

AT THE ARTSCROLL YOM TOV TABLE

WEEKLY INSPIRATION AND INSIGHT ADAPTED FROM CLASSIC ARTSCROLL TITLES

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ראש השנה
א' תשרי תשפ"ד
5784
SEPTEMBER 16, 2023
ISSUE #156
RABBI YITZCHOK
HISIGER, EDITOR
DESIGN & LAYOUT:
MRS. AVIVA KOHN

PROJECT DEDICATED BY MENACHEM AND BINAH BRAUNSTEIN AND FAMILY
L'ILLUI NISHMAS RAV MOSHE BEN RAV YISSOCHOR BERISH AND MARAS YENTA BAS YISROEL CHAIM

ROSH
HASHANAH

FROM YOUR PLACE

Around the Year with Reb Meilech
from Rav Elimelech Biderman, written by Yisroel Besser

HaMelech!

Rav Meilech Biderman echoes the cry of the chazzan, the opening word of Tefillas Shacharis.

In most places, the *baal tefillah* calls out the word from his place in the *shul*, and then he approaches the *amud* to continue. Why is that?

Because the essence of *Rosh Hashanah* is being *mamlich* Hashem, to coronate Him king, specifically from your place.

Reb Meilech looks around at the people lining the tables around him.

"I know, I know," he says with a laugh. "This one makes too much noise during *davening*; the other one cries too loud during *Shemoneh Esrei*; on that side, the air conditioning doesn't work and you can't hear the *chazzan* from the back of the *shul*. There will always be minor issues that make it harder to *daven*, to find the *menuchas hanefesh* necessary for *tefillah*, but being *mamlich* Him also means recognizing and accepting that He is in charge. He placed you wherever it is you find yourself and wants you to proclaim His majesty from there.

In truth, this itself, the acceptance and serenity, is a portent of a good year.

Rav Yehuda Fetaya, the great Sephardic *chacham*, was sitting at the *seudah* on the first night of *Rosh Hashanah* when one of the guests shook the table and inadvertently caused the candles to go out. It was suddenly dark in the room. The *tzaddik* was ecstatic. "*Shetamlichuni aleichem*," he proclaimed. "The point of this day is to be aware that He rules over us and that this is precisely what He wanted,

so let us rejoice. Only good can come of it."

His *rebbeztin* came in carrying a tray of fish, but since the room was dark, she slipped and fell. He jumped up to help her, his white kaftan becoming soiled by the spreading liquid. He was overjoyed at this "calamity," repeating again and again that this was all a good sign, indications that Hashem wanted something from them, and complete and total acceptance would only bring more *berachah*.

He writes that the year that followed was especially blessed, the *chiddushei Torah* flowing, *mazel* shining its face at every juncture.

Because *Leil Rosh Hashanah* is about *simanim*, and this *tzaddik* had seen a *siman*, a sign — a sign regarding Who is in charge, and that recognition alone had brought more blessing.

Acceptance of His will is a good *siman*, and joy brings more joy.

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Bring the Sweetness

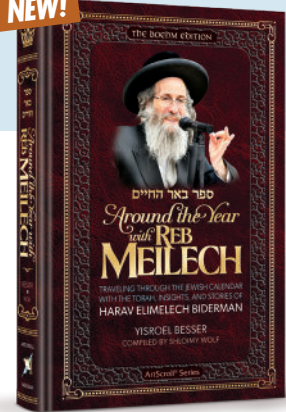
There was a Slonimer *chassid* in Yerushalayim who stood up to make *Kiddush* on the first night of *Rosh Hashanah*, and the *becher* tumbled from his hand to the floor. When it came time for *hamotzie*, the *challah* was burnt, and then the fish was spoiled.

He rejoiced with each mishap, and explained his happiness to his wife.

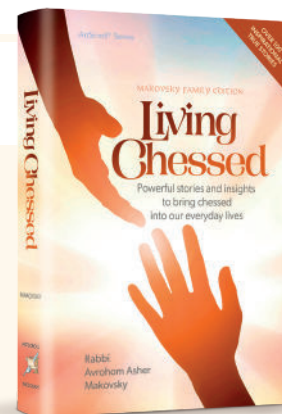
The *simanim* are merely reminders, a means to enable a person to be hopeful and

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NEW!



Rav Meilech Biderman



One Erev Rosh Hashanah, Rav Shlomo Heiman, the *rosh yeshivah* of Torah Vodaath, asked a few *bachurim* to please come to his house. The *bachurim* were in a state of high expectation. What mission, what words, would the *rosh yeshivah* have for them during this special moment right before the *Yom HaDin*?

Much to their surprise, the mission could not have been more mundane.

“Could you please address these *shanah tovah* cards for me?” he requested.

Immediately, Rav Shlomo noticed the disappointed looks on the boys’ faces. He realized that they expected to be asked to do something grander than addressing envelopes.

“Am I doing the right thing to be busy right now, Erev Rosh Hashanah, addressing envelopes for *shanah tovah* cards?” he asked. “I don’t know. Maybe I’m not doing the right thing. But I want to tell you *bachurim* something important. For you, this is definitely the right thing, because you are doing the Torah *mitzvah* of *gemillus chassadim*. You are doing the greatest thing possible to earn a *zechus* before Rosh Hashanah.”

This is a remarkable perspective. Regardless of whether Rav Shlomo was doing the optimal thing, the moment he asked the boys to help him do it, they had a full, beautiful *mitzvah d’Oraisa* — no less than hearing the blowing of the *shofar* or putting on *tefil-*

lin — and all the merit it brings. Someone needed help and they stepped up to provide that help. No other *segulah* they might have engaged in to bring them a favorable judgment on Rosh Hashanah could have been as powerful.

Let’s imagine that someone asks his friend to be *sandek* at a *bris* on Erev Rosh Hashanah. The *sandek* is bound to feel that this is a wonderful *zechus* that Hashem has dropped into his hand. However, the *Pele Yoetz* says that this great merit of being a *sandek* pales



Rav Shlomo Heiman

THERE IS NO GREATER SEGULAH THAN THE MITZVAH OF GEMILLUS CHASSADIM.


in comparison to giving someone change for a dollar. This is because providing change fulfills the *mitzvah* of *v’ahavta l’rei’acha kamocha*. If we needed change, we would want someone to give it to us. Therefore, when we give someone change, we are fulfilling the *mitzvah* of *v’ahavta l’rei’acha kamocha*. Being a *sandek*, as important an honorific as that is, is not a *mitzvas asei d’Oraisa* of *gemillus chassadim*.

Therefore, Rav Shlomo taught his students this lesson: Nothing could be greater on Erev Rosh Hashanah than performing the mundane task of helping someone

address *shanah tovah* cards, because doing so changes that mundane task into the fulfillment of a Torah *mitzvah*. A *segulah* does not provide this merit. The challenge is to internalize this idea and keep it in mind when opportunities to do *chessed* arise.

Imagine someone sitting on chair, reading an article about *segulos* a person can do for 40 days to merit a *kesivah v’chasimah tovah*. Just then, a neighbor knocks on the door and asks to borrow a hammer. The person who was poring over the article is disturbed — he’s busy thinking about which *segulos* to try and now this neighbor comes along and he

is compelled to go into his garage and hunt down a hammer. If this person had internalized an understanding of what *chessed* is, he would excitedly drop the article and run to find the hammer.

As the *Chofetz Chaim* explains in *Ahavas Chessed*, based on numerous sources, there is no greater *segulah* than the *mitzvah* of *gemillus chassadim*. We need to look for these opportunities, big and small — changing a dollar, giving a ride, helping someone fill out a form, loaning an item — and treasure each one as an easy, accessible opportunity to fulfill a Torah *mitzvah*. 

GETTING BERACHOS, GIVING BERACHOS

Rav Chaim by Rabbi Naftali Weinberger

For many years, hundreds of men converged on the Lederman Shul in Bnei Brak on the first night of *Rosh Hashanah* to offer the customary greeting of *shanah tovah* to Rav Chaim Kanievsky. The line started before *Maariv*, as people tried to bypass the two-hour wait by approaching him before *davening*. One year, the greetings took over four hours, as hundreds of people of all ages filed by Rav Chaim in the men's sec-



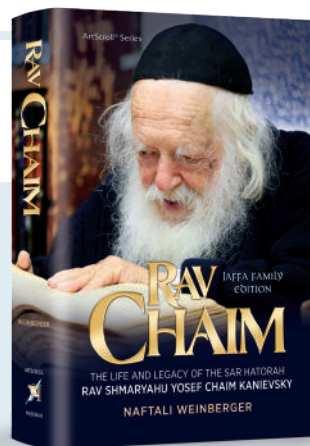
Rav Chaim Kanievsky

tion of the *shul*.

One year, after hundreds had passed by to wish him a good year, Rav Chaim told the *rebbe*tzin, "With Hashem's help, we will have a very good year, since so many *Yidden* gave us a *berachah* for a *shanah tovah*!"

After giving *berachos*, Rav Chaim hurried to eat the *Rosh Hashanah* meal before midnight, as he was planning to wake up at his regular time to follow his *chovos*

schedule of learning before sunrise. During the meal, one of the grandchildren asked him, "If you are going to get up so early tomorrow morning, how can you wish *shanah tovah* to so many people in one night?" Rav Chaim quickly replied, "If so many *Yidden* come to wish us the *berachah* of a good year, how can we not stand there and get so many *berachos*?" 📖



FROM YOUR PLACE continued from page 1

optimistic. "We can do this on our own," he told her. "We can sit here and be happy with His plan for us, and access those same *berachos*."

There was a *Yid* who came to *shul* and told the *rebbe* that by accident, his wife had come home from the fish store on *Erev Rosh Hashanah* with the tail of a fish, rather than its head.

The *rebbe* understood that it wasn't an accident, and that the wife had planned it precisely that way.

"Nu, so you got a tail," the *rebbe* said soothingly. "I hope that you asked the *Ribbono Shel Olam* to put 'an *eck*,' an ending, to all *tzaros*."

The *rebbe* was making a play on the word for tail, but also conveying a much more fundamental truth: The attitude is itself the *siman*, and whatever comes, head or tail, gives one an opportunity to react with positivity and faith, which is itself the greatest *siman*.

The best *siman* of all, they would say in Yerushalayim, is not to eat sweet fruits, but to be a *zeese Yid*. You bring the sweetness, and the sweet year will follow!

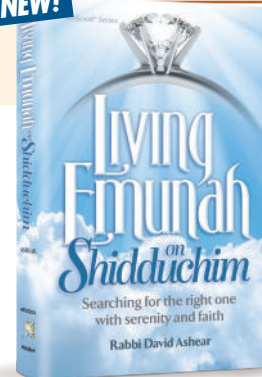
The *Gemara* (*Berachos* 18b) tells a story about a certain *chassid* whose wife was upset with him on *Erev Rosh Hashanah*. That night, he slept in the *beis hakevaros*, where he heard the spirits of two deceased girls

discussing the upcoming year. He listened and learned that hail would destroy any crops planted in the first part of the winter season, so he waited until the second part of the winter to plant his own crop. Sure enough, when hail destroyed the crops of all his neighbors, he was spared. His crop withstood the season and, because of the shortage, he was able to turn a handsome profit. The next year, he again slept in the cemetery on the night of *Rosh Hashanah* and again used the information he overheard to become wealthy.

The *baalei mussar* analyze this story. Even if he could not sleep at home, because he was at odds with his wife, why did he not go sleep in the *beis medrash*? Why did he have to go sleep in a cemetery? They explain that he did not want to create more discord, to start rumors, to have people become involved and take sides in his *machlokes*. In *shul*, people would talk, but in the *beis hakevaros*, he had total privacy, and that is what brought the *berachah*!

He did not fly into a rage and make a scene, and he certainly did not go into public places and let it become the latest gossip. Instead, he accepted it with equanimity and calm, and this itself was the reason for the bounty that followed. He faced a challenging situation, but his reaction to it created the *siman* for a good year ahead. 📖

THE ATTITUDE IS ITSELF THE SIMAN.



On *Rosh Hashanah*, we read the *parashah* relating to Sarah Imeinu having a child and the *haftarah* of Channah having a child. *Chazal* tell us (*Yevamos* 64b) that Sarah was an *Ailonis*, which means it was not physically possible for her to conceive. *Chazal* also tell us (*ibid.* 64a) that one of the reasons Hashem decreed that Sarah be barren was because He loves listening to the prayers of *tzaddikim*.

Rabbi Menachem Stein asked: It says elsewhere that we are not supposed to pray for Hashem to change nature and perform open miracles, so how could it be that Hashem wanted Sarah to pray for a child if it would have entailed an open miracle for her to conceive? Rabbi Stein explained that on *Rosh Hashanah*, everything is created anew. For a physical change to happen on *Rosh Hashanah*, it is not a miracle. It is in the nature of the day.

In fact, Sarah became capable of having children on the day of *Rosh Hashanah*. What was true last year does not have to be so this year. Everything is a new creation, and it gives us an opportunity to be *zocheh* to great blessings.

Rabbi Stein told of a girl—we'll call her Ilana—whom he and his wife occasionally hired as a babysitter. One day, Ilana told Mrs. Stein that she did not want to go home after the job was finished.

The Steins investigated and found out that she came from a broken home where conditions were not ideal. With her parents' permission, she began to spend her days with the Steins, just going home to sleep.

Ilana eventually married an outstanding Torah student and moved to another city. Eight years passed, but she did not have chil-



Rabbi Menachem Stein

dren. She consulted with top specialists in America, who told her that her chances of having a baby were very slim.

Toward the end of *Elul* one year, she contacted the Stein family, asking if she and her husband could come to them for *Rosh Hashanah*. She remembered praying at Yeshivat Ohr Yisrael in Petach Tikvah in her youth and said that she never found another *minyán* since for the *Yamim Nora'im* that was as spiritually elevating as that one. The Steins happily welcomed the couple.

For the entire two-day *Yom*

Tov, Ilana did not engage in mundane talk, only in *Tehillim*, *Torah*, or *tefillah*. She had heard an inspiring speech about how *Rosh Hashanah* can change anything and was determined to do whatever she could to merit having a baby.

She went to *shul* early in the morning on *Rosh Hashanah* and remained focused throughout the entire *tefillah*. When the *baal korei* read from the *haftarah* about Elkanah asking Channah why she was crying—wasn't he better to her than ten sons?—Ilana burst into loud and piercing sobs. The *baal korei* could not continue reading. Ilana's cries kept getting stronger and she could not hold them back. The congregants stood there in trepidation, somberly contemplating what the day of *Rosh Hashanah* truly meant.

After a pause of over five minutes, the *haftarah* reading resumed and the prayers continued. The rest of the *tefillah* that day was the best it ever was in that *yeshivah*. Everyone was inspired by Ilana's tears.

The students asked the rabbi afterward about that episode. Who had been crying in such a heart-rending manner? He explained that it was

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THIS WEEK'S DAF YOMI SCHEDULE:

SEPTEMBER / תשרי

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
16 א	17 ב	18 ג	19 ד	20 ה	21 ו	22 ז
Kiddushin 34	Kiddushin 35	Kiddushin 36	Kiddushin 37	Kiddushin 38	Kiddushin 39	Kiddushin 40

THIS WEEK'S MISHNAH YOMI SCHEDULE:

SEPTEMBER / תשרי

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
16 א	17 ב	18 ג	19 ד	20 ה	21 ו	22 ז
Megillah 1:5-6	Megillah 1:7-8	Megillah 1:9-10	Megillah 1:11-2:1	Megillah 2:2-3	Megillah 2:4-5	Megillah 2:6-3:1



Describing the manner in which Hashem judges the world on *Rosh Hashanah*, the *Mishnah* (*Rosh Hashanah* 1:2) states, “All people of the world come before Him as *bnei maron*.” The *Gemara* (18a) lists three opinions as to the meaning of *bnei maron*: 1) Like sheep that pass through the opening of their corral one by one; 2) Like the incline of Beis Maron, a narrow path through which only one person at a time can pass; 3) Like the soldiers of David HaMelech’s army, who were counted one by one as they marched off to battle.

Each of these three explanations shares one trait: Those who are judged are viewed one by one, on an individual basis (see *Kochvei Ohr*, 4.)

The *Gemara* then adds in the name of Rav Yochanan, “But they are all examined in one glance.” *Rashi* explains that Rav Yochanan is not contradicting the above opinions; he is teaching that although everyone is judged individually, Hashem also judges them all at once.

What is the meaning of these two types of judgments? Furthermore, why are they both necessary?

The Alter of Kelm explains that on *Rosh Hashanah*, every person faces two different judgments. First, he is judged as an individual, based on his deeds and misdeeds. Secondly, people are judged on a congregation-

al level. This judgment is based on a person’s connection to the Jewish people. These are the two manners of judgment to which the *Gemara* is referring: First, one by one, and then, all at once.

A person can be studying Torah, *davening* three times a day, and doing *mitzvos*, but he may not have any connection to the Jewish people. He may see himself as an individual serving Hashem, but not feel responsible for his fellow Jews’ material needs or spiritual growth. This person doesn’t realize that the Jewish people must serve Hashem as a group, and the individual is a part of that group. Such a person, although he may emerge victorious in the first judgment, will fail in the second.

Rav Yisrael Salanter taught that the only way to merit a good judgment on *Rosh Hashanah* is to be a person whom everyone needs. Rav Shlomo Wolbe (*Alei Shur*, Vol. 2, p. 419) clarifies that this does not mean that a person must be a communal activist. He can sit quietly in his own corner of the *beis hamidrash*, never leaving his place, but still be a person whom the *tzibbur* needs. This is because when a per-

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THE AWESOME POWER OF THE DAY continued from page 4

a woman who wanted a child, just like Channah.

Nine months later, Rabbi Stein received a phone call from Ilana, informing him of the upcoming *bris milah* for her baby. Today, *baruch Hashem*, she has eight children. Her emotion and tears on *Rosh Hashanah* seemed to have pierced the Heavens and recreated her into a woman who can have children.

Rabbi Stein concluded by saying that another woman, who heard him recounting this story on Kol Halashon, was so inspired

by it that she told her niece to listen. That same year, she invited her niece to come pray with her on

**WHAT WAS TRUE
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Rosh Hashanah in Yeshivat Kol Torah in Bayit Vegan. Her niece had been married for thirteen years without having children. When the *baal korei* reached the part of

Elkanah asking Channah why she was crying, she motioned to her niece: *This is the time you should pour out your heart to Hashem!* And, indeed, that year she was blessed with a baby of her own.

Rosh Hashanah contains tremendous power. We should use the day properly in all aspects, especially in *tefillah*. We should accept Hashem’s sovereignty as we are supposed to, we should accept upon ourselves to improve our ways, and, *be’ezras Hashem*, we should all be inscribed in the *Sefer HaChaim*. 📖

This week’s Yerushalmi Yomi schedule:

SEPTEMBER /
תשרי

SHABBOS	SUNDAY	MONDAY	TUESDAY	WEDNESDAY	THURSDAY	FRIDAY
16 Kilayim 63	17 Kilayim 64	18 Kilayim 65	19 Kilayim 66	20 Kilayim 67	21 Kilayim 68	22 Kilayim 69



"I clearly remember the *rosh yeshivah*, Rav Elya Meir Sorotzkin, *davening chazaras hashatz* of Mussaf on Rosh Hashanah. He *davened* so beautifully, with such heart! The pure, spiritual delight of listening and being inspired is indescribable!" said R' Mordechai Elbaum. "Yet, the clearest, most poignant memory is from one particular Rosh Hashanah when he said the words 'V'sein chelkeinu b'Sorasecha' and promptly burst into tears!

"The thought that penetrated my mind at that moment was, 'Wow! Many people cry on Rosh Hashanah when they beg Hashem for health, livelihood, success... but to cry for Torah? The *rosh yeshivah* cries for Torah because Torah is his life. It was more important to him than life itself.'

"That lesson that we absorbed during Rosh Hashanah *davening*, we saw throughout the year. If a person is going to cry, cry to Hashem to endow you with understanding of Torah!"

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It was the Erev Shabbos before Rosh Hashanah. Rabbi Shlomo Friedman took his eight-year-old daughter, Hadassah, to visit Rav Sorotzkin in North Plainfield for a *berachah*. At the time, the *rosh yeshivah* was already battling serious illness, but almost never indicated to his *talmidim* that he was not feeling well.

Rav Elya Meir greeted his *talmid* warmly.

"And how is the *rosh yeshivah* doing?" R' Shlomo asked.

With his trademark smile, the *rosh yeshivah* exclaimed, "*Haflei va'fele!*" (lit., wonder of wonders, i.e., incredible!).

When R' Shlomo then asked if the *rosh yeshivah* would be *davening* at the *amud*, Rav Elya Meir answered in the affirmative.

So far, the conversation was progressing exactly as R' Shlomo would have expected — with the *rosh yeshivah* acting as if he were robust and healthy, without giving any indication that he was sick or weak in any way. Then, suddenly, the conversation changed, leaving R' Shlomo with a lifelong lesson.

The *rosh yeshivah* bent his head toward young Hadassah Friedman and asked her, "What is your name?"

"Hadassah," she replied shyly.

"And how old are you?"

"Eight."

"Do you know which *Yom Tov* is coming?"

"Rosh Hashanah," she answered.

The *rosh yeshivah* began to explain to the child, on her level, what Rosh Hashanah is all about. "You know, Hadassah, on Rosh Hashanah, everything will be decided. Rosh Hashanah is the *Yom HaDin*. On Rosh Hashanah, Hashem decides whether someone will be healthy or sick, strong or weak, whether he will earn a living... That is why *tefillah*, *davening*, is so important on Rosh Hashanah.

"Do you know," the *rosh yeshivah* continued, "how valuable your *tefillos* are on Rosh Hashanah? Let me tell you how valuable they are. You know, Hadassah, when I *daven*, when your father *davens*, or even when the *gadol hador* *davens* on Rosh Hashanah, their *tefillos* are not as special as the *tefillos* that *you daven* to Him. Yes, Hashem loves and values your *tefillos*, and the *tefillos* of all *Yiddishe kinderlach*, even more than the *tefillos* of the *gadol hador*."

Looking her in the eye, the *rosh yeshivah* then said, "Can I ask you for a favor? I need a *refuah sheleimah*. My name is Eliyohu Meir *ben* Rochel. Can you *daven* for me for a *refuah sheleimah*? I am asking you because I know that your *tefillos* are the best *tefillos* that I can possibly get!"

Picture the scene: A *rosh yeshivah* of hundreds of *talmidim*, a *rosh yeshivah* who is ill and weak, but never gives his *talmidim* an inkling of his ill health. A *rosh yeshivah* who only minutes earlier had enthusiastically proclaimed that he was "*Haflei va'fele!*" And now, this same *rosh yeshivah* was giving an eight-year-old girl a *shiur* that is the *chinuch* of a lifetime, ending off by asking her to *daven* for him!

"I was totally floored," exclaimed R' Shlomo. "I want to tell you just how real, just how potent, that *shiur* was. It was nearly three years later when the *rosh yeshivah* took a terrible turn for the worse. After hearing the news, I came home and told my wife, 'The *rosh yeshivah* is not doing well.' Suddenly, my daughter (who was already ten) piped up, 'You mean Eliyohu Meir *ben* Rochel?'

"Yes," I replied. 'How do you know his name?'

"What do you mean?" she asked in surprise. 'I *daven* for him every day just like he asked me to!'

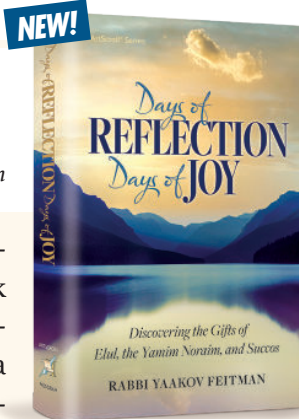
"That was the impact made by his *shiur* in *tefillah*, a *shiur* given with the utmost sincerity to an eight-year-old girl. Almost three years later, she was still *davening* for him every single day!"



Rav Elya Meir Sorotzkin

THE WORDLESS MESSAGE OF THE SHOFAR

Days of Reflection, Days of Joy by Rabbi Yaakov Feitman



Rav Eliyahu Eliezer Dessler (*Michtav MeEliyahu* 2:73) reveals to us the secret of our ability to access the power of the *shofar*. “Accepting Hashem’s suffering with love and acknowledging that we have sinned and deserve His reproof is the towering strength (see *Yoma* 23b) of the Jew at the time of *tekias shofar*.” According to Rav Dessler, when we have this *kavanah* at the blowing of the *shofar*, our enemies just melt away, retaining no further power to hurt us. This may be what the *Maharal* (*Chiddushei Aggados, Rosh Hashanah* 16a) means when he declares that the *Satan* is the embodiment of negativity (*he’edar*), while the *shofar* is the embodiment of the positive (*tov*) and therefore causes the *Satan* to simply disappear.

With this approach to *tekias shofar*, we can understand why the sound of the *shofar*, not the *shofar* itself, represents the *mitzvah* (see *Teshuvos Chasam Sofer, Yoreh Deah* 256, *Avnei Neizer, Orach Chaim* 432, and *Noda Bi-*



Rav Dovid Cohen

Yehudah 3). Unlike the *mitzvos* of *lulav*, *succah*, or *tefillin*, it is not the object (*cheftza*) that we are commemorating with *tekias shofar*, but the sound of the *shofar* and the crucial change it effectuates in us. When we travel the incredible distances that the *shofar* takes us, we should be totally transformed by the journey.

Let us imagine that we could enter the proverbial time machine, re-experiencing the *Akeidah*, *Mattan Torah*, and even the *Mashiach* of the future. Wouldn’t we indeed be changed by the experience? Those who have “returned” from near-death experiences are almost invariably better human beings, with changed morals, ethics, and life goals. Shouldn’t we be transformed by the magical, mystical *shofar* sounds as well?

Rav Dovid Cohen (*Bircas Yaavetz* 4:250) offers us an extraordinary thought on the power of the *shofar*. He points out that the “ram’s horn” refers us back to the *ayil* that was substituted for Yitzchak Avinu on the *mizbei’ach*.

Now, where as Yitzchak went willingly and was a full participant in the *Akeidah*, the ram certainly did not. This is the source of the fact that we consider as *kedoshim* all those who perished al *kiddush Hashem*, dying solely because they were Jews. Neither their previous religious status nor their motivations at the time of their murder are relevant, for the sacrifice of their life is no less meaningful than the sacrifice of Avraham’s ram.

In the last century, with all the *korbanos* it claimed, the incredible “upgrade” of these victims to the status of *kedoshim* has given *Klal Yisrael* the spiritual power to resolve that this time, this year, we can do it. We surely want no more tragedies or merits of this kind. But now that they have happened, let us take the *zechusim* of all the *kedoshim*, together with our own *teshuvah* at *tekias shofar* time, and prepare to soon listen to the *shofar* of *Mashiach*, *bimeheirah b’yameinu*. 📖

FOR WHOM ARE YOU WORKING? continued from page 5

son is *nosei b’ol*, shares the burden, with his friend, he is a person the *tzibbur* needs. By virtue of his willingness to carry others’ burdens and share in their *simchah*, he sees himself as belonging to the *tzibbur* at large. (See *Chochmah U’Mussar*, Vol. 1:19.)

Why is this so important? My father-in-law, Rav Nosson Scherman, gave the following example: A secretary makes sure to develop a very specialized system for managing the office, so that only she knows how the records are kept. This way, she becomes indispensable; even if she makes the occasional mistake, the boss will not be able to fire her.

Likewise, when Hashem judges us as individuals,

we can find ourselves in trouble. Everyone has shortcomings and faults, and perhaps we don’t have enough merit for a good judgment. But if we have created for ourselves an indispensable role in the functioning of the Jewish people, Hashem needs us in His company. Even if we’ve made mistakes, He will grant us a good year to continue filling our role in His nation.

This is the meaning of the *machzor*’s words “and inscribe us in the Book of Life for Your sake, O living God.” We are telling Hashem that although we may not be worthy of life based on our own merit, we request that He grant us life for His sake — for the sake of His “enterprise.” We are not here for ourselves, we plead. We are here for Hashem and the Jewish people. 📖

Rosh Hashanah for Children



ראש השנה

The Holy Sound

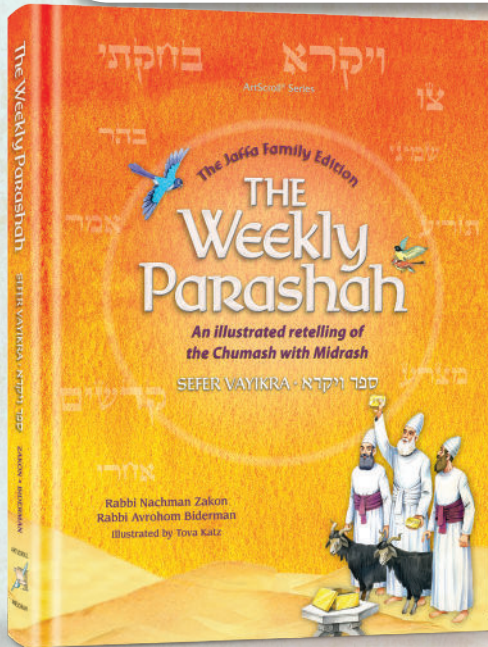
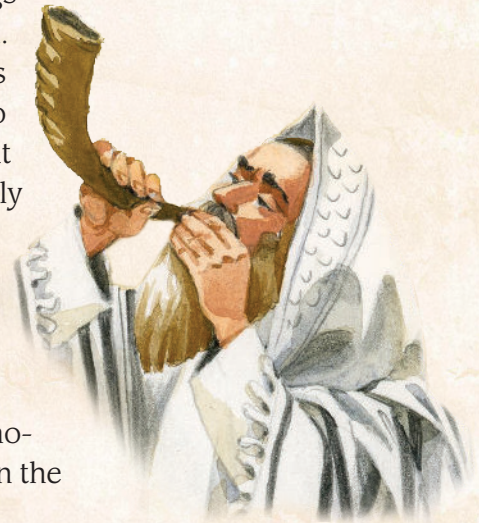
All year long we are getting messages. Ring — time to wake up. Ping — there's a message for you. Honk — get out of the truck's way! The shofar, blown on Rosh Hashanah, is a message for the whole world. It announces to the Jews that Hashem's Day of Judgment has arrived. The shofar's holy sound wakes us up to do teshuvah for anything we did wrong this past year, and to draw closer to Hashem in the coming year.

When Hashem hears the powerful shofar blasts, He moves from His throne of strict judgment to His throne of mercy.

Why does the shofar blast bring Hashem to judge us with mercy?

One reason is because the shofar "reminds" Hashem of Akeidas Yitzchak, one of the greatest things that Avraham and Yitzchak ever did. Avraham was ready to shecht his beloved son. Yitzchak was ready to let his father do that. If that was what Hashem wanted, they would gladly obey.

Because of the Akeidah, Hashem wants to judge us, their descendants, with mercy. (Of course, Hashem doesn't forget anything! But when we blow the shofar, we are asking Hashem to focus on the great deeds of our Avos.)



FASCINATING FACTS

Another reason we blow shofar is that kings and presidents are saluted to the sound of trumpet blasts. Because we are announcing that Hashem is our King, we blow the shofar.

And here's another reason: It reminds us of the shofar sound that we heard at Mount Sinai when Hashem gave the Torah, and reminds us that we have to keep the Torah given at Sinai.

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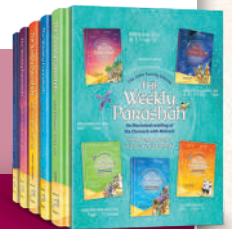
THE WEEKLY QUESTION

Question for Rosh Hashanah:

How many pesukim do we say in Malchiyos, Zichronos and Shofaros during Mussaf on Rosh Hashanah?

Kids, please ask your parents to email the answer to shabbosquestion@artscroll.com by this Wednesday to be entered into a weekly raffle to win a \$36 ARTSCROLL GIFT CARD! Be sure to include your full name, city, and contact info. Names of winners will appear in a future edition. **HINT:** The answer can be found in *The Jaffa Family Edition Weekly Parashah*.

The winner of the Parashas Ki Seitzei question is: BROCHA MUNK, Lakewood, NJ



The question was: May converts from the nation of Edom marry a Jew? The answer is: They are allowed to marry a Jew in the third generation.

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