#### את הגאון מו"ר הרב ברוך הירשפלד שליט"א, 🚝 ראש כולל עטרת חיים ברוד, קליבלנד הייטס

washing so it shouldn't be a blatant ברכה שאינה צריכה. The Chazon Ish (2) holds it should be for at least half-an-hour. The Munkatcher **Rebbe** (3) says at least a quarter of an hour. The **Kitzur** (4) defines a break as doing another activity such as learning for a short time or going for a walk outside. It seems that this is the ongoing custom. If time is very tight, one can wait just a few seconds, and rely on the opinion of the Eishel Avrohom (5) that this is enough. There is also an opinion that no break is needed as the obligation to eat a third meal makes it not an unnecessary set of berachos. How To Divide the Meal. The *Poskim* write that the first meal of the day should be more elaborate than the second meal (6). Some people serve two courses (fish and eggs) before bentching and serve *cholent* in the next meal. I think this is based on the logic that a two-course meal is more *chashuv* than a one-course meal. If the *cholent* is clearly the main part of the meal, it seems more appropriate to *bentch* after the *cholent* and have bread and something small for the next meal. Those who keep the *minhag* How Much Time Between Meals? When dividing the meal, a based on *Kaballah* to eat fish in all three *Shabbos* meals should do the same now and have fish at this third meal.

small break should be made between *bentching* and the second באן הראואם – תבלאן מדף האומא – האדושאו כ.

ברי בקונה אדון לעצמו'. Abaye says this teaches us that an עבר עברי ארון לעצמו'. Abaye says this teaches us that an עברי בקונה אדון לעצמו'. shouldn't be drinking high quality wine and serve his עבד a lower quality wine. Because of this הלכה, the יכל הקונה ע"ע כקונה אדון valower quality wine. דיה כל] asks that the above halacha says the אדון must treat the עצמרי as an equal. Where do we see that he is acquiring a master the pasuk "וחי אחיד עמד". that חייד קודמים. This is in contrast to בי פטורא who savs if 2 people are traveling and one has a iug of water לקיתון של מיט ב way if they share it they will both die. but if the owner keeps it for himself he will survive but not his companion. מוט ב *paskens* בו פטורא אניהם וימיותו R' Akiva argues and he is רוי דורש from אין איד קודמין, that אין איד קודמין, vour life takes precedence, and you may keep your water for yourself.

but just the opposite. that the master must give precedence to the עבד and give him is only pillow! So how does אמד from the word עמד that ראיד קודמיר? He answers that really it does mean to give precedence to the other person, but in practice this can't work. Because for example in our case of the אמעוי , if exercises it, he would be אמעוי the owner would give it to שמעוי to fulfill "אמד", then when אראבו it, he would be אמרונייב back to ראובו so he could be מקיים עמד, and they would have to go back and forth האין לדבר סוף, so we say הייד קודמין. But in our case of the עיע, only the אדוו מחוייב si אדוו, he may keep it and need not because since the אין לדבר סוף he would not have to give it back and may keep it and there wouldn't be the issue of אין לדבר סוף.

The הייב האדוו להשוותו לו במאכל ובמשקה בכסות ובמדור". that paskens ועבדים פ"א הל ט"ן brings the Rambam (מב', אות יא'ן מנח" not does וחייב האדוו להשוותו לו not mention the case of the ענר"ע brings or that one must give precedence to the ענר"ע. The מער"ח therefore savs that it seems from the fact that the Rambam left it out, must be that the רמב"ם holds that this ארושלמי is arguing on the בבלי and the רמב"ם paskens like the בבלי, and (1) מ"ב רצאייז (2) מכתבים קפ"ח (3) דרכי חיים ושלום (4) קיצור שו"ע קטויד (5) אשל אברהם [בוטשאטש]

R' Yehuda Amital zt"l (Rosh Yeshivas Har Etzion) would say:

A SERIES IN HALACHA

LIVING A "TORAH" DAY

Minhagim and Customs of the Yamim Noraim (5)

Splitting the Yom Tov Meal. Last week we listed the correct

times for Sholosh Seudos, which is harder to fulfill when Shabbos

is erev the second day of Yom Tov. Since one should not start a

bread meal in the last quarter of the day in order to have a good

appetite for the night-time Yom Tov meal, it must be done earlier.

This is harder on *Rosh Hashana* when many people come home

from *davening* after 2 p.m. There are two choices: One can plan

his time well and allow for two separate (shorter) meals, and give

each meal its proper time. Others split the first meal into two by

eating some courses, bentching, taking a break, washing and

saying Hamotzie on new Lechem Mishna; eating the third meal

and *bentching* again. The Mishna Berura (1) says that it is best to

eat two separate meals because dividing a meal which normally

would be eaten as one with extra berachos might be a ברכה שאינה

אריכה. Nevertheless, many follow the second option, dividing the

meal in two. The following halachos pertain to this group.

cxpcnsc

יראשיכם שבטיכם וקניכם ושטריכם כל איש ישראל" - Rashi comments that the leaders come first on purpose. Why is that so? Why does Moshe single out leaders before the rest of the people? The Yerushalmi (Chagiga 2:2) talks about Shimon ben Shetach and the fate possibly awaiting him for taking a mantel that wasn't his to have. More adherence is demanded of Jewish leadership. One who takes the mantel must stand up and be held to the higher standard and thus gets called out first.

A Wise Man would say: "A person cannot antagonize and influence at the same time." HE orchestrates all events!... diready star

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לעי"נ הרב שלמה יעקב בו יהודה אריי דייוויס זצ"ל, כ"ו אלול וושע"ז הרב אברהם רפאל בו הרה״ג יצחק הופמן זצ"ל, כ"ח אלול תשס"ו תהא נשפתם צרורות בצרור החיים

או"ח ז. תעד (6) שו"ת דברי מלכיאל איפו

לעשותה לדורות כאשר הזכיר (לעיל פסוק ב) אתה ובניר בכל לבבר – כמו ති שפירשתי (שם)". עכ״ל. הרי מצות תשובה הוא דבר שקל ביותר לעשותה.

אשיכם שבטיכם זקניכם ושטריכם כל איש ישראל. טפכם נשיכם וגרך אשר בקרב "

זחניך מחטב עציך עד שאב מימיר׳, כאשר בכל סוגי המדרגות ניתו לבוא לידי מידה

נעלה זו. לא זו בלבר. אלא ע״י ההליכה לאור האמת. אזי נעשה האדם ראוי להתייצב

לפני הקב״ה בדין ובמשפט. כמובא בזוהר הק׳ על הפסוק ׳אתם נצבים היום׳. כי ׳היום׳

קאי על יום הריז הגרול והנורא. ראש השנה, אשר בה נצבים ועומרים כל ברואי תבל

צורי עולם לפני שופט כל הארא ועוברים לפניו כבני מרוז. מי שזוכה נכתב לחסד

לרחמים, ולחילופין מי שאינו זוכה הרי נגזר עליו ביום זה שיהיה מידת הריז מתוחה עליו

ח״ל. וע״י שמתנהג האדם בכל דרכיו במאוני פלס ושוקל את צעדיו לאור מידת האמת.

את הדרר בו יזכה אדם לבוא לידי ההליכה במידת האמת. מגלה לנו התורה כי הוא

צל ידי שינהג לפי ציווי התורה ומצוותיה. כפי שהתורה נקראת 'תורת אמת' כדכתיב

מלאכי ב ו): 'תורת אמת היתה בפיהו ועולה לא נמצא בשפתיו בשלום ובמישור הלך

אתי ורבים השיב מעון', שעל כן מברכים בברכת התורה 'אשר נתן לנו תורת אמת' –

ל ידי זה נזכה ש׳וחיי עולם נטע בתוכינו׳. ואף גורמים שמצוה גוררת מצוה ויזכה

השיב אחרים בתשובה. אף כל תוכנה של תורה דברי אמת הם. כדאיתא בגמרא

כי המצוה הזאת אשר אנכי מצוד היום ... כי קרוב אליד הדבר מאד

בפיך ובלבבך לעשתו (ל-יאיד) - בענין מצות תשובה היא קלה מאוד

נה פליגי המפרשים בביאור כוונת הקרא. באאיזה מצוה איירי כאז ש״לא נפלאת $\overline{\Pi}$ 

וא ממר ולא רחקה הוא". יש מו המפרשים שכ' שקאי על כל מצות שבתורה, אמנם

ש מז המפרשים שחולקים וסברי.שהקרא שקאי על מצות תשובה שאיירי בה הקרא

למעלה. וז"ל הרמב"ו: "וטעם כי המצוה הזאת – על כל התורה כולה. והנכוז, כי על כל

התורה יאמר (לעיל ח, א) "כל המצוה אשר אנכי מצור היום". אבל "המצוה הזאת" על

ותשובה הנזכרת. כי והשבות אל לבבר (בפסוק א) ושבת עד ה' אלהיר (בפסוק ב)

להיות כז. והטעם, לאמר כי אם יהיה נדחר בקצה השמים ואתה ביד העמים תוכל

לשוב אל ה' ולעשות ככל אשר אנכי מצור היום. כי איז הדבר נפלא ורחוק ממר אבל

– קרוב אליר מאד לעשותו בכל עת ובכל מקום. וזה טעם בפיר ובלבבר לעשותו

ויתודו את עונם ואת עון אבותם בפיהם, וישובו בלבם אל ה׳, ויקבלו עליהם היום

מצוה שיצוה אותנו לעשות כז. ונאמרה בלשוז הבינוני לרמוז בהבטחה כי עתיד הדבר

לכודע נאת חיב אברום הנאל אבשטיין שלטיא, בעניס שרה אברום

כה ועומד בדין ויוצא נקי מכל עוון ואשמה וזוכה להיכתב בספרן של צדיקים גמורים.



מעידה התורה ואומרת. 'כי המצוה הזאת אשר אנכי מצוך היום לא נפלאת הוא ממך ולא רחקה הוא. לא בשמים הוא וגו׳, ולא מעבר לים הוא׳, אלא - ׳כי קרוב אליד הדבר מאד בפיר ובלבבר לעשתו'. ע"כ בל יחשוב אדם שאינו עומד בדרגה זו ואה אינו יכול לנגוע בקצהו. כי איז שום דבר מדברי התורה אשר אינה ניתנת להשגה

ולעשיית האדם. רק הכל ניתן להשגה לכל אדם ובידו לעשותם כעדות התורה. לא בזה הדבר בלבד עלינו לדעת כי איז שום עיכוב ומניעה מלקיימם. אלא את את כל קיום דברי התורה חוקיה ומצוותיה, וכן עצם התמדתינו ויגיעתינו בעסק לימוד התורה אינה רחוקה מאיתנו, אלא קרובים אלינו ביותר, ואיז שום מניעה וסיבה אמיתית שימנענו מלעסוק ולהגות בתורה בכל עת ורגע. ברם איז זה מוריד מערך הנעלה של התורה הק?. עד אשר מלאכים ושרפים ביקשו התורה לעצמם ולא נתנו רשות למשה רבינו להורידה לעולם הזה על מנת להביאה אל אנשים בשר ודם קרוצי חומר. צד שהשיב להם את מה שהשיב ונכנצו למרותו. וצתה בל יאמר האדם כי התורה היא בר השגה לפי שכלו - מאחר שהעידה תורה כי לא בשמים היא. אלא ידע נאמנה כי רחבה היא מיני ארץ וארוכה מיני ים, אר יחד עם כל זה – קרוב אלינו הדבר מאד כי לא ניתנה תורה למלאכי השרת. אלא דווקא לאנשי חומר וצורה

שדייקא הם יהגו בה ויחדשו את חידושיהם וידעו כי בכוחינו ובפינו לעשותו. ויש להוסיף כאז. מה שאמרה הגמ׳ בקידושיז (מט. א). שהמקדש את אשה בתנאי שתהא הקידושין חל, על מנת שאני צדיק, אפילו אם הוא רשע גמור – הרי הוא מקודשת, והטעם, משום שמא הרהר תשובה בדעתו. הרי מבואר מזה. שאפילו מי שהוא רשע גמור. שייך להיות ״צדיק״ ברגע אחת. אם יהרהר הרהורי תשובה בליבו, ועד כדי כך, אם אחד שהוא רשע גמור קידש אישה על מנת שהוא צדיק גמור. הרי תפסי בה הקידושיו משום דחיישינו שמה הרהר בלבו הרהורי תשובה וע"י אותו תשובה. נעשה כצדיק גמור.

הקשה **המנחת חינור** (סי׳ רס״ר) שכאו בתנאי זה. מי שהוא רשע גמור. אפילו אם הרהר בלבו הרהורי תשובה. עדייז לא עשה וידוי. וא״כ חסור בעיקר התשובה ומדוע נחשב כצדיק גמור. וכתב דחלוק בעיקרו מצות תשובה, מלחשוב כצדיק. דלבא לכלל ״צדיק״ על זה אינו צריך וידוי. רק זה דבעינן ודוי הוא משום ״מצות תשובה". שהמצוה הוא להתוודות על כל חטאים שעשה.

מ״מ מבואר הייטב, שעצם התשובה, שאחד שב מחטאיו הוא דבר שקל ביותר. שאפילו ע"י הרהור קטז, ברגע אחת. נחשב כצדיק. עצם ההרהר שאחר רוצה לשוב מחטאיו, ואינו רוצה לעשות עוד עבירות. והוא רוצה לעשות אר ורק רצונו של השי״ת. אם אחר מכיר שעצם התשובה זה הוא דבר שקל ביותר, יהיה זה סיבה גדולה שיתעורר את עצמו לשוב בתשובה שלימה.

# מעשה אבות .... סימו

## לקה את ספר התורה הזה ושמתם אתו מצד ארון ברית ה' אלקיכם והיה שם בך לעד ... (לא-כו)

About a year before the Iranian Revolution, two emissaries of *Chabad* came to Iran in order to print the *Sefer Tanya* in Tehran, the capital city of Iran. The Lubavitcher Rebbe, R' Menachem Mendel Schneerson zt", initiated a campaign to print the Tanya, the seminal work of Chabad Chassidic thought, in cities around the globe. The sefer was sent to be printed. but there were delays and it took a long time to get started. In the meantime, in February 1979, Avatollah Ruhollah Khomeini led a religious revolution which overthrew the Shah, Mohammad Reza Pahlavi, the reigning leader of Iran, and the Jewish community recognized the danger of the new radical regime. Rabbi Yehuda Ezrachian, who was responsible for the Jewish community's spiritual needs, arranged to remove all copies of the Tanya from the printer in order to bring them to the community's library. There, in the large hall of the library, they were stored temporarily, in uneven piles.

The new government announced a law, called "cleansing," which stated that every Iranian citizen and all public organizations had thirty days in which to burn all documents, papers, and books that had the Shah's royal emblem or anything connected to his reign, on them. It ominously stated that after thirty days, anybody who possessed anything with these symbols would be severely punished. And if it was determined that he purposely did not destroy them, he would be executed.

Rabbi Ezrachian relates: "We faced a serious problem in that we had archives over a hundred years old, and most of the documents and books had the royal emblem on them, as well as the name of the Shah and his government. We also had a collection of special gold coins that the community produced in 1967 in honor of the Shah's coronation and in celebration of 2500 years since the coronation of Koresh. On one side of the coin was a *Menorah* and on the other was either the Shah's royal emblem, the name Koresh, or a crown. As Jews, it was very hard for us to accept the 'cleansing' of the entire library and huge archive of our traditions, but we had no choice. Still, there was no way we could comply with the law in such short time.

"When the month ended, we had not managed to complete the job, as expected. We hadn't really started either. A day or two later, the secretary came into my office and said that two government inspectors had shown up to inspect the entire building, in order to see whether we had followed the cleansing law. I was terrified. I understood that I was doomed and that the entire Jewish community was in great danger. I said Vidui (Confession) and Shema Yisroel, and prepared myself for what I knew was coming. When the inspectors entered my office, I was able to outwardly remain calm. They asked to see some Jewish books. For some reason, and still to this day, I can't explain why, it occurred to me to take them first to the library.

They immediately noticed the piles of books that were strewn all over. One of the inspectors bent over and picked one up. It was a Tanya! He asked me what it was, and I told him first about the author, about the Baal HaTanya, then about the Chabad movement, the **Baal Shem Tov** zt" and Chassidus. I also said that this book was one of the primary texts of the movement.

"He opened it at random and asked me to explain to him what it said on the page he had opened to. It was the first page of Book Two, Shaar HaYichud V'HaEmuna. I read the words and then translated into Persian and explained the entire page. When I was done, the inspector closed it, kissed it, and said, 'In a place with books like these, and with such a person in charge of a place like this, there is no need for any additional inspections!'

We were stunned. When I recovered from this unexpected but very pleasant shock, I said to the Iranian government inspector that the Jewish community would be extremely happy if he would do us the honor of signing our guestbook before he left. He agreed with a smile, and wrote: 'On such and such a day, I visited the offices of the Jewish community, and inspected and ascertained that all was as it should be.""

The following Shabbat, in shul, the entire Tehran Jewish community celebrated with Rabbi Ezrachian the miracle that took place in the merit of the Tanya. (Adapted from Rabbi Yerachmiel Tilles interview with Rabbi Yehuda Ezrachian printed in Kfar Chabad Magazine)

#### שוש אשיש בה' תגל נפשי באלקי כי הלבישני בגדי ישע ... (ישעי' מא-י) A PENETRATING ANALYSIS OF THE WEEKLY הנורת הצבל על הפטרות אואנאטאנא אויא א אויאנא אויאנא אויאנא אויאנא אויאנא א

In this week's Haftorah, Yeshava HaNavi proclaims "" - אשיש בה" – "I greatly rejoice in Hashem ... for He has clothed me with garments of triumph." The question is, why does the Navi use a double expression to describe his joy?

Rabbeinu Bachya ben Asher *zt''l* (Kad HaKemach) explains that Chazal (Berachos 24a) teach us: "A person is required to give a blessing on the bad as he would on the good." It is easy for a person to bless *Hashem* when he is relaxed, happy and content. It's a whole other thing when he is stressed and overwhelmed due to bad tidings. But every human being deals with adversity in a different way. Some take it in stride, while others collapse under the pressure. And then there are those who fall somewhere in between.

Chazal tell us that Hashem's workings on this world fall under one of two categories: "מדת הרחמים" - benevolent compassion, or "מדת הדין" - strict judgment. Oftentimes, it is easy to discern the difference between the two, thereby enabling all of us to know Hashem's "feelings" so we can act accordingly. But there are times when it is indiscernible. It is at those times that we feel vulnerable and afraid.

'שוש אשיש בה"' Yeshava HaNavi uses the double wording of 'שוש אשיש בה'' in order to drive home the idea that regardless of *Hashem's* "feeling" we must always bless *Hashem*. In that merit, we are assured that Hashem will slip into His compassionate mood.

In the few short weeks leading up to Rosh Hashana, this lesson is all the more important for every *Yid* to internalize.

#### ויכתב משה את התורה הזאת ויתנה אל הכהנים בני לוי הנשאים את ארון ברית ה' ואל כל זקני ישראל ... (לא-מ)

- **1** 

1.0

A.

At the end of Parshas Ki Savo, Rashi quotes a Medrash that when the Yidden saw Moshe giving the Torah to Shevet Levi and the elders, they vehemently protested. They claimed that they had equal rights to it. Moshe was elated that they showed a deep concern in not wanting to part from it. What was the reason for his initial intention to give it to Levi for safekeeping?

לעילוי נשמת אבינו מורינו ורבינו הרב חיים 📥

יוסף בן ר' ישראל אברהם קויפמאן זצ"ל

There is a beautiful **Meshech Chochma** that explains this, based on a **Yerushalmi**. The Yerushalmi says about Reb Elazar Ben Azaria, that it was distinctly evident that he was a tenth generation descendant of Ezra Hasofer, and even his eyes resembled those of Ezra. What's the link between these two Torah giants? He explains that Ezra instituted a major change in the mesorah (with Hashem's haskama). He translated the Torah into Aramaic, thus making it easily accessible to the masses Until that point, the Torah was limited to the sages and scholars. Those who would want to learn had to turn to the elders and study under their tutelage. That system had obvious advantages, but many drawbacks as well. Ezra's innovation enabled everyone to learn; even the laymen. Similarly, Reb Elazar Ben Azaria added benches to the Beis Medrash and removed the requirement that one must be דוכן כברו to enter (see *Gemara Brachos*). By doing so, he availed the *Torah* to many more of the *klal*.

To introduce such change, one must have a special eye - "עני העדה". Hence, Reb Elazar Ben Azaria's eyes resembled Ezra Hasofer's, since they each had eyes that perceived the needs of their people, and through that forward-seeing vision, extended the Torah to all. Moshe initially wanted to preserve the Mesoras HaTorah by giving it to Shevet Levi, who would, no doubt. protect its purity. Yet, when he saw the love for the Torah demonstrated by all of Klal Yisroel, he realized that they too would properly guard it. Let us realize יכ הם חייני - the *Torah* is our very life, it's available to all, and will greatly enhance our lives!

### משל למה הדבר דומה ולא מעבר לים הוא לאמר מי יעבר לנו אל עבר הים ... (ל-יג)

משל: R' Yaakov Yosef Herman zt"l, emigrated from Vilna to New York City with his parents as a child and was left on his own a few years later after the family returned to Europe. He is legendary for being one of the pioneers that upheld Torah Jewry in America. He took a strong stance behind righteous individuals and fought a long and hard battle to uphold the laws of the Torah in America.

One year before the Yamim Noraim, a visitor came by. "I have a surprise, Rabbi," he said. "Do you recall Shmeril Burkes of Vilna? Well, just now I passed a synagogue where I saw that he was advertised as the *Chazzan* (cantor) of the congregation. We know that he is not skilled in the art; I wonder how he became a Chazzan?"

the ocean did him so much good that it made a *Chazzan* out approach the great day of *Rosh Hashana*!

out of him. This is not the first time this has happened."

The visitor looked surprised, "Really? When did such a thing happen before? It's not in the *Torah*." he declared

R' Yaakov Yosef explained with a twinkle in his eye. "Actually it is. When Hashem told Moshe, 'Come and I will send you to Pharaoh to bring My people out of Egypt," Moshe answered, 'I am not a man of words.' However, after Moshe crossed the Red Sea, it is written; 'Then Moshe sang' Thus, we see that we have a precedent even for this!"

נמשל: The Torah tell us that there is a certain mitzvah that it is not across an ocean that you will have to traverse to get it. *Chazal* explain that if this *mitzvah* would demand such strenuous dedication, we would be required to do so. Whatever that *mitzvah* is (*Torah* or *Teshuvah*), we learn from here how much dedication a person must exercise in his "I'm not surprised," answered R' Yaakov Yosef, "Crossing avodas Hashem. What a profound insight to ponder as we

בן מאה ועשרים אנבי היום לא אוכל עוד לצאת <u>EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM</u> דו לאת געבר את הירדן הוה (לא-ב) דוום אמר אלי לא תעבר את הירדן הוה (לא-ב)

On the final day of Moshe Rabbeinu's life, he announced to the Jewish people, "I can no longer go and come; Hashem has told me that I will not cross this Jordan." Rashi explains that Moshe was not weak, nor were his internal organs failing In what way was he unable to "go and come"? Hashem had taken away His "authority" to live any longer.

The "Toldos," R' Yaakov Yosef of Polnoa zt" offers a remarkably insightful observation. A righteous Tzaddik is not one to sit back and allow himself to "coast" in his performance of Torah and mitzvos. Rather, every day of his life is devoted to growth and spiritual improvement - (תהלים פד-ח) - "*te moves from station to station.*" Of course, this was the way Moshe lived his entire life, right up until his final day. However, the moment Moshe felt that Hashem had "removed His authority" from him - in other words, the Almighty Himself was indicating that he had reached his pinnacle and there was no place left for him to rise - at that precise moment Moshe knew that his day of death had arrived. Thus, he said, "I can no longer go and come" - I have no power to continue to improve and therefore it is quite obvious that I will die this very day and Yehoshua bin Nun will take my place as the nation's leader.

The lesson that each and every one of us can take from here is quite obvious. We are not on the level of *Moshe Rabbeinu* and thus it is impossible that we will ever "peak" in our spiritual growth, to the point that we have no further to go. But we can surely TRY! We can work extra hard on our level of Torah study; on our actions between Man and G-d, as well as between Man and our fellow Man. Taking our performance of *mitzvos* to the next level is not something that we should consider, or look upon positively, but rather an action that we CAN, and we MUST do! Especially in these final few days before the great Day of Judgment, let us rise to a new station in life and strive to emulate Moshe on his final day.