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

Cities Edition



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ראש השנה – יום הדין – שבת שובה פרשת האזינו Rosh Hashana - Shabbos Shuva Parshas Haazinu October 3-5, 2024 – השר אשר 'אב'א

מאת הגה"צ רבי גמליאל הכתן רבעוביץ שליטיא. ריי ייייר

בראש השנה יכתבוז. ידוע לכל. כי הגוף עם כל אבריו וגידיו ונימיו. מושלט במלואו על פי פקודת הראש. כי ה׳ראש׳ הוא העיקר בכל דבר! ואיך שמתנהג האדם בראש השנה כך הוא יתנהג בכל השנה, כמו באדם שאם הראש נקי אזי כל הגוף נקי ומושלם, וכמובא בגמרא (תענית כד, א): משל לכלה שהיא בבית אביה, כל זמן שעיניה יפות - אין כל גופה צריכה בדיקה! ועל אחת כמה וכמה, כאשר כל הראש זר ונקי. אז בוודאי הגוף שמור ומוגז!

עלינו לדעת, ש'ראש השנה' כשמו כן הוא - ה'ראש' של ה'שנה', ועל פי הראש נקבע כל דבר במשך השנה. והוא מכתיב את כל אשר יארע במשך השנה.

ראש והמוח. כבר הזכרנו כמה וכמה פעמים, את הנקודה החשובה שראוי לזכור, כי 'ראש השנה' כשמו כז הוא. הוא ה'ראש' והעיקר של כל השנה. וראוי להתבונז. ששני ימי ראש השנה מכילים יחד מ"ח שעות, כמניז 'מח', והרי הוא מבואר בספה"ק 'מאור ושמש' (רמזי ראש השנה) שזו לנו הוראה לבל נשכח כי יום קדוש וה הוא המוח של כל השנה, וממנו פינה ויתד לכל המאורעות, בשנה הקרובה שתבוא עלינו לטובה ולברכה.

התשובה היא חובה. כשבאים להתבונן בנושא התשובה, בימים קדושים אלו, צריך להקדים ולומר בראש ובראשונה, כי 'תשובה' זה לא ענין של 'זכות', אלא זו חובה' כפולה ומכופלת. והוא דבר הכרחי המקיים את העולם. העולם ללא תשובה כגוף בלא נשמה! ולכז. האריכו בספרים הקדושים. וגם בספרי תלמידי מרז הבעש"ט זיע"א. כי כל אדם בטרם ישב ללמוד. עליו להרהר בתשובה. שלא יהא חס ושלום בגדר הנאמר (תהלים נ. טז): ולרשע אמר אלקים מה לך לספר חוקי וגו'.

ולא רק לפני הלימוד, אלא תמיד צריך האדם לחיות בהתבוננות, ובחקר מעשיו התמידיים. האם הם מיוסדים על אדני התורה. ואם נכשל בדבר מה. יראה מיד לתקו את אשר עיוות. בחרטה על העבר וקבלה על העתיד. ובשביל זה ממש, זרזו גדולי ישראל לדורותיהם בכתב ובפה. כי ראוי כל איש להיות מ'מארי דחושבנא'!

כתר מלוכה. הנושא המרכזי בתפלות ראש השנה, הוא ענין הכתרת הקב"ה להיות מלך על כל העולם. כך אנו אומרים. וכך אנו מבקשים בתפילות הימים הנוראים. הבה נעצור לרגע ונתבונן, האם אנו אכן מזרהים עם מה שאנו אומרים, או שאין שום קשר ביז מה שאנו אומרים בנוסח התפילה. לביז משמעותו האמתית. ההתבוננות בלב פנימה. וכי מה אנו עושים כדי ש'יתגדל ויתקדש שמיה רבה'. במה הוספנו ב'כבוד שמים'. וב'קידוש שם שמים' ברבים.

והירות משיחה בטלה. בימים קדושים הללו, ובמיוחד בראש השנה, שהם לנו תשורה משוכן מרומים לקבל את שיח שפתותינו שיהא מקובל ומרוצה לפניו ית"ש, ראוי מאוד לשמור על הפה משיחות בטלות ודברי הבל, כדבר ששוויו הון תועפות, שאין העין שבעה מלהביט בחפץ, ואין הלב פוסק לרגע מלהתבונן בדבר one isn't יצא because a תשמיע without hearing vour words is not חשוב כדיבור. so too. the משמיע needs to hear his תקיעה in order for it to be considered a תקיעת מצרה and only then can someone be תקיעה with it. But it has nothing to do with not being a תקיעת מצרה. The issue is with the

idisagrees and says regarding *Tefillin.* where we say only a ישנו בקשירה is permitted to write them. the ישנו בקשירה is permitted to write them. the גדם is permitted to write them. אשה and in the "פרשה" of the מצווה i.e.: to be מצווה i.e.: to be מצווה ard in the מצווה or to write because all you need to write *tefillin* is to be a אשה who isn't and is pasul to write it. מציה someone with a מציה (through מרציא must be מציה must be מציה in that מציה at the time he is being מוציא. Consequently, if one is an מצוה to do a certain מצוה he may not be מוציא someone else in this *mitzvah*, because he is not בפועל isn't a halachic בראעע right now. This is why the אבני ניר an't because his תקיעה isn't a halachic מוציא says, but rather since he can't hear, he is an אונס now and פטור now and בעל and therefore not הייב בפועל. Based on this, הייב בפועל row and therefore not בעל put cotton in his ears and couldn't hear his תקיעות. he still could be מוצא others as he is "בפּרעל" chavuv in this mitzvah. The אבני נזר would hold, since he has cotton in his ears and can't hear the תקיעה, this תקיעה is lacking and one is not איצא with it. וגם עיין קובץ הערות ס' מח' אות יוצא.

A SERIES IN HALACHA LIVING A "TORAH" DAY

מאת הגאון מו"ד הרב ברוך הירשפלד שליט"א, הלכה לפעשה ואש כולל עטרת ווים ברוך, קליבלנד חייםם

Minhagim and Customs of the Yamim Noraim (2)

Forah Study in the Month of Tishrei. In the many busy days that are coming up IY"H during the month of Tishrei, a Yid must be careful to always set aside a portion of his time, each day and night - Kvias Itim - to fulfill the obligation of "זהגית בו יומם ולילה" (1) - which is the obligation to study *Torah*. Even on *Rosh* Hashana and Yom Kippur, when so much of our time is taken up with our *Tefillos*, one must still do some *Torah* learning. (In truth, one could have in mind while reciting the "Avodah" in the Mussaf Chazaras Hashatz, to fulfill the mitzvah of Talmud *Torah*, since it is all sections of *Meseches Yuma*.)

Last Day of the Year. The Kitzur Shulchan Aruch (2) and others write that a person should spend the final day of the year (erev Rosh Hashana) doing as many spiritual things as possible, in Torah, mitzvos and tefillah. To a certain extent, doing this before the year is over, has an ability to fix up these *Avodos* of a whole year before the judgment of Rosh Hashana. Therefore, one should use all of his available time to learn *Torah*.

Rosh Hashana Meals. The Match Ephraimand Elef Hamagen bring down (3) similar customs about learning Mishnayos of Meseches Rosh Hashana during the Yom Tov meals. According to one custom (with sources from the Arizal), one should learn all four chapters of the *masechta* before *bentching* of the first night Yom Tov seudah. According to another custom, one should split up the four chapters during all four Yom Tov meals.

Aseres Yemei Teshuva. Both the Match Ephraim (4) and the **Mishna Berura** (5) write that during *Rosh Hashana* and *Aseres*

Yemei Teshuvah, the Ten Days of Repentance, one should learn IGGERES HATESHUVA of Rabbeinu Yonah and similar Mussar seforim that discuss Teshuvah, for it helps a person to realize his goal of doing *Teshuvah* during this important time.

Mussar: How to Learn it. Regarding a practical way to begin learning Mussar, one should start with the later Mussar works which quote earlier sources, gathering the scattered topics into an organized order, explaining them, and bringing them into practical application in a down-to-earth manner.

How Much Time? The advice of the *Gedolei Hadoros*, the Sages of the generations, is to allot a specific amount of time daily for the study of Mussar - but not to overdo it. After urging people to learn Mussar, the Match Ephraim writes (6) that one should not make *Mussar* ALL of his learning, because devoting too much of one's "brain power" to Mussar for long periods of time, takes away from the changing effect that Mussar can have on a person. A person must learn other Torah topics to truly feel the effects of *Mussar* working. However, if a person learns a small amount daily until he feels the urge to improve himself and thus become closer to *Hashem*, that is a good idea and the rest of his learning time should be used for Shas and Poskim. Indeed, the custom in most *Yeshivos* is to set aside twenty minutes or half an hour daily for Mussar seder.

The Chasam Sofer zt"l used to learn Chovos Halevavos (the classic *Mussar* work which includes much of what all the other Mussar seforim discuss) for fifteen minutes every day with his students, before he started his Gemara shiur.

(1) יהושע אוח (2) קכחייד (3) תקפגיד,כג (4) תרגיב (5) תרגיד (6) תרגיד

Chacham Rabbeinu Saadia Gaon zt"l would say:

"The shofar foreshadows the jubilant proclamation of freedom, when Israel's exiled and homeless are to return to the Holy Land. It calls us to believe in Israel's deliverance at all times and under all circumstances."

Gerrer Rebbe, R' Yehudah Arveh Leib Alter zt"l (Sefas Emes) would say:

"Shabbos Shuva is the first Shabbos of the new year and the Jewish people must be careful in its observance, as Chazal say: 'Had the Jewish people kept the first Shabbos (in the desert). no nation or people would ever be able to conquer them.' Since Rosh Hashana starts the New Year, the first *Shabbos* of the year 'sets the tone' for the rest of the year."

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הרה"ג רב יצחק הופמו זצ"ל נפי כ"ח אלול תשס"ו האשה בריינדל בת ר' אברהם טויב ע"ה, נפ' שבת שובה, ו' תשרי תשע"ו האשה חיי בח ר' אברהם קיפפעל ע"ה נפי בצום גדליי - תנצב"ה

מוסדש לעילוי נשמת

הר"ר אברהם רפאל בו

לשנה טובה תכתבו ותחתמו. יעזור השי"ת שנזכה באמת לשנה טובה ומבורכת. להיכתב ולהיחתם בספרן של צדיקים גמורים יחד עם כל בית ישראל הקטנים עם הגדולים, שנת גאולה וישועה, פרנסה וכלכלה, שנה שתכתבנו לחיים טובים, שנה שתעצור המגפה והמשחית מעלינו ומעל כל עמר בית ישראל, ושיופיע עלינו הקב״ה בהדרו ויגאלנו לציוז ברנה. וישמעו רחוקים ויבואו ויתנו לר כתר מלוכה.

כח): נוהגים לבכות ולהוריד דמעות בתפלת ראש השנה ויום הכפורים אף כשחל בשבת. ומי שאיז בכיה נופלת עליו בימים האלה. הוא הוראה שאיז נשמתו הגונה ושלמה [ומורה גם על 'קושי הלב' ו'רוע תכונת הנפש' (אלף המגן על 'מטה אפרים')]. והוסיף עוד **ב'באר היטב'** שם (והעתיקו גם 'במטה אפרים' שם). בשם מרן האר"י ז"ל. שכל מי שבוכה אז מעצמו בבכייה גדולה מאליו. הרי זה סימו כי באותה שעה דנים אותו בבית דין של מעלה, ונפשו מרגשת זאת, לכן באה לו הבכייה מעצמה. וכבר כתבו האחרונים (ראה 'אלף המגן' שם. שהאריך הרבה בענין הבכייה והדמעות) כי מי שמטבעו קשה לו לבכות, ישתדל על כל פנים להתפלל בקול של בכי, וכדכתיב (תהלים ו, ט): כי שמע ה' 'קול' בכיי. ובענין הבכי, ראה זה דבר פלא, מה שפסק הרמ"א (אורח חיים רפח. ב): מי שיש לו עונג אם יבכה כדי שילר הצער מלבו מותר לבכות בשבת. וכתב על זאת הטורי זהב (ס״ק ב): דאיתא באגדה שמצאו תלמידיו של רבי עקיבא שהיה בוכה

שערי דמעות. בהגהות 'באר היטב' הנדפס בשו"ע (או"ח תקפד, ג) כתב, כי האר"

הקדוש היה נוהג לבכות בראש השנה ויום הכפורים. והיה אומר. כי מי שאינו

בוכה בימים אלו. איז נשמתו טובה ושלמה. וכר כתב בספר 'מטה אפרים' (תקפב.

בשבת, ואמר עונג יש לי. והוסיף הט"ז: דהיינו שמרוב דבקותו בהקב"ה זולגים עיניו דמעות, שכן מצינו ברבי עקיבא בזוהר חדש, שהיה בוכה מאוד באמרו 'שיר השירים', באשר ידע היכן הדברים מגיעים. וכן הוא מצוי במתפללים בכוונה (וע"ע משנ"ב שם ס"ק ד). אכז, מה שהורה **הגר"א זיע"א** (מעשה רב, אות רז) שלא לבכות בראש השנה. כמו שציוה עזרא (נחמי' ח. ט): ואל תבכו וגו' ואל תעצבו כי חדוות ה' היא מעוזכם. כבר ביארו, כי אין הכוונה לבכי מתוך תפלה ותחנונים. שזה בוודאי מותר ומדה טובה היא. אלא כוונתו היתה למחשבת עצלות ואבלות.

ותחמול! וידוע מה שהאריכו הרבה בספרים הקדושים אודות הדמעות. שזו סגולד גדולה שתתקבל תפילתו, וכמבואר **בתיקוני הזוהר** (תיקון י"א) רום חשיבות סגולת הדמעות. על הפסוק (שמות ב. ו): 'ותפתח ותראהו את הילד והנה נער בוכה וגו". לכז מיד - 'ותחמול עליו'. לכז כאשר ישראל פותחיז בתשובה 'בבכייה'. מיד 'ותחמול עליו'!

ילכן ראוי מאוד לעורר ולהתעורר בראש השנה, ולהתנתק מכל העניינים החיצוניים הסובבים אותו. ולהקדיש את מ"ח השצות של ראש השנה. לעבודת התפילה עם קרושת המוח והמחשבה, ולהתרחק מחברת בני אדם המדברים דברים של מה בכר בימים קדושים ונעלים אלה. כי הרי זה מפריע לעלייה ודביקות בהשי"ת, אלא להידבק בצדיקים ולהביט בהתעוררות החופפת ואופפת

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

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

On the second day of *Rosh Hashana*, *Yirmiyahu HaNavi* talks about *Hashem's* everlasting love for His people, the future ingathering of their exiles, and Rachel Imeinu's heartfelt plea. In this prophecy, he describes Hashem's promise to return His children to *Eretz Yisroel* - exclaiming: "For Hashem will ransom Yaakov and redeem him from one too strong for him." The word "ממנו" seems redundant. Clearly, when *Hashem* redeems *Klal Yisroel*. He will take him (Yaakov) away from the one who is holding him captive.

It is possible to say that the reason the *Navi* uses the word "ממני" is to signify that the Satan will stop at nothing to ensnare a Jew and convince him to sin. In fact, as Chazal ***********************

מי א-ל כמוך נשא עון ועבר על פשע ... (מיכה ז-יח) - הפמרה לפרשת האזינו

While we often focus on the famous words of *Hoshea* HaNavi when he calls out, "Shuva Yisroel," the ending words of the *Haftarah* from *Micha HaNavi* underscores this when he says, "Who is like You [Hashem], Who forgives iniquity and passes over the transgression of the remnant of His heritage?" Chazal say that from here we learn that the best way to foster an atmosphere of repentance and forgiveness, is by being מעביר על מידותיו - forgoing on revenge and enabling one's inner peace to take over and forgive wrongdoings to a person. But how far does this go?

R' Yisroel Salanter zt"l explains that in fact when a human being goes above his natural desire to exact revenge and instead chooses to forgive another person's wrongdoing, a powerful rift is created in heaven. This is because the

often say, the Satan uses sly tactics - even convincing a person that doing a particular act is really a *mitzvah*. As such, when *Hashem* redeems us from our exile, the Almighty will also redeem us from our internal exile - the one raging against the evil of the Satan who studies and uses a person's own strengths against him.

On Rosh Hashana, when we glorify the Malchus of Hashem and ask Him to grant us a good year, it is important to also ask for the ability to have that good year we crave. It is like a person who is given an airplane as a gift with no pilot. He has the plane, but he has no means with which to fly it.

May *Hashem* grant us all a sweet new year.

angels in heaven live in an extreme, exacting existence - there is no room for error and there is no room for improvement. As such, their existence, albeit on a high spiritual plateau, is an existence that is stationary - it is merely what it is - nothing more and nothing less.

A human, and in particular a *Yiddish neshama*, has the unique ability to either grow or falter - there is no standing still. He explains that when a person is motionless, he is in essence not moving forward - which is, in and of itself, a faltering phase. So, when a person is מעביר על מידותיו, he is displaying an unnatural phenomenon which has the potential for growth to heights unimaginable. May we all strive for such greatness and use the Aseres Yemei Teshuva as a stepping stone to great strides in *Torah* and *Avodas Hashem*.

הריחים – הבלין מדף היומיי – בענין מצות שופר

מצוה and says that the [פאר הדור שו"ת להרמב"ם ס' נאי] א"ן **רמב"ם**. א" מצות עשה לשמוע תרועת שופר בר"ה", says, הל' שופר פ"א, א"ן **רמב"ם** is not the blowing, but rather the שמיעה. He compares this to איפירה, just like the *mitzvah* is the ישיבה not the עשייה, so too the mitzvah of שיפר is the מינים not the תקיעה This is why the הברכה. This is why the איכויו ותקע, This is why the תקיעה hot the תקיעה hot the מינים הברכה. This is why the איכויו ותקע, , dave מצות צריכות בחולה, on he said; blow the shofar for me. The מצות צריכות בוונה and blow shofar for me. The האיה discuss if this is a to be איצא The איצא תקיעת שופר paskens that one is not יוצא תקיעת שופר from someone else, unless the שומע has מונה to be איצא and the משמיע (בעל תוקע) has in mind to be אחרונים. has in mind to be משמיע (בעל תוקע), that says the *mitzvah* is משמיע, need to have מוציא to be מיציא? As long as the listener (שומע) has in mind to be מיציא, that should suffice? מוציא as paplains? that although the *mitzvah* is שמע and not the שמעה and not the עצם תקיעה the cause the שמעם. because the שומע because the שומע because the שומע because the שומע because the אונגעם תקיעה. and if the הנקע and if the מצוה" doesn't have in mind to be הול שופר של מצוה and if the "הול שופר של מצוה". R' Moshe recaps this idea and says the מינה is having כיונה for the שומע, not because he is being מוציא him with anything, but rather this כיונה changes the תקיעות from just being a שייד that is הול שיר בעלמא that is הול שופר של מצוה. into a הול שופר של שופר שופר שופר לשוצה.

The אירח ס' כטן **חאון איש** (connection) made between the שימע כעונה fo דין there has to be a א"רח ס' כטן אירחד" one being אירוד and the one being אירוד, so too by מכוון being מכוון being מכוון for the שומע, there is no אירוד and he will not be ינצא. This why יזרא asked his *shamash* to have כוונה, otherwise there would be no connection between them. Based on this, it's no יצא as to what ר' זירא holds. as this כוונה is necessary even if you hold איש באריכות. מצות איז צריכות כוונה

מדבר and adds that even a הלכה prings this הלכה prings this הלכה and adds that even a הרבים", says, "הרבים שו"ע and adds that even a מדבר but is not a אבני he is considered a בר היובא he is considered a בר היובא because he is not a אבני שומר שומר שומר מוציא because he is not a אבני savs based on this that the reason he can't be מוצאם is because he's not a בר חיובא. if one would stuff cotton in his ears so that he can't hear, he could be מוציא because בל שישנו, because בר חיובא he is a בר חיובא. There is a עבד that a שבד or אשה may not write כל שישנו בסשירה ישנו בכתיבה. A man that is missing his left hand may write תפילץ because he is a בקשירה ישנו a side issue is preventing him So too here. the אינו שומע, although not being אינו אינו at the moment because he can't hear. is still a אינו שומע, although not being בר חיובא and should be able to be others? He therefore explains, the reason a מציא others? He therefore explains, the reason a מוציא is like by קרא ולא השמיע לאזנו we say (according to some) if he's מוציא

מבואר מדבריו, שכוונת דברי הירושלמי, שזהו הכח של תשובה, אינו רק בקשת סליחה וכפרה על החטא. אלא האדם בעצמו הוא בריאה חדשה שלא חטא מעולם. וכז מבואר בדברי **רבינו יונה** (ביסוד התשובה) שכתב וז"ל: "שלח לנו הקדוש ברוך הוא ביד עבדיו הנביאים. וביד יחזקאל הנביא. נאום ה' אלהים שובו והשיבו מכל פשעיכם ולא יהיו לכם למכשול. השליכו מעליכם כל פשעיכם אשר פשעתם בת. וטשו לכם לב חדש ורוח חדשה ולמה תמותו. אדם אשר פשט וחשא ובא לחסות תחת כנפי השכינה ולהכנס בדרכי התשובה אשכילך ואורך בדרך זו תלך. ביום ההוא ישליר כל פשעיו אשר עשה. ויעשה עצמו כאלו בו ביום נולד ואיז בידו לא זכות ולא חובה. וזה היום תחלת מעשיו. היום יפלס אורחותיו שלא יטו מעגלותיו מדרך הטוב. ודרך זו תביאנו לשוב בתשובה שלמה. כי הוא יעשה עצמו כמשליר מעליו כובד העונות ועוצם החטאים אשר עשה. ולא יבהילוהו רעיוניו ולא יניחוהו לשוב כי יבוש מחטאיו. כי יחשוב איר אוכל להעיז פניו לשוב ואני חטאתי עויתי פשעתי כזאת וכזאת עשיתי עברתי ושניתי ושלשתי עד אין ספורות. ואיך אבוא עוד לפניו כבושת גנב כי ימצא. כי בושתי לעמוד לפניו. ואף איר ארמוס חצריו ואיר אשמור חוקיו. אל יחשוב כז. כי המסית יושב כזבוב במפתחי הלב. מתחדש עליו בכל יום. צופה ומביט להכשילו ומשים לבו לעצה הרעה הזאת. רק יחשוב כי כז מדת הבורא ית'. ידו פשוטה לקבל שבים. לכז טוב לו להשליר פשעיו ולעשות לו לב חדש". עכ"ל. מבואר מדבריו הקדושים. שאם אחד אינו מכיר שע"י תשובה יש לו לב חדשה. יהיה זה סיבה שלא ישוב בתשובה שלימה. שיאמר – איר שייר לעשות תשובה הרי כבר עשיתי כמה וכמה עבירות כמה וכמה פעמים – ועל זה כתב רבינו יונה. שצריר האדם לראות את עצמו כאילו נעשה בריאה חדשה ואין לו עליו שום עבירות כלל. וצריר האדם להאמין בכח התשובה, שיש בכוחה לחדש נפשו. ואין

ומי שנתעורר לשוב בתשובה שלימה מכח הקול השופר. זהו סיבה שיזכה לשנה טובה ומתוקה. דאיתא במדרש רבה (במדבר רבה פ' כ"ט. ד'): "אשרי העם יודעי תרועה אלא שהז מכיריז לפתות את בוראז בתרועה והוא עומד מכסא הדיז לכסא רחמים ומתמלא עליהם רחמים והופר להם מדת הדיז למדת רחמים". ע"כ. וביאר **העץ יוסף** כוונת המדרש וז"ל: "לפתות את בוראז בתרועה – שמכוונים בה לתשובה וחרדת הלב. וקבלת עול מלכות שמים הנרמז בתרועת השופר ויתר דברים טובים הנרמז בזה", עכ"ל. הרי מבואר להריא, דמי שנתעורר מקול השופר לשוב בתשובה זהו סיבה שיזכה להפור מדת הדין למדת הרחמים. ויזכה לשנה טובה ומתוקה!

ובחדש השביטי באחד לחדש מקרא קדש יהיה לכם כל מלאכת טבדה לא תעשו יום תרועה יהיה לכם ... (במדבר כמ-א) - לשמוע

ראש השנה מצות היום היא תקיעת שופר. וזהו אחר מן השמות של היום טוב הזה "יום תרועה", כדכתיב (במדבר כט, א): "ובחדש השביעי באחד לחדש מקרא קדש יהיה לכם כל מלאכת עבדה לא תעשו יום תרועה יהיה לכם".

הנה ידועים דברי **הרמב"ם** (הל' תשובה פרק ג'. הלכה ד'): "אף על פי שתקיעת שופר בראש השנה גזירת הכתוב רמז יש בו כלומר עורו ישינים משנתכם ונרדמים היצו מתרדמתכם וחפשו במעשיכם וחזרו בתשובה וזכרו בוראכם. אלו השוכחים את האמת בהבלי הזמז ושוגים כל שנתם בהבל וריק אשר לא יועיל ולא יציל הביטו לנפשותיכם והטיבו דרכיכם ומעלליכם ויעזוב כל אחד מכם דרכו הרעה ומחשבתו אשר לא טובה". עכ"ל. מבואר מדברי הרמב"ם שהגם שמצות תקיעת שופר הוא מצות עשה, אבל יש כאז רמז, והוא להתעורר לשב בתשובה שלימה.

ואם מצוה זו מוטלת על כל אחד ואחד, ע"כ צריך כל אחד ואחד להתעורר בתשובה כששומע הקול שופר. ואיז מי שיכול לומר שאינו צריר לעשות תשובה. ועל ... מריב (קהלת ז. כ): "אין צדיק בארץ אשר יעשה טוב ולא יחטא".

הרי מקרא מלא דיבר הכתוב, שכל אחד ואחד יש עבירות בידו, אפילו הצדיקים חוטאים, וע"כ צריך כל אחד ואחד להתעורר בתשובה כששומע הקול שופר. שכל זמן שיהודי חי, יש לו יצר הרע, ולפעמים נופל, כדכתיב ״שפע יפול צדיק וקם״. וביום הודש הזה. בשמיעת הול שופר. צריר להתעורר בתשובה. כששומע ההול שופר.

ולפי זה יש לבאר כוונת **הירושלמי**. הירושלמי (ראש השנה פרק ד'. הל' ח'): "ר' 'צור בי ר' יוסה בשם ר' יוסי בר קצרתא בכל הקרבנות כתיב והקרבתם וכאן כתיב עשיתם אמר להז הקדוש ברור הוא מכיוז שנכנסתם לדיז לפני בראש השנה יצאתם בשלום מעלה אני עליכם כאילו נבראתם בריה חדשה", ע"כ. ודברי ירושלמי צריכים ביאור. מהו הכוונה בזה שאם יוצא בשלום בדיז נחשב כאילו הוא

האדם עושה תשובה בר"ה מעלה עליו הקדוש ברור הוא כאלו עכשיו נעשה בעולם שכל אדם החוזר בתשובה דומה הוא כבריה חדשה והשם נקרא לו שם חדש". עכ"ל.

ותתן לנו ה' אלקינו באהבה מועדים לשמחה וכו' את יום הזכרון הזה יום תרועה ... (סדר קידוש)

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

When the **Kotzker Rebbe** *zt"1* was 5 years old, someone asked him a question, a typical question that one asks a 5 year old child, but his answer was very atypical. He was asked, "Where is *Hashem*?" And he answered, "Wherever vou let Him in, that's where He goes."

So, we are supposed to let *Hashem* in, but how? Of course, by thinking about Him. By thanking Him, by asking Him for all our needs, by praising Him and focusing on all the good that comes from Him. *Hashem* is always close to those who "let Him in" but now He is especially close.

If you look at the beautiful davening on Rosh Hashana that we say in our *machzor*, we are basically describing the perfect world, the world of Moshiach, the world where *Hashem* is King. We describe how the *tzaddikim* will rejoice and the evil forces in the world will be silenced and the wicked will go up like smoke and be eradicated from the world. The entire population will know that *Hashem* is the King. Rosh Hashana is the day that we live life exactly as we

wish it to be. It is a day of clarity, a day of light, where the spotlight is on us, the Jewish People, who will finally be recognized as *Hashem's* chosen people.

This is why we say in "L'Dovid Hashem Ori" that Ori, my light, is referring to Rosh Hashana. It is like that beautiful picture at a family wedding, where everyone is wearing their most beautiful clothing, everyone is smiling, everything looks perfect. We look like the perfect family. Everyone is happy, nobody is fighting, but it is all a show. Nobody really looks like that in real life ... and not everyone who is smiling on the outside is really smiling on the inside. But we have a picture of who we really want to be.

Rosh Hashana is the day that we show Hashem who we really want to be. We daven almost all day, we greet everyone respectfully and cheerfully, we make a beautiful family *seudah* and we all try to be on our best behavior. After all, it is the *Yom HaDin*.

But we are not afraid. We go into this Day of Judgment

prepared. We are trembling with joy, because we know that the Awesome King who is judging mankind is also our Father.

I will never forget how my high school principal (this goes back many years ago) used to tell us every year that his favorite holiday is Rosh Hashana. I actually thought he was being facetious and couldn't completely comprehend what he meant. It took me a few years to get it. But when I did, I was blown away. In fact, with his outlook on Rosh Hashana, it didn't take long for the holy day of Yom Kippur to become my favorite Yom Tov.

What special days we were given to achieve the purpose for which we have come to this world. *Yom Kippur* is called "Yishi" - my salvation, because on Rosh Hashana, "We see the light" we get the clarity that is necessary to do real teshuvah and so we have 10 days to do teshuvah. We have Aseres Yemei teshuvah, 10 days in which we need to turn that beautiful picture of Rosh Hashana, that momentary flash of the camera, to reality. When we truly do teshuvah and

בהדין עירובא יהא שרא לנא ... (נוסח של עירוב תבשילין)

If you are reading this *vort* and have not yet remembered to make an eiruv tavshilin, please hurry home to arrange one or ask your Rov for guidance and direction.

Over the course of the upcoming Yamim Tovim we will have several opportunities to be mekayeim the unique and special mitzvah of eiruv tavshilin. The basic concept is, that in order to prepare on Yom Tov for Shabbos, one must have made this eiruv before Yom Tov. It is then reckoned like he already started his *Shabbos* cooking prior to *Yom Toy*, and is just completing his Shabbos preparations on Friday -Erev Shabbos.

The **Maharal zt''l** explains this concept *al pi drush*. Shabbos, Chazal say, is a reference to עולם הבא, while Yom Tov alludes to ימות המשיח. How can we prepare for Olam Haba during the days of Moshiach - days that we no longer have to wage war against the Yetzer Hara? We find the how it will affect the yidden. answer on erev Yom Tov. Based on our actions in Olam Hazeh, we prepare and pave the way. Then, on You Toy itself, the ימות המשיח, we are merely finishing off our preparations. As Chazal say, "מי שטרח בערב שבת יאכל בשבת". The emphasis is on the טרח, the efforts expended, and not necessarily the final results. That is the vardstick used by Hashem to measure our merits. When He sees the טרח, especially in difficult circumstances, then even when the going is easy we still receive full credit.

Throughout the year we each have good days, *yamim* name is symbolized in this *parsha*. tovim, and frustrating ones. We tend to think that the days that weigh heavily on the merit side of our Heavenly scale are the days in which our avodas Hashem flows smoothly and unimpeded. In truth, the opposite is correct. If on the challenging days, we still manage our *avodas Hashem*, albeit

wearing our new outfits and eating all the delicacies that we return to *Hashem* at this time, we enter into *Yom Kippur*, the day of salvation and are completely cleansed of all our sins by our beloved Father in Heaven.

> Only then can we enter the *sukkah*, the private chamber of Hashem, like the yichud room between us and Hashem, where the *zman simchaseinu* is palpable. The joy of *Sukkos* depends on the mindset of Elul and the clarity of Rosh Hashana and the teshuvah of Aseres Yemei teshuvah and the selicha and kappara of Yom Kippur.

> It is a chain reaction of the most wonderful and lofty levels that man can achieve. It is the way we start the new year, with a burst of *Emes*, truth, so that we remember as the year goes by what we are meant to accomplish in 5785.

> Remember, Hashem goes wherever you let Him in, and all of those hirhurei teshuvah you feel when you are eating, cooking, walking, or even shopping with your kids are the small steps pushing you in the right direction. So follow your heart and keep going forward and up ... right into the loving embrace of your Father, your King.

לעילוי נשמת אביט מורט ורבט הרב חיים מוסף בן ר' ישראל אברהם קושמאן זצ"ל

maybe not so perfectly, that is the real reflection of who we are. As we usher in the new year and prepare the *eiruv*, let us remember that specifically through our *nisyonos* - לנא יהא "שרא למעבד כל צרכנא - will we be permitted to prepare for the future, the יום שכולו שבת.

May we all be zoche to a כתיבה וחתימה טובה.

יצב גבולות עמים למספר בני ישראל ... (דברים לב-ח)

Klal Yisroel reads this parsha after Rosh Hashana, every year, as we stand in limbo until our individual verdicts are sealed (hopefully l'tova) on Yom Kippur. This would explain the above posuk. Hashem establishes all the borders of the goyim; all that will happen to them. (As we say in davening (.... וועל המדינות בו יאמר, איזו לחרב ואיזו לשלום) And the posuk above says, "למספר בני ישראל" - this is all done according to

There is a well known Ramban who says that Shiras Haazinu includes the present, the past, the future, olam hazeh and olam haba. R' Moshe Wolfson zt"l, in his sefer אמנות עתיך, explains this *Ramban*. He says since it coincides with Shabbos Shuva, our introspection and repentance at this juncture connects us to the past and present, and will also impact our futures here and in the next world. He then relates a story of the Ramban's disciple named Avner who became an apostate after the Ramban exclaimed that each person's

Years went by and Avner came to visit his rebbi and brazenly asked where his name is found. The *Ramban* prayed for Sivata diShmava and received divine wisdom. He quoted the posuk "אפאיהם אשביתה מאנוש זכרם", and said the third letter of each of these words spells out "אבנר". Legend has it

whimpered, 'This time I am not leaving until you assure me that I will have a child!' She wailed bitterly and collapsed. I ran to summon help and arranged for the poor woman to be taken to the *Rebbetzin's* private chamber.

"When I returned to my post, the tzaddik asked me to relay a message to the poor woman. Tell her that during this coming Rosh Hashana, she should come to our shul to daven; she should stand in the right-hand corner of the women's section during shofar blowing. With Hashem's help, she will be blessed with a son.'

"As it happened, I could not transmit the Rebbe's message straightaway, for I was told to wait outside while the woman regained her composure. As I paced outdoors in the evening air, I pictured how she would return home to her husband and how excited they would be at this great new development. And then, in my mind's eye I saw my wife and the stillness that prevailed in our own household for so many years now. An inner voice goaded me: 'Head on home and relay the Rebbe's instructions to your wife; tell her what the tzaddik said.' No matter how I tried to quell that inner force, it was of no use.

"The Rebbetzin interrupted my thoughts. I went in to face a broken woman with tear-stained, swollen eves and couldn't bring myself to say anything. I escaped the premises and ran home."

The lights in the Beis Medrash had already gone out. The Chassidim at the table were barely visible to Reb Gershon, who could feel their breath and the palpable tenseness. "That night when I asked my wife whether she desired to have a son, she thought I wasn't feeling too well. But from the moment I gave her the tzaddik's instructions, our lives changed and the world took on new meaning for us.

"One day, the woman in the fine carriage showed up at the Rebbe's court again. She approached me as she had so often in the past and beseeched me to allow her an audience with the tzaddik. I was shocked to see her and began to shake. I hesitated and stalled - and then I heard the Rebbe call my name. He stood in the doorway for long moments that seemed like hours and then motioned for me to come in.

"With eyes averted, he intoned, 'As of right now, you are no longer my Shamash. You are hereby dismissed from your post.' I never saw the woman again.

Some weeks later my wife gave birth to a stillborn child. An air of gloom and darkness settled heavily upon us; my despondent wife practically stopped talking to me altogether. Since that day, I have guarded my terrible secret of having snatched away a blessing a blessing that belonged to another."

Stillness reigned as the first light of daybreak cast its rays through the windows of the large shul. The Chassidim were rooted in their seats, gripped by Reb Gershon's pain. (Excerpted from "Forever in Awe" by R. Weiss)

משל למה הדבר דומה

לכו אכלו משמנים ושתו ממתקים ושלחו מנות לאין נכון כי קדוש היום לאדנינו ואל תעצבו כי חדות ה' היא מעוכם ... (נחמיה ח.י)

משל: There was once a land which was blessed with a very devoted king, a monarch who took his royal responsibilities very seriously. He did not ignore the people; he listened to all his subjects who came to him for help and worked hard to assist them. Eventually, after hearing so many sob-filled stories for such a long period of time, he became depressed.

Soon it became a national crisis; the nation's beloved king was sick - and getting worse each day. His close ministers convened a meeting, and it was decided to call a world-renowned specialist in from a far-away land.

The specialist arrived shortly thereafter. After a number of tests, the prestigious doctor came up with a diagnosis; the king was chronically depressed and the only thing that can cure him would be if he wears a "happy man's" shirt.

Thus began an extensive search throughout the realm for a genuinely "happy man." Special convoys of ministers were dispatched all around the land in search of this atypical individual, a man who was sincerely happy. However, search as they may, not one single person fit the bill. There were happy people, to be sure, but when asked if extra money or possessions would bring them additional joy, they all had to admit to the truth. It would not. The ministers were dismayed;

they were not going to be able to help their beloved king.

Suddenly, on their trip back to the palace, off a forest dirt road, they heard the sound of unmistakable joy. Someone living far out in the forest was going about his business with a hum of unusual content and happiness. They approached the man and began questioning him, and it soon turned out that this man was genuinely a real "happy man"!

Overjoyed, the ministers explained their story and about the cure they needed for the sick king. But the man was confused. "I would love to help you, I really would," explained the happy man, "but I don't own a shirt!"

נמטל: On Rosh Hashana we stand before the King of Kings with fear and trepidation, beseeching Him for a good and prosperous year. Despite this, the Navi tells us not to forget that this day is a holiday, a happy day as well. This is something novel to think about on this holy day. The attribute of happiness is so essential to our daily lives because it is precisely "joy" that gives us the power and the catalyst to reach greater heights. Indeed, the *Torah* tells us (Devarim 28-47), "Since you didn't serve Hashem with joy and a content heart," terrible calamities befell our nation. Genuine happiness is the antidote against all evil.

He took a closer look at the note and realized that the handwriting was familiar. This was the way his father had always written his name! With trembling hands, he opened the note, which was already tattered and yellowing. These were the words he read inside: "Ribono Shel Olam! Have pity on Meshulam ben Rivka, my young son who traveled to India two months ago. Watch over him so that he remains a faithful Jew and forgive him for all of his sins. If I could, I would tell him, My

Meshulam, I love you and I forgive you for everything you did. It is true that when we parted, I was very angry at you, and I said that I would never forgive you, but you should know, my dear son, that I have changed my mind, and I do forgive you. I hope and pray to our Father in Heaven that He forgives you as well, and draws you back to Him in complete teshuvah. I hope that when the day comes, you will marry a G-d-Fearing Jewish girl, and you will merit to raise holy, pure children to a life of *Torah* and *mitzvos*. Your father who loves you dearly, Yaakov ben Sarah."

Now, the floodgates opened in Meshulam's heart, and he cried his heart out, like a young child. When he left the Kosel several hours later, he was a complete Baal teshuvah. Today, R' Zilberstein concludes in his sefer, Reb Meshulam has four beautiful children, who are following in the ways of the *Torah*.

כבקרת רועה עדרו מעביר צאנו תחת שבמו כן תעכיר ותספור ותמנה ותפקוד נפש כל חי (סדר נתנה תקף במוסף ראש השנה)

For the better part of thirty years Reb Gershon was a permanent fixture at the entrance to the private quarters of R' Tzvi Hirsch Spira zt"l, the Munkatcher Rebbe, devotedly serving as his Shamash, supervising the Rebbe's comings and goings from daybreak to late night, day in and day out, season after season. He and his wife had no children and lived near the outskirts of the city from where he made his way to the *Rebbe's* residence early each morning.

And then one day Reb Gershon, a man of wide build and few words, was simply not there anymore. The towering figure had vanished from his *Shamash* post like a piece of furniture gone missing. Prior to his sudden disappearance, Reb Gershon had been absent only when the *Rebbe* had personally summoned him inside. With honed intuition, he knew precisely when the *Rebbe* could be seen and when he needed to be left alone. But now, out of the blue, another man stood in Reb Gershon's place.

Reb Gershon could later be spotted in the *Beis Medrash* walking its floors to and fro, occasionally settling into a corner to learn some *Torah* before resuming his pacing. Anyone daring to inquire of Reb Gershon about his sudden departure from the Rebbe's court would be met with silence. On one occasion, a revered elder took up stride alongside Reb Gershon in the Beis Medrash, the two quietly walking in step to-gether until Reb Gershon stopped in his tracks, faced the elder squarely and said, "Since I am no longer the *Rebbe's Shamash*, it would appear that this is the way it is supposed to be." No one brought the matter up to him again.

Many years later, when R' Tzvi Hirsch returned his pure soul to its Maker, his son and successor, R' Chaim Elazar Spira zt"l, renowned for his sefer Minchas Elazar, took over the mantle of leadership. Still recognized by his statuesque build. though the black of his beard had by now turned starkly white, Reb Gershon was one among the many thousands who would flock to the home of the new Rebbe for advice, counsel and blessings. To the older Chassidim, Reb Gershon was cloaked in a veil of secrecy that still piqued their curiosity. In fact, the mystery surrounding Reb Gershon inevitably made its way into the many stories exchanged among the Munkatcher Chassidim about their previous Rebbe. One night, following a day of fasting and devout praying by countless followers who had converged on the court of the Minchas Elazar a small crowd of Chassidim gathered in a corner of the Beis Medrash. They partook of a L'chayim and shared feelings of contentment, trading Chassidic narratives and anecdotes. Absorbed in one another and infused by the warmth of the atmosphere, they failed to notice Reb Gershon taking a seat at the edge of their table. When they spotted him, it was with a certain degree of incredulity for all these years he had steadfastly kept to himself. As Reb Gershon sipped the schnapps he was offered, he felt himself become totally at ease. The years seemed to melt away.

As if in a trance, he suddenly began to speak without focusing on anyone, as the others at the table huddled closer together so as not to miss a single word. "Thirty years I served the tzaddik, as thousands upon thousands stepped over the threshold. They came for advice and guidance from near and far - the weary, the heavyhearted. Thirty years."

As Reb Gershon gripped his glass, the wide-eyed listeners held their collective breath, waiting for more. "Among them was a woman, obviously well-to-do, who would arrive in a horse-drawn carriage. She'd step into the antechamber and anxiously ask for a private audience with the tzaddik. Inside she would break down with great heaving sobs, barely able to get her words out, 'Rebbe, I have no children,' she would cry pitifully. 'Please pray for me. I would give anything; no amount is too steep!'

"But the Rebbe ever moved. It was as if the tzaddik didn't see her standing there. With a defeated demeanor, she would be escorted out of the room. This scene would repeat itself every couple of months. And who could know her pain better than I, being childless myself? Her anguished cries would rip into my innards, and yet the *tzaddik* remained unresponsive."

Reb Gershon sighed heavily, as though the events were just unfolding. "Once, as I stood by the *tzaddik's* window, I saw her carriage pulling up. She dashed right past me, before I could stop her. In the Rebbe's room she fell to her knees and

never heard from again. There are many lessons we can glean matzav and actions, it was "אשביתה מאניש" - deserving of from this powerful story.

R' Moshe Wolfson says as follows: Usually we find a the ability to do teshuva. remez in either the roshei teivos or the sofei teivos. Why here was Avner's acronym in the middle? He answers that the in Hashem's eyes, and be sealed for a gitte, zeesah yuhr, full beginning and end of a person, even a rasha is unknown as of besuros tovos, yeshuos, refuos, parnassa and nachas.

that Avner set out on a raft without no provisions and was they can always repent. But at this point in time, based on his being banished. But one's end is not known, as every yid has

Yehi ratzon that we all do a proper teshuva finding chein

מעשה אבות סימן לבנים

תשובה תפילה וצדקה מעבירין את רוע הגזירה ... (סדר מוסף לר"ה)

The following story is told by R' Yitzchok Zilberstein shlita in his sefer, Aleinu L'shabeiach. Meshulam was a star pupil in his *cheder*, and his parents had enormous *nachas* from him. Unfortunately, Meshulam's spiritual descent began at age 17, when his mother passed away. One day, he informed his father that he was taking a trip to India together with a few friends. His father was heartbroken, and his anguish over Meshulam's spiritual deterioration compounded the grief he felt over the loss of his wife. "Meshulam," he said in a defeated voice, "what does a *frum bachur* have to do in India?"

Meshulam laughed cynically, "Do you think I'm still frum? I'm looking to find meaning in life elsewhere."

His father could not believe his ears. He had known that Meshulam was wavering, but never thought he had deteriorated to this level. Meshulam, for his part, was unmoved by his father's distress. "I hope you'll forgive me," he said impassively.

His father's face reddened in fury. "Forgive you? After everything I did for you? After the *chinuch* that your mother worked so hard to give you? That's how you say thank you? I'm done with you! If you throw away everything that's important to a Jew, you're no longer my son. I will never forgive you!" These were the last words Meshulam heard his father say.

Three years passed. Meshulam did whatever he pleased while in India. But his trip was marred by the nagging memory of his wrenching parting with his father. Since that time, he had tried calling his father on the phone dozens of times, but his father had not answered, nor had he responded to Meshulam's letters. One day, as Meshulam was traveling through a city in India and shopping at the local market, he met an old friend from New York who had been in *cheder* with him.

The two enjoyed a warm reunion, reminiscing about old times and exchanging experiences. At some point during the conversation, the friend's face took on a serious expression, and he said, "Meshulam, I am very sorry about your father."

"My father?" Meshulam asked in confusion. "What happened to him?"

"You mean you don't know that your father died of a heart attack six months after you left?" the friend asked in disbelief. "They say that he died of a broken heart because you left him and traveled to India. You didn't know?"

Meshulam felt as though he had been stabbed in the heart. From that moment, something changed in Meshulam. He couldn't stop crying. Finally, he decided to travel to Israel to pray. His friends made fun of his decision, but he ignored them, and booked the next flight to Israel. When he landed, he headed straight for the Kosel HaMaaravi.

On his way, he began to wonder whether he was even worthy of praying at the Kosel, after having abandoned Judaism and having caused his father to die of a broken heart. Haltingly, and with deep emotion, he approached the weathered stones of the Kosel. He placed his head upon the stones, and his tears blended into the many other tears that had soaked the Kosel's stones before. He cried for his past, for his present, and for his uncertain future. Most of all he cried for having caused his father such pain. How could he ever find forgiveness for his sins? How could he ever forgive himself? His tears flowed unrelentingly.

A person standing near him took note of his distress and suggested that he write what was bothering him on a note, a kvittel, and place it between the stones of the Kosel. Meshulam liked the idea, and he wrote a note that came from the depths of his heart. "Father, I am here in the holy city of Yerushalayim, at the Kosel HaMaaravi. If your soul sees me from on high, I ask you to please forgive me! I did not mean to hurt you; it was only my yetzer hara that made me act so foolishly. I promise you that I will do complete teshuvah, and from now on I will follow the path that you and my mother taught me. Father, can vou forgive me? Your son, Meshulam."

A fresh wave of tears cascaded down Meshulam's face as he slipped the note into a crack in the Kosel, but he did feel much better now. The note fell to the floor, however, and when Meshulam picked it up and tried to put it back into the Kosel, it fell down again. As much as he tried to get the note to stay wedged inside the Kosel, it would not remain in place.

Meshulam was deeply distressed by what he saw as Heaven's refusal to accept his teshuvah. Again, despair swept over him. In a last-ditch effort, he decided to try to insert the note between the next layer of stones in the *Kosel*. He climbed onto a chair and pushed the mote deep between the stones. This time, to his relief, the note remained in its place. But another note that had been wedged in that same place fell out just as Meshulam was placing his own note there. He picked up the other note to put it back into the Kosel, and to his shock, he saw that the word "Meshulam" was written on the outside of the note.