לעילוי נשמת ר' אברהם יוסף שמואל אלטר בן ר' טובי' ז"ל ורעיתו רישא רחל בת ר' אברהם שלמה ע״ה קורץ



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פרק ה' ו' דאבות

# שבת קודש פרשת נצבים – ראש השנה – יום הדין Shabbos Parshas Nitzavim - Rosh Hashana - Yom Hadin September 4, 7-8, 2021 – ב" תשרי תשפ"ב אלול / א'–ב' תשרי תשפ"ב

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

רעינות ופירושים לעורר את האדם לעבודת השי"ת והתחזקות באמונה ובטחוו מאת

אתם נצבים היום כלכם לפני ה' אלקיכם ראשיכם שבמיכם זקניכם ושמריכם כל איש ישראל

ובצהלה עזב את בית הצדיק. בבואו אל ביתו סיפר לב"ב אודות התשובה הקלה שנתן לו הרבי, והבטחה בצידה שיזכה בזכותה לתשובה גם אם ימשיר בהרגליו האויליים. והיתה הדבר לחידה בעיני כל השומעים. החוטא אכז התחיל להיות זהיר מז השקר. אולם בלבו זמם להמשיר ביתר מעלליו. ועוד באותו לילה זמם להשכים קום בעוד ליל. כדי לבצע גניבה כלשהי בידיו המיומנות. וכאשר זמם כז עשה. השכים קום ויצא מביתו כשבכוונתו ללכת כברת ארץ עד המקום המיועד.

אולם לאכזבתו פגש ממרחק באחד ממכריו. ובידעו שהלה ישאלו לפשר מעשיו בשעה שכל בני העיר נמים את שנתם. ובידעו שאיז בידו מענה. מאחר שאת האמת לא רצה להגיד, וגם בשקר לא רצה להשתמש. על כן מיהר לסוג אחור, וכתוצאה מכר נבצר ממנו לבצע זממו. לאחר מכז נשאל על ידי בני ביתו אם התפלל. והוכרח להודות שלא. ובלית ברירה השיב שפניו מיועדות לבית הכנסת. ובהכרח התפלל. על כל פנים. בזכות זהירותו משקר זכה להיות זהיר מכל העבירות. והוכרח לקיים את כל המצוות. ואט אט התנתק מכל החטאים. והתרגל לאורח חיים של יהודי ירא שמים.

מזה המעשה רואים שהשקר שונה הוא משאר העוונות. כי השקר מלבד היותו חטא. הוא גם הכשר לכל שאר החטאים. כי הוא האמצעי להסתיר את מעלליו של הרשע מעיני סובביו. ועל ידו ביכולתו לנתב לו דרר ר"ל. ועל כז כשיהיה זהיר מז השקר ינצל מהרבה חטאים. מבלי שיצטרר לעמוד בכמה וכמה מלחמות מול יצרו. ומלבד מה שה'אמת' נותן תקומה לתשובה הוא גם ה'פתח' לתשובה. כי כל עוד שהאדם מורגל בשקר הוא כמגשש באפילה ואינו יודע כלל על מה לשוב. כמובא בשם הצדיקים, שאדם שהוא שקרן בטבעו הוא לבוש בלבוש של שקר, ומתוך כך קשה לו מאוד לבוא אל נקודת האמת. ולכן אינו יכול לשוב בתשובה שלימה, כי משולל הוא מז ה'אמת' המגלה להאדם פגמיו. זה הדבר נרמז גם בלשונה של התורה כשהזהירה על עווז השקר (שמות כג. ז). דהנה כשהתורה רוצה לומר על פעולה כלשהי שהיא בלאו. היא אומרת זאת כלשוז בני אדם. לא תעשה כך וכך' לא תגנוב' לא תרצח' וכו'. אולם בבואה לאסור את השקר' שינתה את לשונה. ואינה אומרת 'לא תשקר' אלא 'מדבר שקר תרחק'. כי את השקר ראוי להרחיק ביותר. כי היא אב לכל החטאים. והזהיר בו זוכה להינצל מהרבה חטאים. ודברים כעין אלו שמעתי ממו"ז ז"ל, שהגיד בשם הרב מפשיסחא ז"ל. שלא מצינו הרחקה בשום איסור בתורה. רק חכמים תיקנו סייג. זולת בשקר. שהתורה עצמה אמרה תרחק. להראות חומר האיסור'. עכ"ל.

על פי האמור יכולים גם לומר, שמלבד היות הלשון ביטוי למשנה זהירות. יש בו גם רמז לעצם המכשול הטמון בזה האיסור, וכפירושו של הרה"ק הרבי ר' זושא מאניפולי זי"ע: "מדבר שקר תרחק", פי" כשאתה אומר דיבור אחר של שקר, מיד אתה מרחק את עצמר מהשי"ת' עכ"ל. כי כאמור השקר הוא הכשר לכל החטאים

דוע שתיבת 'היום' רומזת על 'ראש השנה', כמו שכתב הרה"ק מאפטא זי"ע <sup>7</sup> (אוהב ישראל. פר' שופטים – ד"ה אמנם ) בשם הזוהר הקדוש (ח"ג דף רלא.) שכל מקום שנאמר 'היום' זהו יומא דראש השנה שבו אומרים 'היום הרת עולם' (וראה עוד 'מאור עינים' ליקוטים. ד"ה אתם ניצבים) וכר גם לשוז הכתוב (תהלים קיט. צא) למשפטיר עמדו היום כי הכל עבדיר' שנאמר על ראש השנה. ופרשה זו קוראים אותה בתורה לפני 'ראש השנה' ובזאת מעוררת התורה הנצחית את בני ישראל מידי שנה בשנה שבעוד ימים ספורים ביומא דראש השנה עתידים אתם להיות נצבים בולכם לפני ה' אלקיכם. כולכם בלי יוצא מז הכלל יעמדו לפניו בדיז. ראשיכם שבטיכם זקניכם ושוטריכם כל איש ישראל. ועל כן עליכם לפשפש במעשיכם. ולשוב בתשובה על חטאיכם. כדי להיכתוב ולהחתם לשנה טובה ומבורכת.

והנה עבודת התשובה כוללת ארבע חלקים. והם: א. עזיבת החטא. ב. חרטה על העבר. ג. וידוי. ד. קבלה על העתיד. וכדי שהתשובה תתקבל למעלה צריכים לקיים את כל הד' חלקים. וכל עוד שחסר אחד מאלו הדברים איז התשובה רצויה. יהחלק הרביעי הוא הקשה מכולם. כי הקבלה לעתיד צריכה להיות קבלה אמיתית. כלשונו של הרמב"ם (תשובה פ"ב ה"ב): 'ויגמור בלבו שלא יצשהו עוד שנאמר יעזוב' רשע דרכו וגו'. ויעיד עליו יודע תעלומות שלא ישוב לזה החטא לעולם'. וכיוז שכל עוד שאיז האדם זוכה לעדות כעיז זו איז תשובתו לרצוז. עלול הוא להתיאש ח"ו מז התשובה. שהרי רגיל היה עד עתה לדוש בהרבה מצוות מתוך התרי״ג. ומעתה עליו לקבל כמה וכמה קבלות, ומי יודע אם אכן תהיה ביכולתו לעמוד מול כל אלה?

אמנם גם התורה ירדה לסוף דעתו של האדם. ותור שהיא מזכיר לו להאדם מיום זרין הממשמש ובא, היא גם משיאה לו עצה מה יעשה ויהיה אכן בטוח שלא ישוב עוד לחטאיו. עצה זו רמזה בתיבת 'אתם' אותיות 'אמת' – אחר שכבר קיימתם את הג' חלקים הראשונים של התשובה. בבואכם אל החלק הרביעי ורואים אתם שאינכם יכולים לקבל עליכם קבלה אמיתית. קבלו עליכם קבלה רק על ההתנזרות מן השקר. וו אינה משימה גדולה כלל. והיא גם תסייע לכם שלא לעבור על יתר החטאים. ובזכות קבלה זו תהיה ביכולתכם להיות ניצבים בבוא 'היום' לפני ה' אלקיכם, ותזכו בדין.

וכהאי עובדא שהיה אצל **הרה"ק ה'חוזה' מלובליז זי"ע**. פעם הופיע לפניו חוטא אחר שעבר על כל התורה כולה. ואמר לו שברצונו לחזור בתשובה. אולם מאחר שמורגל הוא בחטא נראה לו שהדבר הוא מעבר ליכולתו. כי יצטרר הוא מעתה להיות זהיר בתרי"ג מצוות מבלי להיכשל באחת מהם, וגם אם יחפוץ בכך בכל לבו לא תהיה ביכולתו לעמוד בכך. השיב לו ה'חוזה', אם תקבל עליך להיות זהיר מאיסור שקר תוכל לזכות לתשובה גם מבלי שתצטרך לקבל עליך שמירת כל התרי"ג מצוות. אולם השמירה על השקר תהיה בלא שום קולות וויתורים.

שמח הלה בעצת הצדיק והבטיח נאמנה שמעתה יהיה זהיר מלהגות שקר בפיו. - הגורמים מסכים המבדילים ביז האדם לבוראו.

#### A SERIES IN HALACHA LIVING A "TORAH" DAY

**カンブ**あ Davening for Parnassa & Good Things on Rosh Hashana

Meriting Good Parnassa. Rosh Hashana is the day when the world and all people are judged for parnassa - among many other things - and it is obviously an important day to do all that we can to merit good *parnassa*. The first and most obvious thing to do is to locate - in the tefillos of Rosh Hashana - where this topic is mentioned. However, it is important to remember the words of the Sefer Chasidim that have been mentioned in this column many times previously, that one should not ignore other parts of davening and not put effort into them. He writes that in Heaven, it is looked down upon when one only puts effort into the parts of *davening* that help his wallet. What one should do is to use this as a "spring-board" to recognize the seriousness of the day and concentrate on all the topics in the *tefillos*.

# Special Places of *Tefilla* Where *Parnassa* is Mentioned:

- 1) In the added portion of the last beracha of Shemona ובספר חיים ברכה ושלום ופרנסה טובה).
- 2) In the prayer of "אביע מלכט" when we beseech *Hashem* with the request: "כתבנו בספר פרנסה וכלכלה".
- 3) The ninth beracha of Shemona Esrai (during Aseres Yimai Teshuvah) which is said all year, but has special significance in these critical days, as do all the requests of *Shemona Esrai*.

## Additional Customs That Can Bring Good Parnassa.

- 1) Sefer Taamei HaMinhagim (1) brings a widespread custom to buy a new knife on Erev Rosh Hashana as a segula for good parnassa (some mention to also sharpen that knife). Earlier, (2) he explains the possible connection between a knife and parnassa (עייו שם שהקב"ה "חותד" חיים לכל חי). From what is written there, there may be an indication that a smooth knife is better than a serrated-edged knife.

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

Vital zt"l (3) that saying Tehillim chapter 24 (לדוד מוכמור) on both nights of Rosh Hashana and on Yom Kippur night, with full concentration and with a sweet niggun (tune), is a big merit for a year of good *parnassa*. He mentions to say it after Shemona Esrai before the following Kaddish. Many Nusach Sefard shuls say it posuk by posuk, first the Chazan and then the tzibbur, with the Aron Kodesh open. Even if one davens in a *shul* where it is not said, he can say it to himself quietly.

3) It is obvious that on *Rosh Hashana*, when a person's deeds are magnified, the things we have mentioned in previous issues about washing for bread with extra amounts of water, bentching correctly, not stepping on bread crumbs, etc., have a greater effect than during the rest of the year.

**During Birchas Kohanim.** We know from the words of *Chazal* (4) 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** (5) 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** 66). For this reason, many people say the long "ירזי 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 רצון" and comes to the bracketed Kabbalistic combinations of the Holy Names of 2) The Match Ephraim brings from the Mekubel Rav Chaim Hashem, he should just visualize those words and not say them.

Maggid of Kozhnitz, R' Yisroel Hofstein zt"l (Avodas Yisroel) would say:

"How should we direct our tefillos on Rosh Hashana? The first day of Yom Toy, we should daven for Ruchniyus (spiritual needs), and the second day, we should daven for Gashmiyus (physical needs). We see this alluded to in the first posuk of the Torah. ב' בראשית ברא אלקים' - The two days of Rosh Hashana - ב' ראשית - are days of prayer created by the Almighty, 'את השמים' - the first day is for Heavenly requests and needs of a spiritual nature, 'את הארץ' - while the second day is meant to be seech Him for our physical necessities."

R' Chaim Dov Keller zt"l (R"Y of Telshe Chicago) would say:

היום הרת עולם היום יעמיד במשפט כל יצורי עולמים"' - On the day of Rosh Hashana, the world attained fulfillment with the creation of Man. Therefore, on this same day each year, Man must stand before the Divine bar of judgment to give an accounting of himself. It must be determined if he is that Man for whom all of Creation was designed and who was its ultimate goal; or if he has fallen short of Divine expectations, And this judgment before which Man must stand is

two-fold. He stands judged as a son of the Almighty and as His subject - 'אם כעבדים.'.'.'אם כבנים אם כעבדים.'.'

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שוש אשיש בה' תגל נפשי באלקי כי הלבישני בגדי ישט ... (ישטי מא-י, הפמרה לפרשת נצבים)

In the *Haftorah* of *Parshas Nitzavim* (the seventh and final Haftorah of Consolation). Yeshava HaNavi exhorts Klal Yisroel to try and feel joy comparable to the untainted iov of a groom who rejoices upon seeing his new bride on his wedding day, clad in her finest clothing. Chazal explain that this joy comes from the realization that *Hashem* put them through the *Churban* and the seven weeks of consolation in order to cleanse them and clothe them in merits, as well as all the good the world has to offer. Yet, how do we see all that?

The Imrei Emes, R' Avraham Mordechai Alter of Ger zt''l explains that one who does Teshuva and fully repents from his sins, merits to wear "new clothing" - a metaphor

The Haftorah for the first day of Rosh Hashanah such as Shmuel HaNavi. Of course, prayer is important, but describes the birth of Shmuel HaNavi which echoes the birth story of Yitzchok Avinu, whose parents had also been childless for many years before. The Haftorah for the second day illustrates Hashem's great love for Klal Yisroel and Yirmiyahu HaNavi affirms this deep love while teaching Klal light on Rosh Hashanah, the Day of Judgment.

R' Hersh Domaluk shlita gives a deeper insight into the connection between the two *Haftoros*. He explains that Chazal extoll the virtues of Chana, mother of Shmuel HaNavi, and credits her prayers with being the catalyst that caused her to merit giving birth to such a venerable child

that illustrates a sort of rebirth of the person who repents. Often times, people try to work hard throughout the month of *Elul* to repent from their sins, but they feel as though they are just taking two steps back, while only one step forward.

Says the *Imrei Emes*, this may very well be true, but that doesn't change the fact that when one does Teshuva - full deep-hearted Teshuva - he will begin to feel refreshed and reborn, since *Hashem* will "change his clothes" and remove the harsh impediments that have been holding him back. This not only makes it easier for him to repent his sins, but it also gives him an easier chance to retain his repentance, as well as the new direction in life he has taken.

how one davens and with what intentions one davens, determines the outcome of the prayer.

Chana's prayers were laced with tears of hope and love for Hashem which is akin to the tears of hope Klal Yisroel sheds during the seven weeks of consolation, and the tears we are Yisroel to try to induce Hashem to remember us in a positive meant to shed on Rosh Hashanah to merit Hashem's favorable judgment – as Yirmiyahu HaNavi illustrates.

> While we all know that repentance is important, the lesson to be learned is that the way we go about repenting is also important. May we all merit to receive a divine "change of clothes" signifying that our Teshuvah was accepted by the Almighty, A Ksiva V'chasima Tova to all of Klal Yisroel.

# תבלין מדף היומי – יומא דף מז: בנו הרנחנם –

תניא כוותיה דרב נחמן, שמיני רגל בפני עצמו לענין פז"ר קש"ב

The Gemara concludes that we recite the beracha of שמיני עצרת no שהחיינו. because it is a רגל בפני עצמו. The Gemara then gives an abbreviation, known as "פֹז"ר קש"ב", that stands for the 6 halachos which pertain to שמיני עצרת because it is an independent אי"ט. Rash explains the "ב" of השמיני that stands for ברכה. refers to the fact that שמיני עצרת has it's own beracha of את יום השמיני has it's own beracha of את יום השמיני.

"רוב" adisagrees and says not to say "יום שמיני חג העצרת הזה" hit שמיני חג העצרת הזה". The מונה עשרה The ממונה עשרה The ממונה עשרה "יום שמיני חג העצרת הזה". on שמיני עצרת הזה". should be נוסח but he holds the the שמיני עצרת הזה".

The משנה ברורה writes that many הרונים disagree with the מ"א bring proofs that שמיני עצרת is called a ח. Therefore, the משנ"ב crules one should say the מחבר that the מחבר brings, which is "יום שמיני חג העצרת הזה". However, says the משנ"ב [ב] משנ"ב accidentally said. "את יום **חג** הסוכות הזה" instead of שמיני עצרת there are different opinions in the Acharonim if one must repeat the entire שמונה עשרה. If one catches his mistake before he finishes the beracha, all agree he must go back and correct it. (שמונה עשרה in Shaarei Teshuva, where he brings the many different opinions).

Rav Moshe zt"l (אגרות משה או"ח ח"ג,ס' צו') discusses this shaila & brings the סלל כח' אות טו) **חיי אדם** who says the following words: אם עקר רגליו אינו חוזר". Ray Moshe says that once a person finishes the *beracha* of אם עקר רגליו אינו חוזר". as far as going back to correct your mistake, it has the same halacha as having taken 3 steps back already, and therefore R' Moshe feels that the מיי אדם means brings this מיי אדם that if one didn't finish the ברכה yet, everyone holds he should go back. It is מיי אדם that the מאמט that the מאמט that the מאמט אדם like this. Rav Moshe also quotes the ערוך השולחן who brings a strong proof from the ט"ז that שמיני עצרת is called חג הסוכות. He paskens that one does not go back if he finished the beracha. He then adds: "תמוה לי", because even though the **Taz** ("תמוה לי" brings a ראיה ה that Shmini Atzeres is called יו"ט, our Gemara says that it is an independent יו"ט, pertaining to having its own beracha. If so, says R' Moshe, when one accidentally says משנה ממטבע שטבעו חכמים", he is actually being "משנה ממטבע שטבעו חכמים" & how do the Acharonim know that this special beracha is only a לכתחילה & one shouldn't go back? He remains with a צ"ע. Rav Shlomo Zalman **Auerbach zt"!** הליכות שלמהו also brings the חיי אדם & paskens that one does not go back if he mistakenly said הליכות היסו".

מאת הרב אברהם דניאל אבשטייו שליט"א מחבר ספר שדה אברהם

לקחי חיים ודברי התעוררות נסדרו עפ״י פרשיות השבוע

וידי לתכפות הימים ותהר חנה ותלד בז ותכרא את שמו שמואל כי מה' שאלתיו (הפטורה יום א' דר"ה) - בביאור מהותו של תפילה

השתדלותו, עד שכאשר ימשך אחר כך בשאר דרכי ההשתדלות, שהם דרכי ההשתדלות האנושי. לא יקרה שיסתבר וישתקע בגופניות וחמריות. כיוז שכבר הקדים ותלה הכל בו יתברר. ולא תהיה ירידתו ירידה רבה. אלא תסמר על ידי התקון הזה שקדם לה", עכ"ל. ובאמת. זהו התכלית של יום ראש השנה. שירוע מה שאמרו חז"ל שעבודת ראש השנה הוא "מלכיות". וכוונת מלכיות הוא עיקר האמונה בהשי"ת. והיינו ההכרה "איז עוד מלבדו". וע"כ כל מה שאנו צריכיז. כל בקשתינו נמצא אך ורק ממנו ית', ואין שום אחרת בהעולם שיכול למלא בקשתינו ועי' במש"כ **הרמב"ם** (מצוה ב') וז"ל, "והמצוה השניה היא הצווי שצונו באמונת היחוד והוא שנאמין כי פועל המציאות וסבתו הראשונה אחד והוא אמרו יתעלה שמע ישראל ה' אלקינו ה' אחד. וברוב המדרשות תמצאם יאמרו על מנת ליחד את שמי על מנת ליחדני ורבים כאלה. רוצים בזה המאמר שהוא אמנם הוציאנו מז העבדות ועשה עמנו מה שעשה מן החסר והטוב על מנת שנאמין היחוד כי אנחנו חייבים בזה. והרבה שיאמרו מצות יחוד. ויקראו גם כז זאת המצוה מלכות. כי הם יאמרו (ברכות יג. א) כדי לקבל עליו עול מלכות שמים. רוצים לומר להודות ביחוד ולהאמינו", עכ"ל. הרי מבואר להריא בדבריו, שעבודת מלכות הוא מצות "יחוד ה". ולהאמיו "איז עוד מלבדו". ולקבל עול מלכות שמים.

וכל זה מפורש בדברי **ר' יחזקאל לעוינשטייז (אור יחזקאל** אלול. עמ' נו) שכתב וז"ל. "מעיקרי עבודת ראש השנה הוא - "אמרו לפני מלכיות. כדי שתמליכוני עליכם". וענין מלכיות האמונה ביחוד השלם, להאמין 'כי אין עוד מלבדו'. וכ' הרא"ש באורחותיו (סי' כ"ה): "להאמין בהשגחתו הפרטית ובזה תקיים בלבבך היחוד השלם. להאמיז בו כי עיניו משוטטות בכל הארץ ועיניו על כל דרכי איש ובוחן לב וחוקר כליות". ובאמת דלשון זה דהקב"ה הוא בוחן לב וחוקר כליות הוא רק לשבר את האוזו ולקרבו להבנתנו. אר היחוד השלם הוא האמונה שהלב והכליות עצמם הם רצוז השי"ת ואיז שום תנועה וזיז במחשבת הלב ללא הקב"ה כי הוא הכל דאין עוד מלבדו. והמאמין ביחוד מובנת לו יסוד המשפט וזה עיקר הראש השנה האמונה שאיז עוד מלבדו. וזה יסוד הזכרונות וכנאמר בתפילת מוסף דר״ה. "אתה זוכר כל מעשי עולם ופוקד כל יצורי קדם כי איז שכחה לפני כסא כבודר ואיז נעלם מנגד עיניך אתה זוכר כל המפעל" וכו'. "הפנקס פתוח והיד רושמת וכל מעשיך בספר נכתבים" וזו היא עבודת ההכנה בימי האלול להשיג ידיעות אלו של אמונה והשגחה", עכ"ל. ומי שמקיים מצות היום כראוי, ומקבל על עצמו "עול מלכות שמים". ומאמיו באמונה שלימה בהשי"ת ש"אין עוד מלבדו", ובודאי יזכה ליכתב לשנה טובה ומתוקה! בברכת כתיבה וחתימה טובה!

הגדול - משום שיום הגדול הטעם שהוראים בראש השנה "וה' פקד את שרה" – משום שיום הגדול  $\mathcal{T}$ בראש השנה נפקדה שרה. כדאיתא בגמ' (ראש השנה יא): "בראש השנה נפקדה שרה רחל וחנה". והוסיף החפץ חיים (פרשת וירא) לבאר זה וכתב: "שהוא למען ספר נפלאות ה'. שאמנו שרה אחרי בלותה שהיתה כבר בת תשעים שנה ילדה בז. ומז המאורע הזה נשאב תקוה ובטחוז בה'. כי ממנו לא יפלא כל דבר. ואם ראשיתנו מלא צער ומכאובים. אבל סוף הכבוד לבוא. ואחריתנו ישגא". עכת"ד.

דברים נוראים! שהתכלית הוא לבא לידי הכרה שהשי"ת הוא "כל יכול". ואיז נמנע ממנו שום דבר! ואפילו אם לעינינו נראה שאין שום תקוה. עדיין אנו מאמין בהשי"ת שהוא "כל יכול". והוא ית' "בעל היכולת". וביכלתו למלא כל משאלות לבו. אפילו אם נמנע מדרכי הטבע. ומטעם זה קוראים הפטורה עם המעשה כשחנה זכה ג"כ שתולד בן. ותקרא את שמו "שמואל" מטעם "כי מה' שאלתיו". אמנם, יש לעורר על זה. שאם אחד ביקש מחבירו איזה דבר. אינו מיחס זה שעלה בידו אותו דבר מכח הבקשה. רק היחס שיש לו אותו דבר הוא משום שחבירו ניתו לו אותו דבר המבוקש. א"כ, כשחנה התפלל להשי"ת. והשי"ת ענה תפילתה, מדוע קרא שמואל על שם הבקשה. היה לו לקרא לו על שם שזכה שהשי"ת ענה הבקשה. שהאופו שזכה לאותו דבר היתה ע"י הבקשה. אבל איז זה הנקודה המרכזית.

ונראה לבאר, דמבואר כאן יסוד גדול בענין תפילה. וכבר האריך בזה כמה וכמה ספרים הקדושים. שהתכלית של תפילה אינו רק להשיג את הדבר המבוקש. רק התכלית של תפילה הוא לבא לידי ההכרה שכל מה שאנו צריכיז הוא אר ורק ממנו ית' שמו. וכיון שאנו צריכין לבא לידי הך הכרה. השי"ת ניתן לנו בקשות שאנו צריכיז לדרש ממנו ית'. וא"כ התכלית אינו רק להשיג הדבר ע"י בקשתו. רק התכלית הוא ההכרה - "אין עוד מלבדו" ועל כל בקשה שיש לנו נמצא רק ממנו ית'. ונעתיק כאן קצת מדברי חז"ל בזה העניז.

**החובת הלבבות** (שער חשבוז הנפש פ"ג. חשבוז ט") וז"ל. "וראוי לר. אחי. שתרע. כי כוונתנו בתפלה אינה כי אם כלות הנפש אל האלהים וכניעתה לפניו עם רוממותה לבוראה ושבחה והודאתה לשמו והשלכת כל יהביה עליו". עכ"ל. הרי שיסוד של תפילה – הוא עניז של בטחוז בהקב״ה. ורק כאשר מגיעים לידי הכרה שאיז לנו על מי להישעז אלא על אבינו שבשמים. רק אז יכולים להתפלל כראוי וכנכון, כי אין התכלית של 'תפילה' עבור 'הבקשות', אלא "השלכת כל יהביה עליו". ועי' **בהרמח"ל** שכתב נמי על דרך זה (דרך ה' ח"ר, פרק ה') וז"ל, "והנה הכין הבורא יתברר שמו תקוז לזה. והוא מה שיקדים האדם ויתקרב ויעמד לפניו יתברר. וממנו ישאל כל צרכיו, ועליו ישליך יהבו, ויהיה זה ראשית כללי ועקרי לכל

#### **EDITORIAL & INSIGHTS** ON ONE'S MIDDOS TOVOS

### FROM THE WELLSPRINGS OF R' GUTTMAN - RAMAT SHLOMO

אם כבנים רחמינו כרחם אב על בנים ... (סדר מוסף לר"ה)

The most important question that we must ask ourselves is, "How do I approach this day?" The great day of Rosh Hashana is just around the corner, and there are two differing ways that I can enter this Day of Judgment. On Rosh Hashana, each time we blow the shofar, we say these words, "Im K'banim Im K'avadim." If we are like sons, then have mercy on us like a father to a son. And if we are like slaves, then our eyes are looking towards you and waiting for a good judgment. The question is, how do you see YOURSELF? Are you a child of *Hashem*, or are you a slave?

Explains **R' Ezriel Tauber** *zt"l*, we know that man was created in the image of Hashem. We also know that Hashem has no image, so what does this mean? It means that *Hashem* is the only One who can do whatever He wants

"in His image" - meaning the freedom of choice.

On the very first Rosh Hashana of the world, Hashem created Adam as perfect as perfect could be. In fact, the angels became nervous from this incredible creation and told Hashem, "Don't create him." But Hashem told the angels. "He can do something that you cannot do, he can make Me King." And sure enough, when *Hashem* blew life into the man that He fashioned, the very first words that emerged from his lips were, "Hashem Melech." But only a few hours later, Adam chose to make himself king rather than *Hashem*. On that first *Rosh Hashana* of the world, on the day he was fashioned and formed to make *Hashem* the King. Adam ruined the world.

It took 2000 years for a human being to get up and make a tikkun for Adam. Avraham Avinu did the opposite. He did

exactly what *Hashem* told him to do. He made *Hashem* King. He demonstrated the ability to completely nullify one's self in order to do the will of Hashem. He asked no Hashem promised him that from Yitzchok would come out a great nation, how can He ask him to *shecht* him? Avraham knew that his job was not to make sense of *Hashem's* will. It was to DO Hashem's will, even if it makes no sense.

This is a true coronation of the King. And this is why the greatest *mitzvah* we do on this day is blow the shofar. When Hashem told Avraham, "Do not touch the lad. Take that ram in the bushes by his horn, and bring that ram up as a sacrifice on the altar." This is what we do each year on *Rosh Hashana* to bring up that great merit of Avraham, who finally reinstated *Hashem* as King of the world.

Every individual stands before *Hashem* on *Rosh Hashana*, and his or her fate is decided. What is your approach? How are you coming into this great day? Are you a slave who is nervous about what is going to happen to you this year? The King is being coronated once again. Will He demote me? Will He give me a good position? Will I have everything I need? A slave thinks about himself. Or are you a child of the Your father is becoming the King. You are proud and secure in the fact that your father will take care of all your needs. You are concerned about the honor of your father, not even thinking about yourself. You hope and pray that the world will treat your father the way He should be treated and that

### **CONCEPTS IN AVODAS HALEV AND HEMSHECH HADOROS**

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

כי המצוה הואת ... לא נפלאת היא ממד ולא רחוקה היא (ל-יא) The *Medrash* on this *posuk* quotes the *halacha* that before one begins learning, he must recite Birchas HaTorah, and then it digresses to discuss exactly how the berachos are said. Do we say one before learning and one *beracha* after? The *Medrash* cites sources and proofs that this is indeed the case. (see the **Levush** for an in-depth analysis of this matter) What connection is there between the above-quoted *posuk* and this halacha? Additionally, what is the reason for the seemingly double expression of "לא נפלאת היא ... ולא רחוקה היא"?

My machshava is as follows: A Yid may wonder how a human being can have the capacity to learn *Hashem's Torah*, that Hashem Himself is משתשע with. It's "נפלאת" - hidden from me. To that, the Medrash says, recite the beracha of "אשר בחר בנו". Hashem felt that we Yidden are able to rise to the task and thus he gave us His *Torah*. That means that we can do it! But what if a person spiritually falls, sins, and loses \*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*\*

זכרנו לחיים... ובתוב לחיים מובים כל בני בריתד ... (תפלות לר"ה) We articulate these two special supplications - "Remember us for life ... Inscribe us for good life" - countless times throughout the עשי"ת. It would behoove us to analyze and

everyone will honor and truly appreciate what a great awesome, and mighty King they are getting.

Yes, Rosh Hashana is a day that we are afraid of, but not questions. He didn't even wonder how it is possible that if for ourselves. We are afraid of how much we have truly made *Hashem* King. So, the outcome of our *Rosh Hashana* truly depends on our approach. Are we slaves, focused on ourselves? Or are we children focused on Hashem? Rabbi Tauber explains that true *Hamlachas Hashem* is saving. "Thank you, Thank you, and again Thank you!" Take everything that Hashem gave you last year and say, Thank you. We don't ask for *yissurim*, but if He gives them to you, say "Double thanks," because only now can you truly reach that exalted level of Avraham Avinu, who asked no questions and nullified himself to do the will of *Hashem*.

> In the tefillos of Rosh Hashana, we are talking about *Moshiach.* We are describing a world where *Hashem* is the one and only King. Only we, and not angels, can actually make this a reality. *Moshiach* cannot come until we each do our individual part, which is accepting whatever Hashem gives us with love. This is the goal of Rosh Hashana and the purpose of our lives, to truly make *Hashem* King.

May we approach this great day and every day of our King? If so, you are jubilant and joyous on this great day. lives not as slaves, thinking about ourselves and making sure our personal needs are met, but rather as beloved children of the King who are here only to make their *Tatty*. the King of the Universe proud. May the great zechus of truly being banim bring down the sheaf of rachamim "Krachaim av al banim" that we all desperately need

> the lofty level he had attained? How then can he still connect to the Torah - if he is now "רחוק" - far from it? Says the *Medrash*, all is not lost. There is a beracha after you learn too, even if you fall: "וחיי עולם נטע בתוכינו". Hashem implanted the Torah in us, it's an inseparable part of our DNA. You may have fallen, but the *Torah* is still vibrant inside you, waiting for you to return to it. This is perhaps the connection to our posuk, and also clarifies what we thought was repetitive.

> In light of this, perhaps we can suggest that both **Rashi**. who connects this *posuk* to *Torah*, and the **Ramban** who connects this *posuk* to *teshuva* aren't so dissimilar. Through the power of teshuva, the Torah remains with us, and through the *Torah* we can return to *Hashem* and accomplish a proper teshuva. How appropriate is this thought as the time for teshuva coincides with the new zman/school year, requiring us to make a kabbala to acheive great heights in our Torah study, ensuring a year rich in *Torah*!

> and gain some level of understanding of their meaning. There is a blatantly evident difference between these two *tefillos*. In "אכרנו" we softly beseech Hashem for life - remember us. However, in "וכתוב" we say it a bit more forcefully, requesting

# בראש השנה יכתבון .... מי ינוח ומי לא ינוח מי ישקם ומי ימרף מי ישלו ומי יתיםר .... (נתנה תוקה במוסף)

Chazal teach us that on Rosh Hashana, our entire fate for the coming year is being determined. We plead to Hashem to give us life. But do we understand just what life really is? Well, here's a story about a Yid who truly understands the meaning of life. It was told by **Rabbi Boruch Bodenheim** shlit'a, a R"Y of Ner Boruch - Passaic Torah Institute (PTI).

There is a Yid in Yerushalayim known as Tizku L'mitzvos (may you merit to fulfill more mitzvos). He received this nickname by spending his days raising money for poor people, saying to his donors, "Tizku L'mitzvos," as he walks around the various shuls and yeshivos raising money. One rainy day, my good friend Rabbi Moshe Ginian was driving in Jerusalem and saw Reb Tizku L'mitzvos standing at a street corner, totally drenched from the pouring rain. Moshe offered him a ride, which he gladly accepted. "Now is my opportunity," thought Moshe, "to inquire about this man's unique story - and his nickname." They made small talk until he felt comfortable enough to ask, "Please tell me, I see you in various shuls raising money for poor people. How did you get involved in this?" *Reb Tizku L'mitzvos* began his story.

"I used to be a very successful electrician. A few years ago, my wife passed away. A couple of months later, I was accidentally hit by a bus and went flying, landing on my head. When I awoke, I was paralyzed. I went home weeks later, being told I'd be paralyzed for life. When my youngest child got engaged, I gave them my apartment and moved in with one of my married children. I felt so good, so fortunate that all my children got married. Still, I couldn't move. One day, I looked up to the heavens and said, 'Hashem, you did not give me life for no reason. I can't move, so what am I here for? If you give me the ability to walk again, I will dedicate my days to mitzvos; I will spend my days raising money for your needy children."

"The next day," he said, "I miraculously was able to move my right arm ever so slightly and the following day my left arm; the next week my right leg and the one after that, my left leg. Slowly, very slowly, my ability to move returned. After months of intensive rehabilitation, I was able to walk and use my arms and legs again, I was fully mobile! So, I got on a bus and traveled around, starting to raise money to fulfill my pledge to *Hashem* to devote my life to doing *mitzvos*. Hence my refrain 'Tizku L'mitzvos,' as I have been raising funds for the needy over the last ten years. I have very little money of my own and I live in my married daughter's apartment but undoubtedly, I am the wealthiest person! I feel so fortunate that all my children are married and healthy and well, and that I have constant opportunities to help the needy."

My friend Rabbi Ginian told me he was going through a difficult period financially at the time and wasn't sure what to do. Meeting "Tizku L'mitzvos" was a clear message from Hashem: "Don't worry about your finances - you have wonderful children who keep *Torah* and *mitzvos*; you are the wealthiest person! This is why you are alive - *Tizku L'mitzvos*!"

הרי אני מוסר מודעה לפניכם ומבמל מכאן ולהבא ... בכלהון איתחרמנא בהון מעתה ועד עולם (סדר התרת נדרים)

Known the world over as an internationally acclaimed lot, and she was looking in the short-term parking lot. He speaker, Rabbi Berel Wein shlita, was once invited to speak at a conference in Pittsburgh, Pa. When Rabbi Wein landed at the terminal in Pittsburgh, a local Orthodox woman from the community was waiting to drive him to his hotel

The woman said that she had a white Honda Civic, which was parked in row three, stall four. They walked through the massive airport to the parking lot. But when they arrived at row three, stall four, her car wasn't there.

They then walked around the entire parking lot looking for the car, but there was no white Honda Civic to be found. The woman was very distraught and told Rabbi Wein that she would call a taxi to drive him to his hotel while she tried to figure out what to do about her car.

While they were walking back to the terminal, a car pulled up alongside them. A man rolled down the window and said that he couldn't find a parking spot, so he would gladly drive them to their car so he could take their spot. When Rabbi Wein explained the problem, the man asked to see the parking ticket the woman received when she parked her car. She handed him the ticket, and he took one look at it and said that her car was parked in the long-term parking

drove them over to the long-term parking lot, and, sure enough, in row three-stall four was the white Honda Civic.

When they were finally on their way, the embarrassed woman asked Rabbi Wein what he thought about what had occurred. He replied that it's a great moral lesson. Most people look for their happiness, fulfillment, and future in the short-term parking lot, but in truth, it's parked in the long-term parking lot. The disaster of modern man is that everybody is parked in the short-term lot and fail to realize the long-term consequence of behavior, actions, and attitudes.

נמשל: Rosh Hashana and the Aseres Yemei Teshuva are not days to concoct insincere or unsustainable resolutions. We set out on a spiritual quest towards self-improvement. One of the biggest impediments is our desire for quick fixes and instant accomplishments. The long road intimidates us, and we lack patience for it. If one expects to get to his destination in a minimal amount of time and has no patience for traffic or the long road, he will be severely limited in how far he can travel. Only when he recognizes and accepts that the long road is par for the course can he really effect true change and growth. Safe and uplifting travels! (Rabbi Dani Staum, Monsey Mevaser)

he did not. R' Yosef Chaim said, "You mean to say that your wife did not inform you of what had transpired today?"

The man replied, "That is correct. This is the first that I am hearing about it."

It became clear to R' Yosef Chaim that this man's wife was a very righteous woman, since she did not make any mention of the incident.

Deeply moved, he said, "In the merit of your silence, may you be *gebentched* with a son!"

One year later, this woman gave birth to a boy, and due to the story they named him "Yosef Sholom" - which means extending peace. He grew up to become the great Ray, Hagaon R' Yosef Sholom Elyashiv zt''l, the world renown Posek!

## קח נא את בנך את יחידך אשר אהבת את יצחק והעלהו שם לעולה .... (בראשית כב-כ. קריאה לראש השנה)

In honor of the memory of **Rebbitzen Sara Finkel** a"h, mother of **Hagaon R' Nosson Tzvi Finkel** zt"l, who passed away on 17 Elul 5781, we present an insight into her life and how she was zoche to have a son who was a leader of the Torah world for many years. In her own words (which were printed in the book about her son the Rosh Yeshivah), she recounted how in 1957 she traveled to *Eretz Yisroel* and took along young Nosson Tzvi, who was 14 years old at the time.

"As we visited my husband's uncles, aunts, and cousins," she wrote, "I felt like a bride meeting my husband's family for the first time, especially R' Leizer Yudel Finkel zt"l, my husband's revered and beloved uncle who headed the Mir Yeshivah in Poland and reestablished it in Jerusalem in 1944.

"On Erev Rosh Hashana, R' Leizer Yudel asked to speak with me privately concerning a serious decision I had to make. He asked me in Yiddish to leave my son Nosson Tzvi in Eretz Yisroel to study in his yeshivah, the Mir. Before uttering a reply I thought to myself: What? Leave my son, at the tender age of 14, across the ocean, thousands of miles away from home without his parents and his younger brother? How could I possibly do such a thing? When I hesitated, he added, with a warm smile on his face and a twinkle in his eye, "Du darfst em hobben unter dine fachtug? - Do you need him attached to your apron strings? I didn't give him an answer that day. I told him I'd think about it.

A few days later, on the second day of Rosh Hashana, after Shacharis, following the reading in Parshas Vayeira that narrates the moving story of Akeidas Yitzchak, I thought to myself: 'If Avraham Avinu, was willing to bring such a korban, to make such a profound sacrifice, why am I hesitating?"

"It was precisely at that moment that I made my decision, which I later related to the 'Uncle,' Rav Leizer Yudel. I told him, 'I will permit Nosson Tzvi to remain in *Eretz Yisroel* to learn in the Mir.' I somehow felt at the time that I was giving my precious son away to the world; what a thought for a young Jewish mother.

"My beloved son Nosson Tzvi zt" came into the Mir, into the world of *Torah* learning, at the reading of *Parshas* Vayeira on Rosh Hashana, and he left this world, and the Mir, also during the week of Parshas Vayeira. I often wonder what significance this amazing occurrence might have. Certainly, it cannot be a mere coincidence."

Subsequently young Nosson Tzvi returned to Chicago to complete his high school studies but the time spent in Mir left an indelible impression on him and he returned at the age of 18 to study in the Mir, married the granddaughter of R' Leizer Yudel and eventually became the Rosh Yeshivah himself, serving for over 20 years in the capacity despite suffering from Parkinson's disease from an early age. His mother, Rebbitzen Finkel lived to the ripe old age of 101 and saw her son rise to such great heights in Torah due to her sacrifice and encouragement.

Fast forward approximately 50 years - during the early 2000's - and now the following anecdote can be understood in its proper context. It was told by a young American mother at the time, living in Jerusalem after her marriage.

The day was quiet, not unlike any other day in Jerusalem, everything seemed just normal. Walking down the street to take care of some quick errands with a friend, Kayla and her friend stood at an intersection wheeling their babies in their carriages. They could not help but notice an elderly woman struggling to walk at the corner and they hurried over and offered assistance. The older lady smiled and gladly accepted their help. Hand in hand, the three women - two young kollel wives and an elderly Jerusalem woman - entered into a Jewish geography discussion.

"You must be wives of avreichim," said the older woman. "So where are your husbands learning?"

They replied, "One is in a local *kollel* and the other is learning in the Mir."

"How beautiful," said the older woman, with a beaming smile and a hint of nachas. "My son is learning in the Mir too." The two younger ladies shared a look. The Mir is a gigantic yeshivah, so many people learn there each day. Would this lady expect them to know every person in the *yeshivah*? As if reading their minds, the older woman continued, with a twinkle in her eye, "His name is Nosson Tzvi."

That humble older woman was none other than the Rosh Yeshivah's mother, Rebbitzen Sara Finkel, who knew the true value of each man's learning. To her, a young avreich learning in Yeshivah was just as chashuv and important as her son. who was the Rosh Hayeshivah and leader of Klal Yisroel. Zechusa Tagen Aleinu.

so to speak, a written contract. We also add on "good life" not just plain life. Why do we change?

I heard a beautiful *vort* from a prominent *Rav* in Monsey, R' Akiva Grossnass shlita. We say in Hallel, לא המתים" "הללו קה and *Chazal* ask, obviously the dead cannot praise Hashem? What does this mean? They explain that "dead" refers to either the gentiles who aren't worthy of His kindness or the wicked who fail to recognize *Hashem's* endless mercy and goodness. They therefore do not adequately thank Him.

At the outset of *shemona esrei*, we initially ask gently for life, the basic, regular, "economy grade" life. However, as we proceed through the *davening*, recognizing how much we need and, indeed, how much we receive from *Hashem*; with life" as individuals and as *Klal Yisroel* as a whole.

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Shab)

the culmination of *Modim*, we are now well-situated to ask, more confidently, for a "good life" because we show *Hashem* that we recognize and appreciate all that He provides for us.

I would like to expound on his thought. The Gemara says, we don't recite Hallel on Rosh Hashana because the sifrei chaim and sifrei meisim (books of life and death) are open. If not for that, we would have. Why? Is not Rosh Hashana a serious time, not a jovial time? The answer is that the key to a joyous and successful year is directly correlated to our level of acknowledgment of מה אשיב לה' כל "תגמולוהי עלי, as we show our true thanks to הקב"ה.

In that zechus, may we be inscribed in the book of "good

# מעשה אבות .... סימן לבנים

ואתה תשוב ושמעת בקול ה' ... והותירך ה' אלקיך בכל מעשה ידך בפרי במנך וכו' (ל-תמ)

Many years ago in the holy city of Jerusalem, lived a young couple who were married for a number of years but were not yet blessed with children. The husband and wife poured out their hearts in prayer on a regular basis and davened fervently for the zechus to bring up a child according to the derech of Torah and mitzvos.

At the turn of the 20th century, the only way to get clothing properly clean was by hand. After each article of clothing had been thoroughly washed and wrung out, it would be hung on an outdoor clothesline to dry. Indeed, this was the time-old custom of laundering clothing for thousands of years, before the advent of the washer and dryer.

One day, this young woman washed her laundry and, as usual, hung the items on the line outside. After she went inside, a hot-tempered woman who lived in a neighboring apartment entered the courtyard on her way home. As she walked by, she slightly became entangled in the laundry which hung drying on the line. In a rush, she was dismayed at this annoyance. Her temper flared up and in a rage, she ran to her apartment and quickly returned to the courtyard with a pair of scissors. Without a moment's hesitation, she cut the clothesline and all the clean laundry fell into the dirt. She then went home.

A short while later, the younger woman went outside to see if her laundry was dry. When she saw how the rope had been cut and her once sparkling clothing was not caked in mud and grime, tears came to her eyes. Silently, she gathered up her laundry and brought it inside, prepared to start the whole process all over again. As she began her second wash of the day, she vowed to herself not to tell her husband what had happened. Were he to find out, he would surely be distressed, and out of concern for the honor of his young wife, might seek to discover the identity of the one who did such an inexcusable thing. She knew that *machlokes* is like fire, and one must do everything in her power to avoid it. When her husband came home from *Bais Medrash* that evening, she didn't say a word about the incident.

However, there was considerable commotion in the neighbor's home that night. The young son of this hot-tempered woman suddenly developed a high fever and he seemed to be getting seriously ill by the hour. A doctor was hurriedly called in to check on him, while the boy's father went to the Rav of the city, R' Yosef Chaim Sonnenfeld zt"l. to procure a beracha for the child's recovery. Hearing of the suddenness with which the child got sick, R' Yosef Chaim had a sneaking suspicion that there was more to the story. He asked if anything unusual had occurred at home in the hours beforehand. The husband said he did not know of anything, but he said that he would go home and ask his wife. When he asked her, she became full of shame and regret, and told him of her terrible act.

Now they both returned to R' Yosef Chaim. When he heard what she had done, he swiftly donned his hat and coat, and said to them, "We have no time to lose. You must beg for forgiveness immediately." He accompanied them to the young couple's home and knocked on the door. The yungerman was completely shocked to see the Gadol Hador standing in his doorway, together with his neighbors, and the Rav said they had come to see his wife. The hot-tempered woman did not wait any longer. She saw the other woman, ran up to her, and started crying.

She said, "I am the one who cut your clothesline. I feel terrible that I did that and *Hashem* has already punished me by causing my child to become very ill!" With great humility, she begged to be forgiven. The other woman accepted her apology and said that she forgave her with a full heart. The first woman thanked her profusely, and her child's fever soon subsided and he made a full recovery.

While all this was going on, R' Yosef Chaim noticed that the husband of the woman who had hung out the laundry was totally confused by what was taking place. R' Yosef Chaim asked him if he knew what had happened, and he said that