



# ראש השנה / יום הדין - Rosh Hashanah / Yom Hadin - א-ב' תשרי תשפ"א - SEPTEMBER 19-20, 2020

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

ובשופר גדול יתקע וקול דממה דקה ישמע ומלאכים יחפזו והיל ורעדה יאחזו ויאמרו הנה יום הדין לפקוד על צבא מרום ברין ... (מוסף)

שלום תהיה שנה טובה ומבורכת, שנה שלא נדע עוד מצער ויסורים, שנה שתהיה מלאה בששורות טובות ושועות ונחמות, כל זה תלוי אך ורק בראש השנה הבא עלינו לטובה, ומי לא נפחד ולא נבול כדורים הור, רק זאת נתמנו בעיינו, שהקב"ה הוא מלך רחום וחנון, וברוב רחמי וחסדי ישיקף בצד לנו ויקבל את תשובתנו לרחמים ולרצון וישעינו, וכמהשך דברי רבי אמנון ממנצא, "כי כשמן כן תהילתך, קשה לכעוס ונוח לרצות, כי לא תתפרץ במות המת, כי אם בשונו מדרכו ודוה, ועד יום מותו תחכה לו, אם ישוב מיד תקבלי".

**יודעין שהקב"ה יעשה להם נס.** אלא שלצד הפחד והיראה השורר ביום הור, אסור לנו לשכוח כי יום זה הוא חג לה' אלוקינו, הלילה לנו להיותם לעצבות ולדכודך כל שהוא, הן בנינו אנו לה' אלוקינו לעד ולנצח נצחים, אין לנו אלא להשליך את יבנו על ה' אלוקינו, להיות סמוכים ובטוחים שיגורו עלינו גזירות טובות ושועות ונחמות, מה לנו לפחד כאשר השופט הוא לא אחר אשר אבינו רועינו בכבודו ובעצמו, אין שום ספק שגם הוא רוצה בשבילנו את הטוב ביותר.

דברים נפלאים כתב בספר 'סדר היום' (סדר ראש השנה), לאור שמרחיב לפרש את מרחק היום הגדול והקדוש של ראש השנה, ואת סדר התפילות המרוממות שכלל ישראל מתפללים ביום זה, הוא מוסיף וכותב כהלשון הזה: "ובצאתו מבית הכנסת ילך לביתו וישמח ליבו ויבטח בהשם יתברך, ויקדש בלב שלם ובנפש הפצה, וירחק ממנו כל יגון ואנחה, שלא ליתן פתחו פה למקטרג כי אין לו מקום אלא במקום יגון ואנחה ומריבה וקטטה, וכן תהיה עליהם בדברי קבלה (נחמה ת, ט) קדוש היום ואלקינו ואל תעצבו כי הודות ה' הוא עתה ללמנו כלבו ולהארות שמחה לכל כדי לטמות עינו של שטן, ויסדר שולחנו ואכל, וישלח מנות לעניים ולאביונים כדכתיב (שם) אכלו משמנים וגו' ושלחו מנות לאין נכון לו".

באם כי הוא מזהיר את האדם שחלילה לא ימשך יותר מדי אחד האכילה והשתייה, ומסיים: "ונראה לי שבמים האלו אין ראוי לאכול ולשתות יותר מדי, אלא פחות מן השיעור, כדי שלא יקל ראשו מתוך אכילתו, וישב באימה ויראה ולא יסיד דעתו מן הדין והחשבון". כיוצא באלו כבר כתב רבינו ה'סור' (סימן תקפא) בשם רבותינו ז"ל (ירושלמי ראש השנה ז): ומבאר את השמחה הגדולה שצריכה לשרוד בימים אלו, וכה כתב בקדשו: "ורוחצין ומספרין, על פי המדרש, אמר רבי סימון, כתיב (דברים ז, ד) 'כי מי גוי גדול אשר לו אלוקים קרובים אליו, רבי חנינא רבי יהושע אומרים, איזו אומה כאומה זו שיודעת אופיה של אלוקיה, פידוש, מנהגיו ודיניו, שמנהגו של עולם אדם שיש לו דין לובש שחורים ומתעטף שחורים, לפי שאינו יודע איך יצא דינו, אבל ישראל אינו כן, לובשים לבנים ומתעטפים לבנים ואוכלין ושותין ושומחין בראש השנה, לפי שיודעין שהקב"ה יעשה להם נס, לפיכך נוהגין לספר ולכבס בערב ראש השנה ולדרבות מנות בראש השנה".

# הלכה למעשה A SERIES IN HALACHA LIVING A 'TORAH' DAY

**Coronavirus: Relevant Halachos in These Trying Times (25)**  
**Leaving Sifrei Torah Unattended. Question:** In our outdoor tent *minyan*, that we are having this year, we plan to have a break before *Tekias Shofar* for everybody to go home, use the facilities and make their own *Kiddush*. Can we leave the *Sifrei Torah* alone on the *bima*, covered in a *Talis*, as we do in *shul*?  
**Answer:** If everybody leaves, the *Poskim* rule (1) that even in a *shul*, the *Sifrei Torah* should be put back before they leave. Even though it will result in the *shofar* not being blown over the *Sifrei Torah*, this is fine because the only thing mentioned is to blow at the *bima* where the *Torah* is read the whole year.

**Making Kiddush at Home. Question:** In the above case, is making *Kiddush* at home permitted just as we do in the *shuls*?  
**Answer:** There is a complication. The *heter* to eat more than an egg-volume of *mezonos* before hearing the *shofar* is based on the fact that many people together will probably not forget to do the *mitzvah*, see *Shabbos* 147 (2). If so, one cannot rely on this *heter* when eating at home with only a few people. If one is careful not to eat more than an egg-volume of *mezonos*, it is permitted. Also, if he knows someone who is not going to eat, he can ask him to be a *Shomer*. That is, he tells him, "If I'm not back here by 11:45, come and get me at such and such an address." Then, it is permitted. If that option is not available there may be other *heterim* (the *shiur* might be more than one egg's worth; such a long *tefillah* can't be done without eating earlier).

**בין הריחים - תבלין מדרף היומי - עירובין דף מ**  
Our *Gemara* tries to figure out a way to make a *beracha* on *Yom Kippur*. First, the *gemara* thinks since the *מבדק צריך שיטעום* can't drink, maybe he should make the *ברכה* without drinking but this isn't a solution because we say *שיטעום* the *gemara* suggests giving it to a minor (תינוק) to drink, but then doesn't like this idea either. **Rashi** explains that not drinking from the wine after the *bracha* is גנאי he is not טועם מהכוס is not מְקַדֵּשׁ if the *bracha* is גנאי a גנאי is to be drunk by someone else. But adds this is only regarding *Kiddush*; other things that are said on a *כוס*, may be drunk by someone else.

**עירובין מ"ב** explains that one should *קדוש* (וכן **בביאור הלכה**) for others even if he doesn't drink from it. **ש"י** explains that the *מבדק צריך שיטעום* is referring to a case where the *מקדש* is being *מוציא* himself also. The later *halacha* is discussing a case where the *מקדש* was already *יצא* & is just making *kiddush* for others. In this situation, it's as if the listeners are being *מקדש* themselves, so only they need to drink from the *כוס*. The *Bras* on *Yom Kippur* is done *הכוס* & על *הכוס* **רמ"א** says a *Bris* on *Yom Kippur* is done *הכוס* & not just to be done to prevent a *כוס*. The *ש"י* explains that this is done as *רש"י* explains by us, so there is no *גנאי* to the *כוס*.

**R' Moshe zt"l** (אג"מ א"ח ד-ע) says that from the fact that we see how concerned our *gemara* was with making sure someone drinks from the *כוס*, apparently the drinking must be an integral part of the *beracha* & not just to be done to prevent a *כוס*. The *Bras* on *Yom Kippur* is done *הכוס* & not just to be done to prevent a *כוס*. The *ש"י* explains that this is done as *רש"י* explains by us, so there is no *גנאי* to the *כוס*.

## הוא היה אומר ...

**R' Shlomo Zalman Lifshitz zt"l (Chemdas Shlomo)** would say: "Chazal tell us that on *Rosh Hashana*, 'ספרי חיים וספרי מתים פתוחים לפנינו' - '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."

**A Wise Man** would say: "Another year? What did you do with the one *Hashem* gave you last year?"  
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This issue is dedicated by the Massel Family as a token of our gratitude to the Torah Tavlin. Wishing you a Shana Tova Umesuka

עוד כתב **רבינו ה'סוד'** (בסימן תקצ"ז): "ואוכלין ושותין ושמחין – ואין להתענות בו כלל, וגראין דברי רבינו האי שכתב, 'פה הוא שלא להתענות. שכן אמרו פרנסי ישראל הראשונים לישראל – לכו אכלו מעדנים ושתו ממתקים' עד כאן לשונו. דהיינו שהיו פרנסי ישראל מזרזים את העם לאכול ולשתות ולהתענג בתענוגים ביזמא הראש השנה, בהמליצים ע"כ את מאמד הפסוק שאמר עזרא הסופר לישראל (נחמיה ת, י'): "לכו אכלו משמנים ושתו ממתקים ושלחו מנות לאין נכון לו, כי קדוש היום לארזונינו, ואל תעצבו כי חדות ה' היא מעוכם". וביאר **הרה"ק הישמוח ישראל מאלכסנדר זי"ע** בשם הצידיקים הקדושים מלעזראויטש ומוורקא זי"ע, כי השמחה הגדולה שישנו בראש השנה, היא מתוקף האמונה שמאמינים בני ישראל בהקב"ה ובוהמים בו שיציא כאור משפטם לחסד ולרחמים, אף על פי שמצד מעשיהם הם יודעים שאינם ראויים לזה כל כך, כי אין בידם די מצוות ומעשים טובים שיוכלו לבטוח עליהם בדינם. בכל זאת סמוכים ובטוחים בהש"ת שידחם עליהם כרחם אב על בנים, האמונה הזאת מעוררת שמחה גדולה בשמי השמים העליונים וגורם שיתנפך עליהם מדת הדין לרחמים רבים, ותו "חדות ה' היא מעוכם", דהיינו האמונה שבטוחים בני ישראל בהש"ת הוא עצמו גורם להשמחה הגדולה.

**כי קדוש היום לארזונינו**, ובספר **הק' אור המאיר'** ביאר על פי המאמר הידוע של **הבעש"ט הק'**, שפירש את הפסוק (תהלים קכא, ה) ה' צלך – דהיינו שהקב"ה נוהג עם האדם באותם המידות שהוא עצמו מתנהג, כמו הצל שמעתיק את אותם התנועות של האדם, לפיכך כותב האור המאיר', שבראש השנה אסור להיות בעצבות חלילה, כי אם בשמחה וחדוה, וכאשר האדם מתנהג בשמחה אזי הוא גורם שגם הקב"ה יתנהג עמו בשמחה ומשפיע עליו שנה טובה ומבורכת בכל מיילי דמיטב. בפרט לאחר שהיום הזה הוא יום ההמלכה של הקב"ה, ואין זה נאה להתנהג לפניו יתברך בעצבות באותו היום שממליכין אותו, אדרבה אם ישמח ויעזו בהש"ת – על שבוים זה נתגדל ונתקדש שמו הגדול בעולם ונותנים לו כתר מלוכה, בוודאי ישיב לו הקב"ה בשמחה על שמחתו.

ולכן ציזה נזמיה לבני ישראל לשמוח בראש השנה, ואמר להם 'לכו אכלו משמנים ושתו ממתקים ושלחו מנות לאין נכון לו', ומדוע – 'כי קדוש היום לארזונינו', היות שהיום הזה גדול וקדוש להש"ת, שבו תינשא מלכותו ומתחדש המלוכה שלו, לפיכך – יזאל תעצבו, אל תהיו אתם בעצבות ואל תגרמו לפניו עצבות חלילה, 'כי חדות

**לקחי חיים ודברי התעוררות**  
**נסדרו עפ"י פרשיות השבוע**

**עבודתך אתבונן**

ה' היא מעוכם', כי השמחה והחדוה שיש לפני הקדוש ברוך הוא הוא ממכם, בכוח השמחה שאתם מעוררים בעולם ושמחים במלכותו יתברך שמו, ועל כן בוודאי תהיו ששים ושמחים ביום הזה שהווי יום תחילת מעשי.

**אין לנו מלך אלא אתה מרנא ורבנא ה'חתם סופר' זי"ע** (תורת משה – דרוש ל"ז אלול תקצ"ה) חוסיף בדרך זה ואמר עוד, כי כאשר האיש ישראל משליך את נפשו מנגד בעבור כבוד השי"ת, הוא עוב את החשבונות שלו עצמו, ובמקום שיתעצב בכבי ותתנוונים על נפשו ויעשה כל מיני השתוללויות לצאת וכאי בדינו, הרי הוא מתעלם מזה עד שאין זה תופס מקום צאלו. בבחינת יעצר עלי' מה, ותחת זאת הוא בודד לשוש ולשמוח בשמחתו של הקב"ה על יום גינוסאי שלו (יום גינוסאי – יום שמעמדיים בו את המלך), אין שום ספק שדבר זה מועדר רחמים על ישראל הדבה יותר ממכה וכמה תעניתים. כי כאשר רואה הקב"ה שבני ישראל אינם חסים על חי עצמם, כל אדגנת הוא רק שיתגדל ויתקדש שמהו רבה – ומילך מלכותיה, בזכות זה הקב"ה מתמלא עליהם רחמים ומרחם עליהם והופך לדין מרת הדין לרחמים. עוד אמר ה'חתם סופר' (תורת משה ר"ה – ד"ה לחוות בנועם) לבאר את פשר השמחה הגדולה בראש השנה, והוא השמחה על שבוים זה מתעוררים כל בית ישראל למגדול ועד קטן, צדיקים וגם פחותים, ומתקבצים בבתי כנסיות ובבתי מדרשות לשפוך שיח לפני המקום ב"ה, ואף על פי שכל אחד מהם יש לו כוונה אחרת והשגה אחרת מדוע הוא בא לבית הכנסת ומדוע הוא מתפלל כל כך, אולם בסופו של דבר מתגדל ומתקדש כבוד שמים בעולם מכן, ולכן, כל מי אשר כבוד אלוקו יק' בעיניו צריך לשמוח בשמחתו של השי"ת. והווי א"כ הפירוש אל תעצבו כי חדות ה' היא מעוכם', כלומר, בראש השנה אסור להיות בעצבות כלל, מאחר שהקב"ה עצמו שמח ביותר בראותו את בניו אהוביו מתקבצים, כ"א באשר הוא שם, ובאים לביתו להתפלל ולעשות תשובה, אזי שמחים אף אנו בשמחתו של הקב"ה.

**מאת הרב אברהם דניאל אבשטיין**  
**של"ט"א מחבר ספר שדה אברהם**

## משל למא הדבר דומה

**לשנה טובה תכתבו ותחתמו לאתגר לחיים מוברים ולשלום ...** (נוסח ליל ראש השנה)

Many years ago, there was a ruler in Spain by the name of Saladin, who was once arguing with some of his advisors about whose religion was the true one. Scholars of every religion were called and even a Jewish scholar named Ephraim Santizi was brought in to decide who was right. They asked him, "Tell us, Santizi, who has God's true religion: the Christians, Muslims, or the Jews?" Not wanting to shame anyone, and recognizing the danger, Ephraim thought deep and hard, and answered by telling this story.

There was a large and precious ruby that contained a wonderful power. Whoever held it close to his heart found that his life was blessed with kindness and understanding. It was owned by a jeweler who cut and polished it so perfectly that everyone was astonished by its beauty.

The jeweler had three grown sons. Each one wanted the ruby more than anything else. The time came for the jeweler to go on a long journey. Each begged him for the jewel. As he was about to leave, the jeweler met with each son separately. He gave each one a ruby, saying, "This is for you and for you alone." When he was gone, the three sons were surprised to see that the three rubies looked identical. They said, "Our father must have owned two other rubies. He cut and polished them to look exactly like the true one." Each one claimed that he had the true jewel and that the other jewels were fakes. They argued and accused each other of lies and trickery.

Finally, they went to a judge and told him the whole

story. They then asked him, "So, which is the true jewel?"

The judge studied all three rubies, but he could not see a single actual difference. Finally, he said, "I cannot tell you. Only your father knows the answer." The sons were deeply distressed. They were about to leave when the judge spoke up again. "But I can tell you how to prove that your jewel is not a false one." "Tell us!" They begged.

He told them, "The property of this jewel is that whoever holds it close to his heart will find that his life is blessed with kindness and understanding. My suggestion to each one of you is to live your lives in such a way that you always act with kindness and understanding. Then, who cares which is the real jewel - the whole world will say that your jewel cannot be false because your life is truly blessed."

Ephraim Santizi concluded his story and without offending any religion, he answered the question perfectly.

We spend innumerable hours *davening* on *Rosh Hashana* for a good year, a year of growth and happiness. But often we forget that if we wish to merit a "Sweet New Year" we have the power to make it happen. If we live our lives with kindness and understanding toward others, *Hashem* will then bestow upon us a similar kindness and mercy that will our lives full with joy, satisfaction and goodness. Let us take the time on this *Yom Tov* - and beyond - to show *Hashem* how we act unto others so that He will then act unto us in the same manner. A *Shana Tova Umesukah* is attainable if we take that first step to sweeten the lives of others.

## אשר בתור בנביאים טובים

prayer and devotion, hoping to avert his own prophecies. The *tefillos* of *Yirmiyahu Hanavi* are renowned and with tremendous heartbreak and grief, he attempted to pray on behalf of his fallen Nation, so that they should be redeemed rather than exiled.

**R' Avraham Pam ז"ל** conflates the two *Haftoros* by explaining that they both speak of the incredible tool of *Tefillah* which can literally alter the course of history. Chana merited a son who was equated to *Moshe Rabbeinu* and *Aharon Hakohen*, due to her fervent prayers, and *Yirmiyahu* managed to somewhat stave off *Hashem's* anger at *Klal Yisroel* and secure a promise to return *Bnei Yisroel* to their homeland and eventually to better times, as a result of his entreaties. *Tefillah* is a gift from Heaven, a gift that has become the unique craft (*אומנות*) of the Jewish people and we are meant to employ it by storming the heavens. When we do, *Hashem* listens.

Prayers are never meaningless, and there is no better time than *Rosh Hashana* and the *Yamim Noraim* to pray for whatever one needs. May all of our *tefillos* be *niskabel* and we should all be *zoche* to a *Gut Gebenched Yur*.

## ... תורת צבי על הפטרות

הבן יקר לי אפרים אם ילד שעשועים ... (ירמי' לא-ט"ו)  
While they may not appear to be connected, the two *Haftoros* that are read on the two days of *Rosh Hashana* have a singular centrist theme which contains a powerful and inspiring lesson for each and every Jew.

The *Haftorah* of the first day of *Rosh Hashana* tells the story of *Shmuel HaNavi's* mother, Chana, who was desperate for a child, and how during her annual pilgrimage to *Mishkan Shiloh*, she quietly wept and entreated *Hashem* to bless her with a son, promising to dedicate him wholly to the divine service. Apparently, her actions looked curious and thinking she was intoxicated, *Eli HaKohen* berated her, until Chana explained to him that she had been whispering in prayer. *Eli* apologized and blessed her that *Hashem* should grant her request which resulted in the birth of the great *Shmuel Hanavi*.

The *Haftorah* of the second day of *Rosh Hashana* retells a prophecy from *Yirmiyahu HaNavi*, who foretold *Hashem's* promise to return His children to *Eretz Yisroel*. Often referred to as a "Prophet of Doom," it is interesting that *Yirmiyahu* also spent many days steeped in intense

But the *Baal HaTanya* himself, shouldered the lion's share of responsibility for Napoleon's downfall. His *avodah* during that period of time was of an ascetic level and moved worlds in a literal sense, to effect Divine retribution for the enemy. *Chassidim* tell of a "contest" that took place on the morning of *Rosh Hashana* between R' Schneur Zalman and the **Maggid of Kozhnitz, R' Yisroel Hopstein ז"ל**, to decide the outcome of Napoleon's war against Russia. Throughout the *davening* on *Rosh Hashana*, much is recited about the coronation of *Hashem Melech*, King of the Universe, but the moment of the *shofar* blast, is the precise time when it actually takes effect. It is the moment when the Almighty rises way above and takes His subjects into His loving embrace, effectuating His divine involvement in human affairs for the coming year.

Both *Rebbes* understood that this moment of this very year was auspicious and each endeavored to be the one to sound the *shofar* in the fateful year of 5573 (1812-1813) and thereby hope to influence the supernal decree. The *Kozhnutzer Maggid* arose well before dawn, immersed in the *mikvah*, began his prayers at the earliest permissible hour, prayed speedily, and sounded the *shofar* as early as time would allow him. But R' Schneur Zalman bested him on this occasion. Departing from his common practice and his typical preparations before *Tefillah*, this year, he sounded the *shofar* literally at the crack of dawn, even before the morning prayers. He gathered together a minyan of *Yidden* and at the exact second of dawn, the *Rebbe* himself blew the *shofar* with a series of strong and shrill blasts. All those present could feel a change happening right before them and the *Rebbe*, too, felt confident that his work was complete Napoleon would fall that very year.

When events were borne out and the military might of the Czar defeated the French armies, people came to recognize that R' Schneur Zalman had a large hand in affecting these events. Even the *Kozhnutzer Maggid* had to admit this was the case. "The *Litvak* ('Lithuanian', as R' Schneur Zalman was affectionately called by his colleagues) has bested us," he said, far far away in the town of Kozhnitz, to his uncomprehending disciples.

That very year, the *Baal HaTanya* passed away while fleeing Napoleon's advance on Moscow in the winter of 1812. Nevertheless, his role in the defeat of Napoleon was recognized by Alexander I, the Czar of Russia, who awarded him and his descendants the title and privileges of a "Citizen Honored for Posterity."

והיא מרת נפש ותתפלל על ה' ובכה תבכה ... (הפטרה ליום ראשון של ראש השנה)

Jewish women have long been praised for their ability to speak from the heart and pour out their emotions to *Hashem*. The *Tefillos* of our *Imahos* as well as Chana, Esther, and other notable women serve as an example of the power and importance of women's prayers. In some circumstances, their prayers even take precedence over those of men.

**R' Yitzchok Zilberstein שליט"א** recounts the following story in one of his *Teshuvos*. During the Summer and *Elul zmanim* in 1991 (5751), the *Ponovezher Yeshivah* in *Bnei Brak* experienced a tremendous growth in the number of *bochurim* attending the *yeshivah*. As *Rosh Hashana* approached, and the amount of students swelled considerably, there grew a concern that for the *Yamim Noraim*, there would simply not be enough space in the oversized *Beis Medrash* to accommodate the overflow of *bochurim*. As it was, the *Beis Medrash* was tremendous - and there still wasn't enough room!

No matter how they calculated, the numbers did not match up and a few recommendations were put forth to try and make things work for *Rosh Hashman* and *Yom Kippur*. One idea was to erect a wall that would split the considerable women's section in half in order to open up many more seats for the men and *bochurim*. It seemed rather obvious to the *Yeshivah's* faculty that based on the dictates of *halacha*, the *bochurim* of the *Yeshivah*, who have an obligation to *daven* with a *minyan*, should take precedence over the group of women that would come to *daven* in that space.

Before they could enact any new arrangement in the *Yeshivah*, though, they first had to receive the permission of the *Rosh Yeshivah, R' Menachem Man Shach ז"ל*. They came to his office and explained the difficulty they were having trying to fit everyone into the *Beis Medrash*, and the proposal to split the *Ezras Nashim* and give the men a considerably larger amount of space. R' Shach listened wordlessly, and after he was informed of all the intricate details he responded, to their surprise, that he needed some time to weigh the issue.

Two days later, R' Shach returned with his answer. He said the following: "Let us carefully consider who are the individuals that will be *davening* with us during the *Yamim Noraim*. The women's section is made up of many women who, due to their personal situation in life, come to *shul* with very special prayers that they need to recite. Some of the women who come are not yet married, some are praying for children, some are seeking *refuos*; they pour their hearts out with supplication to merit blessing from the Almighty. Some who attend *davening* in the *Yeshivah* are older women, widows, who are here without husbands and feel the pain of loneliness."

R' Shach's eyes welled up with tears as he continued. "The supplication of the women who join us emanate from a deep place. Their *tefillos* are saturated with tears. Their prayers, perhaps more than ours, have the strength to break through even the locked gates in heaven. Therefore, we must understand that our entire *Yeshivah* rests on the prayers of women - how can we possibly allow even one less woman to attend?" The matter was closed.

That year, and every year after, R' Shach did not allow the women's section to be diminished by even a single chair.

לטובה, כמו שפנה אל השי"ת. והנה ידוע דברי המדרש (הובא ב**נפש החיים** שער א', פרק ז') וז"ל, 'ה' צלך כצלך - מה צלך אם אתה משחוק לו הוא משחוק לך. ואם אתה בוכה הוא בוכה כנגדך. ואם אתה מראה לו פנים ועמויות או מוסברות אף הוא נותן לך כך. אף הקדוש ברוך הוא ה' צלך כשם שאתה הוה עמו הוה עמך', ע"כ. והנה ר' **יחזקאל לעינישטיין (ואד יחזקאל אמונה עמ' קכ"ג)** הביא דברי ר' זונדל מסלנט וכתב שמובאר מדבריו יסוד גדול בענין אמונה בהשגחת השי"ת וז"ל, "ומתגלה לנו יסוד מהודש באופני השגחת השי"ת, שיש ב' דברים, א' השגחה. ובנוסף לכך יש השגחה מגדר שמירה, שאע"ג שהשגחת השי"ת על כל בראוי השגחה פרטית, יש צדיקים וכשרים השגחה נוספת מגדר שמירה. והשגחה זו תלויה לפי מעשי האדם, וכפי אשר אדם פונה אל השי"ת, ובשעה שאדם פונה כולו להקב"ה, משגיח הקב"ה ושומר עליו על כל מעשיו וכמו הצל כאשר אתה מראה לו כל גופך הוא מראה לך כל גופך, אך כאשר פונה אליו רק אצבע, אף השגחת ושמירת ה' היא רק בדרך זו.

3 והיינו שאף שהשגחת ה' על כולם ואין אדם נוקף אצבעו מלמטה אלא אם כן גוהרים עליו למעלה, אבל אף נקיפת אצבע זו מגיעה לאדם עבור מעשיו, וכאשר אדם פונה אל השי"ת בכל נפשו, שומרו הקב"ה אף מנקיפת אצבע, אך בשעה שאינו ראוי, דהיינו שאינו פונה אל השי"ת משגיחין עליו ונותן לו השבח נקיפת האצבע בעולם הבא. וזה יסוד האמונה בהשגחת שצדיקים הקב"ה משגיח עליהם ושומרם שיבאו לעולם הבא נקיים ... אמנם כאשר אין האדם פונה אל השי"ת ואינו סומך עליו בכל עניניו הנהגת הקב"ה עמו בדרך אחר, להענישם ... והכל תלוי לפי המדה שאדם בוטח בשי"ת", עכ"ל. ויסוד זה שהאומר: "כל מה דעבדי רחמנא לטב עבדי" יכול להפך מצבו שיהיה לטובה, אין זה נוגע רק לראש השנה, אלא גם לכל השנה כולה, כשנמצא אחד באיזה מצב שהיא, יש לו הכח לומר "כל מה דעבדי רחמנא לטב עבדי" ועל ידי זה יתפוך מצבו שיהיה לטובה כמו שנ"ל. בברכת כתיבה והתיימה טובה, ושנה טובה ומתוקה!

EDITORIAL AND INSIGHTS ON THE MIDDAH OF **המלכה** **דְּרָגָה יְתִירָה** FROM THE WELLSPRINGS OF R' GU'TMAN - RAMAT SHLOMO

Coronation! That word makes one think of *Rosh Hashana*. When Corona started right after *Purim* with a full-blown lockdown on *Pesach*, many were thinking, "If Hashem is trying to tell us to coronate Him and show COVID to the Master of the World, then this whole pandemic should have happened right before *Rosh Hashana*!" Or it should have had a different name. But it seems *Hashem*, in His infinite wisdom, knew that when *Rosh Hashana* would roll around, we would still not have fully gotten the message, so Corona is still very much in the air!

In the last six months, we have all learned many lessons from Corona. We have all listened to countless *shiurim*, received so much Corona *chizuk*, read articles and *divrei Torah* tying Corona into the *parsha* or the upcoming holiday, and have somehow wound up talking about, in just about every single conversation that we have had in the last six months, the number one topic of the day, which always includes the famous 3 words ... I don't know! Maybe we need to understand what CORONATION and COVID is truly all about. Maybe we need to stop saying ... "I don't know" and start saying very clearly one thing ... HASHEM MELECH!

*Hashem* not only rules over the entire world, but *Hashem* rules over ME! In fact, *Hashem* is in control of everything, including ME! So that leaves us with the question, Who is me? And if *Hashem* is controlling me, then who exactly is coronating *Hashem* as King on *Rosh Hashana*?

**Rabbi Ezriel Tauber ז"ל** explains that *Hashem* created man in His Image. The only problem with that is the *Hashem* has no image. So what does it mean that we were created in the image of Hashem? It means that just as *Hashem* is the ONLY BEING that can do whatever He wants, so, too, man has free will, *bechira*. Man can choose to do whatever he wants. There is one difference between our free will and *Hashem's* free will. *Hashem* can make anything, and everything happen. He and only He has the power to carry out His free will, and that is very fortunate for us because only *Hashem* truly knows what is good. Our free will is called *Bechira*, which means a choice. We have free will to

make choices, but we have absolutely no free will how those choices will be carried out. In other words, we can choose to do something, but whether it will happen or not is totally not in our hands. Our free choice is just that, the freedom to make choices in our mind. We certainly must make a *hishtadlus*, because that shows how much we really are sincere in our choice. But the result of our effort has nothing to do with our effort. Everything that happens is because *Hashem* decided that it is good and therefore, He makes it happen. The only thing we can control is our choices.

*Chazal* teach us, "*Hakol Bidei shomayim chutz m'yiras Shomayim*." Everything that happens is in the hands of *Hashem*, the only thing we can control is our fear of *Hashem*. The **Nesivos Shalom** explains that this is why *yirah* is the same word as *yirah*, which means to see. We can choose to see *Hashem* in every aspect of our lives and coronate Him as King, which means to give Him all the COVID in the world. *Yiras Shomayim* means how much we actually see *Hashem* in our day to day lives. How much emphasis do we put on our relationship with *Hashem* and how much of our time is spent in the pursuit of materialistic goals, physical pleasure, enjoyment and the need for honor? Man was created on *Rosh Hashana*. He was formed by *Hashem*, and *Hashem* breathed into Him a piece of Himself. Man was created in the Image of G-d. He and only he would have the freedom to choose *Hashem*. So man was created, and man sinned. Man chose himself over *Hashem*. He decided that if he ate from the forbidden fruit, he would be able to serve *Hashem* on a higher level. He chose to see himself rather than *Hashem*. This is true *Avodah zara*. It is foreign service. It is Idolatry, literally I-dolatry, serving I - himself - rather than *Hashem*.

On *Rosh Hashana* we are meant to recreate ourselves. We are once again created in the image of *Hashem*, and we have the power to choose to make *Hashem* King of our lives, or rather make ourselves King over Hashem. This and only this is what we do in this world. On *Rosh Hashana*, we have the power to rectify the sin of man and set the world straight again. The only way we can do this is if we understand what

Avraham Avinu's home? At first glance we would think that it may be in order to have adequate *posukim* for the requisite five *aliyos*. But upon further examination we see that *Hashem* judged and answered Yishmael's supplications "באשר הוא שם" - as he was at that moment. *Hashem*, in His infinite compassion, judges us based on "who we are today" and not according to what we were yesterday.

The commandment to send Hagar and Yishmael away was a *nisayon* for Avraham Avinu. Nevertheless, he obeyed the request of his wife Sarah, for he knew that for the sake of *chinuch habonim* one must make sacrifices. In so many areas of child rearing we are faced with challenges. Avraham Avinu instilled in us the power to make the right choices and not sway or be swayed from the correct path and choice, for the sake of our precious children, our future.

Additionally, *Chazal* derive from the words "ותלך ותתע" -

# מעשה אבות ... סימן לבנים

כל ישבני תבל ושכני ארץ בנשוא נם הרים תראו ובתקוע שופר תתשמעו ... (נסח לתפילה מוקף לר"ה)  
It is said that the renowned Chassidic *mashpia*, R' Dovid Horodoker ז"ל, wept when Czar Nicholas II was overthrown during the Russian Revolution of 1917. "Why do you shed tears over the fall of a tyrant?" he was asked. "I weep," replied the holy *chasid*, "because a great *mashal* in *Chassidus* is gone."

He was referring to the *mashal* most employed by Chassidic teaching which is the metaphor of "kingship." Our relationship with *Hashem* is described by the *Torah* as that of a child to his father, a disciple to his master, a flock to its shepherd, among others. While these metaphors each express another facet of the bond between man and *Hashem*, there is a dimension to the relationship that can only be expressed by the model of a subject's relationship to his king. On *Rosh Hashana*, more than any other time, is the idea of *Hashem's* Kingship most prominent and it is our goal and purpose on the Jewish New Year to coronate the Almighty once again, as King over the entire world.

Thus, when the Czar of Russia - a tyrannical monarch with unlimited control and power - was overthrown, a *Rebbe* of *Chassidim* wept. How would a "king-less" generation understand the utter surrender of self that the king-subject relationship epitomized? How would they comprehend the awe accorded the One and only King whose rule is absolute and incontestable? What model would they have for one who transcends the personal to embody the soul of a nation? Never mind that most kings of history were unworthy metaphors of the divine sovereignty - nevertheless, he was still a king. A king is a king! And now that king is gone! And so R' Dovid wept.

During the Napoleonic wars of the 19th century, there were many righteous Jews who eagerly awaited liberation by Napoleon's armies. No longer would the Jewish people be locked into ghettos and deprived of their means of earning a livelihood; no longer would the country be allied with a religion hostile to the Jewish faith. Liberated from the persecution and poverty that had characterized Jewish life on European soil for a dozen centuries, the Jewish people would be free to deepen and intensify their bond with *Hashem* in ways previously unimaginable. Indeed, there were those who believed that a French victory would ready the world for the coming of *Moshiach* and the final redemption.

But there were other more cautious voices in the Jewish community who prophesied the exchange of material poverty for spiritual woe. Yes, the ghetto walls would fall; yes, the financial centers, professional alliances and universities of Europe would open their doors to the Jew. But at what price! The demise of the *shtetl* would mean the destruction of the spiritual center of Jewish life, the breakdown of the Jewish family and community, and the compromising of the Jew's commitment to *Torah* and *mitzvos*. Yes, Napoleon would free the Jewish body, but he would all but destroy the Jewish soul.

A major force in the Jewish opposition to Napoleon was the renowned Baal HaTanya, R' Schneur Zalman of Liadi ז"ל. His prowess opposing Napoleon was almost legendary. He did more than warn against the dangers of emancipation; he battled Napoleon on all fronts, interceding on high to effect the French monarch's downfall and aiding Russia's earthly effort to defeat him. There was even a Chassidic spy, Rabbi Moshe Meisels of Vilna, who, at the *Baal HaTanya's* behest, worked as an interpreter for the French High Command and relayed their battle plans to the Czar's generals. Under strict and secret orders of the *Rebbe* himself, Rabbi Moshe Meisels would learn of the French military schemes and relay them through secret couriers to the Russian military. This helped, in no small amount, to turn the tide of a number of battles.

"And she (Hagar) went and got lost," that Hagar returned to her father's home and *avodah zara*. How exactly is that indicated? I once heard a *pshat* as follows: A *Yid* never ever gets "lost." He might lose his way from time to time, but *Hashem* watches and protects him, so he is never really lost. The fact that Hagar strayed and stumbled and "got lost" must be an indication that she wasn't acting like a *Yid*.

My *machshava* here is, that sometimes in our lives, we feel lost, and are lacking direction. We must remember that *Hashem's* love and embrace are our spiritual GPS, and we should never feel lost. He is watching us. Let us utilize His guide and directions to always find our way back home.

May *Hakadosh Boruch Hu* help all His children find their way back home this year and every year. And may He bring us all back home to *Yerushalayim Habnuya Bekarov*.

יה"ר שתהא שנת גאולה וישועה לכל עמו בית ישראל בכל מקום שהם

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

we are here for and what we must do..

The most important *avodah* on *Rosh Hashana* is not to get angry or upset about ANYTHING. We have many *simanim* for a good year. We dip the apple in the honey; we eat pomegranates and dates and even the head of a fish. But if we get angry when one of the kids gets honey all over our new *Yom Tov* suit, or *shpritzes* pomegranate seeds all over the white tablecloth, then we have missed the point. We are serving ourselves and not *Hashem*. We are coronating ourselves as Kings of the world rather than accepting *Hashem* as the true Master of the world.

Imagine this ... you are sleeping in a cabin, and suddenly, a great light fills the room. *Hashem* suddenly speaks to you! He tells you that He has work for you to do. He shows you a very large rock in front of the cabin and tells you that your job is to push against the rock with all your might. You readily accept. So this is what you do all day for many years. You square your shoulders against the rock and push with all your might from morning until night. But every night when you go to sleep, you feel bad because you haven't moved that rock even a millimeter.

Since you feel discouraged, the *yetzer hara* decides to

## CONCEPTS IN AVODAS HALEV AND HEM SHECH HADOROS

# מחשבת הלב

## FROM THE FAMILY OF R' CHAIM YOSEF KOFMAN ZT"l

יום הזכרון הזה יום זכרון תרועה מקרא קודש ... (נסח התפילות בר"ה)  
The *Rema* in *siman* 581-3 cites the famous *minhag* to refrain from blowing the *shofar* on *Erev Rosh Hashana*. The *poskim* offer two reasons: We hope to confuse the *satan* and to make a separation between the *tekiyos* of *Elul*, a *minhag*, and the *tekiyos* of *Rosh Hashana*, which are a *D'Oraysa*. Thus, we refrain from blowing the day before.

The *Mishna Berura* writes that even when the first day *Rosh Hashana* is *Shabbos*, like this year, and there is a break anyhow, we nevertheless refrain from blowing on Friday. In *Sha'ar Hatziyon* he further elaborates: "Since we say the words 'Zichron Teruah' during the davening it's like a *tekiyah*." Thus, although we don't actually physically blow, it's considered as if we do by saying these 2 simple words. How can we understand this idea and apply it to our lives and to our *tefillos* on *Rosh Hashana*?

My *machshava* here is that in reality we are all *baalei tokeah*, not only this year, but every year. Each and every one of us blows his/her *shofar*. And I'll explain. The power of the *shofar* lies in the sincerity of its blower. If a person simply wants to produce a noise from a ram's horn, anyone can do

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וה' פקד את שרה כאשר אמר ... (בראשית כא-א)  
On the first day of *Rosh Hashana* we read the portion of the *Torah* that describes how *Hashem* "remembered" Sarah on the day of *Rosh Hashana*, allowing her to bear a child. This was also the case years later with Chana, and we read

enter the picture. He puts all kinds of negative thoughts in your head. "You are a failure; you are wasting your life, the task is impossible. It is too much for you, why kill yourself over this? Just give up." You were ready to do just that when you decided to bring all your troubles to *Hashem*. You say, "*Hashem*, I have been working long and hard in Your service, putting all my strength to do what You asked, but after all this time, I haven't moved the rock even a millimeter! What am I doing wrong? Why am I failing?"

*Hashem* answers, My beloved child, when I asked you to serve Me, you accepted, and I asked you to push against the rock with all your strength, which you have done. Never once did I mention that I expect you to move it. Your task was to push and now look at what you have become! You are strong, you have formed muscles, you are determined, you are persistent. Through the constant opposition, you have truly grown great! True, you didn't move the rock, but your job was to listen to Me, to push and to trust My wisdom. This you have done, and now I will move the rock for you!

May we be *zoche* to truly coronate *Hashem* as King this *Rosh Hashana*, so that He can finally bring an end to all our troubles. May we all be blessed with a *k'siva v'chasima tova*.

that. But if one is sincere and blows a *shofar* in order to do *Teshuvah* and bring *Hashem's Middas Harachamim* down to the world, then that's a whole different thing altogether.

What more powerful tool of sincerity is there than the "krechtz" - the sigh and groan of a *Yid*? A *Yid* who went through a year of ups and downs; triumphs and pitfalls; was healthy or *r"l* sick; financially successful or poverty-stricken; a *Yid* who cries out to *Hashem* with his heart, soul and mind, is the most beautiful and effective *shofar* that exists.

The *Torah* refers to *Rosh Hashana* as "Zichron Teruah." This description is interesting because normally we blow the *shofar* on *Rosh Hashana*. It's only when it coincides with *Shabbos* that it's called a "זכרון". So why is it simply called *Zichron Teruah*? Because every year, the blast that succeeds in piercing the heavens is accompanied with a *lev nishbar*, a broken heart, a sigh that escapes our mouths. That is our secret. This past year- OIY! - how many "lev nishbars" are there? We each sigh and *krechtz*, so many losses, so much havoc. Let us all send our sighs and *Zichron Teruahs* up on high and be *misparallel* for an end to past *tzaros* and for a new beginning with the accompaniment of the *Shofar shel Moshiach*!

about her travails in the *Haftorah* of *Rosh Hashana*. It is meant to remind us to *daven* really hard at this time, as they did, for children or for any other needed *yeshuos*.

The question is, why must we continue the *kriah* with the story of Yishmael and his mother being banished from