

AT THE ARTSCROLL SHABBOS TABLE

A PROJECT
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פרשת נצבים-וילך
כ"ג אלול תשפ"ג

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RABBI YITZCHOK

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WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

PARASHAH

A YID AMONG YIDDEN

Rav Yaakov Bender on Chumash 2

אתם נצבים היום כלכם לפני ה' אלקיכם.

You are standing today, all of you, before Hashem, your G-d (29:9).

This *parashah* is read just before *Rosh Hashanah*, and its opening *pasuk* tells us the way to prepare for the day of judgment, of standing before Him.

Kulchem, all of you. There is no better preparation.

There is a *minhag* dating back to the *Arizal*, quoted by the *Magen Avraham* (*Orach Chaim* 46:1) *l'halachah*, for a person to accept the *mitzvas asei* of *Ve'ahavta Prei'acha kamocho* upon himself before he starts *davening*.

The *sefarim* explain that there is great merit in simply being connected and attached to the *klal*. Through expressing love for every *Yid*, a person taps into that force called *Klal Yisrael*, benefiting from that label — a *Yid* among *Yidden*.

The *pasuk* in *Parashas Ha'azinu* speaks of the precision and exactitude of Hashem's judgment:

Hatzur tamim pa'alo ki chol derachav mishpat Keil Emunah v'ein avel tzaddik v'yashar Hu - The Rock! — His work is perfect, for all His ways are justice; a G-d of faith without iniquity, righteous and fair is He (Devarim 32:4).

What does this mean, to describe the Creator, the source of compassion and good, as “without iniquity”?

Rav Yisrael Salanter explained that in the secular court system, there is an expression that justice is blind. This means that if someone is found guilty in an earthly court and sentenced to death, he will receive that punishment regardless of the collateral damage — the effects that this death will

have on the person's family, employees, or other beneficiaries. It makes no difference. Justice must be served.

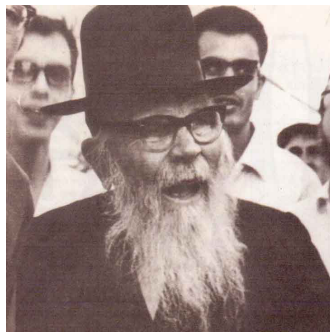
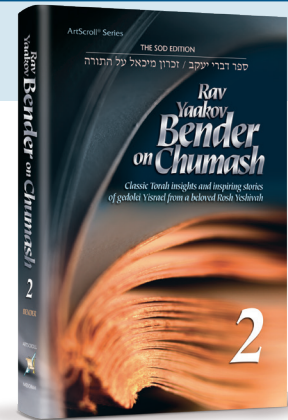
By the *Ribbono Shel Olam*, however, the judgment has no innocent victims. It is precise, and it takes each person affected by it into account; if there is a loss, then a Divine calculation has been made that includes all those impacted by that loss.

With this in mind, Rav Elya Lopian would suggest that people look for ways to benefit the *klal* before the days of judgment — the more good a person does, the greater is the reliance on him, the more *zechusim* he has, for more people count on him!

The Alter of Kelm had a different approach to what it means to stand as part of the *klal* during the season of

judgment. He would quote the *pasuk*, *Besoch ami anochi yoshaves, I dwell among my people (Melachim II 4:13)*, the words expressed by the *Isha HaShunamis* when she was asked by *Elisha* if there was any area in which she required special favor. She perceived that simply being part of the *tzibbur*, *besoch ami*, would earn her more favor, not less. I am just one among the many, she said.

The Alter would position himself in the center of the *beis medrash* on *Rosh Hashanah* and *Yom Kippur*, refusing to stand at the *bimah*, even for an *aliyah*, since the strongest source of merit in judgment on the *Yom Hadin* is the communal strength of a *klal*. 📖



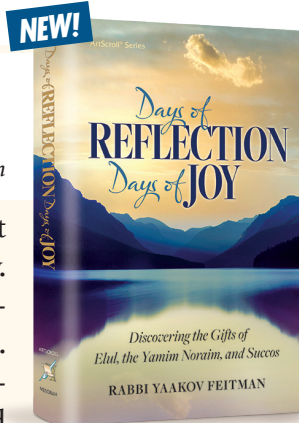
Rav Elya Lopian

THIS WEEK'S ISSUE IS DEDICATED BY CINDY BERNSTEIN
FOR A REFUAH SHLEIMA MOSHE YOSEF BEN GOLDA AND YOSEF YITZCHAK BEN SIMA CHASYA

MESORAH HERITAGE FOUNDATION

EMUNAH AND TEFILLAH: A POTENT COMBINATION

Days of Reflection, Days of Joy by Rabbi Yaakov Feitman



Rav Baruch Weill of Strasbourg arrived at a train station with his large family after his son's wedding. He had bought tickets far in advance, but he was informed by the officials that they had expired that day and were totally unacceptable. The tickets had been purchased on a discount, and new tickets would now cost the astronomical amount — certainly for a *kollel* family — of 500 francs.

What does a good Jew do in such a case? He turns, of course, to our Father in Heaven. Rav Weill found a wall in the train station and began *davening*. He poured out his heart, and tears flowed freely across the spackled floor of the station. Suddenly — indeed, unbelievably — a gentile wearing the railroad uniform ran up to him, threw an envelope in his hands, and ran swiftly away. Rav Weill opened the envelope and found exactly 500 francs. Attempting to catch up with his benefactor, he chased after him to no avail, for he had disappeared into the crowd.

The power of *emunah* and *tefillah* joined together is limitless.

The second story is even more poignant but just as true. The great “*tzaddik* of Yerushalayim,” Rav Aryeh Levin, lived through the harrowing days of World War I in the holy city with his family, including the daughter who would later marry Rav Yosef Sholom Elyashiv. Famine was rampant, no relief agencies functioned successfully, and children and the elderly were collapsing from hunger. Rav Aryeh and his family had tasted no food in two days, so the *tzaddik* decided to make his way to a relatively wealthy individual whom he had helped many times in various ways.

Rav Aryeh had once arrived barefoot at this man's door, since he had already sold his well-worn shoes for whatever he could obtain for them to feed his starving children for that day. Although the man had given him some money as a gift, Rav Aryeh insisted on considering it a loan. True to form, he returned the money soon

thereafter, and so he thought that he had established his credibility. To his shock, his former benefactor turned him down this time. “*Rebbi*,” the man declared sadly, “I myself have fallen on hard times, so I have extremely little to give away. I must admit, however, that I will help some people, but not you. You see, if I do not help the others, I know that they would curse me and my family. But I know that you, Rav Aryeh, would never stoop to such a thought, let alone words, so I cannot help you. I am so sorry.”

Rav Aryeh trudged home, crying and despondent. When he entered his dilapidated home, he began to weep bitterly, asking his wife tearfully, “Why am I and my family being punished because I will not bear a grudge?”

His righteous *rebbetzin* was not left without a response. “Cannot Hashem always help?” she declared. “Don't you always remind us that ‘even if a sharp sword lies on one's neck...’? Where, my dear husband, is your usual *bitachon* and *emunah*? Let us think for a moment — why didn't this good man help us? It can't be because he is unable, for we know that he is capable. It can't be because he doesn't trust you, for you have proven your reliability. It must be because Hashem is planning to redeem us in a more honorable fashion.”

Rav Aryeh accepted these words, coming from such a noble and pure soul.

Moments later there was a knock at the door, with a mailman delivering a small package. Rav Aryeh opened it with trembling hands. Thinking that he was dreaming, he held up the contents, eyes sparkling with renewed faith. It was a ten-dollar bill, a respectable amount of money in those dire days. Why would anyone send him money from America? With tears of joy now in his eyes, he read the note and remembered.

continued on page 3



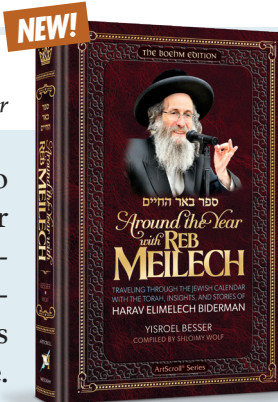
Rav Aryeh Levin

THIS WEEK'S DAF YOMI SCHEDULE: SEPTEMBER / אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9 כג	10 כד	11 ה	12 ו	13 ז	14 ח	15 ט
Kiddushin 27	Kiddushin 28	Kiddushin 29	Kiddushin 30	Kiddushin 31	Kiddushin 32	Kiddushin 33

THIS WEEK'S MISHNAH YOMI SCHEDULE: SEPTEMBER / אלול

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
9 כג	10 כד	11 ה	12 ו	13 ז	14 ח	15 ט
Ta'anis 3:8-9	Ta'anis 4:1-2	Ta'anis 4:3-4	Ta'anis 4:5-6	Ta'anis 4:7-8	Megillah 1:1-2	Megillah 1:3-4



Rav Eliyahu Eliezer Dessler spoke with a *talmid* about making a *kabbalah*, and the *bachur* laughed.

“The *mashgiach* knows that I am no *tzaddik*, that I have struggled so much. I can barely hold on. Forget about new *kabbalos*!”

Rav Dessler told him about a person who visits New York City, walking into a Manhattan skyscraper that rises high above the city.

“Now imagine this person standing in the elevator, contemplating how he can make it to his meeting on the ninety-fifth floor. He sees the button, but reasons that there is no way that a small piece of plastic can lift him that high, so he does not press it. He stands there waiting for so long, the elevator car in place, that the emergency services come to see what is wrong.”

What was wrong, Rav Dessler pointedly told the *talmid*, was that the person in the elevator didn’t even press the button, and so he never moved an inch. He stood there with his logic and reasoning, and he remained exactly where he was.



Rav Eliyahu Eliezer Dessler

The Satmar Rebbe saw two *Yidden* at the foot of an escalator, one of them stepping on while the other lingered at the bottom.

“Do you know what the difference is between you two?” the *rebbe* asked. “One step. Just one step. He put his foot onto the bottom of the escalator, and now he is on the top, while you did not make that move, and you are still here.”

One small, real *kabbalah*.

One Kabbalah

A *Yid* told me that he went into my father in the late summer of 2001, just a few months before my father left the world. The *Yamim Noraim* were approaching, and my father asked this *Yid* what sort of *kabbalah* he had undertaken.

He hadn’t prepared for the question, but on the spot, the visitor said that he would immerse in the *mikveh* every single morning.

He returned to America and dutifully went each morning for the next few weeks. One morning, he

was headed to Manhattan for an appointment and realized he was running late. As his train approached, he realized something else as well — he had not gone to the *mikveh* that morning!

He reasoned that it was fine to miss a day here and there, but as he was slipping between the doors of the train, he had second thoughts.

In a burst of resolve, he turned around and walked up the stairs of the subway station, determined to fulfill the *kabbalah* he had undertaken.

It didn’t take long for him to find out what had happened to the others who had been at that meeting, held in the World Trade Center, on that dreadful morning.

He had been spared the same fate, because the *kabbalah* itself became his defender. He had taken a small step, but it was one small step that allowed him to access extraordinary *rachamim*.

This is the time of year when we can open so many doors, but we have to make the first move, to reach out and grab hold of Him while He is waiting for us. 📖

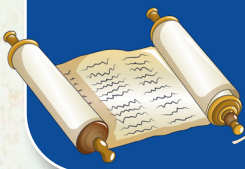
EMUNAH AND TEFILLAH: A POTENT COMBINATION *continued from page 2*

Some years before, he had met someone in Petach Tikvah, who inquired, “Aren’t you the grandson of So-and-so?” Rav Aryeh had answered in the affirmative, and the man had noted, “You are the spitting image of your grandfather.” The letter informed him that

this man had just passed away, leaving the order in his will that ten dollars be sent to a certain Aryeh Levin in Yerushalayim. Rav Aryeh repeated his wife’s wise words. Indeed, “even if a sharp sword lays upon one’s neck, he should not despair.” 📖

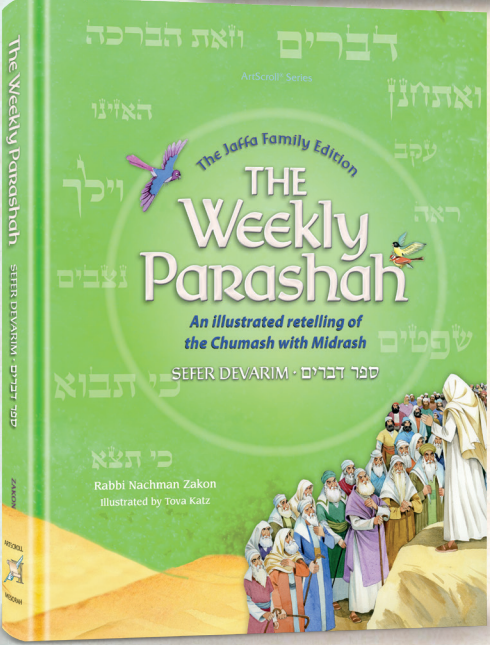
This week’s Yerushalmi Yomi schedule:

SEPTEMBER / אלול	SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
	9 כג	10 כד	11 כה	12 כו	13 כז	14 כח	15 כט
	Kilayim 56	Kilayim 57	Kilayim 58	Kilayim 59	Kilayim 60	Kilayim 61	Kilayim 62



Parashah for Children

פרשת נצבים-וילך



A Promise — and a Miracle

Oashem guarantees in this week's parashah that the Torah will never be completely forgotten by the Jewish people.

Let's talk about miracles. Not the kinds of miracles like when the sea splits or sticks turn into snakes. Let's talk about miracles that are hidden — and yet, everyone knows they are happening. Miracles are all around us, if we just take the time to notice them.

For instance, look at your face in the mirror. Do you see your eyes? Amazing! How do two small, round balls let you see?

It's a miracle that happens all the time — so we call it nature.

Here is another example of a hidden and yet open miracle. Look all around you. See all the people in yeshivos, Bais Yaakovs, and Daf Yomi shiurim. They're all learning Torah.

Don't take it for granted; it's a miracle!

Do you know how many times over the centuries our enemies tried to force us to forget the Torah, to stop studying it, to destroy it? How many times they made fun of us, or put us in jail, or burned our sefarim, or even killed us, trying to stop us from learning Torah?

It happened as long ago as the miracle of Chanukah, and it happened around 80 years ago, during the Holocaust, and many times in between.

Miraculously, the Torah survived and is still being learned. More people are learning Torah today than ever in our history.

How could that be?

It's a miracle — and it's also a promise. It's the promise that was made in this parashah, in the words, "For it [the Torah] will not be forgotten from the mouths of its children."

One of the great Rabbis said 300 years ago: "The survival of the Jewish people is a greater miracle than everything that happened in Egypt."



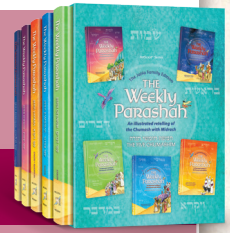
WIN A \$36 ARTSCROLL GIFT CARD!

THE WEEKLY QUESTION

Question for Parashas Nitzavim-Vayeilech:

What is the shortest parashah in the Torah?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. HINT: The answer can be found in *The Jaffa Family Edition Weekly Parashah*.



The winner of the Parashas Shoftim question is: DOV BER BULKA, Lakewood, NJ

The question was: Which country are Jews not allowed to live in?
The answer is: Mitzrayim