

whY I Matter

בשבילי נברא העולם (סנהדרין לז)

Edited by Yedidye Hirtenfeld

ד' - י תשרי ה'תשע"ח
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Young Israel of Midwood

on the Web: YIMidwood.Org

1694 Ocean Avenue
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Yom Kipur

יום כפור

זמנים

Weekdays

Shachris	
Sunday	6:50 8 & 8:30
Weekdays	5:50, 6:50, 7:30 & 8:30
Weekday Rosh Chodesh	5:40, 6:40, 7:30 & 8:30
Sunday Rosh Chodesh	6:30, 8:00 & 8:30
Mincha	6:45
Maariv	after mincha

Selichos Sunday Zom Gedalia	6, 720 & 750 AM
Selichos Monday to thur	5:15, 6:15 & 7:00 AM
Selichos Wed Erev YK	535, 635 & 715 AM

שבת יום כפור

Mincha	130, 230 & 330 PM
Light candles	623 PM
Kol Nidree	623 PM
Shachris	800 AM
Shabos YK Ends	7:29 PM

THESE ZMANIM ARE DETERMINED BY THE GABBOIM AND ARE SUBJECT TO CHANGE AT THEIR DISCRETION

The laws of the Yomim Tovim are introduced by the verse, "G-d's appointed festivals that you are to designate as holy convocations." This verse teaches, the Gemara comments, that "you" - the bet din - are to designate when the festivals will occur. (This was done by hearing the testimony of the witnesses who saw the new moon and declaring which day would be Rosh Chodesh.) Even if the bet din were to miscalculate and declare Rosh Chodesh to be on the wrong day - even if bet din were to intentionally declare Rosh Chodesh on the wrong day - its declaration would be binding. This halachah is reflected in a number of Midrashim. They record, for example, that the angels ask G-d, "When is Rosh Hashanah?" "I do not know," G-d responds. "Let us all go down to the bet din and see what they have decreed." This is reflected also in our Yom Tov prayers, in which

we recite the blessing, "Who sanctifies Yisrael and the festivals." This reflects the fact that G-d sanctifies Yisrael, and Yisrael sanctifies the festivals. In contrast, the parallel blessing on Shabbat is simply, "Who sanctifies the Shabbat." Yisrael is not mentioned because we have no role in determining when Shabbat will occur. **R' Joseph B. Soloveitchik z"l** (1903-1993) notes that G-d has literally given some of His dominion to us. Rosh Hashanah is the day when He judges us, yet we decide when Rosh Hashanah will be! In what other court system does the defendant enjoy that privilege? This power of the Jewish people sheds light as well on the Jewish view of kedushah / holiness, says R' Soloveitchik. Kedushah is not some magical force that appears on its own; it is something that we create through our deeds. Man can imbue time with kedushah and man can imbue objects with kedushah. Without our mitzvot, there would be no kedushah. (Divrei Hashkafah)

Let's Party

"כי יום כפורים הוא לכפר עליכם" - אמר ר' תנחומא: מעשה בחיט אחד ברומי שהלך בערב יום הכפורים ליקח דג בשוק. לא מצא שם אלא דג אחד. עמד הוא ועבדו של איפרכוס [שר העיר] על המקח: היה זה מעלה אותו בדמים וזה מעלה אותו בדמים, עד לשנים עשר דינרים, ולקחו החיט. בשעת סעודה אמר האיפרכוס לעבדו: למה לא הבאת לי דג? אמר לו: אדוני, למה אעלים ממך? הלכתי לשוק ולא היה שם אלא דג אחד, ונמצאתי אני ויהודי אחד עומדים עליו, והעלה בדמיו עד שהגיע מחירו לשנים עשר דינרים. מה היית מבקש - שנביא לך דג בשנים עשר דינרים? אתמהה. אמר לו: ומי הוא אותו יהודי? אמר לו: אדם פלוני. שלח אחריי, ובא אצלו. אמר לו: מה ראית, חיט יהודי, שאתה אוכל דג בשנים עשר דינרים? אמר לו: אדוני, יש לנו יום אחד בשנה, שהוא מכפר על כל העברות שאנו עושים בכל ימות השנה, וכשהגיע יום זה - לא נכבדנו? אמר לו: כיון שהבאת ראיה לדבריך - הרי אתה פטור. מה פרע לו הקב"ה לאותו חיט? הלך החיט וקרע את הדג, וזמן לו הקב"ה בתוכו מרגלית טובה, והיה מתפרנס הימנה כל ימי חייו.

[בראשית רבה י"א, ה']

Rabbi Naftoli of Ropshitz once expressed the following: If a Jew wants to emerge victorious in his judgment, I have some advice for him: He should not sin for at least three days prior to Yom Kippur, because the Gemoro informs us: The wicked are ruled entirely by their evil inclination (Berochos 61b), i.e. all the court cases of a wicked person are judged only by the evil inclination.

לכבוד האי גברא וב"ב הרוצים בעילום שם על הסיוע שמושיטים לי בעין יפה להמשיך את הגליון עוד הפעם בשנה זו שיהיה לזכותם ולזכות כל משפחתם הקב"ה יברך אותם בכל מיילי דמיטב מיט יידישע נחת בעושר ואושר ואריכות ימים בבריאות בזה ובבא עבגצב"ב

Furthermore, there is a law stating that a man should not judge one whom he dislikes (Kesubos 105b), i.e. an enemy is invalidated to serve as a judge. The definition of an enemy is: Any man who has not spoken to one for three days (Sanhedrin 27b). Now, since there was no contact with the evil inclination for three days, he has not spoken to him for 72 full hours, the name "enemy" applies to him, and as stated above, an enemy is invalidated to serve as a judge. (Rabbi Naftoli of Ropshitz)

Selichos In the Selichos (Penitential Prayers) according to the Polish Rite, recited on the fifth of the Aseres Yemei Teshuvoh (the Ten Days of Penitence), there is a passage commencing with the words: "Tocheles Yisroel" (Yisroel's Hope). Within that particular passage, there appears the following line: "Our guilt exceeds a 'tomen' and an 'uchlo'." Apparently, this line refers to the following Beraiso (Non-Mishnaic Tannaitic statement), amplifying on the Mishneh (Sotah 8b): From where do we know that according to the measure with which one measures out his actions, with it they (the Heavenly tribunal) measure for him in return? It includes "tomen" and "uchlo." These terms, which are the names of measurements, are defined as the most minuscule sizes (Bovo Basro 89b-90a): "Tomen" is equal to a sixteenth part of a kav, and "uchlo" is a thirty-second part of a kav. If so, how does the expression "Our guilt exceeds" fit in, in this context? Behold, with the words "our guilt exceeds," the author obviously means to convey that our transgressions are immeasurably great! Nevertheless, the outcome based on the aforementioned, is exactly the opposite, viz., that our sins are by no means so great and severe, for they hardly reach the amount of a "tomen" and an "uchlo!" How are we to comprehend this? Some commentators offer the following solution: The measurement

of our misdeeds is already so overfull, that no room is left, even for such small amounts as a "tomen" and an "uchlo."

Shabbos Shuvo. The Sheloh

Hakodosh explains: The reason why Shabbos was selected as a day of repentance and was given the name Shabbos Teshuvoh (Repentance), is based on the fact that the initials of the Hebrew word "Teshuvoh" represent the following categories: Taanis (Fasting), Sack (Sack cloth), Bechiah (Crying), Hespel (Eulogy), UTzedokoh (And Charity). All of this is not applicable to Shabbos, for one is exempt from all of these activities on the Day of Rest. (Sheloh)

קחו עמכם דברים ושובו אל ה'

Take words with you and return to Hashem (Hoshea 14, 3) Do not leave over the words that you recite in the synagogue, and those that you learn in the Study Hall; rather upon exiting, take them with you! (Malbim)

קחו עמכם דברים ושובו אל ה'

Take words with you and return to Hashem, say to Him, May You forgive all iniquity and accept good intentions, and let our lips substitute for bulls There is a dispute among our Sages: One opinion maintains that repentance cancels half of the decree, and prayer cancels it totally, whereas the other position holds that prayer cancels half of the decree, and repentance cancels it totally (Vayikro Rabo 10, 5). Therefore, in order to achieve: "May You forgive all iniquity" satisfying both views, both approaches are necessary: "Take words with you," i.e. prayer, and "return to Hashem, i.e. repentance." (Shikchas HaLeket)

תשובה

Repentance Once, a chassid complained bitterly to **Rabbi Chaim of Sanz**, that he could not repent, because he unfortunately felt too heartbroken and depressed, due to his sins. Having completed that thought, the gentleman broke down crying. Rabbi Chaim responded, "Do not take it so much to heart. No repentance is also considered repentance!" (Rabbi Chaim of Sanz)

קחו עמכם דברים ושובו אל ה'

Take words with you and return to Hashem, say to Him, May You forgive all iniquity and accept good intentions, and let our lips substitute for bulls During his prayers, a Jew beseeches the Almighty; "let our lips substitute for bulls," i.e. that the words that he utters with his mouth, should be deemed as if he offered a sacrifice. At each recital, he adds the expression: "as if": e.g. "as if I offered a sin offering," "as if I offered an elevation offering." On the other hand, he is not so careful regarding the "as ifs" that he transgresses with his mouth, e.g. concerning slander which is tantamount to murder (Arochin 15b; Midrash Tanchumo, Metzoro 2), and flattery, which is considered as idolatry, because he rationalizes: What have I done? I did no more than speak! The prophet is warning us: "Take words with you," i.e. repent for your words, for that which you sinned with your mouth. Only then will you be justified in requesting: "and let our lips substitute for bulls," i.e. in order that the words that you recite in your prayers be considered as actions, viz., as if you actually offered sacrifices. (Kol Yehudo)

it's a great day

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"יום כפורים הוא מקרא קודש יהיה לכם וענייתם את נפשותיכם" - אתה מוצא תיבת השט"ן בגימטריא שס"ד, כמנין ימות השנה חסר אחת. כל ימות השנה יש לו לשטן רשות להשטין על ישראל, חוץ מיום הכפורים. אמר לו הקב"ה: ביום הזה אין לך רשות ליגע בהם, אף על פי כן לך וראה במה הם עסוקים. כיון שהולך ומוצא אותם כלם בתענית ובתפלה, לבושים בבגדים לבנים ומעוטפים כמלאכי השרת, מיד חוזר בבושה וכלמה. אמר לו הקב"ה: מה מצאת בבני? אמר לו: הרי הם כמלאכי השרת, ואיני יכול ליגע בהם. מיד הקב"ה כובל אותם, ומבשר להם: "סלחתי!" (מדרש שוחר טוב, כ"ז).
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ונשלמה פרים שפתינו

And let our lips substitute for bulls

The way we sometimes recite our prayers, we resemble bulls, who do not think, do not feel, and do their job mechanically, without understanding. The lips are moving, the mouth is praying, nevertheless our senses are totally absent. Rabbi Yitzchok of Volozhin once noticed a fellow in the synagogue, who was praying too fast. After the service, he called the individual into his office, and began discussing with him, the importance of

prayer, and that the prayers should be recited with proper intent, with each single word being carefully and clearly enunciated, as one would count money. "You know, Rabbi," replied the gentleman, "when someone travels slowly, the gentile ruffians have a chance to jump onto the wagon. That is to say, when one prays quickly, no foreign thoughts have an opportunity to intermingle with the prayer process, thereby interfering with one's devotion!" "And I think," smiled Rabbi Yitzchok, "that when someone prays at top speed, it is equally impossible for even that person himself to get onto the vehicle!" (Rabbi Yitzchok of Volozhin)

מי א' כמון נושא עון ועבר על פשע לשארית נחלתו

Who pardons iniquity and overlooks transgression

(Michoh 7, 18) When a divorcee remarries, she is forever legally enjoined from remarrying her first husband (Devorim 24, 4). However, when the Jews repent, then Hashem is prepared to be One "Who pardons iniquity and overlooks transgression," viz. by transgressing the prohibition of remarrying one's divorcee after she had been married to someone else in the interim. (Shir Maon)

ה' מלך ה' מלך ה' ימלוד לעולם ועד

Hashem reigns (Melech), Hashem has reigned, Hashem shall reign for eternity

(Piyut Shachris First Day of Rosh Hashono etc.) Seemingly, the past tense should have been mentioned first, as we are accustomed to say: was, is and will be. Similarly, we find such a chronological order in the hymn "Adon Olom": "It is He Who was, He Who is, and He Who shall remain." Why is the sequence changed here? It is possible to answer that the meaning is not that "Hashem reigns" in the present. The intention is that it is an adjective describing a state of existence, viz., that Hashem is One Who reigns forever, i.e. the King, He reigned in the past, He will reign in the future. It resembles the intent of the following verse: "Hashem, Master of Legions, He is the King of Glory," i.e. Hashem, Who is the Master of Legions, He is also the King of Glory. (Rabbi Baruch Epstein)

ושמנו קראת בשמך

And You have included Your Name in our name (Introduction to High Holiday Mussaf Kedushoh) The

commentators offered difficult allusions to explain this passage, however, they are not satisfactory. I am surprised that the following eye-opening Midrash - which sheds light on the text - eluded them: "You shall be holy, for holy am I, Hashem, your G-d" (Vayikro 19, 1). The Holy One, Blessed is He, said to the people of Yisroel: I am not like a mortal. A commoner is not permitted to call himself by the name of a mortal king; however, the Jews are called by My Name. Hashem calls the Jews, by every beloved Name which He possesses. His Name is "Elokim," and He called the Jews by the name "Elokim," as it is written: "I said, 'You are angelic (Elokim)'" (Tehillim 82, 6). He is called "wise," as it is written: "wise of heart and immensely strong" (Iyov 9, 4), and He called the Jews "wise," as it is written: "Surely a wise and discerning people" (Devorim 4, 6). He is called "My Beloved," as it is written: "My Beloved is pure" (Shir Hashirim 5, 10), and he called the Jews "beloved," as it is written: "eat O friends; drink and become intoxicated, O beloved" (ibid. v. 1). He is called "Excellent," as it is written: "Excellent (Bochar) as the cedars" (ibid. v. 15), and He called the Jews "excellent," as it is written: "Hashem, Your G-d, has chosen (bochar) you," (Devorim 7, 6). He is called "the Beneficent One," as it is written: "for I am the Beneficent One (Chosid) - the word of Hashem" (Yirmiyoh 3, 12), and He called the Jews "beneficent," as it is written: "Gather My devout ones (chasidai)" (Tehillim 50, 5). He is called "Holy," as it is written: "Holy, holy, holy, is Hashem, Master of Legions" (Yeshayoh 6, 3), and He called the Jews "holy," as it is written: "You shall be holy" (Vayikro 19, 1) (Tanchumo, Kedoshim #5). Accordingly, so is the explanation of the verse: "Everyone who is called by My Name and whom I have created for My glory" (Yeshayoh 43, 7). (Rabbi Baruch Epstein)

עלינו לשבח... אל תירא מפחד...

Oleinu LeShabeiach (It is our duty to praise) There is a strong connection between the Oleinu LeShabeiach prayer and the verses printed immediately thereafter: "Do not fear sudden terror, or the holocaust of the wicked when it comes" (Mishlei 3, 25). The striving

for "Malchus Shakkai" (the Almighty's sovereignty), which is the thrust of Oleinu, draws in its wake "the holocaust of the wicked." (Dovid Shimoni)

המלך

O King Once, when the great **Rabbi Aharon of Karlin** went to lead the Shachris services on Rosh Hashono, as he opened his mouth to begin: "O King," he fell to the ground in a faint. When he was revived, he was asked the reason for his losing consciousness. He replied, "When I wanted to intone: "O King," I reminded myself of the words "If I am a king, why did you not come to me until today?" (Gittin 56a), and from great anguish, I collapsed. (Rabbi Mordechai HaCohen)

למשפטיך עמדו היום כי הכל עבדך

To fulfill Your decree they stand until this day, for all are Your servants (Tehillim 119, 91) This verse may be equally translated: To Your judgment they stand this day, for all are Your servants. The meaning is that the Jews are standing on this day to judge Hashem, because "all are Your servants," i.e. everything that has transpired to the Jews, e.g. the exile and the suffering, all of it is due to the fact that they are "Your servants," i.e. that they are bound and cleave to You. (Rabbi Yisroel of Ruzhin)

לאדם מערכי לב

To man belongs the arrangements of thoughts in his heart (Mishlei 16, 1) The category of "arrangements of thoughts in his heart" is not to be found among the celestial beings; it being purely a mortal Jewish matter. These heavenly creatures are constantly in a state of *standing*, as they were created, as the Targum renders: "among these who *stand* here" (Zechariyoh 3, 7), as angels. Consequently, they are at the level of mere action alone, being totally divorced from the concept of preparation. On the other hand, a human being is entangled with enormous obstacles that encompass him constantly, owing to his being fashioned out of physical matter, thereby necessitating his preparing himself for action. Hashem's main desire is not the actual sacrifice, but rather "the arrangements of thoughts in his heart." (Rabbi Menachem Mendel of Kotzk)

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כי זוכר כל הנשכחות אתה הוא מעולם

For it is You Who eternally remembers all forgotten things, and there is no forgetfulness before Your Throne of Glory What is so remarkable in the fact that the Creator has a good memory, forgetting nothing? The explanation is that Hashem recalls what a person forgets. If someone performed a meritorious act and forgot about it, the Almighty remembers it. Conversely, if an individual committed a transgression, and implements the verse: "and my sin is before me always" (Tehillim 51, 5), Hashem forgets it. That is the meaning of: "For it is You Who eternally remembers all forgotten things," i.e. those good deeds which the human being himself forgets; "and there is no forgetfulness before

Your Throne of Glory," i.e. only regarding those actions which people themselves remember. (Rabbi Yisroel of Ruzhin)

זכרנו לחיים מלך חפץ בחיים למענך א' חיים
Remember us for life, O King Who desires life, and inscribe us in the Book of Life - for Your sake, O Living G-d (Insertion in First Amidoh Benediction) "Remember us," Master of the universe, "for life," and see to it that we have the wherewithal to live and sustain ourselves, for You are the "King Who desires life." It was not we who requested life, rather it was You, Who demanded that we live! You coerced us into this situation unwillingly. We did not want it altogether. Because mankind was informed: "against your will you live" (Ovos 4, 29). If so, You, Hashem, were desirous that we live. Consequently, what type of complaints can You possibly lodge against us? If it was Your will that we be alive, You must perforce, provide us with the capabilities for life. (Toldos Odom)

זכרנו לחיים מלך חפץ בחיים למענך א' חיים
Remember us for life, O King Who desires life, and inscribe us in the Book of Life - for Your sake, O Living G-d The life that You grant us, should be "for Your sake," on Your behalf. We should not fill it up, Heaven forbid, with stupidity. (Sefas Emes)

Rabbi Chaim Ozer Grodzinsky, Chief Rabbi of Vilna (1863-1940) Reb Chaim Ozer opposed the creation of a Jewish state due to the danger it would bring. The following is a letter to the Agudas Horabbonim of the United States and Canada, dated the fifth day of Selichos 5697 (1937). The setting is just after the Knessia Gedolah in Marienbad, at which the Moetzes Gedolei Hatorah produced a statement responding to the Peel proposal to partition Palestine. Reb Chaim Ozer had not been able to attend the Knessia due to his health. "You have decided to turn to me regarding the burning question of our world, the question of the partitioning of the Land, which, it seems, already has the approval of the British government. It is truly a very difficult question, and the rabbinical authorities must not ignore it, letting it be decided by others. But they are

*unsure what to do: should they come out with a sharp denunciation of any partition, demanding a complete Eretz Yisroel? Then what will they gain if the government backs down and leaves the dangerous situation as it is now? But if we agree to the idea of partition, on condition that the borders be widened, it is doubtful if even a quarter or a third of our demands will be heeded. If we are extremists and protest any partition, on the other hand, and the government desires our approval, it will make concessions and we will get wider borders. This question requires daas Torah and knowledge, received by tradition, of how the Jewish people acts in such situations. Thus you have turned to me....It seems that the Torah viewpoint is that we should make efforts in all general areas for the good of our people and our holy Torah. As far as the good of our people, with partitioning of the Land, providing a small area for a Jewish state, it is very doubtful if the Yishuv could spread there. All the more so since they will be surrounded by enemies, as many of the elders of the Yishuv have said, that the shadows are more than the light. And as far as our holy Torah, if it will be a government of the non-religious, who knows what the results will be? It is unnecessary to elaborate. But we can guess that after the decision of the Zionist Congress and the Agency, if the Mandate government wants partition and is persistent about it, it will not take into account the opinion of others, and it will do as it pleases. Then it will be our obligation to make efforts inside and outside, stand watch and make sure that the new state's constitution should ensure religious matters and all Torah-based demands to the last detail. For now, we must keep our attention on the events and time will tell how we are to proceed..." (Mikatowitz Ad Hei B'iyar, p. 302) Reb Chaim Ozer also wrote a letter to **Rabbi Moshe Blau** on the 9th of Shvat, 5698 (1938), cautioning that Agudath Israel not publish a statement of policy on the matter of religion in the Jewish state, because the establishment of a Jewish state was far from certain, and it might look as if Agudah supported the idea. "I received your letter from Baranovitch today.*

Because of my ill health I was unable to evaluate the suggestions for the assurance of religious matters in a Jewish state, if the Mandatory government is to decide this. But my opinion is close to what you suggested when you were here. Regarding our participation in the preparation [for a Jewish state], if there really is definite information that the Mandatory government is ready to carry out partition and the Jewish state, it is proper to participate, with a statement of disavowal (Heb. mesirus modaah) as we have spoken. But if it is really unlikely – as it seems from the viewpoint of our friend Mr. Rosenheim – we must consider this carefully, that it not look like a statement of our opinion (Heb. giluy daas) that we agree to the very idea of it [a Jewish state]". (Mikatowitz Ad Hei B'iyar, p. 306)[Truetorahjews.org]

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יהי רצון מלפניך ה' אלקי ואלקי אבותי
שתשלח מהרה רפואה שלמה מן השמים
רפואת הנפש ורפואת הגוף לחולים
אליהו זאב בן בריינדל
הרב משה יהודה בן שרה
אברהם פנחס בן שרה עטל
ישראל יוסף בן יוכבד
דוד בן טובשין
חיים משה בן שרה
אלטע שרה גיטל בת חי
בתי' בת שרה
בריינדל בת פעשא לאה
תמר אהובה בת גוטקע רייזל
משה שלמה בן גאלדע רעכל
חנינה בן גאלדע רעכל
בתוך שאר חולי ישראל. אמן

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