

Geuladik Teshuva

Based on the Dvar Malchus of the Shabbos Parshas Riei, 5751

Ani Lidodi - level after level

A person's arousal to do something in his/her *avodas Hashem* elicits Hashem's love for that Jew, giving him strength and the ability to carry out his good decisions.

Sometimes a person comes close to Hashem on his own, while on other occasions Hashem decides to arouse him to become a better Jew, helping him up the spiritual ladder of holiness.


What happens when a Jew is aroused to improve and increase in his *avodas Hashem*? We all know ourselves. We might be sitting in a *farbrengen*, or talking to a friend, or perhaps learning a *sicha*. Then we are reminded that we really have to do everything to bring Moshiach. We decide to do something good, to the best of our ability and in a way that's suitable for us. A person that's involved in learning decides to add to his learning schedule, whereas a person that's experienced doing "*mitzaim*" decides to add more time or effort. Generally speaking, one

should make a good resolution (decision) knowing that he will go through with it; it shouldn't be left in the heavens, so to speak.

This type of decision making and doing is called *isarusa dilisata* - words in Aramaic that mean arousal from below. We decide and do on our own. Our actions are limited. Hashem helps us make our positive decisions and gives us the ability to carry them out. But we can only do so much. This is our *avodas Hashem* during the moth of Elul.

Parshas Riei - To bypass all levels

Sometimes we have an *isarusa dilieila* - an arousal from Above. Sometimes a person can see during the course of his lifetime, unrelated to any prior occurrence that he unexplainably changes from one extreme to the other. Hashem (Above) arouses his soul and lifts him up spiritually from his regular routine. In this regard, the posuk teaches us, "...*Riei anochi nosein lifneichem hayom bracha...*" Hashem Himself in all of His



glory gives us as a gift the biggest brachos ever.


We know that our job is not to wait for this arousal from Above. Instead, our job is to go up spiritually on our own one level at a time, one after the other, in our *avodas Hashem*. This is what we do during the month of Elul. We are aroused to do something, "...Ani Lidodi..." causing Hashem to respond and do something for us, "...Vidodi Li...".

Based on the above, why during the month of Elul, which is a time when we add in our *avodas Hashem* here below, do we read Parshas Riei, which talks about an arousal from Above?

Ani Lidodi and both of us move on to the geulah

The Rebbe Melech Hamoshiach teaches us a tremendous chidush, something new. Our "Ani Lidodi", self motivation to serve Hashem our beloved One, is really strong, and our arousal to do things for Him is unlimited. Each of us can climb especially high the spiritual ladder!

If we think that we are regular people, then our abilities are really limited. How much can we change all at once? But the Rebbe Melech Hamoshiach reminds us that every one of us has "...A portion of Hashem from Above - mamash" within ourselves. Does such a portion have limitations?



The above is hinted to in the word Elul in Hebrew. Its 4 letters are the same beginning letters of words in different *pisukim*. The first *posuk* is "Ani Lidodi Vidodi Li", which refers to prayer. The second *posuk* "Ina Liyado Visamti Lach" speaks about the *orei miklat*, cities of refuge, referring to Torah study, because Torah is a (city of) refuge from the evil inclination. The third *posuk* is "Ish Lireieihu Umatanos Laevyonim", which refers to tzedakah, both in the material and spiritual sense. We put in all of our effort in these three areas during the month of Elul and connect to Hashem with and through them.

The word Elul in Hebrew has the same beginning letters of words in other *pisukim* as well, such as "...Es Livavcha Vies Livav..." which refers to *teshuva*. Finally, and most important, is the *posuk* "...Ashira Lashem Vayomiru Leimor..." which refers to the complete *geulah*. When a Jew does *teshuva* and returns to his Father in Heaven, his true essence becomes revealed, the portion of Hashem from Above - mamash, especially if he is imbued with the spirit of *geulah*. All of his/her Torah learning, prayer, and *tzedakah* are different and are on a higher level, and as such he/she moves on and progresses from day to day to different things they never dreamed of accomplishing. This is the way we join our own spiritual arousal of the

month of Elul with the amazing blessings of Parshas Riei.

A special time

The Rebbe Shlita continues to explain and connect everything with the complete geulah:

"...The reality of the matter is that a Jew can become spiritually aroused on his own in an unlimited manner only during the geulah. Then, Moshiach will reveal within every Jew "the divine portion"...Every Jew should know of the amazing powers he possesses and should use them..."

Therefore, this year, the year of *Arenu Niflaos*, when "I will show you wonders", the wonders of the geulah, is the time when the Rebbe Melech Hamoshiach teaches us a new way in our *avodas Hashem*.

In actuality - mamash!

It is therefore our job to publicize everywhere that we all have to return to Hashem, add in Torah study, prayer, and tzedakah, all of which imbued with the spirit of geulah, for we are certain that it will come immediately. The Rebbe Melech Hamoshiach explains what this really

means:

"...Simply speaking, We have to proclaim and publicize everywhere with words that issue from the heart, that Hashem says through His servants the prophets to each and every Jew "...See, I give before you today a blessing..." to the extent that literally we see with our material eyes the blessing of the true and complete redemption..."

Even if a person feels not totally convinced and isn't sure, simply speaking, that the redemption will be immediately, he nonetheless can and should publicize these things to his relatives and friends; this will help him understand and feel what was spoke about the redemption.

L"Chaim, L"Chaim V'Livracha! To all those seated here...including and especially a blessing to be written and inscribed for a good and sweet year, and even more so, the most important blessing, the blessing for the true and complete geulah by the Moshiach tzidkeynu."

**יחי אדוננו מורנו ורבינו
מלך המשיח לעולם ועד!**

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