

Parashas Ha'azinu

Yom Kippur

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ח' תשרי תשפ"ז

5787

י"ל ע"י

קהילת שבתי בבית ד'

בנשיאות מורנו ורבנו הר"צ
רבי גמליאל הכהן
רבינוביץ שליט"א

טיב הקהילה

English edition

באנגלית

טיב הפרשה

מידת עונה בישראל בזכות התורה

*Israel's trait of humility in the merit of the Torah*לו חֲכָמוֹ יִשְׁכִּילוּ זֹאת יָבִינוּ לְאַחֲרֵיתָם: אֵיכָה יִדְּוּ אֶחָד אֶלֶף וּשְׁנָיִם יָנִסוּ רֶבֶבָה אִם
לֹא כִּי צוּרָם מְקָרָם וְהֵן הַסְּגִירָם: כִּי לֹא כְּצוּרָנוּ צוּרָם וְאֵיבֵינוּ פְּלִילִים: (לב, כט – לא)

Were they wise they would have comprehended this, they would have understood from their end. How could one pursue a thousand, and two cause a myriad to flee, if not that their Rock had sold them, and Hashem had delivered them over? For not like their rock is our Rock, yet our enemies are judges. (32:29-31)

Rashi explains: They would have understood their end – they would have paid attention and contemplated the ultimate punishment that will befall Israel. How could one pursue – how could one of them pursue a thousand of Israel. If not that their Rock had sold them, and Hashem had delivered them over – He sold them and handed them over into our hands. For not like our Rock is their rock – all this the enemies should have understood that Hashem had delivered Israel over to them, and their victory is not theirs and their gods. For, until now their gods had no ability at all against our Rock.

In these posukim and in Rashi's explanation, we are told that if the nations of the world were "wise," they would recognize that their success was the result of a decree from Hashem Yisbarach. Their failure to recognize this is a result of their lack of wisdom. The Torah explains how it knows that the nations are not wise: Anyone who had recognized the greatness of Israel and their success during the good times that they experienced could understand that their downfall and lowly state could not possibly be the result of their weakness. It must necessarily be that "their Rock sold them, and Hashem delivered them." If the nations do not recognize this, it is an indication that they are not wise. This is the basic meaning of the posukim and Rashi's explanation.

Yet anyone who has any common sense will not understand what is being said here. He will wonder and ask: Why would the gentiles not understand this? After all, there are wise people among them as well, as Chazal say (Eichah Rabbah, chapter 2, paragraph 17), "If someone tells you that there is wisdom among the nations, believe him."

There is another question: Why does one need to be "wise" in order to understand this? After all, the greatness of a wise person is that through the power of his wisdom, he can discern things that cannot be perceived by ordinary human eyes. Here, however, the Torah is describing a situation in which even ordinary human eyes can see that the hand of Hashem brought all of this about. Those who saw Israel in their greatness and then saw how they subsequently fell into the deepest pit, and how "two would chase ten thousand," can see with their own eyes that this is not a natural situation. Just as you would not call someone "wise" simply because he sees a red handkerchief and says, "It is red," so too, you would not call someone "wise" because he sees a mighty man being pursued and says, "This is the hand of Hashem." If so, even if the nations are not wise, why would they not recognize this nonetheless?

The answer is that even if you find wisdom among the nations, you will not find among them the primary and most difficult form of wisdom: recognizing one's own shortcomings.

Moreover, even when a gentile sees that he has been granted extraordinary and unusual success, it does not enter his mind that he has received it as an

טיב המערכת

נחפשה דרכינו ונחקור

Let us search and examine our ways

A young boy came home with a new shofar (a children's shofar) that he had received. He stood in the middle of the house and showed all the members of his family how he could blow his "own" shofar. Everyone was excited and complimented him, and he was pleased and happy. A year later, the boy once again took the shofar out of its hiding place and showed everyone his abilities with his blowing. This time, there were already a few people who were less enthusiastic, but no one said anything to him. On the contrary, they complimented him with a smile.

Baruch Hashem, the boy grew up, but in this matter he remained the same little child. Every year, when the days of Elul arrived, he would take out the shofar and show everyone how beautifully he knew how to blow it, even when his beard was already growing according to his age.

Obviously, by then it had long ceased to be interesting, and no one complimented him anymore, but he continued doing the same thing. Until one day, someone said to him: "Do you not think this is inappropriate? You continue to blow a shofar meant for little children, and you are even proud of it? It is time for you to move forward!"

We have reached the final days of the Days of Repentance. Although the fear of judgment hovers above our heads, we are making an effort to strengthen ourselves in mitzvos, good deeds, and good resolutions. Very soon, we will move into the days of joy that follow them. Perhaps, before we continue with the routine of teshuvah, joy, and so on, we should stop for a moment and examine whether we are doing the right thing.

Baruch Hashem, in every area of life we are progressing. We have grown and developed, and we are no longer the same people we were in previous years. Yet, for some reason, there is one area in which we remain exactly the same. Every year, when Elul arrives, we take out our "children's shofar" and repeat the same actions, the same teshuva that we did when we were children. (And if only it were at least with the same innocence.)

And HaKadosh Baruch Hu, like a loving Father, continues to accept us as we are, with a loving smile. But perhaps we should think to ourselves: What was my teshuva like last year? And did I progress in any way this year? Or am I once again blowing a children's shofar? Perhaps it is time for us to move forward?!

May it be Hashem's will that we merit complete and genuine teshuva, and may we merit a gmar chasima tova.

- Tiv HaMoadim – Aseres Yemei Teshuva

act of kindness. Even though he sees that his peers and contemporaries have not been granted the abundance that he has received, he understands that if he was successful, it is proof that he deserves it because of his superior qualities, even though he is not actually wiser than they are and cannot explain in what way he is better than his friends. Furthermore, even if he is wise in worldly matters, his success can cause him to lose his sound judgment and to regard himself as far greater than he really is. At times, he imagines himself to be the mightiest of the mighty, as though he were "all-powerful"...

Here is a Gemara that testifies to this (Chullin 89a): "Rebbe Yochanan said in the name of Rebbe Elazar, son of Rebbe Yosi HaGelili: Wherever you find the words of Rebbe Eliezer, son of Rebbe Yosi HaGelili, make your ear like a funnel. בכם לא מרובכם מכל העמים - 'Hashem did not set His affection upon you, nor choose you, because you were more numerous than any people' (Devarim 7:7), etc. HaKadosh Baruch Hu said to Israel: 'I am affectionate toward you, for even when I bestow greatness upon you, you make yourselves small before Me.' I bestowed greatness upon Avraham, and he said before Me (Bereishis 18:27) 'אנכי עפר ואפר' - 'I am but dust and ashes.' To Moshe and Aharon, and they said (Shemos 16:7) 'ונחנו מה' - 'And what are we?' To Dovid, and he said (Tehillim 22:7) 'ואנכי תולעת ולא איש' - 'But I am a worm and not a man.' But the nations of the world are not like this. I bestowed greatness upon Nimrod, and he said (Bereishis 11:4) 'בננו לנו עיר' - 'Come, let us build ourselves a city.' To Pharaoh, and he said (Shemos 5:2) 'מי' - 'Who is Hashem?' To Sancheriv, and he said (Melachim II 18:35) 'מי בכל אלהי הארצות' - 'Who among all the gods of the lands...?' To Nevuchadnetzar, and he said (Yeshayah 14:14) 'אעלה על במותי עב' - 'I will ascend above

the heights of the clouds...' To Chiram, king of Tyre, and he said (Yechezkel 28:2) 'מושב אלהים' - 'I sit in the seat of G-d, in the heart of the seas.'" End quote.

From their words, you can see just how great the evil of the nations is. They completely lack the ability to recognize that someone is doing good for them. Even if they recognize that there is a Master of the world who supervises everything that happens in the world, and therefore they certainly did not become wealthy by chance, nevertheless, a gentile does not want to entertain the thought that HaKadosh Baruch Hu has done good for him. On the contrary, in his view, HaKadosh Baruch Hu should have done far more good for him. He behaves as though he has the ability to argue with HaKadosh Baruch Hu, as though he were a partner with HaKadosh Baruch Hu, for merely saying, "I will ascend above the heights of the clouds" is already enough for him to think that he will "be like the Most High".

In light of this, the meaning of our posuk becomes clear. Indeed, wisdom can also be found among the nations, but their wisdom does not include recognizing their own inferiority. When success shines upon them, they will in no way be willing to acknowledge that it comes from a Heavenly power, even if they are wise and even if they can see it clearly with their own eyes.

The situation is different with a Jewish person, in whom we find the quality of humility. A Jewish person knows that he is nothing more than a "physical being"! All of the qualities that have been granted to him have nothing to do with his essence. Neither the wisdom belongs to him nor the wealth belongs to him. Rather, everything comes through the decree of the Creator Baruch Hu Who desired to bestow goodness upon him. Once this is understood, he does not become arrogant toward someone whom HaKadosh Baruch

Hu did not bless with these qualities. He understands that he himself received them only in order to fulfill some mission necessary for the rectification of his soul, and not because of his own superiority.

And why is the power of a Jewish person greater than that of the other nations? Why is he specifically capable of recognizing his own insignificance?

It is because he accepted the Torah, and the Torah is what prepares a person for humility. It enables him to recognize his own shortcomings and to subjugate himself to someone who is greater than he is. As Rebbe Meir says (Avos 6:1) regarding someone who studies Torah lishmah [for its sake]: "It clothes him with humility and fear."

See also the Gemara (Avodah Zarah 20b), where Rebbe Pinchas ben Yair elaborates on how the Torah brings a person to all the good character traits, because one leads to the next. Among those qualities, he also enumerates humility.

Accordingly, we can properly understand what is written later in the aforementioned Midrash at the beginning of the discussion (Eichah Rabbah, chapter 2, paragraph 17): "If someone tells you... there is Torah among the nations, do not believe him." This is difficult. After all, there have certainly been cases in history where gentiles studied the Torah of our G-d and understood very well what was written in it. So why does the Midrash say that there is no Torah among the nations? The answer is that indeed, you can find "understanding of Torah" among them, but you will not find "the sanctity of Torah" among them. Since they did not receive the Torah at Har Sinai, they do not possess the ability to become sanctified through it. Therefore, even if they study it, they will not discover its primary wisdom, which is the recognition of one's own insignificance.

'אין אדם נוגע במוכן לחברו'

'No One Can Take What Has Been Prepared for Another'

We were in a city far from home during bein hazmanim. One of the family members wanted an iced coffee in the morning, but because he is sensitive to cow's milk and soy milk, he could only drink almond milk or oat milk.

From a distance, we saw a food truck, a truck that sold food, soft drinks, and other things. We went over to buy water, but we were surprised to discover that they also had coffee with a hechsher.

The man in front of us ordered two cups of coffee made with oat milk. The seller apologized and said that he only had enough oat milk for one cup, so the man ordered a coffee made with regular milk instead.

We were so happy that HaKadosh Baruch Hu had arranged for him to get the last cup of the coffee he wanted so badly, something he had never dreamed he would find in a city so far from home!

'משתיק קול' - 'Silencer'

On my way home, close to midnight, while driving through the

darkest and most winding roads, I received a phone call: "The baby's last pacifier

was accidentally left at daycare, and she will not fall asleep without a pacifier!!! We have to find a store that is open where we can buy a pacifier, because otherwise we will not have a night!!!"

What was I supposed to do in such a situation? There were no stores in our area that sold pacifiers and were open at that hour.

I was almost in despair when I remembered a conversation I had with a couple of friends who had stayed with us the previous Shabbos. They had told us that their baby absolutely refused to put a pacifier in his mouth. They had bought every type of pacifier available, but had been unsuccessful.

Despite the late hour, I called them to ask whether they had a pacifier that we could borrow.

They were actually on their way home on a bus. They were about to transfer from an intercity bus to a local line. I picked them up at the entrance to the city, drove them home, and, at long last, brought back the much-awaited pacifier.

The baby fell asleep the very second she received it.

ת.ב.

טיב ההשגרה

The meforshim discuss this pasuk, which begins with atonement and concludes with purification. The pasuk is divided into two distinct sections: the opening portion discusses the atonement of this holy day, while the latter portion speaks about our purification from sin.

The Torah attributes atonement to Heaven, For on this day He shall atone for you—an atonement that comes from Above. Purification, however, is placed upon us, for we ourselves are obligated to purify ourselves, as the pasuk states: to purify you... before Hashem you shall be purified. See Rabbeinu Yonah in Shaarei Teshuvah (Shaar 2:14).

The holy sefarim explain the distinction between atonement and purification as follows: Atonement must come from the One against Whom the sin was committed. Therefore, it is obvious that a sinner cannot provide atonement for himself. Rather, the atonement must come from Hashem, against Whom he sinned, and thus the pasuk states, He shall atone for you.

Purification, however, refers to inner cleansing—the process through which a person cleanses and purifies himself from all the grime of transgression that has clung to him throughout the year. This purification the Torah placed upon man himself — to purify you. For it is impossible to appear before the King of kings on Yom Kippur seeking atonement while still tainted with, contamination, impurity, and spiritual pollution caused by the weight of the sins with which he sullied himself during the passing year.

This, then, is the meaning of the two sections of the pasuk. The aspect of purification depends upon man, who must cleanse himself from his contamination. The aspect of atonement— For on this day He shall atone for you—comes from Heaven, completing his purification. As is well known, the term kapparah in many places connotes “wiping clean,” completely removing every trace and residue of impurity left behind by sin even after a person has already cleansed himself from it. This final cleansing is bestowed from Heaven: For on this day He shall atone for you—a Heavenly purification completing the ultimate pardon and forgiveness — before Hashem you shall be purified.

The gaon and tzaddik Rav Yisrael Grossman zt”l, rosh yeshivah of Pinsk-Karlin, related to me an incident concerning the holy yeshivah established by Rabbeinu Rav Aryeh Leib HaKohen zt”l, author of Ketzos

טיב המעשיות

From Atonement to Purification Stories for Haazinu- Yom Kippur 5786

כִּי בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְמַחֵר אֶתְכֶם מִכָּל
חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ. (ויקרא טו, ל)

For on this day He shall atone for you, to
purify you from all your sins; before Hashem
you shall be purified. (Vayikra 16:30)

Hachoshen, where he taught Torah to outstanding students who later themselves became eminent rabbanim and exceptional talmidei chachamim.

One year, there was a certain student in the yeshivah who spiritually deteriorated. To everyone's deep sorrow, he became influenced by several corrupt companions who had joined the movement of the maskilim (followers of the secular Enlightenment movement), and he steadily descended from one spiritual level to another. Yet he cleverly succeeded in concealing his decline. Outwardly, he appeared no different from the other students. He continued attending the shiurim and study sessions with regularity, and even his closest friends were unaware that inwardly he had become entirely corrupted, chas veshalom.

When the end of the term arrived and all the students prepared to return home, this young man decided that the opportune moment had come for him to leave the yeshivah entirely. In his heart, he resolved to abandon the path of Torah and forsake Judaism altogether, Rachmana litzlan.

Naturally, he revealed his intentions to no one. On the final day of the term, like all the others, he approached the holy rosh yeshivah, the author of Ketzos Hachoshen, in order to bid farewell and receive a blessing for the journey before departing for home.

The farewell audience in the yeshivah of the Ketzos was exalted and awe-inspiring. The Rav sat in his room in regal splendor and dignity, while the students entered one by one. He showered each of them with his sacred blessings, blessing every individual according to what was fitting for him.

At last came the turn of this wayward young man. He entered, like all the others, to bid farewell and request a blessing for the road.

Yet instead of offering him a farewell blessing, his Rebbe, the Ketzos, chose to recite a pasuk (Koheles 11:9), in which the wisest of all men declared:

שִׂמְחָה בְּחוּר בְּיָלְדוּתוֹ, וְיִטִּיב לְבָב בַּיּוֹם -
בְּחוּרוֹתָיִךְ, וְהָלַךְ בְּדַרְכֵי לְבָב וּבִמְרָאֵי עֵינַיִךְ
Rejoice, young man, in your youth,
and let your heart gladden you in the
days of your youth; walk in the ways
of your heart and in the sight of your
eyes.... The Rav recited each word
slowly, with extraordinary emphasis
and penetrating force.

Suddenly, the Rav rose from his chair, trembling and shaken, and cried out to the young man in a fearsome and terrifying voice the concluding words of that very pasuk: וְדַע כִּי עַל כָּל אֵלֶּה - But know that for all these things God will bring you into judgment!

And with the roar of a lion he thundered the word, וְדַע - But know!

That terrible cry, erupting from the depths of a pure and trembling heart, penetrated directly into the young man's soul. In that instant, he understood that everything was revealed and known before his Rebbe. From the power of that cry, the spark of complete repentance was ignited within him. In a single moment, he cast away all the vanities of the world and became an outstanding Torah scholar and a man possessed of profound fear of Heaven.

That former student later testified that throughout his entire life, whenever he faced a spiritual trial, as soon as he recalled that dreadful cry with which the author of the Ketzos had proclaimed before him: But know that for all these things God will bring you into judgment!

he would immediately become filled with fear and awe of sin, and through this he was saved from transgression—to guard, perform, and fulfill the will of Hashem.

It was Erev Yom Kippur, as dusk descended upon the holy home of the saintly Rebbe, Rav Menachem Mendel of Rimanov zy”a. The awe of the approaching Day of Judgment was palpably felt.

If throughout the entire year fear and reverence permeated the home of the tzaddik—as is well known that all who surrounded him trembled in awe before him, for absolute truth guided his every movement and word—then certainly these exalted and sacred hours, when the heart of all Israel trembles with dread of judgment, were filled with even greater awe.

At that moment, the Rebbe stood in his holy room. Following the sacred Jewish custom, after the seudah hamafsek, before departing for the beis haknesses, all his sons and daughters entered one after the

another to receive his berachah with love from his holy lips.

One of his married daughters, who had eaten the meal in her own home, hurried to complete all her preparations early so that she could arrive at her father's holy residence together with her small child and receive his berachah before he left for the beis haknesses.

Yet despite all her haste, she arrived too late. As she entered the courtyard, she saw her holy father wrapped in a tallis and clothed in white garments, proceeding like a king surrounded by his sacred and faithful disciples on his way to the great beis haknesses.

When she realized that she had missed the opportunity, she burst into bitter, uncontrollable weeping over the fact that they had lost the special berachah that the holy father bestowed only once a year, in a unique moment of closeness and deep spiritual attachment.

She sobbed as though a sword hung over her throughout the entire year, chas veshalom. The small child, seeing his mother crying, also began to cry loudly.

Their cries reached the ears of the tzaddik. When he asked about the source of the weeping and was informed that it was his own daughter and her young son, he feared that some tragedy had occurred to them. He called her over and asked anxiously:

"My daughter, why are you crying?" She burst once more into uncontrollable tears over the fact that she had not merited to receive a berachah that day from her holy father.

The tzaddik then turned to his small grandson and gently asked, "And you, my child—why are you crying?" After all, the child did not comprehend, as his mother did, the magnitude of what had been lost by missing that exalted blessing. The child answered innocently, "Because Mommy is crying!"

The tzaddik then brought them into his private room within the beis

הסם שכבש את ה'שולחן השבת'
וגם את המלמדים והמתחנכים

טיב המעשיות

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midrash, and before departing for the exalted Kol Nidrei tefillah, he blessed them wholeheartedly for the coming year. Immediately afterward, he left for the prayer emotionally shaken, and it was evident that the intense crying had deeply touched his heart.

At the conclusion of the powerful derashah he delivered after Kol Nidrei, it was his custom to speak Heavenward. With his head entirely wrapped in his tallis, he cried out before the open aron kodesh, Ribbono Shel Olam! Did You not see what occurred with us on the way? That little child cried and sobbed, though he understood nothing whatsoever of the matter—only because his mother was crying! So too do we behold the immense sorrow of the holy Shechinah, cast down to the earth, bitterly weeping. How can we remain silent when our Mother, the Supernal Mother, is crying and sobbing?"

The Rebbe then burst into tremendous weeping, while the entire congregation joined him in bitter tears of spiritual awakening, and the place became filled with trembling fear of Hashem.

In the midst of this, the Rebbe began reciting the awesome words of the holy Zohar (Tikkunei Zohar 143a), recited on the night of Kol Nidrei: "Rabbi Shimon arose and lifted his hands upward, praising the Ribbono Shel Olam, and said: 'Master of all worlds, act for the sake of the Shechinah which is in exile....' As the pasuk states (Eichah 1:1), - איכה ישבה בדד - How does she sit alone, for the Shechinah in exile is considered like a metzora, regarding whom it is said (Vayikra 13:46), בדד ישב מחוץ - למחנה - He shall dwell alone; outside the camp shall his dwelling be. The word outside indeed refers to exile..."

This follows the teaching explicitly stated in Tanna D'vei Eliyahu (Zuta, end of chapter 4) concerning the first Yom Kippur, when Moshe descended from Har Sinai during that exalted hour:

"Bnei Yisrael arose early and ascended before Har Sinai. Bnei Yisrael wept

toward Moshe, and he wept toward them, until their crying ascended on High. At that moment, the mercy of Hakadosh Baruch Hu, was aroused for Bnei Yisrael, and He accepted their repentance. The ruach hakodesh then brought them tidings of consolation and goodness, and Hakadosh Baruch Hu, said to Bnei Yisrael: 'My children, I swear by My great Name and by My Throne of Glory that this crying shall be transformed for you into joy and great gladness, and this day shall forever remain for you a day of forgiveness, atonement, and pardon—for you, your children, and your children's children, until the end of all generations, Amen.'"

As we stand before this holy and awe-inspiring day, Yom Kippur, the very essence of the day itself brings atonement and purification to Klal Yisrael from all their sins.

It is a wondrously exalted time of Divine favor, uniquely prepared and especially suited for every Jew to renew himself like an eagle regaining its youth, and to enter the approaching new year with uprightness and faithfulness, striving to do what is good and upright in the eyes of Hashem and in the eyes of man.