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ראש השנה / יום הדין

Rosh Hashanah / Yom Hadin

א' - ב' תשרי תש"ע - September 19 - 20, 2009

הענינות והירושנים לעורר את האדם לעבודת הש"י ותחזקות בצומנה ובטחון מאת

טיב התבלין

הגה"צ רבי גמליאל הכהן רבינוביץ שליט"א

ראש ישיבת שער השמים בירושלים עיה"ק

יהי רצון שתחדש עלינו שנה טובה ומתוקה (סימנים) – ראש השנה הוא ה"ראש" של כל השנה

אלא י"ל, שהקב"ה נתן לנו תמיד שנה טובה, שהרי "כל מה דעביד רחמנא לטב עביד" (ברכות דף ס ע"ב), וכל הקורה אותו - גם אם הוא נראה בעינינו רע - הרי זו טובה עבורנו. אמנם, מבקשים אנו מהקב"ה שגם אנו נרגיש בטובה הטמונה בכל דבר הקורה אותנו, ולכן אנו אוכלים דברים מתוקים בראש השנה, ומבקשים "יהי רצון שתחדש עליו שנה טובה ומתוקה", שכשם שמרגישים את הטעם המתוק של התפוח בדבש, כך נרגיש את הטוב הטמון בכל הקורה אותנו במשך השנה הבאה.

והנה בנוסח התפילה אנו מבקשים "זכרנו לחיים מלך חפץ בחיים וכתבנו בספר החיים למעןך אלוקים חיים". וחשבתו לעצמי - איך יכולים לבקש זכרנו לחיים? הרי אם האדם יחשוב חשבון נפש, יתכן שטוב מותו מחייו, כי אם הוא מקלקל כ"כ הרבה בחטאיו, למה לו חיים? מי אומר שעוד שנות חיים ייטיבו עמו? אבל אנו ממשיכים מלך חפץ בחיים, אנו מבקשים חיים, כי אתה רוצה שנחיה! ואם ה' חפץ בחיים, אזי גם אנו מבקשים חיים, אבל מוסיפים ומבקשים למעןך אלוקים חיים שנוכל להקדיש מכאן והלאה את חיינו רק למעןך, להועיל ולא לקלקל, ולחיות חיים של דבקות בה', ככת' (דברים ד, ז) 'ואתם הדבקים בה' אלוקים חיים כולכם היום'.

לקחי חיים ודברי התעוררות נסדרו עפ"י פרשיות השבע

מאת הרב שלום פערל שליט"א

נ"נ בשיבת הגר"צ קושלבסקי

בחדש השביעי באחד לחדש יהיה לכם שבתון זכרון תרועה וגו' (ויקרא כג-כד) – מעלת עבודת המלכות כשר"ה חל בשבת

ולחשמיע בכ"מ על תחילת מלכותם כן אנו מודיעים ומשמיעים על מלכותו יתברך ע"י תקיעת שופר". והיינו ש'תקיעת שופר' מורה על המלכות ה', ומעוררת אותנו להמליך אותו עליו, לקבל עליו עול מלכותו ועול מצוותיו. והנה איתא בירושלמי (ברכות ס"ז): "עשה מאהבה, עשה מיראה, שאם באת לשנוא, דע שאתה אוהב, ואין אוהב שונא [היינו שתעבוד אותו מתוך אהבה], ואם באת לבעט, דע שאתה ירא, ואין ירא מבעט". עליו לקבל עול מלכותו יתברך מכוח אהבה אלו ויראה מעונשו, שאהבתנו לה' תביאנו לעבודו מתוך שמחה וחיות ואהבה, ולהדר במצוותיו, ויראתו ממנו תכריח את יצרנו הרע להסכים שנועבד אותו ולא לעבור עבירות, כדי שלא ניענש. ויש להוסיף שראש השנה שחל בשבת, קיל עליו לעשות זאת, שהרי מלבד היותו 'יום הדין', שזה מעורר בלבנו יראה ממנו, הוא ג"כ 'שבת', שעניינו מידת ה'אהבה', ונוכל להמליך אתה' עליו בשבת גם מאהבה. ומעתה מובן למה בפרשת המועדים מוזכר דוקא ר"ה שחל בשבת, שרק בו מתקיים מצות היום באופן המובחר והמעולה.

נמשל: Year after year, we face our annual "tribunal" - the court case on *Rosh Hashana* that will determine our lives for the coming year. We walk into *shul* and begin to daven. Are we nervous? Are we sweating, even just a little?

הכלכה למעשה

מאת מו"ה ברוך הירשפלד שליט"א

רב וקהל אהבת ישראל, קליבלנד הייטס

on *Rosh Hashana*. Although we do not do so, that opinion might be enough for one not to repeat *bentching* once the mistake was made. The *Mateh Efraim* (6) and *Mishna Berura* (7) rule that he should repeat it while the *Kitzur* (8) is lenient. **R' Shlomo Zalman Auerbach ZT"l** held (9) like a third opinion that only at night one should repeat *bentching* because those who permit fasting only allow it by day. Ladies do not repeat *bentching* if they forgot "יעלה ויבא" because even on a regular *Yom Tov* many hold that they do not repeat, certainly not on *Rosh Hashana*. **Simanim**. If one cannot eat any of the *simanim* that we eat as a good omen for the new year, he should at least put them on the table, then look at them and say the appropriate prayers. **Mayim Achronim**. (10) Even those who don't wash *acharonim* before *bentching* - should do so on *Rosh Hashana*. **Second Night Meal**. On the second night there is a slight doubt whether we say (in candle-lighting and *Kiddush*) "ברכת שרשיי". Therefore, we put a new fruit on the table to make extra sure that the *beracha* is not said needlessly and eat it right after *Kiddush* (11). The lady should light candles right before *Kiddush* with the appropriate *berachos*. Then, without delay or speaking out, *Kiddush* is recited, wine given out, the fruit is eaten saying "העץ" and not "שרשיי". If one intends to eat more fruit during the meal or for dessert, he should exempt them with this "העץ" and not say a *beracha* *achrona* on the fruit. If he doesn't plan to have any fruit in the meal or dessert, he does say a *beracha* *achrona* if he ate enough.

הוא היה אומר

Gerrer Rebbe, R' Avrohom Mordechai Alter ZT"l (Imrei Emes) would say: "The *gemara* states (בבא בתרא קמ'): 'If the first day at the head of the year is hot (חמים), the entire year will be hot. If the first day is cold (קריר), the entire year will be cold.'

To the extent that an individual generates warmth in his Divine service on *Rosh Hashana*, to that extent will he be ardent throughout the year in his yearning for *Hashem*. It is *Rosh Hashana* that enables us to accept the yoke of the Kingship of Heaven throughout all the days of the year."

R' Yoseph Pearlman (Pninei Ohr) would say: "The *Zohar* learns from the *posuk*, "For the Tree of Knowledge good and evil, you may not eat," that on *Rosh Hashana*, one should not eat an אגוז (nut) which has the numerical value of חט(א) as well as the word טוב (17). It is true that אגוז has two *gematria* allusions, the primary one good and the secondary one bad. But on *Rosh Hashana*, we dare not take any risks at all. Our aims must be 100 percent pure. Something which is part good and part bad is avoided, and to be shunned entirely. On *Rosh Hashana*, we show *Hashem* that compromises of this sort are not acceptable!"

A Wise Man would say: "On our Day of Judgement, the one thing to remember is that the purpose of life is to lead a life of purpose."

תתקרב לעילוי נשמת האשה מינדל עדינה בת ר' נתן צבי קורין ע"ה – נפטרת כ"ו אב – תהא נשמתה צרורה בצרור החיים

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מעשה אבות ... סימן לבנים

For hundreds of years, the Jewish People suffered under the harsh tyrannical rule of the Russian Czars. The Anti-Semitic decrees, coupled with an unmitigated hatred for Jews and their laws and customs, made for a life of hardship for every Jew and often a pitiful existence. On many occasions, it was left to the *Rabbonim* to travel to the capital city of Petersburg to plead their case on behalf of their unfortunate brethren, not always with favorable results.

One year, an important issue pertaining to the welfare of Russian Jewry came up and none other than the **Netziv, R' Naftoli Tzvi Yehudah Berlin ZT"l**, and **R' Yitzchok Elchanan Spektor ZT"l**, were called upon to appear before important government officials to represent the *Torah* community. As is often the case with bureaucracies and their pompous, self-inflated minions, time crawled by with little to show for it. Days turned into weeks and weeks turned into months, and no concrete resolution was attained. Before long, the season of the High Holy Days was upon them and they came to the unpleasant realization that they would be forced to stay in Petersburg for the holiday season.

When deciding where to daven for *Rosh Hashana*, the two great sages made a surprise choice. On the first day of *Yom Tov*, they walked to the "Cantonist Shul" - a synagogue composed of former soldiers in the Russian army, who were kidnapped from their families as young children and forced to serve for a minimum sentence of twenty-five years. Due to their circumstances, most of these soldiers were far removed from *Yiddishkeit* and barely knew how to daven. They only came to *shul* on *Rosh Hashana* because what else was a Jew supposed to do on the Jewish New Year?

During a break in the davening, an older man stood up and asked to be permitted to say a few words. When he had the attention of the congregants, he began in a low, tremulous voice. "I used to be called Moshele. I was taken away from my family as a young child, just like the rest of you, and I spent the best years of my life in the service of the Czar." Tears ran down the former soldier's cheeks as he let his emotions spill forth. Oh, how he had longed for this moment, when once again he would see the inside of a *Beis Haknesses* and join his own brethren in prayer.

"I don't know how to pray," Moshele confessed abashedly. "There was a time when I did know, but for so many years now I have not been permitted to daven, that I have forgotten how to. But in my heart, I want to pray! I want to commune with the Lord. There is a prayer stored away deep inside my heart, and I want to express it to the Almighty."

Not a sound was heard in the cramped synagogue. What would he request from *Hashem*? Indeed, what spiritual desire did this man store in his heart, a man from whom the Czar had robbed him of both this world and his world to come?

"Creator of the world! What does every Jew request from You?" Moshele's booming voice filled the room. "Children, life and livelihood! For most people, this is a most basic desire for a satisfying and fulfilling life. But as for me, what should I request? Children? I'm already old, and I do not foresee children in my future. Life? Most of my life has already passed, and even that could not really be called life. Perhaps livelihood? But the Czar provides generously for all the Cantonists, enough for their whole lives. What then is left for me to ask for?"

And then, the burly soldier let out an anguished cry. With every ounce of strength, he screamed upwards to the Heavens, "What do I want? All I want is to praise the holy Name of the Almighty G-d. All I want is to say, 'Yisgadal V'yiskadash Shmei Raba! May Your great Name be exalted and sanctified!'"

The congregants were dumfounded. The Netziv and R' Yitzchok Elchanan were astounded and would later recount how moved they were by this man, an unlearned and simple Jew, who by his own admission had nothing left in the world. All he had was one simple request. All he wanted was the glorification of *Hashem's* Name.

משל' למה הדבר דומה

ויאמרו הנה יום הדין לפקוד על צבא מרום בדין ... בכל באי עולם יעברון לפניך ככני מרון וגו' (תפילת נתנה תוקף)

משל' A number of days before *Rosh Hashana*, the *tzaddik R' Yitzchok Gutfarb ZT"l* was seen sitting in the waiting room of the *Badat"z Eidah Charedis (Beis Din Tzedek)* in Yerushalayim for hours on end. He was not involved in any *Din Torah*, nor was he called upon to testify in any of that day's cases. So why was he there?

"I'm doing a little research," said R' Yitzchok with a conspiratorial smile. "I am observing how people react before their court case. Some people pace nervously to and fro rehearsing their pleas and/or their testimony. Others sit

uncomfortably in their place chain smoking. There's a man who is literally pulling the hairs of his beard out. And there sits a lady reciting *Tehillim*, tears coursing down her cheeks."

R' Yitzchok looked about. "But what are they so scared about? A mere court case? Some money gained, some money lost? What's the big deal? Yet in just a few days, I will be sitting in a court case. A court case to determine my very existence; whether I live or I die this year. If these people are so nervous about simple stuff, should I not be terrified about what I am about to face on my *Yom Hadin*?"

תקעו בחודש שופר בכסה ליום חגנו. כי חק לישוראל הוא משפט לאלקי יעקב (תהלים פא-ד,ה)

One of the reasons given for blowing the *shofar* on the *Yom Hadin* is to make our service resemble the coronation of a king. **Rabbeinu Saadia Gaon ZT"l** writes: "*Rosh Hashana is the beginning of creation. On this day, Hashem ruled over the entire world. Thus, just as kings are crowned amidst trumpet blasts, so too, do we accept the Kingdom of Hashem upon us this day.*" The difference between a king and a ruler, however, is that a ruler governs by force whereas a king is willingly appointed by the people. This day, we lovingly accept *Hashem* as our King.

For this reason, explains **R' Yaakov Meir Shechter Shlit'a**, the *Torah* instructs us: "*Blow the Shofar on the new moon, on the concealment of the day of our festival.*" Unlike every other *Yom Tov* which is designed to fall out in the middle of the month, when the moon is at its fullest, the holy day of *Rosh Hashana* occurs precisely when the moon is hidden in the sky. Wouldn't it seem more appropriate for the moon to be full and beautiful when we renew *Hashem's* Kingship in the world, especially since *Klal Yisroel* is often compared to the moon!

The answer is that on this "coronation day," the object is to make His Divine dominion perfect. It is our duty to proclaim and accept *Hashem* as the King of Kings while at the same time nullifying our existence and portraying our insignificance compared to Him. Thus, at our lowest point, when nothing but darkness and confusion reign, when the human element is laid bare and vulnerable, at that very moment it is up to us - the Chosen Nation of *Hashem* - to declare, "*Hashem is King, Hashem was King, Hashem will be King forever and forever.*" By doing so, we not only affirm our belief in His *malchus*, we also bring about a tremendous *nachas* and joy to the Holy One.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF ...

מלכות

Rosh Hashana is here and we have all (hopefully) prepared ourselves spiritually for this great event! It is a day of judgment and yet we are taught that it is not a sad day but rather a very joyous one. It is a day that we dress up in our *Yom Tov* finery and eat delicious meals and march in the streets proudly representing *Hashem*. Our every action is meant to proclaim His Kingship and prove ourselves as devoted and loyal subjects.

Five thousand seven hundred and seventy years ago (5770), on the first day of the month of *Tishrei*, Adam was created. *Hashem* formed man from earth and blew into him a *neshama*, a soul. The angels were watching from Above and cried out, "Don't create this being. The world is perfect, man will only ruin it!" But as his *neshama* was being blown into him, Adam opened his eyes and proclaimed, "*Hashem Melech!*" The angels were silenced because Adam had the free choice that they did not have to crown *Hashem* as King. Adam had the power to give *Hashem* glory that the angels could not!

So every year on *Rosh Hashana* the books of Life and Death are open and *Hashem* decides whether to create us or not, whether to give us life or take it away. The angels scream, "Don't create this being ..." so we, in turn, sound the *shofar* and feel our *neshamos* being blown, with the Divine breath, back into us once again with the single-minded purpose of making *Hashem* our King. We scream out loud and also silently to ourselves, over and over throughout this awesome day, "*Hashem Melech*" and prove through our thoughts and actions that our lives will truly bring glory to The King of Kings.

TORAH GEMS

ובכן תן פחדך ה' אלקינו על כל מעשיך ואימתך עלי כל מה שבראת ויראוך כל המעשים וכו' (תפילה לדי'ה)

Chazal in *Avos* (ג-ג) tell us: "*Whoever accepts upon himself the yoke of Torah, will have the yoke of worldly cares removed from him.*" It would seem that rather than "removed from him," a more proper phrase would have been "are not placed upon him." The holy **Chofetz Chaim, R' Yisroel Meir Kagan ZT"l**, discerns a fundamental message in this carefully worded statement. *Chazal* are teaching us that one whose deeds are purely for the sake of *Hashem* and His *Torah*, will merit that even decrees that have already been proclaimed upon him will be removed!

In one of his annual *teshuvah shiurim*, **Rabbi Dr. Joseph B. Soloveitchik ZT"l** once spoke before a varied crowd of learned *Torah* scholars and professionals from the material world. He discussed elements of the *Rosh Hashana tefillos*, including the prayer "ובכן תן פחדך" which deals with Fear of Heaven and the world community's acceptance of *Hashem*.

After he had concluded, an eminent psychiatrist came over to him and commented, "Rabbi, had I the authority to do so, I would eliminate the prayer recited on the High Holy Days that begins with the words, 'Cast Your Fear' as fear is the major cause of mental illness that besets mankind."

R' Soloveitchik responded, "Everyone seems to be beset with fears of all kinds; fear of losing wealth or status, fear of sickness and bodily weakness, fear of danger lurking about - fear of the unknown! Man is plagued constantly by all sorts of lesser fears. There is, however, one major source of fear, that can wipe out all these lesser fears and that is Fear of Heaven! The Almighty controls everything and there is nothing else to fear but Him! That is the reason for the prayer, 'Cast Your fear, Hashem our G-d, upon all Your handiwork.' We pray that this great fear will free us from those other ones which lurk everywhere upsetting our lives."

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

היום הרת עולם היום יעמיד במשפט כל יצורי עולמים וגו' (תפילה אחרת לקידוש שופר)