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REEH ראה

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LIKKUTEI SICHOS

INSIGHTS INTO THE WEEKLY PARSHA

BY THE LUBAVITCHER REBBE

Dedicated to

Emmanuel (Mendel) Karp

1905 - 1989

son of Bernard (Berl) and Rose (Rezele)

Manny Karp was the first of his family born in the United States, in 1905. His first language was Yiddish. Losing his mother to the Spanish Flu shaped his resilience and commitment to helping others, ultimately leading to a career as a guidance counselor in Philadelphia public schools. He also served many years as the director of Camp Akiba in the Poconos.

Karp's legacy is characterized by his optimism and unwavering dedication to learning and mentorship. Emmanuel Karp died in 1989.

REEH I | ראה א

Adapted from a *sichah* delivered on *Shabbos Parshas Re'eh, Shabbos Mevorchim* Elul, 5714 (1954)

Introduction

Many of us try to live full lives but find ourselves trapped in rigid patterns and habitual responses.

For example, there are masters of kindness. They know how to open their hearts, their pockets, and their homes to help others when in need. But when required to take an opposite course – to show firmness when necessary, or to summon up the inner strength to meet a challenge – there, they falter. Their characters are one-dimensional.

Others possess a fault of a different nature. They are very quick to respond. Often, their response is a good one, but even then – and, surely, when it is not – they would have benefited from thinking things over before they acted. Instead of relying on their initial estimation, they should pause, take a breath, and examine the action that they are prepared to take.

The opposite traits – the ability to show the spiritual and emotional flexibility that enables us to vary the direction in which we are going, and the mindfulness necessary to act deliberately – reflect the two signs of kosher animals: a split hoof and chewing cud.

As the Rebbe emphasizes in the *sichah* that follows, these traits reflect the manner in which we act with true humanity – not as mere servants of our animal nature. By doing so, we rise above our humanity and assume our role in the Divine mission to elevate this world and make it G-d's dwelling.

The Signs of Authentic Divine Service

What's in a Sign?

1. This week's Torah portion contains the statement,[1] **"These are the animals that you may eat,"** i.e., **the kosher animals, and** also names **those animals that** whose meat **may not be eaten,** i.e., **the non-kosher animals. The Torah provides two signs for the animals that may be eaten: they chew their cud and have split hooves.**

Now, there are two types of signs mentioned in **the Torah:**

a) Causative signs – **signs that constitute a reason and cause for the matter. In our case,** this would mean that **because an animal chews the cud and has split hooves, it is** deemed **a kosher animal.**

b) Distinguishing signs – **signs that are not a reason or cause for the matter.** In our case, that would mean that the signs **are no more than** indicators **whether an animal is inherently kosher or not. The signs** merely **clarify** – but do not determine – whether or not the animal is kosher.[2]

This relates to a concept of broader scope: **The inner dimension of Torah,** ***Chassidus*****, connects an analogy with the concept it is being used to illustrate. Even though the analogy is a** distinct and **separate matter – i.e., it serves merely as an analogy,** referring to **something other** than the concept it illustrates – **nevertheless, it is connected with the concept being illustrated.** This axiom is based on the principle that **there is no mere coincidence or random occurrence in the world; the reason it serves**

א. אִין הַיְינְטִיקֶער סֶדְרָה רֶעדט זִיךְ וֶועגְן זֹאת הַבְּהֵמָה אֲשֶׁר תֹּאכֵלוּ, בְּהֵמוֹת טְהוֹרוֹת, אוּן וֶועגְן הַבְּהֵמָה אֲשֶׁר לֹא תֹאכְלוּ, בְּהֵמוֹת טְמֵאוֹת, אוּן דִי תּוֹרָה גִיט אָן צְוֵויי סִימָנִים אוֹיף הַבְּהֵמָה אֲשֶׁר תֹּאכֵלוּ: מַעֲלַת גֵּרָה אוּן מַפְרֶסֶת פַּרְסָה.

אִין דִי סִימָנִים פוּן תּוֹרָה זַיְינֶען פַּארַאן צְוֵויי סוּגִים: א) גּוֹרְמִים, אַזֶעלְכֶע סִימָנִים וָואס זֵיי זַיְינֶען אַ טַעַם וְסִיבָּה אוֹיף דֶער זַאךְ, וּבְנִדּוֹן דִּידַן - דוּרְךְ דֶעם וָואס דִי בְּהֵמָה אִיז מַעֲלֶה גֵרָה וּמַפְרֶסֶת פַּרְסָה, אִיז זִי אַ בְּהֵמָה טְהוֹרָה; ב) מַבְדִּילִים, אַזֶעלְכֶע סִימָנִים וָואס זֵיי זַיְינֶען נִיט קֵיין טַעַם וְסִיבָּה אוֹיף דֶער זַאךְ, זֵיי זַיְינֶען מֶער נִיט וִוי מְבָרֵר דִי טַהֲרָה וְהֵיפֶּךְ הַטַּהֲרָה וָואס עֶס אִיז פַּארַאן אִין דֶער זַאךְ מִצַּד עַצְמוֹ. דָאס וֶוערְט נִתְבָּרֵר דוּרְךְ דִי סִימָנִים[א].

פְּנִימִיּוּת הַתּוֹרָה, תּוֹרַת הַחֲסִידוּת, פַארְבִּינְדט דֶעם מָשָׁל מִיטְן נִמְשָׁל. הֲגַם דֶער מָשָׁל אִיז אַ פְרֶעמְדֶע זַאךְ, עֶר אִיז מֶער נִיט וִוי אַ מָשָׁל בִּלְבַד, פוּנְדֶעסְטְוֶועגְן פַארְבִּינְדט מֶען אִים מִיטְן נִמְשָׁל. וָוארוּם עֶס אִיז נִיטָא קֵיין צוּפַאל, מִקְרֶה סְתַּם, אִין וֶועלְט. דָאס וָואס עֶר אִיז אַ מָשָׁל צוּם נִמְשָׁל, אִיז וַוייל עֶר נֶעמְט זִיךְ

1. *Devarim* 14:4.

2. See the Rogatchover ***Gaon's Tzafnas Panei'ach*** **on** ***Rambam, Hilchos Maachalos Assuros*** **1:1,** which discusses all the following in elaborate detail. See also *Likkutei Sichos,* Vol. 1, p. 222.

as an analogy for that concept is because it derives from it. The concept that is being illustrated exists on a lofty spiritual realm; **as it descends to a lower world, it becomes** the object used in the **analogy.**[3]

According to this principle, **both types of signs,** causative and distinguishing, **have a connection to the matter itself. Even** if **the signs** of chewing the cud and having split hooves **are not a reason or cause** for the animal's kosher state **and serve merely as signs that clarify** the status of the matter, **they also relate to the matter itself. It is not coincidental that this is their sign. Rather, when the matter descends to a lower** level, **it becomes the sign.**

Consequently, it is understood that the two signs – chewing the cud and split hooves – whatever type of signs they may be, have a connection to "these are the animals that you may eat."

פוּן אִים. דֶער עִנְיָן וָואס אִין נִמְשָׁל וֶוען עֶר קוּמְט אַרָאפּ אִין אַ נִידֶערִיקֶערְן עוֹלָם, וֶוערְט דָאס - מָשָׁל.

לוֹיט דֶעם הָאבְּן בֵּיידֶע סוּגִים אִין סִימָנִים אַ שַׁייכוּת צוּ דֶער זַאךְ אַלֵיין. אֲפִילוּ דִי סִימָנִים וָואס זַיְינֶען נִיט קֵיין טַעַם וְסִבָּה - נָאר מֶער נִיט וִוי סִימָנִים אוֹיף מְבָרֵר זַיְין, הָאבְּן אוֹיךְ צוּ טָאן מִיט דֶער זַאךְ אַלֵיין. נִיט צוּפֶעלִיק אִיז דָאס אִיר סִימָן, נָאר וֶוען דִי זַאךְ קוּמְט אַרָאפּ נִידֶערִיקֶער, וֶוערְט דָאס - דֶער סִימָן.

בְּמֵילָא אִיז פַארְשְׁטַאנְדִיק, אַז דִי צְווֵיי סִימָנִים פוּן מַעֲלַת גֵּרָה אוּן מַפְרֶסֶת פַּרְסָה, אִין וָואס פַאר אַ סוּג סִימָנִים זֵיי זָאלְן נָאר אַרַיְינגֵיין, הָאט דָאס צוּ טָאן מִיט זֹאת הַבְּהֵמָה אֲשֶׁר תֹּאכֵלוּ.

Becoming More than What One Is

2. **The concept of eating** – as in the verse, **"these are the animal that you may eat" – is that a person takes something from the inanimate, plant, or animal** kingdom **and, by eating it,** enables **it** to **become** part of himself, **"blood and flesh like his flesh."**[4] **In this way,** the element of **the inanimate, plant, or animal kingdom becomes** incorporated into the body of a **"speaker,"** a human being.[5] **Through this, the** fundamental **purpose of the inanimate objects, plants, and animals is fulfilled – to be** elevated and **incorporated within a human.**

Man himself also contains aspects in which he is similar to the inanimate, plant, and animal

ב. דֶער עִנְיָן הָאֲכִילָה - זֹאת הַבְּהֵמָה אֲשֶׁר תֹּאכֵלוּ - אִיז, אַז מֶען נֶעמְט אַ חַי, אַ צוֹמֵחַ אָדֶער אַ דוֹמֵם, אוּן דוּרְךְ דֶעם וָואס מֶען עֶסְט אִים, וֶוערְט עֶס דָּם וּבָשָׂר כִּבְשָׂרוֹ, אַז פוּן דֶעם דוֹמֵם, צוֹמֵחַ, חַי וֶוערְט מְדַבֵּר, וָואס דוּרְךְ דֶעם פִירְט זִיךְ אוֹיס דֶער תַּכְלִית פוּן דֶעם דוֹמֵם, צוֹמֵחַ, חַי, אַז עֶר וֶוערְט נִכְלָל אִין מְדַבֵּר.

אִין דֶעם אָדָם גּוּפָא זַיְינֶען אוֹיךְ פַאראַן עִנְיָנִים וָואס אִין זֵיי אִיז עֶר גְלַיְיךְ צוּ דוֹמֵם, צוֹמֵחַ, חַי, עַל דֶּרֶךְ

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3. For example, water serves as an analogy for the attribute of *chesed.* "kindness." Thus, it is cool and refreshing; it descends from a higher level to a lower one, and it takes the shape of the container in which it is poured – all qualities with which the attribute of *chesed* is identified. The reason is that the manifestation of the sublime attribute of *chesed* in this world is water.

4. Cf. *Tanya,* ch. 5.

5. Jewish thought speaks of four levels of existence – *domaim,* "inanimate matter," *tzomei'ach,* "the plant kingdom," *chai,* "the animal kingdom," and *midaber,* "a speaker," humanity. For a detailed explanation of the distinctions between these four forms of existence and why humans are identified as "speakers," see *Likkutei Sichos,* Vol. 6, p. 109ff.

kingdoms, **as reflected by the Talmud's words,**[6] **"In three ways, [man] resembles an animal."** Conversely, **there are aspects in which he is distinguished from the inanimate, plant, and animal kingdoms. Through these** latter aspects, **he demonstrates his humanity,** that he is **a "speaker."**

Regarding the four forms of being – **inanimate matter, plants, animals, and humans as a whole – the purpose of inanimate matter, plants, and animals is not in them** as they exist for themselves, **but specifically** that they be elevated and incorporated into a **human.** Through this, these three forms of being attain their most advanced state.

Similarly, within man himself, the aspects of his being **in which he resembles inanimate objects, plants, and animals do not represent his most advanced state and purpose. His purpose is the human aspect within him. The purpose of** these **other aspects – the inanimate, plant, and animal elements within him – is that they, too, should be aligned with and incorporated within the human element of his being.**

The same also applies to the inanimate, plant, and animal elements **in general that man uses and** that are **incorporated within him. Their purpose is that they be incorporated specifically within** man's loftiest property, **his "speaker" aspect.** This is accomplished **when man uses them appropriately, in accordance with his nature and superior human quality.**

ווִי דִי גְמָרָא זָאגְט[ב], בִּשְׁלֹשָׁה נִדְמֶה כִּבְהֵמָה, און עֶס זַיְינֶען פַּארַאן עִנְיָנִים וואָס אִין זֵיי אִיז עֶר אָפְּגֶעטֵיילְט פוּן דוֹמֵם צוֹמֵחַ חַי. מִיט זֵיי אִיז עֶר אַן אָדָם, מִין הַמְדַבֵּר.

אַזוֹי ווִי אִין דוֹמֵם צוֹמֵחַ חַי מְדַבֵּר בִּכְלַל - אִיז נִיט דֶער דוֹמֵם, צוֹמֵחַ, חַי דֶער תַּכְלִית, נָאר דֶער מְדַבֵּר דַּוְקָא, אוֹיךְ דִי מַעֲלָה אִין דוֹמֵם צוֹמֵחַ חַי אִיז בְּשַׁעַת זֵיי ווֶערְן נִכְלָל אִין דֶעם מְדַבֵּר דַּוְקָא, אַזוֹי אִיז אוֹיךְ אִין דֶעם מְדַבֵּר גּוּפָא. דִי עִנְיָנִים וואָס עֶר אִיז אִין זֵיי גְלַיְיךְ צוּ דוֹמֵם צוֹמֵחַ חַי נִיט דָאס אִיז זַיְין מַעֲלָה און זַיְין תַּכְלִית. דֶער תַּכְלִית אִיז דֶער עִנְיַן הַמְדַבֵּר וואָס אִין אִים. דֶער תַּכְלִית פוּן זַיְינֶע אִיבֶּערִיקֶע עִנְיָנִים - דִי דוֹמֵם צוֹמֵחַ חַי וואָס אִין אִים - אִיז, אַז אוֹיךְ זֵיי זָאלְן זַיְין לוֹיט דֶעם עִנְיָן פוּן מְדַבֵּר וואָס אִין אִים, און אִין דֶעם זָאלְן זֵיי נִכְלָל ווֶערְן.

און אַזוֹי אִיז אוֹיךְ אִין דֶעם דוֹמֵם צוֹמֵחַ וְחַי - בִּכְלָלוּת - וואָס דֶער אָדָם נוּצְט זֵיי און זֵיי ווֶערְן נִכְלָל אִין אִים, אִיז דֶער תַּכְלִית פוּן זֵיי אַז זֵיי זָאלְן נִכְלָל ווֶערְן אִין דֶעם מְדַבֵּר שֶׁבְּאָדָם דַּוְקָא, דוּרְךְ דֶעם וואָס דֶער מֶענְטשׁ ווֶעט דָאס אוֹיסְנוּצְן צוּגֶעפַּאסְט לוֹיט זַיְין עִנְיַן וּמַעֲלַת הָאָדָם.

The Road to Oneness

3. The true concept of a man is captured by the phrase,[7] ***edameh la'Elyon,*** **"I resemble the One above,"** from which the term *adam*, "man," derives – that man **resemble the supernal man,** "the man **who [sits] upon the throne,"**[8] **as it were. He – the**

ג. דֶער אֱמֶת'עֶר עִנְיָן פוּן אָדָם אִיז אֲדַמֶּה לְעֶלְיוֹן[ג], כִּבְיָכוֹל - צוּ דֶעם אָדָם הָעֶלְיוֹן שֶׁעַל הַכִּסֵּא, וואָס

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6. *Chagigah* 16a.

7. *Yeshayahu* 14:14. See ***Shelah, Cheilek Torah Shebichsav, Parshas Veyeishev,*** **the end of the *derush* entitled *Tzon Yosef, et al; Asarah Maamaros, maamar Eim Kol Chai,* part 2, ch. 33, *et al.***

8. See *Yechezkel* 1:26. The phrase is quoted in manifold Kabbalistic texts and is interpreted as referring to the ten *sefiros* of *Atzilus.*

supernal "man upon the throne" – is the true man; he represents the true distinction of man. The superior dimension of humanity to which one must strive **is that he resemble (*edameh*) the supernal man. This is why man is called by the name *adam*.**

The superior quality of man is that he becomes incorporated into the supernal man. This is achieved **by carrying out the mission of the supernal man. As explained in *Likkutei Torah*,**[9] a person on this earthly plane **becomes like the supernal man by fulfilling the charge** given by **the supernal man. This is the** intent of man being **subsumed** into that which is above him – **that he becomes incorporated into the supernal man.**

There is an order and gradation in this process. **Initially, a person's *hiskallilus*** ("**subsummation**") within G-dliness **is of a lower nature** – he still retains a sense of personal identity. **Afterwards,** the nature of his subsummation **is loftier,** he loses more of his sense of individual identity, **until he accomplishes within himself the** ultimate **subsummation – he becomes completely incorporated into the supernal Man. As was mentioned in the *maamar*,**[10] **one begins with the Divine service of "You shall follow after (*acharei*) G-d your L-rd."**[11] ***Acharei* implies merely** following behind since *acharei,* "after," shares its root letters with ***achorayim,*** which means "**back.**" The implication is that in his initial stages of spiritual progress, a person relates only to the external dimensions of G-dliness. When doing so, he retains his own identity, However, his process of growth continues **until he reaches the ultimate ascent, "to Him you shall cling."**[11] At that point, **he no longer feels any independent existence; he is clinging** to G-d **entirely to the extent that he becomes** utterly **one** with G-d.

This reflects the level of Moshe, who said[12] – using the first person while speaking in the name of G-d – **"I will provide grass for your cattle…." Since he was completely subsumed** within G-d, **he** did **not** consider

עֶר - דֶער אָדָם הָעֶלְיוֹן שֶׁעַל הַכִּסֵּא - אִיז דֶער אֱמֶת'עֶר אָדָם, דֶער אֱמֶת'עֶר מַעֲלַת הַמְדַבֵּר. דִי מַעֲלָה פוּן דֶעם אָדָם הַתַּחְתּוֹן אִיז וָואס עֶר אִיז אֶדַּמֶּה לְאָדָם הָעֶלְיוֹן, אוּן דֶערְפַאר וֶוערְט עֶר אָנְגֶערוּפְן מִיטְן נָאמֶען אָדָם.

דִי מַעֲלַת הָאָדָם אִיז - עֶר זָאל נִכְלָל וֶוערְן אִין דֶעם אָדָם הָעֶלְיוֹן, דוּרְךְ דֶעם וָואס עֶר וֶועט אוֹיסְפִירְן דִי שְׁלִיחוּת פוּן אָדָם הָעֶלְיוֹן. ווִי דֶערְקְלֶערְט אִין לִקּוּטֵי תּוֹרָה[ז], אַז דוּרְךְ דֶעם וָואס מֶען טוּט אַ שְׁלִיחוּת פוּן אָדָם הָעֶלְיוֹן וֶוערְט מֶען כְּמוֹתוֹ, וָואס דָאס אִיז דִי הִתְכַּלְלוּת וָואס עֶר וֶוערְט נִכְלָל אִין אָדָם הָעֶלְיוֹן.

עֶס אִיז פַארַאן אִין דֶעם אַ סֵדֶר וְהַדְרָגָה, פְּרִיעֶר אִיז דָאס אִין אַ נִידֶערִיקֶער מַדְרֵיגָה, דֶערְנָאךְ הֶעכֶער, בִּיז עֶר פּוֹעֶל'ט אִין זִיךְ דִי הִתְכַּלְלוּת אַז עֶר וֶוערְט אִינְגַאנְצְן נִכְלָל אִין דֶעם אָדָם הָעֶלְיוֹן, ווִי מֶען הָאט גֶערֶעדט (אִין מַאֲמָר) אַז פְּרִיעֶר אִיז דִי עֲבוֹדָה פוּן אַחֲרֵי הֲוָיָ' אֱלֹקֵיכֶם תֵּלֵכוּ, אַחֲרֵי, מֶער נִיט ווִי אֲחוֹרַיִם בִּלְבַד, בִּיז מֶען קוּמְט צוּ צוּם תַּכְלִית הָעֲלִיָּה, וּבוֹ תִדְבָּקוּן, אַז עֶר אִיז נִיט קֵיין שׁוּם מְצִיאוּת לְעַצְמוֹ, עֶר וֶוערְט אִינְגַאנְצְן דָבוּק, בִּיז עֶס וֶוערְט אֵיין זַאךְ.

- וְעַל דֶּרֶךְ מַדְרֵיגַת מֹשֶׁה רַבֵּינוּ וָואס עֶר הָאט גֶעזָאגְט, וְנָתַתִּי עֵשֶׂב, ווַייל עֶר אִיז גֶעוֶוען אִינְגַאנְצְן בָּטֵל, עֶר אִיז נִיט גֶעוֶוען

9. ***Likkutei Torah, Vayikra,* p. 2a.**

10. The *maamar* entitled *Acharei Havayah Elokeichem Teileichu,* 5714, delivered at the same *farbrengen* as this *sichah.*

11. *Devarim* 13:5.

12. Ibid. 11:15.

himself **as having an** independent **existence.** This is also reflected in his words, **"What are we?"**[13] As our Sages commented,[14] **"The Divine Presence spoke from his mouth."** When he said, "I will provide grass for your cattle…," **these were the words of the Divine Presence that spoke through his five organs** of speech. **This represented** the epitome of **the level of "to Him you shall cling."**

Just as this applies to the person himself, so too, it applies to the inanimate, plant, and animal elements **that he uses – their** ultimate **purpose is that they should become incorporated into the supernal man.**

קֵיין מְצִיאוּת, וְנַחְנוּ מָה, שְׁכִינָה מְדַבֶּרֶת מִפּוּמָא דִילֵיהּ, דָאס זַיְינֶען גֶעווֶען דִי רֵייד פוּן דֶער שְׁכִינָה וָואס הָאט גֶערֶעדט דוּרְךְ זַיְינֶע ה' מוֹצָאוֹת. וָואס דָאס אִיז דִי מַדְרֵיגָה פוּן וּבוֹ תִדְבָּקוּן. -

אוּן אַזוֹי ווִי אִין אִים אַלֵיין, אַזוֹי אִיז עֶס אוֹיךְ אִין דֶעם דוֹמֵם צוֹמֵחַ חַי וָואס עֶר נוּצְט, אַז תַּכְלִיתָם אִיז זֵיי זָאלְן נִכְלָל ווֶערְן אִין דֶעם אָדָם הָעֶלְיוֹן.

Crossroads on a Journey

4. The nature of an animal is encapsulated by the verse,[15] **"The spirit of the animal descends downward."** As such, **the possibility of taking an animal and elevating it and incorporating it** within G-dliness runs **contrary to its nature of descending downward.** The process involves several stages. **First,** it must be eaten, i.e., **incorporated into earthly man and through that, also into the supernal man. This is indeed a very lengthy path,** identical with the progress **from "follow[ing] after G-d your L-rd" until "to Him you shall cling."**

Now, **"all journeys presume [the possibility of] danger."**[16] Since G-dliness is concealed within our world, it is difficult to know whether one is elevating the material entities with which he is involved or being drawn down by them.

A person should always **engage with the material entities,** elements **of the inanimate, plant, and animal** kingdoms **for the sake of Heaven and service of G-d.** By making them fit **"that [he] may eat"** them, **he elevates them and incorporates them** within his

ד. בִּכְדֵי עֶס זָאל קָאנֶען זַיְין דֶער עִנְיָן מֶען זָאל נֶעמֶען אַ בְּהֵמָה, וָואס רוּחַ הַבְּהֵמָה הַיּוֹרֶדֶת הִיא לְמַטָּה, אוּן פּוֹעֵל'ן אִין אִיר אַ הַעֲלָאָה וְהִתְכַּלְּלוּת, הֵיפֶּךְ טִבְעָהּ פוּן יְרִידָה לְמַטָּה, פְרִיעֶר דִי הִתְכַּלְּלוּת אִין אָדָם הַתַּחְתּוֹן אוּן דוּרְךְ דֶעם אוֹיךְ אִין אָדָם הָעֶלְיוֹן, וָואס דָאס אִיז דָאךְ גָאר אַ ווַיְיטֶע ווֶעג, פוּן אַחֲרֵי הֲוָיָ' אֱלֹקֵיכֶם בִּיז וּבוֹ תִדְבָּקוּן, אוּן כָּל הַדְּרָכִים - בְּחֶזְקַת סַכָּנָה;

בִּכְדֵי מֶען זָאל קֶענֶען דוּרְכְגֵיין דִי ווֶעג, הָאט דִי תּוֹרָה אוּנְז גֶעגֶעבְּן צְווֵיי סִימָנִים, ווֶעלְכֶע בַּאווַיְיזְן צִי עֶר טוּט זַיְין עֲבוֹדָה ווִי עֶס דַארְף צוּ זַיְין:

צִי אִיז עֶר זִיךְ מִתְעַסֵּק אִין דִי דְבָרִים הַגַּשְׁמִיִּים פוּן דוֹמֵם צוֹמֵחַ חַי לְשֵׁם שָׁמַיִם וְלַעֲבוֹדַת הֲוָיָ', וָואס דֶעמָאלְט פּוֹעֵל'ט עֶר אִין זֵיי אַן הַעֲלָאָה וְהִתְכַּלְּלוּת כַּנַ"ל, אֲשֶׁר תֹּאכֵלוּ, צִי עֶר טוּט דָאס נִיט

13. *Shmos* 16:7-8. In addition to its simple meaning – a statement of absolute humility – Moshe's words carry a mystical meaning. According to *Kabbalah,* the word מה, "what," is identified with the level of utter *bittul.*

14. Note *Zohar,* Vol. III, p. 232a, 7a, 265a; *Shmos Rabbah* 3:15; *Vayikra Rabbah* 2:3; *Mechilta, Shmos* 18:19. *Likkutei Torah, Vayikra,* p. 50a.

15. *Koheles* 3:21.

16. *Koheles Rabbah* on *Koheles* 3:2; *Talmud Yerushalmi, Berachos* 4:4.

own person and, ultimately, within the supernal man, **as mentioned.**

Conversely, there is the possibility that a person **will not carry out** this service **as he should.** This means that **he will not** engage with material entities **for the service of G-d but** as motivated **by his natural inclinations and habits. In such a case, he does not elevate them; rather, the opposite** occurs. Regarding such involvement, the Torah states, **"that you may not eat."**

To clarify **the path on which to proceed, the Torah gave us two signs that indicate whether** a person **is performing** this **service as desired.** In other words, these signs enable him to know **whether he is** using these entities as part of his Divine service or employing them improperly.

ווי מֶען דַארְף, עֶר טוּט דָאס נִיט לַעֲבוֹדַת הֲוָיֶ׳ נָאר מִצַּד זַיְין טִבְעִיּוּת וּרְגִילוּת, וָואס דֶעמָאלְט פּוֹעֲלְ׳ט עֶר נִיט אִין דֶעם קֵיין הַעֲלָאָה, נָאר פַּארְקֶערְט. אוּן דֶעמָאלְט אִיז - אֲשֶׁר לֹא תֹאכְלוּ.

Two Opposite Drives – a Sign of True Service

5. The first of the signs of a kosher animal is that it has a split hoof. The spiritual counterpart of that sign can be understood as follows:

In ***Torah Or,***[17] the Alter Rebbe **cites** an example **from Rabbi Chanina ben Teradyon**[18] **who carried out two actions – one that expressed the approach of** ***chesed*** **("kindness"),**[19] **and a second that expressed the approach of** ***gevurah*** **("might").**[20] Though these actions were very different from each other, **he carried out both with the same** vitality and enthusiasm. **Through this, he demonstrated that** his Divine service **was not** motivated **by** his personal **nature but** stemmed **from** his commitment to **the service** of G-d. **Had** his actions **been** motivated **by** his personal **nature, both could not have been carried out with the same vitality.**[21]

As the ***Sifrei***[22] **states, love and fear are two opposite traits, and they cannot coexist. The** only **exceptions** are opposite emotions expressed in **the service of G-d.**[23]

ה. אִין תּוֹרָה אוֹר[17] בְּרֶענְגְט עֶר פוּן רַבִּי חֲנִינָא בֶּן תְּרַדְיוֹן וָואס עֶר הָאט גֶעטָאן צְוֵויי עִנְיָנִים, אֵיין מַעֲשֶׂה וָואס עֶר הָאט גֶעטָאן אִין קַו הַחֶסֶד, אוּן אַ צְוֵוייטֶע מַעֲשֶׂה וָואס עֶר הָאט גֶעטָאן אִין קַו הַגְּבוּרָה, אוּן עֶר הָאט דָאס גֶעטָאן מִיט דֶעם זֶעלְבְּן אוֹפֶן - דוּרְךְ דֶעם הָאט מֶען גֶעוואוּסְט אַז דָאס אִיז נִיט מִצַּד הַטֶבַע נָאר מִצַּד עֲבוֹדָה, וָוארוּם אוֹיבּ מִצַּד הַטֶבַע, הָאבְּן נִיט גֶעקֶענְט זַיְין בֵּיידֶע זַאכְן מִיטְן זֶעלְבְּן חַיּוּת.

ווי עֶס שְׁטֵייט אִין סִפְרִי[22] אַז אַהֲבָה וְיִרְאָה זַיְינֶען צְוֵויי מִדּוֹת הָפְכִּיִּים אוּן זֵיי קָאנֶען נִיט זַיְין צוּזַאמֶען. סַיְידְן אִין עֲבוֹדַת הֲוָיֶ׳,

17. ***Torah Or,*** **p. 19b.**

18. See *Avodah Zarah* 18a.

19. He served as a charity collector. Once, money that he had set aside for his own Purim feast became mixed with the money he collected for charity and he gave the entire amount to charity.

20. He sacrificed his life for the sanctification of G-d's name by teaching Torah publicly.

21. I.e., the act aligned with his dominant character trait would have been followed with more energy.

22. ***Sifri*** **on** ***Devarim*** **6:5.**

23. Every created entity is brought

In that context, **both traits can exist together.**

אִין דֶעם קֶענֶען זַיְין בֵּיידֶע מִדּוֹת צוּזַאמֶען.

This concept is also illustrated by our Patriarch Avraham's conduct **when** his devotion was **tested during the *Akeidah* ("the Binding [of Yitzchak]").** When he showed that he was prepared to sacrifice his son, an angel, speaking in G-d's name, told him,[24] **"Now I know that you are G-d-fearing."** Although he had been tested before, all his **previous trials had been focused on one vector** of Divine service**, the right vector,** identified with *chesed* ("kindness") and love. **As such, there was no** absolute proof that his devotion was genuine. It is possible that these acts were motivated **by his own nature. However, when he was tested** with the comand **to offer Yitzchak** as a sacrifice**, and** he was prepared **to do what** G-d had comanded him – **that being** an expression **of the path of *gevurah*** ("might") – he was told, **"Now, I know that you are G-d-fearing."**

"Now, I know" also referred to all his previous trials. G-d acknowledged[25] **that his previous** actions **also** stemmed **from** a commitment to serve G-d and were not merely expressions of his own character traits.

דָאס אִיז אוֹיךְ וָואס עֶס שְׁטֵייט בַּיי אַבְרָהָם אָבִינוּ בְּשַׁעַת דֶעם נִסָּיוֹן הָעֲקֵידָה דַוְקָא, עַתָּה יָדַעְתִּי כִּי יְרֵא אֱלֹקִים אַתָּה[ח], דִי פְּרִיעֶרְדִיקֶע נִסְיוֹנוֹת זַיְינֶען גֶעוֶוען אִין אֵיין קַו, אִין קַו הַיָּמִין, הָאט מֶען דָאךְ נִיט גֶעקָאנְט ווִיסְן צִי דָאס אִיז נִיט מִצַּד הַטֶבַע. אָבֶער בְּשַׁעַת עֶס אִיז גֶעוֶוען דֶער נִסָּיוֹן אַז עֶר הָאט גֶענוּמֶען יִצְחָק'ן צוּ דֶער עֲקֵידָה בִּיז עֶר הָאט גֶעוָואלְט טָאן וָואס עֶר הָאט גֶעוָואלְט, וָואס דָאס אִיז דָאךְ מִצַּד קַו הַגְּבוּרָה, אִיז עַתָּה יָדַעְתִּי כִּי יְרֵא אֱלֹקִים אַתָּה. עַתָּה יָדַעְתִּי אוֹיךְ אוֹיף אַלֶע פְּרִיעֶרְדִיקֶע נִסְיוֹנוֹת, אַז דָאס אִיז מִצַּד עֲבוֹדָה.

Two-Dimensional Divine Service

6. The above reflects the inner meaning of **the sign of having split hooves. When one's Divine service** consistently **follows only one vector,** it lacks balance; it possesses merely **"the stability of one pillar."**[26] Moreover, **such service may stem from** the person's individual **nature and habit. A sign of a kosher animal is that it has split hooves;** the hoof **is divided,** with toes on both **the right and left sides;** it can move them **in both directions.** The spiritual counterpart is a person who **goes beyond his nature and habit and carries out the mission** with which he is charged by

ו. דָאס אִיז דֶער סִימָן פוּן מַפְרֶסֶת פַּרְסָה. בְּשַׁעַת מֶען טוּט מֶער נִיט ווִי אִין אֵיין קַו, קִיוּמָא דְחַד סַמְכָא, קָאן זַיְין אַז דָאס אִיז מִצַּד הַטֶבַע וְהָרְגִילוּת. אַ סִימָן אוֹיף אַ בְּהֵמָה טְהוֹרָה אִיז, מַפְרֶסֶת פַּרְסָה, עֶס אִיז צֶעשְׁפָּאלְטְן אוּן גֵייט רֶעכְטְס אוּן לִינְקְס, אִין בֵּיידֶע זַייטְן. עֶר גֵייט אַרוֹיס פוּן זַיְין טֶבַע וּרְגִילוּת, אוּן טוּט דִי שְׁלִיחוּת פוּן

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into being in a defined manner, possessing certain traits and tendencies that are dominant within his character. By nature, opposite traits cannot function together. However, G-d is truly unlimited and can combine opposites. As such, a person who dedicates himself to G-d's service completely is also not bound by the limits of his nature and thus can also combine opposites.

24. ***Bereishis*** **22:12.**

25. See *Sefer HaMaamarim Kunteisim,* Vol. 2, p. 642, where this concept is explained in depth.

26. Cf. *Zohar,* Vol. III, p. 127b; *Or HaTorah*, *Vayikra,* pp 47-48.

the supernal man, wherever he is sent, whatever the nature of that mission.

The law regarding split hooves is that the hoof **must be split** all the way, **from above and from below. If not, the animal is not kosher.**[27] The spiritual implication is **that** the person's willingness to **act in both directions must not be only external. If it is only external, while internally he is fixed in only one direction, then** the animal **may not be eaten**, i.e., a person conducting himself in this manner **does not elevate** all the material entities with which he is involved **and does not incorporate them** into G-dliness. The "split hoof," the willingness to act with both vectors, **must** permeate the person **internally and also** be expressed **in** his **actions,** permeating **through and through,** in every dimension of his being. Such an animal **may be eaten,** i.e., a person following such a course of Divine service **incorporates** the material elements of existence with which he comes in contact **until he reaches** the level **"to Him you shall cling."**

Herein lies the need for the second sign of *kashrus*, chewing the cud. **Since** the person **deals with physicality, which has a connection to materialism, even when** his spiritual path **has split hooves** – i.e., his Divine service is two-dimensional – **he may not rely on himself. He must also be able to chew the cud – chew over** his conduct, **repeatedly examining himself and clarifying** his motivations **time and again.**

דֶעם אָדָם הָעֶלְיוֹן, וואוּהִין מֶען שִׁיקְט אִים.

דֶער דִין אִין מַפְרֶסֶת פַּרְסָה אִיז אַז עֶס דַארְף זַיְין צֶעשְׁפָּאלְטְן פוּן אוֹיבְּן אוּן פוּן אוּנְטְן, אוֹיבּ נִיט אִיז דָאס נִיט קֵיין בְּהֵמָה טְהוֹרָה[כז]. דָאס וָואס עֶר טוּט אִין בֵּיידֶע קַוִים, דַארְף דָאס זַיְין נִיט נָאר אִין חִיצוֹנִיּוּת אַלֵיין. אוֹיבּ דָאס אִיז נָאר אִין חִיצוֹנִיּוּת אָבֶּער אִין פְּנִימִיּוּת שְׁטֵייט עֶר מֶער נִיט ווִי אִין אֵיין קַו, אִיז לֹא תֹאכְלוּ, פּוֹעֶל'ט עֶר נִיט דִי הַעֲלָאָה וְהִתְכַּלְלוּת. עֶס דַארְף זַיְין דוּרְכְגֶעשְׁפָּאלְטְן בִּפְנִימִיּוּת אוּן אוֹיךְ בְּפוֹעֵל, דוּרְךְ אוּן דוּרְךְ, וָואס דֶעמָאלְט אִיז תֹּאכֵלוּ, עֶר פּוֹעֶל'ט דִי הִתְכַּלְלוּת, בִּיז עֶר קוּמְט צוּ דֶעם - וּבוֹ תִדְבָּקוּן.

פוּנְדֶעסְטְווֶעגְן, ווִיבַּאלְד עֶר הָאט צוּ טָאן מִיט גַשְׁמִיּוּת, וָואס עֶס הָאט אַ שַׁיְיכוּת צוּ חוּמְרִיּוּת, אִיז אֲפִילוּ בְּשַׁעַת עֶר זֶעט אַז עֶס אִיז מַפְרֶסֶת פַּרְסָה, טָאר עֶר נִיט פַארְלָאזְן זִיךְ אוֹיף זִיךְ אוּן עֶס דַארְף זַיְין אוֹיךְ דֶער סִימָן - מַעֲלַת גֵרָה, אִיבֶּערְקַייעֶן, בּוֹדֵק זַיְין זִיךְ אוּן מְבָרֵר זַיְין נָאךְ אַמָאל אוּן ווִידֶער אַמָאל.

From Teaching to Practice

7. This discussion provides instruction for Divine service in **our actual experience. We can derive a lesson** from the laws **on the material plane regarding their spiritual counterparts, and from the spiritual counterparts** derive a lesson for our conduct **on the material plane.**

When a person considers whether **to eat an animal's** meat, **he must see whether it possesses the**

ז. דִי הוֹרָאָה פוּן דֶעם אִין עֲבוֹדָה בְּפוֹעַל - מֶען קֶען דָאס אָפְּלֶערְנֶען פוּן לְמַטָה אוֹיף לְמַעְלָה, אוּן פוּן לְמַעְלָה אוֹיף לְמַטָה - אִיז:

אַזוֹי ווִי בְּשַׁעַת מֶען גֵייט עֶסְן פוּן אַ בְּהֵמָה דַארְף מֶען דָאךְ זֶען צִי זִי

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27. *Rashi, Devarim* 14:6.

signs of *kashrus*. If it lacks them, he may not eat it. Similarly, regarding every act in this world that one seeks to carry out, it is necessary to examine the signs. Firstly, **one must** check and **be certain that he is not acting to fulfill his personal desires,** but is acting for G-d's sake. Secondly, **even if the signs appear to him to be correct** and the act appears appropriate, **he may not rely on** his initial estimation. Instead, he must "chew the cud," **examine** the matter **a second time.**[28]

הָאט דִי סִימָנֵי טַהֲרָה, אוֹיב נִיט, טָאר מֶען אִיר נִיט עֶסן, אַזוֹי אִיז אִין יֶעדֶער עִנְיָן בָּעוֹלָם הַזֶּה וָואס מֶען גֵייט טָאן, דַארְף מֶען בּוֹדֵק זַיְין דִי סִימָנִים: מֶען דַארְף זַיְין זִיכֶער אַז מֶען טוּט דָאס נִיט לְמַלֹאת תַּאֲוַת נַפְשׁוֹ, אוּן אֲפִילוּ אוֹיב בַּיי אִים קוּקְט אוֹיס אַז דֶער סִימָן שְׁטִימְט, טָאר עֶר זִיךְ נִיט פַארְלָאזְן אוֹיף דֶעם, אוּן מֶען דַארְף הָאבְּן אַ צְווֵייטְן בִּירוּר.

(משיחת ש״פ ראה תשי״ד)

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28. In the *maamar* entitled *Acharei Havayah Elokeichem* cited above, the Rebbe speaks of *birur sheini,* translated as "examine… a second time," in a different context, connecting it to the Kabbalistic principle that there are two levels of *birurim,* "refinement," of physical entities: one in which they are used to for a spiritual purpose but retain their fundamental material identity, and a second, in which they become subsumed entirely in their spiritual source.

א) זע אויספירלעך צפנת פענח להגאון הרגצובי על הרמב״ם ריש הלכות מאכלות אסורות.

ב) חגיגה טז, א.

ג) זע לקו״ש ח״ב עמוד 372 הערה 3.

ד) ויקרא ב, א.

ה) זע לקו״ש ח״ב עמוד 415 הערה 5.

ו) בראשית יט, ב.

ז) ואתחנן ו, ה.

ח) בראשית כב, יב.

ט) רש״י דברים יד, ו.

REEH II | ראה ב

Adapted from a *sichah* delivered on *Shabbos Parshas Re'eh, Mevorchim Chodesh Elul,* 5715 (1955)

Introduction

For many devout people, the month of Elul brings anxiety. Every morning, when they hear the *shofar's* call, their hearts sink a drop. The approach of Rosh HaShanah – the Day of Judgment – fills them with apprehension. They know that they must account for their actions, and their thoughts become occupied with regret over past failures. While this approach does drive them to examine and improve their conduct, it can also leave them feeling distant from the very G-d they seek to serve.

Chassidic teachings, as reflected in the Alter Rebbe's analogy presented in the *sichah* that follows, open up an entirely different approach to Elul. Rather than viewing this month through the lens of fear and judgment, *Chassidus* presents it as a time of unprecedented intimacy with the Divine. The King leaves his palace and comes to the field – G-d steps down from His throne and leaves His palace to walk among His people with unprecedented accessibility.

This shift in perspective transforms everything. The *shofar's* call becomes not a warning of impending judgment, but an invitation to connect. The month's introspective focus shifts from anxious self-examination to joyful preparation for a deeper and more meaningful relationship. Elul provides us the opportunity to stand face-to-face with a loving Sovereign who has made Himself available in the most personal way possible.

The Call of Elul

When the King Is in the Field

1. In *Likkutei Torah*,[1] the Alter Rebbe **illustrates the difference between** the spiritual dynamics of **Elul and Tishrei** through a compelling **analogy: Elul resembles "a king who is found in a field before he comes to the city," while Tishrei reflects "a king who is [found] in his palace."**

The contrast is striking. **When the king** holds court **in his palace,** access is a privilege. **Not everyone can enter** the royal chambers, **and** those who do **must have** earned entry through **extensive preparation** beforehand. The king's presence is formal, majestic, and appropriately distant.

But **when the king goes to the field among his people,** everything changes. **True, he appears without** the full ceremonial **grandeur and majesty of his palace presence. Yet this** creates an extraordinary opportunity: **every person can approach him directly. The king welcomes each person with a gracious countenance and accepts every person's request.**

The spiritual parallel: **During Elul, G-d approaches every Jew, enabling each one to present his requests** directly, **as *Likkutei Torah* explains at length.**

However, this Divine accessibility brings with it a need for caution. **When the king** makes himself available **in the field, one must exercise heightened vigilance.** The very ease of access can become deceptive. After all, **the person is still in his** ordinary **state and circumstance. Despite that, the king comes to him and accepts his request; moreover,** while doing so, **the king shows him a pleasant countenance** and

א. אִין לִקּוּטֵי תּוֹרָה' אִיז דָא אַ מָשָׁל אוֹיף דֶעם חִילוּק פוּן אֱלוּל אוּן תִּשְׁרֵי: אִין אֱלוּל אִיז כְּמָשָׁל הַמֶּלֶךְ הַנִּמְצָא בַּשָּׂדֶה קוֹדֶם שֶׁבָּא לָעִיר אוּן אִין תִּשְׁרֵי אִיז כְּמֶלֶךְ הַנִּמְצָא בְּהֵיכָלוֹ.

בְּשַׁעַת דֶער מֶלֶךְ אִיז בְּהֵיכָלוֹ קֶענֶען נִיט אַלֶע אַרַיְינְגֵיין צוּ אִים, אוּן מֶען מוּז הָאבְּן כַּמָּה וְכַמָּה הֲכָנוֹת. ווֶען דֶער מֶלֶךְ גֵייט אַרוֹיס צוּם פָאלְק אִין פֶעלְד אִיז הֲגַם עֶר אִיז דָארְטְן נִיט מִיט זַיְין גַאנְצֶער פְּרַאכְט אוּן גְרוֹיסְקַיְיט ווִי בְּהֵיכַל מַלְכוּתוֹ - אִיז מִצַּד דֶעם גּוּפָא דָא דִי מַעֲלָה, אַז יֶעדֶער אֵיינֶער קֶען אַלֵיין רֶעדְן צוּם מֶלֶךְ אוּן דֶער מֶלֶךְ נֶעמְט צוּ אַלֶעמֶען בְּסֵבֶר פָּנִים יָפוֹת אוּן נֶעמְט אָן בַּיי יֶעדְן אֵיינֶעם זַיְין בַּקָּשָׁה.

בֶּאֱלוּל קוּמְט דֶער אוֹיבֶּערְשְׁטֶער צוּ יֶעדְן אִידְן, אוּן יֶעדֶער אִיד קָאן אִים גֶעבְּן זַיְין בַּקָּשָׁה, ווִי עֶס אִיז דֶערְקְלֶערְט אִין לִקּוּטֵי תּוֹרָה בַּאֲרִיכוּת.

מִצַּד דֶעם אִיז אָבֶּער פַארְשְׁטַאנְדִיק, אַז בְּשַׁעַת דֶער מֶלֶךְ גֶעפִינְט זִיךְ בַּשָּׂדֶה, דַארְף מֶען הָאבְּן שְׁטַארְקֶערֶע זְהִירוּת, ווִיבַּאלְד אַז דֶער מֶענְטשׁ שְׁטֵייט אִין זַיְין מַעֲמָד וּמַצָּב אוּן פוּנְדֶעסְטְווֶעגְן קוּמְט דֶער מֶלֶךְ צוּ אִים אוּן נֶעמְט צוּ זַיְין בַּקָּשָׁה, נָאךְ מֶערֶער - עֶר ווַיְיזְט אִים אַ סֵבֶר

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1. *Likkutei Torah, Devarim*, p. 32b.

a smiling face. This **can** lead **him to err** and reason: **"I'm still in my** ordinary **state, yet the king comes to me** and graciously accepts my requests. Clearly, there's nothing wrong with remaining as I am."

פָּנִים יָפוֹת, קֶען עֶר דָאךְ הָאבְּן אַ טָעוּת, אַז סְ'אִיז גוּט צוּ שְׁטֵיין אִינֶעם זֶעלְבְּן מַצָּב, וְרַאְיָה לְדָבָר, אַז שְׁטֵייעֶנְדִיק אִין זַיין מַצָּב קוּמְט צוּ אִים דֶער מֶלֶךְ.

When the king sits in his palace, such self-**deception is impossible.** Palace protocols **prevent entry without all the necessary preparatory steps and access depends entirely on one's worth. As the Talmud states** while describing King Achashveirosh's feast,[2] **"One who [was worthy of] the courtyard entered the courtyard; one who [was worthy of] the garden entered the garden; one who [was worthy of] the palace entered the palace."**

בְּשַׁעַת דֶער מֶלֶךְ אִיז בְּהֵיכָלוֹ - דָארְטְן קֶען מֶען קֵיין טָעוּת נִיט הָאבְּן, דָארְטְן לָאזְט מֶען אִים דָאךְ נִיט אַרַיין, סַיידְן עֶר אִיז דוּרְכְגֶעגַאנְגֶען אַלֶע הֲכָנוֹת וָואס מֶען דַארְף דֶערְצוּ, אוּן מֶען לָאזְט אִים אַרַיין נָאר אוֹיף וִויפְל עֶר אִיז רָאוּי, וִוי דֶער לְשׁוֹן הַגְּמָרָא[א], הָרָאוּי לְחָצֵר לְחָצֵר, הָרָאוּי לְגִנָּה לְגִנָּה, הָרָאוּי לְבִיתָן לְבִיתָן, אָבֶּער בְּשַׁעַת דֶער מֶלֶךְ אִיז בַּשָּׂדֶה, קֶען מֶען לַייכְט אַ טָעוּת הָאבְּן, דַארְף מֶען הָאבְּן אוֹיף דֶעם אַ זְהִירוּת בְּיוֹתֵר.

By contrast, the field setting eliminates these safeguards. There, **one can easily mistake** G-d's accessibility for His approval of his failure to grow. Therefore, the king's accessibility **mandates extraordinary** spiritual **watchfulness.**

The Elul Paradox – When Closeness Could Breed Complacency

2. The same applies to the month of Elul. The fact that G-d approaches each person regardless of his spiritual **state and shows him a smiling face represents a tremendous positive** opportunity – **every Jew can connect with G-dliness. However, this very accessibility** creates a spiritual hazard. **One must exercise extreme caution not to** fall into the trap of **thinking that he can remain** complacent **in his present circumstances.**

A person might justify **his error** in remaining content, thinking he has **proof** that change is unnecessary: "See, **I'm involved in mundane weekday activities – the 39 categories of mundane work** that are forbidden on *Shabbasos* and festivals **(as Elul is not a festival). Despite** my lack of change, **I am receiving** extraordinary Divine **revelations, the Thirteen Attributes of Mercy!"** Concerning the revelation of these attributes, **the Talmud relates,**[3] **"The Holy One, blessed**

ב. אוּן אַזוֹי אִיז אוֹיךְ אִין חֹדֶשׁ אֱלוּל. דָאס וָואס דֶער אוֹיבֶּערְשְׁטֶער קוּמְט צוּ יֶעדְן אֵיינֶעם נִיט קוּקְנְדִיק אוֹיף זַיין מַצָּב אוּן עֶר וַוייזְט אִים אַ פָּנִים שׂוֹחֲקוֹת אִיז דָאס גָאר אַ גְרוֹיסֶע מַעֲלָה, וָואס יֶעדֶער אִיד קֶען נֶעמֶען אֱלֹקוּת, אָבֶּער מִצַּד דֶער מַעֲלָה גוּפָא דַארְף מֶען הָאבְּן אַ זְהִירוּת בְּיוֹתֵר, עֶר זָאל נִיט הָאבְּן דֶעם טָעוּת, אַז עֶר קֶען בְּלַייבְּן בְּמַעֲמָדוֹ וּמַצָּבוֹ, וְרַאְיָה לְטָעוּתוֹ, אַז הֲגַם עֶר גֶעפִינְט זִיךְ בְּעוּבְדִין דְּחוֹל, ל"ט מְלָאכוֹת (אֱלוּל אִיז דָאךְ נִיט יוֹם טוֹב), פוּנְדֶעסְטְוֶועגְן גִיט מֶען אִים דֶעם גִּילּוּי פוּן י"ג מִדּוֹת הָרַחֲמִים, אוּן וִוי דִי גְמָרָא[ב]

2. *Megilah* 12a.

3. *Rosh Hashanah* 17b.

be He, wrapped Himself like the leader of a congregation," and "G-d passed before [Moshe's] countenance, proclaiming: 'G-d, G-d....'"[4] **This refers to the** most transcendent dimension of G-dliness – G-d's name ***Havayah***[5] **that transcends the entire chainlike structure of existence.**

זָאגְט, מְלַמֵּד שֶׁנִּתְעַטֵּף הַקָּדוֹשׁ בָּרוּךְ הוּא כִּשְׁלִיחַ צִבּוּר וַיַּעֲבֹר הֲוָיָ' עַל פָּנָיו וַיִּקְרָא הֲוָיָ' הֲוָיָ', וָואס דָאס אִיז פוּן דֶעם הֲוָיָ' שֶׁלְּמַעְלָה מֵהִשְׁתַּלְשְׁלוּת.

When G-d makes Himself accessible in such a manner, what is necessary is to seize the opportunity, without remaining complacent with our spiritual standing.

A Message in Song

3. ***Pri Etz Chaim***[6] **states that** when the first letters of the words,[7] **לה' ויאמרו לאמר, אשירה** (*LeHavayah vayomru leimor ashirah*), "To G-d, they declared responsively: 'I will sing'" are read in reverse order, they **form an acronym for** the word **Elul.**

Clarification is necessary: a) What connection does this verse **have to Elul? and b) What is the meaning of** ***leimor*** (translated as "responsively")? **Usually,** ***leimor*** **means "to say" to another person,**[8] **but since all the Jews were present** at the splitting of the sea, **what** purpose **does the word** ***leimor*** serve **here?** In resolution: **Here,** ***leimor*** **means** "to tell," i.e., **to tell for all time. In every generation,** Jews should proclaim, "**I will sing to G-d for He is exceedingly exalted.**"

ג. עֶס שְׁטֵייט אִין פְּרִי עֵץ חַיִּים[יג] אַז, לַהֲוָיָ' וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה אִיז רָאשֵׁי תֵּיבוֹת אֱלוּל. דַארְף מֶען פַארְשְׁטֵיין, א) וָואס הָאט דָאס פַאר אַ שַׁיְיכוּת צוּ אֱלוּל. ב) וָואס אִיז דֶער פְּשַׁט לֵאמֹר. אַלֶעמָאל מֵיינְט לֵאמֹר - זָאגְן צוּ אַ צְוֵוייטְן, אָבֶּער וִוִיבַּאלְד אַז אַלֶע אִידְן זַיְינֶען גֶעוֶוען דֶערְבַּיי, אִיז וִוי פַּאסְט דָא דֶער וָוארְט לֵאמֹר? נָאר לֵאמֹר דָא מֵיינְט לְדוֹרוֹת, בְּכָל דּוֹר וָדוֹר זָאל זַיְין דֶער אָשִׁירָה לַהֲוָיָ' כִּי גָאֹה גָּאָה.

When a Jew proudly "**sing[s] to G-d,**" **then,** in response, G-d demonstrates that "**He is exceedingly exalted,**" which means, **as the** ***Targum*** **translates, "He has triumphed over the proud ones."** In other words, **there certainly exist proud ones – the heavenly officers,** the patron angels who exercise controlling influence within **the natural order as determined by the chainlike structure**

בְּשַׁעַת אַ אִיד הַאלְט בַּיי אָשִׁירָה לַהֲוָיָ', דֶעמָאלְט אִיז גָאֹה גָּאָה, וִוי דֶער תַּרְגּוּם זָאגְט אִתְגָּאֵי עַל גֵּיוְתָנַיָּא. הֲגַם עֶס אִיז טַאקֶע פַארַאן גֵּיוְתָנַיָּא, דִי שָׂרִים שֶׁלְּמַעְלָה, הַנְהָגַת הַטֶּבַע עַל פִּי סֵדֶר הַהִשְׁתַּלְשְׁלוּת,

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4. *Shmos* 34:6

5. The name *Havayah* refers to G-d's name י-ה-ו-ה, which, because of its great holiness, is not pronounced, and *Havayah* is substituted. According to *Kabbalah,* this name reflects transcendent G-dliness, revelations above the limits of the natural order. More particularly, the repetition of G-d's name *Havayah* in this verse reflects the expression of the Thirteen Attributes of Mercy which begin with *Havayah, Havayah.* The revelation of these transcendent dimensions of G-dliness is the source of atonement.

6. ***Pri Eitz Chayim, Shaar Rosh HaShanah,*** **ch. 1. See** ***Sefer HaMaamarim 5711,*** **p. 319.**

7. *Shmos* 15:1.

8. For this reason, we translated *leimor* as "responsively," i.e., Moshe recited the song and the Jews answered in response to him.

of existence. Nevertheless, when a Jew devotes himself to G-d, G-d nullifies for him all the limitations of **the world with** all **its officers; all are subjugated to him.**

This is the Divine service of Elul: declaring "I will sing to G-d," devoting oneself to G-d. This constitutes *teshuvah*, as reflected by the verse,[9] **"The spirit will return to G-d."** *Teshuvah,* generally translated as "repentance," but literally meaning "return,"[10] leads to joy which **comes into expression** in the dynamic of **song.**

Devoting oneself to G-d also affects other Jews as well. As implied by the interpretation of ***leimor,* to tell** others, the message is to be transmitted to **future generations.** This leads to G-d being **"exceedingly exalted."** Not only is G-d enthroned over all existence; each Jew **becomes a master over the world.** Since **"the servant of the king is [himself] a king,"**[11] **a servant of G-d** becomes master over his surroundings in a manner reflected by the verse,[12] **"the King has donned majesty."**

אָבֶער בְּשַׁעַת אַ אִיד גִיט זִיךְ אַוועק צוּם אוֹיבֶּערְשְׁטְן, אִיז דֶער אוֹיבֶּערְשְׁטֶער מְבַטֵל פַּאר אִים דִי גַאנְצֶע וועלְט מִיט דִי שָׂרִים, אַז אַלֶע זַיְינֶען אוּנְטֶער אִים.

און דָאס אִיז דִי עֲבוֹדָה פוּן אֱלוּל: וַיֹּאמְרוּ לֵאמֹר אָשִׁירָה לַה׳, אִיבֶּערְגֶעבְּן זִיךְ צוּם אוֹיבֶּערְשְׁטְן, וואָס דָאס אִיז תְּשׁוּבָה, וְהָרוּחַ תָּשׁוּב אֶל הָאֱלֹקִים"[יד], וואָס פוּן דֶעם קוּמְט אוֹיךְ אַרוֹיס דִי תְּנוּעָה פוּן אָשִׁירָה. און דִי תְּנוּעָה פוּן אִיבֶּערְגֶעבְּן זִיךְ צוּם אוֹיבֶּערְשְׁטְן פּוֹעֵל׳ט אוֹיךְ אִין נָאךְ אַ אִידְן, וַיֹּאמְרוּ לֵאמֹר, און אֲמִירָה לְדוֹרוֹת, וואָס דֶעמָאלְט אִיז כִּי גָאֹה גָּאָה, מֶען ווערְט אַ בַּעַל הַבַּיִת אוֹיף וועלְט. עֶבֶד מֶלֶךְ - מֶלֶךְ"[טו], עֶבֶד פוּן הֲוָיָ׳ וואָס מָלָךְ גֵּאוּת לָבֵשׁ.

(משיחת ש"פ ראה,
מבה"ח אלול תשי"ד)

9. *Koheles* 12:7. See ***Likkutei Torah, Devarim,*** **p. 71c.**

10. Similarly, in a deeper sense, *teshuvah* involves "return," a person returning to his true self, his inner G-dly core, and returning to an active relationship with G-d.

11. *Shevuos* 47b.

12. *Tehillim* 93:1.

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