



Ohr Yerushalayim News

י"ח אב תש"פ – עקב – 8th August 2020 - Volume 13 - Issue 5

News This Week

מזל טוב

Mazel Tov to Donny and Miriam Wilks on the birth of a baby girl. Mazel Tov also to grandparents Michael and Anne Wilks.

Masks

By law from Shabbos morning masks will be mandatory in Shul, though people are encouraged to wear them already. Those who have legal

dispensations not to wear masks are advised to wear face visors instead

Holiday Minyanim

As town empties out for the annual summer holidays we ask those left to please support the Shul Minyanim.

The daily 9.15 Minyan continues throughout the summer and we ask those who can, to support it and come on time.

The Easy Task of Yiras Hashem

Rafi Black

In this week's parsha Moshe tells and demands of the Bnei Yisroel that all they need to do is have Yiras Hashem, it is all that Hashem is asking of them. As the pasuk says in פרק י' פסוק יד :

וַתֵּהֵאָדָר יִשְׂרָאֵל מִה' אֱ-לֹקֵיךָ שֶׁאֵל לֹקֵיךָ אֶת־ה' אֱ-לֹקֵיךָ... :

And now, Yisrael, what does Hashem your G-d demand of you? Only this: to revere Hashem your G-d...

The gemara in Brachos (33b) asks, is having yiras Hashem such a small thing that it can be referred to as the only thing Hashem is really asking of us? The gemara answers that for Moshe Rabbeinu, yiras Hashem is a small thing.

How does this answer the question? Moshe was the greatest Navi to ever live, why should this mitzvah of yiras Hashem be considered a small or easy mitzvah to do just because Moshe lived his life that way?!

The mishah in Pirkei Avos (6:9) tells us about Rabi Yosi Ben Kismah. A man offered him to move to another place to be their Rov. Rabi Yosi replied that he wouldn't move there even if he was offered all the gold, silver, precious stones and pearls in the world, because all he wanted was to live in a makom Torah.

Rav Zvi Yehuda Kook asks, what does this response from Rabi Yosi Ben Kismah mean? If he was given all the money in the world to become the Rov, would he really not take it? Think about the opportunities he could have without having to worry about parnasah or fundraising. He would have time and space to teach Torah, give shiurim and influence the community without having a financial budget or burden, a communal Rov's deam. He could have made it a successful and model community, why give this up to live in a mokom Torah when he could build and invest in his own makom Torah?

Rav Zvi Yehuda explains that a person can be a courageous builder, have lofty goals and have all the systems and infrastructure in place but they are nothing without having great people around him to be role models for him and for his community to help them succeed. Rabi Yosi Ben Kismah knew that to move to a new place without those role models there to assist him, he would not succeed.

The Bnei Yisroel who lived in the generation of Moshe had the greatest role model they could wish for from whom they could learn what real and authentic yiras Hashem is. He was the greatest teacher and he lived his life in a way that Hashem was always part of it. Yiras Hashem for the generation of Moshe was simple because they had Moshe and that is why Moshe demanded the "small matter" of yiras Hashem from them.

What about subsequent generations including ours? Who are we supposed to learn yiras Hashem from to make it an easy task for us too?

The gemara in Rosh Hashana (25b) tells us:

ירבעל בדורו כמשה בדורו בן בדורו כאהרן בדורו יפתח בדורו כשמואל בדורו

Each generation has their own leaders that are their version of Moshe. We need to

look to our leaders and Rabbonim to learn the simple task of yiras Hashem and we will then be zoche to reach the level of אֱ-לֹקֵיךָ אֶת־ה' אֱ-לֹקֵיךָ.

Within and Beyond You

Rabbi Label Lam (Torah.org)

For if you keep all these commandments which I command you to do them, to love HASHEM, your G-d, to walk in all His ways, and to cleave to Him, then HASHEM will drive out all these nations from before you, and you will possess nations greater and stronger than you. (Devarim 11:22-23)

and to cleave to Him: Is it possible to say this? Is G-d not "a consuming fire" (Devarim. 4:24)? Rather, it means: Cleave to the disciples and the Sages, and I will consider it as though you cleave to Me. — Rashi

Therefore, a man shall leave his father and his mother, and cleave to his wife, and they shall become one flesh. (Breishis 2:24)

I once heard an interesting Klutz Kasha – a set up question from Rabbi Avigdor Miller ztl. He first pointed out that there are two places in the Torah where there is a requirement for Dveikus – Utter Attachment.

One place, mentioned above is the requirement to cleave (U'L'Davka Vo) to HASHEM. The other place is way back in the Book of Breishis. By the original husband and wife, and every subsequent couple the man is told to leave his mother and father and cleave (davek) to his wife.

Rabbi Miller asks how it is possible to have a dual or split loyalty. That would not be considered cleaving to be attached in two places. A person can have two eight hour jobs. It's a long day but each part of that day has its time boundary, its limitations. How can one have two jobs that are 24/7 and still not be divided in his loyalties??!

Now, anyone who has been to more than one Sheva Brochos, celebrating the new marriage of Jewish couple, has heard this idea at least once. Your patience please, because it helps reveal the answer to this question.

The word for man in Loshon HaKodesh – The Holy Language of Hebrew is "ISH" – Aleph – Yud – Shin. The word for woman is "ISHA" – Aleph- Shin- Heh. The two letters they have in common is Aleph and Shin. That spells the word AISH – Fire!

The two remaining letter that they each have distinct from the other is a Yud by the man and a Heh by the woman. The Yud and the Heh are the two essential letters of the name of HASHEM.

I saw that the brother of the Gra writes in a Sefer that the word KESUBA, the "marriage contract", so to speak, has to be written Malei – full with a Vuv and a Heh because with the Yud and the Heh from the man and the woman and the Kesuba the name of HASHEM is complete Yud and Heh and Vuv and Heh.

The Talmud states if there is peace between the husband and wife then the Shechina- the Divine Presence rests between them but if there is not then there is

Davening Times

פרשת עקב

Mincha & Kabbolas Shabbos	7.30pm
Candle Lighting	7.53pm-8.00pm
Shacharis - Hashkomo	7.30am (שוכן עד) 7.55am
סוף זמן ק"ש	9.25am
2nd Shacharis	9.30am (שוכן עד) 9.55am
1st Mincha	2.00pm
2nd Mincha	6.00pm
3rd Mincha	8.45pm
Rov's Shiur	Following
Motzei Shabbos	9.50pm
Sun	7.30am / 8.30am / 9.15am
Mon - Fri	7.00am / 8.10am / 9.15am
Mincha & Maariv	7.45pm
Late Maariv	10.00pm

a consuming fire. Armed with this bundle of information we can easily understand the answer to the question and appreciate it's not a real question.

The way that a husband and wife cleave together is by cleaving to HASHEM and the way that they cleave to HASHEM is by cleaving to each other. First a person has to be married to HASHEM before they can marry another person.

One must first be wedded to the firm and immutable constant of the universe before he or she can hope to be bonded to another person. They are actually two souls bonded. Two bodies cannot hope to withstand the test of time, riding the bronco of life "through thick and thin". Only two souls with a prior commitment to HASHEM can hope to remain attached 5, 10, 20, and 50 years later.

The strongest glue is not Crazy or Super or Gorilla Glue. No, the ultimate glue, I'll give you a clue, is within and beyond you!

All Included Rabbi Shmuel Kamenetzky (Torah.org)

In Parshas Eikev, Moshe Rabbeinu tell the Jews a fundamental command, "And now, Israel, what does Hashem, your G-d, demand of you? Only to fear Hashem, your G-d" (Chapter 10, verse 12).

All one has to do is fear Hashem and walk in His ways. Is that true? Is that really all Hashem asks of us? Shouldn't we also keep the rest of the Torah?

A few decades ago, Rav Moshe Feinstein was informed about a man who, after staying in the city during the week, would take the latest bus to the Catskill Mountains on Friday, arriving very close to the beginning of Shabbos. Rav Moshe remarked to him that he should be careful to take an earlier bus. The man did not listen. The next week, the bus was delayed during the trip, and he was stranded in a motel along the way for the entire Shabbos.

A student of Rav Yaakov Kamenetzky zt"l told him of this incident, and then remarked, "Rav Moshe performed a "mofeis" – a miracle!

Rav Yaakov responded, "If so, than I too performed a miracle! Once, before shul, I went to visit an ill congregant in his home. He was a diabetic, and his bedside nurse was about to give him an insulin injection. I noticed that he was a "goses" and near death, and the halacha forbids touching a person in such a state. I did not allow the nurse to give the injection.

On the way back from shul, the man was comatose, and they were waiting for an ambulance to take him to the hospital. The doctor later informed the family that had the nurse given him the insulin, he would have died!"

My grandfather, Rav Binyamin Kamenetzky zt"l would quote Rav Chaim Volozhiner, the saintly student of the Gaon of Vilna, and founder of the famous "Volozhin Yeshiva," who answered this question. When a doctor takes blood from a patient, he can see much of what is going on in his or her body. He can tell if you have too much or too little cholesterol, platelets, blood sugar, and creatinine. Even some genetic diseases my show up as well. A blood test is a tube-size synopsis of a patient's entire body.

The same is with a person's neshama. Every person's neshama is a part of Hashem Himself. Hashem puts all of the components necessary to serve Him, into the neshama of every living being. Wisdom, willpower, good inclination, heart, and many more attributes are all built into our neshama. Sometimes, we may need to dig a little to find them, but they are there. A neshama is a miniature combination of all the components of the greatness of Hashem which man must utilize to serve Him.

One piece however, does not come in the package – Yiras Shomayim – Fear of Hashem. That is something we have to work on our entire life. Thus, Moshe Rabbeinu tells the Jews, "What does Hashem your G-d want from you?" He already gave you everything else. You have to work to gain one more attribute, "Only to fear Hashem, your G-d."

Don't Trample on the Little Things

Rabbi Yisroel Ciner (Torah.org)

This week's parsha, Aikev, continues with Moshe's exhortations to Klal Yisroel to adhere to the Torah and to maintain that special relationship with Hashem. "V'hayah aikev tishm'un (7:12)". The Targum explains 'aikev' to mean in exchange. In exchange for your observing the laws, Hashem will fulfill the covenant made with the Avos.

Rashi, however, offers a different explanation. 'Aikev' can also mean a heel. If those light/easy mitzvos that a person tramples with his heel will be observed...

Which tread upon mitzvos is Rashi referring to? The Kli Yakar understands it to mean the 'chukim'. Those mitzvos whose understanding was never revealed to us. The nations scorn our observance of these seemingly irrational mitzvos and that causes us to treat them lightly and to trample upon them.

Rav Aharon Kotler, zt"l, explains differently. Our day-to-day encounters offer many opportunities for mitzvos that are often trampled underfoot in our pursuit of the 'big things' in life. No matter how we personally define the 'big things', be it spiritual pursuits or materialistic pursuits, simple kindness and manners are often overlooked. As a pole vaulter who, while focusing on the high bar, overlooks the

stone which, by tripping him, never allows him to reach that bar.

He writes that it is actually these seemingly insignificant encounters which ultimately define who this person truly is. Chazal teach us that two of our greatest leaders, Moshe and Dovid HaMelech, were tested as shepherds! If one tends sheep with diligence, concern and honesty, one will also tend a nation in such a fashion. Furthermore, the habits and foundations that one lays down in the 'light' matters carry through to the 'heavier' matters. We recently witnessed how, a person who had never learned self control in his youth, could ruin his future and lose tens of millions of dollars by taking an uninvited bite from an ear!

The small things that we tread upon... A friend of mine once asked his parents for the key to their successful marriage. "We always say please and thank you to each other." We are so careful to be polite with strangers and acquaintances but how are we with our parents/spouses/children? Are we willing to jump to help someone else, but a bit slow to finally take out the garbage? Would a Jew's tears inspire us to do whatever we can to help, while we kvetch about bringing a drink to a child in the middle of the night? Isn't that also an opportunity to help a person in distress?

The small things that we tread upon... The gemara (Berachos) discusses stealing from a poor person. What can one actually steal from one who has nothing? Not greeting him with a hello! That's all he has and you took it away from him! How much pain do we unknowingly cause?

The Mishna in Avos asks "what is the path that a person should cling to?" One of the answers is shachin tov- be a good neighbor! The quest was for a path to bring one close to his Creator, to allow him to fulfill the purpose of being sent to this physical world. The answer is to be a good neighbor, Statefarm!?!? Yes!!! A high percentage of our dealings involve our neighbors. If we are careful, helpful and considerate with our neighbors, we train ourselves to be people who are all of the above and in control of ourselves.

That is the path that a person should choose in order to accomplish his lofty purpose in this world. "Aikev!", Moshe warns Bnei Yisroel. Don't trample on the seemingly insignificant, because your relationship with Hashem is based on that!

Moshe continues and warns of the dangers of wealth. "Be careful... you'll build nice houses... have much gold and silver... you'll forget Hashem... and you'll say in your heart, 'my strength and the power of my hand has accumulated all of this prosperity' (8:11-17)."

Rav Dessler zt"l writes that this powerful conviction of our abilities being the prime movers in our lives is both absolutely true and absolutely false. "All is in the hands of heaven besides the fear of heaven." In the spiritual realm, we, and only we, determine who we are and who we will be. In the realm of the physical and the materialistic, it is not our strength that actually accomplishes anything. We are obligated to make the effort, but ultimate success or failure is out of our hands.

It's amazing how common thinking goes completely opposite to this. To spend a year in Yeshiva/Seminary before beginning college is standard. Two years is a bit extreme but still within the bounds of acceptable. After that point, it's time to get back to the real world. You know... the real world. The world of honesty ("read my lips, no new taxes"), the world of morality (anybody turn on the TV recently?), the world of hard work and discipline (how much did Tyson get for the fight?), you know.. the real world!

We devote between 6 and 10 years of our life preparing for that which we don't actually influence. More than two years spent preparing for our eternity is considered far too extreme.

The Ra"n adds on a very interesting point. We've all met people with impressive abilities whom we predict will be successful in life. It seems clear to us that these people are successful because of these very evident capabilities. Does this contradict these pasukim which taught that we don't affect the outcome in this world?

He writes that there are people who correctly say that my strength, my wisdom, my innovation have accumulated these possessions for me. The next pasuk addresses them. "Remember Hashem, because He is the One who gave you the ability...(8:18)" The Targum explains that He gave you the counsel and advice to amass that wealth. It is interesting to note that the Yiddish word for an idea is an 'einfall'. The idea fell in!

We then must take this a step further and realize why Hashem gave us this ability. All of our strengths and abilities must be harnessed to the spiritual. A person blessed with a charismatic personality must use it to influence and draw others to Hashem. Whether it is done in a professional capacity, at his work-place or as a good neighbor, he must recognize where this gift came from and use it suitably. A person blessed with a knack to pick the right stocks must use the fruits of this ability to help others. Realizing that this is why he was given that talent. Remember, it is He who gave you the ability!

May we actualize the myriad opportunities of growth that surround us, taking care not to trample on them and the people around us. Recognizing where we can make a true difference in this world and where we can't.

If you have the desire to spread Divrei Torah on the Parsha or on any other interesting topics, please contact Boruch Michaels via the following details: Mobile (Call, Text, WhatsApp) : 07419747766, Email: boruchmichaels@gmail.com