

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



שבת קודש פרשת וילך - שבת שובה

Shabbos Parshas Vayelech - Shabbos Shurva

October 8, 2005 - ה' תשרי תשס"ו

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אחד מצדיקי ישראל יש צלם ודמות עליון והוא לא נסתלק למשה רבינו עד יום ש"ק, אמנם הצלם ודמות תחתון היה באמת נסתלק מערב שבת.

ובכן צ"ל שבערב ש"ק כתב משה כל הספר תורה, ובשעת שהיה כותב תיבת "יוימת" בסוף פרשת וזאת הברכה, היה מתמותת בשעת הכתיבה ומסר נפשו אז ממש, ונקרא מת מחמת הסרת הצלם ודמות תחתון שקרה אז בערב שבת קודש.

**וַיֹּאמֶר אֵלֵיהֶם בֶּן מֵאָה וְעֶשְׂרִים שָׁנָה אֲנֹכִי הַיּוֹם
לֹא אוֹכֵל עוֹד לִצְאָת וּלְבֹאָה וְכוּ' (לֵא-ב)**

הנה בזוהר הק' מבואר דמשה רבינו, וכן יוסף הצדיק, ודוד המלך נפטרו מהעולם בזמן מנחה של שבת קודש, ולכן אומרים ג' פעמים "צדקתך" שיש בו ג' פעמים ענין צדיקו הדין כנגד הני ג' צדיקים. וכמו"כ מצינו באו"ז ובתשובות הגאונים. וקשה, דהא דרשינן (סוטה יג:) על הק' "בן מאה ועשרים שנה אנכי היום" - היום מלאו ימי ושנותי, ללמדך שהקב"ה משלים שנותיהם של צדיקים מיום ליום ומחודש לחודש עיי"ש. והלא, אם בשבת מת משה רבינו, איך כתב "היום" בשבת דהא אסור לו לכתוב? ואם תאמר שמת בערב שבת, וכדמשמע בסדר עולם ובמדרש, הלא יש לתמוה דכתב על העתיד!

אלא מפרש מרן הגמ"ר מנחם עזרי' מפאנו זצ"ל, **בס' עשרה מאמרות (רמ"ע מפאנו)**, דבאמת אין כאן חילוק בין דברי הזה"ק להמדרש וכתנא בסדר עולם, כי הרי אמר הזה"ק לעיל בפ' תרומה כי במנחה בשבת קודש בי מדרשא דמשה רבינו אתבטיל עיי"ש. וממילא צריכים לומר שבערב שבת היה משה כותב ומתמותת אבל לא נסתלק לגמרי עד יום שבת בשעת מנחה. כי לכל

כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו וגו' (אחרי מות טז-ל)

איתא בגמ' (יומא פה:) רבי אומר על כל עבירות שבתורה בין עשה תשובה בין לא עשה תשובה יום הכיפורים מכפר חוץ מפורק עול ומגלה פנים בתורה ומופר ברית בשר ע"כ. ומובא בס' **אורח ישרים** את דברי **מנן הגמון"ר ישראל סאלנטר זצ"ל**, שאמר בבכיה גדולה, כי כידוע לא קיי"ל כרבי אלא כשיטת הרבנן שס"ל שיום הכיפורים מכפר רק עם התשובה, כי אם היינו פוסקים כרבי, לא היינו יראים מאימת יום הדין, כי הוא סובר שהיום עצמו מכפר אף בלא תשובה. אבל

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

A SERIES IN HALACHAH
EATING MEALS ON EREV YOM KIPPUR

The *gemara* ⁽¹⁾ states: "One who eats and drinks on the ninth (of Tishrei) and fasts on the tenth, the *posuk* considers it as if he fasted on the ninth and the tenth." We learn out from this, that it is a *mitzvah* to eat more than one usually does on *Erev Yom Kippur*. The reason for this is two-fold:: 1) To be physically sated and prepared, so as not to suffer from fasting on *Yom Kippur* ⁽²⁾. (One is permitted to take pills on *Erev Yom Kippur*, in order to ensure an easier fast ⁽³⁾.) 2) In order to celebrate the purity and atonement that one is to receive on *Yom Kippur*. Since one cannot celebrate with festive meals on *Yom Kippur* itself, it is to be celebrated joyously the day before ⁽⁴⁾. Ladies are also included in this *mitzvah* according to most *poskim* ⁽⁵⁾

This *mitzvah* is applicable only during the day time. Some *poskim* hold that the night before is included as well (6). If one wants to satisfy this opinion, he should eat something after nightfall (צאת הכוכבים) and have in mind to fulfill the *mitzvah* of eating on *Erev Yom Kippur*.

The custom is to eat two meals; one in the morning and the other in the afternoon, after *Mincha*. The second meal should be finished early enough to allow one to make his final preparations before the fast, go to *shul* and put on his

(1) גמ' יומא פא: (2) טור או"ח תר"ד (3) עיין בשו"ת צ"ץ אליעזר יז:לו (4) שערי תשובה (5) שדי חמד - יום הכיפורים א"ה: (6) ערוך השלחן תרד: ה: (7) טור או"ח תר"ד, עיין מש"כ הב"ש שם (8) שו"ע או"ח תרד: (9) משנה ברורה תרח: יב



R' Meir Leibush Malbim ZT"l would say:

"Chazal tell us that a person who eats and drinks on the ninth of *Tishrei* in preparation for the fast, is considered to have fasted on both the ninth and the tenth. And why is eating on the day before *Yom Kippur* considered so important? Because eating for the sake of heaven is far more difficult to accomplish than fasting for the sake of heaven."

R' Yisroel of Rizhin ZT"L (Rizhiner Rebbe) would say:

"When I was a child, I once wanted an apple but my father wouldn't give me. What did I do? I made the blessing over the apple and left him no choice but to give me the apple so that my blessing would not be in vain. Similarly, when we call *Hashem*, 'מלך מוחל וסולח' - '*King who pardons and forgives*' - He must forgive us. Otherwise we would be saying His name in vain!"

R' Yaakov Yisroel Kanievsky ZT"L (Steipler Gaon) would say:

"The value of *chessed* and good deeds is primarily when they come through difficulties and suffering."
 SPONSORED BY TZVI SPERO & FAMILY לוי'ני מאיר בן יעקב יצחק ע"ה, חיה בלימא בת חיים זאב הכהן ע"ה

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