

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

(Monsey, NY)
פ'לג המצוה עש"ק - 5:40 *
הדלקת נרות לשבת - 6:41
זמן קריאת שמע/המ"א - 9:10
זמן קריאת שמע/הגר"א - 9:46
סוף זמן תפילה/הגר"א - 10:47
שקיעת חמה ליום השבת - 6:57
מוצש"ק צאת הכוכבים - 7:47
צאת"כ / לרבי"ץ ת"ג - 8:09
* מ'שמדליק מוקדם אין לאור מזמן עצם קבלת השבת (משיאמ"בואי כלה)

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שבת קודש פרשת כי צצבים וילך - כ"ה אלול תשע"ד
Shabbos Parshas Nitzavim Vayelech - September 20, 2014

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

מאצרותיו של המגיד

ושבת עד ה' אלקך ושמעת בקולו ככל אשר אנכי מצוך היום אתה ובניך בכל לבבך ובכל נפשך ... ומל ה' אלקיך את לבבך ואת לבב ורעך לאהבה את ה' אלקך בכל לבבך ובכל נפשך וגו' (ל-ב.ג.) - בעניין 'הבא לימחר מסייעין אותו' (ב) האבן עזרא, "ואחר שאמר שתשוב לשמוע בקולו, הוא יעורר וימול לבבך ולבב ורעך, לא כמולת הבשר שאותה חייב למול אותו". והוסיף הרמב"ן, "ומל ה' אלקיך את לבבך וגו'-הוה שאמר 'הבא להיטחר מסייעין אותו', שמבטיחך שתשוב אליו בכל לבבך והוא יעזור לך וכו'".

וכוונתו היא אל מה דאיתא בגמרא (שבת ק"ד), "ומאי טעמא כרעיה דקו"ף תלויה (היינו, שרגל הפנימי של הקו"ף תלוי באוויר ואינו דבוק לגג), דאי הדר ביה (הרעש, שגרמו באות ד' הסמוך לאות ק') ליעייל, וליעול בהך, מסייע ליה לריש לקיש. דאמר ר"ל מאי דכתיב 'אם ללצים הוא יליץ ולענווים יתן חן', בא להיטמא פותחין לו בא להיטחר מסייעין אותו" (ועבדי ליה סיוע-פתח יתירא' [רש"י]), וכן איתא (מנחות כ"ט), "ותלו ליה לכרעיה דה"א (היינו, שרגל הפנימי של הה"א תלוי באוויר ואינו דבוק לגג), כרעא מיניה רבי יהודה נשיאה מר' אמר, מאי דכתיב 'בטחו בה' עדי עד כי ביה ה' צור עולמים וכו', אמר ליה, אנא הכי קא קשיא לי, מאי שנא דכתיב ביה-ה ולא כתיב יה-ה, כדרדר ר' יהודה בר ר' אילעאי, אלו שני עולמות שברא הקב"ה, אחד בה"א ואחד ביו"ד וכו', העולם הזה בה"א והעולם הבא ביו"ד, ומפני מה נברא העולם הזה בה"א, מפני שדומה לאכסדרה (שמרוח אחד פתוח הוא לגמרי), שכל הרוצה לצאת יצא, ומאי טעמא תליא כרעיה, דאי הדר בתשובה מעיילי ליה, וליעייל בהך, לא מסתייעא מילתא, כדריש לקיש, דאמר ריש לקיש מאי דכתיב 'אם ללצים הוא יליץ ולענווים יתן חן', בא להיטמא פותחין לו בא להיטחר מסייעין אותו" (ועבדי ליה סיוע-פתח יתירא' [רש"י שם]).

ויש להבין, מדוע נאמר (שבת ק"ד), "מסייעין אותו" - ל' רבים? וי"ל ע"פ מה שכתב המהרש"א (מכות ז' ד"ה בדרך וכו') בביאור מה דאיתא שם, "אמר רבה בר רב הונא אמר רב הונא, ואמרי לה אמר רב הונא אמר רב אלעזר, מן התורה ומן הנביאים ומן הכתובים (יש ללמוד ש), בדרך שאדם רוצה לילך בה מוליכין אותו", וכתב המהרש"א, "והא דלא קאמר שמוליך אותו הקב"ה, אלא שמוליכין אותו, הוא על פי מה שכתבנו בכמה מקומות, שבכל מחשבה ודיבור ומעשה של האדם, הנה הוא בורא לו מלאך לפי עניינו, אם לטוב אם לרע, ועל כן אמר, 'בדרך שאדם רוצה לילך' שחרשות בידי האדם ממנו יתברך שמו, שהיכול בידי שמים חוץ מיראת שמים", כפי רצונו ודעתו של האדם מוליכין אותו ואולי המלאכים הנבראים מאותו רצון ומחשבה אשר בו".

ולפי"ז יש לבאר כוונת 'פותחין לו - מסייעין אותו' - 'לשון רבים', דהיא אל המלאכים הנבראים מרצונותיו של האדם, וכנתבאר.

צמשל: Quite often, a person will make an all-out effort to have a *Sefer Torah* written, replete with the finest silver adornments; at the hand of the finest *sofer*, completed at a celebratory party filled with music, food and drinks. But once the party is over, how often does he study the very words that

הלכה למעשה **A SERIES IN HALACHA LIVING A "TORAH" DAY** **מאת מו"ה ברוך הירשפלד שליט"א**
ראש כולל עטרת חיים ברוך קליבלנד הייטס
as human or animal waste, or unclean water.
Removing Repulsive Items that are Close By. When we refer to not having human waste nearby, this means:
1) Not in his view.
2) Not in his four *amos*, even behind him.
3) Not if the bad smell reaches him.
4) Not if it is on his body.
Relevant Applications of this Halacha. This *halacha* contains *Torah* prohibitions, Rabbinic prohibitions, related activities, and customs that many people follow. For example, one may not even think holy thoughts near (or in):
1) Human solid waste.
2) Urine.
3) Waste of certain animals and birds.
4) Items that have become rotten and have a bad smell.
5) Toilet.
6) Bath house.
7) Water used to wash hands upon waking up in the morning (*negel vasser*).
8) *Mayim Acharonim* (after-water at a meal).
9) Room that has *avodah zara* (idols).
10) Not bringing holy objects and *seforim* into a toilet, bath house, or near human waste.

הזאתיה אומר **R' Avigdor Miller ZT"l (The Image of Hashem)** would say:
'*From the wood chopper till the water drawer.* ' What is the benefit of undergoing deep introspection? If you get the knack of using your mind as a bucket, and you lower the bucket into the depths of your soul, you will discover that there is endless wisdom deep down there. The longer the rope, the more deeply you can lower that bucket into your mind and draw forth precious wisdom that will flow without end."

Rabbeinu Dovid Pardo ZT"l (Maskil L'Dovid) would say:
"*Be strong and of good courage, fear not, nor be afraid of them; for Hashem your G-d, He will go with you; He will not weaken you, nor forsake you.* ' Can we possibly fathom that *Hashem* will make us weak or forsake us? However, if a person truly recognizes that *Hashem* 'goes with him' at all times and will never forsake him, then this will infuse him with strength - not just mentally and emotionally, but even physically. *Moshe Rabbeinu* had this spirit and was strong and healthy till his very end. King David was the same. Why? Because *Hashem* is the source of all strength!"

A Wise Man would say:
"No man ever sank under the burden of a single, individual day. It is when tomorrow's burden is added to the burden of today that the weight is more than a man can bear. So why worry?"

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מעשה אבות... סימן לבנים

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

When **Rabbeinu Moshe ben Maimon ZT"l** moved to Fostat, Egypt in 4925 (1165), his fame as a physician spread rapidly, and he soon became the court physician to Sultan Saladin, the famous Muslim military leader, and his son al-Afdal. He also continued a private practice and lectured before fellow physicians at the state hospital. However, as often happened throughout history, non-Jewish ministers were jealous of the Rambam's success and continuously plotted against him in order to discredit him before the sultan. On one memorable occasion, a rumor spread throughout the palace that the Rambam was planning to serve a potion to the Sultan which would kill him. Of course, as intended, the rumor reached Sultan Saladin's ears. Horrified, he ordered a thorough investigation into the matter and since the investigators were the same people who promulgated the rumor in the first place, it was no wonder that the investigating committee found him guilty. The sultan found the charge hard to believe. He knew Rabbeinu Moshe to be an exceptionally honest, upright person, and did not want to punish him unduly. He decided to put the matter in the hands of Heaven.

"Prepare two sheets of paper," he commanded his chief minister. "Write 'life' on one, 'death' on the other. We will give Maimoni one last chance at life. We will allow him to draw the lot, and pick his own fate."

The Rambam was informed of the charges and the test he will be required to undertake to prove his innocence. All that night, he prayed to *Hashem* to save him from the clutches of the evil ministers, and to make his lot fall on 'life.' In the morning, he made his way to the palace, where he could see people looking at him and whispering. "It will soon be over," he overheard one minister tell the other, and it was then that he realized that a plot was afloat and he was doomed to failure.

"Suppose I tell the king to check the papers before the lots are drawn," he thought to himself. "If they attempted to alter the lots, their nasty scheme will undoubtedly be revealed, but in all likelihood, the king will order a new set of papers written up, and I will once again face the risk of drawing the one that reads 'death.'"

Rabbeinu Moshe entered the throne room, which was filled to capacity. On a small table in front of the sultan lay a bowl with two folded squares of paper. The hall was filled with ministers, and the royal physician sensed the hatred and excited anticipation in their eyes which convinced him that his reasoning was correct. He strode up to the box where the two papers lay and unflinchingly chose one square. He didn't even open the sheet. Instead, he put the parchment into his mouth. Ignoring the stares of the crowd, he chewed and chewed, tearing the paper into shreds, and finally, swallowing the entire sheet.

Now, he pointed to the paper in the bowl on the table. "Your majesty, please open the remaining parchment," he said. A servant hastened to open the paper and held it high. The crowd strained to see. Clearly printed in thick black ink, the word 'death' could be seen, even by those standing across the hall. The room was filled with hushed whispers.

"Clearly," thundered the sultan, bringing the strange mutterings to an abrupt end, "Maimoni chose the lot of life." A small smile threatened to burst upon his dignified face. "I must say, though, that I admire your original way of choosing lots. Perhaps we should have spiced the paper? Do you always enjoy chewing little scraps of paper?"

Rabbeinu Moshe stepped forward. "Your Highness," he said. "This is no laughing matter. The paper I chose did not read 'life.'" He paused for emphasis. "Your minister took the liberty of writing 'death' on both papers, to ensure that I would die." The sultan glowered at the minister cowering at his side. The Rambam continued. "It is quite obvious that these ministers hate me, and that they plotted to kill me today. They interfered with the king's plan in an effort to destroy me. It is they who are the traitors, not I, for if they could stoop so low as to foil the king's justice system in order to satisfy their own envy, how can they be believed with regard to the matter I have just been tried for? Is it not preposterous to say that I attempted to murder the sultan?" Saladin investigated, and found that the charges against the Rambam were baseless. The minister was thrown into prison, and the Rambam continued his work, his wisdom and integrity unblemished and unsurpassed.

משל למת הדבר דומה

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

משל: Over 200 years ago, an interesting query was posed to the renowned *posek*, **R' Yechezkel Landau ZT"l**, known for his famous work, **Noda B'Yehudah**. A group of Jews were traveling along and came across an old, discarded, yet fully intact *Sefer Torah* in the middle of the road. They were happy to be able to rescue the scroll but they were unsure if it was kosher. They sent their query to the *Rav* asking: Is the *Sefer Torah* permissible for use, or is it considered a "*Torah scroll found in the hands of a non-Jew?*"

"מנהג ישראל תורה היא" (Jewish customs are considered

part of *Torah*)," was the *Noda B'Yehudah's* cryptic reply.

When his reply was not readily understood, the *Gaon* explained: "It is a Jewish custom that the first and last letters of a *Sefer Torah* are written not by a *sofer* (scribe) but by ordinary Jews who purchase the merit of writing these letters when the *Torah* is given. These letters are easily identifiable, because they look different from the other letters, which are written by an experienced scribe. Go check the *Sefer Torah*. If letters were written by several people - evidence of that *Minhag Yisroel* - then 'תורה היא' - it is a valid *Sefer Torah*!"

איש או אשה או משפחה או שבט אשר לבבן פנה היום מעם ה' אליקנו...פן יש בכם שיש פרה ראש ולענה (כמ-ז)

When the *Torah* uses the term "פונה" - "*turn away*," it is referring to people who haven't yet gone very far away. If a person is walking and comes to a fork in the road, when he chooses one way and starts down it, initially the difference is very small - perhaps only a short distance. But if he chooses the wrong road, says **R' Simcha Wasserman ZT"l**, after some time he will be miles away from his goal.

In Egypt, the Jewish people observed powerful displays of idol worship, and they might have thought that this was what gave the Egyptians their success. Even though later, they watched it all crumble and be destroyed, the memory of those successful times were imprinted in their minds and hearts. Indeed, the sin of the Golden Calf came soon after 210 years in Egypt. The people had become used to the idolatrous idea that there were forces to which they could look, forces which would give them what they needed. *Moshe Rabbeinu* had performed great miracles during the period before they left Egypt. But when he seemingly "disappeared," they told Aharon, "עשה לנו אלהים" - "*Make us a G-d*." The word "*Elohim*" does not refer to a G-d but to a "power" - the idea that there are different powers, forces, that they had heard about in Egypt, the land of idol worship. This is what they craved for in the desert.

Thus, the *Torah* writes: "*Lest there be among you a man, woman, family, or tribe whose heart turns away from Hashem*" - he or she may not have gone too far, but whose heart is beginning to worship idols - "*the root which will one day produce bitter herbs*." If a person will allow that tiny little root to fester and grow, it can lead him, his family, his entire tribe, to disastrous results. It is important for each and every Jew - and especially those in a position to look after others, to ensure that no one "*turns away*" - even a short distance, from the true path of *Hashem*, for a small root, can bloom into a massive scourge.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

זכאי בדין

It is interesting to note: the word "*Nitzavim*" is written in plural and means "*to stand*." The word "*Vayelech*" is written in singular and means "*to go*." Is it any wonder that this is the *Parshiyos*' final message before the new year, since these two words literally convey the essence of the judgment that takes place during the two days of *Rosh Hashana*. It is the result of an individual's own personal growth and his importance as part of a larger group, spreading *Hashem's* glory in the world.

When a person is on his own, he may not be deserving of a reprieve in the Heavenly court; as part of "*Klal*" *Yisroel*, though, he may be a very important cog in the wheel of the world. One might not realize how much he is contributing with a kind word, a smile, a helping hand or just being there to help other needy or lonely people who enjoy his presence. By making an effort to always be kind and pleasant to others, one might achieve the great level of "אתם נצבים היום כולכם לפני ה'" - and be worthy of a wonderful verdict on the *Yom Hadin*! At the same time, we must realize that *Rosh Hashana* is the day that we are judged as individuals, the day we each "walk (single file) as sheep through a narrow opening to be surveyed by their shepherd." Thus, as individuals, we must be constantly going forward - "וילך" - always moving in the direction of personal growth towards the goal of becoming closer to *Hashem*, and being a source of *nachas* to Him. This is the dual message of "*Nitzavim - Vayelech*".

These are the two distinct facets of the judgment that await us all in just one week. Let us strive to improve our position as important members of *Hashem's* flock (נצבים), and at the same time, be the best individual sheep we can be (וילך)!

TORAH GEMS

והיה כי תמצאן אתו רעות רבות וצרות וענתה השירה והואת לפניו לעד כי לא תשכח מפי זרעו וכו' (לא-כא)

The *Gemara* (תלמוד) tells us that Rabbi Yochanan would weep whenever he would read the *posuk*, "והיה כי תמצאן אתו רעות רבות וצרות" - "*It shall be when many evils and troubles come upon him*," exclaiming, "*A servant whose master presents him with evils and troubles - is there any remedy for him?*" Why did Rabbi Yochanan cry specifically upon reading this *posuk*, as opposed to the numerous other references in the *Torah* to the calamities that *Hashem* threatens to visit upon His people, Heaven forbid, should they transgress the *Torah*? Furthermore, why did Rabbi Yochanan fear that there could be no "*remedy*" for these disasters?

R' Boruch Yitzchok Yissachar Leventhal ZT"l (Birchas Yitzchok) suggests a simple explanation by carefully examining the word "תמצאן" used in this *posuk* in reference to the calamities that will come upon the Jewish people. The root of this word - "מצא" - generally translates to "find," or to "chance upon." Rabbi Yochanan cried upon reading a prediction of calamities that will befall the Jewish nation and appear to them as occurring by coincidence, as a course of nature, and not as a direct punishment from *Hashem*. He helplessly exclaimed, "*A servant whose master presents him (ממציא לו) with evils and troubles - is there any remedy for him?*" If the people do not recognize the need for repentance in response to a calamity, believing that it just "happened upon them," then indeed there is no remedy for their suffering. They will never make the changes necessary to once again earn *Hashem's* favor and extricate themselves from the crises that have struck.

The purpose of *Shiras Haazinu* and its far-reaching intention, is to prevent this syndrome, the plague of "תמצאן" - of believing that all pain is a coincidence, and to serve as an eternal reminder that hard times must be met with sincere prayer and *teshuva*, and never looked upon as simply the happenstance course of nature.

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHILOMO

אתם נצבים היום כולכם לפני ה' אליכם ... (כמ-ט)