

Sha'arei Eliyahu

Table Talk

פרשת ראה

לעילוי נשמת

DAVID ben IMASHALOM
ZILPA bat SARACH
CHAIKA ben TOJI



Lessons from the Parasha

In this week's Parasha it says **וּנְתַצְתֶּם אֶת-מִזְבְּחֹתֵם וְשִׁבְרֹתֵם אֹתָם** *And you shall tear down their altars, smash their monuments, burn their asherim [wood/trees] with fire...*

The reason we need to destroy these items is because they were used for idol worship and through them mistakes are increased in the world [i.e. goyim worship them etc.]. This teaches us a valuable lesson through a Kal V'Homer. A rock, piece of wood or any inanimate object needs to be destroyed because it causes mistakes to be made in this world [even though it has no choice in the matter]. How much more so a human being that has the ability to bring positive influence to this world with his ability to choose his actions but instead brings about negative influence and mistakes into this world. On the opposite spectrum if a person does in fact bring about positive influence, whether through a smile early in the morning or words of Chizuk to his friend, how much reward will Hashem shower upon such an individual. Therefore one should always be careful with the choices he makes every day.

Another Pasuk says **וַיִּתֵּן לָךְ רַחֲמִים וְרַחֲמֵי** *Hashem gave you mercy so you should be merciful.* This Pasuk can be better explained through the following incident. A man named Shabatai Bar Marinos came to a certain town asking its local citizens for a job. When the citizens of that town refused him he asked them for food to feed him and his family. When they refused him good as well he said that it cannot be that the people of this town are Jewish they must have descended from the Erev Rav. This small story teaches us that anyone that descended from Avraham Avinu shows mercy. When our Avot performed Mitzvoth or actions they engraved a gene with that Mida into their future children [מנשה אבות סימן לבנים]. Through one small act Shabatai Bar Marinos was able to know that the people of the town were not the descendants of our forefather Avraham.



R' Yosef Akilov

Shabbat Shalom U'Mevorach

SHABBAT SCHEDULE

Mincha	7:10 PM
Candle Lighting	7:30 PM
Shacharit	8:30 AM
SHEMA (MA)	8:49 AM
SHEMA (GRA)	9:34 AM
Derasha	6:00 PM
Mincha	7:00 PM
SUNSET	7:57 PM
Shabbat Ends	8:31 PM
Rabbenu Tam	8:59 PM

SHORT & SWEET

קְלֵא הַגְּמָרָה בְּעֶגְרֵי הַיַּרְדֵּן

"Are they not on the other side of the Jordan etc." (Devarim 11:30)

One explanation why the curses and the blessings were to be given across the Transjordan in the land of Israel is because Israel is under the auspices of divine kindness. However, outside the land of Israel control is handed to the auspices of divine judgement. (Thus, it was divinely orchestrated to sweeten the curses.)

עוד יוסף חי דרשות

1. Which Mitzvah s only done two-thirds of the time?
2. Why does Hashem insist that we forgo all debts (I.O.U.'s) every seven years [Shemittat Kesafim]?
3. When is a dime more helpful than a bar of gold?
4. At which birthday should you make a birkat Sheheheyanu?
5. Are most animals & birds Kosher?

1. The Mitzvah of Ma'aser Sheni is only fulfilled 2/3 of the Shemitta cycle. {...}

2. It is a great feeling to possess a lot of money. It can make a person become more powerful and influential. But lest a person becomes addicted to money, Hashem commands cash lenders to forgo any money owed to them every seven years. This demonstrates that money is not everything. {Urim V'Tumim}

3. You can only redeem Ma'aser Sheni crops with money that has a design. A dime would thus be more superior for the pidyon than a bar of gold without a design. {Gemara Berachoth 47b}

4. When a person turns 70, it is appropriate to say Sheheheyanu for reaching that milestone of living a complete lifetime. {Doresh Tov}

5. Most birds are kosher, while most animals are not kosher. {Gemara Hullin 63b}

מסר של שבוע - Weekly Dose of Ethics

א. מידת הבטחון ההזק שיהיה לאדם, נמשכה מן מידת הענוה, כי מי שהוא עניו באמת שאינו מחשיב את עצמו ואת קניינו לכלום, אזי אפשר לו לזכות למדת הבטחון. מה שאן כן אם הוא מתגאה בחכמתו ועושרו וגבורתו, איך יזכה למידת הבטחון האמיתי כי בלי ספק ודאי יבא לסמוך על חכמתו ועושרו וגבורתו אשר מתגאה בהם, וזה פשוט וברור (שפתי חיים).

True Bitahon (faith/reliance) in Hashem can only manifest itself in an individual that is humble. One that is genuinely humble views himself and his possessions as futile allowing him to sincerely rely in Hashem. This is not so if one takes pride in their wisdom, wealth or might. There is no doubt that this individual, deep down, relies on these qualities without fully relying on Hashem.

ב. והחושב שריבוי העסק והחריצות ואיבוד הזמן במשא ומתן יביא לו ריוח יותר, אין זה כי אם כסיל (תשובה מחיים).

One that believes increasing their diligence and time spent on financial matters and business will increase their profits is mistaken, this is surely foolishness.

ג. וכוונת הַלְוָיָה שְׁמֵלֶנָּה לְרַעְהוּ הַהוֹלֵךְ לְדַרְכוֹ לְשָׁלוֹם, היא ללוות השִׁכְיָנָה עִמּוֹ, וכמ"ש בַּזֶּהֱרָה הַקְּדוּשׁ. וְלִכֵּן צָרִיךְ שְׂיִהְיֶה שְׂמֵחַ כִּי הַשִׁכְיָנָה נִקְרָאת "שְׂמֵחָה". וְכִתְבוּ ז"ל דְּטוֹב שֶׁהוֹלֵךְ לְדַרְךְ יִתֵּן צְדָקָה קֹדֶם שְׂיִסַּע, דְּכִתְיִב "צְדָקָה לְפָנָיו יְהִלֵּךְ וַיִּשְׂם לְדַרְךְ פְּעֻמָּיו". וְטוֹב שְׂבַעַת הַלְוָיָה יֵאָמְרוּ חֲדוּשׁ בַּתּוֹרָה, עַל דַּרְךְ מֵה שְׂאָמְרוּ ז"ל "אַל יִפְטֹר אָדָם, מִחֲבָרוֹ אֶלָּא מִתּוֹךְ דְּבַר הַלְוָיָה", וְטַעַם הוּא בַּשִׁכְיָנָה, וְכֵן "הַלְוָיָה" אוֹתִיּוֹת ה' פְּלָה, וְכֵן עַל יְדֵי חֲדוּשׁ בַּתּוֹרָה, גוֹרֵם יְחוּד קוֹדֶשׁא בְּרִיךְ הוּא וַשִׁכְיָנָתִיה. (דְּבַשׁ לְפִי מַע' ל' אוֹת ו').

The intention one should have when escorting a friend or guest is to escort the Shechinah (Divine Presence) that is with him, as is elaborated by the Zohar HaKadosh. Consequently a person should rejoice when escorting someone because the Shechinah is also called שְׂמֵחָה (joy). It is brought down, also, that it is good for someone who travels to give a few dollars to charity before his journey as the Pasuk says "Righteousness (charity) will go before him, and He will place it on the way of his steps."

While escorting a person it is proper to say words of Torah such as a Halacha. By saying a Halacha the individual causes a sanctification of Hashem's name and his Shechinah.

ד. עַל יְדֵי תַעֲנִית יָבֵא לִידֵי עֲנוּה, כִּי יִכִּיר מֵה הוּא הָאָדָם, דְּבִמְנִיעַת מְעַט פֶּת יוֹתֵשׁ כַּחוֹ. (צְפָרָן שְׁמִיר, סִימָן יא, סְעִיר קִצוֹ).

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.]

חודשים של שבוע - Weekly Dose of Insights

א. וַיֵּל בְּסוּד עֵצָה טוֹבָה קַמְ"ל, שְׂכַל אָדָם יִבִּיט וַיִּסְתַּכַּל בְּדַעְתּוֹ שֶׁאֵין לֶךְ בְּעוֹלָם אֵלָּא רַק הַיּוֹם שֶׁהוּא עוֹמֵד בּוֹ, וְהַסְחָלוֹת זֶה הַנִּיָּא לִיה בֵּין בְּבִרְכָה שִׁישׁ לוֹ עוֹשֵׂר וְטוֹבָה הִרְבָּה, שֶׁהִצִּיעַ"ר מִנִּיה בְּלִבּוֹ גְּאוּה גְּדוּלָה וְהַתְנַשְּׂאוֹת מְרֻב טוֹבָה וְאוֹ הַסְחָלוֹת זֶה אֵהִיָּא לִיה שְׂלָא יִתְגַּאֵה בְּעוֹשְׂרוֹ וְטוֹבּוֹ, מֵאַחַר דְּהוּא רְוָאָה שֶׁאֵין לוֹ בְּעוֹלָם אֵלָּא אוֹתוֹ הַיּוֹם שֶׁעוֹמֵד בּוֹ וְלִמְחַר עוֹזֵב הַכֵּל וְלִקְבֻרוֹת יוֹבֵל. וְכֵן בְּקַלְלָה, שִׁישׁ לוֹ צַעַר וַיִּסּוּרֵין הֵן בְּדוּחַק הַפְּרַנְסָה הֵן בְּחִלְאֵי גּוֹפּוֹ, וְאִם יִסְתַּכַּל וַיִּבִּיט שֶׁאֵין לוֹ אֵלָּא רַק אוֹתוֹ הַיּוֹם שֶׁעוֹמֵד בּוֹ, אִז יִשְׁקוּט וַיִּנּוּחַ מְכַל מִיְנֵי צַעַר, וְכִמוֹ שֶׁאִמַר הַחֵכֶם אֵל תַּצַּר צַרַת מַחַר שְׂמָא מַחַר אֵינְנוּ וְנִמְצָאת מְצַטְעַר עַל עוֹלָם שֶׁאֵינוּ שְׂלָךְ. (בְּרַכַת הַרִי"ח).

רָאָה אֲנִי נִמְנוּ לְפָנֶיךָ הַיּוֹם בְּרִכָּה וְקַלְלָה
 "See, I set before you today a blessing and a curse." (Devarim 11:26)

It appears, with Heavenly assistance, that the Pasuk is giving advice to the individual. Namely, every person should view today as if it is their last day. This advice is beneficial whether the individual is blessed with wealth and great abundance and as a result the Yetzer Hara instills within the individual arrogance and haughtiness. This advice will help the individual overcome this challenge once they realize that today is their last day and consequently all their wealth is meaningless. Or whether the individual is cursed with afflictions, illness, and poverty. Viewing today as if it is their last will ease the pain immensely, as the Hachamim taught, "Do not worry about tomorrow's trouble, for you do not know what the day may beget. Tomorrow may come and you may be gone and so you had worried about a world which was not yours" (Yevamot 63B). The explanation of the Pasuk then is as follows: "See, I set before you today," i.e. your last day, "a blessing and a curse," whether you are blessed or whether you are cursed it is of the greatest advice that can be offered.

ב. נִתְּנוּ תַפְלֵן לְזוֹ וְלֹא־יִרְעֶה לְבָבְךָ בְּתַתֵּן לּוֹ - נִרְאָה לִי בְּסוּד עַל פִּי מֵה שֶׁכָּתַב רַבּוֹתֵינוּ ז"ל (קְנִיָּים א, א) מֵה בֵּין נָדָר לְנִדְבָה? נָדָר - "הִרִי עֲלֵי", נִדְבָה - "הִרִי זֶה". וַיְדוּעַ דְּאֵין הַקַּב"ה חָפֵץ אֵלָּא בְּנִדְבָה שֶׁאוֹמַר "הִרִי זֶה" שֶׁהוּא נִיתָן בְּמִזְמוֹן תַּכְף וְיָמִיד אֲבֵל הַנּוֹדֵר שֶׁאוֹמַר "הִרִי עֲלֵי לִיתֵן כֶּךָ וְכֶךָ", אַע"פ שֶׁמִּקְיָיִם אַח"כ, נִקְרָא חוֹטֵא. וְהֵנָּה נִמְצָא הַנִּדְבָה שֶׁאוֹמַר "הִרִי זֶה" עוֹשֶׂה שְׁתֵּי נִתְיֻנוֹת בְּכַת אַחַת בְּזוֹ אַחַר זֶה תַּכְף, כִּי נוֹתֵן בְּפִיו שֶׁאוֹמַר "הִרִי זֶה צְדָקָה" וְנוֹתֵן בִּידוֹ לְגַבְאֵי אוֹ לְעֵנֵי תַכְף. מֵה שֶׁאֵין כֵּן הַנּוֹדֵר נָדָר בְּפִיו שְׂעָה זֶה וּבִשְׂעָה אַחֶרֶת נוֹתֵן בִּידוֹ שֶׁאֵין נִתְיֻנָת הַיָּד סְמוּכָה לְנִתְיֻנָת הַפֶּה וְכִי וְכִי יוֹבֵן "נִתּוֹן תַּתּוֹן לוֹ", רּוֹצֵה לֵאמֹר שְׁנֵי נִתְיֻנוֹת סְמוּכִים זֶה לְזוֹ וְמוֹחֲבָרִים זֶה עִם זֶה, וְהֵם שֶׁל הַפֶּה וְשֶׁל הַיָּד (בֵּן אִישׁ חֵי שְׁנֵה ב' פְּתִיחַת רֵאָה).

נִתְּנוּ תַפְלֵן לְזוֹ וְלֹא־יִרְעֶה לְבָבְךָ בְּתַתֵּן לּוֹ
 "You shall give and give him, and your heart shall not be grieved when you give to him etc." (Devarim 15:10)

The teachings of our Sages (Kinim 1:1) differentiate between a vow and a donation. When one states "it is upon me to bring such and such" it is considered a vow. However, when one points at an animal and states "this shall be for Hashem" it acquires the status of a donation. The Torah teaches that the prime offering that should be brought to Hashem is the donation offering. It is considered ideal because since the animal has already been designated it allows the donation to be fulfilled quicker, what is not so when one merely takes upon themselves a vow. Thus, when it comes to donation offerings one is quick in "giving" to Hashem with their verbal declaration and to "give" to Hashem in fulfilling their word. That, then, is the explanation of the double wordage of "giving" in our Pasuk.