

Miraculous Bottomless Cup

Special thanks to revach.net for the content

When the great Rebbe Shloimke of Zvhil moved to Eretz Yisroel he chose to remain anonymous. He lived a simple life and no one gave him any special honor. That's exactly what he wanted.

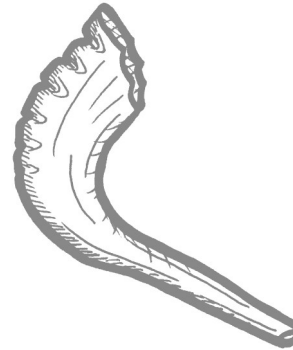
Rav Shloimke would *daven* at the *Kosel* every day. One Chol HaMoed morning there was a big crowd at the *Kosel* and a resident of the Old City was generous enough to bring lots of water. He began giving out drinks to the people. When he poured water for Rav Shloimke, suddenly, the bottom of the cup broke off and the water spilled on the floor. The cup was replaced. Amazingly, when the water was poured in, the bottom of this cup broke off as well.

After this strange occurrence repeated itself a few times, Rav Shloimke asked the man if he filtered the water from worms. This man was a recent *oleh* to Eretz Yisroel and it turned out that he was unaware of the bugs that seep into the water from the wells around Yerushalayim.

The word spread quickly about the miracle of "the bottom falling cups". Rav Shloimke was ultimately revealed as the renowned Rebbe of Zvhil, and began to live again with a lot of *kavod* showered upon him. ♦



Halacha Challenge



Crying on Rosh Hashana

by Shlomo Epshteyn

reviewed by Rav Chaim Malinowitz

The chazan in Moishy's shul does a marvelous job on Rosh Hashana. At times his piutim bring Moishy to high emotions, and even to tears. However, before the Rosh Hashana of this year, Moishy started wondering if he is allowed to cry on Rosh Hashana. "Since Rosh Hashana is a Yom Tov," thought Moishy, "maybe I am not allowed to cry on it."

Question: Is Moishy allowed to cry on Rosh Hashana?

Answer: If it's a cry from emotions such as sadness or fear, then Moishy should not cry on Rosh Hashana. However, if it's a cry from spiritual uplifting and being close to Hashem, then not only is Moishy allowed to cry like that, but it's very praiseworthy to do so on Rosh Hashana.

Explanation: Some aspects of our conduct on Rosh Hashana are based upon a historical event recorded in *sefer* Nechemya.¹ In a certain year, shortly after Bnei Yisroel returned to Eretz Yisroel from Bavel, the nation gathered together on Rosh Hashana. One of the events that took place there was a public reading of the Torah by Ezra HaSofer (along with explanations from the Oral Torah - see *peirush* Malbim²). Hearing those words of Torah made people cry (*see Note A). The verse in Nechemya then says that the leaders of Am Yisroel told the people not to cry, as this is improper to do on Rosh Hashana due to the day's unique holiness. Based on this verse in Nechemya, the Vilna Goan taught his students not to cry on Rosh Hashana.³



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Halacha Challenge (cont.)

On the other hand, we have a *mesora* that the Arizal would cry on Rosh Hashana and Yom Kippur, and praised those people whose souls moved them to cry on these days.⁴ Is there a disagreement between the Vilna Gaon and the Arizal on this point? Based on the writings of Rav Chaim Volozhin (a student of the Vilna Gaon) and other Achronim, we learn that there is no disagreement. The explanation is as follows. If a person's soul reaches a high level on Rosh Hashana and due to this uplifting and *d'veikus* to Hashem, he is overwhelmed with positive emotions which cause him to cry, then such a cry is more than welcome on Rosh Hashana. What's not appropriate on Rosh Hashana is a cry that's a result of emotions such as sadness and fear (see Note B).⁵ ♦

Further Thoughts: Note A Why did the people cry after hearing the words of Torah read and explained by Ezra HaSofer? Rashi explains that people cried because they realized that they hadn't been keeping the *mitzvos* of the Torah. The Raibag explains that Ezra HaSofer read the verses which mention curses. Hence, according to this *peirush*, people cried out of fear of punishment. The Malbim writes that Ezra HaSofer read from *sefer hayom*, reminding people that today is Rosh Hashana. Hence, they cried due to *eimasa hadin* (fear of judgment). As mentioned in the article, the leaders of the Am Yisroel then told the people that their cry is inappropriate today. With the above *peirushim* of Rashi, Raibag and Malbim we learn that a person should not cry on Rosh Hashana if it's a cry of remorse for not keeping the Torah properly, or a cry from a fear of punishment that may result from the judgment. **Note B** It is also important to point out that those verses in Nechemya also mention that the leaders told the people not only that crying is inappropriate, but even feelings of sadness or mournfulness are also unwelcome on Rosh Hashana.

1. נחמיה פרק ח' 2. פ' מלבי"ם על נחמיה ח:ב. 3. מעשה רב סימן ר"ו 4. בה"ט א"ח סימן תקפד ס"ק ג. 5. עיין בפס"ת ס"ל תקפד (ב)

Wonders of Creation

Little Armored One

By Alex Isaacson



The Aztecs called the armadillo "Turtle Rabbit," and the Spanish named it "Little Armored One." However you refer to it, the Armadillo is an interesting creature. It's found primarily in South and Central America, particularly in Paraguay and surrounding areas. Many species of armadillo are endangered. Their average length is a little over two feet, yet they weigh around

130lbs. The diets of different armadillo species vary, but consist mainly of insects, grubs, and other invertebrates.

What's most fascinating about this turtle rabbit though, is the armor that Hashem provided it with, so that it can protect itself from predators. The armor is formed by plates of dermal bone covered in relatively small, overlapping epidermal scales called "scutes," which are composed of bone with a horn covering it. Most species have rigid shields over their shoulders and hips, with a number of bands separated by flexible skin covering the back and flanks.

Additional armor covers the top of the head, the upper parts of the limbs, and the tail. This armor-like skin appears to be the main defense of many armadillos, although most escape predators by fleeing (often into thorny patches, that their armor protects them from) or digging to safety. ♦

Kids Ask, Zeidy Answers



Zeidy, we heard that the *shofar* sound on Rosh Hashana is supposed to wake us up. But we are not sleeping!



What you've heard is true. The Rambam teaches us that the message of the shofar is "*uru yishenim mishinaschem...*" - those of you who are sleeping - wake up from your sleep. It's referring to the spiritual sleep. "Waking up" signifies a change of state - from being asleep to being awake. In other words, it means a full transformation. On Rosh Hashana, a Jew needs to answer the call of the shofar and find an area where he needs go from "asleep" to "awake".

Interestingly, when we sound the shofar after *Shacharis* from Rosh Chodesh of Elul through Shemini Atzeres, the *minhag* of Klal Yisroel is to say *perek* 27 of Tehillim. For many people this *perek* of Tehillim helps to figure out the area where they need to do a total transformation. Imagine the following scenario. While hearing the shofar, a person is pondering:

"What do I need to wake up from? Hmm...I don't know. Hmm..." Then, the sound of the shofar stops and the person immediately reads *perek* 27: "*L'Dovid, Hashem is my light and my salvation, from whom should I fear? He is the stronghold of my life, from whom should I be afraid?*" "Aha!" - Says the person - "Hashem just answered my question of "what should I wake up from?" I should wake up from not realizing, internalizing, and feeling that Hashem is my light, my salvation and the stronghold of my life." Becoming a person who lives knowing and feeling that Hashem is *אורי* and *ישעני* and, *מגדולי* is not merely an improvement, but rather a true, total transformation. Such a person woke up!

Riddles



Riddle

How many *p'sukim* in the Chumash refer to Hashem as מלך?

Hint: The Rosh Hashana *machzor* will help...

Answer to last issue's riddle

(*Riddle:* Because of the women, the men need to stay in *shul* longer on certain days. On which days?)

ANSWER: Rosh Chodesh. [At *krias* haTorah during *Shacharis* on Rosh Chodesh there is an extra *aliya* - i.e., on a regular Mon/Th we have 3 *aliyos*, but on Rosh Chodesh we have 4 *aliyos*. This extra *aliya* on Rosh Chodesh is because of the women. Why? On a regular Mon/Th we only have 3 *aliyos* because people need to get to work. On Rosh Chodesh, the women have a *mitzva* not to do *melacha* (it's their reward for not participating in the sin of the Golden Calf). Since not so many people are rushing to get to work on Rosh Chodesh, Chaza"l added an extra *aliya*. Apparently, in the times of Chaza"l, many women would go to *shul* to participate in the services. (Megilla 22b, Rashi *ibid.*)]