



The Community

Boruch Hashem

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Rabbi's Article

Wind & Fragrance

On Passover (-Link), in the year 5694 (1934), Rabbi Yoseph Yitzchok of Lubavitch (-Link) spoke of how it was in the city of Lubavitch (-Link; in White Russia), on *Shabbat Mivorchom* (-Link; the Shabbat in which we bless the upcoming Rosh Chodesh (-Link) day(s)) of Elul (-Link): "On *Shabbat Mivorchim Elul, in Lubavitch, albeit that in general it was still a clear day with the sun shining, (nevertheless,) the air (atmosphere) changed, already the Elul-fragrance was felt, and already the wind of teshuvah (return; repentance) was blowing.*"

The questions beg to be asked: (i) Why was Rabbi Yoseph Yitzchok of Lubavitch speaking of *Elul* on Passover in the month of *Nisan* (-Link), especially when they are antithetical, in which *Nisan* is the arousal from *Above to Below* ("And G-d revealed Himself to them" (-Haggadah); miracles), in which the experience is that of first (-Songs 2:16), "And I am his," before, "My beloved is Mine," and *Elul* is the arousal from *Below to Above (teshuvah)*, in which the experience is that of first, "My beloved is Mine," before, "And I am his"?! (ii) What is the meaning behind the four descriptions of: *Light* ("Sun shining"), *Air* ("Change of atmosphere"), (*Elul*-)Fragrance, and (*Teshuvah*-) Wind?

Our sages (-Vayikra Rabba 27:2), upon the verse (-Job 41:3), "Who came to meet Me, and I will pay [his reward]: 'Who has praised before me until I have given him life, who has praised my name until... Who set aside a sacrifice before me until I gave him livestock?'" Mystically meaning that there can be no *Arousal from Below*, before one is empowered by an *Arousal from Above*. Hence, Rabbi Schneur Zalman of Liadi (-Link) explains the *Elul's* revelation of the *Thirteen Attributes of Mercy* (-Link) with the metaphor of the King (G-d) who first (in *Elul*) goes out to the working field with a shining countenance and smile toward all His subjects, which then empowers His subjects to follow Him to the palace and coronate Him (on Rosh Hashanah). And nevertheless, being that the annual *Gateway* of the all-encompassing *Arousal from Above* is in *Nisan*, therefore, Rabbi Yoseph Yitzchok of Lubavitch spoke and drew down the *Arousal from Above* for the *Elul* service of the *Arousal from Below*, on Passover.

And with this we will understand the four descriptions of *Shabbat Mivorchim Elul* in Lubavitch, which in general divide into these two categories: "Albeit... with the sun shining," refers to the *Light* which is shining from *Above*, while the *Air, Fragrance* and *Wind*, refer to our service of *Arousal from Below (teshuvah)*.

The connection between *wind* --in Hebrew "*ruach*," which also means *spirit*-- with *teshuvah* is that the main focus of *teshuvah* is (-Ecclesiastics 12:7), "And the *spirit* returns to G-d, Who gave it." Meaning, that because the soul descended into the concealment of the body's physical paradigm of purpose and priority, the main *teshuvah* is all about returning the *spirit* to its conscious oneness with G-d. And the primary *teshuvah* of the month of *Elul* (of the, "My beloved is mine,") is to merit the "*spirit of Moshiach*," --(-Yuma 86b), "Great is *teshuvah*, which brings the redemption"--. And concerning *Moshiach* (-Link), Isaiah (-11:3) teaches us, "He shall sense (וְהִרְיֹחַ - וְהִרְיֹחַ, lit. smell) the truth by his reverence for G-d, He shall not judge by what his eyes behold, nor decide by what his ears perceive," upon which our sages (-Sanhedrin 93b) explain, "Moshiach will smell and then judge on that basis," and that *Moshiach* is tested by smell: "Bar Koziva, (i.e., bar Kokheva -Link), ruled for two and a half years. He said to the Sages: I am (the) *Moshiach*. They said to him: With regard to the *Moshiach* it is written that he (is able to) smell and judge, (so) let us see ourselves whether he, (bar Kokheva, is able to) smell and judge. Once they saw that (he was) not (able to) smell and judge, (the gentiles) killed him."

Concerning *Air*: Of all the necessities of mankind: shelter, clothing, food and air, in which clothing is more necessary than shelter, food than clothing, and most necessary, without man cannot survive and needs *consistently*, is *Air*. Therefore, it is understood that the effect of the *quality* of the air is consistently impactful and felt. Therefore, what Rabbi Yoseph Yitzchok of Lubavitch is telling us is, that being that the *Elul-fragrance* and the *Teshuvah-wind* was *in the air*, hence, it was easily accessible to all, connected and necessary to all, and vivified all, as our sages (-Beriehsis Rabba 14:9) teach upon the verse (-Psalms 150:6), "Let every soul (*neshama*) praise G-d," that, "Upon every breath (*neshimah*) a person breathes he must praise (G-d)."

FRIDAY, AUGUST 28, 2022 ★ כט מנחם אב תשפ"ב
Shabbat Candle Lighting: North Miami: 7:35 PM · Mincha: 7:30 PM

This Week...

SATURDAY, AUGUST 27, 2022 ★ ל' מנחם אב תשפ"ב

1ST DAY ROSH CHODESH (ELUL): Recite *Hallel* · Begin special Elul Prayers · Resolve to make this month a better one
TORAH READING: [Re'eh](#) (Deuteronomy 11:26-16:17) & [Rosh Chodesh](#) (Numbers 28:9-15)

HAFTORAH: [Isaiah 66:1-24](#); [Isaiah 66:23](#); [Samuel I 20:18](#); [Samuel I 20:42](#)

Shacharit: 9:30 AM · Mincha: 7:15 PM · Shabbat Ends: North Miami: 8:16 PM

SUNDAY, AUGUST 28, 2022 ★ א' אלול תשפ"ב

2ND DAY ROSH CHODESH (ELUL): Recite *Hallel* · Hear the Shofar · Resolve to make this month a better one