

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

הקהל



ליל ערב ראש השנה

עניי הפעולה ד"הקהל את העם האנשים והנשים והטף בכל השטרעם, עד שפועלים בכל קצוי תבל - מתנהג גם הקביה בימדה כנגד מודה, "מידו המלאה הפתוחה הקדושה והרחבה, להקהיל את כל בני ישראל "הקהל את העם האנשים והנשים והטף, לבית המקדש, "מקדש ה' כוננו ידיו", לשמוע קריאת הפרשיות ממך המשיח, באופן שפועל "ליראה את ה' אלקיכם כל הימים" בתכלית השלימות, עד שנעשים מציאות אחת - "ישראל וקוביה כולא חד". ליל ד' חג הסוכות התשמ"ח

ערב ראש השנה

במחיצת כ"ק אדמו"ר מלך המשיח שליט"א

Rosh Hashana - the day Hashem judges the entire world. The day of kabalas hamalchus. One could just imagine with what kind of things the Rebbe is occupied on Erev Rosh Hashana. Without a doubt, Erev Rosh Hashana is a very unique time by the Rebbe. Below we present some of the "hanhagos kodesh" of the Rebbe on this auspicious day.

התוועדות

Beginning from 5732, the Rebbe would farbreng every year on the night of Erev Rosh Hashana, in honor of the Tzemach Tzedek's birthday. The farbrengen was also a "kabalas ponim" (reception) for the guests who arrived from all over for chodesh tishrei. This continued until Erev Rosh Hashana 5748, after which the Rebbe stopped farbrenging on weekdays (from 22 Shevat 5748).

At the farbrengen of Shabbos Bereishis 5714, the Rebbe established a fund called "Keren Hashana". Those contributing to this fund would give a sum of money for tzedaka - corresponding to the days of the upcoming year. The Rebbe would then use this money, throughout the year, to give tzedakah every day. During the farbrengen of erev rosh hashana, as well as at other farbrengens throughout chodesh tishrei, the Rebbe would encourage the chassidim, to contribute to this keren.

At the end of this farbrengen - and others throughout chodesh tishrei - the Rebbe would give the leftovers of the mezonos and wine to R' Moshe Yeruslavsky a"h - head of the "Va'ad Hachnosas Orchim".

סליחות

In the earlier years, the Rebbe's davening bima was set up (for chodesh tishrei) from erev rosh hashana. From 5750, the Rebbe began davening on this bima, also throughout the rest of the year.



Selichos of erev rosh hashana would begin earlier than the other

days of selichos (at around 6:30), however, later on, the time was changed back to the regular time (like the other days).

מקוה

Usually, when the Rebbe goes to mikvah (before visiting the ohel), the Rebbe doesn't go until a while after davening shachris. On erev rosh hashana, however, the Rebbe goes to mikvah before davening shachris.

שחרית

Until the Rebbetzin's histalkus (on 22 shevat 5748), the Rebbe wouldn't usually daven shachris with the minyan during the week, besides for erev rosh hashana (and a few other days - including erev yom kippur, purim and more), when the Rebbe always davened with the minyan.

התרת נדרים

After shachris, the Rebbe does hatoras nedorim (while still wearing talis and tefilin) in shul, in front of a minyan of rabonim, older chassidim, etc., who sit on a bench next to the Rebbe's place. [On erev rosh hashana 5754, the Rebbe did hatoras nedorim, when coming out after mincha (on the balcony)].

JET OF ALL JETS!

"...גאר אין גיכען, וכידוע דער פתגם פון חסידים הראשונים, אז בשעת משיח וועט קומען וועט עס זיין געדרוקט אין די גאזעטען. . מ'זאל זען אין גאזעט אז בקרוב ממש אין ימים הכי סמוכים אז משיח צדקנו איז געקומען, און מיר אלע יעדערע פון אונז און אלע צוזאמען וועלן פליען מיט אים צוזאמען אין א דו"עט פון אלע דו"עטן מיט ענגי שמיא און מ'וועט שוין שטיין בשעתא חדא וברגעא חדא בארצנו הקדושה. . בעגלא דידן ממש!"

(משיחת ערב ראש השנה תשד"מ - בלתי מוגה)

After hatoras nedorim, the Rebbe tells the rabonim "yasher koach", and wishes them a "ksiva vachasima tovah, leshana tovah umesukah". Sometimes, the Rebbe also adds afterwards another short beracha. [On erev rosh hashana 5752, the Rebbe said a short berachasicha after hatoras nedorim, and, after coming down the stairs of the bima, the Rebbe suddenly turned around and continued the sicha].

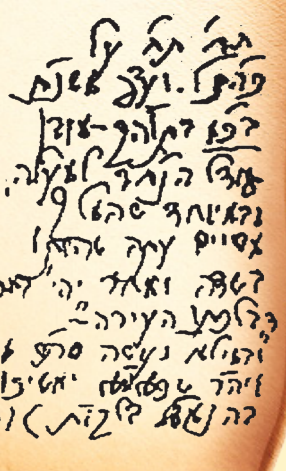
On erev rosh hashana of a shemita year, the Rebbe says the nusach of the "pruzbul" following hatoras nedorim. Also, on erev rosh hashana of the years 5720 and 5748, which were a "shnas hakhel", the year following shemita (as this coming year), the Rebbe said the pruzbul.

כתב יד קודש

תיח תיח על כהניל. ועיפ משנית [מה שנתבאר] בכימי [בכמה מקומות] בתורה [בתורתנו הקדושה] - מובן גודל הנחיר [הנחת רוח] למעלה, ובמיוחד שהמלך מסיים עתה שותו בשדה ומחר יהי במצב די'בלכתו העירה" - ובמילא נעשה סחיב [סך הכל] מי הם שעליהם נאמר "יהיה [הרי הם] הולכים אחריי, ויהי [ויהי רצון] שכאוייא [שכל אחד ואחד] ימשיכו ככהניל [בכל הנייל] [קו הצדיקה] וכן בתורה [כמשנית] [כמו שנתבאר] בהנמשל בלקוית [בלקוית תורה] ויוסיפו מתוך שמחה וטיל [אטוב לבב] ויכווחלשנטומית [ויכתבו וידתמו לשנה טובה ומתוקה].

Thank you for all the above mentioned, and according to what is explained in many places in our holy Torah, it is understood the tremendous nachas ruach Hashem has limaalah, especially standing at a time when the melech is "returning to the city" and it is then decided who will be from those that "return with him", may it be the will of hashem that each and every one of you will continue in all of the above, tzedakah, as well as Torah, and they should add mitoch Simcha v'tuv levav, and may they be written and sealed for a Shanah Tovah Umesukah.

זכור ואל תשכח שכל אחד ואחד ימשיכו ככהניל. ויהי רצון שכאוייא [שכל אחד ואחד] ימשיכו ככהניל [בכל הנייל] [קו הצדיקה] וכן בתורה [כמשנית] [כמו שנתבאר] בהנמשל בלקוית [בלקוית תורה] ויוסיפו מתוך שמחה וטיל [אטוב לבב] ויכווחלשנטומית [ויכתבו וידתמו לשנה טובה ומתוקה].



פ"נים

A short while after *davening*, the Rebbe comes out, and stands by the door of his holy room, to receive *pa'nim*. In the *farbrengen* of 18 elul 5738, the Rebbe instructed that people should start giving their *pa'nim* during the days of *selichos*, and only the guests who arrive right before *rosh hashana* should give theirs in on *erev rosh hashana*.

פ"נ כללי

When everyone finishes giving in their *pa'nim*, a few members of *anas'h* come in and give the Rebbe the "*pa'n kloli*" (general *pa'n*) on behalf of all the *chassidim*. In the early years they would go into the Rebbe's room, and in later years – this would take place in the "*gan eden hatachton*" (the hall outside the Rebbe's room).



KABOLAS PANIM EREV ROSH HASHONO 5754

In previous years, the Rebbe would read the entire *pa'n*, but in later years the Rebbe said, that due to "*tircha detzibura*" there is not enough time to read the *pa'n* right away. Yet, nevertheless, "Hashem definitely knows what is written".

After receiving the *pa'n-kloli*, the Rebbe responds with a *sicha-beracha* that could be heard – via microphone - in the big *zal* downstairs. [from the 5740's and on, the Rebbe usually, later on, edits this *sicha* for printing]. In the early years the *sicha* was short, and in later years, it became longer. In 5752, the *sicha* was twenty minutes long.

[On *erev rosh hashana* 5750, during the *sicha*, the Rebbe instructed to add in learning the *torah* of the *tzemach tzedek*, and to give *tzedaka* corresponding to the number 200 (in honor of two hundred years to the birth of the *Tzemach Tzedek*). In accordance with this, before *mincha*, the Rebbe distributed to all those present, two dollars for *tzedaka*].

At the *ohel*, after reading the other *pa'nim*, before leaving, the Rebbe reads the *pa'n-kloli*. During *tekiyos* on *rosh hashana*, the Rebbe has the *pa'n-kloli* in front of him, together with the other packages of *pa'nim*, on the *bima*. And throughout the year, whenever the Rebbe visits the *ohel*, the Rebbe brings along the *pa'n-kloli*.

תמונה נדירה



IN THIS RARE PICTURE, WE SEE THE REBBE DOING HATORAS NEDORIM DOWNSTAIRS IN THE BIG ZAL OF 770. THE REBBE IS STANDING ON THE FLOOR, AS IN THOSE YEARS (BEFORE 5750) THE REBBE DID NOT YET DAVEN ON A BIMA THROUGHOUT THE YEAR.

FROM 5734, THE REBBE BEGAN DAVENING ON THE BIMA DURING THE MONTH OF TISHREI (BEGINNING ON THE NIGHT OF ROSH HASHANA). FROM 5740, THE BIMA WAS ALREADY UP FROM EREV ROSH HASHANA IN THE MORNING AND FROM 5744, IT WENT UP FROM BEFORE SHABBOS SELICHOS.

אהל

In the afternoon, when the Rebbe went to the *Ohel*, the *mazkirim* R' Chodakov *a"h* and (*yblch"t*) R' Leibel Groner would come along in the Rebbe's car, in the early years R' Shlomo Aharon Kazarnovsky *a"h* would also join. This was also the only time, (besides *yud shevat*) which *chassidim* were present at the *ohel* when the Rebbe was there. Upon returning from the *ohel*, the Rebbe *davens mincha* (usually in the small *zal* upstairs).

WHAT HAPPENED TO UFARATZTO?!

5712 – The Rebbe Starts Accepting Pa'nim

On *Erev Rosh Hashanah* 5712, *anas'h* went into the Rebbe, asking what will be the *Seder* regarding giving in *pani"m*. The Rebbe answered them: "Just as usual, you should make the "long *tzetlach*" (the *sefer* was, that in order not to cause extra work for the Rebbe, everyone would write their and their family's names on a long piece of paper (instead of each person giving in their own personal *pa'n*) and the Rebbe would mention their names at the *ohel*), and I will read them at the *ohel*."

But the *chassidim* told the Rebbe, that by the Frierdiker Rebbe, everyone would go in to give him their personal *pa'n*, on *erev rosh hashana*. To this the Rebbe answered: "I will accept this type of *pani"m*, however due to the shortage of time, I will not read

them at the *ohel*."

Since then, the *minhag* became to give the Rebbe a personal *pa'n* on *erev rosh hashana* (in addition to the *pa'n-kloli*). A large part of these *pani"m* were not read at the *ohel*. Meaning – that this was the first time the Rebbe was accepting *pani"m* himself, without bringing them to the Frierdiker Rebbe!

5720 – "What happened to Ufaratzto?!"

On the night of *erev rosh hashana* 5720, the Rebbe called into his room a group of *temimim* and *ziknei anash*. When they entered, the Rebbe spoke to them with his holy eyes closed, complaining that *hayitochen*, after all he spoke about "*ufaratzto*" since the beginning of the year, he didn't see any action, etc.

Towards the end of the *yechidus*, the

Rebbe said that everyone should make an "*ufaratzto*" in *torah* and *tefilah*, by establishing shifts that will occupy themselves the entire day and night with *torah* and *tefilah* from that night until after *Yom Kippur*.

As the Rebbe spoke, he began crying, while talking. At first, quietly, but then, it got stronger and tears started pouring down the Rebbe's cheeks. After finishing off with a *bracha* for a *ksiva vachasima tova*, the Rebbe continued crying very strongly and put down his head on his hand. Everyone left the room shaken, and right away set out to fulfill the Rebbe's directive.

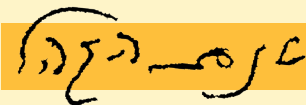
5752 – "Mitzvas Hayom Bi'speeches..."

When Rabbi Dovid Hollander (*rov* in a shul in Brighton Beach) passed by the Rebbe - as the Rebbe received the *pa'nim* - on *erev rosh hashana* 5752, the Rebbe told him: "*mitzvas hayom bi'speeches...*"

ליל ערב ראש השנה התש"נ



On the night of Erev Rosh Hashana 5750, marking 200 years since the birth of the Tzemach Tzedek (29 elul 5549 – 29 elul 5749), the Rebbe distributed a special sefer - "kitzurim ve'he'oros le'sefer hatanya" - containing notes from the Tzemach Tzedek on tanya, together with a dollar for tzedaka.



המלך הי' קורא...

At the *farbrengen* of *leil erev rosh hashana* 5742, the Rebbe started off with a *ma'amar*. After the *ma'amar* the Rebbe explained, that being that the *mitzvah* of *hachnosas orchim* is to honor the guests by offering them food, drink, etc., therefore he started the *farbrengen* with a *ma'amar*, in honor of the guests.

In the second *sicha*, the Rebbe asked: Why specifically this year did he start the *farbrengen* with a *ma'amar* and not in previous years?

The Rebbe explained, that just like in the times of the *beis hamikdash*, in "*Shnas Hakhel*", the guests were given the honor of hearing the Torah being read by the *melech*, so too, because this year (5741) is a "*Shnas hakhel*", the Rebbe is honoring the guests by saying a *ma'amar chassidus*. (being that there is no *melech* to read the Torah...).

ערב ראש השנה – דער גילוי פון משיח אליין!

"דערפון איז מובן, אז ביום הולדת של הצמח-צדק (בערב ראש השנה), וואָס דעמולט איז "מזלו גובר" – איז גובר דער ענין פון שמו של משיח, אז דער בעל יום ההולדת טוט כל התלוי בו – ובמילא איז זיכער אז דאָס איז פועל פעולתו – אז עס זאָל זיין דער גילוי פון שמו של משיח, און נאָכמער – דער גילוי פון משיח אליין (ווי ער איז העכער פאַר שמו)."

(שיחת ער"ה תשנ"ב אחרי קבלת פ"נ הכללי – סוד"ש תשנ"ב ח"א ע' 6).