

לעילוי צשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל זרעיתו רישא רחל בת ר' אברהם שלמה ע"ה

הדלקת צרות עי' ב - 6:17

שקיעה/סוף זמן אכילה - 6:35

זמן קריאת שמע /המ"א - 9:14

זמן קריאת שמע/הגר"א - 9:50

סוף זמן תפילה/הגר"א - 10:48

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צאת' / לרבי' תם - 7:45

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בראתי יצר הרע ובראתי לו תולדותיו

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יום כיפור — Yom Kippur

י' תשרי תשע"ה — October 4, 2014

לקחי חיים ודברי התעוררות צדורי עפ"י פרשיות השבוע מאת הרב שלום פערל שליט"א מגיד משרים בק"ק בית שמש

מאצרותיו של המגיד

בזאת יבוא אהרן אל הקדש וגו' (קריאת התורה לשחרית)
- בענין 'בזאת יבוא אהרן אל הקדש'

תב רש"י, "בזאת - גימטריה שלו ד' מאות ועשר, רמז לבית ראשון" (שעמד ת"י שנה). וביאר בשפתי חכמים' (אות ה), "דחוקשה לרש"י, למה צריך למכתב 'בזאת', ואין לומר דקאי אקרבנות שמפורשים אח"כ, דא"כ היה לו לומר 'באלו יבוא אהרן' - ל' רבים, דהא שני קרבנות היו, ועוד, ש'זאת' לשון נקבה, ואילו הקרבנות המפורשים אח"כ וזכרים הם, או לא היה לו לומר לגמרי 'בזאת', אלא הל"ל כי בענן אראה על הכפורת. ובפר בן בקר לחטאת ואיל לעולה יבוא אהרן וגו', אלא לרמז כמה שנים יש לעמידת בית ראשון, וא"ת, וכי בבית ראשון לכד היו כהנים גדולים, והא אף בבית שני היו כהנים גדולים וי"ל, דכך פירושו של המקרא, במספר הגימטריה של 'בזאת' שנים יהיו כוהנים דומיא דאהרן, שיהיו מושווין אותם בשמן המשחה, אבל אהרן בית ראשון לא נמצאו אלו שהיו מושווין אותם בשמן המשחה דומיא דאהרן, משום דבסוף עמידת הבית הראשון נגנז שמן המשחה מיאשיהו המלך ואילן, כדפירש רש"י לקמן" (פסוק ל"ב, ד"ה ואשר ימלא את ידו). ואילו התפארת יונתן (לרבי יונתן אימיניש וצל"ל) ישיב, "ונראה לבאר הענין, כי בימי בית ראשון היו צדיקים, אבל בבית שני היו בכוהנים הגדולים הרבה רשעים (וכמבואר ממה דאיתא במתניתין [מסכת יומא א' א'] שבעת ימים קודם יום הכפרים מפרשין כהן גדול מביתו ללשכת פלהדרין", ופירש הרע"ב, "ללשכת פלהדרין - פקיד המלך נקראים פלהדרין, ומתוך שהכוהנים הגדולים שהיו בבית שני אהרן שמעון הצדיק היו נותנים ממון כדי לשמש בכהונה גדולה, ומתוך שרשעים היו לא היו משלמין שנתן, והיו מתחלפין כל שנים עשר חודש כפקיד המלך שהמלך מחלפין כל שנה, ולכך נקראת לשכה זו לשכת פלהדרין".

ואילו בפירוש משניות לדרמב"ם' [שם ג] ביאר, "אבל במקדש שני וכו' המלכים לא היו הולכין על הדרך הישר, והיו ממנין כוהנים גדולים בחוקה, ואפילו שלא היו ראויים לכך וכו', ולזה חשע נקראת הלשכה שמושיבין בה בכהנים הגדולים 'לשכת פלהדרין', וענינו בית המחשבים, ורצה לומר פוסק השערים שממנין אותן המלכים על השווקים ומעבידין אותן לפי שעה ברצון המלכים, וכך היו עושין בכהנים גדולים, שמי שהיה יותר קרוב למלכות ונקרב אליו בממון היה ממנה לכהן גדול", וממה דאיתא בהמשך [שם ג] "מסור לו זקנים מוקני בית דין וקורין לפניו בסדר היום, ואומרים לו, איש כהן גדול, קרא אתה בפך וכו', שמא לא למדת", ופירש הרע"ב "שמא לא למדת - במקדש שני היו צדיקים לכך, שהיו מעמידין כהנים גדולים שאינם מהוגנים על פי המלכות, דאלו במקדש ראשון לא היו מעמידין כהן גדול אלא הגדול שבהוהנים בהכמה וכו'"), ולא הל עליהם שם אהרן, וכל זה היו כהנים צדיקים היה מתלבש בהם נשמת אהרן, ובבית שני היו רשעים, ולא היה חל עליהם שם אהרן", והיונו כך פירושו של המקרא. במספר הגימטריה של 'בזאת' שנים יהיו כוהנים צדיקים שתתלבש בהם נשמת אהרן.

צמשל For forty days - from *Rosh Chodesh Elul* until the conclusion of *Yom Kippur* - each and every Jew is striving toward the ultimate goal of complete repentance and drawing himself closer to *Hakadosh Boruch Hu*. Whether we realize it or not, this is what our inner soul is yearning for, and we

A SERIES IN HALACHA
LIVING A "TORAH" DAY

הלכה למעשה
Keeping the Jewish Camp Holy (22)
The Yom Kippur Connection. Last week we discussed the issue of performing a *mitzvah* in a foul-smelling place or where there is human waste around. We concluded that, in fact, a *mitzvah* may be performed in such a place, although without a *beracha*. While that is true, and that is the opinion of most *Poskim*, we were a bit too concise in our words and not perfectly accurate in the quote from the **Match Efraim**. Additionally, some important examples were left out. We will, *B'eizer Hashem*, explain these in greater detail in a future issue, however, for now, we would like to mention two *Yom Kippur*-related issues from our general topic.

Reciting Posukim by Kapparos. This question is relevant to those people who use live chickens for the ancient custom of *Kapparos*. Anyone who has done it this way can attest that there is a bad smell emanating from the chickens, especially on a cloudy day. Now, although we have not yet gone into great detail about the *halachos* of human and animal waste, nevertheless, it is unclear how a person is permitted to recite the *posukim* from *Tanach* that are said by *Kapparos*, with the bad odor from the chickens all around. How is this permitted?

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

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

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 smell even without any rotting of their waste, and that smell is not a problem. Furthermore, the **Shulchan Aruch** ⁽¹⁾ rules that normal chicken droppings is not a bad-smelling item, unless there is a chicken coup where they stay for a long time and there is a build-up of waste, which produces its own bad smell from a rotting-type process. Usually, for *Kapparos*, the chickens are brought by truck to a specific area and there is no build-up of waste. Therefore, it is permitted to say the *posukim* of *Kapparos* there.

A Kittel in the Bathroom. On *Yom Kippur*, most men wear a *kittel* - a white garment used for davening - so as to be somewhat comparable to an angel on this day. Even though it is just a garment and not a real holy object, like a *sefer*, and there is no prohibition wearing it into a bathroom, it is a strong custom, quoted by *Poskim* ⁽²⁾ not to wear it in a bathroom since it is a garment used especially for prayer. Similarly, a *gartel* or *Talis Gadol* should not be worn or taken into a bathroom. However, a *Talis Katan* which is worn the whole day may be taken inside. (Here is a case of a person fulfilling a *mitzvah* in a bathroom which we'll continue with next time *B'eizer Hashem*.)

(1) א"ח עט"ו (2) משנה ברורה כא"ד

הוא היה צמר

Mirrerr Mashgiach, R' Yerucham Levovitz ZT" L (Daas Chochma U'Mussar) would say:

"Our Sages have taught that in the same manner in which one works to perfect his *middos*, this is how he must work to perfect his *teshuvah* - repentance. For example, if one is lacking in 'Ahavas Habrios' - his love for all fellow beings, the way to remedy this is by picking out one single individual and working hard to truly love that person. Of course, one cannot be expected to suddenly love everybody, but if he tries to love one person at a time, he will ultimately succeed. The same is true with *teshuvah*. It seems overwhelming to attempt to repent for all of our sins at one time, but if we take it slow and pick one specific sin to work on, ultimately, we can do *teshuvah* for all our sins."

Rabbi Joseph B. Soloveitchik ZT" L would say:

"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."

Ropschitzer Rebbe, R' Naftali Tzvi Hurvitz ZT" L (Zera Kodesh) would say:

The word 'פחד' has the same *gematria* as 'לעל' (money). Instead of thinking of money all day, fear *Hashem*!"

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Mazel Tov Mr & Mrs Moshe Wachsman on the birth of their first Grandson. May they see much Nachas

מעשה אבות... סימן לבנים

One year, late in the day on *Yom Kippur*, the holy **Kedushas Yom Tov, R’ Chananya Yom Tov Lipa Teitelbaum ZT”L**, of **Sighet**, went into his private room a few minutes before *Neilah*, and remained there for quite some time. People began asking what happened to the *Rebbe* and what was taking him so long. One man even approached the *Rebbe’s* young son, Yoelish, who was still a child at the time, and asked him if he knew where his father was.

Yoelish smiled and answered the man, tongue firmly planted in cheek, “He probably went inside to take a bite to eat before *Neilah*!” No sooner had the words left his mouth, did the young boy regret saying them to some random man whom he did not know. Maybe the man actually believed him and thought that his father, the *Tzaddik*, was really eating on *Yom Kippur*! Search as he might, the boy could not locate the man, and this caused him no small amount of distress.

The *Kedushas Yom Tov* passed away in 5664 (1904) and his son, **R’ Yoelish Teitelbaum ZT”L**, went on to become the famous **Satmar Rebbe**. On one occasion, the *Satmar Rebbe* traveled to Chicago in 1953, to raise funds for the *Satmar Mosdos*, and many people came out to greet the renowned *Tzaddik*, and receive a blessing from him. One elderly man sat before R’ Yoelish and recalled how many years previously, he had been in Sighet and spent *Yom Kippur* with the *Kedushas Yom Tov*. He could not seem to recall the precise year but he did remember that right before *Neilah*, the holy *Rebbe* went into his private room and a young child who was there told him that the *Rebbe* was hungry and took a bite to eat!

R’ Yoelish jumped up and said, “That young child was me, and *chas v’sholom* that my holy father should eat on *Yom Kippur*!” With a reassuring smile, the *Satmar Rebbe* explained to the witless old man that all those years previous, he had made a joke and regretted it immediately. He could not contain his excitement and relief at having been afforded the opportunity to make amends for a humorless jest that had left his mouth close to sixty years ago. R’ Yoelish would always warn people to be ultra-careful to watch what they say because not everyone is given the same chance like he was for *teshuvah*!

The **Machnovke Rebbe, R’ Avraham Twerski ZT”L**, was an individual of unusual intensity, a *Tzaddik* whose diligence in *Torah* study, together with his warmth and sensitivity, were hallmarks of his life. He never uttered an non-essential word. He feared nothing from this world, only the One above. His *shul* in Bnei Brak, was home to *Yidden* of all walks of life who came to bask in the presence of a truly holy man. And they were never disappointed.

One *Yom Kippur* evening, his *shul* was filled to capacity. Among the throngs of *mispalelim* was a man in his late sixties who had walked several miles, all the way from Tel Aviv, to pray at the *Machnovke Beis Medrash*. He was not religious and certainly could have found a Temple closer to his home. When questioned why he had come, he gave the following reply:

“As a young man in Russia, my father told me about the Machnovke (Moscow) Rebbe. He was a great and holy individual to whom I should turn when necessary. I emigrated to *Eretz Yisroel* and raised my family here, regrettably distancing myself from religion. During the *Yom Kippur* war, my only son was called in to raised my family. I remembered my father’s instructions to go to the Machnovke Rebbe when I needed a blessing. That night, I took my son by the hand and entered the spiritual realm of the *Rebbe*. We presented my son’s military orders to him and asked for his blessing for a safe return.

“The *Rebbe* looked at the papers and said, ‘Young man, do not join your company until tomorrow morning.’

“My son, the soldier, was appalled. ‘But I will be court-martialed if I am late,’ he protested. The *Rebbe* would not yield. Under no circumstances was the young soldier to join the ranks that night. Later that night, in the midst of our anxious ferment, we were informed that the entire unit which he was to have joined had been decimated by an Egyptian warship. There were no survivors.” The man from Tel Aviv concluded his story. “At first, I neither understood nor agreed with the *Rebbe*, but my father taught me to listen to a *Tzaddik*. As a result, I sided with the *Rebbe* and denied my son from joining his unit. This action saved his life. This is why I always come here on *Yom Kippur* - to appreciate, to show gratitude - to bask in the *Rebbe’s* presence.”

משל למת הדבר דומה

וַיֹּאמֶר אֵלֵיהֶם שְׂאוּנִי הַמַּיִלִנִי אֶל הָיָם וַיִּשְׁתַּק הָיָם מֵעֲלֵיהֶם כִּי יִדְעָ אֲנִי כִּי בִשְׁלִי הִסְעָר הַגָּדוֹל הַזֶּה עֲלֵיכֶם (מַפְסֵד יוֹנָה א-ב)
משל: In the final year of his life, the *Mashgiach* of *Chevron Yeshivah*, **R’ Leib Chasman ZT”L**, was greatly weakened from fasting on *Yom Kippur*, and immediately upon the conclusion of *Neilah*, he left the *yeshivah* to walk home. There were still a few minutes left until the fast would end, and a *minyan* of *talmidim* accompanied him to his home. His joy at having been able to complete the fast was evident to all, and his face shone with delight.

As they sat together in his home waiting until the time to daven *Maariv*, the *Mashgiach* said over the following:

“In the *Haftorah* we read today by *Mincha*, *Maftir Yonah*, we find that the *Navi Yonah* told the sailors on the ship, ‘*Lift me up, and cast me into the sea.*’ One might ask: why did Yonah have to say, ‘*Lift me up*’ - it would have sufficed for him to simply say, ‘*Cast me into the sea.*’? As we sit here now, I realize that Yonah wanted to accentuate the moment they lifted him up, to emphasize the importance of even one final second of life. So too, we should take note of the fact that we have but a few minutes left of this holiest of all days, *Yom Kippur*. Let us not waste them!”

בְּקֶשׁ לְהַתְנַמֵּם פָּרְחֵי כְהָנָה מִבְּנֵי לִפְנֵי בֹאצְבֵּעַ צִדְרָה ... וּמַעֲסִיקֵן אוֹתוֹ עַד שְׁנֵיעַ זְמַן הַשְׁחִימָה (יוֹמָא יז:)

The *Mishnayos* in the beginning of *Masechta Yoma* describe the efforts made to ensure that the *Kohen Gadol* does not fall asleep on the night of *Yom Kippur*. The concern was that if he would sleep, he might experience an emission that would render him unfit for the *Avodah* (service) in the *Bais Hamikdash* on *Yom Kippur* day. *Chazal* tell us (יוֹמָא יז:) that *Torah* scholars were brought in to study with him throughout the night and young *kohanim* were on hand to snap their fingers if he began to doze. Even the local residents of Jerusalem joined in the effort to keep the *kohen gadol* awake. Several of the “*Yakirei Yerushalayim*” (distinguished members of Jerusalem) would remain awake throughout the night of *Yom Kippur* so that the *Kohen Gadol* would hear the sounds of commotion (קוֹל הַבֵּירָה). It seems that the *Kohen Gadol* would be more likely to fall asleep if the silent, dark still of night filled the air outside the room where he spent the night of *Yom Kippur*. People would stay up to create a stir in the air that would help keep the *Kohen Gadol* awake.

R’ Yehuda Leib Ginsburg ZT”L (Mussar Hamishna) insightfully notes the symbolic significance of this practice of the “*Yakirei Yerushalayim*.” If the *Kohen Gadol* feels that all the people sleep soundly in their beds and are not focused on *Yom Kippur* or the sanctity of the occasion, then he, too, will fall asleep. Thus, in order that the *Kohen Gadol* does not sleep, even some of the distinguished residents of Jerusalem would not sleep. This is a lesson for later generations as well: if everybody “sleeps” and does not involve himself in work on behalf of the *Klal*, the entire nation, then even those who are driven toward this work will become lethargic and will not involve themselves in it. When the people “sleep” and exhibit indifference toward important matters, then the “*Kohen Gadol*” - their public servants - are also likely to “sleep.” The people’s enthusiasm and commitment to important ideals and undertakings is what fuels the strength and zeal of those who volunteer or are chosen to do the work.

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH OF ... אַךְ אַפִּים

The holy day of *Yom Kippur* is described as “*the end of pardon and forgiveness for all our sins.*” What exactly does this mean? It seems to imply that only on *Yom Kippur* can we achieve “final” or “total” forgiveness, whereas at other times when we perform *teshuvah*, we cannot necessarily expect this degree of pardon. How exactly does this work?

R’ Yitzchok Hutner ZT”L (Pachad Yitzchok), based on the frightening words of the *Navi Malachi* (ג-ה) suggests that on the ultimate “Day of Judgment” *Hashem* will annul His divine attribute of “*אֶרֶךְ אַפִּים*” (slow to anger) and He will exact retribution quickly, without delay. A similar suspension of this attribute occurs each year on *Yom Kippur*. It marks the final day of judgment, when *Hashem* will delay His sentencing no longer and we must repent because *Hashem* will not extend His anger beyond this point. Our only hope of escaping harsh judgment is to do *teshuvah* on this day. But it works both ways. Generally, when a person does *teshuvah*, his atonement does not come immediately. A trial period is necessary to determine whether or not he has truly repented. On *Yom Kippur*, however, the Almighty does not wait any longer, neither for the unrepentant sinner to repent, nor for the *Baal Teshuvah* to prove himself worthy. *Yom Kippur* is the “קֶץ מַחִילָה וְסְלִיחָה” - the final day of forgiveness when *Hashem* judges *Am Yisrael* based on their current standing, without allowing for a delay in judgment. The **Rambam** says that during the *Aseres Yimei Teshuvah*, *Hashem* will accept our efforts at *teshuvah* regardless of their outcome. If we sincerely apply ourselves and work towards improvement, He will look favorably upon our efforts and willingly accept our prayers.

קוֹלִי שָׁמַע וְרֹאֵה דַמְעַ עֵינַי רֵיב רֵיבִי שְׂעָה
נִיבִי וְהִשְׁבִּנִי מִלִּחְתִּי וְגו' (פִּינֵם לֵיל קֵל גִּדְרִי)

The **Ariza”l** writes that any Jew who does not shed a tear of repentance on *Yom Kippur*, makes it clear that his soul is stained with impurity. The simple act of crying testifies to a pristine soul which wishes to improve and repent. For this reason, our Sages have taught us: “*Although every gate in heaven may be sealed to a wicked sinner, the gates of tears are never sealed.*” Every Jew must see to it that at some point during this most holy day, he or she sheds a tear of *teshuvah*.

In the “*Avinu Malkeinu*” prayer, we say the words: אָבִינוּ: “*Our Father, our King, hear our voices, take pity and have mercy on us.*” These words are immediately followed by: אָבִינוּ מַלְכֵנוּ קִבֵּל בְּרַחֲמִים וּבְרַצוֹן אֶת - “*Our Father, our King, accept our prayers with compassion and favor.*” Aren’t these two lines redundant?

Chacham Rabbeinu Elazar Abuchatzzeira ZT”L proves from here that there is a fundamental difference in the manner in which a person prays. When a person recites the words of davening, his simple *tefillos* require “*רחמים ורצון*” - “*compassion and favor*” in the eyes of Heaven before they can be accepted. If he is worthy, then his requests will indeed be granted. On the other hand, when one raises his voice (קוֹלָנוּ) to the Almighty, crying out to Him from the depths of one’s heart, those cries are “heard” immediately, and do not require any further compassion in order to be accepted.

Similarly, *Hashem* listened to the “cries” of Yishmael when he was alone in the desert; he was but a child and could not pray, so *Hashem* responded only to his cries. And when *Rochel Imeinu* cried for her children in exile, this did more than all the *tefillos* of the righteous, including the *Avos*.

It is quoted in the name of the **Zohar** (אֶחָרֵי נֵי): “*Anyone who cries as the Torah is being read on Yom Kippur (which discusses the death of Nadav and Avihu), is guaranteed that his sins will be forgiven and that he will never lose a child in his lifetime.*” Is this not a guarantee worth acting upon, to ensure the safety of one’s family for the coming year?

דְּרָגַת יִצְחָק FROM THE WELLSPRINGS OF R’ GUTTMAN - RAMAT SHLOMO

יּוֹם צוֹם הַכַּפּוּרִים הַזֶּה קֵץ וּמַחִילָה וְסְלִיחָה עַל כָּל עֲוֹנוֹתֵינוּ ... (תְּפִילַת נִעְלִיָה)

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