

- 1) Rosh Hashanah..... 1**
1. G-d longs for the mitzvos of the Jewish people. On Rosh Hashanah the Divine service of the individual is even more important. The *Shofar* brings the new revelation of the life-force in the world. The Jewish people grant “importance” to G-d. The spiritual worlds wait for the action of a Jew to raise their existence. Shabbos enhances the theme of Rosh Hashanah, and the future redemption.
 2. The Rambam closes his section in *Tumas* (ritual impurity) *Tzora’as* (plague-spots) with a quote from *Malachi*. It indicates the importance of good speech — connected to Rosh Hashanah — accepting the rule of heaven and giving glory to the king. Shabbos is the realm of “thought.” One must rise step by step in the levels of fear of G-d.
- 2) Tzom Gedaliah..... 10**
1. On a fast day we speak words of *positive* admonition which converts the day of suffering to a day of grace. * * * The appointment of Gedaliah as governor of Eretz Yisrael, after the destruction of the First Beis HaMikdash, was another phase in the continuous reign of the family of Dovid HaMelech; till Mashiach. * * * “For part of G-d is His people,” refers to the G-dly soul that was given to man on Rosh Hashanah. * * * The Rambam teaches that only one who stands on the level of true *taharah* can become *tameh*. Through teshuvah sins may be converted to merits.
- 3) 6th Day of Tishrei..... 16**
1. The service of the Ten Days of Teshuvah.
 2. The Siyum of the Tractate of Shi’vi’is.
 3. The lesson from the Torah portion of the day, the fifth *Aliyah* of Parshas Haazinu.
 4. A reply to the many letters received for Rosh Hashanah.
- 4) Shabbos Parshas Haazinu, Shabbos Shuvah, 8th Day of Tishrei..... 25**
1. Shabbos Shuvah during *Shemittah* has special qualities, it is the “Shabbos” of the “Shabbos to G-d.” This Shabbos is also in the Ten Days of Repentance; when Jews gather at a farbrengen and study Torah the Divine service of the day is greatly enhanced.
 2. In the portion of Haazinu we may find the underlying principles of the Torah. A Jew must be closer to “heavenly” matters than to “earthly” endeavors. The eighth day of Tishrei corresponds to the attribute of *Binah* — understanding — associated with teshuvah.
 3. Often Rashi rewrites the context of a sentence in his commentary and adds certain key words, in this way he helps us to understand the meaning and intention of the verse.
 4. Yom Kippur: The essence of the day brings about atonement.
- 5) Blessings — Erev Rosh Hashanah, Erev Yom Kippur, Erev Sukkos..... 34**
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 2. Blessings — Erev Yom Kippur — Minchah: On Yom Kippur the *Yechidah*-soul is revealed. Being part of the “spark” of G-dliness, the *Yechidah* can reveal the “Unique One” in the world. The *Yechidah* level is equal in all Jews, so Yom Kippur is the time of teshuvah for all. * * * Erev Yom Kippur a Jew is given the power to reveal his *Yechidah*-soul. The Divine service of the ninth of Tishrei equals the Divine service of the tenth. * * * The Sabbatical year blesses all the “produce” of the land. When we are united we may expect G-d’s blessings. * * * Modern technology can unite all Jews on Erev Yom Kippur through the use of telephone and radio apparatus. This unity increases our potential for G-d’s blessings. May all the blessings of the *Aleph-Beis* be fulfilled.
 3. Blessings — Erev Yom Kippur to the Students: The blessing of the *Kohanim* is used to transmit blessings on all Jews. On Yom Kippur the Kohen Gadol functioned in the Holy of Holies. The second Tablets were there; this represents Torah, and therefore applies especially to yeshiva students.
 4. Blessings — Erev Sukkos — presentation of *Kfar Chabad Esrogim*: May the blessing of the four kinds radiate throughout the whole year.
- 6) 13th Day of Tishrei..... 48**
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 2. Directives for personal growth given by the Rebbe Maharash.
 3. The lesson to be derived from the celebration of Rosh Hashanah on Shabbos.
 4. The conclusion of the Farbrengen; the importance of tzedakah.
- 7) 1st Night of Sukkos..... 55**
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 2. The essential unity shared by G-d and Israel.
 3. The lesson taught by the day’s Ushpizin.
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3. The connection between Yitzchok, the Maggid of Mezritch and the portion of Psalms of the Second Day of Sukkos: The service of "Do not abandon your place."
4. The relation of gentiles to the holiday of Sukkos; the need for an intensification of the Simchas Beis HaShoeivah celebrations.

9) 3rd Night of Sukkos..... 70

1. The connection between Torah and the present night.
2. Provide yourself with a Rav; a lesson from Moshe Rabbeinu.
3. The lesson from the daily portion of Psalms.

10) 4th Night of Sukkos..... 76

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2. The unique aspect of the fourth day of Sukkos; the connection with the Ushpizin — Moshe and the Mittler Rebbe.
3. The lesson from the daily portion of Psalms.

11) Tzivos Hashem, 4th Day of Sukkos..... 88

1. The gathering of Tzivos Hashem.
2. The blessings of this week's Torah portion; the mitzvah of Sukkah.
3. The conclusion of the gathering; songs and tzedakah.

12) 5th Night of Sukkos..... 94

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2. The connection of the Ushpizin to the daily portion of Psalms.

13) 6th Night of Sukkos..... 100

1. The unbounded happiness of Simchas Beis HaShoeivah; the absence of any allusion to water in the commemoration of the celebration.
2. The Ushpizin of the present night: Yosef and the Rebbe Maharash, the approach of Lechat'chilah Aribber.
3. The lesson to be derived from the Torah portion associated with the present day; the blessings of Dan, Naftali, and Asher.
4. The connection between the Ushpizin and the daily portion of Psalms.

14) Hosha'ana Rabbah..... 111

1. The unique dimension of the present night.
2. The lesson to be derived from the night's Ushpizin.
3. The lesson to be derived from the daily portion of Psalms.
4. The lesson to be derived from today's Torah portion.

15) Night of Simchas Torah..... 123

1. Simchas Torah; The revelation of the Torah within the context of our world.
2. The contrast between the rejoicing of Shemini Atzeres and the rejoicing of Sukkos.
3. The supremacy of the Jewish soul over the Torah.
4. Moshe's quality of self-sacrifice exemplified in the breaking of the Tablets.

16) Chabad Houses — Everywhere..... 139

The joy of Simchas Torah, which breaches all restrictions, is the appropriate springboard for the campaign to establish Chabad Houses in every community where Jews live. These Chabad centers should serve as houses of prayer, Torah study and acts of lovingkindness.

17) Yechidus, 25th Day of Tishrei..... 145

1. Message before parting.
2. The lesson from this week's Torah portion.

18) Shabbos Parshas Bereishis, 29th Day of Tishrei..... 151

1. Rosh Chodesh is similar to Rosh Hashanah — in several ways, they both apportion spiritual life-force into the world. Rosh Chodesh MarCheshvan expresses this most clearly. The theme of Tishrei should suffuse the Divine service of "And Yaakov went on his way."
2. How does the Haftorah *Machor Chodesh* represent the theme of Erev Rosh Chodesh that occurs on Shabbos?
3. When the Torah enumerates Moshe's qualities, it includes his ability to receive the whole Torah from G-d, which was given together with the Tablets.
4. Did G-d make leather clothes for Adam and Chavah or nail-like covering for their bodies? Rashi opts for both possibilities.
5. The Rambam teaches that waters of a spring may be combined with drawn water to make a *mikveh*. Torah is to be applied through human understanding.

19) The letter sent by the Rebbe, First Day of Rosh Chodesh MarCheshvan, 30th of Tishrei 162

20) Shabbos Parshas Noach, 6th Day of MarCheshvan..... 167

1. Why must Rashi explain that the *Tzohar* was a window or luminous stone? Rashi explains that the five-year-old Chumash student deduces that the *Tzohar* was something special — some *natural* source of light — to which Rashi adds what it was.
2. In the laws dealing with property damages we see that even the logical rules of Torah are sometimes supralogical and must be fulfilled only because they are G-d's will.

3. Rashi understands the “leather garments” to be made from the wool of an animal not the actual skin — so there was no need to take the life of the animal.

21) Chabad Houses — II, Jewish Unity, Rav/Teacher..... 173

Chabad Houses will fill the world with Torah, prayer and acts of lovingkindness. Add Jewish unity under the guidance of a Rav/Teacher and you have the ingredients to bring Mashiach.

22) Shabbos Parshas Vayeira, Chof MarCheshvan..... 182

1. The 20th of MarCheshvan is the birthday of the Rebbe Rashab (Rabbi Shalom DovBer Schneerson of Lubavitch 1860-1920). The Rashab emphasized the spreading of the wellsprings of Chassidus. Our study of Chassidus must be increased; teach other Jews, establish Chabad Houses. Avraham’s *Eshel* (tamarisk tree; also, acts of hospitality) represented a Chabad House which provided Torah, prayer and charity. The *Shemittah* year enhances these themes.
2. Rashi includes the words “near the gates of the city,” because we know that Lot was appointed a judge only when we see that he was sitting near the gate of the city. The *Eshel* which Avraham planted must have been special, either an “orchard” or “inn.”
3. Among the laws of the cities of refuge we find that if one commits himself to be killed he is no longer a “real” person and he cannot help others. When Mashiach comes there will be three more cities of refuge.

23) Shabbos Parshas Chayei Sarah, 27th Day of MarCheshvan..... 193

1. Today’s Rambam deals with the laws of honesty between man and man and how it relates to G-d.
2. Rashi’s interpretation of Eliezer’s monologue and why the journey to Charan was shortened for him.

24) Reach Out and Teach Every Jew — The Role of Shluchim..... 196

One whose life is a mission of teaching and inspiration must understand the profound importance of diligent attention to the specific spiritual needs of every individual. Only in that way will he help accomplish the ultimate goal of bringing Mashiach.

25) Didan Notzach — Conquer the World with Torah, A Message to the Shluchim Convention 202

The Shluchim of Lubavitch serve as ambassadors of Torah all over the world and represent the Nasi of our generation. They must devote their efforts to inculcate Torah, righteousness, Yiddishkeit and uprightness in their local communities. Their individual efforts will help bring Mashiach.

26) Shabbos Parshas Vayeitzei, 11th Day of Kislev..... 212

1. The 11th of Kislev takes the themes and strength of the 10th of Kislev and projects them through the rest of the year. The Mittlerer Rebbe coupled the “broad rivers of understanding” to the fountains of Chassidus. The 10th of Kislev influences the 19th of Kislev and the holiday of Chanukah. Build Chabad Houses for Torah, prayer and good deeds.
2. Rashi’s use of certain words from the text in his captions is very precise and in the case of Yaakov’s reaching “the place” as well as Lavan’s “embrace” we see the profound rationale of Rashi.
3. In the Laws of Neighbors the Rambam teaches us to strive for action that exemplifies the devout spirit.

27) Shabbos Parshas Vayishlach, 18th Day of Kislev..... 226

1. Why does Rashi comment on the house and *sukkos* that Yaakov built? Rashi’s commentary also seems to be inconsistent. The Torah shows how the 18 months which Yaakov spent in Sukkos brought his total years of separation from his parents to 22 years. He was later separated from Yosef for 22 years.
2. In the time-period of the Second Beis HaMikdash the Sages instituted many decrees, some of which reemphasized basic principles of Torah. Such was the case in the laws of guardians who watch holy objects, as the Rambam rules. Ideally we must serve G-d without desire for reward — like the gratuitous guardian.

28) Are You a Shaliach?..... 231

While every *Shaliach* must devote his life to the complete fulfillment of the mission that has been delegated to him, he must also increase his scope of activities so that it will become necessary for him to empower other emissaries who will share his mission and carry out the expanded goals.

1) Mazel Tov! A Blessing For Mother & Child..... 1

The ancient custom to adorn the rooms of birthing mothers and newborn infants with Shir Hama’alos should be instituted in modern hospitals. It will bring protection and blessing for mother and child.

2) Menorah — A Symbol of Thanksgiving..... 5

The Chanukah menorah symbolizes our deepest feelings of thanksgiving to G-d for the miracles He performed for us in Israel of old. The earliest settlers on the shores of America also showed their deep faith in G-d when they celebrated Thanksgiving.

3) Yechidus, 22nd Day of Kislev..... 9

1. A final gathering to stress unity before each person returns home.
2. A lesson to be derived from Yud-Tes Kislev.

4) Shabbos Parshas Vayeishev/Chanukah, 25th Day of Kislev..... 14

1. The unique aspects of the day and their connection to Jewish Unity.
2. The *Pegishah* for Jewish Women.

3. The explanation of the daily portion of the Mishneh Torah, the Mitzvah to collect debts and charge interest to Gentiles.

5) Tzivos Hashem/Chanukah, 28th Day of Kislev..... 23

1. Chanukah teaches us to spread the light of Torah and mitzvos. The new mission is to ask for spiritual Chanukah *gelt* and make your rooms and homes Chabad Houses.
2. When they were threatened with misfortune by the viceroy of Egypt, Yosef's brothers thought back to their unkind treatment of their brother and realized that they must repent. Divine Providence indicates that we should look into our shortcomings when something unfavorable occurs.
3. The negative commandment not to take the garment of a widow as a collateral teaches us to be kind and compassionate to others even when it may cause us discomfort or loss.

6) Every Home a Chabad House..... 30

Dedicate your home to Torah, prayer and acts of lovingkindness and illuminate your surroundings with the G-dly light of Torah and good deeds. Presto! Your home is a Chabad House.

7) Shabbos Parshas Mikeitz, Zos Chanukah, 2nd Day of Teves..... 38

1. The twofold nature of the service of Shabbos; two levels of transcendence; the expression of these concepts in regard to the two Shabbosos of Chanukah.

8) In Those Days — In Our Times, Didan Notzach, 5th Day of Teves..... 45

The Alter Rebbe learned from his incarceration that after the liberation he had to increase and expand his efforts to teach Chassidus. We, too, must learn to advance, and transcend all restrictions and limitations.

9) 6th Day of Teves..... 53

1. To bring Mashiach closer everyone should contribute to charity and submit a letter of supplication to be placed at the Tomb of the Previous Rebbe.

10) 8th Day of Teves..... 56

1. The portion of Vayigash is connected to Chanukah. G'SH'N'H' (to Goshen — is connected to the *dreidel*. The goal of the descent to Egypt was to rise from the depths as a great nation.
2. Yaakov blessed Pharaoh that the waters of the Nile would rise at his approach. Pharaoh assists the Jews to fulfill their goal in Egypt.
3. After all the directives concerning Chabad Houses we can still learn more directives each day.

11) Shabbos Parshas Vayigash, 9th Day of Teves..... 61

1. Ascending to higher peaks after the service of Chanukah; a contrast between the Sanctuary in the desert and the Beis HaMikdash.
2. The spreading of Chassidus outward; standing prepared for the coming of Mashiach and the revelation of the third Beis HaMikdash.

12) 10th Day of Teves..... 68

1. Fast days as days of repentance.
2. The Shabbos-like quality imparted by the *Shemitah* year and by the fact that Rosh Hashanah fell on Shabbos.
3. An analysis of the concluding statements of the Rambam's *Hilchos Taanios* which mentions the transformation of the fast days into days of celebrations.

13) Torah-Tzedakah-Testing, 30 Days Of Preparation..... 75

In preparation for the auspicious day of Yud Shevat, everyone, scholar and layman alike, should undertake to increase Torah study and charity under the guidance of a Rav/Mashpia. Regular tests should be administered and the results reported.

14) Shabbos Parshas Vayechi, 16th Day of Teves..... 80

1. The conclusion of the Book of Bereishis; the burial of Yosef in Egypt and the inspiration which it provided the Jews in exile.
2. The purpose of challenge. Three tests in preparation for Yud-Shevat.

15) Shabbos Parshas Shemos, 23rd Day of Teves..... 85

1. The 24th of Teves is the *Yahrzeit* of the Alter Rebbe and it occurs right after the Shabbos that blesses the month of Shevat. The Tenth of Shevat is the *Hillula* of the Previous Rebbe. The Previous Rebbe added depth and breadth to the teachings of the Alter Rebbe. Study more Torah, place more effort in prayer and contribute more charity.
2. The donkey used by Moshe to carry his family and belongings back to Egypt was the same one saddled by Avraham to take Yitzchok to the *Akeidah*. Rashi tells us this and adds several details to help negate Moshe's demurral to be G-d's messenger. The same donkey will be ridden by Mashiach.
3. In the Laws of Witnesses we learn that a *rasha* (evildoer) is disqualified from presenting testimony because he is morally blemished. A single witness lacks enough power to establish a fact of law.

16) Shabbos Parshas Vaeira, Rosh Chodesh Shevat..... 98

1. The first day of Shevat saw Moshe begin a concentrated analysis of the whole Torah which served as a preparation for entry into Eretz Yisrael. Spreading the fountains of Chassidus prepares for the coming redemption. Rosh Chodesh Shevat on Shabbos in the *Shemitah* year adds delight and joy. We must continue what Moshe began.

2. Rashi generally explains a verse according to its plain meaning. On two occasions in Vaeira he opts for the Midrashic interpretation first. Why? When the Midrash explains the total story while the plain meaning deals only with segments Rashi first tells us the Midrash.
3. The Rambam and Zohar teach the commandment of *knowing* G-d and show how *belief* in G-d involves the knowledge of G-d. The Tzemach Tzedek also follows this approach. Faith is all-encompassing and at the same time it is a specific precept. This is similar to *Pikuah Nefesh*, saving a Jewish soul, and the essential Divine service of the Jew, which are both specific and general.

17) Shabbos Parshas Bo, 8th Day of Shevat..... 111

1. The Previous Rebbe taught that the goal of creation is to advance and complete the dwelling place of G-d in the lower worlds, through dedicating the world to G-d and by practicing Ahavas Yisrael and Jewish unity. The mitzvah of Tefillin includes converting the material to spiritual. The unity of sun and moon nullifies the source of negative forces.
2. Rashi first assumes that “In the land of Egypt” means in rural Egypt, he then explains to us that it could also mean “in the same place as before.” Finally, by introducing a third verse, he clears things up. The first night of Pesach is a “watchnight” — for us it provides protection — and in the future it will usher in Mashiach.
3. The Rambam shows that even the source of evil, Amalek, may be tempered. When they accept the Seven Noachide Laws they are no longer considered the “family of Amalek.”

18) Yud Shevat..... 126

1. The hidden good in a *yahrzeit*: *teshuvah*.
2. Pharaoh himself sent the Jews out of Egypt: spreading the 7 Noachide laws. Quarreling among the nations as a sign of Mashiach’s coming; but only as much as necessary.
3. Building houses of study, prayer, and good deeds. “Provide yourself a teacher.”
4. Siyum HaRambam: how the opinions regarding the time for Eliyahu’s arrival do not contradict each other.
5. Learning “Chitas.”

19) Yechidus, 13th Day of Shevat..... 133

1. Meeting together to emphasize unity; the influence of the Previous Rebbe’s Yahrzeit.
2. The New Year of the trees, “Provide yourself a teacher”; transforming our homes into centers for Torah, Prayer, and Tzedakah.

20) The Letter sent by the Rebbe, In the days between 10 and 15 Shevat, New Year For Trees..... 137

21) Shabbos Parshas Beshalach, Tu BiShevat..... 145

1. Many events coincide on this Shabbos and we may glean a common lesson from them all. A new cycle begins with a new generation of strength and the potential to reach new heights in spiritual growth. Making our homes mini-Sanctuaries will complete the Divine service and bring the true Sanctuary, the Third Beis HaMikdash.
2. What connection is there between Amalek’s attack and the lack of faith the Jews showed when they had no water? Even in the worst galus and wilderness we must always know that G-d is close at hand to protect us.
3. The Rambam wrote *Mishneh Torah* to provide a compendium of all the halachic rulings in the Oral Torah. By giving himself the title *the Sefardi*, he indicated to us that in some cases only *Sefardim* must follow his rulings.

22) Shabbos Parshas Mishpatim, 29th Day of Shevat..... 160

1. The half-*shekels* collected in the wilderness expressed the unity of the Jewish people and their connection to G-d. The unity of the Jews in Shushan also evoked the same unity as the shekels. In Mishpatim too, we learn that we must show respect and compassion for every Jew.
2. Rashi only uses foreign word-roots when they clarify and simplify the word meanings, or, when they are implicit from the text. *** Moshe ascended the mountain several times in preparation for Matan Torah. His ascent after Matan Torah was very different. *** When a verse poses a *klotz kashe* Rashi will repeat an earlier commentary.
3. The essence of the Sanctuary was the three pillars of Torah, Prayer and Acts of Loving-Kindness. This aspect of the Beis HaMikdash can be practiced even when the Temple does not stand, by having a Chumash, Siddur and Pushka in every home — and by studying, praying and giving charity.
4. A story was told about R. Nochum of Chernobyl, which indicated that he had to inflict mental anguish on a Jew. The Rebbe corrected the time-frame of the story, stressing that the desired result could have been attained within a short period of time.

23) Jewish Children Must Create Houses For Torah, Prayer and Charity..... 173

24) Rabbis And Rabbinite Humility And Honor..... 175

Popularly elected Rabbis serve their communities with the immutable power and authority of Torah. They likewise bear responsibility for the conduct of all their inhabitants.

25) Shabbos Parshas Terumah, 6th Day of Adar..... 182

1. Moshe’s birthday and *yahrzeit* are connected with the theme of Terumah. They represent the reality of bringing G-dliness to dwell in the Tabernacle. They are also associated with Torah, prayer and acts of loving-kindness. Dedicate your mundane affairs to heaven, and make a Sanctuary in your life.

2. To educate and motivate children to live by lofty principles, their parents must show a living example. Lip service alone will not transmit true values.
3. Rashi shows us how all of the materials needed for the construction of the *Mishkan* were available in the desert and had only to be given by the Jewish people to Moshe. The beams of acacia wood came from the cedars Yaakov planted in Egypt, which gave hope and consolation to the Jews during the long years of bondage.

26) Taanis Esther (Mukdam), 11th Day of Adar..... 196

1. "*Divrei kivushin*": crushing sins or transforming them. The special nature of *Taanis Esther*: three days of fasting.
2. Rambam's Laws of Blessings: the holiness of eating and saying blessings.
3. Daily portion in Chumash: "Anything that touches the altar will thereby become holy." Every Jew is holy by virtue of his connection with G-d.
4. Distribution of charity; the Purim campaign; making "mini-sanctuaries" in every home.

27) Shabbos Parshas Tetzaveh, 13th Day of Adar..... 200

1. The elements of remembering Amalek and acting on that memory apply today albeit in a spiritual sense. There is a constant battle to subdue the forces of evil.
2. When Shabbos occurs on the 13th of Adar it introduces the aspect of "delight" into the "day of grace." We are all connected to the Moshe of our generation and must act in a manner which will bring honor to Lubavitch.
3. Is there a reason for the sequence of the items made for the Tabernacle? In the plain meaning of Scripture it would appear not. Olive oil may be stored and therefore it had to be brought when all the materials were donated for the Mishkan.

1) Purim..... 1

1. On Purim, all boundaries are nullified: giving charity, no prohibition on work; *ma'os chittim*.
2. The reason behind the recent stress on bringing Mashiach and on spreading the Seven Noachide Commandments. The changing state of the world. The proclamation of the Previous Rebbe, *l'altar l'teshuvah, l'altar l'geulah* ('Do teshuvah now and Mashiach will come now!').
3. Radical extremes in today's world, both for the good and for the bad. Interpersonal relationships, Torah, war. In the pre-Messianic age, 'Many things will be clarified, refined, and purified' (Daniel 12:10). 'Make for yourself a Rav' and how to identify a proper one — No 'hatred, jealousy, etc.' similar to an angel.
4. The connection between Purim and Parshas Ki Sisa: the half-shekel and the incense. Providing an illustrated Haggadah for each child, in addition to a Siddur, Chumash, and pushkah.

2) Yechidus, 16th Day of Adar..... 10

1. General Yechidus.
 - a. Gathering together to strengthen unity that will transcend distance.
 - b. Parshas Ki Sisa — the inner dimension of G-dliness within a Jew.
 - c. Mivtzoim related to children: '*Shir HaMaalos*'; Holy books in each child's room; 'Be fruitful and multiply.'
 - d. Asking for Mashiach.
 - e. Giving charity.
2. Yechidus for bar mitzvah boys, bas mitzvah girls, and their families.
 - a. Giving charity.
 - b. The similarity between Bar Mitzvah and redemption.
3. Yechidus for brides and grooms.
 - a. Blessing to brides and grooms.
 - b. Charity.

3) Shabbos Parshas Ki Sisa, Parshas Parah 20th Day of Adar..... 16

1. This week there is a connection between the theme of *Shekalim* and *Parah*. Both emphasize the aspect of Jewish unity. The unity of the half-Shekel formed the basis of the Tabernacle and the unity of the Red Heifer brought purification to the Jewish people. Reaching out to Jews who are outside also is an expression of strong unity.
2. Raise the head and the whole body follows. When a Jew achieves a higher state of Torah knowledge all his attributes and actions are uplifted. We must train our children by showing them a proper example.
3. Why does Rashi ignore the question of what *Mor Deror* was? The five-year-old Chumash student should be able to figure out the meaning of common words in *Tenach*. *Mor Deror* is the fragrant sap of trees and shrubs which grow all over. *Deror* has another meaning, liberty, to live free in our homeland; the Holy Land.

4) The letter sent by Rebbe, Erev Shabbos, Parshas Vayakhel-Pekudei, Parshas HaChodesh, 25 Adar 30

5) Shabbos Parshas Vayakhel-Pekudei, Parshas HaChodesh, Mevarchim HaChodesh Nissan 36

1. Parshas HaChodesh and the redemption: now and in the plain physical sense.
2. Rosh Chodesh on Tuesday — G-d 'altering' His desire for what is 'good for the creations.'
3. a) Why Rashi (Ex. 40:35) asks a question on a verse the child has not yet learned. b) Zohar: reward in this world and in the World to Come.
4. a) Additional Torah, prayer, and charity on Erev Rosh Chodesh Nissan. b) The three signs of a Jew: 'bashful, merciful, and generous' and the difference in order between the Rambam and the Talmud.

6) Shabbos Parshas Vayikra..... 43

1. The eternal effect of the offerings of the *Nesi'im*. The greatness of the *yehi ratzon* said after reading the parshah of the *Nasi*, and why it is said by Kohanim and Levi'im. The 5th of Nissan and the tribe of Shimon: *ahavas yisrael*.
2. The 2nd of Nissan, *yahrzeit* of the Rebbe Rashab. The tzaddik brings eternal holiness to all physical objects he came into contact with.
3. Rashi on Lev. 4:22, 'A *Nasi* who sins...' Rambam and the lesson from *chametz* and *matzah*: transforming evil into good. Demanding Mashiach 'without excuses.'
4. 'Miniature sanctuaries' for adults and children.

7) The letter sent by Rebbe, Erev Shabbos Kodesh, Shabbos HaGadol, Tzav, 11 Nissan 50

8) Shabbos Parshas Tzav, Shabbos HaGadol, 12th Day of Nissan..... 55

1. Shabbos *HaGadol* is great because great miracles occurred on the Shabbos before Pesach. Its greatness also stems from a loftier form of freedom which we experience on the Shabbos before redemption.
2. On the 12th of Nissan the tribal princes concluded their offerings for the inauguration of the Tabernacle and Altar. The Tribe of Naftali was the last to present its sacrifice. Speed and zealousness are important factors in the theme of redemption.
3. In the time of 'the last days' we must purify ourselves by more good action: Make our houses mini-Sanctuaries. This should be done under the guidance of a *Rav*-teacher who possesses the attributes of bashfulness, mercy and benevolence.
4. Another opportunity in the 'last days' is to influence the nations of the world to observe the Seven Noachide Laws. The President's proclamation on this subject adds strength and momentum to this effort.
5. Moshe served as a true *Kohen* during the week of installation and received the normal *Kohanic* gifts for himself. He wore the simple vestments of a *Kohen* — white linen.

9) Motzaei Shabbos Parshas Tzav, Eve of 13 Nissan..... 69

1. Reciprocating for the blessings received *Yud-Alef* Nissan. The inability to answer all letters individually. The answers, 'I will mention it at the gravesite of the Rebbe, my father-in-law' and '*y'didim meivanim*.'
2. Making one's home into a 'miniature sanctuary.' Spreading the Seven Mitzvos. The three signs of a Jew.
3. Kfar Chabad. A new project: building a Chabad city in Yerushalayim for Russian immigrants. The explanation of the words (Mashiach) *now* and (Mitzvah) *tank*.
4. Niggunim. Giving charity.

10) Acharon Shel Pesach..... 76

1. The two stages of the Messianic Age. Mashiach's *seudah* and drinking the four cups. The descent for a later ascent — of the world and of the soul, and the connection with Mashiach. Shoes and the revelation of Mashiach.
2. Pesach and education. The son who doesn't know how to ask. Education in mundane matters such as eating; showing gratitude (unlike Chizkiyahu); eagerly awaiting Mashiach.
3. *Kinus Torah*: why is educating children not a Biblical commandment? The fulfillment of mitzvos immediately after the Torah was given on Mt. Sinai.
4. The lesson from Acharon Shel Pesach falling on Tuesday. 'Miniature sanctuaries.' The weekly parshah — the prohibition of entering the Temple after drinking wine and going beyond one's limitations.
5. Building dwellings for the expected Russian immigrants in Yerushalayim. Participating in the costs, and giving matzah to be eaten at the *seudas mitzvah* of the laying of the cornerstone.

11) Yechidus, 24 Nissan..... 85

1. The purpose of this gathering: additional unity, which adds to the success in carrying out one's mission upon returning home. The special stress of Pesach, *Shemitah*, and distribution of charity. The lesson from the daily Rambam: the '*ten things*' which a man must give his wife.
2. The 24th of Nissan — when 'those who wanted to steal the land were removed from Yehudah and Yerushalayim.' (Sanhedrin 91a) The lesson for a Jew in everyday life — disregarding the claims of the *yetzer hora*.
3. Yechidus to Grooms and Brides.

12) Shabbos Parshas Shemini, 26th Day of Nissan..... 92

1. The month of Nissan represents the supernatural and Iyar represents the mundane — Shabbos Mevarchim radiates the blessings of Nissan into Iyar — so that the spiritual shines into the corporeal. A *Mashpia* is beholden to the *Mekabel*, he must help him. The chariot is an independent entity but it follows the will of the driver.
2. Moshe passed the power of the miraculous to Yehoshua who then was able to conquer the Holy Land in a natural manner. He then passed on the power to the Elders and the conquest was completed after his lifetime.
3. In speaking of the holiness of the Jewish people Rashi shows us how Scripture hints at the proper stages in personal sanctity: (a) awakening from above; (b) awakening below; (c) blessing from above; (d) lofty radiance. All children should be enrolled in Torah schools and camps for the summer.
4. The financial responsibility of husband to wife is analogous to the allegiance of the Jewish people to G-d and Torah — Torah is eternal and it is new. Thus, it is strong and it engenders enthusiasm.

13) Pirkei Avos, Chapter 1 Mishnah 6, 16..... 107

When a Jew is in doubt about the proper observance of Torah he must seek guidance from a Rav. Pirkei Avos teaches that even when one's Torah observance is unblemished his piety should still lead him to a Rav-teacher who will advise him about future actions and minimize unnecessary philosophical confrontation.

14) The letter sent by the Rebbe, Erev Rosh Chodesh Iyar..... 111

15) Shabbos Parshas Tazria-Metzora, 3rd Day of Iyar..... 114

1. The food of Shabbos is the product of Friday's work. Friday was the 2nd of Iyar, Yahrzeit of the Rebbe Maharash whose motto was: '*Lechat'chilah Aribber* — from the outset leap over and above.' This philosophy must be applied to all aspects of a Jew's life.
2. Moshe served in the Tabernacle as a *Kohen* — but he also entered the Tabernacle to learn from G-d in his role as teacher of the Jewish people. This role superseded his *Kohanic* responsibilities and placed him on a loftier plane.
3. Rashi translates the word — *Scraped off* — into Old French because it is a rare word used only once in Chumash. At the same time he informs the five-year-old Chumash student that in Mishnaic Hebrew it is commonly used to indicate that this was the reason the Torah chose to use this word.
4. Pirkei Avos gives us advice in matters of piety and inner religiosity. Rabban Gamliel, too, addresses these sensitivities when he tells us to sublimate our *will* to match G-d's will; clearly he speaks — not of action but of inner intent.
5. In the case of levirate marriage and polygamy the Sephardic Rabbis have generally ruled positively while Ashkenazic Rabbis have ruled prohibitively. The variation in the pressures of the galus have made the difference.

16) Pesach Sheni..... 126

1. In Chassidic literature we find two seemingly opposite explanations for Pesach Sheni: It teaches us that one can always make amends for past mistakes; it comes as a second stage, beyond the Divine service of Pesach. Both are true. In the area of *korban* you make amends, in the area of 'turn from evil and do good' you advance.
2. In today's Torah portion the mitzvah of Pesach Sheni is discussed. The ultimate purification effected during the *Sefirah* days reaches completion on Pesach Sheni. The attribute of *Hod* is associated with submission (*bittul*). During the Holidays we must put our attention to the needs of the poor.
3. The name *Yisrael Aryeh Leib* indicates the descent of the lofty, G-dly soul into the mundane world. Make proper preparations for Lag BaOmer. Summer programs for children should be filled with Torah.

17) Shabbos Parshas Emor, 17th Day of Iyar..... 138

1. Emor, Lag BaOmer and children.
2. Shabbos: the connecting factor between Behar, Lag BaOmer, Rashbi and children.
3. Making the entire home a place of Torah.
4. Our obligation to help those who came from behind the Iron Curtain.
5. Explanation of Rashbi's saying concerning the three crowns.

18) Lag BaOmer..... 147

Advance and grow in Torah and mitzvos. Even in the diaspora G-d is close to every Jew and gives him the power to ascend. Serve G-d with joy and make G-d happy with His world. Teach the nations of the world to observe the Seven Noachide Laws.

19) Shabbos Parshas Behar-Bechukosai, 24th Day of Iyar..... 155

1. On the first of Sivan we relive the unity of the Jewish people. This serves as a preparation for Torah which is always 'new' — and as a conduit to unite with the unity of G-d.
2. Mountains grow larger and smaller with the help of the wind. Growth must be consistent; changeless forces must increase.
3. Why does *Rashi* say that the verse which speaks of the non-observance of mitzvos refers only to *Shemittah*? By observing *Shemittah* the exile will not come.
4. In the Laws of *Treifah* we see how the Torah controls the world.
5. The *Mishnah* teaches us the ten things which G-d created Friday at dusk, to show how important every moment is.

20) Convention of N'Shei uBnos Chabad, 25th Day of Iyar..... 168

1. In the third month — Sivan — the theme of Jewish unity plays an important role. Jews must bring the Oneness of G-d into the world and make the world a dwelling place for G-d. The Jewish woman has the power to make her home a mini-Sanctuary.
2. Mitzvos illuminate even the mundane aspects of the world, and the by-ways of a person's life. The 'perfect' world includes crooked things that a Jew must straighten out. Candle lighting brings more light into the world.

21) Shabbos Parshas Bamidbar, 2nd Day of Sivan..... 175

1. The second day of Sivan commemorates G-d's special relationship with the Jewish people which makes the day 'distinguished.'
2. When the second of Sivan occurs on Shabbos the holiness of the seventh day unites with the 'holy nation,' and when it is also the *Shemittah* year this holiness is enhanced.
3. The counting of the Jewish people took place in such a fashion that the last tribe to be tallied, *Naftali*, did not have to record all their names again, hence the different terminology. The Levites were appointed as G-d's officers with all the powers of their position.
4. Torah is the true honor of G-d. Chapter six of *Avos* leads us step by step through levels of preparation for Torah study. The highest level of honor of Torah is the '*crown*' which gives glory to G-d.

22) Eve of Erev Shavuos..... 185

1. The end of tractate Sotah: the connection between humility the Messianic Age, and Shavuos.

2. Why we learn Sotah, even though the numeration of 49 pages came only much later, and through a non-Jewish printer. The lesson from tractate *Shavuos* — the importance of money and its connection with the holiday of Shavuos.
3. The Rambam's laws of the Nazirite: G-d's crown and *Shavuos*.
4. Giving charity; providing for the holiday necessities; spreading the Seven Noachide Commandments — and their connection with Shavuos. Additional learning as preparation for Shavuos.

23) Second Day of Shavuos..... 190

1. Beginning Divine service with 'old' and advancing to 'newer' things.
2. The connection between the works of Moshe Rabbeinu, King David, and the Baal Shem Tov. Since G-d is infinitely transcendent, why do we bother to praise Him. Speedy recital of Psalms. *Ahavas Yisrael* and different paths in service of G-d.
3. Wednesday, the sun and moon, the Written and Oral Torah. The lesson to be derived from the moon's complaint and from G-d's answer.
4. Lesson from today's Torah portion regarding a *sotah* and *nazir*.
Hilchos Nezirus (2:16): the obligations of non-Jews even in matters not included in the list of the Seven Mitzvos.
5. Study of *Chitas*.

24) Shabbos Parshas Naso, 9th Day of Sivan..... 200

1. Shabbos brings perfection to the preceding week which included Shavuos. We must seek out aspects of Matan Torah and diligently show how pleasant Torah is.
2. When *Naso* is read after Shavuos it indicates a lift to the loftiest perfection. Matan Torah followed the unity of the Jewish people and Moshe entered the Tabernacle to learn Torah after the collective inaugural offerings of the Princes. Even a simple pious Jew can teach something to the accomplished scholar.
3. What connects Adam's age to the sacrifices of the princes? The first of Nissan was the first day of creation and the first day of the *Nasi*'s offerings. *The Rebbe's Wedding*.
4. The first 12 days of Sivan are all auspicious and should be used to increase Torah, Avodah and Gemilus Chassadim. Placing a *Chumash*, *Siddur* and *Pushka* in children's rooms.

25) Pirkei Avos — Ethics Breeds Torah in the Summer..... 213

The morality of Avos provides a suitable preparation for higher levels of Torah study during the summer months.

26) 12th Day of Sivan..... 221

1. *Tashlumin* and *ahavas Yisrael* regarding the 12th of Sivan, Pesach Sheni, and the menorah of *Parshas Behaaloscha*. Why our Sages say there are 'seven days of *tashlumin*.'
2. If Mashiach arrives between Shavuos and the 12th of Sivan, the *tashlumin* offering is still brought. Why it will be possible to bring offerings immediately, even though a) the purification process takes seven days, and b) we cannot identify *techeiles*, which is needed for the priestly garments.
3. *Hilchos Kilayim* (3:5) — The importance of looking only at holy things. Adding in Torah study and education of children.
4. *Mashke* for those who did not receive at the last farbrengen. Distribution of charity.

27) Yechidus, 13th Day of Sivan..... 225

1. Yechidus for visitors: Making positive resolutions. Serving G-d with *oneg*. Lighting up the darkness of evening. *Parshas Behaaloscha*: 'traveling' and 'encamping' by G-d's word. Rambam: transforming one's environment to the holiness of Eretz Yisrael. Distribution of charity.
2. Yechidus for Bar and Bas Mitzvah: The connection between Matan Torah and Bar/Bas Mitzvah. Resolutions. Being a living example. Distribution of charity.
3. When husband and wife live according to Torah they bring the *Shechinah* to dwell in the world; they increase the indwelling of G-dliness in the world. The Seven Blessings of the wedding have a symbolic connection with the *Menorah*. Seven branches symbolize seven groups among the Jewish people. Matan Torah was the marriage of the Holy One, blessed be He, and the Jewish people.

28) Graduates of Bais Rivkah, Staff Members of Camp Emunah, 19th Day of Sivan. 230

1. Every aspect of a Jew's life must be uplifted and sanctified. This principle must be taught even to small children. Graduation means going on to greater achievements. G-d gives you the power to accomplish your goals.
2. 'Jewish bodies are holy' — to be healthy and fit is part of serving G-d. Every Jew is G-d's servant and even if he sinned G-d sustains and gives him the chance to return.

29) Shabbos Parshas Shelach, 23rd Day of Sivan..... 237

1. The initial mandate of the spies was to ease the conquest of Eretz Yisrael and to increase the longing for the land. Although the spies did the opposite, Moshe's intention remained in a transcendental state until the time of Yehoshua. On the 23rd of Sivan the scribes of the king (Ahashverosh) wrote the letters which brought deliverance. Rosh Chodesh and Shabbos symbolize freedom.
2. Why does Rashi mention that ten men make an *edah*? Why not less than ten? Why pray for Yehoshua before any bad was done? Why not pray for everyone? The problematic term *edah*; when Moshe sensed trouble; he prayed for everyone but a bit more for Yehoshua.
3. The third chapter of Avos has many aspects connected to liberation and the experiences of the Previous Rebbe.
4. Why should *terumah* be set aside before *maaser*, the Levi and the pauper need the *maaser* for their sustenance? Charity must be given from the best. Before *terumah* is set aside the grain cannot reach a loftier state, it is not the best — so we separate *terumah* first.

1) Shabbos Parshas Korach, 1st Day of Rosh Chodesh Tammuz..... 1

1. Shabbos and Rosh Chodesh both gather and unify diverse parts into a whole. Rosh Chodesh Tammuz connects the third month with the fourth month: giver and receiver. The liberation of Yud-Bais Tammuz nullified all obstacles to spreading Torah.
2. We must harness the inner, infinite soul power and direct that power into the 613 mitzvos. Meet another Jew and tell him of the liberation of Yud-Bais Tammuz, when every Jew can find liberation in Torah and mitzvos.
3. Moshe requested of G-d not to accept the *Ketores* offerings of the rebellious men so that everyone would know how G-d abhors rebellion.
4. The fruits of the first three years are prohibited. They are foreign to a Jew and must be rejected. The fourth year's fruit is "uplifted" and must be eaten in Yerushalayim.

2) 12th Day of Tammuz..... 11

1. The 12th-13th of Tammuz: the discourses given after the redemption; the 60th year from the redemption and "nullification by 60" (*bittul b'shi'shim*) — the nullification of all negative existence. Arrogance and the lack of *ahavas Yisrael*. Evil comes out in order to be purified before the coming of Mashiach.
The daily Chumash portion: seeing only good in one's fellow Jew. Chapter 108 in Psalms: every Jew is beloved by G-d.
2. Making Chassidic gatherings in Tammuz. Distribution of charity. Concluding with songs; the Tenth Song to be sung with the arrival of Mashiach.

3) Shabbos Parshas Balak, 14th Day of Tammuz..... 17

1. This Shabbos follows and completes Yud-Bais Tammuz. The liberation of the Previous Rebbe opened a new era for the dissemination of Torah for all Jews, and will lead to the final redemption. 60 years after the liberation all opposing forces to Torah are nullified. In Psalm 108 we read of the salvation G-d gives His friends and the praise we give G-d in front of all the nations. Bilaam's prophecies are related to Dovid, and Mashiach who will be speeded up by *ahavas Yisrael* and Jewish unity. We must emphasize Jewish Education and more Torah.
2. Why does *Rashi* see the "tents of Yaakov" as actual tents rather than families? Why does *Rashi* ignore the gnawing question, "How long?" Bilaam was stingy with his praise of the Jews. *Rashi* assumed that we remain in galus to amass material and spiritual fortune.
3. *Avos* teaches us to cite the source of our teachings. The salvation which was brought by Esther when she told the king of the plot in the name of Mordechai, brought only a partial salvation.

4) 15th Day of Tammuz..... 30

1. The 15th of Tammuz: complete liberation of the Previous Rebbe. The revelation of this day specifically now.
2. End of *Hilchos Klei HaMikdash* — the *ephods* of the *bnei ha'nvi'im*. Increasing *ahavas Yisrael*, at least in action. *Hilchos Biyas HaMikdash*, Ch. 6 — the amount of water in the *kiyor*.
3. Making joyous gatherings, and within the three weeks, in the boundaries of holiness. Learning the end of the *maamar*, *S'u Y'deichem Kodesh* by heart. Distributing *maskhe* for farbrengens. Saying "*LeChaim*."

5) Yechidus, Eve of the 17th of Tammuz..... 42

1. Every Jew is an heir of the Patriarchs and Matriarchs. The holy mission to reveal this within every Jew. Blessings given and resolutions made in a group. *Ahavas Yisrael* seen in the *Chumash* portion: apportioning Eretz Yisrael. Learning Torah and interaction between teacher and student.
2. Yechidus for bar mitzvah boys, bas mitzvah girls and their families.
3. Yechidus for brides and grooms.

6) 17th Day of Tammuz, After Minchah..... 50

1. The special quality of *divrei kivushim* at *Minchah*. The wall of Yerushalayim and *ahavas Yisrael*.
2. The idea of *teshuvah* seen in the fact that the 17th of Tammuz falls on Tuesday, which is "good for the heavens and good for the creations," a transformation from one extreme to the other; *parshas Pinchas* in general; and the daily section relating to dividing the land through a lottery system, which transcends rational considerations.
3. The daily portion of *Rambam*, that even a *temporary* blemish disqualifies a Kohen, and the lesson for one who relies on doing *teshuvah* later on.

7) Shabbos Parshas Pinchas, 21st Day of Tammuz..... 56

1. In Pinchas we see the theme of initial descent for the purpose of eventual ascent — to reach *teshuvah* — this is also the theme of the Three Weeks. Tishah BeAv is on the same day of the week as Pesach. The galus of Tishah BeAv must lead to the ultimate redemption. Enroll Jewish children in Torah camps.
2. Why does *Rashi* (26:5) mention that it was Dovid who said the verse of *Tehillim*, it should be sufficient to cite the source. Dovid's ancestry was questioned, so he knew the importance of establishing pedigree. Zimri is named to show the greater zealotry of Pinchas.
3. The tradition of Torah was passed on from Sinai to all generations. Provide yourself with a teacher and follow his advice.
4. When the *Urim VeTumim* was asked a question the Kohen Gadol stood inside the Holy of Holies. Why does the *Rambam* not describe more of the rules for this procedure?

8) Shabbos Parshas Mattos-Maasei, 28th Day of Tammuz..... 69

1. The theme of Shabbos Mevarchim Av is to be *Menachem* Av — the consoler — to convert the destruction to redemption. During the summer enroll children in Torah camps.

2. *Mattos* — strength in uncompromising principles of Yiddishkeit. *Maasei* — to rise from strength to strength.
3. Exile to a place of Torah eliminates distractions for the serious student and enhances his diligence and success in his studies.
A group of Jews who travel together to a good place increase their *ahavas Yisrael*.
4. During the three weeks: increase Torah study; organize a *Siyum* each day of the nine days; increase charity; intensify prayer.
5. *Rashi* quotes R. Yehudah concerning the rule of *Yovel* — because his opinion will make the rule clearer. Sometimes we must find the correct version in *Rashi* to find the right meaning.
6. R. Yochanan ben Zakkai uses himself as an example of one who studied Torah beyond his minimum requirement to add more “form” to the basic “matter” of his existence.
7. The *Rambam* explains that the Beis HaMikdash was built on the slopes of the Mount and had steps between the rising levels.

9) Shabbos Parshas Devarim, Shabbos Chazon, 6th Day of Menachem Av..... 85

1. On Shabbos *Chazon* we “see” the future Temple; our inner souls see. When we contemplate this “vision” it becomes very real and it brings joy and enthusiasm and speeds the building of the Third Beis HaMikdash.
2. The 5th of Av is the *Yahrzeit* of the *AriZal* who taught that we should all learn the esoteric teachings of Torah. Pesach corrects and converts the tears of Tishah BeAv. On Shabbos *Chazon* we must increase our actions to bring redemption.
3. Did Moshe admonish the Jewish people only before his death? Why does *Rashi* reveal what the Torah conceals? Why does *Rashi* elaborate on the prowess of Sichon and Cheshbon?
4. R. Elazar *Hamudai* (from Modin) knew the mentality of those who were “far away” from the spiritual, and might profane the holy. He also knew the judgment of the heavenly court and prayed that G-d not sit in judgment of the city of Betar.
5. The *Rambam* teaches that when you know that you fear G-d — your respect for the Temple will be greater.

10) 15th of Menachem Av..... 99

1. The 15th of Av is the most glorious holiday of the year. In our spiritual Divine service we must incorporate the aspects of *ahavas Yisrael* and Jewish unity which we glean from this day. Torah emerges as the essential theme of this day.
From this day everyone should accept a new area of Torah study, to give more Tzedakah and have new enthusiasm in mitzvos.

11) Shabbos Parshas Eikev, Chof Menachem Av..... 104

1. The 15th of Av and the 20th of Av reach a state of elevation on this Shabbos. The passing of a Tzaddik, like the communal tragedies of the Jewish people represent a descent which must lead to ascent. The wood donation of the 20th of Av had the strongest aspect of *ahavas Yisrael* and Jewish unity.
2. The presence of the children of Camp Gan Israel at the *farbrengen* intensifies the joy and thanks is extended to all who helped in arranging the visit.
3. When the Torah uses the term “if” it usually introduces two possibilities. In our portion we find a novel use of this form.
The true *avodah* in all places at all times is prayer — Daniel was the first to show this and Dovid made this idea universal.
4. A *Chatas* (sin) offering must be accompanied by general repentance and specific atonement. So, too, in a person’s Divine service there must be a general approach and specific attention to particulars.

12) Navigating the Sea of Life..... 115

A ship at sea is a fitting metaphor for a soul in its journey through life. The raging waters will not swallow the *Neshamah* when it navigates its way on the lifeboat of Torah and mitzvos.

13) “A Call for Excellence”, Pirkei Avos 5:13-14..... 120

Whatever your present level of Tzedakah and Torah study — you can and must strive to rise to the level of *Chassid* and beyond.

14) Shabbos Parshas Re’eh, 27th Day of Menachem Av, 5747..... 124

1. During Elul the King is in the field, and shows His intrinsic love for every Jew, no matter what his station. The 13 attributes of mercy awaken the attitude of *Ani LeDodi* in the Jewish people which in turn engenders the response from Above — *VeDodi Li*. The third and fourth days of the week represent the concept of descent for the purpose of ascent.
2. The 27th of Menachem Av carries the connotation of purity and should be applied to the vision of *Re’eh*. Even when you are on a high level you must go still higher.
3. *Rashi* explains that when G-d tests us the good results are used to neutralize the arguments of the *Satan*. Sometimes to clarify the plain meaning of a verse *Rashi* must add the Talmudic approach.
The joy of Shemini Atzeres is derived from the verse “be only happy.”
4. Normally the *Mishnah* author cites only relevant sections of Scripture to make his point. Sometimes the extended verse lends more meaning to the *Mishnah*.

15) 1st Day of Rosh Chodesh Elul..... 138

1. The greatness of the unity of Jews brought out more at certain times of the year.
2. *Shemittah*, the third day of the week and the tribe of Levi related to unity. Elul — blowing of the Shofar and a time for accounting.
3. The Rebbe Shlita requesting what questions should not be asked of him.
4. A Jew has the ability to transform the “secular”.

16) Camp Gan Yisrael, Camp Emunah & Day Camps, 2nd Day of Rosh Chodesh Elul 146

The parable of the “King in the field” can be understood by young children and the moral should motivate them to improve their conduct all through the year.

The portion of *Shoftim* also teaches the importance of seeking guidance in everything a child does, and the importance of dedicating one’s mind and home to be a dwelling place for the *Shechinah*.

17) The letter sent by the Rebbe, 18th Day of Elul..... 151

18) Shabbos Parshas Ki Savo, 18th Day of Elul..... 157

1. Chai Elul — adding life and vitality to the service of Elul, especially when it falls on Shabbos and during *Shemittah*.
2. Birthday of the Two Great Luminaries. The difference between the service of the Baal Shem Tov and the Alter Rebbe and their combination. The seven teachings of the Baal Shem Tov heard by the Rebbe Rashab in *Gan Eden*, and why they were revealed only in later generations.
3. In the account of these seven teachings, a) what lesson can be learned from the fact that parts are missing, and b) that women heard only some of the discourses. The Alter Rebbe’s daughter Freida, and how the Mitteler Rebbe heard Chassidus from the Alter Rebbe through her. Chassidus for *alma d’nukva* and *alma d’d’chura*.
4. *Pirkei Avos*, Chapters 3 and 4. Saying the *mishnayos kol Yisrael* and *Rabbi Chananyah* when there are two chapters together.

19) N’shei uBnos Chabad, 22nd Day of Elul..... 164

The custom of gathering at the threshold of the new year affords the opportunity to extend good wishes and blessings to all Jews. Jewish unity reaches a special high during *Hakhel*, during Elul, etc.

In relation to women, Elul carries special meaning through its *mazal* — the young maiden. *Shemittah* and *Hakhel* also have special connotations for women who can make the world a fitting place for the *Shechinah*.

In *Vayeilech* we see that one must advance even after attaining the loftiest state. G-d’s reward to us is a form of *tzedakah*.

20) Shabbos Parshas Nitzavim-Vayeilech, 25th Day of Elul..... 170

1. The blowing of the shofar brings out the unity between Hashem and Jews. This is especially true in a *Shemittah* year.
2. In the month of *Elul* there has to be an accurate accounting. Rosh HaShanah is a time when differences are nullified into one unity. *Shemittah* and *Hakhel* relating to the 25th of Elul and Rosh HaShanah.
3. Saying the phrases “*All Israel*” and “*Rabbi Chananyah*” only once when learning 2 chapters as on this Shabbos.
4. Explaining why *Rashi* has to explain to us why infants were brought to *Hakhel*; connection between today’s lesson in *Rambam* and Rosh HaShanah.

21) Eve of Erev Rosh HaShanah, 29th of Elul..... 187

1. *Erev Rosh HaShanah* as conclusion of the year and the beginning of the next year. 5748: a year of added joy (*tismach*), a year which follows *shemittah*, and a year of *Hakhel*.
2. The lesson from *eruv tavshilin*: the ability of a Jew to affect everyone in his surroundings. The special connection of *eruv tavshilin* to Rosh HaShanah. The lesson from the name of the *parshah*, *Haazinu* — a Jew has the ability to be close to G-d.
3. The lesson from the daily portion of Chumash, “My arrows will disappear.” The daily portion of *Rambam (Hilchos Tumas Ochlin)* and the power of thought. *Hakhel*.
4. Acknowledgement of Rosh HaShanah blessings.