

לעילוי צשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

פּלאג המנחה עש"ק - 6:09 *

הדלקת נרות לשבת - 7:13

זמן קריאת שמע/המ"א - 9:03

זמן קריאת שמע/הגד"א - 9:39

סוף זמן תפילה/הגד"א - 10:44

שקיעת החמה ליום השבת - 7:30

מוצש"ק צאת הכוכבים - 8:20

צאת"כ / לרביע זמ - 8:42

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* מי שמדליק מקדם אין לאחד מזמן עצם קבלת השבת (מש"אמר "בוא כלה")

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פסק הדין

דאגות

שבת קודש פרשת צבים-וילך - כ"ה אלול תשע"ג Shabbos Parshas Nitzavim-Vayelech - August 31, 2013

לקחי חיים ודברי התעוררות צדור עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

מאצרותיו של המגיד

החיים והמות נתתי לפניך הברכה והקללה ובחרת בחיים למען תחיה אתה וורעך. לאהבה את ה' אלקיך לשמוע בקולו ולדבקה בו כי הוא חיך ואיך ימך (ל-יב) - ביאור המילים 'כי הוא חיך' פירש התרגום יונ' כונת 'בחרת בחיים', 'ותיתרעון בארחא דחיי היא אורייתא', והיינו, עסק התורה, ולפ"ו פירש כונת 'כי הוא חיך וגו', 'ארום אורייתא דאתון עסיקין בה היא חיכוך וכו'.

ואילו ביאן עורא: "כי הוא חיך-על דעת המפרשים שהוא שב אל קול השם, ולפי דעתי שהוא השם, כאשר אמר המשורר, ה' ישעי ואלוקי חסדי ומגני וחברי", כן אמר משה 'כי הוא חיך'. וכ"כ בחוקוני, "כי הוא חיך-אהקב"ה קאי", ומוסיף ה'ספורנו, "כי הוא חיך-כי הדיבור בו הוא סיבת החיים הנצחיים".

ויש להוסיף עוד, שדיבור זה מתאפשר ע"י קיום מצוות ה-לשמוע בקולו, המזככות ומקדשות את איברי האדם ומדברקות אותם אל ה', וכדברי החפץ חיים (בתחילת הקדמתו לספרו 'חפץ חיים'), "ברוך ה' אלוקי ישראל, אשר הבדילנו מכל העמים, ונתן לנו תורתו, והכניסנו לארץ הקדש, כדי שנזכה לקיים כל מצוותיו. וכל כוונתו הוא רק לטובתנו, כדי שעל ידי זה נהיה קרובים אליו, כמו שכתוב (במדרב ט"ו ז') 'למען תכבדו, ועשיתם את כל מצוותי, והייתם קרובים לאלוקיכם', ויהיה ביכולתנו לקבל את השפעת טובו ורב חסדו בעולם הזה, ובעולם הבא, כמו שכתוב (דברים י"ב י"ג) 'מה ה' אלוקיך שואל מעמך כי אם וגו', לשמור את מצוות ה' ואת חוקותיו אשר אנכי מצוך היום, לטוב לך".

והוא מתאפשר גם ע"י עסק התורה, המזככת ומקדשת את האדם, וזוכה להידבק בו תדריך. והאת עפ"י הא דאיתא בגמרא (נדרים ס"ב) בביאור כונת הכתוב, 'תניא, לאהבה את ה' אלוקיך לשמוע בקולו ולדבקה בו, שלא יאמר אדם אקרא שיקראוני חכם אשנה שיקראוני רבי אשנן שאהיה זקן ואשב בישיבה, אלא למד-לשמוע (-היינו, להבין, ע"י עסק בו) בקולו' מאהבה-לאהבה את ה' אלוקיך, וסוף הדבר, למבואר, שכונתו, 'לשמע בקולו' היא אל עסק התורה (ע"י העמק דבר), וממשך הכתוב ואומר 'ולדבקה בו, והיינו, שלשמוע בקולו-עסק התורה' ביא לידי 'ולדבקה בו'.

ולפ"ו נמצא, שכל הביאורים בכונת 'כי הוא חיך' (היינו, עסק התורה [תיב"ע], שמיעה בקול ה-קיום מצוותיו [פירוש שהוא ב'אבן עזרא], ה-היינו, הדביקות בו [אבן עזרא, חוקוני, ספורנו], עניינם אחד, והיינו, שהדביקות בה' מכוח עסק בתורתו וקיום מצוותיו הוא סיבת החיים הנצחיים.

ועד"ו פירש האור החיים הק' את הכתוב, 'לאהבה את ה' וגו', מאמר זה סמוך עם מה שלמעלה ממנו, שאמר 'למען תחיה אתה וורעך', וגמר אומר 'לאהבה וגו', פירוש, שטעם חפץ בחיים הוא 'לאהבה את ה' לשמוע בקולו וגו', ונתן טעם 'כי הוא חיך', כי מה לאדם חיים אם לא רצונו 'תדריך, שעשית רצונו היא תסובב שידבק האדם בקונו, כאומרו ולדבקה בו, וזה הוא עצמו החיים וכו'".

The Vilna Gaon ZT"l (יהושע יב"ב) explains the meaning of "Chessed V'emes" (kindness and truth), by quoting the words of the sages: "One who is fed lentils by his friend is obligated to feed him stuffed pheasant in return." When one repays a friend equal to what his friend has done

מאת מו"ה ברוך הירשפלד שליט"א ראש כולל עטרת חיים ברוך קליבלנד הייטס

הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY

Forgotten and Little Known Halachos and Customs (47) Using Another's Mitzvah Item. Previously, we discussed certain *halachos* based on the rule: "A *person is agreeable that his items should be used for a mitzvah.*" Let us continue now.

When there isn't an Absolute Obligation. We find numerous instances when there is not an absolute *Mitzvah* obligation, but rather a halachic preference or custom. May we assume that even in such a case, a person would be agreeable to allow others to use his possessions? For example, if someone wishes to use another person's *gartel* (a "belt"-like item that some people wear for davening). Even though this idea is mentioned specifically in **Shulchan Aruch** ⁽¹⁾, many people do not put on a *gartel* ⁽²⁾. It remains a possible halachic preference and not an obligation. (When it is worn over clothing and not on the skin, some of the sanitary hesitations mentioned last week might not apply.)

A Possible Proof. The *Mishna Berura* ⁽³⁾ writes that one may use another person's *shofar* on *Rosh Hashana*, in the same building. He quotes from the **Match Ephraim** that one may use it to blow the full one hundred sounds. Even though it is not an obligation to blow that many, since the prevalent custom is to blow one hundred sounds, we assume the *shofar's* owner would agree to allow the borrower to blow them all. This is not a

הוא ת"ת צמר ...

Chacham Yehudah Moelem Shlit'a (Dvar Yosef) would say:

"*Chazal* tell us that *Tu B'av* (15th of Av) was a holiday for Israel, since on that day people stopped cutting wood for the Altar. Rav Menassi adds that from *Tu B'av* on, the nights become longer and whoever adds to his *Torah* study, Heaven increases his days. Hence the *posuk* tells us: 'From the hewer of your wood' - which is *Tu B'av*, Heaven increases his days. Hence the *posuk* tells us: 'מחוטב עצץ' - *to the drawer of your water*' - until *Hoshanah Raba*, when we draw water during the *Sukkos* festival, we are standing - 'נצבים' - before *Hashem*. One can still positively affect the decision rendered in his regard by taking upon himself the yoke of *Torah* without losing precious time in useless pursuits. Once *Hoshanah Raba* has already come, and one has not changed his ways, then he truly needs a great deal of compassion in order to tilt the balance in his favor."

Sefer M'Otzreinu Hayashan writes:

"*The secret things* (הנסתרות) *belong to Hashem, but the revealed things* (הנגלות) *belong to us and to our children.*" There are Jews who conceal their Jewish faith and belief from the world, till *Hashem* alone is the only one who knows of it. We must take into consideration that the '*revealed things belong to us and to our children*' - our *Yiddishkeit* should be open and apparent at home, in the street, and most importantly, to our children."

A Wise Man would say:

"Everyone wants to live on top of the mountain, but all the happiness and growth occurs while you're climbing it."

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מוקדש לעני"ד הר"ר אברהם רפאל בן הרה"ג רבי יעקב הופמן זצ"ל, נפ' כ"ח אלול תשס"ז - תנצ"ה

מעשה אבות... סימן לבנים

וראו את מכות הארץ ואת תהלתה אשר חלה ה' בה וגו' (בב-בא)

A young married man living in Jerusalem began to experience symptoms of a serious illness and although at first he hoped it was nothing to be concerned with, it soon became clear that he required medical attention. He was friendly with a prominent and influential Israeli layman who had contacts with numerous doctors in various hospitals, and he turned to this man for advice. The kindly man arranged for him to be evaluated by a renowned doctor and it was shortly thereafter that he received the devastating diagnosis of cancer, ר"ל. Treatment options were limited, he was told, as his rare form of the malignant disease was practically incurable. The doctor was not unsympathetic, but he ultimately advised the young man to go home and spend as much of his remaining time with his wife and their little ones.

The young man came home and basically retreated into himself. He became depressed and there was nothing anyone could do to raise his spirits. His wife, however, was a fighter and she refused to give up. Within days after the diagnosis, she contacted the same layman and asked if he had connections to speak with the *Gadol Hador*, **R' Yosef Shalom Elyashiv ZT"l**. She wished to bring her husband to the *Tzaddik* and let him decide if and what course of treatment should be taken, rather than rely on the ultimatum of a secular doctor in a Tel Aviv hospital. The layman did indeed have connections and arranged a private meeting between R' Elyashiv and the couple, with him being present as well.

A few days later, on Friday morning, the three met at the tiny, modest home of the *Tzaddik*. The older and more experienced man laid out the entire situation in heartfelt, moving terms, including the words of the doctor who insisted that there was no treatment for this form of disease. R' Elyashiv listened with great empathy and asked a few pertinent questions when necessary. Then, he was silent for a few minutes, weighing his words carefully. Finally, he spoke.

“Unfortunately, based on all that you’ve told me, I do not see any natural course of action. At this point, all I can tell you is increase your *tefillos* and *Torah* study, and in this merit, may *Hashem* grant you a complete and speedy recovery.”

The room was silent. If they were hoping for a radical new approach or *kabbalah* to effect a recovery, they were sorely disappointed. With a sigh, the layman stood up and prepared to walk out. The sick man also stood up, his final hope seemingly dashed. But the young wife, a look of fierce determination etched on her face, did not stand up. Instead, she looked at the *Tzaddik* and spoke up. “I realize that in a few short weeks, I will be a widow and my children will be orphans. Now they are young, but when they grow up and ask me, ‘*Ima*, did you everything in your power to help *Aba*,’ can I answer that I did? Is this it? With all due respect to the *Rav*, can I truly say that I - that we - did everything we possibly could to help?”

The desperation in her voice was palpable and the question hung in the air, as if impelled by its own gravity-defying propulsion. Suddenly, R' Elyashiv turned to the layman and announced, “Go to America with the sick man right now!”

“Right now?” asked the man. “It is *Erev Shabbos*. Shall I book the tickets for Sunday, on the earliest flight out?”

R' Elyashiv was adamant. “No! Right now means right now! Go this very minute to the airport and fly to America.” Without another moment’s hesitation, the two men drove straight to the airport and took the next flight out. Arrangements were made in a renowned hospital and the young man was successfully treated. B”H, he recovered completely!

When the story was told to **R' Chaim Kanievsky Shlit'a**, he was asked what changed his father-in-law’s mind? First, R' Elyashiv said there was no normal course of action, and then he urged them to run to America! “My *shver* realized,” said R' Chaim, “that this woman has a great deal of *Emunah* and belief in *Hashem*. She refused to rely on a doctor’s diagnosis and understood that no matter what the doctor said, *Hashem* is always able and ready to help. Based on the level of emotion in her voice, the *Rav* recognized that she truly believed there was more to do. Therefore, he quickly sent them to America because even if by nature there is no path to salvation, with true faith and belief in the *Ribono shel Olam*, one can actually change the course of nature (she won’t become a widow) - and to do this, one is permitted to be *mechalel Shabbos* (desecrate *Shabbos*)!”

משל למת הדבר דומה

תבלה שנה וקללותיה תחל שנה וברכותיה (פנילה לא)

משל: The great *Rav* of *Yerushalayim*, **R' Yosef Chaim Sonnenfeld ZT"l**, once hosted guests for the final *Shabbos* of the year, a few days before *Rosh Hashana*. On *Motzei Shabbos*, the guests thanked the *Rav* for his warm hospitality and parted ways saying, “*A Gut Voch*.” (good week)

In response, R' Yosef Chaim replied with conviction, “And to you, a *Gut Yur!*” (good year)

The people exited the *Rav's* house and were half-way down the block, when they heard someone running behind them in hot pursuit. Turning, they were shocked to see R'

Yosef Chaim himself waving them down. Immediately, they stopped. “Is everything alright? Did we forget something?”

Shaking his head vigorously, R' Yosef Chaim answered, “No, not at all. You didn’t forget anything. But as soon as you left, I recalled the words of *Chazal*, that one should always pay back a favor in greater measure than it was given.”

“Since there are only a few days left in this year, when I said, ‘*Gut Yur*,’ it was less of a response than your refrain, ‘*Gut Voch*.’ Therefore, I came back to offer a proper response: ‘*Gut Yur*’ twice - one for this year and one for next year!”

לאהבה את ה' אלקיך לשמע בקולו ולדבקה בו
כי הוא חיך וארך ימך לשבת על האדמה וכו' (ל-ב)

How does one “*cleave to Hashem*”? Toiling in *Torah* is the means to be “*to cleave and to attach*” oneself to *Hashem*. The **Zohar** (אחרי מות) tells us: “קוב"ה - אוריתא וישראל חד הוא” - “*The Holy One blessed be He, Torah and Yisroel are all one*.” This feeling of closeness and attachment to *Hashem* is a manifestation of true *Ahavas Hashem*, love of G-d. Not only does a *Torah* scholar who is totally immersed in *Torah*, feel attached to *Hashem*, he is living testimony of *Hashem's* existence.

R' Boruch Ber Leibowitz ZT"l, the *Rosh Yeshivah* of *Kamenitz*, traveled to the United States in the late 1920’s, to collect desperately needed funds for his *yeshivah*. During his stay in New York, Mayor Jimmy Walker presented him with the key to the city of New York. At the presentation, Mayor Walker remarked, “Rabbi Leibowitz disproves Darwin’s theory of evolution. A holy person like him could only be created by G-d.” Even a gentile mayor was able to perceive the holiness and sanctity emanating from a righteous man who is totally engrossed in *Torah* and *Avodas Hashem*.

Many people ask: We observe the *mitzvos* and devote ourselves to *Torah* study as best as we can, and yet, many of us do not have this feeling of closeness to *Hashem*? Why don’t we feel it? The answer is that in order to feel close to *Hashem*, a Jew must perform *mitzvos* with enthusiasm. There has to be a feeling of freshness. If one learns *Torah* and observes *mitzvos* out of force of habit, he will not experience true *dveikus* (attachment) to *Hashem*. For this reason, the **Sifri** states that love of *Hashem* comes through fulfilling the *posuk*, “והיו הדברים האלה אשר אנכי מצוך היום” - “*And these are the words that I command you today*.” We must approach the *Torah* each day as if it is being handed down from Sinai this very day. With such an attitude, we will merit the fulfillment of “לשמע בקולו ולדבקה בו”. We will recognize *Hashem* and attach ourselves to His ways.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ...

תיקון

The word “נצבים” means to stand up while “וילך” means to go. These two *parshiyos* combined give us enormous insight into the path of returning to *Hashem*. Let us “return” to the first *Rosh Hashana* of the world. On this day, the sixth day of creation, Adam and Chava were formed. On this very same day, they were commanded not to eat from the “עץ הדעת”; they ate from it; they were judged; they were expelled from *Gan Eden*. It was quite a tragic day and yet *Hashem* refers to it as “*Very Good*.” What was so good about it? Says **R' Ezriel Tauber Shlit'a**, the entire *Gan Eden* “experience” was good because it was a lesson for Adam - indeed for all of mankind - how to get up after you stumble and fall.

Sin is inevitable. We ALL make mistakes. The question is how one deals with it and if he strives to correct them. *Teshuvah* means to return. We “went someplace” and now we have to “come back.” We all go off-course at times. We say things we shouldn’t say, we hurt people’s feelings, or we fall from our high and exalted level to a place of negativity and unhappiness. This is not uncommon - this is a reality of life. The question is ... what do we do about it?

The answer is: “*Nitzavim*” - Stand up and “*Vayelech*” - Get moving! Do *Teshuvah* and return ...NOW! Reach a greater level than you were even before you fell! This is why the sixth day is “TOV MEOD” - for a sin, if taken in proper context, can bring one to a place he could never have reached otherwise! This is why the letters of Adam - *Aleph, Dalet, Mem* - are the same as the letters of “מאד”. Man must rectify any negative situation to achieve levels in *Avodas Hashem* that are “VERY GOOD.” (טוב מאד)

TORAH GEMS

בן מאה ועשרים אנכי היום לא אוכל עוד לצאת ולבוא וה' אמר אלי לא תעבר את הדרך הזה וגו' (לא-ב)

On the final day of *Moshe Rabbeinu's* life, he announced to the Jewish people, “*I can no longer go and come; Hashem has told me that I will not cross this Jordan*.” Rashi explains that Moshe was not weak, nor were his internal organs failing. In what way was he unable to “go and come”? *Hashem* had taken away His “authority” to live any longer.

The “**Toldos**,” **R' Yaakov Yosef of Polnoa ZT"l** offers a remarkably insightful observation. A righteous *Tzaddik* is not one to sit back and allow himself to “coast” in his performance of *Torah* and *mitzvos*. Rather, every day of his life is devoted to growth and spiritual improvement - “*he moves from station to station*.” Of course, this was the way Moshe lived his entire life, right up until his final day. However, the moment Moshe felt that *Hashem* had “*removed His authority*” from him, in other words, the Almighty Himself was indicating that he had reached his pinnacle and there was no place left for him to rise, at that precise moment Moshe knew that his day of death had arrived. Thus, he said, “*I can no longer go and come*” - I have no power to continue to improve and therefore it is quite obvious that I will die this very day and *Yehoshua bin Nun* will take my place as the nation’s leader.

The lesson that each and every one of us can take from here is quite obvious. We are not on the level of *Moshe Rabbeinu* and thus it is impossible that we will ever “peak” in our spiritual growth, to the point that we have no further to go. But we can surely try! We can work extra hard on our level of *Torah* study; on our actions between Man and G-d, as well as between Man and our fellow Man. Taking our performance of *mitzvos* to the next level is not something that we should consider, or look upon positively, but rather an action that we can, and we must do! Especially in these final few days before the great Day of Judgment, let us rise to a new station in life and strive to emulate Moshe on his final day.

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

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