## Rosh Hashana 2013

1.

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

<u>Tosfos</u> (Rosh Hashana (33b)) quotes the <u>Aruch</u> 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 . 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 <u>Chagiga</u> (4b) relates that when Rebbi 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?"" ("ויאמר שמואל אל שאול למה הרגזתני להעלות אתי."). (<u>Shmuel</u> 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. (ממואל הצדיק היה מתיירא מן הדין, אנו על אחת כמה וכמה. שמואל אל אחת כמה וכמה.

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

then knocked out the fox's tooth. The fox still pretended that he was dead. Another person came along and said this skin would make a good coat. The fox then thought to himself I've got to get out of here. He then ran for his life. The same applies to us. **During the entire year, many times, our hearts are hardened.** We do certain things that we shouldn't be doing. We unfortunately perform certain sins. We pretend like we are dead. We convince ourselves that no one is watching and that no one knows our true status. However, once Rosh Hashana comes we must run for our lives. If we don't repent now then we will be skinned. We will be hopeless.

3.

Veherev Na chalek gimal page 519 number 33 and page 547

The case is as follows: someone blows shofar in a halachicaly clean place, in order to fulfill his obligation and he also has intent to fulfill the obligation of everyone else around him. How could it be possible that the end result is he doesn't fulfill his obligation, but everyone else does? The Shulchan Aruch (siman 587 sif alef) says someone who blows shofer in a pit or cave (the common denominator between these two cases is there is an echo.); those who are standing in the pit or cave fulfill their obligation. However, for those who are standing outside the pit or cave it depends; if they heard the direct sound of the shofer then they will fulfill their obligation. However, if they heard an echo then they will not fulfill their obligation. ( התוקע בתוך הבור או בתוך המערה, אותם העומדים בתוך הבור והמערה יצאו; והעומדים בחוץ, אם קול שופר שמעו, יצאו, ואם קול (לא יצאו; וכן התוקע לתוך הבית גדולה וכיוצא בה, אם קול שופר שמע, יצא, ואם קול הברה שמע, לא הברה שמעו, יצא. The Mishna Berurah (sif katan yud) quotes the Pri Megadim who says if someone blows a shofer while standing outside a pit or cave, but the shofer enters into the pit or cave then he will not fulfill his obligation. If other people were also in the pit or cave then they will fulfill their obligation. The reason why he doesn't fulfill his obligation is because he only heard the echo of the shofer. ( בתקיעתו בבור יצאו בתקיעתו עומד כולו מבחוץ העומדים בבור יצאו בתקיעתו וותקע והוא בעצמו עומד . שקול שופר שמע. Even though he himself doesn't fulfill his obligation, nevertheless, he is able to fulfill the obligation of others. The reason for this is since he himself is still obligated in shofer (מחוייב בדבר מקרי להוציא). (מחוייב בדבר מקרי להוציא). (אחרים

4.

Lekach Tov yamim noraem chalek alef pages 258-259

The Gemara in Rosh Hashana (16a) asks; why do we use specifically a ram's horn to blow the shofer? Hashem says blow with the shofer of a ram in order that I will remember akedas (the binding of) Yitzchak and I will consider it as if you bound yourself, ready to give your life up.

אמר רבי אבהו למה תוקעין בשופר של איל? אמר הקדוש ברוך הוא תקעו לפני בשופר של איל, כדי שאזכור לכם) What is the explanation of this Gemara? Does merely blowing a shofer really demonstrate that we are willing to give our lives up for the sake of Hashem? The Shevev Or answers that the main avoda of Rosh Hashana is making Hashem king. This is accomplished two ways. Firstly, we must not second guess

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 then 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 <u>Berashis Raba</u> (56, 10) quotes Rebbi 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 shofer? Hashem says, blow with the shofer 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 shofer 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 shofer will lead us to the level of it being considered as if we were ready to give our lives up for Hashem.