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סוף זמן קידוש לבנה לחודש תשרי ט"ו תשרי [כל ליל שבת קודש]



יום ב' דראש השנה:

קריאת התורה: ... והאלקים נסה את אברהם... מפטיר: במדבר כ"א-ו

הפטרה: כה אמר ה'...

דף יומי: חולין קל"ו

יום א' דראש השנה:

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

הפטרה: ויהי איש אחד...

דף יומי: חולין קל"ה

כתיבה וחתימה טובה!

לדוד ה' אורי

Torah Thoughts

Our Father, Our King ...

אבינו מלכנו

ראש (אורח חיים תקצ"ז: א) שלחן ערוך writes in the laws of ראש השנה that on this great day we are supposed to eat and drink and be happy. However, we should not eat to complete satiation, so that we do not reach a light-headed state of mind, but, rather, keep the fear of ה' upon us. The משנה ברורה (ibid.) writes that although ראש השנה is a day of judgment, there is still a מצוה to be happy on the festival.

R' Yitzchok Zilberstein (נ"י העמודים כב) שליט"א makes the following observation: These two emotions — fear and happiness — are seemingly contradictory. How is it possible for people to feel both of these emotions at the same time?

R' Zilberstein explains this difficulty with a משל. Imagine that we discover a hidden צדיק in ירושלים, a master of every facet of תורה. Very quickly, כלל ישראל begins looking to the צדיק for guidance in all areas. Not only is the צדיק and righteous in all his deeds, but he also has רוח הקודש and can see on a person's face every deed he ever did, both the good and the not so good. In addition, he also has a special power of ברכה. Whenever he gives a ברכה, it always comes true.

Every day, hundreds of people line up outside the צדיק's door to try to spend just one minute with this great צדיק. If an individual knows that he is about to go in for an audience with the

צדיק, he will definitely do תשובה for all his sins, not wanting to see his past transgressions. He will also come well prepared with what he wants to say, unwilling to waste time on unimportant matters. When he walks into the גדול's room, he will be afraid, knowing whose presence he is in, but at the same time he will be happy, knowing that the answer to all his problems is just one blessing away.

The נמשל is very straightforward. All year long, ה' is our loving Father, and on ראש השנה, we begin calling Him אבינו מלכנו, Our Father and Our King. On ראש השנה, ה' sits on His Throne of Judgment and analyzes and scrutinizes every single deed we did. When we stand before Him, everything about us is revealed. But ה' also sits on His Throne of Mercy and wants to give us the happiest, most blessed year. Thus, we are fearful of Whose Presence we are about to stand in, but at the same time, we are happy that the Judge is also our loving Father, Who can help us with every problem we have.

Before our deeds are to be scrutinized on ראש השנה, we have an opportunity to repent (to return to our previous pristine state) so that we can enter the King's chambers looking our very best. ראש השנה is a very serious day, but at the same time it is a happy one because we are privileged to be in the Presence of ה', our loving Father.

Adapted from: *Living Emunah for the Yamim Noraim* (with kind permission from ArtScroll)



Yahrtzeits of our Gedolim

in תנה and יהודה Zeilberger ר' בנימין ז' תשרי 5682 – 5766 KoenigShaufen, Germany. At age 14, just two 1922 – 2005 months before the פטירה of the ailing ר' ירוחם לבביץ, he went to learn in Mir and managed to hear several shmuessen from the משגיח, which had a profound impact on him. He escaped the חרבוני אירופא along with the נשיבת מיר to Shanghai, where he remained for the duration of the war. In 1947, he arrived in the USA where he learned in מיר in Brooklyn, NY. He married רחל, a granddaughter of ר' ירוחם. He then joined בית תלמידים, transmitting תורה and נראת ד' to generations of תלמידים for the rest of his life, vigilantly ensuring that the רוח's unique would remain unchanged from that forged by its founders.

לענין ה' ישעיהו דוב ע"ה בן יבלחטי"א יצחק צבי נ"י

Gedolim Glimpses

taught by his own example a fundamental quality for a growing עליה. "The bigger a person becomes, the more he understands that there is no such thing as a something small." He recalled one of the מוספידים at ירוחם saying, "לנה ר' ירוחם's 'Good morning!' was equivalent to a שמונה עשרה!" ר' ירוחם's total concentration involved giving a blessing from every fiber in his body!"



לענין ר' ישראל בן אברהם ז"ל

אחינו כל בית ישראל, הנתונים בעצה ובשכנה, העומדים בין בים ובין ביבשה, המקום ירחם עליהם ויוציאם מעצה לרחוקה, ומאפלה לאורה, ומשעבוד לגאולה, השתא בעגלא ובזמן קרוב, ונאמר אמן:

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Focus on Middos

Dear תלמיד,

There was a group of תלמידים in the Mir from Germany, and for these בחורים to learn in the Mir represented a form of נִסְיָן. One of the lions of that group was Zeilberger זצ"ל, who learned with tremendous התמדה and was well-respected in the ישיבה.

One יום כפור he took ill. As the day progressed, his condition worsened. Shortly before נעילה, someone returned to the בית מדרש from a visit to Zeilberger with the news that his life was in danger.

As בנזמין hovered near death, the thoughts of the בחורים were with him. They prepared to daven נעילה with renewed concentration, ready to storm heavens for this budding תלמיד חכם. At that holy hour, the angelic figure of the משגיח suddenly headed towards the steps, opened the פרכת, and burst into weeping — the simple, trusting cries of a child entreating his father. "Tatte zisse! The גמרא says that one defending angel, one זכות, is sufficient to have You tear up a judgment. בנזמין came here from Germany to learn and persevered despite many obstacles to toil in learning. רבונו! Does בנזמין not have

one מלאך to judge him favorably? He who invested such energy and heart to becoming what he is, does he not have one זכות to counter the evil decree?"

The משגיח descended from the ארון קודש, and in the waning minutes of the day, the בחורים lost themselves in תפלה, charged and invigorated by the conversation they had just overheard.

On מוצאי יום כפור they were greeted by the joyous sight of their friend's face slowly regaining its normal color. Within days he had returned to full strength and took his place at the top of the ישיבה...

My תלמיד, the חפץ חיים explains that davening for a חולה is a מצוה of מוֹדֵה לַרֵעַד כְּמוֹד. The easiest חסד you can do for a friend, even if you cannot physically help, is to daven for him. Imagine the זכויות of an entire ישיבה in exile, torn away from their families, spending their last moments of יום כפור solely davening for someone else!...שְׂרָאֵל! (Often when one does a חסד for others, ד' pays them back directly from that חסד — בנזמין ר' Zeilberger married the granddaughter of ר' אהרן!)

הי זכרו ברנוד!

בנזמין, Your רבי

A letter from a Rebbe, based on interviews

Sage Sayings

Zeilberger זצ"ל's תלמידים were amazed by the instant recall of names and so many personal details so characteristic of their extremely personable רבי. The same phenomenal memory was manifested in his learning. תלמידים explained, — דאס איז נישט געווען צוליב זיין אומגעוויינטלעכע זכרון — this was not because of his unusual memory; נאר צוליב זיין גוואלדיגע — this was simply a reflection of the depth of his immense love of learning and of each תלמיד!

Source: Heard Around the שבת table



Understanding תְּקִיעַת שׁוֹפָר

R' Saadia Gaon offers 10 thoughts for תְּקִיעַת שׁוֹפָר:

- 1) It announces the coronation of a new king. מֶלֶךְ עַל רֹאשׁ הַשָּׁנָה is the day ד' became קֶלֶךְ. 2) Like a מֶלֶךְ offers a pardon before punishing, so it declares, "Whoever wishes can do תְּשׁוּבָה now; if not, let him not complain later!" 3) The שׁוֹפָר was sounded at תּוֹרָה and inspires us to renew our commitment to תּוֹרָה. 4) It recalls יְחִזְקָאֵל's words to do תְּשׁוּבָה, "When I bring a sword upon the land ... blow the שׁוֹפָר and warn the people!" (לוי' ב-ג). 5) It reminds us to daven for (רְמִיָּהוּ ד' י"ט-כ) בְּנֵי בֵּית הַמִּקְדָּשׁ הַשְּׂלִישִׁי. 6) The שׁוֹפָר causes ד' to remember the זְכוּת of עֲקִידַת יִצְחָק. 7) It inspires trembling in the heart (עמוס ג:ו). 8) It reminds us of the יום שׁוֹפָר arouses in us the desire for גְּלוּיָת, the ingathering of exiles (יג' י"ג). 10) The שׁוֹפָר reminds us of תְּחִילַת הַמַּתֵּמִּים, which will be accompanied by תְּקִיעַת שׁוֹפָר!

This Week in History

גְּדַלְיָהוּ בֶן-אֲחִיקָם - 3340 - 422 B.C.E.: appointed by נְבֻכַדְנֶאצַּר to rule over the remaining Jews after ראשון (the destruction of the first המקדש), was murdered by גְּדַלְיָהוּ. גְּדַלְיָהוּ was from the royal family of the Kings of יהודה; his father was a Minister and his grandfather a Scribe for King יאשיהו.

גְּדַלְיָהוּ called for all the Jews who fled to surrounding nations to return to שְׂרָאֵל and rebuild. King Belis of Amon wanted to stop the development of the Jewish settlement, and convinced גְּדַלְיָהוּ to murder גְּדַלְיָהוּ and his supporters. This unfortunate event brought great hardship and grief to the Jews and is commemorated by a public day of fasting on the third day of תַּשְׁרִי.

According to ר' דוד קמחי (רד"ק), ראש השנה was killed on the 2nd day of תַּשְׁרִי.

Upon his assassination, the last of the Jews of Judea were expelled from אֶרֶץ יִשְׂרָאֵל.

ר' יהודה - September 11, 1923: 5684 - תַּשְׁרִי 1 of Lublin instituted the דף תלמוד study (in which the participant studies one folio a day to complete the entire תלמוד in 7½ years).

