

To: Parsha@YahooGroups.com  
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B'S'D'

INTERNET PARSHA SHEET  
ON EIKEV - 5761

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*Note to readers: I am including a new announcements section in the Internet Parsha Sheets, that would for example include: mazal tov, condolences, Refuah Shleimah, etc. So please send to me at crshulman@aol.com any information you would like to include. Please also include the town or neighborhood in mazal tov or condolence announcements. (The information would be revised each week, so that for example in the refuah shleima section, you would have to send me a new email each week, if the person is still ill.) Thanks Chaim crshulman@aol.com*

Mazal Tov to:

- Andrea And Mark Coronel (of Woodsburgh N.Y.) on their recent marriage;
- Joan and Norman Lampert (of Woodsburgh, NY) upon the forthcoming marriage of their son Jay to Jessica Charish, daughter of Mr. and Mrs. Howard Charish (of Teaneck NJ);
- Adina Silverman (of Teaneck) and Eli Stoll (of Beverly Hills) on their recent marriage;
- Nechama Kikin (of Teaneck) and Ari Frohlich on their upcoming marriage.

Please daven for a Refuah Shleimah for: Rav Avrohom Yaakov Hacoen ben Rochel Leah; Yitzchok Meir ben Chaya Sarah; Serel Gittel bas Shaindel Esther; Yitzchak Ben Zessil; Tovah Shaina bas Sarah Miriam; Chana Tovah bas Pesha

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From: National Council of Young  
Israel[SMTP:YI\_Torah@lb.bcentral.com] Subject: Parshat Ekev  
22 Av 5761 August 11, 2001 Daf Yomi: Baba Kama 15  
Guest Rabbi: RABBI HERSHEL KURZROCK Young Israel of  
Kensington, NY

And it shall come to pass. >Ekev=-as the consequence of your hearkening to these ordinances and carefully performing them, that HaShem will keep the covenant and loving kindness with you that He swore to your forefathers. (Deut 7-12)

On this opening verse of the Sedrah Ekev, Rashi quotes the Medrash Tanchuma (Ekev 1) wherein the word **AEkev@** is rendered as meaning a **Aheel@** and the verse is interpreted in the following manner: **Al** if you will hearken unto the >light= precepts-commandments of minor importance-which man is prone to trample with his heels i.e. treat lightly-then HaShem will keep his covenant etc. (Rashi, Deut 7-12).

It is difficult to comprehend why Rashi, known as the great **Aparshandatah@**, who at all times pursued the most literally simple and logical interpretation should, in this case, offer an explanation seemingly not clearly stated or implied in the words of the sentence. In fact, the Targum Onkeles and Yonathan both render the word **AEkev@** by its

simple meaning: **ACHalal@** (in consequence of or because) which is fitting for this verse.

Also, since in the preceding verse, which is the last sentence of Sedrah V=etchanan, the Torah clearly admonishes the Jewish people to strictly adhere to the **ACHukim** and **Mishpatim@** (statutes and ordinances); why, in the first verse of Sedrah Ekev, which discusses the reward, mention is only made of the **AMishpatim@** (ordinances)? (see Klay Yokor and Meshech Chochmoh).

The Medrash Tanchumah (Ekev 2) stresses the importance of striving to perform every one of the 248 positive precepts with equal devotion, care and diligence. The measure of reward doesn't attest to the ease or difficulty in the performance of a particular Mitzvah. Also, we can not determine the importance of a Mitzvah by ascertaining how easy or difficult it is to perform that Mitzvah. To prove this point, the Medrash cites a saying of Reb Shimon Ben Yohai who says, **AFor** observance of two Mitzvot, the Torah explicitly reveals the reward, one is considered a **AKal** Shebakalot@ (easiest to perform) [when chancing upon a bird=s nest one should first send away the mother and only then take the children-not difficult to perform and entailing no expenditure of funds, see Deut. 22, 6 and 7] and the other **ACHamurah** Shebachamurot@ (most difficult to perform properly) [Honor your father and mother, see Exodus 20-12 and Deut. 5:16 - requiring constance vigilance, awareness, possible loss of funds and accepting shame and invective etc. see Talmud Kiddushim 31a, 32a] and yet the reward that these two Mitzvot earn is exactly the same: >that you may merit long life= (Deut. 22:7 5:16).@

We are admonished in Pirkei Avot 2:1, **ABe** as careful [in observance] with a minor Mitzvah as with a major one, for you don't know the rewards given for Mitzvot.@ In fact, although in our vast Talmudic literature we find Mitzvot characterized as **AKalot@** (light) in specific instances (for example see Talmud Avodah Zarah 3a), there really are no clear, sharply defined rules given by our Sages which would enable us to officially label and categorize Mitzvot as **Alight** or **weighty@** - **Aminor** or **major@**. No one actually knows how to make distinctions between different Mitzvot and conclude which are truly **AGreat@** in the eyes of the Al-Mighty.

However, in regard to those Mitzvot called **AMishpatim@** (Ordinances) which are also known as **AMitzvot Sichliut@** (dictated by reason), a person may be inclined to use his own subjective judgement as a yardstick to evaluate the reasonableness and wisdom of a particular **Aordinance** precept@ and then classify it as either minor or major Mitzvah. A person is more apt to take this approach with **AMishpatim@**, where we have reasons, rather than with **ACHukim** statutes@, where no reason is given and it is understood that performance is based on the faith and belief in HaShem and His Torah. (Deut 4.6) It seems to me that the above thought is strongly alluded to by the Alshech HaKodesh (Tehillim 19, 10-12) in a beautiful, lengthy discourse which ends with a strong admonition. **A...And** it should not seem in the eyes of man that the reward for **AMishpatim@** (ordinances) is not that great since reason dictates their observance.@

This tendency on the part of a person to assess and classify **AMishpatim@** (precepts), often leads to laxity and apathy in the observance of those deemed trivial and to their eventual complete neglect and discard. Those Mitzvot are literally **ADosh B=akayvov@** (trampled by his heels)!

Beating the above in mind, a clear answer to the questions posed at the beginning becomes apparent. The very use of the word **AEkev@** instead of the simple term **AIm@** (if) [Sefer Or Hachaim] and this verse=s reference to **Mishpatim** only can be the basis for Rashi=s using the Medrashic interpretation. Rashi seeks to stress that the use of the extraneous word **AEkev@** which can also mean a >heel= in conjunction with rational precepts, teaches us that a person must be particularly careful, vigilant and alert not to deceive himself (also a

possible meaning for the root letter of the word **AEkev@** if pronounced **AAwekov@** as in the verse **AVy=akvaini...@** [and he deceived me] Gen. 27:36) into believing that he has the right to evaluate and classify Mitzvhot. Man must strive to perform every Mitzvah in as perfect a manner as possible.

With this interpretation, a quotation by the Medrash Tanchumah on this first verse in **AEkev@** becomes clear. The Medrash (Ekev 1) quotes the verse from Tehillim 49:5 where King David cries forth, **A...why** should I fear in times of evil (suffering), for the **>trivial=** (Ekev) iniquities surround one...@ (See Alshech). King David laments that he may have been lax in observance of Mitzvot that can be construed as trivial and for this he feared the wrath of the **Al-Mighty**.

True, no one is perfect or reaches perfection (Kohelet 7:20). As the Kotzker Rebbe said, **A..he** that think he has attained spiritual perfection...this is his greatest imperfection@. Yet, a person must be cognizant of his responsibilities and try to be alert and vigilant to perform all Mitzvot with equal fervor and dedication. With this approach, man may, at times, temporarily transgress and be guilty of **Astepping** on a Mitzvah@ (as one may tip toe with a sole): but, never, can he be accused of **Atrampling** on a Mitzvah@ (as one does with a heel) by completely neglecting and rejecting its observance. The story is told that when Reb Yaakov of Lisa accepted a call to become a Rabbi of the city of Stree he was confronted by the elders of the city of Lisa. They asked him in bewilderment, **ARabbi**, why are you leaving? What are you missing by being with us?@

Rabbi Yaakov answered, **AI=I** tell you what I miss here. Since I became Rabbi in Lisa, this is the very first Shailah (question) asked of the Rabbi. I seek a live, vibrant community interested in the knowledge of Torah and Mitzvot with the viewpoint and desire for proper dedicated observances.

A firm resolve to live by the principle of cherishing and appreciating the value of every Mitzvah whether **Alight@** or **Aweighty@**, will transform a perfunctory approach to the performance of Mitzvot into a regular, consistent one (note: letters of **AEkev@** transpose into **AKehva@** which means regular-continuous.)

Living by these convictions guarantee that HaShem will keep His covenant and loving kindness that He swore to our forefathers (Deut. 7:12) and merit for us the **Al-mighty=s** blessings.

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<http://www.artscroll.com/parashah.html>

Parashah Talk

Parashas Eikev Excerpt from

TABLE TALK, BY RABBI RAPHAEL PELCOVITZ

Avinu Malkeinu - Our Father, Our King.

Moshe urged the people to appreciate the fact that although the Almighty afflicted them in the wilderness, the purpose was to test them and refine them. He stated: "You should know in your heart that just as a father chastises his son, so Hashem, your G-d, chastises you" (8:5)

One of the great chassidic teachers was the Maggid of Mezritch. He explains this verse in a most profound and telling manner through a beautiful parable. Picture a young child beginning to walk. As he takes his first halting steps, his father stands in front of him, holding out his hands and smiling encouragement. As the child reaches out to him, the father steps back, and as he does so, the child, of course, strives to come closer, and thus he learns to walk. The Maggid explains that often Hashem seems to be distancing Himself from us, and we become dismayed, upset and angry, as does the child. But, similar to the child, we push ourselves to come closer, and even though G-d seems to move away from us as we reach out to Him, it is not because He is rejecting us, but rather because He is encouraging us to continue to reach out and to walk on our own. This is why the pasuk uses the expression, "as a father chastises his son, so Hashem chastises you." It is important for the

Jewish people to ever appreciate that even when G-d seemingly distances Himself from us, He is instructing us and urging us to use our own strengths to come closer to Him.

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From: listmaster@shemayisrael.com

PENINIM ON THE TORAH BY RABBI A. LEIB SCHEINBAUM  
Parshas Eikev

You will eat and you will be satisfied, and bless Hashem your G-d. (8:10)

The following story, related by Horav Yitzchak Zilberstein, Shlita, does not actually address the parsha. Its lesson and message, however, is compelling. It is especially significant in that it conveys to us the far-reaching effect of our behavior. We hope that our actions will all have similar positive consequences as evidenced in this episode.

A young kollel fellow in Yerushalayim went to a Judaica library in search of a certain volume not accessible in the local shuls. Knowing that the library was not located in an area that had a kosher restaurant, he brought along a sandwich for lunch. After a period of time perusing through the sefer, the young man decided to wash and eat lunch. He moved to a corner of the library and ate his meal. He then began to bench with great kavanah, devotion.

As he finished bentsching, the librarian came over and asked to speak to him. She remarked that listening to him bench brought a question to her mind. "We implore Hashem in bentsching. Shelo neivosh v'lo nikalem v'lo nikashel, that we not feel inner shame, nor be humiliated, and not stumble/falter. I do not understand why the words v'lo nikashel are included. They do not seem to fit in," she commented. The young woman added that while she had strayed away from Yiddishkeit and was no longer observant, she still remembered that this question had bothered her when she would bench.

The young man, who had been used to bentsching with this nusach, version, ever since he was a child, was stymied for an answer. He began to search through the various volumes in the library for a source for this version of bentsching, but he was not successful. He said that he would go home and find a bentscher which included the phrase, "and not stumble," in it and send her a copy. He returned home, and after some searching, he located a copy of bentsching in an old Haggadah. He made a copy and circled the words, "v'lo nikashel," and sent it to the librarian. After he did this, he forgot about the incident.

Many months after the episode in the library, the kollel fellow received an invitation to attend a wedding. He stared at the names and was at a loss; he did not recognize either the chossan or the kallah or their families. He assumed that the invitation was some sort of a mistake. It happened "by chance" that on the day of the wedding, he was on the street where the wedding was taking place. His curiosity was aroused, so he figured he would walk in and see who it was that was getting married. Perhaps he could find out why he had been invited.

He entered the hall, searched through the wedding, and found no one whom he recognized. As he was about to leave he told his wife, who happened to be with him that day, "I guess it must have been a mistake." At that same moment, someone came over to him and asked his name. When the messenger heard his name, he said, "Please come with me; the kallah would like to meet you." Now, his curiosity was truly piqued.

"Do you not recognize me?" asked the kallah. "I was the librarian who questioned you in regard to the correct version of bentsching." Suddenly, she became very emotional and said, "I want you to know that, in truth, you are the biggest mechutan, relative, at this wedding. Indeed, if not for you, there would be no wedding. It was indirectly because of you that I was inspired to return to a life of Torah observance.

She began to relate what had transpired since that fateful day that they met in the library. "It happened to be that, tragically, I was engaged to a non-Jew. Yet, I still had doubts. I still had feelings that pulled me

back to the faith of my ancestors. I vacillated back and forth, obviously, to the concern and eventual disdain of my fiancé. He gave me an ultimatum: either I said yes by a certain day, or the engagement was off. He could not marry a Jewess who was not prepared to sever all of her ties to her faith. The day soon arrived, and I was prepared to make my decision to give my affirmative answer.

"I arrived at the library a nervous wreck. I was about to renege my religion, the religion of my parents, the religion for which so many had died. I was in love, however, and love conquers all. 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 cannot remember how this letter was moved "by chance" from room to room, to end up on my desk on that specific day. I opened the envelope and glaring straight at me were the words "v'lo nikashel", and "not stumble," circled in red.

"I began to scream at myself. How could you stumble like this? How could you throw everything away? I was ruining my life. I called off my engagement and gradually returned to become a chozeres bi'teshuvah. Shortly afterward, I was blessed to meet a wonderful ben Torah, whom I have tonight wed. Thank you so much for benching that day with such feeling that I was moved enough to approach you about the nusach of the benching."

What a powerful story. What is most significant is the knowledge of the effect we have on those around us. We never know who is watching. We must make sure that what they observe is of a positive nature.

Then you shall remember Hashem, your G-d; that it was He Who gave you strength to make wealth. (8:18)

How easily we forget what Hashem does for us. When we are in need, we know to Whom to turn in prayer and supplication. When we are answered, however, our attitude takes a sudden change of course. We no longer attribute our success to the Source of all success. We quickly say that it was our endeavor, our strength, our ability that catalyzed the success that we enjoy. What happened? How did we suddenly become myopic, failing to recognize that it was Hashem Who was clearly the one Who brought about every achievement that we attribute to our own prowess? Horav Shlomo Brevda, Shlita, posed this question to the Chazon Ish shortly after he personally experienced a miracle. It was not long until his own feelings of acknowledgement and gratitude slowly began to dissipate. It happened that one night Rav Brevda was walking through one of the narrow alleyways of Yerushalayim on the way to the home of one of his relatives. A power failure that night made the walk in the pitch dark even more treacherous. He walked slowly, at times groping for a foothold. He was acutely aware that night that just before his relative's home, a steep slope with sharp steps jutted out. To slip on these steps was to place one's life in serious jeopardy. Rav Brevda walked very slowly until "something" told him to suddenly stop. He did, luckily stopping a few centimeters from the dangerous slope. There was no question in his mind. This was clearly a miracle.

The next day he was to go to the home of the Chazon Ish to discuss a number of issues with him. After the meeting, Rav Brevda was preparing to leave, when he turned to the Chazon Ish and said he had something else to discuss with him. After relating the miracle that had occurred to him the previous night, he said to the Chazon Ish, "Rebbe, after such a miracle, I was certain that the next morning I would arise from my bed a different person. I would sing forth the praises of the Almighty for saving my life. I would be overwhelmed with gratitude for Him. But, that did not happen. I arose this morning the exact same way I do every other day. No charge, no sparks; no enthusiasm and excitement. What happened?"

The Chazon Ish closed his eyes and thought for a few moments. Then he opened his eyes, looked at Rav Brevda and held his hands and said, "I will tell you a great yesod, principle, in avodas Hashem, service to the Almighty. There is a special yetzer hora, evil-inclination, that is

referred to as the yetzer hora which follows a miracle. The goal of this yetzer hora is to weaken the emotional enthusiasm that is aroused as a result of a miracle. It is there to undermine and destroy whatever spirituality one might have been stimulated with. You are the victim of this yetzer hora."

Rav Brevda supplemented this idea, explaining that with every level that one scales on the spiritual ladder, the yetzer hora, likewise, ascends and works harder to prevent any spiritual advancement. If we are to maintain the spiritual inspiration resulting from being privy to Hashem's miracles, we will have to work very hard to see to it that the inspiration not be a temporary catalyst.

And Hashem gave me the two tablets of stone. (9:10)

The word "luchos," tablets, is usually written with a "vav" to designate the plural. Rashi explains that the word luchos is written here without a "vav," in the singular. Yet, it is vocalized in the plural, by design. This indicates that while there were two luchos, they had equal significance as if they had been one. Horav David Feinstein, Shlita, adds that the word "shnei," two, also indicates that the two luchos were really one, reflected by the apparent redundancy of the word. Obviously, the word luchos, which is the plural form, implies two luchos, since, as Chazal teach us, a plural noun written by itself, without a modifying number, means two, which is the minimum possible. Thus, the added "shnei," also teaches us about the Luchos.

In the Yerushalmi Sheklaim, 6:1, Chazal cite an opinion that all ten commandments were written on each of the two luchos. Horav Feinstein suggests an important lesson to be derived from here. One cannot fulfill the first five commandments, which address man's relationship with Hashem, unless he also fulfills the second set of five commandments, which concern human relationships. Hence, one tablet focuses upon the first five commandments and lists the others as an explanation for them, while the reverse is true on the other side. There is an unbreakable relationship between the two tablets. One must fulfill all ten commandments or forfeit the possibility of fulfilling any of them.

Arthur & Sora Pollak and Family in loving memory of our mother & grandmother Mrs. Goldie Jundef

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[http://www.torahweb.org/torah/2000/parsha/rneu\\_eikev.html](http://www.torahweb.org/torah/2000/parsha/rneu_eikev.html)

TorahWeb [from last year]

RABBI YAAKOV NEUBURGER

INVESTMENT STYLE AND PORTFOLIOS

It is becoming more and more common to speak of one's investment style, which is reflective of one's personality as much as it is of one's financial sophistication. There are those who seek low risk opportunities and others who prefer the thrill of risky ventures with the lure of high returns. However when it comes to Torah observance and the investment of efforts into our relationship with Hashem, Rashi in this week's parsha warns against selecting mitzvos based on an investment- return approach.

It seems to me that this is the point of the Medrash Tanchuma quoted by the opening Rashi in Parshas Eikev. The promise of abundant prosperity described in the parsha is conditional, as explained in the first pasuk, on our Torah observance. "It will be because - eikev - you will listen to these mishpatim [laws] and observe them, that Hashem will keep the bris with you that he swore to your fathers." We have come to expect this type of conditional phrase to read, "it will be if - im - you will listen" and apparently that is why Rashi reminds us that "eikev" can in the noun form refer to the heel. The medrash thus freely renders the pasuk to say "If you will listen to the mitzvos of your heel", making the promised plenty of the parsha conditional on the careful observance of that which we often step over, or summarily dismiss because they are so easy. Almost all of the commentaries on Rashi struggle with Rashi's

apparent question. After all, this usage of "eikev" is consistent with other places in chumash such as Breishis 26:5 or Bamidbar 14:24.

Yet the substance of the medrash needs to be studied. The Torah is concerned with the Jew who ignores the easy mitzvos that are not particularly challenging to one's passions or lifestyle and prefers the hard mitzvos that do bring difficulty or discomfort. Obviously we should not be choosing amongst Hashem's mitzvos for that questions Hashem's authority and shows a lack of commitment to the wholesomeness of the system. That notwithstanding, why is the nisayon-seeker singled out for censure and the one enjoying the easy road designated for grace and blessings? Are we not taught at the beginning of Mesilas Yesharim that life is a series of nisyonos / challenges, that test character and raise it at every successfully negotiated hurdle? The ongoing test of wills to refrain from loshon horo and anger, to rise up early for minyan or a seder, or to restrict what one watches and be out of the loop as a result - is that not where genuine spiritual growth is found? Affixing a mezuzah to one's home, wearing tzitzis in the winter or eating seudah shlishis in the summer - can those easy mitzvos really bring one closer to Hashem?

Perhaps the point of the medrash is to remind us that we grow intellectually and spiritually in different ways. True, we improve through confrontation and distillation. However, we also mature through steady and gradual osmosis, naturally absorbing from our environs, and harmoniously incorporating life's lessons into the way we live. Hashem in His kindness does not insist that we only raise ourselves through stubborn contrariness. Rather by surrounding ourselves with easy mitzvos, making us continuously aware of Hashem's presence through asher yotzor and tzitzis, serving Him becomes natural. This is the pleasant way of Torah referred to by Dovid Hamelech - derocheho darchei noam - and one who comes to realize it gives expression to the love Hashem has for His children and the beauty of His Torah. Surely the kidush Hashem that this lifestyle brings to life should earn the promise of prosperity that is described in the parsha.

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From: Shlomo Katz[SMTP:skatz@torah.org]

Hamaayan / The Torah Spring Edited by Shlomo Katz

Eikev: Emulate G-d, Again and Again! Today's Learning: Kiddushin 2:10-3:1 Orach Chaim 496:3-497:2 Daf Yomi (Bavli): Bava Kamma 15

There are three verses in this week's parashah that command us to emulate Hashem's ways. This means, say Chazal, that just as He is merciful, so we should be merciful, just as He is giving, we should be giving, and so on with respect to all other attributes. The first of the three verses places emulating Hashem's ways before fearing Him: "You shall observe the commandments of Hashem, your G-d, to go in His ways and fear Him" (8:6). The second verse places following in His ways between fearing Him and loving Him: "Now, Yisrael, what does Hashem, your G-d, ask of you? Only to fear Hashem, your G-d, to go in His ways and to love Him" (10:12). Finally, the third verse places emulating Hashem after loving Him and before cleaving to Him: "For if you observe this entire commandment that I command you, to perform it, to love Hashem, your G-d, to walk in all His ways and to cleave to Him" (11:22). R' Yisrael Meir Hakohen z"l (the "Chafetz Chaim"; died 1933) explains: There are three levels in serving Hashem: yirah / fear, ahavah / love, and deveikut / cleaving or attachment. Emulating Hashem is a prerequisite for achieving each of these levels. First one must emulate Hashem, then he will learn to fear Him. Next one must emulate Hashem on a higher level, then he will learn to love Him. Finally, one must emulate Hashem on a still higher level, and then he will cleave to Him. (Quoted in Otzrot Tzaddikei U'geonei Ha'dorot)

"Not by bread alone does man live, rather by everything that emanates from the mouth of G-d does man live." (8:3)

R' Chaim Vital z"l (1543-1620; Tzefat and Damascus) writes:

Certainly no one would entertain the idea that man will live an eternal life - the only "life" that matters - on bread alone. The Torah does not need to teach us that. However, one might mistakenly think that he can earn eternal life through mitzvot alone (of which the blessings associated with bread are examples). It is not so; "rather by everything that emanates from the mouth of G-d - i.e., the study of Torah - does man live" forever.

Alternatively, one might think that the body lives on bread, while the soul lives on Torah. No, says the verse. The source of the body's life is the soul, and the soul lives on the word of G-d. (Etz Ha'da'at Tov)

"At that time, Hashem set apart the tribe of Levi . . . Therefore, Levi did not have a share and a heritage with his brethren . . . I remained on the mountain as on the first days - forty days and forty nights . . ." (10:8-10)

What is the connection between the setting apart of the tribe of Levi and Moshe's remaining on Har Sinai for 40 days and 40 nights, praying for Bnei Yisrael to be forgiven the sin of the golden calf? R' Moshe Gruenwald z"l (1853-1911; one of the leading Hungarian roshei yeshiva of his generation) explains:

The role of the tribe of Levi is to be the teachers of Torah to Bnei Yisrael, as we read (Devarim 33:10), "They shall teach Your ordinances to Yaakov and Your Torah to Yisrael." This is why the tribe of Levi did not receive a portion in Eretz Yisrael, i.e., so that they would be free to teach Torah.

The gemara (Eruvin 54a) states that if the luchot had not been broken, Torah that was learned would never be forgotten. And, the luchot, we know, were broken because of the sin of the golden calf. It follows that the tribe of Levi's appointment as teachers and its not receiving a share in Eretz Yisrael are a direct result of that sin. (Arugat Ha'bosem)

"Now, Yisrael, mah / what does Hashem, your G-d, ask of you? Only to fear Hashem, your G-d . . ." (10:12)

Our Sages found in this verse an allusion that one should recite 100 blessings every day. They derived this by changing one word in the verse as follows: "Now, Yisrael, me'ah / one hundred does Hashem, your G-d, ask of you." [See below.]

Poskim / halachic authorities note that it is easy to recite 100 blessings on a weekday, as saying shemoneh esrei three times (Ma'ariv, Shacharit, and Minchah) already accounts for 57 berachot. On Shabbat, however, the amidah contains only seven blessings; saying it four times (Ma'ariv, Shacharit, Minchah, and Musaf) yields only 28 blessings. The gemara (Menachot 43b) suggests making-up some of the missing blessings on Shabbat by snacking.

R' Yitzchak Weiss z"l (rabbi of Verbau, Czechoslovakia in the 1930s) observes that this creates a great potential for a person to recite unnecessary berachot or blessings in vain, for example, a blessing that is not halachically required because one just recited the same blessing on a different food. Therefore the Torah warns: "What does Hashem, your G-d, ask of you? Only to fear Hashem, your G-d." At the same time that you are reciting the required 100 blessings, remember to fear G-d and not to take His Name in vain. (Siach Yitzchak)

How does this verse allude to an obligation to recite 100 blessings?

One answer is that the verse has 100 letters. Alternatively, the word "mah" has a gematria of 100 using the form of gematria known as "at-bash." [In this form of gematria, each letter is paired with the letter which is in the "opposite" position in the aleph-bet. Thus, aleph is paired with tav, bet is paired with shin, etc. Under this system, mem is paired with yud, whose gematria is 10, and heh is paired with tzaddi, whose gematria is 90.] (Tosfot, Menachot 43b)

R' Menachem Mordechai Frankel-Teomim z"l (a 20th century scholar) suggests the following connection between this verse and the

obligation to recite 100 blessings daily: The word "mah" is seemingly superfluous in this verse, for the Torah could just as well have said, "Now, Yisrael, Hashem, your G-d, asks of you to fear Hashem, your G-d . . ." Presumably, then, this "extra" word was used to tell us \_how\_ to attain fear of G-d. Hashem is asking something of us - "???" can also mean "something" - asking us to do something that will help us fear Him. What is that? Reciting blessings. Why one-hundred? Because kabbalists teach that that number represents completeness or perfection. (Ki Im L'binah Tikra p. 141)

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From: Rabbi Pinchas Avruch[SMTP:pavruch@torah.org] Subject: KolHaKollel - Parshas Eikev Kol HaKollel The Voice of the Milwaukee Kollel A Weekly Torah Publication

**BUILDING ON OUR BLESSINGS**

By RABBI PINCHAS AVRUCH

Last week's Torah portion (Devarim/Deuteronomy 6:4-9) contained the initial chapter of the "Shema", "Listen Israel, Hashem is our G-d, Hashem is One." The Shema is not merely another Biblical declaration of the relationship between Hashem and the Jewish nation. We are instructed to recite the chapters of the Shema twice daily as a reacceptance of G-d's dominion over the world and every facet of our lives. Living in a democratic society we strain to imagine the awe, reverence and subordination one used to feel as he approached a king of an earthly kingdom, but we are obliged to generate those emotions as we approach the King of Kings.

This week's portion of Eikev includes the second chapter of the Shema (11:13-21). It is part of Moshe's continuing monologue throughout the Book of Devarim, reviewing with the entire Jewish nation their intimate relationship with G-d, the blessings which have and will continue to come to them if they follow His word and the desertion and exile they will suffer when they abandon G-d's way. In describing the blessing, the verse (15-16) states "And I will provide you with grass in your fields for your cattle and you will eat and be satisfied. But beware for yourselves, lest your heart be seduced and your turn astray and serve other gods..." Rashi notes the juxtaposition of the two concepts, elucidating that care needs to be exercised when we are satiated, because people do not turn their backs on G-d in times of distress, only times of comfort. Nevertheless, this appears to be quite a leap: because of satisfaction and contentment a people would go so far as to serve other gods? How could a nation that has received so much blessing because of their dedication and devotion to Hashem be so completely turned around to forsake Him for false deities?

Rabbi Moshe Feinstein (1895-1986; Rosh Yeshiva/Dean of Mesivtha Tifereth Jerusalem in New York City; the leading Halachic/Jewish legal decisor of his time and foremost leader of Jewry) explains that this is not an abrupt change. The key is the progression of the seduction of the heart to turning astray to serving other gods. The luxury and prosperity of the divine blessing produces a haughtiness of heart that breeds a disregard of the truth that G-d's grace is the wellspring of the good fortune (as described in Devarim 8:14) that then seduces the heart to pursue the mundane. This pollution of the spirit gradually evolves into turning astray from the sublime until G-d is totally forsaken. We are, therefore, warned to beware of the primary threat: G-d will give you physical

blessings to make it easier for you to serve Him and to allow you to sanctify the earthly domain by using it in your service of Him; do not let it cause complacency in your service and distraction from your goals, because the end result, as distant as it may appear, will be tragic.

But we are told the tragic will happen and it has. The Tisha B'Av we experienced not quite two weeks ago is the anniversary our almost two millennia of exile. So what is the way back to G-d? How do we bring our redemption?

Earlier in this week's portion is the description of the bounty the Jewish people will have in Israel. "You will eat and be satisfied and bless Hashem your G-d for the good land He gave you." (8:10) This verse is the basis of the commandment to recite Grace after Meals after a satiating bread based meal. The Talmud (Berachos 20b) relates Rabbi Avira's teaching how G-d explains His affinity for the Jewish people: "I have commanded them to recite the Grace after Meals after they are satisfied, but they have instituted to bless Me even if they eat a piece of bread as small as...an olive." Rabbi Feinstein expounds that even one who possesses the greatest wealth appreciates that the olive sized morsel of bread he now eats comes as a gift from Heaven at this moment; that even with all of the amassed riches and splendid spread of delicacies on the table, he grasps that the gift is not completely bestowed until it is consumed and enjoyed. With the comprehension that every morsel is its own gift, we bless and thank Hashem just the same for an olive sized piece of bread or a five-course banquet. Thus we can answer the question of why the Grace after Meals includes a supplication for the rebuilding of Jerusalem and the heralding of the Messianic era, an obvious difficulty given the apparent incongruity of the two concepts. To the contrary, explains Rabbi Feinstein: the statement of faith in G-d for his complete and absolute dominion over the world that is intrinsic in the Grace after Meals is so impactful that in the merit of such faith in G-d's omnipotence we deserve to be redeemed!

It should not surprise us that the exile brought about by an abuse of G-d's benevolence can be turned around by an absolute statement of faith proclaiming the kindness inherent in every minute detail of His generosity. This opportunity to influence the course of history is but another of Hashem's magnificent gifts...we just need to appreciate our potential.

Have a Good Shabbos!

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From: chrysler[SMTP:rachrysl@netvision.net.il] Subject: Midei Shabbos BY RABBI ELIEZER CHRYSLER This issue is sponsored l'iluy Nishmas Elka bas Ya'kov a.h. whose third Yohrzeit is on the 19th Av Parshas Eikev

Only to Fear Hashem

Moshe, exhorting Yisrael to fear G-d, says to them "And now Yisrael, what does Hashem ask of you other than to fear Him!" (10:12) The Gemara in B'rachos (33b), is puzzled by this expression, which implies that Yir'as Shamayim is very easily attained, whereas in real life, we all know how difficult it really is.

And the Gemara replies 'In, le'gabei Moshe ('Yes, as far as Moshe was concerned), the fear of G-d was really a small matter'.

Considering that Moshe was talking to K'lal Yisrael, and not to himself, this answer appears inadequate.

The K'li Yakar however, explains it in the context of the Pesukim that follow (11:2-7) "And you should know today that Hashem is not speaking to your children, who will not know and will not have seen the Musar of Hashem your G-d, His greatness, His strong Hand and His

outstretched Arm ... . It is with you who saw all the great deeds that Hashem performed, that He speaks".

Had Hashem been speaking to their children, and had it been from them that He was making such demands, then He would have indeed been asking for great things. But seeing as He is asking it from you, who witnessed all the miracles listed there, it is no big deal. And this is what the Gemara means when it says 'In, le'gabei Moshe, the fear of G-d is really a small matter'. For the generation that accompanied Moshe through the desert, and who witnessed an endless stream of miracles (that were the hallmark of Moshe's leadership), it really was a small matter.

And this, adds the K'li Yakar, also explains the opening word "ve'Ata" (and now), which enhances this idea. Because it was only at that moment, when Moshe was addressing that particular generation, that Moshe could say such a thing. He could not have said it to the following generation, as we just explained.

The difficulty remains however, that the Torah was given for all generations, and not just for the generation that left Egypt. In that case, what point was there in telling them that Yir'as Shamayim was easily within their reach, if for subsequent generations, it would prove a mammoth task?

The answer lies in the fact that when Yir'as Shamayim was initially ordained, it was ordained to a generation that could easily cope with it. That in itself, renders it more easily attainable to later generations. And this is really what Moshe was telling the people then. Had he preached Yir'as Shamayim to any other generation, it would have been expecting too much of them (and 'Hashem does not demand the impossible of his creatures'). But now that he was preaching it to that generation, it was not only easy for them, but also entered the realm of attainability for future generations too, because they would now have the tradition to follow and the example to emulate.

And we find this concept regarding Mesiras Nefesh and other supreme characteristics, which we learn from the Avos, and which would perhaps have been impossible for us to attain had the Avos not given us the necessary precedent. This prompts Rabbi Desler to interpret 'Z'chus Avos' (the merits of the Fathers) as 'Zakus Avos' (the purity of the Avos), because we really inherited their refined character-traits, enabling us to go in their footsteps and to reach the highest levels of spiritual achievement.

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From: Jeffrey Gross[SMTP:jgross@torah.org] To: weekly-halacha@torah.org

Weekly-halacha for 5761 Selected Halachos Relating to Parshas  
BY RABBI DONIEL NEUSTADT Rav of Young Israel of  
Cleveland Heights

A discussion of Halachic topics. For final rulings, consult your Rav.  
VISITING A JEWISH CEMETERY  
PROPER CONDUCT

Upon entering a cemetery, the blessing of asher yatzar eschem badin is recited.(1) The full text is found in many siddurim. This blessing is recited only once within any thirty-day period.(2) Before visiting at a grave, one should wash his hands.(3) Upon reaching the grave, one should place his left hand on the marker.(4) It is forbidden, though, to lean on it.(5) One should be careful not to step on any grave.(6) The same grave should not be visited twice in one day.(7)

Within four amos [6-8 feet] of a grave:(8) 1.The tzitzis strings should be concealed.(9) 2.Levity, eating, drinking, greeting a friend or engaging in business is prohibited.(10) 3.Learning, davening or reciting a blessing is prohibited.(11) Many poskim, however, hold that it is permitted to recite Tehillim(12) or the burial Kaddish.(13)

LEAVING A CEMETERY

Before taking leave of a grave it is customary to put a stone or some

grass on the marker.(14)

Upon leaving the cemetery, it is customary to take some soil and grass from the ground and throw it over one's shoulder.(15) There are many different reasons for this custom. On Shabbos, Yom Tov and Chol ha-Moed this may not be done.(16)

After leaving a cemetery and before entering one's home(17) or another person's home,(18) one should wash his hands three times from a vessel, alternating between the right and left hands.(19) There are different customs concerning the method of washing(20): The water should drain into the ground and not collect in a puddle. After washing, any water that remains in the vessel is poured out. The vessel is turned upside down and placed on the ground, not handed to the next person.(21) Some let their hands air dry and do not use a towel.(22) Some wash their face as well.(23)

FOOTNOTES: 1 O.C. 224:12. This blessing is recited only in an area where there are at least two graves. 2 Mishnah Berurah 224:17. 3 Mishnah Berurah 4:42. 4 Kitzur Shulchan Aruch 128:13. See there also for the text that should be recited at that time. 5 Shach Y.D. 363:3. 6 Taz Y.D. 363:1. 7 Mishnah Berurah 581:27. 8 Note that according to the Ari z"l (quoted by Mishnah Berurah 559:41), one should never go within four amos of a grave [except at interment]. In Igeres ha-Gra he writes that one should never enter a cemetery at all, and especially not women. [It is commonly accepted that a woman who is a niddah does not go to a cemetery at all (Mishnah Berurah 88:7). Under extenuating circumstances a rabbi should be consulted; see Beis Baruch on Chayei Adam 3:38.] 9 Mishnah Berurah 23:3. Tefillin, too, must be concealed. 10 Y.D. 368:1; Rama Y.D. 343:2. 11 Y.D. 367:3; 368:1. 12 Birkei Yosef Y.D. 344:17. 13 Gesher ha-Chayim 1:16-4.

14 Be'er Heitev O.C. 224:8. 15 Y.D. 376:4. Some do this only after an interment. 16 O.C. 547:12. 17 Kaf ha-Chayim 4:80. 18 Mishnah Berurah 4:43. It is permitted, however, to enter a shul or another public place before washing; Harav M. Feinstein (Moadei Yeshurun, pg. 58). 19 Mishnah Berurah 4:39. 20 Some of these customs do not have a halachic source; they are based on Kabbalistic writings and customs. 21 Rav Akiva Eiger (Y.D. 376:4). See Zichron Meir, pg. 450. 22 Several poskim write that this does not apply during the cold winter months when the hands will become chapped; see Kaf ha-Chayim 4:78. 23 Mishnah Berurah 4:42.

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From: RABBI MORDECHAI KORNFELD [kornfeld@netvision.net.il](mailto:kornfeld@netvision.net.il)

Subject: Insights to the Daf: Bava Kama 11-15

INSIGHTS INTO THE DAILY DAF brought to you by Kollel Iyun Hadaf of Yerushalayim [daf@dafyomi.co.il](mailto:daf@dafyomi.co.il), <http://www.dafyomi.co.il>

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Bava Kama 12 IS AN "EVED" LIKE "KARKA" QUESTION: The Gemara cites a Machlokes Amora'im whether or not a lender of a loan with a Shi'abud can collect Avadim for his loan just like he may collect Karka. The Gemara explains that the Machlokes Amora'im is dependant on whether an Eved is like Karka or like Metaltelin. Other Halachos that are dependant on this question include whether a Pruzbul can take effect on an Eved, and whether Avadim can be acquired through Kinyan Agav with Karka.

Why are the Amora'im debating this point? It seems that the Mishnah later (96b) itself discusses this explicitly. In the Mishnah there, Rabbi Meir and the Chachamim argue whether or not Avadim are like Karka, and whether or not the Halachah of "v'Heshiv Es ha'Gezeilah" applies to stolen Avadim. (Rabbi Meir says

that they are not like Karka.) In addition, the Mishnah teaches in numerous places that all of the Halachos that are unique to Karka apply to Avadim, because of a Hekesh that compares Avadim with Karka (for example, there is no Shevu'ah, Ona'ah, or Tashlumei Kefel for Avadim (Bava Metzia 56a)). (TOSFOS DH Ana)

ANSWER: TOSFOS explains that with regard to Halachos that are mid'Oraisa, the Chachamim (and Mishnah) who argue with Rebbi rule that Avadim are comparable to Karka. The Amora'im in our Sugya are discussing Halachos instituted by the Rabanan. Perhaps with regard to Halachos d'Rabanan, Avadim are not like Karka, even according to the Chachamim who argue with Rebbi Meir.

The words of Tosfos are difficult to understand. Why do we not apply the normal rule of "Kol d'Tikun Rabanan k'Ein d'Oraisa Tikun" -- the Rabanan made their enactments similar to the Halachah of the Torah? In addition, according to Tosfos, the Amora'im should argue whether a Shevu'ah d'Rabanan (such as Nishba'in v'Notlin, Shevuos 44b) may be made on Karka, and yet we do not find any such Machlokes!

It seems that Tosfos' intention is to differentiate between the Takanah d'Rabanan of Shi'abud Nechasim and Halachos that are mid'Oraisa, because of the logic of the RASHBAM (Bava Basra 128a, DH Rav Nachman). The Rashbam explains that the reason Shi'abud takes effect only on Karka is because a person is not "Somech Da'as" -- he does not rely on collecting anything other than Karka, since movable items can easily be hidden from him. Therefore, the Rabanan only instituted that a Shi'abud take effect on land. (See also TOSFOS in Yevamos 99a, DH Mani.)

The same logic clearly applies to Pruzbul. The reason Pruzbul can be made only when the Loveh owns land is because land is considered to be collected the moment Beis Din wants to collect it, since the owner cannot hide it from Beis Din's grasp (see Rashi DH Chal Al ha'Karka).

According to Rashi in Gitin (37a), the reason the borrower must own Karka in order for the Pruzbul to take effect is because it is unusual for a Malveh to lend a person money if he has no land, and the Rabanan did not institute Pruzbul in unusual circumstances. According to this reasoning as well, the reason a person normally lends money to someone who has land is because he knows that the land cannot be hidden from him and will be Meshu'abad to him to pay back the loan.

The NIMUKEI YOSEF in the name of the RE'AH (34b of the pages of the Rif) takes this further and explains that this is also the reason the Chachamim instituted that Metaltein are acquired through a Kinyan Agav with Karka. He explains that because land is immutable, relative to Metaltein, a person always considers Metaltein secondary to Karka. Therefore, when he makes a Kinyan on Karka, Metaltein -- which are secondary to the land -- are automatically acquired together with the land.

Accordingly, Tosfos might be teaching that the Rabanan singled-out land from other possessions for a different reason than why the Torah singled-out land from other possessions. When the Torah gives a unique status or particular Halachah to land it is because the ownership a person can exercise over his land is not as strong as his ownership of Metaltein, since he cannot take it with him anywhere nor do with it as he pleases. The same applies to Avadim which a person cannot change as he pleases, since the Eved is a living person. That is why, when the Torah singles-out land, it is to teach that a certain Halachah does \*not\* apply to it as it applies to Metaltein. However, when the Rabanan single-out land to teach that a certain Rabbinic institution only applies to it and not to Metaltein, it is because a person feels more confident ("Somech Da'as") with land than with Metaltein. Hence, the rule that "Kol d'Tikun Rabanan..." obviously will not apply, since the Takanah d'Rabanan here is not k'Ein d'Oraisa, but it follows an entirely different logic.

This answers our second question as well, because if the Rabanan enact a Shevu'ah, they will certainly say that the Shevu'ah cannot be made on land, k'Ein d'Oraisa, since the Torah's logic for singling-out land with regard to Shevu'ah will apply even for a Shevu'ah d'Rabanan. Therefore, "Kol d'Tikun Rabanan k'Ein d'Oraisa Tikun" applies and teaches that a Shevu'ah d'Rabanan cannot be made on land.

The Nimukei Yosef takes this further and asserts that even if Kinyan Agav is mid'Oraisa, we can still explain that the reason Karka is unique with regard to this Halachah d'Oraisa is not for the same reason that Karka is unique with regard to Shevu'ah and other Halachos, but rather it is because a person is "Somech Da'as" more on Karka. Hence, our Sugya might even follow the opinion that "Shibuda d'Oraisa" (which is the Halachic opinion, as the Rashba points out).

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