

INTERNET PARSHA SHEET
ON SHABBOS SHUVA & YOM KIPPUR - 5760

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Hamaayan / The Torah Spring Edited by Shlomo Katz Contributing Editor:
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"Return, Israel, to Hashem, your G-d, for you have stumbled in your iniquity." (From the haftarah - Hoshea 14:2)

R' Shaul Yisraeli z"l (rosh yeshiva at Yeshivat Merkaz HaRav) asks: Why does the prophet direct his call to repentance to "Yisrael" rather than to "Yaakov"? (The name "Yisrael" denotes those among the People who have attained the highest spiritual level. The name "Yaakov" denotes a lower spiritual level.) R' Yisraeli answers as follows: Rambam writes that it is impossible for a person to weigh his own merits against his sins. This is a task that only the Omnipotent can accomplish. Why? R' Yisraeli explains that a deed that is done, whether for good or for evil, does not exist in isolation. It sends out waves, i.e., it impacts not only the one who did it but also his surroundings. Also, it begins a chain - each good deed begets another, and the same is true of a bad deed. Although we know that these effects exist, they are for the most part imperceptible to us. Accordingly, one cannot weigh his own merits or sins. We are taught that Hashem judges those closest to Him most strictly. Why? Because their minor errors make greater "waves" than the intentional sins of lesser people and have a greater detrimental effect on the world as a whole. [Ed. note: Perhaps this can be explained by the fact that if one stands near the center of a circle - representing proximity to Hashem - and turns away even a hairsbreadth, he will end up more degrees off-course than would a person standing farther from the center who turns the same "hairsbreadth."] Thus, it is precisely those who are called "Yisrael," i.e., who are on the loftiest levels, who must return even from their iniquities, i.e., their minor sins. (From the website of Yeshivat Merkaz HaRav)

The Role of Teshuvah Three books are opened on Rosh Hashanah - one is the book of the completely wicked, one is the book of the completely righteous, and the third is the book of "benonim"/"in-between people." The fates of the wicked and the righteous are inscribed and sealed on Rosh Hashanah, while the fate of the benonim hangs in the balance until Yom Kippur. If they merit, i.e., if they do teshuvah, they are inscribed for life; if not, they are inscribed for death. (Rosh Hashanah 16b, as explained by Rambam)

R' Yitzchak Blazer z"l ("R' Itzele Petersburger") asks: Rambam defines a "benoni" (singular of "benonim") as a person whose mitzvot and sins are perfectly balanced (qualitatively, not necessarily quantitatively). If so, why does a benoni have to repent in order to be inscribed for life? Let him simply do another mitzvah and thus tip the scales to the side of merit.

R' Blazer answers: The failure to do teshuvah is itself a grave sin, as Rabbenu Yonah z"l writes in his Sha'arei Teshuvah: "Know, that when a sinner delays in returning from his sin, his punishment weighs heavier on him every day, for he knows that he has angered G-d and that he has an escape, i.e., teshuvah, yet he persists in his rebellion." The midrash compares such a fool to a prisoner who finds a tunnel leading out of his jail cell, yet who does not escape. Is that not an insult to the king, for it shows the king that the prisoner does not fear being in his custody? So, too, a person who fails to repent when given the chance tells Hashem, "I do not fear Your judgment." This is why it is imperative for the benoni to repent before Yom Kippur. Doing extra mitzvot, but not teshuvah, will not tip the scales towards merit. To the contrary, the failure to repent will tip the scales

B'S'D' inexorably towards the opposite side. (Kochvei Ohr No. 5)

R' Aryeh Pomeranchik z"l offers a different answer to R' Blazer's question. He explains: The heavenly scales are taken out only once a year, on Rosh Hashanah. If a person fails to be judged a tzaddik on Rosh Hashanah, he cannot tip the scales by doing another mitzvah, because immediately after the scales are used, they are put away. Not only that, a person who was not judged on Rosh Hashanah to be a tzaddik stands indicted before the heavenly court. The only way that such a person can be written in the book of life after Rosh Hashanah is to get that indictment dismissed. The way to achieve that is teshuvah. (Emek Berachah p.146)

Yet another answer may be provided by the observation of R' Dovid Kronglas z"l quoted on the front page of this issue. If a person fails to repent, his sins are multiplied by four. The likelihood of a person's performing enough mitzvot to tip the scales in his favor thus becomes very small. (The Editor)

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RABBI MORDECHAI WILLIG

TEFILLA OF YOMIM NORAIM: TEXTS, TIMES, & TUNES

The preferred time for selichot is between midnight (chatzot) and dawn (a lot hashachar). Selichot may be said before shacharit, even after sunrise, but not at night before chatzot. If necessary, selichot may be recited before or right after mincha. In most shuls, selichot are said before shacharit and invariably end (and usually begin) after dawn. In such shuls tachanun and all that follows can be omitted on Erev Rosh HaShana.

It is proper to pause slightly between b'sheim and Hashem. The words vavaavor-vayikra should be said by the tzibbur and then, aloud, by the chazzan followed by the thirteen middot which are the centerpiece of the selichot.

Mussaf on Rosh HaShana should extend beyond midday (chatzot). In most shuls this is done even when Rosh HaShana falls on Shabbat.

The shul's customs regarding piyutim and nigunim must be preserved. Changes may confuse the congregants and are considered a serious offence. The traditional nigunim for Borchu, Kaddish, and Kedusha should be used.

Rav Soloveitchik zt"l explained that the tenth pasuk of Malchuyot-Shema Yisrael- essentially belongs to the subsequent bracha. To demonstrate this, the chazzan should conclude the paragraph with the traditional nigun, followed by the tzibbur's nigun between paragraphs., before Shema and should not pause between Shema Yisrael and the bracha.

The Rav zt"l questioned the pasuk, "zecher assa" which does not reflect the theme of Zichronot, namely that God remembers. He recommended that the two pesukim- zecher, teref...yizkor (Tehillim 111:4-5) be combined in one veneemar and that another pasuk be added. In our shul, we add "zachor leolam berito" (Tehillim 105:8).

In Shofarot, the Rav zt"l noted that there are ten pesukim, without Tehillim 150, which, therefore, must be understood as a special shira recited when one is lifnei Hashem. In our shul, this perek is sung with a nigun reflecting this idea.

During Aseret Yemei Teshuva, most siddurim and machzorim conclude Besefer Chayim with oseh hashalom. The Rav zt"l was strongly opposed to this change.

The standard text of Kol Nidre refers to vows which were pronounced next year. The verbs (dindarna, etc) can and should be modified slightly to reflect future tense.

Most machzorim omit selichot from shacharit, mussaf, and mincha on

Yom Kippur. The Rav zt'l, as the Aruch Hashulchan before him, bemoaned this omission and insisted that selichot be said in chazarat hashatz before zachor rachamecha (in yaaleh veyavo, in mussaf after the avodah). In our shul, a special booklet is distributed containing selichot collected from various machzorim, and the thirteen middot which are said five times for each tefilla.

The avodah is a critical component of chazarat hashatz of mussaf. As such, the Rav zt'l ruled that it must be said aloud by the chazzan. In our shul, the chazan begins with altzu trom and continues until vekidushim asara.

The Chaye Adam notes many errors in the nusach ashkenaz seder avodah. In our shul, we say vekach haya moneh four times instead of two. We reverse the order of the four and seven sprinklings of dam on the mizbach hapenimi, and the order of the second linen dressing and washing of the Kohen Gadol. The other "errors" of the Chaye Adam can be justified.

The starting time for mincha and neila should be determined based on past experience, before Yom Kippur. The phrase hashemesh yavo veyifne must be said before sunset. In this way, neila can be said with proper kavana and still end on time.

From: Ohr Somayach[SMTP:ohr@virtual.co.il]

* TORAH WEEKLY * Highlights of the Weekly Torah Portion Parshat Ha'azinu

I May Be Meshuga, But I'm No Idiot "You ignored the Rock Who gave birth to you, and forgot G-d Who brought you forth." (32:18)

It's amazing how you see a whole different side to people when you lend them money. Some people surprise you at how punctilious they are. Others you would have thought beyond reproach prove less than trustworthy.

There was once a man who had borrowed a large sum of money. When the time came to repay it he had no way of returning the sum. He was beside himself with anxiety and approached an old friend with his problem. Said the friend, "You know what you do? When the creditor comes for your money, look at him as though you never saw him before. Let your mouth loll open and your tongue droop out. Roll your eyes around a bit and twitch from time to time. Look straight through him as though he wasn't there. In other words, pretend to be meshuga!" "That's a great idea!" Several weeks later the two friends met again. "How did it go with your creditor?" "I did just like you said. When the creditor came for his money, I looked at him as though I never saw him before. I let my mouth loll open and my tongue droop out. I rolled my eyes around a bit and twitched from time to time. I looked straight through him as though he wasn't there. He thought I'd gone meshuga! It worked like a dream! That was such a great idea! I can't thank you enough. By the way, do you think you could lend me a thousand dollars for six months?" "Sure. No problem." Six months later, the friend arrived at the door for his money. He knocked on the door. There was a dull animal scratching sound coming from inside. The door creaked open a little and inside he could see his friend, the debtor. His mouth was lolling open and his tongue had drooped out. His eyes were rolling and he twitched now and then. His eyes were vacant, looking beyond him as though he wasn't there. "You really are meshuga. It's me, you idiot!"

Most of us think of forgetfulness as a curse. As the years draw by, memory tends to become less and less efficient. In old age, it's common to remember what happened in youth as though it were yesterday, but what happened yesterday -- that's another matter. But forgetfulness is not a curse. If not for forgetfulness, we would never be able to survive life's disappointments, much less a tragedy. G-d gave us forgetfulness as a gift. Through the blessing of forgetfulness we are able to pick ourselves up and carry on with the business of living.

Of all his sons, Yaakov loved Yosef the most. Yaakov's favoritism provoked the brothers' jealousy. Eventually this jealousy led to selling Yosef into slavery. The brothers took Yosef's coat and dipped it in blood and brought it back to their father Yaakov. Yaakov supposed that Yosef had been devoured by a wild animal. He rent his clothes and mourned for

his son, and despite all that his family could do, Yaakov was literally inconsolable. He said that he would go down to the grave mourning his son. G-d decreed that there is consolation only over those who have passed from this world. No such decree exists for those who are still alive. This is why Yaakov was inconsolable. Consolation is only for the bereft, and Yosef was still alive and well and living in Egypt.

In this week's parsha it says: "You ignored the Rock Who gave birth to you, and forgot G-d Who brought you forth." Forgetfulness is a blessing that G-d gives us so that we can pick up our lives and go on living even after a tragedy. If we could never forget, we could not go on living. If time didn't soften our pain, life would be unbearable. G-d gave us forgetfulness as a gift. When we take that gift and pretend not to recognize Him, then we are really meshuga.

Sources: * The Dubner Maggid as heard from Rabbi Mordechai Pitem

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WEEKLY-HALACHA FOR 5760 SELECTED HALACHOS RELATING TO SHABBOS SHUVA By Rabbi Doniel Neustadt

A discussion of Halachic topics related to the Parsha of the week. For final rulings, consult your Rav.

APPEASEMENT and FORGIVENESS on EREV YOM KIPPUR

A well-known principle in the Mishnah states that Yom Kippur does not atone for sins committed bein adam l'chaveiro unless one has first sought to appease whomever he has wronged and obtained his forgiveness. The Divinely ordained power of Yom Kippur to atone for sins cannot be activated, so to speak, unless one has assuaged any hurt feelings that he has caused(1). Asking for forgiveness is usually an unpleasant task where one must lower himself to admit his wrongdoing to his fellow-man. Since people naturally wish to avoid such painful or embarrassing encounters, they delay asking for forgiveness for as long as possible. Recognizing this factor, the Rabbis established Erev Yom Kippur as the final "deadline". Since everyone wants to maximize Yom Kippur's potential to cleanse and purify himself from sin, that desire become the impetus to ask for forgiveness(2). One must ask to be forgiven for any type of act that may have harmed another person, whether it is of a physical, verbal or financial(3) nature, etc. and whether the act was committed directly to the person's face or behind his back. Before the advent of Yom Kippur, one should review in his mind any comments he has made or acts he has done that would require him to approach the injured party and ask for their forgiveness. While many people ask forgiveness from their friends for routine, relatively inconsequential slights, this is easily asked for and easily forgiven. But one must also approach those whom one has seriously wronged and obtain their forgiveness. This is much more difficult and absolutely essential.

QUESTION: Does Shimon need to appease or ask for forgiveness from Reuven if he knows that Reuven has already forgiven him in his heart?

DISCUSSION: There are two opinions. Some hold that as long as Reuven is appeased and no longer bears a grudge, then there is no reason for Shimon to ask forgiveness, since the goal has been achieved(4). Others, however, maintain that the process requires that Shimon humble himself before Reuven and make up for hurting him by asking forgiveness. The embarrassment involved is part of the purification process, a form of yisurim that the sinner must go through before Divine forgiveness may be granted. The fact that Reuven has already pardoned him does not remove that obligation(5). While the major poskim, including the Mishnah Berurah, do not explicitly discuss this issue, we may support this point by mentioning that the Chafetz Chayim urged that the Declaration of Forgiveness

paragraph, whose original place in the lengthy Tefillah Zakah was towards the end, be moved up to the beginning of the tefillah so that everybody will be sure to recite it(6). Apparently, it was his view that reciting this paragraph is crucial since it allows for forgiveness to be granted despite the fact that Shimon did not humble himself and expressly petition Reuven for forgiveness.

QUESTION: Reuven, who in the past spoke lashon ha-ra about Shimon, now seeks his forgiveness. If Shimon is unaware of what exactly was said about him, is Reuven required to repeat to Shimon what he said about him in order for Shimon to forgive him completely? DISCUSSION: If the lashon ha-ra that was spoken was not "accepted" by the listeners and no harm was done to Shimon, Reuven does not have to ask Shimon's forgiveness at all. He must, however, repent for his sin and ask forgiveness directly from Hashem(7). If the lashon ha-ra did cause harm to Shimon, and Shimon is aware of the lashon ha-ra that was said about him, Reuven must beseech Shimon directly. If Shimon is unaware of what was said about him, Reuven must tell him(8). If the information will cause Shimon embarrassment or pain, then Reuven need not elaborate upon the lashon ha-ra that was spoken(9). A general request for forgiveness will suffice. Harav Yisrael Salanter(10) explains that there is no need to hurt Shimon by letting him know the lashon ha-ra that was spoken about him. He adds that the custom of asking forgiveness of everyone on Erev Yom Kippur avoids such unnecessary embarrassment(11).

QUESTION: Reuven feels that Shimon is upset at him for no reason at all. Does Reuven have to appease him anyway? DISCUSSION: Yes, for two reasons. Firstly, because Reuven must clarify whether or not Shimon has a legitimate claim of which Reuven is unaware. Secondly, Sefas Emes(12) proves from the Talmud that even when someone is unjustifiably upset, he must still be appeased. It is reasonable to assume, though, that this is only required when Reuven actually did something that could cause Shimon to be upset. But if, in fact, Reuven did absolutely nothing wrong, and Shimon's grievances are irrational - possibly because he is jealous of Reuven or he is an insecure, neurotic individual - then Reuven would have no obligation to appease Shimon.

QUESTION: Can the appeasement be made through a messenger or must it be done in person? DISCUSSION: L'chatchilah, it is preferable that it be done in person. If, however, this is difficult to do, or if there is a better chance of forgiveness being granted if a third party mediates, then it should be done through a third party [or by phone or mail](13).

QUESTION: How is Reuven supposed to react to Shimon's appeasement? DISCUSSION: Reuven is required to let his anger towards Shimon - even when justified - dissipate and abate. Reuven must do this not only for the sake of Shimon who otherwise will be denied atonement, but also for his own sake. The following four reasons are offered: As children of Avraham Avinu, we are expected to learn from him and follow his example when he graciously forgave Avimelech for abducting Sarah(14). Anyone who conducts himself differently is, in the words of the Rambam, cruel and akin to the hard-heartedened Gentiles(15). Middah Kneged Middah - Hashem deals with us in the same manner that we deal with others. If Reuven pardons Shimon for anything Shimon may have done to him, including acts that Shimon did intentionally or in spite, then Hashem will forgive Reuven for any sins committed against Him, including those sins done intentionally or in spite(16). One who allows hatred towards another person to remain in his heart blocks his prayers from reaching heaven(17). According to some Rishonim(18), one who refuses to forgive transgresses the Biblical prohibition of Lo sitor (Do not bear a grudge).

QUESTION: If Reuven refuses or rejects Shimon's appeasement, what should Shimon do? DISCUSSION: If Reuven rebuffs Shimon, Shimon must return twice more(19) to ask for forgiveness. When he returns he should not go alone, but with three people who stand by while he appeases Reuven(20). If that, too, fails, Shimon has done his duty and is no longer required(21) to ask for forgiveness(22).

QUESTION: Are there any situations when Reuven is not required to

forgive and may continue to hold a grudge against Shimon? DISCUSSION: Yes. There are several such cases: If Shimon owes him money and refuses to pay or denies his debt(23). If Shimon slandered him falsely (motzi shem ra) and there is a possibility that some people who heard the slander will not hear its retraction(24). If, however, such a possibility does not exist, then Reuven is obligated to forgive(25). If Reuven fears that the episode will repeat itself; i.e., he will pardon Shimon and Shimon will hurt him again(26). If Reuven withholds forgiveness in order to reform Shimon's future conduct towards people(27).

QUESTION: After Shimon petitioned Reuven for forgiveness, Reuven forgave him, but only outwardly. In his heart Reuven is still angry. Has Shimon fulfilled his obligation? DISCUSSION: In the opinion of Alter of Kelm(28), Shimon has fulfilled his obligation once Reuven has verbally expressed forgiveness. The fact that in his heart he has not done so does not negate his spoken word in keeping with the rule of devarim shblev einam devarim. But other poskim disagree and rule that Shimon has not fulfilled his obligation and must further pacify Reuven(29).

QUESTION: After Reuven physically attacked Shimon with provocation, Shimon returned the blows many times over. Does Reuven still need to ask forgiveness from Shimon or has Shimon evened the score between them? DISCUSSION: Reuven is still required to ask for forgiveness. The fact the Reuven was injured more severely than the injury he inflicted on Shimon, does not alter the fact that Reuven hit Shimon first. Moreover, since Reuven caused Shimon to strike him (which is a sin rendering him a rasha), he must seek his forgiveness for that as well(30). The same halachah applies with verbal abuse. If Reuven provoked Shimon and Shimon answered back sharply, Reuven is required to ask forgiveness from Shimon(31).

FOOTNOTES: 1 See Birkei Yosef 606:1 and Hirurei Teshuvah (Harav M. Gifter), pg. 121. 2 Mishnah Berurah 606:1. See Tur for another reason why Erev Yom Kippur was chosen as the appropriate time to take care of this need. 3 While Erev Yom Kippur seems an unlikely time to settle monetary claims, actually, it is a very good time to do so, for there is no greater impediment to atonement than wrongful possession of someone else's money (Mishnah Berurah 606:1). 4 Teshuvos D'var Yehoshua 5:20; Az Nidberu 7:65. 5 Pele Yoeitz (Teshuvah) See also Tanchuma, quoted in Beir ha-Gra 606:1; For a detailed explanation see Moadim u'Zmanim 1:54 quoting Harav Itzele Peterburger and Hirurei Teshuvah, pg. 123. 6 See the ArtScroll Machzor. 7 Rabbeinu Yonah in Sha'arei Teshuvah 207, quoted by Chafetz Chayim, Lashon ha-Ra, 4:12 8 Chafetz Chayim, ibid. 9 Mishnah Berurah 606:3 10 Quoted by Harav E.E. Dessler and published in Mo'adim u'Zemanim 1:54. 11 See Az Nidberu 7:66, who rules in accordance with this view. In his opinion, as long as Shimon is unaware that lashon ha-ra was spoken about him, there is absolutely no requirement to inform him of what was said. 12 Yuma 87b. 13 Mishnah Berurah 606:2. 14 Aruch ha-Shulchan 606:2. 15 Rambam, Hilchos Teshuvah 2:10. 16 Sha'ar ha-Tziyun 606:8. See also Tiferes Yisrael, Yuma 8:54. 17 Mateh Efrayim 606:4 quoting Kabbalists. 18 See Rambam, Hilchos Teshuvah 2:10 and Sefer ha-Teshuvah, pg. 221; Terumas Hadeshen 1:307 and 2:212. See also Chezkiuni Vayikra 19:18. See, however, Ritva (Rosh Hashanah 17a) who disagrees. 19 If Reuven is Shimon's rebbe, then there is no limit to how many times Shimon must ask for forgiveness. 20 Rama 606:1. 21 According to some poskim, he has done his duty and his atonement on Yom Kippur will no longer be blocked (Pri Chadash). Most poskim, however, hold that while he is not required to ask more than three times, if he wishes to do so he may [since, after all, he was still not forgiven]; Mishnah Berurah 606:5 and Sha'ar ha-Tziyun 6. 22 Shimon, however, should announce [in the presence of ten people] that he did his very best to appease Reuven and it is not his fault that Reuven refuses to be appeased (Rama 606:1). See explanation in Beir ha-Gra. 23 Rambam Hilchos Teshuvah 2:9. 24 It is middas chasidus, however, to forgive even in this situation; Mateh Efrayim 606:4. 25 Aruch ha-Shulchan 606:2. 26 Mishnah Berurah 606:10. This is similar to the case cited in Tefillah Zakah where the sinner says, 'I will sin against him and he will forgive me'. 27 Rama 606:1. Reuven must, however, remove the hatred from his heart and only show it outwardly; Mishnah Berurah 606:9. 28 Quoted by Harav R. Grozovsky (Sefer ha-Zikaron Even Tzion, pg. 542). See also Ohr Yisrael (Nesivos Ohr, pg. 116). 29 Harav S.Y. Elyashiv (oral ruling quoted in Toras ha-Adam le-Adam, vol. 3, pg. 36); Alei Shur, vol. 2, pg. 240. See also Teshuvos v'Hanagos 1:739. 30 Harav Y. Zilberstein (Toras ha-Adam le-Adam, vol. 3, pg. 11). 31 Teshuvos Zichron Yehudah 1:201 based in part on Pischei Teshuvah C.M. 421:3.

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Olas Shabbos beShabbato - Yom Kippur 5760
Rabbi Eliyahu Hoffmann <Hoffmann@torah.org>
A YOM KIPPUR TO REMEMBER

The renowned sage and tzaddik Rabbi Yaakov Orenstein zt"l, the "Yeshuos Yaakov," lived for a time in the city of Yeroslav, where his father-in-law resided. During that period, the following story occurred, which he was fond of relating to his students, in order to illustrate to them the meaning of true love of Torah study.

One Erev Yom Kippur, as the Jews of Yeroslav arrived in shul and donned their talleisim in preparation for the Kol Nidrei prayer, an unfamiliar Jew - his entire being cloaked in fear and awe - entered the synagogue, and, to the astonishment of the congregants, proceeded immediately to the chazzan's stand, where he began to chant the familiar beginning of the Kol Nidrei, "Al da'as ha-Makom..." Not wanting to create a stir, and perhaps an ugly controversy, on the holiest night of the year, the shul's board discretely decided not to forcibly remove him. After completing Kol Nidrei, the unknown guest proceeded to daven Maariv. After Maariv, he continued standing as he chanted the special liturgical poems. Then, still on his feet, he began reciting the entire sefer Tehillim.

By the time his emotional and tear-soaked recitation of Tehillim was over, the first rays of sun were already beginning to flicker over the horizon. The mysterious and holy "guest" wasted little time in beginning the Shacharis prayers. When the sefer Torah was removed from the ark, he lained (read) from it himself, and then returned to "his" spot at the chazzan's stand to lead the congregation in the Mussaf prayers. By this point, most members had ceased resenting the guest's uninvited intrusion, and were instead busy wondering how anyone could display such stamina and endurance. Over the entire period, his prayers had lost none of their intensity, nor their unworldly sweetness. Indeed, some congregants began to whisper that their mystery guest could surely be none other than Eliyahu ha-Navi, or perhaps a heavenly angel!...

"I myself," the Yeshuos Yaakov would later tell, "became caught up in the 'man-or-angel' question." After his arousing Mussaf prayers, he went straight to Mincha and from there to Ne'ilah - the day's final tefilah. During the last Kaddish, he himself blew the shofar, and the lead the awe-struck congregation in the most amazing post-Yom Kippur Maariv they had ever experienced. By this point, there was a general consensus that an angel had certainly been sent from heaven in order to arouse the Jews of Yeroslav to teshuvah (repentance), for it seemed humanly impossible for one of flesh-and-blood to have put on the type of display that they had witnessed over the last 24 hours.

"After Maariv," told the Yeshuos Yaakov, "my father-in-law approached him and invited him to his house. Not wanting to miss what transpired, I went along. My father-in-law asked his esteemed guest to lead the household in havdalah, which he did, with his characteristic fervour. He drank some wine, and sat down, saying that he felt weak. He asked that they bring him something to 'strengthen his heart.' Could it be that our angel was no angel after all?"

"It seems, however, that no matter what foods he was presented, he displayed no interest. Eventually, it became clear that it was not food and drink that he desired, but rather a Sukkah Gemara, which was placed before him on the table, and from which he began to learn with great joy and enthusiasm. I," said the Yeshuos Yaakov, "concealed myself underneath a bed in the room, to see what would transpire. All night long he learned with great love and eagerness, completing the entire tractate, and leaving immediately afterward to pray Shacharis. Some time later, we were able to establish the identity of our 'heavenly' guest - the holy Rabbi Levi Yitzchak of Berditchov, the Kedushas Levi zt"l."

The Klausenberger Rebbe zt"l received this story from his Rebbe, Rabbi Teb'le of Diklo zt"l, who received it person-to-person back to the Yeshuos Yaakov himself. "The amazing thing," the Klausenberger Rebbe would say, "is that even after such heavenly prayers, Rabbi Levi Yitzchak still felt weakened from not having learned Torah all day!"

Most of us are not on the level of the holy Kedushas Levi - who after a whole day's fast was thirsty for nothing but Torah. It is inspiring to consider, however, as we complete this year's Neilah prayers and hurriedly begin davening Maariv, that there are some Jews whose hunger and thirst for Torah study far outweigh their physical desires. May our portion be among them! Have a good Shabbos, an easy and uplifting fast, and a G'mar Chasimah Tova!

This week's publication has been sponsored by Mr. and Mrs. Paul Jacobs, in memory of Perel Haddasah bas R' Yosef Yosseif, 8 Tishrei 5754.

May the Bobover Rebbe - Shlomo ben Chaya Fraydl, merit a speedy and full recovery from his illness. We ask that our readers pray for him.

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From: Heritage House[SMTP:heritage@david.virtual.co.il]
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"THE CHOICE OF MERCHANDISE"
BY THE HAFETZ HAYIM

With the High Holidays upon us, the time is ripe to introspect and ask ourselves the existential question: "What am I living for?" The following parable helps put this question into perspective.

A certain Jew once failed miserably in business, and try as he might, found no way of earning a living in his hometown. Unable to sit and watch his family suffer hunger and the humiliation of grinding poverty, he decided to go overseas and try his luck in a distant land. The next day, he went to the nearest seaport and took passage on a ship about to sail. As it happened, the ship was headed for Africa, and there he landed and settled. As he looked about him, he noted that the natives had no livestock, sheep or cows, probably because there was very little land suitable pasture. But he was familiar with dairy farming, and he believed that in the African climate, milk and dairy products could easily become popular. He imported a few cows from a neighboring country, raised a good crop of fodder for them on a field that he acquired, and began selling his dairy products. As he prospered, his herd of cows increased, and in a few years he was quite well-to-do. From the start, he corresponded with his wife, sending her small sums of money every week. Finally a letter arrived from her, to tell him that "your daughters are now grown, and they are of an age for marriage. Heaven has blessed your way in life, and you have gathered wealth. Then it would be only right and proper for you to return, and [arrange to marry off your daughters] to good husbands from fine families." As his wife was clearly right, he began to make plans to leave and return home. But then he thought, "Shall I just take back with me all the money I have made? There is no profit in that. My money won't be worth any more there than it is here. A hundred thousand dollars are always a hundred thousand dollars, never more. I would do better to take merchandise and sell it there." And what better merchandise could he take, he thought fatuously, than the same thing that was so successful here? He would take along plain cold milk. That always sold well, he told himself. Sure.... On the ship that would take him back he loaded his cargo: barrel after barrel of milk. Then he sent his wife a letter telling her what he had done and asking her to meet him at the port upon his arrival. There was still an hour or two before his ship would sail, and he went into town to see if there were perhaps some last-minute purchases to make before he took off for home.

As he walked along the street he met a friend who dealt in gold and precious stones. "Well, well," said his friend, "so you are sailing home. You know, you really cannot go without buying some presents for your wife and daughters. Come, pick out a lovely ring, a bracelet, a necklace. Here I have some exquisite things." "Oh, nonsense," said the man, with a shrug of contempt. "As I have plenty of money I can always buy anything I want

wherever I am. Why buy these trinkets here and carry them with me all the way home? I would rather buy some merchandise that I can resell there at a profit." His friend did his best, though, to convince him that it would pay to buy the jewelry here, since such things cost very little here, being in plentiful supply, while in Europe they were very expensive. With another shrug the man consented, picked out some jewels, and then found it was time to return to the ship.

When the vessel landed, there were surprises in store for him. First, not only his wife and daughters waited for him, eager to see him after a separation of years. All his old friends and townspeople were there, to give him a royal welcome, having heard how wealthy he had become while abroad. It was a joyous occasion, with everyone embracing him and shaking his hand warmly. Soon he saw the cargo being unloaded, and he went to claim his barrels of milk. And now another surprise awaited him - but a nasty one. From afar he could already detect the powerful stench. The entire shipment of milk had turned rancid, and so terrible was the stench that people could hardly go near the barrels. There was nothing to be done but to dump the entire shipment into the sea... In utter despair the man watched his entire savings, all he had earned and saved in his years abroad, going down with those barrels to the bottom of the ocean. He had left this country a poor man. He now returned to it a poor man. When his wife grasped what had happened, she began wringing her hands and crying bitterly at her calamitous fate. She could only see all her dreams shattered before her. How would they live? How would they ever marry off their daughters? "What cruel fate," she cried, "gave me such an addled idiot for a husband? You could not find any other merchandise to bring here, but only milk? We lack milk here? We need to get it from Africa? Every farmer around us gets more milk from his cows than he knows what to do with. The sun there must have gone to your head. Instead of sinking all your money into milk, why could you not buy gold and jewels? Then every daughter of ours could have found herself a fine husband!"

Miserable and wretched as he felt, the man looked up with a start. His wife's words rang a bell, reminding him of the jewels he had bought from his friend in Africa before boarding ship. Without a word he went to his traveling case and found the precious objects; then off he went to the local jeweler and sold them, receiving enough money to support the family for several years.

The soul of a person gets born with a physical body into this lowly world, and he finds himself well supplied with milk, butter, cheese... all kinds of food. Food is important in this world, necessary to keep a person alive. So a human being imagines that in all the world there is no merchandise more worthy than that, and he decides to invest all his energy and money and resources to acquire food. He works to keep his physical body well fed, and pays no attention to the spiritual gold and jewelry that are practically rolling underfoot and can be acquired with such little effort, at such little cost. Wherever we turn, whatever we do, there is Torah to be learned; there are mitzvahs to be kept. And when we bring such "merchandise" to the world of truth, the afterlife, we will find that they are worth more than the finest gold and jewels. Yet when a human being's appointed time comes and he must depart this world to return "home," what "merchandise" does he take with him? He takes to the grave a body that was fed, all his years on earth, with milk and butter and cheese; that was stuffed with fine foods and delicacies of every kind. Like that fatuous simpleton who sailed home from Africa, he takes things that he believes have great value at his place of arrival. He travels confidently with his cargo, expecting to become "wealthy" upon his arrival, only to find that his merchandise has all turned rancid and foul. He arrives there, and at the port of entry, the heavenly court of justice, he is asked: "Well, what have you brought with you? You know, you have come from a land of gold and precious stones - Torah and mitzvahs. Did you bring a large supply with you?" And there he will stand, hanging his head in shame, pointing to his cargo: the great load of milk, etc. that he brought - which by now has become thoroughly spoiled and rancid, exuding a vile stench, so that it is fit only for the worms and

maggots to eat. Well, as the human spirit stands there, suffused in mortal shame, he will suddenly recall that once, absent-mindedly, he gave a poor beggar a few pennies. At a certain dinner, in order to make a good impression on his neighbors, he gave a modest donation to a yeshivah. Once there had even been an appeal in the synagogue on behalf of a Torah scholar in unfortunate circumstances; and in a moment of weakness he pledged (and later gave) a fair sum. In short, he realizes now that without attaching too much importance to it, he did buy and bring with him a few valuable "bits of jewelry." Of course, he will get full value for his few fine pieces of gold and jewels. But imagine his anguish and mortification at the thought that he could have brought such a great fortune with him, if only he had the sense to know which "merchandise" to acquire...

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From: Nehemiah Klein[SMTP:ndk@hakotel.edu] WEEKLY SICHA OF HARAV NEBENZAHL - PARSHAT HAAZINU (SHUVA) 5760

The following is a translation of the sicha delivered by HaGaon HaRav Avigdor Nebenzahl every Monday night in the Beit Midrash of Yeshivat Hakotel. Nehemiah D. Klein

We would like to express our gratitude to Adam Smith & Company which has so generously donated and maintains the computer center at the Yeshiva in memory of HaRav Aryeh Bina zt"l, founder of Yeshivat Hakotel.

Please say a tefilla for refuah shlema for Baruch Yoseph ben Adina Batya he is the ten year old son of one of our alumni who is in great need of "rachamei Shamayim".

PARSHAT HAAZINU (SHUVA)

There are certain objects in which the properties of the total are identical to the properties of its parts. When broken down, the product remains the same only in a lesser quantity. Other items, however, when broken down lose their identity. A block of salt, for example, when cut in half remains the same block of salt only half the size. If we were to cut a chair, on the other hand, all that would remain would be a collection of legs and a seat. This distinction accounts for the difference in the halacha between sanctifying a part of a tree and sanctifying a part of an animal. Any vegetation when split into smaller parts, usually, retains its initial properties, it even has the ability to grow. It is for this reason that if one dedicates a portion of any vegetation this takes effect on that part. One cannot say the same thing about living beings. With the exception of some very primitive creatures, cutting an animal in half would result in the death of both halves of the animal. Therefore, if one were to sanctify half an animal, the entire animal would be sanctified - there is no such thing as half an animal, it is no more than a piece of meat.

Regarding this the Torah says: "Hatzur tamim paalo ki kol drachav mishpat" "The Rock! - perfect is His work, for all His paths are justice" (Devarim 32:4). We can only appreciate the Creation when we see the entire picture. Only one who sees that "perfect is His work" can understand that "all His paths are justice". Being that man's time in this world is limited - "the days of our years among them are seventy years" [1] (Tehillim 90:10), we are unable to see the creation in its entirety. We may see "tzaddik vera lo, rasha vetov lo" "misfortune befalls the righteous, and the wicked prosper" (Brachot 7a), only in the next world will we see the true justice - the great reward awaiting the righteous. We may see a righteous person die young, G-d forbid, while an evil person lives a long life, we cannot see that in fact it is the righteous one who has eternal life and the wicked who actually dies. Even when we think we see true justice, we do not see it all. Pharaoh suffered ten plagues and drowned at sea, but for two hundred ten years the

Jewish people did not see any justice. Even what they did witness was only partial retribution, for Pharaoh was obviously destined to receive even greater punishment in the World to Come.

It was through witnessing this justice that Yitro achieved belief in Hashem. "For in the very matter in which the Egyptians had conspired against them" [2] (Shmot 18:11). At the time of the splitting of the sea, we are told "and they believed in Hashem and in Moshe His servant" [3] (Shmot 15:31). Even those acts that they witnessed and felt they understood did not present the entire picture. Not only do we not see the punishment to be meted out in the World to Come, yet even in this world we do not see complete justice. Were all the Egyptians equally cruel? One may have hit a Jew with greater hatred than another. Yet, they all drowned together, appearing to us as if they all received the same punishment (Chazal do point out the different levels of suffering they received while drowning, but there are perhaps even more distinctions in punishment that we are not aware of). We can only see part of Hashem's justice, because in our short stay on this earth we cannot see the entire perfection of His work.

One who witnessed an artist painting a black stripe may wonder what is so impressive about his work. We would tell such a person to wait patiently, he would only be able to appreciate the artist's work once he sees the entire picture. The artist may then paint a blue stripe symbolizing the sky, a green stripe perhaps for the grass, while the black that he saw may be the door of a house. Each stripe has no meaning on its own, it is only when we see the entire picture that we are impressed. What we see in this world is but a small part of Hashem's picture. His ways are always just, but we do not always understand that because we are not seeing the entire picture. At the very end of days, the "shira" in the Parsha this Shabbat tells us, the nations will "sing the praises of His people" [4] (Devarim 32:43). Despite all the justice meted out against the other nations, they will still praise Hashem once they see the entire picture. At that point they will understand the perfection of His justice and the beauty of the entire creation. Hashem will punish more severely the ones who shouted "Jude" with greater hatred. Each will receive precisely what he deserves, for "His ways are justice". In the next world we may even realize that the stripe that may have appeared black to us, is not really black! "kol de-avid Rachmana letav avid" "whatever the Merciful One does, He does for the best" (Brachot 60b).

"When Hashem will return the captivity of Zion, we were like dreamers" [5] (Tehillim 126:1). R' Simcha Zisel of Kelm points out that the past tense is used here and not the future: - we will be as dreamers. The Gemara (Taanit 23a) explains that "we were like dreamers" is not referring to the ultimate redemption, but to the exile. One may receive a harsh blow, only to awaken and find himself snug under his blanket - it was nothing but a dream. When we finally awaken during the days of the Moshiach, we will realize that the long and terrible exile, with all its harsh blows, was nothing but a dream. We will finally awaken under our protective blankets and see that everything is fine - this is one of the many acts of "chesed" Hashem does for us.

Hashem provided us with a far greater "chesed". Not only are all the components of the entire picture ultimately for the good, but He gave us the opportunity to paint the picture. Not only do we have the ability to paint any color we may please we can even transform the black lines into white ones. Not only is the picture painted with our good deeds, but the act of "tshuva", repentance, can retroactively change what we initially painted. Life in this world does not usually work in a retroactive fashion. We can sell property and have the sale take effect today or sometime in the future, it cannot take effect yesterday. One can, by the same token, perform a marriage ceremony and have it take effect in the near or distant future, yet it cannot be retroactive. In the physical world as well, one cannot place a pot of water on the stove in order for it to boil an hour ago. With "tshuva" we have the opportunity to transform yesterday's sin into a Mitzvah". These are acts of "chesed" Hashem does for us - permitting us to determine what the picture will look like, and giving us the ability to change the colors at a later time.

This can be accomplished the entire year, more easily during "aseret yemei tshuva" a time of "dirshu Hashem behimatzo" "seek Hashem when He can be found" (Yeshayahu 55:6). Repentance is always accepted immediately, it is the act of repenting that is easier this time of year. A radio station may broadcast the entire day, yet there are times and places in which the reception is better than others. We find ourselves both in the time with the best reception and the place with the best reception directly opposite the Har Habayit. Now is the time for us to transform the picture into something beautiful, to color it with bright beautiful colors. This applies to the entire "aseret yemei tshuva", even more so on the holy day, on Yom Kippur.

"Many days will be fashioned, to Him there is one of them" [6] (Tehillim 139:16). Chazal tell us that "one of them", refers to Yom Kippur. It is a day sanctified to Hashem that does not fit within the framework of creation, it is a taste of the World to Come - with no eating or drinking. Yom Kippur, is beyond the standard concept of time, rather than only moving in a forward direction, it also works retroactively. We are told that "tshuva" preceded the creation of the world, therefore it is not bound by the same definition of time. The initial point in time was "bereishit", the beginning of the creation of the world. Anything that existed before that, such as "tshuva" is not time-dependent.

Yom Kippur emanates from the "or zarua latzadik" "light is sown for the righteous" (Tehillim 67:11), the light that man views from one end of the world to the other. Therefore, not only is Yom Kippur not limited to our definition of time, it is not bound by our definition of space. Although this is not the main reason we recite this pasuk at the onset of Yom Kippur, it alludes to this concept as well. The end of the "Tefilla Zaka" composed by the "Chayei Adam" also contains this pasuk - perhaps he intended to refer to this idea as well. The only Mitzvah that works in a retroactive fashion is "hatarat nedarim", annulling one's vows. It is therefore fitting that we begin Yom Kippur with "Kol Nidrei", for it too does not follow the standard format of time.

If one can speak in such terms, Hashem is making us a partner in the creation. We determine what the picture will look like and we have the ability to correct flaws from the past, G-d is giving us tremendous power! On the one hand we must have regret for our past sins, to belittle ourselves to such an extent that our hearts break. We must come to the realization that "it was to no avail" [7], and "I am dust in my life and will surely be so in my death" [8]. On the other hand our penitence should cause our spirits to be elevated, that Hashem in His kindness has given us the power to change our ways, not only to take upon ourselves to learn more Torah, to do more acts of "chesed". In addition to being able to change in the future, we can correct what we have done in the past. We must feel in high spirits that Hashem has equated us with the Creator Himself. We have no need for eating or drinking. We are beyond time, beyond physical needs. Just like the ministering angels, we too shout out "baruch Shem kvod Malchuto leolam vaed". We are above the rest of creation.

We can view ourselves the entire year as being above creation, on Yom Kippur this is highlighted. On the one hand we are commanded "veinitem et nafshoteichem" "and you shall afflict yourselves" (Vayikra 16:31), this includes belittling ourselves by removing our shoes, thus removing our self respect. On the other hand, Chazal tell us regarding Yom Kippur "Which there is no eating or drinking, the Torah said: honor it with a clean garment" [9] (Shabbat 119a), we must wear clothing fitting for an important occasion. The prophet tells us: "Why did we fast and You did not see? Why did we afflict our souls and You did not know?" [10] (Yeshayahu 58:3), "Can such be the fast I choose, a day when man merely afflicts himself?" [11] (ibid. 5). We fulfill the affliction aspect of Yom Kippur, we do not however wear "sackcloth and ashes" (ibid.) In Shushan they wore ash and sackcloth, Yom Kippur is not the time for this. As mentioned above, the idea of nice clothing is emphasized more on Yom Kippur than on Shabbat and Yom Tov. On those days the day can be sanctified with festive food and drink. On Yom Kippur when we do not eat and drink we are commanded: "and the Holy Day of Hashem honored" [12] (Yeshayahu

58:13) which Chazal tell us refers to special clothing, this is not the time for ash and sackcloth. We are told: "R' Yochanan used to refer to clothes as 'those things that honor me'" [13] (Shabbat 113a), clothing provides honor for the man. According to some of the Geonim R' Yochanan is referring to the special clothing donned on Shabbat. By dressing up for Yom Kippur we are not only giving honor to the day itself, but we contribute to our own self respect

I once heard from my Rebbe HaRav Chaim Shmuelevitz zt"l that although "yirat Shamayim", fear of Heaven, and "ahavat Hashem", love of Hashem" should prevent people from sinning, at times they are absent and it is one's dignity that prevents sin. A person may at times feel that a particular sin is beneath him: "an honorable man and it would not befit his honor" [14] (Baba Metzia 30b), one's self respect does not permit him to violate this sin. Obviously it is preferable to avoid sinning, though "Yirat Shamayim" and "Ahavat Hashem", but if man's dignity does the same job that is acceptable too. He was commenting on the halacha that one may not read to the light of the candle: "lest he tilt the lamp" [15] (Shabbat 12a). One who is dignified, however, may use the candle as light to read from, we do not fear that he may tilt the light. Fear and love of Hashem are not sufficient deterrents from handling the light - one may forget that it is Shabbat and may tilt the candle. A dignified individual does not tilt his candle during the week, for it is beneath his dignity, to handle the fire himself. We, therefore, do not, suspect he will do so on Shabbat. The Gemara explains that R' Yishmael was almost guilty of this infraction. As dignified as he was, the Gemara tells us: "R' Yishmael ben Elisha is different, for he treated himself like a common person in regard to the words of Torah" [16] (Shabbat 12b). He was willing to forego his honor for the sake of Torah, thus he could conceivably be guilty of adjusting the candle. One who is not willing to forego his dignity, will not sin for it is beneath him to move his own candle.

Pursuing honor and respect is generally not a laudable trait, yet there are times when it is in order. When R' Chaim M'Volozhin considered founding his Yeshiva, he was overcome with modesty, and felt himself not worthy of the position of Rosh Yeshiva. One day he went to immerse himself in the Mikvah and overheard someone complaining to the attendant about the temperature of the water. The attendant replied that he has been doing this work for thirty years and nobody needs tell him how to do his work! Upon hearing this, R' Chaim felt that if one can be proud and haughty as a bathhouse attendant, one should rather be proud and haughty as a Rosh Yeshiva! It is true we should not pursue honor, but we can channel this tendency into "elevating our hearts in the ways of Hashem" [17] (Divrei Hayamim II 17:6). The type of honor worth pursuing is that which keeps us from sin.

I heard a story from the Rav (HaRav Shlomo Zalman Auerbach) zt"l about a wedding. There were many Rabbanim present and an argument broke out which Rabbi would receive which honor. I believe it was the Rav himself who asked how it was possible to argue over who is accorded more honor at a ceremony in which we announce: "shehakol bara lichvodo" "Who has created everything for His glory". The honor of Hashem takes precedence. When my own honor is associated with Hashem's honor then it is something to be actively pursued.

The pasuk "his heart was elevated in the ways of Hashem" refers to Yehoshafat king of Yehuda. He was aware of his own importance and used it in an attempt to have Torah rule established in Yehuda. He began by appointing judges, and in the end he was very successful in promoting Torah and in elevating its honor. Had he been modest claiming that he was not worthy of such things, he would not have accomplished what he did.

On Yom Kippur we need to belittle ourselves, to feel: "afar ani bechayai kal vachomer bemitati harei ani lefanecha kikli mailei busha uklima" "I am dust in my life and will surely be so in my death. Behold, before You I am like a vessel filled with shame and humiliation". It is not sufficient to read these words in the Machzor, we must feel them. But this is not easy as this story shows: R' Yonatan Eibshitz happened to be in a particular shule for Mincha on Erev Yom Kippur. He heard the man next to

him crying with tremendous feeling "afar ani bechayai kal vachomer bemitati". He was so impressed with the man's "kavana" that he requested to be seated next to him for the Yom Kippur service. The Gabbaim honored his request. R' Yonatan felt that it was very spiritually uplifting to be seated next to such a person. This continued throughout Maariv and Shacharit. Then came time for the reading of the Torah. After the Gabbai apportioned the Aliyot, the man turned to the Gabbai shouting angrily that another person received an Aliyah and he did not. R' Yonatan turned to him: "did you not just daven with tremendous 'kavana' 'afar ani bechayai kal vachomer bemitati'" "I am dust in my life and will surely be so in my death"? Answered the man: I was speaking to Hashem, what does that have to do with how I speak to the Gabbai!

Perhaps this is the reason Chazal were not satisfied with our nullifying our Chametz, but required burning or selling to a non-Jew as well. It is not sufficient for us to proclaim that it is as the dust of the earth. Each morning we announce: "venafshi le-afar lakol tihyeh" "and let my soul be dust to everyone". Do we really not care about ourselves afterwards? So too, we may announce that the Chametz is as the dust of the earth, but do we really mean it?

One who has a proper sense of his own dignity, can light up his surroundings. This dignity can radiate to other people as well. In Nevardak the Mussar espoused was related to ways a person should humble himself. In Slobodka they taught that on the contrary, a person should feel proud and should realize who he is: "You have made him but slightly less than Hashem" [18] (Tehillim 8:6). A sense of self respect, however, carries with it obligations. If man felt himself as nothing, he could wonder whether Hashem even cares what he does. Does he make a difference in this world? After all, does anyone care whether an ant turns left or right? If I am in the same room as the ant and I find it annoying, then I may care. If the ant is outside and I am inside, do I really care what it does? One who feels he is nothing more than an ant, one who feels himself: "like grasshoppers in our eyes" [19] (Bamidbar 13:33), can remain in Egypt. One with self pride, though, is required to lead a life of Torah and Mitzvot in the land of Israel.

Along with the feeling of "ve-anochi afar vaefer" "I am but dust and ash" (Bereishit 18:27), Yom Kippur can elevate us, to have us feel "slightly less than Hashem". We are the ones who determine how the world is run - our "tshuva", our Torah, and our Mitzvot. Yom Kippur must give us this feeling of pride and honor that R' Chaim spoke of. The only problem is that immediately following Yom Kippur we revert back to our regular routine. After a moving and beautiful Neila we fall back down. Being that man cannot deprive himself for too long, we need to eat immediately following Maariv. But then comes "bein hazmanim", we go "meigra ram leibra amikta" "From a roof so high to a pit as deep" (Chagiga 5b). We need to take with us some of the light of Yom Kippur and not immediately sink into the depths. During "bein hazmanim" we must keep in mind that it was only yesterday that we were angels. If we were angels yesterday, then today we must be somewhat similar to angels. One who was a king will always feel himself a king. An angel before "bein hazmanim" should remain with that feeling even during "bein hazmanim". I am not advocating refraining from food or drink, on the contrary, soon we will have eight days in which we are commanded to eat and drink. Together with this, we must retain some of that angelic feeling we had on Yom Kippur. During the entire eight days of the festival, we must fulfill "chetzyo laHashem vechetzyo lachem". The joy we feel must be to rejoice in Hashem. Chazal explain that the word "bo" "it" in "zeh hayom asa Hashem nagila venismecha bo" "This is the day Hashem has made let us rejoice and be glad in it" (Tehillim 118:24), is not referring to the day itself but to Hashem, as it says: "the festival of Sukkot, a seven day period for Hashem" [20] (Vayikra 23:34)".

The joyous day of Simchat Torah is approaching. It is told of an "am haaretz", an ignoramus, who was seen dancing with tremendous joy on Simchat Torah. He was asked what he had to be so happy about, after all he does not spend his days in Torah study. His response was that if his brother were getting married, would he not rejoice? He is rejoicing in other people's

happiness. That is a fine attitude for an "am haaretz". We though are the brother who is getting married! We have the merit of being in the Yeshiva world, we carry the flag of the Torah. We must feel like the groom. Not everyone can be accorded the honor of "chatan Torah", but we must feel ourselves elevated, we must be proud to be part of the Yeshiva world.

We must strengthen our love of Torah and we must derive joy from our learning. May Hashem seal us for a good life, for us as well as for our brother who does not study as much Torah. We should merit a life of Torah and Mitzvot, and may we merit a speedy redemption in which we once again witness the service in the Beit Hamikdash. May we merit seeing the Yom Kippur service and being able to fulfill: "usmacthem lifnei Hashem Elokeichem shivat yamim" "and you shall rejoice before Hashem, your G-d for a seven day period" (Vayikra 23:40). May we be able to fulfill all the Mitzvot of the festivals, including the various offerings brought, speedily in our day. Amen.

APPENDIX (TRANSLITERATIONS OF SOURCES) [1] "yemei shnotenu bahem shivim shana" [2] "ki badavar asher zadu aleihem" [3] "vayaaminu baHashem uvMoshe avdo" [4] "harninu goyim amo" [5] "Beshuv Hashem et shivat Zion hayinu kecholmim" [6] "Yamim yatzuru velo echad bahem" [7] "velo shava lanu" [8] "afar ani bechayai kal vachomer bemitati" [9] "she-ein bo lo achila velo shtia amra Torah kabdehu bichsut nekiya" [10] "lama tzamnu velo raita ininu nafshenu velo teida" [11] "hakazeh yihye tzom evcharehu yom anot adam nafsho" [12] "likdosh Hashem mechubad" [13] "R' Yochanan kara lemanei mechabdutai" [14] "zaken ve-eino lefi kvodo" [15] "shema yateh" [16] "she-ani R' Yishmael ben Elisha ho-eel umesimesim atzmo al divrei torah kehediot" [17] "vayigba libo bedarchei Hashem" [18] "vatachasrehu me-at meElokim" [19] "vanehi be-eineinu kechagavim" [20] "Chag haSukkot shivat yamim laHashem"
The HaRav Nebenzahl parsha archives can be found at <http://www.hakotel.edu/torah/rn.html> (C) 5760/1999 by American Friends of Yeshivat Hakotel

From: Yeshivat Har Etzion's Israel Koschitzky Virtual Beit Midrash [SMTP:yhe@vbm-torah.org] Yeshivat Har Etzion Israel Koschitzky Virtual Beit Midrash (Vbm) Yhe-holiday: Special Yom Kippur Journal

Dedicated in memory of my aunt, Shirley Segal (Leah Bat Pessel) z"l who passed away earlier this month - Simon Lewis

ENTERING THE SANCTUM: YOM KIPPUR AND THE QUEST FOR GOD

BY RAV ELYAKIM KRUMBEIN

I. RITUAL OF ATONEMENT OR STRIVING FOR SANCTITY?

The entrance of the High Priest into the Holy of Holies, the innermost sanctum of the Temple, is the defining element of the Yom Ha-kippurim service. This is the sole opportunity in the year for such an act, as God relates to Moshe: "Speak to Aharon your brother [the High Priest], so that he shall not enter the sanctum at every time" (Vayikra 16:2). The unique permission of Yom Ha-kippurim begs the question: what is the nature of this singular mission?

At first glance, we all know the answer (Vayikra 16:29): "For on this day He will atone for you, to purify you from all your sins..." The Torah tells us that this incursion is designated for one purpose, namely the realization of a degree of atonement that is unique to Yom Ha-kippurim, one which purifies the entire nation of Yisrael from all of its sins. Achieving this atonement requires both a unique communal effort - the entire congregation undertakes to "afflict their souls" by fasting - as well as a unique act: that on this holiest of days, the High Priest, the holiest of all people, enters the inner sanctum, the holiest of all places, for the purpose of achieving atonement "before God."

However, this answer, which springs from our long acquaintance with Yom Ha-kippurim, is perhaps misleading. If we attempt to set aside our ideological baggage and preconceptions and take a fresh look at the service described in Vayikra chapter 16, we will recognize a surprising fact: that the Torah describes the entire procedure of the service, from beginning to end, without mentioning one word about Yom Ha-kippurim. Only as a coda is the date and nature of the Day of Atonement appended at the paragraph's close. If we look at the first section of this unit alone, the section that precedes the mention of the holy day, we will reveal that it can be understood, on its own merits, in a very different way.

The Torah opens with the following (Vayikra 16:1): "The Lord spoke to Moshe after the death of Aharon's two sons, when they had drawn close to God and died." Rashi explains, "Rabbi Elazar ben Azarya would express it in a parable: an invalid goes to a doctor, who tells him, 'Do not eat cold food and do not sleep in the dew.' Another doctor, however, tells him, 'Do not eat cold food and do not sleep in the dew, so you won't die like X.' Naturally, the latter inspires the patient more than the former." Similarly, Rashi continues, God declares to Moshe (16:2), "'Speak to Aharon, and he shall not come' ù so that he shall not die the way his sons perished."

Here we gain a different perspective on the entrance into the sanctum: it appears not as part of a ritual of atonement, but rather as an expression of man's desire to experience God's proximity. When the Torah mentions Aharon's two sons at the beginning of this passage, we immediately picture two enthusiastic priests whose fervent yearning for holiness could not be reined in - to the extent that they presumed to express their burning love for the Creator and their desire for His closeness via the kindling of an alien fire. The simple meaning of the text before us, as Rashi explains it, intimates that Aharon too was susceptible to commit such a rash act, and therefore he needed to be warned against it. From here it appears that Aharon identified with his sons' basic motivation. It is even feasible that he himself was the source of his children's character trait; this great yearning resounded in his soul as well. In fact, every person's heart should pulsate with a faith which craves to experience Divine immanence; this faith should stand as the foundation of one's spiritual reality and nourish his moral actions. It is incumbent upon man to draw from his depths the primeval desire to cling to the Divine Presence, and to seek any method to realize this intimacy.

It is the fear of negative results of this desire, in its unbridled form, which motivates the Torah to warn (16:2): "He shall not come at all times to the sanctum." Yet, Scripture does not lower an inviolable curtain before the holy drive of Aharon. It does not say: "Enough, human, do not trample here." On the contrary, it lends a basic legitimacy to this inclination; and this observation shines a very different light on the Yom Kippur service. Its sacrifices are not tedious obligations to be discharged at a set time, but rather oblations designated to permit the entry of Aharon into the innermost sanctum, an entrance that is a spiritual imperative. Only at the close of this section does the Torah reveal that this service is occasionally mandatory ù namely, once a year, on Yom Ha-kippurim.

II. TWO APPROACHES TO THE YOM KIPPUR SERVICE

This dichotomy is expressed by the divergent approaches of Rashi and the Gra (Vilna Gaon) in understanding this Biblical portion. At the beginning of the parasha, the Torah states simply (16:3), "Only thus shall Aharon come into the sanctum: with a bull of the herd for a chatat (sin-offering or purification-offering) and a ram for an ola (burnt-offering or elevation-offering)." No time is specified for this ritual until the very end of this section (16:29). Rashi (16:3) immediately comments that we must read the beginning in light of the end:

"Even this form should not be employed at all times, but rather only on Yom Ha-kippurim, as is explained at the paragraph's close (16:32), 'In the seventh month, on the tenth of the month.'"

On the other hand, the Vilna Gaon (quoted in Rav Avraham Danzig's "Chokhmat Adam") feels that this is not the simple meaning of Scripture. Rather, he quotes Rav Yehuda ben Simon's statement in Midrash Rabba: "Any time [Aharon] wishes to enter, he may, as long as he does so according to this procedure." Similarly, the midrash notes (Shemot Rabba, end of Tetzaveh), "Aharon would enter the Holy of Holies at any time." Although the Gra admits that the accepted law is that even the High Priest may not enter into the innermost sanctum except on Yom Ha-kippurim, he nevertheless feels that the Torah indicates that another law applies to "Aharon your brother," the subject of the beginning of the unit. Aharon is permitted to come at any time, as long as he brings the

required bull and ram and performs the entire procedure described here. After all, as the Gra points out, it is difficult to understand why Scripture does not mention at the outset that these sacrifices are an obligation of a specific day, as it does regarding all holiday sacrifices in *Vayikra* 23 and *Bamidbar* 28-29. (For an additional proof to the Gra's approach, see footnote #1 below.)

III. THE MORAL IMPLICATIONS OF THE GRA'S APPROACH

According to the Gra, then, the Yom Ha-kippurim service is merely a means to permit the incursion into the sanctum. Even if we accept Rashi's assumption that Aharon, like any other succeeding High Priest, was forbidden to enter on any other day, this entrance still bears a dual character. On the one hand, it is an absolute precondition to the realization of the atonement of all Yisrael. Yet we can still accept the simple implication of the unit's opening: this entry is also an opportunity to realize the aspirations of the High Priest, the person who characterizes the yearning for holiness. He is granted permission to experience the presence of God, and to merit spiritual exand closeness to God. But in addition to the sacrifices, Rashi claims, there is another precondition to this incursion that the Torah demands: the license is given only on Yom Ha-kippurim, the most singular day in the Jewish calendar.

It is incumbent upon us to digest the implications of these ideas. One might well question the Gra's assumption, explicitly stated in the above-mentioned midrashic sources, that the procedure of the service is essential in order to expedite the High Priest's entry into the Holy of Holies. Had the Torah required that he bring only his personal sacrifice ù the chatat-bullock and the ola-ram ù we would have no problem; however, the Torah does not deem these animals sufficient. Aharon is forbidden to enter the sanctum unless he also takes with him sacrifices "from among the children of Yisrael, two he-goats as a chatat and one ram as an ola" (16:5). Why must he offer communal sacrifices as well? This is even more perplexing when we face the unique mission of these two goats: the sweeping atonement of the entire Congregation of Israel, not simply the High Priest, which includes the sending of the community's sins "to a wasteland." Why is the priest unable to enter the Holy of Holies without all of Israel first being purified from every transgression and sin?

It appears that Scripture is offering us crucial information about the nature of seeking God. As stated above, the Torah honors and praises, on a basic level, man's need to satisfy his spiritual thirst. Indeed, the great power of these yearnings is a blessing for man. However, when the Torah asks of the priest who enters the sanctum that he bring with him the goats which atone for the nation of Yisrael, it is essentially saying: If you came only for yourself, to satisfy your personal desire for holiness, and you have left the entire nation of Yisrael outside, then you are not welcome here.

In the Torah's eyes, the true desire for holiness cannot exist without it being joined to a high degree of love for one's fellow Jew. The identification with the group must parallel the level of spiritual seeking; otherwise, the quest becomes pure egotism ù and egotism does not merit this unique opportunity simply because its motivation is "spiritual." The highest expression of intimacy with God, the entry into the Holy of Holies, must accompany heartfelt prayer on behalf of the community for the greatest and most comprehensive good: total purification and atonement for all of the sins and all of the sinners.

This moral may well influence our understanding of this holy day. That our prayer for the merit of that purifying intimacy with God be heartfelt is necessary, but not sufficient. We must also ask: do we come before God only in our own name? What about all those who remain outside, those who are found in a spiritual "wasteland," without any way to approach or relate to the holy? Even when we do pray for them, is our prayer free of smugness? Do we really accept that we could just as easily have been in their shoes? Do we truly accept the pithy observation, "There, but for the grace of God, go I?" But for an accident of birth, we would not have been exposed to the spiritual richness of our heritage. And this accident, directed by the Divine Hand, undoubtedly obligates us to use

our good fortune for a higher purpose.

Yet, I do not come here to preach, but only to point out some of the issues raised by a careful analysis of this deceptively simple chapter. The dialectic of the High Priest's spiritual journey into the holiest of places, at the same time both intensely personal and profoundly universal, engages us today, two millennia removed from the Temple, as deeply, if not more so, then it did our ancestors. May it be His Will that we, as a community and as individuals, merit to perform a personal accounting of our souls, and that the Merciful One will accept graciously our repentance and our prayer, and will inaugurate upon us and all of Yisrael a good and sweet year. (Translated by Yoseif Bloch)

FOOTNOTE: 1) The Gra finds additional proof for his approach in a seemingly strange command in the Torah. After the High Priest, wearing white linen garments, has completed the main service of the day, the Torah commands: "Aharon will come to the Tent of Meeting, and he will remove the linen garments which he wore upon coming into the sanctum, and he will leave them there" (16:23). What is the purpose of coming to the sanctuary at this point? Is it conceivable that Aharon would enter a sacred place merely for the purpose of disrobing? The Sages explain that "coming into the sanctum" means returning to the Holy of Holies, for the purpose of removing the incense-scoop and the fire-pan that had been left there before. The cloud of incense was meant to protect the High Priest from a direct "vision" of God when entering the Holy of Holies in order to sprinkle the blood of the sin-offerings before the Ark of the Covenant (or, in the Second Temple, the stone on which it had sat). When entering the Holy of Holies, the High Priest wore only four garments of linen, as opposed to his standard uniform of eight garments, four of which were made of gold (worn during both the other rites of the day as well as during the services of every other day of the year). Every time the High Priest changed his garments, he had to wash his hands and feet, immerse his entire body, and then wash his hands and feet a second time after donning new garments. According to tradition, this occurred five times over the course of the day, i.e., there were two instances when the High Priest had to exchange his gold garments for linen clothing, then change back to gold (thus ending up with the sequence gold-white-gold-white-gold). The first such occasion is the famous one, the sprinkling of the blood of the chatat under a cloud of incense. The second one was for a bit of Temple housekeeping ù the removal of the scoop and pan after the incense had been completely consumed. It is to this second entrance into the Holy of Holies that the verse which so troubles the Gra refers as "coming into the sanctum:" afterwards, the special linen garments of that year's Yom Ha-kippurim were put away, never to be used again. This is the halakhic interpretation of verse 23. However, it does not follow the sequential order of the text, an idea which, according to the Gra, puts it beyond the pale of the text's simple meaning. Indeed, as per his understanding, the Sages never intended to state that this verse is not found in its halakhically proper place. The verse is indeed where it belongs, if we assume that the opening of this unit is referring to Aharon's entry to the Holy of Holies on a day other than Yom Ha-kippurim. In this case, the removal of the scoop and the pan is performed at the close of the service of the sin-offerings, as is implied in the order of the verses. The Sages only fixed the requirement of five immersions when this service is performed on Yom Ha-kippurim, and therefore on Yom Ha-kippurim there is a need to implement the removal of the scoop and the pan at a later stage.

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From: Ohr Somayach[SMTP:ohr@virtual.co.il] Subject: Simcha's Torah Stories - Haazinu

IT BRINGS LIFE TO THE WORLD

Boys, the next stop on our tour is a few hundred feet down the road. Just look out of the windows if the bus and tell me what you see. It looks like a farm. That's right, boys, it is a farm. Why are we stopping here? What is so

special about a farm? This is a very unique farm, boys, because it is growing in the middle of a desert. What? A farm in the middle of the desert? That's impossible. The vegetables growing on the farm need rain to sprout and develop. And everyone knows that there is no rain in the desert. Boys, many farms like this were started here in Israel in the desert. The water is pumped in from underground reservoirs. The plants are irrigated and presto! We are able to make the desert bloom. Isn't it beautiful?

Wow! We have always heard about the desert blooming here in Israel. Now we are seeing it for the first time. The key is water. That's right, boys. With water, even this once lifeless desert has become fertile.

It is true what our sages say. Are you referring to the desert plant known as sagebrush? No, I am speaking about the great Jewish scholars who commented on the Torah. This week's Torah portion is called "Haazinu". It contains a song describing G-d's relationship with the Jewish people. The second verse reads, "May my teaching drop like the rain," (Devarim 32:2). How can teaching drop like rain? That's using quite a bit of poetic license. The sages explain (Sifrei 306) that rain is compared to the teachings of the Torah. In what way? Rain brings life to the world. Every living thing needs water to survive. Nothing can live in the desert. However, when we bring "rain" in the form of irrigation, the desert blooms. Plants and even animals grow and flourish.

And how is that compared to the teachings of the Torah? The Torah's teachings are full of wisdom. One who studies them will grow in wisdom, integrity, and character. The "rain" of Torah makes a person's growth flourish in many ways. If you want to become smarter, improve your memory and thinking ability, learn Torah. If you want to become more patient, understanding, and sympathetic, learn Torah. All of the knowledge and good qualities that a person could ever hope to acquire are found in the Torah's teachings.

That is truly amazing. Okay boys, stand back. We are going to turn on the sprinklers now. I would not want you to get wet. We'll go back to the bus, stay dry, and learn some of the weekly Torah portion. The plants will be getting the water that they need to grow. And we will be learning the Torah that we need to grow!

Simcha's Quiz Question of the Week Arrange the digits 1-9 inclusive to form two numbers, one of which is the square of the other. There are two possible solutions. Can you find them both?

Answer to last week's quiz question: A certain family party consisted of one grandfather, one grandmother, two fathers, two mothers, four children, three grandchildren, one brother, two sisters, two sons, two daughters, one father-in-law, one mother-in-law, and one daughter-in-law. A total of 23 people, you might think. But, no! There were only ?????? how many people? And how? The Answer! 7. The party consisted of 2 little girls and a boy, their father and mother, and their father's father and mother.

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From: Mordecai Kornfeld[SMTP:kornfeld@netvision.net.il] To: daf-insights@jencom.com Megilah 13

YOM KIPUR: PREPARING TO COME BEFORE THE KING

The verse in Esther (2:12) states that each maiden, before going before the king when he was selecting a new wife, would undergo "like the treatment of women for twelve months, for so were the days of their anointing (Yemei Merukeihen): six months with oil of myrrh (Shemen ha'Mor) and six months with perfumes and women's ointments. With this, the maiden would come to the king." The Gemara quotes Rav Huna who says that "Shemen ha'Mor" is actually oil from olives that did not reach more than a third of their growth; such oil was used "because it removes the hair and softens the flesh."

The VILNA GA'ON (Esther 2:12) suggests that the Megilah's discussion

of how the maidens prepared themselves and smeared themselves with oil in order to come before king Achashverosh alludes to the way a person must prepare himself to come before the King of kings on Yom Kipur.

The verse says that each maiden ("Na'arah") was given twelve months to prepare to come before the king, just like a woman is given twelve months to prepare for her wedding (Kesuvos 57a). The word "Na'arah" (maiden) is a term used to refer to a person's Neshamah, as the Zohar says. Thus, the verse is saying that one's Neshamah is given twelve months to prepare to come before the King, Hashem. The Vilna Ga'on explains as follows.

The Gemara in Rosh Hashanah (17a) teaches that Hashem is "Ma'avir Rishon Rishon" -- He removes the first sin that a person commits and does not hold the person accountable for it. The Vilna Ga'on explains that this means that Hashem expunges all of a person's sins, one at a time, like the RAMBAM (Hilchos Teshuvah 3:5) explains (see Insights to Rosh Hashanah 17:1 for the different explanations of "Ma'avir Rishon Rishon"). He adds that Hashem erases the sins only if the person does Teshuvah. However, says the Vilna Ga'on, a person's Teshuvah during these days is done "under duress," and may not be fully sincere. Therefore, when Hashem wipes away the sins the sins are not completely forgiven. Rather, Hashem gives the person twelve months -- the duration of the coming year after Yom Kipur -- to see if the person will be sincere in his Teshuvah. If, during those twelve months, he does not repeat the sin, then it shows that his Teshuvah was sincere and Hashem wipes out the sin entirely and the person is completely exonerated. Until that time, though, Hashem suspends the sin while He waits to see if the person will really refrain from doing it again. If the person returns to his sin during those twelve months, then Hashem revives the sin and counts it against him retroactively. (That is, to a certain extent. For instance, it can increase the punishment ordained on a person due to other sins.)

This is what the verse means when it says that each Na'arah -- referring to every person's Neshamah -- was given twelve months, "the days of their anointing (Yemei Merukeihen)." "Merukeihen" comes from the word "Merok," which means to "finish off," and to "cleanse." The twelve months of "Yimei Merukeihen" alludes to the twelve months that a person is given during which he can complete the wiping-out of his sins that were temporarily suspended at Yom Kipur.

The verse continues, describing how those twelve months are to be used to wipe out the sins that were suspended last Yom Kipur.

"Six months with Shemen ha'Mor," which removes the hair, as Rav Huna says in our Gemara. Hair is the only part of the body that serves no purpose other than aesthetic purposes. It represents the items in a person's life which are extraneous luxuries that keep a person ensnared in the materialistic pleasures of this world. By working for six months to remove those luxuries, a person is able to extract himself from the lure of worldly pleasures and overcome his Yetzer ha'Ra to sin again. (Hagaon Rav Moshe Shapiro explained to me that "softening the flesh" also alludes to removing all external influences from the body, which adversely affect it. Alternatively, it may allude to becoming "soft like flesh" [Sotah 5a], and humbling one's self - M.K.)

The next six months are to be "six months with perfumes and women's ointments." After removing the "hair" of worldly luxuries, one must strive to bring Kedushah into his life by being exact in his performance of Mitzvos Aseh, which are represented by "perfumes," because they bring a sweet scent into a person's life like perfumes. Also, one must work on cleansing himself by fulfilling all the Mitzvos Lo Ta'aseh, which are represented by "Tamrukei Nashim" ("women's ointments"), for "Tamrukei" comes from the word "Marek," which means to cleanse oneself so that he is not enticed to do an Aveirah.

After those twelve months, "with this, the maiden would come to the king." On Yom Kipur, after twelve months of refraining from returning to his old sins which Hashem temporarily suspended and did not count against the person, the person's Neshamah is ready to come before the King to ask for complete forgiveness. Hashem will then completely forgive the sins that

were suspended the previous Yom Kipur.

HAGAON RAV SHLOMO WOLBE, shlit'a, (ALEI SHUR, 3:16, p. 430, in footnote) adds that this approach explains the text of the blessing in the Shemoneh Esreh of Yom Kipur. We say, "Baruch Atah Hashem, Melech Mochel v'Sole'ach la'Avonoseinu... u'Ma'avir Ashmoseinu b'Chol Shanah v'Shanah..." -- "the King Who pardons and forgives our sins... and removes our sins each and every year." After saying that Hashem pardons and forgives our sins, why do we say that He "removes our sins each and every year?" If He already forgave our sins, then what is left for Him to remove each year? And what is this removal, if not pardon?

Rav Wolbe explains that the Berachah is referring to the two types of forgiveness that Hashem grants on Yom Kipur. First, He looks at the Aveiros of the preceding year, which He suspended last Yom Kipur, one year ago, and did not judge us for them, waiting to see whether our Teshuvah was sincere. If he sees that we did not return to those Aveiros, then he "pardons and forgives" them completely. Second, he looks at the sins of this year, and if we are making efforts to correct our ways and do Teshuvah, he *removes* them and suspends them for twelve months, until next Yom Kipur, to see if we do a full and sincere Teshuvah for those sins, in which case He will completely erase and pardon them the following year.

From: Mordecai Kornfeld[SMTP:kornfeld@netvision.net.il] INSIGHTS INTO THE DAILY DAF brought to you by Kollel Iyun Hadaf of Yerushalayim daf@dafyomi.co.il, <http://www.dafyomi.co.il> Megilah 2-5 (Etlul 27-Rosh Hashanah 5760) - have been dedicated by Dr. Jack and Sarah Dimenstein of Zurich Switzerland. May they be blessed with a year of health and prosperity, physical and spiritual! HELP THE DAFYOMI ADVANCEMENT FORUM CONTINUE ITS WORK Send a tax-deductible contribution to D.A.F., 140-32 69 Avenue, Flushing NY 11367, USA

Megilah 4 WOMEN READING THE MEGILAH FOR MEN QUESTION: Rabbi Yehoshua ben Levi rules that women are obligated in the Mitzvah of Mikra Megilah. Tosfos points out that even though our Gemara says that they are obligated in the Mitzvah, the Tosefta says that they cannot read the Megilah for men. Why not? If they are obligated in the Mitzvah, why can they not be Motzi men? ANSWERS: (a) The RITVA says that the words of the Tosefta are in error. Our Gemara says clearly that women are obligated in the Mitzvah, and thus they can be Motzi men. This is also the view of RASHI (Erchin 3a, DH la'Asuyei), who rules that a woman may read for a man. This implies that a woman's obligation is the same as a man's. (b) TOSFOS in Sukah (38a, DH b'Emes Amru), citing the BEHAG, says that women are not able to be Motzi a *Tzibur* (a large group) of men because of Kavod ha'Tzibur (it is a lack of Tzniyus). However, a woman is able to be Motzi an individual man alone. (c) TOSFOS here (DH Nashim, and in Erchin 3a, DH la'Asuyei) understand the Behag differently. He says that the BEHAG means to say that women can only be Motzi other women, but not men. What, then, is the point of telling us that they are obligated in the Mitzvah? The Chidush is that women only have an obligation to *hear* the Megilah, and not to *read* it. We might have thought that they need someone who is also obligated to *read* the Megilah to be Motzi them. Therefore, the Gemara teaches that they fulfill their obligation by hearing the Megilah read by another woman. Men, on the other hand, are obligated to *read* the Megilah, and therefore women cannot be Motzi men. What is the logic behind the separate nature of the obligation for women and for men? The MARCHESHES (Hagaon Rav Henoch Eigis of Vilna, may Hashem avenge his death), explains that the reading of the Megilah is made up of two components: (1) reading as a Zechirah (verbal declaration of remembrance) of Mechiyas Amalek (see Megilah 18a; the Avnei Nezer also infers this from a Yerushalmi). (2) Pirsumei Nisa (publicizing the miracle of Purim). The Marcheshes explains that a woman is obligated only in the component of Pirsumei Nisa, since they were part of the miracle of Purim; a woman is not obligated to read the Megilah in order to fulfill Mechiyas Amalek, because only one who is obligated to go out to war against Amalek is obligated in the Mitzvah of Zechiras Mechiyas Amalek (Chinuch, Mitzvah #603; see also Or Same'ach, Hilchos Megilah 1:1, who explains in a similar manner).

Megilah 6b AGADAH: "YAGATI U'MATZAI -- TA'AMIN" Rabbi Yitzchak states that if a person says, "I have worked hard, but I have not found [success]," or "I have not worked hard, but I have found [success]," do not believe him. But if a person says, "I have worked hard and I have found [success]," then believe him ("Yagati u'Matzai -- Ta'amin"). RABEINU BACHYE shows an allusion to this in a verse in Tehilim. The verse says, "He'emanti Ki Adaber, Ani Anisi Me'od, Ani Amarti b'Chofzi, Kol ha'Adam Kozev" (Tehilim 116:10-11). The ordinary translation of the verse is, "I have been faithful, even when I say, I suffer greatly. I said in my haste, 'All mankind is deceitful.'" Rabeinu Bachye suggests that the verse can be read as follows: "I can be trusted (He'emanti) when I say (Ki Adaber) that I worked very hard (Ani Anisi Me'od), but if I said something quickly (i.e. I claimed success) without working hard (Ani Amarti b'Chofzi), then anyone who says such a thing is lying (Kol ha'Adam Kozev)."

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