

בראיתי יצו הרע ובראיתי לו

תורה תבלין

A Torah Tavlin Publication

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שבת קודש פרשת עקב - פרק ד' דאבות

Shabbos Parshas Elkev - Fourth Perek

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מי שמוליק מוקדם, אין לאחר מוקד עם קבלת העשרה (משיאמו "בואי כלה")

מדצת צליליך

שאין מולידים אז יתפללו עליהם ותפילה עושה מחצה.
וע"כ יהיה מועיל התפילה שאחד מהם שהוא עקר - או הוא או היא - יתנפה ויוליד.
ובכן, זהו הפירוש מדכתי בקרא "ברוך תהיה מכל העמים" - שבני ישראל יותר ברוך משום ש"ילא יהיה עקר ועקרה" - לא יהיה בך זוג שכל אחד עקר תהיה, רק שיוועיל התפילה שיתפללו עליהם.

ארץ הרים ובקעת למטר השמים תשתה מים. ארץ אשר ה' אלקיך דרש אותה תמיד וכו' (יא-יא,יב)
איתא בגמ' (ראש השנה יז): עתים לטובה ועתים לרעה. עתים לטובה כיצד? הרי שהיו ישראל חייבים בריה ופסקו להם גשמים מועטים ולבסוף חזר להם. לחוסף עליהם אי"ש שכבר נגזרה גזירה, אלא מורידין בזמן וכו' עיי"ש. וכי ארץ ישראל היא המקום הריח שבן יורד גשם ומטר? ומה משמע לן שיוור גשם בארץ ישראל, שהקרא מדינשה "למטר השמים תשתה מים"? אלא מסביר **האדמו"ר הרה"ק מו"ה חנוך העניך הכהן מאלכסנדר זצ"ל**, שבאמת החדגשה של התורה

ברוך תהיה מכל העמים לא יהיה בך עקר ועקרה ובבהמתך וכו' (ד-ד)

פרש"י עקר שאינו מוליד עכ"ל. פירוש, שבני ישראל יהיה יותר ברוך מכל העמים, דהיינו, שאם יתר העמים יהיה להם איזו ברכה, הברכה תהיה שהעקר ישא את העקרה, כדי שלא יקח אחרת שאינה עקרה, והעקרה ג"כ לא תקח את מי שאינו עקר כ"א את העקר, כי באופן כזה הלא או הוא יקלעל אותה, או היא תקלעלת אותו. אבל כשהעקר יקח את העקרה, אזי לא יקלעלו במקום אחר. אמנם לגבי בני ישראל, לא יהיה כן, כ"א פשוט שלא יהיה כלל ביניהם שום עקר או עקרה.

ובאופן אחר, מבין הגמ"י **יהושע ליב דיסקין זצ"ל**, שהפירוש כן: "לא יהיה בך עקר ועקרה" - דהיינו שבשיראל לא יהיה ביניהם עקר שישא עקרה, כי אז הלא לא יועיל שום תפילה, שילדו ויולדות. והטעם משום שאם שניהם עקרים, הלא אמרו חז"ל "תפילה עושה מחצה", ואם אחרים יתפללו עליהם או הם עצמם יתפללו, ואם יתרפא אחד מהם הלא השני - או הוא או היא - עדיין נשאר עקר. אלא הברכה היא, שאם ידמו שאחד מהם יהיה עקר - או הוא או היא - ואם יראו

A SERIES IN HILCHOS SHABBOS

PERSONAL REQUESTS ON SHABBOS (2)

The prohibition against asking *Hashem* for personal requests is not limited to *Shabbos*; it applies to *Yom Tov*, as well. However, *Chazal* were more lenient with regard to *Yom Tov* (1). As a result, although we recite the 44 requests found in "אבות מלכות" on *Rosh Hashanah* and *Yom Kippur*, we refrain from doing so when these holidays fall out on *Shabbos*. This omission serves as a reminder (2) of the unique and special sanctity that may only be attributed to *Shabbos*, over any other day. (On *Yom Kippur*, by *Neila*, we do recite "אבות מלכות" even on *Shabbos*, as this time period is our last chance to plead before *Hashem*, before the Heavenly Gates are sealed (3).)

According to many *poskim*, one is permitted to make private requests during *Rosh Hashanah* and *Yom Kippur*, while he is saying "אלקי נצורי" or at anytime during these holidays. Some even permit this when it falls out on *Shabbos* (4). Certain *Gedolim*, however, were known to instruct their students to concentrate their *tefillas* on כבוד כבוד without personal needs being mentioned (5), even though they ruled that it is in fact permitted. (6)

Another difference between *Shabbos* and *Yom Tov* has to do with the prayer that is recited by *Bircas Kohanim*, for the fulfillment of good dreams and the nullification of bad dreams. On *Yom Tov* (outside of *Eretz Yisroel*), the custom is to silently recite this prayer while the *kohanim* (אנשי הכהנים) (7) (8) (9) (10) (11) (12) (13) (14) (15) (16) (17) (18) (19) (20) (21) (22) (23) (24) (25) (26) (27) (28) (29) (30) (31) (32) (33) (34) (35) (36) (37) (38) (39) (40) (41) (42) (43) (44) (45) (46) (47) (48) (49) (50) (51) (52) (53) (54) (55) (56) (57) (58) (59) (60) (61) (62) (63) (64) (65) (66) (67) (68) (69) (70) (71) (72) (73) (74) (75) (76) (77) (78) (79) (80) (81) (82) (83) (84) (85) (86) (87) (88) (89) (90) (91) (92) (93) (94) (95) (96) (97) (98) (99) (100) (101) (102) (103) (104) (105) (106) (107) (108) (109) (110) (111) (112) (113) (114) (115) (116) (117) (118) (119) (120) (121) (122) (123) (124) (125) (126) (127) (128) (129) (130) (131) (132) (133) (134) (135) (136) (137) (138) (139) (140) (141) (142) (143) (144) (145) (146) (147) (148) (149) (150) (151) (152) (153) (154) (155) (156) (157) (158) (159) (160) (161) (162) (163) (164) (165) (166) (167) (168) 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salvation for all the residents of the entire ghetto. This was the *Rebbe's* manner of *Shemirah* - protection, for the inhabitants of the ghetto, and in this historical light, it is widespread knowledge that from all the ghettos that Jews were forced to live in under horrible duress and deplorable conditions during World War II, the only ghetto in the entire Europe that the majority of people survived, was the Budapest ghetto.

TORAH GEMS

ואמרת בלבבך כתי עניני ירי עשה לי את החיל הזה וגו' (ה-יז)

Over a quarter-century ago, **R' Elazar Menachem Man Shach ZT"L** warned of the prevailing mentality of falling prey to one's belief in the power of his own hand - "כתי ענינים ירי" - and allowing this ideology to dominate one's lifestyle. When a government controlled by immoral and anti-religious factions preaches self-determination and the omnipotent strength of its armies, it is doing a disservice to its constituents, or worse. Thus, he wrote, for those who believe that the only means by which to dominate and decisively control the actions of *Klal Yisroel's* enemies and remove the threat of *בְּיָקוּר נַפֵּשׁ*, both from adversaries who surround the borders of *Eretz Yisroel* and those all-throughout the world, is by maintaining superior armed forces and holding on to hard-to-defend land, this is wrong. On the contrary, what more we can do to bring peace to *Eretz Yisroel* and halt the multitude of spilled Jewish blood by extending overtures of peace to our enemies, the better. For peace in *Eretz Yisroel* means peace in the rest of the world.

Of course, *Hashem* gave the Land of Israel as an inheritance to the Jewish people and it will always remain as such. However, under circumstances of war and bloodshed, where the neighbors of *Eretz Yisroel* speak of peace in exchange for compromise, there is no question that we must place the opportunity for safety and security above all else.

For *Chazal* have taught, "*One who saves a Jewish soul is as if he has saved the entire world.*" What is the alternative? Continue to fight? War? Just as Israel believes it is getting stronger, our enemies are increasing in strength every day, as well.

Let us *daven* and soon merit the fulfillment of the words, "*Hashem will bless His nation with peace.*"

ואהבת את ה' אלקיך ושמרת משמרתו וחקתיו

ומשפטיו ומצותיו כל הימים וגו' (יא-א)
The *Torah* was given to *Klal Yisroel* as a treasure entrusted to its care. Thus, says **R' Shamshon Rafael Hirsch ZT"L**, all its components - laws of morality, social justice and the positive commandments - are equally important. Since *Hashem* chose us to be the executor of His *Torah* amongst the nations, we must demonstrate our love and devotion for *Hashem* by fulfilling this purpose.

R' Abraham J. Twerski Shlit'a tells of a simple man, just barely literate, who came to a bookstore asking to buy a *siddur*. The proprietor showed him the simplest *siddur* he had but the man asked for something more elaborate. He continued asking for a more sophisticated *siddur* until the proprietor showed him the massive *Otzar Hatefillos*, a *siddur* with hundreds of pages of scholarly commentaries on the prayers. The customer was overjoyed. This was exactly what he wanted.

The proprietor could not contain himself: "Why on earth would you want the *Otzar Hatefillos*?" he asked. "Are you really able to understand this?"

The customer shrugged. "Not at all," he said. "But you see, I have small children at home. When they get hold of a *siddur* and pretend to *daven*, they handle it so roughly that the first few pages are torn out. Now the *Adon Olam* prayer is on one of the first pages, and so they tear out the *Adon Olam* each time. With the *Otzar Hatefillos siddur*, there are so many pages of commentaries that even if they tear out many pages, they have a long way to go before they ever get to *Adon Olam*!"

R' Twerski concludes, "The many customs and practices that were added to the *Torah* are there to assure that we keep the *Adon Olam* intact!"

היא שבארץ ישראל אין המטר והגשם כמו בשאר ארצות, כי מצוי שיש עתים לטובה ועתים לרעה דוקא בארץ ישראל, מה שלא מצוי בשאר ארצות, כי כל ההנהגה שבא"י הכל בהשגחה עליונית. אלא שם בארץ הקדושה היא "מסר השמים" - דהיינו, הגשם יורד בקדושה והמטר הוא שמימי ומשי"ה זוהי הפעם היחידה שהתורה מזכיר בלשון "מסר השמים". ואפשר לפרש דהוה גם הטעם מדוע החיוב בתרומות נתנים תמיד המה לכהנים.

מעשה אבונ סימן לבנים

והיה עקב תשבעו את המשפטים האלה ושמר ה' אלקיך לך וכו' (ה-א)

A fascinating story is told regarding the great **Belzer Rebbe, R' Aharon Rokeach ZT"L**, which occurred while he was escaping the German war machine during World War II. As his name and reputation was widespread as a *tzaddik* and *Rebbe* of thousands of *chasidim*, the Nazis YM"S included him on a list of "wanted" individuals, making his capture a priority amongst their overall hideous agenda to hunt down and destroy the leaders, and ultimately the entire multitude, of European Jewry. Consequently, the *Belzer Chassidim* established a network of escape routes with which to whisk the *Rebbe* away to escape harm.

On one of his stopovers, the *Rebbe* was sneaked into the large and teeming Jewish ghetto of Budapest and hidden in a secret place for a short time. Eventually, the *chasidim* managed to arrange for R' Aharon to have his own private apartment in an isolated area of the ghetto. They hoped to steer any attention away from the *Rebbe's* apartment and were very careful in how they came and went.

This arrangement lasted a week before R' Aharon advised his *gabbaim* that he would like to change apartments. He even gave them an exact address, disclosing the building and apartment that he would like to move to. In a very short time, arrangements were made and the *Rebbe* was surreptitiously transferred to the new apartment.

Once again, this accomodation lasted a week. Then, much to the surprise of the *gabbaim*, the *Rebbe* called them in and requested a change of apartments. Just like previously, he even gave them an exact area where he would like to move to and the *chasidim* carried out his wishes with the utmost speed and discretion. But after another week in this new apartment, R' Aharon asked to move a fourth time and specified the exact location. The *chasidim* had no idea what the *Rebbe's* intentions were, and were surprised each time R' Aharon made his request. However, not willing to question the motives of the holy *Belzer Rebbe*, they carried out his wishes each time with alacrity, efficiency and dependability.

Not long after, the *Rebbe* was whisked out of the ghetto and continued on his escape route, which eventually led him out of the European inferno and into the confines of *Eretz Yisroel*, where he reestablished the Belzer dynasty as it exists today.

Much confusion and misunderstanding swirled around the limited stay of the *Rebbe* and his mysterious requests to switch apartments on three separate occasions. It was not until after the war that people began to somewhat understand. Amazingly enough, the four apartments that the *Belzer Rebbe* insisted on residing in, albeit for the short period that he spent in each, were found to be situated on the four outermost corners of the Budapest ghetto. Each apartment, in all four corners of the ghetto, contained the holy specter of the *Belzer Tzaddik* and his immense spritual elevation, and no doubt, the heartfelt *tefillos* of