

and affection that emanates from an inner source applies equally to both *mitzvos*. A Jew must have an infinite amount of love in his heart, which when he channels to both *Hashem* and his fellow Jew - will flow over into an “everlasting love.”

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

Tefillin, will act as a daily reminder to keep *Hashem's mitzvos*. **The Purpose of the Mitzvah.** The **Bach** writes ⁽³⁾ that by a regular *mitzvah*, all one has to have in mind is to fulfill the *mitzvah*, without any other thoughts about the inner meaning of the *mitzvah*. Even though such knowledge and thoughts enhance the *mitzvah*, they are not in any way a halachic requirement. *Tzitzis*, however, is one of three exceptions (*Tefillin* ⁽⁴⁾ and *Sukkah* ⁽⁵⁾ are the others). The *Torah* clearly states the purpose of the *mitzvah* in the *posuk*: “*In order that you will remember and do all my mitzvos.*” The **Bach** rules that each day when doing the *mitzvah* of *Tzitzis*, one should have in mind that he is wearing them in order to remember and do any of the 613 *mitzvos* that he is obligated to do, or come his way. **Application.** I once saw in a *Siddur* a good *nusach* for fulfilling this **Bach**. One should think or say, as he fulfills the *mitzvah*: “*I am fulfilling the mitzvah of Tzitzis in order to remember and accept all the 613 mitzvos. Whichever of the 248 positive mitzvos come my way, I accept to fulfill them. Whichever of the 365 negative mitzvos come my way, I accept to not transgress them. For those that do not come my way, may my good intention to fulfill them count as having done them.*” Such an acceptance will count as if a person fulfilled all 613 *mitzvos* daily.

- (1) רא"ש הל' ציצית א' (2) מדרש לקח טוב במדבר טו'
(3) אור"ח פרק ח' (4) עינין שמות יגט' (5) ויקרא כגמג' (6) במדבר טומ'

R' Shimshon of Ostropolier ZT”L (Nitzotzei Shimshon) would say: “When Nadav and Avihu, the two sons of Aharon, were killed, *Moshe Rabbeinu* could not understand why they had to die. Since *Hashem* told him that they were in fact great men who wished to draw closer to the Almighty (and that’s why they entered the Holy of Holies), why couldn’t they have been taken alive into Heaven, like Chanoch and Eliyahu? However, the difference is that Chanoch and Eliyahu went up and entered into the realm of the angels, where their physical bodies could survive, whereas Nadav and Avihu went up into the upper realms of the *Shechinah* itself! There, no physicality was possible and only their pure souls were allowed to enter. Thus, Moshe was made to understand that the death of his nephews occurred *be'qibratam* לפני ה' וימתו' - because they got so close to *Hashem*, that is why they had to die!”

צמצל: The *mitzvah* of loving Hashem (loving Hashem) and the *mitzvah* of loving one’s fellow Jew (loving one’s fellow Jew) often take on different characteristics, with specialized laws that apply to one and not the other. However, the level of love and

A SERIES IN HALACHA LIVING A "TORAH" DAY
Forgotten and Little Known Halachos and Customs (28)
Tzitzis. Introduction. The most common “specialized” *mitzvah* that we do each day is *Tzitzis*. There are, of course, responsibilities that involve our hearts and our thoughts, such as *Emunah* and *Bitachon*, etc. which a Jew is required to fulfill at every moment. However, with regard to מצוות מעשיות - *mitzvos* done with a specific physical deed, the most common is the *mitzvah* of *Tzitzis*. Every moment that we wear our *Tzitzis* during the day, the *mitzvah* is being fulfilled. According to the **Rosh (Rabbeinu Asher)**, even when one wears his *Tzitzis* into the night, he also continues fulfilling the *mitzvah*, because the **Rosh** holds that a garment made basically for daytime use, is obligated even when worn at night ⁽¹⁾. Even on *Shabbos* and *Yom Tov*, when *Tefillin* are not worn, *Tzitzis* are worn. In fact, the *Medrash* in *Parshas Shelach* says ⁽²⁾ that the reason why the *mitzvah* of *Tzitzis* was given to *Bnei Yisroel*, was to cover for days that *Tzitzis* are not worn. After the *Torah* relates the story of the one who desecrated *Shabbos* in the desert), Moshe said to *Hashem* that had there been an actual reminder, like *Tefillin*, this man might not have stumbled. *Hashem* responded that He will give the *mitzvah* of *Tzitzis* for one to do every single day, even *Shabbos* and *Yom Tov*, which even though its not as holy as

הזאת היה צמר ...

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R' Moshe Yitzchok HaDarshan ZT”L (Maggid of Kelm) would say:

“One *Shabbos*, when I walked into a synagogue I had never been to before, I noticed something unusual. When the *Sefer Torah* was taken out of the *Aron Kodesh*, all the people came up to it, touched the cloth, and then kissed their fingers. After that, the *gabbai* stood up and made an announcement, that anyone who had not paid in full for his previous *aliyos* will not be called up to the *Torah*. I realized that we are in a ‘עולם הפוך’ (upside-down world). Usually, one kisses with his mouth and gives with his hand, but here, people kiss their hands and only give with their mouth!”

A **Wise Man** would say:

“The 3 C’s in life: Choice, Chance, Change. Make a Choice, to take a Chance, if you want anything in life to Change.”

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**Mazel Tov to Rabbi & Mrs
David Kurz on the birth of
their son, Dov Ber. May the
always see much nachas
from all of their children.**

לעילוי צשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי' ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

(Monsey, NY)

פלג המנחה עש"ק - 6:17 *

הדלקת נרות לשבת - 7:23

זמן קריאת שמע/המ"א - 8:56

זמן קריאת שמע/הגד"א - 9:32

סוף זמן תפילה/הגד"א - 10:40

שקיעת חמה ליום השבת - 7:42

מוצש"ק צאת הכוכבים - 8:32

צאת"כ / לרביע זמ - 8:54

* מי שמדליק מיקדם אין לאור מזמן עצם קבלת השבת (מש"אמר "בואי כלה")

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שבת קודש פרשת אחרי מות קדושים - כ"ה בעומר - י' אייר תשע"ג Shabbos Parshas Achrei Mos Kedoshim - April 20, 2013

לקחי חיים ודברי התעוררות צדורי עפ"י פרשיות השבוע
מאת הרב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

מאצרותיו של המגיד וכי תבואו אל הארץ ונמעתם כל עין מאכל וגו' (פ-כג) - התורה משפיעה הצלחה למחזיקים בה

אתא במדרש (ויקד"כ"ה א'), "היה הוא דכתיב, עין חיים היא למחזיקים בה". ובאר בספר **אפרין** (לבעל הקיצור שולחן ערוך), "ונראה לבאר בהקדם מה שראיתי בספר **מדרש שמואל**, פירוש הכתוב שמח וזבולן בצאתך, ויששכר באוהליך' (דברים ל"ג י"ח), כי מדרך העולם הוא, שהסודר אשר הולך למשא ומתן, בצאתו לדרך אינו יכול לשמחו, כי עדיין אינו יודע אם ידווח או לא, ואך בשבוי אל ביתו בשלום ובריות, אז יכול לשמחו, ואולם בעשיית המצוה אמרו רז"ל (קידושין ג), 'חשב לעשות מצוה ונאנס ולא עשאה, מעלה עליו הכתוב כאלו עשאה; ולפ"י, ההולך למשא ומתן באופן זה, שאם ידווח יספיק מזה ללומדי תורה, א"כ ההולכה בעצמותה תתישב לו למצוה, ואפילו אם אידע לו שלא הדווח, מ"מ הדווח מצוה, כי לא גרע מחשב לעשות מצוה.

זה שאמר שמח וזבולן בצאתך, ולא כמו שאר סוחרים שאינם שמחים בצאתם, והטעם שאתה תוכל לשמחו בצאתך, כי ויששכר באוהליך, ואתה הולך כדי שתוכל להספיק, וא"כ בין כך ובין כך מצוה בידך, עכ"פ, ורמזת. והנה ז"ל דקשאי להמדרש תיבת **כל** עין מאכל, שהוא לכאורה כמיותרת, דהול"ל ונמעתם עין מאכל, ולכן מפרש, רבא להורות, דכין שלפעמים הנוטע עין מטריח את עצמו בחנם, שאין הגזע נגרש יפה בארץ, ואינו עושה פרי, ולא היו עין מאכל, ולכן הוהיד הכתוב שיעט אדעתא דהכי להספיק לומדי תורה, ואז כל נטיעותיו יהיו לעץ מאכל, כי אף אם לא יעשה פרי למטה, מ"מ שחר מצוה בידו למעלה, כדכתיב 'עין חיים-של חיי עוה"ב' היא למחזיקים בה'.

וממשיך ומבאר את הכתוב "שמח וגו", באופן אחר, "ולפענ"ד נראה לפרש הפסוק 'שמח וגו', עפ"י מה שנראה לפרש הכתוב 'הגדה בעון מתניה ותאמץ ודעותיה' (משלי ל"א י"ח), עפ"י דברי הוה"ק (בראשית קע"א), דהמחזיקים תלמידי הכמים העוסקים בתורה נקראים 'ותאמץ ואדרייתא', וכן כונתם בשם 'דדעות', ובין שהם עוסקים במשא ומתן כדי לקיים את התורה, ובין שהתורה עומדת להם **שיתאמצו ויצליחו** בעסקיהם, וזהו 'הגדה (-התורה) **בעו** מתניה-המחזיקים בה', ותאמץ ודעותיה-כנ"ל, וי"ל, שזה שאמר 'שמח וזבולן בצאתך' לעוסק במשא ומתן, כיון שתהיה בטוח כי יצליח ה' דרכיך, יען כי ויששכר באוהליך'.

וכן פירש **באוה"ח הק'** (דברים ל"ג י"ח), "עוד ידעה, לפי שאין אדם יודע ביציאתו לסחורה אם יצליח אם לא, עד שיחזר מוצלת לזה אמר לזבולן, שמח מעת יציאתך, כי בוודאי שתצליח, והטעם, כיון שי"ששכר באוהליך-שליח מצוה אתה לזון לומדי תורה, וכינה אהל יששכר לזבולן, כי זה הבונה אוהל'.

ולפ"י תהי לפרש את דברי המדרש באופן אחר, "ונמעתם **כל** עין מאכל-היינו, כיצד תהיו בטוחים שכל נטיעותיך יצליחו והיו לעץ מאכל, הרה"ר, עין חיים-היינו, שמשפיע חיות והצלחה גשמת' היא למחזיקים בה'.

רעיונות והתחזקות באמונה ובעבודת הש"ת מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים ע"ה"ק

טיב התבלין לא תעשו עול במשפט לא תשא פני דל ולא תחדר פני גדול בצדק תשפט עמיתך (ט-יט) - היו דן את חבריך לכף זכות

פרש"י ר"א היו דן את חברך לכף זכות, והאת למודיע, כי אין הכוונה דוקא בענין שיוכל למצוא על חבריו איזה צד של זכות שאכן עשה פעולתו כהוגן, כי אמנם ודאי הרבה יותר חשוב אם יוכל לחשוב עליו כך, אך גם אם אידע וחבריו עשה איזה מעשה אשר לא יעשה, ואין שום סיבה נכונה הנראית לעין להצדיק את מעשיו זה, אך אעפ"כ לכל הפחות צריך לידר לעומק דעתו ומצבו, להתבונן בכל הסיבות אשר הביאוהו לידר מצב שפל שכזה, או אז יראה ויווכח שאין הקולר תלוי בצווארו כפי שחשב עד כה, ותחת רגשי הכעס והרוגז שהיו בלבו עליו עד כה, יפנה את מקומו לרגשי צער ורחמנות, על יצור כפיו של הקב"ה אשר בקרבו שוכנת נשמה טהורה שהיא חקוקה מתחת כסא הכבוד, ולמדרבה הצער מכורח הנסיבות הקשות נגרר לידר מצבו הנוכחי. והאמת אשר כי כמעט מן הנמנע הוא שלא יוכל האדם למצוא שום צד של זכות על חבריו, וידוע מה שפירשו צדיקים את מאמר חכמינו ז"ל שאמרנו במס' אבות (ב' ד'): "אל תדן את חברך עד שתגיע למקומו", כי אכן אין מציאות בעולם שיוכל האדם להגיע למקומו של חבריו, ולכן אין שום מצב בעולם שיוכל לדנוי על מעשיו אשר עשה, כי האין יוכל האדם להתרמות לחבריו בו בזמן שזה האחרון גולד עם טבעים אחרים לגמרי אשר מקשים עליו את הניסיון פ' כמה וכמה, ומי יוכל לדעת אלו הם הקשיים והמשברים העוברים עליו, אם בקושי הפרנסה או בשלום בית, צער גידול בנים ושאר מיני קשיים ומכאובים הגלויים והנסתרים, ואיה הוא האיש אשר יוכל להתיימר ולומר שיש בכוחו לפשוט את חבריו ולדנוי על מעשיו ועל דבריו.

והאמת ניתן להיאמר, שכל מה שיש פירוד לבבות בין אדם למשפחה ובין חברים וידידים וכו', הכל בא מחמת שאין מנסים למצוא צד זכות האחד על משנהו, אין ספק בדבר שמי שמנסה להיכנס בתוך נפש של חבריו כי בודאי יתחיל להבין אותו, ולו במקצת, ואף אם עדיין יהיו חילוקי דברים ביניהם, אבל ברוך מעל כל ספק שכל צורת הדיכוי יקבל מעתה אופי אחר לגמרי. והדברים אמורים גם כלפי האב בתרגומותו עם בניו, וכן כל מתוך עם תלמידיו, שאם ישתדלו בכל מצב למצוא צד זכות על כל אחד ואחד, אין ספק בדבר שהרבה הרבה בעיות וסיבוכים יבואו על פתרונן בניקל.

ועל זה הדרך פ' **הרה"ק ר' ברוך ממעו"בו ו"ע** את הפסוק בתהילים (לז-י) **ועוד מעט ואין רשע ותתבוננת על מקומו ואינינו**, שכאשר תראה אדם הנראה לעיניך שהוא רשע גמור, והנך עומד ומתפלא האין מגיעים לידי מצב שפול להיות רשע גדול כזה, אזי הסתכל והתבונן מעט, ואז תראה שאין כאן רשע כלל, והאת, כאשר התבונן על מקומו מאין בא, ומה היה מצבו עד הנה אשר הביא אותו לידר כך, אז תשכיל ותבין כי איננו רשע כלל. וכעין זה כתב **בספה"ק לקוטי מוהר"ן** (ה"א, רפב) בתוספת נוסף, חז"ל: דע כי צריך לדון את כל אדם לכף זכות, ואפילו מי שהוא רשע גמור צריך לחפש ולמצוא בו איזה מעט טוב שבאותו המעט אינו רשע, ועל ידי זה שמוצא בו מעט טוב ודן אותו לכף זכות, ע"י זה מעלה אותו באמת לכף זכות ויוכל להשיבו בתשובה ע"ש.

מעשה אבות... סימן לבנים

At the *Knessia Gedolah* of *Agudas Yisroel* in Marienbad, Czechoslovakia, in 1937, the central topic of discussion was the recent proposal of England’s Peel Commission, named for Lord William Peel, to partition Palestine, designating a piece for a Jewish state. The issue was heatedly debated by the many *Rabbanim* of all stripes who were in attendance. One meeting lasted for no less than seven hours and a great battle took place. Many renowned *Roshei Yeshivah* and most of the *Rabbanim* of Czechoslovakia and Hungary held that any proposal of a Jewish state should be rejected, even if it were to be built on a religious foundation, because this is akin to a denial of the belief in the coming of *Moshiach*. All the more so now that this Jewish state will be built on a foundation of the heretical beliefs of secular Zionism, creating a tremendous desecration of *Hashem’s* Name. However, there were many others, equally prominent *Rabbanim*, both from the *Litvish* and Chassidic camps, who maintained that it was possible, according to *Torah* law to establish a state in the Holy Land, without denying the belief in *Moshiach*. We must not completely reject such a proposal, they argued, but rather negotiate for larger borders and laws based on *Torah, halacha* and tradition. And it was important to protest the fact that religious Jewry was not consulted at all.

At one point in the midst of the stormy debate, **R’ Elchanan Wasserman ZT”L** and **R’ Aharon Kotler ZT”L**, seeing that the majority was even considering the idea of a Jewish state, wanted to leave in protest, but **R’ Chaim Ozer Grodzenski ZT”L**, who was ill and not able to attend himself, sent them a message that they should not leave.

The **Brisker Rav, R’ Yitzchok Zev Soloveitchik ZT”L**, who was not in attendance at the *Knessia*, was very angry when he heard that the idea of a Jewish state was being considered, which, he believed, would bring bloodshed to the Jewish people. He lamented, “They are sitting and discussing whether it is permitted to give up on part of *Eretz Yisroel* - but to give up on one Jewish life is definitely forbidden!” A guest attempted to calm him down saying, “What difference does it make what this convention decides? The British will not take the opinion of rabbis into consideration in any case.”

The Brisker Rav replied, “*Chazal* tell us (סנהדרין כו.) that Chizkiyah was afraid that *Hashem* would follow after the majority, the followers of Shevna, who wanted to surrender to the Assyrians. But the *Navi Yeshaya* told him that a ‘conspiracy of wicked people’ does not count, even if they are the majority. Here too, the *Aibishter* does not care about the plans of the secular Zionists, who are the majority. He looks only at what the *Torah* Jews say and even at this *Knessia* the majority - even if they are definitely not ‘a conspiracy of wicked people’ - are in favor of a state based on *Torah* principles. If they decide that there should be a state, then I am afraid that there will be a state, since *Hashem* follows the majority.

“In the *Torah*, it makes no difference what character this Jewish state will take on. Even if it would be run completely according to *Torah* law, even if the president and prime minister would be R’ Chaim Ozer, and everything would be done according to the *Torah* - it is forbidden if even one Jewish soul is killed in order to establish a Jewish state! That is the crux of the issue here. The issue is not how the Jewish state will be run, religiously or secularly. The point is that it is forbidden for Jewish blood to be spilled for the purpose of establishing a state. And since it is impossible to accomplish the partition without spilling Jewish blood, it is forbidden to accept this plan. It is forbidden to accept that Jewish blood will be spilled and it is certainly against the law of the holy *Torah* to give a life for the establishment of a state.”

“But,” argued the guest, “why does the *Rav* insist that there will be bloodshed? The plan is that the British and the League of Nations will carry out the partition peacefully, with the agreement of the Arabs.”

“It will never be so,” said the Brisker Rav forcefully. “The Arabs will never agree to the establishment of a Jewish state. There will definitely be bloodshed. And even if there were only the possibility of bloodshed (ספק נפשות), it would still be forbidden - all the more so when we know that there definitely will be bloodshed!”

In the end, the Brisker Rav was right and the *Moetzes Gedolei Hatorah* produced resolutions that rejected the Peel proposal. Not surprisingly, the British government soon after dropped the proposal because of the Arabs’ opposition to it.

משל למה הדב'ר דומה

לא תקום ולא תמור את בני עמך ואהבת לרעך כמוך אני ה' וגו' (יב-יח)
משל: The **Liska Rav, R’ Chaim Friedlander ZT”L (Tal Chaim)** once wrote a letter to his dear friend, the **Vagsha Rav, R’ Shmuel Krauss ZT”L**. In it, he wrote words of *Torah* and *mussar*. What was unusual was how he signed the letter: “Signed like Shmuel and the Sages, Chaim from Liska.”

The Vagsha Rav read it over and over and could not understand what it meant. He showed it to a number of other people but they, too, could not figure out the meaning.

Then, he remembered! Opening up a *Gemara Berachos*, he read aloud the only argument in all of the Talmud between

Shmuel and the Sages, regarding the proper words to say before *Krias Shema* (ברכות א). Shmuel says that one says the words “אהבת רבה” while the *Rabbanan* say one says the words “אהבת עולם”. The Vagsha Rav exclaimed, “This is what my close friend meant. He signed the letter ‘like Shmuel’ who says ‘*Ahava Raba*’ to imply his great amount of love for me, and ‘like the Sages’ who say ‘*Ahavas Olam*’ - referring to his everlasting affection!” Then he added, “He really meant to say that they only argue by *Krias Shema* - but in every other situation they both agree - there’s no reason not to have both!”

וכל אדם לא ידע באהל מועד בבואו לכפר בקדש עד צאתו וכפר בעדו ובקד ביתו (יב-יח)

The purpose of the long *avodah* on the holy day of *Yom Kippur* is neatly summed up in one sentence: “*No man shall be in the Ohel Moed (Tent of Meeting) when he (the Kohen Gadol) comes to effect atonement in the Holy, until he comes out. And he shall effect atonement for himself, for his household, and for all the congregation of Israel.*”

The **Mahari”l** (a later *Rishon* who codified the customs of Ashkenazic Jewry) in his **Sefer HaMinhagim** cites an interesting custom. Whenever he would refer to his wife in front of others, he would say, “*mein hoiz froi*” (my house/wife) rather than simply “my wife.” The reason is based on the words of Rav Yosi (שבת קיח) who said: “*Never in my life have I called my wife ‘my wife’ (אשתי) but rather I called her ‘my house’ (ביתי).*” The commentators explain that it lacks an element of *Tznius* (modesty) for a husband to refer to his wife in public as “my wife,” for this alludes to the intimate relationship between husband and wife. Something so personal should never even be hinted to in the presence of others. Rather, the *Torah* calls a wife an “*עזר*” - a “*helper*” - whose primary role is to constantly look to help and assist her husband in any way she can - both physically and spiritually. Likewise, the *Torah* refers to a wife as “ביתר” - “*his house*” - a reference to the care and concern she lends to a man’s household. We, too, writes the Mahari”l, should follow this example.

Indeed, we find that many great *Rabbanim* of previous generations would never refer to their spouse in first person, or even call her his wife. They always preferred to employ a term of respect, such as “Rebbetzin” instead of “wife.” This wasn’t done out of vanity or arrogance, but rather to be more discreet and modest. The **Rada”k** says that this applies even more so to a wife not calling her husband by name in public out of respect. R’ Moshe Feinstein’s *rebbetzin* always called him “Rabbi Feinstein” when others were present, and R’ Avraham Pam’s *rebbetzin* called him “Rabbi Pam.”

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

דרכי יצירה

We have been discussing the power of the cumulative days of *Sefiras Haomer*. The fact that these days are dependent on each other teaches us that each individual day has great potential, but each successful day of growth gives added strength to the ones before, and the days yet to come. It is with this concept that the **Mahari”t, R’ Moshe Mi Trani ZT”L**, in his *sefer Bais Elokim* explains how we can hope for *Moshiach* in our generation. He compares it to a midget standing on the shoulders of a giant. The midget by himself is insignificant in stature, but the fact that he is standing on the shoulders of a giant makes him outstandingly tall. Similarly, the generations that preceded us were filled with holy *tzaddikim*, giants in *Torah* and *avodah*; if their heartfelt pleas and great dedication to *Hashem* did not merit the redemption, then how can we expect to be worthy of the *geulah*? The answer is we are like that midget in comparison to the towering giants of yesteryear, but we can bring *Moshiach* because we are standing on their shoulders! We do not stand alone! The great deeds of Jewish history are cumulative and OUR deeds have greater power than we realize, because our rich past empowers even the smallest good deeds of today.

This, says **Rabbi Zev Leff Shlit’a**, explains why Rabbi Akiva did not stop to greet his wife after not seeing her for 12 years. He came to the door of his home and heard her say that she would be happy if her husband would learn for another 12 years. He turned around and went back to learn without even saying hello! Why? Because 24 consecutive - CUMULATIVE - years of *Torah* study is much greater than 12 years + 12 years of learning! The great power of the cumulative - is truly amazing!

איש אמו ואביו תדעו ואת שבתתי תשמרו אני ה' אלקיכם וכו' (יב-יח)

The **Ohr HaChayim, Chacham Chaim ben Attar ZT”L**, explains that the use of the singular term, “*A man shall revere his mother and father,*” is a portrayal of the nature of parental honor; if children see their parents honor and revere their own parents, they will in turn honor them. The *posuk*, thus, teaches that one singular parent can cause both he and his child to revere their respective parents.

R’ Mordechai Yosef Leiner ZT”L (Mei Shiloach) adds that there is a parallel between one’s debt to his father and that to his Heavenly Father. The *gemara* (קידושין לב:) teaches that Avimi was once asked by his father to bring him a glass of water. By the time he returned with the water his father had fallen asleep. Avimi remained leaning over his father, waiting for him to wake up. In the interim, Avimi was granted Divine insight to explain a *posuk* in *Tehillim* (עט:א) “*A psalm of Asaf. The nations have entered into Your inheritance; they have defiled Your palace.*” Seemingly, a “*psalm of Asaf*” (מזמור לאסף) is not an appropriate introduction, being that it speaks of the destruction of the Temple! Avimi explained that it was actually an expression of *Hashem’s* mercy that He vented His anger on wood and stone, rather than pouring it out directly upon His people, for in this way He saved them from certain destruction. Thus, *Dovid Hamelech* called this prayer a “psalm” - a joyous song - rather than an elegy (קינה).

Many commentators wonder about the significance of the fact that it was specifically while waiting for his father to wake up that Avimi merited to explain this *posuk*. The **Izhbitzer** explains that at that moment, Avimi realized that even as his father was sleeping and not doing anything else, he was still his father, deserving of full respect and honor. Even when a father is seemingly doing nothing for his son he still must be honored. Likewise, even when *Hashem* seems “asleep” and uninvolved in the plight of His children, He still is our Father and we must fully honor and revere Him.

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHILOMO

רצופים

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