



# The Community

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Boruch Hashem

Rabbi Avrohom Lipszyc

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## Rabbi's Article

### *Praying Chana's Prayer*

The *haftarah* (-[Link](#)) for Rosh Hashanah, Day 1, is the story of Chana (-[Link](#)) praying for a son, which was answered with Chana birthing Samuel the Prophet (-[Link](#)), because both the story of Chana's praying, and then the birth of her son, happened on Rosh Hashanah. The story is that Eli the High Priest (-[Link](#)) saw Chana praying profusely in the Holy Temple, and thought Chana drunk. "And Eli said to her: Until when will you be drunk? Throw off your wine from upon yourself." To which, "And Chana answered and said: No, my lord, I am a woman of sorrowful spirit, and neither new wine nor old wine have I drunk, and I poured out my soul before the L-rd." However, (i) How could Eli have made such a mistake, and (ii) if he did, why wait until Chana finishes praying, and not have her removed from the Holy Temple immediately?! Therefore, Eli did not think her physically drunk, but was rather referring to her excessive prayer, which is not a desirable thing. And understanding this conversation is a lesson to us for our High Holiday prayers.

Rosh Hashanah carries within itself an immense dichotomy: On the one hand, Rosh Hashanah is the day to pray for *our* needs, physically and spiritually. And hence, our sages have clearly incorporated into our Rosh Hashanah prayers requests for sustenance and all other needs. On the other hand, Rosh Hashanah is about our coronation of G-d as our King. The soul of standing before a king is to be in absolute self-nullification, with no wants and needs of self, other than to be transparent and obedient to the will of the king. How then can we do both, in which we are, (a) stand before our King, completely self-nullified of any wants and needs, and nevertheless, (b) pray for *our* needs?

The Baal Shem Tov (-[Link](#)), upon the verse, (-Psalms 107:5), "Hungry as well as thirsty, their soul enwraps itself in them," explains the mystical meaning of why the verse is saying that our soul is enwrapped in our physical thirst and hunger for physical things. Every soul has its mission to elevate specific *Fallen Sparks* (-[Link](#)) that lay within specific physical objects. This very *spark* is waiting for this very individual to use this very object (in which the *spark* is) for a mitzvah, whether it be an edible object to make a blessing over before eating it, a house to use for Torah-classes, etc.. Our soul sees the *spark* that awaits its service, and therefore, our, "soul enwraps itself in them," causing us to have a physical, "Hungry as well as thirsty," for the physical object, so that we pursue and acquire it. Deeper yet, being that G-d's *Essence* desire is (-Tanya Chapter 36), that we "Make for Him a dwelling place here below (in the physical world)," hence, this hunger and thirst for the physical food or object is from the *Essence* of our soul, which wants nothing more than to fulfill the desire of the *Essence* of G-d. Therefore, even though the person may consciously only feel his physical drive and pleasure in his pursuit of the physical object, nevertheless, within him, internally, at his very essence level, it is, "I poured out my soul before the L-rd."

This is the deepest Rosh Hashanah prayer, in which we pray to G-d for all of our physical needs that are needed for no other reason at all, but to serve G-d, and to fulfill G-d's desire. This is how we, (i) coronate G-d as our King, nullifying ourselves and all of our needs and wants to G-d, and precisely *because* of this, we (ii) pray for all of our physical needs and comforts, *solely* that we be able to fulfill G-d's will for us. And this is why we read the story of the conversation between Eli the High Priest and Chana, in which we read that *Chana* was right. The *Eli* within each of us says to us, "You are in a synagogue on Rosh Hashanah, standing face-to-face before G-d, your King, how can you pray, and excessively so, for your own physical, 'hungers and thirsts?!'" To which the *Chana* within us needs to answer, "it is not my egocentric and self-serving wants, but rather, 'I poured out my soul, and not just in its external relationship with G-d, but rather, before the L-rd, meaning, above and beyond an external 'name of L-rd' relationship, but rather, it is my, 'Essence to Essence' relationship with G-d." Hence, Chana vows, "You will give Your bondswoman a man-child, and I shall give him to the L-rd all the days of his life."

## This Week...

FRIDAY, SEPTEMBER 30, 2022 ★ ה'תשפ"ג

Shabbat Candle Lighting: North Miami: 6:50 PM · Mincha: 6:45 PM

SATURDAY, OCTOBER 1, 2022 ★ ו'תשרי תשפ"ג

TORAH READING: [Vayelech](#) (Deuteronomy 31:1-30) · HAFTORAH: [Hosea](#) 14:2-10 & Micah 7:18-20

[Shabbat Shuvah](#) · Shacharit: 9:30 AM · Shabbat Ends: North Miami: 7:41PM

YAHRTZEIT: [Rebetzin Chana Schneerson](#) Mother of the Rebbe. (1880-1964)

TUESDAY, OCTOBER 4, 2022 ★ ט'תשרי תשפ"ג

YOM KIPPUR EVE: Eat two meals today · All prohibitions of Shabbat apply throughout the entire Yom Kippur.

Additionally, no eating & drinking, showering, leather shoes, anointing, and marital relations.

Holiday Candle Lighting: North Miami: 6:46 PM · Kol Nidrei: 7:00 PM · Fast Begins: North Miami: 6:46 PM

WEDNESDAY, OCTOBER 5, 2022 ★ י'תשרי תשפ"ג

YOM KIPPUR: Shacharit: 9:00 AM · Yizkor: 11:20 AM

Shacharit: 9:00 AM · Mincha: 5:20 PM · Neilah: 6:30 PM · Yom Kippur Ends/Shofar: North Miami: 7:37 PM