

מוקדש
לב"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 tovah l'shanah tovah 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 Shlama lead by our Rebbe MH"M bakarov mamesh.

Ephraim ben Rivka Leah and Shoshana bas Yehudis שיחיו



לעילוי נשמת

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a **CALL** *to*
ACTION

ROSH HASHANAH, TEN DAYS OF
REPENTANCE, 6TH OF TISHREI,
YOM KIPPUR

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF
HaMaaseh Hu HaIkar

Foreword

We are pleased to bring you this newly published edition of a Call to Action. Translated from its Hebrew counterpart, *HaMaaseh Hu Halkar*, this presentation is a collection of practical instruction from the Rebbe's Sichos pertaining to Rosh Hashanah, the Ten Days of Repentance, the 6th of Tishrei and Erev and Motzei Yom Kippur.

HaMaaseh Hu Halkar is a compilation of Hora'os ("directives") culled from the Rebbe's talks in the years 5748 to 5752 (1988-1992), from both edited and unedited sources (Muga and Bilti Muga); we have expended great effort in our attempt to capture some of the Rebbe's carefully calculated and instructive phrasing. This edition's English translation was provided by Rabbi **Shais Taub**, with revisions and additions by Rabbi **Yaakov Paley**.

At this time, when Moshiach's arrival is imminent, the Rebbe, Melech HaMoshiach, has emphasized the primacy of action. We are now beginning to experience the era when we will fully appreciate 'the superiority of deed' above scholarship. May this take place completely and immediately!

We take this opportunity to wish all of our readers, Kesivah VaChasimah Tovah, Leshanah Tovah U'Mesukah; a year overflowing with only revealed and tangible goodness and blessing; a year that will be graced at its very outset with the complete and eternal Redemption!

Editorial Office of
HaMaaseh Hu Halkar
Erev Rosh Hashanah 5768

◆
a CALL to ACTION

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BEGIN THE SUKKAH OR STUDY ITS LAWS

• It is stated in Shulchan Aruch that one should begin work on the Sukkah immediately after Yom Kippur; although we see that many Jews – myself included – do not engage in physical activity, we do, however, fulfill our obligation by speaking about and studying the laws³³ governing the construction of the Sukkah.³⁴

The editors of *HaMaaseh Hu Halkar* seek dedicated individuals who would like to sponsor future editions of a CALL to ACTION. Please contact Levi at 347-268-3299. Thank you.

מוקדש

לב"ק אדמו"ר מלך המשיח

✧

לזכות

הרה"ח הרה"ת ר' צבי מרדכי בן שרה

וזוגתו שלומית בת שושנה

בניהם ובנותיהם:

יוסף יצחק, משה, מנחם מענדל, חנה וחי' מושקא

שיחיו גודמאן

✧

יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

holiness. His [eventual] consumption will be on a higher level; it will then be done Lishmah – in order to fulfill the Torah's command to 'go eat your bread with joy,' without his mixing in the Geshmak of the physical food, the Lo Lishmah!" (Simchas Torah 5750; Hivaaduyos, p.230-231)

33. **Build, study or discuss**

Studying the laws of the Sukkah is considered part of the requirement to busy oneself with building the Sukkah immediately upon the conclusion of Yom Kippur (as is holding a discussion about making a Sukka – see Sefer HaMinhagim Chabad p.59). (Simchas Torah 5750; Hivaaduyos p.231, footnote 87)

34. Reshimas Divrei Admur Shlitah, Motzei Yom Kippur 5750; Hivaaduyos p.105.

is a sudden rush to conclude the Maariv service including its final prayer, Aleinu LeShabei'ach, and all the subsequent Kadeishim, followed by a dash to eat some food... No doubt due to the Shulchan Aruch's directive to guard our bodily health – especially as the Shulchan Aruch clearly stipulates that 'on Motzei Yom Kippur one should hold a festive meal with an abundance of food,' concerning which it is written 'Go and eat your bread with joy.'

Who in Heaven thinks of food?

However, there exists a loftier level than this, where one does *not* rush [to eat] since the very thought of physical food and drink does not even enter his mind: Why, he has only just prayed the Ne'ilah service, the *fifth* prayer [of Yom Kippur, which is the loftiest prayer of the entire year] and concluded it with Aveinu Malkeinu ('Our Father, Our King!'), Shema Yisrael ('Hear O Israel!'), etc., and the proclamation Leshana HaBa'ah Birushalayim ('Next year in Jerusalem!') followed by the sounding of a Teki'ah Gedolah ("great" drawn-out blast) on the Shofar which recalls, spurs and hastens the fulfillment of our request Teka BeShofar Gadol LeCheiruseinu ('Sound the great Shofar for our Redemption!') -- in an elevated spiritually-charged standing such as this, what is the great hurry and rush to *eat*...?!?

Doesn't Chassidus expound the body's virtue over the soul?

Now, there is bound to be someone who will make an outcry [upon hearing these words]: "Gevald!" he will exclaim, "How can one *not* rush to go eat after Yom Kippur?! After all, the Torah commands us 'Guard your life exceedingly' and there is the precept that 'saving a life overrides all other Mitzvos of Torah.' "What is more," he will continue his claim, "do not the teachings of Chassidus extol the virtue of the Jew's *body* – even to the point where it is explained that in the Age of Resurrection the soul will receive its nourishment from the body...!"

Un-Chassidic hunger pangs

The answer to this [argument] is simple: If he were rushing to eat because of the aforementioned command from Torah to preserve one's physical health and because of what Chassidus explains about the great preciousness of the body, there could be room for debate. However, the truth is, as he himself knows, his hurry is *not* for these [admirable] reasons... Rather, like we say, Du Halst Nit Derbai, Nit Das Kvetch Dir, "You are not holding on that [refined] level; that's not what's bothering you...!" Instead, he rushes to eat because of his body's physical hunger; the deliciousness of the food and its appeal to him is not derived simply from the 'good taste' he gets from fulfilling the *Torah's command* to 'go eat your bread with joy,' but rather, mixed in with this factor is the Geshmak, the enjoyment of *the food itself*... This is due to 'the foreign god which is within your midst' [i.e., the Nefesh HaBahamis, the animalistic soul]; for his consumption is via his 'vessels' [i.e., his physicality, as opposed to following the dictates of his 'light,' his Neshomah]; his personal motives and religious motives are all mixed together until the wonderfully great taste of the [post-Fast] meal causes him to forget afterward to even learn the laws of building the Sukkah...!

Yom Kippur: Work up a spiritual climax – not an appetite

Therefore, one ought to strive so that he will be on a spiritual standing like the one we previously described: that upon reaching the conclusion of the holy day [of Yom Kippur], he will not be thinking about food and drink, since he will be openly experiencing [the refined truth] that his very life-force comes from matters of

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Translated in the memory of Yitzchok Yosef ben Yaakov Mordechai.

Rosh Hashanah

PRAYER ON THE FIRST NIGHT OF ROSH HASHANAH

- It is known that the Rebbes of Chabad expended an amazing amount of energy in their prayers on the first night of Rosh Hashanah (a fact that was clearly demonstrated by the Rebbe, my father-in-law, Leader of the generation, as well as by his predecessors). It is understood that each of us – their Chasidim – 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 even children – to assemble and hear the sounding of the Shofar. This includes even exceedingly small children – for although they cannot understand the blessing recited by the one sounding the Shofar, nevertheless, they too shout out ‘Amen!’ along with everyone else.²

LET HIM BLOW TILL HE’S RED IN THE FACE

- The one who sounds the Shofar 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 so that the blood rushes 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 Shehechianu. (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 ...

enough for [two days – the ninth and] the tenth as well; assuredly people have already begun fulfilling this directive by having had at least the first [extra] meal. Certainly, they will now complete it by having a second [extra] meal. [Note that the Rebbe is referring to a second meal before Minchah - Ed.]³⁰

Motzei Yom Kippur

NAPOLEON’S MARCH

- It is the custom in many congregations to sing the melody known as “Napoleon’s March” at the conclusion of the holy day of Yom Kippur.³¹

WHO WANTS TO EAT AFTER NE’ILAH!?

- We should attempt to bring ourselves to a higher level where we will not think about food and drink right after the conclusion of Yom Kippur.³²

30. Erev Yom Kippur 5750; Hivaaduyos p.95.

Eating for two

This is seemingly indicated by the meal that we eat at towards the end of Erev Yom Kippur (Tur and Shulchan Aruch Admur Hazaken, Orach Chayim 608), which comes in addition to the meal, or meals, which have been eaten previously during the day. Since, on Erev Yom Kippur we should eat [two extra meals – Ed] ‘according to the amount of two days – Erev Yom Kippur and Yom Kippur. (ibid, footnote 46)

31. Our victory march

When fleeing from the Napoleonic Wars, the Alter Rebbe inquired as to what tune the French army had marched to when they crossed the Russian border. After it was sung to him, the Alter Rebbe commented that the melody is one of ‘victory’ and then entered into a deep state of meditation (‘Shtark FarD’veikus’). After a long time, he returned from his meditative state and finished his words, ‘...but Didan Natzach – ultimately the victory will be *ours!*’ (Parshas Chukas-Balak 5749; Hivaaduyos p.11, in the subnote to footnote 83) [The march was thereupon incorporated as a Chabad Niggun symbolizing victory over the forces of impurity – Ed.]

32. The annual Guard-your-health dash for food

The regular conduct of a Jewish person according to Shulchan Aruch should be in a manner of ‘Guard your life,’ i.e., we should maintain a healthy body through a sufficient intake of food and drink. That being the case, immediately upon the conclusion of the Yom Kippur fast – the ‘one [i.e., unique] day in the year’ – there

Erev Yom Kippur

ASK FOR LEKACH

- It is customary to ask for Lekach – honey cake and the like – on the day before Yom Kippur, and to accept the piece that is offered. The Previous Rebbe would personally hand out this cake, blessing the recipients with ‘a good, sweet year.’²⁸

BLESSING THE CHILDREN

- It is customary that when blessing the children and others on Erev Yom Kippur we use the wording of the priestly blessing normally said by the Kohanim.²⁹

EXTRA MEALS

- Following Minchah on Erev Yom Kippur 5750, the Rebbe said: We are supposed to eat and drink on the ninth of Tishrei

transcribing the transcripts of all of the new Chassidic discourses delivered by the Rebbe Rashab that would arrive from Lubavitch (either in writing or verbally, through a Chozer [one who would repeat these discourses for the public]). This she did of her own volition, simply because she wanted to be able to participate in disseminating the wellsprings of Chassidus. (ibid)

28. See Parshas Ha’azinu 5750 - Hivaaduyos p.83 at length.

Lekach represents the Torah

Some connect this [custom of receiving Lekach (honey cake)] with the verse (Mishlei 4:2), Ki Lekach Tov Nasati Lachem, Torasi Al Ta’azovu, “For I give you a goodly doctrine, do not forsake my Torah,” to the extent that they actually recite these words whilst asking for Lekach or whilst eating it. This verse reflects upon Torah study and Mitzvah performance, both positive commands (“a goodly doctrine”) and the prohibitions (“do not forsake”).

Sweet cake for a sweet year

However, the *plain* reason for giving Lekach – on the level of comprehension equal to every man, woman and child, who receive Lekach – is a reason that is also certainly an absolute true one: that we should be blessed with a ‘sweet’ new year. (Erev Yom Kippur 5749; Hivaaduyos p.68)

Once is enough

We will conclude with the distribution of Tzedakah as well as the distribution of Lekach to [only] those who have not yet received it [See footnote 80: For there is no basis for a person to take Lekach twice]. (ibid)

29. Erev Yom Kippur and Yom Kippur 5751; Hivaaduyos p.68, footnote 5.

CONGREGANTS AND BA’AL TOKE’A GAZE AT EACH OTHER

- We are required to gaze at the face of the one sounding the Shofar – just as he too is expected to gaze at the faces of the congregants – for gazing indicates a deep, internal looking that exceeds normal sight.⁴

DISCREET YISKOR

- On Rosh Hashanah, the Rebbes of Chabad would recite ‘Yizkor’ discretely; a secret that has now come to be revealed. [The Rebbe smiled and continued:] Indeed, when this secret was passed on to me, it was evident that someday, sooner or later, I would reveal and publicize it to all!⁵

LESHANAH TOVAH ON THE SECOND DAY

- According to what my father [the Kabbalist R' Levi Yitzchak Schneerson] has written,⁶ that ‘the final inscription and seal for a good year occurs at the time of sounding the Shofar,’

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.

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 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)

there may be grounds to continue blessing one another with the words, ‘May you be inscribed and sealed for a good year’, all the way until the Shofar is sounded on the *second* day of Rosh Hashanah – being that the final inscription and seal then takes place.

BUT NOT AFTER SHOFAR

- Not so, however, after the point of sounding the Shofar on the second day. We no longer say these words of blessing since the inscription and seal has, by then, already been completed.⁷ The matter, however, needs to be looked into further⁸.

TAKE ON A NEW HIDUR

- Each man and woman should resolve to take on a new Hidur, an extra, more beautiful way of performing a Mitzvah, in accordance with what the Previous Rebbe related about his own father, the Rebbe Rashab, that he was accustomed before each Rosh Hashanah to accept a new Hidur. This account, especially as it concerns the conduct of a Rebbe, constitutes an instruction and an empowerment for every Jew to do the same.⁹

MENTION THE REBBES, THEIR TEACHINGS AND SONGS

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 Hidur [embellishment in his Divine service that a person accepts upon himself] ought to be immeasurably higher – miraculously so – than his former service. (First days of the 5750; Hisvaaduyos p.17)

every Jewish home is built as an eternal edifice with generations of children and grandchildren occupied in Torah and Mitzvos.

ENCOURAGE THE THREE MITZVOS

- Every man, woman and child²⁵ should increase and bolster the observance of these Mitzvos – which are uniquely associated with the Jewish woman (not only is the performance of these Mitzvos associated with the woman, but even their relevance for men comes principally as a result of marriage). Ideally, this should be done in the merit of the Rebbetzin, for the sake of the elevation of her soul.²⁶

REVIEW LAWS REGULARLY

- In addition to the men's review, women should also periodically review the specific laws pertaining to these three Mitzvos – as well as all other practical Halachos they need to know.

STUDY AND SPREAD CHASSIDUS

- Woman should also study the mystical aspects of Torah as well, and – as an expression of love for one's fellow Jew – actively disseminate the wellsprings of Chassidus.²⁷

Now, although the obligation to uphold all of the Mitzvos mentioned here are equally incumbent upon man and woman, the Jewish custom is nevertheless, as we see for ourselves, that the actual performance of these Mitzvos – ‘the deed is the main thing’ – is carried out by the woman. (Night following 6th Tishrei 5750; Hisvaaduyos p.65)

25. Ibid. 5750, p.66.

26. **Utilize the power of her Yahrzeit**

We must make use of the special strength granted on the day of the Yahrzeit (which ‘affects salvations in the midst of the earth’) to increase in all the matters we have mentioned, and ideally, to do so for the sake of the elevation of her soul. For in this way we hasten the fulfillment of the prophecy, ‘Awaken and sing, you who dwell in the dust’ – in which she is included. (Parshas Vayeilech, 6th Tishrei 5749; Hisvaaduyos p.44-45)

27. **She recorded Maamorim from Lubavitch to further Hafatzah**

In this matter, we can also learn from the acts of the one whose Yahrzeit is today. While still a young, unmarried girl living in the home of her father, Harav HaGoan HaChassid Rabbi Meir Shlomo HaLevi Yanovsky, the Rabbi of Nikolaiev (which was one of the important cities that at that time served as a center and stronghold for Chabad Chassidim), she would spend her free time (amongst other things)

6th of Tishrei

YAHRTZEIT OF THE REBBE'S MOTHER, REBBETZIN CHANAH

A BRIEF HISTORY AND INTRODUCTION

Rebbetzin Chana was born in 5640 (1880) on the 28th of Tevet, in Nikolayev, Ukraine, to Rabbi Meir Shlomo and Rachel Yanovsky; Rabbi Meir Shlomo was Chief Rabbi of Nikolayev. She demonstrated enormous self-sacrifice for Torah and Chassidus, and passed away in New York on the 6th of Tishrei 5725 (1964).

As the mother of the Leader of world Jewry, Rebbetin Chana is also associated with the entire nation. This is alluded to in her name, Chana (חנה), which forms the Hebrew acronym of the three Mitzvos that are uniquely related to every Jewish woman:

- 1) חלה, Challah – the portion separated from bread-dough and Kashrus in general;
- 2) נדה, Nidah – the laws of family purity;
- 3) הדלקה, Hadlakas HaNer – kindling the Shabbos candles.

As the Rebbe stated: The terms represented by the letters of the name Chanah – Challah, Nidah, Hadlakas HaNeir²⁴ – are the three pillars on which

24. A woman's unique Mitzvos

The name Chanah is an acronym, as stated in holy books, which stands for the three Mitzvos which have special relevance to women: 1) חלה – חלה, "Challah"; taken from the verse Reishis Arisoseichem Challah, "[From] the first of your kneading you should set aside a loaf" (Bamidbar 15:20). This also includes generally maintaining Kashrus-observance regarding all food and drink. 2) נדה – הדלקת הנר, "lighting candles" for Shabbos and Yom Tov; which has the distinct property of bringing domestic peace to the entire house and has a lasting effect that spans from one Erev Shabbos until the following Erev Shabbos, as we have often mentioned. 3) The נ in the middle – נדה, the laws of family purity.

- It is known and has been publicized that on Rosh Hashanah, the Previous Rebbe would mention all of our Rebbes by name, state a concept from each of their teachings and sing one of their melodies¹⁰ – mentioning each Rebbe's name before singing his melody.¹¹

ADDRESS THEM AS LEADERS OF JEWRY

- Perhaps then, we too should be accustomed to mentioning

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)

the names of the Rebbes at a gathering on, or following, Rosh Hashanah. We should not mention them by their personal names, but by their specific titles by which they were known as Rebbes and leaders – which emphasizes their work 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.)

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.

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.²³

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)

23. **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 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)

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.²⁰

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 even be aware that there is a question to begin with.²¹

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.²² [See footnote.]

20. 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)

21. Ibid.

22. 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

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 description, Lechatchilah Ariber,¹⁴
- 7) Admur (HaRashab) Nishmaso Edem [the Rebbe Rashab],
- 8) The Rebbe, my father-in-law, the Leader of Our Generation.¹⁵

THINK OF THEIR PERSONAL NAMES AND SIGNIFICANCE

- At the same time, we also bear in mind their private names and the meanings of these names. They are:

- 1) The Ba'al Shem Tov's name, Yisrael, reflects on his revealing the inner aspect of 'Yisrael' [i.e. the essential G-dly spark] within the Jewish People – who are also called by the name Yisrael.

- 2) The Maggid's name, Dov Ber – meaning a 'bear' in Hebrew and Yiddish respectively – reflects on his bringing G-dliness into the lowest realms of physicality, which is alluded to by the bear,

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.

which is, in the words of the Talmudic dictum, ‘abundant in flesh’.

3) The Alter Rebbe’s name is Shneur Zalman; the name Shneur is comprised of the words Shnay Or, meaning ‘two lights’ – the lights of both the revealed and mystical dimension of Torah which he drew down into ‘time and place’ [alluded to in his second name, Zalman].¹⁶

4) The Mittlerer Rebbe’s name is also Dov Ber – for the same reasons as stated above regarding the Maggid; only that in the case of the Mittlerer Rebbe, this elicitation of G-dliness was associated with the teachings of Chabad – his teachings constituted ‘the expanses of the river’ of Chabad Chasidus [i.e., he composed detailed clarifications and prolific elaborations of the themes of Chabad Chasidus].

5) The Tzemach Tzedek’s name, Menachem Mendel, is the name and title of our Righteous Moshiach.

7) The Rebbe Maharash’s name, Shmuel, is 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 and which concludes ‘he will raise up the power of His anointed [i.e., Moshiach].’

8) The Rebbe Rashab’s name, Shalom Dov Ber, reflects on his introducing the virtue of Shalom, “peace,” even to the lowest realms of physicality – even to the proverbial bear who is ‘abundant with flesh.’ And not only a ‘bear’ as expressed in the *Holy Tongue*, Dov, but even in a foreign, mundane tongue: Ber.

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.)

9) The Rebbe, my father-in-law’s name is Yosef Yitzchak; these two names represent the coming together of two distinct tasks as described the verses concerning the naming of Yosef and Yitzchak: a) Yosef Hashem Li Ben Acher, “Hashem has added to me another son” – this describes the task of causing seemingly distant Jews to return to Torah observance and b) Kol HaShome’a YiTzachak Li, “All who hear will laugh for me” – this signifies laughter and joy.¹⁷

SHALOSH TENU’OS

- We should commence with the melody of the ‘three forefathers’ of Chassidus [i.e., the Baal Shem Tov, the Maggid and the Alter Rebbe], which is a single melody containing [and named] “three movements,” one for each leader.¹⁸

THREE TIMES

- Better yet, we should sing the entire melody including all three stanzas, *three* times over – corresponding to the three Leaders – followed by the Alter Rebbe’s own melody.

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.¹⁹

LU’ACH KOLEL CHABAD

- Alternatively, we could study these laws from the yearly calendars, which now include very many Halachos concerning

17. Ibid, 5751.

18. Parshas Haazinu 5751; Hisvaaduyos p.29.

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