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פרשה: עקב הפטרה: ותאמר ציון עזבני ה'... (ישעיהו מט:יד-נא:ג)

'דף יומי: בבא בתרא ס' אבות: פרק ה

מצות עשה: 6 מצות לא תעשה: 2 שבועות לראש השנה: 5



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TorahThoughts

 \dots אַלקּיך. אָם לְּיִרְהָ אֶת הי אֱלֹקֶיךּ שֹׁאֵל מֵעִפֶּךְ פִּי אִם לְיִרְאָת אֶת הי אֱלֹקֶיךָ אוֹלָלְיךָ אַת אוֹלְעָיךָ אוֹל Now, O אָשְׂרָאֵל, what does הי your G-d, ask of you? Only to fear קיייניב),

Rav Chaim Volozhiner צַּנִייל offers an interesting and practical explanation of this פָּסוּק. One who truly fears הי — in other words, a person who is only in awe of הי — will merit that he fears nothing or no one else. On the other hand, one who does not fear הי is, unfortunately, going to be scared of everything, even his own shadow. Consequently, told הָּלֵל יִשְׂרָאֵל told הָּלֵל יִשְׂרָאֵל, since they were compelled to fear something, they should realize to focus their fear only on הי. Thus, they will have no reason to fear anything else. Moshe said to הִי All is asking of you is that you fear Him." By fearing הי, you will relieve yourselves of all other sources of fear.

The Baal Shem Tov צַּצִייל offers an interesting interpretation to the words יָבְייל, fear of יח. While the usual term refers to man's fear of יח, the Baal Shem Tov defines it as the fear that יח has for His nation. Of course, יי fears nothing. However, there is a form of fear that applies in this circumstance, which can be explained through a מָשִׁל, an analogy, of a father and teaching his young child about safety.

A father, desiring to protect his child from injury, warns his

youngster that if he goes where he does not belong, he will be punished. For instance, parents tell their young children never to run into the street, for fear they might be hurt by a passing car. In order to reinforce our warning, parents "attach" the fear of punishment. The young child will almost invariably stay away from the street, but not for the right reason. The youngster only fears his parent's punishment, not the possibility of any injury that may result from his own carelessness.

The same idea applies to our relationship with ה. We are warned regarding various עֲבֵרוֹת, transgressions. Each עֲבֵרוֹת carries with it a different category of punishment. ה attaches a punishment to the sins so that we will be careful not to transgress. In reality when we err and sin, we are hurting our נְּשָׁמָה, souls, and that is the real reason why we must not sin.

יה *fears* for our spiritual health and welfare. He *fears* we might do something foolish, something harmful to ourselves. This is referred to as a יְרָאֵת שְׁמִיִם, the *fears that* יn has for our spiritual welfare. He only punishes to guide us to the right path and would prefer that we never need to be punished in the first place.

Adapted from: Peninim on the Torah (with kind permission from Rabbi A.L. Scheibaum)



Yahrtzeits & Gedolim

רי יַגְלֶה יִשְׂרְאֵל קַנְיֶבְסְקִי זַצַייל (*כ"ג מנחם אב ב"ג מנחם אב*, the Steipler Gaon, was born to 5649 – 5745 (שׁוֹחֵט (a local שׁוֹחֵט) and בְּרָכָה in Tashon, Ukraine. Shortly after his father's אָטִירָה (at age 11) he went to learn

under 'Der Alter' at Novardok. At the age of 19, the Alter sent יְשַׁרְבֵּי יִשְׂרָאֵל הַיָּרָאָנְי יִשְׁרָאֵל there. After a stint in the Russian army, he was appointed יְשִׁיבָה of Novardok in Bialystock. In 1925, he published שַׁעַרִי The שִׁעְרִי sought the Steipler as a husband for his sister מִירְנִם אָי הַשְׁה חַיּוֹן אִישׁ יִשְׁי בְּיִם חַוֹּזוֹן אִישׁ and moved to יְיִשְׁלֶבּוֹ עוֹלָם אוֹל בְּרָכִת בְּרֶכִת בְּרָכִת בְּרָת בְּרָל בְּרָב אוֹשְׁרִיבְ בְּרָלוּת בְּתּוֹרְם בְּתּוֹרְ בְּרְנוֹת בְּתִּוֹרְ בְּתְלֹיך בְּרִבּרת בְּרָלוֹת בְּתִּוֹרְ בְּתִירְם were legendary and his advice was sought after worldwide.

Gedolim Glimpses

One year, a נְפְטֶר in תַּלְמִידִּים was נְבְּיֵי בְּרֵק in תַּלְמִידִּים שָׁבְּיִ אָבְיִם before פּוּרְים. One of his תַּלְמִידִּים came over to the Steipler to discuss matters concerning the אַלְמְנָה. Suddenly, the Steipler said, "Take some of my מַצָּה to the מַצָּה. She cannot afford hand מַצָּה. She careful to say that this is not a personal gift, just mention that it is my תְּבָּר The תִּלְמִיד told a מִצְּה "It is impossible to describe the excitement and tears when I told her. "I have מֵצָה for you from

tears when I told her, 'I have מֵצֶת for you from the Steipler for פֶּבֶּח!"

לעיינ הבי ישעיהו דוב עייה בן יבלחטייא יצחק צבי נייי

לעיינ רי ישראל בן אברהם זייל

אַחֵינוּ כָּל בֵּית יִשְׂרָאֵל, הַנְּתוּנִים בַּצְּרָה וּבַשִּׁבְיָה, הָעוֹמְדִים בֵּין בַּיָּם וּבֵין בַּיַבְּשָׁה, הַמְּקוֹם יְרַחֵם עֲלֵיהֶם וְיוֹצִיאֵם מִצְּרָה לִרְוָחָה, וּמֵאֲפַלָּה לְאוֹרָה, וּמִשִּׁעְבּוּד לִנְאֻלָּה, הַשְׁתָּא בַּעְגָלָא וּבִזְמַן קֵרִיב, וְנֹאמֵר אָמֵן: 90



And We Shall Not Stumble

ואַכַלתַּ ושַבַעתַּ ובַרַכתַ אֶת ה׳ אֱלקידָ ... (דבַרִים ח:י) You will eat and you will be satisfied, and you will bless הי, your G-d.

This פְּסוּק teaches us to bench after eating a satisfying amount of bread. The נּיְּסֶח of the בְּרָכָה was established by יְהוֹשֶׁעַ, מֹשֶׁה and the אַנְשֵׁי כְּנֵסֶת הַגְּדוֹלָה. There are a few small variations between the different ניסתאות and each one has merit.

The following compelling story was related by R' Yitzchak Zilberstein,

A young ירושלים fellow in ירושלים went to a Judaica library in search of a certain volume not accessible in the local shuls. After a period of time perusing the סֶבֶר, the young man washed and ate a sandwich he brought along for lunch. He then began to bentch with great בַּנָּנָה. As he finished bentching, the librarian came over and remarked that listening to him bentch brought a question to her mind. "We implore הי in bentching, שֶׁלֹא נָבָּוֹשׁ וְלֹא נָכָּלֵם וְלֹא נָכָּשֵׁל, that we not feel inner shame, nor be humiliated, nor stumble/falter. I do not understand why the words וָלֹא נְבַשֶּׁל are included. They do not seem to fit in," she commented, adding that while she had strayed from Yiddishkeit and was no longer observant, she still recalled that this question had bothered her when she would bentch.

Accustomed to bentching with this נוֹּסֶת since childhood, he was stymied for an answer. He began searching library volumes for a source for this version of bentching, but was unsuccessful. He said he would go home, find a bentcher which included the phrase and not stumble and send her a copy. He returned home, and, after some searching, located a copy of bentching in an old הַגָּדָה. He made a copy, circled the words וְלֹא נְבָּשֵׁל and sent it to the librarian. After he did this, he forgot about the incident.

Many months after the library episode, the פּוֹלֵל fellow received a wedding invitation. He stared at the names and was at a loss; he did not recognize the בַּלָה חָתָן or their families. He assumed that the invitation was some sort of mistake. "By chance", on the day

of the wedding, he was on the street where the wedding was taking place. His curiosity was aroused. He figured he would walk in and see who was getting married. Perhaps he could find out why he had been invited. He entered the hall, and found no one whom he recognized. As he was about to leave he said to his wife, "I guess this invitation must have been a mistake."

At that same moment, someone came over and asked his name. When the messenger heard his name, he said, "Please come with me. The בַּלָה wants to speak to you."

"Do you not recognize me?" asked the בָּלָה. "I was the librarian who questioned you about the correct מּיּסָת of bentching. I want you to know that you are the biggest מָחָתָּן at this wedding. Indeed, if not for you, there would be no wedding. It was because of you that I was inspired to return to a life of תּוֹרָה observance. I was engaged to a non-Jew. Yet, I still had feelings that pulled me back to my ancestors' faith. Much to my fiancé's concern, I wavered back and forth. He gave me an ultimatum: either I said yes by a certain day, or the engagement was off. He could not marry a Jewess unprepared to sever all of her ties to her faith. Soon, decision day arrived, and I was prepared to give my answer of 'Yes!' to my fiancé.

"I arrived at the library, very nervous. I was about to throw away my religion, my parents' religion, the religion for which so many had died... I walked into my office at the library, and behold, in front of my eyes, laying on top of my desk, was your letter. I opened the envelope and glaring straight at me were the words וָלֹא נָכָשֶׁל, and 'not stumble,' circled in red.

"I began to scream at myself. How could you stumble like this and throw everything away? I was ruining my life. I called off my engagement and gradually became a חוצרת בּתשובה. Shortly afterward, I was blessed to meet a wonderful בּן תּוֹרָה, whom I have wed tonight. Thank you so much for bentching that day with such feeling that I was moved enough to approach you about the ניסח of the bentching."

Adapted from: **Peninim on the Torah** (with kind permission from Rabbi A.L. Scheinbaum)

An **Ahavas Chesed** Moment

קפר אַהַבַת חַסְד - חלק ב׳ פרק כ:ד

*The חַפֵּץ חַיִּים teaches an interesting הַלֶּכָה based on רי אַחַא בָּשֶׁם רי הָהָתָקָת הַתּוֹרָה regarding (עַל פַּסוּק ב:יייח) מִדְרָשׁ קֹהֶלֶת supporting מֹזְרָה. If a poor person is so very unfortunate and is 'cursed' that he is unable to learn anything due to his poverty, he still can find a way to be blessed. If the poor person ekes out a way to use any of his money to support תּוֹרָה, then he is בָּכָלַל [counted under the [special] blessing of] ".... הַתּוֹרָה אֵשֶׁר יָקִים אֶת הַתּוֹרָה – Blessed is the ones who supports the המֹרָה... Every curse has an opportunity of blessing.

*This is intended only as a synopsis. Review of the סֵּבֶּר אֲהֲבַת חֶסֶּד is far more extensive and appropriate. The מָּדְרָשׁ continues that this מְדְרָשׁ is a valuable lesson in regards to הַחָּנֶּקֶת הַתּוֹּרָה, supporting אַנְה. If the בְּרָכָה is applicable even when times are difficult and one's money situation is very tight, all the more appropriate is the בְּרָכָה if one supports תּוֹרָה if he is financially able to support תּוֹרָה.

רש"יי Questions אַ week

- 1. What are the first words that parents should teach their child when the child begins talking?
- 2.Where is there a reference in the אָרָה to הְמֶתִים resurrection of the dead?



will be resurrected and receive the land in person (... \mathbf{a} $\mathbf{\dot{a}}$ \mathbf אָבוֹת e to give to give to the י[יָבוֹת et i.e., the אָבוֹת says, to give to the לאבוֹת et i.e., the אָבוֹת אָבוֹת אָבוֹת אַבוֹת et i.e., the אָבוֹת אָבוֹת אָבוֹת et i.e., the אָבוֹת et i.e., the first the inplying that the inplying the inplying the inplying that the inplying the i as he grows up (**et:11** – **11.19**).

speech stind's should be the natural pattern of the child's speech 1. From the time that a young child begins to speak, he should be taught the words:

• During the month of אַלוּל, one should write, either at the • There is a מְנָהַג to blow the אַלוּל each weekday morning of beginning or at the end of a personal letter to a friend, wishing them a כָּתִיבָה וְחֶתִּימָה טוֹבָה.

אַלוּל after the שַׁחֵרִית finishes שַׁחַרִית. If one davens alone, he does not blow שׁוֹפֵר .





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Focuson Middos

Dear תַּלְמִיד,

Once someone brought his three-year-old son to the home of R' Yaakov Yisroel Kanievsky צַּנִייל, also known as the Steipler Gaon, so that the could start the boy's first haircut. The father reminded the Steipler Gaon that he had also served as מַנְדַּיק at the boy's.

The Steipler Gaon commented with a smile, "If someone had made such a request to the Brisker Rav in request,", he would have answered right away, 'I am not a barber.'"

The boy's father spoke up quickly, "But I do not mean for the Rebbe to give him a complete haircut. Just one cut, a few strands!"

Even so, the Steipler Gaon was still quite uncomfortable to have such an honor thrust upon him. With a little reluctance, he picked up the scissors and fulfilled the request, only because he could never turn down anything people asked of him. Then he gave the boy a very warm בְּרָכָה, and the father and son left.

A few days later, the father returned to the Steipler to share with him the happy news that he had just been blessed with another son. The Steipler Gaon answered him in a very perturbed manner.

"For the last few days I just have not had any peace. Why did I have to make such a fuss over your son's haircut? Why should I refuse any Jew's request of me? What possessed me to bring the Brisker Rav into the story? When you asked me to cut the child's hair, I should have done it graciously. Really, all of this is only because of my own bad אַדּוֹת, and I have to ask your forgiveness. Please tell me that you forgive me completely."

My אָלְמִיד, the Steipler was so agitated by the remote possibility of having hurt another person's feelings, that he begged for forgiveness. Imagine if we intentionally hurt a friend's feelings, how much more so must we beg for his forgiveness!

יְהִי זִּכְרוֹ בַּרוּדְּ!

רָבִּי Your בְּיְדִידוּר,

Story adapted from: **The Steipler** (with kind permission-CIS)

Sage Sayings



A חָבֵּר once heard the Steipler יַצְייל muttering to himself one night, "וְצִיל בּאַצאָלן!" Have many outstanding debts to pay!" The friend understood he was referring to his learning obligations. He tried to reassure him by saying he could pay off his 'debt' the next day. The Steipler shook his head and said, " נייֵן! מּאָרגן האָבּ " No! No! Tomorrow I will have new debts!"

Source: Heard from R' Paysach Krohn שְׁלִּיטָ״א

UnderstandingDavening

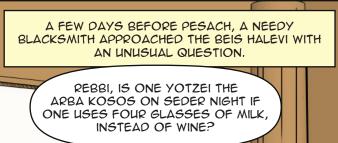
... לְדָוִד ה׳ אוֹרְי וְיִשְׁעֵי A psalm of David, ה' is my light and my salvation ... (הְּהָלִים כײִי)

It is a widely accepted מַנהַג to recite this until ראש חודש אַלוּל from בּרָק until מדרש is based on the מנהג מדרש is based on the which explains: הי n - n is my light, refers to וְיִשְׁעִי – and my salvation, refers to יוֹם כִּפוּר – יִצְפָּנֵנִי בַּסְכֹּה ,יוֹם כִּפוּר – He will hide in me in His shelter, refers to סכּוֹת. The implication is that on ראשׁ השנה, הי helps us see the light and gives us the opportunity to do תָּשׁוּבָה. On הי, יוֹם כָּפּוּר provides us salvation by forgiving our sins. When the סְכּוֹת of מְכּוֹת arrives, we have been forgiven for our sins; n shelters us from our enemies and other dangers, just as π sheltered our forefathers when they were in the מְדָבֵּר — Wilderness.



The current Pirchei Newsletter contest is designed to make your ערב שָׁבַּת fulfilling and memorable. Beginning this week and continuing in the weeks leading up to קבַלת הַתּוֹרָה and beyond, learn at least 45 minutes before מָנְחָה every ערב שבת. Learn for an hour or more and get an additional entry into the raffle. There is no particular למוד to learn — you can even review שנים מקרא וְאֵחָד תַּרְגוּם. If you arrange for a group to learn in person or on the phone, and have a שָׁעוּר to learn about הָלְכוֹת שָׁבַּת or קדושת שבת, you will receive an extra entry in the raffle. The contest is open for boys of all ages up to 12th grade. To join this program, please send your weekly fax to 7185069633 or email to: erevshabboslearningprogram@gmail.com by Monday 2:00 pm. Please include your name, grade, יַשִּׁיבַה, city, state, and contact # and your name will be entered into a drawing for a beautiful set of מָקָרָאוֹת גָּדוֹלוֹת חוּמַשִּׁים!

LEARNING FROM OUR LEADERS PIRCHEI AGUDAS YISROEL OF AMERICA

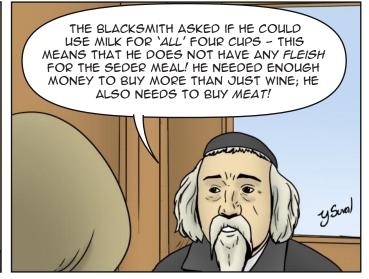












R' YOSEF DOV (YOSHE BER) SOLOVEITCHIK נַצִּייל, (MAGNUM OPUS THE בָּית הָלֶוִי, WAS BORN IN NISVIZH (NEAR MINSK, BELARUS) אווא א זר אַחָק אָב א AND רַי יְצְחַק אָב אד THE AGE OF 11, HIS FATHER BROUGHT HIM TO VOLOZHIN TO LEARN UNDER בית הַלֵּוִי, אווא UNCLE (ALSO KNOWN AS R' ITZELEH). IN 1853, THE גְצְׁחֶק אִיצְקוֹבִיץ אַנְייל AND THE בִּית הַלֵּוִי, אווא בית הַלֵּוִי, אווא בית הַלֵּוִי, אווא בית הַלֵּוִי, אווא יְשִׁיבָה AS אווא בית הַלֵּוִי, אווא אַיבָה באר אווא יְשִׁיבָה באר אווא אַיבָּה בא AS אווא בית הַלֵּוִי, אווא בית הַלֵּוִי, אווא אַיבָּה באווא בית הַלָּוִי, אווא בית הַלָּוִי, אווא בית הַלָּוִי, אווא בית הַלָּוִי, אווא בית הַלָּוִי אַרְיבָּיה בּית הַלָּוִי אָלְיבְּהָוּ אווא בית הַלָּוִי אווא בית הַלָּוִי אַרְיבְּיה בּית הַלָּוִי אַנְיבָּיה בּית הַלָּוִי אַנְיבִּיה בּית הַלָּוִי אַנְיבָּה בּית הַלָּוִי אָרְיבְּיִי אָנְיבְּיבְּיוּ אַנְיבִּיה בּית הַלָּוִי אַר הַלָּיִי אָנְיבְּיבּיה בּית הַלָּיִי אָנִיבּיה בּית הַלָּיִי אַנְיבּיה בּית הַלָּיִי אָנִיבּיה בּית הַלָּיִי אָנִיבּיה בּית הַלָּיִי אָנִיבּיה בּית הַלָּיִי אָנְיבִּיב אַנְיבּיה בּית הַלָּיי אַנְיבִּיב בּית הַלָּיִי אָנִיב בּית הַלָּיִיב הָּיִייִּי אָנִיב בּית הַלָּיִיי אָנִיב בּית הַלָּיִי אָנִיב בּית הַלָּיי אָנִיב בּית הַלָּיִי אָנִיב בּיה בּית הַלָּיי אָנִיב בּית הַלָּיי אָנִיב בּית הַלָּיי אָנִיב הּיבּיל אַנִיב בּית הַלָּיי אָנִיב בּית הַלָּיי אָנִיב בּית הַלָּיי אָנִיב הּיבּיל אַנִיב בּית הַלָּיי אַרְיבּיי אָנִיב בּית הַלָּיי אָנִיב בּית הַלָּיי אָנִיב בּית הַלְיבִּיי אָנִיב בּית הַלָּיי אָנִיב בּית הַלָּיי אָנִיב בּית הַלְיי אָנִיב בּית הַלְּיִי אָנִיב בּית הַלְיבִיי אָּיבְייִי אָנִיב הַּיּי אָּיבְיִי אָּיבְיִי אָנִיב בּית הַלְיבִיי אָנִייל אָר הַיּיִי אָנִייב בּייי אָנִייל אָנִייל אָר הַיּיי אָנִייל אָנִייל אָּיי אָּיבְייל אָנִייל אָייל אָּיִייל אָנִייל אָיייל אָּייל אָיייל אָר הַלְיייל אָנִייל אָנִייל אָנִייל אָייִיל אָייל אָרְייל אָייל אָּיבְּיל אָּיבְיל אָייל אָנִייל אָייל אָייל אָּייל אָּיבְיל אָיבְּיל אָיייל אָינִיל אָּיבְייל אָּייל אָייל אָייבּיל אָיייל אָּיבְייל אָּיבְייל אָייבּיל אָנִייל אָּיבְייל אָיייל אָייבְיל אָּיב בּייל אַנְיבּיל אַנְייל אָיייל אָּיבְייל אָיייל אָבְייל אָּיי WAS PUBLISHED IN 1863. IN 1865, HE WAS PRESENTED WITH A בְּתַב רְבַּנוֹת A DELEGATION FROM SLUTZK, WHERE HE SERVED AS בן FOR NEARLY 10 YEARS. HIS תַלְמִידִים IN SLUTSK INCLUDED או תַלְמִידִים TOSEN נַצִּייל ROSEN רי יוֹמֶך פ אָהַרן KOTLER אָהָרן, HIS UNBENDING BATTLE AGAINST THE מְשִׁבְּילִם AND THE WEALTHY EVENTUALLY FORCED HIM TO LEAVE SLUTSK. THE בית הלוי THEN MOVED TO WARSAW WHERE HE CULTIVATED A CLOSE RELATIONSHIP WITH ר' יהודה

For any inquiries or comments please feel free to call 347-838-0869 • Illustrated by: Yeshaya Suval



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