

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

הלכה למעשה

A SERIES IN HALACHA
LIVING A "TORAH" DAY

Laws and Customs for the Month of Tishrei

Thirteen Attributes of Mercy. During the period of *Selichos*, *Rosh Hashana*, *Aseres Yimei Teshuvah*, and *Yom Kippur* (and especially during *Neilah*), we recite time after time the thirteen attributes of *Hashem's* Divine Mercy. We recite these holy words as a means to bring Divine mercy down upon us so that we may merit blessings for the new year. In the words of the text that we recite, we immediately follow these attributes with a request: *"וסלחת לעונות: (Hashem) please forgive us for our deliberate sins, our unintentional sins and make us Your inheritance."* The source for this is based upon the *Gemara* in *Rosh Hashana* ⁽¹⁾ that teaches that when *Moshe Rabbeinu* davened to *Hashem* to forgive the Jews who worshiped the *Egel Hazahav* (Golden Calf), *Hashem* showed him how we, His nation, are to daven in times of emergency for all generations to come. *Chazal* tell us that *Hashem* appeared to *Moshe Rabbeinu* as a "שליח ציבור" - one who leads the congregation in prayer, wrapped in a *Talis* and reciting the thirteen attributes of His mercy. It was at this time that He promised *Moshe Rabbeinu*, that whenever a group of *Yidden* will come together and recite these Divine attributes, the requests that are made along with them will not be returned "empty handed." They might be fully or partially answered, but they will never be entirely ignored.

How Does it Work. There are two opinions with regard to how this *tefillah* operates to create the exceptional prayer - time of accepting prayer. Rashi ⁽²⁾ as explained in the **Tzeida L'Derech**

⁽³⁾, holds that saying the words and believing in *Hashem's* tremendous mercy, activates these thirteen attributes to increase and be effective time after time. However, the **Reishis Chochma** writes ⁽⁴⁾ that they work in a totally different way. When a member of the congregation recites the thirteen attributes of *Hashem's* kindness and accepts upon himself to behave in a similar manner with those around him, this acceptance activates *Hashem's* mercy to shine brighter and become more effective. The **Shela'h Hakadosh** says that both ways are correct ⁽⁵⁾.

Practical Application. From the above we can discern how to successfully recite these holy words and to truly effect Divine mercy. As one says them in his *tefillos*, he should concentrate and believe in the endless kindness of *Hashem*. At the same time he should also be thinking about committing himself to be merciful, tolerant, long-tempered, kind, always judging others favorably, truthful, helpful even to those who don't deserve it, helpful even to those who might have hurt him, forgetful of what others did to him, and forgiving to all.

Saying it With a Minyan. These have the same *halacha* as *Kaddish* or *Kedusha*, which can only be said with a *minyan*. The **Maor V'Shemesh** adds ⁽⁶⁾ that in a *minyan* of ten people there will always be those who are better at being kind, those who are better at being long-tempered, etc., and together - as a *tzibbur* - they can bring merit to the entire nation. Therefore, if a person is lagging behind the *tzibbur* when they reach the introductory paragraph before the *tefillah*, he should pause where he is up to and recite that paragraph together with the *Yag*, before continuing where he is up to ⁽⁷⁾.

הוא היה אומר

Maggid of Kozhnitz, R' Yisroel Hofstein zt"l (Avodas Yisroel) would say:

"How should we direct our *tefillos* on *Rosh Hashana*? The first day of *Yom Tov*, we should daven for *Ruchniyus* (spiritual needs), and the second day, we should daven for *Gashmiyus* (physical needs). We see this alluded to in the first *posuk* of the *Torah*. 'בראשית ברא אלקים' - The two days of *Rosh Hashana* - are days of prayer created by the Almighty, 'את השמים' - the first day is for Heavenly requests and needs of a spiritual nature, 'ונאת הארץ,' - while the second day is meant to beseech Him for our physical necessities."

R' Shlomo Brevda zt"l would say:

"Never be broken from a spiritual failure, because that is the *yetzer hara* (evil inclination) telling you that you are a nothing. Do not become broken - get up and go right back into the battle. Get yourself new bullets and shoot. Never, never be broken from the worst immoral failure. You get up and you fight again."

R' Mordechai Silver shlita, based on the **Baal HaTanya zt"l** (Path to the Tree of Life) would say:

"What is the *shofar* sound? It is breath. What is man's soul, his 'חלק אלוה ממעל' (portion of the Divine from Above)? It is G-d's breath! On *Rosh Hashana*, *Hashem* blows into us a new breath of life; we then blow that life, that 'chiyus,' right back to *Hashem*! Through the *shofar*, the innate will of the *neshama* is freed and expressed. The sparks go free. *Yosef HaTzaddik* went free on *Rosh Hashana*. The innermost will of all creation, the desire to serve *Hashem*, is free and revealed in some measure. We are 'ממלך ה' we make G-d sovereign, with our 'עצם חיים' - essential life!"

Printed By: Mailway Services, Serving Mosdos and Businesses Worldwide Since 1980 (1-888-Mailway)	לשנה טובה תתקנו ותתתמו לאלטר לחיים טובים ולשלום Sponsored Anonymously as a Zechus for all those looking for a Shidduch and for all the Cholim who need a Refuah Shleima. May Hashem grant each and every request and may you all be matzliach.	מוקדש לעילוי נשמת הר"ר אברהם רפאל בן הרה"ק רב יצחק הופמן זצ"ל, נפטר כ"ח אלול תשס"ו תענ"ה
---	--	---

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 - 5:24

הדלקת נרות לשבת - 6:21

זמן קריאת שמע/המ"א - 9:13

זמן קריאת שמע/הג"א - 9:49

סוף זמן תפילה/להג"א - 10:48

שקיעת החמה שבת קודש - 6:37

מוצש"ק צאת הכוכבים - 7:27

צאה"כ / לבינו תם - 7:49

*מי שמרליק מוקדם אין לאור זמן עצם

קבלת השבת (משאיר "בואי כלה")

פרק
ה'ר
דאבות

שבת קודש פרשת נצבים - ראש השנה - יום הדין Shabbos Parshas Nitzavim - Rosh Hashana כ"ח אלול / א'-ב' תשרי תשע"ז - October 1, 3-4, 2016

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

א-ל ארך אפים אתה ובעל הרחמים נקראת ודרך תשובה הורית ... (נוסח סליחות) - "סמר מפחדך בשר"

הקב"ה את מידת הרחמים למידת הדין, ובכוח מידה זו לכבוש את הדין. אך בכדי לעורר מידה זו נתן לנו הקב"ה מתנה נפלאה שהיא התשובה, בכח התשובה שעיקרה היא התרסה וזוכה האדם להמשך עליו מידת הרחמים, וממלט עצמו מן הדין, ונמצא שעצם הכרת האדם שמכיר שראוי הוא לעונש, היא השווה להצלתו, כי רק מתוך הכרה זו ביכולתו לקיים מצות תשובה, כי רק מתוך הכרה שלא היתה הנהגתו כהוגן ביכולתו לשבר את לבבו ולהתוודות לפני בוראו ולומר לפניו חטאתי ולקבל מעתה על עצמו שלא שוב לכסל עור.

שובו אלי ואשובה אליכם. והנה, כשאדם עומד לעת כזאת אחד התבוננותו על העבר, בעת שמתעורר הוא לשוב מתוך שברון לבו לפני בוראו, מן הראוי שיידע שבמעשהו לעת כזאת גורם הוא נחת רוח גדול בשמים, ולא יעלה על דעתו ח"ו כי ענין התשובה אשר מוטל עליו לעת כזאת הוא בחינת דיעבה, כלומר מאחר שכבר עבר על דבר ה' מוטל עליו לדפוק על שערי התשובה, וכיון שיעשה כך יקבל הש"ת את תשובתו, אך כל עוד שלא יתעורר מעצמו בתשובה הקב"ה ממאס בו ואינו חפץ בו ח"ו, כי דבר זה טעות היא, ואדרבה מפני גדול רחמינו של הקב"ה מצפה הוא לתשובה האדם גם כל עוד שלא נתעורר לתשובה, והוא זה שקראו אל האדם שובו אלי ואשובה אליכם, (מלאכי ג, ז) והוא זה שאמר כי לא אפחין במות המת כי אם בשובו מדרכו וחיה, דבר זה מגלה עד כמה עצמו רחמי הש"ת על בניו האהובים, כי זה ההשתוקקות הוא מעל ומעבר השכל האנושי, כי מדרכו של עולם כשאדם גורם איזה עוול לחבירו, גם אם חבירו ה שנעשה לו העוול הוא הנוח להתרצות, מ"מ כל עוד שאין הפוגע מדצה אותו הרי הוא שנאו לפניו, ורק אחר שחלה יפייסו בדברים יתעורר ליבו למחול לו.

אך לא כן הקב"ה אלא גם בעת שחטא האדם נגדו מצפה הוא שהלה יבוא וישוב לפניו, ואדרבה שמח הוא בכך שאין הוא צריך להענישו ח"ו כי הש"ת אוהב את האיש הישראלי, ולא רוצה שיצטער ויסבול, שכן כואב הוא את כאבו, כמו שאמר נעים זמירות ישראל (תהילים צא, טו): עמו אנכי בצרה, לכן חפץ הוא שיכיר בחטאיו ויקבל על עצמו שלא לשוב לדרך רדעה, ואז יסלח וימחל לו. ולא עוד, אלא שמי ששב בתשובה שלימה אין מוכיחים לו את מעשיו הקודמים, וכמש"כ **הדברים** (תשובה א, ג) התשובה מכפרת על כל העבירות, אפילו רשע כל מימי ועשה תשובה באחרונה, אין מוכיחין לו שום דבר מרשעו וכו'. הנה ניתנת הזדמנות לכל אדם, לשוב בתשובה על מעשיו הרעים, ולהיות 'בריאה חדשה' ללא שום קשר לעברו.

לייחד באהבה. כשיתבונן האדם בכך יבין מה הקב"ה דוש מלפניו באלו הימים, אכן צה הוא לעורר את היצורים כי אית דין ואית דין, אך מאידך אינו חפץ שהאיש

explaining that he could not understand why the Muslim religion would celebrate the Akeidah of Yitzchok - when the Jewish Patriarch Isaac was bound on the altar by his father Abraham.

“Isaac?” asked the Imam, his voice rising with irritation. “Who said anything about Isaac? The Quran teaches us that on the day G-d called to Abraham, and told him to take his son, his only one, his most beloved, Abraham saddled his donkey and took Ishmael (Yishmael) up to the top of the mountain, where he bound him and prepared to perform the will of G-d. Eid al-Adha, also called the ‘Festival of the Sacrifice’ is the second of two Muslim holidays celebrated worldwide each year, and considered the holier of the two.”

Now Rabbi Feinstein showed his incredulity. “Ishmael? How can you believe that it was Ishmael? Of course, it was Isaac who went up with his father. That is why it is called ‘*Akeidas Yitzchok*’ - the binding of Isaac!”

The Imam did not like to hear this at all. “You Jews distort history,” he shouted. “Our holy book is very clear that one of the main trials of Abraham’s life was to face the command of G-d to sacrifice his dearest possession, his son. The son is not named in the Quran, but Muslims believe it to be Ishmael, since G-d told him to sacrifice ‘his only son, his most beloved.’ Since Ishmael was Abraham’s only son for thirteen years, our scholars determined that he must be the beloved one too.” The Imam shot Rabbi Feinstein an accusatory glare and asked, “Where do you Jews derive your ridiculous notion that it was Isaac, not Ishmael?”

Rabbi Avi Feinstein stood his ground. “You know something? Abraham was thinking this very same question himself. Which son? Isaac or Ishmael? Well, the Bible gives us G-d’s answer. Open up any Bible - Jewish or otherwise - and read the passage where it states in clear and no uncertain terms that G-d told Abraham, *‘Please take your son, your only one, whom you love - ISAAC - and go to the land of Moriah and bring him up there for an offering.’* We don’t need your ‘scholars’ to determine false truths when it says it black and white in the *Torah!*”

The Imam walked away red-faced, presumably to find a Bible and see for himself!

משל למת הדבר דומה

המִּוֶּלַע עַל מַעֲשֵׂיךָ וּתְשַׁמַּח בַּמַּעֲשֵׂיךָ וַיֹּאמְרוּ לָךְ חוֹסֵיךָ בַּצַּדִּיק **עוֹמְסִים תִּקְרַשׁ אֶדְוֶן עַל כָּל מַעֲשֵׂיךָ ...** (חזרת בש"ץ לימי הרצון)
משל: One of the wealthiest men in Kovno, Lithuania, was **Reb Shraga Feivel Frank**. He owned a tanner factory, a leather goods store, and a great deal of real estate. He was also a *talmid chacham* who was blessed with four exceptional sons-in-law; **R’ Moshe Mordechai Epstein zt”l**, **R’ Isser Zalman Meltzer zt”l**, **R’ Boruch Hurwitz zt”l** and **R’ Sheftel Kramer zt”l**.

A businessman once approached Reb Shraga Feivel Frank for a substantial loan, naming a date by which he expected to repay it. Reb Shraga Feivel cheerfully lent him the money. When the loan came due, however, the man did not come to repay it. Reb Shraga Feivel said nothing about it, but at one point, when he himself required a loan, his wife Golda recalled that this businessman owed them a large debt. She approached the man and requested that he repay the loan as they themselves needed the money.

The man refused her request, answering with such impertinence that the insulted woman returned home very upset. With much effort and deliberation, her husband calmed her down, but the incident was far from over.

Some time later the businessman appeared at the Frank home, but not with the money he owed. Instead, he told Reb Shraga Feivel that he wished to borrow more money, which he promised to pay back together with the first sum by a certain date. Taken aback by this brazen request, Reb Shraga Feivel told the man he would have to consider the matter before replying, and would inform him of his decision.

When Golda heard of the man’s temerity, she asked her husband incredulously, “How can you even consider such

בחי' מלך במשפט יעמיד ארץ.

מתוך הכרה זו עלינו למלאות פינו ברוך שיד ושבת, ולעורר בנו שמחה עצומה בזה היום על הבטחת יוצרינו שכאשר נשוב לפניו בתשובה שלמה יקבל אותנו באהבה, ועל כן נתור ונחפש ונפשפש במעשינו. למצוא המסילות כיצד להתקרב אל הש"ת ביותר, ובזכות זה נוכח שיוציא כאור צדקינו ונזכה להכתב ולהחתם בספרן של צדיקים חיים טובים ולשלום.

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

מאוצרותיו של המגיד

הנסתרות לה' אלקינו והנגלות לנו ולבנינו עד עולם לעשות את כל דברי התורה הזאת (כט-כז) - ביאור בונות התשוב 'הנסתרות וגו' פרש',
"הנסתרות לה' אלקינו, וא"ת מה בידינו לעשות, אתה מעניש את הרבים על הדחורי היחיד, שנא' פ'ן יש בכם איש או אשה אשר לבבו פונה וגו', ואח"כ וראו את מכות הארץ ההיא וגו', והלא אין אדם יודע במטמוניו של חבירו, אין אני מעניש אתכם על הנסתרות, שהן לה' אלקינו, והוא יפרע מאותו יחיד, אבל 'הנגלות לנו ולבנינו' לבער הרע מקרבנו, ואם לא נעשה דין בהם נעשו את הרבים, והוסיף **והמגיד**", על דעת המפרשים. יאמר, כי השם אלקינו: לו לעשות משפט בעובדי עבודה זרה בסתר, כי כל התעלומות גלויות לפניו, והנגלות עלינו ועל בנינו לעשות להם את כל דברי התורה הזאת, להכות עובדי עבודה זרה כדין התורה, וגם כפי המדרש (ע' בגמרא סנהדרין מג-כתנאי הנסתרות וכו') כן הוא.

ודעתי בדרך הפשט, כי 'הנסתרות' הם החטאים הנסתרים מן העושים אותם, ועל דרך שגאמר 'שגאוות מי יבין, מנסתרות נקני', ולפי זה כוונת הכתוב הוא, הנסתרות לשם לבדו הם, אין לנו ברן עון אשר נעשה, אבל הנגלות שהם הודויות, לנו ולבנינו עד עולם לעשות את כל דברי התורה הזאת' חוקת עולם, שכך קיבלנו על אשר ישנו פה ועל אשר איננו פה לדורות עולם, ולפי שהביא באלה-קללה לעשות כל המצוה, הוציא מן החרם העושה בשגגה, שלא יתקלל באלה הזאת, ודברי אונקלוס מטין כן, שאמר 'דמטמן קרם ה' אלקנא, ואם כדברי המפרשים, היה ראוי לו לומר 'דמטמן לה' אלקנא. ואילו **דבינו בחי'** כתב, "ושמעתי בשם

ובחודש השביעי באחד לחודש ... יום תרועה יהיה לכם וגו' (במדרב כט-א) - 'חזרה בתשובה' מכוח מידות ה'הכנעה' וה'בימחות' כתב הרמב"ם (פ"א מהלכות שופר ה"א), 'מצות עשה של תורה לשמוע תרועת השופר בראש השנה, שנאמר 'יום תרועה יהיה לכם, ושופר שתוקעין בו בין בראש השנה בין ביובל הוא קרן הכבשים הכפוף, וכל השופרות פסולין חוץ מקרן הכבש, ואף על פי שלא נתפרש בתורה תרועה בשופר בראש השנה, הרי הוא אומר ביובל יזהעברת שופר תרועה וגו', ומפי השמועה למדו, מה תרועת יובל בשופר אף תרועת ראש השנה בשופר". וביאר בה'גהות מ"ימוניות' (אות ב'), "ושופר שתוקעין בו בין בראש השנה בין ביובל הוא קרן הכבשים הכפוף, וכל השופרות פסולין חוץ מקרן הכבש-כרבי יהודה דאמר, בראש השנה תוקעין בשל דכרין' (ר"ה כ"ז); פידוש, בשל אילים דמתרגמינן דכרין, וכן אמר רבי אבון (שם ט"ז) 'מפני ראש השנה ויום הכיפורים בזכרים כפופין'; וכן אמר רבי אבון (שם ט"ז) 'מפני ראש תוקעין בשופר של איל, אמר הקב"ה, תקעו לפני בשופר של איל וכו', (והוסיף ב'מגיד משנה', "וכל השופרות פסולים וכו-במסכת ר"ה, במשנה (כ"ז), 'כל השופרות כשרין חוץ משל פרה מפני שהוא קרן, אמר רבי יוס', והלא כל השופרות נקראו קרן וכו', ובעמוד ב-'שופר של ר"ה, של יעל פשוט וכו', שוה חיובל לר"ה לתקיעות וכו', ר' יהודה אומר, בר"ה תוקעין בשל זכרים וביובלות בשל יעלים, וסובר רבינו כדעת קצת מפרשים שסוברין, דכולא מתניתין לעיכובא איתניא, ופולוגנא היא דת"ק מכשיר כל השופרות החלולין חוץ משל פרה, ור' יוסי מכשיר אפילו משל פרה, ותנא אחרינא סבר, דדווקא בשל יעל פשוט, ור"ה חיובל שוין, ור' יהודה סבר, בר"ה בשל זכרים כפופים וביובל בשל יעלים, ור' לוי בגמרא פסק כר' יהודה דשל ר"ה בשל זכרים, ופסק כת"ק דשוה חיובל לר"ה, והלכך זה וזה דשל זכרים כפופים, וקי"מא לא כר', לוי, והלכך, ר' יהודה פסולין חוץ משל זכרים, זה דעת רבנן".

ובגמרא (שם) הביא דעת רבי יהודה שבראש השנה תוקעין בשל זכרים כפופין, שזאת משום ש'בראש השנה, כמה דכייף איניש דעתיה טפי מעלי', וכתב רש"י, "כמה דכייף איניש דעתיה-בתפילתו, פניו כבושין לארץ, טפי עדיף, משום וזהו עיני ולבי שם, והלכך, בראש השנה, דלתפילה (על זכיייה בדין הנורא) ולהוכיז שופר' המעוררת את היהודי לתשובה, האם את עניין ה'הכנעה' (מכוח 'פחד הדין' על מעשיו, ומכוח מה שזה יגרום לו לחשוב על מעשיו הרעים ולהתבייש מהן, ובכך יתעורר לשוב אל ה' ולתקן את מעשיו, כיון שגם בוטח בו שיקבלו בתשובה ויזכרו בדניו, וכנתבאר)-כמה דכייף איניש דעתיה טפי מעלי' (דעת רבי יהודה), או את ענין ה'היטחון בה' שיוכחו בדניו כיון שמזכין הוא לחזור בתשובה וה' יקבל את תשובתו' (ובכך, ישוב אליו ויתקן את מעשיו, כאשר גם יחשוב על מה שהיום ידון אותו על מעשיו הרעים, ויפחד מזה, ויתבייש מהן, ויחזור בתשובה מתוך ביטחון בו שיקבלו בתשובה ויזכרו בדניו)-כמה דפשיט איניש דעתיה טפי מעלי' (דעת

המול על מעשיך ותשמה במעשיך ויאמרו לך חוסיך בצדקך

a thing after he was so unreliable the first time, and behaved with such ingratitude and impudence! I am sure you'll never see this money either.”
“My dear wife,” replied Reb Shraga Feivel, “are we any better than this man? Every year on *Rosh Hashana* we ask *Hashem* to forgive our sins and accept our prayers. We tell Him, ‘This year we will be good!’ But we backslide and sin again the next year. How, then, can we come to ask Him once again to forgive us? What happened this past year - didn’t we come to Him last year with the same request and the same promise?” Golda nodded her bowed head.
“But now I can really say it!” exclaimed Reb Shraga Feivel. “This Jew borrowed money and also promised to pay it back, but instead of repaying us he asked to borrow more - and we will give it to him! We will now have some merit in the eyes of *Hakadosh Boruch Hu*, so that He should do the same for us, measure for measure, just as we have done for this man.” (**Gut Voch, R’ Avraham Barash**)
נמשל: Every person is created in the image of *Hashem*. This would mean, that there is a built in capability in every human being to be G-dlike, as *Chazal* tell us (שבת קלג): *“One should be like Hashem; just as He is compassionate and merciful so should you be.”* This concept shows us what the traits and actions of *Hashem* are so that we know what level we are supposed to reach. This time of year, when there is a special closeness between *Klal Yisroel* and *Hashem* is perhaps the most auspicious time to intensify our efforts to walk in His ways and emulate His traits. This will allow us to merit a positive judgment on this *Yom Hadin*.

respond. “Let me tell you a story,” he said with a smile to the young man. “In the city of Brod, there was a *kloiz* where a select group of *Torah* scholars studied day and night. Two of the brightest minds - **R’ Ephraim Zalman Margulies zt”l**, author of *Beis Ephraim*, and **R’ Azriel Horowitz zt”l** author of *Rosh Habarzel* - learned there. As is well-known, R’ Azriel Horowitz was a *Litvak*, in fact, he was a staunch *misnaged* (opponent) of the chassidic movement, and his penetratingly sharp and critical comments earned him the nickname ‘*Aizener Kop*’ (taken from his *sefer*’s name ‘*Rosh Habarzel*’). The two scholars studied together and fought over every line of *Gemara* they learned. Their battles were legendary.

R’ Azriel was also an expert *Baal Tokea*, who blew the *shofar* in the *Beis Medrash* with tremendous expertise. R’ Ephraim was the *Baal Makri*, the person who called out the correct note which the *Baal Tokea* would then blow. One year, after *Rosh Hashana*, the *Beis Ephraim* turned to his friend, the ‘*Aizener Kop*’ and said, “Reb Azriel, all year you argue with everything I say. If I pronounce something ‘*Kosher*’ you say its ‘*Treif*.’ If I say it is ‘*Tamei*’ you say its ‘*Tahor*.’ On *Rosh Hashana*, however, during this holy period of time, you seem to agree with me and follow what I tell you word for word. When I say ‘*Tekiah*’ you blow that note, and when I say ‘*Shevarim, Teruah*’ you comply exactly as I said. Doesn’t this show that I am right and you are not?”

Not for naught was R’ Azriel referred to as having a head as sharp as iron. With a dismissive wave, he countered, “Reb Ephraim, one day out of the entire year you say something straight - so I listen to you!”

The *Vizhnitzer Rebbe* turned serious as he spoke to his young attendant. “What *Chazal* (ברכות ו) meant with their words was that a person who attains real *Yiras Shamayim* will always be listened to because the truth of his words is clear. One who does not have *Yiras Shamayim* will on occasion be heard - if he says something straight - but it is not an indication of his true state of mind!”

מבין ומאזין מביט ומקשיב לקול תקיעתינו ... (סדר התקיעות)

When the *Rav* in Amsterdam, **R’ Elazar Rokeach zt”l**, decided to emigrate to *Eretz Yisroel* in his later years, he underwent a long and dangerous trip by boat. He and his attendant set out on the journey shortly before *Rosh Hashana*.

During the voyage, on the first night of *Rosh Hashana*, a fierce storm broke out at sea, with high winds whipping the water into mountainous waves, threatening to capsize the ship. The passengers, white with terror, were desperately trying to keep themselves upright while they prayed for their lives. When the captain declared that it would not be long before the end came, the *gabbai* had no choice but to interrupt R’ Elazar’s intense study, which had not ceased since the storm had begun, and inform him of the grave danger, to which he had been oblivious. Upon hearing of the captain’s grim prediction, R’ Elazar told his attendant, “Bring my *shofar*, and tell me the moment dawn breaks, so that I can blow it.”

As soon as the sun rose in the sky, R’ Elazar began to blow his *shofar*, and to the relief and amazement of all those on board, the storm gradually ceased. **R’ Simcha Bunim of P’shisha zt”l** commented and said, “R’ Elazar thought he had only a short time left to live, and he wished to ‘grab’ the *mitzvah* of *shofar* blowing at the first possible moment! He did not mean for the blowing of the *shofar* to stop the storm; it was his dedication to the *mitzvah* which saved them all!”

קה נא את בנך את יחידך אשר אהבת את יצחק ולך לך אל ארץ המדיה והעלהו שם לעלה ... (קריאה לראש השנה בראשת כב-ב)

The role of a hospital chaplain is to listen to patient concerns, help them in matters of faith, and assist them in processing the experience of illness and hospitalization and seek peace, strength or meaning in what they are going through. Hospital chaplains help with all sorts of religious requests and all faiths are represented, whether its a priest, rabbi, imam or Buddhist monk. At times the request is for something less concrete, such as prayer support or simply to speak with a chaplain.

A number of weeks ago, on September 13, 2016, all New York city public schools were closed in celebration of a Muslim holiday called Eid al-Adha. On that day, the Staten Island University Hospital was more crowded than usual and the hospital chaplain, Rabbi Avi Feinstein (grandson of **R’ Moshe Feinstein zt”l**) was determined to find out why. He inquired about and learned that it was a Muslim holiday which celebrates the event whereby Abraham was prepared to submit to the will of G-d and sacrifice his son on an altar before G-d intervened sending an angel to inform Abraham that he need not sacrifice his son. Rabbi Feinstein was surprised and more than a bit confused. Why would the Muslim religion celebrate “*Akeidas Yitzchok*” he wondered? The *Akeidah* is one of Judaism’s most sacred acts of devotion to *Hashem*, it is the singular trial and tribulation that we, the descendants of *Avraham Avinu*, still rely on till this very day to insure a positive judgment for the New Year. It seems unreasonable that the Muslim religion would consider this act worthy of celebrating, as historically Muslims are not favorably disposed to Jews or the Jewish religion. Furthermore, wondered Rabbi Feinstein, *Akeidas Yitzchok* famously occurred on the day of *Rosh Hashana* - the first day of *Tishrei*. Knowing that the Muslim calendar follows the moon just as the Jewish calendar does, he could not understand why the holiday of Eid al-Adha was held three weeks before *Rosh Hashana*!

Well, not one to let things slide, Rabbi Feinstein decided to ask his colleague, the local Muslim Imam who serviced the Staten Island hospital he worked in. He approached the cleric in the hall and posed these very questions to him,

רבי יהודה, או את ענין ה'ביטחון בה' שיזכרו בדינו כיון שמוכן הוא לחזור בתשובה וה' יקבל את תשובתו' (ובכך, ישוב אליו ויתקן את מעשיו, כאשר גם יחשוב על מה שהיום ידון אותו על מעשיו הרעים, ויפחד מזה, ויתבייש מהן, ויחזור בתשובה מתוך ביטחון בו שיקבלו בתשובה ויזכרו בדינו)- כ"מה דפשיט איניש דעתיה טפי מעל' (דעת שיטה האחרת).

והנה, אף שלגבי 'תקיעת שופר' פסקינו, שיש להדגיש ולהעמיד בראש את ענין ההכנעה; מכל מקום, לגבי דרך הנהגתינו בנוגע ליום ראש השנה, אנו מדגישים ומעמידים בראש את ענין ה'ביטחון בה' שיזכרו בדינו כיון שמוכן הוא לחזור בתשובה וה' יקבל את תשובתו; שדרי אנו נוהגים בנוגע לגבוי בדרך חגיגת, וכדאייתא ב"סור' (אורה חיים) ריש הלכות ראש השנה, סוף סימן תקפ"א) בשם המדרש, 'ורוחצין ומכבסין ומסתפרין בערב ראש השנה, על פי דברי המדרש, ד'

home to blow for his *Rebbetzin*. The *baal tokea* arrived and quickly blew 30 *tekios*, as women are exempt from the *mitzvah* of *shofar* and must only hear the main *tekios*.

As he turned to leave, he was surprised to hear R’ Elyashiv calling him back. “*Tekias shofar* for women may not be *D’oraiysa* (Biblical), but the *mitzvah* of *chessed* is. Please do me a *chessed* and blow all 100 *tekios* for my *Rebbetzin*.”

בראש השנה יכתבון ... כמה יעברון וכמה יבראון ... (סדר מוסף)

You can imagine the situation. Nine men come to *shul* to daven the late afternoon *Mincha* prayer. They need a tenth man to complete the *minyan* and bring the *Shechina*. A boy who is turning thirteen that very night is among the men - and yet he is not able to complete the *minyan*! One more adult is needed and when he finally arrives, he only stays for the *Mincha* prayer. What will be about *Maariv*? Well, as soon as the afternoon turns into night, this boy - this *Bar Mitzvah* boy - is now capable of completing the *minyan*. What happened to him in those few minutes?

Do you know what happened, asked **Rabbi Dovid Gurwitz shlit’a**? The boy changed. He became a “New Creation.” A new individual - a man - who is responsible for all the *mitzvos* and can be included in a *minyan*. The lesson for each and every one of us is that on this holy day of *Rosh Hashana* we, too, change. We, too, become “New Creations”! *Rosh Hashana* is also - ראש השנה - the head of “change” (שינוי). It is when we truly transform ourselves.

The *Reish* and *Hei*, (last letters) of “בר מצוה” is *Reish* and *Hei*, the same as the ראשי תיבות (first letters) of ... “ראש השנה”! Again, when a boy turns into a man and becomes a *Bar Mitzvah*, he is in the process of undergoing his own personal “*Rosh Hashana*” - a time of התחדשות, a time of regeneration, a time of transformation.

To watch a person become a “New Creation” should be a lesson for all of us. This power to recreate oneself repeatedly, year after year, is the key to taking one’s *Bar Mitzvah* as a launching pad for life’s opportunities and challenges. This year on *Rosh Hashanah*, imagine yourself with the ability to change and to bring the *Shechina* - like a

חנינא וד' יהושע אומרים, איזו אומה יש כאומה זו שיודעת אופיה של אלוהיה, פידוש, מנהגיו ודיניו, שמנהגו של עולם, אדם שיש לו דין לובש שחורים ומתעטף שחורים ומגדיל קונו ואין חותך ציפרניו, לפי שאינו יודע איך יצא דינו, אבל ישראל אינו כן, לובשים לבנים ומתעטפים לבנים ומגלחין זקנם ומחתכין ציפרניהם, ואוכלין ושותין ושומחין בראש השנה, לפי שיודעים שהקב"ה יעשה להם ניסים (היינו, שיקבל את תשובתם [ע' ביזם תרועה] ו'ה"ל ל"ב: סד"ה ב"ה ליכא הלל וכו' - לפי שיודעים שהקב"ה יעשה להם ניסים לקבל תשובתם ולדונם לחיים, דנס הוא דהקב"ה יקבל תשובת בני אדם)), ולפיכך גם נוהגים להדבות מנות בראש השנה וכו'". ויהי רצון מלפני אבינו שבשמים, שנוכה להתעורר ע"י תקיעת השופר לשוב אליו, ויקבל אותנו בתשובה-י"עשה לנו ניסים, ויזכינו בדינינו, ויכתוב ויחתם אותנו לאלתר לחיים טובים ארוכים ולשלום!

מסוד חכמים ונבונים ...

ומל ה' אלקך את לבבך ואת לבב זרעך לאהבה את ה' אלהיך (ל-ו) This *Shabbos*, and every *Shabbos*, there is a *mitzvah* known as "תוספת שבת" whereby a Jew brings in *Shabbos* early. However, there is no *mitzvah* of *Tosfos Yom Tov* with regard to *Rosh Hashana*. In fact, the **Mahari’l** writes that we should not bring in *Rosh Hashana* early. Why not?

R’ Chaim Yisroel Blumenfeld shlit’a, Mashgiach of Neveh Zion-Tiferes Zion, provides a remarkable insight. The reason why we don’t bring in *Rosh Hashana* early is so that we shouldn’t lose even one precious moment from *Elul*! So powerful is the *avodah* of *Elul*!

The Mahari’l knew what *Elul* is and was not ready to sacrifice a single moment of “אני לרודי ורודי לי” - an expression of *dveikus* and closeness to *Hashem*. The essence of *Elul* is this close relationship between man and *Hashem*. How did it become so? Because *Elul* is when we take a look at ourselves, a time when we do introspection. We discover our inadequacies and shortcomings. We make new goals and focus on the means to achieve these goals. But most important, *Elul* is when we plead to *Hashem* to help us as His children return home.

Are we going to allow the precious moments of *Elul* slip by without taking a look at ourselves and our deeds? To learn *mussar* and better our *middos*? Taking a walk by ourselves and redefining our goals? Escaping from our busy daily routine to find time to go through the three steps of *Teshuva*: acknowledgement, regret and accepting upon ourselves to change?

It’s never too late for *Teshuva*. Every second of *Elul* counts - even those last final minutes when we work on ourselves and our relationship with *Hashem*. Now, at last, we are ready to face the *Yom Hadin*! (**Rabbi Shlomo Price**)

כי המצוה הזאת אשר אנכי מצוך היום ... (ל-טו)

R’ Yosef Shalom Elyashiv zt”l had an acute sensitivity toward *hiddur mitzvah* - perfecting a *mitzvah*, which extended to others, as well. The year his *Rebbetzin* fell ill, she was unable to go to *shul* to hear the blowing of the *shofar*. R’ Elyashiv requested that a *baal tokea* come to his

והויתוך ה' אליך ככל מעשה יד בפי כמנך ובפרי בהמתך ובפרי אדמתך למטה ... (ל-ב)

Toward the end of *Parshas HaTeshuvah*, *Hashem* promises to, “*make you abundant for good in all the work of your hands, the fruit of your womb, your livestock, and the fruit of your soil ... when you will listen to Hashem, your G-d, to observe His mitzvos.*” This is immediately followed by the famous statement: “*This mitzvah (Torah) is not hidden nor far from you. It is not in the Heavens ... nor is it beyond the sea ... rather it is very close to you.*” We must understand the progression of the *posukim* and how they fit in with one another.

The *Gemara* (גיטין פד) tells us that if a man says to his wife, “I am giving you a *get* (divorce) on the condition that I ascend to heaven, or on the condition that I cross the great sea,” the *get* is invalid and they are not divorced. Rav Yehuda disagrees and says that the *get* is kosher because, “כל תנאי שאי אפשר לקיימו אינו תנאי,” - any condition a person makes that is impossible to accomplish is a worthless condition. In this case, the husband is saying words that are not meaningful, and therefore have no effect on the validity of the *get*, and they are divorced. In the end, the *Gemara* rules like Rav Yehuda.

Based on this, I believe we can connect these *posukim* and understand them better. The *Torah* says בפי בפי ה' כי תשמע בקול ה' ... - I will give you *parnassa*, children, and many other *berachos*, but only on the condition “כי תשמע בקול ה' ...” - that you listen to the word of *Hashem* and keep His *mitzvos* and statutes (חוקים) precisely as they are written in the *Torah*. Now, if you think that this is an impossible condition to fulfill because how can a simple human being - not an angel - keep all the Divine commandments? And if it is impossible, then you are entitled to the *berachos* anyway since we rule like Rav Yehuda and the condition falls away but the blessings remain! Therefore, the *Torah* immediately counters this argument with “לא בשמים היא” - *Torah* is not hidden nor is it far away from you. “לא בשמים היא” - it is not in Heaven for you to ascend to, “ולא מעבר לים” - it is not on the other side of the ocean for you to cross. Where is it? “כי קרוב אליך הדבר מאד בפיך ובלבבך לעשותו” - it is very close, it is in your heart and your mouth! Well, since it is possible for us to learn *Torah* and do *mitzvos*, therefore, only if we’re successful will the *berachos* mentioned in the *Torah* come to fruition. Let us work and do our best to be worthy of “תחל שנה וברכותיה” - may the new year begin with all its blessings.

יהי רצון מלפניך (ה' אליקינו ואליך אבותינו) שתחדש עלינו שנה טובה ומתוקה (סדר הסינים לליל ר"ה)

Years ago, when I was younger, on the night of *Rosh Hashana*, we would do the basic *simanim* - the apple in the honey, the carrots, the head of the fish. Before each *siman*, we would say the appropriate “*Yehi Ratzon.*” Today, though, we have come up with many new *simanim* and interesting *Yehi Ratzons*! Nowadays, our pre-seuda “checklist” on *Rosh Hashana* is almost as long as that of the *Pesach seder*! It is almost as if we eat so many *simanim* that we have no room or time to enjoy the festive meal and honor the women who worked so hard to prepare the delectable *Yom Tov seuda*! This is something that has always bothered me. We spend so much time in *shul* davening and asking all types of בקשות (requests). Why is it even necessary to come home and eat unusual foods, requesting many of the same *bakashos* in the form of the *Yehi Ratzons*?

My *machshava* here is that the *tefillos* we daven in *shul* on *Rosh Hashana* have little to do with our personal needs. Every *tefilla* on this day is to help us realize that *Hashem* is our eternal King, the eternal Master over the entire world! The greatest בקשה we ask for on this day is “ותמלך אתה ה' לבדך על כל מעשך” - *Hashem*, You should rule alone over the entire world and all Your Creations. You are both the “מלך הקדוש” and “מלך המשפט”. It is no wonder then why we spend so much time and effort creating new *simanim* and making many *Yehi Ratzons* once we come home. In *shul*, our focus is to be ממלך (coronate) the King of all Kings. In our homes, our focus is to beseech our crowned King for all our needs and requests.

Perhaps this is why we read from the *Torah* on *Rosh Hashana* from *Parshas Vayeira*, where Sara Imeinu was blessed with a son, Yitzchok. The last word in the *kriah* is “מעכה” which stands for “מלך על כל העולם”!

May *Hashem*, our King, answer all our *tefillos* and *bakashos*, all our *simanim* and *Yehi Ratzons*, and inscribe us in the “ספר חיים” for a year of *yeshuos*, *refuos* and *nechamos* along with the coming of *Moshiach*, במהרה בימנו אמן.

מעשה אבות סימן לבנים

והתברך בלבבו לאמר שלום יהיה לי כי בשריריות לבי אך ... (כט-יח)

One of the attendants of the renowned **Ahavas Yisroel of Vizhnitz, R' Yisroel Hager zt”l**, was new to his position and somewhat unaccustomed to the ways of the *Rebbe*. One evening, as the young man was assisting the elderly *Rebbe* in his nightly preparations, he suggested that perhaps the *Tzaddik* would like to get a bit of fresh air before going to sleep. R' Yisroel liked the idea and sat down near an open window as he recited the nighttime *Krias Shema*.

When he finished, the young man was so enamored with the fact that the holy *Ahavas Yisroel* had listened to his suggestion, that he couldn’t help himself. With a self-satisfying grin, he joked, “*Chazal* say that a person who has true Fear of Heaven, his words are listened to (דברים נשמעים). Since the *Rebbe* listened to my words, I must have *Yiras Shamayim.*”

Although the words were said in jest, and were perhaps a bit inappropriate, the *Vizhnitzer Rebbe* took the time to

Bar Mitzvah boy. Imagine the of “ויעשו כולם אגודה אחת” and the world transformed with the knowledge that *Hashem* is the King of all Kings! Imagine going up to *Yerushalayim* and bringing a sacrifice in the *Bais Hamikdash* - which is also the *gematria* of *Rosh Hashana* (861)! Imagine standing at such a holy place - “אדמת קדש הוא” - which is

מקדשי שמך

יסודות נפלאות
בקהל שם שמים
וקדוש שם שמים
פרידמאן שליט”א
ויאמר כל אשר נשמה באפו ה' אליך ישראל מלך ... (סדר תפילת ר"ה)

The **Vilna Gaon zt”l** (באושי ישראל) פתחה לתפלת ר"ה) writes that the words, “*Every creature will recognize that You are its creator ... and every soul shall say, ‘Hashem, the G-d of Israel, is King, and His sovereignty reigns over all,’*” are the main theme of our *Rosh Hashana tefillos*. However, before we daven for the entire world to recognize *Hashem* as their King, we must first make sure that we, ourselves, have implanted this recognition in our own minds and hearts - and that of our children. We can achieve this by approaching the *tefillos* of *Rosh Hashana* with a sense of desperation, knowing that only *Hashem* can provide us with our needs, and feeling a sense of fear as we approach the holy Day of Judgment.

One year, a little before *Rosh Hashana*, the *Rebbi* of the twelfth grade class of *Yeshivas Bais Moshe* of Scranton asked his students to remain in their seats for a few minutes after the conclusion of the regular *shiur*. “One of your classmates has something to say to the class,” he explained.

The boy who addressed his peers had been through an unspeakable ordeal over the previous few months. During the summer, his mother, who had been previously healthy, died suddenly in childbirth, along with the baby, leaving nine orphaned children. The family was heartbroken and in shock; at the *Shabbos* table, months later, the children

EDITORIAL AND INSIGHTS ON THE WEEKLY MIDDAH

אתם נצבים היום כולכם לפני ה' אליכם (כט-ט)

As we stand here - “נצבים” - just a few days before “היום” - the *Yom HaDin*, there is one crucial idea that we all must keep in mind. The **Cheishev Sofer** tells us that even though it appears that certain people are in higher positions than others, in the eyes of *Hashem* we are all equal! We are all beloved children of *Hashem*. Do you love one child more because he has more talent or brains than another? Of course not! We love all our children equally and we want each one to do the best he can with what he has!

Rabbeinu Yonah (Shaarei Avoda) writes that the first opening to real *Teshuva* is knowing one’s own self-worth and appreciating one’s own individual virtues and greatness! Every single Jew is important and *Rosh Hashana* is the day that we make the “תיקון”, the rectification for the very first *Rosh Hashana* of the world when Man was created and Man sinned. Every single Jew

also the *gematria* of *Rosh Hashana* (861)!

Imagine the power inherent in this special day of *Rosh Hashana*, the day of *Adam Harishon’s* formation. The day the first man was formed is the day when we transform ourselves into “New Creations” year after year! May we all be *zoche* to truly change and merit a שנה טובה ומתוקה.

wept ceaselessly for their mother. The boy himself, who had been so close with his mother, was hurt in the deepest way.

Now, the heartbroken *bochur* sat at his desk with his hands covering his eyes and tears streaming down his cheeks. He told his classmates, “I am sharing this with you because I care about all of you and I don’t want anything like what happened to me to befall you. Had I known what was decreed on the *Yimei Hadin* last year, I would have turned the entire world over to prevent such a thing from happening. So much depends on our *tefillos* and *teshuvah*, and none of us are safe. I beg you, my friends, don’t squander the opportunity. Nothing is guaranteed; please use every *Shemona Esrai* to its fullest, because everything is literally at stake right now.”

This *bochur’s* words clearly encapsulated the proper approach to *Rosh Hashana*. Although the *tefillos* of *Rosh Hashana* contain no personal requests, and many authorities advise us that *Rosh Hashana* is not a time for tears, **R' Nosson Tzvi Finkel zt”l** teaches that on our level, the way to recognize *Hashem* as our King is for us to beseech Him for all our needs. The more we plead with Him, in desperation and in tears, the more we will demonstrate our cognizance that He is the One Who truly provides us with all that we need. ***For a free download of sefer Mekadshei Shemecha and more resources please contact: mifalkiddushhashem@gmail.com***

דרגה יתירה

FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

from the beginning of time until the end of days has a fragment of the soul of *Adam Harishon* inside! Every single Jew was put here to make a *tikkun*. Every one is given a different set of life circumstances that he must utilize to fulfill that mission. When each and every person accepts himself and what *Hashem* has given him with love, the world will be fixed and *Moshiach* will arrive.

Coronating *Hashem* and making Him King on *Rosh Hashana* means total acceptance of who you are and what you were given in this world! The knowledge that *Hashem* loves each of us equally, and has given us EXACTLY what we need to fulfill our mission can help to bring about the final redemption and rectification of the world.

So let us stop comparing and start repairing! Appreciate yourself, know that *Hashem* loves you just as you are. Stand up proud before *Hashem* and use all the gifts He has given you to truly make Him your King.