

FREE RENDITION

By the Grace of G-d
In the Days of Selichoth,
5728. Brooklyn, N.Y.

To the Sons and Daughters of
Our People Israel, Everywhere
G-d bless you all!

Greeting and Blessing:

One of the main aspects of Rosh Hashana - as emphasized also on previous occasions - is that it is the time of the Coronation¹ of the Supreme Being, the King of Israel² and King of the Universe. This highlight of the day is linked³ with our profound and inner⁴ supplication: "O, reign Thou over all the Universe!"

Such a plea implies complete readiness to place oneself on a level consistent with the Divine Coronation. This means: complete subservience and submission to the King, to a degree where the very essence⁵ of the individual and all his possessions are only the King's. This is the true concept of "Accepting the Yoke of G-d's Kingship," blessed be He, which expresses itself in every detail⁶ of the daily life.

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As a matter of fact, there is an element of "Accepting the Yoke of the Reign of Heaven" every day, especially when reciting the Shema⁷. But there is a fundamental difference⁸: Every day the element of Kabbolas Ol ("Accepting the Yoke") initiates, and forms the underlying basis of, the daily conduct, so that all one's activities should be founded on Kabbolas Ol. But Rosh Hashana is the time when the acceptance of G-d's Kingship constitutes the essence and content of this day; it manifests itself and permeates the whole being of the individual, so that he becomes completely absorbed in G-dliness.

In order⁹ that his Kabbolas Ol should be complete and genuine, a person must first make an honest appraisal of his past conduct, with a profound sense of contrition and teshuvah for any and all unseemly deeds. True teshuvah cleanses away the no-good, and makes the person "beloved"¹⁰, cherished, kindred and intimate friend" of G-d, meriting that G-d will assuredly¹¹ accept his proffered coronation, and will accept his plea, "O, reign Thou over all the Universe."

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Each era and each country has its advantages and difficulties.

In our era there prevails, in certain circles, a strong tendency to self-assertion and independence, not only in material spheres, but also in ideological; it is the tendency against subordination to existing norms, against accepting things which had not first been scrutinized and fully approved by one's own intellect, and so forth. This, at first glance, would appear to inhibit the acceptance of Kabbolas Ol.

Moreover, in certain countries which are comparatively young, and which have been built upon the foundation and by means of personal initiative and energy, and where the same spirit characterizes the individual and social life - this way of life makes it still more difficult to adjust oneself to the pattern of Kabbolas Ol.

Yet, all the above notwithstanding, we have the undisputed rule¹² that G-d does not demand of any human being anything which is beyond his capacity. And since "Acceptance of His Kingship" is the essential

content of Rosh Hashana (and the basis for all actions throughout the year), and this is valid for all times and places, it is certain that also in our time, and in the said countries, it is possible, and imperative, to attain complete acceptance of G-d's Kingship.

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Actually, there is in this case also a special advantage¹³ precisely in our time and in the said countries: A person not geared to complete independence at all times, but sometimes so and sometimes the reverse, even if he accepts something with Kabbolas Ol, it does not affect him fundamentally, for it is nothing new to him to change his mind and alter his position. However, one who is not accustomed to subordinate himself, but is consistently independent in his thinking - should such a person come to the conviction that he must acknowledge a Supreme Authority, it permeates him deeply and fundamentally, and he finds the strength to reorientate himself completely and permanently.

And this finds expression not only in his feelings and reasoning, but also in his thinking, speaking and doing, down to the smallest detail. Indeed, inasmuch as the larger part of the day is filled with actions and verbal expressions, his submission to G-d's Kingship expresses itself primarily in his speech and deeds, in the fulfilment of the active Mitzvot, and in all aspects of his daily conduct.

At the same time it brings him to a more earnest and energetic fulfilment of the Mitzva of "Love thy fellow as thyself,"¹⁴ particularly in relation to accepting G-d's Kingship: To induce one more Jew, and many Jews¹⁵, to likewise accept His Kingship, and that in their case, too, this should not remain in the domain of the intellect and emotion, but should also be actively expressed in thought, speech, and deed, in the day-to-day life.

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May the Acceptance of the Yoke of G-d's Kingship bring about the immediate fulfilment of our plea: "Accept our prayer with mercy and grace," and may Our Father Our King grant each and everyone within the community of Israel a good and sweet year in every respect, "out of His full, open, holy, and ample Hand."

With the blessing of

Kesivo vachasimo toivo

/Signed: Menachem Schneerson/

- (1) כדמוכח מהבקשה בכל חפלות ר"ה (משא"כ זכרונות ושופרות) מלך על העולם, והחתימה (וכן בקידוש) מלך על כל הארץ. ובפירוש"י (במחזור וויטרי) דאומרים המלך הקדוש (וגם בערבית) לפי שאמר הקב"ה המליכוני עליכם בר"ה כדכתיב אני ה"א וסמין ל"י בחודש הז'. ולכן גם תק"ש שהיא מצות היום "הענין הראשון" שבוה הוא ש"אנו ממליכין עלינו את הבורא" (רס"ג. הובא באבודרהם). וראה סי' האריז"ל, פ"ע וכו' בענין ר"ה.
- (2) וכנ"ל שחמליכוני עליכם, ועל ידם (ותפלתם מלך על העולם כולו) מלך העולם (עיין לקו"ת דבריך מא, ד. נו, ג. ועוד). (3) להעיר גם מר"ה (טז, א): אמרו לפני מלכיות כדי שחמליכוני עליכם. לקו"ת דברים נו, ג. ובכ"מ. (4) כמבואר בכ"מ בענין שה"מ ממעמקים גו' ובענין בקשו פני גו' - ושייכותם לר"ה (ולפני' ולאחרי'). (5) ועפ"ז מובנים כמה מדיני המלך - עיין רמב"ם הל' מלכים (פ"ג הל"ה - פ"ד). ושם (פ"ג. ה"ו): לבו הוא לב כל קהל ישראל - ולהעיר מזה"ג רכא, ב. אגה"ק סל"א. שו"ת ח"צ סע"ד (אבל בפס"ד להצ"צ חיו"ד סוס"מ הכריע כדעת החולקים עליו). ונסמן בדרכי חשובה ובניצוצי זוהר שם - וברש"י חוקת (כא, כא) והוא מתנחמא: הנשיא הוא הכל. ראה לקו"ש ח"ד ע' 1050. (6) להעיר מרמ"א ושו"ע רבנו הזקן האו"ח ר"ס א': אין ישיבת האדם כו'. (7) ברכות רפ"ב. וראה שושו"ע או"ח ר"ס סא. (8) עיין ד"ה עלה, תרצ"ט ס"ב. סד"ה שופר של, תש"ב. ובכ"מ. חניא רפמ"א. (9) ראה רד"ה שה"מ ממעמקים, תש"ג; סד"ה טו"ט תש"ג. ועוד.
- (10) רמב"ם הל' חשובה פ"ז, ה"ו. ועיין שם ה"ז דחשיב ג"כ ד' ענינים. ואכ"מ.
- (11) ברמב"ם שם: צועק ונענה מיד שנאמר והי' טרם יקראו ואני אענה. (12) איני מבקש אלא לפי כחן (תנחומא נשא יא. במדבר"ר פי"ב, ג). ולהעיר ג"כ מע"ז (ג, א) אין הקב"ה בא בסרוניא עם בריותיו. וסברא היא. ראה רמב"ם הל' חשובה רפ"ה. (13) להעיר מביצה (כה, ב) מפני כו' עזין (בחדא"ג שם). ב"מ (פד, א) חילך לאורייתא. (14) ע"ד משנ"ת באגה"ק ר"ס יב. (15) שהרי השפעה וקיום עוד נפש אחת מישראל - ה"ז השפעה וקיום עוד עולם מלא (סנה" פ"ד, מ"ה), ובזח"א (רח, סע"ב): כל מאן דקיים נפשא בעלמא זכי ל"י חיים.