

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

(Monsey, NY)

פלג המנחה עש"ק - 6:47 *

הדלקת נרות לשבת - 8:01

זמן קריאת שמע/המ"א - 8:49

זמן קריאת שמע/הגד"א - 9:25

סוף זמן תפילה/הגד"א - 10:37

שקיעת החמה ליום השבת - 8:18

מוצ"ש קצאת הכוכבים - 9:08

צאת"כ / לרביע זמן - 9:30 Courtesy of MyZmanim.com

* מי שמדליק מוקדם און לאור מומן עצם קבלת השבת (מש"אמר "בוא כלה")

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שבת קודש פרשת עקב - כ' מנחת אב תשע"ג Shabbos Parshas Ekev - July 27, 2013

פירוש התורה

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

מאצרותיו של המגיד

ועתה ישראל מה ה' אלוךך שואל מעמך כי אם ליראה את ה' אלוךך ללכת בכל דרכיו ולאחבה אותו ולעבוד את ה' אלוךך בכל לבבך ובכל נפשך. לשמור את מצוות ה' ואת הקותיו אשר אנוכי מצוך היום לטוב לך וגו' (י-יבג) - ביישוב קושיית הגמרא 'אנו ריאה מילתא וזמרתא היא' 'ש להבין, מה כוונת המילים 'ועתה' ו'המגיד'?

וביאר ה'צדור המוד', בהקדים יישוב קושיית הגמרא (ברכות ל"ג) על הכתוב 'ועתה ישראל, מה ה' אלוךך שואל מעמך, כי אם ליראה וגו'- אטו דירת שמים מילתא וזמרתא היא, ויישב ה'צדור המוד', 'ולפי הפשט יאמר, 'מה ה' אלוךך שואל מעמך כי אם ליראה וגו', כלומר, שאע"פ שאלו הם דברים גדולים, ויש בהם טורח גדול וכו', מ"מ, אדר שכל זה הוא לטוב לך' (דברים שם י"ג), הוא דבר קל, כי ידוע, שאע"פ שאדם יטרח מאד, אם הוא לטובתו ולתועלתו הוא עושהו בלב שלם ובקלות.

וכן בסיבה שניה הוא דבר קל מאד, כי אחר שהשם עשה עמך טובות גדולות, ולא עשה כן לכל גוי, והוא זה שאתה יודע, שאף, שלה' אלוךך, השמים ושמי השמים הארץ וכל אשר בה, מ"מ 'רק באבותיך חשק ה' לאחבה אותם, ויבחר בורעם אחריהם, בכם מכל העמים, כיום הזה' (שם, פסוקים י"ד וט"ו), ועשה רק עמך טובות גדולות, אם כן, אחר שהוא קידמך בטובות, אף על פי שישאל ממך דברים גדולים, יקל לך לקיימם בלב שלם, כיון שתחוש הכרת טובה אליו.

והיותר נכון, שיאמר, ועתה ישראל מה ה' אלוךך שואל מעמך וגו', כדי לדמו, שאע"פ שהוא שואל מהם דברים גדולים וכו', מ"מ, לפי ערך ישראל באותו הזמן, לא היו דברים גדולים, כי ידוע מה שאמרנו חז"ל (שבת קמ"ו), שבישעה שבא הנחש על חוה, הטיל בה זיהומא (הומורית), המושכת אל ההומוריות והחטא), ישראל שעמדו על דר סיני פסקה וזיהמתו וכו', כי כאשר ראו את כבוד ה' יורד באש על הר סיני, כמעט שנתחלפה לגמרי צורתן ההומורית, ונחלשה וזיהמתן ביותר וכו', וגם נחלשה וזיהמתן, כיון שאכלו את המן שהיה לחם אבירים-היינו, של המלאכים, ומאכל דק וחך מאד שהיה מוכך את הלבבות, ולכן אמר להם משה, 'ועתה ישראל מה ה' אלוךך שואל מעמך כי אם ליראה וגו', והיינו, שעתה שנפסקה וזיהמתן ההומורית המושכת אל ההומוריות והחטא, מחמת מתן תורה ואכילת המן במשך ארבעים שנה, וכנתבאר, אתה מוכן ביותר ליראה את ה' אלוךך וגו', כי אצלך לא קיים המפריע ההומידי לאלה הדברים, ובכך, מצד מהותך הרוחנית אתה נמשך ביותר אחר ה' הרוחני וקיים רצונך, ויקל עליך לקיים את הדברים הגדולים האלו, ובה מדוייקת מאוד מילת 'ועתה ישראל וגו', שלא היה לו לומר, אלא 'שמע ישראל, מה ה' אלוךך שואל וגו', וכן מילת 'מעמך' מדוייקת."

our name to McCormick, so we wouldn't be known as Jews!" Today, this man is an observant Jew living in Israel.

נמשל: The Jewish people are unique. So much so, that even if they themselves might not want to admit it; even if they feel like living their lives in as "gentile" a way as possible,

הלכה למעשה **A SERIES IN HALACHA LIVING A "TORAH" DAY** **Forgotten and Little Known Halachos and Customs (42) Tzitzis. When to Make a New Beracha.** There are four relevant questions that are debated by the *Poskim* - without a unanimous conclusion - regarding making a second *beracha* on one's *Talis* or *Tzitzis*. Let us analyze these four cases:

- 1) If one put on his *Talis Katan* when it is already daytime, but does not intend to put on his *Talis* for quite some time (he has an early-morning *shiur* or learning session), should he make a *beracha* on his *Talis Katan* right then or should he exempt it with the *beracha* that he will make later on?
 - 2) If one is a guest at a *Shabbos* morning meal, and wears his *Talis* from *shul* to the home of his host, can he remove it for the meal and afterwards just put it back on to wear it home, or should he say a new *beracha* when putting it back on?
 - 3) If a person takes off his *Talis* during the *Yom Kippur* break between *Musaf* and *Mincha* (to possibly take a nap), should he say a second *beracha* when he comes back for *Mincha*?
 - 4) If one takes off his *Talis Katan* to go swimming for a while, should he make a new *beracha* on his *Tzitzis* when he finishes swimming and puts his *Talis Katan* back on?
- Some Basic Principles.** If one removes his *Talis* or *Talis Katan* and is not planning to put it back on, but then changes his mind and puts it on again, a new *beracha* is required (1). Even when he

הוא היה אומר

Chortkover Rebbe, R' Yisroel Friedman ZT"l would say: "The *Yidden* are not the only nation to be exiled from their country. Throughout history, other nations have also been exiled from their homes. The difference is that the other nations never suffered a spiritual exile like *Klal Yisroel*. Not only were we driven from our land, but we also lost our *Bais Hamikdash* and were cut off from Divine prophecy, which can only occur in *Eretz Yisroel*. Therefore, even if we stand up and lead the Jewish people back to the Holy Land, our salvation is not yet complete, until *Hashem Yisborach* Himself will redeem us with both a physical and spiritual redemption."

R' Gamliel Rabinowitz Shlit'a (Tiv HaEmunah) would say: "Yaakov Avinu came down to Egypt with an entourage of seventy souls. However, after undergoing and surviving the immense suffering of slavery, *Klal Yisroel* left Egypt numbering six-hundred thousand men over the age of twenty, besides all the women and children. In a little over two hundred years, the nation blossomed in the midst of intense suffering. The tremendous lesson to be learned from these events is that no matter what terrible situation a person may find himself in, he can always search and discern the *chessed* of *Hashem* that is with him as well."

A Wise Man would say: "Life is like a roll of toilet paper. The closer it gets to the end, the faster it goes."

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תוכן לגנות בית צאנז בישראל

מעשה אבות... סימן לבנים

לאהבה את ה' אלקיכם ללכת בכל דרכיו ולדבקה בו וגו' (יא-כב)

The following story teaches us about the lengths a Jew must go to to follow in the ways of Hashem: “Just as He is merciful, so must we be merciful. Just as He performs acts of kindness, so must we act with kindness.”

There was a young couple who were not blessed with children for quite a number of years, ר"ל. The community in which they lived was sympathetic and tried to help them out. There were even people who helped pay for their fertility treatments. However, year after year went by and resignation followed by hints of depression had begun to set in. The childless couple was not observant in *mitzvos* and had never been to the Holy Land. A religious friend suggested that they visit Israel and he even offered to arrange for them to receive blessings from well-known “righteous men” (*Tzaddikim*) who lived there. The couple accepted the offer and scheduled their trip. The religious friend called his son who lived in Jerusalem and asked him to escort them. The son, Shai Shechter, agreed immediately and got right down to it.

His first call was to his *Rosh Yeshivah* in the Mir, **R' Nosson Tzvi Finkel, ZT"l**, asking him for help. “*Rebbe*,” he asked, “may I come over this *Motzei Shabbos*, with a childless couple, for *berachos*?” The *Rosh Yeshivah* said of course.

The couple arrived in Israel on Thursday and Shai met them in Jerusalem. That evening, he accompanied them to a noted *Rav* who only spoke *Yiddish*. Shai acted as an interpreter between the *Rav* and the couple. The *Rav* listened to their tale of woe, took their names, and vowed to daven for them. Meanwhile, someone whispered in the *Rav*'s ear that the couple is not *shomer mitzvos* (observant). The elderly *Rav* did not like this fact and became somewhat agitated. When the couple looked at Shai for an explanation, all he said was, “I'm not sure what he's saying but maybe we should go.”

On *Motzei Shabbos*, Shai met up with the couple and took them to R' Nosson Tzvi's apartment. Immediately noting that the wife was dressed inappropriately, Rebbetzin Finkel was nevertheless warm and friendly to her, and made the couple feel at ease in her home. Rebbetzin Finkel said to the woman, “You know, I'm very respectful of my husband. When I go in to speak with him, I wear a shawl. When we go in, I have one for you too.” The woman smiled and nodded her assent.

A minute later, they entered R' Nosson Tzvi's study. To their surprise, they found the *Rosh Yeshivah* crying. Shai was unsure what to do, and started speaking. “*Rebbe*, this is the couple that I spoke with you about. They're here to”

The *Rosh Yeshivah* interrupted him. “Shai, be quiet,” he said in fluent English. “Stop and think about the difficult ordeal that this couple has to deal with. Hoping and praying for years that *Hashem* will bless them with a child.”

Thereupon, Rebbetzin Finkel started crying. Following suit, the couple started crying. Shai was dumfounded and the only one with a dry eye in the room. (He was 19 and unmarried at the time)

When everyone finally stopped crying, R' Nosson Tzvi asked for their names, and vowed to daven for them. He spoke to them for a little while longer and set their minds at ease. The couple hung onto his every word.

As they got up to leave, the husband spoke. “*Rabbi Finkel*,” he said with great emotion, “my wife and I are so happy that we met you and your *Rebbetzin*. You are so kind, and we're grateful for your blessings. But when Shai took us to this other great rabbi, he seemed to get angry after we spoke to him. We don't know what to make of that.”

R' Nosson Tzvi reacted emphatically. “I know that rabbi, and he's a very, very holy man. He is so close to *Hashem*. After he heard what you're going through, he no doubt began shouting, “Master of the World! Help this couple with a child! They're going through so much, and look to You for an answer. Give them what they want since they so deserve it!”

The husband smiled as if to say he now understood. As they walked out, the *Rosh Yeshivah* quoted a *posuk* that only Shai would understand, implying that one can “bend” the truth for the sake of *Sholom Bayis*.

R' Nosson Tzvi never lost touch with his sensitivity to anyone's problems. The American couple went home with a new appreciation for a man imbued with the ideals of *Torah* and G-dliness and a real belief that the *Tzaddik*'s blessing will come true in the near future.

משל למתה הדבר דומה

ברוך תהיה מכל העמים וכו' (ז-ד)

משל: A young man was working as a waiter in an upscale East-Side restaurant to make ends meet. He would see food being thrown out every night, and then he would see all the homeless people starving in the street on his way home. After months of seeing all the food being thrown out night after night, he asked his boss if he could take the food out to the homeless people at night. The boss said it was fine.

The young waiter began taking the food and doling it out to the appreciative homeless people in their shantys. Except for one ragged and filthy woman, who always ran away

when he came by and refused to eat. He finally cornered her, and asked why she refused to eat. “I don't eat from no Jews,” was her gruff reply. The young man laughed and said, “Jew? My name is Andy McCormick! No Jewish blood here!”

But the woman refused to listen. “No, you're Jewish. There's no doubt! Only a Jew will do something like this!”

Later that night, the man came home and told his mom the story. Instantly, she turned white! “What's wrong, Mom?” he asked concerned. She sighed and explained, “I never told you this but your father and I are Jewish. After the war, we changed

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ארץ חמה ושעורה וגפן ותאנה ורומן
ארץ ידית שמן ודבש וגו' (ה-ה)

Moshe Rabbeinu, in his lengthy final discourse to the Jewish people before he dies, spends a good deal of time praising the Land of Israel. He cites the fruits for which the Land is identified by: “A land of wheat, barley, grape, fig and pomegranate; a land of oil-olives and date honey.” Many commentators question why Moshe uses the word “Land” twice in the same *posuk*. It would seem that he means to separate the fruits into two groups. Why? Why couldn't he have stated simply: “A land of wheat, barley, grape, fig, pomegranate, oil-olives and date honey.”

The **Meshech Chochmah, R' Meir Simcha Hakohen of Dvinsk ZT"l** provides us with a simple, yet brilliant, comprehension. The final two fruit products - “oil-olives and date honey” - were unique in that they were not available to the Jews while they were slaves in Egypt, whereas the first five listed in the *posuk* were.

How do we know that olives and dates were unavailable in Egypt? Answers the *Meshech Chochmah*, when *Yaakov Avinu* sent his ten sons down to Egypt to acquire provisions during the years of famine, he sent with them fruit for the viceroy. He instructed them, “Take of the land's glory in your vessels as a tribute to the man (*Yosef*) ... a bit of honey.” (בראשית מג:יא) It is only appropriate for *Yaakov* to send a tribute to the Viceroy of Egypt containing something of intrinsic value that could not be obtained there.

Similarly, many years later, when the Jewish people were traveling in the wilderness, and the people began complaining about the lack of food available to them, they said, “And why did you have us ascend from Egypt to bring us to this evil place (*desert*)? Not a place of seed, or fig, or grape, or pomegranate.” (במדבר כ-ה) Since the people chose to leave out, among other things, olives and dates in their complaint against Moshe, it is obvious that they did not have access to these “fruits of the Land” in Egypt.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

דרגת יצירה

למען ירבו ימיכם וימי בניכם על האדמה ... כימי השמים על הארץ וגו' (יא-כא)

The *Torah* describes our reward as, “Heavenly days upon the Earth.” What is meant by these words? How does one make his days on this earth “Heavenly”? **R' Elya Lopian ZT"l** cites Chana, the mother of *Shmuel Hanavi*, as an example of one whose days upon this earth were truly “*himmeldik*.” When Chana was begging *Hashem* for a child, she said the following words: “*Hashem*, You created every part of my body for a reason. Eyes to see. Ears to hear. Hands to feel. Feet to walk. You have also given me the organs to give birth and nourish a child. Should these organs go to waste?”

R' Elya writes that these words are so powerful that any woman who wishes to bear children should say these words and her prayers should be answered, as were Chana's. However, it's not only what Chana said that was so powerful, it was what she meant. She cried out to *Hashem*, “You created every part of the body for a reason, and what did I do with every part of my body? With my eyes, I was careful to see only good. With my ears, I only listened to holy words. With my hands I did acts of *chessed* and righteousness. With my feet I ran to do *mitzvos*! THEREFORE, since I used the parts of my body to do Your will, *Hashem*, please allow me now to give birth and nourish a child with the parts of my body that You gave me!”

This is the *סגולה* - the secret to the success of Chana's prayer to *Hashem*, and this is the meaning of living one's days upon this earth in a “HEAVENLY” manner. By utilizing every part of our earthly bodies for good, for *ratzon Hashem*, the true purpose for which they were created - this is deemed a heavenly, spiritual life upon this physical earth.

TORAH GEMS

למדתם אתם את בניכם לדבר כם בשבתך בביתך ובלכתך בדרך ובשבתך ובקמך וגו' (יא-טז)

Rashi states: “From the moment that a son learns to talk, teach him Torah. ‘The Torah that Moshe commanded us,’ ... From here they said, ‘When a child learns to talk, his father should converse with him in the holy tongue (*Lashon Kodesh*) and teach him Torah ...’”

The *Sifrei* in the previous *parsha*, however, denotes that a son can also refer to a student: “We find that students are termed children - ‘And you shall teach them diligently to your children’ - these are your students’ - and so we find that a teacher is termed a ‘Father’ as it is stated, ‘My father, my father, the chariots of Israel.’” (מלכים ב' ב-יב)

R' Aharon Soloveitchik ZT"l explains that according to *Chazal*, in order for one to realize his mandate as a *Rebbe*, a teacher of students, he must exercise the functions of a father and a mother. The *Navi* tells us that when the prophet Elisha took leave of his *Rebbe, Elyahu HaNavi*, Elisha exclaimed, “My father, my father,” whereupon the **Yalkut Shimoni** comments that the first “*Avi*” (my father), is a reference to a father, while the second “*Avi*” has reference to a mother. This clearly implies that a *Rebbe*, in his relationship with his students, has to fulfill the role of both father and mother.

How are the roles of father and mother realized? From the *posuk* (משלי א-ח) - “Hearken, my son, to the admonition of your father and forsake not the Torah of your mother.” It is the father who admonishes, disciplines, curbs and tempers his child; it is the mother who imparts *Torah* inspiration, insight and values. Furthermore, writes **R' Joseph B. Soloveitchik ZT"l**, people are mistaken in thinking that there is only one type of *mesorah* (tradition); the community of the fathers. It is not true. We have, in fact, two traditions, two communities - the *mesorah* of the fathers, and the *mesorah* of the mothers: “So shall you say to the *Bais Yaakov* (*women*) and tell over to the *Bnei Yisroel* (*men*).”

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHILOMO