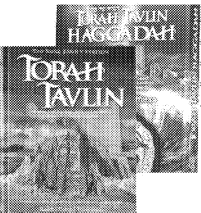


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סוף זמן תפילה / הג"א - 10:45
עקלת הזמנה של יום השבת - 7:24
מוע"ק צאת הכוכבים/ מוע"ב - 8:14
צאת הכוכבים / לשיטת רבינו תם - 8:36

תורה תבלין
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Shabbos Parshas Nitzavim / Vayelech - Fifth / Sixth Perek
כ"ה אלול תש"ע - September 4, 2010

* פלג המנחה - 6:03 - מי שמדליק מוקדים אין לאויר בזמן עלם קבולת השבת (בשיאמר "בואי כלה")

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א ראש ישיבת שער השמים בירושלים עיר"ק

טיב התבלין

וענתה השירה הזאת לפנינו לעד כי לא תשכח מפי זרעו (לא-כא) - לא תהיה שכחת התורה גם בכללת וגם בפרטות

לדביקות הגמור, כך אין תירוץ שא"א היום, ואין דבר זה היום, שכל דבר שהיה אפשר להגיע אליו פעם, גם היום אפשר להגיע ע"י החיפוש הנכון. ומה שרואים מהגמרא שלא יהא משנה ברורה והלכה ברורה, היינו שלא תהיה כל זה בבירור הגמור, אבל אם מחפשים כל דבר בפרטות מוצאים בודא, ובפרט כדי להגיע ליראה ואהבה ולדביקות, ולכל אחד יכול להיות אחיה בזה. והוא דרך התחזקות גדולה גם כן, לדעת שהאדם יכול להגיע לכל מקום, ורק צריך לחפש הוא באמת, ויקבל כל אדם שכרו משלם על החיפוש והיגיעה, וכמה שיתייגע יותר יקבל יותר, שלפום צערא אגרא (אבות פ"ה משנה כ"ג), וגם יתקרב יותר להבורא על ידי היגיעה, שאף שהבורא מסתיר את עצמו, מכל מקום נמצא הוא. ואם יחפש האדם לבסוף ימצא אותו, ואפילו יכול האדם להגיע למדרגות הנביאים, וכל אדם על ידי שיחש בסבלות עוד נקודה ועוד נקודה, יכול להגיע למעלות גדולות מאוד, עד שימצא כל דבר אשר יבקש ממש, ויתקיים בו שלא תשכח מפי זרעו.

מאת הרב שלום פערל שליט"א מגיד מושרים בק"ק בית שמש

מאוצרותיו של המגיד

חשבת עד ה' אלקיך ושמעת בקולו ... ואתה תשוב ושמעת בקול ה' ועשית את כל מצותיו (ל-ב,ה) - תשובה מכוה עמלות בתורה

שכתב האוה"ח, "וכנגד קיום מ"ע, אמר 'ושמעת וגו' ועשית את כל מצותיו', הרי זה מ"ע". ומבואר שמכוח עמלות בתורה, יגיע האדם לשוב אל ה'. והנה כתב ה'באר מים חיים' לבאר את הפסוק, "הסכת ושמע ישראל, היום הזה נהיית לעם לה' אלוהיך" (דברים כ"ז ט'), שלכאורה צריך להבין, הלא כבר נהיו לעם ה' מעת מתן תורה, וכמו שנאמר 'ולקחתי אתכם לי לעם וגו' (שמות י' ז', וע' רמב"ן), ומבאר הבמ"ח, "גם יאמר היום הזה וגו', על דרך מאמר חז"ל (סנהדרין צ"ח), ששאל ריב"ל את משיח צדקנו, לאימת אתי מו, אמר לו היום וכו', היום-אם בקולו תשמעו". והראית לדעת בזה, אשר אם ישמעו כללות ישראל יום אחד בקול ה', באמת היו נגאלים. וזה שאמרו להם, "הסכת ושמע וגו', היום הזה נהיית לעם לה' אלוהיך", כלומר שבים אחד לבד תוכל לבוא לעליה וגדולה עד מאוד, שתהיה לעם לה' אלוהיך, ולא ישלטו בך ידי זרים". והיינו שכאשר ישובו ישראל אל ה' יוכו להיגאל גאולה שלימה. ולפי דרכינו יש להוסיף שזה מכוח עמלות בתורה. ובזה יתבאר המשך הפסוק, שזאת תתקיים ע"י 'ושמעת בקול ה' אלוהיך'-עמלות בתורה, ומכוח זה 'ועשית את מצותיו וגו'-תשובה'.

במשל: The mitzvah of Hakhel teaches us the importance of chinuch/educating our children. Every child requires a proper education, no matter how old or how young he or she is. Therefore, a parent must educate his child "על פי דרכו", a parent must educate his child

A SERIES IN HALACHAH LIVING A "TORAH" DAY
The Halachos of Praying for the Sick (13)
Is the Place Fit for Prayer? We have been discussing the obligation to pray for a sick person while visiting him. Sometimes there might be an issue whether the place is fit for davening. The spot where a *beracha*, *tefilla* or words of *Torah* are said must be free of: 1) uncovered human waste and urine (1) even if there is no smell (2), and 2) ugly smells from waste, urine (3), or any rotting substance (4) such as garbage. Even to think words of *Torah* is prohibited in such a place and presumably thinking a *tefilla* would be the same. If, however, the waste is covered even with a transparent cover (5) and there is no smell, then one is allowed to daven there.

The Source of this Halacha. The above-mentioned concept is learned from the juxtaposition of the following two *posukim*:

"ושוב וכסית את צאתך. כי ה' אלקיך מתהלך בקבר מחניך ... והיה מחניך *excrement. For Hashem, your G-d, goes along with you in the midst of your camp ... therefore your camp should be holy.*" This means that whenever *Hashem* goes along with you - in other words, when a person connects with *Hashem* by saying (or even thinking) words of *Torah*, *berachos* and *tefilla* - the area around him must be holy and pure. This is also the source that one is not permitted to say holy words in view of a lady who is not properly covered, as it says in that very same *posuk*,

מאת מו"ה ברוך הירשפלד שליט"א רב דקהל אהבת ישראל, קליבלנד הייטס

הלכה למעשה

"According to his way," for the benefit of the child and to realize his/her unique strengths. Maintaining high standards in Jewish education is not just incumbent upon teachers, but it will guarantee the success of *Torah* in the next generation.

הוא היה אומר ...

The Kotzker Rebbe R' Menachem Mendel Morgenstern ZT" L would say:

"See that I have set before you this day, life and good." If a person prefers good to life, in other words, doing good only to improve the quality of his life, his priorities are out of order. The *Torah* listed 'Life' before 'Good' because life was created only in order that good shall be done. Good, therefore, should be the purpose of life and not merely a tool of life."

R' Avraham Shmuel Binyamin Sofer ZT" L (Ksav Sofer) would say:

"There are two points in time that *Moshiach* can come. One is a hidden time, which only *Hashem* knows of. No prophet, not even Moshe, knew it. The second is more well-known, on any given day, if "you listen to His voice." The former is alluded to with the word 'הנסתרות' - *'the hidden things,'* the redemption which is concealed from man, *'the revealed things,'* the scenario which man can bring about, *'are for Hashem our G-d.'* But 'להגלות' - *'the revealed things,'* the scenario which man can bring about, *'are for us and our children,'* since any generation can make themselves worthy התורה *'to carry out the words of this Torah.'* Through *Torah* and *Teshuvah*, the redemption can come immediately."

A Wise Man would say:

"Start projects worth finishing and finish any project that you start!"

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מעשה אבות ... סימן לבנים

לקח את ספר התורה הזה ושמתם אותו מצד ארון ברית ה' אליכם והיה שם כך לעד וגו' (לא-כו)

In the city of Wheaton, Maryland, lives a rabbi by the name of **Menachem Youlus**, who runs a nonprofit organization called the “Save a Torah” foundation. Over the past two decades, the foundation has worked to recover more than 1,000 desecrated *Torah* scrolls - from Syria, Iran, India, China, as well as Eastern Europe - and restored them to their previous glory, a painstaking and expensive process.

There was one *Torah* that Rabbi Youlus was determined to find and restore. He had heard a story told by Auschwitz survivors: Three nights before the Germans arrived in the Polish city of Oswiecim (later called Auschwitz), the *shamash* of the main synagogue hid a *Torah* scroll in a metal box and buried it. The *shamash* unfortunately did not survive the war and anyone who knew about the *shamash's* actions did not know where he had buried the *Torah*.

Rabbi Youlus had little to go on when he made a pilgrimage to Oswiecim in the winter of 2000/2001, in search of the missing *Torah*. He personally believed that the last place the Nazis would look would be in the town cemetery, so that was the first place he looked. He used a metal detector, because if the story that he had heard was correct, he was hunting for a metal box in a cemetery in which all the caskets were made of wood. But the metal detector did not beep. Nothing.

Discouraged, he went back home to Maryland. One of his sons, Yitzchok, then 13, wondered if the cemetery today is the same size as it was back in 1939. Incredibly, after painstaking research, they found land records that showed that the present-day cemetery was far smaller than the original one.

Rabbi Youlus traveled back to Oswiecim in 2004 with his metal detector, aiming it at the spot where the *geniza* - burial plot for damaged *Sifrei Torah*, *siddurim* and holy writings - had been. It beeped as he passed a house that had been built after World War II. Excitedly, he dug near the house and found the coveted metal box. But when he opened it, he was dismayed to discover that the *Torah* was incomplete. In fact, it was missing four panels, and he couldn't help but wonder why the *shamash* would bury a *Torah* scroll that was missing four panels. Sensing that these four panels had their own story to tell, he continued on in search of the missing panels.

The first thing he did was place an ad in a local Polish newspaper offering a large sum of money to anyone who had parchment with Hebrew letters on it. Lo and behold, the response came the very next day - from a priest, no less! The priest called and said, “Rabbi, I believe I know exactly what you're looking for, the four panels of a *Torah* scroll.”

The priest, a Jew by birth ר"ל, was himself an Auschwitz survivor. He told Rabbi Youlus that the four sections were smuggled into the Auschwitz death camp by four different people, and they were folded and hidden to avoid being confiscated. The priest knew these four individuals and they had given them to him before they died at the hands of the Nazis. He had held on to them for all these years in the hope of one day reuniting them with the rest of the scroll.

That very day, the priest brought over the four panels and Rabbi Youlus compared the lettering and pagination to ensure it was an exact match. Then, he paid the priest a handsome sum.

It was quite a job to restore the *Sefer Torah*. Rabbi Youlus said that nearly half the *Torah's* lettering needed repair, work that the foundation has done over the past few years. It hadn't been used in sixty-five years, but it was still in good shape, enough to have it restored back to its full glory, to be put back into service in a synagogue.

“This really is an opportunity to look up to the heavens and say, he who laughs last, laughs best,” Rabbi Youlus said. “The Nazis thought they had wiped the Jews, and Judaism, off the face of the earth. Here we are taking the ultimate symbol of Judaism and rededicating it for use in a synagogue. And we'll take it to Auschwitz, too. You can't beat that.”

משל' למה הדבר דומה

(Based on an article in the New York Times on April 30, 2008)

ובניהם אשר לא ידעו ישמעו ולמדו ליראה את ה' אליכם כל הימים אשר אתם חיים על האדמה וכו' (לא-ג)

משל' Back in the early half of the 20th century, the previous **Lubavitcher Rebbe, R' Yosef Yitzchok Schneersohn ZT"l**, was once invited to attend a rabbinical conference where the topic being discussed was Jewish education.

One of the speakers was a progressive thinker, and he said that the current status of Jewish education could be likened to a fire. When fighting a fire one doesn't care to pour only clean water on the flames to extinguish it. Rather, one throws whatever water he has. Similarly, due to the sorry state of Jewish education, there needs to be an

easier program adopted without such intense scrutiny of the level of the teachers or the curriculum. Let them learn the basics, he said, and this will constitute Jewish education.

The *Rebbe* wouldn't stand for it. He countered that the speaker was correct about how one fights a fire. Indeed, one throws any liquid available at it. But at the same time, if one throws kerosene (which looks like water) on the fire, he will cause the fire to turn into a conflagration. Jewish education needs standards to allow it to succeed. It is not enough to just teach; a student must learn in order to grow!

והראו את שקציהם ואת גללהם עץ ראבן כסף וחב אשר עמדם וגו' (כט-טז)

Even when a person of the highest morality sees misconduct and depravity - and is truly disgusted by what meets his eyes - he is nevertheless detrimentally affected. The “power of sight” is so strong that an impression is made even though a person knows it is evil and he utterly despises it. We find in our *parsha*, *Moshe Rabbeinu* warns the Jewish people not to be influenced by the *Avoda Zara* they will encounter once they enter the holy land. In this context, he says: “*You will see their repulsive and revolting idols beware not to be drawn to serve them.*”

This seems strange. Why would people who view idols and idol-worship as repulsive and revolting be drawn to it and in danger of serving it? The **Brisker Rav, R' Yitzchok Zev Halevi Soloveitchik ZT"l**, however, explains that this is quite understandable when knowing the intense power of sight. A person can see something that truly disgusts him and nevertheless he can be so deeply affected by it that he is eventually drawn towards it.

There can be no doubt, adds **R' Pesach Eliyahu Falk ZT"l**, that the deterioration of *tznius* in our times is a direct result of the constant and overwhelming publicity given to immorality and all its manifestations. People are exposed to this misguided way of life when they read the daily newspapers, in which terrible acts of immorality are discussed in the greatest detail, often accompanied with pictures of the people who perpetrate these misdeeds. Moreover, when simply walking along the street, whether in the summer or winter, it is impossible to avoid coming across the most appalling forms of dress and immoral conduct. We must strengthen ourselves in this area, so that it should not be said about our generation, “ומלאה הארץ זמה” (*The world is overrun with immorality.*)” (ויקרא יט-כט)

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...
עלייה

Angels are referred to as "עומדים" - stationary, whereas people are referred to as "חולכים" - moving. Angels are considered perfect as soon as they are created and cannot improve themselves or grow in any way. Man, on the other hand, is created with many imperfections, as we say each time we make the blessing: "בורא נפשות רבות וחסרוני" - “*Who creates many souls and their imperfections.*” We praise *Hashem* for purposely creating man with all sorts of deficiencies, so that we can fulfill our life's mission by constantly striving to grow and improve. In this way, we can achieve heights far beyond angels, who do not exert any effort to achieve perfection.

Rabbi Dr. Abraham J. Twerski Shlit'a points out that since *Sefer Devarim* is all about rebuke, this is exactly what *Moshe Rabbeinu* was doing here. He was telling his beloved Jews: "אתם נבים היום" - Look how lax you are just standing in one place, not improving and not progressing. In *Yiddishkeit*, we are not meant to find a niche in which we feel very comfortable with ourselves and not attempt to elevate ourselves. No! We must keep moving upward and onward!

The word "נצבים" comes from the same root as the word "מצבה" - a tombstone. After 120 years of life, there is no more movement for a human being. He is buried in his tombstone. It is very relaxed, quiet and peaceful in the cemetery. But as long as we are alive, let us remember that every single moment that we are privileged to be alive is an opportunity to do, to move, to grow, to learn, to share, to improve ourselves and come closer to *Hashem*.

ועתה כתבו לכם את השירה הזאת ולמדו את ישראל שירה בפיהם וכו' (לא-ט)

TORAH GEMS

The final *mitzvah* recorded in the *Torah* is to write a *Sefer Torah*. The **Rambam** states that if one does not know how to write a *Sefer Torah*, he can appoint someone else to write it on his behalf. This would imply that one may buy a *Sefer Torah* since the act of writing is not an actual obligation.

R' Meir Dan Plotski ZT"l (Chemdas Yisroel) explains that there is a difference between purchasing a *Sefer Torah* and hiring someone to write a *Sefer Torah*. When one hires someone to write a *Sefer Torah*, the *sofer* (scribe) acts as an agent on behalf of the appointer. Thus, it is considered as if the appointer wrote the *Torah*. However, if one purchases a *Sefer Torah* without any prior arrangement, one cannot attribute the writing of the *Sefer Torah* to the purchaser.

A few years before he was *niftar*, a second cousin gave the **Steipler Gaon, R' Yaakov Yisroel Kanievsky ZT"l** a *Sefer Torah* from a *Shul* in Holland which had closed down. The *Sefer Torah* was in great need of repair, something which the Steipler eagerly took upon himself. Clutching the *Sefer Torah* tightly to his chest, he rushed to a *sofer* who lived down the block. It was not easy for the Steipler to control his excitement and he wanted to know every detail of how the *sofer* was going to repair the *Sefer Torah*.

Of particular concern was where the *Sefer Torah* would be stored. The Steipler wanted to be sure that it would be kept in an appropriately honorable place. The *sofer* pointed to the breakfront which was filled with all kinds of silver and jewelry belonging to his wife. “We will put it in here,” he said as he began removing the jewelry from the shelf.

The Steipler quickly stopped him. “How could you?” he asked in shock. “These are your wife's possessions. How can you remove them, even for a *Sefer Torah*?” Although he was excited to do a *mitzvah*, to the Steipler *middos* came first.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

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