

Rosh Hashanah 5787

CHASSIDIC INSIGHTS, HIGHLIGHTS AND HAPPENINGS

ראש השנה תשפ"ז

כ"ח אלול תשפ"ו / September 10, 2026



Erev Rosh Hashanah

Erev Rosh Hashana is a day designated for teshuva for all the sins committed on all the days of the year. As the Gemara says (ר"ה ה:) that one day of the year is considered like a whole year, and a part of the day is considered as the whole day. Therefore if one does teshuvah on the last day of the year it is equivalent as if he did teshuvah the whole year.

It is customary to purchase a new knife on Erev Rosh Hashanah since we recite "החיות חיים לכל חי" — Hashem cuts and hands out life to all the living.

ROSH HASHANAH - ראש השנה

Shabbos & Sunday / September 12 & 13 - א"ב תשרי תשפ"ז

ROSH HASHANAH IN BELZ

Thousands of Chassidim worldwide and from all over Eretz Yisroel will travel to Yerushalayim to be with the Belzer Rebbe shlita for Rosh Hashanah. Chassidic Seforim explains that this particular Yom Tov is the "Rosh" — head — it leads us into a new year. This is an opportune time to be with a "Rosh HaDor" — the head of our generation. For Belzer Chassidim, it is to dwell in the court of their Rebbe during the Yom Tov of Rosh Hashanah.

(From Midrash Rabbah, Vayikrah 34:12)

OVER OUR HEADS

The Ateres Yehoshua of Dzhikov zt"l related: I once once in Vienna and I saw a street sweeper cleaning the streets. I asked him, "Why do you need to sweep, if in a short while the streets will get dirty again?" The sweeper replied: "Heer Rabbiner! If we wouldn't sweep the streets every few days then the dirt would reach over our heads!"

The moral of the story is clear: even after we do teshuvah, we unfortunately return and sin again. Thus, a Yid shouldn't keep himself back from doing teshuvah, because if not our sins would reach over our heads!

WHAT'S HAPPENING IN BELZ

DAVENING FOR THE HEALTH OF THE BELZER REBBE SHLITA

Belzer chassidim around the world remained in shul following Selichos and Shachris to recite Tehillim for the health and wellbeing of Maran the Belzer Rebbe shlita, for a Refuah Shlaima for **Maran Yissachar Dov ben Miriam shlita**, following the news of the Rebbe's hospitalization.

May the Rebbe shlita have a speedy and complete recovery, regain his full strength, and may we merit to see him continue to lead Klal Yisroel and serve as the Shliach Tzibbur on Rosh Hashanah with renewed strength and health.



NEW HALACHIC CALENDAR FOR THE NEW YEAR

The Dayan Harav Eliyahu Shmuel Vind shlita presented the Belzer Rebbe shlita with the new "דבר בעתו" calendar and halachas for the year 5787. The Belzer Rebbe shlita

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reviewed the calendar's sections and took an interest in the new features and additions for this year.



BELZ AND BEYOND

Behind the scenes of Belz Institutions in Israel's activities

DONORS' BOOK PLACED INSIDE HOLY SHTENDER

A historic and deeply moving moment took place last week as the Belzer Rebbe shlita instructed that the holy shtender that was used by Maran Reb Aharon of Belz zt"l (which is situated in the Great Belz Shul in front of the Aron Kodesh) to be brought from the main Beis Medrash to his home. The askanim presented him with the פנקס החברים **"Donors' Book,"** containing the names of those who made substantial commitments this year toward Merkaz Mosdos Belz.

The Rebbe shlita looked through the names, offered a quiet tefillah, and placed the book upon the holy shtender, bentching all the donors: "May you be zoche to כל מיני השפעות טובות, כל הברכות, בני, חיי, ומוזוני, מיט אלעם גוט'ן! Amen" — all good influences, all blessings — children, health, sustenance, and everything good. Amen!

The shtender was then returned to its place in the main Beis Medrash, with the Donors' Book resting upon it throughout the year.

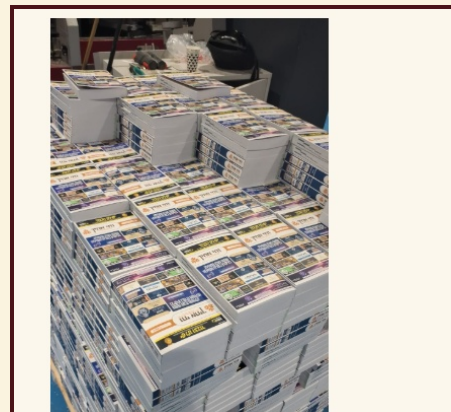
May all be inscribed for a גוט געבענטשט יאר!



SUPPORTING ONE ANOTHER THIS NEW YEAR

After a long period of preparation, the news has arrived that in the coming days, the distribution campaign for the new **"Vechai Achicha Imach"** guide for 5787 (2026–27) will begin.

The guide features a comprehensive list of **Belzer Chassidim and Jewish-owned businesses from around the world**, presented in a beautiful, convenient printed edition.



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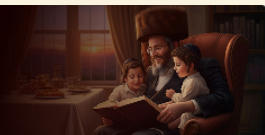
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EVERYONE LOVES A GOOD STORY

especially a Chassidishe story...



When the Rebbe Reb Heshel of Krakow zt"l was a young boy his father once found him hiding in a corner and eating before Tekiyas Shofar. "What are you doing?" reproached his father lovingly. "Before the Tekiyos?" The young boy didn't get scared and confidently replied: "Father, we are seeking various ways to confuse Satan and isn't that the reason why we blow the Shofar? Nu, so I thought of this idea... when Satan will see me eating, he will get up and leave and won't say anything bad about us, because he will surely think that we have finished blowing the shofar."

The holy Barditchiver zt"l once entered Shul to Tekiyas Shofar and he sensed that there were great קטריגים — heavenly naysayers — so he turned to the "Veiber Shul" — the women's section in the shul and called out: "Women, shed some tears to rinse the Shofar!" All the women burst out crying and it became easier for the Bartichover Rav to approach blowing the Shofar.

GUT YUHR WISHES

One Rosh Hashanah when the Frierdiger Rav zt"l was returning from Tashlich, a simple Yid, a water carrier, came over the Frierdiger Rav and wished him a גוט געבענשט יאר and a כתובה וחתימה טובה and that he should merit seeing much nachas from his children.

The accompanying chassidim found it comical, watching a simple person heaping blessings upon their Rebbe. When the Frierdiger Rav noticed his Chassidim smiling, he asked them why they were laughing at this person: "During the whole month of Elul, Yidden wish each other גוט געבענשט יאר, and no one even thinks of coming to me and bless me — and here this Yid wished me a good year, ער האט מיך מחיה געווען, — he gave me a breath of fresh air!"

There's a known story that occurred with Reb Aharon HaGadol of Karlin zt"l when he was once Rosh Hashanah by his holy Rebbe, the Mezritcher Maggid

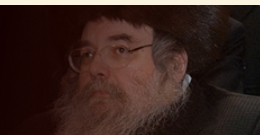
zt"l. When it came time to call out "המליך" the Maagid burst out crying until he fainted away.

When asked why he fainted he replied that when they were up to 'המליך he reminded himself of a Gemara (גיטין נ"א:) that talks about the Churban Beis Hamikdash. Reb Yochanan ben Zakai told Aspasyanis: "Happiness to you king," and Aspasyanis asked him: "If I am king, why didn't you come to me until now?"

So too, we call out to Hashem from the depth of our hearts on Rosh Hashanah "המליך" — however, the question is asked: Hashem was always the king of the world, where were we until now?! Did we serve him appropriately, like a servant serves his king? Did we chas v'shalom rebel?

We can answer this argument with the words of the Medrash (ויק"ד כ"ט:ב) that on Rosh Hashanah the Yidden become new creations. According to this fact, there is no question as to why we didn't recognize Hashem as our king until now, since just today, we are reborn again spiritually.

THE REBBE'S TORAH



The Gemara (שבת פ"א) brings a reason for the minhag of dipping an apple in honey on Rosh Hashanah. The nature of an apple is unique: the fruit grows before its leaves, unlike other fruit, where the leaves appear first and the fruit follows. This reflects the greatness of Klal Yisroel, who proclaimed "נעשה" before "נשמע" — committing themselves to fulfill Hashem's will even before they had heard all the mitzvos.

Tosfos explains that this idea is reflected in the passuk (ש"ש ב:ג), where Hashem is compared to an apple. Hashem acts toward the Yidden in a way that is different from the natural order. With His tremendous rachmanus, He gives credit for the mitzvos before they are performed. For example, when judging a person on Rosh Hashanah, Hashem can take into account the mitzvos he will perform throughout the coming year, even though they have not yet been done.

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Therefore, we eat an apple dipped in honey on Rosh Hashanah and daven to merit a sweet new year. We also ask Hashem that even if, according to our present deeds, we may not yet deserve a sweet year, He should consider the mitzvos we are going to perform in the coming year — just as an apple grows before its leaves.

THIS WEEK'S VORT

ראש השנה

BELZ MINHAGIM (CUSTOMS) FOR ROSH HASHANAH

- We do not dip the apple in the honey because we are unsure which Bracha to make, depending on which food is the dominant part of this 'mixture' — the apple or the honey.
- The simanim (symbolic foods, such as leek and carrots) are served with the main course.
- We refrain from eating sour foods (e.g., pickles) and nuts until Simchas Torah.
- Peas and beans are not on the Rosh Hashanah menu because they cause indigestion, which can interfere with davening.
- Challah servings are dipped into salt three times, shaken off, and dipped into honey at the same spot where the salt has been shaken off.
- You may dip your challah into sugar if you do not have honey.
- The Challah is dipped in honey until after Shabbos Bereishis.

החיותך חיים לכל חי

He grants life to all the living.

If you separate the word "חיים" it becomes two words: "חי" and "ים" — the numerical value of the word "ים" equals to "כל" = 50. That means "החיותך" — one that cuts "חיים" in half, it comes out "כל חי" — for everyone!

RECITING אבינו מלכנו

The minhag was established to recite אבינו מלכנו from Rosh Hashanah through Yom Kippur and on Hoshanah Rabbah, based on the powerful story brought in the Gemara.

There was once a period when rain had not fallen for a long time, and a fast and special tefillah were decreed. Yet even after the people fasted and davened, the rain still did not come. The holy Tanna, Rabbi Akiva, served as the שליח ציבור and began reciting: "אבינו מלכנו, חטאנו לפניך. — Our Father, our King, we have sinned before You. Our Father, our King, we have no King other than You."

Immediately afterward, the heavens opened and the rain began to fall. This powerful tefillah became a lasting part of the Yomim Noraim season, reminding us that when we turn to Hashem as our Father and our King and recognize that there is no one else upon whom we can rely, our tefillos can bring salvation.

As they realized the greatness of this tefillah, it was added to the tefillos and requests that are recited during the Yomim Noraim.

Why do we say "כתבנו בספר חיים טובים, כתבנו בספר פרנסה וכלכלה" — it would be enough if we just said "כתבנו לחיים טובים כתבנו" — לפרנסה וכלכלה? Just as we ask that we should merit to have חיים טובים and פרנסה וכלכלה — we ask that we receive the blessings and abundance, so that we should have peace of mind while looking into a Yiddish Sefer.