

ט"ב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

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טיב המערכת

מלך מוחל וסולח – The pardoning and forgiving King

When a child falls and hurts himself and we want to comfort him, we tell him, "Don't worry, it will go away", why do we tell him this? What is there in this sentence that comforts him? The child is crying because he fell and hurt himself, then what comfort is there in 'it will go away'? Really there are two reasons for his crying. Aside from the first reason that he is crying because right now he is in pain, there is also another reason, there is a fear that 'it will not go away', or that it will hurt for a long time. Even adults, sometimes when we are in pain we want to clarify by a doctor if 'it will go away', and if so, when. Most likely the awareness that things will pass is good and comforting.

In our Tefillah on Yom Kippur we say that HaKadosh Baruch Hu is 'a King Who pardons and forgives our sins and the sins of His nation, the House of Israel, and He removes our guilt every year'. We must understand, what is this enormous gift that Hashem Yisbarach gave us on this very day? 'The day itself atones'. The pure *neshama* that we received from the Creator, is sourced from a holy place from under the Throne of Glory. In our foolishness, instead of guarding it that it does not get soiled, we ruin it and dirty the pure *neshama* until it is totally covered with mud and dirt. But HaKadosh Baruch Hu with His generous mercy gave us a gift, like a washing machine where we put in the dirty clothes, and after scrubbing and rinsing they come out clean and fresh. So too are these days, literally 'a washing machine for the *neshama*', it is possible to clean and correct whatever we ruined over the course of the year and return the *neshama* to its beautiful and glowing original state.

Come and think about what would happen if *chas v'shalom* we did not have the possibility of doing Teshuva. All the stains that cling to our *neshamos* would remain attached to them and they would not be removed. What shame! But HaKadosh Baruch Hu gave us this amazing gift of Teshuva and forgiveness, even if we ruin it and make it dirty, it is possible to be comforted and say 'this will pass'. How sweet and comforting is this faith that HaKadosh Baruch Hu wants our Teshuva, and He truly is 'a King Who pardons and forgives our sins and the sins of His nation, the House of Israel and removes our guilt every year'. We must repent with true Teshuva and decide that we will turn away from our evil ways and never return to them again.

- Based on a *sicha* at Kollel Shivti

טיב ההשגחה

'It is worth being silent' – 'שווה שתיקה'

It has been eight years since my friend lost my special *Selichos* in Meron. A *Selichos* that is no longer available in stores. A *Selichos* with Tefillos and notes that I wrote in it, and Hashem should have mercy on me, I have never said a word about it, not when it happened or since then.

Eight years that every time we begin saying *Selichos*, I remember my lost *Selichos*, but I never mention a word, and this is not an easy challenge at all.

This year, after eight years, I was sitting in the cave of Rebbe Shimon bar Yochai learning Zohar. Suddenly, I noticed a *Selichos* near me that looked exactly like my *Selichos*, and I opened it to see the special Tefillos that were in only that printing, and to my surprise, I saw my handwriting in the *Selichos*. These were the notes I wrote myself in the *sefer*. I believe that I merited getting the *Selichos* back in the merit of my restraint and in a new situation. **מ.ש.**

His greatness is beyond investigation – לגדולתו אין חקר

I checked my bank balance and I saw that if I do not deposit 460 shekel, my checks will be returned. I am a very organized individual, I set aside time to learn and time to work. Though we are not talking about a large sum of money, but when you are marrying off children, and Baruch Hashem, there are more than a few expenses, every shekel counts.

I went for a little walk not knowing where I would come up with this money, and I requested of Hashem that He save me from this distress. While I was walking and davening, a friend passed me and called out 'Shalom', I returned 'Shalom', and he shook my hand and left some money in my hand. I asked him what this was about, and he replied, "I have *ma'aser* money to give away, and you are the first person I met, and you are marrying children, so I gave it to you". I was a little embarrassed as I had never taken money from charity, but before I turned around, he was gone. I opened my hand and counted 470 shekel. I was moved by the *hashgacha*, and I quickly went to deposit the money a few minutes before closing.

To conclude, HaKadosh Baruch Hu has many ways to help us, ways that we do not consider or imagine for ourselves. We should merit to serve Him with joy and a good heart with much of everything.

מ.ק.

חומר האיסור לדבר בשעת התפילה
The stringent prohibition not to talk
during davening



כי שם ה' אקרא הבו גדל לאלקינו: (לב:ג)

When I called out the Name of Hashem, ascribe greatness to our G-d.
(32:3)

Rashi explains: When I call out and mention the Name of Hashem, you ascribe greatness to our G-d, and bless His Name. From here the Chachamim said that we respond, 'ברוך שם כבוד מלכותו' – Blessed is the Name of the glory of His Kingdom', after a blessing in the Bais HaMikdash.

With this the Torah teaches us that the mention of His Name must be with awe and glory. Therefore, in the Mikdash where the Shechina resides, one must be careful to respond *Baruch shem kvod malchus*'. However, even in the shuls which are categorized as 'a Bais Mikdash me'at' – 'a small Bais Mikdash', we must be very careful with this, and every time we hear the Name of Hashem, we must bless Him. This is how we are accustomed in the repetition of the Shemona Esrei, in every bracha that the *Shliach Tzibbur* mentions the Name, we say '*Baruch Hu uvaruch Shemo*'.

From here we see that one who is not prone to honor Hashem Yisbarach by answering *Baruch Hu uvaruch Shemo*, is considered as one who does not care about the honor of his Creator. How much more so if he does not pay attention to the repetition of the Shemona Esrei, and if we find people among the congregation who treat the time when the *sheliach tzibbur* repeats Shemona Esrei lightly, and they dare to talk mundane talk at this time, they are literally considered as rebelling against the Kingdom.

In light of these words, we can understand why the Bais Yosef made a point in Shulchan Aruch (Orach Chaim 124:7), 'A person should not talk mundane talk when the *sheliach tzibbur* repeats Shemona Esrei. **If he talks, he sins, and his sin is too great to bear.**' We must also remember that the Shulchan Aruch is not a Mussar sefer. In general it only points out what is forbidden and what is permissible, and it does not come to describe the stringency of the prohibitions. But here he sees fit to change his custom and explain the stringency of one who denigrates. This reveals to us how serious this is, which is why the Shulchan Aruch points out the severity of it.

In light of what was said, we can also understand what the Mishnah Berurah wrote on this (seif kattan 27), 'It is written in Eliyahu Rabbah in the name of the Kol Bo, woe to people who talk during davening, for we see how many shuls were destroyed because of this sin, and people should be appointed to supervise over this.'

Not only were shuls destroyed because of this, but many trials and tribulations came about because of this sin, and souls were even tossed out of Heaven because of this sin. It is written in the sefer Hagein Derech Moshe (for the ninth day), 'The intent of the Shulchan Aruch seems to me that it is like a murderer who has murdered some children, therefore, his sin is as great as the sin of Kayin who killed his brother Hevel. His sin was too great to bear.'

The Admor of Lubavitch, the son of the Baal HaTanya also wrote in his holy letter, 'All the accusers Above and below attack the lives and sustenance of people. All this comes about because people are talking when the *tzibur* is davening.'

It is brought down in the holy seforim that for every sin that people of Bnei Yisrael sin, an accuser is formed, and it immediately accuses the person for it. However, on the other side of the coin, there are defenders who come to their defense and say, "It is obvious from the sin itself that they never wanted to do it. It was only the *yetzer hara* that provoked him in a difficult way, and having no choice, he was enticed to sin. If HaKadosh Baruch Hu wants testimony to this, He just has to look down from Heaven on the nations and see how they act. This will prove that holy Israel would not stumble on this unless the provocation of the

yetzer hara was too difficult to overcome.

It is different though when the accuser attacks because of the sin of talking during davening, for then the defending angels are silenced from speaking good on Israel. They cannot claim that the nations are worse than they are, for it is specifically in this matter that the nations are very careful. They do not speak mundane talk in their houses of worship. This is the very reason for the cause of trouble and harsh decrees *Rachmana litzlan*.

In light of what was said in these harsh words, we must be exceedingly careful about talking during davening and when the Torah is read, for this is the gateway to calamities. Aside from saving from pain and aggravation by not talking, this also prevents troubles and tribulations. We also merit great abundance by keeping this trait, for this is the good trait of HaKadosh Baruch Hu, He does good to those who keep His mitzvos 500 times more than He punishes those who transgress His mitzvos. We see this in the Holy Torah (Shemos 20:5-6) where it says that HaKadosh Baruch Hu פוקד עון 'פוקד עון' - 'Who visits the sin of the fathers upon the children, upon the third and upon the fourth generation'. We see that punishment continues just for four generations, and immediately after that His good character takes over, for 'עושה חסד' 'עושה חסד' - 'Who does kindness for thousands of generations for those who love me and keep My commandments'. If you calculate you will find that the good trait is 500 times more than the punishments, for 2,000 is 500 times four.

There was a man by me who was blessed by Hashem Yisbarach with praise and wealth. That man saw blessing in his efforts and everywhere he turned Hashem made him successful. When I say 'everywhere he turned' I mean that his success was extraordinary. Even those who are successful in what they do, see a limit to their success. Some are successful only in certain areas, and there are some who are successful only after meeting certain conditions. But the success of this man was boundless and really out of the ordinary. When I spoke to him, I realized that it was not possible to link his success to his wisdom as I saw that he was not particularly wise or sharp minded. I came out and asked him if he ever thought about why HaKadosh Baruch Hu was so good to him, and he earned blessing that no other person earned? He innocently answered me that he had no reason to think about it, for the reason was clear before him. He told me that when he took on the yoke of mitzvos, he went to the Gaon Rebbe Michel Yehuda Lefkowitz, and the Gaon told him to be very careful not to speak while wearing Tefillin, and also not to take off the Tefillin until after the last Kaddish as brought down in Shulchan Aruch. He accepted upon himself to be careful with these things, which resulted in his not talking during davening, for as long as he wore the Tefillin, it was not possible to speak. Also, he could not take them off until the last Kaddish, and he felt that this was the reason for his unusual success. When he told me this, he made a point of saying, "I do not just make this dependent on it, I literally feel it".

Hashem Yisbarach should help us be counted among those who are careful in matters pertaining to the holy place, and in the merit of this we should be spared any affliction or illness. All the blessings that are written in the holy Sefer Torah of Moshe and in the Books of the Prophets and Writings should be bestowed upon us. We should merit to see children and children's children, grow up for Torah, *Chuppah*, and *Ma'asim Tovim*.