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פלג המנוחה ע"ש - 6:57*

הדלקת נרות שבת - 8:13

זמן קריאת שמע/ מ"א - 8:34

זמן קריאת שמע /הגד"א - 9:10

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צאה"כ / לרבינו תם - 9:43

* מי שמדליק מוקדם אין לאחד מיזמן עזים קבלת השבת (משיב"ח בראי כל"ה)

מו"ל לחדש תמוז:
שבת קודש
9:16AM
מיט 13 תולקס

שבת קודש פרשת שלח – כ"ג סיון תשע"ז

Shabbos Parshas Shelach - June 17, 2017

טיב התבלין

מאת הגד"צ רבי גמליאל הכהן רבינובין שליט"א ר"י שער השמים ירושלים עיר"ק

ולא תתרו אחרי לבבכם ואחרי עיניכם אשר אתם זנים אחריהם

(טו-לב) - **חיובה ותועלתה של שמירת עיניים**

אִנֶּה מעשה שטן הצליח להטעות את ההמונים בענין שמירת עיניים שאין זה כי אם מילתא דחסידותא גרידא, וכתוצאה מכך מכשיל את הרבים באיסורים המורים ביותר, ונתרבו חלליו מכח טעות זה, וע"כ בראש ובראשונה מוטל עלינו לדעת כי לא מעשה חסידות הוא זה, אלא לאו דאורייתא ממש, וכמאה"כ הנזכר 'זלא תתורו אחרי לבבכם ואחרי עיניכם', ופירושו חז"ל (ברכות יב:) 'אחרי לבבכם' - זו מינות וכו', 'אחרי עיניכם' - זה הדרור עבירה, או כמו שדרשוהו בספרי (פר' שלח, ט) 'אחרי עיניכם' - זו נזות, והיינו הך כי בכח ראייה אסורה בא האדם לידו הרהור אשר מביאו לידי מעשה ר"ל, וכראיתא בידושלמי (ברכות פ"א ה"ה) עין רואה ולב חומד וכלי מעשה גומרים במזימה זו יוצא היצר הרשע מגדרו, כי עזות יתירה ניכרת כאן מזה הכסיל, הן אמת כי כל כוורו של היצר הוא השקר' וכמו שמובר רבות בספה"ק, כי כל כוורו הוא להפוך מצוה לעבירה ועבירה למצוה, אך אין הוא יכול לומר על דבר המפורש בתורה כי אין זה נחשב לעוון כלל, אלא מנסה הוא לערב גוונים שונים בכל נסיון, ובכך לפתות את האדם שאין הדבר בגדר עוון ח"ו. משא"כ בעוון זה, כאן מגדיל הוא בפיתוייו לומר כי אין כאן עוון כלל, ומילתא דחסידותא גרידא שנו כאן, ואכן צלחה מזימתו ורבים דשים באיסור חמור זה בעקבם, וצריך להבין מה הביאו לידי כך להעמיד את ההמונים בשקר יסודם. התשובה לכך הוא, כי זה הצדדים יודע הוא בטיבו של עולם, יודע הוא כי כל מהוורו של האדם תלוי בענין הראייה, ובאם יוכל לו להאדם בזה העוון שוב לא יצטרך לעמוד עליו כל הימים, יודע הוא כי זה אשר ימשך אחד עיניו יהיה נתון בדוקו ושוב לא יצטרך

מאצרותיו של המגיד

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

יילכו ויבואו וכו' (י-כו) - ביאור כוונת מילת 'יילכו'

פ"ש, 'יילכו ויבואו, מהו וילכו להקיש הליכתו לביאתו, מה ביאתו בעצה רעה, אף הליכתו בעצה רעה'. והקשה **הרע"ב**, 'קשה שחרי למעלה כתב רש"י 'כולם אנשים לשון חשיבות, מגיד שבאותה שעה כשרין היו, וא"כ לא הלכו בעצה רעה' ותירץ, שלא נכתב 'כולם אנשים' אלא בשעת בחרותה לשליחות, ולא בשעת הליכתם בדרך, שמהפכו עורף למשה (ולא עמדו לפניו וראו את פניו) כלומר משהחזיקו בדרך (איברו את ה'ראות שמים' שהיה משפיע עליהם בראייתם אותו, ו), נעשו רשעים'.

אולם **ביאור החיים הק'** מצינו ביאורים נוספים במילת 'יילכו': א. 'ובדרך רמז יתבאר אומרו יילכו ויבואו, על דרך אומרים ז"ל בעלי הסוד (ע' בתיקוני זוהר, תיקון ע' עמ' קכ"ד, 'כתיב כ'י אם עוונותיכם היו ממדילים ביניכם לבין אלוהיכם, מאי 'ממדילים', אלא דסליק האי נשמתא דאצילותא מיניה, ואתפרש מיניה), כי אדם גדול כשיודמן לפניו עבירה ויגש לעשותה, פורחת ממנו נפשו ודמה ונכנסת בו רוח שטות (וכראיתא בגמרא סוטה ג. שאין אדם עובר עבירה אלא אם כן נכנסה בו רוח שטות), ואם יקרב לעשותה, (וכן כתב האור החיים הק') בשמות ל"ב ל"א [לא] בביאור הכתוב ויש יושב משה אל ה', ויאמר, אנא חטא העם הזה וגו', ויעשו להם אלוהי זהב, 'אולי שיכין

נמשל: The *Medrash* makes it very clear: “Why is the section dealing with the spies juxtaposed with the section dealing with Miriam? Because she was punished over matters of slander, for speaking against her brother (Moshe), and these wicked people witnessed it, but did not learn their lesson.” It is

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Greatest Mitzvah of All (31) - **תלמוד תורה כנגד כולם** "Summer and Vacationing. With the Summer heat setting in and vacation/camping season around the corner, it is appropriate to review some of the *halachos* and conduct pertaining to *Talmud Torah* during this season. These concepts apply both to those who are “full-time” learners (*Yeshivah bochurim*, *Kollel Yungerleit*) as well as individuals who are "קובע עתים לתורה" (designate time for learning) on a daily basis. However, before we do so, it is quite worthwhile to gain the perspective of the *Torah* and *Chazal*, with regard to vacationing, in order for us to know how to do it right, and ensure that it becomes part and parcel of our *Avodas Hashem* - and not ח"ו allow it to contradict or break our normal level of *Avodas Hashem*. To do this we have to internalize a number of statements of *Chazal*. Even though there were great *Torah* leaders of past generations, such as the **Maharsha**, who came out against any break for **הזמנים** (between terms) for those who are full-time learners ⁽¹⁾, it would seem that our weaker generations have been guided by other sources that instruct us to do it in a positive way.

Making Vacation into a Mitzvah. The idea of changing one’s strenuous schedule from time to time to easier activities, to replenish his energy and refresh himself, is a bona-fide *Torah* activity (דק"י ה' יחליפו כח" - ישעיהו מ"א). The *Gemara* ⁽²⁾ tells about Rav Zeira who, when tired and worn out from his strenuous

הוא היה אומר...

R’ Boruch Mordechai Epstein זצ"ל (Quoted in M’Otzrainu Hayashan) would say:

“*Chazal* tell us that when an individual sins, his punishment is delayed until after his third sin. When a group of people sin together, *Hashem* pushes off the punishment until after the fourth sin. By the sin of the *Meraglim* (spies), *Hashem* wished to annihilate the entire Nation right then - however, it was only their third sin. First was the Golden Calf, second was the ‘complainers’ (מתאוננים) and now the spies. Moshe asked *Hashem*, ‘The Nation deserves another chance. It is only their third sin. Why should You kill them all out ‘כאיש אחד’ - like an individual person, who only gets three chances? This is an entire nation and they should have at least one more chance!’”

R’ Aharon Yaakov Greenberg זצ"ל (Iturei Torah in the name of **Sefer Toldos Ephraim**) would say:

Rashi quotes the *Medrash Tanchuma*: “*The heart and eyes are the spies for the body... the eye sees, the heart covets and the body commits the transgression.*.” The *posuk* seems to indicate the opposite: First one follows his heart and then his eyes. Why does Rashi put the eyes first? Because the heart cannot begin to feel any sort of tug or pull unless the eyes see something it wants first. If the eyes do not see anything, the heart will not begin to covet on its own. A person must be careful at what he sets his eyes on.”

A Wise Man would say:

“We all live under the same big sky but we do not all have the same horizon.”

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Special Mazel Tov to Yeruchem & Chayala Bertram and Heshy & Estie Schlosser - and the entire GVE family- on the Aufruf(s) and upcoming chasuna(s) of their sons Eli to Esti Katz and Betzalel to Racheli Fragin. Mazel Tov to the Katz & Fragin Mechutanim and all the Grandparents. May they all continue to see nachas from their entire Mishpachos and enjoy many simchos together Gezunteir Heit!

incredible to think that the horrific consequences of the sin of the *Meraglim* (spies) all came about because these people did not recognize the importance of refraining from *Lashon Hara*. How careful must we be on a daily basis so that we don’t say or hear evil slander - how terrible the consequences can be!

מאת מנה"ר ברוך הירשפלד שליט"א

ראש כולל עטרת חיים ברוך קליבלנד הייטס

learning, would perform easier *mitzvah* activities. If a person has in mind to use his vacation with the same intention as Rav Zeira, he is surely doing a *mitzvah*. The *Sefer חיים הק' הק'* explains the *Gemara* ⁽³⁾ (our daily “Thank You” for being even part-time learners) to mean that when one eases up on his learning schedule in order to do things that enable him to learn further, he is considered in the eyes of the *Torah* as if he learned the whole time and is so rewarded. Thus, our proper intentions, with consistent, appropriate conduct, all turn into true *Avodas Hashem*, as stated in **Shulchan Aruch** ⁽⁴⁾.

Exercise During Vacation. There are many sources that seem to encourage proper exercise, especially by walking, as an appropriate activity which helps *Torah* learning. The **Rambam** ⁽⁵⁾ writes that maintaining a healthy body leads to spiritual health. The **Mishna Berura** ⁽⁶⁾ says that one should do all that is necessary to keep himself healthy and strong to serve *Hashem*. The **Rashbatz** in his *sefer Magen Avos* ⁽⁷⁾ writes that when one is a bit weak from learning *Torah*, he should strengthen himself by walking, and while doing so, he should have in mind to strengthen his learning, thereby fulfilling the dictum of the *Mishna*: "וכל מעשך ירוץ לשם שמים" ⁽⁸⁾. It seems both from the *Talmud Bavli* (*Beitza* 29a-fourth last line, *Taanis* 20a-last line) and *Yerushalmi* (*Berachos* 38a line 6, *Kelayim* 43a line 24) that the *Amora'im* would walk (מטיילין) for exercise.

(1) עיני מוהרש"א שבת קיט: (2) ברכות כח. (3) שם כס"ח

(4) או"ח רלא (5) רמב"ם הל' דעות ז"א (6) מ"ב קנה"א

(7) על פרקי אבות ב"ג (8) שם

מעשה אבות סימן לבנים

עד מתי לעדה הרעה הזאת אשר המה מלינים עלי את תלנות בני ישראל אשר המה מלינים עלי שמעתי וגו' (ד-כז)

The *Gemara* (מגילה כג:) cites the Biblical source for the requirement of ten men to complete a *minyan*. *Moshe Rabbeinu* sent spies to scout out the Land of Canaan. Ten of them returned and issued a report concluding that it was not a conquerable land. *Hashem* was disappointed with their lack of faith in His abilities and tells Moshe and Aharon: “*How long will this evil ‘assembly’ provoke to complain against Me?*” From here it is deduced that an “assembly” (עדה) is comprised of ten men. In *Parshas Kedoshim* (כב-לב), the *posuk* states: “*I shall be sanctified among* (בתוך) *the children of Israel.*” We explain the word ‘among’ here by reference to its use in another place: “*Separate yourselves from ‘among’ this assembly.*” (במדבר טז-כא) Since the term “assembly” in our *posuk* refers to the ten spies, so too, the former *posuk*, “*You shall be holy*” refers to an “assembly” - in other words a “*minyan*” - of ten.

The following story took place a number of years ago in a *kollel* located somewhere in the United States. As a way to encourage his *avreichim* to be extra diligent in their studies, the *Rosh Kollel* came up with an unusual incentive that he knew they would just love. He made an agreement with a local toy manufacturing company (whose owner was a close friend and *Torah*-loving Jew) to reward his most diligent *avreich* with an original gift. One day, the *Rosh Kollel* made an announcement to the entire *kollel*: “Whoever is chosen as the most diligent in learning throughout the entire *zman* (semester) will be permitted to enter a toy warehouse for 10 minutes and take whatever he wishes for his children.”

At the end of the *zman*, one *avreich* was chosen for his extreme diligence and, needless to say, his children were thrilled to pieces! For days, they came up with lists of toys they wished to enjoy and their father assured them that he would do his best to get what he could. One the chosen day, the father went to the toy warehouse to receive his reward.

The owner of the company warmly welcomed him. He hugged and kissed him, and expressed his great respect for *Torah* scholars. He then gave him his long-awaited permission to enter the warehouse and take whatever he desired.

The *Rosh Kollel* stood to the side and watched as the *avreich* approached the warehouse shelves and chose the toys to bring home to his children. Some of the merchandise was quite heavy, and the *avreich* couldn’t carry everything at once. He continuously went back and forth from the shelves to the location where he piled up the toys. This was tiring work but the *avreich* knew that his children were waiting for him with great anticipation and he persevered. He filled one box, then another. One minute passed, then the next ... until soon five minutes had expired ... and shortly thereafter all ten minutes were gone! The father was covered in sweat and breathing heavily, having made a tremendous effort in the time allotted to him. All in all, he filled eighteen boxes with toys that he had joyfully selected for his children, who were waiting for him at home.

The *Rosh Kollel* smiled as the ten minutes passed. It was a nice gesture and this *yungerman* surely earned it. He turned to the factory owner to thank him for his generous cooperation. The owner, however, looked at him and declared, “To tell you the truth, I was surprised that your smart and intelligent *avreich* didn’t use every opportunity presented to him. True, he left the store with 18 boxes filled with toys, but had he thought about it, he could have left with much more!”

The *Rosh Kollel* asked him what he meant and the man replied, “In the factory, there’s a lift-truck used to move merchandise in bulk. If he had asked me, I would have let him use it to bring the toys to his boxes. He could have taken a much greater amount of toys, and in the space of ten minutes he could have cleaned out the shelves!. I was wondering why he did not do that. Instead, he took toys in his arms, one by one, leaving with ‘only’ 18 boxes of toys!”

Chacham Rabbi David Pinto *shlit’a* explains that this story illustrates the immense difference between an individual prayer and one said with a *minyan*. In fact, while an individual who prays alone is only supported by his own merits, ten Jews who pray together are using a “lift-truck” approach, in other words, the merit of all who pray together are attributed to each person individually. As such, the benefits to each person in the *minyan* increase substantially. (Hevrat Pinto-Vayera)

משל למה הדבר דומה

שלה לך אנשים ויתרו את ארץ כנען אשר אני נתן לבני ישראל וכו' (ג-יב)

משל: When **R’ Sholom Ber Schneersohn ז”ל (Rebbe Rashab)**, was a child of four years old, his mother, Rebbetzin Rivkah, ordered a new garment for herself from a tailor. The tailor, thinking that no one would miss the leftover fabric, conveniently stuffed it in his pocket, inadvertently, leaving a piece sticking out. Innocently, the child went over to the tailor and pulled out the piece of fabric.

The tailor became embarrassed and apologized profusely. After he left, Rebbetzin Rivkah rebuked her son for embarrassing the tailor. The child began to cry bitterly for he didn’t realize the consequence of his act.

After he quieted down, the boy approached his father, **R’ Shmuel Schneersohn ז”ל (Rebbe Maharash)**, to ask for a course of repentance for the sin of having embarrassed another person. His father asked him why he needed to know and who had he embarrassed? The boy answered that he simply wanted to know and refused to divulge any more.

When his mother heard how her young child refused to discuss it with his venerated father, she asked her son why he didn’t tell his father, the *Rebbe*, the whole story. The child answered, “Isn’t it enough that I embarrassed someone; should I now add to it the sin of *lashon hara*, as well?”

ומה הארץ השמנה הוא אם רזה דיש בה עץ אם אין והתחזקתם ולקחתם מפרי הארץ וכו' (ג-כ)

Moshe Rabbeinu instructed the messengers to scout out the land and check: “Are there any trees in it or not?” Rashi quotes the *Gemara* (ב”ב טו) that this does not refer to an actual tree. Rather, Moshe instructed them to see if there was an “עץ”, a special person, in whose merit they will be protected. The question is, if this is the meaning of the word “עץ”, how do we reconcile the end of the *posuk*, in which *Moshe Rabbeinu* instructed them: “Take from the fruit (מפרי) of the land”? If it’s not a real tree, how can they take fruit? Furthermore, how can these *Meraglim* determine who is a “כשר” worthy of protecting them if a “כשר” is one who hides his greatness? How will they know? The **Satmar Rov ז”ל** once said, in response, that since the *Torah* says, “כי האדם עץ השדה” - a person is compared to a tree of the field, therefore, by looking at the fruit, the children, of a person, one can be assured that his traits are incorporated into his children, for children mirror their parents’ essence. Thus, *Moshe Rabbeinu* said, “Look at the fruit of the trees in the land” - look at the righteous person, the “אדם כשר” whose lifestyle is emulated by his children and his followers. If they show signs of decency, of being good people who do the right things, then you will find the *Adam Kasher* that has the power to protect them.

My *machshava* here is based on a question I once asked at the *yahrtzeit* of my dear father in law, ז”ל, which happens to be this week: Why, on *Shavuos*, which is the *Rosh Hashana* of fruit, do we not exhibit all the various fruit we eat and instead, we adorn our *shuls* and homes with trees and flowers; while on *Tu B’shvat*, which is the *Rosh Hashana* of trees, we do not put out trees, but serve and display all the beautiful fruit? The answer is allegorical. In order to have beautiful fruit - i.e. beautiful children - we have to have special parents and grandparents to merit such children and *einkelach* by showing us the way to live our lives. The biggest attribute and *beracha* of trees - and ancestors - is the beautiful fruit that it produces.

מגדל אור
העדות והאמרת
לנאמן אור האדם
ויהושע בן נון וכלב בן יפנה מן התרים את הארץ קרעו בגדיהם (ד-י)
When the ten spies gave their negative report, the Jews believed their cynical words and “forgot” how *Hashem* did miracles and wonders in Egypt to bring that mighty nation to its knees. Yehoshua and Kalev, however, countered the words of the other spies and protested that the land was exceedingly good and if *Hashem* was on their side, they could take it. But before they made their case, they did something unusual - they tore their garments in mourning.

The **Ohr HaChayim** explains that since they had seen the land with their own eyes, they were more acutely disturbed by the reaction of the people to the negative report their companions had brought back. They were shocked at how this wonderful land was disdained by their brethren.

What is interesting is why they tore their clothing in the middle of the argument, and not after they realized that all was lost. Why tear them when they were still trying to tell

EDITORIAL AND INSIGHTS ON THE MIDDAH OF קדושה

There are two reasons why some men discourage their wives from baking *challah* every week: 1. They don’t want to “overwork” them too hard. 2. They don’t want to put any bakeries out of business! (A third possibility we won’t discuss is that she does not know how to bake!) However, what these men do not realize is that the *mitzvah* of separating a piece of dough, raising it up and making a *beracha*, is one of the three special *mitzvos* that were specifically given to women. If so, why would any man want to deprive his wife of fulfilling this *mitzvah* - which was specifically given to her?

Okay, but let’s dig deeper. What does “הפרשת חלה” (separating *challah*) have to do with women? The answer is ... A LOT! One may say that it defines the very essence of a Jewish woman! The *mitzvah* of *challah* is the idea that one can take a substance as physical and mundane as dough, lift up a piece, make a *beracha*, and it is transformed into something holy! A woman, who is the “mainstay” of the home (for those revisionists, that doesn’t mean she must “mainly stay” at home!), is in charge of all the everyday tasks that keep a house running efficiently. She CREATES the home! She IS the home! A woman, is reminded with her *mitzvah* of *challah* that she has the power to take everything physical and uplift it in a spiritual sense.

The main ingredients in *challah* are flour and water. The flour comes from the ground and water comes from the sky. When one kneads them together, it is an act of bridging heaven and earth, combining *ruchnius* and *gashmius*, physical and spiritual, and creating something beautiful! This is the message of *challah* that speaks volumes to women: the great ability to infuse *kedushah* into every physical and mundane act, thereby achieving great heights in true *Avodas Hashem*.

מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

people the truth - to convince them about the Promised Land?

Some explain that it was shock value. Such a violent reaction would cause people to pause and come to their senses. But perhaps, the tearing was not to drive home their point, but rather to lay bare that they were simply two men revealing what they saw. They had no ulterior motives, no hidden agendas, and no reason to push their point. Just as Moshe’s speech impediment went away when he spoke words of *Torah*, for their own truth shone forth, Yehoshua and Kalev did not need to be dressed imposingly to prove the value of their words. On the contrary, by showing that they were not trying to impress the people, the truth could stand out on its own.

There is always a hint of doubt to truth. *Hashem* does that to give people free will to choose. However, when something seems so perfect, so iron-clad that it cannot be argued with, it is most often a falsehood. This was the challenge of the spies. They made a case that was very convincing and they backed it up with proof. The only problem was - it was a lie.

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO ראשית ערבותיכם חלה תרימו תריומה (פז-כ)

On behalf of thousands of Shomer Shabbos Jews - www.chickensforshabbos.com - the charity that simply feeds & clothes Shomer Shabbos Jews in Pretz, Yisroel