

רק רוחניות

אשרי העם יודעי תרועה

The Beis Aharon of Karlin ZY"A once was pleased after the Yomim Noraim, that in Chodesh Tishrei it passed through his hands thousands of Kvitch and not one of them were requests for material needs. - Mateh Aharon

"Teruah" is from the meaning of broken and humble. Klall Yisroel knows how to break their heart. Whereas by the nations of the world of the past שברתם זו היא מיתתם. Their breaking is their demise, as they fall in their heart and do not have happiness. In contrast to Binei Yisroel, even though their heart is broken but even so באור ה' with the light of Hashem they go. They have happiness! - Rav Moshe Midner ZT"L - Sefer Toras Avos

Rav Yeruchem Levovitz ZY"A, The Mashgiach of Mir, in his Sefer Daas Torah (in Likutei Mosrei Torah) Parshas Re'eh, speaks about the impending day of judgement Rosh Hashonoh. He speaks the following in his words, "Behold how much must be the Happiness on Rosh Hashonoh, the day that all the good of the world, all the future, the upcoming redemption, the acceptance of the entire Torah was created. Also, all the Moadim (Holidays) are secured in this day." Therefore, there are those who have the custom to dance on Rosh Hashonoh, behold it is a cherished tradition.

The Baal Shem Tov ZY"A, once designated a disciple of his to blow the Shofar for his Shul on Rosh Hashonoh. In addition to this he gave him a list of Kavonos [intentions] to have while blowing the Shofar. The Baal Shem Tov in his greatness made that the list be lost before the Tekyas Shofar. And so, the disciple blew the Shofar broken heartedly. After Davening, the Baal Shem Tov explained his actions, לב נשבר ונדכה די לא תבוה - A broken heart is not forsaken by Hashem. So that is the key that opens all locks, said the Baal Shem Tov.

Russisher Chasidim would call the night of Rosh Hashonoh "Karnatzyoh Nacht" - Coronation night, for on it we Coronate - Crown the King - Hashem.

הָאֲזִינוּ הַשָּׁמַיִם וְאֲדַבְרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי פִי: ספר דברים פרק ל"ב א'

אמר אביי השתא דאמרת סימנא מילתא היא יהא רגיל איניש למיכל ריש שתא קרא ורוביא כרתי סילקא ותמרי וכו': תלמוד בבלי מ' כריתות דף ו' ע"א

Give ear, O heavens, and I will speak; and may the earth hear the words of my mouth. [32:1]

Abaye said, since a sign is an action, a person should have the practice to eat in the beginning of the year Korah, Rubia, Karsie, Silka, and Tamrie: Krisus 6.

The Maggid of Mezritch, Reb Dov Ber ZY"A, was spending time studying at his Heilige (Holy) Rebbe The Baal Shem Tov Hakodosh ZY"A. When He wanted to return home to his family the Mezritcha Maggid ZY"A asked permission from his Rebbe the Baal Shem Tov ZY"A to return home. The Baal Shem Tov ZY"A requested him to stay longer and explained as follows. "As long as a Talmud (pupil) is yearning to hear my Torah, I have the ability to say Torah and be a wellspring of teaching."

הגה: יש מדקדקים שלא לאכול אגוזים, שאגוז בגימטריא חטא, וכו': שו"ע או"ח הל' ר"ה סי' תקפ"ג סעיף ב'

ומתלמידי יותר מכולם (תענית ז', מכות י'). Similar to; From my students more than all [Tanis 7., Makos 10.]

The Rema in Hilchos Rosh Hashonoh in Shulchon Oruch Simin 583:2, Says; that some are careful not to eat Egozim (nuts) since אגוז [Egoz] is the same numerical value as Cheit חטא - sin. The Kotzker ZY"A, added to this that Cheit is also the numerical value of Cheit, and therefore one must be extra careful not to sin during these elevated and cherished days. There are also various Minhogim (customs) concerning not eating sour or bitter food during these great days. [Some communities only refrain on Rosh Hashonoh, and some refrain from various sour foods until after Shmini Atzeres]. This all must reflect on every person not to be a sour or bitter person but to be נעים למקום ונעים לבריאיות [ideal to Hashem, and ideal to people]. We should be suitable to Hashem and suitable to his people, especially during the Days of mercifulness and forgiveness.

The Me'or Veshomesh says that a Darshon (Mentor), is a Tzinur (channel) to say what the listeners must hear. As it says in Pirkei Avos, שזכות אבותם מסייעתם - The Zechus Avos (Merit of the Ancestors) of those learning and listening, helps he who is speaking.

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יוצא לאור ע"י מכון בית צדיקים - שידלוב סטאשוב

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לקבל הגליון, בלשון הקודש "על התורה ועל העבודה" והן הנ"ל, ושיעור באידיש או בענגליש, וכן להקדיש גליון לזכות, לרפ"ש, לע"ג, או לזכות את הרבים - אחב"י באלפי מקומות בעולם קע"ה כ"י להתקשר להנ"ל - ידידכם נפתלי הירצל גאנצווייג

The Kohznitzer Maggid ZY"A was happy on the night of Rosh Hashonoh and he said a reason for this. As it says in The Gemoroh, "He who is BiSimchoh, a good Mazel rests on him."

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The Vilna Goan ZY"A rejoiced by the blowing of the Shofar, as then we proclaim the crowning of our King, Hashem Yisborach as ruler of the whole world.

Send in your and your friend's addresses ASAP.

- Rabbi Naftali H Ganzweig