

ב"ה



Farbrengen *with* *the* **Rebbe**

התוועדות
ערב ראש השנה תשמ"א



התוועדות

קיצורי השיחות נועדים להקל על התלמידים שי' לעקוב אחר השיחה, ופשוט שהוא כולל רק חלק מהענינים המדוברים, בדרך אפשר וללא אחריות כלל וכלל, ושגיאות מי יבין.



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פתח דבר



במסגרת פרוייקט 'התוועדות חודשית עם הרבי', ולקראת השנה החדשה - שנת תשע"ח, הננו מוציאים לאור הנחות על התוועדות כ"ט אלול, ערב ראש השנה תשמ"א.

הקובץ נדפס בזאת יחד עם הוידאו החדש מהתוועדות זו, היוצא לאור לראשונה על ידי חברת JEM, בהמשך לסדרת "פארברענגען עם הרבי", המזכה את אלפי תלמידי התמימים ואנ"ש בכל רחבי תבל, להשתתף ב"פארברענגען עם הרבי" בבחינת "יהא רואה בעל השמועה כאילו עומד כנגדו".

בקלטת זו מופיע תרגום מילולי ע"ג המסך במהלך כל הפארברענגען.

התרגום המופיע על גבי המסך, נערך בצורה מילולית באידיש, לה"ק, אנגלית, צרפתית וספרדית - מתוך השתדלות להיצמד ככל האפשר ל"לשון הרב", למעט מקרים בודדים בהם נעשה תרגום ענייני יותר, להבנת הענין לאשורו.



בקובץ זה מופיעה 'הנחה' מכל ההתוועדות באנגלית - עובד ונערך מהתמלולים של חברת JEM ע"י חברי המערכת ועל אחריותם בלבד, ותודותינו מסורה להם על מסירתם לדפוס לתועלת הרבים.

בנוסף לזה, יצאו גם קבצים בלה"ק, ובאידיש.



ויה"ר אשר בזכות ה'קאץ' בלימוד תורת רבינו, ובפרט באופן ש"רואה בעיניו ממש את המשלח, נשיא דורנו, שנותן לפניו היום שליחות זו", נזכה במהרה לקיום היעוד ד"תורה חדשה מאתי תצא", ונזכה לחזות באור פני מלך חיים, ולהשתתף בגשמיות ובמוחש בעוד פארברענגען עם הרבי, בביאת משיח צדקנו בקרוב ממש.

ועד תלמידי התמימים העולמי

מוצאי ח"י אלול תשע"ז

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MAAMAR



“This day is the beginning of Your work, a remembrance of the first day...” The passage continues, “...for it is a statute [chok] for Israel, judgment for the God of Jacob.” The following questions were posed by our Rebbes and by the Talmudic commentators: This verse is recited on Rosh Hashanah and it refers to Rosh Hashanah, which corresponds with the sixth day of creation. Why then, do we call it “the beginning of Your work”?

In fact, the verse calls it “a remembrance for the first day,” So this very verse acknowledges that there was a first day preceding it; how, then, is Rosh Hashanah called “the beginning”?

Another question: How are the two passages connected? “For it is a statute for Israel...” What is the connection? Was that the cause for creation? The verse uses the term “for”; In this context, the word “for” means “because.” Was the world created because Israel has statutes and laws?

They explain as follows: Rashi writes at the beginning of his commentary regarding the first day of creation, that God created the world with two things in mind: For the Jewish people, and for the Torah. They were the purpose of the entire creation. The heavens and everything that exists in them and the earth and everything upon it, were all created for Israel and the Torah.

So Rosh Hashanah is “the beginning” because it is the day man was created, when he was tasked with elevating the world, which is his ultimate purpose.

On Rosh Hashanah, Adam proclaimed “God is King” – he inspired the entire creation to acknowledge God’s sovereignty, as the Midrash describes at length. That day is coined “the beginning of Your work,” because it was the purpose of all of creation, – both heavens and earth.

So this the connection: It was, in fact, “because.” The creation was for Israel and for Torah, as they come together: Through Jews

studying Torah and fulfilling mitzvot, as expressed in the second verse: “A statute for Israel, judgment for... Jacob.” Every Jew has “Israel” and “Jacob” within him: When a Jew studies Torah, the intellectual pursuit is called “Israel,” which stems from the word “rosh-head.” And the name Jacob stems from eikev-heel, referring to mitzvot, which are bound to low, mundane matters and to physical parameters.

So here is the connection: Why is Rosh Hashanah “the beginning”? Because the entire universe, which is God’s own handiwork and was created through His words, Rosh Hashanah is the beginning of it all, for it’s the day which fulfills the world’s purpose.

So too, the beginning of each year is Rosh Hashanah eve, when God deliberates and, each year, concludes that we deserve a favorable judgement.

And on the eve of the holiday, Jewish law instructs us to trim our nails, cut our hair, and dress in a festive manner. The approach of the Jewish nation, “One nation in the land,” is that even before the Day of Judgment begins, we bathe and dress and prepare for a celebration, and we even trim our nails and cut our hair – the most inessential elements of the body, thereby proclaiming for all to see that He will judge us favorably, and will inscribe us for a good and sweet year, literally and practically. And immediately, as Rosh Hashanah commences, He will inscribe us in the ‘Book of the Righteous.’ We are so confident of this, that even before Rosh Hashanah we already act in this way.

Accordingly, we prepare our bodies, perfect our nails and hair, and even our dress as well – things that can be seen visibly, so that all nations observe the Jews’ special merit and they, too, will follow our example.

The Midrash explains the above concept, that we give purpose to the world: When God initially created the world, the Torah says, it was indeed a perfect and flawless place. Yet in the future, through our efforts during the 6, years of creation, the world will become even more refined than they were at creation.

Through our work, the world “breaks loose,” and grows beyond its physical limitations. Godliness will be revealed throughout the universe, and all humankind will serve God.

This revelation of Godliness occurs after, as explained in numerous places, God is made the “King of Israel,” meaning, when the Jews

accept God's sovereignty. And then, God's presence is expressed by the entire world too, and "every creation will know that You created it." The Arizal points out, that this passage refers to the lowest of the 4 worlds: Asiyah – meaning, even lowly creatures will see God, not only the spiritual beings of the higher worlds, of Yetzirah or the sublime world of Bri'ah.

Ultimately, all creatures will serve God.

Now, to better comprehend the Jews' impact on the world, we must first discuss the singularity of creation itself. "Creation" means something from nothing. Creation ex nihilo [-something from nothing] occurred on the first day when "God created"; the term "created" connotes something from nothing. On that first day, God made a concentrated form of all creations – the heavens, earth, and everything they contain.

Additionally: On Day One, our Sages taught, especially the Sages of the Kabbalah, along with creating the physical universe, God also created the lofty spiritual worlds, the "heavens and the heavens of heavens"; God formed the vast spiritual universe, including the world of Atzilut, and the upper worlds of Beriya, Yetzira and Asiya. All of these worlds were created on Day One, not on Day Six; it was all on Day One.

Additionally, the Zohar says: On that first day of creation, God also created the sublime ten sefirot; they too, were created on the first day, when God created the world ex nihilo – from nothing. Even the sublime sefirot were created then. Before God created the world, Kabbalah says, only "God and His name" existed; nothing else whatsoever. Everything else, even the ten sefirot, were created on the first day.

Clearly, Day One was a monumental day.

Yet nevertheless, which day is called "the beginning"? Which day fulfills the objective and the purpose of everything created on Day One, which God then expanded upon over the next six days? When is the "beginning" of it all, the day which makes it all worthwhile?

That is Day Six; and in particular, the moment when Adam was created, because he elevates all of creation, even, as the Zohar says, the sublime ten sefirot; although they are exalted and sublime, they too, were created on the first day.

A Jew can elevate all of these creations, and reveal the Godliness within them. That is the impact a Jew could have.

Especially on Day Six, which recurs each year on Rosh Hashanah: A Jew can bring the world to its culmination and help it break free of its limitations.

This is what a Jew accomplishes by learning Torah here in this mundane, lowly world, and by fulfilling mitzvot using physical items. He causes deep pleasure to God, even stirring God's God's very essence. Thus we elevate the entire universe, and the world becomes a dwelling place for God.

How does a Jew have such powerful capabilities? A Jew stems from "God's thought." Although during the creation of the world, God's command for the formation of man is similar to other creatures, God, nevertheless, planned our existence much earlier, before that statement.

The Jewish nation is rooted in God's thought which is higher and deeper than speech; and in fact, within "God's thought," they come from the highest, most lofty levels.

Truthfully, the source of the Jewish soul is even higher still: Tanya states that the true source of our souls is like "a son rooted in the brain of his father," which means he has an even higher source: The son's soul is, in fact, an integral part of his father's essence – for this reason, a son might surpass his father, for their connection isn't merely external.

He comes from the depths of his father's essence where there are superior qualities which he can take and then "distill" into his character and express in his thought, speech and actions.

So too, a Jew's soul originates in God's essence; "A part of God above" and, as the Alter Rebbe adds, "in a tangible way." The Jew is a part of God's very essence, and this essence is present, undistilled and unchanged, in our very souls in this world. This "part of God" is here in this world, enclothed within a body with all of its limitations, but it doesn't affect this essence.

A Jew is immune, and even more so, the Godly soul elevates his entire being, and even impacts his actions, and is even evident in his labor: it leaves a mark in everything that he does.

When one looks at his "product" one can see that it was created by a Jew who is part and parcel of God himself, as the Baal Shem Tov

said, “when one grasps a part of the essence, one grasps its entirety.” Now, the purpose of creation was, “I created the earth and placed man on it.” The word “Created-barasi” has the numerical value of .

The reason God created the world is so that within the earth – from the earthliness and mundane itself – we reveal its true essence: A desire to fulfill God’s will.

Now, at first, the world was flawless, until the Sin of the Tree of Knowledge, which occurred at the close of Day Six; but throughout the previous days, and even on Day Six up until the creation of man, the world was flawless, in its entirety.

Surely then, the Garden of Eden was a perfect place. And on Day One, it was most certainly a sublime place; as the Midrash points out, the verse calls it “Day One,” not “the first day,” because there was only one entity in the world: God himself. Clearly, there was a flawlessness and perfection which pervaded all of the spiritual and physical worlds before the sin.

And this was certainly true with regard to this physical world, and in particular, the Garden of Eden, and especially on Day One of creation, when God created a powerful spiritual light which illuminated the world from one end to the other. The Midrash describes at length that this light was removed from the world because its brilliance couldn’t be contained as explained in Kabbalah, as well.

One might think that the world was at its highest possible state. Yet we learn that although the world was “perfect,” it was, nevertheless, still a world. The Garden of Eden was lofty – but it lacked the perfection that only the Jew can achieve.

True, the first day, “Day One” was most unique and God was the singular existence, but nevertheless, it was all limited.

In fact, as our Rabbis explain, when God created the world, He did so with an element of “din-withdrawal:” Only after He “withdrew” Himself could the world exist, even its most sublime elements. In comparison to God, any creation is a limitation, and a drastic decline.

Now, whenever we are confronted with decline, we explain that its purpose is to achieve something higher. How much more so, when

we describe this descent in which God Himself “withdrew,” and gave way for the creation of our heavens and earth.

When is this drastic descent justified? When does the world reach a higher spiritual plane, one where God’s “withdrawal” isn’t felt, a level beyond the world’s current limitations bringing it to Malchus Shebimalchus of Ein Sof?

For this, God created the Jewish people. He created man from the dust of the earth taken from the Temple Mount, as the Midrash and Maimonides note. He then blew a life-force into man’s nostrils; blowing is a force which emanates from the depths of the soul.

The Alter Rebbe uses this analogy to explain how our souls are a part of God himself, as we were “blown” from the “depths of His soul.” Because the Jew originates from God’s essence, it is therefore obvious, that just as it is impossible to say that God’s essence, or even lower levels of Godliness, can be truly limited or concealed, the same applies to the soul of every Jew.

Nothing can obstruct his connection to God. He has full potential; it depends only on his own desire to realize it. And the true desire of a Jew is always present, no matter the circumstances, and is always dedicated to God.

Maimonides rules that a Jew’s true desire is to fulfill God’s will, because he is part and parcel of God Himself, and is truly one with Him. This connection is expressed and brought down from the depths of one’s soul to one’s conscious self and it can affect his entire being: his Godly soul, and even his Animal soul, to the extent that they are described in one word, because they become entirely equal and entirely one.

Now, just as the world was originally on a high spiritual level, so too, was the Animal Soul, and the Evil Inclination as well.

For the first five-six days of creation, until the afternoon of Day Six, even the snake had spiritual powers. Only afterwards was it reduced to its current state.

Similarly, when man was in the Garden of Eden, right after he was formed, even his Animal Soul was on a high spiritual level, and is described as “God’s handiwork.” Even after the Sin of the Tree of Knowledge, the sole of Adam’s foot is still described as lofty.

Yet, notwithstanding the world's high state, man was tasked with elevating it through mitzvot, beginning with affecting his own Animal Soul, and thereby elevating his surroundings as well.

And by elevating the Garden of Eden, one can elevate the entire world as well.

This shows us how even his body is on a very high level; and it was formed with earth from the Temple Mount.

Now, we spoke about elevating the universe, but the same applies to each human being. When a Jew realizes his highest potential and reveals the Godliness within himself – every Jew has this potential. We are all called “Adam,” for the same reason Adam received that name, because we are likened, – “Adameh,” in Hebrew – to God. The Jew has the potential to elevate his body, Evil Inclination and Animal Soul so that they too, be permeated by his Godly soul, by his Godly essence, the true essence of his soul. Therefore he has the power to impact the entire world – even as it was tainted by the Sin of the Tree of Knowledge, because that has already been rectified, as stated earlier. This is why we approach Rosh Hashanah confidently; we dress festively and cut our hair and nails, because we know that as Jews, “God is close to us,” as Jewish law states.

So how can the Jew impact the world? By illuminating it with a light which reveals its true purpose and essence.

When the world stood as it was at creation, and even the Garden of Eden, and even on Day One of creation, God wasn't truly revealed in it. It didn't express the sublime Godly light which existed before the creation of the world, when “Before the world was created, only God and His name existed.” So the world requires some intervention by someone deriving from this higher level, but who remains connected to it today, as well?

This is the Jew, who takes the power of Torah and mitzvot and bonds them with his Godly soul which is a true part of God, as is the Torah itself. And mitzvot too, express God's will, and teach us how to fulfill it, and they have the power to elevate physical items, and connect them with God. Through Torah and mitzvot, the Jew reveals the world's ultimate purpose. They don't merely bring a sense of purpose, rather they uncover the true, Godly, essence of the world.

They reveal within the constraints of the physical world, created in specifically six days, and elevated by specifically mitzvot, as

elaborated in the Written and Oral Torahs which are contained in specific writings and specific words, and in all future additions to Torah scholarship and future Torah discussions – the Jew reveals their Godliness, and helps them reach new dimensions, revealing the inherent Godliness within them all, through accomplishing their task in the world.

So the Jew elevates the Garden of Eden, on its first day, and even earlier, before the world existed physically, upon creation – before any revelation of Godliness. The Jew reveals Godliness, enabling even the naked eye to recognize that this world is, in truth, permeated by God Himself.

The entire universe was created only after God “withdrew” his presence both in time and place, as well as in our souls. These three: time, space and the human consciousness, are the basis of the Kabbalistic “Book of Creation”: it explains that these are the world’s foundations, even of the most lofty spiritual worlds.

Our impact is expressed in the words “Zeh hayom–this day.” we reveal the innate Godliness within each day, to the extent that it becomes obvious, as alluded in the word “zeh” and the “day” begins to shine with the brilliant light of Godliness, the only true existence. By doing so, we “inspire” God to reign over us; we first request Him to accept our coronation, and He accepts it.

This is all set up to occur before Rosh Hashanah takes place, through the Jewish people demonstrating – by dressing festively, and cutting our hair and nails – that as God’s nation, He loves us, and that when God expresses severity, it is only for the purpose of reaffirming the Jews’ true greatness, if there were ever a question which required this affirmation.

So the “judgment” of Rosh Hashanah is to motivate man, but we know that God will deem His children meritorious, because they fulfill His “statutes and judgments.” They observed Torah and its mitzvot over the past year and beyond. Even though they were mired in the darkness of exile, “A severe darkness covers the earth,” they weren’t deterred; “There was light in the Jewish camps,” through clinging to Torah and mitzvot, which illuminates their souls with Godliness, and they reveal that the inner essence of the world is, in truth, God alone.

May this occur speedily, with the coming of Moshiach, when all nations of the world “will walk to Your light,” – we will have breached all the barriers and limitations, including the most lofty

spiritual boundaries as the Arizal explains in Kabbalah. The world will express God's oneness – the “withdrawal” will be entirely absent – in everything that exists.

May it be speedily, with the coming of Moshiach, when we crown God now, on Erev Rosh Hashanah, and obviously, on Rosh Hashanah itself, when His kingship will be an obvious one, and every creation will recognize Him.

And then, with the approach of Sukkot, which is the culmination and revelation of the High Holidays. – it is all revealed on Sukkot, when all Jews arrive at the Temple, and this year, on Sukkot, in the Holy Temple may we merit that Hakhel take place in the presence of all men, women and children, when we will hear the word of God from our righteous Moshiach.

May it be speedily in our days.



SICHA

1



The concepts discussed in the Maamar, which is based on the discourses of the previous Rebbes send us a clear message for action: Tonight is Erev Rosh Hashanah, which -as its name suggests- is the time to prepare for the festival.

We learn from Machzor nusach that each year on Rosh Hashanah, “All people of the world pass before God like sheep.” Rosh Hashanah impacts not only Jews, but every single human being.

It is also clear from many parts of the Nusach that Rosh Hashanah’s influence is not restricted to humans, but also affects animals, plants and inanimate objects. [Indeed, the Mishnah describes four different Rosh Hashanah’s, such as the special Rosh Hashanah for trees, and so on.] But they too are dependent upon God’s decisions on this Rosh Hashanah.

This is also understood from the verse which states, “This day is the beginning of Your work”: the plain, simple and correct meaning of “Your work,” includes the entire human race, the entire animal kingdom, all plant life, and all inanimate matter.

This is also an answer to those who ask: Shouldn’t a Jew be concerned only with his own spiritual matters? Why should he express opinions and mix into worldly affairs?

The answer: A Jew’s purpose is to illuminate the world around him, and everything in his surroundings, until “The Nations will follow your light ”.

To illuminate does not mean to create something new; rather, light enables one to discern what something is, where it is, and what should be done with it. In the dark, you cannot differentiate between a window and a door, a table and a chair; whether something belongs in one corner or the other. Once we illuminate the room, however, the true nature of everything becomes clear: you can see what is “white” and pure, and you can see what is impure, the opposite of white, and then you can proceed to purify it.

In addition: Every Jew is a “believer, a child of believers.” They know that “God created the world through Ten Utterances.” There was a time when nothing existed, and then, “By God’s word the heavens were made, and by the breath of His mouth, all their hosts” – all came into existence through the word of God.

This concept, the Alter Rebbe explains, demonstrates that the teaching of the Baal Shem Tov is, in fact, a logical conclusion: If the world was formed from total nothingness, then its existence must be constantly maintained, and at every day, hour, and moment the universe must be created anew. This is accomplished when the same word of God which created it in the first place remains with it constantly, and continuously brings it out of its nothingness, constantly creating, animating and sustaining it. It is clear, then, that the true essence of every being is the Divine Utterance which is constantly creating it.

Nevertheless, you might not realize it on your own, or you might forget it, even though deep down you believe it. And if you forget – or fail to realize it in the first place – you might adopt the materialistic values and the dictates of this finite world, even if those dictates contradict your ability to act according to God’s commands.

Here’s how the Torah of Light steps in and illuminates, teaching us how every single being is brought into existence at every single moment, and recreated from total nothingness.

Obviously then, even after it is created it has no real substance of its own, for it requires God's creative force at every instant.

What illuminates and gives the world this clarity? It is the Torah of Light. When we study and learn its lessons, and live by its values, then, whenever approaching anything in this world, we will immediately take note that it's illuminated by Torah –

There was no need to create it, for it was created by God – Torah however, illuminates it, that contrary to the mistaken notion that this worldly matter is antithetical to Judaism, and we must therefore relate to it as something terrible – Torah illuminates and explains, that this is being created by God at this very moment. How do we know? because our worldview has been illuminated.

This gives us the fortitude, and the appropriate words, to impart this clarity to another Jew and to impart it to a non-Jew as well, "The Nations will follow your light." Then, "All creations will know You created them": We can explain even to a "creation" – one whose only merit is that he was created by God – that, in fact, God created him. We can explain it to him, guide him and assist him until he too, will "know" ("Daas") it and grasp it on his own. The Alter Rebbe explains that "Knowledge-da'as" means a certainty and a self-assurance, "firmly fixing one's thought," with a strong conviction that cannot be shaken.

Having prepared oneself in the days leading up to Rosh Hashanah during the month of Elul in general, and in the days immediately preceding Rosh Hashanah, this awareness becomes more internalized and resolute. When one prepares on Erev Rosh Hashanah in this way – as its name connotes, the entire purpose of this day is to serve as a preparation for Rosh Hashanah, to ensure that Rosh Hashanah achieves its purpose –

Then one can approach the holiday joyfully, with the full confidence that one has internalized Torah's teaching, and he fully understands and identifies with the fact that "Nothing else exists," for at every

single moment God recreates the world from nothingness and keeps it in existence.

This conviction gives one the confidence to go in God's way on this day of Erev Rosh Hashanah, [which sets the tone for the entire year, and it prepares us to accept God's kingship, and to share this reality throughout the entire world, and certainly on Erev Rosh Hashanah itself.] This gives one the confidence to follow Torah and mitzvot to "keep the way of God to do righteousness and justice".

And the world won't disturb this. In fact, when the Jew stands with true confidence, confidence derived from Torah and mitzvot, then "The Nations will follow your light": all of creation will join in making the world brighter than before, and continuously increasing that light, ascending in holiness, with ever-brighter Divine Light.

Eventually, we illuminate everything in our world; we understand why it was created and what purpose it serves.

A fundamental point: No creation was created only to serve another creation. This is a lower view of God's master plan – that God created one item to assist us in doing a mitzvah with another item.

When one illuminates the item with Divine Light, no matter what it is – recognizing, as the Baal Shem Tov teaches, that God's Divine Word within it constantly brings it into existence – then the Jew relates to this specific item as something holy; its purpose isn't for something else.

Instead of noticing the material and physical, we recognize its true essence. And what is its true essence? The Divine Word that constantly brings it into existence.

Chasidic teachings give an analogy for this: When a person sees an object that is concealed by all sorts of covers, he cannot know what lies underneath. There are ten layers, ten blankets, so he cannot know what lies underneath, especially as there is not one blanket, but ten.

As long as he doesn't know what's going on in this room, he could easily conclude that it's just a heap of blankets, the covers are all that's there. But suppose he is informed previously from someone who does know about the room's function, that here lies a precious gem whose splendor is unparalleled. Nothing else in the world can compare. This precious gem was covered in one blanket, but the light that it radiated was so intense that a single blanket couldn't conceal its light.

Similar to radiation – it penetrates through layers of physical matter; one layer cannot obscure the power of the rays, they burn right through, even through many layers. One layer was not enough, so another was added.

That too was not enough to allow us to harness this energy in a positive way, and ultimately, ten layers were added. At that point, you can't see the light from the source – the lamp or gem that radiates the light, or the machine that emits the rays, because of the lead screen that blocks the radiation.

Who thinks there's nothing there? Someone who doesn't know about the machine's function, or that it was created and fashioned for a purpose, and that to achieve its purpose it must first be covered, it can't shine forth unbridled, because it would burn everything into oblivion, leaving nothing behind.

But when it is covered by a protective shield – whatever the shield may be – and when light is desired the cover is removed, and for a split moment its rays shines forth and then it is covered over again, then the physical matter could continue to exist, and that short moment of radiance allows you to see inside, to the essence of the physical matter.

So, too, regarding God's good and holy light – the Divine light "which the world can't contain." If it is good, why is the world unable to utilize it? Because to behold such intense Divine light and, at the same time, retain one's physical existence, is impossible.

The classic analogy is sunlight, gazing at the sun. Everyone knows that sunlight enables plants to grow and is beneficial to the world in all types of ways. Nevertheless, if you were to look directly at sunlight, far from being beneficial, it would cause damage – although sunlight is a good thing.

What is the solution? To wear sunglasses.

Now, this does not mean that the sun becomes darker, nor does he delude himself that the sun doesn't shine. Even when one wears sunglasses he knows that the sun still radiates the most intense light possible, and that it enables plants to grow, and all the other benefits that it provides to the earth and its inhabitants – even while he wears the sunglasses.

So long as he is a person who has seen light in the past, and was taught about the sun, he knows that, at times, he'll require sunglasses in order to gaze at the sun. But when looking at the earth around him, he needs to remove them, if he wants to see how trees and grass blossom from the rays of the same sun, which give life to vegetation and fruit, and everything else which the sun's rays provide to our planet.

In the equivalent, just as one needs a shield from the sun, God shields His Divine light from creation, for if His light were fully revealed, the physical world would cease to exist.

The Talmud relates that the Sage, Ben Zoma, gazed at the mysteries of creation, but “Did not emerge in peace.” His soul did not want to return to its body, having beheld the intensity of God's Divine light; instead his soul strove to cleave to its Maker.

God, however, declares: “I created earth and placed man upon it.” God desires that man live life in this world, and that, as a living human being, he not “burn” the world, or himself, (in Divine ecstasy).

However, as a soul in a body he must always remember that before the “sunglasses,” the physical body, was put upon his soul, which is

“a part of God Above” – he was indeed, “A part of God Above.” So even now, when his soul is “wearing sunglasses,” it hasn’t changed, just as the precious gem hasn’t been affected by being covered by a blanket. It is only that the Godly light is so intense that were he to experience it directly, his soul would expire from sheer yearning, and would cleave to its Maker, leaving the body to the wayside.

But God wants the soul to remain in the body, clothed in the “sunglasses” which allow it to remain in its physical existence, upon which he can don Tefillin, wear Tzitzis, and fulfill all the 613 mitzvot. When the soul is in its heavenly abode, it cannot fulfill the mitzvot. It is capable of studying Torah, but to wear Tefillin fashioned from physical leather... – it has no connection to the physical.

And God shows us what we can accomplish: We aren’t more distant from God because we wear “sunglasses.” The purpose of the physical body is to serve the function of sunglasses, to mitigate the powerful emanation of Godliness which would burn us into oblivion.

And we must always remember this truth, and it should guide our decisions at every moment: The true existence is the precious gem hidden under the blankets; the sun’s rays, which are hidden behind a protective shield. And the purpose of the shield is – because God desires that the Jew illuminate himself and illuminate his entire surroundings.

In order to affect the world, you must be able to relate to it. In order to elevate the world, to make it brighter and more pure, and to help it fulfill its purpose, the soul requires the body.

And this also allows the Jew to discern Godliness in the world, where it lies hidden, unlike the revealed Godliness of the higher worlds.

In simple terms: A Jew might spend his entire day in prayer, and throughout the entire time, be filled with awareness of Godliness, knowing that he stands before God, as the Talmud states, “If only

one could pray the entire day.” However, God laid out what he expects of us in the world: We must pray three times a day, four prayers each Shabbat and Holiday, and five on Yom Kippur, but between these prayers we must deal with our bodies.

Before eating, we recite a blessing, which illuminates the person: It explains that the bread which we are about to eat was “brought forth from the earth” by God. God created the earth, and gave it the nature that through taking specific actions we can grow wheat and barley, and thereby bake the bread which we are about to consume. And the blessing over bread reminds us that “He brought forth bread from the earth”; without God, the bread wouldn’t exist.

Now, where is a Jew tasked with this mission?

In a world created in six days – a marvelous and wondrous place created by God – which was untainted by sin, a holy and flawless place.

But the world was not at its zenith. It required a Jewish soul, which would descend into the world, and declare to all of the creations around him, even animals, vegetation and inanimate objects – as mentioned earlier about the Baal Shem Tov, that his tzitzit would sway when he fulfilled the Mitzvah.

Now, for tzitzit to be kosher, they must be made from physical materials. They must be spun from wool which comes from an animal. Otherwise they aren’t tzitzit.

Nevertheless, when the Jew illuminates these tzitzit, they began to show life, they began to sway, just like the person wearing them.

Although we don’t have this ability; that others, or ourselves, should notice that our tzitzit can move independently, we must nevertheless remember this truth. That when we take wool, and create tzitzit, and attach them to our large or small Talis they do begin to sway; they begin to sway with a Godly force, with a Godly vitality, as the Maggid of Mezerich explains on the posuk. “וַיְהִי בָהֶם”

“Action is the main point”: Although every Jew knows that he is a soul enveloped in a body, he shouldn’t mistake his body for an independent being, with independent desires which need to be met.

The body is merely a pair of sunglasses which are placed around the soul, so that the soul, peering through its sunglasses, should be able to recognize and elevate the world; and while the world will remain in its physical state, “This physical world, the lowest of the low,” every creation will be cognizant of the Creator and therefore, every thought, speech and action done in the world will be done in the spirit of Godliness.

In simple words, as mentioned before: The way to prepare for Rosh Hashanah is by illuminating our lives: “What is my true purpose?” “What is expected of me, and what must I accomplish with the world?” How will we know our purpose?

If God created the world, and placed man inside of it, we can be sure, that in his Goodness, he won’t allow man to stumble in the dark.

So He gave us the Torah of Light. He gave us something which will illuminate our lives, and illuminate the world surrounding us.

If we will enlighten ourselves, then we will understand and feel – and if we are worthy, we will even see – the teaching of the Baal Shem Tov, that the world is constantly created with God’s word, “By God’s word, the heavens were made,” and continue to be created every moment, and how even lowly objects such as stones, through a scheme of codes, as explained in Chassidic thought are represented in the “Ten Utterances,” and they are also constantly recreated from nothing.

What is your task? When you look at the stone, don’t be deluded by your sunglasses. Recognize the truth; for if not, you’re living in the dark. You don’t understand where you are, so you won’t comprehend your objective. The objective won’t gain, and neither

will you. By recognizing that you are wearing sunglasses, you understand what they conceal, and appreciate their contribution. They create an illusion; these glasses – whether red, dark, or any other color, have no effect on the object that you’re looking at. They only regulate the impact of the view on the person gazing at it; instead of a blinding light, one can tolerate the view. But don’t fool yourself and think that the sun’s light has dwindled since you donned – or someone placed upon you – those sunglasses.

So this is the proper preparation: On Erev Rosh Hashanah, we must dwell upon this concept, and recognize that we don’t see Godliness only because our eyes serve as sunglasses. Our soul’s pure vision is forced to pass through the physical eye.

But Jews are the “Wise and discerning nation,” so you understand that the sunglasses only create an illusion, so the world should seem a certain way. But not wanting to live a lie, you keep the truth in mind, and treat each item as befitting a precious stone.

Everything in the world is created by God’s word which, in comparison to God, is like an inanimate stone. But the stone is precious, because it is constantly created anew by God’s word.

This is how Erev Rosh Hashanah can be properly utilized.

And, as often mentioned, “Action is the main point”: All year round, we are obligated to spread Judaism, and to spread Chassidus, to the farthest reaches.

First and foremost, the well-known Mitzvah Campaigns, which are founded upon the Mitzvah to “Love your fellow Jew.” Just as you don’t want to be fooled into thinking that the perceived darkness of the world reflects its true state; so too, because you love your fellow as yourself, you will do everything in your power to illuminate “Your fellow,” which is every Jew, as the verse states, “You are all standing this day,” even before Rosh Hashanah commences.

All Jews stand united, from the most prominent, to the simpletons. And their unity is expressed, as the verse continues, “To enter the covenant of God”: To reaffirm once more, with renewed conviction, the covenant which every single Jew has with God.

Just as God is eternal, so is the covenant, and the Jewish people.

However, we reaffirm it, so that it doesn’t become an “old document,” as discussed in previous Farbrengens.

A Jew shouldn’t spare any effort; he must assist every Jew he meets, to recognize the true essence of the world.

What is the true essence? “God, the eternal truth.” God constantly creates the world and gives it life, so He is the true essence of the world, even though it is a world, where Godliness is hidden. God’s presence is merely covered by a “blanket.” This leads to the Education Campaign: To educate oneself and to educate others to accustom themselves to live with this attitude, by studying Torah and fulfilling the mitzvot, which leads us to the Tefillin Campaign. And also, to affix to your home to every doorpost, at every room, a Mezuzah – a Kosher one, obviously.

And a Jew mustn’t wait for others to reach out to him, before he reaches out to others.

We must give charity, just as “You, God, are charitable” – God gives us charity each and every day from the moment we awaken and say “I thank you, living and eternal king, for restoring my soul,” which God does, before we manage to earn it. God returns our soul simply because He is charitable. How will we be deserving of God’s kindness? Through giving charity ourselves, without making too many calculations.

This attitude will be cultivated in a house full of Torah books. Any space which you occupy is full of Torah, with holy books, which teach about Torah and mitzvot.

The foundation for all of this is the “Mainstay of the Home,” the Jewish woman. Jewish women and Jewish girls must invest their energy and passion and enthusiasm, in the mitzvah of Shabbos and holiday candles, which this year, this Rosh Hashanah, are kindled three evenings in a row: the first day of Rosh Hashanah and the second day of Rosh Hashanah, followed by Shabbos.

There is a special unity with this three day pattern: During other festivals, there is a difference between the Diaspora and Israel: only the Diaspora celebrates the second day. But on Rosh Hashanah, “All of you stand together,” these three days are celebrated universally: The first day of Rosh Hashanah and the second day of Rosh Hashanah, followed by Shabbos, which is called Shabbos Shuvah, a Shabbos for teshuva-repentance.

The Diaspora Jews unite with the Jews in the Holy Land, the land which “God’s eyes are always upon from the beginning of the year through the end.” To explain, as usual, how to bring these ideas into action: My intent is that we should utilize the remaining hours before Rosh Hashanah, to be active in all of the campaigns just mentioned, and to be active in Torah and mitzvot in general, and certainly the mitzvah relevant to the current time: ensuring that every Jew celebrates Rosh Hashanah without financial worry, and if it seems that he lacks the means, the money, to provide for the holiday items, “Send portions to those who are lacking,” help him in an honorable fashion – he shouldn’t know who gave it, and you shouldn’t know who received it, by distributing it through a middleman.

As long as you can help ensure that every Jew fulfills the ruling of Jewish Law, “Go, eat fat foods and drink sweet drinks, and do not be sad, for the joy of God is your strength,” to have a joyful Rosh Hashanah, and a joyful Shabbos Shuvah.

This will set the tone for the entire year to be a happy year, a good year, and a sweet year in all aspects. This will bring us to the

ultimate joy, with the ultimate redemption, by our righteous Moshiach.

May it be speedily in our days.

L'chaim.



SICHA

2



Erev Rosh Hashanah is also the birthday of the Tzemach Tzedek, as my father-in-law, the Rebbe, related, along with the accounts surrounding his birth. One of the stories – it’s been published – is about the Tzemach Tzedek’s childhood, when he studied in school with his Torah teacher, and learned the meaning of Torah verses.

His teacher taught “Jacob lived in Egypt for seventeen years”; he taught the verse that Jacob settled in Egypt for seventeen years, and explained that Jacob had lived there. He wasn’t merely stationed there; he lived and thrived there.

So the Rebbe related that when the Tzemach Tzedek, as a child, was taught this verse in school, he came to his grandfather the Alter Rebbe, who raised the Tzemach Tzedek, as is well-known.

He asked the Alter Rebbe, “How could this be? Jacob was “The most eminent of the forefathers,” Abraham, Isaac and Jacob, while Egypt was “The most corrupt of the nations,” “The shame of the Earth,” a society with a vile and indecent culture. Yet when Jacob arrived in Egypt, he wasn’t bothered at all; to the contrary, he thrived in Egypt?”

The Alter Rebbe replied: “Before Jacob arrived in Egypt, the Torah says he sent Judah ahead, to Goshen. He sent him there to set up a place, an institution of Torah study.

The name Goshen stems from gesh, meaning to approach and come close, for through Torah study one becomes closer to God.

[The reason Jacob thrived was] because Jacob made these preparations, and then carried out his intentions – this is not a direct quote, but it's available, this is the general idea – “when one prepares in this way, and then actually studies Torah, becoming closer and closer to God, then, ‘Jacob lives,’ this is the best form of life, and even Jacob could thrive while in Egypt.”

Why were we told this story? Why was it published, and presented in such a manner that it should be read not only on occasion, but also studied and applied?

One of the lessons is obvious. This story teaches us, first and foremost, how a Jewish child must be raised; how to educate a Jewish boy and also a Jewish girl.

First and foremost, they must be taught that when they study Torah they must be engaged and engrossed, and should eagerly search for answers to their questions. The Tzemach Tzedek was so eager that he asked his grandfather. Not his friend, his teacher, nor his father. The Tzemach Tzedek was well aware of how highly the Alter Rebbe was regarded: He was held in the greatest respect and esteem, as befitted the Alter Rebbe. Nevertheless, when the boy was puzzled by a concept which he had studied in Torah, nothing deterred him from his quest to find an answer to his question.

The story also teaches us the proper behavior – for anyone, even with the prestige of the Alter Rebbe... The Alter Rebbe possessed a special soul from On High, he was a leader of the Jewish people.

Obviously, this was after the Tzemach Tzedek's birth – he was four or five years old. By then, the Alter Rebbe had tens of thousands of followers who would come to hear the deepest secrets of the Torah. He also resolved complex issues in Jewish Law, where his insight was eagerly sought.

When a four or five year old boy approached him, the expected reply would have been: “Tomorrow in school, I'm sure your teacher will have an answer.” Or, if he didn't want to delay until the next

day, there were many other qualified individuals around the Alter Rebbe. Nevertheless, the Alter Rebbe put everything aside to answer a child in simple words.

Although we are speaking of the Tzemach Tzedek, who was a child prodigy with a clear future in Torah scholarship, but he was still a child. He had a brilliant mind, which would someday illuminate the world as the famed Tzemach Tzedek, but at that stage, he needed simple explanations which he could comprehend – Torah must be taught in clear, comprehensible terms – to fully grasp with his young mind – true, the mind of the Tzemach Tzedek, but not more than four or five years old.

This is an illuminating lesson for the Education Campaign: No Jew is exempt.

The proof is that a Godly person, with a mission to revitalize all of humanity, personally busied himself with a five year old child – indeed an orphan, and his own grandson; but why did he take precedence over the entire world?

The Alter Rebbe personally answered him, and did so in such a way, that we can learn deep secrets of the Torah from it. Surely we can, as they are the words of the Alter Rebbe, whose entire identity was the inner dimension of the Torah. Everything he said, and certainly his words of Torah, were permeated with this inner dimension. They were merely contained in words which the Tzemach Tzedek could grasp at four-five years old, but they truly satisfy the question. At the time, he understood the answer on one level, but when his intellect matured, he understood the depth of the Alter Rebbe's reply – that very same reply.

Within this one explanation there is a basic pshat, a basic drush, a basic remez, and a basic sod, and all four levels within drush, as well as within remez, and within sod. He never needed to ask the question again; for as he matured, his insight into the answer matured too.

Its profundity is such that even today, we still learn a lesson from it: A Jew realizes that his soul is a “Portion of God above,” but was forced to descend into “sunglasses.” It is covered with ten layers, ten blankets. In Rashi’s words, “From a high perch to a low depth.” We are stranded in Egypt, bound by the constraints of exile.

True, we live in a benevolent country, where we are free to practice our religion, and they even assist our work, but there was a time when the Temple stood in the Holy Land, the land which “God’s eyes are upon throughout the year,” and there is no comparison. That was “a high perch” compared to today’s “lowest depths.” Certainly in comparison with the state of the soul before it entered the world, as it was a “Portion of God above,” as it is still “above.” In comparison, the soul is now very limited; no comparison at all.

Every Jew asks himself, and asks others, “How could this be?” Every Jew is “the eminent of the forefathers.” All souls stem from Jacob, the “most eminent forefather,” as the Alter Rebbe discusses in Tanya. You are “the eminent forefather,” because your soul originates from Jacob our forefather.

And suddenly you notice: so much time is wasted on eating, drinking, sleeping and strolling, and you’re not doing these as a way of serving God – you will notice whether your food is salted, or over-salted, or missing salt altogether. If you’d be eating to elevate the Godly spark in the bread, the meat or the fish, then why would the amount of salt matter? All that would matter is the Godly spark. True, the salt, too, must be elevated but you don’t need to taste the salt, you need only “taste” the Godly spark.

It’ll dawn on you; “I’m in a terrible place.” Even though you live in the United States, where you appreciate that the government assists the spreading of Judaism and Chassidism, it is still incomparable to the situation which existed during the Temple era even in the Diaspora, and certainly where there was a double advantage: during the Temple era, and in the Holy Land. A person

can fall into deep sadness over this, it can weigh heavily on one's heart.

But Torah obligates us to serve God with joy. The hundredth chapter of the Psalms of King David states that when one serves God, it must be with joy. And the Code of Jewish Law rules, how must a Jew serve God? He must be constantly heedful of God's presence, and no matter what one is doing, he must be mindful, passionate about it, and do everything only as a service to God in one of two ways, either to serve God right now, or to assist your service later, as we have explained in other places.

How will you know how to properly view God's world, to discover its illumination: to understand your purpose and the purpose of the specific item? Through Torah study. Now, Torah is a profound wisdom, with a depth of understanding, and even the gentiles understand that "This nation is a wise and understanding people." That refers to Torah, the one true wisdom, which includes astronomy and other fields, as the Talmud explains regarding the process of setting a calendar.

This wisdom is meant to be understood intellectually, but what is the ultimate goal? To reach "Goshen;" to become closer to God. In fact, Jewish Law rules, that when beginning to study, you must first remind yourself, by reciting the Torah Blessings, that "He gave us the Torah," this is God's Torah, which He gave to us, and still gives to us, as the Alter Rebbe points out the blessing is in present tense, for God gives us the Torah at every moment. And through keeping this in mind, you become closer to God.

So even while still "in Egypt," you will still live and thrive. Not an ordinary life, but a life as Jacob lives.

And then there is no reason to be dejected. True, there's nothing good about being in exile, and every Jew beseeches God three times a day – and four times each Shabbos, and five on Yom Kippur – "May our eyes behold Your return to Zion"; that Moshiach come

speedily, and we'll merit to see the Shechina, Moshiach, all Jews, and God himself, all gathered in Zion.

Nevertheless, because God wants us to accomplish His mission while in "Goshen," in exile, we must do so joyfully. Especially as we were promised that when we fulfill God's will joyfully it hasten the ultimate redemption, and the fulfillment of the promise, "To behold God's return to Zion." This message was revealed to us by the Alter Rebbe, but the reason behind the revelation was the question of a five year old child.

One might argue, "Who can compare to the Alter Rebbe, or to the Tzemach Tzedek, even at five years old?" But because this story was told to us, it is surely a story which is relevant to us, and contains a message for the five-year-olds of our generation, in 5740, here in the United States.

It teaches us how to educate them. How will we know the education is up to par? If when he has a question, like the Tzemach Tzedek did, the child won't sit still; he'll eagerly search to discover the answer to his question as soon as possible. And a similar enthusiasm for other mitzvot as well.

Now is the time to reiterate my request to conduct three Hakhel gatherings, at least for children. Once before Rosh Hashanah, a second during the Ten Days of Teshuva, when the verse says, "Seek God when He is found, call Him when He is near" – God says that during these days of repentance, He is close by and can easily be found. And a third gathering on Sukkot, on Chol Hamoed, for it was then, during the Temple era, that the Hakhel gathering would be held, and the same will occur in the Third Holy Temple, may it be built speedily by our righteous Moshiach; when it will be completed, there will be a Hakhel gathering of all men, women and children.

For those who didn't conduct the pre-Rosh Hashanah gathering, there are still several hours before the holiday, and the same applies to the second gathering in the days of repentance, and the third one on Sukkot.

The point is to add. These gatherings alone shouldn't make you content. – Obviously, we must be constantly occupied with spreading Judaism, and obviously, we must be constantly occupied with disseminating Chasidism.

And obviously, we must be constantly occupied with all the mitzvah Campaigns, especially the timely ones, for example, ensuring that every Jewish girl lights candles on the first night of Rosh Hashanah, and recites all the blessings, including shehecheyanu, and that she does so once more on the second night, once again with all blessings including shehecheyanu, which she can recite if she is bought a new gift, a garment, and so on, just as men, and all adults do, also with regard to the Shofar blowing on the second day. And likewise, to light Shabbos candles on Shabbos Shuva which follows.

And also to ensure that all have their holiday needs, so that every Jewish home should have “fat foods and sweet drinks,” so that they can experience “the Joy of God”; they should receive assistance happily, and use it joyfully, and celebrate the occasion of the King's coronation.

But in addition to this all, we are now concluding the Sabbatical year, and entering the year of Hakhel, and we must utilize the power of Jewish children.

There is another important timely issue: The Israeli Government mustn't do the worst folly God forbid, possible. If it is pure foolishness, why should we suspect that they would do it? Because they've already allowed themselves to be fooled, they've done so in the past.

The issue at hand is: There are a few oil wells remaining under Jewish control in Israel. There are fools running around, declaring, “We must keep our word,” although the other side has not respected the agreement and has violated numerous promises. Israel handed over ninety percent, perhaps more, of the oil which was under Jewish control. Now everyone admits it – that had they

retained the oil wells, they wouldn't need to import any oil at all, as the oil wells were enough to supply oil for all of Israel's needs. Unlike those who misinformed – some on purpose, others less so – trying to convince everyone that Israel has reserves with an oil supply to last many months. Everyone now knows that the maximum reserves possible, even in a vast land such as the US, can last only several months. In the case of Israel, since the oil has been handed over they've already spent several billion dollars to import oil into the country.

Do you understand what could have been prevented? Israel requests the mercy of the United States, and begs to receive over a two year period, an amount of two billions dollars, or one-and-a-half billion dollars, and they negotiate and so on. They already paid in cash, in the time since they gave away the land, over two-and-a-half billion dollars – not pounds – to import oil, and that's only what they are willing to disclose.

More so: The majority of the money has funded the purchase of oil from these very same oil wells in the territories which they returned to Egypt according to the unfortunate accords signed at Camp David. From these very same very territories!

Israel had it all for free, and had the ability to expand and develop them, and now they pay for that same oil, only after they beg for it, and pay full price, which amounts to more than the entire request for US assistance, to be given over the next 1.5 or two years.

They were forewarned, "Don't do it! You're giving your own weapon to the very people who threaten you daily, 'As long as Israel continues to relinquish, I will be content; and once they stop, I will decide how to proceed.'" And although a peace accord was signed, the other side violated most of their promises, and so did the United States. The US promised to assist in the Negev, erecting airports, providing subsidies; there is no need to elaborate. And Egypt did likewise.

There is another shocking issue here: There are some Jews who argue that this isn't a case of "Gentiles besieging a Jewish town." There is a straightforward Jewish Law: If gentiles gather, even only to demand straw – minor things – and promise to disperse once the issues are resolved, we are to take up arms even on Shabbos, even in the Diaspora. The Talmud actually prescribes the law to Nehardea, in Babylon. Although it was a city in the Diaspora, the Talmud says they must take up arms – it even names the exact city.

Now some have convinced themselves, or were deluded by others, that this isn't a similar situation. In the Talmud, they feared the gentiles would go to war. In our case, however, two "friends" are getting together; Egypt on the one hand, Israel on the other, facilitated by a third good friend, the United States.

No one is planning a war. Nobody is threatening with a military, a war, to give ammunition or withhold ammunition – two countries are merely discussing "How can we be even better friends than before?" Now, there are some individuals who promote this theory because they have vested interests.

But when a naive person was told this theory, shockingly, he accepts it! If you don't properly understand the situation, don't offer an opinion. This isn't your field of expertise. You were told the exact opposite of the actual circumstances, and yet you accepted it as the full truth.

The true state of affairs is quite straightforward: How did Camp David come to be? Because on every border of the Israel, the border with Egypt, the border with Syria, the border with Jordan – on every side of the Land of Israel, "Gentiles besieged a Jewish town." An army is camped at every single border, including the Egyptian border!

This is an open fact; no one denies it. In the past they hid this fact, but recently they stopped trying to hide it. Over the past two years, this has become public knowledge. It's common knowledge, that on the border between Egypt and Israel, in addition to the customs

agents – who have nothing to do, because Egypt doesn't yet permit trade to cross the border, so they don't have any work to do... When someone or something is allowed through, as an exception, they have work for a half an hour. However, who has plenty of work? The border guards. And not border guards as between two friendly countries; there are entire platoons stationed along the border.

This isn't a secret. It can't be a secret; Just go to the border, and see them with your own eyes. They declare openly – the other three borders, aside for Egypt, openly threaten war. “If you return the territories, there won't be war, if you return the Old City, there won't be war give the PLO a state and there won't be war give equal rights to the Arabs in the new city of Jerusalem, and there won't be war but if not, then – heaven forbid – we will wage a war against you.” They state this openly.

Some go even further. They don't threaten about the future, they are waging a war right now. How? Through terrorism.

The terrorists aren't supported with private money. They receive it from the governments – the Code of Jewish Law was actually censored; “Kutim” really should read “non-Jews.” They are actually supported by governments. One is in Africa, the other in Yemen, and so on. They are waging war through terrorists, right now!

The same is happening on the Egyptian border. But their rationale is, “Why go to war? First I'll get whatever I can without warfare, and then I'll have enough oil to do as I please,” as they did previously. People say, “Sadat has become a peacemaker; He'll never go to war.” What does he want? The territories. He wants everything they contain, wants the machinery, everything.

And he has two options: Either to go to war, as he did up until the Yom Kippur war, and as his predecessor did. He saw that this path was unsuccessful, so he discovered a better idea: He can receive the territories, the oil wells, and everything else, without going to

war – war is always an open option, but meanwhile he'll take what is given to him.

And they gave it to him!

But a military is deployed on that border as well. And it isn't a symbolic presence, one soldier or two, to mark the Egyptian border. Entire armies are standing there. And in order that no one mistake their intentions they sent weapons into the Sinai, and they continue to do so.

Why does he need weapons? If you are ready for peace, why the need for so much arms? Send construction machinery instead. They are sending in arms every single day. It's all well-known.

Now isn't the time to frighten everyone, nor to cause distress. The point is to demonstrate the depth of the darkness of exile. People delude themselves that we are not currently under siege, when you can read daily in the news that full armies stand at all three borders, and they allow terrorists to infiltrate – or they send them outright, to wage war in the Land of Israel, heaven forbid. And entire armies are standing at the Egyptian border, and before they agree to negotiations, they openly demand, that first Israel relinquish this, relinquish that, and then they will decide what their next step will be.

Yet some still claim that this isn't the case of Nehardea which is described in the Talmud about the Diaspora, – but the same applies in the Holy Land. In truth, this case is different: The Talmud speaks of a siege over Jewish towns; now there is a siege over the entire Land of Israel. All four borders; from all sides.

In God's great kindness – He is the Great Shepherd who guards the one sheep amongst the seventy wolves, and "The guardian of Israel neither slumbers nor sleeps," and "The hearts of kings and ministers are in the hands of God," and thus far, all is quiet.

Although there are more terrorist attacks now than before the signing at Camp David – I don't want to refer to it in Hebrew,

machaneh David; what a disgrace to King David; they were bragging that in Camp David, which connotes King David, “whose spirit still lives on,” they signed accords which defy King David’s will, defy Jewish Law, defy Judaism, and defy the most basic common sense. It is unheard of, to hand arms to the very one whom you dread and fear.

You beg him to make peace, and simultaneously you give him arms. Giving oil is giving arms. It won’t be used for lighting, or to run machinery. It’s ammunition. In all countries, oil’s first use is the military. For security, defense, and offensives. The remainder is used for peaceful purposes.

People begin to explain that these are two “good friends,” coming together to strengthen their relationship – this is incredibly shocking and painful. The other side is openly declaring: “When can we discuss peace? When you give us this and that, in addition to what you’ve already relinquished. And if not, keep in mind, that there are so many Arab kingdoms, and I must take all their opinions into account. I must do what my people demand, and my nation has many good friends, and cousins in Syria and Yemen etc., etc.” They are no longer ashamed; these demands are stated publicly.

Yet on our side people are still proclaiming, “What do we have to fear? This is our good friend, he hugs us, and kisses us with sincerity.” While he openly states what he really thinks! He admitted unabashedly, that whatever was discussed at the talks he passed on to those who admit that they’re waging war with Israel right now.

Even if it would be doubtful whether the Talmud’s and Jewish Law’s ruling applies in our situation, there is still the potential danger to three million Jews’ lives. And it’s not only potential. When they signed the accords, it didn’t take much to understand where it would lead to. Now that time passed, and all sides have begun to talk more openly, there is no room for doubt, it’s an absolute certainty.

Then they came along with a new explanation: “How can you call him a danger to the Jewish People; he regrets the wars and now seeks peace and dialogue? At one point he was angry at us, but now he wants to meet. Now this is the greatest proof that he is the best friend we have. Should we be afraid of him?! We should give him whatever he requests.” His motives are easy to understand: Why should he refuse to talk?

In the case of this meeting, there are three participants: The United States only stands to gain; a successful summit will demonstrate their strength and their leadership. It will prove that both sides consider the US president their good friend. That isn't untrue; it's proof that they are a real superpower and they can mediate between the two sides. So there is absolutely nothing to lose, as far as the United States is concerned.

Egypt also only stands to gain from meeting. What is being demanded of them? Absolutely nothing. He is merely asked to follow the agreements of Camp David, and he'll be given more and more.

Some Jewish people insist, to the consternation of some, that nothing should be relinquished before the agreement is signed, and Egypt refuses to provide even that. They refuse to even sign the paper. The only Israeli demand is that they come to the table. And that after returning all of the territories, what will happen? Then, both sides will sign a piece of paper, that we are now at peace.

And then Egypt will send an ambassador with a few assistants to move to Tel Aviv, so that someone who needs a visa doesn't need to work through a third country, but can receive it directly from the Egyptian ambassador.

Israel is asking nothing else of Egypt. They ask for mere verbal promises, or perhaps signed agreements. That's what has happened to date. Israel has given, and has received nothing in return, besides for a signed paper, and perhaps not even that.

The accomplishment is that they met; but why shouldn't they? Egypt can only gain, and the only thing they might need to "concede" is that they'll need to sign a paper, which will declare their friendship and camaraderie, and that they'll dispatch an ambassador, etc., who will issue visas and facilitate travel.

How long will it last? It depends on the mood in Cairo which can change, God forbid, in a mere moment.

For him to reject a meeting would be utter foolishness.

If only there were a chance that Israel would follow the dictates of basic common sense, and stop the relinquishing of land until they fulfill all their promises, one of which was that they won't fund terrorism.

And surely that he shouldn't disclose to them the content of the talks held by the three countries. He publicly admitted that he disclosed confidential information. He doesn't regret it. In fact, he said he'll continue. Why did he pass on the information? He's under pressure.

There are 100 million people, while he only represents thirty million. One hundred is three times and a third more than thirty. Aside for the fact that he needs their money and support. And they are brothers; the same religion, race, and so on and so forth – they say all of these excuses publicly.

All of these explanations will remain even if they sign another paper, in addition to the paper signed at Camp David.

The Israelis go around star-gazing and dreaming, searching for hints: "Because they agreed to come to the table, we have hope that we'll achieve something, and that means all is now well: No one will fund terrorism, everyone is dedicated to peace, and so on and so forth. The Talmud states regarding dreams, that the image of an elephant passing through a needle hole, can never be envisioned, even in a dream. It is so unrealistic, that it wouldn't even occur in a dream.

Here, the other side constantly declares, that they are under pressure from so many countries, which are their brothers, cousins, relatives, etc. He cannot afford to lose their support; the past agreements have already caused him difficulties. He also openly demands that Israel relinquish everything and so on and so forth.

But there are still discussions about his intentions, and some even rule as “Jewish Law,” that the case in the Talmud is entirely different, and “it has no relation to the current state of affairs where the two countries are best friends.” They wittingly or unwittingly ignore the fact that all the borders of Israel are besieged by enemies.

“God’s salvation comes in the blink of an eye”: There are many more blinks of an eye remaining before the close of the year.

Erev Rosh Hashanah is also a most auspicious time; we discussed earlier that the Jewish People are confident, “That God is close to them,” and that we merited God’s favor, although the judgment hasn’t been transcribed and sealed, God has already reached His decision. So we therefore cut our nails as noted above. This isn’t permitted on the holiday itself, only beforehand, and the same applies to haircuts.

May God’s salvation come, first of all, to give people common sense, especially those living in the Holy Land, so that they fulfill the clear-cut and unmistakable law, in the Laws of Shabbat chapter 329. Even if it means rescinding a previous ruling. When a rabbi is brought a case and rules accordingly, and later discovers that the facts were misrepresented, there is absolutely no shame in admitting the mistake; the person who briefed him misled him, but now he knows the truth, so he can rule appropriately.

Now is the time to mention once more what we spoke about earlier, “From the mouth of infants You established strength because of Your adversaries, to put an end to the enemy and avenger.” We should see to it that multitudes of children – from the mouths of infants, we should bring forth strength, “Strength is through Torah,”

which is also the theme of Hakhel, when the king would remind them about the Torah.

This will usher every single Jew, joyfully and with dancing, into Rosh Hashanah of this upcoming Hakhel year, and it will hasten the coming of Moshiach, with the true and ultimate redemption.

May it in our times, very speedily.

L'chaim.

SICHA

3



My father-in-law, the Rebbe, related that on the day the Tzemach Tzedek was born, on Erev Rosh Hashanah of the year 9-8, the Alter Rebbe delivered a discourse, and its content, or its text, evolved into the first three chapters of Tanya. It later became the first three chapters.

Tanya opens with an oath made by the soul: Before a Jewish soul is sent into the world, it is administered an oath to “Be righteous,” and to not be the opposite.

This has special significance on every Erev Rosh Hashanah, and for every Jew. The Mittlerer Rebbe explains in the Siddur, in his discourses on Rosh Hashanah about Shofar, that the world was created on the 25th of Elul, as noted in the Maamar recited earlier, on the first of the Six Days of Creation. But when did God “Breathe a living soul into his nostrils?” When did the soul of Adam descend from above to infuse his body, fashioned from the “dust of the earth”? This took place on Rosh Hashanah. And this is repeated every single year; the souls are reborn, they are recreated anew just as on the first Rosh Hashanah, on the first Friday, during the Six Days of Creation when Adam’s soul was created.

Now, all souls originate from the soul of Jacob our forefather, and Jacob’s soul stems from Adam, so Adam’s soul comprises all future souls. So every Jew is reminded on Erev Rosh Hashanah, that his soul is about to be born anew; reverting back to its original state, it descends from its place near God, and passes through all the worlds, reaching our lowly and physical world to dwell in the bodies of the Jewish people.

And as we recite during the month of Elul, “Seek my countenance – your countenance Lord I seek,” the Jew is connected with God’s countenance, his inner depths. At that moment, the oath is re-administered.

The Tzemach Tzedek reveals the deeper significance of this oath. The word “mashbiyin-oath,” has three root connotations: In addition to the basic meaning – “An oath,” it also means “sheva-seven,” and also “sviah,” to be satiated with it, as the Tzemach Tzedek explains in his commentary which was published on Tanya.

So the meaning of Tanya’s statement, as it was revealed by the Alter Rebbe, is that the oath includes all three meanings; First, there is the simple meaning, “a vow.” God pleads with man, “If you walk in the path of My statutes, and you safeguard my mitzvot and observe them.” The Talmud explains that “If” is a plea. God begs each person, even to the point of an oath: “Be righteous!”

The second meaning is that God empowers him in all his seven emotional attributes – the refinement of which is the core focus of man’s lifelong Divine service. And God truly empowers, to the point of satiating: Before descending, the soul is sated with all the power it needs to fulfill all its tasks in this lowest world. Even more so: The world itself, is satiated, to be whole and complete as when it was first created, but also to attain even greater perfection with the coming of Mashiach.

This also relates to the teaching of the Baal Shem Tov: Tishrei, the seventh – shvi’i – month, has a relation to “sova-satiated,” aside for the basic meaning: seven. The Baal Shem Tov explained that the month itself is sated and rich, and it enriches and recharges all the following months that follow.

The first three chapters of Tanya are thus linked to the rebirth of every Jewish soul, and to the eve of Rosh Hashanah leading into Rosh Hashanah, the time of man’s re-creation and rebirth, because that was when life was first breathed into man.

And likewise on the birthday of every Jew; it’s his individual Rosh Hashanah when God gives him life.

And God assists us in all the above ways, and we can then proceed through life with confidence that we will succeed in our mission to serve his Creator and to make a dwelling place for God in this world, a remembrance for the first day, when God created the world out of His abounding goodness, “for He desires life.” The beginning of creation too, is unique, and therefore we remember it, for then God gave from His utter goodness.

Normally, “A person desires his own portion, over nine of his friends’,” but this case is different; because God’s goodness is immeasurable. The nine portions would compare to God’s calculated reward for our efforts; but the main thing is God’s overflowing blessing, which He gives even undeservingly, just as He gave during the creation of the world.

In simple words, may we see Divine Providence, Divine Providence that is openly good, and conclude this Sabbatical Year with God’s goodness, His revealed goodness, and continue on, with great joy, to crown the King, on this upcoming Rosh Hashanah, and to utilize the remaining moments of Erev Rosh Hashanah joyfully and happily.

In the words of the verse, “You shall go forth with joy and you shall come with peace.” And “the mountains and hills” and the entire world, happily join in the efforts.

May this occur to us, with open and revealed good.

Because, looking beyond all calculations, “No, no, there is no one aside for the one God!” Whoever is obligated to recite the after blessing, will surely do so.



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