

Rosh Hashana and Parshat Ha-azinu

Shabbat Shuva

1-3 Tishrei 5778 / September 21-23, 2017

Daf Yomi: Sanhedrin 67-69; Nach Yomi: Daniel 3-5

Weekly Dvar Torah

A project of the

NATIONAL COUNCIL OF YOUNG ISRAEL

**SPONSORED BY THE HENRY, BERTHA AND EDWARD ROTHMAN FOUNDATION
ROCHESTER, NY, CLEVELAND, OHIO, CIRCLEVILLE, OHIO**

Wishing Klal Yisrael a Happy and Healthy Sweet New Year

Rosh Hashanah 5778

Rabbi Mordechai Golshevsky

Mara D'atra, Young Israel of Coram, LI, NY

The issue of the High Holy Days is to make our lives reflect the Torah to a greater extent that it does now. Yet when it comes to understanding exactly what we gain thereby the Sages have said that no one has seen paradise and reported back to us why being there is an advantage. How can we know what we are dealing with? Perhaps the major symbol of the High Holy Days, the shofar, can shed some light on this most important issue.

The shofar is a strange instrument. It comes from a ram and we must ask what its purpose is—to make it the symbol of the High Holidays as much as matzah is the symbol of Passover.

This is not an idle thought. It is important if we are to understand what the *yomim nora-im* are all about. We cannot look at the shofar with 2017 eyes. We must look at what the shofar represented in the eyes of antiquity. The prophet Amos explains it when he says; "Will the shofar sound in a city and the people will not tremble?" (Amos 3:6).

So the shofar was meant to arouse the people for an emergency; a fire, an attack; a battlefield situation—advance or retreat and reorganize.

That makes sense. I can see that as a role for the shofar. But what is the emergency here? Why should we be aroused?

Maimonides explains that the shofar is meant to arouse us from our slumber. Awake those of you who are asleep and lost to the silliness of the times. Awake to the Torah, to Judaism, to God.

Perhaps by looking into the nature of evil and its price we can understand by inference the value of doing the *mitzvos*.

90% of the Jews around the world are not religious. It was no different before WW II. A new book called 'Ashes Instead of Ashes' by Dr. Michal Shaul,

"...reveals that the vast majority of European Jews had secularized or were in the process...only a few tens of thousands of Benei Torah with several thousand Yeshiva students and Chassidim remained...When the survivors saw that the whole Torah world had gone up in flames and the State of Israel was (then) totally secular, the Torah leaders as well as the common men and women realized that there was no choice but to stand up and fight to reconstitute the Torah world."

In America the battle was in the hands of Rabbi Aron Kotler and several other capable rabbis building on the work of Yeshiva University and Torah Vodaath and not many other fledgling yeshivas from before WW II.

In Israel Rabbi Yousef Kahaneman bought a hill in Bnei Braq for a song to establish a yeshiva on it. People laughed at him and said, "Rommel is preparing to attack Egypt and then make a turn and head for Israel. The staff of the British embassy is sending their families back to Britain and cleaning out their files. Who buys land now?" He responded with the famous quote from the prophet Obadiah, "...on Mt. of Zion there shall be a remnant." And so it was. Rommel was

defeated and a remnant remained on Mt Zion.

We went through this before and rebuilt. When the second Temple was destroyed by the Romans in 70 C.E. we were given an object lesson in what evil was and what it can do.

95,000 Jewish slaves and all of the gold and silver in the Temple were taken to Rome and used to build the 70,000 seat Coliseum. The floor of the Coliseum was made of sand so it could absorb the blood and guts of the victims. There, the gladiators warred to the death. The intermission entertainment was weak and infirm slaves were placed in the arena and lions, starved for days, were released from cages under the coliseum to rip them to pieces for the amusement of the crowd. This went on for 5 hundred years. Who knows how much evil was created by the paradigm of Roman savagery? Yet that is not the only price we paid. 2,000 years of diaspora; ghettos, programs, Nazis, Holocaust, Arab terrorists, were all part of the price.

This is what happens when we distance ourselves from God. The blessings God would shower on us if we were worthy are given to evil; *shechintah b'galusa*. If this is the lower part of the graph you can imagine what the upper part of the graph is like. What joy and ecstasy can balance out this horror of evil?

The shofar reminds us of the giving of the Decalogue on Mt Sinai and the sacrifice of Isaac. All of which brings us close to God. When we praise God we are connecting with His character; creation and kindness and the source of life itself. Let us move forward. If you don't come to shul, come! If you come to shul join one of our classes to learn more of what Judaism is about. Don't define yourself by your body alone and ignore the spiritual essence of yourself. The shofar is a wake-up call.

The only reason we hesitate is because we don't realize the tremendous importance to us of growing spiritually. Shana Tova.

Rosh Hashanah 5778

This Day Is The Beginning Of Your Establishment

Rabbi Moshe Greebel Z"L

In this experience we refer to as life, beginnings play a most essential role in all our aspirations, endeavors, and even failures. One of the greatest gifts bestowed upon us by *HaShem Yisborach* is the ability to redefine ourselves into a higher stature through the process of *T'shuva* (repentance), as is seen in the *Gemarah* of *Kiddushin 40b*:

".....And even if one is completely wicked all his life but repents at the end, he is not reproached with his wickedness, for it is said, '.....And as for the wickedness of the wicked, he shall not fall thereby in the day that he turns from his wickedness.'" (Y'chezkel 33:12)

In this essay we shall attempt to portray several perspectives of beginnings, relating to *Rosh HaShanah* on the first day of the month of *Tishrei*, the quintessential beginning of all things, from the words of our *Rabbanim* of blessed memory. We begin with the *Gemarah* in *Rosh Hashanah 27a*:

".....Rav Shmuel Ben Yitzchak asked, 'What authority do we follow in saying nowadays (on Rosh Hashanah) the prayer, "This day is the beginning of Your establishment"? What authority? Rabbi Eliezer, who said that the world was created in Tishrei.'" (Gemarah Rosh Hashanah 27a)

That is, the opinion of Rabbi Eliezer was that *HaShem* completed the act of creation on the sixth day, with the creation of His crowning achievement man, on *Rosh HaShanah*. In the *Gemarah Rosh HaShanah 10b- 11a*, we see the opinion of Rabbi Eliezer applying to other monumental events as well:

"It has been taught that Rabbi Eliezer says, 'In Tishrei the world was created; in Tishrei the Avos

(Patriarchs- Avraham and Ya'akov) were born; in Tishrei the Avos died; on Pesach Yitzchak was born; on Rosh Hashanah Sarah, Rachail and Channah were remembered (with conception); on Rosh Hashanah Yosef went forth from prison; on Rosh Hashanah the bondage of our ancestors in Egypt ceased; in Nisan they were redeemed and in Nisan they will be redeemed in the time to come.....”

The birth of the Avos historically marks a new world of righteousness in the accounts of man, the first two thousand years having been filled with the wickedness of the generation of the *Mabul* (deluge), and the generation of dispersion, which erected the *Migdal Bavel* (tower of Babel).

In our *Rosh HaShanah T'fillos* (prayers), we recite, “Today the world was conceived,” which relates directly not only to the above righteous women having conceived, but also to the theme of man beginning his life afresh, through the process of *T'shuva*.

The innocent Yosef, who was imprisoned for twelve years in Egypt on contrived charges, was freed from his dungeon to interpret the dreams of the Pharaoh, thereby literally saving mankind (on *Rosh HaShanah*) from mass starvation.

Six months prior to the Exodus in the vernal month of *Nisan*, the slave labor of our ancestors in Egypt came to a halt on *Rosh HaShanah*.

In the *P'sikta Rabbah* of Rav Kahana 23-1, we see a much more detailed account of the creation of man:

“It can be said that Adam HaRishon was created on Rosh Hashanah. In the first hour (of the sixth day), the intention (of creating man) appeared metaphorically, in the mind of HaShem. In the second hour, He took council (concerning the creation of man) with the Malachei HaSharais (hierarchy of celestial emissaries). In the third, He (HaShem) collected his (Adam's) dust. In the fourth, He bounded it (dust). In the fifth, He weaved it (into the form of man). In the sixth, He set him (Adam) up on his feet as a Golem (an unfinished creation). In the seventh, He threw within him a N'shama (soul). In the eighth He caused him to enter Gan Eden. In the ninth, He commanded him (not to eat of the Aitz HaDa'as- tree of knowledge). In the tenth, he (Adam) violated His (HaShem's) commandment. In the eleventh, he (Adam) was judged. In the twelfth, pardon was issued to him from before HaKadosh Baruch Hu.....”

The *P'sikta Rabbah* of Rav Kahana finishes with the following very reassuring thought:

“.....HaKadosh Baruch Hu said to him, ‘Adam! Let this be a sign to your descendents! As you have entered before Me in judgment on this day (of Rosh Hashanah), and emerged vindicated, so too are your children destined to enter before Me in judgment on this day, and emerge vindicated!’ And, when is that? On the first day of the seventh month (Tishrei)!”

And so, we see that our true beginnings are actually those junctures in life, when we take upon ourselves to improve our standing with *HaShem Yisborach* through *T'shuva*, especially on the day of *Rosh HaShanah*, the exemplary day of all beginnings.

May we soon see the *G'ulah Sh'laimah* in its complete resplendence- speedily, and in our times.

Rosh Hashanah 5778

Rabbi Yirmiya Milevsky

Associate Member, Young Israel Council of Rabbis

We all know Rosh Hashanah as the day on which we hear the sound of the *shofar*, following the Torah's commandment, "It will be a day of Teruah." We may wonder, however: "Why is there such a variety of sounds? Can we not just hear a Teruah and go home?"

As the Talmud explains, a Teruah must be sounded three times, each time preceded and followed by a Tekiah – a long clear sound. Although we are able to identify the proper sound for the Tekiah, when it comes to the Teruah, there is a debate. According to the Talmud, the oral tradition translates the word "Teruah" as "Yebava," and "Yebava" is a unique type of cry that was let out by the mother of Sisrah.

Sisrah was an extremely powerful general who tormented the Jewish nation for twenty years. When he went to war against the Jews, G-D performed a miracle, which resulted in his being killed (Judges 4,5). The chapter describing the song and praise given by the Jews to G-D ends with a description of Sisrah's mother reacting to his delay in returning. The verse states the following: "And the mother of Sisrah cried." Yet, the word used for cry is "Vateyabev" – the same word the Talmud uses to translate "Teruah."

The Rabbis in the Talmud say that the reason we blow different sounds for the Teruah is that we are attempting to create a sound similar to the cry of general Sisrah's mother, and because we are not sure what the sound is like, we need to blow a variety of sounds.

Nevertheless, we still may wonder, why do we learn how to perform a *mitzvah* as significant as blowing the *shofar* on this holy and important day from the cry of the mother of an evil general? I believe that we can find the answer by understanding the uniqueness of her cry.

Ordinarily, a cry emanates from feelings of despair and hopelessness. Sisrah had a perfect victory record as general, always returning as champion. When his mother cried, although she was concerned at the time, deep down she felt confident that her son would return home once again. She even expresses her confidence by saying that he must be delayed by the business of collecting the booty. The word "Vateyabev" is a description of that unique cry – one that conveys concern and worry but with an underlying confidence.

The day of Rosh Hashanah is a very serious day. It is a day when our individual and collective future is determined, a day during which we have the opportunity to pray and ask for mercy for Israel, and that all suffering should come to an end. And so, we lift the *shofar* and blast the sound of a cry. But this cry is not one of despair and gloom, because we know that we have a Father in Heaven and that his concern for us is like that of a father for his children. So when we cry, it is a cry that carries within it confidence that G-D has a plan and that redemption and peace will eventually come. When we blow the *shofar*, we don't just blow the sound of a cry, but rather a "yebava" that indicates our confidence in the Creator for a good year.

Ktiva V'chatimah Tova

Meafar Kumi

Rabbi Ronen Shaharabany

Graduate, NCYI Rabbinic Training Program

ראש השנה הוא היום הראשון לעשרת ימי תשובה. וכידוע בראש השנה אין אנו מזכירים את חטאינו, ואם כן קשה, מהו אופן התשובה בראש השנה, שהרי לפי הרמב"ם (הלכות תשובה פ"א הלכה א) עיקר מצוות התשובה היא וידי דברים לפני ה'. ועוד, סגולת מצוות השופר עצומה מאוד, עד שאמרו חז"ל (ראש השנה טז:): שתוקעים בשופר כדי לערבב את השטן, ופירש רש"י – שלא ישטין. מהו כוח השופר, ואיך הוא מערבב את השטן ומפסיק את קטרוגו עלינו?

כתב הרשב"א (ראש השנה כו.) שופר כשר הוא שופר חלול בלבד, ושאר קרני חיות שאינן חלולות, כגון של ראם וצבי. שהוא חלול, ע"ש (tube), "ודומיהן, אינן שופרות", כי "שופר" הוא מלשון "שפופרת

כתב האדמו"ר מסקוליא (הדרת מלך עמ' לו), שופר מלשון שפופרת, רומז למה שמצינו בהלכות מקוואות (שולחן ערוך יורה דעה, סימן רא סעיף נב): הבא לערב מקווה פסול או חסר עם מקוה כשר להכשירו, צריך שיהא נקב שביניהם רחב **כשפופרת הנאד**, ע"ש. ועתה נבין מהו אופן התשובה הנעשית בראש השנה. תשובה מלשון לשוב – לשוב לה'. **וגדר התשובה בראש השנה דומה להשקת המקוה**. כמו בחיבור של מים שאובים עם ארבעים סאה של מי מקווה, על ידי נקב כשפופרת הנאד, נעשים המים השאובים טהורים, כן בראש השנה, יש השקה של בני ישראל אל הקב"ה (על ידי השופר), המטהר את ישראל, כדכתיב "בנים אתם לה' אלקיכם", "ואתם הדבקים בה' אלקיכם חיים כולכם היום". ומה המקוה מטהר את הטמאים, אף הקב"ה מטהר את ישראל, ע"כ דברי האדמו"ר מסקוליא.

ומה מתוקים דבריו הקדושים עם דברי רבי עקיבא (יומא פה:): אמר רבי עקיבא, אשריכם ישראל לפני מי אתם מיטהרין מי מטהר אתכם, אביכם שבשמים, שנאמר **"מקוה ישראל ה' "**. **"מה מקוה מטהר את הטמאים אף הקדוש ברוך הוא מטהר את ישראל**, ע"כ. והשופר הוא השפופרת המחברת ומשיקה ביננו לבין "מקוה ישראל ה'". ואפשר שלכך דקדק רבי עקיבא לקרא להקב"ה כאן "אביכם שבשמים", שהרי הטהרה על ידי מקוה ישראל הוא מדין "בנים אתם לה' אלקיכם", המורה שקב"ה וישראל חד.

ויתכן שזה פירוש הפסוק "לא הביט און ביעקב ולא ראה עמל בישראל ה' אלקיו עמו ותרועת מלך בו" (במדבר כג, כא). הקשו המפרשים, מדוע ה' לא רואה את עוונותם של ישראל? אלא התשובה בהמשך הפסוק עצמו: **"ה' אלקיו עמו"** - דהיינו כי ישראל נעשו דבוקים ב"מקוה ישראל ה'". המטהר אותם מחטאתם, על ידי **"ותרועת מלך בו"** – ההשקה הנעשית על ידי השופר.

מוסיף האדמו"ר מסקוליא, שיש ללמוד עד היכן מגיעה טהרת ישראל בהשקה אל ה', על פי מה שכתב הרוקח (הלכות ראש השנה סי' ר): **"לא יסדו הפייטנים לומר בראש השנה ויום הכיפורים 'חי וקיים נורא מרום וקדוש', שלא נאמר 'חי' להקב"ה כל זמן שאין שייך לומר בישראל 'חי', ע"כ. הרי ההשקה של, "ואתם הדבקים בה' אלקיכם", מגיעה לידי מידה כזאת שאין שייך לומר בו יתברך 'חיים', אלא אם כן 'חיים כולכם [בני ישראל והקב"ה] היום", והדברים נוראים, עד כאן דבריו.**

אמרו חז"ל, כל הכועס כאילו עובד עבודה זרה. פירש בעל התניא (תניא איגרת הקודש, פרק כה): הטעם מובן ליודעי בינה, לפי שבעת כעסו נסתלקה ממנו האמונה, כי אילו היה מאמין שמאת ה' היתה זאת לו, לא היה בכעס כלל. ואף שבן אדם שהוא בעל בחירה מקללו, או מכהו, או מזיק ממונו, ומתחייב בדיני אדם ובדיני שמים על רוע בחירתו, אף על פי כן, **על הניזק כבר נגזר מן השמים והרבה שלוחים למקום. ולא עוד אלא אפילו בשעה זו ממש שמכהו או מקללו, מתלבש בו כח ה' ורוח פיו יתברך המחיהו ומקיימו**. וכמו שאמר דוד על שמעי בן גרא "כי ה' אמר לו קלל". והיכן ה' אמר זאת לשמע? אלא שמחשבה זו שנפלה לשמע בלבו ומוחו ירדה מאת ה', ורוח פיו המחיה כל צבאם (ה'), החיה את רוחו של שמעי בשעה שדיבר דברים אלו לדוד. כי אילו נסתלק רוח פיו יתברך רגע אחד מרוחו של שמעי, לא יכול לדבר מאומה, ע"כ. (וכן כתב ספר החינוך (מצוה רמא) בנוגע לאיסור נקמה: "משרשי המצוה, שידע האדם ויתן אל לבו כי כל אשר יקרהו מטוב עד רע, הוא סיבה שתבוא עליו מאת השם ברוך הוא, ומיד האדם מיד איש אחיו לא יהיה דבר בלתי רצון השם ברוך הוא, על כן כשיצערהו או יכאיבהו אדם, ידע בנפשו כי עוונותיו גרמו והשם יתברך גזר עליו בכך, ולא ישית (מחשבותיו לנקום ממנו כי הוא אינו סיבת רעתו", ע"ש.)

עתה נעמוד על נקודה נוראה. נתאר לעצמנו, אדם שפגע בנו, וכעסנו עליו כעס גדול. צעקנו עליו, ביישנו אותו, וכו'. אך לא ראינו את פניו ואיננו יודעים מי האיש. ולפתע, באמצע כעסנו וצעקתנו עליו, מתגלים פניו והנה הוא גדול הדור! איך היינו מרגישים באותו רגע? האם היינו יכולים להמשיך לכעוס ולצעוק עליו? היינו מתבלבלים ושותקים מיד, וכל טענותינו היו מתבטלים!

כך יהיה בעולם האמת! בעולם הזה כעסנו וצעקנו על "פלוני" על מה שעשה נגדנו, אך בעולם האמת, לפתע אנו נגלה ונראה שזה באמת לא היה "פלוני" שעשה לנו את הדבר, אלא הקב"ה בכבודו ובעצמו, ושבאמת כעסנו על ה' יתברך **!! בכבודו ובעצמו**

בראש השנה, בא השטן לקטרג ולהשטין עלינו. בידו רשימה ארוכה מיני ים עם כל עוונותינו, פשענו, וחטאינו. מתיצב השטן לפני הקב"ה ומתחיל להשטין: "פלוני" עשה חטא זה וזה, עבר עבירה זו וזו, וכו' וכו' וכו'. **ולפתע תוקעים ישראל בשופר, ונעשית השקה בינם לבין אביהם שבשמים**. בני ישראל מתחברים להקב"ה בבחינת "ואתם הדבקים בה' אלקיכם חיים כולכם היום", עד שלא ניתן לומר על הקב"ה "חי" אם על ישראל לא ניתן לומר "חי". כגוף אחד ממש, בלי

פירוד ובלי הבדל כלל – "קב"ה וישראל חד". ובאותו רגע... מתערבב השטן!!! הרי בא להשטין על "פלוני" שהוא רשע חוטא ופושע, ובאמצע קטרוגו, מגלה שהוא באמת לא מדבר על "פלוני", אלא על מלך מלכי המלכים בכבודו ובעצמו!!! מיד מתערבב, מתבלבל, ושותק השטן מלהשטין עלינו עוד! יזכנו ה' לשנה טובה ומתוקה מרוב דבקות אמיתית באבינו שבשמים!

Parshat Ha'Azinu – Shabbat Shuvah

Rabbi Binyamin Hammer

Director of Rabbinic Services, National Council of Young Israel

This year, our calendar reminds us to exert great spiritual discipline and physical effort. It was just yesterday that we stood as one on Rosh HaShanah. We listened and heard the penetrating call of the shofar. And now, with the setting of the sun, we usher in Shabbat – not just any Shabbat, but the first Shabbat of the year, *Shabbat Shuvah*.

How will we keep this Shabbat, and what will be our frame of mind as we attend shul for a third day in a row? What will be in our thoughts as we light the candles, bless our children, make Kiddush; will it be something new and inviting, or the same familiar routine

The *navi* (prophet), Hoshea, teaches us in this week's passionate Haftarah: "Shuvah Yisrael Ad HaShem Elokecha" – *return, Israel, to HaShem, your G-d*. It is not enough that we repent, not enough to bid farewell to our past behavior; we must return to HaShem and see ourselves as a spiritual people, connected to our forefathers by serving our Creator. Thus, Hoshea instructs us that *Shabbat Shuvah* does not mean a reconciliation, but it is an entirely new relationship with HaShem. This new connection will surround us with a trembling confidence in the belief that our actions are not those of mere mortals, but of *tzelem Elokim* – G-d's creations. With our new knowledge, we will usher in the first Shabbat of the year with a zest and vigor that only a chosen people can attain.

In the same vein, Parshat Ha'azinu teaches us the message of *Shabbat Shuvah*. Rav Meir Leibush Malbim z"l writes that the powerful *shirah* (song of Moshe Rabeinu) was heard by the Bnei Yisrael –not once, but four times. Why was it necessary for the repetition? The lesson of the *shirah* is a message for all time: commitment without *chazarah* (review) is only lip service. By studying the *shirah* four times, it gave new meaning and depth to its students. So, too, when reviewing our personal attributes and commitment to Torah, it is not enough to hear one blast of the Shofar or even a hundred blasts. We must constantly review and see something new from which to learn. Only then can we appreciate that this New Year is not a three-day Yom Tov – it is three opportunities to live Yom Tov.

This is not an easy exercise. Moshe Rabeinu well understood human nature, both its potential and its frailties. When calling upon Heaven and Earth to be witness to this *shirah*, Moshe's last testament, he calls to the Heavens: *v'adabarah* (and I will speak) – a very demanding term. But, when Moshe wants the Earth to be a witness, he uses the term *imrei pi* (the sayings of my mouth), a more lenient term. Why?

HaRav Dovid Feinstein, *shlita*, explains that the Heavens, in their celestial creation, represent a spiritual entity whose commitment is not bogged down by the day-to-day grind of an earthly existence. As such, their commitment is unquestioning. Therefore, a forceful command is sufficient to make them act. But Earth is a physical entity that is constantly challenged by the daily pressures of what surrounds it. Earth, as opposed to Heaven, needs to understand what is being asked of it; thus, the demand for a more lenient language.

Although we are a "chosen people," who possess the blessings of being capable of reaching great spiritual heights, nevertheless, we still live on this earth and are grounded in the daily realities. HaShem calls to us within the duality of our lives; they are sometimes forceful and other times lenient. The blasts of the shofar convey that duality: Heaven on Earth – forceful, yet lenient and clear.

As we welcome the first Shabbat of the year, and as we light the candles, we should keep in mind that it is still Rosh HaShanah. We need to hear, see and live this powerful message, over and over again.

May the first Shabbat of the New Year usher in many new firsts for Klal Yisrael.

Wishing everyone a *Gmar Chatima Tova*.

Difference Between Parents and Grandparents

Rabbi Aharon Ziegler

Associate Member, Young Israel Council of Rabbis

"SHA'AL AVICHA V'YAGED'CHA, Z'KEINECHA V'YOMRU LACH" (32:7), "Ask your father and he will relate to you, and your elders (grandparents) and they will tell you". Note the difference in terminology, "V'yagedcha"-for father, parents, but "V'yomru" for elders or grandparents.

The difference between "haggada" and "amira" is the following. Haggada denotes imparting information through the realm of authority, as Va'yedaber HaShem-HaShem **spoke**. Amira, as Va'yomer HaShem,-HaShem **said**, is a softer expression and refers to relaying information through explanation and understanding. As we find by the Revelation at Mt. Sinai, "KO TOMAR L'BET YAAKOV (the women) V'TAGEID LIVNEI YISRAEL (the men).[So shall you say to the House of Yaakov and relate to the Children of Israel] (Shemot 19:3), meaning, speak firmly to the men, but speak softly to the women.

According to Rabbi Zwieg, the rationale in our parsha is that the father (or parents) has the responsibility of ensuring that the child does not deviate from the path, which he/she is required to follow. Since the father is accountable for the actions of his child there is a degree of firmness and inflexibility in the message, which he delivers. The father is not burdened with the task of ensuring that they understand why HaShem requires them to abide by His instructions, only that they obey them. The parents emphasize the "The *Naaseh*, grandparents on the other hand, concentrate on the "Nishma. Although grandparents accept upon themselves the task of educating the grandchild, they are not accountable for the child's refusing to accept the message. They therefore, have the flexibility of delivering the message in a manner, which appeals to the child's understanding, and is not pressured into forcing the child to accept it at all costs.

Each of these methods, on its own, cannot succeed. However, if they exist side-by-side, they compliment one another to deliver the complete educational package. Allowing a child the flexibility to use his intellectual capacities in the service of HaShem, while at the same time enforcing the idea that not everything must, or can be, understood in order to be observed, is the unique Torah method of education, which guarantees, that Torah education will endure eternally.

May we all have the z'chut, in the coming year, of teaching Torah to our children, our grandchildren, and even our great-grandchildren. Shabbat Shalom and wishes for a G'mar Tov and a Chag Samei'ach.

NCYI Divrei Torah Bulletin - a Project of the Young Israel Council of Rabbis
Wishing Klal Yisrael Shana Tova, Shabbat Shalom and a G'mar Tov