

The Life of Elul

In 4 Pesukim, for the month of Elul there is a sign,
When the first letter of four words, together you combine,
The word *אני לך* you will see,
It teaches us what our focus in Elul should be.

The 1st is *אני לך*, brought about to his hand, I shall provide for you,
This verse speaks of a city of refuge that one can run to.
It alludes to Torah study,
Torah for a Jew is a refuge city.

The 2nd is *אני לך* I am to my beloved and my beloved is to me,
Which refers to the Avodah of praying and connecting wholeheartedly.
The 3rd is *אני לך* to one another and gifts to the poor,
It refers to doing acts of kindness galore!

The 4th is *אני לך* "your heart & the heart of your children,"
Hashem does a circumcision,
Which alludes to Teshuvah, when we get forgiven.
These four types of service are our mission.

Two versions the previous Rebbe did say,
Regarding what Chasidim said about Elul's 18th day.

1. "Chai Elul is the day that brought and does bring,
Life into the month of Elul," when in the field comes our King.

2. Chai Elul injects vitality,
Into the Avodah of "I am to my beloved and my beloved is to me."
Both versions are valid clearly,
But a question arises immediately.

According to version one,
Into every aspect of Elul life does come.
So what is added in version two, where we focus specifically,
On "I am to my beloved and my beloved is to me."

We could say that the two versions relate,
To the birthdays of two luminaries so great,
The Baal Shem Tov, who founded the general Chassidus philosophy,
And the Alter Rebbe who founded Chabad Chassidus specifically.

Chabad Chassidus is a great novelty,
Therefore the Alter Rebbe was also given the title of "the Great Luminary."
It is an extension of the general Chassidus we find,
It transitions Chassidus into intellect for the human mind.

The same applies to "I am to my beloved and my beloved is to me,"
Although it is a detail it adds a new and fundamental quality,
Lifting all the services performed to a level more lofty.
Because to Chabad Chassidus it is connected specifically.

Through the Baal Shem Tov, Chai Elul introduced a new general energy,
That permeates all methods of Elul's Avodah and gives them vitality.
Since Chai Elul is also the Alter Rebbe's birthday, he does the same,
Through a new energy into *אני לך*, all services gain.

"The Baal Shem Tov teaches how serving Hashem NEEDS to be,
While the Alter Rebbe instructs us how we CAN execute this practically."
We need to understand this statement that the previous Rebbe did say,
Because the Baal Shem Tov's students did actually follow the Chassidus way.

To the Torah as a whole the same process does apply,
"Everything that a seasoned student will innovate was given to Moshe at Sinai."
Moshe received the general rules which are the Torah's foundation,
It included in a concealed manner every future innovation.

Seemingly, we have a contradiction,
How can it be a true innovation,
If at Sinai it was already given,
And how did Moshe manage in 40 days to learn all the information?

An innovation they are considered to be,
Moshe didn't learn or teach them everything actually.
As a matter of fact, Moshe was unfamiliar,
With the mounds of laws that Rabbi Akiva would expound on later.

The uncovering of a detail is entirely the accomplishment,
Of the seasoned student,
Since he revealed it with his own ability,
What he discovers is new for him, totally.

An innovation that is true,
Doesn't mean that the subject is entirely new.
What he discovers is entirely new for him,
It is necessary for each Jew to innovate Torah, for their soul's perfection.

The purpose of studying Torah is for a person,
To become one with the wisdom of Hashem in a perfect union.
This happens through toiling with intellectual exertion,
Until he innovates something new in his comprehension.

This is also the difference between the way the Torah was given,
And the way it is later learned by Yidden.
The Torah transmitted from above focuses on the giver,
Compared to the way an idea is understood by a teacher.

For the teacher, the length, width and depth of the idea is illuminated,
But for the student the details aren't fleshed out and separated.
The teacher conveys the idea's core,
It includes all the details in a hidden way for sure.

After the Torah's giving,
The focus shifts to the one who is learning.
Only through understanding every single detail, he absorbs the idea correctly.
After studying the Talmud completely, one grasps the Mishna thoroughly.

Now the difference between,
Chassidus in general and Chabad Chassidus is seen,
In general Chassidus you rely on Tzadikim that have a clear view,
To believe that Hashem is true.

Then came the Alter Rebbe with a new soul,
To create something new is Chassidus Chabad's goal.
We learn about Hashem so much until we create,
A unity with Hashem that is so great!

This is what the previous Rebbe meant when he did say,
That the Baal Shem Tov showed the way,
For how serving Hashem is a MUST for every Jew,
While the Alter Rebbe showed that serving Hashem we CAN all do.

"We must," emphasizes that it comes from and is demanded from above,
"We can," is the person's ability to achieve through his own efforts with love.
General Chassidus blazed a path in Avodas Hashem obviously,
It comes from faith and is an overarching vitality.
The Alter Rebbe showed how a person can use his own power,
To generate vitality in serving Hashem every hour.
By using his mind to understand the inner dimension of Torah,
He brings about a new vitality in every detail of his Avodah.

Into all the categories of Avodah, General Chassidus brings vitality,
But one doesn't perceive each aspect of his Avodah separately.
What is most important is the bottom line of his situation,
Is he connected or not is his question.

The Alter Rebbe succeeded in establishing the idea of infusing vitality,
Into the Avodah of, "I am to my beloved and my beloved is to me."
It starts with an initiative from below,
In all areas of our Avodah, through our efforts, we have the ability to grow!

