



AVAILABLE IN YOUR LOCAL JUDAICA BOOKSTORE!

TORAH TAVLIN Publications 34 MARINER WAY MONSEY, NY 10952

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טוביה ז"ל ורעייתו רישיא רחל בת ר' אברהם שלמה ע"ה

פלאג המנחה ע"ש - 6:33
הדלקת נרות לשבת - 7:43 *
זמן קריאת שמע/מ"א - 8:50
זמן קריאת שמע/הגרא"א - 9:32
סוף זמן תפילה / הגרא"א - 10:41
שקיעת החמה ליום השבת - 8:00
מוצאי שבת צאד"כ/ מעריב - 8:50
צאד"כ/לשבת רבינו תם - 9:12
סיפור מוקדם אין לאחד מן עמם קבלת השבת [מסייג "בואי מלך"]

Shabbos Parshas Ekev - שבת קודש פרשת עקב

August 11, 2012 - כ"ג מנחם אב תשע"ב

פרק ד' דאבות

הגד צרבי גמליאל הכהן רבינו ביניו גמליאל את הקב"ה ראשי ישיבת שניר השמים בירושלים ע"ה

טיב התבלין

העניתי ופירשתי לעורך את האדם לעבודת הש"י והתחזקות באמונה ובשתיון מאת ואהבת את ה' אלקיך ושמתו משמרתו וחקתיו ומצותיו כל הימים (א-א)

פעמים בכל יום בבוקר ובערב, כי זאת המצוה מיוחדת של כל אחד ואחד אפילו הפשוטים ביותר מבין המון העם, שלא כאלו הנוטים לחשוב שמצות אהבת ה' היא מדרגה השייכת רק לבני עלייה שבדור.

מברכים חודש אלול מולד (יום ר') פרייטאג 1:13 PM מ"ט 7 הקל"מ
רעיונות ופירושים לעורך את האדם לעבודת הש"י והתחזקות באמונה ובשתיון מאת ואהבת את ה' אלקיך ושמתו משמרתו וחקתיו ומצותיו כל הימים (א-א)
ידועים דברי החינוך שהארץ לבאר את שש מצוות התמידיות שחובן נוהג תמיד בלי הפסק, ומנה בתוכן גם את מצות אהבת ה', וכמו שהביא דבריו בבאור הלכה בריש סי' א', וה"ל המצוה הד' - לאהוב המקום ברוך הוא שטאמר ואהבת את ה' אלהיך וגו', וכיצד יגיע האדם לאהבה הוא ע"י התורה, וכדאיתא בספרי: לפי שטאמר ואהבת איני יודע כיצד לאהוב את המקום תלמוד לומר והיו הדברים האלה אשר אנכי מצוך היום על לבבך שמתוך כך אתה מכיר את מי שאמר והיה העולם, כלומר שע"י ההתבוננות בתורה יכיר את גדולתו שאין לו ערך ולא קץ ותתיישב האהבה בלבו בהכרח. וענין המצוה שיראה האדם להשים כל מגמתו וכל מחשבתו אחר אהבת הש"י ויערך בלבו כי כל מה שיש בעולם מעושר ובנים וכבוד הכל הוא כאין נגד אהבתו ית' ויגע תמיד בבקשת חכמת התורה למען ישיג ידיעה בה'. והקובע את מחשבתו בעניינים הגשמיים ובהבלי העולם שלא לש"ש רק להתענג ולהשיג כבוד ביטל עשה זו ועונשו גדול ע"כ.

אם ציונו הש"ל במצוה זו לאהבה אותו בכל לב ונפש, הרי פשוט שיש בידו גם את היכולת לקיים את המצוה הזאת בשא השלמות, כי אחרת לא היינו מצטווים על כך מאותו יתברך, והאת התורה לא תהא מוחלפת ונוהגת תמיד בכל עת ובכל זמן, אך צריך להשקיע לא מעט זמן של שימת לב והתבוננות לעורר את האהבה הפנימית אשר טמון בתוך תוכו של נשמת האדם אשר חצובה מתחת כסא הכבוד.

כל חדר שיש בו ד' אמות על ד' אמות מחויב במזוזה, ומזוזה זו מה כתוב בתוכה 'ואהבת את ה' אלקיך בכל לבבך ובכל נפשך', גם הפרשיות של תפילה באים להזכירו את תפקידו וחובו של האדם כאיש הישראלי לאהוב את השם בכל לב ובכל נפש, ולכן נטווינו ג"כ לקרוא פרשיות אלו לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע

וכדי לקרב יותר אל השכל נוכל להמחיש קצת לעצמנו בדרך משל לחסיד הקשור לרבו בכל ליבו ונפשו, אם יבקש הרבי מתלמידו זה להכין עבורו כוס משקה חם, הרי באותו רגע לא ידע את נפשו מרוב שמחה והתרגשות, שהרבי לא בחר במישהו אחר כי אם בו, ורגליו יהיו קלות כאילה לרוץ בזריזות לקיים רצון רבו האהוב עליו כנפשו, וכל ימיו יהא מתגעגע מתי יבוא העת שיכנה לשרת עוד את רבו בקודש.

מאוצרותיו של המגיד

והיה שנוכה לקיים כל מצוותיו יתברך באהבה ושמחה מתוך בריות גופא והרוחא מעללא אכ"ה.

יצא בגמרא (ברכות כ), 'דרש רב עירא וכו', אמרו מלאכי השרת לפני הקדוש ברוך הוא, רבש"ע, כתוב בתורתך 'אשר לא ישא פנים', והלא אתה נושא פנים לישראל, דכתיב 'ישא ה' פניו אליך', אמר להם, וכי לא ישא פנים לישראל, שכתבת להם בתורה 'ואכלת ושבעת וברכת את ה' אלוהיך', (והיינו, דללא שבעיה גמורה ליכא חיוב ברכת המזון מדאורייתא), והם מודקקים על עצמם עד כאות ועד כביצה". ופירש רש"י, "עד כאות עד כביצה - עד כאות לרבי מאיר, עד כביצה לרבי יהודה, דתנן, עד כמה מזמנין (מדרבנן), רבי מאיר אומר עד כאות, רבי יהודה אומר עד כביצה". וכתבו התוס' (שם מ"ט: ד"ה רבי מאיר סבר), 'רבי מאיר סבר, ואכלת או אכילה, ושבעת או שתיה, ואכילה בכאית, ורבי יהודה סבר, ואכלת ושבעת, אכילה שיש בה שבעה, ואינו או כביצה - ואומר הר"י, דהני קראי אסמכתא בעלמא נינהו, דמדאורייתא בעינן שבעיה גמורה, כדאמר פרק מי שמתו יכי לא ישא פנים לישראל וכו'".

וזה שאמר ה', וכי לא ישא פנים לישראל, אני כתבתי ואכלת ושבעת - היינו, שיאכל שיעור סעודה' וברכת וגו', והם מודקקים על עצמם (לברך באופן שיתגדל ויתרומם שמי ביותר) עד כאית תחילה ואח"כ עד כביצה וכו'

because when I pray for them and offer advice, they know I really mean the prayer and only have their good in mind with the advice. Whatever I do, I do with all my heart and soul."
גמטל: The true manner of Avodas Hashem, serving Hashem

A SERIES IN HALACHA LIVING A "TORAH" DAY Avoiding Sheker (Falsehood) at all Costs (7)

When is it Permitted to Lie? Last week we began listing situations (humility, Tznius) when a "Torah-inspired" motive permits one to tell a harmless lie (when no one loses out due to the lie). We continue with the next situation on this list.

For the Sake of Peace. The Gemara (1) states two opinions about whether one is allowed to lie for the sake of peace (if there is no other way), or if it is an actual mitzvah to lie for the sake of peace, and thus one should do so. The RIF and ROSH (2) both rule like the second opinion. Therefore, according to them, one should deviate from the truth in all of the following cases that are included in promoting peace.

- 1) To quiet down friction that has already developed.
2) To prevent an argument from starting.
3) Even if no actual argument will start, it is permitted to lie to prevent one party from becoming upset at another party.

In the above cases, one can lie to promote peace:

- a) between himself and another person,
b) between two other people or families, parties, etc.
c) between adults and adults; between adults and children,
d) between children and children,
e) between two Jews; between a Jew and a gentile.

Examples of Lying for the Sake of Peace.

- 1) When Hashem informed Avraham Avinu and Sarah that they

is to do it with one's full heart and soul. Whether Torah study, prayer or charitable deeds, one must go "all out."
"ררממא ליבא בעי" - Hashem wants our heart and soul - if we serve Him this way, He will gladly take us under His shelter.

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

would have a son, Hashem commented to Avraham about Sarah's reaction, quoting her words differently than the way she actually said them. She said "How (can I give birth) ... for my husband is old?" and Hashem quoted her as saying "How (can I give birth) ... for I (Sarah) am old?" (3) Hashem did so in order that Avraham would in no way be even slightly upset at his wife. We must learn how careful we must be when quoting one's words to another person, who might get even minimally upset at what he or she hears.

2) When Aharon Hakohen would find out that two people (Reuven and Shimon) were in an argument, he would bend the truth for the sake of peace. He would go to Reuven and tell him that Shimon really regrets what he did. He would talk to Reuven about how Shimon really likes him, until the hatred was totally removed from Reuven's heart. He would then go to Shimon and do the exact same thing. Later, when Reuven and Shimon would meet they would hug one another in friendship, all due to the "lies" of Aharon Hakohen (4).

3) A mother left a perishable item out and it spoiled. The father is upset about this and asks his oldest child who left the item out. If, by saying, "I don't know," the mishap could be attributed to young children who do not know any better - which will then prevent the father from being upset with the mother - the child should definitely do so (5).

הוא היה אומר

R' Menachem Mendel Morgenstern ZT"L (Kotzker Rebbe) would say:

"And now, Yisroel, what does Hashem your G-d require of you, but to fear Hashem your G-d.' There are two areas of living in which the human being functions in contradiction to the proper way. A person's livelihood is in the hands of heaven, but people do not rely on the One Who provides and sustains all. On the contrary! They expend all their energies day and night attempting to increase their income, believing that it is entirely in their own hands. Fear of heaven, however, does depend completely on the individual, as the posuk states. Fear of heaven is required of you, and no one can perform it for you. Yet, odd as it may seem, it is for this task that the human does rely on heaven and prays to G-d for help!"

Chacham Rabbeinu Yosef Yavess ZT"L (M'Girushei Sefard) would say:

"Take care, lest your heart stray and Hashem's anger will be aroused upon you, and He will hold back the sky and there will be no rain.' The skies want to produce rain and the ground wants to give forth its produce. Blessing and prosperity want very much to burst forth in abundance; it is man who stops them with his sins. If only we perform teshuvah and increase our observance of mitzvos, we can remove the blockade and earn the bounty of goodness of blessing, good fortune and happiness."

A Wise Man would say:

"Teaching is not a lost art, but respect and regard for teaching is a lost tradition."

(1) יבמות סה: (2) עיני שם (3) בראשית יח:ב כדמפורש בגמ' יבמות סה: (4) אבות דרבי נתן י"ב (5) עיני ספר חסידים שלג

מעשה אבות סימן לבנים

ארץ אשר ה' אלקיך דרש אתה תמיד עיני ה' אלקיך בה מראשית השנה ועד אחרית שנה וגו' (יא-יב)

“The eyes of Hashem your G-d are always upon it (Eretz Yisroel) to determine what the land needs and to enact decrees (resolutions) upon it – sometimes for the good and sometimes for the bad.” (Rashi) The Torah affords us a glimpse into the inner workings of the Almighty and how He is constantly watching the events in the Holy Land as they unfold, year by year, month by month, day by day, hour by hour, minute by minute and second by second! Hashem does not view time as a linear progression that flows from one moment to the next without any connection to the past. Rather, He created time as a cyclical dimension, a medium through which we move, just as we move through space. Hence R’ Eliyahu Dessler ZT”L (Michtav M’Eliyahu) writes that time does not merely pass us by; rather, we move through it. We travel through a weekly cycle and hence we “meet” Shabbos once a week, while simultaneously traveling through a yearly cycle as we “pass through” the Jewish festivals and holidays. In fact, the word for time in Hebrew reflects its inherent meaning: “Zman” means “prepared.” Every moment in time has been prepared by Hashem for us to utilize to achieve our individual and communal goals. A zman is not to be wasted or disregarded, for there is so much promise and so much potential inherent in every second of time. We must make use of our zman, the way Hashem uses His zman.

The following story is recounted in intricate detail by R’ Mordechai Kamenetzky Shlit’a, Dean of Yeshivas Toras Chaim of South Shore, who is the protagonist in the story as well, from when he studied in the Ponovezh Yeshivah in Bnei Brak. In the Yeshivah world, there is a concept known as “Zmanin” or semesters. Generally, there are three “zmanim”: Winter zman begins on Rosh Chodesh Cheshvan (mid-Autumn) and ends Rosh Chodesh Nissan (early Spring). Summer zman begins on Rosh Chodesh Iyar (late Spring) and ends on Tisha B’Av (or thereabout). Elul zman begins on Rosh Chodesh Elul (late Summer) and ends the day after Yom Kippur. Breaks are referred to as “Bein Hazmanim” or between the semesters. Though never called a vacation, because Torah study has no vacation, the break period is analogous to baseball’s off-season: It is a time to rest up from the previous zman and prepare for the upcoming one.

One year, a friend of young Mordechai Kamenetzky was due to get married in England the day after Rosh Chodesh Nissan. Mordechai was studying diligently in the Ponovezh Yeshivah but had planned to travel home after the zman for Pesach. With his friend’s wedding, he figured that on his way home to America, he would arrange for a stop in England in order to attend the wedding. While there, he also planned to spend a few days touring the historic sights of London.

Not considering that it would be any sort of issue, Mordechai approached the Rosh Yeshivah, R’ Dovid Povarski ZT”L, for permission to leave a few days before the zman officially ended. That way, he would be able to tour England, attend the wedding, and spend almost a full month in the United States before returning to Israel for the Summer zman.

When he expressed his matter-of-fact request, R’ Dovid looked surprised and a bit taken aback. He indicated as much with a simple facial expression: How could you leave yeshivah a few days early? After all, the zman is still in session.

“But Rebbe,” young Mordechai retorted, “it’s already after Purim, and I’m only leaving three days before Rosh Chodesh Nissan.” Then he added what he thought would be a most convincing argument. “Anyway, it is not the middle of the zman - of course I wouldn’t leave then. It’s just the end of the zman.”

R’ Dovid looked at him very sternly. Apparently, he wasn’t impressed with this “clinching” argument. Then he smiled dejectedly while shaking his head as if the situation were hopeless. He lowered his eyes and then his voice dropped down to a hopeless tone of despair. “Back in Europe, when I was in the Mir,” said R’ Dovid, referring to one of the great Lithuanian yeshivos, “there was the ‘Zman’ and there was ‘Bein Hazmanim.’ That was all there was. It was either zman or not zman. The Americans came and invented a new and twisted concept - the end of the zman!” (Parasha Parables)

משל למה הדבר דומה

לאהבה את ה' אלקיכם ולעבדו בכל לבבכם ובכל נפשכם וגו' (יא-יג)

משל: When the Previous Lubavitcher Rebbe, R’ Yosef Yitzchok Schneersohn ZT”L first arrived on these shores in 1940, he met fierce opposition to his efforts to strengthen and build Judaism in the United States. The opposition consisted of unsavory folks who just didn’t want the status quo disturbed by this European rabbi with the big vision.

One evening, an American rabbi and a reporter entered the Rebbe’s home and insisted on seeing him. The Rebbe let them in and the two made it clear that their purpose in coming was to protest his Jewish revival efforts and his

leadership. “We had G-d without you here in the U.S.”

R’ Yosef Yitzchok responded: “We all have G-d and He gave us the Torah and 613 commandments. Whether or not I can do them all in my life, I do not know. But one thing is sure; what I am able to do, I do with all my heart and soul.

“People come to me with all sorts of problems, this one with a sick child; the other with a failing business. Now, a parent knows the best way to treat a child’s illness and a businessman knows the best business decision. I am neither doctor nor businessman! So why do they come? They come

ויאכלך את המן אשר לא ידעת ולא ידעון אבתך למען הודיעך כי לא על הלחם לבדו יחיה האדם (ה-ו)

TORAH GEMS

אל תשחת עמך ונתלתך אשר פדית בגדולך אל תפן אל קשי העם הזה ואל רשעו ואל חטאתו (ט-ט)

Regarding the mann the posuk refers to it as “Lechem” - bread, both here and earlier in Parshas Beshalach, when Hashem introduces the concept to Moshe and the Jewish people. It is interesting to note that the word “לחם” is commonly used as a reference to the basic necessities a person needs in this world. Just as bread is a staple of life and one cannot survive without it, it is used to describe other staples as well. Thus, the Torah is teaching us to realize that Hashem created and oversees every single thing in this world with hashgacha, and everything comes down to us from Heaven. This is exemplified in the miracle of the mann, which clearly highlighted the Divine protection that the Almighty afforded His nation in the wilderness.

Accordingly, maintains R’ Gamliel Rabinowitz Shlit’a, excessive attempts or efforts to make our livelihood greater and richer, will not facilitate obtaining any more than what we are meant to receive as dictated from Above. The reason we are required to work at all is merely because Hashem has decreed that we must perform an action so that His bountiful beracha will rest on it. It is not through working that we will attain anything more than is decreed.

When a person will achieve this recognition that he is working solely because this is the will of Hashem, then he will not be obsessed with the desire to accumulate money. Rather, he will work each day according to his needs for that day. There is no reason to think about the future, for regardless, the lechem is Heaven-sent, as Chazal expressed it (תענית ה'): “The One Who gives life gives sustenance.” Consequently, with this outlook and way of life, one will have more time to learn Torah. This is the implication of the words of the posuk in Shemos (ד-טז): “So that I can test them whether they will follow My Torah or not.”

With this emunah, a person will be able to stand up to the test and continue to study Torah all his life.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

ושמר ה' אלקיך לך את הברית ואת החסד אשר נשבע לאבתך (ו-יב) (יבמות עט:) Every Jew can be distinguished, with three special qualities, over the other nations of the world. The Gemara teaches that Klal Yisroel maintain the three middos of “ביישנים” - we have an acute sense of shame and modesty, “רחמנים” - we are sincerely merciful and compassionate, and “גומלי חסדים” - we are constantly bestowing kindness on others. In fact, the Gemara in Kiddushin tells us that our great middah of chessed is derived from the posuk, “And Hashem your G-d will guard for you the covenant and the kindness.” The question is, asks R’ Boruch HaLevi Epstein ZT”L (Torah Temimah), this posuk is talking about the kindness of Hashem, not the kindness of the Jewish people. How then is this the source for our attribute of chessed? The Torah Temimah gives us an enlightening explanation. He says that Hashem deals with a person exactly in the way that he deals with others (סוטה ט). Therefore, if the Torah tells us that Hashem will bestow kindness on the Jewish people, it is clear that He will do so only because the Jewish people are bestowing kindness upon others!

We are living in a time in which our nation is desperately in need of Hashem’s mercy and kindness. It is true that we must pray to Hashem and beg Him to have pity on us. But maybe, just maybe, there is another very simple and effective way of arousing Heavenly kindness to shine down upon us; by being ESPECIALLY kind to others. We learn from this posuk that Hashem is, so to speak, “taking cues” from us, His nation. The kinder and more loving and merciful we will be to others, the more we will merit Hashem’s mercy, love and kindness for ourselves. A worthwhile investment, for sure!

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