



MENUCHA V'SIMCHA

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BY RABBI
EITAN GOLDMAN

THE POWER OF SHABBOS

PARSHAS
NETZAVIM-VAYEILECH

Parashas Nitzavim is packed with allusions to Teshuva and Elul.

"וְשָׁבַת אִדָּה' אֱלֹקֶיךָ וְשָׁמַעְתָּ בְּקוֹלִי", "וְיָמַל ה' אֱלֹקֶיךָ אֶת־לִבְּךָ וְאֶת־לִבְּךָ וְרָעָךְ", "וְיָשׁוּב וְשָׁמַעְתָּ בְּקוֹלִי ה'."

These are three examples among many others. This year, Rosh Hashana falls out on Shabbos. This means that the special mitzvah of shofar is absent from the *avodas hayom*. (Although we still have mitzvas shofar on the second day.) We all know that shofar is a central theme of Rosh Hashana as it carries the power to invoke Hashem's mercy on Klal Yisroel. Who will be *meorer rachamei Shamayim* for us in lieu of mitzvas shofar this year?

Rabbi Yaakov Ettlinger, the "Aruch La'ner," points out a fascinating insight in his sefer *Minchas Ani*. He notes that throughout history, years of suffering and by contrast years of good fortune began with Rosh Hashana falling out on Shabbos. Two such tragedies were the destruction of both *Batei Mikdash*. Unlike the years of fortune where we were forgiven for cheit haegel, the Mishkan was erected, and when we entered Eretz Yisroel.

What is the meaning of this major distinction?

He illustrates this with the following mashal. A man was convicted of a severe crime against the monarchy. In his panic, he pleaded with government officials to intercede on his behalf on the day of his trial, but to no avail. Broken and desperate, he went home and vented to his wife. "Why don't I advocate for you on the day of your trial?" she asked.

The day of his trial arrived, and sure enough, she pleaded his innocence, insisting he was a righteous man. Upon hearing her sincere testimony, the judge dismissed him as a free man. The man was ecstatic and thanked his wife profusely.

Upon hearing how this man's wife saved him, another convicted fellow thought it would be a great idea to have his own wife defend him in court as well. However, this man treated his wife terribly. When she was forced to testify on his behalf, the judge was able to tell that this man did not treat his wife well and therefore must not be a righteous person. The judge ruled that he be sentenced to prison. Not only did his wife's testimony not help him, it actually made him look worse.

Reb Yaakov says that the reason for the sharp contrast between the years of tragedy and blessing hinged on Shabbos observance specifically when shofar was absent. This is because Shabbos, like Shofar, has the ability to pierce the heavens for us on Rosh Hashana. The years when Klal Yisroel properly honored Shabbos, Shabbos was *meorer rachmei Shamayim* and those years were blessed. By contrast, the years of tragedy were years in which Shabbos was unable to be *meorer rachmei Shamayim* due to lack of proper observance.

Chazal tell us that Shabbos was given to Klal Yisroel as a spouse. When we treat Shabbos with proper dignity, according to all of its Halachos, Shabbos advocates on our behalf before Hashem.

So this year when Rosh Hashana falls out on Shabbos, and we won't have the voice of the shofar, we still have the ability to be *meorer rachamei Shamayim* by means of the voice of Shabbos Kodesh. כִּי אֶשְׁמְרָה שַׁבָּת אֶל־יִשְׁמִרְנִי, אֹתָהּ הִיא לְעוֹלָמִי עַד בֵּינוּ וּבֵינִי

Good Shabbos!

LESSONS FROM OUR LEADERS

BY RABBI YEHUDA WAINMAN

RAV YOSEF ROSEN
THE ROGATCHOVER GAON



1858-1936

Last time, we wrote about Rav Meir Simcha of Dvinsk, the Ohr Sameach and author of the *Meshech Chochmah*, who served as the Litvishe Rav of the city of Dvinsk. This time, we turn to the other great Rav of Dvinsk—the Rav of the Chassidic community, Rav Yosef Rosen, the famed Rogatchover Gaon.

Rav Yosef Rosen was born in the year 1858, in the city of Rogatchov. From a young age, he stood out for his brilliance, as well as for his diligence and depth of understanding. He joined the Yeshiva of Rav Yosef Dov Soloveitchik, the Beis Halevi, in Slutsk, where he developed a close relationship with the Rosh Yeshiva. After his time in Slutsk, he transferred to the Yeshiva in Shklov, headed by Rav Yehoshua Leib Diskin, with whom he became very close.

In 1888, he was appointed as the Rav of the Chassidic community of Dvinsk, Latvia, alongside Rav Meir Simcha, the Ohr Sameach, who was the Rav of the Misnagdic (non-Chassidic) community. The two Rabbanim served together for decades and, notwithstanding their deeply divergent personalities, enjoyed a particularly harmonious relationship.

The Rogatchover was always deeply immersed in learning, which made a significant impression on those around him. People from all over the world wrote questions to the Rogatchover on all areas of Torah, to which he responded in his uniquely terse and cryptic way. It is estimated that he responded to tens of thousands of letters!

The Rogatchover wrote the sefer *Tzofnas Paneach*, a commentary on the Rambam's *Mishneh Torah*. Towards the end of his life, his health slowly deteriorated, and he passed away in 1936. Although he passed away in Vienna, where he had traveled to seek medical care, the Rogatchover was buried in Dvinsk, next to the Ohr Sameach.



BRACHA ON FRAGRANCE - PART 3

Q: Do I recite a *bracha* on good-smelling perfumes or deodorants?

A: No *bracha* is recited on deodorant, since its purpose is to remove foul odors rather than provide a pleasant fragrance. Although a *bracha* can be recited on naturally derived perfume, most perfumes today are made with synthetic materials, and therefore no *bracha* is recited.

שו"ע או"ח סי' רי"ז ס"ב וג', אבני ישפה ח"ב סי' רט"ז, הגרש"א (שש"כ פס"א הע' ל"ב), ועוד.

Q: I have a *besamim* box with different sections containing various types of fragrances. Is there an order in which I should make the *brachos*?

A: Yes. When smelling different types of fragrances, the order is: *Hanosein Reich Tov B'peiros*, *Borei Atzei Besamim*, *Borei Isvei Besamim*, and finally *Borei Minei Besamim*. However, if he enjoys the smell of *Isvei Besamim* more than *Atzei Besamim*, he should recite *Borei Isvei Besamim* before *Borei Atzei Besamim*.

פרמ"ג פתיחה להל' ברכות, קשו"ע סי' נ"ח ס"ט, ח"א סי' ס"א ס"ח, וע"ע בפרמ"ג א"א סי' רט"ז סק"ח.

Q: I am unsure which *bracha* to make on a fragrance. Can I say *Borei Minei Besamim*? What if I mistakenly say *Borei Atzei Besamim* on an *Isvei*, or vice versa? Am I *yotzei*?

A: If one recites *Borei Atzei Besamim* on an *Isvei*, or vice versa, he is not *yotzei*. Therefore, when unsure which *bracha* to make, one should recite *Borei Minei Besamim*, which covers all fragrances.

קצשו"ע סי' נ"ח ס"ז.

Q: My esrog smells very good. If I pick it up with the intention of smelling it, do I recite a *bracha*?

A: Before Sukkos, or after Sukkos while it still smells good, one recites *Hanosein Reich Tov B'peiros*. During Sukkos, it is best to avoid smelling the esrog, since there is a debate whether a *bracha* is recited on an esrog designated for the *mitzvah*. If one smells it while performing the *mitzvah*, no *bracha* is recited. If he smells it at another time, he should recite a *bracha*.

שו"ע או"ח סי' רט"ז סי"ד, מ"ב וביה"ל שם.

THE SHABBOS AFTERNOON HALACHA SERIES

WITH RABBI YEHUDA WAITMAN

בענייני דיומא

Shiur: 5:30 PM
Mincha: 6:00 PM

PARSHAS
NETZAVIM
-VAYEILECH

THIS WEEK'S TOPIC:

TEKIAS SHOFAR

Why do we blow SO many times?



THE PHILADELPHIA COMMUNITY KOLLEL
PRESENTS

THE JOURNEY OF TISHREI

HOW TO MAKE THE MOST OF
THE MONTH THAT CHANGES EVERYTHING

WITH
RABBI MENACHEM KATZ
RAV OF KAHAL LEV AVRAHAM D'PITNEY

MONDAY,
SEPTEMBER 7,
9:00 - 10:00 PM

AT THE PHILADELPHIA COMMUNITY KOLLEL

Rabbi Menachem Katz, originally from Cleveland, Ohio, serves as Rav of Kahal Lev Avraham D'Pitney in Jackson, New Jersey. A distinguished talmid of Yeshivas Bais HaTalmud, Yeshivas Brisk, and Bais Medrash Govoha, he is known for his lively, insightful shiurim and popular Daf Yomi classes. His passion for Torah and Avodas Hashem has made him a sought-after speaker across the United States.



PARSHAS NETZAVIM-VAYEILECH
SHABBOS ZEMANIM

Friday, September 4

6:45 pm - Mincha/Maariv
7:09 pm - Candle Lighting
7:27 pm - Shkiya/Sunset

Shabbos, September 5

8:15 am - Shacharis
9:09/9:45 am - Latest Krias Shema
6:00 pm - Mincha
7:25 pm - Shkiya/Sunset
8:20 pm - Maariv
8:37 pm - 72 minutes