

מאת הגאון מ"ר הרב ברוך הידעלד שליט"א
ראש טלל עטרת חיים ברוך, קליבלנד הייטס

A SERIES IN HALACHA LIVING A "TORAH" DAY

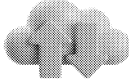
בין הריחיים – תבלין מדף היומי – חולין קל:

The *Gemara* [קלא] asks: If a king confiscates someone's grain because of a debt, the מעשר he would've separated from that grain, must be taken off from other grain to make up for the lost מעשר. Rashi explains: we see from this דין that even though it is ממון of the כהנים and ה' יצאנו לו, תובעים, he still must reimburse them. This contradicts the *halacha* of חסדא ר'. The *Gemara* answers, this is different, because "משתרשי ליה" *Tosfos* learns: by the king taking this grain, he was able to keep his other grain, thus he gained from this and must reimburse the כהנים. *Tosfos* asks, if so, by us too when one eats the מתנות כהונה he has gained because he didn't have to eat his other personal food and he should likewise have to reimburse the כהנים? *Tosfos* answers, that eating the מתנות כהונה is not considered משתרשי ליה, because he could've fasted.

Sefer Binah L'itim writes as follows:

A Wise Man would say: “Remember that the purpose of life is to lead a life of purpose.”

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



**Wishing all of Klal Yisroel a Gut and
Gebenched Yur, with Harchavas
Hadaas, Parnassa, Hatzlacha,
Gezunt, Nachas from the Mishpacha
and Kol Tuv. Ksiva Vachasima Tova**

On behalf of thousands of Shomer Shabbos Jews - www.clickensforshabbos.com - The charity that simply helps families of Melandim, Agunos and Gnushos in Eretz Yisroel at ZERO expense

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תורה

TORAH TAVLIN

לענין אבדוּם יקוי שמואל אלוּר בן יוֹסֵפֶה וְיוֹסֵפֶה וְשָׂמַל אֵל בֶּן יוֹסֵפֶה וְשָׂמַל אֵל בֶּן יוֹסֵפֶה

לע"נ ר' אברהם יוסף שמואל אלתר בן ר' טובי ו"ל
רעייתו רישא רחל בת ר' אברהם שלמה ע"ה קורץ

טיב התבלין

מאת הגד"צ רבי גמליאל חסד רבינוביץ שליט"א, ר"י סער ה"מים ירושלים ע"ה

א-ל ארך אפים ובעל הרחמים נקראת ודרך

תשובה הורית ... (נוסח סליחות) - "סמר מפחדך בשרי"

הבה ונתבונן בנוהג שבעולם, אדם החוטא ועובר על חוקי המלוכה, הרי הוא חוזבא למשפט, שם דנים אותו לפי חומרת העוון ופוסקים לו את ענשו, וגם אם תעמוד הדין ויבכה על נפשו שלא ידע שאסור לעשות כך, ויתוודה בכל לבו שהוא תחת חרט מאד על מה שעשה, ומבטיח שיותר לא יעשה כן לעולם, כל זה לא יועיל לו בלפרט מן העונש. אפשר ויבהיר לו, כי אימנם נאה מצדו שהוא מתחרט, וטוב עשה. לפיכך לא יחזור שוב על העבירה, כי אז יחסר מעצמו עונשו נוסף בעתיד, אבל בנוגע לעכשיו – עליו לרצות את עונשו עד תום, ועל עצם העבירה שלא ידע ראוי הוא לספוג את עונשו. כי בארצם הגון בממלכה עליו להיות עד למשמעת חוקיה.

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

ראשון השנה ירחרני ורבים את ריפור יחמני רמז יזרחני ורמז

יִבְרָאֵן מִי יְחִידָה, וּמִי יָמוּת ... (וּנְתַנָּה תוֹקֶף) - עֲבוּדַת רֹאשׁ הַשָּׁנָה

וגם אני אענה את חלקי ליישב הענין בעוזה. רחנה איתא בגמ' (ר"ה טז): "אמר ר' פני בר"ה מלכיות וזכויות ושופרות מלכיות, כדי שתמלכינו עליכם, וזכויות, כדי שיעלה ויכונכם לפני לטובה, ובמה בשופר." ובירא **המהש"א** (שם לב): "שהמלכיות זכויות ושופרות הם נגד ג' העיקרים, שהם א' מציתא השם בן תורה מן השמים ג' כשרת עושה. מלכיות - שתמלכינו עליכם וכל פסוקי מלכיות מוזרים על מציתא אחרות. וזכויות - שיעלה ויכוננו לטובה בשכר טוב שהפיק בעושה וכו'." עכ"ל.

הרי מבואר, שעיקר עבודת היום של ר"ה הוא לחזק עיקרי האמונה שחייב כל יהודי

אך בכדי לעורר מידה זו נתן לנו הקב"ה מתנה נפלאה שהיא התשובה, בכך התשובה שעיקרה היא ההרטה וזכה האדם להמשיך עליו מידת הרחמים וממלט עצמו מן הדין, ונמצא שעצם הכרת האדם שמכיר שראוי הוא לעונש, היא השרוש של הצלותו, כי רק מתוך הכרה זו ביכולתו לקיים מצוות תשובה, כי רק מתוך הכרה שלא היתה הנחתו כהנהגה ביכולתו לשבר את לבבו ולהתודות לפני בוראו ולומר לפניו טעאתי ולקבל מעתה על עצמו שלא ישוב לכסל עור.

ולקבל על עצמו 'עול מלכות שמים'. ובאמת, זהו עיקר עבודת התשובה, ששכל עבדי שוארם עבר עליה, והיא אך ורק מחמת שלא היה מרגיש העול מלכות שמים על עצמו, ולא היה באמנה בשכר ועונש נגד עינו. וע"כ ביום ר"ה, עיקר העבודת האדם הוא להתחוק בעיניו מהותו של ייחודי, והיינו להאמין בעיקרי האמונה, ובקבלת על עצמו עול מלכות שמים, וזהו עיקר התשובה.

ומצינו בדברי הגמ' בקידושין (מט:) יסוד גדול בענין עבודת התשובה, שאם איש מקדש אשה ע"מ שאני צדיק גמור ורי זו מקדשת, שמא ירדו תשובה בדעתו. ויביאנו הבעל מוסר, שאפילו מחמת ירדו של תשובה, שייך להיות צדיק גמור. ודוק ע"י זה תפסי קידושין. וא"כ ק"ח בן בנו של ק"ח ביום ר"ה, שבסעס עבודת המלכיות לא אחד ואחד מהרדד בתשובה בלב, ודאי יושב כצדיק גמור מחמת ירדו זה. ועי' יוכה ליכתב בספן של צדיקים גמורים. ויחש לשנה טובה ומתוקה. ועפ"י י"ל דברי הספרי (בהעלותך ע"ז): "מה ראו חכמים לומר מלכיות תחילה ואח"כ זכרונות ושופרות? אלא המליכוהו עליו תחילה ואח"כ בקש מלפניו רחמים כדרי שתוכר לו ובמה שופר". מביאו משלכיות, זה שאנו מקבלים עלינו עול מלכות שמים זהו האופן שנוכל לבקש מאת השם"י "שנה טובה ומתוקה". והכוונה כנ"ל, שאם א' עוסק בעבודת מלכיות" ומוקבל עליו ע"ע עול מלכות שמים. הרי"י תשובה גמורה, ויוכה ליכתב בספר של חיים טובים. ויוכה לשנה טובה ומתוקה.

מעשה אבות סימן לבנים

ואנחנו כורעים ומשתחווים ומודים לפני מלך מלכי המלכים הקדוש ברוך הוא ... (תפילת קלינו במוקף ר"ה)

It was *Rosh Hashanah* morning, and a solemn, quiet hum filled the study of **Maran HaGaon R' Chaim Kanievsky זי"ל**. Because space was severely limited in his home, every seat allocated beyond the immediate family carried deep weight and not just anyone could enter. Among the small gathering of *mispallelim*, one man stood out. There was an intense, unmistakable posture to his *davening*, an aura of profound devotion that immediately drew the eyes of those around him.

Seeking to understand who this man was and how he had come to claim such a coveted place in R' Chaim's inner sanctum, a grandson approached him after *davening*. When asked about his background, the man smiled, a look of someone who had carried a secret for years, simply waiting for the right moment to share it. He explained that his journey had begun thirty years earlier, born out of a catastrophic car accident that had completely crushed his leg. In the painful years following the crash, his life had been defined by immobility and despair. The most elite medical minds had carefully examined his file, evaluated the terrifying X-rays, and delivered a unanimous, shattering verdict: the damage was far too extensive, and the chances of restoring any function were absolute zero. No doctor was willing to take the risk of operating on a leg so thoroughly shattered. On one occasion, a specialist had scheduled a date for surgery, only to get cold feet the evening before and cancel the procedure entirely. Left with a ruined leg and dim prospects, the man was forced to accept a life of physical limitation.

Eventually, seeking spiritual solace, he entered the humble residence of R' Chaim Kanievsky. He poured out his broken heart, explaining that he could barely walk and that no doctor on earth would risk operating on his leg. R' Chaim listened, but rather than focusing on the medical impossibility, he asked a single unexpected question: "Are you able to do *כרעים*?" (In *Mussaf* on *Rosh Hashanah* and *Yom Kippur*, during *Aleinu* and the *avodah*, every person kneels [כורע] - on the ground.)

The man shook his head sadly, explaining that he could barely stand on his foot, let alone bend down to kneel. Without hesitation, R' Chaim looked at him with absolute certainty and commanded: "Perform the operation so that you can kneel!"

When the man tried to protest, repeating the definitive judgments of the world's leading orthopedic surgeons who insisted the leg was beyond repair, the Sage refused to hear another word. He simply repeated the directive with unwavering conviction: go perform the surgery so that you can do *כרעים* before the King. Well, armed with this clear spiritual mandate, the man felt a surge of renewed strength. He sought out the top orthopedic specialist in the world, a non-Jewish doctor renowned for handling the most impossible cases. Moved by the patient's relentless determination, the doctor surprisingly agreed to re-examine the file and, against all medical precedent, decided to take on the high-risk operation.

The surgery stretched on for agonizing hours, every movement fraught with peril. Yet, against all physical odds, the operation was a breathtaking success. For the first time in three decades, after months of grueling rehabilitation, the man was able to lower himself to the ground, bend his knee, and pour out his soul in tearful gratitude to the Almighty.

Overwhelmed by what had transpired, the man traveled to thank the world-famous surgeon who had performed the medical marvel. But as he began to express his deep gratitude, the non-Jewish doctor abruptly cut him off, raising his hands in protest. "You have nothing to thank me for!" the surgeon exclaimed, his voice filled with genuine awe. "You must thank only the Creator, the Blessed One! I have performed thousands of complex surgeries in my career, but I have never in my life attempted a procedure so complicated. Science cannot explain how your leg was restored. It was only a direct hand from Above - pure Divine assistance - that carried you through that operating room and put you back on your feet."

Standing in the quiet atmosphere of R' Chaim's study, the venerable Jew concluded his extraordinary tale. It was not merely medicine that had healed his body, but the *beracha* of a holy *tzaddik* who saw past human limitations. Since his miraculous recovery, he made it his sacred mission to return year after year, traveling to do *כרעים* on *Rosh Hashanah* in the shadow of R' Chaim Kanievsky, eager to bow, kneel, and surrender his heart in the very place where his miracle was born.

On the second day of *Rosh Hashanah*, the *Haftorah* is read from *Sefer Yirmiyahu*. Despite the nation's shortcomings, *Yirmiyahu HaNavi* declares: כי פדה ה' את יעקב וגאלו מיד חזק ממנו (ירמי' לא-י) "כי פדה ה' את יעקב וגאלו מיד חזק ממנו" - "For Hashem will ransom Yaakov [Klal Yisroel] and redeem him from one too strong for him." This is meant to invoke Hashem's endless patience for His children in the hopes that He will inscribe us all in the book of life. *Chazal* ask why Yirmiyahu adds the word "ממנו" at the end. It seems superfluous to say that the redemption will be from people who are stronger than *Klal Yisroel*. Obviously, they are stronger, for if not, they would not have a grip on *Klal Yisroel*.

R' Yihya Teboul shlitá (Av Beis Din of Lyon, France - **Sefer Maros Yeshorim**) says that *Chazal* often extol the

innate connection between the strength of our foes and the severity of our sins. The Satan seizes any opportunity to attack *Klal Yisroel*, and even brings the *mitzvos* of evildoers as a way of showing Hashem that we do not deserve Divine mercy as they are no better than us sinners who also do *mitzvos*.

Thus, *Yirmiyahu HaNavi* states that despite the Satan's predations, *Klal Yisroel* always has an advantage - we have the ability to invoke Hashem's attribute of mercy - מרת. הרחמים. Even when the Satan claims that we are no different than the sinners and should be treated alike, Hashem's compassion for His children overrides all of those frivolous claims and we can thus be assured that the Almighty will always have a spot for us in His merciful heart.

תורת הצבי על הפטרות

DEEP, PENETRATING ANALYSIS
OF THE WEEKLY HAFTORAH

בחדש השביעי באחד לחדש יזיה לכם שבתון
זכרון תרועה מקרא קדש ... (ויקרא כג-כד)

On *Rosh Hashanah* we read how Yishmael was banished from his home by *Avraham Avinu* so that his negative influence should not impact *Yitzchok Avinu*. This serves as a reminder of how vigilant one must be to steer clear from negative spiritual environments for oneself and one's family. Yet at the same time, we read something extraordinary. Though Yishmael was a small child on the brink of death, *Hashem*, in His infinite kindness, revived him by presenting a source of water, conveying the idea of "באשר הוא שם". We see that *Hashem* judges a person on *Rosh Hashanah* based on their *matzav* right then and there.

Based on this idea, the **Meshech Chochma** asks: Winter is not a time to plant or harvest, creating a lull in the agricultural industry. Hence a *Yid* would be able to spend the majority of his day steeped in *Torah* and *davening*. Conversely, the summer is a busy season, with less time for significant hours to devote to *avodas Hashem*. Wouldn't it be better to schedule *Rosh Hashanah* during the winter so that our "באשר הוא שם" would then be on a higher spiritual level? He answers, the *posuk* right before the one quoted above contains the *mitzvos* of לקט שכרה ופאה. Unlike תרומות ומעשרות that one may choose whom to give it to, these מעשר are for any destitute person. There is no greater *zechus* than showering generosity upon another *Yid* with no discrimination. Hence, אדרבא, the most auspicious time, the preferable "באשר הוא שם" is when the רבש"ע sees how we care for our fellow brother.

This year we don't sound the *shofar* on the first day of *Rosh Hashanah*, as it falls out on the day of *Shabbos*. *Chazal* coin this as a "זיירה דרבה", since Rabba was the one who enacted the *gezeira* not to blow the *shofar* fearing someone will carry the *shofar* to an expert for lessons and be *mechallel Shabbos*. As we know, the סכנה of not blowing the *shofar* is great. But when Hashem sees how concerned we are for another's *ruchniyus* by being willing to forgo *mitzvas shofar* so that no one will sin, that will be the biggest *zechus* and can facilitate a wealth of *berachos* and a שנה טובה לכולנו אמן.

משל למה הדבר דומה

והתספור ותמנה ותפקד נפש כל חי ... (תפילת נחנה תוקף)

משל: One of the most unforgettable experiences in Israel are when cars slowly patrol the streets of *Yerushalayim* with loudspeakers strapped to their roofs, blasting out the latest breaking news or announcement at top volume. Whether it's a *levayah* (funeral), an urgent *machaah* (protest), or a community gathering, the *ram kol* (loudspeaker) captures the attention of everyone in earshot.

Legendary *Maggid*, **R' Yankel Galinsky זי"ל**, once used this imagery to convey a beautiful lesson. "Tell me, what do they announce on the *ram kols* in Heaven?" he would ask. "What breaking news are they spreading up there? They already know everything. Past, present, and future are visible. So, where is the surprise? What gets the angels excited?"

אם כבנים אם כעבדים אם כבנים רחמנו כרחם אב
על בנים ואם כעבדים ענינו לך תלויות ... (מזקף)

If you ask the average person what the *tefillos* that we all recite *Rosh Hashanah* are about, and what it is we are *davening* for, chances are you will get a variation of "to be inscribed in the Book of Life," or "to merit a sweet new year." (Believe me, I have tried this.) Short and simple. And indeed, *Rosh Hashanah* is the *Yom HaDin*, when everything is decided on this auspicious day. Someone has *parnassah* struggles - that was decided on the previous *Rosh Hashanah*. Children, *rachmana litzlan*, die in a gas leak in a daycare - that too was decreed the previous *Rosh Hashanah*. A community member contracts the dreaded disease - it was also decided on *Rosh Hashanah*.

"מי לא נפקד כיום הזה". Our health, our family, our children, our *parnassah*, peace and prosperity in the world, on an individual level and on a *Klal Yisroel* level - everything is on the table. Everything is determined on this awesome Day of Judgment. It is scary. And it is certainly understandable why one would want to *daven* about these things on *Rosh Hashanah*. *Aimas HaDin*! Fear of judgment! But that is not the main theme of the *tefillos* of *Rosh Hashanah*.

R' Moshe Chaim Luzzatto זי"ל (Ramchal) writes that the main thrust of the *Rosh Hashanah tefillos* is *Kabbolas Malchus Shamayim* - Hashem Melech. This idea of crowning Hashem as the King over the entire world permeates the entire *tefillah*. And that is the main focus of what we should be concentrating on and emphasizing in our *tefillos*.

Another point is worth mentioning. We say in the *Mussaf tefillah*, "אם כעבדים ... אם כבנים ... אם כבנים". The **Nesivos Shalom** explains that the main *din* of *Rosh Hashanah* is if we will be *banim* (sons) or are we *avadim* (servants). What is our relationship with Hashem? Are the 613 *mitzvos* a series of burdens or paths to a relationship with Hashem? When we accept Hashem as King, and view Him as our loving Father, as *Avinu Malkeinu*, we will *memeiila* be *zocheh* to the *berachah* of שנה טובה לכולנו אמן. May we all have a *kesiva vachasima tova* and a *gut gebentchte yahr*!

CONCEPTS IN AVODAS HALEV FROM THE
FAMILY OF R' CHAIM YOSEF KOPMAN זי"ל

מחשבת הלב

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

זינפט