a complex topic on many levels and will be continued next issue.

(1) הובא במעדים ומונים ד'שס"ו (2) שבט הלוי ה'רה"ח, וקצו (3) מנחת יצחק ט"קמ (4) אג"מ אה"ע ד'ס"ב (5) שו"ת חתם סופר אה"ע ב'קבה ומנחת יצחק ד'מט (6) שו"ע אה"ע קנח (7) שבט הלוי וקצו (7) עניין שבט הלוי י"רלד

Mazel Tov to Yitzchok and Adina Guttman on the birth of their son, Ephraim Dov, and to the extended Guttman & Zimmer families.

יה"ר שיגדל לתורה לחופה ולמעשים טובים אב"י

וַתִּפְּחֶם אֲשֶׁר אָמַרְתֶּם לְבֹי יִהְיֶה וְהִבִּיאתִי אֹתָם וַיִּדְעוּ אֶת הָאָרֶץ אֲשֶׁר מֵאִסְתֶּם בָּהּ וּגְרָ (יד-לא)

In an anonymous proclamation published in the *Jewish Morning Journal* on *Rosh Chodesh Elul* of 5705 (1945), R' Shraga Feivel gave expression to the sense of desperation that was driving him. It consisted of his understanding of the situation with his fellow Jews. In large type at the top of the page was a *posuk* from *Yeshayahu* (יִשְׁעַיָּהוּ): “*My words that I have placed in your mouth will not be withdrawn from your mouth, nor from the mouth of your offspring, nor from the mouth of your offspring’s offspring, said Hashem.*” R’ Shraga Feivel explicitly linked the overwhelming tragedy suffered by European Jewry with the demands of the hour. While it was too late to bring the millions of Jews slaughtered in Europe back to life, he acknowledged, it was still possible to create a vibrant *Yiddishkeit* in America. “Will we let the golden chain of *Torah* going all the way back to Sinai come to an end in this land of freedom!?” The future of *Torah* Jewry, he insisted, was in the hands of the Jews of America. Only at the bottom of the page, in very small print, did the words “*Torah Umesorah*” appear at all: “Talking to you is a Jew whose heart bleeds for the physical and spiritual devastation of our generation, and who hopes that *Torah* will be built in America in the spirit of *Torah Umesorah* (tradition).”

One cold wintry day in 1946, as R' Shraga Feivel, accompanied by his *talmid* Bernard Goldenberg, walked from the Torah Umesorah office in lower Manhattan to the Williamsburg bus stop, R' Shraga Feivel took the letter from Minnesota out of his pocket and showed it to Goldenberg. When Goldenberg had finished reading it, R' Shraga Feivel suggested that he travel to Minnesota to get them started. To Goldenberg's protest that he had no idea how to even get to Minnesota, R' Shraga Feivel quipped, "Are you too lazy to find out?" And to his next plea that he had no clue as to how to begin a day school once he arrived, R' Shraga Feivel simply suggested that he look up the Jew who had written the letter to Torah Umesorah.

A big smile on his face, R' Shraga Feivel replied, "Yirmiyahu said: *'I recall for you the kindness of your youth, the love of your nuptials, your following Me into the Wilderness, into an unsown land.'*" (ב-ב) He repeated the last phrase, "בארץ לא זרועה," - *"into an unsown land."* Placing his hand on Goldenberg's shoulder, he said, in a play on words, "Go to Minnesota, go out to a land where the 'לא' - the negativism, the disbelief - the *Lo* (not) - is sown (זרועה). Go to that wilderness and start a school."

מזעזעל למען הדבר דומיה "Memorable Encounters" by Dr. J. Kaminetzky

The father smiled at his son and told him it was out of the question. The way of the world is for the wealthy and noble people to sit at the head, while the poor sit in the back. "You see, my son" he told him, "there is no stronger desire in the

“Thus, the rich man must sit up front and the poor must sit in the back, for reversing it serves no purpose. All the poor man cares about is filling his hunger, and with his head immersed in his food, the honor of sitting up front is meaningless to him. On the other hand, seating the rich man in the back is equally futile because he is so miffed at being dishonored by sitting so far away, that he cannot even eat his food!”

CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

My *machshava* here is based on the *Medrash Eicha* that is quoted in **Tosfos** and the **Rashbam** (ר"ב ו' קכ"א): Rav Levi says that on the day preceding *Tisha b'Av*, a *Bas Kol* was heard throughout the camp saying, "Go forth and dig!" Everyone would go out and dig graves and sleep in them on the night of *Tisha b'Av*. In the morning, a *Bas Kol* would announce: "Arise, and separate the dead from the living!" They would discover approximately 15,000 missing (deceased) of the initial 600,000. This scenario continually recurred, year after year, for 40 years, until the entire generation was decimated.

Bezras Hashem, this year on *Tisha b'Av*, when we read the words "קרא עלי מועד" in *Megillas Eich*a, let us truly celebrate it as a "מועד" a *Yom Tov*, when the בית השלישי - the *Bais HaMikdash* will be sent down to us directly from the "רביש" ברקוב ממש -

The *posuk* states: "וראיתם אתו" - "*and you will see (the Tzitzis)*" - "והזכרתם את כל מצות ה' ועשיתם אותם" - "*and you will recall the mitzvos of Hashem and do them.*" The *Torah* then repeats, "למען תזכרו ועשיתם את כל מצותי" - "*So that you shall recall the mitzvos and fulfill them.*" This seems to be redundant. Didn't the *Torah* just instruct us to draw on the *mitzvah* of *Tzitzis* so that we may keep all the *mitzvos*?

**EDITORIAL AND INSIGHTS ON
THE MIDDAH OF ...** **לשון הרע** **תורה**

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

The **Manistricher Rebbe, R' Gedalya Rabinowitz shlit'a**, asks: why are נסכים and חלה 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!

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead