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Monsey Edition



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Rosh Hashana / Yom Hadin - אים הדינן – אים השנה – אים הדינן September 16-17, 2023 – ד"שרל תשרל א'ב'צ'

9:44 – 9:49 | זמן קריאת שמע / הגר"א – 9:44 פלג המנחה עש"ק – 5:47 | הדלקת נרות שבת – 6:48 | זמן קריאת שמע / הגר"א סוף זמן תפילה/הגר"א - 10:46 שקיעת החמה שבת קודש - 7:54 מוצש"ק צאת הכוכבים - 7:54 צאה"כ / לרבינו תם - 8:16

מאת הגוח"ב רבי גמלטאל הכחץ רבעוביץ שליטרא, רי שער הייייי

להיפר חס ושלום, צריך הדבר להיעשות בהתגלות אלינו כביכול." וזהו עומק הכוונה בדברי הפייטן, בפיוט 'ונתנה תוקף': וכל באי עולם יעברו לפניך' כבני מרון (שהם מדברי הגמרא - ר"ה טז, א). דהיינו. שכל אחד ואחד עובר ׳לפניר׳ ממש. כדי להישפט על ידו. כי כאמור עתה הוא קרוב אלינו ביותר. ובאמת רואים שבמוצאי יום כיפור תוקעים בשופר. ובתקיעה זו הנגו מלווים כביכול לשכינה למעלה, כמו שהביא הט"ז (או"ח תרכג, ב) והקב"ה חוזר אז להיות בבחינת א'ל מסתתר (ועי' שער הכוונות ענין יום הכיפורים, דרוש ד).

חוס וחגנו: גם בימי ראש השנה. למרות שהמה ימים נוראים. מכל מקום הרי הם ימי חג, ומוסיפים בתפילה – כבכל חג – את תפלת ״עלה ויבוא״. והנה בסיום 'יעלה ויבוא' אנו מבקשים: חוס וחננו ורחם עלינו. והושיענו. כי אליר עינינו. כי א-ל מלר חנוז ורחום אתה. וראוי להביז. באיזו זכות אנו מבקשים שה' יחננו וירחם עלינו – במתנת חנם? על זה ממשיכים אנו ואומרים: 'כי אליר עינינו' – עינינו נשואות אליך בתפילה ביום הדיז, וזו מעלתנו. כי אפילו שאתה דו היום את כל העולם ולא רק את כלל ישראל. עם כל זאת אף אחת מהאומות הללו. אינה עומדת היום בתפילה אליר, ורק ישראל עמר מתחננים אליר ותולים ביטחונם בר. ובזכות זה אנו מבקשים שתחננו ותרחם עלינו – 'כי א'ל מלך חנון ורחום אתה'.

דרגות של שמחה בה׳: כל אדם מבחין בניסים ונפלאות שהקב״ה עושה עמו בכל עת ובכל שעה, וכר גם כל אחד לפי מדרגתו שמח בניסים שנעשו ויודע עד כמה יש לו להוקירם. אכן, בתפילת ה'ימים הנוראים' אנו מוצאים שלש דרגות של שמחת צדיקים בה': הדרגה הראשונה: 'ובכז צדיקים יראו וישמחו' – רואים בניסים מסתם צדיקים, והמה כאשר יראו את חסרי ה' אזי – 'יעלוזו', שזו דרגת שמחה יותר חזקה. והדרגה השלישית: 'וחסידים'" - אלו בעלי מדרגה גבוהה מאד. שכאשר רואים את השגחת ה' בטובו, מיד ב'רינה יגילו' – הם שרים ומרננים לפני ה' בגילה ובשמחה עצומה.

לייחדר באהבה. כשיתבונז האדם בכר יביז מה הקב"ה דורש מלפניו באלו הימים. אכן צוה הוא לעורר את היצורים כי אית דין ואית דייז, אר מאידר אינו חפץ שהאיש הישראלי יסוג אחור ויסתמו דבריו כאשר יתבונן בחרדת היום. אלא חפץ הוא לזכותו ומצפה ומייחל לתשובתו. ואות היא לאיש הישראלי שהקב״ה חפץ בטובתו. שהרי בזה היום דן הקב"ה את כל העולם כולו, כמו שאנו אומרים בזה היום בתפילת המוספין בברכת הזכרונות, 'מי לא נפקד כהיום הזה' אר לא גילה כל זאת כי אם לישראל עמו, כי מאחר שחפץ הוא לזכות אותם בדין לכז הודיעם זאת כדי שיתעוררו בתשובה. אר כל אומות העולם אינם מודעים לזה. כדי לקיים עליהם בחי' מלר במשפט יעמיד ארץ. מתוך הכרה זו עלינו למלאות פינו ברוז שיר ושבח, ולעורר בנו שמחה עצומה בזה היום על הבטחת יוצרינו שכאשר נשוב לפניו בתשובה שלמה יקבל אותנו באהבה, ועל כן נתור ונחפש ונפשפש במעשינו. למצוא המסילות כיצד להתקרב אל השי"ת ביותר. ובזכות זה נזכה שיוציא כאור צדקינו ונזכה להכתב ולהחתם בספרז של צדיקים חיים טובים ולשלום.

בראש השנה יכתבון ... (סדר נתנה תקף) - מהותו ועניניו כל החיות תלוי בראש: את חשיבותו של יום הקדוש הזה. יום בו חל ראש השנה. ניתן ללמוד בהתבוננות בראש של הגוף הגשמי. הנה ידוע, כי חיות כל הגוף תלויה בראש. שאם הראש בריא - גם אם יש חולי באחד האיברים. האדם ממשיר לחיות בצלילות הדעת וכל חושיו ממשיכים לתפקד. כר הם הדברים גם ב'ראש' השנה. לכז. ש להיזהר עד מאד להתנהג כראוי בשלימות ממש. והדבר ישפיע על כל השנה שבכל יום נוכל לעשות את רצוז ה' כראוי. ועוד יש לרמז בעניז זה. שכשם שבראשו של אדם ישנו מח המופקד על תפקוד כל הגוף. כר גם בשני ימי ראש השנה ישנם מ"ח שעות המשפיעות על התפקוד המושלם כל השנה כולה. וגם תיקנו ל'סימנא טבא' לאכול מאכלים המרמזים לשנה טובה'. כגוז תפוח בדבש. ואומרים: יהי רצוז שתחדש עלינו שנה טובה ומתוקה. וכז אוכלים כרתי. ואומרים: שייכרתו שונאינו. וכז כולם. כל זאת משום שהראש של השנה משפיע על כל השנה כולה.

שנה טובה ו'מתוקה': כשטובלים את התפוח בדבש, מבקשים אנו מהקב"ה: שתחדש עלינו שנה טובה ומתוקה. כמבואר בשו"ע (או"ח תקפג. א). והמתבוננים שואלים. 'מתוקה' זו מה טיבה. וכי לא די בבקשה ל'שנה טובה'?

אלא, שהקב"ה נותן לנו תמיד שנה טובה, שהרי אנו מאמינים באמונה שלימה שכל מה שה' עושה הכל לטובה. וכלשוז חז"ל (ברכות ס. ב): כל מה דעביד רחמנא לטב עביד, וכל הקורה אתנו - גם אם הוא נראה בעינינו רע - הרי זו בוודאי טובה עבורנו. אמנם. מבקשים אנו מהקב"ה שגם אנו נרגיש בטובה הטמונה בכל רבר הקורה אותנו. וכידוע מאמר צדיקים, על הפסוק (תהלים פה, ח): ׳הראנו ה׳ חסדך׳, דהיינו שאנו מאמינים שבוודאי הכל חסדים. אר מבקשים אנו שיהיו אלה חסדים נגלים. ונוכל לראותם ולהרגישם בחוש. וזה גם הביאור במה שאנו מבקשים ותגמלנו חסדים טובים'. והשאלה נשאלת וכי יש חסדים שאינם טובים?! אלא שאנו מבקשים שנזכה חסרים טובים הנראים והנגלים. ולא רק לסמור על האמונה שהם טובים. ולכז אנו אוכלים דברים מתוקים בראש השנה. ומבקשים: יהי רצוז שתחדש עלינו שנה 'טובה ומתוקה', שכשם שמרגישים את הטעם המתוק של התפוח בדבש. כך נרגיש את הטוב הטמון בכל הקורה אותנו במשך השנה הבאה. י**עברון 'לפניך':** בימים הנוראים מרגיש כל אחד ואחד מישראל פחד מהקב"ה, יהוא יכול יותר בנקל לקיים את ההלכה (רמ"א או"ח א. א). שעל האדם לצייר במחשבתו תמיד שהוא עומד לפני השם יתברך, כמו שכתוב (תהלים טז, ח): שויתי ה' לנגדי תמיד'. ואולי אפשר לומר שהטעם הוא. כי הלא בימים אלו הקב"ה נמצא קרוב יותר אלינו. וכמבואר הרבה בארוכה בספרים הקדושים. יהזכרנוהו כמה פעמים, שבכל השנה הקב״ה הוא בבחינת א'ל מסתתר. ובבחינה של'הסתר' קשה יותר להרגיש אותו ולקיים את ה'שויתי'. אבל בימי הדין, בהם רנים את האדם, כביכול צריך הקב"ה לירד אלינו, שהרי אמרו בגמרא (סנהדרין עט. ב) שאיז דנים דיני נפשות אלא בפני בעל דיז, וכעת שדנים אותנו לחיים או

do not recite הבדלה there is only a ברכה. He adds that maybe this is why נשים do not recite הבדלה, since it is a זמן, גרמא and there is no מעשה.

her son from a *pasuk*, asks why do we מרוייב to de מרוייב to n our *Gemara* that savs we learn the דיי her son from a *pasuk*, asks why do we need a pasuk? מילה is a מילה is a מילה because it is done on the 8th day, so פטורות anyway? The בלל answers this with a big בילה - The s only on 'מצות דנפשה". on her specifically. like *lulav. shofar. tefilin*. But מילה is a *mitzvah* on her son, so she should be on מחנייב should be נשים should be ריטב"א and savs accordingly, that she is פיים should be מיים and savs accordingly. that she וכיטב"א should be מריטב"א even though it is a *mitzvas aseh* שביתו because it's not a מצוה בגופ. because it's not a אביתות בהמתו but rather a *mitzvah* on שביתות.

A SERIES IN HALACHA LIVING A "TORAH" DAY

Minhagim and Customs of the Yamim Noraim (6)

Opportune Time for Requests During Birchas Kohanim. We

know from the words of Chazal (1) that during Birchas Kohanim,

it is an opportune time to ask for our dreams to turn out well and

good, as we all do. The **Zohar** (2) states that during *Birchas*

Kohanim there is "Heavenly mercy in all the worlds" (this refers

to our material world as well as all the spiritual worlds) and a

person who asks for relief from distress can change things around

from harsh judgment to great mercy. Therefore, it is considered a

good time for all requests, not just about dreams (see Piskei

Teshuvos (3)). For this reason, many people say the long "יהי רצון"

during the third beracha of Birchas Kohanim, while the

Kohanim chant their special and unique tune between the words.

Much of that request has to do with asking for good *parnassa* in

great detail. If one cannot manage to say the whole text in the

time when the kohanim are chanting, he can make his own

personal requests - even in his own words. NOTE: When one

says the text of "יהי רצור" and comes to the bracketed Kabbalistic

combinations of the Holy Names of Hashem, he should just

visualize those words and not say them.

מאת הגאוו מו"ר הרב ברוד הירשפלד שליט"א. ראש כולל עטרת חיים ברוד. סליבלגד חייטס

Hashana and Yom Kippur we add another tefillah, composed by the Arizal, which includes a section about good parnassa.

Sleeping During the Day of Rosh Hashana. The R'MA (5) 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 (6), very early in the morning. One should therefore go to sleep early on Rosh Hashana night in order to wake up before that time. Others say that it is enough to be up by sunrise (7). 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.

Second Night Meal. On the second night there is a slight doubt whether we say (in candle-lighting and *Kiddush*) "ברכת שהחייני" Therefore, we put a new fruit on the table to make extra sure that the beracha is not said needlessly and eat it right after Kiddush (8). The lady should light candles right before *Kiddush* with the appropriate berachos. Then, without delay or speaking out. "העצ" Kiddush is recited, wine given out, the fruit is eaten saying "העצ" and not "שהחיעו". If one intends to eat more fruit during the meal or for dessert, he should exempt them with this "העץ" and not say a ברכה אחרונה on the fruit. If he doesn't plan to have any fruit in the meal or dessert, he does say a ברכה אחרונה if he ate enough.

When the Aron is Opened. The Zohar tells us an interesting thing (4). After the Shachris prayer is concluded and we take out the Sifrei Torah in order to read from them, the Gates of Heaven also open at this very moment, and we say בריד שמיה". On Rosh

(1) ברכות נה: (2) פרשת נשא דף קמז: (3) פסקי תשובות קל:א, ועיין שם בציונים ד-ה (4) זהר פרשת ויקהל רו. (5) או"ח תקפג: ג (6) תוספות חיים על חיי אדם קלטיכח (7) מקדש ישראל ט"ו

R' Shlomo Zalman Lifshitz zt"l (Chemdas Shlomo) would say:

"Chazal tell us that on Rosh Hashana, 'ספרי מינים וספרי מתנים פתוחים לפניו" - 'Books of the living and books of the dead are open before Him.' Why is it necessary to open the 'books of the dead' - those who have already passed on? Because when a person gets judged, everything is taken into account, including who his ancestors were and in what way did they affect him. Perhaps if the root of his sin comes from previous generations, his punishment will not be as severe."

R' Moshe Feinstein zt"l (Darash Moshe) would say:

"אשרי העם יודעי תרועה ה' באור פניד יהלכון" - What does it mean to *'know the Teruah'* and blow the *shofar*? Praised is the Nation that knows where all the pain in the world comes from in the form of a Teruah - it all comes from Hashem, and not just a random occurrence. Rather, *Hashem* is the One made this happen to you because of your sins. That same *shofar* can also blow a straight, nice, simple and pleasant sound - a Tekiah. This, too, comes from Hashem. So, as Dovid HaMelech succinctly declares: Praised are those who know Who is giving you the *Teruah*, because He, too, will give you a *Tekiah*."

A Wise Man would sav:

"Of all acts of man repentance is the most divine. The greatest of all faults is to be conscious of none."

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A PENETRATING ANALYSIS OF THE WEEKLY HAFTORAH BY R' TZVI HIRSCH HOFFMAN

והיא מרת נפש ותתפלל על ה' ובכה תבכה (שמאל א' א-י) - הפמרה 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 חזק ממנו (ירמי לא-י) - הפמרה 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 HaNayi declares optimistically, "כי פדה ה' את יעקב וגאלו מיד חזק ממנו" - "ForHashem 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 HaNayi added the word "ממני" 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

infinite attribute of mercy – מדת הרחמים - and by extension His Divine mercy.

The words of the Navi imply that Chana was forceful in the manner in which she was pleading with *Hashem* to act with this Attribute of Mercy to help her. She davened "upon" him – imploring the Almighty with all her strength and all her might – to answer her prayer and give her a son hom she would consecrate to divine service.

On Rosh Hashana, we have the ability to tap into Chana's prayer and not just daven to Hashem to grant us a good year, but rather daven "upon" Hashem, which has the potential of a better outcome.

the innate connection between the strength of our foes and the severity of our sins. He explains that the *Satan* seizes all opportunities to "get" Klal Yisroel, and he even brings the mitzvos performed by evildoers as a way of showing Hashem that Klal Yisroel does not deserve Divine mercy since they are no better than the sinners who also do *mitzvos*.

Thus, Yirmiyahu HaNavi states that despite the Satan's predations, Klal Yisroel always has a leg up - they have the ability to invoke Hashem's attribute of mercy - מדת הרחמים. Even when the *Satan* claims that we are no different than the sinners and should be treated alike, *Hashem's* compassion for His children overrides those claims and we can be assured that the Almighty will always have a spot for us in His merciful heart. May we all merit a Ksiva V'chasima Tova.

תבליו מדף היומיי - קידושיין כט.

מצות עשה which is a תפֿיליו Jearns this הלכה Jearns this הלכה Jearns this "זבל מצות עשה which is מתפֿיליו שנשים חייבין ונשים פמורות and women are פטור. so too all פטור women are פטור. How do we know women are פטור from פטור? This is learned out from תלמוד תורה. Just like regarding פטור (עייו לט:) women are פטור (עייו לט:) and since right after. תלמוד תורה is the משרתם, we נשים and say just like הפילון. אין from תפילון, we תפילון. תפילון. The משר ג' ד"ה כלן. שער ג' ד"ה כלן. אבודרהם explains the reason the *Torah* said נשים are משועבד לבעלה" is because a women is "משועבד לבעלה" and if while doing a time sensitive מצוה her husband asks her for something, if she leaves the mitzvah and goes to the husband this is not respectful to הקב"ה, וו she stays with the *mitzvah* and ignores the husband's request this is not ideal for הקב"ה, so הקב"ה, so הקב"ה, oc. שיכום decreed that נשים should be הקב"ה. time sensitive שלום בית so as to keep שלום בית.

one. they may make a מקיים one. they may make a מרוייב that women although not מדייק a ותוס' לקמו דף לא.ד"ה דלאו **ר"ת** before fulfilling it. The ברכות when being נשים a מנהג says the מנהג is that נשים make ברכות when being מעש"ג a מעש"ג a מעש"ג a מקיים explains משנ"ב. The ברכה for herself, she would make a ברכה. The ברלה arques and savs that מיניקע for herself. ברכה. The **מש**נ"ב. that the מחבר has an issue with the fact that the יוצוני". and women are not מעש"ג on מעש"ג, on מצווה.

they are not בירכה bo do the *mitzvah.* maybe it is a ברכה שאינה צריכה? This is not an issue because a ביכה שאינה צריכה is a ברכה שאינה צריכה and in this instance they did not assur it. Also, even though being מוציא שם שמים לבטלה is a איסור דאורייתא this is also not an issue because in the context of a אסיר מדרבען it is only אסיר מדרבע and only when it is אינה צריכה כלל but on a *mitzvah*, even on one that one is אפטר פטרוב to do, there is no איסור. The איסור concludes that the *halacha* follows ה"ד. because we see that שכר get שכר for a *mitzvah* that they are אינו מצווה on, as the Gemara says,"עוני מצווה ועושה ממי שאינו מצווה ועושה that משכע that משכע that שים also receive "גדול המצווה ועושה ממי שאינו מצווה ועושה מהים. in the מקיים is ok, because since men are commanded, and women do receive שכר if they are מקיים ti sok, because since men are commanded. . וצונו Daskens that since there is a מחליקת are מחליקה in הבדלה it is best if they are אי"ח ס' רצו ח'! **רמ"א**. The מחליקה ווא מחליקה ווא paskens that since there is a הבדלה הוו הבדלה הוויג are מחליקה ווויא ס' רצו ח'! **רמ"א**. make it themselves. The משים וwonders why the נשים savs משים should not make הבדלה for themselves? He holds that נשים may be מקיים מעש"מ and even make a מריה The מ"א answers that maybe the מקיים מעש"מ only when there is also a מקיים מעש"ג only when there is also a מקיים מעש"ג

לשודש מאת חרב אברום דנשל חטא, והמלך קצף עליו עד מאוד וצוה להשופטים לדונו כפי שורת הדין, וילך אבשמים שלשיא בעמלי שוו אברום 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 איז איש עומד לו בשעת דחקו ויצר לו מאוד. ויגד לאשתו את כל הדברים האלה. ותנחמהו אשתו ותאמר אליו למה פניד נופלים ומה לד פנות אל המליצים. הלא אנכי יוצאת ובאה בחצר בית המלך הפנימית וגם שם לי אוהבת קשורה בנפשי שתעמוד בעת צרתי. השקט ושמע, אנכי אדבר לר אל המלר ואל השופטים, ויהי כז כאשר אמרה. וכשהגיע יום הדיז ותעמדהאשה למליצה טובה בצד אישה ומשפט השר

ואר ימים מועטים עברו והנה גם שר אחר בעבודת המלד חטא כחטא שר הראשון וגם אותו צוה המלך להתיצב לפני השופטים שיעבור עליו המשפט. ויאמרו לו אוהביו לד נא ובקש לד איש שימליץ בעדר לפני השופטים. והשר בזכרו כי זה זמז קצר אשר גם חבירו צדק בדיז צחק להם והשיב הלא גם לאשתי מכירים רבים בחצר בית המלר. גם היא תדבר טוב עלי אל המלר והשופטים וגם אני אצא נקי, אמנם השר האחרון הזה היה איש זעף וקצף ולא שמר כראוי אהבת וכבוד אשתו ובחמתו קם והכה אותה מכות אכזריות עד אשר נשארו סימני אכזריותו בחוץ לעין כל. ובכל זאת האשה הלכה עמו אל הבית דין להמליץ בעדו לפני המלך. אכן אך פתחה פיה לדבר והמלך בראותו צרבת המכה על פניה שאלה מה זה ועל מה זה. ותתחלחל האשה וענתה כר וכר כדי לבקש אמתלה לאישה. ולא הצליח בידה. ויעו אחד מו 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 להרשיט את השר ולהטנישו.

והנמשל: ששבת קודש היא בת זוגו של כלל ישראל, ובשעת הדין בראש השנה שבת קודש הוא הסניגור. וכפי אשר אנו שומרים את השבת. כמו כז יהיה לנו לסויגור. ואם ישמור כלל ישראל את השרת 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 לדון אותו בעונש, והיה קטיגור.

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

If someone were to tell you that a lion was running loose in

your neighborhood would you be walking down the street

carefree? Would vou 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

וכתב לבאר העניז במשל נפלא: "ויובן זה במשל, שר אחד בעבודת המלך

יה"ר מלפניד ה' אלקינו ואלקי אבתינו שתחדש EDITORIAL AND INSIGHTS ON MIDDOS TOVOS FROM THE WELLSPRINGS OF R'GUTTMAN - RAMAT SHLOMO עלינו שנה מובה ומתוקה ... (סינמא דמילתא)

> 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 "עץ עושה פרי" - trees that produce fruit with no connection to the taste of the tree itself. The **Maharal** zt" 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

בראש השנה יכתבון, וביום צום כיפור יחתמון, כמה יעברון וכמה יבראוז, מי יחיה, ומי ימות, מי בקצו, ומי לא בקצו ... (ונתנה תוקף) – האופן לזכות לשנה מוכה ומתוקה

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

ראיתא במדרש (ויקרא רבה, פכ"ט): "יהודה ברבי נחמן פתח (תהלים מז, י):"עלה אלהים בתרועה ה' בקול שופר", בשעה שהקב"ה יושב ועולה על כסא דין בדיז הוא עולה. מאי טעם. עלה אלהים בתרועה. ובשעה שישראל נוטליז את שופריהן ותוקעין לפני הקרוש ברוך הוא, הוא עומד מכסא הדין ויושב בכסא -חמים, דכתיב ה' בקול שופר, ומתמלא עליהם רחמים, ומרחם עליהם והופך עליהם מדת הדיז לרחמים. אימתי. בחדש השביעי". ע"כ. הרי מפורש בדברי המדרש. שע"י מצות תקיעת שופר. זהו האופן לעורר מדת הרחמים. ובשעה שתוקעין את התקיעות, התקיעות מעורר מדת הרחמים של הקב״ה, ומהפך את מדת הדיו למדת הרחמים. וע"י מדת הרחמים. יהיה סיבה שיוכה כל אחד לשנה

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

הערור לגר (בספרו מנחת עני על התורה, פרשת האזינו) האריך טובה בענין יה, וכתב שמצינו שהשנים שראש השנה היה בשבת, היו יותר טובות לכלל ישראל. שהשנה שהיתה בו מחילת עוז 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 כז וכז.

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 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* 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 healthy and truly spiritual year.

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

The Gemara in Rosh Hashana says כל שנה שאין תוקעין" "בתחילה, מריעין לה בסופה. 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 מכסה פשעים. 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 הקב"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 שמא יעבירנו

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 but rather man must toil to take his intellectual knowledge 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 and the greatest challenge of man. We must inspire ourselves 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,

לעילוי נשמת אבינו מורעו ורבינו הרב חיים מוסף בן ר' ישראל אברהם קויפמאן זצ"ל

ד' אמות בשבת, a possible infraction committed accidentally, 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 הקב"ה heed the supplication of Shabbos on our behalf, and in the zechus of our zealousness, inscribe all of כתיבה וחתימה טובה Klal Yisroel to a כתיבה

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

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 אין 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 "עינינו 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

כן תעביר ותספור ותמנה ותפקוד נפש כל חי ... (ונתנה תוקף מוסף ר"ה)

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

There was once an Italian lady who had a dangerous 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 goig 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.

חמול על מעשיך ותשמח במעשיך ויאמרו לך חוסיך בצדקך עמוסיך תקדש אדון על כל מעשיך (סדר התפלות בר"ה)

One of the wealthiest men in Kovno, Lithuania, was **Reb Shraga Feivel Frank**. He owned a tanner factory, a leather goods store, and a great deal of real estate. He was also a talmid chacham who was blessed with four exceptional sons-in-law; R' Moshe Mordechai Epstein zt''l, R' Isser Zalman Meltzer zt''l, R' Boruch Hurwitz zt''l and R' Sheftel Kramer zt''l.

A businessman once approached Reb Shraga Feivel Frank for a substantial loan, naming a date by which he expected to repay it. Reb Shraga Feivel cheerfully lent him the money. When the loan came due, however, the man did not come to repay it. Reb Shraga Feivel said nothing about it, but at one point, when he himself required a loan, his wife Golda recalled that this businessman owed them a large debt. She approached the man and 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 Shraga Feivel that he wished to borrow more money, which he promised to pay back together with the first sum by a certain date. Taken aback by this brazen request, Reb Shraga Feivel told the man he would have to consider the matter before replying, and would inform him of his decision.

When Golda heard of the man's temerity, she asked her husband incredulously, "How can you even consider such a thing after he was so unreliable the first time, and behaved with such ingratitude and impudence! I am sure you'll never see this money either."

"My dear wife," replied Reb Shraga Feivel, "are we any better than this man? Every year on Rosh Hashana we ask Hashem to forgive our sins and accept our prayers. We tell Him, 'This year we will be good!' But we backslide and sin again the next year. How, then, can we come to ask Him once again to forgive us? What happened this past year - didn't we come to Him last year with the same request and the same promise?" Golda nodded her bowed head.

"But now I can really say it!" exclaimed Reb Shraga Feivel. "This Jew borrowed money and also promised to pay it back, but instead of repaying us he asked to borrow more - and we will give it to him! We will 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 ימדף מי ישלו ומי יתיסר מי יעני ומי יעשר מי ישפל ומי ירום (סדר נתנה תקף כמוסף 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** zt"l, 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!"

explaining the custom to say תהלים כ"ד on the night of Rosh Hashana. He also explains, based on the above Gemara in over the entire world, and beg him for mechila. Kiddushin, that a mortal king cannot forgo his honor, because it's not his to forgo; a king reflects the honor of his who's "The Boss" and who we are here to serve. Then, and 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 מומור לה' הארץ ומלואה", we coronate Hashem

So let us be *mechazek* ourselves in the recognition of only then, we can daven that Hashem should truly be mochel us, and inscribe us לחיים טובים ולשלום בזאת השנה! A Gut Gebentched Yuhr

מעשה אבות סימן לבנים

עין נושאים לך לשמים לב שופכים נכחך 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 zt"l, 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