

טיב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

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טיב המערכת

והתוודו את חטאתם – Confess your sins

A man transgressed against the king and he was brought before the king for justice. The man began to speak and he enumerated all the sins that he had committed until now and at the end, he asked and pleaded that the king forgive him, as he now regretted all his misdeeds and he promised that he would no longer go back to his sinful ways and he would not act like that again. Therefore, he asked that the king find favor in him and forgive him for all his sins. Would it enter your mind that the king would forgive him and completely exonerate him? We can understand that on a good day the king might be very merciful, and he might decrease his punishment a little, if only because he sees the man's good intentions and deep regret, but to completely exonerate him? Where have we heard any such thing?!

HaKadosh Baruch Hu gave us the gift of Yom Kippur, which has nothing like it anywhere. A person can itemize all his sins, and pound on his heart 'al chait' and regret them, and HaKadosh Baruch Hu says, 'salachti kidvarecha' – 'I have forgiven according to your words!'

But we must know this, the matter of confessing and receiving forgiveness does not happen automatically, confess and HaKadosh Baruch Hu immediately forgives. The truth is that we only say *viduy* to help us realize that we not have enough understanding to express our sins, but the true *viduy* comes from the heart. *Viduy* – confession – is only one-third of Teshuva; *viduy* [confession], *charata* [regret], and *kabala l'asid* [future acceptance], and just as the *charata* and *kabala l'asid* must be from the depth of the heart, so to the *viduy* must be from the depth of the heart.

It is fitting to mention the words of the 'Yesod V'Shoresh HaAvodah': How can the person not be ashamed of himself when he confesses just with his lips without thinking of true Teshuva from the heart? Woe to his soul! How can he turn from sin and atone for them? If he confesses verbally but it is not in his heart and the heart is presenting itself to the One Who knows all? Just the opposite, he is adding to his sin! Let us be smart and properly utilize this gift that the Creator Yisbarach gave us, the mitzvah of *viduy* which is a mitzvah in the Torah as it states (Bamidbar 5:7) 'והתוודו את חטאתם' – 'and they shall confess their sin', and we ask the Creator Yisbarach to respond with just one word: 'Salachti' – 'I have forgiven'.

- Tiv HaMoadim – Yom Kippur

טיב ההשגחה

'Trust and health' – 'בטחון ובריאות'

Every morning I join a short *shiur* for about 15-20 minutes in Sha'ar HaBitachon in Chovas Halevavos. The *shiur* changed my life and the life of my family. The *sefer* teaches to be calm and have inner peace resulting in the person changing from his usual way to a way of literal *hashgacha pratis*.

That morning, the Rav who gives the *shiur* could not make it and he asked me to give the *shiur*. I gave the *shiur* and the topic that day was about guarding one's health and getting healthy things. Just as it is not allowed for a person to say he trusts in Hashem Who decreed that he live and then he jumps off the roof or drinks poison. So too one is trusted regarding his own health and he must watch what he eats to remain healthy or anything else... I broadened the point and I told stories of the Gedolei HaDoros who were careful to guard their health, like the story of the Chazon Ish who someone saw him walking outside in a daily circuit because his doctor told him to, and he asked him but isn't this a waste of time? The Chazon Ish replied, "If the person only knew how dear a person who watches his health is in the eyes of Hashem, since his body was given him as a security for which He went to such trouble to create."

And similar stories like that one.

After the *shiur* I went to the dietician, the doctor turned to me with the results of the bloodwork which was not so good. I sat by him and he strongly prohibited me from eating many things that I like to eat. At first, I thought to myself that he can say what he wants to, and I will do what I want, that is: I will keep the diet, but not to this extreme.

While I was thinking like this, I suddenly recalled what I had just taught a few minutes ago, and I was going against the will of the Creator. If the Creator wanted me to eat these things then I would not be sick, and now that this is His will, how can I go against it? I immediately took upon myself the command of the King with love, and I would follow the diet and gladly do His will.

Were it not for the *shiur* I would not have listened at all, and in the merit of the *shiur* I am doing it with complete love.

I publicize the story to encourage many others in various situations that with the right attitude it is possible to succeed in keeping the will of Yisbarach.

כ.ר.

ויקבלו עול מלכותך עלינו
They will accept upon us the yoke of Your
kingship



When Hashem established the heaven and the earth to serve as witness to all mankind, and their existence calls out that Hashem made a covenant with His nation Israel that the Torah will never be forgotten from them, as it states (31:19): 'ועתה כתבו לכם את – השירה הזאת... למען תהיה לי השירה הזאת לעד בבני ישראל' – 'So now, write this song for yourselves... so that this song shall be for Me a witness against *Bnei Yisrael*', then the Torah writes the posuk that preceded and begins the Shemona Esrei (32:3): 'כי שם ה' אקרא – 'When I call out the Name of Hashem, ascribe greatness to our G-d'.

To make great His great Name – להגדיל שמו הגדול

Perhaps we can explain by way of a hint that the Torah comes to say that when we mention His Name and we call out His great Name, it is as if the person gives greatness and honor to his G-d by glorifying His exalted Name. Particularly during these days of Teshuva, a propitious time to accept the yoke of His kingship on us, as we see in the *tefillos* of these days which are filled with requests for the crowning of the King of the World, that He should rule over us in His glory, and the whole world should recognize and know that Hashem is the G-d, until all the nations are ashamed, and the awesome fear will fall upon them and the glory of Hashem will fill the world.

We see this halacha in practice in relation to these days, for if a person forgets to mention '*zachreinu l'chaim*' or '*besefer chaim*', the requests for life he does not have to repeat Shemona Esrei. But if errs and he forgets to end the third bracha with 'HaMelech HaKadosh' and he says 'HaKeil HaKadosh' by mistake, Shulchan Aruch rules that he has not fulfilled his obligation and he has to go back and repeat the Tefillah. This is the main *avodah* during the Aseres Yemei Teshuva, to make Hashem King especially on Rosh Hashanah and Yom Kippur.

The main *avodah* these days is 'הבו גדל לאלקיננו' – 'ascribe greatness to our G-d', to exalt the honor and Name of Hashem, our G-d, and make Him the sole King over the entire world. On us as well and over our 248 limbs and 365 sinews, over all our deeds and our thoughts, when on the one hand, we are in awe of Him and on the other hand, we accept the yoke of His Kingship over us with love and joy as befitting the children of the Omnipresent, until we come to Shemini Atzeres and the level of '*Atah hareisa ledaas*' – 'You have been shown to know'.

They did not first bless the Torah – שלא בירכו בתורה תחילה

We also learn this from this posuk, the great obligation and mitzvah to recite the *Bircas HaTorah* every day before studying Torah, as it is brought down in the Gemara (Berachos 21a) What is the source to recite *Bircas HaTorah* before the Torah? It states (32:3): 'כי שם ה' אקרא הבו גדל לאלקיננו' – 'When I call out the Name of Hashem, ascribe greatness to our G-d'. That is, when we mention the words of Hashem in His Torah, it is incumbent on us to give greatness and blessing to our G-d, as brought down in the Gemara which explains the reason for the terrible destruction and burning of our Bais HaMikdash. The posuk is difficult, 'על מה אבדה – 'why was the land lost' and the Navi answers, 'על עזבם את – 'because you forsook My Torah'. The Gemara explains that the intent is not to say that they literally abandoned the Torah, just the opposite, they studied and immersed themselves in it. Rather, they did not recite the bracha before studying the Torah, meaning that before the destruction they did not bless the Torah before studying it, rather they studied without a bracha.

Their not reciting a bracha before studying was a denigration in the sanctity of the Torah and caused the opposite of honoring the Torah, as the Bach explains at length (Orach Chaim siman 47) with his question, 'Why were they punished so severely and the Bais HaMikdash was destroyed? Because they did not bless the Torah beforehand which seemed like such a light sin.'

The Bach answers, it seems that Hashem Yisbarach's intent was that we should always be involved in Torah and intensify in our souls the spirituality and sanctity of the source, the Torah, so that our souls and bodies attach to the Torah. If we involve ourselves in the Torah with this intent, then our souls and bodies are a vehicle and abode for the Shechina of Yisbarach. But now that we have transgressed this statute, that they have not involve themselves in Torah except for mundane needs and their pleasure, to know the laws so they can go into business and to be proud of their wisdom, and their intent was not to intensify and attach to the sanctity and spirituality of the Torah, and bring the Shechina down to earth to lift their souls to a higher level. This then caused a separation which removed the Shechina from the earth, which then caused the destruction and the loss, for when they began to delve in the Torah they should have first recited a bracha before Yisbarach and thank Him for giving the Torah to His nation Israel so they should cling to its sanctity and His Shechina Yisbarach.

מה נורא המקום הזה – How awesome is this place

There is an additional hint in the posuk, when we find ourselves in the House of Prayer [*Bais HaTefillah*] which is the unique place to fulfill 'כי שם ה' אקרא' – 'When I call out the Name of Hashem', the person must be in a state of awe from the sanctity of the place, and conduct himself as if he were walking in the palace of the king with honor and fear, and this is the end of the posuk 'הבו גדל לאלקיננו' – 'ascribe greatness to our G-d', meaning that in the place we call to Hashem and mention His Name, there should be trembling and greatness to our G-d, as ruled in Shulchan Aruch (Orach Chaim Hilchos Bais Hakeneses 151:1), we are not to conduct ourselves frivolously and with idle chatter in the shuls and *batei midrashos*. More so, they were stringent not to talk during *davening* to the point it was written, 'the one who speaks, his sin is too heavy to bear'.

The words are a *kal v'chomer*, if in the palace of a flesh and blood king we must conduct ourselves honorably, and we are afraid to talk idly, how much more so in the Abode of the King – King of the World – how befitting it is to honor the place of prayer and demonstrate the honor and greatness of the place by coming early and being among the first ten there who receive the reward of everyone, and to guard the sanctity of the shul with appropriate respect. To pray as if counting money and to show how important the Tefillah is to him in the House of Hashem.

It is also written in 'Mesilas Yesharim' (Chapter 19) about the great elevation of the person when he stands in prayer, as he simply fulfills 'שׁוֹיֵתִי ה' לנגדי תמיד' – 'I have set Hashem before me always', and he merits lofty levels. But how can he write this to apply to every person? Because when a person *davens*, he can attain this easily by *davening* with *kavana* as if he is standing before the King, then he can calmly say '*Baruch atah Hashem*' and he fulfills the mitzvah of '*shavisi*' equally to everyone.

By keeping all this, we will surely merit to be written and sealed in the books of the completely righteous, and our prayers will bear fruit, and we will see salvation and great mercy in all matters, a good and blessed year, a good and sweet year.