



The Community

Boruch Hashem

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From The Rebbe's Teachings

The Mysticism and the Practical Work of the Last Month of the Jewish Calendar Year

The final month of the *Jewish Calendar Year*, *Elul*, is upon us, Starting this year on Thursday-Friday, August 17th-18th, 2023. This month, connecting the past year with the new year, has a double spiritual service within it: (a) A true accounting of all our actions of the past year, doing repentance for all the undesirable actions, hence, fixing and completing the past year. (b) Preparation for the upcoming year through making good resolutions, through which we procure, "a good inscribing and sealing for a good and sweet year."

Even though the names to the months of the Jewish calendar months were brought with the Jews returning from the exile in Babylon (hence, not from a Jewish source), nevertheless, we find these names quoted in the Torah, including the *Written Law* (meaning the prophets, not the Pentateuch), for example the name *Elul* is found in the *Book of Nehemiah* (-6:15). Thus, the name --being now a *Torah-name--* has within it hinted the essence of the month, and therefore, we find in the name *Elul* hinted the abovementioned two spiritual services of the month.

Of the hints within the word *Elul* -אלול two of them are that the word *Elul* carries within them two words:

- (i) From the *Tzemach Tzedek* (-[Link](#)): The two words, *Not* -אל and *Him* -לו, in which we have hinted the two services of the month of *Elul*. *Not* -אל, with an *alep* (א) represents the *Supernal Crown*¹, above and beyond the *Order of the Chain*². While *Him* -לו, with a *vov* (ו) represents the *Small Faces*³, which is of the *Order of the Chain*, and the descent of the *Divine Influence* into the *Below*⁴.

Note: There is verse in Isaiah (-63:9), "In all their (Israel's) troubles [He (G-d)] was (not) troubled- [לֹא] [לְוִי] זָרַח" has upon the word "לֹא/לְוִי" we have a tradition that it is *Written* with an *aleph* (*Not* -אל), however, is *Read* with a *vov* (*Him* -לו). The mystical explanation behind this is, that to the *Supernal Crown*, unto which the *Below* has no effect, hence, "In all their troubles (G-d) was not troubled." However, to the *Small Faces* (*Order of the Chain*) unto which the *Below* does make an effect, hence, "In all their troubles He (G-d) was troubled."

And the connection between the "Not -אל and Him -לו," to the month of *Elul* -אלול is that within the month of *Elul* there is the revelation of the *Thirteen Attributes of Mercy* (-[Link](#)), which come from the *Supernal Crown* (אל), however, they illuminate in a way that their ray descends and clothes itself *internally* within the *Order of the Chain* (לו).

- (ii) From Rabbi Levi Yitchok Schneerson (-[Link](#)), father of the Rebbe: The letters *aleph-vov* -או and twice the letter *lamed* -לל, in which we have hinted the two services of the month of *Elul*. The *Zohar* (-Vol III 23b) explains that word, "Or -או represents the *Emanation of Kingship* (7th (numerical value of או) *Emotion Emanation; Feminine Mystic; Receiver*), in which the letters *aleph* and *vov* represent to two primary dimensions of *Kingship*: *Aleph* is *Crown of Kingship*⁵, while *vov* is *Knowledge of Kingship*⁵. The two *lamed* letters, which the numerical value of *lamed* is 30, represents the (-Ethics 6:6), "Sovereignty is acquired with thirty virtues (as listed in Sanhedrin, Chapter 2)." Mystically speaking, "acquired" means that there is the descent of *Divine Influence* into the *Emanation of Kingship*, hence, we need to have both *lamed* letters, (a) the one after the *aleph* which are the *Thirty Virtues* to draw *Divine Influence* into *Crown of Kingship*, and then (b) the one after the *vov* which are the *Thirty Virtues* to draw *Divine Influence* into *Knowledge of Kingship*.

And the connection between the "letters *aleph-vov* -או and twice the letter *lamed* -לל," to the month of *Elul* -אלול is that in the previous month of *Av* there was the destruction of the *Holy Temple*, effecting primarily the *Emanation of Kingship*, and in the immediate following month of *Elul* we begin to *Construct Kingship*.

1. The letters to the word *alep* (אלף) are the same letters to the word *pela* (פלא), which means *wondrous*, which mystically speaking refers to the *Supernal Crown*.
2. The *Order of the Chain* refers to the *Linear Finite Light*, in which there is a top (*Higher*) and a bottom (*Lower*), starting from *Wisdom*, through the *Three Intellects* and the *Seven Emotions*, ended with *Malchut* (*Kingship; Thought, Speech & Action*). The *Supernal Crown*, which rests above the head, refers to the *Infinite Circular Light*, in which both, the *Finite Top* and *Bottom* are both equally naught.
3. *Small Faces* (called so in relation to the *Long Faces* of the *Lower Dimension of the Supernal Crown*) represent the *Six* (the numerical value of the letter *vov* is six) *Male Emotion Emanations* (*Kindness, Strength (Strictness), Beauty, Victory, Splendor, and Foundation*; -[Link](#)).
4. Mystically speaking, the third letter of G-d's *Ineffable Tetragrammaton* ("yud-hai-vov-hei") the third letter, "vov, which is shaped with a *yud* on top, and from it a *line* drawing downward, represents the *Divine Influence* being drawn down into the *Below*, to vivify it, and to bring *Divinity* into the *Below*.
5. In the realms of holiness, each *Emanation* is a compilation of all *Emanations*, hence, within *Kingship* itself there is *Crown of Kingship* and *Knowledge of Kingship*.

-cont. on page 2

This Week...

FRIDAY, AUGUST 18, 2023 ★ א' אלול תשפ"ג

2nd Day [ROSH CHODESH](#) (ELUL): Recite *Hallel* · Hear the *Shofar* · Resolve to make this month a better one

[Shabbat Candle Lighting](#): 7:36 PM · [Kabbalat Shabbat](#): 7:45 PM

SATURDAY, AUGUST 19, 2023 ★ ב' אלול תשפ"ג

TORAH READING: [Shoftim](#) (Deuteronomy 16:18-21:9) · HAFTORAH: [Isaiah](#) (51:12-52:12)

[Shacharit](#): 9:30 AM · [Mincha](#): 7:30 PM · [Shabbat Ends](#): North Miami: 8:28 PM

The Mysticism and the Practical Work of the Last Month of the Jewish Calendar Year -Cont. from Page 1

Now let us see the connection between both hints in the name of *Elul*; that of the *Tzemach Tzedek* and that of *Rabbi Levi Yitzchok Schneerson*. The connection is beyond the simple one that (a) in both, the *aleph* represents the *Above* and *Beyond the Order of the Chain* dimension of *Crown*, and (b) the *vov* represents the drawing of *Divine Influence* into the *Below* --*Tzemach Tzedek*: "*Small Faces*," and, *Rabbi Levi Yitzchok*: *Knowledge, which is* (-Likkutei Torah, VaEschanan 6d), "*The key that encompasses six* ("*Small Faces*"). Rather, it also includes the connection with the words, "*Not -אל and Him -לו,*" of the *Tzemach Tzedek's* interpretation.

Rabbi Levi Yitzchok explains (-Likkutei Levi Yitzchok, Igres-kodesh, Page 408) that the reason why the principal two levels of *Kingship* is Crown of Kingship and Knowledge of Kingship, is because (i) first we need to have *Pleasure* and *Will* for *Kingship* (i. e. we must first arouse a pleasure and a will within G-d to be our king), and *Pleasure* and *Will* are the two dimensions of the *Supernal Crown*. (ii) However, being that (-B'Chaya (-Link), Vayeshev 38:30), "*There is no king without a nation,*" hence, the king must *contract* himself (his exaltedness) in order to be able to be close to his nation, which is what *Knowledge*⁶ of *Kingship* is about.

The difference between these two dynamics of *Kingship* is, that in (i) *Pleasure* and *Will* for *Kingship*, what is present is the exaltedness of the king, where the king is separated from the nation, and the nation does not take any consideration within the king. While in (ii) *Knowledge of Kingship* is where the king becomes close to the nation, and rules over them, in which the nation takes a consideration by the king.

This then is the connection between the teaching of *Rabbi Levi Yitzchok* and of the *Tzemach Tzedek*: In the level of *Crown of Kingship*, in which there is no importance to the actions of the *Below*, it is, "*In all their* (Israel's) *troubles* (G-d) *was not* --אל-- *troubled.*" And in the level of *Knowledge of Kingship*, in which the actions of the *Below* carries value to the King, it is, "*In all their* (Israel's) *troubles* He (G-d) --לו-- *was troubled.*"

In parallel with these two concepts of *Elul* we have the *Two Services* of *Elul*; (a) fixing our lack or faults of last year, and (b) our preparation and resolutions for the new year:

The primary service of *Rosh Hashanah* is to bring about the fulfillment of G-d's directive (-*Rosh Hashanah* 16a & 34b), "*Proclaim Me king over you,*" the *coronation* of the Holy One, blessed be He, which then causes the essence arousal within G-d --to be our King--, in which the actions of *Below* do not take a consideration by G-d. This is the reason why (before sounding the shofar) we say (-*Psalms* 47:5), "*He chose our heritage for us,*" for our "*proclaiming G-d King*" upon Israel, is not about our actions, but of G-d's Free Choice, being that the source of Israel is within the Essence (*lamed-aleph*; *Crown of Kingship*) of G-d, higher even than the source of Torah and Mitzvot. Therefore, G-d states (-*Bereishis Rabba* 1:4), "*To exchange them for another nation is not possible,*" regardless of Israel's state of Torah-study and Mitzva-observance.

This is concerning the preparation, resolution, and coronation of G-d as our king for the upcoming year. However, concerning the repentance and correction for all our actions concerning G-d's decrees (Torah and Mitzvot) of the past year, this takes a true accounting on our part, where the king connects with the people (*lamed-vov*; *Knowledge of Kingship*).

Nevertheless, since the two services, "*Not -אל and Him -לו,*" are both combined into the one word of *Elul* -אלול, therefore, these two services are not two separate service, but are connected as one service:

The accounting and repentance of our actions of the past year, "*Him -לו,*" receives atonement from the *13 Attributes of Mercy*, which are *Beyond the Order of the Chain*, "*Not -אל.*" Being that in the, "*Not -אל,*" level, the actions of *Below* (sin) do not cause and incompletions of *Above*, in the first place, therefore, atonement can exist.

Likewise, the entire, "*Make me King over you,*" of *G-d's Free Choice*, on the level of *Kingship* where the people do not take a consideration, *Above* --אל-- is for the sole purpose of bringing forth from us the service of Torah and Mitzvot, our fulfillment of the King's decrees (Torah and Mitzvot) --לו--.

By bring the services of, "*Not -אל and Him -לו,*" together as *one*, we bring about that G-d's *Freely Choosing Us*, does not remain just *Above*, within His Essence --אל--, but that it be brought down *Below* --לו--, revealing itself in a good inscription and sealing for a good and sweet year for each and every Jew, in revealed goodness, here *Below*, "*lower than 10 handbreadths!*"

6. In mysticism *Knowledge* is not the collection of data, but about internalizing and becoming close to the exalted intellects, and through this to give birth to true feelings of closeness.

7. The legal measurement that truly defines *Below* upon the earth is, "*lower than 10 handbreadths above the ground.*"