

נמשל: Two pathways are spread out before every person: “Life and Goodness” or “Death and Evil.” Free will dictates that man can steer his destiny in any which way he wants. Moshe exhorts his beloved nation, *Klal Yisroel*,

that there really is only one path to choose: “ובחרת בחיים” - Choose life; Choose goodness; Choose *Torah* as your guide to lead your life. If you choose a “life” of *Torah, Hashem* will see to it that you find success in all your endeavors.

מאת מו"ה גרוד הירשפלד שליט"א
רב דקלה אהבת ישראל, קליבלנד הייטס

הלכה למעשה

A SERIES IN HALACHAH
LIVING A “TORAH” DAY

Halachos Pertaining to the “Torah” Table (38)

In preparation for the upcoming *Rosh Hashana seudos*, it is important to go into *Yom Tov* with the proper frame of mind. **The Mood.** On the first night of *Rosh Hashana*, we do a number of **סימנים** - good omens, for the new year. The most important of them all, though, is not the external one. It is, in fact, most essential: being pleasant, optimistic and in a friendly mood. There should be no sharp or hostile comments during this time-period, but only a “sweet-as-the-honey-on-the-table” atmosphere (1). In that spirit, family members and guests should all wish each other a good, sweet year as is done in *shul*.

Yom Tov Kiddush. Before *Kiddush*, all should have in mind (this year) to fulfill the 2 *mitzvos* of *Kiddush* on *Shabbos* and *Yom Tov*, and remember to add the *Shabbos* additions to the *Rosh Hashana Kiddush*. If one forgot to mention *Shabbos* completely and didn’t correct himself right away (תוך כדי דיבור) he has not fulfilled the *mitzvah* of *Kiddush* and must say it again over wine without a “שהחייט”. If he had in mind not to drink more wine after *Kiddush*, he must also repeat “בורא פרי” However, if he mentioned the word “שבת” in the middle or end - even one time - he doesn’t have to repeat *Kiddush* (2). **Hamotze.** One holds both *challos*, one on top of the other, with all 10 fingers touching the bread. He says “המציא” and cuts the top one. For Kabbalistic reasons, on Friday night one usually cuts the bottom one first, but on *Yom Tov*, even when it is also

הוא היה אומר ...

R’ Shamshon Raphael Hirsch ZT”L would say:

“For the *mitzvah* of *Hakhel*, even the children who do not yet have so much understanding, will benefit from attending this great assembly. The fact that they are listening to the reading of the *Torah* together with their parents, and the impact of the reverent multitudes, will be sufficient to inspire them to fear G-d. In the case of the children, listening, learning and fearing G-d are not three separate concepts, but *‘they will hear and learn to fear.’* By their activity of listening, they will learn to fear G-d, even though the punctilious observance of the Law is still beyond their capacity.”

R’ Yeshaya Halevi Hurvitz ZT”L (Shelah Hakadosh) would say:

“*Chazal* teach: ‘Everything is determined by the conclusion.’ One can make amends for all the days of the year by rectifying the last week of the year. It is especially appropriate to conduct oneself on the last *Shabbos* of the year in a more perfect *Shabbos* observance. This will cause that all the *Shabbosos* of the year will be credited as having been done in this manner.”

A Wise Man would say:

“Make peace with your past so it won’t spoil the present or harm the future. Do *Teshuvah!*”

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סוף זמן תפילה / הג"א - 10:46

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* פלג המנוחה בערב שבת בשעה 5:50 - מי שימדליק מוקדם, אין לאזור מזמן עצם קבלת השבת (משי"אמר "בוא כלה")

הע"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

טיב התבלין

אתם נצבים היום כולכם לפני ה' אלוקים (כט-ט) – מילת "היום" מרמזת על ראש השנה ועל חמשה ימי דין

שואמרים לאדם "הדברים האלה אשר אנכי מצוך" - ומה אני מצוך? - "היום" שיהא "על לבבך", שתמיד תחשוב שמגיע ראש השנה וצריך ליתן דין וחשבון על כל המעשים שעושים, ולכן תראה שלא תחטא. ועוד אפ"י, שעל האדם להרגיש בכל עת כאילו הוא עומד בראש השנה, וכעת דנים אותו, ועליו לקבל על"ע עול מלכות שמים בקר"ש, ולהרגיש כמו בראש השנה כשהוא אומר מלכויות וזכרונות שופרות, ועל ידי כך יהיו כל ימיו בתשובה, ויקיים בעצמו "בכל עת יהיו בגדך לבנים" (קהלת ט, ח). והגאון רבי יוסף חיים זוננפלד זצ"ל, אב"ד ירושלים עיה"ק, אמר בזה, כלשון הפסוק בתהלים (קרי, צא): "למשפטך עמדו היום כי הכל עבדך", בגימטריא "ראש השנה", והוא אומרים בראש השנה "היום הרת עולם", שבראש השנה נברא העולם והוא יום הדין. והוא מה שאמר הכתוב בפרשה הקודמת: "ראה אנכי נתן לפניכם היום" (יא-כו) - היינו ראש השנה, "ברכה" - לצדיקים, ו"קללה" - לרשעים.

והעצה לזה היא לשוב בתשובה שלימה ולקבל על עצמנו עול תורה ומצוות. והרי אפ"י רשע גמור ששב בתשובה, מוחלץ לו על עוונותיו (קידושין דף ע"ב) ואף מעניקים לו גם ברכה כמו לצדיקים.

מאת הרב שלום פערל שליט"א
נ"ץ בישיבת הגר"צ קושלובסקי

שלי המגיד

אתם נצבים היום כולכם לפני ה' אלוקים ראשיכם שבטיכם וגו' כל איש ישראל (כט-ט) – מעשי האדם מאשימים אותו

התורה, כי הם בטבעם גסי השכל. אבל יוכיחו להם מתוך התנהגותם שאינם צודקים, שהרי הם נשאו ונתנו ועשו עסקים וסחרו בערמומיות כדי להשיג את פרנסתם, וא"כ יכלו להשתמש עם שכלם לעסוק בדברי תורה. ובתנא דבי אליהו זוטא [יד]: "מצאני אדם אחד שלא היה בו לא מקרא ולא משנה, והיה מתלוצץ כנגדי, ואמרתי לו: בנך, מה אתה משיב לאבך שבשמים ליום הדין, אמר לי: רבי, יש לי דברים שאני משיב, בינה דעת לא נתנו לי מן השמים שאקרא ואשנה, אמרתי לו: מה מלאכתך, וא"ל: צייד וכו', אמרתי לו: ומה להביא פשתן ולארוג מצודות ולהשליך לים נתנו לך דעת, ולדברי תורה שכתוב בהן "כי קרוב אלק הדבר מאד וגו'" (דברים ל'), לא נתנו לך דעת, מיד היה מרים קולו ובוכה, אמרתי לו: אל ירע לך, שכל באי עולם משיבים תשובה זו וכו' אבל מעשיהם מוכיחים עליהם."

ולפי זה יש לבאר את הפסוק, 'אתם נצבים היום' - לדין. ובאיהו אופן ידונו אתכם? 'כולכם', היינו שישקרו את כל התנהגותכם יחד, ויוכיחו מחלק אחד נגד טענותיך להצדיק את החלק השני.

הענינות ופירושים לעורך את האדם לעבודת הש"י והתחזקות באמונה ובשתיון מאת

פרשת נצבים נקראת בחדש אלול. והבן איש חי מצא רמז בקרא 'אתם נצבים היום כולכם', היום - ה' יום, אלו חמשה ימי דין ובהם נצבים אנו לפני ה' למשפט, ואלו הם: ב' ימי ראש השנה, יום כיפור, הושענא רבה, ושמיחת תורה. וחייב אדם להתאמץ בהם לחזור בתשובה כדי לזכות בדין. והנה ידוע שמילת "היום" מרמזת על ראש השנה (וזה"ק ח"פ דף קרלא ע"א - מאור עינים לקוטים ד"ה אתם נצבים), ואפשר, שהרי כתוב בספרים שכשבאה לאדם איוו התעוררות לעבודת ה', עליו להשתדל מיד לקבל על עצמו קבלות חזקות מאד בעבודת הש"י, ולא לדחות למחר וכדו', כי זוהי עצת היצר, כמו שאמרו חז"ל (אבות ב, יד) "אל תאמר לכשאפנה אשנה" [וכן אמרו הצדיקים עה"פ (שמות יז, ט) "צא הלחם בעמלק מחר", שכל המלחמה ביצר הרע הקריז עמלק, היא מפני שכל פעם אומר "למחר"...]. דבר זה מרמז כאן: "אתם" ר"ת א"ל ת'אמרו מ'חר, רק תקבלו על עצמכם מיד לעשות טוב, ובזה תהיו נצבים היום - שהוא ראש השנה - כולכם לפני ה' אלוקים בלי שום עיכוב, ותזכו לדבקות נפלאה בו ית'.

בפרשת קריאת שמע כתוב: "והיו הדברים האלה אשר אנכי מצוך היום על לבבך" (דברים ו, ו), וידוע שמילת "היום" מכוננת על ראש השנה, והיינו

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבע

יש לבאר עפ"י דברי הספה"ק שפירשו את הפסוק, 'אתם נצבים היום כולכם', היינו שביום הדין של ראש השנה נצבים כל ישראל לפני ה' לדין. והנה איתא בגמ' [ר"ה ט"ז]: "בראש השנה כל באי עולם עוברים לפניו כבני מרוו, שנאמר 'היצר יחד לבם המבין אל כל מעשיהם'". והנה כשבאים בתביעה לאדם על מעשיו, הרי שמיד הוא מתנצל ומצדיק את מעשיו. אלא שדרכו ית' היא, להוכיח מהתנהגותו של האדם במקום אחר, שכל הצטדקותיו אינן נכונות. וכגון כשנשאל מדוע נמנע מלתת צדקה, מצטדק מחמת קושי כלכלי. אלא שאז מראים לו אק הויזל הוון רב למען מילוי תאוותיו החומריות, וא"כ היה יכול להוויזל מהוון כראוי לצדקה.

וכן כתב ה'בית הלוי' [ויגש ד"ה אני יוסף]: "שהנה על כל עון וחטא בפני עצמו סובר האדם שיש לו קצת תירוץ, שהרי 'כל דרך איש ישר בעיניו' (משלי כ"א), ולמשל, מי שאינו נותן צדקה כראוי, בדעתו יש לו תירוץ טוב על כך, והיינו מחמת כובד ודוחק הפרנסה וכו', וכן רבים פוטרם את עצמם מחובת לימוד התורה ע"י שטונעים ששכלם אינו מוכשר להבין את

מעשה אבות ... סימן לבנים

ועתה כתבו לכם את השירה הזאת ... למען תהיה לי השירה הזאת לעד בבני ישראל וגו' (לא-ט)

The *Torah* is likened to a song, a melody that nurtures and sustains the soul of every single Jew. For just as a musical tune has the ability to reach out and permeate the consciousness of a human being, to break through barriers that goup around one's heart and emotions, affording him the aptitude to perceive truth and understand the profundity of life, so too, does the *Torah* have the unique capability which allows it to pierce the cold and sin-encrusted heart of a lost or wayward Jew, and bring him close to his eternal source of spiritual sustenance.

On August 9, 2001, Mordechai Schijveschuurder, his wife and five of his eight children, decided to have a pizza at the Sbarro restaurant in central Jerusalem. They had come to spend the day in Jerusalem, to relax from the tension of frequent Arab shootings near their home in Neria, a community in Shomron. As they were waiting by the counter to order their food, a suicide bomber walked into the restaurant and detonated his deadly package. Mordechai, his wife Tzirel, Raya, Avraham and Chemda died in the explosion while Leah, 10, and Chaya, 8, were taken to Hadassah Hospital. Chaya was the more badly injured with her small body peppered with nails and other metal fragments. She was also terribly burnt. "All I want is my mother," she said after she was told the fate of her parents, brothers and sisters.

Of course, no one was able to provide for the little eight year old, the one thing she wanted most. Her sister, Leah, was able to leave the hospital to attend the funeral of her family, but little Chaya was too severely injured. But as her injuries were treated and the doctors provided a favorable long-term prognosis, it soon became apparent that Chaya was slipping into an emotional "black hole." Although, she could talk, respond to questions and even eat, it was clear that her emotional psyche was deteriorating rapidly. No matter what was said, she never broke down and she never shed a tear. For an eight year old to show such emotional fortitude was improbable. She was becoming more and more distant and the nurses feared that she was headed into a catatonic stage of shock. Counselors were called in as well as therapists, but nothing they said or did was able to make little Chaya snap out of her state of depression and emotional detachment.

A number of Jewish singers came to the hospital and sang songs by her bedside in the hope that music will enter her soul and make an impression. Nothing seemed to work. Her emotional status remained vacant.

One evening, she was visited by Dedi, a world-renowned singer, and Suki Berry, the famous musician, who played the musical accompaniment. Dedi was warm and personable, and sang song after song with great feeling. Then, Suki began playing the music for "Pia Pascha" (originally sung by Mendy Wald). Dedi sang the vocals and Suki accompanied him.

As they sang, Suki noticed a transformation happening before his very eyes. Little Chaya began to take notice and her eyes took on a strained look of seriousness. Then, they saw it. First it was one little tear, slowly rolling down her cheek. A moment later, an entire cascade of tears began pouring out of Chaya's eyes. She was crying; controlled at first, but then the emotional wave of the eight-year old girl overcame her and her wrenching sobs became uncontrollable. Doctors and nurses rushed in, some to treat the girl, most to watch and appreciate the moment they had all hoped for. This was the therapeutic cry that little Chaya needed. Dedi continued to sing and Suki to play. And Chaya cried her eyes out!

Slowly but surely, Chaya began to adjust emotionally. When she was finally released from the hospital, the doctors were confident that she would be able to get on with her life. She later recalled that this song, "Pia Pascha," was the one her father lovingly sang to her mother each Friday night before the *Shabbos* meal, and as soon as she heard it, the song touched a nerve which set off her emotional avalanche. The song which broke through the barriers and touched her soul.

משל' למה הדבר דומה

החיים והמות נתתי לפניך הברכה והקללה ובחרת בחיים למען תחיה אתה וזרעך וגו' (ל-ט)

משל' A father and son were hiking in the mountains. Suddenly, the son falls on a rock, scrapes himself and calls out in pain, "Ahhh!" To his surprise, he hears a voice repeating, somewhere in the distance, "Ahhh!"

He paused. Curious, he yells out, "Who's there?" Immediately, he receives the response, "Who's there?"

Angered at the non-answer, he screams, "Coward!" He receives the answer, "Coward!"

He looks to his father and asks, "Father, what is this?"

His father smiles and says, "My son, pay attention." And

then he screams out to the mountain, "I admire you!"

Instantly, a voice answers, "I admire you!"

Again the man screams, "You are the best!" The same voice answers, "You are the best!"

The boy is surprised, but does not understand. Then the father explains. "People call this an echo, but really this is life. It gives you back everything you say or do. Our life is simply a reflection of our actions. If you want more love in the world, create more love in your heart. Remember, son, your life is not a coincidence; it is a reflection of you!"

טפכם נשיכם וגרך אשר בקרב מחנךך מחטב עניך עד שאב מימך וגו' (ט-ו)

Moshe Rabbeinu begins the *parsha* by mentioning how the great men of *Klal Yisroel* are all standing before him to hear his final words. But then Moshe feels the need to include others: "*Your children, your women, and the stranger in the midst of your camp; from your woodcutter to your water drawer.*" What importance do woodcutters and water drawers have that they need to be referenced?

A diamond merchant once met **R' Sholom Dov Ber ZT"l** of Lubavitch. The merchant expressed his bewilderment at the *Rebbe's* veneration of simple Jews. "Why does the *Rebbe* devote so much of his precious time to them?"

The *Rebbe* replied, "Did you bring any diamonds with you to sell at the fair?" When the man replied that he had, the *Rebbe* asked to see them. The man opened up his bag and showed off his sparkling diamonds. Then he pointed to one stone in particular. "This one has really special qualities."

The *Rebbe* replied, "I don't see anything special about it." The merchant exclaimed, "*Rebbe*, to properly evaluate diamonds such as these, you have to be a diamond expert!"

At that point the *Rebbe* shot back, "Listen to what you just said! So it is with simple Jews; you also have to be an expert of their qualities in order to appreciate them!"

Every Jew is important to *Hashem*. Even a woodcutter or water drawer is important to *Hashem*. A person should never think, "Who am I? What value do I possess? How could I ever elevate myself like the great *tzaddikim* in order to come closer to *Hashem*?" Each person is important and everyone can become close to Him, for every individual possesses special qualities. True, some are covered with dust - the dust of sin - yet when we remove that dust each person can shine like a diamond. Every person can sparkle like a precious stone in the crown of the King of Kings. (פחד דוד)

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

תשובה

Why does the *Torah* repeat itself when it talks about doing *Teshuva*? Many times a person is blinded and doesn't see his own character flaws. It is only once he begins to do *Teshuva* that he becomes aware of what he must fix. But doesn't a person need to know what he must improve before he can begin improving? It seems to be a Catch 22 situation! We must see our faults to do *Teshuva*, but we must do *Teshuva* to see our faults! So how does one begin?

The **Baal Shem Tov ZT"l** explains: The initiation of *Teshuva* is an act of *chessed* from *Hashem*. Every day a *Bas Kol* cries out imploring us all to do *Teshuva*. But, really, did you ever hear the *Bas Kol*? I can tell you that I never did. So what is the purpose of a Heavenly voice if nobody hears it? The answer is that our *neshamos* hear it and our *neshamos* yearn for closeness to *Hashem*. **THE MORE A PERSON TAPS INTO HIS NESHAMA, HIS SPIRITUAL SIDE, THE FASTER HE WILL TUNE INTO THE BAS KOL!!** So once a person is stimulated and involves himself in spiritual pursuits, i.e. *Teshuva*, *Tefillah*, and *Tzedaka*, the sooner *Hashem* initiates and sets the *Teshuva* process in motion.

And how do we know that we are on the right track, that we are truly doing *Teshuva*? Says **R' Avrohom Blumenkrantz ZT"l**, the *Torah* writes: "ושבת עַד ה' אלקיך" - "*Return until Hashem, your G-d.*" Each and every Jew must do *Teshuvah* and return - "עַד ה' אלקיך" - until *Hashem* becomes YOUR G-d. When YOU feel a special *kesher*, a close personal bond with *Hashem* - then you know you're on the right track, the track of תשובה שלמה - of proper repentance!

TORAH GEMS

ויאמר אליהם בן מאה ועשרים שנה אנכי היום לא אוכל עוד לצאת ולכרא וכי' (לא-ג)

Rashi writes: "*I can no longer go and come*" - in words of *Torah*. This teaches us that the transmitted wellsprings of knowledge became sealed off (to Moshe)." This is hard to fathom since Moshe had yet to give *Klal Yisroel* the *mitzvah* of *Hakhel*, after which he composed the שמירת האזני, and then blessed the nation before his death. This seems to clearly indicate that no sources of wisdom had been closed; on the contrary, all such sources retained their full strength for him?

R' Dovid Pinto Shlit'a suggests the following: Moshe was the most humble of men as well as a great leader, to the extent that on his day of death, instead of occupying himself with his personal affairs and spiritual state - "יילך משה" - he went from one place to another, from one person to another, in order to take care of the needs of the community, material and spiritual alike. He wanted to speak with each person to encourage him to follow the right path and he saw no affront to his honor in doing so. Consequently, even though the sources of wisdom may have been closed for Moshe, his humility pushed him to go from person to person in order to bring them closer to *Torah*. With kindness he taught them to love others, as well as the *mitzvah* of *Hakhel*, which occurs during a *Shemita* year (which is also connected to humility), all this precisely before his death in order to impart this important lesson for all generations to come.

From *Moshe Rabbeinu*, the Jewish People learn to what extent the *middah* of humility can affect a person. Although Moshe had lost his strength and wisdom, his humility had given him back these qualities, to the point that he wrote the entire *Torah*, composed a poem for *Bnei Yisroel*, and he blessed them before his death. No decree can stand against humility and self-effacement. As with all great character traits, humility is applicable to all men in every generation.

דַּרְגָּה יְתִירָה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ושבת עַד ה' אלקיך ושמעת בקולו ככל אשר אנכי מצוך היום וכי' (ג-ב)