

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

(Monsey, NY)
פג המצחה עש"ק - 6:27*
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פרק ה'
דאבות

שבת קודש פרשת עקב - כ' מנחם אב תשע"ד
Shabbos Parshas Ekev - August 16, 2014

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

מאצרותינו של המגיד

ורם לנבך ושכחת את ה' אלוךך... ואמרת כלבבך כוחי ועוצם ידי עשה לי את החיל הזה וגו' - ארץ ישראל מפתח לעבודה זרה ולאמירת 'כוחי ועוצם ידי עשה לי החיל הזה' וזנה נאמר וזם לא תורישו את יושבי הארץ מפניכם, והיה אשר תותירו מהם לשיכים בעיניכם - יתדות המנקה, להטעות אותכם ולא תראו ולא תבינו, כמו **דומכין**, "והכוונה בלשיכים בעיניכם" להטעות אותכם ולא תראו ולא תבינו, כמו כי השווד יעורר פקחים; וכן ז'לפני עורר לא תתן מכושול' על דעת רבותינו שכוננתה היא אל לפני הסומא בדבר לא תתן עצה שאינה הוגנת לו, והיינו כי ינקרו עיניכם להטעות אתכם ולא תראו ולא תבינו, וילמדו אתכם את כל תועבותיהם, ולעבוד את אלהיהם, כמו שאמר 'לא ישבו בארץ, פן יחטאו אותך לי, כי תעבוד את אלהיהם וכו', (וע' במלבי"ם שביאר ער"ו).

רעינות והתחזקות באמונה ובעבודת הש"ת מאת הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ר"י שער השמים ירושלים ע"ה"ק

טיב התבלין

ועתה ישראל מה ה' אלוךך שאל מעמך כי אם לראה את ה' אלוךך ללכת בכל דרכיו ולאחבה אותו (י-ב) - מאה ברכות חיובה ובוחה וזנה ממקרא זה למדו חז"ל אסמכתא לתקנת דוד המלך לומר מאה ברכות בכל יום, כדאיתא בגמרא (מנחות מג:) תנאי, היה רבי מאיר אומר: חייב אדם לברך מאה ברכות בכל יום, שנאמר: ועתה ישראל מה ה' אלוךך שואל מעמך, ופירש רש"י מה ה' אלוךך וגו' - קרי ביה מאה. ומייסד תקנה זו הוא דוד המלך, כיון שבמוקו היו מתים ק' אנשים בכל יום לכך עמד ותיקן שיאמרו מאה ברכות כדי לעצור המגפה, כדאיתא במדרש (תנחומא קרח סי' יב) וז"ל: הוקם על' בגמטריא ק' כנגד ק' ברכות שבכל יום היו מתים משרא"ל ק' אנשים בא דוד ותקנו לק' ברכות... וכיון שתקנום נעצרה המגפה, עכ"ל. וכעין זה הובא ב**בטור** אורח חיים (סי' מו) שמחמת המגפה נתקנה תקנה זו, כי חקר דוד והבין הסיבה ברוח הקודש, ותיקן להם לישראל מאה ברכות בכל יום. ודבר נורא כתב ה**ב"ח** בסיומ' מו, שהגידה של מיתת מאה אנשים בכל יום לא יחיה לשעה בלבד, אלא היא נמשכת עד היום הזה, ורק בזכות המאה ברכות שאנו אומרים ניצולים אנו מגזירה זו. ולכן נפסק דבר זה להלכה בשו"ע או"ח (מו, ג) שחייב אדם לברך בכל יום מאה ברכות לפחות. ומן הראוי להתבונן בטעם הדבר שתיקן להם דוד ענין המאה ברכות דוקא, ודי כפי המוכרח בטור השיג דוד ברוח הקודש בסבת המגיפה, והיה עליו לתקן את זה הדבר ותו לא מיד; ועל מה תיקן ענין הברכות דוקא. וברוך אפשר יש לומר, כי דוד המלך הגם שידע את סיבת המגפה, הבין כי אין הסיבה אלא אמצעי להחרוץ אף, וזה הוא הגורם להביא את המגפה, והבין דוד כי אף אם יגלה את סיבת המגפה כדי לתקנה מכל מקום לא יהיה בזה תקנה לדורות, כי היצר השוקד על שמרו לא ינוח עד אשר ימצא איזה פירצה חדשה אשר על ידה יגרום שוב חרון אף, ושבו יביא על ידי זה הפרענות, וכדברי ה"ח שגזירה זו עדיין בתוקפה, ובודאי שוה בעון הדור, ולכן הבין דוד כי עליו לחפש איזה דבר שיהיה בכוחו לעכב תמיד בעד המקטרג מלהפיק את זממו ח"ו.

ולכן ביקש דוד לתקן את ענין המאה ברכות בידעו שעל ידה נוכל לעמוד תמיד נגד היצר המקטרג, כי היצר בקטרוניו גורם חרון אף וממלא מתרחק הקב"ה משרא"ל ונעשה הסתר פנים וזוהו נמשכים כל הצרות ר"ל, ואילו המאה ברכות הן הגורמים את ההיפך, כי דרכם מתקרבים ישראל לבוראם, כי בכל ברכה פונה האדם בדבור ישיד אל השי"ת, ומדבר אליו בלשון נוכח "ברוך אתה", ועי"ז מרגיש האדם בקרבת אלקים וממלא מתבונן יותר במעשיו, שיהיו רצויים לפני המקום, ונמצא שהמאה ברכות מצד עצמם מקרבים את האדם לבוראו, ומלבד זה מונעים ממנו את הדברים המרחיקים אותו מבוראו, וממלא מתבטלים כל הסיבות הגורמים חרון אף והסתר פנים ח"ו. ונמצא שזוהי עצה יעוצה לכל המונים כיצד להסיד את המגפה מעל העם, כי אם אף חז"ל כן יצליח היצר לקטרג על ישראל, ולגרום פועל חרון אף, מכל מקום נוכל אוד כך לפייס את בוראינו. ושוב נוכח להתקרב אליו על ידם, וממלא יתבטל החרון אף, ויקויים בנו מאמר הכתוב (דברים ד, ה): ואתם הדבקים בה' אלקיכם חיים כולכם היום.

The second blessing of *Bentching* (*Birchas Ha'aretz*) was composed by *Yehoshua bin Nun*, and in it we thank *Hashem* for being compassionate and nourishing the Jewish people, both with food and with *Torah*. It recapitulates Jewish history from the Exodus from Egypt to

A SERIES IN HALACHA LIVING A "TORAH" DAY הלכה למעשה
Keeping the Jewish Camp Holy (15) Kol B'isha Ervah: Ladies Singing Together. Previously, we mentioned the *halacha* that just as the singing voice of one lady is considered *ervah*, so too, when a number of ladies sing together it is *ervah* (1). It would prohibit a man from reciting holy words if he is within hearing range and it would certainly be prohibited to purposely listen to a choir of ladies, even electronically.
Men and Ladies Singing Together. Similarly, if one would listen to a choir consisting of men and women singing together, this is also called *ervah*. The **Chasam Sofer ZT"l** (2) was once asked about having a choir arrangement with men and women singing together to honor the King of Hungary who was passing through the city of Pressburg. He wrote a long *teshuvah* (*responsa*) about it. After an entire paragraph explaining the significance and importance of honoring the King properly, he then rules that such a setup is definitely called *ervah* and therefore it would not be deemed honorable to the King.
Men Who Sing with Ladies. In such a situation as mentioned above, even if all the men are singing together with the women, they are capable of hearing the ladies' voices while they are singing and even at the beginning or end of a section, if they don't start and finish exactly at the same time. This is also felt by the participants, as ladies generally have sweeter, higher-pitched voices than men, and at any given time in the song, one group

הוא היה אפשר
Rabbeinu Yosef Albo ZT"l (Sefer Haikkarim) would say:
 "How can a human being possibly 'walk in His (Hashem's) ways and cleave to Him'? By following the words of *Tehillim* (ק"ט-א-ג): 'Happy are they that are upright in the way, who walk in the laws of Hashem. Happy are they that keep His testimonies, that seek Him with their whole heart. They do no unrighteousness; they walk in His ways.' When a person fulfills the *mitzvos* of Hashem with pure intentions for the sake of heaven, and refrains from sin and transgression, this is called 'walking in His ways.' No matter whether they are 'keeping His testimonies' by doing the *mitzvos*, or 'doing no unrighteousness' and refraining from transgressions - this is the way to 'walk in His ways and cleave to Him.'"

R' Meir Premishlaner ZT"l (Marganisa D'Rebbi Meir) would say:
 The world is filled with questions about the existence of G-d and why He remains hidden in the world. If people would just remove the 'ערלת לבבם' - the barriers that block their hearts, they will then see Hashem and will have no questions. Thus, the *posuk* says, 'ומלתם את ערלת לבבכם' - remove the barriers that block your hearts, and you will have no further questions (קושיות)!"

A Wise Man would say:
 "There is only one perfect child in the world - and every mother has it."

the conquering of the Land of Canaan. It also mentions that just as *Hashem* sustained *Klal Yisroel* in the desert, so too, will He sustain us at all times in the future. We say this blessing many times over; did it ever occur to us that we should do the same for others who need us in difficult times?

מאת מו"ה ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

of voices can overshadow the other, making themselves heard clearly. **R' Yosef Sholom Elyashiv ZT"l** rules this way as quoted in a number of *seforim* (3). This is also apparent from the two *minhagim* (next paragraph) about families who sing *zemiros* together, yet refrain from doing so when guests are present, even when everyone is singing altogether.
Families Singing Zemiros Together. It is well known that in certain communities where people are extremely observant, there is a custom that families sing *zemiros* (men and ladies) together at *Shabbos* and *Yom Tov* meals (4). They permit this because logically, people are not aroused by the voices of close relatives. Even though we wrote a few weeks ago that a husband is not permitted to learn out loud if he hears his wife singing, in this situation when a man is singing along with his wife and/or daughters and they are all saying the same words with intention to praise *Hashem*, it is unlikely that he will be aroused by the voices of the girls or ladies. **Note**: As far as I know, the original *minhag* to be lenient was only when there are no guests; only the parents and their children are present. The fact that people have become lenient in this regard, even when others are around, might have no sound basis in this *minhag*. Likewise, there are many *Poskim* and communities who would not permit girls or ladies to sing *zemiros* along with the men, unless it was in a low voice that would not be heard by the men (5).

(1) עיין שבת הלוי הקצוד (2) שו"ת תחת סופר ח"מ ק"צ (3) הובא במשמרת חיים הג' ולבושה של תורה ע"ג (4) עיין הליכות שלמה כ"בא (5) רבנות אפרים בקיבב בשם הגמ"ר משה פינשטיין ז"ל

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מעשה אבות... סימן לבנים

ושמרתם את כל המצוה אשר אנכי מצוך היום למען תחזקו וכו' (יא-ה)

Bein Hazmanim (between time periods) is when *yeshivos* allow their students some time off to relax and recharge from the many long weeks and months of intensive *Torah* study. It generally corresponds to the Jewish Holidays of *Sukkos* and *Pesach*. Additionally, time is given off in the summer, usually the month of *Av* through *Rosh Chodesh Elul*. In the past, the *zmanim* (semesters) were slightly different, the atmosphere not being the same as today, and the duration of the time was differed. **R' Nossan Nota Hanover ZT"l** (who died during the Cossack pogroms of 5408-5409) in his journal *Yaven Metzula*, writes how learning was organized in Poland. The *zman*, during which time students would learn with the *Rosh Yeshivah*, began with *Rosh Chodesh Iyar* and lasted until the 15th of *Av*, and in the Fall/Winter it began with *Rosh Chodesh Elul* and lasted until the 15th of *Shevat*. Then, after *Av 15* or *Shevat 15*, the *Rosh Yeshivah* would accompany his students to a large fair - in the summer they would travel all the way to the fairs of *Zaslow* and *Yaroslav*, and in the winter to the fairs of *Lvov* and *Lublin* - where the boys were given permission to study in any *yeshivah* of their choice.

In Germany, *Bein Hazmanim* was conducted differently. In Worms, for example, students relaxed within the walls of their own *Batei Medrashim*. Year-round in-depth learning, with intensity and thorough *pilpul*, gave way to the study of other works that were less conceptual, such as the books of *Nach* and *Medrashim*. **Rabbi Yosef Shamash ZT"l**, who describes the customs in the city of Worms, recounts a particularly widespread custom in his city: "During *Bein Hazmanim*, we learned the *halachos* of *Maseches Bein Hazmanim*, the twenty-four books (of *Nach* - prophets), and other works that students wish to learn (on their own)." There was a great fear that students, especially youngsters, would neglect the study of *Torah* during this time and the spiritual heads of the generation, who carried the responsibility of the people upon their shoulders, wholeheartedly opposed this threat in every possible way.

On March 8, 1969, Egypt proclaimed the official launch of the "War of Attrition" (מלחמת ההתשה), using heavy artillery, advanced Soviet-designed surface-to-air missiles and MiG aircrafts. The Egyptians inflicted heavy losses on Israel forcing the prime minister to respond by ordering massive air raids deep into Egypt. Israel was also beset by guerrilla attacks from Jordan, launched by the Palestine Liberation Organization (PLO). The war, characterized by large-scale shelling along the Suez Canal, extensive aerial warfare and commando raids, broke out a few short days before the end of the "Winter *Zman*" and every day, there were reports of more dead and wounded Israelis added to the battlefield. As a result of the difficult conditions that existed at the time, a number of *yeshivos* in Israel urged their students, who had gone home for the holiday of *Pesach*, to come back early and commence the "Summer *Zman*" immediately after the *Chag*.

In the *Slabodka Yeshivah* in *Bnei Brak*, **R' Yechezkel Abramsky ZT"l** also asked his students to return early and on the first day of the *zman*, he delivered a פתיחה שיעור (opening *shiur*). "You don't know the terror I experienced over the last month," he told his students. "I was trembling for an entire month. Soldiers are stationed at the Suez, and bombs are falling on them. Their lives are in danger, while *yeshivah* students, whose *Torah* protects soldiers, left for *Bein Hazmanim*! This fear also prevented me from experiencing the joy of the holiday! I was counting the days until the *yeshivos* returned to their regular scheduled learning. My joy is indescribable on this day that learning begins once again in the *yeshivos*."

R' Yechezkel added, "I know that not all students stopped learning. Of course, we must return home and help our families prepare for the holidays. It's a 'bodily *mitzvah*' (מצוה שבגופו) whose reward is infinite. However, many *yeshivah* students used every spare moment of their free time to learn. To them, I would like to repeat the words of the *Yerushalmi* in *Berachos* (ה-טז): 'If you see those who have forsaken the study of *Torah*, but you have strengthened yourself in it, you will merit the reward of them all.' The boys who studied during *Bein Hazmanim*, it is their *Torah* which protected the country, and which continues to protect it. They earn a reward as great as that of everyone who studies put together!"

משל למתה הדבר דומה

ואכלת ושבעת וברכת את ה' אלקיך על הארץ הטובה אשר נתן לך וגו' (ח-ה)

משל: A man who traveled from town to town collecting *tzedakah* for a charitable institution would visit the rabbi of each community and present his credentials and documents testifying as to the legitimacy of his institution and its need for support. The local rabbi would then provide an endorsement for him to collect money in the community.

In one city where the rabbi was of a rather new breed, his secretary told the man that the rabbi was available only on Wednesdays between 2 - 4 p.m. Since this was Sunday, the collector would have to wait three days and wouldn't be

able to make any solicitations in the meantime.

When the collector finally met with the rabbi, he said, "In *Bentching* (Grace after Meals), we express our gratitude to *Hashem* for nurturing and providing us, 'always, each day, at any time, at any hour.' We may ask: once we've said 'always' what need is there to further specify 'each day, at any time, and at every hour'? It must be that the Sages who formulated this *beracha* wished to emphasize that when people are in need, *Hashem* does not have specified office hours. He is available to them, 'each day, at any time, and at any hour.'"

והסדר ה' ממך כל חולי וכל מדוי מצרים העמים אשר ידעת לא ישמם כך ונתנם ככל שונאך וגו' (יב-ו)

There was a man who had been healthy and fit his entire life, but suddenly, upon reaching middle age, he began to experience a series of strange maladies, each one resulting in an operation on a different part of his body. As the man had been healthy his whole life, the occurrence of disease after disease and surgery after surgery - each totally unrelated to the next - caused the man and his family great alarm. They realized that something was amiss.

One family member decided to speak to his *Rebbe*, **R' Pinchos Menachem Alter ZT"l** of *Ger*, for advice and understanding. He detailed to the *Rebbe* the many unusual surgeries that his relative required and asked what it meant.

The *Pnei Menachem* thought long and hard. Finally, he said, "What is it like by their *Shabbos* table? Does this man talk about other people during the meal? Is that common?"

The family member answered that indeed, on many occasions that he had been there, the conversations had always focused on other people. "And do they tend to cut into people's personal lives and talk *Lashon Hara*?"

The man answered that this was precisely the case. They would always talk about others - what they did or didn't do in their personal lives, about their children and their money; sometimes it was good but often the words were disparaging.

R' Pinchos Menachem took his *chasid's* hand and told him, "The answer is right here before you. Tell your relative that if he will cease to talk about others and "cut them up" at the *Shabbos* table on a regular basis, he will no longer need to be "cut up" himself with the unusual diseases and many surgeries and operations he had been undergoing. Tell them to only talk kind words, words of *Torah* and *zemiros*, and I guarantee you he will be healthy for a long time."

The *Rebbe's* advice was given over and the man accepted upon himself to never talk about others - both positive or negative words - and in a very short time, he began feeling better and never needed another surgery again!

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

דרגת יצירת

שמחה

Chazal teach us that whenever the *Torah* employs the word "והיה" - it denotes joy. It is an expression of *simcha*. If so, one might ask, what is the happiness found in the first *posuk* of this *parsha*, "והיה עקב תשמעון"? The *Rebbe*, **R' Avraham Chaim M'Zlotshov ZT"l (Orach L'chaim)** explains that the joy expressed in the words "עקב תשמעון" is referring to the happiness that *Hashem* will have in the time period right before *Moshiach* comes which is known as "עיקבתא דמשיחא" when the Jewish people will listen (תשמעון) and follow the ways of *Hashem*. This period before the great and final redemption will be a scary and difficult time in which to live. *Chazal* tell us (סנהדרין צא) that there were great *Amoraim* such as *Ulla* and *Raba* who remarked that they do not wish to live during the time of "Ikvisa D'Mashichah" for fear of all the terrible suffering and pain that will be prevalent in those days! People will be forced to undergo difficult tests and tremendous pain and heartache just to get through each and every day. When *Klal Yisroel* will endure so much pain and still hearken to the word of *Hashem* and keep His laws scrupulously, that will cause a great stir of *simcha* and joy in Heaven.

How many signs are pointing out that we are living in these heady days of "Ikvisa D'Mashicha"? How many signs do we need? The individual pain and collective suffering of *Klal Yisroel* is tremendous - and yet, says the *Torah*, there is cause for *simcha*. May our steadfast commitment to *Hashem* and His *Torah* achieve great heights of joy in Heaven and may this great *simcha* be the catalyst for the final stages of *golus* and the heralding of the glorious days of *Moshiach*, very, very soon!

TORAH GEMS

ואתנפל לפני ה' כראשונה ארבעים יום וארבעים לילה להם לא אכלתי ומים לא שתיתי וכו' (ב-ה)

Torah is compared to bread. In what way? The *posuk* states that *Moshe Rabbeinu* did not eat bread or drink water for forty days. The *Medrash* asks, "If so, then what did he live on?" And the answer is, "On *Torah*. From the light of the *Shechina* (Divine Presence)." *Moshe Rabbeinu*, during the time he was being given the *Torah* in Heaven, received his sustenance directly from the *Torah*, which is the bread of the *neshama* and the fare of one's conscience.

R' Simcha Wasserman ZT"l takes this one step further. When one eats bread, the first thing he does is chew it. When he chews it, he enjoys it. We say that *Hashem* is "טוב ומטיב" - "He is good" - He gives us food; "and He gives goodness" - He enables us to enjoy it. But this enjoyment is not the function of the bread. The function is nourishment, and it is not nourishing until it is swallowed. It is the same with *Torah*. When one learns *Torah*, that which he understands is like the taste which brings him great satisfaction and enjoyment. But there is more: when the bread - the *Torah* - goes into his system, it nourishes; it goes in with an entire depth, the entire power and strength of *Torah*, much more than he consciously understands, just like food which is digested automatically and nourishes the body even though he is unaware of it.

There are times when a person needs a food, but it is too hard to chew. So it is put in a pill, like vitamins. It is swallowed, and then one has the needed element without having to taste or chew it. This is similar to "*Toras HaNistar*" - the hidden parts of the *Torah*, which we learn but not necessarily understand. As the **Ramban** writes about certain parts of the creation which are not understood: "Do not expect me to explain it." In other words, he is saying, "It is a vitamin pill. Swallow it. You need it, and you'll get what you need. But don't try to understand it for you'll only break your teeth!" Whether we realize it or not, the *Torah* is full of tremendous force and brings about great inspiration.

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHILOMO

והיה עקב תשמעון את המשפטים האלה ... (ז-ב)

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