

Farbrengen with the Rebbe



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



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במסגרת הפרוייקט 'התוועדות חודשית עם הרבי', ולקראת יום-ההילולא ג' תמוז, הננו מוציאים לאור הנחות, וסיכומים על השיחות מהתוועדות י"ב תמוז תשל"ז.

הקובץ נדפס בזאת יחד עם הוידיאו החדש מהתוועדות זו, היוצא לאור לראשונה על ידי חברת JEM, בהמשך לסדרת "פארברענגען עם הרבי", המזכה את אלפי תלמידי התמימים ואנ"ש בכל רחבי תבל, להשתתף ב"פארברענגען עם הרבי" בבחינת "יהא רואה בעל השמועה כאילו עומד כנגדו".

בקלטת זו מופיע תרגום מילולי ע״ג המסך במהלך כל הפארברענגען.

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

בקובץ זה מופיעה 'הנחה' מכל ההתוועדות באנגלית - עובד ונערך מהתמלולים של חברת JEM ע"י חברי המערכת ועל אחריותם בלבד, ותודתינו מסורה להם על מסירתם לדפוס לתועלת הרבים.

בנוסף לזה, יצאו גם קבצים בלה״ק, ובאידיש.

לתועלת הלומדים הבאנו בזה גם' **קיצורים וסיכומים** 'מכל שיחות הפארברענגען וכמה שאלות לחזרה בסוף הקובץ .

ויה"ר שנזכה כבר להתגלותו המהירה והזריזה של הרבי! ונזכה במהרה לקיום היעוד ״תורה חדשה מאתי תצא ,״ונזכה לחזות באור פני מלך חיים, ולהשתתף בגשמיות בפארברענגען עם הרבי, בהתגלותו בקרוב ממש.

ועד תלמידי התמימים העולמי

כ״ח סיון תשע״ז בית חיינו • 770, ברוקלין, נ.י.



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Summary

Maamar

"Blessed is he who grants good to those guilty, who has granted me good." This is the language of *birkas Hagomel* recited by the "four categories of people who must give thanks."

The *Baal Hageulah* – the Frierdiker Rebbe – asks why the language used is "who grants good to those guilty," and not, "who grants good to **me**," which would be in keeping with the *bracha* said for a miracle – "who has done for **me** a miracle," particularly since saying "to those guilty" would be an type of admission to a sin "I recall my sins – ".

Hageulah The Bal begins the explanation by quoting, "Four [categories of people] are required to give thanks, and the sign [by which to remember them] is וכל החיים - יודוך סלה – all those living will praise - חולה stands for חיים person, יסורים someone ill an suffering in prison, ים - someone who traveled by sea, and מדבר someone who traveled through the desert. When they are removed from their situation of danger, they are obligated to recite this *bracha*.

The word *bracha* is connected to *hamshacha*, drawing down. From this we understand that the deeper meaning of a *bracha* is drawing down and empowerment (in a way that "the cure comes before the illness") that these individuals become removed from these situations of danger.

These four things, in their physical sense, are derived from a general concept in regards to the *Neshama's* descent.

At first, the *Neshama* is completely *batul* – nullified before Hashem. However, when it descends to the world where the "Fiftieth Gate" is missing, that causes that the *Neshama's bitul* is incomplete. חולה – ill – is *begematria* 49 – it's missing the "fiftieth gate."

Within the world, the *Neshama* is clothed in and confined to the body and *Nefash Habehamis* – like a prison – and what's more, the world is created in such a way that "one who wishes to make a mistake may do so" – the *Neshama* could drown within him – like those traveling at sea – and it could even reach the point where "A man [referring to the Supernal Man] cannot dwell there" – like the desert.

This is what it means that the bracha draws down and empowers. We fill up (משביעין – מלשון שובע) the Neshama so that it can overcome all of the four categories we mentioned above, which refer to the way that the Neshama must be involved in worldly matters, even eating and drinking - so that the involvement in the world should nevertheless be in a way of "a wise man" who sees the future - that everything in the world was created from G-dliness. This can be accomplished if you "lift your eyes heavenwards" - and only then will you "see who created these" - in a way of seeing, which influences one's entire being.

The strength to do all this comes from the power which the *Neshama* is filled with before its descent into the world (משביעין אות), and this is the *bracha* and empowerment in a way that the cure comes before the illness.

(This leads to a wonder – " ונפלאותיו – and His miracles to the sons of man" – how the Yid withstands all of these difficulties. As we see in the case of the *Baal* *Hageulah*, who, during the imprisonment, was literally in a situation of prison and illness, and also a situation of the sea and the desert, and nevertheless withstood all the tests.)

The bottom line, however, is that when the Neshama comes down to this world, its situation is lacking in comparison to the way it was above, for even in the highest elevation [in this world], there is "an individual who loves" [i.e. not complete bitul]. (Even though this can be excused as being the fault of the Yetzer Hara, the nevertheless "not person is considered like who one accomplished -לא כמאו דעביד אמרינן.") This is the concept of "guilty ones – "חייבים" – which is why it's mentioned in the bracha.

When he feels that he is still in a situation of being "guilty" (- that the *Neshama* is not as it was before it came down into the world-) he has a thirst which leads him to reach the level of "*Tzaddikim* doing *teshuva*." Through this, the revelation of Moshiach is drawn down.

All of this can be connected to the *passuk* "אור זרוע לצדיק – light is planted for the righteous" (which is in the chapter of Tehillim [the Frierdiker Rebbe's capital] which we conclude saying this Yud Beis

Tammuz). "Tzaddik" refers to "the Righteous One of the world," who "plants" the "light" of Torah and Mitzvos in this world _ the "mountains of separation -טורי דפרודא" to cause growth among the Yidden - "Yisrael shall bloom and blossom." This draws down joy which breaks boundaries and draws down the "receiving their reward" immediately following the "doing" (as it will be in the future, when "The harvester shall catch up to the planter" and "a woman shall give birth immediately.")

In continuation to this, we say in the following chapter in Tehillim (which we begin to say on this Yud Beis Tammuz), "Sing a new song to Hashem." This refers to the future *Geulah*, after which there is no *galus*, because the purification – parterned arrow - part and a completed. The preface to this is through our actions and*avoda*during the time of*galus*, especially spreading the wellsprings (of the*Baal Hageulah*) outwards)



"Blessed is He Who is good to the culpable, for He has been good to me." This is the thanksgiving blessing which the Rebbe recited upon returning home, when his liberation was complete.

But a bit earlier, he delivered a Maamar beginning with these words.

It was fifty years ago, while still in exile banished to Kostroma unable to recite the blessing, he explained it instead.

The Maamar is published and available throughout the world.

In the Maamar he asks: Why do we emphasize "the culpable"?

The thanksgiving blessing for surviving dangerous situations should be similar to the blessing upon a miracle:

"Who did a miracle for me," or "my ancestor," or "my teacher"; here too, the blessing should read:

"Who did a miracle for me," "Who bestowed goodness on me," or "Who did good for me." Why "Who did good for the culpable"?

Why would we seek to demean ourselves by mentioning our sins?

Why would we remind God of our shortcomings?

The Rebbe prefaces the answer with a question: Who recites this blessing?

Four people; "and they are hinted in the word chayim." Chayim is an abbreviation of choly-illness, yesurim-prison yam-sea and midbar-desert.

When someone was cured from an illness or liberated from prison, or a sea-farer who reached land or a desert traveler who reached safety – they recite this blessing for being restored.

Bracha means to "draw forth." With this blessing, we "Thank God for His kindness, for His miracles for mankind" – this is a verse in the same chapter of Psalms which teaches about this thanksgiving blessing.

The "miracle" in this situation which we are thankful for, is that before we become sick, God already creates the cure.

And so too for the prisoner, sea-farer and desert traveler.

Beforehand, God creates a pathway for his release from prison, for his safe return after crossing the sea, or safe arrival after traversing the desert.

Now, all physical situations have a spiritual source:

The soul's descent into the body goes through four stages, akin to these four situations.

The soul of every Jew is essentially pure.

Then, it descends to a lower place.

At first, it was close to God, "I stood before God," the soul was ensconced in God's presence, "before the God of Israel." And then its spiritual level was diminished.

It went from its high perch near God and was plunged lower, to a place where Godliness isn't as revealed.

The soul is then "lovesick" to return to God – it is a spiritual "illness." This is the source of all illnesses, physical ones as well.

The source of all maladies, the Arizal writes, is the malady of the soul, when it loses its spiritual standing; a state where it is still retains its connection to God a state where it is still retains its connection to God but the connection is a bit less than before; then it is "ill." The soul becomes "sick" with yearning.

As stated in Tanya, this occurs even to the greatest tzaddikim; because the soul's existence as an independent identity is already a sense of distance from God.

And the soul descends even further:

It journeys down into the physical world and enters a body, which has an evil inclination.

This is likened to imprisonment:

The soul isn't free to do as it pleases; it isn't free, for is bound by the limitations of its body and surroundings.

The soul is "imprisoned." This leads to the next stage:

The soul finds itself in a world hostile to Godliness, The soul finds itself in a world hostile to Godliness, where erroneous paths and ideas abound, so it begins to flounder in the "floods," the vast sea of ideas and 'isms, which threaten to drown his identity.

These conflicting ideas disturb and confuse him, as the Talmud says, "Sea-farers have befuddled minds while at sea." have befuddled minds while at sea." The same is true for the pure and holy soul.

It descends into the "sea" of this world.

This leads to the next stage:

The soul finds a world which is, at times, wholly uninhabitable.

Man, who is created in God's image, can't find the Godliness to which he is accustomed; he is in a barren wasteland, unfit for life.

All he finds is mundaneness and physicality - a spiritual desert.

These four spiritual conditions:

illness, prison, sea and desert are the source for these conditions in the spiritual worlds and also literally, in this world. Now, before the soul begins its descent, God creates the cure to his ailment.

The soul receives the fortitude to be righteous; its former abilities are vastly expanded so he will be able to "be a tzaddik, and not an evildoer"; to fulfill the mitzvot and not veer off the straight path.

Living in this manner requires special powers; only with them can one survive the "dangerous journey" and break loose from "imprisonment." and break loose from "imprisonment." These special powers enable the person to traverse the world in a "disengaged" way:

His mind and heart remain free to serve God, and he works with his hands alone.

Now, sometimes we must engage in the world; for example, we must eat and drink, among other things we need to do in order to remain healthy and able to serve God.

Yet then too, we must retain this attitude:

To eat and drink like a "wise man." Who is a wise man?

The Alter Rebbe says:

A wise man recognizes that the world is created each moment by God's word.

In order to live this way, a person must be specially empowered.

Now, the primary reality of a human being is not Godliness, but this physical world.

Only when he ponders does he begin to recognize God's presence, and that all of creation depends upon Him.

Even after contemplating this concept, it may remain theoretical.

It must dominate one's reality, by controlling his heart which, in turn, transforms his entire being to serve God with all 248 organs, which correspond to the 248 positive mitzvot, and 365 arteries, which correspond to the 365 negative mitzvot. This is achieved when we are empowered by God.

and we therefore "thank God...for His miracles." It is truly a miracle that a Jew can withstand all the temptations and all of the obstacles blocking his way.

Earning a livelihood is a primary obstacle, which can lead one to all sorts of places:

You might journey through a desert, travel the seas, perhaps be imprisoned, or even fall ill.

The Rebbe too, experienced these situations:

While in prison, he fell ill, as he describes in his memoirs.

This in addition to being literally imprisoned, which brought along all the difficulties caused by the interrogations, prison conditions, etc., which were akin to a barren desert inhabitable for humans, as is evident from the memoirs of his time in prison.

Now, the soul's descent is against its will.

In fact, Torah calls the descent "evil." The Talmud says that God regrets three things every day, and one of them is the Evil Inclination.

So the soul isn't at fault when it fails, but it nevertheless falls short; it hasn't served God to its fullest potential; The Tanya states that even the most righteous person – and there can be many levels of righteousness, the highest of which is serving God with "love and pleasure," which is how we will serve God when Moshiach comes, as explained in Tanya – even they have an identity outside of God, so on the most subtle level they are somewhat "culpable." And it is important to remember this shortcoming; that notwithstanding his accomplishments, he will always yearn to be as close to God as he was before the soul's descent.

He might achieve the highest state possible for a person, but will still be lacking a higher connection to God, and the intensity of that yearning can brings him even higher: to the "teshuvah of Tzaddikim." The highest levels of connection to God is attained by the yearning of a soul stranded in a barren wasteland ¬- barren in a spiritual sense, barren of mitzvot, then he can reach the level of "teshuvah of tzaddikim" which leads to the revelation of Moshiach.

Psalms says, "Light is planted by the tzaddik; joy for the upright of heart." This is from chapter 97, the Rebbe's chapter of the past year, and "Sing to God a new song" is from the chapter which we now begin, 98.

Now, the commentaries explain on that verse that tzaddik refers to God.

And he "plants a light" through the Jewish nation – the light refers to the Torah and mitzvot, – the true spiritual light and illumination; God sends it into this "world of darkness." This is similar to planting:

In order for something to blossom and grow, a seed must be planted in the earth where it disintegrates and disappears, and only then will Israel blossom and grow, as our Rebbes have explained in Chassidus.

And thereby, "joy for the upright of heart" - they gain full control over their hearts and they serve God with joy.

A higher level is "the upright sit before You":

Sitting before God is higher than "receiving his light," as the Tzemach Tzedek briefly explains in his discourses.

as the Tzemach Tzedek briefly explains in his discourses.

This all takes place joyously, for "joy break all boundaries":

even while bound to its body in this physical world, one can break the world's boundaries; to the extent that "the plowman shall meet the reaper":

The Talmud says that when Moshiach will come, planting and reaping will take place at once.

So too, women will give birth immediately without waiting nine months, and, as Chassidic discourses explain, we will be rewarded immediately following our good actions.

Then, as the Psalmist continues, we will "sing to God a new song":

Then, as the Psalmist continues, we will "sing to God a new song":

The Talmud and the Midrash explain that this new song celebrates the fact that the redemption will be final, with no ensuing exile, being that all the work will have been accomplished and "impurity will be removed from the earth." So because God "plants" the "light," which is then reaped by the righteous Jewish Nation, God's beloved people, we bring about "joy for the upright of heart," joy which breaks boundaries, and brings the ultimate joy – the final redemption.

Then, as the Alter Rebbe writes in the second part of Tanya, God's attribute of mercy, which is expressed by miracles and by the righteous, and they in turn elevate the entire world, and this "new song to God" is sung throughout the world, by all nations.

The preparation for all this takes place through our work during the exile; as we have already merited the redemption of the Rebbe, the Nasi of the generation.

We can bring it into action through spreading his teachings and spreading Judaism to the farthest reaches, and then we will merit the coming of Moshiach "in one quick moment" with the complete and ultimate redemption.

May it be very soon.



The importance of Unity

Every gathering of Yidden emphasizes unity, which adds in Hashem's blessing. The unity receives doubled strength when it's connected with Torah, in which we find the concept of unity in three things: 1) The condition for the Giving of the Torah was Jewish unity - when the Yidden camped "as one" by har sinai. 2) A Torah ruling is the same for everyone, despite the many opinions and differences among those who study Torah. 3) The effect of Torah is also to cause unity in the entire world, for "The Torah was given to make peace in the world."

Through this, the Frierdiker Rebbe was able to withstand all the hardships; the Frierdiker Rebbe went with the power of Torah, and the power of all Yidden of all generations.

On the merit of the Frierdiker Rebbe's work and mesiras nefesh (self-sacrifice), we have the power to overcome the darkness of Galus.

Jewish Unity

– 9 min

Gatherings of Jews causes unity among them, especially when the gathering is connected with Torah, the purpose of which is to unite all Yidden. As expressed at Mattan Torah – unity was a precondition to receiving the Torah. Even after Matan Torah, when there are many opinions in Torah, Torah causes unity because the halacha is the same among all Yidden. Torah also causes peace in the whole world.

The Individual's Strength from the Community

- 6

This is also what gave the Frierdiker Rebbe the strength to withstand the government forces; the Frierdiker Rebbe did not go alone, but with the strength of the entire Jewish nation, children of Hashem, along with the strength of the eternal Torah.

The Lesson from then, for Today

– 4 min

Some ask: How can we learn from the actions of the *Baal Hageulah* – the Frierdiker Rebbe, when we are living in a different situation, with different capabilities? The answer to that is that after the *Baal Hageulah* paved the way and broke forth from the darkness of Golus, everyone has the power to combat the darkness.

The way to do this is by learning Torah with the enthusiasm of a businessman – who ensures that it is done in public and with much fanfare.



THE IMPORTANCE OF UNITY

Jewish Unity – 9 min

1. The very fact that Jews gather together, is meaningful, as we recite in prayer: "we are as one," and we ask of God, "bless us, our father." The Alter Rebbe explains in Tanya, chapter 32, that stating "we are as one," is the reason that we deserve God's blessing.

How much more so this gathering, which is connected to Torah teaching; for Torah serves to unite and connect individuals, and to unite all Jews across the world into one.

We find that a precondition and a prerequisite for the Giving of the Torah, was that the Jews "camped-vayichan" in unity; vayichan [is written] in singular form.

Our Sages explain in the Midrash that this is explaining the reason: What enabled the Giving of the Torah? When God saw that "vayichan-he camped", despite the fact that they were 600,000 men, in addition to women and children as described in the Torah, nevertheless they stood so united that they could be referred to in singular form.

And this brought about the Giving of the Torah, as the Midrash describes in detail.

Therefore, forever, Torah achieves Jewish unity.

Now, our Sages say "People do not think alike." And Torah is something to be understood with our intellect; so consequently, the discussions and arguments within Torah are obviously quite diverse.

In fact, the Arizal writes, that because there are 600,000 overall souls, correspondingly, every Torah thought has 600,000 explanations in each of the four levels of Torah – in pshat, remez, drush and sod.

This seems to prove that Torah is very disparate, for it can be split into 600,000 different ways.

However, this is only regarding to its discussion and debate; each perspective has equal value, and endless depth.

But the conclusion however - one identical psak din - verdict - always applies to every single Jew.

In the words of the verse, "One Torah." Its instructions are equally relevant to all Jews, from the greatest to the smallest.

This is possible when one accepts the rule of the Torah, before understanding it. Then, even if one argues and disagrees with the reasoning for the majority's ruling, he will still fulfill it joyfully.

As Maimonides and others write regarding the laws of governing: Notwithstanding your greatness in Jewish Law, if you are the minority, you must follow the majority ruling.

The Talmud relates the story of Rabbi Yehoshua ben Chananya and Rabban Gamliel the Nasi: Rabbi Yehoshua ben Chananya executed the ruling passed down by the High Court, which was led by Rabban Gamliel, despite the fact that he had strong rational proofs to disprove their ruling.

Rabban Gamliel himself respected him as "my master in Torah," yet the ruling was still binding upon Rabbi Yehoshua ben Chananya. This principle ensures the survival of the Jewish nation [which is ensured] when we follow the Torah's instructions, and we do so without delaying until we understand the reasoning.

We recognize that if Torah said so, it is surely the truth, the truth of the Torah of Life, which teaches us how to live our lives here in this physical world.

We therefore fulfill them happily and gladly, even though we have yet to comprehend the reasoning. Of course, we are sure that ultimately we will understand it. And in fact, because we state "I will do" first, we fulfill Torah's rulings unhesitatingly, this gives us the power to understand its meaning as well – albeit in due course.

So as stated earlier, Torah encompasses two opposites:

It is extremely diverse in its ideas and explanations; like human nature, as our Sages said, "they do not think alike." Yet at the same time, it unites all Jews together, and fuses them into one identity, who can be referred to in singular form – "vayichan." It is "One Torah," for "One Nation":

Every single Jew is part of our nation, a nation united as one, and defined as one entity - a community, as we discussed at the previous Farbrengens.

The effect of Torah's unity is, as Maimonides quotes the Midrash, "Torah was given to bring peace to the world": The reason Torah was lowered and drawn all the way down to apply to physical and mundane things, is because it creates peace: a true peace which unites everything in existence, notwithstanding the diversity of the world: "how many are your works" – they are wide-ranging and countless. Therefore, when along with our own unity, we connect the gathering to Torah, our unity is reinforced and intensified.

And when our gathering leads us to action – as we said earlier, action is equally relevant to all Jews; Tefillin and Shabbos etc., relate to us all equally – then we unite with the entire Jewish People, and we become one entity, which even encompasses our actions.

The Individual's Strength - from the Community

2. With this preface, we can better understand the occasion of Yud Beis Tammuz:

How is it that one solitary individual was able to defy a mighty power, a fierce regime, which had incredible control, a military, the KGB, and all kinds of forces which fought the existence of Jewish schools for children, yeshivas, mikvas, etc.?

How could he put his own life in danger, when that would seem to be forbidden by Jewish Law?

The answer: This was not the resistance of one man relying on his own strength. Rather, he was acting as an agent, a representative of Torah and its instruction to disseminate its teachings everywhere: first and foremost, to young children. And when one acts as Torah's agent, he does so with the strength of the entire Jewish nation, all generations past, and all future generations.

Their strength derives from the fact that they are God's children, each one individually, and all of them collectively. As it is stated: "Israel is My first born." Every Jew is like the eldest son, an eldest child of his father.

In that case, logic dictates the very opposite: He has no reason to be intimidated by any obstacles. Of what concern, and what is the strength of those hundreds of millions of people compared to thousands of millions of Jews – all Jewish souls and their descendants – who are united with the eternal Torah?

The verse states "the Torah is eternal - nitzchi" In its simple translation, the Hebrew word, "nitzchi" means "eternal," but nitzchi also means "victorious" - Torah vanquishes all obstacles.

The Rebbe's fearlessness is understandable considering that it is God's commandment: God, Who knows the future, commanded the Jew to act according to the Torah, and He declared that it is "an everlasting commandment for generations" – Torah is eternal and applies at all times.

God knew that there would be a generation and a country in which there would be hardships, and He nevertheless commanded [the Yidden] to observe Torah.

This means that His Will ultimately will be fulfilled there, and it will even increase in the future.

This, too, we saw with the Rebbe's redemption – that in the end, it resulted in greater intensity in the energy and resolve to actively and enthusiastically disseminate Torah and Mitzvos in Russia and around the world – twice as much, three times as much, many times more than ever before.

In fact, the people are inspired to inspire others as well.

They are educating their young children such – from a young age, they are nurtured to inspire others as well, that they too should become agents to spread Torah and mitzvot, when they reach the age when they can do so.

And they do it happily and achieve remarkable success in their work.

The Lesson from then, for Today – 4 min

3. This also answers those who ask: We are gathered here today to recount, and draw inspiration from, the events of the Rebbe's liberation on the 12th and 13th of Tammuz. And we know Torah's rule that "action is the main thing": whenever Jews gather together, and certainly when many Jews gather, every idea that is discussed must result in concrete action. But how can we compare to the Rebbe's fortitude and self-sacrifice, when we live in a different place, in a different situation, with far more limited strength?

The answer is simple: He already blazed the trail for us. He broke through the darkness of the decrees against Torah and mitzvot, and in its stead he shined the light of Torah and mitzvot.

As the Rebbe first declared before he was exiled - on Gimmel Tammuz: "Only the Jewish bodies were exiled; but our souls were never exiled in the first place." The Rebbe paved the way for every single Jew, even the youngest or simplest one, giving them the strength to pierce the remaining darkness.

Although the Rebbe's self-sacrifice lit up the world, there is still residual darkness left in the world.

But we have a well-trodden path, and he gave us the tools and the activities through which we can achieve a state where there the darkness will no longer obstruct, rather, "Night will be bright as day." The dark night of exile will be illuminated by the "Lamp of mitzvah and light of Torah," to the point that "darkness will transform into light" – we convert the very darkness, until it begins to shine.

This path is succinctly described in the letter which the Rebbe disseminated marking the first anniversary of his redemption – that this is accomplished by studying Torah, specifically studying Torah in an "active" manner: not being content with studying alone, but to undertake it as your "occupation"; a public Torah class which is publicized as much as possible, with enthusiasm and light. Then we can assured that the study will be effective. Through these activities, the remaining darkness will begin to shine.

With this preparation, each individual's personal redemption from the darkness surrounding him, through spreading the "Lamp of mitzvah and light of Torah," the light of Torah and its mitzvot, of Judaism, all this light joins forces to burn the last remnants, the remaining residue which remains of the "exile wall" - our personal exiles, and our physical exiles, and "He will put an end to darkness." God will abolish the darkness of exile, with the true and complete redemption through our righteous Moshiach; the complete redemption of every single Jew, through our righteous Moshiach.

May it be speedily, with joy and happiness.



Specific Resolutions – Chinuch

Often, when people are inspired, they accept positive resolutions upon themselves, but they don't always remember to narrow these resolutions into specific areaspoints. When left in general terms, they might remain only resolutions, unfulfilled.

Therefore, after discussing the general inyan of 12-13 Tammuz, there must also be a specific resolution. Since 12-13 Tammuz is connected especially to the education of young children, as this was the main reason for the imprisonment, it's clear that the resolution must be in this matter.

Educating children while they are yet young is very important, and as much as the child is set upon the right path when he is young, that's how much he will grow to be a "fruit-bearing tree."

During the sicha, the Rebbe also discussed the importance of zrizus - alacrity.

General Resolutions

 $2 \min$

When we discuss something in a general sense, and accept a resolution in a general sense, it doesn't always come to fruition.

The Importance of Alacrity 4 min

A person must use out each and every moment, if not, he loses that

moment, and will never be able to fix that. In addition, "If not now, when?"

Young Children

9 min

12–13 Tammuz is especially connected to young children. For 1) the main reason for the imprisonment and redemption was the education of children. 2) In the maamar before the imprisonment, the Frierdiker Rebbe spoke about, "From the mouths of infants and sucklings You have established strength [מפי עוללים ויונקים יסדת עז]." and 3) In the letter after the geulah [redemption], the Frierdiker Rebbe connected the day with the education of Jewish children. Therefore, the specific resolution that should be taken from 12–13 Tammuz should be regarding education of children. When a child is educated properly while yet young, he or she grows to be a fruit-bearing tree.



SPECIFIC RESOLUTIONS - CHINUCH

General Resolutions – 2 min

4. It is a basic facet of human nature, that when one makes a general resolution or a general statement where the details are left ambiguous the resolution is quite far from "the main point" – action.

For if one is told that he must begin to fulfill all the mitzvot of the Torah, he cannot possibly begin everything at once, and therefore a long time might go by before he begins to do anything practical. He will be delayed by the deliberations: "What should I do first, what should I do second, third, and so on ".

For this reason, whenever the Talmud discusses a general concept, a general theory, the immediate question is "what is the difference?" and it delineates the practical difference to a specific halacha, demonstrating how the law or this detail, is expressed if we accept to follow one train of thought, one specific idea, but if we choose the second path, this practical result would be different, the law will differ.

Similarly in our case. We know the general concept: We are aware of the challenge of the Rebbe's imprisonment, and that the Rebbe wrote in his letter that we must learn a lesson from the day for our study of Torah and observance of mitzvot and Yiddishkeit, in general and mentions several general areas where one must progress.

The Importance of Alacrity – 4 min

5. These lessons must be implemented in action.

Now, we have often discussed, that every moment in the life of a Jew, or in the existence of the world, is irreplaceable.

However, an individual might ask himself "Why the hurry? Why must I "rush and grab" anything good and holy that comes my way? Why the haste? I need time to deliberate, and if it won't be accomplished today, it will be tomorrow, or sometime after that "...

Yet one does not need to believe with blind faith – we can see this clearly, that a moment passed is a moment lost. If it was not utilized to its fullest power and potential, it is lost. Even if the mitzvah will be fulfilled at a later moment, tomorrow or the day after that, nevertheless, this moment remains void, a moment when one didn't live his life to its fullest potential.

Additionally: one can never be sure, as the Mishna states, "If not now, when?" If you don't fulfill this mitzvah right now, then when? We can't be sure that you will still retain the ability to fulfill this mitzvah when you finally realize that you can push it off no longer.

A person must always fulfill all aspects of Torah and mitzvot, as the verse says, "to uphold all the words of this Torah." And especially regarding Torah study, the rule is that even if you studied Torah all day and night, but there was one moment which you had the ability, but did not study Torah, "to him will occur..." - the Alter Rebbe discusses the penalty at the very beginning of the Tanya.

Because you utilized 23 hours and 59 seconds properly you will earn great reward, for Torah study "is equal to all other mitzvot." However, this does not free you of your obligation to utilize this moment as well; to 'fill' it with Torah study. And you face the full weight of the consequences, for each individual moment is precious.

Young Children – 9 min

6. Now, as noted earlier, it is important to single out a specific mitzvah.

Being that we cannot possibly fulfill all mitzvot at one time, nor can we study all of their laws at one time, therefore, the Rebbe, in the same letter, and with his actions, clearly defined what the opening mitzvah should be. It is the mitzvah of education – the education of young children.

In fact, his imprisonment and the main accusations against him weren't so much because he taught Torah to adults, but for teaching Torah to young children.

This is also apparent from his famous discourse titled Vekibel Hayehudim which the Rebbe delivered on Purim Katan of 5687, the same year as, but preceding his imprisonment and liberation, at a time when they were already preparing to arrest him.

Several times in that discourse, the Rebbe cites and emphasizes the verse, "From the mouths of babies You have established strength to silence the enemy and the avenger." The Rebbe called for self- sacrifice for Jewish education to ensure that children "are strong": the Midrash explains, that "strength" refers to Torah.

Giving "strength" to children also paves the way for revoking the decrees and removing the difficulties from the adults' Torah study and fulfillment of mitzvot – decrees coming from "the enemy and avenger".

We also see that from all the Rebbe's activities after his liberation, and especially upon arriving in the US, first and

foremost on his agenda, and with the greatest enthusiasm, was the education of Jewish children.

Along with spreading the inner soul of Torah – Kabbalah and Chassidus and propagating Jewish law and Talmudic study, his main preoccupation was to send his followers out to establish institutions in various locations, where they would immediately begin educating children to be "strong" – to learn Torah, especially Torah study that leads to action.

As the verse says, "You have established," we need to begin to set the foundation for Jewish education, but we are assured that it will already "silence the enemy and avenger," and remove the internal blockage, from our own evil inclination, as well as any external disturbances that hinder "the word of God" – Torah law, or observance of mitzvot, which is the ultimate purpose of Torah – "Torah study is great for it leads to action".

7. This is the lesson for every one of us here, and for all those who are aware of the events of 12-13 Tammuz:

First, a general commitment to spread and to solidify Torah and mitzvot in general, including even minor rabbinic requirements and commentaries of our Sages on the Torah; as Maimonides rules, these are fundamental to our faith – to deny them, God forbid, is to deny the entire Torah.

This resolution must be accompanied by deeds, tangible and practical action, starting with "babies and infants." Experience has shown that when one educates a child from the earliest age; if, from when he learns to speak, one sets as the foundation, "The Torah that Moses commanded us is the inheritance of the congregation of Jacob," it builds up the child so that upon reaching adulthood, he becomes a "fruit-bearing tree," producing fruit that will, in turn, grow into more trees – "fruit" referring to mitzvot.

This will strengthen Torah and mitzvot until the end of time.

8. Although such a beginning may seem rather humble – it's only a little boy or girl – teaching them Torah and raising them in the Torah way even before they reach Bar and Bat Mitzvah...

But "this child will grow to be great." A proper Jewish education will ensure his greatness as an adult, for it connects him with "our great God," the Source of greatness and strength.

And then, the child will 'conquer' his own surroundings once he grows up.

And even beforehand, he will have the ability to impact his parents and others around him, that no matter how good their conduct has been – with his influence they will grow yet more, to higher spiritual levels.

Everything holy has no limits, for it is connected to God Who is limitless - even a righteous person can always continue to grow in holiness, and he is obligated to do actually do so.

In this manner, you will see the results of your hard work, that your efforts with the children are successful, and you will see the fruits immediately – the next morning – when the child will recite "Modeh Ani" with renewed vigor, and when he will recite the blessing of "Shehakol," demonstrating that in everything he sees, even a drop of water, he recognizes that it is created by God, "Whose word is everlasting." God created the water, and therefore, upon drinking it, it is appropriate to thank Him, by reciting a blessing beforehand.

A good educator will see these results immediately. It is human nature – and this is true according to Torah – that when one sees the fruits of one's labor, it adds renewed inspiration and strength, to continue the work of educating young Jewish children.

And then we merit that these "babies and infants" retain these ways until Bar Mitzvah and beyond, remaining "students" of their teacher. And, as the Talmud says, "God illuminates the eyes of them both": The educator is "illuminated" as well, in whatever he needs, and he too, becomes a shining light, a righteous man "likened to his Creator." Thus, we will be able to raise Jewish children, who follow the correct path, the pathway of the King and Ruler of the universe, "the path of God is to do justice and righteousness." Just as Abraham our forefather, the first Jew, "commanded his children and his household to follow God's path." And then, "the way is paved and cleared" – we make it a well-trodden path, and it becomes clear of all obstacles and hardships, and we go to greet our righteous Moshiach "with our old and young, our sons and our daughters," "a large gathering will come there." May it be speedily in our days.

L'chaim.



The Weakening of the Galus

When we celebrate a Chag Hageulah - festival of redemption, like 12-13 Tammuz or Pesach, it seems difficult to understand, at first glance, why we're celebrating, when we are still in Galus.

The answer to this is that when there is redemption once, it has an effect on the future. For example: from when Yidden left Egypt, Yidden can't ever again be slaves on that level. So too, from the time of the geulah of 12-13 Tammuz, the hardships of Golus were nullified with regards to "From the mouths of infants and sucklings You have established strength [מפי עוללים ויונקים יסדת עז]."

During the Sicha, the Rebbe explained may great things about learning Torah, and even how one Yid's effort, in one specific place, can influence all Yidden, wherever they may be found.

During the sicha, the Rebbe discussed the importance of summertime, during which schoolchildren are free from their studies and there is much more time to learn Torah, and to spread Torah, even for people who are busy the rest of the year with business as per Shulchan Aruch.

The Weakening of the Galus

7 min

When we celebrate 12–13 Tammuz, a question can come up: does the influence of 12–13 Tammuz extend to those laces where the galus seems to remain in its full strength?

The answer to this is that when there is a geulah, it's impossible for the galus to remain as strong as before, but instead, it can now be overcome more easily. The same applies also to the redemption from Mitzrayim: while we are still in Galus, the intense galus and slavery that occurred during Galus Mitzrayim is no longer possible. Starting then, Hashem said, "My contract precedes," and there cannot be true slavery for Yidden any more.

Helping Yidden in Other Places

6 min

Since all Yidden are one entity, when one Yid does something good, he increases the strength of all Yidden in all places. The same applies to chinuch: when Yidden, who are in lands which don't have laws restricting education, increase education, they make it easier for Yidden in places where it is restricted to add in chinuch.

Summertime

15 min

Summer vacation is beginning. During this time, good and holy things must be increased; each according to his way:

Students who spend time throughout the year learning secular subjects must increase in Torahstudy in the summer, when they are free of those obligations, or alternatively, sign up for a camp inwhich the entire day is spent in an **atmosphere** of *kedusha*.

Yeshiva–students and kolel–students must continue learning. If they cannot learn in depth, they should learn in a broader, less deep way. They should use the extra free time for Torah and Mitzvos.

Working people must use summer vacation to increase in Torah and Mitzvos. Through this, they will see success in their business endeavors, with less stress and anxiety.



THE WEAKENING OF THE GALUS

The Weakening of the Galus – 7 min

9. The lessons we discussed earlier don't apply only to those located in a country where there is no religious persecution or where the persecution is not as severe, and is easily overcome.

It applies even to those who remain in a land and in a state where these persecutions have continued unabated since the time of the liberation.

Because the Rebbe's liberation broke the tide of the persecution; to the extent that it evolved into a holiday which was and is celebrated by tens of thousands of Jews of his generation, and in our generation as well, and the celebration will continue to grow in the coming generations.

Therefore, in any location, even in a land where the persecution seems to continue unabated – the persecution cannot continue with the same force that it had previously.

The tide has been broken, and so much so, that this open miracle resulted in a holiday which will be remembered for generations; the effect of the liberation was felt in a physical way, in our physical and mundane world.

We learn this concept from our first redemption, the allencompassing redemption from Egypt, called "The time of our freedom." A question is asked by rishonim, the Maharal, and the Zohar as well.

They ask: Granted, at that time it was "the time of freedom," because they were liberated "from slavery to freedom and from darkness to a great light" with all the terms used to described it.

But then came the Babylonian exile, and subsequent exiles which are all referred to as Mitzrayim-Egypt for Mitzrayim means "persecution" - pain and suffering.

So how could Jews call it "the time of our freedom," while we are in exile, and Torah teaches us that "We are still enslaved by Achashverosh." This question is answered in short by Zohar, and at greater length in the works of the Maharal of Prague:

Once the harshest exile - Egypt - was broken and the Jews were freed from Egypt, never again can a Jew be truly enslaved; his soul can never be enslaved, as it was in Egypt.

A similar teaching is brought in Sifra and oft cited in other places:

Once God declared "I am the Lord your God Who redeemed you from the Land of Egypt, from bondage," the Jews became His servants, so God declares:

"My title of ownership takes precedence." God's setting the Jewish People free - free to be His servants - precedes any servitude imposed by mortal kings.

Although Yirmiyahu exhorts us to "pray for the wellbeing of the country, for in its peace, you too, will find peace," and we must follow the law of the land as stated in the Code of Jewish Law, nevertheless, once God took ownership of us, we can never be enslaved again – even if we are physically in exile, in Babylon or any other exile. Because "God's title of ownership takes precedence." When God declared, "I redeemed you from Egypt" it is eternal. Never again can a Jew be enslaved as he was in Egypt.
This teaching of the Sages is echoed in the succinct words of the Rebbe: "Our souls were not taken into exile." This is true of all exiles aside for the Egyptian exile, of which is written: "God took a nation from the midst of a nation." The Arizal explains the deeper meaning of this verse: Prior to the Exodus, our souls had also been enslaved to Egypt and the Jewish nation had become one with Egypt.

This idea can be similarly applied in a lesser context – for example, within the Babylonian exile: When something of that exile was broken, it remained broken for the exile's duration, and the oppression in that specific sphere abated. For example, the miracle of Nebuchadnetzar's idol, with Daniel, Chananya, Mishael and Azaryah.

Similarly in every ensuing exile; though we remain "servants of Nebuchadnezzar," but in that particular sphere, the exile is no longer relevant. "My title came first": Since God performed a miracle with Nebuchadnetzar's idol, it broke the pressure to worship idols, and throughout the enduring exile, there no longer was any pressure or persecution in this regard.

The same is true regarding the persecution over children's education. Even those who appear to be in the same predicament as before, are, in truth, empowered to overcome it.

Helping Yidden in Other Places – 6 min

10. Especially through the solidarity and support of all their fellow Jews around the world, and particularly through the Torah study of Jewish children.

Even from a distance, our efforts have profound effect, for as we said before, "vayichan," all Jews are like one body, one unit.

Now, we see in our physical bodies, when the body needs to be strengthened or if it needs to be healed from an illness, Heaven forbid, the ideal approach is to identify the particular organ that needs to be strengthened or needs to be healed, and to treat that organ directly.

But if for some reason there is no way to treat it directly, there remains another option: to strengthen the body as a whole; to strengthen and heal the surrounding organs. And then, because they are all part of the same body, those organs that cannot be reached directly with the medication or nourishment or strengthening – become healed and fortified by virtue of the treatment that is administered to the rest of the body.

And this is what the Rebbe alludes to in his letter: When a Jew, in any land outside the Soviet Union – even here in the United States – actively works to disseminate Torah and mitzvot in general, and especially to educate Jewish children, this strengthens and empowers the same activities done by any other Jew worldwide; wherever he may be.

And regardless: Education is of immeasurable value; we depend on it - our continuity is determined by the education of our children who will develop into mature adults.

In addition, it also assists and strengthens similar efforts by any Jew in any place – it becomes easier for him to see more success, and to dedicate himself to this work, primarily, educating young Jewish children, and as mentioned, with much more success.

So, as we said earlier: Disseminating Judaism in general – the study of Torah and fulfillment of mitzvot, beginning with education of young children, is of untold value, by its own virtue, in any location.

11. And as everyone wants to assist the Jews of Russia, as evident from the excitement, the publications and the activism – regardless of whether one agrees with the strategy of public protest, or even if one believes that a different strategy must be employed – either way, they definitely have good intentions: they want to help their fellow Jews.

The foremost assistance which would help directly, is in the vital field of education of Jewish children, through strengthening all of the necessary activities which pertain to the education of Jewish children everywhere.

12. And regardless, education is vital in its own right.

The importance of education is also evident in the Shema which we recite twice daily. It begins with the verse, "Hear, Israel, the Lord is our God, the Lord is one," which represents self-sacrifice. The verse continues, "With all your heart, with all your soul and might," again speaking of self-sacrifice.

Then the verse lists the most important mitzvot, among them, "you shall teach them to your children" – that these mitzvot must be transmitted to one's children. The Talmud also explains that in Hebrew, "you shall teach" is related to "memorize": one should teach and review thoroughly, until the child knows it thoroughly. This is fundamental to Judaism, and in this way one can raise sons and daughters active in Torah and mitzvot. This is the foundation of the entire Jewish people, and its state tomorrow, the day after, and into the future.

Summertime

13. Here is a special point. Everything occurs by Divine Providence.

We see the celebration of 12-13 Tammuz, in most countries, coincides with the period of time during which children are freed from the general studies obligated by law. In the days around 12-13 Tammuz, the children are no longer required to study as they do a whole year.

This is the period during which vacation begins, when school attendance is not required. Usually, the school controls the curriculum, and, by law, the children must study specific topics.

Now, those studies of which God said, "teach them to your children," are an eternal command from God to every single

Jew, in all places and countries, as the verse continues, a Jew must study Torah "when you sit in your house, on the road, when you lie down, and when you rise." Shema must be recited twice daily, every single day of the year, and it must be recited with the same warmth and dedication during vacation as on Rosh Hashanah and Yom Kippur.

There is a straightforward lesson here:

Time is freed from secular studies – everyone agrees that these studies are mundane, the debate is only whether they prepare one for a livelihood, - which it is a mitzvah to provide to one's family - or whether they aren't a valid preparation, because one ultimately uses the money for unnecessary luxuries, and perhaps worse. All agree that these studies are mundane, albeit one that may be used as a preparation for a mitzvah.

However, during the summer when children are freed, the same legislation which mandates secular studies, if only for a short while per day and per year, declares that during vacation, they are exempt.

This is a tangible demonstration, in a way that is visible with our own eyes, that the child, the boy or girl – or the "young child" in terms of knowledge – now has more time to dedicate and consecrate for Torah study.

It depends only on the child's parents and counselors they should understand the hint – and much more than a hint; the clear message – that no matter how preoccupied they are with secular studies all year round, secularism itself now proclaims that the students are to be released for many hours, and the choice of the children's studies is now entrusted to the parents and counselors.

They must understand the message here – not just a hint, but a clear message – that they should consecrate all the free hours by filling the lives of the children with Torah study, which is holy study, and which brings one to fulfill the mitzvot with which God sanctified us.

This brings holiness into the life of the child, and it also brings holiness into the lives of the parents, the entire family, and the entire environment.

As mentioned before: "Action is the main point": the intent is not to tell you interesting teachings and homilies.

The intent is this: Because in most countries, for whatever reason, whether one is happy with or unhappy, there is a season during which several hours of each day are set aside for young children to study secular topics, but when vacation time comes around the child is freed from the world's expectations and from government regulations, and the parent may decide how to use those hours – as young as their child may be or as old as they may be – they should give them an education of Torah and mitzvot, infused with the awe and love of God; enroll the child, draw him in and encourage him.

Do whatever it takes for him to attend a Yeshiva, or Talmud Torah or a Jewish day school - whatever the name may be during those free hours, in addition to the time he spends learning Torah all year.

And in those places where the Jewish schools are closed for the summer, or if he truly needs to strengthen his health, the child should be registered and sent to a Jewish day camp, where he will spend all day, for many consecutive weeks; he will be entirely surrounded by the spirit of love of God and awe of God, and he will study Torah every single day, and even more so on Shabbos, which is "a holy day for God." Then the summer is truly healthy, for the children become healthier both physically and spiritually.

And by doing so, as we see clearly, the parents' well-being will also improve, for they care deeply for their child. They will see their child thrive, both physically and spiritually.

Because of this summer experience, the entire following year becomes one during which "God's title takes priority": the child feels that he is first and foremost, a servant of God, and only afterwards does he pay attention to the expectations of the world around him - only if they conform to Jewish Law.

This is all possible when the child spends twenty-four hours of the day, seven days a week, uninterrupted, in an atmosphere dedicated exclusively to Torah and mitzvot, love and awe of God, and it is explained to the child that even his eating, his drinking his playing and all the activities of camp, are also for the purpose of a mitzvah, to care for one's health.

And just as his body must be healthy, so too must he be healthy spiritually, living with the Torah of Life and fulfilling its mitzvot, of which Torah says, "with them you shall live."

Now is the time of this summer vacation in most countries.

Now, in a number of countries it is customary that even at a young age, before they study secular topics and even in Yeshivas which function all year round, there is a period of less intense study over several weeks each year. And this vacation occurs next month, following this lesson that we must take from 12-13 Tammuz:

At a time when their studies in Yeshiva are not as intense or as consistent, the additional time should be utilized to spread Torah in their entire surroundings.

14. Now, there are some Yeshivas which close their doors during the summer; this is a bizarre and disturbing custom. A Yeshiva student who desires to study, finds that the doors are locked.

But with God's help, with each successive year, these Yeshivas are becoming the exception, and while the students are given vacation, they find open doors to the synagogues and study halls, and they are not, God forbid, barred from entering – they are even invited and encouraged to study during their summer vacation as well.

Now, if during these days, for whatever reason, the students need a break from the most rigorous studies of all year round – they need to relax a bit, this relaxation can be utilized to spread Judaism. In fact, whereas Yeshiva students are in the category of full-time Torah scholars, everything they do, even their vacation, must be expressed through Torah: If one needs a break from in-depth, intense Talmud study, then his break must be utilized to study lighter and easier topics.

And if he needs respite from Torah study altogether by instruction of a doctor and so on, he can involve himself in Jewish outreach, or he can influence others to spread Torah though his tutelage and guidance as it has been implemented in a number of Yeshivas.

So too, there is a lesson for adults, who reckon that they have already "grown up," and have no need to go to Yeshiva; even those who are laymen, and, like the tribe of Zebulun, – "Zebulun, be joyful in your ventures" – he works in business, and uses the money to support Torah scholars.

Summer is a time when, as we see in the surrounding culture, people relax, or at least, they do not exert themselves as much in their business during the summer months, after 12-13 Tammuz.

They should utilize their vacation from the stresses and anxieties of the workplace, to devote themselves – and with even more energy than they give to their business affairs – to spread Torah and mitzvot as widely as possible.

And as stated earlier, this is also a fine preparation for the return to work when the vacation comes to an end. The vacation and rest from his office or his job – the few weeks he needs to take off for rest is only a vacation from work. But he only increases his energy and vigor when it comes to spreading Torah and mitzvot.

And this lays a strong foundation for success in his business, during the time when, according to Torah, he must re-engage in his livelihood. And then it will be with greater success and with fewer distractions and worries. As the verse says, "The labor of your hands you shall eat..." – your hands earn a livelihood, but your head and heart are reserved for Judaism, Torah and mitzvot. And this brings greater success in "the labor of your hands" – in increased profit, and also success in spending the profits on only healthy pursuits, good pursuits and Jewish pursuits.

15. May this all be done happily and joyfully, with the foundation of a firm decision, augmented by action, that one's vacation from the mundane must be filled with the sacred.

May you grow in this direction – and in the course of the summer it becomes second nature, and it will therefore be continued afterwards even over many years.

We will then receive God's blessings, as God says, "If you will listen to My voice," then "you will reap your grain, oil and wine." And even more so: "when we do God's will," which is discussed in the beginning of Shema, then "others will do your work," even during these last days of exile.

And this will be the preparation for the time when every Jew will merit this state, with the coming of the ultimate redemption. May it be very soon.

L'chaim.



50 Years since the Geulah

In addition to the abovementioned lesson, which applies every year, there's a special lesson for this year – the 50th since the Geulah in 5687; the "Yovel" year. In the Yovel year, all land returns to its original owner and all slaves are freed. There are two ways of looking at the expiry of the purchases (of land or slaves): is it caused by the person's actions; the original purchase is made for a limited time, or is it that Hashem causes the purchase to expire?

When it comes to learning a lesson in our avoda from this, we can say that both ways are true, for "This one and that one are words of the living G-d." Both human effort and G-dly intervention are required.

The Rebbe connects the Chag Hageulah with "עולמו של לוי" – "The 'eternity' of Levi," (which is 50 years). Its connection to the Frierdiker Rebbe is obvious, as the Rambam rules that whomever gives his heart over is considered a Levi, about whom Hashem says, "I am his portion and inheritance."

Yovel, also for Individuals

- 11 min

There are two types of counting: 1) counting done by Beis Din, such as Shemittah and Yovel, and 2) counting done by an individual.

While the Yovel count was done by Beis Din, we find several similar types of counts regarding individuals: 1) "The 'eternity' of a Levi" – after 50 years, the Levi concludes his service in the Beis Hamikdash, 2) In the Frierdiker Rebbe's letter in connection with the printing of "Kuntres Hechaltzu" 50 years after it was said, the Frierdiker Rebbe connects the "Yovel" year with what was said in Zohar about Yovel, and "He [the Frierdiker Rebbe] ruled about himself."

Is the Expiry of Purchases Caused by Hashem or is it a Law of Commerce?

- 6 min

In the Yovel year, purchases of land and slaves expire – they no longer are valid.

There are two ways to understand the expiry of purchases: 1) The purchase was made without an expiry date, but Hashem invalidates it at Yovel, returning the land to its original owner and granting the slave his freedom. 2) When people make a purchase according to the Torah's laws, that purchase is originally made for a set period of time – until the Yovel.

The nafka mina – practical difference - between the two is: Youel applies only when the Yidden are dwelling in Eretz Yisroel. So if someone made a purchase while Youel still applied, but then Youel stopped applying before the Youel year came around, the law would depend on the above reasons: If we say 2) – that the purchase is made with a set period of time, then when Youel comes, that time is up and the sale is expired. If we say 1) – that the sale has no time limit but Youel invalidates it, then if Yovel doesn't applu, the sale would not be invalidated.

A proof for way 1): The Gemara says that Yovel cannot invalidate a lease – a purchase made for a number of years (the reason is because Yovel can only apply to a complete purchase). Therefore, it's not logical to say way 2), for then it would be hard to pinpoint the difference between a lease and any other purchase – made for a specific number of years – until Yovel.

The Lesson in Avodas Hashem

- 1 min

The halacha must follow one opinion, but when there is no contradiction between the two opinions, we may follow both of them (but not with a mindset that both are the halacha, for the halacha can only be like one of the opinions.)

The same applies in our spiritual avodas Hashem – both opinions apply; regarding Yovel, there is a special power given to us by Hashem, and we also need human effort, in an incomparably greater measure.

"The Eternity of Levi"

- 4 min

Even though the term "the 'forever' of Levi" was used specifically in regard to the Leviyim's work in the Mishkan, the Rambam says, "Not only Shevet Levi, but every person on Earth who gives over his spirit, and understands on his own to set himself aside to to stand before Hashem to serve Him and work for Him, to know Hashem..." According to this, it's clear that this is especially applicable to the Frierdiker Rebbe, who "gave over his spirit" and removed himself from "the vanities of the world."



50 YEARS SINCE THE GEULAH

Yovel, also for Individuals – 11 min

16. The lessons of 12-13 Tammuz which we have just discussed have been relevant each year since the liberation in 5687, through this year as well.

However, each year has a unique and individual lesson, and this year, 5687 - 5737 has something unique: It is the Jubilee year; 50 years since the liberation, which took place in 5687.

Torah considers fifty years "an eternity"; a very significant milestone. However, can we call it a Jubilee? The Jubilee discussed in Torah was counted by all Jews together. We do not maintain independent calculations for whatever matter and when the count reaches fifty, the year takes on special meaning. Rather, there is one Jubilee for the entire Jewish nation. We do not calculate these years independently, as we do in other matters (e.g. a Niddah). This calculation is counted by the court: first Sabbatical years, then the Jubilee –

There is a well-known argument whether they depend on each other: are Jubilees counted only when Sabbaticals are counted, or can the Jubilee be observed independently, even if the Sabbatical count is absent? Regardless, the Sabbatical and the Jubilee are both calculated by the entire Jewish nation together. Additionally, these are mitzvot that have many conditions: The Sabbatical year, in general, relates only to mitzvot pertaining to fields, and is unique to the Land of Israel. And certainly the Jubilee: it pertains only to the Holy Land and when the entire Jewish nation dwells within it.

Here, however, we are discussing a fifty-year anniversary which pertains only to one individual, and to a specific milestone in his personal life.

Now, there is a similar concept in Torah – of a fiftieth anniversary marked by an individual. First, we find a personal sabbatical: In addition to the Sabbatical year counted by the entire Jewish nation together, there is also a sabbatical for the Hebrew slave: he works for six years and is released on the seventh, and his years are counted independently.

Similarly regarding Shabbat: The seventh day of the week, is observed uniformly by all Jews throughout civilization. But if someone is lost in the desert, and has lost track of the days, then he counts his own six days, and he rests on the seventh - or according to others - the opposite. [In fact, according to some opinions, his Shabbat is even considered a biblical mitzvah].

Similarly, there is also a personal Jubilee: a Levi serves in the Temple for fifty years. Obviously, there is no uniform count for the entire tribe; rather, every Levi counts separately. We learn this from the Prophet Shmuel, who was also a Levi: "He remained there forever." His service began when he was weaned, at two years old – children were weaned at twenty-four months – and then he remained in Shilo "forever." He lived for fifty-two years; from here we learn that Leviim remain in service for fifty years, after which they retire.

This was a personal Jubilee for each individual Levi.

17. There is also a Jubilee which marks a specific event, which is discussed by the Rebbe in the preface to Heichaltzu, the famous discourse of his father on the verse "Arm men from among you," which was published fifty years after the discourse was originally said.

The Rebbe writes in the letter printed as a preface, that the Zohar states that the Jubilee, the Yovel mentioned in the Torah, is related to the verse "it spreads its roots at the Yuval." Yovel and Yuval contain the same letters.

The straightforward meaning of "it spreads its roots at the Yuval" refers to a tree planted on the fertile banks of the river Yuval. There it "spreads its roots." The Zohar compares this to the Yovel-Jubilee mentioned in the Torah.

Here we see both things:

A Jubilee which is unique to a specific tree, which is planted "on the Yuval."

A Jubilee connected to a specific event in the life of a tree, for, when one plants a tree, the Midrash says on verses regarding growth and vegetation, by the nature of a vine, and a tree in general, if one wishes to enhance the tree and augment its growth, he should uproot it from its original place where it was initially planted and replant it in a new location. And there, the tree will become stronger.

Now, we begin counting the fifty years from the time the tree was replanted and renewed. It has a unique, individual Jubilee. And therefore, the Rebbe uses this comparison when Heichaltzu was published fifty years – a Jubilee – after his father first recited it.

This is just one discourse which his father transmitted. He recited many more discourses, published numerous booklets, and accomplished much throughout his lifetime. But for this specific discourse, an important milestone was achieved upon reaching fifty years, a Jubilee.

The same concept applies to our situation, the Jubilee celebration of the Rebbe's liberation; we now know to mark a Jubilee, for the Rebbe himself did so.

The Baal Shem Tov taught, based on two Mishnahs: 1) "a person is punished according to his opinion or against it," 2) "before Whom you will receive a verdict and accounting." He asked: Shouldn't the order be the opposite? First an accounting is done, and then a verdict is issued.

But the Mishnah first says verdict and then accounting. The Baal Shem Tov explained that both Mishnahs are connected: "A person is punished 'according to his opinion'" – a Jew is first presented with a similar case which occurred with another individual, and he is asked, "What do you think?" And when he states his opinion, "such-and-such should be his verdict," then, "you will receive a verdict and accounting" – God sees the way he judged someone else, and applies the verdict to him, as well.

When he acts the same exact way, even if he suddenly disagrees, and protests the ruling meted out to him, God disregards his change of heart, for it was his own idea. Now, if this is the case regarding punishments, surely it is the case in positive matters.

If the Rebbe said about his father's discourse that reaching fifty years is an important milestone and gives it special meaning, he was also "declaring the verdict" for his own anniversary:

Today offers a special potential for success, and if we work now with extra enthusiasm, we can successfully implement the teachings and ideas which the Rebbe demanded of every single Jew, even those who seem to be Jewish in name only, as he wrote in his famous letter.

We have the power to do more and to see more success, and in an ever- growing fashion.

Is the Expiry of Purchases Caused by Hashem or is it a Law of Commerce? – 6 min

18. There is another lesson for this occasion which we can learn from Torah's Jubilee year – its laws and customs, which the Torah discusses in the portion of Behar.

Something which takes place each Jubilee is that the possession of fields reverts from the buyers back to the original owners. And, similarly, servants regain their freedom.

This can be explained in two different ways: One: it is the "decree of the King" – God – that upon the Jubilee, the buyer's acquisition of the field is annulled, and the field or servant revert to their normal state – the field to its old owner and the servant goes free.

Alternatively, there's a second method: Torah adds a precondition to each sale: that it is valid only until the Jubilee. And it needn't be considered a "divine decree." The Rogatchover Gaon explains in his trademark fashion – mirroring Torah's approach that "the main point is action" – that no matter how profound a discussion may be, we must ask what the practical difference is.

There must be a practical application in a defined area of Jewish Law. Here too, what difference is there between the two explanations?

One of the differences which he discusses: If one sold a field during an era when the Jubilee cycle was observed and later on, the Jubilee was annulled, as actually occurred at the end of the First Temple period, when the Jubilee cycle was initially observed, and upon the exile of the Jewish people it was annulled.

As Rashi explains that in fact, a verse hints that there could be a time when Yovel will be annulled.

Now, if the Jubilee was annulled before the field reverted to the seller – according to the explanation that the sale was final and fully binding but at the Jubilee "the King's decree" returns the field, then if the Jubilee is not in effect, the sale won't be voided; it will always remain in effect, and the buyer retains the field forever.

But according to the other explanation, there was a precondition in the sale. Torah stipulates that the sale is

restricted: One cannot permanently sell his ancestral land, "for the land all belongs to God" – then the sale was always limited. So whether the Jubilee is observed or not, the sale is binding only until a certain date.

Now, the first explanation seems to be the valid one, because, by law, the Jubilee only annuls purchases which are final. If the sale of a field comes with a precondition that it is being sold for some years but then will revert to its former owner, in that case, the Jubilee does not void the sale, although the Jubilee cycle is in effect. The reason for this is: the Jubilee annuls only purchases which are final.

In a similar vein: A penalty atones only for a complete sin. A penalty will not atone for a half a sin. And similarly in many other areas, such as a vow must be fully applicable and in effect, before it can be annulled.

So too, a Jubilee annuls only purchases which are final. Now, if the Jubilee cannot void a conditional purchase – one with a time limit – then what difference is there if the time limit is the Jubilee itself or a different amount of time. If the law stipulates that a purchase with a time limit isn't a final purchase, and the Jubilee will not void it, then the Jubilee can't void any sale at all; because every sale is limited to the Jubilee year...

The Lesson in Avodas Hashem – 1 min

19. How is this all relevant to our present discussion?

These concepts relate to all individual Jubilees. And both opinions are equally valid.

Now, in practical law, we cannot remain with arguments; we need a clear- cut path of action, so we must choose one opinion over the other. However, if the opinions can coexist and do not conflict with one-another then we can be extra stringent and fulfill them both. We recognize that the Halacha follows one opinion; to say otherwise is foolish, the Talmud says. It is permitted to take the stringent approach, as long we do not state that the law follows both opinions equally.

This applies to spiritual matters, as well: we can follow both opinions. Upon reaching a Jubilee year – as per the first opinion God decrees that a new stage has begun and blesses us with additional success.

Additionally, the second opinion: From the start, we "set a precondition," that when we reach the Jubilee, our work will take on a new plateau. One must constantly grow in holiness, and therefore, this new form of work must be with greater strength and enthusiasm than the activities of the past fifty years.

So while God blesses our work, we must also add - in fulfillment of both opinions.

"The 'Forever' of Levi" – 4 min

20. There is also a special connection with what we noted earlier that the service of a Levi spanned fifty years.

The commentators say that this also applies to the service of every Jew:

At twenty, one reaches "strength," and has the ability to wage God's war, and the average lifespan is seventy years – fifty years later.

Although one can live for eighty years, and one might live to one hundred and twenty years, nevertheless one's primary lifespan and lifework is from twenty to seventy – fifty years in total.

Although the Torah says this regarding the Levi - that upon reaching fifty he retires from the service in the Temple, Maimonides, however, says about serving God, in his Mishneh Torah, that the Levi is not the only one who can choose to dedicate his life to God. God's "portion" is available to every single person who dedicates himself to stand before God and to serve Him. To him too, God says "I am your portion." And Maimonides states that he is "Holy of Holies" – which requires explanation, because "Holy of Holies" applies only to the High Priest, not all Leviim, but here the discussion is regarding Leviim, and then continues about every single Jew.

In any case, the Rebbe himself dedicated his life to God and, as Maimonides goes on to describe, he detached himself from mundane matters. This is how one becomes part of "the Levi's eternity," when one dedicates one's life to God.

21. It is obvious therefore, that at the close of the Jubilee year, It is obvious therefore, that at the close of the Jubilee year, the fiftieth year – "the tone is set by the conclusion" – God surely grants us great success, "by God's decree," as in the first opinion and, as per the second opinion, our own activities which were achieved until now in a regular fashion with rational increases, year after year – now, following the Jubilee, and beginning a new year after the Jubilee, we advance in leaps and bounds, far beyond our previous proportions.

The magnitude of our work is incomparable; it is a new world.

Until now it was the first Jubilee, and now we have entered a new one.

This is an appropriate preparation for "a new world," with the coming of Moshiach, "with a perfect world under God's sovereignty," to the extent that the nations of the world will assist us in our service, and God "will turn all nations" "to serve Him together," and "the kingdom will belong to God," as Maimonides concludes his Mishneh Torah.

May it be very soon, with the complete and ultimate redemption. L'chaim.



The Three "Completenesses" – Jewish Pride

In this Sicha, the Rebbe explains how to guard shleimus haTorah, shleimus haAm, and shleimus haAretz, the completeness of the Torah, the Nation (of Yisroel) ond the Land (of Yisroel).

The source of all the problems is that people are afraid of saying the truth!

Shleimus haAm depends on Giyur – conversion being according to Halacha. If a person converts not according to Halacha, that person isn't Jewish!

Shleimus haAretz depends on speaking the truth: that Eretz Yisroel was given to Am Yisroel forever by Hashem!

Shleimus haTorah depends on not making compromises and shortcuts in Torah and mitzvos!

All the trouble is cause when instead of Yidden being "a light unto the nations," there are some Yidden who are afraid of non-Jews and want that Am Yisroel should be "like all the nations."

The Rebbe also explains that the way to withstand these secular winds is by each individual adding a stringency and a safeguard in his personal behavior.

Torah and Mitzvos Must Affect the World

Every Generation's Special Mitzva

- 4 min

The Torah affects the way the world runs, much like the non-Jew's fulfillment of the Sheva Mitzvos Bnei Noach. "All of Torah was given to create peace on Earth." We need non-Jews in order to fulfill some of the Mitzvos.

– 4 min

Each generation has its unique challenge, which is connected with the situation in that era. In this, there must be special effort, in addition to the other efforts in Torah and Mitzvos.

Shleimus HaAm is Like Shleimus HaTorah

- **2** min

The Yidden were chosen at Mattan Torah. This tells us that shleimus haAm is like shleimus haTorah. Just as the Torah cannot be altered – neither added to nor subtracted from – so too regarding Am Yisroel another Yid cannot be added contrary to the Torah's laws. When conversion is done contrary to halacha, the person is not a Yid at all, and there is no conversion!

Shleimus HaAretz

- 20 min

Eretz Yisroel was given to Am Yisroel by the Creator of Heaven and Earth, in an everlasting way. It's clear from this – and Rashi explains this in the "simple meaning of the passuk" that no one besides Hashem is the master over this!

If a Yid gives in to threats and pressure, he invites additional pressure and threats.

The rule of "dina d'malchusa dina (the law of government is law)" because this is something which Hashem established.

In addition, the non–Jew knows the Rashi we mentioned, and if the Yid tells him anything else, he'll think that the Yid is tricking him! This behavior – saying the opposite of the truth – is the basis for the fact that Israel's representative to the U.N. worded "Resolution 422" the way he did, inviting heavy pressure on Eretz Yisroel from then on.

Reforms in Judaism

– **7** min

There are those who believe that in order to bring Yidden closer to Yiddishkeit, changes and compromises must be made to the religion. They must know that this path has no chance. It was already tried, and the results can be observed – not a single survivor remains; the descendants of those who went in that path either did teshuva or assimilated, Heaven forbid.

"Make a Fence"

- **2** min

The Gemara tells that when Rav reached "Bavel," a place where everything was mixed, and found a "valley," a dangerous thing, he immediately "built a fence," – the first thing he did was that he added another safeguard and stringency for himself, even before establishing yeshivos etc. This is the path today too; first of all, everyone needs to add a personal stringency and safeguard.

The basis for Trouble – "Yidden are Like Other Nations"

– 3 min

There are Yidden who are afraid of non-Jews and their actions, and

instead of the Yidden being "a light unto the nations," they introduce the behaviors and ways of the non–Jews into their souls. This is the basis for all the trouble.



THE THREE "COMPLETENESSES" - JEWISH PRIDE

Torah and Mitzvos Must Affect the World – 4 min

22. We spoke earlier about the beginning of a "new world order"; that with Moshiach, the entire world will change.

This is evident in Torah as well:

Although the Torah was given to Moses, passed on to Joshua, and is the personal inheritance of every Jew, nevertheless, Torah also tells us that we are responsible to ensure that the entire world, non-Jews as well, follow the Seven Noahide Laws, and all their sub-laws, derivatives and details. And this includes transforming the world into a refined, civilized place.

Mitzvot too, are not abstract and spiritual; they are intimately related to worldly and mundane matters, and some apply to non-Jews as well.

The ultimate state of the world will be when "others will work your fields," instead of laboring on our own as we do in times when we don't properly fulfill the will of God as the Gemora states in Brochos.

In general, the entire purpose of Torah, as Maimonides writes in the Laws of Chanukah, "the Torah was given to bring peace in the world." Its purpose is to influence all of the nations to act in a way of peace and harmony, as he concludes: "Its ways are harmonious, and all its paths are peace." The Midrash says on the verse "God gives his nation strength and blesses them with peace," that when the nations heard that God gave us "strength" - the Torah, the entire world became tranquil - other nations as well.

In addition to peace in the Holy Land, there was peace in the entire world; the Midrash relates that the non-Jews were frightened by the clamor until Balaam calmed them: "It is God – giving the Torah to the Jews."

Every Generation's Special Mitzva – 4 min

23. Being that Torah is eternal, it is obvious that this is a lesson for all times and all places.

Every generation, and every place throughout the world has its own unique mission. Each generation has a mitzvah which is especially significant for that time, just as different places have distinct mitzvot:

Sabbaticals and Jubilees are exclusive to the Holy Land, other mitzvot are observed throughout the world, and some mitvzot are unique to the Jews in the Diaspora (e.g. some details pertaining to the laws of purity).

By the same token, regarding all of Torah and mitzvot, generations differ. Every generation is obligated to fulfill the entire Torah, but the challenges change, and therefore, the primary focus differs as well, and there are some specific mitzvot which become the focus of the time.

This idea comes to the fore in numerous instances in Torah: Each tribe had a leader, who had his own unique task, apart from the tasks of the other members of that tribe; though he, too, was a member of the tribe.

Similarly, there are special mitzvot which apply to specific generations of Jews. While we must fulfill the entire Torah, we

must focus on certain mitzvot if, in our generation, fulfilling it entails unique challenges and hardship.

In the generation of King Menashe: He told Abaye, "Had you lived in my generation, you wouldn't have withstood the temptation of idol worship." At that time, there was a powerful lure to serve idols, and it was of primary importance to negate it, and to reinforce the belief in One God.

In the era of the Mishnah, the primary focus was Torah study, and in our generation, before Moshiach's arrival, although Torah study retains its supreme value, the main elevation of the world is accomplished through acts of charity, which the Alter Rebbe describes as the primary focus of our times, for every single person.

And to a large extent, our Torah study is also focused on spreading Judaism to those who know less than us constituting a form of "charitable" Torah study.

24. In any case, we said earlier that we must fulfill Torah's laws because it is a Jew's inheritance, but the impact of our actions must be felt in the physicality of the world:

To don Tefillin, one needs physical parchment, which is taken from an animal which receives its sustenance from grass and vegetation which is grown through plowing and sowing – work which is done, in large part, by non-Jews.

Maimonides writes in his commentary on the Mishnah: The world was created for one's service of God. For example, in order for a righteous man to have companions God creates other people, and does all sorts of effects God creates other people, and does all sorts of effects so that he should have everything he needs.

As our Sages said, "the entire world was created for one person to serve God" – and they preface that every person must have this attitude.

In order for this to occur, however, there's a vital component: For a Jew to be deserving of such treatment, he must be "wise." His conduct must be founded on the wisdom of Jewish people, the Torah, as well as its mitzvot – and mitzvot are the ultimate goal of study the wisdom and depth of the Torah, the wisdom of the Jewish people.

Although "the law of the land is law" – we are obligated to follow the law of our governments, however, we are obligated to do so as a statute of the Torah: to follow any law which does not conflict with Torah or mitzvot, the "law of the land." It is a Torah law to follow the law of the land in secular matters.

Shleimus HaAm is Like Shleimus HaTorah – 2 min

25. Everything that happens is by Divine Providence; Therefore, when something occurs in the world and a Jew hears about it, he must derive a lesson to his service of God, as the Baal Shem Tov taught.

There has recently been a tumult regarding the situation in the Holy Land, "the land which God's eyes are upon from the beginning of the year until its end." The Mechilta relates that from among all nations, God chose the Jewish people and from among all lands, He chose the Land of Israel. And therefore He gave the Land that he chose to the People whom He chose; he decided that Israel belongs to the People of Israel.

Their bond is eternal, ever since the Covenant of Abraham – "to you and to your offspring for eternity." Now, when did God choose the People of Israel? He chose us "from among the other nations" when He gave us the Torah. Therefore, when we recite "You chose us" in the Brachos of Krias Shema, we think about the Giving of the Torah, as the Alter Rebbe writes in his Code of Jewish Law.

We can therefore draw a parallel: Just as with Torah, the entire Torah is regarded as one complete entity and we may not omit a single letter, nor a single teaching of the Sages, and doing so would negate the truth of the entire Torah. The same applies to the state of the Jewish People. True completion is only when nothing is missing and nothing extra is added.

Adding is possible only by way of authentic Halachic conversion. For otherwise, we would be adding illicitly to the Jewish nation. And in truth, nothing is being added, for nothing has been accomplished: If the conversion is not Halachicly valid, it is futile; the person remains the same, before and after the ceremony, and the certificate, which he may have received, is meaningless; it is not a "unkosher conversion" or an "improper conversion," etc.

There was no conversion at all.

Those who conduct those conversions transgress the Torah in an unprecedented manner.

On the same note – just as the Torah must be complete and the Jewish nation must be complete, and there is no point to take in non-Jews and claim that they are Jewish, as long as the Torah of Truth does not say so –

Shleimus HaAretz – 20 min

26. In the same way, the Holy Land must be complete. Until we merit the ultimate completion, when "God will broaden your borders," to include "keini knizi and kadmoni." Even now, there are unique mitzvot which are fulfilled within its borders, exactly as God drew them. There are discussions regarding Moshiach's arrival; will the new lands also be obligated to fulfill the mitzvot of the Holy Land.

Something has occurred over the past several days. They had been resolute with their declaration that the Land of Israel belongs to the People of Israel, and that any negotiations are meaningless; because it is beyond our jurisdiction. Humans can only decide whether they will fulfill God's will or if their inclination will overpower them and persuade them to do otherwise. That decision can lead to our current state: "Due to our sins, we were exiled from our land." Yet it is still "our land." Even in the Diaspora, every Jew is the possessor of the Land of Israel in its entirety, and is obligated to fulfill the mitzvot of the Holy Land. Because it belongs to the eternal nation, by an eternal covenant, by the Eternal God, as attested in the eternal Torah, etched for posterity.

Yet suddenly, the US government announced: "There is no other realistic option, you must concede and relinquish a part of the Land of Israel." And this was publicized with what seems to be the sharpest terms - there is no alternative, etc., etc.

One might think that this has the status of the law of the land especially for us, as residents who must pray for this country's welfare. There are a number of explanations which negate this theory.

First of all, we can never be sure that the statement will be upheld; there have been statements by non-Jewish courts, and even of non-Jewish kings – or presidents, who are in a similar category – which have been retracted; this has occurred in the past.

In fact, this is their modus operandi (the way they operate): First they attempt to intimidate; they word a statement in the sharpest terms, emphasizing its dire importance.

They publish the threat and then they wait and see: if the other side yields, wonderful; the goal has been accomplished. If they do not yield, then they can always retract the statement; they never intended to do more.

And there have been many instances where this occurred: When a Jew stated categorically that no matter what happens, he will remain steadfast; and he explained that it is not his choice but God commanded him so...

It was similar to the release of 12-13 Tammuz; which began with an unpleasant situation, more critical than our present one, yet it concluded with a victory for Torah and mitzvot. As the Rebbe wrote in his famous letter, "God did not redeem me alone, but also" all different categories of Jews which make up the entire Jewish nation.

So-much-so that – as we said earlier, the result was better than the state of affairs before his imprisonment - as "light is better than darkness and wisdom than foolishness".

I hope that they will notice the implications, which can be deducted from previous occurrences. Whenever they conceded to a demand and a threat, the result of the concession was that it invited even more pressure than before. The demands grew and grew with no end in sight; there is no knowing where it will end.

On the other hand, when we stand firm, and explain that this is not a war of egos where each side needs to prove his stubbornness; where each side needs to show that they can be even more bold, because here we have no choice in the matter.

God set in His law, that the Land of Israel belongs to the People of Israel, with the borders given to them by God. Nobody can argue this fact.

27. As we have often discussed, the first thing we teach a fiveyear old beginning student is: "In the beginning, God created the heavens and the earth." The preeminent commentary, Rashi, who explains the basic meaning of each verse informs the fiveyear old student that the gentiles may accuse, "You stole the land." Rashi tells the child what to answer them: "God gave it to the non-Jews, and then He took it from them and gave it to us." Rashi doesn't say to keep this fact a secret.

He says in his characteristically simple but clear style that when a non-Jew comes along and accuses, "You are thieves for taking the land of the 7 nations," the answer – which the non-Jew will accept – is: "The world belongs to God." As Rashi quotes the verse cited in Midrash, it is "His works"; He is the Creator of all lands, and the fact that the Land had once belonged to the seven nations is only because God chose to give it to them – and He did so knowing that He would later give it to the Jews. "He told us His mighty works, and gave us the land" - the Creator of all lands gave us the land which, at one point in time, He had given to other nations.

This claim is especially resonate with the current president who prides himself for his belief in One God, Creator of the world.

We can be sure, if we will state our case firmly and explain that our position is not born from stubbornness – it is simply the factual truth – the argument will be accepted.

And even if we choose not to say the truth, the non-Jews are aware of the truth nonetheless, and they will suspect that we are aware of it as well; and if we state otherwise, they will know that they are empty words.

28. As we discussed earlier: it is possible that America's declaration is merely for appearances, and they already predict that the other side will – as usual – refuse the conditions.

And with this statement, they will have fulfilled their obligations: They will say, "we attempted to make peace, but the Arabs refused our conditions; so they are at fault." But again, our answer must not change: If we say otherwise, the non-Jew will know we are deceiving him. He knows the truth; it is taught to a five-year old: that Rashi quotes the Midrash, "Rabbi Yitzchak said" the entire world is created by God, and He chose to give the Land of Israel to the Jewish People. Rashi says clearly that the Land once belonged to other nations, but he also states that it was only temporary: until God gave it to the Jewish people.

29. But we can learn a powerful lesson about where all the problems come from: We're referring to the famous UN Resolution 242.

Where did this resolution come from? There were Jews who were afraid of what the non-Jews would say. And so, when it came to the vote, they were pressured, and they caved in to the pressure and drafted a resolution. This very document is the basis for all the demands from the day the resolution was passed! The one responsible later boasted that he was the representative of the government, and he drafted the resolution but really he intended a different interpretation, this or that... He brags about it to this very day.

And this is the source of all the problems, at least in a visible manner. And now, with every argument, they point to UN Resolution 242, which was passed by an overwhelming majority and which was drafted by the one who represented the Jews who proclaimed boldly that he represents all Jewish people both in the Land of Israel as well as in the Diaspora.

He says that he made sure to omit the word "all territories"; he wrote only "territories"; we see the result of what he had in mind, and the result of yielding on that which Torah forbids us to yield. No peace of mind was gained through this antic, and the pressure of the non-Jews hasn't abated. On the contrary, it has only invited additional pressure – pressure which has continued year after year from that day.

And he's not ashamed to boast that he's the one who drafted the resolution. It's sad, but true – he did do so as the representative of all his colleagues, and not a single voice spoke out; there was no uproar: "How can we renounce an Eternal Covenant? How can we unabashedly tell non-Jews that we will concede it – all for nothing in return, and with no hope of gaining anything at all?"

At the time, we warned many of them: Every small concession only invites more pressure. Sadly, in the years since 1967 this concession has been the basis of every attempt to tear away pieces of the Land of Israel – all based on the resolution which is invalid, for it is in opposition to Torah.

30. There is also a lesson here. If, God forbid, we don't say the truth it will not invite the friendship of this non-Jew or the other... We can't fool them; as they suspect us anyway. And the suspicion is, in fact, well-founded – every Jew, Maimonides says, wishes to fulfill Torah's command, just sometimes his inclination overpowers him.

It is possible that we will make concessions and God will again make a miracle and the other party will refuse the offer. But "we must not rely on miracles." And second, we cannot say something contrary to Torah even if we know the other side will refuse the offer.

Even us, the Jews here in these United States, who generally have the obligation to be concerned for the wellbeing of the state, in this instance, however, we must openly proclaim as Torah says, for saying otherwise conflicts with the Torah of Truth, the Torah of Life, and no one can argue with Torah.

Even a Jew cannot change anything in Torah; the Midrash says, "A thousand Solomons could be lost, but not one letter of Torah." This is certainly the case when dealing with non-Jewish believers, and especially as we will gain nothing from doing otherwise; as we have seen the bitter reality of the events of the recent times, when we yielded on a number of issues which Torah instructs us otherwise.

Reforms in Judaism – 7 min

31. There is another important lesson regarding the conduct of those here in the United States:

There is a school of thought – and unfortunately there are many who ascribe to it – that since we are not on a high spiritual level and it's difficult to convince all Jews to fulfill all of Torah and mitzvos – to borrow a common phrase in Jewish law, "We cannot enforce religious observance to perfection" – therefore, in order to bring close those who we haven't succeeded in influencing in matters of Judaism, we should approach them with a "new" Torah:

"Why do we need all 613 commandments?

We'll keep the mitzvot regarding human relationships, and select certain rituals as we see fit." By presenting an abbreviated version of Judaism – shattered fragments of the Torah of Truth, the Torah of Life – they will be able to reach those "lost in the

land of Assyria and exiled in the land of Egypt." They will teach them that there once were, in fact, 613 mitzvot, but Torah is not fundamentally unchangeable, and in this country, in our times, we must make reforms, we need to compromise... They do not say that they have selected certain mitzvot as a step for one who isn't ready to fulfill the entire Torah, but rather that in our day and age, in this country, only certain mitzvot are still valid and in effect.

Here is the same issue mentioned earlier: Those who started this philosophy may have had good intentions, but after only three generations we see the bitter results... Those who followed this philosophy – that a Jew must compromise on Torah, that times have changed; it's enough to observe just some mitzvot and the rest belong in the museum, or written in the Torah scroll, which is locked away in the Holy Ark; but not in one's home – its mitzvot are irrelevant and one does not need to observe them.

We see that after just three generations, Heaven forbid, no remnant is left of them... Either their descendants returned to a life of Torah and all its mitzvot.

[While they may have shortcomings they know, at least, what is forbidden - they don't convince themselves that it is permissible, or worse - that they are doing a mitzvah "outreach" to those otherwise unreachable.

Rather, they atone for their sins, and do not derive pleasure from misguided actions. They certainly do not demand recognition, to be given reward and credit for "saving Jewish souls" – through, Heaven forbid, wreaking havoc in Torah and mitzvot].

Or the second possibility, God forbid: Their descendants assimilate and are lost due to intermarriage or other factors; they are lost to the Jewish nation.

We see today: All those who follow this philosophy, are children of "Orthodox" parents who observed Torah and mitzvot, or at least their grandparents observed Torah and Mitzvos. But if the grandfather believed in compromise, then his grandchildren, or even his own children, have either returned to a life of Torah and mitzvot, or, God forbid, have assimilated...

32. We see, thereby, how cunning the Evil Inclination is: Notwithstanding the fact that three generations have passed, and we've seen clear, irrefutable, evidence of what happens when we compromise our Judaism:

Not only does it not bring close those who are far, on the contrary, it drives away those who are close, to the point of becoming lost to the Jewish people, totally assimilated – nevertheless, the Evil Inclination still has those who listen to his seductive arguments, and today they still raise a tumult that this is the way to save the Jewish youth.

When we ask: "Don't you see what happened to this family from one hundred years ago? Look what happened to their children and grandchildren?" They argue: "It's not true, those were different circumstances..."They try new experiments. And who are all these experiments being tried on? On living Jewish souls, living Jewish bodies.

They place them in danger, God forbid, of being utterly lost... Heaven forbid, this is not a far-fetched danger; it's been proven time and again – not in a far-off country in a distant era, but in this very country, in our own times.

We can see with our own eyes: Here are the grandparents who used the approach of compromise, and you can see what happened to their sons and daughters, and to their grandchildren and great-grandchildren.

"Make a Fence" – 2 min

33. The lesson for us is clear... Torah tells a succinct story:

When "Rav discovered a valley" he immediately "erected a fence." Rav had just arrived to a new land in the Diaspora, Rav had just arrived to a new land in the Diaspora, called Babylon –

a "melting pot." Everyone and everything were mixed together; nations intermingled, and the "sects" of Jews intermingled as well.

Rav understood that this was a "valley" [with the potential of the "valley" which hosted the tower of Babylon]. Upon arrival, he needed to establish an educational system, Yeshivos and so on. How did he begin his educational work? He "erected a fence." Rashi explains that there were weaknesses in certain mitzvot, and he fortified them with new decrees.

When we see a valley, an open area, in regard to specific mitzvot, we must "erect a fence"; this is how we will with the urges of the evil inclination, and fight the winds blowing outside – outside of Jewish life.

The basis for Trouble – "Yidden are Like Other Nations" – 3 min

34. The entire issue stems from the philosophy that the Jewish people are like all other nations; that secular values must be emulated in Jewish life.

"Your camp shall be holy" means that a Jewish home must be a beacon of light to the world.

From there, must come the "light unto the nations" to brighten the world through the Seven Noahide Laws with all their details.

Yet instead, the roles have been reversed: Whatever they see by non-Jews and non-Jewish culture, they try to imitate, emulate and run after ... This begins with conversion; enticing a non-Jew, and paying him thousands of dollars, to agree to be called Jews; although, in truth they have nothing to do with Judaism.

Where does this come from? From doing the same to oneself: Dragging the non-Jewish culture, which is alien to one's Jewish soul, into one's home, and into the depths of one's soul. **35**. May it be God's will, now that we've already seen what this brings to and we have the proofs from all the spiritual experiments that were performed on the Jewish People's souls in all ways possible... If you look at the history of the Jewish people, we see all sorts of hardships, and we see all sorts of philosophies:

Right after the Giving of the Torah there were those who cried out: "This is your God, Israel, which took you out of Egypt" - the Golden Calf; then with those who served the idol Baal; down to the leaders of the Enlightenment in Germany - the very country that perpetrated the genocide of the Jewish People, was also the source of the Enlightenment... We already know the outcome of serving the Golden Calf, of serving the Baal, of trying to make the Jewish People like all other nations... It's time to stop conducting experiments on Jewish bodies and on Jewish souls, and on the Nation of Israel, and on the Torah of Israel, and on the Land of Israel.

Then we will be a healthy Nation with a healthy Land, for it will be based on following the healthy and complete Torah.

And we will go in good health, and good spirits – physically healthy because we will be spiritually healthy – to greet Moshiach, and as the verse says, "kings will be your servants, and queens – your wet-nurses." May it be very soon, with the complete and ultimate redemption by our righteous Moshiach.

L'chaim.



Requirements for One Performing Conversions

In the previous sicha the Rebbe spoke about the fact that non-halachic conversion is not conversion! In this sicha, the Rebbe explains what kind of Rov can be trusted to perform conversions: someone who truly believes in Torah and keeps its directives. Later in the sicha, the Rebbe responds to the well-known claim that the true halachic perspective offends many people by telling them that they cannot convert. The explanation, in short, is that a person can be a genius in a specific field and not have an opinion in others, and this doesn't offend him.

The same is true of conversion; a person who doesn't believe in or fulfill the Torah cannot change a person's identity from non-Jew to jew.

Requirements for One Performing Conversions

- 1 min

For a person to be trusted to perform conversions halachically, he must meet three conditions: 1) not merely knowledge of halachos, but living by them as well, 2) Belief that the Torah is "the Torah of Truth" and "the Torah of Life," and 3) he doesn't create reforms in Torah and say that one thing is Divine and another is not.

It's not a Debate – 16 min

There are those who claim that this stringent approach towards converts offends many people and affects their livelihood. The answer to that is that when a person isn't a fit for something, this doesn't lessen their worth. For example,when a very wise person needs a doctor's skills, going to the doctor doesn't lessen his worth.

This is especially true regarding conversion, which changes a person's identity from non-Jew to Jew – an essential transformation.

One of the reasons why people don't hold of this answer is because the debate becomes a power struggle. They must remember that the debate is not between two people, but between the Torah and people who disagree with it. The person then realizes that giving in to the Torah doesn't lessen his worth.


Requirements for One Performing Conversions

Requirements for One Performing Conversions – 1 min

36. Pursuant to the earlier discussion about Halachic conversion, and how a non-Halachic ceremony achieves nothing... For a conversion to be valid, the rabbi must not only know Halacha, but must live by its values.

He must believe that it is the Torah of Truth and a Torah of Life - that its lessons are relevant to his daily life.

Only then can we rely on him to pass those values on to a convert as well.

It's not a Debate – 16 min

37. Some people challenge this principle, by stating that it sows conflict between Jews and contradicts the concept of Jewish unity.

As noted, at Sinai the Jewish people camped as one although they were very diverse: they were Heads of Tribes as well as simpletons, and yet they united together as one, to the extent that they are referred to in singular form. And here we say, "Who may conduct conversions? Only rabbis who belong to a certain denomination." And they feel affronted, and it undermines their credibility and livelihood, the argument goes.

However, it is clear from the start that these arguments are baseless as it is a law in Shulchan Aruch. And Shulchan Aruch is founded on the principles of Torah, whose "ways are pleasant, and all its paths are peace." Torah's laws are obviously not designed to undermine anyone's honor or income.

Why must there be guidelines? It is basic common sense - their own as well.

A person may be very knowledgeable - say, in the field of mathematics, or a great scholar of geography. This person might be considered a world expert in mathematics, geography, or even in relationships - whatever the field.

When this expert is confronted with a minor issue which requires expertise in a different area, for example, if you're suffering from a toothache, you won't rely on this wise man's opinion.

You will seek out someone who might not be world-renowned, and perhaps not even a major expert – it is after all, an ordinary toothache, but it does require expertise in dental care.

You won't visit a leading mathematician, nor a leading expert in geography, and you definitely won't rely on your own judgment; you'll inquire where you can find someone who has a certificate attesting that he studied to be a dentist, and that he studied under an expert in the field.

The teacher's reputation is known by the fact that he actually cured people who were suffering from toothaches – their aches disappeared, and their teeth remained whole... It is not below your dignity to go to a dentist in order to cure your toothache – though he may not be the most prestigious dentist – without asking the advice of the world expert who lives in the same building and charges less – if his expertise is mathematics... The mathematician won't be offended by your preferences and he certainly won't see it as an attempt to undermine his income which comes from his work in mathematics or geography etc..

And when you look for a dentist, you won't even settle for someone who practiced 20 years ago but for the past twenty or ten years was out of the field. And you certainly won't settle for someone who studied dentistry, but never actually attempted to heal a tooth. You definitely won't run after someone who openly declares that healing teeth isn't really feasible, we are forced into it, it is merely a compromise, and we are doing it merely to satisfy other people, etc. You will seek out someone who in fact studied to be a dentist, and then practiced in the field, and has practiced it recently; who believes, deeply and wholeheartedly, that this is the proper way to heal a toothache.

And again, this isn't offensive to the greatest mathematicians the world over; even one who is your neighbor and charges less. In fact, the expert mathematician himself also visits a dentist!

If one day, the mathematician will suddenly declare that he can heal your tooth, because he has read books on dentistry – however,he claims that its practice is arguable: it isn't a timeless wisdom; it changes depending on the time and place... You will visit a person who wholeheartedly believes that dentistry is a proven, verified profession, which stands on its own merit.

Now, if this is the case regarding toothaches... A person has many – thirty-two – teeth, and suffering from a toothache has no lasting effect; it is not a life- altering experience. You might need a cure from a bit of pain from which you want to be freed – or perhaps it's a lot of pain from which you want to be freed.

In any case, it's obvious who you can trust to cure your ailment. But in our case, there is a living person who is about to be completely transformed: Up until now, this person was non-Jew who was forbidden to keep Shabbos, and doing so would be detrimental for him. And now he wants to be transformed into a person who, immediately upon conversion, is duty-bound to keep Shabbos, and transgressing Shabbos would negate his identity. The diametric opposite of a moment before conversion.

This whole concept is astonishing: With organic matter, raw material – something without a form – we can shape it one way, another way, a third way etc.

But to take a fully formed human being a living person, without reshaping him or cutting him, without doing anything to change his composition – in the case of a female; and even males who are circumcised, you merely need circumcise them, but all of their organs and limbs remain identical to how they were previously.

What has changed?

He was circumcised, he committed to begin observing the mitzvot, and then he immersed in a Mikvah.

None of these change the physical makeup of the body nor is there a visible change in the composition of the soul... Nevertheless, we say that he is being transformed into a fullfledged Jew.

And all agree that he now has new obligations – even "mathematicians" agree that Jews have mitzvot which non-Jews are not obligated to fulfill; so there are mitzvot which now apply to him as a Jew – even the most extreme member of Reform will agree with this.

And now, this transformation is being done by a person who hasn't lived his life – or his recent years, at least – according to Torah and Mitzvot, for whatever reason.

In fact, he continues to declare that parts of Torah come from God, but others do not, etc. etc.

But the main issue is: What is your field of expertise? You are a mathematician! Our message here is: You may be certified, and you may have a title and a degree. But you do not accept the truth of God's Torah.

Maimonides writes that one cannot pick and choose in Torah. Torah cannot be measured: You like one part, but you dislike a different part, so you'll get rid of it, God forbid. To do so is to deny the entire Torah. This doesn't challenge your dignity and your expertise in a different field. **38**. This seems to be self-evident; why don't they accept this explanation? That is a question which should be addressed to them.

The issue here is that it became a question of egos – who will triumph; but this is not an argument between two people; on the one hand is Torah, which God gave to Moses and was passed down to our generation, and on the other hand are human beings who attempt to argue with Torah.

Ceding to Torah is not a disgrace; it is understandable.

You needn't look far to know what Torah is: If you'll talk to your grandfather or your great-grandfather, he'll tell you how he sacrificed his life to uphold the entirety of Torah and even the slightest command of the Torah.

In fact, you pride yourself that your grandfather was a Cantonist who sacrificed his life under Nicholas the First, to eat only Kosher, to keep Shabbos, and even to uphold minor Rabbinic laws; he was ready to sacrifice his life for them all.

39. May it be God's will – as mentioned, we say in today's Torah portion, we are "a nation which dwells alone; not counted among the nations"; We always stood apart: Starting from when we were in the desert, and then when we reached the Holy Land, and later on, in exile, the non-Jews themselves recognized and declared – and Torah adopted their statement, that Jews "are not counted among them"; that they are not affected by the conduct of the other nations and are not concerned when the nations don't count them as peers and equals; to the contrary "We dwell alone"; the existence, the vitality and the strength of the Jews, is that we always dwelled alone, we dwell alone today, and will always dwell alone.

And this conduct, specifically, is our conduit for God's blessings, including the blessing that "kings will be your servants, and princess' your wet-nurses." And this will lead us to the blessing of "Israel dwelled safely and alone" with the coming of Moshiach, may it be very soon. L'chaim.



The Meaning of a Key

During the niggunim between the sichos, numerous people approached the Rebbe and presented keys to new Chabad Houses. In this sicha, the Rebbe explains the meaning of a key in a unique manner.

The Two Purposes of a Yid

- 4 min

A Yid must be involved in two things: working on himself, and working with the world around him.

In this, there are two types of avodah: 1) an avodah which is primarily working on himself, and results also in affecting the world. For example, in order to put on Tefillin, which makes his mind and heart subservient to Hashem, he must first have many physical things in order to get a pair of tefillin. 2) An avodah which is primarily affecting someone else, and results also in affecting himself. For example, tzedakah – through fulfilling this mitzuah which is between one person and another, he is also fulfilling the greatest mitzvah that is between the person and Hashem.

A Barrier and a Key

– 6 min

Since a Yid must also affect the world, he must also make a barrier between himself and the world, so that his involvement with the world will be in accordance with the limitations placed by Torah.

It's clear, however, that the barrier cannot always be closed – because then the person won't be able to affect the world. On the other hand, it's clear that it cannot always be open, for if it were, what benefit would it bring?

Instead, there must be a key; the owner can open the door when necessary, and close the door when necessary – according to Shulchan Aruch! This is also the reason that in the laws of acquisition, there is a type of acquisition that can be done by giving over the keys.



THE MEANING OF A KEY

The Two Purposes of a Yid – 4 min

40. We mentioned earlier talk that every Jew has two tasks:

First of all, to transform himself, but also to transform the world around him - "his part of the world".

And each task is dependent on the other:

In order for a Jew to do a personal mitzvah - one which he must fulfill in person, such as donning Tefillin, etc.

- he must obtain a physical piece of parchment.

To obtain parchment, we must have animals, and to have animals which provide us with parchment, they need grass and vegetation, which grow in a field through plowing and planting; the field grows grass, with which the animal sustains itself, and we have parchment with which one writes Tefillin.

Only then can a Jew accomplish the intent in Tefillin – to dedicate your mind and heart to God, which, the Alter Rebbe writes, is part and parcel of the actual mitzvah, not only an accompanying intention of the mitzvah – he considers it part of the obligation of Tefillin.

In any case, in order fulfill your personal mitzvah, the world must be transformed, as well. Some mitzvot are entirely dedicated to changing the world, such as the mitzvah of charity – benefiting another, or mitzvot of the land of Israel – which involve the land itself, as well as the mitzvah to influence non-Jews to fulfill their own Seven Noahide Laws, etc.

Now, these mitzvot also impact the doer.

We have often mentioned, that although there is a general difference – some mitzvot are between man and God, and those between man and man, nevertheless, by doing a mitzvah from man to man, you connect to God as well.

When you give charity and sustain a poor person, you fulfill one of the greatest mitzvahs which God commanded us to do – to give charity. And similarly with all other mitzvot.

A Barrier and a Key – 6 min

41. Now, although we affect the world, we still "dwell alone, and are not counted among the nations," we do not mingle with other peoples.

Similarly, every Jew has a Godly soul within him and the soul is exiled in a deep abyss, in this physical world, which is not controlled by righteous people, - to the contrary, as the Alter Rebbe quotes the Etz Chaim in Tanya.

And the soul must even deal with animals which, by definition, seek to follow animalistic pursuits – even their soul "reaches to go lower," while in contrast, man's soul "reaches higher." Now, in order to be properly balanced according to Torah, to know when to deal with the world, how to deal with it, and how not to get pulled down by it, there is a barrier between the Jew and the world.

However, a mere barrier will only separate and obstruct us from impacting the world; but with no barrier at all we will be vulnerable; there will be nothing restraining our relationship with it. The solution is that within the barrier, the wall, we open a doorway. Now, if the doorway will always be boarded up, it is of no use; it is not a doorway. It doesn't open.

If the doorway will always remain open, by night and by day even while you rest, and cannot defend yourself – for your mind is asleep – then all sorts of animals could enter your house which would defeat the purpose of the wall.

The solution is to build an opening, put a door in it and install a lock; sometimes the door will be unlocked and allow passage, but at times it will remain bolted, blocking all access. And you retain the key: You don't leave the key lying in the street for anyone to lock or unlock – you would lose all control.

You keep the key in your possession, and you refer to Jewish Law, you look in the Torah of Life, which is a directive for life, to know when to unlock the door and when to keep it bolted. Because a key controls the function of the home – or whatever the passageway leads to – the law is that one can transfer ownership of an entire house through that key. By handing over the key to someone, the entire house comes into his possession. A mere key has changed hands; but Jewish law rules, that under the proper conditions and the proper stipulations, all that is needed is the passing of a key. Once the key is given over, the entire house changes possession.

And obviously, if this is the case with a key to a house, the same rule applies to a movable structure, to a house on wheels, or, in fact, a key to anything. Transferring a mafteach, a key, anything can open and also locks, transfers the entire house along with it.

42. May it be God's will, that those who presented keys, and certainly those who presented Torah publications, in addition to presenting a key, they should "present" themselves in this synagogue and study hall, which, as I often mention, is the place where the Rebbe studied and prayed and did all his activities, first and foremost charity work, for ten years; they should dedicate themselves entirely and wholeheartedly.

And from here, you should take along with you to the place to where you travel, your destination – you should bring along the inspiration of the Rebbe, and its expression in all three parts of our work: Torah study, prayer, and acts of kindness.

And "the main point is action" - doing actual mitzvot, spreading Judaism, spreading the wellsprings of Chassidus.

May it be in an ever-increasing manner, with joy and happiness.

L'chaim.



Chitas and Mivtzoim – 6 min

The Rebbe concluded the farbrengen with this sicha: mentioning the importance of the shiurim of Chitas, which are a segulah for many things, primarily, that through them, one becomes connected to the Rebbe.

The Rebbe then mentioned the "Mivtzoim," and spoke about giving tzedakah, especially to the institutions named after the Frierdiker Rebbe



CHITAS AND MIVTZOIM

Chitas

43. This Farbrengen is associated with the Rebbe's release, so it would be appropriate to mention the daily study sessions which he launched and publicized; he asked that they be promoted and adopted wherever possible.

He named these study sessions "Chitas"; he explained, that once, when the Tzemach Tzedek spoke to the Rebbe Maharash he quoted the verse "the fear – chitas – of God was upon them"... The full story is published in many places, including at the end of the Tehillim which is named in honor of the Rebbe.

The first session is Chumash study – one part of the Parsha each day: On Sunday – the first aliyah of the Parsha, on Monday, the second aliyah, through Shabbos, when we study the last aliyah.

The second one is to recite Tehillim: one portion for each day of the month;

And the third is to study Tanya, which the Rebbe divided into portions – the calendar was later published – to be completed in the course of a year.

Obviously, these study sessions are in addition to one's regular Torah study, which each person is obligated in, as the Alter Rebbe writes in the Code of Jewish Law and in Tanya, chapter 31.

The Rebbe famously said that studying Chitas brings numerous blessings.

Its foremost blessing is the bond forged between us and the Rebbe.

A directive issued by a wise man, may be carried out by a mere simpleton, but by doing his will, a bond is forged between the two; the simpleton and the wise man connect.

In our case, the directive is from someone who is superior not only in wisdom, but in many different ways.

Primarily that he is the Nasi, leader, who "encompasses the entire nation."

Mivtzoim

44. Another appropriate mention: Earlier, we discussed the Education Campaign at length, in the spirit of the self-sacrifice which the Rebbe demonstrated for Jewish education, primarily, children's education, at a time when it was fraught with acute danger.

One mitzvah should lead to the next: I once again mention the Campaign to "love your fellow Jew,".

And the derivatives of these two Campaigns: the Torah Study Campaign, the Tefillin Campaign, the Mezuzah Campaign the Charity Campaign, Jewish Book Campaign.

The Campaigns which were given by the Creator, and the Campaigns which were given by the Creator, to Jewish women: the Shabbos Candle Campaign, – Festivals, as well, are included in the term "Shabbos"; and the Kosher Food Campaign.

In fact, something was just released today: a magnificent new cookbook, which includes not only recipes, but also information about keeping kosher – it became available for purchase and distribution today.

And the Family Purity Campaign, the Jewish entire Jewish nation rests on these mitzvot.

And may all of these Campaigns and all of our efforts, all of our Torah and mitzvot, expedite the greatest Campaign, which will be achieved by the greatest One – God himself, the complete and ultimate redemption, when, as Rashi quotes the verse, "You will be gathered one by one the house of Israel." One by one, God will collect every lost Jew and redeem them from exile absolutely.

He does so happily and generously with a joyful heart and with true abundance. May it occur very soon.

45. In order to connect this all to a tangible act, a positive custom in its own right, appropriate for this occasion: Each person should donate to his heart's desire toward the institutions which carry the Rebbe's name "Oholei Yosef Yitzchock", and towards Torah study, in general: to support those who study Torah exclusively, and don't partake in any other activities, minor or major.

And may we go from mitzvah to mitzvah, joyfully and gladly, in an ever- increasing manner.

And then we will merit that very soon, "in one moment," we will be redeemed, with the ultimate redemption, "Lechatchila Ariber".

L'chaim.

REVIEW QUESTION

Sicha 1

- What do we learn from the fact that the condition for Mattan Torah was Vayichan ויחן – and he encamped in the singular?
- "Torah is everlasting "גצחית." What are the two meanings of נצחית?
- 3. What's the difference between one who "learns לומד Torah" and one who "is involved in עוסק Torah"?

Sicha 2

- Explain what the great need for *zrizus* alacrity is. Why can't you do tomorrow what you didn't do today?
- 2. In which topic does the main *hachlata* resolution for Yud Beis Tammuz need to be?

Sicha 3

- 1. Can we really say that Pesach is the "Time of Our Freedom"? We're still in *golus*!?
- 2. Explain how the actions of one Yid in one place can help another Yid in another place.
- 3. What are the things that we must be involved in during the summertime for: students who learn secular studies during the year; students who only learn Jewish studies during the year; businessmen?

Sicha 4

- 1. Is the Yovel count for individuals or a general count?
- What does the Zohar learn from the passuk "Its roots are [towards] a stream – על יובל שרשיו"
- 3. How does the cancellation of things happen during Yovel?

Sicha 5

- 1. What does the Rebbe learn from the fact that hashem's choosing Am Yisroel happened at the same time as the giving of the Torah?
- 2. What happened to the descendants of the Reformers and the like?
- 3. "Rav found an open field and put a fence around it." What does this story teach us in *avodas Hashem*?

Sicha 6

- 1. Write the *mashal* of the very wise man and the dentist. What is the *nimshal*?
- 2. What change happens to someone who converts to *Yiddishkeit*?

Sicha 7

- 1. Write out the two types of *avoda* required of every *Yid*.
- 2. What is the purpose of the key, and what does that teach us in *avodas Hashem*?

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