



לעילוי נשמת

DAVID ben IMASHALOM
ZILPA bat SARACH

Sha'arei Eliyahu

Table Talk

פרשת עקב

Removing the ערלה from ones heart

In this week's Parasha the Pasuk reads וּמִלְתֶּם אֶת עֶרְלַת לְבַבְכֶם - You shall circumcise the foreskin [extra piece] of your heart. If we look closely at the word וּמִלְתֶּם, the sign [tune] for this word is a Zakef Gadol [a line with two dots on the right side]. Rav Moshe Koshnitz explains that this sign represents the letter Alef, as the line is corresponding to the Vav of the Alef and the two dots correspond to the two Yud's of the Alef.

As we know the letter Alef represents Hashem. He is the only One in this world, the letters making up the Alef equal 26 which is the Gematria of Yud-K(h)ey-Vav-K(h)ey. The וּמִלְתֶּם [516] is the same Gematria as תפלה [515 + 1 for the word itself].

(As a side note last week we read [learned] how Moshe Rabbenu prayed 515 times until Hashem told him to stop. Our מפרשים tell us that had Moshe prayed one more time Hashem would be "forced" to let him in, which is why Moshe was told to stop. This shows us that there is a certain כח [power] to the number 516).

Rav Moshe Koshnitz explains that when one performs a Brit Mila on his son he removes the Orla from his Brit. One of the reasons this Orla is removed is so that the extra desires of a man are removed. This removal creates a bond and unification with Hashem, which is why it is called a Brit.

The Torah says that one must cut away the extra price of his heart. Just like by a Brit we cut away the extra desires that disconnect us from Hashem, so too by cutting away the extra piece of our heart we remove the desires of our heart that disconnect us.

Rav Moshe Koshnitz tells us that in order to do this one must have a sincere תפלה [516] with Hashem, as is taught to us by the word וּמִלְתֶּם. When one connects himself to Hashem through prayer he removes the Orla of the heart and his prayers will be fulfilled by Hashem because unlike the 515th prayer of Moshe, our prayer will have the power of 516. So even if there is a decree by Hashem it can be changed for the better.

~R' Yosef Akilov

Shabbat Shalom U'Mevorach

SHABBAT SCHEDULE

Mincha	7:15 PM
Candle Lighting	7:40 PM
Shacharit	8:30 AM
SHEMA (MA)	8:45 AM
SHEMA (GRA)	9:31 AM
Derasha	6:00 PM
Mincha	7:00 PM
SUNSET	7:57 PM
Shabbat Ends	8:42 PM
Rabbenu Tam	9:10 PM

SHORT & SWEET

וְהָיָה עִקְבֵי תִשְׁמְעוּן

"It will be when you listen to the Mitzvoth etc." (Devarim 7:12)

The Sages taught that this Pasuk is referring to the Mitzvoth that people tread over with their heels. Those Mitzvoth are the protective fences, or the items known as "MideRabbanans" that the Hachamim instituted in order to safeguard the Mitzvoth. If not for these enactments one would go from one Avera to another. When we follow all the Mitzvoth including the MideRabbanans then we will be worthy of the Blessings of the Torah.

דברי תורה

1. What should a Yerei Shamayim say at least three times a week?
2. What must Jews do if there is not enough rainfall, G-d forbid?
3. Which Jew will merit even greater blessings & success than their fellow Jews?
4. Why do we place the Tefillin on the left [weaker] arm?

1. The Shulchan Aruch commands us to review the Parasha Hashavua [at least] three times each week. This weekly mitzvah of Shenayim Mikra V'echad Targum is a segulah for a longer & better life. {Tosafot Berachot 8a, Shulchan Aruch Orach Chaim 285} 2. If the Rabbis of a generation see that it has not rained enough during the critical rain season, they can institute (thirteen) days of fasting and Teshuva. They blow shofar, and recite extra prayers, to evoke the mercy of Hashem to send the life-sustaining rains. {Mishna Ta'anit 1-4} 3. The Torah promises that those who are careful with even the "little" mitzvot which people often trample on will merit great blessing and fortune in their lives. They will not be physically nor spiritually barren. {Rashi 7:12-15, Midrash Devartim Rabbah} 4. Let a person attribute his success to his own strength and skill, the Tefillin with the Name of Hashem is placed on the weaker arm, to show that we are weak unless Hashem, the Source of all success, blesses us. {Kli Yakar, Torah Mitzion}.

מוסר של שבוע - Weekly Dose of Ethics

א. אֲשַׁרְיוּ מִי שְׂיִוְכַל לְהִתְעַנּוֹת עַל חַטָּאתָיו. וְרַבּוּ סִגְלוֹת הַתַּעֲנִית, וּמְהֵרָה כִּי הַסֵּטְרָא אַחֲרָא אֵין בֵּיהּ פֶּחַ לְדַבֵּק בְּמִי שְׂשֻׁרְי בְּתַעֲנִית. (צַפְרֵן שְׁמִיר, סִימָן יא, סְעִיף קצו).

Fortunate is a person who is able to fast for his sins. The benefits of fasting are so great, including the ability to keep the "Sitra Ahara" (i.e. Satan) away from him.

ב. עַל יְדֵי תַעֲנִית יָבֵא לְיַדֵּי עֲנָוָה, כִּי יִכִּיר מַה הוּא הָאָדָם, דְּבַמְנִיעַת מְעַט פֶּת יוֹתֵף פָּחוּ. (צַפְרֵן שְׁמִיר, סִימָן יא, סְעִיף קצו).

Through a fast a person can reach humility for the simple reason that he begins to recognize what value a person has, from not eating just a little bread all his strength is drained. [It should be noted that in our days the best and proper method of Teshuva is through the learning of Torah.]

ג. הַשְּׁרִוּי בְּתַעֲנִית אֵינוּ בָּא לְיַדֵּי נְסִיוֹן, כִּי הַשֵּׁם יִתְבַּרְךָ רוֹאֵה שְׂהוּא מְנַסֵּה עֲצָמוּ בְּתַעֲנִית. נִקְרָא גְבוּר הַכּוֹבֵשׁ אֶת יָצְרוֹ, וְרֵאוּי שְׂתַשְׁרָה עָלָיו שְׂכִינָה. אֵין לוֹ מְקַטְרֵג וּתְפִלְתּוֹ נִשְׁמַעַת. אִם חָיֵב יִסּוּרִין, הוּא מִרְאֵה שְׂמֻקְבָּלָם מֵאַהֲבָה. יֵשׁ מְלֶאכִים שְׂאֵינָם יְכוּלִים לַעֲלוֹת אֶלֶּא בְּכַח תַּעֲנִיּוֹת בְּגֵי אָדָם. וְהוּא סוּד הַקְּרָפֵן, וְחֻלְבּוֹ וְדָמּוֹ הַחֲלוּ עוֹלִין לְרֵיחַ גִּיחּוֹם, כְּמוֹ שְׂהֶאָרִיכוּ בְּזֹהַר הַקְּדוּשׁ פ' שְׁמוֹת (דף כ' ע"ב). כֹּל הַמַּעֲלוֹת הָאֵלוֹ וְיוֹתֵר מֵהֶמָּה שְׂפָתָבוּ ז"ל כְּאֲשֶׁר תִּרְאֶה בְּסִפְרֵי אֹר צַדִּיקִים (כִּי מִשֵּׁם וּשְׂאָר סִפְרֵי מוֹסֵר וּמְרַבּוֹתֵינוּ זְכוּרָנָם לְבִרְכָה לְקַטְמֵי פְּנִינִים בְּקוֹנְטְרִיסִים אֵלוֹ), הֵינּוּ אִם בְּתַעֲנִית יִפְשַׁפֵּשׁ בְּמַעֲשָׂיו וְיִחְזֹר בְּתַשׁוּבָה וְיִתְעַנֶּה לְכַפְּרָה. (צַפְרֵן שְׁמִיר, סִימָן יא, סְעִיף קצח-קצד).

Someone who fasts is not put in Heavenly tests because Hashem sees he tests himself by fasting. He is called "Mighty, one who conquers his desires." He is fitting for the Shechinah to rest on him. There is no divine persecution against such a person and his prayers are always answered. If he is required to receive suffering for any Avera he shows Hashem that he will accept it with love. There are angels that cannot ascend unless they are accompanied by someone fasting. It is as if his diminished blood and fat are offered as a sacrifice to Hashem. All these benefits and others are granted provided the person does introspection and repentance for his deeds while fasting.

ד. אִם רוֹאֵין אָדָם שְׂהוּא זֹהִיר בְּמִצְוָה אַחַת הַרְבֵּה, וְטוֹרַח בֵּה מְאֹד וּמוֹסֵר עֲצָמוֹ עֲלֵיהּ, זֶה סִימָן וְהוֹכַחָה שְׂהוּא בָּא בְּגִלְגוּל בִּשְׁבִיל זֹאת הַמִּצְוָה שְׂהִיתָה חֲסִירָה מִמּוֹ בְּגִלּוּלִים שְׂעִבְרוּ וְהִיהָ לוֹ בֵּה אִיזָה קְלִקוּל, וְעַתָּה בָּא לְהַשְׁלִימָה (דְרוּשֵׁי חַיִּים).

If it becomes apparent that an individual is extremely meticulous when it comes to a certain Mitzvah, exerting much effort to fulfill it, then it is a sign that this individual was reincarnated in order fix that Mitzvah. It may be that it was lacking in their prior lives and they have come to the world now to fix that which was distorted.

חודשים של שבוע - Weekly Dose of Insights

א. וְהִיהָ | עֵקֶב תִּשְׁמְעוּן אֶת הַמִּשְׁפָּטִים הָאֵלֶּה וְיִשְׁמַרְתֶּם וְנַעֲשִׂיתֶם אִתְּם - אוֹ יוֹבֵן בְּסִ"ד וְהִיהָ לְשׁוֹן שְׂמַחָה אִם תְּהִיהָ הַשְּׂמַחָה שְׂלֵמָה גַם בְּעֵקֶב דֵּהֵינּוּ סוּף הַלִּימוּד וְסוּף הַמַּעֲשֶׂה וְלֹא תְהִיהָ רַק בְּהִתְחַלְלָה בְּלִבְד אִזּ בּוֹזָה תְהִי בְטוֹחִין כִּי כְאֲשֶׁר תִּשְׁמַעוּן אֶת הַמִּשְׁפָּטִים הָאֵלֶּה לֹא תְהִיהָ הַשְּׂמִיעָה לְרִיק וְלִבְהִלָּה אֶלֶּא וְשִׁמְרַתֶּם וְעֲשִׂיתֶם שְׂתִּבּוּא לְיַדֵּי שְׂמִירָה בְּמִצְוֹת ל"ת וְלִיַּדֵּי עֲשִׂיהָ בְּמ"ע (בן איש חי דרשות).

וְהִנֵּה | עֵקֶב תִּשְׁמְעוּן אֶת הַמִּשְׁפָּטִים הָאֵלֶּה וְיִשְׁמַרְתֶּם וְנַעֲשִׂיתֶם אִתְּם "And it will be, because you will heed these ordinances and keep them and perform them etc." (Devarim 7:12)

The Sages taught that the term "ויהיה" — and it will be, connotes an attitude of happiness in the text. The Torah is teaching that if an individual upholds the Torah with happiness "עקב" — at the end of their learning and fulfillment of the Mitzvot, and not just at the inception, then they can be rest assured that the Mitzvot will aid them in performing greater and more numerous Mitzvot.

ב. וְנִכְרַתְּ אֶת יְהוָה אֱלֹהֶיךָ כִּי הוּא הַנְּתֵן לְךָ פֶּחַ לַעֲשׂוֹת חֵיל - הִנֵּה נוֹדַע דְאֵין אוֹמְרִים לְאָדָם "תִּזְכּוּר" אֶלֶּא אִם יֵשׁ דְבַר שְׂמִשְׂכִּיחוּ וְכוּ' וְכֵן הַעֲנִין בְּהִנְהַגַּת הָאָדָם בְּעוֹלָם הַזֶּה כְּכֹל מִיִן עֵסֶק שְׂעוּסֶק הֵן בְּמִלְאכָה הֵן בְּמִקְח וּמִמְכָר הֵן בְּצַרְכֵי גּוֹפּוֹ וְעֵנִינּוּ מֵאַחַר שְׂרוּאָה שְׂהִכַל מִתְנַהֵג בְּטַבַּע, הִנֵּה הַטַּבַּע הַזֶּה הַמוּטַבַּע בְּעוֹלָם יִבִּיא אֶת הָאָדָם לְיַדֵּי שְׂכַחָה שְׂלֹא יִזְכּוּר וְיִצְיִיר בְּלִבְבוֹ תְמִיד שְׂכַל עֵסֶקוֹ וְעֵנִינּוּ נַעֲשִׂים בְּהִשְׁגַּחְתּוֹ יִתְבַּרְךָ עֶלְת הַעֲלוֹת וְסַבַּת הַסַּבּוֹת, אֶלֶּא יִחְשׁוּב שְׂהַדְבָרִים נַעֲשִׂים בְּטַבַּע וּמִמִּילָא יִחְשׁוּב שְׂכּוּחוֹ וְעוֹצֵם יְדוֹ עֲשֶׂה לוֹ הַחֵיל הַזֶּה כִּי כֵן הוּא מִשְׁפָּט הַטַּבַּע וּמִנְהַגוֹ שְׂל עוֹלָם, וְלִכְךָ הוֹצַרְךָ הַכְּתוּב לְהַזְהִיר הָאָדָם בְּזִכְרָהּ מִחַמַּת כִּי הַטַּבַּע הַמוּטַבַּע בְּעוֹלָם וְדַאי יִבִּיאנּוּ לְיַדֵּי שְׂכַחָה בְּדַבְרִים אֵלוֹ (בן איש חי).

וְנִכְרַתְּ אֶת יְהוָה אֱלֹהֶיךָ כִּי הוּא הַנְּתֵן לְךָ פֶּחַ לַעֲשׂוֹת חֵיל "You must remember Hashem, for it is He that gives you strength to make wealth etc." (Devarim 8:18)

The Sages taught that wherever the Torah mandates one to remember as a commandment, there is an opposite force that is causing the individual to forget. For example, when one toils and delves in the matters of this world, earning a living and caring for their physical wellbeing, they forget about Hashem and their spirituality. As a result, one begins to assume that everything is occurring through nature. Therefore, the Torah needed to mandate that every individual remember that it is Hashem that gives strength to an individual to make wealth so that they do not forget as a result of their daily dealings.

ג. וְנִכְרַתְּ אֶת יְהוָה אֱלֹהֶיךָ כִּי הוּא הַנְּתֵן לְךָ פֶּחַ לַעֲשׂוֹת חֵיל - נִרְאֵה לִי בְּסִ"ד דְּהַכְּתוּב לִימַד אוֹתָנוּ הַדְּבַר הַזֶּה שְׂהוּא יְסוּד קִיּוּם הָעוֹלָם כּוּלוֹ, שִׂיְהִיהָ הָאָדָם חוֹשֵׁב תְּמִיד עַל כָּל הַטּוֹבָה אֲשֶׁר יִשִּׁיג בְּעוֹלָם הַזֶּה, שְׂאֵינוּ מְשִׁיגָה בְּכַחוֹ וְעוֹצֵם יְדוֹ אֶלֶּא הַכֹּל הוּא מְגִיעַ וְבָא לוֹ מֵאֲתוֹ יִתְבַּרְךָ, וְאִם יִהְיֶה הָאָדָם כְּפוּי טוֹבָה לִיחֶס הַטּוֹבָה לְכַחוֹ וְעוֹצֵם יְדוֹ הֵרִי זֶה מֵאַבְד עֲצָמוֹ, וְכְאֲשֶׁר הָאֵרִיךְ רַבִּינוּ מֵהֵרָם אֵלִישׁ"ד ז"ל בְּעֵנִין זֶה בְּרֵאשׁ פְּרַשְׁתָּ כִּי תִבָּא בְּמִצְוֹת הַבָּאֵת בִּיכּוּרִים יְעוּיִן שֵׁם (בן איש חי).

וְנִכְרַתְּ אֶת יְהוָה אֱלֹהֶיךָ כִּי הוּא הַנְּתֵן לְךָ פֶּחַ לַעֲשׂוֹת חֵיל "You must remember Hashem, for it is He that gives you strength to make wealth etc." (Devarim 8:18)

The Torah is teaching a fundamental lesson in this verse instructing an individual to always ponder the greatness Hashem has bestowed upon them. One must constantly remind themselves that everything is from Hashem and not the fruit of their own intelligence or might. If one fails and deceives themselves into believing that it is their own doing and not Hashem's, then they are in turn the cause of their own ruination.