

LIVING JEWISH

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1,068

Tell Your Children

A View from Above

It was the day before Rosh Hashanah, 150 years ago, in the town of Lubavitch, Russia, and Fival was going insane with worry.

His debts had reached unbearable proportions, and his hotel hadn't had a guest for almost half a year.

The previous night, his tormented soul had not let him sleep. Now, at the crack of dawn, he was wandering the deserted streets of Lubavitch in aimless gloom.

Suddenly, he heard a voice call out to him from above, "Fival, what is wrong? What brings you here?"

Startled, Fival looked up and saw that it was the Rebbe Maharash (the fourth Rebbe of Chabad), standing on the second-floor balcony of his home.

The Rebbe looked down at Fival like a king, but with the eyes of a good friend, waiting for him to answer.

At Least 100 Guests

Fival was terribly embarrassed to have stumbled into the Rebbe's yard and had an urge to just run away. But he couldn't hold back his sorrow.

"Aaai, Rebbe, what will become of me? Oy, Rebbe! I have so many debts, I'm going crazy! REBBE, HELP!!"

"But what about your hotel?" asked the Rebbe.

Poor, simple Fival tried to hold back his tears as he waved his hand and shook his head, blurting out, "No good!"

The Rebbe became silent for a moment and then spoke in a very quiet voice, but Fival heard every word clearly.

"Fival, I see a lot of people coming for the holiday. It's still early in the day; you still have a lot of time. Prepare for at least one hundred guests."

Simple Fival could not believe his ears.

"One hundred, Rebbe? OOOH! Thank



you, Rebbe! Thank you!!!"

He stood for a moment as though putting himself in gear, then yelled out a few more "Thank yous" and "Thank G-d!" before running out of the yard, stumbling over his feet as he went.

Getting Ready

He ran directly to the butcher shop and from there to all the other food stores.

Somehow, he convinced each storeowner to just give him another chance—he owed each one sizable sums—and an hour later, he returned home laden with parcels.

He woke his wife, told her the good news, ran outside, and hired a few of the locals to help with the preparations.

After several hours of joyous, hard work, everything was getting ready for the onslaught of guests.

Ahhh! What a pleasure it was to see all the steaming pots and pans that filled his small kitchen, each one filled with a nice potential profit.

And any second now, the guests would be arriving.

But they didn't.

He waited one hour, and then another, until it was already five in the afternoon.

In two hours, at sunset, the holiday would begin, and there was still no sign of any guests.

Don't Worry—Have Faith

"Don't worry, Fival! You always worry," his wife chided him. "Have faith in Hashem."

But at six o'clock, she began to worry too, and by six-thirty, they were both in a panic.

Fival ran in and out of the house, first looking up and down the road in both directions for guests, and then back inside to check the pots.

"Are you sure you heard the Rebbe correctly?" his wife began nagging him.

continued on page three

Shabbat Times

	Candle Lighting	Motzei Yom Tov
Jerusalem	6:15	7:24
Tel Aviv	6:31	7:26
Haifa	6:22	7:26
Beer Sheva	6:32	7:26
New York	6:53	7:49



The Cry of the Jewish Heart

The Baal Shem Tov offers a parable to explain the shofar on Rosh Hashanah:

A king's son had been away from the palace for years. When he returned, dressed in torn clothing and looking disheveled, no one recognized him. When the son saw his father, he ran toward him and cried out from the depths of his heart, "Father! Father! Save me!" The king recognized his son's voice, and because the cry touched the depths of his soul, he hurried to bring his son back to him.

So too, the souls of the Jewish people were exiled from their Father's table, descended to this world, entered bodies and became immersed in sin. On Rosh Hashanah, the Jewish soul longs to return to G-d, and it cries out from the depths of the heart with an inner cry: "Father! Our Father in Heaven, save us!" This is the meaning of the shofar blowing: the cry of the Jewish soul's heart.

The Cry Itself

Chassidic teachings explain the essential point of this cry is not what the person is crying about, but rather the cry itself. When a person cries out, there are two components: the cry itself and the message or content that he is trying to express

through it. Here, however, the emphasis is not on the particular message that a Jew puts into his cry, but on the cry itself.

There are differences between one Jew and another in the content of their cries. Each person has different intentions, different needs, and different requests. But regarding the cry itself, all Jews are equal: every Jew cries out to G-d and longs to return to Him. One Jew may cry with a voice that can be heard, while another cries with an inner voice that cannot be heard—but everyone is crying out to G-d.

There is No Blessing in Vain

This cry, which is expressed through the shofar, rises higher and higher and is accepted before G-d. The proof is the blessing we recite on Rosh Hashanah: "Blessed are You... who hears the sound of the shofar of His people Israel with mercy."

There is a general principle regarding blessings that we do not recite a blessing unless the matter is certain. When there is a doubt, the principle is, "when in doubt regarding blessings, be lenient," and we do not recite the blessing.

Since we do recite a blessing that G-d "hears the sound of the shofar of His people Israel with mercy," this demonstrates that we can be certain that the shofar's cry is indeed heard and accepted by G-d

Rabbi Levi Yitzchak of Berditchev illustrates this with a parable: A child wanted an apple from his father, but his father did not want to give it to him. What did the child do? He quickly began reciting the blessing, "Blessed are You... who creates the fruit of the tree." The father was then forced to give him the apple, so that the child's blessing would not be in vain.

So too, when the Jewish people recite the blessing that "G-d hears the sound of the shofar of His people Israel with mercy," the Holy One, blessed be He, is, so to speak, compelled to act accordingly, so that the blessing will not be in vain.

He Wants to Give

And if a father behaves this way when he does not want to give his child an apple, how much more so regarding G-d. G-d certainly desires to give and bestow upon the Jewish people from His full and generous hand. He is simply waiting for the Jewish people to ask Him for it.

This is the certainty expressed here: when Jews blow the shofar on Rosh Hashanah, the sound reaches G-d in His very essence and glory. The cry is accepted by Him with mercy, and He bestows upon every Jew a good and sweet year.

(from the teachings of the Rebbe, Likutei Sichot, Vol. 2)

From Our Sages

The Year That Passes

With the afternoon prayer on the eve of Rosh Hashanah, we take leave of the previous year, and with the evening prayer of Rosh Hashanah, we welcome the new year.

Angels Who Speak Favorably

The Rebbe the Tzemach Tzedek said: after the evening prayer of Rosh Hashanah, two angels accompany a person. When they hear how each person blesses his fellow with the blessing, "may you be inscribed and sealed for a good year," they ascend Above with a pure heart to speak favorably on his behalf and plead for a good and sweet year.

Merit Without a Reason

"When there is no defender to intercede in our behalf against the accuser who reports our transgression, You speak for

Yaakov [and invoke the merit of the observance of] the statutes and judgments." (from the Rosh Hashana prayers).

Just as the Children of Israel fulfill "statute and judgment"—the statutes in the Torah—even though they do not know their reason and rationale, so too should You act and justify us in judgment without searching for any reason or cause for it.

(Kedushat Levi)

By Virtue of a Broken Heart

On the eve of Rosh Hashanah, Rabbi Elimelech of Lizhensk would sit worried and sigh, saying, "with what face will I appear before the Master on the Day of Judgment? Haven't I committed so many sins?" He would sit and contemplate his sins in great detail, as was his holy custom. Finally, he said, "if so, it is my broken heart that will stand for me on the Day of Judgment."

Foreign Thoughts

Once, a chassid came for Rosh Hashanah to the Rebbe Maharash of Lubavitch. The chassid was a great scholar and proficient in the teachings of chassidut and Kabbalah. The Rebbe was the shofar blower, and the chassid counted that during the sounding of the shofar, the Rebbe blew forty-two notes. The meaning of this number interested him deeply, and he decided that when he entered a private audience (yechidut) with the Rebbe, he would ask about the reason for this.

When he entered yechidut and asked his question, the Rebbe said to him, "when standing at the time of the sounding of the shofar, one needs to be completely immersed in the matter of the shofar blowing and not engage in foreign thoughts. Do you think that foreign thoughts are only nonsense and foolishness? No and no. Even when one thinks about things that are unnecessary—even if they are holy matters—it is considered as 'foreign thoughts.'"

This issue of *Living Jewish* is dedicated to Am Yisrael.

May Hashem bless the Jewish people with a year of peace, livelihood, health, joy and the ultimate blessing, the coming of Moshiach now! Ketiva V'Chatima Tova L'Shana Tova U'Metuka!



Accepting the King

One of the elders of the Chassidim once related: “When I was in Russia, there was a period when I was being pursued by the authorities. I was forced to flee and wander from place to place throughout the country. This wandering lasted several years, and during that time I had the opportunity to pray on the Days of Awe in various communities.

I noticed something interesting. In the synagogues of the non-Chassidic Jews, when they would say, ‘Teshuvah, tefillah, and tzedakah annul the severity of the decree,’ the walls would shake. In the Chassidic synagogues, however, the congregation would roar with the words, ‘And You are the King, the living and eternal G-d.’

One of the early Chassidim once spent Rosh Hashanah in a certain town. After the holiday, he said: ‘the prayer confused me. They were asking only for material things.’”

The Main Focus

Indeed, the entire Chassidic approach to Rosh Hashanah revolves around one central theme: accepting the Kingship of the Holy One, blessed be He.

Chassidic teachings explain this at great length: the primary purpose of Rosh Hashanah is to crown G-d as King and to bring about the fulfillment of our prayer, “reign over the entire world in Your glory.”

It is told about Rabbi Aharon of Karlin, who once led the prayers on Rosh Hashanah. When he began saying the word “HaMelech”—“the King,” he fainted.

Later, when he was asked what had caused him to faint, he replied with the words of the Gemara: “If I am the King—why have

you not come to Me until now?”

It is therefore customary among Chassidim to treasure every passage of the Rosh Hashanah prayers in which the word “King” is mentioned, because on Rosh Hashanah a person’s spiritual service is the acceptance of the yoke of the Kingdom of Heaven.

Chassidic teachings further explain that the primary accusation against the Jewish people on Rosh Hashanah is that they have cast off the yoke of the Kingdom of Heaven, which prevents the Jewish people from being worthy of having G-d’s Kingship revealed in the world. This must therefore be rectified through accepting the yoke of the Kingdom of Heaven.

The way to accept the Kingship of the Holy One, blessed be He, on Rosh Hashanah is specifically with joy. In other words, a Jew should feel that this yoke is not a burden.

Every Creation Must Know

It is further told about the Alter Rebbe, the author of the Tanya, that when he was a student of the Maggid of Mezritch, he prayed at great length on the night of Rosh Hashanah. The Maggid had already finished his prayer, as had his students, but the Alter Rebbe was still praying. The Maggid waited for him and did not set the table. A certain complaint arose in the minds of the other students toward him—since he was the youngest of the disciples—for making the Maggid wait.

The Maggid sensed their thoughts and said, “when my Zalman says ‘and every creation shall know that You have created it,’ he does not move from the podium upon which he prays until the podium itself feels ‘that You have created it.’”

Moshiach Now

The Shofar of Moshiach

The awe-inspiring niggun (melody) of Four Themes (Arba Bavot) is commonly known as “The Alter Rebbe’s Niggun.”

The chassidim of the Alter Rebbe used to call it “the shofar of moshiach,” because, as they explained, it arouses a yearning for the coming of moshiach.

(Letters of the Rebbe Rayatz, Vol. 6, reprinted From Exile to Redemption, with permission from Sichos in English)

A View from Above

continued from page one:

“Are you sure you really saw the Rebbe,” his wife continued. “What will we do with all this food? We have nowhere to put it all. It will spoil, Fival. Fival!! Why aren’t you answering me?! It’s a quarter to seven! We’re going to lose a fortune!”

But Fival was just sitting there with his head in his hands.

Suddenly, ten minutes before the holiday, the door burst open, and two Jews frantically rushed in, shouting, “have you got a place for us to sleep?!”

Fival lifted his head from his hands, half-heartedly looked at them, and asked, “how many are you?”

300!

“About three hundred all together! We were on our way to Vitebsk, but we took a wrong turn. Do you have a place?”

It seems that his wife had been yelling at him at such volume that neither of them had noticed the multitude of wagons that had arrived.

The guests didn’t mind the cramped rooms and small portions of food. They were overjoyed that there were rooms and food at all!

The meals were festive, and after the holiday, they thanked and praised Fival and paid him royally for their stay.

Fival had to wait a few days to get an appointment to see the Rebbe and thank him. But when he finally did, he couldn’t help asking the Rebbe why he hadn’t simply told him that the guests would arrive so late, saving him all the tension and aggravation before the holiday.

“I was looking from very high,” explained the Rebbe. He knew that Fival would think he was referring to his second-floor balcony. “From there, even large distances seem very small.”

by Rabbi Tuvia Bolton, Rosh Yeshiva Ohr Tmimim, Kfar Chabad



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Human Interest

Rosh Hashana in Ukraine

Despite intensified Russian attacks across Ukraine, Chabad's Jewish Relief Network Ukraine (JRNU) is moving ahead with a massive Rosh Hashana aid operation that will bring joy to tens of thousands of Jews across the war-torn country.

Local Rabbis and Chabad emissaries are working around the clock to ensure that Jews can observe the Holidays properly despite the ongoing war and the dangers that have become part of daily life.

The main stage of the Rosh Hashana operation is a fleet of large aid trucks



that will depart distribution centers carrying pallets of food and Ukrainian language materials explaining the significance and customs of the Tishrei Holidays to dozens of Jewish communities throughout the country.

Jewish communities across Ukraine are also preparing for what organizers expect could be record attendance at shuls and holiday programs this year. "After such a long and exhausting period of war and uncertainty, people are looking more than ever for togetherness and tradition," said Rabbi Simcha Levenhartz, a Chabad emissary in Kyiv who is coordinating the distribution operation. "We are all looking ahead and will daven together that the coming new year will finally be a peaceful, calm and sweet year."

adapted from COLlive

Cooking Tip of the Week

Rosh Hashana Carrot Soup:

One kilo of cut carrots cooked in four cups of vegetable broth, grated fresh ginger, one chopped onion, two cloves of garlic and a sprinkle of cinnamon...feel free to add salt and coarse ground pepper. Cook till soft, process with hand blender and add water or coconut milk to smooth out.

*Alizah Hochstead,
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Halacha Corner – Hearing the Shofar

When fulfilling a Torah obligation one is required to have specific intent to fulfill his obligation. One who does the mitzvah without that intent does not fulfill his obligation. In practice, if a person consciously prepared himself to perform a mitzvah, that intention is extended throughout the fulfillment and is counted as intent. Thus, one who went to shul intending to hear the shofar fulfills the mitzvah even if he didn't actively have that in mind while hearing the shofar. A person must hear the entire length of each blast, even if it surpasses the necessary length. One must therefore make sure to hear every shofar blast from beginning to end.

If while hearing the shofar a person's mind wanders, many halachic authorities suggest that he has not fulfilled his obligation, since although it entered his ear he did not hear the sounds. One must therefore maintain full concentration on the shofar throughout the blasts. If one missed a blast it is not sufficient just to rehear that blast rather he must rehear that section, and the rest of the blasts in order. However, he can fulfill his obligation with the blasts during musaf or the additional blasts at the end of davening (which is one of the reasons it was established).

Rabbi Chaim Hillel Raskin, Rav of Chabad of Petach Tikvah, reprinted from The Weekly Farbrengen by Merkaz Anash, on-line at TheWeeklyFarbrengen.com

Farbrengen



Question: As we renew our commitment to Hashem as our King on Rosh Hashana, I am reminded of the Rambam's teaching that our Sages command a woman to "honor her husband exceedingly," regarding him "as an officer or a king" (Ishut 15:20). I hear a lot about a husband's responsibility to give to his wife, but what about a wife's obligation to treat her husband like a king?

Answer: It is a fair question. A husband may wonder: if the Torah asks a wife to "treat her husband as a king," what does that obligation actually look like in marriage? And if a husband feels that he is not receiving the respect he needs, what should he do?

Rabbi Simon Jacobson shared the following story: A couple came to the Rebbe. The wife complained that her husband often criticized and ordered her around. The husband said that his wife did not respect him or listen to him.

The Rebbe asked, "why should a woman listen to her husband?" "Because he is the master of the house," the husband replied. "No," said the Rebbe. "The first thing you, as a man, must follow is the edict that a man should honor his wife more than himself. Then the woman will have a husband she can respect and love. If the man does not fulfill his role, the woman must respectfully bring it to his attention." In other words, rather than asking, "how can I get my wife to respect me?" consider, "am I behaving in a way that makes me worthy of her respect?"

Indeed, immediately before discussing the wife's obligation, the Rambam writes that the husband must "honor his wife more than himself, and love her as he loves himself." The order is significant in that Chassidus explains that the more a husband gives to his wife, both emotionally and materially, the more she will give back to her husband in return.

Often we approach marriage as consumers, asking, "what am I getting?" or "what does my spouse need to change?" A more fundamental question is, "what can I give to make this marriage better?" Whether husband or wife, when we focus on giving rather than receiving—on honoring rather than demanding honor—we create an environment where love and respect can flourish.

Aharon Schmidt, marriage and personal coaching: www.aharonschmidt.com

***** Marriage seminar for couples beginning Rosh Chodesh MarCheshvan (October 12th). Contact aharonschmidt@gmail.com to reserve your place.**



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