

בראתי יצר הרע ובראתי

תורה תבלין

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מדעת עליון

אסתירה פני מהם אראה מה אחריתם וגו' (לב-כ)

יש להסביר פסוק זה על ידי משל. למה הדבר דומה, לאב שכעס על בנו הקטן, בשל מעשיו הנלווים, והחליט להסתיר עצמו מפניו. וכיון שהאב ידע שילדו הרך אינו מסוגל להתהלך בלא עזרתו, לא הסיר עיניו ממנו במקום המחבוא. וכאשר הילד היה נופל וקם מדי פעם בהליכתו הכושלת, נמנע האב מלצאת מן המחבוא ולהתגלות לפניו. אולם בשעה שהילד נראה מתקרב אל התהום, והסכנה ריחפה על חייו, מיהר האב לחוש לעזרת בנו, שאפילו כשהוא חוטא, עדיין בנו הוא.

כיוצא בכך, כתב הגמור"ר שמואל מסוכצ'וב זצ"ל, בס' שם משמואל, נוהג הקדוש ברוך הוא עם ישראל, עם סגולתו. גם בשעה שהוא נוהג בהם ב"הסתרת פנים" בגלל מעשיהם הרעים ודרכיהם הנלוזות, אין הוא זונח אותם ומתעלם מגורלם לגמרי, אלא עוקב בלא הפסק אחר הנעשה עמהם. וכאשר הסכנה מרחפת על בני ישראל כ"כ, השי"ת עדיין חש לעזרתם ומצילם מכל מגפה ופגע רע, ומכל פורעניות.

והיינו מה דכתיב כאן בקרא, שאפילו "אסתירה פני מהם" - לא אסיר לרגע עיני מהם, אלא "אראה מה אחריתם".

שובה ישראל עד ה' אלקיך כי כשלת בעוניך וגו' (הושע יד-ב) - לשבת שובה איתא בגמ' (פסחים קי"ט) "אמר ריש לקיש משום רבי נשיאה, מאי דכתיב

האזינו השמים ואדברה ותשמע הארץ אמרי פי וגו' (לב-א)

Moshe Rabbeinu turns to the heavens and earth and urges them to serve as witnesses to what he is saying. Doesn't this seem somewhat arrogant, that a human being, flesh and blood, orders around the heavens and earth?

Explains R' Elchanan Wasserman ZT"L HY"D that in his continuation, though, Moshe explains himself: "For the Name of God I call, give honor to our God." Moshe here reminds us that he enlists the services of the heavens and earth not for his own purposes, not to further his own interests, but for the honor of the Almighty. And for Hashem's honor one can make use of the entire creation, since every being and creature is obligated to honor Hashem!

Similarly, everyone wishes for all the best for the new year, that his fortune will see an abundance of blessing. But why? In what merit? Do we truly deserve it? However, if we wish for good for the sake of the honor of Hashem - a comfortable living to help us educate our children comfortably along the path of Torah and tradition, good health to allow us to properly fulfill all the mitzvos and raise our children to Torah and mitzvos - if this is our perspective, then we can rightfully ask for all the goodness in the world, and we will receive it in plenty!

הוא היה אומר

R' Yisroel Meir Hakohen ZT"L the Chofetz Chayim would say:

"Hashem is merciful and gracious. If he wants to give a person more, He can certainly give more! But if He does not give more, then the way it is, is certainly the best it could be!"

R' Yechiel Michel of Gustinin ZT"L would say:

"Part of a day is Halachically considered to be like a whole day and a single day is considered like an entire year. Thus if we do real teshuvah on Yom Kippur, it will be as if we had done teshuvah the entire year!"

R' Boruch Halevi Epstein (Torah Temimah) ZT"L would say:

"The Torah is like a beautiful song; every qualified musician has his own contribution to make to the tune. But only when the orchestra is heard as a whole, however, can one understand the complete work."

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was also upset, as here was an outright infringement upon the honor of the *Torah*. Yet, he kept silent. He took a piece of paper and jotted down the list of sources and sent it to the student. "Review these as soon as possible, and be sure to return the money to the first partner."

Some time later, the young student came to the home of R' Moshe. He was welcomed in warmly and asked to sit. He told the rabbi that he passed his required exams in the laws of *shechitah* and requested a recommendation. "Gladly," said the sage. He first quizzed the student a bit, and when it was evident that he was proficient in the relevant *halachos*, R' Moshe wrote him a flattering recommendation. Those who remembered what the young man had said earlier about R' Moshe approached him and complained, "But, this man insulted you so much!"

R' Moshe answered, "Have you forgotten that *Yom Kippur* has passed in the interim, and we forgave everyone who may have insulted us?!"

TORAH GEMS

שבת שבתון היא לכם ועניתם את נפשותיכם וכו' (אחרי מות טז-לא)

The *gemarah* states, (שבת לד.) *'Three things a person must ask in his house the eve before Shabbos as it begins to get dark. "עשרתם" - Did you take tithes?, "ערכתם" - Did you make an Eruv?, "הדליקו את הנר" - Did you light the Shabbos lights?*

The great *Rebbe*, R' Sholom of Belz ZT"L adds further, that just as it is true that we must ask these questions on the eve of each and every *Shabbos* throughout the year, it is even more so that on the eve of the *Shabbos* of *Shabboses* - the holy day of *Yom Kippur* - that we must ask these three things. Therefore, a person must look within himself and raise the following question: "עשרתם" - In a short amount of time, the 10 (עשר) days of repentance will have passed, "ערכתם" - the eve (ערב) of *Yom Kippur* is fast approaching, but still "הדליקו את הנר" - Have we all kindled the lights of *Teshuvah* in our hearts? Has each and every one of us done all he can during these days of repentance to ignite within ourselves the power to burn away our sins and draw close to *Hashem*. These are the questions that a person must ask himself on "*erev shabbos*" - the holiest of all days, the "שבת שבתון".

The *Chassidim* would say that before *Kol Nidrei* in the big shul in Belz, R' Sholom would cry out in a loud voice, "*Oy, we have erred, we have wronged, we have sinned*" When the people would hear this, they were all struck with fear which inspired them to a *Teshuva Shelaima*.

ידידי אדם מתחת כנפיהם - ידו כתיב וזה של הקב"ה שפרוסה תחת כנפי החיות כדי לקבל בעלי תשובה מפני מדת הדין, ע"כ. "פרש"י שם, כי מדת הדין מקטרגת עליהם לבל תתקבל תשובתם, ואעפ"כ פורש הקב"ה מתחת כנפי החיות, וכנגד רצונם של המלאכים, ומקבלה בסתר.

וביאר המגיד מדובנא, הגמור"ר יעקב קראנץ זצ"ל בס' כוכב מיעקב שאם האדם אומר "אגיש את משפטי עד לפני המלך", הרי זאת אומרת שכבר אפסו כל סיכוייו לזכות בבתי המשפט הרגילים, שכן לפי החוק אמנם אשם הוא ותקותו האחת היא, להגיע עד המלך עצמו, אשר בידו ניתנה הזכות להעניק חנינה אפי' למי שנמצא אשם.

וזהו אשר אמר הנביא, "שובה ישראל עד ה' אלקיך" - עליך להגיע בתשובתך עד השם יתברך עצמו, כי רק הוא יוכל לחון אותך ולקבל את תשובתך - "כי כשלת בעוונך" - מפני שגדלו ועצמו עוונותיך מכדי שתוכל לזכות בדין אצל השרים, ורק השי"ת ברוב חסדו יוכל לסלוח לך את עוונותיך, על אף כי רבו ועצמו.

מעשה אבות....סימן לבנים

עבירות שבין אדם לחבירו אין יוה"כ מכפר עד שירצה את חבירו (קיצור ש"ע)

Once, a dispute broke out between two business partners. They wisely decided to present the case before a *posek* and hear the ruling of the *halacha*. In the meantime, it was decided, the money in question would be kept with a reliable, neutral third party. They knew of a certain young *yeshiva* student who was studying for his *kabbalah* - license for *shechitah* and whose mind and experience was far from the world of commerce. And so they agreed to leave the disputed money with him while they bring their case to R' Moshe Feinstein ZT"L. The two partners went to the home of the young *shechitah* student and brought the money. They then made their way to the home of R' Moshe, one of the great *poskim* of the last generation. He greeted them warmly, heard their claims, researched the relevant sources, and issued his ruling in favor of one of the partners. The two accepted this verdict and returned to the student's home. "Give him the money," said the one partner, "he is right."

"What, this was R' Moshe's ruling?! I also researched the *halacha*, and, as it turns out, the other partner is right! I am terribly sorry, but R' Moshe made a mistake." He then added arrogantly. "His logic does not make sense. Even a great *posek* can make an error!"

The two partners listened and were infuriated. They had never seen such outright brazenness and arrogance. The great sage, when he heard,