

The Weekly Farbrengens



למען ישמעו • ראש השנה תשע"ח • 428
EDITOR - RABBI SHIMON HELLINGER

ROSH HASHANA

SOUNDING THE SHOFAR

The Baal Shem Tov explained the effect of the *shofar* by the following *meshal*: 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 *meshal*: 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 Poilishe 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, ה"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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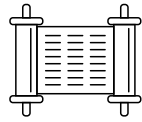


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WHO NEEDS AN ERUV TAVSHILIN?

I'm eating out for all my yom tov meals. Must I make an eruv tavshilin?

Although min haTorah one may cook and light candles on yom tov for afterwards as long as one could potentially derive benefit from it on that day, Chazal prohibited this and allowed it only on Friday for Shabbos with an eruv tavshilin.

One who isn't cooking any food for Shabbos is not obligated to make an eruv tavshilin, but heating up food is also considered cooking, and to do so for Shabbos requires an eruv. Furthermore, according to the Alter Rebbe, even lighting Shabbos candles on its own requires an eruv tavshilin with a bracha.

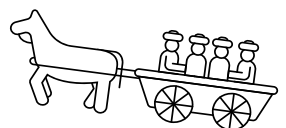
Married children or guests that are eating from the host's food for Shabbos are considered part of his household and they do not require their own eruv tavshilin to participate in the household's Shabbos cooking or to light Shabbos candles. Even if they are sleeping elsewhere, if they are lighting candles by their host's house, this can be covered. But if they are lighting where they are sleeping, they must make their own eruv.

What if one only realized that he should have made an eruv once it's too late?

Chazal allowed for a person to make an eruv on behalf of people outside of his household who are unlearned, forgot to make one, were unable to make one (e.g. stuck in traffic), or their eruv was mistakenly eaten. However, one who didn't bother or forgot out of carelessness is not covered. This eruv can be made to cover everyone who lives in the city (i.e. with regard to techum Shabbos). Thus, one who didn't realize that he was obligated, may rely on the eruv of someone in that town who made a zikui, (and one should verify that someone made zikui properly).

גופא שאינם מדליקים שם מראים שאינם טפלים לבעיה. ויש להודי יחממו מים לשבת וכיוצא בבייתם התחייב בעירוב לעצמם ואז אין שאלה. אבל קשה לומר שייבקשו מההורים שיוציאם יד"ח בעירוב שלהם שהרי לשון רבינו ס"ח "שכל אדם חייב לערב בעצמו או יצוה לאחרים שיערבו בתוך ביתו משלו..." וצ"ע. ויש שהציעו שישמעו הברכה ממישהו שאחר שמניח ואח"כ יאמרו הנוסח על המאכלים שלהם.

1. ראה סידור רבינו הלכתא רבתיא לשבתא שבמינט רוטב כבר נחשב בשול - וחשש חיוב חטאת בשבת. 2. ראה שו"ע ס' תקכ"ז ס"ו, כ"ז וכו' שהדלקת הגר היא חלק עיקרי בצורך לעירוב תבשילין ואינו מביא ידיעה בשו"ע ס' תקכ"ז ס"ט שאם לא הניח עירוב מותר להדליק גר. ולדין העירוב שבשביל הדלקת הגר יש לברך עליה - ודלא כמ"ש אחרונים להניח מספק בלי ברכה. וכן שמעתי מהגרמ"ש אשכנזי ע"ה. 3. שו"ע א"ח ס' תקכ"ז ס"ח, וראה שו"ע ס' סי"ג ס"ט בגדר סמוך על שולחנו. ולהעיר המובא בבית"ל על ס"כ ד"ה מי שלא עירב שמסתפק במשורתיו, אבל מפשיטות דברי רבינו כל מי שאוכל מתבשילו כנס לגדר ב"ב. וראה שיעורי הלכה למעשה להרש"ב לין שליט"א ס' ס"ח שהריחב בהו וכתב שכן עמא דבר. וראה בהמשך דבריו שחידש להדר שהבעה"ג יעשה הזיכוי ע"י האורח ובמילא ע"י הגבהה זו יוצא האורח יד"ח. ויש לציין שזה יועיל רק לאורח הדר בבית וממילא העירוב גם שלו וברשותו. 4. ראה שו"ע ס' תקכ"ז ס"ז - ויש להסתפק אם ידליקו בברכה שהרי בכל עניי האכילה נגדרים אחר הבעל הבית. אבל י"ל שיברכו כיון שבזה



REB AVROHOM ELYEH AKSLEROD

Reb Avrohom Eliyohu Akslerod ("Kabilniker") learned in Tomchei Temimim Lubavitch and was an outstanding yerei shomayim. In the winter of 5684 (1924) he moved to America, and he took on the position of rov in the Tzemach Tzedek shul in Baltimore. He conducted himself in America as a tomim would in Lubavitch. He walked the streets with his talis koton visible, a rare scene in those years. When the Friediker Rebbe arrived in America he would often visit 770. When the bochorim requested him to farbreng, he would generally refuse, saying he came to the Rebbe to receive. He passed away on 4 Adar 5714 (1954).

His work in America was no easy task; one needed great mesiras nefesh to stand strong in matters of Yiddishkeit. Reb Zev Kazinitz was a tomim learning in Lubavitch, and when the time came for him to join his parents who lived in America, he wrote a letter to Reb Avrohom Elye asking, "What is important for me to bring along

to America?" Reb Avrohom Elye replied, "Sacks of mesiras nefesh."

Reb Avrohom Elye's davening in Baltimore was just like he was accustomed to in Lubavitch. On the first night of Rosh Hashanah after becoming rov, he davened at great length, well after the minyan was finished. The congregants who were not accustomed to such conduct figured he must be requesting from Hashem to receive a higher paycheck to be able to afford a more comfortable lifestyle. They got together and decided to raise his salary. However, when they approached him and offered the raise, Reb Avrohom Elye declined, explaining that he is content with what he has and does need the extra American luxury.

It is said that the Friediker Rebbe remarked, "I can testify that Avrohom Elye has never lifted his eyes to see the skyscrapers of New York."

A Moment with The Rebbe



TO THINK CHASSIDUS

"A chossid must set aside time, at least once a week, to detach himself from his surroundings, to forget about the world, to forget about himself, and to contemplate an inyan in Chassidus," the Rebbe demanded at the Acharon Shel Pesach 5744 (1984) fabrengen. "Not for any purpose, such as to repeat it in public or to publish it, just purely as a purpose unto itself."

Reb Nachman Sudak A"H shared what he heard from the Rebbe at his first yechidus. The Rebbe guided him to think about the Chassidus he was involved in at the time,

namely something he had learned that morning or the past week.

This was a deviation from what he was doing until then: to think over a specific maamar many times, irrespective of what he was learning then.

"I think the Rebbe was telling me that thinking Chassidus which is in the recesses of my mind doesn't compare to something that's fresh. Its impact on me will be more real," Reb Nachman concluded.

(Main Nachman, page 3)

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