

negative aspects that need fixing. This must be done first, otherwise even with all of the spices (good resolutions) in the world, a person will remain a stinking kishke!

הלכה למעשה

A SERIES IN HALACHAH
LIVING A "TORAH" DAY
Halachos of Zmanim Relevant to Rosh Hashanah.
Mikvah. It is a widespread custom, mentioned in the R'MA ⁽¹⁾ to immerse oneself in a mikva on Erev Rosh Hashanah. It is not an absolute obligation, yet everybody should try to fulfill this custom. The preferred time to immerse is after halachic midday (*Chatzos*) because that is when the holiness of the *Yom Tov* begins to shine ⁽²⁾. This year on Erev Rosh Hashanah 5769, *Chatzos* is 12:46 p.m. in the N.Y. area and 1:16 p.m. in the Cleveland area. If one cannot go at that time, the next most preferable time is within one halachic hour (59 min. approx. on that day) before halachic midday ⁽³⁾. If one is unable to go then as well, he can fulfill the *minhag* any time during the day. These times are also the preferred times for those who go to the Mikva every Erev Shabbos (see **Kaf HaChaim** ⁽⁴⁾).

Fasting. There is a custom mentioned in **Shulchan Aruch** ⁽⁴⁾ to fast on Erev Rosh Hashanah to help one finish off the year with a day of *teshuva* and spirituality. The original custom was to fast most of the day and to eat a little before going to a late afternoon *Mincha* ⁽⁵⁾. However, as later generations became weaker, many began fasting until Halachic midday (*Chatzos*) or davened early *Mincha* and ate right afterwards. This is the widespread custom today.

Hatoras Nedarim - Pruzbul - Shofar. The release from promises and the *Pruzbul* document that are usually done on Erev Rosh Hashanah can both be done at night. The **Aruch Hashulchan** ⁽⁶⁾ writes that during the entire month of *Elul*, one should not blow *shofar* at night. He explains this in a Kabbalistic manner. It seems that one should not even practice

מאת מנ"ה ברוך הירשפלד שליט"א
רב דקהל אהבת ישראל, קליבלנד הייטס

blowing at night unless one really has to.
Tosfos Yom Tov. There is a *mitzvah* on every Erev Shabbos and Erev Yom Tov to add to the time-period of the holy day and refrain from doing work at least a few minutes before sunset (*Shkiah*). Some hold that one must verbally accept *Yom Tov* to fulfill this *mitzvah*. From one of the earlier *Poskim* ⁽⁷⁾, however, it would seem there is no such *mitzvah* on Erev Rosh Hashanah so as not to add on to a day of stern judgment. However, the later *Poskim* ⁽⁸⁾ conclude that *Rosh Hashanah* is like every *Yom Tov* and does contain the *mitzvah* of *Tosfos Yom Tov*.

Sleeping During the Day of Rosh Hashanah. The R'MA ⁽⁹⁾ quotes from the *Talmud Yerushalmi* that one should not sleep during the daylight hours on *Rosh Hashanah* because it is not good for his *mazel* (fortune) for the year. One should refrain from sleep from *עלות השחר* ⁽¹⁰⁾ which this year (5769) is 5:40 a.m. in the N.Y. area and 6:10 a.m. in the Cleveland area. One should therefore go to sleep early on *Rosh Hashanah* in order to wake up before that time. Others say that it is enough to be up by sunrise ⁽¹¹⁾ (6:52 in N.Y. and 7:22 in Cle.). From the *Poskim* it seems that this is applicable the whole day. The **Arizal** holds that after halachic midday one can already sleep. One who needs to rest in order to daven *Mincha* properly can rely on this.

WEEKLY CHIZUK # 87

The *Mussar Seferim* write that if one uses out the last day of the year for performing *Avodas Hashem* in an excellent manner, he can somewhat fix up some of the undesirable activities that he may have done the whole year. Therefore, one should daven to the best of his ability, be cheerful and generous to all, learn *Torah* as much as one can and generally use the final day of the year to serve *Hashem* well.

הוא היה אימר...

R' Elimelech of Lizhensk ZT"l (Ohel Elimelech) would say:

"The *gemara* (ראש השנה ב.) tells us that the first of *Elul* is the New Year for the tithe of cattle. Jews who are separated from the Almighty throughout the year, but on the first of *Elul* commence to devote a portion of their time to *Hashem*, are compared to cattle, for they have no sense to remember the Almighty until the Day of Judgment is a month away. Rav Elazar and Rav Shimon are more tolerant and say that those who arouse themselves a month before *Rosh Hashanah* are still men; those however, who wait until the first of *Tishrei*, on the very Day of Judgment - they are indeed as cattle."

R' Meir Hurvitz ZT"l of Dzikov (Imrei Noam) would say:

"On *Rosh Hashanah*, we dip a piece of apple in honey and say: 'May it be Your will to renew us for a good and sweet year.' The *gematria* of the word תפוח (apple) amounts to 494, which equals the value of the words 'פרו רבו' (be fruitful, multiply). Similarly, the word דבש (honey) is the same amount (306) as אשה (woman). We may derive from this that an apple dipped in honey on *Rosh Hashanah* is a *segulah* (good omen) for a childless woman to conceive."

A Wise Man would say:

"Don't be afraid that your life will end. Be afraid that it never begun. So go ahead and accomplish something."

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

בראתי יצר הרע ובראתי לו

תורה תבלין

A Torah Tavlin Publication
34 Mariner Way Monsey, NY 10952

מנחה גדולה / שבת - 1:17
שקיעה של יום השבת - 6:44
צאת הכוכבים / מעריב - 7:34
צאת כ"כ / לריבוע תם - 7:56

הדלקת נר שבת - 6:28
סוקר"ש / מג"א - 9:12
סוקר"ש / גר"א - 9:48
זמן תפילה / גר"א - 10:48

שבת קודש פרשת נצבים - פרק ה' ו' דאגות - ראש השנה - יום הדין Shabbos Parshas Nitzavim - Rosh Hashanah

כ"ז אלול תשס"ח / א' - ב' תשרי תשס"ט

מאוצרותיו של המגיד

מאת הרב שלום פערל שליט"א
משפיע רוחני בק"ק בית שמש
כי המצוה הזאת אשר אנכי מצוך היום.... כי קרוב אליך הדבר מאד בפיך ובלבבך לעשותו וגו' (ל-יא)

השנה, היינו שמתחילים בו לשוב בתשובה על מעשיו שעשה כל השנה, כדי ליכות בדין של ראש השנה, "הוא זמן צאת המלאכים למעלה, שהם ממונים על ענין התשובה, ויוצאים להכריז על התשובה, ומכוח זה יוצאים ה"מלאכים", היינו תלמידי חכמים שנקראים "מלכים" (עי' גיטין סב.) לעסוק בתורה. ומבואר שהאדם מתעורר לשוב בתשובה מכוח עמילות בתורה, ולכן כשהמלאכים מעוררים על ענין התשובה, מתעוררים ת"ח לעסוק בתורה, כי התורה תביאם לשוב בתשובה שלימה.

ובזה נבאר מדוע נקרא כאן התלמידי חכמים "מלכים", כי בא ללמד, שעמילות בתורה מביאה לידי מלכות רוחנית היינו על תאוותינו ויצרנו, ורק על ידי כך בכוחו לסור מרע ולהתחזק בטוב, ולשוב בתשובה שלימה.

ולפי זה מתבאר, שאף שהתורה עוסקת בענין התשובה, הזכירה לשון "המצוה הזאת" שמדבר על התורה (וכדברי רש"י), כדי לרמוז שהדרך אל התשובה הוא ע"י "המצוה הזאת" - התורה.

פרשה זו המלמדת על התשובה, נקראת קודם ר"ה בה מתחילים עשי'ת, כדי שנתחזק בעמל התורה, ונשוב אל ה', ונכה לכתיבה וחתימה טובה!!

הגד"צ רבי גמליאל רבינוביץ שליט"א
ראש ישיבת שער השמים בירושלים

טיב התבלין

טיבו של היום הדין: גילוי המלכות ע"י כפרת העוונות

רבש"ע, אין לנו דאגות של חטאים ופשעים, רק העובדה שמלכותך כעת בהסתר ורצוננו בגילוייה על כל העולם - היא זו שמדאגה אותנו. וכי זה הנושא שנידון כעת?

אמנם, חשבתי הרגש נפלא בדבר. מובא בשם **האריז"ל** (שער הכוונות ענין ראש השנה דף צט ע"א) שבראש השנה לא מזכירים חטאים כדי לא לעורר קטרוגים, מלבד בזמן התקיעות, ע"כ. ועם כל זאת, מאחר ורוצים אנו שיתכפרו עוונותינו, לכן אנו מבקשים את הבקשה בעקיפין. הרי הדבר שמעכב את התגלות מלכות ה' בעולם, אלו רק החטאים והעוונות. מאז חורבן בית המקדש, כשהוגדשה סאת החטאים, ירד מסך מבדיל בינינו לבין אבינו שבשמים, והנהגת ה' מאז היא בהסתר, כמו שאנו אומרים בתפילת מוסף של שלש רגלים "ומפני חטאינו גלינו מארצנו".

נמצא, שבבקשתנו על התגלות השכינה, נכללת כבר ממילא גם בקשת מחילת העוונות, כי רק על ידי הכפרה נוכל לזכות להתגלות השכינה

פ' רש"י "התורה וכו'". ומבואר שלמד שהפסוק עוסק בענין התורה. אבל הרמב"ן כתב: "והנכון, שאם מדובר על התורה, היה הפסוק אומר 'כל המצוה וגו' (שם ח', א'), וכיון שכתוב 'המצוה הזאת', מוכח שהכוונה למצוה מסויימת, והיינו מצות התשובה שהוזכרה בפסוקים הקודמים "והשבות אל לבבך" (שם ל', א'), "ושבת עד ה' אלהיך" (שם ל', ב'). וצריך להבין מדוע הסתיר הכתוב ולא פירט שמדובר בענין התשובה?

וי"ל בהקדם מה שאומרים בתפילה: "השיבת אבינו לתורתך, וקרבינו מלכנו לעבודתך, והחזירנו בתשובה שלימה לפניך". ומבואר שמכוח עמילות בתורה "השיבתו לתורתך", נתחזק מאוד בעבודת ה', עד שנשוב בתשובה שלימה, "וקרבינו לעבודתך, והחזירנו וכו'". וזאת משום, שסוגלת התורה להביא את האדם אל הכרת האמת ותכלית החיים, והופכת אותו לרוחני, וזו בהיותו רוחני נמשך ביותר אל הרוחניות, היינו לעבודת ה'.

וכן כתב בספר **מגלה עמוקות** (ואתחנן אופן קפו) על הפסוק "ויהי לתשובת השנה, לעת צאת המלאכים וגו'", שכתוב "המלאכים", וקרינו "המלאכים", ומבאר שמדובר על ראש חודש אלול, שהיא זמן "תשובת

רעייתו פירושם לעורר האדם לעבודת השם" תוהתקנות באמנה ובטחון מאת

בראש השנה, יום הדין הנורא, אנו מתפללים על מלכות שמים: "מלך כל העולם כולו בכבודך". והנה, ביום בו נידונים אנו מי לחיים ומי למות, מן הראוי היה להפעיל את כל כוחותינו להתחנן על נפשותינו, שיתכפרו עוונותינו ונצא זכאים בדין. אך אנו לא נוהגים כך: במקום להתפלל על חיינו, מתפללים אנו על גילוי מלכות שמים, והדבר תמוה לכאורה!

ונמחיש את התמיהה במשל: אדם נתבע בבית משפט, וכשניתנת לו רשות הדיבור הוא לא מתחיל להכחיש את האשמות או להתוודות ולהתנצל עליהן, אלא מייעץ לשופטים שהיה רצוי מאוד להגדיל את תחום הממלכה. ברור כי אדם כזה לחסר דעת ייחשבו הרי כעת מתעסקים באשמות המיוחסות אליו, ומה לו להביע דעות בעניני הנהגת המלוכה?!

ולכאורה אנו עומדים בראש השנה במצב דומה. הקב"ה יושב ושופט אותנו על מעשיו בשנה שעברה, ובמקום להתוודות ולחזור בתשובה כדי שה' יסלח לנו על חטאינו, אנו אומרים "מלך כל העולם כולו בכבודך" -

מעשה אבות סימן לבנים

The renowned Yeshiva Ohr Someach in Jerusalem is comprised of students from all over the globe. Young men and women who wish to understand more about Judaism come from many countries to the hallowed halls of the yeshiva and learn to grow spiritually. But only two students have ever been known to come from an unlikely land Thailand!

The story begins a few weeks before *Rosh Hashanah*, when the famed *Rosh Kollel*, **R' Shachne Zohn Shlit'a**, came to America to collect money for his *kollel*. He planned to stay for a short time and leave on a flight two days before *Yom Tov*. All went as planned and R' Shachne made his flight on time, however, when the flight made its scheduled stop-over in Vienna and all the Israel-bound passengers disembarked in order to catch their connecting flight to Tel Aviv, R' Shachne, who doesn't hear well in the first place, was deeply immersed in a *sefer* and had no idea that the plane had even landed. Not even the flight attendants realized that he had failed to get off the plane. R' Shachne just sat in his seat and continued learning while the plane refueled and prepared to take off for its next destination: Beirut International Airport!

It was only once the plane had already taken off that a stewardess realized what had happened and just as quickly grasped the dire implications. When she managed to rouse the white-bearded Jewish man from his studies and he finally looked up, she explained where they were headed and how impossible it would be for a man like him to get off in a place like that. After further consultation with the captain, it was decided that R' Shachne would remain on board - concealed to be sure - until they made their third and final stop in the distinctly un-Jewish city of Bangkok, Thailand.

Many hours later, R' Shachne disembarked into the balmy Bangkok air. It was *Erev Rosh Hashanah* and there was no chance of getting to Israel on time for *Yom Tov*. R' Shachne, in his Yerushalmi hat and garb stood there for a moment unsure of his next move. Then, he hailed a cab and told the driver to take him to the local Jewish synagogue. There was one, a Reform Jewish Temple not far from the city center, and the amused driver headed there straight away.

R' Shachne walked into the Temple and shuddered. Like all Reform Temples, it had no *mechitza* and the seating was mixed. How could he daven in a synagogue like this - on *Rosh Hashanah* no less! He decided that he would remain outside during the prayer services and would only venture near the windows to hear the *Shofar* being blown.

A number of congregants arrived before the evening prayers and were surprised to find this authentic-looking Jewish rabbi from Israel standing outside their Temple. They invited him in but he refused mightily stating that he could not walk into a sanctuary that contained mixed seating. The locals were a sympathetic bunch and were eager to show their hospitality to their dignified guest. But all their convincing and cajoling had no effect. He absolutely refused to enter!

After consulting amongst themselves, they decided that if it meant so much to this rabbi to have separate seating, they would accommodate him and create a partition. However, the Reform rabbi objected vehemently and told the people that he was the leader of this congregation and for all he cared, the black-hatted rabbi could stand outside or leave altogether. They were not going to change their style of prayer for some old-fashioned, antiquated and uncivilized custom!

Amazingly, the Reform rabbi's words had the exact opposite effect! The people were outraged at his insensitivity and kicked him out of the Temple! They then partitioned themselves - men on one side and women on the other - and asked the esteemed rabbi from Israel to not only join them, but in fact, to lead them in prayer! A grateful R' Shachne led the davening and even delivered an impassioned speech about the meaning of *Rosh Hashanah* and the *Yom Hadin*.

Two medical students, local boys on leave from their studies in London for the High Holidays, had come to the Temple for the prayers. After hearing R' Shachne daven and speak, they felt a spark of religion ignite inside and begin to burn bright. Soon after, they left Bangkok and traveled to Ohr Someach where they flourished in their new-found religious lifestyle.

משל למח הדבר דומה

ואתה תשוב ושמעת בקול ה' ועשית את כל מצותיו אשר אנכי מצוך היום וגו' (ל-ה)

משל: The Kaiser of Germany once came to visit the Czar of Russia. A state dinner with all the trimmings was served. On the menu that night was kishke, otherwise known as stuffed derma, and the Kaiser tasting it for the first time loved it. He asked the Czar to send his cooks the recipe. The Czar graciously agreed to do so. The next day, the Russian cooks wrote down the recipe and sent it via diplomatic pouch to the Kaiser's chefs.

The day finally came when the Kaiser was informed that

he would be served kishke. Out came a tray. The Kaiser took off the cover and took a bite. He immediately spat out the piece and ordered the kishke thrown away.

An official protest was immediately dispatched to the Czar. How dare he send a recipe for such a vile concoction! The Czar summoned a chef and demanded an explanation.

After some thought, the chef exclaimed, "Of course! We told them how to stuff and spice the kishke, but we didn't tell them to clean it out before it is cooked and stuffed!"

TORAH GEMS

אתם נצבים היום כלכם לפני ה' אלקיכם... כל איש ישראל וגו' (כט-ט)

The **Medrash Tanchuma** learns from the first *posuk* in *Parshas Nitzavim*: "אין ישראל נגאלין עד שיהיו כולן אגודה אחת" - "(*Klal*) *Yisroel* will not be redeemed until they become one union." *Achdus* (unity) is the only thing holding back our ultimate redemption, the *Moshiach*. It is what we lack in our day to day interaction with our fellow Jews and it is sorely needed. With unity, the Jewish People can soar to the highest of heights and accomplish anything; without it, we emulate the ways of the gentile nations, and it causes us to remain dispersed all across the world.

At the dinner on behalf of *Agudas Yisroel* in 1995, the president of the *Agudah*, **R' Moshe Sherer ZT"L**, addressed the assemblage and noted that *Sefer Tehillim* ends with the words "כל הנשמה תהלל ק-ה" - "*All the soul will praise G-d*," using the singular for the word "soul."

"If we are all united," said R' Sherer, "as one soul, with one heart, one goal, one dream - then we will eventually bring all of *Klal Yisroel*, every Jew, to praise *Hashem*!"

Throughout the entire year, on the *Shabbos* before a new month, we "*Bentch Rosh Chodesh*" by reciting a special blessing to welcome the new month. Except this week, the *Shabbos* before *Rosh Hashanah*, when this moving and impassioned prayer is conspicuously absent. Why?

It is said in the name of the holy **Baal Shem Tov ZT"L**, that although no human being is capable of *bentching Rosh Chodesh Tishrei*, none other than *Hakadosh Boruch Hu* Himself, blesses the Nation, *Klal Yisroel*, on this final *Shabbos* of the year! It is with this special *Tefillah* that we are able to approach our Day of Judgment and the power of *Hashem's* blessing is what allows us to merit life.

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH OF...

תשובה

How does one do *Teshuvah*? Well, let's try this: sit down in a quiet room with a pen and paper and try to remember your activities over the past year. Of course, most people will say, "Remember what I did last year? I can't even remember what I ate for breakfast!" So, a person can easily give up: "*Teshuvah* is too hard - I'll just hope for the best!"

Don't give up! Stick with the program. You'll be surprised how much you will remember when you take the time to recall: Where was I last *Rosh Hashanah*? With whom? Who did I meet? What did we talk about? Slowly, your memory gets jogged and now, get ready to write because the memories come fast and furious. *Yom Kippur*, *Sukkos*, *Chanukah*, *Pesach* - you remember how you felt, if you were lazy, angry, impatient, unkind, sensitive, satisfied with your lot. Do this for a while then continue the next day. You'll be shocked how much you remember, all the thoughts that pop into your head.

CONGRATULATIONS! You have now begun the *Teshuvah* process! The *Torah* repeats itself regarding the *mitzvah* of *Teshuvah* - "והשבת תשוב" - "ואתה תשוב" - to teach us that once you start the process, you can do it over and over again!

R' Avrohom Blumenkrantz ZT"L used to say: "ושבת עד ה' אלקיך" - Return UNTIL *Hashem* is your personal G-d! This means that when you feel you have formed a special bond with *Hashem* - that He is "your G-d" - then you know you are on the proper road to *Teshuvah*. **R' Chaim Shmulevitz ZT"L** explains that by verbally committing oneself to *Teshuvah* - "בפיק ובלבד לעשות" - one has already put himself on the road to a *Teshuvah Shleima* and a *חתימה טובה*!

זכרנו לחיים מלך חפץ בחיים וכתבתו בספר החיים למענך אלקים חיים וגו'

The *gemara* (ר"ה טז:) writes: "*Three books are opened on Rosh Hashanah; one for the totally righteous, one for the totally wicked, and one for those in between* (בינונים). *The totally righteous are immediately inscribed and sealed in the Book of Life; the totally wicked are immediately inscribed and sealed in the Book of Death; and those who fall in between, are left pending from Rosh Hashanah until Yom Kippur. If they become deserving, they are inscribed in the Book of Life; if not, they are inscribed in the Book of Death.*" The question is: We see many righteous people die and many wicked people live in the course of a year?

The **Maharsha, R' Shmuel Halevi Eidels ZT"L**, answers based on the *gemara* (ברכותיה): "*The righteous, in death, are called living, and the wicked in their life, are called dead.*" When a righteous man dies, although he passes away from this world, he lives on in the World to Come. Conversely, although the wicked may lead a pleasant life in this world, they come to absolute extinction in the World to Come. Thus, whether a righteous man lives or dies (to atone for his sins) in the upcoming year, he is still alive - either in this world or in the next. On the other hand, a wicked man, whether he dies or lives (as a reward for the few good deeds he did) in the next year, is dead as far as the World to Come is concerned.

The Book of Life, in which the righteous are inscribed, is meant to determine which type of "life" they will be granted in the coming year; life in this world or life - through death - in the World to Come. So too, it is decided if the wicked should live in this world to be rewarded for their few good deeds and later be punished with death in the World to Come, or receive eternal death immediately.

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

ושבת עד ה' אלקיך ... בכל לבבך ובכל נפשך וגו' (ל-ב)