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One of the reasons for this is that the message of these solemn days is mostly directed to various addresses, but seldom to one's own home-address.

Sadder still is the fact that spiritual leaders who should address themselves directly to the spiritual needs of their congregants and flocks, because the latter look to them for personal inspiration and guidance during these days in particular, use the opportunity of these auspicious season for high-sounding declarations relating to universal issues and popular themes which do not implicate anyone in particular, least of all the listening audience. To be sure, universal issues and motifs are not irrelevant to Rosh Hashanah and the Ten Days of Return, which do embrace the whole of Creation. But when universal problems constitute the sole theme of sermons and messages, to the exclusion of anything that touches the individual, his real self and way of life, the most essential spirit of this auspicious opportunity is missed altogether.

Every Jew should realize that Rosh Hashanah and the Ten Days of Return address themselves, above all, to himself as an individual, and demand an immediate reappraisal of his actual day-to-day living. These days call for real personal commitment through a closer adherence to the Divine Torah and commandments, not only on special occasions or special days in the year, but every day throughout the year, and in every aspect of the daily life.

This is further emphasized by the call of the Shofar, the special Mitzvah of Rosh Hashanah. For, this commandment does not prescribe the use of a delicate instrument producing extraordinary musical compositions. The Shofar is a plain horn of an animal, and "all sounds are proper in a Shofar." It emphasizes our duty of introducing sanctity even into the ordinary and commonplace in our daily life.

It is to be hoped that Jewish spiritual leaders will not squander the precious moments of the Days of Awe on such general topics as atomic test bans or civil liberties, and the like, which, with all their importance and just claims, are not problems which should monopolize the attention of Jewish spiritual leaders, much less during these Days of Awe. These solemn days should be dedicated to the personal religious needs of their flocks, which should be fostered and deepened, and channeled into the proper channels of the practical life; so that the new year will be a better one spiritually, which means a better one also materially.

With prayerful wishes for

כחיבה וחתימה טובה
לשנה טובה ומחוקה
בשוב הנדא והנגלה

/MENACHEM SCHNEERSON/

פיענוח:

Free Rendition:

By the Grace of G-d
 In the Days of Selichoth, 5723
 Year of the 150th Yahrtzeit Anniversary
 Of the old Rebbe, Founder of Chabad.
 Brooklyn, New York.

To My Brethren, Everywhere,

Heartfelt Greetings and Blessing:

As we approach the new year, we should reflect on the significance **spirit? meaning?** of the fact that we enter the new year through the days of Awe (Yamim Noraim) and the Ten Days of Return (Asereth Yemei Teshuvah).

The essential aspect of the "awesomeness" of these days is in their quality of arousing in us an awareness of ¹ coming into the presence of the divine Majesty. It is the consciousness of the direct encounter² with the Supreme King and Sovereign of the world that fills us with awe, ³ rather than the worry about the past or the apprehension of the Future. Similarly, the concept of Teshuvah של דר"ה emphasizes the return to the Source, rather than the atonement for sin, or "repentance," in a narrower sense.

These concepts are clearly reflected in the specific prayers and observance of Rosh Hashana, the highlight of which is the "**Coronation**" of the Supreme King, the Creator of the Universe. The Sounding of the Shofar, the special Mitzvah of this festival, is also connected therewith.

The idea of the Divine "coronation" is sublimely expressed in the prayer, "O, our G-d the G-d of our fathers, establish Thy glorious reign over all the world," etc. In proclaiming the Sovereignty of G-d we reaffirm our submission to his rule. The Rosh Hashana prayers express our longing for attachment and unity with G-d; they contain no reference to sin, or confession of sin. It is only immediately after Rosh Hashana that the days of actual repentance⁴ begin, for our confession of submission to our Supreme King and Creator would be meaningless if it were not immediately followed by our determination to be worthy of this relationship **and unity**. Hence we must atone for our sins of the past, sins of commission and omission, even such that were committed inadvertently. On his part, G-d has set aside the Ten Days of Return as a period of special Divine grace and

(1) מאורע ההכתרה מחדש וביתר מס"נ ע"י כל אחד ואחת מאתנו בפ"ע (לא רק כחלק מהצבור וכלל ישראל) של ממה"מ הק' בהקדמת בקשת כאו"א שתקובל ההכתרה ועי"ז יהי "אנו עמך ואתה מלכנו".

(2) קישור ואיחוד (שהוא המכתיר את ה' והוא שנעשה ונתקבל נתינו של ה') וקרוב הוא אליי

(3) במדה כוללת כ"כ עד שכמה שלא גדולה הצער על . . בטלים הם באור יראת הרוממות זו.

(4) על העבר, על החטאים כו'.

forgiveness.

Thus, Rosh Hashana evokes in the Jew a profound feeling of awakening and inspiration; a compelling desire to come closer to G-d. The immediate consequence of this feeling should be, of course, a readjustment *לראשונה* of the **personal** daily life in harmony with the awakened spirit⁵.

But what happens to this inspiration?

It is a sad fact that in the majority of **some congregations and many** individuals the inspiration turns out to be a fleeting one, and does not bring about the logical readjustment of the daily life⁶.

One of the reasons for this is *also* that that message of these solemn days is *mostly* directed to various addresses, but *seldom* **not** to one's own home-address.

Sadder still is the fact that **Some of the** spiritual leaders who should address themselves directly to the spiritual needs of their congregants and flocks, *because* the latter look for them for personal inspiration and guidance during these days in particular, **some of them** use the opportunity of these auspicious season for *high-sounding* declarations relating to universal issues and *popular* themes, which do not implicate anyone in particular, least of all the listening audience. To be sure, universal issues and motifs are not irrelevant to Rosh Hashana and the Ten Days of Return, which do embrace the whole creation. But when universal problems constitute the *sole* **main** theme of sermons and messages *שזוה בא ע"ה חסוד* *או אפילו חלק חשוב מהם*, *to the exclusion* of anything that touches the individual, his real self and way of life, the most essential spirit *ומטרת* of this auspicious opportunity is missed altogether.

Every Jew should realize that Rosh Hashana and the Ten Days of Return address themselves, above all, to himself as an individual, and demand an immediate reappraisal of his actual *day-to-day* living. These days call for real personal commitment thorough a closer adherence to the Divine Torah and commandments, not only on special occasions or special days in the year, but *every* day throughout the year, and in *every* aspect of the daily life.

This is further emphasized by the call of the Shofar, the **only special** Mitzvah of Rosh Hashana. For, this commandment does not prescribe the use of⁷ a delicate instrument producing extraordinary musical compositions. The Shofar is a plain horn of an animal, and "all sounds are proper in a Shofar." It emphasizes our duty of introducing sanctity even into the ordinary and commonplace in our daily life⁸.

(5) ולאח"ז בחייו כחלק מהצבור וכו'.

(6) ובמילא - אין גם פעול שינוי במדינה וכו' - שהרי כשאין היחיד חוזר בתשובה ובדרכיו יחזיק - גם המדינה לא תשתנה.

(7) Ensemble של כמה כלי זמר, ואפילו כלי היחיד - לא נבחר.

(8) לכל לראש כ"א ואחת בפ"ע ובמעשיו הכי פשוטים.

It is to be hoped that Jewish **the spiritual** leaders will not squander⁹ the precious moments of the Days of Awe on such general topics as atomic test bans or civil liberties, and the like, which, with all their importance and just claims, are not problems which should monopolize the attention of Jewish spiritual leaders, much less during these Days of Awe **themes** של ר"ה ועשי"ת של היחיד ושל כל קהלה ומנהיגים רוחנים. ההכרזה דימים אלו - לתשובה ולתפלה ולצדקה - מתחילות בחיים של כל יחיד בפ"ע ושל כל וקהלה. These solemn days should be dedicated to the personal religious needs of their flocks, which should be fostered and deepened, and channeled into the proper channels of the practical life; so that the new year will be a better one spiritually, which means a better one also materially.

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קטע זה נכתב בעמוד השני. כנראה בקשר לכללות הקטע: sadder still:
של ימים אלו אין מקשרים אותה כלל עם חיים הפרטים של כל איש
פרטי ולפעמים גם לא עם חיי קהלה מסוימה זו ועניני'. מקשרים אותה
עם אך ורק עם בעיות העולם כולו של כל מין האנושי, לפחות - של כל
המדינה כולה. התוצאה המידית שהיא