



לעילוי נשמת

DAVID ben IMASHALOM  
ZILPA bat SARACH

**SHABBAT SCHEDULE**

Mincha	7:05 PM
Candle Lighting	7:20 PM
Shacharit	8:30 AM
<b>SHEMA (MA)</b>	<b>8:53 AM</b>
<b>SHEMA (GRA)</b>	<b>9:36 AM</b>
<i>Derasha</i>	6:00 PM
<b>Mincha</b>	<b>7:00 PM</b>
<b>SUNSET</b>	<b>7:36 PM</b>
<b>Shabbat Ends</b>	<b>8:20 PM</b>
Rabbenu Tam	8:49 PM

**SHORT & SWEET**

צדק צדק תרדף למען תחיה וירשם את  
הארץ - "Justice, justice shall you  
pursue, that you may live and  
possess the land." (Devarim  
16:20)

The Sages teach that sins in the category of "man and his friend" do not get forgiven on Yom Kippur until he appeases his friend. Hence, you should seek צדק (righteousness) with your friends and צדק with Hashem as a result למען תחיה you will live because Hashem has forgiven your sins. Then את הארץ you will inherit the land i.e. the world to come because of your humility and subjugation in asking forgiveness.

עוד חזרי לטן.

1. Why wasn't Shevet Levi granted official land in Eretz Israel?
2. Why did Yosef become a king?
3. Which Mitzvah implies "Don't worry, be happy"?

# Sha'arei Eliyahu

## Table Talk

## פרשת שופטים

### שפטים ושטרם תתן לך בכל־שעריך אשר

This week's Parasha begins ושטרם תתן לך בכל־שעריך אשר - You shall set up judges and law enforcement officials for yourself in all your cities... the Mishna in Avot 1:18 says: על השלום ועל האמת ועל השלום ועל האמת ועל השלום - "On three things the world stands: on judgment, on truth and on peace..." In reality one can say that these three things are all one. If judgement is done with truth the end result will be peace. Once there is peace in the world the Malach HaMavet has no power in this world. This is the meaning of the end of the Pasuk that says וישפטו את העם משפט־אדק - and they shall judge the people [with] righteous judgment.

As we know when two parashiot are juxtaposed there is some connection. The last thing we read in Re'eh was אשר נתן לך - Each with his own gift, according to the blessing that Hashem your G-d has bestowed upon you. Then it immediately follows with our Parasha. This teach us that for a Judge to be a successful one he must know the gifts that Hashem has given him and be happy with them, i.e. not looking for bribes and gifts.

Regarding judges a Mashal is brought down about a lion [king of the jungle] that caught a deer for its dinner. After a short while as he was about to leave to tend to other business he made an announcement that no one should touch his prey lest he rips that animals head off for disobeying and touching what belongs to the king. Naturally all the animals out of fear didn't come near the prey except one, the fox. When the lion returned to see that the fox had been eating from his prey he asked why he had disobeyed his order. The fox [cunningly] replied that he was suffering from hunger and had he not eaten from the carcass he would surely die. The lion thought and said "Ok if you can bring me witnesses that can testify that you were indeed hungry and your stomach was empty I will let you go." The fox said that today he cannot find such witnesses as it was already dark out but tomorrow he will. The lion kept him in his cave as his prisoner and said tomorrow when the witnesses come if you are innocent I will let you leave. During the night the lion got hungry and started eating the carcass again. The fox thought and said king I don't mean to get out of line but if one eats when he is full he puts his body in danger, you really shouldn't be eating because you are full. The lion said how could you possibly know if I'm hungry or full? You can't see the happenings of my stomach. To this the fox happily replied "Let your ears hear what your mouth has spoken" if I cannot know if you are hungry or full how can anyone know if I was hungry yesterday?. After this the lion said even though you disobeyed me and took something that is mine but since you are right in regards to the witnesses I must judge you accordingly, and then he let the fox go.

Rav Eliyahu Itamari says that we learn a monumental lesson from this Mashal. When a Judge gives his judgment he must look at not what benefit he will get from his judgment but what judgment that he give would be fairest [according to the Torah]. To let the fox go was against the lion's nature but being that the fox gave the right defense he was set free. This is the meaning of the words תתן לך of the verse. First one must judge himself, as the lion did, and then he can judge others fairly and truthfully bringing peace and a stable foundation to the world.



Shabbat Shalom U'Mevorach



~ R' Yosef Akilov

1. Hashem wanted to put his beloved Shevet Levi in a league of its own. So Hashem gave the Kohanim gifts from His Mizbeayach, honoring them to eat from the Divine Royal table. Kohanim and Levim also get gifts from everyone's land as well. {Devarim Rabbah, Ketav Sofer }  
2. Yosef was deserving of kingship since he was the Bechor of Rachel, Yakov's main wife. Also yosef merited royalty because he had exceptional Yirat Shamayim. {Yalkut Reuveni Parashat Re'eh }  
3. Hashem wants us to accept everything that He does for us wholeheartedly, without worry or nervousness for the future. Simply stated, every father wants his dear son to be happy and worry-free. Being happy shows bitachon, trust and faith in our Father in Heaven. { Sechel Toy, Kashi 18:13 }

**מסר של שבוע - Weekly Dose of Ethics**

**א.** מן מלחמת המלכים ילמד האדם למלחמות היצר הרע, כמו שמלחמת המלכים צריכה כלי זין הזקים כן מלחמת היצר הרע צריך לה כלי זין הם התורה והתפילה (תשובה מחיים).

One should learn how to fight the war against the Yetzer Hara from the wars fought amongst flesh and blood. Just like one requires weaponry when fighting in a physical war so too one must acquire weaponry in the war against the Satan. The strongest weapons one can acquire against the Satan are Torah and Tefilla.

**ב.** החדש הזה כל איש ישראל יעשה תשובה ותענית, וירבה בלימוד התורה וסליחות וכמה מעשים טובים, כל אחד כפי ערכו (תשובה מחיים).

During the months of repentance every individual should conduct Teshuva, uphold personal fasts, increase in their Torah study, Selichot and good deeds, every individual according to their ability.

**ג.** מעלות השבת רבו מלספר, ולכן האדם צריך לזהר בה בעסק התורה, כי האדם לא יתקדש בה כי אם על ידי עסק התורה (שבת מלכתא).

The greatness of Shabbat is without limit. Therefore, it is incumbent upon every individual to safeguard the Shabbat by learning and toiling in the Torah. Through such behavior one can sanctify themselves through the study of the Torah.

**ד.** העושר שניתן להם בעולם הזה הוא כדי להרבות שכר שלהם לעולם הבא (דרושי חיים).

The wealth one receives in Olam Haze (this World) from Hashem is for the sole purpose of aiding one in fulfilling the Will of Hashem and earning the greatest reward possible in Olam Haba (World to come).

**ה.** ולכך נתקנו ימי התשובה, שהם כולם צומות וסליחות וידיים, בזמן שקוצב הקב"ה הפרנסה והחיים כדי שהאדם יהיה באותו זמן לבו נכנע ושפל בהביטו אל המומין שלו, וממילא יוכל על ידי זה שיקצוב לו הקב"ה מזונות ברוה וחיים טובים וכל טוב (שפתי חיים).

The days of repentance which include fasts, Selichot and confessions were [strategically] placed during the time Hashem decrees every individual's livelihood and monetary intake in order to subjugate one's heart. When one realizes one's Parnassa depends on the rectification of their improper actions it allows them to focus on the goal and consequently merit a great decree through their efforts in the upcoming year.

**הדושים של שבוע - Weekly Dose of Insights**

**א.** שְׁפָטִים וְשֹׁטְרִים תִּתֵּן לָךְ בְּכָל־שַׁעְרֶיךָ - או יובן בס"ד שופטים ושוטרים תן לך בכל שעריך, הכוונה, כי בגוף האדם יש איברים שיש בהם שערים פתוחים, שהם עינים ואזנים ופה וראש הגויה, ואלו האיברים שיש בהם שערים היצר- הרע מתגרה בהם ונלחם שם עם גוף האדם, יותר משאר מקומות שבגוף, ולכן צריך האדם לתת עליהם "שופטים ושוטרים", שהם כוחות המוח וכוחות הלב, לשפוט אותם על כל המעשים אשר יוצאים ונולדים מהם (עוד יוסף חי דרשות).

שְׁפָטִים וְשֹׁטְרִים תִּתֵּן לָךְ בְּכָל־שַׁעְרֶיךָ

"You shall set up judges and law enforcement officials for yourself in all your gates etc." (Devarim 16:18)

An individual's body contains numerous orifices such as one's nostrils, ears, mouth and the like. These opening are susceptible to the influence and contamination of the Yetzer Hara. Therefore, one must safeguard these openings with protective fences and such. That, then, is the allusion in our Pasuk: "You shall set up judges and law enforcement officials for yourself in all your gates," namely, your bodily gates so that the Yetzer Hara is kept outside of one's dealings.

**ב.** צֶדֶק תִּרְדֹּף לִמְעַן תִּחְיֶה - או יובן בס"ד צדק תרדוף למען תחיה - נמצא יש לו שכר שני לימודים טובים בפה ובלב ג"כ שמכוין בו לשמה ועל זה ארז"ל למיימנים בה אורך ימים איכא וכ"ש עושר וכבוד אבל לומד התורה שלא לשמה אין לו אלא שכר לימוד הפה כי בלב אין לו כלום ולכך עושר איכא אורך ימים ליכא והתורה נקראת צדק ולו"א צדק צדק תרדוף כפל הדבר כנגד שלימות לימוד תורה לשמה שהוא בפה ובלב למען תחיה אורך ימים וירשת את הארץ עושר וכבוד (בן איש חי דרשות).

צֶדֶק תִּרְדֹּף לִמְעַן תִּחְיֶה

"Justice, justice shall you pursue, that you may live etc." (Devarim 16:20)

When one learns Torah they merit two great rewards, one corresponding their verbal efforts and the other corresponding their intent to learn Torah for the sake of Heaven. On such an individual the Sages taught that they will merit not only wealth and riches but longevity as well. However, when one learns Torah, albeit for the wrong reasons and intentions, nevertheless they do merit to be rewarded with wealth but they will not prosper longevity. Torah is often referred to as "צדק" — justice. One must not just pursue justice, rather "Justice, justice shall you pursue," i.e. Torah that is complete in two regards: verbally and intent, so "that you may live" long lives as reward.

**ג.** וְאַל־תִּתֵּן דָּם נָקִי בְּקֶרֶב עַמְּךָ יִשְׂרָאֵל - נראה לפרש בס"ד, הם מתפללים אם יש כמה בני אדם שהם גלגול ניצוצות קין, והם צריכים ליהרג בעוה"ז לתקן עון הרציחה שעשה קין, בבקשה אל תתגלגל הריגתם ע"י ישראל אחיהם, אלא תתגלגל ע"י גרים וז"ש ואל תתן דם נקי, אותיות קין, בקרב עמך ישראל, ודוק (ברכת הרייח).

וְאַל־תִּתֵּן דָּם נָקִי בְּקֶרֶב עַמְּךָ יִשְׂרָאֵל

"And lay not [the guilt of] innocent blood among your people Israel etc." (Devarim 21:8)

[What is the intent of this prayer made by the elders of a city where a corpse was found?] The explanation may be that the elders were stating that there are numerous individuals that possess a spark of Kayin's original soul. In order for these sparks to rectify their sin they must be ones killed in this lifetime. However, the Sages prayed that the individuals chosen to kill the sparks of Kayin should not be their Jewish brethren. Thus, they did not wish "דָּם נָקִי", same letters as "דם קין" — blood of Kayin, be "among Your people Israel."