

PARSHAS EIKEV

לעילוי נשמת ר' ניסן בן ר' שמואל והעניא בת ר' גרשון • ולעילוי נשמת וועלוועל בן שלמה הלוי ז"ל • ולעילוי נשמת ר' אלטר חיים בן ר' יצחק • ולעילוי נשמת חיה גולדה בת יונה

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Tefilla is the Key to Life

R' Yosef Reichman

The pasuk says, "וְלַעֲבֹד בְּכָל לְבַבְכֶּם" (Devarim 11:13).

Rashi explains that this pasuk refers to the mitzvah of tefillah, and the Rambam (Sefer HaMitzvos, Aseh 5) derives the mitzvah of tefillah from these very words.

Rav Avigdor Miller zt"l asks a fundamental question. Since tefillah is such an essential mitzvah and plays such an integral role in being an eved Hashem, why is it not stated explicitly in the Torah as one of the Taryag mitzvos? Why is it only alluded to in this pasuk?

Rav Miller offers a beautiful explanation. The mitzvos that are explicitly written in the Torah are obligations that require a person to perform a specific action. Once that action is completed, he has fulfilled the mitzvah.

Tefillah, however, is fundamentally different. It is not a mitzvah that is completed after davening once, or even three times a day. Rather, tefillah is a way of life. It is a mindset that a person should carry with him wherever he goes. Throughout the day, we should naturally turn to Hashem—thanking Him for the many brachos He has given us and asking Him to help us with everything we need.

The three daily tefillos are the cornerstone of our relationship with Hashem, but they are not meant to be our only conversations with Him. Before an important meeting, when facing a challenge, after hearing good news, or even while going about our daily routine, we should constantly be speaking to Hashem. Living with tefillah means recognizing that everything we have comes from Him and that every success depends entirely on Him.

Perhaps this is why the Torah does not list tefillah explicitly like the other mitzvos. It is not limited to a particular time or action. Instead, it is learned from the words "וְלַעֲבֹד בְּכָל לְבַבְכֶּם" because serving Hashem with

all our heart is not something we do only at set times. It is an ongoing relationship that accompanies us throughout every moment of our lives.

Your Impact

R' Moshe Schorr

This week's parsha says, "לְמַעַן יִרְבוּ יְמֵיכֶם וְיָמֵי בְנֵיכֶם... כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ" (Devarim 11:21) – "So that your days and the days of your children will be increased, like the days of the Shamayim over the Eretz."

The **Ksav Sofer** asks what is the connection between these two parts of the pasuk? The beginning promises long life for those who keep the Torah and mitzvos, while the end compares that reward to "the Shamayim over the Eretz." What do the Shamayim and the Eretz have to do with a person's life?

The Gemara (Kesubos 110b) teaches that whoever lives in Eretz Yisroel is considered as if he lives with Hashem. In addition, the Torah says, "וְכִפֹּר אֲדָמָתוֹ עִמּוֹ," teaching that there is a unique relationship between Klal Yisroel and Eretz Yisroel. The kedusha of Klal Yisroel and the kedusha of the land are deeply connected.

When Klal Yisroel lives according to the Torah and fulfills Hashem's will, we add kedusha to Eretz Yisroel. Through our Torah and mitzvos, the land itself is elevated. In return, Hashem fills the land with bracha and allows it to become a source of bracha for His people. It is a relationship in which each one elevates the other.

The Ksav Sofer explains that this is the meaning of "כִּימֵי הַשָּׁמַיִם עַל הָאָרֶץ." The eid rises from the Eretz to the Shamayim, where it forms the clouds that later return rain to the Eretz. The Eretz gives something of itself upward and then receives back far more than it gave. It is a continuous cycle of giving and receiving.

So too, every mitzvah performed and every word of Torah learned by Klal Yisroel adds kedusha to Eretz Yisroel. In return, Hashem bestows bracha upon His people through the land. Just as the eid rises from the Eretz to the Shamayim and ultimately returns to nourish the Eretz, the kedusha we invest in Eretz Yisroel comes back to us as Hashem's bracha. It is a continuous cycle in which Klal Yisroel elevates the land, and the land, in turn, becomes a source of bracha for Klal Yisroel.

WEEKLYTIDBITS

Tehillim

When we daven to Hashem, we can follow the advice of the Gemara in Bava Kama: כל המבקש רחמים על חברו והוא צריך לאותו דבר, המבקש רחמים על חברו והוא צריך לאותו דבר, one who davens for another person while needing the very same thing himself is answered first. Some explain that this idea is alluded to in Tehillim (77:2):

קולי אל-אלוקים ואצעקה, קולי אל-אלוקים והאזין אלי - "My voice is to Hashem, and I cry out; my voice is to Hashem, and He hears me."

When our tefillos are focused not only on our own needs but also on the tzaar haShechinah, we merit that our own tefillos are answered first.

Rav Hirsch explains that when a person cries out to Hashem, he can be certain that his voice reaches Him. He may not receive an immediate answer, but he knows that Hashem has heard him. Sefer Shai L'Morah adds that this pasuk teaches us never to give up on tefillah. A heartfelt tefillah offered with a broken heart is always heard and never ignored.

If we take note, the pasuk specifically says וְהָאִזְנִי אֵלַי - that Hashem "hears me". A person may not be answered right away, but if he appeals and begs Hashem with a broken heart he can be sure that he is heard. The pasuk is מְדִיק this way - if קולי אל-אלוקים, his voice to Hashem turns into ואצעקה, a crying

out, then his קולי אלי-אלוקים is heard by Hashem.

Seeing the Opportunity

A person once went to a large kosher grocery store with his wife. While they were waiting on line to pay, his wife noticed that the cashier's shoes were badly worn and torn. She also noticed that he looked lonely and as though he hadn't had much to smile about in a long time.

Quietly, she turned to her husband and said, "Maybe we should give him some extra money."

When it was their turn, the husband didn't simply hand him cash. Instead, he struck up a friendly conversation, treated him with warmth and respect, and made the cashier feel noticed as a person.

As they were leaving the store, the husband approached one of the managers and gave him a generous amount of money. He asked the manager to pass it along to the cashier only after they had left, so the man would not feel embarrassed or uncomfortable.

This person didn't just notice someone who appeared to be struggling—he acted. And he did so with tremendous sensitivity, preserving the cashier's dignity while brightening his day in more ways than one.

Hashem constantly places opportunities for chesed in front of us. Sometimes it is a financial need, sometimes it is a kind word, and sometimes it is simply taking the time to notice another person. If we keep our eyes and our hearts open, we will discover countless opportunities to help others and bring a little more light into the world.

Who Are Your Friends?

Rashi explains that Yaakov Avinu waited until he was on his deathbed to rebuke the shevatim because he feared that if he gave them mussar earlier, they might leave him and attach themselves to Eisav.

Rav Shmuel Berenbaum, zt"l, asks: How could the Shivtei Kah ever consider going to Eisav? Surely they would never abandon Yaakov's path!

He explains that this was never Yaakov's concern. Of course they would not become like Eisav. Rather, as long as they lived in Yaakov Avinu's presence, they were constantly inspired by his greatness. Every

day they had someone to emulate and a higher level of avodas Hashem to strive toward. If they distanced themselves from Yaakov, they might seek out Eisav—not to become like him, but because being around someone spiritually inferior would make them feel satisfied with where they were.

One of the greatest influences on a person's spiritual growth is the company he keeps. If we surround ourselves with people who inspire us, whose avodas Hashem is on a higher level, we naturally aspire to become better ourselves. Choose your friends wisely, and always strive to be around people who elevate you.

WEEKLYSCENARIO

You are going through a challenging time, and you feel that those closest to you are not there to support you. You are beginning to feel resentful. How can you overcome these feelings?

Something to think about:

Rav Yitzchak Berkovits explains that our emotional well-being should not depend on other people.

Instead, develop a deep and open relationship with Hashem and He should be your closest confidant. Speak to Him openly about everything that is on your mind. Share your frustrations, your worries, and your hopes.

Continues Rav Berkovits that Hashem should be our best friend. Our sense of security comes from our relationship with Hashem.

Hashem cares for us, and has the power to change any situation in an instant. As Chazal teach, "Yeshuas Hashem k'heref ayin"—Hashem's yeshua can come in the blink of an eye.

WEEKLYHALACHA

I'm hosting a picnic and some people prefer fish to meat. Can I grill both of them together?

The Gemara (Pesachim 76b) teaches that one may not cook fish and meat together since the combination of the two is considered a sakana (dangerous). The Rama (YD 116:2) adds that one should not even cook open meat and fish in the same oven. Nonetheless, it is permissible to cook meat in a pot used for fish or to cook fish in a pot used for meat, provided the pots are perfectly clean from

residue (Isur V'heter cited by Taz YD 116:2).

In theory, if someone wishes to grill fish on a BBQ grill used for meat, he should ensure the grill is clean of meat residue before grilling the fish. Even if the grill is clean, if there is fish on one side of the grill and meat on the other side, one should not close the hood of the barbecue as that would be a form of cooking them together.

In practice, however, since it is difficult to clean a grill, it is recommended that the same grill rack should not be used for meat and fish. Either the fish should be double wrapped in aluminum foil or separate grill racks should be used.

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WEEKLYZMANIM

FRIDAY

7:55 Candle Lighting
8:13 Shekiya

SHABBOS

5:52 Neitz
8:38 Krias Shema (MA)
9:27 Krias Shema (Gra)
10:39 Zman Tefillah
1:02 Chatzos
1:38 Mincha Gedolah
8:13 Shekiya
8:59 Tzeis Hakoachavim
9:25 72 Minutes

RIDDLE ME THIS

What is the longest possible "shemoneh esrei chol" - "weekday shemoneh esrei"?

LAST ISSUE - Q: Usually we read from a parshah three times the week preceding it. When is it possible to read from a parshah four times, before reading it on Shabbos morning? A: The week of Shabbos Nachamu we read from Parshas Vaeschanan which is always the parshah read on the Shabbas following Tisha B'Av. Besides reading from that parshah the previous Shabbos minchah and on Monday and Thursday of that week, we also read from Parshas Vaeschanan for the special shacharis reading for Tisha B'Av.