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

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שבת קודש פרשת עקב – כ' אב תשע"ז Shabbos Parshas Eikev - August 12, 2017

מאת הגה"צ רבי גמליאל הכהן רבינוביץ שלינו"א ר"י שער השמים ירושלים עיה"ס כי תאמר כלבכך רכים הגוים האלה ממני איכה אוכל להורישם. לא תירא מהם זכר תזכר את אשר עשה ה' אלקיך לפרעה ולכל מצרים. המסת הגדלת אשר ראו עיניך והאתת והמפתים והיד החזקה והזרע הנמויה אשר הוצאך ה' אלקיך כן יעשה ה' אלקיך לכל העמים אשר אתה ירא מפניהם (ז-יזיה, ימ) - הזכירה בחסדי השי"ת ותועלתה

הנה על פי פשוטו של מקרא. כוונה התורה באלו המקראות על המלחמה עם Π עליה היא מצווה להסיר כל דאגה ויראה חיצונית. ולהתחזק בטחוז בהשי"ת מתור זכירת כל הניסים שעשה עמנו כשהוציאנו ממצרים. אר בהכרח יוון הכתוב גם על ענינים השייכים לכל איש ישראל בכל העיתים והזמנים. כי ורתינו היא תורה נצחית. ולא שייך כזאת שיהיו בה מקראות הנסובים רק על דבר. שהיה ועבר. אלא כל מקרא מורה לאדם דרכו האיר להתחלר בכל הזמנים לפני בוראו. כיווז שכו. יש לפרש שכיוז הכתוב להורות לאדם. שבכל עת אשר מתעוררים בו הפחד והדאגה. הו מעניני חובתו בעולמו אשר נדמה לו כי לא יהיה ביכולתו לעמוד משימת הדברים, והן בעומדו בפני אחד ממקרי הזמז הקשים, ונדמה לו כי מאחר והינו חסר אמצעים כדי לצאת מו המיצר. ממילא הוא גם חסר ישועה. בכל אלו הזמנים ישים בטחונו באלוקיו. כי הוא זה אשר יצליח דרכו. והוא זה אשר בהשגחתו יחלצו מז המיצר ול המרחב. וכדי להתחזק בבטחוז, ישים על ליבו כל הימים אשר עברו עליו מיום ותו עלי אדמות. ואז יבחיז בהרבה מקרים אשר זכה בהם לישועת השי"ת מבלי רעת מקודם האיר יוושע. כי כל אדם זוכה לראות בימי חלדו כמה וכמה מקרים

מאת דורב שלום פערל שליט"א מגיד מישרים בק"ק בית שמש

ושמתם את דברי אלה על לבבכם ועל נפשכם...וכתבתם על מזוזות (יא-יה כ) – ביאור רש"י 'הניחו תפילין, עשו מזוזות' אלפים קנ״ד). ״שאלת ממני על מה שכתב רש״י ז״ל בפרשת והיה עקב. ׳ושמתם את ברי אלה וגו'. אף לאחר שתגלו היו מצויינים במצות. הניחו תפיליו עשו מזוזות. כדי שלא יהיו לכם חדשים כשתחזרו'. וקשיא לך. והלא מצוות אלו חובת הגוף הז, ונוהגות כין בארץ בין בחו״ל. ומדוע הוצרכה התורה להזהיר על קיומן בגלות בחו״ל.

תשובה. דברי רש"י אלו הו מה'ספרי'. שדרש כו מפני סמיכות הכתובים. 'ואבדתם זהרה מעל הארץ הטובה אשר ה' נותן לכם. ושמתם את דברי אלה על לבבכם ועל פשכם. וקשרתם אותם לאות על ידכם והיו לטוטפות ביו עיניכם..וכתבתם על מזוזות יתך ובשעריך', והוצרך להזהירם על כך, הגם שהן חובת הגוף, כיון שהיה מקום לחשוש שיפרקו מעליהם עול המצוות מפני דוחק שעבוד הגלות וגזירות השמד. כאשר זירע בימי היוונים והכשדים ואדום הרשעה ובכל הדורות שהיו גוזרים עליהם לבטל את המצוות. ואפשר כי מצד האונס יבטלו אותם. ולכן הזהירם שיהיו מצויינים במצוות ברי שלא יהיו עליהם חדשות כשיחזרו, ויהיה להם טורח בעשייתם, ולא מפני שהיו

משל: Moshe addresses the Jewish Nation and elaborates rather than thank *Hashem*, he takes the credit all for himself. on all the good *Hashem* intends to give them when they follow His ways. In the very next statement, he issues a stern warning on the ills of haughtiness and jealousy. He rights to live as he pleases. To this, Moshe warns: "I bear decries those who partake of the good he has received and witness against you this day, that you will surely perish."

"ותלמוד תורה כנגד כולם" - The Greatest Mitzvah of All (39)

Learning Mishna (cont). Last week we mentioned the *Gemara*

(Kiddushin 30a) and Halacha (Y.D. 246:4) about how a Yid

should make sure that his regular learning includes Mikrah,

Mishna and Gemara. We focused on the first concept of

Mishna, which is learning the text of six sections of Mishnayos,

from Zeraim through Taharos. **Tosfos** in Kiddushin (ד"ה לא) (ו)

writes that the reason why the Geonim put the Mishnayos of

Korbonos - "איזהו מקומן" - into davening before P'sukei D'Zimra

Second Concept of Mishna. The following is based on the

Rambam (2), Shulchan Aruch Haray (3) and partially on Ohr

Yisroel (R' Yisroel Salanter 18). It is clear from the above

sources and material quoted that the words "משנה" and "גמרא" do

is to ensure that everyone learns some *Mishna* daily.

A SERIES IN HALACHA LIVING A "TORAH" DAY

מאת מוה"ר ברוך הירשפלך שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

facts from Rav and Shmuel are called "דבר משנה" (5) even though they were compiled **after** our text of *Mishnayos* was written.

He believes that *Hashem* did not send him this bounty, but

that it was the strength of his hand - and thus, he is within his

Further Defining Limud Mishna. The need for this "Mishnatype" learning is two-fold. First, to be able to understand the logic of *Torah*, one must be fluent with the many facts and *halachos* of מורה שבעל פה, to compare, differentiate, ask and answer. Secondly, in order to know how to properly fulfill halachos, it must be codified in a final text. As time went on and new halachos, decrees and circumstances arose, even if they were the results of deep discussion called "Gemara" their compilation in a summarized short manner for all to know is called "Mishna." That is why the **Sh. Aruch Harav** mentioned above says that learning Shulchan Aruch without its source material, logics and reasons is called *Mishna*. Learning **Kitzur Shulchan Aruch**, which includes halachos resulting from deep "Gemara-type" discussions of Taz, Magen Avraham, etc., is also called Mishna. Also, many facts from the Gemara which are simple straight-forward halachos, are actually included in the broad definition of learning Mishna. Actually, when one initially learns a sugva (topic), just getting the basic facts straight is included in the 1/3 of learning Mishna, and then, as he delves deeper in the sugva, he enters the world of Gemara, and this is part of what Chazal said to include Mishna and Gemara into one's learning.

(4) בבא התרא קלד:א (5) סנהדרין לג.

not just refer to specific texts. Rather, they also refer to different forms of *Torah* learning. "Mishna" refers to short facts, views and halachos, without reasons or deep logic. However, "Gemara" refers to the reasoning and deep comprehension of the facts and *halachos*, in a way that one can compare topic to

topic, to yield new halachos, differentiate between topics, and reveal new depths through asking and answering. This is why Rabban Yochanan Ben Zakai is credited (4) with knowing Gemara, **before** our text of Gemara was compiled, and simple

R' Chanoch Henach Hakohen Levine of Aleksander zt" would say:

People are strange. They beg' - ועתה ישראל מה ה' אלקיך שאל מעמך כי אם ליראה את ה' אלקיך ללכת בכל דרכיו ולאהבה אתו"י and plead that *Hashem* should give them *Yiras Shamayim* (Fear of Heaven) when this is something that is entirely in the individual's control. Yet, when it comes to livelihood and sustenance, they imagine that they are in charge!"

R' Isaac Ausband *zt"l* (**Rosh Yeshivah of Telshe**) would say:

יארא והנה חטאתם לה' אלקיכם עשיתם לכם עגל מסכה''' While Moshe knew that *Klal Yisroel* had fatally sinned he believed in their ability to repent nonetheless. Moshe expected that his appearance with the *luchos* would have immediately brought Am Yisroel back to their senses. Just as a thief who is caught is inclined to run and hide out of embarrassment, Moshe expected Klal Yisroel to do the same. Only when Moshe appeared and the celebration continued on as before, did Moshe recognize the severity of this sin. Klal Yisroel needed a powerful response to awaken them and Moshe in turn broke the *luchos*. Sin is often merely spontaneous and a person is caught off guard. Thus, the sin would not necessarily reflect the real status of the individual. In the case of the *Chet Haegel* where even after Moshe's appearance. Klal Yisroel continued in their rebellion, Moshe understood that the nation had fallen and were unworthy of the luchos."

A Wise Man would say:

"It is better to do something great and fail than to attempt to do nothing and succeed."

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Mazel Toy to Mr. & Mrs Heshy Weinberger and Mr. & Mrs. Yanky Koschitzki on the birth of their grandson, Michoel ، د " to their children Mr. & Mrs. Eli Koschitzki. May they always see much nachas from him in the future

לזכות רפואה שלימה בעד החולה יפאל מרדכי בו שולמית דבורה נ״י רפואת הנפש ורפואת הגוף

שזכה בהם לעזרת שמים מבלי שידע מקודם האיר יזכה בכר. גם לפעמים ישנם מקרים אשר האדם חושב שישועתו תגיע לו דרר צינור ומבוא מסויים. אר לבסוף רואה שלא עלתה לו כלל ארוכה מזה המבוא אשר תכנז לו מראש, והשי״ת הוא שחישב את צעדיו והקרה לפניו ישועה דרד מבוא שונה לגמרי. מכל זה יביז כי יש מנהיג במרום המסבב הסיבות. וישים עליו בטחונו. וכשם שבעבר סיבב בסיבותיו להמציא לפניו ישועה. כמו כן ימציא לפניו ישועה גם בעתיד.

ומן הראוי להביא כאן דברי **האוה״ח הק׳** על הפסוק (דברים ח. יח): ׳וזכרת את ה' אלקיר כי הוא הנותז לר כח לעשות חיל וגו". וז"ל: פירוש שצריר לתת לבו על טובתו. כי מה' היתה לו. ודבר זה יעירהו תמיד להכיר בוראו והשגחתו עליו. כי לזה סמר מאמר שאחרי זה: 'והיה אם שכוח תשכח', פירוש 'אם שכוח' דבר זה שה' הוא המטיב לך וגו', סופך שתשכח את ה', וסופר ללכת אחרי אלהים אחרים. ולא במחשבה לבד אלא במעשה. כאומרו ועבדתם וכו'. ובספה"ק איתא שמידת הבטחוז היא יסוד גדול להינצל מכל צרה וצוקה ולקבל כל ההשפעות הטובות מרחמיו וחסדיו הגדולים של הבורא ית' וכאמרתו של **הרה"ק הרבי ר' זושא זי"ע.** שהביא אחיו הרה"ק הרבי אלימלר זי"ע בספרו 'נועם אלימלר' על הכתוב: 'וכי תאמרו מה נאכל וגו' וצויתי את ברכתי'. שהשי"ת כשברא את העולם השפיע מטובו צינורות מושכים שפע לצרכי בנ"א. ודרר השפע שלא להפסיק כלל, אלא כשהאדם נופל ממדרגתו ואיז לו בטחוז בב"ה. ושואל 'מה נאכל'. הרי הוא מפסיק השפע בחוסר אמונתו, ואז צריך הקב"ה לצוות את ברכתו שוב כיון שהלה הפסיקו בחוסר אמונתו, וזהו 'וצויתי את ברכתי'. שאילו היה בטחונו חזק. היה השפע הולר ללא הפסק.

פטורים מהז בחוצה לארץ הוא מזהיר עליהז. אלא מהטעם שכתבתי. וב'ספרי מסיים בה הכי, 'משל למלך שכעס על אשתו, וטרפה לבית אביה, ואמר לה: הוי מתקשטת בתכשיטים, שכשתחזרי לא יהיו עליך חדשים, וכך אמר להם הקב״ה לישראל וכו'. וזו בשורה טובה לחזרה לארץ ישראל. אגב האזהרה. ופשוט הוא".

אולם ב**'גור אריה' (למהר"ל מפראג**. אות כ"ד), הביא יישוב אחר בשם "ש מפרשים'. "יש מפרשים. כי כאשר גלו בני ישראל ביז האומות. ואיז להם מקומות ובתים בפני עצמם, ורק על דרך שאלה ושכירות, אם כן לא יקיימו מצות מזוזה בגלות. כיוז שאיז להם בתים מיוחדים (לעצמם, ו'שאלה' ו'שכירות' אינן חייבות במזוזה, וכן כתבו התוס' [עבודה זרה כ"א. ד"ה הא וכו'. "מ"מ, אין חיוב זה מה"ת דמדאורייתא פטורה לעולם. וכדכתיב 'ביתר. ולא של אחרים'. ואע"ג דדרשינו 'ביתך –ביאתך שצריך להניחה בימין דרך ביאה, מ"מ, תרי 'ביתר' כתיבי". מנחות שם ד"ה טלית וכו'. "ומיהו י"ל, דמזוזה {בבית שאולה או שכורה} מדרבנז, דתרי 'ביתר' כתיבי"]. וכן לא יקיימו בה מצות תפיליו כראוי מפני שאסור להסיח דעת מז התפיליז (יומא ז: מנחות לו:). והרי דאגת וטרדת הגלות גורמות להסחת הדעת מהן, וא"כ היה מן הראוי שיהיו פטורים מהנחתן, כי איך לא יסיחו דעתן מהן.

ועל זה אמרה התורה 'הניחו תפילין, עשו מזוזות', שאף בגלות בחוצה לארץ יקנו להם בתים, כדי שיתחייבו במזוזה ויקיימוה, וגם יסירו את הטרדות מדעתן ובכך יוכלו לקיים מצות תפיליז כראוי. וזאת 'כדי שלא יהיו לכם חדשים כשתחזרו'".

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מעשה אבות סימו לבנים

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

To the untrained eye, Birchas Hamazon can certainly fall under the category of a habitual mitzvah, one whose significance can easily be missed. Birchas Hamazon, in some cases recited up to three times daily, serves as a constant reminder to Jews the world over that our hearts and minds should always be directed to the Land of Israel. As R' Yaakov **Emden** zt" writes in the introduction to his siddur, "Do not intend to settle down outside of the Land of Israel. G-d forbid. That was our ancestor's sin, despising the desirable land, which caused us eternal weeping. And this sin has stood against us throughout our bitter exile. Not just one enemy has risen up against us, but peace and tranquility have eluded us in every generation. We have been persecuted; we have toiled but found no rest; we have been forgotten like the dead, all because we have completely forgotten about living in the Land of Israel." With this small but constant reminder, and through the return of the Jewish nation to the Land of Israel, surely a great redemption will come to our people.

A prominent Yid relates an amazing story in the name of a principal of a renowned cheder in Jerusalem, in whose neighborhood lived an elderly Jew. What was very extraordinary about this Jew was the way he would recite Birchas Hamazon; he would do so with unbelievable kavanah (concentration) and hislahavus (enthusiasm) word by word.

The principal asked this elderly Jew to please tell him what was the background behind the manner in which he bentched and why he did it in the inspiring way that he did. The elderly Jew quickly responded, "I will tell you. You see, I was 12 years old in a *cheder* in Poland, when the renowned *Gaon*, **R' Meir Shapiro of Lublin** zt", came to speak to us children about the importance of Bentching - Birchas Hamazon. I will never forget how he quoted the words of the Be'er **Heitev** (Shulchan Aruch, Orach Chaim, 185:1) who writes that the letter (in the Hebrew Alef Beis) known as the Peh Sofis (9) is the only one not found in the entire *Birchas Hamazon* because whoever will recite this special prayer with true and intense concentration will be spared from "קצף" - Hashem's anger (both words end with a peh sofis), and he will be blessed with bountiful parnassah his whole life. R'Meir Shapiro spoke gently and kindly and urged all of us children to undertake to always say Birchas Hamazon with kavana, and blessed us that we will be spared from tzaros our whole lives and that we will have Parnassa B'revach (bountiful sustenance)."

The elderly man was silent for a few moments, deep in thought before he once again continued to speak. "Many years passed and one day I found himself at the gates of Auschwitz, behind a long line of people who were being directed by the Nazis, yemach shemam, to the right or to the left. I was sure that my time on this world had expired and I would be sentenced to death immediately. Suddenly, I remembered the lesson I had learned from R' Meir Shapiro as a young child. I remembered what he had said about being saved and right then and there, in those frightening moments, I prayed from the bottom of my heart: 'Ribono Shel Olam! I have a promise from the Be'er Heitev that whoever will bentch Birchas Hamazon with kavanah will not have any troubles. Here in Auschwitz I beg you Hashem - spare me from pain and suffering!"

There was silence again. "While I was davening I was sent to the right. My life was spared at that moment. We were told that we would have to tell the Nazis what type of skill we had so that we could be given appropriate work. Being a Yeshiva Bochur I did not know what to say and I again davened to Hashem: 'Ribono Shel Olam! I have a promise for parnassa; I must have what to eat in Auschwitz! I don't have a profession to tell the Nazis, please help me!

"Suddenly I once again saw the open hand of *Hashem* in the misery of Auschwitz. The Jew behind me whispered in my ear: 'Tell him that you are a cook and that I am your assistant.' I did as he said and found myself placed in the kitchen - as a cook, no less, in Auschwitz. While so many others were dying of hunger, I was in the kitchen with loads of food!"

With that, the elderly Jew finished his story. He saw how the promise of the Be'er Heiteiv was fulfilled during the horrendous years of WWII: should he not bentch Birchas Hamazon with all his strength and kayanah?

למה הדבר דומה

השמר לך פן תשכח את ה' אלקיך לבלתי שמר מצותיו ומשפמיו וחקתיו אשר אנכי מצוך היום ... (ח-א)

משל: A young couple from *chutz l'aretz* (outside of Israel) lived a simple life. Their apartment was not elaborate and their car was not flashy. They could not afford more.

But then the day came and the young man finally came into a nice bundle of money. He was thrilled and decided that it was time to treat himself to a nice luxury car. However, his wife disagreed and felt that it would make the neighbors jealous and they didn't need to incur the enmity of their friends. It became a touchy subject and the young man decided to ask a *shaila*.

On a trip to *Eretz Yisroel*, he traveled to *Bnei Brak* and came to the home of **R' Aharon Leib Steinman** shlit'a. He waited patiently as the *gabbai* explained to the *Rav* that this man was here at the insistence of his wife who was worried that if they bought a new luxury car, he would be the envy of his neighbors. R' Aharon Leib looked at the young man for a long minute and finally asked him, "Tell me, have you mastered all of *Shas* vet?"

"No," the man said, as he laughed uneasily. "If so," said R' Aharon Leib, "what is there to be jealous of?"

ארן אשר ה' אלקוך דרש אתה תמוד עיני ה' אלקוך דרש אתה תמוד עיני ה' CONCEPTS IN AVODAS HALEV FROM R' CHAIM YOSEF KOFMAN

The Torah in Parshas Eikev enumerates the many virtues of Eretz Yisroel - although the greatest attribute of all is that this holy land is the primary focus of the Ribono Shel Olam from the beginning of the year until the end of year. The obvious question is asked here: Why, when referring to the beginning of the year, is it written "השנה" with a ה' הידיעה, ה' הידיעה. whereas, the end of year is just referred to as "אחרית שנה" without the special letter "heh"?

My machshava here is based on a famous vort of the Satmar Rebbe zt''l. Since Parshas Eikev is always lained immediately before Chodesh Elul, it helps to serve as a wake-up call to all Jews, that the time for improving our ways is just around the corner! Every year, before Rosh Hashana, we get excited about the opportunity given to us to work on and correct any spiritual flaws or wrongdoings, convincing ourselves that this will be THE year - "השנה" - that we will attain perfection and purity. We become filled with enthusiasm, positive that we will soon be better people in the coming year! However, as the year draws to a close, we usually feel disappointed as we realize that once again, we didn't accomplish what we set out to do this year. The year that we anticipated would be full of self-improvement turned into just another ordinary year...from "אחרית שנה" it became "אחרית שנה" - the end of another typical year.

After Tisha B'av and Shabbos Nachamu we can homiletically translate the following words from the Kedusha of "הן גאלתי אתכם אחרית כראשית". Hashem is hinting to us that the Geulah can only come when "אחרית כראשית" - when the end of our year will be like the beginning, replete with the fulfilled goals that we intended to accomplish.

May the coming year of תשע"ח be "HASHANAH", a year of gezunt, parnassa, nachas, menuchas hanefesh and menuchas haguf as we greet Moshiach Tzidkeinu, במהרה בימנו אמן!

למען ענתך לנסתך לדעת"את אשר בלבבך התשמר מצותיו ... (ז-ב)

In 2014 three Jewish families in Israel were subjected to one of the most unimaginable torments known to man – the loss of their sons, who were found brutally murdered after days of anguished searching. The reactions of those bereaved parents to their ordeal was perhaps the quintessential *kiddush* Hashem, an idea perhaps best encapsulated by Prime Minister Netanyahu's words in his eulogy for the boys: "The nation understood immediately the depth of the roots and your strength of spirit. You taught us all a full lesson that we will not forget. A lesson in faith and determination; in unity and sensitivity; in Judaism and humanity."

In general, the essence of a Jewish person is largely concealed from the rest of the world. The Jewish heart so the *kiddush Hashem* that results from his actions are often world, like a banner that is raised for everyone to see

limited. It is difficult to tell if his deeds stem from a genuine drive to do what is right, or if he is simply putting on a show.

The **Kli Yakar** provides us with an incredible insight: One of the reasons that *Hashem* afflicts us with painful tribulations is to bring to light the true greatness that lies within us, to show the world the levels of greatness that *Klal Yisroel* is capable of attaining. Thus, the *Torah* states that *Hashem* led us into the desert and brought tribulations upon us "in order to afflict you and to test you, to know what is in your heart, whether you will observe His mitzyos or not." This posuk tells us that the purpose of those trials was "לנסתך" - "to test you," a term that is derived from the word "נס" - "banner," which would cause the entire world "to know" what lies within a Jewish heart. (When the *Torah* says that the purpose of the trials was "to know what is in your heart," it does not harbors powerful forces: incredible depths of love and fear of mean that the intent was for *Hashem* to know, but rather for Hashem, rock-solid faith and burning devotion. Often, a the world to know.) Thus, Hashem's goal with the affliction person's actions do not fully reveal what is in his heart, and was to demonstrate Klal Yisroel's true essence to the entire

EDITORIAL AND INSIGHTS ON THE MIDDAH OF לחכלה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

אהבך וברכך והרבך וברך פרי במנך ופרי אדמתך דגנך ותירשך ויצחרך ... (ו-יג)

R' Shimshon Pincus zt"l describes our generation as a child who begs his parents for a new bike. His parents tell him hat one doesn't just get a new bike. You have to learn well, behave well, and if you earn it, we will get you a new bike. The child is quite dismayed but he realizes that this is non-negotiable. His parents are just not going to buy him a new bike. A few days later this child is involved in a terrible car accident. He is lucky to be alive and after being rushed to the hospital and a series of operations, he finally comes home. As he walks into his house, what is the first thing he sees as he opens the door? A brand new bike! Even nicer than the one he wanted. He was so excited and his parents were overjoyed that they could make him happy. What happened? Didn't he have to earn his new bike? Why did he get it for nothing? Because he just went through such a painful experience and his parents wanted to make him happy, to show him how much they loved him.

Our generation today, explains R' Pincus, is similar to this. The Jewish people recently went through such a difficult and painful time called the Holocaust. We suffered so terribly that now *Hashem* is showering us with so much bounty, so much goodness and plenty in order to comfort us, and show us how much He loves us. There has never been a time of so much materialism - so much food, so much clothing, so much leisure and comfort. Why is *Hashem* showering us with so much comfort? Because He wants to show us how much He loves us. He wants us to know how much He cares about us. These are the kisses and hugs from *Hashem* to help us get through this seemingly never-ending golus.