

מאת הגאון מ"ר הרב ברוך הייטפלד שליט"א,
ראש טל' עטרת חיים ברוך, קליבלנד הייטס

A SERIES IN HALACHA
LIVING A "TORAH" DAY

The Reasons. There are two main explanations as to the nature of this unique *mitzvah*. **1)** The special quality of the day as well as the atonement of *Yom Kippur* deserves a festive meal just like all other great days and occasions have (*Shabbos*, *Wedding*, *Bris Milah*, etc.). The obligation to fast does not let us eat this meal on *Yom Kippur* itself, so the festive meal is pushed back one day earlier. Accordingly, at this meal one should feel and discuss the great merit that we have to come to this great day of purity **(3)**. **2)** *Hashem* wants us to prepare well physically for the fast, and not

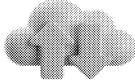
The **מנחת חינוך** [תקנמן] explains: מצות מעקה is not that a house should have a מעקה on the roof, rather it is like any other מצוה עשה that one is מחייב to do ועשה. So, just like by מצוה ציצית if one wears a כנפות בגד של ד' and places ציצית on it, he is מקיים the *mitzvah* and if he doesn't place ציצית on the corners he is מבטל העשה, so too, if one has a house and builds a מעקה, he is מקיים the עשה, if one doesn't, not only is he מבטל the עשה he is also עובר the לאו of תשים. He quotes the **רמב"ם** that says, just like any other עשה, one also recites a ברכה on this *mitzvah*. Also, since this חיוב is his responsibility to perform (רמב"ם עליו), בעל הבית or his שליח must make the מעקה. Thus, if the שליח would instruct a חכם to build the מעקה, since they are not שליחים בר שולחן they would not be credited for the עשה. Nevertheless, although he wasn't מקיים the עשה, he won't be עובר the לאו of תשים, because למעשה the roof is now protected. והדברים ברורים מאד.

(1) מ"ב תדר:א (2) ערוך השלחן תדר:ה (3) שערי תשובה ז"ט: (4) טור שם
(5) שדי חמד יו"כ אג (6) מטה אפרים תרה:יח (7) עה"ש תדר:ה (8) מ"ב
תרה:יח (9) רמ"א תרה:ד (10) אלף למטה תריט:א (11) מועדי קודש קכ"ז

“אֶסְתִּירָה פְּנֵי מֵהֶם אֲרָאָה מֵה אַחֲרֵיהֶם” - This statement needs clarification. What would be the end of *Klal Yisroel* if, *chav v'shalom*, *Hashem* would hide His face and not look after their welfare? There is no question in anyone's mind what would happen with the Jewish people if *Hashem* were to stop taking an interest in them, and it is unnecessary for the *Torah* to raise such a question. However, *Hashem* is expressing His infinite love for *Klal Yisroel* and He is saying that even in a time when it appears as if “אֶסְתִּירָה פְּנֵי מֵהֶם” - ‘*I shall hide My face from them,*’ yet, “אֲרָאָה” - ‘*I will look*’ after their welfare and attend to ‘מֵה אַחֲרֵיהֶם’ - i.e. ‘*what will be with them,*’ everything will be well for them in the future.”

“Forgiveness says you are given another chance to make a new beginning.”

Daven & Learn IN ORDER
to connect with Hashem!
(ב"ח ס' מ"ז)
-each with its own form
of connection.



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תורה
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לעבד ר' אברהם יוסף שמואל אליהו בן ר' טוביה דוד

לע"נ ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל

לע"נ ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל

הרי לא רק שהוא יום לתקן כל שבתות של השנה, אלא הוא עיקר יסודי בעבודת התשובה, שאמרו חז"ל ששמירת שבת בכוחה לתקן אפילו על עבודה זרה, וע"כ שמירת שבת הוא בכלל עבודת התשובה של עשרת ימי התשובה וע"כ נקרא שבת זו "שבת שובה".

והנה כל מי שמוח בקודקדו לא יבין את האמור כאן, ויתמה וישאל למה לא יבינו זאת הגוים, והרי גם ביניהם מצויים חכמים, וכמו שאחז"ל (איכה רבה) 'אם יאמר לך אדם יש חכמה בגוים תאמר?' עוד יש להקשות, למה צריכים להיות 'חכם' כדי להבין זאת? והלא מעלת החכם הוא שמבחין בלב חכמתו בדברים שא"ל להבחין בעיני בשר? יאילו כאן מתארת התורה מצב שגם עיני בשר יכולים לראות שיש ה' פעל כל זאת ששרי' אלו שראו את ישראל בגדלותו, ורואים אח"כ אך שנפלו לבדא עמקתא ושנ' יניסו רבבה, תללו ואינם ברוש שאין כאן מצב של 'טבע', וכמו שלא תאמר לך דרואוהו משפחת אדומה ואומה אדומה היא שהיא 'חכם', כך לא תאמר לך דרואוהו גיבור תאמר 'אדם יד' ה' היא שהיא 'חכם', ואם גם את האומות אינם חכמים למה לא יבינו כנ"ל? אמנם גם אם תמצא חכמה בגוים לא תמצא בהם החכמה העיקרית הקשה ביותר.

לומדים מאת הרב אברהם דניאל אבסטימן שליט"א, בעמ"ס טוה אברהם

שובה ישראל עד ה' אלקיך כי בשלת בעונך ...

(הפמורת שבת שובה) - בענין שבת שובה

תב הלבש (ס' תר"ג): "שבת שבין ראש השנה ליום כיפור קורין 'שבת תשובה' שהוא ימי תשובה, ועוד שאומרים הפסתר שובה ישראל", ע"ל. די בכל שנה ושנה בין ראש השנה ליום כיפור יש בו שבת, וקורין אותו שבת של תשובה, וחדו מה שנהגה העולם לקרא לשבת זו "שבת שובה", אמנם יש לכאור, דרי בשבת זו אין אנו עושין תשובה, וגם אין אומרים בו סליחות וודוי, אי"ע על שם מה נקרא שבת זו שבת שובה? ונראה לכאור דענין על פ' מה שכתב **המשנה בירידה** (שם ס"ק ב'): "זמין יצירת **הדבש**" ח"א דרשן א' כי ז' ימים שבין ר"ה ליום הכפורים הם נגד ז' ימי שבוע ובכל יובל יעשה תשובה על אותו יום דרך משל ביום ראשון יעשה תשובה על מה שחטא כל ימימי ביום ראשון, וכן ביום ב' וכן כל ז' ימים", ע"ל. דרי מביאר בדבריו, שבין ראש השנה לעולם כיפור הם ז' ימים, ואתון ז' ימים הם כנגד כל ימי השנה, ובכל יום יכול האדם לעשות תשובה ולתקן כל מה שחטא באותה שנה באותו יום, דהיינו במשך ז' ימים אלו האדם הודומת לאדם לתקן כל מה שחטא באותה שנה בשבת ואי' נמצא דברים השבת יכול האדם לתקן כל מה שחטא בזה שלא שמר שבת כראוי, וא"כ יש ששומר שבת זו

מעשה אבות סימן לבנים

פתח לנו שער בעת נעילת שער כי פנה היום ... (תפילת נעילה)

The shadows of *Yom Kippur* were lengthening over the stone alleyways of Jerusalem, casting a warm, quiet glow across the holy city as the *Yom HaKadosh* drew toward its climax. It was the solemn hour of *Mincha*, the final stretch before the heavenly gates would swing shut, and every *Yid* burned to secure one last *zechus* before the Day of Atonement slipped away.

Walking to *Mincha* among the *mispallelim* was the distinguished *Dayan*, **R’ Avraham Shear Yeshov ז”ל**, with a troubled pace. His soul burdened with a double weight: the awe of standing before the Almighty, and a quiet, agonizing worry for his *Rebbetzin*, who was ill and growing weaker by the minute as the long fast drained her remaining strength.

Spotting the venerated *Tzaddik*, **R’ Mordechai Zuckerman ז”ל**, walking in the same direction on his way to *shul*, R’ Avraham saw a flicker of hope. He approached the *Tzaddik*, desperate to hear of a singular spiritual act that could sway the heavens for his family and tip the scales of divine judgment. With eyes brimming with devotion, he pleaded, “ילמדנו רבינו, - *Rebbe*, please teach me, what holy resolution, what good and positive *Kabbalah*, is worthy enough for a man like myself to take upon right now, while the gates of *shamayim*, the gates of *rachamim*, are still wide open?”

R’ Mordechai stopped. He was immersed in thoughts of the holy day and the question gave him pause. Looking at R’ Avraham, he did not suggest extra *kapitlach* of *Tehillim*, nor a deeper *chumra* in the remaining *tefillos*, nor an arduous fast of silence. Instead, he looked upon the anguished face of the *Dayan* with soft, compassionate eyes “Did you not mention to me just a few days ago that your wife is not feeling well?” R’ Mordechai asked gently. “You asked me to *daven* for her recovery, to mention her name before the Almighty. If you seek a *kabbalah*, a sacred resolution to carry through the open gates of mercy, take this act of *chessed* upon yourself: the moment the final *tekiah* sounds and *Maariv* concludes, do not linger. Hurry straight to your home. Make *Havdalah* without delay, so that your ailing *Rebbetzin* may break her fast and find relief.”

To anyone else, this might have seemed simple, but for R’ Avraham, it demanded a profound spiritual sacrifice. For decades, his *hanhagah* was to *daven* with intense, unhurried concentration, remaining immersed in the divine presence long after the *minyan* had dispersed. On certain years, he would arrive back home after *Yom Kippur*, hours after *davening* had concluded and only then would he break his fast. Yet, recognizing the deep wisdom and practical holiness in the sage’s command, R’ Avraham set aside his lifelong custom for the sake of his wife’s comfort.

As night fell and the *Ne’ilah* prayer reached its triumphant end, R’ Avraham joined a smaller, quicker *minyan* reciting *Maariv* with a swiftness that left the surrounding *mispallelim* utterly bewildered. They knew him as a *yarei shamayim* whose *neshama* hovered slowly over every single word of the *davening*, yet here he was, moving with an urgent, almost frantic speed. They did not know that his haste was not a neglect of prayer, but its truest fulfillment.

The moment the final *Amen* echoed, R’ Avraham hurried down the dark, cobblestone streets, his heart racing faster than his feet. He burst through the front door of his home, poured the cup of wine until it overflowed, and recited *Havdalah*, bringing the holy day to a close not in the *Beis Medrash*, but beside the bed of his weary wife.

When the sweet taste of the wine reached her lips, the *Rebbetzin* looked at her husband, her face radiant with relief and gratitude. Tears welled in her eyes as she showered him with heartfelt *berachos*, whispering softly, “Every additional moment of this fast was an agonizing struggle for me. You have brought life back to my soul.”

When news of the evening reached R’ Mordechai, a warm, joyful smile illuminated the old *Tzaddik*’s face. He nodded quietly, his heart overflowing with the beauty of a *mitzvah* fulfilled in its truest spirit. Later, he told R’ Avraham, “Whether my heavenly *tefillos* brought her healing, I cannot know,” R’ Mordechai remarked with profound humility. “But this much I know with absolute certainty: through this act of simple, human grace, we truly helped.” (Adapted from the *Sefer Yachid* B’doro)

שובה ישראל עד ה' אלקיך כי בשלת בעונך ... (וישע ד-ב)

In the *Haftorah* for *Shabbos Shuva*, *Hoshea HaNavi* beseeched *Klal Yisroel* to recognize the gravity of their sins and work extra hard to secure *Hashem*’s forgiveness through *Teshuva* and *Tefillah*. Interestingly, when describing the nation’s sins, the *Navi* chose the double wording of “כי כשלת” - “for you have stumbled in your iniquity” as opposed to wording like “כי עיית” which is a singular more grammatically correct version with the same idea. Why is that so?

The **Netziv**, **R’ Naftoli Tzvi Yehuda Berlin ז”ל** explains that *Chazal* teach that *Teshuva* should be left to “hang” - which means that one should “leave a few days” from his busy schedule for the express purpose of doing *Teshuva*. Says the *Netziv*, the ten days between *Rosh*

Hashana and *Yom Kippur* aren’t there arbitrarily, rather, every one of those days serves a special purpose for each Jew and its our duty to utilize this time properly. It’s imperative to remember that what stands in the way of bettering one’s self is his own iniquities and only he alone can atone and repent for them.

Thus, even though it is grammatically correct to use a singular form, the double wording of “כי כשלת בעונך” is not only a reference to the “few days” of *Aseres Yemei Teshuva* which are indispensable for one to properly prepare himself for *Yom Kippur*, but it is also a reference to the proper way to do *Teshuva* altogether.

May we all merit a *Gmar Chasima Tovah*.

וידבר ה' אל משה ... עלה אל הר העברים ... על אשר לא קדשתם אותי ... (לב-מחנא)

As *Klal Yisroel* is poised to enter *Eretz Yisroel*, *Hashem* instructs Moshe to ascend the mountain to be *nifjar*. The *Medrash* says that Moshe’s נשמה refused to leave his holy body. Such was the level of holiness attained by *Moshe Rabbeinu*. Yet here, says the *posuk*, he was not allowed to enter Eretz Yisroel because (on his exalted level) he wasn’t מקדש שם שמם מי מריבה by the *שם שמם*.

One of the *AI Cheits* recited on *Yom Kippur* is requesting forgiveness for the terrible sin of חילול ה'. Even a ספק חילול ה' must be avoided at all costs. **R’ Moshe Sherer ז”ל**, the legendary leader of *Agudas Yisroel*, once had a sensitive *shaila* of *pikuach nefesh* which entailed asking a high ranking American legislator to use his influence to help save someone. However, enlisting this aid would come with a heavy price. In the next election, he would have to publicly support this lawmaker, which due to his stand on certain issues, would be bordering on חילול ה'. He presented the *shaila* to **R’ Yaakov Kaminetzky ז”ל**, who asked him to return the next day for his response, as the ramifications of this *psak* demanded serious pondering. When Rabbi Sherer returned, R’ Yaakov told him that we do not find that חילול ה' is פיקוח נפש the *aveira* of חילול ה'. R’ Moshe deferred to *daas Torah*. Saving a life may take קדימה over many *mitzvos*, but as R’ Yaakov showed us, not over חילול ה'. How careful we must be in this area.

We may complements this idea with the following: In many *Kehillos*, the *Baal Shacharis* begins on *Yamim Noraim* with the word, המלך! He does this standing at his normal seat, and then continues to the *amud*. The idea being conveyed is that wherever one may find himself throughout the year - at work, the street, or even in one’s own home - no matter where, he must always remember that *Hashem* is with him. It’s not only in our *shuls* that we connect to Him. While it provides a measure of *chizuk*, that He always wants to hear from us, it is also a reminder to constantly strive to sanctify His Name wherever we are. May we all be *zoche* to a year of *beracha*, *yeshuos*, *gezunt*, *shidduchim*, *nachas*, *refuos* and *kol tuv*.

משל למה הדבר דומה

שימו לבבכם לכל הדברים אשר אנכי מעיד בכם היום ... (לב-כו)

משל: An elderly *chasid* once came to the **Belzer Rebbe, R’ Yissaschar Dov Rokeach ז”ל**. “I am already an old man. My time in this world is drawing to a close. Please, tell me how I can truly repent for the sins of my youth.”

The *Rebbe* replied with a story: “A merchant named Yankel traveled to the great trade fair in Leipzig, bringing with him several wagons loaded with merchandise in high demand. Just as he entered the city, a torrential rain began to fall. The storm raged for days, washing out the roads and trapping other merchants’ miles from the city. Consequently, anyone in Leipzig who needed these items had no choice but to seek out Yankel. Sensing a rare opportunity, Yankel’s greed got the better of him. He turned away eager buyers,

refusing to sell in the hopes of driving the price even higher. He calculated that doing so, he would make an absolute fortune.

“For days, Yankel hoarded his inventory. The foul weather persisted, and the market value of his merchandise did indeed skyrocket. Yet, he still refused to sell. But one evening, the rain abruptly stopped. By the following morning, the roads had cleared and the fairgrounds were suddenly filled with competing merchants unloading their wagons. Overnight, prices plummeted - and so did Yankel’s fortune.”

The *Rebbe* leaned forward and told the elderly *chasid*, “When you regret your sins exactly as much as Yankel regretted not selling his wares the day before the market crashed, you may rest assured that you have been forgiven!”

נמשל: Let us not procrastinate. We must utilize the day of *Yom Kippur* before we miss our opportunity!

עוב נא בן אדם עוב נא ... (מלכות לעש"א)

INSIGHTFUL TORAH THOUGHTS ON THE WEEKLY SEDRA TO LEARN AND TO ENJOY BY R' MOSHE GELB

חנפוש

In this *piyut* in *selichos* we speak of the vanity of the physical pleasures of the body. It is a powerful *selichah*, and addresses a core point of *Torah hashkafah*. We often view creature comforts as innocent pleasures. After all, they’re not *assur*. So what’s wrong with having a good time? The truth is, however, that such indulgences are often far from innocent.

The **Vilna Gaon ז”ל** in his commentary to *Rus* writes that the *neshamah* and *guf* are two opposites, and when one does *chessed* and is generous towards one, he by definition must act with *din*, and strictly regulate the other. Ergo, one who indulges his physical body is declining spiritually; *taivos* and spiritual growth are mutually exclusive. It is in this vein that our Sages say (*Tanna Dvei Elyahu* 26) that before a person *davens* to have *hatzlachah* in learning he should first *daven* that no delicacies cross his lips.

And the perception that such pleasure seeking is at the end of the day permitted is completely false. **Chovos Halevavos** already establishes that there is no such thing as a grey area in Judaism. Either it is necessary for *avodas Hashem* and brings one closer to Him, and is therefore a *mitzvah*, or it is a distraction from one’s *avodah* and *assur*. Indeed, the **Baal HaTanya** writes that one who indulges in “permitted” pleasures לשם שמם, i.e. to enjoy himself, creates a great, *shtarke klipah* of *tumah*, and is considered as if he had sinned!

Rabbosai, we are approaching *Yom Kippur*, a day when we are stripped of our physicality and stand before *Hashem* as *malachim*. We are מתחסד with our *neshamah* at the expense of the corporeal *guf*, and thus come to be *mesaken* our pleasure seeking ways the rest of the year. For let us be honest with ourselves. Who can say that they enjoyed what they enjoyed entirely *l’sheim shamayim*? As the story goes, who can say their meat boards are *l’kavod Shabbos* and not *l’kavod zein boich*?

Let us approach *Hashem* on this holy day with *teshuvah* for the past and a *kabbalah* in this area for the future, to be מתחסד with the *neshamah* over the *guf* and focus instead on *Torah* and *mitzvos*. A *gmar chasimah tova*!