

בראתי יצר הרע ובראתי לו  
**תורה תבלין**

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שבת קודש פרשת עקב - פרק ד' דאבות  
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י"ח מנחם אב תשס"ו - August 12, 2006

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\* מי שמדליק מוקדם, אין לאחר מזמן עצם קבלת השבת (משיאמר "בואי כלה")

**מדעת עלינו**

המצוה לשמוע לדברי חכמים. וגם במצות דאורייתא גופא, לעתים חמורה יותר עבירה קלה שאדם עובר עליה מצד חסרון ההכרה שהוא עובר בזה על רצון השי"ת, מאשר עבירה חמורה שאדם עובר עליה בשל התגבר תאוותו עליו.

ולפי"ז י"ל דלכן דוקא במצות הקלות שאדם דש בעקביו וחושב שאינם כ"כ חמורים כמו מצות אחרות, דוקא בהם גדולה היא "הבחירה" לקיימם, ומשי"ה גדול הוא השכר.

**כי אם שמור תשמרון את המצוה הזאת .... לאהבה את ה' אלקיכם ללכת בכל דרכיו ולדבקה בו וגו' (יא-כב)**

לכאורה החיוב "ללכת בכל דרכיו" של הקב"ה נלמד מהקרא, וכמו דאיתא בגמ' (סוטה יד.): וכי אפשר לאדם להלך אחר השכינה וכו' אלא להלך אחר מדותיו של הקב"ה. מה הוא מלבוש ערומים דכתי' "ויעש ה' אלקים לאדם ולאשתו כתנות עור וילבשם", אף אתה הלבש ערומים. הקב"ה ביקר חולים דכתי' "וירא אליו ה' באלוני ממרא", אף אתה בקר חולים. הקב"ה ניחם אבלים דכתי' "ויהי אחרי מות אברהם ויברך אלקים את

**והיה עקב תשמעון את המשפטים האלה ושמרתם ועשיתם אותם וכו' (ז-יב)**

פרש"י עקב תשמעון - אם המצות קלות שאדם דש בעקביו תשמעון עכ"ל. ודברים אלו צריכים ביאור, דמדוע זוכה האדם לכל הברכות הנאמרות בכתוב כאן, דוקא בשומרו מצות קלות שאדם דש בעקביו? וכי תאמר שהם יותר חשובים ממצות הקשות?

אלא מפרש המשג"ח מרן הגמ"י מאיר חדש זצ"ל, עפ"י דברי רבינו יונה בשערי תשובה (שער ג') שמבאר מדוע חמורים דברי חכמים ממצות עשה ולא תעשה, עד שאמרו רבותינו (ברכות ד.): כל העובר על דברי חכמים חייב מיתה ע"כ. וכתב שם רבינו יונה וז"ל וזה פשר הדבר, כי העובר על דברי חכמים אשר מלאו לבו לעשות כן, כי תקל מצותם בעיניו ולא מהמתגבר יצרו עליו, אבל כי תכהינה עיניו מראות אור דבריהם ולא יהלך לנוגה האמונה וכו' ולא נהג כדרך העובר על דברי התורה אשר נפשו מרה לו וכו' על כן משפט מות יהיה לאיש עכ"ל.

הסבר הדברים, כי העובר על דברי חכמים, אינו עושה זאת אלא בשאט נפש ובקלות, והוא חוסר הכרה בחובת

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After the destruction of the *Bais Hamikdosh*, Chazal decreed that a person who builds a new house, should leave an unplastered area of one אמה (cubit) by one אמה in the home, as a constant reminder of the *golus* of *Klal Yisroel*. In those days, the walls were made of stone with one layer of mud smeared over for insulation from the elements, and a second layer of plaster for added insulation and beauty. By leaving a specific area without plaster, the mud underneath would then show, and this created a *זכר לחורבן* - *Remembrance of the destruction* (1).

In today's day and age, homes are built differently, and we do not insulate with mud in the walls. We generally use "drywall" underneath with an overcoat of paint or something decorative. Thus, our reminder would be to leave an unfinished or unpainted area of drywall, although in some cases where the drywall itself has an attractive finish, it might be desirable to scrape the unfinished area to make it appear less decorative (2). Others, however, rely on the fact that our drywall is unlike the old-time plaster and don't leave any זכר at all (3).

Another way would be to simply paint the אמה by אמה area with black paint (some even inscribe the words "זכר לחורבן" on the black). Even though some may justify this

custom, it would appear that this is not the best manner in which to fulfill the *din* (4). Placing a painting or picture of *Yerushalayim* or the *Kosel Hamaaravi* on the spot is definitely not in accordance with the *halachah*, since it is less a זכר and more a decoration (5). One should strive to use this as a reminder of what *Klal Yisroel* has lost so that we may increase our *tefillos* for the *geulah* (6).

**זכר לחורבן Where to place the**

The most ideal place for this reminder is on the wall facing the home's main entrance. If this is not feasible, one should use the nearest wall to the front door, or directly over the entranceway, where it will be readily seen from the inside or as one leaves (7). (פסקי תשובות)

There are three general opinions as to the exact size of an אמה by אמה: 1) 18" (inches) x 18". 2) 22" x 22". 3) 24" x 24". The largest size is preferable and one who uses this size performs the *halachah* in the most complete manner. However, one who uses a smaller measurement has upon to whom to rely.

One who purchases a house from a gentile does not need to scrape away any area of the house. If he does renovations or paints over the walls, he should then leave a זכר לחורבן. If he bought a house from a Jew who didn't leave a reminder, he should go ahead and make one (8).

(1) או"ח תקס: א (2) פרי מגדים תקס: א (3) משנה ברורה תקס: ב (4) שער הציון תקס: ח, אגרות משה ג: דפד (5) נחמת ישראל דף רה (6) חיי אדם קלו: א (7) תקס: ב (8) או"ח שם

**הוא היה אומר**

**R' Azaryah Pigo ZT"L (Binah L'itim)** would say:

"When someone has 'excess' funds in his coffers, the *Torah* compares him to a person with excess blood in his body. Such an excess of blood is harmful to his health, especially if it becomes infected and the remedy for this disease is the ancient act of bloodletting. So too, the remedy for the sickness of 'excess' funds (stolen money, fraud, embezzlement) is *tzedakah* - in essence, the act of money-letting!"

**R' Avrohom Ben HaRambam ZT"L** would say:

"Be careful not to consider yourself wicked. Such a person will not even attempt to improve himself and is likely to become worse than he already is."

**R' Yehudah Leib Chasman ZT"L (Ohr Yahel)** would say:

"When a person's mind is geared to pursuing his desires, this becomes the main focus of his life. Having one's desires as the focal point of a person's ambitions, will ultimately destroy him."

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firmly this time but the farmer remained mute. The governor became angry and ordered that he be tortured, whereby the Arab finally confessed to killing the great rabbi, and admitted that from the day he had buried him, the fig tree had begun to bear fruit. Startled by this revelation, the governor commanded that the farmer be hung from that very fig tree as punishment for slaying a holy man of Israel!

**TORAH GEMS**

**ואהבך וברכך והרבך וברך פרי בטנך ופרי אדמתך דגנך ותרשך ויצהרך ... אשר נשבע לאבותיך וכו' (ז-יג)**

The Torah guarantees that when the Jewish People are listening to the word of Hashem and following His precepts, He will fulfill the oath that He promised to our ancestors, and we will reap the benefit of His blessings. But if Bnei Yisroel are doing as they should and keeping Torah and mitzvos properly, shouldn't we be rewarded on our own merit? Why must we only see blessings due to the fulfillment of Hashem's vow to our forefathers?

The Noam Elimelech, R' Elimelech of Lizensk ZT"L provides a profound response. Chazal teach: "איך מזל לישראל" - "Yisroel has no (existence with) destiny." Unlike the other nations of the world, Klal Yisroel operates under the direct protection of the Almighty Himself. However, there are three things in this world that must be provided in order for the world to exist, that has nothing to do with merit or reward: "בני, חיי, ומזונתי" - "Children, Health and Sustenance." All the world benefits from these things because they are necessary components of continued life and existence.

For Bnei Yisroel, though, who do not operate under the normal terms of Mazel and human preservation, we can only receive these three all-important elements of life, due to the merit and grace of our ancestors. Thus, the posuk states that in fulfillment of the ברית - covenant, that Hashem swore to our Avos, He will bless us with three things: "יורהבךך" - "Multiply you," which corresponds to "Life"; Secondly, "פרי בטנך" - "Fruit of your womb," which correlates to "Children"; Thirdly, "דיגנך ותירשך ויצהרךך" - "Your grain, your wine and your new oil," which refers to "Sustenance." We must rely on our

**ואכלת ושבעת וברכת את ה' אלקיך וכו' (ח-י)**

Chazal tell us that just as one must bless Hashem after he has eaten and is satiated, so too, must one bless Hashem when he is hungry. Reciting a ברכה before eating is known as a סברא חשובה - superior logic, which according to some meforshim, may be deemed a דין דאורייתא - Biblical Law. (עיין בייק מו:.)

A young chasid once came to R' Yechezkel of Kuzmir ZT"L with a kvittel in hand. The Rebbe had just sat down to eat his morning breakfast and the young man stood by respectfully observing as he ate. First, the Rebbe took a spoonful and pronounced a loud beracha, "שהכל נהיה בדברוי". Then, he continued eating and when he was finished, he made a beracha acharona, to which all those present responded with a hearty Amen.

At that point, the chasid approached R' Yechezkel, kvittel in hand, and laid it on the table in front of the Rebbe. R' Yechezkel looked up at the young man and began shaking his head. "You are not like your father," he intoned balefully. "You are like vinegar mixed inside a barrel of wine!"

Totally mystified by the Rebbe's words, the young chasid did not know how to respond. The Rebbe explained: "Your father once came to me, under very similar circumstances, with a kvittel in his hand. I was just sitting down to eat my morning meal, just as today, and I recited a loud beracha ושהכל נהיה בדברוי. Immediately, your father raced out of the room, forgetting all about his kvittel.

"I asked him about this later and he replied, 'שהכל נהיה בדברוי' - 'When I heard the Rebbe say ושהכל נהיה בדברוי, I realized that there was nothing more for me to request. Because ושהכל נהיה בדברוי - everything will be taken care of - by the word of Hashem, and it was not my place to ask for more!"

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שצריך האדם ללכת בפועל ממש בדרכי הבורא ולעשות מעשים הגונים וטובים, כגון הלבשת ערומים, והכנסת אורחים, וביקור חולים, וקברי מתים. כולם מעשים, ואותם נלמדים מהקרא.  
משא"כ, ענין הבי הוא מדת חסידות. ר"ל, מוכרח עלינו לעדן מידותינו שתהיינה מושלמות כמדת הבורא יתברך. מדה זו אינה נלמדת מכאן, אלא מהקרא "זה קלי ואנוהו" - אהיה דומה לו במידותיו!

יצחק בנו", אף אתה נחם אבלים. הקב"ה קבר מתים דכתי' "ויקבר אותו בגי'א" אף אתה קבור מתים עייש. ויש לעיין, דהא מצינו בגמ' (שבת קלג:) שדין זה באמת נלמד ממקום אחר: "זה קלי ואנוהו" - הוי דומה לו. מה הוא חנון ורחום, אף אתה היה חנון רחום עייכ?  
אלא מסביר מרן הגמור"ר יצחק בלאזר זצ"ל, בס' נוכבי אור, שבאמת יש בי ענינים נפרדים כאן: האחד נתחייבנו בו במצות עשה - "ללכת בכל דרכיו" - כלומר,

**מעשה אבות .... סימן לבנים**

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

Every Friday afternoon, before sunset, many Jewish mystics of the holy city of Tzefas, would dress in white festive garments and form a procession through the streets. When they reached the end of town, they would march into an open field facing east to welcome the שבת כלה - Shabbos Bride. For all Jews, Shabbos is the holiest day of the week, but for these Kabbalists, each Shabbos was so much more; it was a holy wedding day between the Jews and their precious queen. According to mystical tradition, they sang six Psalms, representing the Six Days of Creation that preceded the holy day of Shabbos.

From his vantage point next to an olive tree, an Arab farmer stood watching the procession with bitterness in his blood. Why do these Jews have to pass his field as if they mocked his very existence? Why did they have to sing? Hotheaded and a poor businessman, the Arab witnessed his farm land become fallow. Rarely now did his fig tree bear healthy fruit, even in season. It must be the Jews, he told himself, they were to blame for his misfortunes. This was his land, ancient, holy land that was deeded to him by his father and his father's father. He was there long before these Jews and he would be there long after they left. As far as he was concerned there was no such thing as a permanent Jewish neighbor.

Slowly he plotted his revenge and chose his victim; R' Shlomo Halevi Alkabetz ZT"L. Why? Because he was the author of the song called "לכה דודי לקראת כלה" - "Let us go forth, my beloved, to meet the bride" - which was the song that the Jews sung as they walked through his fields late Friday afternoon, and it was this song, fumed the Arab farmer, that gave the Jews their spiritual energy on their holy day. Thinking this made the Arab more angry, and one day his plan came together. He hid out in the field until he saw a lone Jew - none other than the celebrated R' Alkabetz - walking along the road, absorbed in his prayer book. No one was around and without a moment's hesitation, he seized the opportunity. Somebody had to pay for the rejection of his prophet Mohammed and his beloved Koran. Somebody had to pay for the loss of his income. With an inspired hostility, the Arab farmer manhandled the lone Jew alongside the road and brutally murdered him. Quickly, he dragged the Jew's body to his own field and hastily buried him under the dried-out fig tree. The year was approximately 1580.

The following day, his fig tree, the one that barely ever bore ripe and healthy fruit, blossomed magnificently and bore exceptionally large and delicious figs. As unusual as this was in itself, what caught the attention of many villagers was that it was out of season! Soon, news of the miraculous occurrence reached the ears of the provincial governor and he summoned the Arab farmer. "Tell me, my good man, what is your secret?" he asked. "I've never heard of a tree bearing such fruit before its time."

The farmer remained silent. He knew deep down that this had something to do with the rabbi that he had murdered and he was afraid of the consequences should he confess. The governor asked again, more