

ב"ה

# דרוש רבי



BIURIM OF THE REBBE ON MASECHTA SOTAH

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# מסכת סוטה

## לימוד מס' סוטה בימי הספירה

The Minhag in Lubavitch is to learn one Blat of Masechtas Sotah every day of Sefiras Ha'Omer. Besides for the fact that Masechtas Sotah has 49 pages, there is a deeper connection between Sefiras Ha'Omer and Masechtas Sotah.

Chassidus explains that the Omer is a Korban brought from barley, which is animal food. This is the idea of refining one's seven Middos of his 'animal', his Nefesh HaBehamis through the seven weeks of Sefiras Ha'Omer.

The Sotah's Korban also consists of barley, and the purpose of her Korban is to purify and correct her connection to her spouse. This is the idea of Sefiras Ha'Omer as well, for us to purify our connection to Hashem, our spouse, in preparation for Shavuos, the giving of the Torah, also known as the 'marriage' of the Yidden to Hashem.

Chassidus explains that one's Avodah during the 49 days of Sefiras Ha'Omer is to prepare one's self for Shavuos. One of the ideas a person must work on during this time is Bitul, self nullification, to purify one's self for the giving of the Torah i.e the marriage of the Yidden and Hashem. This is directly connected with Masechtas Sotah, which speaks of correcting the connection between a couple. Part of the Sotah process is giving the Sotah dust with water to drink. The dust used in the Mishkan is from the lowest part of the Mishkan, representing the ultimate Bitul and lowliness.

Before the Gemara was printed, there was no set amount of pages in a Masechta, it is nearly impossible to find a hand written Gemara with exactly 49 pages in Masechtas Sotah. Only once the Gemara was printed properly in a print house, was there an established format to the Gemara pages.

The 49 days of Sefirah, however, is not something that has ever changed, it always was exactly 49. How then can we possibly connect Sefiras Ha'Omer and Masechtas Sotah? The amount of days of Sefiras Ha'Omer is written in Torah, and the amount of pages of Masechtas Sotah was created thousands of years later, by a non-jew!

The rule is, that when a custom becomes wide spread by the Yidden, it takes upon the power and the holiness of Torah (מנהג ישראל תורה היא). Therefore, since Masechtas Sotah was by השגחה פרטית set up to have 49 pages, it must have a

connection to the 49 days of the Omer. Even though the format of the Masechta was done by a non-jew, it is still from the hands of Hashem, as Hashem carries out his will through many agents. At one point during the plagues in Mitzrayim, Hashem's messengers were frogs!

Although the final Daf of Masechtas Sotah is מטט, the Masechta only starts from Daf 'ב, causing there to only be 48 total pages. Therefore in order to learn one Blat every day of Sefirah, the Rebbe instructed to learn the Shar Blat, the cover page, on the first day of Sefirah. The Shar Blat isn't simply a cover page, rather on it is printed the name of the Masechta, and as Chassidus explains, a name encompasses, and is the life force of the idea. Therefore, the Shar Blat has an advantage no other page in the Masechta has.

The Shalo"h said, "Even one who is a total ignoramus, says with all his heart the names of the Seforim of Torah. When such a person says the name of a Sefer with all his heart, Hashem considers it as if he has learned the entire Sefer".

Thus we see the greatness and importance of the name of the Masechta.

[התוועדויות תשמ"ז ח"ג ע' 253 ואילך. ספר השיחות תשמ"ח חלק ב' ע' 469 הערה 56. התוועדויות תשמ"ה חלק ד' ע' 2142]



## משנה

The Mishna introduces a unique situation. We have a whole husband, a whole wife, and a legal marriage, including all the Dinim that apply to them, but yet they can no longer have an actual intimate connection.

The reason for this is because they are missing the Chayus, energy and feeling within them. They are like a body without a Neshama. Chayus represents thought, which deems something Tamei. When Kavana or thought is lacking, there can not be intimacy. This also represents death, as they can not produce children. This is a descent, which is considered death as well.

In conclusion; lack of Chayus represents death, a body without a soul.

[ערב חג השבועות תשל"ה סוס"א. אור לערב חג השבועות תשל"ט סל"ז]

## "הרואה סוטה בקלקולה"

There is the known teaching of The Ba'al Shem Tov who says that a person is a mirror. If someone sees something not good in somebody else, it means that he has that same idea within himself, otherwise he wouldn't see it in another.

So too here, the mere fact that one sees a Sotah in her disgrace ought to make him to realize that there is something not right within himself, therefore he must immediately do something to fix it, i.e. become a Nazir and refrain from drinking wine.

When one separates himself from wine, it's not that he elevates and refines the wine, but rather that he wins the entire war. He fought with the negative and was able to separate himself from them and emerge victorious.

[פרשת נשא תשל"ז ס"ז. התוועדויות תשנ"א ח"ג ע' 440]

## "בת קול יוצאת ואומרת בת פלוני לפלוני"

Seemingly the Gemara should have said "בת פלונית לפלוני", in Loshon Nekeiva. Why is it written in Loshon Zochor? The Bas Kol is not emphasizing who she is, but rather who her family is - בת פלוני - the **daughter** of so-and-so. The reason for this is because one is supposed to look into the family of his future wife and see what environment she comes from.

On a deeper level; בת פלוני is not referring to her immediate family, but rather stressing the fact that she is a daughter of **Hashem**, for that is the most essential quality of a woman - "אשה יראת ה' היא תתהלל" -

[התוועדיות תשמיג ח"ד ע' 1871]



## "אין אדם עובר עבירה אא"כ נכנס בו רוח שטות"

It doesn't make sense for someone to do an Aveira since doing an Aveira literally destroys the person. No sane person would do something that kills him. If for just a moment he would think about how distant his Ta'avos are from his common sense, even the common sense of his Nefesh HaB'hamis, and how distant the Seichel of his Nefesh HaB'hamis is from the Seichel from his Nefesh HaTivis and how distant the Seichel of his Nefesh HaTivis is from the Seichel of his Nefesh HaSichlis (etc. etc.) he will realize that even his common sense has no place among the high levels of his Neshama. How much more so his Ta'avos have no place within him.

Therefore the only reason why a human being would do something against Torah is because a שטות רוח came into him.

For this reason, the size of a Mikvah has to be an Amah by an Amah wide and 3 Amos tall (40 Se'ah). The reason is, that this is the average size of a person's body - not including his head. The reason we don't include his head into the calculation is because a person goes to Mikvah if he did an Aveirah, which happens when someone doesn't use their brain and lets the שטות רוח take him over.

This is also brought out in the Hagadah. Chassidus explains that the Chacham is asking: Mitzvos, like Mishpatim, since they have a reason, should not be done with the same Kabolas Ol like Chukim, which **don't** have a reason. Since Hashem allowed us to have reason for Mishpatim, we should do it because of the reason.

But we answer him, No! If you are constantly stuck on your Seichel and common sense, you could fall. Because when it comes to an Aveira, no sane person would ever go against Hashem, since it can cause the worst things to happen to him. If so, why do people do Aveiros? Because a שטות רוח goes into him. We see that relying on Seichel itself won't save you.

That's why we answer the Chacham "We don't eat anything after the Afikomen". The reason is that we want a person to have the taste of Korban Pesach in his mouth so he won't forget about it.

Seemingly, we don't need the taste in our mouth to remember the Korban Pesach and that Hashem took us out of Mitzrayim, He saved our lives! You don't need a taste to remember that. In truth, it's possible we **would** forget, because

no matter how logical it may be for us to remember that Hashem saved our lives, but the רוח שטות can interfere, and logic and Seichel won't help in such a case.

That's how we explain to the Chocham that just relying on Seichel doesn't work.

[פ' ושלח תשי"ד ס"ז. ליל ב' דחה"פ תשכ"ד ס"א. כי מנחם אב תשכ"ד [לה"ק] ס"ב. י"ט כסלו תשכ"ח ס"ד. פ' קרח תשלי"א ס"א]

## "וקנא את אשתו": פלוגתת ר' יהושע ור' עקיבא אם רשות או חובה

According to R' Yehoshua the Torah is given under the ownership of the Yid, therefore in certain Mitzvos, a Yid has a choice if he wants to do them or not (for example warn his wife).

However according to R' Akiva, the Torah is given to the Yid exactly the same way it is by Hashem, therefore the Yid has no ownership over it and doesn't have a choice if he wants to do it or not, rather it is a 'Choivah'.

[אור לערב חג השבועות תשל"ט סל"ז]





## "לעולם ילמד אדם מדעת קונו...השורה שכינתו על הר סיני"

Seemingly, the fact that someone should be humble isn't just a nice suggestion that we learn from Hashem's actions, rather it is a Mitzvah in the Torah! The Torah tells us that Hashem cannot be in the presence of someone who is haughty! In truth, the Gemara is not talking about the haughtiness of Kelipah, which is obviously not allowed, rather the Gemara is talking about pride and worthiness in Kedusha, which can usually be used for good.

But when it comes to Matan Torah, the only way to receive the Torah is through being totally בטל. (This is also why Rav Yosef was called "Sinai". Even though he had all the greatest Ma'alos, nevertheless he was completely בטל. He was similar to Har Sinai, which although had the מעלה of being a mountain, is nevertheless a small mountain).

[לקי"ש ח"א ע' 280]

## "אין אני והוא יכולין לדור בכפיפה אחת"

The Gemara is telling us that Ga'avah and haughtiness will not only prevent one from receiving Eloikus but rather it separates a person from any Eloikus or Shechina that was with him before, since Hashem cannot be in a place of haughtiness. On the other hand Anavah - humility, does not only prevent one from drawing down Eloikus, but rather it **itself** brings down Eloikus and makes the person a Keili to receive Hashem's Shechina.

This is like the saying mentioned in the Gemara "When we were small, people called us big, and now that we are big, people call us small". When somebody makes themselves small and humble, Torah considers him to be big and great. However if someone considers himself to be big, the Torah says that in truth he is very small.

This also connects to the general idea of Masechta Sotah. The Yidden and Hashem are compared to a husband and wife. When the husband tells his wife not to talk with another man, and she goes and secludes herself in a place hidden from her husband, then many Dinim now apply to this couple. This is similar to

Hashem telling each one of us "Don't serve other gods", and someone goes and 'hides' from Hashem by doing an Aveira.

How could one 'hide' from Hashem? There is nowhere that is void of Hashem! The Gemara teaches us that by a person being haughty can כביכול 'hide' from Hashem since Hashem cannot be in the same place as him.

However, since in truth Hashem is in **all** places at **all** times, there was never really a moment when a person was 'hidden' from Hashem - the separation was only because Hashem despises haughtiness, so Hashem can completely forgive us.

Chassidus explains that a בעל גאווה is not someone who runs around claiming to be the greatest, rather a בעל גאווה is someone who is too confident in his opinion. He cannot handle someone thinking he is equal to him and saying something against his opinion.

[י"ט כסלו תשס"ו ס"ו. י"ב תמוז תשי"ז [להיק] ס"ח. כ' חשון תשל"ה ס"ה.]

## "תלמידי חכמים צריך שיהא בו שמינית שבשמינית...אמר רנב"י לא מינה ולא מקצתה"

In truth they are not arguing, they are each talking about different stages in one's Avoda.

A person's Yetzer Hara can come to him and say "Why do you have to do a Mitzvah? Do you think it makes a difference to Hashem if you do some random physical action? When the Torah says that Hashem enjoys Yidden's Mitzvos, it's talking about the Mitzvos of **Tzadikim**, who have no connection to the physical whatsoever. But you? Your actions don't affect anything!" Therefore the Gemara tells us that we have to have a little bit of haughtiness to tell the Yetzer Hara 'No! Hashem **does** enjoy when I do a Mitzvah'. But **after** we do the Mitzvah we have to be completely humble - like Rav Nachman Bar Yitzchak says "לא מינה ולא מקצתה".

However, the Ba'al Shem Tov teaches that Anava can sometimes cause major destruction. If someone thinks too low of himself, he won't believe the affect his Mitzvos have on the world [Like R' Zecharya in the story of Kamtza U'Bar Kamtza - who's humility caused the Beis Hamikdash to be destroyed].

We mentioned earlier that one must have pride only **before** doing a Mitzvah, however here the Ba'al Shem Tov teaches that you must have pride at all times. There are different levels of pride. There is a level of elevation which is called 'התנשאות מלכות על העם' - 'raised above a nation', meaning one is elevated because he is higher than something else. The second level is 'התנשאות עצמית' - 'essential elevation', nothing to do with anyone else.

When we explained that one must only have pride **before** doing a Mitzvah we were talking about the first level - 'התנשאות מלכות על העם'. The Ba'al Shem Tov however, is talking about 'התנשאות עצמית' which doesn't conflict with having complete humility.

In התנשאות עצמית, you can have both opposites, התנשאות, and ביטול together!

This is how we bring back the Beis Hamikdash, since the Beis Hamikdash also represents this idea of combining opposites (e.g. the Aron **occupied** space and did **not** occupy space at the same time).

The Friediker Rebbe explains that there are two ways one can attempt to fulfill this מאמר רז"ל. Either to begin by being a Talmid Chacham and only afterward to apply the concept of שבשמינית, or to start with haughtiness and only afterward try to become a Talmid Chacham. Obviously the latter is incorrect.

The Alter Rebbe explains that Torah is compared to water which flows to the lowest point. To be a receptacle for Torah, a person must make himself low and small. Nevertheless one must also raise his heart in the ways of Hashem. How is one able to raise his heart if in his mind he is small? He has to leave a part of his mind empty to give space for his heart. There are 32 paths of Chochma and 32 of Binah, if he leaves those empty it equals to 64 (an eighth of an eighth is a 64th).

The Rebbe also notes that the Gemara is specifically referring to pride in Kedusha. Only someone who is completely sure that he is a Talmid Chacham can have גאווה of שבשמינית. So long as one is not certain that he is a Talmid Chacham, he has no right to have שבשמינית and must have only humility.

These two opinions in the Gemara are also the basis for the choice of wording of the Alter Rebbe and the Rambam. The Rambam says: "One may not have even a little bit of Ga'avah (- 'אפילו מקצתה' -)". The Alter Rebbe uses the words "to be totally removed from Ga'avah (- 'עד קצה האחרון' -)". The Rambam is advising a level that is more removed from גאווה than the level the Alter Rebbe is talking about. The Alter Rebbe is referring to a level where sometimes a person may need a little bit of גאווה, as the Gemara says is the case regarding a Talmid Chacham.

This is hinted to in the eighth Posuk of the eighth Parsha of the Torah (וישלח) with the words "קטנתי מכל החסדים". Yaakov Avinu says "I am humbled from all the kindness Hashem has done for me".

"קטנתי" is a level where one feels humble but not totally nullified, his מציאות is still there. We see from the fact that Yaakov was able to use Malachim to help him with his needs, implying that he is still a מציאות even though he is humble. This is the idea the Gemara is bringing out, even though one must be humble, nevertheless a Talmid Chacham must also have a little bit of גאווה.

ב' דהג השבועות תשי"א ס"ו. פ' בשלח תש"כ ס"ג. פ' וישב תשי"ב ס"ו. י"ט כסלו תשי"ג ס"ח. פ' בהר ובחוקתי תשלי"א ס"ב. תורת מנחם] [התוועדות תשמ"ב ח"ב ע' 659, ח"ג ע' 1511, תשמ"ט ח"א 429



## "במדה שאדם מודד בו מודדין לו"

The Gemara says the way a person acts, is the manner he is punished. However, when one does a Mitzvah, (for example, Tzedaka), not only does Hashem repay him more than he gave, but Hashem rewards him beyond any measure - למעלה והגבלה ממדידה והגבלה!

[כי' אב תשמ"א סמ"ב]



## "זה משה...שלא שלטו שונאיהם במעשיהם"

The Gemara states that the Mishkan sunk into the ground and is hidden, but when Moshiach comes and the third Beis Hamikdash descends from heaven, the Mishkan will be revealed.

Once we already have the Beis Hamikdash why would we need the Mishkan?

Our Chachamim teach us that a person would rather a smaller possession that he earned, rather than a larger possession that came from someone else's effort.

The Mishkan was built entirely by **all** the Yidden. Every single yid, young and old alike, contributed to the building of the Mishkan. The third Beis Hamikdash however, will be built primarily by Hashem in heaven. The Mishkan has an advantage over the third Beis Hamikdash, and therefore, even when Moshiach comes and the third Beis Hamikdash is built, the Mishkan will be revealed to bring out the amazing advantage it possesses.

[The Mishkan also has an advantage over the first and second Batei Mikdoshos, since they too were not built by every Yid, but mainly by Dovid & Shlomo, etc.].

Seemingly it would suffice to have a **spiritual** significance of the Mishkan, we don't need it to be revealed **physically**. However, when one hears about a spiritual idea, it may sound nice and beautiful, but it does not affect him the way something physical does. Therefore, to bring out this idea that one's own effort is greater than work done by someone else, it must be brought out in a physical form, especially when Moshiach comes, when all will see the advantage of the physical over the spiritual.

[פי' צו תשי"ח סכ"ד]



## "דאתי מהאי גיסא ירידה ודאתי מהאי גיסא עליה"

A Yid's Avoda in Torah and Mitzvos is compared to a mountain ("מי יעלה בהר הי"). When climbing a mountain, one cannot just stop in the middle, for if he stops for a moment, he will automatically fall. [Similar to walking up a descending escalator]. So too in one's Avoda, if a Yid doesn't constantly strive to grow in his Torah and Mitzvos, he will inevitably fall lower and lower. This idea is reflected by the kindling of the Menorah; if one doesn't add a candle to the amount he lit the night before, although he is lighting the same amount he lit yesterday, since he is not adding, he is not doing the Mitzvah to the fullest and is lacking the Hidur he had the night before.

This is the reason why Rashi chose to use specifically this explanation in his Pirush on the Torah and not the other two Pirushim brought in the Gemara. Just like to reach Timnasa you can either be going up or going down, so too a Yid's Avodah is either rising to new levels or falling down, there is no in-between.

[לקוטי שיחות ח"י ע' 122]

The Rebbe also points out that the Gemara says "כגון ורדוניא ובי בארי ושוקא דנרש" even though there is no need for the Gemara to say that, the Gemara adds it because having a city on the side of a mountain may seem odd. When building a city on top of a mountain you have the advantage of height in the case of war, and when building a city at ground level, it is easy to build, but having a city on the side of the mountain lacks both of these מעלות. Therefore the Gemara says that the explanation that Timnasa is on the side of a mountain is not a radical explanation, as we see there are many other cities like it.

[לקוטי שיחות ח"י ע' 126 הערה 22]

# "וַיִּטַע אֵשֶׁל בְּבֵאֵר שֶׁבַע... חָדָא אָמַר פְּרָדָס וְחָדָא אָמַר פּוֹנְדֵק"

[Some Girsas'os have this Machloikes being between Rav and Shmuel.]

A general rule in their arguments is that Rav always translates the word literally, even though it may conflict with the context of the nearby Pesukim, and Shmuel explains the Posuk based on the idea the Pesukim are talking about. So too here, Rav says that the translation of "וַיִּטַע אֵשֶׁל" is 'He planted an orchard'. Shmuel, on the other hand, says: if you read the surrounding Pesukim you will see that Avraham had stayed there for a while, therefore it makes more sense that we are talking about a hotel where he can invite guests, offer them food and get them to bless Hashem.

[לקוטי שיחות חט"ז ע' 6.]



## "שלשה היו באותה עצה בלעם ואיוב ויתרו"

The Gemara relates how Bilam, who advised Paroh to throw the Jewish babies into the Nile, was killed for what he had said.

Seemingly, Bila'am was only doing his job to advise Paroh what was best for Mitzrayim. Paroh was worried that the Jews may grow so large they will drive them out of the land, he therefore asked his advisors what to do, Bila'am was only giving honest advise in the best interest of Mitzrayim. How could Hashem punish him for doing his job?

The Gemara then goes on to say that Iyov, who remained silent, was punished with much suffering.

Why was the fact that Iyov remained silent, considered his sin? Seemingly, there is a much larger claim against him. Paroh had asked three people what to do, meaning that he was going to listen to the majority opinion of the advisors. If so, the problem with Iyov's response should be that he didn't concur with the opinion that Yisro would soon give i.e. that Jews should not be killed, and thereby Iyov would have saved the Jewish nation from mass extermination! The Gemara's problem with Iyov should be that "He didn't say something good" to sway the vote, since that is the real problem here, not that "He was silent". Even so, why such a harsh punishment?

The third advisor was Yisro, who ran away and was therefore rewarded heavily. The Mifarshim explain that the reason he ran away was because he had praised the Yidden and advised Paroh not to start up with them. Paroh then wanted to kill him for his words of praise of the Yidden. He therefore had to run for his life.

Seemingly, it was irresponsible for Yisro to say such a thing. Yisro knew that either way Paroh will not follow his advice, since Paroh hated the Yidden and Yisro was already a minority opinion. Yisro could have just been quiet and that way been able to keep his job as royal advisor. Keeping his job, could have helped the Yidden in many other ways, for example providing kosher food and proper Jewish education to the girls who were not included in the decree of Paroh! Yisro ended up harming the Yidden by saying what he said. Why was he rewarded?

The Torah tell us there was never a Nasi by the Yidden like Moshe. The Mefarshim explain that only by the **Yidden** was there never a Nasi like Moshe, however by the Goyim there was Bila'am. Bila'am knew who the Yidden really were and how



powerful they are. He knew that starting up with the Yidden is the worst thing one can do and one will be severely punished for such a thing.

By Bilam advising Paroh to kill the Jewish boys, he wasn't really giving Paroh good advise, in truth he was giving him the worst advise possible. So bad was his advise, that Paroh eventually had his entire military and country destroyed!

If this was an average person giving advise to Paroh, then it's understandable that he told Paroh to kill the Jewish babies, since seemingly that will save the country. However this is Bila'am we are talking about. He knew what would happen and he nevertheless told Paroh to kill the Jewish boys because he knew that is what Paroh wanted to hear. He wanted Paroh to appreciate his words, he therefore advised something that Paroh liked, and convinced Paroh that this is actually good for Egypt.

For that he deserved to die.

The real problem with Iyov is that he wanted to play both sides. He didn't have the courage to stand up and say what his opinion is, instead he kept his mouth shut so he wouldn't be going against anyone. The next day he could go over to Bila'am and say, "Hey were good friends, because I also didn't say anything good about the Yidden". He could then go to Moshe and say "Hey we could be friends, I didn't say anything bad about the Yidden!". Being fake and trying to play both sides is much worse than the sin of merely 'not saying something good'.

For that, Iyov deserved to be punished.

The Torah tell us that we are never allowed to approve the killing of Yidden. Yisro knew that he can't start making calculations about keeping his position as advisor and possibly saving Yidden, while at the same time approving the mass murder of Jewish boys.

The lesson we can learn from this, is that when somebody is in a position of power (e.g.. a community council) he can give his opinion in one of three ways:

1. Either he can say something that is against Torah just to find favor in others' eyes, while at the same time he may be destroying the very thing he is working to enhance.

2. He may try to play both sides and be everyone's friend.

3. The third way a person may act, is that he decides that we will forsake one part of Torah and Mitzvos in order to enhance another part and he will claim that in truth he is doing good for the Yidden! The Gemara tells us that all these options are completely wrong. One must stick to the Torah completely.

[פורים תש"א ס"ח]

## "את פיתום ואת רעמסס רב ושמואל...שראשון ראשון מתרוסס...פי תהום בולעו"

The Yidden in Egypt were forced to work day and night building cities and storehouses. During that time, there were two ways one can go about his work; either he can work the way Paroh wants him to, or the way Moshe wants him to.

Paroh wants him to build and build, make another dollar and another dollar.

On the other hand Moshe instituted Shabbos for the Yidden. Shabbos is the purpose of the entire week's work, just as it was when the world was created. For six days Hashem created the entire world in order that He could rest on the seventh. Moshe wanted the Yidden to continue working, but constantly look forward to being able to do another Mitzvah, learn another few words of Torah, to have 'Shabbos' even for just a moment or two. The purpose of the work shouldn't be for the business or the money, rather all in order to be able to have 'Shabbos'.

Listening to Paroh can cause destruction, because when the only purpose of one's work is the physical, it has no foundation and therefore collapses, as the Gemara says about רעמסס ופיתום that they collapsed.

[ב' דהג השבועות תשכ"ה סמ"ג - תורת מנחם חלק מג]



## "בשכר נשים צדקניות שהיו באותו הדור נגאלו "ישראל"

The Geulah of Moshiach is compared to the Geulah from Mitzrayim, and the generation of Moshiach are reincarnations of the people that left Mitzrayim. Therefore, since Moshiach too will come because of the righteous woman of our time, these women are reincarnations of the very same women from the times of Mitzrayim.

[תורת מנחם התועדויות תשנ"ב ח"ב ע' 184]

## "הם הכירוהו תחלה"

The Gemara uses the word 'recognize' because it was these children who saw Hashem as babies. These babies who were born in the fields (at the time of the Gezeira when Moshe was born) were around eighty years old at the time of Kriyas Yam Suf. Why does the Gemara still call them 'children'?

In truth, all children were the first to recognize Hashem, however it was also those who were born in the fields and saw the essence of Hashem who immediately recognized Hashem. The Gemara however, calls them children because the reason why they recognized Hashem was because they had seen Him as babies.

We can learn an important lesson from here about being very careful what we show children and how we behave in front of them. Because even the smallest thing they see can effect them years down the line, even when they are eighty years old!

The fact that the children were the first ones to recognize Hashem at Krias Yam Suf is all credit to the righteous women of that generation who gave their children proper Jewish education and brought them up in a way of Torah and Mitzvos.



Addressing a class of school boys, The Rebbe said, that since the children of Geulas Mitzrayim listened to their teachers and followed what their parents

told them, their eyes were enlightened (ליכטיקע אויגן) and they were able to see Hashem everywhere they turned and in everything they did.

[אחרון של פסח תשלי"ג ס"יג. אחרון של פסח תש"מ ס"יב. י"א שבט תש"כ]



## "נתמלא הבית כולו אור"

When an average person passes away, one can see all the accomplishments he achieved during his lifetime, however when he is born, one cannot know how the child will turn out or how he will chose to live his life.

The opposite is true about Moshe. When he was born the entire house was filled with light - and light refers to Torah (אורה זו תורה). From the very moment he was born, one was able to see that this is a person through which light and Torah will come into the world.

From the simple reading of the Chumash one would understand that when Moshe was born they saw that he was good. The Gemara however, learns that not only was he lit up, but "נתמלא הבית כולו אור" he illuminated his entire environment.

This is the reason why Rashi says elsewhere: "כדאי הוא יום הלידה שיכפר על יום" "His birthday atones for the day of his death", because from the moment he was born, his life accomplishments could be seen.

Because the house was filled with light when Moshe was born, it caused that the Yidden should have a victory in the month of Adar - "ליהודים היתה אורה" - during the times of Purim.



The Neshama of a fetus may be a very special Neshama, but it cannot have an effect on the world until it is born. Birth is the idea of becoming independent, doing something on your own, and being able to change the world around you.

Before Moshe was born, when the Neshama and fetus were in his mother's womb, his house was dark. The moment Moshe was born, the house filled with light, because only when one is born can he bring light into the world.

This is one of the reasons why The Rebbe emphasized the milestone of a birthday.

[פורים תשי"ט ס"ו. פ' חוקת-בלק תשכ"ב ס"ה. ז' אדר שני תשל"ו ס"ב]

## "לפי שאין פושטין ידיהן בגזל"

The Gemara tells us that "Tzadikim don't extend their hands in theft". Why does the Gemara use the words? A more simple wording would be "Tzadikim don't steal".

In some cases, taking something that doesn't belong to you is not considered theft according to the Torah. For example if the item was already stolen by somebody else and was just left in the streets, or if the item is less than a 'שוה פרוטה'. In such a case, the act of theft was done by someone else, and one is technically allowed to take the item without falling under the category of a 'thief'. A Tzadik however will not even 'extend his hand' for theft.

They therefore treat their own money with extreme care, in order to train themselves to act the same way to another's property.

[כי אב תשכ"ד סי"ב]



## "שני ארונות הללו אחד של מת ואחד של שכינה מהלכין זה עם זה"

The Torah says that they placed Yosef Hatzadik's bones into a coffin in Mitzrayim. The word for bones - עצמות - can also mean 'essence' (עצם). The Torah is telling us that the essence of the Yidden (who are often referred to by the name 'Yosef'), were in a box, meaning they were contained and unaffected by their surroundings, even while in Mitzrayim.

When The Yidden went into the desert, the coffin of Yosef was always near the Aron Hakodesh, showing the strong connection between the two. Especially since inside the Aron were the Luchos which were **engraved** with the word of Hashem. Something that is engraved becomes one with the word that is engraved upon it. The object is not a separate entity from the words, rather it becomes the 'body' of the words itself.

This brings out the important point, that a Yid, no matter where he is, has the Torah engraved within him, he is not a separate entity, which is separate from Torah, rather his own essence is the Torah.

[תורת מנחם התוועדיות תשנ"א ח"ב ע' 114]



## "מפני מה מת יוסף קודם לאחיו"

Even though here in Masechta Sotah the Gemara says that Yosef's life was shortened, in other places it is explained that Yosef lived a long and complete life.

Both of these ideas are true about Yosef, however they are each emphasizing different perspectives. The difference comes from the Posukim regarding Yosef's death.

The Torah says two nearly identical Posukim about the death of Yosef. First it states "יוחי יוסף מאה ועשר שנים" "Yosef **lived** 110 years", and only a few Posukim later the Torah says: "וימת יוסף בן מאה ועשר שנים" "Yosef **died** at the age of 110".

The first Posuk uses the word "lived" because it is focusing on Yosef's long life and how he was able to see his great, great grandchildren (as the following Posukim go on to say).

Yosef in truth should have lived much longer, as it says, that whatever happened to Ya'akov happened to Yosef, and Ya'akov lived 37 years longer than Yosef.

The Torah therefore tells us "וימת יוסף בן מאה ועשר שנים", that "Yosef died at the age of 110", since his life was shortened due to his actions.

[תורת מנחם התוועדיות תשי"ב ח"ד ע' 13]

## "שהקב"ה משלים שנותיהם של צדיקים"

The Gemara states that Hashem completes the days of a Tzadik's life, like Moshe who passed away on his birthday.

What is the greatness of passing away on one's birthday? A Tzadik's life is a spiritual one. Therefore the ultimate life of a Tzadik, is when it is complete spiritual. This is something that seemingly has no connection to the physical days of his life.

Why is a Tzadik only complete when his physical days are complete? As we see, most Tzadikim don't pass away on their birthday and nevertheless their lives are complete, since their lives are spiritual and not physical.

The purpose of one's Torah and Mitzvos in this world is to impact his body and



the world around him. A true wholesome spiritual life is when it affects even the physical days of his life.

From the fact that the Gemara doesn't give any conditions for this statement that "Hashem completes the days of a Tzadik's life", proves that by every Tzadik Hashem completes it at least in a spiritual manner. There are some Tzadikim however, who's spiritual life causes their physical life to be complete as well.

[תורת מנחם התועדויות תשנ"ב ח"א ע' 339]

## "אותה שבת של דיו זוגי היתה"

The Gemara teaches us that the Shabbos that Moshe passed away was called "The Shabbos of the pair" (i.e. Moshe and Yehoshua). The entire Shabbos was designated and belonged to both of them, not that a part of the day was Moshe's and a part was Yehoshua's.

Why is this? Moshe passed away at midday, meaning that Moshe was the leader of the Jewish people for only half the day, while Yehoshua became the leader at the second half of the day. The day should be split into two; part for Moshe and part for Yehoshua.

The Halacha though is that part of a day is considered to be an entire day. Even though Moshe only led the Yidden for half the day, the **entire** day is attributed to him and the same is true regarding Yehoshua.

[פ' ויקרא תשמ"א סמ"ח]

# יד

## "למעלה נדמה להם למטה נדמה להם למעלה"

In Masechta Rosh Hashana it states: "Fifty gates of understanding were created, but only forty nine of them were given to human beings".

Even though a person was entrusted with only forty nine, through immense effort one can reach the fiftieth level.

Moshe Rabeinu attained this fiftieth level right before he passed away, as the Torah tells us; before his death, Moshe went up to "הר נבו", the word נבו is a combination of the words 'נ' בו' 'the fiftieth in him'.

This extremely high level is the level of Keser, (and in Keser itself; the level that is beyond division) which transcends the idea of space. As the Gemara says: "When they were above, they saw Moshe's grave at the foot of the mountain and when they were below, they saw his grave above". Moshe's was neither above, nor below.

[תורת מנחם התוועדיות תשמ"ט ח"ב ע' 398]

## "להלך אחר מדותיו"

The Gemara states that one should imitate the Middos of Hashem. Doing favors for others is connected to Hashem's **Middos** - attributes.

Torah is connected to Hashem's **Chochma**, His wisdom. When learning Torah, one binds himself with Hashem's wisdom.

The highest level is Davening. The word 'תפלה' comes from the word 'תופל', meaning to connect. Davening makes a much deeper connection. It connects the person 'אליו', to a higher level of Hashem, not to His Middos or wisdom, but rather to His essence.

[תורת מנחם התוועדיות תש"נ ח"ד ע' 255]

## "שיתקיימו כולן על ידי"

The Gemara relates that Moshe Rabeinu said: "I want to enter Eretz Yisroel so that all the Mitzvos (some which can only be done in Eretz Yisroel) will be fulfilled through me".

The obvious question is; why does the Gemara use the words "All the Mitzvos will be fulfilled **through** me"? A more simple wording would be "I will fulfill all the Mitzvos".

Moshe Rabeinu represents the level of 'Yichuda Ila'ah', which is expressed in the heavenly Mann received by the Yidden while under Moshe's leadership. Mann is bread which comes from heaven without any prior work by humans, which represents a level, so lofty, that it cannot be reached though Avoda and therefore is not dependent on the actions of humans.

The Mitzvos of Eretz Yisroel represent the level of 'Yichuda Tata'ah', a level achieved through man's Avoda. This is expressed in the fact that only once the Yidden entered Eretz Yisroel did they have to work to sustain themselves, unlike in the desert where everything was given to them.

This Avoda level has an advantage over the level gifted from heaven. Bread that one toils for, has the power to properly satiate him, proving that the G-dly spark within it stems from a higher level than the person eating it and therefore is able to **satisfy** him. This divine spark in bread of toil, stems from a place that is even higher than the level of the Mann.

Each of these levels are special, Moshe Rabeinu therefore wished to combine both of them, so the Mitzvos in Eretz Yisroel (i.e. Yichuda Tata'ah) will also have the special advantage of Moshe (i.e. Yichuda Ila'ah).

The word for 'fulfill' is "שיתקיימו" which also means 'to be upheld'. Moshe wished that all Mitzvos, including the ones that are only observed in Eretz Yisroel be eternally applicable.

By Moshe entering Eretz Yisroel and creating the unification of 'Yichuda Ila'ah' and 'Yichuda Tata'ah', Moshiach would come immediately and the Yidden would never leave Eretz Yisroel. This would make all Mitzvos eternally applicable.

For this reason, Moshe Rabeinu was very upset that some of the Yidden did not wish to enter Eretz Yisroel and rather dwell on the other side of the Yarden. Moshe was trying very hard to enter Eretz Yisroel with all the Yidden and automatically bring Moshiach and banish the idea of Galus.

[פ' עקב תשמ"א סי"מ. תורת מנחם התוועדות תשמ"ו ח"א ע' 942, ח"ג ע' 803, תשמ"ח ח"ד ע' 44]



## "איש ואשה זכו שכינה ביניהן"

The Gemara teaches that a man - איש - and a woman - אשה - each have one letter of the two letter name of Hashem (י - ה). If they are worthy, those letters unite and Hashem's Shechina dwells upon them.

What if the husband and wife are in different places and cannot see or be with each other? How is it that the letter Yod from the husband and the letter Hei from the wife unite?

The rule by a Yid is, that his physical place is not what determines where he truly is. A Yid is found where his mind is, whatever he is thinking about, is where he, in essence, is. When one thinks about their significant other, Torah considers them to be together.

The same is true in regards to Hashem and the Yidden, who are compared to a husband and wife. Even when the Yidden and Hashem are (כאילו) not together, like in the time of Galus, where we don't see Hashem's connection to us in a revealed way, Hashem constantly thinks about us.

The whole purpose of Galus and Hashem's concealment is only in order to bring about the greatest revelation, therefore while being separated, Hashem's only concern is the Yidden, and how the Galus will lead to the ultimate Geulah.

This is why during the destruction of the Beis Hamikdash the Keruvim were found facing and embracing each other, which usually only happens when the Yidden are doing Hashem's will. This is because at the time of the destruction, Hashem's whole intention was for the purpose of bringing about a greater connection with the ultimate redemption.

[פ' דברים תשמ"א סי' ט"ו]

## "בשכר שאמר אברהם אבינו ואנכי עפר ואפר זכו בניו לבי מצות אפר פרה ועפר סוטה"

The Gemara states; in reward for Avraham saying "I am dust and ashes", his children merited to receive the two Mitzvos of Parah Aduma and the Sotah procedure which are performed with dust and ashes.

Besides for the connection of the 'ashes and dirt', there must also be a connection between Avraham himself and these Mitzvos.

Avraham Avinu is someone who was absolute kindness. So much so, that the attribute of kindness complained that Avraham took his job.

On the other hand Parah Aduma represent the attribute of severity - גבורה. Red, the color of the cow, is the color of severity and harshness. Many other details of the Parah Aduma also represent גבורה, as is explained in detail in Kaballah.

How could something representing Gevurah stem from someone who is the ultimate embodiment of kindness?

To preface, there are two types of kindnesses; One is a kindness that is a result of a person recognizing his capabilities. He knows how much he has and he is aware of his capability to help others, therefore he provides and tends to the needs of others.

This level can be a bit risky, for it can lead a person to haughtiness and flaunting his talents. This level will never cause a person to give away everything he has for someone else, because it is based on the fact that he the is primary, and others are secondary.

A greater level of kindness is when one believes he is low and small and therefore must help everyone else since they are greater than him. When one is at this level, he will give away everything when doing a favor, because to him, the other person is simply more significant.

Avraham was the greater level of kindness, he looked at himself as someone who is very low ("ואנכי עפר ואפר") and he believed everybody else in the world was greater than him. He therefore would sacrifice everything he had in order to do another a favor.

This is seen in the stories of Avraham Avinu, in both his physical and spiritual nature. Avraham risked his life and started a war, just in order to rescue his nephew. Avraham had even reached the high spiritual level of having Hashem reveal himself to him, but he nevertheless left Hashem's presence to go welcome a few guests. This especially emphasizes his kindness, for Avraham had thought

that these were idolaters from the deepest levels of Kelipah and even so, he left Hashem's presence in order to tend to their needs. He prioritized the physical needs of others, even over his own remarkable divine experience.

This level of kindness, which Avraham possessed, is the entire idea of the Parah Aduma and Sotah waters.

A Kohen is meant to constantly be pure and not let himself come in contact with any entity that will defile him. The Halacha is, that the Kohen who performs the Parah Aduma service becomes impure. This means that the Torah calls for a Kohen to become impure, solely for the purpose of purifying a Yid who had become contaminated by a dead body. Chassidus explains that a person only becomes impure if he is on a low level spiritually, nevertheless, the Torah expects the Kohen to subject himself to this level, so long as he can help a Yid obtain his purity.

The same is true in regards to the Sotah Waters: Hashem permits the erasing of His name, which is the greatest degradation to His honor, solely for the purpose of making peace between a husband and wife. Even though this is a woman who was warned and nevertheless acted in an improper and lowly manner, Hashem will forsake the greatest levels of his honor, to help such a woman.

Such an idea can only come about from the one who embodied such a deep love for others.

Avraham would also use the attribute of Gevurah - judgment - as a way to express his kindness. He would judge and calculate (Gevurah) exactly how much money he needs for himself and the rest he would give to Tzedaka. Avraham was completely humble and therefore his kindness permeated his entire being to the extent that even the opposing attribute of Gevurah would join him to carry out an act of kindness, causing it to be transformed to kindness.

The Parah Aduma and the Sotah waters both represent this special quality of Avraham, to transform severity into kindness, even when it requires leaving the highest levels of Kedusha. This is evident by the **burning** of the Parah Aduma, i.e. nullification of the attribute of Gevurah.

The same is true regarding the Sotah waters; the **bitter** waters turn into waters that produce the greatest blessings for the innocent woman.

[לקוטי שיחות חלק כ"ה ע' 79]

# יח

## "אמן מאיש זה אמן מאיש אחר"

The Mishnah explains the reason why the woman says "אמן" twice. One אמן is the woman promising she did not do an Aveira with the man that she was warned about and a second אמן promising she did not do an Aveira with any other man.

This ruling of the Gemara is also a spiritual lesson of how one should serve Hashem.

The Gemara in Nazir says that although a person should grab the opportunity to be the one making the Bracha, nevertheless, the one who answers 'Amen' is greater. 'Amen' is likened to the soldiers who bring the victory. First weaker soldiers wage battle, and then the mighty soldiers come and bring the victory. In the Avodah of the spiritual battle, one needs to succeed with both the soul and the body.

Regarding the soul, it's obvious that it prevails, since the Neshama never gets influenced by the body or evil surrounding it, since it is always above Golus.

Regarding the body, the goal is not to prevail over the "other side" by eliminating the 'opponent', the inclination of the body, but by achieving victory also with his body by transforming it to Kedusha.

A person is not meant to break his physical body, rather the purpose of Torah and Mitzvos is to refine his body that it too shall perceive G-dliness like his Neshama does.

The Mishnah says "אמן מאיש אחר" using the word "אחר", meaning 'another', referring to the opposite of Kedusha. One must transform the 'אחר' - the unholy, into a 'בן' - Kedusha. This means to transform the inclination of his body, so that it has the same agenda as his Neshama.

[תורת מנחם התוועדיות תשמ"ב ח"ב ע' 1015]



## "כל המלמד בתו תורה לומדה תפלות"

The Mishnah states that one may not teach his daughter Torah, for it is as if he is teaching her immoral conduct.

This rule is no longer applicable, due to the fact that a girl staying at home and learning from one's mother or grandmother is not an option in our times. Not only have Gedoilei Yisroel permitted Jewish girls to learn Torah, but they required the establishment of girls schools and urged them to attend and have a proper education in Torah SheBichsav and Torah SheBa'al Peh. This is especially true in subjects where the concern that "it is considered to be teaching them immorality" would not apply, like learning the reasons behind Mitzvos. Such learning naturally causes the person to want to learn more and thereby inspiring her to use her talents in Torah learning instead of matters that are contrary to Torah.

The Rebbeim therefore made sure Jewish girls have a proper Jewish education and set times to study Torah every day.

[ח"י אלו תשל"ז ס"ב. תורת מנחם התועדויות תשי"ג ח"ג ע' 173]





## "הא אינה מצווה ועושה היא"

The Gemara states that since women do not have a Mitzvah of learning Torah, their reward for studying Torah is not as great as men's.

The Alter Rebbe states in Shulchan Aruch that women are required to recite the Brocha "אשר קדשנו במצותיו וציונו על דברי תורה", meaning Hashem has commanded **women** to learn Torah. Why do they recite this Brocha? The Gemara clearly states that women are **not** commanded!

One of the jobs in the Beis Hamikdash was for the Kohen to carry the blood to the Mizbe'ach in order to sprinkle it. The Halacha is, if the Kohen did not have proper intentions while walking towards the Mizbe'ach, the Avoda is Posul. Walking towards the Mizbe'ach is only a means to reach the Mizbe'ach and not an actual Avoda itself. Why would his ill intention ruin the Avoda? Certain actions that are done for the purpose of fulfilling the Mitzvah, become their own entity, and becomes like an Avoda.

So too in regards to women learning Torah.

Women have Mitzvos that they must keep, therefore they are required to learn the Halachos that pertain to these Mitzvos, in order to know how to properly fulfill them. Because learning Torah is now a requirement for them, it becomes its own entity and like their own Mitzvah. They therefore are required to say the Brocha "על דברי תורה".

Once learning Torah becomes its own entity it remains that way. Therefore, even a woman who is fluent in the Halachos which she is required to know, may still continue to learn Torah and make the Brocha.

The requirement for men to learn Torah is because Torah learning itself is a Mitzvah. Women on the other hand, are not commanded to learn Torah, rather they are required to learn Torah only **in order** to fulfill the Mitzvos they are commanded to do. For this reason, the Gemara states: "A woman does not receive the same amount of reward for her Torah study as man does", however, women still make the Brocha "על דברי תורה" because their Torah study assumes its own entity, therefore a Brocha can be recited.

Further down the Amud, the Gemara adds: "A woman can receive equal reward as men by helping their husbands and teaching their children to learn Torah. The

reason is that since she enables her husband and children to learn Torah, the **actual** Torah learning is considered like it was directly done by her.

Chassidus explains, that this idea is also in regards to Hashem and the Yidden (who are referred to as a husband and wife).

The purpose of this world is to conquer it, which is done by drawing down Eloikus from a place beyond the world, as Hashem told Adam "Fill the world and conquer it". The power to change the world is not given to humans, only Hashem has that ability for He is its creator.

Torah, which is greater than the world, has the power to change the world. When a Yid studies Torah, he partners with Hashem and (כביכול) enables Hashem to change the world.

[ליקוטי שיחות ח"ד ע' 37]

## "מצוה אינה מגינה אלא לפי שעה"

The Gemara states that a Mitzvah protects its performer only temporarily, however, Torah study protects him eternally.

Chassidus explains that Mitzvos are the will of **Hashem** but also has a connection to the person, for he is the one who actually performs it. Torah on the other hand, is completely one with Hashem, and remains that way even down here in this world, therefore it transcends time and space.

For this reason, Mitzvos only protect one for a limited amount of time, because it relates to people and the universe (i.e. time and space). Torah protects one forever since it has no connection to the world and is infinitely greater than it.

[תורת מנחם התועודיות תשמ"ט ח"ב ע' 208]

## "דמקריין ומתניין בנייהו"

The Gemara tells us that when women help their husband and their children learn Torah, they receive reward just as men do.

This does not only mean that the mothers bring their children to school and enable them to learn, but rather when their children come home from school, they engage in conversation about what they learned in Yeshiva. The mothers ask questions and explain to them the Chumash, Mishna and Gemara that they studied. Same too is regarding their husbands; when their husbands come home from Kolel or Yeshiva, they engage in discussion about what was learned that day and the wife gives her view and opinion.

This same piece of Gemara is also taught in Masechta Brochos, however in the Rashi on that piece, he adds "ונותנות להם רשות" "The wives give permission for the husbands to study out of town". The reason is because the Gemara in Masechta Brochos is speaking about how a woman's reward is **greater** than a man's. In that case, Rashi adds that the wives give permission and inspire their husbands, propelling them to go learn. Since they are the one's that caused their husbands to learn, they therefore receive greater reward than their husbands. Here, in Masechta Sotah however, the Gemara is saying that a woman's reward is equal to that of a man's, therefore Rashi omits these words.

[תורת מנחם התוועדויות תשי"ב ח"ג ע' 226]

# רב.

## "שמורין הלכה מתוך משנתן"

The Mishna states that one who gives judgment based on the Mishna alone without learning the reason behind it (i.e. the Gemara), destroys the world.

Rashi notes two different explanations of this Mishna: 1. Being that he does not know the reason behind the ruling, he may get confused with something similar and thereby rule incorrectly. 2. There are Mishnayos which are individual minority opinions, therefore the Halacha does not follow them.

These two explanations are the basis for an argument between the Rambam and the Chachomim of France (Rashi, Tosfos and the Rosh).

The French Chachomim hold that one must always learn the reason of Mitzvos, thereby enabling him to properly understand the Halachos. The Rosh had even written in a letter, that one is not allowed to rule Halachos from the Rambam's Sefer Hayad, because the reasons behind the Halachos are not brought in the Sefer.

The Rambam holds that our Mishna itself is an individual opinion and therefore not followed. [The Rambam is actually using Rashi's second explanation!]

One is allowed to rule solely with the knowledge of how to do the Mitzvos. One does not need to know the reasons behind them. Therefore in the introduction to his Sefer Hayad, he writes that it is enough for one to learn Torah Shebiksav and his Sefer, and one does not need anything else.

This argument is relevant to one's everyday schedule, as the Gemara says: "One must divide his day into three; one third Chumash, one third Mishna and one third Gemara". The Rambam explains Gemara to mean that one should study how one Halacha is derived from another and using the different rules of how the Torah is expounded. We see that learning the reasons behind the Mitzvos is not required.

One the other hand, the Alter Rebbe (who holds like the Chachamim of France) says that the 'third of the day' designated for Gemara, refers to the study of the reasons of the Mitzvos and Halochos which are taught in Mishnayos.

[ב' דהג השבועות תשל"ז ס"מ]



## תוס' ד"ה ורבי יוחנן: מחלוקת אם דיברה תורה כלשון בני"א

Tosfos mentions that Rabbi Yehoshua and Rabbi Akiva argue whether or not Torah is written in the way people speak. Rabbi Yehoshua says that the Torah **does**, while Rabbi Akiva argues that the Torah does **not**.

The Rebbe explains that they each hold their respective opinions in this case because of their view of how Torah is categorized.

Rabbi Yehoshua views Torah to be defined on human terms, meaning that since Torah is given to man, it becomes 'his' and is therefore defined by **his** terms. For this reason the Mishna says that "a Talmid Chacham may forgo his honor", because the Torah he learned became his own, and he therefore has the right to forgo the honor he attained through learning.

Rabbi Akiva however holds that Torah is one with Hashem and therefore only speaks on Hashem's terms.

There are many arguments between R' Akiva and R' Yehoshua that are based on these conflicting opinions, here we will mention one:

R' Yehoshua says that at Har Sinai the Yidden saw that which was usually seen, and heard that which is usually heard. R' Akiva holds that something supernatural happened and that which was normally seen was heard, and that which is normally heard was seen.

R' Yehoshua holds this way, since his opinion is that the Torah is defined by the person, therefore at Har Sinai, they saw what people usually see and heard what people usually hear.

On the other hand R' Akiva holds, that Torah is on Hashem's terms, and on that level, sight and sound are one and there is no difference between them. Therefore at the giving of the Torah, that which was usually seen could be heard, and that which is usually heard could be seen.

[This difference of opinion on the definition of Torah, is the basis for many of their arguments in Shas, including the Machloikes of 'Reshus and Choivah' on פ"ד ג (see the Rebbe's explanation brought above on page 8)].

[י"א ניסן תשל"ב - הובא בהגדה של פסח עם לקוטי טעמים ע' תסה]

# בה.

## "בעל שמחל על קינויו קינויו מחול"

The Gemara rules that the husband can retract his warning, as long as the woman has not been secluded with another man. In Talmud Yerushalmi the rule is slightly different; the Gemara says: "A husband can retract his warning as long as the Megillah has not been erased".

The Rogachover explains that these seemingly different opinions are in fact not contradicting, but in sync with one another.

The Gemara in Bavli is referring to the typical warning a husband would make. Once the woman has been secluded, it is not only the husband's warning that makes the seclusion be considered a wrong behavior; she has done something that is considered inappropriate, irregardless of the warning. Therefore it is too late to retract.

The Gemara in Talmud Yerushalmi is ruling in regards to an unusual warning; for example if the husband warned his wife not to be secluded with her father or not to be with one hundred people (i.e. an impractical warning). Meaning that the only reason why she became a Sotah is because of her husband's warning, she hadn't actually done anything wrong. Therefore, since her seclusion is only inappropriate because of the warning, and not a sin for itself, the husband has the power to retract for he is the main reason it is considered a fault. However in the case of the Talmud Bavli, after the husband warned her, the wife went and actually did something wrong. It is not only the husband's words that cause it to be a sin, therefore he can not retract it, because there is another factor in effect aside from his warning.

Chassidus explains that this same idea is reflected by Hashem and the Yidden. Hashem's commandment to not serve other gods is compared to the husband warning his wife.

If a Yid feels haughty, he is considered to be 'hiding' from Hashem (see page 10), for Hashem cannot dwell in the same place as a haughty person.

Since in truth we are not actually hidden from Hashem, it is just His will that nobody should be haughty, Hashem can always forgive us, just like the husband can retract his warning and forgive his wife.

This is only as long as "the Megillah hasn't been erased".

Only ink can be erased because it is not attached to the paper it was written on, however something that is engraved can never be erased.

If a person has Torah engraved within him, so that he and the Torah are one, then even if he acts in a haughty way and he is so-called 'hiding' from Hashem, it is only in an external manner, and Hashem is guaranteed to forgive him.

However, if somebody lives his life in a way that his Torah and Mitzvos are additional to him, like ink on a paper, then his haughtiness requires him to follow the Dinim of a Sotah and must bring a 'Sotah's Korban'.

The Sotah's Korban is taken from animal food, meaning the person must cause himself to become 'lacking in logic' i.e. to not base his actions on his own logic, but to act with *Kabolas Ol*. Meaning that even Mitzvos which have a reason, should be done because Hashem said so and not only because it is rational. This is also why the Gemara in *Krisus* says that the Korban Sotah causes the person to never go astray again.

When a person acts with such humility, not only does he become completely pure, but he attains a much higher level than he was at originally, because he is transforming his *Aveiros* into Mitzvos.

As the Gemara says: "If in the past, she gave birth to girls, she will have boys". Chassidus explains that a woman is an emotional being and can easily change her mind, on the other hand, a man is more firm with his decisions. In *Avoda* this means, that once a person does *Teshuva* he has the strength to stay strong in his Torah and Mitzvos and continue to grow everyday without getting side tracked, hence the Gemara's reference of change from 'girls' to 'boys'.

[תורת מנחם התוועדיות י"ב תמוז תשי"ז סי'ט]

# בן

## "שאם היתה עקרה נפקדת"

R' Akiva says that a woman who drinks the Sotah waters and is found to be innocent, if she was barren, she will start giving birth. R' Yishma'el questions this explanation, because if that were the case, any barren woman should be secluded and will then be able to give birth! Rather he explains, that when she is found innocent, if in the past she gave birth in pain, she will now give birth with ease.

In Rashi's explanation on the Torah, he quotes the opinion of R' Yishma'el and not the opinion of R' Akiva, seemingly because of the powerful challenge by R' Yishma'el. However, R' Yishma'el's question is not so strong, because: 1. It is not so easy for a woman to become a Sotah. It requires a warning with two witnesses, and seclusion with another man while witnesses are watching. 2. Why would we be bothered by the fact that an innocent woman who happens to be barren, be allowed to experience a miracle and now give birth? What is the problem? 3. The same question applies to R' Yishma'el's explanation! Any woman who gives birth in pain will become a Sotah and now be able to give birth with ease.

It must be, the reason Rashi quotes the opinion of R' Yishma'el is because Rashi is trying to answer a question that one may be bothered with.

Before the Sotah drinks the bitter waters, she agrees to a list of consequences that will occur if she is found guilty and agrees to a list of positive things that will occur if she is innocent. However, the reward of being able to have children is not found anywhere in her agreement! Why then does she receive such a reward? Rashi is explaining that the special Brachah of giving birth is not a reward to the woman for being innocent, rather it is simply an outcome from the bitter waters (in Rashi's words "ונקתה - ממים המאירים ולא עוד אלא ונזרעה זרע"). Meaning, not only do the bitter waters not have a painful effect on her, but rather they have the **opposite** effect on her and cause blessings. If she was guilty she would not only die, but would go through a lot of pain, so too when she is proven innocent she not only lives, but is blessed.

In order to stress this point, Rashi interprets "She will have children" to mean that she is blessed with the opposite of suffering and pain i.e. giving birth with ease (however R' Akiva's explanation does not express this idea).



As explained many times before, the story of a Sotah also refers to Hashem and



the Yidden. When a Yid becomes a 'Sotah' by doing Aveiros, he can always return by doing Teshuva, and when he does, he reaches a level greater than he ever was. When one does Teshuva, he **transforms his Aveiros into Mitzvos**. The high level that he achieved is a result of the Aveiros themselves.

Chassidus explains that this is also why the Brocha that the woman will have children is not mentioned in the agreement that she makes. It is specifically mentioned only at the end of the Parsha, because this special level that one reaches is not able to be revealed before one does Teshuva. Only once Teshuva is done and she is proven innocent, can she attain such a lofty ascent. [Like the Mishna says "One who does an Aveirah with the intention to do Teshuva, his Teshuva is not accepted" because the high levels reached through Teshuva cannot be revealed while one is still engaged in the Aveirah].

As the Rambam rules, once Teshuva is done, Moshiach will arrive. Similar to the Sotah, may the 'pains of Moshiach (חבלי משיח) be painless and with ease.

[לקוטי שיחות חכ"ח ע"י 34]

# לא

## "זרע אברהם אוהבי"

The Gemara asks, how do we know that Avraham served Hashem entirely out of love, and even his fear of Hashem stemmed from love? The Gemara answers, the Torah says "זרע אברהם אוהבי" "The children of Avraham who loved me".

The Friedike Rebbe relates, when the Mittlerer Rebbe was a young boy he explained why the Gemara learns the proof specifically from this Posuk and not any of the other Posukim which describe the love of Avraham.

Any person will naturally serve Hashem out of love if Hashem reveals himself and communicates with him on a regular basis! However, there is no proof that his love of Hashem is so dominating, to the extent that even his fear of Hashem stems from that love.

However, when one passes on this trait to his children it shows the love was authentic and consumed him. When a Yid serves Hashem completely out of love, it proves that this is the way it was by his ancestor Avraham.



The Ba'al ShemTov teaches, after 120 years when a person passes away, in heaven they ask him "what do you think the judgment for so-and-so should be?" His response is the ruling that is used to judge him too, because a person sometimes will say something about another, but in fact he is ruling that very same thing about himself.

Therefore by the Friediker Rebbe relating this story, it certainly applies to him also. Meaning, how can one see that a certain trait or Ma'alah is completely one with the Rebbe? When his children i.e. his students are acting in the very same way.

When we serve Hashem with the three types of love - Ahavas Yisroel, Ahavas Hashem and Ahavas HaTorah, we reveal that these types of love are completely one with the Rebbe too. This causes us to become connected to the Rebbe, as we it says in Gemara: "מה זרעו בחיים אף הוא בחיים" through us being 'alive' it causes the Rebbe to also be alive.

[ז"ד שבת תשי"ט ס"א]

# לד.

## "וגמירי דטעווא דמדלי איניש לכתפיה תילתא דטעוניה הוי"

The Gemara relates that we have a tradition that a person can lift 1/3<sup>rd</sup> of the weight that can be lifted when somebody is helping him.

The Rebbe stressed many times that a person alone has the ability to conquer a city and completely change it for the good. Sometimes all that is lacking is one's will, however, the capability is for sure there.

This Gemara teaches us that this is especially true when somebody is helping you.

The Gemara is speaking about a physical object, how much more so in regards to a spiritual idea.

This is because a person is compared to a letter, and every letter has it's own meaning, only when you combine letters, you can create a word which has an entirely new and greater meaning.

[שמחת בית השאובה תשכ"א סי"ח. פי במדבר תשל"ט סי"ז]



## "ואנו לא עלתה בידינו אלא אחד סתור בן מיכאל"

R' Yitzchak said "There is a tradition given to us from our ancestors, that the spies were named after their actions, however, we only know one of the explanations. We only know the meaning behind the name of מיכאל בן סתור. He is called so, because he hid (סתור) Hashem's actions, and he made as if Hashem is weak (מרך)".

R' Yochanan says: "There is also the explanation on the name of ופסי בן נחבי; he hid (החביא) the words of Hashem, and he stomped (פיסע) on Hashem's actions".

The other names of the spies are expounded in the Midrash, why does the Gemara say that we only know one of the explanations?

The reason the spies gave bad reports about Eretz Yisroel was because their Torah learning was lacking. They thought that Torah is the main thing, and Mitzvos are just an aspect in Torah learning. Therefore they wished to stay in the desert where Torah was their entire occupation. However, in truth, Torah learning is meant to become one with a person in an internal sense, in which case, the Torah learning **leads** a person to do Mitzvos. The reason Torah is meant to lead a person to do Mitzvos, is because the purpose of a person is to change this **physical** world, which is primarily done with **physical** actions.

When R' Yitzchak said that "We only know one of the explanations" he doesn't mean that we only know how to expound on one of the names, rather he means that only one of the explanations is 'in our hands' ("עלתה בידינו"). The explanations of all the other names are not relevant to **us**, and only applied to our ancestors.

Our ancestors needed to know the mistakes of the spies, learning them from each of their names, in order to perfect their Avodas Hashem.

[This is like the many Nevi'im that prophesized throughout history; many of their prophecies are not recorded in the Torah, even though they were speaking the word of Hashem. This is because, only prophecies which are a lesson for future generations are recorded, however certain prophecies were meant only for it's specific time and place.]

This is the meaning of "All of the names of the spies were expounded upon, but only one of them is in our hands". Only one of the lessons that can be learned, applies to **all** Yidden in **all** generations. Mitzvos are the main thing and learning Torah is meant to lead a person to action.

This idea can be seen in the name of סתור, he was called so because he hid Hashem's doings. Hashem created this world to be transformed in to a dwelling place for Him, which is done through physical Mitzvos. By the spies thinking that the main service of Hashem is Torah, they were covering up Hashem's actions, which is the entire purpose of creation.

How is it possible that a limited human being can cover over the actions of Hashem!?

This is because, it is "בן מיכאל", a result of Hashem making himself seem weak by the fact that he gave people free choice. Since Hashem wants people to have a choice to either do bad or good, he is even willing to risk that his own will and actions be disregarded.

One might think that the only lesson from the spies that applies to us, is that Mitzvos, physical actions, are the main Avodah. R' Yitzchok therefore tells us that there is also the lesson from נחבי בן ופסי which applies specifically to our generation.

Everything in the world has the word of Hashem inside of it which is constantly giving it life. We learn from the name נחבי that we should not 'hide' the words of Hashem, we must make sure that in every action we do, it can be recognized that Hashem is giving it life.

This refers to the feeling of love for Hashem in the Mitzvos that we do.

What causes a person to act in a way that he does not feel the life of Hashem in his actions? It is an outcome (בן) from a person overlooking (ופסי) the important factors of feeling (אהבה ויראה) when doing a Mitzvah.

This applies mainly to us, because the Yidden in the desert served Hashem predominantly with feeling, and didn't focus on the action. We however, focus on the action, therefore we must remember to also have feeling.

As R' Yitzchak says "מסורת בידינו מאבותינו" it is a tradition of ours from our ancestors, even though our Avodah of focusing on the physical actions is very important, we can make our Avodah complete, by understanding how our ancestors served Hashem.

[לקטוי שיחות חייח עי' 150]

# לדה.

## "נענש דוד מפני שקרא לדברי תורה זמירות"

The Gemara relates; the reason why Dovid Hamelech forgot a basic Halacha that even children know, is because he praised the Torah by calling it a 'song'.

Tanya explains that the entire world is sustained by a Yid learning Torah, and doing Mitzvos correctly. When a Korban was brought in the Beis Hamikdash, it creates the greatest unification of Hashem's attributes, which causes the world to receive it's life force and to be properly sustained. If someone does not do a Mitzvah in the proper way, even if it is a small mistake, it cannot accomplish the proper unification above, and the world cannot receive its energy.

The Zohar explains, that referring to something as a 'song' is a term of praise. Dovid was praising the Torah by saying; the entire world is dependent on a small action or thought in Torah. For example, even if the Kohen receives the blood of a Korban with his left hand instead of his right, he annuls all the elevations and life force meant to be drawn down. The entire world and all its creations are dependent on the small thoughts or actions of Torah and Mitzvos.

Nevertheless, Hashem punished Dovid for such praise.

In essence, Torah is completely one with Hashem, and relative to Hashem, the entire universe is completely nullified and non-existent. Therefore, it is improper to say that the world is dependent on Torah, because Torah is completely beyond the world, and in the realm of Torah, the world is complete nothingness.

The reason Dovid Hamelech said such a praise, is because Torah is rooted in Atzmus, the essence of Hashem, where Hashem is not limited by anything (not even by the limitation of being unlimited). On this level, Hashem has the desire to dwell in the **world** and that Torah and Mitzvos should change the **world**. Therefore in regards to Atzmus, the world **does** matter and it is therefore a praise to say that the world depends on the small actions of Mitzvos.

All the above is in the **root** of Torah, however, in the revelation of Torah, the world is non-existent.

Praise is the idea of revelation, Dovid therefore erred in the fact that he 'praised' the Torah, for on the level of the revelation it would be improper to say that the world is dependent on Torah.

[מאמר ד"ה 'ויקרא אל משה' שיפ ויקרא גי ניסן תשליב (קונטרס ב' ניסן תשנ"ג). תניא עי קס, א.]

# לֵהָ

## "אפילו בעל הבית אינו יכול להוציא כליו משם"

The Gemara relates that the spies who scouted out Eretz Yisroel said; the Cana'anim who live in the land are so powerful, even Hashem cannot conquer Eretz Yisroel, for he is like an owner who is unable to retrieve his belongings.

Rashi tells us that the spies were originally big Tzaddikim. How could they say something so heretical?

A person's Yetzer Hara tries many tricks to deceive him to do an Aveira. One of the things he says is: "Hashem created other things in the world besides for Mitzvos, therefore one cannot solely learn Torah and do Mitzvos. A person must indulge in the pleasures of the world, for they too were created by Hashem".

The Torah says "כח מעשיו הגיד לעמו", "Hashem gave the strength of his work to the Yidden", it doesn't say that Hashem gave his 'work', rather he gave the **'strength** of his work'. The strength of an action means the intellect behind the act that is being done.

A Yid must answer his Yetzer Hara: "A normal person always has a thought process before he does something, everything he does is calculated and has a reason. Yes, it's true that Hashem created other things in the world besides for Mitzvos, however, one must realize the purpose of its creation. For example; by a person waking up a little earlier in order to learn or do a Mitzvah, he is fulfilling the intention of why the very idea of sleep was created!

The Yetzer Hara's claim stems from the claim of the spies.

The spies were saying that since Hashem owns Eretz Yisroel, and he willingly gave it to the Cana'anim, the Yidden cannot be victorious against them, for it was given to them by Hashem himself.

Yehoshua and Calev replied; "Their protection has left them", even though its true that Hashem gave the land of Eretz Yisroel to the Cana'anim, now Hashem is taking it back and giving it to the Yidden.

Not only that, but the entire purpose of giving it to the Cana'anim was in order that later, Hashem will take it back.

[On a deeper level, the statement of the spies, in essence, stems from a true

idea. The אורות of תוהו are extremely high, therefore, the בעל הבית of תיקון cannot retrieve the כלים (which hold the אורות) from תוהו, for it is completely beyond its reach].

[פי' בראשית התועדות ב' תשל"א סי']



# לר

## "רב ושמואל חד אמר לעשות מלאכתו ממש וחד אמר לעשות צרכיו נכנס"

Rav and Shmuel argue about the intention of Yosef's entering his house. Rav says that he was going to do his job. Shmuel says that he was going to do an Aveira.

Based on the Rebbe's explanation of the logic behind Rav and Shmuel's opinions (brought on page 16) the reasoning behind this Machloikes can be explained.

Rav's reasoning is that we translate the word based on it's literal meaning.

Shmuel's reasoning is that the word is translated based on it's context. The Posukim that follow say "there was nobody else in the house", therefore Shmuel explains, he was doing an Aveira that he didn't want anyone to see.

[לקוטי שיחות חט"ז ע' 3]

## "ויבא לש ונקייד התאב העש התואב"

Right before Yosef was going to do an Aveira with Potifar's wife, the image of his father Ya'akov appeared to him in the window, and thereby caused him to not commit the Aveira.

The Rebbe asks two questions:

Why did Ya'akov's **image** appear to Yosef, why wouldn't remembering suffice?

By Yosef running away and disobeying Potifars wife, he is putting his life in danger, for Potifar would surely try to have him killed.

According to many opinions, a Goy is not required to go on Mesiras Nefesh for Mitzvos, and if one is not **required** to give their life away for a Mitzvah, he is not **allowed** to give up his life, for that would be considered suicide.

This episode took place before Matan Torah, therefore, Yosef did not have the status of a regular Yid, rather the status of a Goy in regards to the requirement of Mitzvos.

How is Yosef allowed to risk his life? It's suicidal!

The Gemarah in Bava Basra says: Ya'akov looked like Adam Harishon.

Chassidus explains that Adam caused an enormous defect in the world by his Aveira. Adam's Aveira included the three most severe Aveiros; Avoda Zara, killing and forbidden relationships.

The Avos, Avraham, Yitzchok and Ya'akov, each fixed one of Adam's three Aveiros; Avraham worked to destroy idols from the world, Yitzchok fought to stop killing (as Yitzchok himself was almost killed), and Ya'akov had children who were all Tzadikim, which is the idea of having a proper relationship.

Ya'akov who is called 'the chosen one of the forefathers', encompassed the work of Avraham and Yitzchok as well. For this reason, he looked like Adam Harishon, for it was through him that Adam's Aveirah was refined.

If Yosef would have done an Aveira, it would include the Aveira of killing and Avoda Zara (as the Midrash says; When one marries somebody forbidden to him, it will eventually lead to killing, and worshiping Avoda Zara).

When Yosef saw his fathers image, and how he resembled Adam, he recalled how Ya'akov had corrected the Aveiros committed by Adam. This therefore affected Yosef not to commit such a terrible Aveirah and not to start making calculations whether or not he is allowed to risk his life.

This is the lesson for us;

A person may be in a situation where he wants to do an Aveirah. He may tell himself there is nobody watching ("ואין איש מאנשי הבית"), nobody will know, he may even find a reason why this Aveira is permitted in such a situation. He may even tell himself that he will be saving a life by doing such an Aveira!

However, a person must open up his eyes and see the image of Ya'akov Avinu, and the similarity of their appearance. Ya'akov had to correct the Aveiros of Adam Harishon which had caused major damage to the world. He must also remember that even though he may be but one small person and seemingly insignificant, he has the power to affect the world in an unimaginable way.

Even if a person is in a very difficult place or time, he must remember that, like Yosef, he can rise up and become the "ruler of the land of Mitzrayim".

[תורת מנחם התוועדויות י"ט כסלו תשכ"א סי"מ ואילך]

# ל"ז

## מחלוקת ר"י ור"ע כללות ופרטות נאמרו בסיני

R' Yehoshua and R' Akiva have a dispute on what was told to Moshe at Har Sinai; R' Yehoshua holds: Only the general statements of the Torah were told to Moshe at Har Sinai, the details however, were told to him in the Mishkan.

R' Akiva says: The general statements and the details of the Torah were both said at Har Sinai, and they were repeated again in the Mishkan.

A detail is nothing for itself, rather it is only an explanation and detail of the general idea.

According to R' Yehoshua, just like details and general statements have distinct levels of importance, so too, the locations of where they were instructed must be distinct.

According to R' Akiva, even though the general statements and the details of the Torah are distinct in their importance, nevertheless, they are both equally Mitzvos. He therefore holds that the general statements and the details, were both instructed at Har Sinai.

[See the Rebbe's Biur (brought on page 42) of R' Yehoshua and R' Akiva's reasoning for another explanation].

[[י"א ניסן תשל"ב - (הובא בהגדה של פסח עם לקוטי טעמים ע' תסה)]]

# רח

## "לא בא לידינו ופטרנוהו"

The Gemara says that if a person is found dead in the field outside of a city, the elders of the city must promise that they did not let that person go hungry or unattended while visiting their city.

In a spiritual sense, a 'city' refers to a place filled with Torah, a 'field' however, refers to a place which is desolate of Torah and Mitzvos.

When a person is found 'outside the city', outside the ways of Torah, not only are the people of the city (i.e. those who live a Torah life) responsible for him, but it is also the obligation of the rabbis of the city. They must make sure that this person is given spiritual food, and spiritual attendance (i.e. Torah and Mitzvos which are referred to as 'food' and 'protection').

This applies not only to the rabbis of that particular city, but even the greatest rabbi. As the Gemara states: "The great Sanhedrin in Yerushalayim would go out to the field of the unidentified corpse".

The Rebbe taught us a lesson from here; A person must leave his personal 'city' where he is surrounded with Torah and Mitzvos, and go out to help those who are stranded in the 'field', and provide for them Torah and Mitzvos.

[לקוטי שיחות חכ"ד ע' 130]



## "אגריפס המלך עמד וקבל וקרא עומד ושבוהו חכמים"

The Mishna records a story that happened when King Agripas was reading the Torah during Sukkos in the year of Hakhel.

Even though a king is meant to be seated when reading the Torah, the Chachamim praised Agripas for choosing to stand.

When King Agripas reached the words in the Torah regarding the Mitzvah to appoint a **Jewish** king, he started to cry, for Agripas was a descendant of King Hurdos (a Goy).

The Yidden comforted him by saying "You are our brother, you are our brother".

The Gemara relates, at the moment that the Yidden praised Agripas, they were destined for punishment (the Beis Hamikdash was destroyed during Agripas' rule).

The Mishna does not record the last part of the story of how the Yidden were punished for complimenting Agripas, the Gemara however, does. This means, that according to the Mishna, there was nothing wrong with what the Yidden and the Chachamim said. However according to the Gemara, the Yidden deserved to be punished for what they had said.

The Mishna and Gemara are not arguing, rather they are simply speaking of two different instances of King Agripas reading from the Torah.

The Chachamim debated whether or not Agripas is permitted to read the Torah during Hakhel, and their debate was sparked by one of the following two possible doubts:

1) The Torah says that the king must be "From among your brethren", does this mean that only the king's mother must be Jewish (it was only King Agripas' father who was a Goy)?

Or does the Torah require him to be a **complete** brother, i.e. his mother and **father** must be Jewish?

2) Everyone held that Agripas was not fit to be a king, however, they were arguing if he was allowed to read the Torah during Hakhel. Some of the Chachamim said;

In truth the Torah is meant to be read by the greatest one among the Yidden i.e. the king, however, since we don't have a king, it may be read by the greatest one around i.e. Agripas.

Other Chachamim argued; No! The Torah may only be read by a **proper** king, therefore Agripas is not allowed to read the Torah.

Originally the Chachamim ruled that Agripas is permitted to read the Torah, therefore there was nothing wrong with the Yidden praising Agripas. This is the instance in which the Mishna is referring to.

Later on however, the Chachamim changed their opinion and ruled that Agripas is not allowed to read from the Torah during Hakhel. Therefore at a later Hakhel, when the Yidden praised King Agripas, it was decreed that they will be punished, as stated in the Gemara.

[תורת מנחם התועדויות תשמ"ח ח"א ע' 314]

# מב.

## "ארבע כיתות אין מקבלות פני שכינה"

The Gemara states that four types of people don't receive the face of the Shechina.

The Rebbe explains that such people believe in Hashem, and they believe that Hashem created, and creates, every part of the world constantly. The only thing they are lacking is the face of the Shechina; they don't see that the Hashem is speaking directly to them, and Hashem wants, him specifically, to act in a Torah way.

[ערב חג השבועות תש"ח ס"ג. בי דחג השבועות תש"ח סס"ה]

# מד.

## "דרוש וקבל שכר"

The Torah says: "Afterwards build for yourself a house", the Gemara explains that this means after a person has learned all parts of the Torah, "דרוש וקבל שכר", he should expound on new teachings of the Torah.

Chassidus explains that "Expound on new teachings of the Torah" refers to a level of learning that is not in order to bring a person to action, rather it is learning for its own sake. This level is not limited by any boundaries, for it is not connected with practical Halachos.

The Rebbe blessed the Yeshiva Bochorim that they should learn with both levels of learning; the level of "דרוש וקבל שכר" (which is not bound by any limitations), and the learning of practical Halachos (which is limited). For the ultimate level of learning, is when 'limited' and 'limitless' are joined together.

[יב תמוז תשל"ח סי"כ. תורת מנחם התוועדות תשנ"א ח"א ע' 84]



# מז

## "לעולם תהא שמאל דוחה וימין מקרבת"

The Gemara teaches us that a person should always use his left arm (i.e. his weaker arm) to distance others, and his right arm (his stronger arm) to bring others closer.

Why is it that the Gemara teaches 'distancing others' before it teaches 'bringing others close'? Seemingly, in order to get a child to learn, one must initiate the relationship with kindness, rather than being strict.

The Rebbe explains that there is an order one must follow when teaching a student;

First, one must approach the student with kindness in order to draw them close. Once the student has agreed to learn, the student must be on a level of nullification, giving himself over to the teacher. Then comes the third step, which is the student reaching the level of the teacher himself.

As the Gemara tells us, Rava would start off his class with a joke, that way he was able to get the students in the mood of learning.

However once the students are settled, the Gemara tells us that the teacher must be strict, and afterwards the kindness, as the student reaches the level of the teacher.

The Gemara is teaching us two important lessons:

1) Strictness must always come from the weaker side of the person, and kindness from the stronger side. Showing that in truth, he doesn't really want to be strict, and he'd rather be kind (but for whatever reason, he needs to be strict at this moment).

2) A person must remember that even if he has to act in a strict way, even though he has prefaced it with kindness, it must follow with an act of kindness as well.

[לקוטי שיחות ח"ז ע' 73]

## "ולא כר' יהושע בן פרחי"

The Gemara teaches us never to push away another 'with two hands'; unlike the way R' Yehoshua ben Prachya acted towards Oisoh Ha'Is'h.

The Torah is extremely careful to not mention anything negative even about an animal, why then does the Gemara mention something negative about R' Yehoshua ben Prachya? Seemingly the Gemara's point can be taught without mentioning his faults.

The Gemara is teaching us, that even though R' Yehoshua ben Prachya didn't push away Oisoh Ha'Is'h for a bad reason, and additionally, he tried to bring him close again, he still hadn't acted in the proper way.

The correct way to act is, even when pushing away another for a good reason, it must be done with the 'left hand', one's weaker side.

For this reason, R' Yehoshua taught: "One must judge every person favorably".

Although Halacha dictates that one may not have mercy on a person that sinned in the way that Oisoh Ha'Is'h did, when teaching in a way of Chassidus, a person may have mercy. Therefore this teaching of R' Yehoshua is quoted in Pirkei Avos (teachings that are in the ways of Chassidus).

[Similarly, the Friedike Rebbe said: "Imagine how much mercy one should have on a person that even the Torah says you may not have mercy on!"].

[תורת מנחם התנועדות תשמ"ב ח"ד ע' 1927]

# מה

## "אין יום שאין בו קללה"

The Mishna relates a list of bad things that started from the day the Beis Hamikdash was destroyed and continue to get worse every day.

Why does the Mishna relate all these terrible things? Just in order to depress the Yidden?!

There are two reasons:

1) Once something is written in the Mishna, it becomes a part of Torah, and something that is part of Torah is easier to handle.

2) When one sees that the evil forces in the world have increased, he will realize that he must increase in his Torah and Mitzvos to combat it. When one increases in his Torah and Mitzvos every day, and is never satisfied with what he had accomplished previously, he will no longer need to battle the evil in the world. For when one constantly betters himself, and grows in his Torah and Mitzvos, Hashem will cause him to not even need to battle the negative forces.

[פי' קדושים תשי"ז סי' י]

# מה

## “היו מסובין בעליית בית גוריא

The Gemara relates a story of how the Chachamim were in the house of Guriya in Yericho, and a Bas Kol came from heaven and proclaimed: “There is one person among you who is fit to have the Shechina dwell with him, but his generation is not fit for it”. The Chachamim then turned to Hillel, implying that he was the one that the Bas Kol was referring to.

A couple generations later, when the Chachamim were in Yavneh, the same incident occurred, however this time, the Chachamim turned their eyes to Shmuel HaKatan.

In Talmud Yerushalmi, an almost identical story is told, however there are two differences: The Bas Kol proclaimed “There are two people who are fit”, and secondly, the Bas Kol said “Fit to have Ru’ach Hakodesh”.

Regarding the first difference; there is another story brought a little bit earlier in Tamud Yerushalmi where the Bas Kol is quoted as saying: “There is one person who is fit”. Evidently (as the Mefarshim on the Talmud Yerushalmi explain) there were two different stories that occurred. In one occurrence the Bas Kol stated that one person was fit, for only Hillel was there at the time. It happened a bit later, when Hillel and Shmuel HaKatan were both there, that the Bas Kol said that two were fit.

However, there must be a reason why only the Talmud Yerushalmi brought the story of how the Bas Kol said that one is fit. Additionally, both stories brought in Talmud Yerushalmi say “Fit to have Ru’ach Hakodesh”, as oppose to the Bavli which quotes the Bas Kol as saying “Fit to have the Shechina dwell with them”. Why the difference?

[It is difficult to say that this too was another case, for then we would be saying that there were three different stories that happened, and that would be a bit of a stretch.

(The three stories being: 1) The Bas Kol said “Two people were fit for Ru’ach Hakodesh”. 2) It said “one person was fit for Ru’ach Hakodesh”. 3) It said “Two are fit for the Shechina to dwell with them”.)

Additionally we find these differences of the Bavli and Yerushalmi in every Gemara that this story is quoted. Therefore, we must say that there is a specific

reason why the Talmud Yerushalmi chooses to quote the story as saying “Two people are fit” and using the words “Ru’ach Hakodesh”.]

The Gemara says in Masechta Sanhedrin that “No two Navi’im prophesied in the same style”.

The obvious question arises; Every Navi simply spoke the words that were told to him by Hashem. If Hashem spoke in the same style to every Navi, why was there a difference in how it was said? If Hashem spoke differently to each Navi, then it wasn’t the Navi that spoke in a different style, rather it was Hashem.

In truth, Hashem spoke the same way to every Navi, however each Navi received it in their own style.

This same idea is seen with Hillel and Shamai. They both learned from the same teachers, but nevertheless argued countless times. This is because their teachers taught in a very general way, and Hillel and Shamai each received it in their own way (based on the source of their Neshama).

Similarly, the Talmud Yerushalmi and the Talmud Bavli each speak in their own unique style.

An essential difference between Yerushalmi and Bavli, is that Talmud Yerushalmi was completed 100 years before the completion of Talmud Bavli. Therefore, the discussions in Talmud Bavli very often come to add something that wasn’t said in Talmud Yerushalmi.

The Gemara, earlier in the Blat said: “When the last Nevi’im passed away, Ru’ach Hakodesh ceased, and instead the Yidden used a Bas Kol to receive information”.

The Gemara (Yerushalmi) is therefore coming to stress something amazing; even though Ru’ach Hakodesh was discontinued, a Bas Kol announced that there were certain people who were fit to have Ru’ach Hakodesh!

However, once this Chiddush was already mentioned by the Talmud Yerushalmi, there is no need for the Tamud Bavli to mention it again. The Talmud Bavli therefore comes to emphasize another point; the special idea of ‘Shechina’.

The Mishna in Pirkei Avos teaches that even if one person is learning Torah by himself, the Shechina dwells with him. If so, why did the Bas Kol say “one person is fit to have the Shechina dwell with him, but his generation is not fit”? Seemingly it shouldn’t make a difference whether or not his generation is fit.

The answer is: There are different levels of Shechina that can dwell within a person; there is the level of Shechina that is drawn down when one person is learning, there is a greater level of Shechina which is drawn down when two

people are learning, and so on and so forth. The greatest level of Shechina that can be drawn down, is when all the Yidden are untied together. The greater the unity, the greater the Shechina.

The Gemara in Sanhedrin says that the Chachamim of Eretz Yisroel are very kind to each other when discussing matters of Halacha, however the Chachamim of Bavel are very harsh with one another.

Therefore, when the Talmud Bavli was retelling this story of the Bas Kol, it used the word "Shechina". This was in order to emphasize that the revelation of Eloikus in the world is dependent on the unity between one and another. This is especially relevant to the Chachamim of Bavel who were harsh to one another, and the Gemara is letting them know that the greater the unity, the greater the level of Eloikus that is drawn down.

[The Chiddush of how amazing it was that certain Chachamim were fit to have Ru'ach Hakodesh, even after it ceased from the world, does not need to be mentioned in the Bavli, for it was already mentioned by the Talmud Yerushalmi.]

According to the above we can also explain the reason why the Talmud Yerushalmi quotes the Bas Kol as saying "two people are fit" and the Bavli quotes the Bas Kol as saying "one person is fit".

In the story in Yerushalmi; the Bas Kol proclaimed "two people here are fit to have Ru'ach Hakodesh, and Hillel is one of them". The Mefarshim explain that the reason why the Bas Kol didn't mention who was the second person who was fit, and rather only mentioned one of them, is because that way nobody will be sad knowing he is not fit to have Ru'ach Hakodesh. Since the second name was not mentioned by the Bas Kol, every person can think that he is the second person who was left unmentioned.

Seemingly, just from the fact that the Bas Kol mentions that there is another person besides for Hillel that is fit to have Ru'ach Hakodesh, would make Hillel sad, knowing that he is not the only person fit, and there are others on his level. The Bas Kol should have not even mentioned that there was another person who was fit to have Ru'ach Hakodesh.

The explanation is, since in truth there were two that were fit, the Bas Kol cannot say that there is only one, for the Bas Kol is the idea of "האמת והשלום אהבו" to love truth and peace. The Chachamim of Eretz Yisroel epitomized this idea of loving truth and peace, therefore, Hillel was not bothered or upset that there was somebody else on the same level as him.

However the Talmud Bavli did not want to teach this story lest one of the Chachamim of Bavel think that it is okay to speak to another person in a way that may make him feel depressed. [For example, telling somebody that there

are other people at his level, and he therefore shouldn't think that he is so great.]

The Bavli is especially careful not to mention this story, because, as mentioned, the Chachamim of Bavel often spoke harshly to one another, and this story may make them think that it is permissible.

The essential point of all of the above, is that the entire idea of Torah is peace. The Torah will do anything and is extremely precise, in order to minimize arguments and fights.

When a person learns Torah in a way that he strives to eliminate arguments, he creates a proper preparation for learning the Torah of Moshiach.

The question still remains; Why did the Talmud Yerushalmi **also** mention the first story of when Shmuel HaKatan was not present, and the Bas Kol said "One person is fit to have Ru'ach Hakodesh".

Seemingly, this story should not have been mentioned, it is a negative story about Shmuel HaKatan! Why mention a story that speaks about Shmuel HaKatan **not** being in Yeshiva?

In truth, Shmuel HaKatan was present in both stories, however, the reason why the Bas Kol didn't mention that he was fit for Ru'ach Hakodesh is because he had not yet reached that level. Reaching the level of being fit to have Ru'ach Hakodesh is a tremendous process and takes much time and effort, it is not something one is born with.

[The same answer applies to R' Elazar ben Hurkonus as well. He too was present in Yeshiva, however the Bas Kol didn't mention him as being fit for Ru'ach Hakodesh for he simply was not yet fit. Later on, when he reached the lofty level of being fit for Ru'ach Hakodesh, the Bas Kol mentioned him as being fit for it as well].

We are still left with the question; Why does the Gemara tell this story? It's understandable why it's **not** negative towards Shmuel HaKatan, but what is the purpose of relating the story?

There are many spiritual levels, and each one relates to different levels of Tzaddikim. There is a lofty level that is שייך to 36 special Tzaddikim. There is a greater level, that is שייך to only two special Tzaddikim. Then, there is the highest level, which is שייך to one specific Tzaddik of each generation.

The two different stories retold by the Gemara Yerushalmi are referring to different levels of Ru'ach Hakodesh that were שייך to different levels of Tzaddikim. The first story, in which the Bas Kol only mentioned Hillel as being fit for Ru'ach Hakodesh is referring to the greatest level of Ru'ach Hakodesh which only one person of each generation is at the level of. However the second story is referring to a lower level of Ru'ach Hakodesh that is שייך to two Tzaddikim of each

generation, therefore the Bas Kol mentioned Hillel **and** Shmuel HaKatan.

[It can be inferred from the fact that Shmuel HaKatan was the student of Hillel, that he was on a lower level of Ru'ach Hakodesh than that of his teacher. For as generations progress, their spiritual level declines.]

According to the above explanation, we can even say that Shmuel HaKatan had indeed reached the level of Ru'ach Hakodesh in both stories, however the first story was referring to the level of Ru'ach Hakodesh that was only שייר to one person in the generation, i.e. Hillel.

[Additionally, since the Talmud Yerushalmi brings both the stories close to one another, it would be a bit of a stretch to say that these stories were said at two different periods in time.]

[תורת מנחם התועדויות תשמ"ב ח"ג ע' 1583. 1638]



# מת

## "משמת ר"ג הזקן בטל כבוד התורה ומתה טהרה ופרישות"

The Mishna states that when Rabban Gamliel passed away, "בטל כבוד התורה" honor of the Torah ceased, and "מתה טהרה" purity died.

Why when speaking of purity does the Gemara differ from the usual word of "בטל" and instead use the word "מתה" "died"?

The difference between the word מתה and בטל is: 'בטל' is when an entire entity ceases to be, and is totally gone. 'מתה' on the other hand, (like a human being) is when the entity remains, however the life within it is missing.

These are two levels one may be lacking in Torah and Mitzvos. Sometimes a person does the physical action of the Mitzvos, but he is lacking the excitement and the feeling. As the Alter Rebbe says: "Davening without Kavanah, is like a body without a Neshama". He is doing the physical actions he is meant to, but he is missing the 'life' within the Mitzvah.

A Mitzvah that is technically being done, but the life within it is missing, is alot easier to correct than a Mitzvah that has completely ceased from being carried out.

The Mishna says that purity 'died' because the idea of purity didn't completely cease from the world, rather it was missing the 'life' within it. Therefore, it is not all too difficult to fix the problem. On the other hand, the things which the Mishna mentions are 'בטל', need alot more effort in order to correct them.

The reason the Mishna says that Taharah did not completely cease, is because Rabban Gamliel lived during the times of the Beis Hamikdash, and if Taharah was completely בטל, Korbanos would not be able to be brought.

The Mishna therefore uses the word "מתה" because the idea of Taharah still remained, however the Kavanah and the 'life' was missing.

[Taharah only needs Kavanah מדרבנן, however מדארייתא, Taharah without Kavanah is still valid.]

This is also connected with the general idea of the Sotah, for the Sotah couple are two complete people, but are lacking the 'life' within them [see page 5].

[ליל ערב חג השבועות ס"ג ואילך]

## "בכל יום ויום מרובה קללתו משל חבירו"

The Gemara states: "At the end of Galus, each and every day is more cursed than the previous".

The Rebbe explains that the reason the Gemara tells us that the evil in the world worsens every day, is not to make us feel depressed or sad, but rather to compel us to add light and goodness in the world.

For this reason, in the later generations the Yidden accepted many stringencies upon themselves. Even though in previous generations they did not necessarily do such things, it is our job to increase in Torah and Mitzvos every day in order to combat the ever growing evil in the world.

The same is true in regards to learning Chassidus. Even though it is true that in past years they did not learn Chassidus, this was because in those days Chassidus wasn't needed the way it is now. Since we are in the last moments of Galus and the evil of the world increases every day, the Mitzvos and Torah learning of the past is no longer sufficient to break the Kelipah.

Additionally, the Gemara is informing us, that when things start looking bad, don't give up but we should realize that it means Moshiach is right around the corner.

[י"ט כסלו תשל"א ס"ח. תורת מנחם התועדויות תשמ"ב ח"ב ע' 673]

## "משמת רבי אלעזר בן עזריה בטלו עטרות חכמה"

The Mishna says: "When R' Elazar ben Azarya passed away, the crown of wisdom ceased".

The Rebbe explains that there are four crowns a person can acquire, and R' Elazar had all four.

The first crown is the 'crown of Torah', which is acquired through immense study and toil in Torah.

R' Elazar also had the 'crown of Kehunah', as he was a Kohen. The third crown is

the 'crown of royalty'. Usually this crown is given only to Shevet Yehuda, however, R' Elazar was on such a great level, that he acquired this crown as well.

After attaining these three crowns, he merited to receive the 'crown of a good name'. This crown is the greatest level, and can only be acquired once the person has acquired the previous three crowns.

The Midrash relates; Hashem traveled a 500 year distance to acquire a name. The Mefarshim explain that this is referring to when Hashem created the world, for that is the purpose of creation, that Hashem's name be revealed in the world. This is accomplished when a person studies Torah and does Mitzvos.

This is why the fourth crown of 'a good name' is only acquired once the person has excelled in the other aspects. For once he has learned Torah and done Mitzvos, he has brought about the revelation of Hashem's 'good name'.

[At Matan Torah, the level of Hashem that descended on Har Sinai was the level of "ו" "אנכי", the essence of Hashem, a level that has nothing greater than it.

For this reason the crown of 'a good name', which as explained, is the idea of the revelation of Hashem's name through Torah and Mitzvos, (which started primarily by Matan Torah) is the greatest crown and has no level beyond it.]

When R' Elazar ben Azarya passed away, the four crowns he had acquired, were given over to the kings of Shevet Yehuda.

[ילי ערב חג השבועות תשס"ו ס"א]

## "משמת רבי אליעזר נגנז ספר תורה..."

The Mishna lists ten Tzadikim, who when each one passed away, something special they excelled in, ceased.

The Rebbe asks three question on this Mishna:

- 1) Why would the Mishna mention such things which seemingly have no practical implication?
- 2) The Mishna use different terms when relating what had stopped. Sometimes the Mishna uses the word "מתה", sometimes "בטל" and sometimes the word "נגנז". Why isn't the Gemara consistent and use one term for all ten things?
- 3) Why is the order of the Tzadikim mentioned in the Mishna not in chronological order?

The things mentioned in the Mishna that 'stopped', did not cease to exist, rather they took on a new form, and were expressed in a different way.

When that Tzaddik was alive, the quality which he excelled in was only relevant to that particular Tzaddik, however once he passed away, **any person** can acquire that quality.

[Similarly, Korbanos were not completely discontinued when the Beis Hamikdash was destroyed, rather they simply are not bound by the precise laws that were previously required to have a Kosher Korban. These days, **anyone** can 'bring a Korban' through learning the Halachos of Korbanos.]

Additionally, when the Tzaddik passed, a special advantage was lost, but the actual Mitzvah still remains. For example: the Mishna says: "When R' Eliezer passed away, the Torah was hidden". Obviously it doesn't mean that there is no more Torah, rather the idea of "Learning Torah is equal to all Mitzvos" ceased.

After R' Eliezer passed, even one who learns Torah the entire day, cannot suffice with solely studying Torah, rather he must also do physical Mitzvos.

When the Beis Hamikdash was standing, all of the ספירות were complete. However, from the moment the Beis Hamikdash was destroyed, the ספירות slowly diminished.

Each Tzaddik corresponds to a different ספירה, and the Mishna lists the Tzadikim in the order of the ספירות that they represent.

1) The first ספירה to cease was 'Chochmah' 'wisdom'. This is the idea of understanding Torah Shebiksav in the exact way it was given, without any changes. This was exemplified by R' Eliezer, who knew Torah at an extremely high level (as detailed by Rashi).

For this reason, the Mishna uses the word "נגנז", because the idea of wisdom cannot cease, rather at times it may be hidden.

2) The second ספירה is Binah, which is the idea of "council and thought" which ceased from the time R' Yehoshua passed away.

Binah is the idea of the wisdom being expounded and developed so it can be properly understood.

Rashi says that R' Yehoshua excelled in being able to answer the Apikores. This is the idea of developing a teaching so well, that it can be explained and used to answer someone who completely opposes Yiddishkeit.

On this level, the word "בטל" can be used, because levels lower than Chochmah have the ability to completely cease.

3) The third ספירה is Da'as; the idea of 'in-depth knowledge'.

Rashi explains, this was the special quality of R' Akiva, that he had an unbelievable

in-depth understanding of Torah.

Chassidus explains that Da'as is the source of the seven Middos, and the Middos are called 'arms'. For this reason, the Mishna says that when R' Akiva passed away, the 'arm of Torah' ceased.

[The Mishna uses the word 'Torah', because we are referring to the Middos the way they are included in 'Moichen', not the way they are formed as Middos.]

On this level "בטל" can be used as well, because, as explained, levels lower than Chochmah have the ability to completely cease.

The Mishna also says "the fountains of wisdom sealed" from the time R' Akiva passed. This is the level of 'Keser', as it is the source which brings about (like a fountain) the level of 'Chochma'. Keser has a unique connection to Da'as because; through depth (the idea of Da'as), one can reach a very high place, i.e. Keser. This is because Da'as is the middle ספירה and is therefore directly below Keser.

Since Keser is a greater level than Chochma, even the word "נגנז" cannot be said, rather a lighter word of "פסקו" "sealed," must be used. 'Sealed' means that the item itself has not changed, rather it's outcome has stopped (the outcome of Keser being Chochma).

As long as Da'as is intact, Keser is not affected, however once the ספירה of Da'as stopped, Keser stopped doing what it is meant to.

4) When R' Elazar ben Azarya passed away, the crowns of Torah ceased, for R' Elazar possessed the crowns of Torah and the crown of wealth as well. Wealth is השפעה, which is also the idea of Chesed.

So on and so forth for all the other Middos and Tzadikim mentioned in the Gemara.

[ערב חג השבועות תשט"ז ס"א]

## "משמת רבי אלעזר בן עזריה בטלו עטרות חכמה"

The Mishna says: "When R' Yochanan ben Zakai passed away, the 'Ziv Hachachma' (lit. 'Ray of wisdom') ceased.

Rashi comments: "I do not know what 'Ziv Hachachma' means".

The Tosfos Yom Tov asks: The Mishna says one line later; "When R' Yishmael ben Pavi passed away, the 'Ziv Hakehuna' ceased. Rashi explains that Ziv Hakehuna means that he was very wealthy, and many Kohanim ate at his table of R' Yishmael ben Pavi. Why doesn't Rashi explain similarly regarding 'Ziv Hakehuna'? Why can't he say that 'Ziv Hachachma' means that many Talmidei Chachamim ate at his table?

The Rebbe explains that this cannot be the explanation of Ziv Hachachma, because R' Yochanan ben Zakai lived during the period **after** the destruction of the Beis Hamikdash, in which time there was poverty and a great famine. Therefore it is not possible that R' Yochanan was able to host many people at his table.

[The statement of the Mishna cannot be referring to **before** the destruction of the Beis Hamikdash because: A) The famine started a couple years prior to the destruction of the Beis Hamikdash. B) The Mishna says that the 'Ziv Hachachma' ceased "From the time R' Yochanan ben Zakai passed away", implying that until then, it was still present, and R' Yochanan passed away **after** the Beis Hamikdash was destroyed.]

[פי משפטים תש"ל סי'ז]

## "ר' פנחס בן יאיר אומר"

Pinchas ben Yair details different events that will happen before the coming of Moshiach.

The Rebbe points out that Pinchas ben Yair's connection to Moshiach is that Pinchas ben Yair devoted much of his time to redeeming Yidden who were taken captive, and one of the preparations for Moshiach is the Mitzvah of redeeming captives.

[תורת מנחם התוועדיות תשי"ג ח"א ע' 396]

# מש

## "על מי לנו להשען על אבינו שבשמים"

The Gemara says that at the darkest moments of Galus, right before Moshiach, terrible things will befall the world. The Gemara then says "Who can we rely on? Only our father in heaven!"

Why, in the midst of speaking about the events of the end of Galus, does the Gemara say "We can only rely on our father in heaven"?

The Frierdike Rebbe explains that in truth, the last statement of the Gemara, is also one of the bad things that occur at the height of Galus. People say: We are not able to change the world, and there is nothing we can do, rather our only option is to rely on Hashem.

However, in truth, a person has to pick himself up and do a favor for somebody else and make this world a better place. Because in truth, we **do** have the power to change the world, and not only do we have ability, but it is **dependent** on us!

Once we put in effort and show that we are trying to make a difference, Hashem will surely help us, and bring the Geulah immediately.

[פי נשא תשל"ד סי"ז. תורת מנחם התוועדות תשמ"ב ח"א ע' 454, תשמ"ז ח"ב ע' 327]

## "בעקבות משיחא"

The Gemara refers to the last moments of Galus as "עקבות משיחא".

The Rebbe points out that the Gemara uses the word "משיחא" and not "גלות".

This is because during this time, we are living in 'Moshiach times', when everything is to be done in a Moshiach way, meaning beyond all boundaries and restraints.

Chassidus explains that Geulah comes through revealing that Golus, and the evil in the world, is in essence a positive thing.

This is seen from the fact that Masechta Sotah, which primarily details the laws

of a Sotah (i.e. somebody who acted **wickedly**), concludes with the discussion of the signs of the coming of **Moshiach**. For the entire purpose of Golus is in order to reach a level that was unachievable before; Moshiach.

[תורת מנחם התוועדויות תשמ"ב ח"ג ע' 1289, תשנ"א ח"ג 164]

## "חוצפה יסגא"

The Gemara states that during the last moments of Galus, there will be an increase in Chutzpah.

The Rebbe says that in actuality, this is a special advantage that we can use for Kedusha. We must not be embarrassed to do what is right, we must have so-called 'Chutzpah' to not be deterred or bothered by what others say.

[תורת מנחם התוועדויות תשמ"ח ח"ד ע' 269]

## "נערים פני זקנים ילבינו"

The Gemara says that during the last moments of Galus; "The youth will shame the elders".

The Alter Rebbe teaches that, all the negative things said about the Yidden in the Torah are in essence good. However, they are at such a high level that they are unable to be openly good, and must be concealed by the veil of a curse.

This seemingly 'bad' thing which the Gemara says will happen at the last moments of Golus, is in actuality, a blessing.

When a person sees all the evil happening in the world he may give up on trying to make a good impact. For he may think to himself: The Yidden of previous generations were very holy and lofty people, but nevertheless the world still became wild, and evil has prevailed. How can **we**, who are on a much lower level than our ancestors, make a difference in the world?

The Gemara therefore teaches us: "The youth will shame the elders". The younger generation must stand up and increase in their Torah and Mitzvos, and devote themselves entirely to Hashem, more than ever before.





In America there is a 'Klipah' where everyone is constantly busy with work, often, people will push off their learning in order to get more involved in business. Eventually they push off their learning schedules days or months, and months can go by without learning anything.

Even though it's true one must work, he cannot put his heart and soul into his business. For if he does, it ends up becoming much more difficult for him, since this is something his Neshama is not accustomed to.

Unfortunately, even those that spend their whole day in Yeshiva suffer from this as well. The moment the Seder is over, they rush to leave, they won't spend an extra minute before or after. This just goes to show what the learning is like during the Seder.

Seemingly, If this is how it is regarding men, how much more so by women, who don't have the regular obligation to learn and Daven.

However the Gemara tells us: "Hashem gave an additional wisdom to women". Women have the ability and the obligation to raise a generation who learn Torah and do Mitzvos with a passion. To learn Torah not just to fulfill their obligation, but to do so with life and energy.

[At times, when the phone rings in the midst of learning, one will jump to close his Sefer to grab the telephone even before he knows who is calling. When learning and Davening, one is on the phone with Hashem! How can you stop your conversation with Hashem to answer a phone from a human being?!!]

The women must raise a generation that is ready to change the norm of how their parents and grandparents acted. Even though one must always respect his parents, one must always behave in a way that Torah and Mitzvos are the essential, and work etc. is secondary, unlike the way the elders have behaved in the past.

This will affect one's parents to remember the way it was when they were kids, and Yiddishkeit was the most important thing.

Through the work of the women to raise a generation as such, we will merit the coming of Moshiach, as it says regarding the first Geulah: "In merit of the righteous women of the generation, the Yidden were redeemed from Mitzrayim".

[שמחת בית השואבה תשי"ז ס"כ. יו"ד שבט תשי"ט ס"כ]

## "בת קמה באמה כלה בחמותה"

The Gemara says that in the moments before Moshiach, a daughter-in-law will shame her mother-in-law.

As mentioned earlier, one can learn something good even from the things in Torah that speak of bad.

From this line in Gemara we learn that now, in the moments before the coming of Moshiach, women must be revolutionary for the good. Even though such things weren't done in the past, (for example wearing a Shaitel), they must stand up for what is right and become a beacon of light to those around them. This will then influence their husbands and children to do what is correct and just, and follow the path of Torah.

[בשלח תשי"ד סט"ז]

*[Being that Masechta Sotah is learned every single year, the Rebbe discussed the conclusion of the Masechta nearly every year of the Rebbe's Nesius(!!). The Biurim on this piece of Gemara are also very broad and could be difficult to learn a couple explanations together. Therefore, we will only bring one of the Rebbe's explanations, and 'בעזרה' in future prints of this publication, more explanations will be added.]*

## "אמר ליה רב יוסף לתנא לא תיתני ענוה דאיכא אנא"

The Mishna had said that humility and fear of sin ceased from when Rabbi passed away. The Gemara quotes Rav Yosef: "Don't teach 'humility has ceased' for I am humble".

This begs the obvious question; Rav Yosef calling himself 'humble' is the polar opposite of humility!

Chassidus explains, that true humility is when the person knows his quality and talents, however he understands that they have all come from Hashem.

A true humble person, doesn't fool himself into thinking he isn't talented or isn't filled with amazing qualities, for that is simply false. Rather he believes that if somebody else were given the talents he has, they would do a much better job.

Rav Yosef was truly humble, and he therefore was aware of all his qualities and talents, including the quality of humility, however he knew it all came from Hashem. Therefore it is not a contradiction for Rav Yosef to call himself humble, for he was simply telling the truth, and at the same time he was completely בטל.

For this reason, Rav Yosef was given the nickname 'Sinai', for Har Sinai exemplified this idea as well. On the one hand Har Sinai was a mountain, as it is raised and lifted above regular ground, and on the other hand it was the lowest mountain in the area. Because despite being aware of its own qualities, nevertheless, it was completely בטל. Rav Yosef personified this idea of being 'proud' and being בטל at the same time.

The lesson for every Yid is that the proper way to do Torah and Mitzvos is in a way of total ביטול. Even the realization that one is talented and gifted should not hinder one's ביטול and קבלת עול.

A person should do Torah and Mitzvos solely because that is what Hashem wants him to do and not for any other personal gain. Mitzvos should not be done in order to receive physical reward or spiritual reward. Mitzvos should not even be

done for the purpose of refining one's Neshama, rather the sole purpose should be to fulfill the will of Hashem.

[ליקוטי שיחות ח"א ע' 279]



