



REBBE RESPONSA

The Rebbe's English Letters

The Inner Work of Elul

Making the self-evaluation of Elul honest
and transformative

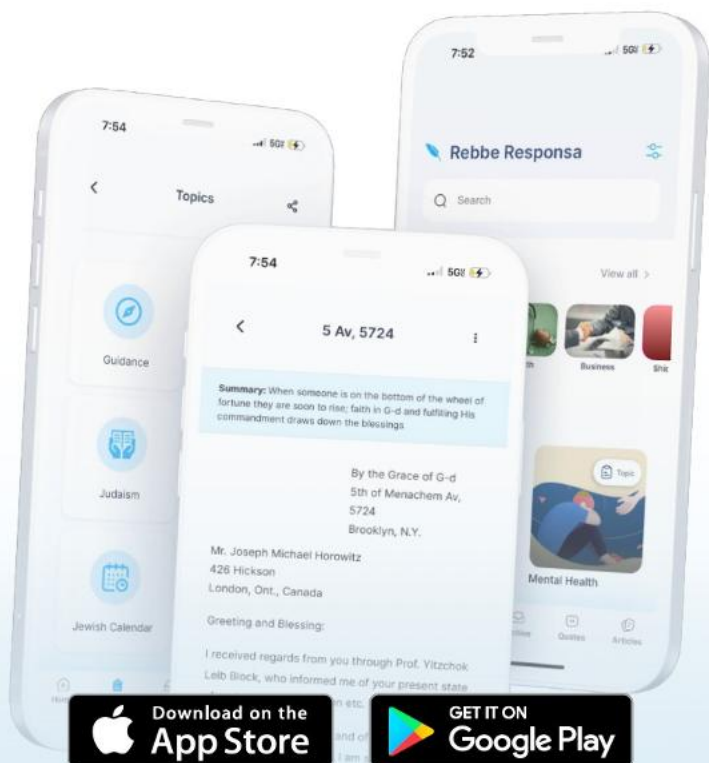
Issue 173



Rebbe Responsa

The Rebbe's English letters

Timeless guidance on
every topic and issue - at
your fingertips



ב"ה

A Word from the Publishers

We are pleased to present Issue 173 of *Rebbe Responsa*, a collection of the Lubavitcher Rebbe's English letters on the self-evaluation and growth of Elul.

Included in this week's booklet are two previously unpublished letters.

All **Titles, Summaries, and Footnotes** were added by the publisher unless otherwise noted.

* * *

To enjoy the full collection of the Lubavitcher Rebbe's English letters, we encourage you to download the *Rebbe Responsa* app. With over 5,000 letters organized by both topic and date, the app makes finding the Rebbe's guidance and worldview on a vast array of topics simple and accessible.

May the study of these letters hasten the coming of Moshiach speedily in our days.

The Rebbe Responsa Team

18 Elul, 5786

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Table of Contents

Honest Growth 4

The cheshbon-hanefesh of Elul; honest self-evaluation is only possible through the light of Torah rather than one’s own subjective judgment; receiving the strength from Above to act on that clarity and grow from year to year

Vitality is the Key 9

Self-assessment must be infused with vitality, enabling a person to face his shortcomings without discouragement and his achievements without complacency, and to turn both into real growth

Newly Released

The King in the Field.....13

The special Divine mercy of Elul, as illustrated by the king in the field parable; New Year wishes, including the favorable attitude of the authorities

Before Having All the Answers15

G-d created man with a natural desire to understand the unknown; why observance cannot wait until every question is answered; how Naaseh before Nishmah itself leads to greater understanding

1

Honest Growth

The cheshbon-hanefesh of Elul; honest self-evaluation is only possible through the light of Torah rather than one's own subjective judgment; receiving the strength from Above to act on that clarity and grow from year to year

FREE RENDITION

By the Grace of G-d
Motzoei Shabbos-kodesh
Chai Elul, 5730
Brooklyn, N. Y.

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

Greeting and Blessing:

The month of Elul, terminating the year, is well known¹ as a period of *Cheshbon-hanefesh* — soul searching *self-evaluation*² — in regard to the outgoing year, and of preparation for the incoming year — may it bring goodness and blessing to us and all Israel. Indeed, in order that the preparation be a proper one, it must be preceded by a spiritual stock-taking of the past.

Needless to say, it has to be an *honest* self-evaluation: taking into account the improper actions, inadequate actions, as well as the accomplishments.

Coupled with a firm determination to rectify that which requires rectification; make good the deficiencies — utilizing all capacities and possibilities;³ and to rise, to elevate oneself to a higher level than in the bygone year, to proceed from strength to strength⁴ in all matters of goodness and holiness.

Source: Photocopy of the original.

Note: The English renditions of the Rebbe's *Michtavim Klali'im* (circular letters addressed to every Jew) were edited by the Rebbe. The Yiddish version of this letter (with slight variations) is printed in *Likkutei Sichos*, vol. 9, p. 457; *Igros Kodesh*, vol. 26, letter 9967 (p. 471). The Rebbe's original Hebrew endnotes are published at the end of the letter.

* * *

How very necessary it is to make such a self-evaluation at the transition from one year to the next — is also evident from the fact that several opportune periods have been set aside for this very purpose, at the year's end:

- The month of Elul, as aforementioned;

- The twelve days, from Chai (18th) Elul to Rosh Hashanah, which, as is known⁵, correspond to the months of the year, with a view to rectifying each month;

- Rosh Hashana itself, whose special Mitzvah is the sounding of the Shofar which, as Our Great Teacher the Rambam⁶ teaches us, serves also as a call to a reawakening and spiritual stock-taking;

- The Ten Days of Teshuvah as a whole, and in particular the seven days⁷ between Rosh Hashana and Yom Kippur, corresponding to the seven days of the week: the Sunday of these seven days — to rectify (correspondingly) all the Sundays of the year; Monday — all the Mondays, and so on; until the culmination of it is reached on —

- The Holy Day, Yom Kippur.⁸

* * *

As was said above, the spiritual self-evaluation has to be an honest one — of all that has been done and left undone. However, a human being cannot be an impartial judge where he himself is concerned, for where he is personally involved he is too subjective to be infallible in his self-estimation; the intrusion of his intellect, the feeling of self-love, create a tendency toward a slanted evaluation.

Moreover, generally the human intellect — which has its limitations, of course — is not always reliable in judging what is good and what is the reverse⁹. Therefore, G-d, the Creator of the world and of man, knowing the human limitations and difficulties, has given us the Torah, called *Torah-Or* — the Torah is Light, to illuminate our way in life. When a Jew accepts the Torah and Mitzvot with *Kabolas-ol* (self-surrender, without intrusion of his intellect), he becomes unified¹⁰ with the Divine Intellect of *Torah Or*, and he finds his way illuminated and clear as to what he has to do, and what not to do.

This is the meaning of the words, G-d is **my light**, in the beginning of Psalm 27 which we begin reciting twice daily¹¹ from Rosh Chodesh Elul on.

However, even when one clearly knows what is good and what is not good, it is not always easy to actually do the right and proper thing, and do it to perfection; especially when it requires the overriding of one's limited intellect, strong will, and desire. There are, or it appears that there are¹², various difficulties and trials — hence every Jew, even a Tzaddik¹³, prays every morning at the beginning of the day: *Bring me not into the hands of temptation (test)*, etc. Here again G-d comes to the rescue — if a firm resolve¹⁴ is made to meet the test.

This is the meaning of **...my rescue** — following the words “G-d is my light” in the abovementioned verse.

The transition from one year to the next is surely not simply a “calendaric” event: merely adding one more year. The intent and purpose of it surely is to gain more of the good and the holy, and to rise to a fuller and higher level¹⁵, for continued advancement in Torah and Mitzvoth, and at a growing pace. For, however satisfactory the position was before — even in the case of men of great virtue and piety — it is not good enough, if a person maintains the status quo. It is necessary to make a real effort to proceed from *strength to strength*, higher and ever higher. Here again one must turn to G-d for the needed strength to make steady progress in the daily life, so that today should be better than yesterday, and tomorrow should be better than today.

This is the meaning of the words.. G-d is the **strength of my life** — as continued in the said verse.

* * *

May G-d grant that, as we come from the illustrious day of Chai Elul¹⁶, the birthday of the two Great Luminaries, Israel's greatest in their generation and in the generations following — namely, the Baal-Shem-Tov, founder of General Chassidus, and the Alter Rebbe, author of the *Tanya* and *Shulchan Aruch* — who dedicated their lives to strengthen and deepen the concept and practice of Love of G-d, Love of the Torah, and Love of Israel, including even a Jew a stranger whom one has never met, that also towards him should the love of Fellow-Jew (v'havto Ire'acho) be “as to thyself” (*komocho*) —

May each one of us, man or woman, do his/her best in the abovementioned matters, both for personal good and for the good of others, and in a growing measure. This will surely call and bring forth G-d's blessings, in the “measure” of the Holy One blessed be He, Who rewards in kind¹⁷, but in a most generous way¹⁸, out of His full, open, holy and ample Hand.

To see the fulfilment, in personal experience, of the words, G-d is my light and my rescue.. the strength of my life, and that all these things be carried out in affluence, with joy and gladness of heart.

This will also hasten the fulfilment of the Divine promise (as continued in the said Psalm): "To behold the pleasantness of G-d and to visit in His Sanctuary.. and I will offer in His Tabernacle sacrifices of Teruah.

In the Beth Hamikdash which will be erected by our righteous Moshiach¹⁹, upon our true and complete Geulo, speedily indeed.

With esteem and blessing of
Kesivo vachasimo toivo for
A good and sweet year,
Materially and spiritually,

/Signed/ Menachem Schneerson

(1) ראה ליקוטי מהרי"ל במקומו. טווא"ח ר"ס תקפ"א, ל"ת להאריז"ל ר"פ תצא עה"פ ובכתה גו' ירח ימים. לקו"ת ד"ה אני לדודי (וכן בסידור וכו' ד"ה זה). ובפנים יפות (לבעל ההפלאה) פ' אחרי ד"ה ביד איש עתי דהם ימי כפרה על כל השנה ונרמז במשנה (כתובות נו, א) נותנין לבתולה (אלול שמזלו בתולה) י"ב חודש. (2) וזה נוגע לא רק להאדם, כ"א לכל הבריה כולה, כי 'אדם אינו פרט א' כמו שאר הנבראים אלא הוא כולל כל הנבראים כו" לכן אודעונו כל עילאין ותתאין כד בעא קוב"ה למברי אדם כו' (ליקוטי לוי יצחק - לאאמור"ר - על זח"א לד, ב עיי"ש). (3) וע"פ מחז"ל כדבעי ל' למיעבד לא עבד (כתובות סז, א); לא יגעתי ומצאתי אל תאמן (מגילה ו, ב). וראה קונטרס ומעין מאמר טז, פ"ב. (4) ראה ברכות בסופה. תו"א ס"פ וישב. ובאוה"ת להצ"צ בראשית (כד, ב): וזהו (עירובין נד, א) האי עלמא דאזלינן מיני' כו' ע"י עוה"ז דוקא. (5) ראה ס' השיחות ה'תש"ג ע' 177 בסופו. (6) הל' תשובה פ"ג ה"ד: וחפשו מעשיכם כו'. וראה גם "ענין הב" בתק"ש (הר"ס הגובא באבודרהם). התעוררות לתשובה (בשו"ע להאריז"ל כוונות לר"ה). ועיי"כ המשך וככה תרל"ז פ"ע משל הבעש"ט ז"ל ומשל מהרל"צ ז"ל מבארדיטשוב. (7) בס' האריז"ל מסיים בזה: וזה ודאי בלי ספק. (8) ובו עצמו פעם אחר פעם עד להוידי בעת החתימה - בתפלת נעילה, ועיין שו"ע אדה"ז ר"ס תר"ז. (9) וכידוע הדוגמא בזה אשר שאול שה' משיח ה' וכבן שנה שלא טעם טעם חטא (יומא כ, ב) אמר הקימותי (יותר מ"עשיתי" בלבד) את דבר ה' ושמואל אמר ותעש גו' ה' (יותר מהעדד עשיית הטוב) וביאר כי "שמוע" ו"להקשיב" - הם העיקר (ש"א טו, יג-כב). (10) ראה תניא פ"ה. (11) להעיר ממחז"ל דשנים ליום (התמידים) - מכפרים שאין עון (במדב"ר כא, כא. תנחומא שם). וי"ל דמזה סמך למנהגנו לומר בשנ' בתפלת המנחה (ראה שער הכולל). (12) להעיר מסוכה (נב, א) נדמה להם כחר גבוה. וצ"ע. (13) וכידוע הדוגמא כשאמר דוד בחנני ה' ונסני (סנה' קז, א. זח"א פב, א). (14) ומכחז"ל שהקב"ה עוזרו; הבא לטהר מסייעין אותו (סוכה נב, ב). יומא לח, סע"ב. (15) ראה אגה"ק ס"ד: ובכל שנה ושנה יורד כו' אור חדש כו' שלא ה' מאיר עדיין מימי עולם אור עליון כזה כו' גילוי תלי במעשה התחתונים כו'. (16) ראה ס' השיחות ה'תש"ג ע' 141. (17) סוטה ט, ב. ובכ"מ. וידוע פי' הבעש"ט עה"פ ה' צלך (קדושת לוי עה"ת - קדושה שני קרוב לסופה). ובאור תורה להח"מ רמזי תהלים שזהו "ע"י אהבה לבנים (בני ישראל) וזהו ע"י ימינך והוא ע"ד אברהם אוהבי). (18) היינו באיכות ובכמות. ולהעיר ממחז"ל דמדה טובה מרובה כו' ת"ק פעמים (תוספתא סוטה רפ"ד). אגה"ק ס"ח: דלכאורה זו אינה מן המדה כו'. (19) ראה רמב"ם הל' מלכים ספ"א ומסיים: שיקבץ נחמי ישראל כו' ויתקן את העולם כולו לעבוד את ה' בייחד. ובסיים הפרק שלאחריו (וסיום ספרו יד החזקה): ובאותו הזמן כו' יהיו ישראל חכמים גדולים ויודעים דברים הסתומים כו' כי מלאה הארץ דעה את ה' כמים לים מכסים.

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770 איסטערן פארקווי
ברוקלין, נ. י.

FREE RENDITION

By the Grace of G-d
Motzoei Shabbos-kodesh
Chai Elul, 5730
Brooklyn, N. Y.

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

Greeting and Blessing:

The month of Elul, terminating the year, is well known¹ as a period of Cheshbon-hanefesh - soul searching self-evaluation² - in regard to the outgoing year, and of preparation for the incoming year - may it bring goodness and blessing to us and all Israel. Indeed, in order that the preparation be a proper one, it must be preceded by a spiritual stock-taking of the past.

Needless to say, it has to be an honest self-evaluation: taking into account the improper actions, inadequate actions, as well as the accomplishments.

Coupled with a firm determination to rectify that which requires rectification; make good the deficiencies - utilizing all capacities and possibilities;³ and to rise, to elevate oneself to a higher level than in the bygone year, to proceed from strength to strength⁴ in all matters of goodness and holiness.

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2

Vitality is the Key

Self-assessment must be infused with vitality, enabling a person to face his shortcomings without discouragement and his achievements without complacency, and to turn both into real growth

FREE RENDITION

By the Grace of G-d
2nd Day of Weekly Portion:
“You¹ are standing firmly this day,
all of you” (Deut. 29:9)
18 Elul,² 5736. Brooklyn, N. Y.

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Our People Israel, Everywhere —
G-d bless you all!

Greeting and Blessing:

The Month of Elul,³ as is well known, is the month of honest self-assessment for the outgoing year, and, at the same time, the month of preparation for the new year — which is, clearly, also a purpose of the honest assessment: Not only to try to make good the deficiencies, but also to know, and to resolve with proper determination, what should be the daily conduct henceforth, which will make the coming year a good and sweet year spiritually, hence also a good and sweet year materially.

In the month of Elul itself, the 18th (“Chai”) Elul comes as a special reminder, with encouragement and exhortation, in the said two aspects, self-assessment and preparation. Its message is: With this day begin the last 12 days of the year; hence the selfsearching must now be more intensive and embrace the months of the year — each day corresponding to a month,⁴ the start being with *Chai* Elul. Moreover,

Source: Photocopy of the original.

Note: The English renditions of the Rebbe’s Michtavim Klali’im were edited by the Rebbe. The Yiddish version of this letter (with slight variations) is printed in *Likkutei Sichos*, vol. 14, p. 458; *Igros Kodesh*, vol. 31, letter 11911 (p. 296). The Rebbe’s original Hebrew endnotes are published at the end of the letter.

according to our Rebbes — Nessiim, the day of *Chai* Elul must infuse vitality⁵ (“chai”=life) into all details⁶ of the Divine service in the entire month of Elul and in its two general aspects of assessment and preparation.

* * *

One may wonder what has “vitality” to do with such a thing as an honest assessment which deals with “hard” facts? But it has, and it is as follows:

There is the well known instruction⁷ that, just as one must not forget one’s shortcomings, in order to rectify them fully, so must one not forget one’s good qualities, in order to utilize them in the fullest measure.

In order that this should be accomplished as behooves one — and in the greatest possible degree⁸ — the assessment must be done with real vitality.

An honest assessment of one’s shortcomings might sometimes induce discouragement,⁹ or worse, despair. An honest evaluation of one’s achievements might lead to complacency¹⁰ and to the conclusion that one has already attained a state of perfection.

However, the sign and effectiveness of vitality is in *growth*, and

Not the growth of a vegetable, which remains in the same place (and situation), but of a living creature — moving from place to better place.

And not only changing places, but also growing through personal change¹¹, changing one’s nature, habits and entire being¹² from good to better and still better.

This is the true vitality of a Jew, who has been commanded to refine and change his character attributes.¹³

The capacity to attain all the above has been given to every Jew, or, using the quotation in the dateline above, to “all of you,” from “the heads¹⁴ of your tribes” to “the hewer of your wood and the drawer of your water.”

For, the vitality of every Jew derives from, and is bound up with, the Source of Life, as is written, *And¹⁵ you who are attached to G-d, your G-d, are all of you living this day* — by virtue of your attachment to G-dliness, the Source of life and vitality, through the Torah, *Toras-Chayim*, and the Mitzvos whereby Jews live.¹⁶

Moreover, it is a matter of common experience that everything done with vivacity can be achieved with greater success and more completeness. And — what is no less important — such activity makes the proper impact on others to be inspired with the same spirit, for the best influence is a living example.

* * *

May G-d grant that everyone, man and woman, take full advantage of the great opportunity of the last days of the year, and those following, all the days of the coming year — with true vitality in fullest measure, as above.

And in the merit of it everyone, in the midst of all our Jewish people, should be inscribed unto a good and sweet year for good life and for peace,¹⁷

Unto the coming of our Righteous Moshiach, and the fulfilment of the Divine prophecy: "The strength and glory of the Righteous shall be uplifted,"¹⁸ very soon indeed.

With esteem and blessing,

/Signed: Menachem Schneerson/

1) ראה לקו"ת עה"פ דהיום קאי על ר"ה. וראה זח"ב ר"פ בא. 2) יום הולדת שני המאורות הגדולים מורנו הבעש"ט (בשנת תנ"ח) ורבנו הזקן (בשנת תק"ה). וראה בארוכה ס' השיחות ה'תש"ג ע' 141. 3) ראה ליקוטי מהרי"ל במקומו. טווא"ח ר"ס תקפ"א. ל"ת להאריז"ל ר"פ תצא עה"פ וראית גו' ירח ימים. לקו"ת ד"ה אני לדודי (וכן בסידור וכו' ד"ה זה). באוה"ת שם. ובפנים יפות (לבעל ההפלאה) פ' אחרי ד"ה ביד איש עתי דהם ימי כפרה על כל השנה ונרמז במשנה (כתובות נו, א) נותנין לבתולה (אלול מזלו בתולה) י"ב חודש. 4) ס' השיחות ה'תש"ג ע' 179, 177. 5) ס' השיחות ה'תש"ה ע' 122. נתבאר בלקו"ש כרך ב' ע' 388 ואילך; שם כרך ד' ע' 1352. 6) שכללותם ג' העמודים דתורה עבודה וגמ"ח, וענין התשובה (ליקוט אלול. ובכ"מ). 7) ראה לקו"ד כרך ד' ע' תקפא. היום יום ע' קז. 8) ראה כתובות סז, א. 9) ראה תניא פכ"ו ואילך. 10) ראה צוואת הריב"ש ש"יב. קונטרס ומעין מט"ו-טז. 11) שאז כל העליות (הצמיחות) שלפני זה הן באופן אחר לגמרי. וע"ד החילוק דצומח וחי שבצומח וחי לצומח וחי שבאדם עיין ס' תקס"ח לאדה"ז ע' קכג). **ובהלכה** (זבחים צא, א) אטו שבת למוספין אהני לתמידין לא אהני (בתמל'). וראה צפע"ג ר"פ קורח דמסיק שזהו עיקר באמונה מירוש' סנהדרין רפ"י. 12) ראה סד"ה לך לך תרס"ו, תרס"ז. 13) ח"פ להרמב"ם פ"ו. תו"א תולדות יט, ב ואילך. לקו"ד כרך א' ע' נו ואילך. 14) נצבים כט, ט-יז"ד. – וראה תנחומא. אוה"ת עה"פ (ע' א'רו). 15) דברים ד, ד. וראה אדר"נ ספ"ד. ליקוטי לוי"צ לוח"ב (ע' קלג). 16) אחרי יח, ת. וראה אור תורה שם (נת' באוה"ת שם). 17) להעיר מסיום וחותם המשך מים רבים תרל"ו. 18) תהלים עה, יא. וברש"י: צדיקו של עולם ישראל שהם שבחו של הקב"ה.

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FREE RENDITION

מנחם מענדל שניאורסאהן
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Greeting and Blessing:

The Month of Elul,³ as is well known, is the month of honest self-assessment for the outgoing year, and, at the same time, the month of preparation for the new year - which is, clearly, also a purpose of the honest assessment: Not only to try to make good the deficiencies, but also to know, and to resolve with proper determination, what should be the daily conduct henceforth, which will make the coming year a good and sweet year spiritually, hence also a good and sweet year materially.

In the month of Elul itself, the 18th ("Chai") Elul comes as a special reminder, with encouragement and exhortation, in the said two aspects, self-assessment and preparation. Its message is: With this day begin the last 12 days of the year; hence the selfsearching must now be more intensive and embrace the months of the year - each day corresponding to a month,⁴ the start being with Chai Elul. Moreover, according to our Rebbe - Nessim, the day of Chai Elul must infuse vitality⁵ ("chai"=life) into all details⁶ of the Divine service in the entire month of Elul and in its two general aspects of assessment and preparation.

* * *

One may wonder what has "vitality" to do with such a thing as an honest assessment which deals with "hard" facts? But it has, and it is as follows:

There is the well known instruction⁷ that, just as one must not forget one's shortcomings, in order to rectify them fully, so must one not forget one's good qualities, in order to utilize them in the fullest measure.

In order that this should be accomplished as behooves one - and in the greatest possible degree - the assessment must be done with real vitality.

An honest assessment of one's shortcomings might sometimes induce discouragement,⁸ or worse, despair. An honest evaluation of one's achievements might lead to complacency¹⁰ and to the conclusion that one has already attained a state of perfection.

However, the sign and effectiveness of vitality is in growth, and

Not the growth of a vegetable, which remains in the same place (and situation), but of a living creature - moving from place to better place,

–Newly Released–

3

The King in the Field

The special Divine mercy of Elul, as illustrated by the king in the field parable; New Year wishes, including the favorable attitude of the authorities

By the Grace of G-d
Rosh Chodesh Elul, 5743
Brooklyn, N. Y.

Mr. ...¹

Greeting and Blessing:

Now that we have entered the month of Elul, the month which G-d has designated as a special month of Divine mercy and grace, I trust you are familiar with the parable by which the Alter Rebbe, Founder of Chabad, explains the special significance of this month.²

Briefly: When the king rules his kingdom from his palace, his subjects know it and feel it in various degrees. It is not easy to meet the king personally when he is in his palace. But there is a time when the king goes out and meets the people in the field. At such a time, everyone can go up to the king and present a request to him personally, and the king receives every person with a smiling face, and fulfills the request.

Such is the month of Elul – a time when the people go out to meet the King of Kings, HaShem, “in the field,” for He has designated this month as a month of special Divine grace, mercy and forgiveness. This is why the month of Elul calls for special efforts in matters of Torah and Mitzvot, to learn Torah and to do Mitzvot with an extra measure of

Source: Photocopy of the original.

¹ At the time of this letter, the recipient was facing legal proceedings that had also resulted in the incarceration of a family member.

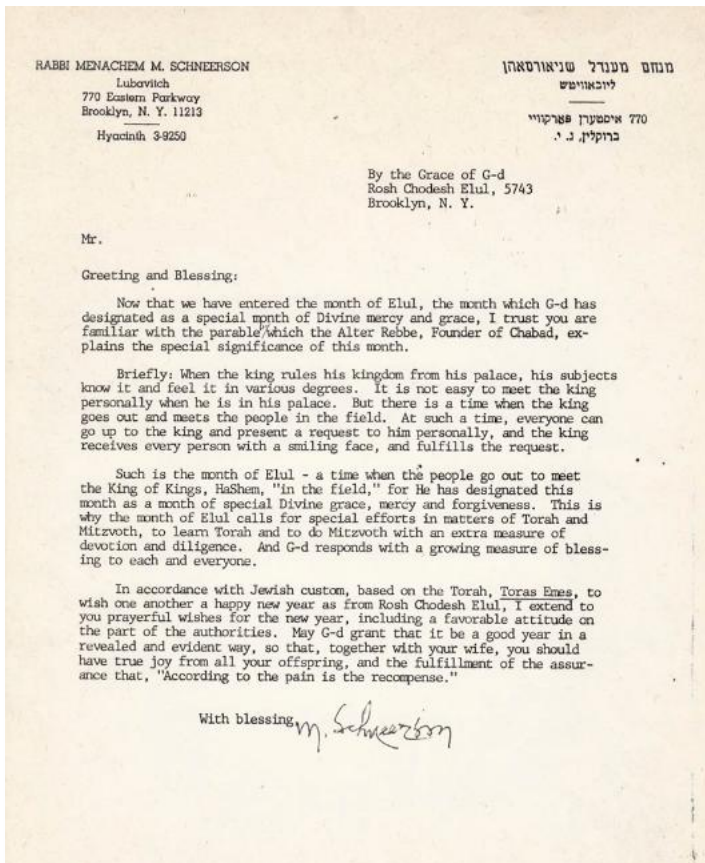
² *Likkutei Torah, Re'eh, 32a.*

devotion and diligence. And G-d responds with a growing measure of blessing to each and everyone.

In accordance with Jewish custom, based on the Torah, **Toras Emes**, to wish one another a happy new year as from Rosh Chodesh Elul, I extend to you prayerful wishes for the new year, including a favorable attitude on the part of the authorities. May G-d grant that it be a good year in a revealed and evident way, so that, together with your wife, you should have true joy from all your offspring, and the fulfillment of the assurance that, "According to the pain is the recompense."³

With blessing,

M. Schneerson



³ Avos 5:23.

–Newly Released–

4

Before Having All the Answers

G-d created man with a natural desire to understand the unknown; why observance cannot wait until every question is answered; how Naaseh before Nishmah itself leads to greater understanding

By the Grace of G-d
18th of Marcheshvan, 5731
Brooklyn, N.Y.

Miss ...
Milano, Italy

Blessing and Greeting:

This is to acknowledge receipt of your letter, in which you ask several questions of a religious philosophical nature.

Generally, it is difficult to adequately explain such questions in a letter, since they involve many intricate details. However, it is not really necessary to discuss them in a letter, inasmuch as you could discuss them with Rebbetzin Garelik.⁴

Nevertheless, I would like to make a general observation: The fact that Chasidus discusses and explains at great length such matters as G-dliness, the Creation of the world, the destiny of man, etc., etc., shows that the Torah knows that these questions are of great interest to the individual and wants, therefore, to satisfy his natural curiosity and search for knowledge. Moreover, man has been created as an intelligent being, and it is only right and proper that he should use his intelligence to gain better understanding of himself, his Creator, and the world in which he lives.

Source: Photocopy of the original (this letter was partially published in *The Letter and the Spirit*, vol. 2).

⁴ The local Chabad Shluchah.

Notwithstanding all the above, the Torah has also clearly stated that the basic approach of a Jew should be that of “Naaseh (first), v’Nishmah (afterwards).”⁵ In other words, obedience to, and performance of, the laws of life laid down by the Creator must not be conditioned upon the individual’s understanding of them. This approach is also understandable, for in the final analysis, we must realize that human intelligence is necessarily limited and cannot fully grasp the Divine intelligence. A simple illustration of this truism can be found in the obvious fact that a small child cannot understand an intricate scientific or philosophical system which a great scientist or philosopher has arrived at after study and research of tens of years. Be it noted that in this case the difference between the child and the scientist is only a difference of degree, inasmuch as both are created human beings, and only age, development and education separate them. Indeed, it is very possible that the child might one day even surpass the particular scientist. This is not the case in regard to the difference between the Creator and a created human being, where the difference is absolute, and there is no common denominator between them. It is only that the Creator, in His infinite kindness, wished to reveal some of His wisdom to mankind, and has consequently given us the Torah and Mitzvot through which we can partake, in some measure, of this infinite Divine wisdom.

It follows from the above that inasmuch as G-d desires the individual to advance and elevate himself in all matters of Torah and Kedusha, including also his perception of them by his intellect, it is clear that as a person grows older and more mature, new and more intricate questions are bound to arise. If, therefore, a person would only act after he understood everything intelligently, he would never come to act at all. One must not expect that he will learn everything today, and then everything will be clear and understandable to him. The fact is that the Torah itself has been studied for countless generations, and it is still being studied, for it is, as mentioned above, infinite, being derived from the Infinite.

Under these circumstances, it is to be expected that some questions arising must be left in abeyance, in the expectation that they will (in part) be resolved tomorrow, when, as is also to be expected, new questions will arise, and so it will go on. And as it has been in the case of our great prophets, sages and thinkers, who kept on studying the Torah and searching for answers, without this in any way detracting

⁵ Shemos 24:7; Shabbos 88a.

from their complete surrender to the Will of G-d in their daily life, knowing that the Torah is true, and that there are true answers and explanations for all possible human questions, in the Torah — so must it be with each and every one of us.

I trust it is unnecessary to elaborate further on the above. I do want to emphasize, however, the need to strengthen your Bitochon in G-d and in His help to eventually clear up many of the questions that you may have. This Bitochon, coupled with your daily conduct in accordance with the Will of G-d, will surely go a long way towards broadening your understanding and giving you new insights into all the questions and problems which you may have. Here too there is a simple illustration from the physical aspect of life, namely, that when a person is hungry or undernourished, he must first of all take in food, which will not only still his hunger, but also help him function better mentally as well. Likewise with the Neshama, which also functions better when it gets its daily nourishment in terms of Mitzvoth and Good Deeds.

I trust that you had an enjoyable and inspiring month of Tishrei, and that you have taken a goodly measure of inspiration with you for all the year.

With blessing,

M. Schneerson

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With blessing,

M. Schneerson



לע"נ
הרה"ח הרה"ת
ר' שלום לייב
בן הרה"ח הק' ר' שמעון בן-ציון
אייזנברך
נלב"ע כ"א אלול
תשפ"ב



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