



**SPECIAL  
EDITOR'S  
EDITION**

## Hearing is Believing

By Rabbi Yisroel Kaminetsky, Rosh Yeshiva

I would imagine that even a Kindergartener would be able to answer the question of "Which of the five senses is the most important on Rosh Hashana?" The blessing recited on the main mitzvah of the day leaves no room for doubt on this question. "Lishmoa Kol Shofar". Listening and hearing are the order of the day. In fact, we have been stopping to listen and hear for a month already.

Why is the art of "listening" so important on this holy day?

Arguably the most fundamental and important pasuk in the entire Torah, also begins with the word "Shema", "Hear Jewish people", "Hashem Elokainu Hashem Echad", "Hashem our G-d is one." The Teshuvos HaRashba, (5:55), commenting on this peculiar formulation of the commandment to accept upon one's self the heavenly yoke, explains that the word "Shema" actually has three connotations: physical hearing, understanding, and accepting. All 3 are intended in our Pasuk. A Jew needs not just to hear the idea of Hashem, but also to understand it, and finally, to accept it. It is no accident that this pasuk is the tenth pasuk of the Malchiyos portion of the Rosh Hashana Musaf service, as we are exhorted here to assimilate Hashem's kingship, one of the main themes of Rosh Hashana.

King David praises Hashem in Tehillim 40:7 for "Aznayim Karisa Li", "you have dug out for me good ears to hear". The Navi Yeshayahu proclaims

*(Continued on page 6)*

## The Duality of the Shofar

By Eli Rockoff, Editor-in-chief, 12th Grade

The time that we are living in is one that is filled with uncertainty. As Rosh Hashana approaches, this feeling intensifies as we are not sure how the pandemic will continue to influence our lives. On Rosh Hashana, we blow the shofar for a number of reasons. One reason why we blow the shofar is because it functions as a wake up call. When we hear the sound of the shofar, it is to invoke within us a yirat Hashem that spurs us to do teshuva as the Yom Hadin approaches. Another reason is that the shofar symbolizes the ultimate shofar which will be blown when mashiach comes. In this way, the shofar represents a feeling of hope that mashiach will come. The obvious question that then arises is how could the same shofar be both a symbol of hope and a symbol of fear? How can the same object impress upon us the duality of two conflicting feelings: hope and fear?

In order to understand the answer to this question, we must first examine the idea of yirat shamayim and understand the fear that is to be invoked within us on Rosh Hashana. The Gemara in Brachot states, "Hakol bidei shamayim, chutz m'yirat shamayim" - "all is in the hands of heaven except for the fear of heaven." There is an important depth of meaning to this statement that must be recognized. We must constantly remind ourselves and

*(Continued on page 6)*

To sponsor an issue of  
דברים היוצאים מן הל"ב,  
email us at:  
[eli.rockoff@drshalb.org](mailto:eli.rockoff@drshalb.org) or  
[yosef.fertig@drshalb.org](mailto:yosef.fertig@drshalb.org)

ROSH HASHANAH  
28 ELUL 5780  
SEPTEMBER 17, 2020

All Zmanim are calculated by myzmanim.com for  
Woodmere, NY (11598)

Candle Lighting: 6:39 pm  
Latest קריאת שמע: 9:43 am

**Torah Teasers***By Rabbi Moshe Erlbaum, 9th Grade Rebbe***Rosh Hashanah  
Questions**

1. In which bracha of the birchos krias shma is Hashem referred to as "Avinu", our father, and "Malkeinu", our king?
2. With regards to which events in the Torah reading of Rosh Hashana, does it state, "And Avraham arose early in the morning"? (2 answers)
3. Which word is repeated three times, in the story of Akeidas Yitzchak, by the same person in three different contexts?
4. Where in the Torah is there a Mitzvah which explicitly mentions that a Shofar (ram's horn) must be blown?
5. Which other word, synonymous with Shofar, is used to delineate a ram's horn in the Torah?

**Answers**

1. In the Bracha of ahava raba we refer to Hashem as Avinu Malkeinu.
2. (1) Avraham rises early to send Hagar and Yishmael away, and (2) Avraham rises early to travel to the Akeidah.
3. Avraham responds "Hineini" - "here I am" three times during the story of Akeidas Yitzchak. The first time, when Hashem calls him to do the Akeidah, the second time, when he responds "Hineini bni" to Yitzchak on their way to the Akeidah, and the third time, to the Malach when he is called to stop the Akeidah.
4. In Behar, the Torah commands that on Yom Kippur on the Yovel (Jubilee) year, we are commanded to blow the Shofar. The Shofar is not explicitly mentioned with regards to Rosh Hashana. The phrases "Zichron teruah" and "Yom teruah" are used instead.
5. In Yisro, the word "Yovel" means "ram's horn" in the phrase that states "'Bimshoch Hayovel... - "with the blowing of the ram's horn, they [Bnei Yisrael] may ascend the mountain"

**TORAH FROM RAV ELIMELECH BIDERMAN****TRANSCRIBED BY: YOSEF FERTIG**

The custom in Shuls worldwide is that the Baal Tefillah begins Shacharis on Rosh Hashanah saying the word "Hamelech", while he is still at his place. Afterwards he walks over to the Amud, and continues the tefillah. He does this because the mitzvah of the day is "Shetamlichuni Aleichem". Hashem says to us, "Accept Me as your King."

We have to accept Hashem's Kingship in the very place and situation He put us in, whether it's an easy place or a difficult one. From within that place, we must crown Hashem as our King. In the place where Hashem put you, that is where you are to accept Him as your King! It's all from the Eibershter, He put you here.

Rav Yehuda Pataya (1859-1942), the great Gadol, relates that once, on the first night of Rosh Hashanah, he was sitting with his white jacket around the table with many guests. There were lit candles on the table. Someone shook the table by mistake and the candles were extinguished. Sitting in darkness on Rosh Hashanah night is not exactly comfortable. But his immediate response was, "This is all Hashem! If He made it dark, that must be a good sign!" In the meantime, his Rebbetzin entered with a tray of fish. Being that it was dark, she tripped and landed on the floor together with the fish. Immediately his response was, "This is a good sign, It's the first night of Rosh Hashanah and this is a good sign!" He went to help his wife, and he slipped on the fish sauce and his white jacket became completely soiled from sauce. Again his response was, "Hashem made this happen, these are such sweet signs!"

Rav Yehuda writes that he never had such a successful year as that one. His Chidushei Torah were exceptional and whatever he tried that year merited tremendous Siyata Dishmaya. One must realize that by crowning Hashem as your King, and recognizing that everything is Him, is the greatest sign of good.

As we enter into a Rosh Hashanah with very different circumstances than we are used to, it's important to remember this message. No matter where we are, the avodah of the day is to declare Hashem as King from wherever He puts us. May we all be zocheh to a Shana Tova U'metukah!

To access more of Rav Biderman's content, Whatsapp 18452932165 for Hebrew clips and 18452932166 for Yiddish clips (Many have english subtitles).



The complete edition of  
**Rabbi Moshe Atik's Torah Teasers**  
is available on **AMAZON**  
(keyword Torah Teasers)

# 10-Minute Halacha Shiur

Given by Rabbi Aryeh Lebowitz  
on yutorah.org

Transcribed by  
Joseph Cohen

## Davening on Rosh Hashanah

**What is the source for the recitation of the pesukim of Malchios, Zichronos and Shofros? Is it from the Torah or is it from the Rabbis?**

There are two Pesukim in the Torah that describe Rosh Hashanah: “yom teruah” and “zichron teruah.” The Gemara in Rosh Hashanah asks why we need both of these names if they both seem to reference the “teruah.”

Two answers are offered. Firstly, Rashi explains that in addition to “yom teruah” - the day of blowing the Shofar, it is also “zichron teruah”- the day of remembering the Shofar and we must also say Pesukim about it as well. How many and what pesukim we use is all from the Rabbi’s but is a Kiyum D’oraita. On the other hand, the Ramban believes that Rashi’s shita is in direct contradiction with the Gemara in Rosh Hashanah: “If you have the option to go to a city that has a Shofar or a city that has Tefillah, you should go to the one that has the Shofar because Shofar is from the Torah while Tefillah is only from the Rabbis.” Rashi only holds that there is a “zichron teruah” if there is also a “yom teruah,” because if you are talking about the shofar without the shofar blowing, it’d only be Derabanan and not D’oraita.

The Shulchan Aruch writes that Malchios, Zechronos and Shofaros should each consist of 3 pesukim of Torah, 3 of Nevi'im, 3 of Kesuvim, and then conclude with 1 of Torah.

The Rama explains that if a person for some reason has to shorten his Shemoneh Esrei, he can fulfill his obligation by saying “ki Hamalchus shelcha hie uleolme ad timloch bechavod kakasuv besorasecha bichein kasuv bidivrei kadshecha ...” leading into “elokeinu veilokei avoteinu”.

Rosh Hashanah is also the first day of the Aseres Yimei Teshuva. The Gemara in Brachos notes that we start to say “Hamelech Hakadosh” and “Hamelech Hamishpat.”

Tosafot explains that the mentioning of Malchus - kingship in the ten days of repentance through Hamelech Hakadosh and Hamelech Hamishpat is M’akev. However, the Chayei Adam disagrees and says that if you forget Hamelech Hakadosh on the first night of Rosh Hashanah, it is not M’akev. The reason why is that just as by the new moon we don't sanctify it at night, so too Hashem is only sitting in judgement during the day and not the night; therefore, one would not have to repeat.

There are two important points about the opinion of the Chayei Adam. Firstly, his logic does not apply on the second night because the Din has already started. Secondly, there is a fundamental difference between “ya'aleh viyavo” and “Hamelech Hakadosh.” “ya'aleh viyavo” is an addition to the Shemoneh Esrei, and if you forgot at night you still say the full Shemoneh Esrei. But “Hamelech Hakadosh” is an actual change in the Tefillah itself and if you said otherwise, you would have to correct it.

# SPARKS OF CHASSIDUS



*With Jared  
Mark*

In the 1800s, during the reign of the Chassidish master Rav DovBer, it was extremely difficult to get close to the rebbe. His close Talmidim would consist of only the very top Talmidei Chachamim of the current time such as Rav Shneur Zalman of Liadi. Rav Shneur Zalman once told a story of some Chassidim who couldn't be directly under the rebbe so instead stayed late to help around the Beis Medrash. They would bring out the food and water, clean up the room, and put wood into the ovens for heat, hence the nickname "oven-stokers." One time when Rav Zalman stayed late, he overheard a conversation amongst three of the oven-stokers. They were discussing what exactly was so special about the test of the Akeida. One of them claimed, "If Hashem directly revealed himself to me I too would have sacrificed my own son. Although I certainly would have delayed for a few days. The greatness of Avraham was the fact that he went right away to listen to Hashem." The second one argued, "If Hashem came directly to me, I certainly would not have delayed even a second! Although I would have done it with a heavy heart. The greatness of Avraham was that he was excited to be fulfilling the word of Hashem." The third one contested, "If Hashem came directly to me, even I would be thrilled to be fulfilling the direct word of Hashem. Avraham was so great because even when he found out afterward that it was a test he was still overjoyed, I certainly would have had some anger inside me knowing that all of the heartache was just for a test." After hearing this awesome conversation Rav Shneur Zalman concluded, "This wasn't just a mere conversation, this was each Yid verbalizing the levels attained in Avodas Hashem."

We already know that there's a strong connection between Rosh Hashana and the Akeida, as the symbolism of the Akeida is inherent in the mitzvah of blowing the Shofar: We use the horn of a ram to commemorate the ram that was sacrificed in place of Yitzchak Aveinu. This connection is almost used as a last resort; using this Shofar we are saying, "If all our Tefillos and Teshuva leading up to the day wasn't enough then at least let the greatness of our forefathers bring us salvation."

Using the story of the "oven-stokers," I think we can strengthen this connection. In a sense, all three of the oven-stokers were correct. The greatness of Avraham was really included in all three explanations: He didn't delay at all, he did it b'simcha, and he wasn't upset with the results. This is a template for how we're supposed to act on Rosh Hashanah. While performing Teshuva and Tefillos, we should look towards the symbolism of the Shofar and be reminded of what Avraham taught us. We have to not delay in doing our Teshuva, daven b'simcha, and even after the Yom Tov, we have to retain all the growth we experienced throughout the entire year. With this in mind and with the help and the zechus of the Avos, we should be able to have a proper Teshuva and daven well in order to bring the Mashiach bemhaira beyameinu!



FOLLOW US ON  
**twitter**

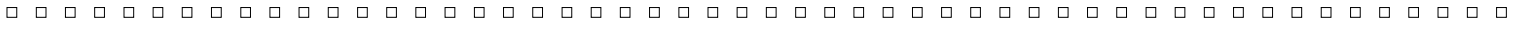
@dvarimhayotzim

@tenminutahalach

@torateasers

# A TRUE TESHUVAH

By Gabriel Dershowitz, Editor of Student Articles, 12th Grade



Elul, which according to the Chachamim is a month in which we should be focused on self-reflection, Teshuvah, and improvement, is coming to an end. It's a month in which we are supposed to prepare ourselves to the best of our abilities to be judged favorably come the Yomim Noraim.

In Parshas Nitzavim, we hear from Moshe the punishment one receives if he is to forget Hashem: "Hashem will not spare him, but then the anger of Hashem and His jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and Hashem shall blot out his name from under heaven." In essence, that person will be wiped off the face of the earth. It seems as though they would be doomed, right?

But that person who strayed off the path still has one last chance, which comes in the form of Teshuvah. As the Parsha continues, "And (you) shall return to Hashem your G-d ... And you shall return and obey the voice of Hashem ... And Hashem your G-d will make you abundantly prosperous in every work of your hand."

While these Pesukim paint a picture of a great opportunity, the Chasam Sofer is still troubled by the chronological process enumerated by the Torah. Why, he asks, does the Torah say that the sinner must do Teshuvah twice: Once immediately after he sins, and again after Hashem brings them back into the nation? Additionally, what's the need for the second act of Teshuvah, was Hashem not satisfied with the first?

The answer the Chasam Sofer gives lies in understanding the essence of a true Teshuvah. A sincere Teshuvah isn't done by one merely convincing himself that he regrets what he did, or committing to do better in the future. Rather, one must perform a complete evaluation of the sin done, and figure out when, why, and how it was allowed to happen. Where did it happen? What outside influences allowed it to happen? And what desires or weaknesses caused it to happen? Only once one feels sincere regret for what happened, and does a complete Teshuvah, would he be able to avoid a repeat of the same scenario if the same circumstances were presented to him. Doing Teshuvah redirects those desires to sin towards serving Hashem, which is what allows a genuine transformation to take place.

As an answer to the second question, the Chasam Sofer uses his definition of a true Teshuvah to explain that the first time around, the Jews didn't perform a genuine Teshuvah. In times of need, people often turn to Hashem for assistance and commit to improving themselves if only Hashem would help. According to the process of Teshuvah as described in the Parsha, the Jews would be exiled and then begin the process of a true Teshuvah. This obviously wasn't the type of repentance as described by the Chasam Sofer, as the Jews weren't yet in Eretz Yisroel nor were they prosperous. Yet Hashem saw the beginnings of what would eventually become a true Teshuvah which He could accept. And later on that's exactly what happened - Hashem gave the Jews another opportunity to repent and they came back with a true Teshuvah, one which He could accept.

Obviously, Hashem wants us to do Teshuvah for our mistakes. This is pretty apparent based on the endless chances He gives us to give a sincere apology. So why is it so hard for many people to do Teshuvah? Because Hashem isn't willing to hand anything to us on a silver platter. We have to take that first step, which is so difficult because it entails us admitting to our mistakes. And that's why a true Teshuvah is so meaningful: Taking that step of understanding and regretting what you did is an incredibly hard admission to make, yet one is rewarded by being forgiven. While taking that initial step may seem unimaginable, just remember that Hashem is always there for us once we get started. During this incredibly meaningful time of Rosh Hashanah, keep that in mind: Hashem is always there to help and encourage us, all He's waiting for is for you to take the first step.



*(Rabbi Kaminetsky- Continued from page 1)*

hearing as the first step to teshuva, "Tilt your ear to listen, hear my word, and your spirit will live".

The Lakewood Mashgiach, Rav Matisyahu Solomon, pointed out that Yishmael was saved because Hashem heard his cries "Ba'asher Hu Sham", as he was at that time. Yet, we know the rebellious Ben Sorer U'Moreh is killed for who he will become later? He explains, that Yishmael has in his name "Shemiya", hearing. There is always the potential that one who knows how to listen, can change and grow. But of the Ben Sorer U'Moreh, the Torah writes "Aynenu Shomea B'Kolainu". He does not listen, and he therefore has no hope.

Rosh Hashana is a day we need to stop and listen. We need to listen to the messages Hashem sends us through what happens in the world. We need to listen to the words of Torah that our Sages teach us. We need to listen to the calls for help from our friends and neighbors who need us. Most of all, we need to listen to the voice inside each one of us, telling us it's time to do teshuva, to return to Hashem. It all starts with the ability to listen. May it be a year filled with listening, understanding, and internalizing Hashem's message to each one of us. Kesiva V'chasima Tova.



*(Eli Rockoff- Continued from page 1)*

be aware that nothing at all is in our hands other than our fear of God. It is this very idea which, ironically, invokes the fear of Hashem. Only by acknowledging that nothing is truly in our control can we free ourselves from the fear of what the future will bring so that we can focus on improving the little that we do have control over: ourselves.

Now the answer to the question that was posed becomes clear. The nature of the duality of the shofar being both a symbol of hope and fear is certainly not a conflict because this yirat shamayim that is to be invoked within us on Rosh Hashana is not fear in the sense that we normally understand it to be. That fear is a feeling of despair or of panic that we are uncertain of what the future holds. The fear of yirat shamayim, on the other hand, is a fear that is an awe of Hashem when we understand that nothing is truly in our control and that all is His hands. When, and only when, we come to this realization can we free ourselves from this fear of what the future will bring and focus inward on improving ourselves. Thus, it is no wonder that the shofar can symbolize both hope and fear for that fear is a different type of fear that is not in stark contrast to hope.

It is this message of the duality of the shofar that is so important to have in mind this Rosh Hashana. As we are living in uncertain times, we must always remember two things when we hear the sounds of the shofar. Firstly, we must work on our yirat shamayim so that we can recognize and understand that nothing is truly in our control. Only when we realize this can we free ourselves from the fear of the future and focus on improving who we are as people. Secondly, we must not forget that the shofar is a symbol of hope. Although we may be living in hard times, we must remind ourselves to hope and trust in Hashem that everything will work out and that mashiach will come very very soon.



JOIN OUR WHATSAPP GROUP  
TO GET DEVARIM HAYOTZIM MIN HALEV  
WEEKLY VIA WHATSAPP

SCAN THE QR CODE  
OR JOIN THIS LINK

[https://chat.whatsapp.com/  
FpJMF5EeGq8G3BcnZXgGtB](https://chat.whatsapp.com/FpJMF5EeGq8G3BcnZXgGtB)

FEEL FREE TO SEND TO FRIENDS AND FAMILY

CLICK [HERE](#) TO JOIN



## STORIES OF GREATNESS

TOLD OVER BY: YOSEF SCHAFLER

It was the day before Rosh Hashanah in Berdichev. The spirit of holiness hovered in the air. Each heart was throbbing with the thought of the imminent Day of Judgment and each mind was occupied with thoughts of repentance. The "balance sheet" of good deeds and misdeeds in the passing year did not quite tally—everyone found himself "in the red."

Too much time was wasted which could have been spent in the study of the Torah; perhaps more help should have been given to the poor—and how much of it was given from the pureness of the heart? And what about all that loose, and sometimes even mischievous, gossip? G-d only knows how many misdeeds, large and small, have accumulated during the year. It's high time to get wise... Well, thank G-d for the selichot. Here is a chance to pour out one's heart to G-d, the last opportunity to turn to G-d with real supplication before the year is over. And the All-Merciful One will surely understand and forgive, for the new year will most definitely be a better one...

Such were the thoughts uppermost in everybody's mind as the Jews of Berdichev hastily rose from their warm beds to go to the synagogue for the selichot of Zechor Brit. It was still very dark outside, for sunrise was hours away. They did not wait for the shamash to wake them up on this last day of the year. As they hastened to the synagogue, the fresh autumn air drove the last vestiges of sleepiness from their eyes. They now met the shamash, going on his beat, knocking with his long staff at the dark shutters of the stragglers who had overslept, and calling out, "Holy flock, arise to the service of G-d!" And soon enough the cracks in the shutters filled with light, but no one was going to stay in bed on this solemn morning.

The narrow streets were soon filled with old and young men and boys of all ages. Many went to the mikvah for immersion and came out feeling purified and inspired. There were many visitors in Berdichev who had come to spend the Solemn Days in the nearness of the saintly Rabbi Levi Yitzchak of Berdichev. They now made their way to the Rabbi's house in order to accompany him to the synagogue.

As they approached the Rabbi's home, they saw him at the door on his way out. They were amazed to see that he was holding a basket, from which the slim neck of a vodka bottle was sticking out invitingly. The tantalizing smell of freshly baked kichlech and fresh herring could not be ignored. "...What on earth is the Rabbi going to do with the refreshments at this hour?" they wondered, as

they followed him in silence at a respectful distance. They approached the synagogue. The windows blazed with light and one could see through the windows that the synagogue was already crowded with worshippers from wall to wall, waiting for the Rabbi.

But the Rabbi went past the synagogue! The wonder of his followers grew with every step. "Where is the Rabbi going? Is he so engrossed in meditation that he did not notice the synagogue...?"

On and on the Rabbi strode until almost to the outskirts of the town. The Rabbi was heading for the large inn and his followers were close on his heels. Now he entered the inn and his followers with him.

The large hall of the inn was filled with the smell of stale tobacco and empty vodka bottles were strewn all over the place. On the floor of the dimly lit hall lay sleeping men, crowded like sardines—farmers, traders, wayfarers and beggars—many snoring in a medley of sonorous tones and whistles. The Rabbi bent over a sleeping man whose tzitzit were showing from under his caftan with his skullcap hinging precariously on his head. He was a lean man: a bundle of bones, held together by a pale skin, which seemed ready to break at several points.

Gently, the Rabbi woke him whispering: "Reb Yid, your throat is dry... you must have been snoring too long. Wake up and take a gulp at this schnapps! I have a chaser too... fresh herring and kichlech, a treat...!" The Jew opened his eyes wide with amazement, threw a glance at the refreshments, but recoiled in horror.

"I don't know you, my friend, but have you no G-d in your heart? Would I drink mashke before I've washed my hands? Would I eat before I have said my morning prayers? You must be joking...!"

The Rabbi moved on to the next sleeping Jew. Gently he shook him by his shoulders and repeated his offer in a most enticing way, but the reply was the same. The Rabbi fared no better with the third and fourth. Then the Rabbi bent over a sleeping, corpulent, country yokel. "Ivan, do you want a schnapps and some refreshments?" Ivan rose quickly. The word "schnapps" acted like magic. "Give it here!" he said, and he gulped down the glass of vodka in one shot. Eagerly he swallowed the piece of herring, and a kichel, which he ate with relish and licked his lips. "Thanks, pal..." he murmured, and when no more was coming he turned over on his other side and was soon snoring merrily again.

The Rabbi moved on to the next sleeping farmer. "Stephan, do you want a drink?" The story repeated it-

*(Continued on page 8)*

## We All Have a Chance to do Better

By Moshe Coronel, Editor of Student Articles, 12th Grade

Judgement is one of the main themes of Rosh HaShana, as we are evaluated by Hashem as either good, bad, or to-be-determined. The Gemara in Masechet Rosh HaShana (16b) elaborates by saying, "three books are opened on Rosh HaShana: one for wicked people, one for righteous people, and one for the people in between. Righteous people are immediately written and sealed for life, wicked people are immediately written and sealed for death, and people who are neither are left with their judgment suspended from Rosh HaShana until Yom Kippur." Of course, a Tzadik is a person whose scale is tipped in favor of the Mitzvos, a Rasha is a person whose scale tipped in favor of Aveiros, and the person in between is someone whose scale is too close to call. Because the reward for Tzadikim is life and the reward for Reshaim is death, both of which occur in this world (as opposed to Olam HaBah), the Gemara seems to be implying that the reward or punishment is given in this world.

However, another Gemara, located in Kiddushin 40a, contradicts this implication: the Gemara says explicitly that the only time we get reward in this world is when performing one of the Mitzvot listed in the first Mishna in Peah: "Honoring one's father and mother, the performance of righteous deeds, etc..." This Gemara does not mention any reward whatsoever for the cumulative judgment of a person's Mitzvos.

There is a clear contradiction between these two sources. The Gemara in Rosh HaShana implies that the reward for being a Tzaddik happens in this world, whereas the Gemara in Kiddushin says explicitly that the only time we get reward in this world is for the mitzvot listed in Peah. So the question then becomes: do Tzaddikim actually get rewarded in this world or not?

The Minchas Chinuch answers with a big Chidush. He begins by redefining the words Tzadik and a Rasha. A Tzadik is someone who has zero Aveiros, while a Rasha is someone who has zero Mitzvos. As a result, since neither of these types of people exist in today's world (as everyone has done some Mitzvos and some Aveiros), no one can be classified as either a Rasha or a Tzadik. Therefore, there is no contradiction between the Gemaras in Rosh HaShana and Kiddushin since no one will get the reward or punishment.

The lesson here is simple: many times we will feel as though there is no hope; after all, we have all done Aveiros! But the Minchas Chinuch reminds us that we should never give up hope - we all have a chance to do and become better. May we all take this lesson to heart and become better people in order to strive for the goal of becoming true Tzadikim.

L'Shana Tovah U'Metukah! Have a Happy Rosh HaShana!

*(SOG- Continued from page 7)*

self, and once again the Rabbi was offering refreshments to other customers until the basket was empty.

All was quiet as the Berditchever Rabbi lifted his eyes to heaven and said, "Master of the Universe! Look at your children! Jacob gets up in the morning, and his first thought is of you! He would not let anything pass his lips until he has sung your praises! But Esau's first thought is of food and drink..."

His face beaming with satisfaction as his mission was accomplished, the Rabbi turned to his followers. "And now, holy flock, let's go to the house of G-d. We can now face our Maker with confidence, and pray for a happy new year...!"

Adapted from Chabad.org

"Even the smallest things in life make a difference, so start your mornings with something sweet."

- David Nisanov, 12th Grade, DRS G.O. President



## The Proper Mindset for Rosh Hashanah

By: Yosef Fertig, Editor in Chief, 12th Grade

The Rama famously writes in Orach Chaim 581:3, that we do not blow shofar on Erev Rosh Hashanah. The commentaries bring down two famous explanations for this practice. Firstly, on a practical level, it's to make a separation between the Rabbinic Shofar blowing done in the month of Elul and the shofar blowing of Rosh Hashanah which is a Torah obligation. The second reason, perhaps even more famous, is "kdei l'arbeiv hasatan" - to confuse or to trick the Satan. The idea is that when the Satan doesn't hear the Shofar on Erev Rosh Hashanah, he will assume that Rosh Hashanah is not happening so that on Rosh Hashanah itself, he won't prosecute us.

This is puzzling. Don't you think that the Satan has caught on by now? Why are we pulling this trick year after year and assuming that it works? Furthermore, this is brought down l'halachah. The Mishnah Berurah even says that if this is indeed the real reason, one should not practice blowing Shofar on Erev Rosh Hashanah even in private. What does this explanation really mean?

I heard a beautiful explanation from Rav Eli Baruch Shulman shlit"va last Rosh Hashanah. He explained that we are playing this trick on the Satan within us all, i.e., our yetzer hara. As Rosh Hashanah comes in, our yetzer hara tries to remind us of all of our shortcomings and mistakes from the previous year. This leads us to enter the new year feeling hopeless and holds us back from making the best of the day. Therefore, we play a trick on our yetzer hara to prevent this. As we hear the shofar throughout Elul, our yetzer hara reminds us of our sins, but at the last moment, we pull a "trick" on our yetzer hara so that we can enter into Rosh Hashanah with the proper mindset focusing on the future and not dwelling on the past.

As we enter into a very unique Rosh Hashanah, perhaps many of us are not looking forward and not in the mood. We may be feeling very distant from Hashem and are almost embarrassed to come into Rosh Hashanah. But let's take the time as we enter into the new year to realize the beauty of Rosh Hashanah and what it's all about. Let us focus on the future and sincerely daven to the Creator for a Shana Tova U'metukah filled with happiness and health and may we merit to see the ultimate redemption soon in our days!

*The DRS Yeshiva High School For Boys*  
 700 Ibsen Street, Woodmere, NY 11598  
 Phone: (516) 295-7700 • Fax: (516) 295-4790

דברים היוצאים מן הל"ב

Weekly Torah Publication of the DRS Yeshiva High School

If you have any comments, questions, or suggestions,  
 feel free to email us at [eli.rockoff@drshalb.org](mailto:eli.rockoff@drshalb.org) or [yosef.fertig@drshalb.org](mailto:yosef.fertig@drshalb.org)

### PUBLICATION STAFF

#### Editors in Chief

Yosef Fertig  
 Eli Rockoff

#### Associate Editors

Ephraim Herrmann  
 Zachary Rosenberg  
*Layout Editors*

Marcus Bluestone  
 Moshe Coronel  
 Gabriel Dershowitz  
 Avi Mandel  
 BZ Scheinman  
*Student Articles*

#### Production Staff

Zecharia Lebowitz  
*Director of Production*

#### סופרים / Authors

Moshe Acobas  
 Avi Ash  
 David Benhamu  
 Max Blumenthal  
 Baer Boczko  
 Aiden Buchbinder  
 Aharon Cohen  
 Joseph Cohen  
 Moshe Crane  
 Nathaniel Danesh  
 Eitan Eckman  
 Moshe Gerstley  
 Yehuda Gluck  
 Yehuda Goller  
 Yoel Horwitz  
 Ari Keller  
 Ariel Kunin  
 Daniel Lebowitz  
 Jared Mark  
 Akiva Mehlman  
 David Nisanov  
 Ari Saffra  
 Eitan Schafner  
 Hillel Schein  
 Moti Schreck  
 JoBe Silver  
 Ari Zelefsky

#### Director of Social Media

Hillel Jacobson

#### Maggid of DRS

Yosef Schafner

#### Menahel

Rabbi Y. Kaminetsky

#### Faculty Advisors

Rabbi E. Brazil  
 Rabbi M. Erlbaum

דברים היוצאים מן הל"ב זכנסיים אל הל"ב