



## פרשת שופטים

### THE KING, THE FIELD AND JEWISH UNITY

Farbrenge – 6 Tishrei, 5745-1984

When we come from Rosh Hashanah, which is, in turn preceded by the month of Elul, during which “the King is in the field;” obviously, at such a time even Jews who are in “the fields” are tangibly and practically united, in a peaceful manner, without special effort.

The mere fact that the King appears in the field brings them together and unifies them. This is especially true since the King “shows a cheerful countenance to each one, and receives them all graciously.”

Then, from the month of Elul, we arrive at Rosh Hashanah.

On Rosh Hashanah, says the Alter Rebbe in Likutei Torah, G-d becomes King over the Jewish people. Aside for the Jews crowning G-d as King on their own, G-d also requests and begs of them: “Make Me king over you.” This coronation is accomplished through the Shofar, which is the special Mitzvah of Rosh Hashanah.

The day of Rosh Hashanah is the “head of the year”: Just as a head affects all the limbs of the body, Rosh Hashanah affects all the days of the year, comparable to the relation between the limbs and the head. Accordingly, just as within our bodies we see that the limbs closest to the head are permeated by the spirit, effect and direction of the head more than the other parts of the body, so too, the days closest to Rosh Hashanah are unique.

As stated many times, Rosh Hashanah includes two aspects: It is an important day in and of itself. In addition to that, we are told “Seek G-d when He is to be found, call out to Him when He is close” —a reference to the 10 days between Rosh Hashanah and Yom Kippur.

These ten days all represent the same concept, sharing one period and one focal point. This unity exists especially during the 10 Days of Teshuvah. This is especially true since at that time “He is to be found” and “He is close.” G-d is the ultimate unity, and with unity He affects and directs the world.

His influence is especially clear in the days following Rosh Hashanah, when Jews “willfully accept His reign upon themselves.” G-d then directs all that happens in the following days —particularly during the Ten Days of Teshuvah— in a way that fulfills G-d’s will.

G-d’s will is that people fulfill “love your fellow as yourself.” He established this as a “great principle of the Torah”; even within Torah it is not a specific detail but rather a general principle, and amongst the Torah’s principles it is a “great principle.” The Talmud adds



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Hillel's statement; that it is "the entire Torah." It is therefore obvious how love of a fellow Jew leads to true Jewish unity, especially during the days immediately following Rosh Hashanah.

Furthermore, there are aspects in which all ten days are considered one unit. True, they are ten separate, unique, days: This can be seen practically, in the behavior of every Jew. Though there are differences between Rosh Hashanah, Yom Kippur, Shabbat Shuvah, and the other days, nevertheless, there is a common denominator amongst all 10 days, which unites all ten days, and unites Jews with these ten days, and this factor also unites all Jews together: The feeling of Teshuvah.

Teshuvah is different from everything in Torah and Mitzvot, in that it is one single movement and feeling. This is evidenced by the ruling, mentioned in the Talmud, that "one who has a thought of Teshuvah becomes a complete Tzaddik." Teshuvah can transform a person with one thought.

Obviously, there is no time in a single thought to think about all the many minute details. Nevertheless, the fact that he has that single thought, in which he decides to return "the soul to G-d who has given it" without delving into details; or generalities; that one point is all that is needed, which is also why it can be achieved instantaneously. The thought alone is enough.

Halachically as well, his status changes to one of "a complete Tzaddik," despite how he was a moment ago, or even less than a moment ago. This, too, highlights the greatness of unity.

The factor that unifies us as Jews cannot be divided, neither in the dimension of time nor in that of space. It is one single point, and yet it is such a point which includes everything within itself; as mentioned with regard to "becoming a complete Tzaddik" this is a legal and binding ruling in Torah.

