

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



שבת קודש פרשת האזינו - שבת שובה

Shabbos Parshas Haazinu - Shabbos Shurva

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בעשרה מתענים? אלא ל"ל כל האוכל ושותה בתשיעי, מעלה עליו הכתוב כאילו מתענה תשיעי ועשירי ע"כ.

ומפרש האדמו"ר מאפטא, הרה"ק מו"ה אברהם יהושע העשל זצ"ל, בס' אוהב ישראל, כי מעלת התענית היא שהאדם מסגף עצמו ומשבר את תאוותיו ומבטל רצונו מפני רצון השי"ת. ובעשרת ימי תשובה הוא להיפך, שכל אדם משיראל מפשפש במעשיו ומתחרט מאד על עונותיו עד אשר לא ערבה לו אכילה ושתייה, ואדברה רצונו להתענות ולסגף את גופו כדי שתהיה לו כפרה על עונותיו. ובפרט בערב יוה"כ, יום הקדוש, בודאי הוא משתוקק ומתאוה מאד להתענות.

וא"כ האוכל בתשיעי ומשבר את תאותו להתענות, מעלה עליו הכתוב כאילו התענה בט' וי', כי המבטל רצונו מפני רצון הבורא ואוכל בט' כדי לקיים דברו, נחשב כאילו התענה בט' וי', כי בשניהם כוונתו לשמים.

שובה ישראל עד ה' אלקיך כי כשלת בעונך (הושע יד-ב)
איתא במדרש תנחומא: כתי' "ישא ה' פניו אליך"
וכתי' "ואשר לא ישא פנים"? אלא עשה תשובה נושא
פנים. יכול לכלי תייל "אליך", ולא לאומות העולם עכ"ל.

האזינו השמים ואדברה ותשמע הארץ אמרי פי (לב-א)
 איתא בספרי, שמשח רבינו שהיה קרוב לשמים אמר
 לשון "האזנה" לשמים ו"שמיעה" לארץ, וישעיה הנביא
 שהיה קרוב לארץ אמר איפכא עיי"ש.

ונראה הכוונה בזה כתב מרן הגמ"ר משה פיינשטיין **"וצ"ל, בס' דרש משה, ד"א"ר"** נקרא אנשים פשוטים, ו"שמים" היינו המנהיגים. ובכן בדורו של משה היו המנהיגים צדיקים וכל העם שמעו להם כהראוי והנכון, ולכן עיקר הדיבור הוא להם שיטו אוזן להאזין מה שאומר להם, וכשידעו איך ללמד ולהוכיח להעם ברור אאשר תשמע הארץ. אבל דור של ישעיה אשר היו מנהיגים רשעים והתעו את העם, כדמצינו שבטעותם אשר העם רוצים רק לילך בדרך התאוה, לכן עיקר הדיבור הוא להעם שלא ילכו בדרך שהמנהיגים רוצים להקל עליהם, אלא יתבעו מהמנהיגים שרצים שניהגו אותם בדרך התורה והאמת להם בקולות מזויפות ודרכי רשעים, ואז ייטיבו גם המנהיגים דרכיהם שבהכרח ישמעו.

ועניתם את נפשותיכם בתשעה לחודש (אמור כג-לב)
איתא בגמ' (ברכות ח:): וכי בתשעה מתענים והלא

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

A SERIES IN HALACHAH
THE TEFILLOS ON EREV YOM KIPPUR

On *Erev Yom Kippur*, we do not recite "יִמְמוֹר לַתּוֹדָה" (ק) in *Pesukei D'zimrah*, because this chapter corresponds to the קרבן תודה - *Sacrifice of thanks*, in the *Mikdash* (1). In the times of the *Bais Hamikdash*, one was unable to bring the *Korbon Todah* on the day before *Yom Kippur*, since he would be minimizing the *Torah*-prescribed amount of eating time of the *korbon* from the usual day and night, once *Yom Kippur* begins. This is an important lesson for us to remember. On every other day, when we do recite the chapter of "יִמְמוֹר לַתּוֹדָה", what we are doing is performing the equivalent of sacrificing a *Korbon Todah*, in which we thank *Hashem* for granting us another day of life.

One should recite *Mincha* on *Erev Yom Kippur* early enough to enable him to go home, eat the *סעודה המפסקת* - *Final meal*, take care of any last-minute preparations and come back to *shul* before sunset. At the end of *Shemona Esrai* by *Mincha*, one recites the long *Viduy* - confession, which is said by each *Shemona Esrai* on *Yom Kippur* (2). When *Viduy* is recited, it should be said while standing in a humble position, bent over although not leaning on anything. An undesirable leaning is if he would fall over if the object he is leaning on would be taken away (3). An old or weak person may lean (4).

If one is holding in middle of the *Viduy* when the *chazan*

(1) או"ח נא:ט (2) או"ח תרז:א (3) שם:ג (4) ברכי יוסף קלא:ח (5) משנה ברורה קכב:כ (6) שם תריט:ח (7) שער הציון תריט:ז (8) שם:תריט:ב



R' Chaim Yosef Dovid Azulai ZT" L (Chid'ah) would say:

"There are so many people who do good in this world; kind, merciful individuals who support the poor and downtrodden, who look after the widows and orphans, who are involved in every communal act of *chesed*. Why then, don't they look after those who need their attention most, the ones to whom they have the greatest responsibility? Why don't they do *Teshuvah* and take care of their own souls?"

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

"The purpose of our being in this world is to overcome our forbidden impulses, and we are frequently in a state of conflict. By controlling our desires for evil, we elevate ourselves. לפום צערא אגרא - The more difficult the task, the greater the merit."

A Wise Man would say:

"In this season of forgiveness remember: Always forgive your enemies - nothing annoys them so much."

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reaches *Kaddish*, *Kedusha*, etc., there are certain things he is permitted to answer. If he has already said "יהיו לרצון" after the final *berachah* (שים שלום) before the *Viduy*, he may answer in *Kedusha*: "קדוש, קדוש, קדוש ברוך כבוד". In *Kaddish*: "אמן...הא שמיא רבה...אמן אחר דאמין בעלמא". In *Modim*: "מודים אנחנו לך" and nothing more. Also, he may answer "המלך הקדוש ושומע תפילה" by "אמן" (5). **Note:** If he hadn't said "יהיו לרצון" before the *Viduy*, he should say it right before answering any of the above.

One should be back in *shul* well before sunset in order to put on his *Talis* with a *berachah*, say the prayer of confession in תפילת זכה, fulfill the *mitzvah* of *Tosfos Yom Kippur*, and be completely ready to say *Kol Nidrei* (6).

The awe-inspiring *Tefilah* of *Kol Nidrei* is recited out loud by the *chazan*. The congregation says it along with him quietly. The *berachah* of "שהחיינו" is then recited by the entire congregation together, however, the *chazan* should draw out his *berachah* so that everyone can answer "אמן" to his *berachah*. **Important Halachah:** Ladies who have already said "*Shehechayanu*" when they lit candles before *Yom Kippur*, should not say it again. They should just listen and answer "אמן" (7).

During *Yom Kippur*, we say the second phrase of *Krias Shema* - "ברוך שם כבוד" - out loud. This would seem to apply to *Krias Shema* before going to sleep and before saying *Korbonos* in the morning, as well (8).

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With <i>Hashem</i> it is not so, says R' Meir Davila ZT"l of Morocco. - Every action - past, present and future, is correct and perfect in its own right; - "כי כל דרכיו משפט"; - For all His decisions are true and one may never doubt the judgment of G-d. A noted <i>Torah</i> scholar, who was also an opponent to <i>chassidim</i>, suffered the tragedy of losing a child. He came to R' Menachem Mendel of Kotzk ZT"l for consolation. R' Mendel began a discussion of a complex problem in the Talmud. The scholar thought a bit, and then gave a brilliant explanation for the problem. The Kotzker pointed out that this was indeed a fine explanation, but it contradicted another Talmudic statement. The scholar showed how the two could be reconciled. The Kotzker then pointed out that this explanation gave rise to yet another conflict, and again the scholar was able to reconcile the issues. The discussion continued along the same line. Finally R' Mendel said, "There were all these challenges to Talmudic statements, yet you found a way to explain them all so that they did not conflict. If you can find an explanation for the <i>Baalei Gemara</i>, can we not assume that there is also an explanation for what <i>Hashem</i> does? A person of lesser learning than you may find the difficult portions of the Talmud inexplicable. With your wisdom, you were able to understand why the Talmud is right. We do not have the wisdom to understand <i>Hashem</i>, but He, too, is right." על חטא שחטאנו לפניך בוידוי פה (תפלת יוהכ"פ) We encounter an interesting phenomenon each year during the <i>עשרת ימי תשובה</i> - <i>Ten Days of repentance</i>, and <i>Yom Kippur</i>; on many occasions, it is the youngsters who become inspired with the awesomeness of these holy days, inflamed with a true spirit of <i>Teshuvah</i> and a desire to improve themselves. On the other hand, many older and more mature individuals, men with vast life-experiences who should better understand the nature of the <i>Yom Hadin</i>, seem to go about their daily schedules as if its "business as usual"! Their <i>davening</i> is no different than the rest of the year, in fact, it seems to have digressed a bit. But why is this so? Wouldn't one think that the older a person gets, the more he would devote himself to the self-improvement of his soul, whilst the younger one is the less he comprehends, and the importance of these days takes on less meaning? R' Gamliel Rabinowitz Shlit'a uses a "play on words" to make his point: <i>Chazal</i> tell us <i>עולם הזה</i> - <i>"This world is compared to a vestibule."</i> In Hebrew, the letters of <i>פרוודור</i> can also spell <i>פריזדור</i> (Refrigerator). The meaning is this: Our world is similar to a refrigerator, in that whatever is placed inside it cools off. If one does not make the effort to inflame his inner soul with <i>Torah</i>, <i>Tefillah</i> and <i>Teshuvah</i>, his enthusiasm will steadily wear down and "cool off." A youngster is not in this world long enough to feel the effects of "global cooling." Unfortunately, the older one gets, the greater the chance that he will feel this effect. Let us work on ourselves, during these holy days, to "fire up" our souls with the spirit of true repentance, let our prayers "flame" up as a torch, to "scorch" the Heavens and "ignite" the Divine mercy.		◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ ◇◇◇◇◇ וביאר הרה"ק מו"ה צבי אלימלך מדינוב זצ"ל, בס' בני יששכר, שמהני תשובה רק לישראל ולא לאו"ה, והטעם כי מלך שמחל על כבודו אין כבודו מחול, ועייכ לא מהני לגוים תשובה עפ"י התורה, כי הקב"ה נקרא עליהם "מלך" כדכתי' "מלך אלקים על גוים", ואייכ אין כבודו מחול לקבל תשובתם. משאייכ ישראל דכתי' לגביהם "בנים אתם לה" ונקראים בנים והשייית לנו לאב, לכן אב שמחל על כבודו כבודו מחול. מעשה אבות סימן לבנים ותן בנו כח להתענות ביום הקדוש הזה ולהשלים התענית וכו' וחתמנו בספר חיים טובים וכו' (תפלת זכה) Karl (Kalman) Alexander was an enlisted Jewish Soldier from London during WWII, stationed in the Western Desert of North Africa with the British Eighth Army, under the command of the legendary Field Marshall Montgomery. Although he was the only religious Jewish soldier in his unit, he had been fortunate enough to be able to join the Catering Corps. This meant he was able to observe <i>kashrus</i> easily. He knew what food there was, and had even been able to <i>kasher</i> utensils. It was <i>Yom Kippur</i> morning, 1942, and Karl was in his tent <i>davening</i>. Suddenly, his sergeant walked in. "Corporal Alexander," he shouted. "Please collect your things and come with me. You'll be leaving camp immediately. Another unit 15 miles away is short of kitchen staff, so you and a number of other kitchen workers are being assigned there." With all due respect, Karl tried to persuade the sergeant to possibly hold off the order for a few hours. He knew that walking 15 miles in a desert while fasting would be difficult, if not impossible. But the sergeant would have none of it. "Unless you want to find yourself court-martialed, you must follow orders. Be ready to leave in 10 minutes," he was told. Karl and his companions set out on their journey. Karl made a deal with one of his companions that if he holds his backpack, Karl would do three of his night shifts. Thus, he was able to avoid carrying on <i>Yom Kippur</i>. After walking for some time, though, Karl's throat became very dry and he was getting weaker. While he watched the others taking sips from their flasks, he tried to concentrate on other things. He tried reciting the <i>Yom Kippur</i> prayers by heart, whatever he knew. "How much farther do you think we have," Karl asked his fellow soldier. "At least eleven miles, I'd say," was the reply. Karl groaned. "That much? I thought we were almost there." Karl was getting weaker and more tired. The heat, and most of all the lack of water, had begun to effect him and he found it difficult to keep up with the others. A wave of nausea swept over him and now he was barely shuffling along. He had begun to fall behind. But he was determined to keep fasting on this holy day. After a while, his weakened state became such that he found himself considerably behind the others. The sergeant turned around and noticed that Karl was a distance from them. "Corporal Alexander ...!" he shouted, but never finished his sentence, for at that moment there was a terrific explosion. The force of it threw Karl back several meters. He lifted his head and noticed his shirt was ripped and he was bleeding profusely. With his good arm he picked himself up, and realized what had just taken place in horror and disbelief. There in front of him, lay his three companions, motionless and dead, across the sand where moments ago they had been marching together. "They must have stepped on a landmine." he thought before he passed out.
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