

The Weekly *Farbrengens*



MERKAZ ANASH
מרכז אנאש

למען ישמעו • נצבים-וילך תשפ"ג • 739
EDITOR - RABBI SHIMON HELLINGER

LOVING LOYALTY (I)

ALWAYS LOYAL

In his old age Reb Elazar Rokeiach of Amsterdam made the voyage to *Eretz Yisroel* and on the way, on the first night of Rosh Hashana, a storm broke out and the ship sprang a leak. While the passengers tried desperately to empty the ship, the *tzaddik* sat in his cabin deep in meditation.

Seeing the water rising rapidly, his companions cried out to him, "Can't you see that we are in deep trouble? The ship is soon going to founder, *rachmana litzlan!*"

"If that's the case," he answered enthusiastically, "then prepare yourselves to be in my cabin punctually at the first glimmer of day. Have our *shofar* ready, so that we will be able to fulfill the commandment of the day."

And so they did. But as soon as the *tzaddik* blew the *shofar*, a wind came from above, the turbulent breakers calmed down – and the grateful passengers thanked the Creator for having spared them.

When Reb Simcha Bunem of Pshischa once related this story he commented: Do not think that Reb Elazar intended the blowing of the *shofar* to act as a *segula* to quieten the storm. Such a thought did not even occur to him. But when he was told how great was the danger in which they stood, and realized that according to all the laws of nature it was impossible for them to be saved, he was overwhelmed by a deep desire to fulfill the *mitzva* of blowing the *shofar* once more before his death. And so holy a man was he, that the *mitzva* saved them all."

(סיפ"ח זיוין מועדים ע' 40)

CARE AND COMMITMENT

In the year תרע"ט (1918), during the First World War, there were no *esrogim*, for it was not possible to import them from abroad. Only the Rebbe Rashab, who lived at that time in Rostov,

had one, thanks to the efforts of one of the *chassidim*. Obviously, everyone in the city went to *bentch* on the Rebbe's *esrog* and did so in the Rebbe's presence.

One *chossid* arrived in Rostov on Chol HaMoed to *bensch* on the *esrog*. After he had fulfilled the *mitzva*, he exclaimed with joy and satisfaction, "Ah, *boruch HaShem!*" The Rebbe said to him: "May *HaShem* make the joy of the *mitzva* shine for the whole year."

(שמו"ס ח"א ע' 159)

CONSIDER

Is the delight in fulfilling a *mitzva* from the *kavana* and meaning of the *mitzva*, or from the physical act?

Once, on *erev Sukkos*, the Rebbe Rashab called for one of the *talmidim* of Tomchei Temimim and asked him to go out of the city to meet the man bringing the *esrogim* early in the morning. The Rebbe added: "Certainly you will not sleep tonight!"

The *bochur* prepared himself by learning all night and then going to the *mikve*, and at the designated hour he left and went to meet the man who was bringing the *esrogim*. When the man appeared, the *bochur* told him that the Rebbe had instructed him to receive the *esrogim* from him.

When the *bochur* entered the Rebbe's home, the Rebbe was standing in the outer room, where the *chassidim* would wait before *yechidus*. The Rebbe accepted the box and placed it on the table. His hands clasped and slightly bent over, the Rebbe circled the table a number of times, with incredible *dveikus*. Having finished, the

Rebbe took the *esrogim*, and went into his study.
(לשמע און ע' 107)

Once the Rebbe Rashab spent *Sukkos* outside of Russia because of his fragile health. Before *Yom-Tov* he sent a letter requesting an *esrog*. However, due to a delay in the mail service, on the day before *Sukkos* the *esrog* was still not there. Only the next day, on the first day of *Yom-Tov*, did the *esrog* reach the Rebbe's hands. This matter caused the Rebbe much suffering. The Rebbe's wife, *Rebbetzin Shterna Sarah*, later said that all of her husband's improvement in health was lost on that day.

(שמו"ס ח"א ע' 157)

SACRIFICE FOR SUPREME

Every year, the famed *mashpia* Reb Groinem would travel to Lubavitch to be with the Rebbe for Rosh HaShana. One year he was warned that the infection on his foot would become dangerous if it were not kept dry. One of his *talmidim*, Reb Shaul Ber Zislin, sensed that Reb Groinem wanted very much to *toivel* on *erev Yom Kippur* despite the risk, so the young boy decided to ask the Rebbe Rashab on his behalf. The Rebbe was opposed and said: "Nu, so he won't *toivel!*"

When Reb Shaul Ber relayed the Rebbe's words, his teacher was not happy that he had asked. Now that the Rebbe had said he should not *toivel*, he was afraid to do so.

Yet Reb Groinem could not conceive of the possibility of not *toiveling* on *erev Yom Kippur*, so when an opportunity arose, he told the Rebbe that he had an intense desire to *toivel* in the *mikveh*. The Rebbe replied, "If so, *toivel*, and with the help of the One Above there will be no harm."

Reb Groinem did as he was told and indeed no harm befell him.

(לקו"ס פרלוב החדש ע' רצ"ב)

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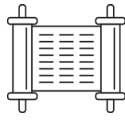
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SHEHECHEYANU ON ROSH HASHANA

If I don't have a new fruit on Rosh Hashana, do I still say Shehecheyanu?

The *yamim tovim* as mentioned in the Torah are one-day celebrations, and therefore, in Eretz Yisroel, the *yamim tovim* of the *shalosh regalim* are observed for one day each. Outside of Eretz Yisroel, we celebrate each *yom tov* for two consecutive days. While this was originally done due to the doubt in distant locations as to which day was established as Rosh Chodesh in Yerushalayim, Chazal later instituted that we continue this custom today.

Rosh Hashana, on the other hand, is celebrated for two days even in Eretz Yisroel. Since it coincides with the first day of the month, "Rosh Chodesh," which was established by the testimony of witnesses on the holy day itself, any city beyond Yerushalayim's Shabbos limits would not find out until later. Thus, all of Eretz Yisroel kept two days out of doubt. More importantly, if the witnesses arrived late on the first day, Rosh Hashana would be observed for two days even in Yerushalayim itself (due to complications it might cause in the *avoda* of the Beis Hamikdash).¹

During the *shalosh regalim*, we recite Shehecheyanu in *kiddush* or candle lighting even on *yom tov sheini*. Since our observance of the second day is based on the original doubt as to which day is the real day, we treat the second day like a possible first day.

The two days of Rosh Hashana are treated as one continuous holy day (*yoma arichta*), and many halachos of the first day carry over to the second day (e.g., *eruv techumin, muktza*).² Some *rishonim* explain that its double day is not just the result of a doubt. Shehecheyanu should therefore not be recited at *kiddush* or *tekias shofar* on the second day as it was already recited on that "day."

Others argue that the "one long day" is based on the original custom in Eretz Yisroel due to the possibility that witnesses arrived late and Chazal decided to keep both days as definite *yamim tovim*. In that scenario itself in *zman habayis*, they recited Shehecheyanu again on the second day after it emerged as the *yom tov min hatorah*, as opposed to the first that was *miderabonon*.³

Although the halacha follows the second opinion, we try to avoid the issue by having in mind a new garment or fruit that warrants a Shehecheyanu.⁴ The fruit should be present during *kiddush* or candle lighting and be eaten immediately afterward without interruption.⁵ (For this reason, some suggest lighting candles close to the meal when they will eat from the fruit.⁶) Yet, one who doesn't have a new garment or fruit recites Shehecheyanu, as the primary halacha follows this view.⁷

Similarly, the one blowing the shofar on the second day should endeavor to have a new garment (a fruit won't be eaten until much later).⁸ However, this isn't necessary when the first day of Rosh Hashana falls on Shabbos since the shofar on Sunday is the first time that year.⁹

1. ראה שו"ע סי' ת"ד ס"א-ד.
2. ראה שו"ע או"ח סי' תט"ז ס"א. וראה משנ"ב שם סק"א וסק"ו.
3. שו"ע"ר שם ס"ה.
4. תורת מנחם תשמ"ט ח"ג ע' 146.
5. ראה קיצור הלכות המועדים ע' ע"ז. וראה
6. ספר המנהגים ע' 56.
7. ראה פסק"ת סי' ת"ר סק"א.
8. שו"ע"ר סי' ת"ד ס"ו.
9. ראה א"א פרמ"ג שם סק"ג.
10. ראה שו"ע"ר שם ס"ז.

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



R. GROINEM

R. Shmuel Groinem Estherman was the first and foremost *Mashpia* in *Tomchei Temimim* and set hundreds of talmidim in the ways of Chassidus. He was educated by the chossid Reb Avraham of Zhembin ("Avremkeh Zhebiner"). Hundreds of stories and anecdotes were heard from him and transcribed by his students. He passed away in the year 5681 (1921).

Reb Nochum Gorelnik related:

"As a *bochur* in Lubavitch, I had the merit to stay in R. Groinem's home. One of the other boarders, a tall and broad fellow, had come to Lubavitch straight from a secular school. His parents weren't chassidim, but a local Lubavitch family drew him close, and convinced him to drop his school and go to Lubavitch.

"Interestingly, in Lubavitch as well, he maintained some of his lifestyle. Each morning, after saying *brachos*, he would put out a mat, remove his shirt, and begin a series of exercises - lifting and turning his hands, legs, back and belly. Not once did R. Groinem make a comment to him about this 'un-Lubavitcher' custom.

"Years later, I heard that this young man suffered from hunger, yet he refused to defile himself with non-kosher food, and he died for Hashem's honor."

(זכרונות סבא עמ' מ"ג)

There is a common *chassidische* refrain in Yiddish, describing someone as being a "*chassidische beindel*," which literally means: a chassidische bone. R. Groinem explained that elder chassidim used this phrase to describe a true *chossid* in his essence, since the Yiddish word "*beindel*" (bone) is translated to Hebrew as "*etzem*," which also means "essence".

There is a principle that the essence is something that cannot change. Likewise, a *chossid* at his essence is someone who is set on the path of Chassidus that he will not leave it and he will certainly continue to grow in its ways.

(רשימו"ד החדש עמ' 270)

A Moment with The Rebbe



NOT TO FORGET BASIC HALACHA

When it came to learning Torah, first and foremost in the Rebbe's approach, was learning practical *halacha* for daily application.

volunteering a suggestion," the Rebbe wrote. "I feel certain that whether you take it or leave it, you will surely accept it in the proper spirit."

When the famous American author of historical fiction, Herman Wouk, became involved in publishing a Chumash in Braille for the visually impaired, he informed the Rebbe.

The Rebbe's suggestion was that he "consider including in the said project the publication in Braille of the section of the *Kitzur Shulchan Aruch* in English that deals with the month of Tishrei, with the preparations for it in the latter part of Elul."

In an Av 5745 letter, the Rebbe expressed his appreciation, writing that "needless to say, it's a great *zechus*." But the Rebbe wasn't satisfied.

In conclusion, the Rebbe wrote that he would want to participate in this endeavor with a financial contribution.

"I take the liberty, though I do not usually take such liberties, of