

לעילוי נשמת ר' אברהם יוסף שמואל אלתר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה

תורה תבלין

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יום הכיפורים / שבת קודש

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הדלקת נרות שבת – 6:38 (Monsey, NY)	מנחה גדולה / יוה"כ – 1:19
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מסור חכמים ונבונים

מי ביום הזה יכפר עליכם לטוב אתכם (אחד מזה טז-ל)

איתא בגמ' (יומא פה): "א"ר עקיבא אשריכם ישראל. לפני מי אתם מטהרים ומי מטהר אתכם? אביכם שבשמים". ולכאורה יש לעיין, מה לנו מיהו "המטהר", הרי העיקר הוא הטהרה עצמה, שנהיה טהורים ונקיים מכל חטא ועון?

ומסביר החכם כמהור"ר עזריה פיגו זצ"ל, בס' בינה לעתים, שלעולם המקוה מטהר, אבל בתנאי שהאדם יבוא אליו ויטבול בו. והה"נ הקב"ה סולח ומוחל ביוהכ"פ, בתנאי שהאדם יבוא לפניו ויתחנן וישוב בתשובה שלימה. והו"ו לפני מי אתם מטהרים? - ר"ל קודם צריכים "אתם" לבוא ולהטהר, ואח"כ "ומי מטהר אתכם" - מי הוא הסולח ומוחל - "אביכם שבשמים" - ה' יתברך שמו.

ועד"ו פירש ג"כ הגמ"ר משה שמואל שפירא זצ"ל, שהביאור של "ומי מטהר אתכם" - היינו, מה היא טהרתינו? הרי אנו מטהרים מטהרותיו של הקב"ה, וכדאיתא משאחז"ל "מקוה ישראל ה" - מה מקוה מטהר, אף הקב"ה מטהר. אכן, אנו טובלים במקוה טהרה של הקב"ה, ונטהרים על ידו. והוה על דרך משאנו מתפללים בימים נוראים: "כי מקדישך בקדושתך קדשת" - בקדושת הש"י. וכן הוא בכל מדה נכונה, צריכים אנו להתדמות אל הש"י - "מה הוא חנון אף אתה חנון". עלינו להתעלות בעקבות הקב"ה. והוה שגא: "כי ביום הזה יכפר עליכם לטהר אתכם ... לפני ה' טהרה". להשמיענו דמיטהרין במקור מים חיים - מקוה ה'.

ועד יום מזה תחכה לו אם ישוב מיד תקבלו (תפלה מסוף)

כיצד יתעורר האדם לתשובה, מתוך הכרה החזקה שיכיר האדם את בוראו ויתבונן בטובות הרבה שעשוה עמו תמיד? מה יעשה האדם שיבין את חובותיו המוטלות עליו תמיד לעובדו, וישים אל לבו עונשם של החטאים?

המשיל הדיין הספרדי, רבינו בחיי זצ"ל, בחובות הלבבות (שער התשובה פרק י), למה הדבר דומה? לאדם שהיו בידו מטבעות כסף, והיה צריך לעבור את הנהר הגדול. וכאשר הוא עמד על שפת הנהר, זרק את מטבעותיו אל הנהר מפני שחשב שיוכל לסתום בהן את הנהר ולעבור על גבי המטבעות. מה עשה? זרק את כל מטבעותיו לנהר, ורק אחת נשארה אצלו בידו, אך הנהר לא נסתם על ידי המטבעות. כאשר הוא ראה זאת, אמר למלח אחד שעבר בספינתו בנהר, "קח את המטבע בידו והעבירי בספינתך אל מעבר לנהר". המלח עשה כדבריו והביא אותו למחוז חפצו תמורת המטבע שנשארה בידו. כך שהוא השיג במטבע האחרונה מה שלא השיג בכל המטבעות שאבד בנהר.

וכן הוא גם הבעל תשובה, אשר אבד רוב ימיו בדברים שאינם עבודת הבורא, אמנם כאשר הוא חוזר בתשובה בסוף ימיו, הקב"ה מוחל לו על המעשים הרעים שעשה כל ימיו. והיינו מה שאומרים "ועד יום מותו תחכה לו אם ישוב מיד תקבלו". ברגע האחרון, בתשובת אמת, אפשר להינצל ממדינה של גיהנום.

A SERIES IN HALACHAH
LIVING A "TORAH" DAY

הלכה למעשה

When Yom Kippur falls out on Shabbos

Avinu Malkeinu Even though we do not say "Avinu Malkeinu" on a regular Erev Yom Kippur, this year is different. Since Yom Kippur falls out on Shabbos and we will omit "Avinu Malkeinu" the entire next day until the end of Neilah, we thus recite one more "Avinu Malkeinu" by Shachris on Erev Yom Kippur ⁽¹⁾.

Lighting Candles When lighting candles on Erev Yom Kippur, a lady should remember to mention both Yom Kippur and Shabbos in her beracha. If she forgot to mention Yom Kippur, and did not correct herself immediately, she must repeat the entire beracha ⁽²⁾. If she forgot to mention Shabbos, and there is still time before Shekiah (sunset), she may ask another person to light the candles for her and she can make another beracha which includes both Shabbos and Yom Kippur. If this too cannot be done, she is nevertheless יוצא ⁽³⁾.

Kiddush Every Shabbos, we fulfill the mitzvah of Kiddush by mentioning the holiness of Shabbos over wine. The verbal mention is a Torah obligation, while saying it over wine is a Rabbinical obligation. This year, when one cannot recite it over wine due to the fast, we still have a Torah obligation to do it at least verbally. Since mitzvos need kavanah (concentration), one should have in mind, when he is reciting in Shemona Esrai the words "מקדש השבת", to

(1) רמ"א תרד"ב (2) הלכות ביה דף קס' (3) שם דף קנט
(4) הגהות רע"א אור"ח רע"א (5) שם אור"ח רע"א (6) אור"ח תפני' (7) אור"ח תרכ"ד

הוא היה אומר ...

R' Yitzchok Blazer ZT"Y (R' Itzele Peterburger) would say:

"A person can easily find out whether he has obtained Divine forgiveness on Yom Kippur. Since 'Sin blocks a person's heart' (יומא לט.) - if the sin has been removed, the obstruction must also have been removed. Thus, after Yom Kippur, if a person feels his heart is pure and obstruction-free, this is a sure sign that his sins were forgiven. But if his heart is as obstructed and obtuse as ever, it is clear that his sins have not been forgiven."

R' Nathan Bulman ZT"Y (Sefer HaToda'ah) would say:

"Allow us to pray with the transgressors." (Kol Nidre) This prayer was added by the Marranos, Jews who converted to Christianity during the Spanish Inquisition, but continued to cling to their Jewish faith and practices in secret. In public, however, they had to act as Christians, or risk torture and death. On Yom Kippur they gathered in secret and prayed to G-d to forgive them for what they transgressed in order to deceive their neighbors. So they assembled, and asked permission to pray in the company of their fellow transgressors."

R' Naftoli Hurvitz ZT"Y (Rebbe of Ropschitz) would say:

"For some people, when they klop 'על חטא' it's a wasted effort; why klop when there is no one home!"

לעילוי נשמת הרה"ח מו"ה אברהם רפאל בן הגאון מו"ר יצחק הופמן זצוק"ל - נפ' כ"ח אלול - תגצ"ה

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Each year, thousands of *chassidim* would make their way to Rizhin to spend the *Yomim Noraim* with their revered *Rebbe*. Among them, was an elderly *chasid* by the name of R’ Asher, who made the journey from his hometown each year, even with a weak heart that made it difficult for him to fast on *Yom Kippur*. His *Rebbe*, R’ Yisroel, would require him each year to break his fast during the break after *Shachris*, and although at first R’ Asher was hesitant, the Rizhiner would make sure to call him into his private room where he would eat and drink a small amount, without anyone seeing.

As it happened, one year the Rizhiner was totally engrossed in his meditation, and he forgot to send for R’ Asher after *Shachris*. The elderly man continued to fast throughout the day and became weaker and weaker as the day went on. Towards nightfall, his heart finally gave out and he collapsed. He died the next morning. When R’ Yisroel was told what happened, he turned pale. “נפש תחת נפש,” (*soul for a soul*) was all he said.

The following year, in the midst of the *Yom Kippur davening*, R’ Yisroel suddenly felt a tremendous thirst come over him. He motioned to his *gabbaim* that he felt faint but they didn’t know how to help him and none of the *Rabbonim* or *Dayanim* present understood the gravity of the *Rebbe’s* thirst to permit him to take a drink. The Rizhiner held out until the end of the fast, but right after *Yom Kippur*, developed a serious heart condition which sickened and weakened him until he passed away a little over a week after *Sukkos*.

A similar incident took place in the *Beis Medrash* of the holy Sanzer Rebbe. One year, as the *chassidim* were steeped in silent devotion during the *Neilah* prayer, a terrible cry came from one of the rows. One of the wealthiest men in town was in the throes of a fainting spell. “Water, I need water,” was all he could scream in a hoarse voice, before collapsing on the floor in obvious anguish and pain.

The rich man unfortunately maintained a reputation as a miser, never parting with his riches and never giving to others in their time of need. “Why should we help this man now when he needs water, when he never helps others with charity?” called out one of the worshipers. Others present nodded their agreement. However, the chief *Dayan*, R’ Beirish, could not bear to watch another Jew in obvious pain, and ordered that the rich man be brought a tiny amount of water - less than a *shiur* - just to moisten his palette. A drop of water was poured down his throat but rather than feel refreshed, the man screamed louder, “I need more water! More water! Give me more before I die from thirst.”

Another small amount was brought to the man’s lips but this too did not seem to quench his thirst. At this point, R’ Beirish was unsure how to continue with the man and decided to bring the question before the holy Sanzer Rov. Tepidly, he approached the *Rebber’s* chair and explained the problem to him.

R’ Chaim never looked up from his *machzor*. “Tell the man, that for every drop of water that he is given, he must donate one hundred zlotys to *tzedakah*. If he agrees to these terms, give him as much water as he wants!” Amazingly, as soon as the offer was made, the rich man suddenly began to feel much better!

משל למח הדבר רומח

כל גרדי ואסרי ושבוני וחרמי וקנסי וכו' (תפלת כל גרדי לליל יוהכ"פ)

משל: When the *kehillah* of Tzelem hired their new *Rov*, **R’ Menachem Katz ZT”L**, he insisted, as a condition of his hiring, that they sponsor a group of ten to twelve *yungeleit*, who will sit and learn all day, and be supported by the community. The arrangement was agreed upon, but after a few years, the cost to support these *yungeleit* and their families became too great for the *kehillah*, and they stubbornly refused to continue supporting.

That year, R’ Menachem got up to deliver his *Shabbos Shuva derasha* and in the course of his words, he announced, “You should know, that when you agreed to sponsor these *yungeleit*, you forged a

TORAH GEMS

אחיה נותן יד לפושעים וממך פטוטה לקבל שבים ... למען נודל מעשך דיעו (תפלת נעילה)

אל גא תשת עליו חטאת אשר בראלנו ואשר חטאנו (במדר יב-יא)

Anyone who has ever spent some time in *Eretz Yisroel*, has surely come across the phenomenon known as “חפץ חשוד” - which literally translates as “a suspicious object.” **R’ Sholom Wallach Shlit’a** relates how he was once walking down the street on *Erev Yom Kippur*, when he saw the flashing lights of police cars and a large crowd gathering near *Rechov Yaffo*. A green valise was lying in the gutter and the police were nervously pushing people back.

Standing a few feet apart, a small group of bearded *Charedim* were watching the spectacle, albeit through their own perspective, one which conveyed a lesson in how to prepare for the holiest of days.

“I’m sure it’s a false alarm,” said one man.

“But you don’t know for sure,” responded a second man. “This is precisely why we say during *selichos*, ‘על חטא שחטאנו לפניך בבלי דעת’ - ‘*For the sin, that we sinned before You, without knowing.*’” Pensive quiet.

Another man spoke up. “The police are so nervous. They’re afraid to let anyone near the bag for fear of an explosion. Why don’t we fear sin and treat it with the same attitude as we do a bomb? They both have a devastating effect.” Once again, the men contemplated this sobering thought as they watched in silence.

The mechanized robot was brought in to detonate the valise. “Look,” called another, “how it dumps all the contents right out on the street in front of everyone - clothing, socks, shampoo, medicine. How embarrassing it must be for the owner of the valise?” How embarrassing, indeed, when *Hashem* lays our souls bare before the Heavenly Court, exposing our vast collection of sins from the entire year. But it is not too late - there is still time for *teshuvah*!

The holy day of *Yom Kippur* culminates in the awesome *tefillah* of *Neilah*. The gates of Heaven are thrown open wide and our cries mingled with our tears are guaranteed to not go unanswered. At this auspicious moment, one would think that our prayers would deal solely with our needs and the needs of *Klal Yisroel*. Yet, specifically at this point in the *Yom Kippur Neilah* service, when we plead for forgiveness for all of our sins, we recite the words, “ותלמדנו ה' אלקינו להתודות לפניך על כל עונותינו למען נודל מעושך - ידיו” - “*You taught us, Hashem our G-d, to confess all our sins before You, so that we may cease to engage in robbery.*” How does the concept of robbery fit into to all of this?

The *gemara* (סנהדרין קח:) states: “*Come and see how great is the power of robbery, for though the generation of the flood transgressed all laws, their decree of punishment was sealed only because they stretched out their hands to rob.*” The **Sefas Emes, R’ Yehudah Leib Alter ZT”L** suggests that in fact all sinning involves thievery. When we indulge in what is forbidden, we are, in effect, taking that which is not ours. The *posuk* tells us: “ותמלא הארץ חמס” (בראשית ו-יא) - “*And the earth was filled with thievery.*” All transgressions are essentially an aspect of thievery since everything belongs to the Almighty.

The dreadful fate of the generation of the flood was sealed because their sin of robbery tipped the scales. Thus, at *Neilah*, when our individual lots for the coming year is signed and sealed, we pour out our hearts before the Almighty that we should not come to indulge in חמס - thievery and stealing of any kind, so as not to encounter a negative judgment, ח”ו.

מעשה אבות ... סימן לבנים

בחדש השביעי בעשור לחדש תענו את נפשיכם וכו' (אחרי מות טז-כט)

It is widely known in chassidic circles, that from among the various *Rebbes* over the past two centuries, no two were as varied in their approach to *Avodas Hashem*, as the Sanzer and the Rizhiner. While the great **R’ Chaim Halberstam ZT”L of Sanz** was so poor that after giving away every penny from the *kvitlach* he received to *tzedakah*, he often had no money with which to buy basic food supplies for his own household, the holy **R’ Yisroel Friedman ZT”L of Rizhin** served *Hashem* in a “*Malchusdik*” (royal) manner, maintaining a beautiful “palace” and *Beis Medrash*, gold and silver goblets which graced his regal table, as well an attire worthy of the Emperor himself. However, their differences notwithstanding, each *tzaddik* understood the best manner with which to elevate himself and his followers, although the end result was not always similar or consistent with their respective dynasties.