

- 1) 2nd Day of Rosh HaShanah..... 1**
1. Mention of Rebbeim, their teachings, and singing of their melodies. Revelation of the inner aspect affects also the external.
  2. Recitation of Torah verses by children.
- 2) Shabbos Parshas Haazinu, Shabbos Shuvah, 3rd Day of Tishrei, 1st Farbrengen.... 5**
1. Different levels of repentance throughout the year; lofty nature of service of repentance on Shabbos Shuvah — ‘sanctified of itself,’ with delight; lesson from above in regard to helping other Jews.
  2. Lesson from this year’s calendar, when Shabbos Shuvah follows Rosh Hashanah immediately.
  3. Analysis of Rashi’s interpretation of chapter 32 verse 9 of Parshas Haazinu — ‘Yaakov is the chevel of his inheritance.’
  4. Analysis of Rambam, Laws of Entrance in the Sanctuary, chapter 3, law 23.
- 3) Shabbos Parshas Haazinu, 3rd Day of Tishrei, 2nd Farbrengen..... 17**
1. The lesson to be learned from the fact that Rosh Hashanah is celebrated on the same day as in the previous year; the need to proceed to a higher level of service and ultimately to the redemption.
  2. The connection between the melody, ‘And there was a King in Yeshurun,’ with Rosh Hashanah.
  3. The unity of the Jewish people.
  4. The lesson to be derived from the sign of the year — hakaz. The lesson derived from the chof which stands for kisdran, the progression of the months in order.
  5. The lesson derived from the hay which stands for the fifth day of the week.
  6. The lesson derived from the zayin which stands for the Shabbos.
  7. The application of these lessons in regard to our service with others.
  8. The charitable donations to be given; the ten mitzvaim.
- 4) Tzom Gedaliah, 4th Day of Tishrei..... 29**
1. The combination of the influences of a communal fast and the Ten Days of Repentance. The connection between the Fast of Gedaliah and Rosh Hashanah. The postponement of the fast and the influence of the Shabbos.
- 5) Tzivos Hashem, 5th Day of Tishrei..... 34**
1. Reason for rally at beginning of new year — to renew one’s service in Torah and mitzvos, with Ahavas Yisrael.
  2. Lesson from today’s Torah portion — ‘Regarding Levi he said ... They shall teach Your laws to Yaakov and Your Torah to Israel.’
  3. Lesson from conclusion of today’s Torah portion — ‘Regarding Binyamin he said: G-d’s beloved one shall dwell safely by Him’; lesson from today’s portion of Rambam — the animals used for sacrifices must be unblemished and the choicest.
- 6) Eve of 6th Day of Tishrei — After Maariv..... 40**
1. Two types of service — in area of kodshim and in worldly matters; advantage of women over men; increase (connected with the number 20) in the areas of lighting the Shabbos candles, kashrus and family purity — to mark 20th anniversary of passing of Rebbetzin Chana (the Rebbe Shlita’s mother).
- 7) 6th Day of Tishrei — After Minchah..... 43**
1. Auspicious nature of the Minchah prayer; G-d’s fulfillment of the three mitzvos given to women is connected with the redemption.
- 8) Letter sent by the Rebbe, 6th of Tishrei..... 45**
- 9) 6th Day of Tishrei..... 49**
1. Today is a time replete with blessings; Jews, by ‘opening with a blessing,’ add to G-d’s blessing.
  2. Nature of today emphasizes brotherly love and unity between Jews.
  3. Lesson from today — increase in the three mitzvos pertaining especially to women.
  4. All Jews are refugees, since all Jews are in exile; Jews must realize what they lost when they went into exile — and therefore pray feelingly for its return.
  5. Analysis of today’s portion of Rambam — why does Rambam say there are fourteen categories of animals prohibited for the altar?
  6. Analysis of connection between tractates Yoma and Kiddushin.
- 10) Equal Rights..... 64**
- ‘Equal Rights’ is adapted and translated from an address given by the Lubavitcher Rebbe Shlita on the sixth of Tishrei 5745, the 20th Yahrzeit of Rebbetzin Chana, the Rebbe’s mother.
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  2. The service of Yom Kippur: the higher rung of teshuvah, teshuvah characterized by joy.
  3. The relationship between Yom Kippur and Shabbos.
  4. The relationship between Erev Yom Kippur and Erev Shabbos.
  5. Concluding Blessings.

- 12) Yartzeit of Rebbe Maharash, 13th Day of Tishrei..... 76**
1. Jewish unity; the essence of any farbrengen, and in particular a farbrengen held at this time; the importance of deed.
  2. How to achieve unity despite our differences — ‘One’s first impulse should be to go over.’
  3. The three fold bond of Torah, prayer, and charity.
- 13) 1st Night of Sukkos..... 86**
1. Special joy of Sukkos this year when an eruv tavshilin is made; above enhanced by having the ‘Guests’ of Sukkos.
  2. Common theme between Avraham and the Baal Shem Tov — revelation and dissemination of G-dliness in the world; difference between these two Guests — service under adverse conditions (Avraham) and service under beneficial conditions (Baal Shem Tov).
  3. Advantage of Sukkos this year — no rain, allusion of the year 5745, study of Rambam.
- 14) 2nd Night of Sukkos..... 91**
1. The importance of increasing the celebrations of Simchas Beis HaShoeivah.
  2. The connection with the Ushpizin (honored guests) of tonight: the Patriarch Yitzchok and the Maggid of Mezritch; service in one’s place of residence which effects the entire world outside.
  3. Making the street dance.
- 15) 3rd Night of Sukkos..... 96**
1. Connection between second day of Sukkos and third night of Sukkos — the psalm ‘Render to the L-rd, children of the mighty,’ said in the prayers for Welcoming the Shabbos, is the psalm chanted on second day of Sukkos.
  2. Torah is theme common to Yaakov and Alter Rebbe, tonight’s ‘guests’; connection between Yaakov, Alter Rebbe and Sukkos.
  3. Difference between Yaakov and Alter Rebbe — trouble and delight; above alluded to in their names.
  4. Analysis of Rambam, Laws of Daily Offerings and the Additional Offering ch. 10 — the psalm chanted on the first day of Chol HaMoed.
- 16) 4th Night of Sukkos..... 104**
1. The Ushpizen of the fourth day of Sukkos: Moshe and the Mitteler Rebbe. The influence of Melaveh Malkah. The factor they share: unbounded expansion in Torah study.
  2. The contrast between the two: Unbounded expansion both in situations of poverty and of affluence.
  3. The reflection of the above in mystical terms.
- 17) 5th Night of Sukkos..... 112**
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  2. The similarities between the Ushpizin of tonight — Aharon and the Tzemach Tzedek.
  3. The contrast between them.
  4. The service of the Levi'im: explanation of the daily portion of the Rambam.
- 18) 6th Night of Sukkos..... 119**
1. The lesson derived from the Sixth Night of Sukkos and the Ushpizen associated with that night.
- 19) Tzivos Hashem, 6th Day of Sukkos..... 124**
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  2. The lessons to be derived from the present day.
  3. Tzedakah and its association to Sukkos.
- 20) Hoshana Rabbah..... 129**
1. The potential to express unbounded joy in the limited time for Simchas Beis HaShoeivah afforded by Hoshana Rabbah.
  2. The common and contrasting factors of the Ushpizin of Hoshana Rabbah: Dovid HaMelech and the Rebbe Rashab.
- 21) Eve of Simchas Torah..... 135**
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  2. Drawing down the essential joy of Shemini Atzeres throughout the entire year.
  3. The comparison and contrast between the ‘Ushpizin’ of Shemini Atzeres: King Solomon and the Previous Rebbe.
- 22) Day of Simchas Torah..... 151**
1. ‘Mitzvah of the day is joy’ — Jews join the dimension of time (‘day’) — together with G-d; through above service, all matters from Rosh Hashanah to Sukkos are drawn down in a manner transcending all limits — and simultaneously to the lowest levels.
  2. Analysis of which psalm is recited as the Song of the Day on Shemini Atzeres — the sixth or the twelfth; Shemini Atzeres compared to seven days of Sukkos is as the Messianic era compared to now.
  3. Lesson from above — Jews must know that exile is but a temporary situation, and that one can bring about the redemption now.
- 23) Shabbos Parshas Bereishis, 24th Day of Tishrei, 1st Farbrengen..... 158**
1. The concepts of Shabbos Bereishis and Shabbos Mevarchim MarCheshvan both emphasize the transition from service of Tishrei to that of rest of the year; ultimate goal in service is not to elevate the world (service of Tishrei) but to infuse G-dliness into the world (service of MarCheshvan).

2. Above difference between services of Tishrei and MarCheshvan parallels two different sensations in man who performs Divine service; meaning of 'How one acts on Shabbos Bereishis determines the whole year.'
3. Lesson from 24th of Tishrei — Who is a Jew; lesson from fact that Shabbos Bereishis is this year on Isru Chag.

**24) Shabbos Parshas Bereishis, 24th Day of Tishrei, 2nd Farbrengen..... 163**

1. Recital of verses before Hakkafos provides proofs for rejoicing on Simchas Torah; analysis of last verses, 'For Torah shall go forth from Tziyun and the word of the L-rd from Yerushalayim.
2. Analysis of portion of Rambam learned on Simchas Torah — the differences between the sprinklings of blood on the Inner and Outer Alters.
3. Analysis of portion of Rambam learned today.
4. Emissaries should appoint other emissaries.
5. Set study sessions in Torah.

**25) The Letter sent by the Rebbe, Motzaei Shabbos Kodesh, Isru-Chag Shemini-Atzeres-Simchas-Torah, Shabbos Bereishis, Mevarchim Chodesh MarCheshvan..... 175**

**26) Yechidus, Eve of 27th of Tishrei..... 181**

**27) Shabbos Parshas Noach, 2nd Day of Rosh Chodesh MarCheshvan..... 192**

1. Service in the world begins in the month of MarCheshvan; Parshas Noach is read as preparation for above service, since Noach's mode of service teaches how a Jew can influence the world.
2. Lesson from above in a Jew's Divine service — one need not only not fear the turbulent flood waters of the world, but can bring the world to a state resembling the future era.
3. Service in MarCheshvan following Simchas Torah is analogous to the state of the world after Matan Torah; lesson from above — service through Torah study; campaign to ensure that all Jews have regular study sessions in Torah.
4. Analysis of Rashi's commentary on Bereishis 9:12, 'This is the sign of the covenant ... for everlasting generations.'

**28) Shabbos Parshas Lech Lecha, 8th Day of MarCheshvan..... 206**

1. The transition from the season of festivals to everyday life.
2. The importance of Mashpi'im.

**29) Birthday of Rebbe Rashab, 20th Day of MarCheshvan..... 214**

1. The birthday of the Rebbe Rashab is a 'time of surmounting fortune' which invigorates all his followers to increase their efforts in his teachings, to be illuminating lights and to motivate others likewise.
2. The Rashab exhorted his disciples to be soldiers in the, 'wars of the house of Dovid,' to wage a war to neutralize those who 'heap abuse on the footsteps of Mashiach.' The goal of prayer today can be reached by every individual Jew. In the times of the Beis HaMikdash the korban needed a Kohen, Levi and Yisrael.
3. Chapter 125 in Tehillim teaches us that faith must be based on the revealed aspect of the essence of the soul and it will not falter. This must be supported by fear and awe of G-d in prayer and Torah study.

**1) Shabbos Parshas Chaye Sarah, 22nd Day of MarCheshvan..... 1**

- 1... The Shabbos of Chaye Sarah, coming just three days after the 20th of MarCheshvan, incorporates the theme of the birthday of the Rashab. The power of 'ascending fortune' which is revealed in a birthday, magnifies the various aspects of growth by every Jew so that even the most elementary aspects can be elevated to a higher level.
- 2... The mitzvah of giving tzedakah is accepted and practiced by all Jews. The 20th of MarCheshvan should have brought a special increase in tzedakah. Those who give tzedakah discreetly, claiming to "walk humbly," have fooled themselves and misled others. They must realize their mistake and correct their ways.
- 3... The miracle which gave youth and fertility to Sarah and Avraham was all-encompassing and gave an overabundance of life and youth to them and to others.
- 4... The story of the Prophet Yonah is a parable for the descent of the soul into the body and everything that happened to him teaches us a moral lesson in our own service of G-d. Those who deny or scoff at the footsteps of Mashiach may be puppets of the evil inclination in a cloak of false piety.

**2) Shabbos Parshas Toldos, 29th Day of MarCheshvan ..... 22**

1. The essential theme of Kislev is to illuminate the world; special powers granted when Rosh Chodesh — one day -immediately follows Shabbos Mevorchim.
2. Lesson from Toldos; — Yitzchok's blessing; importance of offspring learned from Esav.
3. Explanation of Rashi 25:19, Yitzchok's birth wrought miracles in the entire world.
4. Lesson in Ahavas Yisroel from today's portion in Rambam.
5. A message to mashpi'im urging them to be dedicated to their role and goals.

**3) 10th Day of Kislev ..... 40**

1. The Mitteler Rebbe devoted time and effort to make sure that Chassidus would be disseminated to the widest possible audience.
2. This year the 10th of Kislev occurs on a Tuesday, the day of "ki tov" — "Good to heaven and good to creatures."
3. Ya'akov saw the Divine, face to face. This lofty level is brought down into the six attributes, from Peniel to Penuel.

**4) Shalom Aleichim — Aleichem Shalom ..... 49**

- 5) Shabbos Parshas Vayishlach, 14th Day of Kislev ..... 55**
- 1... The relationship of Shabbos to the preceding days and ensuing days as both benefactor and receiver. In the case of the 10th and 19th of Kislev it effects mutual reinforcement of the “spreading of the wellsprings of Chassidus.”
  - 2... The liberation of the Alter Rebbe and the Mitteler Rebbe are both connected to the verse: “He has redeemed my soul in peace.” The recent emphasis on the establishment of set times for Jews to study Torah will bring the redemption in peace. The “ice” of non-action must be converted to holiness.
  - 3... How can one verse in Torah bear two contradictory interpretations? When one approaches Torah through suffering he can reach the greatest heights, so too, in the case of opposing meaning one may lead to the other.
  - 4... Ya’akov prayed, prepared a gift for Esav and planned for the possibility of battle, all done with the spirit of “that night,” prayer and devotion to G-d.
- 6) Yud-Tes Kislev..... 71**
- 1... We begin with a benediction. To prepare for Moshiach we must reveal G-dliness in the world.
  - 2... Podah B’Shalom means to transform the yetzer hora into a servant of G-d “with peace.” This is the theme of the 19th of Kislev. To bring the aleph of G-dliness into the golus and make “geulah.”
  - 3... Being in golus gives us the opportunity and responsibility to influence the gentiles to observe the Seven Noachide Laws. The mood in our country now, led by the President, is to have a Moment of Silence in public schools, this will bring good results and should be instituted.
  - 4... In our personal spiritual development we must combine our involvement in Torah, charity and prayer as part of the community, in order to accomplish *Podah B’Shalom* — “to redeem peacefully.”
  - 5... Siyum on the Order of the Mishnah. How we must bring unity out of disparity and reach the conclusion of “G-d will bless His nation with peace.”
- 7) Shabbos Parshas Vayeishev, 21st Day of Kislev..... 85**
- 1... This Shabbos follows the two days of the 19th and 20th of Kislev, as such it completes and seals the holiday of liberation of the Alter Rebbe, and accentuates the theme of peace which emerges from unity. Through Torah we bring perfection to the world. A Jew has the responsibility to influence non-Jews to follow the Seven Noachide Laws. By dealing with gentiles in business the Jew has the opportunity to encourage them to keep the laws of Noach. More thought should be devoted to this important matter; this will bring the ultimate redemption.
  - 2... Today is the 21st of Kislev — the day Alexander of Macedonia came to Yerushalayim and Shimon the Just went out to meet him and Yerushalayim was spared. When a Jew must intercede on behalf of his Jewish brethren he must wear the garments of a Jew and openly follow the path of Torah. The Jew must also be in a state of purity when approaching such a mission.
  - 3... Rashi interprets the words “that G-d was with him” to mean that “the Name of G-d was...in his mouth.” Why? This is not the simple meaning of the verse. In previous cases Rashi does not use this interpretation, why here? If saying G-d’s name all the time was so good, why don’t we find the Patriarchs doing it? Answer: In the previous examples it was clear that G-d helped the Patriarchs. Here Potiphar could have thought that some Egyptian deity was assisting Yosef. Therefore Rashi says that Potiphar saw Yosef saying G-d’s name all the time and he realized why he was successful.
- 8) Yechidus, Eve of 24th of Kislev..... 99**
- 9) Kollel Tiferes Zekainim Levi Yitzchok, 26th Day of Kislev..... 105**
- 1... The Chanukah candles teach us that as we grow older we must increase our activities of illuminating the world with the light of Torah and mitzvos.
  - 2... In the Torah portion of the day, the verse: “May the Al-mighty give you mercy...” shows that a Jew has the ability to encourage the branches of government to show kindness and mercy to all who are in need.
- 10) Shabbos Parshas Mikeitz, 28th Day of Kislev..... 110**
- 1... Shabbos Chanukah and Shabbos Mevorchim bring multiple blessings. The Haftarah of this Shabbos speaks of illuminating the world, the quality of the Jewish people and teaching the gentiles the Laws of Noach. Those who would accuse their fellow Jews of being clothed in “filthy garments” are doing the work of the evil inclination, which only shows their own weakness.
  - 2... The time of lighting the Chanukah candles on Friday shows us that when *it is difficult to create light and illuminate the outside we must seek all possible ways to overcome the obstacles and reach the distant outside with the light of Torah and mitzvos.*
  - 3... Our sages stressed the defilement of the oil and the subsequent purification and miracle as the main points of Chanukah. Since the Greeks wanted to uproot our faith in G-d, it is appropriate that the miracle was in an aspect of “tumah” and “taharah” which are inexplicable statutes of the Torah.
  - 4... Although the tribes thought that returning to the Egyptian ruler with Binyamin was just a matter of formality and all would be well, Ya’akov realized that there was potential danger and therefore he prayed for them.
  - 5... The nature of gentleness in women gives them the ability to influence their children and educate them properly.
- 11) Tzivos Hashem, 1st Day of Rosh Chodesh Teves..... 129**
- 1... The importance of the children at a Tzivos Hashem rally as soldiers of Hashem’s army, their mission is to look into the Torah, the book of rules, and learn what their role is every day.

- 2... The order of the day for the soldiers of Tzivos Hashem is to learn from the eighth day of Chanukah, the fact that the rally is on Tuesday and the portion of Torah and Rambam, to increase in illuminating the world with the mitzvah candle and Torah light.
- 3... Torah, prayer and tzedakah build the three pillars to keep the world strong. Distribution of dimes — “Chanukah Gelt” to the children and adults.

**12) 10th Day of Teves..... 137**

- 1... A fast day includes the inner feeling of repentance as well as the physical aspect of not eating or drinking. It thus transforms the pain of fasting into delight. The essence of the 10th of Teves is related to the essence of Yom Kippur. If it brings a movement of teshuvah then all the following fast days will be changed to holidays.
- 2... Because of Yosef’s love for his brothers he treated them with honor and this became his “crown.” Thus, Ahavas Yisroel also gives the ability to the tribe of Gad to provide troops that will conquer Eretz Yisroel physically and spiritually and reveal G-dliness in the world.
- 3... When a Jew commits a sin he removes his soul from the realm of holiness, a form of robbery. This occurs because the G-dly spark is lost. We must find and restore the G-dly spark in all aspects of the world and then our soul, Eretz Yisroel and the Jewish people will be complete.

**13) Yartzeit of Rambam, 20th Day of Teves..... 150**

- 1... The day of the Rambam’s Yartzeit, occurring in the week of Va’eira and a few days before the Yartzeit of the Alter Rebbe, gives us the opportunity to emphasize the importance of studying Mishneh Torah, which is the down-to-earth application of every detail of Halachah. This effects salvation in the world, the theme of a Yartzeit, as explained in Tanya.
- 2... When a disciple is banished to the city of refuge his master is exiled with him. From the Rambam’s approach to this law we learn that even if at some time a student is unworthy, we must assume that the light of Torah will turn him back to do good. The Shechinah which is in exile with the Jewish people will sustain us in the diaspora and will bring us out of the golus.
- 3... The Rambam’s profound discussion of the existence of G-d in Mishneh Torah and the Guide of the Perplexed, can also be applied to redemption from Egypt. Our Patriarchs taught us the principles of the existence of G-d, this was the basis for our redemption out of bondage.

**14. What Is A Jew..... 161**

**15. Shabbos Parshas Va'eira, 26th Day of Teves..... 172**

- 1... The month of Shevat has a special connection with Yosef, the theme of Yosef and Shevat is to transform the ‘other’ into a ‘son.’
- 2... A second theme of Shevat is its association with the acrostic of G-d’s name, in the verse, “Homer yemirenu vehaya hu.” Going out of the precincts of holiness, and finding the ‘other’ *who must be ‘switched’ back to a ‘son.’*
- 3... In answer to those who question “What is the use of a one-time mitzvah?” Results will come sooner or later.
- 4... Why does Rashi not consider the miracle, that Aharon’s staff swallowed the other staffs, as a double miracle? Explanation of two types of miracles: permanent and temporary.
- 5... The first principle of the existence of G-d is connected to “I always place G-d before me.” Every effort must be made to implement the “moment of silence” in all educational institutions.

**16) Shabbos Parshas Beshallah, 11th Day of Shevat..... 193**

- 1... The previous Rebbe often quoted the aphorism, “to live with the times,” the weekly Torah portion. To ‘live’ means to appreciate the vital importance of Torah daily.
- 2... A remarkable aspect of the Manna -everyone received the exact same amount and it tasted like ‘dough with honey.’ The Nassi of our generation has given spiritual nourishment to all.
- 3... The previous Rebbe had two names: Yosef and Yitzchok. Yosef — to add another son, and Yitzchok — to make Jews happy.
- 4... Attracting another son to G-d, must be done with joy. While making Jews happy seek means of uplifting them.
- 5... Why were Edom and Moav panic-stricken, while the other nations were angry. Jealousy brings panic, intolerance — anger.
- 6... Machon L’Yahadus trains young Jewish women to assume their traditional role as ‘foundations’ of the Jewish home.
- 7... This year is the 36th year since the passing of the previous Rebbe, including: revelation, fullness and perfection.

**1) 15th Day of Shvat, Rosh HaShanah for Trees..... 1**

1. A Jew must become “alive” and grow”; from the moment he opens his eyes in the morning there must be the element of pleasure in his Divine service.
2. G-d gives every Jew the potential, and we must reveal the actual presence of holiness in everything. In the end we will “share the profits,” meanwhile G-d must give us all we need to fulfill our goal.

**2) Yechidus, Eve of 17th of Shvat..... 9**

1. The convergence of 10th of Shvat, 15th of Shvat and sixth day of the week, connected with the story of Matan Torah, enhance the Divine service taught by the previous Rebbe and stresses the activities to be done to bring Mashiach.
2. Matan Torah was the bar-mitzvah of the Jewish People and when a child becomes bar-mitzvah or bas-mitzvah he/she experiences a personal Matan Torah.
3. The Midrash compares Matan Torah to a wedding and the Torah and Israel to a groom and bride. There are two interpretations and both emphasize that the theme of marriage should be to illuminate the home and environment with Torah and mitzvot.

- 3) Shabbos Parshas Yisro, 18th Day of Shvat..... 18**
1. This farbrengen introduces the aspect of “chazakah” and gives us the strength to carry out all the good resolutions connected with the directives of the previous Rebbe.
  2. In Yisro we find a connection to the day of Hillula in the aspects of: reaching out, attracting another Jew and refinement of the physical world.
  3. Today we must make the resolution that every month everyone will attract another Jew to Torah increase charity by multiples of 36.
  4. The three portions: Bo, Beshalach, Yisro contain three of the most important events in our history: the Exodus, Matan Torah and the Manna; they all can be understood in terms of, spreading Torah, unity and Ahavas Yisrael.
  5. Proper Jewish custom places men before women. In preparation for Matan Torah when soft words were needed, the women were addressed first; the harsh words were reserved for the men.
- 4) A Coin Of Fire..... 37**
- 5) Shabbos Parshas Mishpatim, Parshas Shekalim, 25th Day of Shvat..... 47**
1. Mitzvos may be grouped as Edos, Chukim or Mishpatim. In our Divine service these three ideas overlap.
  2. The month of Adar adds strength to all aspects of our service of G-d.
  3. In Beshalach we learned that the Jews did not intend to conquer Edom and Moav. In Mishpatim, the promised boundaries included them!? Explanation: four stages in conquest of Eretz Yisrael.
  4. Even a Kohen must leave his Sanctuary service to save a life; one must interrupt even his loftiest to save a Jewish soul. So should remove the wheat from every Jew. activities too, G-d of stone
- 6) Eve of 7th of Adar..... 61**
1. The significance of the seventh of Adar.
  2. The need to praise a storm about Torah study; including one’s own study and the influence of others to that goal.
  3. Moshe’s birth; The spark of Moshe in every Jew.
- 7) Shabbos Parshas Tetzaveh, Parshas Zachor, 9th Day of Adar..... 69**
1. Parshas Zachor establishes a connection between Purim and the seventh of Adar and a synthesis of remembrance with the creativity of chance — goral.
  2. Today being the ninth of Adar commemorates the arrival of the previous Rebbe in America in the year 5700/1940. This day gives us the potential for spreading the teachings of Torah to the Western Hemisphere and then back to the rest of the world.
  3. The seventh of Adar is likewise connected with the portion of Tetzaveh, the seven initiation days of the Kohanim, and the study of Rambam.
  4. The day of Moshe’s birth was a day of light which neutralized any evil effect of a Yahrzeit.
  5. Rashi reminds us not to err and count two hats for the Kohen Gadol and tunics for the common Kohen.
- 8) Mesirus Nefesh/Russian Jewry..... 81**
- 9) Study of Rambam — One Chapter a Day..... 86**
- 10) Tzivos Hashem, 12th Day of Adar..... 91**
1. Children who are the soldiers of Tzivos Hashem must learn from the conduct of the ancient Jewish armies. The “order of the day” for Purim is not to fear Haman — the evil inclination who tries to confuse the Jewish child, but to be firm in Yiddishkeit and faith in G-d.
  2. The Torah portion and Rambam selection of the day teach us that the Jews are different and distinguished from the other nations of the world and that every Jewish child receives the complete Torah as an inheritance from Avraham, Yitzchok, Yaakov and Sarah, Rivkah, Rachel and Leah.
  3. Through Torah, prayer and tzedakah the Jewish child shows the nations of the world how to handle their evil inclination and follow the Seven Noachide Laws which the Torah gave to them.
- 11) Taanis Esther, 13th Day of Adar..... 98**
1. Taanis Esther (Fast of Esther) is Erev Purim — a preparatory day to Purim. By special emphasis on Torah, prayer and tzedakah we also enhance the aspects of Purim. From the daily Torah portion and Rambam section we learn that when the Name of G-d is “hidden” it points to a higher spiritual source and that our inheritance is reaffirmed through our soul powers.
- 12) Purim..... 105**
1. The oneness of the Jewish people.
  2. Ad d’lo yoda — an unbounded commitment to G-d’s service; levels in infinity.
  3. The eternal nature of the Purim holiday; the importance of Jewish education.
  4. The need to correct the problem of MiHu Yehudi.
  5. Spreading the study of the Rambam and celebrations in honor of the Rambam’s 850th birthday.
- 13) Shabbos Parshas Ki Sissa, 16th Day of Adar..... 116**
1. The connection of Purim to the ensuing Shabbos teaches us of the combination of self-sacrifice with pleasure to the point of pleasure beyond feeling!
  2. On this day we can make amends for not drinking on Purim to the point of “not knowing.” Especially soferim rabbis.

3. In the verse "... and called the name," Rashi held that it was G-d called.
4. Moshe had to do all of the details of initiation, including the bathing and dressing of Aharon and his sons. The power of Torah must motivate us to fulfill even those acts which seem to be logical.

**14) Yechidus, Eve of 19th Day of Adar..... 134**

1. Purim teaches us that no matter how dispersed we are, we are still "One Nation." Pesach teaches that even in the diaspora we are free. Today's Torah portion teaches that one's heart must shine with a G-dly light which will strengthen the "Golden Altar" of sacrifice to permeate his entire being in the service of Hashem.
2. The Rambam section studied today teaches that one cannot be convicted by self-incrimination in cases of capital or corporeal punishment. For even the body belongs to G-d and there must be proper witnesses to punish the individual.
3. At birth, every Jew receives the soul which is "truly a part of G-d above," it is **revealed** at the bar-mitzvah, by doing mitzvos.
4. The joy of marriage is the greatest joy and will bring an everlasting edifice and children involved in Torah and mitzvos.

**15) Shabbos Parshas Vayakhel-Pekudei, Parshas Parah, 23rd Day of Adar..... 143**

1. This Shabbos Mevarchim includes many special themes: the revelation of the Shechinah in the Communion Tent, the blessing of the month of redemption, the Shabbos which blesses creation, not to be dismayed by the darkness of galus. "The Jews had light in all their dwellings."
2. The Parah Adumah (Red Heifer) teaches that even one who came in contact with the supreme "tumah" can purify himself.
3. Why does Rashi wait for Shemini to tell us that Rosh Chodesh Nissan was the eighth day of training? When did Moshe burn the two portions of the incense on Rosh Chodesh Nissan?
4. When the month of Adar is doubled, in a leap year, you have 59 days to change sorrow to joy. This year there is only one Adar of 29 days — each day is more than twice as powerful.

**16) Letter Sent by the Rebbe, Rosh Chodesh Nissan..... 161**

**17) Shabbos Parshas Vayikra, Parshas HaChodesh, Rosh Chodesh Nissan..... 166**

1. The portion of Shabbos HaChodesh connects the theme of the new month with the theme of the Pesach Sacrifice. Both convey the concept of Jewish freedom and tell us to do our utmost to bring Mashiach closer.
2. Rosh Chodesh Nissan on Shabbos magnifies the miraculous, and the power is bestowed from above. The Shabbos also prepares us for the ultimate redemption.
3. In teaching the mitzvah of a "korban" for an inadvertent sin, the Torah follows an unusual order. It may be understood in relation to the following mitzvah of the Adjustable Guilt Offering. Rashi tells us that Moshe took time to contemplate his studies to show us how we should learn.
4. During the Second Temple why did they not carry out the prophecy of Yechezkel 45:18? By studying matters of the Third Temple may we merit to see it built, speedily in our days.

**18) Shabbos Parshas Tzav, Shabbos HaGadol, 8th Day of Nissan..... 180**

1. The two aspects of the chapter "HaChodesh — This month ..." are interrelated. The power to influence nature. The existence of a Jew is "Shabbos" and "Holy" and as such he influences the world.
2. The Shabbos before Pesach generates special qualities to every Shabbos preceding a holiday; each one may be called Shabbos HaGadol.
3. The eighth of Nissan recalls the sacrifice of the Prince of Menasheh; connected with Yosef and with the times of Mashiach, when all the Tribes will inherit on both sides of the Jordan. This is the call of, "Mashiach Now!"
4. Rashi leaves us to understand that when the Mishkan was erected Aharon and his sons were commanded to remain inside the courtyard. When it was dismantled they had to stay close by, outside.
5. Rashi lists the Midrashic interpretation before the Aggadic meaning because it may be taken as a true translation, closer to the literal meaning.

**19) Letter Sent by the Rebbe, 11th Day of Nissan..... 1981) Yud Aleph Nissan, 83rd Birthday of the Rebbe..... 1**

1. From the world we see that "G-d is great." Yet, He concealed Himself to allow existence. We can make an abode in the lower worlds for the Shechinah hence, the two levels of blessing "with the Name of the L-rd ... from the House of the L-rd."
2. The reason for this farbrengen? To strengthen the work of Chabad Chassidus and to make a siyum on the Rambam.
3. In the Torah reading of Shemini today, we find the sublimation of the sacrifices. This concept was introduced at Matan Torah and carried on in the Halachos of the Rambam.
4. The tribe of Asher represented the redemption of Israel when all pleasure will be in knowing G-d.
5. The Rambam's life exemplified the principle of helping others even to the detriment of self. This applies to Jew and gentile just as he taught the Seven Noachide Laws for the gentiles.

**2) Yud Gimmel Nissan..... 18**

1. The Yahrzeit of the Tzemach Tzedek.
2. A lesson to be learned from the Tzemach Tzedek in regard to spreading Torah and mitzvos.
3. Reciprocation for the blessings given in connection with Yud-Alef Nissan. Our Country supports the true expression of faith: every session of Congress begins with a prayer to G-d. To army provides chaplains to encourage soldiers to believe in G-d.

**3) Tzivos Hashem, 18th Day of Nissan..... 25**

1. At the seder everything began with the questions of the children. Similarly all aspects of Pesach are connected to the children. Just as the army of Pharaoh was drowned in the sea, the yetzer hora can be subdued and if necessary drowned in the sea.
2. When the Jews left Egypt, on the 18th of Nissan they chased away the messengers of Pharaoh and continued on their way to Mt. Sinai. The Order of the Day is not to listen to the yetzer hora but to be careful in observance of mitzvos.
3. As Pesach is connected to many fours each child will receive four coins, two for tzedakah and two for their own use.

**4) Acharon Shel Pesach, 22nd Day of Nissan..... 33**

1. The Final Day of Pesach adds an additional level of infinite power to the Divine service of Pesach even for one who did not reach his potential during the first seven days.
2. Acharon Shel Pesach has a special connection to spreading the teachings of Chassidus, which is the purpose of the march (Tahalucha) on Acharon Shel Pesach.
3. The custom of drinking four cups on Acharon Shel Pesach was instituted by the Rashab in 5666. "Everything follows the conclusion."
4. The Omer count of this day is seven days — one week. This completes the first cycle of Sefirah — clarification: all of the other words emphasized on this day give special meaning to the Divine service of this day.
5. The Rambam section of Erev Pesach lists the negative commandments and numbers the mitzvos. Why does he state "the first negative command" and why does he not mention the number of rabbinic mitzvos.
6. On Acharon Shel Pesach the surrounding of Yericho began which was also symbolic of the future redemption — the theme of Acharon Shel Pesach.

**5) Yechidus, 25th Day of Nissan..... 50**

1. Although we part, our unity is strengthened by fulfilling the role of making an abode for G-dliness in the world. The Torah portion speaks of the revelation of G-dliness and the increased opportunities provided by Moshe and the Nasi in our generation. Not to be misled by suggestions to enhance Judaism when they come from a contaminated source. Tzedakah.
2. Becoming responsible for mitzvos is a privilege and just as Rashbi rejoiced at the Bar Mitzvah of his son so too every family should rejoice at the Bar Mitzvah or Bas Mitzvah of a child.
3. May the grooms and bride be blessed with an everlasting abode which will be a meeting place for sages.

**6) Shabbos Parshas Shemini, 29th Day of Nissan..... 61**

1. Shabbos Mevarchim Iyar brings the power of springing — from Nissan — in the measured service of Iyar. Just as the Jews sprang up from Egypt to receive the Torah so too can every Jew spring up and reach the loftiest levels.
2. The system of teaching the Torah was set by G-d. Sometimes the five-year-old Chumash student does not ask because he sees different levels of study. In such a case Rashi also ignores the question.
3. All efforts should be expended to influence parents to enroll their children in proper Torah — oriented summer camps, where spiritual values are maximized.

**7) Pirkei Avos, Chapter 1 Mishnah 1, Mishnah 12..... 72**

1. The Prophets were chosen to transmit the Torah in the Chain of Tradition because of their moral character and great intellectual ability.
2. Hillel, like Moshe, praises the role of Aharon and shows how it should be connected to Torah. Even one who has the Crown of Torah must go out and encourage the "creature" to come close to Torah.

**8) Shabbos Parshas Acharei-Kedoshim, 13th Day of Iyar..... 78**

1. Acharei: descend and be involved in the world, to purify it. Kedoshim: abstain from worldly enterprise. Acharei: Tzaddik. Kedoshim: baal-teshuvah. Acharei-Kedoshim: the finite with the infinite. Normal mitzvos with sacrifice.
2. The yearzeit of Rabbi Yisrael Aryeh-Leib, brother of the Rebbe Shlita, occurs this day. The names include the same themes. Yisrael: tzaddik, Aryeh-Leib: baal teshuvah. The Divine service of Tzaddikim must include teshuvah. Combination of both names.
3. The Rambam chooses verses which exemplify the halachos in a simple manner. In the time of the Talmud the way of learning was symbolism and homiletics.
4. Rashi explains that Kedoshim means to rise to greater levels of sanctity by being aloof from the general area of sinful thoughts. Immorality and idolatry need special admonishments.
5. On Pesach Sheni we can make amends for anything we have missed in the study of Rambam and include more people in the study by making more Siyum celebrations.

**9) Pirkei Avos, Chapter 3 Mishnah 3, Mishnah 13-14..... 96**

1. The purpose of Torah is to bring harmony between *G-dliness and worldliness*. These are the three which become united at one table, when words of Torah are spoken. The Rashbi who united the esoteric and exoteric aspects of Torah, can also teach us how to unite these forces in the world.
2. All mankind is beloved by G-d, having been created in His image. This must motivate everyone to serve G-d by fulfilling His commandments. The Jewish people were given a special preciousness, embodied in the G-dly soul and the Torah; they are called children of G-d.

**10) Lag BaOmer, 18th Day of Iyar..... 101**

1. The joy of the Rashbi is the joy of all the Jews, for he actualized his potential to exempt his generation from judgment.



2. The Rashbi, the Rambam and Moshe, our teacher, are all connected through Torah. In waging a mitzvah war the Rambam rules that the siege and battle may be initiated on Shabbos, while in an optional war it must begin at least three days before. In this way we can reconcile Rambam Laws of Shabbos with Laws of Kings.
3. Wherever Jews studied Rambam, celebrations-celebrations should be organized and the lectures should be published and disseminated. More and more people should be encouraged to study Rambam.
4. From today's Chumash section we learn that Lag BaOmer is the conclusion of one phase of attribute and the beginning of another phase. In this sense it functions as a Rosh Hashanah. The admonitions of Emor refer back to the sanctification of Kedoshim. By teaching the children, the parents and teachers attain brightness.

**11) Shabbos Parshas Behar-Bechukosai, 27th Day of Iyar..... 113**

1. The individual theme of this Shabbos Mevarchim has the quality of **newness** and will be discussed first. It includes the preparation for Matan Torah and the ability to effect a new unity that eliminates all confusion. The blessing of the new month started during the era of the diaspora.
2. The general theme of Shabbos Mevarchim. Shabbos brings holiness into worldliness. It then can raise the level of Torah and the Jewish people to rise from the descent of creation. The soul too must rise despite the worldliness and go on to disseminate Torah in the "outside."
3. Rashi comments that the land of Israel may not be sold permanently. Why does the verse seem to give two reasons? Why does Rashi not quote the Sifrei completely? The Jew's ownership of the land is in partnership with the Holy One, Blessed be He.

**12) Pride and Humility..... 127**

**13) Convention of N'Shei uBnos Chabad, 28th Day of Iyar..... 132**

1. The diversity of the Jewish people can enhance their unity and engender a greater blessing from G-d. Jewish women, who are meticulous in caring for the physical and spiritual beauty of their homes, can see how everything which G-d does is for a good purpose. Shabbos is the crown of the week, Friday prepares for Shabbos; the Jewish woman creates the holiness and honor of Shabbos.
2. The Jewish family is so special that G-d commanded Moshe and Aharon to count the Jews. Education of Jewish children is special and entrusted to the Jewish mothers.

**14) Tzivos Hashem, Rosh Chodesh Sivan..... 140**

1. The Order of the Day is to prepare for Matan Torah with unity and Ahavas Yisrael just as the Jews camped near Mt. Sinai "as one person with one intention." The children are the guarantors for Torah and when they prepare for Torah with joy, G-d gives us the Torah with joy.
2. In the desert the Jews were divided into four camps but were united by the Sanctuary in their midst. By surrounding the Mishkan they were commanded to guard it. We must learn to guard and protect our heart-Sanctuary and home-Sanctuary by careful observance of Torah and mitzvos.
3. The law of not traveling on Shabbos teaches us that a Jew must always be close to the "Jewish camp," which surrounds the Sanctuary and is protected by the clouds of glory.

**15) Erev Shavuos, 4th Day of Sivan..... 145**

1. The Torah was given to the Jewish people in the wilderness to show that the article — Torah — is free to all who wish to study, and the person must be humble in order to receive Torah. Anyone who is truly sincere can come close to G-d — to the level of Holy of Holies.
2. The law of Eruv Tavshilin — in today's Rambam portion — teaches us an important lesson in Ahavas Yisrael — even before Yom-Tov starts one must already think about and prepare for his guests. His Yom-Tov meal will not be a holiday feast unless he invites the less fortunate to his table. This thought goes so far that he announces that his Eruv is for everyone.
3. The mitzvah of tzedakah must be increased proportionally when there is a Shabbos followed by a two-day holiday. Shammai chased the potential converts to Hillel causing them to accept Torah through a dual approach — "Turn from bad and do good."

**16) Shabbos Parshas Bamidbar, 5th Day of Sivan..... 152**

1. On Shabbos, Erev Shavuos, the main theme must be "Shabbos for itself." From the Torah we learn that even in a wasteland a Jew must live according to Torah, with joy.
2. The Holy Ark was covered when it was transported, which exemplified the idea of making a dwelling place for the Shechinah in the lower worlds, in the time of galus.
3. The title page must be counted as the first page of Gemara Sotah in order to have 49 pages. Chanah's inner intention was pure and her thought would have been corrected by teshuvah.
4. R. Yosef was on the lofty level of Sinai and yet he was very humble. R. Nachman had a "mazel" which pushed his nature to strange actions, yet he controlled it. For this reason they advised the reciter of the Mishnah not to include "humility" and "fear of sin" in the lost attributes.
5. The last mishnah of Pirkei Avos ignores Torah. But an earlier mishnah says, Kavod is Torah; Torah is everything.
6. Two systems of counting. The census not enumerated, but conducted all the time by G-d, Himself, because He loves the Jews, and the official census conducted by the leaders of the Jews. We too must reciprocate by following G-d's will.

**17) Shavuos..... 169**

1. The liturgy of the holiday Amidah uses the terms simchah and sasson. Usually these terms refer to revealed and hidden joy. When we analyze these terms we see that each also has aspects which the other lacks and they complement each other. The terms moadim, chagim and zemanim also express the different inner and revealed aspects of the festivals. Matan Torah innovated the potential for G-dliness to infuse the corporeal world.
2. The teachings of Moshe, Dovid and the Baal Shem Tov may be found in today's Torah sections. In the first chapter of Shaar HaYichud (Tanya Part II) we see the different degrees of creative radiation from the infinite Ein Sof — and the Holy One, Blessed be He, yearns to dwell in the lower worlds. This is effected through the Torah and mitzvos performed by man in the physical world.
3. In today's Torah section we read of the census of different Levite clans and what parts of the Tabernacle they carried. A Jew's Divine service follows several stages, but the first is the avodah of general bittul (self-nullification). In Tehillim we read of the longing of the roe deer for water. It is analogous to the longing of the Jewish souls in the galus for G-dliness. We must long for Mashiach every day.

**18) Yechidus, 10th Day of Sivan..... 185**

1. Parting after spending the festival of Shavuot together.
2. The lessons that can be derived from the day's portions of study.
3. Concluding blessings.

**19) Shabbos Parshas Naso, 12th Day of Sivan..... 190**

1. Each year Matan Torah is reenacted and the tumultuousness returns. Now we have the power to ignore the negative aspects and capitalize on the power of the tumult for good results.
2. You must accept Torah to the degree that it bothers you. When something is unclear it should not let you sleep. Fear of human shame will lead you to fear of Heaven. Motivate a Jew to come closer to G-d by studying Torah.
3. Why did Moshe hesitate to accept the wagons from the Nesi'im? They were too heavy to be carried by people. He thought it would happen by miracle. G-d said, "Take the wagons." We must do all in our power and G-d will add the supernatural ingredient.
4. Moshe was one receiver of Torah to show complete unity. In later generations when one person was capable of knowing all halachah and reasons, he was appointed, if not, the leadership was given to two.

**20) Prisons and Reforms — A Torah View..... 205**

**21) Graduates of Bais Rivkah, 22nd Day of Sivan..... 212**

- \* This gathering expresses Ahavas Yisrael (love of fellow Jews) and unity of the Jewish people. It adds glory to G-d. The month of Sivan also teaches us unity. We can also learn from (A) the third day of the week; (B) from the Torah reading; (C) Tanya; (D) Tehillim and, (E) Rambam.
- \* Jewish girls have the special mission to prepare themselves to establish Jewish homes. They bring G-dliness into the home and make it a dwelling place for the Shechinah. Their training must include educational work with small children.
- \* Through toil you will express your devotion to Hashem. \* In teaching children use the story framework. \* The problem child should be motivated to do more good. \* Girls have the quality of sanctification from birth.

**22) Shabbos Parshas Shelach, 26th Day of Sivan..... 220**

1. The last Shabbos of Sivan effects an elevation in all aspects of the month of Matan Torah. Even the past can be changed. "The sins are converted to merits."
2. Why are we told all the tragic aspects of the month of Tammuz? — in order to convert them to good: The quality of "light out of darkness." By knowing the bad details we take precautions for the present and future not to commit the same mistake again.
3. A Jew must "send out," and go out, to help other Jews and thereby also raise himself. The guests who have come here should find the spiritual goals they came for.
4. Question: If Moshe prayed for Yehoshua not to fall in with the counsel of the spies, he must have suspected them, why did he let them go? Answer: They really were honorable men but had the **potential** to mix their own opinion into the report. They also thought they were not worthy of the miracles needed to conquer the land. **I)**

**Shabbos Parshas Korach, 3rd Day of Tammuz..... I**

1. The third of Tammuz commemorates the first stage of liberation of the Previous Rebbe. At the time, however, it was thought that he was being transferred from prison to exile, which was a worse punishment in many respects. In his prayer on the train platform that day the Rebbe expressed his association with all Jews and his hope for G-d's salvation.
2. It was the third of Tammuz when Yehoshua stopped the sun at Giv'on. The earth receives beneficial influence from the sun and moon. The movement of the sun represents its praise and obeisance to G-d. By commanding the sun to be "quiet" (dom) Yehoshua stopped the sun and proved his power over all the forces of nature. The Jewish army could then defeat the enemy.
3. The Kohanim as well as the Levi'im did not receive a portion of Eretz Yisrael. The Levi'im received their share of tithes from the *Jews* as a payment for their service in the Temple. The Kohanim received their share from *G-d*, from the elevated offerings which the Jews consecrated for the Temple.
4. The third of Tammuz carries the theme of Jewish unity. When Jews gather from many distant places to strengthen Torah etc., this is true Jewish unity. Women should be careful to study all the halachos pertaining to them, as well as Chassidic philosophy — to know G-d and serve Him with love and fear.

- 2) **Pirkei Avos, Chapter 4 Mishnah 1..... 14**  
 Banish all hesitation and learn from the loftiest of teachers for you view all Torah and mitzvos as Edos — testimony — you see and accept and follow. In this manner you can be the true student!
- 3) **Shabbos Parshas Chukas, 10th Day of Tammuz..... 18**  
 1. Shabbos Mevarchim blesses the days of the coming week, including the special days. The Tehillim we read today speaks of redemption. Today we can intensify our activities in spreading Torah and Yiddishkeit.  
 2. When we speak of *Statutes* in Torah it demands observance transcending reason. Usually a Jew has the liberty to choose good or bad. When a mitzvah is a Chukah, then the nature of the Jew does not question; this is easier for the average Jew.  
 3. On the Tenth of Tammuz Noach sent out the raven to see if the earth had become dry. He did not wait for G-d's command and tried to speed things up. We too try to speed the coming of Mashiach by proclaiming "We Want Mashiach Now."  
 4. Why does Rashi explain the root of the name Eeyay Ha'avarim? When we know the meaning of the word we have a question on why they camped there.  
 5. Why did Calev and Yehoshua not carry back fruit of Eretz Yisrael? How was Calev able to convince the other spies that he was with them, if he did not carry fruit? Moshe only asked for special exotic fruits which would have amazed the people.
- 4) **Pirkei Avos, Chapter 5 Mishnah 9..... 32**  
 The punishment of exile comes for the sins of idolatry, incest, murder and not observing the fallow (Shemitah) year. The Previous Rebbe's exile must also be related to those sins. Communal exile is worse than individual exile and can atone for these sins — the Tzaddik's suffering atones for the sins of all generations.
- 5) **12th Day of Tammuz..... 37**  
 1. "We begin with a benediction" and bless each individual as well as the entire community. Just as the building materials are combined to form a "House" so the Name of G-d is the source of blessing and brings unity and blessing.  
 2. When the previous Rebbe was arrested he showed that he was not afraid, nor intimidated by his tormentors. This teaches every Jew to remember that the galus has no power over us and that we must reassert our essential existence, and then we will be free. This is true even in a good society.  
 3. The main area of denunciation of the Rebbe related to education of small children. The liberation gives new strength and a guarantee of success. The children of those who were educated then, are here in this gathering now — true success! The summer should see more Torah study among school children.  
 4. The previous Rebbe was involved, as leader, to go to government officials and intercede on behalf of the Jewish community. He went right to the top, and showed actual martyrdom on many occasions. The heir in the lifetime of the father acts as an extension of the father: Shlomo by Dovid; the previous Rebbe by his father.  
 5. Bilaam could say nothing unless G-d put the words into his mouth.
- 6) **Yechidus, Eve of 15th of Tammuz..... 53**  
 1. The parting of those assembled does not imply separation. The importance of Jewish unity.  
 2. The lessons that can be learned from the verse: "From the tops of the rocks, I see him and from the hills, I behold him."  
 3. The influence of the Previous Rebbe in the above context.
- 7) **15th Day of Tammuz..... 59**  
 1. The introduction to the recitation of a *maamar* based on the Previous Rebbe's address "May the L-rd our G-d be with us as He was with our fathers."  
 2. The significance of the Fifteenth of Tammuz.  
 3. Analysis of the daily portion of Chumash and the verse: "He does not look at iniquity in Yaakov,... the L-rd his G-d, is with him and the love of the King is in him."  
 4. A stress on Ahavas Yisrael during the three weeks.
- 8) **Shabbos Parshas Balak, 17th Day of Tammuz..... 65**  
 1. The goal of physical creation is to *reveal* G-dliness to human eyes. Shabbos reveals the delight of creation. Although the logic behind this may be out of our reach we must nevertheless continue in our Divine service and effect the proper results; increase the good resolutions of the 12th-13th of Tammuz.  
 2. Why would the Torah name a portion with the name of an evil person, Balak? In galus there is confusion, the word Balak (B'L'K') has the same letters as Kebail (K'B'L'). But salvation comes out of the trouble. When the 17th of Tammuz occurs on Shabbos the negative aspects are nullified and the fast is postponed.  
 3. Why does the Torah use the present tense when speaking of the Exodus that happened in the past? There is a condition to our liberty — it is the acceptance of Torah and mitzvos.  
 4. When we study the laws of the structure of the Beis HaMikdash, the "construction does not cease." During the "Three Weeks" study should include: Sefer Yechezkel, Mishnayos Middos, and Rambam, Laws of the Temple Structure.  
 5. The rules of Kashrus as presented by Rambam include Torah's laws of nature. In the world of fauna we see how these laws are immutable and thus the Torah is verified and glorified.
- 9) **Pirkei Avos, Chapter 6 Mishnah 2..... 80**

True freedom means not to be beholden to anyone or anything. Only Torah study can bring real freedom, and make a person a *Ben Chorin*. This can only be after receiving the tablets which were engraved with the Ten Commandments — not written — but intrinsically engraved. One essence.

**10) Taanis Nidchah, 18th Day of Tammuz..... 85**

- \* In the undesirable, dark galus there is a flicker of a loftier good — the awesome love of the Holy One, Blessed be He for the children of Israel. Our goal is to reveal it.
- \* A fast day is objectionable, physically and spiritually. Yet, it is a day of grace. When we add Torah, mitzvos and “words of remonstrance,” we reveal the loftiest levels of benevolence.
- \* A fast day connected with the destruction of the Beis HaMikdash reminds us that a person must be involved in those actions which will bring the Shechinah to dwell in his heart and in his home.
- \* The first tablets were broken on the 17th of Tammuz, a catastrophic event. Yet, as a result we received the second Tablets, which revealed the greater and deeper wellsprings of Torah. The letters of the Tablets should be engraved on our soul.
- \* The fast of the 17th of Tammuz is postponed to Sunday, the 18th. Sunday has the quality of *light*, and the 18th has the quality of *life*. It occurs in the week of Pinchas who converted evil into good.
- \* In the Tehillim and Tanya portions of today we also find trouble converted to good. G-d is “slow to anger” in the hope that people will repent. “No one is rejected by Him.” Teshuvah will convert the fast day into a day of happiness and festivity.

**11) Shabbos Parshas Pinchas, 24th Day of Tammuz..... 95**

1. The Blessing of the New Month has a special connection to Menachem Av — to bring “deliverance and consolation.” This blessing is bestowed in Tammuz, the month of liberation of the previous Rebbe. He urged “Immediate repentance — immediate redemption.” Pinchas changed bad to good — the bad of galus will be changed to redemption.
2. The Torah includes the daily sacrifices among the holiday sacrifices. The 12th and 13th of Tammuz was a revealed miracle and all who are associated with the previous Rebbe should celebrate the day.
3. The power to bless comes from above but is attributed to the conduit. Our acts in the finite world influence the infinite.
4. Why does Moshe have to pray to G-d to appoint a proper leader for the Jews? He was told by G-d that his prayer generally helps and he feared that because of the sin of the Golden Calf the merit of the Jews had weakened so he had to pray for them.

**12) Shabbos Parshas Vaeschanan, 16th Day of Menachem Av..... 113**

1. When the Fifteenth of Av occurs on Friday there is a special quality, for the holiday reaches a zenith on Friday and then rises to further perfection on Shabbos. We must increase Torah study, mitzvos and all good matters.
2. Friday is the day which represents the completion of action — *very good* and the Fifteenth of Av is the *very special* holiday. When these two similar themes coincide, we have special emphasis on the aspect of action.
3. The Fifteenth of Av includes two themes: the increase of Torah study and the fullness (followed by decrease) of the moon. But, are these not contradictory? We must increase Torah, and increase humility as a preface to Torah.
4. Why was Moshe zealous to designate the three cities of refuge on the eastern side of the Jordan? And why at this time? Moshe was told he would not enter the Holy Land, and that the Jews would inherit “today,” thus he did not want to lose a mitzvah.

**13) Pirkei Avos, Chapter 3 Mishnah 5..... 129**

Torah study can bring genuine delight. However, as a matter of “special piety,” one should accept the yoke of Torah and advance beyond delight. Having suspended and sublimated his natural tendency, he will then merit, that even the normal “yoke of government and the yoke of worldly cares” will be removed from him.

Rabbi Nechunya ben Hakanah taught us this altruistic lesson and he also added his short prayer, that no offence should occur through him, and he expressed his thanks for his lot.

**14) 20th Day of Menachem Av..... 135**

1. The passing of a tzaddik brings a higher level that could not be reached otherwise. The premature death of R. Levi Yitzchok Schneerson.
2. Despite the high level reached through death, a Jew’s mission is achieved through service with the body. Even seemingly negative situations are also for the good. How the above relates to even gentiles.
3. Growth most apparent in primary years. While adults seek rest at times, children are always active. Using out the summer months by sending children to Torah oriented camps.

**15) Shabbos Parshas Eikev, 23rd Day of Menachem Av..... 146**

1. The 20th of Av (Chof Av) initiated the period of preparation for Rosh Hashanah, the birthday of Adam. In every generation every individual can “fill the world.” The essential aspects of creation are determined 40 days before creation. In our Divine service there should be an increase in enthusiasm in all aspects of preparations for Rosh Hashanah.
2. The fourth day of creation includes the theme of illumination as well as the minimizing of the light. The Baal Shem Tov died on a Wednesday and the Alter Rebbe was freed from incarceration on a Wednesday. When a Yahrzeit occurs on Wednesday we understand that the death of a tzaddik is grievous and yet there is, also, an ascent on the day of Hillula.

- Why does Rashi add the words, “as the *day* on which the Tablets were broken,” when he expresses the tragedy of the death of a tzaddik; and why does he wait for Aharon’s passing to tell us this. The earlier tzaddikim lived much longer by miraculous powers. Aharon was the first generational tzaddik to die within the allocated lifespan of man. Here we see the gravity of the tragedy.

**16) Kollel Tiferes Z’kainim Levi Yitzchok, 26th Day of Menachem Av..... 160**

- \* Jews are united by their essential existence and by their common activities and prayers. G-d gives every Jew all the necessary blessings.
- \* Only Jews have the quality of real “old age.” Our Torah was given to us 3500 years ago. Yet it is new. When we live a Torah life we combine the material and spiritual.
- \* When we live among the nations we must not learn their pagan ways; they should learn from us to follow the Seven Noachide Laws. The laws of maaser teach that before we enjoy the bounty of G-d’s blessing we must share with others who are less fortunate. When we live according to Torah our lives are healthy and rich.

**17) Shabbos Parshas Re’eh, 1st Day of Rosh Chodesh Elul..... 166**

- Likkutei Torah tells a “*mashal*,” parable, about Elul of a king who is in the fields outside the capital city, and greets his subjects with grace and favor. In Elul, too, Moshe ascended the mountain to receive the second Tablets. We should follow these two points — to unite with the king, to rise onto the mountain of Divine service. Also to study the exoteric and esoteric teachings of Torah.
- In the Haftorah of Re’eh we find “*kadkod*” — *k’dain u’k’dain* — as both say”; onyx and jasper; Yosef and Binyamin; Yosef generating from above downwards, and Binyamin rising upwards. Similarly in the portion of Re’eh we find this combination; listening and seeing; Shoftim and Shotrim; the king in the field, and Moshe and rising onto the mountain.
- The city of Yerushalayim is excluded from the laws of the apostate city discussed in today’s portion. Rashi knows this from the verse which connects the “giving” of the land with the “living” in the land. He adapts the words of the Sifri to the plain meaning of the Scripture.
- At this time of school registration you must encourage parents to enroll their children in proper Torah schools. We are in the worst exile and must use every effort to register every Jewish child in yeshivah. This will turn the hearts of the fathers to the children.

**18) Gan Yisrael, Emunah & Day Camps, 4th Day of Elul..... 180**

- During the month of Elul the King is in the field with His subjects, especially the children of Tzivos Hashem. The Order of the Day is to be connected to Hashem. The yetzer tov must be a “judge and policeman” to drive away the yetzer hora.
- The mitzvah of separating challah teaches us that in everything we do, or have, we must first dedicate and uplift a part to Hashem. \*\*\* A Jewish child must be “totally faithful to G-d ...” This will cause the yetzer hora to disappear. When you are *tamim* you are connected to G-d. \*\*\* Hashem protects us as a shepherd and assures us not to worry about tomorrow. Just as G-d cared for you while you were in camp (“green pastures”) He will care for you in the future.
- In the mitzvah of tzedakah, G-d makes us good messengers to give tzedakah to other needy people or institutions. We will conclude with tzedakah and song. The new year will be a year of blessing, etc.

**19) Shabbos Parshas Ki Seitzei, 14th Day of Elul..... 185**

- This Shabbos bestows blessing on the coming day of Chai Elul, with the benevolence it receives from the preceding days of the 11th and 13th of Elul. The Baal Shem Tov traveled far and wide to mingle with the simple Jews and strengthen their faith and encourage them to say: “Baruch Hashem.” The previous Rebbe also went to great lengths to spread the wellsprings to the outside.
- Where do we find the energy to accomplish the illumination of the dark galus? The names of the Rashab and the previous Rebbe will help us. Shalom DovBer — the peace of purifying the material through the spiritual. Yosef Yitzchok — the attraction of the antagonist to be close to G-d and bring delight to his Maker. All in this lower world. It must all be done with enthusiasm. Attitude is important.
- Rashi, unlike the Gemara and Sifri, uses a simple logic to deduce that the person referred to in the verse: “When you come ... you may eat ...” is the laborer and not a passerby. We see this from the way Rashi cites the words of the verse.
- The moral lesson conveyed here is formidable. A Jew must use both the regular approach to Divine service as well as the path of delight. G-d wants both. Pleasure and delight are integrally included in the purpose of creation.

**20) The Letter sent out by the Rebbe,  
4th Day of the Week, Sidra: Savo El Ho’oretz, Chai Elul..... 200**

**21) Tehillim/Tzedakah..... 207**

Reciting Tehillim has been the age-old prescription to ward off evil decrees and pray for G-d’s continuous blessings. Tzedakah is the Jewish expression of care and love for the needy and poor. The merit of tzedakah protects the Jewish people. Combine the two and you have a powerful pair for protection.

**22) The Two Great Luminaries, 18th Day of Elul..... 212**

Among the prominent days of the year which commemorate important events in Chassidic history there are several dates which recall multiple events in subsequent generations. Yud-Tes (the 19th of) Kislev is the Yahrzeit of the

Great Maggid as well as the day of liberation of the Alter Rebbe. Chai (the 18th of) Elul commemorates the birthday of the Baal Shem Tov as well as the Alter Rebbe.

These great Torah luminaries provide a model for us to emulate in our activities of “Disseminating the Wellsprings of Torah to the Outside.”

**23) Shabbos Parshas Ki Savo, Shabbos Selichos, 21st Day of Elul..... 218**

1. Shabbos has a connection to Selichos and the Selichos has a connection to Ki Savo, witness, the term, “Shabbos Selichos.”  
The purpose of the “*Tochechah*” of Savo is to be transformed into blessing. This is also the true inner meaning of Selichos to draw out the ultimate good. The root of the word Selichos has the numerical equivalent of 98, equal to the number of curses in Savo. The evil must be converted to good.
2. This Shabbos follows Chai Elul, which emphasized the dissemination of Chassidus. Kehot will announce a “sale” on its publications from Chai Elul till Shabbos Bereishis. Every Jew must fulfill the mission he has been given.
3. Rashi tells us that the “Nasi is the whole.” This classic role related both to physical and spiritual matters. The Baal Shem and Alter Rebbe shared this facet. They differed in the path of attachment evoked in their followers and adherents. The Baal Shem awakened the essence of the Jewish soul on a transcendental level, the Alter Rebbe, through Torah, influences the immanent powers of the intellect.
4. Why does Rashi add the words “In your eyes”? Torah must be fresh and new in every area of experience and in every human sense. The sense of vision captures the entire picture at one sighting, similarly the Jew has the ability to find freshness every day in Torah.

**24) Tzivos Hashem, 24th Day of Elul..... 232**

1. The Order of the Day in the month of Elul is to remember that the King is in the field, and He sees how the soldiers of the Army of Hashem act properly even when they are in the field. From the Torah portion we learn that we must stand firm in our good resolutions for the new year and chase away the foolish yetzer hora.
2. Tuesday teaches us to be good to heaven and good to people. Today’s Torah section teaches not to follow the ways of the evil nations and that we are responsible for the actions of our Jewish friends. In Tehillim we read of G-d’s kindness which gives every Jewish child the strength to act as a Jewish child should.
3. Some of the coins which you receive should be given to tzedakah which is good for G-d and good for people. Your happiness in doing G-d’s will, will bring to the joy of song.
4. The adults will also be given coins in merit of the children.

**25) N’shei uBnos Chabad, 26th Day of Elul..... 237**

1. Although we are a small nation, we will act with great power and the nations will see our genuine pride and offer us respect.  
When Jewish women dress in modest fashion G-d will increase His blessings.
2. In Elul the “King is in the field.” When the King stands next to you and asks you to do something for Him, you must realize the great zechus you have and act accordingly.
3. In today’s Torah portion we learn of turning back to the Al-mighty with complete heart and soul. In Tehillim Dovid HaMelech tells us: Even a Jew who is lost should not despair for he is bound up with G-d. From the mitzvah of today in Sefer HaMitzvos we learn to uplift our homes and dedicate time every day to make our lives a dwelling place for the Shechinah.

**26) The Letter sent out by Rebbe,**

**Erev Shabbos Kodesh, Sidra: “You are standing firmly this day, all of you”..... 244**

**27) Shabbos Parshas Nitzavim, 28th Day of Elul..... 250**

1. The previous Rebbe related the teaching of the three “shepherds”: The month of Tishrei is blessed by G-d ... empowering the Jews to bless all the other months. By repeating this lesson we increase its power. May it bring all the good blessings.
2. This Shabbos is the 28th of Elul, the day on which the “two great lights” were set in the heavens. On Rosh Hashanah man was created. All living beings were created body and soul together; man was not. First man’s body was formed without life, then G-d breathed a neshamah into the body and he became alive. Man can raise all of the physical world to a higher level.
3. A leap year includes two months of Adar. Halachically, the second Adar can be viewed as an extension of the first or as a new entity. Chassidus teaches that we may learn a moral lesson from both theories. A person must serve G-d along the path of the tzaddik, regular and constant accomplishment, as well as along the route of the baal teshuvah, repentance and return.

**28) Erev Rosh Hashanah..... 258**

1. The opening of the farbrengen with blessing.
2. Reciprocation for blessings given.
3. The distribution of tzedakah.