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# שבת קודש פרשת עקב ... כ"ג אב תשע"ט SHABBOS PARSHAS EIKEV... AUGUST 24, 2019

פלא המנוחה עש"ק - 6:18 | הדלקת נרות שבת - 7:26 | זמן קריאת שמע / פ"א - 9:00 | זמן קריאת שמע / הגר"א - 9:36  
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## טיב התבלין

מאת רבנינו רב גבולא חזק ובשכני שליט"א ר' שר השמש יחזקאל עזרי

ויתן ה' אלי את שני לוחות האבנים כתבים באבניץ וקליהם ככל הדברים אשר דבר ה' עמכם בהר מתוך האש ביום הקהל (ט"ו) אלו הדברים ביקש משה להורות לישראל את דבר העבודה, והנה מחובת כל אדם מישראל להיות בקי בכל פרטי ומשפטי התורה, אך בבואו להוציא את חובתו אל הפעל מפתחו היצר ואומר לו שהתורה רחבה היא מיני ים ולא תהיה ביכולתו להגשים את שאפותיו, ויש שמוסף להוכיחם שלא יהיה ביכולתם להשיג אפילו טיפה מימה של תורה בזה שמסלק מהם המוחץ ומעלים מהם אפילו קצה ההבנה, בכך מקוה שידפו את ידיהם מן התורה ולא שיגנו ארוחת חיים, וכתוצאה מכך לא ימלאו את חובתם בעולמם, כי העדר הידיעה מביא לידי העדר המעשה.

ולואת ביקש משה לחזק ידיים רפות, ולגלות שאלו ההוכחות אינם כי אם מתכסיסי היצר. וכך אמר להם משה לישראל: ממני עליכם ללמוד תכסיסי מלחמה, כי גם אני בהעלותי הורה כדי להוריד לוחות הברית ממעל, נטפל עלי היצר, בידעו שמכח הלוחות יתפשט אורה של תורה בעולם, כי עליה היו חרותים העשרת הדברות שכל המצוות שבתורה נכללו בהם, והיו האותיות שנתקקו על גביהם באבניץ של מעלה מאידיים כספריים והיו בכחם לעורר את הלבבות לקיום כל התורה כמשמעה, וכיון שירע היצר שקיומה של התורה תלויה באלו הלוחות הערים עלי במימותיו והמשיך הסתרים שונים ומשונים, ועל אף שנשטותו מפי הגבורה לעלות במעלות הדר וידעת כי זהו רצונו של מקום, אעפ"כ לא התפעל היצר מדיעתי הבהירה וניסה לטשטש דעתי כדי שלא אצליח במשימתי, והוטל עלי לעמוד איתן בדעתי מול הסתרים עצומים שהיו מנת חלקי באלו הימים, כי בחינת יום ולילה שמשו או לפני בערבוביא

## מאוצרותיו של המגיד

מאת רבנינו שלם פריד שליט"א פוד שפירם בדיק בית שמש

כי ה' אליקים הוא אליקי האלקים ואדני האדונים. האל הגדול הגבור והנורא אשר לא ישא פנים ולא יקח שוחד (י"ז) - ביאור בוונת הקרא (תב רש"י, "אדוני האדונים, שלא יוכל שום אדון להציל אתכם מידו (ומוכרחים לפרש כך שהוא אדוני האדונים, דאם נפרש כפשוטו יש להקשות על דברי הכתוב דהוה ליה למימר רק כ"י ה' אלקיכם הוא אלקיכם ומלאה היינו יודעים מק"ו כי הוא גם "אדוני האדונים" [שפתי חכמים אות קף]). לא ישא פנים אם תפרקו עול (לוותר לכם על העונש המגיע אליכם), ולא יקח שוחד, שאינך יכול לייסו בממוק" (לוותר לכם על העונש המגיע אליכם, [וכתב בדברי דוד' להט"ז, "ימים מקשים אזה פנים בממוק" שייך אצל ה' שהאיק ומלאו שלו הוא, ויש מתרצים, דקאי על "ממוק" של מצוה שצויא האדם אחר שחטא, או שב'ממוק החטא עצמו שעשה כגון 'גניבה' או 'גזילה' יצוה לעשות צדקה, זה איך הש"ת מקבל כלל כדי שתהיה לו כפרה בזה עבוד החטא שעשה, אלא שאיך מצוה מכבה עבירה, והקב"ה ישלם על כל אחת מהן בפני עצמה, על מצוה בפני עצמה, ועל עבירה בפני עצמה").

ואילו בפרשת בחיי הסביר, "כי ה' אלקיכם הוא אלקי אלוהים, אלו המלאכים ואדוני האדונים, אלו הגלגלים שהם אדונים לכל גשם (כל צבא השמים אשר להם

## הלכה למעשה

A SERIES IN HALACHA LIVING A 'TORAH' DAY

The Greatest Mitzvah of All (141) - "תלמוד תורה כנגד כולם" Honoring Seforim: Placing Seforim on Top of Seforim. Last week we explained the halachos of not putting Seforim of Nach on top of Chumashim, or books of the Oral Torah (Mishna, Gemara) on top of Sifrei Tanach. We finished off saying that these halachos apply even by printed seforim that are not on parchment, which is not like the opinion of the Aruch Hashulchan. Question About Mesadrei Seforim. Someone asked me the following question. His father-in-law asked him to rearrange his library and in doing so he would have to stack up large piles of seforim. It is very hard in that situation to always be careful that the seforim are put in the right order, on top of each other. This seems similar to the common case in Yeshivos and Kollelim where after a day's learning, the Mesadrim go through the Beis Medrash with a little wagon collecting all the seforim to put them back on the shelves. Here, as well, it is very hard to always keep Sifrei Chumashim and Nach on top. The sefer Ginzei Hakodesh (1) quotes Rav Elyashiv zt"l as ruling that if it is hard to be careful, it is permitted. (He told his son that he himself was always careful even in these types of cases to put the correct volume on top.) There are 2 ways to explain this. 1) Since it is only for a short time, it is not forbidden. 2) Since he is occupied in honoring the seforim by collecting them for proper placement, this is not an act of dishonor to the seforim if along the way they are not stacked in the proper order. R' Menashe Klein zt"l (2) was asked the same question and he ruled strictly.

Levels of Kedusha in Seforim of Torah Shebaal Peh. Regarding Oral Torah seforim (תורה שבעל פה), is there a difference between a Gemara and books of the early commentators (Rishonim), such as a Rashba or Ritva? Furthermore, is there a difference between the Rishonim (early

## הוא היה אומר ...

R' Shaul Yedidya Taub zt"l (Admor of Modzhitz) would say:

Rashi asks, if Klal Yisroel will follow the ways of Hashem, they will have no need to fear the animals; if so why is this posuk even necessary? He answers that it was revealed to Moshe Rabbeinu that in the future, they will sin. Another interpretation is that the posuk is warning us not to become like wild animals ourselves. 'חית השדה' - cruelty and callousness, and you act like animals."

R' Moshe Sternbuch shlit'a (Taam V'Daas) would say:

The Rambam (ה' המצות) learns the mitzvah of Tefillah from here: 'The Lord G-d you shall fear and Him you shall serve.' What constitutes service of the heart? Tefillah. Furthermore, the Rambam says that the word 'and' comes to connect the fear of G-d to prayer, teaching that one must pray out of a fear of G-d. R' Chaim Brisker zt"l infers from the Rambam that if a person is preoccupied while he prays and is unaware that he is standing before the King, he has not fulfilled his obligation at all and it would have been better if he did not pray. Similarly, I heard in the name of R' Mordechai Pogremanski zt"l that if one cannot have this minimum kavana it is better to not pray at all."

A Wise Man would say: "Don't compare your life to others. You have no idea what their journey is all about."

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# מעשה אבות ... סימן לבנים

זכרת את כל הדרך אשר הוליכך ה' אליךך ... למען ענתך לנסתך לרעת את אשר בלבבך התשמר מצותיו אם לא וגו' (ח-ב)

A relatively recent phenomenon is the increase of Orthodox officers and soldiers in the Israeli Defense Forces. This phenomenon extends through the ranks of the IDF, where increasing numbers of religious officers can now be found. Some come from religious backgrounds while others find religious observance once they've enlisted in the Israeli army. One such soldier arrived from a totally secular home, from a remote *kibbutz* where organized religious observance was unheard of. In fact, it was ridiculed and looked upon as backward and not in line with modern day values. The young soldier joined the IDF and once there, he saw the *Yad Hashem* in ways he had never previously known, and it made quite an impression on him. He began to study and learn and even found a *chavrusa*, a study partner, who could teach him about *Torah* and *mitzvos*. Indeed, from week to week, his appetite for *Yiddishkeit* grew and he found himself seeing Judaism in a new light.

He had one serious problem, though. He kept a close relationship with his parents and family back home and each time he would go back for a weekend furlough, or for any other visit, his family and friends could not wrap their minds around his newfound religious passion. They badgered and ridiculed him and he had a hard time keeping up his spirituality. Time and time again, as much as he gained over his weeks in service, he felt like he was plummeting in his will and desire every time he went home. He could not understand it and asked his study partner, "What does *Hashem* want from me? Why does He send these obstacles and tribulations my way, to constantly bring me down and tear me away from *mitzvah* observance?"

Many philosophical conversations ensued but the young soldier could not find his place and it was wearing him down. Finally, someone gave him an idea: why don't you take your next vacation abroad and visit the cities of Eastern Europe. While there, you can pray at the gravesites of some of our greatest *Torah* scholars and Rabbinic authorities of the past few centuries. Perhaps, through your *tefillos*, you might find clarity and the spiritual ascent you so intently crave.

The soldier mentioned the idea to his *Chareidi chavrusa* and even invited him on the trip. A week at the *Kivrei Tzaddikim* in Eastern Europe sounded like a great idea and the *chavrusa* joined. The two traveled and studied together and when they arrived in Prague, they made their first stop at the *kever* of the **Noda B'Yehudah, R' Yechezkel Landau z"l**.

Unlike today, when the old cemeteries of Europe are open to the public and attendants are usually on hand to unlock a gate if need be, years ago, it wasn't always easy to gain entry into these exclusive sites. There was a number to call but it wasn't always answered; the person with the key was usually not on hand, and it took greased palms to open up a gate that would otherwise remain locked. When the *Yungerman* and his soldier friend arrived at the "new" cemetery in Prague where the *Noda B'Yehudah* is buried, they found the tall gates locked and no way in. They stood there for a few minutes before the agile soldier climbed the fence and jumped over. He bade his *chavrusa* to do the same, but the *Yungerman* was incapable of scaling the high fence. In the end, the soldier prayed at the gravesite, while his friend prayed standing at the locked gate.

The same thing occurred at the *kever* of the **Maharal M'Prague** and the **Kli Yakar**. The heavy gate was locked and no one was around to open it for them. Once again, the soldier easily climbed the fence, but his *chavrusa* could not, and they each *davened* where they could: the soldier at the *kevarim* themselves and the *chavrusa* locked out, standing by the gate.

This happened on a number of occasions and finally the soldier told his friend that he felt bad that he was unable to get inside the cemetery. "For you," he said, "these walls represent a barrier and they keep you out. You are stuck and cannot get inside. For me, these fences and walls do not stand in my way. There are no barriers that block me from getting inside and elevating myself through prayer at the graves of these *Tzaddikim*. In fact, I welcome these fences since I have no problem overcoming them. That is my nature. Give me a wall or barrier and watch me get over it - these things do not stand in my way!"

His *chavrusa* smiled and replied, "Listen to your words. It was worth coming here just to hear you say them. Why are you worried about the barriers that bring you down? You can easily overcome them - no obstacle to *Yiddishkeit* can keep you out!"

## אשר בחר בנביאים טובים ...

הביטו אל אברהם אביכם ואל שרה תחוללכם ואברהם וארבתו ...

While in bondage, the Jewish people bemoaned their abandonment by *Hashem*, but were immediately reminded through *Yeshaya HaNavi* of their own rebellious behavior which brought about the exile and suffering. The *Navi* described what the times of *Mashiach* will be like and how the Jewish people will be gathered from all around the world and returned to their homeland. Ending with the loving and encouraging words of, "Look at Avraham and Sarah who bore you, for he was but one and I blessed him and made him many," *Yeshaya* reminded the people of how they became a nation, and the blessings that they can look forward

to. The question is, how does Avraham and Sarah's story of childlessness relate to the nation's bondage?

**R' Meir Leibush z"l (Malbim)** explains that *Avraham Avinu* and *Sarah Imeinu* were alone in the world with no future to look forward to. Sarah was a barren woman and incapable of having children and Avraham had no one to carry on his legacy. Yet, *Hashem* changed the very laws of nature and gave them a son who became a second pillar which the world stands on and established the Jewish nation.

*Eminah* is a fundamental trait which allows us to survive over the years. In times of worry and despair, Jews always turn toward the heavens and place their trust in *Hashem* that He will get them through whatever hardship they find themselves in.

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שמלתך לא בלתה מעליך ורגלך לא בצקה ... כי כאשר ייסר איש את בנו ה' אלוקד מוסר (ח-ד)

# מחשבת הלב

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZTL

The *Torah* vividly describes some of the many *chasadim* and acts of kindness that *Hashem* did for us in our forty-year sojourn in the *midbar*. Among other things, *Hashem* provided us with the *mann* daily, a domestic laundromat, and an in-home shoe store! We learned *Torah* from *Moshe Rabbeinu* and we were constantly guided by the *Shechina* - a cloud of glory by day and a pillar of fire at night. But immediately, the tone of the *parsha* changes and the *posuk* continues that *Hashem* punishes us as a father does at times to a child. How do we understand this juxtaposition which seems out of place here as well?

*My machshava* is as follows. The *Torah* is teaching us a vital lesson. When a person undergoes a calamity or any hardship, he tends to feel as if he is alone - no one is looking after him. He must realize that it's the same *Hashem* who has so lovingly provided for him, endlessly showering an abundance of good upon him all his life; and yet, there are times when a person must receive a *potch* - a smack - to learn a lesson. Once a person realizes this, it will greatly dull and soften the blow!

As we reign in our children after a long summer and prepare them for the new school year, it's important to remember that if at times we must mete out a *potch*, the child must recognize and understand full well in his or her heart, that you really love them. That the *potch* is coming only because they are loved. So before you do punish, if you are unsure that they have this realization - then don't *potch* - it's better to wait. This is why the *Torah*, the premiere "*Mechanech*" discusses the love first - and then the *potch*! Additionally, it is crucial to remember that before we are *mechanech* our children, we must check ourselves as well. As the **Chofetz Chaim z"l** says in this week's *parsha*, "ולמדתי אתם את בניכם" - we read it "אותם" (them), even though it is written "אתם" (you). This is to teach them - your children - that the first step is "אותם" - you! May הקב"ה grant us all the tremendous *siyata d'shmaya* needed in raising our children and may we see רוב נחת from them always and forever.

## משל למח הדבר דומה

ודעה אם שמעו תשמעו אל מצותי אשר אנכי מצוה אתכם ... (א-ג)  
**משל**: Once, after **R' Chaim Pinchos Scheinberg z"l**, *Rosh Yeshivah* of *Torah Ohr*, returned from one of his numerous trips abroad, he was asked, "How was the trip?"

The *Rosh Yeshivah* smiled deeply and responded, "This time it was an excellent flight! It was comfortable and without any interruptions!"

When asked why this flight turned out to be better than usual, **R' Scheinberg** replied that as he boarded the plane, he was told that there was no seat available in the movie-free section. The airline apologized to the rabbi but at the moment, there was nothing for them to do.

In the end, **R' Scheinberg** had no choice but to sit in a place he had not planned on. Suddenly, the video system in that section broke down. Nobody's system was working. A technician was called but hard as he tried, he could not get the system to work. All those seated in that section were

upset and went to look for other seats, leaving the *Rosh Yeshivah* to enjoy a quiet seating area, without any passengers (or movies) around him to disturb him.

**נמשל**: The *Gemara (Yoma 39a)* states: "If a person will sanctify himself down in this world, he is sanctified from Above." In this vein, **Rabbeinu Bechaye** explains that the reason the words "שמר תשמרוך" are repeated later in the *Torah* is to tell us that the merit of the commandments which we fulfill will protect us - in other words, the *Torah* itself will protect us against our enemies and evil actions.

This is also the reason why this paragraph commences with the repeated words, "והיה אם שמע תשמעו". The lesson is that if you will listen to *Hashem's* instructions and follow in His ways, He in turn will listen to your prayers. The more a person will make himself holy by following the *Torah* and *mitzvos*, the more Heaven will add holiness onto him. On the other hand, the reverse is also true in the event that we do not listen to *Hashem's* instructions, G-d forbid.

## EDITORIAL AND INSIGHTS ON THE MIDDAH OF - דביקות

## דרגה יתירה

FROM THE WELLSPRINGS OF R' GUITMAN - RAMAT SHLOMO

**R' Meir Simcha HaKohen z"l (Meshech Chochma)** points out that nowhere in the *Torah* do we find the *mitzvah* of *Emunah*. So how do we know it is a *mitzvah*? Because it says "ולדבקה בו" - this is the *mitzvah*! Cleaving to *Hashem* means trusting Him implicitly. We cling to *Hashem* because we believe in Him! The *Meshech Chochama* offers a *meshal* of a King who has a son whom He loves dearly. This son knows that his father is the King and has the power to give him anything he wants. He also loves him very much and wants to make him happy. The son of the King lives a content and worry-free life because he knows that he can always turn to his father. Explains the *Meshech Chochma*, this should be the way we feel as Jews. We are *Hashem's* beloved child and He wishes to bestow only good upon us. We have nothing to worry about - ever! We need to turn to *Hashem* and cleave to Him, which means that we don't make a move without Him.

"דבק" in Hebrew means glue! To cleave to *Hashem* means to be literally glued to Him! This means that whatever one is doing, whether he is involved in a *mitzvah* or eating breakfast, he is connected to *Hashem*. *Hashem* is in his thoughts. The worst thing in the world is when a person goes through life and forgets about *Hashem*. The **Brisker Rav, R' Yitzchok Zev Soloveitchik z"l** used to say: "Even if someone would offer me a gigantic sum of money to keep in my bank account in order to pay my students on time, I would not want it! The fact that I have to rely on *Hashem* every month for the money is the way I fulfill the *mitzvah* of *bitachon*! I would not want to forgo this *mitzvah* for any amount of money in the world!"

Let us change our attitude and turn worry into opportunity to fulfill this greatest *mitzvah* of "*U'ledavka Bo*"!