



# **Farbrengen** *With The* **Rebbe**

**כט**

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## Sicha 1

Torah teaches us the proper order, that "we begin with a benediction," and it has been our custom in recent years to begin the farbrengen by quoting a blessing taken from Scripture:

Let him who comes be blessed in the Name of the L-rd. We have blessed you from the House of the L-rd (Eternal). (Tehillim 118:26)

All themes in Torah may be understood in many ways and through many interpretations. As the Arizal taught, there are as many as 600,000 interpretations to Torah in each method of study, i.e. "Pardes": plain, symbolic, homiletic and esoteric. We will, however, find a few simple explanations for the meaning of this verse, which will also add enthusiasm to our action, and emphasize its importance.

The verse begins with the singular "Boruch -- Let him who comes be blessed ...," and then changes to plural "Beruchim" with the addition of the phrase "... from the House...." What do we learn from each word?

When we start with the singular we are emphasizing the thought that there might be an individual who thinks, "Who am I and what am I?" He sees a big world around him and wonders, "Why is what I do so important?" We answer him. Not only are your actions important, but we even bestow upon you a special blessing as an individual.

All Jews feel themselves part of the Jewish people, for all Jews together are as "one stature." Certainly each part of the body feels all the other parts of the body. How much more so when we speak of Jews, for whom the world was created, and who must be a shining example for the rest of the world. Certainly every Jew feels his association with all other Jews.

Thus, as soon as the individual "comes" and receives the blessing as a single person, he immediately also feels himself part of the community. As such, although there are different levels, from the leaders of the community to the water carriers, nevertheless, he feels that since the blessing comes from the "House of

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the L-rd," the One King of the world, it unifies all the disparate segments and blesses everyone and all of us together.

Just as a physical house is built of many parts, earth, wood, stones, etc., and then becomes one unit, so too, when the blessing descends through the aspect of "House" it unifies. Even when it reaches this world, its source is from unity of the supernal Name "Hava'yah (Eternal)." It will therefore bring children, life, abundant sustenance and abundance in each of the blessings, physically and materially.

This will effect a unity of the spiritual and material in the world, just as there is harmony between the spiritual and physical in the body. When the Jews live according to Torah, they cause the unity of material and spiritual.

The result is that the G-dliness of the world is revealed and the ultimate goal is reached:

\* And the glory of the L-rd shall be revealed, and all flesh shall see it together. (Yeshayah 40:5)

And may it be revealed with the true redemption through our righteous Moshiach.

Every personal liberation is similar to the historic Exodus, even though it is only an individual exodus. But when the community needs someone, then he is considered as a multitude. And as we learned this past Shabbos (Chukas) in Rashi -- "The Nassi (prince) is the whole." (Rashi, Bemidbar 21:21) Thus, the redemption of the Previous Rebbe, the Nassi of our generation, on the 12th-13th of Tammuz is of course the main reason for this farbrengen (it is also his birthday).

May the redemption come soon, as the Rambam rules: "They are redeemed immediately" -- truly and actually,

To the land which the eyes of the L-rd your G-d are on it at all times from the beginning of the year to the end of the year. (Devorim 11:12)

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## Sicha 2

In everything that happens it is important to find the common thread that underlies the occurrences or commemorations of the particular time.

In halachah, when there are two queries to be answered and one is for an immediate need -- it must be dealt with first. So too, when many people gather there might be a multitude of intentions yet there certainly is some aspect particularly important to the happening and to the day.

Thus, the event commemorated on this day should stand out as the salient aspect of this farbrengen, and as one must always seek to find meaning in all phenomena, certainly what we will learn from the theme of this gathering should strengthen our Divine service of G-d.

We commemorate, today, the liberation of the Previous Rebbe from imprisonment.

Every Jew was created free, and can function and carry out his responsibility to serve G-d only when he is free. When we were freed from Egypt the burden of servitude was removed from us, and although we are still in the diaspora and we fall under the laws of the gentile governments, we still say that our essence is the state of being free. We were given free will, in which we are like the One Above, and therefore, "Everything is in the hand of Heaven except fear of heaven." (Berachos 33b) Thus when a Jew conducts himself as a free man in his action, he fulfills the mitzvah of "You are children to G-d," and as the son of a King is like the King (even a slave of the king is like the king). He is truly a free man, for his actions are his alone.

Sometimes a sequence of events emphasizes this point. The arrest of the Previous Rebbe was carried out by a very strong totalitarian government that ruled supreme in that part of the world. The majority of the Jews of the world lived in those countries at that time. Thus, the Bolshevik Regime ruled the whole (Jewish) "world." When a Jew showed them that even in prison he was not intimidated in all aspects of Torah and mitzvos and Divine service to G-d, this showed them that he was completely free.

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When the Previous Rebbe was sent to exile -- (one of the worst punishments, as the Chinuch explains), as he left for that exile, not knowing what would happen, he declared: "We go into golus not by our will ... only our bodies were given over into the golus and oppression." He went on to explain that these governments are just the ax in the hand of the chopper -- it is all by G-d's will. They have no independent will. Therefore even when we find ourselves in the golus, the diaspora has no power over Jews in the aspect of Yiddishkeit which is connected to G-d. And we are not in golus for that purpose, so the Jew remains free.

In a short while the Previous Rebbe was freed, on the 13th of Tammuz -- by the same people who incarcerated him -- and this miracle was made known far and wide even in that country.

This gives us our immediate lesson. A person might come under the influence of his evil inclination. Despite the fact that he knows that he is free, even in the golus, as a child of G-d or even as a servant of G-d, when he goes out into the world, (or is born in an area where the environment and influence is not Jewish) he must remember that he is "captured" among the goyim -- that he really does not belong there. He is only there temporarily; this is not his environment or his real existence. And G-d will not permit this unnatural condition to continue, it is against the nature of the Jew, so long as the Jew will not hide or deny his own natural existence. Sometimes, some extraordinary phenomenon is necessary to awaken the Jew from the slumber of the foolishness of the world, and to remind him of his essential existence.

This, then, is the purpose of such gatherings, to commemorate the incarceration and then liberation of the Previous Rebbe -- with great intensity. Pay heed, this was not an exceptional case because he was a person needed by the multitudes! He clearly proclaimed: "Not only I am redeemed, but every Jew, even one who only has the name 'Jew'" (a "nickname" -- he doesn't even look like a Jew). They also went free, together with the Rebbe, our Nassi. That liberation was the first step of freedom, and subsequently he was allowed to leave the USSR, something which even today is nearly impossible. It was thereby a great and obvious miracle -- and then he left with all his family, books, belongings, manuscripts. He was even sent people to help him! An open miracle! The Mishnah says:

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Ten miracles were wrought for our forefathers in the Bais Hamikdosh. (Avos 5:5)

Some say that miracles happened only then; but since then miracles just don't happen. As the Psalmist says:

For our own signs we have not seen ... and there is none in our midst that knows what the end will be.

(Tehillim 74:9)

Nevertheless, from time to time:

"The L-rd has made bare His holy arm," (Yeshayah 52:10)

and shows us a clear miracle through tzaddikim. And this actually happened in our own generation; we saw the miracle begin on the 13th of Tammuz and it continued until all the details of liberation were carried out.

So we see that when a Jew decides that he will not be intimidated or influenced by anything that opposes Yiddishkeit -- not out of stubbornness, but because it really cannot stop him -- he will be successful. He is connected to G-dliness, and the obstacle is only a test, in order to lift the person even higher; even when there are difficulties, he overcomes them.

This lesson is clear to all, but there are those who are "captured" by the gentiles or born among the gentiles, and they ask, "What do I know?" We tell them that a moment before they were born they learned the entire Torah. Yet, when it happened that they were born among the gentiles, this was their test! But they need not worry, because it does not affect the soul; anyone can understand that the environment cannot affect the soul before it is born!

So, for those who say, "Why do you want me to be a hypocrite and live as a Jew? Until now I didn't know what it was -- it had no connection to me. I was raised in a place where I knew not that I was a Jew." The answer is: This is not a new thing, rather it is your source -- your essence -- all other aspects are external: the environment, or your inclination, they are not you. Just as fish go back to the sea, your real essence is Torah; it is your life! And when someone comes to you and

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tells you about this fact -- don't waste the time -- do it, study it, and then you will understand later.

Thus the lesson of today is that when one is faced with a challenge which seems to be out of reach of the person, he should be told, "You studied the whole Torah before you were born, and there was a candle glowing above your head. You don't have to adapt yourself to something new, just go back to yourself -- if you wait for the explanation -- you'll lose valuable, irreplaceable time."

"Your great-grandfather knew the answer." After all, he admits that his great-grandfather had a long beard and his great-grandmother modestly covered her hair. Later the darkness came! "Don't waste your time with the darkness now."

This is one of the lessons we learn from the story of the arrest and liberation. Look at this Jew, who considered his own plight as an example for all Jews. See how he explained and published his idea; it was certainly true. And each year we see the truth more clearly.

"A mitzvah you accept, the 13 Principles of faith you accept, but when we speak of a good custom you are hesitant?"

Therefore we must tell him to realize that he has the ability, it is there in him from birth. And the Rambam writes that a custom that has been accepted has the validity of Torah so why is he hesitant?! (So long as he will not close his windows and doors he will see the light.)

And this day of redemption will add more and more freedom, light and enthusiasm -- he will be absolutely free to do the will of G-d -- with joy and gladness.

The golus is nullified by bringing G-d into the world -- as in the days of the Exodus from Egypt the Jews had light -- even in the houses of the Egyptians. In our days we live in a good society which allows and even helps Jews to follow Torah; we can surely have the "light" in our lands. This will speed up the redemption -- G-d will not detain us even one moment; actually and immediately we are redeemed.

"Awake and sing you that dwell in the dust..." (Yeshayah 26:19) We will go together to our Holy Land, may it be rebuilt and renewed, speedily and truly in our days.





### Sicha 3

Halachah dictates that when one must assign priorities, a timely item should be given preference. However, sometimes in the subject given priority, there are several aspects and details.

In the subject of the detention of the Previous Rebbe there were many areas in which he had urged his followers to increased study and observance, as has been retold and published -- there were even many aspects of first priority!

Here too, we must look for the particular point for which the Rebbe was arrested -- from which we may learn that each Jew has the ability and responsibility and free will to act likewise.

The subject was education. The Rebbe was involved in strengthening Kashrus, mikvahs, synagogues and all areas of Jewish life, yet, the actual arrest was because of education of small children.

In the affidavits used as slander and denunciation against the Rebbe, it was stressed that the Rebbe had founded schools for small Jewish children. These "chadarim" were set up in small towns and villages and in the far corners of the towns where there were only a few Jews living in a non-Jewish neighborhood. There was always the question of continuity and follow-up to the work -- after all, there were no other Jewish institutions in or near those places. There were no observant Jews there.

The argument presented against the work of the Rebbe was that if you want to give Jewish education to children you must wait until the child is old enough to make decisions for himself. He must first be an intelligent individual then we can explain religion to him, and he will decide if he wants Judaism or not. But to take small children who are naive and can't discern -- and the father or grandfather or grandmother will smuggle him into a cheder to tell him and teach him Judaism -- this is against his freedom! To force the child to follow a way before he can choose it for himself and really decide if he wants it, or at least understands what it is about, this is illegal!

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This was the main theme of the denunciation and slander that was presented against the Rebbe. So when the liberation came, it was mainly in the same area that the arrest had been. Clearly, today we can easily choose what must be emphasized. Among all the subjects, what is first? Education of small children, pre Bar-Mitzvah and pre Bas-Mitzvah. We must have mesirus nefesh that they should receive the proper education -- according to the essence of their souls and ability of their minds; then they will grow up to be wholesome and complete personalities -- not split-soul personalities. Do not be stopped by any obstacles!

When we do a good deed, if we have the sense that we will succeed, it is done with more motivation, zealotry and enthusiasm. Here we have a guarantee from the story of the Rebbe -- the fact that later he was successful, for after a few days he was freed. And now we see the fruits of his labor, and the fruits of the fruits -- even among the people present here at this time. Many years have passed since then -- and many of those people were never given the freedom to attend Jewish schools openly -- and even secretly they could not attend a cheder because they may have lived in places where there were no schools. Yet we have seen that at that time a generation of students was raised with active practical self-sacrifice. These were his students -- his children -- they are alive and he is alive. They later went to far flung corners (of Russia), where they found a boy and girl and revealed their Jewish souls. This was 30 -- 40 -- 50 years ago. It is their children who are here among us today. Also there are many more in Eretz Yisroel and many still behind the Iron Curtain. Remember, of course: Even an iron partition cannot interfere between the Jews and their Father in Heaven.

When you see the living proof of the success of his activities, by nature even your evil inclination will be influenced, and your work will be done with the proper enthusiasm which will ensure that the success will be much greater.

Now is a time of year when for some reason schools are closed. This is against the reality -- Torah is our life -- learning Torah is the life force of every child. Who has the right to make a distinction, that for nine and a half or ten months when school is open the child has to get life -- but when school closes he must rest from studying Torah?! Torah is his life! This fact is uncivilized! Close school for two months or eight weeks or six weeks? For what reason? Actually the school should not even close! How can we close a "house of life" even for one day -- let alone weeks or months.

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If the point is money -- life is worth much more. We speak of the life of the children and all the generations to come. Give him strength now so that he will have the ability -- years later -- to establish a family.

There is another argument -- that the teachers need to rest, or maybe the children need a rest. They worked hard for 10 months, 6 days a week, studying -- have pity, let them rest. The answer is there is no resting from life!! It is the opposite of rest!

For someone who must devote his time everyday to earning a living etc., for him we say, let him learn a short period in the morning and evening. For a father to say that the child worked hard for 10 months and needs a rest, tell them that the child lived these ten months through the Torah he learned and when he will grow up he will also not turn from it. Yet some wish to call this, "tired-out" and needful of rest.

Well if the teachers are tired, the Gemara tells us of Rabbi Yochanan. When he was tired he set himself in a place where he would influence the beauty of the future generation.

Torah is given for good life -- it promises us: "I will provide you with rain at the right time." (Vayikra 26:4) And all the other blessings listed in Torah. Of course one must not make this a condition, but it is promised to us. So Torah is a Torah of life.

When one sees a spiritually blind person -- even if he put an obstacle in his own way; you have to do everything possible to remove the obstacle! This idea is universal. Any person knows that when someone wants to hurt himself we mobilize all the forces available to stop him -- although he screams that it is undemocratic. In every town or city where the people are civilized, all will be done to remove such a person from potential danger.

So now that summer is here -- there is free time -- does it mean to be free from Torah, Yiddishkeit? G-d forbid, he is enslaving himself to his yetzer hora and to the Goyishkeit (opp. of Yiddishkeit), the opposite of freedom. He thinks that slavery is freedom. Well, since this is only darkness -- it can be dispelled by a bit of light. Bring the light to any Jew -- and he will run to do the will of Hashem! When a parent realizes that something is good for his child, we see that a father

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and mother give everything to provide their child more pleasure, more life and certainly more strength in his life.

Just show them the truth. When this day of liberation comes, we recall the sacrifice for the sake of the children and we see the results and fruits of that work which will go on and have a good influence for many generations.

If we speak words from the heart they will penetrate the heart, -- and it will accomplish that all Jewish children will not minimize their Torah study during vacation, on the contrary -- they are free of secular studies, and must increase Torah study.

Time for play, to strengthen the body; this, too, is holy. But some time must be added to Torah study and mitzvah observance. And even if this is done in the manner of education then:

Educate the child according to his way, even when he will be old he will not depart from it. (Mishlei 22:6)

This will be a preparation. As mentioned in Chassidus and Mussar, our mitzvos today give and provide us with a signal for the mitzvos in the future. For those who wish to know the reward -- the reward will be to do more mitzvos -- added Torah for the children, and everyone will do more mitzvos.

It will also bring the time when we will offer sacrifices in the third Bais Hamikdosh. This will be built by G-d's hand. And may it come speedily -- it is ready and waiting to be brought down on this world -- it can happen in one instant. So too, may we be redeemed instantly.

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### **Sicha 4**

There is another area of involvement and activities of the Previous Rebbe which could not be revealed while we were still in that country. In fact many details remain unknown until today, although they are hinted at in the writings of the Previous Rebbe and others who were involved, or who were told of those activities.

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I am referring to his work of intervention on behalf of the Jewish community, with the ministers of the government and other highly-placed officials in the Regime of the Czar. Being a powerful and tough ruler of his country, the Czar's ministers, likewise, were very difficult people. Yet the leaders of the Jewish community and particularly the Previous Rebbe had to get involved in order to prevent the issuance of decrees against the Jews or to nullify such decrees after they were issued.

There were two systems at that time. One was to go to the lower officials, who were petitioned to go to higher officials and to the ministers and perhaps the Czar himself, in order to stop the decrees.

The other approach went directly to the top, always seeking to go directly to the minister in charge. Years earlier the Maharash, himself, had followed this system. Only fragments of the actual stories have been revealed, since at that time it was dangerous to reveal these secret contacts and appeals. The Maharash would go directly to Petersburg and meet the ministers to appeal to them to stop the decrees.

Similarly, the Previous Rebbe was appointed by his father while he was still a young man to do this work in the place of his father, who for certain reasons could not be involved.

(The Previous Rebbe looked like his grandfather the Rebbe Maharash. Once during his historic visit to Eretz Yisroel, one of the old Chassidim, who had known the Maharash and had remembered him, was admitted to yechidus and he fainted when he saw the Previous Rebbe. When they asked him why he had fainted he answered that he thought he was standing before the Maharash; the Previous Rebbe's face was so similar to the face of the Maharash. This Chossid saw the physical features and realized the amazing similarity. And we know that the countenance of a person mirrors the soul.

So the Previous Rebbe, similarly, followed the system of his grandfather to go to the highest possible authority. He did this during the Soviet rule and also during the Czarist Regime.)

The Rashab had also been involved in communal activities and interventions but then at some point he transferred this job to his only son -- the Previous Rebbe.

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Much of this personal intervention had to be done by the leader of the Jewish people -- the Nassi -- and here we come face to face with the problem, that each generation can have only one ruler:

There is only one leader to a generation. (Sanhedrin 8a)

The Talmud relates that when Rebbe (Rabbi Yehudah the Prince), who was the Nassi of the Jewish community in Eretz Yisroel, and who was the recognized leader of the Jewish people all over the world, asked if he could bring a "Nassi" sacrifice he was told that his "competition" was in Babylon (the Resh Gelutha in Babylonian Exile, see Horayos 13). How much more so, when the two are in the same place and in the same house, there cannot be two Nessi'im.

We find a similar perplexity regarding Dovid and Shlomo. In his lifetime, Dovid commanded his followers to crown Shlomo and to do it with great pomp and grandeur. His command was carried out and afterwards the people cried out: "May Dovid the king live forever!" How can there be two Kings at once in the kingdom of Israel?

Shlomo was only 12 years old -- and although the anointing was done to negate the pretenders to the throne, why was he crowned? It is against the rule of Torah; there cannot be two kings at once! We may draw a parallel to the Rebbe, who was an only son and did not need a special ceremony of appointment. How could he serve as Nassi when his father still had that position?

We must look at this as a form of inheritance -- that the heir is an extension of the existing parent who leaves the inheritance. However, if the heir is here, how can the ancestor still be present -- and how can both be Princes (leaders)?

The explanation is that a Nassi also has another aspect -- that having made his son a Nassi he keeps the title also for himself by an a priori deduction, i.e. if he can make a Nassi he must surely be a Nassi. This is not inheritance to another -- there are not two kings -- it cannot be! The Previous Rebbe did not consider himself to be an entity for himself -- on the contrary -- he went as a Nassi -- but as an extension of his father who was the Nassi.

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This is similar to Dovid and Shlomo, who really did not rule after the coronation during Dovid's life. When Dovid anointed Shlomo he was anointing an extension of himself, not someone new.

In the laws of messengers we rule that: "A man's agent is equivalent to himself." (Berachos 34a) The sender does not lose his independent existence, yet his agent is acting on his behalf -- and as long as he does not nullify the mission the agent represents him.

This applies even in the laws of marriage. A woman cannot be married to two people. Yet when an agent comes to betroth a woman in place of the sender (the husband) -- who is not present but gave the power -- now the agent has the power to effect the marriage for his sender.

When Shlomo was crowned he received the power of Dovid to be his agent -- not a new kingdom. This was the condition of the Previous Rebbe in the life of his father. His father made him his representative, gave him the mission and told him to do the mission to the degree of self-sacrifice. But the demand for martyrdom is not something that can normally be placed on another person! [The Previous Rebbe, himself, also sent his agents on missions in cases where there was real danger, to set up a cheder or make a mikvah.] He could demand it because the shliach was his agent, the extension of himself!

There was one particular case when the Rashab sent the Previous Rebbe to Petersburg to try to nullify a decree. He asked his father, "Till when shall I stay?" and he answered, "Till mesirus nefesh -- self-sacrifice." Why was it necessary to give this directive? It was especially strange because there was no apparent need for such extreme involvement. It was a normal case of communal intervention. Yet when his father told him these words he accepted that he would look into it and be ready for it.

The case was one connected with a law against teaching children. He went to Petersburg, where the Interior Minister was known to be a ruthless, evil person. He was known to have started pogroms and exercised his control over the Czar, who was a weak and foolish king. The Rebbe made an appointment with the person who had taught and trained the Interior Minister.

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The Rebbe requested a permit enabling him to visit other officials, and he discussed ways in which he might influence the nullification of the decree. He was told that it could involve danger to his life. The elder statesman finally gave him a permit to enter the building of the Interior Ministry. But he knew that if a Jew with a beard and payos, who spoke Russian with an accent, would enter the building there could be danger.

Waiting until he saw the Interior Minister leave the building, the Rebbe showed his pass to the guard. The guard could not understand how a Jew had gotten into Petersburg or how he had received the pass to enter a building that even government officials were not permitted to enter. Nevertheless, he saw the permit and disbelievingly let the Rebbe enter. The Previous Rebbe was not familiar with the building and walked around the building for a while looking for the office of the Interior Minister. Not finding the proper office, he was forced to ask someone where the room was -- a terribly great danger!

He then went into the office of the minister. He looked through the official papers until he found the one that had the oppressive law on it and found the stamp which was used to nullify a law. He imprinted the stamp on the oppressive decree and put the paper in the place of the nullified laws. He quickly left the room, exited the building and returned home.

This whole act was done against intellect and instinct and involved actual martyrdom. To go against the power of the kingdom one had to be the true leader of the Jewish people and thereby carry the necessary power. The Previous Rebbe went as an agent of the Rebbe, his father, and although he did the actual act -- he was functioning as a "Nassi" in his father's stead at that time. There are not two leaders, only one! The fact is that the sender is the one who goes!

What do we learn from this? A Nassi did a great act with actual sacrifice. What can we take from this -- how does this illuminate our way in life?

A Jew has a mission given to him from the King of the world, whether as a son or as a servant, we have the power of the sender and "A man's agent is equivalent to himself." It is a simple halachah and a simple reality.

When a Jew meets a non-Jew he might make the mistake of thinking he should learn something from the gentile. But we have been set as "a light to the nations."



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We have to illuminate the whole world, all the nations of the world. And it must be a true light for the son of Noach; it must illuminate his life in reality. Don't fool yourself that your friendship will be enhanced and you will help him by copying him! It is illogical! You can help him, but don't bow to him! Don't fight -- but don't fawn. It will cause the gentile to refuse to help.

People have asked why have I begun speaking about encouraging goyim to follow the Seven Noachide Laws. The Rambam ruled that a Jew must encourage a non-Jew to observe the Seven Noachide Laws. Why was it not done years ago?! Times have changed. In Halachah, we know the Shulchan Aruch rules that there are no cities which have 600,000 people walking through the main street, and therefore there is no real "public domain." A question arose in a city where the count was made and there actually were 600,000 people there. Some Rabbis wanted to say that since the Shulchan Aruch says it doesn't exist we should overlook the reality and not call it a "public domain." Clearly, however, the Halachah must be that this really is a "public domain," for the reality can't be denied. So the times have changed -- at one time this did not exist, now it does.

Similarly, in the case of the Seven Laws, the Rambam says that a Jew must impress upon the gentiles to keep those laws. True it is not among the three cardinal mitzvos you don't have to jeopardize your life for it -- but in the present time there is no danger. Our President has proclaimed that people should fulfill the Seven Noachide Laws as taught by the Rambam.

Now, if someone says that because years ago it was dangerous to tell gentiles to follow the Torah directive -- in fact it could have been life threatening -- as it was in the Middle Ages, that does not apply now.

Now we see that when we speak correctly we accomplish our goal. The Rambam states that the world received the Torah from G-d, and when the Jews got the Torah, G-d also said that we are a "light to the nations of the world." This included the specific directive that when a Jew befriends a non-Jew he should not forget the main essential point. That is, not to do a better business deal -- also good -- but mainly to help fulfill the will of Torah to teach the non-Jew. It is your mission to prepare the gentile by good relations, and then not to forget the essential thing, the spiritual role of man to do the Seven Noachide Laws.

## הַתּוֹעֵדוֹת י"ב תְּמוּזָה'תִּשְׁמ"ה

Don't exert all your efforts just for glory and honor! You must be careful -- honor is dangerous:

Envy, lust and honor-seeking drive a man from the world." (Avos 4:21)

The real reason is that the true purpose for all your success and honor with these non-Jews is to reach the goal of teaching them the Laws of Noah.

In our country where Jews have had success and are respected among the non-Jews you must make the light illuminate the life of the goy. Give him this virtue. If you strive, you will succeed, and he will thank you for bringing him to the truth.

To those who are skeptical of my pleas I challenge them to go out and test my words -- try and see what the result will be. Hopefully you won't be ashamed to tell later how you were successful and you will influence others to follow your way.

All of your activities in areas of politics and world policy are good. You can even speak about nuclear war and other earth-shaking matters -- you can even have your speech printed. But everyone knows that your ideas and words will have little effect, there are others who decide these matters. However, by encouraging a non-Jew to do the Seven Noachide Laws -- you will see success. You can do this quietly, or if you want, with a tumult, but do it!

Every Jew who has non-Jewish friends has to give them the light -- any Jew can do it -- don't be over-humble about it. Don't shirk the responsibility -- you will also have good results from it. In the nature of the world when one person does a favor for another there must be mutual satisfaction; the giver and the receiver both benefit. Just as the Gemara says: "More than the householder does with the poor person, the poor man does for the householder. Both will benefit."

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### Sicha 5

The Chumash section of today is in the portion of Balak, the third reading section.

## פארברענגען עס הרבי

We read of what Bilaam revealed to Balak and to all the leaders of Moav, and this was later revealed to all men, that he could not say anything unless G-d commanded him to so speak:

Do you think that I can say anything, I can only declare the words that G-d places in my mouth. (Bemidbar 22:38)

From other verses we might understand that Bilaam was able to speak his own mind. Maybe not to curse the people "for they are blessed," but neutral words it would appear he could say.

But from this verse we see that Bilaam could say nothing! Bilaam was the leader of the nations of the world at that time. We know that at the time of Mattan Torah, when the nations of the world were perturbed by what was happening, they came to Bilaam to ask what was taking place, and he told them, "G-d was giving the Torah to the Jews."

In the Sifri we find that, although in the Jewish people "No other arose like Moshe" -- among the nations Bilaam was equal to Moshe.

Bilaam's level of prophecy was the clear "magnifying glass" greater than other prophets. All Jewish prophets could only see with an unclear "glass" -- except for Moshe -- and Bilaam was similar to Moshe. This was the case in order that the nations of the world would be told that they too had had the chance to do good because they had such a great prophet.

However, from this verse we see that any other person could speak what he wished -- Bilaam could not speak unless G-d told him.

This gives us tremendous encouragement, for even the leaders of the world cannot speak anything -- and if the Nassi has a mission, and the Nassi's mission is everything, all other powers are void and powerless.

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**לזכות**

**הבת הנולדת**

**חנה ליבא בת אסתר**

**ולהוריה**

**שלום דובער בן רבקה נעמי**

**אסתר בת מרים**

**שיחיו לאורך ימים ושנים טובות**

**ליין**

**שיזכו לגדלה יחד עם שאר ילדיהם שיחיו**

**"לתורה לחופה ולמעשים טובים"**

**ולהצלחה רבה ומופלגה**

**בכל אשר יפנו בגשמיות וברוחניות**

**לזכות**

**ר' אליעזר חיים וזוגתו רבקה בתי'  
יוצאי חלציהם וכל בני משפחתם שיחיו  
לפידות  
בוענאס איירעס, ארגענטינא**



**לע"נ**

**הרה"ח וו"ח אי"א נו"נ עוסק בצ"צ וכו'  
מוה' גדלי' ירחמיאל בן ר' מיכל ז"ל  
שייפער  
יאהרצייט י"ז אדר**

**In Loving Memory of  
Reb Gedaliah Shaffer  
Yahrzeit, 17 Adar**