



# *Farbrengen* with the *Rebbe*

התוועדות  
י"א ניסן ה'תשמ"ג



פארבריינגען עם חרבי

קיצורי השיחות נועדים להקל על התלמידים ש"לעקוב אחר השיחה, ופשוט שהוא כולל רק חלק מהעניינים המדוברים, בדרך אפשר וללא אחריות כלל וכלל, ושגיאות מי יבין.



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# פתח דבר



לקראת יום הבהיר – י"א ניסן, הננו מוציאים לאור הנחות וסיכומים על השיחות מהתוועדות י"א ניסן תשמ"ג.

הקובץ יוצא לאור ביחד עם הווידיאו החדש של ההתוועדות היוצאת לאור לראשונה במסגרת סדרת "פארברענגען עם הרבי", היוצאת לאור על ידי חברת JEM במשך השנים האחרונות, ומזכה את אלפי תלמידי התמימים ואנ"ש בכל רחבי תבל, להשתתף ב"פארברענגען עם הרבי" בבחינת "יהא רואה בעל השמועה כאילו עומד כנגדו".

כמנהגנו, נערכו בקלטת זו כל השיחות ממהלך ההתוועדות עם תרגום מילולי ע"ג המסך.

התרגום המופיע על גבי המסך, נערך בצורה מילולית באידיש, בלה"ק, באנגלית, בצרפתית, בספרדית, וברוסית – מתוך השתדלות להיצמד ככל האפשר ל"לשון הרב", למעט מקרים בודדים בהם נעשה תרגום ענייני יותר, להבנת העניין לאשורו.



כבכל חודש, בנוסף לווידיאו - מצורף גם קובץ זה היוצא לאור כדי לשמש כעזר וכסיוע להכנת תוכן ההתוועדות מראש, ובו 'הנחה' מכל ההתוועדות בתרגום לאנגלית (באדיבות חברת JEM ו Sichos in English).

כדי להקל על הבנת שיחות ובריכוז במהלך הצפייה הבאנו בזה 'קיצור וסיכום' מהשיחות וכן שאלות על עיקרי הדברים.

בנוסף לקובץ זה יצאו גם קובצים נוספים: א) רשימה מילולית באידיש מדברי כ"ק אדמו"ר בהתוועדות. ב) 'הנחה' בלשון-הקודש – תורגם ונערך ע"י חברי המערכת.



ויה"ר אשר בזכות ה'קאך' בלימוד תורת רבינו, ובפרט באופן ש"רואה בעיניו ממש את המשלח, נשיא דורנו, שנותן לפניו היום שליחות זו", נזכה במהרה לקיום היעוד ד"תורה חדשה מאתי תצא", ונזכה לחזות באור פני מלך חיים, ולהשתתף בגשמיות ובמוחש בעוד פארברענגען עם הרבי, בביאת משיח צדקנו בקרוב ממש.

## ועד תלמידי התמימים העולמי

כ"ה אדר ה'תשע"ז

יום הולדת הרבנית הצדקנית

מרת ח'יה מושקא שניאורסאהן נ"ע

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# MAAMAR



“Just as the days that you left Egypt, I will show you wonders.” Our Rebbes asked: Why does the verse emphasize that wonders of the coming redemption will be similar to the wonders of the Exodus from Egypt?

The Zohar also asks: The verse says “the days,” in the plural, but the Exodus took place on one day – “on that very day” on the fifteenth of Nissan?

Additionally: Jewish law obligates us to recall the Exodus from Egypt every day; in fact, twice a day.

So the additional question is: Why do we stress that it was from Egypt, and not simply “going out from slavery to freedom,” from exile to redemption?

Why must we emphasize Egypt, and then, when mentioning a later redemption – from Babylon etc, we compare it specifically to the original Exodus, when we left the land of Egypt?

Now, Chassidus explains in many places that every physical action is rooted in the spiritual.

We see in our own lives: In the body-soul relationship, that the soul drives the person’s actions.

So too, every physical act must reflect something spiritual, and, in fact, the spiritual element is the main and central

purpose. Although “action is the most important thing,” the physical deed affects not only the body, but also the soul. Obviously, though, the spiritual aspect is extremely significant, and in many ways it is the most significant.

For example, the “ladder” which enables our Torah study and mitzvot to ascend on High, is prayer. Now, although prayer must be verbalized, it is defined as “What is the service of the heart? This is prayer.” Although prayer must be verbalized with one’s mouth, its focal point is the spiritual aspect, which is committing the heart to God.

And once the heart is subjugated to God it will then impact all the other organs, which will affect our Torah study and fulfillment of mitzvot which we do with the other limbs of the body, including the mitzvot that are dependent on our thought and speech.

Similarly, we are told that “Man has three masters.” One is the brain; the mind.

Then there is the world of the emotions, located in the heart, “there is no service like the service of love” and with which we love God, “love the Lord...with all your heart.” This, of course, is a spiritual service.

The same is true regarding the focus of the Exodus: The spiritual aspects are the source of the physical aspects.

Therefore, to understand the physical aspects, we must first understand the spiritual features.

Every person has a spiritual “Egypt” in his Divine service, and he must go out of that spiritual Egypt. This is a daily charge.

“Man was born to toil” in all three areas: the toil of mitzvot, of prayer, and of Torah study.

Each must be accomplished with an approach of “leaving Egypt,” which is why we must recall the Exodus every single day.

And being that the service of the day is unlike the service of the night, we see that there is a service that is only during the day – the Temple service was only during daytime, whereas at night “the Sanctuary gates were locked” – we remember it separately each day and night.

This is why we mention it each day, and compare it to every exile, and we also compare it to every subsequent redemption, including the coming redemption from our final exile, may it be speedily in our days through the righteous Moshiach.

The spiritual “Egypt” is as follows: “Service” is defined, as the verse says, “to work it and guard it.” The Targum explains “To work” refers to the positive mitzvot; “To guard” – the negative ones. These correspond to the limbs and veins in the body, which are a reflection of the same levels in the soul, as explained in Tanya.

Now, we see the same thing in a person who is serving God: the foundation of our service of God is, as the Code of Jewish Law states, based on the Mishnah “Prayer must be conducted with solemnity”: “To contemplate God’s greatness, and man’s lowliness.” This meditation will impact the emotions and bring to the love of God “with all your heart;” the heart will then impact all the other organs, and lead to action.

Now, we see in the spiritual realms as well as in the human body, that in order for a thought from the head to impact the heart, it must pass through “the narrow strait of the neck.” In Hebrew, “meitzar – strait” is the same word as “mitzrayim – Egypt.” Why is this so in the body? Because the spiritual realm functions in a similar way.

For meditation to produce an emotion in the heart – in holy matters, as well as in mundane affairs – the process is as follows: Intellect will not directly produce an emotion, for they are two opposites: Intellect requires quiet and repose – we see this clearly: a meditation will only be true and profound if one will focus on an idea alone; calmly and without excitement.

Emotions, on the other hand, come with passion.

The definition of an emotion – whether love or fear and their derivatives – is excitement, which is eventually expressed passionately.

Now, when one meditates coldly and dispassionately, in order to reach the core of the idea, he must be completely objective, and he must make every effort to reach the complete truth of the matter.

Then, after weighing both sides of the issue, he comes to a conclusion, and his conclusion is that there is good and the other is bad, and he must shun the bad and do good.

This logical awareness must then become a subjective awareness: this is good for me, and this is bad for me. Only then will he act on it. As a logical conclusion alone, it will not compel action.

But when one dwells on the intellectual conclusion – that this is good and this is bad, and it becomes a subjective awareness – this is good or bad for me, the result is a powerful emotional decision to “love God,” to love only those things which are Godly.

Furthermore, it says “‘Love with all your hearts’ - with both your inclinations” the love affects the Animal Soul as well – he subdues and transforms the Animal Soul so that it, too, begins to love God, this love exists in the same word as the Godly love.



Now, when one contemplates and reaches a conclusion – after considering all the angles and weighing the pros and cons, 49 ways this way and 49 ways the other way, one reaches a decision. It is a descent from the level of thought and contemplation, however, he remains within the world of intellect.

But in order for intellect to be transformed into an emotion, it requires time.

We need to change and diminish the unique quality of intellect, so that it will be able to relate to the body, to excitement.

This is why, in the physical body, we have the “narrow strait of the neck,” where everything that flows from the brain is narrowed down and becomes limited and measured – which is why it is called a “narrow strait.” Only then it can reach the heart, where it will become expansive once more, but in an emotional way – in the world of the emotions: love, fear and their offshoots.

Now, as intellect passes through the neck, it lacks the purity of intellect as well as the expansiveness of emotion. At this point, one’s evil inclination can tap into it.

The neck is comprised of the “three ministers of Pharoah”: the “wine steward,” the “baker,” and the “butcher.” Chassidus explains at length in the derushim where it speaks about the going out of Mitzrayim and the three ministers, what these three mean in terms of man’s service of God.

Now, it is possible that the “neck” and its “three ministers” – the windpipe, the esophagus and the veins – will, for whatever reason, be able to obstruct the flow of the intellect from the brain and will not permit his logical conclusion to influence his emotions, that his “mind should rule the heart.”

This can result in a state, God forbid, where “man’s heart remains evil.” And this is a state of Exile.

Instead of a Jew being in his rightful condition, “literally a part of God above,” and his soul being his main concern; instead of being “the child of the Lord, your God,” and “My firstborn son, Israel” – the Jew is “banished from his Father’s table,” the table of his Father, the King. He is in a state of exile because of the meitzar, because of his “Egypt.” Every state of exile is caused by sin – “because of our sins we were exiled from our land.” A Jew really belongs in the Holy Land; it is called “Israel” because that is what she is – an eternal inheritance from the Eternal God to an eternal people.

Yet, “we were exiled from our land” for one reason only: “because of our sins.” This prompts the Zohar’s question on the verse “when a soul sins”: How can a Jew sin? It is completely illogical.

The soul is “literally a part of God above,” and it is a soul – “the soul is the blood” and “the blood is the soul” – which animates literally the entire body. So how is it possible for a person to sin? It is entirely incomprehensible.

And this is the state of Exile. The cause of “our sins” is the “narrow strait of the neck,” which constricts the brain’s rule over the heart and certainly the rule of the soul over the body – its efforts to transform the body – instead we sin, and as a result we are exiled. Thus the physical exile is a result of the spiritual exile in our service of God.

The intellectual meditation should result in humility, which is the preparation for prayer. But when the meditation doesn’t impact the heart, when the “neck” blocks it from being effective, it results in the individual being “oppressed,” seeing no sign of progress – “he doesn’t see signs” for he doesn’t see the effect of Divine wisdom on his emotions.

This is the cause of every exile – Babylon, Media, Persia and Greece, up to the present Exile of Edom. This all began with the Exile in Egypt.

All of these exiles were caused by the “meitzar of the neck” – our service was narrowed and limited. It began with serving God in a constrained way, without investing “all your might – all your energy,” and then you are not truly fulfilling the Divine Will. As explained in Brachos: When it is without “all your might,” it is not considered fulfilling God’s will. And this leads to the physical Exile.

God created man’s physical body in such a way that between the brain and the heart is the narrow neck. Why is this so physically? Because it is so spiritually.

As explained above, for intellect to transform into a holy emotion it must pass through a “narrow strait.” However, God has also said – and therefore enabled and empowered us with – the Ten Utterances with which the world was created, which conclude, “let us make man in our image.” The verse states: “I said you are Godly, all of you are all of the most high” – because you were created in the Divine image, therefore “you are all of the most high.” Even as you are within the lowly world, even in your personal affairs and your own pursuits – nevertheless, “you are all of the most high.” Chassidus explains in the derushim of Ki Seitzei at length, that when a Jew “goes to war” with his evil inclination, he is in a superior position: He goes out to war “upon the enemy,” not “with the enemy.” The enemy cannot possibly have the same status, God forbid, as the “most high,” and certainly not as “You are Godly.” Therefore, when a Jew “goes out to war,” he is already “upon the enemy.” And once he heads out for “battle” God grants additional strength, “and delivers him into your hands,” and when God “delivers” He certainly does so in the fullest.

This is especially true when one gathers his ten soul powers, “you shall love God with your whole heart and soul” – with all the ten powers of the soul.

This creates an “assembly of the Lord,” and “God stands in the assembly of the Lord,” and more so, “He comes there first.” And then, his Divine service transcends all obstacles”; the world ceases to conceal the Divine, for “God resides within them.” And inasmuch as we know in advance what He will do, we already “transcend obstacles” – we are already “of the most high” and we are already “Godly.” And “God arrives first”: wherever a Jew goes, God goes ahead of him.

This is the uniqueness of the Mezuzah: The King – God – guards his servants – the Jews; God protects them and goes out before them “to show them the way.” This is true even in a time of “double darkness,” the “double darkness” of the final period before the redemption.

Specifically now, we have “the advantage of light amidst darkness” and “the advantage of wisdom after folly,” by redoubling our efforts to disseminate the wisdom of Torah, including the truest parts of Torah: Chassidus, the inner soul of Torah – “spreading the wellsprings” until they reach “the outside.” This causes our Divine service to be free of narrowness and limitations – we serve God “with all our might,” and we are immediately redeemed: For we are “deserving,” the redemption is “brought closer” and comes right away, and we merit the true and complete redemption through our righteous Moshiach.

This will be because both Above as well as below, with the Jew, the prevailing condition will be “like the days of the Exodus from Egypt”: Now, too, the Jew will go out of his limitations.

And he will do so not only one day a year, rather “days” in the plural: He will fulfill his obligations every single day, “serving his Master,” for which he was created – “to make Him a dwelling in this lowly world.” He therefore “wages war” against that which is “lowly” and transforms it so that it is fit to be a dwelling for that which is elevated – for God, whose very essence will reside in this dwelling.

In “the days that you left the land of Egypt,” “The King of kings revealed Himself – a revelation of His essence – and redeemed them.” May He “show us wonders,” speedily in our time, with the coming of the true and complete redemption through our righteous Moshiach.

# Summary Sicha 1

## The Unique Aspects of This Farbrengen

### Opening with a beracha

– 5 min

In accordance with minhag Yisroel, we begin with a beracha that this gathering add in the greatness of Hashem's Name.

This beracha isn't being given just to individuals, but rather to the *tzibbur*. The fact that there is a community – *tzibbur* – increases the blessing, since *tzibbur* is not just a large number of individuals, who are limited – as we see that all physical beings die – but rather a new entity which is eternal, as we see in *halacha* that “the *tzibbur* cannot die (cease to be),” because a *tzibbur* is connected with Hashem, moreover, it adds to His greatness.

### The More The Better

– 10 min

Being that there are many times ten people – many *tzibburim* – this multiplies the beracha accordingly,

as R' Yossi says that we add in birkas hamazon depending on the number of participants in a meal, since the greater amount of Jews present, the greater is the manifestation of *Elokus*. So, too, we see the halacha by reading the *megilah*, that it is a mitzvah to read it as publicly as possible.

The reason for this is simple: each person brings his unique contribution to tip the world to the good.

### The Place And Time

– 4 min

Moreover, the farbrengen is taking place in a special place and time.

Place: a place of Torah and of *tefillah*.

Time: we are in 1) a month during which we do not say *tachanun*, 2) days when we say the “*nossi*,” and 3) the month of Nissan, which is connected with *nissim* – miracles.

## **Even The Goyim**

– **6 min**

In addition to all the above, this farbrengen is connected with accepting upon ourselves good resolutions in all holy things, to make the **entire** world a *dora betachtonim*, including the non-Jews. This is done

by persuading them to fulfill their *Sheva Mitzvos*, not because of logical conviction but because Hashem has so commanded. This is in accordance with the times of Moshiach, when “all flesh together will serve G-d,” and this explains why the Rambam wrote the laws of *Sheva Mitzvos B'nei Noach* near the laws of Moshiach.

# SICHA

# 1



## **The Unique Aspects of This Farbrengen**

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### *Opening with a beracha*

It is the Jewish custom – and “a Jewish custom is Torah,” especially one which is discussed several times in Talmud – that “we begin with a blessing.” First of all, “blessed are those who have come.” Especially as they come “in the Name of God,” for the purpose of this gathering is to “exalt His Name”; to increase Godliness in the world.

This is accomplished when Jews fulfill their task; every Jew individually.

How much more so when we gather together, and we have “the merit of many,” the “merit of the community.” In addition to the merit of many individuals, a community is a new entity, with a new merit.

A community is not only a gathering of many people – through the power of their unity, they become a new entity; the people become one unit.

The power of this new body is very strong; in fact, it is eternal.

In the language of Jewish law: “A community does not die.” For example: A sacrifice must be offered in the presence of its owner, who performs the accompanying rituals. But with regard to a communal sacrifice, even if several generations have



passed since the community became obligated to offer the sacrifice – had the privilege to be obligated – nonetheless, the sacrifice can still be offered, because it is the same entity, several generations later. The community itself lives on.

We see a practical application in Jewish Law about this new, eternal entity, of many individuals which gathered together and became something new.

This can give rise to a question: How can we be eternal if we are mortals of flesh and blood, who are created in a fashion, that after a certain occurrence, “a son fills his father’s place?” The answer: our gathering is in “the Name of God.” Additionally: We are not only *recipients* of God’s blessings; rather, we “exalt His Name”; we “add strength to the Heavenly Assembly.” It is clear that in order to strengthen and “exalt” something eternal we ourselves must first be eternal.

So too regarding our gathering: When Jews gather together, and more than ten Jews, we are assured that God is also present, as stated in Psalms, “God stands in the assembly of the Lord,” as explained in Maseches Berachot-Blessings.

The Maseches is on the topic of blessings, and therefore it was placed as a “blessed beginning” of the Talmud.

The foundation for Torah study is “fear of God,” and that is why Maseches Berachot itself begins with a blessing which relates to “fear of God” – and this “blessed beginning” of the Talmud, is God’s blueprint for creation, just like the Torah, which also begins with a Bet.

As the Zohar explains, Bet was chosen because it symbolizes *bracha*-blessing. Bet is the first letter of *bracha*; so Bet gives life to the letters of the entire word, like a head, which animates all the limbs of a body.

Now, the verse states that “God stands in the assembly of the Lord,” whenever a group of people gather, as the Talmud says. Now similarly, “In every place where My Name is mentioned, I will come and bless you”; when even one individual Jew – no

matter his location, and no matter his situation – when he thinks about God, God comes and blesses him.

But this verse specifies that “I will come to you”: In regards to an individual person, he must initiate the connection, and his desire to cleave to God will cause God to “come to him.” But in the case of an “assembly of God,” ten Jews together, the order is different: “God comes first,” as the Talmud states, He comes on His own initiative.

Now, this is not only a difference in time, who comes first and who comes second. There is a vast difference in the *quality* of the connection. We see that the one who arrives first, sets the tone in a place, and therefore the place reflects his capabilities and his potential.

This, then, is the difference: In the case of an individual, it is initially a specific place – a specific space, or a specific time – which is limited by the “you,” by a mortal of flesh and blood – yes, a Jew, but still flesh and blood. However, with a congregation, when “God comes first,” when the specific space, or the specific time, begins with the presence of God, then He becomes the “owner” of the place and time, and it reflects His “characteristics” which are beyond measure.

And only afterwards, when the ten Jews gather, creating an “assembly of God,” their arrival adds even more to the holiness and greatness of the place, in quality, and certainly in quantity, to the “tone” set by God. Thus, there is immeasurable greatness here: for we add immense holiness to a place *already* infused with God’s presence. Furthermore, the wording in the verse is not “God is present” but “God stands.” The basic difference is: When we say one is “present,” he is merely located there. When we say “*nitzav*-stands,” it means that he is not merely present, and not merely the owner of this place.

Among different types of ownership, this ownership is described as “stands.” To explain this word, the Torah commentators explain – especially the commentators who

dwell on the inner meaning of the Torah, that the word “*nitzav*” connotes, as in the verse “a *king* stands,” a forceful stand.

The verse states “my sheave *rose*,” but furthermore, “it also *stood-niztavah*.” This refers to the unmatched force and power of a king.

The Talmud says “A king decrees, and a mountain is uprooted.” even in the face of immense obstacles, the stand of a king is so forceful, that his mere utterance – his wish can overcome an obstacle even with the immensity of a mountain.

In our case, not only does “God come first,” but “God *stands*” – the Godliness which came first is a powerful force.

Although we are in a place and time in this lowly world, “the lowest of all worlds” – “lowest” not in terms of space, but in significance, in quality – nevertheless, “God *stands*” here. For we know in advance of the gathering that will follow “God’s arrival”; that a community, ten Jews or more, will gather.

### ***The More The Better***

Now, this is so even with only ten Jews. Rabbi Yosi holds that there is a difference, depending upon the number, he modifies the text of a blessing.

This means that more Godliness is revealed in the world when a gathering is not three Jews but ten, not just ten but one hundred, and so on.

Now, we cannot appreciate this difference in our lowly world, and therefore the law does not follow Rabbi Yosi. For a blessing “draws down” the revelation into the world where the blessing is uttered, and our world is not yet capable of internalizing the difference between ten who recite the blessing or more than ten.

Nevertheless, “all Torah opinions are the words of the Living God.” Many books, especially mystical texts, explain that when we say “all opinions are the words of the Living God” it does not

mean, God forbid, that they are merely well-founded teachings. Rather, in a higher world, or in a different world, both opinions exist, and they both draw down a blessing.

So too here, both opinions have spiritual significance, so there is obviously significant value here today, when more than ten, and more than have gathered, etc.

From Purim as well, we learn the virtue of a gathering: We are now between the “two redemptions” of Purim and Passover.

Jewish Law states that when reading the Megillah on Purim, no matter how many people are present at a Megillah reading, even if there are vast multitudes, you must make an effort to join them even at the expense of your other righteous activities, because “a large crowd honors God.” There is no limit: Even if there are ten thousand, even six hundred thousand Jews – a number which encompasses the souls of the entire Jewish people – Jewish Law rules regarding Purim that even if six hundred thousand Jews are present, or more, and you are aware that they are reading the Megillah, you are obligated to leave all of your pursuits and join them, so that there will be “a large crowd,” even more than six hundred thousand, a crowd upon which we recite a special blessing.

And this concept is always relevant, and it is always applicable, even in this physical world, even in Exile, and even in the Diaspora, for this Law applies to the Land of Israel and to the Diaspora, and even now, after the destruction of the Temple.

From here we can learn regarding other Torah matters as well.

This is a basic logic; the verse states, “salvation comes from much counsel.” When many people gather together, especially many Jews, and they deliberate over an issue, if they are joined by just one additional person, it is sometimes this person who joined the original six hundred thousand, who can offer an innovative idea or clarification, or an answer to a question etc., as we clearly see.

This is the case with Torah study in this world, even during “the double darkness” of the Exile. It is certainly so when we gather here together with the intent – not to increase in mundane, worldly matters – but to increase in Torah and its *mitzvot*, to make good resolutions regarding Torah study and observance of the *mitzvot*.

Surely, every additional Jew who participates is an “entire world,” and he is capable of “bringing salvation and rescue.” As Maimonides writes in a Halachic dictum: “A person should always see himself as equally balanced and the entire world equally balanced,” and when he adds one deed, he tips not only his own balance for the good, but he brings “deliverance and salvation” to the entire world.

### ***The Place And Time***

So the *purpose* of our gathering adds to God’s blessings.

Our gathering has all the special merits, both in time and in space.

In space – it is a “house of Torah study and prayer;” this is a synagogue which also serves as a study hall, so it is a “house of Torah study and prayer.” In time – we are now in “auspicious days,” for during these days we commemorate the sacrifices which the Princes brought to inaugurate the Tabernacle.

Furthermore, every Jew, even when he prays alone, recites the Torah portion about these sacrifices. There is no prerequisite for a *minyan*, as in the case of a Torah Reading. One can recite it, and can derive the lesson of the prince of that day, even while alone. And this is by Torah’s directive, the Torah of Life, a directive for life, and the Torah of Truth, which reveals the truth in everything. When he recites the prayer after reciting those verses, it is because the Torah of Truth tells him to do so.

And we know that “Prayer is always effective.” There may be different levels; sometimes the effect is absolute, at times it is

only partial, but as Torah instructed us to recite the prayer, it is surely effective.

We are now in the days during which we recite this prayer, a prayer which is connected to leadership: “God stands” is related to “a king stands,” and every prince was the “king” of his tribe. And this prayer affects the person who recites it. As he prays, “if I am a descendant of the tribe of” the Prince of that day, he receives the specific Divine sustenance which relates to that specific tribe. And he recites this prayer throughout all twelve days, so although on each specific one of the twelve days, he said “if I belong to today’s tribe,” nevertheless, after all twelve days, he certainly observed the day of his own tribe. So each day may not be relevant to him, but the twelve days together surely do relate to him.

So this is “a day of merit,” and a “place of merit,” and we commit ourselves to increase yet more in matters of holiness, Torah and its *mitzvot*, and in general – to make the world a dwelling for God.

### ***Even The Goyim***

We also commit to make the world a civilized place, for Jews as well as non-Jews. For we hope that “all flesh together will serve God”; “all flesh” includes non-Jews as well. As Maimonides writes as a Halachic dictum: “For then I will turn the nations to a pure language that they worship Him of one accord”; that ultimately, all nations will serve God. For this to occur, we must work in that direction, so that it will not be undeserved “bread of shame.” This concept, that non-Jews serve God, also connects to another Law in Maimonides’ “Laws of Kings”: Every Jew is obligated to do everything within his power to ensure that all the nations of the world fulfill their own *mitzvot*, seven *mitzvot* or thirty, with all of their derivatives, to serve God, Maimonides writes.

They should not fulfill them as logical principles, rather because God so instructed, and He commanded that these *mitzvot*

should reach them through his own personal messengers, the Jewish nation.

By fulfilling these *mitzvot*, a “dwelling for God” is created amongst all the nations, and then the nations will have a “pure tongue, to serve Him.” This all can be accomplished even within the parameters of nature, within the limitations of exile.

Most certainly now, when we have special merit, for we find ourselves in “days of merit” – the month of Nissan, which is described as “the Month of Redemption.” The Talmud says, towards the end of Maseches Berachot, that if one envisions a word – even in a dream – and the word contains the letter Nun, and certainly if it contains two Nuns, it is a sign that he may expect great *nissim*-miracles.

Certainly in our case, where two Nuns are not just seen in a dream: They have the power of Jewish law, for a contract that is drawn up during this month must contain the word “Nissan.” This means that everything accomplished in this month has the full ability and the full potential to rise above the natural order, in a miraculous way, and furthermore – “a miracle within a miracle,” great miracles.

This means, first of all, that all the good resolutions which we want to undertake and which we will surely undertake, will be carried out and fulfilled successfully, in a natural way – corresponding to the effort invested, but also much more, beyond the boundaries of nature, not restricted by the limitations of our efforts.

As often mentioned, this is why our Sages say: “Toil, and you will find.” They did not say “you will succeed,” or “you will obtain,” meaning that your work will be successful. They said, “you will *find*,” like discovering a treasure; its value is far beyond the cost of the effort which you invested in gathering it from the street and claiming it as part of your possessions.

The promise “toil and you will find” is similar to a miracle, and even more – “a miracle within a miracle,” two Nuns.

May God grant success in all of our good resolutions – that they be achieved, with success beyond our original estimations, above limitations and boundaries.

May this hasten the fulfillment of the promise, “In Nissan they were redeemed and in Nissan they will be redeemed,” in Nissan of the year 5743.

And as we will deserve to be redeemed, the redemption will come speedily, and God will redeem us even before the upcoming Passover holiday.

We will then fulfill what we declared at last year’s Seder: “We will eat the festive offerings and the Pesach sacrifices,” in our Holy Land, in the Holy City of Jerusalem, in the third Temple, “built by God’s Hands.” We will do this with joy, and with “a loud voice,” we will recite the Hallel so that “the roof will burst.” This means that we will transcend all limitations, even that of a roof; although it is much higher than a person’s head, it is still a limitation.

The Hallel recited by the Jew at his table “bursts the roof” and ascends straight to the highest heavens, and causes the unity of the physical and the spiritual, especially as this occurs in the Temple, which is the “Gateway to Heaven.” May it be speedily in our days.





REVIEW  
QUESTIONS  
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SICHA 1

1. Which earthly being exists forever and how is this possible?

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2. When a “congregation” of Jews gather the shechina comes to great them. Explain the specialty of this.

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3. How does the name of the month of *Nissan* express the concept of למעלה מן הטבע.

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## Summary Sicha 2

### A Story And Its Lesson – 9 min

In our time, being that many Yidden have business connections with non-Jews, everyone must use this out to explain to their non-Jewish acquaintances the importance of fulfilling the *Sheva Mitzvos B'nei Noach*. A story which recently occurred demonstrates how this task is easily attainable to anyone: a Jew who vacations occasionally on a yacht would ask the captain three times a day which direction was *mizrach*. To the captain's question why he needed this information, he replied that he *davens* to Hashem every day, and he wishes to face Yerushalayim while doing so. This made a great impression on the captain, who decided that he, too, will think about Hashem.

### Complaints Regarding *Mivtzoim* – 16 min

What is gained by laying *tefillin* one single time? This will have no effect on the person's future behavior!

The answer: Putting *tefillin* on even once takes the person out of the category of a "head which has never laid *tefillin*" and brings him to *Olam Haba*. Furthermore, every single *mitzva* causes an everlasting

connection with Hashem, who commanded him to do this *mitzva*.

How can you approach someone on the street to offer him to put on *tefillin*, it's very possible that he's not Jewish and it will cause embarrassment!

This is only being said as an excuse not to go on *mivtzoim*! Even if that was the truth, it is still necessary to save tens of thousands of Jews from never having put on *tefillin*.

When the non-Jew sees a Jew talking to him with sincerity looking to do him a favor, it will not cause embarrassment but rather respect, and that he, too, will now look to increase in acts of goodness.

### All Are Called To The Line Of Action – 13 min

The responsibility lies on every single Jew to be active in the *mivtzoim* and to spread the *Sheva Mitzvos B'nei Noach*, no matter if he is primarily involved with learning Torah or communal affairs. Just as he pauses his learning to eat and drink even more than absolutely necessary, or to engage in a pleasant conversation, how much more so must he take time in all the above, to flood the world with the knowledge of Hashem.

# SICHA 2



## Influencing Others

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### *A Story And Its Lesson*

We mentioned earlier, and we have discussed several times in the past, that it is our duty to influence non-Jews to fulfill the *mitzvot* which God gave them, which are their responsibility to practice.

And [it's] also [incumbent upon us] that we not be ashamed to tell them the true reason that they should fulfill them, in addition to the basic logic; that they ensure a stable society, and that the seven - or thirty - *mitzvot* with all their details, are rational *mitzvot*.

For this is not enough; one who fulfills them as rational ideals "is not pious" and it will affect his reward in the World to Come.

So we must not be ashamed, and we must tell them clearly, that these *mitzvot* must be fulfilled because God commanded us to tell them to do so.

Some people assume, that to accomplish this you must have government contacts, or a non-Jew must lose a diamond and Shimon Ben Shotach must discover it, and by returning it, the non-Jew will be impressed. This story, and everything in Torah, includes a lesson, and its lessons are retold in the Midrash.

In truth, however, anyone can do so, especially being that we live in the Diaspora and we interact with non-Jews.

Some individuals mistakenly believe that the sole purpose of their interactions is for the benefit they can derive – to help earn their livelihood, to support their wives and children.

However, in all matters of Torah – and this is how God created the world – there must be a giver and a receiver.

Because you earn your livelihood through them, and, as the Talmud states, “the wine is the master’s, but the waiter also deserves thanks”... If you are benefitting from your relationship with them, you must also give something in return, in addition to the merit which they receive by participating in your *mitzvah* to support your family.

Now, we have often discussed that we are in the “double darkness” of exile, but contrary to the mistaken belief that Godliness is more concealed from us than ever before – in truth, however, through God’s kindness, when we reflect upon our day-to-day lives – not necessarily a life which is unique in some manner – we see more Divine Providence than previous generations were able to see.

Each person sees it in his own life.

If you reflect without bias, without preconceived notions, with the true intention of discovering the truth – you will see Godliness in your life – every man and woman.

However, human nature is such that telling a story which illustrates this point will make a greater impression.

Especially as it is an astonishing story, which, seemingly, would require many different components to materialize, and yet, when it actually occurred, the story - this occurrence - seemed to be quite an unremarkable incident.

In fact, it is possible that the person who brought about the entire episode wasn’t aware, and may still not be aware, of what he accomplished.

This is a story that actually occurred, here in the United States, this very year.

There was a Jew – he is still with us, may he enjoy a long life together with his family.

He is endowed by God with many possessions, and among them – may he use them in good health – is a boat – in English, a “yacht.” This Jew was influenced and taught not to be ashamed to live his day-to-day life as a Jew, whether before other Jews, or before non-Jews. And he had begun to live his life in this manner.

He set out for a few days, as he occasionally does, to vacation on his yacht.

When the time for prayer arrived, he knew that the Amidah prayer must be recited facing Jerusalem, so he needed to know which direction was east.

In his home, an established location, he knows where east is. When traveling on a boat, however, he must identify, before beginning his prayers, before reaching the Amidah, which way is east, in order to face Jerusalem.

How does one verify the direction while on a yacht? There’s only one option: To ask the captain, the skipper of the yacht, which direction is east. And that’s what he did.

The first time he asked, the captain probably felt that it was insignificant: “For whatever reason, he wants to know which way is east, so he inquired about it.” When, however, he asked once, twice and three times, the captain asked, “What is going on?” He is not the captain; not a sailor nor a marine.

Does he need to know east in order to steer the yacht? That’s not his job, the captain does this.

Now, the owner knew, that a Jew mustn’t be ashamed, and that when one acts as a Jew, he has nothing to be ashamed of. On the contrary, Jewish pride dictates that we take pride in our Judaism. So he told the captain the truth: Being that he must pray to God, and prayers ascend to God through Jerusalem,

through the Holy Temple which stood in Jerusalem, thus, in order for the prayers to be “before God,” he must face Jerusalem.

Said the captain, “If you, who are so successful in business – successful enough that I am your employee – find it important to think about God three times a day, and not just as an idle, passing thought, rather, you focus, turning away from all other matters, and you care to pray specifically facing east so that the prayer will be proper... If so,” said the captain, “I will also start to think about God!” I heard this story second-hand, so I don’t know if he concluded that he too would recite a prayer, but, in truth, thinking about God is already a prayer!

Now, the prayer of a Jew must be verbalized, according to Jewish Law. However, the true service of God, which is accomplished through prayer, is specifically through one’s thoughts and intentions.

Now, he acted sincerely; he had no deep intentions or mystical secrets, and no legal rulings of Maimonides in mind. He simply went his way confidently. If prayers must be recited facing east he has no reason to be ashamed to inquire which direction is east, even of a non-Jew.

What resulted from this? He influenced the non-Jew to fulfill the *mitzvah* of belief in God, and rejecting idol worship is one of the Seven Noahide Laws.

As every *mitzvah* has the nature that it leads to another *mitzvah*, surely this *mitzvah* had a continued effect on the captain. And there is no doubt that if you ask the captain about the events in his life, over the following days and weeks, you will notice clear Divine Providence.

The effect on this non-Jewish captain, which occurred because this Jew inquired about east, brought him to think about God. And as a result, over the following days, when he considered doing something improper and unjust, he remembered God’s “Eye that Sees,” and that stopped him.

### ***Complaints Regarding Mitzvoim***

This also serves as an answer to those who question: “What benefit results from the *mitzvah* campaigns? You lay Tefillin with a Jew one time, and you have no idea if it has any real lasting effect on him afterwards.” Regarding Tefillin, this question can only be the result of ignorance. Anyone who has studied Maseches Rosh Hashanah, with its commentaries, knows that when a Jew dons Tefillin even once, he is removed from the category of “a head that has never donned Tefillin” who “has no share in the World to Come.” By wearing Tefillin just one time, he becomes worthy of the World to Come.

In the first place, a *mitzvah* isn’t a “mere” action; doing a *mitzvah* “brings supernal unification for all eternity.” There is an eternal reward when someone dons Tefillin, for it unites him with God, Who issued the commandment, even if he is utterly unaware of its inner significance.

But the *mitzvah* of Tefillin does even more: it removes a Jew from the category of “a head that has never donned Tefillin,” into “a head that *has* donned Tefillin.” It is not only about earning reward for one additional *mitzvah*; rather, it transforms his entire future; his future for all eternity.

Physical life is temporary: “If with strength, eighty years,” or, hopefully, “one hundred and twenty years.” But life in the World to Come is eternal.

And by laying Tefillin with a Jew even one time, you enable him to have eternal life.

Now there are those who seek to criticize, even if it means resorting to distorted arguments. So they concocted a new question, a new objection – or perhaps they wish to rationalize their own inaction in the face of all that is occurring in the world.

The world is shaking and trembling, and Maimonides rules that through “even one *mitzvah* we can bring salvation to the entire

world.” And when it comes to saving lives, even if you are unsure if your efforts will be successful, you must still try.

How much more so where Maimonides does not speak in terms of doubt; rather he states with certainty, as Jewish Law: “A person must view himself and the entire world as in balance...” In any case, this is the objection: It has happened on occasion, or perhaps many times, that one meets a person and does not know whether that person is Jewish or not.

He cannot allow him to pass, for he may indeed be a Jew, who can benefit from laying Tefillin, even once. therefore, he must ask, even though he is in doubt. So, he chooses to ask, and it so happens that it turns out that he is not Jewish.

To this, some have raised strident criticism: “How can you do this on the street?” “True, you have saved hundreds and thousands of Jews, and over time, tens of thousands, who have donned Tefillin for the first time in their lives, or began to keep Kosher, etc., but still it is inappropriate,” say these confused individuals, “because it is embarrassing, that one approaches a non-Jew, and ultimately he responds that he is not Jewish.” If only the critic would view the Mitzvah Campaigns with the same respect that the non-Jew answered the question: “Are you Jewish?

Would you like to put on Tefillin?” However, the critic doesn’t even approach it... Either way, there is no alternative – if we want to save many Jews, we must deal with the possibility that we might inadvertently approach a non-Jew and as a result, nothing will come of it.

So what is so terrible?

The critic speaks totally “unproductive words,” while the other individual speaks unproductive words with good intentions: The passerby might, in fact, be a Jew, and he must ask him to find out... There is another point which we discussed earlier: When he spoke with this individual who turned out to be a non-Jew, and he spoke words from the heart – for if they were *not* from



the heart, then he wasn't "reaching out"; he was busy thinking about himself.

If he standing on the street as a way to improve his *own mitzvah* observance, then he wasn't caring for another person and surely not about ensuring a civilized world, which is the obligation of a Jew.

We noted earlier that Maimonides rules that we must see to it that non-Jews fulfill the Seven Noahide Laws.

There is no doubt that his words from the heart impacted the non-Jew, and succeeded in planting a thought, a question: "This person is a total stranger whom I never met before. We both live in the same city, and he is a human being just like me. He could have spent his time pursuing his own dreams whether productively, or perhaps less so. Yet he's devoting his personal time to roam the streets, to meet a total stranger, to say to him: 'Perhaps I can help you do a good deed? If you are Jewish, I can help you put on Tefillin.'" And "words that come from the heart," writes Rabbeinu Tam – an authority in Jewish Law, and certainly an authority in matters of the soul – he writes in *Sefer Hayashar*, and he is quoted by many later Rabbinic works, that "Words that come from the heart penetrate the heart." This will cause the non-Jew to contemplate: "A total stranger has put aside his own personal affairs to approached me to ask if he could do me a favor; he's not asking for pleasure, nor honor, nor money, nor a position of some sort – only to do me a favor.

He doesn't ask my name. He doesn't ask for anything, not even a thank you. He just wants the opportunity to do me this favor." Ultimately this good deed "will sprout forth others," and as a result, from time to time, or perhaps more often than that, the person he approached will seek to do a favor for another.

The effort is worthwhile just for this possibility. And ultimately, this is not only a possibility; for God rules the world, and when He sees someone doing a good deed, the holy books say, "God connects good intentions to good deeds." The question is asked, what is the meaning of the statement that "God connects

it”? Surely, if he did a deed, he deserves to be rewarded. One of the answers given is as follows: When God sees that one has a “good intention,” He sees to it that the good intention should come to fruition. God sends inspiration to the individual with the good intentions, and helps him bring his good intentions to fruition.

The same holds true regarding our topic, even in regards to inspiring a non-Jew. When we do so based on Jewish Law, with words from the heart, without any veiled intentions, simply to fulfill the directive of the Torah of Truth; and to turn the Torah of Truth into a Torah of Life, a direction in our lives, then, “God connects it to a deed.” This will also impact the Jew who spoke as well as the person to whom he spoke, with “good intentions,” even if he is a non-Jew, and eventually this will produce a “good act” in one of the non-Jew’s *mitzvot*, the Seven Noahide Laws.

People may ask: How do you know this? How do you know that this will be the result?

I actually don’t know for sure. I did not find a ruling in Jewish Law that says the non-Jew who was approached must eventually do a good deed.

However, there are concepts that are mandated by a Torah-true outlook, a Torah perspective on life. The mindset of our Torah of Life is that when a Jew does a good deed, and due to circumstances beyond his control the good deed was not brought to fruition, then “God does not withhold the reward of any being.” This is explicit in Torah! Because this “being,” this Jew, had a good intention, and expressed it in words, and the fact that it wasn’t consummated with donning Tefillin or the like, is not his fault, but due to an external factor.

There is no question that anyone who believes in God surely believes that “God does not withhold the reward of any being.” And the true reward for trying to influence a person and do him a favor, the true reward is that this endeavor itself will be successful.

Reward in the World to Come is a reward in a different area; the true reward for a *mitzvah* is the *mitzvah* itself, when the non-Jew adds to his service of God. This is similar to donning Tefillin: An inherent part of donning Tefillin – not simply an accompanying intention – is to “commit the heart and mind to God.” Unlike other *mitzvot*, this is an integral part of Tefillin.

The intentions for Sukkah, Tzitzit and Tefillin “remembering God’s kindness” and “committing the heart and mind” as we see in several sources, including Jewish Law, is an integral part of the *mitzvah*.

And “committing the heart and mind” is relevant also to a non-Jew: by doing so he will begin fulfilling the Seven Noahide Laws, for his heart and mind will be aware that “I was created to serve my Master,” and “everything God created, He created for his glory.” This is an answer to the critics who ask: Where do we find that this applies to a non-Jew?

The answer is in this teaching of our Sages: “*Everything* God created, He created only for His glory.” This, then, is the true reward: This non-Jew could not consummate the “good intention” to don Tefillin, for he – the non-Jew – has no connection to Tefillin; but he can “commit his heart and mind” to God, which is the point of Tefillin. This will happen, whether immediately or after a while, for the Jew spoke words from the heart. The non-Jew will commit his heart or mind, or both, at least for a short while, and then it will affect his actions.

We see Divine Providence here.

But sometimes we need someone to come along and point out that this incident, this story, is not just a chance occurrence. Perhaps, as Maimonides writes, this is the *mitzvah* which will “tip the balance” and bring “salvation to the world.” What is the source for this?

Ask Maimonides. Actually, look at his commentaries; sources are presented.

But this is certainly true, for the Torah of Truth says so, and therefore it is true, and it is a source of life.

This brings us back to our original discussion: Do not assume that in order to influence a non-Jew, you must hold an important position, and if not, you can only discuss business with the non-Jew, simply because you are forced to do so – for God provides your sustenance only when you create a natural channel for His blessing.

In fact, Torah states that everything you do, and every action you take must be “to know Him,” and “for the sake of Heaven.” True, you are an honest businessman, so when dealing with a non-Jew you do so ethically; you speak the truth, and you act decently.

But you must also know that “your actions” must be “for the sake of Heaven.” And you needn’t go very far, when you have an opportunity before you: You can tell the non-Jew right away – indeed, only after concluding your business dealings, which you obviously did without wasting time: “Perhaps the main reason that we have met one another, is to create the opportunity for me to tell you about the *mitzvot* which you are obligated and privileged to keep, *mitzvot* that guarantee you a share in the World to Come, in addition to reward in this world.

And you can personalize this discussion for each person.

### ***All Are Called To The Line Of Action***

To accomplish this you do not have to be a “head of a tribe.” You can even be “a wood- chopper” or “a water-carrier.” And conversely: A “head of a tribe” might think, “‘wood-choppers and water-carriers,’ may have nothing better to do. But I am a ‘head of a tribe,’ I can spend all day studying Torah and fulfilling *mitzvot*, devoting myself to communal projects, as a ‘head of a tribe,’ which is the highest possible goal – especially according to the Jerusalem Talmud. Should I spend my time speaking to non-Jews about keeping the Seven Noahide Laws?”

Our Sages state, however, in the Mishnah, “do not weigh the *mitzvot* of the Torah.” True, they say, some *mitzvot* are “less weighty” and others are more. But this is only in regard to their rewards or punishments, God forbid; some are “weighty,” and some are “light.” But as *mitzvot*, they are all equally pleasing to God. And in God’s indivisible Divine will, we cannot make distinctions.

Even in the will of a human being it is difficult to make distinctions. We can differentiate between ideas or emotions, but when someone desires something, especially a member of “the stubborn nation,” we cannot distinguish between a “less weighty” or “more weighty” desire.

How do I know this? The Mishnah says so: “Do not sit and weigh the *mitzvot* of the Torah, which is weightier or lighter.” This is an additional stimulus, even from a physical perspective.

This whole discussion is bizarre: We are talking about matters of Torah and *mitzvot*, yet some insist on measuring and dividing them, God forbid, squeezing them into the notorious “Sodom-bed,” according to their understanding.

Torah commands us “do *not* weigh the *mitzvot* of Torah”; Torah states that to transgress, God forbid, even a detail of a Rabbinic decree – only a *slight* detail, and only of Rabbinical origin – is considered a “sin.” *Aveirah*-sin, means “transferring.” The sinner “transfers” from the “private domain” of the one God to the “domain” which is the opposite of Godliness.

God states: “I cannot dwell with him in the world.” One must not weigh Torah and *mitzvot*, and thereby determine which ones he will fulfill, according to his human logic. Human logic is biased in many ways.

One is obligated to keep *all mitzvot* with all their details, including this Law in Maimonides. And if a “wood-chopper” and “water-carrier” is obligated, how much more so is the head of the tribe obligated.

The question arises: When will you find time; you must also study Torah etc.? We find the answer in various sources, including the holy Tanya. It appears parenthetically, seemingly as a side point: If you never interrupt your learning for any reason, this question is valid.

But you *do* take breaks, and not always for matters of life and death – over which you have no choice, but to stop. To remain alive, you must take a break and eat. Sometimes you eat a little more than necessary, and sometimes more than “a little more,” or you engage in idle chatter, or you are “one who interrupts his learning and exclaims: ‘how beautiful is this field,’ ‘how beautiful is this tree,’” which is considered a serious interruption.

But why speak negatively about Jews – there is no question that if you will consider, even briefly, this ruling of Maimonides and consider what he writes in his introduction – the work is called “The Mighty Hand,” and “The Review of Torah,” and he explains: one who studies the Written Torah and then studies his “Review of Torah,” will have all the necessary knowledge to serve God – then you will certainly follow this ruling.

Even if you still have a doubt or a question, or more than one question, Jewish Law is based on the principle that first we must do, and only then, in our spare time, when we have the time and an opportunity and someone to discuss the question with, then we can engage in comprehending, trying to understand and answer the question.

To sum up our discussion: It is obvious that those who have a special position, due to their contacts and relationships with non-Jews, are uniquely positioned for this work, they are obligated to utilize these contacts, first and foremost, to spread goodness and morality, including the goodness and morality in which non-Jews are obligated, as Maimonides rules.

Furthermore, even a “wood-chopper” or “water-carrier,” and even a “head of a tribe” who is detached from worldly matters, and certainly has no dealings with non-Jews – he is one of ten scholars who devote themselves to communal affairs or Torah

study, and is supported by the community, and he does not interact with non-Jews.

If you manage to find such a Jew in the United States, you'll have to recite "Shehecheyanu"!

At any rate, first let all those who are not in this category fulfill this ruling, and then we will discuss those who are in this category.

At any rate, practically speaking: we need to "flood" the world with "know the God of your father and serve Him wholeheartedly," and when it will be "wholeheartedly," we will surely obey the commands of "the God of your father." This will prepare the world for the Messianic era, when all people will serve God "as one," for belief in the Creator and Master of man will be prevalent – in "the Eye that Sees and the Ear that Hears" amongst the nations of the world as well, and you can have a share in making this happen.

And this will speed up – it is the appropriate preparation, for a preparation must relate to the matter for which we are preparing – the time when, very soon, when "all men will praise Me with a smooth tongue," as Maimonides concludes The Laws of Kings, "And the earth will be filled with knowledge of God," not only the Holy Land, or a land with special qualities, but "the earth will be filled" – the entire world – "with knowledge of God, as waters cover the ocean." True, there are different levels, as Maimonides himself writes, that "they will understand their Creator according to their capabilities," each according to his capacity, which is why there will still be differences between people – "small ones and great ones," but all of them will be "covered" like fish in water.

There are larger fish and smaller fish, but all of them, equally, derive their life source from the ocean water, and when we look at them, the first thing we see is the water which "covers the ocean bed." When we will do our part, to fulfill these rulings with alacrity – we also speed up the fulfillment of God's promise – for

God's reward is "measure for measure," and many more times so.

Every Jew and all Jews do everything they can to disseminate Torah and *mitzvot*, to disseminate Judaism, with regard to themselves and with regard to all Jews, including the dissemination of the Seven Noahide Laws for non-Jews, thereby increasing peace in the world unlike its present state, when it is "shaking" – for we will have good relations, also between Jews and non-Jews, based on Torah and the ways of Torah – with pleasant and peaceful ways.

Then we won't have to worry about wars, or worry about the world's shaking and wobbling. We will achieve peace and tranquility, for on "Friday afternoon," these last moments of exile, we already begin preparing for the Day of Rest, the "Seventh Day," the "Seventh Millennium," which is "all rest and comfort for life everlasting," and already in the latter part of the sixth millennia, where we stand today, the period of rest will already begin.

We will be given a taste of the peace of Moshiach's times, a peaceful life in both body and soul, and we will have even more success in learning Torah, as we will have tranquility in body and soul.

May we have the true freedom and prepare for "the time of our freedom," Passover, and have a happy and Kosher Passover.

L'chaim.





REVIEW  
QUESTIONS  
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SICHA 2

1. Write briefly the story the Rebbe says in the *sicha*

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2. Explain one of the complaints on mitvzah tefillin that the Rebbe addresses in the *sicha*

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3. Is there a difference between “lenient mitzvos and “stringent” ones

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# Summary Sicha 3

## Moment of Silence

### Auspicious Days

– 3 min

Although the Torah must be observed the whole year equally, there are auspicious times when the work can be done with less toil, and the opportunity must be utilized to accomplish as much as possible.

### Month of Education

– 6 min

The month of Nissan is the month during which the birth of *Am Yisroel* took place, and therefore special emphasis must be placed on *chinuch*. We see this emphasis also in the *mitzvah* of “*vehigad’ta l’vincha*” on Pesach. The future generations of *Klal Yisroel* depend on proper education. It is therefore crucial that parents ensure that their children’s *chinuch* is not only “kosher,” but on the very highest standards (“*al taharas hakodesh*”).

### Moment of Silence

– 5 min

However, there are unfortunately many thousands of Jewish children

who study in public schools. Until they can be persuaded to be sent to Jewish schools, effort must be invested to institute in those schools a “Moment of Silence,” to remember and think about the Creator of the world; that there is an “Eye that sees and an Ear that hears.” This will repair the immense problems in the public school system, including for the non-Jewish students. Being that the President of the United States has pronounced such views, it will be much easier to accomplish this.

### Expression of Thanks

– 8 min

Here is the place to convey thanks to all those in attendance, both here and those who are listening in other places, for the *berachos* and good wishes. They should all be blessed by Hashem “whose addition (to the *beracha*) is greater than the original.” This applies also for the blessings of a non-Jew. May the President be blessed in all matters, especially his efforts in implementing the “Moment of Silence,” and on behalf of Eretz Yisroel.

# SICHA 3



## **Moment of Silence**

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### ***Auspicious Days***

As we mentioned before, there are days that are called “auspicious days,” and there can be days that are less than auspicious.

We are obligated to fulfill Torah and its mitzvot, whether it is an auspicious day, or God forbid, the opposite. For Torah is eternal, and “Torah” means instruction – it is an eternal instruction in which we are constantly obligated, no matter what type of day it is.

Some *mitzvot* are, in fact, time-based. For example, Torah itself restricts the prohibition of *chametz* to the holiday of Passover, and similarly with regard to all other time-based *mitzvot*.

But Torah in general, is constant. For example, we remember the exodus from Egypt twice every single day. And to remember means not only to recall the event, but also – as the Chinuch writes, the Exodus is a fundamental concept, with derivatives and offshoots, so we also recall the prohibition of *chametz*, although *chametz* is not actually forbidden on that day, and we are even encouraged to eat it.

So in general, all *mitzvot* are always important. Nevertheless, an auspicious day is an opportune time to invest more effort than

usual. Usually, obstacles stand in way of our serving God, but on an auspicious day these obstacles are removed. We therefore have the opportunity to invest effort – as we must always do in matters of Torah and *mitzvot*, even on auspicious days – but on these days, our toil will reap extra reward.

We see this regarding charity, which is “equal to all the *mitzvot*.” Every single Jew is obligated to give charity, but the obligation is “according to one’s means,” as the Talmud says: “to the best of your ability.” When you merit the blessing, and God has blessed you with more money, then the first result should be to give charity at a level appropriate to your abilities.

And we see this similarly regarding all *mitzvot*.

### ***Month of Education***

Now, there is a *mitzvah* which is pertinent and timely now, during this month of Nissan, which commemorates the Exodus.

The Prophet Ezekiel discusses at length that the Exodus is compared to the birth of a baby, for a nation was born – “He took a nation from within a nation.” Now, our obligation to educate a child begins from birth. True, a baby may be too young to be taught Torah or trained to do *mitzvot*. However, even before a child is trained in these things, there is another form of education: The father and mother set up their home so that from the moment their child is born he is in a Jewish atmosphere, one of Torah and *mitzvot*. As the timeless Jewish custom that even before a baby is born, a *Shir HaMa’alot* is hung in the room.

It was also customary to rock a baby to sleep - at an age when he doesn’t yet know good from bad, before he comprehends words, before he begins to speak – with the lullaby of Jewish grandmothers: “Torah is the best merchandise.” And the Rashba writes, that customs of Jewish grandmothers must be upheld and continued.

Education is also the central theme of Passover: The holiday begins with the instruction “And you shall tell your son,” and “When your son asks you ...” These verses teach us two things: A child should be taught to ask questions, and if one does not know how to ask, he should be encouraged and coached to become “one who knows to ask.” The Haggadah immediately points out, that this does not apply only to exceptional children, or at least average children – it applies to all “Four Sons” described in the Torah: All four categories in which children can be classified, each and every one of them must be taught. We state this at the very beginning of the Seder.

Now, we must prepare for the Seder. Obviously, we prepare the physical aspects of the Seder, and we must certainly prepare the spiritual aspects, as well.

There is a rule in Jewish Law: When is there a Halachic concept of preparation? Only with something significant. This is why, by Halacha, a weekday meal does not necessitate “preparation,” while a Shabbat or Holiday meal, requires not only preparation, but “major preparation.”

So obviously, we must prepare and ensure that all “Four Sons” come and partake in the Seder, that they ask questions, and listen to the answers, and that they be influenced by the answer – all this requires preparation before Passover. Starting at least “thirty days before the festival,” and certainly from Rosh Chodesh Nissan – two weeks before the festival, when even according to Rabbi Shimon, we begin “studying the laws of the festival.” How much more so, when we are already in the week – within seven days of the festival.

We must engage in education, during these auspicious days, when it is much easier to accomplish. Being auspicious days, this can be achieved with ease, but we nevertheless must invest effort, for if we do not toil, we do not truly achieve. We must fully exert ourselves, but our achievements will be greater, better, profounder, and with much wider results.

This is especially true regarding education, as discussed at length at the previous Farbrengen, how important education is, for the continued existence of the Jewish people in this physical world: In order to have proper “goats” we first must have proper “kids” – young goats.

“Educate a child,” and this will influence him “also in his old age.” As we often said, it is an absolute imperative that every Jewish father or mother do everything in their power, to ensure that every one of their children, as well as the children of their fellow Jews, should receive a Torah education, solely Torah, not only a “standard” Kosher education. Parents, by nature, are not satisfied to give their child the minimum, and also not with the average – they want only the best. This should certainly hold true regarding education, which will affect their lives, in this world and in hereafter.

### ***Moment of Silence***

There is a current issue regarding education: There are parents, who for whatever bizarre reason, enroll their children in public schools. Perhaps because there is no other school – all sorts of reasons – but unfortunately this occurs, and it occurs in many places. This means that tens of thousands of Jewish children are educated in the public school system even in New York, and certainly in places that don’t have as many schools of pure Torah education, or any Kosher education, which New York has in abundance.

It is therefore an absolute imperative to make every effort that all public schools should begin the day with at least a silent prayer, a prayer in the mind.

The child should be told: “Now, before you begin your day of study, you are being given a moment to reflect upon something which is important and relevant to you. It is not relevant to someone else; nor is it simply a nice idea. It is relevant to you – you must take a moment to reflect on this important message.”

If the child will begin his day with the proper attitude, it will affect his behavior during the entire day, and we will circumvent many problems and difficulties which affect public school students throughout their day.

Now, this concept is always important; whether on auspicious days, or on days that are not so auspicious. But lately, over recent months, with the arrival of the new President in Washington, we are in an “auspicious time” for this topic, for he believes, and he says so openly – if only they would stop hampering his efforts – that in every school which educates children, God’s name should be mentioned.

The school should not dictate the details of the prayer; it should be non-denominational, and it shouldn’t highlight the differences between religions – it should simply mention the world’s Creator and Director.

This is something which is necessary, something basic, fundamental to the education of the children attending the school, and “also in their old age” this will impact their behavior.

In light of the president’s attitude about education, we need to work towards neutralizing those who hinder him and prevent him from signing this into law, for all sorts of strange reasons. Here is not the place to discuss this.

Every single person must do everything within his or her ability, to facilitate the passing of this law as soon as possible. Because every day that passes without mentioning the “Eye that sees and an Ear that hears” – who knows what the boy or girl might do, and who knows what effect this day will have on the next day, two days later, and “also in old age.”

As mentioned, when auspicious days arrive, it doesn’t mean that we don’t need to act, or that we don’t need to act with the same energy. Torah obligates us to act “to the best of our abilities,” so we must always invest our full energy. But God has now placed us in an auspicious state, and as a result, we do not have to work hard to convince the president about this – he believes so already.

Now we can work with the president's backing; we can utilize his influence to correct this terrible destruction, to correct this devastation, the ruin of the education of the young generation, who will grow up and set up their lives, also their married lives, according to the education they received – for whatever reason – in the general schools, the public schools.

### ***Expression of Thanks***

This is an appropriate time to thank the president for continuing to work towards this goal, without “being ashamed of the mockers,” he is not embarrassed to repeat it again and again; he says it boldly, and promises that he will continue to do so.

This has already had an effect in several places, as federal law allows each state to pass their own laws, so this is actually being implemented in practice, and as a result there is already opposition. Now is not the time to discuss this.

There is no question: When Jews make a firm decision to enact this correction, then “God will conclude it for me” – the Jerusalem Talmud states that when a Jew decides based on Torah, that a situation must be a certain way, it changes nature and the reality conforms to the Jew's decision.

This is true, as the Talmud describes, concerning the human body. It is certainly true with regard to matters of education, matters which will impact the entire life of the pupils, the boys and the girls.

This is the appropriate time, to follow up on our earlier welcome, to express heartfelt thanks for all the blessings and good wishes of those that are present here, and of those who are listening in; those who did so in writing, verbally, or in thought.

Every single one of them should be blessed, as our Sages promise us, when one blesses a Jew, no matter who that Jew is, as long as he is a descendant of Abraham – Abraham and his children were promised by God that he who blesses them, will in turn be blessed. God Himself will bless him, for blessing the



son of Abraham, Isaac and Jacob. And God's blessing is surely in great abundance.

This applies also to the blessing of a non-Jews. This is certainly true about "the hearts of kings and princes" which "are in God's hand," who have a broad sphere of influence, so this is obviously true concerning the president. Here is the place to convey a blessing on behalf of those to whom he intended to send greetings – he certainly did not mean me as a private individual; his intent was those who follow the way of our Rebbe, and for whatever reason I am privileged to be the one to speak in their name.

He kindly expressed his good wishes, and he did so in public. May he merit, in turn, to be blessed by God in his personal life, but most importantly, also in his public work, as mentioned, "the heart of kings and princes is in God's hand," and "the merit of the many" stands by him in all his deeds of good and charity.

And may he certainly have great success in the field of education: to implement this matter of education very soon – that in every educational institution, beginning from public schools, God's Name should be mentioned – the Creator of the world and its Master, "the Eye that sees and Ear that hears," which is relevant to every child, boy or girl.

In addition, may he implement his resolution to provide financial assistance to parochial schools. Not support of the religious studies, but the other areas of education. May he be successful in promoting goodness and morality, and may he be freed from the influence of those who, for strange reasons, prevent him from implementing his good resolution to help bring about peace and tranquility in the Holy Land, the "Land which God's eyes are upon, from the beginning of the year until the end." All those who prevented this, for whatever reason, should have a change of heart – "his enemies should make peace with him," so that he will be able to fulfill his promises – which he still wants to do – to help in every possible way to bring true peace and tranquility there.

And true peace can only happen when it is founded on the conditions set down in the Torah of Truth, the Torah of Life, a directive in life: That the Land of Israel, since it was promised to Abraham, is the eternal inheritance of the eternal people, for it was given to them by the Eternal God.

And he should be able to achieve this in a complete and thorough manner, and it should be utilized for the right purpose and goal, which is, that it should truly be a Holy Land – as it is referred to even by non-Jews – that its holiness should be obvious to all.

And may we see the fulfillment of the promise “Torah shall come forth from Zion, and the Word of God from Jerusalem,” speedily in our days, from the Great *Sanhedrin* that will sit in their special chamber of the Third Temple, when God will “restore your judges as in former times.” True, this will begin in the Galilee, but from Tiberias they will move to Jerusalem, and there – to the Holy Temple, “the Sanctuary built by God’s hands.” And speedily in our days, may God “restore our judges” and “cause the scion of Your servant David to flourish,” for “we hope for Your salvation all day.” May it this very day, now, with joy and happiness.

L’chaim.



REVIEW  
QUESTIONS  
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SICHA 3

1. What is the practical relevance when we say that a specific day is a “יום זכאי”?

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2. “All the more so, when Jews decide that they must see to it that this law be passed they are surely successful” - what is the source that the Rebbe brings for this?

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3. Specify: 1. What will the children think about during a “moment of silence”. 2. Who will benefit from it. 3. What is the benefit from the “moment of silence”

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# Summary Sicha 4

## Yom Huledes

### Two approaches to a birthday

– 3 min

In Torah we see two approaches to a birthday:

Rav Yosef made a party (יומא טבא) when he turned 60. This seems to indicate that the focus on a birthday is to contemplate the years that one has lived

Paroh made a party on his birthday. This indicates that the focus on a birthday to contemplate the concept of birth.

### Every day is a Yom Huledes

– 13 min

From the fact that the Rebbeim called it so, we see that the focus of a birthday must be on the purpose of birth. What is that? The possuk says: “man was born to toil”, and the lesson is that when one is born he is

charged with to “toil” in all 3 areas which the gemara explains the possuk to mean: 1. Toil of working – referring to mitzvos. 2. Toil of speaking – referring to davening. 3. Toil of Torah.

Realizing that he is being asked: 1. To give from himself and 2. to change his habits that he has developed up to this point, one may ask, “How can I accomplish all of this?”

The answer: this is the lesson from calling it a birthday, to teach us that each day we are born anew and can restart just as the day we were born!

### Pesach – the birthday of the Jewish nation

The navi Yechezkel teaches us in great detail that Pesach is the birthday of Klal Yisroel, therefore, in the 30 days leading up to Pesach we must be involved in discussing the birth of the Jewish nation, specifically in the realm of education.

# SICHA

# 4



**Yom Huledes**

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## ***Two approaches to a birthday***

We spoke on many occasions about the teaching of the Baal Shem Tov that everything a Jew hears or sees contains a lesson in his own service of God. This is especially true regarding Torah, and even more so regarding education.

Obviously, the life-lesson should be, first and foremost, not in a specific detail, but in the very subject matter that he had heard or saw. This is certainly true when something is heard or seen not only for a few seconds, but for an extended period of time.

Regarding a birthday, the instructions of my father-in-law, the Rebbe, are well-known: One should contemplate his past experiences and pledge to improve in the future. But obviously, the lesson one learns from a birthday must also relate to the concept of birth itself, for that is the basic meaning of the word “birthday.”

Now, in describing birthday celebrations, there are a number of stories in the Talmud. The term the Talmud uses, however, is not “birthday”; rather, “the day Rabbi Yosef turned sixty years old, he held a celebration for the Sages.” The Talmud does not commemorate his birth, rather, the fact that in the course of his

lifetime, he had attained so- and-so many years. This is the common term used in the Talmud. However, the Torah says, “on Pharaoh’s birthday.” This was after he had lived and ruled for many years. Yet what does Torah emphasize? Not that he had reached a certain age, rather that this was the day of his birth.

We can derive from these differences that when one reflects on his birthday, he is able to do so in two different ways: It can either be a time to reflect on the accomplishments of one’s lifetime, amassed over a certain number of years. Or it can be a time to reflect on the fact that today is the day one was born.

### ***Every day is a Yom Huledes***

The lesson is an obvious one. Some lessons require a degree of contemplation, either light or intense contemplation, lengthy or deep contemplation... But some lessons require no contemplation at all, for they are obvious.

When this day is called a “birthday,” we must reflect on the concept of birth. What is the contemplation for being born? There is an explicit answer in Torah: “Man was born to toil.” “Toil” has three possible meanings, as the Talmud says in *Maseches Sanhedrin*, three options: One is “the toil of work.” The second is “the toil of speech.” The commentaries explain that this refers to prayer, “before God he poured out his *speech*,” “Isaac went out to *speak* in the field” – “to *speak* means to *pray*.” And the third is “the toil of Torah.” Additionally: “Man was born to toil” is an ongoing obligation; it is a lifelong toil.

“Born to toil” cannot refer to the time of birth; at that time one cannot toil in any of them – not work, nor speech nor Torah. However, it really does begin at birth, for then we receive the full ability and potential that afterwards the potential can be actualized into old age, until “one hundred and twenty.” Why is the emphasis on birth?

This answers one of the most common questions, and shows how a common excuse is not a valid one. When we turn to an

individual, and encourage him to live in a way that benefits a civil society, so he must forego some self-interests for the sake of society as a whole – not to steal, not to be cruel to animals, and so forth... We must encourage him to stop thinking about himself alone and do something for the world, for other people, for society.

He may argue: “How can you demand that I stop being who I am?” Especially if he’s already on in years, and is already set in his habits – “Your land, your birthplace and your father’s home.” The commentaries on the verse explain: The words “Your birthplace” refer to your nature, your inborn traits. “Your father’s home” is your parents’ upbringing. And “Your land” refers to your stubbornness, your own will.

But God commands: “Go forth – from your land, from your birthplace, from your father’s house.” This was God’s command to Abraham, the first Jew. Abraham was the head and the first of the Patriarchs, and from him descended Isaac, Jacob and all Jews until the end of time.

Even those who converted according to Jewish Law – Abraham is considered “the father of all converts.” It does not say so regarding Isaac, nor about Jacob; only Abraham: “the souls that they made in Haran” – “Abraham converted the men” and “Sarah converted the women.” Torah tells us: Each morning, a Jew – and every human being – receives his soul anew. And each time God returns his soul, he is a new creation. He is newly born. According to some opinions this is why a Jew ritually washes his hands in the morning – because he is a new creation, as the Alter Rebbe cites.

So if you are a new creation, you are a newborn – today is your “birthday” – then what is the relevance of your habits from previous years? Today you are a new person! You cannot claim that you have your second nature or that a bad habit has become instinctive, “this is my ‘land,’ this is my nature.”

When would that be true? If you were an old creation. But today you have been reborn. This rebirth offers you a new direction and a new beginning, while totally disregarding your past.

And according to the teaching of the Baal Shem Tov, this pertains to the entire world, “continuously every day,” for the world is being recreated every second; “continuously every day” it is reborn.

This is true of Torah in general, and regarding Passover in particular. We are obligated to remember the Exodus, first of all, on Passover; we also remember the Exodus on Shabbat and Festivals; and we also remember the Exodus every single day, and this obligation also divides into day and night: Regarding daytime, all opinions agree that we are obligated, while at night there are two opinions – whether this verse includes the night.

This is why Torah specifically refers to it as a “birthday”: It is more than a day that marks the passage of years. It reminds you that on this day you are reborn and you are not bound by any negative influence in your past, because you were born today. Today is your *birthday*.

This is consistent with the teaching of the Jerusalem Talmud’s commentators – that on a person’s birthday his “*mazal*” is strongest. Each day there is a different arrangement of the “*mazals*.” But each year on your birthday, your “*mazal*” is strongest so you can accomplish infinitely more.

And the focus should be on the things associated with birth: “Born to toil.” Including all three possible meanings, for “they are all the words of the living God.” It is only that they apply to various stages in life, or various times of the day. For they are all included in one’s day: “The toil of work” is fulfilling the *mitzvot*. We do this with physical objects, hence it is called “work.” “The toil of speech” refers to the service of prayer. “The toil of Torah” refers to the study of Torah. These are “the three pillars upon which everything stands”; man is born to fulfill them, and they sustain him: the “toil” of *mitzvot*, prayer and Torah.



This is also so in our daily schedule: when a Jew awakens, the first thing he does is fulfill a *mitzvah*. Before he begins to pray, and before he goes “from the synagogue to the study hall” – he already has “the toil of work,” beginning with washing his hands upon arising, and so on. This is followed by prayer, and then by Torah study.

This raises the perplexing question: Why is the source in Torah for celebrating the date of birth not regarding a Jew, but regarding Pharaoh – he is the source for it. In fact, our Rebbes also used the Torah’s term regarding Pharaoh: They did not emphasize the age which they reached, but rather, they called it a birthday.

One answer is that before the Giving of the Torah, God hadn’t made us into a separate nation. In fact, “Joseph was taken *down* to Egypt” – Joseph was the main descendant of Jacob, and he was under Pharaoh’s jurisdiction. In general, we were not yet “raised above every nation and tongue.” It is therefore still relevant to all of us, even though the Torah says it regarding Pharaoh. There is an additional – and important – explanation: “Pharaoh’s birthday” is related to the fact that he was the king of Egypt. Egypt at that time was the world superpower. During the famine, it was Pharaoh who provided grain to the entire region.

In addition to Joseph who was living under Pharaoh’s rule, when Pharaoh’s birthday came around – when the *maza*/ of the world’s ruler was strongest – it directly impacted Jacob as well, who subsequently sent his sons to purchase the grain from Egypt. The verses clearly spell out how Pharaoh’s birthday caused, two years later, Joseph to be freed from prison and become the Viceroy of Egypt and wield vast power over the land.

This is the lesson of the name birthday, an obvious and clear lesson: By calling this day a “birthday,” Torah is sending us a message. A “birthday” illustrates that each and every day a person is born anew. And as “I was only created to serve my Creator,” today is the day to start serving your Creator.

As for the hesitance you might have, when “you are reminded of what you did at night,” as we read in Maseches Avodah Zarah – there is no previous “night”; everything begins from scratch, you are a new creation on the day of your birthday, when “your *mazal* is strongest.” And as we said before, you must then go about doing three things: First “the toil of work,” so you wash your hands.

But God forbid to be content with this. You must immediately engage in “the toil of speech.” But God forbid to be content with this. You must continue to Torah study; you must go “from one strength to the next,” with the strength of your “*mazal*.” This is especially so, as we are in the days just before Passover.

### ***Pesach – the birthday of the Jewish nation***

As mentioned, Ezekiel describes the Exodus as the birth of the Jewish people, which took place on the 15<sup>th</sup> of Nissan, at the Exodus. He describes at length how the Exodus was similar to a birth. In the prophecy, he explains all the details, and it is part of the beginning of Passover. We mention it at the Seder, as part of our relating the story of the Exodus.

This is especially so thirty days before the festival, even more so two weeks before the festival, even more so in the week leading up to the festival – during these days there is a strong emphasis on “asking and teaching” about the birth of the entire Jewish people, and their renewal.

Every year this repeats itself, as the Alter Rebbe says, in a new and unprecedented way. The Alter Rebbe says this about Rosh Hashanah, but it is true of the other New Years as well, certainly the “New Year for Festivals,” beginning from Rosh Chodesh Nissan, for according to the Talmud this refers to “the first day of the month in which the Festival occurs.” This is, as mentioned, true in all matters, and especially in the matters mentioned in Ezekiel, which are connected to education, as explained in the commentaries that explain the basic meaning of that chapter.

But “action is the main thing,” it must be brought into action, in a physical and tangible way. As mentioned, although a birthday comes once a year, it impacts the whole year. Every day one must remember to “Go forth from your land, your birthplace, your father’s home.” And one must remind himself – and Jewish Law reminds him – that every morning he becomes a “new creation,” “You returned my soul.” Being that the Torah of Truth states that you are reborn, and that you are “born to toil,” and the “toil” consists of “serving your Creator,” and “God does not request beyond your capabilities,” certainly, then, if you only will it, you will succeed.

And in fact, you will find unbelievable success, and you will do so as one should, happily: “Serving your God with joy and with gladness.” This joy is even more obvious during “the festivals of joy,” beginning with “the first of the festivals.” Especially when we connect to the “great joy above their heads,” the joy of the true and complete redemption, by our righteous Redeemer, as the Talmud says, “in Nissan we were redeemed, and in Nissan we will be redeemed,” May it be speedily in our time, in this very month of Nissan.

L’chaim.



REVIEW  
QUESTIONS  
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SICHA 4

1. What are the two approaches to a birthday?

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2. Write (at least) one explanation on how it could be that we learn the idea of a birthday from paroh.

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3. Write the two concerns one may have when hearing what a birthday demands of him and what is the lesson that alleviates those concerns?

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# Summary Sicha 5

## Mivtzoim And Pesach; Hadran On Maseches Megillah

### **Mivtza Pesach – 3 min**

We must make sure that every Jew should have all his Pesach needs, both physically and spiritually (i.e. knowing the halachos and being spiritually prepared). It can be said that *mivtza Pesach* is personally relevant to everyone individually, because in the beginning of the seder, everyone invites the needy to join him at the seder table (*kol dichfin yeisei ve'yaichol*), and if he won't ensure, before Pesach arrives, that everyone has all their Pesach needs prepared, then they will all accept his invitation and join him at the table, and there won't be anything left for himself...

### **Mivtza Chinuch – 5 min**

*Mivtza chinuch* plays a very important role in the *haggada*. The order is as follows: first, we must take all four children and seat them around the table equally. Afterwards, we must pay attention to each one individually according to their level.

There is also the concept of *chinuch atzmo* – educating himself, as we see

that our Rebbes had the custom to recite the *Mah Nishtana* by themselves, as well.

### **Mivtza Ahavas Yisroel – 8 min**

Ahavas Yisroel is also connected with the seder. In the beginning of the seder we announce that all are invited, with no preconditions. We make this announcement in Aramaic, because it includes even those who don't understand Hebrew. This can only be done through true Ahavas Yisroel, the recognition that we are all children of the same father, (unlike those which are selfish and greedy, and wish to justify their behavior by saying Ahavas Yisroel only applies to those who are on their level of Torah).

### **The Rest Of The Mivtzoim – 3 min**

Once we have the commitment of educating others based on the foundation of Ahavas Yisroel, then the rest of the mivtzoim follow as details of the foundation.

## Several Questions In Nigla – 7 min

1. Regarding the obligation to roast the *Korban Pesach*: Is it a part of the obligation of bringing the *korban* or part of the obligation of eating it? The answer would affect the time when it is to be roasted – during the day or during the night.
2. The *Chagiga* which accompanies the *Korban Pesach*: Is it connected with the *Korban Pesach*, (as we see it is eaten roasted, like the *Korban Pesach*), or is it a separate *korban*, (as we see it may be eaten for two days, unlike the *Korban Pesach*)?
3. Reclining during the seder: Is it part of the *mitzva* of eating

*matza* – that the *matza* must be eaten while reclining – or is it a part of the seder in general? This would affect the *halacha* in a case where one forgot to recline while eating the *matza*, and cannot eat it again while reclining (e.g. he is in front of his teacher).

## Sigum On Maseches Megillah – 7 min

There is a difference between the Talmud Bavli and the Talmud Yerushalmi regarding the order of the last 2 perokim in Maseches Megillah. In the Yerushalmi the order is first the perek **עומר הקורא** and then the perek **בני העיר**, while the Bavli places them in the opposite order.



# SICHA 5



## **Mivtzoim And Pesach; Hadran On Maseches Megillah**

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### ***Mivtza Pesach***

It is customary, in order to include a subject that anyone can comprehend, to elaborate on a Torah topic in Torah's revealed part, as well as to conclude a Maseches of Talmud.

The hour is already quite late, but we must still mention the element of charity: To encourage and remind everyone once more about all of the Mitzvah Campaigns, which we discussed earlier in general terms, and especially the call of the hour: The Passover Campaign – to provide every Jew with his holiday needs. To focus primarily on his physical needs, but also to teach him the laws of Passover, as well as their spiritual significance: That Passover marks our true freedom from the enslavement of the evil inclination.

We must help him achieve this true freedom, so that he commemorates the exodus from Egypt, and lives as a free person throughout the entire year, every single day, both during “daytime,” when it is light, as well as during “nighttime” – both in their spiritual sense: “Light” refers to when the soul shines brightly, and the opposite of light – a state where, for whatever reason, the soul does not shine. This is the Passover Campaign.

It was humorously said of the campaign, that it serves one's own interest. At the beginning of the Seder, you will say, whether you

truly want to or not – perhaps only for the sake of your son seated at the table, who is still awake at this point of the Haggadah, before the Four Questions are asked. The child will read the text of the Haggadah, and will see a statement before the Four Questions: “All who wish may come and eat; all who need may come partake of the Paschal lamb.” This is why the campaign is for your own good: If you do not carry out the campaign of Pesach, then, when you declare “All may come and eat, and partake in the Paschal lamb,” all those for whom you did not provide will show up at your door, and no food, not even a *kzayis*, will remain for you and your family! You can’t avoid reciting the invitation – your son won’t allow you to... So, you are doing yourself a favor by providing for all the Jews whom you can reach. Otherwise they will arrive at your Seder, and then, as per the *mitzvah* of hospitality, you will provide them with your choicest foods, so what will remain for you and your family?

### ***Mitza Chinuch***

This brings us to the Education Campaign – educating yourself, your family and others, which is also a basic theme of the Seder, “Torah speaks to four sons.” Even when you have a child who is not “wise,” even if he is the opposite of wise, one must never give up on him, God forbid, nor hand over his education to another, God forbid, for he is *your* child. You must educate *all* of your children, and see to it that all four sons participate in the Seder, that they all sit attentively, and listen to you explain: “We were slaves to Pharaoh.” When you tell it over to them, there’s no need to hide their shortcomings – but address them first in a pleasant and kind manner; first they are served four cups, they are seated comfortably at the table, and given a special turn to ask the questions – and then the father is required to answer.

Only then, after the child is placed on a pedestal, and made to feel special in a number of ways – only afterwards do we point out that one son is “wise” and needs to be taught as befitting his capabilities; until the son who “does not know how to ask,”



so “you must coach him to ask.” And for the son who is the polar opposite of “wise” – which is why he is seated right next to the wise son, to emphasize that the parent values both equally and gives his undivided attention to the “wicked” son as well, for “Torah speaks to four sons” – all four equally: They sit at the same table, they ask the same four questions, and receive the answer – “we were slaves in Egypt” – it begins equally.

Only then we differentiate; only after initially treating them as equals do we focus on them each individually, first answering the first one, then the second one, then the third, and then we coach the fourth one as well, but first opening up to him.

Additionally, as we will discuss later, there is a concept of self-education, as well.

We find a very interesting custom of the Rebbes of Chabad, which they made public, and published as well. And because they publicized it, they obviously meant that it was relevant to all who read or hear about it. Namely, that the father, or the leader of the Seder, also asks the Four Questions. In truth, it is a ruling of Maimonides, as we will discuss. This means that after educating one’s children and having them ask the Four Questions, the leader himself asks the Four Questions. He repeats them, as we saw on several occasions, by our Rebbes.

One might think that this custom is reserved for special individuals, or perhaps only for a Rebbe. Yet if my father-in-law instructed that it be made public, it obviously applies to everyone, and empowers everyone.

You are always capable of learning more, even at a stage when you are educating your own children – and doing so successfully. You may think that you already know it all, so you are told, “No! The leader, too, must ask the Four Questions.”

This custom is also related to love of your fellow Jew. As mentioned many times, before asking the Four Questions we invite “all who wish” and “all who need” to join. This invitation is not only issued to those who don two pairs of Tefillin, or even one pair, or even to those who have donned Tefillin even once, or those who are observant of any *mitzvos* at all – the announcement is directed to “*all* who need,” without any distinction whatsoever.

In fact, the commentaries ask: Why is this invitation said in Aramaic, while the remainder of the Haggadah is in Hebrew? And they explain: The intent is that the invitation should reach even those who do not understand the Holy Tongue, whether literally or figuratively. We therefore speak to them in Aramaic, the vernacular of that era, even among non-Jews, and the language of Jews who were Jewish in name only. They, too, are invited.

And we provide them not only with bread and water, rather, they “partake of the Paschal lamb.” An essential condition of this sacrifice is that must be eaten “in a manner of freedom.” It cannot be a stressful or pressured meal, not even an ordinary meal – it must be a “meal of the great,” it must be roasted, in the style of a royal feast, a truly “free” meal, on the scale of the repasts of royalty.

Such love of a fellow Jew is the true will of Torah.

Unlike those who seek interpretations and proofs to justify their negative inclinations – perhaps to justify his miserliness, or, as per the recent example: A Jew asked a certain rabbi for advice, but was shown the door. It was beneath the rabbi’s dignity to do so himself, so he instructed his student to throw the woman out. He needed to find some justification, so he quotes the Talmud, that you must only love someone “on your own spiritual level of Torah and mitzvos,” as explained in Maseches Shabbos.

This exact piece in Talmud is quoted by the Alter Rebbe in Tanya, where he explains why loving another Jew is “the foundation of the entire Torah.” Clearly, one who studies Torah

and seeks to understand *Torah's* viewpoint, without attempting to impose *his* desires, *his* drives, *his* stubbornness, his bribed view or his subjective will on Torah – knows that the rest of Torah “is only a commentary to loving a fellow Jew.” How can one understand the commentary without absorbing the main principle of Torah?

It is no wonder that he transgresses Torah and is not even aware of it. For had he been aware, he surely would have repented. He even instills fear in his close circles, so they are afraid to comment – as Jewish Law dictates: respectfully, with the appropriate words and the proper title – that his current actions contradict his very own teachings! They are afraid to do so. This is the extent to which his behavior is permeated with the opposite of love of a fellow Jew. Jewish ethics tell us, that if one is antagonistic to a stranger – someone he does *not* know, he will eventually find himself in conflict with his very own children, as we see clearly in life.

This brings us to the Campaign of Love and Unity amongst Jews. This can be understood by all, even “woodchoppers and water carriers.” As the Alter Rebbe writes there in Tanya, “we all have one Father.” He explains in a previous chapter that before a child is born, his source is in his father’s brain. However, When a physical son is born to a physical father he becomes a separate entity at birth, as it is explained in Likutei Torah. Therefore, in Jewish law, a son sometimes takes precedence over his father.

But with regard to our Father in Heaven, even after we are “born,” we are still within the “brain of our Father,” and are united with every single Jew, for “we all have the same Father.” Now, the Alter Rebbe writes, that a person who is arrogant – and he explains that the definition of arrogance in Torah’s terminology – refers to one who is spiritually accomplished, however, his spirituality has become so corrupted, that it fuels his arrogance.

With such arrogance, this person can forget that a Jewish man or woman are not, God forbid, “separate entities from God.”

Regarding arrogance, we learn something shocking: That “God says regarding the arrogant, ‘I cannot dwell together with him.’” How can anything exist without God? But nevertheless, that is the impact of arrogance: he is distant from God. He retains his free choice – after he was offered good and bad, he can choose “the life and the good” or the opposite.

### ***The Rest Of The Mitzvoim***

So when one educates himself and others, beginning with his own children and family, with the foundation of love for another Jew and unity with another Jew – “we all have one Father” – and he endeavors to do *God’s* will, then his love for another Jew is real and down to earth.

This is then expressed in general matters – which are considered the mere details, of “the entire Torah,” which is only “commentary” to loving another Jew, as the Alter Rebbe cites – the Torah Study Campaign and Tefillin Campaign which relate to the Exodus, for the scrolls inside Tefillin speak of it at length, and “Torah is compared to Tefillin.” And the Mezuzah, and Charity Campaigns, and the Jewish Book Campaign.

And also, connected, attached, based off, the very essential campaigns – for “the Exodus was in the merit of the righteous women,” who kept Kosher, and upheld Jewish family purity – Mikveh, and the Shabbos candles, which began with the matriarchs, Sarah and Rebecca, as we spoke about many times.

And as the verse states, “those who are inscribed in the Scroll will be saved” – every Jew should own a letter in a communal Torah Scroll, and with them we will very soon greet Moshiach. So, as we said, it is vital to energetically engage in all the Mitzvah Campaigns, for Rosh Chodesh Nissan has passed by; we no longer have “thirty days before the holiday”; there are only several days left to begin the Festival as free people – free from the enslavement of the evil inclination.

This freedom enables us to study Torah and fulfill the *mitzvot*, until the very concept of sin becomes unthinkable. You will ask “how can one sin?” – you won’t comprehend it. You won’t need to be convinced.

Being that time is short, and there is much to accomplish, we must engage in them with even more enthusiasm.

### ***Several Questions In Nigla***

We will now, as customary at these gatherings, at least briefly expound upon a topic in the revealed part of Torah, and also conclude a *Maseches* of the Talmud, like we mentioned before regarding roasting the paschal lamb.

The Paschal lamb must be eaten “roasted.” In the Mishnah, which was written in the time of the Holy Temple, this is one of the Four Questions, for it was one of the Passover obligations. Now, regarding the obligation to roast it – “they shall eat it roasted, with Matzah and maror” – the obligation of roasting can be understood in two ways.

Either it is an aspect of the sacrifice - the lamb had to be slaughtered, the blood sprinkled, and the meat – roasted. Or it is an aspect of the *meal*, of its consumption. For sacrificing the lamb and eating it are two separate obligations.

In fact, there is a discussion whether eating the lamb is considered a separate *mitzvah*, even in the count of mitzvos, or, being that “the purpose of the offering is to be eaten” – although it appears in Torah separately – it is still one *mitzvah*. However, all agree that there is a difference between them: The sacrifice must be brought during the day, and it must be eaten specifically at night. They do not share a time slot: The first time slot is late afternoon: the lamb must be sacrificed specifically *before* nightfall, and afterwards, we eat it specifically *after* nightfall.

Now, if we assume that “roasted” is an element of the meal, we can explain Rashi. Rashi writes a bizarre rule, which the latter

commentators discuss: Rashi writes that “the lamb is roasted at night.” The commentators ask what Rashi’s source is.

They ask: The fact that it must be eaten is stated in the verse - the verse states “they shall eat it roasted, with Matzah and maror.” “Roasted,” goes on Korban Pesach, and “they shall eat it” goes on all the items mentioned in the posuk (as explained, this is implying that it must be eaten during the day). This discussion is brought at length in the Talmud.

It must be also be roasted - this is also stated in the verse. Again regarding Pesach Sheini, we learn that it must be roasted, with the rest of the discussion which is brought regarding this matter.

But if Rashi’s opinion is that “roasted” is a part of the *meal*, then it is bound by the meal’s guidelines: If the lamb must be eaten at night, then it must be roasted at night, as well. This has implications in another set of laws, regarding the accompanying Chagigah sacrifice: There are two possibilities regarding the Chagigah: One approach is that it is considered an independent sacrifice, for it has a separate time slot for consumption: two days and one night.

Additionally, the Chagigah was offered on all festivals. On Passover it served an additional purpose - to ensure that the lamb is eaten “on a full stomach.” The second opinion - which in fact explains a cryptic statement of Maimonides, which now is not the time to dwell upon - is that while Chagigah has its own time slot, nevertheless, being that it is sacrificed on the eve of Passover, and it has Passover- related obligations, in addition to the regular Chagigah obligations, it is no longer an independent offering. It is now a Passover sacrifice, and that becomes its main aspect. It is secondary to the Paschal lamb, and therefore must be roasted as well, for it becomes an adjunct to the Paschal sacrifice.

A similar discussion also arises regarding the obligation to recline on Passover. There are two ways to understand it: Either it is an element of the general Passover celebration: Passover

must be celebrated “in a manner of freedom,” and during mealtime, this is expressed by reclining. Thus, it is part of the theme of Passover. Or, it is part of the consumption obligations: On Passover, one must eat a kzayis of each of: Matzah, Paschal lamb, and Maror, and Matzah and the lamb must be eaten while reclining (according to Beis Hillel this applies to the eating of the maror as well).

So according to this opinion that reclining is part of their obligation, if you do not recline, it is as if you have not eaten.

There is a practical difference between the options: (according to both opinions if you didn’t lean the first time and you are able to eat again with leaning, everyone agrees that you must eat again) Must a person who ate without reclining repeat the Seder, – if, this time as well, according to Shulchan Aruch, he will not be able to recline? If reclining is a feature of the consumption, then it must be repeated – even though he will not be able to recline now. But if reclining is a part of the general Passover celebration, he is not obligated to eat again, for eating once more without reclining won’t add anything.

In what situation is he not able to recline? Jewish Law states that a student doesn’t recline in the presence of his teacher.

If one eats Matzah without reclining, according to all opinions, he must eat once more a kzayis while reclining. But now, in the interim, his teacher entered, and they conduct the Seder together until dawn: Must he eat Matzah again? It may not be worthwhile, for he cannot recline.

### ***Siyum On Maseches Megillah***

We will now briefly conclude a Maseches of the Talmud, at least one point, focusing on the difference between the Babylonian and Jerusalem Talmuds.

We are currently between the two celebrations of the redemptions of Purim and Passover, and therefore we will explain the differences between the two Talmuds in Maseches

Megillah. Maseches Megillah is especially relevant to the current days, for it is the source of the halacha to teach the laws thirty days before each festival. In our case, that begins on Purim.

There is a general difference between the two Talmuds, in the order of the chapters: The first two chapters of the Maseches are the same in both. The last two chapters, however, are placed differently. In the Babylonian Talmud, chapter three is “One may read the Megillah.” In the Jerusalem Talmud, chapter three is “The people of the city,” and “One may read the Megillah” is chapter four.

For some strange reason, people overlook these differences without discussing them, but in Torah even the order is important. This is especially true regarding chapters, for the placement of Mishnahs is important, for in the case of opposing Mishnahs, we follow the later one.

The difference here can be explained based on the time difference between the Talmuds. The Babylonian Talmud was concluded approximately one hundred years after the Jerusalem Talmud, as we have often discussed, as brought in Sedrei Hadoros and the like.

What is the difference? When a subject is discussed in one place in general terms, and in another place it is discussed in great detail – we may assume that the details were taught at a later date. One wouldn’t learn in this order – first, the details, and then the general overview. Rather, first one should study the general guidelines, as they are stated in the written Torah, and then the detail.

First we learn *Chumash*, which provides general information, and then some details – which were hinted to in the Torah (because there is nothing which is not alluded to in the written Torah – we discover in the Mishnah where they are more spelled out, but in concise form, and then, even more detail appears in the Talmud which was published at a later date, and contains even more detail.



This is the order of study as stated in Ethics of the Fathers: At five years old, we study Chumash, at ten – Mishnah, and then, at fifteen – Talmud.

We can therefore explain that when we have two places, one speaks generally and one in more detail – the general one fits the Jerusalem Talmud, and the detailed one – the Babylonian Talmud.

Now we can understand the order in Jerusalem Talmud: First come the general laws of reading the Megillah, including the laws of the four Torah readings at this time of year – which are discussed in chapter three.

Thereafter come the details in chapter four: Is the Megillah read standing or sitting, along with many other details, and even details regarding regular Torah readings – which portions are translated and which are not.

The discipline used in Jerusalem Talmud is as follows: it first lays out all the general rules, and only then does it drill down into the details.

Thus, the order of the Jerusalem Talmud is as follows: chapter three is “The people of the city,” because it deals with the general rules in regards to reading the Megillah and the four readings, and then we learn chapter four, which provides the details – must we stand or may we sit?

The Babylonian Talmud, however, focuses mainly on the details, first in the Mishnah, and more so in the Talmud, which explains the details that are spelled out in the Mishnah. Therefore, the Babylonian order is, first to teach the Megillah laws, *including* the details, must we stand or may we sit?

And only then does it proceed to other laws in relation to the topic of Megillah, and discusses those laws, both generally and in detail. This must be expounded upon, but now is not the time for it.

The main point, however, is: May we “go from one redemption to another,” from the lesser redemption of Purim, after which

“we remained in exile,” and may we immediately merit “they will be redeemed immediately” with the true and eternal redemption through our righteous redeemer, a true redemption “with everlasting joy,” “with our young, our elderly, our sons and daughters,” – the Jewish nation complete, with a complete Torah – in general and in detail, including also the details of the *mitzvot*, which pave the way for their fulfillment when Moshiach comes – in their entirety, with all their details.

With the Holy Land complete, and even expanded – “God will expand your borders,” “from the Euphrates to the ocean, up to the stream of Egypt.” May it be speedily in our days, when we go out to greet Moshiach very soon.

And together with him, every Jew will be gathered to our Holy Land, “a great multitude will arrive there.” L’Chaim.



REVIEW  
QUESTIONS  
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SICHA 5

1. What are the two aspects in mivtzah matzah?

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2. Write briefly two of the deliberations in the sicha

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3. What is the reason for differentiation in the order of perakim in *Meseches Megillah*

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## Summary Sicha 6

### **The Connection of Tzedaka and the Seder – 7 min**

By the seder we see something very special: after so much work goes into preparing the house for Pesach and preparing all the food, the first part of the haggodo is inviting every Jew, even the a stranger, to come take part in the full yom tov meal in which the hosts are compared to a king and queen.

### **The Source for Everyone Saying Ma Nishtano – 8 min**

The Frierdike Rebbe had a custom to say Ma Nishtano himself after the children say it, this may seem to be an extra thing, however there is a source for this as the Ramabm (and

the Rashbam) clearly state that after the child asks the questions the leader of the seder should say Ma Nishtano. The Frierdike Rebbe would also add: “...” which is shows how he פרעגן treasured remembering the time he asked the Rebbe Rashab the questions and more so he was calling on his father’s neshomo from on high to hear him ask the questions each year. Although we are not able to call on the neshomo of our parents, the fact that the Frierdike Rebbe instructed to publish this custom shows us that everyone should say the Ma Nishtano including the introduction of “טאטע איל וועל ביי דיר פרעגן”...

# SICHA 6



## *The Connection of Tzedaka and the Seder*

As we discussed earlier, at the start of the Seder we declare: “All who wish may come and eat and partake of the Paschal lamb.” In order to ensure that the invitation is accessible to all, we say it in the common language of that time, in Aramaic.

This underscores the importance of charity. The Talmud in Masseches Ta’anit asks: Why did the charity given by Chilkiyahu’s wife have greater effect than Chilkiyahu’s charity? Because he, Chilkiyahu, gave money to the hungry man. The pauper needed to then take the money and with it buy bread for his wife and children, or for himself. However, the charity which the woman gave in her home was bread, meat, or other prepared foods. The pauper was able to immediately fulfill the intent of the charity – to satiate himself and his family.

Similarly, the invitation in the Haggadah, unlike the Passover campaign, where we provide money for the needy, who then must go shopping to acquire the Passover needs. Or he is provided with wheat, and he must then grind it into flour, and then bake it into Matzah, and ensure that the process is kosher for Passover, etc. Rather, we extend an invitation to join us in a ready meal; all he must do is come inside. If he is “hungry,” and he “comes,” he will be able to “eat.” Furthermore, The intent is not to give simple bread and water; but to conduct the Passover Seder, to eat in an expression of freedom – as the Paschal lamb

is eaten: only once you are satisfied. In other words, he is first fed and satisfied and then he partakes of the Paschal lamb, which is eaten on a full stomach.

Consider: A Jewish woman works and toils so hard, and does everything necessary, investing days and nights – she even chases her husband out so that he won't disturb – as she makes her home kosher for Passover, with all the preparations involved. This all to ensure a kosher Passover, a Passover that is celebrated in freedom, and therefore also a happy Passover.

After all this, a total stranger shows up, whom she meets for the first time. He says that her husband invited him, and pleaded with him to come in; he hadn't suggested it; he didn't even know about it. He was passing by on the street, and through the window, he heard a declaration in the local language that if one is hungry, he need not knock on the door, need not ask permission or even wipe his feet; he need only "come in." When he enters, he will be able to eat and can conduct the Seder. And despite all this, she does it joyfully, "festivals of joy"; the invitation is extended in a loud voice, and she partakes as the queen at the Seder at which her husband is king.

It is a well-known Jewish concept, that the man of the home and his wife – the "pillar of the home," are called king and queen on this day of the year. Notwithstanding that on Passover Eve they were both harried, busy and sweating, etc., from the backbreaking labor of preparing – rolling, poking, pushing, *schlepping*, etc., – as is customary in every Jewish household in the days preceding Passover, and especially on the day before. But when the sun sets, he sits as a king, and she as a queen, and they invite all the people of their land. If anyone among them is wanting or needy, they are invited to join the table of the king and queen, and they are given a royal portion, as befitting the feast of the king and queen.

There is no need to elaborate on the lesson and the practical message from all of the above; it speaks for itself. We need only emphasize that when we commemorate the Exodus from Egypt, as with everything in Torah, the point is not to "honor Me

with your mouth” – to merely mouth the words “commemorating the Exodus.” Rather, the point is to translate the “commemoration” into practical action.

You might not offer your guests four cups of wine, three hand-made Matzos and the Paschal and Chagigah sacrifices all year round, because that is not their proper time. But you are ready to share whatever you have at that time, as Chassidus explains the true meaning of charity. The Code of Jewish Law states that charity must be given with a happy countenance along with the atmosphere and good feeling that it brings, as explained by the Torah of Truth.

This is the start of the Seder, even before we recite “We were slaves to Pharaoh” – which comes only after the Four Questions – we already proclaim “all who are hungry... all who need.”

### ***The Source for Everyone Saying Ma Nishtano***

Here is the place for an observation concerning the Four Questions.

The Rebbe, my father-in-law, had a custom. I was present at his Seder on many occasions, and he also instructed me to publish this: The leader of the Seder – and at his own Seder he did so, as well – the leader also asks the Four Questions, after the Four Questions were asked by a one of the children, or a child – if a few children were present, they would all ask. The Rebbe related that all of the Rebbe Maharash’s children would ask the Questions, and according to one version, his daughters would ask, as well. And then, the leader of the Seder – the Rebbe, as did his father, and assumedly the previous Rebbes did so as well, which the Rebbe went in their ways – they would repeat on their own: “Father, I want to ask you Four Questions... Why is this night different than all the other nights?”

At first I assumed that this was going beyond the letter of the Law, an embellishment which enriched the asking of the

questions. Until I found a discussion between commentaries regarding a law in Maimonides: What does Maimonides write?

In the Laws of Chametz and Matzah he writes: “First the son asks *Mah Nishtanah*, and then the reader states *Mah Nishtanah*.” He states clearly that the son asks, and the leader begins once again, “*Mah Nishtanah*.” Now, this is not the common custom, which follows the ruling of Code of Jewish Law, including the Code of the Alter Rebbe. They rule that only in a case “where there is no son who asks, the leader should ask”; but if there is a son who asks, the leader proceeds with “we were slaves to Pharaoh.” This is the opinion of the Maharil, quoted in the Code of Jewish Law, and also in the Alter Rebbe’s Code. Maimonides, on the other hand, – as well as Rashbam’s commentary on the talmud– states quite succinctly: after the son asks the questions, the leader repeats them.

We can therefore conclude, that this is more than just a nice custom of the Rebbes.

Now, the Rebbes of Chabad would preface the questions with: “Father, I would like to ask you Four Questions.” This seems to indicate a desire to remember and connect to the Seders that he spent with his own father, before his passing, which is why he repeats what he said back then as a child: “Father, I would like to ask you Four Questions.” Additionally: They had the capability to “bring” their father to the Seder, and in truth, every Jew can do so, however, they had this ability in a revealed way; when they said “Father... I would like to ask you Four Questions,” their father came and listened to the Four Questions...

However, this cannot be an instruction for everyone. We cannot instruct people to summon their father from On High every day... This is, in fact, very a great effort for a soul, and there must some sort of compensation... You can’t inconvenience a soul because you feel like it! It is a pleasant thing, so you desire it ... After all, you are drawing a soul down from Paradise, to the extent that you can speak to it and say: “Father, I would like to ask you Four Questions.” However, they publicized this custom, implying that it relates to everyone.



We can therefore say: We repeat the Four Questions in order to mention our father, but in truth it is based in Jewish Law; we thus fulfill the ruling of Rambam and the Rashbam, who say that the leader should repeat the questions.

This is contrary to the Mechilta which says, “If the son does not ask, the wife should ask, and if the wife does not ask, the leader should ask himself.” But certainly the Rambam had a source for his ruling, that the leader also asks the questions.

To return to the main point: Even before the Questions, we make a charitable announcement, the truest form of charity – we provide food, with an open hand and in a manner of freedom: “to partake of the Paschal lamb.” Therefore, here as well, after reciting the After Blessing – first we will sing the customary songs – the “Tankists” will be asked to distribute to each participant here one dollar bill to all the assembled, to be given to charity, while adding something of their own. Every charity is a worthy cause, but especially a timely charity, the Passover Campaign.

This will speed the redemption, “Charity brings the redemption closer.” As to the promise “they will immediately be redeemed” – we see that the “immediately,” unfortunately, is taking a long time! So we need to speed up the “immediately.” The Jewish people have repented long ago.

The Talmud says in Maseches Kiddushin that when a Jew sighs for having sinned – “he becomes a complete Tzaddik.” One thought of repentance transforms him from a wicked person into a completely righteous man. This is the version of the Or Zaruah, also quoted in Tanya.

May this speed the redemption, and may it truly be “immediately” as defined in the Code of Jewish Law: If a dough is left unattended for eighteen minutes, it will rise and become Chametz. But when we knead the dough, it becomes a Kosher Matzah, and when one eats it, “he eat Godliness,” as the Rebbe Maharash says in his famous discourse known as “Vekachah.” May it be “immediately” according to the legal definition of

Torah, which leaves no room for any excuses. May it be “immediately” with that definition, and may we go straight away to our Holy Land, with joy and happiness.

The preparatory *nigun*, and the Alter Rebbe’s *nigun*.



REVIEW  
QUESTIONS  
-  
SICHA 6

1. What is the source to the minhag of the Rebbeim regarding saying the **מה נשתנה**.

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2. Does someone that does not have parents need to say “טאטע, איך וועל ביי דיר פרעגן פיר קשיות”?

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3. What is the proof that when the word *miyad* is used while discussing the redemption is meant literally?

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# SICHA

## 7



Some have the custom that after reading the Haggadah they recite and sing, “May the Holy Temple be rebuilt...” It is not included in the Alter Rebbe’s Haggadah liturgy, and my father-in-law, the Rebbe, would not say it either. But now we are in the midst of preparations for Passover and to the Seder, with only a few days left, so we will be clever, and we’ll sing “May the Holy Temple be rebuilt...” before the Seder. And may it actually be fulfilled even before the Seder – that’s the main thing.

Whoever is obligated to recite the After-blessing, will surely do so.



# SICHA

## 8



As mentioned before, everyone will receive a dollar through the “Tankists.” The quantity is not important here, so there is no reason to take two dollars or more; that isn’t the point; “adding” here is counterproductive.

Also: the dollars are only for those present here. Those who joined in via telephone hookup should give charity in their respective places, tonight or tomorrow morning, depending on the time zone, as long as it is done before Pesach.

And the main thing: it should be done with joy and happiness.

Charity includes all mitzvot, so may it bring about its details – the fulfillment of all the mitzvot.

This will hasten the fulfillment of the promise that we will fulfill the mitzvot “as You wish them done,” in the Third Temple “built by God’s hands,” on the Temple Mount, in our holy city of Jerusalem, in the Holy Land, “with our youth and elderly, our sons and daughters.” When all the sons will become “one son,” and even the “other” will become a “son” to God, and all of them together will become “a great multitude,” united as one son to one God.

May this occur speedily in our days, these last days of the Exile, even while in Exile, through loving fellow Jews, which leads to the unity of all Jews – they are “one nation” even “in the Earth,”

even while “scattered amongst the nations.” This will bring about the redemption of the one God – the redemption of the entire universe, “God will be One, and His Name will be One,” Godliness will be fully revealed and visible by all the nations of the world, for “the God’s glory will be revealed, and all flesh will see God.”







## ועד תלמידי התמימים העולמי

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