



Sha'arei Eliyahu

Table Talk

פרשת ואתחנן

Lessons from the Parasha

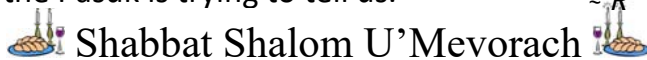
In this week's parasha when Moshe was rebuking the Nation it says **מִן הַשָּׁמַיִם הִשְׁמִיעָךָ אֶת קוֹל** - *From the heavens, He let you hear His voice.* Moshe was referring to Mattan Torah. What exactly was the rebuke that Moshe Rabbenu was trying to give over? That a person can only receive the Torah after having purified oneself not just physically but spiritually [through Teshuva]. The more one does Teshuva the more the Torah he learns will enlighten him and make him grow. We see this from the Gematria of the ראשי תיבות of the words **מִן הַשָּׁמַיִם הִשְׁמִיעָךָ אֶת** קלו. Which is 151 [40 + 5 + 5 + 1 + 100], this is the same Gematria as מקוה. Meaning that Moshe was telling the Nation before Hashem gave us the Torah He purified us in a Mikvah [cleansed our sins].

Another interesting Pasuk in this week's parasha that yells expound me says: **וַיִּדְבֹר יְהוָה אֲלֵיכֶם מִתּוֹךְ הָאֵשׁ קוֹל דְּבָרִים אֲתֶם שֹׁמְעִים** וַיִּדְבֹר יְהוָה אֲלֵיכֶם מִתּוֹךְ הָאֵשׁ קוֹל דְּבָרִים אֲתֶם שֹׁמְעִים - *Hashem spoke to you out of the midst of the fire; you heard the sound of the words, but saw no image, just a voice.* This Pasuk is referring to when Hashem spoke the 1st two commandments at Har Sinai.

What does the Pasuk mean when it says that we saw no images but saw the words? **וַיִּתְמוּנָה אֵינְכֶם רְאִים זולתי קול**. If we are to take the Gematria of the ראשי תיבות of these words we have 314 [6+1+200+7+100]. This is the same as the Name of Hashem **י-ד-ו-ש**. Rav Shimon Sofer [Krakow] says that the Chovot HaLevavot says in everything that comes across a person's path he needs to analyze and find what in that situation or item is Hashem [therefore connect him to Hashem]. He explains that the Pasuk doesn't mean that the words were heard but not seen, rather than anything one sees one must hear Hashem in it. When one is stuck in traffic one must find Hashem in that situation and know that He put him there.

As we learned previously the boundaries of creation were made by the Name **י-ד-ו-ש** so it includes everything in existence. Anything one sees in existence one must listen and see Hashem in it, this is the message that the Pasuk is trying to tell us.

~R' Yosef Akilov



Shabbat Shalom U'Mevorach

SHABBAT SCHEDULE

| | |
|---------------------|----------------|
| Mincha | 7:30 PM |
| Candle Lighting | 7:49 PM |
| Shacharit | 8:30 AM |
| SHEMA (MA) | 8:40 AM |
| SHEMA (GRA) | 9:28 AM |
| Derasha | 6:00 PM |
| Mincha | 7:15 PM |
| SUNSET | 8:05 PM |
| Shabbat Ends | 8:52 PM |
| Rabbenu Tam | 9:18 PM |

SHORT & SWEET

וְאַתֶּם הַדְּבָקִים בִּיהוָה אֱלֹהֵיכֶם חַיִּים כְּלַכֶּם הַיּוֹם
"You who cleave to Hashem are alive, all of you, this day." (Devarim 4:4)

The Jewish nation receives life in the merit of performing the Berit Milah. The Berit Milah is performed with a "יד" — hand, thereby causing "ד"ם" — blood, to appear. The combination of the numerical value of the words "יד" and "ד"ם" equals 68, the same numerical value as the word "חיים" — life. It is in the merit of performing Berit Milah that the nation clings to life.

מלאך הברית

1. How will one benefit when his davening takes longer than other people?
2. Why was the Chatam Sofer not concerned that his very long tefillot might be considered "bitul Torah"?
3. When should a Rabbi trick his students?
4. Why are there 248 words in Shema?

1. One who prays longs will merit to live long! Also one who daven frequently will see more Yeshuot [Divine Help] in life. {Gemara Berachot 54b, Chatam Sofer}

2. The Chatam Sofer, who davened very long, explained that since one who prays long – lives long – he will have more time in his life to learn Torah later. {Turei Torah, Berachot 32b, See Shabbat 10a}

3. In order for a Rabbi to sharpen his students, he should occasionally trick them. By Making a "mistake" he will be able to discern who is really listening and understanding. This will also keep the students on the ball. {Shulchan Aruch Koreh Deah Hitehot Melamid 222}

4. The 248 words correspond to the 248 bones and limbs in the body. There are also 248 positive mitzvot in the Torah. It is the fulfillment of the mitzvot and the pronouncing of Shema that protects a person from danger. {Zohar Vayera, Tikunim 18, Maran Beit Yosef 61-3}

מסר של שבוע - Weekly Dose of Ethics

א. אוי לו ולנפשו העלובה לעושה מצות או נותן צדקות בשביל שיכבדוהו בני אדם, והוא מאותם שאומרים נעשה לנו שם, וכמו שהאריכו בזהר הקדוש (ח"א כ"ה ע"ב, זהר חדש יתרו) ובתקונים. (צפון שמיר, סימן יא, סעיף ק"צ).

Woe to a person that does the Mitzvot or gives charity in order for people to honor him and give him praises. The Zohar spoke extensively about such a deficiency.

ב. לא יפתח פיו לשטן, כי יש סכנה. ובפרוש אמרו בזהר הקדוש דאפילו אם הוא הדיוט, בזה דבריו עושין פרות, ורעה תבא עליהם של שונאי ישראל. (צפון שמיר, סימן יא, סעיף קצ"א).

Do not "open your mouth to the Satan," there is much danger in doing so. Even if the person is a simpleton, the Zohar HaKadosh explains, his words can have an effect on the Jewish nation.

ג. אמרו רבותינו זכרונם לברכה (סוטה ח): גמירי אין יצר הרע שולט כלל במה שענינים אינן רואות. ואמרו ז"ל (עין ספר חסידים סימן ט' וספר היראה לר"י): אין לה דבר עומד בפני הפאנה כעצימת העין. (צפון שמיר, סימן יא, סעיף קצ"ג).

The Sages taught (Sotah 8A) that the Yezter Hara does not rule over what the eyes do not see. Therefore, there is no greater defense against desire than simply closing ones eyes.

ד. ידוע שהתפלות בכוונה מצילין מדינה של גיהנם (תשובה מחיים).

Heartfelt prayers with intent and concentration have the ability [to even] save a person from the punishment of Gehinam.

ה. העסק הוא סיבה אך עיקר השפע הוא מאת ה' (תשובה מחיים).

One's business or profession is only the medium; Hashem is the true source of sustenance.

ו. בזכות האמונה שנבטח ונאמין בהשי"ת שישלח לנו משיח צדקינו אז יבא משיח צדקנו גם בלתי שנהיה ראויים לזה (שבת מלכתא).

In the merit of the Emunah one has in Hashem and the coming of the Mashiach, Hashem will send the Mashiach even if the generation is not worthy.

ז. כל המחליף בדבורו פאלו עובד עבודה זרה, וילפי לה רבותינו (סנהדרין צ"ב). מגזירה שנה. (צפון שמיר, סימן יא, סעיף צד"ק).

Anyone who conceals ones true motives in speech is considered to as if have served idolatry. The Sages (Sanhedrin 92A) deduced this through a Gezera Shava (one of thirteen ways to expound the Torah; this is not simply a "Derash").

חודשים של שבוע - Weekly Dose of Insights

א. ואתסנן אל יהוה בעת ההוא לאמר - נ"ל בס"ד דקדוק הנזכר של תיבת "לאמר", שבא משה רבינו ע"ה ללמד את ישראל דעת ועצה טובה, שכל אדם המתפלל להקב"ה, אף-על-פי שהוא עומד בצרה גדולה, לא יתפלל בעצבון ומרירות אלא בשמחה וכו' ותחלק תיבת לאמר לשנים וקרי ביה לא מר וכו' (עוד יוסף חי דרשות).

נאתסנן אל יהוה בעת ההוא לאמר "I entreated Hashem at that time, saying etc." (Devarim 3:23) Seemingly, the word "saying" is superfluous in this Pasuk. The explanation may be, however, that Moshe was teaching the nation a fundamental lesson that although they may be faced with troubles and misfortunes, as Moshe was at that time for he could not enter the land, nonetheless it is incumbent on everyone to continue praying to Hashem with happiness and not out of depression and bitterness. The word "לאמר" can be broken into two words: "לא" and "מר" which mean "no bitterness," namely, while praying.

ב. אעברה נא ואראה וגו' - שמעתי בשם חכמי קאשטילייא שפרשו במה שאמרו דלמדו למשה רבנו בשמים דכשיתפלל ובלשון תפלתו יאמר שני תבות "נא" מתקבלת התפלה, וזה שאמר "אל נא רפא נא לה". ועתה התחיל לומר "אעברה נא ואראה", והנה דעתו לומר עוד הפעם "נא", ולכן אמר לו הקב"ה "רב לך אל תוסף דבר אלי עוד בדבר הזה", שלא תאמר "נא" פעם אחרת. עד כאן שמעתי. ואחר זמן רב ראיתי שרש הקדמה זו בסוף ספר "מאמר מרדכי" (סוף האזינו) שהתפלות שנמסרו למיכאל פסוק אין צריך בדיקה, ולא אמר "אל נא רפא נא לה", דשני פעמים גימטריא "מיכאל". ושם פרש פסוק זה "רב לך" המדבר. עין שם באר. (נחל קדומים).

אעברה נא ואראה "Pray let me cross over and see..." I (Hida) heard in the name of the Sages of "Kastileya" explain this Pasuk based on what the Midrash says. The Midrash teaches that Moshe Rabbenu was taught the secret of prayer in Shamayim when he received the Torah. Namely, when he would pray before Hashem and mention the word "נא" (translated please) twice in his prayer, the prayer would sure to be accepted. That is why when he prayed for the recovery of Miriam he used the prayer "אל נא רפא נא לה" (Hashem please, heal her please), saying the word נא twice. Now, Moshe begins to pray to Hashem to allow him to enter the land with the request אעברה נא ואראה (Please let me cross over and see). It was his full intention to say the word נא yet a second time in his prayer in order to have Hashem accept his prayer. However, Hashem immediately told Moshe רב לך אל תוסף דבר רב לך אל תוסף דבר (It is enough for you; speak to Me no more regarding this matter) do not say נא again! After much research I (Hida) discovered that the source of this Hidush comes from the work Ma'amar Mordechai. There he explains that prayers given over to the angel Michael to be overseen do NOT require investigation of the person's merits. Furthermore, he reveals, that by saying the word נא twice the prayer can now be overseen by Michael. He explains that the numerical value of the word נא is 51, two of them gives you a total of 102, the same value as the name Michael (101) including the word itself is 102. The author of the Ma'amar Mordechai goes into further detail and depth on this subject in his Sefer, עין שם.