

# Sha'arei Eliyahu

## Table Talk

## פרשת דברים

לעילוי נשמת

DAVID ben IMASHALOM  
TZVI-CHAI ben ROZA  
ZILPA bat SARACH



### Blessing of a Leader

In this week's Parasha Moshe blesses the Jewish People with the blessing: ה' אֱלֹהֵי אֲבוֹתֵיכֶם יֹסֶף עֲלֵיכֶם כַּכֶּם אֶלֶף פַּעַמִּים וַיְבָרֶךְ אֶתְכֶם כַּאֲשֶׁר דִּבֶּר לָכֶם - *May Hashem God of your forefathers add to you a thousand fold as many as you are, and may He bless you, as He spoke concerning you [to Avraham Yitzhak and Yaakov]!* Why is it that Moshe Rabbenu, seemingly, limits them in his Beracha? Why use the term אלף and not more? In reality Moshe didn't bless them to multiply a thousand fold. This was the understanding of the Jews but in reality Moshe blessed them with the letter and blessing of אלף.

If a person goes through life without producing and bringing offspring into this world then he is not really living. However, when one gets married and begins to procreate this is when he begins his true life, because he is actively continuing life in this world [by bearing offspring].

The letter אלף consists of three letters there are two ויוד's, one corresponding to the man and the other to the woman. You also have a letter ואו which acts as a connector [שידוך] between the two ויוד's. Moshe's blessing was that the Jewish People LIVE in this world by connecting the two ויוד's via the ואו [properly] and bringing children into this world.

The Jewish Nation came and complained to Moshe asking why he is limiting his blessing to them, especially when Avraham was promised by Hashem that his children would be like the stairs [billion fold]. Moshe responded that the words "ויברך אתכם כאשר דבר לכם" is my words. However "ויברך אתכם כאשר דבר לכם" is Hashem's promise that he gave to Avraham.

But the Ben Ish Hai asks why אלף? The Arizal teaches that when Hashem created the world it was created to last 6000 years. Regarding the Torah it says on the 1000th generation the Torah will be received. The Arizal teaches that before this world was created there were other worlds that Hashem created and destroyed [because He created them with מדת הדין [strict justice] and until Adam was created 974 generations already passed since the creation of the 1st world. Therefore the 1000th generation turn out to be Moshe Rabbenu.

So Moshe says that I'm the 1000th generation and it's my blessing to give. To support this if we look at the Gematria of both הברכה באלף [the blessing is in אלף] as well as יקה ברכה [take the blessing] comes out to 345 [each] which is the same as the Gematria of משה. This is why of all the names that are listed for Moshe Rabbenu the Torah uses the name that Batya gave him because it alludes to all that he was meant to do and did as we continue to learn.



- R' Yosef Akilov

### SHABBAT SCHEDULE

Mincha	7:20 PM
Candle Lighting	7:56 PM
Shacharit	8:30 AM
<b>SHEMA (MA)</b>	<b>8:36 AM</b>
<b>SHEMA (GRA)</b>	<b>9:25 AM</b>
Derasha	6:00 PM
<b>Mincha</b>	<b>7:30 PM</b>
<b>SUNSET</b>	<b>8:13 PM</b>
<b>Shabbat Ends</b>	<b>9:01 PM</b>
Rabbenu Tam	9:27 PM

### SHORT & SWEET

אלה הדברים אשר דבר משה אל כל ישראל "These are the words that Moshe said to the Jewish people." (Devarim 1:1)

The word אלה is an abbreviation for the words אלה לטון הרע (traces of Lashon Hara). The Talmud teaches that the "majority of people [stumble in] thievery, minority in promiscuity, but everyone stumbles in traces of Lashon Hara." That's what the Pasuk means when it says "אלה" i.e. אלה לטון הרע is "אלה" namely traces of Lashon Hara can be found in all the Jewish people

מַטְרָשִׁים

1. What are three main jobs of a Jewish Leader?
2. Who loved us but scolded us, and who hated us but blessed us?
3. What did the Jews see before the downfall of the giant Sichon?
4. Why would you mention Hashem's Name when speaking about your wealth?

1. The three main responsibilities of a Jewish leader are to teach the people Torah, to pray that they enjoy Hashem's blessings, and to judge the nation while giving them good advice. {Ramban, Chatham Sofer, Ketav Sofer} 2. Moshe loved the Bnei Israel and only scolded them in order to make them better, whereas Bilaam hated Bnei Israel and he only praised them in order to give them an ayin hara. {Devarim Rabbah 1:4} 3. Before Sichon was killed, the Jews were very encouraged, since they were shown the angel in charge of the nation, slain before them. {Alshich} 4. When a person mentions the great good he has he makes himself susceptible to the Satan's accusations. But if he then says the Name of Hashem, then the Satan won't cause any ayin hara. {Ohr Hachaim 1:10}

### מוסר של שבוע - Weekly Dose of Ethics

**א.** הרי לך מבאור מעשה ה' הנורא אשר עשה בגידול הנער וחיזוק גופו וחושיו והבנתו ושכלי ושאר עניניו, מיצירתי ער הגיעו לזמן הבחורות. הכל בהגרגות לאט לאט ולא בבת אחת. וכן צריך להיות גידולו בתורה לאט לאט, כדי שיוכל להשיג דבריה. אך הרוצה לעלות לסולם הרוחניית כל המעלות בבת אחת, אין זה אהוב לפי ה' כי לא מסתייעא מילתא. ויהיה קרח מכאן ומכאן בר מינן. וזה כלל גדול לכל דבר ודבר הן גשמי הן רוחני (שבת מלכתא).

There is a tremendous wonder and lesson to be learned from the creation and development of a child beginning from their infancy culminating with their adulthood. Every development in the individual, whether it be in their body, senses, understanding or intellect, occurs in slow increments throughout their growth. The same must be true in one's growth in spirituality and Torah. One must take slow paced strides in order to one day understand the Torah properly. If one wishes to climb the spiritual ladder hastily they will not succeed, and quite the contrary, it is likely that the individual will be left with nothing to show for it. This is a tremendous lesson in all that is physical and spiritual.

**ב.** כי האדם יש לי שני מינים ניצוצי נשמות: האחד הוא, שיש לו נפש העקרית שנתן לו הקדוש ברוך-הוא בגופו בזה העולם, כדי לסגל בה מצות ומעשים טובים. והשני הוא, שאחר שבא לזה העולם ונתגדל וידע והכיר בעבודת ה', הנה היא מברר ומתקן לעצמו כמה ניצוצות קדושות השיכים לשרשו אשר המה אבודים וטמונים, והיא מתקנם ומבררם ומעלם לעצמו לחברם עם שרש נשמתו (מימ חיים עמ' נט').

Every Jew has two components to their Neshama (soul). The first component is the main Neshama that was sent to the individual by Hashem in order to fulfill the Torah and Mitzvoth. The second component, however, is acquired by the individual through their actions in this world. When one develops and strengthens their service of Hashem they retrieve countless sparks of Holiness that are connected to their Neshama through the acts they perform. These sparks then connect to one's soul aiding them in their mission in life.

**ג.** ומצד הכמות, גם כן קבלה יש בידינו אפילו אם עבר אדם על כל עבירות שבתורה ולא הניח שום עבירה שלא עשאה, עד שברוב ימים ושנים נעשה בידו חבילות רבות עונות עד אין מספר, עם כל זה הכל נתקן ונמחל בתשובה (תשובה מחיים).

Not only is Teshuva (repentance) effective against even the worst of sins, Teshuva also has the ability to achieve rectification against the quantity of sins one committed. Even if one committed all the sins possible and not one transgression remains that the individual has not committed, still sincere Teshuva can rectify and repair all that was damaged.

### חודשים של שבוע - Weekly Dose of Insights

**א.** אָלֶּה הַדְּבָרִים אֲשֶׁר דִּבֶּר מֹשֶׁה אֶל-כָּל-יִשְׂרָאֵל - ודע, כי ספר "דברים" הוא דברים שיוצאיך ובאים מן משה רבינו ע"ה לישראל, ויש בו כמה דברים שהם אמורים בחומשים הראשונים ונשנו כאן, ולכן נקרא "משנה תורה", מלשון "ויאמר שנו וישנו" (עוד יוסף חי דרשות).

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 "These are the words which Moshe spoke to all Israel etc." (Devarim 1:1)

The fifth and final book of the Torah, the book of Devarim, is a written transcript of the final words Moshe Rabbenu spoke to the nation of Israel. There are many verses and Mitzvoth that were stated previously but are repeated here, in fact, that is why the final book is also call "Mishneh Torah" — the repetition of the Torah.

**ב.** רָאָה נָתַתִּי לְפָנֵיכֶם אֶת-הָאָרֶץ בָּאוּ וּרְשׁוּ אֶת-הָאָרֶץ  
 ו"ל והלא עדיין הם במדבר ולא נכנסו ואיך אומר להם ראה נתתי לפניכם והם רחוקים ממנה. ונ"ל בס"ד דגדול כח הבטחון שעל ידו ישיג האדם את חפצן אע"פ שהוא רחוק ממנו למאד. על כן ישראל בעודם במדבר אם יציירו בדעתם שכבר נתן הקב"ה הארץ לפנייהם אשר מגודל בטחונם בהש"ת יחשבו כאלך המבוקש הגיע לידם בזה יהיו זוכים להשיגו ולבא לידם באמת (בן איש חי דרשות).

רָאָה נָתַתִּי לְפָנֵיכֶם אֶת-הָאָרֶץ בָּאוּ וּרְשׁוּ אֶת-הָאָרֶץ  
 "See, I have given the land before you; come and possess the land etc." (Devarim 1:8)

It is possible to question the Pasuk, how did Hashem state that the land was given to the nation if they were currently in the desert far from it. The explanation may be that the Torah is alluding to the great power of "Bitachon" — trust in Hashem. The Sages teach that it is in the merit of one's trust in Hashem that one may achieve their desires even when they are seemingly out of reach. Thus, while the nation was in the desert they trusted in Hashem and viewed it as if He had already bequeathed the land to them and, as a result, they merited such an inheritance to come to fruition in reality.

**ג.** רָאָה נָתַתִּי לְפָנֵיכֶם אֶת-הָאָרֶץ בָּאוּ וּרְשׁוּ אֶת-הָאָרֶץ - או יובן בס"ד ע"פ מ"ש הגאון השל"ה ז"ל בפרשת ויחי בכל מקום שהיו יחד כל זרע ישראל שם היה חונה אוירא דא"י ושם מותר להקריב לה' וכמו שעשו ישראל במדבר מ' שנה שהיה שם עליהם אויר א"י ולכך הקימו המשכן והקריבו קרבנות ולא נקרא שחוטי חוץ ע"ש (בן איש חי דרשות).

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It is possible to question the Pasuk, how did Hashem state that the land was given to the nation if they were currently in the desert far from it. The explanation may be based on a teaching of the Shlah. The Shlah taught that anytime the Jewish nation is whole and located in one geographic location the "atmosphere" of the holy land of Israel rests with them as well. In fact, this was the case for forty years when the nation was in the desert. It is for this reason that the nation was allowed to offer sacrifices to Hashem with the Mishkan, for the holiness and aura of Israel was present as well. That is the meaning of this verse, Hashem has "given the land before you" in the form of its atmosphere, all that remains is to "come and possess the land" physically.