

קהל זכרון נתן צבי ZICHRON NOSSON TZVI

ע"ש הרה"ג רבי נתן צבי פינקל זצוק"ל

Harav Shmuel Weiner שליט"א, Rav • Shua Schick, Chaim Dovid Kasirer Gabbaim

ראש השנה תשפ"ב

ערב ראש השנה

7:00am	סליחות
Following Selichos	שחרית
1:08pm	מנחה א'
6:45pm	מנחה ב'

ראש השנה - יום א'

6:20pm	הדלקת נרות
THE RAV will be speaking between Mincha and Maariv	
7:30pm	מעריב
7:30am	שחרית
8:15am	המלך
8:39am	סוף זמן ק"ש מ"א
9:24am	סוף זמן ק"ש ג"א
10:50am	תקיעת שופר (משוער)
1:45pm	סיום תפילה (משוער)
Following Mussaf	מנחה א'
6:00pm	מנחה ב'
After mincha	תשליך
R' Moshe Dov Fox will be speaking between Mincha and Maariv	

ראש השנה - יום ב'

7:30pm	מעריב
7:30am	שחרית
8:15am	המלך
8:39am	סוף זמן ק"ש מ"א
9:24am	סוף זמן ק"ש ג"א
10:50am	תקיעת שופר (משוער)
1:45pm	סיום תפילה (משוער)
Following Mussaf	מנחה א'
6:20pm	מנחה ב'
R' Avraham Halevi Schorr will be speaking between Mincha and Maariv	
7:00pm	מעריב

Tashlich may be done at the fish pond in front of the old-age home on Paran.

WHY WE BLOW SHOFAR

In preparation for the High Holidays, we blow the Shofar each morning throughout the month of Elul, the final month of the Jewish year. Every morning, the Shofar reminds us of the holiness of Rosh HaShanah, marking the start of the New Year that lies ahead.

But why do Jews all around the world blow the shofar? What is so special that we must blow it and not another horn? Why on Rosh HaShanah?

There are hundreds of explanations — R' Saadia Gaon stated that the sound of the Shofar should inspire within us reverence towards God, while calling to mind the binding of Isaac and the Creation of the world. The Shofar is mentioned explicitly several times in the Torah — it was blown by warriors going into battle and by those marking the Jubilee year. Am Yisrael, the Nation of Israel, also heard the call of this horn when receiving the Ten Commandments at Har Sinai. The call of the Shofar is a symbolic battle cry of the Jewish People, and a reminder of the Covenant between us and God. The call of the Shofar represents all of these things — and more.

Maimonides suggests that the Shofar is a reminder for us to do teshuvah, or repentance. It serves as a wake-up call from our human ways, and encourages us to do mitzvos.

The sound of the Shofar awakens our desire to become closer to G-d, a yearning for meaning and fulfillment, and reminds us of the ram slaughtered by our father Abraham in a test from G-d to demonstrate his loyalty and commitment. And yet all of these are only earthly explanations for a Divine Commandment.

We stand at the entrance to a New Year, reminding ourselves of God's mastery of our lives and His laws which guide our actions to goodness. We sound the Shofar after long hours of prayer, and we are vulnerable — and, in the end, we cannot rationalize the blowing of a ram's horn.

It indeed reminds us of Biblical episodes, our humanity, and of a Covenant between the Jewish People and G-D — yet Jews blow the Shofar only because it is God's Commandment to do so. So when we blow the Shofar on Rosh HaShanah, we trust in God's plan for us and know that His instructions are our path to a fulfilling and meaningful life in the New Year.

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כתיבה וחתימה טובה!

BACK ON HASHEM'S SCREEN

When it comes to Rosh Hashana we have a hard time, on one hand it's the yom hadin we will be judged, our whole year will depend on it. On the other hand we don't focus on ourselves, the focus is completely on Hashem and his melucha, to be מרבה כבוד שמים to the extent that we don't even mention the word חטא, we don't say any vidui and there are some who skip the first אבינו מלכנו because it says חטאנו לפניך. This is a very hard thing to process. What is our avoda?

I heard from an idea from Reb Yosef Elefant and I think it will really make our job much easier and more meaningful.

The central mitzvah of Rosh Hashanah is shofar, the Rambam says there is a remez for it in the pasuk עורו וזכרו בראיכם וזכרו בתשובה wake up and remember Hashem and then do teshuva! That is shofar, the question is how? What are we supposed to remember?

The gemarah says we can't put gold on the shofar because זכרון כסף דמי since it is here for a זכרון to קודש הקדשים inside the לפנים and just like the Kohen gadol wears only white on Yom Kippur so to the shofar can't have gold. What does the shofar have to do with זכרון to the extent that it makes a halachic ramification?

On Rosh Hashana we say יעברון לפניך כבני מרון every person passes in front of Hashem, we all have private meetings with Hashem. Like a father he looks at our marks and our actions what we did and what we didn't do, and there is no hiding anything from him all the excuses we use won't really work because Hashem knows everything. The question is what does Hashem need all this for, he knows everything anyways why does he need to make such a system?

Perhaps we can say that Hashem is giving us an opportunity, Hashem is giving us a pass! What is Teshuva? The Rambam says that teshuva brings one close to Hashem, it brings us back to Hashem! The רמ"א in the beginning of Shulchan Aruch starts off שויתי ד' live with Hashem as if he is in front of you all the time. Throughout the year a person lives his life without thinking about Hashem at every second we don't live lifnei Hashem, if we would we wouldn't do any aveiros but we do and aveiros distance us from Hashem. The only way to get back in front of Hashem is by doing teshuva which is a process it's not easy it takes hard work.

Hashem did us a favor and gave us the mitzvah of shofar which the gemarah says is כלפנים דמי we are brought back inside Hashem's inner circle, we are right there face to face with Hashem. What does the shofar tell us? Says the Rambam זכרו בראיכם remember Hashem! So after we hear the shofar we remember Hashem and then we get to לפניך, we just bypassed the whole teshuva process and

Hashem gives us the opportunity to do teshuva while we are in front of him. We are close to him, now we just need to throw away all our baggage and that's what the rest of עשרת ימי תשובה are for.

If one wants to go speak to the king he can't come in with all his bags and dirty clothing, but if the prince was away for a long time or more if the prince was estranged from his father the king and he finally returns he runs right in to the king's embrace with his dirty clothing and muddy boots and all his baggage and the king embraces him and holds him tight, afterwards he will clean up and he will fix all the issues he has with his father. Hashem gives us the chance to come running in with all our bags and all our dirt and embrace him, after that we will have to clean up we will do teshuva we have 8 days to work on that, but the first part is to come home, put ourselves back onto Hashem's screen.

We are the king's child he wants us back, we say אבינו מלכנו why both? Because Hashem is both our father and our king. But maybe it is up to us to choose our relationship with Hashem how do we want to relate to him as our father or our king. It is up to us to choose!

The Tomer Devorah gives a mashel, if you have a baby with a very dirty diaper no one wants to clean him but his parents take him with all the love and clean him up no matter how dirty he got. So to Hashem cleans us up no matter how far we ran how dirty we got all we need to do is run back into Hashem's embrace and he will lovingly clean us up.

I was thinking that perhaps that is why we ראש השנה yom hazikaron, why don't we call it yom hadin or yom hamelucha, why yom hazikaron? Maybe the answer is to remind us that our job is to remember Hashem, once we do that the whole din will be different the whole coronation of Hashem as our king will be much more real!

How do we put ourselves לפניך?

The pasuk says that when Yisro came to the midbar to meet klal yisroel, Moshe and Ahron and all the Zekainim came with Yisro to eat bread לפניך!! What does eating have to do with לפניך? Says my Rebbe Reb Refael Shmulewitz they were showing Yisro that by yiddishkeit it is very easy to be close to God all you need to do is eat bread and you can get לפניך, we wash our hands and make a bracha, we make a bracha and eat the bread. We live thru halacha and that means we live לפניך we just need to remember why we are doing what we do and then we will elevate all of our actions to be לפניך.

That is the avoda of Rosh Hashana, זכרו בראיכם and then we will come to yom kippur and say תטהרו לפניך!

We should all be zoche to a שנת טובה וחתימה טובה חיים ושלום וכל טוב!