



לזכות  
הרה"ת ר' מנחם מענדל הלוי  
וזוגתו מרת שולמית ומשפחתם שיחיו  
גערבער  
להתברך בכל מיילי דמיטב  
בגשמיות וברוחניות גם יחד



# Joyous Tremble

## The Avodah of Rosh Hashanah

עיקר ענין קבלת עול מלכות שמים הוא בראש השנה, והיא בפנימיות נפשו ממש, שנותן א"ע בכל עצמותו בהתגלות ממש. ולכן הנה בב' הימים דר"ה צ"ל בזהירות יתירה בכל העינים. לפי שבר"ה הוא המסירה ונתינה לאלקות בכל עצמותו בהתגלות ממש, אז עס איז גארניט פאראן קיין אנדער ענין.

*Kabbalas ol malchus Shamayim, accepting the yoke of Heaven, is primarily done on Rosh Hashanah. It should come from the depths of one's soul, giving himself over to Hashem completely and visibly.*

Therefore, over the two days of Rosh Hashanah one must be vigilant in all areas [of conduct]. For Rosh Hashanah is when we dedicate ourselves to *Elokus*, totally and openly, declaring that there is nothing else in the world!

(מאמר ד"ה א"ר אבהו תרצ"א)

### What's It All About?

"It was Sunday, Erev Rosh Hashanah 5631," the Rebbe Rashab relates. "My father [the Rebbe Maharash] had just returned from a visit to the Ohel of my grandfather [the Tzemach Tzedek], and I went into his room to ask him what is the *avodah* of Rosh Hashanah."

The Rebbe Maharash explained to his son:

The *avodah* of Rosh Hashanah is *kabbalas ol*; to accept upon yourself the yoke of Torah and mitzvos. Much like a soldier accepts the command of his superiors who tell him how to behave.

"These few words were sufficient for me," the Rebbe Rashab later said. "I requested his *bracha* and left the room to begin saying Tehillim..."<sup>1</sup>

*Chazal* tell us that on Rosh Hashanah we crown Hashem as King. With our *avodah*, Hashem becomes "*Melech Yisroel*," King of the Jewish people, and with that He becomes "*Melech al kol ha'aretz*," King of the entire world.

The way to crown a king, the Rebbe explains, is by accepting his leadership and submitting to his will—through *kabblas ol*.<sup>2</sup>

For this reason the *avodah* of Rosh Hashanah, even for the greatest and most accomplished people, is all about the "simple" act of reciting Tehillim. One should also refrain from sleeping too much on both nights of Rosh Hashanah, and avoid speaking *dvarim b'teilim at all costs*. We behave like slaves who don't have even one moment's rest from their master's work; or like a child who is preoccupied with the joy of greeting his father.<sup>3</sup>

### Solemn Joy

Rosh Hashanah, like every Yom Tov, is a time for *simcha*; except that on Rosh Hashanah the joy is coupled with solemnity, as the *possuk* says "וגילוד ברעדה."

The Alter Rebbe once said that the *avodah* on Rosh Hashanah must be done with joy. Later, the

