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שבת קודש פרשת האזינו / שבת שובה

Shabbos Parshas Ha'azinu / Shabbos Shuva

ז' תשרי תש"ע - September 26, 2009

הגדע רבי גמליאל הכהן רבינובין שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

רעיונות ופירושים לעורך את האדם לעבודת
הש"ת והתחזקות באמונה ובשתון מאת

טובת ישראל עד ה' אלקיך כי כשלת בעונך וגו' (הפסח להסבת טובה) – אין יסורים בלא עון

אתה לעם שחוטא לה' ולכן הוא מעניש אותך יחד אתנו?
דבר מופלא מתגלה כאן לעינינו: אפילו גוים ידעו שבזמן צרה יש לחקור ולפשפש במעשים, כדי לשוב על החטאים, אין מקרה בעולם כלל, ו"אין יסורים בלא חטא" (שבת דף נה ע"א). קל וחומר יהודים, בני אברהם יצחק ויעקב, מאמינים בני מאמינים, שחייבים להתבונן ולחקור בשל מי הרעה הזאת? מדוע אנו עדיין סובלים צרות בגלותנו? מפני מה מתמהמהתגאולתנו? נחפשה דרכינו ונחקרה ונשובה עד ה'! יסוד זה אמור גם על הגלות הפרטית שכל אחד עובר. כל יהודי סובל יסורים וצרות מצרות שונות, ועליו לפשפש במעשיו ולחקור את דרכיו, במה הוא לקוי, ואיך יוכל לתקן את עצמו, כי אין יסורים בלא חטא!

לקחי חיים ודברי התעוררות
נסדרו עפ"י פרשיות השבוע

מאת הרב שלום פערל שליט"א
נ"ר בישיבת הגר"צ קושלבסקי

מאותה חזקת שלום פערל שליט"א
נ"ר בישיבת הגר"צ קושלבסקי

האזינו השמים ואדברה ותשמע הארץ אמרי פי וגו' (כג-כד) – מהו תפקידו של עם ישראל בעולם

ד'פרשה של 'האזינו' נקראת 'שירה', וכמו שכתוב 'ועתה כתבו לכם את השירה הזאת' (דברים ל"א י"ט), וכתב רש"י "האזינו השמים, עד 'וכפר אדמתו עמו'. וצריך להבין איך אפשר לקרוא לה 'שירה', הלא יש בה פסוקי עונש, כגון 'אסתירה פני מהם וגו' (שם ל"ב כ')! וכן יש להקשות, מדוע היא נקראת 'שירה' יותר מכל הפרשיות שבתורה? ויש ליישב בהקדם ביאור דברי הגמרא (נדרים ל"ח). על הפסוק 'ועתה כתבו וגו' השירה וגו' ולמדה את בני ישראל וגו' (דברים ל"א י"ט), שהכוונה הפשוטה היא אל 'השירה לחודה' - פרשת האזינו, ולא אל כל התורה כולה. ואף שהגמרא מכריחה שכוונת הפסוק אל כל התורה, והיינו שצריך לכתוב את כל [מצוות] התורה וללמדה את בני ישראל, שאם הכוונה אל 'השירה לחודה', לא מובן מה שכתוב בהמשך הפסוק 'למען תהיה וגו' לעד וגו', והיינו שהיא תעיד על שהתרחי בהם שאם לא יקיימו את מצוות התורה ייענשו קשות, ואם לא צריך ללמד את ישראל מצוות התורה, על מה היא תעיד, מ"מ הכוונה הפשוטה היא רק 'השירה לחודה' והנה הפסוק הזה מלמד על מצות 'כתיבת ספר תורה', שהיא כדי שיהיה בכל בית יהודי ספר תורה ללמוד בו, ויתרבו הספרים בישראל ללמוד בהם[ע' חינוך].

וכיון שהכוונה הפשוטה של הפסוק היא אל 'השירה לחודה', נמצא שמלבד שיש עניין שיהיה ספר תורה בכל בית, יש ג"כ עניין מיוחד

in what direction do their feet carry them? Home? To the pubs? No! Directly to You! To Your home! Why? Because we are Your sheep and You are our Shepherd!"

גמטל: The Jewish People have a special ability to evoke

A SERIES IN HALACHAH
LIVING A "TORAH" DAY
Halachos Pertaining to the "Torah" Table (40)

The Mitzva of Eating on Erev Yom Kippur. It is a *mitzvah* - according to some commentators an actual *Torah* obligation (1) - to eat on *Erev Yom Kippur*. Of course, this has special relevance to our ongoing "Torah Table" series because it is mentioned in quite a few sources that a person has the ability with these last few meals before *Yom Kippur*, to fix up, improve and elevate somewhat, all the meals of the entire year from anything undesirable that took place. Thus, while eating, one should have in mind that he is eating to fulfill a *mitzvah*. Most *Poskim* hold that the *mitzvah* starts in the morning and not on the night before(2).

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 to get so busy with *Teshuva*, *Sukkah*, and

3) The custom is to make both meals *fleishig* with chicken rather than beef(9).

4) One should not eat eggs, garlic, or wine at either meal (10) and no sharp items by the second meal (11).

Before *bentching* of the second meal, one should speak out (if he so desires) that he is not accepting *Yom Kippur* with the *bentching*, and then he can eat or drink according to all opinions until a few minutes before sunset (12). Before the fast starts it is proper to brush one's teeth and remove all crumbs from his mouth (13).

1) משנה ברורה תדרא (2) ערוך השלח תדרא (3) שערי תשובה ז"ט (4) טור שם (5) חכמת שלמה תרה (6) שדי חמד יום כיפור אג (7) שם (8) מטה אפרים תרה יח (9) ערוך השלח תדרא (10) מ"ב תרתיח (11) רמ"א תרח"ד (12) אלף למטה תרטיא (13) מועדי קודש עמוד קכ"ו

R' Klonymous Kalmish Shapira of Piaczeczna ZT" L (Aish Kodesh) would say: "The *Medrash* (משפטים ל') tells us that *Hashem* fulfills all the *mitzvos* in the *Torah*. Even *Teshuvah*. For when He decides not to punish *Klal Yisroel*, to take back the evil He was to do to them, this is His חרטה, like the *posuk* says: וינחם: ' *And Hashem reconsidered the evil He was to do to His People*.' However, - 'שובה ה' עד מתי והנחם על עבדיך' (תהלים צ-יג): Thus, we pray: (*Hashem, return, how long, relent concerning Your servants?* ' And the answer is: 'שבענו בבקר חסדך ונרננה ונשמחה בכל ימינו' - 'Satisfy us by morning with Your kindness; we shall sing and rejoice all our days.' At last the danger is passed!"

R' Eliyahu Eliezer Dessler (Michtav M'Eliyahu) would say: " *Sin blocks (dulls) a man's heart*. ' In fact, the sin itself is the blockage. The will to sin will not allow a person to do *mitzvos* or become interested in anything that might deflect his mind from the sin. One must beware - for this is real, true 'טמטום הלב' - *Blockage of the hear*. '"

R' Nachman of Breslov ZT" L (Sichos HaRan) would say: "The lesson of *Teshuvah* is that nothing is beyond *Hashem's* power. Even sins can be transformed into virtue!"

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מעשה אבות ... סימן לבנים

The dominant figure in the Feldafing DP camp immediately after the conclusion of WWII, was the **Klausenberger Rebbe, R' Yekusiel Yehudah Halberstam ZT"l**. What he did for the broken survivors was immeasurable. Although he himself had lost a wife and eleven children, he was a constant source of strength and inspiration to his fellow survivors.

On the first *Yom Kippur* after the war, the *Rebbe* held a *minyán* for the survivors and after *Kol Nidrei*, he delivered a tremendously powerful speech. When he had finished, more than two hours later, there was not a dry eye in the *shul*.

The *Rebbe* stood by the *amud*, *Talis* over his head and looking for all the world like an angel. He held a *machzor* in his hand, flipping through its pages. Periodically, he would look up and ask, “*Vehr hut dos geshriben* - Who wrote this? Does this apply to us? Are we guilty of the sins enumerated here?” One by one, he went through each of the sins listed in the *Ashamnu* prayer and then the *Al Chait* and concluded that those sins had little to do with those who had survived the camps.

“*Ashamnu*’ (We have become guilty): Does this apply to us? Have we sinned against *Hashem* or man? How could we? Let’s go on. ‘*Bagadnu*’ (We have betrayed): Are we disloyal to *Hashem*? Have we betrayed our loved ones? No. *Bagadnu* does not apply to us. ‘*Gazalnu*’ (We have stolen): From whom could we have stolen? There was nothing to steal in the camps. Definitely this does not apply to us. ‘*Dibarnu Dofi*’ (We have spoken slander): Impossible.

“*He’evinu, V’hirshanu*’ (We have caused wickedness), ‘*Zadnu*’ (We have sinned willfully), ‘*Chamasnu*’ (We have extorted), ‘*Tafalnu Sheker*’ (We have accused falsely): No, these don’t apply to us. ‘*Latznu*’ (We have scoffed): Who wrote this *machzor*? Who put it together? We were so serious in the camps. There was no such thing as smiling or making a joke.”

When the Klausenberger Rebbe had finished the entire *Ashamnu* prayer in this fashion, he continued with *Al Chait*. “*Al chait shechatanu l’fanecha b’ones uveratzon*’ (For the sin we have sinned before You under duress and willingly): In the camps, did we have a *ratzon* (will)? We were way beyond the category of *ones* (by compulsion).

“*B’maachal U’mishteh*’ (with food and drink): Food and drink? What food and drink? We starved for years! “*B’yetzer hara* (with the evil urge): To sin with the *yetzer hara* you must first have possession of your physical senses; a desire to touch or see or hear or taste something forbidden. We had none of these nor the ability to achieve them.”

One by one, he eliminated every *Al Chait*. The *Rebbe* then closed his *machzor* and it seemed he had finally finished. But then he asked again, “Who wrote this *machzor*? These sins don’t apply to us.” He paused. “What I don’t see anywhere is the sin that does apply to us. What is that sin? The sin of having lost our *emunah* and *bitachon* (faith and trust) in *Hashem*.

“What is the proof that we sinned in this fashion? How many times did we recite *Krias Shema* on our wood slats at night and think to ourselves: ‘*Ribbono Shel Olam*, let this be my last *Hamapil*. I can’t carry on any longer. I’m so weak. I have no reason to carry on any more. Is there no end to our suffering? *Ribono Shel Olam*, please take my *neshamah* so that I do not have to repeat once again in the morning, ‘*Modeh Ani L’fanecha*’ - I’m thankful before You, the living King, who has returned my soul to me. I don’t need my soul. I don’t want this wretched existence. You can keep it.’

“How many of us went to sleep thinking that we couldn’t exist another day, with all our *bitachon* lost? And yet when the dawn broke in the morning, we once again recited *Modeh Ani* and thanked *Hashem* for having returned our souls.

“Yes, we did survive, but none of us expected to. Every morning, we saw this one didn’t move and that one didn’t move, and as we carried the dead out, we looked upon them with envy. Is that *emunah* in *Hashem*? Is that *bitachon* in *Hashem*?

“*Rabbosai*, we have sinned. We have sinned and now we must *klop* ‘*Al Chait*.’ We must pray to get back the *emunah* and *bitachon* we once had, the *emunah* and *bitachon* that went to sleep these last few years in the camps. Now that we are freed, *Ribono Shel Olam*, we beg You to forgive us. Forgive everyone here. Forgive every Jew in the world, *Ribono Shel Olam*!”

משל' למה הדבר דומה

כי אנו עמך ואתה מלכנו אנו צאנך ואתה רוענו וגו' (תפילה סליח הכפורים)

משל' One year, the Chief Rabbi of Moscow, **R' Chaim Berlin ZT"l**, walked into the great synagogue on the morning of *Yom Kippur* and it was empty. Not one person showed up to daven. In the “Proletariat Utopia,” missing work was a crime that earned the offender a hefty punishment and no one was willing to take that chance.

R' Chaim davened alone all day but as soon as darkness began to fall and the work-day was done, the people came streaming into the *shul* in droves. In a very short time, there was not an empty seat in the building.

The *Rov* watched in fascination. Then, he quickly walked up to the front, opened the *Aron Kodesh* and began to speak.

“Two neighbors once got into an argument over a chicken. Each one claimed the chicken was his. They went to the *Rov* and he advised that they put the chicken on the ground, each man should stand on different sides and observe to which man the chicken went. That would be a sign it was his.”

R' Chaim raised his voice, “Master of the World, Your People are worked to the bone and don’t have a moment to rest all day. But the minute they are released from their work

כי ידיו ה' עמו ועל עבדיו יתנחם כי דאיה כי אזלת יד ואפס עצוד ועזוב וגו' (לב-לו)

Rashi writes: “*When Hashem will execute judgment against His Nation with the tribulations (יסורים) mentioned about them the Holy One blessed be He will reconsider regarding His servants and have mercy on them.*”

On the *Mishna* in *Avos* (ג-א) “*לפני מי אתה עתיד ליתן דין* - (ג-א) “*And before Whom you are destined to (stand in) judgment and reckoning,*” the **Vilna Gaon ZT"l** maintains that “*Din*” refers to the strict letter of the law, of which a person is held accountable for his sins, whereas “*Cheshbon*” alludes to the fact that one is held accountable for the *mitzvos* he could have performed in the time during which he was sinning. Based on this principle, **R' Meir Simcha Hakohen of Dvinsk ZT"l (Meshech Chochma)** points out that at the end of the *parsha* when *Hashem* informs Moshe of his forthcoming death, He tells him: “*Because you trespassed against Me ... because you did not sanctify Me.*” (לב-נא) The “*trespass*” refers to *Din*, to the actual sin committed, namely that Moshe struck the rock. That “*you did not sanctify Me*” is the *Cheshbon* part of Moshe’s sin, as Moshe had been in a position to sanctify *Hashem*’s Name but didn’t.

This concept is applicable to each and every Jew, continues the Meshech Chochma, and should make our hair stand on end in trepidation, as we prepare to repent and make amends to *Hashem*. The Almighty, in His abundant kindness, gives us a day to do *Teshuvah* for the sins we have committed - for our “*Din*” portion - like the Vilna Gaon explains. We must use this opportunity to its fullest for if we don’t, *Hashem* will then judge us for the “*Cheshbon*” aspect - the *Teshuvah* we should have done but didn’t! Thus, if a person does not do *Teshuvah* on *Yom Kippur*, he’s better off not having a *Yom Kippur* altogether!

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

קריעת ה'

Ever wonder why these days are called “High Holy Days”? Well, these high and holy days are high and holy because *Hashem* is so close. The *Torah* tells us in a most eloquent fashion, using the exact same words as the previous *posuk*, exactly how we may succeed in seeking *Hashem* and finding Him. “*And you shall seek out Hashem from there and you shall find Him, because you sought with all your heart and all your soul.*” (דברים ד-כט) The “Magic Formula” is sincerity in our *Avodah*, since as we know, “*Hashem* wants our heart.” If one is sincere in his quest for *Teshuva*, then no matter where he is, he will surely find *Hashem*. The words, “*From there*,” says the **Baal Shem Tov ZT"l**, means from wherever you happen to be! One should never feel that he is too far removed from *Hashem* to have a real connection, a love relationship with his beloved Father. In fact, *Hashem* is forever waiting and beckoning for every one of His children to come home.

When **R' Shneur Zalman of Liady ZT"l** was imprisoned by the Czar for his religious activities, one of the guards asked him, “If your G-d knows everything, why did He call out to Adam in Paradise, ‘Where are you?’ Did He not know where Adam was?” The Baal HaTanya answered. “*Torah* is not just a storybook. It is filled with timeless lessons that apply to every generation. *Hashem* calls out to every person, ‘Where are you’ - in this world? What have you accomplished, what are your goals? Adam symbolizes mankind and everyone must be prepared at all times to answer G-d when He asks the question.”

Let us answer *Hashem*’ call with the sincere cry of, “*HINENI - Hashem* Here I am! As close to You as I can possibly be!”

ודבר ה' אל משה בעצם היום הזה לאמר. עלה אל דה העבים הזה וכו' (לב-מז,מט)

Hashem spoke to Moshe “בעצם היום הזה” - in the middle of the last day of Moshe’s life, and told him to ascend the mountain and take a look at *Eretz Yisroel*, since he would not be permitted to enter into it. Rashi states that this is one of three instances that the *Torah* uses this expression in an historical context: by Noach at the time of flood, by the Jews’ exodus from Egypt (יציאת מצרים), and by the death of Moshe. There was a strong opposition to the actions taken in each of these instances, so *Hashem* instructed them to be done exactly at noontime, in full view of all, to show that His Will will always prevail and no one can stop Him.

Interestingly, this same expression - “בעצם היום הזה” - is used no less than three times in connection to the laws of *Yom Kippur*. The former Chief Rabbi of Great Britain, **Baron Immanuel Jakobovitz ZT"l** suggests a connection. He says it emphasizes a significant turning point in civilization and *Hashem*’s response to those who are opposed to His decision to embark on a new era for the good of mankind.

The *mabul* (flood) signalled the total destruction of the old immoral civilization and Noach’s salvation as a means to build a new society. *Yetzias Mitzrayim* was an event of cataclysmic proportions that heralded the birth of *Klal Yisroel* and their release from bondage. Moshe’s death marked the end of the דור המדבר - the “desert generation” - who ate *mann* and lived on a supernatural level, and ushered in a new generation who would enter the Holy Land and live on a more natural and mundane level.

In much the same manner, the holy day of *Yom Kippur* represents a Jew’s individual and personal turning point for the year. It is the day when one repents his sinful ways and fervently resolves to make a change for the better. He now looks to the future and prepares himself for his task ahead.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

דרשו' בהמצאו קראו בהיותו קרוב וגו' (ישעיהו)