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The Avodah of Malchiyos, Zichronos, and Shofros

**Rosh Hashanah Is the “Head,”
Animating the Entire Year**

Animated All Year by the מוחין of Rosh Hashanah

In the *sefer Bas Ayin (Derush l'Erev Rosh Hashanah)* Rav Avrohom Dov of Avruch, zy”a, teaches us the well-known *yesod* that is brought in many *sefarim* regarding the name **Rosh** Hashanah: It is not just the *beginning* of the year; **it is the head of the year**. Just as the head of a person animates the rest of the body, so too, the entire year is given life from Rosh Hashanah.

The *Bas Ayin* explains that all the *tefillos* that we *daven* the entire year are drawn from the *mochin*, the thoughts, that a person draws down over the days of Rosh Hashanah. The *tefillos* of a person are like the heart, and the heart receives its emotions from the mind. Therefore, Rosh Hashanah is source of all the *tefillos* that we *daven* the entire year.

Our Thoughts on Rosh Hashanah Leave an Impression for the Entire Year

This is an incredible *yesod* that is important and relevant to us all: **we must spend our entire Rosh Hashanah thinking proper thoughts**, because all our emotions for the entire year emanate from the thoughts we think throughout Rosh Hashanah.

Thus, our incredible *avodah* over the forty-eight hours of Rosh Ha-

shanah is to constantly think Rosh-Hashanah-oriented thoughts. Aside from the fact that, in general, we must utilize the holy days in the right way—because we will feel their effects the entire year—we must specifically work to have the proper *thoughts* over Rosh Hashanah, for it is a day of מוֹחִין, a day of *Rosh*, and our thoughts on this day will have an impact on our entire year.

A Person's Thoughts Affect his Actions

We see this in our lives all the time: thoughts affect actions. For example, a person becomes upset whenever he meets a specific person; every time he encountered him, that person spoke in an insulting way to him. His negative feelings persisted until someone came along and began working with his thoughts, instilling in him the fact that he is good and worthy, despite what that other person says... stressing that Hashem runs the world, and so forth.... The various thoughts he now processes calm and affirm him.

The reality is that if he will reiterate these thoughts constantly, **it will change his entire attitude and thus his conduct.** Later, when that person will try to bother him, he will recall the *proper* thoughts that he wishes to have regarding this challenge, and his emotions will take shape differently. **He will be calmer, because his thoughts have changed.**

The same applies to a person who is uncomfortable in social situations. If he will repeat and reiterate certain thoughts to himself, again and again, **they will change him.** Later, when it comes to a similar social situation, his new thought process will cause him to feel better in that situation.

Rosh Hashanah Is a Time for Changing Our Thought Processes

Thus, the *chassidische sefarim* teach us that all **our thoughts and attitudes over the entire year emanate from the thought process that we employed on Rosh Hashanah.** Every time a person has a free moment on Rosh Hashanah, it is an opportunity to think the proper thoughts,

which will in turn change his attitude and mode of thought for the entire year.

As said, Rosh Hashanah is a day of *mochin*, thoughts, and a day of *rosh*, which gives life and sustenance to the entire year. Just as a person is comprised of a *mo'ach*, a mind, which rules the heart, and the heart rules over the rest of the limbs—the order of time was created in the same way. Rosh Hashanah is the “mind” that controls everything. Thus, it is the time to address the aspect of *machshavah*, thoughts.

The Avodah of Malchiyos, Zichronos, and Shofros

So, what indeed are the thoughts that we must think on Rosh Hashanah that will shape our entire year?

For this, Chazal gave us an incredible *eitzah* when they taught us that the *avodah* of Rosh Hashanah is oriented around *Malchiyos*, *Zichronos*, and *Shofros* (collected *pesukim* from Tanach around the themes of Sovereignty, Remembrance, and *Shofar* blasts, which we recite during Mussaf on Rosh Hashanah). Beyond merely *saying* these *pesukim* in Mussaf—*Malchiyos*, *Zichronos*, and *Shofros* are the *avodah* of Rosh Hashanah... during all 48 hours of the Yom Tov!

When we look at the Yamim Tovim, we will notice that every Yom Tov has its *avodah*, its unique mitzvah. And while the mitzvah can be done only once during the Yom Tov (such as *lulav*, for example), the aura of the mitzvah and our preoccupation with the mitzvah are spread over the entire Yom Tov.

So, on Shavuos, for example: The time of *Kabbolas haTorah* is not merely during those few moments of *kriyas haTorah*, when we read the *Aseres HaDibros*, but we are also preoccupied with accepting the Torah over the entire Yom Tov.

It is the same way on Rosh Hashanah regarding *Malchiyos*, *Zichronos*, and *Shofros*: These *tefillos* are gifts Hashem has given us so that we will know—and have—the proper thoughts that must occupy our minds over the entire Yom Tov.

In the following sections, we will explore each of these themes, enabling us to gain a profound understanding of our *avodah* throughout this exalted Yom Tov.



מלכיות:

Coronating the Ribbono Shel Olam Over Our Own Lives

Coronating Him All Year Long

In the *Sefer Toras Emes* by **Rebbe Leibele Eiger, zy" a**, it says that our ability to coronate the Ribbono shel Olam throughout the year emanates from Rosh Hashanah. With this he explains the Chazal that states, אמרו "לפני מלכיות כדי שתמליכוני עליכם, Say before Me Malchiyos in order that you coronate Me over you." Hashem asks us, "Occupy yourselves with the concept of *Malchiyos*, my Sovereignty, on Rosh Hashanah, so that you will be able to coronate Me all year long." We must occupy our minds with thoughts of מלכות on Rosh Hashanah so that we'll be able to be ממליך the Ribbono Shel Olam all year.

Malchiyos: Remembering That the Ribbono shel Olam Runs the World

The simple meaning of מלכיות is **to have thoughts of *emunah*** that the Ribbono shel Olam runs the entire world—and if we reiterate and repeat such thoughts to ourselves throughout Rosh Hashanah, they will leave a lasting impact for the entire year.

There are so many opportunities throughout the Yom Tov—when coming and going to and from shul, at intervals during *davening*, etc.—to think thoughts of *emunah*, to remind ourselves that Hashem is in charge of the world. By thinking these thoughts, we actively fulfill אמרו לפני מלכיות, say *Malchiyos before Me*—we are coronating the Ribbono shel Olam!

Thoughts of *Emunah* Regarding Our Own Lives

Throughout Rosh Hashanah, we can constantly recall and bear in mind that there is a Ribbono shel Olam on This World! We can say אני השגחה פרטית. strengthening ourselves with the *emunah* in מאמין.

Moreover, a *Yid* can ponder and meditate that every detail of his life—his personal situation, his friends, his challenges, his family, that child who is so challenging—is all ordained with perfect *Hashgachah Pratis* for an ultimate purpose and for his ultimate good!

A *Yid* must reiterate over Rosh Hashanah that this child who makes his life so difficult did not come to him by some mistake; his *neshamah had* to come down to This World, and it was placed into his family as the best home for it. It's all perfectly ordained.

The Ribbono shel Olam could have created a *separate world* for every *neshamah had* He wished to, and thus the *Yid* wouldn't have had to encounter that challenging *neshamah* at all. But the Ribbono shel Olam wanted the *neshamos* to encounter each other on This World, one should challenge the other.... Every *Yid* must know: It is all for your *sheleimus*, your completeness. As far as you're concerned, the entire world was created for you—בשבילי נברא העולם—and everything around you is for your ultimate perfection, for you to perfect your character. *This is your sheleimus!* And **the child who presents you with so many *nisyonos* brings you so much closer to your ultimate perfection.**

Our Thoughts on Rosh Hashanah Strengthen Us for These *Nisyonos*

Rebbe Leibele Eiger teaches us: If you will reiterate and meditate on these thoughts of *Malchus* over Rosh Hashanah, it will give you the strength to coronate and be ממליך the Ribbono shel Olam all year long, and **you will always have the ability to crown Hashem over the details in your life!**

One never knows what *nisyonos* will come his way during the course of the year. We're not speaking of some terrible tragedies, *R"l*, but the

normal, day-to-day challenges that everyone goes through in his personal life.

One never knows what type of challenges his child will present to him this year...what kind of silliness his teenager will pull off... and then he will need a reminder that the Ribbono shel Olam runs the world, so he should be able to remain joyful and serene even though it is difficult.

These very thoughts of *Hashgachah Pratis* that a person repeats to himself over Rosh Hashanah include all the situations he will encounter during the year. It gives him strength, so when the inevitable situation arises, he will be “covered” with the proper thoughts of *Malchus Shamayim*. **On Rosh Hashanah, he took the “vaccine” that boosts him to have the proper *emunah*** when he encounters challenges. The vaccine preceded the situation, and his *neshamah* is now fortified with the appropriate *kochos hanefesh* it will need to navigate the challenges the year will bring.

Visualize Life’s Scenarios

The Ribbono shel Olam has given us a great gift on Rosh Hashanah: **Think about *Malchiyos*! Engage in the *avodah* of *Malchiyos*!** It is an incredible *avodah* that includes both the *emunah in Hashgachah Pratis* as well as **the *avodah* of *bitachon***; one must keep in mind the love that Hashem has for him, how much good the Ribbono shel Olam did—and will continue to do—for him. This is all a part of the *avodah* of coronating the Ribbono shel Olam!

One important aspect of coronating Hashem is to visualize many situations that may come one’s way and to imagine being ממליך the Ribbono shel Olam in that scenario—to declare that Hashem is in charge in that situation as well.

Loving Hashem in All Circumstances

The concept of visualizing various situations and imagining our *emunah* in those situations, can be seen in the mitzvah of *Kriyas Shema*, which we recite early in the *avodah* of Rosh Hashanah morning, an integral part of the *avodah* of *Malchiyos*.

During *Kriyas Shema*—we are taught by tzaddikim—we are meant to visualize jumping into a fire *al kiddush Hashem*. Surely, they didn't just mean the scenario of jumping into a fire per se, for this is an unlikely scenario. **Rather, we must also visualize all sorts of situations that one will encounter and there coronate the Ribbono shel Olam with all one's heart, all one's soul, and all one's resources!** "I know that I will encounter challenges, I know that I will encounter *nisyonos*, but I nevertheless accept upon myself to remain loyal to HaKadosh Baruch Hu, to remain a loyal servant of Hashem."

When a person visualizes these situations and accepts the *Malchus* of Hashem upon himself in his mind, **he has thus fulfilled the אמרו לפני שמע ישראל which is the avodah of Rosh Hashanah!** The *pasuk* of שמע ישראל is in fact one of the *pesukim* of *Malchiyos*—and if a person can visualize and imagine accepting upon himself the Kingdom of Hashem in every situation, he has fulfilled this *avodah* at the highest level.

The *Malchiyos* Perspective

An *ehrlliche Yid* accepts upon himself over Rosh Hashanah not to engage in misguided *hishtadlus* over the coming year; **he remembers the truth that hishtadlus doesn't bring *parnassah*!** So, when the *nisayon* comes to him during the year, he will have ingrained the proper perspective into himself.

He recalls the times when his *hishtadlus* accomplished nothing for him, and it was only when he abandoned the attitude of כחי ועוצם ידי, *my strength and the might of my hand*, and he *davened* to Hashem... **that did help. To visualize how he will have *emunah* in all circumstances of his personal life is the epitome of אמרו לפני מלכות!**

The *sefarim hakedoshim* tell us that when a person cries out "המלך", and when we implore Hashem, "יודע כל פעול כי אתה פעלתו, *every being should know that You created him...*" **we are primarily asking Hashem that we should merit this awareness, that we should be ממליך Hashem on ourselves!** How do we coronate Hashem upon ourselves? It is when we recall the *nisyonos* of our personal life, and we accept the *malchus* of

Hashem on our personal situations—to have *emunah* and *bitachon* in all circumstances. This yoke of *Malchus Shamayim* that we accept upon ourselves is the greatest coronation of Rosh Hashanah!

The truth is that there's an unlimited amount that we can visualize—for, as person's life progresses, it becomes more complex: his work, his family, his community, his neighbors, and chiefly... himself! **Sometimes, we become so preoccupied with the surrounding circumstances that we forget about ourselves....** How many *nisyonos* does one have in his personal life, unconnected to anyone else!

When we remember the truth—that we're going to live with *emunah* in all circumstances—we have fulfilled אמרו לפני מלכיות.

Recognizing That the Ribbono shel Olam Runs His Kingdom, We Do Not

Another aspect of *Malchiyos* is to remember the truth when it comes to the topic of hubris and humility.

A person is not always aware just how much he thinks well of himself, how accomplished he feels about himself, how much he praises and lauds himself and his abilities, how much his thoughts revolve around his own might and ability... each person according to his circumstances.

It is important to recognize how embarrassing it is when a person has hubris, when a person takes so much pride in himself. With his mouth, the person says that Hashem is the King... but he behaves so haughtily... as though *he* runs the world. It's a contradiction: **Are you the king or is Hashem the King?**

When a *Yid* davens, המלך, he must become filled with embarrassment.... **If Hashem is truly the King, as you say, where have you been until now?**

Letting Go of Our Own Might—Giving the Kingdom to Hashem

A person may make a big fuss about Rosh Hashanah: he spends

money on the Yom Tov, he performs *segulos* in order to merit a good judgment, he goes to *kevarim* of tzaddikim, he distributes *tzedakah*, he does everything to ensure that the Yom Tov works out for the best in every way; but when it comes to המלך, it's embarrassing: **You're conducting a whole kingdom for yourself, and now you say that Hashem is the King?!** If you really believe that the Ribbono shel Olam is the *Melech*, then let go of all your כחי ועוצם ידי and subjugate yourself to *His* Rule.

If we would only observe ourselves more closely, we would come to see how much we try to do on our own, how many of our own opinions we have in so many areas. Submitting to Hashem is lifelong *avodah* – we must toil in it every moment that we're alive... to sense the feeling that without Hashem we have nothing – that with one move from Hashem, a person can be instantly immobilized, *chas v'shalom*.

You must internalize so many thoughts of *emunah* so that you will change your attitude... to begin living a little differently. The first step is to have a little humility as it relates to other people. Don't go around saying how great you are; don't embarrass others; don't hurt others; don't take actions that illustrate your haughtiness. **This will help a person change internally – for we know that האדם נפעל כפי פעולותיו, a person will act according to his actions** (a person changes in accordance with his actions; they influence him to truly change). Meditate on how much Hashem sustains you at every moment, and how your every move is enabled only by Hashem – so there is nothing to be haughty about.

When We're Preoccupied with Our Own Successes, There Cannot Be Coronation

A *Yid* who coronates Hashem over himself is ashamed before the Ribbono shel Olam. He doesn't seek or want to be in a situation where he will rely on his own might and ability. He, *chas v'shalom*, doesn't want to have a thought of the *opposite* of *Malchiyos* on the awesome day of Rosh Hashanah.

There are so many examples of how a person can fall prey to the כחי ועוצם ידי on the day of Rosh Hashanah itself – and we must be vigilant.

We will give a brief example of where this may be common—although not everyone can relate to it. Rosh Hashanah is a time when many chasidim journey from home to their Rebbes, and they encounter old friends whom they haven't seen in a long time. It can happen that a person finds himself at the evening *seudas* Rosh Hashanah, and he spends half an hour relating stories of his successes over the past year... he accomplished this, he was successful in that....

How did he pull it off?! Listen, he's a gifted person, the Ribbono shel Olam gave him talents... and now he is regaling anyone who will listen with the stories of his success. **But where is the *Malchus Hashem*?** If a person doesn't work on himself, then this will be his default state, and he will speak this way—about himself, *his* successes, and *his* escapades—even on Rosh Hashanah night!

But what do you want from him? He didn't speak *lashon hara*! He didn't speak forbidden words! He simply related stories.... But *why* is he telling these stories? It's not in the context of relating the wonders and the goodness of Hashem. When he speaks of *Hashgachah Pratis*, he tends to talk about *his own Hashgachah Pratis*. **He is telling you that he is so talented that Hashem had special *Hashgachah Pratis* for him!**

People sit down to the meal on the night of Rosh Hashanah, and the married children come over... and the conversation turns to how they managed to bring in the Yom Tov so well, and how the food worked out.... It is all very nice, but **it is not *Malchus-oriented***.

These may be silly examples... but what can we do if silly things tend to occupy our minds...

Allow the Ribbono shel Olam to Be the King

Sometimes, we see a person wanting to talk, but another person won't allow him to get a word in edgewise. **On Rosh Hashanah—the day of Hashem's Coronation—the Ribbono shel Olam wants “to be heard.” Stop interrupting Him!** Don't sweat the Rosh Hashanah so much, and let the *Aibishter* be the *Melech*. אמרו לפני מלכיות

Chassidim would journey to their Rebbes for Rosh Hashanah because they were afraid to be alone at that time. Staying near the Rebbe, among thousands of people, the person exists a bit less... he doesn't function so much as his own entity. **He stands in a corner of the shul, and no one even knows that he's here...he's a part of the mass of humanity. There's a bit less self, and a bit more *Malchiyos*.**

Not Losing Rosh Hashanah to Frivolous Talk

It is for this reason that we are careful not to speak idle chatter on Rosh Hashanah—for if we do, it doesn't take long until we begin to engage in talk that is the opposite of *Malchus*. Did the *ba'al tefillah daven* well; did he drag it out a too much; were the *teki'os* successful... what is all this talk? Either it's *lashon hara* (if it is negative), or we're giving honor to a *person* instead of focusing on *Malchus Shamayim*.

Sometimes we don't realize how much of Rosh Hashanah we pass up when we're preoccupied with these types of matters. **How sweet would Rosh Hashanah be if we would allow Hashem "to speak," if we were to be led by *Malchus Shamayim*.**

Our Rosh Hashanah must be dominated by thoughts of *ה' למלך על* והיה ה' כל הארץ. Don't think so much about this person and that person, about this thing and that thing. There's one Ribbono shel Olam Who runs the whole world. By thinking these thoughts during Rosh Hashanah, we're fulfilling the very *avodah* of Rosh Hashanah: אמרו לפני מלכיות.



Awakening the Truth Within Every *Ne-shamah*

Zichronos: Remembering Hashem's Love for Us

When we open the *machzor* to the *pesukim* of *Malchiyos*, it is immediately clear that we aren't attempting to convince *someone else* of the Kingdom...to persuade your *gentile neighbor* of the truth of Hashem's Kingdom—the purpose of *Malchiyos* is not about *someone else*; it is about *us*—a *Yid* should coronate the King upon *himself*. Once we have done so, the non-Jew will automatically follow—as we say in the *tefillah* of ועל כן נקוה; once the Kingdom of Hashem has been revealed by Klal Yisrael, then it will be, יכירו וידעו כל יושבי תבל, *all inhabitants of the world will recognize and know*.

The same applies to the *pesukim* of *Zichronos*. We don't say these *tefillos* so that *someone else* will remember. We don't need to remind Hashem of anything; for He forgets nothing. The purpose of *Zichronos* is so we should remember the deep love Hashem has for us.

When We Remember the Love, It Awakens Further Love

Many of the *sefarim hakedoshim* teach us that when we recall the love that Hashem has for His children, this in turn arouses *more* love from Hashem towards us—for when there's, אתערותא דלתתא, an awakening down below, there is automatically, אתערותא דלעילא, an awakening up Above. In regard to *Malchiyos*, our thoughts and words of *Malchus* have the effect of *revealing* the Kingdom of Hashem everywhere; likewise, during *Zichronos*, our thoughts and words have the effect of *awaken-*

ing and drawing down an incredible degree of love from the Ribbono shel Olam to us.

The *Yiras Shamayim* We Attain During *Zichronos*

We begin the section of *Zichronos* with awe and fear: *You remember all that is done... everything is revealed before You, and there is no forgetfulness before Your Throne of Honor.* Were we to bear in mind these words throughout the year, how much *yiras Shamayim* would we acquire!

The purpose of *Zichronos* is to instill the feeling that the Ribbono shel Olam *remembers* you and all your needs, **and the more you remember the Ribbono shel Olam, the more Hashgachah from the Ribbono shel Olam you will merit**—as we conclude, *אשרי איש שלא ישכח, ובן אדם יתאמץ, וכן, Fortunate is one who does not forget You, and a human who takes strength in You.* This means that when a person lives with this awareness that the Ribbono shel Olam is always looking at him, then his life will always be so good and sweet. *כי דורשיך לעולם לא יכשלו, ולא יכלמו לנצח כל, those who seek Hashem will never falter—the Hashgachah upon them is very great—* *החוסים בך, those who hope to You will never be ashamed.*

Hashem Remembered Noah Because He Remembered Hashem

After reciting these *pesukim*, we bring examples for this rule. First, we invoke Noah. Hashem remembered him with love. Noah was a *tzaddik* before there was even a Jewish Nation. And because he remembered his Creator, Hashem in turn remembered him—and all the creations that were with him in the *Teivah*. Noah aroused immense Divine compassion, in contrast to the raging waters of the *Mabul* outside.

This was a time when there was awful Divine Judgement upon the world. The *Mabul* didn't come for no reason—it came because of the terrible *aveiros* of *giluy arayos* and stealing. Today, these *aveiros* are rampant as well, and while Hashem has sworn never to bring a *Mabul* again, the *dinim* invoked by these *aveiros* are present in the world. **But when a *Yid* remembers the *Aibishter*, he sweetens these *dinim*, just as Noah did.**

Resolving to Remember

We must all make positive resolutions to remember and remind ourselves that there is a G-d in This World. A person says, “Yes, I remember.” **But what will you do to remember it in Chodesh Cheshvan as well?** After the Yamim Tovim, you will return to your regular life, to your work, to your *nisyonos*, to your interpersonal challenges, and **you will make your way deep into the winter, and it will be cold...** and maybe your *nisyonos* will be even more difficult than before. **How will you remember the Ribbono shel Olam then?**

We must find *eitzos* for this—for example, to resolve to say the verses of *Ani Ma’amin* every day or to have *kavanah* during a specific part of *davening*. Resolve to remember the Ribbono shel Olam. **This is part of the *avodah* of *Zichronos*.**

The Sweetening That Comes from Remembering Hashem

The Ribbono shel Olam tells us, “Remember Me on Rosh Hashanah. Because if you will remember Me throughout the whole year—even if there will be a *mabul* or difficult *dinim* in the world, **I will remember you and your family, because you remembered Me.** During a time when so many have forgotten all about the Ribbono shel Olam, you had *yiras Shamayim*! At a time when so many have said, ‘He can sin, so I can as well,’ you went against the trend! **You *did* remember Me!**”

Says the Ribbono shel Olam, “**I will remember him even when there are *dinim*.**” And indeed, we recite in *Zichronos*, ויעבר אלוקים רוח על הארץ, and וישכו המים, *and G-d caused a spirit to pass over the earth, and the waters subsided.* Rashi explains that וישכו is an expression of כשוך חמת, *when the wrath subsided*: because of Noach, HaKadosh Baruch Hu sweetened even the greatest *dinim*.

Rebbe Itzik’l of Stuchin related that when his father, Rebbe Moshe of Rozvadov, would recite the *pasuk* וישכו המים, the chandeliers in the Beis Medrash would shake. What is source of this great *pachad*? Because if Rashi says that this is the same expression as calming wrath, this means

that there are great and terrible *dinim* lurking, *R"l*. And yet, **if someone remembers the Aibishter, it will be good for him.** Because the Ribbono shel Olam is waiting and yearning for us to remember Him, and for Him to remember us.

These are the clear words as we read them in the *machzor*. We don't need any *sefarim* to know the meaning. **Make a resolution and it will ensure that you will remember to have more *yiras Shamayim!*** And then the Ribbono shel Olam will remember us for the good as well.

The Age-Old Love Hashem Has for Every *Yid*

Moving on in *Zichronos*, we encounter such warm *pesukim* telling us how strongly Hashem remembers His children, and how much He awaits our *teshuvah*.

We invoke the covenant that He has forged with our forefathers. **We cannot comprehend how much emotion lies in the invoking of our אבות הקדושים and their merits.** We don't connect with it, because we didn't know the *Avos*. But we can understand it with the following parable:

Suppose a *yeshivah bachur* notices that a certain person in shul is very warm towards him, he always expresses care for him, and he invites him over for meals. What connection does the man have with him? The answer is that he is very close with the boy's father, or he was a very good friend of the boy's grandfather. Now, when this man sees the *bachur*, it awakens great love within him, so much so that he wants to help him and make him feel good.

The Love That Preceded You

Or a newly married young man, who married in another town, encounters a middle-aged man who always greets him warmly, with a smile. The *yungerman* doesn't understand why he earned this treatment; he doesn't understand what lies beneath the smile. He indeed doesn't know this man, *but the man knows him!* It's his best friend's son-in-law. He feels connected to him. When he came to the wedding, he danced with such joy and emotion! His best friend is marrying off a daughter!

Although you don't know him, and you don't feel anything towards him—someone pointed out that this *Yid* with the beard is your *shver's* best friend, okay, *b'seder*—but *he does* have deep feelings towards *you*.

The Ribbono shel Olam tells Klal Yisrael: You were just born. You only recently came along. But **you cannot fathom the love that the Ribbono shel Olam has towards you, and how much He waits for you to come to Him.** There's a long, golden history here! **You're not just "some person" who wants to have a good year; you are part of an illustrious and holy family!** You're a descendant of the אבות הקדושים. You're different from all other people in the world, and **when you reach out to Hashem, He wants to listen to you.**

The Depths of Love in Invoking the Covenant with the *Avos*

During the Days of Awe, we invoke many times the ברית, the covenant, that HaKadosh Baruch Hu forged with the *Avos haKedoshim*. What is the meaning of this? It means that the Ribbono shel Olam never forgets anything. He says: **I have such a love to the אבות הקדושים, that I have forged a covenant with them never to forsake their children!** You and your problems and challenges are not a new phenomenon... you're a person about whom the Ribbono shel Olam spoke long ago with your forefathers!

The Ribbono shel Olam, Who knows everything that will transpire in all the generations to come, the Ribbono shel Olam, Who knows the future, knew about *you* when He forged this covenant with the אבות הקדושים all those millennia ago! **He knew about you and your entire situation, and He promised never to forsake you!**

We must open our minds to think about the simple meaning of this incredible phenomenon—**to understand what holy words we're saying during *Zichronos*.**

It is so very different from two people who make a covenant with each other. Today, we don't have this concept of a covenant at all—but even when it *did* exist, there was no way for two friends to know what

will take place regarding their children and grandchildren. Nevertheless, they did feel kinship and love towards the offspring of their close friends (as we have explained in the *mashal* above).

But in regard to the Ribbono shel Olam, it is completely different: When He forged a covenant with the *Avos*, He knew *precisely* what would transpire with every *neshamah* of their offspring, millennia down the road. He knew all the details of their lives, with all their surrounding circumstances. **The ברית with the Avos was about you! They included you when they made the covenant!**

Every *Yid* Is a Beloved Child

Sometimes a child is born to his parents after eighteen years of waiting. They treat him differently, they speak to him differently, he gets everything on a silver platter... so much so that it becomes uncomfortable for him... he wants to be like everyone else.

Every *Yid* must know that he is *that child*! You are the chosen child for whom the Ribbono shel Olam has such boundless love! Thus, we say in the *pesukim* of *Zichronos*: ילד שעשועים, אם יקר לי אפרים הבן Is Ephraim *My favorite son, or a delightful child.* **You are the child about whom we speak here! You are the one they were waiting for!** The Ribbono shel Olam wants you to invoke this so that you should remember it well!

You're a בן מלך, and it is a shame that you shouldn't know who you are. This is what we invoke during *Zichronos*: We are the children of Avraham, Yitzchak, and Yaakov, and we know **how much love the Ribbono shel Olam has for you and them.** When we say זכרתי לך כה אמר ה' זכרתי לך So says Hashem, I remembered the kindness of your youth, **you come into the picture!** The Ribbono shel Olam wants you to remember this well, so you shouldn't sever the golden chain that goes back to the אבות הקדושים.

“The Kindness of Your Youth”:

The Challenges When We Began Serving Hashem

The *tzaddikim* tell us that the *pasuk*, זכרתי לך חסד נעורייך, which tells us

that Hashem remembers the *chessed* that Klal Yisrael did in going after Him into the desert, also has another meaning. Rebbe Mordechai of Lechovitch and Rebbe Mendele of Rimanov teach us that “the kindness of your youth” also refers to the beginning stages of our journeys in *avodas Hashem*, the moments that we began returning to Hashem, a period that was fraught with challenge. The Ribbono shel Olam remembers this kindness, the *tzaddikim* say.

For every person, when he becomes a bit older, matters of *avodas Hashem* tend to get a bit easier—**but when he was young, it was more difficult for him.** One example of this is the *nisayon* of anger. Younger people are more prone to completely lose themselves when they become upset, while older people tend to be more settled, and they’re able to rein in their anger. And it is the same with many other *nisyonos*.

Every Rosh Hashanah, Hashem remembers the challenges of our youth, when it took so much work to restrain our *yetzer hara*. **The Ribbono shel Olam remembers our “going into the desert,” when it was so difficult to learn;** you didn’t know what a Gemara is, what a *Tosafos* is... and you toiled mightily to get the hang of it. **Now, you’re able to enjoy learning with a *chavrusa*. But in the beginning, it was bitterly difficult. The Ribbono shel Olam remembers this, and He takes it into account.** He wants you to know how much He loves you; He remembers your sacrifices and He will give you so much *siyatta diShmaya* because of it.

Remembering Your Sacrifices Seventy Years Later

In these words of the *tzaddikim* there lie so much *chizuk* and light! Let’s imagine a person who is still before the beginning... he still has much of the *yetzer hara* to conquer. He must take his learning a little more seriously—he must intensify his קביעת עתים לתורה. It’s very difficult for him... his mind is scattered in a million places, but he forces himself to sit at the Gemara... he looks at the clock and says, “I haven’t yet completed my *seder*...let’s learn another *shtickel* Gemara.”

This *Yid* should know that all those *Yidden* who have already become accustomed to learning seriously struggled at one point. Today, they’re

able to learn with joy and ease, but when they began, it was difficult for them, too. **And on Rosh Hashanah—even sixty or seventy years down the line—the Ribbono shel Olam recalls the sacrifices of their youth, the *yetzer hara* that they overcame in an effort to learn just a little more....**

The Ribbono shel Olam remembers when they struggled to wake up on time. Now, in their older years, they're used to it, and they're able to wake up at five or six in the morning without a problem. But the *Aibishter* invokes all these challenges of our youth, the times when we broke through.... **He remembers them for all our lives!**

And you, when you're just embarking on your *avodah* journey, should know that if you only persevere and you succeed in breaking through, **the Ribbono shel Olam will remember it forever.** Every Rosh Hashanah, He will say, "I still remember when you were fighting your *yetzer hara* with all your might, and because you remembered Me then, I will remember you in the future and I will assist you in attaining further and higher levels."

This is the meaning of *צֶלֶם ה' Hashem is our Shadow*; He behaves with us as we behave. When we look towards Him and we remember Him, He, in response, turns His eye towards us. In all these *pesukim* that express the love of Hashem towards us, we are told that if we remember Hashem, He will help us.

Loving Forgiveness on Erev Rosh Hashanah

Let us conclude the *inyan* of *Zichronos* with an incredible teaching from the *Bas Ayin* that illustrates the extent of the love of Hashem to His children, and how much *siyatta diShmaya* He gives to those who wish to return to Him.

The *Bas Ayin* quotes the Chazal's teaching that one third of **one's aveiros is forgiven on Erev Rosh Hashanah**, another third during *Aseres Yemei Teshuvah*, and the final third on Hoshana Rabbah. He asks, how can it be that Erev Rosh Hashanah is equivalent to the days of *Aseres Yemei Teshuvah*?

When it comes to Erev Rosh Hashanah, the *Bas Ayin* explains, Hashem wants to rebuild His world, and He does not wish to do so with people who are mired in *arayos*—and so He forgives these *aveiros*, enabling us to *daven* properly before Him on Rosh Hashanah.

How much love lies in this! The Ribbono shel Olam wants our good, and there is no greater good than a person coming close to Hashem! Everything else is frivolous and silly, and therefore Hashem does everything to clear the way so we can come close to Him. “A person fell in with issues of *arayos* over the year... I will forgive this for him so he can have a good Rosh Hashanah and *Aseres Yemei Teshuvah*, and then I will forgive the rest of his *aveiros*.”

So much *siyatta diShmaya* is given to a person so he will be able to have an incredible Rosh Hashanah. A *Yid* must only prepare and ready himself with the *avodah* of *Zichronos*—remembering Hashem—for, in order to be able to meditate on these thoughts properly *on Rosh Hashanah itself*, one must prepare his mind with these holy thoughts beforehand.

Then, the Ribbono shel Olam will help us to have a better Rosh Hashanah and a sweet, *lechtige* year.



Revealing the *Pnimiyus* of the *Neshamah*

“*Shofros*” Reveals the Holiness of a *Yid*

The *Shofar* Reveals the *Malchiyos* and *Zichronos*

The Gemara (*Rosh Hashanah* 16a) says, “HaKadosh Baruch Hu said, ‘Say before Me *Malchiyos*, *Zichronos*, and *Shofros*. *Malchiyos*—so that you should coronate Me upon yourselves. *Zichronos*—so that you should be remembered before Me for the good. And with what? [How do we accomplish this]? With a *Shofar*.”

The Gemara doesn’t say to say *Shofros*—rather, it states, *with a shofar*. Seemingly, the *shofar* has a special ability to elevate the *Malchiyos* and *Zichronos* that we have recited. *Shofar* has the power to take what is hidden and reveal it.

Revealing the Hidden

In our world, there are many things and concepts are *factually* here, but they are hidden from sight, they’re covered over, and it takes much toil to reveal and uncover them. Generally, it takes special *kochos*, and often special tools, to reveal what is hidden. For example: gold, silver, and precious stones must be pried out of the ground with great exertion and toil—and then people must continue to work to refine and polish these commodities until that precious object is revealed.

The **Ohr HaChaim HaKadosh** writes that HaKadosh Baruch Hu has specifically arranged the creation in this way so that we should understand that the entire world works similarly. For example, if one notices

an empty lot that he feels has great potential—because it’s close to a Jewish community and its amenities, for example—and he develops the land and he’s successful in selling the homes... this person has revealed something that has heretofore been hidden.

Revealing Our Own Potential

The same applies to a person himself: There are so many strengths and talents that lie hidden within the person, and we must toil to reveal that potential openly. When a *rebbe* reveals the potential within his *talmid*, he has accomplished a great thing in creation.

Sometimes, a child’s potential is not always noticed. On the outside, he seems quite ordinary, just like all the other children. But one *rebbe* recognizes his incredible potential, and he toils greatly to elicit the talents in this child. He helps him, he encourages him... until he blossoms into greatness.

It is not enough to have hidden talents; it takes patience and toil to bring the talents to the fore, polishing and refining them until they shine and the great result is achieved.

The Rectification That Happens When We Reveal the Hidden

Good things are often hidden in this world due to the sin of the *Eitz Ha-Da’as*. That’s when there became a fusion of טוב ורע, *good and evil*. Before the sin of Adam HaRishon, it wasn’t necessary to toil so much to remove the outer layers. Only later came the phenomenon that everything is surrounded by coverings and layers, and it requires toil to remove the layers and uncover the essence. **This is our *avodah* to rectify the sin of Adam HaRishon, and this is how we rectify the world.**

When a person digs a diamond out of the rocks, he doesn’t comprehend that he has just made a *tikkun*, a rectification for the world. He thinks that he was successful; he made lots of money; he found a treasure that no one knew about. But **at the root of things, this is תיקון העולם**. Because, really, good things aren’t meant to be hidden. The reason

that they are hidden is because of the sin of Adam HaRishon; therefore, it's a תיקון for the world when we reveal something good that has been hidden.

As noted, this is not only pertinent to precious stones—it is even more applicable to a rebbi who *elicits* the innate potential from his *talmid*, or parents who develop the innate strengths and talents of their child. They have now engaged in תיקון העולם.

A *rebbe* probably thinks that “he is just doing his job... to teach a boy Gemara with *Tosafos*. But, in reality, he is doing nothing less than fulfilling the purpose of creation—that the hidden good be revealed, that the surrounding layers should be peeled off—enabling the world to be as it *should* be.

We can see this concept with a child who behaves very wildly; he throws things and breaks things. Everyone understands that this child has hidden strengths that only need to be channeled in the right way, and when he grows older, his parents and rebbeim will be *mechanech* him in the right way. They will remove the outer layers, and the world will be a better place. Because the child is not crazy. He has a good *pnimiyus*, and when it emerges, he will accomplish a great deal for This World.

The *Shofar* Reminds Us That Every *Yid* Is a “*Ben Melech*”

If We Knew Who We Are, We Would Be Different

This is a *yesod* brought down in many of the *sefarim haKedoshim* stating that **it is the mission of every *Yid*, for his entire life; to reveal and uncover his *pnimiyus*, his inner self!**

And this is also the power of the *shofar*: **The Ribbono shel Olam gave us this mitzvah so that when we blow *shofar*, our innermost selves will be revealed.** And when we speak of *pnimiyus*, we don't refer to hidden talents or gifts—we speak of the true inner self of every *Yid*: his

neshamah that cleaves to its Source, the *deveikus* that is inherent in every *Yiddishe neshamah*. The greatness and the loftiness of a *Yiddishe neshamah* cannot be comprehended.

A person may think, "I'll grab another mitzvah, I'll learn a little more..." and that's where it ends. This is because our view of our own *neshamah* is very immature. **The reality is that every single *neshamah* is carved from beneath the *Kisei HaKavod*. Every *neshamah* is so very holy and lofty! We cannot fathom the holiness!** The problem is that our *neshamos* are hidden under layers upon layers... so much so that a person doesn't remember how great his *neshamah* is.

If a person could remember how great his *neshamah* is, it would never occur to him to do a mitzvah for any reason other than purely *V'shem Shamayim*. The reason foreign thoughts can enter our minds while doing mitzvos – so that we do not do them for Hashem's sake – is because **a person forgets who he is**. He has no inkling of the greatness of his *neshamah* and the lofty place from where it emanates, and therefore he can sometimes be entrapped into doing *aveiros*.

Forgetting That We're Sons of the King

This *yesod* is brought down from Rebbe Shlomo of Karlin, *zy"ta*, who said, **"The biggest *yetzer hara* that a person has is forgetting that he is a *ben Melech*, the son of the King!"** This is what the *yetzer hara* wants, above all else.

We must ponder the depths of this *heilige vort*. **If a person were to have an inkling of the greatness of his *neshamah*, he wouldn't even have a *nisayon* to do an *aveirah*.** This bears repeating: If a person would remember how great and holy his *neshamah* is, and how close he is to the *Ribbono shel Olam*, **he wouldn't even have to overpower his *yetzer hara*... he would not even have any *nisyonos*!** He would look at *aveiros* as if they don't make any sense. Who would ever suggest such a thing to me? It is so unbecoming!

Playing with Sand

Imagine a man walking in the street... he isn't a lofty *oved Hashem* or a *yerei Shamayim*. But someone approaches him and offers him to come play in the sandbox. "Let's sit down and we can make nice shapes with the sand," he says. "No, I don't play with sand," he replies. "Ahh... you became such a *yerei Shamayim* all of a sudden?! You made a special *kabbalah* yesterday?!" **"No, not at all, it is simply unthinkable for me to play in sand," he explains.**

The very fact that a person doesn't comprehend who he is at the core is caused by the *yetzer hara*, who covers us with layers and coverings—all so we shouldn't remember who we are. If, once in a few weeks, a person gets in touch with his *neshamah*, and begins feeling how holy it is, the *yetzer hara* comes and does everything to overpower that feeling so he should not see or feel it... so **that even when he does do mitzvos, it should only be on a superficial level, without the involvement of the *neshamah*.** But when a person is successful in revealing even a small part of his inner *neshamah*, it is a major success; he knows what his *neshamah* is!

On Rosh Hashanah, the Core of the *Neshamah* Leaves Its Prison

In the *Sheim MiShmuel* and in other *sefarim*, Chazal is quoted as saying, **"On Rosh Hashanah, Yosef went out of prison."** They explain that Yosef HaTzaddik represents the core of *kedushah* in every *neshamah*. The *neshamah* is spread out over the entire body of the person, but **there is one core inside the *neshamah* that is called Yosef HaTzaddik**, and every Rosh Hashanah we receive the ability that this *nekudah* of our *neshamah* should leave its incarceration. It is an auspicious time to remove all the layers that keep the *neshamah* hidden, and **the *neshamah* is able to go free.**

When this revelation happens, it does amazing things for the *yiras Shamayim* of a person, because he begins to feel the responsibility of behaving properly—as Chazal tell us, "A person should always see the

world has half guilty and half innocent, and he is in the middle, with the potential to swing the entire world to the good, or, *chas v'shalom*, to the bad. It is an incredible responsibility. **When we grasp how important we are, and we recognize how much is at stake—and it is all dependent upon us—everything surrounds what we do... if we would really internalize this, everything would be different.**

Knowing Who We Are Can Transform Us

We can see this in many people. We ask them many years later, “When did you change? When did you become so much more serious?” And the person will point to a certain time or event that changed his life. If we will examine what happened, it will never be some superficial event that transformed him... rather, **he came in contact with his innermost self. He grasped something internal that changed him and his perspective completely.** He recognized that the world isn't child's play. **“I have the responsibility to be an *ehrliche Yid!* Right now, I am just some guy who lives his life without any *achrayus*. Yes, I can start slowly, but I need to start somewhere... I cannot shirk my responsibility.”**

Then and there, this person understood how important he is! **He grasped what his *neshamah* is!** And simultaneously, he achieved the feeling that the *Aibishter* is with him and will help him. **The holy essence of every *neshamah* is always protected by Hashem;** it is never blemished, no matter how many *aveiros* one may do, *chas v'shalom*. The *Ribbono shel Olam* guards it, so that the *Yid* will always have a way back in every situation.

When a person lives with superficiality, he doesn't feel the essence of his *neshamah*. It is surely hidden within him, but he doesn't tap into it, because he isn't connected to it—neither intellectually nor emotionally. But when he *does* connect with that essence of the *neshamah*, it leaves an incredible impression upon him, so much so, that he feels that he simply *cannot* commit an *aveirah*, because he cannot squander something so holy.

Rosh Hashanah Is an Auspicious Time to Tap into the *Neshamah*

The day of Rosh Hashanah is when we return creation to the way it was meant to be. Everything is returned to its proper place, where it truly belongs.

When Hashem created man, He created him straight—*האלקים עשה את*—but we have gone astray. But when we return to the day of creation, everything becomes straight once again. It begins anew.

Every *Yid* is given new *chiyus* on Rosh Hashanah. The day of Rosh Hashanah is an auspicious time to grasp the reality that there is a G-d on This World; to recognize how great we are and how deep the love of Hashem is to us! This is *Malchiyos* and *Zichronos*: ***Malchiyos*—to assert that there’s a Ribbono shel Olam Who runs the world.;** and ***Zichronos*—to remember the greatness of your *neshamah* and how much the Ribbono shel Olam loves you.**

The time of Rosh Hashanah is a time to remember this, and this is why we were commanded *אמרו לפני מלכות*. Just as on Sukkos we pour water on the *Mizbei’ach* because it is then that we are judged on water, and on Shavuos we bring *שתי הלחם* because we are then judged on the trees, so too, we say ***Malchiyos* and *Zichronos* on Rosh Hashanah because is the season of remembering the Kingdom of Hashem and His love towards His children!**

The Ability of the *Shofar* to Reveal *Malchiyos* and *Zichronos*

But the time alone is not enough for a person to truly remember—and therefore, we fulfill a specific mitzvah that the Ribbono shel Olam gave us for this time, and it is only through this mitzvah that we can elicit the tremendous greatness of this day.

Just as Pesach night is the most auspicious time for a *Yid* to be able to leave his own personal *Mitzrayim*, but he will not merit that illumination unless he fulfills the mitzvos of eating matzah and *סיפור יציאת מצרים*; it is only when we fulfill all the special mitzvos of the night that we merit to

draw down the powers that lie hidden in this auspicious time—the same applies to Rosh Hashanah:

When a Yid says the *pesukim* of *Malchiyos* and *Zichronos*, he awakens the tremendous power of Rosh Hashanah, but in order to be able to draw it down upon himself, in order to be able to absorb the tremendous light deep into our *nefesh*, **we need to fulfill the מצות עשה of תקיעת שופר**. This gives us the *power* and *ability* to live with the truth of the greatness of our *neshamah*—**because the *shofar* has the incredible power to bring out the hidden light and reveal it for us to see and feel.**

The *Shofar* Gives Us the Ability to Reveal Our Holy Essence

We can see this (the ability to reveal the hidden through *shofar*) even in the physical act of blowing *shofar*: A person wants to express his innermost feelings, but he can't properly convey it in words—because it is a *pnimiyus* thought—*ratzon* is higher than rational thought. He wants to express his essence, but it can't be heard. So, **he takes a *shofar* and places it on his lips, and when he blows, it emits a blast that thousands of people can hear and become aroused to *teshuvah* through the blast.** The breath that he blew is hidden—it cannot be seen—but when it becomes revealed, it makes a great blast.

On Rosh Hashanah, the Ribbono shel Olam tells us: I want you to reveal your holy *neshamah*, which is hidden! You don't even grasp how hidden it is deep inside you, and you don't have the ability to properly convey its essence—but **now, on Rosh Hashanah, you can reveal your essence through the *shofar*, your פנמיות can be revealed!**

Defeating the *Yetzer Hara* in the Dead of Winter Thanks to *Shofros*

Therefore, *Chazal* tell us, “With what do we elevate the *Malchiyos* and *Zichronos*? With the *shofar*.” For **through the *shofar*, we can remember the *Malchiyos*—that the Ribbono shel Olam is the *Melech*—and through the *shofar*, we remember the *Zichronos*—the exalted place from where we come.** Without the *Shofar*, we wouldn't have the *siyatta*

diShmaya to absorb these lofty feelings, **but through the shofar they're impressed upon our neshamah. This is what the Shofar accomplishes,** similar to other mitzvos that have the ability to sanctify and elevate a person.

If a Yid finds himself in the midst of Chodesh Teves faced with a nisayon, and he prevails over his yetzer hara... from where did he take the strength? He drew the strength from reiterating the Malchiyos and Zichronos on Rosh Hashanah and blowing shofar. This left him with a holy and lofty impression, and with the strength that he will need to navigate the his *nisyonos* throughout the year.

Sometimes, a very bashful person makes a *simchah*, and he dreads having to greet people and speaking in public. His friends try to coach him with thoughts and methods of how to overcome his bashfulness, but he doesn't feel calm. However, when the *simchah* comes, he does just fine. Where did he find the strength? From the words that he was told; they penetrated his soul, even if he didn't realize it at the time!

The same thing happens on Rosh Hashanah. **It is the absolute truth that when we fulfill the mitzvah of , תקיעת שופר, אמרו when we fulfill the ... לפני מלכיות something incredible happens within our neshamah! Even if we don't always realize it at the time....** Perhaps he doesn't feel like a *malach* floating on the Heavens...**but it left an impression on us!** The *shofar* has penetrated us and revealed our *pnimiyus* so we may remember the truth all year long.

Remembering Who We Really Are

This is an extremely important aspect of *teshuvah* as well—to remember that it was not only at *Matan Torah* that we saw the greatness of our *neshamah*, but **even now, in the current trajectory of our lives, we have so many moments of holy light, and so many *nisyonos* that we overcame. This is who we really are! This is our neshamah!** The Ribbono shel Olam wants us to remember that *we* were at *Matan Torah*, *we* will be at the ultimate redemption, and *our neshamah* is carved out from beneath the *Kisei HaKavod*, the Heavenly Throne.

These aren't merely words of *chizuk l'kavod* Rosh Hashanah... **This is the mitzvah of Shofar! To remind a Yid of who he really is!**

When a *Yid* remembers this, *teshuvah* becomes so clear and easy. This is the concept of *viduy* , whenever we confess our *aveiros* and declare that they have nothing to do with our essence. They sadly happened, they should not have happened, and he confesses his *aveiros* to ensure that he doesn't fall into the trap ever again.

These are the thoughts that must surround the person during the entire Rosh Hashanah! This is the true *cheshbon hanefesh* that takes place when we have a clear picture of the way things *really are*, and then we can do true *teshuvah* and become close with the Ribbono shel Olam.

The Revelation of Shofar at Matan Torah and at the Ultimate Redemption

This Essence Was Revealed at *Har Sinai*

In the *pesukim* of *Shofros*, we recount that the revelation of the essence has already taken place once before; at מעמד הר סיני: **The Ribbono shel Olam showed it to us in a physical way, within this material world!** Every phenomenon that already transpired on This World leaves an impression, and we can tap into the light of that event.

At *Matan Torah*, the Ribbono shel Olam revealed the essence of every *Yiddishe neshamah*: **Just as the Aibishter Himself became revealed in an unprecedented way**—as we say in *Shofros*, אתה נגלית בענן כבודך, —so too, **the neshamah of Klal Yisrael was revealed in an unprecedented way!**

As the *Yidden* stood at *Mattan Torah*, they went into a state of פסקה, *their impurity ceased* (*Shabbos* 146a). What was this זוהמה? These are the layers that cover over the *neshamah* and don't allow its light to become revealed. **At *Mattan Torah*, these layers came off and the true essence of every Yid's neshamah was revealed!**

When the *Aibishter* was completely revealed, and the essence of the

Yidden was completely revealed and uncovered, of course it was יצאה נשמתם, *their neshamos flew out of their bodies* when Hashem said the *Dibros* to them—for **there was nothing preventing the neshamah from connecting with its Source!** The Rambam writes in *Iggeres Teiman* that this was the only time in the history of creation that there was such a revelation. **The neshamah connected with its Source**, and it required the dew of תחיית המתים to awaken their bodies again. Then the Ribbono shel Olam said, “Now that you’ve witnessed the great revelation, you can hear the rest of the *Dibros* from Moshe Rabbeinu.”

Repeating the Revelation

On Rosh Hashanah, we reawaken the experience of this revelation. **Our neshamah remembers that it has already experienced this in the past!** Not very long ago, the world experienced the phenomenon that the *neshamos* were revealed. How did it happen? **Through the power of the Shofar at Matan Torah!**

After the great preparation that Klal Yisrael went through during *Yetziyas Mitzrayim*, *Krias Yam Suf*, and the שלשת ימי הגבלה, the blast of the *Shofar* brought such a revelation to entirely uncover their *neshamos* and bring them to revelation!

Now, the *Aibishter* says to us, **“I want you to think about Mattan Torah on every Rosh Hashanah. You should visualize the events of Mattan Torah on every Rosh Hashanah; it is very important for your Rosh Hashanah!** Think about what it means that you stood at *Har Sinai*, and your *neshamah* left your body entirely—because you saw with your eyes that there is a G-d on This World, and you felt keenly that your entire *chiyus* and sustenance comes only from the Torah, and nothing else can give you life. **Remember this! When you say the *pesukim* of *Shofros*, and you invoke the revelation of *Mattan Torah*, you will understand what the *Shofar* can do—how much it can reveal your essence!”**

The Events at *Har Sinai* Teach Us the Everlasting Greatness of a *Yid*

In truth, remembering the מעמד הר סיני is one of the six remembrances

that we must have every day. Why do we need to remember this? Because when a *Yid* commits an *aveirah*, *chas v'shalom*, he begins to view himself as though he is really such a person. **He must remind himself – through the מעמד הר סיני – who he really is!**

Sins are terrible things. And every time a person sins, his *neshamah* becomes covered over with layer after layer. But through it all, fact remains fact, and **the reality remains that you are a holy *neshamah* that is carved from beneath the *Kisei HaKavod***. On Rosh Hashanah, there is a special *koach* that the Ribbono shel Olam gives us to reveal the essence of our *neshamah*, which was never blemished and should emerge and be revealed. ***Daven* that the essence of your *neshamah* should be revealed just like it was at *Mattan Torah*!**

This is indeed what David HaMelech *davened* for when he said, הוציאה ממסגר נפשי, *release my soul from confinement*. “I feel that I am in prison.” How many times does David HaMelech reiterate his memories of times that he was *not* in prison, and he asks Hashem to free his soul as He did before. David HaMelech was שורש נשמה of all *Yidden*, and every one of us can find expression for our own ailments in the holy words of *Tehillim*, and have in mind: **I remember my younger years when I was able to *daven* and learn with a warmth. Lately I slacked off... help me, Ribbono shel Olam, so that once again I will be able to feel Your closeness.**

A person must recall not only the revelation of *Mattan Torah*, but also the better times of greater revelation in his own life. **Remember the times when your *davening* was with fervor. Remember the *temimus* and holy innocence of your childhood**—it wasn't childishness; it was the real *you*! Later, you became covered over with outer layers. **Pine for those times!**

Pining for the שופר גדול, When the Revelation Will Return

Further along in the *pesukim* of *Shofros*, we yearn for the *Shofar Gadol* that will trumpet at the Ultimate Redemption. והיה ביום ההוא יתקע בשופר

גדול, *it shall be on that day that a great shofar will be blown*. In the end, at the Ultimate Redemption, it will be revealed **what a Yid truly is, and what the real purpose of creation is**. It will take place through the same שופר גדול that was blown at *Mattan Torah*, which brought out the true *Malchiyos* and *Zichronos*—the fact that there’s a G-d on This World, and the love that He has for the Jewish People.

This phenomenon occurred once before, at *Mattan Torah*, when the essence of a *Yid* was revealed, **and it will take place again at the Ultimate Redemption—again through the power of the blast of the shofar**, and this time, the revelation will remain permanently. *Yidden* will always have the spiritual pleasure that we had at *Mattan Torah*; we will feel the liberation that the *neshamah* experienced when emerging from incarceration, free of all the layers that covered it previously.

It is brought down from *tzaddikim* that **the שופר גדול of *Mashiach* is formed by all the blasts of our shofar in galus**. According to what we have outlined, we can understand this very well. Through our blowing of the *shofar* down here, working to reveal the *neshamah*—which has the power to elicit the true essence of a *Yid*—**we hasten the גאולה השלימה, when the ultimate revelation will take place!**

Davening for the Ultimate Revelation Through the *Shofar* Blast

With this, we can understand why we *daven* בשופר גדול לחירותינו, *blow the great shofar for our freedom*, the ultimate freedom. How does *davening* for *Mashiach* come into the *tefillah* of Rosh Hashanah? Simply because we mentioned the *shofar*, do we thus mention *another shofar*?!

But really, it fits perfectly, **for this is the essence of the mitzvah of shofar!** All the challenges and *nisyonos* a person undergoes emanate from the *klipos* and layers that have accumulated over a person’s *neshamah*. **Therefore, Hashem has commanded us to stand up on the day of creation and declare how great a person really is**, to invoke the *pesukim* of *Mattan Torah*, the time when our *neshamos* were revealed. Now, after we have invoked the greatness of the essence of the *neshamah*, we

ask for the גאולה השלימה – we ask Hashem to “finish the job,” to reveal the essence of the *neshamos* of His children.

The very idea of *Yidden* pining and *davening* for the *geulah* is also a part of the *avodah* of *Shofros*, for when one *davens* for something, that *inyan* becomes awakened within him. When we ask that the entire world recognize the Kingdom of Hashem, when we ask the *Ribbono shel Olam* to sound the great *shofar*, it causes us, in a sense, to feel what a *Yiddishe neshamah* really is, and we *daven* that that feeling remain with us the entire year.

Remembering the Good Times

This is the great *avodah* of *Shofros*, and, as mentioned, we think about this not only when we say the *pesukim* of *Shofros*, but we are to think about it all the time—especially during the Days of Awe, when we’re preoccupied with *teshuvah*, and we may fall into the trap of thinking that the *aveiros* are part of who we are. For this reason, it is important to invoke *Mattan Torah*; we must invoke our own days of revelation, **to remember that although we have recently stumbled, that is not who we are.**

We must remember the times when we underwent a *nisayon* and we *did* prevail over it with *yiras Shamayim*! We must remember the times when we *did daven* properly with warmth and fervor. This is so important for a person to remember—because he must remember who he really is.

Hashem’s Compassion Is Beyond Our Wildest Dreams

Let us conclude with the words of Rebbe Moshe of Kobryn, who said on the *pasuk* הַבֵּן יִקֵּר לִי אִפְרַיִם... זָכוֹר אֶזְכְּרֶנּוּ עוֹד רַחֵם אֶרְחַמְנּוּ נְאוּם הָאֵל. When a *Yid* regrets the past, and he wants to become more elevated; he says זָכוֹר, *did I remember?* Is this considered remembering Hashem?! אֶזְכְּרֶנּוּ עוֹד, *I resolve to truly remember Hashem.*

When a *Yid* says such a thing, he arouses such love from Hashem, and the *Ribbono shel Olam* says רַחֵם? Do you think I had compassion

on you until now?! ארהמנו!! You will see what kind of compassion I am capable of!

This is what we accomplish on Rosh Hashanah when we recite the *pesukim*. We invoke the truth, a beautiful truth, a sweet truth! As *tzaddikim* said, **"How dark is the world for someone who lives inside it, and how sweet and light is the world for someone who resides outside of it!"** A *Yid* can live in the true world...**the world of Malchiyos, Zichronos, and Shofros!** How much enjoyment and how much pleasure can we derive when we live with these *pesukim*... when we recognize the greatness of our *neshamah* and we await its permanent revelation with the גאולה השלימה.

Through this we will surely effect a complete redemption for ourselves and for all of Klal Yisrael, and we will surely be blessed with a good and sweet new year.

