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FREE RENDITION

מנחם מענדל שניאורסאהן

ליובאוויטש

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ברוקלין, נ. י.

By the Grace of G-d
In the Days of Selichos¹
5734, Brooklyn, N. Y.

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

G-d bless you all,

Greeting and Blessing:

One of the main aspects of Rosh Hashono is its being the anniversary of the creation of man². Hence Rosh Hashono is also the Day of Judgment³ for mankind, as well as for the world in general⁴ - which had been created for man's sake,⁵ to be conquered and governed by him,⁶

This is also the reason⁷ why Rosh Hashono is Coronation⁸ Day, when Jews proclaim G-d's Sovereignty as King of the Jewish people and King of the Universe,⁹ and petition Him - in all prayers¹⁰ of Rosh Hashono: "Display Your reign over all the world," with certainty¹¹, that He will favor the petition and accept the Coronation.

Needless to say, this Coronation must be wholehearted and complete, meaning that together with the feeling of awesome reverence for the sublime majesty of the King of the Universe, coupled with the profound joy¹² at G-d's acceptance of the Coronation,

There is bound up with it a firm resolution of allegiance and obedience to His commandments - to carry them out on each and every day of the incoming year¹³ and thereafter.

The general and essential nature of this resolution is: to order one's life - in every aspect of the daily life¹⁴ - in accord with the purpose of man's creation, which is - to quote the succinct formulation of our Sages: "I was created to serve my Master (Creator)"¹⁵ and to serve Him with joy, as it is written, "Serve G-d with joy."¹⁶

The nature and end-purpose¹⁷ of this service is: "To make an abode for G-d in the lowest world."¹⁸ This means, to conduct oneself

in such a way that every detail in the surrounding world, and certainly every detail of the individual's personal life, becomes an "abode" for G-dliness,

Which is achieved through everyday Torah-and-Mitzvos living.

All this is required of every Jew, man or woman, young or old, regardless of position and status, as this is also indicated in the verse alluding to Rosh Hashono:¹⁹ "You are standing firmly²⁰ this day, all of you, before G-d your G-d: your heads... down to the drawer of your water."²¹ Every Jew, without exception, is required and expected to rise to the level of "standing before G-d, your G-d," regardless how it was in the past year.

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The question arises: How can one expect every Jew to attain such a level, and to attain it truly and with joy, considering that it has to do with an "abode in the lowest world,"²² a world that is predominantly materialistic; a world in which Jews are - quantitatively - "the fewest among all the nations";²³ and, moreover, to expect it of the Jew when his indispensable physical requirements, such as eating, drinking, sleeping, making a living, etc., occupy the major part of his time and energy, leaving but little time for matters of spirit and holiness?

The explanation of it - in terms understandable to all - is to be found in the concept of Bitochon, trust in G-d,

Bitochon being one of the foundations of the Torah,²⁴ called Toras Chayim, "instruction in the daily life."

The concept of Bitochon is the underlying theme of Psalm 27 which is recited throughout this month, the month of Elul, the month of preparation for the new year, and continued into the beginning of the new year, during the greater part of Tishrei:

(A psalm) by David: G-d is my light and my help;
whom shall I fear?

This trust in G-d, which King David expresses for and in behalf of every Jew, namely, complete confidence in G-d's help, embraces both the material aspects in life as well as the spiritual, to the extent of attaining the highest level of Divine service, as is also evident from the subsequent verses of the said Psalm, down to the concluding verse:

Hope in G-d, be strong and let your heart take
courage; yea, hope in G-d.²⁵

* * *

The idea of Bitochon is to feel reassured and convinced that G-d will help overcome all difficulties in life, both material and spiritual,²⁶ since "G-d is my light and my help." It is, especially certain²⁷ that everyone, man or woman, are able to carry out their mission in life, and do so with joy - reflecting on the extraordinary privilege of having been chosen by G-d to be His emissary on earth for the purpose of "making for Him an abode in the lowest world" - with the assurance of having G-d's light, help and fortitude to carry out this mission.

The joy of it is further increased by contemplating the nature of this help from G-d, which comes to him in a manner of "I turn to my Loving G-d and my Loving G-d turns to me"²⁸ - the G-d Who loves me with infinite Divine love -

Which is bestowed particularly as from Rosh Chodesh Elul through Yom Kippur, as explained by our Sages.²⁹

Hence, during this time, as also throughout the year thereafter, this extraordinary Divine love must evoke in the heart of every Jew a boundless love for G-d, as the Psalmist expresses it: "Whom have I in heaven? and on earth I desire nothing but You; my flesh and my heart languish for You, O G-d."³⁰ Here, too, the love and trust in G-d are underscored in all aspects of life: "in heaven" - the spiritual, and "on earth" - the material.

* * *

Bitochon in G-d is for every Jew an inheritance from our Patriarchs, as is written, "In You our fathers trusted;³¹ they trusted - and You delivered them."³² It is deeply ingrained in the Jewish heart and soul; all that is necessary is to bring it forth to the surface, so that it permeates the daily life in all its aspects.

In light of the rule, enunciated by our Sages of blessed memory, that "By the measure that a person measures, it is measured to him,"³³ it follows that the stronger and more embracing one's Bitochon is,³⁴ the greater, more evident, and more inclusive is the fulfillment of this trust, through the blessings which G-d bestows, materially and spiritually.

* * *

May G-d grant that all the above - the fulfillment of the Divine mission to make for Him an abode in this world, the Bitochon in G-d,

and G-d's blessings materially and spiritually - should be realized in every Jew in the fullest measure,

And this will also hasten the fulfillment of the all-inclusive Divine blessing to our people Israel - the true and complete Geulo through our righteous Moshiach.

With the blessing of kesivo vachasimo toivo for a good and sweet year, both materially and spiritually,

/Signed: Menachem Schneerson/

- (1) פעולת ימים אלה לאחרי העבודה בימי אלול הקודמים - ראה תורת הבעש"ט (בסה"מ אידיש סד"ה אני לדודי (הא'')). ולהעיר שבשנה זו (שר"ה חל ביום ג' בשבוע) - הוא מספר הכי גדול דימי הסליחות. (2) יל"ש פנחס רמז תשפב (מפסיקתא דר"כ ובחדש השביעי). ויק"ר רפכ"ט. ועוד. ד"ה זה היום, תש"ט. ועוד. (3) ראה ז"ח בראשית יד, ג. (4) כל באי עולם (ר"ה פ"א, מ"ב). ובירוש' שם (פ"א, ה"ג): ועל המדינות בו יאמר כו'. ז"ח ר"פ נח. (5) ראה סנה' לח, סע"א. פרש"י ס"פ בראשית. ובאו"ת להה"מ בראשית: ויברא אלקים את האדם כו' קודם הוויות כל העולמות כו' ובשבילם ברא כו' וזהו שכתוב בע"ח כשעלה ברצונו לברוא כו'. ולהעיר מלקוטי לוי"צ לזח"א לד, ב (ח, ב). (6) בראשית א, כח. (7) כי אין מלך בלא עם (תניא ח"ב פ"ז. לקו"ת ר"ה נה, סע"ב). (8) ר"ה טז, א (תמליכוני עליכם), בתפילת העמידה דר"ה (על העולם כולו). - וראה ד"ה יו"ט שר"ה, תש"ג. (9) עיין לקו"ת דברים נו, ג. ועוד. (10) וחתימת הברכות - גם דקידוש ודהפטורה: מלך על כל הארץ (אלא שזה נמשך גם ביוהכ"פ). (11) שהרי מברכין: ברוך אתה ה' מלך על כל הארץ "והרי ספק ברכות להקל משום חשש ברכה לבטלה אלא אין כאן שום ספק כלל" (אגה"ת פי"א). (12) ראה ד"ה יו"ט שר"ה, תש"ג. (13) ובפרט שכולם נכללים ביום דר"ה ואח"כ צ"ל מודרכים ממנו שלכן נקרא ראש (ולא תחלת השנה. עטרת ראש בתחלתו). (14) כמ"ש בכל דרכיך דעהו (טושו"ע או"ח סרל"א). (15) קדושין פב, א. (16) תהלים ק, ב. וראה רמב"ם סוף הל' לולב. (17) ראה תניא רפל"ו. לקו"ת ר"פ פקודי. תקעו, תרס"ז. (18) תנחומא נשא טז. ב"ר ספ"ג. במדב"ר פי"ג, ו. (19) לקו"ת ד"ה אתם נצבים. וראה טושו"ע או"ח סתכ"ח. (20) נצבים מל' נצב מלך (אוה"ת להצ"צ ר"פ נצבים ע' א"רא. ועוד). (21) דברים כט, ט. וראה לקו"ת שם. (22) שאין תחתון למטה ממנו (תניא פל"ו. וראה שם ספ"ו מע"ח שמ"ב פ"ד. לקו"ת פקודי שם). (23) דברים ז, ז. (24) ראה חובת הלבבות שער הבטחון. (25) וראה ברכות לב, ב. (26) וכמרז"ל בזה דהקב"ה עוזרו (סוכה נב, ב. וראה תניא פי"ג). (27) ראה או"ת להה"מ תהלים ד"ה ברוך הגבר (פ, ד). (28) שה"ש (ו, ג). (29) ב"ח לטוואו"ח סתקפ"א ד"ה והעבירו, כתבי האריז"ל וכו' שאני לדודי ודודי לי ר"ת אלול וס"ת ד' יודין - מ' ימים שמר"ח אלול ועד יוהכ"פ. (30) תהלים עג, כה-כו. וראה סד"ה משכני (הא' והב') תר"ל. סהמ"צ להצ"צ שרש מצות התפלה ספ"מ. (31) תהלים כב, ה. (32) להעיר מכתר ש"ט (סר"ל וכ"כ באו"ת להה"מ תהלים (סח, ג)): והבוטח בה' חסד יסובבנהו כו' שבכל מקום שאדם הוא חושב הוא מתדבק כו' וכשהוא בוטח בחסד שם ידבק נשמחו והחסד יסובבנהו ותמיד יטמין א"ע כולו בשם ית' (ומש"כ באו"ת תהלים ד"ה הגבר - הנ"ל, י"ל). (33) משנה ספ"א דסוטה. ובחוה"ל סוף ש' הבטחון דיש עשר מדריגות בבטחון. וראה ביאוה"ז פ' וארא. אוה"ת להצ"צ לישעי' (ע' רז ואילך). (34) ראה אור המאיר פ' בהעלותך.