



לעילוי נשמת

DAVID ben IMASHALOM
ZILPA bat SARACH

Sha'arei Eliyahu

Table Talk

פרשת כי תבוא

Being Happy, the Key to Everything

In this week's Parasha the Torah enumerates 98 קללות (curses). We have learned in the past that the Hachamim purposefully placed this Parasha specifically in the week leading to Rosh Hashanah to negate these curses. To review we know that in order to get reward for a mitzvah one must perform the mitzvah. However of the 613 mitzvot listed in the Torah many cannot be performed without the Beit Hamikdash. There is another way to get reward for these mitzvot in our times and that is by learning about the Mitzvot. So by learning about it one would get reward for it. The same can be said about these 98 קללות. By reading and studying them in the week leading up to Rosh Hashanah it is as if we have experienced these curses [H.V.]. Then when Rosh Hashanah comes we ask Hashem "Let the [old] year and its curses end and let the [new] year and its blessing begin.

It is interesting to note that in the middle of listing the curses the Torah gives a reason for which these curses might fall upon a person H.V. The Torah says **תַּחַת אֲשֶׁר לֹא-עֲבַדְתָּ** **...אֶת-ה'** אֱלֹהֶיךָ בְּשִׂמְחָה... *Because you would not serve Hashem your God in joy and gladness...* the Torah tells us that if a person serves Hashem and fulfills His word but does so grudgingly then his Mitzvah is incomplete and even considered a sin on some level.

A Midrash is brought down to better understand this concept. *A son wants to make a meal for his father and prepares it for him. He buys the best meat marinades it properly and buys the best wine to go with the meal. But when he serves his father he throws the meal on the table and tells his father to quickly eat so that he can be done with serving him.* This is what Hashem sees and feels when one performs a mitzvah begrudgingly. For this type of service a person gets judged in the negative. The Midrash continues with a second son who, when his father is summoned to work for the king, tells his father to mill wheat and that he [the son] will take the place of the father as the servant of the king. Telling his father that he rather do a small yet tedious job then be the servant of the king and be beaten by him on a daily basis. Here the Midrash says that the son greatly benefited the father [by giving him tedious work] than the son that served him a lavish meal.

In the time of the Beit Hamikdash we brought a lot of korbanot. Today unfortunately we do not have this mitzvah, however we do have a substitute. The Gemara says that prayer takes the place of the korbanot. It should be noted that when we used to bring korbanot it used to cleanse all our sins to the extent that we would cling to Hashem. That means every time we pray we should feel that we are hugging Hashem. But this only holds true if we don't see prayer as a burden. We only get this benefit when we pray with happiness, or perform any mitzvah with happiness.

Any mitzvah we perform with love leads to Teshuva with love, and when one does Teshuva with love all his sins are converted to Mitzvot. Hashem should help us perform His mitzvot with happiness so that we can negate the 98 קללות.

~ R' Yosef Akilov

גמר תתימה טובה



Shabbat Shalom U'Mevorach



SHABBAT SCHEDULE

Mincha	6:45 PM
Candle Lighting	6:57 PM
Shacharit	8:30 AM
SHEMA (MA)	8:59 AM
SHEMA (GRA)	9:41 AM
<i>Derasha</i>	<i>5:30 PM</i>
Mincha	6:30 PM
SUNSET	7:13 PM
Shabbat Ends	7:56 PM
Rabbenu Tam	8:26 PM

SHORT & SWEET

וְרָאוּ כָל-עַמֵּי הָאָרֶץ כִּי יַעַם ה' וְקָרָא עֲלֵיכֶם וְיָרְאוּ מִכֶּם - "Then all the people of the earth will see that the name of Hashem is called upon you, and they will fear you." (Devarim 28:10)

The Kohanim in the Beit Hamikdash would pronounce the holy ineffable name of Hashem as it is written when blessing the nation with the priestly blessings. When the nations of the world see such a sight and that "the name of Hashem is called upon you" as it is written with no trepidation because of the nation's prestige "they will fear you" because of the great value and stature the nation possesses in the eyes of Hashem.

עוד יוסף חי דרשות

1. Where should one try to live?
2. Why did Bnei Israel sacrifice their korbanot on Har Eval and not Har Gerizim?
3. When did the fruits & veggies lose most of their original delicious flavors & scents?

1. It is considered a great blessing to have your house next to a Beit Midrash or Beit Knesset. As the location of one's home plays a big role in his future. It is worth paying a bigger mortgage to being in close proximity with Torah and Kedusha. {*Yalkut Shemoni 28*}
 2. Let the half of the Shevatim that stood on Har Eval feel inferior and "cursed", the korbanot were brought specifically on that mountain. {*Bechor Shor, Darash Moshe*}
 3. Ever since the Beit Hamikdash was destroyed, and we cannot bring bikkurtim and m'aser to the Kohanim and Levitim, the fruits have lost their original flavors and aromas. {*Mishnah Sota 48a, Devarim Rabbah 26:15*}.

מוסר של שבוע - Weekly Dose of Ethics

א. ועתה בעוונותינו הרבים נמצא כמה וכמה בחורים בני שלושים שנה ויותר ולא נשאו אשה יש אומרים טענות של הבל, עד שנתעשר, שנוכל לפרנס אשה ובנים בהרווחה וכבוד, ויש בפייהם טענות אחרות אשר הם הבלים, שכולם הם נחצבים מעצות היצר הרע שרוצה לבטלם ממצוה יקרה הזאת, להכשילם בהרהורים רעים, וגם במעשים רעים ותעויות וטומאת קרי בר מינן (גדולת חיים).

In our times, because of our great sins, it is not uncommon to find numerous individuals in their thirties who have yet to get married to a woman. Some of these individuals offer excuses of nonsense claiming that they must first amass their wealth in order to support a wife and kids comfortably and with honor. This is all the work of the Yetzer Hara who wishes to devoid the individual of this precious Mitzvah, causing them to stumble in improper thoughts and actions, Heaven forbid.

ב. עצה טובה אשר כל עבודת ה' תלויה בה, וכל תוקף היהדות תלויה בה, והוא ענין ההפרשה וההבדלה של ישראל מן העובדי כוכבים, לבלתי יתערבו עמהם כלל (תשובה מחיים).

The best advice one can receive which is the foundation of serving Hashem, and the stepping stone of all Judaism, is to remain separated from the nations of the world ensuring not to mingle with them consequently avoiding assimilation.

ג. האדם בא לעולם הזה בשביל חולי הנפש לרפאתו בעסק התורה והמצוות. ואם כן עסק בתורה ובמצוות, אף על פי שיגיע בהם, הרי זה ריפא עצמו מחליו (דרושי חיים).

A person was sent to this world to heal their spiritual illnesses. When one studies the Torah and performs the Mitzvot with great effort and toil, he is healing his soul.

ד. מוסר גדול, שלא יראה האדם את שנות חייו שהם מספר שבעים שנה ויהיו רבים בעיניו, שעל ידי כן יאמר עדין יש עת כדי לעשות לה', אלא יראה בעיניו כל חיי בעולם הזה הם רק יום אחד שהוא עומד בו וכמי שאמר רבי אליעזר ושוב יום אחר לפני מיתתך, ואמרו הכונה, כי אין אדם יודע מתי ימות, ועל ידי כן יהיו כל ימיו בתשובה, כי ישוב היום שמה ימות למחר (דרושי חיים).

It is important that every individual not fall into the trap of assuming that the length of one's life is at least seventy years. This will lead one to believe that there is much time to fulfill the service of Hashem later in life. Rather, one must view each and every day as their last, as Rabbi Eliezer taught (Avot 2:10), "Repent one day before your death" namely, let him repent each day lest he die on the morrow. Thus, one must seize each and every day.

ה. ידוע כי אף על פי שהשומע דברי תורה או מעין דברי תורה בספר, הנה הוא חשב עוסק בתורה ממש. עם כל זה דרשו רבותינו ז"ל על פסוק כי חיים הם למוציאיהם, למוציאיהם בפה כי הלימוד שלומד בפיו הוא יותר משובח ומפואר (דרושי חיים).

It is known that one that listens to words of Torah or learns Torah from a book mentally is considered to have fulfilled the Mitzvah of delving in the Torah. Nevertheless, the Sages taught (Eruvin 54A) "For they [Torah] are life unto those that find them," (Mishlei 4:22) read not find them but 'To him who utters them with his mouth.' Thus, the learning that one does verbally is far greater than any other learning that is done inaudibly.

חודשים של שבוע - Weekly Dose of Insights

א. לְאָרְמֵי אֲבָד אֲבִי - מקשים, כאן אומר שרצה להרוג את יעקב בלבד ולא את בניו ואת נשיו, ובעל האגדה של ליל פסח אמר פרעה לא גזר אלא על הזכרים ולבן בקש לעקור את הכל. ותרצן, כי לבן רצה בתחלה להרוג את יעקב ואח"כ יהרוג את הבנים ואת הנשים, אך זה היה בלבד, אבל בפיו אמר להרוג את יעקב, ולכך המלאך צוהו השמר לך מדבר עם יעקב מטוב ועד רע, כי בפיו אמר על יעקב ובלבו בקש לעקור את הכל (ברכת הרי"ח).

אַרְמֵי אֲבָד אֲבִי

"An Aramean [sought to] destroy my forefather etc." (Devarim 26:5)

The Torah here teaches that Lavan, the Aramean, wished to kill only our forefather, Yaakov, and not his wives and children. However, the Baal Haggadah on the night of Pesach teaches that Lavan was worse than Pharaoh; Pharaoh wished to kill only the males whereas Lavan wished to kill everyone: men, women, and children. The explanation is that Lavan only expressed verbally that he wished to kill Yaakov, however, in his thoughts Lavan plotted to kill all that belonged to Yaakov including his wives and children. The Torah here, then, is referring to Lavan's express desires.

ב. וְלָקַחְתָּ מִרְאשִׁית | כֹּל־פְּרֵי הָאֲדָמָה - או יובן רמז לפי דרכו על תרומה בעין יפה שהיא אחד מארבעים, וז"ש ולקחת מ' ראשית כל פרי האדמה ראשית היינו תרומה ולא תעשה בינונית שהיא מחמשים ולא עין רעה שהיא משישים (בן איש חי דרשות).

וְלָקַחְתָּ מִרְאשִׁית | כֹּל־פְּרֵי הָאֲדָמָה

"You shall take of the first of all the fruit of the ground etc." (Devarim 26:2)

The Sages teach that there are three categories of individuals that give Terumah. The generous individual with a good eye gives one fortieth of their produce while the mediocre individual gives one fiftieth and the individual with a bad eye gives one sixtieth. The Torah thus teaches that one should give "of the first fruit, namely "מ" - a fortieth (numerical value of Mem), "ראשית" — of the first fruit as a generous individual would.

ג. וְהָיָה אִם־שָׁמוּעַ תִּשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשָׁמֵר לַעֲשׂוֹת אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מִצְוֶה הַיּוֹם וְנִתְּנָה ה' אֱלֹהֶיךָ עֲלֶיךָ וְעַל־גּוֹיֵי הָאָרֶץ - יובן בס"ד לרמז תיבת "עליון" חלק אותה לשתיים ותהיה שתי מלות על יון ורמז בזה שאם ישראל יעשו רצונו יתברך יגביר אותם על מלכות יון אשר באו להחריב בית המקדש, וכאשר הציל באמת את ישראל מידם בזמן בית חשמונאי (אדרת אליהו).

וְהָיָה אִם־שָׁמוּעַ תִּשְׁמַע בְּקוֹל ה' אֱלֹהֶיךָ לְשָׁמֵר לַעֲשׂוֹת אֶת־כָּל־מִצְוֹתָיו אֲשֶׁר אָנֹכִי מִצְוֶה הַיּוֹם וְנִתְּנָה ה' אֱלֹהֶיךָ עֲלֶיךָ וְעַל־גּוֹיֵי הָאָרֶץ

"And it will be if you obey Hashem, to observe to fulfill all His commandments which I command you this day, Hashem, will place you supreme above all the nations of the earth." (Devarim 28:1)

The word "עליון" — above, can be read as a composite of the two words "על יון" — above the Greeks. The Torah is alluding to the nation that the best protection against the Greek empire and their desire to destroy the Beit Hamikdash is to fulfill the will of Hashem. In truth, that is indeed what saved the nation from the Greeks during Hanukah and the house of the Hashmonaim.