



A Time for Hiskashrus

The Rebbe began most Rosh Hashonah Farbrengens by instructing the Chassidim to sing a niggun from each one of the Rabbe'im in order, starting with the Baal Shem Tov. The Rebbe was very specific regarding which niggun of each Rebbe should be sung. Some years Niggunim with words, some specifically without words¹ and some years the Rebbe made a point that each Rebbe's name be mentioned before the niggun.

On a few occasions the Rebbe explained the reason for this Minhag:

"The² Minhag to sing the niggunim of the Rabbe'im on Rosh Hashonah is based upon the words of the Frieddiker Rebbe in regards to his father, the Rebbe Rashab's, custom to make mention of each one of the Rabbe'im on Rosh Hashonah, starting from the Baal Shem Tov and ending with the Rebbe Maharash. Afterwards, during the leadership of the Frieddiker Rebbe he would also make mention of the Rebbe Rashab. Therefore it is understood that we should mention the Frieddiker Rebbe as well."

It is self-understood that starting from Rosh Hashonah 5712 they also sang a niggun of the Rebbe. Very often this was Atoh V'chartonu. One year³ they sang niggunim without words, so when it came time to sing a niggun of the Rebbe they sang *Shami'el*.

The Rebbe explains why we make the effort of **saying** the names of the Rabbe'im on Rosh Hashonah:

"There is a special emphasis in **verbally** mentioning their names, for this conforms with Rosh Hashonah which is also connected with speech, for as we know the world was created through speech, the ten

utterances...

"In lieu of the above practice another Minhag was added; to mention each one of the Rabbe'im through their niggun in addition to mentioning their names.

"The reason for this is because a niggun is the "pen of the heart", and through it one can reveal the P'nimiyus of his heart. Subsequently, when one sings the niggunim of the Rabbe'im his connection to them is an internal way. This idea is also connected with Rosh Hashonah, for the idea of the Shofar is "an internal sound that can't be heard".

"Being that the Frieddiker Rebbe publicized this Minhag, firstly at a Farbrengen and afterwards by instructing that it be printed, one can clearly see that the Frieddiker Rebbe's intention is not to merely relate incidents that took place with the Rabbe'im. Rather there is a lesson which, all those that follow in his path (or at least all those that want to follow in his path) need to take out of it. And specifically that the reason for this Minhag was explained to us, as we will now discuss:

"Chassidus explains that the term **Rosh** Hashonah, above and beyond its simple meaning - the beginning of the year, also means the **head** of the year. This idea can be explained by looking at what function the head plays in relation to the body. The head contains within it the life force for the rest of the body, from where it spreads to each limb respectively. Not only do all the limbs receive their energy from the head, but they also conduct themselves according to its will.

"We find the same idea by Rosh Hashonah. Firstly it contains the energy and life force for the rest of the year and in turn spreads it out to each day, and secondly,

each day is conducted by the way it was decided by the 'head' - on Rosh Hashonah.

"One of the things that assist a person in his Avodah year round, and specifically one's Avodah in connecting Rosh Hashonah with the rest of the year is Hiskashrus to the leader of the Jewish people, for his Neshomah is like the head and mind of the other Neshomos in his generation. **It is through him that everyone receives their Chayus and connects themselves to their true essence.**

"This is the reason for the Minhag of mentioning the Rabbe'im - Heads of the Jewish people - on Rosh Hashonah - head of the year - for this helps a person with his Torah and Mitzvos and specifically with connecting Rosh Hashonah with the rest of the year, including and particularly his Hiskashrus with the Rabbe'im throughout the entire year.

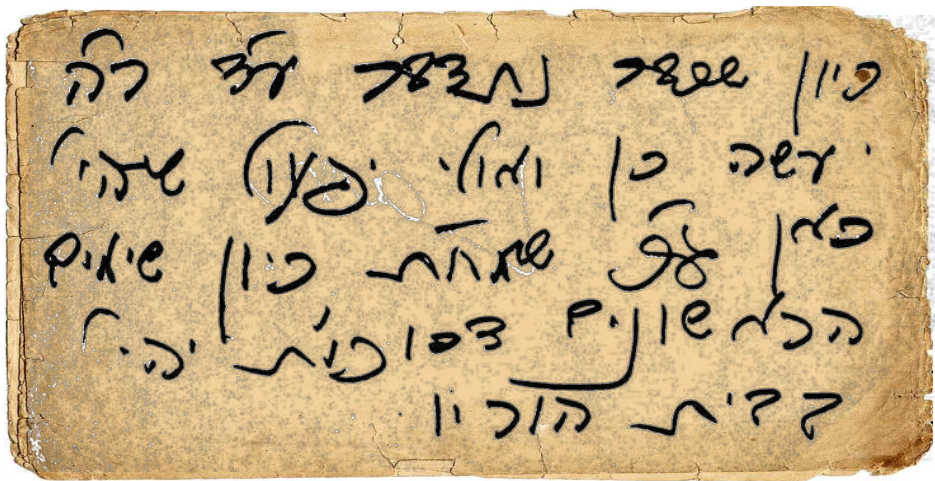
"This is brought out stronger by actually mentioning their names, for this brings it into actuality. The same applies to singing their niggunim, it helps ones Hiskashrus become internalized, especially when the niggun is sung with feelings of Hiskashrus to the one whose niggun it is. This internal effect also influences ones external facets. As is clearly seen in a person's body; how an internal organ can affect an external limb⁴.

"It should be Hashem's will, that through our Hiskashrus to the Rabbe'im on Rosh Hashonah⁵, we should merit that it continue throughout the whole year and give us a boost in all of our Avodah. This should bestow upon us the greatest Brochah of all; the coming of Moshiach. In fact, this is also accomplished through one's Hiskashrus to the Rabbe'im by



Simchas Torah with the Rebbe

A text of the Rebbe's response in his holy handwriting to a *Bochur* who wrote that for Rosh Hashonah and Yom Kippur he will remain in Yeshivah (i. e. near the Rebbe), and for Sukkos he plans to be at home:



"כיון שכבר נתדבר ע"ד [על-דבר] ר"ה [ראש-השנה] יעשה כן ואולי יפעול שיהי כאן ג"כ שמח"ת [גם כן שמחת-תורה], כיון שימים הראשונים דסוכות יהי בבית הוריו."

"Since you already have come to a conclusion regarding Rosh Hashonoh, you should do so [as you have decided]. Perhaps you can accord to be here for Simchas Torah as well, since for the first days of Sukkos you will be at your parents' home."

learning their Torah and following in their ways, for Moshiach will come when "All the wellsprings [of Chassidus] have spread forth". May this happen immediately now!"

Year after year the Rebbe stressed this message to his Chassidim; the days of Rosh Hashonah are precious. They are days which have an effect on the entire year, just like one's head affects his entire body, so make sure every moment is treasured and used out in the most fitting

way.

Therefore the days of Rosh Hashonah should be used to strengthen ones Hiskashrus to the Rebbe. On a practical level; by learning the Rebbe's Torah, resolving to be even more careful with his Takanos, doing even more in the area of "Hafotzas Hamayonos" – spreading Yiddishkeit and Chassidus to others and increasing in our Ahavas Yisroel to every single Yid. This should ultimately lead to a deeper and internal Hiskashrus, one that completely takes over every fiber of ones

being. Through this we will merit a "K'sivah V'chasimah Tovah", and a year filled with Torah and Mitzvos.

May we merit to hear the Shofar of Moshiach immediately now!

1. In fact when it came to the Tzemach Tzedek it took a few moments until the Chassidim came up with one!
2. Second day Rosh Hashonah 5746
3. 5745
4. 5745
5. (through mentioning their names and singing their niggunim)