

# Derher

A Chassidisher

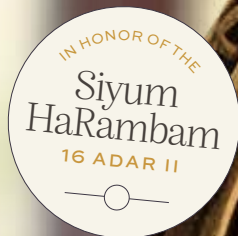
א חסידישער דערהער

## Living With the Times

THE CHASSIDISHE PARSHA

## Storytelling of the Rambam

UNCOVERING THE LAYERS  
IN MISHNEH TORAH



ADAR II 5784  
ISSUE 141 (218)  
APRIL 2024

# In This Issue

Adar II 5784 / Issue 141 (218)



14

**Who Are You?**  
What Purim Can Teach  
Us About Jewish Pride



28

**Living With the Times**  
The Chassidishe Parsha



44

**Storytelling of the Rambam**  
Uncovering The Layers  
In Mishneh Torah

- 5 **A Word on the Parsha**  
Dvar Malchus
- 8 **Emerging With Joy**  
Ksav Yad Kodesh
- 10 **Adar I-II 5725**  
Leben Mitten Rebbe'n
- 22 **Esther**  
Luminaries

- 39 **The Rebbe and the Judge**  
Stories of the Rebbe
- 40 **The Viledniker**  
Treasures
- 42 **Succeeding in Business**  
Practical Hora'os

- 54 **Parnasah—in the Wife's Merit**  
Der Rebbe Vet Gefinen a Veg
- 56 **Purim 5724**  
Moments
- 64 **Derher Letters**



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## נא לשמור על קדושת הגליון

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This magazine  
has been made possible

לזכות  
הרה"ת ר' שלום וזוגתו מרת שרה  
וילדיהם ישראל, ריסא, חי' מושקא,  
אמונה מלכה, יעקב יהודה, ולאה שיחיו  
אייזיקוביץ

לזכות המערכת וכל הצוות המסור של  
א חסידישער דערהער

The Alter Rebbe teaches us to, “live with the times,” i.e. with the *parsha* of the week, and, more specifically, with the *shiur* of each day. Additionally, one must live with the daily *shiur* Rambam, for as the Rambam writes in his introduction, his *sefer* follows the *Torah Shebiksav*...<sup>1</sup>

This month we celebrate the *Siyum HaRambam* and next month marks 40 years since the launch of this landmark *takana* (27 Nissan 5744—5784). Let us reflect upon the importance of *Limud HaRambam* for us as Chassidim.

Reading the Rebbe’s letters in *Igros Kodesh*, one notices that the Rebbe often concludes a letter by instructing its recipient to keep the daily *shiurim* of Chitas. Hundreds of times throughout *Igros Kodesh* we find the words “בטח שומר שלשת השיעורים השווים לכל נפש מתקנת כ”ק מו”ח אדמו”ר (Surely, you take care to study the three *shiurim* applicable to everyone, established by my father-in-law, the Rebbe).

From the beginning of the Rebbe’s *nesius*, the Rebbe often spoke of how vital it is for every Chossid, and indeed, every Yid, to study the daily *shiurim* of Chitas. In

addition to being a basic part of our *hiskashrus*, the Rebbe emphasized that it is as a source of blessings in one’s life.

In one fascinating letter, the Rebbe responds to an individual who asked to be “freed” from the obligation of studying the daily *shiurim* of Tehillim and Tanya:

“I am surprised at your [train of thought]. Keeping these *shiurim* is not for the benefit of someone other than yourself, just like all of Torah and mitzvos which are for the benefit of the one fulfilling them. Thus, if you free yourself of the obligation to keep these *shiurim*, you are also ‘freeing’ yourself of the good results that come from keeping them...”<sup>2</sup>

Keeping the *shiurim* of Chitas, and in our time, the daily study of Rambam as well, brings the greatest *brachos* into our lives. And perhaps above all, it is a daily opportunity to connect with the Rebbe and make his presence real in our lives. The Rebbe himself said this clearly during the *yechidus kholis* on 15 Tammuz 5745:

**There are a number of *takanos* that the *Baal haGeulah* instructed be printed and publicized for all Yidden, like**

the *takana* of learning Chitas—Chumash, Tehillim, and Tanya—and other *takanos*, including the main *takana*: to spread *ahavas Yisroel*...

...When we learn his Torah and follow in his ways, by observing his *takanos*, fulfilling his *shlichus* etc., the activity of the *Baal haGeula* is emphasized publicly, declaring that just as his children are alive, so too he is alive—מה זרעו בחיים אף הוא בחיים. Meaning, the *Baal haGeula* lives within our midst, and more so, he lives within each one of us, to such an extent that our entire being is no more than as *shluchim* and fulfilling the *shlichus* of the *Baal haGeula*, since “*shlucho shel odom k’moso!*”<sup>3</sup>

From the time the Rebbe instituted the daily study of Rambam, he never stopped speaking of its importance and *shtureming* about its every detail.

At almost every farbrengen or *sicha* (including *divrei kivushin* on fast-days, *yechidus klolis*, children’s rallies, etc.), the Rebbe would dedicate time to discussing the daily *shiur* of three *perokim* Rambam; much as he had always done with the daily *shiur* of Chitas.

At one farbrengen, the Rebbe explained why studying Rambam is for each and every Jew:

**This is obviously not limited to one circle. The study**

of Rambam is applicable to each and every Jew until the end of time, much as the study of *Torah Shebiksav*, the Torah of Moshe Rabbeinu, is applicable to each and every Jew through all generations. This is emphasized by the statement of *Gedolei Yisroel* that ממושה עד משה לא קם כמושה. And as the Rambam writes in his introduction, his *sefer* is accessible לקטן ולגדול—i.e. each and every person - from the greatest to the smallest - has the ability to benefit from it; until this affects the entire world...<sup>4</sup>



As we begin another cycle of studying Rambam, let us strengthen our daily commitment to its study, and with Hashem’s help, we will all see the Rebbe’s *brachos* manifest in our lives, until, very soon, מלאה הארץ דעה את, ה’ כמים לים מכסים.

**The Editors**  
פורים קטן ה'תשפ"ד

1. Hisvaaduyos 5746 vol. 1 p. 207.
2. Igros Kodesh vol. 14 p. 288.
3. Hisvaaduyos 5745 vol. 4 p. 2487
4. Ibid. vol. 2 p. 1306.





# דעם רבינ'ס א ווארט

## A Word on the Parsha

Compiled By:  
Rabbi Mendel Vogel

לזכות  
מרת דבורה לאה תחי' רוזנפלד  
לרגל יום הולדתה י"ב אדר  
נדפס ע"י משפחתה שיחיו

### פקודי

בְּהַעֲלוֹת הָעָנָן מֵעַל הַמִּשְׁכָּן יֵסְעוּ בְּנֵי יִשְׂרָאֵל כָּל־כֹּסְעֵיהֶם:  
וְאִם-לֹא יַעֲלֶה הָעָנָן וְלֹא יֵסְעוּ עַד-יוֹם הָעֲלֹתוֹ: (מ, לו-לז)

When the cloud rose up from over the Mishkan, the B'nei Yisroel set out in all their journeys. But if the cloud did not rise up, they did not set out until the day that it rose.

Our Parsha deals primarily with the Mishkan. So why does it include these *pesukim* which discuss the *Yidden's* journeys in the desert—a subject that is dealt with at length in Parshas Beha'aloscha?

The purpose of the Mishkan was to make the physical world a dwelling place for Hashem, fulfilling the purpose of creation—"להיות לו יתברך דירה בתחתונים." The Mishkan manifested itself in two ways, representing two realities: 1. The Mishkan as it stood in all its glory with Hashem's cloud hovering over it and the presence of the *Shechina* felt by all. 2. The Mishkan during the journeys through the desert, when the cloud lifted and the *Shechina* withdrew.

The second scenario portrays the experience of *Yidden* during their journey through *galus*, when *Eloku*s is hiding, so to speak, and not apparent to the human eye.

The fulfillment of the Mishkan's purpose—a *dira b'tach-*

*tonim*—happens primarily in the second scenario—in *galus*; when the world is in its lowest state. By overcoming the darkness and bringing the light of *Eloku*s into the world, the idea of *dira b'tachtonim* is actualized in the most complete way possible, in making even the lowest realms into a *dira*.

This is why the *parsha* which discusses the Mishkan (whose purpose it is to draw down the *Shechina*) concludes by telling us of the *Yidden's* travels: The *Shechina* was revealed in the Mishkan not for its own sake, but rather to provide the *Yidden* the strength they need to continue fulfilling their role even after the *Shechina* departs from the Mishkan, fulfilling the purpose of creation by making a home for Hashem in this world.

### Takeaway:

When a *Yid* is unfazed by *galus*—including his inner *galus*—and continues to fulfill his *shlichus* "בכל" "מסעיהם"—whatever the situation may be—and does so with the recognition that his life is guided by Hashem and wherever he is it is by Hashem's will—then he transcends even the greatest *giluyim* of the *השראת השכינה* and connects directly with Hashem himself (עצמות).

(Likkutei Sichos vol. 16, p. 475)



## ויקרא (ויקרא אל-משה (א, א))

And He called to Moshe...

“[When Hashem communicated with Moshe,] it was always preceded by [Hashem] calling [to Moshe by name]. [קריאה] is an expression of affection. ... To the prophets of the nations, however, He revealed Himself through expressions denoting coincidence and impurity, as the *possuk* says, ‘וַיִּקְרַע – אל-הים אל בלעם’ – ‘and Hashem happened to [meet] Bilam.’” (Rashi)

The entire difference between an expression denoting affection and one which denotes “coincidence” and impurity is a single letter—Aleph (Moshe = ויקרא; Bilam = ויקר).

This raises the question: How can it be that specifically this *Aleph*—which represents such a profound and fundamental distinction—is *small* (אל”ף זעירא), seemingly an indication of insignificance? The question can be asked on an even more basic level: The letter *Aleph* is the first and most prominent of all the letters in the *Aleph Beis*, yet it appears in our *possuk* as the *smallest* of letters.

The second question answers the first. Precisely because the *Aleph* is so great, it is also small. It is in this paradox that the uniqueness of a *Yid* shines forth:

The letter *Aleph* stands for “אליפות של עולם”—Hashem. Also, the numerical value of Aleph is one, alluding to the unity of Hashem.

The Aleph represents the personal and unbreakable connection that exists between us and Hashem.

At the same time, the Aleph here is small, to teach us that this specialness shouldn’t lead to haughtiness or arrogance. On the contrary, it should fill us with humility and total *bittul*, knowing that the unique strengths and virtues we possess aren’t our own but are granted to us by Hashem.

## Takeaway:

Every single *Yid* has the *shlichus* of “ויקרא”—to proclaim to our fellow *Yidden* the importance of keeping Torah and *mitzvos*. In the capacity of a *shliach*, one needs to be an Aleph, similar to Hashem—“שלוחו של אדם כמותו”. This means being proud and confident knowing you have *kochos* from the *meshaleach*.

But one needs to be a “small” Aleph: A *Yid* needs to remember that he is not on *shlichus* with his own *kochos*, but rather with those that Hashem granted him. Keeping this in mind will bring him to a state of *bittul* and “smallness,” not relying on his own merits but rather on the fact that he is Hashem’s *shliach*.

(Hisva’aduyos 5749 vol. 2, p. 427; Sichas Shabbos Parshas Vayikra 5741)

## צו

אש תמיד תוקר על-המזבח לא תכבה: (ו, ו)

A continuous fire shall burn upon the mizbeich, it shall not go out.

“Continuous’—even on Shabbos; ‘continuous’—even in [a state of] *tumah*.” (Talmud Yerushalmi, Yoma 4:6)

Chassidus explains that in terms of *avodas* Hashem, the *mizbeich* alludes to the heart. The *aish tomid*—the ever-burning fire—on the *mizbeich* symbolizes the divine enthusiasm in the heart of a *Yid*; the burning desire to constantly draw closer to his creator.

It is this fire of divine enthusiasm that is addressed when we are instructed: “A continuous fire shall burn upon the *mizbeich*; it shall not go out”—“even on Shabbos, even in [a state of] *tumah*”:

“Shabbos” is a state of mind which is expressed in disengagement from mundane matters, and instead preoccupying oneself with spiritual ideas. In such a state, a person may think that he has no need to display excitement or enthusi-

asm. The Torah, therefore teaches us that even on “Shabbos”; a state of immersion in the spiritual; outward and visible enthusiasm must be there.

“*Tumah*”, is the complete opposite—a poor spiritual state, one of distance from *Elokus*. In such a situation, a person might think that he has lost his connection with Hashem, *chas v’shalom*, and certainly the ability to feel enthusiasm for *kedusha*. The Torah teaches us that even in a state of *tumah*, *chas v’shalom*, a person is able to awaken in his heart the “eternal fire”; the fervor and passion for *kedusha*; and it is this fire that will ultimately lift him up.

### Takeaway:

The fire which burns inside every *Yid* needs to affect the three areas of Torah, Avoda and Gemilus Chassadim: **Torah:** Learning Torah shouldn’t be viewed as a burden, to check off “פרק אחד שחרית פרק אחד ערבית”; without any enthusiasm. *Limud HaTorah* must be with *chayus*, permeating one’s whole day and entire being. **Avoda:** This refers to *tefilla*, which, rather than being viewed as a chore to get over with, should be with feeling and warmth. **Gemilus Chassadim:** Referring to *mitzvos* in general, they must be performed with *chayus* and *hiddur*.

(Likkutei Sichos vol. 1, p. 217)

## שמיני

וְאֶת־הַחֲזִיר כִּי־מִפְרִים פֶּרֶסָה הוּא וְשֵׁסֶע שֵׁסֶע  
פֶּרֶסָה וְהוּא גֵרָה לֹא־יִגֹר טָמֵא הוּא לָכֶם: (א, 8)

And the pig, because it has a split hoof that is completely split, but will not regurgitate its cud; it is unclean for you.

The Ohr HaChaim says that the Torah uses the words “והוא גרה לא יגר” as a condition, i.e. as long as the *chazir* does not chew its cud it may not be eaten. In the future (i.e. the era of Moshiach), however, it will begin to chew its cud and will therefore become permissible to eat.

The question is, why specifically the *chazir* will become a

pure animal in the future and not the other impure animals mentioned in the previous *pessukim*—the camel, hare, and hyrax—which also have only one of the two signs of a kosher animal—just like the *chazir*? What, then, differentiates the *chazir* from the others?

The difference between the two signs of a kosher animal (having split hooves and chewing its cud), is in their location. Split hooves are on the feet while chewing the cud takes place in the animal’s digestive system.

The two signs can also be found in the *nefesh habehamis*, the “animal” within every person: “Split hooves” refers to a person’s practical behavior (just as the foot is the part of the body that touches the earth), while “chewing the cud” refers to one’s spiritual refinement (just as the purpose of the digestive system is to refine the food and raise it to a human level—“דם ובשר כבשרו”).

Accordingly, the *chazir* (which has split hooves but does not chew its cud) symbolizes a person whose practical behavior is proper but is not sufficiently refined spiritually. Meanwhile, the other three animals (which chew their cud but do not have split hooves) symbolize someone who is more spiritually refined but whose practical behavior is lacking.

This is why specifically the *chazir* will become kosher when Moshiach comes: As long as one’s practical behavior is proper, he can complete his personal spiritual refinement when Moshiach comes. On the other hand, someone whose practical behavior is improper will not be able to become “kosher” in the future—even if, from a spiritual standpoint, he is more refined—since “המעשה הוא העיקר”; he is lacking the main thing—proper action.

### Takeaway:

Through our actions now in *galus* Edom, we refine the *kelipa* of Edom until it is completely pure (as reflected in the fact that the *chazir*—which symbolizes *malchus* Edom—will ultimately be transformed and become kosher) with the coming of Moshiach *b’karov mamosh!*

(Hisva’aduyos 5751 vol. 1, p. 352)





# כתב יד קודש



לע"נ הו"ח אי"א נר' חיים בן  
הו"ח ר' יעקב ע"ה ומרת דינה בת ר' משה ע"ה  
גרייזמאן

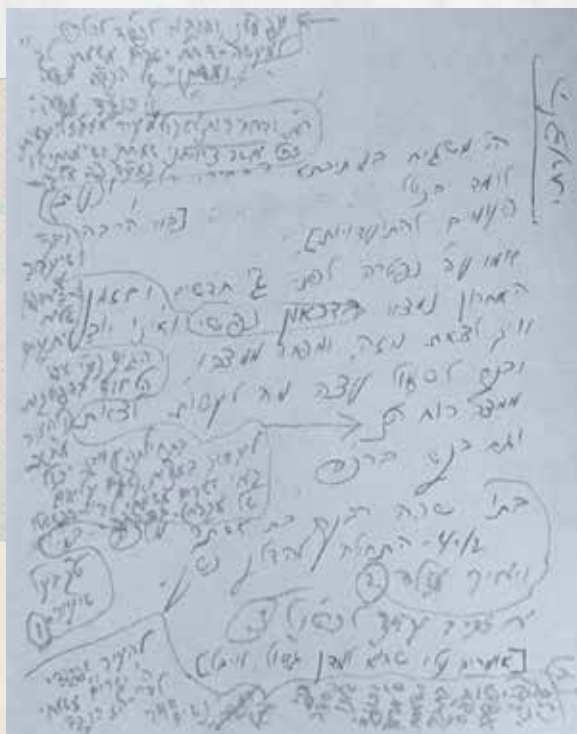
לע"נ הרה"ח הרה"ת משה אליהו בן ר' אברהם יצחק  
ע"ה ומרת חנה עטקא בת ר' נטע זאב ע"ה  
גערליצקי  
ת'נצ'בה'

נדפס ע"י ולזכות  
הרה"ת ר' חיים וזוגתו מרת ביילא מינדל בניהם ובנותיהם  
מנחם מענדל, חי' מושקא, לוי יצחק, חנה דינה, משה אליהו שיחיו  
גרייזמאן

## EMERGING WITH JOY

*The following is the Rebbe's response to a note written by the mazkir, Rabbi Leibel Groner.*

*He had written about an individual suffering from deep depression following the passing of his mother three months earlier. He asks for the Rebbe's advice and for a bracha to emerge from his current state<sup>1</sup>:*



According to what is stated [in the *possuk*], and cited as a practical Halachic ruling—that studying Torah “which is upright, gladdens the heart,” and [seeing as how] Hashem reciprocates in kind according to a person’s actions, [the best remedy is to]: study Torah **with a partner**.

(Take note of the words of Chazal [on the *possuk*] “I have done all that You have commanded—I rejoiced, and I brought joy to others with it (Maaser Sheini 5:12).”<sup>2</sup> [Do this] until [the depression] passes, in a manner that won’t exhaust the body (by taking breaks during study (see the beginning of Toras Kohanim<sup>3</sup>)), at which time you can perform mitzvos (about which it was also said that they are “upright, gladden the heart” — as the simple meaning of the *possuk* suggests).

Check his tefillin. [Ensure that his] *tallis katan* is the proper size.

*The note mentions that this individual’s four year old daughter began lighting Shabbos candles weekly. The Rebbe responds:*

May her *mazal* shine.

I will mention all of the above at the Ohel.

עפ"מ"נ, והובא לפס"ד להלכה  
למעשה - דת"ת "ישרים משמחי  
לב" ומדתו של הקב"ה מדה כנגד  
מדה: ת"ת **ובחברותא** (ולהעיר  
ממחז"ל: עשיתי ככל אשר צויתני  
שמחתי ושימחתי בו (מע"ש פ"ה  
מי"ב) - ועד שיעבור [דכאון נפשי]  
- באופן שלא יתעייף הגוף (ע"י  
שיה"י הלימוד בהפסקות (ולהעיר  
מתו"כ בתחילתה)) ואז יכול לעסוק  
במצות (שגם עליהם קאי "ישרים  
משמחי לב" - כפשוטו של מקרא).  
בדהת"פ. ט"ק בעל שיעור. (1)

ויאיר מזלה (2)

אזכיר עה"צ לכהנ"ל (3)

1. Teshura, Tzikashvilli, 5783.

2. When *Ma'aser Sheini* is brought to Yerushalayim, the Torah instructs the person offering it to recite *Viduy Ma'aser*, which includes the “I have done as you commanded me.” Chazal elaborate on this *possuk*, “I have rejoiced and made others rejoice.” I.e. one is commanded by Hashem to rejoice and bring joy to others when doing a mitzvah. Similarly, the individual in question should learn with, and bring the joy of Torah to, a partner, thereby meriting Hashem’s blessing of joy for himself as well.

3. That, like Moshe Rabbeinu, a person should take a break in between studying two subjects to allow time for reflection.



FARBRENGEN, PURIM 5725

# WITH JOY!

ADAR I-II 5725

COMPILED BY: RABBI YANKY BELL  
WRITTEN BY: RABBI MENACHEM LAZAROFF

ע"י בנם	טור 'לעבן מיטן רבי' הוקדש לזכרון ולעילוי נשמת
ר' יקותיאל יהודה	ר' שמואל ב"ר יהושע אליהו ז"ל
וזוגתו מרת פעסל לאה ומשפחתם שיחיו	ואשתו מרת שרה ע"ה בת ר' יקותיאל ומרת לאה הי"ד
רוהר	תנ"צ'ב"ה



## Shabbos Parshas Vayakhel

During the *maamar ke'ein sicha* (a *maamar* delivered in the tune of a *sicha*) at today's farbrengen, the Rebbe requested that Chassidim start learning Likkutei Torah every week, completing each week's section in the proper order. The Rebbe emphasized that it's not safe to rely on the *Yetzer Hara* by "making it up next week." Adhering to this and studying the entire Likkutei Torah in such a manner will serve as a vehicle for *brachos* this year and next year as well.

After Havdala, Rabbi Hodakov entered the Rebbe's room and the Rebbe gave him additional instructions about the study of Likkutei Torah.<sup>1</sup>

## Shabbos Parshas Pekudei

After davening, Reb Zalman Duchman announced that during today's farbrengen, the Rebbe would make a Siyum on Chumash Shemos in Likkutei Torah. He then added, "while we're announcing good things, a group of Chassidim will get together on Sunday to learn Likkutei Torah together." The Rebbe smiled during the announcement.

The farbrengen commenced with the Rebbe making kiddush, followed by a *sicha* on Rashi. Later in the farbrengen, the Rebbe made the *siyum* on Chumash Shemos in Likkutei Torah.

During the farbrengen, the Rebbe gave a *bracha* to the 10 individuals who contributed to the new printing of Likkutei Torah. The Rebbe then instructed those who had completed the weekly portion of Likkutei Torah to say L'chaim.

The audience began saying "L'chaim" and singing a niggun as the Rebbe encouraged the singing. Suddenly, the Rebbe stood up and began clapping enthusiastically, energizing the entire room, including the elder Chassidim, for an electrifying five minutes. Afterward, the Rebbe sat back down and continued to encourage the singing with both hands.

After Mincha, as the Rebbe walked upstairs to his room, Reb Zalman Duchman began loudly singing "*Hoshea es amecha*." The Rebbe laughed and signaled for people to join in and dance. Later, when the Rebbe left for home, Chassidim were still singing and dancing in the lobby of 770, and the Rebbe responded with a broad smile.

## Shabbos Parshas Vayikra

This Shabbos as well, the Rebbe instructed those who studied the week's Likkutei Torah to say L'chaim. Additionally, the Rebbe extended his *bracha* even more emphatically to those who contributed to making the new print of Likkutei Torah more affordable.

## Wednesday, 13 Adar II, Taanis Esther

This morning, the Rebbe was *chazzan* for Shacharis.<sup>2</sup> During Selichos, the Rebbe was visibly emotional. As he recited the paragraphs "*Bina Hagigeinu*" and "*Meod Tarbeh Lanu*", the Rebbe burst into tears. While saying *Shema Koleinu*, the Rebbe cried so much that he struggled to get the words out.

At *Rachmana D'anei*, the Rebbe signaled for Chassidim to sing and vigorously encouraged the singing. Subsequently, the Rebbe gestured to sing *Avinu Malkeinu* and strongly encouraged the singing, repeating the song three times.

At night, during the Megillah reading, the Rebbe tapped his foot on the floor at most mentions of "*Haman*."

## Thursday 14 Adar II, Purim

The Rebbe came down for the farbrengen at 8:30 pm and began by announcing that, for personal reasons<sup>3</sup>, he would make a *siyum*. Since it's Purim, the *siyum* will be on *Masechta Megillah*. The Rebbe then delivered three *sichos* related to the *siyum*.



ON THE COVER OF AN ENVELOPE, THE REBBE RESPONDS TO A QUESTION ON HIS CHOICE OF WORDS AT THE START OF THE PURIM FARBRENGEN

Following this, the Rebbe addressed the topic of antisemitism in relation to the story of the Megillah. There are two causes for hatred towards Yidden, represented by Haman and Achashveirosh. Achashveirosh took issue with the existence of a “different people,” an aberration that didn’t belong in his vast empire (*Guf*). To Haman, the very existence of Yidden, who have the Torah and the meaning that comes with it, was bothersome (*Neshama*). Neither of these viewpoints can be changed by “trying to fit in” or similar actions. The timeless answer lies in the conduct of Mordechai and Esther. Mordechai gathered Yidden to daven to Hashem, reaching for a solution above nature. Esther did her part within nature to beseech the king, but she also (counterintuitively) fasted for three days, emphasizing that salvation comes from above.

Later on, the Rebbe said the *maamar* “*Balaila Hahu*.”

Later in the farbrengen, the Rebbe announced the “*Magbis*” (appeal). The Rebbe highlighted the special quality of a Purim *magbis*, when everything is infused with a special energy, and the theme of “*Ad d’lo yada*.” If, when writing the check, a person can set aside their “*Yada*” to the extent that their spouse would presume the amount was given in a state of “*Ad d’lo yada*,” it is a sign that it was done correctly.

Reb Shmuel Eizik Popack, who had said some L’chaim, approached the Rebbe to hand over the envelopes with the funds for the *magbis*. The Rebbe told him that “‘*Ad d’lo yada*’ could be fulfilled while sitting down, there is no need to stand.”

Following this, he held his cup out to the Rebbe, and the Rebbe motioned for him to come closer. As he approached, he threw down his cup, as if requesting to say L’chaim from the Rebbe’s *becher*. The Rebbe instructed

him to bring back his own cup. He returned with a cup, and the Rebbe motioned for Rabbi Mentlik to fill his *becher*, from which the Rebbe poured him a L’chaim. The Rebbe then told him to say L’chaim in his place.

The Rebbe then said a *sicha*, addressing the Chassidim who emigrated from Russia to a much more tolerant America, where it is easy to grow complacent in *avodas Hashem*. After all, it can be tempting to assume that the time for *mesiras nefesh* is over and “life is comfortable!” However, we learn from the story of Esther, who was the queen, that the biggest challenge can be when everything seems naturally attainable. It is crucial to remember (as she did) that everything is from Hashem, and He placed us amidst this abundance in order to have *mesiras nefesh* here too, with a constant obligation to grow.

This is also why the Megillah is named after Esther, whose name means “hidden.” It serves as a reminder that even when we can’t see it clearly, Hashem is behind everything, and we must turn to Him.

At a certain point, the Rebbe gave a *bracha* to the individuals who contributed to making the new print of Likkutei Torah more affordable. The Rebbe instructed them to say L’chaim with a happy heart, and without limitations.

Following this, the Rebbe began to expound on the *possuk* in the Megillah that says “Mordechai was second to king Achashveirosh...” before continuing the *possuk*, the Rebbe turned to the elder Chassidim seated behind him and asked, in a jovial tone, “What is written after ‘second to king Achashveirosh?’”

Later on, Reb Yoel Kahan approached the Rebbe to request a *bracha*, and the Rebbe bentched him. Afterward, Reb Yoel handed the Rebbe a note and the Rebbe remarked, “It’s not a *bracha* but a command.”

Toward the end of the farbrengen, the Rebbe spoke about the messengers that Mordechai sent throughout the lands (הרצים יצאו דחופים). The Rebbe then addressed the *kevtza bochurim* who would be traveling home to Eretz Yisroel. They should “bear with them the tidings of ‘*Orah v’simcha visason viykar*,’” particularly the *hora’ah* about learning Likkutei Torah.

The Rebbe asked where the *bochurim* from Eretz Yisroel were, “Are they sleeping?!” and instructed them to say L’chaim and sing a joyous niggun. Yisroel Lipskier started an upbeat niggun, and the Rebbe encouraged the singing with his hands.

An individual mentioned to the Rebbe that he’s from



THE REBBE FOLDS HIS MEGILLAH, PURIM NIGHT 5725



THE REBBE DELIVERS THE MAAMAR BALAILA HAHU, PURIM 5725

Eretz Yisroel. The Rebbe instructed him to say l'chaim and bring back joyous news to Eretz Yisroel.

The Rebbe also smiled and remarked that there are some guests present from Yerushalayim who are "surrounded by a wall," and "*m'ken tzu zei nit tzuriren*" - "They cannot be touched!"

The Rebbe emphasized that when the guests traveled to Eretz Yisroel, it should be in a manner of "*Ki v'simcha tzeitzeiu*," joyfully. The Rabbeim would say, "We are never separated." The main thing is to study Torah - both *nigleh* and *Chassidus* - with vitality and rigor, in a way that leads to action, with love and fear of heaven.

During the Alter Rebbe's niggun, the Rebbe's eyes were closed in contemplation. Following this, the Rebbe himself started the niggun "*Hoshi'a es amecha*" and stood up, clapping and encouraging the singing for five exhilarating minutes.

At the end of the farbrengen, the Rebbe requested that the crowd sing "*Ani Maamin*," followed by "*Ki V'simcha*." As the Rebbe left the farbrengen, he motioned with his hand to encourage the singing.

The farbrengen concluded at 2:30 am.

## Shabbos Parshas Tzav

At today's farbrengen, the Rebbe instructed those who studied that week's Likkutei Torah to say l'chaim and encouraged them to make a *hachlata* to continue doing so in the future, which would strengthen their resolve. When the niggun began, the Rebbe energetically encouraged the singing.

Later, the Rebbe addressed those who had traveled on shlichus for Purim and weren't present for the reading of the Megillah or the Purim farbrengen. Since they didn't have much to eat over Purim compared to those who remained in 770, the *bochurim* who went out should sing the niggun "*Essen est zich*." During the niggun, the Rebbe closed his eyes and vigorously nodded his head to encourage the singing. **T**

1. See more details in "*Living With the Times*" in this issue.

2. This was the year of *Aveilus* for the Rebbe's mother, Rebbetzin Chana.

3. The Rebbe made a *siyum* at all weekday farbrengens throughout the year of *aveilus*.





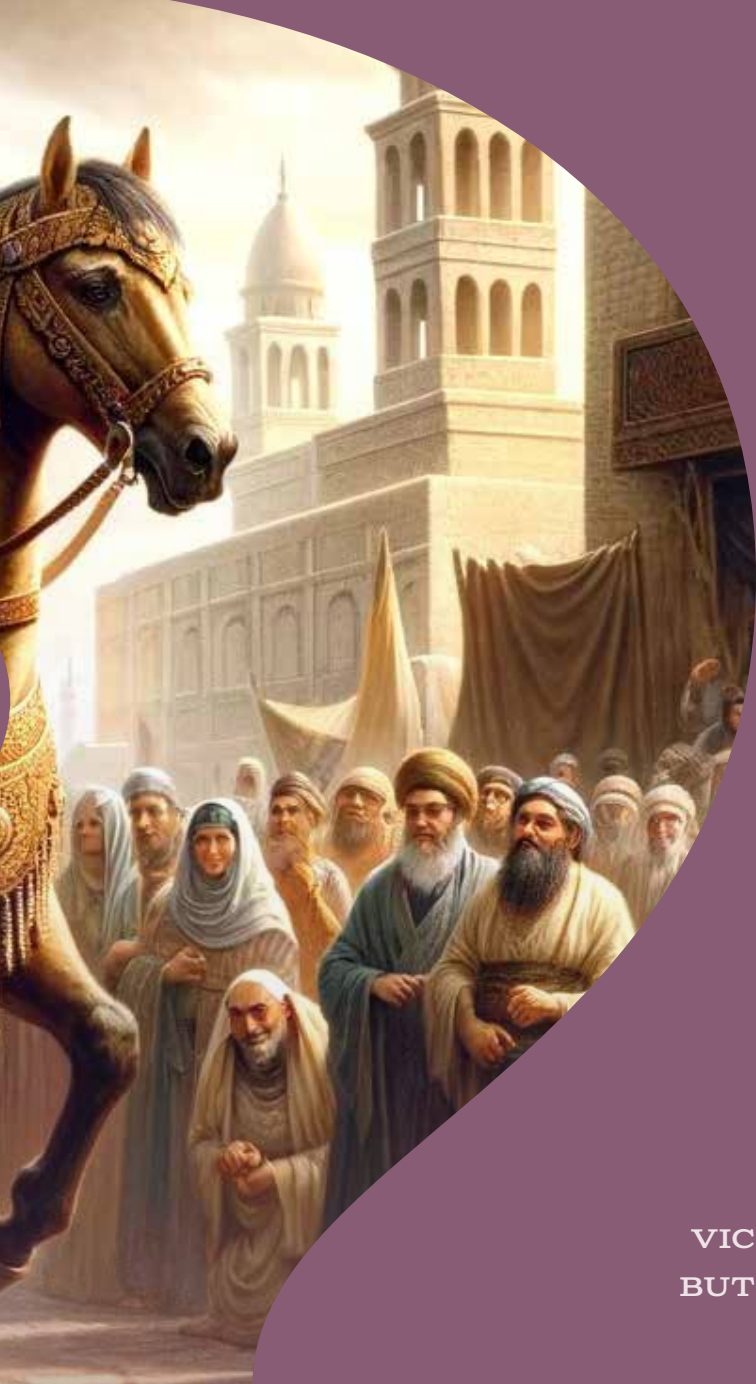
FROM THE REBBE'S FARBRENGEN

# WHO ARE YOU?

WHAT PURIM CAN TEACH US  
ABOUT JEWISH PRIDE

BY: RABBI MENDEL JACOBS





לזכות  
כל נכדינו שיחיו  
שיגדלו לתורה לחופה ולמעשים  
טובים לנח"ר כ"ק אדמו"ר

נדפס ע"י  
הרה"ת ר' יצחק מאיר וזוגתו מרת לאה שיחיו  
שפאלטר

THERE'S A BUZZWORD  
THAT SEEMS TO POP UP  
EVERYWHERE ALL THE  
TIME, AND DOESN'T  
SEEM TO LEAVE THE  
CONVERSATION. IT'S  
ABOUT AS OLD AS  
YIDDISHKEIT ITSELF  
AND, DESPITE OUR BEST  
EFFORTS, IT HASN'T  
YET BEEN ERADICATED.  
IT'S ANTISEMITISM.

ON PURIM WE CELEBRATE A  
VICTORY OVER ONE OF ITS FORMS.  
BUT WHILE THE BATTLE WAS WON,  
THE WAR IS STILL GOING ON.

UNTIL MOSHIACH COMES, IT'S A  
REALITY THAT WE HAVE TO DEAL  
WITH IN VARIOUS FORMS—SOMETIMES  
OVERT, SOMETIMES MORE DISCREET.

DO WE LAY LOW AND TRY NOT TO STIR  
THE POT? OR PERHAPS A DIFFERENT  
APPROACH SHOULD BE ATTEMPTED.

THE REBBE ANALYZES THE PURIM  
STORY AND FINDS AN ANSWER.<sup>1</sup>





## TO EACH HIS OWN

King Achashveirosh's feast for the inhabitants of Shushan was, in the words of the Megillah, "כרצון איש ואיש"—according to the will of each participant. If Mordechai HaYehudi had been at the party, he would have been served kosher food.

Imagine: Achashveirosh was the ruler of the whole civilized world at the time. His Jewish subjects made up a small fraction of the population. Moreover, they were "scattered and spread about." Yet he knew that the Jewish people attending his party would want to eat kosher, and he made sure to provide it for them.

## ARE YOU FOR REAL?

This teaches us a powerful lesson.

We might think that when we're engaging with the outside world, performing our civic duty, it's not the time to proudly demonstrate our Jewishness. Why stand out?

Perhaps in the future, after Moshiach arrives we can live proudly as Jews. But when the Jewish people are a small minority among the nations, shouldn't we just be happy that we're even invited to the feast? Instead of worrying about kosher food, we can make do with eating fruit and drinking water. Must we order a special meal and show everyone that we're different? Won't that provoke antisemitism?

The answer is right here in the Purim story. The Megillah tells us exactly how to





act when we find ourselves in the king's palace, when one of his closest advisors is a Haman, along with many accomplices, or at the very least, passive bystanders, intent on destroying the Jewish people.

This is exactly the time to proudly display our Jewishness, not to cower and hide it.

The idea is simple:

We seek to always show up as wholesome, complete people. Even when someone is disabled, *chas v'shalom*, they attempt to show themselves as a whole person by filling in the missing limb with prosthetics and the like. No one wants to appear "damaged" or crippled. Well, being ashamed of who we are is one of the most crippling defects possible.


Do you think the outside world will be more impressed with us because we've tried to fit in? On the contrary: The non-Jew knows that a Yid is supposed to be different. When he sees one trying to act the same as everyone, he might think of him as a two-faced hypocrite, trying to con others into believing that you are something different than what you truly are.

Once you were born to a Jewish mother (or converted to Judaism according to Halacha) then you are a Yid to your very core. Trying to hide that will get you nowhere!

On the contrary: displaying one's Yiddishkeit proudly, even demanding a kosher meal in the king's palace, this is what invited real success. When the non-Jews see that we are true to ourselves, they will respect us as self-respecting individuals and seek our opinion on important matters. But how are they supposed to trust us if we



LEVI FREIDIN VIA JEM 209534 (© SHREI 5744)



are not acting as our real self?

Much as this principle applies on a grand scale to Jews serving in the palaces of power, the same is true on a smaller scale, in one's immediate surrounding "palace"; in the home, in the neighborhood, or in a place of business.

The more you are true to yourself, acting in a manner that aligns with who you really are, the more you will be respected and successful in the world around you.

## STOP FIGHTING YOURSELF

On a deeper level: This is important not only for the way a Yid displays himself to others, but perhaps more importantly, the way he sees and feels himself.

A person can change their clothing or the way they present themselves, but a person can never change who they are. Your essence, your *neshama*, was with you when you were born and it will always be there throughout your entire lifetime. Of course, you can choose to act in accordance with the *neshama* or you can choose to act otherwise, but that doesn't change your essence one bit.

When a person chooses to act in a way that is not in line with their true identity, they are essentially fighting against themselves, creating a sort of "split-personality." This is, of course, a very unhealthy way to live—even in the practical sense.

For a Yid, the only proper and healthy way to live is the way the Torah dictates. This way one avoids inner conflict and misalignment of the self.

## WHO WON?

Looking back at the sequence of events in the Megillah, we see how this lesson plays out in real time:

True, Haman didn't appreciate that the Jewish people were different. "There is one nation," he complained to Achashveirosh, "spread about amongst all other nations, and their



TEACH YOUR CHILDREN NOT TO BE  
EMBARRASSED OF WHO THEY ARE.  
WHEN SOMEONE ASKS THEM 'WHAT  
PEOPLE DO YOU BELONG TO?' THEY  
SHOULD IMMEDIATELY RESPOND, 'I'M  
A MEMBER OF THE JEWISH PEOPLE!

conduct is different than any other nation...” Haman was upset that the Jewish people wouldn’t assimilate into their prevailing local cultures.

But where has Haman ended up in history? He became known as *Haman Hara-sha*—Haman the Wicked, even by non-Jews!

And what about the Jewish people? They followed the ways of Mordechai, the one who “would not bend a knee nor bow,” against his principles, even while standing in the king’s court. Ultimately, it was Mordechai and his people who prevailed, even if it took a long road to get there. By sticking to who they were, even those people who initially joined Haman and opposed the Jews came around and learned to appreciate the Jews’ being true to themselves. Eventually, Mordechai was given the very ring that was first given to Haman, and the Jewish people were able to prosper once again.

## CHILD PROTECTION


This is a lesson in education as well. Parents trying to protect their children might mistakenly think it best to hide the child’s Jewishness. Why must his tzitzis hang down conspicuously? Why must he refrain from eating non-kosher candy with the other children on the block? Acting differently will provoke antisemitism!

Nothing could be further from the truth!

Your child is Jewish, and the healthiest thing you could do for him or her is to allow them to live true to their identity. Their non-Jewish friends will respect them all the more for it.

Let your child go out in the street with a yarmulka! Teach your child to check the candy wrapper and make sure it’s kosher. Have your child unabashedly make a bracha before they put food into their mouth.

When the non-Jewish friend sees your child making a *bracha*, they’ll ask what it’s about and your child will explain that he’s thanking G-d for providing the food he’s about to enjoy. This will only increase respect for your child. They’ll ask him, “Why




must you recite a blessing to G-d on a small candy in your hand? What's G-d got to do with it?" Your child will explain the words "*Shehakol nihya b'dvaro*," everything in the world, including this small candy, was created by Hashem. True, it was made in a factory, but ultimately everything comes from Hashem! It's only right to thank Him before enjoying His creations.

The non-Jewish friends will recognize a well-mannered child for who he is, and appreciate him all the more.

This is the best way, the only way, to raise healthy children who will make a positive impact on the world and gain the respect of their peers.

Teach your children not to be embarrassed of who they are. When someone asks them "What people do you belong to?" they should immediately respond, "I'm a member of the Jewish people!"

When a child is accustomed to live this way from a very young age, when they grow older they will live their lives in a healthy manner, as proud Jews. They will build their homes on this foundation as well, creating strong Jewish homes and beautiful Jewish communities around them. Some of these children will grow to assume positions of influence in their communities and cities, and this too will be done in a Jewish way, truthful to who they are. We will see an immense positive effect on the whole of society.

This will raise the prestige of the Jewish people even now, in the time of *galus*, much like Mordechai's becoming viceroy during the Persian exile, as a prelude to the coming of Moshiach, may it be *teikef umiyad Mamash!* 

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1. Based on the farbrengen of Purim 5742, sicha 2.

THE PURIM FARBRENGEN OF 5742 IS HOURS OF SPIRITUAL DELIGHT. THE RICH SICHOS AND LIVELY NIGGUNIM BRING US INTO THE REBBE'S WORLD WHERE LESSONS FROM THE MEGILLAH COME TO LIFE, THE SIMCHA OF PURIM IS TANGIBLE, AND THE LIGHT OF GEULAH ALREADY SHINES.

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# LUMINARIES

Personalities  
in the  
Rebbe's Torah

By:  
Rabbi Levik Gourarie

לע"נ מרת רבקה ח' הינדא  
בת הרה"ת ר' אשר הלוי ע"ה  
ברבר  
נלב"ע י"ט אדר שני ה'תשע"ד  
ת"נ צ"ב'ה

נדפס ע"י בתה וחתנה  
הרה"ת ר' לוי יצחק  
וזוגתו מרת שפרינצא פערל  
ומשפחתם שיחיו  
שמוטקין

## Esther Hamalkah

**E**sther Hamalkah was one of the greatest Jewish women who ever lived and one of our nation's most remarkable role models. She is counted among the *Nevios* and celebrated as one of the four most beautiful women in history. Esther is also the only woman in our history to have ruled (together with her husband) over the entire world.

Born as Hadassah, the daughter of Avichail, who hailed from the illustrious lineage of Shaul Hamelech and the tribe of Binyamin, Esther came into the world either 45, 75, or 85 years before the Purim story<sup>1</sup>. Tragically, Esther's father had passed away before her birth, and her mother had perished during childbirth, leaving her an orphan. She was lovingly taken in by her cousin, the great Tzaddik Mordechai, a prominent member of the Sanhedrin and a man of influence at the royal palace.

Esther was nurtured in the household of Mordechai, where she received an exceptional *chinuch* from this great Tzaddik. Over time, Mordechai and Esther's bond deepened, and they eventually married. The Rebbe points out that Esther's unwavering commitment, her *mesiras nefesh* (as discussed below), came from the Chassidishe *chinuch* she received in Mordechai's home. The Rebbe proves that Mordechai was a Chossid and that his house was permeated with Chassidus and *mesiras nefesh* from the fact that Mordechai instituted the obligation of "*Ad D'lo Yoda*", something that exhibits going above and beyond one's boundaries and limitations.<sup>2</sup>

There is a *machlokes* in Gemara whether her name was



really Hadassah, and Esther was an added name or vice versa. The Gemara explains that 'Hadassah' portrays her *tzidkus* as Tzaddikim are likened to *Hadasim*, while 'Esther' is from the Persian word *Istahar* (moon), as well as denoting "*hester*" (concealment). As we know from the Megillah, she concealed her true identity, not telling anyone of her true origin.

In another Gemara, Esther is connected with the *possuk* "*V'Anochi haster astir*," the concealment of Hashem. This reflects the nature of the Purim miracle which was concealed in nature.<sup>3</sup> Chassidus expounds on the Esther-Hester connection, highlighting Esther's unique role in illuminating the darkness and mundanity that surrounded her.

## Esther in the Palace

In about the year 3399 (366 B.C.E) the Persian king Achashverosh hosted a lavish banquet to showcase his might and renown. He invited all the inhabitants of his capital city Shushan, including the Jewish community. While the Jewish attendees refrained from consuming non-Kosher food, they made a significant error by showing excessive deference and admiration for the wicked Achashverosh, particularly as he would later remove and desecrate the sacred vessels from the Beis Hamikdash during this event.

The unfolding of the Purim narrative would reveal a profound connection between Hashem and the Jewish people. Yet, the beginning and the origin of the *gezeirah* was at this feast.

Hashem, who always formulates the remedy before the ailment, had already set the stage for Esther's ascent even before the rise of Haman.

On the seventh day of the grand party, Achashverosh summoned his wife, Queen Vashti, in a demeaning manner, to appear before his guests. Vashti, a wicked and abusive woman in her own right, was afflicted with unflattering visual defects, and refused to appear before the king. After consulting with Haman, Achashverosh had her executed.

Achashverosh now began looking for a new wife. Women and girls were gathered from across his vast kingdom and brought to Shushan where they would meet the king.

Esther had no desire to be involved with Achashverosh or the palace and attempted to remain inconspicuous. Despite her efforts, she was eventually discovered and taken to the king's palace for preparations. Before her departure, Mordechai instructed her to conceal her Jewish identity.

Esther quickly won the affection and admiration of everyone in the palace, and her concealed identity led each nationality to claim her as one of their own. While Esther refrained from participating in the treatments and adornments like the other women, Heigai, the minister in charge, expedited her preparations, providing only what he deemed absolutely necessary.

In the month of Teves, Esther was presented to the king, and Achashverosh chose her to be his new queen. He tried manipulating Esther into revealing her identity, yet Esther steadfastly followed the words of Mordechai.

Various Gemaros and Mefarshim offer explanations concerning the Halachic aspects of her marriage to Achashverosh and its implications for her relationship with Mordechai.<sup>4</sup>

Even while keeping her Jewish heritage hidden, Esther



MAUSOLEUM IN THE CITY OF HAMADAN, WHICH ACCORDING TO A TRADITION OF IRANIAN JEWS GOING BACK AT LEAST 1000 YEARS, IS THE RESTING PLACE OF MORDECHAI AND ESTHER.

made sure to keep Yiddishkeit - maintaining a vegetarian diet and observing Shabbos with help from a rotation of maidservants. As the Megillah says “*V’es maamar Mordechai Esther oisah*” [and the words of Mordechai, Esther does] – even during her time in the palace, Esther kept true to the *chinuch* she received from Mordechai.

The Rebbe explained that this is one of the reasons the Megillah is named after Esther. She was quite literally queen of the world, and following “*dina demalchusa dina*” [the rule that one must follow the laws of the land] Mordechai should have been following Esther. Nevertheless, Esther kept her great respect for Mordechai Hatzadik - heeding his instructions and adhering to his path just as she did back at home. It was this *bittul* that ultimately saved the Jewish people, and serves as a lesson for all time.<sup>5</sup>

## Esther’s Response

As the Purim story continued to unfold, Haman rose to power, Mordechai stood strong as a proud Jew, and Haman, along with Achashverosh decreed to have the entire Jewish nation annihilated on the 13<sup>th</sup> of Adar.

Mordechai, clad in sackcloth and ashes, lamented and called out bitterly to Hashem over the terrible decree that had been proclaimed around the world. He reached the palace gate and stayed right outside, not too far from the queen. When Esther was notified of Mordechai’s state, Esther sent messengers with fresh clothes for Mordechai and made sure to find out what exactly happened.

When Esther understood that there was a decree against her people, “*Vatishchalchal hamalka me’od*” – she was terrified and agitated. The *gezeirah* shook her on a personal level even though she herself was not in danger. This deep care for her people compelled her to behave with immense self-sacrifice.<sup>6</sup>

The Megillah recounts the back-and-forth between Mordechai and Esther. Esther brought up her concerns about entering the king’s chamber uninvited, an act punishable by death. Mordechai reminded her of her unique situation and the great responsibility and merit she had to save her people. Esther resolved to step up and do her part.

While Esther lived in the palace and could have heard about the decree some other way, it was necessary for her to hear it directly from Mordechai, and receive his guidance about how to proceed. While she played the role that did what was necessary in the physical world, she needed to be led by the spiritual, represented by Mordechai – the *tzaddik*

and *nossi hador*.<sup>7</sup>

Although she would have been safe in the palace, Esther’s immense *ahavas Yisroel* did not allow her to remain silent. She went beyond the letter of the law. A rav would have *parkened* that she should not endanger her life by going to the king, but Esther did not ask; she went ahead with *mesiras nefesh*.<sup>8</sup>

Once Esther decided to go to the king, she told Mordechai what needed to be done beforehand: “Go gather all the Jews in Shushan, and fast for three days and nights.” Esther added, “My maidservants and I will fast as well.” Then, she would go to the king’s chambers, and plead before him for her people.

With her *binah yeseira*<sup>9</sup>, Esther knew that the response to the terrible decree needed to be of a spiritual kind. She knew that it wasn’t Haman and Achashverosh who wielded the power - only Hashem could save His children. Therefore, the focus would be on the spiritual front.

As someone who lived with the challenges of worldly and materialistic pleasures in the king’s palace, Esther understood its allure, and knew how the Jews could be brought to *teshuva*.

Esther countered their indulgence and materialism with abstinence. She sought to prove that, for the sake of Hashem’s salvation, all the Jews would deprive themselves from even the most basic and necessary physical pleasures – i.e. food and drink.<sup>10</sup>

Mordechai was on too lofty a level to appreciate the challenge. He wouldn’t have necessarily included the Jews who went to Achashverosh’s party in the three-day fast. On the other hand, Esther (from the word *hester* - concealment), whose mission was to work with the darkness of the world,



BASED ON THE DETAILED RUINS OF THE PALACE IN SHUSHAN (KNOWN AS THE OLD CITY OF SUSA TODAY), ARCHAEOLOGISTS WERE ABLE TO GENERATE THIS COMPLETE RENDITION. THE THRONE ROOM IS RIGHT IN THE CENTER.

knew to include them. She told Mordechai “*Kenos es kol hayehudim*” [“Gather **all** the Jews”] calling on Mordechai to involve all Jews in the process of *teshuva*.<sup>11</sup>

In the spirit of her *mesiras nefesh*, and knowing that the *gezeirah* was in essence from on high, Esther included herself in the three day fast. This only heightened the danger of her going to Achashverosh, and even worked against what she was trying to accomplish. Nevertheless, Esther did the inconceivable and went to Achashverosh in a weak and frail state, after three days of fasting.

With the words “*ka’asher avadti avadti*” [“and if I perish, I perish”], Esther alluded to an even deeper sacrifice. By going willingly to Achashverosh, she was not only putting her physical life in danger, but on a spiritual level, she was putting her *neshama* and marital status in peril as well.

Even as queen of the world, surrounded by all the power, riches, and self-indulgence the universe had to offer, and even while deprived of any spiritual inspiration, Esther put her physical and spiritual life on the line to save her people. This *mesiras nefesh* is a clear expression of the *neshama*’s essence – *Etzem* – which is incomparable to even the loftiest of spiritual revelations.<sup>12</sup>

## Esther and the Miracle

After three days of fasting, Esther approached the king’s chambers. Miraculously the king was overjoyed to see his queen, though he had not summoned her. Esther asked the king if he would join Haman and herself for a feast of wine, and Achashverosh agreed.

The first feast led to a second. At the second feast, after Mordechai had begun his rise and Haman his downfall, Esther spoke out for her people, and pointed an accusing finger at Haman, who was swiftly dealt with.

It is interesting to note that Esther did all this on her own. From the time Esther went to the king’s chambers until after Haman’s demise, we see no interaction between her and Mordechai.

Chassidus explains that as “*Akeres Habayis*”, Esther knew exactly what to do on her own. “*Batach bah leiv baalah*” [Her husband’s heart trusts her] – Mordechai knew that she would be able to take care of Haman without his intervention.<sup>13</sup>

With Haman gone, Mordechai was appointed as viceroy. He issued a decree allowing the Jews to defend themselves and retaliate against their enemies on the 13th of Adar, the day originally designated for the enemies of the Jews to carry

out their massacre.

As the 13th of Adar approached, the entire Jewish nation mobilized for the impending battle. Men and women of all ages prepared to fight for their lives, with the exception of Esther. Protected within the confines of the palace, she had no means of participating in the physical combat. Consequently, she was the only one permitted to observe a fast.

On that fateful day in Adar, Esther spent her time praying and fasting, calling out to Hashem and begging for His mercy and kindness. This, of course, is one of the reasons for Taanis Esther.<sup>14</sup>

## The Megillah of Esther

There are two crowning figures in the Purim story – Mordechai and Esther, yet the Megillah is named after Esther alone. The basic reason, mentioned in the Gemara, is that Esther wrote to the Chachomim and insisted that the story be included in Tanach. Because she worked to have it preserved, it is named after her.

Based on various Gemaros in Bavli and Yerushalmi, the Rebbe explains that there were three steps: 1) Mordechai and Esther requested of the Chachomim that they institute the Yom Tov of Purim. 2) Esther requested that they establish the reading of the Megillah as part of the Yom Tov. And 3) Esther asked that the Megillah be included in Tanach and remain for the following generations.

Esther represents the “*Guf*” and the concealed state in which we find ourselves, and she also brings to the front our response and our *avodah* in this darkness – permeating it with G-dliness and *kedusha*. As we see in the story, while Mordechai was gathering children to learn Torah, Esther was planning parties and meeting kings and dignitaries. Mordechai was responsible for the spiritual remedy – saving the Jewish souls, while Esther was responsible for saving the Jewish people – physically.

In that vein, Esther felt that the story of the Megillah should not just be told and celebrated, it needed to be written down – ink on parchment, cementing the lessons of the Megillah as part of the foundations of Yiddishkeit.<sup>15</sup>

The Megillah being named after her also highlights her unique part in the Purim story, even more than Mordechai’s.

Esther (from the world *hester*) understood and dealt with *galus* in a real way, as opposed to Mordechai who on a basic level really didn’t relate to the *galus* and its challenges. For this reason Esther was instrumental in bringing around the

necessary “*tikkun*” for the generation, and merited to have her name on the Megillah, conserving her story and conveying her message to women and men for all time.<sup>16</sup>

The Rebbe adds another reason that the Megillah was named after Esther: to serve as an example for women of all ages, to teach them the power of their *mesiras nefesh* and how much they can impact the world for good.

This is the reason Esther was determined to have the Megillah written. She wanted women to learn from her example about the importance of *mesiras nefesh*.<sup>17</sup>

The Rebbe goes even further: the fact that the miracle of Purim played out through the practical actions of Esther and not another way, is to teach us that everything is dependent on the *mesiras nefesh* of women.<sup>18</sup>

## Esther in Chassidus

As mentioned, Esther symbolizes *hester* - concealment. The Gemara asks “*Esther min haTorah minayin?*” [What is the source for Esther in the Torah?] and responds with the *possuk* “*VeAnochi haster astir ponai bayom hahu*” [and conceal, I will conceal my countenance on that day]. The Baal Shem Tov explains that the two-fold concealment mentioned in the *possuk* refers to a double darkness, where one doesn’t even realize that they are in the dark.

Both in her life and in the role she played, Esther interacted with the dark side of reality. The Megillah is the response to *galus*. Its message and example teach us that in concealment

itself we can find the most powerful light.

In Chassidus, Esther is also associated with the *Sefira* of *Malchus*, particularly as it descends to function in the lower worlds, embodied in vessels (*Keilim*). However, Esther possesses the power to elevate and reveal the inherent light in the darkest of circumstances, both through the influence of Mordechai (light) and her own innate greatness. The name “*Hadasa hee Esther*” highlights the inner truth of *Malchus* in its highest form, represented by *Tzaddikim*.<sup>19</sup>

This aligns well with Esther’s work in uplifting the lowest realms and revealing the G-dliness innate within them. Esther as *Malchus* also represents *Knesses Yisrael* – the collective Jewish soul. Her being taken to the king in the wintry month of Teves, symbolizes the relationship of Hashem (the king) and the Yidden (Esther)<sup>20</sup> even in cold and dark times.

Additionally, when explaining the connection of Purim and Shushan Purim to every Yid, the Rebbe explains that Esther is the same Gimatriya as Shoshanah (connected to Shushan), and that Esther brought about the unity of the Jewish people by calling for every one of them to join in the three-day fast.<sup>21</sup>

The Rebbe repeatedly quoted Chazal that in the merit of Sarah Imeinu who lived all of her 127 years in service of Hashem, Esther ruled over 127 lands. Esther channeled and drew the energy and life of Sarah Imeinu, bringing it to 127 lands – illuminating the entire world with Sara’s light.<sup>22</sup> **T**

1. Esther was taken to the palace in the year 3399 (or 362 BCE).

2. Sichas of Shabbos Parshas Tzav Shushan-Purim 5714.

3. Gemara Chulin 139b.

4. The Arizal brings that there was a “Sheidah” that went in her stead to Achashverosh.

5. Sichas Purim 5726.

6. Sichas Shabbos Parshas Tzav, Shushan Purim 5714.

7. Sichas Purim 5731.

8. Sichas Shabbos Shushan Purim 5714, and Purim 5717.

9. Sichas Purim 5731.

10. Sichas Purim 5721.

11. Sichas Parshas Tisa 5731.

12. Sichas Purim 5732.

13. Torah Or. 93d. Sichas of Purim 5717. The maamar explains that the two feasts were to lift up Haman too high where he would inevitably meet his demise.

14. Sichas Purim 5730.

15. Sichas Purim 5724.

16. Sichas Purim 5721.

17. Sichas Purim 5730.

18. Sichas Purim 5733.

19. Likkutei Sichos, vol. 16, Purim 1.

20. Sichas 10 Teves 5745.

21. Yechidus 16 Adar 5750 (fn. 40).

22. Shabbos Parshas Vaykhel Pekudei 5748 (fn. 60).

23. Likkutei Sichos, vol. 16, Purim 1.



# IN TORAH

למנצח על אילת השחר מזמור לדוד:  
אמר ר' אסי למה נמשלה אסתר לשחר? לומר לך מה שחר סוף כל הלילה  
אף אסתר סוף כל הנסים. והא איכא חנוכה? ניתנה לכתוב קא אמרינן.

Rabbi Asi said: Why was Esther likened to the dawn? It is to tell you: Just as the dawn is the conclusion of the entire night, so too, Esther was the conclusion of all miracles performed for the entire Jewish people. But isn't there the miracle of Chanukah which was performed many years later? It is true that additional miracles were performed after the miracle of Purim; however, it is with regard to miracles for which permission was granted to write them in the Tanach that we are saying that the miracle of Purim was the last one.

The Gemara in Megillah explains that Kapitel 22 in Tehillim, "*Lamnatzeiach Al Ayeles Hashachar*" refers to Esther Hamalkah and her prayer "*Keili Keili Loma Azavtani*" (My G-d, why have You forsaken me?) that she recited when she came to the king's chambers to intervene for her people.

Following this, the Gemara in Yoma cites a number of reasons why Esther is likened to an *Ayalah* (deer) and to the *Shachar* (dawn). Just as *Shachar* is the end of the night, so too the miracle of Esther is the last miracle included in Tanach.

The Rebbe explains in great detail how Esther and the Purim story relate to this *possuk* and Gemara.

The Miracle of Esther is "*Sof Kol Hanissim*" [the end of all miracles] because Esther is the "*Sof*" – end-goal and purpose of all the *nissim* – bringing G-dliness into the dark and mundane reality. This is emphasized even more in it being the "*Sof*" – the true reality of the miracles that are "*Nitnu Likasev*" [allowed to be written], meaning, the ultimate goal of the miracles that impact and affect the world. Like ink on parchment, these miracles permeate the physical world with G-dly awareness.

Esther – *Sof Kol Hanissim* is like the *Shachar* – *Sof Kol Halaila*. Esther's light doesn't only reach the peripheries of darkness, it permeates the *Sof* – the deepest, darkest elements of night, illuminating the *Shachar* [from the word black].

*Shachar* is the dawn that cracks and emerges from the darkest hour of the night, transforming it into light. This is the very essence of our great heroine and queen, Esther Hamalka.<sup>23</sup>

# Living With the Times

THE CHASSIDISHE PARSHA

Compiled By: **Rabbi Levi Greenberg**

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Much of the information in this article was  
taken from the Kovetz "Asher Bachar Banu" —  
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לע"נ  
ר' ארי' ב"ר יצחק ע"ה  
נפטר ו' אדר שני תשי"ד  
ליום היארצייט השבעים  
ואת מרת בילא בת ארון דוב ע"ה  
נפטרה כ"ו ניסן תשי"ג  
ת"נ צ"ב'ה  
נדפס ע"י בנם ר' יצחק צבי שי' סופרין





*In* *sichos*, *farbrengens* and letters, the Rebbe frequently refers to Torah Or and Likkutei Torah as the “Chassidishe Parsha” or “Chassidishe Sedrah” of the week. The Rebbe attributed this idea to the Frierdiker Rebbe.

Just as there is a Parsha in the Torah that is read every week, there are *maamarim* that make up a “Chassidishe Parsha.” These are the *maamarim* of Torah Or (in the winter months) and Likkutei Torah (in the spring and summer months).

The extent of this analogy can be seen in the Rebbe’s words on Shabbos Parshas Vayeshev 5746:

“There is a well known saying of the Alter Rebbe that one must ‘live with the times’, which means—as the Mittler Rebbe explained—to live with the lessons of that week’s Parsha, especially the portion of the Parsha related to that day. On Sunday—from the beginning of the Parsha until *Sheini*, and so on, until Shabbos—from *Shevi’i* until the end of the Parsha. Since the Torah is eternal, all of its lessons are eternal as well. Therefore, when one studies these lessons in the Parsha on a given day, one must ‘live’ with them, incorporating their teachings into one’s daily routine.

“Just as this is true about the regular *Parshas Hashavua*, so too with regard to the Chassidishe Parsha, one should ‘live’ with the *maamarei Chassidus* of that week. In fact, since Chassidus is *Pnimius Ha’Torah*, the idea of eternal relevance is more pronounced. After all, *pnimius* is more permanent than *chitzoniyus*, as seen in the contrast between the *neshama* and the *guf*. Thus, the timeless relevance of these lessons is even more pronounced.

“Among the *maamarim* on the Parsha, there are many *maamarim* that were said by our Rabbeim throughout the generations, up to the [Frierdiker] Rebbe. However, as we stand on the Shabbos after Yud Tes Kislev... there is precedence to the *maamarim* of the *ba’al hageulah* ... which are the *maamarim* in Torah Or...

“The weekly Parsha is split up for the seven days of the week and the same is true of the Chassidishe Parsha. Although it is not explicitly written which part is related to which day (like in the weekly Parsha), it is clear that the beginning of the first *maamar* is connected to the first day of the week, and the end of the last *maamar* is connected to Shabbos.”



# An Old Minhag

Chassidim would always learn the “Chassidishe Parsha” every week. What follows is a firsthand account of this custom in the Rebbe’s early years:

In the summer of 5668, Reb Yitzchok Dubov traveled from Tomchei Temimim in Lubavitch to the city of Nikolayev with his friend Reb Shmuel Grossman, son of the famed chossid Reb Osher Nikolayever.

When they reached the home of Reb Osher, he told them: “Let us go and greet Harav Levi Yitzchok.” They went to Harav Levi Yitzchok’s home together, where they encountered the following sight: Harav Levi Yitzchok was sitting in the garden, holding a *sefer*, and his two young sons, one aged six and the other aged three, sat on the grass listening to their father. When they got closer, they saw that the *sefer* was Likkutei Torah, and he was learning that week’s “Chassidishe Parsha” with his sons.

Reb Osher was shocked: “You’re learning Likkutei Torah with them? They understand?”

Harav Levi Yitzchok answered simply: “If you wish, you can test them...”

Reb Osher turned to the older boy (the Rebbe) and asked him to repeat what he had learned. The Rebbe began to recite the entire page of Likkutei Torah by heart.<sup>2</sup>

In light of this story, it is interesting to observe the following footnote to a *sicha* from 5749<sup>3</sup>: “It should be noted, that many Chassidim had the custom to learn the Chassidishe Parsha every week (and especially on Shabbos - in the winter months, Torah Or, and in the summer months (and the end of winter), Likkutei Torah). Some had the custom to learn it (at least on a cursory level) with their families, even with children of Bar Mitzvah age (or even younger)”.

The Rebbe Rashab once told a chossid to learn Likkutei Torah on the *sedrah* every week. When he said that he didn’t have enough time, the Rebbe Rashab told him that he should go through it at least the way he is ‘*maavir sedrah*’ (*Shnayim mikra v’echad targum*).<sup>4</sup>

Our Rebbe reinforced this *minhag*, on several occasions encouraging Chassidim to study the Chassidishe Parsha, and giving specific instructions on how to learn it.

## For the Public

The Rebbe’s desire to bolster this *minhag* was already evident at the beginning of the *nesius*. In a letter dated 23 Shevat 5711, the Rebbe wrote:

“For the same reason that you explain the benefit of studying a tractate *limigras* (cursorily), (i.e., that this provides [the student] with at least superficial knowledge of another tractate), if I was granted the power, I would institute such

study of Chassidus as well (though with regard to Chassidus in general, internalizing one’s study is more important). For example, [it would be desirable to study] the *Chassidishe sedrah* etc.”<sup>5</sup>

In a letter from 5 Kislev 5712, the Rebbe gave someone a clear directive:

“It is proper that you should learn some *derushim* from the Chassidishe Sedrah every week, in the winter—Torah Or, and in the summer—Likkutei Torah, [and this study should be] from the *derushim* on that week’s Parsha.”<sup>6</sup>

The Rebbe’s first public mention of it was several years later, on Shabbos Parshas Vayeshev 5715, apparently in connection with the publishing of Torah Or during the previous week:

“...Working people must learn Chassidus very frequently... this applies even to those which *Torasam Umnasam* in the literal sense, i.e. their physical sustenance comes from Torah...”

“The fact that the *maamarim* of Torah Or and Likkutei Torah are arranged according to the weekly Parsha means that they are related to the Parsha. Now, as the Shelah explains, the weekly Parsha is linked to the week in which it falls, therefore, each week, one should learn the *maamarim* of the weekly Parsha in Torah Or and Likkutei Torah.

“Everyone should take upon themselves, *bli neder*, to complete these two *seforim* (besides for the section on Shir Hashirim) by the upcoming Shabbos Bereishis, when we begin to read the Torah again from Bereishis. They should learn the *maamarim* of each week in their appropriate week, and—by the week of Parshas Bereishis—they should make up the *maamarim* from the beginning of the year until now.

“Being that ‘Hashem looked into the Torah and created the world’ and the Zohar says that ‘A man that looks into the



A KUNTRES WITH MAFTEICHOS AND HA'AROS AUTHORED BY THE REBBE PRINTED ALONG WITH THE NEW EDITION OF TORAH OR IN 5715, THE FIRST SINCE THE START OF THE REBBE'S NESIUS.





Torah sustains the world', this will be a vessel for ample livelihood, and enable them to learn calmly and with *harchavas ha'daas*, ease of mind.

"It is obvious that these words are not intended specifically to those present here, but to every Jew throughout the world who will learn Torah Or and Likkutei Torah every week. There is the promise: '*Im bechukosai telechu*'—if you toil in Torah—"*venosati gishmeichem be'itam*"—there will be [a filling of all] material [needs in a] pleasant way and at the proper time. Most importantly, the blessing will rest in this and the physical blessing will be utilized for healthy and joyous purposes."<sup>7</sup>

## To Add, Not Decrease

As a result of this *sicha*, *shiurim* were founded in *anash* communities around the world, and many people began to study the Chassidishe Parsha on their own.

A few weeks after this *hora'ah*, the Rebbe wrote to someone who apparently did not think he had enough time to learn Torah Or in addition to his other studies, and asked the Rebbe whether he should cancel one of his other *shiurim* in order to learn the Chassidishe Parsha. The Rebbe responded, "It is obvious that it is not my practice to interrupt studies of the holy Torah but to increase them, therefore if it is possible to add the study of Torah Or [to your weekly learning schedule] even *limigras* (superficially), then it is worthwhile, being that it is [connected to the] *Parshas Hashavua*, as the Alter Rebbe

famously said, that we should 'live with the times', meaning to live with the weekly Parsha."<sup>8</sup>

Some time later, the Rebbe was asked by a chossid who gave regular *shiurim* to *baalei-batim* in his local shul whether to stop one of his regular *shiurim* in *nigleh* and Chassidus and substitute them with *shiurim* in the Chassidishe Parsha. The Rebbe responded that "I have explained several times that I came only to add, not detract, *chas veshalom*, and this applies to his inquiry as well... They will certainly find additional time to learn at least several portions of Chassidus on the weekly Parsha. Though the *sicha* with regard to working people said to learn the entire Parsha, this understandably does not apply to public *shiurim*."<sup>9</sup>

In Iyar of that year, the mashpia Reb Nissan Horowitz wrote to the Rebbe that he was unable to find a *chavrusa* with whom to study the weekly Likkutei Torah. In response the Rebbe wrote (24 Iyar)<sup>10</sup>: "Our sages have told us that '*Lo yogata umatzasa al ta'amin, yagata v'lo matzasa al ta'amin*' (One who says he succeeded without toil is not to be believed; neither is one who says he toiled and did not succeed). It is obvious that the intent of the aforementioned [study of the Chassidishe Parsha] is not to detract from the hours dedicated to the study of *nigleh*, but rather to supplement them."

On Shabbos Parshas Devorim, the Rebbe prefaced the *maamar* by saying that in that week's Likkutei Torah, there is a *maamar* on the *possuk* תפדה במשפט פדה, and concluded by saying: "We've discussed studying the weekly Likkutei Torah, the 'Chassidishe Parsha', every week—so everyone has

probably already learned the *maamar*, especially since this week's 'Chassidishe Sedrah' is short. Therefore, I will now briefly repeat the *maamar*.<sup>11</sup>

At the conclusion of the cycle, on Shabbos Bereishis 5716, the Rebbe spoke about committing to add daily in *limud HaTorah*—both *nigleh* and Chassidus, and said:<sup>12</sup> “The study of Chassidus should also include a portion of the weekly Sedrah in Torah Or and Likkutei Torah.”

In the winter of 5716, in response to a request for a *seder* in learning *nigleh* and Chassidus, the Rebbe wrote (among other things):<sup>13</sup> “In Chassidus *limud le'migras* [should be in] the weekly Parsha (Torah Or in the winter and Likkutei Torah in the spring and summer) or in the *kuntresim* that are printed at regular intervals.”

## Reinvigorating

Although the 5715 initiative of learning the Chassidishe Parsha had an effect on the Chassidim, a larger and more sustained effort took place ten years later, in 5725, when the Likkutei Torah was reprinted with many additions, including indexes compiled by the Rebbe himself.

The first copies were brought to the Rebbe on 17 Adar I, Erev Shabbos Parshas Ki Sisa. At the farbrengen on Shabbos Parshas Vayakhel, the Rebbe spoke about it:<sup>14</sup>

“Regarding the *sefer* Likkutei Torah with *hosafos* that was just published, my wish was for the printing to have been finished long ago, but for various reasons, it was completed this Erev Shabbos Kodesh, Parshas Vayakhel, [which is unique because] the *derushim* in Torah Or finish with this Parsha, and the *derushim* of Parshas Pekudei (which we begin to read at Mincha) are in Likkutei Torah...”

“Being that ‘את הכל עשה יפה בעתו’ — He has made everything beautiful in its time’ (something said with regard to Torah), I suggest that it is fitting and proper, that every person learn all the *derushim* in Likkutei Torah weekly, in accordance with the Parsha of the week.

“Ideally, this Shabbos they should learn the *derushim* of Parshas Beshalach in the beginning of Likkutei Torah (before the *derushim* of Parshas Pekudei) in order to finish them before beginning the *derushim* of Parshas Pekudei...”

“It is obvious that all of the above applies to everyone, both those present and those who are not, and certainly whoever hears this should transmit these words to his acquaintances, and—after Havdalah—through modes of communication that cannot be utilized on Shabbos, and in a manner of ‘*ani hamaschil*’, to accept upon himself to learn [the Chassidishe Parsha]. Then he will be able to influence others to follow suit, so that the number of those studying [Likkutei Torah] will grow, and *yafutzu ma'ayanosecha chutza*, until the whole world will be ‘flooded’ with the study of Chassidus.

“Being that Likkutei Torah has been newly reprinted, the *sefer* will be readily available to everyone,” and the Rebbe added with a smile, glancing at Rabbi Hodakov<sup>15</sup>: “I will discuss with my ‘finance minister’ that the *seforim* be sold for less than the cost of production, so that they are affordable to everyone.

“Thus, it is dependent only on one's desire [to accomplish this], and every Jew has this desire [to study the Chassidishe Parsha], and it merely needs to be revealed...”

In the *maamar* said at that farbrengen, the Rebbe explained a portion of that week's Chassidishe Parsha (in Torah Or, Parshas Vayakhel). He also expounded on the connection between the *siyum* of Torah Or and the *haschala* of Likkutei Torah.

## “He Means It Seriously”

When Shabbos ended, Rabbi Hodakov entered the Rebbe's room. The Rebbe asked him to relay that they should add during *chazarah* that “He [the Rebbe] means it seriously, and it could be that at another farbrengen or in *yechidus* one will be asked where he is holding.” The Rebbe repeated this three times!

Immediately after Shabbos, *bochurim* and *anash* hurried to begin fulfilling the Rebbe's directive and to communicate it to those who had not been present at the farbrengen.

The Rebbe's words had a clear and immediate effect on Chassidim around the world, and Tzach in Eretz Yisroel ran a campaign to publicize the new *hora'ah*.

## Discounted prices

That week, as per the Rebbe's request, a sale was announced on Likkutei Torah. The new price was \$5 for *baalei-batim* and \$4 for *bochurim*.

On the following Thursday night after Maariv, freshly printed copies of Likkutei Torah were brought to 770. That day the Rebbe notified Rabbi Hodakov that the sale should continue until Pesach.

In a letter from 3 Adar II, Rabbi Hodakov wrote to the *hanhalah* of Yeshivas Tomchei Temimim in Lod:<sup>16</sup> “An amazing new edition of Likkutei Torah has just been published with additions and references. This obviously cost a lot, including expenses that could not be foreseen.

“Despite the cost, in order to give everyone an opportunity to easily obtain the *sefer*, enabling them to immediately begin studying it in fulfillment of the Rebbe Shlita's directive to learn the *maamarim* of each Parsha during the appropriate week, as well as the section on Shir Hashirim, in order

to complete the entire Likkutei Torah by the coming Simchas Torah, we were forced to lower the price of the *sefer* to far below what would ordinarily be possible, accepting donors to help fill the deficit.

“In order to enable all of the above to those living in *Eretz Hakodesh*, we plan to immediately print another edition of Likkutei Torah, about 1,000 copies, in *Eretz Hakodesh*.

“Due to the urgency of the matter we request that you respond via telegram.”

To cover the costs and subsidize the discounted price, the Rebbe chose ten donors and asked them to donate \$1,000 each.<sup>17</sup> On Shabbos Parshas Pekudei the Rebbe thanked them publicly and asked them to say *L'chaim*, blessing them with everything they needed *b'gashmiyus* and *b'ruchinyus*. Each of the donors also received a copy of the new *sefer* signed by the Rebbe with a *bracha* that the *sefer* should have the proper effect.

## Encouraging the Study of Likkutei Torah

Beginning that Shabbos until the conclusion of the cycle of study, every Shabbos the Rebbe would mention the study of Likkutei Torah in two ways:

1. The Rebbe's *maamarim* were based on, and explained, the *maamarim* of the week's Likkutei Torah.

Nearly every Shabbos, the Rebbe would announce that those who had finished Likkutei Torah for that week, or who were planning to finish it before Havdalah, should say *L'chaim*.

Obviously, this added to the excitement of the *bochurim* in fulfilling the *hora'ah*.

Additionally, the Rebbe encouraged the practice on many other occasions, both publicly and in letters and *yechidus'n*.

## Siyum on Likkutei Torah

Already on Erev Shabbos Parshas Pekudei, the first Shabbos after the launch of the *takanah*, the Rebbe requested that the *Mazkirus* publicize that at the far-broughten the following day, a *siyum* would be held on Chumash Shemos in Likkutei Torah (though it is only on two *parshiyos*). The following was transcribed by the *bochur* Menny Wolf in his diary:

“During Reb Zalmen Duchman's announcement



LIKKUTEI TORAH  
PRINTED IN 5725.

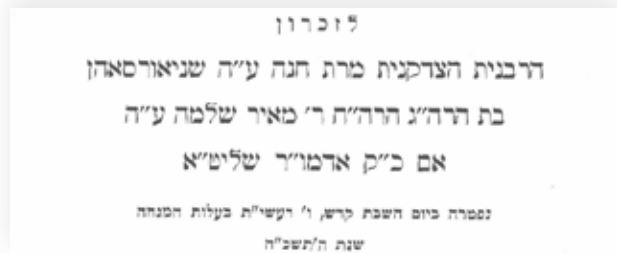
הוסיפו — בראש הספר (א) ספתה כללי לכל החלקים. בסוף הספר (ב) אגרת הקודש של ב"ק אדמו"ר ה"צ. אגרת התורה של אדמו"ר (ג) אגרת הקודש של ב"ק אדמו"ר (מחזיקים) נ"ע — פ"ד ח"י ת"א ולקריית (ד) ספתה עניינים. (ה) ספתה שמות ספרים ואנשים. (ו) השמעות בלקיית (ז) הקריית חיונים. (ח) דפוסי הספר ליקוטי תורה (דפוסים קצרה) — השמעות ד"ח — נפרכו ע"י ב"ק אדמו"ר שליט"א.

בן הוספו בסוף הספר: (ט) אקטופילוא משער דהוצאת הראשונה של לקיית. השער השמעות. (י) השמעות (י) הרבנים לרשמים הראשונים של לקיית. (יא) סראי מקומות למסוקי תנ"ך. מאמרי רד"ל שבלקיות (נפרכו ע"י חברי המכלל ע"י סוכריה ב"ק אדמו"ר שליט"א). (יב) השמעות להקריית חיונים (נפרכו ע"י הרב המסר ר' יחזקיה ל"ב שי' גראנער). (יג) מודעת רבה — שנדפסה בהוצאת חילנא. תרפ"ח. ולראשונה חילנא. תרפ"ח.

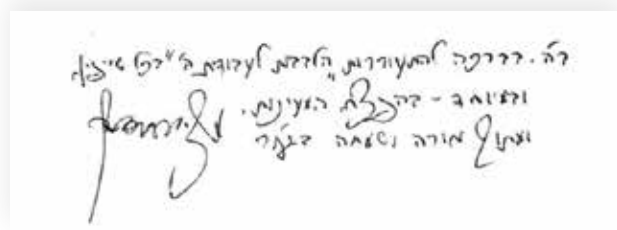
מקריבת "אוצר החסידים"

י' אדר ה'תשנ"ה. ברוקלין. נ.י.

THE DATE THE REBBE PLACED FOR THE PRINTING WAS 6 ADAR I 5725. THIS WAS IN CONTINUATION TO A SERIES OF SEFORIM OR KUNTREISIM THAT WERE DATED THE 6TH OF EACH MONTH, BEGINNING WITH 6 CHESHVAN, A MONTH AFTER THE PASSING OF REBBETZIN CHANA ON 6 TISHREI.



THERE WAS ALSO A SPECIAL HAKDASHA IN THE SEFER FOR REBBETZIN CHANA.



HAKDASHA IN THE REBBE'S HOLY HANDWRITING INSCRIBED IN A COPY OF THE NEW SEFER, GIVEN TO EACH OF THE DONORS.

regarding the Siyum on Likkutei Torah, the Rebbe smiled the entire time... The Rebbe entered the farbrengen at 1:30... with a Siddur and the [newly printed] Likkutei Torah.

"The Rebbe took the Likkutei Torah and began saying the second *sicha* on Likkutei Torah, after which he instructed all who had finished Likkutei Torah to say L'chaim...

"Everyone began saying L'chaim, the Rebbe himself drank some L'chaim, and then suddenly announced again 'The *mesaymim* should say L'chaim.' Meanwhile the crowd began to quietly sing the niggun known as 'Reb Yonah's Niggun.' The Rebbe broke out [and encouraged the singing] very strongly and vigorously.

"The Rebbe moved his hands strongly, stronger and stronger, as the crowd danced joyously, the Rebbe then stood up and clapped... the Rebbe kept picking up his *gartel* so it shouldn't fall. The Rebbe turned around to the elders to see how they were dancing, the Rebbe's expression was fiery... Everyone said that they did not see such joy even on Simchas Torah..."

Later that year, on Shabbos Parshas Bechukosai, the Rebbe made another siyum, on Sefer Vayikra.<sup>18</sup> At the end of Sefer Bamidbar, on Shabbos Parshas Matos-Maasei, the Rebbe made another siyum.

At each siyum the Rebbe connected the first and last *maamarim* of the *sefer*. At the siyum on Parshas Pekudei the Rebbe connected the siyum to the *maamar* of Parshas Beshalach, which begins Likkutei Torah.

At the end of the farbrengen on Simchas Torah 5726, the Rebbe said that it would have been proper to make a siyum on the entire Likkutei Torah but due to time constraints, the siyum would be held the following Shabbos, Shabbos Bereshis.<sup>19</sup> Ultimately, however, no siyum was held.

An interesting vignette from that Simchas Torah was related by Reb Yosef Minkowitz: Many Chassidim who had finished Likkutei Torah had not completed the part on Shir Ha'Shirim as there was no set time to do so. Rabbi Minkowitz recalls many Chassidim standing around during the sale of Ata Hareisa before Hakafo, which in those years took a long time, finishing Likkutei Torah on Shir Ha'Shirim so that they could make a proper siyum...

## Torah Or As Well

In contrast to the *hora'ah* in 5715, when the Rebbe explicitly instructed Chassidim to learn not only Likkutei Torah (for the summer months) but Torah Or as well (for the winter months), in 5725 the Rebbe mentioned only Likkutei Torah. Nevertheless, on several occasions the Rebbe indicated that he intended for Chassidim to continue with Torah Or after concluding Likkutei Torah.

On Shabbos Bereshis 5726 the Rebbe instructed all those

who had completed the weekly Likkutei Torah and Torah Or (or would before Havdalah) to say L'chaim. The Rebbe also encouraged Chassidim to undertake *hachlatos* for *kevias itim* for studying Chassidus in general, in continuation to the study of Likkutei Torah, in a manner that would be continued throughout the year, and with *simcha*.<sup>20</sup>

The following is an account from a *bochur* in a letter written on 26 Cheshvan 5726:

"A week ago Reb Shmuel Levitin entered *yechidus*. When he emerged, he related that he understood from the Rebbe's words that he wanted the Chassidim to learn Torah Or.

"Not long ago someone entered *yechidus* and told the Rebbe that he was learning Ohr Ha'Torah, to which the Rebbe immediately responded: 'Surely you mean Torah Or.'

"It is clear that the Rebbe wants us to learn Torah Or, and wants the Chassidim to understand on their own that they must learn Torah Or."

Similarly, in a *maaneh* from Rosh Chodesh Kislev to one of the *bochurim* who asked whether the *maamarim* of the Rebbe Rashab from 5660-65 would be published, the Rebbe responded.<sup>21</sup>

"I have always heard that '*bochurim* from Tomchei Temimim' need to learn *nigleh* and Chassidus diligently and be involved in *avodas haTefillah* and fulfilling the Mitzvos etc.

"What do they have [to do with issues] **relevant to 'Kehos' and the like?** Have they learned and completed everything [in Chassidus] that has already been published and lack only knowledge of the above [mentioned *maamarim*]?"

"Do they keep [the *takanah* of learning] Chitas?"

"Did they complete the Likkutei Torah for Shabbos Bereishis?"

Later that year, on Purim, in response to a chossid who requested *mashkeh* from the Rebbe, the Rebbe asked whether he accepts upon himself to learn the entire Likkutei Torah and Torah Or, a Parsha each week, saying that this was a 'business deal', and that if he accepts it upon himself, the Rebbe would give him *mashkeh*. When the person accepted the 'deal', the Rebbe gave him *mashkeh*, saying: "This is a full cup, and the learning should also be full..."<sup>22</sup>

## "There's No Time"

Seven years later, in 5732, the Rebbe again spoke about the study of Torah Or and Likkutei Torah. At that time the Rebbe had stopped the publication of the weekly Likkutei Sichos. After receiving several letters about this, the Rebbe delivered a sharp *sicha*, including the following words:<sup>23</sup>

"I have spoken before about how in the past, the custom was for one to learn Torah Or each Shabbos, and in the subsequent weeks, Likkutei Torah, or *maamarim* related to the weekly Parsha. However, since starting to publish the





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Likkutei Sichos, this became the primary study for the week. As someone who identifies as *'shpitz Chabad'*, he claims, being that so-and-so [the Rebbe] instructed to publish this booklet for this week, it is a sign that this *limud* is connected to this week. So, the entire week he thinks that because he needs to learn Likkutei Sichos, he no longer needs to learn Torah Or and Likkutei Torah. In practice, he does not learn the Likkutei Sichos either, he just glances at it between Mincha and Kabbolas Shabbos...

"Therefore, since a new year is beginning, from now on they should learn the *maamarim* in Torah Or and Likkutei Torah and the other *maamarim* that begin with the *pesukim* of each week's Parsha, in a manner of *הפך בה והפך בה דכולא בה* (delve deeply into it, for everything is in it)<sup>24</sup> and there will

be no time left for writing letters to ensure that someone else should have the Likkutei Sichos..."

The following month, the Rebbe asked that the Hanhalas haYeshiva instruct the *bochurim* to "Learn the Chassidishe Sedrah every week in Torah Or, and beginning from Parshas Pekudei, in Likkutei Torah. This should be done in their private time, and they should be tested for comprehension..."

## "This is Just Temporary"

Another occasion on which the Rebbe again asked the Chassidim to strengthen their commitment to studying the



Chassidishe Parsha was Shabbos Parshas Va'eira 5740, as part of the Rebbe's push to encourage study of the Alter Rebbe's Torah in connection with 24 Teves. In conclusion the Rebbe said:<sup>25</sup>

"The primary purpose of all of the above is not speech... but action:

"One should increase his study of Torah Or and Likkutei Torah, as well as the Alter Rebbe's Shulchan Aruch, which for various reasons very few people study, as discussed at the previous farbrengen (Motzei Shabbos Parshas Shemos).

"...In recent times, the study of Torah Or and Likkutei Torah has been set aside, since people are learning Hemshech 5666 and so on. However, this is just temporary, being that Moshiach is coming soon, and then "אהרן ומשה עמהם" - Aharon and Moshe will be there," and the Alter Rebbe at our head, the Torah Or and Likkutei Torah will certainly be studied, along with the rest of the Alter Rebbe's *seforim*.

"Therefore, we suggest that they renew the weekly learning of the 'Chassidishe Parsha'...The learning should be done by each person on his level, but at least several lines should be learned in depth, while the rest can be learned superficially..."

## "Halevai it was indeed so"

Four years later, in Adar I 5744, after the 5725 edition of Likkutei Torah was sold out, a new edition was published with additional *marei mekomos*. On Friday, Purim Katan, the first new copies arrived at 770.

That Shabbos, the Rebbe entered the farbrengen with the new Likkutei Torah in hand. During the farbrengen, the Rebbe spoke extensively about the printing, distributed L'chaim to those involved in the project, and said a long *sicha* on an idea from Likkutei Torah.

Several weeks later, on Shabbos Parshas Shemini, after citing that week's Likkutei Torah, the Rebbe said:<sup>26</sup>

"Certainly [you have] learned about this in the weekly Likkutei Torah.

"After I spoke about the new edition of Likkutei Torah with *marei mekomos* etc., I was sure—and *halevai* it was indeed so—that the weekly Likkutei Torah would be learned; at the very least, the beginning of the weekly Likkutei Torah!

“I see that there are those looking at me with surprised expressions: How can I have such a thought, and even more so with certainty, that after speaking about Likkutei Torah, the *hisorerus* would last until now!? This is something which was discussed at a specific time, and afterwards they did me a ‘favor’ and made a *farbrengen* at which they spoke about learning Likkutei Torah, but that this should continue afterwards!?”

“Regardless—why is it that I have to be the one that inspires the opposite of *mara leveina* [cheerfulness]? The Alter Rebbe says in Torah Or<sup>27</sup> that when someone is predisposed to *marah shechorah* by nature, he should utilize this for diligent study of the Torah, and how much more so—to encourage others to study Torah. The main thing is that from now on everyone should learn at least several lines from the beginning of the week’s Likkutei Torah.”

## A Weekly Explanation of the Maamar

Four years later, on the fourth night of Pesach 5748, the Rebbe again spoke about the study of the ‘Chassidishe Parsha’.<sup>28</sup>

“It is fitting and proper to establish *shiurim* in Chassidus not only in the Torah of my father-in-law, the [Friediker] Rebbe, *nesi doreinu*, but also in the Torah of the first *nossi* of Chassidus Chabad, the Alter Rebbe, in the *maamarim* in Torah Or and Likkutei Torah, the ‘Chassidishe Parsha’, and so on.”

Beginning from Shabbos Parshas Tazria-Metzora of that year, the Rebbe began to explain an idea from the week’s Likkutei Torah during the *maamar* every Shabbos. This continued until Shabbos Parshas Chukas, when the Rebbe did not say a *maamar* at all.

On 28 Tammuz, the *bochur* B.M. Kahana wrote in his diary:

“Today, I began to collect signatures on a letter to the Rebbe ‘that we the Temimim accept upon ourselves to learn the first *maamar* in Likkutei Torah each week, in connection to the fact that over the last two weeks the Rebbe did not say a *maamar*, and we ask that we merit to once again hear *maamarim*...’ By Friday I managed to collect more than 80 signatures from the *bochurim* and I gave it to Rabbi Groner that day.

“On Shabbos, Rabbi Groner told me before Shacharis... that the Rebbe responded to the letter with “*Azkir al hatziyun*’. In the end, this Shabbos we also did not merit to hear a *maamar*”.

As the year went on, the Rebbe did say several *maamarim*, including explanations on the week’s Likkutei Torah.

## “Similar to *Limud Ha’Rambam*”

The last time we merited to hear the Rebbe speaking about this practice was on Shabbos Parshas Chayei Sarah, the Shabbos of the Kinus Hashluchim 5752. The Rebbe equated this *hora’ah* with learning Rambam:<sup>29</sup>

“Similar to the *takanah* of learning Rambam (*nigleh*), completing it in a year—it is fitting and proper to also learn (in Toras Ha’Chassidus) the entire sefer Torah Or and Likkutei Torah, until it’s conclusion in the *derushim* on Shir Ha’Shirim.”

In the *sicha* as edited by the Rebbe, the Rebbe added that this practice brings the *geulah* closer.<sup>30</sup>

## Even Before Drinking Tea or Coffee

In addition to the occasions mentioned above, the Rebbe spoke about this *hora’ah* many other times over the years:

At the beginning of the *Farbrengen* on Shabbos Parshas Re’eh 5745, the Rebbe said: “By Chassidim, everything must begin with the ‘Chassidishe Parsha’—the *maamarim* of Torah Or and Likkutei Torah, arranged according to the order of the Parshiyos and Yomim Tovim. And in this case, regarding Chodesh Elul, we should begin with what is explained in Likkutei Torah on this week’s Parsha.”<sup>31</sup>

The next year, on Shabbos Parshas Bechukosai 5746, the Rebbe explained at length the reason that Likkutei Torah begins with the *maamar* *ראו כי ה' נתן לכם השבת*. In conclusion the Rebbe said<sup>32</sup>:

“*Yehi ratzon*—and this is the main thing—that everyone should increase their study of *pnimius ha’Torah*, beginning with Likkutei Torah. Because, together with the study of the *maamarim* of the *nossi hador*, [like it says regarding Moshe that] ‘דבר אחד לדור - There is only one spokesman in each generation,’<sup>33</sup> the *hora’ah* about learning the ‘Chassidishe Parsha’ is well known (in the summer months—the *maamarim* of Likkutei Torah) which begin with the aforementioned *maamar* *ראו כי ה' נתן לכם השבת* [the title of the *maamar* indicating] study in a manner akin to ‘seeing’.

“Through this we will merit the revelation of *pnimius haTorah* in the most complete way—in the Torah of Moshiach”...

A unique expression of the custom’s importance to the Rebbe can be seen in his words on Shabbos Parshas Lech Lecha 5749:<sup>34</sup>

“In simple terms: It is impossible that a ‘Chassidisher Yid’ does not study the ‘Chassidishe Sedrah’ (even before he drinks tea or coffee...)”



“For some reason this *minhag* did not make it to America. Or, perhaps it did reach [America], but is not commonly known, because it is done in a modest manner... However, it has already been said many times that now is not the time for modest behavior (sitting by oneself under a ‘*poplitz*’<sup>35</sup>). Rather, everything must be done with a ‘*shturem*’, to add more in the spreading of Torah and Yiddishkeit.”

## The Chassidishe Parsha Details:

Over the years, the Rebbe gave various instructions on how to study the Chassidishe Parsha, including the following:

- The primary obligation to study the Chassidishe Parsha is for those over the age of 20, but doing it earlier is praiseworthy, “וכל המקדים הרי זה משובח” [i.e. the earlier the better].<sup>36</sup>
- Learning the Chassidishe Parsha should be in addition to the other times set aside for learning, not a means of detracting from them, *chas veshalom*.<sup>37</sup>
- Those who, for whatever reason, are not learning the entire Chassidishe Parsha should learn at least the beginning of the Parsha.<sup>38</sup>
- Those who are able to learn in depth, all the better; someone who cannot should learn at least several lines in depth, studying the rest superficially, though understanding it at least at a basic level.<sup>39</sup>

- The learning should be in the appropriate week, not postponing the study of the longer Parshiyos to the following week.<sup>40</sup>
- If someone falls behind in the learning, it’s worthwhile to continue learning in order (rather than skipping to the current Parsha), in the hope that he’ll catch up to the cycle. On the other hand, not always will he “pay up old debt”.<sup>41</sup>
- The *maamarim* of Pesach should be learned in the appropriate week (Parshas Tzav) but can be made up on Pesach.<sup>42</sup>
- In 5715, the Rebbe said that the *takanah* did not include the *maamarim* on Shir Ha’Shirim, since that the reason for the *takanah* was to ‘live’ with the weekly Parsha. However, in 5725 and 5752 the Rebbe explicitly included those *maamarim* in his directive.
- The *maamarim* of Shir Ha’Shirim should be divided for study throughout the year, especially on Shabbos and Yom Tov, particularly on Pesach which does not have its own section.<sup>43</sup>

We conclude with the Rebbe’s words from Shabbos Parshas Vayakhel 5725:<sup>44</sup>

“When they will complete all of the *maamarim* in Likkutei Torah, which include all of the concepts of *pnimius haTorah*, then the promise of Moshiach will be fulfilled, that when “*yafutzu maayanosecha chutzah*” then “*asi mar*”—Moshiach will come, *b’karov mamash*. 📌

1. Hisvaaduyos 5746 vol. 2 pg. 96-97.

2. Yalkut Levi Yitzchok vol. 5 pg. 13-14.

3. Sefer Hasichos 5749 vol. 1 pg. 41 fn. 29.

4. Reshimos Devorim page 167.

5. Igros Kodesh vol. 4 pg. 158.

6. Igros Kodesh vol. 5 pg. 58.

7. Likkutei Sichos vol. 20 pg. 598, vol. 30 pg. 291-292.

8. Published as an appendix to Maamar Vayidaber Moshe (Mattos) 5723, Lahak Kuntres for 3 Tammuz 5779.

9. Igros Kodesh vol. 10, p. 301.

10. Igros Kodesh vol. 11, p. 122.

11. Toras Menachem vol. 14, p. 238-239.

12. Likkutei Sichos vol. 1, p. 3.

13. Igros Kodesh vol. 12, p. 105.

14. Toras Menachem vol. 42, p. 306-309.

15. Reb Yosef Minkowitz.

16. Yemei Temimim vol. 3 p. 280.

17. Reb Yosef Minkowitz.

18. Edited and published in Likkutei Sichos vol. 17 pg. 334-339.

19. Toras Menachem vol. 45 pg. 151.

20. Ibid pg. 159.

21. Igros Kodesh vol. 24 pg. 8. Techayeinu issue 10 pg. 12.

22. Toras Menachem vol. 46 pg. 197 fn. 379.

23. Toras Menachem vol. 66, p. 118.

24. Avos 5, 21.

25. Sichos Kodesh 5740 vol. 1, p. 825.

26. Yiddish hanacha of the farbrengen p. 12.

27. Toldos 19c.

28. Toras Menachem Hisvaaduyos 5748 vol. 3, p. 81 margin-note to fn. 19.

29. Sichos Kodesh 5752 vol. 1, p. 334.

30. Sefer Hasichos 5752 p. 113.

31. Hisvaaduyos 5745 vol. 5, p. 2804.

32. Hisvaaduyos 5746 vol. 3, p. 388.

33. Sanhedrin 8a.

34. Hisvaaduyos 5749 vol. 1, p. 321.

35. A Russian expression meaning, a chicken coop under the oven.

36. Toras Menachem vol. 42, p. 308.

37. Igros and Yechidus quoted above.

38. Shabbos Parshas Shemini 5744 quoted above, see also Hisvaaduyos 5748 vol. 3, p. 517.

39. Toras Menachem vol. 43, p. 83. Shabbos Parsha Va'eira 5740 quoted above.

40. Toras Menachem vol. 42, p. 307.

41. Likkutei Sichos vol. 24, p. 365. Igros Kodesh vol. 23, p. 366.

42. Toras Menachem vol. 43, p. 105. Hiskashrus issue 275, p. 14.

43. Toras Menachem vol. 42, p. 307, vol. 43 p. 153.

44. Toras Menachem vol. 42, p. 309.



לעילוי נשמת  
מרת זעלדא בת ר' אליעזר ע"ה  
מאסקאל  
גלב"ע ר"ח אדר שני תש"ס  
תנ"צ'ה'

נדפס ע"י  
הרה"ת ר' יצחק יהודה וזוגתו מרת חנה ומשפחתם שיחיו  
קופפר



# The Rebbe and the Judge

Justice Chaim Cohen served on Israel's Supreme Court for 21 years. When he came to see the Rebbe on the night of Simchas Torah 5736, it wasn't clear how the Rebbe would react.

Every Simchas Torah, a delegation from the Israeli Consulate at the UN and other Israeli officials joined the celebration of *Hakafos* at 770. The Rebbe always showered them with attention, but some thought that Chaim Cohen deserved different treatment.

Born into a frum family in pre-war Germany, Chaim had studied in prestigious yeshivos in Europe and Eretz Yisroel. As he got older, however, he began rebelling against his religious upbringing. After the Holocaust he became a fierce opponent of Yiddishkeit. Some people even called him the "Elisha Ben Avuya of our generation"; a reference to the great Tanna who became an *Apikores*.

As a known anti-religious figure, especially as a vocal opponent of the Rebbe's stance on "*Mihu Yehudi*," many in 770 were uncomfortable - to say the least - with Chaim's conspicuous presence at *Hakafos*.

The Rebbe took a different approach. The Rebbe spent a long while speaking with Chaim, asking if he recalled studying Maseches Sanhedrin in his youth, since he was now a judge.

Chaim was honored with reciting a *possuk*, and when the

delegation was honored to lead a *hakafa*, the Rebbe specifically called him to the front of the line. When Chaim was given Moshiach's Sefer Torah to hold, someone suggested that perhaps it was too heavy for him. The Rebbe commented, "A Yid is ready to accept upon himself the yoke of Torah!"<sup>1</sup>

As the members of the delegation began dancing, the Rebbe cast his gaze directly at Chaim, encouraging the singing for a very long time.<sup>2</sup>

Chaim was very profoundly moved by the encounter, as evidenced by the following incident:

Reb Yoel Kahn related that Chaim Cohen had a friend who lived in New York, who was also friends with a Lubavitcher Chossid. The Lubavitcher once asked Chaim's friend to come with him to see the Rebbe, but the man refused. "I saw what kind of impact a visit with the Rebbe had on my friend Chaim," he explained. "After seeing the Rebbe, something inside him changed. He took a much softer approach to matters of Yiddishkeit and altered his opinions on many issues. I'm not prepared to have that happen to me..." **1**

1. In the newspaper article reporting this event, the writer states that the Rebbe asked Mr. Cohen if he is "ready to accept upon himself the yoke of Torah," and he replied that he is. K. Naftali, Maariv 1 Oct., 1975

2. Chadashot Beis Chayeinu, Tishrei 5736

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## THE VILEDNIKER

Reb Yisroel Dovber of Vilednik, known as "the Viledniker" was renowned as a great Rebbe and baal mofes (miracle worker). He was a disciple of Reb Mordechai of Chernobel, and lived during the same period as the Tzemach Tzedek. Numerous stories of his have become part of Chabad lore. The Tzemach Tzedek was once asked how it was possible that the Viledniker has ruach hakodesh. After all, the Rashba states that one who doesn't know how to learn cannot attain ruach hakodesh. The Tzemach Tzedek responded: "The Viledniker is a ga'on!"



TZIYUN OF REB YISROEL OF VILEDNIK

WRITTEN BY:  
RABBI MENDEL JACOBS

On Shabbos Parshas Balak 5716, the Rebbe taught the *niggun Asader Lseudasa*, and related the following story:

A Jew once came to the tzaddik of Vilednik and requested a *bracha* for a son. The Viledniker instructed him to hang silk sheets in his bedroom, assuring him that he would have a son. When the Jew left, the Viledniker's students asked him why hanging silk sheets were a *segulah* for a son. He replied that it is derived from the words of *Asader Lseudasa*:

"ואלין מליא יהון לרקיעיא, ותמן מאן שריא, הלא ההוא שמושא."

"*Milaya*" (words) can be translated as silk. "*Lirki'aya*" (the skies) can mean "spread out," "*V'saman man sharya*," (Who will abide there?) "*Haloh hahu shimsha*," "Behold, *der zun*, the sun, or 'son'".<sup>2</sup>

In this letter, the Viledniker responds to a chossid who asked his advice, by telling him to seek the council of the Tzemach Tzedek instead. Published in *Mibeis Hagnazim*, p. 322, article #127:

By the Grace of Hashem. Tuesday Parshas Vayishlach 5605.

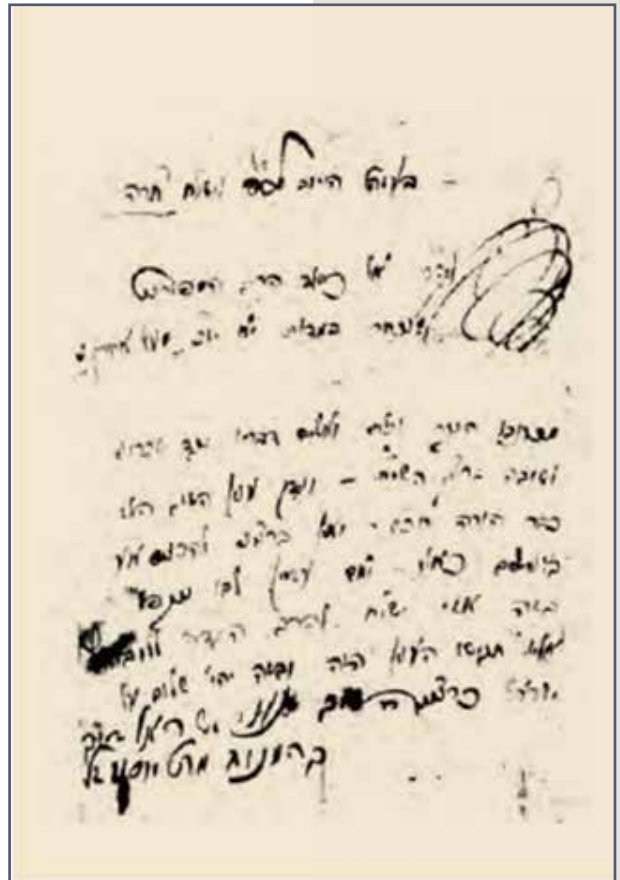
Greetings and much salvation.

To the esteemed and famed rabbi, crowned with fear of Hashem, etc. Harav Aharon [Lifshitz of Belenitz]<sup>3</sup>.

I received your precious letter, and will keep your words in my memory for good [and blessing], with Hashem's Will.

Regarding the couple that you mention, they already received a ruling from the wise one, and I do not wish to insert myself in these matters. But if your heart still troubles you [about this], then you can send [this query] to the great Rav of Lubavitch [the Tzemach Tzedek]. Send this matter to him, and then there will be peace upon Israel as you so aptly wish.

From me, Yisroel Dov, son of the late Rav Yosef z"l.



1. Likkutei Reshimos Umaasiyos, #45.

2. Toras Menachem vol. 17, p. 97.

3. For more about Reb Aharon, see *Mibeis Hagnazim*, article #37.

לזכות  
הת' חנוך שיחי'  
לרגל הגיעו לעול מצוות כ"ז שבט ה'תשפ"ד

נדפס ע"י הוריו  
הרה"ת ר' משה פינחס  
וזוגתו מרת עלקא ומשפחתם שיחי  
וואלף

# PRACTICAL HORA'OS

A CLOSER  
LOOK AT  
SOME OF  
THE REBBE'S  
HORA'OS

## SUCCEEDING IN BUSINESS

THE REBBE'S HORA'OS TO MEMBERS OF THE  
MACHNE ISRAEL DEVELOPMENT FUND

COMPILED BY:  
RABBI LEVI GREENBERG  
WRITTEN BY:  
RABBI TZEMACH FELLER

*Machne Israel is an organization founded by the Frierdiker Rebbe, and he appointed the Rebbe to direct it. In 5745, the Machne Israel Development Fund was established to sustain the growth and expansion of Chabad-Lubavitch activities around the world. Twice a year—during Tishrei and before Pesach (usually at the end of Adar)—the Rebbe would hold special gatherings with members of the fund who had contributed significant amounts, and were mostly businessmen and philanthropists. A full overview about this fund can be found in “To Greater Heights”—Derher Elul 5775.*

*Here are some of the hora'os the Rebbe gave to this unique group of individuals.*

### BE LIKE ZEVLUN

When Moshe blessed *Shevet Zevulun*, he said “Rejoice, Zevulun, in your departure<sup>1</sup>.” What was unique about *Shevet Zevulun* was that its members were involved in commerce.

Moshe therefore *bentches* them to rejoice when they go out, because in order for a businessman to succeed, he cannot remain stationary, in one location. Instead, he must go out—as demonstrated by the fact that business typically takes place in an office, and by way of travel to other places and towns, outside one's home. The success of the business depends upon having an office where the business takes place—and the more successful the business, the larger the office becomes.

In addition to physically going out, Zevulun must also—and more importantly—go out of “himself” — out of his self-imposed limitations and out of the limitations created by his surroundings, striving towards perfection.

This is what the *bracha*, “Rejoice, Zevulun, in your departure” consists of—as Rashi says, “Prosper when you go out to trade.” Moshe, in the eternal Torah, is blessing everyone in any generation who is connected to Zevulun's work — trade and commerce — that the going out for business should be successful; that despite the fact that one is going out of their own place to somewhere foreign, they will be successful, and this will bring true joy, brought about by using their capabilities to their fullest and striving for perfection.

Moshe's *bracha* to Zevulun also included another lesson: Yissachar and Zevulun were included in the same *bracha*, “Rejoice, Zevulun, in your departure, and Yissachar, in your tents.” Yissachar's main work is learning Torah, and so they get a special *bracha* to rejoice in their tents. But since the *bracha* for Zevulun is said as part of the same statement, it is understood that the completeness of Zevulun's *bracha* is connected to the *bracha* to Yissachar.

This teaches us several things:





1. In the way one conducts the business itself, he does not rely on his own understanding and evaluation, for people are biased towards themselves, and he might make a mistake. Instead, he bases his conduct on the Torah's teachings, and if he has a question, he asks a *rov*. In everything he does in his business, he seeks out what the Torah says on the topic and checks whether this is something in keeping completely with the Torah's teachings.

For example, he makes sure his business expansion doesn't encroach on someone else's, and isn't unjust; on the contrary, he goes beyond the letter of the law...

2. Besides for running the business in a Yissachar-like manner, Zevulun must also take part in Yissachar's activities. This is done by using a portion of the profit from his business to support Torah institutions, both schools for children and institutions for adults, like *yeshivos*, shuls and *batei midrash*.

Every businessperson must give a portion of his income (at least *maaser*, with the addition of a dollar (or penny)) to the "business" of Hashem: *tzedakah* to the poor and to matters of Torah and holiness.

This must be done happily, with joy in knowing that he is using his money in the right way.

3. Most importantly: A businessperson must set aside time each day to learn Torah—like Yissachar—and all the more so on days when he is not working (especially Shabbos, Yom Tov etc.), he uses the free time to increase in Torah study, ideally, in a place of Torah like a shul, *beis midrash*, or *yeshiva*.<sup>2</sup>

## DON'T COMPETE – PARTNER INSTEAD

Businesspeople have a competitive nature, but this desire to surpass another must be done in a Yiddishe way; the desire

to surpass another must not be in order to damage them—especially if this is someone with who he has business dealings. Instead of a rivalry, one should create a partnership that brings gain to both sides.

This behavior is something we learn from the way Hashem acts towards each of us with love, showing how we must relate to our fellow Jews; as the Friediker Rebbe explained, *Ahavas Yisroel* is loving the ones that are beloved by Hashem.

*Ahavas Yisroel*, which means "loving your fellow as yourself" means you love the partner and want him to succeed, just as you love yourself — and all the better if his success brings you benefit...<sup>3</sup>

## GIVE TO THE MAX

It is customary to have a separate bank account for *tzedakah*, so that when someone asks for a donation, one doesn't have to consider where to give the money from, but can give it immediately.

What's more, these donations are made in a way that is limitless, as typically the contributions are managed by a secretary, who knows that his boss is a Yid whose entire *chayus* comes from giving *tzedakah* generously, with an overflowing hand, without any limits. This being the case, when the secretary has to write a check, it is done without a doubt as to how large a sum to write—he writes the maximum amount, and knows that the boss will be happy.<sup>4</sup> T

1. Devarim 33:18.

2. Sefer Hasichos 5751 vol. 1 pg. 28-30.

3. Toras Menachem Hisvaaduyos 5752 vol. 1 pg. 42.

4. Ibid pg. 46.



# Storytelling *the* Rambam

UNCOVERING THE LAYERS IN MISHNEH TORAH





By: Rabbi Mendy Greenberg

of



לע"נ  
ר' יצחק בן ר' יעקב ע"ה  
חנוכה  
נלב"ע ט' אדר שני ה'תשס"ה  
ת"נ צ"ב'ה

נדפס ע"י נכדו  
הרה"ת ר' חיים צבי וזוגתו מרת  
חנה ומשפחתם שיחיו  
חנוכה

# Believe the Author!

When the Rebbe introduced the *takkana* of Limmud HaRambam, it faced opposition. Mishneh Torah, in the view of some, was not to be studied from start to finish. As a sefer with deep and profound insights, it should be consulted only after first delving into the *sugyos* on which a given halachah is based. Studying the entire Mishneh Torah might lead someone to misconceptions about the final halachah, which in some instances does not follow the Rambam's view.

In the Rebbe's response, he pointed to a simple fact that had been overlooked or ignored for hundreds of years: The Rambam himself had instructed that his sefer be studied in order, from start to finish. In fact, later *meforshim* point out that a failure to do so could cause misunderstandings in the Rambam, because his later *seforim* rely on the student's

knowledge of earlier ones.<sup>1</sup> Learning Rambam only for the purpose of deriving *chiddushim*, therefore, goes against the Rambam's very own wishes and his own designation for his sefer!<sup>2</sup>

This approach repeats itself as a foundation in the Rebbe's Torah.

A regular Torah student approaches all his Torah learning with more-or-less the same intellectual rigor, whether learning Gemara, a *possuk* in Chumash or a maamar Chasidus. The Rebbe, however, adopts a distinct approach for each domain of Torah study, tailoring his method to the particular subject matter. Rashi cannot be evaluated through the same lens as the Rambam, which cannot be evaluated through the same lens as a *sugya* in Gemara.

In this context, a rule that emerges time and again from the Rebbe's Torah is that one needs to take into account the author of the Dvar Torah, and more importantly, to accept his own assertions about his work.

When Rashi writes that he comes to deliver the *pshat*, we need to believe him! Incredibly, some commentaries approach Rashi as a *darshan* and question the "*pshat*-ness" of his commentary—overlooking the simple fact that Rashi, *Rabban Shel Yisrael* himself, declares numerous times that he comes to deliver *pshat*, and *pshat* only!

## From Enosh to Avraham: A Story about Idol Worship

*In the beginning of Hilchos Avodah Zarah, the Rambam—at great length—describes the evolution of idol worship, a story that spans almost two thousand years, from Enosh—Adam's grandson—to Avraham Avinu. Here is an excerpt:*

**"In the days of Enosh, humanity made a grave error. They asserted, 'Since Hashem created the stars and spheres to govern the world, placing them in the lofty heavens, and bestowing honor upon them as His servants who minister before Him — they deserve praise, glory, and honor...' This misguided notion led them to construct temples for the stars, offer sacrifices, extol them verbally, and bow down to them, all in an attempt to fulfill the Creator's will...**

**This marked the inception of idol worship.**

**"As time elapsed, false prophets emerged, proclaiming that the Al-mighty had instructed them to worship specific stars or all the stars. They promoted the bringing of offerings and libations, building temples and crafting images for people to bow down to... They began making images in the temples and under the trees and at the peaks of mountains and hills. Gradually, the revered name of Hashem faded from the collective consciousness.**

**"This continued until the advent of the pillar of the world, our forefather Avraham... As this mighty one was weaned, his mind pondered incessantly. He contemplated**



The Rebbe approached the Rambam with a similar rule. Mishneh Torah was written as a work of Halachah, not Jewish history, philosophy, or anything else. It is straightforward Halachah, and needs to be evaluated as such.

This emerges from the final lines of the Rambam's introduction to Mishneh Torah:

ומפני זה נעתי חצי אני משה בן מימון הספרדי ... לחבר דברים המתבדרים מכל אלו החבורים בענין האסור והמותר הטמא והטהור עם שאר דיני התורה. כלם בלשון ברורה ודרך קצרה ... הלכות הלכות בכל ענין וענין.

*Therefore, I, Moshe ben Maimon, of Spain... girded my loins— to compose a work derived from all these texts regarding the forbidden and the permitted, the impure and the pure, and the rest of the Torah's laws, all in clear and concise terms... Halachos, Halachos.*

In this line, the Rambam— *Moreh Nevuchim* of all generations, an author whose work spans the entire *Torah Shebaal Peh*, a paragon of clarity and coherence—personally sets forth the rule: This is a sefer of Halachah.

This sets the tone for much of the Rebbe's

approach to Rambam. Every line in the Mishneh Torah has Halachic ramifications; the halachos themselves, the *pessukim* opening each sefer, and the moral teachings at each sefer's end—each one teaches, in some way or another, a unique halachah.

The same is true of storytelling. The Rambam, in some 10-20 instances, departs from his usual style to recount a story; sometimes about Moshe Rabbeinu, sometimes about the Beis Hamikdash, and sometimes about world history.

For some commentators, these stories are a fascinating look into the Rambam's view, because they are often far more original than a regular halachah which can be directly sourced in Gemara. For the Rebbe, however, each story also contains a unique halachah—one which can come to light with a proper analysis of the material.

To mark the upcoming **Siyum HaRambam**, we have collected some of the most outstanding examples of this approach; the Rambam's stories with the Rebbe's explanations.

Enjoy storytime with the Rambam.<sup>3</sup>

**day and night, questioning how a sphere could follow a path without guidance. Who turns it? It seemed implausible that it could turn itself.**

**"At the age of forty, Avraham came to know his Creator."**

It's a fascinating story, no doubt, but seems entirely out of place in the Mishneh Torah. The halachos regarding idol worship are straightforward, as the Rambam delineates in the following chapters: don't bow to idols, don't offer *korbanos* or wine, and so on. What bearing does the evolution of paganism have on the practical observance of these halachos?

The answer, the Rebbe explains, is that this description is key to understanding the fundamental nature of idol worship. Although the *halachos* focus on individual practices, at its essence is the prohibition to believe that any creation—be it an

angel, a celestial body, or anything else—could be a god, associate-god, or even an independent entity. Viewing anything as an intermediary between us



A FRAGMENT OF THE MISHNEH TORAH, IN THE RAMBAM'S HANDWRITING, FOUND IN THE CAIRO GENIZAH ARCHIVE HOUSED IN CAMBRIDGE UNIVERSITY.



and Hashem is—in a most fundamental way—an act of idol worship.

Hilchos Avodah Zarah is not just about an almost-irrelevant and archaic field of ancient pagan practices. It is a current and relevant mitzvah which obligates us to maintain purity of mind; a Yid must always remember that all creatures and creations are fully dependent on the Creator, and that worshiping them makes no sense.

This approach also reflects the Rambam's opening to Mishneh Torah—with the obligation to know the Creator.

The Rambam's description paints the evolution of Avodah Zarah as an *intellectual* mistake, and the reverse—Avraham's recognition of Hashem—as an *intellectual*

triumph. He speaks of Avraham's recognition at forty years old, not at three years of age—an age far too young for intellectual discovery.

In other words, the Rambam's story emphasizes a fundamental principle of Yiddishkeit: in addition to the simple *emunah* and acceptance that we have for Hashem's dictates, we are obligated to make every effort to understand and appreciate G-dliness from an intellectual point of view as well.<sup>4</sup>

But the story offers more. A key line about Avodah Zarah will illuminate another story in Mishneh Torah seven *seforim* later, in Hilchos Beis Habechirah:

## The Mizbe'ach: What Was There Before?

*In the second perek of Hilchos Beis Habechirah, the Rambam writes about the history of the Mizbe'ach. Like the history of Avodah Zarah, it spans all of creation—from Adam Harishon until the building of the Beis Hamikdash:*

**“The location of the Mizbe'ach is exceptionally precise and must never be altered... It is at this site that Yitzchak Avinu was bound as an offering...”**

**“It is universally acknowledged that the site where David and Shlomo erected the Mizbe'ach, the threshing floor of Aravna, is the same location where Avraham built the Mizbe'ach and bound Yitzchak. It is the place where Noach constructed a Mizbe'ach upon exiting the teivah, where Kayin and Hevel presented their offerings, and where Adam Harishon offered a sacrifice after he was created. It is also the site of his creation...”**

Why does the Rambam provide such extensive detail about events that occurred at the site of the Mizbe'ach?

Some Acharonim understand the Rambam to be implying that the site is holy *because* of those deeds. That is untenable, however; the Torah describes the location as “the place which I *will* choose,”<sup>5</sup> i.e., in the future. The Rambam himself titles these Halachos as Hilchos “*Beis Habechirah*,” the “*Chosen House*,” indicating that the uniqueness of the location lies in the fact that it was *chosen* by Hashem, not in the holy acts already performed there. Furthermore—if that is the uniqueness of the site, why did

the Rambam omit the Mizbe'ach built by Yaakov Avinu?

The answer lies in the history of Avodah Zarah. The Rambam writes that idol worshippers began making Avodah Zarah “under the trees and at the peaks of mountains and hills.” The Gemara actually says that every single mountaintop in Eretz Yisrael hosted an Avodah Zarah.<sup>6</sup> Rashi explains that the Emorim would seek out all the high places and consecrate them for pagan rituals.

It follows that Har Hamoriah must have been used for idol worship. How could such a site be suitable for the Mizbe'ach of Hashem?

The Rambam addresses this by highlighting that the site where the Mizbe'ach was built was *universally* regarded as



SOUTHEAST OF HAR HAMORIAH, PICTURE TAKEN FROM THE KIDRON VALLEY.

sacred, even among non-Jews. It was never used as a site for Avodah Zarah, because it was recognized as a site consecrated for Hashem from the dawn of time. To support his point, he cites the examples of Adam, Noach, Avraham, and Yitzchak, the role models for all of humanity. He omits Yaakov, since his children remained loyal to the Torah, and therefore do not have a direct connection with the rest of mankind.<sup>7</sup>

There is also a deeper dimension.

The fact that a specific location was chosen by

Hashem doesn't indicate that Hashem would not choose another site in the future. In fact, the site of the Mishkan at Shiloh was also called a place "chosen by Hashem." Why is the Rambam so adamant that this location can never be altered?

The answer lies in the history of the location. Adam, Noach and the rest chose the site because they prophetically saw that this was the place to be chosen by Hashem *for all eternity*. The fact that they used this site tells us that Hashem chose this location not only temporarily, but for all time.<sup>8</sup>

## Chanukah: Why Is The Story Different?

*In Hilchos Megillah V'Chanukah, the Rambam makes a rare departure from his usual custom and writes the history of Chanukah—something he doesn't do for Pesach, Shavuot, or even Purim, two chapters earlier. Here is an excerpt:*

**"In the era of the Second Beis Hamikdash, the Greeks issued oppressive decrees against the Jewish people. Prohibitions on Torah study and observance of mitzvos were enforced... Until the sons of Chashmonai, the Kohanim Gedolim, emerged victorious, liberating the Jewish people and choosing a king from among the Kohanim. For over two centuries, the Jewish people enjoyed sovereignty until the destruction of the Second Beis Hamikdash.**

**"The triumph over their adversaries occurred on the twenty-fifth day of Kislev. Upon entering the Heichal, they discovered only one jug of pure oil—enough to kindle the menorah for just a single day. They lit the menorah's lamps, and the oil lasted for eight days... The sages of the time decreed that these eight days, commencing on the night of the twenty-fifth of Kislev, should be marked by joyous celebrations..."**

Why does the Rambam tell the story of Chanukah? This explanation comes not from a *sicha*, but from a *yechidus*.

In 5736, a visiting rav suggested to the Rebbe in

*yechidus* that the Rambam writes the story of Chanukah since it's the only Yom Tov not described in Torah Shebiksav. The Rambam stated in his introduction that in order to master the entire Torah one could study Torah Shebiksav and Mishneh Torah alone. Since Chanukah isn't mentioned in Torah Shebiksav, the Rambam needed to tell its story in Mishneh Torah.

The Rebbe responded that there was a simpler explanation: *Pirumei Nisa*.

The *Pirumei Nisa* aspect of Chanukah renders it unique when compared with the other Yomim Tovim and mitzvos: A core aspect of Chanukah is to spread knowledge of the miracle. Therefore, the Rambam chose to precede these laws with details of the miracle that we are to publicize.

During the *yechidus*, the rav offered support for the Rebbe's approach: mitzvos like Megillah on Purim and Daled Kosos on Pesach also have aspects of *pirumei nisa* to them. Chanukah, however, is unique in that *pirumei nisa* is core to the fulfillment of the mitzvah. One does not fulfill his obligation if he lights the menorah too late at night, or too high to be seen from the street. In no other mitzvah is the need for spreading the miracle so essential to the mitzvah itself. "During the *yechidus*," he writes, "the Rebbe agreed to my explanation."

# What Makes a Marriage?

*Before embarking on the halachos of kiddushin and nisuin in Hilchos Ishus, the Rambam shares some history about the institution of marriage. It wasn't always so formal, with elaborate laws of kiddushin, nisuin and—when necessary—gittin. It was actually quite simple:*

**“Prior to the giving of the Torah, a man would meet a woman on the street and if she consented, he would bring her into his home... thereby establishing her as his wife. With the giving of the Torah, the Jewish people were commanded that when a man desires to marry a woman, he must formally perform kiddushin in the presence of witnesses. Only afterwards can she become his wife.”**

Why does the Rambam outline the definition of marriage before the giving of the Torah, instead of simply presenting the laws as they apply today?

The Maggid Mishneh suggests that the description is relevant to the status of Bnei Noach; this halachah teaches us that a non-Jewish marriage is defined not by a specific ritual but by the choice to live together as a couple.

However, if it is only relevant to non-Jews, the Rambam should have placed it in Perek Tes of Hilchos Melachim, with the *Sheva Mitzvos Bnei Noach*! This is, in fact, how Hilchos Geirushin is presented: The Rambam begins with the definition of divorce for Jews, and presents the laws of divorce for non-Jews in Hilchos Melachim. Clearly, the Rambam's introduction has direct relevance to the definition of Jewish marriage in our day.

The answer lies in the nature of a *chuppah*.

A *chuppah* represents the act of *nisuin*, the final stage of the marriage ceremony (while the ring represents the *kiddushin*, the “pre-marriage” state in which a woman is

not yet married to her husband, but is forbidden to the rest of the world).

When does *nisuin* actually take effect? Is it under the *chuppah*, in the *cheder yichud*, or when the couple enters their home? There are a variety of opinions, but the Rambam writes that it is when “he brings her into his house and is secluded with her...”<sup>10</sup>

It seems that according to the Rambam, the act of *nisuin* for a Jew and for a non-Jew is the same; there are some technical differences, and we may have elaborate celebrations and rituals surrounding those differences, but the basic point is that husband and wife dwell together in their own home.

Is that indeed the Rambam's opinion?

Looking back at the story-introduction, the Rambam can clearly be read as introducing exactly this Halachic principle—that Jewish and non-Jewish *nisuin* are fundamentally the same, while the contribution of Torah is the concept of *kiddushin*. Throughout history, the Rambam says, marriage was simply the act of *nisuin* (and that has basically remained the same for both Jews and non-Jews to this very day). However, *Matan Torah* introduced a new concept for the Jewish people, a pre-*nisuin* phase called *kiddushin*, when a woman is removed from her status as a *penayah* but is not yet fully married to her husband.<sup>11</sup>

In Hilchos Geirushin, there is no resemblance between a *get* and a non-Jewish divorce. But in marriage, the Rambam wants us to know, there are both similarities and differences: our *kiddushin* is unique, while our *nisuin* is not. That's why he tells us the story.

# Can I Make a Model Mishkan?

*In the beginning of Hilchos Beis Habechirah, the Rambam gives us a short history lesson about the Mishkan: who made it and what happened to it:*

**“It is a positive commandment to construct a House for Hashem... as it is said: “And they shall make for Me a Mikdash.” The Torah has already provided a detailed account of the Mishkan built by Moshe Rabbeinu, for**

**temporary use...**

**“Upon entering the Land, they set up the Mishkan at Gilgal during the fourteen years of conquering and dividing the Land. Then they came to Shiloh, where they constructed a stone structure covered with tapestries but without a solid roof; it stood for 369 years. Following the demise of Eli the Kohen Gadol, it was destroyed.**



Subsequently, they moved to Nov, constructing a *Mikdash* there. After the passing of Shmuel Hanavi, it too was destroyed, leading them to Givon, where they built another *Mikdash*. From Givon, they came to the Eternal Temple.”

Why does the Rambam teach us the history of the Mishkan? What halachic relevance does the story have?

In truth, the same question can be asked regarding the Torah’s lengthy description of the Mishkan. If it was a temporary structure, and a mitzvah that lasted for only a short period, why is it described in such detail?

The answer lies in the fact that the Rambam derives the mitzvah from the *possuk*, “ועשו לי מקדש,” said regarding the Mishkan (and not from the *possuk* he cites elsewhere,<sup>12</sup> “לשכנו תדרשו ובאת”<sup>13</sup> which refers more specifically to the Beis Hamikdash in Yerushalayim). Clearly, the Rambam understood this verse not as a one-time commandment relating only to the Mishkan, but rather as an eternal mitzvah for all future generations. There is a constant obligation to build a *Mikdash*.

To emphasize this continuity, the Rambam draws a direct line from Moshe’s Mishkan to the Beis Hamikdash, all a fulfillment of one continuous mitzvah.

A practical halachic ramification emerges from this:

It is forbidden to imitate the design of the Beis Hamikdash. Some *poskim* say that this prohibition does not apply to the design of the Mishkan, but according to the Rambam’s approach, this would include the Mishkan as well.<sup>14</sup>



ILLUSTRATION OF THE PROCEDURE TO PREPARE THE ASHES OF THE PARAH ADUMAH.

This idea—that the Rambam uses a broad historical description to make a halachic point—is expressed in another halachah as well:

## The History of Eifer Parah

*At the end of Perek Gimmel in Hilchos Parah Adumah, the Rambam writes that a portion of every Parah Adumah must be hidden away and preserved. He then takes a detour into story-telling:*

**“Nine parah adumahs were prepared from the time it was commanded until the destruction of the second Beis Hamikdash. Moshe Rabbeinu**

**prepared the first, followed by Ezra who prepared the second. The subsequent seven were prepared during the period from Ezra to the destruction of the Beis Hamikdash. The tenth will be prepared by the Melech haMoshiach, may he be revealed swiftly—amen, so may it be His will.”**

This halachah is based on a Mishnah where



there is an argument about the total amount of *parah adumahs* ever prepared. The Rambam concurs with the opinion of the Chachamim that it was a total of nine.

Why, however, did the Rambam need to include it in the first place?

The Rambam cites this history following his statement that the ashes were always split into three equal parts. One part was used by the kohanim to purify themselves, the second was used to purify the Jewish people, the third was placed in the *cheil* “prepared and hidden away.”

Here the Rambam is presenting a *chiddush*. He seems to indicate that the ashes weren’t just preserved for future use,

but that there was a specific mitzvah for them to exist, as the *possuk* says, *Imishmeres*—there is a specific obligation for ashes of the *parah adumah* to remain for future generations.

After stating this novel idea, the Rambam provides support for his opinion. He draws a direct line from the *parah adumah* of Moshe Rabeinu until the time of the *churban*, clarifying that the ashes of a *parah adumah* were always present. This explains why—unlike the Mishnah—the Rambam specifically names Moshe Rabeinu and Ezra; Moshe Rabeinu embodied the idea of eternity,<sup>15</sup> and Ezra<sup>16</sup> is compared to Moshe.<sup>17</sup>

## Moshe Rabbeinu’s Enthusiasm for a Mitzvah

*When the Rambam introduces the Arei Miklat in Perek Ches of Hilchos Rotzeach U’Shmiras Hanefesh, he makes sure to inform us who designated them and why:*

**“It is a mitzvah to designate cities of refuge, and these cities are exclusively within the borders of Eretz Yisrael, as it states: ‘Three cities you shall set aside for you.’ There were a total of six: three allocated by Moshe Rabbeinu in Transjordan, and another three designated by Yehoshua in Eretz K’naan.**

**“The provision of refuge in any of these cities only becomes effective when all have been officially designated... Why, then, did Moshe set them aside [if they would not afford refuge until long after his passing]? He said: ‘Since the mitzvah has come to my hand, I will fulfill it.’”**

Rashi makes a similar statement about the same incident; in his words, Moshe Rabbeinu said, “Any mitzvah that is possible to fulfill, I will fulfill.”<sup>18</sup>

The slight difference in their terminology seems to indicate a distinction of *gavra* and *cheftza*, the focus on the individual or the object, because Moshe Rabbeinu’s act could be understood in two ways:

1. It was only a *hechsher mitzvah*; although the mitzvah could not yet be carried out, Moshe designated the cities out of personal piety. In other words, it was for the *gavra*.

2. Moshe’s actions were the beginning of the actual *kiyum hamitzvah*; when Yehoshua later designated the cities in Eretz Yisrael, the cities in the Transjordan automatically became a haven. Thus, his act actually impacted the *cheftza*.

Rashi says, “Any mitzvah that is possible to fulfill, I will fulfill,” implying that the mitzvah (the *cheftza*) was actually being fulfilled; Moshe’s actions effectively designated the cities that would later serve as havens.

The Rambam takes a different approach.

In the beginning of the halachah, the Rambam emphasizes that the core mitzvah of *Ir Miklat* is fulfilled with the three cities inside of Eretz Yisrael; the cities on the other side of the Jordan River were secondary.

One might argue that the fact that Moshe designated the three Transjordanian cities flies in the face of this approach; what could be more effective than the actions of Moshe Rabbeinu himself?! The Rambam therefore brings the story of Moshe and carefully says that although Moshe was enthusiastic to participate in the mitzvah, it didn’t affect the *cheftza* of the mitzvah, only the *gavra*.

Moshe’s designation did not create the actual entity of *Arei Miklat*, but was rather about his personal association with the mitzvah. He couldn’t actually fulfill the mitzvah, but still chose to occupy himself with it.<sup>19</sup>

# Where Did The Aron Go? Nowhere!

*In the fourth Perek of Hilchos Beis Habechirah, the Rambam introduces the Aron. But then, we get a bit lost in the tunnels under Har Habayis...*

**“When Shlomo built the Beis Hamikdash, knowing that it would eventually be destroyed, he built a place for the Aron to be hidden away, down below, in deep, winding tunnels; King Yoshiyahu commanded that they hide it in the place built by Shlomo...”**

**“Along with it were hidden Aharon’s staff, the jar of Mon, and the anointing oil; none of these returned in the Second Beis Hamikdash. Also, the Urim v’Tumim in the Second Beis Hamikdash—would not respond with ruach hakodesh...”**

What halachic ramifications are there from the description of the Aron’s hiding place?

This can be understood by examining a halachah in the first perek of Hilchos Beis Habechirah:

While enumerating the *keilim* of the Beis Hamikdash, the Rambam omits the Aron, discussing it instead in Perek Daled, along with the design and layout of the Beis Hamikdash.

This implies that the Aron is not just one of the vessels in the Beis Hamikdash, it is also an integral part of its structure. This is because the Aron draws down Hashem’s presence, transforming the Beis Hamikdash into a House for Hashem. In other words, the other vessels are *in* the Beis Hamikdash. The Aron, on the other hand, is *part of the Beis*

*Hamikdash itself.*

This implies, however, that the second Beis Hamikdash was fundamentally lacking. A core part of the structure was absent!

It is this point that the Rambam addresses in our halachah.

In reviewing the history of the Aron, he explains that the alternate location for the Aron was not just a secure hiding space; rather, from the outset, Shlomo Hamelech built two places appropriate for the Aron. The first was in the revealed *Kodesh Hakodashim*, and the second within the tunnels, which were considered a part of the *Kodesh Hakodashim* as well! When the Aron is in either location, the Beis Hamikdash is complete.

This teaches us a unique lesson about the Beis Hamikdash: The first Beis Hamikdash is commonly seen as a structure that lasted only temporarily, but in truth, it included a component which was eternal—the chamber with the Aron. This means that all three Batei Mikdash are essentially one; the second and third are not new structures, but reiterations of the first, which never truly ceased to exist.<sup>20</sup>

Most importantly, it means that to this very day, the Beis Hamikdash remains in existence—even as we daven for its complete rebuilding, may it be speedily in our day. **1**

1. See Yad Malachi.

2. The Rebbe spoke about this issue on several occasions, most notably Purim and Lag Baomer 5745.

3. Some of the content in this article is based on the work of Rambam Pardes Hamelech. The citations from Rambam are adapted for clarity and brevity, and are not meant to be a word-for-word translation. The sichos are likewise adaptations; the original sichos should be consulted

for additional clarity.

4. Likkutei Sichos vol. 18 pg. 184, vol. 20 pg. 15.

5. Re’eh 11:12.

6. Avodah Zarah 45a.

7. Devarim 5739. Sichos Kodesh vol. 3 pg. 445.

8. Likkutei Sichos vol. 19 pg. 140.

9. Be’eros Noson p. 41. More explanation is found in Sichos Kodesh 5740 vol. 1 pg. 710.

10. Hilchos Ishus Perek 10 Halacha 1.

11. Likkutei Sichos vol. 39 pg. 33.

12. Beginning of Hilchos Melachim.

13. Re’eh 12:5.

14. Likkutei Sichos vol. 21 pg. 148.

15. Sotah 9a.

16. Sanhedrin 21b.

17. Likkutei Sichos vol. 28 pg. 131.

18. Va’eschanan 4:41.

19. Likkutei Sichos vol. 39 pg. 18.

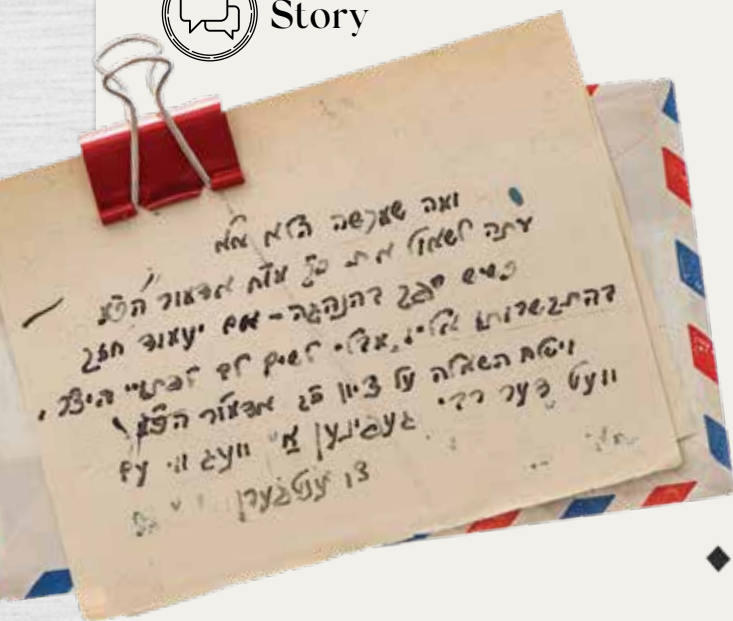
20. Likkutei Sichos vol. 21 pg. 156.







Story



#### לזכות

הת' השליח שניאור זלמן שיחי'  
לרגל יום הולדתו י"א אדר שני  
לשנת הצלחה בכל מכל כל,  
לנח"ר כ"ק אדמו"ר

נדפס ע"י

הוריו הרה"ר ר' דוד וזוגתו מרת פערל גאלדא  
ומשפחתם שיחיו  
טייכטל

## דער רבי וועט געפינען א וועג...

WRITTEN BY: RABBI LEVI GREENBERG

# Parnasah—in the Wife's Merit



AS TOLD BY

**RABBI MENDY GREENBERG**

(Twinsburg, OH)

Before Chof Beis Shevat 5783, I was in a bit of a financial crunch; there was a considerable deficit in our budget, and I did not know how I would manage to pay it off. So, when my wife traveled to New York for the Kinus Hashluchos, I suggested she ask the Rebbe for a bracha regarding our financial situation.

On Motzei Shabbos, I noticed a voicemail on my phone from an unknown number, but being busy with my children, it slipped my mind and I never got around to listening to it.

After driving my children to school on Monday, I received a call from the same unfamiliar number. The person on the other end introduced herself as Elizabeth, the sister-in-law of Lenny, who is a close friend in our community. Elizabeth lives in a different state and we had never met, but she was calling because her brother-in-law was about to celebrate a milestone birthday, and—knowing how much he liked us—she wished to make a donation to our Chabad house in his honor.

Elizabeth inquired about the various dedication options





in our Shul and, after a short conversation, she offered a donation that happened to be the exact amount of our deficit, without me even requesting it.

I was amazed at the *hashgacha pratis* and realized that my wife, away at the Kinus, had probably written to the Rebbe about our situation just a few short days earlier.

I called her immediately and asked if she had mentioned our financial situation in her *tzetel*. Of course she had. She then shared with me what had happened when she was at the Ohel.

Her *tzetel* asked for three specific *brachos*: A resolution to our deficit, more young families coming to Shul on Shabbos, and a bracha for the father of a local woman named Erica who was scheduled to undergo major heart surgery.

When she entered the welcome center after leaving the Ohel, the video of the Rebbe caught her eye. Passing the Rebbe for dollars, a man requested a bracha for livelihood. The Rebbe answered: *"The gemara says livelihood comes in the merit of one's wife... Give this to charity for your wife."*<sup>1</sup>

She continued watching. In the next video, a couple thanked the Rebbe for his *bracha* several weeks earlier, before the wife's surgery, and informed the Rebbe that a second operation was scheduled for that week. The Rebbe handed the woman a second dollar, instructing

her to take a pushka to the hospital, give the dollar to tzedaka there, and encourage the other Jews in the hospital to give tzedaka as well. *"This will give your hospital stay a purpose."*<sup>2</sup>

My wife contacted Erica and encouraged her to bring a pushka to the hospital when her father underwent surgery; Baruch Hashem, he had a successful recovery. That same day, Elizabeth overnighted a check to us, resolving our immediate financial challenges. Additionally, that week, several young families reached out to us saying that they were interested in attending services. This was the first time those families had taken the initiative without us reaching out to them.

Needless to say, feeling the Rebbe's direct involvement in our shlichus was incredibly uplifting; the *brachos* from that visit to the Ohel were the beginning of wonderful relationships in our community, and we continue to enjoy the fruits of those *brachos* today. **T**

1. JEM Living Torah #701 (00:44)

2. JEM Living Torah #701 (1:00)

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לרגל הגיעו לעול מצוות  
י"ב אדר שני ה'תשפ"ד  
השי"ת יצליחו להיות חסיד ירא שמים ולמדן

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May you continue to grow as a soldier in the  
Rebbe's army, bringing much  
Nachas to your parents



# Purim 5724

*Featured this month are several  
special moments from Purim  
5724 in the Rebbe's presence.*



*Compiled By: Rabbi Shabi Soffer*









*Maariv*  
- *Krias HaMegillah*



## *Shacharis*





# *Farbrengen*











# Letters

A forum for readers to send their feedback, add to, or ask any questions about articles. Submit your letter to [feedback@derher.org](mailto:feedback@derher.org).

Submissions may be slightly modified by our editorial staff before publishing.

## Amalek: Cooling One Off From Traveling To The Rebbe

In last year's Adar issue of Derher there was a very nice article containing different explanations of what it means to destroy *Amalek*.

I want to share a unique mention of destroying *Amalek* which was not included in the article.

In the *sicha* of Shabbos Parshas Zachor, Parshas Vayikra 5749,<sup>1</sup> the Rebbe speaks about the Torah obligation to destroy *Amalek* who tries to cool down (according to a chassidishe explanation of "*korcho*") a Jew when he is "*baderech*", when he is on the path of Torah and mitzvos.

The Rebbe says that coldness to Yiddishkeit leads a Jew to a lower level of *Amalek* as expressed in the word "*korcho*" which is related to the Hebrew word "*mikreh*", happening, meaning that a Yid fails to recognize that his life is run by *hashgacha pratit*, Hashem's personal intervention, but sees things as happening by chance.

The antidote to *Amalek* is to destroy the sense of coldness which leads to all negative things, because coldness is the opposite of the very being of a Jew:

The Frierdiker Rebbe told a story about the Rebbe Rashab and his brother the Raza. Growing up in the shadow of the Tzemach Tzedek, and afterwards of their father, the Rebbe Maharash, they would play "Rebbe" and "chossid". One would act as the Rebbe and the other as the chossid. Once, the "chossid" asked the "Rebbe," "What is a Yid?" And the "Rebbe" answered, "A Yid is fire".

The Rebbe connected this to negating the notion of being cooled off with regard to traveling to the Rebbe:

The idea of a chossid traveling to his Rebbe is a simple and obvious thing. From time to time a chossid must travel to his Rebbe (with all that entails) and the trip has an effect on his *avodah* throughout the year until the next time that he travels to the Rebbe.

However, someone can sometimes 'cool off', feeling less passionate about traveling to the Rebbe. We must fight this coldness, first because it can lead to worse levels of 'coldness', and second, because coldness is the opposite of the very being of a Jew.

The Rebbe continues that this mitzvah to remember and not forget *Amalek* is a general instruction relevant in other instances as well.

A Jew must always remember that he is a Jew who is connected to Yiddishkeit. There is no such thing as an accident, or something just “happening.” Everything is *b’hashgacha pratis*. The Rebbe also cited the story of the Frieddiker Rebbe that a person should always be asking himself “*vos gedenkstu*” - what do you remember?

And what one doesn’t remember he should ask his *mashpia* or *madrich* to remind him.

**Zelig Wolfe**  
MORRISTOWN, NJ

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### **Keil Molei Rachamim with the Rebbe**

Thank you for your tremendous work in producing a monthly magazine full of valuable *Hiskashrus*-content. This is much appreciated by Chassidim, men and women, young and old.

In your Teves issue (p. 11) there is an account of the Rebbe instructing my uncle, Reb Dovid Raskin, to recite the *Keil Molei Rachamim* prayer, after the passing of Reb Bentzion Schneerson, the Rebbetzin’s maternal uncle.

You write: While Reb Dovid was looking for the right page, the Rebbe opened the page in his own Siddur. When Reb Dovid found it

in his Siddur, he recited the tefilah.

The report is slightly inaccurate, because this tefillah does not appear in the Rebbe’s Siddur, which was the Torah Ohr published in 5701. (It is in the Shanghai 5706 edition, after the *Mishnayos* for an *Oveil R”L* or *Yahrtzeit* - inserted between the Shaar haKolel and the Derech haChayim).

I heard a slightly different version in the name of Reb Tuvye Zilberstrom - now Rov in Shikun Chabad, Yerushalayim. At the time (winter 5737), he was a *bochur* in 770, and had been assisting Rabbi Nissan Mangel on the overhaul of the Tehillas HaShem Siddur, which was published with an English translation the following year.

When the Rebbe asked Reb Dovid to recite *Keil Molei Rachamim*, he was unfamiliar with it, since it is generally not recited in Lubavitch. Reb Tuvye was standing nearby, and due to his editing work, he was able to locate the tefilah without delay in the standard Tehillas HaShem Siddur. Reb Tuvye passed his Siddur to Reb Dovid, who used it fulfill the Rebbe’s request.

**Dayan L.Y. Raskin, London**

COMPILER OF SIDDUR RABEINU HAZOKEIN IM  
TZIYUNIM MEKOROS VEHEOROS (KEHOS 5764)

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1. Hisvaduys 5749 vol. 2 pg. 431-2.







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