



מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר  
בקשר עם יום הבהיר י"א ניסן-קכג שנה

נדפס ע"י

הרה"ת ר' שלום דוב בער וזוגתו מרת חיה  
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INTERVIEWS:  
RABBI YOSHI KATZ

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# THE TORAH OF YUD ALEPH NISSAN

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In honor of Yud-Aleph Nissan—the Rebbe’s birthday—we were privileged to sit down with four Chassidim to study the four *kuntreisim* that the Rebbe edited and published for Yud-Aleph Nissan, discussing profound insights and highlighting practical lessons. We thank them for their time, זכות הרבים תלוי בהם.





KUNTRES YUD ALEPH NISSAN 5747

# MAAMAR KIMEI TZEISCHA YUD ALEPH NISSAN 5742

RABBI YOSEF YITZCHOK GOURARIE

The *maamar* opens with the *possuk*, “*Kimei tzeischa mei-Eretz Mitzrayim ar’enu niflaos.*” The simple meaning of this *possuk* is that at the time of the final *Geulah*, there will be miraculous wonders and extraordinary revelations of *Elokus*, just as there were during *Yetzias Mitzrayim*.

This *possuk* naturally raises a question: The wording “*kimei—like the days*” (plural)—seems puzzling. *Yetzias Mitzrayim*, the actual exodus from Egypt, occurred on a single day. This is evident from other *pessukim*, such as “*Zachor es hayom hazeh asher yetzasem mimitzrayim—Remember this day that you left Egypt*”—which refers to it in the singular. Why, then, does the *possuk* here use the plural form?

Another question raised by the *possuk* is its comparison between the miracles of the ultimate *Geulah* and those of *Yetzias Mitzrayim*. This seems difficult to understand. The miracles of the future redemption will be on an entirely different level—far *surpassing* those of *Yetzias Mitzrayim*. How, then, can they be equated?

The *maamar* addresses this by presenting a second explanation of the *possuk*. Not only will there be miracles in the future redemption, but they will be considered *niflaos*—wondrous—even compared to the miracles of *Yetzias Mitzrayim!* Despite the magnitude of the original *geulah*, the miracles



of the final *geulah* will be of such an extraordinary nature that they will stand out as wondrous, even in comparison.

These two seemingly contradictory explanations are both true. *Yetzias Mitzrayim* brought a revelation of the highest levels of *Elokus*, so in a general sense, it can indeed be compared to the ultimate *geulah*. However, when examining the details, the *giluyim* of the future *geulah* will be on an entirely higher plane, far surpassing those of *Yetzias Mitzrayim*.

The *maamar* then delves into the specific differences between these two redemptions, explaining how the revelations of the final *geulah* will transcend those of *Yetzias Mitzrayim*.

But if so, the *maamar* asks, why compare them at all? And why, according to some opinions, will we still recall *Yetzias Mitzrayim* even after experiencing the ultimate revelations of the *geulah*?

The answer is that *Yetzias Mitzrayim* “opened the channel” for all future *geulos*, including the final one. This parallels how *Yetzias Mitzrayim* paved the way for *Matan Torah*, when the barrier between *ruchniyus* and *gashmiyus* was removed, allowing for the eventual *geulah* of the physical world itself.



FARBRENGEN, 11 NISSAN 5742.

Likewise, *Yetzias Mitzrayim* set the stage for the ultimate *geulah*.

In fact, *Matan Torah* already contained a revelation of the ultimate *geulah*, but it came from above and was, therefore, temporary. By contrast, the future *geulah* will also come from below—the world itself will become a *keli* for

this revelation—making it permanent and complete.

This point in the *maamar* can be best understood by exploring how this concept is explained elsewhere in *Chassidus*.

Prior to *Matan Torah*, the physical and spiritual existed on two separate planes, unable to truly connect. Even the

*mitzvos* performed by the *Avos* did not imbue the physical objects they used with lasting *kedusha*—once the *mitzvah* was completed, the object remained mundane.

This changed with *Matan Torah*. The barrier was broken, allowing *kedusha* to penetrate *gashmiyus*. From that moment on, physicality could become a vessel for holiness, and objects used for *mitzvos* would retain their sanctity.

But this transformation was still on *ruchniyus*' terms—the spiritual overpowered and elevated the *gashmiyus*. The physical itself did not yet become inherently holy but, rather, became a vehicle for *ruchniyus*.

Chassidus provides a *meshal* to illustrate this concept—the relationship between a *rav* and a *talmid*. When the *rav* is on an exceptionally high level, he can bring down profound ideas in a way that even a less capable *talmid* can grasp. However, this does not mean the abilities of the *talmid* have fundamentally changed or grown. Rather, it is the *rav*'s skill and depth that enable him to lower the concept to the *talmid*'s level.

It was only after *Matan Torah* that the true *avoda* of elevating *gashmiyus* began—transforming the physical world into a vessel for *Elokus* on its own terms. However, for this process to even be possible, there first had to be a *giluy* from above. The initial revelation at *Matan Torah* broke the barrier between *ruchniyus* and *gashmiyus*, creating the potential for the physical to become a *keli* for *Elokus*. Only after this breakthrough could the world itself begin to be refined and elevated through *avoda*, paving the way for the ultimate *geulah*, when this transformation will reach its fullest and most permanent expression.

In other words, *Matan Torah* was the beginning of a process that continues to unfold through our *avoda*, until reaching its ultimate completion in the final *geulah*.

This is what the *maamar* continues to explain: *Yetzias Mitzrayim*, which was the lead-up to *Matan Torah*, is not just a one-time event but an ongoing process—every day, we are supposed to transcend ever-higher limitations and boundaries. With each step in this continuous *avoda*, we ascend to a greater level of *Matan Torah*, as the world becomes an increasingly refined *keli* for *Elokus*. This ongoing elevation prepares us for the ultimate revelation—the direct *giluy* of *Atzmus* itself in the *geulah ha'amitis v'hashleimah*.

How does this idea translate into *avoda*?

A person is inherently a limited being, both by their own nature and by external forces, making it difficult to fully channel all their *kochos* toward *Elokus*. *Yetzias Mitzrayim* is the process of breaking free from these limitations, allowing a person to be as they truly should be—a *Yid* in every aspect, with their *sechel*, *middos*, and all their *kochos* aligned with *Elokus*.

However, this stage is not yet *Matan Torah*, where *gashmiyus* itself transcends the limitations of being a created being

to become unified with *Elokus*, a level far beyond anything a created being can naturally reach. At *Matan Torah*, this unity was revealed, but only temporarily; it will become permanent in the future *geulah*.

Before reaching that level, a person must first break free from their internal constraints—the boundaries of the *guf* and *nefesh habehamis*—so that the *nefesh Elokis* can be revealed. This is the essence of *Yetzias Mitzrayim*: stepping beyond these limitations and embracing what it means to be a *Yid* in every aspect of life. The person remains a *nivra*, a created being, yet through *Yetzias Mitzrayim*, they break free from their personal “*meitzarim*”—the barriers that confine them. This parallels the original *Yetzias Mitzrayim*, when the *Yidden* transitioned from being *avdei Pharaoh* to *avdei Hashem*.

However, at this stage, the connection remains within the framework of a *nivra*, still bound by the limitations of creation itself. The next step is *Matan Torah*, which accomplished something far greater—allowing a *nivra* to break beyond the limitations of creation entirely and become unified with *Elokus* in a way that transcends the very definition of a created being.

Translating this into our personal *avoda*, one does not need to immediately leap beyond the limits of creation. The process begins in a straightforward and practical manner—engaging all one's *kochos* in *Elokus*: learning and understanding *Chassidus*, refining *middos*, and ensuring that every aspect of oneself is aligned with *Elokus*.

Only through this foundation does a person open the stage for reaching far higher—levels that are entirely beyond the framework of a *nivra*. This is what allows one to ultimately connect to the reality of *Matan Torah*, in which a *nivra* can transcend its natural boundaries and become one with *Elokus* in the fullest and most complete sense.

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KUNTRES YUD ALEPH NISSAN - 5749

# MAAMAR B'YOM ASHTEI ASAR

## YUD ALEPH NISSAN 5731

RABBI MOISHE NEW

A *maamar* is not merely a mystical *dvar Torah* that explains the nature of G-dliness or a profound explanation of a *possuk*. A *maamar* is a revelation of *Elokus* to the world. As the Rebbe himself explained, with each generation, the Rabbeim revealed progressively deeper levels of *Elokus*.

In our generation, the Rebbe also revealed what a Rebbe is, beyond what had been taught by any previous Rebbe. This is because as we draw closer to the coming of Moshiach, the deepest levels of *Elokus* are revealed, which means a deeper revelation of the *neshama klolis* of a Rebbe, which, in turn, means an ever-deepening revelation of the *neshama* of every individual Jew. Accordingly, we are seeing the Rebbe embracing and touching *Yiddishe neshamos* on a scale unprecedented in history, not simply due to advancements in technology but because the idea that “*Hanosi hu Hakol*—the leader of the generation is everyone” is revealed now in a greater way than ever before.

Similarly, in his *maamarim*, the Rebbe addressed *Atzmus* on a level beyond that of any *Rebbe* prior. And when a Rebbe discusses a level of *Elokus*, it is not merely a teaching—it is a revelation of that level. As we draw closer to the *Geulah*, the deepest, most essential levels of *Elokus* are revealed and drawn down.

One can watch the Rebbe say a *maamar* and immediately recognize—without needing to be a particularly spiritual person—that it is a great *avoda*.

Certain *maamarim* stand out in a unique way. One such example is the *maamar* of *B'yom Ashtei Asar* said on Yud-Aleph Nissan 5731. (Notably, this *farbrengen* also served as a *kabbalas ponim* for the *shluchim* who had just returned from Australia. It was a brief *farbrengen*, held between Mincha and Maariv, consisting of two *sichos* and the *maamar*.)

The *maamar* asks a question and answers on three levels.

The question is regarding the *korban* of *Shevet Asher*, which was offered on Yud-Aleph Nissan. The *Midrash* explains that although all the *shevatim* brought the same *korbanos*, each one had a different *kavana*. What was the theme of the *korbanos* of *Shevet Asher*? *Ge'ulasan shel Yisroel*—the redemption of the Jewish people, and the *bechira*—the choosing, of Yidden in Hashem, and that of Hashem in Yidden.





The *maamar* asks: what does it mean that Yidden choose Hashem and Hashem chooses Yidden? True choice exists only when the options are equal, so how can this apply to the choice between Yidden and other nations, or between Hashem and—*l'havdil*—false gods, *chas v'sholom*?!

[It's important to note that there is already a *chiddush* in the question itself. The Alter Rebbe in Tanya, *perek* 49, addresses the question of how there can be *bechira* in Yidden. He explains that the choice applies to the *guf* of Yidden, which, in its physical form, appears similar to the bodies of non-Jews.

However, the Rebbe is not satisfied with this answer. He points out that the similarity between a Yiddishe body and that of a *goy* exists only from our perspective. From Hashem's perspective, the body of a Yid is entirely different—even before the *bechira* takes place!]

To explain this *bechira*, the Rebbe brings a *mashal* from the Midrash, about a king who enters a country accompanied by dukes (*duchsin*), governors (*efarchin*), and military commanders (*istratilutin*). One person chooses the dukes, another the governors, and a third the military commanders.

There was one clever fellow, a “*pikeach*,” the *mashal* continues, who chose the king, “*ana nasiv Malka*” explaining that his choice is because “all the others can be replaced, but the king does not change.”

But this explanation only raises a new question—why does it take a “*pikeach*” to choose the king when the choice is obvious?

The Rebbe offers three answers.

To summarize:

First, that the nations of the world—represented by those who chose various officials—make a mistake. They believe that *teva*—the natural order—has a role in determining the flow of blessing and sustenance a person receives, similar to a waiter in a restaurant. True, the waiter is hired and paid by the owner, yet if one treats the waiter well, one receives better service. Their mistake is that the forces of nature have no autonomy and are only like an “axe in the hand of a woodchopper.”

The second explanation is that the nations of the world choose the *klipos*, because they receive greater *hashpa'a*, as it comes effortlessly, without requiring any *avoda*. However,



YOSSI MELAMED VIA JEM (29/157) (09/06/15) (57:30)

the Yidden forgo this in order to receive directly from the *Melech*, even if that means less *hashpa'a*, because only *kedusha* is eternal and enduring. The challenge with this answer is that it, too, does not express true *bechira*, which is beyond the rational—stemming from the *neshama's* core—as this choice is logically founded.

The Rebbe then presents the third explanation, which forms the heart of the *maamar*. He explains the various officials as representing different levels of Divine revelation. Yet, the Yid seeks none of them—he desires only the *Melech*. No *giluyim*, no intermediaries, even if they emanate from the *Melech*—he wants the King alone.

What does it mean to want the King alone? One can possibly connect this with a story the Rebbe told at the famous Purim farbrengen of 5718. The Rebbe recounted a story with the Mittler Rebbe, who established a *takana* that anyone traveling to Lubavitch must review and teach Chassidus in the towns along the way, both to and from their destination. One chossid requested an exemption, explaining that teaching Chassidus made him feel *yeshus*—a sense of self-importance. The Rebbe explained that his *yeshus* was that “he took pride

in fulfilling the Rebbe's desire to spread Chassidus.” That's *yeshus*?! We see from this that *Ana nasiv Malka*, at its core, means that one's sole desire is for the *Melech* to have *nachas*—not even that he should be the one to bring it about. (The ironic truth is, of course, that the whole *taanug* of the *Melech* is indeed the chossid himself and his *avoda*...)

The Rebbe goes on to explain that Yidden choose *Atzmus* because they are rooted in *Atzmus*. The nations of the world, however, are *nivra'im*, created, like all creations, as a means to an end. Accordingly, any choice they make can only be driven by what brings benefit, i.e., it must be a means by which they stand to gain—consistent with their very identity.

Towards the end of the *maamar*, the Rebbe connects this to the request of Dovid HaMelech in Tehillim, “*Lamnatzeach l'Dovid lihazkir*,” explaining that the shepherd of the Yidden is an essential part of their connection to Hashem, for his *neshama* is the transparent embodiment of the *neshama's* root in *Atzmus*, where all *neshomos* are one.

Parenthetically, this also explains why Moshiach will remain the central focus forever, even after the *geulah* is fully in place. This is because *geulah* is the revelation of the *etzem haneshama*, which is uncompromisingly expressed in the *neshama klolis* of Moshiach.

The message of this *maamar* is relevant today more than ever. The world is telling us: You are fundamentally a foreigner. And they're right! The *neshama* is rooted in *Atzmus*, beyond creation, even beyond the Divine emanations by which Hashem creates the world. They also hold us collectively responsible for one another—again, an immutable truth. For we are indeed all one—with each other and with *Atzmus*, the Essence of Hashem.

In 5727, following the Six-Day War, there was a great *hisorerus*. It was about pride in being a Yid—I'm proud to be Jewish. Today, it's about the very essence of our identity. I am a Jew. The world itself is drawing that out of us.

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KUNTRES YUD ALEPH NISSAN - 5750

# MAMER KI YISHALCHA YUD ALEPH NISSAN 5738

RABBI SHLOMO KAPLAN

This is a special and fundamental *maamar* that discusses the very core of a Yid and his connection with Hashem's essence. The Rebbe presents the ideas step-by-step, level-by-level, with each question revealing a deeper understanding of the great wonder of Torah and mitzvos.

The *maamar* opens with a question. The *possuk* "*Ki yish'alcha vincha machar leimor: mah ha'eidos v'hachukim v'hamishpatim asher tzivah Hashem Elokeinu eschem*" is identified in the *Haggadah* as the question of the *ben chacham*—the wise son. This means it is posed by someone whom the Torah itself describes as a *chacham*—a wise and knowledgeable individual, not someone lacking basic understanding.

If so, his question must be a legitimate one according to Torah. But this raises a difficulty: Why is he asking about something so fundamental—*eidos*, *chukim*, and *mishpatim*—the well-known categories of mitzvos?

The Rebbe offers multiple explanations of the *ben chacham's* question, each uncovering a deeper dimension of its meaning, each reaching a higher level of understanding than the one before.

The first explanation is that the *ben chacham* is asking how mitzvos—physical actions performed in this world—have the power to draw down *Elokus*, even when performed without any *kavanah* merely as dry acts. How can it be that someone who simply wraps *tefillin* or eats *matzah* on *Pesach*, even without any intent, has still fulfilled a mitzvah and drawn down *Elokus*? This seems incomprehensible.

The answer is that *galus Mitzrayim* served as a preparation for *Matan Torah*, when the highest levels of *Elokus*—the very *etzem* of Hashem, from which Torah and mitzvos



originate—were revealed. At this level, *ruchniyus* is no closer to Hashem than *gashmiyus*; both are equally distant. The revelation of *etzem* comes not from the inherent value of the mitzvah's action but solely because it is Hashem's will. It is through fulfilling Hashem's desire, regardless of personal intent or understanding, that the essence of *Elokus* is drawn into the world.

But the Rebbe then challenges this explanation: If the *ben chacham's* question is about the effectiveness of action, why does he specifically mention the three categories of mitzvos—*mishpatim*, *eidos*, and *chukim*—in his question? These distinctions pertain to the intent and understanding *behind* the mitzvos, not to the physical act itself.

*Mishpatim* are mitzvos that human logic alone would dictate, such as the prohibitions against theft and murder. *Eidos* are mitzvos that serve as testimony (*edus*) to significant events, like *Shabbos* and *Yom Tov*, which affirm the connection between Yidden and Hashem. *Chukim* are mitzvos that transcend human comprehension, such as *shaatnez*, which has no apparent logical reason. These categories define different intellectual approaches or *kavanos* to mitzvos, not the performance of the mitzvah itself.

If the *ben chacham* is asking about the power of action, why would he frame his question around distinctions that are unrelated to the physical performance of mitzvos?

The second explanation quotes the Frierdiker Rebbe's



YOSSI MELAMED VIA JEM 23284 (11 NISSAN 5737)

*maamar* on the same *dibbur hamaschil* from 5700, and flips the question on its head. The *ben chacham* already understands that mitzvos are effective not because of their inherent logic or value, but simply because they are Hashem's will. If so, why are they divided into different categories? If all mitzvos are fundamentally expressions of Hashem's command, why differentiate between *eidos*, *chukim*, and *mishpatim*?

The answer to this question is not explicitly spelled out in

the *maamar*, but it can be understood from the context. The Rebbe goes on to offer a deeper perspective on the concept of *eidos*, *chukim*, and *mishpatim*. While these are typically seen as three distinct categories of mitzvos, each with its own characteristics, the Rebbe explains that, in reality, every mitzvah contains all three elements—*eidos*, *chukim*, and *mishpatim*. This is because the purpose of every mitzvah is to reveal *Elokus* in the world, and there are three ways this revelation

takes place—in a manner of *eidos*, *chukim*, and *mishpatim*:

*Mishpatim* represent the connection to Hashem that is achieved through a person's understanding and emotions. In this way, *Elokus* becomes the guiding force in one's life while still allowing for the person's individuality to remain. In *Chassidus*, this corresponds to *memaleh kol almin*, the level of *Elokus* that is revealed within the framework of creation, permeating existence in a way that gives space for its existence to remain.

*Chukim*, by contrast, are mitzvos that transcend understanding, requiring absolute submission to Hashem's will even when it defies logic. This corresponds to *sovev kol almin*, the level of *Elokus* that exists beyond creation, a revelation that nullifies any sense of independent existence.

Both of these levels—whether *Elokus* as it transcends understanding or *Elokus* as it permeates human comprehension—are still expressions of defined characteristics within *Elokus*. Either it is beyond intellect, or it is able to be grasped within intellect. However, Hashem Himself is beyond all definition, even the definition of being "higher than understanding."

How can a Yid tap into this deepest dimension of *Elokus*? By tapping into his essence as a Yid, whose very being is connected to *Atzmus*. This is expressed when a Yid does a mitzvah without any calculations at all, but simply because it is Hashem's will. A mitzvah is not done as a means to deepen his personal connection to *Elokus*, nor as an act of *bittul* to something higher, but purely because he is a Yid—this expresses his essence, which is one with *Atzmus*.

These three dimensions exist within every mitzvah. While some mitzvos highlight one aspect more than the others, each inherently contains all three. A Yid may do a mitzvah to connect to *Elokus*, to nullify himself before *Elokus*, or simply because he is a Yid—expressing his very essence through fulfilling Hashem's will.

In this explanation, the Rebbe implies a question without stating it explicitly: If the highest dimension of a mitzvah is the connection between the essence of a Yid and *Atzmus*, what is the need for the other two dimensions?

The Rebbe explains that Hashem's desire is not for this essence to remain abstract and removed but for it to permeate every part of the Yid, including his *sechel* and *middos*. Without the aspects of *chukim* and *mishpatim*, the deepest connection would remain distant, never fully expressed in the details of a person's life. Through *chukim* and *mishpatim*, this essence is drawn down, shaping not only the Yid's essence but also the way he thinks, feels, and experiences his connection to Hashem.

This brings us to the third explanation of the *ben chacham's* question: It was explained that *chukim* and *mishpatim* are meant to draw down *Atzmus* and permeate the individual,

but how can they do so when, by definition, *Atzmus* and particulars seem inherently incompatible? How can *Atzmus* penetrate a person's very being and transform him as he is? The Rebbe explains that *Matan Torah* empowered even this—to reveal *Atzmus* within the very *existence* of the person.

The Rebbe takes this one step further and asks: Even such a deep question still reflects some lack of knowledge, which should be impossible for someone whom the Torah calls a *chacham*.

The Rebbe answers that since Torah must be viewed as new each day, there must be a completely new level in Torah and mitzvos. For the *chacham*, each day begins with the *avoda* of "before *Matan Torah*," albeit on a much higher level than the day before. At that stage, he must toil anew to grasp the accomplishment of *Matan Torah* on his elevated level.



In this *maamar*, the Rebbe powerfully articulates the *maalah* of a Yid—his intrinsic connection to *Atzmus* at the very core of his being. It's this intrinsic connection that lies at the core of every action he takes as a Yid. This is reflected in a Yid's unconditional devotion to Hashem, his willingness to give himself over without calculations.

At the same time, this connection must manifest in his life—through learning, *davening*, and all aspects of *avodas Hashem*. His inherent bond does not negate those efforts; on the contrary, it serves as an impetus for them. The purpose is to take that essential connection and allow it to permeate the person as he is.

Another key lesson from the *maamar* is that Torah and Mitzvos is infinite. As such, it is never something we can fully grasp. Rather the way we connect to Hashem is specifically through the question which leads us to a higher understanding, followed by a question from an even higher level, climbing endlessly from one level to the next. We see this sentiment even within the text of the *maamar* itself: the Rebbe continuously asks, explains, and then asks again from a higher vantage point, symbolizing the constant quest to reach higher and higher.

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KUNTRES YUD ALEPH NISSAN - 5751

# MAMER TEFILLAH L'MOSHE YUD GIMMEL TAMMUZ 5729

RABBI ASHER FARKASH

The *maamar Tefillah L'Moshe 5729* was edited by the Rebbe for Yud Aleph Nissan 5751. Before delving into the *maamar* itself, I'd like to share some memories from the time of its publication.

In 5751, I was on *shlichus* at Yeshiva Gedolah in Melbourne, Australia. We had arrived in Iyar 5750 and were set to remain for two years.

Back then, *shluchim* to Australia remained for the full duration without interruption, regardless of personal circumstances—even for a sibling's wedding. This was an understood condition of the *shlichus*.

However, during our time there, one of the *shluchim* had a father who was unwell. When his sibling was getting married, he wrote to the Rebbe requesting permission to travel for the wedding, and the Rebbe granted it. Around the same time, another *shliach* had a sibling getting married, and his parents asked if he could come. In that case, the Rebbe's response was: *kirtzon haben*—"according to the son's desire." While this was not a direct *hora'ah* to travel, it was a significant shift, as such requests had previously been met with a clear rejection.

Seeing this, our entire group of *shluchim* decided to take a bold step—we asked the Rebbe for permission to travel to New York for Yud Aleph Nissan, which marked the beginning of the Rebbe's 90th year.

We wrote a joint letter to the Rebbe, expressing our certainty that the trip would bring a "*hischadshus v'chayus*



*chadasha*"—renewed energy in our *shlichus*, and we undertook specific goals in *nigleh* and Chassidus as part of our request. We then faxed the letter to 770.

Honestly, we didn't expect a positive response. But just a few hours later, we received an answer from the Rebbe. The Rebbe circled "*hischadshus v'chayus chadasha*" and wrote "*Val pi zeh kidai*—if that's the case, it is worthwhile," along with a brief *bracha*.

The joy this caused was tremendous. Such a request had been unheard of in previous years. Even more striking was that the Rebbe didn't add that it had to be with permission from the *hanhala*—he simply gave a clear *bracha* for us to go.

We appointed one of the *shluchim* to inform our *Rosh Yeshiva*, Rabbi Cohen. He was so shocked by the Rebbe's response that he was left speechless for several hours.

When Nissan arrived, we traveled to New York, arriving in time for *Shabbos Hagadol*, when there would be a *farbrengen*. Since there were no weekday *farbrengens* in those years, the *Shabbos Hagadol farbrengen* was considered the Yud Aleph Nissan *farbrengen*.

During that *farbrengen*, the Rebbe spoke about *Tefillah L'Moshe*, the opening *possuk* of *kapitel 90*, which the Rebbe would begin reciting that year. After *Shabbos*, the *maamar*



THE REBBE RESPONDS TO A BRACHA FROM THE ELDER CHASSIDIM, 11 NISSAN 5751.

was published, carrying the same *dibur hamaschil*.

What's unique about this *maamar* is that it was not delivered on a previous Yud Aleph Nissan. It was originally said on Yud Gimmel Tammuz, but was edited by the Rebbe for Yud Aleph Nissan because it corresponded to the *kapitel* of that year.

On Yud Aleph Nissan eve itself, after Maariv, the Rebbe descended from his *bima*, and Reb Zalman Gurary delivered the traditional *bracha* of Chassidim to the Rebbe. This was followed by a lengthy *sicha*, in which the Rebbe again addressed themes from the *kapitel*.

Afterward, Chassidim gathered for *farbrengens*, focusing especially on the concepts discussed in the *maamar* and *sicha*. These *farbrengens* continued through the night.

Reb Yoel spoke at length, emphasizing how the *maamar* elucidated the concept of “Yud Aleph” and its significance in Chassidus. The entire *maamar* builds up to the idea of “Yud-Aleph,” the number 11, which represents a level beyond the 10 *sefiros*, reaching *pnimius hakesser*.

Reb Yoel went on to explain that in this *maamar*, the

Rebbe was essentially revealing to us the true meaning of Yud Aleph Nissan.

Turning to the *maamar* itself: It is written at great length, elaborating on the concepts in a broad and detailed manner. The Rebbe quotes a Zohar cited by the Rebbe Rashab in a *maamar* with the same *dibur hamaschil*—that Moshe's *tefillah* was a *tefillas ashir*, the prayer of a ‘wealthy man.’ The Rebbe explains the concepts of *ashir* and the *tefillas ashir* in a profound manner, unparalleled elsewhere in *Chassidus*.

One key insight from the *maamar* is that true *ashirus*—wealth—is attained specifically through *daas*. To be considered wealthy, one must fully “own” and connect with what is his. In *chachma* and *bina*, a person has not yet completely internalized the concept he is grasping, so he cannot truly be called an *ashir*. Only when he fully unites with the idea through *daas* does it become his in the deepest sense, making him a real *ashir*.

It's interesting to note that from that between Yud-Aleph Nissan and Chof-Zayin Adar 5752, there were four *maamarim* discussing the idea of *ashirus*: This *maamar*, the *maamar Zos*



REB ASHER FARKASH (MIDDLE ROW, FIRST ON THE RIGHT) AS A BOCHUR ON SHLICHUS IN AUSTRALIA.

*Chukas* edited for Yud-Beis Tammuz, then the *maamarim* of Yud-Tes Kislev and Chanukah. All four *maamarim* are lengthy and deep, and all four discuss the concept of *ashirus*.

In *ashirus*, these *maamarim* explain, there are two ideas: there is abundance in and of itself, and then there's a person's connection to it—a deep, personal acquisition that makes it truly his. Moshe Rabbeinu brings this abundance, this *ribui*, in a way that it becomes fully integrated into the receiver, making it theirs. This, in essence, is the concept of *Geulah* and *Moshiach*: internalizing and fully possessing the transformation, making it eternal.

The *maamar Tefillah L'Moshe* also delves into fundamental concepts in Chassidus, such as the levels of *b'chol levavcha*, *b'chol nafshecha* and *b'chol meodecha*—with all your heart, with all your soul, and with all your might, as explained in Chassidus; as well as *memaleh kol almin*, *sovev kol almin*, and *Atzmus*. These ideas are presented in a particularly profound manner within the *maamar's* context.

Another very rich section of the *maamar* is its explanation of Moshe Rabbeinu's *tefillah*. By definition, *tefillah* implies a lack—something is missing. But how can one have this while also being an *ashir*? The Rebbe explains that Moshe perceives how everything is already present, yet the Yidden themselves do not experience it. This awareness compels Moshe to *daven* on their behalf. This concept also reflects a deep insight into the relationship between a Rebbe and a chossid: the Rebbe sees how the chossid possesses everything and is truly an *ashir*, even if the chossid himself does not yet perceive it.

A second key point, elaborated further in the Yud-Beis Tammuz *maamar*, is that because Moshe Rabbeinu is a *ro'eh ne'eman*, a faithful shepherd, the spiritual state of the Yidden affects him on the deepest level. When the Yidden lack something, it creates a lack within Moshe himself—so profound is the bond between Moshe and the Yidden. This gives us an

incredible understanding of the bond between Rebbe and Chassidim.

The final point at the end of the *maamar*, is the concept of *Ish Elokim*. The *Midrash* explains that when Moshe ascended to *Shamayim*, he was called *Ish*, and when he descended, he was called *Elokim*. The Rebbe explains that when one is in a lofty state—immersed in *tefillah* and deep *hisbonenus*—it is crucial to remember that he is still an *Ish*, meaning he must refine and elevate his *middos*. Conversely, when one descends from that spiritual state, after *davening*, he must embody *Elokim*—strength and power—to translate his higher levels into practical action, ensuring he is acting in the proper manner.

One personal takeaway from this *maamar* is that the highest levels of our connection with the Rebbe and our understanding of *Chassidus* are not to remain lofty ideas but must be expressed in the minute details of daily life.

Additionally, the Rebbe expects Chassidim to embody the ideas of this *maamar*—to give of themselves to help another person, to feel another's spiritual lack as their own, and to dedicate themselves to uplifting others in *Yiddishkeit*. **T**

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LISTEN TO  
THE REBBE  
DELIVERING  
THE MAAMAR



ENGLISH  
TRANSLATION  
AND VARIOUS  
SHIURIM