



אמן, אמן רבי נחמן ראש השנה

THE GREATNESS OF HIS R

The Rebbe said: "My Rosh haShanah is higher than everything! I always wondered, since my followers trust me, why they're not all particular to come for Rosh haShanah—every single one of them, without exception! My entire mission is only Rosh haShanah!". He urged us to make a public declaration that anyone who obeys him and is his follower must be with him for Rosh haShanah, without exception. Furthermore, anyone who merits being with him for Rosh haShanah has good reason to be extremely happy. Regarding Rosh haShanah, the verse says, "Eat delicacies and drink sweet drinks, for God's delight is your source of strength!"

Someone told him that he would prefer to be with him for Shabbat Teshuva rather than on Rosh haShanah, since he doesn't have a seat in the synagogue, nor even a decent place to eat and sleep. This situation confuses him and prevents him from praying with devotion, which is why he would prefer to come at a different

time rather than on Rosh haShanah. This is what the Rebbe answered him verbatim, "To eat or not to eat, to sleep or not to sleep, to pray or not to pray (meaning without proper devotions)—the main thing is to be with me for Rosh haShanah, no matter what!" (And the truth is



that all these rationalizations are only delusory enticements, since, thank G-d, it is quite evident that one usually is able to pray with more devotion at the holy gathering on Rosh haShanah than one would have done at home.)

The Rebbe said, "My Rosh haShanah is extremely unique. God knows that this is not something that I inherited from my forebears, but God Himself gave the knowledge of the essence of Rosh haShanah to me as a present. Not only you are all certainly dependent upon my Rosh haShanah, but even the entire world is dependent upon my Rosh haShanah."

On the eve of his last Rosh haShanah in Uman, as we stood around him while we were giving him our kvitlach and pidyon money, he asked about one of his followers from Nemirov who had not come for Rosh haShanah. R Naftali began to explain that follower's decision, but the Rebbe refused to accept it, and was extremely upset with him.

Afterwards, he spoke about another follower who had not come for Rosh

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It's great to say and sing

Na Na'h Na'hma Na'hman Meuman



haShanah due to many obstacles. He had come to the Rebbe before Rosh haShanah to tell him about all his obstacles. The Rebbe himself instructed him to go home and not be with him for Rosh haShanah. This person was one of the leading followers, and was very upset that he would not merit being with us for Rosh haShanah. He began arguing with the Rebbe that he should not return home but would remain for Rosh haShanah, but the Rebbe did not accept his argument, and ordered him to go home. The Rebbe then told him, "I cannot describe to you the pain I will have from your not being with me for Rosh haShanah," to which the man said, "Then if so, I will stay." But the Rebbe would not have it, and the man went home.

Later that day, on the eve of Rosh haShanah, the Rebbe spoke about the great pity on this person who really wanted to be here for Rosh haShanah but was unable to because of his obstacles. Then the Rebbe raised his voice and said from the depths of his heart, "What can I tell you? There is no greater thing than to be with me for Rosh haShanah! And if other Tzaddikim say otherwise, well, that's only another question on me!" (Meaning that people anyway have many questions about him, and his being so particular to be with him specifically for Rosh haShanah will only be another one.)

Implied in his holy words spoken at the time we learned a few things. We learned once again about the utmost importance of being with him for Rosh haShanah. Even though we knew this before, nevertheless, from his expounding upon it at that time and from his awesome hand gestures we understood this obligation to any even greater extent that cannot be conveyed in writing. We also learned that he wants us to continue coming to Uman for Rosh haShanah even after his passing, and that there is nothing greater than this. We also learned how important it is to overcome obstacles to fulfilling holy obligations, especially the obstacles to being with him for Rosh haShanah. We must be with him for Rosh haShanah, and even if he personally instructs us otherwise and agrees that we not come for Rosh haShanah, we must not reckon with this. We must be exceedingly careful not to even ask him about this, for





he will surely say that we need not come. But the deepest truth of truths is that we must come (and this applies for all generations).

This issue relates to what our Sages said, "A person is led along the path that he wants to walk" (Makot 10b, Rashi), derived from the verse, "Go with the people" (BaMidbar 22:20). Similarly regarding the sending of the Spies, Moses was forced to send them, although he did not want to do this at all. We saw the Rebbe act this way several times, especially regarding Rosh haShanah.

There were those who had their obstacles to being with him for Rosh haShanah, and asked him directly, and he would tell them not to come for Rosh haShanah. They would begin to argue with him by pointing out how much he had urged to be with him for Rosh haShanah, but he acted as if he was upset with them, shouting at them not to talk to him anymore about the issue. So they would go home and not be with him for Rosh haShanah. But we, who merited being around him frequently, heard and understood both implicitly and explicitly that his deepest desire is not content with this at all. Rather, he is forced to tell them as he does since they have asked him.

This response is relevant in all generations, whenever one asks a rabbinical leader a question that entails self-sacrifice, the rabbi must answer that one should not do it, even though the deepest truth is that he wants the person to make the sacrifice and overcome all obstacles. Therefore, anyone who wants to come close to the Rebbe and overcome all obstacles completely must be extremely careful never to ask him about this at all. Understand this well.

Regarding the importance of being with him specifically on Rosh haShanah, the Rebbe said that one can attain rectifications on Rosh haShanah that one can absolutely not attain at any other time during the year. On Rosh haShanah, though, even such cases have a rectification. Even the Rebbe himself was unable to attain rectification in these instances during the year, but on Rosh haShanah this was possible. He said that he does things of Rosh haShanah that he is unable to do any other time during the year.





R' Yudel and R Shmuel Isaac used to have to travel from Dashev to Medvedevka to be with the Rebbe. At one point, they decided to move to the Medvedevka vicinity in order to always be nearby. After they moved, the Rebbe told them that he misses very much the paths along which they traveled to be with him. With every step they took to travel to him, he said, an angel was created. "But we also had to expend much energy and walk many steps even before hiring a coach on which to travel," they said to him. "Those too were included, for an angel was created from each of those steps as well," he answered. And on the last Rosh haShanah of his life in Uman, the Rebbe spoke about this and said, "I wish for myself that I merit seeing the brilliant light of the paths upon which you travel to come to me!"

The Rebbe said, "For me, the main thing is Rosh haShanah. As soon as Rosh haShanah is over, I tilt my ear to listen if people are already knocking on the walls to arouse for slichot preceding Rosh haShanah of the following year. For in truth, there is no such thing as time at all. The entire year passes quickly like the blink of an eye."



שמחה
Rosh HaShanah

