



לעילוי נשמת

DAVID ben IMASHALOM
ZILPA bat SARACH

SHABBAT SCHEDULE

Mincha	6:30 PM
Candle Lighting	6:45 PM
Shacharit	8:30 AM
HEMA (MA)	9:02 AM
HEMA (GRA)	9:43 AM
<i>Derasha</i>	5:15 PM
Mincha	6:15 PM
SUNSET	7:02 PM
Shabbat Ends	7:43 PM
Rabbenu Tam	8:15 PM

SHORT & SWEET

או יובן בס"ד הרמו שיאחו השופר
הרמו לתשובה ויראה לכאן ולכאן
דהיינו בעניינים שבין אדם למקום שהם
בצד העליון ובעניינים שבין אדם
לחבירו שהם בצד התחתון

The Sages taught that the individual blowing the Shofar should hold the Shofar so that it is visible from both ends. The lesson being that one should repent for sins on both sides of the spectrum: sins between man and his Creator, alluded to in the wide opening of the Shofar, as well as sins between man and his fellow man, alluded to in the narrow opening of the Shofar.

בן איש חי דרשות

1. How is sin compared to a disease?
2. Why is learning and understanding the Torah easier than we think it is?
3. Which four infamous cities did Hashem burn as a result of their wicked ways?

inhabitants' evil behavior and wickedness. {Devarim 29:22}

3. Truthfully all cities of evil will come to a bitter end. However, the cities of Sodom, Amarah, Admah and Tzevoim were instantly destroyed, due to their memory" by studying religiously, and it will all come back to us. {Rav Yosef Dov Soloveitchik - Nida 30b}

2. We learned the entire Torah when we were in our mothers' wombs. We had an Angel patiently teach us right from wrong; now all we must do is "far out have devastating effects. {Harav Avigdor Miller ZT"l}

1. Just as a disease left untreated gets worse, heaven forbid, so too, a sin for which someone does not do Teshuva, becomes rooted into ones soul, and can

Sha'arei Eliyahu

Table Talk

פרשת נצבים-וילך

The Power of UNITY

This week's Parasha it says אַתֶּם נִצְבִים הַיּוֹם כְּלֶכֶם לִפְנֵי ה' אֱלֹהֵיכֶם... - You are standing this day, all of you, before Hashem your G-d... we learned before that when the Torah says the word הַיּוֹם it is talking about Rosh Hashanah. This Parasha always comes out the week preceding Rosh Hashanah. The Pasuk says today [Rosh Hashanah] you stand before Hashem [Attribute of Mercy] and אֱלֹהֵיכֶם [Attribute of Strict Justice].

As we know when a person stands in front of Hashem for judgment under His Midat HaRachamim then he is able to stand the judgment since the Mida of mercy will likely grant the person a favorable judgment. However to stand before Hashem for judgment under His Mida of Din is not as simple. As we know when Hashem first created the world He created it with strict justice [אֱלֹהִים], and He ended up destroying the world and starting over again. It was only when the world was created with the Mida of Rachamim that the world continued to exist. Similarly when a person stands before Hashem under His Mida of Din it is less likely that he will come out with a favorable verdict.

Here however Moshe told the People that they all stand before Hashem under both Attributes, Mercy and Strict Justice. Our Mefarshim tell us that these were words of encouragement, so how is it that they are still standing? Shouldn't they be terrified by the attribute of אֱלֹהִים? One answer is that when we mix the attribute of Din with Mercy we get a merciful Judgement. Like we always say Coffee by itself is bitter but once you add just a little bit of Sugar the coffee becomes sweet.

But what sparks the combination of the two Midot? That the Pasuk tells us is Unity. The Pasuk says that YOU [אתם] are standing before Hashem your G-d. Once there is unity between the Jewish people then the Mida of Rachamim is activated and turns Din into Mercy.

Before Rosh Hashanah this is a very vital lesson, we must be united by forgiving each other. Yes sometimes it is hard but we must try and remember that Hashem runs the world and life is His Will, so if it seems anyone has wronged us it was Hashem's Will.

But the Megalei Amukot gives yet another interpretation of how to get the favorable judgment that we seek. He says don't read the word אתם rather read it אמת [Truth]. We stand before Hashem only when we are there with truth and wholeheartedly. When we do His Mitzvoth and Spread His Torah for the truth and not for our personal gain. My father AH used to say why is Hashem's stamp אמת? Because the Torah is made up of the letters of the Alef-Bet. א is the first letter, מ is the middle letter and ת is the last letter, so when one is Truthful he is keeping the entire Torah.

For all these reasons this Parasha comes out the week immediately preceding Rosh Hashanah. To teach us the recipe for a favorable judgment before Yom HaDin.

~R. Yosef Akilov

גמר חתימה טובה



Shabbat Shalom U'Mevorach



מסר של שבוע - Weekly Dose of Ethics

א. עיקר שבח האדם בקיום המצוות על המלאכים, הוא מפני שיש לו יצר הרע נגדי לקיום המצוה, ולכן יש לו שכר גדול, כי נלחם עם יצרו המנגדו ומקיים המצוות. כל מה שיהיה יצרו גדול ותקיף, כן יגדל ערך המצוה שלו (שבת מלכתא).

The main reason why people are superior to angels in their service of Hashem is because of their Yetzer Hara that constantly tries to deter them. Therefore, when one overcomes their Yetzer Hara and fulfills the Mitzvot his reward is great. The larger the opposition is the greater the value of the Mitzvah will be.

ב. אין לבשר ודם הבטחה בעולם הזה על יום המחרת, ואין לו אלא רק היום אשר עומד בו, וכל אדם אשר ישים על לבו הדבר הזה באמתות, בטוח הוא שלא יחטא (דרושי חיים).

No individual can claim with certainty that they will merit to see the next day. In fact, the only thing one can claim is that they are alive today. If one sincerely ponders these thoughts, then it can be said that such an individual will not come to sin (that day).

ג. אדם רשע בעל עבירות, אשר בכל עבירה גורם לכרות אבר אחד מאיברי נשמתו שהיא יחידתו, ואינו חס עליה, אין לך לב קשה יותר מזה (תשובה מחיים).

There is no greater pain than the sight of a wicked individual that is filled with sins; with each and every sin the individual commits he is truncating another limb of his unique soul showing no mercy to himself. There is no heart crueller than his.

ד. על כן ניתן כבוד ללומדי תורה, כדי שבזה ירבה שכרם, מאחר שהם מכובדים מאד ועם כל ואת לא תזוה דעתם ואין נמשך לבם אחר הכבוד, כי אם אדרבה הם שפלים בעיני עצמם (שבת מלכתא).

True honor was bestowed upon Torah scholars in order to exponentiate their reward in the World to Come. When they are honored by the masses for their scholarship, yet their ego does not fluctuate, it is a true indication that they are humble and study Torah with pure intentions.

ה. והאיש הירא יקדש עצמו ולזהר מכל אלו. ובפרט שיזהר מהרהורי עברה, כי הם קשים מעברה, ואפלו מעברה עצמה (מיים חיים עמ' קכא).

Every pious individual must make great efforts in order to sanctify themselves from improper thoughts of sin. In fact, the Talmud (Yoma 29) warns that thoughts of sin are worse than the sins themselves.

חודשים של שבוע - Weekly Dose of Insights

א. הַנְּסִתָּת לַיהוָה אֲלֵהֶינוּ וְהַנְּגַלְתָּ לָנוּ וְלִבְנֵינוּ עַד-עוֹלָם - נ"ל בס"ד אם הנסתרות שהם הכונה והמחשבה שלנו יהיו לה' אלקינו שנכוין בהם לש"ש אז אנחנו בטוחים שלא תשלוט הסט"א בהנגלות שהם המעשה והדיבור שלנו אלא יהיו לנו ולבנינו עד עולם (בן איש חי דרשות).

הַנְּסִתָּת לַיהוָה אֲלֵהֶינוּ וְהַנְּגַלְתָּ לָנוּ וְלִבְנֵינוּ עַד-עוֹלָם
"The hidden things belong to Hashem, but the revealed things apply to us and to our children forever etc." (Devarim 29:28)

This verse may be expounded as follows. "If the hidden things" which include our thoughts and intentions when performing a Mitzvah, "belong to Hashem" and they are pure, then, "the revealed things" which are our actions and speech will "apply to us and to our children forever," namely, the Sitra Achara, impure forces, will have no control or grasp over them.

ב. גם נ"ל בס"ד תמונת השופר רומז להתעוררות תשובה שהוא צד אי קצר וצד אי רחב ותופס צד הקצר שהקול נכנס שם והילך ומתרחב כך דרכו של בעל תשובה להיות מוסיף והולך יום אחר יום (בן איש חי דרשות).

[There is a Mitzvah to blast the Shofar on Rosh Hashanah and although it is a Hok, a commandment with no reason, per say, nevertheless there are many allusions that can be made.] The formation of a Shofar is narrow on one end and wide on the other. One may suggest that the reason that is so is in order to teach the Baal Teshuva that, just like the Shofar, one must constantly widen their repentance to include not only the major transgressions but the minor ones as well.

ג. ובמה שארז"ל שיעור השופר שיאחזנו בידו ויראה לכאן ולכא נ"ל בזה בס"ד מוסר שכתב הרב ז"ל במעשה האשה שהוכיחה אותו על אשר לא שייר פאה בקערה ע"ש. והיינו שצריך האדם בכל ימיו יתפוס דרך התשובה בידו ויראה לכאן ולכאן דהיינו בצרכי עוה"ב ובצרכי עוה"ז כי יקבע עתים לתורה ועתים למו"מ דהרבה עשו כרשב"י ולא עלתה בידם. והרבה עשו כר"י ועלתה בידם (בן איש חי דרשות).

The Sages taught that the individual blowing the Shofar should hold the Shofar so that it is visible from both ends. The Hida (in a different context) taught that the lesson to learn is that one should always take the middle path when it comes to Teshuva. Thus, when repenting one must still remain cognizant of Olam Haze — this world, in addition to their new realization of Olam Haba — the next world. One should set times for learning but one must also set times to earn a living; not everyone is capable of living a life only learning like Rabbi Shimon Bar Yochai. Hence, when holding the Shofar one must see both ends allowing one take the middle path.