

1) 2nd Day of Rosh Hashanah..... 1

1. The custom to sing *niggunim* of the *Nesi'im* on Rosh Hashanah effects an essential bond between ourselves and them. By connecting to the “heads of the thousands of Israel” on the “head of the year,” the Divine service of Torah and mitzvos is enhanced throughout the year.
2. The sacrifices of Rosh Hashanah included *Temidin* and *Musafin*. Every person has the choice, depending on the circumstances, to choose whichever path of Divine service he desires. The Rambam shows us how that choice may fit in perfectly with the will of G-d. There must be joy in the fulfillment of mitzvos.

2) Tzom Gedaliah, 3rd Day of Tishrei..... 8

1. Words of reproof are especially appropriate during the Ten Days of Repentance. Tzom Gedaliah also places special emphasis on teshuvah (repentance) and tzedakah. The AriZal teaches that the Ten Days of Repentance are similar to Chol HaMoed, hence we have a fast day in a holiday! Today we learn of the mitzvah of *Hakhel*, which may be compared to the public observances on a fast day: gatherings, prayers, etc. Today’s Rambam section deals with the laws of the Altar which became defective. A live animal designated for a sacrifice cannot be rejected. Man must approach G-dliness and every soul is truly a part of G-d; alive and not rejected!

3) Shabbos Parshas Vayeilech, Shabbos Shuvah, 6th Day of Tishrei,**Yahrzeit of Rebbetzin Chana Schneerson..... 14**

1. The name “Shabbos Shuvah” indicates the application of the concept of *teshuvah*. *Teshuvah* comes first but *shuvah* takes preeminence because it is the goal. Oral Torah reveals the Written Torah. Shabbos Shuvah influences all the days of the past and upcoming years.
2. In observing the yahrzeit of the Vav Tishrei it brings to mind an heroic episode in the life of the Rebbe’s mother. In the oppression of exile she understood the importance of recording the teachings of her husband and painstakingly made ink to provide him the wherewithal to write his commentaries. We must emulate that martyrdom for disseminating Torah.
3. Shabbos, Shabbos Shuvah, Vayeilech and yahrzeit all have the aspect of rising to a higher realm: speech and action to thought, physical to spiritual, leaving sin and rising to cleave to G-d etc. All these aspects coalesce on this day and we must absorb these powers and advance.
4. On the day of his death, Moshe, for the first time, gathers the Elders together with the law enforcers to speak to them. Why? To ensure the obedience of the Jewish people it is necessary to describe the existence of punishment. The promise of reward will be an even greater incentive.

4) Tzivos Hashem, 8th Day of Tishrei..... 27

1. All the days of the Ten Days of Repentance have the common theme of teshuvah. The Order of the Day is to bring the good resolutions into action. At this time G-d is close to us, if you will be good, living examples G-d will give wonderful blessings to you, your parents, teachers and leaders.
2. At this time several themes of the 12 verses and teachings of our sages take on greater emphasis. It is the beginning (Bereishis) of the year, the time for greater Ahavas Yisrael, for proclaiming G-d as King, for teshuvah, etc.
3. Today’s Chumash section teaches us not to be confused by the yetzer hora because G-d chose us as His nation and gives us the power to make the world better. *** From Tehillim we learn that we pray to Hashem from the depths of our hearts and that the Holy One, Blessed be He will redeem us from our sins. *** In the Rambam we learn the importance of protecting other Jews from doing a sin. If *kodesh* became *tameh* it must be burned to make sure that no one will use it.

5) Blessings of Erev Yom Kippur..... 33

1. The theme of Erev Yom Kippur is to unite the eating of Erev Yom Kippur with the fasting of Yom Kippur. Tzedakah connects a person to the loftiest level and also to the simplest state. Yom Kippur, like Matan Torah, has the power of closeness and visual verification. On Yom Kippur the Jew stands in his corporeality and is compared to an angel.
2. In the Laws of Yom Kippur, the Rambam infers the unity of the sublime and the mundane. The personal Divine service on Yom Kippur must be performed by the Yechidah level of the soul.
3. The lottery between the “*LeHashem*” and the “*L'Azazel*” goat really represented two levels of good; direct good and the good which is converted from bad to good.
4. All the letters of the *Aleph-Bais* begin words of blessing which are generated when one Jew blesses another. This is especially so in a setting when many Jews gather.
5. The students of Yeshivas Tomchei Temimim have a special role, to be living examples in their thought, speech and actions. As Torah scholars they unite with the Holy One, Blessed be He, the Giver of Torah. They must be illuminating lights, by increasing their study of Torah, Chassidus and meticulous care in the observance of mitzvos — with Ahavas Yisrael — continually increasing and with great joy.

6) Shabbos Parshas Haazinu, 13th Day of Tishrei..... 47

1. The Divine service of the Tzaddik is steady growth, the Baal Teshuvah rises in leaps and bounds. Both of these systems may be synthesized during the period between Yom Kippur and Sukkos. Bring the infinite into the finite world *Lechat'chilah Aribber*.

2. No matter what level we stand on we must strive for the highest plane. Just as Moshe addressed the heavens from close by. Longing and praying for Mashiach will speed his coming.

7) 1st Night of Sukkos, Simchas in the Sukkah to the guests..... 60

* The joy of “Simchas Bais HaShoeivah” sensitizes us to see and know joy all through our lives. Although the Bais HaMikdash no longer stands we can still celebrate the joy of Bais HaShoeivah in its fullness. The first night of Sukkos is the gateway into the joy of Bais HaShoeivah. *** In Torah we read of the blessing to Levi, to teach Torah, and that G-d hovers over Binyamin always. The Ushpizin constantly taught Torah. Our efforts in teaching must likewise be continuous. *** The Rambam lists the eating of the Passover offering as a separate mitzvah. The bondage was physical torture and the celebration of the Exodus must be physical. The Ushpizin also dealt with physical matters and we must bring the joy into the street with song and dance.

* SICHA TO THE GUESTS — When Jews gather from distant places it brings intense happiness in the heavens and to the people. The “Ushpizin” especially bless the guests; the Baal Shem Tov traveled in the guise of a guest. This brought unity and *Ahavas Yisrael*. Our joy should break the galus and the redemption should come speedily.

8) 2nd Night of Sukkos..... 68

1. Traditionally Chabad placed emphasis on intellectualizing “the rejoicing at the place of the water drawing.” Recently more attention has been given to dancing and singing — in the public domain. This increases the unity of the Jewish people. The nations of the world will also join us and assist us. *** Tonight’s Ushpizin are Yitzchok Avinu and the Great Maggid, both of whom refrained from travel. We too must be careful not to “jump” from one religious responsibility to another without careful evaluation. The Rambam in today’s study section dealing with the *Korban Pesach* also instructs us not to “move” from one group eating the Passover Offering to another. *** Today we study the blessing given to Yosef. His blessings extended across the gamut from the highest to the lowest levels; Chassidus relates this, as well as other aspects of redemption, to Yosef and Yitzchok.

9) 3rd Night of Sukkos..... 74

1. The *third* day of Sukkos emphasizes the main theme of Sukkos which is the *third* festival. The joy will be most manifest at the Simchas Bais HaShoeivah when music and torches may be used. This joy will generate more spiritual strength to last through the extra month of the leap year. * * * Moshe blesses Yissachar’s Torah study and Zevulun’s trade, but Zevulun also shares Yissachar’s Torah. Gad’s power of Torah will be needed in times of stress. Yaakov and the Alter Rebbe went through stages in Torah study. * * * The Rambam teaches that the mitzvah of *Hakhel* includes gathering the people and preparing for Torah study, similar to prayer.

10) 4th Night of Sukkos..... 81

1. The holiday of Sukkos lasts seven days. When we reach the fourth day, it indicates that the majority of the week has been attained and the theme of the holiday is accomplished. The fourth day of Sukkos is also the 18th of Tishrei which associates it with the 18th — Chai — Elul so it gives life to the month of Tishrei.

The Ushpizin are Moshe and the Mittler Rebbe who both represent the aspect of profound understanding, the “broad rivers of Binah.” The geulah-geulah connection is also represented by Simchas Bais HaShoeivah and by today’s Ushpizin.

Being a leap year the aura of Sukkos and Simchas Bais HaShoeivah is more intense and radiate through 13 months — all concentrated in the fourth day. In action — spreading Torah and Yiddishkeit and the wellsprings of Chassidus.

11) Tzivos Hashem, 4th Day of Sukkos..... 89

1. Children of Tzivos Hashem must show a good example and turn the hearts of the adults back to G-d. The joy of Sukkos is double. Today, Chai Tishrei, adds life to the whole month. Just as the camp of Dan “gathered” for all the Jews, so too, the members of Tzivos Hashem can gather others and help replace what was lost in Torah and mitzvos. Bring G-dliness into the world. * * * The mitzvah of *Bechor* teaches that all “firsts” must be made holy. When you awake say “Modeh Ani.” And the environment must also be made holy. In a case where you may have some self-interest go to an impartial person for his opinion. Encourage other Jews to become your partners in making “firsts” holy. * * * Tzedakah will help everyone rejoice on Sukkos and joyous songs will lead us to the redemption.

12) 5th Night of Sukkos..... 95

1. This year the fifth day of Sukkos is Friday, representing the summation of creation and continuity. In Sukkos each day adds to the previous and on Friday it is more enhanced. * * * The Rambam connects the law of firstlings with the law of tithing. The beginning is connected with the end. Moshe used the word “*Ashrei*” at the end of the Torah (today’s portion) and Dovid started Tehillim with “*Ashrei*.” This connects the “first” redeemer with the “last” redeemer — Moshe and Dovid. * * * Today’s Ushpizin are Aharon and the Tzemach Tzedek, both taught Torah and brought peace and unity to the Jewish people. The Tzemach Tzedek’s name connects him to Mashiach. We must increase the joy of Simchas Bais HaShoeivah and it must affect the world around us, so that they will give respect and honor.

13) 6th Night of Sukkos..... 102

1. The galus allows us to celebrate Simchas Bais HaShoeivah on Shabbos and Yom Tov. This brings added delight. Today's Ushpizin, Yosef and the Rebbe Maharash bring us the message of "*Lechat'chilah Aribber.*" Similarly, we must influence the world.
2. The Ushpizin who visit the Sukkos are the *souls* of the Tzaddikim. But can they be both spiritual and corporeal at the same time? Moshe's final vision was an expression of "*Lechat'chilah Aribber.*" his reward is higher than the *Land*.
3. In the Laws of Sin Offerings we learn that the *thought* of the person determines whether or not a sacrifice must be presented to the Sanctuary. The joy of Simchas Bais HaShoeivah must spread out into the public domain.

14) Hosha'ana Rabbah..... 110

1. Simchas Bais HaShoeivah on Hosha'ana Rabbah is intensified and much more joyous. We also receive the blessings for the new year. Torah is infinite as compared to other things and it is truly infinite without comparison. Dovid *HaMelech* and the Rebbe Rashab bring the infinite into the real world.
2. The power of the *En Sof* created the physical world. *Hishtalshelus* ends here and here were made a dwelling place for G-dliness. The world was created to mirror the Supernal and we may extrapolate back to the spiritual from the physical.
3. On Hosha'ana Rabbah we attain consummate joy and because it is a leap year the joy is more complete.
4. In VeZos HaBerachah we read of the unity of the Jewish people when they stood on the level of *Yeshurun* — a revelation of the soul level of *Yechidah*. Sins may be caused by superficial causes. The Jews essence still wants to do all the mitzvos — a good resolution to distribute Tzedakah after Tehillim will speed Mashiach.

15) Eve of Simchas Torah..... 123

1. During the year we experience the joy of creation, the happiness of a mitzvah and the super-joy of doing mitzvos which are directly related to rejoicing — such as the rejoicing of the holidays. The joy of Simchas Torah must supersede all of this and must manifest itself instantaneously.
2. Tonight the "Mashiv Haruach" formula is said for the third time. It reaches the condition of Chazakah. Esoterically, it refers to the descent of the spirit of Mashiach into the physical world. The 17 verses introducing the *Hakkafos* show how G-dliness comes into the physical world.
3. The special customs of Simchas Torah include turning over the cups — emptying them to show that benevolence from above must be radiated to the distant places. Just as the goblets on the Menorah faced downwards. This approach will merit the ultimate benevolence, the coming of Mashiach.

16) Shaliach/Mashiach, Eve of Simchas Torah..... 133

The role of the emissaries of the Previous Rebbe and their connection to the advent of Mashiach. He also emphasizes again the importance of praying and beseeching G-d to bring Mashiach Now.

The *Nasi* of every generation is the Mashiach of that generation. Those who serve as envoys of the *Nasi* must dedicate their lives to their mission and thereby effect the revelation of Mashiach. Every Jew has the potential to be an ambassador, and the *Shluchim* of the *Nasi* must influence others to assume such responsibilities.

Any doubts in this matter must be wiped away and every effort must be made to spread Yiddishkeit and to bring the redemption.

17) Simchas Torah..... 139

1. On Simchas Torah we read several sections of Berachah and several sections of *Bereishis*. Matan Torah initiated the unification of celestial and temporal. Once G-d made the start we carry forth and on Simchas Torah we read "*Berachah*" first. Then we are given a new beginning in Torah and we start Bereishis again on a new level.
2. The third reading section of Bereishis speaks of the loftiness of Adam and of his subsequent fall. What can we possibly learn from this? To know and to name everything is the first step in the service of G-d. This is the level of revealing the hidden. But a Jew must also transform the profane to be holy. R. Meir changed the disunity of the world to the "*Aleph.*" the unity of the Creator.
3. The mnemonic "*Pa'T'Ba'G' HaMelech*" connects Rosh Hashanah with *Nitzavim*, *Vayeilech* and *Shemini Atzeres* and *Simchas Torah*. It imposes peace on divergence.
4. Practical reminder: Review of Torah portion, twice Scripture once *Targum*, on Shemini Atzeres; *Keren HaShanah* — daily contributions to Tzedakah; *Chitas* — Chumash, Tehillim, Tanya — daily, and also daily Rambam.
5. "The most fertile part of Yericho" was the communal property of the Jewish People because Yehoshua had made an oath not to use it. Later it was given to Binyamin in exchange for the Bais HaMikdash being built in their section. *** The Levi'im did not have a share in the Land of Canaan — but in the future they will have a share in Eretz Yisrael.

18) Moment of Silence..... 157

Civilization faces the serious problem of passing on to future generations the basic rules or morality and justice. Today, this responsibility lies with the schools. While fully honoring the principle of separation of Religion and State — the schools must still institute a "Moment of Silence" at the beginning of each school day. This will facilitate the free expression of personal religious beliefs and provide a framework for inculcating faith in the Creator and Master of the World.

19) Yechidus, 26th Day of Tishrei..... 164

1. When we gather before taking leave, the underlying unity is enhanced, especially when everyone had come together in common cause for a period of time. By giving everyone money to be distributed to charity at home the

unity of action continues after the separation. * * * Man develops the perfection of creation. Everyone may find favor in G-d's eyes by assuming the role to be pleasing to G-d. * * * The Rambam rules that when one undertakes a sacrifice for someone else, beyond his own means, G-d gives him the wherewithal to carry through. When we travel apart if we take along our unity we will remain united.

2. May the Bar Mitzvah be in a good and auspicious time. Give tzedakah on the day of the Bar Mitzvah. Distribute same amount of money to each one for tzedakah.
3. The special blessings of the wedding: all should take place with great success. Give tzedakah on the day of the *chuppah*.
4. In addition to the previous blessings, may you be blessed in your studies and you must toil to "find" Torah more than your "input." This will also bring Mashiach closer. Go out and teach the people. This will also bring good *Shiduchim!* and proper Jewish homes.

20) Shabbos Parshas Bereishis, 27th Day of Tishrei..... 175

1. This Shabbos has many facets. *Mevarchim* Mar-Cheshvan presents the first blessings we bestow with the power of Tishrei. As Shabbos Bereishis it appropriates blessing to all the months of the year.
2. Rosh Chodesh will be Tuesday and Wednesday the third and fourth days of the week. This symbolizes giving kindness to the poor. We must take the blessings of Tishrei and bestow them on MarCheshvan and the rest of the year.
3. Why was it suggested to start studying Bereishis on Simchas Torah? If every moment is not used to increase joy — then the time should be spent in studying Bereishis. Some matters crystallize only after "an awakening from below."
4. In today's Rambam section we see how his concluding explanation on the general theory of statutes will explain the halachah that when a partner substitutes an animal for a dedicated beast it does not become holy.

21) 1st Day of Rosh Chodesh MarCheshvan..... 189

1. Leave taking may bring a weakening of unity but when you go out to spread Torah and Yiddishkeit you carry the unity along with you. In the month of Cheshvan a Jew goes out into the world.
2. Rosh Chodesh symbolizes the connection of the sun and moon. When Rosh Chodesh is two days we have twice Mussaf and two days of quasi-holiday for the women. It also indicates carrying over the holy days of Tishrei to the worldly days of Cheshvan.
3. Chassidus explains that the flood brought purification to the world — but it had to cease because the world was created to follow the laws of nature and be sanctified through them.
4. Fish are always inside their life environment and know that they cannot exist away from it. When we realize that G-d's life force is fundamental we would not act against G-d's will.

22) 7th Day of MarCheshvan..... 201

1. In Eretz Yisrael we begin reciting the prayer for rain on the 7th of MarCheshvan. Although this prayer is vital for the agriculture of Eretz Yisrael, it is postponed till this day to show concern for the returning pilgrims. May someone hurt himself to help another? If his friend will benefit, he will be happy and not suffer. We must strengthen our *Ahavas Yisrael*.
2. Tuesday carries the double blessing of *Ki Tov*. On Simchas Torah, Tuesday, the unity projected by Tishrei is channeled through the double blessing in spiritual matters. When the 7th of MarCheshvan comes on Tuesday, the double blessing affects mundane matters. *** Lot followed Avram and was blessed. We must be careful whom we associate with, and we must give special attention to our children's classmates and school environment. *** The third altar built by Avram symbolized the unity of the Jewish people. All of our observances in the diaspora must be directed towards the theme of Mashiach.
3. The *Midrash, Radak* and the *Chida* all emphasize our obligation to demand of G-d that He bring the redemption. Even if we only have the merit of longing for Mashiach — we are worthy enough to be redeemed from exile. This should be publicized. Everyone should send ten "chain letters" with this information and start a "chain reaction" for Mashiach.

23) Birthday of Rebbe Rashab, 20th Day of MarCheshvan..... 218

1. Annual occurrences recall *old* themes; but added scrupulousness also generates *new* action. This concept expresses itself more vividly in Chassidic philosophy and especially in the teachings of the Rebbe Rashab. By studying his teachings we attach ourselves to him and his powers are bestowed on us.
2. The names of the Rashab indicate the peaceful absorption of the opposing forces and the purification of the "sparks" in the world. The "*Yechidah*" of the soul is connected with the "spark" of G-d. When we reach out to the lost "sparks" the loftiest level is reached.
3. In the second section of Chayei Sarah we learn several topics: When a Jew takes possession of a material thing to use it for holiness it rises. Each day must be made perfect and we must acquire Torah as a possession. The marriage of Yitzchok and Rivkah symbolized the Divine service of body and soul. Unity of the Jewish people banishes all impurity.

1) Shabbos Parshas Chayei Sarah, 25th Day of MarCheshvan..... 1

1. In all recurring phenomena we may still find a new aspect. This Shabbos blesses the month of Kislev, which ends with a holiday — a unique occurrence. The theme of Kislev is rejoicing and Chanukah influences the entire month retrospectively. The inner Chassidic theme is the joy of the 19th of Kislev, the 10th, ninth and Rosh Chodesh. Chassidus stresses that we must serve G-d with joy.
2. Why does Rashi teach the homiletic interpretation before the simple meaning? Why does Rashi quote only the "field" in his caption? Does "*Machpelah*" mean "double" or is it only the name of a place? Why does Rashi include the word "servant" in his caption?

2) Peace In The Land..... 12

The failure of the Camp David Accords should serve as a clear lesson for the leaders of Eretz Yisrael in their approach to Yehudah and Shomron (Judea and Samaria). We have been privileged by the Holy One, Blessed be He, to resettle these liberated territories. Let us emulate the example of the returnees to Tziyon in the time of the Second Holy Temple and build fortified cities in the liberated territories which will bring a blessing to the Land and the Jewish people.

3) Shabbos Parshas Vayeitzei, 10th Day of Kislev..... 21

1. The Mittler Rebbe broadened and deepened the understanding of Chassidic philosophy — the aspect of *Binah*. This Day of Liberation gives us inspiration to increase our efforts of spreading the wellsprings of Torah. This is also associated with the attribute of joy.
2. On Shabbos the joy of Yud Kislev is enhanced. When we read Vayeitzei the aspect of *Binah* is emphasized and the theme of going out and spreading spirituality is projected.
3. Why did Lavan emphasize Yaakov's longing for home when he criticized his leave-taking? The Divine service of every Jew includes longing for Mashiach and not despairing. Lavan wanted Yaakov to suppress his homesickness and stay in Charan.
4. The Rebbe Shlita mentioned the *siyumim* for sections of the Rambam and the dedication of a Beis Chabad in Portland, Oregon.

4) Shabbos Parshas Vayishlach, 17th Day of Kislev..... 32

1. Torah is eternal and encompasses all new rulings and happenings. Chassidus serves as a preparation for the teachings of Mashiach. The teachings of the Mittler Rebbe add a deeper dimension to the Torah of the Alter Rebbe.
2. Yaakov sent messengers to his brother Eisav. We must reach out and send messengers to our Jewish brothers, even those who are on the level of Eisav, to bring them back to Torah.
3. Dinner of Tomchei Temimim this week and Melaveh Malkah for Mivtza Neshek.
4. Why does Rashi connect the unpleasant incident of Dinah with the righteous Leah, and why say, "Like mother, like daughter."

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The name Yaakov is associated with galus and the name Yisrael with redemption.

5) 19th Day of Kislev..... 46

1. On Yud-Tes Kislev we invoke the blessing of peace. The liberation of the Alter Rebbe, on Yud-Tes Kislev, was a "universal event," which has a bearing on everything else. The new life-force radiated each year is more powerful than before. Yud-Tes Kislev gives us all the added powers to bring Mashiach.
2. The Creator made every detail of creation. We can find the power of the *Ein Sof* in the finite. Modern science recognizes this concept in nuclear power. We must choose to use this awesome power for the good. Jews were commanded at Sinai to teach the Seven Noachide Laws to the gentiles.
3. Individuality, commonalty, which is first? The general theme of "*Podoh Besholom*" expresses itself in Torah, *avodah* and acts of kindness. When you toil you see greater results. On this day we can make resolutions which will bring great power and potential. *** The first *mishnah* in Berachos may be connected to the last saying of tractate *Niddah* that Torah must be expressed in halachos. The esoteric meaning of "*Mayaimosai*" is "out of fear."
4. The Rambam deals with the differences between a *tam*-ox and a *muad*-ox. Under certain circumstances the *muad* can revert to this state of *tam*. In a person's Divine service there must also be the change of teshuvah to revert back to tam, from muad. When a person does teshuvah he moves from the level of rasha, to baal teshuvah through the level of tzaddik.

6) Yechidus, 22nd Day of Kislev..... 66

1. When Jews gather there is an increase of blessings. The unity and benediction will be enhanced when you leave here and go out to spread Yiddishkeit. Chanukah, Yud-Tes Kislev and Rosh Hashanah all stress unity of the Jewish people. Illuminate the world around you.
2. When a boy reaches his bar-mitzvah all Jews gain something. A bar-mitzvah which occurs close to Yud-Tes Kislev and Chanukah emphasizes the essence of Torah and mitzvos and the need to grow and increase in holiness. Start with down-to-earth action. Every Jew who observes Torah and mitzvos brings Mashiach closer.
3. A new couple brings "newness" to the entire Jewish people, as well as more joy. All opportunities should be utilized to make the new family "an everlasting edifice."

7) Letter of the Rebbe, 20 Kislev..... 73

8) Shabbos Parshas Vayeishev, Erev Chanukah, 24th Day of Kislev..... 77

1. All created beings have various aspects. Being the 24th of Kislev this Shabbos includes the theme of Erev Chanukah. The *Meiri* says the war ended on the 24th and the *Rambam* maintains that it ended on the 25th of Kislev. Chassidus explains that the two stages of revelation of the immanent light — victory and miracle — could also have been generated on the 25th; this reconciles the Rambam. We must increase holiness to the outside.
2. The name *Vayeishev* seems to misrepresent the contents of this portion. Yaakov desired to dwell in ease, but it was not yet to be. The additional suffering brought in its wake a greater tranquility. The Jews had to remain in Egypt long

enough to leave with great substance. The *yetzer hora* might scare us: wanting salvation invites pain! Not so. Want, pray, demand Mashiach Now.

3. In explaining the birth of Peretz and Zarach why does Rashi tell us of the sinful acts of Achan, which took place hundreds of years later? Dinah and Leah both had noble intentions when they “went out.” Dinah wanted to reach out to the local girls and bring them back to the right track.

9) Tiferes Zkeinim Levi Yitzchok, Tzivos Hashem, 28th Day of Kislev..... 93

1. A gathering of elderly and young people provides a special opportunity for the children to show respect and for the elders to teach. Special “Kollel” programs for the elderly, and Tzivos Hashem chapters should be established by all the *Shluchim*. *** The theme of Chanukah connects the elders with the youth. The elders fought the enemies who tried to make the youth forget “Your Torah.” “Chanukah” means “dedication” and “Chinuch — education.”
2. On Chanukah we illuminate the darkness outside the home. It can be done by decreasing the evil, or increasing the good. On the fifth evening of Chanukah we see the quality of the approach which increases and adds. The evil will automatically be nullified. *** If something is stolen from the realm of holiness the Jew’s job is to see that it is restored.
3. We should increase the dissemination of the teachings of the Alter Rebbe and all the Rebbeim. More Chassidic works should be published. During Chanukah there should be an increase in rejoicing and festive gatherings. A little light banishes a lot of darkness.

10) Shabbos Parshas Mikeitz, Shabbos Chanukah, 2nd Day of Teves..... 102

1. The seventh day of Chanukah recalls the seventh day of the dedication of the Tabernacle. The Nasi of Ephraim brought his sacrifices on Shabbos. The individual can represent and “be” the community. A person’s actions may influence others for the good. We must appreciate the value and potential of every single Jew.
2. Chanukah is a holiday which follows an eight-day cycle. It includes the power of the transcending light which protects the seven days of the time-cycle. G-d made the miracle of Chanukah eight days to give it these qualities.
3. A new maamar brings with it new enthusiasm. Why publish manuscripts that have lain hidden for so many decades? Some people will only learn something new! In these times more jewels of G-d’s crown must be ground and put into the elixir to save the Jewish people.
4. How does Rashi interpret the dialogue between Yosef and his brothers — he called the spies — they said they were brothers and could not be spies. He responded that he knew all along they were related — and that was why he suspected them when they came through different gates.

11) Motzaei Shabbos Mikeitz, 8th Night of Chanukah..... 114

1. In the name “Chanukah” we find the message of increasing light. When faced with adversity a Jew must be ready for sacrifice. *Melaveh Malkah* is associated with Mashiach.
2. We do a mitzvah because it is G-d’s will, even without feeling; then we must strive to reach the state of “with all your heart” and “all your might.” The light of Chanukah transforms the defiant ones to walk in the proper path. We must teach all people to follow the Seven Noachide Laws.
3. The Rambam rules that we must increase joy during Chanukah. Even though the Shulchan Aruch does not so rule, we need the extra joy at this time. Not to *add* mitzvos comes before not to *delete*. The addition of joy is not a “new” thing.
4. It was suggested to expand the work with young children and senior citizens as well as all programs in Chabad Houses and establishing new Chabad Houses. All these activities will be recorded in a special volume to be printed.
5. Why did the Alter Rebbe ask the Maggid and Baal Shem Tov whether he should continue to disseminate Chassidus? They came to him as live people, and he thought that perhaps the condition had changed and the emphasis was shifted. We see that they told him to increase his work — this is our directive.

12) Motzaei Zos Chanukah..... 131

1. An unusual farbrengen will emphasize several important points: activities for senior citizens, children’s programs, Chabad Houses, printing Tanyas, contributions.
2. Why does the Torah hint at the sins of Achan when Zarach is born? His sin affected the entire Jewish nation and no righteous descendant of Zarach did so much for the Jewish people. * * * The *Maharash* made a *Siyum* on the entire Talmud, on the theme of peace which connected the first *Mishnah* with the last. In a person’s Divine service the blessing engendered by tzedakah will refine his mind a thousand-fold. This is the blessing of peace.
3. Why did the Alter Rebbe ask the Maggid and Baal Shem Tov whether to continue teaching Chassidus? The Jewish people needed the elixir of Chassidus even more than ever?! There was supernal criticism of the Alter Rebbe’s new way of Chabad Chassidus and the Alter Rebbe had to know whether to continue, or to revert to the old style.
4. The Rambam’s magnum opus, *Mishneh Torah*, begins with the letter “*Mem*” and ends with a “*Mem*.” Eighty-three Halachic sections signify the healing brought by Torah.

13) Shabbos Parshas Vayigash, 9th Day of Teves..... 144

1. The purpose of this farbrengen is to reemphasize the importance of instituting new Tzivos Hashem groups, study groups for the elderly and new Chabad Houses. Those who have not yet carried out these proposals should double their efforts. Good deeds should be advertised to encourage others.

2. Today is the ninth of Teves, the day of passing of Ezra the Scribe. Being Shabbos we may not fast, but the aspects of heavenly mercy still apply. We must increase our efforts in spreading Torah and mitzvos. The Haftorah speaks of the future unity of Yosef and Yehudah — may it come speedily through Mashiach.
3. When Yaakov left Eretz Yisrael he *grieved* and was consoled by G-d. Rashi indicates that he did not *fear* the galus but was upset that he was going into permanent exile. Today the Jewish soul cries out “How long!?” We Want Mashiach!

14) 10th Day of Teves..... 155

1. A fast day must be acceptable to G-d. The moral lesson of a fast day will apply even when Mashiach comes. Then they will be days of rejoicing. The tenth of Teves recalls the siege on Yerushalayim, the first calamity which led to the destruction. But it also carries a positive aspect which will continue into the future. In the galus we must find the power to convert darkness to light. Yaakov lived his best years in Egypt. We are in galus in order to reach a loftier state. Tzedakah will reveal the higher inner power of the galus and bring the redemption.

15) Shabbos Parshas Vayechi, 16th Day of Teves..... 162

1. The book of Bereishis deals with the lives of the Patriarchs, whose deeds are a “sign” for the Jewish people. Serving G-d altruistically is a lofty exercise, we inherit the power from Avraham. G-d wants us to convert the “heritage of the nations” into Eretz Yisrael. Similarly, we must spread G-dliness to all corners of the world. Saying “*Chazak*” at the conclusion of Bereishis gives us strength to go into the galus [in the book of Shemos].
2. The redemption from Egypt came when it did as a reward for the righteous women of that generation. Their example of raising sons and daughters to be the “Legions of G-d” should be emulated by Jewish women today. Rachel, our Matriarch, relinquished her right to be buried in the Machpelah cave in order to help her descendants when they would be driven into exile many years later. In her merit G-d promised that we will return to our homeland.
3. Rashi says that “Yaakov, our father, is not dead.” The Torah says: “...was brought back to his people.” The five-year-old Chumash student remembers having learned that when one passes away before his time it is not called “death” in Torah. Yaakov could complain that his life was not so long as his father’s, and we must demand of G-d “How long must the galus last?!”

16) Shabbos Parshas Shemos, 23rd Day of Teves..... 179

1. The theme of the month of Shvat is to reach out and teach Torah even to those Jews who speak the 70 languages. We say “Our G-d” in prayer before “G-d of our Fathers” to show that our faith in G-d is important to us; this enhances our *kavanah*.
2. The portion of Shemos deals with the period of bondage and suffering. Why call it “Shemos — Names”? A name conceals, but it can reveal. The name relates the essentiality and it can awaken the inner powers of the person’s soul. So, the “names” were hidden in galus and then through the names the liberation came.
3. The Rambam and the Alter Rebbe endeavored to raise the learning and living standards of the Jewish people and both wrote books on Jewish law and philosophy.
4. Rashi disregards the simple meaning of the names Shifrah and Puah, opting for the Talmudic tradition that they were Yocheved and Miriam. The Jewish women did not need the regular help of midwives. In special cases the *righteous* Yocheved and Miriam were on call. “Houses” cannot mean simply families, it must mean dynasties; Kohanim and Levi’im from Yocheved and the royal Davidic dynasty from Miriam.

17) Shabbos Parshas Vaeira, Rosh Chodesh Shvat..... 193

1. Shabbos is associated with the natural order of creation and time. Rosh Chodesh is novel and supra-natural, being set by the ruling of the *Sanhedrin*. By combining the two we unite nature and novelty and influence our Divine service. This theme is optimized on Shabbos Vaeira, Rosh Chodesh Shvat. The month of Shvat is connected with the tribes of Yosef and Asher. *Vaeira* includes the aspect of “seeing.” The *regular* must become *new* and the *new* must be *continuous*.
2. Why did each plague last one week and why three weeks for warnings? After each calamity the Egyptians were given time to contemplate, and there was movement on their part. In addition to punishing the Egyptians, the plagues educated the Jewish people. If you don’t see immediate success when you reach out, don’t give up. Be persistent and you will succeed.

18) Shabbos Parshas Bo, 8th Day of Shvat..... 205

1. This Shabbos is connected to the *Hillula* day of the 10th of Shvat. One aspect of this connection is through the teachings of the Previous Rebbe. In the *maamar Basi LeGani* the Previous Rebbe emphasized the importance of Jewish unity and Ahavas Yisrael, which sets the stage for the indwelling of the *Shechinah* in the world. Unity should also be expressed in Torah study. Small children must be taught in the traditional manner which will lead to the highest level of Torah.
2. The eighth of Shvat recalls the passing of the Elders in the generation of Yehoshua. They were lofty *tzaddikim* and this day carries the blessings of their Torah and good deeds to us. It will enhance our observance of the tenth of Shvat and lead us to Mashiach.
3. Why does Moshe assume that G-d will ask for more sacrifices than they will have? Why will Pharaoh’s animals satisfy G-d? Why does Rashi use the term “heavy” instead of “too much”? Are there lessons to be learned from the world around us?
4. In the Laws of Hiring the Rambam rules that the daily worker must be paid after he concludes his work, and the hourly worker in the *same day* as he concludes his job. These laws provide an allegory for our Divine service and

G-d's reward. If so, why do we not receive reward when we complete a particular mitzvah? Only when the whole job is completed, then we merit our reward.

19) Yud Shvat..... 221

1. We gather on the Yahrzeit of the Previous Rebbe because his driving force was to spread Torah. The world was G-d's delight and we have the ability to return it to its original preciousness by spreading Torah and mitzvos.
2. In a mixed up, war-mongering world how can we realize G-d's will to make earth a Garden of G-d? The answer is to "push the right button" — action based on Torah and mitzvos — without delay!
3. Beshallah also shows us that despite all the adversity, when the moment comes our greatest enemies will help and assist us to leave the galus.
4. The classic debate between Beis Shammai and Beis Hillel concerning potential and kinetic will also apply to the question of when to celebrate the New Year for Trees. When the shofar is blown on Rosh Hashanah — it combines the potential with the actual.

1) Yechidus, Eve of the 13th of Shvat..... 1

1. Jewish unity is strengthened by being one with G-d and with Torah. In ancient times the pilgrimage was to Yerushalayim, now it is to centers of Torah and prayer. Unity gives the power to return home and continue to unite all Jews in all places. Tzedakah is an expression of Jewish love and unity.
2. Education is similar to dedication — in both there is an increase in benevolence. On the bar mitzvah day the "inner sanctuary" is dedicated. Before prayer we unify with all Jews, consequently, everything is done with Ahavas Yisrael. Study Psalm 14 in Tehillim.
3. Every wedding reminds us of the "marriage" of the Holy One, Blessed be He, and the Jewish people. Each couple brings G-dliness into their home. Tzedakah must be a foundation upon which the home is built. All the tzedakah should collectively bring Mashiach.

2) Shabbos Parshas Beshallah, 15th Day of Shvat..... 9

1. Shabbos brings completion to the days of the preceding week, including the 10th of Shvat, Hillula of the Previous Rebbe. A Chabad *Nasi* teaches his disciples in an essential and intense manner. The life of the tzaddik is spiritual. When I comprehend G-d, I unite with G-d. Action is the essential thing.
2. Shabbos represents the complete sun cycle, the 15th of Shvat represents the complete moon cycle. Shabbos represents the regular Divine service of "daily sacrifices." The apex of the month represents continual growth — like the waxing moon — of the "*Mussaf* offerings." *Bittul* is also advancement.
3. In Beshallah we read of the *Manna* and in Yisro of Matan Torah, two events which we must think about every day. Both descended from heaven without change. We, too, must draw down the lofty wellsprings to reach the farthest places. Do not worry about your livelihood, clear your mind for the goal of spreading Torah.
4. In Rambam we are learning the Laws of Lending. A borrower does not pay ahead of time. Similarly, in *Pidyon Haben* all agree, that the father does not pay the Kohen before the time. G-d can redeem us before the time for He is eternal and He has promised to redeem us. We must cry out "How long? — end the galus!"
5. We must lend to the rich man who is in temporary need, and we must show him the same kindness as the poor man. For this reason the Rambam says only to lend to the *poor man*, meaning, anyone who is in need deserves the *same* treatment.

3) Rambam Second Cycle Siyum..... 26

With the approach of the completion of the second study cycle of Rambam's Mishneh Torah, the preparations for Grand Celebrations all over the world should move into full gear.

Enthusiasm, organization and planning are the necessary ingredients for success. Appropriate functions will bring honor to the Torah, the Rambam and the Jewish people.

4) Shabbos Parshas Mishpatim, 29th Day of Shvat..... 30

1. The "first" Adar is blessed by the month of Shvat and has in it the spiritual theme of Purim and the Megillah, reaching out to all Jews.
2. We all believe that Mashiach can come instantaneously, but we must think about it and contemplate on that reality. When Mashiach comes we will sanctify the new month by "sighting" the moon, and this coming month could be the Adar close to Nissan.
3. When Shabbos Mevarchim is the last day of the preceding month the blessing is stronger, for the Divine service of the previous month reaches completion on that day. We must carry the theme of Shvat into Adar.
4. Rashi uses three examples to prove that "*Atzilei*" means "noble" Jews. Why? Each source he cites adds another aspect of understanding.
5. The *Pegishah* for Jewish women brings to mind that the women took precedence at the giving of the Torah and the building of the Mishkan. They are also shown more respect relative to men, in the laws of servitude. A man must respect his wife more than himself — and help her in her work for Yiddishkeit and spreading Torah.

5) Jewish Womanhood: Education — Service — Sanctity..... 42

The Book of *Shmos* (Exodus) relates to us many fundamental and general Jewish topics, in which the Torah gives precedence, special attention and a greater measure of respect, to Jewish women.

They were introduced *first* to the Torah, they contributed *first* for the Tabernacle, and they were shown greater respect in the laws governing slavery.

Through the eyes of Chassidic philosophy we see how this special preciousness should be utilized by every woman, and appreciated and assisted by every man.

6) Shabbos Parshas Terumah, 6th Day of Adar I..... 51

1. Adar I is “first” in time and importance. The first Shabbos of the month brings the manifold blessings. Torah is above the world and yet was given to the Jews in 40 days. We serve G-d with abstract intellectual study, as well as with concrete halachic rules.
2. Chassidim do not observe the seventh of Adar (Moshe’s birthday and Yahrzeit) by fasting. Perhaps for this reason the organizers of tonight’s Melaveh Malkah for “Ahavas Moshe” forgot to emphasize that it will be held on Moshe’s birthday. From now till tonight this should be remedied and may they see great success.
3. The five-year-old Chumash student understands that the ark was the most important vessel in the Tabernacle and therefore is described in Torah before the other parts of the Mishkan. Why does Rashi tell us the thickness of the ark-cover? Sometimes we lose sight of the reality when analyzing the concepts. Gold is soft and must be thick to hold its form.

7) Purim Katan..... 61

1. Purim *Katan* is an infrequent guest and deserves special attention. It carries the theme of Purim: *mesirus nefesh* and Torah study of small children, which bring salvation.
2. Purim Katan is “smaller” than Purim but also comes first and prepares the way for the theme of Purim. Advance preparation is important.
3. The world has seen new problems in recent times, therefore, there is a need for more joy. We are told of impending problems so that we may eliminate them.
4. In Ki Sissa we learn of the half-shekel given for the Tabernacle. Haman offered to pay Achashverosh for permission to destroy the Jews. The Jewish shekels brought atonement and nullified Haman’s evil scheme.

8) Shabbos Parshas Vayakhel, Parshas Shekalim, 26th Day of Adar I..... 70

1. The essence of a farbrengen: Ahavas Yisrael and Jewish unity, leading to action, in an eternal manner. The lesson: to increase all aspects of Ahavas Yisrael and unity in thought, speech and action.
2. The portion of Vayakhel, Shabbos Shekalim, Shabbos Mevarchim Adar II and the portion of Pekudei all carry the theme of Jewish unity, this theme also extends to the ultimate redemption.
3. Why does Rashi emphasize the equality of rich and poor when he tells us about Betzalel and Oholiav? Why mention that Chur was Betzalel’s grandfather in Vayakhel? The construction of the Mishkan taught us the basic rule of equality and Moshe conveyed this principle when *he* taught the rules to the Jewish people.

9) Letter sent out by the Rebbe, 30th of Adar I — 1st Day of Adar II..... 81

10) Taanis Esther..... 87

On a fast day we convert the “*inui*,” suffering, into a “desirable day.” The Fast of Esther is not connected to the destruction of the Beis HaMikdash. When Mashiach comes we will still fast on the Fast of Esther. The “reaffirmation of the faith” is the theme of Purim; it derives from the preparation of Taanis Esther, and goes beyond the scope of intellect. A leap year teaches that we can compensate for the past and provide for the future. In Torah and mitzvos there must be zealotry. In the leap year we see more clearly how the liberation of Purim is brought close to the liberation of Pesach.

11) “Rights” or Ills..... 92

12) Yechidus, 16th Day of Adar II..... 101

1. The period between Purim and Pesach as two aspects of liberation: freedom while still in exile and the preparation for complete redemption. Galus causes discord. This must be overcome, so we gather again to strengthen our unity. *** The sin offering sacrificed by Moshe on the last day of initiation bestowed the power of forgiveness on the altar. When we attain full forgiveness Mashiach will come. *** One must always serve G-d out of love; then the different categories of Jews will be united. The level of love will depend on knowledge of Chassidic philosophy. Everyone must study Chassidus; through that they will love G-d.
2. When a bar-mitzvah boy enters the “yoke” of Torah and mitzvos he brings blessings upon himself. This will be the first Pesach when these boys are “commanded to do”; they will have greater blessings. Give more tzedakah on the bar-mitzvah day.
3. May all the wedding preparations be successful, to build a Jewish home on the basis of Torah and mitzvos. When the Jews reaffirmed their responsibility on Purim, they renewed the *Shidduch* between the Holy One, Blessed be He, and the Congregation of Israel. It is a good custom to increase tzedakah on the wedding day.

13) Shabbos Parshas Tzav, Parshas Parah, 18th Day of Adar II..... 108

1. The Shabbos after Purim reaches above “*ad d’lo yoda*.” It represents the increased light of redemption and it follows the eradication of Amalek. For Amalek is coldness and doubt, which must be eradicated. Shabbos has the *delight* of real freedom and so it has the potential to bring the redemption of Pesach closer to the redemption of Purim.
2. Why was Moshe troubled by *tumah* connected with a corpse — there are other forms of *tumah* just as difficult to understand? Why was Moshe not told the answer immediately? Why did Moshe’s face turn red when he was denied an answer?! Moshe had no association with death and could not conceive of the idea of *tumah* associated with death. His troubled attitude caused G-d to give the answer, the purifying power of the Parah Adumah.

3. Why does Rashi mention so many times that *tenufah* and *terumah* mean “to and fro and up and down”? The many versions of these Rashis should be clarified, then an answer may be given. Whether “up” or “down” a Jew must always act in a way that will be acceptable to *G-d and man*.
4. There are two forms of concentration for prayer — general and specific. One form of intention must always be present in prayer, the other is required only in the first blessing of the Amidah.

14) Shabbos Parshas Shemini, Parshas HaChodesh, 25th Day of Adar II..... 122

1. The month of Nissan was designated by G-d to be a “month of redemption.” The Exodus occurred in Nissan and the future redemption will also be in Nissan. Pesach falls on Thursday as in the year of the Exodus, giving more emphasis to liberation. Torah bears witness to the intrinsic connection between man and G-d, which must also be revealed in the material world.
2. Today is the 25th of Adar, the anniversary of creation according to the opinion of R. Yehoshua. It represents the *mental* creation of the world. As such, it is appropriate on this day to accept good resolutions for the entire year. Ahavas Yisrael will bring the redemption closer.
3. Why does Rashi repeat the rule that G-d spoke to Moshe to tell Aharon? Why does Rashi give a long explanation of the “signs” of locusts? According to the context Rashi sometimes requires to reiterate the aforementioned rule. Rashi wants the five-year-old Chumash student to understand the *reality* so he gives the names of the kosher locust in old French, but, because there are problems with absolute classification he warns everyone that we are not experts at knowing the correct species.

15) Letter sent out by the Rebbe, Rosh Chodesh Nissan..... 133

16) Shabbos Parshas Metzora, Shabbos HaGadol, 10th Day of Nissan..... 139

1. Shabbos HaGadol recalls the miracle of smiting the Egyptians through their firstborn. This is a case where the corporeal world reveals G-dliness in a measured way as well as drawing the loftiest aspects of G-dliness into the revealed world. This happens after Matan Torah. The Alter Rebbe taught this orderly system of Divine service.
2. Being on the tenth of the month, this Shabbos HaGadol reaches to the lofty aspects of the ten attributes of *Atzilus* and draws down those lofty levels of holiness into the orderly system of the world. This symbolizes the “culminating passion of the soul” which must not leave the body but continues to deal with the real world.
3. Why does Rashi interpret “*living*” and “*kosher*” in a very narrow context — clearly not the plain meaning of the verse? Every detail of the purification of the *Metzora* has symbolic meaning relative to the sin of the *Metzora*. Evil talk needs “*kosher*” talk, etc.
4. The Rambam speaks of carrying animals on Shabbos vis-à-vis carrying a person. Each animal group listed by the Rambam relates to a different level of purification of the animal soul of a Jew. We must continue to purify the mundane.
5. In preparation for Pesach remember: *Maos Chittim* and spiritual preparation. Print journals of the lectures on Rambam in time for the Rambam’s birthday on the 14th of Nissan. Establish Chabad Houses, study groups for senior citizens and Tzivos Hashem groups. 40% discount on all Kehot publications.

17) Educating Mankind..... 157

The Torah enjoins the Jewish people to teach the nations of the world to observe the Seven Noachide Laws. Start with love and cooperation, add sincerity, discipline and personal example and you have the right formula for true universal education.

18) Letter sent out by the Rebbe, 11th Day of Nissan..... 162

19) Eve of the 13th Day of Nissan..... 169

1. The 120th anniversary of the Tzemach Tzedek’s Yahrzeit.
2. The association of the thirteenth of Nissan with Oneness; the fourteenth of Nissan, the birthday of the Rambam.
3. The interrelation between the Tzemach Tzedek and the Rambam.

20) Tzivos Hashem. 19th Day of Nissan..... 178

1. Children are center stage on Pesach. Just as we answered their questions at the Seder, so, too, they should ask and receive answers about all aspects of Yiddishkeit. By destroying evil and doing good we remember the Exodus.
2. Torah tells every Jew to care about another Jew and when necessary to lend another Jew whatever he may need. All our actions are evaluated by G-d. Shavuot reminds us that the goal of the Exodus was to serve G-d. The mitzvah of Rosh Hashanah teaches that all year round we must be careful to do what is right and refrain from evil.
3. *V’sain Berachah* is a prayer for G-d’s *direct* blessing which we receive when we do mitzvos with extra enthusiasm. Every Jew should act in such a manner.
4. Personal thanks to all who sent birthday greetings; may they all be blessed. We conclude with tzedakah.

21) Acharon Shel Pesach..... 186

1. The third meal of the last day of Pesach is known as “Mashiach’s Feast,” when we eat Matzah and drink four cups of wine. The Gemara connects an overflowing cup of benediction to Mashiach and Chassidus explains that the wine represents the esoteric teachings which Mashiach will teach to all the Jews. For those who ask how can we participate in the meal of Mashiach, we do so every Motzaei Shabbos at Melaveh Malkah. All this had to be revealed in recent times.

2. Mashiach has a connection to everything in the world. In the *Mivtzoin* we must accentuate that they be done with the spirit of Mashiach, with special liveliness and enthusiasm.
3. Being intellectual, it is easier for a person to be involved in mental pursuits. Action involves special motivation. Encouraging *others* to act is even harder — yet this is what we must do to motivate the nations of the world to fulfill the Seven Noachide Laws. We must show appreciation for the efforts of the President, in his call for all people to perform the Seven Noachide Laws as G-d-given commands. For us it is a command whose time has come.

22) Shabbos Parshas Acharei, 24th Day of Nissan..... 202

1. The last day of Pesach is connected to this Shabbos and to the portion of Acharei. Both are positive progressions from previous conditions. We must emphasize that matzah symbolizes *freedom*, which emerges on the last day of Pesach in the *Haftorah* and the meal of Mashiach, and in the “*Acharei*” (meaning “after”) that comes at the end of time.
2. Last Shabbos was also connected to this Shabbos. The *Haftorah* of the *resurrection* preceded the *Haftorah* of the *redemption* through Mashiach — two stages in the era of Mashiach. The first will be natural, the second, supernatural. We must believe in and hope for the ultimate, absolute, supernatural redemption, then we will merit both stages.
3. Why does Rashi give the *symbolic* meaning of “*b'zos*”? Why does Rashi teach a *symbolic* interpretation of “*Ponai*”? Why must Rashi tell us that the Egyptians and Canaanites were more corrupt than all the other pagans, etc.? The verb used with *Ponai* is out of place. By singling out Egyptian and Canaanites within the context we must conclude that they were more corrupt, etc.
4. Rambam usually does not use words superfluously; why, in the case of the Sukkah covering, the Sukkah in a house, and in the laws of slaves on Shabbos, does he add phrases which seem redundant? Sometimes the Rambam quotes the original Mishnaic language for the sake of style or congruity.

23) Yechidus, 26th Day of Nissan..... 219

1. Torah, prayer and tzedakah all foster unity. In the portion of Kedoshim the Torah speaks of the holiness of the body and soul and its connection to G-d. The Jew’s nature is subservient to G-d’s will. Ahavas Yisrael must permeate the essence of every Jew. * * * The half-shekel today symbolizes the unity of the Jewish people, atonement and drawing close to G-d. Dedication to the Holy One, Blessed be He, must be total. Devotion to other Jews and Yiddishkeit must be total. There must be enthusiasm in giving the half-shekel and then you can reach the hand of G-d.
2. After bar/bas-mitzvah you must increase your enthusiasm in observance of Torah and mitzvos. Even in the darkness of the galus unite with G-d and then you will merit to see the light of redemption.
3. May your homes be open to abundant blessings — a mini-sanctuary for the *Shechinah* — this will prepare for the Third Beis HaMikdash and the true redemption.

1) Shabbos Parshas Kedoshim, 2nd Day of Rosh Chodesh Iyar..... 1

1. The first of Iyar has a close connection to the month of Nissan and is a good time for a retrospective look at the accomplishments of the month. The state of “increasing *miracles* of Nissan” leads to the normal Divine service of Iyar.
2. The second of Iyar is the birthday of the Rebbe Maharash, from whom we must glean lessons in our personal Divine service. His theme was “From the start one should go from above” and overcome any obstacles in Divine service. The attribute of “Beauty in Beauty” enhances our preparation for Matan Torah.
3. “Do not stand still when your neighbor’s life is in danger” — Rashi brings a special case which is most understandable to the five-year-old Chumash student and from which we learn several other halachos.
4. In the mitzvah of leaving *Peah* (the ends of the harvest for the poor) Rashi shows how even in the negative precept we also have the positive law. Rashi does not find it necessary to explain the word *Ashmai* even though in *Gemara* he does.
5. According to the Zohar, when faced with a problem of “sin leading to sin” it is advisable to “go from above” and increase holiness. However when the evil exists in reality it must be expunged! This may sometimes also apply to luxuries as well as true evil.

2) Dry Bones — Before and After — A Call to Shluchim..... 19

Speak to the “dry bones” Jews and bring them back to life. If you see a Jew losing his Jewish lifeblood don’t allow him to “dry up.” Reach out and rejuvenate someone.

3) Shabbos Parshas Behar, 15th Day of Iyar..... 26

1. All created beings are multifaceted. So, too, Shabbos, which reveals G-dliness in itself and in the rest of the week. The orbits of the universe match the orbits of atomic particles. Business people can reveal G-dliness in the material world. With G-d’s assistance we attain success.
2. Erev Shabbos was Pesach Sheni “Nothing is irretrievable,” even for one who never lost anything!! Upgrade the past relative to the present! * * * On Lag BaOmer every Jew receives a radiance from Above, to reach the level of “Torah as occupation.” This is carried forth by Shabbos, and encourages devotion to Torah.
3. Rashi deals with two types of servitude; to a fellow Jew and to a gentile. Torah indicates the different rules that apply in each case, following the rule that we are servants *first* to G-d.

4. The Rambam discusses the essential desire of every Jew to follow the rules of Torah, even when his evil impulse *induces* him to sin. On the other hand, when one transgresses under *duress* he is not punished — note the precision of Rambam’s use of terminology.
5. Parties, outings, rallies, etc., should be organized for children on Lag BaOmer. Tell the children the history of the day and the teachings of Rashbi. All children (as well as adults) should be present in the synagogues on Shavuot morning when the Ten Commandments are read.

4) Lag BaOmer, 18th Day of Iyar..... 46

1. The uniqueness of the service of Rabbi Shimon bar Yochai.
2. The need to strengthen and spread activities associated with Rabbi Shimon and his teachings, particularly among children.
3. Pesach Sheni: The importance of helping a fellow Jew without considering the possible repercussions.
4. The positive lessons to be derived from the dire prophecies in this week’s Torah portion.
5. Lesson in G-d’s relationship with the Jewish people from today’s lesson in Rambam regarding marrying a woman with the intention of divorcing her. Demanding *Ad Masei* and singing We Want Mashiach for 1 1/2 hours!!
6. Directives to strengthen the activities of the Chabad Houses.

5) Shabbos Parshas Bechukosai, 22nd Day of Iyar..... 58

1. This Shabbos commemorates the first Shabbos that the Jews had *Manna* in the desert. But why wait till after the Shabbos to name the Manna and to store it as a keepsake? To learn what Manna really was, they had to go through five weekdays, Friday and Shabbos. The Manna provided all the needs of the people; when we study Torah G-d will care for all our needs.
2. Rashbi and the Manna have a common theme. Manna came from the highest level and fell to earth, Rashbi reached the highest state and also dealt with simple things. The Zohar, which will lead the Jewish people to salvation. The first *maamar* in Likkutei Torah deals with the Manna and this Shabbos.
3. Why does Rashi introduce the covenant of Yirmeyahu in the verse which promises G-d’s blessings. Beyond all the classic blessings lies a super-blessing of a new covenant made by G-d.
4. The final mishnah of chapter five of Avos teaches us that at each stage in life we have a basic requirement as well as a mode of more pious behavior — strive for greater piety.
5. From the Rambam we glean that just as some things are prohibited so must we limit permitted luxuries. Torah study heals all pains.

6) Unity & Love..... 74

In preparation for the holiday of Shavuot, Jews all over the world should gather for festive celebrations and express their Ahavas Yisrael and Unity.

7) Shabbos Parshas Bamidbar, 29th Day of Iyar..... 82

1. Jewish unity prepared the way for Matan Torah. We must relive the experiences of Sinai. Preparation begins from Shabbos Mevarchim Sivan. Our children guaranteed for the observance of Torah. They comprise the true “Tzivos Hashem” which will bring Mashiach. All children should be present at the reading of the Ten Commandments.
2. A leap year unites solar and lunar years; so this year Jewish unity must be stronger. Rosh Chodesh is Sunday which recalls that G-d is *one* and *alone* in the world.
3. To cross a desert many people must cooperate — it implies unity. G-d counts the Jews because He loves them. By mentioning the “desert,” the Torah hints again at G-d’s love for the Jewish people.
4. In Avos, chapter six, R. Meir says that proper Torah study brings to many good things, love for created beings and joy to men.

8) Convention of N’shei uBnos Chabad, Rosh Chodesh Sivan..... 94

1. Just as the Jewish home must “shine” and reflect the care and punctiliousness of the “mistress of the home,” so too, in G-d’s abode, the world, every detail must be according to G-d’s will. Rosh Chodesh is a special day for Jewish women. On Rosh Chodesh Sivan the Jews camped as one person with one mind — true Jewish unity. The Jewish woman implements that unity.
2. “Your work shall be rewarded” when you transform the bitterness of the galus to sweetness. Go out of your love-filled homes and reach out to Jewish women and girls lost among the nations. Volunteer for this job, it is not required, and then you will get a much greater reward.

9) Erev Shavuot..... 101

1. The conclusion of the tractate of Sotah and its relevance to Sefiras HaOmer.
2. The transformation of the negative factors mentioned in the conclusion of the tractate of Sotah to blessings.
3. The lesson to be derived from the portion of Torah associated with today; the offerings of the Nesi’im.

10) Shavuot..... 106

1. Matan Torah came after the Exodus, when the Jewish people reached a state of perfect unity in thought and action. The second day of Shavuot being Shabbos adds another aspect of unity — “*Olas Re’eyah*” was sacrificed after Shabbos. Also, observance in Eretz Yisrael and the diaspora is the same.
2. In Naso the preciousness of the Jewish people is emphasized. When Torah is studied in poverty it will lead to study in wealth. The potential for increased understanding is limitless. The powers and blessings received on Shavuot must be utilized. We must clamor for the end of the galus.

3. The offerings of the tribal princes emphasized the unity of the first day and of the last day; this represents two levels of unity. Behaaloscha follows Naso and leads into the unity of the Menorah.
4. The women were first in donating for the Tabernacle and they brought the special gemstones for the Ephod and breastplate. Encourage women to improved observance of candle lighting, Kashrus and Taharas Hamishpachah.
5. Rambam, Laws of Forbidden Foods: something valued is not neutralized. Our importance comes from our G-dly unity. Women should study Chassidus, it will enhance their knowledge and prestige and help them fulfill their roles as mothers and educators of the children.

11) Yechidus, 9th Day of Sivan..... 123

1. Emphasizing and continuing the unity associated with “The Season of the Giving of our Torah”.
2. The lesson to be learned from Parshas Naso: A continuous process of elevation.

12) 12th Day of Sivan..... 130

1. Unity was a precondition for Matan Torah. In the “days of completion” our unity may become complete. When a king seeks victory he will squander the treasures of his kingdom. May G-d bestow His treasures on all his hosts and give us His deliverance.
2. Mitzvos must be respected. We learn this from the rule of covering of the blood after ritual slaughter (Shechitah). Symbolically, the “blood” represents the enthusiasm and motivation of life which must be dedicated to holy matters. The Rambam teaches us three steps in true Divine service: Illuminate the world, negate the evil, accentuate the positive.
3. On the first day of inauguration of the Tabernacle all of the tribal princes came to the Sanctuary with their offerings — a show of true unity. Each time we study a subject in Torah we rise to greater heights.

13) Shabbos Parshas Naso, 14th Day of Sivan..... 139

1. This Shabbos follows the holiday of Shavuot in the diaspora. It is the first Shabbos after the Jewish people were given the Ten Commandments; it has new intensity. The power of teshuvah is to change the past. The pattern of Divine service is always to increase.
2. Naso means “lift up,” raise the level of Torah, prayer and enthusiasm for mitzvos. Every Jew can encourage another Jew to do more. Overcome the yetzer hora and convert it to holiness.
3. Why does Rashi comment on the term “*Ish, Ish,*” and why does he use a homiletical explanation? Here the term “Ish, Ish” is out of place, for it is not a common occurrence and so the Midrashic explanation fits better.
4. Effort must be made to encourage people to increase their Torah study. Torah must be studied with diligence and humility. We must teach many students and raise the quality of learning. The rabbis must go out to teach the people, even to such places where the filth has to be pushed aside.

14) Graduates of Beis Rivkah, 17th Day of Sivan..... 155

1. In matters connected to G-dliness there is no end, only change. At the close of a school year you again have the goal of making an abode for the *Shechinah*. * * * Every woman has the innate ability to educate herself and others. Tell meaningful stories and play didactic games.
2. Teach the child so that after the teacher leaves the student can illuminate his surroundings on his own. Start by being a living example.
3. Pesach Sheni teaches that “nothing is irretrievable.” You must yearn to make up for lost opportunity and then at the right time you will have the opportunity to illuminate the world. The propitious time to start is approaching, during the vacation time.

15) Shabbos Parshas Shelach, 28th Day of Sivan..... 161

1. *Yafutzu Mayonosechoh Chutzah* — the unbounded spreading of the wellsprings of Chassidus.
2. A deeper appreciation of the Spies’ refusal to enter Eretz Yisrael.

16) Rabbinic Appointments..... 173

In the month of Sivan the Torah was given to the Jewish people. Rabbis must go out and teach the Torah way of life to the people, even in unpleasant places.

17) Shabbos Parshas Chukas-Balak, 12th Day of Tammuz..... 176

1. Yud-Beis Tammuz is the day of liberation of the Previous Rebbe and it is also his birthday. This year is the 107th year since his birth. Psalm 107 speaks of the need to give thanks and praise G-d after being redeemed from trouble. Being Shabbos, the joy and delight of the day is increased. As messengers of the Previous Rebbe we must spread Yiddishkeit to all types of Jews. Chukas and Balak symbolize different types of Jews. A call to establish Chabad Houses in every locality.
2. Why does Rashi wait for the portion of Chukas to tell us why Mt. Sinai was not leveled by the “cloud of glory”? Why does Rashi mention R. Abuhu in explaining what occurred when Aharon died? Mt. Sinai had to remain high because it was a “mountain of G-d.” Rashi mentions R. Abuhu who was especially well-versed in Scripture and Aggadah to convince us that the homiletic translation is closest to the plain meaning of the verse.
3. In teaching us the good attributes of Avraham vis-à-vis the evil attributes of Bilaam the *Mishnah* elaborates, to stress that these character traits will be rewarded even without action. On the other hand in telling us to emulate Aharon the Kohen, the *Mishnah* speaks of action.
4. Rambam rules that an ignorant person is trusted on Shabbos because of the “awe of Shabbos” and the “honor of Shabbos.” However, when Shabbos is over the produce must be tithed. Study the laws of the Beis HaMikdash from the 17th of Tammuz until the 9th of Av.

18) Yechidus, Eve of the 15th of Tammuz..... 192

1. We gather again before leave-taking to strengthen our unity, which symbolizes the inner essence of the Jewish nation. We are united as a people and we reveal G-d's will in the world to make an abode for the Shechinah — unity of theme. *** Being Tuesday, we also have the double blessing of “that it was good,” to “Heaven” and to “man.” *** In dividing the hereditary properties of Eretz Yisrael the land was apportioned by size and then the *goral* (lottery) made the final allocations — nature had to be linked with the supernatural; the source of all is G-dliness. Trust the Divine hand. *** The *Maaser Sheni* was holy but came from plain produce. *** The Jewish people are compared to the moon for they receive their life from G-d. *** All the prayer letters were received. *** A call to establish Chabad Houses worldwide. *In Eretz Yisrael — inauguration of “770” in Kfar Chabad.* Women loved the land, now too, they should request the redemption.
2. At the age of bar mitzvah/bas mitzvah a boy (or girl) receives the full power of the G-dly soul, freeing him/her from the exclusive power of the yetzer hora. At 13 the boy is counted in a minyan.
3. Marriage is compared to Matan Torah. Bring joy to the groom and merit the reward of Torah. The purpose of marriage is to fulfill the first mitzvah in the Torah which is also first in importance. Establish a Jewish home, an everlasting edifice, in a mini-sanctuary for the *Shechinah*.

19) 15th Day of Tammuz..... 204

1. Just as the moon waxes full on the 15th of the month, so, too, the Jewish people reach the apex of their Divine service for the month on the 15th of Tammuz. The *redemption* of Yud-Beis Tammuz reaches a higher level on the 15th, especially when Yud-Beis Tammuz occurs on Shabbos, which extends its blessing to the entire week. On Erev Shabbos, last week, the volume of “Maamarim 5685” was issued, in which one discourse applies to Yud-Beis Tammuz.
2. The daughters of Tzelophchad observed the rules of maidenly modesty, yet their love for Eretz Yisrael forced them to be zealous and step slightly out of the normal mode of conduct by vociferously demanding their share of the land. We must introduce affection and zealousness in all our Divine service. True dedication of will.
3. All the predestined dates have passed — we must demand Mashiach now! The *Nasi* should influence the Beis Din to rule “...He has redeemed.” Contribute tzedakah to the special funds. In Kfar Chabad the dedication of Beis Chabad took place today. It should encourage others to emulate their accomplishments all over the world. During the coming days study the laws of the Beis HaMikdash and increase Ahavas Yisrael and Jewish unity.

1) 17th Day of Tammuz..... 1

- * On a fast day we must increase our contribution to charity. Scriptural tzedakah includes teaching the nations of the world the Seven Noachide Laws.
- * Esoterically, “walls” represent separation between the Jewish people and the nations, or the unity of the Jewish people. We must not permit breaches in these walls. Today our goal is to fix the walls.
- * Why Rashi changes the parable of the Sifri in explaining Moshe's discussion with G-d.
- * In Tehillim, Dovid HaMelech expresses the hopes of the Jewish people that the diaspora should come to an end.
- * Chassidus explains that increased tzedakah is necessary to expiate for sins and will also reveal the infinite goodness of G-d.
- * The Rambam rules that Kohanim and Levi'im must also recite the “confession of *maaser*.” When Mashiach comes the Levi'im will be assigned land and also three more “cities of refuge.”
- * The Rambam named the section on the Beis HaMikdash — “Laws of the Chosen House” — to show that G-d chose that place and even when the Beis HaMikdash was destroyed the holiness did not leave the Temple Mount.

2) Shabbos Parshas Mattos-Massai, 26th Day of Tammuz..... 11

1. In time, Torah and human activity, G-d wants the details as well as generalities. G-d wants man to fulfill his obligations *each day*.
2. Everyone must study Tanya. The group of guests from Toronto followed the directive of *Massai* in a practical way, by coming here.
3. Mattos refers to staunchness in Torah, Massai is traveling away from home. Their themes conflict. The juxtaposition teaches that even when you are a guest you must follow your regular strict observance, also when you are strict you must improve and increase — move higher.
4. Rashi teaches that at the end of the 40 years in the desert the Torah teaches us the limits of Shabbos travel and Rabbah bar Chonah actually measured the distance. Similarly, R. Yishmael taught that the word “kill” must be repeated about the adult women in the story of the war of Midyan for there is no rule in Torah deduction which would have clarified that verse.
5. The Holy Ark was not included in Rambam's description of the vessels of the Beis HaMikdash, since he does not consider the Ark as a vessel of Divine service in the Sanctuary. The Temple was built for the purpose of the Ark, the Shechinah and the Torah.
6. The teachings of Avos began with the Men of the Great Assembly, for in the earlier generations the righteous did not need fences for Torah and the wicked would not heed the words of piety.
7. Preparation should be made to properly observe *Shemittah* in Eretz Yisrael.

3) Shabbos Parshas Devarim, 4th Day of Menachem Av..... 25

1. Rashi teaches a long parable to explain the distinction between “wise” and “understanding” men. He also tells us the Talmudic author of the story. Why? There are different levels of understanding, in some cases Moshe could not find the required level. Rabbi Yose pursued understanding in all areas of Torah.

2. Rabbi Eliezer's name includes the letter "yud," he represented *wisdom*, the foundation of knowledge. Rabbi Elazar's name did not have a "yud," he represented *understanding*, which is built on the foundation of wisdom.
 3. Why did the Kohanim wash only their hands and feet before entering the Sanctuary? Why not their faces as well? The inner sanctification must take place inside the Temple. We must sanctify all our actions for the sake of heaven.
- 4) Provide Yourself a Teacher..... 34**
 "Judgment" and "righteousness" will bring the redemption; but you must "provide yourself with a Rav" — an erudite, sensitive and objective teacher — who will instruct, guide and evaluate your progress in Torah and mitzvos.
- 5) 15th Day of Menachem Av..... 43**
1. Just as the *Siyum* on Taanis "closes" the tractate of fasts, so, too, the 15th of Av closes the period of fasting which began on the 17th of Tammuz. Two versions of the story of the dancing in the vineyards: both are correct, but each deals only with a partial aspect of the story.
 2. The theme of the 15th of Av: All types of Jews should unite in perfect unity, by uniting with the "Unique One" of the world, and through the revelation of the communal *Yechidah* soul of the Jewish people. For this reason and in this manner the 15th of Av is similar to Yom Kippur.
- 6) Redemption, 15th Day of Menachem Av..... 50**
1. Redemption as it relates to the 15th of Av in general and especially this year. Increased efforts in all areas of Torah and mitzvos especially in those activities which will bring the redemption closer.
- 7) Chof Menachem Av..... 56**
1. The *yahrzeit* of a tzaddik is a tragic day and at the same time it effects salvation in the world. It is also a time of *farbrengen*. By making a *siyum* we incorporate the joy of completion of a section of Torah. The tractate Berachos ends with the theme of blessings, the last mishnah in the Talmud speaks of blessing and peace. The final dictum of the Gemara deals with changing a negative subject to an optimistic subject. May the new year be blessed with all the blessings of the alphabet.
 2. The phenomenon of death is universal, and as it pertains to "habitation" on the earth the Noachite inhabitants of the world also seek the explanation of death. When one fulfills his mission in life he is worthy of reward which will be received only after the soul leaves the body and takes on its spiritual existence. Wild behavior is a harbinger of the pre-Messianic period when all confusion will be cleared up and the wicked will recognize their evil.
 3. The additional benevolence of blessings is more evident in a growing child. Children must be educated to have faith in G-d and pray to G-d. Non-Jewish children must be given the opportunity of a "Moment of Silence" in public schools. They should think about the Creator.
 4. If we do not "see" G-d's miracles how can we "see" the revelation at Sinai? Through our good actions we bring the revelation of G-dliness. All children should have a letter in the communal Sefer Torah.
- 8) Gan Yisrael & Emunah Camps, 22nd Day of Menachem Av..... 71**
1. Having returned from an invigorating summer vacation in camp, you should now apply yourselves to Torah study and mitzvos. Being children of G-d you must conduct yourself as "princes" and "princesses." Watch what you eat and always say the proper berachah. Increase your observance of Torah and mitzvos.
- 9) Shabbos Parshas Re'eh, 25th Day of Menachem Av..... 73**
1. The blessing for the month of Elul is generated on Shabbos Mevarchim Elul when the theme of Elul begins. At the time of Mashiach our state of Divine service will be greatly uplifted, now, too, we may have a sense of the freedom of Mashiach's times. The joy of a mitzvah is a supreme act of Divine worship and we must approach the Divine service of Elul with joy.
 2. The shofar sounds the reveille call to awaken us to return to G-d. One who seems to be outside the context of Torah and mitzvos must only be awakened and he will be able to relate to Torah and mitzvos.
 3. Seeing the image of your teacher makes your "work" easier. Those who saw the Previous Rebbe in life can picture his likeness in their minds and all obstacles will disappear. Those who did not see him in life can conjure his image based on clear pictures.
 4. Rabbi Yehoshua b. Korcha lived to a very old age because he did not gaze at the face of wicked man. He also taught the importance of *seeing* and *feeling* the plight of the needy.
 5. After the elaborate preparations for the Yom Kippur service in the Temple by the Kohen Gadol, when it was all over, he went directly home. This shows us that he had to carry the holiness back into the corporeality of his home.
- 10) Elul: Perfection Through Teshuvah..... 84**
 During Elul a Jew's action must be geared to perfect all aspects of Torah, prayer and charity, through teshuvah and firm faith in the redemption. In preparation for the coming Sabbatical year assistance must be extended to our brethren in Eretz Yisrael. Everyone in Eretz Yisrael and the diaspora should make a *Pruzbul*.
- 11) Eve of the 1st Day of Rosh Chodesh Elul..... 92**
1. We begin blessing other Jews with a *Kesivah VaChasimah Tovah* on Rosh Chodesh Elul, in person and in correspondence. G-d should bless us with all the blessings according to the alphabet.

2. The theme of Elul: the king is in the field. This enhances Ahavas Yisrael and Jewish unity. The word Elul connotes special efforts in Torah, tzedakah, prayer, teshuvah and redemption. Love of G-d brings to Ahavas Yisrael and Ahavas Yisrael triggers G-d's love for the Jewish people.
3. Rambam on Pesach Sheni — to correct the past. The Divine service of the baal teshuvah is similar to Elul. *Chametz* symbolizes negative elements. The mitzvah of eating the *Korban Pesach* shows that a mitzvah must be internalized. * * * Why more cities of refuge when Mashiach comes? Atonement will come later for earlier shortcomings. Influence others to improve and rectify the past.

12) Shabbos Parshas Ki Savo, 16th Day of Elul..... 101

1. The portion of Savo refers us to the ultimate redemption, when we will enter Eretz Yisrael. With this promise we can prepare for that epoch by spreading Torah. Chai Elul also reiterates the importance of spreading the fountains of Chassidic knowledge as a preparation for Mashiach. The Previous Rebbe encouraged the translation of Chassidus into many languages. The 15th of Elul is the anniversary of the founding of Yeshivah Tomchei Temimim, whose students must do battle with those who oppose Mashiach.
2. At the close of the 89th year of Yeshivah Tomchei Temimim we look to Psalm 89: to be victorious in the battle to bring Mashiach. Organize public assemblies and encourage all areas of Torah and mitzvos observance, with the enthusiasm of something "new." Stress the theme of Elul: Torah, prayer, charity, teshuvah, redemption; faith in the advent of Mashiach.
3. On the verse "Keep every commandment" why does Rashi explain the tense and mood of the verb "*Shamor*"? This verse is connected to the following commandment to built pillars and engrave on them the whole Torah. Rashi directs us to understand the continuous responsibility of remembering Torah. To whom was Moshe speaking when he admonished the people for not remembering the miracles of Egypt? Moshe's emphasis was on emotions and actions, so he was speaking even to those who had not been in Egypt.
4. The roads traveled by the returnees from the exile in Babylon remain *tahor* for eternity; so rules the Rambam. How much more so, when we return to the Holy Land from this exile.
5. The Baal Shem Tov taught the doctrine of individual Divine Providence and this may be understood from the mishnah, "Everything is foreseen." The Rambam will interpret this in a general manner. * * * "Who is wise?" and when may he brag about his wisdom? When he understands the L-rd, for then it will lead to "Your Testimonies are my conversation."

13) Letter sent out by the Rebbe

2nd Day of the Week, Sidra: Nitzavim-Vayeilech, Chai Elul..... 117

14) Chai Elul..... 125

1. The significance of the birthdays of the Baal Shem Tov and the Alter Rebbe; An explanation of the opening teaching of *Tziva'at HaRivosh* — "to be complete in the service of G-d, blessed be He, with perfect service"
2. The lessons to be derived from the introductory lines of the Alter Rebbe's fundamental texts, the Tanya and the Shulchan Aruch.
3. The lessons to be earned from the *Chitas* of the present day.
4. The conclusion of the Farbrengen.

15) Shabbos Parshas Nitzavim-Vayeilech, 23rd Day of Elul..... 139

1. Rosh Hashanah and Shabbos bring the celestial blessings into the world and evoke the Divine service of man to increase the G-dly life-force in the world. The combination of Nitzavim and Vayeilech teaches us to advance in spirituality just as Moshe did even after he reached the apex of his life.
2. Today is the last Shabbos of the leap year and should evoke special anticipation to the coming Rosh Hashanah.
3. The 23rd of Elul is the Yahrzeit of R. Meir Shlomo Halevi Yanovsky (grandfather of the Rebbe Shlita), who studied in the Beis Midrash of the Rebbe Maharash. This laid the foundation for his life and later accomplishments. Nowadays young students must be reminded of their commitment to their studies and young married men must also devote a period of time to "foundation setting."
4. In setting the time for the mitzvah of Hakhel the Torah uses a rather long and indirect reference to Chol HaMoed Sukkos. Every phrase has a lesson for us.
5. In chapters 5 & 6 of Avos we read of the mercy of G-d in creating the world and our ability to reveal G-dliness in the world.
6. The water of the Red Heifer brought purification to the *tameh* person and *tumah* to the purifier. To help another Jew you must feel his pain.

16) Letter sent out by the Rebbe

The Third Day of Selichos, The Day Twice Blessed With Good..... 154

17) N'shei uBnos Chabad, 26th Day of Elul..... 160

1. Preparations for the New Year; the mission of the Jewish People; going beyond the measure of the law.
2. The lesson to be learned from the Torah portion associated with the present day.

18) Erev Rosh Hashanah..... 166

1. "Opening with the words of the king."
2. The birthday of the Tzemach Tzedek on the eve of Rosh Hashanah, the creation of Adam, the first man, on Rosh Hashanah.
3. An analysis of the portion of Rambam associated with the day; the importance of a Jew's material possessions.
4. Composing a *Pruzbul* before the *Shemittah* year.

