

Farbrengen *With The* **Rebbe**

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Farbrengen 10 Shevat 5736

Sicha 1

Torah of Peace

Getting together to Farbreng is in itself significant. Particularly in our times when we see so much conflict and so much disagreement and disaccord – symptoms of the absence of peace and harmony. A gathering is all the more meaningful today when we unite for a single purpose, a purpose which engenders peace and camaraderie.

The theme of peace is enhanced when the gathering is in the spirit of Torah. As Maimonides rules, "The entire Torah was given only to bring peace to the world." The reason Torah is present in our world is, primarily, to show the way to peace, and further, to give the impetus to make peace happen. In addition: Torah being the "Torah of Truth," there can be no doubt that if a person wants peace, it can be achieved in reality in spite of the vast differences of opinion and purpose which can cause one to be skeptical and thereby dampen the enthusiasm necessary for bringing peace to the world.

However, knowing that Torah is totally true and that it was given to us to make peace, reassures us. Not only can peace be achieved in the world, but the peace can be a true peace, a lasting peace until the days of Moshiach, when "Peace and tranquility will reign in his days." Thus, we are encouraged to strive for peace and we are fortified in our faith that a true desire for peace will surely bring peace.

Passing of a Tzaddik – A Global Loss

What remains unexplained is this apparent contradiction: the Farbrengen is held on the occasion of a Yahrzeit the passing of a Tzaddik, the head of a generation. From a material perspective this would represent the Tzaddik's leaving this world, with the resulting loss of goodness, as the Talmud states, "A Tzaddik's presence brings goodness to the world" – including the ultimate goodness, that which is good for both "heaven" and "earth." Peace and harmony of the physical and the spiritual, as Maimonides explains in his commentary.

How do we Combine Mourning and Inspiration?

So we need to understand: How can we combine a gathering whose purpose is to inspire growth in Torah and Judaism, increasing in learning and uncompromised observance of Mitzvos which, in turn must affect the entire world by bringing peace, with the day representing the Tzaddik's passing from this world?

Specifically, it is required of us that this gathering be full of life and life-giving not only for those present, but that our gathering should be so intensely alive, so inspiring, that the resulting enthusiasm should affect the people we will meet after the gathering. To use the Talmud's expression, "life-giving life" and "soaked enough to soak." How then can we merge these two themes that are not only dissimilar, but also contradictory?

Life of a Tzaddik – To Inspire Others

The explanation is as follows: Torah expects that a Tzaddik not be content with personal righteousness but strive to influence everyone around him to follow the right path, the path of justice and righteousness. Hence the title "Tzaddik" – righteous. Now, because the Tzaddik feels this responsibility to others, and loves them as himself, he can want no less for them than he wants for himself.

The Tzaddik cannot be satisfied with inspiring others to be good, but will do everything he can to empower them, so that they too, be a source of inspiration "soaked enough to soak" or a "life-giving life." The others will then become agents of the Almighty to bring peace to the world and to the Jewish people, with the Torah of peace, "Her ways are pleasant and her paths are peace," with the study of Torah and fulfillment of Mitzvos.

If His Children are Alive, He is Alive

When can a Tzaddik see and know that he has fulfilled his mission, that he carried out the task for which he was sent into this world? During his lifetime, "a soul in a body," his physical presence affects the behavior of his students. The possibility of his walking into the room at any moment causes the students to behave the way the Tzaddik expects of them. The students' noble behavior does not yet demonstrate the success of his efforts.

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The proof of success comes only after his passing.

The Rebbe writes in the Maamar published before his passing that, in truth, a Tzaddik does not depart this world, only his limitations depart. His now unlimited influence continues, albeit invisible to the eye. We need only create the proper vessel to receive all that he continues to provide.

This is what the Talmud refers to: "if his children live, he lives." If you observe the conduct of the children, or students, those who studied with him personally or through his books and Maamarim and you find his "children live," his instructions are still vital, with an infectious vitality, "life-giving life," then he too is alive.

The Talmud needs no proof that Yaakov is alive in heaven. The subject is life in this world.

When his children live, he lives on earth, as well. In fact, he is more alive! Seeing those who, during his lifetime, were his "children," fledgling students, continue to progress in their efforts to revitalize Judaism, Torah and Mitzvos, in an agreeable, non-confrontational manner, with the appropriate determination and inner strength and with untiring patience; once, twice or as many times as necessary which leaves no doubt that they will succeed, then the Rebbe is very much alive.

He is also present at our gathering and in return for the delight we cause him, he blesses us and empowers us spiritually and physically. This enables us to intensify our efforts in fulfilling our mandate, to disseminate Judaism, Torah and Mitzvos, honesty and justice in our respective spheres of influence, in our homes, in our city and in the entire country.

Connecting with the Tzaddik Brings Redemption to the World

And then at last, we will bring "life" to those corners of the world that have yet to receive true light and vitality. The Midrash lists "the ten who are considered alive, because they are connected to the living God." True life derives from closeness to, and awareness of, G-d.

By recognizing and sharing with others, as Avraham did, "Avraham taught them the name of G-d, Master of the world." Avraham informed the people of a united reality not a natural world, functioning on its own, and a Supernal Being on His

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own, who interact only from time to time. "Master of the world" means the oneness of the world and its Master, that there is no place in the world which is, G-d forbid, devoid of Him. G-dliness is the prevailing truth everywhere and the human was entrusted the task of revealing this truth, thereby to produce positive behavior.

When we do this, the Rebbe is alive and we can expect greater success in the coming year.

Transforming the World

Torah says, "A Tzaddik is similar to his Creator." Just as God is transcendent yet involved in this world, the Tzaddik, when he departs, has even stronger influence. – All Jews, wherever they may be, and surely those gathered here, receive increased strength and courage to pursue the mandate "to make a dwelling for G-d in this lowly world" that it become obvious to all that this is a Divine dwelling, and G-d is its true Master.

We may thus be assured that –as Maimonides describes in the Laws of Kings – "in the days of Moshiach there will be no jealousy, competition or strife" rather, we will be devoted to the pursuit of wisdom, particularly Divine wisdom, "the wellsprings of your teachings disseminated to the outside." In these last days of exile we can, all of us together, make the world brighter, through the "candle of mitzvah and light of Torah." We will merit the realization of the prediction "G-d will be your eternal light." G-dliness will brighten the entire world through the coming of our righteous Moshiach.

May it be speedily in our days.

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Sicha 2

Social Beings

It is expected of human beings to be socially responsible – not to think only of oneself, but to also deal with those around him. As Maimonides writes, "one should be aware of the power of a Mitzvah, to tilt the scale for the whole world

and bring deliverance and redemption for everyone." Nor should one be content with a single Mitzvah.

Our Responsibility – To Bring the Potential to Actual

G-d provided man with years and talent, and "G-d did not create anything in vain." He did not grant them to, G-d forbid, remain unused, rather he intended that every moment of life, every opportunity be used to maximum benefit in our mission to increase peace in the world, beginning with Torah and Mitzvos and literally, with actual peace. We may not, therefore, be content with a single Mitzvah, G-d forbid, but we must exploit every opportunity.

Everything in the created world is comprised of the specific and the general, just as Torah is comprised of generalities and specifics. Because "Torah is the blueprint for creation," the structure of society is rooted in the structure of Torah. There must be the general pursuit of justice and decency, and for Jews, spreading Yiddishkeit, beginning with oneself and one's immediate environment.

The Talmud tells us: "G-d created the world for man to perfect". It is assumed that the task of completing G-d's creation – the part He left for man to do – demands that, as the Talmud quotes, "man was born to toil." This task cannot be done half-heartedly. One must toil, and then he will succeed.

The task demands effort. To toil at making the world better means more than just resisting the undesirable ways of the world. Each person must be the one to change the negative behavior, making it better, nicer, higher and holier. As our Sages tell us, "if we toil in this task, it will bring success" – our efforts will bear fruit.

This World, Hashem's Garden

Concerning this mandate – to perfect the world – Turnus-Rufus asked Rabbi Akiva, the senior sage of the Talmud, "How can a human be so bold to change the world which was created by G-d?"

The answer is that the world is, in fact, "G-d's garden of delight," as quoted in the Maamar Basi L'Gani, but G-d wants the Jew to take part in creation by "working and guarding" His garden. He wants us to complete what He intentionally left

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undone – "the north side of the world is not finished." We must develop and transform everything in the world that still lacks perfection and completion.

In light of the above, we can appreciate the need to toil – it is not sufficient to remain unaffected by bad influences, we must overcome the obstacles, transforming "darkness into light and bitterness into sweetness". We must take those elements in life that, at first, appear to be impediments and transform them that they themselves should be light and sweet and should even assist in illuminating the world.

To succeed in this, one must be above the worldly distractions of the physical and mundane. Then we will fulfill the mission to "fill the earth and conquer it," the mandate given to Adam to be transmitted to all his descendants – all mankind – that they should "conquer" the world. To conquer the world implies royalty; sovereignty, because true "conquering" is done by a king.

Varying Circles of Influence

In other words, each human being is expected to become the "king," the master, of their domain, their home; to disregard any obstacle and make their home a dwelling for Him "I will dwell among them – within each and every one."

Those who, by Divine Providence, have an influence, not just on those close to them, but even over a whole city, would then become "masters" of the entire city. Those who can influence a whole nation, have the responsibility to influence and master the nation.

Then there are individuals – one or two in every generation – who stand apart from the rest of the world. They are therefore able to illuminate the entire world.

To put it in another context, in the structure of government: To better effect their goals, people gather together, and unite as a club or an organization to represent a specific neighborhood. An individual is appointed to lead the group. The same occurs for an entire city, an entire party and then for the entire country.

Sacrificing Self for the Group

Now, here is the true challenge: At first, a person is master only over himself, of his own domain. No one is born a leader or a king over others. This is achieved later in life. From the age of Bar Mitzvah, we are expected to rule over our

"little city" – the microcosm. Not to be guided by the "foolish old king," the evil inclination, but to be the master and ruler of the body turning darkness into light; bitter into sweet.

When this same person becomes the "master," the leader, of his family, he or she is faced with the challenge to no longer fight for what is best for himself, at the expense of his family. Although he is accustomed to caring for himself, he must realize that he now has a greater responsibility. The majority, the family, comes before the individual – "the majority rules."

Consequently, should there be a conflict of interest, he must surrender his needs for the benefit of the family. Torah explains that in the end it will serve the needs of the individual as well.

So too, when he becomes a leader on a larger scale, he has to overcome the habit of representing the interests of the smaller group which he had once served; whose benefit he pursued diligently and sincerely. If he is later elected to a position of responsibility, to a body comprised of many groups, he has a unique test, and he is also given the ability to pass the test, to seek what is best for the collective group rather than his specific group.

He must, in fact, convince those around him that the majority rules. And so it is level after level, up to the position of a king, "who answers only to G-d," as the Talmud describes it.

Although he may be "small in his own eyes," he must endeavor to be subservient to the needs of the people, although he may be unaccustomed to it. He can thus bring great benefit to all the citizens of the land. Because every election or appointment to office comes from above, if G-d appointed him, He surely provides the strength to be able to fulfill this mission properly.

The Rebbe's Sacrifice

This greatness was evident in the Rebbe, whose Yahrzeit we commemorate. Prior to becoming the head of the Chabad movement, he was dedicated to the needs of a smaller group. Later, when he became Rebbe, he devoted himself to the welfare of all Chabad matters, even though it took away time that had previously been spent to benefit individuals.

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Later, in difficult times for the Jewish People, when by Divine Providence he became head of all the Jews, he devoted himself to providing basic Jewish needs. He saw to it that "Alef-Beis" charts were published, that Jewish day-schools should be established, and that Jews everywhere be taught the "Alef-Beis" of Judaism. All of this consumed the time he would have devoted to teaching Chassidism, Kabbalah and "hidden secrets of Torah."

Following the Rebbe's Example

As mentioned, his children must "live his example;" everyone has the charge to become a master over himself, not to be distracted by the "foreign god who is within you," the evil inclination. And upon establishing a home, to become master of the house, making it a sanctuary for G-d, a holy temple.

Those whom Divine Providence has appointed over many homes, neighborhoods and cities, must know that their primary responsibility is to seek the welfare of the general public, and thereby will bring benefit also to the individuals.

The Rebbe Helps

In this mission, we have the example and assistance of the Rebbe, just as he writes concerning his father, "a true Shepherd of his people will not abandon his flock" and even after his passing, he continues to serve on high and sees to it that the work continues onward.

We also take example from his leadership style, one whose appointment involves leaving a previous role, must give the welfare of the greater public priority over the welfare of the few. This will also prove beneficial to the smaller group with which he was previously connected.

The ultimate goal is to "make a dwelling place for Him in this lowest world," that the King of Kings, the Holy One, Blessed be He, should be evident everywhere. To see G-dliness wherever we look, through the practice of righteousness, justice, Judaism, Torah and observance of its Mitzvot.

When we do this there will surely be "peace in the Holy Land" and "peace in the land" in the broader sense of peace throughout the world. This will enable us to do

more in disseminating Judaism, righteousness and justice with more strength and enthusiasm with even greater success.

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Sicha 3

Thank you to the United States

Pursuant to what we discussed earlier, and fulfilling the Prophet's directive to "pray for the good for the city," guiding us to speak about the nation where we reside, and especially in connection with my father-in-law, the Rebbe: When the Rebbe was in prison, and later when he was freed, the United States government played an important role in his liberation. And before he arrived in the United States the second time, the efforts and assistance of the US government were well-known. They played a role in saving the Rebbe and evacuating him from Europe, and later, as well, assisted him in settling here. In other words, in our case, the directive to "pray for the good of the city," is not only for the present and the future, but a debt of gratitude is due for the past, as well.

There is a special connection, recognition, and thank you to the US, for being God's emissaries – "the hearts of kings are in God's hand" – they were God's agent in the Rebbe's liberation.

The Rebbe writes in his well-known letter about the 12th of Tammuz regarding his liberation from prison – and this refers also to the liberation which followed – that it was not only connected with him and those who follow in his ways, but to every Jew, even if just in name only. Through his liberation, all Jews were liberated, even those who are 'Jewish' in name only.

In essence, when one saves a Jew, and especially the Jewish people as a whole – and when it includes even the individual who is a 'Jew' in name only – through this one saves Torah, its commandments, and Judaism as a whole.

How does one "save" Torah? "God's words are fire" – they cannot be touched?

The point of Torah and Mitzvos is for Torah to be studied and Mitzvos to be fulfilled, and to do so in tranquility and peace. Maimonides writes in the Laws of Temperaments, and he reiterates it in similar words in the Laws of Repentance,

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and again in the Laws of Kings, where he describes the final days of exile and the transition to the era of Moshiach – he describes that then peace will reign, peace of mind and peace of body, enabling the Jews to study Torah more deeply and more expansively. From here we understand also – because Mitzvos are dependent upon study, which brings to deed – that study causes a deeper and more expansive fulfillment of Mitzvos.

So since it is already quite established that the United States assists in things associated with spreading Torah, Judaism, and Mitzvos, and to a larger degree, anything related to justice and morality, so notwithstanding the fact that to good there is no limit and more can always certainly be done, nevertheless – together with the expectation for the future – a thank you is owed for the past in general, and especially in connection with the Lubavitch movement, with Chabad, and therefore with spreading the wellsprings of Chassidism and therefore with the spreading of Judaism in general, even to the person who is a 'Jew' in name only.

A special thank you to the United States and its leaders up to the current one, who was

elected to head the government. Regarding the "Blessing of the King" brought down in Torah law there are deliberations about whether it applies also to a modern-day President, but clearly, the President makes important decisions concerning Jews in this country and concerning Jews

in the Holy Land. Based on past custom and conduct we have every reason to expect that the President will continue, and in greater measure, in a good way, and joyously.

Certainly, as with every person, there are difficulties to achieving his goals, but as mentioned above, God created a person for "toil" so the difficulties must be overcome, but the person is given strength from On High, within the position given to him by Divine Providence, he is given the strength and fortitude to overcome all the difficulties and to continue and increase, as his predecessors have. Regarding this country, the following is all very well-known and obvious, and requires no evidence.

Our Responsibility – To Affect the World

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To preface with what was mentioned earlier about our Patriarch Avraham: One of Avraham's first great deeds was that "He called out in the name of the Lord, God of the world." He declared that God and the world are not separate entities – with the world existing on its own, and God on His own, with only occasional interaction between them. Rather, "There is no place devoid of Him." And furthermore, the Sages tell us: "Do not read the verse as, 'he called out,'

but rather, 'he caused to be called out'" – he caused his entire generation to recognize and declare that everything in the world is permeated with Godliness.

This brings us to the realization that our conduct must be such that God can say, "It causes me great pleasure, because I commanded and my will was fulfilled." Especially since we know that everything is by Divine Providence, whether it concerns inanimate matter, plant life, animals, or human beings. Most certainly when a great country recently attained the ability to affect the entire world, it was certainly not by mere circumstance, but by Divine Providence. It is also clear that this places a unique responsibility upon this country, both for itself, and also for its influence on the world. In generations past, there were some who mistakenly believed that we could isolate ourselves, and only concern ourselves with our own domestic issues. But as mentioned many times, it has been clearly proven that when this country takes a position with the requisite confidence – peacefully and pleasantly, but with the requisite conviction – it is heard and reckoned with in all corners of the globe.

Thus, we may not, Heaven forbid, isolate ourselves and say "Why do we need these troubles? It's enough for us to address only domestic issues..." Since we see that we can affect the world, it is certainly by Divine Providence. Every small matter is by God's design, and surely such an overarching fact. We must utilize this influence around the world. We discussed before, that from the micro we can learn about the macro: "Abraham called out in the name of God, Master of the World."

The Country's Foundation – Belief in God

So too, the very founding of this country was predicated on belief in God. People voyaged here in order to serve God according to their own understanding, without persecution. They escaped here with the faith that God would guide them, and they

relied upon Him completely. These were non-Jews, the people who established this country – as they are called,

the "Founding Fathers." Their story is a part of non-Jewish history, but if a Jew knows about it, he can certainly take a lesson from it. Even before you learned about this, the events themselves were certainly caused by Divine Providence.

This assuredly sets the tone for the country to follow. The way in which a foundation is laid is the spirit upon which the entire structure must later be built. And since the foundations were built upon faith in the Creator of the world – they trusted in God, and coming here they saw every occurrence as an act of Divine Providence, a miracle in fact, as is evident from the history of the founding of the United States. This shows that this country was founded upon belief in God. And not a God who is somewhere in the "Seventh Heaven," a faith that has no effect on daily life and education. Rather, their faith permeated their daily lives, their daily activities, and the education of their children.

The Intent of the Constitution

This teaches us, as well, that it is clearly a mistake to say that the law forbids the government from assisting schools that teach religious subjects, that it is against the Constitution, against the founding principles, etc... This can't possibly be the intention of the Constitution, taking into account the fact that it was written in this country to suit the lifestyle of the first pilgrims, those first settlers. They were non-Jews, who lived their daily lives, and who educated their children, permeated with the belief in the "God of the World" – that the world is constantly directed, in every detail and at every moment, by a God Who is present and involved here on earth.

The intent of the Constitution's First Amendment was – as we have discussed many times, and it has been published – that no one may be coerced to accept another's beliefs, that no priority be given to one faith over another. But it is definitely wrong to argue that it was their intent that government may fund every single project with the only exception being the use of government funds to bring the younger generation the call that there is "a God of the world;" that this is not a jumble, or a "free-for-all," but "there is a Master to this palace." This world is

the "palace," the "capital city," where the King of kings, the Holy One blessed be He, dwells.

Educating Children

Every child's world outlook, regardless of his or her background, must be permeated with the awareness of God, and that God has a personal relationship with him, with this very child, this little boy or girl. And certainly as the child grows into adulthood, when he or she will behave –personally and with others – as they will choose, then it is even more vital that they be led by the simple faith that "there is a Master to this palace," that God is the true Master, and that before one decides to do something, or not do it, before one decides to say something, or not say it, the first consideration must always be: What does God say about the matter? And as with every matter relating to education this doesn't happen on its own – we must educate the youth. While he is still a child he must already be taught, even in the simplest decisions he must be educated to think about "The Foundation of all Foundations and Pillar of all Knowledge: To know that God is the Primary Existence, and from His true Existence, everything else came into being."

Practically speaking, this means: On Sunday, on Monday, on every day of the week, and in each and every event over the course of the child's day, the child must be trained to recognize God – and the fact that there are other things, the fact that there is time and space, and the fact that the child himself exists, is only because there is a "Primary Existence" – God, Who is the source of goodness and kindness.

The Constitution for Today

The fact that some people debate the Constitution – whether it means freedom of religion or freedom from religion – one cannot suspect that it was written in a way that is diametrically opposed to the entire reason they escaped to the United States and upon which they based their lives.

Even if one were to say that this concept is the spirit of the law, but not the letter of the law, there is no doubt that there are many ways education can be helped when it is connected with faith in the Creator of the world, and not only the Creator, but the Director of the world. But most importantly, the Constitution

is "for the people" – the people are not here "for the Constitution." If the wording of the Constitution does not address the needs of today – because 200 years ago they never fathomed that people would stand up and say there is no Creator, so they felt no need to spell it out chapter and verse – but it has come to a time in our generation when there are those who deny God's existence, Heaven forbid...

When a new, unknown illness appears, Heaven forbid, a doctor – or an educator –

cannot argue: "Well, 200 years ago, or 190 years ago, there was no medicine for this illness, so I will not look for a new medicine, or a new approach, despite the growing epidemic around me..."

Obviously when something unfortunate occurs, we must add in goodness many times over, in order to correct the problem. Practically speaking, and as discussed earlier: Based on the tradition upon which this country was founded we can expect that a way will certainly be found, beginning from the President, to build an educational system which is based upon faith in a Creator and Director of the entire world – including the United States. It must be based upon a faith in God.

Belief in God – Imperative Immediately

We see in the Ten Commandments that before "Thou shall not kill" and "Thou shall not steal" there is first the introduction that there must be a belief in God. If not, one can never be sure – no matter how many times it is explained that "Thou shall not kill" and "Thou shall not steal" make sense intellectually, one cannot be sure that a person's desires will not sway his intellect. Unfortunately, that is precisely what occurred in the previous generation, in Germany...

So the beginning and foundation of all the Ten Commandments must be the faith in God,

"Who took you out of Egypt." This verse was adopted by the early settlers here, regarding their own experience: "He took us out of Egypt." They escaped and were saved from the persecutions which hung over them in Europe. In simple words, this means that there is a God Who directs every person's daily life in general, and especially in matters of education. We cannot afford to wait to find ways to avoid

the Supreme Court and Constitutional wrangling, because every passing day is a lost opportunity...

The youth are not waiting, they are continuing to grow. We see practically: If we can speak to the child today about faith in God, it must be done today – it can't be pushed for tomorrow, because who knows what will happen in between? Instead of entering into debates and discussions, a way can certainly be found – if they only try – to give the maximum necessary assistance to establish schools which are built upon faith in God, and that they should be strengthened and spread.

As mentioned above, after the President is elected he can no longer act as before, as the leader of one specific party, worrying only for its own wishes. Now that he's appointed to a greater position, he must now "act for the good of the greater community." He must look after the needs of the country as a whole, even if elements of his party will not necessarily agree with him. Even if they will disagree, it will only be temporary, because in the end they will realize

that it is for their own good, as well.

To summarize – I mean practically: Based upon the tradition, custom and founding principles of this country, we must do everything in our power, leaving no stone unturned, to find ways so that in the near future – as soon as possible – education in this country will be built upon faith in God Who created and directs the world. This must be strengthened and spread until it includes all the nation's youth. Then we can be assured that the next generation will be just and upright, that this country will continue upon the path of justice and morality.

Quiet Diplomacy

This brings us to the second point: We mentioned before that this can also be learned from the life of my father-in-law, the Rebbe. This country worked with its full strength to quietly save him from Soviet Russia, and later, from war-torn Poland. This blazed the way, and shows the way, that it is the responsibility and merit of the citizens of this country, of its government and certainly of its leaders, to work quietly, behind closed doors, and peacefully, to use its full resources and strength to gain permission for all those who wish to leave Russia to do so peacefully and tranquilly, without difficulty.

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We saw their success with the Rebbe's liberation from there – and he was, in effect, the representative of every Jew. Certainly, then, if they will work quietly, but with the requisite firmness and fortitude, they will succeed once again, and the gates will be opened. Through quiet diplomacy, without noise and publicity, Jews will be free to leave from there – and in the way described in this week's Torah portion: "With our young and our old, our sons and our daughters," "not one will remain," "with their silver and their gold they will go." If it is done with the requisite effort, the outcome will certainly be successful.

It is a logical rule, because it is connected with human nature, not only the nature of a Jew but also of a non-Jew; and most certainly in this case, where we are referring to Jews directly: If the best methods are used by this Administration in Washington, and if it is executed without headlines in the newspapers, but with the requisite pressure, certainly success will be found – the gates will open and the Jews will be able to leave peacefully and tranquilly.

Support of the Holy Land Increases Peace

Now we come to the third point: It is obvious to all that this country's voice is heard across the entire world. We saw concerning the Holy Land that when they finally sent the necessary resources there – not only money, but also other supplies which money can buy, and also arms – they saved many lives, and it also affected "a small rescue."

In truth, it was much more than a "small" rescue. This gives one good reason to expect, to hope, and to be sure, that this aid to Israel will continue, because it is a Land concerning which an Eternal Covenant was forged "Between God and Abraham and his descendants, until the end of time," "To your descendants I have given this Land." And as we discussed, the entire foundation of the United States, by the Founding Fathers, was upon the "Bible," the Five Books of Moses, which describe the Eternal Covenant between the Jewish people and the Holy Land. The Bible is the deed of gift, and it clearly spells out to all the nations of the world the connection between the Jewish people and the Holy Land, that it is an Eternal Covenant between God, Creator and Master of the world and the children of Abraham, Isaac, and Jacob – "To your descendants until the end of time."

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When we confidently enforce this claim, there is no doubt that we will succeed and they will continue to provide aid as they have until now, and even more so. We've explained on many occasions that the purpose of obtaining weapons is not, God forbid, to wait until there is war in order to use them, for God to "slay your enemies before you..." Rather the purpose of obtaining weapons in abundance – as it is nowadays, there are no secrets in these matters – the purpose is to instill fear in the other side, and that will eliminate the need to fight in the first place. To achieve this, a small quantity of arms will not suffice, they must be in abundance.

Providing arms does not increase the danger of war – quite the contrary, because the enemy has been preempted, the abundance of arms causes "Your fear and dread" to fall upon anyone who would wage war, and helps them realize that it would be wiser to coexist in peace. This, in turn, serves the purpose of the country which provides the arms, because today it is impossible for any country to live in isolation. If, God forbid, there will be a conflict, the entire world could be drawn in.

Unfortunately, today's situation is such that the way to prevent such a situation is through providing an abundance of arms to those who are peaceful, because they are a people who are grounded in Torah and "Torah was given only to bring peace to the world." This is the purpose of a Jew – to see to it that there is peace.

As we discussed at the previous Farbrengen, the verse states: "And you shall say... 'May peace be to you, and peace to your household, and peace to all that is yours.'" When you provide weapons to those who are peaceful, and in abundance, since you know that his entire being is rooted in the Torah of Peace, then you can be certain that he will use it only for peaceful ends – the peaceful end being that his military superiority will deter the enemy and prevent war, it will bring peace. In this matter, the path has already been trodden. Previously – unfortunately – we needed to use weapons...

But the situation should only become better – instead of having to use the weapons to win wars, it should be as the verse states: "My soul was redeemed in peace from those who waged war with me" – which is one of the verses we recite in today's Psalms, on my father-in-law, the Rebbe's Yahrzeit, the 10th of Shevat – that when someone cries battle against a Jew, he should be able to cry back: "My soul was redeemed in peace from those who waged war with me"- because he

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follows in the pathways of Torah, the entire purpose of which is to find a way to peace – and "If you toil, you will succeed."

Unfortunately, there are those who only desire the opposite of peace, so for the time being, the best solution is to make them know that Israel possesses superior military power,

and that will deter them from attacking in the first place. But may God's promise about the

days of Moshiach soon be realized: "And they will beat their swords into plowshares." The Talmud presents the opinion that during Moshiach's times weapons will no longer be

considered an item of clothing, or an ornament which may be carried on Shabbos, because the entire concept of war will cease to exist and so it will be prohibited to carry arms on Shabbos.

But for the time being, in these last days of exile, may we at least avoid war through this kind of deterrence. And here too, through diplomatic pressure – peacefully and quietly – we can certainly attain a large quantity of arms. The publicity is necessary only to intimidate the other side, but for this we needn't trumpet it in the news, they'll find out anyway... This is the way to bring peace in the world, here and now.

City of New York

This all relates to those who have merited to have the ability to influence the direction of the entire country. But the Talmud says: "Your own city come first." Therefore, I would like to express special thanks to the City of New York and to its leaders. This is the first city where the Rebbe stayed, after coming off the ship on his first visit to America, in 1929. And the second time, as well, in 1940. It was this city and its leadership who treated him with great hospitality.

This paved the way for the Rebbe to transfer the movement here and to establish numerous branches, divisions and projects. This all began from New York and with the assistance of this city's Administration.

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So in addition to the thank you for the past, especially in the lifetime of my father-in-law, the Rebbe, from the very first moment he arrived on his first trip to the United States, as well as the second time when he settled here, although he later visited various cities and regions of the United States, it all began from the roots he laid down in New York. May God grant that in the future, as well, this be a city of peace and tranquility and calm. And may it continue to be an example and a source for spreading Judaism amongst Jews. Jews do not seek to convert non-Jews – on the contrary, Judaism encourages them to live upright lives – as non Jews.

Seven Noahide Laws

Maimonides rules that a Jew is obligated to do his utmost to teach non-Jews to fulfill their own Seven Noahide Laws. These seven laws are the bedrock of civilized society, a "humane society" worthy of its name, a civilized society and a civilized life. These laws were included in God's commandments to Moses at Sinai, and Maimonides emphasizes that a non-Jew must fulfill them with the conviction that they are God's laws given to Moses.

May it be so in the future as well, in the City of New York, that the Administration and all of the departments will assist. And since every living thing must grow, may they add to the Rebbe's work, and the results – the branches and fruit – which will derive from this, will be infinite and eternal, because they are connected with God, Who is infinite and eternal.

In addition, the Rebbe began to establish divisions in the various regions of this country – or as they are called in English, in the various "States." In many ways, especially in matters relating to the dissemination of Judaism and Chassidism, and the spreading of justice and morality, it relies upon the government and the Governor of the individual State.

Many States already have Lubavitch branches, and the governments of the States provide assistance – as evidenced by the representatives who are here tonight. I hope that they will provide a good example for the other States, that they too will enable the dissemination of Judaism and Chassidism, and they will promote justice and morality and the Seven Noahide Laws for all of the citizens of the State, and in an ever-increasing manner.

Achieve More Success – Moshiach

May they see the fulfillment of our Sages' directive: "One who achieves one hundred

wants two hundred, one who achieves two hundred wants four hundred" – they should not be satisfied with their past achievements, and they should demand of the Shluchim – of all who do good, but certainly of my father-in-law's Shluchim – that they should achieve ever more. And they should provide them with the means to do so, in an ever-increasing manner. And then the promise will be fulfilled: "If you toil, you will succeed" – visibly and tangibly, because "Action is the main thing."

When Jews will add in the study of Torah and fulfillment of Mitzvos, including also their responsibility to influence all mankind around them to act in accordance with the Seven Noahide Laws with all their details, this will be the preparation to bring about the fulfillment of the prophecy: "Then I will bring all mankind... to worship the Lord together as one." And as Maimonides concludes: "And kingship will belong to God," with the coming of our righteous Moshiach. May it be speedily in our days.

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Sicha Four:

All of Israel are Kings

We spoke earlier about the importance of each individual conducting themselves as a king, thus enabling them to conquer their "small city" i.e. the body from the "old and foolish king" i.e. the evil inclination – a king can only vanquished by another [greater] king. This empowerment is the inheritance of every Jew, "all of Israel are the children of kings", and since "You are children unto G-d" you have inherited this attribute of kingship from Him. [Although, when there are numerous children an heir must be selected and subsequently anointed etc., but "Israel is my firstborn" i.e. every Jew is considered G-d's only child].

This is seemingly beyond comprehension. How can one 'inherit' G-d? G-d is eternal and unrestricted by the limitations of time.

The explanation: in regards to Israel's acquisition of the Torah we find that in addition to it being given to the Jews as a gift it was also bequeathed to them as an inheritance from G-d as well. This is true of the Land of Israel as well. [The practical Halachik difference between the two is elaborated upon in the Talmud]. Just as G-d can bequeath the Torah and the Land of Israel as an

inheritance to the Jewish people, so too can He bequeath kingship to them as well.

An additional point:

In regards to Torah we find yet a third category [aside from gift and inheritance]: a discovery or found object. This does not come [merely] as an inheritance; rather one must toil in the study of Torah to attain this. Similarly, the [everlasting] covenant of the Land – is a current and direct covenant with each and every Jew from G-d [not merely as an inheritance from Avraham, with whom the original covenant was made].

Similarly, the kingship of each and every Jew, is not only an inheritance ["children of kings"], but they themselves are kings, as the Zohar states: 'all of Israel are kings'.

The source for this idea in the revealed dimension of the Torah ['Nigleh']: The Talmud relates: "the rabbis are called kings etc., as it is written: through me [the Torah] kings reign"; i.e. through the study of Torah one becomes a king.

The Rambam rules that the obligation to study Torah is applicable to every Jew at times and under all circumstances. And since G-d "only demands that

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which is within ones ability", it only follows that it is indeed within the capability of every Jew to become a king through [the study of] Torah. Granted, that in order to issue decisive Halachik responsa about specific issues etc one must be formally ordained, nonetheless attaining mastery over the fundamental 'six constant Mitzvos' [enumerated in Sefer HaChinuch] are certainly within the reach of each Jew, via Torah.

These six Mitzvos are [allegoric and] analogous to six Cities of Refuge that provided a safe haven from the "redeemer of blood", alluding to the Yetzer Hara" who "spills the blood of man"; in the words of the Talmud: "He is the Prosecutor, He is the Evil Inclination, and He is the Angel of Death".

In conclusion; since one must be a "king" in order to conquer the "small city" from the "old and foolish king" i.e. the "Yetzer Hara" – certainly one is accordingly empowered to do so.

Summary: Every Jew is the "child of the King" – inheriting kingship from G-d in order to conquer the "old and foolish king"; an inheritance similar to that of the Torah and the Land of Israel; even more so, every person is actually a king in their own right (beyond inheritance). The Source in 'Nigleh': "the rabbis are [called] kings" – the

study of Torah obtainable by every Jew; this being the power to vanquish the Yetzer Hara.



When the Yetzer Hara is conquered the "small city" then grows to be a "large city", as the Talmud states: "what is [the meaning of] the verse '...a very great house etc.'? R' Yochanan and R' Yehoshua ben Levi explain: one said [it refers to] a place where they augment Torah [i.e. study halls], and the [other] one said [it refers to] a place where they augment prayer [i.e. synagogue]". With both Torah and prayer one becomes a greater king [thus conquering the "small city" from the lesser king] for through them he becomes more devoted to G-d:

Through Torah: As mentioned above "the rabbis are [called] kings". As we find that when Yehoshaphat king of Judea would see a Torah scholar he would rise from his seat, embrace and kiss him, calling him: "My teacher, my teacher! My master, my master!" We see that even a king honored Torah scholars – scholars who study Torah with self-abnegation [and not conceit].

Through prayer: as we find that there is a unique procedure in the prayer of a king. [Due to his greater sense of self-nullification before G-d], once having

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bowed he does not straighten up until he concludes his prayers.

The reason for this: in regards to Torah and Mitzvos kinship itself is transformed and neutralized. As we find that king Agrippa rose for the reading of the Torah in the Beis Hamikdash, for although a king that renounces his honor his honor in [nonetheless] not renounced – since this was a Mitzvah his action was laudatory. In fact, It is actually through this subordination that kinship is strengthened, for by subservience to G-d one receives G-d's power – enabling him to conduct the "matters of state" over his "small city", i.e. vanquishing the Yetzer hara.

The subservience of the king then transfers to the inhabitants. As the Tzemach Tzedek explains: the reason why Shmuel was apprehensive to appoint a king, it being a commandment in the Torah notwithstanding, for the true purpose of a king is [not, merely his physical leadership, but that he] transmit the fear of G-d to the people. "You shall set a king over you"; "that his fear be upon you".

From the perspective of this subservience [to G-d] all Mitzvos are equal, there being no difference between a "stringent" Mitzvah and a "lenient" one; any practical difference being strictly legal or legislative. They

are all "the decree of the King", and one who transgresses any of them commits treason.

The authority of the king's decree comes from the Torah itself, who in turn receives its authority from G-d – for the entire Torah is included in the very first utterance of G-d. This is why the Rambam writes: one denies the Divine origin of [even one letter etc.] Torah it is as if they denied the existence of G-d Himself, for by doing so they remove G-d's authority from the Torah.

The lesson from all of the above: one the one hand one should not compromise on even the minutest fraction of the Torah; on the other hand, when one encounters a Jew [albeit exclusively by designation] one must try and draw them nearer for they are "truly "a part of G-d above". For, even while the sinning [the worst possible sins] the divine soul "always believes in the One G d, and remains faithful to Him". Through this he will be drawn to G-d as a son is drawn to his father, until he becomes united with his. For through Torah one becomes unified with G-d, adding life and vitality to all.

Summary: by conquering the Yetzer Hara the city becomes a "great city" – similar to the great city of Torah and prayer; the novelty in regards to kingship in Torah as demonstrated by

Yehosaphat, and in regards to prayer as demonstrated by the law "one he bowed he would not straighten up"; the true strength of kingship comes from subservience to G-d in matters of Torah and Mitzvos – which in light of this subservience are all equal.



Sicha Five:

Concern of the king: highlighted by the five Mitzvah Campaigns:

This idea [that every Jew has the power of a king in order to conquer the Yetzer Hara and thus rule his own "little city"] has a specific significance to Yud Shvat, the day of passing [elevation] of a leader and "king" in Israel.

The objective of a king is to establish order; "for were it not for fear of it [government], men would swallow one another alive". The positive expression of this being: absolute subservience to the source of kingship stemming from the King Above; "everything that exists...would not exist except from the truth of His existence". [Thus explaining how a mortal king can even be likened or compared to the Heavenly King: since physical kingship is only an expression and/or metaphor for G-d's kingship.]

There is in this an advantage of the "king – subject" relationship over the "father – son" relationship: A son, no matter how closely, or in how many ways he relates to his father [love, fear, respect etc.], he is, at the end of the day, his own independent being separate from his fathers existence. Whereas a subject relates to his king in one manner [i.e. awe] and has not individual existence outside of his loyalty and allegiance to the king.

This finds expression in the two general categorizations of Mitzvos: a) each individual Mitzvah, with its specific objective, set of laws and meaning, reward and punishment. And, b) the common denominator and "great equalizing" theme of all Mitzvos: the fact that they are the decree of the king; their fulfillment forming a bond to him, and their disregard an act of treason.

Summary: significant connection between "kingship" and Yud Shvat; the essence of kingship: absolute loyalty and devotion of the subjects to the king; this idea originating and is an expression of G-d's kingship; the difference between the father-son relationship with that of the king-subject; the two categories within Mitzvos.

Just as earthly kingship finds expression more openly in certain areas or ideas than others, so too in regards

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to the Heavenly Kingship, so to speak. Certain Mitzvos express kingship more openly than others, namely: the five Mitzvah campaigns.

The Torah Campaign: As mentioned above [Sicha 4] "the rabbis are called kings"; to the point where the physical reality can be altered via Torah.

The Tefillin Campaign: Tefillin are called the 'crown' of the King.

The Mezuzah Campaign: "the way of the world is, the king sits inside [his palace] and his servants guard him; but the Holy One Blessed be He, His servants [Israel] are inside while He guards them from the outside [via Mezuzah]."

The Beis Ma'lei Seforim [acquisition of Holy books] Campaign: Seforim are likened to Techeiles [blue dye of the Tzitzis], which is likened to the sky which is likened to the heavenly throne which expresses kingship.

The Tzedakah Campaign: Paradoxically, despite his potential wealth a king is actually supported by his subjects. [And, (again paradoxically), while a king must be wealthy he is nonetheless cautioned against the preoccupation of the acquisition of wealth.]

The Shabbos Candles Campaign: Shabbos, illuminated by the Shabbos Lights, is the 'king' of the realm of time. The Lights of Shabbos also illuminating all the ways of man.

Summary: kingship is expressed more overtly in some ideas than others; Torah- the rabbis are called kings; Tefillin – the crown of the king; Mezuzah – G-d's protection; Seforim – compared to Techeiles which is likened to the Heavenly throne; Tzedaka – the king is supported by his subjects, and; Shabbos Candles – illuminating the kingly realm of time i.e. Shabbos.



Sicha 6 – Hadran

1. It is fitting to conduct the [Siyum] completion of the tractate Sanhedrin specifically on the 10th of [Yud] Shvat because: A) The conclusion of this tractate concerns itself with "the passing of the righteous [Tzadik]", and B) It is this very tractate which the Previous Rebbe selected in the communal dividing of the entire Talmud [Chalukas HaShas].

The Previous Rebbe literally devoted his life to the concern of matters both "between G-d and man" as well as matters "between man and his fellow"; this being a primary function of a king –

the laws concerning kings being found primarily in the tractate of Sanhedrin. [Thus explaining his connection to this specific tractate]

The concept of [Malchut] Kingship stems from the Torah itself [Sanhedrin]. It is for this reason that the laws pertaining to kings are stated in, and elucidated by, the Torah [as we find in the tractate Sanhedrin itself – the elaboration of the laws of kings follows only after the laws of Sanhedrin [i.e. Torah] are stated]. Since it is the Torah which reveals to us the concept of kingship and the laws pertaining to it [i.e. Torah is their source] it therefore follows that in certain regards Torah transcends kingship. As we find, for example, 1) concerning the various Mitzvos that take precedence over Torah study, and 2) the idea of Teshuva which rectifies a certain defect or deficiency in Torah – both of which transcend or rise above the Torah, yet at the very same time were revealed by the Torah itself.

Summary: The reasons for the Siyum on tractate Sanherin: 1)"The passing of a Tzadik" 2) The connection to the Previous Rebbe specifically – the idea of kingship by means of Torah.



The final Mishnah in Sanherin reads: "...nothing of the banned [property] shall adhere to your hand' [of a subverted city]. For as long as the wicked are in the world, [G-d's] fierce anger is in the world; when the wicked perish from the world, [G-d's] fierce anger disappears from the world."

The Gemara elaborates: "who are the wicked [to whom the Mishnah refers]? Rav Yosef answers: thieves." The Gemara then cites a Beraisa:

"The Rabbis taught in a Baraisa: when a wicked man comes to the world [Divine] anger comes to the world, as it is stated 'with the coming of a wicked person comes derision too; and with shamefulfulness, disgrace'. When a wicked person is lost from the world [i.e. dies] good fortune comes to the world... [On the other hand] when a righteous person departs from the world misfortune comes to the world...when a righteous person comes to this world good fortune comes to the world, as it is stated: 'this one will bring us relief from our work and from the toil of our hands'".

Rashi comments: When misfortune is imminent the righteous are gathered in by G-d [i.e. pass away] (in order to spare him the suffering the world is about to endure. Thus the death of a righteous person is a harbinger of misfortune).

But when a righteous person comes to this world the misfortune ceases, as it is stated: "this one will bring us relief".

There are a number of points which require clarification:

1) Both the Gemara's query "who are the wicked" and Rav Yosef's response "thieves" present difficulty: it has already been made clear several times in this very tractate of Sanhedrin that the definition of a wicked person is one who has transgressed a Torah prohibition, e.g. in regards to one who is disqualified from testifying in court based on the assertion that he is a "wicked witness". What then is: a) the question "who are the wicked", and b) the response specifically thieves [to the exclusion of any other sinner]?

A solution offered by the commentators is: since the Mishnah in question is discussing the laws of a subverted city [Ir Hanidachas], the "wicked person" mentioned here must have some sort of association to the subject under discussion. It is impossible that we are referring to the idolaters of the Ir Hanidachas itself, for the verse, and indeed the Mishnah itself, are dealing with prohibition of taking possession of the banned property which only comes into effect after the inhabitants of the subversive city are no longer in existence. What then does it mean

when we say "when a wicked person exists in the world"?

This then is the question "who are the wicked", i.e. who are the wicked we are referring to here? To this Rav Yosef replies: thieves, i.e. those that steal from the condemned property of the Ir Hanidachas. [It is referred to as "stealing" – even though the prohibition is in actuality against deriving any form of benefit from it [Issur Hana'ah] – as the Mishnah in Semachos clearly states: "one who steals from banned property". This can also be seen from Scripture which calls Achan's pilferage of the banned property of Jericho as 'theft' condemned by G-d.]

But this explanation is still somewhat difficult, for while the term "theft" can indeed be applied here, why did Rav Yosef feel compelled to specifically alter the term used in the verse "adhere to" [yidbak] in favor of "stealing" [geneivah], or even instead of the primary word used in regard to Achan "they seized" [lakchu].

2) There is a discrepancy between the term which the Mishnah and which the Baraisa employ in order to illustrate G-d's divine wrath. Where the Mishnah uses the phrase "charon af" [fierce anger] the Baraisa chooses to use simply "charon" [anger]. This is certainly not a mere arbitrary variation

of phraseology, as the Rambam clearly informs us that the term "charon af" is used expressly in reference to idolatry. The simple explanation for this is: the Mishnah here follows a discussion about Ir Hanidachas it therefore appropriately makes use of the term "charon af", whereas the Baraisa – composed in an era when the sin of idolatry was virtually obsolete; the irrational desire towards it having already been abolished by the members of the Great Assembly – is speaking very broadly about evil doers in general.

What needs to be understood though is why the Baraisa utilizes the term "charon" at all where it could have simply said "misfortune [Ra'a] comes to the world", as we see in contrast from the wording employed when illustrating the affect of a wicked man leaving the world, viz.: "good fortune [Tov'a] comes to the world", or alternatively when a righteous man departs from the world it says "misfortune [Ra'a] comes".

3) Based on the above [# 2 that the Baraisa speaks of wicked people in general – as apposed to idolaters in particular] the direct connection of the Baraisa to the Mishnah is unclear.

4) "When a righteous man comes to the world", the Baraisa informs us, "good fortune comes to the world". To

which Rashi adds in his commentary: "misfortune ceases". This remark would appear to be redundant as it seemingly is included in what the Baraisa already has said.

5) What is the connection between the conclusion of the tractate with its beginning which discusses the various number of judges required in different types of cases.

Summary: The difficulties needing clarification: a) why does Rav Yosef choose specifically those that steal as his reply b) the discrepancy in the term used by the Mishnah and the Baraisa ["charon af" and "charon"] c) the relevance of the Baraisa to the Mishnah d) the novelty in Rashi's remarks, and e) the connection between the conclusion and the opening of the tractate.



The explanation is as follows:

With his reply Rav Yosef was trying to accomplish the linking of the subject matter of the Mishnah [i.e. the wickedness of idolaters] with the subject matter of the Baraisa [i.e. the wickedness of transgressors in general] by introducing the conjunctive point, between them: thieves. The wickedness of thievery contains and combines within itself a bit of the qualitative

components of both idolatry [-hence the "charon" derived from idolatry's "charon af"] and the remainder of transgressions.

To preface: the expression of the Baraisa "a wicked man comes to the world [Divine] anger comes to the world" raises a difficulty: -

[Parenthetically, the concept itself needs clarification. No person is born wicked; he only becomes wicked by his own choice. How then to we say "a wicked man comes into the world" as if he emerges into the world a wicked man post facto? Two possible explanations are: a) what is intended by "comes to the world" is not that he is born; rather that at the moment he embarks on the path of evil his wickedness is "born" in the world, and b) the Talmud relates an incident involving a pregnant woman who craved food on Yom Kippur, when her craving did not subside she ate in accordance with the Halacha. Nonetheless, the child issued from her turned out to be wicked – "before I formed you in the womb I knew you". What remains difficult is as follows:] -

What is this anger that is found in the world so long as the wicked person exists [and has not been destroyed or not repented]? Seemingly, according to the Torah, when the Mitzvos are fulfilled blessing results – "If you follow My

statutes... I will give your rains etc." – and vice versa when the Mitzvos are not kept the opposite of blessing result. Why "charon", anger?



The Rambam differentiates between two types negative commandments which, when transgressed, can be rectified by fulfilling a positive precept. There is a "Lav Hani'tak L'Aseh" i.e. a prohibition that has been removed [from the ordinary remedy of lashes] to [the remedy of] a positive commandment, and there is a "Lav She'Yesh Alav Tashlumin" i.e. a prohibition that can be remedied by compensation. The Rambam then goes on to place the prohibition against theft and robbery [Geneiva and Gezeila] into the latter category. This seems peculiar since the reimbursement of one's theft is actually a positive commandment; "he shall return the article which he had robbed", "he shall pay double" etc.

The Rogatchover Gaon explains: what happens by a Lav Hani'tak L'Aseh is that the positive commandment completely cancels and replaces the negative commandment, whereas when one steals, the action of robbing [the negative commandment] is perpetually repeated every moment [Pe'ula Nimsheches] until the theft is returned. The negative act of theft is remedied

only from the moment it is returned and onward, and not retroactively]. Hence, in regards to the "wickedness" of theft, so long as the wickedness exists [i.e. the theft was not returned] there is "anger" in the world.

This then is how the prohibition of theft is the intermediary between idolatry and all other sins. This concept – i.e. the perpetual repetition of the transgression every moment it is not rectified – is actually applicable, albeit subtly, to all transgressions. The moment one commits a transgression of any kind they are required to repent, to do Teshuvah [which, according to Rabbi Shneur Zalman – following the opinion of the Rambam – is a positive commandment], ergo, so long as he has not repented the evil generated from his sin continues to exist. The distinction of theft is that this constant perpetuality of wickedness is more readily apparent, for it exists in the form of the unreturned theft; whereas in reference to all other sins it exists simply in form of his lacking repentance.

The question now is: all that we explained above in regards to Pe'ula Nimsheches is equally applicable to robbery [Gezeila] as it is to theft [Geneiva], why then does Rav Yosef cite theft specifically?

The idea can be explained as follows. The Gemara [Baba Kama] states: the punishment for theft is more stringent than that of robbery [one can pay up to 4 or 5 times the amount] for a thief "mocks" the eye of the One Above. A robber has no fear of man [i.e. his victim] or of G-d. A thief, however, who steals clandestinely, honors man more than G-d. He takes precautions not to be seen by his victims, but he is not afraid to be seen by G-d. The thief thus denies the basic tenets of Judaism that G-d is aware of man's actions and rewards and punishes them.

This that the thief's actions reek of idolatry is applicable, to a certain extent, to all transgressions. For whenever one transgresses any sin they are essentially saying that they do not fear the eye of the One Above. [Although, ironically, they do try to conceal themselves from their fellow man, as the Talmud relates "if only your fear of Heaven was equal to your fear of man"]

Based on this we can understand the novelty of Rashi's explanation [and clarification of the Baraisa]: since the "wickedness" is in perpetual continuation so long as the wicked person exists in the world, therefore, although when a Tzadik comes to the world "good fortune comes to the world", nonetheless, the evil of

the wicked person does not cease to subsist [just as, conversely, when a wicked person comes to the world, the good fortune that has been present beforehand through the arrival of the righteous person does not discontinue]. It is possible for both of them to coexist.

[As the Gemara [Yevamos 78b; see there at length] elaborates: that in the place of a person's judgment, there they mention his righteous deeds. That is to say, that in the place where they judge him guilty, there they make mention of his good deeds; illustrating the coexistence of two seemingly contradictory entities.]

The novel innovation of Rashi's explanation is that, [contrary to notion of evil and good coexisting], with the arrival of a righteous person to the world, not only does "good fortune come" but the presence of evil ceases as well. Rashi finds support for this idea from the verse quoted further in the Baraisa: "this one will bring is relief". For true relief [i.e. comfort] does not only begin a new stage absent of negativity, but actually retroactively alleviates and rectifies the pain and evil of the past.

Finally, what is left is to elucidate the connection of the conclusion of the tractate to its beginning.

To preface: the simple explanation to this is as follows: the rectification of theft, evil, subversive city etc. ["misfortune in the world"] comes about via the courts and judges [enumerated in the beginning of the tractate]. But in essence, the true purpose of Sanhedrin is not only to repair and to ultimately eradicate the evil ["wickedness ceases"], but to affect that evil and wickedness do not come to the world at all.

Case in point: through proper and good Sanhedrin it was accomplished that a subversive city, Ir Hanidachas, never did, nor will occur!

Summary: Rav Yosef illustrated a conciliation between the Mishnah [idolatry] and the Baraisa [all other sins] with his reply: thieves – for thievery is similar to idolatry in that that is perpetually reoccurring [Pe'ula Nimsheches] and that it "mocks" the eye of the One above. The novelty in Rashi's explanation: with the arrival of the righteous person, the Tzadik, this negative Pe'ula Nimsheches ceases. The connection to the beginning of the tractate: through the Sanhedrin, the prevention of wickedness coming to the world in the first place.

Sicha 7:

Chitas; Tzedaka collection; 25th anniversary of Yud Shvat

It is customary to raise awareness about the daily study of Chitas, [especially] on this day which "all that he has accomplished [throughout his lifetime]" stands in a state of elevation etc. Likewise, to raise awareness about the Tzedaka collection benefiting those who study Torah [altruistically]; [everyone who contributes should] attach their name and mothers name, to be mentioned for blessing as is appropriate on this 25th anniversary of Yud Shvat.

Sicha 8:

the meaning of "the Song of the Sea" [Shiras HaYam]; those that appose the Mitzvah Campaigns

Although occurring in the year 2248, the 'song of the sea' is still relevant today, as demonstrated by its daily mention in the prayers, and [to a greater degree] the annual Torah portion.

Song expresses the unlimited depths of the soul. Yet, song must be limited to a certain extent [words, verses etc.]. This is analogous to the spiritual toil of the infinite soul [song] while it is garbed in the limited body [words]. Indeed this is the objective of our spiritual efforts,

to draw the intense super-rational desire to cleave to G-d into the rational specifics of day to day life.

This is: "You are all standing this day before the Lord, your G-d the leaders of your tribes... your woodcutters and your water drawers". Firstly there must be the "standing" firmly, followed by "all [of you]" up until the very details "the leaders" and "water drawers"; i.e. drawing the connection and unity with G-d from the house of study to the house of prayer down until are daily mundane lives.

[This was the order of the "Song of the Sea" as well. The parting of the sea began with "Moshe lifted his hands" followed by the sea dividing into twelve parts etc. until the reached the land of Israel, working the land, resting on the seventh year etc.]

Summary: the paradox of the Song of the Sea, infinite [song] yet limited [words]; drawing the infinite resoluteness into the limitations of the day to day; "you are all standing here today", beginning with "leaders" up until "water drawers"; from the house of study to prayer etc.



We find ourselves in an exile of such intense darkness etc. that there are

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those that which to reignite the old war against Chassidus, to the point where they harass [Heaven save us] young men who are engaged in the Tefillin campaign. The only possible explanation for this can be that their own Tefillin [and perhaps Mezuzos as well are not kosher! Yet they attempt to disguise their war in a cloak of purity... As the Previous Rebbe related to me when someone protested the giving of Tzedakah at night [based on Kabbalistic reservations], that in all likelihood he does not give charity during the day either...

To make it absolutely clear: one should not engage in any sort of debate with these detractors...it is between then and G-d. The singular mode of operation is in accordance with the Shulachan Aruch, in which is states in the very first law "do not be ashamed from scoffers", rather to continue ones efforts in spreading Judaism [as my emissaries], and without even reckoning with the opposition. This is the way to be victorious, until the "Chassidim with have the upper hand".

Any other approach has no connection to Lubavitch, as the Alter Rebbe instructed after her was released from Petersburg to approach the Misnagdim with a "humble spirit". For any activity

not in accordance with Shulcha Aruch is negative.

The question "how is it possible that there is opposition to the Mitzvah campaigns?!" can be answered from Krias Yam Suf itself: the Idol of Micha crossed the sea together with the Jews and remained in existence...so too, after many years have passed since the 19 of Kislev there is nonetheless those that wish to raise opposition...this should not deter us...on the contrary... this should only add in our positive actions.

Fortunate are those that are involved in the Mitzvah campaigns. In order to attach some tangible action to this, I will begin by distributing two dollar bills via the "tankist'in" to all the assembled [one do with as he wishes and the other for Tzedakah].

Sicha 9:

Preparing for Shabbos

Since the preparations for Shabbos being already on Wednesday, there fore we should prepare ourselves with joy, especially on this Shabbos of "song", which is connected to the resurrection of the dead "the everlasting day of Shabbos". We do this by conducting ourselves, still in the time of exile, with a "strong hand".

לזכות

ר' אליעזר חיים וזוגתו רבקה בתי'

יוצאי חלציהם וכל בני משפחתם שיחיו

לפידות

בוענאס איירעס, ארגענטינא

לעילוי נשמת

הרה"ח התמים תלמיד תו"ת בלויבאוויטש שבלויבאוויטש

ר' אהרן לייב ליין ע"ה ז"ל

בן הרה"ג הרה"ח כו' ר' יהושע הי"ד ז"ל

אב"ד בעשענקאוויץ

בן הרה"ח שו"ב ר' חיים דוד הי"ד ז"ל

בן הרה"ח ר' משה לייב ז"ל

בן הרה"ח המפורסם כו' ר' פרץ חן ז"ל אב"ד טשערניגאב

מגזע חסידי חב"ד ליובאוויטש

נפטר י' שבט תש"ב

ת.נ.צ.ב.ה.

ע"י יוצאי חלציו

הרה"ת ר' יחיאל מיכל ראסקין – ליין ומשפ'

הרה"ת ר' שלום דובער ראסקין – ליין ומשפ'

הרה"ת ר' חיים דוד ליין ומשפ'

הרה"ת ר' בן-ציון ראסקין – ליין ומשפ'

"יהי זכרו ברוך"

לזכות ולאורך ימים ושנים טובות
ולהצלחה רבה ומופלגה בכל
של ר' יעקב זיסל הלוי בן בלומא
לרגל יום הולדתו כ"ו טבת
ולזכות זוגתו רבקה שתחי'
ויוצאי חלציהם
אילן לייבל יצחק הלוי שיחי'
יאיר מנחם הלוי שיחי'
בנימין יוסף הלוי שיחי'
מיכל שרה חנה שתחי'

לזכות

גיסי היקר והנעלה וכו' וכו'
הרה"ת ר' יוסף יצחק בן גאלדא ליבא שיחי'
לרגלי מלאות לו ששים שנה
לאורך ימים ושנים טובות
ילך מחיל אל חיל בעניניו הפרטיים והכלליים
בגו"ר
וזכות אבותיו מסייעתו