

Rosh Hashana 2012

1.

Nachlas Tzvi page 524

The Rambam states (Teshuva 3, 2) that **one who has more sins than merits dies immediately.** (אדם שעונותיו מרובין על זכויותיו מיד הוא מת ברשעו.) There is an obvious question that arises; we clearly see many wicked people who have longevity and do not die immediately? Due to this strong question the Raved vehemently argues.

Rather, explains the Raved, **their original decree for longevity will be immediately shortened.** (ואינו כן, כי יש רשעים היים הרבה אלא נחתמין לאלתר שלא ימלאו ימיהם שני הדור שנגזרו עליו.)

Another explanation is offered by the Lechem Mishneh, who explains that **the sinner's immediate death sentence refers to his being barred from olam habah (heaven).** (נראה דכוונת) (רבינו במה שאמר כאן מת ברשעו רוצה לומר מיתת העולם הבא.)

The Nachlas Tzvi offers an additional explanation based on another Rambam. The Rambam (Teshuva 3, 1) states 'that one who has more merits than sins is called a tzadik. Conversely, one has more sins than merits, is labeled a sinner.' The Gemara in Berachos (18b) relates that 'sinners who are alive are called dead.' (The reason for this is, their life is meaningless and without accomplishments.) With this we can explain the aforementioned Rambam who stated 'one who has more sins than merits dies immediately': the explanation is as follows; **one who possesses more sins than merits, is considered dead. The reason for this is; the rasha is called dead**, as stated in the aforementioned Gemara. The Rambam did not actually mean the rasha is dead, because we see with our own eyes that he is alive as explained by the Raved.

2.

Nachlas Tzvi page 512

The Magen Avraham (Orach Chaim siman 596 sif katan alef) quotes the Shala Hakadosh who relates the minhag (custom) of the shofar being blasted 100 times. (ובשל"ה כתב לתקוע מאה קולות.) He does not offer a reason for this. The question arises; **why is the Shofar blown 100 times?** The Aruch Hashulchan quotes the Aruch who explains that **the 100 shofer sounds correspond to the 100 cries of Cisros mother when he was killed** (See Shoftim perek 4). The obvious question is; **what is the connection between the Shofar and Cisros mother?** The Gemara in Chagigah (9b) states that one who reviews his learning 100 times cannot be compared to one who does so 101 times. (אינו דומה שונה פרקו מאה פעמים לשונה פרקו מאה ואחד.) One of the logical reasons for this is as follows; when one reviews 101 times, he will most likely be automatically motivated to learn new material and review more. Conversely when one reviews 100 times, he might think and incorrectly conclude that this is a good place to stop. He might say to himself I do not need to learn any more since I already learned so much and 100 is a nice round number to stop at. Another approach and reason for the qualitative discrepancy between one who reviews his learning 100 times verses one who reviews his learning 101 times, explains the Kli Yakar (Devarim (4, 9)), is the following; the gematria (the numerical value) of שכה is 328, while the

gematria of זכר is 227. $328 - 227 = 101$. The underlying element that distinguishes those who remember and forget is reviewing 101 times. With this we could also explain the Gemara in Pesachim (50a) that states praiseworthy is one who comes to here/לכאן (to the next world) and his learning is in his hand. The gematria of לכאן is 101. Another reason is as follows; the Ein Yaakov explains that the Gematria of Michael (מיכאל) is 101. Michael is the good angel and the 'officer of the Torah' (שר התורה). It is only due to Michael that we are able to learn properly and retain this Torah knowledge. Dissimilarly, the gematria of the bad angel som (סם) is 100. Som causes us to forget our learning. When one reviews his learning 101 times he causes (whether he realizes it or not) Michael to overcome and override the negative influences of Som.

The 100 sounds on Rosh Hashana are short one sound to nullify the bad (100). We therefore follow the kollel Gematria rule which allows one additional number to be added. Therefore the 100 really becomes 101. This addition of one can only be used in a case where there is holiness and unity. Conversely where there is evil this rule does not apply. This answers the original question regarding the connection between 100 Shofar sounds (which is really 101 as explained above) to the 100 cries of Cissus mother which remain at 100.

3.

Lekach Tov yamim noraem chalek alef page 167

The Gemara in Rosh Hashana (16b) relates that there are three books that are opened on Rosh Hashana. The first book enumerates the pious individuals who are decreed to live. The second lists the wicked people who are decreed to die. The verdict of average people is case dependent. אמר רבי כרוספדאי אמר רבי יוחנן שלשה ספרים נפתחין בראש השנה, אחד של רשעים גמורין, ואחד של צדיקים (גמורין, ואחד של בינוניים. צדיקים גמורין נכתבין ונחתמין לאלתר לחיים, רשעים גמורין נכתבין ונחתמין לאלתר למיתה), Tosfos (למיתה, בינוניים תלויין ועומדין מראש השנה ועד יום הכפורים. זכו נכתבין לחיים, לא זכו נכתבין למיתה). Tosfos explains that sometimes the opposite is true; pious individuals are decreed to die and wicked people are decreed to live. Tosfos learns that the (ופעמים הצדיקים נחתמין למיתה ורשעים גמורים לחיים). the aforementioned Gemara is referring to the next world.

Rabbi Eliyahu Lopian (Lev Eliyahu chalek daled page 355) asks, **how could it be determined who will merit heaven, after the fact that people could change their ways?** A wicked person could repent and conversely a righteous person can sin. There have been many cases where people have sincerely and successfully repented. There have also been many cases where people unfortunately became wicked. This question can be answered based on another Gemara. The Gemara in Yuma (38b-39a) states that one who attempts to make himself impure will be allowed. One who attempts to purify himself will receive heavenly assistance. (בא ליטמא פותחין לו) Tosfos explains that one who tries to purify himself will receive special heavenly assistance. The Gemara continues and states that one who attempts to make himself impure will become very impure. He will also become impure in the next world. The same applies to one who attempts to purify himself. He will become very pure in this world and the next world.

Pious people who sanctify themselves in this world will be destined to be pure in the next world. The reason for this is the aforementioned Gemara that said one who attempts to purify himself will become very pure in this world and the next world. Those in the upper world will

influence him in a positive spiritual way. **The reverse applies to wicked people.** Stumbling blocks will be placed in front of them which will make it difficult for them to repent. The overabundance of wealth and food that they will have will make it very difficult to serve Hashem. This will cause them to forget about their purpose in this world. It is noteworthy to point out that the gates of repentance are not closed. Wicked people can always successfully repent. This is the explanation of the aforementioned Tosfos.

4.

What is the underemphasized, but yet very important avoda (service) of Rosh Hashana? What is the deeper idea and reason behind making shehecheyanu on Rosh Hashana? What are we trying to accomplish by eating these new foods? Why are we only eating specific new foods? The Gemara in Crasos (6a) quotes Abaya who says that people should accustom themselves to eat gourd, legumes, leeks, beats and dates on Rosh Hashana. Tosfos (mesechas Avoda Zara (5a)) explains that since Rosh Hashana is the beginning of the year, therefore we have a variety of different foods in order to make a sign.

The Shulchan Aruch (siman 583) says that this is the Halacha. The Mishna Berurah (sif katan hay) quotes the Chiya Adom who says that people must be careful and not get angry during this auspicious time. Even though that getting angry is always prohibited, nevertheless during these days there is an additional problem. Rather, one should rejoice, have faith in Hashem and perform good deeds.

Lekach Toy (yamim noraem chalek alef page 187) explains that **the way one acts on Rosh Hashana will affect the way he acts during the rest of the year. With this we could explain the symbolism of eating the aforementioned food items. We eat sweet foods, such as honey. The reason for this is we want a sweet new year. This is the underemphasized avoda of Rosh Hashana; sweetening our upcoming year with Torah and mitzvos. If regarding food items we should only have sweet food, then kal v'chomer (surely) our actions and speech must be sweet. We shouldn't merely consume these food items; rather we should additionally contemplate the depth of the message of these items.**