

מסילה Mesilah

AN INITIATIVE OF KOLLEL RABBONIM RABBEINU TZVI ASHKENAZI AMSTERDAM



DIVREI CHIZUK

INSPIRATIONAL WORDS

Preparing for a Favourable Judgement

Rabbi Fischer, Rosh Kollel

The Mishnah in Rosh Hashanah concerning the judgement that takes place on Rosh Hashanah states that כל באי עולם עוברים לפניו כבני מרון. The entire population of the world pass before Hashem individually. The Gemara then says that כולם נסקרין בסקירה אחת, meaning that everyone is examined with one glance. This seems to contradict the first statement. Are we judged individually, each according to his own merits, or is it a collective judgement?

In Parashas Haazinu, which is generally read on Shabbos Shuvah, the Torah says, in speaking about the praises of Hashem, הצור תמים פעלו כי כל דרכיו משפט קל אמונה ואין עול צדיק, “The Rock, Whose work is perfect, for all His ways are just; a faithful G-d without injustice, He is righteous and upright.” This does not seem to be so praiseworthy. Any judge would be expected to do exactly this.

The Alter of Kelm explains, in the name of Rav Yisroel Salanter, that when a person is brought before a court, the judge will rule the case based on the issue at hand. If someone committed fraud for which the punishment is to be incarcerated for ten years, that will be the ruling. The judge cannot take into consideration the fact that this fellow has a wife and children who will inevitably suffer during this time. He is judged based on his actions and the ruling is given accordingly.

However, Hashem passes judgement taking into account others who will be affected by the ruling, and if they are not deserving of that suffering, the judgement will be different. Yes, we are judged individually, but also as part of a whole. If other people would be inconvenienced by a personal ruling of another, Hashem will change the ruling accordingly. It's well worth increasing our pool of friends prior to Rosh Hashanah, as this could increase our chances of having a favourable outcome.

In אורחות חיים (learnt in some yeshivos during Elul),

it says אל תרף ירך מלבקש רעים ואוהבים “Do not loosen your grip from seeking friends and loved ones.”

As everyone in the world is judged, this includes non-Jews too. As such, Hashem judges everyone at the most favourable time for them. The Jewish nation is judged when they are performing mitzvos, so as to give them the best opportunity for a good outcome. Non-Jews will be judged when they are asleep, as they are not doing anything wrong at that time. We see how Hashem is extremely intent on finding us זכאי בדין, meritorious in judgement. In turn, we should do our utmost to be זוכה to this.

The Gemara offers three explanations for the term כבני מרון:

1. Like sheep which are counted individually for the purpose of מעשר בהמה.
2. Like the soldiers of ידו המלך's army who were counted as they passed one behind another.
3. Like people who pass through the elevated pass of Meron, where only one person can pass at a time.

According to all three explanations, everyone is standing in a line, one behind the other, as if queuing to purchase a train ticket. The rule, of course, says my great-grandfather Rav Elya Lopian זצ"ל, is first come, first served. The earlier one stands in the line for the משפט on Rosh Hashanah, the better it is, as the Gemara says: a king is judged before the rest of the people, דלא ליפוש חרון אף, before there is too much anger.

One who starts his preparations for Rosh Hashanah already from the first blowing of the shofar on Rosh Chodesh Elul is one of the first in the line and stands a good chance of a very good outcome for the coming year. However, those who are still “asleep” even on Rosh Hashanah will unfortunately not be too successful.

Let us strive to increase our chances of receiving a positive result by widening our pool of friends who, in some way, rely on us, and by getting in line as early as possible.





A Head and Not a Tail

Rabbi Y Sigal

The Torah promises: “And Hashem will make you a ראש (head) and not a זנב (tail)” (Ki Savo). But if we’re already promised to be a ראש, why add “and not a זנב”? Rav Zalman Sorotzkin notes the Mishnah’s teaching, “Be a זנב among lions, and do not be a ראש among foxes.” We see, then, that being a זנב can sometimes be preferable to being a ראש. So perhaps the blessing isn’t just ראש-versus-זנב, but to be the ראש of lions.

What does it mean to be a זנב? A זנב follows. A person can walk a completely correct path and still be a זנב if he isn’t choosing it himself: learning because everyone learns, davening because everyone davens, or simply doing what he’s always done. Rabbi Shimshon Pinkus z”l taught that there’s an even subtler זנב: the זנב of one’s own past. A person may have begun serving Hashem with real fire, and years later still be doing the same actions. But is he choosing Hashem today, or merely following the person he used to be?

This is where חיות (vitality) matters. The Torah says the curses came “because you did not serve Hashem your God בְּשִׂמְחָה (with joy) and a good heart.” The actions may have remained, but the חיות inside them had faded. A lifeless זנב.

This connects to בְּכוֹרִים (first fruits). We bring the ראשית (beginning) to Hashem, expressing הַכְרַת הַטוֹב (recognition of the good): recognising that He brought us to the Land and gave us its produce. That recognition is a function of the ראש, the intellect that perceives and understands. The זנב merely follows; the ראש recognises. Fittingly, the letters of ראשית and שְׂאִרִית (what remains after) are identical: when the ראשית is bound to Hashem, the שְׂאִרִית stays bound to Him too.

This also sheds light on the words “וְהָיָה עֵקֶב תִּשְׁמְעוּן”. Literally referring to what follows as a consequence of our listening, the word עֵקֶב can also mean “heel”. As the Sfas

Emes explains, what we hear with our ראש must reach the עֵקֶב. Torah cannot stay an idea in the head; its חיות must reach even our lowest part, our זנב.

Then comes עֲמֶלֶק (Amalek), right before בְּכוֹרִים in the Torah’s order: “וַיִּזְנוּב בָּךְ — He attacked you at the זנב, all the weak ones behind you.” עֲמֶלֶק targets the זנב, the weak and tired, trying to sever them from the lion and drag them into his own camp.

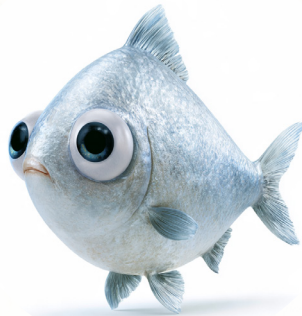
This echoes the נָחֶשׁ (primordial snake): “He will strike you on the ראש, and you will strike him on the עֵקֶב.” The נָחֶשׁ attacks the עֵקֶב. But when the חיות רִאשִׁית reaches the עֵקֶב, the very heel that seemed most vulnerable becomes the means through which the snake is defeated.

The same idea may help us understand Elul. ראש השנה (the head of the year) opens with the שופר (shofar), awakening הַכְרַת in our ראש. One custom is eating a head (of a lamb or fish), expressing the hope to be a ראש and not a זנב. But by Elul we’re at the זנב end of the year. Did that opening fire reach all the way here? So we blow the שופר again in Elul, carrying the חיות רִאשִׁית to the זנב, reviving the year’s end, and readying a living ראש for what begins next.

This is also why Ki Savo, with ראשית בְּכוֹרִים, follows Ki Seitzei, which ends with עֲמֶלֶק, described as “ראשית גוֹיִם עֲמֶלֶק” — the first of nations, whose end is destruction.” עֲמֶלֶק has a ראשית but no true end. בְּכוֹרִים is the opposite: a ראשית bound to Hashem, so that what follows stays alive and blessed.

Perhaps this answers Rav Sorotzkin’s question. “Not a זנב” doesn’t just mean we won’t be a tail, it means our ראש’s influence will be so complete that it transforms the זנב itself. When our ראש recognises Hashem, when our ראשית belongs to Him, that joy becomes חיות, and that חיות reaches all the way to the עֵקֶב.

Our זנב itself becomes alive, and becomes a ראש.



QUIZ
RABBI DAVID
SZTEINHAUER

1



Why do we dip an apple in honey on Rosh Hashanah? Why specifically an apple and not another fruit?

2



Can a cow’s horn be used as a Shofar?

3



Why don’t we blow the Shofar when Rosh Hashanah falls on Shabbat?

4



According to the Torah, what is the minimum number of Shofar sounds we must hear on Rosh Hashanah?

5



Why do we blow different types of sounds on the shofar?

6



What should you do if you forgot to say “HaMelech HaKadosh” in the Amidah?

7



What is the minimum number of days that Ashkenazim say Selichot before Rosh Hashanah?



Above the Law

Rabbi Shaya Wolf

There are two well-known concepts in the Torah dictating how a person should judge others.

The first is being *dan l'kaf zechus*, judging others favourably, which we learn from the pasuk, “*B’tzedek tishpot es amisecha*,” and is brought down in Pirkei Avos: “*Vehevei dan es kol adam l'kaf zechus*.”

The second is the concept of *lifnim mishuras hadin*, going beyond the strict letter of the law, which we learn from the pasuk, “*Ve’asisa hayashar vehatov*.” The Gemara (Bava Metzia 30b) stresses the importance of a court ruling *lifnim mishuras hadin*, suggesting that Jerusalem was destroyed because its courts ruled only according to strict justice and not *lifnim mishuras hadin*.

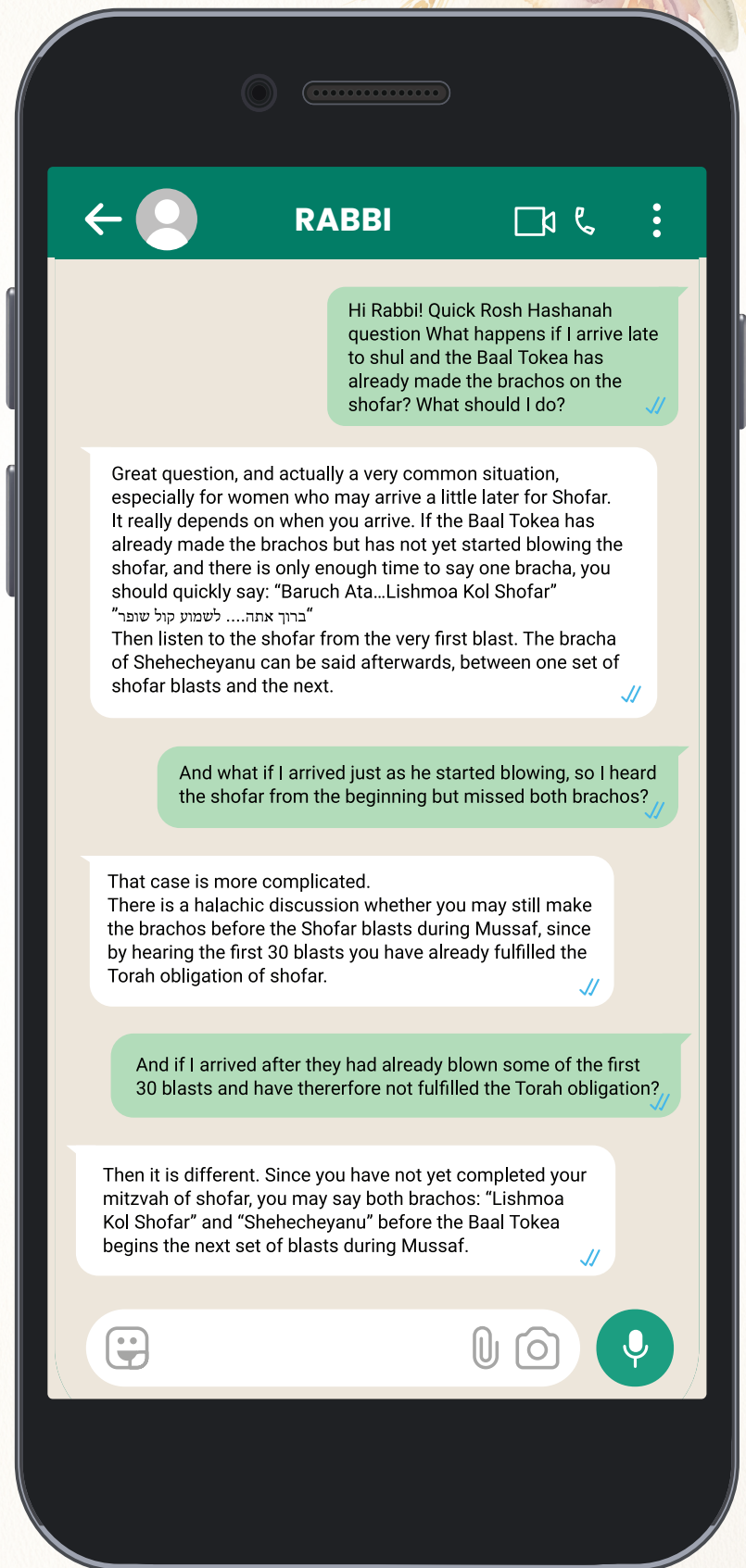
I heard the following thought-provoking question. The concept of going *lifnim mishuras hadin* applies to every area of Torah law. For example, in the case of a monetary dispute, even if a person legally deserves the money, if he gives in and forgoes it, this would be considered going beyond the letter of the law. But how can one go *lifnim mishuras hadin* when being *dan l'kaf zechus*? How can you achieve a level even higher than judging someone favourably?

The answer given is as follows. When we fulfil the law of judging someone favourably, we have already placed ourselves in a mindset of judgement. Going beyond the letter of the law would be not to place ourselves in a position of judgement in the first place. We are so often looking over at what other people are doing: what they have, where they go, why they are doing this and that... Especially nowadays, when everything is readily accessible at our fingertips, we often find ourselves having to justify why someone acted as they did or went somewhere they perhaps should not have. If we focused less on what others are doing, we would not need to be *dan l'kaf zechus* at all.

As we come up to the Yom HaDin, if we can make an effort to reach the level of going beyond the law of judging others favourably, but instead to focus on all the amazing things we have and not to look over our shoulders at others, may Hashem reciprocate in kind by overlooking our misdeeds, giving us a favourable judgement and writing and sealing us in the Book of Life!

Hilchos Shofar

Rabbi David Szejnhauer





Who by Fire, Who by Water

The Origins of Unesaneh Tokef

Rabbi Yisroel Meir Inglis

The Yamim Noraim stand apart from the other festivals of the Jewish year. The other festivals have a narrative: the Exodus from Egypt, the miracle of Purim, the victory of the Chashmonaim. They have villains: Pharaoh, Haman and Antiochus. They have heroes to celebrate: Moshe, Mordechai and Yehudah HaMaccabi. Rosh Hashanah and Yom Kippur are different. There is no historical narrative that defines them, nor a cast of heroes or villains around which the days revolve. And yet, for generations of Ashkenazi Jews, one of the most powerful *piyutim* of the Yamim Noraim has been bound up with precisely such a story.

The *Or Zarua*, in the name of R. Ephraim of Bonn, records the story of R. Amnon, a prominent eleventh-century Jew of Mainz who came under repeated pressure from the local bishop to convert to Christianity. After repeatedly refusing, R. Amnon eventually asked for three days to consider the matter. He immediately regretted having even appeared to entertain the possibility of betraying his faith. When the three days had passed, he refused to return to the bishop and was brought to him by force. R. Amnon asked that his tongue be cut out for the sin of requesting time to think. The bishop instead ordered that his arms and legs be dismembered. Badly mutilated, he was sent home to die.

A few days later, on Rosh Hashanah, R. Amnon asked to be carried to shul. As the congregation reached the Kedushah prayer of Mussaf, he requested that the chazzan pause and began to say *Unesaneh Tokef*, describing in awe-inspiring detail the judgement of Rosh Hashanah and how the fate of every person is decreed. With his last breath he described how only “repentance, prayer and charity” can alter one’s fate. And then he died.

Three days later, he appeared in a dream to R. Kalonymus ben Meshullam, taught him the text of *Unesaneh Tokef*, and instructed him to spread it among the Jewish communities so that it would be recited each Rosh Hashanah. From there, the *piyut* gradually spread through the communities of Ashkenaz.

By the later Middle Ages, *Unesaneh Tokef* had become firmly established in Ashkenazi liturgy, recited across communities on Rosh Hashanah and in many places, on Yom Kippur too. The *piyut*’s vivid descriptions of judgement and the fragility of life gave it particular meaning in medieval Ashkenaz, where persecution and martyrdom were all too familiar. For the Jews of the Rhineland, the accompanying account of R. Amnon’s self-sacrifice would therefore have struck a painfully recognisable chord. The massacres of 1096 during the First Crusade had left a deep mark on the consciousness of Ashkenazi Jewry. The memory of the men, women and children who had chosen death rather

than conversion remained deeply embedded within these communities for generations. The language of *Kiddush Hashem*, sacrifice and steadfastness before Christian rulers became central to the way these communities remembered their past.

The story of R. Amnon and the *piyut* with which it became so closely associated brought these themes to life: a man who refused to submit to the demands of an earthly authority, yet stood in total submission before the judgement of the Heavenly King, willing to give up his life for Him. Little wonder, then, that *Unesaneh Tokef* came to enjoy such widespread and enduring popularity across medieval Ashkenaz.

For centuries, R. Amnon was widely regarded as the author of *Unesaneh Tokef*. Modern discoveries, however, have cast considerable doubt on this assumption. In 1897, Solomon Schechter brought an extraordinary collection of manuscripts from the Cairo Genizah to Cambridge. Preserved there were hundreds of thousands of documents offering a unique window into Jewish life in medieval Egypt and far beyond. Among these forgotten manuscripts was a remarkable find: an early version of *Unesaneh Tokef*. Further study of the *piyut* has led scholars to place its origins considerably earlier than eleventh-century Mainz, raising an obvious difficulty with the familiar account of R. Amnon as its author.

Whilst some scholars date the Genizah manuscript to the eleventh century, thereby leaving open the possibility of R. Amnon’s authorship, other evidence points to a considerably earlier origin for the *piyut*. One suggestion is that *Unesaneh Tokef* was composed by Yannai, the celebrated sixth-century paytan and the teacher of R. Elazar HaKalir. (For a comprehensive discussion of the origins and transmission of *Unesaneh Tokef*, see Avraham Frankel, *Zion* 67 (2002), pp. 125–138.)

Yet this need not contradict the traditional account. Even if R. Amnon was not the original author of *Unesaneh Tokef*, he may well have been responsible for introducing an older *piyut*. It may have originated centuries earlier without ever becoming firmly established in Ashkenazi liturgy. R. Amnon’s recitation of it during his final ordeal, followed by its transmission through R. Kalonymus, revived the *piyut* across Ashkenaz. The extraordinary story with which it became associated would only have strengthened its appeal among communities for whom persecution and *Kiddush Hashem* were painfully familiar themes.

Whether R. Amnon first composed its words or revived an older *piyut* and gave it new life in Mainz, *Unesaneh Tokef* became inseparably bound to his story. For generations, *Unesaneh Tokef* has been a central part of the prayers of the Yamim Noraim, articulating the fear and uncertainty with which we stand before Hashem in judgement, yet also giving us the path through which that judgement can be transformed.

In the merit of repentance, prayer and charity, may we all be inscribed in the Book of Life!

1. The Jewish people are compared to an apple at Matan Torah. It was then that we received the special status of “Banim” – Hashem’s children. On Rosh Hashanah, we remind Hashem that we are His children and ask Him to judge us with mercy and grant us a sweet year. 2. No. A cow’s horn is referred to as a “Keren” rather than a Shofar and cannot be used for the mitzvah. 3. Chazal were concerned that someone might carry the Shofar in a public domain in order to learn how to blow it. Therefore, they prohibited blowing the Shofar on Shabbat, even in places with an Eruv. 4. 9 sounds. 5. The Torah describes the sound as a Teraah, similar to crying. Chazal were unsure whether this means short cries (Teraah), longer cries (Shevarim), or both together. Therefore, we blow all three possibilities. 6. If you already began the next bracha, you must restart the Amidah. If you corrected yourself immediately, before beginning the next bracha, you may continue. 7. Four days. We always begin Selichot on a Sunday (Motzaei Shabbat), making sure there are at least four days of Selichot before Rosh Hashanah.

Dear Friends

The past year has been one of significant growth for the Kollel, both within the Beis Medrash and across the wider Amsterdam community.

At the beginning of the year, the Kollel welcomed three new families to its growing team: R' Meir and Mrs Bassi Katz, R' Yisroel Meir and Mrs Neomi Inglis, and R' Moishe and Mrs Liba Bald. Having arrived after several years of learning in Eretz Yisroel, each family has become firmly established in the Kollel and taken an active role in communal life.

R' Meir and Mrs Bassi Katz have developed an ongoing role within the Bendigamos community. R' Yisroel Meir Inglis is involved in local shuls and delivers weekly shiurim, while overseeing the Kollel's publications and communal engagement. R' Moishe Bald has led weekly social programmes and Shabbos activities for high-school boys in conjunction with Hasjalsjelet. The Kollel Neshei have meanwhile organised a growing programme of women's events, hospitality and other initiatives.

Under the leadership of the new Rosh Kollel, Rav Yehuda Fischer, the Kollel has enjoyed a renewed atmosphere of learning and direction. The Avreichim have continued their study of Maseches Eiruvim, combining the daily sedorim with a Friday and Shabbos programme focused on the practical halachos arising from the sugyos. With Rav and Rebbetzen Fischer now settled in Amsterdam, this renewed growth is firmly underway.

Alongside their daily learning, the Avreichim continue to devote many hours each week to one-to-one chavrusa learning, Kinyan Masechta, and a wide variety of Gemara, Parsha and halacha shiurim. They also continue to hold important communal roles. Rabbi Simcho Stanton serves within the NIHS Rabbinate and as Rav of Kehal Chassidim, while R' Ephraim Arnstein is Head of Kodesh in the BO Boys section of the Cheider and R' Doedie Van Dijk teaches Kodesh in the Cheider VO. Mrs Bassi Katz is also involved in Kodesh education, teaching in the BO Girls section of the Cheider. A new programme for VO boys has further expanded the Kollel's involvement with younger members of the community.

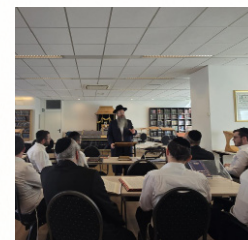
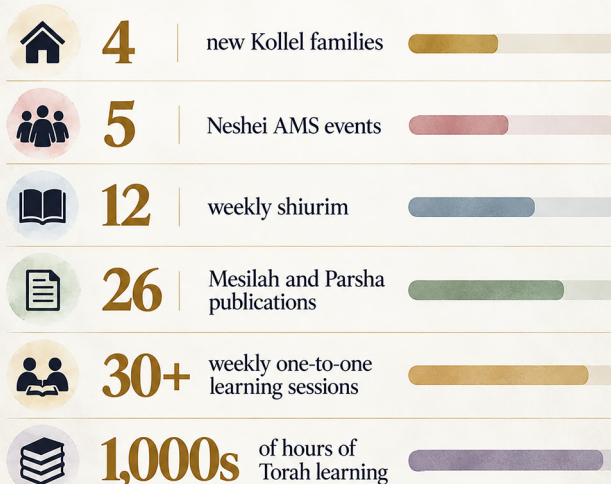
The growth has continued into Elul with the arrival of another new family, R' Shaya and Mrs Sara Wolf. Their arrival marks the latest stage in a year which has seen the Kollel strengthen within the Beis Medrash, broaden its communal involvement and further develop its growing team of Avreichim and families at the heart of Jewish life in Amsterdam.

May each and every one of you enjoy a year ahead of continued success, spiritual growth, good health and peace.

בברכת שנה טובה

Kollel Administration

Year in review





Prove It

Rabbi Meir Katz

The period of Aseres Yemei Teshuvah is one that we can easily pass over, treating it as though it is simply another part of the year. We don't necessarily connect with these days because, in truth, we may not know what to do with them.

Of course, we understand that they are the days between Rosh Hashanah, the Day of Judgement, and Yom Kippur, the Day of Atonement. But what makes these days so much more significant than the entire month of Elul that precedes Rosh Hashanah? During Elul too, we are expected to engage in teshuvah, reflection, and preparation. So what is it about these ten days that makes them especially powerful and deserving of our attention?

In fact, Halacha itself distinguishes these days from the rest of the year. There are specific changes that we make during Aseres Yemei Teshuvah that do not apply during Elul. In Shemoneh Esrei, we change "HaKel HaKadosh" to "HaMel-ech HaKadosh" and make other additions to our tefillos. We add special tefillos such as Avinu Malkeinu, and there is even a practice during these days to be careful about eating *Pas Yisrael*, even for someone who is not particular about it during the rest of the year.

What exactly are we meant to do differently during Aseres Yemei Teshuvah, and how can we truly connect with the unique opportunity that these days offer?

It is well known that on Rosh Hashanah, when we stand before Hashem in judgement, there are three categories of people. The tzaddikim, the righteous, are immediately inscribed in the Book of Life. The reshaim, the wicked, are immediately inscribed for death. Those who are beinonim, those who stand somewhere in between, are left hanging until Yom Kippur. They are given these ten days to do teshuvah, change their ways, and tip the scales in their favour so that they too can be inscribed in the Book of Life. We are all meant to view ourselves as beinonim. We cannot assume that we are automatically on the right side of the judgement. Instead, these days are a time to examine ourselves, correct our mistakes, and return to Hashem. Imagine someone who has been caught committing a series of crimes. He is brought to court, pleads guilty, expresses genuine remorse, and promises to correct his ways. The judge gives him an opportunity:

he is given a suspended sentence and a period

during which he must prove that he is capable of living within the law. If he succeeds, he will be able to walk away free. How foolish would he be to commit another crime during that period?

Perhaps this is the difference between Elul and Aseres Yemei Teshuvah. Elul is the preparation for the court case. It is the time to take stock of ourselves, examine our actions, recognise where we have gone wrong, and prepare to stand before the King on Rosh Hashanah. But preparation for a trial is not the same as the trial itself. Once a person actually stands before the judge, his words of regret and promises to change have to be demonstrated through his actions.

On Rosh Hashanah, we stood before Hashem and proclaimed Him as our King. We accepted His Malchus and declared that we want to live our lives according to His will. Now we are given ten days to demonstrate that we mean what we said. This is why the changes we find in Halacha are not merely technical. They reflect the reality that these ten days are different. We have just stood before the King, and now we are living in the aftermath of that judgement. Aseres Yemei Teshuvah are our opportunity to prove that our teshuvah is sincere. Each day gives us the chance to show through our actions that when we proclaimed Hashem as our King, we truly meant it.



HALACHA
HALACHOT EXPLAINED

Halachot voor het davenen tijdens de Aseret Yemei Teshuva

R' Chagai Elburg

Tijdens de Aseret Yemei Teshuva zegt men in Kaddish וְלֵעִילָא וְלֵעִילָא מִן כָּל בְּרַכְתָּא in plaats van מְלַךְ בְּרַכְתָּא. De reden hiervoor is dat Hashem gedurende deze dagen nog meer verheven wordt boven Zijn schepselen. Hij zit op de troon van het oordeel en iedereen moet Hem prijzen, verheerlijken en om genade smeken voor Zijn oordeel.

(משנה ברורה ס"ק ט"ז, לבוש אורח חיים תקפ"ב סעיף ח)

Sommigen hebben de gewoonte om tijdens de amida op Rosh Hashana en Yom Kippur te davenen met het hoofd en het lichaam gebogen om extra ontzag en eerbied te tonen. Echter moet men erop letten dat men aan het begin en einde van elke bracha rechtop moet staan. De reden hiervoor is dat de chachamim hebben ingesteld dat alleen bij het begin en einde van de eerste bracha en modim gebogen wordt. Vóór deze momenten moet men dan ook iets rechter gaan

staan zodat men kan buigen op een manier die opvalt.

(שו"ע או"ח סימן תקפ"ב סעיף ה ומשנה ברורה ס"ק י"ג-י"ד)

Hoewel men het hele jaar door fluisterend darent om de omstanders niet te storen, davenen velen op Rosh Hashana en Yom Kippur iets harder zodat men met meer concentratie kan davenen. Op deze dagen is het namelijk minder waarschijnlijk dat omstanders in verwarring worden gebracht omdat iedereen zijn eigen machzor heeft waarin hij met uiterste concentratie uit darent. Echter is het niet de bedoeling om je stem te veel te verheffen en als het mogelijk is om fluisterend te davenen met een goede concentratie, heeft dat de voorkeur.

(שו"ע או"ח סימן תקפ"ב סעיף ט ומשנה ברורה ס"ק כ"ד)

Tijdens de עשרת ימי התשובה worden een aantal stukken toegevoegd aan de amida.

Wie zo'n toevoeging vergeet, mag deze herhalen zolang de naam van Hashem aan het einde van de bracha nog niet is uitgesproken. Na het uitspreken van de naam van Hashem aan het einde van de bracha is het verboden de woorden te herhalen en moet men doorgaan met de amida. Deze regel geldt niet voor המלך הקדוש.

(שו"ע או"ח סימן תקפ"ב סעיף ה ומשנה ברורה ס"ק ט"ו-ט"ז)

Voor de woorden המלך הקדוש gelden andere voorschriften. Als iemand per ongeluk הקל הקדוש zegt en zichzelf כדי תוך (circa binnen 2 seconden) herinnert dat hij zich heeft vergist, kan hij zichzelf nog verbeteren met het zeggen van המלך הקדוש en mag hij daarna doorgaan met de amida. Na dit tijdsbestek of als hij al begonnen is met de daaropvolgende bracha, moet hij de amida opnieuw beginnen.

(שו"ע או"ח סימן תקפ"ב סעיף א-ב ומשנה ברורה ס"ק ו-ז)

Het kan ook voorkomen dat iemand later in de amida twijfelt of hij המלך הקדוש heeft gezegd. In dit geval nemen we aan dat hij geen המלך הקדוש heeft gezegd omdat hij gewend is om המלך הקדוש te zeggen en moet hij de amida herstarten. Het is een machloket wat iemand moet doen als hij op Rosh Hashana en Yom Kippur twijfelt aangezien er voor de bracha veel extra teksten (etc. ובכן תן פחדך) worden gezegd en het niet per se aan te nemen is dat hij uit gewinning הקל הקדוש heeft gezegd. Overigens helpt het hier niet om 90 keer המלך הקדוש te zeggen omdat je dan een bracha voor niks maakt.

(שו"ע או"ח סימן תקפ"ב סעיף א ומשנה ברורה ס"ק ג-ד)

Bij המלך המשפט moet men zich eveneens כדי תוך verbeteren. Volgens de רמ"א hoeft men de Amida niet te herstarten als dit niet lukt, omdat מלך al in deze bracha voorkomt.

(משנה ברורה תקפ"ב, ס"ק ו)



DVAR TORAH
SHORT & POWERFUL

Responsibility versus Guilt

Rabbi Ephraim Arnstein

As we approach Yom Kippur, the holiest day of the year, we take a look at the mitzvah most central to the day: teshuvah.

While anticipating the day and repenting, we must exercise caution and protect ourselves from a common pitfall, namely misplaced guilty thoughts or feelings. Guilt that keeps us from doing the mitzvos happily is counterproductive. Rabbeinu Yonah authored the famous work Shaarei Teshuvah, which has become the classic sefer learnt during the days preceding Rosh Hashanah and Yom Kippur. There he writes at length and in detail about the road we must travel to return to Hashem.

There is, however, another work written by Rabbeinu Yonah called Yesod HaTeshuvah. Albeit less known, it is still very pertinent. Therein he expresses the following sort of prerequisite to successful teshuvah: the day a person lifts his heart and is inspired to come close to Hashem through teshuvah, he must throw off the yoke and load of all his sins. Carrying them will only stand in his way as he moves forward and tries to improve himself. He would collapse under their weight. Instead, this is what he ought to do: view himself as a newborn child, pure and spotless. With this self-image he should commit to do good, keep the mitzvos and learn Torah.

Of course, there are many layers to the mitzvah of teshuvah. We do want to ultimately reach the level of owning up to our actions and feeling sincere regret for our shortcomings and improving our behaviour. But step number one, as Rabbeinu Yonah taught us, is to build momentum heading in the right direction.

The Torah says: כי תצא למלחמה על איבך וראית סוס ורכב עם רב ממך לא תירא מהם כי ה' אלקיך עמך

"When you go out to war against your enemy and see horses and chariots, a people more numerous than you, do not fear them, for Hashem your G-d is with you."

The Ohr HaChaim suggests that the pasuk is hinting to a person battling with his yetzer hara (Evil Inclination). The Torah says you may come across "am rav," a great army of evil powers created through your aveiros. You may feel discouraged and powerless against them. To this Hashem says: כי תצא למלחמה על איבך וראית סוס ורכב עם רב ממך לא תירא מהם כי ה' אלקיך עמך, do not fear them, for Hashem your G-d is with you.





Easy life

Rabbi Doedie van Dijk

De מסכת in גמרא zegt:

רבי אומר: על כל עבירות שבתורה, בין עשה תשובה בין לא עשה תשובה יום הכפורים מכפר, חוץ מפורק עול, ומגלה פנים בתורה, ומכפר ברית בשר, שאם עשה תשובה יום הכפורים מכפר, ואם לא עשה תשובה אין יום הכפורים מכפר.

“Rabbi [Jehoedoh Hanosie] zegt dat Joum Kippoer verzoening brengt voor alle zonden, ongeacht of iemand wel of geen tesjoewoh heeft gedaan. De enige uitzondering hierop zijn drie ernstige Touroh-overtredingen: het afwerpen van het juk van de Touroh, het verdraaien van de Touroh en het schenden van het verbond. Voor deze specifieke overtredingen brengt Joum Kippoer alleen vergeving als de persoon tesjoewoh doet.”

Als je deze גמרא leest, dan kun je bij jezelf denken: te gaan zitten en een lijst te maken van alle sorry voor moet zeggen aan Hasjeim. denken hoe ik ervoor ga zorgen dat jaar niet meer fout gaan.

De vraag is: het is heel fijn dat voor al onze zonden, zelfs mand geen tesjoewoh doet, dan Joum Kippoer voorbij is en hij de manier als voor Joum Kippoer z'n zonden. Tesjoewoh houdt over z'n gedrag, wat er fout gaat atie verbetert. Dus heb je eigenlijk Waarom vergeeft Hasjeim ons dan?



ken: “easy life”. Ik hoef voor Joum Kippoer niet dingen die fout zijn gedaan dit jaar waar ik En ik hoef ook geen strategieën te be- alle punten op die lijst het komende

Hasjeim ons kosteloos vergeeft zonder tesjoewoh, maar als ie- vervolgt hij z'n leven – zodra gegeten heeft – precies op dezelfde en gaat hij gewoon door met in dat een mens actief nadenkt en hoe je kunt zorgen dat de situ- helemaal niets aan die vergiffenis.

Het antwoord is dat als je simpel nadenkt, wil zeggen: om vergiffenis te krijgen, moet je

עבירה גוררת עבירה. Dat betekent dat als iemand een zonde heeft begaan, dit ervoor zorgt dat hij makkelijker nog een zonde begaat. Dus als iemand de zonde nog steeds bij zich draagt, kan dat ertoe leiden dat hij heel gemakkelijk er nog een gaat doen, en dus wordt tegengehouden in het doen van tesjoewoh.

Daarom heeft Hasjeim in zijn grote barmhartigheid besloten om ons op Joum Kippoer te vergeven, zelfs voor zonden waar we geen tesjoewoh voor hebben gedaan zodat we de zonde niet meer met ons meedragen. Dit zorgt ervoor dat als we na Joum Kippoer tesjoewoh willen doen en een verandering brengen in ons leven, we geen zonden meer bij ons dragen die ervoor zorgen dat we makkelijk nog meer zonden begaan en het tesjoewoh-proces tegenhouden.

Hiervan leren we dat we, ondanks dat Hasjeim ons vergeeft, ons best moeten doen om zoveel mogelijk met tesjoewoh bezig te zijn. Dat houdt in dat een mens een duidelijke balans moet opmaken van wat er fout is gedaan dit jaar en strategieën moet bedenken hoe hij het gaat aanpakken, zodat hij niet weer terugvalt.

This issue of Mesilah is dedicated נשמת לעילוי

שרה זיסל בת בנימין זאב ע"ה
beloved sister of Mrs Judith Raber
by the Raber family
תנצב"ה



Designed by
Tammy Szejnhauer
+316 31750451

Tammy

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