

מזאת הגאון מו"ר הרב ברוך הידעפילד שליט"א,
ראש טלל עטרת חיים ברוך, קליבלנד הייטס

Bowing Down by בורעים. When placing the cloth or paper on the ground for בורעים, it should be used to be מפסיק between one's head and the ground (נופלים על פניהם), not the knees (4).

Monetary, Interpersonal Laws and Din Torah (48)

Two Types of Smell. The only type of smell that prohibits holy words or thoughts to be said or thought, is when it comes from a substance that has become rotten, which includes feces from digested food - which is the same as rotted food. However, if a bad smell comes from a chemical, like ammonia or chlorine, this is not a problem. Additionally, (school) laboratories where students mix gases and create a “rotten-egg” smell is not a problem. Chickens have their own unique smell even without any rotting of their waste, and that smell is not a problem. Furthermore, the **Shulchan Aruch** (2) rules that normal chicken

The **שורע** [א"ר ס' א'] says one should say **פרשת הקרבנות** daily. The **טור** [א"ר ס' א'] adds that one should say, **אחר** [א"ר ס' א'] after. However, after saying **פרשת הקרבנות**, one may not say this **יה"ר** because a **טעם** is not brought. The **בבב** explains: the **אמירה** **יה"ר** makes it like he was **מקריב** the **טעם** & if he is not **מחוייב** a **טעם** it will be like **לעזרה**. But saying **יה"ר** without the **אמירה**, remains only **בתורה** & not a problem. He says (also **המהרש"ל**) a solution would be to say the **יה"ר** with **אחר**. If I am **חייב** in **בטעם** then **חייב** **הקרבנות** & it is understood that if he's not **חייב** in **בטעם** it should remain **בתורה** **הקרבנות**. The **מנחם אברהם** does not help for **הקרבנות** & says: **אחר** **יה"ר** with a **טעם** does not help for **הקרבנות**. One may only bring a **טעם** if he has a **טעם**, so saying the **יה"ר** with a **טעם** does not help for **הקרבנות**. Thus one should not say the **יה"ר** at all.

“Rabbi Akiva said: ‘Just as a mikvah purifies the impure, so does the Holy One, blessed be He, purify Israel.’ Just as it is impossible for one to immerse himself partially in a mikvah to achieve purity limb by limb - but he must immerse his entire body at once in the mikvah, so too, regarding the purification of Yom Kippur, there can be no atonement for some transgressions unless the individual undergoes a total purification for all his transgressions.”

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אברהם יוסף שמואל אלתר בן ר' טובי' ז"ל
י"שא רחל בת ר' אברהם שלמה ע"ה קורץ

מאת הגד"צ רבי גמליאל חסדן רבינובין שליט"א, ר"י סער הטמנים ירוסלים עירדיק

ואפשר שיותי אור שהכתוב דראשון שלפנינו הורה על זמן מצות 'הקדל' ועל חובת הקדמה במקום המקדש, הודיע גם מהות המצוה, שהיא: תזכיר את התורה הזאת נגד כל ישראל באזניהם; ובריו אלו הם למעשה תמציתה של מצות 'הקדל'; שהיא להשמיע את התורה בנוכחות כל עדת ישראל, 'באזניהם' כלומר, שאין המצוה מתקיימת רק בחד התורה השומעים בנוכחותם, כפי שיש לנו קבל הדברים לאורך האמנה יודעים כל פריט המצוה בא הכתוב שלאודיענו מזה מסורת של מצוה זו אמר: למען שמעו' בתיבות אלו מגלה לנו הכתוב שיש מטרה למצוה זו, ומזה: השמיעהוהוה דבר זה אינו מובן, שדר' אין השמיעה המתירה כי אם עצם המצוה.

לַיְמֻדִים מֵאֵת הָרֹב אֲבָהֶם דְּלֵאל אֲבִיטִיזן סְלִיט"א, בַּעֲמִ"ס טוֹחַ אֲבָהֶם

ועמדו המפרשים על כוונת הרמ"א, וכי בא לומר דמי שהוא אפיקורס אין מועילה לו תשובה, הרי נאמר (ויקרא טז, ל): "כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו", וא"כ פשיטא שיום הכיפורים אינו מכפר על אפיקורס דאינו

הדלקת נרות שבת – 6:28

זמן קריאת שמע / מ"א - 9:12

מק קריאת שמע /הגר"א - 2:48

סוף זמן תפילה/להגר"א – 10:48

זמן לתפילת מנחה גדולה – 1:17

שקיעת החמה שבת קדש – 6:44

מצט"ק צאת הסוכים – 7:34

צאה'כ / לרבינו תם – 7:56

(Courtesy of MyZmanim.com)

מעתה מובן היטב כוונת הכותב, כאשר "למען שמעו", כי אין זו אותה שמיעה האמורה בגוף המצוה, שם אכן הכוונה על חובת שמיעה בפשוטה, וככל המצוות והחלויות בשמיעה, (כי מצד התורה אין שמיעה זו שונה מאשר השמיעות שיש בהן חיוב). שמעי דבת המצוות אינן תלויות ברצון האדם, וכולן הן גזירות שלמים, ולאוד עשייתן שרשי'ך על השמיעה חובה, הודיעך שמערת זו המצוה היא "למען שמעו", כדי שיזכה לשמיעה החודרת את כלומר, כדי לצאת מהמצוה די לנו בשמיעה שמקבלים מצד השיית האוין, אבל מטרת המצוה היא שיזכה לשמיעה הנובעת מקדושת המקום ושמיעה כעין זו מעוררת את האדם מאוד לתשובה ולתיקון המעשים ולקרבת הש"י ושמיעה זו תביאנו גם כן ללמען למדו, שגם בשבויו אל ביתו יתישב לימודו כלומר, כי תנהיג לו לשם שמים בלבד, ותורה זו תוסף דאה על דבריו ויקדים בו ויצאו את ה' אלכם, ומתוך כך יהיה זה המצוה הראשונה והאחרונה.

דיתקיים בו ושמרו לעשות את כל דברי התורה הזאת:

וכדאי להעתיק כאן דברי רבינו יונה (שערי תשובה): "מן הטובות אשר הטיב השם יתברך עם בראיו: כי הכין להם הדרך לעלות מתוך פתח מעשיהם ולנמסר במצח פשעיהם, לחשוך נפשם מני שחת ולחשיב מעליהם אפן, ולמדם והזהירם לשבו אליו כי יחטאו לו, לרוב טובו וישרו כי הוא ידע יצרם, שנאמר: 'טוב ישר ה' על כן יורה תשובהם בדרך', ואם רובו לפשוע ולמרוד ובגד בוגדים בגדו, טוב סגור בעדם לדלי תשובה, שנאמר: 'טוב לאשר העמיקו שורבם', ונאמר: 'טובו בנין שובי' וכו' ומה משבותיהם, עכ"ל. ורבי חזקוני תשובה הוא חסד נפלא מאת השם!"

(1) עיין אוצר הגאונים יומא רט"ז (2) או"ח עט"ז
(3) משנה ברורה כא"ד (4) ע' מ"ב תרכא"ד

מעשה אבות ... סימץ לבנים

זכרנו לַחַיִּים מֶלֶךְ הַפֶּן בַּחַיִּים וּבַחַיִּים לְמַעַן אֱלֹהִים חַיִּים ... וּבַחַיִּים מְזֻכָּרִים כָּל בְּנֵי בְרִיתְךָ (תְּפִלָּה לַיָּמִים נוֹרְאִים)

The **Santover Rav, R' Shlomo Zalman Friedman *shlita*** recounts a remarkable story in his *gilyon Noam Siach: On Motzei Yom Kippur* (5783), while I was in *Eretz Yisroel*, I merited to experience tremendous *siyata diShmaya* on a certain matter, in a most wondrous way. The day after *Yom Kippur*, I saw a few more manifestations of *siyata diShmaya*, which also served as an exceptional *yeshuah* for me. As I prepared to return to America on the way to the airport with my luggage, I asked the driver to stop at the home of the renowned *mashpia* **R' Elimelech Biderman *shlita***. R' Elimelech was moved to see me, and we spoke pleasantly for awhile. As we spoke, I told him about the great *yeshuos* that I had recently merited to experience.

R' Meilech told me that if I saw great *yeshuos* immediately on *Motzei Yom Kippur*, it must be the result of something I did on the holy day. He asked me to relate a specific good thing that I did on that day to which we could attribute the *yeshuos* that I saw on *Motzei Yom Kippur*. I told him, "I don't occupy myself with *nistaros*— the hidden, but if we are looking to attribute the *yeshuah* to a specific thing, may I offer, perhaps, something that I think could be the reason." This is what I told him:

It was in the final moments of *Yom Kippur* at the **Vizhnitzer Rebbe *shlita***, in Kiryat Vizhnitz, Bnei Brak. Usually after *Ne'ilah*, there are a few minutes left till the *zman* and the whole *tzibbur* sings a *niggun*. While they were singing, I suddenly felt a great *hisorerus*, and my heart was overwhelmed with feelings of gratitude and *hakaras hatov* to *Hakaodsh Baruch Hu*. In this state of joy, I raised my hands Heavenwards, and said aloud, in a voice filled with emotion, “*Heileger Bashefer, ich dank Dich un ich loib Dich oif dem moiredig’e gute’n yahr vos Du host mich gegeben berov Rachamecha vechasadecha*” (*Ribbono shel Olam*, I thank You and praise You for the wonderfully good year that have You granted me with your mercy).

Then I continued: “*Aibishter*, I merited this year to find *shidduchim* for two of my children, *sheyichyu* - a *chassan* and a *kallah*, and I merited to marry off my son, *beshah tovah*. *B’ezeras Hashem* the week after *Sukkos*, my daughter will be getting married. I merited this year to publish many “*Noam Siach*” *gilyonos*, which were, *baruch Hashem* well received all over the world, and I also merited to publish two volumes of the *sefer Noam Siach* - *Uvelechtechta Baderech*, and *Hashem* helped me find a sponsor for them both, easily. I merited to have a number of prominent *mispallelim* in our *Bais Medrash* help me out extensively at the time of my son’s wedding, easing the burden for me.”

Likewise, I continued to praise *Hashem* for the *chesed* that He granted me the merit to be the emissary for a *mitzvah* to be a *shadchan* for a widow and widower, who each had an orphaned daughter at home. Through this they were able to establish a new *bayis ne'eman*, and two young orphans now have a home; the one who didn't have a father now has one, and the one who didn't have a mother now has one. I added some other good things *Hashem* did for me, and then I said, with deep emotion: “*Heilige Bashefer*, ‘אלקינו, 'עד הנה עזרונו רחמך ולא עזבונו חסדך ה' אלקינ', - Until now Your mercies have helped us, and Your kindness has not forsaken us, *Hashem*, our G-d ... and I ask even further, 'על תשענו ה' אלקיננו לנצח, - Please do not abandon us forever, *Hashem* ...” I was in a state of great emotion by the time I was finished.

R' Meilech listened to my words with seriousness, and was very moved. He then said excitedly, "It's not 'perhaps' a way to explain it - it is clear as the sun that the *yeshuah* was an outcome of the gratitude that you gave in those final moments of the *Yom Hakadosh*, the gratitude to *Hakadosh Baruch Hu* is the conduit and the key to receiving wonderful *yeshuos*."

He then added, “We say in the *tefillah* of the *Yamim Nora'im*, ‘*Zachreinu l’chaim Melech chofetz bachaim vekasveinu besefer hachaim lema’ancha Elokim Chaim.*’ When we say, ‘*U’ksov l’chaim tovim,*’ why do we first ask for “*chaim*” and only later, when we say “*ukesov l’chaim*” do we add “*chaim tovim*”? The answer is that “*ukesov*” is said right after *Modim*, when we thank and praise *Hashem* for our lives, and after the gratitude to *Hashem*, we receive good in our life ...”

As I was ready to leave, R' Meilech turned to me and said, "Now you have even more *siyata diShmaya*, because I am preparing to give a *drasha*, and I am going to tell this wonderful story that happened to you - in your name - tonight!"

שובה ישראל עד ה' אלקיך ... (הושע יד-ב)

A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY AN UNEQUALED HISTORIAN

Hoshea HaNavi opens the *Haftorah* of *Shabbos Shuva* with a beautiful message to *Klal Yisroel*. “*Shuva Yisroel!*” The Jewish people can indeed return to *Hashem* and repent from their sins. But after a *Yom Tov* like *Rosh Hashanah* where Jews all over the world spend the better part of two days steeped in prayer, is there truly any doubt as to the potential for them to do *teshuvah* and return to *Hashem*?

R' Yaakov Yisroel Kanievsky זי"ל (Kehillas Yaakov) remarks that one should never doubt the ability of each and every member of *Klal Yisroel* to return to the proper path of *Torah* and *mitzvos*. In fact, even those who have spent their time engaged in sin should never think that his cumulative sins overshadow the few good deeds that he has done. The

Steipler explains that since Jews are required to learn the entire *Torah* and all its accompanying parts, one can easily begin to believe the fallacy that if he cannot achieve full and total perfection in his *avodas Hashem*, he should rather give up. On the contrary, because Jews must strive to achieve it all, every little bit that we do is laudable. When a Jew performs a *mitzvah*, he is in actuality inching his way closer to perfection and for that alone he is to be commended.

While this ideal may be hard to achieve and maintain, indeed after *Rosh Hashanah* leading up to *Yom Kippur* it behooves us to strive for betterment and to continue doing *mitzyos* and advancing ourselves in service to the Almighty.

May we all merit a *Gmar Chasima Tova* and *Piska Tova*.

לפני ה' כי בא כי בא לשפט הארץ ישפט
תבל בצדק ועמים באמונתו ... (תהלים צ"ז)

CONCEPTS IN AVODAS HALEV FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"l.

מחשבת הלב

This *Shabbos* marks the first of the new year, ה'תשפ"ב. The following *vort* was told by my *Zaidy*, **Reb Uri Wiederman z"l, b'shem R' Chatzkel Abramsky zt"l**. I researched it a bit to ensure I have it right, but I still can't be certain.

In *Tehillim* (צ) we begin: "ה' מלך תגל והארץ". *Hashem* reigns, the land rejoices. In צ"ט we also start with the words "ה' מלך", but then we continue with "ורגז עמים", the nations will tremble in fright. Why do we change? Well, if we look at the words ending the previous *kapitel* (צ) we say: "לפני ה' יא בא כי בא לשפט ... ועמים באמונתו" - before *Hashem* who is coming to judge the land ..., the nations in his *emunah*. In צ"ח we close: "ועמים במישרים" - the nations in *yashrus* - righteousness.

The nations of the world don't keep the *Torah* and they transgress even the most basic *aveiros*. *Yidden*, on the other hand, adhere to even the *mitzvos* which defy logic. When *Hashem* judges "באמות", things He deems important, the *goyim* are complacent knowing that they aren't expected to keep the תורה. However, when *Hashem* presides over a משפט addressing מישרים, upright, straight-forward individuals, the basic logical איסורים like stealing, killing, adultery, *avoda zara*, etc. in which they are also lax, then they tremble, because for those there are no excuses.

Perhaps we can say another *machshava*. *Kapitel* צט refers to *stam mishpat*. That is reason enough for us all to tremble. While *kapitel* צ refers to *Rosh Hashanah* and *Yom Kippur*. That may be why in *kapitel* צ it says "כי בא כי בא", twice. Because at that time, *Hashem* is so very close. "דרשו ה' בהמצאו קראו בהיותו קרוב". With such a judgment, His children know that they can easily do *teshuvah* and evoke His mercy. Hence, "תגל הארץ", as *Chazal* say "ללא היו יום טוב לישראל כיום הכיפורים".

Let us all do *teshuvah*, come closer to *Hakadosh Boruch Hu*, and storm the heavens this special day of *Yom Kippur*, so that all of *Klal Yisroel* may benefit and enjoy a *chasima tova* and the entire world will see יתגדל ויתקדש שמיים רבם.

משל למה הדבר דומה

ויקרא משה ליהושע ואמר אליו לעיני כל ישראל חזק ואמץ... (ד-א)
מַשֵּׁל: A fellow once lamented to **R' Shlomo Zalman Auerbach זר"ל**, with tears in his eyes, that his oldest children were around twenty and despite putting in so much effort, his children didn't develop into the adults he'd hoped, even with all the high aspirations he had for them. Yet, his friend's children developed into such upstanding individuals ... "and he put in far less effort than I did," the distraught fellow cried. "What could be the difference between us?"

R' Shlomo Zalman replied, "I recognize you from the extended neighborhood. I have seen you in *shul* several times over the years, and there was never a time that I hadn't heard you disparaging leaders and customs of other communities. You always made some negative remarks about them and only saw your own circle as perfect. I had thought you would

**הקהל את העם האנשים והנשים והטף וגרך אשר
בשעריך למען ישמעו ולמען ילמדו ... (לא-יב)**

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

Quoting *Chazal*, **Rashi** explains that for the *mitzvah* of *Hahkel*, the men would come to learn the *Torah* being read, women would come to hear, and children were brought to give reward to those who brought them. The **Ramban** implies (see also **Maharsha** *Chagigah* 3a) that according to *Chazal*, even those children who were under the age of *chinuch* would be brought to *Yerushalayim*. Why should parents get rewarded for bringing small children, who understand nothing of what is happening?

The *Mishnah* (Avos 2:8) states regarding R' Yehoshua: *Ashrei yoladeto, "Praiseworthy is the mother that bore him."* The **Bartenura** explains because when she was expecting him, she would go around and request *berachos* from the *chachamim* that her baby should be a *talmid chacham*, and from the day he was born, she kept his crib in the *beis midrash* so that nothing but *Torah* should enter his ears. Apparently, writes the **Alter** from **Kelm ז"ל**, merely being in a *Torah* atmosphere and hearing words of *Torah* even without understanding them, has a tremendously beneficial effect on a person. Therefore, he says, it behooves us to be *mechanech* our own children the same way; to shield them from all negative influences and expose them to *divrei Torah* from the moment they are born, so that their holy imprint will carry the child forward in his *avodah* as he grows older.

Someone once came to the **Chazon Ish זר"ל** and said that his wife likes to go to the beach and frequently takes their two-year-old son with her. Is it okay for her to do so? The *Chazon Ish* told the man that if you want your son to eventually sit and learn, do not allow her to take him! Although he is little, the improper sights he will see there will make an impression on his mind and when he gets older, the memory of what he saw will surface and disturb his learning!

Indeed, in a postscript to the story, someone close to the family related that of their twelve children, the only one not sitting and learning is this boy who had gone to the beach with his mother! *Norah V'Ayom!*

הינכנס

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