

מאת מוה"ר ברוך הירשפלד שליט"א
ראש כולל עשרת חיים ברוך קליבלנד הייטס

seforim discuss) for fifteen minutes every day with his students, before he started his *Gemara shiur*.

How to Learn it. The basis of how to learn *Mussar* is derived from the *posuk* "כי קרוב אליך הדבר מאד בפיך ובלבבך לעשותו" (*This thing (Torah) is very close to you; it is in your mouth and in your heart, so that you can fulfill it.*)⁽²⁾ Keeping the *Torah* and fulfilling the *mitzvos* is very attainable for it is in your "mouth and heart" to fulfill it. This *posuk* teaches us (by mentioning mouth before heart) that if one utters words of *Torah Mussar* with his mouth, his heart will follow along, and he will begin to actually feel the spoken utterances of his mouth. If one talks a lot about *Emanah*, he will have *Emanah*, and if he talks a lot about *Bitachon*, he will have *Bitachon*. It might take quite a bit of repetition, but in the end, it sinks in. Therefore, says **R' Yisroel Salanter ז"ל**, learning *Mussar* should be with passionate verbalization of the text, and with repetition.

How this Works. The above method works in two ways. First, it is natural that "יצוניות מעוררת את הפנימיות" - one's outer actions and verbalizations make an impression on his inner feelings and attitudes. Second, it is well known from the **Rambam**⁽³⁾ that the innermost essence of every *Yid* is to do the ה' רצון, the will of *Hashem*, to the greatest extent. Unfortunately, many times this "will" gets covered up, blocked or even forgotten. The verbalization of *Torah Mussar* and *Emanah*, which covers topics that inspire a *Yid* to be better, will bring out into the open, those very concepts that are often buried deep within him.

- (1) תרגום (2) דברים ל"ד
(3) רמבם הל' גירושין פרק ב'

הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Greatest Mitzvah of All (45) - "תלמוד תורה כנגד כולם" **Learning Mussar.** *Rosh Hashana* and *Aseres Yimei Teshuvah* are very appropriate days to devote a discussion to the study of *Mussar*, for it helps a person to realize his goal of doing *Teshuvah* during this important period of repentance.

Mussar: What to Learn. Regarding the practical way to learn *Mussar*, we previously quoted the sources of this obligation and how one should start with the later *Mussar* works which quote earlier sources, gathering the scattered topics into an organized order, explaining them, and bringing them into practical application in a down-to-earth manner.

How Much Time? The advice of the *Gedolei Hadoros*, the Sages of the generations, is to allot a specific amount of time daily for the study of *Mussar* - but not to overdo it. After urging people to learn *Mussar*, the **Match Ephraim** (a *Posek*) writes ⁽¹⁾ that one should not make *Mussar* ALL of his learning, because devoting too much of one's "brain power" to *Mussar* for long periods of time, takes away from the changing effect that *Mussar* can have on a person. However, if a person learns a small amount daily until he feels the urge to improve himself and thus become closer to *Hashem*, that is a good idea and the rest of his learning time should be used for *Shas* and *Poskim*. Indeed, the custom in most *Yeshivos* is to set aside twenty minutes or half an hour daily for *Mussar seder*. The **Chasam Sofer ז"ל** used to learn **Chovos Halevavos** (the classic *Mussar* work which includes much of what all the other *Mussar*

הוא היה אומר

R' Zalman Guttman shlit'a (Darga Yeseira) would say:

"It is said in the name of the famous **Kotzker Rebbe ז"ל**, that everything in this world has a purpose, even "distorted logic. It is meant to be used with a vivid imagination to figure out a way to get people off the hook and judge them favorably, to be לךף זכות". On the holy day of *Rosh Hashana*, there is probably nothing more important than applying this *midah*. We must remember that *Hashem* works 'midah k'neged midah' - measure for measure. Thus, if one will 'sit in judgment' and look down on others, *Hashem* will sit on His Throne of Judgment looking carefully and even harshly at him. However, if one looks away from people's faults and focuses only on the positive, *Hashem* will do the exact same thing for him! So here's a bit of 'legal' advice: Be smart and 'hire' *Hashem* as your attorney for the *Yom Hadin* - by judging others favorably!"

Gerrer Rebbe, R' Yehudah Aryeh Leib Alter ז"ל (Sefas Emes) would say:

"*Shabbos Shuva* is the first *Shabbos* of the new year and the Jewish people must be careful in its observance, as *Chazal* say: 'Had the Jewish people kept the first *Shabbos* (in the desert), no nation or people would ever be able to conquer them.' Since *Rosh Hashana* starts the New Year, the first *Shabbos* of the year 'sets the tone' for the rest of the year."

R' Yehoshua Leib Diskin ז"ל (Mahari'l Diskin) would say:

"Help improve another's behavior even if the improvement will last a short duration. *Yonah HaNavi* saved the city of Ninvei from impending disaster - and that only lasted for 3 months!"

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

HOW can we expect ...

Tefilos to work if they're not ALL respectful?

UnderstandAct: 1,500+
View/Join the verifiable list (including Gedolei Yisroel as a Kabalah) at: www.kvodshomayim.org or 1.855.400.5164
CALL 9991

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

(Monsey, NY)
פלא המנחה ע"ש - 5:37*
הדלקת נרות שבת - 6:35
זמן קריאת שמע / מ"א - 9:10
זמן קריאת שמע / הגר"א - 9:46
סוף זמן תפילה/להגר"א - 10:47
שקיעת החמה שבת קודש - 6:51
מוצאי שבת הכוכבים - 7:41
צאתה"כ / לרבינו תם - 8:03
* מי שמחליק מוקדם אין לאחד מזמן עשם קבלת השבת (משיאם "בוא כלה")

Special Double Issue!

TORAH TAVLIN
IS NOW AVAILABLE
ONLINE TO VIEW ARCHIVES,
STORIES, ARTICLES OF INTEREST
OR TO SUBSCRIBE TO RECEIVE
THIS TORAH SHEET WEEKLY.
WWW.TORAH TAVLIN.ORG
OR SEND AN EMAIL TO
TORAH TAVLIN@YAHOO.COM

בראתי
יצר הרע
ובראתי לו

34 AARONIE WAY
MONSEY, NY 10952

ראש השנה - יום הדין - שבת שובה פרשת האזינו Rosh Hashana - Shabbos Shuva Parshas Haazinu א-ג תשרי תשע"ח - September 21-23, 2017

הגה"צ רבי גמליאל הכהן רבינובין שליט"א
ראש ישיבת שער השמים בירושלים עיה"ק

ביקור (תפילה שמו"ע לראש השנה) - ובו תינשא מלכותך
זאת מפיו על ידי אמירה: "ומלכותו בכל משלה" עולה על עולם האצילות, שבה מתגלה שהש"ת בקדושתו מולך ושולט בשליטה מוחלטת על כל היצירה, גם על הקליפות אשר נכנעים ונשברים בפני גאון עוזו.

כל אחד לפום דרגא דיליה
בדרך זה יש להוסיף עוד, שארבעה עולמות הללו הם ד' מדרגות בעבודת השי"ת הפרטית של כל אחד ואחד, ולחורות בא שבכל מדרגה שהאדם נמצא. בין אם הוא עומד בעולם העשיה הנמוך משאר העולמות, ובין אם הוא ממליך את ה' בדרגות הגבוהות יותר, בבחינות של יצירה בריאה ואצילות, תמיד עליו לדעת ש"מלכותו בכל משלה", היינו שהש"ת הוא המלך והוא היוצר, עושה ובורא ואין עוד מלבדו, והאדם הוא אין ואפס, וכל מה שנדמה לו שהוא עושה, אין זה אלא בחמלת ה' עליו, שהוא נותן לו כוחות וכלים לעבדו בלבב שלם. ובזמן שהש"ת יתגלה ל'מלך' על כל הארץ, האמונה תהיה ברורה ומגולה, וכל אחד יבין שכל מצב בו הוא נמצא, הוא מרצון השי"ת שהכניסו למצב כזה.

דרכי עבודה זו באים לידי משמעות גם בדרגות ההמלכה שמשתנים בין אדם למשנהו, שהרי ידוע מהאר"י הקדוש, שישנם אנשים שהם מ'עולם העשיה' - אלו העובדים לדרוויח פת לחם, ויש כאלו שהם מעולם יצירה - הלא המה הלומדים וכו', ולפי דברים אלה יתברר אופן ההמלכה ודרגותיה השונות, כך שכל אחד לפום דרגא דיליה ובכל מצב בו הוא נמצא, ימליך את השי"ת על כל מעשיו. וזהו יודע כל פעול כי אתה פעלתו - אפילו מי שהוא במדרגה פחותה של 'עולם העשיה', יחיד בקרבו את הידיעה שהש"ת עשה הכל. 'ויבין כל יצור' - מי שהוא כבר מעולם היצירה, שזו מדרגה גבוהה יותר, כבר יהיה בו אף ההבנה כי אתה יצרתו, שהכל מה' יתברך. כך כל כמה שנמצא בדרגה גבוהה יותר כך יש לו להשיג ולהמליך את השי"ת יותר בהבנה ויותר במוחש.

יעידון יצידן כולם כאחד ה' אחד ושמו אחד
תכלית הדברים, שכל אחד משתדל להמליך את השי"ת על כל מעשיו עד כמה שידו מגעת, ובכל מה שעושה רואה את השי"ת עומד לנגד עיניו, כדרך שאמר דוד המלך (תהלים ט, ח) "שיותי ה' לנגדי תמיד", וכך פסק רבינו הרמ"א בשו"ע (סעף א'), והא לך לשון קדשו: "שיותי ה' לנגדי תמיד (תהלים ט, ח), הוא כלל גדול בתורה ובמצוות הצדיקים אשר הולכים לפני האלקים. כי אין שיטת האדם ותנועותיו ועסקיו והוא לבדו בביתו, כשישיתו ותנועותיו ועסקיו והוא לפני מלך גדול, ולא דבורו והרחבת פיו כרצונו והוא עם אנשי ביתו וקרוביו, כדבורו במושב המלך. כל שכן כשישים האדם אל לבו שהמלך הגדול הקב"ה, אשר מלא כל הארץ כבודו, עומד עליו ורואה במעשיו, כמו שנאמר: 'אם יסתר איש

הנה ידוע שישנם ארבעה עולמות זו מעל זו, כשהסדר מלמטה למעלה כך הוא: עשיה, יצירה, בריאה ואצילות. מובא על כך בספרי **חכמת האמת** (ע"פ סידור האר"י הקדוש - תפילה ר"ה סג, ב), שבתפילה "מלך על כל העולם כולו", נזמרים הארבעה עולמות הללו: "יודע כל פעול כי אתה פעלתו" מרמז עולם העשיה הנמוך מכולם. בה שייך רק 'ידיעה' בעלמא על מלכות השי"ת. 'ויבין כל יצור כי אתה יצרתו' מורה על עולם היצירה הנעלה יותר, בה יש כבר גם 'הבנה' והשגה פנימית. 'ויאמר כל אשר נשמה באפו' רומז על עולם הבריאה, בה כבר מרגישים את המלוכה באופן כה מוחשי עד שכבר מסוגל לבטא ידיעה והבנה

Hashana, Rav Elyashiv was *makpid* (extremely careful) to hear *tekias shofar* according to all the various opinions. After *davening*, he would sit in his room absorbed in his learning, and people would walk into his house at will. First, the door opened and a Yemenite *baal tokeia* entered with a long, winding *shofar* in hand. As soon as he saw him, Rav Elyashiv quickly rose and listened attentively as the *shofar* was blown in the unique Yemenite fashion with the long, undulating sounds of the *teruah*. He would say, “*A Teiminer tekia iz a chashuve zach veil si shteit in di Rishonim.*” (A Yemenite *tekia* (sound) is an important thing (to listen to) because it follows the words of the *Rishonim*.) In fact, **Rabbeinu Saadia Gaon ז”ל** describes the Yemenite manner of *tekios* as a wavy, billowing sound.)

A few minutes after the Yemenite *Baal Tokea* exited, the door would open again and this time another expert *Baal Tokea* entered. Once again, Rav Elyashiv would stand up and listen to the *shofar* being blown according to a number of different opinions, including the *Chassidishe* way of blowing *shevarim*. The *Rav* commented a number of times, “If there is such a *hiddur*, then I also want to hear the *tekios* according to that *hiddur*.”

שובה ישראל עד ה’ אלקיך כי כשלת בעוניך (לשבת שובה) **R’ Mordechai Gifter ז”ל** would urge parents to use *Shabbos Shuvah* for good purpose in discussing with their child, at his/her level of understanding, the meaning of the *Yomim Noraim*. Stories concerning the *Gedolei Yisroel* of the past and their observance of these holy days are a great source of inspiration and leave an indelible impression upon a child. The devastating feelings of remorse for having fallen short of *Hashem’s* expectations is an integral part of the *Yomim Noraim*, and a critical factor in controlling the influences of one’s ego; yet these emotions can hamper the healthy spiritual development of the child and must be dealt with wisely. If done properly, said Rav Gifter, the 10 Days of Repentance will teach a child that man is the greatest on his knees in humble submission to *Hashem’s* will.

משל למה הדבר דומה

משל: In London, there is a Jewish photography studio that has been around for many years. At one time, a very striking portrait of a regal-looking African man and woman hung prominently on one of the walls. When asked, the proprietor would relate how this African couple once came into his studio and commissioned an official portrait. “I am a king in my village back in Africa, and this is my queen,” said the distinguished-looking gentleman, as they posed for the photograph.

The photographer had to arrange the shot just so, as the man was quite tall and his wife was short, but in the end, the picture was a triumph and the king was pleased. He even permitted the proprietor to hang his portrait on their studio wall.

Years later, a large and well-to-do Jewish family came into the studio looking to take family portraits for an upcoming celebration. As the family walked in, their black nanny followed behind carrying the baby in her arms. The moment she looked up, the nanny suddenly let out a scream and fainted on the floor! When they revived her, they asked her what happened to cause her to scream. “I saw the picture on the wall,” she said as she pointed. “Back home, he is my king!”

- **המלך**: As the *Chazan* begins to intone the *Shacharis Tefillah* on *Rosh Hashana*, he calls out in a loud voice, “**המלך**,” “The King!” What is our reaction when we hear The King of all Kings being announced? Do we flush with excitement and tremble with fear or do we just continue casually with our prayers? This year, make sure your reaction is the right one!

Additionally, the great lesson that mistakes and misdeeds can be rectified through sincere *Teshuvah* is vital to the development of a child’s personality. And if the concept of *Teshuvah* is painted for the child in his own colors, it will remain with him as a never-forgotten picture.

The *Telzer Rosh Hayeshivah* would illustrate this point with the following personal story: “I remember as a young *bochur* in Telz *Yeshivah* in Lithuania that the month of *Elul* was a time of great fear in the town. My friends and I would sigh with such a feeling of relief when *Yom Kippur* was over. This *yirah* (fear) of the *Yomim Noraim* was a feeling that permeated the entire town of Telz like mist after rain. You could feel it; it penetrated your bones and became a part of you. We grew up breathing this feeling into our *neshamos* the same way one takes in vitamins and minerals with one's food. It was a spiritual diet. Somehow we need to recapture this and convey it to our students today.”

הצור תמים פעלו כי כל דרכיו משפט (דברים מג-לא)

The word “Rock” - “צור” - strength and might. When *Hashem* must act harsh and severe to punish man, He acts in a manner of “תמים” - “simpleness,” כביכול (“תם”) means both “simple” and “perfect”) Just as a “תם” does not know from cheating and fraud, *Hakadosh Baruch Hu* acts as if He does not know about man’s wicked acts and shows mercy even though man does not deserve it. If so, why does *Hashem* act strictly at all? Why doesn’t He abandon the attribute of *din* and judgment altogether? Therefore, Moshe continues and says, “*For all His ways are justice...He is righteous and just.*” The **Noam Elimelech, R’ Elimelech of Lizhensk ז”ל** explains: The world must run both according to law and beyond the letter of the law. “צדיק” (righteous) refers to strict justice and keeping within the law, for the righteous receives reward based on the strict letter of the law. “ישר” (just) refers to going beyond the letter of the law, since *Hashem* is just and fair, granting reward even to the undeserved and going beyond the letter of the law.

הטוהר עד שיסיים את תפילתו, ובמחשבתם של התלמידים עלתה קצת קפידא על כך שהרבי נאלץ להמתין לצעיר התלמידים, ה'מגיד' שהרגיש במחשבתם אמר להם: “כאשר ‘זלמינו’ אומר: ‘וידע כל פעול כי אתה פעלתו, אינו זו מהעמוד [הסגנדרן] שעליו הוא מתפלל, עד שגם העמוד מרגיש כי ‘אתה פעלתו’.” וזמה ניקח מוסר לעבוד את ה' בכל לבבנו להמליך את השי"ת על כל מעשינו, ואזי נזכה שתתפשט כבוד מלכותו בכל העולם כולו ותיגשא יקרו על כל הארץ. כי המלכות שלו הוא ולעולמי עד ימלוך בכבוד.

מאת הרב שלום פערל שליט"א
מגיד מישרים בק"ק בית שמש

ביאור כוונת דברי הנמרא 'כדי לערעב את השמן'

אס"מ, איז הוא ממותק במידת החסד ונהפך לאוהב, וזה נעשה ע"י שמחה בעבודת ה', וכדכתיב 'תחת אשר לא עבדת את ה' אלקיך בשמחה וגו', ועבדת את אויביך וכו', ונשמע ממנו גם ההיפוך, שכשתעבוד את ה' בשמחה, יעבדוך אויביך ויהפכו לך לאוהבים, ומשום כן, על ידי 'פסוקי דזמרה' מזמרים את העריצים והחוזים, כיון שהוא עובדת ה' (שבה משבח לה) בשמחה ושיד, ולפי זה יש לרמו בכתוב **אתה סתר לי מצר'** הוא ר"ת **אס"מ**, שהוא ס"ם משולב בשם א"ל, ועל ידי מה נעשה זה, על ידי דיני פלט' (פסוקי דזמרה' ודינה, המזמר עריצים וחוזים ומפלט את האדם מהם).

והנה נאמר 'זיבים שמחתכם ובמועדיכם ובראשי חדשיכם ותקעתם בחצוצרות על צולותיכם', והיינו שביים שמחת עם ישראל עליו לתקוע בחצוצרות ושופרות (ע' ערכינ'): כדי לבטא את שמחתו היתידה ולעוררה ביותר. אבל בראש השנה שהוא יום דין ופחד ומורא ואינו יום של שמחה, יתידה (ע' ב'**פירוש המשניות לרמב"ם**), מסכת ראש השנה פרק ד' משנה ד', ובספרי 'עד החוקק' פ"ג מהלכות תנוכה ה"ו, עליו לתקוע בשופרות רק משום ש'רחמנא אמר תקעו' (ע' ר"ה ט"ג), שהרי נאמר 'בחודש השביעי' באחד לחודש...יום תרועה יהיה לכם' (וגם כדי לעורר התשובה [ע' ברמב"ם פ"ג מהלכות תשובה ה"ד], ולאות על משפט ה' המתקיים בו, וכדי להמליכו), אולם אחד שתקע תקיעות דמיושב ויצא ידי חובתו אליבא דכל הספקיות (ע' ר"ה ל"ד, 'אתקין רבי אבהו וכו'), הוא עומד להתפלל תפילת המוספין ותוקע בה לא כדי לצאת ידי חובתו, אלא כדי לבטא את שמחתו במה שזכה לקיים את מצות 'תקיעת שופר', וכתוקע לשיר, ועל ידי זו השמחה של מצוה וחביבות, נמתקים הדינים, ונתערבב שמו של השטן, ש'סמא'ל' נהיה 'אס"ם', ונהפך מאויב ומשטין לאוהב, וכנתבאר.

ולפ"ו כוונת דברי הגמרא היא, 'מפני מה תוקעין כשהם יושבין ותוקעין כשהם עומדין, כדי לערעב את (שמו של) השטן' (ש'סמא'ל' יהיה 'אס"ם', ובכך ייהפך מאויב ומשטין לאוהב), וזה מה שכתב רש"י, **שכשרואה את ישראל מחבבין את המצוות, הוא יודע שנמתקו הדינים ונתערבב שמו ונהפך מאויב ומססין לאוהב'רמסתתמזיןדבריו"**.

ועל פי יסוד זה, 'שעל ידי עבודת ה' בשמחה וחובה ואהבה נמתקים הדינים', מבאר ה'חתם סופר על התורה' (דברים ל"ב ג' ד"ה כי שם ה' אקרא וגו') את מה שנאמר בריש **פרשת האזינו** (שם) "כי שם ה' אקרא, הבו גודל לאלוקינו", 'פירוש, הדנה ידוע שעל ידי עבודת ה' בשמחה ואהבה מתהפכת 'מידת הדין' ל'מידת החסד ורחמים', ולכן אחר ברכת ה'אהבה' - 'אהבה רבה - אהבת עולם' (הרומז על עבודת ה' בשמחה ואהבה, ובה אנו מבקשים **זאת בלבנו** בינה להבין ולהשכיל לשמוע ללמוד וללמד **לשמור ולעשות ולקיים את כל דברי תלמוד תורתך באהבה**), אנו אומרים 'שמע ישראל ה' שהוא עתה בבחינת 'אלקינו' - שם 'מידת הדין' עתיד להיות ה' אחר' - ש"גם מידת הדין תיהפך למידת החסד ורחמים, ותהיה ה' (שם 'מידת החסד ורחמים'), כדי לרמוז שעל ידי עבודת ה' בשמחה ואהבה תיפנה 'מידת הדין' ל'מידת החסד ורחמים' ותימתק.

והנה ידוע כי 'קריאה' הוא לשון חיבה (ע' רש"י ויקרא א' א'; 'קריאה, לשון חיבה), ולפי זה כוונת הכתוב היא, **'כי שם ה' אקרא' (אעבוד בשמחה וחביבה ואהבה, על ידי זה 'הבו גודל [מידת החסד] [ע' רש"י דברים ג' כ"ד, 'את גדלק, זו מידת טובך וחסדך וכו'] [ורחמים] לאלוקינו', שם 'מידת הדין', ותמתיקו'.**

במסתרים ואני לא אראנו נאם ה'" (ירמיה כג, כד), מיד יגיע אליו היראה וההכנעה בפהר השי"ת ובושתו ממנו תמיד (מורה נבוכים ח"ג פרק נב)."

זו הייתה עבודת הצדיקים והקדושים שהיו ממליכים את השי"ת בכל מעשיהם ודרכיהם עד שכל הבריאה העידה כי המלוכה והממשלה לחי העולמים כמסופר **על הרה"ק רבי שניאור זלמן מלאדי ז"ע, בעל התניא', שכאשר היה אצל רבו הרה"ק ה'מגיד' ממעזריטש ז"ע, וכבר סיים ה'מגיד' את תפילתו בליל ראש השנה, ועדיין עמד הבעל ה'תניא' בתפילתו, ה'מגיד' המתין לו בעריכת שולחנו**

לקחי חיים ודברי התעוררות
נסדרו עפ"י פשויות השבוע

כי שם ה' אקרא הבו גודל לאלקינו (דברים לב-ג) -

"א"ר יצחק, למה תוקעין בראש השנה, למה תוקעין, רחמנא אמר תקעו, אלא, למה מריעין, מריעין, רחמנא אמר וכוון תרועה, אלא, למה תוקעין ומריעין כשהן יושבין ותוקעין ומריעין כשהן עומדין (פירוש, כיון שעתידין לתקוע כשהן עומדין, דתקיעות שעל סדר ברכות עיקר, למה תוקעין ומריעין כשהן יושבין [תחידישי הרי"ן], כדי לערעב את השטן". ופירש ב'**חדושי הרי"ך**, "פירוש, להכניע את יצר הרע (ביותר), וכדכתיב 'אם ייתקע שופר בעיך, ועם לא יחדרו', דרשטן' היינו יצר הרע, וכדריש לקיש דאמר (כ"ב ט"ז) 'הוא השטן, הוא יצר הרע, הוא מלאך המוות', ואילו **רש"י** ביאר, "כדי לערעב את השטן, שלא ישטן, שכשישמע ישראל מחבבין את המצוות (שלאן הם מתמידים בקיומן [**מאדלי**]), מסתתמן דבריו".

ובספר **'ליקוטי בתר ליקוטי' (מהרב שמואל אלטער זצ"ל**, על אגדות הש"ס, ר"ה ט"ז) הביא את מה שפירש בעל ה'**הפלאה'** (בספרו **'פנים יפות'** [ויקרא ה' כ"ו סד"ה מכל אשר יעשו וכו', ובענייני זה פירשנו וכו'] ובספרו **'זמננה'** [פתחא ועדא' אות ט', ובענייני זה פירשנו וכו', דבריו רש"י, ובספר **'דרכי וכו' [מזרח מרדכי דוד לזין זצ"ל**, ר"ה שם] הביא פירוש זה בשם ה'**תרעקא'**), "דדרי אתה בגמרא יומא פ"ו: 'אמר רש לקש, גדולה תשובה שזודנות נעשות לו כשגנות, שנאמר 'שובה ישראל עד ה' אלקיך, כי כשלת בעוונך', הא עוון מזיד הוא, וקא קרי ליה מכשול, איני, והאמר רש לקש, גדולה תשובה שזודנות נעשות לו כזכיות, שנאמר 'זשוב רשע מרשעתו, ועשה משפט וצדקה, עליהם (גם על דשעתו- 'זודנותיו') הוא יהיה' (כיון ש'נעשות לו כזכיות'), לא קשיא, כאן מאהבה ('זודנות נעשות לו כזכיות), ומרוממות, ואודות תשובה זו נאמר בה**פסרת שבת שובה** 'זשוב אל ה'; אמרו אליו וגו' **תשא [תרחם את ה] עון[ו] [זדון]**, ותחשבנו כזכות], כאן מידאה' ('ש'זודנות נעשות לו כשגנות'), ולכן **כשרואה השטן דתוקעין ומריעין גם כשהם עומדים, והיינו משום חיוב המצוה, שבא מכוח תשובה מאהבה' לה' ולקיום רצונו, הוא מתייבא להשטין, כיון שיועד שכל מי ששטיין יתור תרכינה הכזיות**, (כ"י **זודנות נעשות לו כזכיות'**, ובכך **מסתתמן דבריו"**.

וב**שם משמאל'** (פרשת כי תבוא, תרע"ג ד"ה תחת אשר לא עבדת וכו') ביאר יותר, "שמאחד שרואה שמחבבין את המצוות, הרי שעושין תשובה מאהבה והזודנות נעשות כזכיות, ואם כן הוא מתייבא לקטרג ולהביא עוד חבילות של עבירות, פן עשו תשובה גם על אלו ומן העבירות האלו יהיו זכיות, ומתבהל ואינו יודע מה לעשות, כי תשובה היא דבר המסור ללב, ואין מכיד בה אלא היודע תעלומות, וכל עוד שלא ראה את ישראל מחבבין את המצוות, אינו חושש לומר שמא עשו תשובה מאהבה, כי חזקה היא לו שלא נשתנה, אבל כשרואה שישראל דבוקין בה' וקיום רצונו באהבה, יצא הדבר מחזקתו, וקריב הדבר בעיניו שעשו תשובה מאהבה גם על העבירות האלו שקטרג עליהן כבר, ואם כן, אם יוסיף לקטרג ולהביא חבילות של עבירות, יש לו לחשוש שמא עשו תשובה מאהבה גם על אלו, ונמצא שגחלים הוא חותה על ראשו".

אולם בגדרשם ה'**חז"ס** (חלק א', ה' ד"ה אר"י' למה תוקעין וכו') ביאר כוונת דברי רש"י באופן אחר, "כדי לערעב את השטן, פירש רש"י, שכשרואה שישראל מחבבין את המצוות מסתתמן דבריו, ונראה לי שהכוונה כן, שהרי נאמר 'אתה סתר לי (אתה) בשבילי צל שאוכל להיסתר תחתיו) מצר תצדני (תשמרני) רני פלט (שירים אודות פליטתי מצר) תסובבני סלה, ויש לומר שהוא מרמז על מה שעיקר מיתוק השטן הוא בשם א"ל, כי שמו סמא'ל, ואם ישולב בשם א"ל כזה,

בבקרת רעה עדרו מעביר צאנו תחת שבטו ... (נתנה תוקף)
The second *Mishna* in *Maseches Rosh Hashana* (טז) teaches us that on *Rosh Hashana*, the awesome *Yom Hadin*, every individual will pass before the *Ribono shel Olam* for judgment, in the same manner as sheep pass before their owner to be counted. However, the *Gemara* then quotes an opinion that each person is judged not only on *Rosh Hashana*, but every single day we are judged as well. How can we reconcile this apparent contradiction: are we judged once a year or every day of the year?

R' Eizele Charif ז"ל tries to correlate these two conflicting statements by introducing a new concept: in reality there are two types of judgment. When a person starts the new year, it has been determined in Heaven that he maintains certain abilities, capabilities, status and financial attributes. Thus, his status quo for the coming year is determined on the day of *Rosh Hashana*. However, *Chazal* tell us that this baseline can be altered during the course of the year, for better or for worse, based on an individual's actions. Therefore, when we approach *Rosh*

שאל אביך ויגידך ויגידך ויאמרו לך (שבת)
The simple translation of this *posuk* is: “*Ask your father and he will tell you, (ask) your grandfather and he will say it to you.*” This *posuk* reminds us of the importance of maintaining our traditional *Mesorah* - our glorious tradition - and transferring it to all future generations. However, the question arises: Why must we ask our father and our grandfather? Why can't we just rely on our parents - our father - and leave the grandparents alone? And vice versa, if we ask our *Zaida*, our grandfather, why bother to ask our father about the same thing?

Additionally, many *meforshim* wish to understand the wording of the *posuk*. Why is the verb “ואגיד” used for the father, whereas by the grandfather it simply says “ויאמר” “ואגיד”? Why is it a seemingly harsher tone for the father and a softer tone for the *Zaida*?

My *machshava* here is as follows: The *Torah* is telling us in this *posuk* that indeed, both parents and grandparents are necessary, with regard to transferring *Mesorah*, for often, things are forgotten or not given over clearly, and it requires a combined effort. We must be able to rely on our parents and grandparents to transfer the true *Mesorah* to our children who will then transfer it to their children.

In the *Haggada shel Pesach*, we derive from the *posuk*, “והגדת לבנך” that there is a *chiyuv* of “*Maggid*” - which is not just to simply relate the story, but to explain, elaborate, educate and answer any and all questions the children may have. We must leave no stone unturned in our quest to teach our children the holy words of *Torah*. Contrast this with the שורש (root) of the word “אמר” which is “אמר” -

Hashana, we all lose our status quo and *chazaka*. What was, was - and now we begin anew. We do not walk into *shul*, with a smug confident smile, saying, “*Boruch Hashem*, I have a good life. I am healthy; I am wealthy; I have *nachas* - without a doubt, this is the way things will continue throughout the coming year.”

This is what is meant when we say in *Selichos*, כדלים “*Like the poor and destitute, we knock on Your door.*” **R' Avraham Hakohen Pam ז"ל** explains that all the *chazakos* that we presume we have are lost when we go through the *Yom Hadin*. If we think about things that have happened just this past year it will become clear to all how life can change in a minute. People are swept away by natural disasters, personal tragedies, by sudden changes of fortune and by unexpected health diagnoses. Yesterday, *B"H*, everything was wonderful. But overnight, things can change and a person may no longer be able to function.

Im yirtza Hashem, all the *tzedaka* and *chessed* we do should be a *zechus* by the *Ribono shel Olam* to grant us a *beracha* and *Hatzlacha*.
with שנת עושר, ושנת אושר
with *nachas*, *beracha* and *Hatzlacha*.

where there is no dialogue, no give and take, just one person “saying” it over to another. I once said a *pshat* that when a child asks his father a question, and there is a grandfather present as well, what the father should do is defer any answer to the *Zaida*. He should say to the child, “go ask your *Zaida* and he will know the answer. He will say it over to you correctly.” That is true *Mesorah*.

For those who are *zoche*, *B"H* they have a *Zaida* and *Bubba*, *Saba* and *Savta*, Grandpa and Grandma, *Opa* and *Oma* - whichever expression suits you - who remember the days of yore and how people used to serve *Hashem*. These are the kinds of individuals who have the ability to transfer the correct *Mesorah* to their children.

It is told that a person was once a guest at the table of the **Chofetz Chaim ז"ל** and when it came time to make *Kiddush*, the *Chofetz Chaim* used a small *becher* (silver *Kiddush* cup) that had a minimum *shiur*. All the guests who were with him looked surprised. After *Kiddush*, someone asked the *Tzaddik* about his small cup wondering about the *psak* (ruling) he himself had written in the *Mishna Berura*. He answered them, “The *Mishna Berura* I wrote for *Klal Yisroel*, but for myself, the *shiur* I use for *Kiddush* is the same *shiur* my father used all the years.”

Let us cap this off with a *gematriya*. The words, כבוד את equal 928, which is the exact same total as the words, “כתיבה וחימה טובה”. Following the instructions of parents and grandparents is not just a *mitzvah* requirement; it is an actual *beracha* that we can employ to secure a happy and sweet New Year, for ourselves and our families!

On behalf of thousands of Shomer Shabbos Jews . www.chickensforshabbos.com - The charity that simply feeds & clothes Shomer Shabbos Jews in Eretz Yisroel with zero overhead

No remembrance ... *Yimach shemo*.” Then she raised her head and announced, “*Hodu l'Hashem ki tov ki l'olam chasdo*.”
Her son turned to his mother. “It's getting late. There's no *minyan* here to say *Kaddish*, but at least you can light a candle.” Liba lit a *yahrtzeit* candle and recited the names of her lost family members. But she was upset. “All I want is to say *Kaddish* for my family. That is why I came here. Why won't *Hashem* allow me to do this?” She started to sob loudly. Her son felt terrible, and tried to comfort his mother. Suddenly, he said. “Mummy, you won't believe this, but I see nine Jews walking toward us!”

Turning to the group, he asked, “Tell me, where are you from? Why are you here?”
“We work for an American corporation, and we're here for a business conference. The hotel accommodations are not very pleasant, so we decided to take a drive. Our boss told us to avoid Auschwitz because he didn't want us to be distracted. But he never said anything about Birkenau, so we came here. We heard a woman crying, so we came over to investigate.”

“My parents who died *al kiddush Hashem*, must have sent you so we can say *Kaddish*. Sruly, please say *Kaddish*.” Slowly and carefully, her son Sruly intoned the holy words. The emotion was palpable, and everyone was moved. Afterward, Mrs. Eckstein addressed the men. “Do you think that we merely recited *Kaddish* for my family? I want to tell you that we have just now buried my parents, brothers, and sisters. Now is their burial. And now I have peace, knowing that I have buried them. Thank you, everyone.” This was a pivotal moment for Liba Eckstein. At last, she found herself at peace.

She merited seeing all her requests fulfilled. She survived the war, married a *ben Torah*, and proudly raised a *frum* family. All her children were married, and she derived tremendous *nachas* from her grandchildren. As she lay ill in bed right before her passing, her son whispered into her ear, “Remember the *Kaddish* in Birkenau.”

“I will never forget that.” She passed away later that day. (Adapted from “*Vignettes of Virtue*” by Rabbi Yosef Weiss)

מסוד חכמים ונבונים ומלמד דעת מבינים ...

שכל המלאכים פועלי תפלות יביאו תפלתו לפני כסא כבודך
The *Gemara* (ברכות ו) extols the virtue of maintaining a “set place” for one's *davening*. The **Alter of Kelm, R' Simcha Zissel Ziv ז"ל** (*Chochmah U'Mussar*) offers an enlightening interpretation of this idea: A person should *daven* for things that have a “place” in his prayers. For instance, if a person beseeches *Hashem* for wisdom, yet he makes no effort to engage in *Torah* learning, his *tefillah* will be out of place. The same goes for atonement if the person makes no effort to do *Teshuvah*. A person's prayers must be sincere and reflected by his actions.

Rabbi Shragie Freedman shlit'a (Living *Kiddush Hashem*) writes that on *Rosh Hashana* and *Yom Kippur*, we *daven* fervently for *kavod shomayim*. Those prayers, however, must be mirrored by our actions; we must lead our lives in a way that shows that we feel a powerful desire to foster the honor of *Hashem*. Indeed, there is a wide array of possible ways that we can demonstrate this desire; whether in the *beis medrash* or in the workplace, whatever our professions may be, there is always a way to turn our work into a quest for *kiddush Hashem*. If we keep this lesson in mind, we will surely excel at transforming our mundane workaday pursuits into the greatest accomplishment possible - serving *Hashem* by bringing honor to His Name.

תקע בשופר גדול לחירותינו (סדר שופרות במצות)
A significant portion of the *Yom Tov* liturgy relates to blowing the great “*Shofar shel Moshiach*” - gathering the Jewish Nation in from our exile and returning us to *Eretz Yisroel* where we will rebuild the *Bais HaMikdash*.
What is this great *shofar* we wish to have blown?
When *Avraham Avinu* brought his only son Yitzchak as

a *korban* on the *Akeidah*, only to be told by a *malach* of *Hashem* not to touch him or slaughter him, he yearned to actualize the special closeness he felt towards *Hashem* at that moment. In response, *Hashem* caused a ram to get its horns stuck in a nearby bush. Avraham offered that ram to *Hashem* in place of his dear son Yitzchak. The left horn of this ram was blown at *Har Sinai* by *Kabbolas HaTorah*. The right horn will be blown when we are finally redeemed and gathered back into the Holy Land of Israel.

Of course it's not the actual horn from three thousand years ago that will be blown when *Moshiach* arrives, but rather, the spiritual devotion that *Avraham Avinu* invested in the *Korban Pesach* is what enabled us to receive the *Torah* later and it is what will give us the merit to finally be redeemed from our long and enduring *galus*.

This is the event that *Yeshaya Hanavi* prophesied when he said, “והיה ביום ההוא יתקע בשופר גדול ...” “*And it will come to pass on that day that a great shofar will be sounded and those who were lost in the land of Ashur will return as well as those who were dispersed in Egypt. They will bow to Hashem on this holy mountain in Yerushalayim.*”

Because this blessing is so vital, we must be careful to recite it with concentration and a broken heart and beg *Hashem* to redeem us from our long and bitter exile. If our Father in heaven sees how much His children really want to come home, He will surely bring us back home. (“*Portraits of Prayer*” Vol. II by Rabbi Eliezer Abish)

Many people perform *mitzvos* because they are obligated. The *Gaon, R' Yosef Shalom Elyashiv ז"ל*, however, fulfilled *mitzvos* because he genuinely desired to follow *halacha* and derived much joy from it. On *Rosh*

look and asked him about it. The student explained that he was hired to blow the *shofar* in a certain synagogue for an agreed-upon amount of money, but when he came to get paid, he was short-changed by a considerable amount.

Chacham Yehuda was sympathetic to the boy and nodded in commiseration, commenting that indeed, the *Gabbaim* were wrong for doing what they did. But then, suddenly, he caught himself and pounded on his chest. “How could I have said these words when they possibly contain *Lashon Hara*?”

He was perturbed and immediately took off to find the *Gabbaim* and apologize for his words. He soon found the men in the synagogue and quickly said, “I have come today to ask forgiveness for I think I spoke *Lashon Hara* about you.”

The *Gabbaim* looked at each other and then back at the *Tzaddik* with surprise. “*Lashon Hara*? About us? What could the *Chacham* possibly have said?” R’ Yehuda was hesitant to reveal what he said but this only made them more curious.

They continued to pester the rabbi and ask, “What did the *Chacham* say? According to *halacha*, one must publicly declare what his sin was before he can ask forgiveness for it!”

The *Rosh Yeshivah* was silent for a moment. Then, in short and almost cryptic terms, he told the *Gabbaim* about the *yeshivah bochur* who had been hired to blow *shofar* in their Temple over the holiday, and how he felt he wasn’t paid what he was supposed to receive.

At this, the group of *Gabbaim* became animated. “What? This was his complaint? Well, if the *Chacham* must know, we feel that he tricked us! He told us that he was an expert *Ba’al Tokea* and we agreed to pay him a nice amount based on his expertise. However, in truth, the moment he began to blow, it was clear that this was not the case! He did not blow expertly and he mixed up the order of the *Tekios* ...”

“That’s enough!” the *Chacham* cut in and halted them in mid-sentence. “I understand everything very clearly now. Do you know who caused this young man to blow the way he did? It was you! You obviously scared him so badly that when it came time, he got mixed up.” R’ Yehuda looked at the men sharply and said, “In that case, you owe him the money just for the embarrassment you caused him!” The *Gabbaim* looked down at their shoes sheepishly, as they accepted the words of the great *Chacham* unquestioningly. In the end, they paid the *yeshivah bochur* the full amount.

בי שם ה' אקרא חבו גודל לאלקינו ... (דברים לב-ג)

Mrs. Liba Eckstein survived the horrors of the Holocaust as a prisoner in Auschwitz. Eventually, she married and settled in Manchester, England. During her ordeal, Liba begged *Hashem* for three things. First, that she should survive Auschwitz and tell her story to the world. Second, that she should marry a *ben Torah*. Finally, she prayed that if she ever merits having children, all her offspring should remain *Shomer Shabbos* and marry before her death.

Seven months after her last brush with death, the Russian army liberated the camp. The Russians offered citizenship to anyone who was willing to accept, and Liba was sorely tempted by the promise of safety, plentiful food, and security. Many others accepted this proposal, in spite of the spiritual dangers of living in atheist Russia. But Liba joined a small group of girls who were returning to their old homes with the hope of finding some surviving family members.

Liba spent a few days in the local train station, waiting and hoping for news. As time passed and nobody stepped forward, she arrived at the dreadful understanding that she was the only survivor of her family. This realization was more painful than all the suffering she had endured. Eventually, she made her way across the English Channel where she met and married her *ben Torah* and merited to raise a family of *Torah*-observant Jews. As she saw her prayers answered, she became consumed with a burning desire to exact some form of vengeance for her murdered family. What could be better, she reasoned, than to say to *Kaddish* at the very site of the Auschwitz crematoria, the place where the Germans tried to liquidate the Jewish Nation? This desire became an obsession, and she continually asked her son to arrange the trip. At first he was unsure as their family *Rav* steadfastly refused to give them permission to go. When she turned 73, Mrs. Eckstein learned about a tour to Poland that would include a short visit to Auschwitz and this time she was not to be denied. She took her son and together they arrived at the gates with the famous inscription “*Arbeit Macht Frei*” (work brings freedom).

Mrs. Eckstein hesitated at the gates, trying to find her bearings. “Sruly, this is not Auschwitz; I was never in this place.” She became very agitated, and the tour guide rushed to her aid. “Tell me, when were you here?” he said. “In 1944.”

“In that case, you were in Birkenau. They used to be called Auschwitz I and Auschwitz II.” Liba and her son hailed a taxi and were driven to the camp that she remembered so well. The driver dropped them off near the crematoria and as the pair solemnly entered the valley of death, Mrs. Eckstein finally got her bearings. “This is it! This is where I was! That building there was my barracks.” Taking her son by the arm, she guided him to the entrance of the forbidding structure. “Look at the sign! It’s C13.” The two entered the building. “There are two rooms here. The other one was for the kapos, and I slept right here, on this very spot. Five agonizing months of my life were lost to these evil men.” She stomped on the floor. “Hitler, where are you? I’m here with my son. I have children. I have grandchildren. You have nothing. Nothing is left from you.

A *Chassidische Rebbe*, in general terms, is categorized as a *Tzaddik*, a scholarly saintly man, who is able to transcend matter, gain a spiritual connection with Heaven, and reassure his faithful followers in the truth of the *Ribono shel Olam* and his *Torah*. A *Chasid* is one who turns to his *Rebbe* for inspiration, guidance, advice, solace and an expectation that he will intercede on his behalf for the benefit of financial prosperity, health and any other pressing need.

One year, a few weeks before *Rosh Hashana*, the *Rebbe of Dzhikov*, **R’ Meir Horowitz ז”ל (Imrei Noam)** was taking a much needed rest at a nearby inn. As he prepared to leave and settle his bill, the innkeeper adamantly refused to accept any payment for the *Tzaddik’s* stay. He insisted that it had been his great honor to host the *Rebbe* and this privilege alone was worth more to him than any monetary payment.

But the *Rebbe* would not let it go. “Perhaps,” he suggested, “you have a spiritual request to make of me?”

The innkeeper was delighted to have the opportunity to ask the *Rebbe* for a *beracha*, since he and his wife had been childless for many years. He poured out his heart and then made his direct request. The *Dzhikover Rebbe* was quiet for a moment before he responded, “If you come to me this year for *Rosh Hashana*, I will guarantee you a son.”

The innkeeper was beset with mixed emotions. On the one hand, he was elated at the *Rebbe’s* promise. On the other hand, he was a staunch and devoted *chasid* of **R’ Moshe (Rozvidover) Horowitz ז”ל**, the *Imrei Noam’s* brother, and had spent the Days of Awe in his company for many years. How could he now abandon his *Rebbe* and go to his brother for *Rosh Hashana*? It didn’t feel right to him. He presented the dilemma to his wife, who was surprised that he should have any doubt as to the proper course. “Of course, you should go to *Dzhikov*,” she exclaimed. “The *Rebbe* promised that our dreams and hopes will finally be realized!” However, the innkeeper was still not convinced, and after much discussion the couple agreed that he should go to his *Rebbe*, R’ Moshe, and present him with their quandary.

When the *Rozvidover Rebbe* heard the innkeeper’s problem, he assured him that it was perfectly in order for his *chasid* to go to Dzhikov, and that his brother’s merit would surely bring them the child he had promised them.

Erev Rosh Hashana found the innkeeper on his wagon, riding to Dzhikov. As he rode, one thought gave him no peace. “How can I do such a thing - to forsake my *Rebbe* after all these years? And what if I do have a son? It will be said that R’ Moshe is not as great a *Tzaddik* as his brother. After all, all these years I remained childless, and after being in Dzhikov just one *Rosh Hashana*, I was already blessed with a son! Aside from the *Lashon Hara*, it will be hard for me to remain close to my *Rebbe*.” These thoughts continued to rage within him and he was terribly conflicted.

Finally, in a moment of clarity, he pulled on the horse’s reins and halted his wagon. “I am sure it’s the *Satan* that has convinced me to go to Dzhikov!” he declared out loud. “But the *Satan* will not succeed - I am going to Rozvidov! I have decided that it is better to remain childless than to terminate the bond between the *Rebbe* and myself.” He resolutely turned his wagon around and proceeded to Rozvidov, with firm determination and a light heart.

After *Maariv* on the first night of *Rosh Hashana*, the *chassidim* lined up and waited their turn to wish the *Rebbe* “*Gut Yahr*” (“Good Year”) and receive his blessing. Suddenly, R’ Moshe looked up and saw his *chasid*, the innkeeper, standing there. In surprise, he exclaimed, “What are you doing here? I gave you my blessing for a safe journey to Dzhikov!”

“Yes, *Rebbe*, I know,” replied the innkeeper, “but as I was on my way to Dzhikov, I changed my mind.” He proceeded to tell the Rozvidover exactly what went through his mind and how it led to his decision to reverse course.

“*Rebbe*,” he declared, “I very badly wish to be blessed with a child, but I am not prepared to lose my *Rebbe* in order to accomplish this!” R’ Moshe stood there and listened to his *chasid’s* words. He was truly amazed. When the innkeeper finished speaking, the *Rebbe* closed his eyes and declared with great fervor, “For such *mesiras nefesh* (self-sacrifice), you deserve to be blessed with a child!” And so it was. (**Adapted from “A Gut Voch” R’ Avraham Barash**)

ארשת שפתנו יערב לפניך ... מבין ומאזין מביט ומקשיב לקול תקיעתנו וכו' (תפילת מוסף)

It is common practice, in many *Sephardic* synagogues and Temples, for a *Ba’al Tokea* to be hired to blow the *shofar* on *Rosh Hashana*. Many married students who are adept at this seasonal talent, and need the extra cash to supplement their income, get paid to blow *shofar* in the *Beit Midrashim*, and sometimes even *bochurim* are hired. One student from *Yeshivat Porat Yosef* was hired by a large *Sephardic* Temple to blow the *shofar* and in return he was to get paid a tidy sum. The student performed on the two days of *Rosh Hashana* and immediately following *Yom Tov*, he came to the *Gabbaim* and asked for his wages. To his surprise and dismay, the *Gabbaim* refused to pay him the full amount and in the envelope he was handed, was a sum far short of the agreed-upon amount. The student was modest and humble and didn’t want to make a scene so he simply took the envelope and trudged away disappointed.

The *Rosh Yeshivah* of *Porat Yosef*, **Chacham Rabbi Yehuda Tzadka ז”ל** happened to notice the boy’s dejected