

בראש השנה יכתבון, וכיום צום כיפור יחתמון. כמה יעברון וכמה יבראוון, מי יחיה, ומי ימות, מי בקצו, ומי לא בקצו ...
 (ונתנה תוקף) - **ה'אופן לזכות לשנה טובה ומתוקה**

יום הגדול של ראש השנה דינו של כל אחד ואחד נגזר, כמה ידויה האדם באותו שנה, וחס ושלום כמה יפסיד. כמו שאמרו חז"ל: כל מזונותיו של אדם קצובים מראש השנה וכו' (ביצה טז, א), וכך גם כל חסרונותיו של אדם קצובים מראש השנה (ב"ב י, א). וכל אחד ואחד רוצה לזכות לשנה טובה ומתוקה, ולהכתב לחיים טובים ולשלום, ולהכתב בספר פרנסה טובה.התורה הק' ניתנה לנו האופן לזכות לשנה טובה ומתוקה, והוא ע"י מצות תקיעת שופר.

דאיתא במדרש ויקרא רבה, פכ"ט: "הודה רביב נחמן פתח (תהלים מז, ו):עלה אליהם בתרועה ה' בקול שופר", בשעה שהקב"ה יושב ועולה על כסא דין בדין הוא עולה, מאי טעם, עלה אליהם בתרועה. ובשעה שישאאל נוטלין את שופריהון ותוקעין לפני הקדוש ברוך הוא, הוא עומד מכסא הדין ויושב בכסא רחמים, דכתבי ה' בקול שופר, ומתמלא עליהם רחמים, ומרחם עליהם והופך עליהם מרת הדין לרחמים, אימתי, בחודש השביעי, ע"כ. הרי מפורש ברבי המדרש שע"י מצות תקיעת שופר, זהו האופן לעורר מרת הרחמים, ובשעה שתוקעין את התקיעות, התקיעות מעורר מרת הרחמים של הקב"ה, ומהפך את מרת הדין למדת הרחמים. וע"י מרת הרחמים, יהיה סיבה שיזכה כל אחד לשנה טובה ומתוקה.

אמנם בהאי שנה, ראש השנה הל להיות בשבת, ואין לנו מצות תקיעת שופר ביום הראשון של ראש השנה. א"כ ע"י מה יש לנו לעורר מרת הרחמים? אנו רוצים לזכות לשנה טובה ומתוקה, ואנו רוצין לעורר מרת הרחמים, ואם אין לנו מצות תקיעת שופר משום שביום השבת חשו"ל שמא יעברנו ד' אמות ברה"ד, וע"כ חז"ל אמרו שלא לתקוע, א"כ מה יש לנו לעורר מרת הרחמים?

העורר לנר (בספרנו מנחת עני על התורה, פרשת האינון) האריך טובה בענין זה, וכתב שמצינו שהשנים שראש השנה היה בשבת, היו יותר טובות לכלל ישראל, שהשנה שהיתה בו מחילת עון על חטא העגל היה בשנה שחל ראש השנה בשבת. וכן השנה שהוקם המשכן, וכן השנה שנכנסו כלל ישראל לארץ ישראל היה בשנה שראש השנה חלה בשבת. אמנם מצינו שהשנים הרעות ביותר היו בשנים שראש השנה חלה ראש השנה בשבת. והשנים שנחרב ב' בתי מקדשות, ראש השנה חלה בשבת. והדבר צ"ב מדוע מצינו כן וכן.

וכתב לבאר הענין במשל נפלא: "זיובן זה במשל, שר אחד בעבודת המלך

the street carefree thinking about other matters entirely? Why? Why are we not shaking in fear in advance of the upcoming judgment?

The answer is that *Hashem* put this mentality specifically into the the creation in order to ensure that man has free choice. Originally, on the third day of the creation of the world, *Hashem* wanted the earth to produce "עץ פרי עושה פרי" - trees that taste like their fruit. But the earth did not follow the command of *Hashem* and produced "העץ פרי" - trees that produce fruit with no connection to the taste of the tree itself. The *Maharal zt"l* explains that in an ideal world (which is the world to come) we are in the situation of "עץ פרי עושה פרי" and the reward (good taste) of a *mitzvah* is the *mitzvah* itself! The product of the *mitzvah* is the sweetness, the spiritual high that one feels when performing any command of *Hashem*. But, in this world, this could not be. We are living in a world

EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHILOMO

דרגה יתירה

חטא, והמלך קצף עליו עד מאוד וצוה להשופטים לדונו כפי שורת הדין, וילך השר לבקש לו מליצים היותר טובים שיעמדו לו בשעת דינו, אבל המליצים שמטו להם אחד אחד ולא נשאר איש שרצה לקבל עליו המשרה הזאת באמרם כי אין לו התנצלות ואחת דתו להענש. והשר בראותו כי אין איש עומד לו בשעת דחקו ויצר לו מאוד, ויגד לאשתו את כל הדברים האלה, ותנחמהו אשתו ותאמר אליו למה פניך נופלים ומה לך פנות אל המליצים, הלא אנכי יוצאת ובאה בחצר בית המלך הפנימית וגם שם לי אודהב קשויה בנפשי שתעמוד בעת צרתי, השקט ושמע, אנכי אדבר לך אל המלך ואל השופטים. ויהי כן כאשר אמרה, וכשהגיע יום הדין ותעמדהאשה למליצה טובה בצד אישה ומשפט השר נחרץ לזכותו.

ואך ימים מועטים עברו והנה גם שר אחר בעבודת המלך חטא כחטא שר הראשון וגם אותו צוה המלך להתיצב לפני השופטים שיעבור עליו המשפט, ויאמרו לו אודהבו לך נא ובקש לך איש שימליץ בעדך לפני השופטים, והשר בזכרו כי זה זמן קצר אשר גם חבירו צדק בדין צחק להם והשיב הלא גם לאשתי מכיידים רבים בחצר בית המלך, גם היא תדבר טוב עלי אל המלך והשופטים וגם אני אצא נקי, אמנם השר האחרון הזה היה איש זעף וקצף ולא שמר כראוי אהבת וכבוד אשתו ובחמתו קם והכה אותה ומכות אכזריות עד אשר נשאר סימני אכזריותו בחוקי לעין כל, ובכל זאת האשה הלכה עמו אל הבית דין להמליץ בעדו לפני המלך, אכן אך פתחה פיה לדבר ומהלך בראותו צרבת המכה על פניה שאלה מה זה ועל מה זה, ותתחלחל האשה וענתה כך וכך כדי לבקש אמתלה לאישה, ולא הצליח בידה, ויען אחד מן העומדים שם ויאמר הלא הם הסימנים ממכות אישה האכזרי, ויתמה המלך מאד, וידבר אל האשה לאיש אשר אלה לו נעשית סניגור, הלא רק לקטיגור תוכל להגיש לפנינו, ומשפט השופטים יצא להרשיע את השר ולהענישו.

והנמשל: ששבת קודש היא בת זוגו של כלל ישראל, ובשעת הדין בראש השנה שבת קודש הוא הסניגור, וכפי אשר אנו שומרים את השבת, כמו כן יהיה לנו לסניגור. ואם ישמור כלל ישראל את השבת כראוי, אז יהיה כמו האשה של השר הראשון שחטא, שתהיה סיבה להיות נקי בדין. אבל אם חו"ש לא ישמור כלל ישראל שבת כראוי, אז חו"ש שבת תהיה כמו האשה של השר השני שהיה סיבה לרוץ אותו בעונש, והיה קטיגור.

ומשום הכן: בשנה כזה, שחלה ראש השנה בשבת, ואין לו מצות תקיעת שופר לעורר רחמי שמים, אנו צריך לקבל על עצמנו לשמור השבת כראוי, כדי שתהא סניגור ולצאת נקי בדין. וע"י זה יזכו לשנה טובה ומתוקה. בברכת חתימה והחתימה טובה!

ה'י"ד מלפניך ה' אלקינו ואלקי אבתינו שתחדש עלינו שנה טובה ומתוקה ... (סינמא דמילתא)

If someone were to tell you that a lion was running loose in your neighborhood would you be walking down the street carefree? Would you be concerned, nervous, or downright scared? Of course you would! You'd lock yourself in the house and anxiously await news that the danger has passed. Chances are that the lion is nowhere near your house or even your block - but the fact that there is a POSSIBILITY of danger, is the cause of tremendous fear, and extra protective measures. *Rabbosai*, we are only days before the great and awesome day of judgment. The day that we stand before the King of all Kings as our fate for the coming year is decided. Who will live and who will die? Who will be healthy and who will be sick? Who will live peacefully and who will suffer pain and grief? Our future hangs in the balance and what are we doing about it? Are we nervous? Are we anxious? Are we at all concerned? Or are we walking down

תורת הצבי על הפטרות HARTORAH BY R' TZVI HIRSCH HOFFMAN היא מרת נפש ותתפלל על ה' וככה תבכה (שמואל א' א'-) - הפטרה ליום ראשון של ראש השנה

Chazal chose the story of the infertile Chana who miraculously gave birth to her son, *Shmuel HaNavi* as the *Haftorah* for the first day of *Rosh Hashana*, because Shmuel was born on *Rosh Hashana*. As Chana stood in the *Mishkan davening*, the *Navi* writes; "ותתפלל על ה'" – "*She spoke 'upon' Hashem.*" The wording seems strange. Chana was *davening* "to" *Hashem* – not upon Him.

R' Dovid Feinstein zt"l (**Kol Dodi**) explains that Chana cried continuously during her prayers since she knew that "שערי דמעות לא ננעלו" – the "Gates of Tears" are never sealed as *Chazal* (*Berachos 32a*) emphatically declare. It was her tearful prayer which had the ability to evoke *Hashem's* *******

כי פדה ה' את יעקב וגאלו מיד חוק ממנו (ירמי' לא-י) - הפטרה ליום שני של ראש השנה

On the second day of *Rosh Hashana*, the *Haftorah* is read from *Sefer Yirmiyahu*. Despite the Nation of *Klal Yisroel's* shortcomings, *Yirmiyahu HaNavi* declares optimistically, "*For Hashem will ransom Yaakov [Klal Yisroel] and redeem him from one too strong for him.*" This is meant to invoke *Hashem's* endless patience for His children in the hope that He will inscribe us all in the book of life. *Chazal* ask why *Yirmiyahu HaNavi* added the word "ממנו" at the end. It seems superfluous to say that the redemption will be from people who are stronger than *Klal Yisroel*. Obviously, they are stronger. If not, they wouldn't have a grip on *Klal Yisroel*.

R' Yihya Teboul shlit"a (*Av Beis Din* of Lyon, France – **Sefer Maros Yeshorim**) explains that *Chazal* often extol

בין הריוחים – תבלין מדה היומי – קידושין כט.

מצות עשה a תפילין which is a תפילין. Just like by The [לד.] גמ' - "ויכל מצות עשה שהזמן גרמא. אנשים הייבין ונשים פטורות" "ומשום הכן: בשנה כזה, שחלה ראש השנה בשבת, ואין לו מצות תקיעת שופר לעורר רחמי שמים, אנו צריך לקבל על עצמנו לשמור השבת כראוי, כדי שתהא סניגור ולצאת נקי בדין. וע"י זה יזכו לשנה טובה ומתוקה. בברכת חתימה והחתימה טובה!

מצות עשה a תפילין which is a תפילין. Just like by The [לד.] גמ' - "ויכל מצות עשה שהזמן גרמא. אנשים הייבין ונשים פטורות" "ומשום הכן: בשנה כזה, שחלה ראש השנה בשבת, ואין לו מצות תקיעת שופר לעורר רחמי שמים, אנו צריך לקבל על עצמנו לשמור השבת כראוי, כדי שתהא סניגור ולצאת נקי בדין. וע"י זה יזכו לשנה טובה ומתוקה. בברכת חתימה והחתימה טובה!

מצות עשה a תפילין which is a תפילין. Just like by The [לד.] גמ' - "ויכל מצות עשה שהזמן גרמא. אנשים הייבין ונשים פטורות" "ומשום הכן: בשנה כזה, שחלה ראש השנה בשבת, ואין לו מצות תקיעת שופר לעורר רחמי שמים, אנו צריך לקבל על עצמנו לשמור השבת כראוי, כדי שתהא סניגור ולצאת נקי בדין. וע"י זה יזכו לשנה טובה ומתוקה. בברכת חתימה והחתימה טובה!

מצות עשה a תפילין which is a תפילין. Just like by The [לד.] גמ' - "ויכל מצות עשה שהזמן גרמא. אנשים הייבין ונשים פטורות" "ומשום הכן: בשנה כזה, שחלה ראש השנה בשבת, ואין לו מצות תקיעת שופר לעורר רחמי שמים, אנו צריך לקבל על עצמנו לשמור השבת כראוי, כדי שתהא סניגור ולצאת נקי בדין. וע"י זה יזכו לשנה טובה ומתוקה. בברכת חתימה והחתימה טובה!

of "עץ עושה פרי" where we don't necessarily feel the connection and sweetness of a *mitzvah*. There is a spiritual disconnect between knowing and doing what is right, and feeling connected and close to *Hashem*.

Perhaps *Hashem* originally commanded that we live in a world of "עץ פרי עושה פרי" in order to teach us that this should be our goal! This is not something that is a part of the creation but rather something that man must work on constantly. The earth does not produce this type of behavior but rather man must toil to take his intellectual knowledge and create from it an emotional reality.

R' Yaakov Asher Sinclair *shlita* explains that this is the *avodah* of *Rosh Hashana*. The obvious fear that man experiences in every physical aspect of life is absent when the issue is spiritual. This is the greatest kindness of *Hashem* and the greatest challenge of man. We must inspire ourselves continually to experience true *yiras shamayim*, for if we automatically feel the trepidation of the judgment of our sins, or the absolutely Divine spiritual sweetness each time we

perform a *mitzvah*, we would have no free choice to earn our share in the world to come!

This year when we dip the apple in the honey on the first night of *Rosh Hashana*, let us reflect upon the message of the fruit trees. Although this world is not a place where the "*tree tastes like the fruit*" - a spiritual paradise where we feel the sweetness of a *mitzvah*, perhaps by dipping in the honey we are able to experience and internalize this sweetness, even just a small bit. Let us *daven* with all our hearts that we should merit to do the will of *Hashem* with all our hearts. Our *avodah* should not be merely an intellectual and robotic experience, but an emotional, passionate, vibrant and exciting expression of what is in our hearts. As we say in *Tashlich*, "*It is our desire to do Your will.*"

May our excitement for *mitzvos* and yearning for closeness to *Hashem* make everything that is spiritual, as real to us as the lion that is running loose in the street. May all of *Klal Yisroel* be *gebentched* with a good, sweet, happy, healthy and truly spiritual year.

בחדש השביעי באחד לחדש יהיה לכם שבתון זכרון תרועה מקרא קדש ... (ויקרא כג-כד)

מחשבת הלל

לעילוי נשמת אבינו מורנו ורבינו הרב חיים יוסף בן ר' ישראל אברהם קושניאן זצ"ל

"כל שנה שאין תוקעין בחדש השביעי באחד לחדש יהיה לכם שבתון זכרון תרועה מקרא קדש ... (ויקרא כג-כד) The *Gemara* in *Rosh Hashana* says שאין תוקעין בחדש השביעי באחד לחדש יהיה לכם שבתון זכרון תרועה מקרא קדש ... (ויקרא כג-כד) Any year we don't blow the *shofar* at its outset, will have catastrophic results at the end. The **BaHaG** says that this is only if we just accidentally don't blow for example times of war or some other אונס, but the fact that we can't blow due to *Shabbos*, would not warrant such a consequence.

The question is obvious. If the call of the *shofar* indeed impedes the *satan* and thwarts his attempts to cause us harm, this year, when there is no *shofar*, wouldn't he now have that power? What then is the difference between an אונס and *Shabbos*?

While there are numerous explanations, we will quote three. The first one is based on a *Medrash*. The *Medrash* says that the *malachim* have six pairs of wings with which to sing to *Hashem*. When *Shabbos* comes, however, and they wish to sing, *Hashem* tells them no. This day is reserved for My children to sing *shira*. *Shabbos* is therefore like a *yichud* between us and *Hashem*. In the *yichud* room there is no *din* only *ahava*. And *ahava* is פשעים and *Shabbos*. Hence, *Shabbos* deactivates the *satan's* arsenal.

The second *pshat* is from the **Aruch Laner**. *Shabbos* is our *zivug* and will stand up for us, pleading on our behalf. But if we abuse and beat her up, the King says she has no right to defend us. So if we commit to sanctifying and honoring *Shabbos* all year, she can advocate for us in lieu of the *shofar*.

And lastly, the משך חכמה in *Parshas Emor* writes that the *shofar* reminds of the אקב"ה of the *akeida*; the *mesiras nefesh* of *Avraham* and *Yitzchok Avinu*. That *zechus* protects us. The fact that we don't blow the *shofar* because of עיבירנו

אם כבנים רחמנו כרחם אב על בנים ואם כעבדים עינינו לך תלויות עך שתחננו ... (תפילה אחר תקיעות)

shows the greatest respect for His honor. We are even willing to forego our very own "defense" for His sake, and that *mesiras nefesh* can and does replace the protection afforded by the *shofar* blowing.

May the הקב"ה heed the supplication of *Shabbos* on our behalf, and in the *zechus* of our zealotness, inscribe all of *Klal Yisroel* to a חתימה טובה.

As we recite these words during *Mussaf* on *Rosh Hashana*, or sing them numerous times in the course of the *tefillos*, we should take the time to reflect on them as well. What is the meaning of the double expression - *Banim* vs. *Avadim*? Sons vs. Servants? The **Mishmeres Elazar** explains as follows (for those learning the *daf*, you will find this very timely): The *Gemara* in *Kiddushin* states: "אב מלך שמחל אין כבודו מחול" whereas "מלך שמחל על כבודו כבודו מחול". A father can forgive his honor whereas a king cannot. Thus, we say in our *tefillos*, if we are like children, then You, *Hashem*, as our Father, can be *mochel*, "כרחם אב על בנים". But if we are like slaves, then what is the solution for us?

The *posuk* in *Tehillim* says: "מלפניך משפטי יצא". *Dovid HaMelech* says, "If my *mishpat* were to go through the *bais din shel maala*, then the *malachim* wouldn't be able to forgo the *kavod* of *Hashem*. So please let my *mishpat* go through you *Hashem* directly, and You, *Hashem* can do anything, even be *mochel* me." Thus, he said, "מלפניך משפטי יצא". We therefore say "יעיניו לך תלויות".

This idea is very similar to the **Baal Shem Tov's** *vort*

Mordechai shuddered when he heard these words because he thought it was no coincidence that his *Rebbe* uttered them just as he walked in. But he soon forgot them as he made his way to the large fair in Danzig to purchase supplies for his business. He traveled in a group and they always stopped at an inn for the night. However, one extremely hot day, the horses tired early in the afternoon and everyone was forced to rest at the edge of a forest. Hour after hour dragged on and soon it was getting dark and they decided to try to make a quick dash to Danzig before nightfall. They managed to reach the city quickly but when Mordechai got to his lodgings, he realized his money bag was not with him. He must have left it on the road near the forest. He stayed in his room and was forced to wait until the group traveled back from Danzig a few days later. When they came past the spot, Mordechai was shocked to find his purse sitting conspicuously on the roadside; no animals or road bandits had taken it. What luck! How much better could it get when even the robbers wouldn't steal from him!

But as luck would have it, Mordechai started having financial problems. First his warehouses burned down. Then his shipments never arrived. Time after time, he lost money until soon he had lost it all! Now the once rich man was forced to join a group of panhandlers who would go from house to house begging for alms. Whatever they received they agreed to pool and divide amongst themselves. Mordechai begged from door to door and lived off the meager sums that he got.

Years went by this way. One day, he knocked on a door and was recognized by the homeowner as the once rich Mordechai Porush. The man took pity on him and told him that he would give him a nice amount - but only for himself. It was not for the others. Mordechai took the money and thanked him. The next day he returned to the house and was given another decent amount. A few days went by this way but soon, his fellow beggars became suspicious. They knew he had "hit" a rich man's house a few days in a row, but he had brought nothing back to share with the rest.

The next Friday, when Mordechai went to the *Mikveh* to immerse himself before *Shabbos*, his "friends" went through his clothing and found the money. They were furious. They took his clothing and hid it and then when he came out of the water, they began chasing him around with sticks. Mordechai was forced to run outside totally unclothed to escape his pursuers. He climbed up a tree and hid there until his attackers left. Now, he knew, he had reached his "low point" in life.

He began anew and before long Mordechai became successful again in business. But this time he understood the lesson he had learned: Avoid going to any extreme because just like a wheel turns, money comes and goes in a flash!

משל למה הדבר דומה

בן תעביר ותספור ותמנה ותפקוד נפש כל די ... (ונתנה תוקף מוקף ר"ה)

משל: There was once an Italian lady who had a dangerous tumor in a complicated place inside her brain. She ran around to several doctors until she was finally directed to a renowned neurosurgeon in the city of Detroit, MI. After reviewing the scans and studying many of the test results, he agreed to accept the patient and perform the surgery. His team prepped the patient for the long and complicated surgery and a few days later she was under the knife.

The elite surgical team took all the necessary precautions to ensure that the surgery went smoothly, and eventually the surgeon himself began operating on the tumor. He cut at the necessary tissue, carefully poking around the brain so as not to touch any unintentional and dangerous areas.

Suddenly, the lady raised her voice in song and began belting out a famous Italian opera song. Everyone jumped back in surprise. Clearly, the surgeon had hit a nerve that set off the performance. It was the strangest thing the team had ever encountered. Thankfully, after a couple of minutes the lady stopped singing. The surgery was completed, and the patient was sent to a recovery room. A few days later the doctor came to check on his patient and mentioned the strange incident that had occurred during the surgery.

The lady didn't know what to say. Not only was she tone-deaf and had never sung in her life, she didn't know any opera music, never heard one in fact, and actually despised this form of music. The doctor, still curious about

the strange phenomenon, turned to her family members present, asking them if they had any ideas.

Sure enough, the patient's older sister had what to say. When they were little kids, she claimed, their mother very much wanted them to learn Italian opera. She signed them up for lessons but after a few sessions, it was apparent that it was going nowhere and the sisters lost patience. Eventually, they stopped going altogether. Apparently, those few lessons were etched in her mind forever and the doctor, by probing gently around her brain, had provoked a particular nerve which set them off. Despite having performed hundreds of surgeries in his lifetime, the doctor says he will never forget this unique one. It is a symbol and demonstration of the power of the human mind. It is a testimony that the human mind doesn't forget a thing!

נמשל: It is mentioned in the special *Rosh Hashana* prayers, that every individual passes before the Heavenly Tribunal on this auspicious day. A person's records are brought forth and every minute detail is taken into consideration. This however, may shock a person. If every single deed is taken into account, how will one obtain a positive ruling for the year to come? The answer lies in the very same prayer. A person must: 1) repent his unworthy actions, 2) pray to *Hashem* for help in the future, 3) do charitable deeds that benefit others. This is the recipe that will secure a person the best possible verdict on *Rosh Hashana*.

into the eyes of the estate manager. The latter looked back cynically. Thus they sat long moments, unmoving. The stare of the manager, which had been defiant, began to soften. At the same time, the *Rebbe's* gentle gaze intensified and his pure, holy eyes seemed to harden.

Then, to his surprise, the *Rebbe's* attendant noticed that the manager's eyes were moist. A large tear formed and rolled slowly down his cheek. At that moment, the *Rebbe* rose from his seat and walked to the door, still not having said a word. The manager remained frozen in his chair, as if paralyzed; he couldn't even manage to escort his guests out.

The *Rebbe* remained the rest of the day in the village. All those who missed the opportunity in Ushomir went to him to receive his blessing. Towards evening the lines thinned, and eventually the home at which the *Rebbe* was staying became empty of guests. But a silent, shadowy figure was seen approaching the house. His soft knock broke the dusky silence. It was the estate manager. His frightened eyes and the manner in which he slipped inside made it seem as if someone were chasing him. He and the *Rebbe* went into an isolated room, and remained there for two hours.

That year on the solemn and holy day of *Rosh Hashana*, an unexpected visitor arrived at the *shul* to join the prayers of the Day of Judgment. This, of course, was the estate manager, who for the entire two days of the holiday practically didn't move from his spot. With a *tallis* covering his head and upper part of his face, he stood nearly the entire time, praying with copious tears. The man who had been so alienated and removed from Judaism was from that day on a full penitent, and also acted with kindness towards his Jewish brethren.

המול על מעשך ותשמה במעשך ויאמרו לך חוסך בצדקך עמוסך תקדש ארון על כל מעשך (סדר התפלות בר"ה)

One of the wealthiest men in Kovno, Lithuania, was **Reb Shruga 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 ז"ל**, **R' Isser Zalman Meltzer ז"ל**, **R' Boruch Hurwitz ז"ל** and **R' Sheftel Kramer ז"ל**.

A businessman once approached Reb Shruga Feivel Frank for a substantial loan, naming a date by which he expected to repay it. Reb Shruga Feivel cheerfully lent him the money. When the loan came due, however, the man did not come to repay it. Reb Shruga 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 asked him to repay the loan as they really 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 Shruga 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 Shruga 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 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 Shruga 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 Shruga 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 extend ourselves even more even though he really doesn't deserve it! 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**)

מי ישקם ומי ימרה מי ישלו ומי יתסר מי יעני ומי יעשר מי ישפל ומי ירום (סדר נתנה תקה במספר ראש השנה)

In the city of Kiev, lived a tremendously rich man by the name of Mordechai Porush. It was said about him that anything he touched turned to gold! He maintained properties and holdings in many cities and his fortune was greater than the populations of some large provinces. He was a good man and never hesitated to give *tzedakah* to the poor.

Mordechai was a *chasid* of the **Mezeritcher Maggid, R' Dov Ber ז"ל**, and often when he would travel on various business trips, he would stop in Mezeritch to hear words of *Torah* from his *Rebbe*. On one such trip, the *Maggid* was discussing a certain *gemara* when Mordechai came in, and he heard his *Rebbe* say: "The world revolves around like a wheel. People are the same. Some go up and some go down. When a person has reached the highest point possible, he has no choice but to go down. And when he has reached his low point in life, there is no place for him to go but up!"

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

explaining the custom to say תהלים כ"ד on the night of *Rosh Hashana*. He also explains, based on the above *Gemara* in *Kiddushin*, that a mortal king cannot forgo his honor, because it's not his to forgo; a king reflects the honor of his subjects and is divinely bestowed upon him and his family. On the other hand, הקב"ה who rules the entire world can forgo His *kavod*, as it all belongs to Him. So, when we

proclaim, "לדוד מזמור לה' הארץ ומלואה", we coronate *Hashem* over the entire world, and beg him for *mechila*.

So let us be *mechazek* ourselves in the recognition of who's "The Boss" and who we are here to serve. Then, and only then, we can *daven* that *Hashem* should truly be *mochel* us, and inscribe us בואת השנה ולשלום בואת השנה!

A Gut Gebentched Yuhr

מעשה אבות ... סימן לבנים

עין נושאים לך לשמים לב שופכים נהך כמים ואתה תשמע מן השמים ... (סדר מוסף לר"ה)

The Jews from a small town near the city of Ushomir, in the Ukraine, suffered greatly from the antagonism of the the estate manager, where many of them worked. Nothing they did could meet with the man's approval, and it seemed as if he pursued them day and night in order to find fault with them. He even reduced their salary at every opportunity, each time citing a different picayune reason. The strange thing was that this manager was actually a Jew himself. None of the Jews in the region knew where he had come from, or anything about his past. The present, however, was clear: he was a Jew by accident of birth only, and even that seemed to be a bit too much for him to bear.

One year, a week before *Rosh Hashana*, a visiting *tzadik* arrived in Ushomir, **R' Mordechai Dov Twersky ז"ל**, of **Hornisteipl**. It was his habit to travel around to the cities and towns in his area during the month before *Rosh Hashana* in order to arouse the people to repent and turn closer to *Hashem* in preparation for the awesome Day of Judgment. He planned to spend *Shabbos* in Ushomir, and to speak in its main synagogue.

As the word spread that the famed Chassidic Master would be in the city, Jews from all the neighboring towns and villages flocked to Ushomir. The *Shabbos* was as spiritually exhilarating as everyone had hoped for, and after the closing *havdalah* was recited, all the guests lined up to take leave of the *Rebbe* and to receive his farewell blessing.

The Jews from the small town that suffered from the estate manager agreed among themselves that they would each mention the situation to the *Rebbe*. R' Mordechai listened with full attention to each one, and they could feel that he shared in their woe. They also saw that his sorrow was even greater from the awareness that the oppressive manager was himself a Jew. He gave each one the same answer: "Be patient until tomorrow, and we will see what can be done."

The next day, after *Shachris*, R' Mordechai told his attendants to prepare to depart. But to everyone's surprise, he instructed him not to travel in the direction they had originally planned, but instead to head for the nearby village. The villagers who hadn't yet returned home were also taken by surprise, and they hurried to pack their wagons in order to travel together with the *Rebbe*. Soon a long caravan snaked along the dusty road, with the carriage of the *Hornisteipler Rebbe* leading the way. As soon as they arrived, the *Rebbe* asked for directions to the residence of the estate manager.

As they approached the impressive house of the estate manager, all those accompanying the *Rebbe*, as well as many from the village who had joined the procession, waited breathlessly to see what he would do. The locals wondered if perhaps the holy man would cast his gaze on the source of their misery and turn him into a heap of smoldering bones!

Meanwhile, the estate manager stood, unmoving, on the expansive balcony of his home. The pipe in his mouth and his general appearance testified to his haughty attitude, but as they drew closer they could see from the expression on his face that he was a bit puzzled. What was the meaning of this extensive delegation rolling towards his property?

The *Hornisteipler Rebbe* instructed his coachman to drive right up to the entrance of the house. This he did, as all the other carriages lined up behind his in a long row stretching back onto the road. Only then did the *Rebbe* raise his eyes and, after a glance at the fancy house, stared straight at the estate manager on the terrace. The manager looked back at him. The *Rebbe's gaze* didn't waver, and for an endless few minutes the two stared at each other.

Suddenly R' Mordechai climbed down from his carriage and walked firmly towards the door. The estate manager quickly disappeared within the house, and a few moments later the door swung open from within. All the bystanders watched excitedly from their places to see what would happen next.

The *Rebbe* and one of his attendants entered the house. After a few minutes they emerged and went back into their carriage. The driver tugged the reins, the horses reversed their direction, and they drove away.

Only at a later time were the townspeople able to find out, from the *Rebbe's* attendant, what had transpired inside the house. They learned that from the moment the estate manager opened the door to his house until the moment the *Rebbe* and his attendant stepped out, not a word had been uttered! With a slight nod of his head, the manager signaled them to enter. Then, with a flourish of his hand he motioned the *Rebbe* to sit in a chair he had placed for him, while he himself sat in a chair opposite him. The *Rebbe* placed his hands on the table between them, straightened his back and stared fixedly