



Rav Yitzchak Zilber, זצ"ל was known to be a unique *martbitz* Torah under the watchful eye of KGB. His son, Ben Tzion was one time put into prison (most likely, for “illegal Jewish activities”) and was sentenced to stay for a duration that unfortunately, made him spend Rosh Hashana in the prison. How would he be able to hear the shofar?

Now that particular prison was heavily guarded on three sides. The 4th side was not guarded. That side was closed off by endless forest. There was no need to put guards there since no one would ever walk through miles and miles of forest. No one except for one person, and that was Rav Yitzchak Zilber. On erev Rosh Hashana he walked for hours upon hours through that forest until he finally reached the edge of the forest that was facing the prison. As soon as it was daybreak on Rosh Hashana morning, Rav Zilber took out the shofar and blew 30 *kolos* (shofar blasts) for his beloved son.

Hints & Answers\* **SHMIRAS SHABBOS:** Sefer Shemiras Shabbos Kehilchosa (12:3) teaches that it is permitted to soak dishes on Shabbos/Yom Tov to prevent the food from hardening on the plates (even if a person will not need these dishes on Shabbos/Yom Tov), on a condition that it is done before the food hardens. For other leniencies regarding washing dishes in unique cases see *ibid.*, ch.12. **RHYME:** “heart” **RIDDLE:** He was referring to the halacha of “*shalem kodem*” (i.e., the bracha needs to be said on the fruit that is whole if there is a whole fruit and a piece of fruit in front of him and he wants to eat both of them). Thus, Reb Yehuda was pointing to a whole date that was on the platter. For more details of this halacha, see the Mishna Berura 211:4. | \*Note: The answers are based only on the sources quoted and might not reflect opinions of other halachic authorities. As such, Menucha’s answer are not to be taken as final decisions in halacha, but rather as a springboard for discussions, further study, and questions to a *posek*, etc.

## Shmiras Shabbos

### Washing Plates After Lunch of the 1st Day of Rosh Hashana



“Wow! What an amazing *seuda* we had! So much *kedusha*!” said Chani, after the day *seuda* of the 1st day of Rosh Hashana.

“And such yummy food!” said Miri.

“And so many dishes to wash!” said Imma as she looked in the sink.

“I’ll help you wash them, Imma,” said Moishy as he ran to the sink.

“Wait!” said Imma, “We cannot wash dishes now. The next *seuda* is at night. Washing dishes now would be preparing for the next day, which we cannot do on Yom Tov!”

“Hmm...So can we at least soak them now to make it easier for us to wash them at night?” asked Moishe.

“Good question, Moishe. I am not sure,” said Imma.

**Question:** Can the dishes be soaked now?

(The “Hints & Answers” section is on page 4)

◆ For *refuah sheleima* to those who need it  
◆ *Menucha* expresses gratitude to all its supporters in 5782!



### Parsha Pearls

...ובְחַרְתָּ בַחַיִּים...

“...*And you should choose life...*” (parshas Nitzovim, Devorim 30:19).

The above words of the Torah “and you should choose life” are known to many, and will be powerfully inspiring when heard before Rosh HaShana during *krias* HaTorah this Shabbos. Interestingly, the words of the Torah are: **ובְחַרְתָּ בַחַיִּים** which literally means “and you should choose *the* life” But what exactly is “the life”? The very next verse next explains:

לְאַהֲבָה אֶת-ה' אֱלֹהֶיךָ לְשֹׁמֵעַ בְּקוֹלוֹ וּלְדַבְּקָה-בּוֹ כִּי הוּא חַיֵּיךָ וְאַרְךָ יָמֶיךָ לְשִׁבְתָּ עַל-הָאָדָמָה אֲשֶׁר נִשְׁבַּע ה' לְאַבְתָּיךָ...

“*To love Hashem your G-d, to listen to His voice and to attach yourself to Him, for He is your life and the length of you days, to live on the Land that Hashem had sworn to your forefathers...*”

There is life, and there is *the* life. Hashem tells us: chose *the* life!

Also notice that the mitzva of living in Eretz Yisroel is listed in this verse along with the *ahavas* Hashem, *yiras* Shamayim and *deveikus*. Commenting on this verse, the Ohr HaChaim writes: **כי ישיבת הארץ היא מצוה כוללת כל** - “Living in Eretz Yisroel is a mitzva that includes in it the entire Torah.”



### Ask Around Your Shabbos Table

**Ask around your Shabbos table:** Since *tefilla* is of enormous importance on Rosh Hashana, what can you suggest to the mothers who cannot go to shul on Rosh Hashana due to their need to tend for their young children?

**Menucha’s Answer:** A mother should ask someone to watch her children for a short time, and then pray at home. Rav Elya Lopian, זצ”ל received a tradition from his Rabbanim that a mother who is praying at home on Rosh Hashana, due to the fact that she needs to attend to her little children, has a special gate that allows her *tefilla* to reach just as high as a man’s *tefilla* in *shul*.



### Rhymes for Kids



Dip the apple in the honey. Make a bracha loud and clear,  
 L’shana Tovah u’mesuka. Have a happy sweet new year!  
 If for a year of sweetnesses sweet things we employ,  
 What should be a siman for a year of joy?!  
 Well, here is the answer that’s easy and smart:  
 Just have on Rosh Hashana a really happy \_\_\_\_!

“*On Rosh Hashana, a person should just have a happy heart and trust Hashem, while doing teshuva and performing good deeds.*” [Mishna Berura 583:5]



### Parsha Trivia & Riddles



Reb Yehuda knows halacha well. Therefore, when he began eating the *simanim* on Rosh Hashana, he pushed away the apple that was in front of him and asked for a date. “A fruit from *Shivas Haminim* is *kodem!*” he explained. But when he was served a piece of date, he shook his head in disapproval and pointed to a date that was in the middle of the table, and said, “According to *halacha*, I should make a *bracha* on that one!” said Reb Yehuda. What halacha was Reb Yehuda referring to?

### ? DID YOU KNOW THAT ?

**You probably knew that** the effect of shofar sounds on Rosh Hashana is very great. **But did you know that** the Midrash (Vayikra Rabba 29:10) reveals that because we sound the shofar on Rosh Hashana, Hashem rises from the thrown of judgment and sits on the thrown of mercy?! Why even tefilla cannot equal to the power of shofar? Shem Mishmuel explains that *tefilla* simply does not have the necessary power to accomplish this. Only the shofar does. The shofar, says Shem Mishmuel, is קול פנימאי (lit. the inner voice) - the expression of the heart’s cry. The heart has a cry that cannot be expressed in words, as the verse says: **צָעַק לִפְנֵי אֱלֹהֵי** - *Their heart cried out to Hashem* (Eicha 2:18). Only the strength of the heart’s cry, expressed through the shofar, has the power to do something so extraordinary - i.e., to “disturb” judgment on the Day of Judgment! [sefer Shem Mishmuel on Rosh Hashana, year 5671, Day 2, “Bamidrash”]