



A Jew's Essence **Part II: Going Back to His Source**

12 Tammuz, 5745-1985

My father-in-law, the Rebbe, himself explained: "G-d did not liberate me alone" – but at the same time, in the same deliverance, every Jew, – even one who is a Jew by name only – was freed, as well! And this was a continuing liberation, as we have clearly seen since then: At the time of the liberation on the 13th of Tammuz, it was unknown what the outcome would be.

But now we do know, we see, we've experienced, and benefited from the freedom that followed: Before long, the Rebbe was allowed to leave the country – an open miracle – and the Rebbe left with his entire family, his writings, his holy books and his possessions.

A special government agent was even sent to expedite matters, and he was ordered by his superiors not to inspect anything, and to sign the necessary permits for the Rebbe to leave without hindrances.

This event took place openly for all to see.

There are those who say: yes, "Ten miracles occurred for our forefathers in the time of the Holy Temple," as the Mishna states. But "We haven't seen miracles, nor do we know when we will." But in truth, from time to time, G-d reveals Himself, and displays an open miracle.

The Alter Rebbe states in Tanya, that this occurs through the righteous – G-d reveals Himself by performing miracles through the Tzaddikim.

This took place in our very generation, starting on Tammuz 13th and throughout the subsequent events and details which have been published and publicized.

So we see what happens when a Jew decides with determination not to be deterred by anything opposing Judaism – and he doesn't disregard out of stubbornness, but because that is the fact: Everything that is contrary to Judaism has no bearing on a Jew, because he is connected with G-d Himself.

And if he has a challenge, it is from G-d.

Why then does G-d challenge us, at times, with these tests? In order for the person to pass the test and then, "I will raise a banner on the mountaintop." The test raises him higher.

This test affirms that not only does he serve G-d happily when there are no challenges; but even when he is challenged, he contends with those hurdles.

A Jew who is born into a secular environment may argue that this is completely foreign to him.



פרשת פנחס

He is told: You were created and born into this world, and even though the atmosphere you were born into is a secular one, Judaism is not foreign – because a moment earlier, while in your mother's womb, you were taught the entire Torah.

Furthermore, there was “a light above your head” – you did not have to search for Torah in darkness, rather, it was revealed, as “a light above your head.” But for whatever reason, G-d wanted that subsequently, when you enter this world, you should be ‘among the nations.’

From this we understand, that unlike those who postulate: “How can you expect him to act against who he really is,” or in English – “expect him to be a hypocrite?” How can we ask him to follow Judaism, when he was unfamiliar with it until now, he has no connection to it – he was raised in an environment where he was not even told about Judaism?!

The truth is, to the contrary! You don't need to create something new rather, you need only return to your true essence, your source – your evil inclination, or your environment, misled you.

Therefore, first and foremost, – return, like a fish returns to the water, its life-source. And your life-source is Torah study! – It is “a candle above your head.”

This is also the lesson we learn from this day: When we encounter another Jew, or when taking stock of oneself, and we try to affect an improvement. If it seems foreign or beyond us, or if “it seems superfluous,” as the phrase goes – or even when reaching out to ‘captives’ of secular society – the truth is, “You studied the entire Torah even before you were born into the world.” “you need not change yourself to learn something new you need only return to your essence and source, your true self.

And if you wait until you can ‘appreciate it’ – to learn and understand before practicing – in the meantime much time may be lost; and every moment is an irretrievable loss – time cannot be recovered.

Additionally, if we ask, “What do you think? How did your great-grandfather look?” He'll answer, he surely wore a full beard, and his grandmother surely covered her hair with a wig or a kerchief.

And this is the case with any Jew, regardless of their current state: They know for sure that their great-grandparents and ten generations preceding them wore full beards, and wigs or kerchiefs! But subsequently the darkness of exile took its toll.

Therefore, even if it takes a while for him to appreciate this, it will only take a little longer until he understands it. But certainly this was how his grandparents lived, with self-sacrifice and before them, tens of generations!

