

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טוביה ז"ל בראתי יצר הרע ובראתי לו תורה תבלין A Torah Tavlin Publication 34 Mariner Way Monsey, NY 10952	page 6 Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio - Hilchos Teshuvah (3) If one took money wrongly from a number of people, e.g. breaking or deliberately leaving a faulty vending machine where people will lose their money, he must try to return the money to as many people as he can remember. For those he cannot remember, he should contribute <i>tzedakah</i> to a community service which benefits many people, e.g. a <i>mikvah</i> (1), and by doing all that is within his power to make proper restitution, <i>Hashem</i> will cause the victims to forgive him (2). If one is unable to contact a victim, he should accept upon himself to ask forgiveness at his earliest opportunity (3). If the victim is not alive anymore, he should go to the person's grave with 10 people and publicly ask forgiveness, or send a messenger with 10 people to do it for him. If he is there, the people answer - "מחול לך" - "You are forgiven," three times, and if he is not, they say "מחול לך" - "He is forgiven" three times on his behalf (4). If a victim refuses to grant forgiveness the first time he is asked (which is usually done without others being present), one should ask 3 more times in front of three other people. If he still refuses, one is not required to ask anymore, but he should inform ten people that he tried and was turned down. If the victim was his <i>Rebbi</i>, he must keep asking again and again (5). During the nightly שמע על המטה, some people recite a short prayer in which they forgive all those who sinned against them. The <i>gemara</i> (6) attests that one who does this can merit long life. However, if one knows of a sin that he's done against another, he may not rely that person's recitation of this prayer for his forgiveness (the same is true of תפלת זכה before <i>Yom Kippur</i>); rather he must personally ask מחילה, as these <i>tefillos</i> work primarily for sins that have been forgotten. Every sin לחבירו בן אדם is also a sin against <i>Hashem</i>, and after asking forgiveness, one still requires the 3 steps of <i>Teshuvah</i>: Regret, Resolution and Confession. (1) חושן משפט שס"ב: (2) חובות הלבבות (3) אלה המגן תר"י (4) או"ח תר"ב: (5) שם: (6) מגילה כח. הוא היה אומר.... R' Simcha Bunim of P'shische ZT"l would say: "If a person does not have <i>parnassah</i>, I understand how he lives; on <i>emunah</i> and <i>bitachon</i>. A person who has all that he needs - him I don't understand how he lives!" R' Wolf of Zhitomir ZT"l (Ohr Hameir) would say: "Since the entire universe was created for the sake of <i>Klal Yisroel</i>, its entire existence hangs in he balance when <i>Klal Yisroel</i> is judged. Everything flourishes or withers according to the merit of <i>Klal Yisroel</i>." A Wise Man would say: "Do <i>Teshuvah</i> and serve the King, <i>Hashem</i>. There is no other way!" MR & MRS BERYL FRIEDMAN ON MATIS' BAR MITZVAH מל מל טוב TORAH TAVLIN IS AVAILABLE FREE OF CHARGE! RECEIVE IT FOR YOUR SHUL AND YESHIVA OR E-MAILED DIRECTLY. PLEASE CALL 845-821-6200 OR E-MAIL TO TORAHTAVLIN@YAHOO.COM	TORAH GEMS On this holy day, when we strive for self-improvement so as to register a positive verdict in the Heavenly Court, we must accept upon ourselves resolutions that are attainable. R' Yehudah Zev Segal ZT"l the Manchester Rosh Yeshiva, offered a number of such resolutions, including an effort to increase our zealousness in שמירת הלשון - guarding one's tongue. Once it becomes a habit, the battle is won. Ask yourself: Why are Jews able to refrain from talking during the entire <i>mussaf</i> on <i>Rosh Hashanah</i>, a period of some two hours or more? The answer is training. We are taught from early youth that one is forbidden to talk this entire period of time and it is this training which makes refraining from speaking during <i>mussaf</i> easy to perform. In the same way, if we train ourselves not to speak <i>Lashon Hara</i> and other forbidden speech, then the matter of <i>Shmiras Halashon</i> will be easy. המלך יושב על כסא רם ונשא וכו' (תפילת שחרית) <i>Rosh Hashanah</i> is the king, the "head" of the Jewish year. It is, therefore, appropriate that on this day we declare "<i>Hamelech!</i>" - <i>Hashem</i> is our King. Yet there is no command that on <i>Rosh Hashanah</i> we ascend to Yerushalayim to be עולה רגל, as on other holidays, to be in the presence of the King. Why is this <i>yom tov</i> different? R' Moshe Wolfson Shlit'a explains that the Ten Days of Repentance from <i>Rosh Hashanah</i> until <i>Yom Kippur</i> are a time in which the prophet says: "<i>Search out Hashem where He can be found; call Him when He is near.</i>" It is a time when <i>Hashem</i> is easily accessible, more so than at any other time of the year. Thus, there is no need to make the pilgrimage to Yerushalayim for <i>Rosh Hashanah</i>; on <i>Rosh Hashanah</i>, <i>Hashem</i> comes to us, as it were. This is why on <i>Rosh Hashanah</i> the <i>chazzan</i> shouts "<i>Hamelech</i>" from his place in the <i>shul</i> and only then makes his way to the <i>amud</i>. This custom symbolizes that on this day, wherever we are, <i>Hashem</i> comes to us. ובשופר גדול יתקע וקול דממה דקה ישמע ומלאכים יחפזון (נתנה תוקף) In the <i>Beis Medrash</i> in Kotzk, the honor of blowing the <i>shofar</i> was given one year to the holy R' Yechiel Meir of Gustinin ZT"l. Despite all his strenuous efforts, however, he was unable to produce strong and vibrant blasts and the sounds that came forth from his <i>shofar</i> were pale, indeed. The Kotzker Rebbe, R' Menachem Mendel ZT"l, surprisingly congratulated him on his performance and said that in his opinion, R' Yechiel Meir had blown the <i>shofar</i> particularly well. When asked how this was possible since all had heard the weak sounds that had emanated from his <i>shofar</i>, the Kotzker replied, "Why, we said it <i>davening</i>: יבשופר גדול יתקע" - When the <i>shofar</i> is sounded by a <u>great</u> man, יקול דממה דקה ישמע, - But all that was heard was a small, thin sound. Nevertheless, ימלאכים יחפזון וחיל ורעדה יאחזון, - Even the angels trembled in fear and panic overtook them..."
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מקראות ובדברי חז"ל, ולמה הקב"ה לא יסלח לו? אלא נראה למרן הגמו"ר שמעון שוואב זצ"ל, בס' מעין בית השואבה, שבודאי אם ישוב החוטא מחטאו ה' יסלח לו, רק שבדרך כלל הקב"ה נקרא "הרוצה בתשובה" כמבואר בתפילת שמונה עשרה כל יום, וגם מתפללין בראש השנה "עד יום מותו תחכה לו אם ישוב מיד תקבלו", כי הקב"ה מצפה לתשובתו של הרשע ואם אך ירצה האדם לשוב יעזור לו הקב"ה ויסלח לו. אבל כאן "לא יאבה ה' סלח לו" - שאין מדת "הרוצה בתשובה" שייכת לאיש אשר בשמעו את דברי האלה ואומר "שלום יהיה לי כי בשררות לבי אלך", כי אין לו שום תקוה. אולם, אפי' זה אם ישוב מיד תקבלו. מעשה אבות סימן לבנים ובראש השנה יכתבון וביום צום כיפור יחתמון וכו' (תפילת מוסף) A few days before the <i>Yomim Noraim</i>, one of the great <i>Sefardik Rabbanim</i>, R' Yosef Ssevi ZT"l, came to visit the North African city of Garba. On the night of <i>Rosh Hashanah</i>, he prayed in the renowned <i>Beit Knesset</i> of Garba, and provided much inspiration to the congregants. When <i>davening</i> had finished and the great sage was making his way out of the synagogue, he suddenly stopped, lifted his eyes to the heavens, and broke out crying: "Master of the World, please have compassion! How can your children survive a drought without a single drop of rain!" Those around him were startled, and the great rabbi repeated, "Without a single drop of rain!" A sense of fear overtook the community, as they recalled the last time they experienced a year of drought, when all the wells ran dry and the price of grain skyrocketed. Throngs of people suffered from starvation and many died after months of bitter suffering. Everything simply deteriorated and progressed from bad to worse. "Without a single drop!" cried the sage once again, in a voice filled with dread. Everyone quickly proceeded to repent and plead for mercy; to pray, cry and do their utmost to annul the deadly decree. The prayers that <i>Rosh Hashanah</i>, took on an added sense of urgency and the people of Garba truly felt the <i>Yom Hadin</i>. In this way, <i>Rosh Hashanah</i> passed with a renewed sense of heartfelt prayer and contrition, and throughout the <i>Ten days of Repentance</i> - עשרת ימי תשובה the community increased their "<i>Teshuvah, Tefillah and Tzedakah</i>" that are the traditional fortifications with which to annul harsh decrees. On <i>Yom Kippur</i> night, after an entire day of emotional supplication, the people streamed out of the synagogue, led by their esteemed guest. Just as he did that first night, R' Yosef once again stopped short and raised his eyes to the heavens. Everyone simultaneously halted in their tracks and held their breath in anticipation. The sage lifted his hands to the skies and cried in amazement, "What is this, Master of the World?"		Have You decided definitively to bring a flood to the world?" Smiles broke out all around and everyone breathed a sigh of relief, thanking their Creator. Indeed, that season produced so much rain that the sea flooded the shore and people needed rafts and boats to get from Tripoli to the market in Garba! This is what the <i>gemara</i> (ראש השנה טז:) means when it says, "<i>Any year that is poor in the beginning is rich in the end!</i>" When one humbles himself in prayer before the Almighty like a poor person, in the end he will reap the riches of a successful and prosperous year. We must remember that everything depends upon these holy days - our lives, our fortune, the fortune of our families and the nation at large, health and prosperity, peace and tranquillity. We must pray and plead, and then be blessed with goodness. TORAH GEMS ותראו את שקוציהם ואת גוליהם ... פן יש בכם שרש פרה ראש ולענה וגו' (כט-טז) It seems strange that Israel who view an <i>avoda zarah</i> as repulsive and revolting should be drawn to it. Why must the <i>Torah</i> specifically warn us here to stay away from something that we find repulsive? The Brisker Rov, R' Yitzchok Zev Halevi Soloveitchik ZT"l explains that a person can see something that truly disgusts him and nevertheless be so deeply affected by it that he is eventually drawn towards it. Thus, <i>Hashem</i> not only warns the Jewish people of the dangers of seeing and coming into contact with idols and other forms of worship, <i>Hashem</i> binds us with a שבועה that we do not allow our hearts to turn toward these <i>avodah zara</i>, as we find in the words of Rashi. For even when a person of the highest morality sees misconduct and is sincerely disgusted by what meets his eyes, he is nevertheless detrimentally affected. The "power of sight" is so great that an impression is made even though the person knows it is evil. כי קרוב אליך הדבר מאד בפיך ובלבבך לעשותו וגו' (ל-יד) Unlike in other religions, where transgressors are advised by their "holy men" to subject themselves to severe penance to expurgate their sins, the <i>Torah</i> is concerned with the welfare of the Jewish people. We are not demanded to scale impossible peaks or travel across the sea to distant lands. "<i>This thing is near to you in your mouth and heart to do it.</i>" Explains the <i>Sefardic Gaon, R' Yitzchok Abohav ZT"l</i>, (Menoras Hamaor) these last three phrases represent the three stages of <i>Teshuvah</i>. First, the mouth must acknowledge one's sins and declare that they are abandoned. Second, one must heartbrokenly lament his transgressions. Finally, the sincerity of one's <i>Teshuvah</i> will be manifest in his deeds, never reverting back to his earlier misguided actions.		בראתי יצר הרע ובראתי לו תורה תבלין <i>A Torah Tawlin Publication</i> <i>34 Mariner Way Monsey, NY 10952</i> ראש השנה - יום הדין Rosh Hashanah = Yom Din א' - ב' תשרי תשס"ו - 4 - 5, 2005 <table><tr><td>הדלקת נרות/ליל א' - 17: 6</td><td>הדלקת נרות/ליל ב' - 36: 8</td></tr><tr><td>סוף זמן קרי"ש/למ"א - 15: 9</td><td>סוף זמן קרי"ש/לילה ב' לילות - 55: 12</td></tr><tr><td>סוף זמן קרי"ש/לגר"א - 51: 9</td><td>צה"כ / מוצאי יום טוב - 37: 8</td></tr><tr><td>שקיעה / יום א' דיו"ט - 46: 7</td><td>צה"כ / לשיטת רבינו תם - 59: 8</td></tr></table> מדעת עלינו אשרי העם יודעי תרועה ה' באור פניך יהלכון וגו' (תהלים פט-טז) איתא במדרש: "אשרי העם יודעי תרועה" - וכי אין האומות יודעים להרעי? אלא שבניי מכירין לפתות את בוראן בתרועה והוא עומד מכסא הדין לכסא הרחמים, ומתמלא עליהם רחמים והופך מדת הדין למדת רחמים ע"כ. ומבאר מרן הגמו"ר מרדכי גיפטר זצ"ל, בס' פרקי מועד, שקול השופר הוא ביסודו ענין של תפילה, דהיינו תפילה כה נשגבה שא"א להורידה ולהלבישה בתיבות ומילים של מוצאות הפה, וקבעו רז"ל התפילות למען נדע האיד להביע אותה תפילה בקול שופר. ומכיון שזו התפילה נובעת מאותם מעמקי הנפש שלא ניתנו להלבשה במוצאות הפה, לכן תגיע תפילה זו למקום שהגיע הכהן גדול בעבודת יוהכ"פ בקודש הקדשים. ותשליך במצולות ים כל חטאתם וכו' (מיכה ז-יט) כמה טעמים הובאו על מה שנוהגין לילך לנהר לומר תשליך. והנה מביא האדמו"ר הרה"ק מו"ה יקותיאל יהודה טייטלבוים זצ"ל מסיגעט, בס' ייטב פנים, בשם העץ יוסף עפ"י המבואר במדרש וז"ל מים התחתונים נקראו מים הבוכים, לפי שבשעה שחלק הקב"ה את המים, נתן אלו למעלה ואלו למטה, התחילו המים התחתונים בוכים וכו' אמרו אוי לנו שלא זכינו להיות למעלה להיות קרובים ליוצרנו. אמר הקב"ה הואיל ולכבודי עשיתם ולא עוד אלא שעתידים אתם ליקרב על גבי המזבח בנסוך המים עכ"ל. ולכן, מזה יקח אדם מוסר השכל איך ירד אחורנית להתרחק מאת השי"ת, ואיך ישוב וישא נפשו אל ה' לידבק בו. כי אם המים התחתונים בוכים ומבקשים להיות תמיד לפני קוב"ה, איך לא יבכה אדם שיש בו רוח חיים? ומשי"ה הולכין אל המים ללמוד ק"ו זה לעצמנו.		הדלקת נרות/ליל א' - 17: 6	הדלקת נרות/ליל ב' - 36: 8	סוף זמן קרי"ש/למ"א - 15: 9	סוף זמן קרי"ש/לילה ב' לילות - 55: 12	סוף זמן קרי"ש/לגר"א - 51: 9	צה"כ / מוצאי יום טוב - 37: 8	שקיעה / יום א' דיו"ט - 46: 7	צה"כ / לשיטת רבינו תם - 59: 8
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