

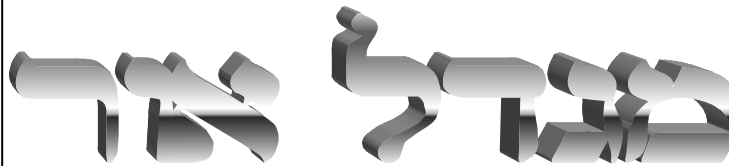
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A publication dedicated to Harbotzas Torah

This Yom Kippur, don't just focus on asking others for forgiveness.

Make sure you forgive everyone as well, even if they don't ask you directly.

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Zmanim for שבת

Wesley Hills, NY

הדלקת נרות - 6:42
שקיעה - 7:00
זק"ש מ"א - 9:04
זק"ש גר"א - 9:45
סוף זמן תפילה - 10:46
שקיעה - 6:58
צאת הכוכבים - 7:40
צאת 72 - 8:11

גמר חתימה טובה!

Times courtesy of MyZmanim.com

Now You Know!

During the Aseres Yemei Teshuva, many communities recite Psalm 130, Shir HaMaalos Mi'ma'amakim..., A Song of Ascents, from the depths I called to You, Hashem, just before Borchu each morning.

This chapter of Tehillim is often recited at a time of danger, and understandably, at this time of Divine Judgment, we understand our perilous position and want Hashem to save us.

Within these words, however, we can also find a way to help ourselves merit that salvation.

We ask G-d to heed our voice and let His ears be willing to hear our pleas.

We then say, **"If You preserve sins, O Lord, who could survive? With you there is forgiveness so that you might be revered."**

We acknowledge that we want G-d to be conciliatory towards us even though we've wronged Him, and that His forgiveness is not a sign of weakness, but on the contrary, it underscores His greatness.

We should take our own words to heart at this time of year and be forgiving and conciliatory to others.

We should let the pettiness slide and recognize that our forgiveness is not a sign of weakness, but rather it is a sign of strength, reminiscent of Hashem's kindness.

This will motivate Hashem to be attentive to our pleas and save us.

Thought of the week:
G-d only hides from us so that we might seek Him.

"ויבא משה וידבר את כל דברי השירה הזאת באזני העם הוא והושע בן נון." (דברים לב:מד)

***"And Moshe came, and spoke all the words of this song in the ears of the nation; he and Hoshea bin Nun."* (Devarim 32:44)**

In Parshas Vayeilech, Hashem told Moshe that "this song," Haazinu, had to be transmitted to the Jewish People in a very thorough way. Moshe had to do three things: He had to write it down, then he had to teach it to them, so they understood what was in it, and finally, he had to recite it in their ears, meaning they had to be able to read it properly.

This week, though, we find a seemingly extra step. Whereas before (Dev. 31:30) it says that Moshe recited the words of Haazinu in the ears of the people, here the Torah stresses that Moshe spoke "all the words" of the song to the people. What is added in this mention?

Perhaps, Moshe realized that in his transmission of the song of Haazinu, there was an inherent flaw. Viewing the Torah as a song might enable them to know it well, even by heart. It might enable them to recite it properly with the correct pronunciation and meaning. But they might not realize that it was much more than a pretty piece of poetry.

The Torah is not simply something beautiful and moving; something to be appreciated and enjoyed. Rather, the words of the Torah are concrete and imperative. They are meant to be taken seriously, studied, and upheld. Moshe now taught them that the words and topics in the song are their marching orders for life, and one cannot choose to listen only to the ones he enjoys or which sound good to him. Therefore, he came back and pointed out that the song had "devarim," strong words and concepts, and made sure everyone heard that part.

More than this, his disciple Hoshea, the next leader, who was appointed at this time to replace Moshe, did the same thing. This was to underscore to the future generations of Jews that the words of Haazinu, requiring us to fulfill the whole Torah, were not just Moshe's approach to Judaism. His way was not just his own view of how to live, which would open the door for other leaders to change Jewish practice with their opinions. Rather, Hoshea repeated the message of Moshe that Torah is timeless and unchanging, and it is our responsibility, as well as opportunity, to follow it. If we don't, the results will be devastating.

Over the course of the year, people may have been lax in their observance of the mitzvos. They may have treated them as "suggested practices," or nice things to do. As we approach Yom Kippur, we are urged to return to Hashem, and back to the time when Moshe and Yehoshua taught us the framework of life, and how crucial it is to our existence.

They took great pains to ensure we not only knew all that the Torah contained and expected from us, but that we understood it was the non-negotiable basis of our being and eternal survival. Now we have a chance to turn things around, hear the song, and truly pay attention to its lyrics.

A young woman from Canada abandoned her Jewish roots and traditions, married a non-Jew, and moved to Switzerland. Eventually, her marriage soured and the couple split. This was at the beginning of Elul. Immediately after Yom Kippur, the woman died. The rabbis in Switzerland refused to bury her in the Jewish cemetery, as she had lived for so long as a non-Jew in all respects. Distraught, her father called Rebbetzin Elyashiv, asking for her husband's advice.

R' Elyashiv asked what she did on that final Yom Kippur. The father made inquiries in the community and found out that she had attended a shul for half an hour.

R' Elyashiv then ruled that she could be buried in a Jewish cemetery. The fact that she was in shul on Yom Kippur proved her neshama was yet connected to the Jewish nation, and identified with the yearning for teshuva which Yom Kippur represents.