

In this newsletter, we are going to delve into the material of lecture #347 that was given on Monday in Ramat Hasharon in Midreshet Berina Yiktzoru on Hashomer Street #8 at 7:00 by Rabbi Ron Barina who is under the guidance of Gaon Rav Yaakov Edelstein Shlita, Rav Meir Mazuz Shlita and Rav Avraham Yosef Shlita.



# Netzavim

## Rosh Hashnah

Newsletter Number 221 Year 5 This newsletter is dedicated for an Aliyah of the Neshamah of Maran Rav Ovadiah Yosef son of Gorjia Ztk"l 24th of Elul 5775

### A Word from the Editor:

We pass the days in the month of Elul in preparation for the fateful day in the life of every human being - the day of Rosh Hashanah. As we recite in the prayer of "Unesaneh Tokef", written by Rabbi Amnon of Mainz zt"l, "Let us now relate the power of this day's holiness, for it is awesome and frightening. Angels will hasten, a trembling and terror will seize them and they will say, 'Behold, it is the Day of Judgment — for even they are not guiltless in Your eyes in judgment. Who will live and who will die, who by famine, who by thirst, who by storm and who plague. Who will rest and who will wander, who will live in harmony and who will be harried, who will enjoy tranquility and who will suffer, who will be impoverished and who will be enriched, who will be degraded and who will be exalted. But repentance, prayer, and charity annul the severe decree."

The story is told about the righteous Rabbi Chaim Friedlander zt"l, author of the book Siftei Chaim. He once felt excruciating pain in his lower jaw, which made it difficult to learn and teach. He made an appointment for testing, and after examining his jaw, the doctors declared that he had a fatal disease in his jaw. Rabbi Friedlander unfortunately passed away a short time later.

Several hours before his death, while lying on the bed, he called all his family and told them: "You should know that all this was decreed on me last year on Rosh Hashana, and if I would have strengthened my prayers on Rosh Hashanah and prayed with more passion, certainly this decree would have been canceled".

Even at the time of the decree, it is possible to change everything by doing Teshuvah (repentance).

But there is another great secret to Rosh Hashana written in the Yalkut Tehillim (9:9) "When Hashem judges the Gentiles, they are judged at night while they are asleep and unable to sin. And when he judges the Nation of Israel, he judges them by day because when they are asleep they are exempt from fulfilling the commandments".

Hence, says Harav Hagaon Dov Yaffe, we see that there's a big secret that Hashem has mercy on man and judges him only according to the level which he is standing on Rosh Hashana itself. Despite his actions throughout the year he is judged according to how he appears on Rosh Hashanah.

Likewise, Rabbi Shlomo Wolbe mentioned to his students in the Yeshiva: "I have a big secret for you before the Day of Judgement. The secret contained in the Jerusalem Talmud," when judging man on Rosh Hashanah, we do not judge him according to what happened to him during the last year, but only on how he behaves himself on Rosh Hashana.

If so, what should we do or refrain from doing in order to be acquitted on Judgment Day? On these days a person should try his utmost to act like a real tzaddik (righteous man) and repent from all his heart. He should be especially careful about getting angry and with any type of prohibited speech. If one is able to do this, praiseworthy is he. He has succeeded indeed!

The Ari Hakadosh says that on Rosh Hashana, when a person feels excitement and the desire to cry, they are judging that person in Heaven. Therefore one should pray with the utmost emotion and concentration.

The Holy Rashash reveals that even if a person will have sins that hinder repentance, for example, he caused his friend to sin, the repentance on Rosh Hashana (from the shofar blasts or during prayer) opens up the gates of repentance. A little awakening to repent on Rosh Hashana corresponds to a great deal of repentance at a different time in the year. Therefore, it is an opportune time to repent on all that we have sinned in general and in particular. One who does so, merits to become a righteous man, a Baal Teshuva, and causes the whole world to be judged favorably. The Earlier Sages write about someone who did not repent before Rosh Hashana and was written and sealed in the book of the wicked. If he had thoughts of Teshuva on the day of Rosh Hashana, they will tear up his decree and be written in the Book of Life. The Rashash also revealed that one can change his decree from any moment to the next. How so? "If a person accepts upon himself on Judgment Day any mitzvah (good deed), even a small one, I guarantee the that such an acceptance will advocate for him."



### Nitzavim- A summary of the points in the Parashah:

- A. Every Jew is standing to accept the Covenant (29: 9-28)
- B. Hashem's promise to Israel that they will repent out of love (30: 1-10).
- C. The mitzvah of (Torah/Teshuvah) is not in heaven (30: 11-14).
- D. Choose life (30: 15-20).

**שנה טובה!**

**מערכת "ברנה יקצורו" מאחלים לכל בית ישראל  
שנה טובה ומתוקה, כתיבה וחתימה טובה**

### Shofar in a Soviet prison

On Shabbat, eighteenth of Sivan 4640, I received an official letter from the secret police (OGPU) that I have to report to them on Sunday at 11:00. From there, it was a short step to prison. When I was taken into custody, I did not have my Tallit or my Tefillin. My Siddur and my Tehillim were taken from me, so I was forced to pray by heart. Although I did not know all the prayers by heart, there was no one to ask. As the High Holy Days were approaching, I had an added concern: how would I pray without a Machzor? Among the prisoners was a Jew from Moscow, who had served as a cantor in his synagogue on Rosh Hashanah and Yom Kippur. Since he knew the prayers by heart, in our spare time, he would write them down for me.

On Erev Rosh Hashana I was called. "Raphael Cohen! Get down!" I was taken by a soldier, not knowing why and where they were taking me, when I suddenly saw my father. Our meeting took place in a room where a table stood. Next to him sat a clerk. The prisoner normally stands on one side of the table and the visitor on the other. While I was talking with my father, a woman came into the room and started a conversation with the clerk. My father took the opportunity to ask the clerk: "Perhaps you can allow my son to come closer to me"? The clerk allowed me to go to the other side as long as I don't disturb him. An hour later, the clerk told us that we need to end our conversation. My father asked: Is it permissible for me to give to a few essential items, clothing and some food? "The clerk replied:" We need to see what's in there. "Please take a look" my father said, and opened the suitcase showing some shirts and cake on top. The soldier did not bother to examine the contents of the suitcase thoroughly but settled for a quick glance and allowed me to take the suitcase. I then said goodbye to my father.

As I recovered from the excitement of seeing my father, I opened the suitcase. In front of my eyes, I had some big surprises. The suitcase contained a Tallit, Tefillin, a Siddur, a Tehillim and a Machzor for the High Holidays. But the biggest surprise was a Shofar!

The next day was Rosh Hashana. I approached my friend and told him: "I have a shofar and I will blow it!" He was very frightened and responded "Are you crazy?" "I will blow it only once!" I said. I was afraid that if I blow the shofar many times they would hear it and take away everything I received from my father.

My friend whispered in fear: "You cannot do that, it's extremely dangerous to your life." But when he saw that I would not change my decision, he left me and hid in a corner. I took the shofar, stuck the tip to my lips and blew a long blast. I felt relieved that everything went well and I hid the shofar. The next day, the second day of Rosh Hashanah, I did not merely blow one shofar blast. I did not care if they took the shofar and I blew all the shofar blasts. Baruch Hashem also on this day I blew the shofar in peace. I thank Hashem that I was able to blow the shofar in the heart of a Soviet prison. Truly a miracle.

### Preparation for Yamim Noraim

Rosh Hashanah is the Day of Judgment, as we say in the prayers "Hayom Harat Olam" - "Today is the birthday of the world. Today all the creatures of the world will be brought to judgment." All human beings pass before Hashem as Bnei Maron. What is the meaning of Maron? This is the name of a road that was very narrow and people could not pass it two at a time, so they had to go through it one by one. On Rosh Hashana we pass before Hashem one at a time." Hashem reviews and knows the actions of each and every man and everything he has done, from his good deeds to his actions that are not good. Blessed is he who held the commandments and did good deeds, especially set times for Torah study and learned Torah, which is as important as all of them.

In Heaven, angels are created from the mitzvot that a person does, "Anyone that fulfills one mitzvah has created a lawyer, he creates an angel that defends him. On the other hand, any sin that a person commits, creates an angel that prosecutes him. These to the left and these to the right, these say his praises and these say his faults. , are said to be right and they say it must. What is the best lawyer we have? Talmud Torah! There is no angel that is as good, strong, heroic, and knowledgeable, as the angel created from Torah study. Only he can defend the person in the best way. When this angel stands next to Hashem and the angel of destruction comes to prosecute, the angels silence him by saying . You have no knowledge about this person, you talk in front of me? "Silence the Satan and he will not prosecute us".

This angel stands and speaks to Hashem about the man's praises. "This man helps the public, he increased his Torah learning, please sign him in the book of life."

"How great is Torah that it gives life to the great doers in this world and in the next." It is written in Psalms (109:91): " They stand this day according to Your ordinances; for all things are Your servants. And immediately afterwards it states (119:92): " If not for your Torah (which is) my delight, I should then have perished in my affliction. Everybody stands trial and what saved me from the decree? Torah, which without it I would have lost the trial.

Therefore one should try hard to find time to study the Torah and learn all he could. There is a man who knows how to learn Shulchan Aruch and one who knows how to study Gemara, but the main thing is to learn what he knows to learn and as long as he is studying Torah. And the one who merits to study Torah, praiseworthy is he and his lot. Hashem writes him in the book of life and peace. And those who already set aside times for Torah study should add more time to learn these days and all that add to their learning will also add to their life span.

On Rosh Hashanah the books of the dead and living are open to God and no one knows which one of them they will be written. Everyone should anticipate and prepare for the High Holidays. What other ways are there to prepare for this awesome day?

**Elul** is an acronym for Ish Lereyehu Umatanot La'evyonim, Each one to his neighbor, and gifts to the poor (Esther 9:22). In these days one should give charity to the poor and be an atonement for his sins and sweeten his judgement, "one who sows in righteousness - reaps salvation." In the merit of the mitzvah of charity, he will merit salvation from Hashem, "and the salvation of the righteous is from Hashem." All who have mercy on others will have mercy from heaven. When one has mercy for the poor and revives the spirit of the oppressed and lowly, Hashem has pity on him and protects him with compassion, " (Hashem) will be compassionate with you, and multiply you, as He swore to your forefathers " (Deuteronomy 13:18). At the very least a person should make an opening to do Teshuva in the size of a tip of a needle and Hashem will expand and develop it to the size of a hall. Hashem wants to give us life and does not desire the death of the deceased (evildoers) but to get evil doers out of their ways. Hashem is begging us, " Repent, repent of your evil ways, for why should you die, O house of Israel! " (Ezekiel 33: 11 and renew our days as of old (kedem).

Hashem tells us: I love you, I want you and your well-being and I want you to live. Please repent and return to me and I would give up on everything! Also we say to Hashem, "Return us to you you and renew our days as of old". The Mishna in Pirkei Avot says, " Do not judge on your own, for there is none qualified to judge alone, only the One (Hashem)" (4:8). Which way is it? If two litigants come before a judge and say to him: please judge us, we rely on you to judge us rightly and honestly.

Nevertheless, the wise would not agree to judge them alone, but there is no one single judge. The dayan is a human and may make an error in the law, which will convict the innocent or acquit the guilty. "Who understands errors? Cleanse me of hidden [sins]." (Psalm 19:13), Therefore we need to sit in judgment and between all three judges will a true ruling emerge. Only God judges alone, since there is no prejudice to him or bribe, and He does not make mistakes or errors, "for there is nothing that is overlooked by You and nothing hidden from your eyes." (From Rosh Hashana prayers).

The Jerusalem Talmud says: When God judges the world, he does not judge on his own, but angels are standing to his right and left. Some angels are defending and others prosecuting. Some convict and others acquit. The Talmud brings a proof from a verse in the book of Malachim which speaks of King Ahab who went to to war at Ramot Gilad. The prophet Micah said to him:

"I saw the Lord sitting on a throne and all the host of heaven standing about him right and left" (Kings I 22:19). Standing around are defendants and prosecutors , but nevertheless, the signing of our sentence is only in the hand of Hashem. During the prayer of Neilah on Yom Kippur is the time of the signing. No one enters the presence of Hashem. All the angels wait outside. At this point, Hashem has heard what the angels have said about each person and He now signs each to what he deserves. At the same time Hashem maintains the verse, "I will be gracious to whom I will be gracious and will show mercy to whom I will show mercy." (Exodus 33:19).

The Mekhilta explains that Hashem "will be gracious" to even those who do not deserve, and " I will show mercy" to even those who do not merit His mercy. If there is any spark of good in man, Hashem will pity him and write him in the book of good life and peace. Even if there are a thousand of prosecutors and only one advocate among a thousand to speak his praise, this is the one that tips the scale and Hashem sends this person to life. Charity saves from death and it protects a person in this world and in the next. Rabbi Akiva has famously stated that "charity saves from death". When a person gives charity, at the same time he is acquiring his portion in the world to come and meriting a good life!

Blessed is the person who knows that only he can save himself by taking this matter into his hands. In the days of Teshuva he adds on to his prays before God, performs mitzvot, good deeds and gives charity for the poor. Do you want to find favor with Hashem? Improve your deeds! This matter is up to you and you alone. Do commandments and study Torah which is the largest defense and give charity which ranks almost as high as Torah. And this it is written " repentance and charity remove the decree". [From an interview with Maran Rabbi Ovadia Yosef zt"l]



**We should Merit to Have a Good and Sweet Year**

Rabbi Shlomo Mlontsitz once asked: we ask from Hashem for this year to be "sweet". Is it not enough that it be "good" !? The tzaddik replied that a Jew is obligated to say about everything that happens that "this too should be for the good". Even on something bad that happens, G-d forbid, a person must believe that it is from Hashem and for the good and no evil descends from above (even if it seems so at the moment it always later turns out to be a good thing). Therefore, concluded the Rav, we pray and seek from the Hashem that it will not only be a good year but also a "sweet" year. That we should feel the good and we it should bring us sweetness.

# תשובה וצדקה ותפילה מעבירין את רוע הגזירה

## Charity Saves from Death

Rabbi Akiva's daughter once went to the market to buy things for the home. As she passed a group of star-gazers and fortune-tellers, one of them said to the other: "see that lovely girl? What a dreadful calamity is awaiting her! She is going to die on the very day of her wedding. Mark my word!"

Rabbi Akiva's daughter overheard the words of the star-gazer, but paid no attention to him. She had often heard it from her great father that he who observes the Mitzvoth of the holy Torah need fear no evil.

As the happy day of her wedding approached, she had forgotten all about that star-gazer. On the day before her wedding, there was much to do, and at night she retired to bed, tired but happy. Before going to bed, she removed her golden hair-pin and stuck it in the wall, as she had done before. The following morning, she pulled her pin from the wall, and in doing so dragged a small but very poisonous snake with it. Horrified, she realized that she had killed the snake that was lurking in the wall's crevice when she stuck the pin into the wall the night before. What a wonderful miracle!

Then she remembered the words of the star-gazer, and shuddered.

She heard a knock on the door. "Are you alright, daughter? I heard you shriek," her father said. Then he saw the dead snake still dangling from the pin. She told her father what happened. "This is indeed a miracle," Rabbi Akiva said. "Tell me, daughter, what did you do yesterday? There must have been some special Mitzvah that you performed yesterday to have been saved from this."

"Well, the only thing that I can remember was this. Last night, when everybody was busy with the preparations for my wedding, a poor man came in, but nobody seemed to notice him, so busy everybody was. I saw that the poor man was very hungry, so I took my portion of the wedding-feast and gave it to him."

Rabbi Akiva had always known that his daughter was very devoted to the poor, but this was something special, and he was very happy indeed. "Tzedoko (charity) delivereth from death," he exclaimed.



## Segulot for Rosh Hashana

1. On Erev Rosh Hashana, a person should be careful to pray Mincha with concentration because it is the last prayer of the year and everything follows the ending. (Bach Netzavim 62)
2. A person should try his best to control his passions and not to become angry and irritation inside his house especially the eve of Rosh Hashanah and the days of Rosh Hashana. Better one who is slow to anger than a strong man. Better is one who rules his spirit than one who conquers a city. And it is appropriate to study the Mishnahs of Tractate Rosh Hashanah on Rosh Hashana, for how good is a matter in the right time.
3. Chatam Sofer writes: Anyone who purchases the Maftir on Rosh Hashana will instill the shekhina on him all year!

4. It is a segula to purchase a sharp knife on Erev Rosh Hashana.

Rabbi Chaim Palagi of blessed memory writes, "one should say the blessing of shekhianu on the night of Rosh Hashana slowly with awe and trepidation. He should have in mind to thank Hashem for allowing him to live this past year and to reach this moment. And he should remember how many did not merit to reach this moment this year. One should say this happily and thanksgiving as it is a segula to merit to reach the next year's Rosh Hashanah with joy!"

The Rosh Hashanah prayers should be recited with joy, happiness, in a pleasant tone, with complete concentration because we are confident in Hashem's salvation that He will write us in the book of good life. In any case a man one who awakens himself and prays in tears is allowed to do so. [Yalkut Yosef]

## WITH BLESSINGS OF TORAH

### RON BARINA

Rav Ron Barina is a 30 year veteran of the air-force. Since he retired, he has served as a consultant who travels from Israel to USA to also meet with USA air force representatives in the area of engineering/technology. He now dedicates most of his time to learning, teaching and spreading the sweet Torah. He learns with the Gaonim Rav Meir Mazuz Shlita, Rav Yaakov Edelstein, and Rav Avraham Yosef Shlita. He resides with his lovely wife and children in Ramat Hasharon. If you travel to Israel, you are welcome to visit his house and drop in on a class at Hashomer Street, #8, Ramat Hasharon.

**"The preparation of the heart are man's, but the answer of the tongue is from Hashem" (Mishlei 16, 1)**

### L'Ilu Nishmat:

**My teacher, my father: Yaakov ben Rahel and Tzadok**  
**My beloved mother: Sarah-Serach bat Simchah and Yosef**  
**My father-in-law: Marchus Mordechai ben Rivkah and Yosef**  
**My grandmother Simchah bat Serach : Naftali ben**  
**RozaEphraim Ben Yocheved and Zion**

**For honor & success: Arie (leon) ben malka, Zaava bat Eto**

#### For a complete healing:

Rav Yaakov ben Miriam  
 Rav Meir ben Kamsana  
 Paola bat Dina : Miriam Keren  
 bat Rivkah Ayala bat Tzipora:  
 Miriam Bat Mazal: Hodaya Rina  
 Rahel bat Noara : Zahava bat

#### Blessing for children:

Yehudah Yechezkel Yosef ben  
 Rahel Miriam:Shoshana Raizel  
 bat Mina  
 Anat bat Sonya:Yuval ben Shlomit  
 Simchah Tzivia bat Rahel  
 Ayala bat Michal: Iris bat Yaffa  
 Nidra : Avigail bat Iris Flora

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