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ברוקלין, נ. י.

By the Grace of G-d
Between Yom Kippur and Succos¹
Sedra: Brochah,² Year: Hakhel
5741. Brooklyn, N.Y.

To the Sons and Daughters of our
People Israel, Everywhere,
G-d bless you all!

Greeting and Blessing:

In these days of preparation for the Festival of Succos,³ Zman Simchoseinu,⁴ and coming from The Holy Day,⁵ unique in the year,⁶ when all Jews were granted the Chasimo uGmar Chasimo Toivo for a good and sweet year - good also in our understanding,⁷ being the revealed and obvious kind of good, it is appropriate to reflect on the following thought:

Although we are still in Golus, when "darkness covers the earth,"⁸ because the light of Torah-Or,⁹ the true light that is found only in Torah ("there is no light but Torah"¹⁰), has not irradiated, fully and pervasively, the world and its everyday affairs, which is reflected also in its attitude, sometimes even actions, towards Jews; and among some Jews - in their attitude towards Jewishness - Yiddishkeit.

Both aspects being interrelated. For, as has often been pointed out, when Jews, as individuals or as a group, proudly adhere to their Jewishness¹¹ and show it - that is also the way that earns them the respect of the Gentile world and a friendly and helpful attitude,

In addition to the essential thing, that by adhering to Yiddishkeit in actual practice of learning Torah and doing Mitzvos, thus diminishing till to completely eliminate the only cause of the Golus (as we clearly affirm in our prayer - "Because of our sins we have been exiled from our land"¹²) - the Golus is shortened and eventually brought to an end by the true and complete Geulo through Moshiach Tzidkeinu, --

Nevertheless, the fact of still being in Golus must not, and does not, dampen the joyful preparations for Succos, much less the actual joy of Yom Tov, particularly the Festival of Succos (including Chol-hamo'ed, Shemini Atzeres, and Simchas Torah¹³) which has been singled out and designated as "The Season of Our Rejoicing",¹⁴

For, as in the case of Golus Mitzrayim,¹⁵ when at the height of the surrounding darkness "there was light for all the children of Israel in their dwellings,"¹⁶ a Jew's life, wherever he may dwell, is illuminated in all its aspects by the light of the Torah and Mitzvos. And by intensifying this light in his daily life, the Jew is also hastening the Geulo and sooner to welcome Moshiach Tzidkeinu

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And here comes in the additional factor, which is also one of our fundamental beliefs and basic principles of our Torah - Bitochon (trust) in G-d,¹⁷ the true and absolute Bitochon in Him who is the Master of all the universe, whose Divine Providence extends to each and everyone individually,¹⁸ and specifically, and in detail -

The Bitochon, first of all, that He surely granted the Chasimo uGmar Chasimo Toivol¹⁹ in everything and in every detail, including also, indeed - especially the fulfillment in our own very days of the hope, heartfelt yearning, and most fervent daily expectation, namely, the "coming of Moshiach, for whose coming I wait every day."²⁰

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The Bitochon, the basis of which is the simple belief²¹ of every Jew - since all Jews are "believers the sons of believers"²² who inherited this belief from our Father Abraham, the Father of Believers²³ - unites and unifies all Jews. Moreover, - this belief is the very same in all Jews, in all the ten categories into which Jews are classified by the Torah,²⁴ from "heads" to the "drawer of water," though in all other aspects they differ and to the extreme.

It is this Bitochon that makes a spiritual Hakhel of the people²⁵ a reality, unifying all Jews into one kohol,²⁶ one entity - since their common simple belief also pervades and moves everything in which they differ (as indicated in the verse): listening to, learning, keeping and doing all the words of the Torah.

This is also reflected in the "essence of The Day (Yom-Kippur)"²⁷ - the unique and only day in the year,²⁸ which of all the festivals ordained in the Torah, is celebrated for one day only, both in and outside of Eretz Yisroel.

The day which all Jews conclude on the same culminating "resume" and proclaim it with profound inspiration and in a loud voice:²⁹ Shema Yisroel - Hear, O Israel, Hashem is our G-d, Hashem is One, Blessed be the name of His glorious Kingdom forever and ever; Hashem He is G-d!"³⁰

The same unifying principle is reflected also in the Festival of Succos, in combining together the "Four Kinds" (Esrog, Lulav, Myrtle, and Willow), symbolizing all different types of Jews,³¹ into one Mitzvah,³² which is created by virtue of a Jew unifying them,

And also in the Succah itself, concerning which the Torah says:³³ "It is possible for all Jews to sit in one Succah."

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May G-d grant that just as on Yom Kippur, after the many prayers and the culminating resume (followed by the recital of Kaddish - "Exalted and hallowed be His great Name," etc.), one Tekiah³⁴ is sounded³⁵ - a Tekiah Gedolah, according to custom, followed by the loud proclamation: L'shanah haba'ah biYerushalaim! -

So may every Jew in the midst of Klal Yisroel, after the many prayers throughout the long Golus, including (five times during the day of Yom Kippur³⁶) the daily prayer, "May our eyes behold Your return to Zion in mercy," and, while still in Golus, Jews demonstrating that "We Your people and sheep of Your pasture, we will constantly pray thanking You,"³⁷

(Repeat, may every Jew, man and woman) very soon indeed hear the sound of G-d's Shofar Gadol³⁸ announcing our liberation, followed immediately by - "Bring us... to Jerusalem³⁹ Your Holy House with everlasting joy."

With esteem and blessing for
Chag Same'ach - Zman Simchoseinu

/Signed: Menachem Schneerson/

- (1) הן ימי שמחה שבהן היו מחנכין את המזבח בימי שלמה (שו"ע אדה"ז חאו"ח סו"ס תרכ"ד - ממג"א, מהרי"ל). וראה פ"ע"ח וסי' האריז"ל במקומו. לקוטי לוי"צ לזח"א ע' יא. - להעיר משיחת כ"ק אדמו"ר (מהורש"ב) נ"ע (מבוא לפוקח עורים ע' 8): די תשובה פון די ד' ימים שבין יום כפור לסוכות. . איז אין די ד' אותיות שם הוי' וואס אין אדם. וראה גם סה"מ ה'תשי"א ע' 42.
- (2) להעיר אשר בקביעות שנה זו היא במשך ג' שבועות. (3) ויק"ר פ"ל, ז.
- (4) לשון רבים - ראה לקו"ת שמע"צ פח, ד ואילך. (5) להעיר משבת קיט, א. זח"ב מז, א. ונת' באוה"ת להצ"צ עה"פ (ישעי' נח, יג) לקדוש ה' מכו"ב (נ"ך ע' רעה). סה"מ צ להצ"צ קעט, א. (6) תצוה ל, י. אחרי טז, לד. (7) כהמדייקים בפיוט סוף נעילה ודהושענות לחבר "לנו" ל"הטוב", משא"כ בקרא (תבוא כח, יב) דמפ"ט שהטוב נגלה. (8) ישעי' ס, ב. (9) משלי ו, כג. (10) תענית ז, ב.
- (11) להעיר מטוש"ע או"ח בתחלתו: לא יתבייש מפני בני אדם המלעיגים.
- (12) נוסח תפלת מוסף דיו"ט. (13) ראה שו"ע אדה"ז או"ח סתקכ"ט ס"ו.
- (14) ראה יל"ש אמור רמז תרנד בתחלתו: אתה מוצא שלש שמחות כתיב בחג. וראה לקו"ש חי"ד ע' 418 ואילך. (15) שכל המלכיות נקראו ע"ש מצרים ע"ש שהם מצירות לישראל (ב"ר פט"ז, ה). (16) בא י, כג. (17) ראה חובת הלבבות שער הבטחון. עיקרים מאמר רביעי פמ"ו ואילך. - ראה כש"ט (הוצאת קה"ת) הוספות אות מא. ביאוה"ז לאדהאמ"צ (וארא לז, ד ואילך) ולהצ"צ (שם ע' קצ ואילך).
- אוה"ת נ"ך ע' רז ואילך. (18) ראה כש"ט הוספות אות קיט ואילך. וש"נ.
- (19) ראה אגה"ת רפ"א. (20) עיקר הי"ב מהי"ג עיקרים. (21) ראה כש"ט הוספות אות קנה. וש"נ. לקו"א להה"מ סקפ"ט (הוצאת קה"ת - מח, סע"ד ואילך). וראה תורת אדה"ז ממוצאי יוהכ"פ תקנ"ו (היום יום יא תשרי). ובכ"מ. (22) שבת צז, א. (23) ראה שהש"ר פ"ד, ח ג. - ועפ"ז יומתק פרש"י לך טו, ו דרך לאברהם נחשבה האמונה לזכות, דלהשאר בא בירושה. וראה סד"ה תשורי מראש אמנה תרפ"ט (סה"מ קונטרסים ח"א נד, ב). (24) ר"פ נצבים. לקו"ת כאן (מזח"ב פב, א). (25) וילך לא, יב. ואפילו קטני קטנים (ראה ירושלמי חגיגה בתחלתה). (26) ראה בארוכה מכתבי עש"ק ח"י אלול וימי הסליחות ה'תשמ"מ.
- (27) ראה רמב"ם הל' תשובה פ"א ה"ג. לקו"ש ח"ד ס"ע 1149 ואילך. (28) ראה תוד"ה עד אחת - מנחות יח, א. (29) מהרי"ל בסדר נעילה. (30) שו"ע אדה"ז או"ח סתרכ"ג ס"י. וש"נ. (31) ויק"ר פ"ל, יב. (32) נוסף על שכל אחד מד' מינים אלה מורה על ענין האחדות - סידור רסד, ד ואילך. המשך וככה תרל"ז פפ"ז. (33) סוכה כז, ב. וראה ד"ה בסוכות תשבו (סה"מ תשי"א). (34) והוא מבחי' שופר גדול (לקו"ת ר"ה ס, ג). (35) שו"ע שם סי"א. (36) ראה לקו"ת ס"פ פינחס. (37) תהלים עט, יג. (38) דוקא - לקבץ גם גופו ולהעלות לדבקה בו בגוף ונפש (ד"ה שובה תרמ"א. וראה לקו"ת ר"ה נט, ג ואילך). (39) ראה לקו"ת שם ס, ב.