

This article is dedicated
Lizechus Avionam Ben Varda Faiga Bluma for a
Shnas Brocho Vihatzlocho Bigashmiyus
Veruchniyus.

A Cry From The Depths Of Our Souls

About Rosh Hashanah, the Mishnah¹ says, "The mitzvah of the day is with the shofar."

The Baal Shem Tov explains shofar with a parable. It is like a child that cries out, "father father save me."²

The Rebbes of Chabad made it known³ that the main thing is not the content of the cry, "father father save me," but rather the cry itself.⁴

Being that we are all different, the content of our cries are different, but each of us cry out to Hashem. For one the cry from the depths of his soul is audible, for another it is silent. But it is from the depths of his soul that he cries.

This is what the sounds of the shofar are all about, a cry from the depths of our souls. And that is what breaks through the gates of heaven and reaches Hashem, our father.

Then there is the parable of Rabbi Levi Yitzchak of Berdichev. There was a boy that wanted an apple, but his father didn't want to give it to him. The clever boy quickly said the blessing over fruits and his father had to give it to him.

Sometimes a father doesn't want to give. Then there are times that the father does want to give, and the only reason he is denying his child what he wants, is because he wants to bring out something more from the child, to see how clever he is. Will he figure out a way to get it?

In our case, Hashem wants to give. As the expression found in the Talmud goes, "more than the calf wants to suckle, the cow wants to nurse."⁵ The same idea is said regarding the One above, the verse says, "for the work of your hands, He longs."⁶ In other words, Hashem wants us to serve Him. He therefore wants to give us what we need to serve Him.

This is why in the Rosh Hashanah Musaf prayer, at the culmination of the verses of shofar, we conclude with the blessing, "Blessed are You Hashem our G-d, Who hears the sound of the terua (the sound of the shofar) of Your nation Israel with compassion."

When it comes to saying a blessing with Hashem's name, the rule is that if there is any doubt, we don't say the blessing, because we do not want to say His Name in vain. Yet here we say, "Who hears the sound of the terua of Your nation Israel," and not only that, but He hears it "with compassion." Why are we so certain?

The Men of the Great Assembly, at the beginning of the Second Temple era, were the ones who authored our prayers. They were comprised of 120 Tzadikim of which many were prophets. So they were in the position to know, they were not in doubt. They therefore ruled that we should say this blessing with Hashem's name, because it is absolutely certain that Hashem hears our terua, the cry from the depths of our souls, and that He hears it with compassion. Meaning, that He will grant us all our needs, especially nachas, health and sustenance.

The central theme of Rosh Hashanah is twofold. First we reach up to Hashem, accepting Him as our King, accepting the yoke of His dominion. And then He in turn, so to speak, accepts upon Himself all the blessings he said He would give us in parshat

¹ Talmud, Rosh Hashanah 26b.

² Found in Hemshech Vechacha 5637 par. 70.

³ This was told over by the 6th Rebbe of Chabad, Rabbi Yosef Yitzchak Schneerson, brought in Lekutei Sichos vol 2 pp. 405-406.

⁴ See Sefer Hamaamarim Kuntreisim volume 2 p. 642.

⁵ Pesachim 112a.

⁶ Job 14:15.

Bechukotai,⁷ "And I will give your rain in their time..."⁸

This year, when we sound the shofar, the cry from the depths of our souls, Hashem will surely grant us what we need, including nachas from our children, good health and abundant sustenance. Which is all included in the traditional Rosh Hashanah blessing, that we wish everyone with "a good and sweet year." May he also grant us the coming of Moshiach. The time has come.

⁷ Leviticus 26:4.

⁸ Lekutei Sichos vol 2 pp. 405-407.