

מוקדש
לכ"ק אדמו"ר מלך המשיח



This edition of A Call to Action has been sponsored:

In loving memory of **Sara bas Shlomo Zalman Goldwurm**, whose Yahrtzeit is Erev Rosh Hashanah. May the dissemination of the holy instructions and Torah teachings of the Rebbe MH"M be an everlasting source of merit to her neshamah and for all her family. May she be blessed in all ways and with the ultimate aliya, to be here l'mata, neshama b'guf.

In honor of the **Tzemach Tzedek's** Birthday, Erev Rosh Hashanah. May the furtherance of the ways of Chassidus illicit his holy blessings for all the Jewish people this Rosh Hashanah, for a **k'sivah v'chasimah tova l'shanah tova umesukah**.

May all Klal Yisrael be blessed with a year of overflowing revealed good blessings both physically and spiritually, בבני חיי, ומזונא, simchas, good news, achdus, Ahavas Yisrael, and bli gevul joy as we help hasten and proceed to the Geula Shloma lead by our Rebbe MH"M bakarov mamesh.

Ephraim ben Rivka Leah and Shoshana bas Yehudis שיחיו



לזכות

הרה"ח הרה"ת ר' צבי מרדכי בן שרה

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יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

a CALL to ACTION

Shabbos Mevarchim Tishrei
Erev Rosh Hashanah
Rosh Hashanah
Ten Days of Repentance

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF
HaMaaseh Hu HaIkar

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Kippur ... rather, we want the true and complete redemption through our righteous Moshiach immediately – literally right away! Then we will spend Erev Yom Kippur and Yom Kippur itself in Yerushalayim, in the Beis Hamikdash ...

Accordingly, we should immediately encourage and push concerning fitting preparations for the Simchas Beis HaSheivah in each and every location, [to be held there] if, G-d Forbid, Moshiach is delayed ... and most importantly, the preparations for the Simchas Beis Hasheivah in the third Beis Hamikdash.

[This should be accomplished] through an addition in our divine service and our actions, especially in the rejoicing (over a Mitzvah) that breaches all boundaries. This particularly includes arranging joyful Farbrengens on Shabbos itself, on Motzei Shabbos (the '[Melave Malka] meal of David Hamelech') and also on Erev Yom Kippur.

Further, we should perform the service of Yom Kippur with joy – the higher form of Teshuvah (Teshuvah Ila'ah) that is associated with great joy – for the thing that makes Yom Kippur 'the one [unique] day of the year,' is the union – the 'Farbrengen' – of Hashem with each individual Jew and with all Jews. (Parshas Ha'azinu 5750; Hisvaaduyos p.86)

We should steadily increase [joyful Farbrengens] on the days between Yom Kippur and Sukkos and certainly during Sukkos and the Simchas Beis Hasheivah. (ibid, p.91)

even be aware that there is a question to begin with.²³

PROVIDING FOR THE NEEDY OF THE COMING YEAR

- Each of the seven days between Rosh Hashanah and Yom Kippur influences all of the same days of the week for the whole year. [I.e., the Monday between these two dates influences every Monday of the coming year, etc.] Therefore, we should concern ourselves with sufficiently providing for the needs of others on that same day of the week during the coming year.²⁴ [See footnote.]

SHABBOS FARBRENGEN

- Joyous gatherings should be made on the Shabbos that occurs between Rosh Hashanah and Yom Kippur, on Motzei Shabbos – which is when the meal of David HaMelech is held – and on the day before Yom Kippur.

BETWEEN YOM KIPPUR AND SUKKOS

- We should steadily increase such Farbrengens on the days between Yom Kippur and Sukkos.²⁵

23. Ibid.

24. **Living the Kabbalah**

[Chassidus teaches that every lofty or spiritual concept also has a practical application. The Arizal writes concerning the seven days between Rosh Hashanah and Yom Kippur: Each day of these seven days encompasses and influences that same day of week throughout the coming year.

The Rebbe explains this Kabbalistic concept in terms of its practical application:]

It is well understood that on Sunday a person has a better appreciation of Sunday's needs and the same goes for the rest of the days of the week. [While one is experienced an event or even a day of the week, he can appreciate the unique factors and needs that accompany that event or day – Ed.] From this it is understood regarding actuality – practical application – that during each day ... [See main text above for continuation.]

... How much more so concerning this Shabbos; we should plan 'preemptively' for all the Shabbos needs of the coming year – including that if there will be a Jew who is anxious due to an insufficiency in the above [i.e., Shabbos provisions], we should to eliminate his anxiety by providing him with ample livelihood for the entire year. (Parshas Vayeilech 5752; Sichos Kodesh p.45)

25. **Bring Moshiach by being joyful – Farbreng**

We do not want to wait for Sukkos and its spiritual revelations of Rosh Hashanah and Yom Kippur ... or even the unity of the Jews and Hashem that occurs on Yom

Shabbos Mevarchim Tishrei

INTRODUCTION

On the Shabbos preceding every new month, we recite a special prayer to bless the coming month; such a Shabbos is called Shabbos Mevarchim.

The exception to this universal custom is the Shabbos

a CALL to ACTION

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preceding the month of Tishrei, when we do not bless the coming seventh month.

The Baal Shem Tov explained that the reason behind this blatant exception, is that Hashem Himself blesses the month of Tishrei [see footnote 13] and, in fact, it is through His doing so that the Jewish people receive the ability to subsequently bless the following eleven months of the year.

TEACH TORAH IN OTHER SHULS

- We should certainly make the effort, particularly on this Shabbos, to visit¹⁰ other Shuls and study halls in order to “gather congregations” for the purpose of Torah-study.¹¹

EXPLAIN SIGNIFICANCE OF THIS SHABBOS

- In these gatherings, we should study topics which focus on timely themes, notably the teachings of the “three forefathers” of Chassidus¹² concerning Hashem’s blessing on this Shabbos Mevarchim Tishrei, which is encapsulated in the opening phrase of this week’s Parshah, “You are all standing today.”¹³

10. **The directive in the name of the Parsha**

“[In the spirit of the opening words of this week’s *second* Parshah,] Vayeilech, which means “And he went,” we should go visit other Shuls and study halls in order to gather congregations of Jewish people [in the spirit of the first words of this week’s *first* Parshah,] Atem Nitzavim haYom Kulchem, “You are all gathered today,” for the purpose of Torah study.” (Parshas Nitzavim-Vayeilech 5750; Hisvaaduyos p.302)

11. Ibid.

12. The “three forefather” of Chassidus are, 1) the Baal Shem Tov, founder of Chassidus, 2) his disciple and successor, the Maggid of Mezritch, and 3) the Maggid’s disciple and successor, the Alter Rebbe, founder of Chabad Chassidus.

13. Ibid.

The Alter Rebbe’s words

“The Alter Rebbe related, “When I was in Mezeritch, I heard the following from my master and teacher, the Maggid [of Mezritch], in the name of *his* master and teacher, the Baal Shem Tov: [concerning] Tishrei, the seventh month, which is the first month from all the months of the year, Hashem Himself blesses it on Shabbos Mevarchim, which is the final Shabbos of the month of Elul. With this power, the Jewish people then bless the [subsequent] months, eleven times during the year.” (ibid, p.290)

What blessing does Hashem give?

In that Sichah, the Rebbe explains that the *content* of Hashem’s blessing is to be found in the Torah portion for this week, Parshas Nitzavim, which is always read the Shabbos preceding Rosh Hashanah. Nitzavim begins, “You are all standing today”; the word “today” refers to Rosh Hashanah, the Day of Judgment – similar

SING THREE TIMES

- Ideally, we should sing the entire melody, i.e., all three movements, *three* times over – corresponding to the three Leaders. This should be followed by the *Alter Rebbe*’s own melody [known as *daled bavos*, “Four Stanzas”].²⁰

Ten Days of Repentance

ASERES YEMEI TESHUVAH

STUDY THE LAWS

- It is important that we study the laws we need to know for these ten days – which includes many changes in the printed prayer text as well as many special customs. We should therefore study the pertinent Halachos in Shulchan Aruch.²¹

LU’ACH KOLEL CHABAD

- Alternatively, we could study these laws from the yearly calendars, which now include very many Halachos concerning this time of year. The Lu’ach Colel Chabad is such an example, and it is printed as both a wall calendar and in pamphlet form.²²

NOW’S THE TIME

- It would be exceedingly proper if all individuals would examine such calendars until the laws dealing with these days are engraved in their memories. After all, questions concerning these points of law may arise at a time when one is unable to interrupt from prayer and inquire as to the correct procedure or at times when there is no one around to ask – further, he may not

20. [For *shalosh tenu’os*, see *Sefer Hanigunim*, melody # 20, p. 15; for *daled bavos*, see melody #1, p. 1.]

21. Parshas Vayeilech 5752; Sichos Kodesh p.21.

22. **Benefit of calendars which include pertinent laws**

Such calendars pose a special benefit to those who, for whatever reason, do not have holy books of their own, or for those who possess such books but do not know how to search through them for the appropriate information. However, by looking into such a calendar ... where all of the pertinent customs and halachos have been recorded, anyone can easily find the information they need. (ibid)

7) The personal name of the *Rebbe Maharash* is *Shmuel* – associated with the vision of the prophetess Chanah and the birth of her son, the prophet Shmuel, all of which is described in the *haftorah* of Rosh Hashanah, concluding with the promise, “He will raise up the power of His anointed [Moshiach]...”

8) The personal name of the *Rebbe Rashab* is *Shalom Dov Ber* – indicating his having introduced the virtue of *shalom*, “peace,” even to the lowest realms of physicality – even to the proverbial bear who is so “abundant with flesh.”

Further, his accomplishments extended not only to *Dov*, the “bear” as expressed in the Holy Tongue – but also to its lower manifestation, *Ber*, i.e., the “bear” expressed in a foreign, mundane tongue...

9) The personal name of the Rebbe, my father-in-law, is *Yosef Yitzchak*. These represent the coming together of two distinct tasks, as seen in the verses describing their origin:

[When Yosef was born, Rachel declared] *Yosef Hashem li ben acher*, “Hashem will add to me another son.” This describes the task of causing seemingly distant Jews to return to Torah observance.¹⁷

[When Yitzchok was born, Sarah exclaimed] *Kol hashomei’a yitzchak li*, “All who hear will laugh with joy for me.” This signifies a divine service marked by “laughter” and joy.¹⁸

SHALOSH TENU’OS

- We should begin [singing the melodies of the Rebbeim] with the melody of the “three forefathers” of Chassidus [the *Baal Shem Tov*, the *Maggid* and the *Alter Rebbe*. As its name suggests] this is a single melody comprised of *shalosh tenu’os*, “three movements” – one movement for each leader.¹⁹

17. [Transforming the *acher*, “another,” i.e., an apparent “stranger” to the ways of G-d, into a *ben*, a dutiful “son” to Hashem.]

18. Ibid, 5751.

19. Parshas Haazinu 5751; Hisvaaduyos p.29.

PROMOTE THE PROVIDING OF FESTIVAL NEEDS

- It is extremely worthwhile that one who visits other Shuls for the abovementioned purpose, should also utilize this opportunity to encourage the congregations regarding providing the needy with their festival requirements.¹⁴

AV HARACHAMIM

- The Chabad custom is to recite Av Harachamim on the Shabbos before Rosh Hashanah [See footnote].¹⁵

to the verse “And it was on *the day*,” which Targum Unkelos translates as, “It was on the Day of the Great Judgment.” The words “you *stand*” indicate that we stand firm and well-established, and are found meritorious in judgment.

On the Shabbos we bless the seventh month. The Hebrew word *Shevii*, “Seventh,” is related to the word *Musbah*, “satiated” – indicating that the month “is itself satiated [with holiness] and satiates all Jewry with abundant goodness for all of the year.”

Studying this teaching brings further revealed blessing

“Through studying the Torah teachings of the “three forefathers” of Chassidus concerning the blessing that Hashem gives on Shabbos Mevarchim Tishrei, namely, “You are all standing today,” we increase this blessing itself. For these teachings include the great virtue that is associated with a universal Jewish custom, as well as the virtue of a teaching from Torah’s inner dimension. Further, our study of these teachings results in “today,” i.e., light and revelation – as in the verse, “And Hashem called the light: Day.” We further accomplish all this through studying the teachings of “the two great luminaries” ([the anniversary of whose births we recently celebrated,] i.e., the Baal Shem Tov and the Alter Rebbe – through the ‘mediation’ of the Maggid of Mezritch).” (ibid, page 295)

See there, p.294, for a thorough treatment of this topic, and *a Call to Action*, “Chai Elul”.

14. Parshas Nitzavim-Vayeilech 5750; Hisvaaduyos p.302.

15. **When on Shabbos does Hashem give this blessing?**

“Although it was not clearly stated *when* exactly during the Shabbos preceding the seventh month Hashem gives His blessing, it would be logical to assume that His blessing comes at the very time that the *Jews* [would normally] bless the remaining eleven months of the year: [after the Amidah in the morning prayers,] following the recital of the two Yukan Purkan prayers – which reflects on a “doubling” of the Purkan, “Redemption”, and is similar to the concept of a “doubled consolation” [see *a Call to Action*, “Shabbos Nachamu”].

Arousing a father’s mercy

The bestowal of Hashem’s blessing at this juncture in the prayers is likewise emphasized in the prayer that follows [the recital of the two Yukan Purkan prayers]: Av Harachamim. For it is Chabad custom to recite Av Harachamim on the Shabbos before Rosh Hashanah [as opposed to almost every other Shabbos Mevarchim], as it is explain in numerous places that there is a immense virtue to the recital of Av Harachamim, and that it is far loftier that the level represented by our recital of Av Harachaman...” (Parshas Nitzavim-Vayeilech 5750; Hisvaaduyos p.299)

Erev Rosh Hashanah

INTRODUCTION

The last twelve days of Elul represent the twelve months of the year that is coming to a close (as discussed earlier, concerning Chai Elul).

Therefore, the last of these twelve days, Erev Rosh Hashanah, in addition to its other qualities and responsibilities, specifically concerns the outgoing month of Elul.

24 HRS TO COMPLETE OUR YEAR

- Today is the last day of the month of Elul and the entire year. We should therefore be aware of the need to utilize the twenty four hours of this day to their absolute maximum, in order to conclude and complete every matter connected with the month of Elul, and thus the entire year.²³

FESTIVE MEAL

- The Tur writes that on Erev Rosh Hashanah, the Jewish people “dress in white and enwrap in white” and hold a great

23. The King gives us power to act

“Hashem certainly grants us the powers that are necessary to fulfill the positive resolutions we have accepted – and with an addition of His own too; moreover, He does so in the manner to which He is accustomed, namely, that the ‘addition’ exceeds the principle!

Further, Hashem’s granting of power is greatly enhanced by that fact that we are currently in a situation where “the King is in the field” – as He is throughout the month of Elul. This last factor increase daily; for if all holy matters continually increase, then how much more so a direct bestowal from Hashem Himself. Therefore, this [steady increase of power] continues until the last day of Elul, which constitutes the “total” of the entire month – the unique month when “the King is in the field” ...

A year in one day

All of the above adds further alacrity and insight to our utilization of this day, the conclusion and “total” of the entire month and the entire year.” (Eve of 29th of Elul 5749; Hisvaaduyos p.383)

Use every moment

“The great virtue, value, and importance of this time is clearly understood – and likewise the extent to which we should utilize every single moment of this time.” (Rosh Hashanah after Mincha 5748; Hisvaaduyos p.387)

[the essential G-dly spark] within the Jewish People, who also bear the name *Yisrael*.

2) The personal name of the *Maggid* is *Dov Ber* – first the Hebrew and then the Yiddish word for a “bear.” This name reflects on his having brought G-dliness into the lowest realms of physicality, which are alluded to by the bear – an animal described in the Talmud as being unusually “abundant in flesh” [representing extreme physicality].

3) The personal name of the *Alter Rebbe* is *Shneur Zalman*. The first name, *Shneur*, is a combination of *shnay or*, “two lights” – reflecting on the light of both the revealed and mystical dimension of Torah.

These he revealed within “time and place” [the parameters of our mundane existence; an accomplishment alluded to in his second name, *Zalman*, the letters of which also spell *lazman*, “time”].¹⁶

4) The personal name of the *Mitteler Rebbe* is also name *Dov Ber*, for the same reason as the *Maggid*.

However, in the case of the *Mitteler Rebbe*, this elicitation of G-dliness was specifically associated with the teachings of Chabad; indeed, his teachings form the proverbial “broad expanses of the river” of Chabad Chasidus [i.e., he composed uniquely detailed clarifications and prolific elaborations of the themes expressed in Chabad teachings].

5) The personal name of the *Tzemach Tzedek* is *Menachem Mendel* – the very name and title of Moshiah...

16. Significance of the Alter Rebbe’s names

The dissemination of Torah, the exoteric and the esoteric, is emphasized by the Alter Rebbe’s name, Schneur Zalman. ‘Schneur’ is a composite of ‘Shnei Or’ which means ‘two lights,’ referring to the light of the exoteric and the light of the esoteric. His second name, ‘Zalman,’ is Yiddish, [a mundane language when compared with the Holy Tongue – Ed.] teaching that the revelation of the ‘two lights’ must permeate all places, even the lowest. Also, the letters of the name ‘Zalman’ form the word ‘Lizman’ — ‘to time’, meaning that the revelation of the ‘two lights’ reaches the temporal spatial world — similar to the above concept that Zalman is a Yiddish name. (Sichos In English, Vol.19, 29th Adar II 5744.)

USE THESE TITLES:

- 1) (Reb Yisrael¹³) *Ba'al Shem Tov*;
- 2) *Harav HaMaggid*;
- 3) *Admur HaZaken* [the *Alter Rebbe*];
- 4) *Admur HaEmtza'i* [the *Mitteler Rebbe*];
- 5) *HaTzemach Tzedek*;
- 6) *Admur Maharash* [the *Rebbe Maharash*]; we might also add the epithet, "*Lechatchilah Ariber*";¹⁴
- 7) *Admur (HaRashab) Nishmaso Eden* [the *Rebbe Rashab*];
- 8) The Rebbe, my father-in-law, the Leader of Our Generation.¹⁵

THINK OF THEIR PERSONAL NAMES AND SIGNIFICANCE

• While mentioning their official titles, we should also bear in mind their private names, as well as the significance behind them:

- 1) The personal name of the *Ba'al Shem Tov* is *Yisrael* – reflecting on his having revealed the inner aspect of "*Yisrael*"

2) We sing their melody, a melody being 'the quill of the heart' which reveals the inner self. Through doing all this, we add in the revelation of the each Rebbe's Yechidah and also in the granting of power that enables each person to reveal the Yechidah of their individual soul.

Physical and spiritual blessing for all Jews

[Now, if power is granted to reveal the most abstruse level of the soul, then] how much more so [is the power granted that enables each of us to reveal the lesser levels of our soul, namely,] the Chayah, Neshamah, Ru'ach and Nefesh, i.e., all of the 'five names by which she [the soul] is called.' Moreover, this extends to the actual corporeal body and material matters of the Jewish people." (Parshas Ha'azinu 5751; Hisvaaduyos p.20)

13. Why mention his first name?

The reason for also mentioning the name 'Yisrael' [instead of simply saying 'The Baal Shem Tov'], is because there were other 'Baal Shem Tov's in Jewish history. (ibid 5749, footnote 3)

14. See *a Call to Action* for the 2nd of Iyar.

15. Ibid 5751, p.20. For more on mentioning the names of the Rebbes as they were known as Leaders of Jewry, see at length a Call to Action, for Sukkos, Ushpizin.

feast – for they “rest secure that they will prevail in judgment.”²⁴ We should certainly do likewise (and hold a festive meal) this Erev Rosh Hashanah, whether during the preceding evening or at another time during the twenty four hours of Erev Rosh Hashanah.²⁵

SPEND TIME WITH YOUR WIFE

• Close to the commencement of Rosh Hashanah, the Chabad Rebbes would spend some time speaking with their wives. Since this custom has been revealed and publicized to us, after having been kept confidential for a long time, it is therefore to be taken as an instruction for every one of us.²⁶

24. Farbrengen reaches Atzmus – preparation for the Shofar

“To quote the Tur, “already on the eve of Rosh Hashanah, the Jews dress in white and wrap themselves in white for they rest assured that they will prevail in judgment.” This is particularly true when on the eve of Rosh Hashanah we join together in a Chassidic farbrengen; such an occasion arouses great pleasure in the spiritual realms, and reaches Hashem's very “essence”! This then is a fitting preparation for the arousal of pleasure that will be generated by our blowing of the Shofar.” (Sichos in English, Vol.32, Erev Rosh Hashanah 5747)

25. Tzom Gedalya 5752; Sichos Kodesh p.31.

26. Shalom Bayis

“Since the quality of the Jewish woman is emphasized on Rosh Hashanah ... this is a directive for every person. The implication of this instruction is the great extent to which Shalom Bayis, domestic harmony, is important and imperative.

If they did it...

It is so very fundamental and easy to appreciate the immense value and quality that each moment in time held for the Rebbes – certainly on Erev Rosh Hashanah... Yet nonetheless, they would take the time to talk with their Rebbitzens...

Cosmic harmony

This practice assumes additional significance in light of the broadest sense of ‘Shalom Bayis,’ which includes “peace in the supernal retinue and the terrestrial retinue” [and between Hashem and the Jewish people].” (2nd day of Rosh Hashanah 5748; Hisvaaduyos p.39)

See there for the particular significance of Rosh Hashanah to women, concerning the Sefirah of Binah and the entire concept of Binyan haMalchus; see footnotes there for references.

There are many further significant links, among them: Sarah, Rochel and Chana were “remembered” regarding having children on the day of Rosh Hashanah; the birth of Rivkah is specifically mentioned in the second day's Torah reading; Yitzchak's stature (as seen in the Torah reading) was the result of his mother Sarah's parenting; the Halachic sound of the Shofar is derived from the cries of a woman (either Sarah or the mother of Sisrah – as explained in Avudraham).

The birthday of the Tzemach Tzedek

A BRIEF HISTORY

The third Lubavitcher Rebbe is known as the Tzemach Tzedek. A grandson of the Alter Rebbe, the founder of Chabad Chassidus, the Tzemach Tzedek brought the Chabad movement to unprecedented heights in all matters. He was born on the 29th of Elul, Erev Rosh Hashanah 5549 (1789).

UTILIZING THE DAY CORRECTLY

• Every man, woman and child,²⁷ should make certain to utilize this day by increasing in Tzedakah and in many other positive matters, and in particular, by studying the Torah teachings and fulfilling the instructions of the Tzemach Tzedek.²⁸

FOLLOW IN HIS FOOTSTEPS

• In the merit of the Tzemach Tzedek, we should add in those matters through which the Tzemach Tzedek chiefly expressed his service of Hashem. They are: the dissemination of Torah, and particularly Chassidus, and promulgating the service of prayer and of performing every single Mitzvah with embellishment, particularly the Mitzvah of Tzedakah.²⁹

TORAH AND TZEDAKAH

• In 5749 (1989) the Rebbe instructed: We should make certain to utilize this two hundredth anniversary of the Tzemach Tzedek's passing in order to increase in the study of the Tzemach Tzedek's Torah teachings, and to give Tzedakah in honor of the occasion – ideally in multiples of two hundred.³⁰

27. Erev Rosh Hashanah 5749; Hisvaaduyos p.388.

28. Erev Rosh Hashanah 5752; Hisvaaduyos p.360.

29. "In the merit of the Tzemach Tzedek, in addition to our own merit, we should add... [See main text above for continuation]." (Erev Rosh Hashanah 5749; Hisvaaduyos p.388)

30. **200 Pennies**

"Two hundred pennies – a goal that is within reach of everyone, including children. Those who wish to add in this matter could give two hundred coins of greater value, or two hundred dollar bills and the like – doing so further adds to the abovementioned matters." (Erev Rosh Hashanah 5749; Hisvaaduyos p.388)

ADDRESS THEM AS LEADERS OF JEWRY

- Perhaps then, we should also be accustomed to mentioning the names of the Rebbeim at the gatherings held on, or closely following, Rosh Hashanah.
- We should not use their personal names when mentioning the Rebbeim, but rather, the titles by which they became known in their role of Rebbe and leader. We thus emphasize their accomplishments as "Shepherds of the Jewish People."¹²

12. Why mention the names of the Rabbeim?

"In addition to mentioning the Rebbes by name, we also 'mention' them through singing their melodies. In explanation: The straightforward reason for specifically mentioning the Rebbes at the beginning of the new year, on Rosh Hashanah, is similar to the statement of the Mishnah regarding the sacrifice that was offered at the start of each day (Tamid Shel Shachar). It states, that upon witnessing the first light of morning which constitutes the time to slaughter the sacrifice, the lookout would announce, 'The entire eastern face [of the horizon] has lit up, until [the city of] Chevron!' [Now, why was it necessary to add 'until Chevron'? The Sages answer that it was] 'In order to mention the merit of our forefathers' [i.e., by mentioning the city best known for Avraham, Yitzchak and Yaakov, who are buried therein, the Kohanim would arouse the influence of our forefathers' merits –Ed].

We call forth their merits

Likewise, while it is presently Rosh Hashanah and we are at the head and start of our divine service for the new year, then just as at the beginning of the daily service in the Beis Hamikdash that began with the daily morning Tamid-sacrifice, 'we [too] make mention of our forefathers' merits,' i.e., we mention the names of the Rebbes and Leaders. We do so in order to elicit their merits as a source of power for the divine service of the entire coming year.

Yechidah – reveal their souls and ours

Accordingly, we could further add, on a deeper level, that it is known that a Leader of a generation is the inclusive 'Yechidah' of that generation. [There are five levels of the soul, the highest being the Yechidah, which is totally united with Hashem –Ed.] Accordingly, the leader draws down the ability for every Jewish person to reveal the Yechidah of their own individual soul [and to reveal it] within their physical bodies and their portion of the world [i.e., their property and sphere of involvement and influence within the surrounding world – Ed]."

Why do we need both name and Niggun?

In order to increase this bestowal of power and its actual revelation:

1) We make open mention and clearly state the names of the Rebbes; primarily, their names as [they were known in the position of] Rebbes, for that further emphasizes the aspect of their being Jewry's inclusive 'Yechidah'. (This comes in addition to their personal names, which relate to the particular soul that was called by the particular name.)

MENTION THE REBBEIM, THEIR TEACHINGS AND SONGS

- On Rosh Hashanah, the Previous Rebbe would mention all of our Rebbeim by name, explain one concept from Rebbe's teachings and sing one of each Rebbe's melodies.¹⁰ He would state the respective Rebbe's name before he began each melody.¹¹

be immeasurably higher – miraculously so – than his former service. (First days of the 5750; Hisvaaduyos p.17)

10. **Composed or adopted**

...Either melodies which they personally composed or melodies that were especially dear to them and which they instructed to be sung from time to time. (ibid, footnote 2)

11. **A melody is the quill of the heart - and the entire body**

We thereby unite with the Rebbes both by mentioning their names and singing their melodies. There is a distinct advantage in singing their melodies over mentioning their names and even over reciting their teachings. As is known regarding the tremendous quality of a melody, that 'a melody is the quill of the heart' through which one may bond and unite using the innermost point of the heart in a manner that finds a revealed and actual expression in the physical realm, namely, a song or melody that issues from his physical mouth. Certainly so, when he sings with gusto and passion, in a manner whereby every limb of his body sways – 'All my limbs proclaim [who is like You, Hashem!]' which is why Jews are accustomed to sway during prayer and study, as is mentioned in Zohar.

The Rebbeim teach the Torah's song – Chassidus

This most certainly applies to matters that are associated with the *inner* aspects of Torah – the level of 'song' within Torah – and likewise regarding actual melodies that are bound with our Rebbes and through which they drew down the revelation of Torah's inner dimension.

The power to serve

By connecting with the Rebbes on Rosh Hashanah, we elicit the power for our entire service of Torah and Mitzvos – especially that which concerns and is associated with the mystical dimension of Torah – for the entire coming year. (2nd day of Rosh Hashanah 5749; Hisvaaduyos p.9)

The Rebbe announces this practice

The Rebbe instructed R' Yoel Kahan to 'recite the melodies of the Rebbes together with their names.' R' Yoel then made this announcement as told, after which the Rebbe smiled and told him, 'Nobody could hear a thing...!'

The Rebbe then further instructed R' Yoel to announce that 'this was the Previous Rebbe's custom' – but then the Rebbe immediately went ahead and made this announcement himself, stating, 'My father-in-law initiated the custom of reciting the melodies of all of the Rebbes along with their names.'

The Rebbe then again turned to R' Yoel, smiled and said, 'Nu! You are a Chozer...!' [i.e., the one tasked with memorizing and repeating the Rebbe's addresses] (2nd day of Rosh Hashanah 5752; Sichos Kodesh p.20)

Rosh Hashanah

PRAYER ON THE FIRST NIGHT OF ROSH HASHANAH

- The Chabad Rebbeim expended an amazing amount of energy in their prayers on the first night of Rosh Hashanah – as was clearly visible to those attending the prayer services of the Rebbe, my father-in-law, Leader of the Generation (as well as those of his predecessors). We, their Chassidim, should emulate their conduct – at least to a minute degree...¹

ALL COME TO HEAR THE SHOFAR – INCLUDING INFANTS

- It is customary for everyone – men, women and children – to assemble and hear the sounding of the Shofar.
- This includes even extremely young children; although they do not understand the blessing recited by the *baal tokei'a* (the one sounding the Shofar), nevertheless, they shout out "Amen!" along with the rest of the congregation.²

LET HIM BLOW TILL HE'S RED IN THE FACE

- The *baal tokei'a* is required to lengthen his notes "until he is red in the face."

This is quite simply an indication that he is applying sufficient strength in sounding the Shofar, causing the blood to rush to his head.³

1. Parshas Nitzavim, 2nd Day of Rosh Hashanah and Parshas Vayeilech 5752; Hisvaaduyos p.11 footnote 19.

2. **Why bring the kids? Jewish unity transcends comprehension**

Concerning Jewish unity: Although the sounding of the Shofar on Rosh Hashanah is a time-bound commandment and is therefore only obligatory upon men, nevertheless, the Jewish custom is to gather everyone together – men and women – and even to bring the children, including the very young children who cannot yet comprehend the meaning of the blessing; they too shout out ("Shrai'in Zei Os") 'Amen!' following the blessing on the Shofar and the blessing of Shehechiyanu. (25th of Tishrei, during Yechidus, 5750; Hisvaaduyos p.257)

3. **Hashem's Teki'a**

The final note, the Tekiah Gedolah, alludes to and represents the 'sounding of the Great Shofar' [that will herald the Final Redemption]; Hashem's Tekia Gedolah ...

CONGREGANTS AND *BAAL TOKEI'A* GAZE AT EACH OTHER

- We are required to gaze at the face of the one sounding the Shofar – just as he is expected to gaze at the faces of the congregants. Unlike casual vision, gazing indicates a deep, internal scrutiny.⁴

DISCREET YISKOR

- On Rosh Hashanah, the Chabad Rebbeim would very discretely recite *Yizkor*.

[The Rebbe concluded with a smile:] Indeed, when this secret was passed on to me, it was immediately evident that sooner or later, I would reveal and publicize it to all...⁵

LESHANAH TOVAH ON THE SECOND DAY

- My father [the Kabbalist R' Levi Yitzchak Schneerson] wrote that “the final inscription and seal for a good year occurs at the time of sounding the Shofar.” Accordingly, there may be grounds to continue blessing each other to be “inscribed and sealed for a good year” all the way until the sounding of the Shofar on the *second* day of Rosh Hashanah – for that is when the final determination is made.⁶

Healthy exertion

This practice is not detrimental to one's health. On the contrary, the blood rushing to his head will only increase his vigor and health. (2nd Day of Rosh Hashanah 5752; Sichos Kodesh p.18)

4. 2nd day of Rosh Hashanah 5752; Sichos Kodesh p.18-19.

5. **Yom Kippur's Yiskor is for Rosh Hashanah too**

Some do not have the custom to recite Yiskor on Rosh Hashanah, but that is only because they rely on the recitation of Yiskor on Yom Kippur, which serves as the conclusion and finality [that embraces all] of the Days of Repentance – including Rosh Hashanah. (Parshas Yisro, 22nd of Shevat, 5749; Hisvaaduyos p.295) See there p.284, footnote 5.

6. **The Shofar seals**

Although in general both the ‘inscribing’ and ‘sealing’ are done on Rosh Hashanah, as the Talmud states (Rosh Hashanah 16b), ‘The completely righteous are inscribed and sealed for life immediately,’ and as we say [to each other and is written in the Machzor] ‘May you be inscribed and sealed for a good year!’

The fact that we [are instructed to] say the above [greeting] on Rosh Hashanah by night – as opposed to during the day – although it is before the blowing of the

BUT NOT AFTER SHOFAR

- Seemingly, after sounding the Shofar on the second day, we should no longer recite this blessing; the Heavenly decision has already been approved.⁷ Nevertheless, this matter needs to be looked into further.⁸

TAKE ON A NEW *HIDUR*

- Each of us, man and woman alike, should take on a new *hidur* – the enhanced performance of a particular Mitzvah.

As the Previous Rebbe related regarding his own father, the Rebbe Rashab, who was accustomed to accept a new *hidur* before each Rosh Hashanah.

This report, particularly as it concerns the conduct of a Rebbe, serves to instruct and empower each of us to follow suit.⁹

Shofar, is an indication that the ‘inscribing’ and ‘sealing’ for the good occurs even *prior* to the blowing of the Shofar, i.e., on the *night* of Rosh Hashanah ...

Nevertheless, the *completion* of this ‘inscribing’ and ‘sealing’ for the good – as we wish [each other] Gemar Chasimah Tovah, “May the *completion* of the sealing be for good,” comes about through the blowing of the Shofar. (7th of Tishrei 5751, footnote 76; Hisvaaduyos p.66, quoting Likutei Levi Yitzchak, Igeres HaKodesh p.210)

7. Ibid.

8. **Until the Teki'os**

Note the Alter Rebbe's Shulchan Aruch, Orach Chayim 582: We should not say this (i.e., Leshanah tovah...) on the second day of Rosh Hashanah after midday, since the ‘inscribing’ has already been *completed*. (7th of Tishrei 575; Hisvaaduyos p.66, footnote 76) See there at length; the Rebbe concludes with, “the matter still requires further elucidation.”

Accordingly, it makes sense that the Alter Rebbe [merely] writes in his Siddur that ‘our custom for the *first night* of Rosh Hashanah is for every person to wish the other with, ‘May you be inscribed and sealed for a good year!’, *without* mentioned a time after which one no longer gives this greeting. And in his Shulchan Aruch, the Alter Rebbe adds, ‘We *do not* say this [greeting] on the second day of Rosh Hashanah *after midday*.’ (ibid, in the subnote) See there at length.

9. **Supernatural Hiddurim**

...Specifically as the way has already been opened for us by the Rebbe Rashab ... How much more so on the Rosh Hashanah of a unique year, 5750, [whose Hebrew numerals form the acronym of] ‘this will be a year of miracles.’ The new Hidir [embellishment in his Divine service that a person accepts upon himself] ought to