



	Candles	Mincha	Daf Yomi	Shachris	שק"ש
Friday	7:01	7:11			9:41
Shabbos		1:45/7:01	6:30	9:00	9:42
Sunday	6:58	7:08		7:15	9:42

לשנה טובה תכתבו ותחתמו

IMPORTANCE OF

The Gemara (Rosh HaShanah 16b) quotes R' Kruspedai's statement that three books are open on Rosh HaShanah – the book of complete Tzadikim (who will be awarded life), the book of complete Reshaim (who will be sent to death) and the book of Beinonim, whose status in the "middle" suspends their fate, allowing them ten days to qualify on one side or the other. The Ramban understands these designations as the outcome of the Rosh HaShanah adjudication, and not necessarily as the straightforward result of weighing the year's deeds. Thus, one whose constant behavior indicates that he is a Tzadik may not necessarily emerge from Yomim Noraim with a "favorable" ruling, and vice versa. The Radvaz (6:2263) suggests that his ruling may depend on some of the specific mitzvos or aveiros that a person does. Some mitzvos have a particular Schar, and are in fact a Segulah for long life, success etc., while certain aveiros lead to condemnation, resulting in unavoidable and immediate punishment. A Tzadik may have transgressed one aveirah, but it may be one that has such an inevitable consequence. The Rasha may have done one mitzvah but it may have been one with a very fortunate "built-in" Schar. The Rambam (תשובה 3:2-3) shares this outlook. However he adds that the Beinoni resolves his fate by doing Teshuvah, not by simply doing more mitzvos (or ח"ו the opposite). Pachad Yitzchok (Rosh HaShanah 18) suggests that "Tzadik" and "Rasha" are character identifiers – which define one's essence, regardless of his behavior. Just as a very patient person may occasionally get angry without changing who he is, so too a Tzadik may transgress, and theoretically even have more aveiros, without changing his essence. Thus, a Beinoni is one without an identity. Simply doing more mitzvos might not change that. He must define himself as a new person – something only Teshuvah can accomplish.

QUESTION OF THE WEEK:

When is the Nusach of the brocho recited before blowing the Shofar: אקב"ו לתקוע בשופר ?

ANSWER TO LAST WEEK:

(When should one split davening between 2 places, LeChachila ?)
The Be'er Heiteiv (אר"ח 90:11) cites the Yad Elyahu (42) who says that if a group of people form a Minyan on Shabbos morning to daven כותיקין, they should go to Shul later for Musaf (if it's not too much later) to fulfill עם הדרת מלך ברוב.

DIN'S CORNER:

One may not go into Shabbos dressed in the same clothing that he/she was wearing on Friday. It is not sufficient to fulfill the obligation to change one's clothing for Shabbos by wearing different clothing starting on Shabbos morning. Wearing weekday clothing Friday night may cause one to forget briefly that it is Shabbos and it gives the impression that Shabbos begins in the morning, which is a gentile concept. (Tzitz Eliezer 14:34)

DID YOU KNOW THAT

The Gemara (Kidushin 49b) states that if a man betroths a woman על מנת שאני צדיק (on condition that I am a Tzadik) the betrothal may be valid, even if he has always been a Rasha, because he may have had a Teshuvah thought in his mind. However, the Mishna (Sanhedrin 43b) states that before being executed, all condemned people confess their sin and repent. The Gemara (ibid 112b) states that an animal in an עיר הנדחת that was consecrated for a Korban cannot be salvaged, and must be put to death, because זבח רשעים תועבה – the sacrifice of a Rasha is a disgrace. If the resident of the עיר הנדחת repented before being executed, why is his animal considered the sacrifice of a Rasha ? Should not his thoughts of Teshuvah render him a Tzadik, like the Rasha who betrothed a woman with such a thought ? The MaHaRam of Lublin (81) ruled that where a witness to a Get was later found to be a thief, the Get is nevertheless valid, even though a thief is clearly a Rasha, because the custom was for the Rav who administered the Get to instruct the witnesses to be מהרה בתשובה before witnessing the Get process. Since the thief had presumably done so, his Teshuvah thought removed his Rasha status. This may be because שמים, a positive intent is classified as a deed. As such, where a man betroths a woman conditioned upon his qualifying as a Tzadik, his Teshuvah intent is deemed sincere and sufficient to satisfy that condition. However, the repentance of a condemned person is done out of the fear of his pending execution, thoughts of which will not achieve the necessary Kaparah for him to qualify as a Tzadik. As such, his planned Korban remains the Korban of a Rasha. The MaHarsha (Eruvin 54a) darshens: כי קרוב אליך הדבר מאד בפיך ובלבבך לעשותו as referring to Teshuvah, adding that speaking (בפיך) guides the heart (וּבְלִבְבְּךָ) to completing (לעשותו) a successful Teshuvah. When the betrothing man actually says: על מנת שאני צדיק, those words guide his heart and bring him closer (קרוב) to sincere Teshuvah.

A Lesson Can Be Learned From:

A Rebbe in Bnei Brak was giving a Drasha to a large number of his Chasidim on the subject of studying Torah. As he elaborated on the value and necessity of establishing a schedule for study, he remarked that without constant study, a Jew's life and that of his family is not a life. "Learning Torah is the Benzene (fuel) of life" the Rebbe said with passion. One of the young men in attendance approached the Rebbe afterwards and said that he appreciated the Rebbe's words "But what can I do ? I have not been blessed, not with a בן (son in Hebrew), nor with a זין (son in Yiddish)!" The Rebbe recognized the pain of the young man, understood what he wanted, and blessed him (successfully) that he should be זוכה to a בן-זין in the coming year. Although Remazim such as these seem to be nothing more than a word game, their effectiveness may find basis in the same root as the Simanim of Rosh HaShanah, where we eat for example, carrots, which are called Merrin in Yiddish, to be מרמז on its accompanying Tefilah of זכרוננו where Merrin in Yiddish equates to ירבו in Hebrew. We hope, that such Remazim will break through any obstacles and reach the כסא הכבוד.

P.S. Shalosh Seudos sponsored this week by the Sternberg family.

This issue is dedicated:

ולז"נ אבי מורי הרב אהרן זאב ב"ר שמואל ולז"נ אמי מורתי מלכה ב"ר יהודה לייבוש הלוי

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