



Kollel

Givat Ha'mivtar

Rosh Hashana 5787

ראש השנה תשפ"ז | עלון מס' 77



Rav Matisyahu Azerad
Rosh Kollel

YOM HADIN

All the *Sefarim Hakdoshim* teach us an *eitza* for *Yom Hadin*. What's the *eitza*? If we want to succeed, everybody has to be *tsuzamen*. Together, *b'achdus*. They learn it out from last week's Parsha. "*Atem nitzavim hayom kulchem*". *Hayom*, we know from the Zohar Hakadosh is Rosh Hashanah, and then "*atem nitzavim kulchem*". The way to get through Rosh Hashanah safely, is when we're *kulchem*, we're all *be'achdus*.

The *sefarim hakdoshim* give an example, if you take a whole bunch of branches and tie them together, it's much harder to break them. If you take one branch and you smack it on the ground, it cracks in a second. Oto davar, Klal Yisroel is *tsuzamen*, Klal Yisroel is together, *koach hatzibbur* way harder to break them.

The Alter of Kelm zt"l gives an *eitza*. Everybody knows this famous *eitza*, if a guy is worried about *Yom Hadin*, what is he supposed to do? He should make sure that he's needed. If a person is needed, the more people he's needed by, the better off he is. Needed, N-E-E, not kneaded like dough. In English everything is *dafuk*, you don't know what's what. If he's *nitzrach* for the *tzibbur*, he's safer.

He explains, *pashut me'od*, when it comes to Hashem, everything is perfect, like we discuss many times, everything is exact. So, if a person is needed by many people, what happens? If *chas veshalom* there's a *kitrug* on this Yid in *Shamayim*, Hashem says, wait a second, he sets the tables every day in the Yeshiva/Shul. He helps out older Yidden. He teaches Torah. He gives a Daf Yomi Shiur every day. Who's going to do it if he disappears? So many people are going to be *b'tza'ar*. So, therefore, we need to keep him around. Obviously, Hashem can figure out whatever He wants, but the point is that if a guy is *nitzrach* for the *tzibbur*, then he's much less replaceable than a guy who just does his own chills, sits in the bed and plays on his phone all night, B"M.

Kayadua the Heilege Chasam Sofer zy" a says (Pituchei Chosam), that the only reason that Avraham Avinu a" h was so great is because he sacrificed his own growth in Yiddishkeit to help other people get close to Hashem.

Now I'm NOT telling anyone to go and sell their souls for a buck twenty, but we see how important it is to Hashem when we look out for each other.

The Ponevezher Rav zt"l was once in a *matzav* of *pikuach nefesh* and he asked his Talmidim to do something for the '*klal*', open a Yeshiva or something. They asked him what's *pshat*, is now the time for this? You'll *iy*"h get out of the hospital and you'll deal with it. He responded, they say about the Kozhnitzer Maggid zt"l that he was a very weak person, and the doctors didn't have high hopes for him to live too long of a life. He ended living to a ripe old age. His chassidim asked him, what's *psha*? He answered, my whole life "I WAS ALWAYS BUSY WITH DIFFERENT THINGS FOR KLAL YISROEL". "As soon as one project ended, I IMMEDIATELY STARTED ANOTHER ONE, and that's why Hashem left me in this world for so long.

So, the Ponovezher Rav said I learned from this that now, in a *martzav* of *pikuach nefesh* is the best time to do something for the *Klal*. This is one of the best *segulas* for long life. *Zy*"a! We should all be *zoche* to a *ksiva v'chasima tova*!



Rabbi Menachem Rabinowitz
מאברכי כולל גבעת המבט

One year, R' Yankel Galinsky found himself taken aback at his new calendar. It was a nice enough calendar, but the message on the last page seemed odd: "*Tichla shana v'kiluloseha*"

He'd just brought this calendar. Why was it predicting a year full of *klalos* ahead? R' Yankel answered this with a story of his time in Siberia.

As a prisoner in Siberia, life wasn't exactly great. You'd get up at the crack of dawn, trek through the forest, and be forced to chop and shlep wood for hours. The temperature was freezing, but you'd find yourself sweating.

At the end of the day, you'd return sore and exhausted. Your "meal" was a crust of stale bread.

During those days, what was the best *bracha* you could dream of? A little less wood to chop. A bigger crust of stale bread to eat.

Fast forward several years. R' Yankel is living in Eretz Yisroel. He's surrounded by children and grandchildren. There's food on the table and a warm bed to sleep in.

In Siberia, "less trees to chop and a bigger stale crust to eat" sounded like a *bracha*. Now, it would be a *klalah*.

That's the message at the end of the calendar. This year should be full of *brachah*. But next year, life should be so much better - that those *brachos* would feel like *klalos*.

Tachel shana ubirchoseha!



Rav
Matisyahu Azerad
דומ"צ בית הוראה גבעת המבשר

SHEILA FROM THE BEIS HORA'AH

Rabbi: Why don't you give *Mussar* to people? There is a *Mitzva* in the Torah of "*hocheach tochiach*"? You might as well just erase that *Mitzva* from the Torah! (more or less verbatim, don't remember exact *loshon*)

Zugt the Sefer Hachinuch (*Mitzva* 239), there's a *mitzvah aseh d'oraisa* of "*hocheach tochiach*", *kayadua*. "We should reprimand someone who is not behaving appropriately" The '*shoresh hamitzvah*'; "it's for the good of humanity, when a person messes with you and you say, "Why are you messing with me? Why are you stealing my money? Why are you annoying me?" And the guy says, "I'm so sorry, you're right. I shouldn't have done it." You then can forgive him and move on, as opposed to holding a grudge, and then hurting him next time you have a chance. The Gemara *darshens* in Yevamos, "*hocheach tochiach*", *afilu me'ah pe'amim*.

Before we even get involved in the Shulchan Aruch, let's learn a very famous Torah in Likutei Moharan ('tis the season...). Reb Nachman zy" a famously, 17 days before he passed away, said over this Torah in Uman on Rosh Hashanah, Torah ches in Likutei Tinyana, *kayadua*. He had tuberculosis, *lo aleinu*, and was *mamesh* coughing up blood, B"M. He was *moseir nefesh* to say over this Torah which is considered by Breslovers, I'm not Breslov so I don't know, but it's considered by Breslovers to be like his '*tzava'ah*'. That's what they *tayna*.

He says: "*Afal pi she'hatochacha hu davar gadol etc.*", "even though *tochachah* is a big thing, and every Yid has a *chiyuv* to be *mochiach* their friend, when you see them misbehaving" like it says in the *pasuk*, "*hocheach tochiach etc.*" *Afal pi kein*, *zugt Reb Nachman*, "*lav kol adam ra'uy le'hochiach*". Not everybody is *ra'uy* to give *mussar*. Like we discussed many times, "Reb Akiva a" h said (Eruchin 16b), he is skeptical if there is anyone in this generation who can give rebuke". *V'im Reb Akiva amar zos b'doro*", if Reb Akiva said this in his generation, "*kol she'kein bador hazeh*", for sure in the generation of today.

And then Reb Nachman ends off, when a Yid cannot give *mussar* properly, [which is most people today], not only does he not help the other Yid, he MAKES IT WORSE FOR THE NESHAMOS HE'S REBUKING, B"M.

Reb Nosson zt"l explains (Likute Halachos, Tztzis 5:7), that when *tochacha* isn't given properly it weakens the *Neshama* even more, and can cause him to sin more, B"M.

Reb Chaim Volozhiner zy" a (Kesser Rosh Siman 143), similarly taught us; "*shelo l'dabeir kashos etc.*" If you give *mussar*, stop getting feisty. Don't go all fire and brimstone. "*V'dvarim kashim einam nishma'im etc.*" "Say things gently, AND IF YOU CAN'T SAY THINGS GENTLY, YOU'RE PATUR FROM THIS MITZVA!!"

If you're a feisty guy, which is basically every random shmoe who thinks it's they're calling to give *Mussar* today, then you're *patur mi'lehochiach*.

A famous thing they say about the Chofetz Chaim zy" a is that he didn't give *Mussar* to his *Talmidim*. There is the famous *ma'aseh* with the wallpaper so I don't know. Maybe family is different. The Chofetz Chaim came to his wealthy daughter's house. When he entered the house, he started feeling the wallpaper. He's like, "Pshh, so much Torah, so much Torah. The daughter was glowing. "So much Torah!" The tatta says so much Torah, it's amazing. So, she asks him, what do you mean? It's wallpaper, it's not Torah. He says, very simple, wallpaper cost a lot of money, especially this one. How does your husband have money? He works many hours. When he's learning he can't learn, therefore that's a lot of BITTUL Torah over here. That's what I meant when I kept repeating so much Torah, so much Torah that could've been learned... She wasn't glowing anymore. These are not the stories you'll hear today about the Chofetz Chaim that's for sure. These are the stories that are probably true.

Once we're on the topic, I want to give a shoutout to the anti-smartphone guys, their anthems are amazing. I actually know the guy who wrote the famous anthem. He's my brother in law's brother. (what?!?) He wrote the song, "*Kol mi sheyesh lo smartphone, hu kaze misken*", and he's the one singing it on the recording! It's *mamash a geshmake niggun*.

Akitzur, so back to the Chofetz Chaim. His *Talmidim* said that the Chofetz Chaim would give over his message in a very subtle way. He used to call them in to his room and say, "Guys, what do you think? I have a hard time during davening, my mind wanders, and when I learn, a lot of times I'm *mevatel*." That's what the Chofetz Chaim would say, and he would hock it out with the *Talmidim*, they would then leave thinking they helped the Chofetz Chaim with HIS issues!

That was all the *hakdama*. Let's start the Shulchan Aruch. The Shulchan Aruch (OC Siman 608 Seif 2) teaches us, women that are eating and drinking in Yom Kippur, even though the meal should have ended already, because it's already *tosefes* Yom Kippur. We do NOT make a *mecha'ah* because we don't want them to do it *b'mezid*. Famous *klal* in Judaism; "*Mutav sheyihyu shogegim, v'al yihiyu mezidim*".

The Ksav Sofer a" h has a famous teshuva (Siman 57), in regards to "*mutav sheyihyu shogegim*". The Ksav Sofer says a fascinating *yesod*. Since "*Klal Yisroel areivim ze laze*", reminds me of one of my favorite Mishna Beruras. The Mishna Berura (Siman 213 sk 14) explains the *yesod* of "*arvus*" is, if my friend didn't do a *Mitzva*, it's like I didn't do the *Mitzva*. We're *mamash* one. That's why I can make *kiddush* ten times in a row for people who haven't heard it yet. So, the Ksav Sofer says the whole *vort* of *tochacha* is based on *arvus*. If a Yid is sinning *b'shogeg*, I am also sinning because of *arvus*! But we're sinning *b'shogeg*. If I give him *tochacha*, now he's doing it *b'mezid*, and then I get even more shafted!

Because now WE are doing *aveiros b'mezid*. So, for selfish reasons, *Mutav sheyihyu shogegim!!* It's a good *vort*, no?

Back to the Rema, "*V'hu hadin b'chol d'var issur, we say mutav sheyihyu shogegin v'al yihyu meizidin. V'dafka she'eino meforash baTorah. Dafka* if it's not explicitly written in the Torah etc."

L'maase there's a very interesting Chavos Yair (Mekor Chaim Siman 608 Seif 2). The Chavos Yair *Paskens*, you should only not be *moche* if it's something that everyone already wrongly does *chofshi*. Otherwise "*vadai yimche b'yadam*."

In Tshuvos (Chavos Yair Siman 164) he writes to a husband who asked about rebuking his wife for throwing mosquitos into water on Shabbos (*Tzeida*), if you know that your wife is a "*ksheira v'shoma'as b'kolo*", then of course you should tell her. If he doesn't think his wife's going to listen, don't give *tochacha*. Why not? He says, even though "*tzeida*" is a *d'Oraisa*, it's not called "*mefurash baTorah*", because it only says in the Torah a general Pasuk; "*lo saase kol melacha*". "*V'guf meleches tzeidah, lo meforash rak al pi divrei Chazal*". Big *Kula*. According to this "*meforash baTorah*" is a lot rarer. A Yid is eating a cheeseburger, *l'chora* it's not *kasuv baTorah*, unless they *mamash* took the mother's milk and cooked a burger in it. I'm just saying this *yesod* of *kasuv baTorah* EXPLICITLY, gives a lot of leeway. *L'maaseh*, when it comes to rebuking others, the Mishnah Berurah is very *meikel*. He quotes a Sefer Chassidim and a Birkei Yosef, who save the day. You basically should never give *tochacha*.

The Heilige Mishna Berura quotes the Chida zy"a (Birkei Yosef sk 4). "When we don't have the power to stop them, and you know they're not going to be *mekabel*, WE ARE NOT CHAYAV TO GIVE THEM ANY TOCHACHA, since you know they will not listen." He then quotes the Sefer Chassidim (Siman 403), "*Davka ish asher libo gaas boiy*", another *heter*.

So when do you give someone *mussar*? And this is what I, *ani hakatan*, always tell people, because people ask me very often, should they give *Mussar*. "Listen, my friend does this and this, should I rebuke him?" "Should I try to stop him?" I get asked this question more often than you think, shockingly, and my answer is always the Sefer Chassidim. It's a very simple answer, if you think that your relationship is at the place where he'll listen to you, then great, so then try to help him stop. But if you don't have any relationship with him, then first of all, you only want to give him *mussar* because you have low self-esteem. Let's put that on the table. That's a *poshut* step. I want to give *tochachah* because I have low self-esteem. That's all it means. It's not because you care about God. If you cared about God, you would be a good Jew. Stop looking for other people to do *aveiros*, so that you can give them *Mussar*. But *l'maaseh*, if you actually have a relationship with the guy, and you actually care about the guy, then the sheilah is, is he going to listen? Is he open to hearing? If he's not open to it, there's no point. It's a waste of time. That's the Sefer Chassidim.

The Mishna Berurah *l'choira*, is the bottom line, and the Mishna Berurah clearly quotes the Birkei Yosef and the Sefer Chasidim, and they both basically say, today, it's almost always counterproductive. That's what I basically always tell people. Now what happens if you know that half the crowd will be receptive, and half the crowd won't? For example, you're a Rabbi in a shul, and in your *drasha* you throw in some *Mussar*. Half the crowd will stop doing the wrong thing, and half the crowd won't. Do we say about the half the crowd that won't, '*mutav sheyihyu shogegin*? Reb Moshe zt"l was asked this *Sheila* (Igros Moshe OC Vol 2 Siman 36). Should we give a *klapp* and say it's *assur* to talk after the *Bracha* on the Shofar until after the *tekios*, when you know the whole shul's going to be chatting away? Good *Sheilah*! *Mutav sheyihyu shogegin*? *Zugt* Reb Moshe, *Mutav sheyeyu shogegin*, is only when you KNOW they will not listen, and here we're not sure. Therefore, anytime we're not sure and there might be some people in the crowd who will listen, the Rabbi should teach them the proper Halacha.

Stam Reb Moshe says anytime you give a *shiur* in Halacha some of the listeners are not going to listen and continue doing things wrong. So, is it *assur* to ever give a *shiur*?! Reb Moshe says, "*Vadai* if they're coming to learn in a *shiur*, we need to tell them the Halachic facts as is. No fluffy new age 2026 Halachos. But, IF THEY DON'T ASK, WE SHOULD NOT GO AND TELL THEM on our own accord, what they're doing wrong". *Azoi zugt* Reb Moshe. Basically, if a Yid is coming to learn, he's coming to *yeshiva*. Teach him, teach him everything. Don't say, "Oh, maybe he won't listen, so I'm going to teach him the wrong halachos." No! Halachah is Halachah. But if someone didn't ask, don't get involved. If they don't ask, don't tell. Don't ask, don't tell, that's the policy. It's a great policy; Don't start giving *mussar* to people who didn't ask you for it. *Mi atah bichlal*? *Pitom* all your insecurities are coming up, so you need to feel good about yourself by giving people *mussar*?

A Yid called me two days ago, and he says that he davens in a shul, in *chutz la'aretz*, and the chazzan over there is a "bum". Those were his words, the chazzan for *Yamim Noraim* is a bum. He explained that this chazzan talks during davening etc. He asks, "Can I daven in the shul?" I asked, "You want to know if it's *muttar* or *assur*?" I said to him, "I don't like the question." Maybe you're a bum, maybe I'm a bum, maybe he's a bum I don't know who's a bum. Hashem knows. We don't know who the bums are. One thing I can tell you for sure, if you daven in that shul, you're going to have anxiety the whole time that he's chazzan, so make sure to get to a different shul ASAP. That's the fifth *chelek* of Shulchan Aruch, you know what I'm saying. Avoid the problem.

The *vort* is, you're going to have a much bigger problem, you won't be able to daven at all, because the whole time, you'll be having anxiety about the "bum" chazzan. Obviously, there are Halachos about who is fit to be Chazzan, but I wasn't even getting into that.

Kayadua the Helige Radbaz zt"l (500 years ago, Rebbe of the Arizal zy" a) famously writes in tshuvos (Vol 3 Siman 472), "one should only daven in a place that is *"libo chafetz* [like learning]" because davening with a *tzibbur* of people that you like, then it does good for your *neshama*, and you're chilling, and you're anxiety-free, and your davening is better. He says, "*lulei demistafina*, I would say it's better to daven *beyechidus*, then to daven *betzibbur* in a place that gives you anxiety"!! We don't Pasken like this, but DEFINETLY puts things into perspective. (All the *P'tzuim* are loving this Radbaz, he's their new favorite Rabbi!!)

To make a long story short, "*hocheiach tochiach*", very rarely will apply today, for sure according to Reb Nachman and Reb Chaim Volozhiner, and that's how the Mishna Berurah *Paskens*. The one time, *le'aniyus da'ati*, that one should give *Mussar*, is if you already have a real relationship with the person, you think they are interested in hearing what you have to say, and there is a chance they will listen. Otherwise, it's *Assur*.

Wishing all of our dear readers a Shana Tova,
and A Gut Yom Tov!
We will be back IY"H in Cheshvan.

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