

# ROSH HASHANA

## Davening with Fervor

A visitor to the township of Lubavitch describes the first night of Rosh Hashanah: The day is ending and the large *shul* is already packed with chassidim, *orchim*, and hundreds of *bochurim* and their teachers who have gathered to *daven maariv*. Their faces all express arousal and awe, fearing judgment; all stand together as one, ready to accept this holy day. A few moments pass and the Rebbe arrives, his holy face aflame with *merirus*, an intense seriousness, but at the same time shining with an inner *chayus* and *simcha*. Two opposites appear there together.

*Maariv* is *davened* earnestly and with *hislahavus*; the *tefillos* soar aloft, piercing the heavens. As I push myself closer to the Rebbe to hear the *tefilla* of a *tzaddik*, the sound of passionate crying and deep sighing reaches my ears. There is not a word of the Rebbe's *davening* that is not soaked with a river of tears. Never in my life have I heard such soulful crying!

*Maariv* is over, but no one leaves. The chassidim stand close together and listen intently to every nuance of the Rebbe's *tefilla*. All eyes are focused on one point, making sure not to miss a moment. The Rebbe softly sings a *niggun* with *dveikus*, demanding and pleading, and as his heart bursts with tears, tears also course down the faces of many of the chassidim who are listening in silence – with *teshuvah* from the depths of the heart. I think to myself, "If the only reason for the *tefilla* of the *tzaddik* is to arouse thousands of *Yidden* with regret and *teshuvah*, that is enough."

Late at night, when the Rebbe finishes *davening* and turns to *bentch* all those present with a good, sweet year, his face shines like a *malach* of Hashem, his eyes radiating light and hope. He passes through the crowd and wishes each person, *Leshana tovah tikaseiv veseichaseim!*

(התמים ח"א ע' קלב)

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"ו (1885), the Rebbe Rashab was in Yalta, Crimea, and *davened* in a little *shul* of Poilische 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.

(שו"ע אדה"ז סי' תקפ"ג ס"ח)

The Frierdiker 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"י"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)

Once, late in the afternoon of the second day of Rosh Hashanah, the Frierdiker Rebbe went to his father the Rebbe Rashab to hear the *maamar*. The Rebbe Rashab told him, "Take advantage of the time; you have another 22 minutes left [before *shkiah*]." Later, the Rebbe came out late to deliver the *maamar*.

(סה"ש תש"ד ע' 11)

On the second day of Rosh Hashanah (1944), some chassidim wanted to enter the room in which the Frierdiker Rebbe was having his *Yom-Tov seuda*. He was not pleased with this and said, "What a pity! At this time you can add millions of words to the *sefirah* of *malchus*." The chassidim immediately left the room and started saying *Tehillim* aloud.

(סה"ש תש"ה ע' 10)

On the first night of Rosh Hashana each person wishes his friend, "*L'shana tovah tikaseiv v'seichaseim*." The Rebbeim would say this to each of their family members, even the very young children.

The *Tzemach Tzedek* once said: When the two *malochim* who escort every individual on his way home hear the pure-hearted *Yidden bentching* each other with a *ksiva vachasimah tovah, leshana tovah u'mesuka*, they go Above to give a favorable report and insist on a good, sweet year.

(סידור, סה"ש תש"ד ע' 2, סה"ש תש"ה ע' 1)

## CONSIDER THIS!

- What difference was there between the crying of the Rebbe Rashab and the crying of the *goy* (*l'havdil*)?
- Why did the Chassidim prefer to hear a *maamar*? What did the Rebbe explain to them?



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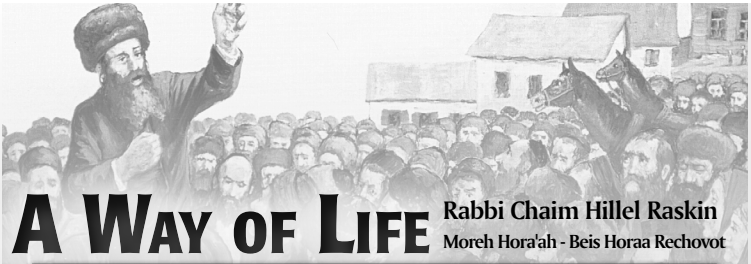


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# A WAY OF LIFE

Rabbi Chaim Hillel Raskin  
Moreh Hora'ah - Beis Hora'ah Rechovot

## Hearing the Shofar

What must I do while listening to *shofar* blowing?

- When fulfilling a Torah obligation one is required to have specific intent to fulfill his obligation (*kavana latzeis*). One who does the *mitzvah* without that intent does not fulfill his obligation.<sup>1</sup>
- In practice, if a person consciously prepared himself to perform a *mitzvah*, that intention is extended throughout the fulfillment and is counted as *kavana*. Thus, one who went to *shul* intending to hear shofar fulfils the *mitzvah* even if he didn't actively have that in mind while hearing the *tekios*.<sup>2</sup>
- 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 *tekiah* from beginning to end.<sup>3</sup>
- If while hearing the *tekios* a person's mind wanders, many *poskim* suggest that he has not fulfilled his obligation, since although it entered his ear he did not hear the sounds.<sup>4</sup> One must therefore maintain full concentration on the shofar throughout the *tekios*.
- 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 *tekios* in order.<sup>5</sup> However, he can fulfill his obligation with the *tekios* during *musaf*<sup>6</sup> or the additional *tekios* at the end of *davening* (which is one of the reasons it was established).<sup>7</sup>
- The first set of *tekios* are called *tekios meyushav*, sitting *tekios*, since the listeners are allowed to sit. Although the *minhag* is to stand, one may lean on something for support.<sup>8</sup> The second set of *tekios* are called *tekios meumad*, standing *tekios*, and were established to be sounded while the congregation is standing (during *musaf*). Therefore, one must stand for the *tekios* and not lean on anything. One who is listening to only one set of *tekios* (such as on *mitvzoim*) should stand.

6. בנוגע תקיעות דתשרית י"ל שישלים אחרי התפילה שאז תוקעין בלי נשימה. ויל"ע.  
7. שו"ע"ר סי' תקצ"ו ס"א. ולהעיר משו"ע"ר סי' תק"צ ס"ט אלא ששם מדובר על הבעל תוקע ומה שכתבנו בפנים הוא עצה פראקטית לשומעים.  
8. נט"ג פנ"ו ע"י

1. ר"ה כ"ח ע"ב. שו"ע"ר סי' תקפ"ט ס"ה.  
2. שו"ע"ר שם ס"ט.  
3. שו"ע"ר סי' תקצ"ב ס"ח. וראה שם סי' תקפ"ז ס"ד, לבוש סי' תקפ"ז ס"ג.  
4. פסק"ת סי' תקפ"ט ס"ו. וראה פסק"ת סי' תקפ"ח ס"ג.  
5. שו"ע"ר תק"צ ס"ז.  
6. בנוגע תקיעות דתשרית י"ל שישלים אחרי התפילה שאז תוקעין בלי נשימה. ויל"ע.  
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8. נט"ג פנ"ו ע"י

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

## OUR HEROES

### Reb Yechiel Halperin



Reb Yechiel Halperin, also known as Yechiel "*der Chazan*," possessed a beautifully sweet voice and served as the *chazan* for the *Yomim Noroim* for the Rebbe Rashab in Lubavitch and later on for the Friediker Rebbe. He was also known as Reb Yechiel der Meshulach, as he was a fundraiser for Tomchei Temimim in its first years.



As a young man Reb Yechiel worked in Charkov. While Reb Yechiel's grandfather was a *chossid* of the Alter Rebbe, Reb Yechiel grew up lacking a real *chassidische chinuch*. Once, the *chossid* Reb Bere Volf Kozevnikov of Yaketrislav visited Charkov, where he spoke about the *chassidim's* way of life. Reb Yechiel was immediately inspired and traveled immediately to Lubavitch. He arrived shortly after the passing of the Rebbe Maharash and remained in Lubavitch for close to a year. He later moved to Moscow and served as the *chazan* of a large *shul*. Soon after, the Rebbe Rashab visited Moscow and Reb Yechiel assisted him during his stay. It was during that visit that the Rebbe Rashab taught him the *nusach* of many parts of the *davening* for the *Yomim Noroim*.

(סה"ש תש"ה ע' 25)



The Friediker Rebbe writes: "...there were about forty *bochurim* learning in Tomchei Temimim, and I received letters from the cities in which Reb Yechiel fundraised for the *yeshiva* saying that Reb Yechiel said there were about four-hundred *talmidim*! I wrote to Reb Yechiel asking him why he's exaggerating ten times more than the truth. He responded to me that he is not exaggerating, because he does not say there are four-hundred *bochurim*, rather there are four-hundred *talmidim*. Being that every *talmid* uses all of his ten *kochos* for Torah and *avodah*, there are four-hundred *talmidim*. When I wrote this to my father [the Rebbe Rashab], he replied, 'Indeed so, one must use all of his ten *kochos* in order for his learning to be done properly.'"

(אג"ק אדהרי"צ ח"ו ע' מוח)

לזכות יהושע העשל בן חנה שי' לרפו"ש וקרובה

## A MOMENT WITH THE REBBE

### "Don't Forget Your Hachlata"

Reb Michael Seligson relates:

One *Rosh Hashana*, the Rebbe blew the *shofar* as was his custom. There was some difficulty with the blowing of the *tekios*. The Rebbe tried for a long time and also tried blowing the second *shofar* that he had with him, but with no success.

In the crowd of the thousands of people assembled stood a *chossid*, who in those moments made a non-verbal *hachlata* (resolution). At that point, the Rebbe continued the *tekios*, completing them successfully.

On Motzoei *Rosh Hashana* at *kos shel brocho*, the Rebbe turned to this individual in the crowd and said to him, "Don't forget to fulfill your *hachlata*..."

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