

בס"ד

## תשורה

משמחת הנישואין של  
עזרא ניסים ושרה שיחיו  
העכט

יום א, כ"ד אלול, תשס"ט  
שנת הקהל

לזכות כ"ק אדמו"ר מלך המשיח

ולזכות

החתן התמים עזרא ניסים שיחיו  
והכלה שרה שתחיו

העכט

לרגלי נישואיהם שלהם בשעתומו"צ  
יום א, כ"ד אלול, תשס"ט – שנת הקהל



נדפס ע"י הוריהם

הרה"ת ר' יצחק יעקב וזוג מרת שימחה כ. שיחיו העכט  
הרה"ת ר' מאיר שלמה וזוג מרת מלכה שיחיו יוניק

זקניהם

מרת רחלין שתחיו דאנוד

מרת פרומא שתחיו יוניק

הרה"ח הרה"ת ר' שלום דובער וזוג מרת לאה שיחיו גורקאנו

ב"ה

Dear Friends and Relatives שיחיו

We hope you enjoy the selection of Sichos and letters that the the Rebbe spoke during the years when Rosh Hashona falls on Shabbos and Sunday.

We pray that our learning them will bring down all the blessings that are written there for a good and sweet year a year that is all Shabbos and Menucha. When those who rest in the dust will arise and sing with the revaluation of moshiach now. A Kesiva Vechasima Tova Lshana Tova Umesuka.

Thankyou for joining us.

**Families Hecht andJunik**

Torah (and in the practical expressions of the Torah's teachings in deed) which is called "righteousness."

{The Rebbe *Shlita* distributed money to be given to the women to give to *tzedakah*. Afterwards, he stated:} During these days, it is customary to bless each other, *L'Shanah Tovah Tikasaiou*. May you and your entire families receive this blessing and may G-d "sound the great *shofar* for our freedom" and then, we will be "Next year, in Jerusalem."

nation, Jacob is the lot of His inheritance," emphasizing how each Jew is connected with G-d. This is also emphasized by the Alter Rebbe in *Tanya* which states that each Jew is "truly a part of G-d." Because of this essential G-dly nature, each Jew is granted an abundance of material and spiritual blessings.

This gathering is unique because it is attended by Jewish woman. A woman is the *akeres habayis*, the mainstay of the home. She develops the atmosphere of the home, causing it to be a "sanctuary in microcosm." This role is emphasized by the three *mitzvos* whose fulfillment is given over to Jewish women.

These include the lighting of Shabbos and *Yom-Tov* candles.<sup>3</sup> Just as Sarah's candles would shine from one Shabbos until the next, the candles lit by every Jewish woman grant light to her home in the entire week that follow. Similarly, every Jewish girl has the potential to add light to the home. This light is reflected in the light of appreciation on the faces of even the youngest children when they light Shabbos candles. (Accordingly, candles should be lit by girls at even the youngest ages, at three, at two, or even at the age of one if they appreciate what they are doing.)

There are two unique dimensions to the present occasion:

a) This year, Rosh HaShanah falls on Shabbos. This teaches that the entire year must be permeated by a Shabbos-like atmosphere.

b) This *Erev* Rosh HaShanah marks the 200th anniversary of the Tzemach Tzedek's birth. A birthday is a day on which the spiritual source of a person's soul shines powerfully.<sup>4</sup>

*Tzemach* means "grow" and *Tzedek* means "righteousness." Tzemach Tzedek means that a person should constantly grow in

3. Even though when the woman of the house is not at home on a particular Shabbos, the *mitzvah* is fulfilled by the man, the *mitzvah* is primarily that of the woman and the man is merely taking her place.

4. Therefore, it is customary for children to give generously to *tzedakah* on their birthdays. (It is preferable that they give from their own money.) Similarly, a child should have a *tzedakah pushka* together with a *chumash*, a *siddur*, and a *Tanya* in his room.

**RABBI MENACHEM M. SCHNEERSON**  
Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213  
493-9250

מנחם מענדל שניאורסאהן  
ליובאוויטש  
770 איסטערן פארקוויי  
ברוקלין, נ. י.

### FREE TRANSLATION

By the Grace of G-d  
2nd Day<sup>1</sup> of the Week of  
Nitzovim-vaYelech,<sup>2</sup>  
Chai Elul,<sup>3</sup> 5742  
Brooklyn, N.Y.

To the Sons and Daughters of  
Our People Israel, Everywhere

G-d Bless You All!

Greeting and Blessing:

On this auspicious day of the auspicious month<sup>4</sup> — Chai (18) Elul,<sup>5</sup> the month that all of it, especially the last twelve<sup>6</sup> days of it beginning from Chai Elul,<sup>7</sup> are dedicated to preparing for Rosh Hashono and for the entire new year, may it bring us and all our people Israel goodness and blessing,

It is surely the appropriate time to reflect on one of the main features pertaining to said preparations; which, of course, have to encompass all aspects of human life, comprising thought, word, and action,<sup>8</sup> and in accord with the Divine purpose of the creation of man (ordained on the first Rosh Hashono), and in accord with the purpose of man's life, namely, to serve the Creator in all three areas: Torah, Avodah and Gemilus Chasodim (Torah-study, Prayer, and acts of kindness, namely, mitzvoth).<sup>10</sup>

\* \* \*

It has been discussed many times<sup>11</sup> that although Rosh Hashono is the festival that commemorates the “birthday” of the world (as we say in our prayer, “This is the day of the beginning of Your works”),<sup>12</sup> it is actually the day when the creation of the world was *completed*<sup>13</sup> with the creation of man, on the sixth day of Creation. Thereby the world attained its fulfillment<sup>14</sup> (and pronounced “very good”),<sup>15</sup> for it is through man that the whole of creation attains completeness and fulfillment,<sup>16</sup> in accordance with the design of the Creator. This was actually achieved immediately after Adam, the first man, was created, as related by our Sages<sup>17</sup> of blessed memory that Adam called upon all creatures, saying: “Come, let us prostrate ourselves and kneel; let us bend our knees before HaShem our Maker.”<sup>18</sup> And so it was, and “HaShem reigned, garbed in Glory.”<sup>19</sup>

\* \* \*

One of the aspects in which the creation of mankind differed most conspicuously from that of all other creatures is that man was created as a *single* individual<sup>20</sup> —

a) *single* — unlike other creatures, both in the animal world and in the world of plants, where creatures were simultaneously created in couples<sup>21</sup> (male and female),

b) *single* also in terms of being *one* species,<sup>22</sup> the human race, unlike other creatures, both animals and plants, where thousands of species were created right from the beginning.

Needless to say, the Torah, *Torah Or*, which illuminates<sup>23</sup> and explains all “things”, calls attention to this conspicuous difference. Our sages of the Mishnah<sup>24</sup> declare: “For this reason man was created single — to teach you that each individual is a ‘whole (complete) world.’”<sup>25</sup> Secondly, “For the sake of peace among people, so that no one will be able to say, ‘I am a descendant of a greater ancestor than yours.’”

The question that immediately poses itself is: The said two reasons seem contradictory. According to the first, the emphasis is on the preeminence of a person as an *individual*, so much so that every individual is termed a “whole world.” And since the

---

**ADDRESS TO N'SHEI UBNOS CHABAD  
27TH DAY OF ELUL, 5749**

---

1. The Alter Rebbe declares that one should “Open with a blessing.” Thus, it is appropriate that whenever Jews meet, they begin by blessing each other. This expresses the love which each Jew has for his colleague. Blessing each other in this fashion will increase the blessings which G-d conveys upon the Jewish people.

These blessings are intensified by the place, a synagogue and a house of study, and the time, the month of Elul and, in particular, the days of *Selichos*, when this gathering is being held.

Elul is a month where the king (G-d, the true King) is in the field, i.e., He makes Himself accessible to every Jew even those whose service is not confined to a synagogue, a house of study, or even a Jew's private home (a “sanctuary in microcosm”), but involves being “in the field.”

In particular, the days of *Selichos* are characterized by the quality of *tzedakah* as emphasized by the opening verse of the *Selichos*, “*tzedakah*, O L-rd, is Yours,” i.e., G-d bestows *tzedakah* upon the Jews, as individuals, how much more, as they join together as a community and forgives and grants atonement for their sins. This, in turn, adds to the blessings which G-d will convey upon each individual.

We may rest assured that we will receive these blessings. Therefore, on Rosh HaShanah, we dress in white, make *kiddush*, and indulge in other practices which express happiness confident that we will receive a *kesivah vachasimah tovah* for a good year in regard to both spiritual and material affairs. (Note the *Hagahos Maimoni* which states that the judgment of Rosh HaShanah is primarily concerned with material affairs.)

The above also shares a connection to this week's Torah portion which contains the verse, “For the L-rd's portion is His

---

**NIGHT FOLLOWING  
THE 3RD DAY OF SELICHOS  
EVE OF 27TH OF ELUL, 5749**

---

1. The unique significance of the 3rd day of *Selichos* was explained by the Previous Rebbe (See *Sefer Maamarim* 5705, p. 223). On that day, he also recited a *maamar* and asked that it be printed and publicized.

Significantly, the Previous Rebbe did not reveal this concept in the first years of his *Nesius* in “the upper half of the world.” Rather, it was not until the later years, after moving to America, the “lower half of the earth,” that he did so.<sup>1</sup>

The abovementioned *maamar* relates several concepts regarding an increase in Torah and *mitzvos* and an increase in the involvement with *Primiyyus HaTorah*. The particular nature of the increase to be made by each individual is left up to him. It is not so important if the increase he chooses is in fact that intended in the *maamar*. What is important is that he *actually* make an increase in Torah and *mitzvos*. Since the increase is a dimension of Torah, it is surely true and desirable.

Since we are in the month of Elul, a month when we should give *tzedakah* abundantly, the first increase should be an increase in *tzedakah*. May this bring about the *tzedakah* which G-d must perform, the redemption of the Jewish people — and each individual Jew — from the exile. May we all be written down and sealed<sup>2</sup> for a good year, “a year of miracles,” including the ultimate miracles which will be revealed with the Messianic revelation.

- 
1. The Previous Rebbe did not, himself, explain the rationale for this choice of timing. Hence, each person can offer suggestions as to his intent.
  2. [Though from certain prayers, it may appear that the “sealing” of the decrees for the coming year comes later,] the fact that it is Jewish custom — and “Jewish custom is Torah” — to wish a colleague a *kesivah vachasimah tovah*, that he be “written down and sealed for a good year,” from Rosh Chodesh Elul, implies that sealing of the decrees is also immediate.

Torah, *Toras Emes*, declares that “people differ in their דעות (opinions)<sup>26</sup>,” the sense of personal importance is bound to foster dissent, and in a sharp form, since each individual is a “whole world.” The result, therefore, would be the opposite of “peace among people.”

But, inasmuch as the two reasons follow consecutively in the same context, and each of them is so important that it affected the manner in which man was originally created, we must conclude that the said two reasons not only do not contradict each other, but, on the contrary, are quite compatible and, moreover, reinforce each other.

The explanation of it is as follows:

True, a person is a “whole world,” and “people differ in their דעות (opinions),” but a person’s opinion need not, and must not, exclude — even in one’s own mind — the possibility that there can be a second opinion, indeed even a contradictory opinion. Moreover, one has to regard other opinions<sup>27</sup> — even a contradictory one — with respect, since the other person is a “whole world.” Hence, he must consider the other person’s view with proper consideration.<sup>28</sup> Then, in addition to such an attitude being conducive to real accord and peace among people, and a durable peace at that — inasmuch as it is based on the rule of the eternal Torah that every individual is a “whole world” — it would result also in reexamination of one’s own opinion, and to more clearly analyze its positive but also its negative aspects, and thus attain the real truth,<sup>29</sup> fulfillment of his own “whole world.”

The same attitude by the next person, and the next, and so on, would eventually bring about accord and peace among people.

It should be noted, parenthetically, that speaking of דעות (opinions), we have in mind such as come within their definition in G-d’s Torah, and are in every detail consistent with the Torah, the Wisdom of HaShem; otherwise, it would be contrary to דעה — to wisdom and knowledge, as is obvious. Yet, these opinions

differ (sometimes also contradict one another) in approach and judgment relating to mundane matters.

\* \* \*

Turning our attention to action, since “action is the essential thing,”<sup>30</sup> namely, the general every day conduct — it follows that awareness of the abovementioned thought brings the constant practice of the Great Principle in Torah — *V’Ohavto lRe’acho Komocho*, “Love your fellow as yourself,”<sup>31</sup> with the accent on *Komocho* — “as yourself.”<sup>32</sup> The idea behind this: Everyone was created by the same Creator, the Creator of the Whole World, and everyone — though merely “your fellow” and not you yourself — is also a “whole world,” “like yourself.” Hence, you should love everyone as you love yourself; and since this is an imperative by the Creator of every person, it is certain that it can be achieved and fulfilled<sup>33</sup> by, and in, every person.

At the same time, since the Creator is “the King, Who is the Source of Peace,”<sup>34</sup> and He demands, that there should be “peace among people,” as mentioned above, and provides the capacity to achieve it, as is understandable — all this makes it still easier to carry out the Mitzvo of *V’Ohavto lRe’acho Komocho, Komocho*, in actual practice, and in all aspects.

\* \* \*

All the above has a special relevance to the preparation for Rosh Hashono, the Day of Coronation of the King of Peace<sup>35</sup> — including, above all, mutual peace and love among our Jewish people in the fullest manner of unity,<sup>36</sup> so that all Jews constitute one entity in the fullest degree,<sup>37</sup> and all Jews “like one man with one heart”<sup>38</sup> acclaim the Supreme One on Rosh Hashono as “King of Israel,” and do so willingly,<sup>39</sup> indeed, joyously;<sup>40</sup> and this is carried out in a manner that influences the whole environment,<sup>41</sup> so that the Creator is recognized as “King of the Universe”<sup>42</sup> — as this happened on the first Rosh Hashono through the first man, Adam, as mentioned above.

\* \* \*

סעיג. 38) להעיר ממה שסיפר כי מרח אדמור"ר, אשר כ"ק אאמור"ר (אדמור"ר מהורשיב ניצ) נהג לקבל ע"ע הידור נוסף לפני כל ריה" (ספר המנהגים-חביד ריש ע' 56. וראה שה"מ עזרית ע' עז. שה"מ תר"צ ע' כד. שם ע' ל. לקריש ח"ב ע' 386). 39) ראה תניא פליד. וראה לקריש ח"ב ע' 299, ובהערה שם ד"ה קבוע. — ולא רק קביעות בזמן, כ"א גם קביעות בנפש — ראה לקריש כרך א ז, א (בשם אדה"ז): עפ"י דרך החסידות צריך להיות הקביעות לא רק בזמן לכד כ"א שיהי הקביעות בנפש. וראה אוה"ת נ"ך כרך א ע' לו. המשך תעריב ח"א פ"ד ע' ז). 40) אבות פ"ב מ"ב. רמב"ם הל' דעות ספ"ג. טושי"ע אריח סרלי"א. וראה מכתב עשיק ח"י אלול התשמ"ז הערה ד"ה זה (ספר השיחות תשמ"ח ח"ב ע' 671). וידועה תורת הבעש"ט (צוואת הריב"ש — הוצאת קה"ת — בתחילתה (ס"ג)): כל האדם צריך לעבוד השי"ת בכל בחינותיו. . מפני שהשי"ת רוצה שיעבדו אותו בכל האופנים. ועד"ז הוא באר"ת לה"מ (הוצאת קה"ת) סו, א [בהוצאת קה"ת תשי"מ ואילך — ס"ה (ה"כ)]. 41) בראשית כ, ג. 42) להעיר ש"ב"מ האלו. . צריך לדקדק ולפרט היטב תפלתר (שר"ע אדה"ז אריח הל' ר"ה סתקפ"ב ס"ז). 43) ראה בהערות למכתב ח"י אלול התשמ"ז בסופו. ושי"ג. 44) ראה לקוטי לוי"צ אגרות ע' רצג. ולהעיר, אשר עיקר הדין ומשפט בר"ה הוא על דברים גשמיים — הגהות מיימוניות הל' תשובה פ"ג אות א בשם הרמב"ן (בשער הגמול), הובא בלקרית דרושים לר"ה נט, ב. 45) סיום וחותם ברכת שופרות. וראה אגוה"ת רפי"א (ק, רע"א): וכמו שאנו מברכין כ"י. 46) שמואל-ב כג, א. וראה שהש"ר פ"ד ד (בתחילתה) — שאמר ה"זמירות (בשם כל) ישראל"י. 47) תהלים פח, ג. וראה קונטרס משיחות שבת הגדול, ערב י"א ניסן שנה זו ס"ט. ושי"ג. 48) סיום וחותם מסכת תמיד. 49) ראה אוה"ת וישב רעח, א"ב. וראה לקוטי לוי"צ אגרות ע' ל ואילך. 50) ראה מטה אפרים אריח סתקפ"א ס"ט (מלקוטי מהר"ל הל' ימים הנוראים): נוהגין כשכותב אדם לחבירו אגרת שלומים מן ר"ח אלול עד יו"כ רומז לו כ"ה שהוא מעתיר עליו שיזכה בימי הדין הבאים לטובה להיות נכתב ונחתם בספר חיים טובים. וראה ספר השיחות תשמ"ח ח"ב ע' 610.

1) להעיר מהשיעור-חומש דיום זה (נצבים ל, ו): (ומל ה' אלקיך) את לבבך ואת לבב (זרעך) — ר"ת אלול (בעה"ט עה"פ. וראה בהנסמן במכתב חי אלול התשמיז הערה ד"ה זה) — ענין התשובה. ומרומן בזה גם ענין התפלה — אגה"ק ס"ד. 2) הראשי-תיבות בתיבה זו — ראה לקו"ש ח"ט ע' 297 ואילך. חכ"ד ע' 177. שם ע' 313-14. קונטרס שיחת ש"פ ראה התשמיז ס"א-ד. ושי"נ. 3) ראה שיחת חי אלול התש"ג (ספר השיחות התש"ג ע' 140 ואילך) שאמרו אז, גוט יו"ט. וראה בהנסמן במכתב חי אלול התשמיז הערה ד"ה זה. 4) שבו הוא זמן התגלות י"ג מדות הרחמים — לקו"ת פ' ראה ד"ה אני לדודי הא' ס"א (לב, א-ב). ד"ה זה הבי' ס"א (לג, א). שם ד"ה ושמתי כדכד הא' ס"א (כד, ד). מאמרי אדאמ"צ דברים ח"ב ס"ע תכב ואילך, ובהנסמן שם בהערה ד"ה הנזכר בספרי הקבלה. 5) בענין יום הולדת של צדיקים — ראה בארוכה לקו"ש ח"ה ע' 86 שוה"ג להערה ו. ושי"נ. וראה ג"כ בענינו (חי אלול): ספר השיחות התש"ג ע' 89 ואילך. שם ע' 186. נתבאר בארוכה בלקו"ש חכ"ד ע' 178 ואילך. וראה גם שיחת אחש"פ התשמיז ע"ד ההנהגה ביום הולדת, ובהערות שם (ספר השיחות תשמיז ח"ב ע' 398 ואילך). 6) ספר השיחות התש"ג ע' 141 ואילך. וראה לקו"ש חכ"ד ע' 178 ואילך, ובהנסמן שם. ולהעיר, שיום הולדת הבעש"ט הי' ביום ב' פ' נצבים וי"ך (ספר השיחות שם), כבקיעות שנה זו. 7) ראה לקו"ד כרך א, א ואילך. ספר השיחות התש"ג ע' 146. שם ע' 188. 8) ראה לקו"ש ח"ו ע' 36 ואילך, ובהערה 14 שם. 9) ראה ספר השיחות התש"ג ע' 188. 10) ראה שיחת חי אלול התש"ה (לקו"ד כרך ג ע' 946. ספר השיחות התש"ה ע' 122): (א) חי אלול איז דער טאג וואס האָט געברענגט אַ לעבן אין אלול. (ב) חי אלול גיט אַ חיות אין דער עבודה פון אני לדודי ודודי לי. — נת' בלקו"ש ח"ט ע' 250 ואילך. לקו"ש חי אלול התש"ד. 11) שחשבונו הצדק בכל יום מ"ב ימים אלה בפרט הוא כנגד חודש אחד מ"ב חדשי השנה, יום לחודש יום לחודש — ספר השיחות התש"ג ע' 177. שם ע' 179. 12) ולהעיר מלקו"ת ר"פ פינחס: כל המצוות צריך האדם לקיים במחשבה דיבור ומעשה. 13) דאני נבראתי לשמש את קוני — משנה וברייאט סוף מסכת קידושין. 14) שלושת העמודים שעליהם העולם עומד — אבות פ"א מ"ב. וראה מכתב חי אלול התשמיז הערה ד"ה שלשה דברים. 15) ובלשון המשנה (ר"ה רפ"ד) יו"ט של ר"ה שחל להיות בשבת. וראה דרושי יו"ט של ר"ה שחל להיות בשבת — לקו"ת דרושים לר"ה נו, א ואילך. המשך תרס"ו ותש"ג בתחילתם. ד"ה זה דליל ערב ר"ה התשמיז (סה"מ מלוקט ח"א ע' תכא ואילך). ונו"ד. 16) ראה לקו"ת תבוא מא, ג. נצבים מז, א-ב. דרושים לר"ה נח, א-ב. עטרת ראש שער ר"ה בתחילתו. אוה"ת דרושים לר"ה כרך ה ע' ביעז ואילך. ובכ"מ. 17) ראה סידור (עם דא"ח) ריד, א: כידוע בכתבי האריז"ל ע"פ ושמרתם את השבת כי קודש הוא כ"ו שהוא בחי' מוחין דאבא. וראה לקו"ת זכ, א. סע"א. רמב"ם ב"ב, ברכה צד, ד. המשך וככה תרל"ז פ"ה. פכ"ה ואילך. 18) תשא לא, יד. 19) ראה תו"כ רש"י ר"פ קדושים. פרש"י משפטים כב, ל. קדושים כ, ז. ועוד. תניא פמ"ו (סו, א). אגה"ת פ"י (צט, סע"א). ועוד. 20) ראה שבת ק"ג, סע"א ואילך. טושי"ע (וואדא"ה) או"ח הל' שבת ס"ו שו"ש. 21) יתרו כ, י. ואתחנן ה, יד. 22) ירושלמי שבת פט"ו ה"ג. פסיקתא רבתי פכ"ג, ג. וראה בארוכה לקו"ש ח"א ע' 80 ואילך. 23) ראה ירושלמי שם. יל"ש ר"פ ויקהל. טושי"ע (וואדא"ה) או"ח הל' שבת סר"צ ס"ב (ס"ג). ובתניא (ק"א) בסופו: פנימיות השבת היא המוונה בתפלת השבת ובת"ת לדבקה בה' אחד כ"ו. 24) ראה זח"ג צה, א: והאי יומא [שבת] קשורא הוא דאורייתא. נתבאר בתורת לוי"צ למס' תענית (ע' ג). 25) תענית ב, א. רמב"ם הל' תפלה בתחלתו. רבינו יונה לאבות פ"א מ"ב. ראה בארוכה קונטרס התפלה פ"א. 26) ראה שו"ע אדה"ז או"ח הל' שבת ר"ס רמב. ושי"נ. וראה הנסמן להלן הערה 28. ראה לקו"ש ח"ב ע' 254, ובהערות שם. 27) ישעי' נח, יג. וראה רמב"ם הל' שבת פ"ל ה"א. שו"ע אדה"ז שם. ושי"נ. וראה מכתב עש"ק ר"ח ניסן שבהערה דלהלן הערה ד"ה פון שבת דוקא. 28) ראה בארוכה מכתב ערב חי אלול התשמיז (לקו"ש חכ"ד ע' 622 ואילך), ובהערות שם. מכתב עש"ק ר"ח ניסן התש"ה (הגש"פ עם לקו"ת טעמים, מנהגים וביאורים — קה"ת תשמיז — ע' תשסב ואילך), ובהערות שם. 29) נוסח הבדלה. 30) יתרו יט, ו. 31) ראה יד, כא. 32) זח"ג כט, א. קכ"ד, סע"ב (ברע"מ). וראה ברכות מז, סע"ב. שבת ק"ט, א. 33) כרשב"י וחובריא דילי' — שבת יא, א. טושי"ע (וואדא"ה) או"ח סו"ס קו. הל' ת"ת לאדה"ז פ"ד ס"ד-ה. ולהעיר מרמ"א או"ח ס"ז סי"ח, ואדה"ז שם ס"ז. וראה ד"ה פדה בשלום התשליח ס"ב (סה"מ מלוקט ח"ב ע' יב). ד"ה פתח ר"ש כ"ו דשי"פ אמור י"ט אייר התשלי"ד ס"ז (נדפס בקונטרס ל"ג בעומר תש"ט). 34) ח"ג קמד, ב. וראה המשך והתרי"ם תת"ל"א ע' נב"נג. ד"ה להבין ענין רשבי"ה התשמיז ס"ז (סה"מ מלוקט ח"ב ע' שו). 35) ראה תנחומא נשא טו. בחוקותי ג. במדב"ר פ"ג, ו. תניא רפ"ל. 36) שמואל-ב, ו. כג. דברי יומים-א, יו, כא. 37) ראה אגה"ק ס"ט (קיד, א). תניא וישב כו, סע"ד. מקץ לה, א. ויקהל פו,

May it be G-d's Will, that, in accordance with the text of the concluding prayer of each *Amidah*, every day: "Bless us, our Father, all of us as one, with the Light of Your Countenance" — as explained by the Alter Rebbe<sup>43</sup> (author of the *Tanya* and *Shulchan Aruch*): inasmuch as we are "all as one," it brings about the fulfillment of "bless us our Father, with the Light of Your Countenance" —

May this be so actually and forthwith,<sup>44</sup>

Including the blessing — in the words of our King David <sup>45</sup> "I will feed him (the Jewish People) with the finest of wheat, and sate (each of) you with honey from a rock,"<sup>46</sup>

And each and everyone, man and woman, is granted a *Kesivo vaChasimo Tovo*,<sup>47</sup> for a good and sweet year,<sup>48</sup> both materially and spiritually.

With esteem and blessing for a

כתיבה וחתומה טובה,

/Signed: Menachem Schneerson/

1) להעיר מהשיעור-חומש דיום זה (נצבים ל, ו): (ומל ה' אלקיך) את לבבך ואת לבב (זרעך) — ר"ת אלול (בעה"ט עה"פ. אבודרהם סדר תפלת ר"ה. ב"ח או"ח סתקפ"א ד"ה והעבירו) — תשובה (ומרומן בזה גם ענין התפלה — אגה"ק ס"ד). 2) להעיר, אשר שבת פ' נצבים (וי"ך) היא, שבת מברכים חודש תשרי — ראה תורת הבעש"ט בזה — היום יום" כה אלול (ע' צ). כשי"ט (הוצאת קה"ת) הוספות ס"א. 3) יום הולדת את שני המאורות הגדולים: הבעש"ט (בשנת נח"ת) ורבינו הזקן (בשנת קה"ת) — ספר השיחות תש"ג ע' 141 ואילך. ולהעיר, שיום הולדת הבעש"ט הי' ביום ב' (ספר השיחות שם), כבקיעות שנה זו. 4) כמובן מהר"ת שלו (ראה מ"מ דלקמן). וראה ל"ת האריז"ל פ' תצא סד"ה וחי' אס. והוא זמן התגלות י"ג מדות הרחמים (ד"ה אני לדודי בלקו"ת פ' ראה, סידור, אוה"ת וסה"מ הש"ת). וראה טור או"ח ר"ס תקפ"א. ובפנים יפות (לבעל ההפלאה) פ' אחרי ד"ה ביד איש עתי דהם ימי כפרה על כל השנה ונרמז במשנה (כתובות נו, א) גנותין לבתולה (אלול) שמזלו בתולה) י"ב חודש. — ראה מטה אפרים סתקפ"א ס"ט (מלקו"ת מהר"ל הל' ימים הנוראים): נוהגין כשכותב אדם לחבירו אגרת כ"ו מן ר"ח אלול כ"ו רומז לו כ"ו שיוכח בימי הדיו הבאים לטובה להיות נכתב ונחתם בספר חיים טובים. 5) הראשי תיבות בתיבה זו — ראה לקו"ש ח"ט ע' 297 ואילך. שיחת חי אלול תשל"ט בתחלתה. ושי"נ. 6) כידוע, ש"יב ימים האחרונים חודש אלול, חודש החשבון דשנה העוברת (ראה בהנסמן לעיל בהערה 4), מתאימים ל"ב חדשי השנה, וחי' אלול — לחשבון חודש תשרי העבר (ספר השיחות שם ע' 177. שם ע' 179). 7) ראה לקו"ד כרך ג' ע' 946. ספר השיחות תש"ה ע' 122: (א) חי אלול איז דער טאג וואס האָט געברענגט און ברענגט אַ לעבן אין אלול. (ב) חי אלול גיט אַ חיות אין דער עבודה פון אני לדודי ודודי לי (שה"ש ו, ג). — ר"ת אלול (אבודרהם) סדר תפלת ר"ה. פע"ח שער ר"ה פ"א. שעה"פ עה"פ. ועוד). — נתבאר בלקו"ש חי אלול תש"ג. 8) ראה תניא פ"ו ועוד. ולהעיר מלקו"ת ר"פ פינחס: כל המצוות צריך האדם לקיים במחשבה דיבור ומעשה. 9) כמארז"ל, "אני נבראתי לשמש את קוני" — קידושין בסופה. 10) שעליהם העולם עומד — אבות פ"א מ"ב. ולהעיר, אשר ג' קוין אלו מרומזים בהר"ת ד"אלול" — ראה בהנסמן לעיל בהע' 5. 11) ראה לקו"ש ח"ט ס"ע 410 ואילך. שם ע' 438 ואילך. 12) תפלת מוסף דר"ה — ר"ה כו, א. וראה ר"ן לר"ה טו, א. חדא"ג מהרש"א שם. בחי' עה"פ בראשית א, ג. פסיקתא דר"כ פסקא כג (בחודש

May HaShem grant that everyone of us, men and women, in the midst of all our Jewish people, should resolve and act in keeping with the abovementioned principles.

And since the *kedushah* of Shabbos goes together with the *brachah* of Shabbos, as Torah declares:<sup>41</sup> "And HaShem blessed the seventh day and sanctified it," the firm resolutions in all above will immediately bring down G-d's blessings in all matters,<sup>42</sup> especially a *kesivo vachasimo toivo*<sup>43</sup> (to be inscribed) for a good and sweet year, both materially and spiritually,<sup>44</sup>

Particularly the highest blessing, namely, that HaShem "hears the sound of the *teruah* (supplication) of His people Israel in mercy,"<sup>45</sup>

As the plea of King David, the Sweetener of the Songs<sup>46</sup> of Israel: "May my prayer come before You, turn Your ear to my song,"<sup>47</sup>

And He will bring our people, Israel, each and everyone of us, to the ultimate completeness of "Shabbos-kodesh" — "the day that is all Shabbos and rest for life everlasting."<sup>48</sup>

With esteem and blessing for much Hatzlocho<sup>49</sup> in all above, and with the blessing for a *kesivo vachasimo toivo*<sup>50</sup> for a good and sweet year both materially and spiritually

/Signed: Menachem Schneerson/

השביעי). לקרית נצבים מז, ג. המשך תרס"ו ע' כ. המשך ר"ה תרצ"ה בתחלתו (סה"מ קונטרסים ח"ב שיה, ב). ד"ה זה היום תשי"ד. תשי"ט. ועוד. (13) כי בכ"ה באלול נברא העולם — ויקיר רפכ"ט. פסיקתא דר"כ שם. יל"ש עה"פ פינחס כט, א (רמו תשפב). וראה פדריא רפ"ח ובהגהות הרד"ל שם. (14) ראה חדא"ג מהרש"א לר"ה כז, א: האדם הי' תכלית של כל הבריאה וכאילו לא נברא שום דבר קודם בריאת אדם. ב"ר רפ"ד: שהי' גמר חלתו של עולם. ירושלמי שבת פ"ב ה"ו: דמו של עולם, נרו של עולם. (15) בראשית א, לא. וראה רמב"ן עה"פ: ויש מפרשים כי מפני מעלת האדם הוסיף בשבת היצירה בו כי הוא טוב מאד. (16) ולהעיר מאוה"ת לך לך ד"ה ומלכי צדק ושו"נ. מו"נ בסופו. (17) פדריא פ"א. זח"א רכא, ב. ח"ג ס"פ אמור. וראה גם תקו"ז תנ"ו (צ, ב). (18) תהלים צה, ו. (19) שם צג, א. אמרו אדם ביום שנברא כשהמליך אותו וכל הבריות אתו (פדריא שם). ועד שהוא שירו של כל לו' בשבוע (ר"ה לא, א. תמיד בסופה). (20) משנה סנהדרין לו, סע"א. גמרא שם לה, א. (21) חדא"ג מהרש"א למשנה שם. — ואף שנברא באופן שלא טוב היות האדם לבדו (בראשית ב, יח). (22) אף שדוקא הוא נברא להיות מדיני בטבע (מו"נ ח"ב פ"מ. ח"ג פכ"ו). (23) משלי ו, כג. וראה זח"ג נג, ב: אקרי תורה בגין דאורי וגלי במאי דהוה סתים. ומשנה ברורה: הפך בה דכלא בה ובה תחוי (אבות ספ"ה ובפיה"מ שם. וראה לקו"ש ח"ט ע' 462 בשו"ג). (24) סנהדרין שם. (25) להעיר מפירוש רבינו הזקן במאמר חז"ל (סנהדרין שם): כל המקיים נפש אחת מישראל כאילו קיים עולם מלא — "היום יום" ע' פח. (26) ראה ברכות נח, ע"א. סנהדרין בגמרא שם. אדר"ג פ"ד, ו. מסכת דרך ארץ רבה פ"ט. תנחומא פינחס י. (27) ראה ד"ה החלצו, רנ"ט. ד"ה איתא בוח"ג (סה"מ תרנ"ט ע' נג ואילך. שם ע' רט ואילך). ולהעיר מאבות רפ"ד: איזהו חכם הלומד מכל אדם. וראה תורת הבעש"ט והה"מ על משנה זו (כש"ט — הוצאת קה"ת — סי' צ. או"ת להה"מ — הוצאת קה"ת תשי"מ — סתצ"ג). (28) להעיר ממדרש שמואל לאבות פ"ה מ"ז: ע"י שב"ש חולקים גורמים להוסיף חכמה בב"ה. וראה בסה"מ תרכ"ו ע' קעא. — להעיר מרשימות הצי"צ לתהלים קד, כד (תג, סע"א): ועד"ז יובן ג"כ בכל הנבראים שזה צריך לזה ואין שלימות לכל א' בלתי חברו. (29) ראה אוה"ת יתרו ע' תתצד ואילך. סה"מ תרכ"ו ע' רצא ואילך. המשך תרס"ו ס"ע תלא ואילך. (30) אבות פ"א מ"ז. (31) תו"כ (הובא בפרש"י) עה"פ קדושים יט, יח. ירושלמי נדרים פ"ט ה"ד. ב"ר פכ"ד, ז. וראה קונטרס אהבת ישראל. (32) ראה בארוכה לקו"ש ח"י ע' 216 ואילך ובהערות שם. (33) כי אינו מבקש לפי כחו אלא לפי כוחו — במדב"ר פ"ב, ג. (34) שהש"ר פ"א, א (בסופו). וראה מסכת דרך ארץ זוטא פ' השלוש: שמו של הקב"ה נקרא שלום. שבת י, ריש ע"ב. (35) ר"ה טז, א. לד, ב. וראה לקו"ת נצבים נא, ב. ד"ה תקעו, תש"א. ובכ"מ. (36) ראה תניא (פל"ב) שכולן מתאימות ואב א' לכולנה. (37) ראה לקו"ת ר"פ נצבים. לקו"ש ח"ד ע' 1141 ואילך. (38) מכילתא (הובא בפרש"י) עה"פ יתרו יט, ב. (39) ראה ד"ה מן המיצר, תר"ס. (40) ראה ד"ה יו"ט של ר"ה תשי"ג פ"ב: וההכתרה באה בשמחה גדולה כו'. (41) שהרי כל מי שיש בידו למחות ואינו מוחה כו' (שבת נד, ב. ע"ז יח, א. שבועות לט, סע"א וריש ע"ב). ומזה מובן גודל הענין דמי שיש בידו לזכות את הרבים. (42) ד"ה חייב אדם לברך, תרל"ח פ"ט. פ"א. ובכ"מ. (43) תניא שם. (44) ע"ד מש"כ הרמב"ם בנוגע לתשובה, בסוף גלותו ומיד הן נגאליו" (רמב"ם הל' תשובה פ"ז ה"ה). (45) סי' האריז"ל כוונת הבדלה בסופו. ובכ"מ. (46) סיום וחותם מזמור פא בתהלים, שירו של יום ר"ה (ר"ה ל, ב). והכל הולך אחר החיתום (ברכות יב, א). (47) כי נחתמין מיד (עם הכתיבה) בספרן של צדיקים גמורין (ר"ה טז, ב) ועמך כולם צדיקים (ישעי' ס, כא). וראה טור או"ת סוסתקפ"א (מירושלמי ר"ה פ"א ה"ג). לקו"ש מהרי"ל הובא לעיל במ"מ 4. (48) ראה לקו"ש לוי"צ אגרות ע' שיא.

world — into “an abode for His Divine Presence.”<sup>35</sup> This is why Jews are designated as “one people on earth,”<sup>36</sup> because they bring down to earth the oneness of HaShem, and sublimate the earthiness of this world to the One G-d.<sup>37</sup>

\* \* \*

To summarize:

The influence of Rosh Hashanah — “head” of the year — should be felt, in the fullest measure, in all the “bodily organs” — the days, weeks, and months — of the year. The Shabbos-Rosh Hashanah of the coming year should set the life pattern for each day of the week, and for the entire year, in full harmony with the spirit of *Shabbos-Kodesh*.

And in both abovementioned points:

Every day of the year there should be a manifest upgrading in all routine worldly affairs through a special additional effort in matters pertaining to Jewish living. For example: a new Hiddur Mitzvah,<sup>38</sup> an additional Torah-study period,<sup>39</sup> an additional effort in the area of prayer, and so forth.

Together with the above, there is a need for every Jew, man or woman, young or old, to infuse more “Shabbosdikeit” also in the weekday activities: infuse more spirituality and kedushah into the ordinary aspects of the everyday living, to the extent that every thought, word, and action is permeated with Shabbosdikeit.

For example: When performing a job or conducting business, one should be *permeated* with spiritual significance and “soul” of what one is doing, as Torah declares: “Let all your actions be for the sake of Heaven (holy purposes).”<sup>40</sup> There is need for giving Tzedakah, a need to learn Torah without being distracted by financial worries, a need to pay tuition for the children’s Torah education, and so on; this is why he is involved in matters of Parnosso — in order to meet those important needs.

Obviously, with such motivation in mind, one’s involvement in business will be in a way that will not interfere with one’s Torah learning and doing Mitzvos.

\* \* \*

---

**TZIVOS HASHEM**  
**26TH DAY OF ELUL, 5742**

---

1. This gathering is taking place in the days of Selichos, a few days before Rosh Hashanah, following Shabbos parshas Netzavim. Parshas Netzavim is always read on the Shabbos before Rosh Hashanah, and therefore the proper preparation to Rosh Hashanah follows the Torah’s directive of that week — “You are all standing steadfast today before the L-rd your G-d.” Thus this is the proper time to hold a gathering of Jewish children, for this assembly expresses the concept of “You are *all* standing steadfast today”, as the rest of the verse continues, “your heads of your tribes ... your *children*.” This is particularly relevant to Tzivos Hashem, every member of whom emphasizes the concept of “*before the L-rd your G-d*.” Every “soldier” of Tzivos Hashem stands steadfast before his Commander in Chief, “the L-rd G-d of Hosts;” and when assembled together emphasize further the idea of “You are *all* standing steadfast *before the L-rd your G-d*.” The verse then continues “that you should enter into the covenant of the L-rd your G-d.” All members of Tzivos Hashem are bonded with their Commander in Chief in “the eternal covenant.” This is especially so since you each have a letter in G-d’s Sefer Torah, thereby effecting an eternal bond with G-d.

In the light of the above, we see that when Tzivos Hashem gathers together in these days, the great merit you have of “You are all standing steadfast today before the L-rd your G-d ... your children ... that you should enter into the covenant of the L-rd your G-d,” effects the greatest joy. The “soldiers” of Tzivos Hashem rejoice that they have the merit to stand before G-d, their Commander in Chief — “Israel should rejoice in its Maker;” and G-d rejoices that He has such an army — “The L-rd rejoices in His works.” This joy of Tzivos Hashem then inspires

them to further strengthen their bond with G-d — “that you should enter into the covenant of the L-rd your G-d” — through increasing in Torah and mitzvos.

This is the proper preparation to Rosh Hashanah, when Jews crown G-d their King. That is, on Rosh Hashanah the covenant between G-d and Jews is made *anew*, when G-d accepts the coronation and becomes “King of Israel.” This in turn effects G-d’s sovereignty over the entire world, as stated in the prayers of Rosh Hashanah: “Reign over the entire world in Your glory, be exalted over all the earth in Your splendor, and reveal Yourself in the majesty of Your glorious might over all the inhabitants of Your terrestrial world. And may everything that has been made know that You have made it ...”

Hence in these days close to Rosh Hashanah every Jew must prepare himself properly for the crowning of G-d as King over Israel and the entire world on Rosh Hashanah, by utilizing these times in increasing in Torah study and fulfillment of mitzvos. After such a preparation with joy and good heart, G-d will certainly accept the crown, becoming “King of Israel” and the entire world — and every Jew merits blessings for being written and sealed for a good and sweet year.

G-d being crowned as “King of Israel” leads to the redemption, as stated “the King of Israel *and his redeemer*.” When Jews leave the exile they all come to our Holy land, to the Bais Hamikdosh, and bow down to and serve G-d in an infinitely loftier fashion than was possible in exile.

\*

2. There is a further lesson to be derived from the particular day on which this gathering is being held — the third day of parshas Ha’azinu. Of the third day (of creation) it is stated “it was good” twice — “good for heaven and good for creatures.” This teaches us that each Jew must conduct himself in the manner of “good” in those things which are between man and G-d (“heaven”), and also in those matters between man and man

(*oneg*).”<sup>27</sup> This means that the Shabbos (and the holiness of Shabbos) brings about that also material things from which the *body* derives pleasure are sublimated<sup>28</sup> to become an integral part of Shabbos and of the kedushah of Shabbos.

\* \* \*

What Shabbos is in terms of the dimension of time, so is there a “Shabbos” dimension in terms of mankind (and the world as a whole). It is the Jewish people, as the Torah has designated it, and placed in the category of distinct entities: “...Who<sup>29</sup> makes a distinction between sacred and secular...between the people Israel and the nations.” Just as Shabbos is distinct from the weekdays, so is the Jewish people — “a holy nation,”<sup>30</sup> “You are holy unto G-d, your G-d”<sup>31</sup> — distinct from all other nations in terms of sublimity and commitment to a holy life.

Within the Jewish people, too, the Torah sages<sup>32</sup> are called “Shabbos,” because their main occupation is learning Torah, so much so that “Torah is their vocation,”<sup>33</sup> and, consequently, they are in their everyday life on the level of “Shabbos,” removed and raised above secular and mundane things.

In the holy *Zohar*<sup>34</sup> it is stated that R. Shimon Bar Yochai was on the level of “Shabbos kodesh unto G-d.” And, in general, the Heads of the Jewish people in all generations are included in this category —

Including those in the latest generations, among them the two luminaries whose birthday is today, 18th of Elul, namely, the BeShT and the Alter Rebbe, and the latter’s successors, down to the Rebbe of our generation, my father-in-law of saintly memory. They are the “Shabbos of Shabbos,” who reflected holiness of HaShem on a most high level.

At the same time, placing the Jewish people in general, and its Talmidei Chachomim and Torah leaders in particular, in the same category as the holy Shabbos, teaches us that the end purpose and completeness of kedushah and sublimity is achieved when the holiness also permeates the materiality of the world so as to transform the world — this lowest material

**RABBI MENACHEM M. SCHNEERSON**  
Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213  
493-9250

מנחם מענדל שניאורסאהן  
ליובאוויטש  
770 איסטערן פארקוויי  
ברוקלין, נ. י.

FREE TRANSLATION

By the Grace of G-d  
Second Day of the Week  
of Nitzovim-Vayelech,<sup>1</sup>  
18th Day of Elul,<sup>2</sup>5749  
Brooklyn, N.Y.

To The Sons and Daughters of  
Our People Israel, Everywhere —  
G-d Bless You All!

Greeting and Blessing:

On this auspicious day<sup>3</sup> of an auspicious month,<sup>4</sup> the  
18th day of Elul,

The birthday<sup>5</sup> of the two great luminaries,<sup>6</sup> Gedolei Yisroel in their generation and in subsequent generations — the Baal Shem Tov, founder of General Chassidus (born in the year נחח — 5458), and of the Alter Rebbe, founder of Chassidus Chabad, author of the *Tanya* and *Shulchan Aruch*<sup>8</sup> (born in the year קה"ח — 5505);

Particularly, it being the day<sup>10</sup> that ushers in the last twelve days<sup>11</sup> of the year, the period of heightened preparedness for Rosh Hashanah and for the entire year — may it bring good and blessing to all of us and to all our Jewish people —

It is certainly the proper time to reflect on the main aspects of the said preparedness, and, of course, in a manner of introspection that would be reflected in all areas of the daily life, in thought, speech, and action,<sup>12</sup> and fully in keeping with the goal of created man (created on the first Rosh Hashanah), whose life's purpose<sup>13</sup> is to serve HaShem, his Creator, in all three spheres: Torah, Avodah, and Gemilus Chasodim.<sup>14</sup>

\* \* \*

("creatures"). Moreover, these are not two separate things to be done at separate times of the day, but must be done *simultaneously* the whole day, every minute.

The lesson from parshas Ha'azinu: The Yetzer Horah (Evil Inclination) may tell a Jewish child that since he/she is only a small child, there is no reason to be careful of every thought, utterance or deed — for how important can the doings of a small child be? Parshas Ha'azinu teaches differently — "Listen, heavens, and I will speak, and let the earth hear the words of my mouth." This verse was said by Moshe Rabbeinu, and since "the Torah which Moshe commanded us is the *inheritance* of the congregation of Ya'akov," it follows that this verse applies to all Jews. In other words, when a Jew binds himself to the Torah, he thereby binds himself to Moshe Rabbeinu — and thereby with G-d Himself. Since G-d is the Creator of the heavens and the earth, every Jew can effect the concept of "Listen, heavens, and I will speak, and let the earth hear the words of my mouth" — the heavens and earth see and hear every thought, utterance and deed of a Jew. Moreover, G-d Himself "stands over him ... and examines him to see if he is serving Him as is fitting." Hence we can see how important every thought, utterance or deed is, and how foolish are the words of the Yetzer Horah.

Through increasing in service to G-d with joy, in the manner of "good for heavens and good for creatures" — and influencing others to do likewise — we all become one "great congregation," and merit an increase in G-d's blessings — "Bless us our Father *all of us together* in the light of Your countenance." This is especially so in the month of Elul, when the King is in the field and receives each person benignly and graciously, giving each Jewish child extra strength to act properly. This hastens the forgiveness in these days of Selichos, which is the proper preparation to receiving a good year and accepting the King's sovereignty on Rosh Hashanah.

As is customary at every gathering, we will conclude by giving each of you two coins: One to be given to tzedakah, and

the other to be used as you wish. Then we will have the three pillars of Torah (the recital of the 12 verses and sayings of our Sages), prayer (Minchah), and good deeds (giving tzedakah).

the commandments they were given by G-d, will motivate their neighbors to such feelings.

Even though the respect given by the gentiles will facilitate the service of the Jews, the Jews must realize how their service comes as a response to G-d's command. This is emphasized by the declaration every Jew — even the youngest child — makes as soon as he arises in the morning, "Modeh Ani" — "I offer thanks to You, living and eternal King..." He acknowledges G-d as his king and, therefore, structures his behavior accordingly during the day that follows.

A parallel exists in regard to Rosh Hashanah, whose service centers around the coronation of G-d as king. The month of Elul, and in particular, the days of *Selichos* are intended to prepare for that service and lead to a behavior "beyond the measure of the law." This in turn, arouses Divine blessings that are also "beyond the measure of the law."

To increase those blessings, it is proper to use these final days of *Selichos* to increase all sorts of Jewish behavior and in particular, to increase one's gifts to tzedakah. Our Sages have taught that "Tzedakah brings close the redemption" and thus, hastens the time when "the great shofar — the shofar of Mashiach — will be sounded" and all Jews will come together in *Eretz Yisrael*. Amen. So may it be G-d's will.

[The Rebbe Shlita concluded the gathering by giving out dollars for all the assembled.]

There is also a specific lesson connected with the Torah reading connected with the present day, the third day of the week — a day which is associated with both “good to the heavens” and “good to the creations.” The Torah reading contains the verse: “He let them ride high on the peaks of the earth...” implying that a Jew’s life is on “the earth,” within the context of our material existence so that “a dwelling place for G-d can be made within the lower realms....”

Nevertheless, it is “on the peaks of the earth.” In a physical sense, when a person is on a high peak, he can see the entire surroundings easier and appreciate the directives that are necessary to follow. Similarly, in metaphoric terms, being “on the peaks of the earth” allows the Jews to attain a parallel position in their mission. However, they must always remember that their mission is within the context of our material existence.

In addition, the Jews “ride high on the peaks.” A rider is in control of the vehicle which is carrying him. Similarly, the Jews must be as kings, and their wishes, like those of a king, must be fulfilled immediately.

The above implies that service of each Jew must stand “on the peaks of the earth.” Since he must influence the world as required by the mission with which G-d charged him, even when his directives are given in a pleasant and peaceful manner, they will be accepted and carried out by all his surroundings.

In clearer terms, there are those who feel that acting Jewishly in the presence of gentiles will lead to disrespect. This is entirely wrong. It is precisely through this course of behavior that the gentiles will honor and respect the Jews more. When the gentiles see how the Jews, despite all difficulties, follow the path which they were commanded by G-d, they will grant greater assistance to the Jews in order to facilitate the completion of their mission.

Similarly, when the gentiles see the Jews making efforts to teach the gentiles the Seven Noachide Laws, they will grant the Jews greater respect. The efforts of the Jews in such activities, without any thought of recompense, only because this is one of

**RABBI MENACHEM M. SCHNEERSON**

Lubavitch  
770 Eastern Parkway  
Brooklyn, N. Y. 11213  
493-9250

**מנחם מענדל שניאורסאהן**

**ליובאוויטש**

770 איסטערן פארקוויי  
ברוקלין, נ. י.

**FREE TRANSLATION**

By the Grace of G-d  
Third Day of Selichos<sup>1</sup>  
The Day Twice Blessed  
With Good<sup>2</sup>  
5746. Brooklyn, N.Y.

To the Sons and Daughters of  
Our People Israel, Everywhere —

G-d bless you all!

Greeting and Blessing:

Pursuing the subject matter of the letter of Chai Elul, and having come still closer to Rosh Hashono, in the midst of the days of Selichos<sup>3</sup> and on this third day of the week, the day blessed twice with good — all of which emphasizing even more strongly the imperative to “keep holiness on the ascendancy,”<sup>4</sup>

It behooves us to reflect more deeply on the points discussed in the said letter and on the points that will be discussed herein after. To begin with a brief foreword:

In the previous letter we discussed the point that Rosh Hashono marks “the beginning of [G-d’s] work, a remembrance of the first day.”<sup>5</sup> In other words, Rosh Hashono recalls the completion of Creation. For this reason, Rosh Hashono is the day of the “King’s Coronation,” the coronation of the Creator, in response to His request and command to our Jewish people: “Make Me King over you”<sup>6</sup> — as “King and Redeemer of the Jewish people”<sup>7</sup> and also as “King Over All the Earth.”<sup>8</sup>

Indeed, the recognition of the absolute sovereignty of the Creator came about already on the first Rosh Hashono, the day Adam, the first man, was created, and he immediately submitted himself — and involved the whole Creation in this

submission — to the Creator, by his call<sup>9</sup> “Come, let us prostrate ourselves and bow down; let us kneel before the Lord our Maker.”<sup>10</sup> Thereby the whole universe acknowledged the Creator as everyone’s King.

Thus, as Rosh Hashono comes around every year, it reminds us that this is the *Shlichus* (G-d-given task) and duty of Jews at all times and in all places wherever they live: To renew and strengthen our personal total commitment to the Will of our Creator, and also — by showing a living example, as well as through the influence of word of mouth, sincere and earnest, coming from the heart<sup>11</sup> —to involve the entire environment in similar commitment, thus helping bring about the fulfilment of our ardent Rosh Hashono prayer to HaShem. “May every created thing, every living creature, and every human being know, understand, and declare.

“HaShem, G-d of Israel, is King, and His kingship rules everywhere!”

\* \* \*

This, then, is the *Shlichus* and duty of *all* Jews: men, women, and children; including children of pre-Bar Mitzva and pre-Bas Mitzva age.

Indeed, one often sees, even in the everyday life, that an action, word, or conduct of a child, usually done with the natural sincerity<sup>12</sup> of a child, could strongly impact and influence adults in their personal life and conduct.

Also according to the teaching of the Torah, *Toras Chaim*, acts of minors, boys and girls, have validity in Halacha<sup>13</sup> (Jewish Law); hence also in mundane matters.<sup>14</sup>

There is also the well-known saying of our Sages:<sup>15</sup> “The world exists<sup>16</sup> only by virtue of the [Torah] utterances of school children.”<sup>17</sup>

The above also has a relevancy to Rosh Hashono, the Day of Judgment embracing all countries and peoples,<sup>18</sup> collectively and individually, as mentioned in the previous letter. For, the rule (emphasized by the Rambam)<sup>19</sup> that one should always regard oneself, and the whole world, as equibalanced in terms of deeds and misdeeds, so that one additional good

the Jewish people a good and sweet year in all matters which they require.

2. As mentioned, the Torah is described as “the Torah of light.” Thus, it can shed light and provide guidance regarding our behavior. Nevertheless, Torah is infinite and unbounded. Therefore, in order to facilitate a Jew’s finding a lesson that is applicable to his behavior on a particular day, the Previous Rebbe taught us the advice given by the Alter Rebbe, to “live with the times,” i.e., to draw lessons from the weekly Torah portion.

This week’s portion, *Haazinu*, provides a fundamental lesson relevant to our service. *Haazinu* means “to listen.” This implies that a Jew cannot rely on his own intellect. In order to know what is required of him, he must look in the *Shulchan Aruch* and *listen* to what the *Shulchan Aruch* demands of him. If he does not understand what is written in the *Shulchan Aruch*, he should ask a Rav and *listen* to, i.e., apply in deed, what he says.

[This has a particular connection to the present gathering since, throughout the ages, it has been customary for most of the questions directed to Rabbanim to come from women.]

In addition to this general lesson, there is a particular lesson from the verses of this Torah portion. Among those verses is, “Ask your father and he will tell you, your elder and he will relate it to you,” teaching children to listen to their parents and grandparents.

This is particularly relevant at present when the world complains of a generation gap separating children from their parents and grandparents. The Torah teaches how the life experience of parents and grandparents, in holding fast to their Judaism despite the challenges they’ve faced, gives them the potential to influence the younger generation. Youth should seek out their advice and listen to the directives they are given. In this way, their lives will have more light, more calm, more peace, and more genuine Jewish content.

Even though a portion of the populace follows proper paths of life, many follow crooked ways.

Therefore, G-d gave the Jews the Torah, a Torah of light, to illuminate the world and endow the world with a settled nature, so that people can live at peace with each other, and help each other.

In this regard, the Jews have been given a special mission to teach the gentiles the Seven Noachide Laws which are intended to spread peace and equilibrium throughout the world. Furthermore, a Jew is always conscious of the existence of G-d, who controls every aspect of the world and watches each deed performed by a Jewish person. Therefore, before he does anything to benefit from the world, he recites a blessing that can be heard by all those around him, even gentiles. When a gentile hears a Jew make a blessing this makes an impression on him as well; for example, it will prevent him from stealing for he will always remember that there is a G-d watching every aspect of his behavior. In this manner, our acts can add to the proliferation of peace and justice in the world.

Thus, when one meditates on how the Jews must serve as an example to their entire environment, even gentiles, it is self-understood that being a *Tzaddik*, fulfilling one's requirements according to law, is not sufficient and one must become a *Chassid*, one who goes beyond the measure of the law. Every mother or teacher knows that in order to influence others in a particular direction, one must exemplify those qualities in a complete way oneself, not only fulfilling the requirements, but going beyond the measure of the law.

This is the lesson we can take from the birthday of the founders of Chassidus and in doing so, make a proper account of our deeds in the previous year and make good resolutions for the year to come. When these resolutions are made with happiness, they have an effect on one's entire environment and motivate G-d to go "beyond the measure of the law" and grant

deed, tips the balance in favor of the good — applies to every human being, even a child.

It is further reflected also in the Jewish custom (and Jewish custom is obligatory<sup>20</sup>) of parents making the utmost effort to have every child spend at least some time in the synagogue on Rosh Hashono in order to participate, each according to his/her age, in the prayers and blessings, to hear the blowing of the Shofar, to respond *Amen*, and *Amen, yehei shmei rabba*;<sup>21</sup> and the children's joy, sincerity and enthusiasm with which they express their feelings affect also the adults on their level of Divine worship with *kabbolas-ol*, love and awe, evoking also a more complete response to the Divine request "Make Me King over you," and "King over all the earth."

And, as said, sometimes the final tipping of the scale may be brought about by such a single good act.

\* \* \*

It has often been mentioned that everything there is and occurs in the big world (macrocosm) is reflected in the small world (microcosm) of an individual.<sup>22</sup>

This is true also in regard to the keynote of Rosh Hashono: "Make Me King over you," both "King of Israel" and "King over the world at large." Both these categories are present in the Jew's Divine service as an individual: There is that part of the everyday life of a Jew when he functions as a "Jew among Jews," and there is that part of the day when he functions as a "Jew in the world at large." Or, to put it more plainly: There is that part of the daily life which is altogether sanctified — the time of Torah study, prayer and the performance of the King's commandments — Mitzvos; and there is that part of the daily life which is taken up with so-called mundane affairs, like eating, drinking, sleeping,<sup>23</sup> and so on. Of course, according to the instructions of the Torah (instructions that carry with them the full assurance of the ability to carry them out),<sup>24</sup> those so-called mundane affairs are also included in the category and imperative of "Knew (serve) Him in all your ways"<sup>25</sup> — a precept that applies to every Jew, including every Jewish child, beginning with the

young ones as *Chinuch* (instruction and training), and later in the fullest measure that is expected of adolescents and adults, including adults who, for various reasons, happen to be beginners (“children”) in terms of Torah study and the fulfillment of Mitzvos.

\* \* \*

There is the well-known saying:<sup>26</sup> “The higher an object is the lower it descends.” Precisely one who is on a very high level can relate, in a sympathetic and affinitive way, to one who is on a very low level. By way of example: A person who is truly wise, one who discerns wisdom in its true perfection, evinces the most profound sympathy with one who has no notion of wisdom, and he will, consequently, “descend” and do everything in his power to help the ignoramus become more knowledgeable.

Similarly, as mentioned above, we find that the true perfection of Adam, the first man, the “chosen one of everything created,” is connected with, and contingent on, his elevating also the lowest order of Creation — inert matter (and not merely the higher orders of plants and animals) — to the level of “prostrating oneself, bowing down, and kneeling before HaShem our Maker.”

And, apropos of the central point of this letter: when a child of early age<sup>27</sup> comes to Shul (synagogue) on Rosh Hashono eve and joins in the congregational singing of *Mizmor l’David* and *L’cho Dodi*<sup>28</sup> and so on — the pure utterance of his lips reaches to HaShem and evokes His Decision to accept the Coronation, so that Hashem becomes in a revealed and perceived manner, “King of Israel” and “King Over all the Earth.”

“Israel (the Jewish people) is a child, and I love him,”<sup>29</sup> HaShem declared. HaShem has a special love for Jews because of their innate quality of *tmimus* (wholeness, integrity) which stems from HaShem’s behest and promise,<sup>30</sup> “Be *tomim* (wholehearted) with HaShem your G-d.”<sup>31</sup> This quality evokes in a revealed form a most profound love in Jews toward HaShem (“Whose work is *tomim*, perfect”<sup>32</sup>) and a

that is visible to the human eye. Though it is a mitzvah of G-d, the actual kindling is performed by a Jewish woman or girl. This is implied by the blessing recited before kindling the candles which emphasizes how G-d has “sanctified us with His commandments” and given us the potential to fulfill His commandments.

This year, there is a unique aspect connected with the kindling of the candles on Rosh Hashanah, when:

a) the blessing, *Shehecheyanu*, is recited;

b) the Shabbos coincides with Rosh Hashanah and thus, the same blessing includes both days.

Through lighting these candles on Rosh Hashanah, we usher in the new year with light and thus, ensure that the entire year will be a year of light for just as the Shabbos candles illuminate the entire week to come, the candles of Rosh Hashanah illuminate the entire year to come.

This is accomplished through the deed of a little girl. Her actions bring light to the entire community. Furthermore, this light is generated before the father returns home from the synagogue and even before he recites the first prayers of the new year.

To return to the concept of preparing for the new year: In order to elevate oneself to a higher rung of service, it is necessary to make a careful accounting of one’s service in the previous year. Just as a person makes a reckoning of his own finances in order to know how to use his money in the proper way, a person must make an account of his spiritual progress. This enables the person to resolve to carry out even greater activities in the future, generating greater light in his own home, in his surrounding environment and in the world at large.

Kindling one’s own particular light must be done with happiness and joy. By doing so, one draws down joy into the world at large, something which is very necessary at present in view of the world’s very tenuous situation and the difficulty people have had in finding a way to live happy, settled lives.

the world, by Divine Providence to ensure that every element of the world will be as desired.

G-d is not only the Creator of the world, but controls each individual aspect of it. Therefore, it is understandable that if He chose each Jew as His servant, He has surely granted him the potential to carry out that service within the context of his everyday life. In doing so, he will become a king over his surroundings. Furthermore, when he decides to carry out the mission with which G-d has charged him, G-d assists him in these efforts.

The latter statement implies two points:

a) G-d grants the person the potential to fulfill his mission; but

b) G-d only “assists” him, and thus, the entire merit, honor, and energy involved with fulfilling the mission belongs to the individual who performs it.

Surely, as we conclude the previous year and prepare for the coming year, we must continue to increase our service and efforts in fulfilling G-d’s mission. This tendency to grow is a sign of life. Thus, we see that even the plant kingdom is characterized by growth. In animals, there is a greater manifestation of the life force and thus, they can move from place to place. In humans, life is manifest to an even greater degree and therefore, they have the potential to communicate and thus, step beyond themselves.

Similarly, the Jews have the potential to “proceed from strength to strength” and increase the breadth and depth of their service. G-d gives each individual the potential to fulfill the good resolutions he has made to increase his service and do so with happiness that stems from one’s awareness that one is fulfilling G-d’s will.

In particular, the above concept is relevant to the kindling of the Shabbos and festival candles by Jewish women and girls. When a Jewish woman, even a young girl, lights a candle on the eve of Rosh Hashanah or the Sabbath eve, she generates a light

reciprocal love from HaShem to Jews, and a mutual love between Jew and Jew, and the Jews’ love for Torah (“G-d’s Torah is *tmima*, perfect”<sup>33</sup>). And when this love — in keeping with HaShem’s behest, “Make Me King over you” (as explained above and in the previous letter) — is translated and expressed in thought, word, and deed, in concrete terms of Torah and Mitzvos in the everyday life, it hastens the total fulfilment of our ardent prayer on the auspicious day of the “King’s Coronation”: “Our G-d and G-d of our fathers: Reign over the entire world in Your glory... (to the degree) that everything created will know that You created it,”<sup>34</sup> etc. —

With the imminent coming of the true and complete Geulo, and with it, “our dwelling respectfully in our land,”<sup>35</sup>

As well as the Geulo of the whole world, when all mankind will recognize that the Creator is “King Over All the Earth.”

With esteem and blessing for  
Hatzlocho in all above,  
And for a Kesivo vaChasimo Tovo  
For a Good and sweet year,<sup>36</sup>

/Signed: Menachem Schneerson/

N'SHEI UBNOS CHABAD  
26TH DAY OF ELUL, 5746

1. As has been customary in previous years, we meet together in the final days of the year in preparation for the new year to come. This is appropriate in the month of Elul which is the month set aside to take account of one's behavior in the previous year. In particular, this applies in the last days of the year, beginning *Chai Elul* when each day has the potential to correct each of the months of the previous year.

*Chai Elul* marks the birthdays of the Baal Shem Tov, the founder of Chassidus in general, and the Alter Rebbe who founded the Chabad Chassidic approach. Thus, it follows that the process of making an account for the previous year and preparing for the new year should be permeated by the approach of Chassidus.

Chassidus implies not only behaving as required in the realms of thought, speech, and action, but going beyond the measure of the law and acting in a pious manner.

When G-d chose the Jews, He designated them as "a kingdom of priests," i.e., servants. Thus, in a Jew's daily behavior, not only on special occasions, it will be revealed how he is a servant of G-d. Furthermore, as a member of a "kingdom," he also will reveal a certain dimension of royalty. Thus, in all things that are connected to the service of G-d, he will be like a king. Therefore, nothing will phase him for he will know that the potential to rule is in his hands.

In particular, every Jew, whether man, woman, or child, is a priest serving G-d, and, conversely, possesses a king's power. The two are interrelated. Because the Jews are involved in the service of G-d, G-d gives them the potential to fulfill this service for "the servant of a king is, himself, a king." Thus, every Jew knows that from his birth, he has been chosen by the Creator of

(1) ראה רשימה למאמר ג' סליחות ה' תרנ"ה-ה'תש"ה (נדפסה בספר "המ'תש"ה ע' 26-225). וראה לקו"ש ח"ד ע' 348. (2) פרש"י בראשית א, ז. וראה לקו"ש חכ"ד ע' 632 הערה ד"ה יום שלישי שהוכפל בו כי טוב. (3) ראה לקו"ש שם ע' 616 הערות ד"ה, ימי הסליחות ד"ה, ובאוה"ת נצבים ע' אקצו: והם (י"ג מדבר) מאירים בימי הסליחות שאז הוא זמן ועת רצון למעלה. וראה מכתב עש"ק שבת סליחות ה'תש"ה הערה ד"ה אין די לעצטע טעג פאר ר"ה. (4) ברכות כח, א. ושי"ג. ירושלמי בכורים פ"ג ה"ג. (5) תפלת מוסף דר"ה, מ"ה כז, א. (6) ר"ה טז, א. לד, ב. (7) תפלת מוסף דר"ה (ברכת מלכות), מישע"י מד, ו. (8) נוסח תפלת העמידה דר"ה (חתימת ברכת "אלקינו כו' מלך כו"), וכן בקידוש ובברכת ההפטורה. (9) פדרי"א פ"א. זר ח"א רכא, ב. ח"ג ס"פ אמור. וראה גם תקו"ז תנ"ז (צ, ב). (10) תהלים צה, ו. (11) כי דברים היוצאים מן הלב נכנסים אל הלב — סי הישר לר"ת שי"ג, הובא בשלי"ה סט, א. (12) ראה רמב"ן עה"פ (שופטים יח, יג) תמים תהי'. לקו"ת נצבים מה, ג. (13) חולין יב, ב ואל"ך. רמב"ם הל' טומאת אוכלין פ"ד ה"ב. הל' כלים רפ"ב. (14) חבוקק ג, ו. וראה מגילה כח, סע"ב. מסכת נדה בסופה. וראה לקו"ש ח"כ ע' 375. (15) שבת קיט, ב. (16) ובהקדמת הזר בתחלתה (הועתק בהערה הבאה): עלמא אשוחיב. ולהעיר ממחז"ל עה"פ (תולדות כז, כב) הקול קול יעקב כו' בזמן שקולו של יעקב מצוי בבתי כנסיות אין הידים ידי עשו (ב"ר פס"ה, כ. וראה זח"א קעא, א). (17) בסי מאמרי רשב"י לזח"א הקדמה בתחלתה: הנצנים נראו בארץ (שה"ש ב, יב) כו' אימתי ביום השלישי כו' קל ינוקי דלעאן באורייתא ובגין אינון כו' עלמא אשתויב כו', קיום העולם הוא התורה ומה גם לימוד התינוקות הבל שאין בו חטא כו' עיי"ש. ועד"ז במאור"א את ת סעי' לו. (18) וכמו שאומרים בתפלת מוסף דר"ה (מירושלמי ר"ה פ"ג ה"ג בתחילתה. ויק"ר פכ"ט, א. ועוד): ועל המדינות בו יאמר כו', ובריות בו יפקדו כו'. (19) הל' תשובה פ"ג ה"ד, מקידושין מ, סע"א ואילך. (20) ראה תוד"ה נפסל (מנחות כ, ב). ושם: מנהג אבותינו תורה היא. ועד"ז במהרי"ל הובא ברמ"א שו"ע יו"ד טשע"ז ס"ד. ובמנהגים ישנים מדורא ע' 153: והמנהג תורה היא. וראה ירושלמי פסחים פ"ד ה"א. (21) להעיר, אשר הבעש"ט קודם שנתגלה הי' עוזר — באהעלפער — למלמד תשב"ר ואומר עמהם אמון, אמון יהש"ר וכי (ספר השיחות ה'תש"א ע' 156. ובכ"מ). (22) תנחומא פקודי ג. תקו"ז תס"ט קרוב לתחלתו (ק, ב, קא, א). וראה אדר"ג ספלא. וזח"א קלד, ב. סה"מ תרכ"ז ע' ככו. (23) ראה רמב"ם הל' דעות רפ"ה. וראה לקו"ש ח"ט ע' 594. חכ"ד ע' 622-23. ועוד. (24) דאינו מבקש לפי כחו אלא לפי כוחו — במדבר"ר פ"ב, ג. (25) משלי ג, ו (וראה ברכות סג, א). רמב"ם הל' דעות ספ"ג. טושו"ע או"ח סרלי"א. שו"ע אדה"ז או"ח סקנ"ז ס"ב. וראה או"ת להה"מ (הוצאת קה"ת) עה, ב ד"ה עוד נראה (בהוצאת קה"ת תשמ"א ואילך — סרנ"ב). (26) לקו"ת אמור לד, ג. לט, ג. ועוד. שערי אורה שער הפורים ד"ה יביאו לבוש מלכות פ"ב. שם פל"ב ואילך. (27) מעלת תפלתם — ראה אסת"ר פ"ט, ד. (28) כי בשנה זו חל יום א' דר"ה בשבת. ועד"ז כשחל ר"ה בימי השבוע בראשית התפלות אז. (29) הושע יא, א. וראה ד"ה כי נער ישראל תרסי' (נדפס בהמשך תרסי' הוצאת קה"ת, ברוקלין ע' תקנ ואילך). וראה גם אוה"ת בשלח ע' שפב-שפג. (30) דציוויים שבתורה הם (גם) לשון עתיד והבטחה (ראה תו"א ס"פ תשא: או"ת להה"מ הוספות ס"ב (וש"ג) — בנוגע ל"ואהבת"). (31) שופטים יח, יג. וראה פרש"י עה"פ: התהלך עמו בתמימות כו' ואז תהי' עמו ולחלקו. וברמב"ן עה"פ: וזו מצות נעשה (וראה גם פירושו עה"פ לך לך יז, א). וראה אוה"ת עה"פ (שופטים ע' תתמא ואילך). (32) פרשתנו לב, ד. ובאוה"ת שם (ע' תתמב) מקשר כתוב זה עם הכתוב תמים תהי', עיי"ש. (33) תהלים יט, ח. (34) תפלת העמידה דר"ה (ברכת "אלקינו כו' מלך כו"). (35) תהלים פה, יו"ד. (36) ראה סידור הארז"ל וסידור אדה"ז במקומו. וראה לקו"ש לוי"ז — אגרות ע' שיא ואילך.