

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

Without a Minyan. If one needs to say *selichos* alone, he can skip the יג מידות. The paragraphs of "ה-ל מלך יושב" and "ה-ל ארץ אפים" should be said until the words, "יעברך על פמו וקרא". (5) Or, he can say the יג מידות, just not in the tone and *nusach* of the *tefillah*, but rather in the tune of *Krias HaTorah* with the "trop" that is used when the *Baal Koreh* reads from the *Torah*. He is actually learning *Torah* while saying the *posukim* which can, of course, be done without a *minyan*. **R' Moshe Feinstein ז"ל** writes (6) that even if one does not know the correct *trop* and he makes it up, it is fine, because since it is in the sing-song of *Krias HaTorah*, it is permitted.

Halachos and Minhagim of the Yamim Noraim (1)

With a Minyan. These are words of extreme holiness and can

א"כ איך שפרס - If "אויכל" which is broken (נפרס), but the piece is still partially attached, ר' מאיר says: if one grasps the smaller part and the larger part would come with it and not break off, the smaller part is considered part of the אויכל. If by lifting the אויכל by the smaller part, the large part breaks off, it is not part of the אויכל. רש"י explains: we are discussing a case where a טבול יום is touching this אויכל which is תרומה.

The **ראש** [ראש] brings [ברכות פ' וי' וס'] not to cut at all (שבת on) before the **ברכה**. The **ראש** says, **ולא נחירא**, because the cutting will be a **הפסקה** between the conclusion of the **ברכה** & the start of the eating. Therefore, one should start a partial cut before the **bracha** & complete it after the **bracha**. The **ראש** warns not to make too deep of a cut. To determine what is considered too deep of a cut, he refers to our **Gemara** in **חולין**, that as long as the loaf can be lifted by the smaller piece & the rest of the loaf won't break off, it is still considered one piece. The **אמור קס"א ב"ח** ask on the concern of the **ראש**: the **halacha** is, anything needed for the **ברכה** is not considered a **הפסקה**, so certainly cutting the bread is a **אורח** & should not be considered a **הפסקה**. The **ב"ח** answers: **לכתחילה** one should be **חיר** not to make even a little **הפסקה**, the **halacha** he mentioned is only **בדיעבד**. The **ב"ח** brings the **מהרש"ל** that **המנדקדקים** would make a small mark (רשימה) in the loaf before the **ברכה**.

הוא היה אומר

A Wise Man would say: “Learn the rules like a pro, so you can break them like an artist.”

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



**Mazel Tov to Rabbi & Mrs. Simcha
Bunim Berger & Mr & Mrs
Mordechai Schwartz on Ari &
Daniella's chasuna. May they be
zoche to a Bayis Neeman B'Yisroel**

תורה
תורה
TORAH TAVLIN

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

פרק ה' ו' דאבות

טיב התבלין כלומר, טעות היתה בידי שהתייחסתי אל המלכים כ'חברים', ובאמת צרי

גם אם כבר נשלים עם המציאות שגם גדולי עולם לא עצמדו בנסיון, וראו
 ונחשוב שאחר שכבר נכשלו והבינו שכבר הפסידו את עולמם כבר נתנו דרור
 לעצמם ופרקו עול מלכות שמים לגמרי, אמנם לא כן אנו רואים בסיפור
 שלפנינו, מנשה מעיד שגם אחר שכבר ראה את עצמו כעובד עבודה זרה לא
 פלל את מלכות שמים, הוא עשה לכל הפחות מה שכן ביכולתו לעשות, הוא
 לא הרים את שולי בגדו, הוא הבין שבכך תתמעט חטאו בכמות, זאת אומרת
 שגם כשהבין שכבר הפסיד חלקו בעולם הבא ולא ירווח לו מאומה ממה
 שמשמשהו את רצונו לזרע, בכל זאת ביקש לרצות את בוראו ככל שהיה ביכולתו,
 וזה מגלה עוד טפח ממעלתו הרמה.

הרי מבואר, שמצות תשובה הוא דבר שקל ביותר לעשותה. וכבר הקשו כל העולם כולו, שאם א"כ מדוע אין כל העולם בעלי תשובה, הרי חזינן שהוא דבר שקשה מאוד לעשותה, ומדוע אמרה התורה שהיא קלה מאוד.

ותי המהר"ל (נוד **אריה** שמות יט, יז) דווח להורות שהתורה היא הכרחית לקבלה, ואם לא יקבלו התורה - שמה תהא קבורתם. שאילו כל קבלת התורה הייתה רק מרצונם, יש מקום לטעות ולומר, שאם אינם ברצונם לקיים את התורה אינם מחייבים לקיים את התורה, וכל התורה כולה הוא דבר התלוי ברצונם, וע"כ ככפה עליהם דר כגיגת, להורות שאין שום ברידה ואנו מחייבים לקיים את התורה. ופעל פי זה יש לומר, שאם אחד באמת מכיר יסוד דבר זה דתורה הוא "הכרחי", ואינו תלוי ברצונינו, בודאי יהיה סיבה שיקל עליו לקיים את התורה, שאינו תלוי במחשבתו, שהרי הוא כבר בחר בהחלטת גמורה לקיים את התורה, ושוב אינו נסיון בעצמו אי יבחר לקיים כל מצוה ומצוה, ובוהו יהיה דבר קלה לעשות תשובה.

מאת הגד"צ רבי גמליאל חסדק רבינוביץ שליט"א, ר"י שער הטמאים ירוסלים עמודק

וילכו ויעבדו אלהים אחרים וישתחוו להם אלהים אשר לא ידעום ולא חלק להם ... (בט-כה) - דע את האויב!

לאחר מכן שאל רב אשי את מנשה, אם הייתם חכמים גדולים כל כך, האץ נשלחתם בהעוון החמור של עזי? השבו מנשה, אם היית עמנו היית ברעו יותר מאתנו. אנו לא היה ביכולתנו להתגבר על הצר הנורא של עבודה זרה, ובכל זאת לא היינו מוותרים לכך, ולא היינו מרמים את שולי גלימתינו כדי למרוד לחטוא, אבל אתה כבר אינך במדינה שלנו, וידיעתם את מדים את שולי גלימיתך כדי לרוץ ולהורוד לכתוב. אשי האמין לרבריו של מנשה, ולמחר כשפתח את שיעורו אמר: נדבר מלכותינו!

לומדים מאת הרב אברהם דניאל אבשימץ שליט"א בעמ"ס סדה אברהם

לֹא רַחֵק הוּא ... כִּי קָרֹב אֵלַי הַדְּבָר מְאֹד בְּפֶד וּבְלִבִּי
לְעִשְׁתּוֹ ... (ל' י"ד) - בְּעֵינַי תִּשׁוּבָה הִיא קֶלֶה מְאֹד

דנה פליגי המפרשים בביאור כוונת הקרא, באיזה מצוה איירי הכתוב 'שלא תכלית הוא ממך ולא רחקה הוא', יש מן המפרשים שכ' שקאי' על כל מצות שבתורה. אמנם יש מן המפרשים שחולקים וסברי, שהקרא שקאי' על מצות תשובה שאיירי בה הקרא לעולה. וז"ל **הרמב"ן**: "וטעם כי המצוה הזאת – על כל התורה כולה, והנכון, כי על כל התורה יאמר (לעיל ת א), "כל המצוה אשר אנכי מצוה היום", אבל "המצוה הזאת" על התשובה הנזכרת, כי והשבות אל לבבך (בפסוק א) ושבת עו' ה' אליהך (בפסוק ב) מצוה שיצוה אותנו לעשות כן, ונאמרה בלשון הבינוני לרמוז בהבטחה כי עתיד הדבר להיות כן. והטעם לאמר כי אם יהיה נדחק בקצה השמים ואתה ביד העמים תוכל לשוב אל ה' ולעשות ככל אשר אנכי מצוה היום, כי אין הדבר נפלא ורחוק ממך אבל קרוב אליך לעשותו אבל עו וכל מקום. הוא טעם פשוט ובלבד לעשותו – שיתורו את עונם ואת פשעם וישובו אליהם אל ה', ויקבלו עליהם היום תורתה לעשותה לזריות כאשר הוכיח אתה ובניך בכל לבבך – כמו שפירשתי." ע"ל

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

מעשה אבות סימן לבנים

ועתה כתבו לכם את השירה הזאת ולמדו את בני ישראל שימה בפיהם ... (לא-ט)

It all happened on a simple day back in 2011. A group of fifty Jewish teenagers visited Israel in a program known as “Write on For Israel,” in which these youngsters spend a few intense weeks learning much of the history and the reality of Israel, as a training program for them to become spokesmen for Israel at their future schools and campuses.

As their visit was coming to an end, just a few hours before their flight back home to the U.S., the kids visited Mt. Herzl, gazing at the thousands of graves of Israeli soldiers killed in battle during the numerous wars Israel fought over the last seven decades. Suddenly they noticed a man and woman standing over a grave, weeping silently. One of the boys approached them, introduced himself, and inquired about the person buried in the grave. They said it was their son Erez. Erez Deri, the son of Penina and Gidon Deri, was killed in 2006 following an operation in Jenin. He went in to Jenin, the center for dispatching suicide bombers to murder as many Jews as possible, to take on the killers. His tank turned over and he was killed.

With great emotion, Erez’s mother said: “Our dream was to bring Erez to the *chupah* ... to watch him get married and begin a family. But in 2006, our dream was shattered. Our family has been devastated as a result of this tragedy.

“But last night, Erez came to me in a dream. He said: Mother! We bring our children under the *chupah*. But there is one more thing we ‘bring into the *chupah*.’ *A Torah* Scroll. When we complete writing a *Torah*, we lead it under a *chupah*, just like a groom and bride, and we bring it in to a *shul*, singing and dancing, just like a wedding.

“You can’t bring me into marriage. But you know what? Why not write a *Torah* in my name and you will bring that it to a *chupah* - it will be like marrying me off!”

Penina Deri wiped away a tear and continued speaking. “I awoke from the dream unsure of what to do. We are a simple family, not wealthy. We are also a secular family, and do not know much about writing a *Torah* Scroll. I do not even know where to begin. How do I write a *Torah* for my son Erez? So I came to here to my son’s grave to pray ...”

The teenager approached the director of their group, Rabbi Yutav Eliach, and asked him one simple question: How much does it cost to write a new *Torah*? Rabbi Eliach looked at the boy surprised and replied, “About \$35,000. Or, 130,000 *Shekel*.”

The teenager shared the story with the entire group. They all decided right there at Mt. Herzl to donate a *Torah* for Erez.

They did the math. If each of the fifty students gave or raised \$700 it would cover the entire project. Many of them came from wealthy families and instantly stuck their hands into their pockets and gave Rabbi Yutav the \$700. The others pledged to deliver him the money that they would raise upon their return to the U.S.

A few months later, a surreal scene took place in *Maale Adumim*, a small town close to Jerusalem, where Erez’s family lives. It was a bright and glorious Sunday, March 4, 2012, the fifth day of *Adar* 5772. With music blaring and hundreds in attendance, fifty New York-area teens from “Write On For Israel”, danced up the streets of this West Bank community with a *Sefer Torah* they had brought with them from the United States. The *Torah* was donated to a local synagogue in memory of one of its young members, fallen IDF soldier Erez Deri. The 50 students fulfilled the promise made to Deri’s parents following a chance meeting at Mount Herzl a few months earlier.

“We started as strangers and returned as extended members of the Deri family,” said Daniella Greenbaum, leader of the fundraising effort. “It was beyond exciting to see the joy that we brought to these parents and to affirm the idea that we are all members of *Am Yisroel*, responsible for one another.”

At the celebration, Penina Erez, said to the students: “I feel the presence of Erez at this celebration. I feel like I brought my child into the *chupah*! I feel like he is dancing with us. A terrible burden has been lifted from our family.”

A few months later, the family celebrated the wedding of one of Erez’s brothers - and the celebration was complete!

שׁוּשׁ אִישׁי בֵּה' תִּגַּל נַפְשִׁי בְּאַלְקִי ... (שׁע' סא-י) DEEP, PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH

In the thousands of years of exile, the Jewish Nation experienced (and continues to experience) many tragic moments, yet *Chazal* unequivocally exclaim: “A *person* is *required to bless the bad as though he would bless the good*” (*Berachos* 54a). How is this maxim relatable to ordinary Jews who might entertain the feeling that only lofty individuals can compartmentalize such a difficult contrast?

The **Zohar** writes that *Hashem*’s Name “*ה*” represents the Almighty’s attribute of mercy, while the name “אלקי” represents His attribute of justice. Although *Moshiach*’s times will of course be times of mercy and joy, since *Hashem* will also be weeding out those who are unworthy (מידת הדין) of seeing the redemption, feelings of pain might

be felt by those people worthy for not being able to share the moment with everyone. Therefore, one can say that *Yeshaya HaNavi*’s declaration of, “שׁוּשׁ אִישׁי בֵּה' תִּגַּל נַפְשִׁי בְּאַלְקִי,” was more than just a lofty declaration. The *Navi* was imparting to the people that there is no such thing as an ordinary Jew - for every Jewish soul is sent down to this world to serve a purpose that no other person has.

Therefore, when *Moshiach* comes and *Hashem*’s attributes of mercy and justice will be in invoked simultaneously, it will be those “ordinary Jews” who will prove that not only *Gedolei Hador* and religious leaders are able to rise up and bless *Hashem* for both the good and bad. Rather, every Jewish soul can also do it if he puts his mind to it.

אָתֵם נִצְבִּים הַיּוֹם כְּלָכֶם ... כָּל אִישׁ יִשְׂרָאֵל ... לְעִבְרָךְ בְּכַרִּית ה' אֱלֹקֶיךָ וּבְאַלְתּוֹ ... (בְּס-טז)

This *posuk* and the subsequent *posukim* beg for an interpretation. What was this *bris* all about? Why are all segments of *Klal Yisroel* enumerated? What’s the significance of the word הַיּוֹם? And finally, if it is addressing all *Yidden*, why does it use the singular tense “לעברכם” and not the more grammatically correct “לעברכם”?

Both the **Ohr HaChaim Hakadosh** and the **Kli Yakar** address these points. They explain that although in last week’s *parsha*, *Klal Yisroel* undertook a *bris* too (סט), here another treaty was initiated. This was the pact called ערבות. Each of us is responsible for the spiritual well-being of every single individual in *Klal Yisroel*, young and old alike. Thus, all members of the *Klal* are listed, and the word “נִצְבִּים” doesn’t necessarily mean standing; it means appointed. Each *Yid* was tasked with keeping a helpful eye on the other. Hence, while it involved the *Klal*, the *Torah* uses the word “לעברך” in single form, because this *bris* united us all as one. The **Tomer Devorah** says that ערבות stems from the same root as תערובת - a mixture. We are all one big mixture. Not a bunch of יחידים who are also responsible for each other. We are one body, where each limb feels the other’s aches and pains. Some say that the word “הַיּוֹם” in this *parsha* refers to היום הרת עולם - the day of *Rosh Hashanah*, where we all stand before *Hashem* and once again accept “new and improved” job descriptions for the new year, הבה עליו לטובה.

The *posukim* then go on to explain that the day of judgment is ultimately for our benefit - “למען הקים אותך לעם”. It solidifies our relationship with *Hashem* as we re-commit to leading more productive lives for ourselves and for the benefit of our future families - ואת אשר אינו פה עמו היום - ואת אשר אינו פה עמו היום. When our loving Father sees his children’s acceptance of זה בזה, He will *Bezras Hashem*, grant us לטובה לבנו משאלות כל משאלות to help with our newly set goals.

May we be *zoche* to utilize these very important ימי הסליחות to their fullest potential, ushering in the new year.

משל למה הדבר דומה

חֻזֵק וּמִצְוָה אֶל תִּירָאוּ וְאֵל תַּעֲרֻצוּ ... כִּי ה' אֱלֹקֶיךָ הֵלֵךְ עִמָּךְ (לא-י)
משל: The morning of the big family hike, everyone was busy packing their provisions. Seeing her older siblings strapping on their gear, the four-year-old insisted she needed her very own knapsack. Refusing her mother’s offer to share a bag, the little girl proudly stuffed her small backpack with a heavy water bottle and a generous pile of trail snacks. At the trailhead, the little girl beamed; she was a big kid now, like everyone else. But as the dirt path grew steep and the sun beat down, reality set in. The tiny knapsack, which had seemed so manageable in the living room, became an impossible burden.

Seeing her daughter struggling, the mother knew that simply taking the bag away would crush the little girl’s pride. Instead, she slipped behind her child and placed her hand

הַמִּסְתַּתֶּרֶת לָהּ אֱלֹקֵינוּ וְהַגִּילָה לָנוּ וּלְבָנֵינוּ עַד עוֹלָם לַעֲשׂוֹת אֶת כָּל דְּבָרֵי הַתּוֹרָה הַזֹּאת ... (בְּס-כז)

GOLDEN NUGGETS ON THE PARSHA WITH A FOCUS ON LESSONS HOW TO SERVE HASHEM AND BE A BETTER JEW BY R' YEHOShUA GOLD

Many *Rishonim* offer explanations on this cryptic *posuk*. **Rashi** explains that while one is not responsible for another person’s private sins, publicly know wrongdoings must be dealt with; otherwise, the entire nation will be punished.

Rabbeinu Bachya quotes another interpretation from the **Rambam**, calling it a beautiful *pshat*. The *Torah* is “hidden” containing many secrets and deep interpretations. Each *mitzvah* affects the upper spheres, and builds a person innermost *neshama*. However, only select holy people merit to understand these *sodos*. A person may think that this is the primary purpose of doing *mitzvos*. Worse, he could begin thinking that these *tikkunim* can be accomplished just with thinking lofty thoughts or through different spiritual mediums. For example, the *Gemara* states that shaking a *lulav* saves the world from “bad winds”. One may mistakenly think that perhaps merely waving arms and concentrating on thoughts of purity can bring the same result!

The *Torah* teaches us otherwise. “הַמִּסְתַּתֶּרֶת לָהּ אֱלֹקֵינוּ” - the hidden matters belong to *Hashem*, וְהַגִּילָה לָנוּ וּלְבָנֵינוּ לַעֲשׂוֹת אֶת כָּל, דְּבָרֵי הַתּוֹרָה הַזֹּאת, it is incumbent upon us to *do* the *mitzvos* which are revealed to us. Our primary role is to eat the *matza*, put on *tefillin*, and light the *Shabbos* candles. The deeper *tikkunim* are real and profound, but our *avoda* is “לַעֲשׂוֹת”.

Before one *Rosh Hashanah*, I asked my *Rosh Yeshivah*, **Harav Meir Stern shlita**, which of **Rav Sa’adia Gaon**’s ten thoughts should be concentrated on during *Tekias Shofar*. He smiled and said gently, “You should have in mind to be *Yotzei* the *mitzva d’oraysa* of *Tekias Shofar*. Leave *Rav Sa’adia Gaon* for me.”

The *Gemara* (*Sanhedrin* 98) tells of two ways the *Geula* can come: “בַּעֲתָהּ וּבְאַחֲשֶׁנָּה”, in a predestined time, or it may be hastened. “זָכוּ וְאִחֲשֶׁנָּה”, if we are worthy, *Moshiach* will come sooner, “לֹא זָכוּ בַּעֲתָהּ”, if not, the *Geula* will come at its appointed time. If we follow the *Torah* and *mitzvos*, we can bring the ultimate redemption sooner. Says the **Chasam Sofer** on our *posuk*, בעתה, is known only to *Hashem*. But וּבְאַחֲשֶׁנָּה, is גולה, it is known to us and to us to *do* the *mitzvos* properly. May we be *zoche* this year!

מחשבת הלב

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

הנחמדים מזהב