

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

בראתי יצר הרע ובראתי לו

תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

שבת קודש פרשת עקב - פרק ה' דאגות Shabbos Parshas Ekev - Fifth Perek כ' אב תשס"ז - August 4, 2007

הדלקת נרות שבת - 7:53 *	(Monsey, NY)	מנחה גדולה / שבת - 1:38
זמן קריאת שמע/מ"א - 8:52	~~~~~	שקיעה של יום השבת - 8:10
זמן קריאת שמע/ הגר"א - 9:28	~~~~~	צאת הכוכבים / מעריב - 9:00
סוף זמן התפילה / להגר"א - 10:40	~~~~~	צאתה"כ / לשיטת רבינו תם - 9:22

* פלג המנחה בעשי בשעה 6:41 - מי שמדליק מוקדם, אין לאחר מומן עצם קבלת השבת (משיאמר "ביאי כלה")
לקחי חיים ודברי התעוררות מאיצרותיו של המגיד נוסדו עפ"י פרשיות השבוע

והיה עקב תשמעון את המשפטים האלה ושמרתם ועשיתם אותם ושמר ה' אלקיך את הברית ואת החסד וכו' (ו)

דן. ומבאר הבני יששכר (מאמרי תשרי ג', ב'), שהשי"ת מתנהג עם האדם, כפי שהוא נוהג כלפיו - "מדה כנגד מדה", וכשישראל שומרים גם חוקים שאינם מובנים להם, יזכו בדן, גם כשאנו מובן מדוע זוכים. ועל פי זה מבאר, "באין מליץ יושר מול מגיד פשע" - הגם שאין סיבה לזכות את ישראל, "תגיד ליעקב" - תזכיר בנוגע למשפטם, "דבר חוק ומשפט" - שהם מקיימים גם החוקים הבלתי מובנים, לא רק המשפטים, ובה "צדקנו במשפט המלך המשפט" - תוכל לזכות אותם על פי חוקי המשפט, שכמו שהם מקיימים הבלתי מובן, כן יזכו גם כשאנו מובן. נמצא שע"ש שמירת החוקים כראוי, ביכולתנו לזכות בדן.

ובזה מבאר מרן הגר"ח סולובייצק מבריסק זצ"ל, (מובא בספר תומר דבורה) דברי המדרש (בר"ר נו', י') בענין זכות העקידה, שאמר אברהם אבינו, "בשעה שאמרת לי "קח נא וגו'" היה לי מה להשיב לך וכו' ולא עשיתי כן, יה"ר מלפניך, שבשעה שיהיו ישראל באים לידי עבירות תתמלא עליהם רחמים", והיינו שאמר אברהם, כמו שקיימתי בלי הבנה, כן תצדיק אותם בלי הבנה, מדה כנגד מדה. והנה השבוע היה יום ט"ו באב, ומובא בספרים שמתחילים עכשיו לחלל איש לרעהו "כתיבה וחתימה טובה" (שער יששכר, ט"ו באב). וקוראים בפרשה זו שמחזקת אותנו בקיום החוקים, שעל ידם נקבל "כתיבה וחתימה טובה".

פרש"י "אם, המצות הקלות שאדם דש בעקביו, תשמעון", ומתבאר, שע"י שמירת המצות, שמור לו שכר גדול בעוה"ב [ו"שומר ה" - היינו ששמור בשבילו בעוה"ב (דב"ר ג', ו)]. וצריכים להבין באיזה מצות מדובר כאן, ולמה זוכים על ידם לשכר גדול בעוה"ב?

הכלי יקר מבאר שהכוונה ל"חוקים" שאינם מובנים לפי שכלו של האדם, ומזלזלים בהם, ודשין אותם בעקביהם, באמרם "מה המצוה הזאת, ומה טעם יש בה" (כל רש"י בפ' חוקת), וכשמבטלים שכלם לשכל האלוהי, ומקיימים החוקים כראוי, הרי ביטלו את אנוכיותם, והזדככו והתקדשו, ועל"ז זוכים לשכר הנצחי בעוה"ב. וזה ביאור הפסוק "מה רב טובך אשר צפנת ליראיך, פעלת לחוסים בך נגד בני אדם" (תהילים לא', כ'), שהכוונה לשכר הנצחי הצפון ליראי ה', ששומרים החוקים, והיינו "לחוסים בך" - שסומכים על שכל האלוהי, נגד בני אדם" - ואף ששותרת שכלו של האדם. וזה גם הביאור בפסוק "גם עבדך נוהר בהם בשמרם עקב רב" (שם יט, יב), שכוונתו, שע"ש שמרם כראוי החוקים, שקרויים "עקב", הוארו והזדככו נשמתו וגופו ("נוהר" - לשון זוהר ואור).

הנה בפיוטי תפילת ר"ה אומרים "באין מליץ יושר מול מגיד פשע, תגיד ליעקב דבר חוק ומשפט, וצדקנו במשפט, המלך המשפט", והיינו, דכשאין מליץ יושר מול המקטרגים, "צדקנו במשפט" - מבקשים שנוכה על פי דין, וצריך ביאור, דללא מליץ יושר אין

A SERIES IN HALACHAH LIVING A "TORAH" DAY

הלכה למעשה

מאת מו"ה ברוך הירשפלד שליט"א רב דקהל אהבת ישראל, קליבלנד הייטס

Laws of Tzedakah - Levels of Obligation
The Absolute Minimum. Every Jew must give every year the minimal amount of one third (1) of a *shekel* (a biblical coin used for *Torah* obligations; 5 *shekel* for redeeming a firstborn son; 1/2 of one *shekel* for the yearly donation in the month of Adar to purchase all the public sacrifices in the *Bais Hamikdash*). The exact value of a *shekel* in our currency fluctuates with the ever changing price of silver. For our purposes, without any drastic changes, one can assume that five dollars is more than a full *shekel* leaving the minimal yearly amount to be around \$1.70. Even a poor person who receives charity must stretch his budget to give this annual amount. Even a person who owes money to others and is therefore not allowed to give large amounts to charity, must give this minimal amount annually.

Giving when asked. In *Tehillim* (עד-כא), it says: "Do not turn away the oppressed in shame." The *Poskim* learn from this a halachic obligation to never turn away a needy person who asks, without a minimal donation (2). This minimal amount must be something that is not shaming him, e.g giving a penny to someone at the door. Even if one has different plans of to whom to give or has already given his full yearly allocation, he still must give something, unless he really doesn't have what to give. Even then he should politely apologize in a way that he conveys the message that he would want to give if he could (3).

Able to give more. Technically, one must provide a needy person with all his needs. However, one may give a meaningful amount which, when combined with other donations, can properly help the needy one. If there are no other people to ask, or others cannot provide enough, the person who is asked and can afford it, should give the needed amount (except if it more than 1/5 of his assets). If the needy person could go around collecting but is ashamed to do so, the *Poskim* argue if one who can afford it must give the whole amount or not. One who is lenient has whom to rely upon (4).

Giving a tenth. The custom (according to some *Poskim* an obligation) to give a tenth of one's earnings to *tzedakah*, will be explained in the coming weeks.

Giving a fifth. The preferred amount of *tzedakah* to give is a fifth of one's earnings if he can afford it, yet it is not an obligation. The **Ramba"m** (5) holds that if person knows about destitute people in his city who are not fed or clothed properly, giving a fifth becomes an obligation. This has awesome implications because nowadays when the facts of such poverty are known to all, in one's own city and from around the world, 1/5 becomes an obligation to all those that can afford it. Those who are lenient rely on the words of the **Birkei Yosef** (6) who proves that others argue on the **Ramba"m**.

WEEKLY CHIZUK # 41

One should plan some self improvement or new *hidur mitzvah* for the coming new year. Looking back over the 40 suggestions of *chizuk* until now is a good way to pick an activity to do so that it becomes a firm habit by *Rosh Hashanah*.

חזק היה אומר ...

R' Moshe Cordevero ZT" L (Tomer Devorah) would say:
"The *Torah* commands us to love *Hashem* and 'ללכת בדרכיו' - 'go in his ways' - to emulate the Almighty. Whenever someone transgresses, it is an insult to the Almighty. Yet, *Hashem* continues to give him life and energy. We, too, must work on ourselves to exhibit patience and tolerance towards others. Even if they have insulted and hurt us without asking forgiveness, we should not refrain from doing kindness to them."

R' Yosef Leib Bloch ZT" L (Telzer Rov) would say:
"Always keep your daily schedule, your timely commitments and obligations, no matter where you are. If you live your life with a *seder* and set purpose in time for everything, you will never lose yourself or your sense of purpose."

A Wise Man would say:
"The only man who behaved sensibly to me was my tailor; he took my measurement anew every time I came to him, while everyone else went on with their old measurements and expected them to fit me!"

MAZEL TOV TO THE BADER FAMILY UPON THE MARRIAGE OF THEIR SON SHLOMY TO LEAH MALKA
לענין האשה רחל בת איסר ע"ה - נפ' כ"ה אב - תנצב"ה
TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAH TAVLIN@YAHOO.COM.

themselves, and their billions in hoarded wealth, swallowed up by the Nazis. On the other hand, as a Hungarian national in a country not friendly to the Allies, it was possible that his funds might one day not only be frozen by those very same Allied governments, but also confiscated. The only other option was to wire his money from his secure Swiss bank accounts to a trustworthy individual in a free country like the United States and hope to be able to retrieve those funds at a later time. Of course, this could only work with an American-born individual, with no ties to any enemy countries, in order to avoid the previously mentioned problem of having these assets frozen or confiscated due to the politics of wartime. The only problem was who? Reichmann did not know anyone personally in America who was not originally from Europe and who would fit the profile needed for him to entrust his fortune to.

It wasn't long before a friend suggested the well-known Bendheim family in New York, who was willing to safeguard quite a number of people's money in the States. Being that the elder Bendheim was an immigrant from Germany, Reichmann was hesitant to use him as his contact. Instead, he decided to wire a check for \$75,000 to his son, Charles Bendheim, then a college student in Easton, Pennsylvania, and a true-blooded Yankee Doodle. When the younger Bendheim received a call from American Express informing him that it was holding a check for \$75,000 in his name, he had no idea who it was from and why it was being sent to him. After initial inquiries, the trail turned cold in Switzerland, and his eminent father advised him to make a written record of when he received the check before depositing it into his private account. Charles waited for word on his surprise windfall and when none came, he forgot about the whole matter in a short time.

It wasn't until 1946, when the Reichmanns, who had escaped to Tangier, Morocco, were able to come to the U.S. on a temporary basis, as part of a *Vaad Hatzalah* convention, to discuss *Agudas Yisroel's* postwar agenda. One morning, Shmaya Reichmann quietly slipped away and took a train downtown to the Wall Street office of Philipp Brothers, the commodities firm cofounded by the Bendheim family.

Charles Bendheim was in a meeting, and when his secretary announced a Mr. Reichmann was here to see him, he replied that he did not know any Reichmann. Not until the visitor stated that Bendheim did know him and he can prove it, did Charles emerge from his meeting. With characteristic efficiency, Reichmann introduced himself, cited the exact date and amount of the cashier's check that Bendheim had received back in 1939 before the war began, and politely asked for his money back. Charles stared at him for a moment in uncomprehending astonishment and then broke out in a broad smile. With a flair, he sat down and wrote out a check for the full \$75,000. Reichmann studied the check, said thank you, and quickly departed.

Chazal tell us that עשירות - *wealth*, does not belong to a rich man. Rather, *Hashem* wishes to distribute this money to all of His children and safeguards these assets in the hands of wealthy individuals until it is time for them to be distributed. At that time, it is our duty and responsibility to return and recirculate this wealth.

משל למה הדבר דומה

למען ירבו ימיכם וימי בניכם על האדמה אשר נשבע ה' לאבותיכם לתת להם וכו' (יא-כא)

משל: A man once came to the holy **Bobover Rebbe, R' Benzion Halberstam ZT"L HY"D**, for a blessing on behalf of his family and himself. The *Rebbe* began to ask him about his situation in both the spiritual and material realms. In the course of the conversation, the *Rebbe* learned that one of his sons was studying science in university. The *Rebbe* asked him, "What is the reason that you sent him to study in university and not to *yeshivah* to study *Torah*?"

The man was undaunted. "*Rebbe*," he said with a smile, "it's very simple. If my son works hard and finishes his course of study in science and receives a doctorate, then he will be able to get a reputable

position in another university and make a solid livelihood. Then he will be able to support me for the rest of my life - until 120."

Without hesitation, the *Rebbe* responded, "But who will support you after 120?"

נמשל: The world uses the expression, "The only guarantees in this world are death and taxes!" But we Jews have one more guarantee: If we study *Hashem's Torah* and fulfill his *mitzvos* to the best of our ability, we are guaranteed a long life here on this world and an everlasting life in the World-to-Come. The sole pursuit of material happiness here, will only ensure that one pays extra taxes before his death!

TORAH GEMS

ושמרת את מצות ה' אלקך ... כי ה' אלקך מביאך אל ארץ טובה (ה-ו)

את ה' אלקך תירא אתו תעבד וכו' תירב ובשמ תשבע וגו' (ג-ו)

What does the Land of Israel mean to the Jewish People? *Chazal* tell us: "לא נתנה א"י לישראל אלא ע"י" "The Land was not given to *Yisroel*, only with *inflation*." (ברכות ה) It takes toil, effort and strenuous labor in order to create a homeland for the people built on *Torah* and *mitzvos*. But it also requires suffering and tribulation in order to demonstrate that life is not about the pursuit of worldly pleasures.

The **Bohusher Rebbe, R' Yisroel Friedman ZT"L**, was very active in helping the *Yishuv* in *Eretz Yisroel* to get on its feet. The *Rebbe* was once approached by a group of secular Zionists who wanted to enlist him in their group. They explained to him that the Jewish People needed their own homeland where they would be safe from outside disturbances. "But why have you selected Israel as your land?" the *Rebbe* asked them. The group was rather surprised by the *Rebbe's* question.

In unison, they answered him, "*Eretz Yisroel* is our land; it belongs to the Jewish People."

"Do you have any documents proving that it is your land?" the *Rebbe* asked them. The group just stood there not knowing what to answer. They didn't have any documents whatsoever.

"Let me show you the document," the *Rebbe* told them, and opened up a *chumash*. "This is our document," he said. "Here it is written that *Hashem* has given *Eretz Yisroel* to the *Yidden*. But, there were conditions under which the deal was made. It says here that the Jews must keep the *Torah* and *Mitzvos*. If you keep these conditions, then you have a rightful claim to the land and I will gladly help you to achieve your goal. If not, you have no claim!"

The famous *gemara* (בבא קמא מא) recounts how *Shimon Hamsoni* would interpret and elaborate on each time in the *Torah* that the word "את" is mentioned. But when he reached the *posuk* "את ה' אלקיך תירא" - "And *Hashem*, your G-d, you shall fear," he abruptly stopped, thinking that nothing could possibly be included in the commandment to fear *Hashem*. Until Rabi Akiva came along and made the following observation: "את ה' אלקיך תירא" - this includes the *mitzvah* to fear and respect *Torah* scholars!

The holy **Ariza"l, R' Yitzchok Luria ZT"L**, notes that when the Jews suffered the horrific loss of the עשרה הרוגי מלכות - *Ten martyred sages*, of which Rabi Akiva was one of them and suffered arguably the most torturous death of all, it was in atonement for the sale of *Yosef Hatzaddik* at the hands of his brothers. But in addition to that, the ten martyred sages were also גלגולים - they were literally the "soul reincarnates" of the ten brothers who perpetrated the dastardly deal to sell their brother. For this reason, Rabi Akiva, who was the reincarnate of Shimon, endured the worst torture and painful death, since it was Shimon who encouraged and cajoled the brothers to kill Yosef by saying "Let us go and kill him."

Later, when Yosef was the ruler of Egypt and the brothers came before him, he incarcerated Shimon for three days. Upon his release, the *posuk* states, ויצא "He released to them *Shimon*." The word "את" has a dual meaning: Shimon's גלגול, Rabi Akiva, was able to interpret the elusive "את" in "את ה' אלקיך תירא" and thus, Yosef released the "את שמעון" - the interpretation of "את" by Shimon, through Rabi Akiva! (**Megaleh Amukos**)

מעשה אבות ... סימן לבנים

ובקרך וצאנך ירביזן וכסף וזהב ירבה לך וכל אשר לך ירבה וגו' (ח-ג)

As the winds of war rapidly approached, most Jews in countries occupied by or maintaining cordial relations with Nazi Germany, concerned themselves with the real and mortal threat to their safety. A number of wealthy Jews were also preoccupied with the notion of saving their wealth for later retrieval after the war, by converting their soon-to-be worthless bank notes into gold and precious stones or transferring it to Swiss banks. One man, though, correctly assessed the risks inherent in these actions and looked for a more concrete manner with which to dispose of his considerable assets.

Growing up in Hungary and later living in Vienna, Austria, Shmaya Reichmann had done well for himself in the import/export business of fresh eggs. He realized that as a Jew, he was ill-advised to rely on the strict banking codes of privacy offered by the Swiss, which as a neighbor and friend to Germany, could find