

with time that belongs to Him, with all these, we have defied Him! We must recognize that everything belongs to *Hashem*; that He is the Master of all, that He fashioned all of creation! And in the light of this, we have an obligation to serve Him with the gifts He has given us. (R' Yankel Galinsky ז"ל)

מאת מנה"ר ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

able to learn and does not do so, as is mentioned in *Shulchan Aruch* (4). Of course, one is permitted to use a portion of his time to earn a *parnassa* and to take care of his personal and family needs. Nevertheless, time must be set aside for *Torah* learning and as time becomes more available, greater amounts - even maximum amounts - should be used for *Torah* study.

The **Chofetz Chaim ז"ל** writes (5) that in his day and age, reading newspapers and being curious to know every last detail about what is going on in the world, was a major cause of *Bitul Torah*, not only for *bochurim* in *Yeshivah*, but for everyone. People would stop learning to delve into these matters which usually didn't even pertain to them. On the other hand, a person might have a genuine *need*-to talk about what's going on, and might find it hard to balance this with *Bitul Torah*. This very idea is mentioned and discussed in the **Pri Megadim** (6), **Tiferes Yisroel** on *Avos*, and **Shemiras Halashon** (7). In such a case, one should definitely seek out the guidance of a *Rav, Rebbi* or *Talmid Chacham*, in order to recognize and understand what is appropriate for him and how much time he should devote to it. **Quality of Learning**, **R' Chaim Brisker ז"ל** is quoted as saying that if a person always chooses to learn in a shallow manner or easy topics only, this is called *Bitul Torah* in quality of learning.

(1) תענית ז' שבת לג. (2) שבת לג. (3) פירוש על וידוי (4) יו"ד רמב"ה (5) ספר זכור למרים, פרק כ"ג (6) א"ה קט, אשל אברהם ב' (7) שער התשובה פרק ג'

נמשל: This is what we say in *viduy*: "אשמנו" - "*We are guilty*," we have sinned before *Hashem*. "בגדנו" - "*We have betrayed*," we paid bad for good. But not only that. "גזלנו" - "*We have robbed*," with the life that He gave us, the health He has graced us with, the strength He has bestowed on us,

A SERIES IN HALACHA LIVING A "TORAH" DAY
The Greatest Mitzvah of All (93)
Torah Study Throughout the Year: Bitul Torah. In our ongoing series about the *mitzvah* of *Talmud Torah* and with the holy day of *Yom Kippur* approaching, now is an appropriate time to talk about the subject of "ביטול תורה" - neglecting *Torah* study. There are many statements from *Chazal* about the seriousness of this sin and the terrible things that it can bring about, such as rain being withheld (1) and causing war to break out against *Klal Yisroel* (2). In the *Viduy* of *Yom Kippur*, it does not seem to mention this sin specifically. Many ask why indeed is it not mentioned? For such a severe sin, one would imagine the *Viduy* should contain references to it. The **Chida'h** (3) in his explanation of the list of "אשמנו" that we recite numerous times throughout the period of *selichos* and on *Yom Kippur* itself, does include a number of "subset" *aveiros* under each letter of the *Viduy*. Under the letter "ב" of "בגדנו" he lists "ביטול תורה" as a key sin for which one must do *Teshuvah*. In the larger, more detailed *Viduy* of "על חטא", *Bitul Torah* it is not mentioned specifically by name, however, some feel it is certainly included in some of the *aveiros* that we do single out by name, like "צאן" - frivolous banter, and "פריקת עול" - throwing off one responsibilities (yoke). **Details of the Sin.** In general, *Bitul Torah* refers to one who is

הוא היה אומר ...

R' Nosson Tzvi Finkel ז"ל (Sichos Rav Nosson Tzvi) would say:

Rashi writes: 'What is the meaning of 'I can no longer go or come'? (Moshe said,) 'I am not permitted,' because authority was taken from him and granted to Yehoshua.' The lesson we learn from **Rashi** is that only because Moshe was not permitted to enter the Holy Land, did he not go in. A person cannot say "I am not able," to do something, for if the *Torah* says to do it, one must marshal all his strength to see it through, and cannot say he is too tired, too weak, or too old. The only thing that can stop a person from doing something is the call of "I am not permitted." If *Hashem* does not allow it, then one cannot do it; otherwise he has no excuse."

R' Eliyahu Eliezer Dessler ז"ל (Michtav M'Eliyahu) would say:

The *Torah* is referred to as '*Shira*' - 'ועתה כתבו לכם את השירה הזאת לעד בבני ישראל' especially when it comes to the *mitzvah* of writing a *Sefer Torah*. If we were to simply view *Torah* study as a requirement, an obligation, the correct and proper thing to do, or the like, then the *Torah* is not a *Shira*, a song with beautiful notes of exhilaration, and it will be difficult for it to be '*written*' - in other words, to remain (*kiyum*) engraved within us, and for the coming generations. We should reflect upon and appreciate the beauty and sweetness of *Torah*, the *Shira* of *Torah*! For this is *Torah* study that is '*written down*' - thus it is eternal and everlasting!"

A Wise Man would say:

"Sometimes the smallest step in the right direction ends up being the biggest step of your life." Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailwav)		Dedicated in Memory of Moshe Spilman ז"ל לענין ר' משה ז"ל בן מנחם שפילמן * כב אב * תשעב"ה		The Master List! *Join AND encourage respect from START to FINISH of every Tefilla! over 1,910 verifiable signatures * 855.400.5164 * www.kvodshomayim.org * kvodshomayim@gmail.com		לעילוי נשמת ר' דוד יוחאל מיכל ב"ר משה יונה ז"ל נפ' כ"א כסלו * תשעב"ה Dedicated by Mr & Mrs Eli Ritterman & Family
--	--	--	--	--	--	---

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה		TORAH TAVLIN IS NOW AVAILABLE ONLINE TO VIEW ARCHIVES, STORIES, ARTICLES OF INTEREST OR TO SUBSCRIBE TO RECEIVE THIS TORAH SHEET WEEKLY. WWW.TORAH TAVLIN.ORG OR SEND AN EMAIL TO TORAH TAVLIN@ YAHOO.COM
---	--	--

שבת קודש פרשת וילך – שבת שובה – ו' תשרי תשע"ט Shabbos Parshas Vayelech - September 15, 2018

טיב התבלין

מאת הגה"צ רבי גמליאל הכהן רובינשטיין שליט"א ר"י שער השמים מירושלים עה"ק
הקהל את העם האנשים והנשים והנפץ ... למען ישמעו ולמען ילמדו
ויראו את ה' אלקיכם (לא-יב) - במעלת המקבל עליו 'קבלות טובות'
דועה קשיית המהר"א (וידועה אנדות ברכות י' ד"ה חטאים) על הא דאמרו
חז"ל (ברכות לג:) 'הכל בידי שמים חוץ מידאת שמים', כי על פי זה המאמר לא יהיה
האדם ראו להתפלל ולבקש על עניניו הרוחניים, כי אין הדבר תלוי אלא בו
ובבחינתו, ואם מתפלל הוא על כך אות הוא שרצונו שינחה אותו הש"ת במעגלי צדק
מבלי שיצטרך להתנסות ולבחור בטוב, ודאי זה נוגד את ההנהגה שבו בחד הש"ת
לברוא מטה, ואין אפשר שימלאו משאלותיו בדבר הנוגד את תכלית הבריאה.
ותירץ המהר"א שזה גופא שאדם מתפלל להקב"ה, הוכיח כבר שהוא בכלל אלו
הבוחדים בטוב, כי אילו לא היה בוחד בטוב גם לא היה מבקש על כך, ובהכרח שזה
האדם כבר מכיר מהו וחובתו בעולם, וכבר בחד בדעתו לעשות כמצווה עליו, ולזאת
מבקש מהש"ת את עזרתו, כי הן אמת שהוא כבר ביד את דרכו, אך יצרו עדיין לא
השלים עמו. וחוקק הוא לעזרת שמים כדי להתגבר עליו, ובכונן דא אודר שכבר בחד
בטוב, אכן ראוי שיסייעו בעדו מן השמים, וזה הדבר מרדיוק ממאמר חז"ל, (יומא לח)
'הבא לטהר מסייעין אותו', לא אמרו 'המטהר עצמו מסייעין אותו' אלא 'הבא לטהר'
ואילו היו אומרים 'המטהר עצמו' הייתי אומר שכל עוד שלא התחיל הבורח בטוב
בפועל לעסוק בטוב אינו זוכה לעזרת שמים, אבל מאדור שאמרו 'הבא לטהר' מוכח
שעדיין לא עשה בפועל כלום אלא כבר הסיק לעצמו שיעליו לבורח בטוב ולהוציאה

מאוצרותיו של המגיד

מאת הרב שלום פטרל שליט"א מגיד משימים בקלל בית שמש
ויועק ויאמר בנינוה מטעם המלך וגדוליו לאמר (וכתב הדיק"ק) "העביר כרוו
בעיר על התשובה, ואע"פ שדעם היו גוהדים מאליהם הוסיף עוד עניני הבהמה והשבת
הגול. מטעם המלך, ר"ל, מעצתו ושכלו הוא וגדוליו כולם הסכימו לזה וכו").
הבהמה הבקר והצאן אל יעצמו מאומה אל ידעו ומים אל ישתו (וכתב
המצודות דוד, "ובעבור עגמת נפש ציוו למנוע מאכל מבהמות, למען יכנע לב
האנשים, וביאר המלבי"ם, "האדם והבהמה, היינו, הבהמה הנמצאת בבית האדם אל
יעצמו מאומה, והבקר והצאן, הדורסים בשרה אל ידעו, וכולם מים אל ישתו")
ויתכסי שקים האדם והבהמה ויקראו אל אלקים בחזקה וישבו איש
מדרכו הרעה ומן החמס אשר בכפיהם. מי (שיודע) (מעבדות שבירו) ישוב
(מה), [אולם בדיק פירש, "מי יודע אולי ישוב וניהם האלקים בשווינו ממעשינו
הרעים, או פירשו, מי שיוודע דרכי התשובה, ישוב והאלקים יתברך יינחם"]. ונהם
האלקים (כיון שגם הם ניהומו על מעשיהו, מידה כנגד מידה [מלבי"ם]), ושם מדרון
אפו, ולא נאבד. וירא האלקים את מעשיהם כי שבו מדרכם הרעה, וינהם
האלקים על הרעה אשר דבר לעשות להם ולא עשה" (וינהג, ה' מפסיד יונה).

ביאר הגר"א בדרך הרומ (הכתובים האלו רומיים על יום הכיפורים), "ויועק
ויאמר בנינוה מטעם המלך, "מלך" תם הוא ה' יתברך, וגדוליו, הם שקבעו ראש השנה
(שעשרה ימים אחריו) הוא יחזק"פ, וכשאחז"ל שאין בית דין של מעלה נכנסין לדין, עד

בעתיד אל הפועל, וכבר מאז ראוי הוא שיסייעו לו מן השמים, כי את התעוררותו
לידאה כבר עשה בעת אשר הסיק לעצמו ללכת בדרך הישרה. עכ"ת המהרש"א.
אלו הדברים נרמזים במקרא שלפנינו, בו נצטוינו על מצות 'הקהל' והתורה
מפרטת בו גם את התכלית המכוון ממצוה זו, שהיא 'למען' ישמעו ולמען' ילמדו
ויראו את ה' אלקיכם ושמדו לעשות את כל דברי התורה הזאת. התכלית הראשון
שישמעו מפי המלך את התורה, וזה יביאם לידי ידיעה שעליהם מוטלים לקיים את
האמור בה, וזהו התכלית הראשון אשר עליה נאמר 'למען' ישמעו, ומתוך זה
התכלית יבואו לתכלית הנצחה שלילמדו מעתה את התורה כדי לדעת את המעשה
אשר יעשו, ועל תכלית זה נאמר 'למען' ילמדו ויראו את ה' אלקיכם, והנה רואים
אנו שדרכו של הכתוב לכתוב על כל תכלית הנמשך בעקבות התכלית שלפניו
תיבת 'למען' כנאמר 'למען' ישמעו ולמען' ילמדו, ואם כן מן הראוי היה שישלש
תיבה זו ויאמר 'ולמען' יראו את ה' אלקיכם' כי היראה שעל ידה בוחד האדם בטוב
היא תוצאה מהלימוד, ולמה דילג הכתוב כאן על תיבת 'למען'?

אך לאור האמור יכולים לומר כי עצם החלטת האדם להטיב את דרכו היא
עצמה מוגדרת כבחירה בטוב שהיא תוצאה מהתעוררות ליראת השם, וגמצא לפי
זה, שהאדם שמצבו הוא 'למען' ילמדו, והיינו שכבר נתעורר מה'שמיעה' ולקח עצמו
ללימוד התורה כדי לקיימה היא עצמה היראה, וגם העשיה הבאה בעקבותיה היא
מתוך אותה כוונה של 'עול' מלכות שמים' ושפיר מובן למה לא אמר 'למען' יראו
את ה' אלקיכם, ולמען' ישמרו את כל דברי התורה הזאת, כי אין אלו הדברים
מוגדרים ככמה תכליות שאותן הוא תוצאה מהתעוררות, אלא הכל ראה תכלית אחת.

שב"ד של מטה מקדשין את החודש, האדם הם הגדולים והת"ח (השכליים
ורוחניים) והבהמה, הם עמי הארץ (הבהמיים), וכמו שאחז"ל על הכתוב 'זרעתי את
בית ישראל זרע אדם וזרע בהמה', "קא חלקיה קרא, זרע אדם' לחור, וזרע בהמה'
לחור", הבקר והצאן, כי יש בעורו" שני מינין (של בהמיים), אחד 'בהמה גסו',
'הבקר' והן פושעי ישראל, וכמו שאחז"ל על הכתוב 'מן הבהמה', להביא בני אדם
שדומין לבהמה, מכאן אמרו מקבלין קרבנות מפושעי ישראל כדי שיחזרו
בתשובה, ומין השני 'בהמה דקה', 'הבהמה' והם אינם יודעים בין טוב לרע אבל הן
נמשכין אחר הת"ח ושומעין לדבריהם, וגמשיהן לצאן שנמשכים אחר הרועה,
ועליהן אמר הכתוב 'אמן צאני צאן מרעיתי וגו'. אל יעצמו מאומה אל ידעו, שכל
היום לא ילכו אחר הפרנסה כלל, ומים אל ישתו' ימחול להם, וכמו שאיתא
בחז"ל ש'ביום הכיפורים כולם מתענים, וה' יתברך מוחל להם'.

ויקראו אל אלקים בחזק, השצועקים כל היום בבקשות גדולות ובתחנונים,
וישובו איש מדרכו ודעה ומן החמס אשר בכפיהם, וכמ"ש במס' תענית 'אפילו גול
מריש ובנאו בבירה מקעקע את כל הבירה כולה ומחזיר מריש לבעליו', ואמרו
'עבדות שבין אדם לחבירו, אין יזהכ"פ מכפר עד שירצה את חבירו', מי יודע ישוב
וניהם האלקים ושם מדרון אפו ולא נאבד, כיון שענינו את נפשנו ביהזכ"פ ולא
עשינו בו כל מלאכה, ולא כמ"ש לגבי מי שלא עינה את נפשו ביהזכ"פ או שעשה בו
מלאכה, 'והאברות את הנפש וגו'. וירא האלקים את מעשיהם כי שבו מדרכם הרעה
וניהם האלקים על הרעה אשר דבר לעשות להם ולא עשה וחתם אותם לטובה'.

מעשה אבות סימן לבנים

The problems facing a fellow Jew are our problems, and the tears streaming down their faces are just as real to us as they are to them. If we are looking for ways to repent our sins with a complete *Teshuvah* and herald the holy day of *Yom Kippur* when we reunite with our Father in Heaven, this is where we must begin. We reach upwards by reaching outwards.

The *Rosh Yeshivah* of *Shaar HaTorah* in Queens, New York, was known to be a man of towering greatness and wisdom. Worthy of being called the “*Rosh Yeshivah’s Rosh Yeshivah*,” **R’ Zelig Epstein ז”ל** served as the address for countless individuals, including other well-known *Rabbanim* and organizations, who sought his counsel and guidance. As a man who rendered and resolved serious life decisions, his broad shoulders provided succor and support to all those who needed it.

On one such occasion, R’ Zelig shouldered the burdens of a woman who had tragically been widowed. Having survived the Holocaust together with her husband, they arrived at the shores of America and went on to build a family with three children. Unfortunately, the pangs of the Holocaust took an irreparable toll on her husband and he could not take it any longer. Tragically, he decided to end his own life. Having left his wife behind, she now faced a murky future as both a Holocaust survivor and lonely widow. She was very fragile and needed someone to turn to for solace. R’ Zelig was that individual.

Some time later, one of her children grew very ill and needed medical treatment. Once again, R’ Zelig stepped forward. Overseeing all the medical procedures that were involved in caring for the child, R’ Zelig’s efforts bore fruit. At least for a short while. Until *erev Yom Kippur* of that year, when matters decidedly took a turn for the worst and the many sorrows which already troubled this widow grew exponentially. Her beloved son passed away leaving her alone in the world.

It was already too close to *Yom Kippur* to go about with the burial, and so it would have to be postponed for another day. Yet, here was this woman, having survived the inferno of the Holocaust, lost a husband to suicide and now a child to illness. She most certainly could have filled up a full cup with tears. R’ Zelig, however, was a bit more worried than that.

Walking to *Kol Nidrei* later that evening, R’ Zelig began thinking if just perhaps this tragedy would be the proverbial straw that would break the camel’s back. Just maybe, this woman would not be able to endure her loss and she would break down and meet the same fate as her husband, G-d forbid. R’ Zelig made a quick decision. He decided to skip *Kol Nidrei* and the *Yom Kippur davening* and instead walk to this woman’s house and spend the holy day with her. Were he to give her the emotional support she needed at this painful time, perhaps she would be able to pull through. But as R’ Zelig continued walking, he realized that it would take him well over an hour to make it to the woman’s house. And maybe an hour was too long.

Without further delay, R’ Zelig decided to confer with his mentor, **R’ Yaakov Kamenetsky ז”ל**, as to the proper course of action. Quickly entering *Yeshiva Torah Vodaath* where R’ Yaakov was *davening*, he caught the *Rosh Yeshivah* in the middle of reciting the blessings prior to *Shema*. But R’ Zelig had a pressing and urgent matter which could not wait even a minute.

Making his way over to R’ Yaakov, he asked, “Can I take a bus to visit this widow so she will not remain by herself?”

Well aware that between carrying the money for the bus fare and traveling to the woman’s house, some violation of *Yom Kippur* was involved, R’ Yaakov nevertheless pointed to a few coins placed near him. The money which R’ Yaakov had designated to be used for his own bus fare after *Yom Kippur*, went to R’ Zelig instead to do this important *mitzvah*.

And so, R’ Zelig Epstein, one of the preeminent leaders of the previous generation, ran to the nearest bus station and traveled to the home of this poor widow on the night of *Kol Nidrei* - just so she would not remain alone. And it was all because he thought that maybe out of the misery of her life, she would decide to cut it short. It was there that R’ Zelig spent the rest of *Yom Kippur*, offering care and comfort to a woman who was facing the most trying of times. (Rabbi Y. Frand)

Correction: The story in last week’s issue regarding Mr. Edmund Glazer, 9/11, and the circumstances at his funeral, is untrue. This fabrication needs to be fully retracted so that the public should not think that it is true. Let this serve as a full retraction of that story. We take full responsibility for this error, and sincerely apologize for the pain that it has caused.

משל למה הדבר דומה

סרנו ממצותיך ומשפטיך הטובים ולא שוה לנו. ואתה צדיק על כל הבא עלינו כי אמת עשית ואנחנו הרשענו וגו’ (סדר הסליחות)

משל: A dentist once related how one of his patients came to him with a mouth in complete ruins; he needed a complete rehabilitation of his jaw, as well as teeth implants and treatment for his gums. It was complicated and delicate work, which required a great deal of patience and responsibility. The procedure wasn’t going to be cheap. The maintenance of a dental clinic is expensive and the dentist’s expertise and reputation warranted the high fees he charged. But the dentist had mercy and after some negotiation, he agreed to take a third of what the treatment should cost.

The patient had to come in for several visits, first for a

cleaning, then for the artificial teeth, and then the permanent implants. After all that, he didn’t end up paying a penny.

“Why did he bother to bargain with me,” the dentist wondered, “if he wasn’t even planning to pay me? I called, I sent reminders, but he had disappeared. I decided that I would stop by his house. I knocked on his door and finally spoke to him face-to-face. ‘Listen, if it’s too difficult for you to pay the whole thing, you can pay in installments.’ Do you know what he did? He opened his mouth and gave me a good roasting! Then he threw me out of the house. And do you know what hurts the most? That he yelled at me - with my own teeth!”

הקהל את העם האנשים והנשים והטף וגו’ אשר

בשעריך למען ישמעו ולמען ילמדו וידאו את ה’ (לא-ב)

The *Torah* tells us to gather together the men, women and even the small children, for the *mitzvah* of *Hakhel*, so that they may hear, learn, and fear *Hashem*, and perform all the *mitzvos* of the *Torah*. In essence, *Hakhel* marks three unique events: the end of *Shemittah*, the *Chag of Sukkos*, and the *mitzvah* of *Aliyah L’regel*. The common denominator of these three events is that they all require *Bitachon* in *Hashem*. During a *Shemittah* year, farmers rely entirely on *Hashem* for their sustenance, without being able to lift a finger to help themselves. This give them a new perspective on life realizing that even when one does work, *Hashem* is behind his success. *Aliyah L’regel* requires every person to leave his home and come to *Yerushalayim*. Who will guard their homes? Who will make sure that no one steals their livestock? The answer is that *Hashem* is watching their crops, their homes, and their possessions. Every person maintains tremendous *Bitachon* in *Hashem*, and knows that he will come home to find everything intact. *Sukkos* commemorates *Klal Yisroel* following *Hashem’s* command to go into the wilderness with no food, no water, no new clothing and no protection from the elements ... obviously requiring tremendous *Bitachon*.

My *machshava* here is that when these three events come together and every Jew comes to the realization that Hashem is the only One Who provides all of our needs, it is now the perfect time to read the *Torah* at *Hakhel*. We are so hassled with our need to earn a living, that many of us have no time to learn, or *daven* with the proper *Kavanah*. The lesson of *Hakhel* is to realize that we can maintain our serenity and rely on *Hashem* to provide our *parnassa*. We have an obligation to do our *hishtadlus* but we must realize that since *Hashem* determines how much money we will make this year, we should devote more time to *davening*, to learning, and to spending time with our wife and children, without forfeiting our entire life to work. This way we will merit that all of our wishes will be answered by the *Ribono Shel Olam* for a שנה טובה ומתוקה.

DRUSH V’CHIDDUSH

לקח את ספר התורה הזה ושמתם אותו מצד ארון ברית ה’ ... (לא-ב)

Chazal tell us that had *Moshe Rabbeinu* entered the Land of Israel, he would have built the *Bais HaMikdash*, which would subsequently never have been destroyed. He would also have sealed the entrance to *Gehinnom*. (**P’rashes D’rachim**) Moshe was distraught upon hearing that he was denied entry into *Eretz Yisroel*. But he did not languish in gloom. He spent his last days transmitting *Hashem’s* word to the Nation. He spoke to them individually and left them a most precious legacy - a *Sefer Torah* scroll for each tribe.

In fact, Moshe wrote 13 *Torah* scrolls on the last day of his life, one for each *shevat* and one which he gave to the *Leviim* with explicit instructions to “*place it along side the ark*.” Some say that a board projected out from the *Aron*, and there it was laid, while others maintain that it was laid alongside the *Luchos*, inside the *Aron*. (**Rashi**) The reason one *Torah* was placed at the side of the *Aron* was so that if, at

EDITORIAL AND INSIGHTS ON THE MIDDAH OF תשובה

ויקח משה וידבר את הדברים האלה אל כל ישראל (לא-א)

There are four periods of *Teshuvah* that are alluded to in the *parshiyos* that we read during the month of *Elul* and through the beginning of the new year. **R’ Moshe Wolfson שליט”א** points out that there are 30 *posukim* in *Parshas Vayelech*, which can be compared to the 30 days of *Elul*, after which the perfectly righteous are signed and sealed into the Book of Life. There are 40 *posukim* in *Nitzavim* which are linked to the 40 days from *Rosh Chodesh Elul* until *Yom Kippur*, when the *Beinonim* - those of average merit - can repent and be inscribed for a good year. And there are 52 *posukim* in *Parshas Haazinu* which allude to the 52 days from the beginning of *Elul* until *Shemini Atzeres*, when extra time is given for each and every individual, even those of minimal merit, to return to *Hashem* through *Teshuvah* and receive a positive judgment.

The combined total of all the *posukim* in these three *parshiyos* is 122. This is an allusion to the 122 days - a bit more than four full months - from *Rosh Chodesh Elul* until “*Zos Chanukah*” - the last day of *Chanukah* - when *Hashem*, in His infinite Wisdom and Mercy still leaves a window open for even the lowest *neshamos* to find their way home.

R’ Wolfson further points out that *Parshas Ki Savo*, which also contains 122 *posukim*, is filled with many curses that will come to those who do not serve *Hashem* properly. But these curses must come to an end, as it says, "תכלה שנה וקלותיה" - may the year and all its curses end. From these 122 *posukim* of *Ki Savo*, we go on to read the 122 *posukim* of *Nitzavim*, *Vayelech* and *Haazinu*, which we hope will replace all the terrible curses with the most wonderful blessings for the coming year.

This *Shabbos Shuva*, may we merit to be among the perfectly righteous who are already signed and sealed in the Book of Life.

CONCEPTS IN AVODAS HALEV FROM R’ CHAIM YOSEF KOFMAN

מחשבת הלב

some future date, someone would attempt to falsify the words of the *Torah*, a “master copy” would be available with which to rebut the falsifier. This *Torah* was entrusted to the *Leviim* to place at the *Aron*, for they are the keepers of the tradition.

In his *sefer Tehillah L’Dovid*, **R’ Dovid Lifschutz ז”ל (Suvalker Rav)** explains further: It is human nature that one who deviates off the path of *Hashem* and no longer wishes to observe the *Torah’s* laws will not simply abandon them; he will create a new religion or a new philosophy which he will claim is the *Torah*. This phenomenon can be seen many times throughout our history, beginning with the Golden Calf, when the Jewish people declared, “*This is your god, Yisroel*.”

Now, *Moshe Rabbeinu* was afraid that someone would take out his *Sefer Torah* and, for example, erase the words “*Do not*” from the commandment “*Do not murder*” or “*Do not steal*.” As long as the *Torah* remains untouched, one or two generations may stray, but their descendants will return. Once the *Torah* is tampered with, however, all is lost.

דרגה יתירה

FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO