



THE AVODAH OF ROSH HASHANA

DAVENING WITH FERVOR

On Rosh Hashana the Rebbeim would daven with much fervor and tears, particularly the first mairiv 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)

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 *teshuva* 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 yikasev vesechaseim!*

(התנאים ח"א ע' קלב)

In the year תרמ"ו (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 was 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 ones 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"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 תשי"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 תש"ה (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 תשי"ה ע' 10)

On the first night of Rosh Hashana each person wishes his friend, "*L'shana tovah tikasev 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 תשי"ד ע' 2, סה"ש תשי"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 *mairiv*? What did the Rebbe explain to them?



ONEG BUS
917.267.2227
onegbus@gmail.com

LOCAL & LONG DISTANCE - HEIMISHE DRIVERS

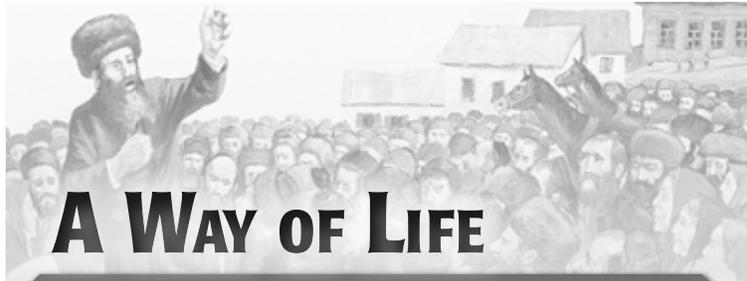
STA"M INSTITUTE
www.MachonStam.com
718-778-STAM (7826)



THRIFTY COMPUTER
800.971.3916

www.ThriftyComputer.com

Unlocked GSM
Cell Phones +
100% Customer
Satisfaction



A WAY OF LIFE

ERUV TAVSHILIN

When and how do I make an *eruv tavshilin*?

1. It is forbidden to do *melacha* on *yom tov* for Shabbos. Therefore, anyone who will prepare for Shabbos on *yom tov* by cooking, baking or by doing anything else that may not be done on Shabbos itself—must make (or be included in) an *eruv tavshilin*.
2. While guests may rely on their host's *eruv*; those who sleep at home may need to make one of their own, depending on the circumstances, and should ask a *Rov*.
3. On *erev yom tov* choose two cooked foods that will be eaten on Shabbos to serve as the *eruv*. Customarily we use a *challah* or *matza* (a baked food) and a significant cooked food, such as a piece of meat or fish. One then recites the *nusach* as printed in the *siddur*.
4. The *eruv* must be in existence when preparing for Shabbos, and we eat it on the shabbos following the *yom tov*. The minhag is to eat it during Shabbos's final meal, and to also use the *eruv challah* or *matza* as the second of the *lechem mishneh* for each of the shabbos meals.
5. The *eruv* only permits food related preparations for Shabbos on the **second day** of *yom tov*, namely *erev Shabbos*.
6. All foods cooked for Shabbos on *yom tov* must be ready **well before the onset of Shabbos** (before candle lighting time at the very latest).



לזכות חנה שפרה בת שרה לרפ"ש

לזכות הילד לייביש שי' אייזנבערג שיגדלוהו לתורה,
לחופה ולמעשים טובים

To hear the Dvar Torah, call:

347.498.0008

Audio Archive 641.715.3800 ext. 94500#



לע"נ שרה רבקה בת ר' יוסף ע"ה

CURRENT EVENTS

ו' תשרי

THE SHPOLER ZAIDE

Reb Aryeh Leib of Shpoleh, known as the Shpoler Zaide, was born on Chof Hey Kislev תפ"ה (1724) to his father, Reb Boruch, and later became one of the great talmidim of the Mezritcher Maggid. The Rebbe said that until proven otherwise, we can assume the Shpoler Zaide and Reb Leib Sarah's were the same person. Reb Aryeh Leib was known for the miracles he performed, mainly in his dealings with kings and ministers. He was very much loved by the Alter Rebbe. He composed the niggun "Hop Kozzak," which the Rebbe often asked the chassidim to sing. He passed away on the Vov Tishrei תקע"ב (1811).

The Shpoleh Zeideh was a man of intense fervor, far more than any of the other talmidim of the Maggid. When he visited the Alter Rebbe in Liadi, around תק"ע (1810), he related that when he was a child of three he saw the Baal Shem Tov. "He placed his holy hand on my heart and ever since I have felt warm."

The Friediker Rebbe said about this: A gesture of a tzaddik, certainly seeing him and hearing his voice, must make an impression never to be forgotten.

(היום יום, י"ד טבת)

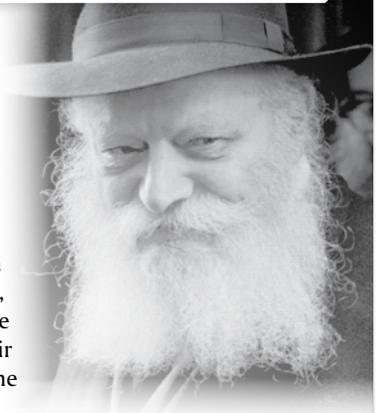
The Shpoleh Zaide once said to the Alter Rebbe: "You began writing a Book of Tzaddikim (as opposed to the Tanya which is a 'Sefer shel Beinonim'), but the world is incapable of taking it. Therefore, a kitrug (decree) has been aroused above, and it was decided that the sefer will be burned, and in that flame, I will ascend to shamayim." So it was; at the time those manuscripts burned, the Shpoleh Zaide passed away.

(אג"ק ח"ט ע' 232)

A MOMENT WITH THE REBBE

THE RIGHT PLACE FOR ROSH HASHONO

Amongst the Rebbe's many directives to the Rosh Yeshivos, was one that began repeating itself from the early years of the nesius: That the bochorim should spend Rosh Hashanah, Yom Kippur and the days in between, in yeshivah. These days, the Rebbe explained, are to be utilized to their fullest. This can only be done within the walls of the yeshivah.



To the administration of the yeshivah at seven seventy, the Rebbe would demand that they accommodate the guests, so that every bachur remain in yeshivah.

From the dean of Beis Rivka Seminary of Paris, Harav Yaakov Shlamey, the Rebbe made the same request.

Harav Shlamey relates: "The Rebbe explained his directive to me in yechidus in the year 5729. The Rebbe stated, 'I know that if they are in seminary for Rosh Hashono, they will spend the day saying Tehillim. If they are home, I don't know what the topic of discussion will be around the table...'"

לע"נ ר' אפרים ארי' ב"ר אליעזר ע"ה ומרת דבורה בת ר' משה ע"ה