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יום הכיפורים – Yom Kippur " תשרי תשע"א - September 17, 2010

טיב התבלין

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים ע"ה
על חטא שחטאנו לדיוו בלי לחשוב על חטאנו בודאי ישוב מיד לכסלו
מיום היותו, וכל השל"ה הק' בנוסח היודי - "אנא ה' אלקי ואלקי אבותי בורא בראתי גדלתי זנתי פרנסתי וכלכלתי עד היום הזה, ואנכי באוולתי גמלתי הרע בעיניך עשיתי וכעסתיך ובמעשי הרעים מדי יום יום". ואם האדם באמת יתבונן כלפי מי הוא חטא, ואך מלאו לבו לגמול רע לאביו מחזיק נשמתו באפו, ומחיהו בכל רגע, וכמה שהוא ירצה להחזיר טובה להקב"ה לא יוכל לשלם לו אפ' על נשימה אחת, והנה האדם חוטא ומצער דמכעיס את בוראו, וגורם הרס וחורבן בכל העולמות ומתרחק מבוראו, והנה נותן לו ית' הרוחם אפשרות ומצוה לשוב בתשובה, אבל דורש קודם שהוא יכיר בחטאו, היינו שיתוודה באמת מתוך קירוב לבו ובחרטה גמורה ויפרט את חטאיו, וע"ז יש סיכוי שלא ישוב עוד לכסלו. אבל אם אינו מכיר בחטאו וממלמל את מילות היודי בפיו בלי לחשוב ולהכיר בהם כלל, בודאי ישוב לכסלו כי לא התחרט- ואך יתרחק מהם?
מאת הרב שלום פערל שליט"א
מגיד מישורים בק"ק בית שמש

מאוצרותיו של המגיד

בזאת יבוא אהרן אל הקודש וגו' (קריאת התורה ליוה"כ) – ביוה"כ מתגלה מהותו האמיתית של ישראל
הבדל יסודי ביניהם, שאומות העולם חוטאים מחמת מהותם וטבעם החומרי והרע-קוץ', ולכן אין להם דרך להתכפר על חטאיהם, אבל בני" שמהותם וטבעם רוחני וטוב-קרח', אינם חוטאים אלא מפני השפעתו הרעה של עשו ואומות העולם, ולכן כאשר מגיע יוה"כ, שהוא יום שבו מתגלה מהותם הטובה של בני", ומתברר שחטאיהם אינם באים מחמת מהותם, אלא בגלל השפעתם הרעה של עשו ואומות העולם, ולכן ישראל מתכפרים חטאיהם, ואילו עשו ואומות העולם שגרמו להם לחטוא נענשים גם על החטאים של עם ישראל.
בזה יתבאר מדוע 'זאת קומתך דמתה לתמר' היא סיבה לכפרת ישראל, כי הגמרא מפרשת במה דומה ישראל לתמר, 'מה תמר זה אין לו אלא לב אחד, אף ישראל אין להם אלא לב אחד לאביהם שבשמים' (סוכה מ"ה), והיינו שמהותו וטבעו של ישראל להיות מתאוה רק להתקרב ולהידיק אל ה', ולא אל החומריות והחטא.
וכיון שאין החטא מחמת מהותו של ישראל, ראוי הוא להתכפר עליו ביוה"כ, שהרי ביום זה מתגלה מהותם הטובה של ישראל.
ויש להוסיף, שלכן יוה"כ נקרא 'ישעי', וכדברי המדרש (ויק"ר כ"א ד'), והיינו משום שבו מתגלה מהותו ונטייתו הטבעית של ישראל, וישע' משמעותו 'נטיית', (על רש"י עה"פ 'וישע ה' אל הבל', בראשית ד' ד').

רעיונות ופירושים לעורך את האדם לעבודת
הש"י"ת והתחזקות באמונה ובטחון מאת

במשל On Yom Kippur, what will we do if a sign greets us: "Only those who say thank you are welcome"? Every sin is an act of ungratefulness! Who amongst us is secure??
We receive life, health and sustenance, food, clothing and

A SERIES IN HALACHAH LIVING A "TORAH" DAY The Halachos of Praying for the Sick (15)

Last week we discussed the justification of saying *Tehillim* for the ill and why saying *Tehillim* does not go into the prohibition of "אין מתפארים בדברי תורה" (1). We now continue with *halachos* and customs of saying *Tehillim* for the sick.
Tanach at Night. The *Poskim* (2) quote from the sages of *Kaballah* (3) that there is a preference not to learn the Written *Torah* (*Torah, Nevi'im and Kesuvim - Tanach*) at night after sunset and צאת (During the time-period of the השמשות וצאת - one may learn *Tanach*.) (4) The preference is to learn at night the Oral *Torah* (תורה שבעל פה) - *Mishnayot, Gemara*, etc. This is also based on the words of the *Medrash Tanchuma* (כי תשא לו) that *Hashem* taught *Moshe Rabbeinu* *posukim* during the day and the Oral *Torah* at night.
Exceptions. Some nights are not included in the above preference and one can learn *Tanach* on these special nights:
1) Thursday nights. The reason, presumably, is because of its closeness to *Shabbos*.
2) Friday nights (For this reason, many people fulfill the requirement of "שנים מקרא ואחד תרגום" on Friday nights).
3) *Yom Kippur* at night.
4) The night of *Hoshana Raba*. (Many especially learn/read through the whole book of *Devarim* this night [משנה תורה])

הוא היה אומר

R' Shloime Ephraim Luntzitz ZT"l (Kli Yakar) would say:

"The *Torah* states: 'אך בעשור לחדש השביעי הזה יום כיפורים הוא' (ויקרא כג-כז). The *Sifri* tells us that the word 'אך' indicates a limitation. What is the limitation? The *gemara* (יומא פא) states that 'whoever eats and drinks on the ninth (of Tishrei), is considered as if he fasted on the ninth and tenth.' Because eating on *Erev Yom Kippur* is considered like a fast on the holy day itself, one might think that this day, too, atones for his sins. Thus, the *Torah* writes 'אך' to limit the time period when *Hashem* accepts *teshuvah* and forgives. This happens only on the actual day of *Yom Kippur*."

R' Yisroel Meir Hakohen Kagan ZT"l (Chofetz Chaim) would say:

"With most sins ordinary accusers are created. If they come before *Hashem's* throne to prosecute, *Hashem* can remove them from His presence. However, with accusing angels emanating from improper speech, it is impossible to remove them, since they were created through speech, and these angels accuse verbally; even without any other presence or form in front of *Hashem*, their voices are heard. This is like a king who wants to acquit someone in judgment, but since the accuser calls out in public for him to be punished, the king is forced to at least be seen doing justice."

R' Yechezkel Levenstein ZT"l (Ohr Yechezkel) would say:

"Feel joy this day for *Hashem's* forgiveness. The greater our awareness of our atonement, the more joy we will have."
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(1) שבעות טו- (2) באר היטב או"ח רלח-ב (3) רח"ו שני המצוות פ' ואתחנן (4) שו"ת מי יהודה או"ח כב (5) מקורות לכל זה בפסקי תשרי רלח-ג (6) שם (7) ברכות ג

מעשה אבות ... סימן לבנים

זה חליפתי זה כפרתי זה תמורתני זה (התרנגול) ילך למיתה ואני אכנס ואלך לחיים טובים ארוכים ולשלום (סדר כפרות)

It happened once, on the evening before *Yom Kippur*, that one of the *chassidim* of the *Rebbe*, **R’ Elimelech of Lizhensk ZT”L** asked his *Rebbe* to allow him to watch how he, R’ Elimelech, performs the custom of *kaparos*.

“How I do *kaparos*?” asked R’ Elimelech. “I take a rooster in one hand, a *siddur* in the other, and recite the text. There’s nothing special about the way I do *kaparos*.” But the *chasid* persisted that surely the special act of his *Rebbe’s kaparos* was no ordinary event. He had been coming to Lizhensk to daven at the *Rebbe’s* side every *Yom Kippur* for more than twenty years now, and had always wanted to observe his *Rebbe* at this most solemn moment.

“You want to see an extraordinary *kaparos*?” said R’ Elimelech. “Go observe how Moshe the tavern-keeper does *kaparos*. Now, there you’ll see something far more inspiring than my own, ordinary *kaparos*.”

The *chasid* was hesitant at first, but eventually he was convinced to follow his *Rebbe’s* words. He located Moshe’s tavern at a crossroads several miles outside of Lizhensk and asked to stay the night. The tavern was full and bustling but Moshe agreed to find his guest a place where he can stay and get some sleep.

Later, after a full day tending to his unruly and often drunken patrons, it was time to close and with much shouting, cajoling and threatening, Moshe succeeded in herding his boorish clientele out the door. Then, the chairs and tables were stacked in a corner, and the room, which also served as Moshe’s family’s living quarters, readied for the night. The *chasid*, wrapped in his blanket under a table, feigned sleep, but kept watch all night, determined not to miss a thing.

Before dawn, Moshe rose from his bed, washed his hands and recited the morning blessings. “Time for *kaparos*,” he called softly to his wife, taking care not to wake his guest. “Please bring me the notebook sitting above the cupboard.”

Moshe sat himself on a small stool, lit a candle, and began reading from the notebook, unaware that his “sleeping” guest was wide awake and straining to hear every word. The notebook was a diary of all the misdeeds and transgressions the tavern-keeper had committed in the course of the year; the date, time and circumstance of each scrupulously noted. His “sins” were quite benign - a word of gossip one day, oversleeping the time for prayer on another, neglecting to give his daily charity on a third. However, Moshe read each word slowly and by the time he had read through the first few pages, his face was bathed in tears. For more than an hour Moshe read and wept, until the last page had been turned.

When he was done, he called his wife and asked her to bring him the second notebook. This was a diary of all the troubles and misfortunes that had befallen him in the course of the year; on this day Moshe was beaten by a gang of peasants; on that day his child fell ill; once, in the dead of winter, the family had frozen for several nights for lack of firewood; another time their cow had died and there was no milk until enough rubles had been saved to buy another.

When he had finished reading the second notebook, the tavern-keeper lifted his eyes heavenward and sighed mightily: “My dear Father in Heaven, it is true that I have sinned against You. It is also true that last year I repented and promised to fulfill Your commandments, but I repeatedly succumbed to my evil inclination. But at the same time, I also prayed and begged You for a year of health and prosperity, and I trusted in You that it would indeed be this way.

“Dear Father, today is the eve of *Yom Kippur*, when everyone forgives and all is forgiven. Let us put the past behind us. I’ll accept my troubles as atonement for my sins, and You, in Your great mercy, shall accept my repentance.”

Moshe took the two notebooks in his hands, raised them aloft, circled them three times above his head, and recited: “*This is my exchange, this is my atonement, this is in my stead.*” He then threw the two notebooks into the fireplace, where the smoldering coals soon turned the tear-stained pages into ashes.

משל' כמה הדבר דומה

שערי שמים פתח ואוצרך הטוב לנו תפתח תשיע וריב אל תמתח והושיענו אלקי ישענו (תפילת נעילה)

משל' A man once came to the *Chacham*, **Rabbeinu Yitzchok Abuchatzeira ZT”L**, the **Baba Haki**, speaking terribly harsh and hurtful words. He insulted the *Gaon* in front of all those present, and did not stop until he had lifted his hand and slapped the rabbi across the face.

R’ Yitzchok was silent. Then, he began calming the man down and even invited him to his table, forcing him to sit for a meal. He stood by him and served him like a waiter at a restaurant. After the meal, he gave him a substantial gift, found him a way home, and accompanied him on the way.

Those present couldn’t believe what they saw, and when he returned, they expressed their wonder and amazement.

The *Gaon* answered, “There is a house nearby with a sign that says, ‘All who approach are welcome, except for those who do not say thank you.’ But my version is that all who approach are welcome, even those who do not say thank you! I have done many acts of kindness for this man. However, that is precisely the point: If he does not recognize good, and can behave ungratefully, we must have pity on him. We must treat him like a sick person - and heal him!”

סלח נא לשון העם הזה כגדל חסדך ... ושם נאמר: ויאמר ה' סלחתי כדברך (תפילות לליל יום כיפור)

On the night of *Kol Nidrei*, before reciting the words, “*And Hashem said, ‘I have forgiven according to your words,’*” the **Kozhnitser Maggid, R’ Yisroel Hopstein ZT”L**, once announced the following: “*Ribono Shel Olam!* You know that in spite of my weakness, I led the davening the entire month of *Elul*, praying for mercy. You know that I did not pray for my own sake, but for the sake of *Klal Yisroel*. But now, my fragile body cannot carry the heavy burden anymore. For the sake of Your cherished children, it is surely not too hard for You, Almighty G-d, to utter two words, *סלחתי כדברך*, and forgive the sins of your people who are doing *teshuvah* today.”

R’ Yisroel paused before raising his voice. “Perhaps, You don’t want to say *סלחתי כדברך* because there are no *tzaddikim* in the world? Well, there is! The holy **R’ Mendel of Riminov ZT”L**, who is as great a *tzaddik* as all of our generation! And if You are reluctant to say *סלחתי כדברך* because there is no *Urim V’tumim* today, we have the saintly **Chozeh of Lublin ZT”L**, whose eyes shine with wisdom like the stones in the breastplate of the *Kohen Gadol*! And should You refuse to say *סלחתי כדברך* because You cannot find true *baalei teshuvah*, I, with my frail and broken body, am ready to do *teshuvah* on behalf of the entire Jewish People. So I beg You, *Ribono shel Olam*, please declare already, *סלחתי כדברך*.” The *Maggid* cried and sobbed.

Suddenly, he stopped and motioned to begin chanting the familiar solemn tune. With a thunderous roar that jolted the congregation, he cried out, “*ויאמר ה' סלחתי כדברך*!”

The saintly **R’ Yisroel Rizhiner ZT”L** commented, “I am convinced that the holy Kozhnitser Maggid actually heard *Hashem* uttering the words *סלחתי כדברך* just as Moshe heard it when *Hashem* said it to him.”

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

תדוה

(עמידה)

The day of *Yom Kippur* day conjures up feelings of awe, fear and nervousness. However, in truth, *Yom Kippur* is a day of great joy. All of the workings of the *Satan* halt as our minds and hearts are focusing on atoning for our past sins, cleansing our souls and perfecting our character. All of the distortions, excuses and justifications for sinning are completely removed from our consciousness and we truly raise ourselves up to the levels of angels! For this reason, we begin this great day with the *beracha* of “*Shehecheyanu*” – thanking *Hashem* for giving us this extraordinary opportunity to become pure.

The **Sharei Teshuva** tells us that the *mitzvah* to eat a festive meal before *Yom Kippur* is to celebrate the great joy of this day! Since we cannot do this on *Yom Kippur* itself, we celebrate this great holiday before it even begins!

Rabbeinu Menachem ben Shlomo ZT”L (Meiri) also explains that since the purpose of the fast is to raise ourselves up spiritually, *Hashem* commands us to eat so that we will not be hungry and thus distracted from the purpose of the fast itself! *Yom Kippur* is a day to feel *Hashem’s* love and when we actually feel it, we experience tremendous joy!

Rabbi Zev Leff Shlit’a says: “If *Yom Kippur* represents *Olam Haba* then *Erev Yom Kippur* represents *Olam Hazei*. Our urgent eating on *Erev Yom Kippur* demonstrates that we must consume as much *Torah* and *Mitzvos* as we can in this world because in *Olam Haba* they are unavailable!” Indeed, this is our ultimate goal. May we be *zoche* to experience the other-worldly bliss of *Yom Kippur* and may that spiritual joy spill over and fill the entire year with true *simcha*!

TORAH GEMS

עשרה ניסים נעשו בבית המקדש... לא אורע קד' לסח' גדול ביום הכיפורים וכו' (אבות ה-ה)

Chazal enumerate ten miracles which were performed in the *Bais Hamikdash*. One of the miracles mentioned is: “*No bodily impurity befell the Kohen Gadol on Yom Kippur*,” rendering him unfit to perform the *Yom Kippur avodah*.

R’ YomTov Lippman Heller ZT”L (Tosfos Yom Tov) points out that for seven days before *Yom Kippur*, the *Kohen Gadol* would separate himself from the community, making it virtually impossible for him to become impure. What then is so miraculous about the fact that the *Kohen Gadol* did not become impure? We learn from here just how powerful the *yetzer hara* is. Were it not for *Hashem’s* miraculous protection, the *yetzer hara* would still have been able to cause the *Kohen Gadol* to become impure, despite the interval of separation. Although the *yetzer hara* was steadily weakened during the *Kohen Gadol’s* preparation for *Yom Kippur*, before he completely disappeared on *Yom Kippur*, he mustered up a final burst of energy to accomplish one last thing: to make the *Kohen Gadol* impure so that he will not be able to perform the *avodah*.

R’ Moshe Aharon Stern ZT”L adds that we are still left with a difficult question: Why did the *yetzer hara* try so hard to make the *Kohen Gadol* become impure? Even if the *yetzer hara* were to succeed in its efforts, the *Mishmah* already (*וימא ב*) states that each year, a second *Kohen* was prepared as a “backup” in case the *Kohen Gadol* became unfit. Thus, the replacement *Kohen* would be brought in, and the *avodah* would resume. So what did the *yetzer hara* stand to gain? The answer is a fundamental principle: The *yetzer hara* wants to make a *hefsek* (interruption) in the *avodah*. He wants us to pause - even for a moment - in our *mitzvah* performance. This way, he can gain control over our minds. Thus, a miracle to withhold bodily impurity was necessary.

דרגה יתירה

FROM THE WELLSPRINGS OF
R’ GUTTMAN - RAMAT SHLOMO

ותתן לנו ה' אלקינו באהבה את יום הכיפורים הזה למחילה ולסליחה ולכפרה וכו' (עמידה)