

DAILY TORAH STUDY FOR

וִירָא

VAYEIRA

י"א-י"ז חשוון תשפ"ו
NOVEMBER 2-8, 2025

SAMPLE

חַיֵּנוּ
CHAYENU

Chayenu, a subscription-based weekly Torah publication, designed specifically for the English speaking community, facilitates the learning of the daily Torah study cycles of Chumash-Rashi, Rambam, Tanya and much more, in a practical, convenient and portable format.

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WHAT'S IN MY CHAYENU

לזכות אחד מאנ"ש וכל משפחתו שיחיו

Say little, do much (Avot 1:15).

Dear Chayenu Learner,

Here are some ideas you will learn about in this week's Chayenu.

- The Torah portion opens with G-d visiting Avraham on the third day after his circumcision, when he wasn't feeling well. We read how Avraham was sitting outside his tent, waiting for travelers with whom he could act kindly by inviting them into his home.

This is undoubtedly a lesson for us in how our kindness and hospitality must look. Although we will never be like Avraham, who was the spiritual embodiment of the Attribute of Kindness, we must still give it all we've got. See the Chassidic Story section (p. 199) and the Likkutei Sichos section (p. 195). [See also the Halacha section, which discusses visiting the sick via phone, (p. 181).]

- The Haftarah shares a fantastic story about how Prophet Ovadiah's wife was bereft of everything and the advice Prophet Elisha offered her to regain her footing. In a private audience, the Alter Rebbe used this story as a metaphor to encourage his disciple in his passion and connection to G-d, despite feeling numb to it. This lesson is incorporated into the commentary of the Hafatarah section (p. 68).
- In a most fascinating letter, the Alter Rebbe consoles the students of the Chassidic master Rabbi Menachem Mendel Horodoker on his passing. In this letter, the Alter Rebbe explains how a tzadik's life was never physical, and how the tzadik's blessings continue even after his passing, and perhaps in a greater manner than before, ensuring material blessings and spiritual growth. We begin learning this letter in Monday's Tanya study (p. 88).
- In the daily study of Rambam's Mishneh Torah (Monday, p. 118), we begin a new set of laws, the Laws of Inheritance (*nachalos*).
- In the Geulah section, we begin a new topic, focusing on Moshiach's pursuit of justice and equity (p. 168).
- In the Rebbe Responsa section (p. 197), we begin the topic of Torah and Science, their interplay, the truths that Torah presents, and what the sciences contribute.

With blessings,

Rabbi Itzick Yarmush

Chayenu Editor

PARSHA SNAPSHOT

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ולע"נ מרת אסתר ב"ר יצחק ליטשקאווסקי
שחינה מתוך מסירות נפש בבהמ"צ וזכתה לגדל דורות של
חסידים נבל"ע י"ב תמוז מנ"כ נחלת הר חב"ד

לע"נ החסיד ר' שמעון ב"ר ישראל ליטשקאווסקי
עמד על גחלת היהדות בבהמ"צ מתוך מסירות נפש נפטר בדמי
ימיו י"ט כסלו מנ"כ בסאמרקאנד

BY **NOCHUM AHRON & CHAYA** שיחיו **LITKOWSKI**

ולזכות ילדיהם: שמעון שיחיו, זושע אלכסנדר ורעייתו שיחיו, ישראל רעייתו ומשפחתו שיחיו,
פערל צירל בעלה ומשפחתם שיחיו, ראשע רוזא שתחיו.

Transcendent Infinity



The name of this *parashah*, *Vayeira*, means "He appeared," referring to how G-d appears to Abraham as the *parashah* opens, near Hebron, three days after his circumcision. Although the events in *parashat Vayeira* seem quite similar to, or even repetitions of, the events in the preceding *parashah*, *Lech Lecha*, the fact that they are all subsumed under the name *Vayeira* indicates that Abraham was elevated to a much higher level of Divine consciousness and living by having been circumcised. Inasmuch as circumcision expresses the notion that obstacles to Divine awareness have to be removed, it follows that we too, whenever we decide that despite our achievements we still have much work to do on ourselves, and take upon ourselves the task of further self-refinement, we

thereby ascend to a higher level of Divine consciousness, just as Abraham did.

The *parashah* continues to chronicle the events in Abraham's life. Three strangers, who turn out to be angels in disguise as humans, pay him a visit and inform him that despite his and his wife's advanced age, they will soon be blessed with their son and heir.

G-d then informs Abraham that he is about to destroy the city of Sodom and its four neighboring cities on account of their horrific wickedness. Abraham proceeds to argue with G-d, begging him to spare the cities on account of whatever righteous individuals may be found in them. G-d agrees, but not enough righteous people can be found in the cities to warrant their rescue.

Two of the angels who visited Abraham proceed to Sodom in order to save Abraham's nephew Lot and then destroy the city. Lot tries in vain to convince the angels to spare the city, so the angels take his wife and two daughters out of the city as it is being destroyed. Against the angels' instructions, Lot's wife turns back to see the debacle and is turned into a pillar of salt.

Lot's two daughters, mistakenly thinking that all humanity has been wiped out, contrive to have children by their father, and thus become the ancestresses of the two nations of Ammon and Moab.

Once Sodom and its sister cities are destroyed, Abraham moves from Hebron to Philistia, where Sarah is forthwith abducted by Avimelech, the local king. G-d informs Avimelech that Sarah is married and instructs him to release her.

While Abraham and Sarah are still in Philistia, Sarah gives birth their son, whom they name Isaac. As Isaac starts

to grow up, Sarah perceives that Hagar and Ishmael are a negative influence on him and asks Abraham to send them away. Abraham is reluctant, but G-d instructs him to follow Sarah's advice. Hagar and Ishmael wander southward, eventually settling in the Paran Desert.

Impressed with Abraham's Divinely-assisted success, Avimelech makes a treaty with him, after which Abraham opens an inn, which doubles as a center for his religious movement. After 26 years in Philistia, Abraham moves back to Hebron. Twelve years later, G-d tests Abraham by commanding him to sacrifice him. Abraham proves his devotion to G-d by readying the 37-year-old Isaac to be sacrificed, but at the last minute G-d withdraws His command, informing Abraham that in reward for having passed this test Isaac's offspring will be numerous and become a source of blessing for all people. Abraham then hears that a suitable match for Isaac has been born, his half-brother's granddaughter Rebecca.

חומש

CHUMASH WITH RASHI

ספר בראשית – SEFER BEREISHIS

פרשת וירא

PARSHAS VAYEIRA

*The Chumash section is dedicated in honor
of all those who learn Chayenu each day.*

*May we all be showered with open and
revealed blessings in every area of our lives
and may we merit to be with our
Rebbe again immediately!*



WITH LOVE AND APPRECIATION

DAVID & EDA ש"י

SCHOTTENSTEIN

Chumash – The Margolin Edition by Rabbi Binyamin S. Moore
and Rabbi Kalman Michoel Moore
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For more on the importance of learning the daily Chumash with Rashi, visit: Chayenu.org/Chumash

ראשון | FIRST

Daily Synopsis: On the third day of Avraham's recovery after his circumcision, G-d appeared to him, paying a visit to the sick. Three angels disguised as travelling men then appeared, and Avraham hosted them in his tent. They promised Avraham a son within a year.

פרק יח

HALACHA
INSIGHT
P. 181

וַיֵּרָא אֱלֹהֵי יְהוָה בְּאַלְנֵי מַמְרָא וְהוּא יָשֵׁב בְּפֶתַח־הָאֹהֶל בְּחֹם הַיּוֹם:

⌘ The Eternal appeared to Avraham at Elonei, the plain of Mamre, while he was sitting at the entrance of the tent in the heat of the day. ⌘

The
Prom-
ise of
Yitzhak's
Birth

DAILY
INSIGHT
P. 156

ONKELOS

⌘ וְאַתְגַּלִּי לֵיהּ יִי בְּמִשְׁרֵי מַמְרָא וְהוּא יָתֵב בְּתַרְע מִשְׁכְּנָא כְּמִיחָם יוֹמָא: ⌘

RASHI

וַיֵּרָא אֱלֹהֵי. לְבַקֵּר אֶת הַחֹלָה (סוּטָה יד ע"א; תנחומא ישן א). אָמַר רַבִּי חָמָא בֶּר חֲנִינָא, יוֹם שְׁלִישִׁי לְמִילְתּוֹ הָיָה, וּבָא הַקָּדוֹשׁ בְּרוּךְ הוּא וְשָׂאֵל בְּשִׁלּוּמוֹ (ב"מ פו ע"ב):

⌘ [THE ETERNAL] APPEARED TO [AVRAHAM] – in order to visit the sick.¹ Rabbi Chama the son of Chanina said: It was the third day after his circumcision when it is most painful,² and the Holy One, Source of Blessing, came and asked after his well-being.

בְּאַלְנֵי מַמְרָא. הוּא שְׁנָתָן לוֹ עֵצָה עַל הַמִּלָּה, לְפִיכָךְ נִגְלָה עָלָיו בְּחֻלְקוֹ (תנחומא ג; ב"ר מב: ח):

⌘ AT ELONEI, [THE PLAIN] OF MAMRE. It was Mamre who had advised Avraham regarding the circumcision.³ God therefore appeared to Avraham in Mamre's territory.⁴

יָשֵׁב. 'יָשֵׁב' כְּתִיב, בְּקֶשֶׁת לַעֲמוֹד, אָמַר לוֹ הַקָּדוֹשׁ בְּרוּךְ הוּא, שֶׁב וְאַנִּי אֶעֱמֹד, וְאַתָּה סִימָן לְבָנֶיךָ שְׁעִתִּיד אֲנִי לְהִתְיָצֵב בַּעֲדַת הַדִּינִים וְהֵן יוֹשְׁבֵינוּ, שְׁנֵאמַר "אֱלֹהִים נֹצֵב בַּעֲדַת אֵל" (תהלים פב: א):

⌘ – HE WAS SITTING. This word, although read in the present tense and normally written יֹשֵׁב, is written יָשֵׁב indicating the past tense (יָשֵׁב), and suggests that he remained sitting even when he should have stood. He wished to stand up, but the Holy One, Source of Blessing, said to him, "Sit, and I will stand. You will be a symbol for your descendants, that in the future I will stand in the assembly of rabbinical judges while they are sitting, as it says: 'God stands in the assembly of judges'"⁵ (Tehillim 82:1).

פֶּתַח הָאֹהֶל. לִרְאוֹת אִם יֵשׁ עוֹבֵר וְשֹׁב, וְיִכְנִיסֵם בְּבֵיתוֹ (ב"מ פו ע"ב):

⌘ AT THE ENTRANCE OF THE TENT – to see if there was anyone passing by, whom he might invite into his home.

1. The *Gemara* (*Sotah* 14a) learns from here the source of the *mitzvah* of visiting the sick, since we are commanded: "You shall follow [the ways of] the Eternal, your God" (*Devarim* 13:5). Just as the Holy One, Source of Blessing, visits the sick, so should we visit the sick.

2. Cf. 34:25 and *Onkelos* loc. cit.

3. Of the three close allies whom Avraham consulted – Aner, Eshkol and Mamre (see 14:24) – Mamre was the only one who encouraged Avraham to perform the circumcision (*Beresheet Rabbah* 42:8).

4. Although this was the place where Avraham happened to have been when God came to inquire about his health, the fact that the Torah makes a point of mentioning it indicates that it has a particular significance (*Mizrachi* et al.).

5. What is the connection between Avraham, and God's relationship with Rabbinical judges, to the extent that this event should serve as a symbol for future generations (cf. *Ramban* 12:6)? *Maharshal* and *Nachalas Yaakov* explain that on account of the *mitzvah* of circumcision – which was first commanded to Avraham and fulfilled by him with considerable sacrifice, and which distinguishes his descendants from other nations – Avraham's descendants, the people of Yisrael, merited to have God's special legal system whereby Jewish courts are distinguished from others (see Rashi *Shemos* 21:1; *Tehillim* 147:19, 20).

וַיִּשָּׂא עֵינָיו וַיֵּרָא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים
נֹצְצִים עָלָיו וַיֵּרָא וַיָּרֶץ לִקְרַאתָם מִפֶּתַח
הָאֵהָל וַיִּשְׁתָּחוּ אֶרֶצָה:

Avraham looked up and saw that there were three men standing near him. He noticed this, so he ran towards them from the entrance of the tent and prostrated himself on the ground.▼

ONKELOS

ב וַיִּשָּׂא עֵינָיו וַיֵּרָא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים נֹצְצִים עָלָיו וַיֵּרָא וַיָּרֶץ לִקְרַאתָם מִפֶּתַח הָאֵהָל וַיִּשְׁתָּחוּ אֶרֶצָה:

RASHI

כחם היום. הוציא הקדוש ברוך הוא
חמה מנרתיקה שלא להטריחו באורחים,
ולפי שראוהו מצטער שלא היו אורחים
באים, הביא המלאכים עליו בדמות
אנשים (שם):

IN THE HEAT OF THE DAY. The Holy One, Source of Blessing, took the sun out of its sheath⁶ in order not to bother Avraham with travelers, but because He saw that Avraham was upset that no travelers were coming, He brought the angels to him in the form of men.

וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים. אֶחָד לְבָשָׁר אֶת
שָׂרָה וְאֶחָד לְהַפּוֹךְ אֶת סְדוֹם וְאֶחָד
לְרַפֵּאת אֶת אַבְרָהָם, שְׁאִין מִלֵּאךְ אֶחָד
עוֹשֶׂה שְׁתֵּי שְׁלִיחוֹת (ב"ר נ: ב), תִּדְעַ לךְ
שְׁכֵן כָּל הַפְּרָשָׁה הוּא מְזַכֵּר בְּלִשׁוֹן
רַבִּים, "וַיֹּאכְלוּ" (לִקְמַן פְּסוּק ח), "וַיֹּאמְרוּ
אֵלָיו" (שם פְּסוּק ט), וּבְבִשְׁוֹרָה נֹאמַר "וַיֹּאמֶר
שׁוּב אֲשׁוּב אֵלֶיךָ" (שם פְּסוּק י), וּבְהִפְכֵת
סְדוֹם הוּא אוֹמֵר "כִּי לֹא אוֹכַל לַעֲשׂוֹת
דָּבָר, לְבִלְתִּי הִפְכִּי" (לִקְמַן יט: כא-כב), וּרְפָאֵל
שִׁפָּא אֶת אַבְרָהָם הֵלךְ מִשֶּׁם לְהַצִּיל אֶת
לוֹט, הוּא שֶׁנֶּאֱמַר "וַיְהִי כְּהוֹצִיאָם אוֹתָם
הַחוּצָה וַיֹּאמֶר הַמַּלְט עַל נַפְשֶׁךָ" (שם ז'),
לְמַדֵּת שֶׁהָאֶחָד הָיָה מַצִּיל (ב"מ פו ע"ב):

THAT THERE WERE THREE MEN. One to announce to Sarah that she would give birth, one to overthrow Sedom, and one to cure Avraham, for one angel does not carry out two missions. You can see this rule confirmed,⁷ for throughout this passage the angels are mentioned in the plural form: "they ate" (v. 8); "they asked him" (v. 9); whereas concerning the announcement of the birth it says, "I will surely return to you" (v. 10); and regarding the overthrow of Sedom it says, "for I cannot do anything" (19:22), and "that I am not going to overturn" (ibid. v. 21). The angel Refa'el who healed Avraham went from there to save Lot.⁸ This explains what it says: "When he had taken them outside, he said, 'Run for your lives'" (ibid. v. 17), from which we learn that only one was the rescuer of Lot.

נֹצְצִים עָלָיו. לְפָנָיו (תרגום יונתן), [כמו
"וַיַּעֲלֵיו מִטָּה מְנֻשָּׂה" (במדבר ב: כ), אֲבָל
לְשׁוֹן נִקְיָה הוּא כִּלְפֵי הַמַּלְאָכִים:

STANDING (lit.) OVER HIM – means: before him (לְפָנָיו). The verse could have said לְפָנָיו, but עָלָיו (over him), suggesting their superiority, is a more suitable expression to use regarding angels.⁹

וַיֵּרָא. מֵהוּ "וַיֵּרָא וַיֵּרָא" שְׁנֵי פְעָמִים,
הָרִאשׁוֹן כְּמִשְׁמַעוֹ, וְהַשֵּׁנִי לְשׁוֹן הַבְּנָה,

HE NOTICED [THIS]. What is implied by the repetition of וַיֵּרָא? The first has its usual meaning ("he saw"), and

6. Cf. Rashi *Tehillim* 19:5 בהם אהל כהם.

7. Rashi is showing here that one should not think that three angels were required to accomplish each and every mission, but the reason three were needed is because no angel can carry out more than one mission (*Maharshal*).

8. Since the fact that the angel Refa'el healed Avraham is not mentioned explicitly in the Torah (but is learned from *Bava Metzia* 86b and *Beresheet Rabbah* 50:2), Rashi had no source to prove that Refa'el carried out a separate mission here. He therefore brings proof from his subsequent mission. Why, though, was this, itself, not considered two missions? *Tosafos* in *Bava Metzia* 86b (ד"ה הוּא) gives two answers: 1) since the second mission only started after the first was completed, it is considered a totally new mission; 2) healing and saving are correlated concepts and therefore considered like one mission (*Mizrachi*).

9. Even though a similar expression is used in v. 8 – וְהוּא עוֹמֵד עֲלֵיהֶם – regarding Avraham serving the angels, there the use of עֲלֵיהֶם is appropriate, since it is usual for one who serves to be – עַל – next to the person he is serving (*Sifsei Chachamim*).

וַיֹּאמֶר אֲדֹנָי אִם-נָא מִצָּאתִי חַן בְּעֵינֶיךָ אֶל-נָא תַעֲבֹר מֵעַל עַבְדְּךָ: He said to them, "My lords! If you now regard me favorably, please do not pass by your servant."

ONKELOS

וַיֹּאמֶר יי אִם כֻּעַן אֲשַׁכַּחִית רַחֲמִין קֳדָמְךָ לֹא כֻעַן תַּעֲבֹר מֵעַל עַבְדְּךָ:

RASHI

נִסְתַּכַּל שֶׁהָיוּ נֹצְבִים בְּמָקוֹם אֶחָד וְהָבִין שֶׁלֹּא הָיוּ רוֹצִים לְהִטְרִיחוֹ, וְאָף עַל פִּי שִׁיּוּדַעִים הָיוּ שִׁיַּצָּא לְקִרְיָתָם עִמּוֹ בְּמָקוֹמָם לְכַבּוֹדוֹ, לְהִרְאוֹתוֹ שֶׁלֹּא רָצוּ לְהִטְרִיחוֹ, וְקָדַם הוּא וְרָץ לְקִרְיָתָם. בְּבָבָא מְצִינָא (דף פו ע"ב), כְּתִיב "נֹצְבִים עֲלָיו" וְכִתִּיב "וַיִּרְץ לְקִרְיָתָם", כִּד חֲזוֹנוֹ דְּהוּה שְׂרִי וְאָסֵר פְּרָשׁוֹ הֵימְנוּ, מִיָּד "וַיִּרְץ לְקִרְיָתָם":

the second is an expression of understanding: He saw that they were standing in one place and understood that they did not wish to bother him. And although they knew that he would go out to meet them, they nevertheless remained standing in the same place out of respect for him, to show him that they did not wish to give him any trouble, but he took the initiative and ran towards them. In *Bava Metzia* (86b) it says: At first it is written: "they were standing near him"; but then it is written: "he ran towards them" which is apparently contradictory. However, they first drew near and when they saw he was untying and tying his bandages they left him; so immediately "he ran towards them."

וַיֹּאמֶר אֲדֹנָי אִם נָא וְגו'. לְגִדּוֹל שְׁבָהֶם אָמַר, וְקִרְיָאם כְּלָם אֲדוֹנִים, וְלְגִדּוֹל אָמַר "אֶל נָא תַעֲבֹר", וְכִיּוֹן שֶׁלֹּא יַעֲבֹר הוּא יַעֲמִדוּ חֲבֵרָיו עִמּוֹ, וּבְלָשׁוֹן זֶה הוּא חוֹל. דְּבַר אַחֵר, קִדָּשׁ הוּא (שבועות לה ע"ב), וְהִיא אֹמֶר לְהַקְדֹּשׁ בְּרוּךְ הוּא לְהַמְתִּין לוֹ עַד שִׁירוֹץ וַיִּכְנִס אֶת הָאוֹרְחִים (שבת קכז ע"א), וְאָף עַל פִּי שֶׁכְּתוּב אַחֵר "וַיִּרְץ לְקִרְיָתָם", הָאֲמִירָה קִדָּם לְכֵן הִיתָה, וְדָרָךְ הַמִּקְרָאוֹת לְדַבֵּר כֵּן, כְּמוֹ שֶׁפִּרְשְׁתִּי אֶצֶל "לֹא יִדּוֹן רוּחִי בְּאָדָם" (לעיל ו: ג) שֶׁנֶּכְתָּב אַחֵר "וַיִּוֹלֵד נֹחַ" (שם ה: לב), וְאִי אֶפְשָׁר לומר כֵּן אֶלֶּא אִם כֵּן קוֹדֵם גְּזֵרַת מָאָה וְעֶשְׂרִים שָׁנָה. וְשִׁתִּי הַלְשׁוֹנוֹת בְּבִרְאשִׁית רַבָּה (מח: י: מט: ז; ועי' ויק"ר יא: ה):

HE SAID [TO THEM], "MY LORDS! IF [YOU] NOW..." He spoke to their leader,¹⁰ but he referred to all of them as "lords." He asked the leader, "Please do not pass by," and understood that if he would not pass by, his companions would stay with him. According to this explanation the word אֲדֹנָי is not holy, referring to God. Another explanation is that this word is holy, referring to God: He was asking the Holy One, Source of Blessing, to wait for him until he would run and bring in the guests. Although it is written after "he ran towards them," nevertheless the request was made beforehand. Verses are sometimes expressed in this manner, as I have explained concerning: "My spirit will not be in conflict over man" (6:3),¹¹ which is written after "Noach fathered" (5:32), where the only possibility is to say that the decree of one hundred and twenty years preceded the birth of Yefes, the oldest brother¹² by twenty years. Both explanations of אֲדֹנָי are to be found in *Bereshis Rabbah*.¹³

10. The verse thus uses the singular suffix – עֲבָדְךָ and בְּעֵינֶיךָ –

11. See Rashi loc. cit. ד"ה וְהָיוּ יָקִימוּ וְגו', where he states the rule: "there is no fixed chronological order in the Torah."

12. See Rashi 5:32 יָקַח וְגו' וְאֵת חָם וְאֵת שֵׁם וְגו' and 10:21 יָקַח הַגְּדוֹל וְגו'.

13. In our editions of *Bereshis Rabbah* (48:10) only the explanation that אֲדֹנָי is not sacred is mentioned. However, in *Shevuos* 35b are mentioned both opinions of whether אֲדֹנָי here is sacred or not.

יִקַּח-נָא מְעַט-מַיִם וְרַחֲצוּ רַגְלֵיכֶם
וְהִשְׁעֲנוּ תַּחַת הָעֵץ: Let a little bit of water be brought now,
and wash your feet and rest yourselves
under the tree.¹⁴

וְאֶקְחָה פֶת־לֶחֶם וְסַעְדוּ לְבַבְכֶם אַחֵר I shall bring a piece of bread so that you
may satisfy yourselves; afterwards you

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ד' יסבון כען זעיר מיא ואסחו רגליכון ואסתמיכו תחות אילנא: ה' ואסב פתא דלחמא וסעדו לבכון בתר כן

RASHI

יִקַּח נָא. **LET... BE BROUGHT NOW.** This indicates by means of a messenger. The Holy One, Source of Blessing, therefore, repaid his descendants through a messenger,¹⁴ as it says: “Moshe then raised his hand and struck the rock” (*Bemidbar* 20:11).

וְרַחֲצוּ רַגְלֵיכֶם. כְּסִבּוֹר שֶׁהֵם עֲרָבִים
שֶׁמִּשְׁתַּחֲוִים לְאַבְקַּת רַגְלֵיהֶם (ב"מ שם)
וְהִקְפִּיד שֶׁלֹּא לְהִנָּסִים עֲבוֹדַת כּוֹכָבִים
לְבֵיתוֹ. אֲבָל לוֹט שֶׁלֹּא הִקְפִּיד הַקָּדִים
לִינָה לְרַחֲצָהּ, שֶׁנֶּאֱמַר “וְלִינוּ וְרַחֲצוּ
רַגְלֵיכֶם” (לקמן יט: ב):

AND WASH YOUR FEET. He said this thinking that they were Arabs who worship the dust of their feet, and he was particular not to admit any object of idol-worship into his house. Lot, however, who was not particular about this, mentioned lodging before washing, as it says: “stay the night and wash your feet” (19:2).

תַּחַת הָעֵץ. תַּחַת הָאֵילָן (אונקלוס):

תַּחַת הָעֵץ – means: **UNDER THE TREE.**¹⁵

וְסַעְדוּ לְבַבְכֶם. בַּתּוֹרָה בְּנִבְיָאִים וּבְכְתוּבִים
מְצִינוּ דִּפְתָּא סַעֲדָתָא דְּלָבָא. בַּתּוֹרָה
“וְסַעְדוּ לְבַבְכֶם”, בְּנִבְיָאִים “סַעֲד לִבְךָ
פֶת לֶחֶם” (שׁוֹפְטִים יט: ה), בְּכְתוּבִים “וְלֶחֶם
לִבְבִּי אֲנוֹשׁ יִסְעֵד” (תהלים קד: טו). אָמַר רַבִּי
חָמָא, “לְבַבְכֶם” אֵין כְּתִיב פֶּאן אֵלָא “לְבַבְכֶם”,
מִגִּיד שֶׁאֵין יֵצֵר הָרַע שׁוֹלֵט בְּמַלְאָכִים.
(בְּרַאשִׁית רַבָּה) (מח: יא):

[SO THAT] YOU MAY SATISFY YOURSELVES. In the *Torah*, in *Nevi'im* and in *Kesuvim*, we find that bread is the sustenance of the heart: In the *Torah*: וְסַעְדוּ לְבַבְכֶם which means literally “and sustain your hearts”; in *Nevi'im*: “sustain your heart with a piece of bread” (*Shofetim* 19:5); in *Kesuvim*: “and bread sustains the heart of men” (*Tehillim* 104:15). Rabbi Chama said: It is not written here לְבַבְכֶם with two ב's, which refer to the heart as the source of both good and bad imagination but לְבַבְכֶם. This teaches us that evil imagination has no influence on angels.¹⁶ (*Bereishis Rabba*)

14. The *Gemara* (*Bava Metzia* 86b) includes this as an action which Avraham performed for the angels through another person, with the result that God, מִדָּה כְּנִגְדָּה מִדָּה “measure for measure,” recompensed his descendants only through a messenger. Those actions which he performed himself, e.g. “He took butter and milk” (v. 8), were, on the other hand, recompensed directly by God – “I am going to rain down bread for you from heaven” (*Shemos* 16:4).

15. Although usually the word עֵץ refers to wood which has been cut, in the present context, coming after the word תַּחַת “beneath,” it means a tree still rooted in the ground (*Mizrahi*). *Nachalas Yaakov* adds that Rashi draws our attention to the fact that it was a tree because it provided shade and protection for the angels – for which Avraham’s descendants were recompensed by: “He spread a cloud [over them] as a protection...” (*Tehillim* 105:39). This refers to the pillar of cloud that protected the Children of Yisrael in the desert, and thus, by allusion, continues the theme of the first Rashi on this verse (cf. previous note).

16. Rashi on the previous verse explained that Avraham thought that they were Arabs, yet here it seems that he addressed them as angels. *Be'er Basadeh* explains that since he thought them to be Arabs, he addressed them in Arabic or in the Kenaanite language, in which there is no distinction between לֵב and לֵבָב. The *Torah*, however, translated his words in this manner so as to teach us that

תַּעֲבֹרוּ כִּי־עַל־כֵּן עֲבַרְתֶּם עַל־עֲבָדְכֶם
וַיֹּאמְרוּ בֵּן תַּעֲשֶׂה כְּאִשֶּׁר דִּבַּרְתָּ:

may leave. I ask this of you since you have honored me by visiting your servant.” They replied, “You may do exactly as you have said.”¹⁷

וַיְמַהֵר אַבְרָהָם הָאֱלֹהָהּ אֶל־שָׂרָה
וַיֹּאמֶר מַה־רִּי שְׁלֹשׁ סָאִים קִמַּח סֹלֶת
לְוִשִׁי וַעֲשֵׂי עֲגוֹת:

Avraham hurried into the tent, to Sarah, and he said to her, “Quickly prepare three se’ah of flour and fine flour, knead them and make them into loaves.”¹⁸

וְאֶל־הַבָּקָר רָץ אַבְרָהָם וַיִּקַּח בֶּן־בָּקָר

Avraham then ran to the cattle, he took tender, choice calves, and gave them to

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תַּעֲבֹרוּ אֲרִי עַל כֵּן עֲבַרְתֶּם עַל עֲבָדְכֶם וַיֹּאמְרוּ בֵּן תַּעֲבִיד כְּמָא דִּי מַלְיָתָא: וְאוּחִי אַבְרָהָם לְמִשְׁכְּנָא לִוְת שָׂרָה
וַיֹּאמֶר אוּחִי תִלַּת סָאִין קִמַּחָא דְסֹלֶתָא לְוִשִׁי וְעִבְדִּי גְרִיזִין: וְלִוְת תּוֹרִי הָט אַבְרָהָם וְנָסִיב בֶּר תּוֹרִי

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אַחַר תַּעֲבֹרוּ. אַחֵר כֵּן תִּלְכוּ:

אַחֵר תַּעֲבֹרוּ – means: **AFTERWARDS YOU MAY LEAVE.**¹⁷

כִּי עַל כֵּן עֲבַרְתֶּם. כִּי הִדְבַּר הַזֶּה אֲנִי
מִבְּקֵשׁ מִכֶּם מֵאַחֵר שֶׁעֲבַרְתֶּם עָלַי לְכַבֹּדִי:

כִּי עַל כֵּן עֲבַרְתֶּם – means: for this thing I ask of you, since you have honored me by visiting me.

כִּי עַל כֵּן. כְּמוֹ עַל אֲשֶׁר, וְכֵן כָּל כִּי עַל
כֵּן שְׂבִמְקָרָא, “כִּי עַל כֵּן בָּאוּ בְּצֹל קִרְתִּי”
(לִקְמָן יט: ח), “כִּי עַל כֵּן רָאִיתִי פְּנִיךָ” (בְּרַאשִׁית
לג:י), “כִּי עַל כֵּן לֹא נָתַתִּיךָ” (לִקְמָן לח: כו), “כִּי
עַל כֵּן יָדַעְתָּ חֲנֻתִּנוּ” (בְּמִדְבָּר י: לא):

כִּי עַל כֵּן – has the same meaning as: “because,” and similarly wherever כִּי עַל כֵּן occurs in Scripture, e.g. “for (כִּי) this I ask of you because (עַל כֵּן) they have come under the protection of my roof: (19:8); “for (כִּי) it is fitting that you accept my gift since (עַל כֵּן) I have seen you” (33:10); “for (כִּי) she did this because (עַל כֵּן) I did not give her” (38:26); “for (כִּי) it would be good for you to stay since (עַל כֵּן) you are aware of how we camped” (Bemidbar 10:31).

קִמַּח סֹלֶת. סֹלֶת לְעֻגוֹת, קִמַּח לְעֻמִּילֵן שֶׁ
טְבָחִים לְכִסּוֹת אֶת הַקִּדְרָה לְשֹׂאוֹב אֶת
הַזֶּהָמָא (ב”מ פז: ב; פסחים מב: ב):

FLOUR [AND] FINE FLOUR. Fine-quality flour for making cakes, and regular flour for making cooks’ starch to cover the surface of the cooking pot to absorb the scum.

בֶּן בָּקָר רֵךְ וְטוֹב. שְׁלֹשָׁה פְּרִים הֵיוּ, כְּדִי
לְהַאֲכִילָן שְׁלֹשׁ לְשׁוֹנוֹת בְּחֻרְדָּל (ב”מ שם):

בֶּן בָּקָר רֵךְ וְטוֹב – **TENDER, CHOICE** (lit.) **CALF.** There were three calves, so as to feed them three tongues with mustard.¹⁹

angels are not influenced by evil imagination. See, too, *Levush Ha’orah* (1:11), who explains that certain angels do have a measure of free choice, as is apparent from *Bereshis* 6:2 (see Rashi loc. cit. ד”ה בְּנֵי הָאֱלֹהִים, second explanation), though obviously not to the same degree as humans.

17. Rashi is pointing out that the verse should not be understood that Avraham was saying to them: “Satisfy yourselves after you leave,” but its meaning is: “Satisfy yourselves [here], and afterwards you may leave.”

18. See *Sefer Hazikaron*.

19. This was a delicacy of kings and nobles; see Rashi *Bava Metzia* 86b ד”ה לְשׁוֹנוֹת בְּחֻרְדָּל.

הפטורה

HAFTARAH WITH COMMENTARY

VAYEIRA – וַיִּרְא

Excerpted with permission from the recently published **The Book of Haftarot** with an interpolated translation and commentary based on the works of **The Lubavitcher Rebbe**

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2 Kings 4:1–37

TWO OF THE EVENTS DESCRIBED IN PARASHAT VAYEIRA ARE THE DESTRUCTION of the Cities of the Plain and the miraculous birth of Isaac. The ideals of mercy and loving-kindness were the hallmark of Abraham's household, in stark contrast to the fanatic insistence on exacting "justice," no matter how inhumane, that characterized Sodom and its sister cities. Yet, by the time of the miracle of the jug of oil chronicled in this *haftarah*, the Kingdom of Israel had evidently fallen to this Sodomite level of immorality.

The miraculous birth of Isaac is recalled by the second episode in the *haftarah*, the miraculous birth of the son of the woman from Shunem. Indeed, Elisha virtually repeats the angels' promise to Abraham verbatim¹ when promising a son to this woman.² Elisha's assurance of the boy's survival by resuscitating him recalls the Midrash's account³ of how God guaranteed Isaac's survival on the day he was weaned.⁴ The giant Og mocked Abraham for pinning so much hope on Isaac, saying that he could easily crush the infant with his finger, to which God Himself replied that Og would eventually perish by none other than a descendant of Isaac.⁵ Elisha's rescue of the boy from death further recalls how Isaac was "rescued" by God from His decree to sacrifice him.⁶

The miraculous reward for Obadiah's dedication to the prophets and the miraculous birth and resuscitation of the son of the woman of Shunem reminds us that in the merit of our dedication to Abraham's ideals as transmitted to us in the Torah, God will miraculously ensure our personal and collective success in bringing Abraham's mission to its ultimate fulfillment, the messianic Redemption.

COMMENTARY

☞ This *haftarah* chronicles two events in the prophetic career of Elisha. The first takes place during the reign of Yehoram, the 10th king of the northern kingdom of Israel. Yehoram's father, King Ach'av ("Ahab," ruled from 3021 to 3041), fostered idolatry throughout the northern kingdom. Ach'av's evil wife Izevel ("Jezebel") persecuted the prophets and succeeded in killing many of them.⁷ But Ach'av's righteous and wealthy administrator Obadiah⁸ hid many of the prophets from Izevel and supported them financially, borrowing money for this purpose from the king's son Yehoram

after his own funds were exhausted.⁹ After Obadiah's death, his widow pleaded with Elisha to help her pay off his outstanding debts to Yehoram, who was threatening to seize her two children as payment (4:1). Hearing that all she has in the house is a small amount of oil (4:2), Elisha tells her to collect as many empty vessels as she can, shut the door of the house, and start pouring into the vessels (4:3–5). Miraculously, the small jug poured out enough oil to fill all the vessels, allowing her to pay off her debts and live comfortably for the rest of her life (4:6–7).

1. Genesis 18:14. 2. v. 16. 3. *Bereishit Rabbah* 53:10. 4. See Genesis 21:8. 5. See Numbers 21:33–35. 6. *Likutei Sichot*, vol. 5, pp. 331–332.
7. 1 Kings 18:4; 2 Kings 9:7. 8. See the *haftarah* for parashat *Vayishlach*. 9. 1 Kings 18:3–4, 13; *Shemot Rabbah* 31:4.

מלכים ב' 2 KINGS 4

וְאִשָּׁה אַחַת מִנְּשֵׁי בְנֵי הַנְּבִיאִים צָעָקָה אֶל-אֱלִישָׁע לֵאמֹר עַבְדְּךָ אִישִׁי מָתָּ וְאַתָּה יָדַעְתָּ כִּי עַבְדְּךָ הִיָּה יְרָא אֶת-יְהוָה וְהִנֵּה בָּא לִקְחַת אֶת-שְׁנֵי יְלָדָי לִי לְעַבְדִּים:

1 A certain woman – the wife of Obadiah, who was one of the disciples of the prophets – cried out to Elisha, saying, “Your servant, my husband, is dead, and you know that my husband, your servant, feared GOD. And now a creditor – King Yehoram – has come to take my two children to be his bondmen.”

וַיֹּאמֶר אֵלֶיהָ אֱלִישָׁע מָה אֶעֱשֶׂה-לָּךְ? הֲגִידִי לִי מִה-יִשְׁלַח בְּבֵית וְתֹאמַר אֵין לְשִׁפְחָתְךָ כֹּל בְּבֵית כִּי אִם-אֶסוּדָה שְׁמֹן:

2 Elisha said to her, “What can I do for you? Tell me, what do you have in the house?” She replied, “My husband sold everything in order to support the prophets he was protecting from Izevel. Therefore, your maidservant has nothing in the house except for a jug of oil containing only enough oil to anoint one person.”

COMMENTARY

The second event in this *haftarah* takes place sometime later. In recompense for the thoughtfulness of a certain childless woman from the town of Shuneim (4:8–11), Elisha promises her a son (4:12–16), and she is indeed blessed with one a year later (4:17). When the child later falls sick and dies (4:18–21), the woman seeks out Elisha (4:22–25) and implores him to help (4:25–28). Elisha sends his servant Geichazi to resurrect the child, giving him specific instructions to follow (4:29–30). But Geichazi does not follow Elisha's instructions precisely, so he is unable to perform the resurrection (4:31). Elisha then arrives and resurrects the child himself (4:32–37).

The allegorical interpretation of the first episode recounted in this *haftarah* is as follows:¹⁰

א 1 A certain woman (literally: “a woman who was one”): This refers to the Divine soul. The Jewish people are frequently referred to in the prophets collectively as God's “wife”; in particular, it is our Divine soul whose consciousness is constantly focused on God and thus “one” with Him.

Of the wives of the disciples of the prophets: The word “prophets” (נְבִיאִים) can be interpreted to mean Divine “utterances” (נִיבִים). Thus, the Divine soul is a “disciple of,” i.e., uniquely suited to receive, Divine revelation.

Cried out to Elisha: i.e., to God, for the name Elisha (אֵלִישָׁע) means “My God turns,” referring to how God turns His attention to our prayers.

Saying, “Your servant, my husband, is dead”: The word for “my husband” (אִישִׁי) can be read as “the fire of the yud” (אִישִׁי), where the yud signifies Divine wisdom (*chochmah*). The Divine soul cries to God: “My fiery love for God, my ardent desire to surrender my selfhood and be absorbed into absolute Divine consciousness, has died.” As a result of its descent into a physical body and the distractions it

encounters in the course of its mission to refine the material world, the soul often loses its Divine consciousness. Comparing its present state to its former state of spiritual bliss, it feels “deadened,” i.e., desensitized to Divinity, and longs to be resuscitated. This scenario can replay itself in numerous contexts: midday, we can long for the exhilaration we felt during morning prayers; mid-week, we can long for the spiritual bliss we felt on the Sabbath; mid-life, we can look back nostalgically at the time in our youth when we were immersed in the study of the Torah.

“And a creditor has come”: The word for “creditor” (נֹשֶׂה) also means “to forget,”¹¹ and so refers to the human/animal soul, which seeks to make us forget about all things Divine. This aspect of our psyche is intended to tend to our physical needs, but overindulgence easily emboldens it to dominate our consciousness, pushing the voice of the Divine soul further and further into the background.

“To take my two children”: The “children” of the intellect of the Divine soul are its emotions, since we generate emotional responses by mentally focusing on God's reality. The two primary emotions are the love and fear of God (the “son” and “daughter” of the intellect of the Divine soul, respectively).

“To be his bondmen”: The human/animal soul tries to commandeer the Divine soul's love and fear of God, reorienting them into foreign loves and fears – loves for all sorts of material pleasures and fears of the lack thereof.

ב 2 Elisha said to her, “What do you have in the house?” Continuing with the allegorical interpretation of this passage: God, responding to the cry of the Divine soul, asks it, “What faculties remain to you over which the human/animal soul has no power?”

She replied, “Your maidservant has nothing in the

10. *Ma'amarei Admor HaZakein HaKetzarim*, pp. 137–138; *Sefer HaMa'amarim* 5746, pp. 41–42; *Likutei Sichot*, vol. 5, pp. 331–335. 11. See Genesis 41:51.

תהלים

DAILY PSALMS

If you only knew—the Tzemach Tzedek said—the power of verses of Tehillim and their effect in the highest Heavens, you would recite them constantly. (Hayom Yom, Tammuz 24)

From the **Book of Psalms** (Kehot Edition)
Introductions translated by **Rabbi Yosef Marcus**
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DEDICATED IN HONOR OF
RABBI YITZCHOK AND LEAH GNIWISCH

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David composed this prayer while fleeing from Saul. The object of all his thoughts and his entreaty is that God grant him long life—not for the sake of pursuing the pleasures of the world, but rather to serve God in awe, all of his days.

סא 61 א לַמְנַצֵּחַ עַל־נְגִינַת לְדָוִד: ב שְׁמֵעָה אֱלֹהִים
רַבְּתִי הַקְּשִׁיבָה תִּפְלְתִּי: ג מִקְצֵה הָאָרֶץ | אֱלֹהִי אֶקְרָא
בְּעָמֶךָ לְבִי בַּצּוּר־רִוּוֹם מִמֶּנִּי תִּנְחֲנִי: ד כִּי־הָיִיתִּי מִחֲסֶה לִּי
מִגִּדְלֵעִי מִפְּנֵי אוֹיֵב: ה אֲנוּרָה בְּאֶהְלֶךְ עוֹלָמִים אַחֲסֶה
בְּסִתֵּר כְּנֶפֶסִי סֶלָה: ו כִּי־אֲתָה אֱלֹהִים שְׁמַעְתָּ לְגִדְרֵי נֶתֶת
יְרֵשֶׁת יִרְאֵי שְׁמֶךָ: ז יָמִים עַל־יְמֵי־מֶלֶךְ תּוֹסִיף שְׁנוֹתָיו
כְּמוֹד־רֹדֶר: ח יֵשֶׁב עוֹלָם לִפְנֵי אֱלֹהִים חֶסֶד וְאֱמֶת מִן
יִנְצְרָהוּ: ט בֵּן אֲמִרָה שְׁמֶךָ לְעַד לְשִׁלְמֵי גִדְרֵי יוֹם | יוֹם:

David prays for the downfall of his enemies. He also exhorts his generation not to put their faith in riches, since the accumulation of wealth is utter futility.

סב 62 א לַמְנַצֵּחַ עַל־יְדוּתוֹן מִזְמוֹר לְדָוִד: ב אֵךְ
אֶל־אֱלֹהִים דּוֹמִיָּה נִפְשִׁי מִמֶּנִּי יִשְׁוּעָתִי: ג אֵךְ־הוּא צוּרִי
וְיִשְׁוּעָתִי מִשְׁגָּבִי לֹא־אֲמוּט רַבָּה: ד עַד־אָנָּה | תְּהוֹתָתוּ
עַל־אִישׁ תִּרְצָחוּ כֻלְכֶּם פְּקִיר נְטוּי גִּדֵּר הִדְחִינָה: ה אֵךְ
מִשְׁאָתוֹ | יַעֲצֵנוּ לְהַדִּיחַ יִרְצוּ כְּזָב בְּפוֹי יִכְרֹכוּ וּבְקֶרֶבָם
יִקְלֹל־סֶלָה: ו אֵךְ לֵאלֹהִים דּוֹמִי נִפְשִׁי כִי־מִמֶּנִּי תִּקְוָתִי:
ז אֵךְ־הוּא צוּרִי וְיִשְׁוּעָתִי מִשְׁגָּבִי לֹא אֲמוּט: ח עַל־אֱלֹהִים
יִשְׁעִי וּכְבוֹדִי צוּר־עֵזִי מִחֲסִי בָּאֱלֹהִים: ט בָּטָחוּ בּוֹ כָּכֹל־

SUNDAY

11 CHESHVAN – NOVEMBER 2

This psalm tells about the time when Jo'ab, David's general, came to Aram Naharayim for war and was asked by the people: "Are you not from the children of Jacob? What of the pact he made with Laban?" Not knowing what to answer, Jo'ab asked the Sanhedrin. The psalm includes David's prayer for success in this war.

ס 60 א לַמְנַצֵּחַ עַל־שׁוֹשׁן עֲדוּת מִכָּתֶם לְדָוִד לְלַמֵּד:
ב בְּהַצֹּתוֹ | אֵת אֲרָם נַחְרִים וְאֶת־אֲרָם צוֹכָה וַיֵּשֶׁב יוֹאָב
וַיֵּךְ אֶת־אֲדָדוֹם בְּגִיא־מֶלֶח שְׁנִים עוֹשֵׁר אֶלָּה: ג אֱלֹהִים
זָנַחְתָּנוּ פִּרְצָתָנוּ אָנַפְתָּ תִּשׁוּבָב לָנוּ: ד הִרְעַשְׁתָּה אֶרֶץ
פְּצַמְתָּה רֶפֶה שִׁכְרִיָּה כִי־מָטָה: ה הָרְאִיתִי עֲמֶךָ קָשָׁה
הִשְׁקִיתָנוּ יַיִן תִּרְעַלָּה: ו נִתְּתָה לִירְאֵיךָ גַם לְהַתְנוֹסֵם מִפְּנֵי
קִשְׁט סֶלָה: ז לִמְעַן יִחַלְצוּן יִדְרִידֶה הוֹשִׁיעָה יִמְיָנֶךָ וַעֲנֵנִי:
ח אֱלֹהִים | דָּבָר בְּקִדְשׁוֹ אֶעֱלֶה אֶחְלֶקָה שְׁכֶם וְעַמְּךָ סְבוֹת
אֲמַדֵּר: ט לִי גִלְעָד | וְלִי מִנְּשֶׁה וְאֶפְרַיִם מֵעוֹז רֹאשִׁי יְהוּדָה
מַחֲקִקִי: י מוֹאָב | סִיר רֹחֲצִי עַל־אֲדָדוֹם אֲשַׁלֵּךְ נַעֲלִי עָלֶי
פְּלִשְׁתִּי תִרְעַעֵנִי: יא מִי יוֹבִלְנִי עִיר מִצּוֹר מִי נַחֲנִי עַד־
יָדוֹם: יב תִּלְא־אֲתָה אֱלֹהִים זָנַחְתָּנוּ וְלֹא־תִצָּא אֱלֹהִים
בְּצִבְאוֹתֵינוּ: יג הִבַּח־לָנוּ עֲזָרָת מִצּוֹר וְשׂוֹא תִּשׁוּעַת אֲדָם:
יד בָּאֱלֹהִים נַעֲשֶׂה־חֵיל וְהוּא יְבוֹס צָרֵינוּ:



❧ TANYA ❧

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DEDICATED IN LOVING MEMORY OF

ר' אברהם בן יצחק דוב הכהן ע"ה

ABRAHAM PARKOFF OBM

A Truthful & Kind Man

—YARTZEIT, 8 IYAR—

DEDICATED BY HIS SON

A. RICHARD PARKOFF

אליעזר בנימין שיח"י בן אברהם הכהן

AND FAMILY



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SUNDAY

11 CHESHVAN – NOVEMBER 2

The Flow: In the times of Exile, the *Shechinah* is exiled in *kelipat nogah*, and through Torah study one seeks out and elevates the sparks of holiness from the *kelipot*.

In Today's Lesson: Only as long as good and evil are entangled and the *Shechinah* is disguised in *kelipah*, do we need to delve in the part of Torah that deals with right vs. wrong. When redemption is here, it will be all pure and an entirely G-dly pursuit.

The above applies nowadays, when the *Shechinah* is exiled in *kelipat nogah*; hence, the main function of Torah study is to seek out and elevate the sparks of holiness from the *kelipot*. Hence, too, the current concentration on the laws of *issur* and *hetter*, *kasher* and *passul*, and the like.

אָבֵל בְּצֵאת הַשְּׂכִינָה מִקְלִיפֹת
נוֹגָה [נוסח אחר: מִקְלִיפֹת]

אַחַר שְׁיוּשׁוּלָם בִּירוּר הַנִּצְנוּצוֹת, וַיּוֹפְרֵד
הָרַע מִהַטּוֹב וְ"יִתְפָּרְדּוּ כָּל פּוֹעְלֵי אֵין",

וְלֹא שְׁלֵמָא אֵילָנָא דְּטוֹב וְרַע
בְּצֵאת הַטּוֹב מִמֶּנָּה,

But when the *Shechinah* will emerge from *kelipat nogah* [¹or: from the *kelipot*],

after the extraction of the sparks will be completed, and the evil of the *kelipot* will be separated from the good of holiness,² “and all the workers of evil will be dispersed,”

and the Tree of [Knowledge of] Good and Evil (which is of *kelipat nogah* and which prevails during the time of exile) will no longer be dominant because the good will have departed from it,

Kelipat nogah is influential only by virtue of its minimal component of good; as soon as this is extracted, *kelipat nogah* will have no dominion whatsoever.

אֵין — לֹא יִהְיֶה עֶסֶק הַתּוֹרָה
וְהַמִּצְוֹת לְבָרֵךְ בִּירוּרָיו,

כִּי אִם — לִיְחָד יְחֻדִּים
עֲלִיוֹנִים יוֹתֵר, לְהַמְשִׁיךְ אוֹרוֹת
עֲלִיוֹנִים יוֹתֵר מִהֶאֱצִילוֹת,

כְּמוֹ שֶׁאָמַר הָאֵר"י וְכֻוֵּנוּ לְבִרְכָּה.

then people will engage in the study of Torah and in the observance of the commandments not in order to extract the sparks, as in the present,

but in order to bring about the consummation of *yichudim* (“unions” or “marriages” of *sefirot*) more sublime than those which are effected through our present Torah study—in order to call forth more sublime lights, transcending³ *Atzilut*.

This is explained in the writings of Rabbi Yitzchak Luria, of blessed memory.

1. Brackets are in the original text.

2. Psalms 92:10.

3. The word translated “transcending” does not appear in the printed Hebrew text. It has been inserted here according to the emendation of the Rebbe in *Luach Hatikkun*.

והכל — על־ידי פְּנִימִיּוֹת התּוֹרָה,
לְקַיֵּים הַמִּצְוֹת בְּכּוֹנוֹת עֲלִיּוֹת
שֶׁמְכַוְּנֹת לְאוֹרוֹת עֲלִיּוֹנִים כּו'.⁴

Everything [will be accomplished] by means of the *pnimiyut* of the Torah, the esoteric dimension of the Torah, by the performance of the commandments with lofty mystical devotions directed to [drawing down] sublime “lights” [from the Divine Luminary].

כִּי שֶׁרֶשׁ הַמִּצְוֹת הוּא לְמַעַלָּה
מִעֲלֵה בְּאֵי־סוֹף בְּרוּךְ־הוּא

For the root of the commandments is exceedingly high, in the blessed *Ein Sof*, at a level loftier than *Atzilut*.

(וּמָה שֶׁאָמְרוּ רַבּוֹתֵינוּ זְכוֹרֵם לְבָרְכָה
ד' מִצְוֹת בְּמִלּוֹת לְעֵתִיד לְבֹא,"

(⁴As for the statement of our Sages, of blessed memory, that “the commandments will be abrogated in the future,”⁵

הַיְינוּ, בְּתַחֲיִית הַמֵּתִים,

this refers to the era of the Resurrection of the Dead.

אֲבָל לַיּוֹמֹת הַמְּשִׁיחִי, קֹדֶם תַּחֲיִית
הַמֵּתִים — אֵין בְּטֻלָּים).

In the days of the Messiah, however, before the Resurrection of the Dead, they will not be abrogated.)

At that time, the observance of *mitzvot* will draw down to this world even higher levels of G-dliness than those drawn down by the current observance of *mitzvot*.

וְלִכֵּן יִהְיֶה גַם עֵיקַר עֲסֹק
הַתּוֹרָה גַּם כֵּן בְּפְנִימִיּוֹת הַמִּצְוֹת
וְשֶׁמְמִיָּהֶם הַנִּסְתָּרִים.

This is why Torah study will then be mainly directed to the *pnimiyut* (the innermost, mystical depths) of the commandments and their hidden reasons.

אֲבָל הַנִּגְלּוֹת יִהְיוּ גְלוּיִם וִידוּעִים
לְכָל אִישׁ יִשְׂרָאֵל בִּידְעָה
בְּתַחֲלָה בְּלִי שִׁכְחָה,

The revealed aspects of the Torah, however, will be manifest and known to every Jew by an innate and unforgotten knowledge.

Review will thus be unnecessary.

וְאֵין צְרִיכִים לְעֹסֵק בָּהֶם,
אֶלָּא ל'עֹרֵב רַב'

Only the mixed multitude (and not the Jews) will have to toil in these [aspects of the Torah],

שֶׁלֹּא יִזְכּוּ לְמַטֵּעַ מֵאֵילָנָא דְחַיִּי,
שֶׁהוּא פְּנִימִיּוֹת הַתּוֹרָה וְהַמִּצְוֹת,

because they will not have merited to taste from the Tree of Life, i.e., the *pnimiyut* of the Torah and of the commandments.

וְצְרִיכִים לְעֹסֵק [בַּתּוֹרָה]
בְּמִשְׁנָה, לְהַחְיֵשׁ כַּח הַסְּטָרָא
אַחֲרָא הַדְּבּוּק בָּהֶם (עַל יְדֵי
עֲסֹק הַתּוֹרָה. כְּכַת יֵד לִיחָא),

They will [therefore] need to engage [⁶in Torah] in *Mishnah* in order to weaken (⁷by their occupation with Torah) the power of the *sitra achara* that cleaves to them,

4. Parentheses are in the original text.

5. *Niddah* 61b.

6. Brackets are in the original text.

7. This phrase, enclosed in parentheses in the printed Hebrew text, does not appear in some manuscripts.

היום יום

HAYOM-YOM

AN ANTHOLOGY OF APHORISMS AND CUSTOMS ARRANGED
ACCORDING TO THE DAYS OF THE YEAR

COMPILED AND ARRANGED BY THE LUBAVITCHER REBBE IN 5703-4 (1942-3)
FROM THE TALKS AND LETTERS OF THE PREVIOUS REBBE

Translated by **Uri Kaploun** and **Rabbi Eliyahu Touger**

Editor **Rabbi Sholom B. Wineberg**

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DUDDY FARKASH & FAMILY

To Strengthen Our Hiskashrus To The Rebbe נשיא דורנו

SUNDAY

11 CHESHVAN – NOVEMBER 2

יום שלישי יא חשון ה'תש"ד

שיעורים, חומש: וירא, שלישי עם פירש"י, תהלים: ס-סה, תנאי: אהובי...קמו-נס"א.

בתורה אור דבור המתחיל פתח אליהו
(פרשת וירא) בסעיף המתחיל והנה
הצמצום: "שבחינת עינים היא מקור
בחנית כלים", צריך להיות "שהם
בחנית עינים ומקור בחנית כלים".

In (the volume of Chasidic Discourses titled) *Torah Or*,¹ discourse "Patach Eliyahu" (Parshat Vayeira), paragraph beginning "vHinei Hatzimtzum," what reads as "...the aspect of (Hashem's) 'eyes' is the source of *Keilim*, vessels," should be corrected to read "...they are the aspect of 'eyes' and a source of the *Keilim*."²

1. The Hayom-Yom, which was compiled as a daily guide for Chassidim by the Rebbe, occasionally includes corrections to Chasidic Discourses (mostly in Torah Ohr and Likkutei Torah of the Alter Rebbe - known as the Chassidisher Parsha). It seems that the intent of the Rebbe in including these typo corrections in this booklet - which is mostly comprised of Chassidic insights and customs - was to direct one's attention to that particular discourse, and more generally to that weekly study cycle. We will attempt to shed light on the meaning of these corrections, thus making them meaningful in English too.

2. The Ma'amar brings an illustration of eyesight, as a metaphor to better understand an aspect of G-dliness. When one's eyes are closed, the power of vision is fully there, it's just not being activated or expressed. So, it's like in a potential state, but yet very real and existent. Similarly, since the Arizal referred to G-dly energy using the metaphor of "light," it follows that the absence of G-d's light is a void, known as the "Makom Panuy" (empty space). However, just because the light is not shining, doesn't mean it's not present, for ultimately G-d is omnipresent. However, the G-dly energy (light) as it exists within The Source, G-d's Essence is beyond any definition of existence, and must undergo miriads of *Tzimtzumim* (self-contractions) to be able to become like "eyes" i.e. vessels or channels of light.

...וכן בח הרא' שבעין שאם יסתום העין יש לו כח הרא' בשלימות מ"מ לא בא ליד גילוי להיות העין רואה ממש עד שישקח עיניו וכן בח ההילוך שברגל וכוונא בזה בשאר החושים שבכל האברים כו'. ועד"ו יובן למעלה בבחי' הצמצום באור"ם שהאור והגילוי נתצמצם ונתעלם להיות רק בכח המאור ולא בפועל. וה"ו נק' מקום פנוי וחלל לגבי האור שלא נשאר אור וגילוי. ואף שבאמת אינו מקום פנוי לגמרי ח"ו שדרי המאור ממלא את כל החלל. שבמאור עצמו לא שייך צמצום והעלם

שֶׁסְּדוּר הַמִּתְחִיל אֵרְדָּה נָא, בְּפֶסֶקֶי
הַמִּתְחִיל וְהֵנָּה בְּזוֹהַר: "דִּפְרוּשׁ
מִשּׁוֹטְטִים" צָרִיךְ לִהְיוֹת "דִּפְרוּשׁ
מִשּׁוֹטְטוֹת".

לְדִבּוּר הַמִּתְחִיל פֶּתַח אֵלָיו יִשָּׁנָם
הַנְּהוּת מֵאֲדוֹנֵי אֲבֵי מוֹרֵי וְרַבֵּי שֶׁהִתְחִיל
לְכַתֵּבם בְּחוּרָף ר"ב.

The discourse titled "Airda Na," paragraph beginning with "vHinei B'Zohar": the words "the meaning of *Meshotetim*," ought to be corrected to "the meaning of *Meshotetot*."³

There are notes by my father, [the Rebbe Rashab,] on the discourse entitled *Pasach Eliyahu*,⁴ which he began writing in the winter of 5652 (1891).⁵

ח"ו והאור הוא בכח כו'. אעפ"כ לפי שהמשיל האר"ל את הגילוי וחיות הנמשך מא"ם והתהוות ע"ם חכמה בינה כו' בשם אורות שהם כמו אור וזו היוצא משמש ומאיר כו'. לכך קרא להצמצום מה שנכלל האור במאור בשם מקום פגיו שהוא התעלמות האור והתעלמות זו היא העדר האור עד שאינו עולה בשם כלל להיות נק' בשם חכמה ואפי' חכים ולא בחכמה ידיעא כו' (שאינו ניכר מורגש אפי' בכח) עד אחר כמה ירדות והשתלשלות המדרגות עקורים נקודים כו' שפח"עניפה היא מקור פח"פליש שהם בחינת עינים ומקור בחינת כלים להיות עולה בשם התהוות בח' חכים ולא בחכמה ידיעא כו' דהיינו שאו נעשה בח' כח התהוות איזו בח' להיות מקור דמקור לבחי' חכמה כו'...

3. We find two references in Tanach to G-d's providence of worldly affairs, both using the same word, but in one case it is masculine, the other feminine. Divrei Hayomim II 16:9 states: "For the Lord's eyes run to and fro throughout the entire earth" - עִינֵי ה' הָקָה מִשּׁוֹטְטִים - Whereas Zecharya 4:10 states: "the eyes of the Lord are roving to and fro throughout all the earth" - בְּכָל-הָאָרֶץ.

The Zohar teaches that there are both perspectives in Hashem's providence. The female is the Sefira of Malchus and the angels emanating from there, whose mission it is to gather information from earthly happenings, are termed "daughters." This results in an approach of *Din*, judgement.

Whereas, when G-d looks from the Sefirot of Z'eir Anpin, the male perspective, it is one of compassion and kindness. Thus, one can see a particular event in two opposite ways. For example, the reasoning that "man has an evil inclination" is used as a reason to "wipe man from the face of earth" prior to the flood, but also to pardon man's sins, after the flood. Thus, G-d's providence has both perspectives in it.

והנה בוודאי בסבא דמשפטים דק"ו ע"א פ"י מ"ש עיניו משוטטות אליו נוקבין ומ"ש הנה משוטטים אליו דכורין וכ"ה בוודאי ויחי דרמ"א סע"א דפ"ה משוטטים דפ"ה משוטטות הם בתקוני שכינתא לתתא כו' היינו כי יש מלאכים שהם מו"א ויש מלאכים שהם ממלכות כמ"ש הרי"ז עמ"ש בוודאי ר"פ שמות דף ד' ע"א בענין איש וביתו באו ... והמלאכים שהם בתקוני שכינתא היא בח' מלכות דאצי' נק' נוקבין ... פ"ה שההשגחה הנמשכת ע"י הע"ם דמלכות דאצי' שהיא בח' עין משפט ע"ש מלך במשפט יעמיד ארץ הוא נמשך ומתלבש בהמלאכים הנקראים בנות שהם בח' נוקבין. והוה בנות צעדו שהמל' צועדת על הבנות עלי שור לראות ולהשגיח מעשה התחתונים וע"ז נאמר עיניו משוטטות לשון נוקבא. והוה ענין הכניעתה הבאה אלי. לשון נקבה שהיא בח' מלכות שנק' דינא דמלכותא והוא העלאת הפגם ע"י המלאכים שמבחי' מל' והכלים דע"ם רבחי' מל' הבאה אלי לאא"ם ב"ה המלוכה בע"ם דאצי'. ועי"נ ארדה נא ואראה ע"י מרת החסד וכנודע שז"א רובו חסדים אנפיו דמלכא נהדין שהוא מ"ש עיני ה' הם משוטטים ל' וזכר שהם בח' דכורין שהוא בח' חסד ואראה הכניעתה כו' שאולי ע"י מרת החסד ימצא להם זכות. וכמבואר באדר"ז דרצ"ג ע"ב שבחי' ההשגחה ע"י בח' עיניו משוטטות ל' נוקבא הוא בח' דין וההשגחה שע"י בח' עיני ה' הנה משוטטים הוא בח' רחמים כו' ע"ש. והענין שהוא ער"מ כמ"ש ושפטו העדה והצילו העדה. עדה שופטת ועדה מצלת. לפי שבכל דבר יוכל ללמד זכות וחובה וע"כ אר"ל פסילא ל' לצורבא מרבין לדינא דחביב עלי כגופא ואין אדם רואה חוב לעצמו הרי אע"פ שהוא חייב באמת אינו רואה עליו חובה שמחמת קרוב הדעת והחביבות מוצא מקום ללמד זכות משא"כ למי שאינו חביב עליו כ"כ ה' מלמד חובה וכמ"ש וכל יצר מחשבות לבו רק רק כו' ועי"ז נמשך ויאמר ה' אמתה את האדם כו' הרי מחמת זה שיצר מחשבות לבו רק רק נמשך ללמד חובה ואח"כ בפי' נח כתיב ויאמר ה' אל לבו לא אוסיף לקלל עוד את האדמה בעבור האדם כי יצר לב האדם רע מנעריו הרי שמסבירא זו עצמה שיצר לב האדם רע מוצא ללמד זכות שלא יוסיף לקלל את האדמה בעבור האדם והיינו לפי שהי' התגלות מרת החסד ע"י וירה ה' את ריח הניחוח שבקרבן שהקריב נח המשיך גילוי מרת החסד ללמד זכות כזו הסברא עצמה שנמשך תחלה ללמד חובה ע"י מרה"ד. והוה ענין החילוק בין ב' בחינות השתנות הגיל

4. The Second Introduction to *Tikkunei Zohar* begins with the words, *Pasach Eliyahu* — lit., "[The prophet] Eliyahu opened [his discourse, and said...]" The above- mentioned notes by the Rebbe Rashab relate to a *maamar* of the Alter Rebbe which is based on that passage and which appears in *Torah Or*.

5. These manuscript glosses have since been published (Kehot, N.Y., 5741/1981).

רמב"ם

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Rambam Synopsis

Sunday	Questionable Claims. The law when a plaintiff is also a signatory on the sale, and other questionable claims. A prohibition against making false claims.	Page 114
Monday	We begin the Laws of Inheritance (<i>Nachalos</i>) Next in Kin. The order of 'next of kin,' as who is first to inherit from a deceased: Son and any of his descendants, daughter and any of her descendants, father, brother and his descendants, sister and her descendants, grandfather, etc. The law of an illegitimate child and a spouse. Only a living person can inherit.	Page 118
Tuesday	The Firstborn. The law when a firstborn receives a double portion of inheritance and how much he inherits. Who is considered a firstborn for inheritance, and who may testify regarding a person being a firstborn.	Page 124
Wednesday	The Inheritance of a Firstborn. Which assets are included in the assessment of which a firstborn will receive a double portion. The law of a firstborn who sells this unique "classification."	Page 129
Thursday	Identifying Lineage. Who can identify next of kin or cases of probable family members, and when the person retracts his identification. There is no <i>Chazakah</i> for workers, executors, partners, spouses, and people in power. The laws by children of slaves and maids. The law of inheritance based on probable lineage, and when a third party claims to be next of kin.	Page 133
Friday	A Doubtful Next of Kin. The principle is that when there is a definite next of kin, a doubtful one will not inherit anything. In this chapter we will learn numerous scenarios of doubtful next of kin.	Page 137
Shabbos	Bequeath a Legacy and Disinheritance. Inheritance must follow the law of the Torah; the different phraseology that will allow for someone (who may otherwise not be in line) to be "gifted" with potential inheritance. Who inherits. The proper mode is to leave inheritance to next of kin, and to gift others during one's lifetime.	Page 144

IN HONOR OF
ZALMI AND LEAH DUCHMAN
 AND
YOSSI AND ESTI DUCHMAN
 BY **DAVID & EDA SCHOTTENSTEIN**

SUNDAY

11 CHESHVAN – NOVEMBER 2

פרק טז

Chapter sixteen

ראובן שמכר שדה לשמעון, והיה לוי מעדי השטר, ובא לוי לערער על השדה ולטעון שראובן גזל אותה ממנו - אין שומעין לו, ואין משגיחין על ראיות שיביא על אותה שדה, והרי אבד כל זכותו; שאומרים לו 'היאך תעיד על המכר ותחזור ותערער?'

A person's protests are not accepted in the following situation. Reuven sold a field to Shimon, and Levi was one of the witnesses who signed the deed of sale. Afterwards, Levi came and protested Shimon's ownership of the field, claiming that Reuven stole it from him. We do not heed Levi's protest, nor do we pay attention to the proofs he brings concerning his ownership of that field. He has forfeited all of his rights to it. For we tell him: "How could you serve as a witness to the sale and then come and protest?"

וכן אם העיד לוי בשטר שקתוב בו "השדה הפלונית של ראובן מצד מזרח", או "מערב" - הואיל ועשה השדה סימן לאחר, והעיד בשטר, אבד את זכותו, ואינו יכול לחזור ולערער; שאומרים לו 'היאך תעיד בשטר זה שקתוב בו השדה הזאת מצד פלוני ותחזור ותערער עליה'.

Similar concepts apply if Levi gives testimony in a legal document that speaks of "the field belonging to Reuven on the east" or "... on the west." Since he referred to that field as an identification marker for the sake of another person and recorded this testimony in a legal document, he forfeited his right to it and cannot issue a protest concerning it. For we tell him: "How could you serve as a witness in this legal document that mentions this field being near another field and then issue a protest concerning it?"

טען העד ואמר 'תלם אחד הוא ששיתי סימן ולא כל השדה, ואותו התלם הסמוך למצר בלבד הוא של ראובן - הרי זו טענה הנשמעת, ויש לו לעורר על כל השדה חוץ מאותו התלם.

If, in the above situation, the witness claimed: "There is one row¹ that I designated as a sign, but not the entire field. That row that is next to the boundary of the field alone belongs to Reuven," this is a claim that is worthy of being heard. He may protest the ownership of the entire field, with the exception of that row.

אין כל הדברים אמורים, אלא באחד מעדי השטר שבא לערער. אבל הדין שקים השטר - יש לו לערער, מפני שכול לטעון ולומר 'לא ידעתי מה היה כתוב בשטר', מפני שיש לדין לקים את השטר אף על

All of the above concepts apply only with regard to one of the witnesses to the legal document who comes to protest. When, by contrast, a judge verified the authenticity of the signatures of the witnesses to a bill of sale, he may protest the ownership of a field even though it was mentioned in that bill of sale. The rationale is that he can claim: "I did not know what

1. I.e., a stretch of earth large enough to sow nine *kabbim* of grain (*Maggid Mishneh*, based on *Hilchos Sh'chenim* 1:4).

פי שלא קראוהו. אבל העדים -
אין חותמין על השטר אלא אם
כן קראוהו בלוי, ודקדקו בו.

was written in the bill of sale.” For a judge may verify the authenticity of the signatures of the witnesses to a legal document even though he did not read it. Witnesses, by contrast, may not sign a legal document unless they read it in its entirety and paid attention to its details.

ג בא שמעון, ונמלך בלוי ואמר
לו 'הריני קונה שדה פלונית
מראובן, בעצתך שנקנה אותה,
אמר לו לוי 'לה וקנה, טובה היא'
- יש לו ללוי לערער עליה, ולא
אבד את זכותו; שהרי לא עשה
מעשה, ויש לו לומר 'רצוני היה
שתצא מתחת יד ראובן שהוא
אלם כדי שתתבענה בדיו ואקח
שדי'.

The following rules apply when Shimon comes and consults Levi, telling him: “I am buying this-and-this field from Reuven. I will buy it with your advice.” Even though Levi tells him: “Go and buy it. It is good,” Levi has the right to protest Shimon’s ownership.² He does not forfeit this right, because he did not perform a deed.³ He can tell Shimon: “I desired that the field leave the hands of Reuven, for he is a man of force, so that I could lodge a claim in court and take possession of my field.”

ד ראובן שערער על שמעון,
ושמעון אומר 'איני יודע מה
אתה סח, אלא שדה זו מלוי
לקחתיה והרי עדים שאכלתיה
שני חזקה' - אומר לו ראובן
'והרי יש לי עדים שבערב באת
אלי ואמרת לי מכר לי שדה
זו' - אין זו ראיה, ויש לשמעון
לומר 'רציתי לקנות ממך כדי
שלא תערער ולא תטריחני
בדיו, אף על פי שאיני יודע אם
היא לה או אינה'. וכן כל כיוצא
בזה.

The following rules apply when Reuven protests Shimon’s ownership of a field, and Shimon tells him: “I don’t know what you are talking about. I purchased this field from Levi. Here are witnesses who will testify that I benefited from it for the amount of time necessary to establish a claim of ownership.” Reuven responds to him: “I have witnesses who will testify that yesterday evening, you came to me and asked me to sell you this field.” This is not proof of Reuven’s ownership. For Shimon could say: “I desired to purchase it from you so that you would not protest and trouble me to enter legal proceedings, even though I do not know whether or not it is really yours.” Similar laws apply in all analogous situations.

If Shimon does not make such a claim, the court does not advance it on his behalf.

ואם לא טען שמעון טענה זו,
אין טוענין לו.

ה ראובן שערער על שמעון,
והביא עדים ששדה זו שלו,
ושמעון שבטובה טוען 'אתה
מכרתה לי ואכלתיה שני

The following rules apply when Reuven protests Shimon’s ownership of a field, and brings witnesses who testify that the field belongs to him, and Shimon who is in possession of it claims: “You sold it to me and I

2. Levi’s actions reflect a lack of moral integrity, for it is forbidden to save one’s own wealth at the expense of someone else (*Sefer Me’irat Einayim* 146:39). Nevertheless, there is no legal difficulty with his giving Shimon the advice.

3. I.e., he did not perform an act—e.g., signing the deed of sale—that has legal significance.

חֲזָקָה, וְרֹאבוֹן אָמַר 'גִּזַּל אֲכַלְתָּ' - בֵּין שְׁלֹא הָיוּ שָׁם עֲדִים שְׁאֵכָל כָּלֵל בֵּין שֶׁהָיָה שָׁם עַד אֶחָד שְׁאֵכָלָה שְׁלוֹשׁ שָׁנִים - אֵינוֹ חַיֵּב לְהַחְזִיר הַפְּרוֹת שְׁאֵכָל, שֶׁהָרִי הוּא אֹמֵר 'שְׁלִי אֲכַלְתִּי', וְאֵין עֲלָיו עֲדִים שֶׁמְחַיְבִין אוֹתוֹ בַּפְּרוֹת, שֶׁהָרִי מַעֲצָמוֹ הוֹדָה. וְזֶה הָעַד שֶׁהָעִיד שְׁאֵכָלָה שְׁלוֹשׁ שָׁנִים לִפְנוֹת כּוֹחוֹ שֶׁל אוֹכֵל הוּא בָּא, וְאֵלּוֹ הִנֵּה עִמּוֹ אַחֵר - הִתֵּיהָ הַשָּׂדֶה עוֹמְדָת בְּיָדוֹ.

לְפִיכָךְ יִשְׁבַּע רֹאבוֹן הַסֵּת שְׁלֹא מְכַר וְתָחוֹזר לוֹ הַשָּׂדֶה, וְיִשְׁבַּע שֶׁמַּעֲוֹן הַסֵּת שְׁאֵינוֹ חַיֵּב לוֹ כָּלוּם בַּפְּרוֹת שְׁאֵכָל וְיִפְטֹר.

הָיוּ שְׁנֵי עֲדִים מְעִידִים עַל שֶׁמַּעֲוֹן שְׁאֵכָלָה פְּחוֹת מִשְׁנֵי חֲזָקָה, יִחְזִיר כָּל הַפְּרוֹת שְׁאֵכָל. וְאִפְלוּ הִנֵּה עַד אֶחָד - חַיֵּב לְהַחְזִיר עַל פִּיו, שֶׁהָרִי אֵינוֹ מְכַחֵשׁ הָעַד, אֲלֵא אֹמֵר 'אֶמֶת הָעִיד וְאֲכַלְתִּי שְׁתֵּי שָׁנִים, וְשְׁלִי אֲכַלְתִּי', נִמְצָא מִחַיֵּב שְׁבוּעָה, וְאֵינוֹ יָכוֹל לְהִשָּׁבַע, וּמִשְׁלָם.

כָּל הַמְחַיֵּב לְהַחְזִיר הַפְּרוֹת - אִם לֹא הָיוּ יְדוּעִין וְאֵין בֵּית דִּין יְכוּלִין לְשַׁעַר אוֹתוֹן בְּשֶׁכָּר הַבָּתִּים וּכְיֻצָּא בּוֹ שֶׁהוּא

benefited from it for the amount of time necessary to establish a claim of ownership.” Reuven responds: “You benefited from the field as a robber.” Whether there were no witnesses that he benefited from the field or whether there was only one witness who testified that he benefited for three years, the person in possession is not required to return the produce that he consumed. The rationale is that he is claiming: “I consumed my own produce,”⁴ and there are no witnesses who are obligating him for the produce. On the contrary, he acknowledged it himself. And the witness who testified that he benefited from the property for three years is coming to reinforce the power of the person who benefited. Indeed, if there were another witness with him, the person in possession would be allowed to retain possession of the field.

Therefore, Reuven must take a *sh'vu'at hesset* that he did not sell the field, and then the field is returned to him. Shimon must take a *sh'vu'at hesset* that he does not owe Reuven anything because of the produce he consumed. He is then released of liability.

1 When there are two witnesses who testify that Shimon benefited from a field for less than the amount of time necessary to establish a claim of ownership, he must return all the produce he consumed. Even if there is only one witness, he is liable to return all the produce because of his testimony. The rationale is that he is not contradicting the testimony of the witness. Instead, he is saying: “He testified truthfully. I did consume the produce for two years, but I consumed what was mine.” He is thus obligated to take an oath, but unable to do so.⁵ Hence, he must pay.

2 The following principle applies whenever a person is obligated to return the produce he consumed, the extent of the benefit is unknown, and the court is unable to estimate—i.e., in contrast to houses and the

4. I.e., if we believe his claim that he partook of the produce, we must also accept his claim of ownership of the property [Tur; Shulchan Aruch (Choshen Mishpat 145:3)].

5. For he agrees with rather than contradicts the witness's testimony.

ידוע, אלא היו פרות אילן או פרות שדה שאינן ידועין - הואיל ואין כאן טענה ודאית, ישלם מה שיודה בו שאכלו. ומחרימין על מי שאכל יותר ולא ישלם.

כל המחזיר קרקע מתחת ידו, אם שכרה לאחרים כשהיה מחזיק בה, והיו השוכרין קימין - מוציאין מהו השכר פעם שניה, ונותנין לבעל הקרקע, וחוזרין ותובעין זה ששכר להם מקום שאינו שלו.

אסור לאדם לטעון טענת שקר, כדי לענות הדין או כדי לעכבו. כיצד? היה נושה בחברו מנה - לא יטענונו במאתים כדי שיודה במנה ויתחייב שבועה. היה נושה בו מנה וטענו מאתים - לא יאמר: אכפר בכל בבית דין ואודה לו במנה ביני לבינו כדי שלא אתחייב לו שבועה.

היו שלשה נושין מנה באחד, וכפר בהן - לא יהיה אחד תובע ושנים מעידים, וכשיוציאו ממנו יחלקו. ועל דברים אלו וכיוצא בהן הזהיר הכתוב ואמר "מדבר שקר תרחק" (שמות כג, י).

סלקו להו הלכות טוען ונטען בסיעתא דשמיא.

like, which have a standard rate—the benefit he received from the produce of trees or the produce of the fields. Since the owner does not have a definite claim, he is required to pay only what he admits to have consumed. We issue a conditional ban of ostracism against anyone who consumed more produce and did not make restitution.

The following laws apply whenever a person in possession of property is required to return it. If he rented the property to others while he was in possession of it, and the renters are accessible, we expropriate the rent from them a second time and give it to the owner of the land. They in turn should lodge a claim against a person who rented them land that he did not own.

It is forbidden for a person to lodge a false claim to distort a judgment or prevent its execution. What is implied? If a person was owed a *maneh* (100 *zuz*) by a colleague, he may not lodge a claim against him for 200 *zuz*, so that he will admit owing the *maneh* and be obligated to take an oath.⁶ If a person owes a colleague a *maneh*, and the colleague claims 200 from him, he should not say: "I will deny the entire amount in court so that I will not be required to take an oath and acknowledge the debt of the *maneh* in private."

When a person owes money to three people, and he denies owing a debt to one of them the three should not collaborate and perpetrate the following scheme. One person will claim the entire sum, and the others will falsely testify to his claim. When the money is expropriated from him, they will then divide it. With regard to things of this nature and the like, the Torah Exodus 23:7 warned us: "Keep a distance from words of falsehood."

This concludes the Laws Governing Disputes between Plaintiffs and Defendants, with God's help.



6. The plaintiff will then lodge other claims against the defendant that would not ordinarily require an oath, but because of the principle of *gilgul shvuah*, could be included in the oath the defendant is required to take (*Shvuot* 31a).

מורה שיעור למעגל שלשה פרקים ליום של לימוד משנה תורה להרמב"ם ז"ל

3-Chapters-Per-Day Study Schedule For Daily Rambam Study

יום	תאריך	שיעור	SCHEDULE	DATE	DAY
א	יא חשון	ספר נזיקין הלכות גניבה... בפרקים אלו. פרק א-ג	Sefer Nezikin Hilchos G'neivah Chapter 1-3	11 Cheshvan	Sun
ב	יב חשון	פרק ד-ו	Hilchos G'neivah Chapter 4-6	12 Cheshvan	Mon
ג	יג חשון	פרק ז-ט	Hilchos G'neivah Chapter 7-9	13 Cheshvan	Tues
ד	יד חשון	הלכות גזילה ואבידה... בפרקים אלו. פרק א-ג	Hilchos G'zeilah V'Aveidah Chapter 1-3	14 Cheshvan	Wed
ה	טו חשון	פרק ד-ו	Hilchos G'zeilah V'Aveidah Chapter 4-6	15 Cheshvan	Thurs
ו	טז חשון	פרק ז-ט	Hilchos G'zeilah V'Aveidah Chapter 7-9	16 Cheshvan	Fri
שבת	יז חשון	פרק י-יב	Hilchos G'zeilah V'Aveidah Chapter 10-12	17 Cheshvan	Shabbos

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ספר המצוות

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IN LOVING MEMORY OF
R' RAPHAEL BEN R' NISSEN ISAAC A" H ANDRUSIER
24 Av 5760
DEDICATED BY
YANKIE & DEVORAH LEAH ANDRUSIER AND FAMILY

SUNDAY

11 CHESHVAN – NOVEMBER 2

🔗 The 244th prohibition is that we are forbidden from stealing money.

The source of this prohibition is G-d's statement (Vayikra 19:11), "Do not steal."

➤ In the words of the *Mechilta*, "The verse 'Do not steal' constitutes the prohibition of financial theft."¹

One who transgresses this prohibition must pay back according to the formula written in the Torah — either two, four, or five times the amount stolen, or only the actual value.²

The *Sifra* says, "The verse (Shemos 22:3) that says 'He must pay back double' [the value of the stolen object] teaches us the penalty. What teaches us that the act is prohibited?³ The verse 'Do not steal' — even if just to disturb." This phrase ["just to disturb"] means when the intention is to [not really steal, but only to temporarily] anger and confuse the victim, and afterwards return it to him. The *Sifra* continues, "the verse, 'Do not steal,' teaches that you may not do so, even if you intend to pay him back four or five times the value."

The details of this *mitzvah* are explained in the 7th chapter of tractate *Bava Kama*.

1. In contrast with a similar phrase used in the Ten Commandments, which refers to the prohibition against kidnapping. See N243.

2. For a regular theft, he must pay double. For stealing sheep he must pay four times the amount, and for oxen, five times (Ex. 21:37). If he admitted the theft before he was discovered, he pays only the principal.

3. As explained on other occasions, each prohibition must have one statement that the act is prohibited and another dictating the penalty.

☞ The 239th *mitzvah* is that we are commanded regarding [punishing] a thief — whether to collect two, four times, or five times the amount stolen; to kill him should he break in [to the person's property];⁴ or to sell him.⁵ The general principle is that the *mitzvah* is to punish a thief according to the Torah's directions.

- All the details of this *mitzvah* are explained in the 7th chapter of tractate *Bava Kama*, the 8th chapter of *Sanhedrin*, the 3rd chapter of *Bava Metziah*, and a few passages in *Kesuvos*, *Kiddushin*, and *Shavuot*.

MONDAY

12 CHESHVAN – NOVEMBER 3

☞ The 208th *mitzvah* is that we are commanded to have accurate weights, scales, and measures, and to insure that they are exact.

The source of this commandment is G-d's statement, exalted be He (Vayikra 19:36), "You must have an honest balance, honest weights, an honest eifa, and an honest hin."

- In the words of the *Sifra*: "The phrase 'an honest balance' means that you must insure that the balances are totally accurate. 'Honest weights' means that you must insure that the weights are totally accurate. 'An honest eifa' means that you must insure that all *eifas* are totally accurate. 'An honest hin' means that you must insure that all *hins* are totally accurate." You are already aware that an *eifa* is a dry measure and a *hin* is a liquid measure.

Although⁶ the actual type of measure varies, they serve a single function, since what is weighed or measured is just a particular quantity of something. All these categories, i.e. scales, weights, and dry and liquid measures are collectively called *middos*. So too, the commandment to insure that each corresponds exactly to the commonly accepted amount is called *mitzvas middos*.

In the words of the *Sifra*: "On this condition I brought you out of Egypt — on condition that you accept upon yourselves *mitzvas middos*; because whoever acknowledges *mitzvas middos* acknowledges the redemption from Egypt and whoever denies *mitzvas middos* denies the redemption from Egypt."

The details of this *mitzvah* are explained in the 5th chapter of tractate *Bava Basra*.

☞ The 271st prohibition is that we are forbidden to be dishonest in measurement of land, [liquid and dry] measures, or weights.

The source of this prohibition is G-d's statement (ibid. v. 35), "Do not be dishonest in law, measure, weight or volume."

- The Oral Tradition explains that the verse means "Do not be dishonest in the law of measures." Our Sages said regarding the phrase "Do not be dishonest in law," "It cannot

4. Should it be clear that the thief would never kill the victim (such as if the victim is the thief's son), it is forbidden to kill the thief. See Hilchos Geneivah 9:7-10.

5. As a slave should he be unable to pay restitution (Ex. 22:2). The money is then used to pay back the victim.

6. The Rambam now explains why it counts as just one *mitzvah*, even though the verse mentions four categories.

פרשה

DAILY PARSHA INSIGHT

Excerpted from **Daily Wisdom** (vol. 2)

Based on the works of the **Lubavitcher Rebbe**

Compiled and Edited by **Rabbi Moshe Yaakov Wisnefsky**

General Editor **Rabbi Chaim N. Cunin**

Produced by **Chabad House Publications**

THE DAILY PARSHA INSIGHT SECTION IS DEDICATED IN LOVING MEMORY OF

RABBI SHOLOM DOVBER LIPSKAR ע"ה

We love you and will miss you dearly

DEDICATED BY

DAVID & EDA SCHOTTENSTEIN שיחיו

PAGE 8

Sunday

Spiritual Transparency

וַיֵּרָא אֱלֹהֵי ה' (בראשית יח:א)

G-d appeared to [Abraham].

G-d's self-revelation here to Abraham was on a fundamentally higher plane than His previous appearances to him. By circumcising himself in response to G-d's command, Abraham became the first human being to surrender his selfhood entirely to G-d.

Abraham could now experience G-d directly, without his ego getting in the way. Thus, Abraham's circumcision paved the way for the Giving of the Torah, through which this self-transparency became the hallmark of Jewish existence.

This means that by accepting the Torah from G-d and committing ourselves to living according to His vision for us, we can remove all barriers between G-d and ourselves. This, in turn, enables G-d to reveal Himself in our lives in increasingly tangible ways.¹

1. *Likutei Sichot*, vol. 10, pp. 49–54.

לימוד

WEEKLY STUDY

THE WEEKLY STUDY SECTION

DEDICATED IN LOVING MEMORY OF

רחל בלומא בת יהושע ע"ה

RUTH PARKOFF A"H

*An exemplary woman who had unyielding determination
and was a dear friend to all who knew her*

—YARTZEIT, 29 ADAR—

AND HER FATHER

יהושע בן חיים דוב בער ע"ה

OSCAR FRISCH A"H

—YARTZEIT, 11 SHEVAT—



DEDICATED BY HER SON

A. RICHARD PARKOFF

אליעזר בנימין שיחי' בן אברהם הכהן

AND FAMILY

תנ"ך

TANACH

Many prophets arose for the Jewish people, doubling the number of Israelites who left Egypt. However, not all the prophecies were recorded. Only prophecies containing a lesson for future generations were written down for posterity, but those with no eternal message were not written (Megillah 14a).

Excerpted with permission from the forthcoming **Book of Tanach**: a new, interpolated translation of the 24 books of the Bible with commentary based on the works of **The Lubavitcher Rebbe** and his predecessors.

Translated and Adapted by: **Rabbi Moshe Yaakov Wisniefsky**

Editorial Research: **Rabbi Aaron Leib Raskin**

General Editor: **Rabbi Chaim N. Cunin**

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IN MEMORY OF OUR DAUGHTER

אסתר טובה ע"ה בת יבלחט"א אליעזר בנימין הכהן שיחי

SAMARA PAPILSKY (PARKOFF)

DEDICATED BY

A. RICHARD PARKOFF

אליעזר בנימין שיחי בן אברהם הכהן

מלכים א' פרק ז' (חלק ב')

I KINGS CHAPTER 7 (PART II)

Continuing with the description of how King Solomon constructed the Temple, Scripture records how Chiram made 10 copper lavers, seated on mobile stands (7:27-39). The narrative then summarizes Chiram's work (7:40-47) and describes the furnishings that King Solomon had made for the Temple (7:48-50). When the Temple was completed, Solomon brought whatever was left of the silver and gold that David had set aside for it and placed it in the Temple treasury (7:51).

כז וַיַּעַשׂ אֶת־הַמְּכֻנֹת עוֹשֵׁר נְחֹשֶׁת אַרְבַּע בָּאֲמָה אָרְדּוּ הַמְּכֻנֹת הָאֵחָת וְאַרְבַּע בָּאֲמָה רָחְבָּהּ וְשִׁלֹּשׁ בָּאֲמָה קוֹמָתָהּ: He made the 10 laver-stands of copper; each stand was four cubits long, four cubits wide, and three cubits tall including the height of the wheels on which it rested.

כח וַיְהִי מַעֲשֵׂה הַמְּכֻנֹת מִסָּגֶרֶת לָהֶם וּמִסָּגֶרֶת בֵּין הַשְּׁלָבִים: The construction of the stands was as follows: They had four frames, each frame extending from one of the four vertical axle-shafts of the wheels to the adjacent one. Vertical rungs extended out of the frames; two horizontal layers of panels—smaller frames—were placed between the rungs.

כט וְעַל־הַמְּסָגְרוֹת אֲשֶׁר ׀ בֵּין הַשְּׁלָבִים אֲרִיּוֹת ׀ בָּקָר וְכְרוּבִים וְעַל־הַשְּׁלָבִים בֵּין מִמַּעַל וּמִתַּחַת לָאֲרִיּוֹת וְלַבָּקָר לִיּוֹת מַעֲשֵׂה מוֹרָד: Images of lions, cattle, and cherubim were embroidered onto the smaller frames that were between the rungs. There was a base for the laver above the frame with the rungs. The images of the male and female cherubim embracing each other were embroidered beneath the images of lions and cattle. All three types of images were made flat, neither engraved or raised.

ל ואַרְבַּעָה אֹפְנֵי נְחֹשֶׁת לַמְּכֻנֹת הָאֵחָת וְסָרְנֵי נְחֹשֶׁת וְאַרְבַּעָה פַּעֲמָתָיו כְּתֻפָּת לָהֶם מִתַּחַת לְכִיר הַכְּתֻפּוֹת יִצְקוֹת מִעֲבָר אִישׁ לִיּוֹת: Each laver-stand had four copper wheels and four copper bars attached horizontally to the tops of the rungs rising out of the frame; the rectangle formed by these four bars was thus parallel to the frame and isometric to it. The four corners of the rectangle formed by the beams had support beams attached to them, one support extending upward diagonally from each corner. These supports extended upward to the underside of the laver. The four supports of each laver-stand were molten together with the laver-stand, rather than separately and attached later. Images of male and female cherubim embracing each other were engraved on the side of each support.

לא וּפִיָּהּ מִבֵּית לְכַתֶּרֶת וּמַעֲלָה בָּאֲמָה וּפִיָּהּ עָגֹל מַעֲשֵׂה־כֵן אֲמָה וְחִצֵּי הָאֲמָה וְגַם־עַל־ The roof of the laver-stand (called here its “crown”) consisted of four triangular pieces, each piece sloping upward from one side of the stand toward the laver above the stand. At the summit of the roof (the junction of the four pieces) there was a hole one and a half cubits in diameter. A cylindrical band of copper, half a cubit tall, was attached to the perimeter of this hole; this

COMMENTARY

28. Rungs: We are not told how the laver-stands, or how many panels (the many rungs there were on each side of smaller “frames”) there were between them.

גאולה

GEULAH STUDY

In this section, we bring you themes relating to the Geulah (redemption) & Moshiach, culled from the teachings of our sages, both classic commentary as well as from the Chasidic masters.

"Studying about Moshiach and the Geulah is "the direct path" ("הדרך הישרה") to bringing Moshiach in actuality... one should study Torah sources from the written & oral Torah, Talmud, Midrash, including the inner dimension of Torah, Zohar, Chassidus and especially the Chassidus (Ma'amorim & Likkutei Sichos) of our generation's leader, etc."

(The Lubavitcher Rebbe, Sichas Shabbos Parshas Tazria-Metzora, 5751)

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זכותם יגן עלינו

ת.נ.צ.ב.ה

THE FLOW: Previously, we discussed Moshiach's exceptional qualities of wisdom and humility. We will now focus on Moshiach's commitment to fairness and justice.

Moshiach's Pursuit of Justice

The prophet Yeshayahu prophesizes that Moshiach will be one who pursues justice and fair judgement.

This is My servant [i.e., Moshiach], who I uphold, My chosen one, who My soul desires; I placed My spirit upon him,¹ he will promote justice among the nations.² He will not cry out, nor raise his voice; he will not make his voice heard in the

1. As the verse states, "G-d's spirit will be upon him" (Yeshayahu 11:2)—Metzudas Dovid.

2. He will [discern and] proclaim their authentic judgments, as the verse states, "and he will judge among the nations" (Yeshayahu 2:4)—Metzudas Dovid.

חסידות

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ר' אברהם חיים ישראל ע"ה בן ר' יוסף ז"ל
וזוגתו מרת רעכיל ע"ה בת ר' עזריאל איכל הי"ד
נדפס ע"י בני משפחתם שיהיו לאיו"ש טובות מתוך הרחבה (ו) בשמחה וטוב לבב

Mayim Rabim

The Flow: G-d flooded the world in the times of Noah to purify it from its corruption, similar to how a *mikveh* (ritual bath) purifies the impure. This explains why the flood is called “the waters of Noah,” for, as the name Noah implies, out of the flood emerged a sense of calm (noach) and comfort (nichum).

These “waters of Noah” are also relevant today. King Solomon proclaims, “Abundant waters cannot extinguish the love, and rivers will not wash it away” (Shir Hashirim 8:7). The “abundant waters” are man’s financial worries and worldly concerns. Yet, they “cannot extinguish” the latent love that exists naturally in every Jew.

These “abundant waters” are the “waters of Noah” of our times. Just as the original floodwaters elevated the world, so too can financial struggle become a source of spiritual elevation. When one channels their worldly experiences into contemplation during prayer, they can reach a profound and all-consuming love for G-d that is even greater than what the soul experienced before descending into this world. This love is unbridled since it is aroused by channeling the “darkness” of worldly challenges into “light” and love for G-d.

וְזֶהוּ מֵאֵמֶר רַז"ל יָפָה שְׁעָה א' בְּתִשְׁבּוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם הַזֶּה מִכָּל חַיֵּי הָעוֹלָם הַבֹּא כֵּן"ל, וְלִזְמַן נִקְרְאוּ מֵיִם רַבִּים הֵנ"ל מִי נָח לְפִי שְׁנַעֲשֶׂה עַל יָדָם נִיחָא דְרוּחָא, שְׁנַעֲשֶׂה מֵהֶם תִּבְתַּן נָח שֶׁהוּא בְּחִינַת תְּבוּת הַתְּפִלָּה וְכִמּוֹ שְׁכָתוּב בֹּא אִתָּה וְכָל בֵּיתְךָ אֶל הַתֵּבָה כו', וְזֶהוּ וַיִּגְבְּרוּ הַמַּיִם מְאֹד כו' חֲמֵשׁ עֶשְׂרֵה אַמָּה מִלְּמַעְלָה גָּבְרוּ הַמַּיִם כו' שֶׁהוּא בְּחִינַת תְּגִבְרַת נֶפֶשׁ הַבְּהֵמִית עַל בְּחִינַת נֶפֶשׁ הָאֱלֹקִית בְּעֶסֶק הַפְּרִנָּסָה וְעִנְיָנִים הַגִּשְׁמִיִּים.

Chapter Three

3.1 THE WATER'S STRENGTH

— וְזֶהוּ מֵאֵמֶר רַז"ל יָפָה שְׁעָה א' בְּתִשְׁבּוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם הַזֶּה מִכָּל חַיֵּי הָעוֹלָם הַבֹּא כֵּן"ל — We can now better appreciate two ideas discussed above. First, **“Better one hour of repentance and good deeds in this world than all the life of the World to Come,”** — and second, that **the *Mayim Rabim* are called *Mei Noach***, Noah’s waters, or “waters of tranquility.” By performing good deeds within the darkness of this world, the *Mayim Rabim*, **we achieve a state of *Naicha de'Rucha***, which expresses itself in an ardent love that combines the spiritual sensitivity of the G-dly soul with the brute strength of the Animal soul.

This love, *Bechol Me'odecha*, is Teshuvah, and it reaches infinitely higher than the splendor of *Olam Haba*, to the Creator Himself. We now go a step further, exploring the role played by the Ark (*Teivah*).

נָח — שְׁנַעֲשֶׂה מֵהֶם תִּבְתַּן נָח — The *Naicha de'Rucha* produced by the waters **creates Noah's Ark**, — as it is written, **“Come, you and all your household, into the Teivah...”**¹ “*Teivah*,” also means “word,” and refers to words of prayer. וְזֶהוּ וַיִּגְבְּרוּ הַמַּיִם מְאֹד כו' חֲמֵשׁ עֶשְׂרֵה — The vigor of the animal soul is reflected in the verse **“And the waters were exceedingly strong... fifteen cubits upward did the waters prevail.”** שֶׁהוּא בְּחִינַת תְּגִבְרַת נֶפֶשׁ הַבְּהֵמִית עַל בְּחִינַת נֶפֶשׁ הָאֱלֹקִית בְּעֶסֶק הַפְּרִנָּסָה וְעִנְיָנִים — The animal soul surpasses the G-dly soul when it comes to livelihood and physical concerns; it rises “fifteen cubits upward.”

1. [Perhaps the meaning is: Entering the *Teivah* is a direct result of the floodwaters. Thus, the waters are seen as “making” the Ark.]

תלמוד

∞ TALMUD ∞

EIN YA'AKOV | עין יעקב

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IN MEMORY OF
EMILY MESTECKINA

לעילוי נשמת
 מרים בת ר' זעליג ע"ה
 נפטרה כ"ט מרחשון תשע"ח

BY HER SON

חָנַן הַנִּחָבֵא בֶר בְּרִיתָהּ דְּחוּמֵי הַמַּעֲגָל
 הָיָה. כִּי מַצְטַרֵּךְ עֲלֵמָא לְמִיטְרָא, הוּוּ
 מְשַׁדְרֵי רַבְנָן יְנוּקֵי דְבֵי רַב לְגַבִּיָּה, וְנִקְטִי
 לֵיהּ בְּשִׁפּוּלֵי גְלִימָה וְאָמְרוּ לֵיהּ:
 אָבֵא, אָבֵא, הֵב לָן מִיטְרָא! אָמַר לְפָנֵי
 הַקְדוּשׁ בְּרוּךְ הוּא: רַבּוֹנוּ שְׁל עוֹלָם,
 עֲשֵׂה בְּשִׁבְלֵי אֱלֹהִי שְׂאִין מִכִּירִין בֵּין
 אָבֵא דִּיהֵיב מִיטְרָא לְאָבֵא דְלֹא יְהֵיב
 מִיטְרָא. וְאָמְרֵי קָרִי לֵיהּ חָנַן הַנִּחָבֵא?
 מִפְּנֵי שֶׁהָיָה מִתְחַבֵּא עֲצָמוּ בְּבֵית הַכֶּסֶּא.

The Gemara relates another story about a descendant of Honi HaMe'agel. Hanan HaNehba was the son of Honi HaMe'agel's daughter. When the world was in need of rain, the Sages would send schoolchildren to him, and they would grab him by the hem of his cloak and say to him: Father, Father, give us rain. He said before the Holy One, Blessed be He: Master of the Universe, act on behalf of these children, who cannot distinguish between their Father in Heaven, Who can provide rain, and the father who cannot provide rain. The Gemara asks: And why was he called Hanan HaNehba? Because he would hide [*maḥbi*] himself in the lavatory^N so that people would not bestow honor upon him.

הפרשה בהלכה

HALACHA ON THE PARSHAH

A RELEVANT HALACHIC TOPIC THAT IS CONNECTED TO THE WEEKLY TORAH PORTION

Jewish laws (Halachos) are the crown of Torah, which reflect the Divine will. (Megillah 28b; Tanya, Igrot Kodesh, epistle 29)

By **Rabbi Menachem Kahn**

Author of Keses HaSofer Im Piskei Harav V'Hatzemach Tzedek,
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PAGE 8

Visiting the Sick with a Phone Call



"G-d appeared to him [Avraham] in the plains of Mamre; he was sitting at the entrance of the tent as the day grew hot" (Bereshis 18:1).

G-d appeared to him - In order to visit the sick. Rabbi Chama the son of Chanina said: it was the third day after his circumcision and G-d came and inquired about his welfare (Rashi).

The **Rosh** (in his commentary on Chumash) first explains how Rashi understood from the verse that G-d was visiting the sick, before learning from these words a nuance in the mitzvah of visiting the sick:

The Torah writes, "Vayeira," He appeared, but does not record any conversation following this appearance. From this Rashi learned that G-d came merely to visit Avraham on his sick bed, not for any other purpose. From this we learn that one should visit the sick even if he won't get to speak to him. For instance, if the visitor finds the patient asleep, it is still meaningful, because when the sick person later hears about the visit, it will give him comfort and satisfaction.

While the Rosh learns that one fulfills the mitzvah of visiting the sick (*bikur cholim*) even when they are asleep since this brings satisfaction and comfort to the patient, this leads us to a further question of whether one can fulfill the mitzvah through a phone call or a video call.¹

1. In Rabbi Yosef Karo's—author of the Shulchan Aruch—mystical diary, the **Sefer HaMaggid** (also known as

משנה



MISHNAH

רַבִּי הוּנָא אָמַר אֵין כָּל הַגְּלִיּוֹת הֵלְלוּ מִתְכַּנְסוֹת אֶלָּא בְּזָכוֹת מִשְׁנָיוֹת

Rabbi Huna said: The ingathering of the exile will be in the merit
of (the study of) Mishnayos. (Midrash, Vayikra Rabba)

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YAKOV YOSEF, CHAIM YERACHMIEL, SIMA FAYGA, LEVI YITZCHOK ש'י

כלאים פרק ה'

KILAYIM CHAPTER 5

משנה א' | Mishnah 1

[1] The previous chapter began with the law for a “clearing in a vineyard,” a space in the middle of a vineyard whose vines were destroyed or cleared away. Our chapter discusses the law for a vineyard whose vines were destroyed or removed from different parts of the entire vineyard:^[1]

אם יש בו ללקט — The law for a vineyard that was destroyed is as follows: כרם שחרב — If there are still enough grapevines in it to gather ten vines in a

NOTES

1. Rash Sirilio, from Yerushalmi.

רמב"ם לעיון

RAMBAM IN DEPTH

AN IN DEPTH ANALYSIS OF A HALACHA IN THE WEEK'S RAMBAM

Compiled and Edited by **Chayenu**

DEDICATED IN LOVING MEMORY OF

R' LEIBEL SIMPSON ע"ה

הרה"ח ר' ארי' זאב בן הרה"ח ר' אלי' סימפסאן ע"ה

MRS. CHANA SIMPSON ע"ה

מרת חנה באשע בת ר' משה אורי ע"ה

WHOSE LIVES EXEMPLIFIED THE VERSE QUOTED IN THE

RAMBAM (HILCHOS DE'OS, 5:13) "ישראל אשר בך אתפאר"

May the enhanced Limmud HaRambam give their Neshamos an Aliyah

PAGE 121

A Husband's Right of Inheritance



The Biblical discussion of inheritance in Bamidbar (27:6–11) makes no mention of spousal inheritance.¹ This omission indicates that there is either no inheritance at all between spouses, or that they are of rabbinic origin. However, this is a matter of Talmudic dispute.

[If one writes for his wife (the following stipulation):] I have no legal dealings or involvement with your property or with its produce, or with the produce of its produce, in your lifetime and after your death, he may not consume the produce of her property in her lifetime. And if she dies, he does not inherit her. Rabban Shimon ben Gamliel says: If she dies, he does inherit her, because he stipulates counter to that which is written in the Torah, and whoever stipulates counter to that which is written in the Torah, his stipulation is void (Mishnayus, Kesuvos 9:1).

The Talmud explains:

Rav said: The halacha is in accordance with the opinion of Rabban Shimon ben Gamliel, but not because of his line of reasoning. As Rabban Shimon ben Gamliel holds that the inheritance of a husband is by Torah law, and whoever stipulates counter to that which is written in the Torah, his condition is void;² and Rav holds

1. See, however, Baba Basra 108a for Biblical sources.

2. The Tzemach Tzedek posits that the first opinion mentioned in the Mishnah possibly agrees with the first

קיצור שולחן ערוך

HALACHA

תנא דבי אליהו: כל השונה הלכות בכל יום מובטח לו שהוא בן עולם הבא

It was taught in the academy of Eliyahu: Whoever studies Halacha (Jewish Law) every day is assured of life in the World to Come. (Talmud, Megillah 28b)

Kitzur Shulchan Aruch—an abridged version of the Complete Shulchan Aruch—was authored by Rabbi Shlomo Gantzfried (19th century). It has become a classic guide to the everyday observance of Jewish law.

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סימן קמב הלכות משלוח מנות איש לרעהו ומתנות לאביונים וסעודת פורים (ובו י' סעיפים)

CHAPTER 142: SENDING PRESENTS OF FOOD, GIVING GIFTS TO THE POOR, THE PURIM FEAST

ז האבל אפלו תוך שבועה, חייב במתנות לאביונים, וגם לשלוח מנות לרעהו. ומפל מקום לא ישלח דבר של שמחה. אבל לאבל, אין שולחין מנות כל שנים עשר חדש, אפלו דבר שאינו של שמחה. אם הוא עני, מתר לשלוח לו מעות או שאר דבר שאינו של שמחה. ואם אין במקום ההוא רק האבל עם אחר, חייב לשלוח לו, כדי למים

A mourner is obligated to [fulfill the mitzvos of] sending gifts to the poor and sending portions of food to friends even during the seven days of mourning (*shiv'oh*). He should not, however, send a present which is associated with happiness. One should not send presents of food to a mourner throughout the twelve months of mourning. This applies even to articles which are not associated with happiness. It is permissible to send money or articles which are not associated with happiness to a mourner who is poor. If there are no Jews in one's community besides oneself and the mourner, one can send a portion to him so that one can fulfill the mitzvah. (The

לקוטי לוי יצחק

❧ R' LEVI YITZCHOK'S TEACHINGS ❧

The teachings of Rabbi Levi Yitzchok Schneerson—father of the Lubavitcher Rebbe—
זצ"ל, were discovered on the margins of his Seforim which he had while in exile
in Kazakhstan. They reveal incredible depth and breadth of Kabbalistic knowledge
and interconnect the revealed and esoteric realms of Torah. They were published
as Likkutei / Toras Levi Yitzchok. For more on this, visit: chayenu.org/LLY

Hebrew text, with permission of **Kehot Publication Society**
Adapted by **Rabbi Dovid Dubov** in **Yalkut Levi Yitzchok Al HaTorah**
Translated by **Rabbi Alexander Heppenheimer**

DEDICATED BY

SHOLOM & ESTHER LAINE ש"י

IN MERIT OF THEIR CHILDREN

MENACHEM MENDEL & MYRIAM CHAYA AND THEIR CHILDREN

**RACHEL ROSA AND SHMUEL ARYEH SAMUELS, FRAYDA MALKA, MENACHEM MENDEL,
MENUCHA ROCHEL, CHANA LIEBA, MUSHKA, MOSHE CHAIM, SHAYNA & BRACHA** ש"י

PAGE 49

Sweet 100



וְתֹאמַר מִי מִלֵּל לְאַבְרָהָם

*[Sarah] said, "Who declared to Avraham... [the birth of Yitzchak]!"*¹ (Bereishis 21:7)

הָהוּא דִּהְיָה קֹאמֵר וְאָזִיל: טוֹבִיָּה דְשִׁמְעַ וְאָדִישׁ, חֲלָפוּנָה בִּישְׁתִּיָּה מֵאָה. אָמַר לִיָּה
שְׁמוּאֵל לְרַב יְהוּדָה, קָרָא כְּתִיב: "פּוֹטֵר מִיָּם רְאִשִּׁית מְדוֹן" – רִישׁ מֵאָה דִּינִי.

*Someone was walking along and saying: "Fortunate is one who hears (others
insulting him) and is silent; one hundred evils pass him by." Shmuel said to Rav
Yehudah that there is a verse [to this effect]:*² *"The beginning of a quarrel (reishis*

1. [Le., "See who is the One who promises and fulfills it!" (Rashi); "Who would have even thought to tell Avraham that such a thing could happen!" (Ramban; similarly Onkelos).]

2. [Since "there is nothing that is not alluded to in the Torah" (Talmud, Taanis 9a).]

לקוטי שיחות

LIKKUTEI SICHOS

Likkutei Sichos is the Magnum Opus of the Lubavitcher Rebbe's talks over the decades of his leadership, spanning every area of Torah, revealing unprecedented novelty in approach to Torah study and understanding. Project Likkutei Sichos is an initiative to cover the complete 39 volumes, by studying two Sichos (talks) each week. Following is a summary of one Sicha of this week's study schedule.

Courtesy of **Project Likkutei Sichos**

Summary from **Sichos.net**, Translated by **Eli Block**

For the full Sicha, videos and study aides, visit **ProjectLikkuteiSichos.org**

IN HONOR OF

OUR REBBE

DEDICATED BY

AKIVA MOSHE "KIVI" METAL

PAGE 22

Avraham's Selfless Kindness



The Context:

In his negotiations with G-d regarding the fate of Sodom, Avraham prefaced his plea by saying, *"Behold now I have commenced to speak to G-d, although I am dust and ashes"* (Bereishis 18:27).

Commenting on this statement of humility, the sages said: *"As reward for that which our Patriarch Avraham said: 'Although I am dust and ashes,' his children merited two mitzvot: The ashes of the red heifer (see Bamidbar, chapter 19) and the dust of the Sotah [who was administered to drink a mixture including dust from the Temple floor]"* (Sotah 17a).

The Questions:

What is the thematic connection between Avraham's statement and these two mitzvos?

Additionally, Avraham personified kindness and generosity, while the red heifer and the Sotah ritual both reflect (from a Kabbalistic perspective) Divine judgment and censure. These rituals also deal with estrangement, either from the community

אגרות-קודש

REBBE RESPONSA

This section features a glimpse of the correspondence of the **Lubavitcher Rebbe, Rabbi Menachem M. Schneerson** of righteous memory, with the tens of thousands of people from all walks of life, who sought his wisdom, guidance and advice. Most of these letters were originally penned in English.

Reprinted with permission from **Chabad.org**

נדפס על ידי
הירש פיינול הלוי בן חנה מלכה ואשתו לאה שירה בת חיה ביילה שיחיו
לזכות בניהם ובנותיהם
מנחם מענדל הלוי, שרה פריידל, דוד לייב הלוי, יסף יהודה הלוי,
רבקה זיסל, נחמה רייזל, חיים אליהו הלוי, ולוי יצחק הלוי שיחיו
מוקדש לחיזוק ההתקשרות לב"ק אדמו"ר נשיא דורנו

Torah and Science – Part 1

INTRODUCTION: Throughout history, people have wondered how Torah and science relate to one another. Are they in conflict, or can they be reconciled? This letter lays out a foundational perspective, emphasizing the unique role of Torah as the ultimate standard of truth and the guide to ensure that scientific knowledge is applied morally and productively.

By the Grace of G-d

19 Adar-Sheni, 5711 [March 27, 1951]

Brooklyn, N.Y.

Greeting and blessing:

...The Torah is the Truth. Therefore, there can be no other truth which is in conflict with it. It follows that anything which is in conflict with the Torah is not Truth. The purpose of science is to discover Truth. Therefore, any study which contradicts the Torah is not science but the opposite of it, and instead of leading the student to the truth, leads him away from it. Moreover, even where the science which one

סיפור חסידי

CHASSIDIC STORY

A Chassidic idiom is, of course, important; a Chasidic story is crucial (Likkutei Diburim, vol. 3, p. 618).

From the talks of the **Previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn**
Sefer Hasichos 5700

Translated by **Uri Kaploun**

Reprinted with permission from **Sichos in English**

IN HONOR OF THE MANY YIDDEN WORLDWIDE – FROM ALL WALKS OF LIFE –
WHO STUDY TORAH EVERY DAY WITH CHAYENU.

DEDICATED BY

HERSH MENDEL (HAL) BEN AVRAHAM FEIVEL GOLDBLATT

Embodying the Divine Attribute of Kindness



A storekeeper from Polotzk, a chassid called R. Yisrael, once visited the *Tzemach Tzedek* in Lubavitch for *Shabbos* Parshas *Vayeira*. He was no scholar, but while there he listened to a maamar in which the Rebbe quoted the teaching that “Avraham Avinu was generous – with his body, his money and his soul.”¹ In this connection the *Tzemach Tzedek* quoted a teaching of the Pardes² in the name of *Sefer HaBahir*: “The Attribute of Kindness³ complained to the Holy One, blessed be He: [‘Master of the Universe! Ever since Avram has been on earth, I have not been required to perform my tasks, for Avram is there to function instead of me!’]”

To this the *Tzemach Tzedek* added that Avraham Avinu, down here on earth, by means of his acts of material kindness⁴ substituted the Sefirah (Divine attribute)⁵ of Chessed (kindness) of the World of Atzilus! From this it is clear that Avraham Avinu was *superior* to the Attribute of Chessed of Atzilus, because if Chessed of

1. *Orchos Tzaddikim*, Shaar 17.

2. *Shaar* 22, sec. 4.

3. In the original, *middas hachessed*.

4. In the original, *gemilus chassadim begashmiyus*.

5. In this passage, the *Sefirah* of Chessed, and the Attribute of Chessed, and Chessed – are synonymous.

❧ WEEKLY SPONSORS ❧

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Note: Many of these dedications are continued from last year, and will become available this coming year. Please check with us, if you are interested in a particular week.

<p>לזכות דובער ואשתו איידל, יוסף יצחק ואשתו ליבא, זהבה לאה, אפרים לוי, יהודה לייב, מרדכי צבי לשנת הצלחה בגשמייות וברוחניות</p>	<p>בראשית</p>
<p>IN LOVING MEMORY OF OUR PARENTS לעילוי נשמות</p> <div> <div> <p>מרת אסתר בת ר' יוחנן ע"ה גאלדמאן נפטרה י"ז תשרי</p> <p>ESTHER GOLDMAN A"H <i>Her open home, open heart, and unique blend of wit and wisdom impacted all who met her.</i></p> <p>ר' יצחק יעקב בן ר' משה ע"ה סיימאן נפטר ד' אדר א'</p> <p>R' YITZCHOK YAAKOV (JERRY) SIMON A"H <i>His joy was infectious, his food was delicious, and his kindness was as big as his personality.</i></p> </div> <div> <p>הרב החסיד והתמים ר' שמעון ע"ה בן ר' שמואל זאנוויל הי"ד גאלדמאן נפטר כ"ט תשרי</p> <p>R' SHIMON GOLDMAN A"H <i>His family's sole survivor of the Holocaust who overcame the odds and raised a family of Chassidim. He dedicated his life to communal affairs, Jewish education and Chesed.</i></p> <p>על ידי בנם ר' שמואל זאנוויל שי' ורעייתו צירל שתחי' ומשפחתם שיחי' גאלדמאן SHMULY & TZIRL GOLDMAN AND FAMILY</p> </div> </div>	<p>ג</p>
<p>IN HONOR OF THE BIRTHDAY OF MY WIFE EDA 'שת' SIROTA SCHOTTENSTEIN <i>You give new meaning to "Aishes Chayil." You are truly a warrior and woman of valor.</i> WITH LOVE AND APPRECIATION DAVID BETSALEL HAKOHEH 'שי' SCHOTTENSTEIN</p>	<p>לך לך</p>
<p>לעילוי נשמת הרה"ת ר' רפאל משה בן הרה"ת ר' יעקב מנחם מענדל הכהן ע"ה שפערלין נפטר בליל שבת-קודש פ' לך-לך, ה'תשנ"ו</p> <p>IN LOVING MEMORY OF R' REFOEL MOSHE A"H SPERLIN <i>On the occasion of his Yahrtzeit 11 Mar-Cheshvan</i> לזכות כל יוצאי חלציו לברכה והצלחה בגשמייות וברוחניות</p>	<p>וירא</p>

<p>IN HONOR OF</p> <p>YITZCHAK & LEAH GNIWISCH שיחיו לאורך ימים ושנים טובות</p> <p><i>Sponsored by their Children</i></p> <p>YEHUDAH & CHANA GNIWISCH, BEREL & BRIENDY GANSBOURG,</p> <p>SHMUEL & CHANA GNIWISCH, MAYER & NEOMI GNIWISCH,</p> <p>PINCHAS & DINI GNIWISCH, MOSHE & DINA KRASNANSKI</p>	חיי שרה
<p>IN MEMORY OF</p> <p>EMILY MESTECHKINA</p> <p>לעילוי נשמת</p> <p>מרים בת ר' זעליג ע"ה</p> <p>נפטרה כ"ט מרחשון תשע"ח</p> <p>By her son</p>	תולדות
<p><i>Dedicated to all those who make daily Torah study an integral part of their lives. May the power of connecting to Hashem through Torah bring transformation, healing and abundant blessings to every aspect of your lives!</i></p> <p>RABBI ROBERTO & MARGIE SZERER</p>	ויצא
<p>DEDICATED BY</p> <p>CHAYA MUSHKA BAS ESTHER</p> <p>IN HONOR OF HER BIRTHDAY</p> <p>YUD GIMMEL KISLEV</p> <p><i>May the Torah studied by the multitude of Chayenu subscribers be a source of abundant spiritual and material blessings and bring her much success this year</i></p>	וישלה
<p>לע"נ אבי מורי</p> <p>החסיד ר' שמעון ליטשקאווסקי ע"ה</p> <p>עמד על גחלת היהדות בבהמ"צ מתוך מסירות נפש</p> <p>נפטר בדמי ימיו י"ט כסלו ת.נ.צ.ב.ה</p> <p>נדבת בנו ר' נחום אהרון ליטשקאווסקי ומשפחתו שיחיו</p> <p>IN LOVING MEMORY OF</p> <p>R' SHIMON LITKOWSKI</p> <p>DEDICATED BY HIS SON</p> <p>NOCHUM AHRON LITKOWSKI AND FAMILY</p>	וישב
<p>DEDICATED IN HONOR OF MY PARENTS</p> <p>RABBI YESHAYA LEIB & MRS. PEREL CHAVA (PENINA)</p> <p>METAL</p> <p><i>May the Torah studied by the multitude of Chayenu subscribers be a source of abundant spiritual and material blessings, with abundant good health, happiness and nachas.</i></p> <p>AKIVA MOSHE "KIVI"</p> <p>METAL</p>	מקץ

IN HONOR OF THE YAHRTZEIT OF
הרה"ח ר' צבי הירש בן הרה"ח ר' יהודה ע"ה הישריק
ב' טבת, ואת חנוכה

*and in the Zechus of our dear Savta who we all love and admire so much.
May she be blessed with abundant good health, happiness and nachas.*

By

MENDY, LEAHLE, ELIEZER, KAYLA, CHANI, ARI, TZVI HIRSCH & ELLA
SCHURDER

ויגש

IN HONOR OF
RABBI LEIBEL & GOLDIE BAUMGARTEN

DEDICATED BY

A. RICHARD PARKOFF

אלעזר בנימין שיח' בן אברהם הכהן

ויחי

לזכות זוהר עין חיים ורעיתו אביבה

וילדיהם

אלישבע פנינה ובעלה דוד יוסף גרינולד, מנחם מענדל ורעיתו אסתי, ישראל מרדכי נחום ורעיתו אורלי,
אברהם ירחמיאל ורעיתו ח'ה, שלום דובער, נעם ליבא, רבקה, יהודה לייב
דרועין

May the furthering of Torah Study bring the entire family abundant Brochos

שמות

DEDICATED IN LOVING MEMORY OF

דוד בן משה ע"ה

DAVID ENAYATIAN

*May the merit of Torah learning globally bring abundant
blessings to your Neshama, and to your family.*

WITH LOVE,

HELEN ENAYATIAN & SONS

וארא

DEDICATED IN LOVING MEMORY OF OUR PARENTS

NACHUM CHAIM BEN MENACHEM MENDEL, A"H

ASYA BAS BENTZION, A"H

*May this global Torah learning in their memory serve as a
great merit and bring an elevation to their souls.*

SPONSORED BY

MOSHE & REBECCA BOLINSKY AND FAMILY

בא

מוקדש לחיזוק ההתקשרות

לנשיאנו כ"ק אדמו"ר צוקללה"ה נבג"מ זי"ע

DEDICATED IN HONOR OF

OUR REBBE

of righteous memory

BY THE REBBE'S SHLUCHIM TO THE STATE OF MONTANA

serving

BOZEMAN, MISSOULA, BILLINGS, KALISPELL AND GREAT FALLS

בשלה

IN LOVING MEMORY

לעילוי נשמות

מרת חנה בת ר' יעקב ע"ה
נפטרה ט"ו בשבט ה'תשפ"ג

CHANA SHALINSKY

*She learned "Chayenu" daily and treated
others with goodness and kindness.*

ר' יעקב מענדל בן ר' אברהם חיים ע"ה
נפטר ט"ז תשרי ה'תשס"א

YAAKOV MENDEL SHALINSKY

*He served Hashem, his fellow man and
his country with honor.*

They awaited Moshiach

DEDICATED BY

THEIR FAMILY

יתרו

DEDICATED IN MEMORY OF

REBBETZIN CHAYA MUSHKA SCHNEERSON

עליה השלום, זכותה יגן עלינו

ON THE OCCASION OF THE 37TH YAHRZEIT

*Devoted and dedicated to the Rebbe and carried the
mantle of her position in a most humble fashion*

SPONSORED BY

MAX AND LEAH COHEN AND FAMILY

MANCHESTER U.K.

משפטים

לעילוי נשמת האשה החשובה

מרת צבי' בת ר' יעקב יצחק ע"ה

ולזכות יבדלח"ט בעלה ר' דוד פרידמאן

לזכות

אברהם אבא בן צבי'ה ורעייתו מויבא יונה בת שיינה באשע בתיה

וילדיהם

גיטל בת מויבא יונה ובעלה מנחם מענדל בן מויבא לאה וילדיהם יהודא בן גיטל, בשע בתיה בת גיטל,

ישראל מאיר בן גיטל גראסבוים, יהושע חיים בן מויבא יונה ורעייתו חי' שרה בת מנוחה, חי הענא בת מויבא יונה

שיחיו

פרידמאן

May the furthering of Torah Study bring the entire family abundant Brochos

תרומה

DEDICATED IN LOVING MEMORY OF

REB MEIR BEN REB YEHUDA LEIB HALEVI

AND

MARAT TEMA LEAH BAT REB AVRAHAM YITZCHAK

BY THEIR CHILDREN **LOUIS & SHARON PEARLMAN**

AND GRANDSON **GABRIEL LEWIN-PEARLMAN**

תרומה

<p>לעילוי נשמות הרה"ח ר' נסים חי בן ר' מנחם עווד ע"ה הייורד נפטר ו' אדר ב' ה'תשס"ג ת' נ' צ' ב' ה' לעילוי נשמות הרה"ת ר' יעקב ברוך בן ר' שניאור זלמן ע"ה גאנזבורג נפטר י"ט טבת ה'תשע"ט ת' נ' צ' ב' ה' נדבת בני משפחתם שיחיו</p>	<p>תצוה</p>
<p>DEDICATED BY MENDY & SHTERNIE SMETANA AND THEIR CHILDREN MALKIE, MEIR & AARON <i>May the merit of Torah learning globally bring abundant blessings to their family</i></p>	<p>ויקהל</p>
<p>IN HONOR OF THE BIRTHDAY OF OUR BELOVED FATHER AND GRANDFATHER "Dad" / "POPPA" TUVIA HIRSCH HAKOHN SCHOTTENSTEIN <i>May all of your years be filled with an abundance of happiness, health and huge blessings.</i> WITH LOVE AND APPRECIATION, RABBI ARYEH AND RAIZY SCHOTTENSTEIN DAVID AND EDA SCHOTTENSTEIN RABBI ELI AND MYRIAM ENGELSON ARI AND CHANA MARINOVSKY FOLI AND Yael GUTNICK</p>	<p>פקודי</p>
<p>DEDICATED IN MEMORY OF OUR BELOVED FATHER AND GRANDFATHER ז"ל ALEX KLEIN <i>on the occasion of his fifth yahrzeit</i> לעילוי נשמת אברהם שמואל בן אריה לייב ז"ל נפ' ד' ניסן תש"פ BY DANIEL, RONIT AND PENINA RUBINOFF</p>	<p>ויקרא</p>
<p>IN HONOR OF THE 123RD BIRTHDAY OF THE LUBAVITCHER REBBE, MENACHEM MENDEL SCHNEERSON זכותו יגן עלינו ויזרז גאולתנו THE LEADER OF OUR GENERATION, <i>whose exponentially radiant Neshoma light entered the world on 11 Nissan 5662 and continues to generate evermore each year—May his life's mission, vision and yearning be fulfilled with the coming of Moshiach Now</i></p>	<p>צו</p>

DEDICATED IN LOVING MEMORY OF
REB MENDEL DRIZIN

הרה"ח התמים ר' מנחם מענדל ע"ה בן הרב החסיד
התמים מגדולי חסידי חב"ד ר' אברהם (מאיאר) ז"ל

נפטר י"ט ניסן תש"פ

*A dedicated Chosid of the Rebbe,
staunchly committed to the study
and dissemination of Torah and
Chassidus, prominent supporter of
Torah institutions and individuals
in need; a true friend and lover of
his fellow Jews, deeply and forever
dedicated to his community.*

DEDICATED BY

CHAIM & FAIGIE DRIZIN AND FAMILY

לעילוי נשמת

הרה"ח בנימין בן ר' יהודה יוסף הכהן ע"ה כ"ז
נפטר ח"י ניסן תשע"ט

on his sixth Yahrzeit Chai Nissan

DEDICATED BY

**THE KATZ FAMILY AND THE KATZ
FOUNDATION**

פסח

לזכות

מיכאל ורעייתו שרה

וילדיהם יהודה יובל ונוגה שיחיו שבו

*May the Zechut of bringing life and liberation to our incarcerated brothers and
sisters bring you and your family abundant, revealed blessings in your lives.*

לעילוי נשמת

יובל בן יצחק

חנה בת משה

נשמתם עדן, זכותם תגן עליכם

May the Torah study in their memory bless their souls

שמיני

IN SUPPORT OF

GLOBAL TORAH STUDY

DEDICATED BY

SHMUEL & SARA BONNARDEL

תוריע-מצורע

לעילוי נשמת

הרה"ח ר' לוי יצחק ע"ה בן ר' שמואל שלמה שיחי' ביאלה

RABBI LEVI BIALO

SHLIACH TO CHABAD OF MARKHAM, ONTARIO

HONORING HIS 20TH YAHRTZEIT שבנצח

By his loving family

CLEVELAND, OH

PORTLAND, OR

MIAMI, FL

NEW CITY, NY

אחרי-קדושים

לזכות

ר' אברהם בן נעכא שיחי'

העוסק בצרכי ציבור באמונה בכלל והפצת תורת החסידות בפרט, שימשיך להצליח לתת נחת רוח לרבי נשיא
דורנו ושיקבל רק נחת חסידי מכל יוצאי חלציו מתוך בריאות והרחבה גדולה

אמור

בהר - בחקתי

לעילוי נשמת
הרה"ת ר' שלום דובער בהרה"ח ר' אהרן לייב ז"ל ראסקין
נפטר ביום השבת קודש פ' בהר, כ"ף אייר, ה'תשע"ט
ת' נ' צ' ב' ה'
נדפס על ידי משפחתו שיחיו לאורך ימים ושנים טובות

IN LOVING MEMORY OF
R' SCHOLOM BER RASKIN
DEDICATED BY HIS FAMILY

במדבר

IN HONOR OF
RAV DOV SCHOCHET ז"ש
WITH LOVE AND APPRECIATION
**DAVID & EDA
SCHOTTENSTEIN**

בהעלתך

IN LOVING MEMORY OF
לעילוי נשמות
MORENU YOSEF KDOSHIM ז"ל מורנו יוסף בן הרב מסעוד ושמוחה
נבל"ע ביום ה' אייר תשע"ג
JACQUES OHANA ז"ל יעקב בן יהודה ושמוחה
נבל"ע ביום כ"ו תשרי תשפ"ד
DR. ATTA ROHAM ז"ל אתא ראוהב בן שלמה והוסני שמואליאן
נבל"ע ביום כ"ג סיון תשע"ז
AGHA SOLEIMON SHAMOLIAN ז"L שלמה בן אברהם וטווס שמואליאן
נבל"ע ביום ו' טבת תשפ"ב
YITZHAK RITA ז"L יצחק בן רבי
נבל"ע ביום ט"ו שבט תש"נ
FORTUNE ESTHER KDOSHIM ז"L פורטונה אסתר בת סלומון וחנינה
נבל"ע ביום כ"ג מר-חשון תשע"ב
HOMAYOON SHAMOLIAN ז"L יצחק בן שלמה והוסני שמואליאן
נבל"ע ביום י"ז ניסן תשפ"ג
DEDICATED BY THEIR FAMILY

שלה

לעילוי נשמות
מרת לאה מרים בת ר' לייב פסח הימן ע"ה
נפטרה י"ד סיון תשס"ז
A beloved wife and mother
DEDICATED IN LOVING MEMORY OF OUR DEAR PARENTS
ר' ישעי'הו בן ר' אברהם ניסן הימן ע"ה
נפטר ז' אדר א' תשע"ד
מרת לאה בת ר' שרגא פייבעל הימן ע"ה
נפטרה ש"ק כ"ב חשון תשע"ד
ר' אברהם לייב בן ר' יעקב גראלניק ע"ה
נפטר ה' סיון תשע"ה
מרת יהודית בת ר' אפרים פישל גראלניק ע"ה
נפטרה ח' ניסן תשפ"ג
In honor of the first yahrzeit
BY THE
HAYMAN AND GRALNIK FAMILIES

DEDICATED IN LOVING MEMORY AND L'ILUI NISHMAS

הרה"ח התמים ר' אברהם יצחק בן הרה"ח חנוך העניך הכהן ז"ל ראזענפעלד

*Our dear Zaidy, Who served as Rav of Ahavas Achim Tzemach
Tzedek Shul in Boro Park for close to fifty years.*

*His commitment to the study of Chitas and Rambam was evident to all, as he
never parted from his Dvar Malchus, and he spent his days immersed in Torah.*

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ר' מנחם מענדל הכהן שי'

AND HIS WIFE

זעלדא רחל שתחי'

ראזענפעלד

May Hashem bless them and their children

חיה מושקא שתחי', פייגא רייזל שתחי', שרה שתחי', פרומא איטא שתחי'

with gezunt, nachas, Bracha and Hatzlacha.

קרה

DEDICATED TO
OUR BELOVED REBBE

ON THE OCCASION OF
THE 31ST HILULA

*May we remain connected – Mekushar
– to your ideals and vision, bringing
you tremendous Nachas. May we
be reunited, once again, with the
imminent coming of Moshiach!*

SPONSORED BY

הרה"ח ר' ירחמיאל שי'

AND HIS WIFE

רבקה לאה שתי' יעקבסאן

*May Hashem bless him, his
wife and their children*

מנחם מענדל ואשתו שרה עטא ובנותיהם מרים וחנה,
חנה העניא ובעלה יעקב אליהו וילדיהם בצלאל
יהודה, אריא אנדרוסיער, אסתר ברכה ובנה שמואל
בצלאל לייטער, מושקא ובעלה נחום מאיר ובניהם
שלמה ארי' ובצלאל אלכסנדר רייבין, פריידא
מרים, אלישבע, שלמה שמואל ארי' שיחיו
*with Bracha, Hatzlacha, Nachas,
and only revealed good, always.*

חקת

לע"נ אמי מורתי האשה החשובה ובעלת מס"נ

מרת אסתר ליטשקאווסקי ע"ה

וכתה לגדל ילדיה מאחורי מסך הברזל ולחדור בהם אהבת ה' ויראת ה'
והתקשרות לרבנותינו נשיאנו מתוך מסירת נפש כפשוטו

נבל"ע י"ב תמוז תשס"ב יום הגאולה של הרבי הריי"ץ ת.נ.צ.ב.ה

נדבת בנה ר' נחום אהרון ליטשקאווסקי ומשפחתו שיחיו

IN LOVING MEMORY OF
MRS. ESTHER LITKOWSKI

DEDICATED BY HER SON

NOCHUM AHRON LITKOWSKI AND FAMILY

בלק

DEDICATED TO OUR FAMILY AND FRIENDS

(Los Angeles – Delray Beach – Nashville – Parkland –
Crown Heights – Johannesburg – Miami)

**DOVID & WIFE ATARA BAS
SIMCHA FEIVEL AND CHILDREN
NESANEL AND CHAVA NISSAN
MICHOEL & WIFE ADELE BAS
AVRAHAM AND SONS DANIEL
AVRAHAM AND YAAKOV**

**AARON BINYOMIN & WIFE
CHAYA MUSHKA BAS SHMUEL
YAAKOV AND CHILDREN TOVA,
AVRAHAM MOSHE AND ALIZA
SHOLOM NEW, SHLOMO RASKIN, ARI
ZWICK, PINKY LEE AND THEIR FAMILIES**

and fellow Yeshiva Ohr Elchonon classmates of 5755

YEHOSHUA YITZCHOK & ROCHEL SHAINA REVERE

פינחס

לע"נ

הרה"ח הרה"ת ר' שמחה ירחמיאל בן ר' מרדכי שכנא ע"ה צירקינד
שליח כ"ק אדמו"ר זי"ע יותר מיובל שנים במדינות טונים וקנדה
נלב"ע ליל שבת קודש פ' פנחס, כ"ד תמוז ה'תשע"ה
ת.נ.צ.ב.ה

IN MEMORY OF

RABBI SIMCHA ZIRKIND

In honor of the tenth yahrzeit

*who lovingly dedicated his life, as a Shliach, to the Jewish
communities in Tunisia, Canada, and beyond.*

DEDICATED BY HIS WIFE

MRS. FRIEDA ZIRKIND

AND CHILDREN

**LEVY & CHANIE ZIRKIND
MENDY & HINDY ZIRKIND
ZALMAN & ROCHEL ZIRKIND
NOACH & DEVORY FOX**

**YEHUDA & CHAYA ROSENBERG
PINCHUS & NECHAMA DINA TURK
SHLOIMIE & SHTERNIE LITZMAN
YISROEL & SHEINDEL ZIRKIND**

SHALOMKE & NUCHIE ZIRKIND

מטות-מסעי

IN HONOR OF

A DEAR FRIEND

WHOSE AHAVAT YISRAEL—ESPECIALLY TOWARD FELLOW JEWS
IN ISOLATED ENVIRONMENTS—KNOWS NO BOUNDS

*May the merit of ensuring their Torah learning lifeline,
bring him and his family abundant life!*

דברים

לעילוי נשמת

הרה"ח התמים ר' יחיאל דב בן ר' אברהם מנחם ע"ה
נעלקען

נלב"ע כ' מנחם-אב ה'תשפ"א
ת"נ צ"ב"ה'

הוקדש ע"י בנו

שלמה וזוגתו מרת חי' ומשפחתם שיחיו
נעלקען

ואתחנן

IN LOVING MEMORY OF
R' RAPHAEL BEN R' NISSEN ISAAC A^HH ANDRUSIER
24 AV 5760
DEDICATED BY
YANKIE & DEVORAH LEAH ANDRUSIER AND FAMILY

עקב

נדפס על ידי
ר' יונה ישראל צבי בן העניא שי'
ואשתו סימה יטא פיינא בת בת-שבע תחי'
לזכות בניהם ובנותיהם
התמים לוי זאוויל שי', חנה תחי', מנחם מענדל שי', בעלא ראזא תחי', שרה וויטא תחי'
ולזכות
ר' דוד בן שרה לאה שי' וזוגתו העניא בת תמרה תחי'
ר' נחמי' יהודה בן בתי' הכהן שי'
בת-שבע בת געלע הלוי תחי'
מוקדש לזכות חיווך התקשרות לכ"ק אדמו"ר נשיא דורנו
May the furthering of Torah Study bring the entire family abundant Brochos
ולע"נ
התמים לוי בן יבלחט"א ר' דוד יששכר צבי הכהן לזון שיחי'
נפטר ביום שני ג' תשרי ה'תשפ"ד

ראה

*In honor of and in merit of our children and grandchildren worldwide.
May we all be blessed with Yiddishe Nachas and happy
families and blessings for Shalom Bayis for everyone*
WITH LOVE FROM
MALKA ROSA

שופטים

מוקדש לעילוי נשמת
הרב יהושע תנחום בן הרב יוסף דובער ע"ה קסטל
עסק בהרבצת התורה למעלה מיוכל שנים בעיירות באסטאן, פילאדעלפיא
ובאלטימאר שבארצות הברית, וקירב משפחות רבות לתורה ומצוותיה.
כיהן כמנהל ישיבת "אחי תמימים - ליובאוויטש" בעיר באסטאן במשך 25 שנה.
נפטר ח' אלול ה'תנש"א
נדפס ע"י
לוי יצחק ויהודית חנה שיחיו גייסינסקי

כי תצא

HAPPY BIRTHDAY ABBA!

MAZAL TOV! K'AH

LOVE,

TAMAR TESSLER,

NEOMI RIVKA & MAYER ASHER GNIWISCH,

MENACHEM MENDEL & SIMA CHASHA,

DOVID SHLOMO, SHABTAI SHMUEL, CHAYA

VITA, MOSHE LEV, & BRACHA MAYA GNIWISCH

SHALOM DOVBER & RIVKA

CHANA MIRIAM, PINCHAS NISSIM, AVRAHAM

NOSSON,

YAKOV SHIMON, & ZOHARA GNIWISCH

BRYNDEL & LAVI,

MOSHE YISROEL, AVRAHAM ELIEZER, &

SHMUEL NISSIM KLEIN

PERLE PNINA & MOSHE YITZCHAK,

DOVBER, SHABSI SHMUEL, & PINCHAS CAPLAN

CHAYA MUSHKA & MENACHEM MENDEL

GNESHA BRACHA, & CHANA GOPIN

CHAVA & YAAKOV YOSEF

SARA SPERLIN

CHANA BRACHA & MENACHEM MENDEL

KAGAN

SHTERNA SARA GNIWISCH

DANIELLA & YOSEF YITZCHAK GORDON,

MENACHEM MENDEL & RENA,

YEHOSHUA BINYAMIN GORDON, MENUCHA

VITA GORDON

SHALOM DOVBER & SHAYNA GORDON,

PEREL & EFRAIM FISHEL MESHULOM GORDON

EFRAIM FISHEL & CHANA TESSLER,

TONYA, PERL, CHAYA MUSHKA, MOSHE

AHARON, RIVKA DINA,

MENACHEM MENDEL & SHNEUR ZALMAN

TESSLER

CHAIM MEIR & Yael Sara TESSLER,

ELNATAN MENACHEM, ELYASAF YISRAEL,

REFAEL LEVI YEDIDYA,

& PEREL DEVORAH TESSLER

CHAVA & JESHAYAHU DAVID BRODCHANDEL,

YEHUDIT MAYA, PERLA CHANA

& SHLOMO ZALMAN BRODCHANDEL

REFAEL & SIMA SHOSHANA CHEDVA

TESSLER

AARON AMICHAI

כי תבוא

FOR A COMPLETE REFUAH SHLEIMAH FOR

יצחק יהודה בן מרים שי'

ISAAC MORITZ

*In the Zechut of global Torah study, may Klal Yisroel
experience abundant health, peace and prosperity*

WITH LOVE

MARTIN & JUDY MORITZ

נצבים

DEDICATED IN LOVING MEMORY OF MY DEAR PARENTS

לזכר נשמות

יהווקאל בן אברהם אהרן, רות בת אברהם עליהם השלום

וקלמן

By

ALAN & LORI ZEKELMAN

וילך
ראש השנה

DEDICATED BY

AVROHOM DOVID & MIKHLA DAUER

in honor of a blessing for our children, grandchildren & great-grandchildren

THE DAUERS, LIPSKERS, MAYBERGS, KORNFELDS & WUENSCHS

AND IN LOVING MEMORY OF

MOSHE BEN TZVI HIRSCH & GITTEL BAS ZEV

SHMUEL MEYER BEN AVRUM YOSEF & ROCHEL BAS MENDEL

PENINA GITEL BAS SHMUEL MAYER

LEIB YITCHAK BEN MOSHE

האזינו
יום כיפור

DEDICATED IN HONOR OF OUR CHILDREN

כתריאל שלום, אלה דבורה, לילה מרים
שיחיו

May we merit to raise you L'Torah, L'Chuppah UL'Maasim Tovim

AKIVA AND CHAYA

ISENBERG

סוכות

לעילוי נשמות מרת בתי' אסתר בת פסח חיים
נפ' כ"ה אדר תש"ע

IN LOVING MEMORY OF

BASYA ESTHER PALACE

Yahrtzeit Adar 25

DEDICATED BY HER FAMILY

IN HONOR OF AND GRATITUDE TO

PETER LAZARIDES

May G-d grant many long years of good, vibrant health and blessings of divine love, grace and prosperity upon you and your entire family, including Maritsa, Lefteri, and Andoni.

הללו את ה' כל גוים, שבחוהו כל האומים כי גבר עלינו חסדו ואמת ה' לעולם, הללו-ה

תפילת הדרך

≈ The Traveler's Prayer ≈

יהי רצון מלפניך יי אלהינו ואלהי
אבותינו. שתוליכנו לשלום. ותצמידנו
לשלום. ותדריךנו לשלום. ותסמכנו
לשלום. ותגייסנו למחוז חפצנו לחיים
ולשקט ולשלום. (ואם דעתו לחזור מיד
אומר: ותחזירנו לשלום). ותצילנו מכל
אויב ואורב ולסטים וחיזות רעות בדרך.
ומכל-פרעניות המתרגשות ובאות
לעולם. ותשלח ברכה בכל-מעשה
ידינו. ותתנני (כל יחיד) לחן ולחסד
ולרחמים בעיניך ובעיני כל-ראינו.
ותגמלנו חסדים טובים. ותשמע קול
תפלתנו. כי אתה שומע תפלת כל
פה: ברוך אתה יי שומע תפלה.

May it be Your will, God, our God and the God of
our fathers, that You should lead us in peace and
direct our steps in peace, and guide us in peace,
and support us in peace, and cause us to reach our
destination in life, joy, and peace (*If one intends
to return immediately, one adds: and return us in
peace*). Save us from every enemy and ambush,
from robbers and wild beasts on the trip, and from
all kinds of punishments that rage and come to the
world. May You confer blessing upon the work of
our hands and grant me grace, kindness, and mercy
in Your eyes and in the eyes of all who see us, and
bestow upon us abundant kindness and hearken to
the voice of our prayer, for You hear the prayers of
all. Blessed are You God, who hearkens to prayer.

לע"נ בראנא שיינא בת אברהם צבי

Wishing you safe journeys

BUBBY DEITSCH

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IN LOVING MEMORY OF HOWARD I. GOODMAN	לעילוי נשמות הרה"ח ר' דוד אברהם בן ר' שלמה ע"ה סטיגמן	IN MEMORY OF NECHAMAH BAS AVRAHAM BORUCH
IN HONOR OF THE BOCHRIM AT YESHIVA MAYAN TORAH	DEDICATED IN TRIBUTE TO רפאל לוי בן ישעי' דוד ע"ה אונטרשלאק	IN HONOR OF ROSIE, LEIBLE, DOV & ZUSHE NELKEN
IN HONOR OF THE BAR MITZVAH OF LEVI YITZCHAK שי' ANGIALFI	IN HONOR OF HARAV CHAIM AND DR. PRIVA FISCHWEICHER	לע"נ הוו"ח א"א הרה"ת ר' שמואל נטע הכהן ע"ה ע"י בנו ונכדו ובני משפחתנו שיחיו
IN LOVING MEMORY OF BORUCH MENDEL A"H HYMAN	הלל מתתיהו עמיחי בן שרה לרפואה שלימה בזכות לימוד התורה של רבים על ידי "חינו"	DEDICATED IN HONOR OF LIORAH SARAI BAS FAIGA AND IN HONOR OF THE IDF LONE SOLDIERS
L'ILUI NISHMAS EFRAIM BEN YOSEF Z"L. FROM HIS SON & WIFE		

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The Chayenu Editorial Team

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לעילוי נשמת

הרה"ת ר' רפאל משה

בן הרה"ת ר' יעקב מנחם מענדל הכהן ע"ה

שפערלין

נפטר בליל שבת-קודש פ' לך-לך, ה'תשנ"ו



IN LOVING MEMORY OF

R' **REFOEL MOSHE A"H SPERLIN**

ON THE OCCASION OF HIS
YAHRTZEIT 11 MAR-CHESHVAN



לזכות כל יוצאי חלציו

לברכה והצלחה

בגשמיות וברוחניות

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