



כתיבה וחתימה טובה

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פרשה: נצבים **הפטרה: שוש אשיש...** (ישעיהו סא"י-סג:ט)

אבות ה' ו' דף יומי: זבחים ו'

(מולד תשרי יום שני בשעה: חלקים 7+12:10)

יום ב דראש השנה:

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יום א דראש השנה:

קריאת התורה: וזה' פקד את שרה... מפטיר: במדבר כ"א-ו

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לדוד ה' אורי

Torah Thoughts

פי קרוב אליך תדבר מאד... (תהלים ל"ד)... *Rather, the matter is very near to you...*

This week was the Yahrzeit of R' Yaakov Sherman זצ"ל. In 1992 he arrived in the United States from Russia with his wife, daughter and her two infant daughters. He was 69 years old, and still had old memories of the early 20's with his 'Yiddishe' parents. He was a man of dignity, integrity and determination. Rather than focusing his efforts on integrating into the America culture or trying to master the English language, he had a burning desire to begin his new life as a frum Jew. His last 25 years defined his eternity. Today his grandchildren are married to תורה and he merited to enjoy seeing his great grandchildren all living and learning the beautiful תורה that he saw from his parents.

אלהיו הנביא once met a simple person who had minimal knowledge in תורה. The person taunted and derided אלהיו הנביא. [This was common for an unlearned person meeting a חכם]. אלהיו הנביא asked the man, "My son, what are you going to answer to your Father [ר'] on the day of judgment [about your lack of תורה knowledge]?"

The man had the response on the tip of his tongue: "רבי, I'll tell ד that I wasn't blessed with a good head. It was His decree that I would not be able to read or learn תורה."

Switching to a different subject, אלהיו הנביא asked him what was his profession. The man answered that he was a fisherman. אלהיו הנביא then asked him who taught him all his business knowledge, how did he learn the process of weaving flax into nets, and where did he pick up the art of throwing his net and then pulling it out a full of fish

back onto his boat.

The fisherman replied, "רבי, I was blessed with **that** level of understanding!"

אלהיו הנביא then turned and reprimanded the fisherman, "If you have the understanding behind the intricate procedure of weaving nets and have mastered the various methods of catching fishing, then you have been truly blessed by ד' with the capacity to learn תורה. תורה writes ... *Rather, it [the תורה] is so close to you [so simple to understand], it is in the power of your heart to follow its teachings.*"

The fisherman recognized that the rational answer he had prepared to give on His day of judgment was foolish. He obviously had the potential to learn and read the תורה. If only he would have stopped and analyzed the methods he used to conduct his own livelihood, he would have realized his potential. The fisherman wept bitterly.

אלהיו הנביא enlightened him and said, "My son, do not feel that you are alone with your reasoning. The response, 'I wasn't blessed with a head to learn תורה,' is the typical answer every person gives to ד'. ד' then shows the person, through his very own actions his true potential and the falseness of that excuse."

R' Yeruchem Levovitz זצ"ל once said, "We will not be punished for actions we could not do, but for what we did not do because we thought we could not do!" Like starting life as a frum Jew in a foreign country at 69 years old!

Adapted from: תנא דבי אליהו זוטא (פי י"ד)



Yahrtzeits of our Gedolim

ב' תשרי the ינוקא of Stolin, Belarus, was an only child, born to the Karlin Rebbe, ר' אפרים, and his Rebbitzen, **5629 - 5682**, שרה דבורה, after many years. Orphaned of his father at the age of 4, the חסידים made the monumental decision to crown the child as their רבי. One of his father's close חסידים became the רבי's mentor. He was a gifted child and was given סמיכה by his מצוה. He married ברכה, daughter of ר' Twersky of Rachmistrivke. The ינוקא was an extremely popular רבי and made it his practice to spend his חסידים in other places. He imbued his חסידים and שמחה וקראת שמים. He was נקטר at the age of 53. As per his צוואה, he was buried in place he died, which was Frankfurt, Germany.

Gedolim Glimpses

ר' יצחק אלקנה was barely 12 years old, when he received a letter from ר' שמואל פרוטוב זצ"ל, Specter of Kovno, addressed to him with the title תנא. One of the רב's people was so surprised that he asked ר' יצחק if this title was written in error. ר' יצחק replied, "There is no mistake in my referring to the ינוקא as a תנא. I met him when I visited Stolin and had a lengthy discussion with the ינוקא. There is no doubt that he is an outstanding חכם of extraordinary ability. He has תורה at his fingertips!"



לעיני רבי ישראל בן אברהם ז"ל

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אחינו כל בית ישראל, הגתונים בערה ובשבה, העומדים בין בים ובין ביבשה, המקום ירחם עליהם ויציאם מערה לרחה, ומאפלה לאורה, ומשעבוד לגאולה, השתא בעגלא ובזמן קריב, ונאמר אמן:



The Greater Force of Good

הַתְעוּרָה from גְּדוּלִים on the message of a catastrophic time:

During the weeks leading up to ראש השנה, this column will continue to feature some timeless תורה messages from our גְּדוּלִי, both past and present, on how we can change ourselves for the better during these unprecedented times.

מִצוֹת עֲשֵׂה מִן הַתּוֹרָה לְעוֹלָם ... על כל צרה שתבא על הצבור ... אבל אם לא יִזְעָקוּ ... אֵלֶּה יִאֲמְרוּ דָּבָר זֶה מִמֶּנְהָג הָעוֹלָם אֵינֶרֶ לָנוּ ... הֲרִי זוֹ דֶּרֶךְ אֲכֻזָּרוֹת ... וְתוֹסִיף הַצָּרָה צְרוֹת אַחֲרוֹת.

It is a מִצְוַת עֲשֵׂה דְאוֹרִיתָא [to gather together as a community] to wake up and repent ... when any communal tragic event occurs ... If one does not wake up and repent, but rather says that this is a natural tragedy, this is an act of cruelty ... [since it causes] additional calamities to occur (א-ג: רמב"ם הלכות תענית פ"ק א).

In the last few decades כלל ישראל and the rest of the world have witnessed some of the worst historical disasters. Are we missing His message? R' Pam זצ"ל would explain that although ד' knows that we have no נביאים who can tell us the exact message, He is definitely still sending us messages. Our job is to realize He is sending a message, and we must start by fixing our own faults.

∞ ∞ ∞ ∞ ∞

The following excerpt were taken from remarks made by R' Levi Yitzchok Horowitz זצ"ל, the second Bostoner Rebbe:

The Twin Towers of the World Trade Center represented one of the most colossal monuments to man's material achievements, a collaborative effort of our generation to strive for permanence. And when those towers collapsed like a house of cards, the world gasped in disbelief. In one of the prayers of נביאים we say, "A man's origin is from dust. He is likened to a broken shard, to a withering grass, to a fading flower, to a passing shade, to a dissipating cloud, to the blowing wind, to the flying dust, and to a momentary dream."

Viewing permanence gives us weaklings the inspiration to seek our own greatness, to build skyscrapers, to marvel in their existence and prominence on the skyline. And when one of them is destroyed, we are rudely reminded how weak and transient we are.

The lesson we learn from this disaster is that as humans, we must acknowledge G-d's supremacy over all the material world. We must focus on the spiritual side of life, feeding the soul with the study of תורה and the performance of מִצוֹת.

We humans strive for eternity. This is most dramatically played out in our having and raising children. They are part of us and they extend us in time to another generation. On and on.

As Jews, we understand that true immortality and permanence are achieved only by attaching ourselves to G-d. As we exercise our spiritual nature to fulfill the will of the Al-mighty, through prayer, the study of תורה, and acts of kindness, we build true permanence into our world, by feeding the soul, the only part of us that is capable of reaching eternity. As we reflect on the evil of terrorism and the destruction of the World Trade Center, it is essential to focus on the concept that good is more powerful than evil; that each of us has a greater power to build, and to heal, much more so than those who might succeed in destroying and killing. And we exercise our power of good through our acts of kindness, not only towards our fellow Jews, but also to all peoples of the world. These acts of kindness represent walking in the ways of G-d.

תנ"ך tell us that the force for good is 500 times stronger than the power of evil. If evil by the hands of a few people can create so much suffering, pain and devastation, just think how much more opportunity there is for the multitude to do good, to move in the opposite direction from evil: comforting, healing and building. Each and everyone of us possesses such great potential for good to contribute to civilization and the world. This is a powerful message. We are therefore the bearers of not just a good message, but of an action plan to build a better world. Our inadequate feelings and emotions have to be put aside at times, in order to direct our energies to creating a better world through building a better community, a better family, a better self, through attaching ourselves to our Creator.

Adapted from: The Jewish Observer (with kind permission)

An Ahavas Chesed Moment

ספר אהבת חסד - חלק ג' פרק ד'

*In this פרק, the חסד חסד continues with the theme of visiting a חולה from the end of the previous chapter. In פרק ג', חסד חסד advises of the sensitivity required in the מצוה, and the חסד involved when broaching the subject of תשובה. This פרק opens by pointing out the importance of learning daily to get to תשובה. We begin the ברכה (which is about תשובה), Return us to Your תשובה, וְקִרְבֵּנוּ מִלְּפָנֶיךָ, bring us closer to Your מִצְוֹת, only then is it possible, וְהִחְזִירֵנוּ בְּתוֹכָהּ שְׁלֵמָה, And return us to complete תשובה.

*This is intended only as a synopsis. Review of the ספר אהבת חסד is far more extensive and appropriate. The חסד חסד relates a beautiful משל that teaches us how to address taking every opportunity for a נחת in the world. Although the optimal תשובה is through daily learning of תורה, if one cannot focus on תורה, one should try to focus on other מִצְוֹת. We must live every opportunity with the idea of חסד, grab it!

Questions of the week

1. Which word in the תורה indicates that ד' will, כְּבִינְכוֹל, go together with us into exile and will only return when we return?
2. What lesson must we take from the fact that heaven and earth never change their nature?



1. The word בְּכִינְכוֹל — ד' — should have been written back (אֵלֶיךָ, אֵלֶיךָ, אֵלֶיךָ) — (30:3).
2. Just as heaven and earth, which do not have any incentive of reward, never deviate from their functions, should Jews, who do not receive reward, be more so.

Halacha Corner

עניני דיומא:
ראש השנה

- During the sounding of the שופר, one must listen intently in order to hear every single blast from beginning to end.
- One should, if possible, follow along the notes in one's

מקור or קדור so that he will always be aware of which note (תקיעה / שברים / תריעה) is being sounded at any given moment.

Reviewed by R' Gedalyahu Eckstein

*Since we only discuss a few הלכות, it is important to consider these הלכות in the context of the bigger picture. Use them as a starting point for further in-depth study.

Focus on Middos



Understanding תקיעת שופר

Dear תלמיד,

The בר מצוה's ינוקא was the major turning point in his life as רבי. He wrote his own דרשה בר מצוה and delivered it to a large assembly of חסידים and guests. The audience was awed by his masterful display of knowledge and deep understanding of the חסידות and ראשונים, גמרא, סמיכה and שולחן ערוך. It was obvious that this child had been learning diligently for many years before his בר מצוה. A group of חסידים were intrigued and before he was honored to recite ברכת המזון, they came to the ינוקא and asked him the following question:

"Tell us, רבי, what was your reply to the 'Stupid Old King' — the יצר הרע — when he tried for thirteen years to lure you away from the מצות which could not protect you until now that you have reached the age of בר מצוה?"

The ינוקא gave them his bashful, still very youthful smile and said, "I told that 'Stupid Old King' to go away and pointed out to him that the תורה specifically prohibits one from judging upon

the ידות of only one side in the matter. Thus, as I was not old enough yet to have had the benefit of the advice of the 'Good and Wise King' — the יצר הטוב — and had not heard his side of the matter, I was not permitted to judge solely upon the word of the יצר הרע. I told him, therefore, I have to wait until my בר מצוה, when I would have the knowledge and protection of מצות ... then I would reply to his enticements."

My תלמיד, as we stand before ד', the King of Kings, on the special day of ראש השנה, let us remember the underlying message of the smart ינוקא. ראש השנה is the time of the year to shake up and wake up. If we would stop and think, we would 'mix' up the 'Stupid Old King'. With one moment of thought we would immediately realize that his advice is not for any long-term gain. Let us listen to קול שופר and internalize the message to wake up and start thinking!

יהי זכרו ברוך!

בברכת שנה טובה ומתוקה!

רבי Your בדידות,

Story adapted: Men of Distinction

R' Saadia Gaon offers 10 thoughts for תקיעת שופר:

- 1) It announces the coronation of a new king. ראש השנה is the day ד' became מלך על כל העולם.
- 2) Like a מלך offers a pardon before punishing, so it declares, "Whoever wishes can do תשובה now; if not, let him not complain later!"
- 3) The שופר was sounded at מתן תורה and inspires us to renew our commitment to תורה.
- 4) It recalls יחזקאל's words to do תשובה, "When I bring a sword upon the land ... blow the שופר and warn the people!" (לייג:ב-ג).
- 5) It reminds us to daven for ירמיהו ד:י"ט-כ, בננו בית המקדש השלישי (עמוס:ג).
- 6) The שופר causes ד' to remember the זכות of עקידת יצחק.
- 7) It inspires trembling in the heart (עמוס:ג).
- 8) It reminds us of the יום קבוץ גלויות, the ingathering of exiles (ישעיהו כ"ז).
- 9) Sounding the שופר arouses in us the desire for קבוץ גלויות, the ingathering of exiles (ישעיהו כ"ז).
- 10) The תחית המתים, which will be accompanied by תקיעת שופר!

As we head into a new year, the editorial staff would like to take this special opportunity to wish all of our loyal readership and all of כלל כתיבה a ישראל וחתמה טובה!

Sage Sayings

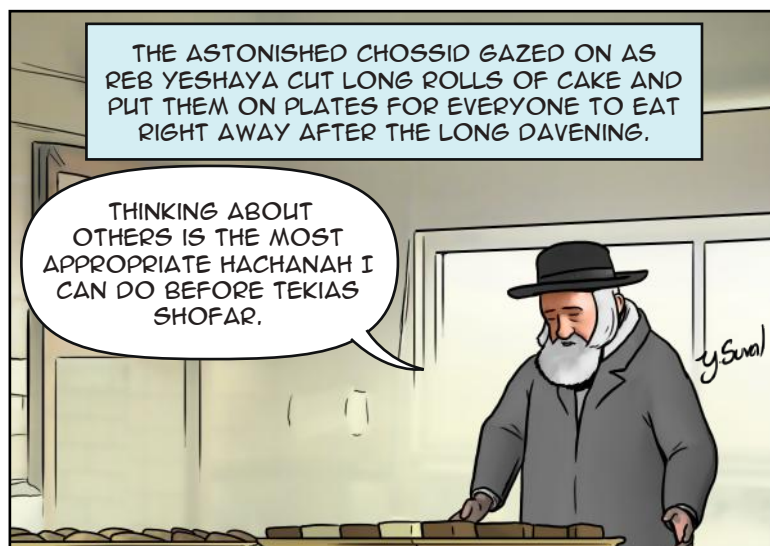
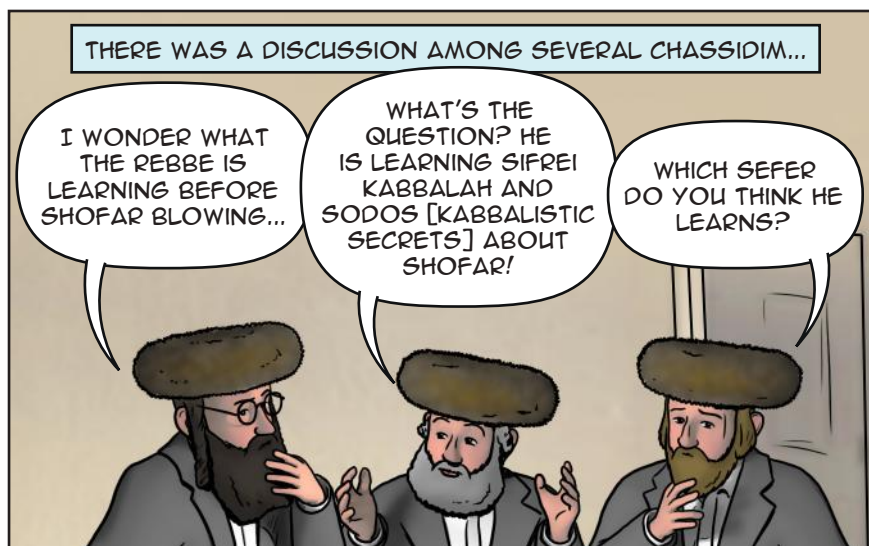
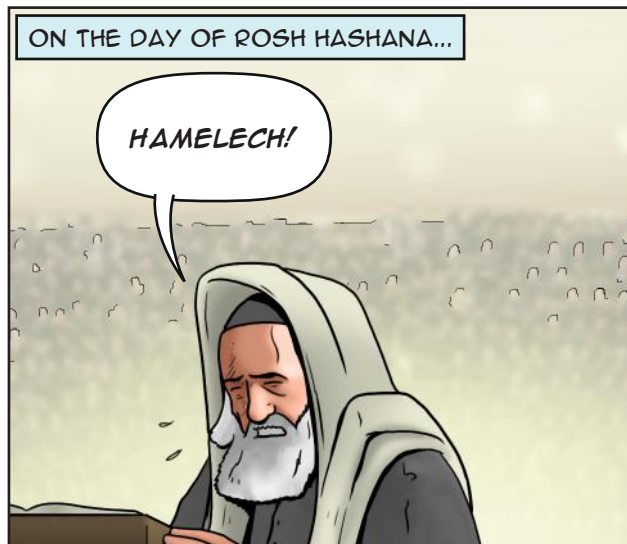
ר' ישראֵל פֿרלוב זצ"ל, the ינוקא of Stolin, was approached by a man who believed that he had caused his father's death. This man had suggested that his father have a surgery, which had resulted in his father's death. "If only I would have not suggested it", the man bemoaned, "my father could have still been alive". The ינוקא explained: "די ווערטער 'וואלט האבן' און 'קען האבן' זענען קפירה! — The words 'would have' and 'could have' — if a person's time is up, ד' makes it happen, not us!"

Source: Heard Around the Shabbos Table



LEARNING FROM OUR LEADERS

בס"ד
PIRCHEI AGUDAS YISROEL OF AMERICA



ר' YESHAYA STEINER זצ"ל OF KERESTIR WAS BORN IN ZBOROV, HUNGARY (TODAY ZBOROV, SLOVAKIA) TO מנשה ר' AND חנה. HE WAS 3 YEARS OLD WHEN HIS FATHER WAS PASSED AWAY. AT THE AGE OF 12 YEARS OLD, HIS MOTHER SENT HIM TO LEARN BY R' TZVI HIRSH FRIEDMAN זצ"ל OF LISKA, HUNGARY. IN 1875, HE MARRIED שרה, THE DAUGHTER OF ר' WEINSTOCK זצ"ל. UPON THE PASSING OF R' HIRSH, R' YESHAYA CONTINUED HIS STUDIES UNDER R' CHAIM HALBERSTAM זצ"ל OF SANZ. AFTER R' CHAIM'S PASSING, HE WENT TO LEARN BY R' MORDECHAI זצ"ל OF NADVORNA, WHO SENT HIM TO KERESTIR, HUNGARY, WHERE HE ATTRACTED MANY TALKERS. HIS NEW HOME BECAME THE ADDRESS FOR THE HUNGRY AND DESTITUTE, AND R' YESHAYA WAS RENOWNED BY ALL FOR HIS GREAT HUMANITY AND צדקה. THERE ARE MANY MIRACULOUS STORIES OF HOW HIS BLESSINGS CAME TO FRUITION. THOUSANDS OF PEOPLE CAME TO HIS BLESSINGS; HOWEVER, THE MOST MEMORABLE INCIDENT, WAS DELIVERED BY THE GENTILE MAILMAN WHO SAID ABOUT THE CHASSID: "YOU DON'T HAVE ANY IDEA WHO THIS MAN WAS. I PERSONALLY HANDLED HIS MAIL AND I KNOW HE SUPPORTED HUNDREDS OF POOR FAMILIES THROUGHOUT HUNGARY!" יהי זכרו ברוך!



ג' אייר 1851 - 1925 5612 - 5685