



ROSH  
HASHANAH  
IN

*Lubavitch*

MEMORIES OF  
CHASSIDIM WITH  
THE REBBE RASHAB

*By:*  
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לעילוי נשמת  
ר' יצחק ליב  
בן ר' חיים אהרן ע"ה  
בלאק  
נלב"ע ערב חגה"ס י"ד תשרי ה'תשע"ח  
תנ"צ'בה'

נדפס ע"י משפחתו שיחיו

תש"ח



## THE TURNING POINT

One year, a large crowd gathered in Lubavitch for Rosh Hashanah. It was Tishrei 5653, and Yud-Gimmel Tishrei would mark the tenth Yom Hilula of the Rebbe Maharash. Although the Rebbe Rashab had still not assumed the *nesius* officially, he had begun—informally—to fill the role. He delivered *maamarim* regularly, received Chassidim for *yechidus*, and did not travel as frequently as before.

Hundreds of Chassidim were present. That year, Rosh Hashanah fell on Thursday and Friday, followed by Shabbos Shuva, which gave the Chassidim ample time to review the two *maamarim* the Rebbe Rashab had delivered on Yom Tov. Among the guests were several dozen Chassidim who could easily absorb the *maamarim*.

In those years, the Rebbe Rashab usually delivered *maamarim* in his home; only on rare occasions, such as Yomim Tovim when a large crowd was present, would he say Chassidus in the Beis Midrash. That year, for the first time in a decade, the Beis Midrash was packed. Thanks to the pleasant weather—a rarity in Lubavitch—some guests davened outside in the street and in the courtyard.

“For the first time in my life,” recounted the Frierdiker Rebbe, who was twelve years old at the time, “I saw a table being taken out from the Beis Midrash to the courtyard. A chair was placed on the table, and the chossid Reb Leib Hoffman sat and repeated the *maamar*.”

On Shabbos Shuva after davening, the courtyard filled with people; the Chassidim again reviewed the *maamar*, and concluded with singing and dancing that lasted late into the night.

This was a turning point. Each year, Rosh Hashanah would bring larger crowds of Chassidim eager to hear Chassidus, enter the Rebbe’s room for *yechidus*, and gather inspiration for the entire year. After ten years of “*Churban Lubavitch*,” Chassidim were again streaming to the capital city of Chassidus Chabad.<sup>1</sup>

Presented here is a description of Rosh Hashanah in the presence of the Rebbe Rashab—Rosh Hashanah in Lubavitch.



THE OHEL OF THE TZEMACH TZEDEK AND THE REBBE MAHARASH AND THE NEWLY REBUILT “AKEIDAS YITZCHOK” SHUL ADJACENT TO THE OHEL.



## THE FIRST ARRIVALS

“The atmosphere of Rosh Hashanah,” writes Reb Yudel Chitrik in *Reshimos Devarim*, “was already palpable from the first shofar blast of Elul.

“In the first week, elder Chassidim could already be seen arriving to spend three months or more immersed in *avodas Hashem* during these auspicious days.

“Some Chassidim came specifically for Rosh Hashanah, arriving two days before Yom Tov, staying for the two days of Rosh Hashanah, and remaining for two days afterward. Separately, there were the ‘*mashinover*’ Chassidim, who traveled by train solely to have a *yechidus* with the Rebbe, whether for material or spiritual matters, and returned home on the next available train.

“In the *chatzer* and the *yeshiva*, the upcoming Yomim Noraim were tangible; every face was pensive. The first Selichos—after midnight on Motzei Shabbos—was particularly moving. The *Shadar* Reb Yechiel Halperin, who served as *shliach tzibbur* during the Yomim Noraim, began “Ashrei” with a trembling voice. The crowd, about eight hundred Chassidim, davened in unison, praying to our Father in Heaven that He accept our supplications.”<sup>2</sup>

## WHAT SHOULD I DO NOW?

In *Lubavitch V’Chayoleha*, Reb Folle Kahn describes Erev Rosh Hashanah:<sup>3</sup>

“On Erev Rosh Hashanah morning, the Rebbe would receive *pidyonos*. In the afternoon, he would travel to the Ohel, and upon his arrival, everyone would leave and the Rebbe would remain there alone. This was also the practice in Rostov when the [Frierdiker] Rebbe visited the resting place of his father—no one else would be present.”

In a footnote, Reb Folle makes a comment to his contemporaries in *Dor Hashvi’i*:

“Here, I would like to point out to the readers that it is inappropriate to stand and stare at the Rebbe *Shlita* when he visits the Ohel. I have spoken about this before. The Rebbe does not comment simply because he is a refined person and won’t chase people out. However, everyone should themselves understand that it is not respectful to be present at the Ohel while the Rebbe is there.”<sup>4</sup>

One year, after *Hatoras Nedorim* (after having moved to the United States), the Frierdiker Rebbe shared his recollections of Erev Rosh Hashanah during his childhood.

“The *seder* on Erev Rosh Hashanah was that my father the Rebbe would receive *pidyonos* early in the morning after Selichos, before davening. He would then daven and do *Hatoras Nedarim*.

“In those years, I did not yet accompany my father to the

## THE SPECIAL CUSTOM

A special Erev Rosh Hashanah *minhag* of all the Rabbeim, beginning with the Alter Rebbe, was to visit the Rebbetzin’s room after Mincha to bless her and to receive her blessing.

One such visit was remembered by the Frierdiker Rebbe as extraordinary.

In the final weeks of 5642, the Rebbe Maharash became severely ill. It was also a difficult time for Russian Jewry; widespread pogroms had taken place throughout the country over the preceding years.

During his conversation with Rebbetzin Rivkah that Erev Rosh Hashanah—his final one in this world—the Rebbe Maharash said, “My father [the Tzemach Tzedek] told me that the decree has been broken; there will be no more physical pogroms, but spiritually...” The Rebbe Maharash finished by saying: “You must look after the children.”

The Rebbetzin began to cry; she understood that the Rebbe Maharash was hinting at his passing, but she wasn’t ready to accept it. She began to say that he would recover and they would be together, but the Rebbe Maharash replied, “I have taken the weight of the decree upon myself.” Regarding the Rebbetzin’s statement that they would be together, he continued, “Together—but in separate worlds. I will go up 31 spiritual steps, and you will go up 31 physical steps.” He added, “As for you, my father has promised you long life.”

When the Frierdiker Rebbe shared the story with the Rebbe, he noted that when he first heard the story from his grandmother, he didn’t understand the Rebbe Maharash’s statement about the 31 steps. When she passed away in 5674, thirty one years after her husband, he finally understood.<sup>23</sup>

Ohel of the Rebbe Maharash and Tzemach Tzedek. On Erev Rosh Hashanah 5649 (when he was eight years old), I asked my father after *Hatoras Nedarim*, ‘What should I do now?’

“My father replied, ‘On Erev Rosh Hashanah, one should spend the entire day reciting Tehillim and doing *teshuva* for the wrongdoings of the past year. This way, by the time we reach Maariv of Rosh Hashanah, we will already be cleansed

of the previous year's bad habits.”<sup>5</sup>

The Friediker Rebbe also shared that earlier, in the days of the Tzemach Tzedek, Erev Rosh Hashanah would be marked with a *maamar* (possibly because it was the Tzemach Tzedek's birthday). The atmosphere was different each year—sometimes solemn and sometimes joyful. For example, Erev Rosh Hashanah 5608 was a joyous one. Chassidim attributed the joy to the publication of Likkutei Torah that year; in fact, they named the entire year a “Shnas Orah.”

The Friediker Rebbe noted that there was also a personal reason for the joy that year. The Tzemach Tzedek had

a minyan within his own household: in addition to his seven sons and two daughters and their spouses, his eldest granddaughter had gotten married. “The Alter Rebbe had told the Tzemach Tzedek,” the Friediker Rebbe explained, “that his *shleimus hamochin* (peak intellectual capabilities) would be achieved when his household's minyan was complete.”<sup>6</sup>

## THE FIRST MAARIV

“At Maariv time,” writes Reb Yudel Chitrik, “there was a profound *hisorerus* in the air. Everyone tried to find a place where they could daven with as much focus as possible. The younger bochurim, not yet accustomed to davening at length, stood in their places and davened with sincerity to the best of their abilities. The *ovdim*, the older bochurim and Chassidim who had tasted the avodah of *hisbonenus*, each stood in a chosen corner to avoid distraction. They wept like children before their father, with tears and *ga'aguim*, accompanied by heartfelt niggunim.”<sup>7</sup>

At the front of the shul, to the right of the Aron Kodesh, stood the Rebbe Rashab. “From my childhood years,” the Friediker Rebbe recalled, “I remember the *hanhagah* at Maariv of Rosh Hashanah *barichus*, with the niggun of longing and *bitachon* of the Alter Rebbe, with a heart-stirring voice, his glowing and tearful holy face, and his loving ‘*Lshana tova*.’ His holy face would remain pensive throughout the entire first 24 hours of Rosh Hashanah.”<sup>8</sup>

Long after the minyan concluded, the Rebbe Rashab would remain at his place, davening at length, with a crowd of bochurim and Chassidim creating a tight circle around him, hanging on to every word. Reb Yudel Chitrik describes

## EVEN IN YALTA

The Rebbe Rashab spent Rosh Hashanah 5647 in Yalta, where he was staying for an extended period (in the years before he assumed the *Nesius*). There were no Chabad Chassidim there, and the Rebbe Rashab davened in the *Poilisher* shtibel without fanfare. However, he conducted himself as if he was in Lubavitch.

On the night of Rosh Hashanah, he remained in the shul to daven at length, long after the minyan had concluded, and the *shamash*—before going home—instructed the non-Jewish custodian not to extinguish the candles or lock the doors.

After his Yom Tov meal, the *shamash* began to feel guilty. He had left a Talmid Chacham alone in the shul—perhaps he shouldn't have—so he returned to the shul to check on things.

He found the custodian standing in the entrance hall, crying profusely. “Why are you crying?” asked the *shamash*. The custodian replied, “A man is standing there,” referring to the Rebbe Rashab, “and he doesn't stop weeping. How can I not cry? I usually hear people sing joyfully during their prayers, but here stands a man and doesn't stop weeping. I remembered my own troubles—my uncle died, my animal died, and my elderly mother is ill, so I'm also crying.”

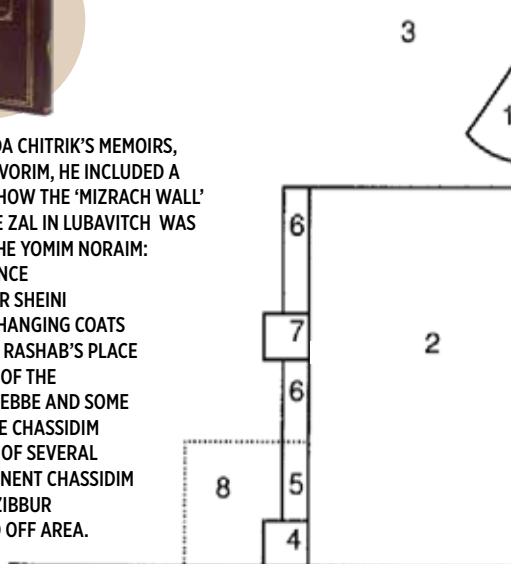
When the *shamash* entered the shul and heard the Rebbe Rashab's davening, he began to cry as well.

(*Sefer Hatoldos Admur Harayatz* pg. 22)



IN REB YEHUDA CHITRIK'S MEMOIRS, RESHIMOS DEVORIM, HE INCLUDED A DIAGRAM OF HOW THE 'MIZRACH WALL' OF THE LARGE ZAL IN LUBAVITCH WAS SET UP FOR THE YOMIM NORAIM:

- 1) THE ENTRANCE
- 2) THE CHEDER SHEINI
- 3) AREA FOR HANGING COATS
- 4) THE REBBE RASHAB'S PLACE
- 5) THE PLACE OF THE FRIEDIKER REBBE AND SOME OF THE ELTERE CHASSIDIM
- 6) THE PLACE OF SEVERAL OTHER PROMINENT CHASSIDIM
- 7) SHLIACH TZIBBUR
- 8) SECTIONED OFF AREA.



it with powerful imagery:

“My pen cannot adequately describe the davening and avodah of the Rebbe Rashab on Rosh Hashanah and Yom Kippur. The heart-stirring niggunim he sang during davening, the words of davening emerging from his holy mouth—the image of the holy tzaddik uniting and connecting with Hashem, standing before the *Kisei Hakavod* and pleading for mercy on behalf of his nation, awakened every single person present to *teshuva*...

“The Rebbe’s davening would extend about two hours after the minyan concluded. The entire crowd would remain in their places to hear his davening; his tearful voice would awaken even a heart of stone.

“Throughout the davening on Rosh Hashanah and Yom Kippur, he did not sway at all. There were tears, *dveikus*, and an occasional niggun—I believe it was *Shalosh Tenuos*. Even on regular days, I did not see the Rebbe Rashab, nor the Frierdiker Rebbe, sway during davening, especially during Shmoneh Esreh. Occasionally, during moments of *dveikus*, a slight swaying could be seen (they apparently adhered to the opinion brought in the Magen Avraham, the Radbaz, and the Rama MiPano against ‘*shuckling*’ during davening, which also seems to be the view of the Alter Rebbe).”<sup>9</sup>

Lengthy davening was a feature of Leil Rosh Hashanah among all the Rabbeim.

Reb Yaakov Kadaner describes the lengthy Rosh Hashanah davening of the Mittlerer Rebbe, and likewise notes how the Mittlerer Rebbe would remain still throughout: “One Rosh Hashanah, he davened *Shemoneh Esreh* for three hours, yet I did not see a single movement. He stood like an iron pillar built into the ground... As he made his way out of shul, it was difficult to look at his holy face, aflame with holiness.

“Seeing the attendant with the Rebbe’s wet garment, the Chassidim told him not to hold it with his hands as water would certainly be squeezed out of the garment, a prohibition on Yom Tov. After Musaf, the Rebbe changed his shirt again as it was again soaking wet, although, amazingly, throughout his davening he was completely still.”<sup>10</sup>

The Rebbe Rashab would not speak during the first 24 hours of Rosh Hashanah, even during the Yom Tov meals. The previous Rabbeim maintained this custom regarding the first night of Rosh Hashanah, but from the year of his Bar Mitzvah, the Rebbe Rashab resolved not to speak until after the maamar on the second night of Yom Tov.<sup>11</sup> He once explained to the Frierdiker Rebbe that one’s first words after the *kabbalas ol* of Rosh Hashanah need to be words of Torah and *avodah*.<sup>12</sup>

Reb Chaim Shaul Bruk related that at the Yom Tov meal one Rosh Hashanah night, the Rebbe Rashab was deep in thought as he sat in front of a bowl of soup, stirring it absent-mindedly. The *meshamesh*, who wasn’t particularly

## WHEN THE MAGGID WAITED FOR THE ALTER REBBE

When the Frierdiker Rebbe was in the convalescence town of Purkersdorf, a “*Ruzhiner Eiynikl*” came to visit, and shared a story about the Alter Rebbe that he had heard from his forebears:

Once, on the night of Rosh Hashanah, the Maggid of Mezritsch and his *talmidim* had finished their davening, but the Alter Rebbe was still in middle of his, so the Maggid waited for him and did not begin the *seudah*.

Since the Alter Rebbe was the youngest among them, the *talmidim* were slightly critical of the fact that he was making the Maggid wait, but the Maggid sensed their thoughts and said to them, “When Zalmina (the Alter Rebbe) says ‘*V’yeida kol pa’ul ki atah fe’alto*,’ he does not move from the *shtender* until the *shtender* itself feels ‘*ki atah fe’alto*.”

*Shemuos V’Sipurim vol. 1 pg. 159*

wise, thought the Rebbe was looking for the noodles, so he said, “the lokshin are at the bottom.” The Rebbe Rashab enjoyed the comment immensely, and told him, “*Du host mir poshut mechayeh geven*, you have literally revived me.”<sup>13</sup>

Another Rosh Hashanah minhag of the Rabbeim was the recitation of Tehillim. The Frierdiker Rebbe related that this—among many other customs of the Rabbeim—was a tradition passed down from the Alter Rebbe. The Alter Rebbe would recite Tehillim from after Mincha on Erev Rosh Hashanah until Maariv of the second night. This was a custom he had learned from his father, Reb Boruch.<sup>14</sup>

## THE HUMAN BARRIER

“On the morning of Rosh Hashanah,” writes Reb Folle Kahn, “the Rebbe went to the mikvah. In 5677, when the Rebbe was staying at a resort in Slavyansk, more than two kilometers from the city, he walked from the resort to the mikvah in the city on both days of Rosh Hashanah.”<sup>15</sup>

In his account of Rosh Hashanah 5675, Reb Yudel Chitrik continues:

“Shacharis on Rosh Hashanah lasted until four o’clock, despite starting at eight. The Rebbe Rashab would begin

## GUT YOM TOV

The Frierdiker Rebbe shared that in Lubavitch, the Rabbeim were careful to wish their relatives Gut Yom Tov. The Tzemach Tzedek, for example, would visit relatives on every Yom Tov to wish them Gut Yom Tov, except on Rosh Hashanah, when he would wish each relative *l'shana tovah* in the shul, personally approaching each one. In his later years, when he was physically weak, he would sit in his place and the relatives would come to him to wish him *l'shana tovah*. Once, when one of his relatives was delayed, the Tzemach Tzedek asked why he had not yet come.<sup>24</sup>

davening with the *tzibur*, but would finish *Shemoneh Esreh* by *Kedusha*, or sometimes even at the end of *Chazoras Hashatz*.

“During Kriah, the Rebbe would sit facing the bimah (there was no stage, just a bimah on the floor). The Rebbe would be called up for Maftir, and everybody would crowd in to hear the Rebbe’s Haftorah. The crowd was incredibly dense as everyone pushed their way forward. The strong bochurim would hold on to each other like a chain and form a barrier, preventing the crowd from pressing too close to the bimah and the Rebbe. Only a few of the elder chassidim and the *baal koreh* (who also served as the *makri* for *Tekios*) were allowed inside the barrier.”<sup>16</sup>

## THE VOICE OF “LAMNATZEACH...”

After the Haftorah, the Rebbe Rashab would cover his face with his tallis and lean on the bimah, remaining there silently. After a few minutes, the Rebbe’s voice was heard... “*Lamnatzeach...*”

Slowly, the Rebbe Rashab would recite the *kapitel* that prefaces *Tekios*. After everyone had finished, it was possible to hear him reciting the final *possuk*, נְדִיבֵי עַמִּים, in a special tune, and then repeating from the beginning of *Lamnatzeach* in a whisper, sometimes two or three times. The *pessukim* before and after the *Tekios* were sung in the special tune known from the Rabbeim.

During the shofar blowing, Reb Zalman ‘Sofer’ stood beside him. In earlier years, the Rebbe Rashab recited the *pessukim* and brachos but had Reb Zalman blow the shofar. In later years, the Rebbe Rashab himself blew all the *Tekios*.

On the second day, the Rebbe Rashab would cover the shofar with a new silk handkerchief, and after davening, as he walked home, he would wear the handkerchief around his neck (as a new *begeg* for *Shehecheyanu*).<sup>17</sup>

“The Rebbe was a masterful *baal tekiah*,” writes Reb Yudel Chitrik. “Following the intense Avodah of Shacharis, the *Tekios* were extraordinary. The *tekiah* blast was long, the *shevarim* consisted of three and a half notes, and the *teruos* were approximately forty-two or seventy-two sounds—I can’t recall exactly. The Rebbe blew the shofar without a *kittel*, and the one assisting him merely pointed with his finger to the order of the blasts as they are printed in the machzor or siddur.

“After the *Tekios*, the Rebbe sat on his chair in the south-eastern corner with his face uncovered, gazing at the congregation, and the congregants looked back at him—akin to a ‘*Yasher Koach*’ (and as explained in *Sifrei Kabbalah*).”<sup>18</sup>

## THE PICTURESQUE MOMENT

On the afternoon of the first day of Rosh Hashanah, the Rebbe Rashab would go to Tashlich at the river near Lubavitch. Crowds of bochurim and Chassidim would join, and a chain of bochurim would be arranged around the Rebbe to ensure that the pushing didn’t come too close.

It wasn’t just about the pushing. Tashlich was the only occasion each year when the Rebbe Rashab would emerge from the chatzer bedecked in Yom Tov clothing and wearing a *shtreimel*. The image of the Rebbe and the entire procession was a striking one, and photographers were known to come from Vitebsk and stand on the rooftops hoping to catch a photo. The Rebbe Rashab did not want to be photographed (the only extant photograph is a passport photo), so tall bochurim were appointed to shield him from the photographers.

Reb Folleh Kahn notes that the Rebbe Rashab would not carry outdoors on Rosh Hashanah, so he would hand his siddur and glasses to one of the bochurim to carry for him. “One time, he gave me the siddur and glasses, and when we reached the river, I wanted to give them back. The bochurim surrounding the Rebbe tried to take them from me, but I insisted on pushing through and handing them back myself.”<sup>19</sup>

## THE CENTRAL EVENT

After Tashlich, it was time to rush back to save a place for the *maamar*.

A description of Rosh Hashanah 5660 in Lubavitch was once published in an issue of *Hatomim*. The author remained anonymous, but it seems to have been written by the Frierdiker Rebbe himself.

Here is the description of the *maamar*:



RECENTLY  
DISCOVERED  
PHOTO OF THE  
RAZA, BROTHER  
OF THE REBBE  
RASHAB.

“After Tashlich, all the Chassidim flocked to the *zal* to recite Tehillim. Each person found a place to stand and listen to the Rebbe’s *maamar*.

“In the middle of the *zal*, a special place was set up for the Rebbe, consisting of a chair and a small table. Surrounding this area, tables were arranged in a closed square formation, creating an open space in the center to prevent people from crowding too close to the Rebbe’s table.

“All the Chassidim stood in rows surrounding the square. The crowding was intense. Sweat poured from their foreheads, yet no one complained. On the contrary, they were joyous to be in the front rows. Those who could not find a spot close enough stood on benches and tables. Many younger attendees climbed onto pillars, stoves, and any high place they could find, all to see and hear the Rebbe better.

“The Temimim and other Chassidim who were well-versed in niggunim started to sing, one niggun after another for a long while. When the time for Maariv arrived, the Rebbe entered the hall. Immediately, silence fell, and the singing stopped in an instant. Maariv was recited, and afterward, the Rebbe took his seat at the small table in the center of the hall. His face glowed with holiness; he looked like an angel.

“The Rebbe spent a few moments preparing himself in contemplation. Amid the profound silence that filled the hall, the Rebbe began to speak. Initially, his voice was calm and quiet, but gradually it grew louder and more passionate. The Rebbe delivered the *maamar* for a long time, and throughout, the Chassidim and bochorim stood in deep concentration, striving to absorb and retain every word.

“In a corner of the hall, slightly removed from the central tables, stood a young man. Unlike his peers, who pressed

## NO FEAR ON HIS HEAD

“My father,” the Friediker Rebbe related, “used to be called up for Maftir on Rosh Hashanah. During the Haftarah, he would hold the Machzor at an angle, his head covered with his tallis and tears streaming from his eyes.

“In 5666, after my father recited the words, ‘*Umorah lo yaaleh al rosho*, and a razor shall not come upon [Shmuel Hanavi’s] head,’ he paused for a moment, and I noticed his lips moving silently.

“In Adar of that year, the conflict arose between the Poalei Tzion and Yeshivas Tomchei Temimim. My uncle, the Raza, learned about the plans Poalei Tzion were making against us, and told everything to my father.

“The Raza was not a fearful person. Despite this, when he told my father about Poalei Zion’s plans, he said, ‘We need to consider them carefully; they are dangerous and could cause significant harm.’ My father replied, ‘There is no need to fear, as I clearly stated on Rosh Hashanah, *Umorah lo yaaleh al rosho*.’

“When the Raza left, I asked my father what he had whispered during the Haftarah on Rosh Hashanah. He replied, ‘The simple interpretation of the *possuk* is “razor,” but I said *morah* in the meaning of “fear.” Therefore, I repeated the *possuk* in a whisper.’”

(*Sefer Hatoldos Admur Harashab* pg. 12)

close to the Rebbe’s table, he stood apart, facing the wall, eyes closed, his brow deeply furrowed in concentration. This was the *chozer* – someone exceptionally gifted with a remarkable ability to remember. As he listens to the Rebbe’s discourse, he can instantly recall it word for word. To avoid any distractions, he always stands aside, fully focused on capturing the Rebbe’s teachings.”<sup>20</sup>

## THE FINAL DANCE

A select group of *chozrim* would enter the Rebbe Rashab’s room early in the morning, before Shacharis, to review the *maamar* and receive the Rebbe’s comments and explanations.

The Tefillos and *Tekios* of the second day proceeded more or less as on the day before, with an important exception—now that the Rebbe Rashab had delivered a *maamar*, many



bochurim and Chassidim spent the early morning hours committing the *maamar* to memory, in anticipation of the second *maamar*, expected that evening. *Chazanus* and *piyutim*—never a major focus in Lubavitch—were left to a bare minimum.

As Rosh Hashanah drew to a close, Chassidim again gathered around the Rebbe Rashab’s table for a *maamar*. This time, the Rebbe Rashab timed his delivery to the end of Yom Tov, to connect the holiness of Rosh Hashanah with the entire following year. The *maamar* would begin while it was still Yom Tov, but by the time it finished, the sun had made its descent.

For the Chassidim, however, it was still Yom Tov. After the *maamar*, the entire crowd, sometimes over a thousand strong, would erupt into a *lebedike* dance. One year, Reb Yisroel Jacobson recalled, some fifteen-hundred Chassidim were dancing when the *maamar* concluded—and the entire roof of the *zal* began to shake. After Yom Tov that year, the *zal* was closed for renovations.<sup>21</sup>

Summing up the entire two days of Rosh Hashanah in Lubavitch, the article in *Hatomim* concludes:

“Thus passed the two days and nights of Rosh Hashanah in Lubavitch, like one long day, without interruption, of *avodas Hashem*—from davening, to Tehillim, to hearing the *maamar*, to *chazarah*, and from one *chazarah* to another.



FACSIMILE OF ONE OF THE PAGES OF THE YOMAN OF THE REBBE'S GRANDFATHER, REB BORUCH SHNEUR SCHNEERSOHN

KEHOT PUBLICATION SOCIETY

“On Motzei Yom Tov, following the second *maamar*, everyone joined in dancing and singing for hours. Each person was filled with hope that their *tefillos* and *bakashos* had been accepted on high, and that Hashem would grant a *shana tova umesukah* to them and the entire Jewish people.”<sup>22</sup>

## THE YOMAN FROM THE REBBE'S ZEIDE

*The Rebbe's grandfather, Reb Boruch Shneur Shneersohn, was accorded special attention by the Rebbe Rashab, and kept a diary of his interactions with him (published as Reshimos HaRabash). The following is his description of Rosh Hashanah 5673:*

On the first night of Rosh Hashanah, before Maariv, the Rebbe recited Tehillim for over half an hour along with all the gathered Chassidim. Maariv was marked by extraordinary *hisorerus*. He davened softly, and only the sound of his sobs could be heard.

Throughout the davening of Rosh Hashanah and Yom Kippur, he sang the niggun of my uncle, the Rebbe Maharash. Only a few words could be discerned from his holy lips.

On both days of Rosh Hashanah and throughout Yom Kippur, the Rebbe davened with his *tallis* draped over most of his front, almost completely covering him. At the back, the *tallis* only reached his *gartel*. The

front corners of the *tallis* lay on the *shtender* before him. Only during *Borchu*, *Kedusha*, and *Kesser* would he pull the *tallis* back over his shoulders, as he did throughout the rest of the year.

On the *shtender* before him was a Tehillim, Siddur, and Machzor. During Shacharis, he didn't say 'Machzor' at all, using it only during Musaf [in those days, there was no Chabad machzor—the regular siddur had Shmoneh Esreh and the Avodah, and a non-Chabad machzor was used for *piyutim*].

The *Tekios* were beautiful; physically, the mitzvah was performed beautifully, and spiritually, everyone was deeply stirred to teshuvah. When he sang a niggun, such as the one sung before “*Lamnatzeach*” and the *pesukim*, it was truly powerful.

The brachos before the *Tekios* were smooth and beautiful, without weeping. During the silent Musaf, another person blew the *tekios*, but the Rebbe blew during Chazoras Hashatz. Throughout Musaf, he sat on the bench and looked into the siddur. On both days, they blew the thirty *kolos* after davening.

## ROSH HASHANAH 5703 WITH THE FRIERDIKER REBBE

*Rabbi Yossi Goldstein (of 'Uncle Yossi' fame) merited to spend the Tof-Shins in 770. In addition to having the opportunity to be in the Frierdiker Rebbe's presence, he was also attracted to the personality of our Rebbe, then known as "Ramash," and spent a lot of time in his presence. He shared the following recollections of Rosh Hashanah with the Frierdiker Rebbe:*

On Rosh Hashanah 5703, I had the privilege to daven in the room which formerly belonged to Rebbetzin Shterna Sarah, adjacent to the Frierdiker Rebbe's room. It was very small, and that's where the Frierdiker Rebbe davened. It was packed with people. Reb Shmuel Zalmanov was the chazan. Our Rebbe stood to the Frierdiker Rebbe's right and Rashag to his left, near the *mizrach* wall.

In general, our Rebbe often watched the Frierdiker Rebbe during davening, and he did the same here. He looked intently at the Frierdiker Rebbe for a long time, while I watched how he watched the Frierdiker Rebbe. The Rebbe noticed me and occasionally turned around to see if I was still watching him.

The Frierdiker Rebbe davened as he usually did, with intense weeping. Those standing directly behind him could hear the sound of his davening and his cries. Having spent a lot of time in the Rebbe's home, I managed to slip in and stand quite close. I heard him crying intensely during "*Meloch al kol ha'olam kulo bichvodecha*" and "*V'yieda kol pa'ul ki ata fe'alto*." Obviously, neither I nor the others could see his face—at

night it was hidden by his *spodik*, and during the day, it was covered by his tallis, soaked with sweat and tears.

I also recall *Tekios* with the Frierdiker Rebbe. Rabbi Berel Rivkin, the *baal tekiah*, was on his right, and the Frierdiker Rebbe would indicate with his finger when to start the *tekiah*, *shevarim*, and *teruah*. Rabbi Rivkin would continue to blow until the Frierdiker Rebbe removed his hand, signaling that the blast was complete. Sometimes, he had to blow for a very long time. Although he was a very skilled *baal tekiah*, his face would turn beet red.

At the time, I was 15 years old, and as a young person, I was embarrassed to cry in public. But, when I came to *Tekios* for the first time, when the Frierdiker Rebbe lifted his *tallis* soaked with sweat and tears and said "*Lamnatzeach*"—I felt tears beginning to choke me. There were a few other boys my age, like Sholom Chaskind and Sholom Rivkin, and they cried like children. At first, I tried to hold back, but when the Frierdiker Rebbe began "*Min Hameitzar*" and then covered his face again with the *tallis*, I couldn't hold back anymore, and I burst into uncontrollable tears.

However, our Rebbe stood motionless, with no expression on his face. He stood to the side and watched the Frierdiker Rebbe the entire time. I later noticed that every single movement, including the way the Rebbe raised the *tallis* a bit at the beginning of the *pesukim*, was exactly like the way the Frierdiker Rebbe did it. Those who had the merit to see the Rebbe during *Tekios* would recall how amazingly similar his *hanhagos* were to those of the Frierdiker Rebbe.<sup>25</sup>

1. Based on Sefer Hasichos 5695 pg. 169.  
2. Reshimos Dvarim (Old Edition) pg. 325, condensed for brevity.  
3. Lubavitch V'Chayoleha pg. 27.  
4. It should be noted that throughout the year, Chassidim would be asked to leave the Ohel before the Rebbe entered, but Erev Rosh Hashanah and Yud Shevat were considered exceptions.  
5. Sefer Hasichos 5704 pg. 1.  
6. Sefer Hasichos 5705 pg. 1.

7. Reshimos Dvarim pg. 356.  
8. Sefer Hasichos 5701 pg. 27.  
9. Reshimos Dvarim pg. 356.  
10. Sipurim Noraim 85.  
11. Sefer Hatoldos Admur Harashab pg. 436.  
12. Sefer Hasichos 5701 pg. 27.  
13. Chaim Sho'al pg. 17.  
14. Sefer Hatoldos Admur Hazaken vol. 4 pg. 1116.  
15. Lubavitch V'Chayoleha pg. 27.  
16. Reshimos Dvarim pg. 356.

17. Lubavitch V'Chayoleha pg. 28.  
18. Reshimos Dvarim pg. 356.  
19. Lubavitch V'Chayoleha pg. 29.  
20. Hatomim issue 4 pg. 98, condensed for brevity.  
21. Zikaron Livnei Yisrael pg. 21.  
22. Hatomim issue 4 pg. 99.  
23. Reshimos Hayoman pg. 261 & 272-3.  
24. Sefer Hasichos 5698 pg. 263.  
25. Kovetz Lechizuk Hahiskashrus - Rosh Hashanah 5771 pg. 23.