



Diurei Torah



Rosh Hashana and Parshat Ha-azinu Shabbat Shuva

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Wishing Klal Yisrael a Happy and Healthy Sweet New Year

Rosh Hashanah 5775

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 2014 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 5775

'This Day Is The Beginning Of Your Establishment'

Rabbi Moshe Greebel

Associate Member, Young Israel Council of Rabbis

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'shuvah* (repentance), as is seen in the *Gemarah of Kiddushin 40b*:

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.’”

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.....”

“.....*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 5775

Rabbi Yirmiya Milevsky

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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

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

ש"ע, לולח אוהש, (tube) "שפופרת" הוא מלשון "שופר" יכ, "תורפוש" אינן

כתב האדמו"ר מסקוליא (הדרת מלך עמ' לו), שופר מלשון שפופרת, רומז למה שמצינו בהלכות מקוואות (שולחן ערוך יורה כשפופרת שביניהם רחב דעה, סימן רא סעיף נב): הבא לערב מקווה פסול או חסר עם מקוה כשר להכשירו, צריך שיהא נקב וגדר התשובה בראש לשוב לה! – בושל ושלמ הבושת. הנשה שארב תישענה הבושתה נפוא והמ ויבנ התעו. ש"ע, הנאד מישענ, דאנה תרפופשכ בקנ ידי לע, הווקמ ימ לש האס מיעברא מע מיבואש סימ לש רוביחב ומכ. השנה דומה להשקת המקוה השנה, יש השקה של בני ישראל אל הקב"ה (על ידי השופר), המטהר את ישראל, כדכתיב המים השאובים טהורים, כן בראש תא רהטמ ה"בקה פא, מייאמטה תא רהטמ הוקמה המו. "מויה מכלוכ מייח מכיקלא 'הב מיקבדה מתאו", "מכיקלא 'הל מתא מינב" ישראל, ע"כ דברי האדמו"ר מסקוליא.

עקיבא (יומא פה): אמר רבי עקיבא, אשריכם ישראל לפני מי אתם מיטהרין מי ומה מתוקים דבריו הקדושים עם דברי רבי מה מקוה מטהר את הטמאים אף הקדוש ברוך הוא מטהר את. "מקוה ישראל ה' מטהר אתכם, אביכם שבשמים, שנאמר "בי עקיבא לקרא ר קדקד כלש רשפאו. "ה לארשי הוקמ" ויבל ונניב הקישמו תרבחמה תרפופשה אוה רפושאו. כ"ע, ישראל להקב"ה כאן "אביכם שבשמים", שהרי הטהרה על ידי מקוה ישראל הוא מדין "בנים אתם לה' אלתיכם", המורה שקב"ה וישראל חד.

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

ה', על פי מה שכתב הרוקח (הלכות ראש השנה מוסיף האדמו"ר מסקוליא, שיש ללמוד עד היכן מגיעה טהרת ישראל בהשקה אל ה כל זמן "להקב "חי" שלא נאמר סי' ר): "לא יסדו הפייטנים לומר בראש השנה ויום הכיפורים "חי וקיים נורא מרום וקדוש", קייש ויאש תאזכ הדימ ידיל העיגמ, "מכיקלא 'הב מיקבדה מתאו", לש הקשהה ירה. כ"ע, "שאין שייך לומר בישראל "חי ומר בו יתברך "חיים", אלא אם כן "חיים כולכם [בני ישראל והקב"ה] היום", והדברים נוראים, עד כאן דבריו. ל

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

אותו, וכו'. אך לא ראינו עתה נעמוד על נקודה נוראה. נתאר לעצמנו, אדם שפגע בנו, וכעסנו עליו כעס גדול. צעקנו עליו, ביישנו 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!

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

בראש השנה, בא השטן לקטרט ולהשטין עלינו. בידו רשימה ארוכה מיני ים עם כל עוונותינו, פשענו, וחטאינו. מתיצב השטן לפני הקב"ה ומתחיל להשטין: "פלוגי" 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' אלתיכם חיים כולכם היום", עד שלא ניתן לומר על הקב"ה "חי" אם על ישראל לא ניתן לומר "חי". כגוף אחד ממש, בלי פירוד וכלי הבדל כלל –

קטרוגו, מגלה שהוא באמת לא מדבר על "פלוני", אלא על מלך מלכי המלכים בכבודו ובעצמו!!! מיד מתערבב, מתבלבל, ושותק השטן מלהשטיף עלינו עוד! יזכנו ה' לשנה טובה ומתוקה מרוב דבקות אמיתית באבינו שבשמים!

Parshat Ha'Azinu – Shabbat Shuvah

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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 ז"ל 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

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*.

THE WEEKLY SIDRA- HA'AZINU

"If Not Now, When?"

Rabbi Moshe Greebel

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The last Shabbos prior to Yom Kippur, Shabbos Ha'azinu, is referred to by our Rabbanim of blessed memory as 'Shabbos Shuva,' the Shabbos of T'shuva (repentance), the name of which is taken from the Haftorah of that day which begins with the words 'Shuva Yisroel,' or:

"Yisroel, return to HaShem your G-d; for you have stumbled in your iniquity." (Hoshai'ah 14:2)

On this Shabbos it is customary for the Rav of the synagogue to deliver a Shabbos Shuva D'rasha (sermon), which may in fact, be a strict admonishment to the congregation to correct its ways and repent from sins committed in the past year prior to the arrival of Yom Kippur.

From the Chassam Sofer (Rabbi Moshe Sofer [Schreiber] 1762- 1839) of blessed memory, in his text *Toras Moshe*, we have a very dramatic and informative commentary of Shabbos Shuva, which commences with the following Midrash from D'varim Rabbah 10-1 on the Sidra of Ha'azinu:

"A matter of Halacha (Torah law). Is it permissible for a Jew suffering from an earache to heal it on Shabbos (by compounding medicine)? The Sages have taught thus, 'Where there is the least question of danger to life, Shabbos laws are suspended. And therefore, in the case of an earache, if it is dangerous it may be healed on Shabbos.'"

From a search on the Internet, the following displays that ear infections can in fact, be quite dangerous:

"If ear infections remain untreated, they can spread to other parts of the body, according to the National Institutes of Health. One of the most common of those additional infections is mastoiditis, a type of sinus infection that affects the portion of the skull bone located behind people's ears, the Mayo Clinic says. Although it's rare, adds the Mayo Clinic, ear infections can move to other parts of the head. The National Institutes of Health cautions that untreated ear infections may cause meningitis, a life-threatening infection that causes the membranes that cover the brain and spinal cord to swell and become inflamed.

While such a Halacha is indeed instructive, what has it to do with this week's Sidra and Shabbos Shuva? The Chassam Sofer enlightens us with the fact that in addition to instructing us with a Halacha as pertains to Shabbos, the above Midrash has a deeper purpose for presenting such a Halacha on Shabbos

As is well known from a collection of Halachos in the text *S'dei Chemed*, volume #6 sub-paragraph #3, there is a major dispute between Poskim (Halachic authorities) on whether it is permissible to recite Viduy (the confessional) on Shabbos. Certain Poskim render that since the recitation of Viduy offers a sense of psychological comfort, it would be permissible to recite it on Shabbos. Others however, claim that since the purpose of the Viduy is to cause an individual to fret over past transgressions, it ought not to be recited on Shabbos.

Hence, continued the Chassam Sofer, according to those authorities who hold that Viduy should not be recited on Shabbos, it would be forbidden for a Rav to severely and sternly admonish his congregation for their past indiscretions on Shabbos. However, this prohibition would not apply to Shabbos Shuva, the Shabbos prior to Yom Kippur, where traditionally, the Rav is obligated to deliver such harsh criticisms. This principle can be seen from the text *Ya'aros D'vash*, first volume sermon #1, in which it is stated:

“On this particular Shabbos one is obligated to correct all desecrations and defilements committed on previous Shabbosos.”

That is, instructed the Chassam Sofer, if this correction is not made now on the last Shabbos prior to Yom Kippur, when will it be made? In essence then, a Rav who strictly and harshly admonishes his congregation to fulfill T'shuva on this Shabbos, claimed the Chassam Sofer, is obligated to do so because in reality, he is making an effort to save lives.

This principle of it being an obligation on the Rav to deliver such stern words to his congregation on Shabbos Shuva, teaches the Chassam Sofer, is learned from the actions of Moshe Rabbeinu himself. For, according to the text *Seder Olam*, Moshe passed away on a Shabbos. And, as per the commentary of the Rosh (Rabbeinu Asher Ben Yechiel 1250 or 1259– 1327) of blessed memory, in the chapter of *Arvei P'sachim* (Siman #13), the following is stated:

“On that day (last Shabbos and day of his life), he (Moshe) stated to them words of exhortations and admonishment. For, if not now (on the last day of his life), when?”

This then, concluded the Chassam Sofer, is the more profound thought of our above Midrash which speaks of, “A Jew suffering from an earache.” That is, concerning one who does not wish to hear such stern words from the Rav (as hinted by an earache) on Shabbos Shuva, may he still listen to what the Rav has to say in any event? And, the resounding answer is, “Where there is the least question of danger to life, Shabbos laws are suspended.”

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

In addition to being a M'chaneich, Rabbi Greebel is the part time Rav of Congregation Children of Israel of Youngstown, Ohio, and delivers a Gemarah Shiur via Skype. He can be contacted at weeklysida@yahoo.com or at belmar.rabbi@yahoo.com

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