

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

הקהל



ע"י הפעולה ד'הקהל את העם האנשים והנשים והטף" בכל השטורעם, עד שפועלים בכל קצו תבל – מתנהג גם הקביה בימדה כנגד מדה, "מידו המלאה הפתוחה הקדושה והרחבה, להקהיל את כל בני ישראל "הקהל את העם האנשים והנשים והטף, לבית המקדש, "מקדש ה' כוננו ידך", לשמוע קריאת הפרשיות ממלך 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

יום א' דראש השנה במחיצת כ"ק אדמו"ר מלך המשיח שליט"א

Ma'ariv – the first night of Rosh Hashanah

Upon entering the *shul* for *ma'ariv*, the Rebbe would first sit down and recite *tehilim* for about 20 minutes. Afterwards the Rebbe would stand up and motion to begin singing "Avinu Malkeinu". (This the Rebbe would do before all the *tefilos* of Rosh Hashanah).

In this special *tefilah*, the Rebbe would *daven shmone esrei* for longer than usual.

After *davening*, the Rebbe would announce 3 times "Gut yom tov!" and "Leshanah tovah teikasev veseichasem". [The first time the Rebbe did this was the first day of Rosh Hashanah after *shachris*, 5734]. Then, while walking out of the *shul*, the Rebbe would wish the *chassidim* standing nearby "Leshanah tovah teikasev veseichasem".

The Seudah – the first night of Rosh Hashanah

Until 5731, the Rebbe would eat the *seudah* of Rosh Hashanah in the apartment of the Frieddiker Rebbe together with other *ziknei hachassidim* (who were notified beforehand). In addition several of the *temimim* would come and observe the Rebbe at the *seudah*.

On the first night of Rosh Hashanah by the *seudah* the Rebbe would speak very little, often not at all.

Shachris and Tekiyos

The Rebbe would come into the *shul* for *shachris*, holding in his hands the *shofrois* for *tekiyos*. Behind the Rebbe, the *mazkirim* would hold the bags of *pa'nim*, the *siddurim* (including the *siddur "torah or"* which the Rebbe used throughout the year), a "*siddur im dac"n*", a *siddur ha'arizal* (R' Shabsai Rashkover), a *machzor* and a *tehilim*.

As the Rebbe went up to the *bima* for *maftir*, he would take along with him the *shofrois* and the *mazkirim* would carry the

pa'nim and the *siddurim*.

Often while reading the *haftorah*, the Rebbe would cry.[during the *haftorah* on the first day of Rosh Hashanah 5725, the Rebbe cried a lot. Later on the *chassidim* connected it to the passing of Rebbetzin Chana on *vov tishrei* that year].

After *maftir* the Rebbe would take a look at the two *sifrei torah* on either side of him, then throw his *talis* over his head, covering his face, the *pa'nim* and the *shofrois*.

The Rebbe would then quietly sing a *niggun*. Some say it was the famous "*Rosh Hashanah'diker tenuah*" and others say the *sholosh tenuos*.

During this entire time, the Rebbe would hold onto the "*atzei chayim*" of the *sifrei torah*.

After a while, the Rebbe would take the *talis* off his face, leaving it to cover only his eyes and start in a loud voice: "*Lamnatzayach...*", and then once again covered his face.

After reciting the *kapitel* 7 times, the Rebbe

תמליכוני עליכם

"ויש לומר אז די שייכות פון יום הדין פון ראש השנה מיט דער גאולה ("והצילו העדה") איז אויך אונטערשטראכן אין דעם וואָס בראש השנה איז די עבודה פון קבלת מלכותו ית', צו ממלא זיון די בקשה פון דעם אויבערשטן "תמליכוני עליכם". . וואָס מלכותו ית' איז פאַרבונדן און ווערט נתגלה בשלימות דורך דוד מלכא משיחא (וואָס ענינו איז ספירת המלכות)."

(שיחת ער"ה תשנ"ב אחרי קבלת פ"ג הכללי – סה"ש תשנ"ב ח"א ע' 5).

would uncover his entire face and start saying the *pesukim*: "*Min hameitzar*" etc, most times while holding the edges of his *talis*. After each *passuk*, everyone would repeat after the Rebbe. The emotions felt at this time are indescribable, as recounted by anyone who was present.

Following the *pesukim*, the Rebbe would read the *yehi ratzon*, sometimes putting on his glasses, then put his *talis* behind his right ear and in a special tone start saying the *berachos*.

תמונה נדירה



THE REBBE MELECH HAMOSHIACH DURING TASHLICH ROSH HASHONO 5719. (PHOTOGRAPHED BY A NON JEW).

After this the Rebbe would take one of the *shofrois* and begin blowing the *tekiyos*. The Rebbe would then say the *yehi rotzon*, "*ashrei ha'am*" etc. in the special tune, and (before returning to his place) make a full circle, turning around to face every part of the crowd. And would then return to his place.

Farbrengen

In 5750 the first day of Rosh Hashanah was on Shabbos, the Rebbe *farbrenged* then (something that the Rebbe never did before).

Tashlich

On the first Rosh Hashanah after coming to America (5702) the Rebbe "instituted" that there should be an organized *tahalucha* to the botanical gardens for *tashlich* (about a

אתיגה זיגדע אפני אגורסאקן
אזענען אפ אפני

40-minute walk from 770). The Frierdiker Rebbe would watch the procession from his porch. This continued for many years throughout the Rebbe's *nesius*.

In later years the Rebbe would walk (to *tashlich*) with Rabbi Chodakov at his side and the Chassidim following, all the while singing various *nigunim*. The *tahalucha* was with a police escort, and didn't have to stop for any cars etc.

As they returned to 770, the *chassidim* would dance outside, and at times the

Rebbe would open the window of his holy room to watch the dancing.

On Rosh Hashanah 5711, the Rebbe said a *sicha* during the *tahalucha* (the *sicha* is printed in *sichos kodesh*).

On Rosh Hashanah 5728, the Rebbe started saying *tashlich* in the courtyard of 770. The Rebbe said at the time that just as when he makes *kiddush* at home it is a private thing, so too when the Rebbe does *tashlich*, the Rebbe does not want the *chassidim* to go after him.

WHY IS YOUR HAT NOT WET?

A Personal Leshanah Tovah

5711 – After (most of) the *tefilos* the crowd would pass by the Rebbe and get *bentched* "לשנה טובה הכתב ורחמם".

"If you went on the Tahalucha, why is your hat not wet?"

5717 – On the first day of Rosh Hashanah 5717, it rained heavily. Nevertheless as every year the Rebbe went on the *tahalucha* to *tashlich* (see above). When they arrived at the Botanical Gardens, they found it closed due to the heavy rain. The *bochurim* tried all sorts of ways to open the gates

but nothing worked. Suddenly the Rebbe climbed over the gate and got in (there were those that wanted to "help" the Rebbe but the Rebbe didn't let them). Following the Rebbe, all the *chassidim* did the same.

Upon returning the Rebbe gave out *mashke* to all those that came on the *tahalucha*. To some the Rebbe felt their hats if they were wet. One *bochur* requested *mashke* to which the Rebbe asked him: "If you went on the *tahalucha*, why is your hat not wet?"

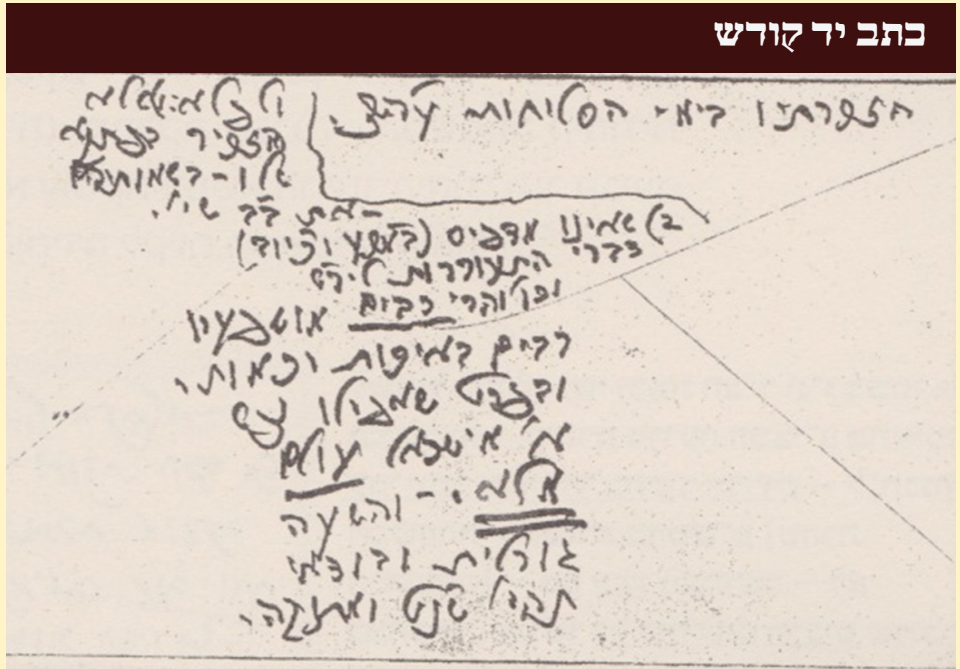
(The *bochur* answered that he switched it...).

ענין תש"ח

"ואתם תלוקטו..."

"...ובפרט ע"י ההתעסקות בענין ד'הקהל את העם האנשים והנשים והטרף", שזוהי התחלת הפעולה ד'ואתם תלוקטו לאחד אחד בני ישראל" אלא, שצריכים להמתין עוד רגע אחד, או חצי רגע לבד, לשלימות הפעולה ד'ואתם תלוקטו גו", ע"י הקב"ה ומשיח צדקנו".

משיחת ש"פ בראשית תשמ"ח - בלתי מוגה



הזכרתיו בימי הסליחות עה"צ [=על הציון].
ולפלא: 1) שלא הזכיר כלל בפתקא שלו - בשמותיהם - את ב"ב [=בני ביתו] ש"י.
2) שאינו מדפיס (במכתבי עת) וכיו"ב) דברי התעוררות ליר"ש [=ליראת שמים] וכיו"ב) והרי רבים מושפעו רבים באיכות וכמות. ובפרט שאפילו נפש אי מישראל עולם מלא. - והשעה גורלית ובודאי תהיי שני"ט [=שנה טובה] ומתוקה.

In response to someone who wrote a *pa'n* to the Rebbe, the Rebbe wrote: I mentioned you at the *ohel* during the days of *selichos*. It's surprising: 1) That you didn't mention - in your note - the names of your family at all. 2) That you don't print (in newspapers) words of *hisorerus* about *yiras shomayim* etc. when you have *many mushpo'im* - many in quality and quantity. Especially that even one Jewish *neshama* is an entire world. - The hour is critical and certainly it will be a good and sweet year.



THE COVER OF THE BOOKLET THE REBBE USED AT TASHLICH IN THE EARLY YEARS

יחי המלך

"... תקיעת שופר איז דאך אן ענין פון מעשה, ומלכויות איז אן ענין בדיבור, און וויבאלד אז בנוגע צו אן ענין פון הכתרה, ס'איז נישט נוגע די מחשבה, נאר דעם ביטול, וואס קומט ארויס בדיבור דווקא, ווען מ'זאגט יחי המלך וכיוצא בזה..."

(משיחת יום ב' דר"ה תשל"ו)

בכבוד ובתורה כתיבה וחתימה טובה
אורי אריאל