

# The Weekly Farbrengens

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מרכז אנאש  
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## ROSH HASHANA

### SOUNDING THE SHOFAR

The Baal Shem Tov explained the effect of the *shofar* by the following *mashal*: A king once decided to send his only son to a faraway land in order to benefit by broadening his experience. The prince set out from the royal palace loaded with gold and silver, but he frittered it all on the way to his distant destination and arrived there penniless. The local people, who had never heard of his father the king, laughed off his claims. Was this a prince?! Unable to bear the suffering any longer, the son decided to make the long trek homeward.

He finally arrived in his homeland, but he had been away for so long that he had even forgotten the local language. The poor tattered fellow tried motioning to the people around him that he was the son of their mighty king, but they mocked him and beat him.

Arriving at the palace gates, the son tried again but was ignored until, in utter despair, he cried aloud so that his father would hear him. The king recognized his son's voice, his love was aroused for him, and he came out to welcome him home.

Similarly, the King, Hashem, sends a *neshama*, his prince, down to this world to benefit by observing the Torah and fulfilling its *mitzvos*. However, when hankering after pleasures, the *neshama* loses all its wealth and arrives at a place where his Father, Hashem, is unknown. Moreover, the *neshama* forgets how things were Above, and in the long galus, even forgets its own 'language'. In desperation, it cries out by sounding the *shofar*, expressing regret for the past and determination for the future. This simple cry arouses Hashem's mercy: He shows His love for His only son and forgives him.

(כתר שם טוב, הוספות קצ"ד [בחדש])

Reb Levi Yitzchok of Berditchev would tell the following *mashal*: A king once lost his way in the forest, until he met a man who directed him out of the forest and back to his palace. He rewarded the stranger richly and appointed him as a senior minister. Years later, that minister acted rebelliously and was sentenced to death, but the king granted him one last wish. The minister asked that both he and the king put on the clothing they had worn long ago, when he had rescued the king from the forest. This reminded the king of his indebtedness to this man, and he revoked the sentence.

Similarly, we willingly accepted the Torah from the King, Hashem, when all the other nations refused the offer. But since that time, like the minister, we have

been rebellious by doing *aveiros*, and are therefore fearful on Rosh Hashanah, the Day of Judgment. So we sound the *shofar* to remind Hashem of Mattan Torah, when we accepted the Torah and made Hashem our king, and we express our renewed eagerness to crown Him once again. This *zechus* stands by us: Hashem forgives our *aveiros* and inscribes us immediately for a good life.

(המשך וככה תרל"ז פרק ע)

Before Rosh Hashana תר"מ (1879) the Rebbe Maharash requested his *meshareis* to relay the following to the chassidim: "It is written that sounding the *shofar* is like the cry, 'Father, Father.' The main thing there is the cry."

That Rosh Hashanah, the entire village wept with remorse.

(סה"ש תש"ד ע' 4)

### CONSIDER

What is the difference between our connection to HaShem expressed in the two *meshalim*? Why did the Chassidim prefer to hear a *maamar*? What did the Rebbe explain to them?

The Baal Shem Tov would usually be present for *tekias shofar* together with his *talmidim*. One year he requested one of them, the *tzaddik* Reb Yaakov Yosef of Polonnoye, to take his place there, while the Baal Shem Tov himself sounded the *shofar* with the simple folk and the children. Those unsophisticated people cried out to Hashem, "Father in Heaven, have *rachmanus!*" And that had the greatest effect of all.

(סה"ש תש"ה ע' 6)

### DAVENING WITH FERVOR

On Rosh Hashana the Rebbeim would *daven* with much fervor and tears, particularly the first *maariv* which would extend for many hours. The Rebbe spoke of how every individual should take a lesson to some extent from the exceptional *davening* of the Rebbeim.

(סה"ש תשנ"ב ע' 13, הע' 19)

In the year תרמ"ו (1885), the Rebbe Rashab was in Yalta, Crimea, and *davened* in a little *shul* of Poilische chassidim. On the night of Rosh Hashanah, he remained there to *daven* after everyone had left. The *shamash*, before going home, ordered the *goy* who cleaned the *shul* not to extinguish the light or lock the door. When the *shamash* finished his *seuda*, he felt guilty that he had left a *Yid*, a *talmid chochom*, alone in *shul*, so he returned to see what was happening. Upon arriving, he saw the *goy* standing in the foyer and crying bitterly.

The *goy* explained, "I'm used to hearing people praying with joyful songs - but here stood a man who was pouring out his soul. So how could I hold back from crying? I remembered all my problems: my uncle died, my cow died, my aged mother is sick, and I wanted to cry."

And when the *shamash* entered the *shul* itself and his eyes beheld the Rebbe Rashab *davening*, they too became fountains of tears.

(ספר המאמרים תשי"א ע' 90)

### ACCEPTING HASHEM'S KINGSHIP

The activities of a person on Rosh Hashana impact his entire year, since Rosh Hashana is the head of the year. Therefore one should use one's time wisely on Rosh Hashana.

(שו"ע אדה"ז סי' תקפ"ג ס"ח)

The Friediker Rebbe writes: The main *avoda* of Rosh Hashanah is to accept *ol malchus shomayim*, the yoke of the kingdom of Heaven. Therefore, even for chassidim of stature, the *avoda* would be to simply say *Tehillim*, to sleep as little as possible, and to take care not to indulge in idle talk. In this they are like a servant whose service to his master leaves him not even one free moment, or like a son preoccupied with the joy of welcoming his father whom he has not seen for a whole year.

(אג"ק אדמו"ר הרי"צ, ח"י ע' 425)

One Rosh Hashanah, the sons of the *Tzemach Tzedek* and some other prominent chassidim asked him to deliver an additional *maamar* for them. He answered, "The people at large are saying *Tehillim*, and you are requesting *Chassidus!* It is better to say *Tehillim*."

The *Tzemach Tzedek* himself was seen saying *Tehillim* throughout the second night, his eyes flowing with tears. Even as he waited to say the *maamar* on the second day of *Yom-Tov*, he murmured words of *Tehillim*.

(סה"ש תש"ה ע' 10)

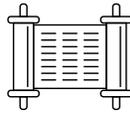


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## ADJUSTING THE FLAME

### May I lower the burner when cooking on *yom tov*?

Food-related *melachos*, such as cooking, are permitted on *yom tov*. This includes lighting a fire—from a preexisting flame—in order to cook, or raising a preexisting flame on a gas stove (as long as no sparks are initiated by the stove igniter).<sup>1</sup> An electric burner may not be adjusted as this initiates a new circuit.

Chazal received a tradition that any *melacha* defined as food-related is also permitted for any *yom tov* need—even not food related—but only for forms of bodily benefit that are relevant to the common Jewish populace. For example, one may transfer a flame to use its light to do matters that are needed on *yom tov*. However, one may not burn incense on *yom tov*, since this is only a need for a specific class of people.<sup>2</sup>

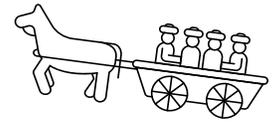
Extinguishing or weakening a fire (*mechabeh*) isn't categorized as a food-related *melacha* and is thus generally prohibited on *yom tov*.<sup>3</sup> Therefore, one may not turn off a light that is disturbing one's sleep,<sup>4</sup> or extinguish a fire that is causing major monetary damage, unless it poses *pikuach nefesh* (which is almost always the case by major fires in modern housing).<sup>5</sup> One may, however, extinguish a fire if it's explicitly for the purpose of food, such as if the fire will burn up the food for the *yom tov* meal and there is no other way to save it, or if it will cause one not to have any place to eat the meal.<sup>6</sup> Additionally, one may roast meat directly on coals even though it initially extinguishes the coals a bit.<sup>7</sup>

If a gas stove burner is set high and one needs a lower flame to cook with, some *poskim* argue that lighting another burner from an existing flame is preferable to lowering the original burner, for the former option is more closely related to the food preparation than the latter (which is merely removing an impediment to the cooking).<sup>8</sup> From the Alter Rebbe, however, it is clear that extinguishing a flame for cooking purposes is *bona fide ochel nefesh*, and one may turn down the existing fire on a gas burner for this purpose.<sup>9</sup>

Some suggest a creative method of extinguishing the burner—by putting a full pot of water (that will be used on *Yom Tov*) on the stove until it boils over and puts out the fire. This is an indirect manner of extinguishing (*gram kibuy*) which according to some is permitted on *yom tov*.<sup>10</sup> Some write that this *heter* should only be relied upon in case of need.<sup>11</sup> The Alter Rebbe, however, holds that *gram kibuy* is prohibited on *yom tov* just like Shabbos, and it may only be done in cases of great need or loss, which is usually not the case with a burner.<sup>12</sup>

8. ש"שכ"פ פי"ג ה"י שיותר טוב להדליק מלכות שכיבוי דומה למכשירי או"י.  
9. שוע"ר סי' תקי"ד ס"ד, וכן פסק בפירוש בשו"ת אג"מ ח"א סי' קט"ו ובח"ד סי' ק"ג.  
10. ראה משנ"ב או"ח סי' תקי"ד סק"ה, וראה פסק"ת סי' תקי"ד סק"י הע' 54 דיעות המתירים עפ"ז.  
11. ראה ש"שכ"פ פי"ג ס"ג.  
12. ראה שוע"ר סי' תקי"ד ס"ט ובקו"א שם סק"ג שרק בצורך גדול מותר. וראה פסק"ת שם הע' 55 דעות המחמירים ובראש מנח"י ח"י סי' מ"ב.

לע"נ מרת ציפא אסתר בת ר' שלום דובער ע"ה



## REBBETZIN MENUCHA ROCHEL

Rebbetzin Menucha Rochel, the daughter of the Mitteler Rebbe, was born on Yud-Tes Kislev תקני"ט (1798), on the actual day that the Alter Rebbe was freed from prison. She married R. Yaakov Kuli Slonim and later moved to Chevron in Eretz Yisroel. She was a saintly woman to whom many *mofsim* are attributed, and many people came to her home to seek her blessing and advice. She passed away on the 24th of Shvat תרי"ח (1888) and is buried in Chevron.

While preparing to travel to Eretz Yisroel, Rebbetzin Menucha Rochel went to the Tzemach Tzedek and expressed her fear of travel, being that it was then winter and she would perhaps fall sick from the rain. The Rebbe replied, "Worry not! You will travel between the raindrops!" For the rest of her life, not a drop of rain ever fell on her!

Rebbetzin Menucha Rochel attributed great importance to cleanliness and purity; the word "purity" was the word most often carried on her lips. There was never a stain seen on her clothing. Even in her later years, when she was quite old and bedridden, she maintained a pristine presence.

This was also the way she educated her children and descendants; whenever she met them she would bring this important virtue to the forefront of their minds.

She would say in the name of her father the Mitteler Rebbe and her grandfather the Alter Rebbe that "where there is cleanliness and purity, there is *kashrus* and *Yiddishkeit*."

(עטרת מלכות עמ' 255)

There was a group of bandits in Chevron called "The Black Hand" who would break into Jewish homes, robbing and plundering, cursing and threatening all the while. They wreaked havoc until one day the group leader's wife was having difficulty giving birth and both she and the baby were in grave danger. Having no other choice, the chief bandit sent a message to the home of Rebbetzin Menucha Rochel pleading for a blessing. She returned with a message that if he would cease his wicked activities against the *Yidden*, everything would be alright. The *goy* swore that he would stop and hurried home, where he thankfully found out that his wife had given birth. The *Yidden* of Chevron were thus able to live without fear.

## A Moment with The Rebbe



## THE TASHLICH MARCH

Reb Zalman Posner relates:

It happened on Rosh Hashana 5702 (1941), just a few months after the Rebbe arrived in the States. We were standing there, tens of chassidim, ready to walk to Prospect Park to preform *tashlich*.

The Rebbe, then the younger son-in-law, said, "This is not a way to walk to *tashlich*!"

He split us all up into two long lines, old and young, and led us in song. Thus we marched up the parkway,

singing *Yiddische* songs, displaying pride to thousands of curious onlookers.

The next year, it was already a *minhag*. As we marched back, an old bareheaded man rushed over to me, and pointed to his heart. "You know, here I have a spark of *Yiddishkeit*. When I heard the singing, *hurrah*, *hurrah*, that spark burst into a flame!"

This was the first *mofes* I saw from the Rebbe.

(Kfar Chabad issue 1000)