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FROM THE SHIURIM OF

**HARAV YISROEL BROG** שליט"א

ROSH HAYESHIVA, YESHIVAS TIFERES AVIGDOR  
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# ROSH HASHANAH



HARAV YISROEL BROG, SHLITA | ROSH HAYESHIVA, YESHIVAS TIFERES AVIGDOR

SHIUR PRESENTED IN 5779

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## WHAT CAN YOU OFFER HASHEM?

One of the saddest things about preparing for *Rosh Hashanah* is that most people have absolutely no *mehalech* whatsoever for how to prepare for *yom hadin*. They think preparing for *Shabbos*, preparing for a *bar mitzvah*, and preparing for *yom hadin* are all the same. The most interesting thing is that right before *Rosh Hashanah* or *Yom Kippur*, I receive a flurry of phone calls from people who ask, “Okay, I know we’re just there ‘by the door.’ What do I have to do now?” I tell them, “What do you think you have to do? *Teshuva* on all your *aveiros*. Forget about it, if you didn’t do it until now, what are the chances you will do it going forward”? But even at this late hour, a week before the *yom hadin*, there are still things a person can do.

A person has to prepare himself. What is the *din* all about? Now, there are many people who are under the impression that the essence of the *din* of *Rosh Hashanah*, is that *Hashem* conducts a “review.” In every company, small or large, there is a time of the year when they review the employees. They mark you on a lot of things. They see if you’re timely, they see your effort, they see what you produced, and they see what you didn’t produce. Based on that, they decide: Will you stay with the company? Will they give you a raise? Will they lower your salary? Will they give you a warning or accommodation? These criteria may be randomly applied for each company.

You have to know that *HaKadosh Baruch Hu* is much greater than that. You know what *Hashem* decides on *Rosh Hashanah*? As the year comes to an end, the world comes to an end. And as the world comes to an end, and *Hashem* decides to recreate it for another year, *Hashem* has to decide the following: Do you have a place in My new world? What is your position going to be? That’s a big question. I’ve thought about this for many years. I ask, “*Hashem*, can I please keep working for You?” Now that’s a very big question. Is my time up? Did I run out of points? Did I run out of credit, or is there something for me to do for *Hashem* in His new world?

And you have to think, “What do I have to offer?” Many people have zero to offer. They don’t want to work for *Hashem*, they can’t imagine working for *Hashem*. Right now, they are busy working for a computer company. They are busy working for Amazon. They are busy working for their father-in-law or their mother-in-law or whoever else it is. They have a life plan. They can’t change their course of action. So, if they realized what was at stake, it would be shocking to them, because they have no *zechus* to demand any place in the new world. What are you going to tell *Hashem*? That you’re going to keep His *mitzvos*? That you’re going to try to do better? What are you going to offer *Hashem*? Do you even know what *Hashem* wants? What is *Hashem* looking to hear from you?

### WORLD OF WORK MASHAL

Most people know about how jobs work. Usually, you get hired by human resources. Most people don’t get hired in one shot. They can go through several interviews until they get hired. Do you know what they ask you when you go for a job interview? One of the questions they ask you is this: “Why should we hire you to work for our company? Why should we take you on our team?” Now, what’s the reason that most people are applying for a job? They need a paycheck; they need *parnassah*. Now, if a guy tells the company, “I am here because I need a paycheck,” how likely do you think that guy will get the job? He’ll say, “But I was honest, at least I’m honest!” Their answer would be, “Take your honesty and go across the street.”

They want to hear what you have to offer the business. The guy says, “I don’t know. I don’t know what the business needs.” They would be incredulous. “You applied for a job in this company, and you didn’t do any research into what this company does? You didn’t do any research about what our dream or vision is for the future, or what our mission statement is. You just waltz in here and say, ‘Give me a job.’ Are you out of your mind?” If you ever apply for a teaching job in a school, they ask, “Why should we hire you?” Do not say, “Because I’m desperate for *parnassah*. I have no degree, I have no training, I heard you can come in and you can get a job without training, without being a professional.”

It’s a terrible answer. I was once speaking to a group of teachers. They never invited me back again. I said, “Do any of you actually enjoy teaching? Do you enjoy that profession? If not, ארור עושה מלאכה ה' רמיה (Yirmiya 48:10), “Cursed be he who does *Hashem*’s work deceitfully” (Yirmiya 48:10). You are being deceitful. You are being dishonest. You are causing a great disservice.” I said, “Could you imagine the parents who are putting their children in your hands, thinking that

this school is a superior school? It has *frum* teachers, people who have a desire to teach, to help their child develop. If they knew that the *emes* is that many don't want to teach - they are either bored, or they want to get out for a few hours a day and just keep themselves busy, or they could use the extra money to help their families - that would be very surprising to them. Why are you going into teaching? Go into plumbing! How could you be an *ehrlliche mentch*? At least tell them, 'I love to teach this grade.' But don't say, 'I would like to be the *rosh yeshivah*.'" That happens a lot of times. I always tell people, "Don't ever apply for a job as a teacher when you want to be *rosh yeshivah*." You don't want to teach eighth or ninth grade, you want to be the *rosh yeshivah*. But you're not being the *rosh yeshivah*, so out of desperation, you take the job, hoping you're going to fool them into thinking that you're really interested in teaching. Such a person would make a terrible *rebbe* because they don't want to do this job.

I know of a young lady who was considered by many to be a very good teacher. A *rebbe* was interviewing her for a *shidduch*, for her son. The *rebbe* asked her, "Tell me, how long have you been teaching?" The young lady told her how many years. Then the *rebbe* asked her, "What's the best part of the day? What do you enjoy most about teaching?" She said, "You want to know the *emes*?" She said, "What else if not the *emes*?" The young lady answered, "When the bell rings at 3 o'clock." She didn't take her for the *shidduch*. What a terrible teacher!

### MARRIAGE PARTNER MASHAL

You can ask a person - I've asked this to many girls - "Why should somebody want to marry you? What do you have to offer?" If your answer is, "Because I'm desperate to be married," or, "I'm lonely," you know what you know? You're going to be the worst spouse that someone could find in the United States of America. You have nothing to offer as a spouse.

Then the girls ask me, "Why should I want to get married?" So I ask, "What do you mean?" "What am I supposed to offer?" I say, "You're asking me what you're supposed to offer as a wife? Do you know what a husband is looking for in a marriage? What does he want to get out of marriage to help him grow in *ruchnius*?" And they never thought about that. Do you know what they have thought about? "What do I want from a marriage? I want someone who will be an ATM machine. That's number one. And I want somebody who is going to cook for me. I want somebody who is going to clean for me." Hey, are you the wife or the husband?! Which side of the game are you on? Many young ladies told me: "I want a husband who can

take care of the house.” If that’s what you want, you’re worthless as a potential wife. Why would somebody want to marry you?

I’ll never forget, I had a young man, a *talmid* who was desperate to get married. He went out with almost 150 girls. He finally said, “*Rebbi*, I think I found the right one. She was married in the past, but I think I’m going to marry her.” I asked, “Why?” He said, “She’s amazing.” I said, “But she has a son.” He said, “So what? This girl is just off-the-charts.” I said, “You think she’s going to be a good wife?” He said, “Sure.” I said, “Does she like to take care of a home?” “I’m sure.” I asked, “Does she like to cook?” He said, “You see, this person, she’s amazing. I’m sure she likes to cook.” “But how do you know? You know, she was married for a bunch of years before to somebody else. I think you can find out.” So when he went on the next date, he asked her, “You like to cook, right?” She said, “Sometimes.” He said, “Oh. Do you make supper for your son?” “Of course.” “What do you make?” “I don’t know.” He said, “Like what’s the last supper you made?” “I warmed up something in the microwave. I do a lot of takeout.” He said, “During your five years of marriage, who did the cooking?” “Oh, my husband. He cooked all the time.” “How many times did you cook?” She answered, “Maybe once or twice.” In five years. He asked her more questions. “Do you like to clean the home?” “Nah, that’s not my thing. To take care of the home? I tell you, it’s not my thing.” The guy said to me, “*Rebbi*, you saved my life.” This is not a recipe for a marriage. She was a dater. She was great for a date. She knew how to bat her eyelashes and how to keep her nails nice and pink. What kind of wife is that? Is that what you get married for? You have to know what is important and what you are looking for in marriage. A man has to know: “What do you have to offer a woman?” “I don’t know what I’m offering her.” You don’t know what you’re offering her? If you don’t even know what a wife needs, how can you possibly get married?

### BEING AN EVED HASHEM

We compared qualifying as an *eved Hashem* in the year ahead to someone who assesses a potential employee or spouse. Let’s go back to the qualities an *eved Hashem* should have.

You come to *Hashem*, and *Hashem* says, “You want a job in the world? What am I looking for?” You say, “I haven’t the slightest idea.” So let me tell you what *Hashem* is looking for. The first thing that *Hashem* is looking for is, “Do you know that I created you to fulfill a mission in this world? Do you know that you have a job to perform in this world? You know what that job is? That job ultimately - whatever the specifics of the job are - is to acknowledge that *Hashem* is the *melech malchei hamelachim*.” By fulfilling the

mission that He sent you for, you are ascribing to *Hashem* that He is the Boss. *Hashem* is the Boss.

Most people insist, “I don’t work for anybody.” Have you ever heard people saying, “Oh, that’s not my type, I could never work for somebody. I have to own the company.” If you say that, *Hashem* would never want to hire you in a million years, because *Hashem* is your boss. You’ve got to do your *shelichus*. Now I’ll tell you a bigger *chiddush* that the *sefarim* say that the **main teshuvah** that a person has to do when he comes to *Rosh Hashanah*, is to tell *Hashem*, “I accept to fulfill my mission. I acknowledge I have a mission. I want to fulfill the mission that I came to this world for.” *Hashem Yisbarach* gave each and every one of us the *kochos*, personality, brains, and *middos* that we need to fulfill our mission; to bring it out *miko’ach el hapoe’l*. And then you come back to *Hashem* and say, “I fulfilled my mission.”

### DROPPING YOUR SHELICHUS

Once, I was sitting with a knowledgeable guy, a *talmid chacham*. He was actually a *rosh yeshivah*. He decided that being a *rosh yeshivah* was a little challenging and didn’t pay much. The next thing I knew, I met him, and he was wearing a silly bowtie. I said, “What?! Are you going to a Halloween party? What are you wearing a bowtie for? Are you playing an old-fashioned doctor? Fifty, sixty years ago, my doctor used to wear bowties, you know what I mean? What are you wearing a bowtie for?” He said, “I’m in law school.” I said, “You’re becoming a lawyer?! *Hashem* made you a *rosh yeshivah*.” He was a *baal kishron* who learned very seriously. He decided he didn’t like that. Does he think that *Hashem* sent him to this world to be a lawyer?! It’s a *peleh!* Do you think that’s the mission that *Hashem* sent you for?! Do you think *Hashem* is going to ask you, “I sent you to this world to be a lawyer, are you a lawyer?” “Yes, *Hashem*, I did my *shelichus*.” It has nothing to do with the *shelichus* of *Hashem*. It has to do with *your* own *shelichus*. You are doing what *you* want to do, you are living how *you* want to live!

There is a *passuk* in *Yeshaya* (55:10) that talks about a person’s *avodah* during the *aseres yemei hateshuvah*. , דרשו ה' בהמצאו. *Hashem* when He could be found, קראוהו בהיותו קרוב, call out to Him when He is close. This refers to the *aseres yemei teshuvah*, as the Gemora (*Rosh Hashanah* 18a) says. And *Yeshaya* goes on and says, you know why, כי כאשר ירד הגשם והשלג, like the rain and the snow come down מן השמים, it doesn’t go back, it only goes one way. It waters the land, produces *zera*, produces food, כן יהיה דברי, *Hashem* says, אשר יצא מפי. *Hashem* says, כי אם עשה את אשר הפצתי, What I want from a human being is to do אשר שלחתי אשר והצלתי, and I want him to

be *matzliach* in that mission that I sent him for. The *neshamah* is sent here for a mission: to be *mekayem* the *shelichus*. Just like the rain is sent down to produce, and the snow and every bit of rain has an exact address, so too every *neshamah* has a *tafkid*, and *Hashem* says, “Don’t come back to Me empty handed.” כי אם עשה את אשר הפצתי - והצליח אשר שלחתי

Imagine meeting a guy working for a company, and you ask him, “How long have you been here?” He says, “I’ve been here for 20 years.” You ask him, “What does the company produce?” He says, “I don’t even know.” “So what do you do in the company?” He says, “I make widgets.” “What are widgets?” “Why do I need to know what widgets are? All I know is that it pays my bills.” The guy has no idea what the company he works for does. I have asked people who work for companies to describe their jobs to me. They answer, “I can’t.” You can’t describe your job? But you work for the company. For me, it’s mind-boggling that a person could work without knowing what he is producing.

*Hashem* is going to ask you, “What do you do for Me in this world?” Are you going to answer, “I should do something for You? *Hashem*, I am busy doing things for myself. I am taking care of myself, I’m trying to enjoy my life. I like traveling. I like relaxing. I like working. *Hashem*, I should be doing something for You?” It’s not even on his horizon that there’s a *shelichus*. At the beginning of the *Mesillas Yesharim* it says, a person has to clarify in his mind מה חובתו בעולמו, what a person’s obligation is in his world. It doesn’t say מה חובת האדם בעולם in the world, it says, מה חובתו בעולמו, What is a person’s *shelichus* in his world?

## BRINGING KAVOD TO HASHEM THROUGH YOUR MISSION

I look at people who are not very smart and I look at people who are very smart, and I think, each one has a mission to serve *Hashem*. Ask yourself, did you ever bring to *Hashem* any *kavod* through your job as an *eved Hashem*. Do you even know that *Hashem* wants to be acknowledged for giving you a job? Are you aware of the *mishnah* in *Avos* that says, *Hashem* declares כל מה שבראתי, everything I created, I created for My honor? Ask yourself that question. Stand in front of a mirror and look into it, and say, “What have I done to bring *kavod* to *Hashem*?” And if you can’t answer that question, it’s a big problem. You may know how to ride a bike very well, you may be an expert hoverboarder, you may be a wonderful soccer player, you may be a wonderful *chevraman*, you may be funny, you may be fast, or you may be talented. But what *kavod* did you bring to *Hashem*? That’s what you have to ask yourself. And if you can’t answer that

question, that's scary. That means you haven't begun to do your *shelichus* and you're asking *Hashem* to wake you up, and shake you up. You are going to be shaken up. You have to be. Because if a person doesn't have a *shelichus*, *Hashem* shuts the lights on them. Since He is maintaining a person, He is going to do that if a person has no purpose or *shelichus*.

### APPRECIATING AND USING TALENTS PROPERLY

For this reason, everybody has to know what their talents are. Everybody has talents. People have tremendous talents. Usually, a person's talents stand out, and the question is, how is he utilizing them? Even if you want to use those talents for your own personal life, that's okay, that's like collateral benefits, or the ancillary gains that come along with a job. For example, if the company gives you a car to drive, sometimes they let you drive the car for your own purposes as well. I remember a *talmid* who was a very honest man. He told me that when he drove a government car, he always made sure that as soon as his job was done, he drove it right home and parked it, and then he used his own car. I remember telling him, "What are you doing that for? Drive the car, who's going to know the difference?" He said, "No, it's a government car. You don't drive the car for your own benefit." I'm sure a lot of people do. But not this honest *talmid*, *baruch Hashem*.

*Hashem* gives talents for His *shlichim*, and He says you can use them for yourself, too. *Hashem* wants you to use those talents. *Rabbeinu Yonah* says the following (Sha'arei Teshuva, 2:21) ומי ישיב אל לבו כי השם יתברך if *Hashem* gave you *da'as* יתברך השם יתברך דעה ישיב אל לבו כי השם יתברך דעה שחננה השם יתברך דעה שלחו בעולם הזה, he should notice that *Hashem* sent him to this world to do the job, and he should not put his eyes on anything other than the *shelichus* which he has to do. *Torah* and *mitzvos* are just the medium and the way of getting to your *shelichus*. At the end of the day, if you did your *shelichus be'emunah*, you will come back to *HaKadosh Baruch Hu* and you will be *zoche* to ראשו על ראשו. It is like a *melech* who sent his *eved* on a mission, and he follows the orders of the *melech* and does the mission. That's what a person has to know. We're here on a mission. How are you fulfilling *Hashem's* mission?<sup>1</sup>

We are talking very generally now. In connection with talents, the first thing I tell a person is, "Why do you think *Hashem* gave you those talents?" Let's say a person has a quick head. I am amazed at some people. They use their quickness to know how to operate a

<sup>1</sup> ומי שחננו הש"י דעה ישיב אל לבו כי הש"י שלחו בעולם הזה לשמר משמרתו ותורתו וחקותיו ומצותיו. ולא יפקח עיניו זולתי לעשות שליחותו. ולקץ הזימים אם עשה שליחותו באמונה. ישוב ונא ברנה ושמחת עולם על ראשו. קעבד אשר שלחו המלך לעבר הים. שאין עיניו ולבו זולתי על דבר שליחותו עד שובו אל אדוניו. וכן אמר שלמה המלך עליו השלום (משלי כ"ב:כ"א) להיות בה' מבטחך וגו' להודיעך קושט אמרי אמת להשיב אמרים אמת לשלחך.

computer. They are very, very quick on those kinds of technological devices. You have to ask yourself, do you think *Hashem* put you in this world for that purpose? Do you think for one second that's what *Hashem* created you for? You don't think that having a quick mind is for the purpose of serving *Hashem* in some capacity? How are you serving *Hashem*? You are figuring out how to do *shtick* on Amazon? Are you figuring out how to come up with some new app that's going to make you a billion dollars?

I had a *talmid* who was known for being brilliant. He used to come up with these ideas in technology that were worth at least fifty million dollars. I mean, fifty billion dollars! But I told him, "Do you think that's what *Hashem* created you for?" He said he wanted to finish *Shas*. I told him, "To finish *Shas* the way you want to, you could have been born a dummy. *Hashem* didn't have to make you such a smart fellow. You use your smartness for everything but the real purpose. You use your brains to figure out billion-dollar ideas, and I'll show you that I'm right. You never made a dime. He used to tell me, "You'll see. Soon you'll see." But then he made a change and began to learn seriously. Before he was into '*chiddushim*' in technology. As a *bachur* he was making 25 grand a month. When he started writing his own Torah *chiddushim* then he got *farhakt*. Now everybody tells him, "Your *chiddushim* are invaluable!" We are all here for a *shelichus*. Sometimes we can't believe it, but that's a fact. *Hashem* sent us to this world for a *shelichus*.

## IDENTIFYING THE MISSION

There are a lot of things that *Hashem* gives us for our *shelichus*. Usually, the most immediate thing is our family. Sometimes our family is the *ra'ayah* for what our *shelichus* is.

I once met a fellow who was a *baal kishron niflah*, an amazing *baal kisharon*. His father used to be a very learned man, but he "went off." He became very modern and then he became *frei*. He had a son who was *mamish* a brilliant kid. This kid discovered the *emes*, and became a master in proving the *emes* and *shlugging* up all the *kashas*. I met him. I asked him, "Did you ever think why *Hashem* put you in that family?" He said, "It's very strange to me. I don't belong in that family." I said, "Just the opposite. First of all, your *shelichus* was to climb out of this situation, to get out of that mess. Second of all, your *shelichus* is to think that someday you may be challenged by the same challenge. *Hashem* says, 'Watch this movie and learn, so that you can *shlug* yourself up left and right. *Hashem* knows what He's doing.' Years later, the guy went off the *derech*. He called me up. I said, "You should have a *refuah shleimah*. You are an absolute sicko." He says to me, "*Rebbi*, why do you talk to me like that?" I explained, "I'm trying to be *melamed zechus* on you. When you come to *shamayim*, I want to be a *meilitz yosher* for you. When I see them carting you away in a wheelbarrow with the junk upstairs, to take you into *beis din*, I'm going to

say, 'Outta here, he's a sick man. He's a sick boy. He needs a *refuah shleimah*.' I'm trying to be a *meilitz yosher* for you."

People don't realize this point. You know how many people told me, "If I was born into this family, it means that *Hashem* doesn't want me to be *frum*." I say, "It's just the opposite. *Hashem* wants you to be *frum* in spite of where you are; that's your challenge. In a previous lifetime, you know what happened? You were born into a *frum* family, and you rejected *yiddishkeit*. And now *Hashem* says your *tikkun* will be that I'm going to put you into a family that's not *frum*, and I want you to become *frum*. Sometimes, after you become *frum*, you know what happens? Your parents become *frum*. But not before you become *frum*. Because that's your *shelichus*. That's the beginning of your mission."

### RAV AVIGDOR MILLER - DEDICATED TO HONORING HASHEM

So a person has to ask himself, what is he doing for *Hashem*? I always look at my grandfather as a man on a crazy mission. From morning to night, all he did was come up with ideas of how to bring honor to *Hashem*. He learned *Torah* with tremendous *hasmadah*, but he was constantly thinking how he could do a better job, and "What can I do for *Hashem*?" And you see a *peledige zach*, you see the *zechus* that he had. Because during his lifetime, he was less popular than he is now. Now he is much, much more popular than he was during his lifetime. He didn't *shteig* after he died. He finished *shteiging* when he died. But he planted the seeds, and *Hashem* said, "You did such a good mission for Me, that I am still in business." Do you know how many *gedolim* died, how many great rabbis died, and they are dead. Goodbye. You know how many people die and become part of history? Maybe their children have a picture of them in their dining room. And then their grandchildren say, "What do you need a picture of an old man for?" They throw it out in the garbage. They don't need it. But somebody who is *zoche*, what is it like for him? I mean, in my opinion, it's mind-boggling how the influence of my grandfather goes on, and on. People are distributing 70,000-80,000 *kuntreisim* (i.e. *Toras Avigdor*) a week! Booklets of his words that bring honor to *Hashem*. He is a mouthpiece who is generating praise for *Hashem* in his afterlife. It's mind-boggling. Do you know what a *zechus* that is?! His words are changing people's lives even now! During his lifetime, he thought, "How can I help the world?" No, he never had a huge *shul*. He wasn't someone who went to Madison Square Garden to speak. He didn't look for big things, big venues. But he always thought, "*Hashem*, I want to help You out." He came out with tape recordings; he was the first one to bring tape recordings to the *frum* world. It's unbelievable what one

person did. And every one of us has a mission of our own. And every one of us can do it.

My grandfather was a person who was as introverted as introverted could be! People who knew him thought he was an outgoing, polished, dynamic person. He wasn't dynamic, he wasn't polished. He was petrified of people. He told me that he wanted to do therapy on himself. He couldn't speak to people. So what did he do? He would call the operator once or twice a day and ask for a phone number. That's how he worked on himself, to be able to talk to people. Could you imagine that? It's mind-boggling. This was an introverted person, and now he's talking to the world. Now he's screaming to the world.

### WE NEED A ZECHUS!

*Hashem* blesses some people with the means to give *tzedaka*. My *rebbe* (R' Meir Halevi Soloveichik) used to tell me that very few of them are *zoche* to make a difference in this world. They all have the means, they are sitting on oodles of money, they could change the world if they wanted to, but they are not *zoche*. There was once a very rich person in Europe who left this world. He thought he was going to be a wise man. During his lifetime, he didn't distribute his money. He left all of his millions after he died. He left a lot of money for all the *yeshivos*, all the great *Torah* institutions. The guy figured he's going to be a wise businessman and he's going to be *zoche* in the next world, he'll reap the dividends there. My *rebbe* said, if the *yeshivos* would have gotten the money during his lifetime, during the Depression days, when the *yeshivos* were suffering awfully, the guy would've had *aza zechus she'ein kemoso!* What happened was that his will was challenged. Of course, a lot of *shtadlanim* on the other side were trying to make sure that they saw the will. You know what the Chofetz Chaim said? "The guy won't be *zoche* in the next world. That guy is never going to have the *zechus*, because he didn't do it during his lifetime."

A similar story happened in *Eretz Yisrael*, around 30 or 35 years ago. A rich family decided they were going to save all the *yeshivos* in *Eretz Yisrael*. Could you imagine that?! Chevron, Mir, Ponovezh, *kollelim*. A brilliant *chessedige* family made this decision. They opened up offices in a number of cities, in Yerushalayim, in Bnei Brak, and other places where there were *yeshivos*, and they hired people to run the offices. Every *mosad* had to come, and fill out forms about how many *talmidim* they had, their expenses, their budget, and how much they owe. And they were all going to be paid up. Could you imagine that?! So I asked my *rebbe*, "Are you going to them? Why not go there, instead of worrying about money?" You

know what he told me, I'll never forget it. He said, "They're never going to have the *zechus*. One family to save all the *yeshivos*? They'll never have the *zechus*." And then he told me the story with the Chofetz Chaim. But I said, "It's different. This family is a very giving family. They do a lot of *chessed*." He said, "I don't believe that one family is going to have that *zechus*." And the arranging went on for months. They kept on saying it's going to be in six months, in a year. They hired people, so at least people made a side *parnassah* from filling out all these papers. What happened in the end? A *kadoches mit lokshen*. Nothing happened with the whole thing. I thought, it's a *pele*, but my rebbi said, "You see, I told you it's not going to happen." It was wishful thinking. It made people happy for a while, but in the end, everybody left, holding שקו ותעניתו, that's all.

### THE IMPORTANCE OF BEING NEEDED

*Rabbosai*, we are coming to *Rosh Hashanah* and *Hashem* is looking at you and asking, "Do you want to be in My world next year? What do you have to offer Me? In what way are you going to be *mekayem* your *shelichus*? What are you going to do for Me?" And you say, "I'll try my best, a little this, a little that." Is that enough? *Hashem's* going to say, "What do I need this person for?" You're not doing anything for *Hashem*. Now, sometimes *Hashem* keeps people around, but it's not due to their worthiness or for their benefit. It's for *Hashem's* plans. *Hashem* kept Hitler around for many years. You know why? Because *Hashem* had a plan, something He needed him for. You want to make sure *Hashem* doesn't need you for something negative. Make sure that *Hashem* needs you for something positive.

So, jump on the bandwagon, rabbosai! Offer your services to *Hashem*, and figure out how you are going to develop yourself. But if on day number one, you tell *Hashem*, "Well, I'm not going to be in *yeshivah*. Why not? I don't like it. I don't want to waste my time," how is that going to sound? "Could you learn?" "Yeah, but I want to work. I like that kind of work. That kind of learning stuff doesn't work for me." "You're going to do *mitzvos*?" "I'm too lazy to *daven*, and I don't like this thing with the times, everything with the *zemanim*, I don't like that." "What else do you have to offer?" *Hashem* says, "I could have made you a rock. If I wanted you to do what you want to do, I could have produced you and made you a nice rock in the woods. You could just sit there peacefully and fulfill your mission." But *Hashem* says, "I didn't make you that way." You have a *shelichus*. Figure out that *shelichus* and go offer something to *Hashem*. Then you are going to have a *zechus* when you come to *Rosh Hashanah*, and *Hashem* will say, "You know what? I've got a position open for you. You want to bring *kavod* to *Hashem*, you want to fulfill your *shelichus*? You're in."

## ❖ IN SUMMARY ❖

As Rosh Hashanah approaches, we become more aware of the need to *shteig*, and we often search for the best way to do this. When we focus on the fact that *Hashem* is, so-to-speak, renewing the lease-of-life for the world, it can help us to find our pathway to preparation for Rosh Hashanah. *Hashem* gives everyone talents and specific life circumstances. These are often indicators of our *shelichus* in this world. Whether it is to learn well, to give to the Torah world in some way, or to become a public speaker, we often have to push ourselves to identify and accept the mission and excel in a way that can bring *kiddush Hashem*. When we show that we want to fulfill our *shelichus*, we can feel much more hopeful that *Hashem* will sign us up for a full and successful year ahead. This week, I will (*bli neder*) consider once or twice what my *shelichus* in life might be and how well I am fulfilling it.

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### **Flatbush/Boro Park**

Rabbi Landau shul  
Agudah of avenue L  
Rabbi Bergman Ave N  
Rabbi Yisrael Reisman  
Bnei Yosef Ave P  
Khal Tosefes Yom Tov  
(Perlstein)  
Sharei Zion Ocean Pkwy  
Bais Horaa of Flatbush  
Rabbi Frankel shul East 21 and  
Ave J  
Yeshiva Torah Vodas  
Rav Scheinberg  
Yad Yosef Torah Center  
Rabbi Herbst Avenue M  
Posna Shul Bedford Ave.  
Bnei Binyamin  
Ateret Torah Yeshiva  
Shomer Shabbos  
Emunas Yisrael  
Biegelizen Alesk

### **Lakewood**

Kol Shimshon  
Beis Shalom  
Satmar  
Erech Shay  
Arlington B" M  
James St.  
Rav Gissinger  
Central Court  
Rav Kahana's  
Miller/Hertzka's  
Rav Friedlander  
West Gate  
Lutzk  
Rav Woody  
Rachmastrifk  
Rav Neustadt  
Bobov  
Coventry Shul  
Sephardic on Princeton  
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Chasam Sofer  
Novominsk  
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