לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי' ז"ל ורעיתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ

Monsey Edition

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שבת קודש פרשת עקב - כ' מנחם אב תשפ"ד Shabbos Parshas Eikev - August 24, 2024

937 - 87) הדלקת נרות שבת - 224, זמו הריאת שמע / מ"א - 901 זמו הריאת שמע / הגר"א - 937 מו הריאת שמע / הגר"א סוף זמן תפילה/הגר"א – 10:44 שקיעת החמה שבת קודש – 7:41 מוצש"ק צאת הכוכבים – 18:31 צאה"כ / לרבינו תם – 853

עולמים. ובפרט בעניינים אשר בני אדם מזלזליז בהם. כפי אשר על הפסוק 'כרם זלות לבני אדם'. נדרש: אלו דברים שעומדים ברומו של עולם ובני אדם מזלזליז בהן. אף בשעה שמברכים ברכת המצוות או ברכת השבח והנהנין, מדקדקים לברכה מתוך הכתב כראוי. ובוודאי כמה שמקפידים ונזהרים לברך את ברכת המזוז באותיותיה ובכוונה מעליא מתור הסידור. כז גם מקריאת שמע שעל המיטה עושים עבודה שלימה, ואין מדלגים אותו דילוג אחר דילוג בהבלעת התיבות. וזאת למרות שגם הם יודעים את תוכנם היטב בעל פה הרי נזהרים בהז בתכלית השלימות. כפי אשר עולה תמיד נגד עיני - דמותו של אבי מורי ממעמקי מרומי שנותיו. כשהוא מהפיד לקרוא ולברד מתור הסידור כמונה מעות ואבני חו.

אכן בקיום אלו הדברים מתחדד לעין כל את חביבותם למצוות ואל הבורא המצווה אותם. ו"כ אינם מחפשים לצאת י"ח בכדי להיפטר מחובת המצווה. אדרבה מחפשים להוסיף עליהם ככל שידם משגת. וההיפר הוא במי שמזלזל במצוות אלו נענש על כר. כדאיתא בגמרא (עבודה זרה יה.) מאי דכתיב: עווז עקבי יסובני? אלו עוונות שאדם דש בעקביו בעולם הזה, הרי הן מסוביו לו ליום הדיז. וכפי אשר צווח הנביא ישעיהו שסיבת העונשים הבאים על האדם הוא בעבור 'ותהי יראתם אתי מצות אנשים מלמדה'. כלומר כי המצוות נעשים כבדרר אגב וברפיוז ידיים. בלא מחשבת המח ואימוץ הלב. לפיכר השגחת הבורא אליהם הוא בהסתר פנים.

ברם מידה טובה מרובה הימנה. ואכז אם שומרים כראוי על המצוות הנראים כקלות. זוכים לכל הברכות האמורות בתורה כדמסיים ואזיל: 'ושמר ה' אלקיר לר את הברית ואת החסד אשר נשבע לאבתיך, ואהבך וברכך והרבך, וברך פרי בטנך ופרי אדמתר דגנר ותירשר ויצהרר שגר אלפיר ועשתרת צאנר. על האדמה אשר נשבע לאבתיר לתת לר׳.

לעבוד לעבודה זרה אחרת. ואחר כך לשלישית וכו' עד אשר

העבודות זרות הז לא לעזר ולא להועיל. כאמור (דברים לב. לט): "ראו עתה כי אני אני הוא". ובהשקפה ראשונה יפלא. איזה עבודה זרה יש אצלינו. אבל הדבר פשוט. כי עבודה זרה איננה דוקא צלם של עץ ואבז, כי אם כל דבר שידמה האדם שיש בכוחו להטיב ולהרע. היא עבודה זרה ממש. כי "איז עוד מלבדו" כתיב. ואם יבטחו על איזו כתה ושיטה. שהיא תעזרנו. עושים את הכתה הזאת עבודה זרה. וכז אם יבטח האדם על כוחו ועוצם ידו. עושה את עצמו עבודה זרה". עכ"ל. מבואר שהבוטח בכל כח שהוא. אפילו על איזו שיטה. או על כחו שלו עצמו. ואומר "כחי ועצם ידי עשה לי את החיל הזה". ואינו בוטח בה'. הרי זה בכלל איסור עבודה זרה. וכן כתב **הנאון ר' שלמה קלוגר (קהלת יעקב** דרוש כ"ז לר"ה) וז"ל: "דהנה אם אדם נצרך לחבירו והוא צריך להכניע את עצמו לו. הוי כאילו עשאו עבודה זרה. ששם בטחונו עליו. כדכתיב (ירמיה יז. ה): "ארור הגבר אשר יבטח באדם ושם בשר זרועו וכו"". וכאילו עשאו במה. וכז אמרו חז"ל (ברכות יד.) עוד בפסוק (ישעיה ב. כב): "חדלו לכם מז האדם וכו" כי במה נחשב הוא". אל תקרי במה אלא במה. והם פירשו לפי דרכם. ולפי דרכנו אתי שפיר ג"כ. דאסור לשים מבטחו על האדם דבזה נחשב כאילו עשאו במה". עכ"ל. הרי להריא. שאם אחד שם בטחונו בבשר ודם. ומאמין שיש כח אחרת שיכול לפעול איזה דבר. הרי זה "עבודה זרה".

מאת הגה"צ רבי גמליאל הכהן רבעוביץ שליט"א, ר"י שער השמים ירושלים עיה"ט

והיה נקב תשמנון את המשפמים האלה ושמרתם ונשיתם אתם ... (ז-יב) - הוי זהיר במצווה סלה כחמורה

לרש"י: אם המצות הקלות שאדם דש בעקביו תשמעון, אזי 'ושמר ה' אלקיך לך את־הברית ואת־החסד אשר נשבע לאבתיר'. בדרר רמז ניתז לומר. כי התורה באה לאלפינו בינה לדעת את הדרר נלר בה. ללמדנו כיצד נקיים את הפרטים הקטנים קדוקי המצוות. המכונים 'מצוות שאדם דש בעקביו'. היינו - אלו המצוות אשר אינם באים רק מפעם לפעם ומתקופה לתקופה. אלא אדם רגיל בהם בקביעות יום יום – שעה שעה. שעל כז נוטים בני אדם לזלזל בהם וח"ו לא מקלות ראש או זילות בערכם. אלא מתוך הרגילות בעשייתו אשר גורם לזלזל בהם. כאדם הדורך על חפץ בתמידות הרי שוב אינו מכבדו כראוי. ע"כ בא הכתוב לומר, כי לאחר שיתחזק האדם במצוות אלו דווקא. ושוב לא יעשם כמצוות אנשים מלומדה. אלא ישתדל בעשייתם בשלימות אופנים ובתכלית המעשה הנרצה והכוונה הנכונה. אז יגרום לשמחה רבה בפמליא של ועלה. ואף האדם עצמו יזכה לשמחה של מצוה בכר שמקיים את התורה בשלימות.

וזהו הנרמז: 'והיה', כידוע והיה הוא לשון שמחה, אימתי תהיה שמחה שלימה, בזמן אשר 'עקב', אלו המצוות שאדם דש בעקביו. 'תשמעוז', אם תשמעוז ותעשו אותם כדבעי. אזי יזכו לשמחה של מצוה. ולא זו בלבד אלא אף אם תהיו לקויים בזה אר נחזקו את ידיכם לתשובה, אף אז יוטב לכם. כמרומז 'עקב תשמעוז'. כלומר אם בעקב יבסוף תעשו תשובה ותשובו מדרך הרע. תזכו לכל הברכות. כי כך הוא מנהגם של "אי ה' – להיזהר ולהישמר בקיום מצוות הקלות כבחמורות. מדקדקים היטיב בעשיית ל מצוה כיצד תהיה כהוגן וכיצד תתקיים באופן שתעשה נחת רוח לבורא כל

ליטודים נאת חרב אברום זנאגל בשנים שות אברום שליט"א, בשנ"ס שות אברום

ואמרת בלבבד כחי ועצם ידי עשה לי את החיל הזה ... (ה-יז) - בענין עבודה זרה הקיים בימינו

ענו מאמינים באמונה שלימה שהבורא יתברך שמו הוא הבורא ומנהיג לכל והוא לבדו עשה ועושה ויעשה לכל המעשים. וגם כל מה שהאדם יכול פעול ג"כ הוא לגמרי בגזירת והנהגת השי"ת. וע"כ כשאחד מצליח באיזה עסק שהיא. זלילה לומר "כוחי ועצם ידי עשה לי את החיל הזה" – שזהו כפירה גמורה בהנהגת השי"ת. שאם אומר את זה. הרי אינו מאמיז באמונה שלימה שהבורא יתברר שמו מנהיג "כל" העולם כולו, וחס ושלום לומר שיש איזה כח לבן אדם. וזהו אחד מן הנסיונות בעסק בהשתדלות. להאמיז שכל הצלחתו הוא לגמרי אר ורק מאת הקב"ה.

וכל אחד ואחד צריך לתחזק עצמו תמיד באמונה שלימה בהקב״ה, ושלא יבא לומר ושלום. ואם חס ושלום יאמר אדם: "כוחי ועצם ידי עשה לי את החיל

ונ"כ **ר' אלחנן וסרמז זצ"ל הי"ד (קובץ מאמרים**, עיקבתא דמשיחא) וז"ל: "בתקופת ייקבתא דמשיחא. יעבדו ישראל לעבודות זרות שונות. בדמותם כי העבודה זרה תעזור אותם להנצל מצרותיהם, וכאשר יראו כי עבודה זרה פלונית לא תעזרם. יתחילו

A SERIES IN HALACHA LIVING A "TORAH" DAY

Monetary, Interpersonal Laws and Din Torah (9)

We now resume the series we began before the Three Weeks. **Informing a Tenant About Issues.** Just as a seller must notify a buver about any blemishes in a sold item, so must a landlord inform a tenant about any problems that are not apparent to the tenant. Even if the tenant is hiring someone to inspect the area. the landlord must disclose any issues. It is not enough to say "You check it out." This applies even if the price is reasonable for an apartment with this issue. If a prospective tenant asks an old tenant about the condition of the rental property, the old tenant is allowed to tell about issues that regular people would consider a blemish. He must do so with the intent of saving the asker from pitfalls and not out of revenge to his old landlord. He should also be careful not to exaggerate. It is advisable for the prospective tenant not to commit himself to buy - and to state clearly that he is not committing - until all is checked out.

Some of the common issues that arise are water, dampness, flooding, pest infestation, and the like. Giving bad advice is a operate such a business in a residential area.

מאת הגאון מו"ר הרב ברוך הירשפלו שליט"א,

Torah prohibition of Lifnei Iveir, and the landlord, his agent and friends, are not permitted to tell him its an ideal location, etc.. when they know about an abusive neighbor or the like.

Other Obligations of a Landlord. It is forbidden for a landlord to rent his property to one who might cause physical or spiritual harm to a neighbor or his property. Today, there are ways to screen prospective tenants, and a landlord has to use these ways even if there is a cost. If one did rent to a harmful person, even if he had no way of knowing that he was harmful, or he became harmful later, **Teshuvos Be'er Chaim** (176) rules that he must do whatever is possible to remove him. If he cannot find another tenant who is willing to pay the fair rent market price, a shaila should be asked from a dayan involving both the landlord and the neighbors. There are restrictions about opening a business in a residential property when it disturbs a neighbor's privacy or creates disturbing noise. It is brought in Shulchan Aruch (C.M. 156) that one is not allowed to rent to somebody who intends to

בלן הרלחללם – תבללן מדף הלומל – בבא בתרא נה:

a boundary and a *chatzav* plant) מצר וחצב said a מיל ורבץ and ה' אסי and ביץ אור "מו**באר. הבר' and מאר הבר** (a boundary and a *chatzav* plant) are considered partitions and divide a field even ישיטת ר' אליעזר. is relevant to the following shaila in ישיטת ר' אליעזר. The Mishnah states: if one walked through a בקיעה during rainy season, a time when the fields are planted and people avoid walking there, we therefore consider this valley המידי If we know for certain that there is טומאה (a grave) in one of the fields and one walked through the valley but is uncertain if he entered that specific field with the אליעזר. הבר says even though ספה ביאה". here he is היה הוא because this is a case of "ספה ביאה". The explains that this case is a יספק ספיקא. 1) Maybe he never entered the field with the באבר explains that this case is a יספק ספיקא. 2) Even if he did. he might not have touched the So, according to טהור who says אירבין. holds a טהור because fields even regarding טהור. in the above case he will be טהור. because the fields are separate and therefore there is a סומאה, Deen if the fields had a מצר a doesn't divide regarding טומאה, even if the fields had a מצר between them, they would all be considered one field and consequently, the ספק ספיקו would fall away and אלעאר would hold he is אלעאר.

The Gemara בסחים דף ז brings a מחלוקות between מחלוקות in a case where a קובר was certainly in a field, but now its exact location is lost to us. If someone traverses this field, he is שמא because we are concerned, he might have been מקבר over the lost .קבר. If, however, a קבר is found in this field, ביר holds that we may assume this is the original בבר that was lost to us and one may now travel across this field and as long as he avoids this grave he will remain רשב"ג. טרור holds we may not assume this found בבר is the lost one and therefore the entire remainder of the field must be inspected. The איז שב שמעתהא ז' פרק יז ושב שמעתהא where a man left town on a journey and was never heard from again. His wife remained an עגינים. Soon after, a *gov* came to town and related that he had seen a dead man (unrecognizable) on the side of the same road that our missing husband had traveled on! The מבי"ט paskened that they may assume this corpse is the missing husband. The אב says the above Gemara is a proof to the psak of the מבי"ט. Just like we pasken like בי that we may assume the found kever is the same one that was lost, so too, we may assume that the corpse that was found was the husband who was lost.

The שמעתתא does not like this comparison. In the case of the field, normally we would never entertain any possible *Tumah*. It is only because of one kever that it has now become טמא So. when we find a קובר we have now found the "סיבת הספקי" and when that's removed the field reverts back to its original status which was that of any other field, טרור, unless proven otherwise. In our case, the women has a זיקות אשת איש and finding this corpse is not enough to take her out of her existing אשת איש האיש. Secondly, by the exact item missing is ע"ש. <u>person was lost and a dead body was found.</u> ע"ש the one that is found. By the lost traveler, a live

R' Shmuel Hominer zt"l (Olas Tamid) would say:

"את אתתיו ואת מעשיו אשר עשה בתוך מצרים לפרעה מלך מצרים ולכל ארצו" One must concentrate intently when thanking Hashem for redeeming him from slavery. To fulfill this mitzyah, one should imagine himself slaving with bricks and mortar, with no hope of escape, if not for the fact that *Hashem* performed wonders and miracles and took us from a state of mourning to a state of Yom Toy, from darkness to a great light, and from subjugation to redemption."

A Wise Man would say: "A friendship founded on business is better than a business founded on friendship."

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מעשה אבות סימו

ולא תביא תועבה אל ביתך והיית חרם כמהו שקץ תשקצנו ותעב תתעבנו כי חרם הוא ... (ז-כו)

In the summer of 5746 (1986) when the whole of *Eretz Yisroel* was in an uproar against immodest advertisements of the crudest nature which swept all neighborhoods, the Orthodox camp of G-d-fearing Jews reacted with bitter resentment and protest. They put up a vehement struggle against this ugly phenomenon, to the point of self-sacrifice. One day, a few bachurim from the Chevron Yeshivah went to a nearby bus stop that was plastered with such ads and sprayed them with black paint. The Rosh Yeshivah, R' Simcha Zissel Broide zt''l, was very upset when he heard about what they had done. Although the bachurim may have believed that they were sanctifying the Name of Heaven by taking this action, R' Simcha Zissel felt quite the opposite. He held that a ben yeshivah ought to be completely submerged in Torah learning and not become involved in any other concern, however important it might be. Moreover, he said that acts of this nature were harmful to their *middos*, and that no young man whose mind was really engaged in the *Torah* could get involved in them.

When the authorities became even more antagonistic, R' Elazar Menachem Shach zt''l, R' Yosef Shalom Elyashiv zt''l, and R' Shlomo Zalman Auerbach z''l, wrote an open letter of protest and stated that people were obligated to do their utmost to stop this evil. R' Shlomo Zalman Auerbach went out of his way to write a letter, which was published in the newspapers, in which he announced that he was personally going to go out in the streets and remove the shameful pictures with his own hands, even if he was to be arrested and put in jail. So harmful and destructive those ugly ads were!

The authorities, on the other hand, in whose power it was to curb the circulation of those abominable pictures, displayed heartless indifference and, on the contrary, expanded the dispersion of the lewd pictures all over the country, accompanied by powerful propaganda and an unprecedented venomous smear-campaign against what they called "Orthodox violence." The courts were harsh, meting out steep fines or even prison sentences to anyone brought in on charges of tampering with the ads.

But the more adamant and obstinate the authorities' attitude became, the more relentless and vehement the public struggle grew. The list of selfless, strong-willed Orthodox activists who took to the streets at the risk of being thrown into prison to remove the lewd ads from the walls and the city buses, was growing longer every day. When the authorities realized they were facing such a strong and angry opposition from the observant public, they retreated. All at once the crude advertisements were removed from the walls of every city and settlement, even the most secular kibbutzim, all over the country.

Seeing that they had lost the battle, the authorities poured out their anger and frustration on two gallant young men who had been the first to step out openly against the nationwide wave of depravity and paved the way for the public struggle that took place afterwards. These two young men had been severely beaten and humiliated by the police, and then they were sentenced to exaggerated prison terms, to be served in horrible conditions. The more the public struggle intensified, the worse their treatment in prison grew. At the peak of the anti-immorality campaign, a large group of Chevron Yeshivah bachurim decided on their own initiative to write an open letter expressing their solidarity and offering moral support to the two young heroes who were rotting away in jail. The letter was signed by three hundred bnei yeshivah on Thursday, the 27th of Iyar and that same evening it was forwarded to the Ramle prison by special messenger.

When R' Simcha Zissel heard about the letter, his response was different. "With regard to identification with the public struggle, it is incumbent upon every ben Torah, to be personally pained and to lament the degradation of Torah, because it is not any other Jew's trouble more than his own. A ben Torah who displays an indifferent attitude and is not pained by the humiliation of the *Torah* shows that he does not fully belong to the holy camp of Israel. A ben *Torah* must not get actively involved, but at the same time, if he feels totally indifferent and it doesn't hurt him to see the degradation of *Torah*, it betrays his own dissociation from it. I was quite pleased when I read that letter - when I saw that in this time of moral degradation and deterioration of values, the bnei yeshivah feel personally involved and pained by it." (adapted from "Prince of the Kingdom" Feldheim Publishers)

A PENETRATING ANALYSIS OF THE WEEKLY THOUSEN HAFTORAH BY AN UNEQUALLED HISTORIAN TO THE WEEKLY TO TH

... too crowded for me ..." (Yeshaya 49:19-20).

However, *Chazal* repeatedly tell us that even in exile the land of *Eretz Yisroel* is called "*Eretz Tzvi*" since just like a deer's skin is stretched tight to fit over its frame, the land of Israel expands to accommodate those who dwell in it. So, how is it that there is no room left for *Klal Yisroel* to return?

R' Shimon Schwab zt"l quotes R' Shamshon Raphael **Hirsch** zt"l who explains that the underlying reason for the

Yeshaya HaNavi describes the feeling of hopelessness and Churban and the golus that Klal Yisroel was subjected to, abandonment felt by Klal Yisroel in the aftermath of the was baseless hatred and a lack of care and concern for one devastating *Churban*, and how the land was resettled by Jew to another. This created a rift and distance that was outsiders leaving no room for the *Bnei Yisroel* - as it says in palpable between fellow Jews. He therefore explains that the the posukim: "Your land laid waste ... crowded with settlers" words of the Navi, "גשה לי ואשבה" seem to imply that when Klal Yisroel will come to Eretz Yisroel, there will be no place left for them to resettle. However, the words "גשה לי" - "draw close to me" can be understood separately from the rest of the posuk - underscoring the importance of Klal Yisroel's return to *Hashem*. For if the Jewish people turn back from their sinful ways and "Return to Me [Hashem]," then Hakadosh Baruch Hu will enable their return by telling the Land of Israel to expand and allow them in

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZI"L

Sefer Maharam Brisk says a nice remez on this oft-quoted posuk. He writes that there are 45 days from ט"ג באב until ראש השנה (this parsha coincides with that timetable). Thus, says the posuk, "מה" has the numerical value of 45. What does Hashem want from us in this 45-day period? "ליראה את ה" - to work on our יראת שמים. And as the posuk continues, to go in His ways, love Him and serve Him with all your heart and soul.

I would be remiss if I neglected to mention the Gemara which extrapolates from this posuk the halacha of saying מאה each day. אל תקרי **מה** אלא **מאה**. What's the reason that *Chazal* felt the need to change the reading of the word from מה to מאה? The Medrash (Bamidbar Rabba 18) relates that in the time of Dovid HaMelech there was a plague where one hundred people died every day. To stop the plague, *Dovid HaMelech* instituted that the Jewish people should recite 100 berachos daily, and the plague ended. The machshava is that when a person doesn't just say the beracha by rote, but focuses rather on its meaning and is filled with true gratitude to *Hashem*, that is what enables a person to increase the fear of *Hashem* that our referenced *posuk* alludes to. That ידאה is what prevents illness and epidemics.

There is another area which at this time of year begs improvement. That is our Ahavas Yisroel. The posuk in the Haftarah says "קרוב מצדיקי מי יריב אתי נעמדה יחד". Hashem is close to me, so anyone that wishes to wage war is welcome to try. I am confident in His protection. The same sefer quoted above explains this על פי דרוש. The Aibishter is telling us, that the success of your *Tishrei* judgment, is conditional on one thing: עמדה יחד - your standing together in unity as one.

May we all chap arein these last few weeks of the summer to focus on these areas of Avodas Hashem and Ahavas Chaveirim, ushering in chodesh Elul, הבא עלינו לטובה.

משל למה הדבר דומה

והיה עקב תשמעון את המשפמים האלה ושמרתם ועשיתם אתם (ו-יב) משל: In the little Polish town of Radin, there lived a pharmacist who worked hard providing people with their prescriptions and remedies for their ailments and sicknesses. One day, the **Chofetz Chaim** *zt* "*l* came in to his store to pick up some medication, and as he was leaving, he went over to the pharmacist and gave him a warm handshake.

"I envy you," the *Chofetz Chaim* said out loud to him. "Me?" the pharmacist exclaimed. "I'm just a simple person, and I'm not even observant. Why would you envy me?"

The Chofetz Chaim told him, "Don't you realize that with every prescription you fill you are saving a life. Chazal say that 'One who saves a neshamah is considered as if he saved an entire world,' and therefore you're saving entire worlds with your work every day!"

This was the only conversation the pharmacist ever had with the Chofetz Chaim, yet it changed his entire life. Although he was a man who was devoid of anything Jewish in his life and his heart, he was aroused by the warm words of the great Torah Sage. From then on, he began valuing the job that he had, as he began to realize that every prescription he filled was another *mitzvah*. This led to him keeping other *mitzvos* until he became fully observant.

נמשל: The parsha begins by telling us that if even the lesser commandments which a person sometimes treads on with his heels (דש בעקב) and overlooks you will heed, then you will be rewarded greatly. In our day-to-day lives, there are many situations, which if conducted properly with pure intentions, such as helping others and sanctifying the Almighty, great rewards await us. It is amazing to think how one can turn mundane actions into a citadel of *mitzvos*!

ועתה ישראל מה ה' אלקיך שאל מעמך כי אם ליראה את ה' אלקיך ... (י-יב)

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R'GUTTMAN - RAMAT SHLOMO

The Chovos HaLevavos explains that Hashem created you for one reason - to give to YOU. Hashem is magnanimous loving and kind. Hashem wants to share of His good. Hashem made you - not because you were worthy, not because of anything that you did, nor because of anything that you will do. Hashem made you for one reason: to give to YOU.

But what does *Hashem* want from YOU? What does He really desire from YOU? He gave you 613 laws, plenty of holidays and thousands of customs, but what is the purpose of it all? What is the raison d'être of a Jew?

The answer is three words: "כי אם ליראה" - TO FEAR HIM, and serve Him with all your heart and soul.

In essence, all of our material accomplishments are meaningless, and in the world of truth we will not even be given credit for how much money we've made, because in truth, these are not OUR accomplishments. Hashem makes them happen through us. As **R' Emannuel Tehilla** shlita verbalized so profoundly, "What we HAVE is Hashem's gift to us; what we BECOME is our gift to *Hashem*!" The only REAL accomplishment in life, and truthfully the entire purpose of our lives is Fear of Heaven, as Chazal teach: "Everything is in the hands of Heaven except for Fear of Heaven."

Moshe Rabbeinu told the Jewish people to fear Hashem, making it sound like a simple matter because he himself had reached such a high level in this area that it was natural for him (ברכות לג). However, for the rest of us, it is no simple matter. Fear is the natural instinct of a person when there is danger involved. But fearing *Hashem* is foreign to the human psyche and requires continuous reminders and exercises to work on. The 613 mitzvos and thousands of minhagim, are all aids so that we may apply our intellect to understand what we are doing in order to be imbued with Yiras Hashem through performing His will. This is the goal of all the *mitzyos*, and if we succeed in this area we have achieved the purpose of life!