



לעילוי נשמת

DAVID ben IMASHALOM
ZILPA bat SARACH

SHABBAT SCHEDULE

Mincha	7:00 PM
Candle Lighting	7:09 PM
Shacharit	8:30 AM
SHEMA (MA)	8:56 AM
SHEMA (GRA)	9:39 AM
Derasha	5:45 PM
Mincha	6:45 PM
SUNSET	7:36 PM
Shabbat Ends	8:08 PM
Rabbenu Tam	8:38 PM

SHORT & SWEET

כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וַיִּתְּנֶנּוּ יְהוָה
- אֶל־יָדֶיךָ בְּיָדְךָ וְשָׁבִיתָ שְׂבָיו
"If you go out to war against your enemies,
and Hashem, will deliver him
into your hands, and you take his
captives etc." (Devarim 21:10).

[The war referred to here may be alluding to the war against the Yetzer Hara]. When one succeeds in defeating the Yetzer Hara one will be able to take his captives. These captives are the sparks of holiness the Yetzer Hara trapped from an individual. However, they are not lost forever, even they will return.

ברכת הרי"ח

1. Why was a rebellious and wayward so called "Ben Sorer U'morer?"
2. What do the five knots on each corner of the Tzitzit symbolize?

{Guide to the laws of Tzitzit page 6}.

Sha'arei Eliyahu

Table Talk

פרשת כי תצא

כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וַיִּתְּנֶנּוּ

This week's Parasha begins כִּי־תֵצֵא לְמִלְחָמָה עַל־אֹיְבֶיךָ וַיִּתְּנֶנּוּ ה' אֶל־יָדֶיךָ בְּיָדְךָ וְשָׁבִיתָ שְׂבָיו. If you go out to war against your enemies, and Hashem, your God, will deliver him into your hands, and you take his captives. Rashi tells us that this war is talking about an optional war [i.e. one that the Torah doesn't command us]. That is one "simple" understanding of this Pasuk.

There is a famous Hida that explains this Pasuk a little differently. The Hida tells us that the enemy that the Pasuk is referring to is the Yetzer Hara. So if we are to go out and fight against the Yetzer Hara then Hashem will assist us and conquering him. The Hida brings proof to this through the Pasuk itself. He says the 1st part of the Pasuk says if you go out against your **enemies** [plural] while the latter part of the Pasuk says Hashem will deliver **him** [singular] into your hands. The Hida says that these enemies are referring to the Yetzer Hara as we have learned in the Gemara in Mesechet Sukkot 52a which says that the Yetzer Hara has seven names: Hashem – הקב"ה קראו רע – called him **evil**, משה קראו ערל – Moshe called him **uncircumcised**, דוד קראו – David called him **impure**, שלמה קראו שונא – Shlomo called him **enemy**, טמא – Yeshaya called him **stumbling block**, יחזקאל קראו אבן – [and] Yoel called him **hidden one**. The Gemara brings reason why each person called the Yetzer Hara by each name, but the conclusion was that the Yetzer Hara isn't just limited to one name.

The Hida explains that the Pasuk says that you will go out to fight with your enemies [the Yetzer Hara under all his disguises] and in the end Hashem will deliver him to you, showing that all those battles were with just one entity. And the Ben Ish Hai teaches that once we defeat him we will be able to collect the sparks of holiness that the Yetzer Hara took from us.

This is why when we put on Tefillin every morning we wrap seven [full] wraps, in order to subjugate each facade of the Yetzer Hara and the eighth wrap [two half wraps] is to overpower him and take the sparks back. The same goes true with the Seder Avodah on Yom Kippur. The Kohen does one sprinkling of blood upward [when we read אחת אחת] and then the Kohen sprinkles seven times downward [when we read אחת ושבע]. These seven and one sprinklings are also corresponding to negate the seven facades of the Yetzer Hara and to overcome him.

Hashem should help us win our wars with the Yetzer Hara. AMEN



Shabbat Shalom U'Mevorach

~ R' Yosef Akilov

1. We have two categories of Mitzvot: the *Dos* and the *Don'ts*. A Ben Sorer U'morer is punished for committing both. He is Sorer – turning away from Mitzvot, and Mores – committing Avarot {Eban HaEzra}
2. The five knots remind us to keep the five books of the Torah. Where ever we turn, we are reminded that the Torah should guide us. Fortunate is one that leaves all major decisions for his Rabbi to decide. The Rabbi is connected to Torah and his advice is priceless.

Weekly Dose of Ethics - מוסר של שבוע

א. יש אדם שהוא משתדל ועושה דרכי התשובה בתפילה ותחנונים ובכיה וידי וצום, ובאותו היום עצמו חוזר ומחריב מה שבנה ומקלקל מה שתקין והיינו כי אותו היום יצא לשוק וגזל או נשבע לשקר, או סיפר לשון הרע ודברים אסורים או בא לביתו ונתכעס עם אשתו ובניו ומשרתיו כעס גדול וקיללם, נמצא איבד כל טירחתו, כי בזה מלקט היצר הרע מן חלק הרוחני שבו כל מה שהוסיף בעבודתו עד שיצא לשוק (שפתי חיים).

It is possible for an individual to do Teshuva with prayer, supplications, tears, confessions and fasting only to destroy it later that very same day. One does not realize that when they go out, they steal in business, swear falsely, or speak Lashon Hara. When they come home they cause disputations among the members of their household climaxing with curses being uttered in great anger. These situations allow the Yetzer Hara to absorb all the good one did earlier that day. What can the individual say they have accomplished.

ב. באמת האדם אינו כדאי לקבל שפע החיים והפרנסה ושאר צרכיו בדין כי אם הקב"ה קוצב לו חיים ופרנסה מצד החסד והצדקה, שכן מידתו יתברך להיות עושה צדקות עם כל בשר ורוח לא כרעתם להם גומל (שפתי חיים).

In truth, a person is not worthy of receiving the great abundance of Hashem's sustenance through their own merits. Rather, it is through the kindness and generosity of Hashem that one is able to amass the needs one requires; that is the attribute of Hashem, to do kindness with all living flesh.

ג. האדם מהלכים עמו מלאכים להעיד על מעשיו וכאשר יחרוץ משפט קשה על חברו שחטא לו, יאמרו המלאכים זה לזה, זה הדרך שמהלך בו אדם זה בינו לבין חברו לכו בו אתם, שגם אתם תגדילו מדורת אש עונות של זה בינו למקום וקל וחומר הוא (תשובה מחיים).

There are always two angels escorting an individual recording the deeds he performs. When one holds a grudge and does not forgive his friend these angels collude to reciprocate such behavior toward the individual himself. Just as he exaggerated the harm his friend did to him, so too, will these angels exaggerate the harm he committed against Hashem.

ד. בראשית נכתבה בתורה מצות פריה ורביה, והטעם מבואר בספרי הראשונים ז"ל ללמדך שאין מצוה חביבה לפני הקב"ה כמצות פריה ורביה, ולהיפך, העובר על מצוה זו שאינו מקיים מצות פריה ורביה, הוא נמאס לפני הקב"ה יותר מן מאיסת כל העבירות כולם (גדולת חיים).

The first Mitzvah of the Torah is being fruitful and multiplying. The Sages taught that the reason this is so is because the Mitzvah of procreating is tremendously precious before Hashem. Inversely, one that does not fulfill this Mitzvah (intentionally) is abhorred by Hashem more than any other Avera.

Weekly Dose of Insights - חדושים של שבוע

א. לא־תִרְאֶה אֶת־שׂוֹר אֲחִיךָ אוֹ אֶת־שׂוֹל נִדְחִים וְהִתְעַלְמָתָּ מֵהֶם הַשֹּׁבֵב תִּשָּׁבֶם לְאָחִיךָ - יש להבין כפל הלשון "השב תשיבם" ונ"ל בס"ד על-פי מה שכתוב בגמרא דתענית אמר רבי פנחס מעשה ועבר אדם אחד על פתח ביתו רבי חנינא בן דוסא, והניח שם תרנגולים, ומצאתן שפחתו של רבי חנינא בן דוסא, ואמר לה: אל תאכלי מביציהם והרבו ביצים ותרנגולים והיו מצערים אותם, ומכרן וקנה בדמיהם עזים. פעם אחת עבר אותו אדם שאבדו ממנו התרנגולים, אמר לחבירו בכאן הנחתי תרנגולים. שמע רבי חנינא בן דוסא, אמר לו: יש לך בהם סימן? אמר לו: הן! נתן לו סימן ונטל את העזין, והן הן עיזי דאייתי דובי בקרניהו. עיין שם. ונמצא שלפעמים יזדמן שצריך למכור המציאה או למכור הפירות והוולדות שלהם ויעשה אותם קרן, ונמצא אחר כך עשה לבעל האבידה כמה השבות, של קרן ופירות ופירי פירות. וזהו שאמר "השב תשיבם לאחריך", שיזדמן לפעמים שאתה משיב השבות רבות (עוד יוסף חי דרשות).

לא־תִרְאֶה אֶת־שׂוֹר אֲחִיךָ אוֹ אֶת־שׂוֹל נִדְחִים וְהִתְעַלְמָתָּ מֵהֶם הַשֹּׁבֵב תִּשָּׁבֶם לְאָחִיךָ
"You shall not see your brother's ox or sheep straying, and ignore them. [Rather,] you shall surely return them to your brother."
 (Devarim 22:1)

One may ask, why does the Torah find it necessary to stress that one must "surely return" the lost object, seemingly stating "you shall return them" would have been sufficient. The explanation may be based on an incident with Rebbi Hanina Ben Dosa (Taanit 25A). The Talmud teaches that Rebbi Hanina Ben Dosa's maidservant once chanced upon a group of hens. Rebbi Hanina Ben Dosa, of course, instructed her not to partake of their eggs. With time, these hens laid many eggs and became so numerous that the maidservant could no longer care for them. Rebbi Hanina Ben Dosa then decided to sell the eggs and the chickens and purchase goats in their stead. Sure enough, one day a passerby expressed the knowledge that he had lost a group of hens in the area. Rebbi Hanina Ben Dosa, after determining with Simanim (signs) that this was the truth, returned the goats to the owner. Thus, it occurs that often times the finder of a lost object may need to sell the lost object or its fruits to transfer their value into a principle in order to one day return it all to its owner. That, then, is the explanation of the Pasuk "you shall surely return them" even if it occurs that you are returning a great deal, the principle and its fruits, nevertheless you shall surely return them.

ב. אַרְבָּעִים יִכָּנוּ - ובני ידידי כה"ר יעקב נר"ו פירש הטעם, כי חטא ישראל היה בעגל שעשו אותו צורת עגל ולא צורת שור גדול, וידוע שאם לא היו עושין העגל קודם שיוריד הלוחות לא היו חוטאים עוד, כי אז היתה פורחת מהם זוהמת הנחש לגמרי ולא היה שולט בהם יצר הרע (בן יהודה מכות כג).

אַרְבָּעִים יִכָּנוּ
"He shall flog him with forty [lashes] etc." (Devarim 25:3)

The Sages teach (Makkot 23A) that the whip used when executing the punishment of lashes was made with the hide of a calf. My son Rebbi Yaakov, Hashem protect him, explained that this is so because the Jewish nation sinned with the image of a calf in the desert and not an adult bull. Additionally, the Sages teach that if the nation had not sinned until the two tablets arrived with Moshe, they would have been guaranteed never to sin ever again for the Zohama of the primordial snake would have been permanently cleansed, ridding the nation of their Yetzer Hara. [Thus, calf hide is used in order to rebuke the individual that this flogging is a direct result of the sin of the golden calf that occurred in the desert].