



לזכות
 ר' פינחס הירש שיחי'
 מאראס
 לרגל יום הולדתו השמונים
 ב' תמוז ה'תשפ"ה
 לאריכות ימים ושנים טובות
 מתוך בריאות הנכונה
 נדפס ע"י משפחתו שיחי'

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Physical vs. Spiritual Reality

At the farbrengen of Shabbos Parshas Nitzavim 5734,¹ the Rebbe spoke about the famous teaching of the Baal Shem Tov that Hashem *bentches* the month of Tishrei, and with the power of this *bracha*, the Yidden *bentch* the remaining eleven months of the year. The Rebbe explained that though this *bracha* comes from above, there is still some intervention from us below (*is'arusa d'lisata*): The Baal Shem Tov, with this teaching, caused that Hashem's *bracha* also include the advantage of human *avoda*. Similarly, when this teaching is publicized and discussed by Yidden in future generations, we too can accomplish that this *bracha* is not only given from Hashem above (*is'arusa d'leila*), but instead we become "partners" with Hashem in this *bracha* of the Shabbos before Rosh Hashanah.

The Rebbe went on to explain that the preciousness of *avodas ha'adam* did not begin when Adam Harishon was created on Rosh Hashanah; rather, it existed before the world was created as well. Even before the world was created, Hashem took pleasure in the Torah and *mitzvos* that the Jewish people would do in the future, after creation.²

Based on the above, we can understand the meaning of the fact that "the world was created on 25 Elul." Was there a calendar year before the world

was created? How can we set a date for the first day of creation when time itself is a creation along with the rest of the universe?

The explanation is: Hashem deliberately created the world to appear as if there were eleven months and 24 days before creation began on 25 Elul, to symbolize that there actually *is* something that "precedes" creation: the effect of the *avoda* of Yidden that will come in the future.

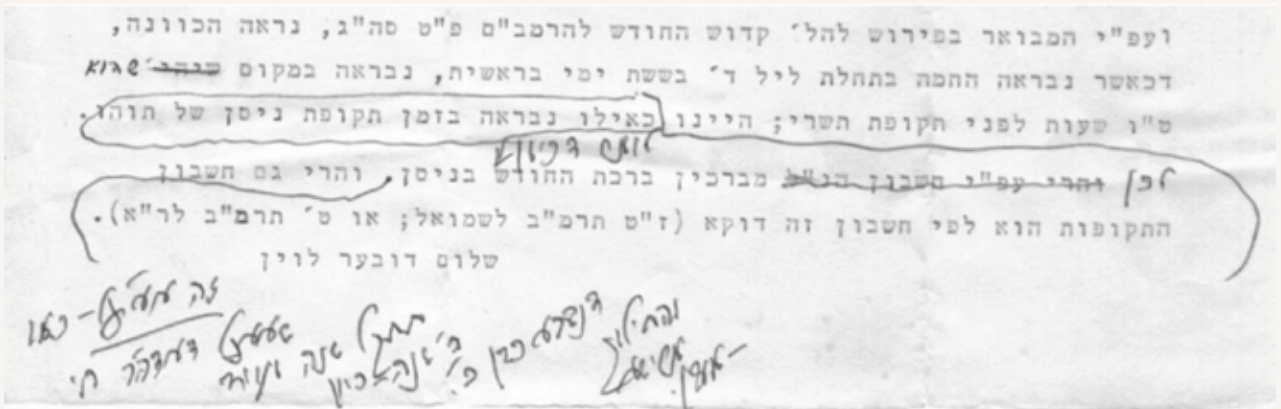
The Rebbe pointed out that we find proof for this idea in *nigleh* as well: The Midrash says that Adam Harishon was created like a 20-year-old man—i.e. looking as if he had lived for twenty years before creation.



After Shabbos, Rabbi Sholom Ber Levine wrote a note to the Rebbe, suggesting another proof for the Rebbe's position from a halacha regarding *Birkas Hachama*:

There are two opinions in the Gemara as to when the world was created: Tishrei or Nissan. The generally accepted ruling is that, in the practical sense, the world was created in Tishrei. However, in Hashem's "thought," the world was created earlier, in the month of Nissan.

We actually see this manifest in the physical



position of the sun, in the fact that we begin counting the seasons from Tishrei assuming that the sun's position is slightly delayed, based on the fact that it was created to look as if its position during the preceding Nissan season actually occurred in the physical sense.

Furthermore: we actually rely on the position of the sun during this preceding Nissan season for a matter of halacha: The *bracha* of *Birkas Hachama* is recited when the sun reaches the position it had occupied at the time of creation—based on the opinion that the world was created

in Nissan; *not* when it returns to where it had been placed at the time of its actual creation.

Rabbi Levine sought to prove from this that, as the Rebbe had stated, Hashem created the world as though time had previously existed. When the sun was actually created in Tishrei, it was made to look as if it had undergone the preceding Nissan season, even in the physical sense.

The Rebbe however did not accept his assumption as proof, writing as follows:³

לומר דכיון [כאילו נבראה בזמן תקופת ניסן של תוהו] לכן [מברכין ברכת החודש בניסן]. זה אאפ"ל – כמו שאאפ"ל [ל דאדה"ר חי תקל שנה ועוד כ' שנה – כיון דנברא כבן כ'].
והחילוק מרישא – מובן.

To suggest that the reason why [we recite *Birkas Hachama* in the month of Nissan] is due to the fact [that the sun was created looking as if it was created in the preceding Nissan season] is **not plausible**. Just like it is not plausible to say that Adam Harishon lived 930 years, plus an additional 20 years, since he was created [looking] like a 20-year-old.
[I.e. we don't count the years preceding his creation as part of his life, though his body looked as if he had lived through them. Similarly, we wouldn't say a *bracha* commemorating the physical creation of the sun based on the fact that it *appeared* as if it was created at that time.⁴]

The difference between this and what was explained above [i.e. what the Rebbe explained at the farbrengen, that the future *avoda* of the Jewish people had its effect, in a spiritual sense, even before the physical creation of the world] is obvious.⁵

1. Toras Menachem vol. 77, p. 334.
2. See edited *sicha*, Likkutei Sichos vol. 16, p. 486.
3. Published in Toras Menachem *ibid.*, p. vii.
4. For an explanation as to why we indeed recite the *bracha* then, see Likkutei Sichos vol. 16, p. 99.

5. I.e., to say that in a spiritual sense, the future *avoda* of the Jewish people had an effect on the physical world is not quite the same thing as actually equating the spiritual position of the sun with the way it was physically created.