



SICHA EREV ROSH HASHANA 5741

*Free Translation**

When one looks in the prayer book one finds that the idea of Rosh Hashanah is that then “all people of the world pass before him like sheep.” Rosh Hashanah, then, does not relate only to Jews, but has a connection to every person in the entire world.

It is also clear from much of what we recite in the Rosh Hashanah prayers, that it relates not only to human beings, but also to the animals, the vegetation and the inanimate objects that exist in the world. This is also understood from what the Mishnah that says, “There are four New Years.” And from the ruling regarding trees, [that their sustenance is apportioned] in their “New Year.”

Nevertheless, all of them depend on what is achieved on Rosh Hashanah. This is also clear from the liturgical passage, “This day is the beginning of Your works.” The plain, simple and correct meaning of “Your works” is that it includes the entire human race, the entire animal kingdom, the entire plant kingdom, and the entire mineral kingdom.

This also resolves the question people ask: It would seem that a Jew should only connect with and work with himself, why should he express opinions and mix into worldly matters?

The answer is, as mentioned earlier, that the function of a Jew is to illuminate the world and everything around him, bringing about “nations will walk by your light.”

The idea of illumination, as mentioned numerous times, is not that the light creates something new, rather, light enables one to see what things are, where they are located, and what needs to be done with them.

When it is dark one can err, and not know whether something is a window or a door; whether it is a table or a chair; whether it belongs in one corner or in another corner.

When, however, one illuminates his domain or his room, the light enables him to see what everything really is: something white looks white, while the opposite of white, something unclean, visibly needs to be washed, or to be cleansed in some other manner.

Additionally, every Jew and all Jews are “believers, the children of believers,” and they know that “the world was created through Ten Utterances.” They know that everything was

*) Taken from the Subtitles that appear on the screen



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brought into existence. There was a time when there was no universe at all, and later it was created: "By G-d's word the heavens were made, and by the breath of His mouth, all their hosts." Through G-d's word, through G-d's utterance.

The Alter Rebbe explains that this gives immediate clarification to the Baal Shem Tov's teaching: [The Baal Shem Tov taught] that simple reasoning compels that since this world was created "something from absolute nothingness," it must continuously be recreated. Every day, every hour, and every moment the world must be created anew. How? Through G-d's word by which it was created the first time and is always present within the world. G-d's word constantly creates it anew, and gives it life and existence. [G-d's word] creates, vivifies and sustains.

One can easily understand, then, that the true essence of every being is in fact the Divine Utterance which constantly gives it life.

Nevertheless, it is possible that one will fail to realize this, or one may forget about it, although he really believes in it. Consequently, if one does forget about this, or if one does fail to realize it in the first place, one finds oneself reckoning with what the material world says to him, reckoning with the limitations and restrictions of the world. Even if they are inconsistent with or disruptive to conducting oneself as G-d commanded in His Torah.

Here is where the "Torah of Light" steps in and illuminates. Torah demonstrates how every being is created every single moment from complete nothingness –it is constantly created anew.

It is therefore clear that even after it has been created, the creature does not have a true existence, for it has no endurance: Every single moment it is dependent on being created anew.

What illuminates matters, enabling us to see that this is how they truly are? Through taking what it says in this "Torah of Light," and bringing it down –"study brings to action," to practical application. When one sees something in the world, one immediately realizes that Torah has illuminated it.

Not that Torah created it –creating is G-d's job. The Torah however illuminated the item and showed that it is not, as others may wrongly perceive, something that combats Judaism –which demands a plan and a remedy through specific action. Through the illumination of Torah we recognize that it is now being created anew, "from complete nothingness."

How is one certain of this? Because his own affairs have been illuminated. This, then, gives him the fortitude, and he finds the appropriate words, to impart it to another Jew, as well –and to impart it to a non-Jew, for "nations will walk by your light."



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Then “every creation will know that You have created it.” One can explain this to “a creation” –something that has no virtue other than its being created in this material world— “that You have created it.” He clarifies, he explains and he assists, until the “creation” also “knows” it. The “creation” recognizes this to the extent of Da’at –tangible knowledge. As the Alter Rebbe explains in Tanya, “Da’at” indicates knowledge with resolution and with certainty. “He firmly fixes his thoughts” with such tenacity, that nothing can distract him.

After having such a preparation in the days before Rosh Hashanah, which in general includes the month of Elul and, in Elul itself, specifically in the days closer to Rosh Hashanah, this awareness becomes truer to him, more certain and resolute.

A Jew then anticipates G-d’s blessing to the extent that “he dresses in white,” assure of his good verdict. Torah has already shown him –to the extent that it has become his conviction, his understanding and his knowledge— that “there is nothing else” besides G-d. Since at every single moment all things are created anew, from complete nothingness as beings in this world.

And this is certainly expressed on Rosh Hashanah Eve. This then enables one to walk securely in the path of Torah and Mitzvot. “They will keep the way of G-d, doing charity and justice.”

The world will then not only “not disturb,” but also assist. If a Jew stands with true assertiveness –the assertiveness that comes from Torah and its Mitzvot— it will cause nations to “walk by your light.” Every being in the world will help him make the world brighter than it was the previous moment, and in the moment after that, to provide even more light. For “in holiness one only ascends,” one goes higher and higher in matters of light.

