



MENUCHAV'SIMCHA

Vol. 23 Issue #1

BY RABBI
MORDECHAI WEIS

PRECIOUS MOMENTS

ROSH HASHANA

David Hamelech writes in Tehillim (a passuk we say every Shabbos morning) "*Limnos yameinu kein hoda, v'navi l'av chochmah*". Maran HaRosh Yeshivah, Horav Aharon Kotler zt"l explains this to mean that only one who understands and appreciates the value of time can achieve real chochmah. To achieve chochmah in Torah, one must use his time wisely. The Gemora (Gittin 47a) relates that as the great Amorah, Reish Lakish lay on his death bed, he realized that he would leave this world bequeathing a small measure of saffron [a commodity of minimal value in his era – see Artscroll note 14]. Upon this realization, he proclaimed about himself, quoting a verse in Tehillim "the foolish and boorish perish together, and they leave their possessions to others", chastising himself for leaving over this small inheritance". The Chafetz Chaim explains that every materialistic item must be purchased for money. Money is earned by using one's time for work. Reish Lakish was bemoaning the fact that he had utilized a small amount of time to earn the money used to purchase this small amount of saffron which he would not use. Since this saffron was now unnecessary for the livelihood of Reish Lakish, he had indeed squandered his time, albeit unintentionally, frivolously. For this "waste of time" he chastised himself on his deathbed.

The Gemora relates that the great Tanna, Rabbi wept upon hearing about a man, Elozar Ben Dordaya, whom after years of committing the worst sins had repented and earned his reward in Olam Haba during his last moments on earth. Rav Aharon explains that Rabbi was not heaven forbid crying with regret over the years of toil he had spent immersing himself in Torah for now he had seen that there was a quicker way to earn

Olam Haba, rather he was crying over the realization of how powerful only a few moments can be, and worried that even he had not used all his moments to such a degree.

Just as small amounts of time have unimaginable potential, seemingly small actions, have this power as well. The Gemora relates that Nevuchadnetzar merited to rule over the entire world because he took THREE STEPS to chase down a messenger boy who held a letter which had a slight dishonor to Hashem. The Medrash relates that Klal Yisroel did not leave Mitzrayim through the land of the Plishtim which was less of a distance to traverse - because hundreds of years earlier, the leaders of Canaan had shown respect to the aron of Yaakov Avinu by standing straight during the funeral procession. According to another opinion, they pointed at the procession. Another Medrash delineates the specific reward for each part of Yosef Hatzadik's body which did not sin with Eishes Potiphar. No action, no matter how miniscule goes unnoticed or unrewarded.

It's hard to live with this in mind every day of the year. But perhaps on Rosh Hashanah we can try, maybe for part of the day, or even part of our time in Shul. On Rosh Hashanah, the day that mankind was created, we are like newborns. A newborn's immune system is not fully developed, and extra care must be taken to protect it. Every action counts. Every bit of effort counts. Every word of tefillah said with kavanah has unlimited power, even if many of the words before it were said with less kavanah than we would have liked.

Let's use this day to its fullest!

LESSONS FROM OUR LEADERS

BY RABBI YEHUDA WAIMTAN

RAV MEIR YEHUDA (LEIBUSH) VEISER THE MALBIM



1809-1879 - YARHZHEIT 1 TISHREI

Rav Meir Yehuda (Leibush) Veiser, known colloquially as the Malbim, was born in the town of Vlatistok in 1809. After being orphaned of his father at a young age, his mother remarried the Rav of the town, Rav Leib, who raised the young Meir Leibush. After his first marriage at the young age of 13 ended in divorce, Rav Meir Leibush moved to Warsaw, where he studied under Rav Aryeh Leib Tzintz. Later, he moved to the city of Ziditchov, where he studied Kabbala under Rav Tzvi Hirsh of Ziditchov. The Malbim became the rav of the city of Kempin, where he served for 17 years. In 1858, the Malbim became the rav in Bucharest, Romania, which was a hotbed of the nascent Reform movement. The Malbim fought tenaciously against these reform activists, who were enraged by the Rav's attempts to thwart their plans. In an effort to sabotage his plans, they arranged his arrest by the authorities on the trumped-up charge that he had maligned Christianity. Personal intervention by Sir Moses Montefiore saw him set free, but he was deported from Romania. He then returned to the city of Lenchitz, where he lived as a private citizen, and then was appointed as the Rav. The Malbim began his literary career when he was young. His first sefer, Artzos Hachaim, is a commentary on the beginning of Shulchan Aruch Orach Chaim. His later seforim primarily were a series of commentaries on Tanach. He undertook this project as a defense of traditional Torah values against the attacks of the Reformists. He also wrote many other works on a wide spectrum of subjects. The Malbim served as the Rav in several other cities, including Koenigsberg. He accepted the position of rav in Kremenchug, Ukraine, but on his way there, he fell ill, and passed away on the first day of Rosh Hashana 1879. Interestingly, the Malbim was offered the position as the Chief Rabbi of New York, but due to his age, he demurred.

THE PHILADELPHIA COMMUNITY KOLLEL
WISHES YOU A HAPPY SWEET NEW YEAR!

כתיבה וחתימה טובה
לשנה טובה ומתוקה

5786





SELICHOS/ROSH HASHANAH

Q: May *Selichos* be recited at night before going to sleep, or must they be recited only in the morning?

A: Ideally, *Selichos* should be recited toward the end of the night, which is an *eis ratzon*, a “time of appeasement.” However, they may be recited anytime after midnight, but not before midnight. In extenuating circumstances, if one cannot recite *Selichos* at any other time, they may be recited at night, preferably after one third of the night has passed. This leniency should not be relied upon regularly. The common custom is to recite *Selichos* in the morning immediately before *Shacharis*.

שו"ע או"ח סי' תקפ"א ס"א ומ"ב שם, מ"ב סי' תקס"ה סק"י ב, אג"מ או"ח ח"ב סי' ק"ה, ערוה"ש סי' תקפ"א סק"ד.

Q: If I cannot come to shul to daven and I am davening alone at home, may I say *Selichos* by myself, or can it only be said with a *minyan*?

A: One may recite *Selichos* alone without a *minyan*. However, the *Yud Gimmel Middos* (13 Attributes of Mercy) should be omitted, as well as supplications written in Aramaic, such as *Machai U'Masi*, which should only be recited with a *minyan*.

שו"ע או"ח סי' תקס"ה ס"ה ומ"ב סי' תקפ"א סק"ד.

Q: On Rosh Hashanah night, I am having dates, pomegranate, and an apple with honey. Is there a specific order in which I should eat them?

A: Yes. If all the fruits are on the table, the dates should be eaten first, since they are one of the *Shivas Haminim*. After that, either the apple or pomegranate may be eaten. Many people eat the apple with honey first, but if the dates or pomegranate are already on the table, the dates should be eaten first. To allow for eating the apple first, it is best to bring the dates and pomegranate to the table only after eating the apple.

שו"ע או"ח סי' ר"א ס"א פוסקים.

Q: Should I recite a *bracha* on the *simanim* eaten on Rosh Hashanah night?

A: Foods that are not normally eaten as part of a meal for satiation, such as an apple, are not covered by the *hamotzi*, even when they are eaten during the meal. Therefore, a separate *ha'eitz bracha* should be recited on the apple. However, vegetables that are normally eaten as part of a meal are covered by the *hamotzi*, even when they are being eaten only as a *siman*. According to most *poskim*, no separate *bracha* is required on such vegetables.

עי' בשו"ע או"ח סי' קע"ז דיני דברים שבא בתוך הסעודה שלא מחמת הסעודה. ועי' במ"ב סי' תקפ"ג סק"ג על לברך על התפוח, ומסתימת כמה אחרונים (א"ר סק"ג, מט"א ס"א, פמ"ג א"א סק"א, ערוה"ש ס"א, מ"ב) מבואר דס"ל שאינו מברך על הירקות. (קובץ הלכות, שיעורי הלכה). וע"ע בהל"כ ש"פ א"א ס"ח.

THE KABBALAH YOU CAN KEEP

It's finally here. After a month of preparation, introspection and reviewing our path in life, Rosh Hashanah has arrived. Most of us can probably figure out what aspect (or “aspects”, as Microsoft word is suggesting) of our lives can use some chizzuk. (If not come to me, I'm happy to assist pointing out other's failures).

So we know the drill, make a *kabbalah* in an area of our lives that needs some sort of improvement. Not too big. I remember when they told us this in high school, in the name of Rabbi Yisroel Salanter. “Figure out a *kabbalah*, split it in half and do that again, and that is what you should be *mekabel*”. I thought they were talking to us teenagers, and found some lightweight line from Rav Yisroel to help us out. Then they told it to us again in Beis Medrash, and I was slightly annoyed that they were treating us like Mesivta bochurim. Then we heard it again, this time as Avreichem in Lakewood. Hmm. Maybe they were telling us the truth. And eventually, through my own trial and error, I realized that that is really the only way. If only I had listened earlier.

Here are some real live actual *kabbalos* I found in seforim from the previous dor:

From R' Elya Lopian: To have *kavanah* when mentioning Hashem's name in BIRKAS HATORAH (just that brachah, since it's a m'doraisah).

R' Shlomo Harkavi (a talmid of R' Yerucham Levovits, Mashgiach in Grodno): To have *kavanah* from “*Baruch Sheamar*” until “*baruch merachem al ha'aretz*” (Yes, that's just three lines in your local “Yitzchak Yair” siddur).

The thing about small *kabbalos* is that they are doable even on hard days. Not everyone can learn for an hour *b'rutzufis* every day of the year (especially those who keep Yom Kippur, Tisha B'av and Simchas Torah). And there is much less Yetzer Hara to not do it. Chaza"l already told us, *Tafasta meruba, lo tafasta*, “if you grab too much, you get nothing. I thought I'd share some *kabbalah* making tips that I found helpful. First, the making of a *kabbalah*:

Don't make a kabbalah that is too vague. “Learning better or davening better” won't cut it, because after all, what is “better”. Maybe try “I will learn sefer X on tefillah for a specified amount of time per day, week etc.” Or, “I will not speak *devarim beteilim* during my seder (or at least for a specific time of the seder)”.

Define the goal. Then be mekabel something that will assist achieving the goal. It's helpful to understand what the goal looks like. What does “A good davening look like”. If we don't know that, it's hard to achieve it. When we know that, we can figure out what will help us get there.

Now, for keeping the *kabbalah*:

Write it down. I believe I once saw this in the name of Rav Shach. And the Rosh Kollel may have said last year, too. Because if it's in writing, it makes the *kabbalah* more tangible. I dare you to try, it's harder than you think.

Set a reminder throughout the year: A small suggestion that I thought of last year which was very helpful. Many times, the difficulty in keeping a *kabbalah* is simply remembering the fact that we made a *kabbalah* about a particular area. (There is no worse time of year to institute a change into our daily schedule than the month of Tishrei, when we have almost no days of regular schedules!) Well, we all have those little rectangular boxes called “cell phones”. They have this thing where you can set a reminder. You can also put something on your calendar. Last year, I set a reminder on my calendar about my *kabbalah* every Rosh Chodesh.

Hopefully this was helpful, daven well!



THE PHILADELPHIA COMMUNITY KOLLEL

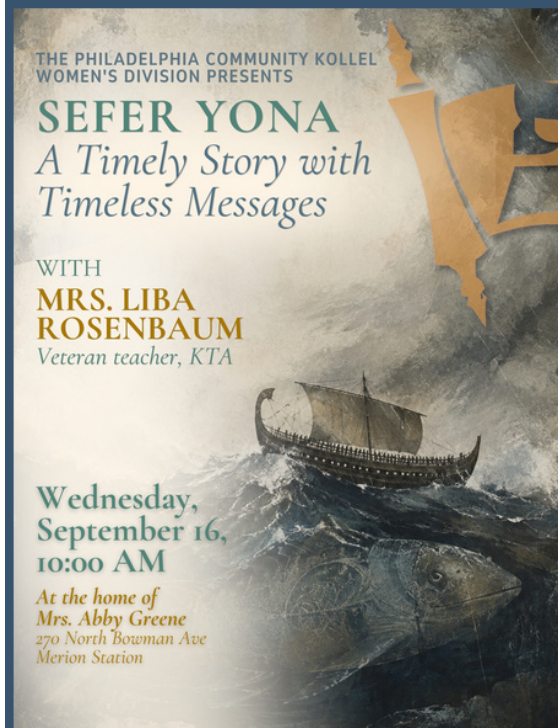
Women's BAKE SALE EVENT

WEDNESDAY, SEPTEMBER 16
DOORS OPEN 7:15 PM
PROGRAM BEGINS 8:15 PM

GRATZ COLLEGE
Levering Mill Tribute House
382 BALA AVENUE, BALA CYNWYD

FEATURING TIMELY INSPIRATION FROM
Mrs. Chani Juravel

FULL DAIRY & PAREVE SALAD BAR
CHEESECAKE SAMPLER IS BACK!
FABULOUS CAKES & DESSERTS FOR SALE
Couvert: \$36



THE PHILADELPHIA COMMUNITY KOLLEL WOMEN'S DIVISION PRESENTS

SEFER YONA

A Timely Story with Timeless Messages

WITH
MRS. LIBA ROSENBAUM
Veteran teacher, KTA

Wednesday, September 16, 10:00 AM

At the home of
Mrs. Abby Greene
270 North Bowman Ave
Merion Station