

בראתי יצר הרע ובראתי

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מדעת עליון

אתם נצבים היום כולכם לפני ה' אלקיכם וכו' (כט-ט)

מעשה היה בזמן אחד שהיה נוטה למות. קרא לבניו ואמר להם, "הביאו לי אגודה של קנים לחים." הביאו לו בניו את האגודה ונתן את האגודה לכל אחד מהם, ואמר להם, "האם אתם יכולים לשבור הקנים האלו?" נטל כל אחד מהם האגודה והתאמץ בכל כוחו לשבורה ולא היה יכול. אמר להם אביהם הזקן, "ועכשיו תראו איך אני שוברה." תמחו הבנים והיו מסתכלים זה בזה בתמיהה. נטל הזקן האגודה והתחיל להוציא קנה אחר קנה ושוברה. אמר להם אביהם הזקן, "מזה תלמדו לקח, שכל זמן שתהיו באגודה אחת, אין אדם יכול להזיק לכם. אבל אם תהיו בפירוד או מחלוקת, תישברו אחד אחד." והסביר הגמור"ר יעקב כולי זצ"ל בס' מעם לועז שזהו מה שאמר משה רבינו לישראל. "אתם נצבים היום כולכם" - אם תהיו היום כולכם כאיש אחד בלב אחד, אין אחד יכול לשלוט בכם, ואם לאו, יהיו אויביכם עומדים מעליכם. וכעין זה מצינו אצל הנביאים, שאין ישראל נגאלים עד שיהיו באגודה אחת, שנאמר "ילכו בית יהודה על בית ישראל ויבאו יחדו מארץ צפון וגו' " (מיכה ו). כלומר, אם יצטרפו יחד יהודה וישראל ולא יהיו פירוד ביניהם, אז יזכו לבוא יחדו מארץ צפון.

כתבו לכם את השירה הזאת ... למען תהיה לי לעד בבני ישראל וגו' (לא-יט)
יש להקשות, למה אמר הכתוב "לי לעד", וכי זקוק הקב"ה לעדות? ובכלל,

הקהל את העם האנשים והנשים והטף וכו' (לא-יב)

Rashi quotes the famous *gemara* (חגיגה ג) that the *Torah* commanded every member of *Bnei Yisroel* to be present by the *mitzvah* of *Hakhel*: the men came to study, the women came to listen and the children were there so that those who brought them will be rewarded. At first, this seems difficult to understand. Young children can be noisy and disruptive, and they would probably prevent their parents from being able to listen closely and concentrate properly on the *mitzvah*. Why then must the parents go through the trouble of bringing their little ones to *Yerushalayim*? Wouldn't it have been better to leave them at home so their parents could fulfill the *mitzvah* undisturbed?

R' Nosson Adler ZT"L explains that on the contrary, it is absolutely necessary to bring the young children, even those who do not understand and may possibly cause a disturbance. The reward that the *Torah* promises for bringing the children to *Hakhel*, was greater than any loss of concentration or difficulty it entailed. Because when a child, especially a young child, is placed in an atmosphere of holiness, it creates in that child an everlasting impression in his young heart and brings him closer to *Hashem*. The value of such an experience is incalculable.

הוא היה אומר

R' Menachem Mendel of Kotzk ZT"L would say:

"One must study *Torah* with devotion so that his sons will follow his example. For if not, then his sons will request that *their* sons study with devotion while they occupy themselves with other matters."

R' Mendel of Vitebsk ZT"L would say:

"Now that I've reached *Eretz Yisroel*, the only thing I miss is the great longing I used to have to go up to the Holy Land!"

R' Dov Ber of Mezeritch ZT"L would say:

"During *Elul*, it's not so much my sins that worry me. For those, there is something called *teshuvah*. But whatever will be with my *mitzvos*? How well am I actually serving my Creator?"

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Then, bidding him *sholom*, the *Rebbe* left the room in great agitation. His *gabbai* later reported that he had never seen the *Rebbe* so upset.

Some hours later, the young man came around inquiring after the person who had spoken to him earlier. He was shown into the *Rebbe's* room where he remained for quite some time. When he came out, he was a transformed individual. The next day the *rebbe* returned to Lubavitch.

Upon his return, he explained to his curious *gabbaim*, "A soul as pure as this young man's, had not descended to this world for many generations. However, just as many unfortunate people with good intentions may find themselves in a bad situation, so too, this soul had fallen into the depths of impurity. I felt that I must take upon myself to revive this lofty soul and restore it's owner to where he truly belongs."

In the course of time, that young man became a true *ba'al teshuvah* with all his being, and became one of the most G-d-fearing and respected people of his entire generation.

TORAH GEMS

פן יש בכח איש וכו' אשר לבבו פנה היום שרש פרה ראש ולענה (כט-יז)

The *Torah* groups together two strikingly different individuals. The first is a full-fledged idol worshiper, a believer in paganism. The second merely has a "bad root" in him. These two types are at opposite ends of the spectrum. One is a heretic; the other is still a loyal and faithful Jew, who should be grouped among the righteous members of *Bnei Yisroel*. Why then does the *Torah* mention them together in the same breath?

R' **Henach Leibowitz Shlit"a** compares this to two students sitting next to each other. They may appear identical with similar backgrounds and experiences. Yet, if their paths diverge, even slightly, years later they can be worlds apart. Even if this process is not readily noticeable, with no drastic difference between the two, they will inevitably raise their children differently. Somewhere down the line, day will turn to night.

The second individual mentioned in the *Torah*, in fact, deserves to be listed with the sinners. He is at the beginning of a track that starts at the same point as the rest of the G-d-fearing Jews, but ends up miles away. The *Torah* is teaching us that when a bad seed exists in one's heart, it may lay dormant for many years but it will eventually germinate. We must scrutinize ourselves to insure that not only must our actions be proper, our motivations should be equally correct.

הלא עדות זו מכוונת כלפי ישראל?

ותירץ המלבי"ם, הגמו"ר מאיר לייביש מלבי"ם זצ"ל שדומה הוא למלך ששיחרר את עבדו מבית הסוהר ומינהו לשמור על אוצרותיו. אך מכיון שידע המלך את טיבו של עבד זה, שהיה גנב בתחילה והיה יסוד בו להניח שיגנוב גם להבא ויתחייב מיתה, לכן כתב בספרו של זכרונות כי העבד הזה היה פעם גנב. והיו הבריות סבורים שכתב המלך זאת כדי שזה ישמש התראה לגבי העבד, שאם יחזור ויגנוב יהא עונשו כפול. אולם באמת לא כתב המלך אלא בשביל עצמו, שיזכור לבל יביא עליו עונש כה חמור, משום שהרי ידע מלכתחילה כי גנב הוא מטבעו, ובכל זאת בחר בו מחמת אהבתו בו להיות שומר אוצרותיו, ממילא איננו יכול עוד לבוא אליו בטענה כה חמורה.

כיוצא בזה, קבל השי"ת את השירה כעדות בשביל עצמו. "לי לעד" - לבל יביא על ישראל עונש כה חמור לכשיחטאו, משום "כי ידעתי את יצרו" - שהרי ידע מלכתחילה כי סופם לחטוא, ובכל זאת בחר להם להיות לו לעם סגולה, ממילא איננו יכול עוד לבוא עליהם בטענה כה חמורה.

מעשה אבות.... סימן לבנים

ושבת עד ה' אלקיך ושמעת בקולו וכו' (ל-ב)

One day, during the month of *Elul*, the two *gabbaim* of the great *Rebbe*, R' **Shmuel of Lubavitch ZT"L** were summoned and told that they were to prepare for a journey to the city of Paris. This was unusual and they had no idea what the *Rebbe's* intentions were. They traveled that evening and arrived in Paris where the *Rebbe* told them that they were all staying in the Alexander Hotel, the most prestigious and luxurious hotel in the city.

At the front desk the *Rebbe* himself asked for the most expensive room in the hotel, a suite that was located right near the gaming rooms. A few hours after they settled in to their room, the *Rebbe*, followed by his two stunned *gabbaim*, made his way to the betting parlor. There he found a seat right right next to a young man who was playing cards, wasting a large amount of money and refreshing himself from time to time with glasses of wine that were brought to him.

As he was about to drink from his glass, the *Rebbe* rested his hand on the card-player's shoulder and said, "Young man! I'm sure you know that it is forbidden to drink non-kosher wine!" The young man was a bit taken aback, and after a moment, put the glass down.

Then, the *Rebbe* turned his penetrating gaze on the man and said, "Non-kosher wine dulls the spiritual sensitivity of the mind and the heart. Remember, you must always behave like a Jew!"