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B'S'D'

INTERNET PARSHA SHEET  
ON ROSH HASHANA - 5762

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Wishing all a Ksiva V'Chasima Tovah and a yeshua for Acheinu Bnai Yisrael in Israel, America and throughout the world.  
Chaim

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\*\*\*\*\*[ REFUAH SHLEIMA / MISSING ]\*\*\*\*\*

[F] Binyamina bas Ingrid (Missing)  
[F] Chana bas Nechama  
[F] Chana Perel bas Sorah (Nancy Morgenstern)  
[F] Golda Bas Rachel  
[F] Mindel Leah bat Yeta Frieda  
[F] Miriam Tamar bat Leah Malka  
[F] Raisel bat Freida  
[F] Rivky bas Chana  
[F] Rus bas Yitzchok  
[F] Ruth bas Sorah  
[M] Avrohom Nesanel ben Golda (Boro Park, NY)  
[M] Avrohom Yosef ben Chaya Shaindel  
[M] Chaim Zalmen ben Susha Sarah (Andrew Zucker)  
[M] Eliezer Aryeh ben Sarah (Edward Lichtschein)  
[M] Eliyahu Leib ben Chasha  
[M] Michael Aharon ben Avraham (Marine missing from the Pentagon)  
[M] Mordechai Leib ben Yasfah Leah (Mark Rosenberg - West Orange/Teaneck, NJ)  
[M] Moshe Zalmen ben Sasha Sarah  
[M] Naftali ben Avraham (Hatzolah Member)  
[M] Nisanel Zev ben Leah (Stephen Lefkowitz)  
[M] Nitanal Ze'ev ben Na'ah  
[M] Richie ben Avrohom (?) (Richie Rosenthal)  
[M] Shemuel Daniel ben Gavriel and Auselia  
[M] Shimon ben Sorah  
[M] Shimon Dovid ben Alta Rivka Nechama (Shimmy Biegelisen of B'klyn)  
[M] Shlomo ben Tziporah  
[M] Tzvi Hirsh ben Chaya Deena (Critical Condition)  
[M] Yaakov ben Shoshana  
[M] Yehuda ben Rifky  
[M] Yeshayahu ben Chana Hena (sp?)  
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THE MADNESS

BY RABBI NOAH WEINBERG

With Rosh Hashana upon us, we search for understanding amidst this senseless horror.

The entire civilized world stands in shock at the terrible tragedy that has struck American targets.

We mourn for those lost and pray for the recovery of the injured.

The enormity is staggering. The pain and grief is indescribable. So many lives, so many families shattered forever. To put this into perspective, terrorists in America killed 10 times more civilians -- in one day -- than have been killed by all the terrorism in Israel over the past 30 years. How fragile is our existence. How quickly our lives can turn to turmoil.

With Rosh Hashana upon us, we search for understanding amidst this senseless horror.

#### FIGHTING FOR A CAUSE

Our precious world is threatened by twisted minds who think the way to heaven is to murder innocent civilians.

We have only one chance to live a normal life. We have to look this evil in the eye and defeat it. Not passively and sluggishly. But with the same degree of passion, and the same level of commitment, that the evil is being waged against us.

Every human being has a personal responsibility to fight this epidemic.

Concretize your feelings about the World Trade Center tragedy. Say out loud: What did I learn from this? What I am going to do about it? And if I'm not going to do anything about it, why not?

Pledge yourself to fighting for good, for justice, for truth. Look around and see the problems facing us today. Ultimately, we are each committed to a cause. Whether it's world peace, political reform, or fighting racism -- everyone is dedicated to something.

In some sick, misguided way, even the terrorists are fighting for their cause.

Choose your cause. Carefully. Figure out what you are willing to die for. And when you indeed live for that cause, you will have unparalleled power and purpose.

Once you have answers, make a plan to implement positive change into your daily life. Start slowly, taking one small step at a time, so not to be overwhelmed. Keep your eye on the goal and gauge your progress every day.

#### LIFE ON TRACK

On Rosh Hashana, two books are opened in the heavenly court: the Book of Life and the Book of Death. Every moment of existence we are choosing one or the other: awareness or numbness. Clarity or doubt. Reality or illusion.

Each moment can be lived to the fullest -- or wasted into nothingness.

Imagine what you could accomplish if you were clearly focused on the goal. You're not even scratching the surface.

My friends, we have the power. Don't underestimate yourself. Stop looking at who you are. Instead look at who you can be. You can solve humanity's problems, instead of just suffering with them. You can build the entire world.

The time to begin is now. Rosh Hashana is upon us, the day of judgment, when we're asked to justify our own existence. To articulate why we should be granted another year of life.

The prophet says: Kiru livav'chem, v'al big'deichem -- "Tear your hearts and not your clothes" (Yoel 2:13). Don't wait for another catastrophe. When you see the first indication, pay attention. If you're sick in bed, imagine being carried to your funeral. Don't wait until the funeral to regret everything you "could have done."

We've had wake-up calls before. In the 1993 World Trade Center bombing, a 50-foot difference would have produced disastrous results. Then bombs were discovered that would have blown up the Lincoln Tunnel. Then armed gunmen were ready to slaughter hundreds in Times Square.

We all have a clock ticking and don't know how long it's going to run. How many years do you figure you have left? Life is not open-ended. Someday you will have only one year left. And someday you will have only one day left. Plan for it now. This week, the shofar is blowing. The World Trade Center is our wake-up call.

We grieve for all the families who have lost loved ones, pray for the safety of all those involved, and yearn for the day when, in the words of Isaiah, nation shall not lift up sword against nation, nor shall man learn war anymore.

Readers may share their thoughts and prayers in the comment section below.

Rabbi Noah Weinberg is the dean and founder of Aish HaTorah International. Over the last 40 years, his visionary educational programs have brought hundreds of thousands of Jews closer to their heritage.

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TorahWeb

RABBI HERSCHEL SCHACHTER

MALCHIYOS

According to the popular opinion in the Midrash, five of the aseres hadibros (ten commandment) were etched out on one stone, and the other five on the other stone (as is commonly displayed in shuls). The midrash adds that the first of the dibros ("onochi hashem" - "I am the Lord.") is related to the sixth ("lo sirtzoch"), which was parallel to it; the second is related to the seventh, which was parallel to it, etc.

Our religion believes in a kind God, who has created man in His image, betzelem Elokim. Because of this tzelem Elokim which was imparted to all people, our religion preaches the importance of kavod hebriyos. One who kills another human being, or even as much as acts in a disrespectful fashion towards others, obviously does not appreciate the other person's tzelem Elokim. This lack of appreciation of the concept of tzelem Elokim is often due to a lack of belief in Elokim, or a distorted perception thereof. Years and years of developments of civilization can be overturned and destroyed by people who do not understand Elokim, and consequently do not appreciate the concept of tzelem Elokim.

One of the major themes of Rosh Hashana which comes through the aseres yemei teshuva until Yom Kippur is the idea of malchiyos. God calls upon us to coronate Him; to try to get others to do the same; and God has promised us that the day will come when all of mankind will accept Him as King. According to the interpretation of Rashi, this promise appears in the opening passage of shema yisroel: Hashem, who at present is only recognized as God by us ("Hashem Elokeinu) will ultimately be universally accepted as King ("Hashem Echod").

And this is the central theme of the beracha of malchiyos: we pray to Hashem that "meloch al kol ha'Eolam kulo b'Echvodecha", that He should see to it that His promise be fulfilled that ultimately the day will come that His kingdom will be recognized by all people. And we further plead with God that it is not fair that just because a small group of people reject His Kingship, that the overwhelming majority of the people of the world should suffer. We pray on Rosh Hashanah and Yom Kippur "v'Echol ha'Erish'Ea kula k'Eashan tichle" that Hashem eradicate that small group who refuse to accept His kingship, and are thereby holding back the fulfillment of the promise of the idea of malchiyos.

On the night of Pesach we celebrate the redemption of Klal Yisroel. At the occasion of yetsias Mitzraim, God promised Moshe Rabbeinu ("ehey asher ehey") that just as He was redeeming Bnei Yisroel, so too the day will come that he will redeem all of mankind. This is the biblical promise of malchiyos. It is for this reason that on Pesach night we recite "nishmas kol chay tivarech es shimcha Hashem Elokeinu"; we pray to God that he see to it that all of mankind should accept His kingship. And on Pesach night as well we pray regarding the small group of people who simply refused to accept don't allow them to hold up the fulfillment of your promise of malchiyos: "shvoch chamoscha el hagoyim asher lo yedaucha" - pour out your anger on that small group! "Tirdof b'Eaf v'Eashmidem mitachas shemei Hashem" ("chase with fury and destroy them from under God's sky").

God has declared that He personally will forever wage battle with Amalek; and He called upon us to participate in that battle. We should assume that evil will disappear by itself. We must help fight against it. As long as Amalek is still around who are "lo yareh Elokim" ("do not fear God"), the kingship of Hashem is incomplete ("ki yad al keis kah ain

hakisei shaleim." "for there is a hand on God's throne the throne of Gods is not complete..").

We still have backward barbarians around who refuse to recognize malchus Hashem (God's kingship). Their distorted perception of Elokus (godliness) causes them not to appreciate the dignity of human life, which rests on the tzelem Elokim of each and every human.

When we blow the shofar at the conclusion of the beracha (blessing) of malchiyos, we are a) coronating God, and accepting Him once again as King; and b) enhancing the urgency of our request at the end of the beracha (blessing) of malchiyos to see to it that His promise of malchiyos be fulfilled.

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Subj: Parsha-Insights - Rosh Hashanah Date: 9/13/2001 11:04:41 AM From: ciner@torah.org (RABBI YISROEL CINER) To: parsha-insights@torah.org

Dedicated to Baila bat Rachel, and Aharon ben Leah for a complete recovery- refuah shelaymah - with Hashem's Help- by Devorah Parsha-Insights - Parshas Rosh Hashana

I find it very difficult to write in the shadow of yesterday's horrific attacks in New York and Washington. This afternoon, I and hundreds of others, gathered in Yerushalayim to donate blood to be sent to help the victims. I will nevertheless try to share a few short thoughts as we move into Rosh Hashanah.

The Ramcha"l writes that the blowing of the shofar strengthens the forces of tov {good} and weakens the forces of ra {evil}. The essence of human history has been the struggle between these two opposing forces.

The sin of Adam Harishon {the first man, Adam} brought about the situation where the lines distinguishing the two became very blurry--tov mixed in with ra and dominated by it.

With the giving of the Torah on Har Sinai, tov gained strength and was released from ra's control. Nevertheless, it did not yet control the ra.

Ultimately, at the time of the Moshiach {Messiah}, tov will go through a second stage of strengthening that will bring ra totally under its control. At that point Hashem's rule will be acknowledged and accepted by the entire world.

On Har Sinai {Mount Sinai}, the first stage of tov's strengthening; the blast of the shofar was sounded. "The sound of the shofar grew continuously stronger [Shmos 19:19]." The Torah's purpose is to continuously strengthen the forces of tov.

The ultimate victory of tov over ra will also be accompanied by the shofar: "And it shall come to pass on that day, that a great shofar shall be blown, and those who were lost in the land of Ashur and those who were pushed into the land of Mitzrayim {Egypt} will come and will worship Hashem on the holy mountain in Yerushalayim [Yishayahu 27:13]."

Each year marks a further link along this complex chain that extends from Sinai to the ultimate redemption. This new link in the battle between tov and ra is marked each year on Rosh Hashanah by the sounding of the shofar. This shofar reconnects us to the priorities and values of the Torah given with the blast of the shofar on Har Sinai and thereby brings us closer and closer to the shofar of Messianic times.

Every event contains within it a message from Hashem. We can't allow such an earth-shattering event, occurring so close to Rosh Hashanah, to pass without hearing any message.

I certainly am not of the stature to interpret such a cataclysmic event. I will only share with you a thought that came out today in the course of discussions with different students.

It's hard to see ourselves as a link in that chain. We don't seem to be stretching from one point to another. Rather, the world seems to be set on auto-replay. Same values--same priorities--same old, same old. Rosh Hashanas come and go, year after year and the song remains the same.

Suddenly, an event occurs that turns our world upside down. A clear transformation. A completely different link in the chain. We see the

world changing, hammering home the realization that we must play a role and contribute to change. The shofar of Rosh Hashanah helps us to focus on the shofar of Matan Torah {the giving of the Torah}--the responsibility to help bring about the world's acceptance of Hashem by further dedicating ourselves to Him and His Torah.

It's not the same. It will never be the same...

May Hashem send the bracha {blessing} of refuah {complete recovery} to the injured and the bracha of nechama {comfort} to those who have lost dear ones.

Wishing you a k'siva v'chasima tova--a year replete with growth and happiness, Yisroel Ciner

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From: Zomet Institute[SMTP:ZOMET@NETVISION.NET.IL]  
Sent: Tuesday, September 11, 2001 11:25:43 AM To: shabbat-zomet@yerushalayim.net Subject: Shabbat-B'Shabbato Shabbat-B'Shabbato - Parshat Nitzavim PRIVATE AND PUBLIC JUDGEMENT ON ROSH HASHANAH by RABBI MORDECHAI GREENBERG, Rosh Yeshiva of Kerem B'Yavneh

It is common in the world that one who is brought to court dresses in black and is dejected, but Bnei Yisrael do not do this. They trim their hair, wear festive clothing, and eat and drink in joy (Talmud Yerushalmi, and Shulchan Aruch). The Tur adds that the purpose of our joy is to show that we are confident we will be judged righteous. However, we may well ask that this apparently contradicts the words of our sages, that Hallel is not recited on Rosh Hashanah because of our trepidation on the day of judgement. The answer given by "Chochmat Shlomo" in a commentary on the Shulchan Aruch is based on the Midrash, which says that Bnei Yisrael and the other nations of the world are in a constant dispute throughout the year, since "Esav is a brother to Yaacov" [Malachi 1:2]. And our joy stems from complete confidence that we will win this controversy, as is written, "G-d has chosen Yaacov for Himself, Yisrael as His treasure" [Tehillim 135:4]. However, in addition to this there is a personal judgement of man by the Almighty. And since we cannot be sure of the outcome of the trial, this leads to tension.

The personal judgement on Rosh Hashanah is related to every individual's readiness to fulfil his part in achieving the general goals of the nation. "I have created this nation for me, they will declare my praise" [Yeshayahu 43:21]. As the Ramban writes in the portion of Ha'azinu, if not for Yisrael "the entire objective of the creation would not be achieved." All the prayers of Rosh Hashanah refer to this element and not to forgiving our sins or fulfilling our personal needs. For example, "G-d, you will rule alone... Rule the entire world..."

In interpreting the verse, "You all stand today before your G-d" [Devarim 29:9], the sages say that "today" refers to Rosh Hashanah. The goal of standing before G-d is "that you shall observe your G-d's covenant... So that He will establish you today as His nation, and He will be your G-d" [29:11-12]. Ezra scheduled the Torah reading of the curses in Devarim before Rosh Hashanah. But the RAN asks that if this is true the portion of Ki Tavo should be read right before the new year. Rabbi Soloveitchik replies to this that Ki Tavo is a general covenant that does not depend on repentance, an unconditional promise. On the other hand, Nitzavim contains everybody's personal covenant - "Your leaders, your tribes, your sages, and your officers" [29:9]. This depends on repentance

and on each individual's readiness to enter into a renewed covenant. Therefore, it is Nitzavim that is linked to Rosh Hashanah.

"And the day came, and the angels came to stand before G-d" [Iyov 1:6]. According to the Zohar, "the day came: this is Rosh Hashanah. To stand before G-d: to make their requests. Everybody cries out, 'hav, hav,' like a dog. Give us sons, give us food, give us forgiveness. But nobody thinks to act against the insult to the Creator, and to His name which is desecrated among the nations."

We must keep in mind that the main objective of the prayers on Rosh Hashanah is to accept G-d's authority and to fulfil our obligations as Divine messengers. "We are indeed guilty that we pay no attention at all to the pain of the Shechina, and we only ask about our unhappiness and our own livelihood. And this is the reason that our prayers are not answered." [Nefesh HaChaim, chapter 2].

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Subj: Shabbat Shalom: - Rosh Hashanah by Rabbi Shlomo Riskin  
Date: 9/12/2001 6:19:16 AM Eastern Daylight Time From:  
parsha@ohrtorahstone.org.il (Rabbi Riskin's Shabbat Shalom List) To:  
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Shabbat Shalom: Parshat Nitzavim - Rosh Hashanah (Deuteronomy: 29:9-30:20) BY RABBI SHLOMO RISKIN

Efrat, Israel - What is the real significance of the Jewish New Year? We must examine the main sources of the Bible, Talmud and Prayer Book to discover the answer.

Rosh Hashanah is defined by the Bible as "the day of the Shofar sound" (Numbers 29:1), and the Mishnah records that the shofar (ram's horn) is to be sounded after each of the three central and unique blessings of the New Year Mussaf Amidah (Additional Standing Prayer): Kingships (Malchuyot), Remembrances (Zichronot), and Ram's Horns (Shofarot). Obviously, the shofar is related to each of these three motifs by which our liturgy defines the special quality of our New Year Festival: on the anniversary of the day of the Creation of the world we first declare G-d as our "King" as well as our faith that the world will eventually be perfected in the Kingship of G-d when everyone accepts ethical monotheism; we then affirm the importance of history and the unique function of the nation of Israel and every individual, as G-d remembers and takes note of all our thoughts and deeds; and finally we acclaim our commitment to the Torah revealed by G-d which is the prescription through which a more perfect society will eventually be formed.

We sound the ram's horn after Kingships because royalty was proclaimed with the shofar sound; we sound the ram's horn after Remembrances because G-d saved Isaac's life - symbolic of the ultimate salvation and eternity of the children of Israel - when He substituted a ram for the son of Abraham on the sacrificial altar; and we sound the ram's horn after Shofarot because G-d revealed His Torah at Sinai amidst the sounds of the ram's horn. As you can readily see, the traditional liturgy takes advantage of the New Year, the anniversary of the birth of the world, to remind every Jew that his/her obligation to the world is to attempt to bring it closer to perfection by means of the G-d given Torah which is his/her birthright. The Jewish New Year's not an excuse for revelry; it is rather a reminder of responsibility!

There is, however, one strange feature of the liturgy which deserves comment. The blowing of the shofar is a shrill and piercing sound, that is haunting in its intensity. It consists of sounding a sharp, straight blast

(tekiyah) followed by three or nine staccato, broken segments (shevarim - t'ruah) and concluded with another firm, searing and soaring short (tekiyah). As previously explained, these shofar sounds are sounded in the very midst of our poetical prayers - in some congregations, even during the Silent Prayer (Amidah). Does such an intrusion not constitute an interruption of the Prayer, a foreign and jarring element which can only serve to upset the serious congregant's concentration and introspection? Why would our Sages choose to link the cacophonous shofar sounds to the more sedate prayer experience?

Two stories, the first a personal experience. More than three decades ago, when my Lincoln Square Synagogue was housed in a first floor apartment, a distraught young mother asked me to pray for her baby daughter who was dying of leukemia. Of course I agreed, but I asked the mother to pray as well. When she explained that she did not know how to pray, that this was the first time she had even entered the portals of a synagogue. I took her into the "living room - Sanctuary," pushed aside the curtains of the Holy Ark revealing the Torah Scrolls, and placed a Hebrew - English prayer book in her hands opened to the page of the Shema. After having left her alone for about 25 minutes, she returned to my office - her cheeks wet with tears - and thankfully returned the Prayer Book. "But it didn't work," she said as she was leaving. "I still couldn't pray." "But what did you do for close to 30 minutes?" I asked. "I wept," she replied. I gently explained that the most profound prayer was a mother's tears.

The Talmud describes the short staccato sounds of the shofar as sighing (shevarim) and sobbing (teruah sounds); we pray with words and we pray with sounds, we communicate with G-d through poetry-prose as well as through tears. After all, G-d is King but we have not always recognized Him; G-d remembers and bestows individual functions which we have not always performed with proper precision and grace; G-d gave us a recipe for the right way to live and we have often neglected to accept the Divine advice. And the world - and often our personal lives - is in a mess. No wonder that we sigh and sob.

A Hassidic story is told that the great Rabbi Yisrael Baal Shem Tov laughed three times one Friday evening - once after the Kiddush (Sanctification over the wine), once after his main dish, and once during the Grace After Meals. When his disciples questioned this strange conduct, he explained that a few miles away there lived a poor tailor who had no money for Sabbath food. Just a few hours before sunset, his wife found the golden buttons on her wedding dress - which she gave to a goldsmith for more than enough Sabbath provisions. The tailor was thrilled - but was so ignorant that he could not even express his thanksgiving to G-d in prayer. However, in his joy, he laughed; once after his cup of wine, again after his main dish, and finally at the conclusion of the meal. "With his first laugh," said the great Rabbi, "the heavens opened; with his second laugh, the angels laughed, with his third laugh, the Holy One laughed together with him."

We pray with sobs - and we pray with exultant shouts. We have a King who forgives - and so we sound the straight shofar shout of joy; we have a G-d who remembers and loves - and so we joyously shout again; and we have a Torah which is always ready to give another chance - and so we conclude in exultation. And there are two straight, joyous shouts for every broken, sad cry. In the final analysis, the G-d of the Jewish New Year is a G-d of love and compassion who yearly provides new opportunities for renewal and eventual redemption.

Shana Tovah

You can find Rabbi Riskin's parshiot on the web at: <http://www.ohrtorahstone.org.il/parsha/index.htm>

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Subj: Weekly Halacha - Rosh Hashana Date: 9/14/2001 9:35:22 AM  
From: jgross@torah.org (Jeffrey Gross) To:  
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#### SELECTED HALACHOS RELATING TO ROSH HASHANA

By Rabbi Doniel Neustadt Rav of Young Israel of Cleveland Heights  
A discussion of Halachic topics. For final rulings, consult your Rav.  
A BASIC UNDERSTANDING OF THE TEKIOS

One of the most important mitzvos of Rosh Hashanah is the Biblical command to blow the shofar. Although the significance of this mitzvah has been expounded at length - Rav Sa'adiah Gaon enumerates ten different reasons for blowing shofar(1) - still many people are unfamiliar with the basic procedures involved: how many blasts are sounded, how long or short must they be, etc. While the tokea (the one who blows the shofar) and the makri (the individual who instructs the tokea which blast to sound) must be thoroughly versed in these intricate laws(2) - since it is they who determine if a particular blast was invalid and must be repeated - still it is important for the entire congregation to have some degree of familiarity with the general laws governing this mitzvah.

#### THE BASIC MITZVAH

The Biblical command is to blow three sets of blasts on Rosh Hashanah. A set of blasts means one teruah sound preceded and followed by a tekiah sound. Thus, the sum total of blasts which one is required to hear on Rosh Hashanah is nine - six tekiah sounds and three teruah sounds.

The tekiah sound was always well defined and agreed upon by all authorities - a long, straight (without a break or pause) blast. The teruah sound, however, was not well understood and the Rabbis were unsure of how, exactly, it was supposed to sound.(3) The Talmud(4) describes three possibilities: 1. Three short, straight blasts - what we commonly refer to as shevarim; 2. Nine(5) very short, staccato blasts - what we commonly refer to as teruah; 3. A combination of both of the above sounds - a shevarim-teruah compound.

To satisfy all of the above opinions, the Rabbis established that the three sets of tekios be blown in three different ways, alternating the teruah sound in each set. Thus we blow tekiah shevarim-teruah tekiah (TaSHRaT) three times; tekiah shevarim tekiah (TaSHaT) three times; and tekiah teruah tekiah (TaRaT) three times. All together that adds up to thirty different blasts: eighteen tekios, three shevarim-teruahs, three shevarim and three teruahs. This is the minimum number of blasts that every adult male is required to hear on Rosh Hashanah. These are called tekios d'myshav, since the congregation is permitted to sit while they are being blown. In practice, however, it is almost universally accepted to stand during these tekios.(6)

[A person who is in dire circumstances (a patient in the hospital, for example) and is unable to hear (or blow) thirty blasts, should try to hear (or blow) ten sounds: one TaSHRaT, one TaSHaT and one TaRaT.(7) No blessing, however, is recited over these blasts.]

In addition to these Biblically required blasts, we blow seventy more. Thirty more are blown during Musaf, ten each after the Malchiyos, Zichronos and Shofaros divisions of Shemoneh Esrei. Every adult male is Rabbinically obligated to blow or hear these blasts in their designated places during the Musaf service. They are called tekios d'meumad, since one is required to stand while they are being blown.(8)

Finally, it is customary to blow forty more blasts for a sum total of one hundred blasts. While this custom is based on several early sources(9) and has been almost universally adopted, there are various practices regarding when, exactly, they are blown. Generally, these blasts are blown towards the end of as well as after the Musaf service, and one should refrain from speaking(10) until after all one hundred blasts have been blown.(11)

#### HOW LONG SHOULD EACH BLAST BE?

The length of a tekiah, both before and after the shevarim or teruah, must be at least as long as the shevarim or teruah which it

accompanies.(12) Thus, since it takes about two to three seconds to blow a shevarim or a teruah, the tekiah before and after must be at least two to three seconds long. Since it takes longer than that to blow the combination shevarim-teruah sound, the tekiah which precedes and follows these sounds must be longer as well. Most congregations allot about four or five seconds for each of these tekios. The makri is responsible to keep time.

[It is important to remember that each tekiah must be heard in its entirety no matter how long it takes. If, for example, a tekiah is blown for seven seconds, which is much longer than required, the entire seven seconds' worth must be heard by the congregation. Care must be taken not to begin reciting the Yehi ratzon until after the blast is concluded.(13)]

A teruah is at least nine short blasts (beeps), although in practice, many more beeps are sounded when the teruah is blown. No breath may be taken between the short beeps; they must be blown consecutively.

Each shever should be about three teruah-beeps long. B'diavad the shever is valid even if it is only two beeps long, provided that all three shevarim are of that length.(14) No breath may be taken between each shever; they must be blown consecutively.(15)

#### SHEVARIM - TERUAH -HOW IS IT BLOWN?

There are two views of how to blow the shevarim-teruah combination. Some opinions hold that no breath may be taken between them and even b'diavad, a breath between them invalidates the blast. Others hold that a breath should be taken between the shevarim and the teruah [provided that it takes no longer than the split second that it takes to draw a breath]. The custom in most congregations is to do it both ways; the tekios before Musaf are blown with no breath taken between the shevarim-teruah, while the tekios during and after Musaf are blown with a break for drawing a breath between the shevarim-teruah.(16)

#### MISTAKES WHILE BLOWING

There are basically two types of mistakes that the tokea can make while blowing shofar. The most common is that the tokea tries but fails to produce the proper sound. The general rule is that the tokea ignores the failed try, takes a breath, and tries again.(17)

The other type of mistake is that the tokea blows the blast properly, but loses track and blows the wrong blast, e.g., instead of shevarim he thinks that a tekiah is in order, or instead of teruah he thinks that a shevarim is due. In that case, it is not sufficient to merely ignore the wrong blast; rather, the tokea must repeat the tekiah that begins this set of tekios.(18)

When a tekiah needs to be repeated, it is proper that the makri notify the congregation (by banging on the bimah, etc.), so that the listeners do not lose track of which blasts are being blown.

#### ADDITIONAL HIDDURIM

As there are different views and/or stringencies pertaining to various aspects of tekias ha-shofar, one who wishes to be extremely particular in this mitzvah may blow (or hear) additional blasts after Musaf is over in order to satisfy all opinions. These include the following hiddurim: 1. There are several ways of blowing the shevarim sound; while some blow short, straight blasts, others make a slight undulation (tu-u-tu). 2. Some opinions maintain that l'chatchilah, each shever should be no longer than the length of two beeps.(19) 3. Some opinions hold that when the shevarim-teruah sound is blown, there may not be any break at all between them (even if no breath is taken); the last shever must lead directly into the teruah.(20) 4. Some authorities insist that the tekiah sound be straight and clear from beginning to end, with no fluctuation of pitch throughout the entire blast.(21)

FOOTNOTES: 1 The most fundamental reason to perform this mitzvah, however, is simply that Hashem commanded us to do so. 2 Mateh Efrayim 585:2. 3 While the basic definition of a teruah is a "crying" sound, it was unclear if that resembled short "wailing" sounds or longer "groaning" sounds. 4 Rosh Hashanah 33b. 5 There are

Rishonim who hold that a teruah is three short beeps. B'diavad, we may rely on that view to fulfill our obligation (Mishnah Berurah 590:12). 6 Mishnah Berurah 585:2. A weak or elderly person may lean on a chair or a table during these sets of tekios (Sha'ar ha-Tziyun 585:2). 7 Based on Mishnah Berurah 586:22 and 620:7. See also Mateh Efrayim 586:7 and Ktzei ha-Mateh 590:1. See, however, Mateh Efrayim 593:3, who seems to rule in this case that three TaSHRaTs should be blown. 8 Mishnah Berurah 592:2. B'diavad, one fulfills his obligation if he sat during these tekios; *ibid*. 9 See Mishnah Berurah 592:4. 10 Asher yatzar, however, may be recited; *Minchas Yitzchak* 3:44; 4:47. 11 Chayei Adam 141:9. 12 This is based on the minimum length of time required for the teruah, not on the actual time it took to blow a particular teruah. 13 Mishnah Berurah 587:16; Ha-tekios k'Halachah u'Behiddur 1, quoting several sources. 14 Shulchan Aruch Harav 590:7. 15 O.C. 590:4. 16 Mishnah Berurah 590:20 and Sha'ar ha-Tziyun 18. The makri, too, should take a breath between the announcement of shevarim-teruah, so that the tokea will follow his lead (*Elef ha-Magen* 22). 17 Based on Mishnah Berurah 590:34, Aruch ha-Shulchan 590:20, and Da'as Torah 590:8. 18 Another example is when the tokea mistakenly blows [or begins to blow] two sets of shevarim or teruos in a row. The original tekiah must be repeated. 19 See O.C. 590:3. 20 Avnei Nezer 443; Chazon Ish O.C. 136:1. This is difficult to perform properly. 21 Harav Y.L. Diskin, based on the view of the Ramban and Ritva; see *Moadim u'Zemanim* 1:5. The Chazon Ish, however, was not particular about this; *Orchos Rabbeinu* 2:183.

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Subj: ARTICLE ON AISH.COM BY RABBI YAACOV SALOMON  
From: Izzy Salomon <[irasalomon@worldnet.att.net](mailto:irasalomon@worldnet.att.net)>  
September 12, 2001

Can you write a song without music? Can you construct a house without concrete, wood, and steel? Can you build a relationship without feelings?

AND CAN YOU WRITE AN ARTICLE WITHOUT WORDS?

Today is September 12, 2001, forever to be known as, "The Day After..." and my soul compels me to write about yesterday. But it isn't easy without words. The words, you see, have not yet been created to properly depict events and emotions that no one dreamed he would ever see or feel.

And yet, millions around the world listen to media analysts, scan the radio waves, read the tabloids, and surf the web... searching, exploring, desperately hunting for the description that will connect with their sentiment or soothe their pain.

Which nouns and adjectives do you relate to?

"shock?" "devastation?" "senseless?" "unspeakable?"

Does "horrifying" suffice or would "ghastly" come closer to home?

Real words just don't capture what has happened to our world. Perhaps the prophet Jeremiah, in his epic requiem, "Eichah," said it best. In lamenting the fall of the Jews and Jerusalem over 2400 years ago, he used the simple word, "Alas!" It is more of an utterance than a word. It is a cry. A wail. A guttural expression that goes beyond the limits of any

finite definition. Real words just don't capture what has happened to our world. Alas.

ACTION

There are those whose intense pain may lead them to the feeling that speaking about action, in the wake of immeasurable grief and bereavement, may be insensitive or even disrespectful. I can understand that, but I cannot agree. "Response" is not a contradiction to loss. It is its involvement.

In truth, if ever there were a time when the saying, "actions speak louder than words," was appropriate, this would seem to be it.

Certainly the actions of the heroes in the ongoing Herculean rescue effort, speak volumes about the value of human life...and death. And certainly the actions of the thousands who waited in lines for hours to donate blood, speak clearly about caring for one's fellow man or woman. And certainly the military response that must surely follow, will speak loudly about the lessons that need to be learned and taught.

But cataclysmic events also call for actions of a different strain. Actions of a very personal nature.

I'm not alone in feeling numb, while I struggle and contemplate what it is I could possibly do now. Despite my full realization that language will be totally inadequate in any attempt to encapsulate the enormity of the calamitous nightmare that has occurred, I find I am no different from most. I too scour the articles and web sites in my own frantic pursuit of some kind of literary balm. The journey is fruitless, yet fixating, at the same time. I suppose this is all part of the "healing process," as they taught us in graduate school.

"Our lives will never be the same again." What does that mean? But one observation emerges. After all the pundits have concluded their conjecturing and meandering, they seem to land on the same finish line - more or less. No matter how you size up the particulars, they say, one conclusion is clear - "Our lives will never be the same again."

And then something strange happened. The more I read it, the less I understood it! "Our lives will never be the same again."

What does that mean? Is it something positive or negative? Are they referring to a state of fear and chronic insecurity or to a dazed impetus toward resolution and self-improvement?

SOUND THE ALARM

Shocking events of mammoth proportion contain within them colossal potential for serious contemplation. Nothing gets you moving faster than the rage of a 5-alarm fire! Which is probably why God sends one in the first place!

But the real shock is what happens afterwards - after the blaze is doused, the smoke has cleared, and the embers cease to smolder. More often than not, the fire is gone. Daily life resumes - as well it should. But when it does, it often extinguishes the inspiration and passion that could have brought about real and lasting changes. What seemed so important just a few days ago, suddenly appears trivial, grueling, or just out of reach. The event, so traumatic and packed with vitality, actually fades into the permanent recycle bin. The "wake-up" button becomes the "snooze" button.

Yes, there are exceptions - plenty of them. But most of us somehow fall prey to the clutches of complacency. The promises fade and the perseverance all but vanishes. We forget...we deny...we rationalize - and sadly, we stay the same.

The tragedy is that, in all likelihood, our lives will actually be very much the same again. There are no magical ways to avoid this plunge into neutral gear. The conviction necessary to forge ahead must come from within. Only a relentless surge of zeal and enthusiasm can forestall the avalanche of resignation. It takes real muscle to remain steadfast in your new resolve. It also helps to start as close to the event as possible. Sometimes a great start can give you the momentum you need.

I can't tell you the specifics of what these days of apocalypse should catapult you to do. As mentioned earlier, the action you need to take is very personal. Only you know, deep down, the changes you need to make.

I can tell you one thing. No matter how dreadful and alarming the current situation may seem, even a catastrophe as virulent as this one is also subject to the very same perils of complacency.

The analysts are wrong. The tragedy today is not that, "Our lives will never be the same again." The tragedy is that, in all likelihood, our lives will actually be very much the same again.

You know what to do.

Do it now. You may never get the chance again.

Alas.

The Aish.com family mourns for those lost and prays for the recovery of the injured. We are in a state of utter shock and disbelief. May the Almighty remove our sorrow and shield us from further pain.

Readers may share their thoughts and prayers in the comment section below.

Yaakov Salomon is Creative Director of the Aish Hatorah Research and Development Department; North America and a Senior Lecturer for their Discovery Seminars program. He is also a psychotherapist in private practice in Brooklyn, New York and an author and editor for the Artscroll Publishing series. He is tolerated at home by his wife, Temmy, his eight children (three of them with spouses), and one adorable grandson.

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Subject: [TeaneckShulsChat] FW: Every action counts

From: Zvi Weissler <hweissler@hapaolimus.com>

This was sent by a former Teaneck resident (Beth Aaron member) who now lives in Silver Springs.

HSinger@aethersystems.com Subject: FW: Every action counts

The author is a student at the Yeshiva that two of my children have attended, although I don't know him personally. Also, the Hebrew Home he refers to is where my mother A"H was living for the last few years of her life. Anyway, I can vouch for the validity of the story. --Hyam

EVERY ACTION COUNTS

BY MORDECHAI KALER

I am a 16-year-old student at the Yeshiva of Greater Washington in Maryland. This past summer I decided to volunteer at the Hebrew Home for the Aged in Greater Washington. In the beginning I wasn't very comfortable about spending my days in a nursing home. But that would all soon change.

One job of the volunteers is to ask the residents if they would like to go to the daily services. Most residents are receptive; even those who choose not to attend are generally pleasant about it.

There was one man, however, who would get very angry when asked. One time he even cursed one of the volunteers. The volunteer was extremely upset so I decided to go to speak with the resident.

"The volunteers are only here to help and there is no reason to curse at them," I told the man firmly but respectfully. The resident asked me to wheel him to his room and when we arrived there he told me to sit down. "I want to tell you a story," he said.

He had grown up in a prominent religious family. Everyone had been murdered by the Nazis except for him and his father. In the concentration camp that they were in, someone had smuggled in tefilin shel rosh-tefilin worn on the head. Every morning the men would sneak a chance to put on the tefilin, even if for just a second.

"The day before my Bar Mitzva, my father had heard that a man had a whole pair of tefilin (the tefilin worn on the head and the tefilin worn on the arm). That evening, the man who had smuggled in the tefilin was killed by the Nazis. My father," the resident continued, "after hearing of

the man's death, went to the man's bunk to get the tefilin so that I would be able to put on a complete pair of tefilin for my Bar Mitzva. On his way back to his bunk, my father was seen by a Nazi and shot, right in front of me. Somehow, I managed to take the tefilin and hide them."

The resident paused and then said to me, "How can you pray to this G-d, a G-d that would kill a boy's father right in front of him. The father who went to get tefilin so that I could pray to Him?" The man then turned to me and said "Go to my dresser and open the drawer." I did as I was told and I saw an old, worn black bag. The man told me to bring him the bag. I brought it to him and he opened it and showed me the contents. It was the pair of tefilin that his father had died for. "I keep these to show people that this is what my father died for, these dirty black boxes and straps. They were the last thing my father ever gave me," he said.

I left a few minutes later, totally speechless. I went home. I didn't eat supper and barely slept that night. But when I woke up the next morning I put on my tefilin I prayed and then went to the Hebrew Home.

When it was time to bring the residents to services I avoided that man's floor totally. Then I was notified that we were one short of a minyan and one of the residents needed to say "Kaddish." I went up to all the residents and none would attend. I had no other choice but to ask the man.

The man was in his room. I asked him if he would attend services as there was a man who needed to say Kaddish. I expected him to say "no," but instead he asked, "If I come will you leave me alone?" His reply took me by surprise. I said, "If you come I will leave you alone."

I don't know what made me ask him this question, but then I asked him if he would like to bring his tefilin. I was ready to apologize when he said, "If I bring them will you leave me alone?"

I told him, "yes." The man took his tefilin and I took him down to the synagogue. He asked me to wheel him to the back so that it would be easy for someone to wheel him out as soon as the services were over. I did as he requested and showed him how to put on his tefilin. Then I left to do some other work.

When services were over I returned to help bring residents back to their rooms. I walked into the synagogue. The only person left in the entire room was the resident I had brought in, still sitting in the back in his wheelchair with his tefilin on. Tears were pouring down his cheeks.

"Should I get a nurse or a doctor?" I asked him. He did not respond. Instead, he said over and over again, "Tatti (Father), Tatti, it feels so right." He was staring down at the tefilin on his arm.

After he calmed down I brought him back to his room. He told me that during that hour he felt as if his father was back with him.

Every morning after that, when I got off the elevator on his floor, he was waiting, holding his tefilin, ready to go down to services. One day I got off the elevator and he wasn't there. I asked one of the nurses where he was. She told me gently that he had been taken to the hospital and they had just received word that he had died. I was taken aback and asked her to repeat what she had just said.

Time passed and I was notified that I would be given an award by the Jewish Home for my work as a volunteer. After the ceremony a woman came up to me and said, "Thank you, you saved my father's life."

I had no idea who this woman was. "I'm sorry, but I must have forgotten who you are," I told her.

"We never met, but you knew my father," she said. She told me her father's name and I immediately recognized her as the resident's daughter. She told me that before her father passed away, he asked his daughter to bring him his tefilin. He said he knew he would soon be passing on and he wanted to put his tefilin on and pray one last time.

Soon after that he went into a coma. His daughter told me, "You truly saved him and made his last moments comfortable." The man died with his tefilin on as he was reunited with his Tatti.

We never know what kind of an effect we will have on another person. But we do know that every little thing we do counts.

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#### RABBI DOV SCHREIER

National Council of Young Israel

"K i Hamitzvah Hazos" This HaMitzvah. What is this HaMitzvah that Moshe is commanding the children of Israel? The verse says "Ki haMitzvah hazos, asher Anochi mitzvavicha hayom" For this HaMitzvah which I command of you today is neither too difficult for you nor is it too far. What this HaMitzvah is referring to is a matter of dispute. Rashi explains that this "HaMitzvah" is referring to the entire Torah as it is written in the previous verse "Bisefer Hatorah Haze" and continues talking about the entire Torah. One might imagine after hearing this HaMitzvah, a Mitzvah which seemingly indicates that the Torah is not too difficult, that someone is attempting a prank of some sort.

However, Rav Soloveitchik zt"l explained this possibility based on a well known Talmudic passage in Masechetes Niddah. The Talmud discusses the angel teaching the entire Torah to a child while it is still in the mother's womb and, just before the child comes out, the angel gives the child a tap on its lip and the child forgets all the Torah that he learned. Rav Soloveitchik asked "If he is going to forget it, why teach it to him in the first place? The Ramban, Nachmonides, explained that this teaching gives every Jew an innate affinity for Torah. Even someone who has never learned in this world possesses a deep connection to the Torah. This is what the pasuk means when it says that the Torah is close to us. It is close to us and when we come back to it, even after a long time away, it welcomes us back as a long lost friend.

The Ramban, Nachmonides, however, views this Mitzvah as the Mitzvah of Teshuva, Repentance. Perhaps coming from our natural closeness to the Torah makes the Teshuva process more readily attainable.

What is the Mitzvah of Teshuva? In the Laws of Teshuva, The RamBam, Maimonides, explains that Teshuva is a three-step process. The first step is realizing that one has sinned. As any person with a problem is told, in order to solve the problem, he must admit to himself that there is a problem. The second is to determine in his heart not to go back to the way of sinning. The third and final step in the process of Teshuva occurs when the person is put in a similar position another time and he does the proper and correct action or abstains from committing the sin. Our Rabbis have found this process hinted at in the last verse of the paragraph. The verse states "Ki Karov Alecha Hadavar Miod" for this thing (Teshuva) is very close to you and the final three words are the hint for the three steps, "Bificha Uvilivavicha Laasoso in your mouth and in your hearts to do it. "In your mouth" is admitting that you have a problem, "in your heart" is committing to not do it again and to "do it" is the final step which is to do correctly or properly.

Rav Chaim Shmuelevitz asked "If Teshuva is so easy and not so far removed, why are there so few people who avail themselves of this unique opportunity?" One simple way to answer this is to say that it is not simple. Rav Chaim quotes the Midrash. The Midrash on this pasuk Ki Karov states that King Solomon spoke of seven levels of laziness and what Moshe said was even stronger than that. The lazy person, when told that the Rabbi was in the next town and he should go to his shiur, responds but there are lions in the street and other such excuses. When they tell him the Rabbi is next door in his building, go to see him, his ulterior motive comes out, which is "I am too tired." Moshe goes even further when he says "Bificha " the words are already in your mouth you just have to put them into practice. We are all too busy looking for excuses to justify what we are not doing. If we would concentrate our efforts on just doing what we should be doing, we would all be better off. The choice is ours.

We are all contemplating how to make ourselves better for the coming year. The Torah in Parshat Eikev concludes a verse with a seemingly strange language, "Miraishis HaShana V'ad Acharis Shana," from the beginning of the year until the end of year. The question arises: why does the first shana have a letter Hay at the beginning and the second one does not? This is the time of the year when we are all making our resolutions that this will be the year when we actually change ourselves and make ourselves better people.

Unfortunately, in reality, it usually turns out that, at the end of the year, when we look back, we see that this year was like all of the years past. However, whether we decide that this Mitzvah is as the opinion of the Rambam who says that this Mitzvah is referring to all the Mitzvot, or like the opinion of the Ramban, that this Mitzvah is the Mitzvah of Teshuva, repentance, the hope is that when the year is coming to an end, and we reflect upon this year, we will be able to say that the beginning of the year, with the "hay", was the same as the end of the year (that we did change ourselves like we said we would) and with our stronger commitment to the Mitzvot and to Teshuva, we will surely all have a Happy and a Healthy New Year.

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