

Rosh Hashana 2013

1.

Talelei Oros chalek alef pages 380-382 quoting Rabbi Yosef Shalom Eliyashiv

Tosfos (Rosh Hashana (33b)) quotes the Aruch who explains that **the 100 shofer sounds correspond to the 100 cries of Sisera's mother when he was killed** (See Shoftim perek 4). The obvious question is; **what is the connection between the shofar and Sisera's mother? This teaches an important lesson to those who think they have a clean slate and didn't sin during the past year.** These people should learn from the mother of Sisera. The Mishna states (Avos perek daled Mishna alef) 'who is wise? He who learns from every person.' (בן זומא אומר) . אדם. (איזהו חכם? הלומד מכל אדם. A kal v'chomer can be derived from the mother of Sisera. She cried for her son even though most probably her son would be safe. Let's do a little math. Sisera's army had nine hundred iron chariots. They unquestionably outnumbered the Jewish army. The salvation that the Jews underwent was miraculous. In fact, the pasuk in Shoftim (5, 20) states "From heaven they fought, the very stars from their orbits did battle with Sisera." (מן שמים נלחמו) " (הכוכבים ממסלותם נלחמו עם סיסרא.) The outcome of this war was against nature. The Jews winning this war was against all odds. The victory was improbable. **The cries of Sisera's mother were therefore, against nature. Meaning, according to the laws of nature she had no reason to cry. The natural and expected outcome of this war was Sisera and his army prevailing. In the end, her cries had some basis and were in fact apropos. From this episode we can deduce how fearful we must be for the day of judgment. We shouldn't be overly confident that we are innocent. Even if the laws of probability dictate that we will have a positive judgment, we must nevertheless be fearful for the day of judgment.**

The Gemara in Chagiga (4b) relates that when Rabbi Eliezer read certain pesukim he began to cry. One of those pesukim is "Samuel then said to Saul, 'Why did you disturb me, to raise me up?'" ("וַיֹּאמֶר שְׁמוּאֵל אֶל שָׁאוּל לְמָה הִרְגַזְתָּנִי לְהַעֲלוֹת אֹתִי."). (Shmuel alef (28, 15) The Gemara relates a scary kal v'chomer. If Shmuel was scared to be judged, then surely we should be scared for the day of judgment. (ומה) (שְׁמוּאֵל הַצַּדִּיק הָיָה מִתִּירָא מִן הַדִּין, אֲנִי עַל אַחַת כַּמָּה וְכַמָּה.

2.

Eturai Torah chalek 7 page 9 quoting the Bris Avraham

It is fitting to repent on Rosh Hashana. This is analogous to a fox that came by a city whose gate was wide open. The Fox decided to enter into the city. The fox searched for food and was successful. The fox ate the food and then attempted to exit the city. However, the gate of the city was closed. The fox feared that hunters would try to kill him. The fox lay down in front of the gate of the city and pretended that it was dead. He did this in order that no one would try to hunt him and kill him. Someone came along and cut the fox's tail off in order that he could use it as a broom. The fox was in excruciating pain. Nevertheless, the fox didn't move. For if he would have, then his status of being alive would have been divulged and they would completely kill him. Another person came along and said this tooth would be a good addition for a necklace. He

Hashem and the mitzvos. We must realize that Hashem is the truth and so are the Torah scholars. Even if logically the truth is different than what the Torah scholars said, nevertheless, we must not second guess the Torah. **Secondly, even once we reach this level we must still overcome our yeitzer hara. Many times our yeitzer hara tries to convince us not to perform mitzvos. Our proper acceptance of Hashem into our lives demonstrates that we are prepared to give our lives over to Hashem.**

The Berashis Raba (56, 10) quotes Rabbi Yochanan who says that Avraham originally could have questioned Hashem's decision to slaughter Yitzchok. He had only one son and it wasn't fair that Hashem instructed Avraham to slaughter him. Avraham conquered his yeitzer hara and did Hashem's will. Avraham said that since I overcame my desires, therefore You, Hashem should also overcome Yourself as well and remember what I did. Avraham conquered his yeitzer hara which tempted him to second guess the decision of Hashem.

When we accept upon ourselves the yoke of heaven as mentioned above then we tap into a certain level of an akadas Yitzchak. Not second guessing Hashem and overcoming our yeitzer hara is a big accomplishment. This is the explanation of the aforementioned Gemara that said, why do we use specifically a ram's horn to blow the shofar? Hashem says, blow with the shofar of a ram in order that I will remember akadas (the binding of) Yitzchak and I will consider it as if you bound yourself, ready to give your life up. Merely blowing/listening to the shofar isn't enough to be considered as if we were ready to give our lives up for Hashem. Rather, a sincere reawakening that results from listening to the shofar will lead us to the level of it being considered as if we were ready to give our lives up for Hashem.