

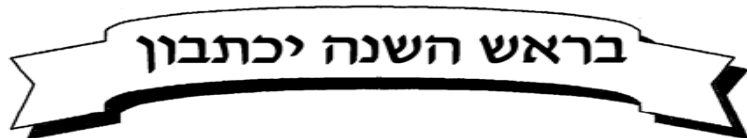
ì"æ äéáàè 'øä íá øúìà ìääîù óñáé íäøáà 'øä úîùð éàìèòì



äåù úáù / åæàä úùøô ùã÷- úáù / íëää íæ - äðüä ùàø

Rosh Hashanah / Shabbos Shurva / Parshas Haazinu

September 16-18, 2004 - ä"ñùú éøùú 'â - 'à



(ó-áú àùúú úíéóú) 'àè íàçàè ààòòà íéçà íàòòçé íéèàí íà òíúé à-à áí íá íà-à ò-úé íààà òòàùàà
 àçòçà àèøé òòíí ,à'òà øòáù úóé-ú úáòí íòè áààà, àèçòçá àèòòí ááà-ù øòáùà óàèù íéèáí-à-à ááúé
 ,íàéò úúáà÷ 'íá, á'èä í"òë í úúòáíà íàéò íá 'ø ÷'àòà, áàáááí ø'áíààà àéáàä. íéä íáé úíéàíá 'à áçòí
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(ā-āi) 'āāā āāā ōūēā ÷ēāō īāō īēāā āāāīā ī-÷
īīāōā ēēā īē ā"ŋā (.çē āōūā ūēāŋ) 'īāā āūēā
īēŋ÷ŋīō īīēāē ē"ŋā ç"āāŋ ōīā . īāŋī ēēāē āēōīō īēŋāāō
ŋçā āē īēŋāāōū ō"ōāā ī"ŋā ē"ūŋō . ē"ō ūçā āŋē÷ŋā
ā"ēēīū āāēāŋā īŋē āçīū ŋ"īāīā ūŋōīā . ī"ēō āē
ēēīō ēīī ū ūāāŋī īāā ŋŋā ēīī āāŋīē āī ōāāēēā
āēç īāā īāū āāā īāā ŋŋā āāŋī . ā"ā÷ā īēēīīā
āūōō ūōōōū ē"ēōū ō"ōā , āūēī ūŋāō āēīō ŋŋāā
āŋīīā āŋāūō āūūāū īāāēā , īēŋçāī āīāāō āīēīī
ā"ā ī"ī , īīē āāēç āā āīūā āī īāā , īēīāūē āēōāā
īēāā ūŋīāç īēā ūōōō āēāçāā īāāēā īŋōōā āūçūāī
āçā ūē īā 'ēōāā , īē āēēā īīāōā āŋāā āāŋīīāā
ā"ā÷ā īēā , ūŋōē āēāçāū ŋ"ēō ŋōēōēū īīāōā īēā
'ūēāī āēēāā . ēē īāūī īōēē āāāā āēāçā ūā ūēōōī
īāū īŋāā ū"ēūā īēāū , ŋīīāī . "īāō īēāā āāāīā ī-÷"
.ŋōōā āāī ēāāŋ āēēāā āçā ōāī āīāāō
āē" āēōōī īēŋāāōū ō"ōāā 'īāā ŋāāēāāī ū"ōā īēāā
āēūēāēēāā āāāī īāāēō āçā īē - ē"ūŋōūīēā "āē ŋçā
īāū , "ūçā āŋē÷ŋā īēŋ÷ŋīō 'īāē ā"ōā , āēūāāçā
. ūŋāōāī āāā īā ŋēōō , ŋōō āī ōēāī āēēā īīēāī āçā

[illegible]

Halacha L'maaseh: Horav Boruch Hirschfeld Shlit'a - Rav D'khal Ahavas Yisroel, Cleveland Heights, Ohio

LISTENING TO THE CALL OF THE SHOFAR
(ă-àô íéíěáu) 'áê áôâç íáéì äñěá øôâù ùăăçá àò÷ú

The **אזכרה** of *Tekias Shofar* on *Rosh Hashanah* is the obligation of every person to hear the first 30 blows of the *shofar*. There is also a Rabbinical commandment to hear the sound of the *shofar* during **זמן תפילה** of the *musaf tefillah* (1). In certain congregations, the *shofar* is blown during the silent *Shemona Esrai* as well.

The *zman* of *Tekias Shofar* is a critical time. The *seforim* mention that the main judgement takes place right then, according to each person's spiritual level and commitment at that exact moment. Thus, it is quite appropriate for each and every person to prepare himself beforehand to make good use of this awesome time by:

1) Making appropriate resolutions for the coming year.

2) Understanding the *shofar's* message.

à- The coronation of the true King of Kings, *Hashem*.

â- To constantly serve Him at all times

â- Remember the importance of being ùôð øñåâ and giving of oneself, just as *Yitzchok* did by the *Akeidah*.

ã- To accept once again the òîùðå äùòð of *Kabbolas Hatorah*, and remember the *shofar* blast on *Har Sinai*.

ä- Concentrate on the future blast of the *shofar* by the coming of *Moshiach* and **íéúîäúëçú**.

è:â ÷ íãä ééç (5) à:äö÷ú ç"ää (4) âë:ö÷ú îëöä øòù îëöö (3) é:áo÷ú äøåöä äöù î (2) à:ö÷ú ç"ää (1)



R' Yehudah Hachassid ZT"l (Sefer Chassidim) would say:

"The true nature of three people cannot be discerned except in these ways: the humble person when he is enraged, the hero when he is confronted with battle, and the friend when there is need of help."

R' Yehudah Zev Segal ZT"l (Manchester Rosh Yeshiva) would say:

"*Hashem* does not expect us to become *tzaddikim* and *tzidkonios* overnight. What He does expect of us is that we seriously ponder our conduct and that we sincerely strive to better ourselves in the varied areas of *mitzvah* observance. This is *Teshuvah*!"

R' Azaryah Pigo ZT"L (Binah L'itim) would say:

"On *Rosh Hashanah* we eat the head of a fish and say, "*May it be the will before You that we be the head and not the tail.*" The double meaning is clear: It is not enough to strive to be the head, for the question will arise - the head of what? Noble and righteous people or uncouth simpletons. Thus, we ask that we should be the head of "Heads" - great people, rather than the leader of "Tails."

WISHING ALL A HAPPY AND HEALTHY YEAR íàìùìá íéääè íéeçì øùìàì âîúçúääáúëúääè äöùì

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back. Please take it." Leibel Weissfinger paled. Indeed, he was white as a ghost - for it was none other than his father's *shofar*! Leibel eventually was reunited with his brother Shimon and together they cried tears of joy as they shared the long-lost *shofar*. Such are the mysterious ways of Divine Providence.

TORAH GEMS

êéúáéøá ìèì ääö÷ êáúçúá éç ìè ùôð ãä÷ôúá
(ó÷áú äðúð úìéóú) 'áää íðéä øæá úà ááúéúá

The *gemara* (:æ ðöüä ùàø) states: "*There are three types of people who come for judgment on the Day of Judgment: Tzaddikim (the righteous), Benoni'im (the average), and Resha'im (the wicked).*" **Tosefos** there adds "*Every man is judged at the time of íéúîâ úééçú - resurrection of the dead.*" We can understand that a person is judged at the end of every year and at the end of his life. Yet it is difficult to comprehend why a person should be judged again at *techiyas hamesim*, if he was already judged at the end of his life. What good or evil could he have done after his death?

R' Aharon Kotler ZT"l explains: Every year each person cries his eyes out on the *Yom Hadin* hoping and praying that his merits borne of the good deeds of the previous year will keep him in good stead for the coming year's judgement. This continues until the end of one's life. However, in truth, it doesn't really end there. Rashi is still learning *Chumash* and *Gemara* with us and is still teaching us. His influence lives on, and his *zechusim* and spiritual merits grow. A person's record does not end when he dies. It depends on the fruits of his labors, how much good he has accomplished and how much the world has benefited from those deeds. The influences, both good and evil, that remain after one's life are part of his judgment. Thus, before the eventual resurrection at the advent of the glorious time of *Moshiach*, each and every person will once again be judged for his everlasting achievements; the legacy that he has imparted to the world. One must prepare himself for this judgement as well.

(ä"ø úìéóú) iěã íǎéá âî ò íçøì iěãǎ ǎěǎǎò äđǎ÷ì

On this awesome Day of Judgement, we look for any means by which to defend our actions and merit a year of peace and happiness.

R' Elimelech of Lizhensk ZT"L quotes the *gemara* (ע' יעלמא'ע): יאאא אאא÷ע עאא אאא אאא÷א יע אאאא - *Whoever acquires a Jewish servant, acquires a master for himself*. The reason being that a master may not just benefit from the work of his servant; he must ensure his servant's welfare by providing for him fully - feeding him and seeing to all of his needs, as the *posuk* states "עאא אא אאא עע" (אע-אע אאא) - *"For it is good for him with you."*

Thus, *Hashem*, who has "*acquired His servants in judgement*" must take pity on His people. As per the *halacha*, He is required to see to the provisions of the Jewish people and to their continued well-being throughout the coming year.

(à-èë ñçđô) 'âââ í èì äéäé äòåøú í âé

Rashi (אֶלְעָזָר בֶּן־עֲזַרְיָהוּ) explains that the reason why the *Torah* commands us to blow the *shofar* (שׁוֹפָר) and also to sound the *shofar* (שׁוֹפָר) is to confound the Satan, who, when he will see how the Jews perform the *mitzvos* with an intense love, will be unable to speak his negative words.

R' Akiva Eiger ZT"L explains: *Chazal* tell us that וְהָיָה חַטָּאתוֹתֵיכֶם בְּרַחֲמֵי יְיָ אֱלֹהֵיכֶם כִּי יִשְׁכַּח וְהָיָה צְדָקָתְכֶם כִּי יִשְׁמַר וְהָיָה חַטָּאתְכֶם כִּי יִשְׁכַּח וְהָיָה צְדָקָתְכֶם כִּי יִשְׁמַר - *Repentance out of love will turn sins into merits.* Thus, when the Satan will see how the Jewish people are performing *Hashem's* commandments with such an intense love, he will not want to talk about all of their inequities in front of the Heavenly Court, since by doing so he will then turn all of those sins that he wishes to prosecute against the Jewish people, into merits on their behalf!

āāōē āīū pūç āāāā īē÷, çāāīā ēāā īō āāā ÷çōē
 īēēū ē"ō āīū āīāāāā āāōīā īāē÷ ūā ōōīī īēūā
 īāō÷ īūūā īāīōēā īāī īōāī æ"ēō āāūōēā īāā āāāā
 āīū āāā ÷çōē ūā āīēē ? īāōāā āūō āī .āīēīū
 āāā āāōāā ūāēā ūā ōēēāā ēāēā ,ōōā īēō āā ēāīū
 āāēāā ēāē ,āī ā÷ēē āīū āāā ūā ōīāūā āīēī āāū -
 āāā āāēōō īēū ,ōōīūā ūā īēīēī āāā - āēēçūī
 .ēōūīāā īēāā ēīēā ÷çōē ūāē÷ ūāē ūōēā

(á-áé ààéà) ààá úáàà òùà èàéçé úà èòá úà àò ç÷
 ,iàèò íèèòáíù èòòíù úáòíà íèá àòèòí àòà
 íèèòí àòàòà, íèíèóù úáòí íààèà, íùúà íèíáí
 úáòí àèá íè íèòí ùòùíàíà ààéçéà ààòíà. á"òàèèà
 úà íèòèòòí, ààòíà úà íé÷ íéááù àòà, òòáù
 .ààá íòèà íèáàí èèòòà .àààòé àìù òòáùà
 ,à"èèìù íèèèùòáíè ÷çòé ò"íáíà òááí àìà
 úà èáçùì àòéáà íàòáà ááùèù, àòéáé èáàé 'íá

מעשה אבות... סימן לבנים

Every year on *Rosh Hashanah*, hundreds of Jews in the Old City of Yerushalayim would flock to the *shul* of **R' Yoel Chaim Weissfinger ZT"L** for the unique experience of hearing him sound the *shofar*. When R' Yoel Chaim passed away a few days after *Yom Kippur* 5674 (1913), he left behind two sons, Shimon and Leibel. But which one should inherit their father's prized *shofar*, and along with it, the honor of blowing it in *shul*? In the end, Leibel, the younger brother who was a respected *Torah* scholar, inherited the prized *shofar*, while Shimon, the eldest son, inherited the small grocery store his father had owned. Shimon eventually sold the store, moved to America and became a wealthy man.

A few years later, war broke out between the English and the Ottoman Turks in the Holy Land. Leibel unfortunately was arrested by Turkish soldiers, thrown into jail, and deported to Egypt. When Shimon learned what had happened to his brother he immediately set sail for Egypt, located him and had him freed. He then gave Shimon a large sum of money, which enabled him to return home and get back on his feet. On the day Shimon was to return to America, Leibel, overcome by emotion, presented his older brother with their father's *shofar* as a token of his gratitude. Shimon was very touched, and the whole way home he guarded the treasured object and never let it out of his sight. But when he went to show it to his friends and family he almost fainted: it was not there! The ancient *shofar* had somehow disappeared.

Years passed, and due to financial constraints Leibel and his family emigrated to Poland, where he found a position as Rabbi in a small village. Perhaps, he hoped and prayed, his worries were over. But such was not to be, as the Second World War soon erupted. Over the next few years Leibel endured the tortures of the Holocaust, but miraculously survived. When the War ended he spent several years wandering from one D.P. camp to the next, hoping to eventually return to Israel.

One *Rosh Hashanah* eve the group of Jewish refugees with whom he was traveling found themselves at the home of a kindly Italian farmer who agreed to let the group stay over *Yom Tov*. The refugees were saddened by the fact that they had no *shofar*, but then something unusual happened: the old Italian farmer had something important to tell them.

"Many years ago I was a crew member on a ship that sailed from Palestine to America. One of the passengers was a wealthy American Jew, who held on to a small package the whole time as if guarding a great treasure. When the ship docked in America it was a tumultuous scene, and I'm ashamed to say that I seized the opportunity to steal it. But I was very disappointed when I opened it up because all it contained was this strange-looking thing ..." The farmer then withdrew a very old *shofar* from its case. "I know that this is some kind of Jewish object, and for years I've been hoping to meet some Jews so I could give it