

מאת מו"ה ברוך הירשפלד שליט"א
ראש כולל עטרת חיים ברוך קליבלנד הייטס

the concept of *Shmittah* should not become forgotten. When one makes a *Pruzbul* he has made sure that *Shmittah* is not forgotten and therefore there is no reason for a "בעל נפש" to be stringent.

Fulfilling a Rare Mitzvah. Notwithstanding the above, the **Ben Ish Chai** ⁽²⁾ records that there was a custom in Baghdad, Iraq, (where he lived) to actually fulfill the *mitzvah* of letting a debt go. After writing a *Pruzbul*, a person would go to his friend and each one would lend the other a small coin or a loaf of bread. They would make up between each other that the time of payment is an hour before *Yom Tov* so that it is clearly the type of debt that will be cancelled by *Shmittah*. Then, immediately after *Rosh Hashana*, each one would come to the other and offer to pay back the loan, whereby the other person would say "נעמט אני" - I am cancelling this debt. In this way, they were able to fulfill a *mitzvah* in the *Torah*, without any sort of “crutch.”

Questionable Custom. One might ask on the above custom mentioned by the *Ben Ish Chai*; How is the receiver of the loan permitted to hold onto it and not pay it back until after *Yom Tov* if they indeed made up to pay it back before *Yom Tov*? They should not be allowed to intentionally keep an item that was not theirs. Well, we have to say that they held that even though they spoke out that payment is due before *Yom Tov*, and that made it possible to be cancelled by *Shmittah*, they are still not *makpid* or particular that it definitely must be this way. Thus, they are allowed to delay payment, and yet, it is still called “payment due before Yom Tov.” Perhaps this delicate logic is debatable and that is why this custom was not prevalent in other places.

(1) התעוררות לתשובה חו"מ סי' יב (2) בן איש חי
פרשת כי תבוא

הלכה למעשה

A SERIES IN HALACHA
LIVING A "TORAH" DAY

Selected Halachos of Shmittah (13) - "זוה דבר השמיטה" **Making a Pruzbul (cont.): A Nagging Question.** We have finally reached the end of the year and the time to make a *Pruzbul* has arrived. There is a nagging question that should be addressed. As we mentioned previously, *Hillel Hazaken* established the concept of *Pruzbul* because there were many people who didn’t want to lend money in the seventh year (*Shmittah*) because they were afraid that *Shmittah* would cancel their debt. In effect, they were transgressing two *issurim* (prohibitions) in the *Torah*. In order to help them avoid these *issurim* and enable the poor to receive loans, Hillel set up *Pruzbul*. It would seem that a "בעל נפש" (one who is concerned for his soul) who is delighted to give out money for other *mitzvos*, like *Lulav*, *Esrog*, *Matza*, etc., and would not transgress the *issurim* that Hillel was worried about, should refrain from using the *Pruzbul* “crutch.” However, we do not find any record of *Gedolim* who did not write a *Pruzbul*; on the contrary, we have a lot of recorded information about how the *Rabbanim* and Sages did indeed make a *Pruzbul*. So the question begs to be asked: Were these people the sort whom Hillel was worried about that would transgress two *issurim*? Wouldn’t they want to fulfill a *mitzvah* at all costs, at least when affordable?

The Answer. The *sefer Hisorerus L’Teshuva* ⁽¹⁾ answers that nowadays, the cancellation of debts is only Rabbinic since the *Torah* compares it to *Yovel* which only happens when most of the *Yidden* are living in *Eretz Yisroel*. The reason why the Sages decreed the cancellation of debts is: "שלא תשתכר תורת שמיטה" -

הוא היה אומר....

Rabbeinu Azarya Figo ZT”L (Binah L’itim) would say:

“We are commanded to blow the *shofar* to bring to mind *Akeidas Yitzchok* and be remembered favorably on the Day of Judgment. Why? Because by doing so, we reach the conclusion that it is worth sacrificing all pleasures of life, including life itself, in order to perform *Hashem’s* will and obey His commands. By entrenching within ourselves this understanding, we realize how precious those hours we devote to *avodas Hashem* really are, and we then feel deep remorse for the many hours that we wasted. With this in mind we take it upon ourselves to intensify our devotion to *Hashem* rather than emphasizing vain pursuits. This recognition of the importance of *mitzvos* and remorse for the wasted time will itself arouse divine love and compassion, that He may inscribe us for a good year of extra performance of *mitzvos* and proper use of our time.”

R’ Chaim Dov Keller Shlit’a (R”Y of Telshe Chicago) would say:

On the day of *Rosh Hashana*, the world attained fulfillment with the creation of Man. Therefore, on this same day each year, Man must stand before the Divine bar of judgment to give an accounting of himself. It must be determined if he is that Man for whom all of Creation was designed and who was its ultimate goal; or if he has fallen short of Divine expectations. And this judgment before which Man must stand is two-fold. He stands judged as a son of the Almighty and as His subject - "אם כבנים אם כעבדים" .

R’ Meir Horowitz of Dzikov ZT”L (Imrei Noam) would say:

“Dipping the apple in honey is a *segula* for children since 'תפוח' (apple) and 'פרו רבו' have the same *gematria* (494).”

Printed By: Mailway Services,
Serving Mosdos and Businesses
Worldwide Since 1980
(1-888-Mailway)

נתנדב ונתקדש לעילוי נשמת
ר' מנדר חיים ואב ב"ד היחל
ישראל הרש ז"ל * תנצב ה'

M Camp
Merockdim
26 Parker Blvd.
845.362.0287

מוקדש לעילוי נשמת האשה
חי' בת ר' אברהם קיפפער
ע"ה, נפ' בצום גדלי'
תתאשמותי צורחה בצדור החיים

לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי ז"ל ורעייתו רישא רחל בת ר' אברהם שלמה ע"ה

(Monsey, NY)

* פלג המנחה עש"ק - 5:54

הדלקת נרות לשבת - 6:55

זמן קריאת שמע/המ"א - 9:07

זמן קריאת שמע/הג"א - 9:43

סוף זמן תפילה/להג"א - 10:46

שקיעת החמה שבת קודש - 7:11

מוצש"ק צאת הכוכבים - 8:01

צאה"כ / לריבנו תם - 8:23

*מי שמר"ק מוקדם אין לאחד ממנ עצם
קבלת השבת (משיאמר "בואי כלה")

שבת קודש פרשת נצבים - ראש השנה - יום הדין Shabbos Parshas Nitzavim - Rosh Hashana כ"ח אלול / א'-ב' תשרי תשע"ו-September 12, 14-15, 2015

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים ע"ה"ק

הנסתרת לה' אלקינו והנגלת לנו ולבנינו עד עולם לעשות את כל דברי התורה הזאת (כט-בה) - מעשה אבות סימן לבנים

יבוא הדבר לידי 'אתה ובניך' כלומר יתמשך הדבר גם בורע"ך אחריו, שגם הם יתמשכו אחריו להטיב דרכיהם, וכן בהמשך (שם, ו) נאמר, ומל ה' אלקיך את לבבך ואת לבב וועך, כי על ידי תשובתך תבוא אתה וועךך לידי מילת הלב, ודי משעשה אבות משפיעים על בניהם אחריהם.

וכן נהג **אבי מורי זצ"ל** הכ"מ לומר על מאמר הכתוב (דברים ו, ז) 'ושננתם לבניך ודברת בם', שאדם החפץ ללמד את בניו תורה ולקיים 'ושננתם לבניך', העצה היא - 'ודברת בם', דהיינו שהוא עצמו יעסוק בתורה, שכן אם האב אינו עוסק בתורה כראוי לפי כוחו, לא יועיל מה שיאמר לבניו. ואולם, כאשר הבן רואה כיצד אביו עוסק ומתייגע בתורה כל ימיו 'בשבתך בביתך ובלכתך בדרך', ודי הוא נמשך מאביו לעשות כמעשי אביו, בלא שיצטרך האב להרבות בדיבורים.

עוד היה אבי מו"ר זצ"ל לגיל לספר לנו, שבהיותו מלמד ב'תלמוד תורה', נגש אליו אחד המלמדים וסיפר לו על אחד מתלמידיו שבכיתתו, שכבר קרוב לגיל בר מצוה, ועדיין חסר הוא באהבת תורה ויראת שמים, ולכן מבקש עצה כדת מה לעשות עמו. הוסיף אבי את הנער לשיחה ארוכה ונעימה, ובתוך הדברים ביקש לדעת מדוע אינו מתפלל ולומד כראוי כשאפת הוריו. השיב הנער: אכן אבי אומר לי תמיד ללמוד תורה, אבל בעיני אני רואה, שכשהוא חוזר כל ערב מעסק פרנסתו, אינו רץ ללמוד תורה, אלא פונה לקריאת עיתוני חדשות, ורק לי הוא אומר ללכת ללמוד, אף שלכל יהודי יש מצות עשה דאורייתא ללמוד תורה!

והוסיף עוד הנער: גם עומד עלי שאבוא מוקדם לביהכ"ג, בומן שמתחילים התפילה, והוא בעצמו בא תמיד באיחור. וכן בקדוש, לי הוא אוסר לשוחח בעת אמירת קדשו, והוא עצמו מדבר. אם דברים אלו חשובים כ"כ בעיניו, מדוע הוא אינו עושה אותם? כך הפטיר הילה, ושאלתו ניסרה בחלל, ונתרה מיתומת... אבי מורי זצ"ל קרא את האב של התלמיד, והעמידו על טעותו, והלה אכן תיקן את הדבר.

גם אני, קרבתני פעם בחור אחד שלדאבוק לבי ידד מדרך המסורה, ותחת אחד השיחות שדיברתי עמו, הורה בלא בהשה שאינו יודע מה רוצים ממנו, ומה בצע כי תלינו עליו. דרי מתנהג אני בדיק כמו אבי, אבי שומר את מסורת אבותיו רק בחציניות, במעשים בעלמא, אבל בפנימיות לבו לא נראה עליו כלל שעובר את הבורא. ושעבודו ה' תופסת את מחותו, הוא אינו עובר את הבורא בשמחה ובחיות, אלא רק מדאה עצמו ועושה תנועות חיצוניות כאילו שעבודת ה' חשובה אצלו, אבל לבו בל עמו. וגם אנכי בפנימיות הלב בדיק כמותו, רק שאבי מרמה את עצמו, ועושה מעשים חיצוניים מבלי שביאור מפנימיות לבו, ואילו אני אדם אמיתי, אניי סובל עקמומיות ותנופה, ומה שיש אצלי בלב כך נוהג אני גם כלפי חוץ...

פרק
ה'ר
דאבות

אתם נצבים היום (כמ-ט) - זה היום תחילת מעשיך וזכרון ליום ראשון (סדר וזכרונות לתפילת מוסף)

As the holy Day of Judgment approaches, we are all busy making our final preparations for this great event. Not just the physical preparations - new clothing, haircuts, cooking, cleaning - but the MAJOR preparation for *Rosh Hashana* which must take place in our MINDS! That is something we can do anywhere, assuming that we are in our right minds! Hmmm this is certainly an interesting expression. Did you ever wonder what it means to be “in your right mind”? What is considered being in your “wrong mind”? It may sound shallow and frivolous, but in truth, the answer to this question is the answer to life. Why? Because life is about thinking the “right” thoughts and making the “right” choices - IN YOUR MIND!

R’ Simcha Bunim of P’shischia ZT”L discusses how a person can be successful on *Rosh Hashana*. He says that in the *Yom Tov* liturgy we say, "זה היום תחילת מעשיך" - This is THE DAY, the beginning of Your handiwork. The way to do *Teshuva* and truly be able to grow is to see each day as THE DAY - the beginning of something new. Writes the *Rebbe*, R’ Bunim, the reason a *shofar* must be one *tefach* (handsbreadth) long or at the very least, a *tefach* sticks out when the *Baal Tokea* blows it, is symbolic of the words of *Dovid HaMelech* in *Tehillim*, "הנה טפחות נתתה, *You have made my days as tefachos.*" When one is measuring something that is very long, he holds a measuring tape in his hand. He measures one meter and then another meter and then another meter - one increment

בראש השנה יכתבון

כדלים וברשים דפקנו דלתיד ... (סדר מליחות)

How should a person serve *Hashem* on *Rosh Hashana*? The **Dubno Magid, R’ Yaakov Krantz ZT”L** gives us a parable to answer this question. Our situation is comparable to that of a poor man with a son who was endowed with all kinds of abilities. He wanted to find a wife for his son and see him happy. However, he needed money for that to happen, and the poor fellow had very little of it!

One day, a wealthy man came to him and said, “I’ve spoken with your son, and I like him very much. I have a daughter who has many fine character traits, and I’m ready to take your son as my son-in-law. I’m also willing to take care of all expenses for the wedding ... almost everything. All you have to do is make your son a proper suit. That’s it!” The poor man exclaimed, “Excellent! However I don’t even have a penny, not even for a suit.”

“I’m not offering more,” said the wealthy man. “You have to do something for your part.”

“Give me ten days to see what I can do,” said the poor man. The wealthy man agreed. The poor man began knocking on doors asking for money but nobody gave him a

דרגה יתירה

at a time. All he has in his hand, at any given time, is JUST ONE METER, even if what he is measuring is 100 meters long! And so it is with our lives. Man lives 70, 80, up to 120 years - but when *Hashem* “measures” him, He does it in *tefachos*, small minute handsbreaths. He looks at each individual person and judges him or her by THE DAY. On the one hand, we are judged on *Rosh Hashana* and on the other we are “נידון בכל יום” - “judged every day.” How is this possible? Because on *Rosh Hashana*, our circumstances are decided - but each and every day we decide how we will handle the circumstances! If we will choose the “right” frame of mind and make a choice to have a positive attitude to our situation, then we have chosen LIFE and measured up in the eyes of *Hashem*. If we do not make the “right” choice let’s not even think about it!

It is important that we view each day as an individual unit - “זה היום”. Forget about what happened yesterday and don’t focus on tomorrow. Try to live TODAY to the fullest because that is the way *Hashem* judges us *tefach* by *tefach* ... measure by measure day by day. The *tefach* of the *shofar* should remind us that the way to fulfill, שפר, “*Beautify your deeds*” is by living each day individually and to the fullest.

Rosh Hashana is THE DAY, the beginning of *Hashem’s* handiwork, but every single DAY is the beginning of ours! Let us make the most of it! A *gut gebensht yur* to everyone may you be blessed day by day.

thing. Filled with bitterness, he returned home a beaten man.

Later that day, the wealthy man received a knock on his door. His servant answered and who should walk through the door but the poor father of the groom-to-be!

“Already?” the wealthy man asked. “You’ve already found enough money?” “No, not really,” was the reply.

“Then why are you here?” he shot back. “You still have ten more days!”

“True,” the poor man said. “I really wanted to return in ten days with money for my son’s suit. However, because I know that it will be impossible for me to find it, I’ve come to you now - not as a future in-law, but as a poor man who has come to a wealthy man with a generous heart. I beg you, please open your hand and give me a donation!”

The message of this parable is that we are like this poor man. We are the ones who have a large amount to collect, in other words, we ask *Hashem* to forgive all the sins that we have committed, we ask for a good and joyous year. But we cannot pay in *mitzvos* and good deeds, not even for one single day of joy!

However, there exists a wonderful solution to our problem.

On behalf of thousands of Shomer Shabbos Jews - www.chickenforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Pretz Israel with zero overhead

something for his fellow Jewish brethren. In 1497, he made a public announcement: on Sunday, the 5th of September, he would personally lead the Royal Orchestra of Barcelona in a brand-new concert of his own composition. The pieces he’d written were unlike anything ever heard in Spain before. It was, he declared, to be a celebration of native peoples and their cultures. Every instrument ever invented around the world, no matter how far away, would be represented.

Excitement filled the air and anticipation for this great event was at an all-time high. On concert day, the orchestra hall was filled. The “who’s who” of Barcelona was in attendance. Many of those were Marranos, like Don Aguilar, but the fact that so many of these people came to the concert apparently didn’t arouse anyone’s suspicions.

Don Aguilar’s music was inspiring. True to his word, the audience heard from a wide range of instruments. There were bells and horns, stringed instruments and an array of different drums. Then, in the middle of the concert, a musician with the orchestra stepped forward and took the stage. He was holding an unusual instrument: a ram’s horn.

The musician, a secret Jew handpicked for this task by none other than Don Aguilar himself, put the ram’s horn to his lips, and began to blow. He blew long blasts, followed by intermediate notes and then short staccato bursts. In fact, they were *Tekiah*, *Shevarim*, *Teruah*. Each note of the *shofar* service rang out throughout the hall, one hundred notes in all. Most of the audience applauded it as a virtuoso performance of an unfamiliar instrument. But to the secret Jews in the audience, Don Aguilar’s “music” gave them their first chance in years to fulfill the *mitzvah* of hearing the *shofar*.

Because September 5, 1497, was the first of *Tishrei*, 5258 - the first day of *Rosh Hashana*.

Little is known of Don Aguilar. Some say he was arrested soon after the concert and executed in secret, so that news of his exploits would not become public. Others maintain he lived to an old age, continuing to live a Jewish life.

All that is known is his amazing actions on *Rosh Hashana*, over 500 years ago, when for one evening he allowed an entire secret Jewish community fulfill the *mitzvah* of hearing the *shofar*. (**R’ Eliyahu Ki-Tov, Book of our Heritage**)

תעיר ותריע להברית כל מריע ותקדש בידעי' להריע קדוש ... (סדר פיוטים לשחרית)

On the first day of *Rosh Hashana*, the *Baal Tokea* in one of the smaller *shtieblach* in the city of Tolna, Poland, was having an excruciatingly difficult time blowing the *shofar*. He blew and blew, trying *shofars* of numerous sizes and shapes, but as much as he tried, he was barely able to elicit an audible sound. Many were disappointed and wished to replace him for the next day’s *shofar* blowing and a battle brewed. It was decided to bring the question before the *Rav* himself.

R’ Duvid’l Twersky of Tolna ZT”L listened quietly and asked a few questions about the *kehilla* and the *Baal Tokea* himself. Then he rendered his ruling: “It is not necessary to remove the *Baal Tokea* from his post. Just tell him to take his *Talis* off his head when he blows.” The *Baal Tokea* did as he was told and the next day his *tekios* were much better.

Inevitably, R’ Duvid’l explained. “The *Satan* was blocking him from blowing properly the first day because he thought the man was a big *Tzaddik*. When he took the *Talis* off his head and the *Satan* saw who it was, he let him be!”

הנני העני ממעש נרעש ונפחד מפחד יושב תחילות ישראל ... (תפילה לש"ץ קודם מוסף)

The *Yamim Noraim tefillos* in the *Chevron Yeshivah* in Jerusalem was always a rousing experience. Opening the *Beis Medrash* door on *Rosh Hashana* felt as though he were standing on the brink of a fiery furnace. The *Shemona Esrei* sounded just the way it is described in the *Shulchan Aruch*: not spoken aloud, but rather in a hum, trembling and prolonged. *Krias HaTorah* was unhurried and articulate and the *shmuess* before *shofar* blowing, given by the *Rosh Yeshivah*, **R’ Yechezkel Sarna ZT”L**, was awe-inspiring, leaving the *tzibbur* with an almost palpable wave of fear and trembling.

And then came the highlight of the davening. The famed *Maggid* of Jerusalem, **R’ Sholom Schwadron ZT”L** would begin the *Musaf* prayer. His fervent prayer drew every heart after it, so that by the time it was over, each individual felt satisfied to the depths of his being. R’ Sholom was all melody. When he merged with the prayer, and the two merged with the Day of Judgment, and the three merged with a melody that derived directly from the heart, an incomparable symphony formed. He cried easily, with the simple longing of a baby parted from its mother. In his rendition of the various *tefillos*, R’ Sholom’s davening captured the essence of supplication. He achieved a unique and unforgettable mixture of tranquility and trembling awe. It was a *Musaf* that thousands of students carried with them into the coming year, and still carry - up to this very day! While davening, R’ Sholom was no different than he was in his renowned sermons. His innate sweetness was present throughout, punctuated by bouts of stormy tears. He radiated a spiritual joy in the *tefillah* that naturally transmitted itself to the other worshippers. The melodies he employed were not his own; he drew tunes from famous *baalei tefillah*, among them R’ Eliyahu Porush, R’ Chaim Menachem Mendelson, R’ Shlomo Zimbalist, and R’ Hirsch Kupshitz. He would begin without much in the way of melody, gradually introducing the music at different points in the service. But the tears, and the special stamp that said “R’ Sholom,” were present from the very start.

One evening, a few days before *Rosh Hashana*, R’ Sholom’s brother-in-law, **R’ Avraham Dov Auerbach ZT”L**, entered the Schwadron home. He saw at once that R’ Sholom was absorbed in introspection, preparation for the Day of