

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה



שבת קודש פרשת נצבים / וילך - פרק ה' - ו' דאגות
Shabbos Parshas Nitzavim/Vayelech - Fifth - Sixth Perek
כ"ה אלול תשס"ז - September 8, 2007

הדלקת נרות שבת - 7:02 *	(Monsey, NY)	מנחה גדולה / שבת - 1:26
זמן קריאת שמע/מ"א - 9:06	~~~~~	שיקיעה של יום השבת - 7:18
זמן קריאת שמע/ הגר"א - 9:42	~~~~~	צאת הכוכבים / מעריב - 8:08
סוף זמן התפילה / להגר"א - 10:46	~~~~	צאה"כ / לשיטת רבינו תם - 8:30
* פלג המנחה בעשי בשעה 5:58 - מי שמדליק מוקדם, אין לאחר מוזהר עצה קבלת השבת (משיאמר "באי כלה")		

לקחי חיים ודברי התעוררות מאיצרותיו של המגיד
 נוסדו עפ"י פרשיות השבוע

אתם נצבים היום כולכם לפני ה' אלקיכם ראשיכם שבטיכם זקניכם ושטריכם כל איש ישראל וגו' (כט-ט)

לשבטיכם, רש"י זקנים ושטריכם, שהוא ענין של תפקיד מיוחד המוטל על האדם, והיינו שנצבים כאו"אלדיו גם על תפקידו המיוחד. וכתב המטה משה מקור למנהג בני אשכנז להשכים לסליחות מתחילת השבוע של פרשת נצבים, שמספרו של "אתם נצבים" עולה בגימטריה של "לעמוד לסליחות". ויש להוסיף, שמכיון ש"נצבים היום", לדיון בראש השנה, לכן עלינו "לעמוד לסליחות" לפני כן, לעורר לבבנו לתשובה, ולבקש מהש"ת שירחם עלינו ויסלח לנו, כדי שנזכה בדיון. ויש לדרוש כן בהמשך הפסוק, "לפני ה' אלוקים", והיינו שאנו משכימים לסליחות לפני שה' יבוא לדון אותנו, בראש השנה. והנה יש להעיר על הכתוב "כולכם", שלכאורה מיותרת, שכבר הוזכר אח"כ "כל איש ישראל". ולפ"י י"ל שהכוונה לאמירת סליחות בהשכמה, והיינו שיש לאומרה בציבור, (כיון שבו אומרים י"ג מידות, שדינה כתפילת י"ח, שצריך לאומרה בציבור), וכוונת הפסוק "אתם נצבים כולכם" - שמשכימים לומר סליחות בציבור (כולכם ל' רבים), וזהו "לפני ה' אלקיכם" שהוא כתפילה, שעומדים לפני ה' ומתפללים. ואפשר לבאר הלשון בע"א, שנרמז בכאן עצה ליזכות בדיון בראש השנה, בזה שיתבטל לציבור, ויתוסף לו זכות הציבור, שבכוהן יכול ליזכות בדיון. ופירוש "אתם נצבים היום", איך יהא לו עמידה בדיון. והעצה היא "כלכם", ר"ל ע"י שיבטל עצמו לציבור (כולכם בלשון ציבור). [ועיון במגלה עמוקות שמפרש כך].

כתב בספר בת עין: "אתם נצבים היום" - זה ראש השנה. וכמש"כ הזה"ק (ח"א דף רלא). עה"פ (איוב ב א): "ויהי היום ויבא גם השטן בתוכם להתציב על ה'". ופ"י "ויהי היום, זה ראש השנה", (ועיון במגלה עמוקות כאן). והיינו, שכולנו נצבים לפני ה', לדיון, בראש השנה. והנה פרשה הקודמת מסיימת "למען תשכילו את כל אשר תעשו". ואפשר לבאר, שהרי עלינו לעשות כל מעשיו במשך השנה עם חשבון ("תשכילו" היא מלשון שָׁכַל וחשבון), שהרי על כולם "אתם נצבים היום" - בראש השנה, לתת דין וחשבון. והנה, כידוע שחובה מוטלת על כאו"א למלאות תפקיד מיוחד בעולם, הנקבע לפי כשרונותיו וכוחותיו ומצבו. ולכן מלבד שעליו לתת דין וחשבון על שער עבירות וביטל מקיים המצות כראוי, גם יתבעו אותו על שלא מלא תפקידו כראוי. ומסופר על הבית הלוי שראה אחד מעשירי עיר, קמצן מפורסם, שנשאר אחר תפילת ליל יום הכיפורים, ואמר תהילים יחד עם העניים. נגש אליו הבית הלוי, ואמר לו, אין מקומך עם העניים שאומרים תהילים, אלא עם עשירי העיר נותני צדקה לעניים, ועליך לקיים תפקידך לתת מהוהך לעניים, ואם לא, יתבעו אותך בשמים על כך. והסביר בזה, שאומרים בתפילת זכרונות (שבמוסף ר"ה), "מעשה איש ופקודתו", שה' דן האדם גם על חסרון מיליו תפקידו המיוחד ("ופקודתו" מלשון תפקיד). וזה הכוונה בהמשך הפסוק "ראשיכם שבטיכם (ראשיכם

A SERIES IN HALACHAH LIVING A "TORAH" DAY
הלכה למעשה
 מאת מו"ה ברוך הירשפלד שליט"א
 רב דקהל אהבת ישראל, קליבלנד הייטס

Laws of Tzedakah - Giving a Tenth (מעשר) - cont.
 As explained previously, the custom is to rely on the lenient opinion (**Mahara"m**) to use *Maaser* money for **voluntary** *mitzvos*, if without doing so he cannot afford them, especially when it is not a *neder* obligation.
 One may use *Maaser* money to: (1) Purchase an *aliyah* (1). (2) Make a *Mi Shebeirach* between *aliyos* (in merit of a donation). (3) Help in *Kiruv Rechokim* (bring non-observant Jews into *Torah* observance) (2). (4) Help a community *mitzvah* need such as building or repairing a *mikva* or *eruv* (3). (5) Buy an ad in a dinner journal (4). (6) Pay for a plate at a dinner for a *Torah* or *chessed* institution. (**Note:** The amount he would have anyway spent at home for that meal should not be from *Maaser* money but the extra he is giving for the cause can be even if part or all goes to the caterer (5).)
 In the above and similar cases, the leniency is based on the fact that they are not obligations and thus, he can use *Maaser*. If they are obligations, one is not allowed to use *Maaser* to fulfill his obligations. This fact brings the **Taz** (6) to rule that one can use *Maaser* only if at the time of the pledge or decision to buy/donate he had in mind to use his *Maaser* money, but he cannot decide later to use this money.
Supporting Children who are Learning Torah. Based on the above, one may use *Maaser* to help support children who are learning. If the *mechutonim* negotiate and obligate themselves beforehand, they should have in mind from the beginning, that it will come from *Maaser*. When one does use *Maaser* for family members, the *Poskim* suggest that he should not use more than a half of his *Maaser* for them since people will always look for some family need and nothing will be left for needy people who have no rich relatives (7).
 Since one is obligated to pay for his son's *Torah* education until the son can learn basic *Torah* texts such as *Gemara* and *Halachah*, he cannot pay for it with *Maaser*. Today, when the only way to give a girl an education of *Emunah* is to send her to our non-public schools, this becomes an obligation which cannot be exempted with *Maaser* (9). For advanced *Torah* education beyond high school years which is not a parental obligation, yet a great *mitzvah*, *Maaser* may be used for the amount above what keeping them at home would cost.
Mitzvah Obligations. One cannot use *Maaser* to buy *Tzitzis* or a *Talis* (which is considered like an obligation), *Tefillin*, *Mezuzos*, *Sukkah*, *Esrog* set, oil for *Chanukah* and *Shabbos* candles, *Shofar*, *Matzah*, *Maror*, wine for *kiddush*, *havdalah* and *Arba Kosos*. Paying a *Kohen* for הבן (redeeming a first-born son), a *shadchan*, or the minimal amount of מתנות on Purim (approx. \$4), is also not permitted.

WEEKLY CHIZUK # 46
 On the first day of *Rosh Hashanah*, we read how *Hashem* judged *Yishmael* "באשר הוא שם". This teaches us that *Hashem* judges us "as we are" on this awesome day. If we can produce two "perfect-as-possible" days in davening, learning, using time well, being good and cheerful to all, intending that it should spill over somewhat (a minute a day, an hour a day/week) into the rest of the year, *Hashem* will judge us as we rise to the occasion.

הוא היה אומר...

Rabbeinu Moshe Ben Maimon ZT"l (Ramba"m) would say:
 "Every one of the Prophets exhorted us to repent, and indeed *Klal Yisroel* will only be redeemed through repentance. The *Torah* itself promises that ultimately, at the end of the Exile, the Jews will repent, and will be immediately redeemed. As it is stated: 'When all these things have come to pass ... and you have returned to the L-rd your G-d, and the L-rd your G-d will restore you.'"

R' Yisroel Baal Shem Tov ZT"l (Besh"t) would say:
 "The term '*Hiding*' generally implies that one does not know where the other person is. However, if one knows that the person is on the other side of the obstacle, and he merely cannot see him, he is not truly hidden. Thus, when *Hashem* tells us, 'I will hide my face on that day,' He is encouraging us for He is saying: Even though I am not visible I am standing close by."

An Experienced Mechanech would say:
 "When two people who are sitting and learning always agree, one of them is unnecessary."
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non-Jewish women in his previous life. Now, though, the Nazis revoked any possible non-Jewish status associated with him and here he was, a bedraggled prisoner in a hideous concentration camp.

The *Rebbe* looked pityingly at the man. “Tell me,” he asked, “did your wife join you here?”

Angrily, the man responded, “My wife? Why should she have come here? To suffer as much as I am?”

Innocently, the *Rebbe* responded, “Doesn’t a good, devoted wife follow her husband wherever he goes? Would a loyal woman leave her husband alone in this state? How is it possible that after so many years she is only willing to share the good times with you? In hard times like this, she leaves you to deal with it alone?”

Silence followed. The night passed and in the morning they all went out to work. The next night, the *Rebbe* struck up a conversation again. “So, did you accomplish important things for the Hungarian government?”

“Certainly,” the former banker responded. “When I was hired to manage the National Bank, the economy was very depressed. The forint’s value had gone way down. I made it into a real currency, a strong currency. Hungary became prosperous, thanks to my hard work. I accomplished great things in the fields of finance and business. To this very day you won’t find a single gentile in Hungary who doesn’t recognize my name.”

“Then how is it that you were sent here and the Hungarian nation did not protest? After all, you did so much for them. How can a person as accomplished as you be forced into a concentration camp without any legitimate reason?” The banker was ready to explode. But the *Rebbe* continued. “I just don’t understand it. You converted to Catholicism and became a complete non-Jew in order to be liked and accepted by them - and they ignored it all?” A long period of silence followed and the man stewed inwardly.

But the *Rebbe* wasn’t finished. “Okay. What about your children? Did you provide well for them?”

“My children? Are you kidding? I sent them to the best schools so that they would be well educated. One is a doctor, the other a lawyer, and the third is a successful businessman.” He managed a miserable half-smile.

“Really?” asked the *Rebbe*. “And why did your children not come after you? Even when a person dies his children follow the casket to the cemetery. But your children have left you to be exiled in shame not bothering to even follow you. Not a single one has come to see where their father is and what is happening to him.”

The man turned red. “Rabbi, you are hurting me very much with your words. Why do you want to hurt me?”

“I don’t want to hurt you, G-d forbid. I just want to understand how bitter your situation is.” Again, silence.

On the next night, the man initiated the conversation. “You know, Rabbi, I’ve been thinking about your words all day. I realize now that you are right!” He expressed genuine regret for having converted, for having married a non-Jewish woman, for spoiling his children. Absolutely nothing from his previous pathetic life remained with him. “I made a mistake,” he cried in a choked voice. “I made a terrible mistake with my life.”

On the fourth night, the banker was no longer among the living. The *Rebbe* was grateful for the opportunity that had been sent his way. For wherever he was, the man had at least done *teshuvah* and regretted his deeds a day before his death.

משל למה הדבר דומה

בן מאה ועשרים שנה אנכי היום לא אוכל עוד לצאת ולבוא וכו' (לא-ב)

משל: A number of years ago, the French government instituted a novel arrangement whereby a younger person would pay five hundred francs a month to support an older person without relatives. When the older person died, the younger person would then inherit all of his possessions, including his home and anything else he had left behind.

Andre Raffray was forty-one years old when he came to know a ninety-one-year-old woman by the name of Jean Calment. They made this arrangement, and over the next thirty-one years he paid out five hundred francs a month in the hopes of eventually inheriting her vast possessions when she died.

Incredibly enough, his plan backfired. He died at the age of seventy-two without ever seeing the results of the money he had invested. Jean Calment lived one year longer than him and died at one-hundred-twenty-two. At the time this was the highest age ever reached according to the Guinness Book of World Records.

גמטריה: Moshe tells *Klal Yisroel*, “Today, I am 120 years-old.” Explains the **Ksav Sofer**, only on this day did Moshe finally feel the effects of old age. Before this day, he felt strong and clear, and although most people feel their strength ebbing with age, *Hashem* kept Moshe strong and vibrant until his final day. May we all live out long, fulfilling and productive lives.

כי המצוה הזאת אשר אנכי מצוך היום לא נפילת היא ממך ולא רחקה היא (ל-ה)

TORAH GEMS

In a way, the study of *Torah* can be compared to studying medicine. If one wants to work in the field of medicine, he can do so in many different capacities; as an orderly, a paramedic, a physician, a surgeon, a nurse, and so on. It all depends on how much time and effort he invests in his training. So it is with *Torah*, explains **R’ Elazar Menachem Mann Shach ZT”L**. The level one attains in *Torah* is in proportion to his efforts. But there is a difference: in medicine there is no guarantee that if one toils he will succeed, while in *Torah* study we are told that it is impossible for one to toil without seeing results “כי קרוב אליך הדבר (מגילה ו). *“It is very near to you, it is in your mouth and in your heart to achieve it.”*

It is said that when someone told the great **R’ Eliyohu of Vilna ZT”L** that he was known far and wide as the “Vilner Gaon” he replied, “Well, there is truth in that statement: קען מאן זיין אן אויב מיר ויל נאר, *‘If you truly want it, you can become a Gaon!’*”

Torah is, “לא בשמים היא” - *“Not in the Heavens.”* It was given in this world, for the people in this world! We must always recognize that each and every Jew is connected in this world to the *Torah*, through its study and fulfillment of *mitzvos*. Once, after many long hours of dealing with community matters, followed by several more hours of receiving visitors seeking guidance, advice, assistance, and counsel, **R’ Chaim Ozer Grodzensky ZT”L** finally stood up and said, “Up until now I have been devoting myself to ‘Other Worldly’ affairs. Now it is time to enjoy a little of ‘This World’!” Whereupon he began to delve into a lengthy, learned discussion of *Torah* topics!

מעשה אבות ... סימן לבנים

ונתן ה' אלקיך את כל האלות האלה ואתה תשוב בקול ה' וכו' (ל-ז,ה)

The **Klausenberger Rebbe, R' Yekusiel Yehudah Halberstam ZT”L**, was well-known for having lived through the pain and torture of more than a few concentration camps during the Holocaust, managing to not only keep his life, but also his belief in *Hashem* and his spiritual integrity intact, all throughout. The *Rebbe* relates that in one of the camps, he was forced to sleep on the dirty and rat-infested floor of the barracks, together with about forty-two other men, most of whom did not survive their horrible ordeal.

It just so happened, that one night the *Rebbe* found himself on the ground, lying next to a man from Budapest. He struck up a conversation with the man and learned that this man had been the president of the Hungarian National Bank. This was the most important finance position in Hungary. Unfortunately, the man had traded in his faith in the pursuit of his lofty position; he had converted to Christianity and married a

והאמר ה' אל משה הן קרוב ימך למות קרא את יחזקע וכו' (כ-ה)

Hashem spoke these words to Moshe on the last day of his life. The *Medrash* writes that *Hashem* told him, “Moshe, when I sent you to redeem the Jews from Egypt you refused, saying ישמעו לי ולא יאמינו לי והן לא יאמינו לי ולא יאמינו לי ולא יאמינו לי בקולי” *‘Behold, they will not believe me and they will not heed my voice.’* (שמות ד-א) Therefore, I now decree that you will die with the word הן” *‘Behold!’*”

R’ Chaim Shmulevitz ZT”L notes this *Medrash* as an example of the way *Hashem* deals with people measure for measure. The manner by which a person acts toward his fellow man is the way in which *Hashem* deals with him. If somebody acts cruelly to another person, he will be punished from Heaven in a similar way. The purpose of Heavenly punishment is not to take revenge for the wrongdoings committed but rather to instruct and educate the sinner and bring him to a recognition of what he has done wrong. The word for suffering - “סורים” - comes from the word “מוסר” which means to instruct. There are times when a person sins but fails to realize the seriousness of his misdeed. When *Hashem* punishes him for the sin, He does so in a manner which reflects the sin committed. In this way, the person will hopefully realize the connection between the particular suffering and the earlier sin, and thus come to do *teshuvah*.

Hashem judges great people with an extra degree of strictness as a means of helping them achieve higher levels of greatness. For them, the מדה כנגד מדה punishment often comes in a more subtle way - through words. Similarly, *Hashem*’s usage of the word “הן” to Moshe was to remind him how, four decades earlier, he had used that same word in an improper reference to the Jewish people.