

Parshas Ha'azinu. The *הָאֲזִינוּ הַשָּׁמַיִם וְאֶדְבָּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי* פי. ספר אפיריון, a very famous sefer which I quote frequently from R' Shlomo Ganzfried, the author of the much more famous *קיצור שולחן ערוך*, writes that the *מַפְרָשִׁים* on this pasuk say that word *הַשָּׁמַיִם* does not refer to the heavens, but to the *אנשים מכובדים*, אנשים חשובים, people who are בעלי תורה who are עוסק בעסקי ציבור, and *הָאָרֶץ* is talking about the פשוטי people, the *עם*, the *המון*, who are busy with their mundane, earthly matters. By *הַשָּׁמַיִם* it says *וְאֶדְבָּרָה*, which is לשון דיבור, which is a לשון חיווך, of harshness, and by *הָאָרֶץ* it says *אִמְרֵי* פי אמירה is a softer tone, לשון רכה. So you can be stricter with the *חשוב* people, however, when you're talking to the *עם*, the *המון*, you have to go easy on them and give *מוסר* in a more manner so it'll be more acceptable to them.

R' Shlomo Ganzfried says that he was in this town, he gives the name of it, it looks like a Polish name, Resvizit, he was talking about שבת שובה, and he asked an interesting question. In the in the פריעדרניג דורות, and sometimes today, they used to start off with a פלפול and then they would talk דברי מוסר. What was the basis of that of that מנהג? You would think that we would start off with something that people would understand. However, frequently the rav or מגיד שיעור would talk with something quite complicated and halachic, and most of the people could not grasp what he was saying. Why would they do that?

He answers with a fascinating משל from גמרא ראש השנה ח' ע"ב. The גמרא says, דָּאָמַר רַב חֲסֵדָא מְלֵךְ וְצִיבור מְלֵךְ, גמרא says, דָּאָמַר רַב חֲסֵדָא מְלֵךְ וְצִיבור מְלֵךְ, If there's a choice between the king going first or the ציבור going first for the דין before Hashem, the מלך goes first. There are many reasons given for why that is, but one of the reasons they give is as an איבעית אימא, as a secondary reason, is מְקַמֵּי דְלִפּוּשׁ תְּרוּן אָף - in order to soften the הקדוש ברוך הוא's anger at us. What does that mean? Here's the משל that he gives. He says that once was a man whose son was going off the דרך, but he was not aware of it. A friend of the father knew what was going on, and he wanted to tell him what the son was doing, but he didn't want it to tell it to him at a time when he'd get the son into trouble. He wants him to give the son מוסר and to straighten him out but in a nice way. So what does he do? In order to be nice to the father and the son, he waits for a period of time when the father's in a good mood, gets him in a שמחה, or gets him at a time when he's able to listen to something and hear this sort of bad news in a better frame of mind. So he does that in order to be kind to the son, and particularly kind to the father. So he's telling it to him at a good time. We say the same הלכה in ראש השנה in הלכה, that the king brings the king in, and we assume and hope, צדיק it should be, that the king is a צדיק. He's the right person to be the mentor and the paradigm for all of those around him. So we דן the king first to put the כביכול הוא, the הקדוש ברוך הוא, in a good mood, and Hashem will not be בכעס, and then he will judge everybody else with a softer דין.

The same by a שבת טובה דרשה: we start off with a הלכה, a פלפול, because there's a famous rule that קודשא בריך הוא הוא חדי בפלפולא. פלפול הקדוש ברוך הוא loves the people, he wants to give it at a time when הקדוש ברוך הוא will be, כביכול in a "better frame of mind". He starts off with a פלפול, to give a תורה, דבר תורה, which is pleasing to הקדוש ברוך הוא, and then he starts giving people the business about getting their act together and being better people and doing תשובה properly. Of course, today everybody talks in a soft way because nobody wants to hear harsh פלפול. I remember when I was a kid, I used to go to Rav Yeruchem Gorelick's שבת טובה דרשה, it was fire and brimstone. You guys today have no conception of what was in the פריערדיגע דורות, where the leaders of the people were strong like a lion, and they gave the people the business and they yelled at them, but the people were in a frame that they could accept it because they were in a much higher מדרגה than we are. We are really definitely in שוואכע דורות, where we have to handle everything with kid gloves, with a silver spoon, and we have to be told things nicely, nicely, nicely. You can't yell at anybody because they're not going to listen to you. We have come a long way. הלוואי, we should remember those days. I remember those days. It's my job from פריערדיקע דור. Yeah, I'm the old guy now. To tell you what was once upon a time. And בעזרת השם, in the זכות of those people who came before us, we should have a very good year, and הקדוש ברוך הוא should be מקבל our תפילות, and we should get all the good things that we ask for in a גוטן אופן.

