

The Weekly Farbrengens



למען ישמעו • ראש השנה תשפ"ז • 896
EDITOR - RABBI SHIMON HELLINGER

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 וזכה 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"ז (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.

(שר"ע אדה"ז סי' תקפ"ג ע' ח)

The Frieddiker 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)

Yoseph Shomer, CPA
Personal & Professional Tax Services
for Individuals & Businesses
(718) 301-7014 | SHOMERCPA.COM

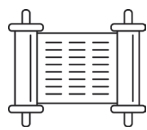


THE CHASSIDUS APP
GENERATIONS OF MASHPIIM.
30,000+ SHIURIM & FARBRENGENS

COTLAR PLLC
Certified Public Accountant
audits, reviews, due diligence, and GAAP financials
www.rabbiCPA.com | ben@cotlarpllc.com



www.SELLMILESNOW.com
732-987-7765



SPENDING ON A HIDDUR

How much extra am I obligated to pay for a more mehudar esrog or pair of tefillin?

Chazal learn from the words *zeh Keili v'anveihu* that we beautify our mitzvot, with a nice *sefer Torah*, a nice *lulav*, and nice *tzitzis*. The Gemara puts a price on that beauty and rules that *hiddur mitzva* goes up to a third, meaning a third above the cost of the mitzva itself, not a third of everything a person owns.¹

The Rishonim differ in their interpretation of the case. Some understand that if a person bought a minimum size *esrog* which may shrink, he adds up to a third of what he paid to trade for a bigger one. Rashi learns that with two *esrogim* before him, he takes the nicer one so long as it costs no more than a third more.² The Shulchan Aruch brings the first view as primary and Rashi's as secondary (*yesh omrim*).

Yet, the Yerushalmi seems to say that even one who already owns a full-sized *esrog* should exchange it for a nicer one when he can.³ Where an item carries a *pesul* concern in the view of some *poskim*, all agree that the extra third is spent to come out kosher according to every opinion.⁴

The Gemara leaves open whether the third is figured from within or from without (total of 133% or 150%). Since this is a *safek derabanan*, we are lenient and count a third of the base price. If the kosher *esrog* costs \$60, a nicer one is worth paying \$80 for, and those who are stringent go up to \$90.⁵ One need not spend the full third. A slightly better *esrog* is enough to fulfil *hiddur*, with a third being the maximum one is required to spend when there is nothing else between them.

A person is only required to upgrade once, since otherwise he could always find something nicer, with no end to it. Practically, if there is a cheaper kosher on the table has already fulfilled his *hiddur*.⁶ If he already bought the first one, and the seller won't take it back, he need not buy both.⁷

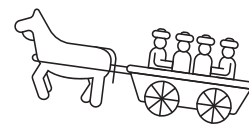
There is no obligation to spend more than a third even for a wealthy man, and Rabban Gamliel's *esrog* for a thousand *zuz* was out of love for the mitzva.⁸ Some say that one of means should add, and whoever does is repaid by Hashem in this world.⁹ Someone whose *parnasah* is tight is exempt from the *hiddur*, though not from the mitzva itself.¹⁰

The Alter Rebbe notes that the third is only added onto the *chiyuv* item (like an *esrog*). However, one is not required to spend a third for a *hiddur* activity (such as a specific *oneg Shabbos*).¹¹

If bidding up a mitzva item will raise the market and leave others unable to buy, it is a *hiddur* to forego it. If the price of fish for Shabbos climb beyond what people can afford, the Alter Rebbe rules that no one should buy them until the price settles.¹²

The Rebbe teaches that a *Yid* should learn from Chanukah, where *mehadrin min hamehadrin* is accepted by all of Klal Yisroel, and carry that approach into every mitzva all year long.¹³

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



R. MORDECHAI HORODOKER

R. Mordechai of Horodok was the son of R. Simcha Zisel, a *talmid* of the Mezeritcher Maggid and the Maggid's *talmidim*. R. Mordechai was a chossid of the Alter Rebbe, Mittler Rebbe, and Tzemach Tzedek. He was appointed by the Mittler Rebbe to serve as a *maspia* in Tshashnik, and the famous chossid R. Shmuel Ber Borisover was his *talmid*.

A businessman, but an *oved Hashem*, R. Mordechai's father, R. Simcha Zissel, had traveled to the Maggid and been a chossid of his student, R. Avrohom Kalisker. When R. Mendel Vitepsker moved to his hometown of Horodok, R. Simcha Zissel became his chossid, though he didn't fully understand his Chassidus. For many years, R. Simcha Zissel and his wife were childless, although they consistently asked for *brachos* from all these three *tzaddikim*.

Once, the Alter Rebbe visited Horodok,

and R. Simcha Zissel was delighted that he was able to grasp his teachings. He saw this as a sign that he belonged to the Alter Rebbe, but was in a quandary about leaving his current Rebbe, R. Mendel Vitepsker. When he asked, R. Mendel encouraged him to ask the Alter Rebbe for a *bracha* for children.

The Alter Rebbe told him, "I can only give you advice: Soon an old *Yid* will enter town with a bundle on his shoulders. Invite him to your home, and he will promise you children."

That old man was R. Mordechai "Hatzaddik" Bayever, student of the Baal Shem Tov. He promised them a child on two conditions: that the boy be given his name (even though he will still be alive), and that he become a student of the "Liozna Maggid" (the Alter Rebbe). That boy was R. Mordechai Horodoker.

(ס"ה"ש תרצ"ו-תרצ"ט חדש ע' 124, 299)

A Moment with The Rebbe



LEADING WITH HALACHA

The respect and esteem with which the Rebbe regarded rabbonim was extraordinary. The Rebbe saw them as those entrusted by Hashem to teach His Torah and convey His will to the Jewish people through halacha.

When a certain figure suggested that a certain *psak din* of rabbonim was motivated by politics, the Rebbe wrote to him sharply: "To say about a clear halachic ruling issued by a Rav that it is merely a political threat is a desecration of the honor of the rabbinat the likes of which has never been."

When a certain Mizrahi rav visited the Rebbe in *yechidus* and voiced opposition to what the Satmar Rebbe was saying about the State of Israel as being merely political.

"*Chas v'shalom* to say that the Satmar Rebbe said something because of politics!" the Rebbe responded. "Rather, his concern was the negative influence and impact it could have."

(*Igros Kodesh*, Vol. 27, p. 315; *Siach Sarfei Kodesh* p. 221)

8. סוכה מ"א ע"ב. מ"ב שם סק"ו, ושעה"צ שם אות ז' בשם המג"ה וא"ר.
9. ב"ק שם ורש"י ד"ה מכאן ואילך. וראה תוס' שם ד"ה משל. מ"ב שם סק"ו, ושעה"צ שם אות ז'. וראה אג"ק ח"א ע' רכו-רכז שהחילוק בין שלוש ליותר משליש הוא לענין הפרעון ולא לענין עצם החיוב.
10. בה"ל שם ד"ה יותר משליש וד"ה אפילו מצוה עוברת, בשם היש"ש. ומג"א שם סק"ו.
11. שו"ע"ר סי' רמ"ב קו"א סק"ד ("ומנין לנו להוסיף עוד שליש על ההידור").
12. מג"א שם סק"א בשם מבי"ט ח"ג סי' מ"ט. מחצית השקל שם.
13. ראה שו"ע"ר סי' רמ"ב ס"ז.
14. ת"מ חס"ב ע' 347.

1. ב"ק ט' ע"ב. וראה שבת קל"ג ע"ב.
2. רש"י שם ד"ה בהידור מצוה. תוס' שם ד"ה עד שליש. סמ"ג עשין מ"ד בשם ר"ת.
3. שו"ע או"ח סי' תרנ"ו ס"א. ביאור הגר"א שם, והובא במ"ב שם סק"ה ובשעה"צ שם אות ב'. ערוה"ש שם ס"א-ב.
4. בה"ל שם ד"ה אם קנה.
5. ב"ק שם. רש"י שם ד"ה שליש מלגיו וד"ה או שליש מלבר. ב"י שם בשם הרא"ש דספיקא דרבנן ולקולא. ט"ז שם סק"ב. מ"ב שם סק"ג. ושם ד"ה במצוה בשם פני משה על הירושלמי. ערוה"ש שם ס"א-ב. וראה ט"ז שם סק"א.
7. מג"א שם סק"ד. מ"ב שם סק"ד (ואם יש לו קונים לזה שבידו חייב). וראה שעה"צ שם אות ב'.