

ט"ב הקהילה

בס"ד

'יו"לע"י קהילת שנת בנית ד'

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

English Edition

Yom Kippur

5785

No.

751.651

טיב המערכת

מי שענה ליונה במעי בדגה

He Who answered Yonah in the innards of the fish

At Mincha on Yom Kippur we read Sefer Yonah as the *haftorah*, and we relate the whole story with Yonah HaNavi who traveled by ship with gentiles, and when they realized that the ship was on the verge of breaking apart, they began to examine their deeds and throw their gods into the sea. When they found out that that the tempest came about because of one man – Yonah, they asked him, "What do you do?" – Perhaps you sinned at work or in your craft? "And where are you coming from?" Which land to you come from? Perhaps you come from a bad land whose people deserve to be punished by G-d. "And what people are you from?" Perhaps you are of a people that sins to Hashem, and so He is punishing us together with you?

Yonah's answer was, "I am a Hebrew and I fear Hashem, the G-d of the Heavens, Who made the sea and the dry land." Then a great fear fell on them, 'The men were frightened with a great fear'.

Chazal teach us that the reason we read Sefer Yonah on Yom Kippur is because it deals with Teshuva. Yonah HaNavi did Teshuva, carried out his mission and went to Ninveh. The people of Ninveh were bad and sinners, and even they did Teshuva, and HaKadosh Baruch Hu accepted their Teshuva. But we learn another important thing: the men on the ship were all idolators, and when they found themselves in distress, they began to examine their deeds for they understood that there is no difficulty without sin. When it became known to them that the reason was Yonah, they tried to ascertain which sin he sinned that because of it, HaKadosh Baruch Hu wanted to punish him and all those traveling on the ship with him.

Oy, how much do we want and pray that the coming year should be better, that we should hear better news, that Moshiach Tzidkeinu should come already and redeem us, and we do not understand why he is delayed. But we know for certain that HaKadosh Baruch Hu does not make mistakes, and for everything that happens there is a reason and a calculation, and if we want to change the situation – now is the time. Now we must examine our deeds and check our ways, and mainly correct ourselves, and perhaps relate with the poor and destitute nation, perhaps He will have mercy, and when we read 'Maftir Yonah', we should see and remember what the power of true Teshuva is, 'for they returned from their evil ways', which nullifies all decrees.

- Tiv HaMoadim – Yamim Noraim

טיב ההשגחה

'כל מה שטרח לא טרח אלא בשבילי'

'For everything he bothered, he only bothered for me'

During the week I have the Tiv Hakehila sheets in my house in various languages. On Friday, I take the leftover sheets and bring them down to Zichron Moshe shul where demand always outweighs supply.

Since it is *bain hazmanim* and traffic in the house is slower (less people coming), I saw that there were many sheets left, so I decided at once to take the sheets to Zichron Moshe on Thursday, so that more people could enjoy the sheets and there would not be many left over.

On my way to Zichron Moshe, I was met by a friendly man who had just finished a conversation with another man and asked me for a sheet. As I was handing him the sheet, he told me how much *chizuk* he gets from the sheet for many years, and thanks to the sheet he changed his entire lifestyle, he began to accept Shabbos earlier and many other mitzvos that he strengthened, and just this week he was vacationing away from home and did not know where he would get the sheet, which is his *oneg Shabbos*.

I was happy to hear and replied as follows: "See how you are dear to Hashem, literally like an only child. HaKadosh Baruch Hu put in my heart to go *daven* Mincha earlier than usual, and on the way to Mincha, Hashem put into my head to take sheets today instead of tomorrow, and because of the unplanned departure to Mincha, I took the sheets without a bag. All for the sake of one man, so that you should meet me and recognize the sheets in my hand, for if the sheets were in a bag, you would not have recognized the sheet. What is more, another man delayed you in conversation until I arrived. And all so you can have the sheet for Shabbos!!!"

The man was overjoyed, and we parted each on his way.

But the truth is that HaKadosh Baruch Hu cares for each and every one of us, and how much pain there is for the holy Shechina that instead of stopping, to be moved and say thanks to Father in Heaven for your mercies, yet a person still finds something to complain about!!! And as I always say, virtue is five hundred times greater, and how much satisfaction the holy Shechina receives when we thank Him and acknowledge the favors that HaKadosh Baruch hu bestows upon us!!!

לפני ה' תטהרו – Before Hashem you shall be cleansed

כי ביום הזה יכפר עליכם לטהר אתכם... לפני ה' תטהרו (ויקרא טז:ל)
For on this day He shall provide atonement for you to cleanse you... before Hashem you shall be cleansed. (Vayikra 16:30)

It is written in the holy *sefer* 'Divrei Chaim' (Yon Kippur), 'We literally see that every Jew is aroused to do Teshuva from the depth of his heart on Yom Kippur except for the heretics who are not considered Jewish.'

His holy words are hinted at in Rambam (Hilchos Teshuva 2:7), 'Yon Kippur is the time of Teshuva for everyone, one and all, and it is the end of forgiveness and atonement for Israel.'

That is, every Jewish person as long as he is a descendant of Israel, the Sanzer Rav testifies about us that 'we literally see', that all are aroused for Teshuva from the depth of the heart. This day was uniquely created, a segment of the light created for the future (Tolaas Yaakov brought by the Shelah HaKodesh Yoma Torah Ohr 6), since there is no eating or drinking and we are compared to angels, and on it every *neschama* of Israel comes closer to its Maker, as in the future when everyone will return with Teshuva. It is 'the time of Teshuva for all, and an end of forgiveness and atonement for Israel.'

This true *emunah* is literally seen everywhere, we all know that all the roads in the Holy Land are shut down, and the broadcast networks are closed and locked (the only day of the year). More than 95% of Eretz Yisrael observes Yom Kippur (either in shul or fasting). All are aroused in Teshuva and there are requests for atonement and forgiveness between one person and another and between a person and the Omnipresent. – As the Divrei Chaim establishes with rivets, if one is not aroused to do Teshuva on Yom Kippur, he is 'of the heretics and is not considered Jewish'.

Many people have a tendency to refer to these days in general, and to this noble and holy day in particular, as days of fear, because the person is judged on these days, in which all the events of the coming year are pending, and as we say in the Tefillah of these days, 'On Rosh Hashanah it is written, and on Yom Kippur it is sealed...', the judgment is from G-d, and He knows all the secrets and nothing is hidden from Him, and He brings the person to justice for everything.

ימי דין ורחמים – Days of Justice and Mercy

It is appropriate to call these days 'Days of Justice', but it is also true and we must know that they are also 'Days of Mercy', days that even if an individual repents, his Teshuva is accepted. This is our obligation, to merge the two together and treat them as 'happily trembling' – where you are glad, there you will be trembling (Berachos 30b), but treating them only as something that causes nausea and trembling, may result in moving away from the goal in these high days.

Especially on this holy day, the day that HaKadosh Baruch Hu told Moshe (Bamidbar 14:20) – 'סלחתי כדברך' – 'I have forgiven according to your word', and the Torah said about it (Vayikra 16:30) 'כי ביום הזה יכפר עליכם לטהר אתכם מכל חטאתיכם לפני ה' תטהרו' – 'For on this day He will provide atonement for you to cleanse you, from all your sins before Hashem will you be cleansed', appropriately this should arouse joy, for is this a simple matter? Can we even describe for ourselves the great merit in this that HaKadosh Baruch Hu forgives our sins? We do not see an example of this by a flesh and blood king! The world custom is that if a person sins and violates the laws of the kingdom, he is brought to justice where they judge him according to the severity of his sin, and issue his punishment.

Even if the defendant cries for his life that he did not know that what he did was prohibited, and he confesses with all his heart and he greatly regrets what he did, and he promises that he will never do it again, nothing will help him avoid his punishment. Perhaps it will be a lighter sentence since he demonstrates regret, and it is good that he will not sin again, for then he will get an even harsher punishment in the future, but as for right now – he must accept his punishment, and for the very fact that he was unaware he deserves to be punished, for a visitor to a kingdom must be aware of their laws.

But HaKadosh Baruch Hu, King of all kings is not like this, and as Yeshaya HaNavi describes (55:8) 'כי לא מחשבותי מחשבותיכם ולא דרכיכם דרכי נאם ה' – 'For My thoughts are not your thoughts and your ways are not My ways, the word of Hashem'. Rather, the opposite, He anticipates the Teshuva of the wicked, and He does not want to punish them as we see by Yechezkal HaNavi (33:11), 'חי אני נאום ה' אלקים אם אחפוץ במות הרשע כי אם בשוב רשע מדרכו' – 'As I live, the word of Hashem Elokim, I do not desire the death of the wicked one, but rather the wicked one's return from his way, that he may live.' Not only that, but one who repents with complete Teshuva, his previous actions are not mentioned, as Rambam wrote (Teshuva 1:3), 'Teshuva atones for all sins, even if one is wicked all his days and does Teshuva at the end, there is no mention of his wickedness.' Hashem Yisbarach extends an invitation to every person, do Teshuva for the bad deeds, and become 'a new person' with no connect to the past.

לא היו ימים טובים לישראל כיום הכיפורים

There were no holidays for Israel like Yom Kippur

One who considers these words will be aroused by great joy for the great gift we merit on this day. Chazal describe this day as a day of incomparable joy (Taanis 26b), 'There were no holidays for Israel like Yom Kippur and the 15th of Av'. The Gemara (30b) explains that this is because of the forgiveness of sin.

Because of this we must approach the *avodah* of the day with love and joy, and to thank Hashem Yisbarach for this day that we stand in purity. We are also encouraged to do Teshuva with love and we should merit to serve Hashem as required. But if the person approaches this day just out of fear of punishment, then he hopes that the day will be over, and because of his fear he will not do the *avodah* properly.

מצות אכילה על שמחת מחילת העוונות

The mitzvah of eating with joy for forgiveness of sin

Rabeinu Yonah (Shaarei Teshuva Shaar 4) says that the mitzvah of eating on the 9th is because of the joy of forgiveness of sin, 'Chazal said (Rosh Hashanah 9:1) whoever makes a *seudah* on the 9th, is as if he fasted on the 9th and 10th, since he shows his joy at the time of his atonement, and it should be a comfort for his worry and despair of his sins. If the person truly believes that his sins are forgiven on this day, and becomes free of sin, he will be filled with joy, and every moment of this day will be dear.

On Yom Kippur a person should arouse himself to love Hashem and be filled with inner joy and thank Hashem for the 'easy *avodah*' of fasting one day, to forgive our sins. This is a day to be closer to Hashem Yisbarach, as being distant is only due to sins. Hashem Yisbarach should help us that we merit to be pure before Him, and that we truly are made as a new person, and we should merit a *gmar chasima tova*, a year of redemption, amein.