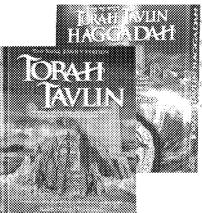


לעילוי נשמות ה' אברהם יוסף שמואל אלתר בן ה' טובי ז"ל ורעייתו רישא רחל בת ה' אברהם שלמה ע"ה

בראתי יצר הרע ובראתי לו הדלקות נרות שבת - 7:57 \*  
 זמן קריאת שביע/מ"א - 8:51  
 זמן קריאת שביע/הג"א - 9:27  
 סוף זמן תפילה / הג"א - 10:39  
 שקיעת הזמנה של יום השבת - 8:14  
 מוצע"ק צאת הכוכבים/ מעריב - 9:04  
 צאת הכוכבים / לשיטת רבינו תם - 9:26

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**שבת קודש פרשת עקב - פרק ה' דאבות**  
**Shabbos Parshas Ekev - Fifth Perek**

כ' מנחם אב תש"ע - July 31, 2010

**טיב התבלין**  
 הגה צרבי גמליאל הכהן רבינוביץ שליט"א  
 ראש ישיבת שער השמים בירושלים עירי"ק  
 זכרה אף ה' בכס ועצר את השמים ולא יהיה מטר והאדמה לא תתן את יבולה ואבדתם מהרה (יא-יז) - תפקידים של האדם

הוא רחניות, ואדמה" הוא גשמיות, וחלילה לוותר עבודת הרוחניות, על חשבון הגשמיות, שזה לא יואיל, אדרבא זה עוד יקלקל יותר ויותר. וזה מרומז כאן "ועצר את השמים" מדברים אל האדם, אם תעזור את השמים, היינו שתמעט ברוחניות, על חשבון הגשמיות, אז אל תחשוב שתרויח מזה, אלא אדרבא, אם תמעט בעבודת הש"ת, אז "ועצר את השמים, ולא יהיה מטר" לא ירד לכם השפע מן השמים, וממילא "והאדמה לא תתן את יבולה" לא יהיה לכם גשמיות, דרק כשאדם עובד הש"ת, אז הש"ת משפיע לו שפע, ויש לו גשמיות, כמו אוכלי מן, אבל אדם שלא עובד הש"ת, אז ממילא מפסיד השפע, ואין לו פרנסה, וכמו שאמר חז"ל (אבות פרק ב' משנה ה'), "ולא כל המרבה בשחורה מחכים", וידוע שהש"ת משפיע לאדם שפע, כדי שיוכל לעבוד את הש"ת, ולא להיפך, הש"ת יעזור לנו שנלך בדרכי, אמן כן יהי רצון.

לפ"ש"י ואבדתם מהרה, על כל שאר יסורין אגלה אתכם מן האדמה שגרמה לכם לחטוא. משל למלך ששלח בנו לבית המשתה והיה יושב ומפקדו, אל תאכל יותר מצרכך שתבוא נקי לביתך. ולא השגיח הבן ההוא, אכל ושתה יותר מצרכו והקיא וטנף את כל בני המסיבה. נטלוהו בידיו וברגליו וזרקוהו אחורי פלטרין עכ"ל.  
 האדם יש לו שני תפקידים בחיים, רוחניות וגשמיות, לעבוד הש"ת, בתורה ותפילה ומצות ומעשים טובים, וזה חלק הרוחני, וגם יש לו תפקיד בעניני גשמיים, דהיינו לדאוג לפרנסה, ולו למשפחתו. וכמובן שאדם צריך להשתדל, לעבוד עבודה רוחנית על צד היותר טוב, ולעשות הכי הרבה שיכול להיות, אבל בעבודה גשמיות צריך לעשות הכי פחות שיכול להיות, ולעשות המינימום שמוכרח. ואלו השני עבודות רוחניות וגשמיות, נקראים "שמים ואדמה", "שמים"

**מאת הרב שלום פערל שליט"א**  
**מגיד מישרים בק"ק בית שמש**  
**מאוצרותיו של המגיד**  
 ואתפוש בשני הלוחות ואשלכם מעל שתי ידי ואשברם לעיניכם וגו' (ט-יז) - הקדושה אינה שוכנת יחד עם הטומאה

לוחות הברית, הוצרכתי לתופשם כדי שלא יפלו (וכן פירשו הצ"צות יוסף פניטסבורג, רבאר משה אאוורוב), ואשלכם מעל שתי ידי, היינו שאח"כ החלטתי שעלי להשליך אותם בכוח ולשבורם, (כיון שדנתי ק"ו בעצמי, וכדאיתא בגמרא (שבת פ"א:), "מה פסח שהוא אחד מתר"ג מצות וכו'), ושמותר לי לשבורם כיון שפרח הכתב מעליהם וכבר אינם נושאים את עצמם-מעל שתי ידי (היינו, שהשתנה מצבם ממה שמקודם הם היו על שתי ידי). ואשברם לעיניכם, פירש הש"ת כהן, "כי מארח שאין בהם נשמה שהן האותיות הרי הם כשבורים, זהו אומר ו'אשברם לעיניכם', שרק לעיניכם נראה שאני שברתם, אבל הם היו שבורים". ומוסיף לפרש באופן אחר, "ואשברם לעיניכם", כלומר, ראו בעיניכם מה גרם החטא, שהרי לוחות שיש להם עובי כזה לא היו נשברים ללא שגרם החטא". ומבואר מכל הנ"ל שהקדושה אינה שוכנת יחד עם הטומאה, ואם רוצים לזכות אל הקדושה, עלינו לטהר את עצמנו מטומאת החומר והחטא. וכאשר אנו קורין פרשה זו המלמדת על כך בימי 'בין הזמנים', שבהן בקלות יכולים להימשך אחר החומר והחטא ולהיטמא, ואז לא נוכל להתקדש כראוי בימי אלול ותשרי, נתעורר להיזהר מזה ביותר, ובכך נזכה להתעלות כראוי בימים הנשגבים של אלול ותשרי, ונזכה לכ"ח טובה!!!

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע  
 ואתפוש בשני הלוחות ואשלכם מעל שתי ידי ואשברם לעיניכם וגו' (ט-יז) - הקדושה אינה שוכנת יחד עם הטומאה  
 ד קדוקים רבים יש לדקדק בלשון הכתוב, מדוע בתחילה נאמר 'לוחות הברית, ואח"כ רק 'לוחות'. וכן צריך להבין כוונת 'וארא'. ועוד צריך להבין כוונת 'ואתפוש', וכוונת 'על שתי ידי' - מעל שני ידי, וכוונת 'לעיניכם'. ויש ליישב בהקדם מה שכתב החת"ס (תורת משה, עקב, ד"ה בעת ההיא) לבאר כוונת 'על שתי ידי', 'ונראה לבאר, דאיתא במדרש (תנחומא, כי תשא אות כ"ו), בשעה שנתן לו הקב"ה את הלוחות, היו סובלין את עצמן, כיון שירד וקרוב אל המתנה וראה את העגל, פרחו אותיות הכתב מעליהם, כיון שהאותיות הקדושות לא יכלו לשכון באויר טומאת העגל, ולכן נאמר 'על שתי ידי, היינו שהיו הלוחות נושאים את עצמן למעלה על דיו, וכאילו לא נשאם משה כלל'. וכן כתב הרא"ש לבאר כוונת 'וארא', 'מה ראה, שפרח הכתב מעליהן'.  
 ולפי זה מתיישבים הפסוקים היטב, שכאשר ירד משה מן ההר עדיין לא פרחו האותיות והדברות-דברי הברית מעל הלוחות, והיו ראייהם להיקרא 'לוחות הברית', אבל כאשר הגיע אל תוך אויר טומאת העגל, פרחו דברי הברית מעליהם-לוחות, והפסיקו לשאת את עצמם, והוצרך משה לתופשם בדיו כדי שלא יפלו.  
 וא"כ כוונת הפסוק היא, 'ואתפוש בשני הלוחות, שעתה שכבר אינם



**גמטל**  
 "So too," R' Shach concluded, "if you *bentch* from a *siddur*, your whole path will be slower and not rushed. The 'air' will be clearer and you will absorb its blessing."  
 We say in *bentching*: "Who nourishes and sustains all

**הלכה למעשה**  
**The Halachos of Praying for the Sick (8)**  
 Last week we discussed the three places in *Shemona Esrai* where one can daven for the sick: 1) רפאנו 2) שמע קולנו and 3) אלקי נצור. Let us elaborate on this theme.  
**Which Place in Shemona Esrai is Most Preferable?** This is a complicated issue and we will try to present the pros and cons of each individual prayer. "רפאנו" has a preference since it's a *beracha* designated for this topic (1). However, some *Poskim* hold that one should only add into "רפאנו" if it is for a family member or someone very close. For others, one should say it in "שמע קולנו" (2). This seems the correct way according to *Mishna Berura* (3) and was the custom of **R' S' Z' Auerbach ZT"l** (4).  
**During or After Shemona Esrai?** It would logically seem that the first 2 places are more appropriate because they are in the *Shemona Esrai* proper, while "אלקי נצור" is not in *Shemona Esrai* proper, and one can even answer during "אלקי נצור" things that cannot be said during *Shemona Esrai* proper. On the other hand, if one takes the time in *Shemona Esrai* proper he might lose the chance to answer *Kedusha*, etc. During *Shemona Esrai* proper, however, he can just stop and listen (hoping to hear and be *יצא*) and during "אלקי נצור" he can actually answer, which is highly preferable. The *Mishna Berura* (5) holds that this second way is correct and if one might lose the ability to answer *Kaddish* or *Kedusha* verbally, he should add his

**הוא היה אומר**  
**R' Yoel Teitelbaum ZT"l (Satmar Rebbe)** would say:  
 "Hashem always has His eyes on it (the Land) from the beginning of the year to year's end." This *posuk* would have been more grammatically correct if it had said, 'to the end of the year.' Why was it worded this way? Very often, a person will approach *Rosh Hashanah* with great intentions. He plans to turn his life around. He believes this is the year he will follow through. Unfortunately, as time passes, the good intentions fade away, and he slips back to his old ways. By the end of the year, it becomes clear that this wasn't the year, after all. It was just another year, like all the rest."

**R' Shmuel Hominer ZT"l (Olas Tamid)** would say:  
 "One must concentrate intently when thanking *Hashem* for redeeming him from slavery. To fulfill this *mitzvah*, 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 Tov*, from darkness to a great light, and from subjugation to redemption."

**A Wise Man** would say:  
 "To be clever enough to amass a ridiculous fortune, one must be dumb enough to really want it."  
**THIS ISSUE DEDICATED IN HONOR OF THE BAR MITZVAH OF MEIR KIFFEL מ' MAZEL TOV TO THE ENTIRE KIFFEL FAMILY AND MAY MEIR GROW IN TORAH AND BE A SOURCE OF NACHAS TO ALL OF KLAL YISROEL. TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! TO SPONSOR/DEDICATE AN ISSUE, RECEIVE BY MAIL FOR YOUR SHUL OR HAVE IT E-MAILED TO YOU DIRECTLY, PLEASE CALL 845-821-6200 OR SEND AN E-MAIL TO: TORAHTAVLIN@YAHOO.COM.**

*and benefits all.*" When recited properly, *Birkas Hamazon* is meant to be a *segulah* for *parnassah* in particular. Once we understand where everything comes from, may we merit only blessings from *Hashem*.

**מאת מו"ה ברוך הירשפלד שליט"א**  
**רב דקולא אהבת ישראל, קליבלנד הייטס**  
 requests at the end of *Shemona Esrai* in "אלקי נצור". (We already mentioned previously that at this point in the *Shemona Esrai*, he can be as long or short as he wants, however, in *Shemona Esrai* proper, one has to be short.)  
**The Exciting Life of Prayer and Thanks According to R' Yonason Eibenschutz.** Since we are discussing the topic of adding prayers into *Shemona Esrai* it's appropriate to mention the inspiring words of **R' Yonason Eibenschutz ZT"l (Yaros Dvash 1 (6))** He encourages a person to add into his *Shemona Esrai*, daily requests for all of his personal issues, and for those of his close ones and all of *ישראל*, regarding matters both big and small. A person should daven for success in daily activities in detail, educating his children, health, *shidduchim*, *parnassah*, not to sin, learn *Torah* well, etc.

The *Torah mitzvah* of *tefillah* is to request from *Hashem* with heartfelt begging. Unfortunately, we might say other *tefillas* out of habit without thought and might not be fulfilling the *mitzvah* of *tefillah*. However, our own needs in our own words are said with concentration and feeling and can be used as a stepping stone to keep our concentration for the rest of davening. This ongoing connection to *Hashem* can be at any time of the day, not just three times a day during *Shemona Esrai*. At the end of the day, one can then find what to be thankful for daily and live a life of seeing *Hashem's* goodness and guidance constantly.

(1) ר"ן ע"ז ח. (2) ע"א ר"ח קיט"א (3) קיט"א (4) הל' שלמה תפילה פ"ח ע"ז 60 (5) קכ"ח (6) מוכרז בחיי אדם כד"ט, ובמשנה ברוח קב"ח

# מעשה אבות ... סימן לבנים

ועתה ישראל מה ה' אלקיך שואל מעמך .... לשמר את מצות ה' ואת חקתיו ... לטוב לך וגו' (י-יב,ג)

The saintly *Rebbe, R' Elimelech of Lizensk ZT"l*, once recovered from a life-threatening illness. His closest disciples mustered their courage to ask him what he had seen while hovering between life and death.

The *Rebbe* recounted the following story: As I walked in the Garden of Eden, I saw among the most honored souls a familiar face. He looked very much like Mottel the Bookbinder. To be sure, Mottel was a G-d-fearing Jew, an honest, hard-working bookbinder, but he was otherwise an undistinguished ordinary Jew, not even much of a *Torah* scholar.

"Is it truly you, Reb Mottel?" he asked the soul as it approached him. "how did you get to this exalted place?"

"Well," he responded, "When I was brought before the Heavenly Court, I had to admit that, regrettably, I had studied very little *Torah*. I didn't have much of a head for it. Besides, we were very poor, so I had to find a way of earning money to help support the family. I was apprenticed, at an early age, to a bookbinder, I explained to the Court.....

"They began weighing my *mitzvos* and sins. On the right side of the scale, angels began putting all my good deeds. Then they pushed the scale down to make it weightier, saying this was for the joy and sincerity with which I performed the *mitzvos*. But then, other angels came forward and began to load my sins and misdeeds on the left scale. I watched with horror as my sins were added up. Most of the sins were truly not serious, and they happened because of my ignorance. But, though they were small, they were adding up dangerously, till they tipped the scale.

"As I stood before the Heavenly Court, trembling and ashamed, an angel suddenly appeared with a worn-out prayer book, a *siddur*, in his hand. Behind him was a line of wagons loaded with sacks.

"I am the angel in charge of stray pages from holy books. I go to every Jewish home, every synagogue and school. I look to see the condition of the holy books. Whenever I see a worn out book, with crumpled pages and loose covers it gives me tremendous pleasure, for this is a sign that the books are in constant use. But when I see that some of these books are tattered beyond repair, I am troubled, for every holy book has a holy soul, and every page has a soul, which must be treated with care and respect. In the course of my travels I met this man here on trial. Ever since he was a child, Mottel loved his little *siddur* and would often caress and kiss it before closing it. When it came time for Mottel to be apprenticed, he told his father that there was nothing he would like more than to be a bookbinder.

"I have never seen a bookbinder like Mottel," continued the angel in my defense. 'He never got any pages mixed up, never missed a stitch, and always used the best materials. From time to time, he would go to the *shuls* in his town and collect holy books that cried out for attention. He took them home and worked late into the night to restore them, bind them and give them new life. He never charged for this and never even told anyone about it.

"I respectfully request that the Heavenly Court permit me to unload all the sacks of worn-out holy books to which Mottel the Bookbinder has given a second life, and put them on the scale with all his other *mitzvos* and good deeds."

The Heavenly Court agreed. Long before the wagons were half unloaded, the scale with the *mitzvos* clearly outweighed the other side. "Believe me, dear *Rebbe*," Mottel concluded, "I was as astonished at what happened before my eyes as you were at seeing me in this place of honor."

"I wanted to ask Mottel a few more questions," explained R' Elimelech, "but at just that moment I began to recover. Reb Mottel's story speaks for itself. But let us also remember," Reb Elimelech enjoined his disciples, "that *Hashem* never fails to give credit and reward for any good deed, even for such a seemingly trivial act as smoothing out a crumpled corner of a well worn page in a holy book."

# משול' למה הדבר דומה

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

**משל:** R' Elazar Menachem Mann Shach ZT"l once advised someone to take upon himself a small *mitzvah* as a *tikkun* (a spiritual act of rectification). "When you say *Birkas Hamazon*, recite it from a *siddur*," said R' Shach.

The man was surprised. "For what purpose?" he asked.

R' Shach told him the following story. The **Brisker Rav ZT"l** once needed to go to Switzerland for his health, where the pure mountain air would help him. The doctor instructed him to walk on a certain path each morning, where he would breathe the air to improve his condition.

After a while, the doctor checked the *Rav* and found that there was no improvement in his condition. He soon learned that the *Rav* had wanted to get back to his learning each morning, so he rushed the walk so as not to waste any time. However, this left him with not enough time for the clear mountain air to have a positive effect on his health.

The doctor was smart. He advised the *Rav* to take a *Sefer* with him and study it on the way. And so he did. The Brisker Rav took a *sefer* and walked slowly, absorbing the air along the way. In no time, the *Rav*'s condition improved.

והסיד ה' ממך כל חלו וכל מדוי מצרים הערים אשר ידעת לא ישמם בך ונתנם בכל שנאך (ו-טז)

# TORAH GEMS

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

The Almighty blesses His nation, *Klal Yisroel*, and promises them that He will, "Remove from you every illness, and all the terrible sicknesses (and plagues) that I put on Egypt .... I will not put on you." The word "illness" (חל) in the *posuk* is interpreted in a number of ways. **Sefer Paneach Raza** writes that the words "כל חל" add up to 98, which alludes to the 98 curses that we find later in the *Torah*. The **Chasam Sofer, R' Moshe Sofer ZT"l** states that "every illness" is referring to the death of *Tzaddikim*, who protect *Bnei Yisroel* from all evil.

The simple explanation, however, is that *Hashem* Himself will protect the people, and they will have no more need for doctors, medication or remedies. Although *Hashem* has given permission to doctors to heal, when the Jewish People are following in His ways, He will see to their needs, without employing any sort of intermediary.

A sick man once came to **R' Schneur Zalman of Liadi ZT"l (Baal HaTanya)**, for advice on how to treat his illness. The Alter Rebbe instructed him to see a particular physician and ask for a certain prescription.

The man followed his *Rebbe's* advice, however, the treatment did not work. So he returned to the Alter Rebbe and informed him of his unchanged status.

The Alter Rebbe responded, "To say that it is not the right physician; it certainly is. To say that it is not the right prescription; it certainly is. Then why is it not working? Probably the doctor has committed a heinous sin, so he is not worthy of a cure from *Hashem* coming through him."

*Hashem* has given permission to doctors to cure people. It is important to remember that the source of all healing is the Almighty. The job of the patient and the doctor is to make sure that they are proper vessels for His blessing.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

# דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

תתמונה

למען ירבו ימיכם וימי בניכם על האדמה .... כימי השמים על הארץ וגו' (יא-כא)

The *Torah* describes our reward as, "Heavenly days upon the Earth." What is meant by these words? How does one make his days on Earth "Heavenly"? **R' Elya Lopian ZT"l** cites Chana, the mother of *Shmuel Hanavi*, as an example of one whose days upon this Earth were truly "himmeldik." When Chana was begging *Hashem* for a child, she said the following words: "*Hashem*, You created every part of my body for a reason. Eyes to see. Ears to hear. Hands to feel. Feet to walk. You have also given me the organs to give birth and nourish a child. Should these organs go to waste?"

R' Elya writes that these words are so powerful that any woman who wishes to bear children should say these words and her prayers should be answered, as were Chana's. However, it's not only what Chana said that was so powerful, it was what she meant. She cried out to *Hashem*, "You created every part of the body for a reason, and what did I do with every part of my body? With my eyes, I was careful to see only good. With my ears, I only listened to holy words. With my hands I did acts of *chessed* and righteousness. With my feet I ran to do *mitzvos*! THEREFORE, since I used the parts of my body to do Your will, *Hashem*, please allow me now to give birth and nourish a child with the parts of my body that You gave me!"

This is the סגולה - the secret to the success of Chana's prayer to *Hashem*, and this is the meaning of living one's days upon this Earth in a "HEAVENLY" manner. By utilizing every part of our earthly bodies for good, for *ratzon Hashem*, the true purpose for which they were created - this is deemed a heavenly, spiritual life upon this physical Earth.

