

RABBI MENACHEM M. SCHNEERSON
Lubavitch
770 Eastern Parkway
Brooklyn 13, N. Y.
HYacinth 3-9250

FREE RENDITION

מנחם מענדל שניאורסאהן
ליובאוויטש
770 איסטערן פארקוויי
ברוקלין, נ.י.

By the Grace of G-d
25th of Elul, 5722
Brooklyn, N.Y.

To my Brethren, Everywhere
G-d bless you all,

Hearty Greetings and Blessing:

The year 5722 which is about to end has been one of serious repercussions in the world at large, and in the Jewish world in particular.

Mounting tension and anxiety, a quickening of the race for arms supremacy, and the general confusion and vacillation in international relations, have reached new heights in the past year. While in regard to the Jewish position, in particular, we have witnessed the insecurity of some Jewish communities in various parts of the world.

The situation on the individual level, as reflected in the everyday life of the individual Jew, has not been overly gratifying either. For, although there has been a strong and persistent awakening and quest for return to our eternal fountains of faith bound up with Torah and Mitzvoth, the opportunities have, unfortunately, not been utilized to an adequate degree. (In these days of Selichoth I will say no more about it.)

* * *

At this time, facing the arrival of the new year (may it bring much good to us and all our people), every Jew should ask himself: What can I do to improve and secure the situation in the coming year? What can I do for my fellow, for myself, for my people, and for the world at large?

Rosh Hashanah provides the answer; it also provides the opportunity.

The central theme of Rosh Hashanah is the renewal of our affirmation of the Divine Sovereignty, through our "Coronation" of G-d as King and "gladly accepting His Kingship": jubilantly, most subserviently and very reverently proclaiming His rule and submitting ourselves to His Will.

On Rosh Hashanah the Jew gives effect to the Divine call: "Make Me King over you!" - a call addressed to each and everyone of us, Jew and Jewess.

Since each individual Jew is a component part of our Jewish people as a whole, the proclamation of the Divine Sovereignty by each one of us individually realizes the Coronation of G-d as the "King of Israel and his Redeemer." And our personal acceptance of the Divine Sovereignty, in the midst of all our people, has its effect upon the entire world in which we live, and in the entire Universe, so that

it brings the fulfillment of our prayer: "Our G-d, and G-d of our fathers, Reign upon all the Universe."

* * *

Acceptance of the Divine Sovereignty expresses itself in ordering our daily life to be in full accord with the Divine Majesty's will and commandments, given to us by the "King Who wills Life" (offering us a true and worthy life), as embodied in the Torah, the Torah of Life, and Mitzvot, of which it is written "And he shall live by them."

Such a life ensures a harmonious and happy life for the individual, for the community, and for the entire Universe; happy both spiritually and materially -

For, in truth, the spiritual and the material do not constitute two separate worlds, as we declare in the Shema (significantly included in the Musaf of Rosh Hashanah):

Hear, O Israel! (when the Jew understands and perceives that) G-d is our Lord (of the individual as of our people; and that) G-d is One (everywhere and forever) - the Jew brings about and reveals the unity of the universe. He recognizes that it is the spiritual which determines the physical. Hence, an improvement in the spiritual life brings an improvement in the material life.

* * *

The betterment in the spiritual life, in fulfillment of the Divine Majesty's commands, must come in both areas: in the commandments relating to our duties towards G-d, and in those relating to our duties to fellow-man. This is emphasized by the Rosh Hashanah call: "Teshuvah ("return"), Tefilah (prayer), and Tzedakah (charity) avert the evil decree."

Teshuvah is the firm resolution to return to our King, with sincere contrition for past disobedience and a resolute determination for a better life in the future; and it must express itself in both Tefilah, the area of duty towards G-d, and Tzedakah - in interhuman relations.

These, combined together bring to the individual, to our people as a whole and to the world at large -

A חַיִּים וְחַיִּים טוֹבִים - for a good and sweet year, both materially and spiritually.

With the blessing of

חַיִּים וְחַיִּים טוֹבִים
בְּשָׁנָה הַנִּרְאָה וְהַנִּגְלָה

/MENACHEM SCHNEERSON/