

טוב הקהילה

בס"ד

יו"לע"י קהילת שנת בנית ד'

בנשיאות מורנו הרה"צ ר' גמליאל רבינוביץ שליט"א

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טיב המערכת

חדות ה' היא מעוזכם (בחמיה ח:י)

The enjoyment of Hashem is your strength

Two great merchants met at the expo for a large business deal, at the end of the deal, one merchant said to the other, "Sell me a little grease" – oil to grease the wheels of the wagon. The other merchant gladly sold him the needed grease, and he left on his way. On the way he saw that his friend's wagon was stuck. He asked him, "What happened?" The friend told him that he needed grease to lubricate the wheels of his wagon. The merchant told him, "I just bought grease at the expo from a great merchant and he had plenty." The man rushed to the merchant and asked him to sell him some grease, but he refused. The man was surprised, "My friend the merchant told me that he just bought some from you?" The merchant replied, "Your friend always buys a lot of merchandise from me, and now he asks for a little grease to lubricate the wheels of his wagon in order to transport everything he bought from me, I sold it to him. But you just want to buy grease? I will not sell you grease!"

Rebbe Nachman of Breslev told this story to a man who asked for a bracha for much *parnasah*, and he explained, "If you were one of my followers and attached to me, when I see that he is not able to serve Hashem because of his lack of a livelihood or something similar, I bless them with a bracha for *parnasah*. But you just ask for *parnasah*, then I will not sell you any grease."

The Sfas Emes says that on Rosh Hashanah we must be very joyful, more than the rest of the year, for HaKadosh Baruch Hu judges the entire world, and 'we do not judge a person except in his presence' (Sanhedrin 79b), if so, HaKadosh Baruch Hu is found right by us, as it were, and we say this in the *piyut* of 'Unesaneh Tokef', 'And all inhabitants of the world pass before You like sheep', and it is for this reason that we hardly even mention mundane requests in our Tefillos in these days, for someone who is close to the King, does not lack anything.

The main essence of Rosh Hashanah is the coronation of Hashem Yisbarach, 'Say before Me Kingship in order to coronate Me over you', and this obligation must be done through joy, but how is it possible to be joyous on Yom HaDin – Judgment Day? If we mainly focus that this is the coronation of Hashem, then HaKadosh Baruch Hu, by Himself, will already give us the grease for our physical wheels, so that we can continue to serve Him wholeheartedly.

- Tiv HaMoadim – Yamim Noraim

טיב ההשגחה

בשר שנתעלם מהעין'

'Meat that is hidden from the eye'

I learn in a yeshiva in Eretz Yisrael, and we have a policy that the boys cook for themselves between the *sedarim*. My father spoiled me with a nice piece of meat for Shabbos, and I decided to cook it in a cholent to enjoy on Shabbos. I place the frozen piece of meat on the window ledge to defrost before cooking it and in the meantime, I made all the other necessary preparations.

As I was ready to put the meat in the pot, I turned to the window, but the meat was not to be seen. I went closer to the window and saw a fat cat running with the meat in its mouth, it was running so fast to who knows where!!!

A sigh left my mouth, and I thought why did Hashem do this to me? I was preparing the meat to beautify Shabbos Kodesh...

As I was thinking, I remembered that the day before I picked up a large package of hotdogs from the yeshiva kitchen. I thought to myself that perhaps I have to call this that 'I picked up' by what it really was, 'I stole it'.

I called a Rav who said this is considered stealing. I went to the person in charge and told him about the theft, and I paid the cost to the yeshiva.

True, I did not get the meat back, But I was able to do complete Teshuva, and did not stumble with theft as everything that is done to us is *midah kineged midah* – measure for measure, and I thank Hashem that I learned about theft from a cat!!!

ע.ש.

I have a group that comes to my house on Shabbos, and on Shabbos afternoon I ask, "Who wants tea, and what kind? They all tell me what kind they want.

As I was preparing the tea, my daughter came into the kitchen and asked if I know what 'Sheeba tea' is, as someone likes it. I jumped from my place and gladly went to prepare Sheeba tea from the essence that I prepared before Shabbos. How did Sheeba tea come to our kitchen?

We have an elderly man in our Kollel who drinks Sheeba tea every day. On Thursday, he made me a cup of tea, and after I enjoyed it, he put a few leaves in a bag for me to drink on Shabbos...

I told the family and they all got excited how HaKadosh Baruch Hu is concerned for every detail, even the type of tea of the guests...

ר.ח.

On Rosh Hashanah it is written – בראש השנה יכתובן

Everyone knows that the body with all its limbs, tendons, and veins, are entirely controlled by the head. The 'head' is most important!

The way the person conducts himself on Rosh Hashanah, so will he conduct himself the whole year. Just like a person, if the head is clear, then the whole body is clear and healthy, as mentioned in the Gemara (Taanis 24a, 'It is compared to a bride in her father's house, as long as her eyes are beautiful, there is no need to check the rest of her body!' How much more so when the head is pure and clear, then the body is surely protected!

We must know that 'Rosh Hashanah' as its name, so is it – the 'head' of the 'year', based on the head the rest of the year is set, and what will happen the rest of the year is written.

The head and the brain – ראש והמוח

We have already mentioned several times the important point that one should remember, that 'Rosh Hashanah' is as its name, it is the 'head' and the main thing of the year. Let us consider, the two days of Rosh Hashanah encompass 48 hours, the numerical value of 'מח' – brain, and it is explained in the holy *sefer* 'Meor V'Shemesh' (hints of Rosh Hashanah) that this teaches us not to forget that this holy day is the brain of the rest of the year and it is a corner and peg for all events in the coming year, may it bring good and blessing.

Teshuva is an obligation – התשובה היא חובה

When we consider doing Teshuva in these holy days, first and foremost we must say that this 'Teshuva' is not a matter of 'zechus' – 'merit', rather it is a '*chovah*' – 'obligation', it is something necessary for sustaining the world. The world without Teshuva is like a body without a *neshama*!

Therefore, the holy *seforim*, including those of the students of the Baal Shem Tov discuss at length that whenever a person sits down to learn, he must think about Teshuva, so that it is not considered (Tehillim 50:16) '...ולרשע אמר אלקים מה לך לספר חוקי...' – **'But to the wicked G-d said, "To what purpose do you recount My decrees..."**' And not only before learning, rather, the person must live in observation, studying his constant actions, to see if they are based on the foundations of the Torah. If he should stumble with something, he should immediately see to correct it, with regret for the past and acceptance for the future. It is literally for this that *Gedolei Yisrael* encouraged their generations in writing and verbally that everyone should be an 'accountant' of his actions!

Royal crown – כתר מלוכה

The central theme of the Tefillos of Rosh Hashanah is the coronation of HaKadosh Baruch Hu as King of the World. This is what we say, and this is what we request in the Tefillos of the Yamim Noraim.

Let us stop for a moment and consider, do we identify with what we are saying, or is there no connection between what we are saying in Tefillah and the true meaning, the observations of the inner heart? What do we do to 'יתגדל ויתקדש שמייה רבה' – 'to exalt and sanctify His great Name', how much have we added to 'כבוד שמים' and 'קידוש שם שמים' publicly?

Be careful with idle talk – זהירות משיחה בטלה

In these holy days, and particularly on Rosh Hashanah, in which we have a promise from the One Who dwells on high to accept the words of our lips to be acceptable and desirous before Hashem Yisbarach, we must be very careful regarding idle talk and nonsense, as a thing worth a fortune, the eye never stops looking at it, and the heart does not stop considering it due to its great importance.

The Gate of Tears – שערי דמעות

In the commentary '*Be'er Heitev*' printed in Shulchan Aruch (Orach Chaim 584:3) it is written that the Ari HaKadosh had the custom to cry on Rosh Hashanah and Yom Kippur. He would say, "Whoever does not cry in these days, his *neshama* is not good and whole." It is similarly written in '*Mateh Ephraim*' (582:28), 'We are accustomed to cry and shed tears in the Tefillos of Rosh Hashanah and Yom Kippur even if it falls on Shabbos. If one does not cry during these days, he shows that his *neshama* is not proper and complete [and also teaches about the 'hardness of the heart' and 'evil nature of the soul'].'

The '*Be'er Heitev*' continues (and also quoted in '*Mateh Ephraim*') in the name of the Arizal, that whoever cries and the tears pour out by themselves, it is a sign that at that moment they are judging him in the Celestial Court – *Bais Din shel Maalah* and the soul senses this, therefore, he suddenly bursts into tears. The Acharonim wrote (see '*Elef Hamagen*', who writes at length regarding crying and tears), that one who's nature is that it is difficult for him to cry, should at least try to *daven* in a crying voice, as it is written (Tehilli 6:9), 'כי שמע ה' קול בכי' – **'For Hashem has heard the sound of my weeping'**.

Regarding crying, see this amazing thing, how the Ramah ruled (Orach Chaim 288:2), 'One who has pleasure by crying because it relieves his heartache, is allowed to cry on Shabbos.' The Turei Zahav wrote on this (seif katan 2), 'It is mentioned in *Aggadah* that Rebbe Akiva's students found him crying on Shabbos, and he said it was a pleasure for him.' The Taz continues, 'Out of an abundance of clinging to HaKadosh Baruch Hu, tears flow from his eyes, as we find with Rebbe Akiva in Zohar Chadash, that he would cry profusely when he said '*Shir HaShirim*' knowing where the words reached. The same is found with those who *daven* with *kavanah* (see also Mishna Berurah there seif katan 4).

But the Gra teaches (Ma'aseh Rav Os 207) that one should not cry on Rosh Hashanah as Ezra instructed (Nechemya 8:9-10) **'ואל' 'Do not weep... Do not be sad, the enjoyment of Hashem is your strength'**, it was explained that the this did not mean during Tefillah, as this is certainly allowed and is a good trait, rather it means have sad thoughts and thoughts of mourning.

And she took pity! – ותחמול!

Many holy *seforim* describe at length the topic of tears, that this is a great *segulah* to have one's Tefillos accepted, as explained in Tikunei HaZohar (Tikun 11) regarding the great importance of the *segulah* of tears, on the *posuk* (Shemos 2:6), 'ותפתח ותראהו' – 'She opened it, and saw him, the boy, and behold! A youth was crying...' and immediately, 'ותחמול עליו' – 'she took pity on him'. Therefore, when Israel opens with Teshuva while 'crying', immediately, 'she took pity on him'!

Therefore, it is very appropriate to be aroused on Rosh Hashanah, and disassociate from external topics that surround him, and sanctify the 48 hours of Rosh Hashanah, for *avodas hatefillah* – the service of the Tefillah with sanctity of mind and thought, and distance from groups of people who speak idly during these holy and elevated days. They block the elevation and clinging to Hashem Yisbarach. Rather cling to *tzaddikim* and see what arouses them, and what you see from them, that is what you should do.