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פרק ה' דאבות

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים עיה"ק

בתורה ששפע הפרנסה תלוו כפי עבודת התפילה. ומי יודע אם לא בכך נעוץ כל קושי הפרנסה בדורנו, לדעת לא היתה עוד כזאת בישראל שילולו כ"כ בעבודת התפילה כפי שמוללים בדורנו אנו, שומו שמים! אין המדובר על אנשים ריקים ופוחזים, כי לצערנו ולדאבונו נוכל לפגוש בבית הכנסת יום יום אנשים חשובים ומכובדים ובניהם גם כמה פגעים ועמלים בתורה באמת, ותפילותם רצות כמי שפכאם עד רח"ל, כאלו פעמים קורה שבשעות אמירת עליו לא נשאר בבית הכנסת מנין שלם לאמירת הקדיש שלאחריו. ידוע בשם האר"י ז"ל שכל השפע היורד בזה העולם בא בעת התפילה ומשתלשל מעולם לעולם עד שמגיעים לשעת אמירת עליו שאז הוא שעת קבלת השפע, וסוד הדבר הוא כי גם הקליפות חפצים לקבל את השפע מן השמים, באמרו: גם אנו בריותיו של הקב"ה, וכמאמר הכתוב: הכפירים שואגים לטרף, לזאת תיקנו אמירת עליו לשבח שהוא שבו של מקום, ובשעה שישראל מתחילין באמירת זה השבח מיד בורחים כל אלו הקליפות ואז יורד השפע לעם ישראל בניו של מקום ברוך הוא. הדברים הללו צריכים להבהיל את לב כל השומעים כי מי יודע אם זה שבורח מבית הכנסת באמירת עליו אין הוא מראה בכך שנשמתו שייכת להקליפה ח"ו?!

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

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שבת קודש פרשת עקב Shabbos Parshas Ekev

כ' מנחה אב תשע"א - August 20, 2011

שוב התבלין

רעיונות ופירושים לעורך את האדם לעבודת השי"ת והתחזקות באמונה ובטחון מאת ולעבודו בכל לבבכם ובכל נפשכם. ונתתי מסר ארצכם בעתו וכו' (יא-ג, יד) - איזווה עבודה שבלב? זו תפילה.

מאוצרותיו של המגיד

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

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טוביה ז"ל ורעייתו רישיא רחל בת ר' אברהם שלמה ע"ה (Monsey, NY) הדלקת נרות לשבת - 7:32 זמן קריאת שמע/מ"א - 8:59 זמן קריאת שמע/הגרא" - 9:35 סוף זמן תפילה / הגרא" - 10:43 שקיעת החמה ליום השבת - 7:48 מוצש"ק צאד"כ/ מעריב - 8:38 צאד"כ/ לשטת רבינו תם - 9:00

* פלג המנחה - 6:23 (מי שמודליק מוקדם אין לאחר מוזמן עצם קבלת השבת [משיאמר "בואי כלה!"])

רעיונות ופירושים לעורך את האדם לעבודת השי"ת והתחזקות באמונה ובטחון מאת ולעבודו בכל לבבכם ובכל נפשכם. ונתתי מסר ארצכם בעתו וכו' (יא-ג, יד) - איזווה עבודה שבלב? זו תפילה.

הנה יש לנו כאן הבטחה מפורשת שכל שפע הפרנסה תלוו בעבודת הלב שהיא התפילה, וכפי מה שנתעורר בקיום זו העבודה ונתחזק בה ביתר שאת וביתר יעוץ כך נזכה להמשך את צנור שפע הפרנסה, ומכלל הן אתה שומע לאו שאם ח"ו מוללים בעבודת התפילה הרי גורמים לקלקל את השפע ולהמעיט את הפרנסה. כל העולם כולו נמצאים בלחץ תמידי מעול הפרנסה, לא רק העניים הרעבים על פת לחם הצר, כי גם אלו העשירים שנתברכו בממון רב הם גם נמצאים בלחץ תמידי שלא יתמוטטו עסקיהם כאשר ל"ע הורגלו כבר לשמוע על עשירים מופלגים שבין רגע נתהפך עליהם הגלגל ולא רק שאיבדו את כל רכושם וממונם, אלא אף גם זאת שהשאירו אחריהם חובות עצומים עד כדי כך שנרדפים המה כל שעות היממה מנוהשים למיניהם שאין נותנים להם מנוח.

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבוע

השמרו לכם פן יפתה לבבכם וסרתם ועבדתם אלהים אחרים והשתחויתם להם (יא-טו) - מצב הרוחני של האדם תלוי בעסק התורה

abomination into your home,' it means that we must do what we can to protect ourselves and our children from any harmful influences that can cause permanent damage to our neshamos. Before exposing our homes to emails, websites,

A SERIES IN HALACHA LIVING A "TORAH" DAY

Laws and Customs that Merit a Good Parnassa (19)
Shabbos. The day of *Shabbos*, in general, is the day that brings down blessings for the following six days, as we declare in the words of *Lecha Dodi*: "לקראת שבת לכו ונלכה כי היא מקור הברכה" - *Shabbos* is the source of blessing. Apart from this generality, there are specific deeds that one can do before, during and after *Shabbos*, that can bring *parnassa*. At the same time, there are things to avoid that can be detrimental to one's *parnassa*.

Preparing for Shabbos. The physical work of preparation that one does before *Shabbos* (1), and learning its *halachos* and other *Shabbos* topics (2), can help bring good *parnassa*.

Work on Friday Afternoon. The *Gemara* in *Pesachim* (3) tells us that one who does work on Friday afternoon, from the time of *Mincha* and on, will not see any *parnassa*-profit from that work. This means that even if one seems to profit from a specific venture that he transacted on Friday afternoon, some other loss or expenditure will come his way that will cancel out this profit. This prohibition was instituted to allow time to make proper preparations for *Shabbos*. Which type of work are we referring to? Work that includes extensive labor like plumbing, painting a house, repairing a car, etc.

The Following Cases Are not Included in the Prohibition.

- 1) Things needed for honoring *Shabbos* like cooking, haircuts,

Rabbeinu Elazar Azkari ZT"l (Sefer Charedim 74) would say:

"Rashi explains that the words 'עקב תשמעון' refer specifically to the 'lighter' *mitzvos* that a person might 'trample upon with his ankles.' (דש בעקביו) Such people are held particularly accountable for their misdeeds, as it says in *Tehillim*, 'The sins of my ankle will surround me.' To this, *Yirmiyahu Hanavi* referred when he said, 'We will search and examine our ways.' Meaning, we will search within ourselves and find the less severe sins that we committed, those on which we have trampled. And then, continues the *Navi*, 'we will return to Hashem' - we can now do a proper *Teshuvah*, because unless the patient knows from what disease he suffers, he has no way of finding a cure."

R' Yisroel Baal Shem Tov would say:

"The *posuk* warns us against arrogance - 'Your heart will become elevated (haughty) and you will forget Hashem.' Humility, however, is not enumerated among the *Torah's* commandments; if being humble were considered a *mitzvah*, many Jews would rush to observe it in the most perfect manner possible, taking pride in just how humble they are!"

A Modern-Day Wise Man would say:

"Hashem doesn't have a Blackberry or an iPhone, but He is my favorite contact. He doesn't have Facebook, but He is my best friend. He doesn't have Twitter, but I follow Him nevertheless. He doesn't have internet, but I am connected to Him. And even though He has a massive communication system, His customer service never puts me on hold!"

DEDICATED BY MR. & MRS DOVID GOTTLIEB: תנצ"ה - תנצ"ה

"kosher" electronic games, devices, DVD's or literature, we must think ahead and ask if this will bring a new "boarder" into our homes, that can possibly lead us astray. As the saying goes, "An ounce of prevention is worth a pound of cure."

הלכה למעשה

- housecleaning, mending *Shabbos* clothes, etc. are permitted to be done on Friday afternoon (4).
- 2) One who is employed by others, and is expected to work as much of the day as possible, is permitted to do so (5). Since they will be busy on Friday, these people should make their *Shabbos* preparations on Thursday, if necessary.
- 3) People who sell products are permitted, such as storekeepers and salesmen (6). However, they must make sure not to work too close to *Shabbos*.

When Does this Restriction Start?

The above mentioned *Gemara* states that the restriction starts from the time of *Mincha*. **Rabbeinu Meir** holds from *Mincha Gedolah* - a half hour after halachic midday. **Rashi** holds that it starts from *Mincha Ketana*, and the **Mishna Berura** (7) rules that if one wants to be lenient like Rashi, he can do so.

When exactly is *Mincha Ketana*? According to the custom of considering one and a quarter seasonal hours before the sun sets as "פלג המנחה" for candle lighting, this restriction starts another one and a quarter hours before that, meaning two and one half seasonal hours before sunset. (This might sound contradictory to the words of the *Mishna Berura* 256:1. To explain why it is not, is too lengthy for this column. See *Piskei Teshuvos*, newer version 251:1 and note 5, *M.B. Dirshu* 251:3)

הוא היה אומר

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DEDICATED BY MR. & MRS DOVID GOTTLIEB: תנצ"ה - תנצ"ה

(1) בראשית רבה יא-ד, וע' שפת אמת פרשת ויחי תרג' (2) חת"ס בתורת משה בשלח (3) נ"ב (4) אורח רנא"ב (5) משנה ברוחה רנא"ב (6) שם רנא"ב (7) רנא"ב

מעשה אבות ... סימן לבנים

וקשרתם אתם לאות על ידכם והיו לטופת בין עיניכם וגו' (א-ח)

The *mitzvah* of *Tefillin* is one that has been handed down from father to son, from generation to generation. It is an “*ois*” a sign from Heaven, that *Hashem* chose us as his nation and we look to him - our Father in Heaven - to protect and sustain us throughout our long and bitter exile. *Tefillin* is the mark of a Jew. It is told that the saintly **R' Levi Yitzchok of Berdichev ZT”L** once saw a simple Jew drop his *Tefillin*. The man gently lifted them up and lovingly kissed them. The Berdichever raised his hands up to heaven and exclaimed, “*Ribono shel Olam*, Master of the universe, the Jewish people are Your *Tefillin*. You have dropped them and let them lie on the ground for more than two thousand years, trampled by their enemies. Why do You not pick them up? Why do You not do as much as the most simple Jew? Why not?”

The following story is told about the power of a pair of *Tefillin*. An Israeli young man from a fine religious family, drifted away from his familial upbringing, and became lax in his *mitzvah* observance. No amount of pleading and cajoling could make the teenager see the light of truth, and he felt the need to experience life on his own.

He enlisted in the Israeli army and served his time with a great deal of courage and honor; albeit a total lack of religious observance. His father would speak to him on a regular basis and implore him to keep at least some of the commandments, but the soldier had no interest. His mind was not on religion and so after serving three years in the Israeli army, he decided that it was time to travel the world and experience the freedom he so desperately craved.

With a multitude of destinations in his mind and the world at his fingertips, he packed his bags and kissed his family goodbye. At the airport his father handed him his *Tefillin* bag and told him that even though it's been years since he last put on his *Tefillin*, he should start putting them on every day and this will be his protection.

“Son, promise me that you will put on these *Tefillin* once a day,” the father said with tears brimming in his eyes. The son, moved by his father's entreaties, promised his dad that no matter where he'll be, he will put on the *Tefillin* every day.

It was two weeks before the son finally called his family to let them know that he was fine. In the course of the conversation, his father asked if he puts on the *Tefillin* like he promised, and the son assured his father that it is the first thing he does every morning upon waking up. The son continued with his traveling and from time to time called his family. In every phone conversation the father asked his son if he puts on *Tefillin* and the son would always answer the same words every time, “Yes, father. Of course, I put on the *Tefillin* every single morning.”

Three months went by and the travel money was dwindling. The son began to panic and in desperation, called his father asking him to send more money. The father's response was he wanted to know if the son was putting on *Tefillin*. The son was not amused. He needed money and his father would not give him a straight answer. The next time he called and requested money, his father once again inquired if he put on the *Tefillin*. The son became angry at his father for asking the same question every time. “I need money and all you ask me about is *Tefillin*!” the boy screamed and hung up the phone.

Having no money left and thus no place to go, the son returned to Israel, blaming his father for cutting his world experience short. On the trip from the airport, he acted distant and aloof and refused to talk to his father altogether.

A day after his return to Israel, his father calmly asked his son if he put on *Tefillin* and the son yelled at his father that he puts it on everyday and to stop asking him the same question all the time. The father asked his son to give him the *Tefillin* bag and the son angrily handed it to him. The father's hand was shaking as he opened his son's *Tefillin* bag and suddenly he pulled a bundle of money out of the bag. The father shook his head sadly and told his son, “If you would have put on the *Tefillin* as you said you did, you would have found the \$5,000 I sent you for additional traveling expenses”

Since that day the son attends daily morning prayer and puts on his *Tefillin*. He hasn't missed a *minyan* since!

משל למא הדבר דומה

ולא תביא תועבה אל ביתך והיית חרם כמוהו שקץ תשקצנו ותעב תתעבנו כי חרם הוא וגו' (ז-כ)
משל: Yosef, the father of a fine Jewish family, had a nice, friendly, well-groomed and well-mannered non-Jewish business associate by the name of Kevin. One day, Kevin lost his lease on his apartment, and Yosef agreed that Kevin could temporarily board in his basement.

At first, Kevin acted very respectfully. He was a personable fellow with a nice sense of humor, and enjoyed telling jokes which amused the whole family.

However, after a while, his conduct changed. He would come up to the living room, sit down on an easy chair, take

off his shoes, and after drinking a six-pack of beer, would become quite talkative. Yosef's children would gather around Kevin who would tell them stories about what he did and where he'd been that were not in the spirit of family.

It wasn't long until Kevin started to bring in certain books and magazines which he - although he was explicitly asked not to - would show the kids anyway. The pictures soon turned inappropriate, and things began to get worse. The story doesn't have a pretty ending.

נגמסל: When the *Torah* implores us: “Do not bring an

ובני ישראל נסעו מבארות בני יעקב מוסדה שם מת אהרן ויקבר שם ויכהן אלעזר בנו תחתיו וגו' (י-י)

Moshe Rabbeinu interjects a reference to his brother's death right in the midst of retelling the story of his breaking the *Luchos*. Although this may seem out of place - breaking the *Luchos* and the death of Aaron occurred almost forty years apart - it is noted by *Chazal* (ירושלמי ימא א-א), who teach an important insight: “*R' Yudan the son of R' Sholom said: 'Why did the Torah juxtapose the account of Aaron's death with the account of the breaking of the Luchos? In order to teach us that the death of tzaddikim is as difficult to HaKadosh Boruch Hu as the breaking of the Luchos.'*”

R' Nison Alpert ZT”L makes an additional point. The *Batei Mikdash* were destroyed because the Jewish people relied upon the *korbonos*. Rather than raise their personal holiness to the sanctified level of the Temples, they relied on the atonement they received from the sacrifices. Similarly, with regard to great *tzaddikim*, rather than seeking to emulate them or striving to attain their spiritual level, we rely upon them instead. We want them to do everything on our behalf. And that is why *Hashem* eventually takes them away, denying us the opportunity to continue this dependency.

This dependence on the *tzaddik* was manifest at the incident of the *Egel Hazahav* - Golden Calf. *Aharon Hakohen* was not the first to see what was happening. Others, some of them great and righteous men, must have been there as well. Yet, they did nothing and said nothing. Everyone looked to Aharon; it was all left to him. Evil was in their midst. Yet, they looked on from afar and did not respond. Thus, the *tzaddik* had to be removed from the scene.

When Moshe was speaking to the people here, retelling the episode of breaking the *Luchos* and mentioning the death of Aharon, he was saying that Aaron did not die in the fortieth year from when they left Egypt. No! He was already taken that first year - when they made the Golden Calf.

EDITORIAL AND INSIGHTS
 ON THE WEEKLY MIDDAH OF ...

לראת שמים

Moshe asks: “*What does Hashem want from you?*” What does He want? Nothing major, nothing too difficult. Just that we “*fear Him ...*” Sounds simple, right? And then ... Moshe continues with a long list of ideas: To go in all His ways; to love Him; to serve *Hashem* with all your heart and all your soul, etc. Moshe was telling the people that the most important pursuit in life is *Yiras Hashem* - Fear of G-d, and everything else follows. There are many explanations of what exactly this means.

The **Chinuch** equates Fear of G-d to fear of punishment. *Hashem* punishes man for all his sins. When a person is tempted to sin, he is obligated to fight his evil inclination by visualizing that he will be punished. But this is really the lowest level of *Yiras Hashem*. A higher level, as explained by the **Mesilas Yesharim**, and one that we should all aspire to, is the feeling of awe in G-d's presence, by thinking about His greatness and how we are so small and inconsequential next to Him. Awe of *Hashem's* great power will also cause one to be afraid of sinning. This higher level of *Yiras Hashem* is referred to as *Yiras Haromemus* - Fear of His Exaltedness. This causes a person to raise himself up above the nonsense of this world and become exalted as well.

All of our material accomplishments are meaningless. In the world of truth we will not be given credit for how much money we made. *Hashem* made it all happen through us. “What we have is G-d's gift to us. What we are is our gift to G-d!” “הכל בידי שמים חוץ מיראת שמים” - Everything is in the hands of Heaven except for Fear of Heaven. The only real accomplishment that we may have in life - and truthfully the entire purpose of our lives - is attaining true Fear of Heaven.

TORAH GEMS

את ה' אלקיך תירא אותו תעבד ובו תדבק ובשמו תשבע וגו' (י-ט)

“*Shimon Ha'Amsoni expounded all instances of the word 'את ה' in the Torah. When he reached the posuk, 'אלקיך תירא' - Hashem, your G-d, you shall fear,' he halted (because he was afraid to compare Fear of Heaven to something else). His students said to him, 'Rebbe, what will become of all the instances of 'את ה' that you taught?' He replied, 'Just as I received reward for דרישה (expounding) so I will also receive reward for פרישה (halting).'*” (בבא קמא מא:)

A man by the name of Shimon once came to the Polish city of Kompana. He was a *chazan* and possessed a voice of other-worldly quality. Anyone who heard him sing, immediately fell under his spell and it wasn't long before a contingent of citizens came to the local *Rav* demanding that Shimon be hired as the *chazan* in the main synagogue.

The problem was that Shimon not only had a gorgeous voice; he also possessed an unsavory reputation. The *Rav* was in a bind. Shimon was well-known as a sinner and wholly unsuited for such a prestigious position. On the other hand, the townspeople were becoming increasingly insistent.

Finally, he sent a *shailah* to the renowned **Gaon, R' Yosef Posner ZT”L**, but worded it carefully. It said: “Our Shimon is a student of all 'אתיך' that are found in the *Torah* (את הנבילה, את החזיר, את הטריפה, את הנבילה). But when he reaches 'את ה' אלקיך תירא' (*Yiras Shamayim*), he immediately halts.”

The *Gaon* understood the message and with a few more details got the full picture. However, he advised against causing a big row. It will take care of itself, he wrote.

Against the wishes of the *Rav*, the *chazan* was hired, and it soon became apparent that not only was he a sinner, but a drunkard as well. Almost daily, he would imbibe too much alcohol so that he became an embarrassment to himself and to all those who pushed for him. Eventually, to the *Rav's* satisfaction, his own supporters had him fired from the job.

דרגה יתירה

FROM THE WELLSPRINGS OF
 R' GUTTMAN - RAMAT SHLOMO

ועתה ישראל מה ה' אלקיך שואל מעמך כי אם ליראה את ה' אלקיך וכו' (י-י)