

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

Mishna Berura ⁽⁵⁾ write that during the Ten Days of Repentance, one should learn **IGGERES HATESHUVA** of **Rabbeinu Yonah** and similar *Mussar seforim* that talk about *Teshuvah*.

Thirty Days Before a Yom Tov, The *Gemara* ⁽⁶⁾ teaches: "שלושים יום קודם הרגל דורשים בהלכות הרג". A person should study the *halachos* of each *Yom Tov* thirty days before the *Yom Tov*. Since these days of *Aseres Yemei Teshuvah* are also within the thirty days before *Chag HaSukkos*, and preparations for the *Arba Minim* and *Sukkah* have usually already begun by most people, if one can learn the basic *halachos* regarding these *mitzvos*, he will definitely fulfill them in an upgraded manner.

Erev Yom Kippur Meals. On *erev Yom Kippur*, we eat two *seudos* to prepare ourselves for the upcoming fast. These *erev Yom Kippur* meals are not simply times to eat; they are supposed to be elevated experiences that can also somewhat "fix-up" the shortcomings from a person's meals of the entire year, as well as inspire him to recognize how elevated eating meals can be in the coming year. A person should, therefore, prepare appropriate words of *Torah* to be said at the table. This could and should be done all throughout the year.

Mishnayos on Yom Kippur. The *Match Efraim* ⁽⁷⁾ brings down that one should try to learn the *Mishnayos* of *Meseches Yuma* on *Yom Kippur*. The **Elef Hamagen** ⁽⁸⁾ says that it is better if done by day to fulfill the concept that one who learns about a certain *Korban* is as if he actually brought that *Korban*, and the *Avodah* of *Yom Kippur* was done during the day.

(1) יחושע אוח (2) כחיד (3) תקפנד, כג (4) תרגום (5) תרגום (6) פסחים ו (7) תריס"ב (8) שם

הלכה למעשה

A SERIES IN HALACHA LIVING A "TORAH" DAY

The Greatest Mitzvah of All (93) - "תלמוד תורה כנגד כולם" **Torah Study in the Month of Tishrei**. In the many busy days that are coming up IY"Y during the month of *Tishrei*, a Jew must be careful to always set aside a portion of his time, each day and night - *Kvias Itim* - to fulfill the obligation of "הרגתו ב" which is the obligation to study *Torah*. Even on the day of *Yom Kippur*, when so much of our time is taken up with our *Tefillos*, one must still do some *Torah* learning. (In truth, one could have in mind while reciting the "Avodah" in the *Mussaf Chazaras Hashatz*, to fulfill the *mitzvah* of *Talmud Torah*, since it is all sections of *Meseches Yuma*.)

Last Day of the Year. The *Kitzur Shulchan Aruch* ⁽²⁾ and others write that a person should spend the final day of the year (*erev Rosh Hashana*) doing as many spiritual things as possible, in *Torah*, *mitzvos* and *tefillah*. To a certain extent, doing this before the year is over, has an ability to fix up these *Avodos* of a whole year before the judgment of *Rosh Hashana*. Therefore, one should use all of his available time to learn *Torah*.

Rosh Hashana Meals. The *Match Efraim* and **Elef Hamagen** bring down ⁽³⁾ similar customs about learning *Mishnayos* of *Meseches Rosh Hashana* during the *Yom Tov* meals. According to one custom (with sources from the **Arizal**), one should learn all four chapters of the *masechta* before *bentching* of the first night *Yom Tov seudah*. According to another custom, one should split up the four chapters during all four *Yom Tov* meals.

Aseres Yemei Teshuva. Both the **Match Efraim** ⁽⁴⁾ and

הוא היה אומר

R' Mechel Zilber *shlit'a* (Rosh Yeshivah Yeshivas Zhvill) would say:

"What is the meaning of this request? If we earn merits (זכיות), our merits will increase; if we do not earn merits, how can eating a pomegranate increase our merits? Although we certainly must earn our merits, in many ways the number of merits we earn is not in our hands but in the hands of Heaven. For example, if a person writes a *sefer* or delivers a *Torah* lecture, he will earn merits in accordance with the number of people who read or hear his words. To earn the maximum number of merits, he needs Heavenly help that his words reach a large audience. For this we ask *Hashem* that our efforts to earn merits should bear maximum fruit; that we merit *Siyata D'shmaya*, Divine assistance, to earn merits so that we will be worthy of inclusion in the book of merits."

Chacham Rabbenu Azaryah Figo *zt"l* (Bina L'itim, Drush L'Rosh Hashana) would say:

All the *mitzvos* are given to serve the King of the World and bring Him satisfaction, כביכול. Here, we are commanded to blow the *shofar* to bring to mind *Akeidas Yitzchok* and be remembered favorably on the Day of Judgment. If blowing the *shofar* is for our own benefit, how is this considered a *mitzvah* in the service of the Almighty? Because by being remembered through *Akeidas Yitzchok*, we reach the conclusion that it is worth sacrificing all pleasures of life, including life itself, in order to perform *Hashem's* will and obey His commands."

A **Wise Man** would say: "While it's important to act properly between *Rosh Hashana* and *Yom Kippur*, it's also important to continue acting properly between *Yom Kippur* and *Rosh Hashana*!"

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(Monsey, NY)

פלא המנחה ע"ש - 5:57*

הדלקת נרות שבת - 7:01

זמן קריאת שמע / מ"א - 9:06

זמן קריאת שמע / הגר"א - 9:42

סוף זמן תפילה/להגר"א - 10:46

שקיעת החמה שבת קודש - 7:17

מוצאי שבת - 8:07

צאת הכוכבים - 8:29

צאת הכוכבים / לרבינו תם - 8:29

* מי שמחליק מוקדם אין לאחד מזמן עתם קבלת השבת (מאשימ 'מאי כלה')

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

טיב התבלין

רעיונות ופירושים לעורר את האדם לעבודת הש"ת והתחזקות באמונה ובטחון מאת

ושב ה' אלךך את שבותך ורחמך ושב וקבצך מכל העמים אשר הפיצך ה' אלךך שמה (ל-ד) - לאוקמי שכניתא מעפרא

ניכר בחוש יאמץ כי ברוב הימים ימצאנה כשיצטרפו לתפילה זו עוד תפילות זוכותם שונים אך אם בור השעה שכואב לו לאדם את כאבו מכיר הוא שאין זה כאבו הפרטי, אלא **עמו אנכי בצרה** כי בכל צרתם לו צר, והכרה זו תביאנו לבקש גם על צער השכינה הקדושה, או לא תהיה הענייה תלויה באיכות הבקשה שאיכות שבידו, אלא יזכה ש**אוהצרה** - אוחץ אותו לגמרי ממצוקותיו, ושוב לא ישרא שום דרוש של צער ועגמת נפש. **ואכבדה** - אכבד את רצונו בשלמות וכל מצוקותיו ייעלמו ויתבהרו. גם **מין הבעש"ט** (צוואת הריב"ש אות עג) ביאר כוונת המשנה (ברכות ל:) אין עומדים להתפלל אלא מתוך כבוד ראש, שהאדם המצטער לא יעמוד להתפלל על צערו אלא מתוך התבוננות ב'כבוד ראש' - בצערו של הקב"ה הנקרא דאש' כי אז מובטח לו שייענה בתפילתו וידאה בישועתו.

ועלה בדעתי לפרש כך ג"כ כוונת דה"ע (תהלים קכ) אל' ה' בצרת לי קראתי ויענני' שאם עיניו ולבו של האדם נתונים **אל' ה'** - על צער השכינה **בצרתו לו'** בשעה שמצטר, אז, יזכה שיתקבלו תפילותיו ויתקיים בו **קראתי ויענני'**.

כעין זה פירשתי עוד מאמר מדברי דוד, (תהלים קיט מא) ויבאני חסדיך ה' תשועתך, כאמרתך' שדוד ביקש **ויבאני חסדיך ה'** - המשך והבא עלי חסדים, ודע כי לא למעני הנני מבקש כל זאת, כי אם למען **תשועתך** - כדי להמשיך ישועה להש"ת, **כאמרתך** - כמו שאמרת **עמו אנכי בצרה** ועל כן כדי להביא מזור לצורך, עשה למענך ורפאני משברי ומצצרי.

ענין זה נאמר גם במפרש בבקשתו של דוד על כבודו של ישראל, ועוד מוקדם שהתחיל בה הקדים ואמר, (תהלים קטו, א) **לא לנו ה' לא לנו**, - אין תכלית תפילתי להטיב עם עצמי ועם עמי, **כי לשמך תן כבוד** - כל רצוני הוא לשם שמך, שאם יזכר ישראל בכבוד תהיה בכך כבוד גם להקב"ה, ואם ח"ו יהיו מושפלים יהיה עיני חילול שם שמך, ועל כן הנני מבקש **למה יאמרו הגוים איה נא אלוקים** ועל כן נתן תתן להם את הכבוד הראוי לשמך.

ועתה כשימי ראש השנה מתקרבים ובאים, עלינו לדעת כל זאת, שדרי באלו הימים דן הקב"ה את כל באי עולם, ואז מתאחד כל יצור לבקש על צרכיו הנחוצים לו, וידוע הוא מה שאיתא **בוודד הק'**, כי אלו המבקשים על צרכי עצמן באלו הימים שבו אנו ממליכים את הקב"ה הם ככלבים המצווחין זה על כן בזה היום ממליכים את הקב"ה כי כל העולם, ועלינו לבקש אז על עניני המלכות העולמית, שתתגלה ותתרבה בכבוד יתב', וזה שאינו חש לכבוד בוראו המושפל בגלותינו המד, ומבקש רק על צרכיו הינו דומה לכלב המבקש מזונו. אך אם ישתף האדם את השכינה בצערו, נמצא כי מבקש הוא על כבוד בוראו ושוב לא יכלל עם אלו הדומים לכלבים, ויזכה בזכות זה להמשיך כל צרכיו ומשאולותיו, ולכתובה וחתמתו טובה.

לקחי חיים ודברי התעוררות
נסדרו עפ' פרשיות השבוע

מאוצרותיו של המגיד

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

ונאמר (ישעיה כו-ג) וזיה ביום ההוא יתקע בשופר גדול ובאו האובדים בארץ אשור והגדחים בארץ מצרים והשתחוו לה' בחד הקודש בירושלים (תפילת מוסף לראש השנה-שופרות) - ביאור כוונת 'וזהו ביום ההוא יתקע בשופר גדול וגו' שעליו נאמר 'זהו ביום ההוא יתקע בשופר גדול וגו', שאז יפול שדוד, וכדכתיב 'ובלע המוות לנצח' [ו'הוא השטן הוא מלאך המוות' (ב"ב ט"ז)].
והרי ה'פרקי דרבי אליעזר', ש'שופר ד'לעתיד לבוא' גדול יותר משופר ד'מתן תורה" יתבאר על פי מה שכתב הרמח"ל בספרו 'מאמר החכמה' (ד"ה מלכיות וזכרונות ושופרות-זעוד עניין גדול וכו') בביאור עניין 'תקיעת שופר בראש השנה', "זעניין גדול יש ביום זה, והוא עניין השופר שנצטוונו בו, וזה, כי סגולת השופר בתקיעתו למטה וכוח שרשו למעלה, הוא לחזק את הטוב ולכפות את הרע, ותראה, שמאזר חטאו' הנה יצא הטוב מתוך הרע ונתגבר ושלט, ברע ונכבש תחתיו, ובזמן ה'מתן תורה' הנה יצא הטוב מתוך הרע ונתגבר ושלט, ואמנם לא הגיע עדיין להיות הוא כובש את הרע תחתיו, אבל הגיע לצאת ממאסרו, ולהתחזק בעצמו, ונשאר הרע נפרד ממנו עומד בפני עצמו, אך לעתיד לבוא הנה ישתלם התיקון הזה והטוב יכבוש את הרע לגמרי (ויהפכנו לטוב), ויהיה הטוב שולט לבדו, ואמנם, החזיון האחד שנעשה ל'טוב' נעשה על ידי השופר ד'מתן תורה', והוא עניין 'זהו קול השופר הולך וחזק מאוד וגו', והשלמת התיקון לעתיד לבא שהטוב יצנח נצחון גמור, גם הוא יהיה על ידי השופר, והוא עניין 'זהו ביום ההוא יתקע בשופר גדול וגו', ולפי שתיקון זה יהיה גמור מה שלא היה במתן תורה, נקרא שופר גדול', (ולכן הוא יהיה בקרן ימין היותר גדול), ואולם נצטוינו לתקוע בשופר בראש השנה כדי לחזק את התיקון העשוי כבר במתן תורה, ולהזמין את העתיד ליעשות לעתיד לבוא'.

ובאהובת יזנותך (להדרי ר' יונתן אייבשיץ זצ"ל, הפטרת פרשת שמות) ביאר את הכוונה על דרך חדשה, "זעניין השופר גדול" דנקט (לגבי השופר של 'לעתיד לבוא'), לפי דשופר הוא כעין צורת אות וי"ו, ורימז לן בזה סוד גדול, דוי"ו זעירא (במספר) הוא נכתב כזה-ו"ו, והוא מנין י"ב, והן י"ב שבטי ישראל אשר נאצלין מן הקודש, וצורת וי"ו שנייה היא נכתבה כזה-ווי"א, והוא מנין י"ג רמז ל"ג שופרות שהיו במקדש, וצורה השלישית היא כזה-ווי"ז, והוא מנין כ"ב רמז לכ"ב אותיות התורה (שמכוח נתינתה התחיל ה'טוב' להתחזק עד שתשלוט לגמרי לעתיד לבוא, וכנתבאר ב'**מאמר ההכמה'** הני"ל, והתחזקות בעמלה תביא אל ה'תיקון השלם' לעתיד לבוא, וכמו שכתב **האדמו"ר הק'** ריש פרשת תצוה [ד"ה ובדרך רמז יתבאר], **"איתא ב'זוהר חדש'**, כי ד' גלויות של ישראל כל אחד מהם נגאלו ממנו בזכות אחד, מגלות הראשון נגאלו בזכות אברהם אבינו ע"ה, מהשני בזכות יצחק אבינו ע"ה, מהשליש' בזכות יעקב אבינו ע"ה, ונגאלה מדרביעי' תלויה בכותב משה (שהוריד כה' התורה לבני ישראל כדי שיעמלו בה), ולזה תבארך הגלות הרביעי' כל כך, כי כל עוד שאין בני ישראל עוסקים בתורה כראוי, אין ביכולתו של משה לגאול אותם', וזה נקרא שופר גדול" (במספר).

ביאור את הכוונה על דרך חדשה, "זעניין השופר גדול" דנקט (לגבי השופר של 'לעתיד לבוא'), לפי דשופר הוא כעין צורת אות וי"ו, ורימז לן בזה סוד גדול, דוי"ו זעירא (במספר) הוא נכתב כזה-ו"ו, והוא מנין י"ב, והן י"ב שבטי ישראל אשר נאצלין מן הקודש, וצורת וי"ו שנייה היא נכתבה כזה-ווי"א, והוא מנין י"ג רמז ל"ג שופרות שהיו במקדש, וצורה השלישית היא כזה-ווי"ז, והוא מנין כ"ב רמז לכ"ב אותיות התורה (שמכוח נתינתה התחיל ה'טוב' להתחזק עד שתשלוט לגמרי לעתיד לבוא, וכנתבאר ב'**מאמר ההכמה'** הני"ל, והתחזקות בעמלה תביא אל ה'תיקון השלם' לעתיד לבוא, וכמו שכתב **האדמו"ר הק'** ריש פרשת תצוה [ד"ה ובדרך רמז יתבאר], **"איתא ב'זוהר חדש'**, כי ד' גלויות של ישראל כל אחד מהם נגאלו ממנו בזכות אחד, מגלות הראשון נגאלו בזכות אברהם אבינו ע"ה, מהשני בזכות יצחק אבינו ע"ה, מהשליש' בזכות יעקב אבינו ע"ה, ונגאלה מדרביעי' תלויה בכותב משה (שהוריד כה' התורה לבני ישראל כדי שיעמלו בה), ולזה תבארך הגלות הרביעי' כל כך, כי כל עוד שאין בני ישראל עוסקים בתורה כראוי, אין ביכולתו של משה לגאול אותם', וזה נקרא שופר גדול" (במספר).

מסוד חכמים ונבונים ומלמד דעת מבינים...

הנפתרת לה' אליקנו והנגלת לנו ולבנינו עד עולם ... (דברים ל-כה)
While visiting Jerusalem, **Rabbi Yakov Vann** (Rabbi of the Calabasas Shul in California) was on his way to *daven Mincha* when somebody called out from a doorway asking him to complete a *minyan* in a house of mourning. He gladly agreed to pray with the mourners, but upon entering the apartment, he was surprised to observe that although it was full of *seforim*, the mourners themselves did not appear to be religiously observant.

After the prayer service had concluded, Rabbi Vann took out a *Mishna Berura* to examine it, and he was even more taken aback to see that its margins were full of astute insights and comments. He inquired about the owner of the

FROM R' CHAIM YOSEF KOFMAN

מחשבת הלב

CONCEPTS IN AVODAS HALEV

עָרִיב עֲבֹדךָ לַמּוֹב אֶל יַעֲשֻׁקֵינוּ וְדִים ... (תהלים קט-קכב)
The month of *Elul* has passed by quickly. The daily *shofar* blowing is meant to awaken us from our spiritual slumber to reinforce our desire to do *Teshuva*. And *Hashem*, too, wants our *Teshuva*, as we say in the *Shemona Esrai* of *Neilah* on *Yom Kippur*: "אתה נותן יד לפושעים" - *"You (Hashem) extend Your hand to wanton sinners,"* and Your right hand is extended to accept our *Teshuva*. It is truly a great insult when someone refuses to take another person's hand when it is offered as a gesture of reconciliation. Can you imagine the affront we will create if we refuse to accept *Hashem's* extended hand in *Teshuva*?

A person's natural inclination is to repent and change his ways when he falls on tough times. We are all familiar with people who repent because of difficult circumstances that befall them. On a logical level we could understand why *tzaros* will make a person repent. Being in a hospital room or sick at home, experiencing financial troubles or family difficulties, can be easily understood to cause a person to do *Teshuvah*. However, the *posuk* tells us that we must do *Teshuva* no matter the circumstances. אבינו עֲלֵךְ "וזהו כי יבאו עליך - even when the *berachos* (blessings) and *klalos* (curses) will come upon you, ... (שבת עד ה' אלקיך ... -

אבינו מלכנו מזה והקבר פשעינו והמאתנו מנגד ענייך ...
During the *Yamim Noraim*, the 44 stanzas of the “*Avinu Malkeinu*” prayer are recited with great fervor after *Shemona Esrai* of *Shacharis* and *Mincha*. Two of the stanzas seem to be very similar. אבינו מלכנו מזה והעבר פשעינו "Our Father, our King, please blot out and remove our sins from before your eyes," and אבינו מלכנו "Our Father, our King, please erase, in your abundant mercy, all records of our liabilities." For the most part, they both say the same thing; why would we say the same *tefillah* twice?

The **Chofetz Chaim זצ"ל** explains the difference between the two similar stanzas as follows: Our appeal to *Hashem* that He blot out and remove our sins is a reference to the personal misdeeds committed by each person. However, the request that *Hashem* erase all record of our liabilities refers to our failure to fulfill the concept of "ערבות" whereby all Jews are responsible to act as “guarantors” for one another. We are responsible for another's actions. We must ensure that other Jews act accordingly and do not sin. As the well- known dictum states; "כל ישראל ערבים זה בזה". Aside from the many halachic implications of this principle, *Arvus* is of great ethical significance as well.

What is “*Arvus*”? *Arvus* means that a Jew cannot be content with the fact that he himself is an *erliche Yid*, a fine Jew, who serves *Hashem* correctly. *Arvus* means he must be very concerned that his fellow Jews do likewise. A true *Yid* is

you will return to the *Ribono Shel Olam* and listen to His voice. One can understand the *klalos*, but how will the blessings that *Hashem* bestows bring a person to repentance?

My good friend, **R’ Dov Zev Weinberger זצ"ל**, the **Shemen Hatov**, says that every person should view his good fortune as a reason to repent. He should ask himself: why are things going so well for me and my family? Is it because I am such a righteous person or such a big *Baal Tzedakah*? Am I truly worthy of all these blessings? He will soon see his own faults and come to realize that the gifts that *Hashem* is showering upon him are not deserved, and this will make him show his *Hakaras HaTov* to the *Hashem* by doing *Teshuva*! In this way, it will not be necessary for *Hashem* to punish him with *Klalos*. The *berachos* will actually cause him to do *Teshuva*! Thus, it is up to each individual to decide if he would rather have the *berachos* and do *Teshuvah*, or wait until *chas v’shalom* troubles befall him and he is forced to repent amid his pain and *tzaros*.

As the Day of Judgment approaches, let us not waste the many opportunities we have to do *tzedakah* and *chessed*, and when we present *Hashem* with our “shopping list” of needs for the coming year, we can hope that He will grant us what we truly require, and *bentch* us with a *K’siva V’chasima Tova*!

a person who can have great influence on others and help bring others closer to their Creator. Anyone who neglects this obligation will someday have to answer for this to the *Ribono Shel Olam*. Imagine an *erliche Yid* comes for judgment before the Heavenly Court. He feels confident that he will merit an honored place in *Gan Eden*, as he conducted himself as a truly pious Jew. Yet he is shocked when the court accuses him of violating *Shabbos*, *Kashrus*, and many other fundamentals of *Yiddishkeit*. He will cry out that it cannot be; he scrupulously observed the *Torah* and *mitzvos*. The *Beis Din* will answer, “It’s true that you were careful in your personal observance of *mitzvos*, but you failed to share your knowledge with others thereby enabling them to better themselves spiritually!”

Rosh Hashana is the time for *Cheshbon Hanefesh* to consider our unfulfilled obligations toward our fellow Jews. The concept of *Arvus* is not limited to *Kiruv Rechokim* - helping Jews who have strayed from the *Torah* path. It exists first and foremost in our homes, *yeshivos* and *shuls*; for example, not talking during *davening*, which distracts the concentration of others. If we work on this element of *Avodas Hashem*, it will cause others to do so as well. This is *Arvus*.

When we ask *Hashem* to please erase all records of our liabilities, we refer to our responsibilities to others - *Arvus* - which we may not have fulfilled. If we start now to atone for this sin, it will certainly be a great *zechus* for us, and will bring others to a better sense of *mitzvah* observance. Together, we will *Im Yirtzeh Hashem* be *zoche b’din*.

that this encounter gave him a newfound appreciation of a novel *Torah* thought that he had recently heard.

In *Parshas Nitzavim*, Moshe tells the Jewish people, "הנסתרת לה' אלקינו והגלית לנו ולבנינו עד עולם". Literally, this means that hidden things belong to *Hashem*, while those that are revealed are forever for us and our children. However, the **Belzer Rebbe, R' Aharon Rokeach זי"ל**, suggested that the *posuk* can be interpreted as follows: "*Hanistaros L'Hashem Elokeinu*" - if we hide our *mitzvos* by doing them privately, then only *Hashem* will know about our righteous ways. On the other hand, "*V'haniglos Lanu U'levaneinu*" - if we take a different approach and reveal our good deeds to our children, then our religious priorities and values will remain "*Ad Olam*" - for all eternity, as they will be carried on by our children and descendants for all generations.

Rabbi Vann understood this lesson all too well after his painful visit to the house of mourners. (Parsha Potpourri)

ובשופר גדול יתקע וקול דממה דקה ישמע ... (תפילת נהנה תוקע)
The **Zohar Hakadosh** describes in fine detail what happens in the Heavenly realm when we blow the *shofar*: On the *Yom Hadin*, the King is sitting on His Throne of Judgment. The *Satan* comes and demands judgment. Even though *Hashem* loves judgment, as it says, "*For I, Hashem, love justice*," His love of His children overpowers His love of judgment. When the accuser arises to press claims against them, *Hashem* commands the Jewish people to blow the *shofar* so they will arouse Divine mercy, from below, through the *shofar*. The sound ascends from the *shofar* in fire, air and water, and from them is formed one sound, and another sound is aroused above. When these sounds are aroused above and below, all the claims put forward by the *Satan* get mixed up.

This may be compared to a family with a misbehaving child. One day he comes home from *cheder* after he hit several boys, broke a window, disturbed the class for the whole lesson, etc. When he gets home there is a "reception" waiting for him. Father says that he needs a spanking, Mother adds that he needs a punishment that will stop this behavior once and for all, and even his older brother complains bitterly about him. The unhappy child thinks to himself: Now how am I going to get out of this mess? He runs away to his room, and without realizing what he is doing he slams the door on his own finger. His finger is caught in the door and screams of pain come out of his mouth. His parents hear the screaming and hurry to his room. When they see what happened, they also emit from their mouths screams of pain. Their child is hurt! What happens now? The whole judgment that they were going to put him through gets put aside. They immediately hurry to the doctor because they are so worried about the

welfare of their child. The child's finger is bandaged, and on the way home they stop and buy him a bike. Why? What is going on here? The answer is simple: the judgment got all mixed up and was set aside.

This is literally how it is with us on *Rosh Hashana*, says **R' Shimshon Pinkus זי"ל**. In the middle of the tense judgment, we suddenly let out a scream. This is the sound of the *shofar*. The *shofar* expresses the inner scream of the Jew. It is "*Kol Kol Yaakov*" - the voice of Yaakov. In the above allegory, as soon as the child screamed, his mother screamed too. So it is on *Rosh Hashana*. As soon as the Jewish people below let out a scream, *Hashem* screams too, so to speak, and the whole judgment falls apart.

Generally speaking, this is the principle behind the *shofar*. This system is the most fundamental aspect of the day of *Rosh Hashana*. We need to think about it. We can't just walk into this holy day without having prepared ourselves.

ויהי אחר הדברים האלה והאלקים נסה את אברהם (קריאה לז"ח)
The commandment to *Avraham Avinu* to sacrifice his son, Yitzchok, presented him with perhaps the greatest test of all time. Indeed, the merit of Avraham's eagerness to do the will of *Hashem* without question continues to stand by his children, *Am Yisroel*, until today. On *Rosh Hashana*, we implore the Holy One blessed be He to remember us for a good year in the merit of *Akeidas Yitzchok*. Many have questioned the greatness of this test. People constantly risk and even give up their lives and those of their family members, for the most senseless and meaningless matters. *Avraham Avinu*, who was instructed to do so by *Hashem* Himself, obviously reflecting a bold purpose, should have likewise been able to do so relatively easily.

R' Elya Meir Bloch זי"ל explained as follows: It is true that many people have given up their lives, but this is merely on account of their lack of recognition of the value of life. These individuals lead a meaningless life and reject all restrictions; death likewise does not phase them. Avraham, however, lived a life of purpose and recognized the potential of a "*Ben Adam*" and his ability to gain closeness to *Hashem*, agreed to sacrifice his son amidst intense calculation. Avraham's submission was such that he would happily give up all that he treasured, if *Hashem* willed it so.

Am Yisroel, particularly our brothers in *Eretz Yisroel*, find themselves in a difficult situation. We are threatened by people who do not value life and are even encouraged to give up their lives, in order to harm us. We must turn to *Hashem* in *tefillah* and simultaneously renew our commitment to live a life of purpose. We must treasure each and every day and the limitless opportunities we have been granted to elevate ourselves as true servants of *Hashem*. In this merit, may *Hashem* safeguard us and redeem the Jewish people from all our suffering with the coming of *Mashiach*.

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once came crying to the *Rebbe*. He was very poor and desperately needed a new hat, but he didn't have the money to buy a new one. The *Kapischnitzer Rebbe* owned two hats, one which he wore every day, and a second, newer one, which he kept in his closet for special occasions. However, upon hearing the *Yid's* request, the *Rebbe* took out his new hat from the box and and presented it to the man. The *Yid* thanked the *Rebbe* gratefully and left the house a happy man.

This was the *Kapischnitzer Rebbe's* way, but his *Rebbetzin* had some questions for her saintly husband. "Please explain to me," she said, "what is wrong with your regular hat that you wear every day? It is in perfect condition and would have suited this man just fine. Why did you deem it necessary to give him your brand new hat right out of the box?"

R' Avraham Yehoshua smiled at her and replied, "Specifically for this reason, I gave him that hat! Because I really want this hat for myself"

The *Rebbetzin* looked at him without comprehension. "Listen," the *Rebbe* told her gently, "On *Rosh Hashana*, during the special *tefillos* that we *daven*, we continuously mention the great appellations of the *Ribono shel Olam*. One of them is, 'לחי עולמים ... לבושו צדקה' - 'Whose clothing is charity to the One Who lives forever.' Now, as we know, it is our job to emulate the *Ribono shel Olam*. Thus, we may explain these words a bit differently. A person who does *mitzvos* in this world, will merit the Next World. However, the 'clothing' he will wear in the Next World, is all a result of the *Tzedaka* - the charity - he gives to the poor in this world. This is the meaning of 'לחי עולמים ... לבושו צדקה' - The '*Levush*' clothing one wears '*forever*' in the Next World, is his '*charity*' that he gave down here."

With a beatific smile, the *Rebbe* concluded, "This is why I gave this *Yid* my new hat. The *mitzvos* that a person does in this world attire him as his clothing in the Next World. If I give him my old hat now, then in the Next World I will also be dressed in an old hat. I would rather keep the old hat for myself in this world, and in the Next World I will have a new one!"

EDITORIAL AND INSIGHTS
ON THE WEEKLY MIDDAH

דרגה יתירה

FROM THE WELLSPRINGS OF
R' GUTTMAN - RAMAT SHLOMO

אם כבנים אם כעבדים. אם כבנים רחמינו כרחם אב על בנים ...
"*Atem Nitzavim Hayom Kulchem* ..." We are all standing today before *Hashem* our G-d. That's right! *Rosh Hashana* is here. Lights! Camera! Action! After a full month of preparation and rehearsal for the Big Show - the day has finally arrived! We are now ready to stand up before *Hashem* and give the performance of our lifetime! Literally ... we must show Him who we are, if we want to live! The audition is over and now comes the big performance known as, "My Life"! This is our chance to show the Heavenly Tribunal what we're all about! It will then be decided what part we will be given in "THE PLAY" or if we will not be part of the cast at all, G-d forbid. This is when the spotlight will be on us and it is our time to shine! This is why *Rosh Hashana* is called "אורי" - my light. *Hashem* is placing His spotlight on me and my whole life flashes before Him on *Rosh Hashana*.

So, as I stand up on the biggest stage of my life, the question begs itself: What am I all about? Well, explains **Rabbi Ezriel Tauber שליט"א**, there are two approaches to *Rosh Hashana*. There is the slave mentality and there is the son approach. Am I focused on ME or am I focused on *Hashem*? That will be the most significant question to determine what I am all about and what role I will be chosen to play in the performance of my life. If I come to *Rosh Hashana* with an EVED mentality, I am basically focused on myself! I am worried about what will happen to me this year. Will I have my basic needs fulfilled? Will I be treated well by my Master? Will I be upgraded or get a lower-level position? I pray that I should be granted a year filled with blessing and good health, *parnassah*,

nachas and success in everything I do. It's all about ME and what I need. This is the way an EVED, a slave, thinks.
The second approach is that of a beloved son. I am anxiously and excitedly anticipating that my Father is being coronated as King over the entire world! I am so proud to be part of the royal family and my heart is overflowing with love, loyalty and dedication to my beloved Father who will become glorified throughout the world on this day. I know that whatever role my Father gives me will be perfect for me because my Father loves me and would only do what is right for me. My only concern is that I hope I will sanctify His Name in whatever position He sees fit for me. My focus is on Him, my heart is filled with love and yearning that He will truly be admired and appreciated properly by the entire world! That is the BEN, the son, approach.
Now, think about it. If you were the king, who would you choose as your most important minister? Who would you want at your side - if not the one who is only focused on YOU? Who would you shower with power, abilities and blessings - if not the one who is going to use it properly to spread your glory in the world!?
My friends, if we want a good judgment on this special day of *Rosh Hashana*, then let us choose to be *Hashem's* beloved child who is focused on Him and not on us! When we get up on stage and perform for the Judge, Jury and Tribunal, let it be ACT 1 of "A Son's Life" when we demonstrate our love and admiration for our Father in Heaven. Like a BEN - not like an EVED!
May we truly make *Hashem* the King of Kings on this *Rosh Hashana* and thus be blessed with all of the treasures He reserves for those who are truly closest to Him.

victims and their families, body fragments could not be identified.

The remains of Edmund Glazer were eventually identified, and shipped to his family home in Toronto, where a funeral service was conducted on August 22, 2002. As members of the local Chabad Lubavitch Markham Synagogue, Norman and Lily Jeanne Glazer were gratified by the large turnout. The rabbi spoke earnestly about Edmund and the tragic loss of life, and then a number of family members tearfully offered a few heartfelt words about their loss. In an unprecedented display of compassion and commiseration, American Airlines contacted the official *chazzan* of the synagogue, Cantor Bentzy Freundlich, and arranged transportation for him to the cemetery, as well as a \$1000 remuneration for attending the funeral and conducting the service. Although a number of other cantors and singers jumped at the offer, the airline only agreed to pay for the official cantor. They felt that since the deceased had died while on their airline, they felt it was only humane to assist the family with the funeral services.

Cantor Freundlich arrived and sang the traditional “*Kel Moleh Rachamim*” at the gravesite. He was struck by the heightened level of emotion that was prevalent. People were crying bitter tears, and as the remains were lowered into the ground, Lily Jeanne almost fell in with her dead son. He had attended funerals in the past but this one was different. Sure, a man died, but the funeral was taking place almost a full year later and it was inconceivable for Bentzy that such raw emotion could still be felt after all this time.

After the service, Cantor Freundlich walked over to Mrs. Glazer and offered his condolences. She thanked him with tearful eyes. Bentzy could not resist the temptation and asked her why she seemed so overwrought. Was there something more to it that he was missing?

Lily Jeanne composed herself and spoke in a low voice. “*Shaifele*,” she said softly, looking at Bentzy, “my son Edmund wasn’t supposed to die.”

Yes, he understood that, thought Bentzy. Why should he have died? “No, you don’t understand,” she said. “If the good Lord wanted my son to die on September 11 in the Twin Towers, this is the wrong son!”

Bentzy did not comprehend. She wiped away a tear and continued. “You see, my older son Allan worked in the North Tower of the World Trade Center. When I didn’t hear from him after the attacks, I assumed the worst. I tore *kriah* and even sat *shivah* for close to 24 hours. I truly believed my son Allan was dead. Then, suddenly I got a call from Allan - he was in Hong Kong! He was away on business and it took some time for him to contact me.” Mrs. Glazer shuddered when she thought about it. “That’s when I realized that Allan wasn’t dead. Relieved, I got up from *shivah* and a few minutes later, I get another phone call. This time, I was informed that my younger son Edmund, who worked in Boston, was on the plane that crashed into the tower and he was killed! Now, I had to sit *shivah* for real!”

In the stillness of the cemetery, Lily Jeanne shook with emotion. “Do we know who is meant to live and who is meant to die? You asked me why I’m emotional. I am emotional because I actually sat *shivah* twice - once for Edmund, and a second time when I thought my older son, Allan, was killed.” **(Heard from Cantor Bentzy Freundlich)**

אתה הוא אלוקינו בשמים ובארץ לבושו צדקה מעטתו קנאה וכו’ (פיוטים לתפילת שחרית)

On the first day of *Rosh Hashana* 5696 (1936), **R’ Yitzchok Meir Heschel זt”l**, the previous **Kapishnitzer Rebbe**, passed away and was succeeded by his son, **R’ Avraham Yehoshua Heschel זt”l**. For the next thirty-one years, R’ Avraham Yehoshua served his flock faithfully and devotedly as the **Kapishnitzer Rebbe**, both in Europe and after the Holocaust, in the United States.

His home quickly became a center of *tzedaka* (charity) and *chessed* (kindness). R’ Avraham Yehoshua’s kindness knew no bounds. He was particular not to go to sleep at night until he had distributed every penny in his possession to *tzedaka*. Astronomical sums of money went through his hands, and when his funds were exhausted and people were still coming, he would borrow from anyone who was willing to lend him.

In a *derasha* (speech) he once gave about *Akeidas Yitzchok*, the *Rebbe* said, “The test of the *Akeidah* wasn’t just to see if *Avraham Avinu* would listen to *Hashem*, for who wouldn’t do so after *Hashem* had explicitly asked him? Indeed, if *Hashem* would have asked Avraham to give away his own life it would not have been a *chiddush*. Here, however, Avraham was commanded to offer up someone else. To have to watch how the second person is suffering, that takes true *mesirus nefesh* (self-sacrifice).” The *Rebbe* ended his words, adding, “When I was in Vienna under German control, I accepted all my suffering with love, but when I heard about the suffering of others, it was just too much for me to bear.”

The *Rebbe*’s house was open to anybody who wished to enter. Every person was made to feel at home, regardless of his social status or background. The homeless, those who were not totally sound of mind, those who had no one else to turn to - all found their place around his table. No one was ever mocked. No one was ever refused.

The *Rebbe* satisfied each one of his visitors’ demands and desires, no questions asked. A *Yid* from a prominent family

מעשה אבות סימן לבנים

מלך ממלכת מרעה ליודעי תרועה הק-ל קדוש (פיוטים לראש השנה)

As in many chassidic courts all over the world, *Belzer Chassidim* would stream to the southern Galician city of Belz by the thousands, to be in the presence of their holy *Rebbe*, **R’ Shalom Rokeach זt”l (Sar Shalom)** for the uplifting High Holy Day prayers. For weeks in advance of the *Yamim Noraim*, a buzz would fill the air as wealthy, scholarly, famous, pious and even simple *chassidim* would arrive by the wagonloads and take their usual places in the great Belzer Synagogue, a building unparalleled in its size and grandeur anywhere in the Jewish world.

Unquestionably, one of the highlights of the *Belzer avodah* on *Rosh Hashana* was when the *Tzaddik* himself would lift his personal *Shofar* to his lips and blow the *Tekios*, *Shevarim* and *Teruos* - the required *mitzvah* of the day. A hush would descend on the massive crowd and the *Rebbe* would pause until he felt it was just the right moment before emitting a sound that rent the heavens in its purity, clarity and powerful submissiveness to the One Above. Nary a dry eye could be seen amongst the holiday worshippers as the *Belzer Rebbe* blew the *shofar* blasts, ushering in the gravity and solemnity of the judgment of the day.

One year, as the *Rebbe* took his place at the *bima* in the middle of the *Beis Medrash* to begin blowing, he casually wiped his lips with his fingers to remove any moisture. Suddenly, he recoiled in shock and fear when he saw a strand of hair, presumably from his beard, on his hand. He groaned in pain - the pain of committing the sin of ripping out a hair on the holy day of *Rosh Hashana*! R’ Shalom became inconsolable. Immediately, he put his *shofar* back in its sheath and sat down in his place just to catch his breath and regain his composure. His face had turned pale and he was trembling all over.

Reb Yitzchok Aizik, the elderly “*Makri*” (individual who prompts the blower which blast to sound) of Belz, hurried to the *Rebbe*’s side to inquire as to what happened. He thought he had done something wrong and the *Rebbe* was displeased with him. But the *Sar Shalom* simply looked up at him with tears in his eyes and pointed to the strand of hair that was still attached to his finger. Reb Yitzchok Aizik nodded and understood what the *Rebbe* was feeling.

But the *avodah* must go on and Reb Yitzchok Aizik turned to his *Rebbe* and said, “Allow me to tell over a story. The famed **R’ Nosson Adler זt”l** once traveled to Nikolsburg to visit the *Tzaddik*, **R’ Shmelke Horowitz זt”l**. When he walked into the *Rebbe*, R’ Shmelke’s home, he found him pacing back and forth, a look of sheer anguish and regret etched on his face. R’ Nosson asked him what was the matter and the *Rebbe*, R’ Shmelke explained that he had just made a terrible mistake. He was in the process of writing a *Sefer Torah* (he was a scribe) and by mistake, he had the wrong *kavana* (thought) as he wrote one of the Holy Names of *Hashem*.

“What a mistake I made,” said R’ Shmelke, wringing his hands, “it’s terrible. How could I have made such a mistake?”

R’ Nosson Adler stopped him in mid-pace and said, “What’s the big deal? What are you so worried about? If this ‘sin’ is what the *Satan* will *chap* (grab) you on, let him take this ‘sin’ and choke on it!”

Reb Yitzchok Aizik now looked into the *Rebbe*’s tear-filled eyes and smiled. “I don’t know what the *Admor* is so worried about. If this tiny hair is all the *Satan* chaps him on during this awesome Day of Judgment, then let the *Satan* take this hair and choke on it!”

A moment passed and the *Sar Shalom* looked back at his *chasid*. “*Hechiyasani* you have revived my spirit,” he said softly, with the slightest hint of a smile.

במה יעברון ובמה יבראון מי יחיה ומי ימות מי בקצו ומי לא בקצו (סדר לתפילת מוסף)

Life is so precious. Life is so fragile. One day a person is full of life. The next day, his life is taken from him. On a daily basis, our lives hang in the balance; never so much as on this awesome Day of Judgment, the day we stand before the Almighty King of the World and ask, “Who will live and who will die? Who will survive and who will meet an untimely end?” Do we know who will live? No, of course not! We think that life is meant to go on; we assume this is the way of the world. And yet, we are shocked and broken when it is not so.

When American Airlines Flight 11 backed away from Gate 26 of Terminal B at Boston’s Logan Airport on September 11, 2001, and began rolling toward the runway for a six-hour flight to Los Angeles, Edmund Glazer, in Seat 4A, settled in for a routine business flight. Edmund Glazer, 41, was vice president of finance and administration and CFO at MRV Communications, a Chatsworth, Calif.-based telecommunications company. Fifteen minutes into the flight, five Muslim hijackers forcibly breached the cockpit, and overpowered the captain and first officer. One terrorist took over the controls and crashed the aircraft into the North Tower of the World Trade Center at 8:46 AM local time, killing everyone onboard. The impact and subsequent fire caused the North Tower to collapse 102 minutes after the the crash, resulting in hundreds of additional casualties. During the recovery effort at the World Trade Center site, workers spent months recovering and identifying dozens of remains from Flight 11 victims, but unfortunately for many of the