

DAILY TORAH STUDY FOR

וירא

PARSHAS VAYEIRA

י"ד-כ' חשון תשפ"ז
OCTOBER 25-31, 2026

SAMPLE

חיינו
CHAYENU



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

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• THE WEEK OF •

וירא

PARSHAS VAYEIRA

י"ד-כ' חשוון, תשפ"ז | OCTOBER 25-31, 2026

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• THIS WEEK'S CHAYENU •

Dear Chayenu Learner,

Let's highlight the new section in your Chayenu this year, the “**Oneness in the Parshah**” section (p. 205).

The Unity of G-d (*Achdus Hashem*) is one of the fundamental principles of the Jewish faith. In its simplest form, this principle teaches that there is only one G-d. But in **Kabbalah** and Chasidus, we are taught that this also means that all the Divine energies “used” to create the world are inherently one with G-d. Be it an expression of overt goodness (*chesed*) or seeming **justice** and severity (*gevurah*), it **all expresses** a kind and loving G-d. Furthermore, the Unity of G-d means that there is indeed nothing outside of G-d. Even the created world and all its inhabitants are **innately** connected and one with G-d. Everything is thus in G-d's control.

This teaching of oneness began with the Jewish Patriarch, Avraham.

Avraham was passionately proclaiming the Divine name Havayah as Master (of the) universe [=E-l Olom, *Vayeira* 21:33], i.e., that Havayah is the Force (of the) universe, it's all one. Not that there are two entities (a) an independent universe, which (b) G-d animates, which would be the meaning of *E-l Ha'olom*, meaning, The One who is the Power of the universe, (indicating that there is a universe and a Force within it), rather, *E-l Olom*, G-d is the universe.

Below, Oneness in the Parshah section.

This Unity of G-d, spread forth by Avraham to all passersby, is also the topic of the Chasidic discourse this week.

Avraham brought about a unity between the lower name Havayah (which enclothes itself in the name Elokim to bring about the creation of the world) and the world.

Below, p. 188.

See also the Chasidic story (below, p. 211) on how a Jew is the vortex of this mission to spread the Oneness of G-d in the world; we are a nation (*goy*) that sows the Oneness of G-d (*echad*) in the world (*b'aretz*).

With blessings for a successful week.

Rabbi Itzick Yarmush

Chayenu Editor

NAME OF THE PARSHAH+



לע"נ החסיד ר' שמעון ב"ר ישראל ליטשקאווסקי
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נבל"ע י"ב תמוז מנ"כ נחלת הר חב"ד

By **NOCHUM AHRON & CHAYA** שיחיו **LITKOWSKI**

ולזכות ילדיהם: שמעון שיחי, וושע אלכסנדר ורעייתו שיחי,
ישראל רעייתו ומשפחתו שיחי,
פערל צירל בעלה ומשפחתם שיחי,
ראשע רוזא שתחי.

From *The Gutnick Chumash*, a commentary anthologized from
Classic Rabbinic Texts and the works of the Lubavitcher Rebbe
Compiled and Adapted by Rabbi Chaim Miller
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At first glance, *Parshas Vayeira* is a direct continuation of *Parshas Lech Lecha*. In *Parshas Lech Lecha* we read of Avraham's journeys, disputes, wars and family life. And here, in *Parshas Vayeira* the story continues, as we read a further installment in the life and times of the first Jew.

The Torah, however, is not a history book. It is intended to be a source of valuable teachings and inspiration to guide us along the path towards our Creator. So we could not possibly be reading here two "installments" of Avraham's story. Each *Parsha* is a self-contained entity in itself, complete with its own unique message, conveyed by its name.

So, what is the lesson of *Vayeira*, and how is it distinct from *Lech Lecha*?

The basic distinction between these two *Parshiyos* is that *Parshas Vayeira* describes Avraham's life and efforts *after* being circumcised.

Circumcision is referred to not only as a *mitzvah*—a *particular* method of connecting to God—but, more importantly, as a *covenant*, i.e. it encapsulates the message of Judaism *in general*.

There is a basic principle of Judaism that spirituality should not be relegated to the abstract higher spheres of existence. Instead, the Torah's principles need to become tangible and apparent in man's flesh and blood.

Chasidic thought shuns the approach of abandoning physicality in a search for spirituality. On the contrary, our goal is to make the physical world *receptive* and *sensitive* to the Divine. And this occurs most vividly and effectively in the covenant of circumcision, where the spirituality associated with a *mitzvah* becomes permanently embossed in man's flesh.

And that is why this *Parsha* is called *Vayeira*—"God appeared to him"—because everything that we read in the

following pages describes a new era in Avraham's life, where his physical body had become a receptacle for Divinity, through the covenant of circumcision.

The lesson for us: As we are descendants of Avraham, God's presence is very apparent in our lives. For this reason we find that even children are naturally drawn to kissing a *mezuzah*, or saying a blessing, etc.

So when we read in the Torah how

God appears to Avraham, we should be aware that God also appears to us. The only real difference is that Avraham was given the ability to see this with his eyes.

But, as descendants of Avraham, we should not be satisfied with God's invisible presence. We should cry out and ask: Why is it that God showed Himself to Avraham, and He does not show Himself to us?

(Based on *Likutei Sichos* vol. 10, p. 49ff.; *Sichas Parshas Vayeira* 5752)

• SPARKS OF CHASIDUS •

God appeared to (Avraham) in the plains of Mamre (three days after his circumcision), while he was sitting at the entrance of the tent (where he had been looking for passersby to welcome), in the heat of the day (18:1).

Why did God reveal Himself to Avraham?

Rashi: To visit the sick. Rabbi Chama bar Chanina said: It was the third day from Avraham's circumcision, and [God] came to inquire about his welfare.

The *Kabalah* speaks of "50 gates of spiritual understanding," 49 of which can be achieved by a person as a result of his own initiative. The final 50th gate is then granted by God from above.

When Avraham had circumcised himself, he had reached the greatest degree of spiritual perfection that he could possibly achieve as a human being—the 49th gate—and he became "sick" yearning for the fiftieth gate. This is alluded to by the fact that חוֹלָה (the Hebrew term for 'sick person') has the numerical value (*gematria*) of 49. Then, "God appeared to him," revealing to him the 50th gate of spiritual understanding, which cured his spiritual sickness.

And, being that his physical sickness was a reflection of his spiritual dissatisfaction, the Divine revelation healed him physically too.

(Based on *Sichas Shabbos Parshas Vayeira* 5750)

• CHUMASH WITH RASHI •

חומש

ספר בראשית - SEFER BEREISHIS

פרשת וירא

PARSHAS VAYEIRA

The Chumash section is dedicated in honor of all those who learn Chayenu each day. May we all be showered with open and revealed blessings in every area of our lives and may we merit to be with our Rebbe again immediately!

With love and appreciation

DAVID & EDA ^{נדי'}
SCHOTTENSTEIN

Excerpted from the forthcoming Milstein Edition Chumash with Rashi

based on the works of The Lubavitcher Rebbe

Dedicated by Asher David and Michal Milstein

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**CLASSES ON THE
DAILY CHUMASH**

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SUNDAY • 14 Cheshvan – October 25

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

פָּרָק יח

וַיֵּרָא אֱלֹהֵי יְהוָה בְּאַלְנֵי מַמְרָא וְהוּא יֹשֵׁב בְּפֶתַח-הָאֵהָל בְּחֶם הַיּוֹם:

GOD appeared to Abraham in Elonim, the plains of Mamre. Abraham was sitting at the entrance to the tent in the heat of the day.

The Promise of Isaac's Birth

וְאֶתְגַּלִּי לֵיהּ יי בְּמִשְׁרֵי מַמְרָא וְהוּא יָתֵב בְּתֵרֵעַ מִשְׁכָּנָא כְּמִיחָם יוֹמָא:

ONKELOS

וַיֵּרָא אֱלֹהֵי. לְבַקֵּר אֶת הַחֹלֶה. אָמַר רַבִּי חֲמַא בַר חֲנִינָא: יוֹם שְׁלִישִׁי לְמִילְתּוֹ הָיָה, וְבָא הַקָּדוֹשׁ בְּרוּךְ הוּא וְשָׂאל בְּשִׁלוּמוֹ:

[GOD] APPEARED TO [ABRAHAM]—in order to visit the sick. Rabbi Chama bar Chanina said: It was the third day after his circumcision, when it is most painful,¹ and the Holy One, blessed be He, came and asked after his well-being.

בְּאַלְנֵי מַמְרָא. הוּא שָׁנָתָן לוֹ עֲצָה עַל הַמִּיִּלָּה, לְפִיכָךְ נִגְלָה עָלָיו בְּחֶלְקוֹ:

IN ELONIM, [THE PLAINS] OF MAMRE. It was Mamre who had advised Abraham regarding the circumcision.² God therefore appeared to Abraham in Mamre's territory.³

יֹשֵׁב. "יֹשֵׁב" כְּתִיב. בִּקֵּשׁ לַעֲמֹד, אָמַר לוֹ הַקָּדוֹשׁ בְּרוּךְ הוּא: שֵׁב וְאַנִּי אֶעֱמֹד, וְאַתָּה סִימָן לְבִנְיָךְ, שְׁעֵתִיד אֲנִי לְהִתְיַצֵּב בְּעֵדַת הַדִּינִין, וְהֵן יוֹשְׁבִין, שְׁנֵאמַר: "אֱלֹהִים נֹצֵב בְּעֵדַת אֵל":

HE WAS SITTING. This word (יֹשֵׁב) is written without a ו, indicating the past tense (יָשָׁב), suggesting that he began sitting now, although in fact he was already seated. He wished to stand up, but the Holy One, blessed be He, said to him, "Sit, and I will stand. You serve as a precedent for your descendants: in the future I will stand in the assembly of rabbinical judges while they sit, as it says: 'God stands in the assembly of judges.'"⁴

1. Cf. 34:25, below, and Onkelos ad loc.

2. The Midrash informs us that when God commanded Abraham to circumcise himself, he consulted with his three close allies—Aner, Eshkol and Mamre (see 14:24, above). Of the three, only Mamre encouraged Abraham to perform the circumcision (*Bereshit Rabah* 42:8).

Rashi, however, does not quote this midrash, since it implies that Abraham was unsure whether to fulfill God's commandment until Mamre advised him to do so, and it is inconsistent with the contextual reading of Scripture to suggest that Abraham would consider not obeying God. Thus, rather than saying, as the midrash does, that Abraham "consulted" (נִגְמַלָּךְ) with his allies, Rashi states that Mamre "advised him" (נָתַן לוֹ עֲצָה) concerning the circumcision (*BeChadrei Torotecha* (Groner), vol. 1, p. 109; *Likkut Ma'anos Kodesh*, Addenda, vol. 4, pp. 257-258).

As to the content of Mamre's advice, Rabbeinu Asher informs us that before he circumcised himself, Abraham had begun to circumcise his infant servants, but they all died as a result. Seeing this, Mamre noted that the expression that God had used when He told

Abraham (above, 17:13)—"One born in your household and one bought with your money *must be circumcised*" (הַמּוּלִי יְמוּל)—can be understood to mean: "one who is circumcised must circumcise." From this, he concluded that Abraham should circumcise himself first, and only then would he be permitted to circumcise others, and advised Abraham accordingly (*Hadar Zekenim—Tosafot HaRosh*, end of *parashat Lech Lecha*).

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

4. Psalms 82:1. God gave Abraham the commandment of circumcision in order to distinguish the Jewish people from other nations. As we will see (see Rashi on Exodus 21:1), part of that distinction is God's instruction to the Jewish people to follow the Torah's unique legal system and bring their legal disputes exclusively to Jewish courts. It is therefore appropriate that God alluded to the protocols of the Jewish court at the time of Abraham's circumcision (*Yeri'ot Shelomo* and *Nachalat Ya'akov* here).

פֶּתַח הָאֹהֶל. לְרֹאוֹת אִם יֵשׁ עֹבֵר וְשׁוֹב,
וַיִּכְנִסִם בְּבֵיתוֹ:

כַּחַם הַיּוֹם. הוֹצִיָא הַקָּדוֹשׁ בְּרוּךְ הוּא חֲמָה
מִנֶּרְתִּיקָה, שֶׁלֹּא לְהַטְרִיחוֹ בְּאוֹרְחִים. וּלְפִי
שֶׁרָאוּהוּ מִצִּטָּעַר שֶׁלֹּא הָיוּ אוֹרְחִים בָּאִים,
הִבִּיא הַמַּלְאָכִים עָלָיו בְּדַמּוּת אֲנָשִׁים:

וַיֵּשָׂא עֵינָיו וַיֵּרֶא וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים
נֹצְבִים עָלָיו וַיֵּרֶא וַיָּרֶץ לִקְרֹאתָם
מִפֶּתַח הָאֹהֶל וַיִּשְׁתַּחוּ אוֹרְצָה:

AT THE ENTRANCE TO THE TENT—to see if there was any wayfarer that he could bring into his home.

IN THE HEAT OF THE DAY. The Holy One, blessed be He, took the sun out of its sheath⁵ in order not to bother Abraham with travelers, but when He saw that Abraham was upset that no travelers were coming, He let the angels come to him in the form of men.

Abraham looked up and behold, three men were standing before him. He took note and he ran toward them from the entrance to the tent and prostrated himself on the ground.

Daily
Insight
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וְזָקַר גִּינוּרָהּ וְחָזָא וְהָא תִּלְתָּא גְּבָרִין קָמִין עָלָוּהּ וְחָזָא וְרַהֵט לְקַדְמוּתָהוּן מִתַּרְע מִשְׁכָּנָא וְסָגִיד עַל אֶרֶצָא:

וְהִנֵּה שְׁלֹשָׁה אֲנָשִׁים. אֶחָד לְבִשׁוֹר אֶת
שָׂרָה, וְאֶחָד לְהַפֵּךְ אֶת סְדוֹם, וְאֶחָד
לְרַפְּאוֹת אֶת אַבְרָהָם, שֶׁאֵין מַלְאָךְ אֶחָד
עוֹשֶׂה שְׁתֵּי שְׁלִיחוּיוֹת. תִּדַּע לָךְ, שֶׁכֵּן
כָּל הַפְּרָשָׁה הוּא מְזַכֵּינָן בְּלִשׁוֹן רַבִּים,
”וַיֹּאכְלוּ”, ”וַיִּאמְרוּ אֵלָיו”, וּבִבְשׁוּרָה נֶאֱמַר:
”וַיֹּאמֶר”, שׁוֹב אֲשׁוֹב אֵלֶיךָ”, וּבִהֲפִיכַת סְדוֹם
הוּא אוֹמֵר: ”כִּי לֹא אוּכַל לַעֲשׂוֹת דְּבָר”,
”לְבַלְתִּי הִפְכִּי”. וְרַפְּאֵל שׁוֹרֵפָא אֶת אַבְרָהָם,
הֵלֶךְ מִשֶּׁם לְהַצִּיל אֶת לוֹט, הוּא שְׁנֶאֱמַר:
”וַיְהִי כְהוֹצִיאָם אֹתָם הַחוּצָה וַיֹּאמֶר הַמַּלְט
עַל נַפְשֶׁךָ”, לְמַדָּת שֶׁהָאֶחָד הָיָה מְצִיל:

BEHOLD, THREE MEN. One to inform Sarah that she would give birth,⁶ one to overturn Sodom, and one to cure Abraham, for one angel does not carry out two missions. You can realize this is so, for throughout this passage the angels are mentioned in the plural: “they ate,”⁷ “they asked him,”⁸ whereas concerning the announcement of the birth it says, “I will surely return to you,”⁹ and regarding the overthrow of Sodom it says, “for I can do nothing”¹⁰ and “I will not overturn.”¹¹ The angel Raphael who healed Abraham went from there to save Lot. This explains what it says: “When they had led them out, he said, ‘Run for your life,’”¹² from which you learn that only one was the rescuer of Lot.

נֹצְבִים עָלָיו. לִפְנֵיו, כְּמוֹ: ”וְעָלָיו מָטָה
מִנְּשָׂה”, אֲבָל לִשׁוֹן נִקְיָה הוּא כָּלְפִי
הַמַּלְאָכִים:

STANDING BEFORE HIM. The word עָלָיו (lit., “over him”) here means “before him” (לִפְנֵיו), as in “next to him (וְעָלָיו) the tribe of Manasseh.”¹³ The verse could have said לִפְנֵיו rather than עָלָיו, but עָלָיו “over him,” suggesting their superiority, is a more suitable expression to use regarding angels.¹⁴

וַיֵּרֶא. מֵהוּ ”וַיֵּרֶא” וְ”וַיֵּרֶא” שְׁתֵּי פְעָמִים?
הָרִאשׁוֹן כְּמִשְׁמַעוֹ, וְהַשֵּׁנִי לִשׁוֹן הַבִּנְיָה,
נִסְתַּכַּל שֶׁהָיוּ נֹצְבִים בְּמָקוֹם אֶחָד וְהָבִין
שֶׁלֹּא הָיוּ רוֹצִים לְהַטְרִיחוֹ, וְאָף עַל פִּי

HE TOOK NOTE. What is implied by the repetition of וַיֵּרֶא? The first has its usual meaning (“he saw”) and the second is an expression of understanding: He saw that they were standing in one place and understood that they did not wish to bother him. And although

5. See Rashi on Psalms 19:5, s.v. אֶהְיֶה בָּהֶם.

6. Only Sarah, not Abraham—for Abraham had already been told that he would have a son (above, 17:16-21) (*Likkutei Sichot*, vol. 15, p. 111, note 12).

7. V. 8, below.

8. V. 9, below.

9. V. 10, below.

10. 19:22, below.

11. Ibid., v. 21.

12. Ibid., v. 17.

13. Numbers 2:20.

14. In the account of Abraham serving the angels (below, v. 8), it also says that “he stood *over them*” (עָלֵיהֶם) rather than “in front of them.” There, however, the idiom “over them” is naturally appropriate, since it is usual for the one who is serving to stand next to (עַל) the person whom he is serving (*Siftei Chachamim*).

שִׂיּוּדָעִים הָיוּ שִׂיּוּצָא לְקִרְאָתָם, עֲמָדוֹ
בְּמִקְוָם לְכַבּוֹדוֹ וּלְהִרְאוֹתוֹ שְׁלֹא רָצוּ
לְהִטְרִיחוֹ, וְקִדְם הוּא וְרָץ לְקִרְאָתָם.
בְּבָבָא מְצִיעָא: כְּתִיב: “נִצָּבִים עָלָיו,”
וּכְתִיב: “וַיֵּרֶץ לְקִרְאָתָם?” כִּד חֲזִיוֵהוּ
דְּהָהּ שְׂרִי וְאַסִּיר, פְּרָשׁוּ הֵימָנוּ, מִיָּד
“וַיֵּרֶץ לְקִרְאָתָם”

they knew that he would go out to meet them, they nevertheless remained standing in the same place out of respect for him, to show him that they did not wish to give him any trouble, but he took the initiative and ran towards them. In *Bava Metzia*¹⁵ it says: At first it is written “they were standing before him,” but then it is written “he ran towards them” which is apparently contradictory. However, it is not; it means that they first drew near, and when they saw he was untying and tying his bandages they left him; so immediately “he ran towards them.”

וַיֹּאמֶר אֲדֹנָי אֵם-נָא מִצָּאתִי חַן בְּעֵינֶיךָ אֶל-נָא תַעֲבֹר מֵעַל עַבְדְּךָ: **He said, “My masters! If I have found favor in your eyes, please do not pass me, your servant, by.”**

וַיֹּאמֶר יי אֵם כִּפְּחִית רַחֲמִין קְדָמָךְ לֹא כִּפְּחִית תַּעֲבֹר מֵעַל עַבְדְּךָ:

וַיֹּאמֶר אֲדֹנָי אֵם נָא וּגו'. לְגִדּוֹל שְׁבָהֶם
אָמַר. וְקִרְאָם כָּלֶם “אֲדֹנִים”, וְלִגְדוֹל
אָמַר: “אֶל נָא תַעֲבֹר”, וְכִינן שְׁלֹא יַעֲבֹר
הוּא – יַעֲמָדוּ חֲבֵרָיו עִמּוֹ. וּבִלְשׁוֹן זֶה
הוּא חוֹל.

HE SAID, “MY MASTERS! IF...” He spoke to their leader,¹⁶ but he first referred to all of them as “lords.”¹⁷ He then asked the leader, “Please do not pass by,” for if he would not depart, his companions would also remain with him. According to this explanation, the word אֲדֹנָי is not a holy Divine name as is its usual usage.

דָּבָר אַחֵר: קִדְשׁ הוּא, וְהִיא אוֹמֶר
לְהַקְדֹּשׁ בְּרוּךְ הוּא לְהַמְתִּין לוֹ עַד
שִׁירֹץ וַיִּכְנִס אֶת הָאוֹרְחִים, וְאָף עַל
פִּי שִׁכְתוֹב אַחֵר “וַיֵּרֶץ לְקִרְאָתָם”,
הָאֲמִירָה קִדְם לָכֵן הִתְהַוָּה, וְדָרָךְ
הַמִּקְרָאוֹת לְדַבֵּר כֵּן, כְּמוֹ שִׁפְרֻשְׁתִּי
אַצֵּל: “לֹא יִדּוֹן רוּחִי בְּאָדָם”, שִׁכְתוֹב
אַחֵר: “וַיּוֹלֵד נֹחַ”, וְאִי אֶפְשָׁר לוֹמַר כֵּן

Another explanation is that this word *is* holy, referring to God:¹⁸ He was asking the Holy One, blessed be He, to wait for him until he would run and bring in the guests.¹⁹ Although it is written after “he ran towards them,” the request was made beforehand. Scripture sometimes is ordered in this manner, as I have explained concerning: “My spirit will not continue to deliberate over humanity,”²⁰ which is written after “Noah had sons,”²¹ where the only possibility is to say that the decree of 120 years preceded

15. 86b.

16. This explains why Abraham used the singular suffix (עַבְדְּךָ, בְּעֵינֶיךָ, תַּעֲבֹר) while ostensibly speaking to all three men (*Likkutei Sichot*, vol. 20, p. 70).

17. Abraham did this because although he was showing deference to the leader by addressing him alone, it would still have been impolite to ignore the other two men (*ibid.*).

18. In his first explanation, Rashi only addresses the nature of the word “lord” at the *end* of the discussion, whereas in his second explanation, he *begins* the discussion with this issue. This is because treating “lord” in a secular sense is what we would naturally assume in this context; the narrative implies that Abraham was speaking to mortals. Nevertheless, since Scripture usually treats “lord” as a Divine appellation, Rashi is compelled to note at the end of his first explanation that here it has a secular sense.

In contrast, taking “lord” as a Divine appellation

in the context of this verse is counterintuitive; Rashi therefore makes this point at the *beginning* of his second explanation. Furthermore, understanding “lord” this way is the proof and the basis for this explanation (*ibid.*, p. 71).

19. Our sages point out that from Abraham’s behavior in this episode we learn that hosting guests takes precedence over receiving the Divine presence (*Shabbat* 127b). Abraham himself deduced this rule from his observation that God had unsheathed the sun in order that he not be troubled by guests (as Rashi says on verse 1, above). This was apparently unnecessary, since even had guests arrived, he would be unable to welcome them since he was receiving the Divine presence! Obviously, then, “hosting guests takes precedence over receiving the Divine presence” (*Likkutei Sichot*, vol. 25, p. 82, note 45).

20. On 6:3, above, *s.v.* וְהָיָה יָמָיו וּגו'.

21. 5:32, above.

אֶלֶּא אִם כֵּן קֹדֶם גְּזִירַת מֵאָה וְעֶשְׂרִים
שָׁנָה. וּשְׁתֵּי הַלְשׁוֹנוֹת בְּבִרְאשִׁית רַבָּה:

the birth of Noah's children²² by 20 years. Both explanations of אֲדָנִי are found in *Bereshit Rabbah*.²³

יִקַּח-נָא מְעַט-מַיִם וְרַחֲצוּ רַגְלֵיכֶם
וְהִשְׁעֲנוּ תַּחַת הָעֵץ: **Let a little water be brought, wash your feet,
and recline under the tree.**

יִסְבִּין כְּעֵן זְעִיר מֵיָא וְאֶסְחֹו רַגְלֵיכֹון וְאֶסְתְּמִיכוּ תַּחַת אֵילָנָא:

יִקַּח נָא. עַל יְדֵי שְׁלִיחַ. וְהִקְדוּשׁ בְּרוּךְ
הוּא שָׁלֵם לְבָנָיו עַל יְדֵי שְׁלִיחַ, שֶׁנֶּאֱמָר:
”וַיִּרָם מֹשֶׁה אֶת יָדוֹ וַיַּךְ אֶת הַסֶּלֶעַ”:

LET [A LITTLE WATER] BE BROUGHT. The passive voice implies that Abraham suggested the water be brought by means of a messenger. The Holy One, blessed be He, therefore repaid his descendants when they asked Him for water through a messenger, as it says: “Moses raised his hand and struck the rock.”²⁴

וְרַחֲצוּ רַגְלֵיכֶם. כְּסִבּוֹר שֶׁהֵם עֲרַבִּים
שֶׁמִּשְׁתַּחֲוִים לְאַבְקַּת רַגְלֵיהֶם, וְהִקְפִּיד
שֶׁלֹא לְהַכְנִים עֲבוּדָה זָרָה לְבֵיתוֹ. אֲבָל
לוֹט שֶׁלֹא הִקְפִּיד, הִקְדִּים לִינָה לְחִיצָה,
שֶׁנֶּאֱמָר: ”וְלוֹט וְרַחֲצוּ רַגְלֵיכֶם”:

WASH YOUR FEET. He said this thinking that they were Arabs who worship the dust of their feet, and he was particular not to let any object of idolatry into his home. Lot, however, who was not particular about this, mentioned lodging before washing, as it says: “spend the night and bathe your feet.”²⁵

תַּחַת הָעֵץ. תַּחַת הָאֵילָן:

UNDER THE TREE. The word עֵץ (lit., “wood”) here means “tree,” so the phrase is translated “under the tree.”²⁶

וְאִקְחָה פֶת־לֶחֶם וְסַעְדוּ לְבַבְכֶם
אַחֵר תַּעֲבֹרוּ כִּי־עַלֶּבֶן עֲבַרְתֶּם
עַל־עַבְדְּכֶם וַיֹּאמְרוּ בֵּן תַּעֲשֶׂה
כְּאִשֶּׁר דִּבַּרְתָּ: **I will bring a piece of bread so that you
can gather strength, and only then will you
continue on your way. After all, you have
paid your servant a visit.” The angels replied,
“Yes, do as you said.”**

וְאֶסְבִּי פֶתָא וְסַעֲדוּ לְבָבוֹן בְּתַר כֵּן תַּעֲבֵרוּן אַרִי עַל כֵּן עֲבַרְתִּין עַל עַבְדְּכוֹן וַיֹּאמְרוּ כֵּן תַּעֲבִיד כְּמָא דִּי מַלְיָתָא:

וְסַעְדוּ לְבַבְכֶם. בְּתוֹרָה בְּנִבְיָאִים
וּבְכְתוּבִים מְצִינוּ דְּפִתָא סַעֲדָתָא דְּלָבָא.
בְּתוֹרָה: ”וְסַעֲדוּ לְבַבְכֶם”, בְּנִבְיָאִים:
”סַעֲד לְבָבְךָ פֶת לֶחֶם”, בְּכְתוּבִים: ”וְלֶחֶם
לִבְבִּי אֲנוֹשׁ סַעֲד”. אָמַר רַבִּי חֲמָא:
”לְבַבְכֶם” אֵין כְּתִיב כָּאן אֶלֶּא ”לְבַבְכֶם”.

SO THAT YOU CAN GATHER STRENGTH. In the Torah, in the Prophets, and in the Writings we find that bread is the sustenance of the heart: In the Torah—”and sustain your hearts”; in the Prophets—“sustain your heart with a piece of bread”²⁷; in the Writings—“and bread sustains the heart of men.”²⁸ Rabbi Chama said: It is not written here לְבַבְכֶם with two ב's, which refers to the heart as the seat of both the good

22. See Rashi on 5:32, above, s.v. וְאֶת שֵׁם אֶת חֵם וְאֶת יִפֶּת, and on 10:21, above, s.v. יִפֶּת הַגָּדוֹל.

23. 48:10. In our editions of *Bereshit Rabbah*, only the explanation that אֲדָנִי is not sacred is mentioned. However, both opinions are mentioned in *Shevu'ot* 35b.

24. Numbers 20:11.

25. 19:2, below.

26. Although usually the word עֵץ refers to cut wood, in the present context, coming after the word “beneath,” it means a tree still rooted in the ground (Mizrachi).

Rashi emphasizes that this עֵץ was a *tree* because the tree provided shade and protection for the angels, for which God repaid Abraham's descendants with the pillars of cloud that protected them in the desert. Thus, this comment of Rashi's continues the theme of his preceding comment (*Nachalat Ya'akov*).

27. Judges 19:5.

28. Psalms 104:15.

הפטורה

פרשת וירא

PARSHAS VAYEIRA

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

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2 Kings 4:1–37

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

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

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

COMMENTARY

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

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

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

מלכים ב' ד 2 KINGS 4

- וְאִשָּׁה אַחַת מִנְּשֵׁי בְנֵי־נְבִיאִים צָעָקָה
אֶל־אֱלִישָׁע לֵאמֹר עַבְדְּךָ אִישִׁי מֵת
וְאַתָּה יָדָעְתָּ כִּי עַבְדְּךָ הָיָה יָרָא אֶת־
יְהוָה וְהַנָּשָׂה בָּא לְקַחַת אֶת־שְׁנֵי יָלְדָי
לֹא לַעֲבָדִים:
- וַיֹּאמֶר אֵלֶיהָ אֱלִישָׁע מַה אֶעֱשֶׂה־לָּךְ
הַגִּידִי לִי מִה־יֵשׁ־לָּךְ בְּבֵית וְהֹאמֶר אֲנִי
לְשִׁפְחָתְךָ כֹּל בְּבֵיתִי כִּי אִם־אֶסוּדָה שָׁמָּה:
- 1 A certain woman – the wife of Obadiah, who was one of the disciples of the prophets – cried out to Elisha, saying, “Your servant, my husband, is dead, and you know that my husband, your servant, feared God. And now a creditor – King Jehoram – has come to take my two children to be his bondmen.”
- 2 Elisha said to her, “What can I do for you? Tell me, what do you have in the house?” She replied, “My husband sold everything in order to support the prophets he was protecting from Izevel. Therefore, your maidservant has nothing in the house except for a jug of oil containing only enough oil to anoint one person.”

COMMENTARY

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

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

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

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

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

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

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

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

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

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

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

She replied, “Your maidservant has nothing in the

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

תהלים

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



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**RABBI YITZCHOK & LEAH
GNIWISCH**

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This psalm addresses the question of why the righteous suffer while the wicked prosper and prays for an end to our long exile. Read and find respite for your soul.

SUNDAY • 14 Cheshvan – October 25

David composed this psalm for Solomon, praying that he be granted the wisdom to provide justice for the poor.

73 עב א מזמור לאסף אד טוב לישראל אלהים לבני
לבב: ב ואני כמעט נמיו רגלי פאין שפכו אשרי: ג כי
קנאתי בהוללים שלום רשעים אראה: ד כי אין חרצבות
למותם ובריא אולם: ה בעמל אנוש אינמו ועם-אדם לא
ינגעו: ו לכן ענקתמו גאנה יעטר-שית חמם למו: ז וצא
מחלב עינמו עברו משפיות לבב: ח ימיקו | וידברו
כרע עשק ממורם ידברו: ט שותו בשמים פיהם וישונם
תהלך בארץ: י לכן | ישוב עמו הלים ומי מלא ימצו למו:
יא ואמרו איכה ידע-אל ויש דעה בעליון: יב הנה-אלה
רשעים ושלני עולם השגור-חול: יג אף-דיק זכיתי לבבי
וארחץ בנקיון כפי: יד ואהי נגוע כל-היום ותוכחתי
לבקרים: טו אס-אמרתי אספרה כמו הנה דור בניך
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תבנה: כא כי יתחמין לבבי וכליותי אשתונן: כב ואני-כער
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ביר ימיני: כד בעצתך תנחני ואחר קבור תקחני: כה מילי
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ויברכהו: טז יהי פסתי-בר | בארץ בראש הרים ירעש
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אמן | ואמן: כ כלו תפלות דוד בן-ישי:

STUDY SCHEDULE

מורה שיעור

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

CHAPTERS-PER-DAY FOR DAILY RAMBAM STUDY-3

SUN יד חשוון 14 CHESHVAN	Sefer Kinyan Hilchos Mechirah Chapter 7-9	ספר קנין הלכות מכירה פרק ז-ט
MON טו חשוון 15 CHESHVAN	Hilchos Mechirah Chapter 10-12	פרק י-יב
TUES טז חשוון 16 CHESHVAN	Hilchos Mechirah Chapter 13-15	פרק יג-טו
WED יז חשוון 17 CHESHVAN	Hilchos Mechirah Chapter 16-18	פרק טז-יח
THUR יח חשוון 18 CHESHVAN	Hilchos Mechirah Chapter 19-21	פרק יט-כא
FRI יט חשוון 19 CHESHVAN	Hilchos Mechirah Chapter 22-24	פרק כב-כד
שבת כ חשוון 20 CHESHVAN	Hilchos Mechirah Chapter 25-27	פרק כה-כז

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• TANYA •

תניא

Chayenu is extremely grateful to the **Kehot Publication Society**, the copyright holders of Tanya, for the exclusive permission to feature this phenomenal classic.

Lessons in Tanya, by **Rabbis Levy & Sholom-Ber Wineberg**, is a translation of the Yiddish “Shiurim bSefer HaTanya” which was composed by **Rabbi Yosef Wineberg**, of blessed memory. The latter pioneered a Tanya class on the radio, to which the Lubavitcher Rebbe showed particular affection, reviewing and editing each lesson, and adding many comments and footnotes, which appear in the original edition.

Dedicated in loving memory of

ר' אברהם בן יצחק דוב הכהן ע"ה
ABRAHAM PARKOFF OBM

A Truthful & Kind Man

YARTZEIT, 8 IYAR

Dedicated by his son

אליעזר בנימין שיחי' בן אברהם הכהן
A. RICHARD PARKOFF
& FAMILY

Chayenu is an aid to learning Tanya. To learn about the importance of Tanya study, its daily study-cycle and the significance of the original layout of Tanya, visit: Chayenu.org/Tanya

SUNDAY • 14 Cheshvan – October 25

The Flow: Previously, we learned that after the passing of a Tzadik his impact is still felt, not merely in the upper worlds, but also in this physical world.

In Today's Lesson: How is it possible that a Tzaddik is present and involved in this world even more-so after his passing than in his lifetime? Because his true life is spiritual: Faith, love and awe of G-d. These are eternal.

PART (B)

ביאור על הנזכר לעיל **An Elucidation of the Above**

The Alter Rebbe now provides a deeper understanding of the above letter.

אֵינֶה בְּזוֹהַר הַקְדוּשָׁה, ד' צַדִּיקִים
דְּאֶתְפַּטֵּר אֶשְׁתַּבַּח בְּכָלֵהוּ
עַלְמִין יְתִיר מִבְּחִיּוֹתָיו כו'." **It is stated in the sacred Zohar that "When a tzad-**
dik departs, he is to be found in all the worlds
more than during his lifetime..."

וְצָרִיד לְהַבִּין, **Now, this needs to be understood:**

תֵּינַח בְּעוֹלָמוֹת עֲלִיּוֹנִים —
אֶשְׁתַּבַּח יְתִיר בְּעוֹלָתוֹ שָׁמָּה,
אֲבָל בְּעוֹלָם הַזֶּה אֵיךְ אֶשְׁתַּבַּח יְתִיר? **For, granted that he is to be found increasingly**
in the upper worlds when he ascends there [fol-
lowing his passing], but how is he found more in
this world?

וְיֵשׁ לֹאמַר, עַל דֶּרֶךְ מָה שֶּׁקִּבַּלְתִּי
עַל מֵאֵמֶר חֲכָמֵינוּ וְזִכְרוֹנָם —
לְבָרְכָהּ "ד' שֶׁבַק חַיִּים לְכָל חַי", **This may be explained along the lines of [a teach-**
ing] which I received concerning the idiom of our
Sages, of blessed memory, that [a departed tzad-
dik] "has left life to all the living."

בְּנוֹדָע, שְׁחַי הַצַּדִּיק אֵינֶם חַיִּים
בְּשָׂרִים כִּי אִם חַיִּים רוּחָנִיִּים,
שֶׁהֵם אֱמוּנָה וִירָאָה וְאַהֲבָה, **As is known, the life of a tzaddik is not a fleshly**
life but a spiritual life, consisting of faith, awe,
and love.

These he possesses not only for himself but transmits to his disciples as well.

In Scripture, we find that faith, awe, and love are each termed "life."

כִּי בְּאֱמוּנָה כְּתִיב: "וְצַדִּיק
בְּאֱמוּנָתוֹ יִחְיֶה", **Thus, of faith it is written, "And a tzaddik lives by**
his faith."¹

וּבִירָאָה כְּתִיב: "וִירָאָה ה' לְחַיִּים", **Of awe it is written, "The awe of G-d [leads] to**
life."²

וּבְאַהֲבָה כְּתִיב: "רוֹדֵף צֶדֶקָה
וְחֶסֶד יִמְצָא חַיִּים", **And of love it is written, "He who pursues tzed-**
kah and chesed will find life,"³

וְחֶסֶד הוּא אַהֲבָה. **and chesed signifies love, for love is its core.**

1. Habakkuk 2:4.

2. Proverbs 19:23.

3. Proverbs 21:21.

Hence, when the term “life” is used to describe *chesed*, it applies to love as well. To sum up: Faith in G-d, and the awe and love of Him, are thus all referred to as “life.”

ושלשה מדות אלו הם בכל
עולם ועולם עד רום המעלות, Now, these three attributes are present in every
world, up to the highest of levels,

הכל לפי ערך בחינת
מעלות העולמות all proportionate to the levels of the worlds,

זה על זה בדרך עילה ועליל, בנודע. one higher than the other, by way of cause and
effect, as is known.

At any level, each world serves as an antecedent (a “cause”) to the lesser world (the “effect”) which it brings into being.

TAKEAWAY: The life of a Tzaddik is always defined by his spiritual essence. Even before his passing, when he is perceived as a “living flesh,” the flesh does not define him; his spirituality does.

MONDAY • 15 Cheshvan – October 26

In Today's Lesson: Since faith, love and awe of G-d are spiritual characteristics, it follows, that as long as the Tzaddik lives within a body, he can only channel these to his students to the degree the body allows. Thereafter, though, he is not limited by the body and can channel these to an even greater degree.

והנה, בהיות הצדיק חי על פני
הארץ, היו שלשה מדות אלו
בתוך כלי ולבוש שלהם Now, while the *tzaddik* was alive on earth, these
three attributes were contained in their vessel and
garment

בבחינת מקום גשמי, שהיא
בחינת נפש הקשורה בגופו, on the plane of physical space, this being the
aspect of the *nefesh* which is bound to his body.

וכל תלמידיו אינם מקבלים
רק הארת מדות אלו וזיון, During his lifetime, his disciples all receive only a
reflection of these attributes and a ray from them

המאיר חוץ לכלי זה על-ידי
דבוריו ומחשבותיו הקדושים, that radiates beyond this vessel (i.e., the *tzad-
dik's* body) by means of his holy utterances and
thoughts.

The *tzaddik's* utterances and thoughts are able to reveal no more than a minor ray of his attributes.

ולכן אמרו רבותינו זכרונם לברכה
שאין אדם עומד על דעת רבו וכו'. That is why our Sages, of blessed memory, said that
“one cannot plumb the depth of his master’s teach-
ings [until the passage of forty years].”⁴

4. *Avodah Zarah* 5b; *Rashi* on Deuteronomy 29:6.

היום יום

An anthology of aphorisms and customs arranged
according to the days of the year

Compiled and arranged by The Lubavitcher Rebbe in 5703-4 (1942-3)
from the talks and letters of The Previous Rebbe



Dedicated by

DUDDY FARKASH & FAMILY

To strengthen our *hiskashrus*
to the Rebbe דורנו

Translated by Uri Kaploun and Rabbi Eliyahu Touger Editor Rabbi Sholom B. Wineberg
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Hebrew text, with permission of Kehot Publication Society

SUNDAY • 14 Cheshvan – October 25

יום ששי יד חשוון ה'תש"ד

שיעורים. חומש: ורא, ששי עם פירש"י. תהלים: עב-עו. תניא: והנה בדויות... קמו- תאמין.

מה' מצעדי נַבֵּר בּוֹנֵנו, לְכָל אֶחָד
מִיִּשְׂרָאֵל יֵשׁ לוֹ תַעֲוִדָה רוּחָנִית בְּחַיִּים,
וְהוּא לְהַתְעַסֵּק בְּעִבּוּדַת הַבְּנִין לַעֲשׂוֹת
דִּירָה לוֹ יִתְבָּרֵךְ.

וְכָל אֶחָד בְּאִשֶּׁר הוּא וּבְכָל מָקוֹם שֶׁהוּא
צָרִיד לְהִתְעַנֵּן בְּכָל מַאֲמָצִי כּוּחוֹ לְחַפֵּשׁ
בְּחִפְשׁ מְחוּפָּשׁ לְמִצּוֹא אִיזָה פְּרִנָּסָה
רוּחָנִית כְּמוֹ שֶׁהוּא מְחַפֵּשׁ אַחֵר פְּרִנָּסָה
גִּשְׁמִית. וְהוּא לְפִי שְׁדָרְכוּ — שֶׁל
הַקְדוֹשׁ בְּרוּךְ הוּא — יִחַפֵּן, בְּדַכְתִּיב
בְּאַבְרָהָם כִּי יִדְעָתִיו גו' וְשִׁמְרוּ דִּרְךְ
ה', כִּי יֵשׁ שְׁנֵי דְרָכִים: דֶּרֶךְ הַטֶּבַע
וְשְׁלִמְעֵלָה מִן הַטֶּבַע,

"A man's footsteps are made firm by G-d, [and He desires his way]."¹ Every member of the Jewish people has an assigned spiritual mission in life — to build a dwelling place for G-d.

Moreover, every individual, whoever and wherever he may be, must make great efforts to seek out and find a "spiritual livelihood," just as he seeks out ways of earning his material livelihood. This is because "he desires *His* way" — G-d's path — as is stated of Avraham,² "For I have known him, [because he commands his children and his household after him,] that they should observe the way of G-d (*Havayah*)."
For there are two paths, the path of nature and the path that is higher than nature.

1. *Tehillim* 37:23. The Hebrew words translated in brackets allow of two possible interpretations — "and He desires his way," or, "and he desires His way."

2. *Bereishis* 18:19. (A verse in this week's Parsha.) See also the entry for 8 Tammuz.

G-d created the world in such a way that it would appear — to mortal eyes — to follow the path of nature. This is “the path of *Elokim*.” Torah and *mitzvos*, by contrast, are “the path of *Havayah*,” which draws down into nature the higher realm that transcends nature. And in response [to a Jew’s dedication to “the path of *Havayah*”], G-d draws down to the Jewish people spiritual influence that transcends nature, within the framework of nature.³

שבת טו חשון ה'תש"ד

► The *haftarah* [for *Parshas Vayeira*] begins *Ve'ishah* and ends *bnah vateitzei (II Melachim 4:1-37)*.

שיעורים. חומש: וירא, שביעי עם פירש"י. תהלים: עז-עח. תניא: והנה יש...כוכבים.

די נשמה ווארט אויפגען אויף דעם זמן,
ווען זי וועט זוכה זיין אראפגען אין א
גוף, ווייל די נשמה פילט, וואס זי קען
אויפמאן זייענדיק דא למטה. זי קען
קומען צו דעם ה'תענג על הוי'. איז
אויף ווען לייגט מען עס אפ?

In the spiritual realm, the soul awaits the time when it will be granted the merit of descending into a body, because the soul appreciates what it can accomplish down here [on the material plane]. It can arrive at a true delight in G-dliness. How long, then, are we going to postpone this delight?⁴

יום ראשון מז חשון ה'תש"ד

שיעורים. חומש: ח"ש, פרשה ראשונה עם פירש"י. תהלים: עמ-פב. תניא: כח. למה...ממה מנוגה.

המחשבה היא לבוש ומשרת השכל
והמדות. בשעה אשר אין לה שרות
בשכל או במדות, גם אז פועלת
פעולתה לחשוב ולהרהר, אבל פעולתה
לא לבד שאינה תוכנית, אלא היא גם
פרועה לשמצה...

Thought is a garment and a servant for the mind and the emotions. When it is not assigned a task by the mind or the emotions, it still remains active, thinking and imagining. However, not only does this activity lack substance, it is uncontrolled and decadent....

3. *Igros Kodesh* of the Rebbe Rayatz, letter #853, Heb. Vol. 3, p. 560.

4. *Sefer HaSichos* — *Kayitz 5700* [1940], p. 48.

The spiritual realm is called “the World of Truth,” because nothing there prevents us from seeing reality as it is. The soul knows what is truly valuable — the connection with G-d that can be achieved by serving Him in this world. Thus, it awaits the opportunity to descend and do so. However, when it finally descends into this world, it loses its clear perception and becomes distracted, imagining worthless trifles to be valuable. The above teaching provides us, so to speak, with the glasses to correct our faulty vision, as well as the impetus to move forward.

• RAMBAM – ONE CHAPTER •

רמב"ם

ספר קדושה SEFER KEDUSHAH

לעילוי נשמות

ר' דוד חי בן דניאל ורעייתו מרת מזל בת רפאל צמח ע"ה
ר' מנשה בן משה ורעייתו מרת בכמל אסתר בת אליהו צבי הכהן ע"ה

לזכות משה, דבורה, מנשה חיים, לב דוד, ברכה אסתר,
מנחם ישראל, בתיה, מזל ישועה, אילנה, רפאל צמח,

דוד גבריאל, ונטע שיחיו

אברמס

רחל, ינון, אמה, צופיה, פנינה, יוספה שיחיו

סייג

לברכות גלויות בכל המצטרך

בגשמיות וברוחניות



English translation by Rabbi Eliyahu Touger
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Chayenu includes the text of Mishneh Torah, as well as some of the very rich commentary and footnotes from the original. These are but a glimpse. To access these additional notes, check the Chayenu App.

There are three tracks to learning daily Rambam: In Rambam's Mishneh Torah, either 1 or 3 chapters per day or his Sefer Hamitzvos. For more on the importance of this daily study, and the various tracks, visit: Chayenu.org/RambamTracks.

The study schedule for Rambam – 3 chapters daily can be found on page 80

ספר אהבה

לזכות ילדיהם
חי' מושקא, מנחם מענדל הכהן, רחל לאה, יחזקאל הכהן,
קעניא, שיינא, שרה הינדא, גוטמן ועדינה שיחיו
*May you always excel in Ahavas Hashem,
Ahavas HaTorah and Ahavas Yisrael
With love,
Ely and Chani Rosenfeld*

ספר המדע

Dedicated to
Shlomo Ben Menachem Milhem
By
Eric Reiner
And Arianne Milhem Reinesd

ספר נשים

לעילוי נשמות
ר' דוד חי בן דניאל ורעייתו מרת מוול בת רפאל צמח ע"ה
ר' מנשה בן משה ורעייתו מרת בכמל אסתר בת אליהו צבי הכהן ע"ה
לזכות משה, דבורה, מנשה חיים, לב דוד, ברכה אסתר מנחם ישראל בתיא, מוול
ישועה, איילה, רפאל צמח, דוד גבריאל, ונטע שיחיו אברמס
רחל ינון, אמה, צופיה, פנינה, יוספה שיחיו סייג
לברכות גלויות בכל המצטרך בגשמיות וברוחניות

ספר זמנים

לעילוי נשמת
הקדוש משה יצחק ע"ה
בן מנחם מענדל שי' הכהן כ"ץ
נהרג על קידוש השם י' ניסן ה'תשפ"ו
נדבת ולזכות משפחתו שי'

ספר הפלאה

"אתה הא-ל עושה פלא"
*In appreciation of the wonders and miracles that
Hashem performs every day*
לזכות הרה"ח **אברהם ברוך** וזוגתו **שיינא**,
ובניהם **יעקב עמנואל**, **מנחם מענדל**, ו**שלום דובער** שיחיו **ציפל**
שימלא הקב"ה כל משאלות לבבם לטובה ולברכה

ספר קדושה

Dedicated in Honor of the Ultimate Mensch
Yosef Eliyahu Hakohen Ben Rivkah Chava
*He should have a year of revealed
good and sweetness.*
Jacob & Nechama S.

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לזכות
שמואל יחזקאל בן ליבא צביה שי'
יפה ביילא בת שפרה בריינדל שתחי'
מנחם מענדל משה, אליעזר ליפא, אליהו,
חיה מושקא, שלום דובער, ישראל שיחיו
בראון

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L'llui Nishmas
Rabbi Asher H. Abittan zt"l
Shaya Abittan z"l

ספר טהרה

לזכות
יצחק בן לאה שי'
בשבח והודי' על הדרכותיך וקירוב נפשי
לאור הנסתר של תורתינו ולהרבי
נדבת ידיד נפשו

ספר הקרבנות

לזכות **יוסף אליהו הכהן** בן **רבקה חוה** שי' ולכל משפחתו שיחיו
לברכות גלויות בכל המצטרך בגשמיות וברוחניות
*In loving recognition of the shluchim of the Rebbe whose
tireless work bring us closer to the rebuilding of the Temple
and reinstatement of the Korbanos.*
Sponsored by
Joe Teplow

ספר קנין

*This volume is dedicated to the people with
whom I have merited to be a partner with, as
they acquire (קנינה) and realize their natural gifts
and potential, harnessing them to fulfill their
respective missions (שליוחות).*
Ely Rosenfeld

ספר נזיקין

Dedicated in honor of
the Lubavitcher Rebbe
*Thank you for sharing the Rambam with every Jew
through the daily study of Rambam initiative
by*
Akiva Moshe "Kivi" Metal

ספר שופטים

Dedicated in memory of
Dr. Charles Rothstein
יקותיאל בן לייב ע"ה
*A pioneer Jew and the "Father of Psychology" in Maine (USA).
May his important work and Mitzvahs helping many
people contribute to the coming of Moshiach!
By his wife, children, grandchildren and patients*

ספר משפטים

Mordechai & Avigail Enayatian,
Great Neck, NY
May this bring merit to them and their sons:
**Chaim David, Yisroel, Yosef Yitzchak,
Menachem Mendel, Levi, Yehudah Leib,
Moshee, Aaron and Dov Ber**

• RAMBAM SYNOPSIS •

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In honor of

**ZALMI & LEAH DUCHMAN and
YOSSI & ESTI DUCHMAN**

By

DAVID & EDA SCHOTTENSTEIN

SUNDAY • 14 Cheshvan – October 25

פרק ו

Chapter six

דם הנדה, ודם הנזבה, ודם הקשי, ודם היולדת, ודם טהר של יולדת - כלו דם אחד הוא, ומן המקור הוא בא, וממזגין אחד הוא. ובזמנים בלבד הוא שיישנתה דינו, ותהיה רואה דם - זו טהורה, וזו נדה, וזו זבה.

A The bleeding of *niddah*, the bleeding of *zivah*, the bleeding before childbirth, the pure blood that follows childbirth, are all one type of bleeding. They all come from the uterus, from the same source. The laws applying to this bleeding, however, change according to the time and circumstance, causing the woman who discovers the bleeding to be considered as pure, a *niddah*, or a *zavah*.

בציצד? כשתראה האשה דם תחלה, או כשתראה בשעת נסתה, והוא העת שנקבעה לנדתה - הרי זו נדה כל שבעת הימים, בין ראתה כל שבעה בין שלא ראתה אלא טפה ראשונה בלבד. ראתה דם ביום השמיני - הרי זה דם זיבה, מפני שהוא בלא עת נדיתה.

B What is implied? When a woman menstruates for the first time or when she menstruates at the fixed time at which it has been established that she will menstruate,¹ she is a *niddah* for seven full days. This applies whether she continues to bleed throughout the seven days or she only discovered one drop of blood. If she discovers blood on the eighth day, this is the blood of *zivah*, because it comes “outside the time for *niddah*” Leviticus 15:25.²

וכן כל דם שתראה בתוך הימים שבין וסת נדה ווסת נדה, הרי הוא דם זיבה. והלכה למשה מסיני, שאין בין זמן נדה לזמן נדה אלא אחד עשר יום בלבד.

G Any blood that is discovered between one fixed time that a woman can be expected to menstruate and the next fixed time that she can be expected to menstruate is the blood of *zivah*. It is a *halachah* transmitted to Moses on Sinai that there are no more than eleven days between one menstrual bleeding and another.

כל שבעת הימים שנקבעה לה וסת בתחלתו - הו הנקראין 'ימי נדיתה', בין ראתה בהן דם בין לא ראתה.

D All of the seven days beginning with the day on which a fixed time that a woman can be expected to menstruate was established are called “the days of *niddah*.” This applies whether the woman menstruates or not.³

ומפני מה נקראין 'ימי נדה'?

Why are they called “the days of *niddah*”? Because they are fit for a woman to be considered a *niddah*.

1. I.e., this is speaking about a woman who has a regular day of the month or interval at which she menstruates.

2. I.e., in addition to the impurity associated with *niddah*, ordinary menstrual bleeding, the Torah establishes a category of impurity when a woman suffers uterine bleeding at times other than the days she is a *niddah*. This category is referred to as *zivah*. A woman enters this category when she suffers uterine bleeding between the day following the seven days associated with her ordinary menstrual bleeding and the eighteenth day following those days.

3. As will be explained, according to the Rambam, the definition of days as “the days of *niddah*” is not dependent on whether a woman actually menstruates or not, but on the day when, according to the schedule established previously, she could be expected to menstruate.

מפני שהן ראויין לנדה. וכל דם שתראה בהם, דם נדה יחשב.

Any blood discovered during these days is considered as the blood of *niddah*.

וְכָל אֶחָד עֶשֶׂר יוֹם שְׂאֵחַר הַשְּׁבָעָה - הֵן הַנִּקְרָאִין 'יְמֵי זִיבָה', בֵּין רֵאשִׁית בָּהֶן דָּם בֵּין לֹא רֵאשִׁית. וְלָמָּה נִקְרָאִין 'יְמֵי זִיבָה'? מִפְּנֵי שֶׁהֵן רְאוּיִין לְזִיבָה. וְכָל דָּם שֶׁתִּרְאֶה בָּהֶן, דָּם זִיבָה יִחָשֵׁב. וְהַזֶּהָר בְּשָׁנֵי שְׁמוֹת אֵלּוּ, שֶׁהֵן 'יְמֵי נִדָּה' ו'יְמֵי זִיבָה'.

The eleven days that follow these seven are called “the days of *zivah*.” This applies whether the woman discovers bleeding or not. Why are they called “the days of *zivah*”? Because they are fit for a woman to be considered a *zivah*. Any blood discovered during these days is considered as the blood of *zivah*. Take care with regard to these names: “the days of *niddah*” and “the days of *zivah*.”

כָּל יְמֵי הָאִשָּׁה מִיּוֹם שֶׁיִּקְבַּע לָהּ יוֹסֵת עַד שֶׁתָּמוּת, אוֹ עַד שֶׁיַּעֲקֹר הַיּוֹסֵת לְיוֹם אַחֵר, תִּסְפָּר לְעוֹלָם שְׁבָעָה מִתְחִלָּת יוֹם הַיּוֹסֵת וְאַחֲרֵיהֶן אֶחָד עֶשֶׂר, שְׁבָעָה וְאַחֲרֵיהֶן אֶחָד עֶשֶׂר.

Throughout her entire life, from the time she establishes a time when she can be expected to menstruate until she dies or until she transfers the time she can be expected to menstruate to another date, she should count seven days from the beginning of the day when she could be expected to menstruate and eleven days after them. Afterwards, she counts another seven days and another eleven days.⁴

וְתִזְהָר בְּמִנְיֵן, כְּדִי שֶׁתִּדְרֹעַ בַּעֲת שֶׁתִּרְאֶה דָם אִם בְּיְמֵי נִדָּה רֵאשִׁית אוֹ בְּיְמֵי זִיבָה שֶׁכָּל יְמֵיהָ שֶׁל אִשָּׁה כֵּן הֵן: שְׁבָעָה יְמֵי נִדָּה וְאַחֲדָה עֶשֶׂר יְמֵי זִיבָה, אֲלֵא אִם כֵּן הִפְסִיקָה הַלֵּידָה, כְּמוֹ שֶׁיִּתְבָּאֵר.

Take care of this reckoning so that you will know a woman's status if she discovers blood. Was it in the days of *niddah* or the days of *zivah*? For throughout a woman's entire life, she follows the same pattern: seven days of *niddah* and eleven days of *zivah* unless the pattern was interrupted by a birth, as will be explained.

אִשָּׁה שֶׁרֵאשִׁית דָּם בְּיְמֵי זִיבָתָהּ יוֹם אֶחָד בְּלִבָּד, אוֹ שְׁנֵי יָמִים זֶה אַחֵר זֶה - נִקְרָאת 'זִבָּה קִטְנָה', וְנִקְרָאת 'שׁוֹמֶרֶת יוֹם כְּנָגֵד יוֹם'. וְאִם רֵאשִׁית שְׁלוֹשָׁה יָמִים זֶה אַחֵר זֶה - הִרִי זוֹ זִבָּה גְּמוּרָה, וְהִיא הַנִּקְרָאת 'זִבָּה גְּדוּלָּה', וְנִקְרָאת 'זִבָּה' סָתָם.

When a woman discovers uterine bleeding during the days of *zivah* for only one day or for two consecutive days, she is called a minor *zavah*, and she is called one who watches a day for a day. If she discovered uterine bleeding for three consecutive days, she is a *zavah* in the complete sense of the term. She is called a major *zavah* or merely referred to as a *zavah* without any further description.

שְׁנֵאמַר "וְאִשָּׁה כִּי יִזּוּב זֹב דְּמָה יָמִים רַבִּים" (ויקרא טו, כה) - וּמַעֲוֹט "יָמִים" שְׁנַיִם, "רַבִּים" שְׁלוֹשָׁה.

This is derived from Leviticus 15:25: “When a woman will have a flow of blood for many days....” The minimum implied by the plural form, “days,” is two. “Many” indicates at least three.

אֵין בֵּין זִבָּה גְּדוּלָּה לְזִבָּה קִטְנָה,

There is no difference between a major *zavah* and a

4. The simple meaning of the Rambam's words is that the same 18 day pattern—7 days *niddah*, 11 days *zivah*—continues throughout a woman's life whether or not she menstruates on those days or not. When she menstruates she must see whether she is in the midst of the days of *niddah* or the days *zivah* and follow the appropriate laws.

אֵלָא סְפִירַת שְׁבַעַה וְהַבָּאָת קָרְבָּן:
שְׁזָבָה גְדוּלָּה צְרִיכָה לְסַפֵּר שְׁבַעַת
יָמֵי נָקִיִּים, וְזָבָה קִטְנָה אֵינָה סוֹפֶרֶת
אֵלָא יוֹם אֶחָד בְּלֻבָּד. וְזָבָה גְדוּלָּה
מְבִיאָה קָרְבָּן כְּשֶׁתִּטְהַר [וְזָבָה קִטְנָה
אֵינָה מְבִיאָה קָרְבָּן כְּשֶׁתִּטְהַר]. אָבֵל
לַעֲזוֹן טָמְאָה וְאֶסוּר בִּיאָה, שְׁתִּיָּהוּ
שְׁוֹת.

בִּיצֵד? רָאֵתָה דָּם בְּיָמֵי זִיבָתָה -
בֵּין שְׁרָאֲתָה בְּתַחֲלֵת הַלַּיְלָה בֵּין
שְׁרָאֲתָה בְּסוֹף הַיּוֹם - הָרִי אוֹתוֹ
הַיּוֹם כְּלוֹ טָמֵא, וְכֵאלוּ לֹא פָסַק הַדָּם
מֵעַתָּה שְׁרָאֲתָה עַד שֶׁשָּׁקְעָה הַחֲמָה,
וּמִשְׁמֶרֶת כָּל הַלַּיְלָה.

אִם לֹא רָאֵתָה כְּלוֹם בַּלַּיְלָה -
מִשְׁכָּמֶת לְמַחֵר וְטוֹבֵלֶת אַחֵר שֶׁתִּגָּן
הַחֲמָה, וּמִשְׁמֶרֶת כָּל הַיּוֹם. אִם לֹא
רָאֵתָה כְּלוֹם - הָרִי זֶה יוֹם אֶחָד
טָהוֹר כְּגֹדֶר הַיּוֹם הַטָּמֵא, וְהָרִי הִיא
מִתְּרֵת לְבַעֲלָהּ לָעֶרֶב.

רָאֵתָה דָּם גַּם בַּשָּׁנִי, בֵּין בְּיוֹמוֹ בֵּין
בְּלַיְלָה אַחֵר שֶׁטָּבְלָה - הָרִי הַיּוֹם
הַשָּׁנִי טָמֵא, וּמִשְׁמֶרֶת כָּל לַיְלָה
שְׁלִישִׁי.

אִם לֹא רָאֵתָה - מִשְׁכָּמֶת לְמַחֵר
וְטוֹבֵלֶת אַחֵר שֶׁתִּגָּן הַחֲמָה,
וּמִשְׁמֶרֶת כָּל הַיּוֹם. אִם לֹא רָאֵתָה
כְּלוֹם - הָרִי זֶה יוֹם אֶחָד טָהוֹר
כְּגֹדֶר שְׁנֵי הַיָּמִים הַטָּמֵאִים, וּמִתְּרֵת
לְבַעֲלָהּ לָעֶרֶב.

רָאֵתָה דָּם גַּם בַּשְּׁלִישִׁי, בֵּין בְּיוֹמוֹ בֵּין
בְּלַיְלָה - הָרִי זֶה זָבָה גְדוּלָּה, וְצָרִיכָה
לְסַפֵּר שְׁבַעַת יָמִים טָהוֹרִים בְּלֹא
דָּם, שֶׁנֶּאֱמַר "וְסִפְרָה לָּהּ שְׁבַעַת
יָמִים וְאַחֵר תִּטְהַר" (ויקרא טו, כח).
וְטוֹבֵלֶת בַּיּוֹם הַשְּׁבִיעִי אַחֵר הַגָּן
הַחֲמָה, וְהָרִי הִיא מִתְּרֵת לְבַעֲלָהּ

minor *zavah* except the counting of seven "spotless" days and the necessity to bring a sacrifice. For a major *zavah* must count seven "spotless" days before immersing to regain ritual purity and a minor *zavah* need only count one day. And a major *zavah* must bring a sacrifice when she purifies herself and a minor *zavah* need not. They are both impure and the prohibition against relations applies to both of them equally.

What is implied? If she discovered blood in the days of *zivah*—whether she discovered it in the beginning of the night or she discovered it at the end of the day—that entire day, she is impure. It is as if the bleeding did not cease from the time she discovered it until the sun sets. She should watch herself throughout the night.

If there are no signs of bleeding at night, she should arise in the morning and immerse herself after sunrise. She should watch herself for the entire day. If there are no signs of bleeding, there is then a pure day to compensate for the impure day and she is permitted to her husband at night.

If she discovered uterine bleeding also on the second day, whether at night or whether during the day, after she immersed herself, that second day is also impure and she must watch herself for the entire third night.

If there are no signs of bleeding at night, she should arise in the morning and immerse herself after sunrise. She should watch herself for the entire day. If there are no signs of bleeding, there is then a pure day to compensate for the two impure days and she is permitted to her husband at night.

If she discovered uterine bleeding on the third day, whether during the day or at night, she is a major *zavah* and she must count seven pure days when there is no uterine bleeding at all, as Leviticus 15:28 states: "She must count seven days for herself." She immerses herself on the seventh day after sunrise and is permitted to her husband at

לָעֶרֶב. וּבַיּוֹם הַשְּׁמִינִי מְבִיאָהּ קֶרְבָּנָה - שְׁתֵּי תוֹרִים אוֹ שְׁנֵי בְּנֵי יוֹנָה.

night. On the eighth day, she brings her sacrifice, two turtle doves or two doves.

ב' זָבָה קִטְנָה שֹׁטְבָלָה בַּלַּיְלָה שֶׁל יוֹם הַשְּׁמֹר, אוֹ זָבָה גְּדוֹלָה שֹׁטְבָלָה בַּלַּיְלָה שְׁבִיעִי - בָּאֵלוּ לֹא טְבָלָה, וְהָרִי הִיא כְּנֶדֶה שֹׁטְבָלָה בְּתוֹךְ שִׁבְעָה.

When a minor *zavah* immerses herself at night during the day she is watching or a major *zavah* immerses herself on the seventh night, it is as if she did not immerse herself. She is like a *niddah* who immerses herself within the seven days.

ג' הָבֵא עַל זָבָה גְּדוֹלָה בַּיּוֹם שְׁבִיעִי שֶׁל סְפִירָה אַחֵר שֹׁטְבָלָה, אוֹ עַל זָבָה קִטְנָה בַּיּוֹם הַשְּׁמֹר אַחֵר שֹׁטְבָלָה - פְּטוּר מִן הַכֶּרֶת; כִּי־נֵין שֹׁטְבָלָה בְּזִמְנוֹ הָרְאוּי לְטְבִילָתָהּ, טְהוֹרָה. וְאִשָּׁה זוֹ תִּרְבּוֹת רָעָה, שֶׁהָרִי בְּעִילָתָהּ וּמִגֻּגָּהּ תִּלְוִיין.

When a person has relations with a major *zavah* after she immersed herself on the seventh day of her counting of “spotless” days or with a minor *zavah* after she immersed herself on the day on which she must watch herself, he is not liable for *kareit*, because she immersed herself at the time she was fit to immerse herself when regaining ritual purity.⁵ This woman, however, possessed improper culture, for relations with her and things she touches are tentative.

ד' כִּיצַד הֵן תִּלְוִיין? אִם נִשְׁלַם הַיּוֹם אַחֵר הַטְּבִילָה וְלֹא רָאִתָּה דָם - הָרִי כָּל שְׁנִיגָהּ בּוֹ אַחֵר טְבִילָתָהּ, טְהוֹר, וּבְעִילָתָהּ אַחֵר הַטְּבִילָה, אֵין חֵיבִין עָלֶיהָ כְּלוֹם. וְאִם רָאִתָּה דָם בַּיּוֹם זֶה אַחֵר שֹׁטְבָלָה - נִמְצְאוֹת זָבָה לְמַפְרָע, וְכָל שְׁנִיגָהּ בּוֹ לְמַפְרָע טָמֵא, וְהִיא וּבֹעֲלָהּ חֵיבִין בְּקֶרְבָּן.

What is meant by their being “tentative”? If the day on which she immersed herself is completed without her discovering any uterine bleeding, everything which she touched after she immersed herself is ritually pure and there is no liability for relations with her. If, however, she discovers blood on this day after immersing herself, she is considered as a *zavah* retroactively. Anything which she touched is retroactively considered as impure and she and the man who engaged in relations with her are obligated to bring a sacrifice.⁶

וּלְפִיכָּהּ הִיא אֲסוּרָה לְבַעֲלָהּ עַד לָעֶרֶב, שֶׁלֹּא תָבִיא עֲצָמָהּ לְיָדֵי סֶפֶק.

Therefore she is forbidden to her husband until the evening, lest she bring herself to a situation involving doubt.

ט' זָבָה שֹׁסְפָרָה שִׁשֶּׁת יָמִי נְקִיִּים, וּבְשִׁבְעִי רָאִתָּה דָם - אֲפֹלוּ סְמוּךְ לְשִׁקִּיעַת הַחֲמָה - סִתְרָה הַכֹּל, וְחוֹזֶרֶת לְמִנּוֹת מֵאַחֵר הַיּוֹם הַטָּמֵא שִׁבְעַת יָמִי נְקִיִּים.

When a *zavah* counts six “spotless” days and discovers uterine bleeding on the seventh day, even if it is close to sunset, all of the days counted previously are invalidated and she begins a new reckoning of seven “spotless” days after the impure day.

5. Even if she later discovers uterine bleeding and is therefore considered impure, they are not considered to have transgressed intentionally, because at the time, the woman was potentially in a state of ritual purity.

6. For inadvertently violating the transgression against relations with a *zavah*.

טז פלטה שכתב זרע בתוך ימי
הספירה - סותרת יום אחד, מפני
שהיא כזב שראה קרי, שסותר
יום אחד. ראתה דם בעשירי מימי
זיבתה, ובאחד עשר, ובשנים עשר
- אף על פי שראתה בשלושה
ימים זה אחר זה - אינה זבה גדולה,
אלא יצאת מזבות קטנה לנדה;
שנים שנים עשר, מתחלת ימי
נדה, והרואה בימי נדתה - אינה
זבה, כמו שבארנו.

If a woman discharges seed during the days she is counting, she invalidates one day. She is like a *zav* who has a seminal emission who invalidates one day in his counting. If she discovered uterine bleeding on the tenth, eleventh, and twelfth days of her “days of *zivah*,” she is not considered a major *zavah*. Instead, from the state of a minor *zavah*, she becomes a *niddah*. For the twelfth day is the beginning of her days of *niddah* and a woman who discovers bleeding in her days of *niddah* does not become a *zavah*, as we explained.

יז ומה הוא זה שכתוב בתורה “או
כי תזוב על נדתה” (ויקרא טו, כה)?
שאם ראתה שלושה ימים סמוך
לנדתה, הרי זו זבה. כגון שראתה
בשמיני לנדתה ובתשיעי ובששירי,
שהן ראשון ושני ושלישי מהאחד
עשר יום שהן ימי זיבתה.

What is the intent of the Torah’s wording Leviticus 15:25: “After the time for *niddah*”? That if she discovered bleeding on the three days that follow her *niddah* bleeding, she is a *zavah*, i.e., she discovered bleeding on the eighth day after the onset of the days of *niddah*, the ninth day, and the tenth day, i.e., the first three of the eleven days of *zivah*.

ראתה דם באחד עשר מימי
זיבתה, וטבלה לערב שהוא ליל
שנים עשר, ושמשוה מטתה - אף
על פי שהיא טמאה ובועלה טמא,
ועושין משקב ומושב - אינם
חייבים כרת; מפני שאין יום שנים
עשר מצטרף ליום אחד עשר
לעשותה זבה, הועילה לה טבילת
ליל זה להצילה מן הקרבן.

The following laws apply if a woman discovers bleeding on the eleventh day of *zivah* and she immersed herself in the evening on the night of the twelfth day and engaged in relations. Although she is impure and the man who engaged in relations with her becomes impure and the laws regarding the impurity of the places where they both sit and lie apply, the couple are not liable for *kareit*. The rationale is that the twelfth day is not joined with the eleventh day for her to be considered a *zavah*. Her immersion that night is effective in saving her from being liable to bring a sacrifice.

יח טבלה ביום שנים עשר אחר שתניח
החמה - הרי זו אסורה לבועלה עד
לערב, כדין כל זבה קטנה. ואם
עבר ובעלה, שניהן פטורין מכלום.
ואפלו ראתה דם אחר שבא עליה
ביום שנים עשר, אין בקד פלוג,
שהם דם נדה הוא, ואינו מצטרף
ליום שלפניו.

If she immerses herself on the twelfth day after sunrise, she is forbidden to her husband until the evening as is the law with regard to any minor *zavah*. If her husband transgresses and engages in relations with her, neither of them are liable at all. Even if she discovers blood on the twelfth day after they engaged in relations it is of no significance. For this is the blood of *niddah* and it is not associated with the bleeding of the previous day.

ט ראתה דם בסוף שביעי לנדתה בין

If she discovers bleeding at the conclusion of her

הַשְּׁמֻשׁוֹת, וְרָאָתָה בִּתְשִׁיעִי
וְעִשְׂרִי - הָרִי זֶה סֶפֶק זָכָה;
שָׁמָּה רָאָתָה רֵאשׁוֹנָה בְּלִיל
שְׁמִינִי הַיְּתֵה, וְנִמְצְאָתָה
שָׁרָאָתָה שְׁלוֹשָׁה יָמִים זֶה
אַחֵר זֶה מִתְחַלֵּת יָמֵי זִיבָתָה.
וְכֵן אִם רָאָתָה דָּם בִּתְשִׁיעִי
וְעִשְׂרִי מִיָּמֵי זִיבָתָה, וְרָאָתָה
בְּסוֹף יוֹם אֶחָד עֶשֶׂר בֵּין
הַשְּׁמֻשׁוֹת - הָרִי זֶה סֶפֶק זָכָה;
שָׁמָּה רָאָתָה אַחֲרוֹנָה בְּיוֹם
אֶחָד עֶשֶׂר הַיְּתֵה, וְהָרִי רָאָתָה
שְׁלוֹשָׁה יָמִים זֶה אַחֵר זֶה
בִּימֵי זִיבָתָה.

נָדָה שֶׁבִּדְקָה עֲצָמָה בְּתוֹךְ יָמֵי
נִדְתָּהּ וּמִצָּאָה שֶׁפָּסַק הַדָּם,
וְאִפְלוּ פָּסַק בִּשְׁנֵי לְנִדְתָּהּ,
וְשָׁגָגָה אוֹ הִזְיָה וְלֹא בִּדְקָה
עַד לְאַחֵר נִדְתָּהּ בְּיָמִים רַבִּים,
וְכִשְׁבִּדְקָה מִצָּאָה טָמֵא -
אֵין אוֹמְרִים שָׁמָּה כָּל אוֹתָן
הַיָּמִים הַיְּתֵה טָמֵאָה, אֲלָא
כָּל אוֹתָן הַיָּמִים שְׁלֹא בִּדְקָה
בְּחֻזְקַת טְהוֹרָה.

בִּדְקָה עֲצָמָה וּמִצָּאָה טָמֵא,
אִפְלוּ בִּדְקָה בְּשִׁבְעֵי לְנִדְתָּהּ,
וּבֵין הַשְּׁמֻשׁוֹת לֹא בִּדְקָה
עֲצָמָה, כְּדִי לִפְרֹשׁ מִטְּמֵאוֹת
נָדָה, אֲלָא הַמִּתְיָנָה יָמִים,
וְאַחֵר כִּד בִּדְקָה וּמִצָּאָה טְהוֹר
- הָרִי זֶה סֶפֶק זָכָה. וְאִם מִצָּאָה
טָמֵא, הָרִי זֶה זָכָה וְדֹאֵית -
שְׁכִינּוֹן שֶׁבִּתְחִלָּה מִצָּאָה טָמֵא
וּבְסוֹף טָמֵא, הָרִי זֶה בְּחֻזְקַת
שְׁלֹא פָּסַק הַדָּם. וְיוֹם רֵאשׁוֹן
שֶׁל נָדָה - אֵף עַל פִּי שֶׁמִּצָּאָה
בּוֹ טְהוֹר - הָרִי זֶה כְּמוֹ

seventh day of *niddah* during *bein hashamashot*,⁷ and then discovers bleeding on the ninth day and the tenth day, there is an unresolved doubt if she is considered a major *zavah*.⁸ For perhaps the blood discovered at first was on the eighth night and thus it is as if she discovered blood on three consecutive days at the beginning of her days of *zivah*. Similarly, if she discovered bleeding on the ninth and tenth days of her days of *zivah* and discovered bleeding again at the conclusion of the eleventh day during *bein hashamashot*, there is an unresolved doubt if she is considered a major *zavah*. For perhaps the final discovery of bleeding was on the eleventh day and she will have discovered bleeding on three consecutive days during her days of *zivah*.

When a *niddah* inspects herself in the midst of her days of *niddah* and discovers that her bleeding has ceased, even if it ceased on the second day of her menstrual period, and either, inadvertently or intentionally, did not inspect herself again until many days after her days of *niddah* and discovers impurity, we do not say that she was impure for all those days and hence, she is a *zavah*. Instead, throughout the entire time that she did not inspect herself, we operate under the presumption that she is pure.

If she inspected herself and found impurity, even if she checked herself on the seventh of her days of *niddah*, if she did not inspect herself again before *bein hashamashot* to separate herself from the impurity of *niddah*, but instead waited several days and afterwards inspected herself and found that she was pure, there is an unresolved doubt if she is considered a major *zavah*. If she discovered impurity, she is definitely a *zavah*. The rationale is that since at the beginning she discovered impurity and at the end, she discovered impurity, we operate under the presumption that she did not stop bleeding. On the first day of menstruation, even though a woman conducted an inspection and found that she was pure, it is as if she discovered impurity. For on the first day of menstruation, we

7. The period between sunset and the appearance of three stars, unresolved if this time is considered as the conclusion of the previous day, the beginning of the following day, or a separate time of its own. See *Hilchot Shabbat* 5:4.

8. She must count seven "spotless" days before engaging in relations. Also, she brings a sacrifice, but it is not eaten, as explained in *Hilchot Mechusrei Kapparah* 1:6.

שְׁמֵצָאָה טָמֵא, שְׁיוֹם רֹאשׁוֹן
כָּל הַחֹזֶק הַמַּעֲנִין פְּתוּחַ.

operate under the presumption that a woman's flow will continue.

כא זָבָה שֶׁבִּדְקָה עֲצֻמָּה בְּרֵאשׁוֹן
מִיָּמֵי הַסְּפִירָה וּמֵצָאָה טָהוֹר,
וְלֹא בִּדְקָה עַד יוֹם שְׁבִיעִי
וּמֵצָאָה טָהוֹר - הָרִי זוֹ בְּחֻזְקַת
טָהֳרָה, וּבְאֵלוּ בִּדְקָה כָּל שְׁבָעָה
וּמֵצָאָה טָהוֹר.

כא When a *zavah* inspects herself on the first day of the seven days she must count and finds herself pure and then did not inspect herself until the seventh day and found that she was pure, she can be assumed to be pure. It is as if she inspected herself for all of the seven days and discovered herself to be pure.

כב וְכֵן אִם בִּדְקָה בְּיוֹם רֵאשׁוֹן מִיָּמֵי
הַסְּפִירָה וּמֵצָאָה טָהוֹר, וּבְיוֹם
הַשְּׁמִינִי וּמֵצָאָה טָהוֹר - הָרִי
זוֹ בְּחֻזְקַת טָהֳרָה. בִּדְקָה בְּיוֹם
שְׁלִישִׁי לְזִיבָתָהּ, וּמֵצָאָה שְׁפָסֶק
הַדָּם, וְלֹא בִּדְקָה בְּיוֹם רֵאשׁוֹן
מִיָּמֵי הַסְּפִירָה, וּבְשִׁבְעִי בִּדְקָה
וּמֵצָאָה טָהוֹר - הָרִי זוֹ בְּחֻזְקַת
טָהֳרָה. וְהוּא הַדִּין לְזָבָה בְּכָל אֵלוּ
הַבְּדִיקוֹת שֶׁהוּא טָהוֹר, וְעָלּוּ לוֹ
יְמֵי הַסְּפִירָה.

כב Similarly, if she inspects herself on the first day of the seven days she must count and finds herself pure and inspects herself on the eighth day and found that she was pure, she can be assumed to be pure. If she checked herself on the third day of *zivah* and discovered that the bleeding had ceased, but did not check herself on the first day of counting and then checked herself on the seventh day, she can be assumed to be pure. The same laws apply to a *zav* with regard to all these inspections if he finds himself pure and it is considered as if he counted these days.

כג כָּל אִשָּׁה שֶׁהִיא סָפֶק נִדָּה סָפֶק
זָבָה - צְרִיכָה לֵישֵׁב שְׁבַעַת
יְמֵי נִקְיִים מִסָּפֶק, וְטוֹבֵלָת
בְּלֵיל שְׁמִינִי, וְאַחֲרַיָּהּ כִּד תִּהְיֶה
מִתְּרַת לְבַעֲלָהּ. וּמִבִּיאָה קֶרְבֵּן
זָבָה וְאִינוּ נֹאכָל, כְּמוֹ שֶׁיִּתְבָּאֵר
בְּמִקְוָמוֹ.

כג Whenever there is a doubt whether a woman is *niddah* or a *zavah*, she must count seven "spotless" days because of the doubt. She immerses herself on the night preceding the eighth day. Afterwards, she is permitted to her husband. She must bring the sacrifice of a *zavah*, but it is not eaten as will be explained in the appropriate place.

• RAMBAM: SEFER HAMITZVOS •

ספר המצוות



In loving memory of

R' RAPHAEL BEN R' NISSEN ISAAC A"H ANDRUSIER
24 AV 5760

Dedicated by

**YANKIE & DEVORAH LEAH
ANDRUSIER & FAMILY**

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*For more information on the study of Sefer Hamitzvos,
visit: chayenu.org/rambam-sefer-hamitzvos*

SUNDAY • 14 Cheshvan – October 25

MONDAY • 15 Cheshvan – October 26*

- **The 250th prohibition is that we are forbidden from cheating each other in business when buying and selling.**

The source of this prohibition is G-d's statement¹ (exalted be He), "When you sell something to your neighbor, or buy something from your neighbor's hand, do not cheat one another."

► The *Sifra* states, "The verse 'Do not cheat one another' refers to cheating someone monetarily."

The details of this *mitzvah* are explained in the 4th chapter of tractate *Bava Metzia*.

TUESDAY • 16 Cheshvan – October 27

WEDNESDAY • 17 Cheshvan – October 28*

- **The 251st prohibition is that we are forbidden from verbally wronging another person by telling him things that will distress and humiliate him, and make him discouraged. For example, when a person has sinned in his youth, but**

1. Vayikra 25:14

* The Sefer Hamitzvos study-schedule runs parallel to the daily study-schedule of the 3-chapters-per-day cycle of Mishneh-Torah. Therefore, in instances when a particular Mitzvah is studied in-depth over a few days in that cycle, the daily (corresponding) mitzvah in Sefer Hamitzvos is reviewed for several days too.

changed his ways, and someone tells him, “Thank G-d who has taken you away from that path to this good path,” or similar indirect references to faults that cause him pain.

The source of this prohibition is G-d’s statement² (exalted be He), “*V’lo sonu* one another and you shall fear your G-d.” Our Sages said that this refers to verbally causing him pain (*ona’as devarim*).

► In the words of the *Sifra*, “The verse ‘*V’lo sonu* one another’ refers to *ona’as devarim*. What does this mean? If the person is a *Ba’al teshuvah*, do not tell him, ‘Remember your previous deeds...; if there was illness...[do not say as Job’s friends did, ‘has anyone perished who was totally innocent?’]; if you see donkey drivers...[who are seeking grain to buy, do not say that they can obtain it by a certain person, who in reality has nothing to sell and the drivers will be disappointed]; do not ask, ‘how much does this cost?’ [when you don’t intend to make a purchase, since it will cause disappointment to the seller].”

Our Sages said, “*Ona’as devarim* is more serious than *ona’as mamon*, since regarding the former, the Torah says, ‘and you shall fear your G-d.’”

The details of this *mitzvah* are explained in the 4th chapter of tractate *Bava Metzia*.

THURSDAY • 18 Cheshvan – October 29

FRIDAY • 19 Cheshvan – October 30*

- The 253rd prohibition is that we are forbidden from causing financial damage to a convert.

The source of this prohibition is G-d’s statement (Shemos 22:20), “Do not oppress him.”

► In the words of the *Mechilta*: “The verse ‘Do not oppress him’ means to do so financially.” It has already been explained in tractate *Bava Metzia* that one who [verbally] causes distress to a convert transgresses the prohibitions “*V’lo sonu* one another” and “Do not wrong a convert.” One who oppresses him [financially] transgresses the prohibition, “Do not oppress him,” in addition to the general prohibition that includes all Jews, *ona’as mamon*.³

SHABBOS • 20 Cheshvan – October 31

- The 252nd prohibition is that we are further forbidden from verbally causing emotional distress to a convert, i.e. *ono’as devarim*.

The source of this prohibition is G-d’s statement, exalted be He (Shemos 22:20), “Do not wrong a convert.”

► In the words of the *Mechilta*: “The verse ‘Do not wrong a convert’ means doing so with your words.” This prohibition is repeated a second time, in the phrase (Vayikra 19:33) “[When a convert comes to live in your land,] do not hurt his feelings.”

In the words of the *Sifra*: “You should not tell him, ‘Yesterday you were an idolater and now you have entered under the wings of the Divine Presence.’”

2. Ibid. v. 17

3. Cheating each other in business when buying and selling.

פרשה



The Daily Parsha Insight section is dedicated in loving memory of

RABBI SHOLOM DOVBER LIPSKAR ע"ה

We love you and miss you dearly

Dedicated by

DAVID & EDA

SCHOTTENSTEIN שידור

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

Based on the works of the Lubavitcher Rebbe

Compiled and Edited by Rabbi Moshe Yaakov Wisniewsky

General Editor Rabbi Chaim N. Cunin

Produced by Chabad House Publications

PAGE 9

• SUNDAY •

Learning from Abraham's Hospitality

וַיִּשָּׂא עֵינָיו וַיֵּרָא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים נֹצְבִים עָלָיו וְגו'

[Abraham] raised his eyes and saw three men standing nearby. (18:2)

We can be sure that during the course of his conversation with G-d, Abraham was profoundly engrossed in the Divine revelation that he was experiencing. After all, when we pray, we are enjoined to first clear our minds of any distracting thoughts.¹ The fact that Abraham noticed these men and tended to their needs, despite the intensity of his concentration, shows his extraordinary sensitivity to others.

This sensitivity is the key to hospitality. When offering hospitality to guests, we must do much more than merely offer them a free meal. We must focus fully on our guests and be attentive to their needs, displaying sincere concern for their welfare and comfort, taking a genuine interest in their conversation, and in general, making them feel at home. Abraham was the paradigm of such sensitivity to others: in the very midst of a conversation with G-d, he took notice of three travelers and excused himself from G-d's presence to tend to their needs.²

1. See *Shulchan Aruch HaRav, Orach Chaim* 98:1.

2. *Likutei Sichot*, vol. 25, pp. 70, 78.

• WEEKLY STUDY •

לימוד

Dedicated in loving memory of

רחל בלומא בת יהושע ע"ה

RUTH PARKOFF A"H

YARTZEIT 29 ADAR

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

and her father

יהושע בן חיים רוב בער ע"ה

OSCAR FRISCH

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Dedicated by her son

A. RICHARD PARKOFF

אליעזר בנימין שיחי' בן אברהם הכהן

& FAMILY



תנ"ך

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



In memory of our daughter

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

SAMARA PAPILSKY (PARKOFF)

Dedicated by

אליעזר בנימין שיחי בן אברהם הכהן

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מלכים ב' פרק י"ז (חלק ב)

II KINGS CHAPTER 17 (PART II)

In addition to exiling the Israelites, the king of Assyria settled foreign idolators from Mesopotamia in their place (17:24). These idolators denied God entirely, so God sent lions to attack them (17:25). The king of Assyria, assuming that this Divine retribution was a result of God's displeasure with the settlers' behavior, sent back an exiled priest to teach them the ways of the Torah (17:26-28). The settlers thus learned to serve God along with their own idols (17:29-40), as did their descendants after them (17:41).

וַיָּבֹא מֶלֶךְ-אַשּׁוּר מִבָּבֶל וּמִכּוּטָה וּמֵאַחַמַּת וּמִסַּפְרַיִם (וספרים כתיב) וּמִשְׁמָרוֹן וַיֵּשֶׁב בְּעָרֵי שְׁמָרוֹן תַּחַת בְּנֵי יִשְׂרָאֵל וַיֵּרְשׁוּ אֶת-שְׁמָרוֹן וַיֵּשְׁבוּ בְּעָרֶיהָ: The king of Assyria brought some people from Babylonia, Kutah, Avva, Chamat, and Sefarvayim¹ and settled them in the towns of Samaria in place of the Israelites; they took possession of Samaria and dwelt in its towns. He resettled them along with their possessions and livestock in order to root them in the land.

כֹּה וַיְהִי בְּתַחֲלֵת שְׁבָתָם When they first settled there, they did not fear GOD at

שֶׁם לֹא יֵרְאוּ אֶת־יְהוָה וַיִּשְׁלַח
יְהוָה בָּהֶם אֶת־הַאֲרִיֹּת וַיְהִי
הָרָגִים בָּהֶם:

all. Idolaters generally acknowledge that God is the supreme deity; they just venerate their local idols and consider God the “God of gods.” But these resettled idolaters did even acknowledge God in this way, because they reasoned that a God who lets His own people be exiled is not worthy of being feared. In response to this, **GOD sent lions among them, which killed some of them.**

כֹּו וַיֹּאמְרוּ לְמֶלֶךְ אַשּׁוּר לֹא־מֹדָה הַגּוֹיִם
אֲשֶׁר הִגְלִיתָ וַתּוֹשֵׁב בְּעָרֵי שְׁמָרוֹן
לֹא יָדְעוּ אֶת־מִשְׁפַּט אֱלֹהֵי הָאָרֶץ
וַיִּשְׁלַח־בָּהֶם אֶת־הַאֲרִיֹּת וַהֲנִם

The king’s courtiers² said to the king of Assyria, “These nations that you deported and resettled in the towns of Samaria do not know the law of the God of the land. He has therefore sent lions among

COMMENTARY

24. **From Babylonia.** The Assyrian empire at the time ruled Babylonia.

From Kutah. A town on the bank of the Euphrates River in present-day Iraq, identified with Tell Ibrahim, whose name probably reflects the tradition, cited by some, that this was the birthplace of Abraham.¹⁵

The settlers from Kutah were apparently the most numerous of these peoples; for this reason, in later generations all these nations together came to be called Kutim (Cutheans).¹⁶ The modern term for them, “Samaritans,” reflects the fact that they replaced the Israelites as the main population of Samaria.

Avva. Another town on the Euphrates River. The Avvites mentioned here should not be confused with the Avvites (הַעֲוִיִּים) mentioned elsewhere as the proto-Philistines.¹⁷

Chamat. According to most opinions, this Chamat is the same as the town in west-central Syria mentioned many times in the Tanach, identified with present-day Chamah on the Orontes River. According to other opinions, it is a town in Assyria and should not be confused with the Chamat in Syria.¹⁸

Sefarvayim. Literally, this name means “The two Sefars.” There was a town named Sippar-sa-Shamash on the east bank of the Euphrates River (present-day Tel Abu Habba), and another town named Sippar-sa-Amnanum six kilometers north, so this

location is a possible candidate for Sefarvayim. Another possibility would be to identify it with the town of Sivrayim, mentioned in the Book of Ezekiel¹⁹ as being close to Chamat.

They took possession of Samaria and dwelt in its towns. The settlers settled in Samaria’s towns, but not in the city of Samaria itself, for the king of Assyria had razed the city of Samaria to its foundations after the three-year siege, as the prophet Micah had foretold: “I will make Samaria a heap in the field, a place for planting vines.”²⁰

25. GOD sent lions among them. God sent the lions to attack the settlers in order to prevent the desecration of His Name. The new settlers reasoned that if God had exiled Israel from their land for having served idols, yet they themselves were practicing idolatry in that same land, it follows that their deities have more power than God; they were shielding them from God’s intolerance for idol worship. When the lions attacked, however, it was clear that this was not the case: Although God was allowing the settlers to stay, He would not tolerate their unadulterated idolatry.²¹

Which killed some of them. According to the Midrash, the lions did not devour any of the people they killed. Thus, it was clear that they were sent by God, rather than having attacked the settlers out of natural hunger.²²

גאולה

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

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

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



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THE FLOW: Rambam discusses the character and accomplishments of a “Chezkas Moshiach”—the Assumed Moshiach. The “Assumed Moshiach” is an upright king who will fight and win G-d’s wars, and compel the Jewish nation to observe the laws of the Torah. If this king will achieve full victory over the nations surrounding Israel, build the Holy Temple and gather the Jewish exiles, he becomes the “Moshiach Vadai”—the Confirmed Moshiach.

Throughout Jewish history, there were individuals believed to be capable of becoming the “Confirmed Moshiach,” but in the end, they failed. This series of events, as Rambam explains, is meant as a test of faith, and was predicted in the verse “Some of the wise men will stumble, to refine through them, to clarify and cleanse, until the appointed final time, for it is yet to come” (Daniel 11:35).

• TESTING FAITH •

Rambam teaches that the possibility that individuals who have the characteristics of the Assumed Moshiach do not become the Confirmed Moshiach was already

חסידות

מאמר "ויטע אשל" (תשמ"ח) מכ"ק אדמו"ר נשיא דורינו

A Chasidic Discourse by The Lubavitcher Rebbe



לעילוי נשמות

ר' אברהם חיים ישראל ע"ה בן ר' יוסף ו'ל
ווגתו מרת רעכיל ע"ה בת ר' עזריאל איכל הי"ד

נדפס ע"י בני משפחתם שיחיו לאיו"ש טובות

מתוך הרחבה בשמחה וטוב לבב

Translated by Rabbi Eliyahu Touger

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"ויטע אשל בבאר שבע ויקרא שם
בשם הו' א-ל עולם"³⁴, ומדייק
בזה בדיבור המתחיל "ויטע אשל"
דשבת פרשת וירא תרח"י³⁵ (לפני
חמישים שנה), דצריך להבין תקשר
בין ב' הענינים, שעל ידי נמיעת
האשל על ידי זה "ויקרא שם בשם
הו' א-ל עולם".

ומביא על זה מה שאמרו רז"ל³⁶:
"אל תקרא ויקרא אלא ויקריא,
מלמד שהקריא אברהם אבינו
לשמו של הקדוש ברוך הוא בפי
כל עובר ושב.

ביצד? לאחר שאכלו ושתו עמדו
לברכו, אמר להם: וכי משלי

"And Avraham planted an eshel in Beersheva and he
proclaimed the name of the L-rd, G-d of the world."¹
The maamar entitled *VaYitah Eshel* delivered on
Shabbos Parshas *Vayeira*, 5698,² 50 years ago, fo-
cuses on the connection between the two clauses
of the verse, questioning: How did "plant[ing] an *eshel*
in Beersheva" lead to Avraham's "proclaim[ing]
the name of the L-rd, G-d of the world."

The maamar also cites our Sages' statement:³ *Do
not read "and he proclaimed;" read "And he had oth-
ers proclaim."* This teaches that Avraham our Patri-
arch caused the name of the Holy One, blessed be He,
to be called forth from the mouths of every traveler.

*What is implied? [Avraham offered them hospitality.]
After they ate and drank, they rose to bless him. He*

1. Bereishis 21:33.

2. *Sefer HaMaamarim* 5698, p. 105ff.

3. *Sotah* 10a-b. We are citing the teaching as quoted in the *maamar*. There are slightly different versions of the text as it appears in the *Talmud* and in *Ein Yaakov*.

אֲכָלְתֶּם וְהָלֹא³⁷ מִשְׁלַל אֱלֹקֵי עוֹלָם
אֲכָלְתֶּם, הוֹדוּ וְשִׁבְּחוּ וּבְרַכּוּ³⁸ לְמִי
שֶׁאָמַר וְהָיָה הָעוֹלָם."

וְהוּא הַקָּשֶׁר בֵּין ב' הָעֲנִינִים, דְּעַל יְדֵי
הָאִשָּׁל שֶׁהוּא הַפּוֹנֵדֶק³⁹, וּבִפְרָט לְפִי
הָרֹאשִׁי תִּיבוֹת שְׁמֵיבֵי בְּהַמָּאָמָר
דְּאִשָּׁל רֹאשֵׁי תִיבוֹת אֲכִילָה שְׁתִּיָּה
לְוִיָּה⁴⁰, עַל יְדֵי זֶה "הַקְרִיא לְשִׁמּוֹ
שֶׁל הַקְדוּשׁ בְּרוּךְ-הוּא בְּפִי כָל עוֹבֵר
וְשֹׁב", וְהוּא "וַיִּקְרָא שֵׁם בְּשֵׁם הוֹי"⁴¹
אֶל-עוֹלָם."

אֲמָנָם עֲדִינָן צְרִיד לְהִבִּין (כְּמוֹ
שְׁמִדָּיִק בְּהַמָּאָמָר), דְּהֵרִי פֶרְסוֹם
הָאֱלֹקִים עַל יְדֵי הַנִּסָּת אוֹרְחִים שְׁלֹ
הָיָה עַל יְדֵי שְׁהִסְבִּיר לָהֶם שֶׁ"מֵאֱלֹקֵי
עוֹלָם אֲכָלְתֶּם" וְעִנֵּן "מִי שֶׁאָמַר וְהָיָה
הָעוֹלָם", דְּהֵינּוּ כְּלָלוֹת עִנֵּן הַבְּרִיאָה
שֶׁהִיא בְּחִיק הַבּוֹרָא,

וְאִם כֵּן מָהוּ שֶׁכְּתוּב "וַיִּקְרָא שֵׁם בְּשֵׁם
הוֹי"⁴² ה' גו', וְהֵרִי בְּכִרְיַת הָעוֹלָם
נֶאֱמַר שֵׁם אֱלֹקִים, כְּמוֹ שֶׁכְּתוּב⁴³
"בְּרֵאשִׁית בָּרָא אֱלֹקִים", וְלִכְאוּרָה
הָיָה לוֹ לומר "וַיִּקְרָא שֵׁם בְּשֵׁם
אֱלֹקִים", וְלָמָּה מְזִכֵּר שֵׁם הוֹי"ה.

וְדִיּוֹק זֶה הוּא גַם בְּתַחֲלִיל הַכְּתוּב,
"וַיִּצְמַח אִשָּׁל בְּבֵאֵר שֶׁבַע", דְּמִסְפֶּר
שֶׁבַע מוֹרָה עַל שֶׁבַע מִדּוֹת⁴⁴ [בְּמִבּוֹאָר
גַּם בְּדִרוּשִׁים⁴⁵ עַל הַפֶּסוּק⁴⁶ "וַיְהִי חַיִּי
שָׂרָה מֵאָה שָׁנָה וְעֶשְׂרִים שָׁנָה וְשֶׁבַע
שָׁנִים"], שֶׁהֵם ז' יָמֵי הַבְּנִין שֶׁבָּהֶם

told them: "Did you partake of anything of mine?
You partook of what belongs to the G-d of the world.
They gave thanks, praised, and blessed He Who
spoke and, [as a result,] the world came into being.

This reflects the connection between the clauses. Through the *eshel*—which was an inn,⁴ and particularly, [in light of the services provided by Avraham for which] *eshel* is an acronym *achilah, shtiah, and leviah* (food, drink, and accompaniment)⁵—Avraham "caused the name of the Holy One, blessed be He, to be called forth from the mouths of every traveler." This is what is meant by "he proclaimed the name of the L-rd, G-d of the world."

As explained in the *maamar* cited above, there is a matter that requires explanation: [Avraham's efforts] to publicize G-dliness [centered on] providing hospitality to guests, explaining to them that they "partook of what belongs to the G-d of the world" and [clarifying] the concept that "He spoke and, [as a result,] the world came into being." [He taught them] that Creation as a whole is something that only G-d is capable of.

[From a *kabbalistic* perspective, there is a problematic dimension.] The verse states "he proclaimed the name of the L-rd," referring to G-d with the name Havayah. Nevertheless, it is G-d's name Elokim that is associated with the creation of the world, as it is written:⁶ "In the beginning, Elokim created." Seemingly, it would have been appropriate for the verse to say: "He proclaimed the name *Elokim*." Why does it use the name Havayah?

A similar point can also be brought out from the first clause of the verse: "And he planted an *eshel* in Beersheva." *Sheva*, seven, is associated with the seven emotional qualities. As explained in different *maamarim*⁷ on the verse:⁸ "And the days of Sarah's life were 100 years, 20 years, and 7

4. *Sotah*, *op. cit.*; *Rashi's* commentary to the verse.

5. *Midrash Tehillim*, *kapitle* 110.

6. Bereishis 1:1.

7. The Mittlerer Rebbe's *Biurei Zohar*, p. 131b ff., *et al.*

8. Bereishis 23:1.

תלמוד

עין יעקב - EIN YA'AKOV

Ein Ya'akov is a compilation of the Aggadah (Midrash-style) teachings and stories from the Talmud. It was collected by Rabbi Ya'akov Ibn Habib (1460–1516) of Spain, shortly after the expulsion. Rabbi Schneur Zalman of Liadi encouraged its study every evening, stating that, “most of the secrets of the Torah are concealed in it, and it atones man’s sins, as explained in the writings of the Arizal.” (Tanya, Iggeres HaKodesh 23)

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“שִׁשָּׁה חֳדָשִׁים בְּשֶׁמֶן הַמּוֹר”, מֵאִי
שֶׁמֶן הַמּוֹר? רַבִּי חִיָּיא בַּר אָבָא אָמַר:
סִטְכַּת, רַב הוּנָא אָמַר שֶׁמֶן זֵית שְׁלֹא
הֵבִיא שְׁלִישׁ. תַּנְיָא, רַבִּי יְהוּדָה אָמַר:
אֲנָפְקִינוֹן – שֶׁמֶן זֵית שְׁלֹא הֵבִיא
שְׁלִישׁ, וְלָמָּה סָבִין אוֹתוֹ – שֶׁמֶשִׁיר אֶת
הַשִּׁיעָר וּמַעֲדֵן אֶת הַבָּשָׂר.

The verse states: “Six months with oil of myrrh” (Esther 2:12). The Gemara asks: What is “oil of myrrh”? Rabbi Ḥiyya bar Abba said: It is the aromatic oil called *setakt*.¹ Rav Huna said: It is a cosmetic oil derived from olives that have not yet reached one-third of their growth. It is similarly taught in a *baraita*: Rabbi Yehuda says: *Anpakinson*¹ is the oil of olives that have not reached one-third of their growth. And why is it smeared on the body? Because it removes the hair and softens the skin.

1 *Setakt* – סִטְכַּת: From the Greek στακτή, *staktē*, referring to a fragrant oil that is derived from the resin of the myrrh tree, such as the *Commiphora myrrha*.

1 *Anpakinson* – אֲנָפְקִינוֹן: From the Greek ὀμφάκινον, *omphakinson*. One meanings of this word is oil from unripe olives.

הפרשה בהלכה

A relevant halachic topic that is connected to the weekly Torah Portion

“When a person knows and understands a halachic ruling after it is clearly articulated in the Mishnah, Gemara, or halachic codifiers, they are comprehending, grasping, and intellectually capturing the very will and wisdom of G-d, which otherwise cannot be grasped, and can [be grasped] only when it “absorbed” into an articulated Halachah” (Tanya, ch. 5).



With Revealed Blessings,
ALEX & ESTHER SHULMAN
WOODMERE, NEW YORK

By Rabbi Menachem Kahn

Author of *Keses HaSofer Im Piskei Harav V'Hatzemach Tzedek*,
Semichas Rabbosainu and other Halachic works
Moreh Tzedek at the Crown Heights Bais Din

PAGE 22

• COMMANDMENTS THAT WARRANT THE SHEHECHEYANU BLESSING •

“Avraham responded and said, here I have begun to speak to my Master, and I am but earth and ashes” (Bereishis 18:27).

The **Gemara** comments on this verse:

As a reward of Avraham having said, “I am but earth and ashes,” his descendants merited two commandments, the ashes of the [Red] Heifer and the earth of the Sotah [Water].

[The Gemara asks on this:] But there is also the earth used for covering the blood of a slaughtered undomesticated animal. [The Gemara answers:] There, the dust serves as an accessory to the commandment of covering the blood, but there is no benefit imparted by it [so there is no reward inherent in it] (Sotah 17a).

The **Rama**, however, writes in his commentary on the Tur that this verse does also reference covering the blood:

I found written in a compilation of old customs: one who never slaughtered an animal or a fowl before, and now slaughters it, recites the blessing Shehecheyanu [=Who has given us life, sustained us, and brought us to this time] on

משנה

רבי הונא אמר אין כל הגליות הללו מתבנסות אלא בזכות משניות

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

Mishnah is the foundation of the Oral Torah (תורה שבעל פה), upon which all of Talmud and subsequent Halacha is based. It is critical to authentic, comprehensive Torah study.



Dedicated by **EVAN & SUSAN KRISCH** ש"י

in honor of their children

YECHIEL, ANDI, DAN, RACHEL, JOSH, LIZZIE ש"י

and in honor of their grandchildren

**Menachem Yisroel, Adel Bracha, Kayla Simcha,
Chaim Zev Dovber, Yakov Yosef, Chaim Yerachmiel,
Sima Fayga, Levi Yitzchok, Micah Chaim** ש"י



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שביעית פרק ב'

SHEVI'IS CHAPTER 2

משנה ג' | Mishnah 3

[3] The Mishnah lists other activities that may be done during the entire sixth year:
מְסַקְלִין עַד ראש השנה — We may clear stones from a field until Rosh Ha-shanah of the seventh year.^[1] מְקַרְסְמִין — We may prune a tree (that is, cut off its dead branches

NOTES

1. The Rabbis prohibited clearing stones from a field during *Shemittah*, because, like plowing, it prepares the ground for planting (Rambam, *Hil. Shemittah* 1:4). Since

it is prohibited only Rabbinically during *Shemittah*, it is permitted during the entire sixth year (see introduction to the previous Mishnah).

רמב"ם לעיון

An in depth analysis of a Halacha in the week's Rambam



Dedicated in loving memory of

R' LEIBEL SIMPSON ע"ה

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

MRS. CHANA SIMPSON ע"ה

מרת חנה באשע בת ר' משה אורי ע"ה

Whose lives exemplified the verse quoted in the Rambam
(Hilchos De'os, 5:13) "ישראל אשר ברך אתפאר"

May the enhanced Limmud HaRambam give
their Neshamos an Aliyah

Compiled and Edited by Chayenu

PAGE 163

• IT IS A LAW, BUT WE DON'T INSTRUCT IT! •

One of the more unique Halachic concepts addresses a situation when a Jew brazenly has marital relations with a non-Jew in public. In this case, this Jew is not condemned to death by the High-Court, only by zealots. [Naturally, there are limitations to this, as Rambam enumerates.] Even more fascinating is that this is Torah Law, but not something that you would be taught.

Whenever a man has relations with a gentile woman in public, i.e., the relations are carried out in the presence of ten or more Jews, if a zealous person strikes him and kills him, he is considered praiseworthy and ardent... If the zealous person comes to ask permission from the court to slay him, they do not instruct him [to do so] (Issurei Biah 12:4-5).

Interestingly, Rambam does not actively instruct that "a zealous person should strike him and kill him," rather he writes in a passive descriptive fashion that "if a zealous person strikes him and kills him, he is considered praiseworthy and ardent." This raises the simple question of why? Why does Rambam not write his unequivocal ruling as one would expect from a book of law?

A similar question is asked on the Shulchan Aruch who is even more evasive than Rambam when it comes to this ruling.

קיצור שולחן ערוך

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

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

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



Dedicated in appreciation of **OUR BELOVED REBBE obm**
whose teachings expand the flow of the wellsprings of Chassidus.

and in honor of our Mother/Grandmother

KAYLA CHANA REVERE ש"י

and our Father/Grandfather

YEHOSHUA YITZCHOK & his wife ROCHEL SHAINA REVERE ש"י

May you enjoy good health and success in all your endeavors!

Everything we know about Tzedakah, we learned from you!

THE REVERE FAMILY

OF FRANKLIN, TN

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English translation by Rabbi Eliyahu Touger

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סימן קנט: דין לבישת הלבוש וספירת הנקיים (ובו י' סעיפים)

Chapter 159: WEARING WHITE GARMENTS AND COUNTING SEVEN CLEAN DAYS

ז כל בדיקות אלו, בין בהפסק
טהרה בין בשבעת ימי נקיים,
צריך להיות בבגד פשתן לבן או
בצמר גפן או בצמר לבן, נקי ורד,
ותכנסנו בעמק לחורים ולסדקים
עד מקום שהשמש דש, ותראה

The term internal "examination" or "inspection" mentioned regarding a *hefsek taharoh* and the seven clean days must be made using a white linen cloth that has been used previously¹ [and washed], or with a clean, white cotton or wool cloth. The cloth must be inserted deeply into the vagina, at least as deep as a penis

1. The requirement that the cloth be used is so that it will not be rough, and therefore uncomfortable for the woman to use. The *bedikoh* cloths that are sold in most *mikvo'os* are originally prepared in a manner which prevents these difficulties.

• R' LEVI YITZCHOK'S TEACHINGS •

לקוטי לוי יצחק

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



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PINI & SARY ALTHAUS AND FAMILY ש"י

In honor of ידיד בית הרב, Reb Pinye Althaus, who was instrumental in extricating Horav Levi Yitzchak's manuscripts from behind the Iron Curtain, and who had the merit of bringing them to the Rebbe in 5720 — the very ksavim from which Likutei Levi Yitzchak was later published.

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

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• YOU'RE GUARANTEED TO GET THERE •

עֲקֵב אֲשֶׁר שָׁמַעְתָּ בְּקוֹלִי

[G-d tells Avraham that He will bless him] "because (eikev) you heeded My voice" (Bereishis 22:18)

וְאָמַר רַבִּי אָמִי בַר אֲבָא: בֶּן שְׁלֹשׁ שָׁנִים הִבִּיר אַבְרָהָם אֶת בּוֹרְאוֹ, שְׁנַאֲמֹר
"עֲקֵב אֲשֶׁר שָׁמַע אַבְרָהָם בְּקוֹלִי": חוֹשְׁבָנִיהָ מֵאָה וְשִׁבְעִין וְתָרִין

R. Ammi bar Abba says that Avraham recognized his Creator at age 3,¹ since it says "eikev that Avraham heeded My voice" (Bereishis 26:5): eikev adds up to 172² [out of Avraham's 175 years].³ (Talmud, Nedarim 32a)

1. This is the age when Avraham first independently deduced the existence of One G-d (Kessef Mishneh, Hil. Avodah Zarah 1:3), after having been searching from still a younger age (Toras Menachem—Hisvaaduyos 5748 1:452–3). He then reached a fuller understanding at age 40 (Mishneh Torah, Hil. Avodah Zarah ibid.), or 48 (Bereishis Rabbah 30:8 passim), or 50 (Pesikta Rabbasi 21), and at 52 he started his campaign to make the general public aware of G-d (Talmud, Avodah Zarah 9a).

2. $2 = ב, 100 = ק, 70 = ע$.

3. During those early years "he was worshipping idols" together with his parents and townsfolk (Mishneh Torah ibid.), yet in a broader sense these too are counted towards his life of complete perfection, "not lacking even a

אחד בפרשה

In this section we bring themes related to the Oneness and Unity of G-d

מוקדש לזכות

דובער הכהן בן שושנה ורעייתו רחל בת בריינא

וילדיהם

אסתר, חוה שרה, ומנחם מענדל דוד הכהן שיחיו

קונסיפולסקי

שיצליח בכל ענייניו, ושיזכו לגדל יוצאי חלציהם מתוך
בריאות והרחבה און מיט חסידישע נחת, שיגדלו
להיות חיילי הרבי ומקושרים אליו

Produced by Echad – The Oneness Institute

Curated by Rabbi Michael Goldman

Last week we were introduced to the Founding Father of the Jewish Nation, Avraham, whose mission was furthering oneness consciousness amongst humanity. We discovered how oneness became his identity. This week, we discover a subtle yet critical nuance which captures his ideology.

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וַיִּטֵּעַ אֵשֶׁל בְּבֵּאֵר שֶׁבַע וַיִּקְרָא שָׁם בְּשֵׁם ה' אֱ-ל עוֹלָם (וירא כא:לג)

"And he (Avraham) planted an eishel in Be'er-Sheva, and he called there in the name of the L-rd, the G-d (of the) Universe (Vayeira 21:33).

It turns out, it wasn't just an *eishel* (tree or orchard or hospitality center), but a place from which to teach humanity about the G-d of the universe, the One Creator. As the Talmud teaches:

"וַיִּקְרָא שָׁם בְּשֵׁם ה' אֱ-ל עוֹלָם" - אָמַר רִישׁ לְקִישׁ:
"אֱ-ל תִּיקְרִי" וַיִּקְרָא אֱ-לָא
וַיִּקְרֵא, "מִלְּמַד שֶׁהָקִ-
רִיא אֲבָרְהָם אָבִינוּ לְשֵׁמוֹ
שֶׁל הַקְּדוֹשׁ בְּרוּךְ הוּא
בְּפֶה כָל עוֹבֵר וְנֹשֵׁב.

"And he (Avraham) called there [*vayikra*] the name of the Eternal, the God of the Universe" (Vayeira 21:33). Reish Lakish said: "Do not read this word literally¹ as "*vayikra*," (meaning "and he called"), but rather as *vayakri*, (meaning "and he caused others to call." This teaches that Avraham, our forefather, caused the name of the Holy One, Blessed be He, to be called out in the mouth of all passersby.

1. In the written Torah there are no vowels, so a word as it's written can be read multiple ways producing various meanings. The written form is called "Ksiv," whereas the pronounced form is called "Kri." Both containing valid, overlapping interpretations. Often the verbal form provides depth and nuance to the simpler, written form.

לקוטי שיחות

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



In honor of **OUR REBBE**

Dedicated by

AKIVA MOSHE "KIVI" METAL

Courtesy of Project Likkutei Sichos

Summary from Sichos.net, Translated by Eli Block

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

• CIRCUMCISION ON THE EIGHTH DAY •

The Context:

Expounding on Yitzchak's circumcision in parshas Vayera (*Bereishis* 21:4), the Midrash comments, "*Yishmael and Yitzchak argued with one another. [Yishmael] said, 'I am more beloved than you because I was circumcised at thirteen years old,' and [Yitzchak] said, 'I am more beloved than you because I was circumcised at eight days old'*" (*Bereishis Rabbah* 55:4).

Further illustrating the value of the eighth day circumcision, is another teaching from the Midrash. Enumerating the evolution of commandments given prior to Sinai, the Midrash lists the six commandments given to Adam, Noach's additional prohibition against eating flesh from a live animal, the commandment given to Avraham to circumcise, and Yitzchak's inauguration of circumcision at eight days old (See *Shir Hashirim Rabbah*, 1:2 [5]). The split in the Midrash, between Avraham's being commanded and Yitzchak's being circumcised on the eighth day, implies that there is a qualitative difference between Avraham's adult circumcision and Yitzchak's on the eighth day.

The Question:

Yishmael's argument is seemingly persuasive—he consciously chose to fulfill G-d's command to be circumcised, while Yitzchak was an infant incapable of choice.

אגרות-קודש

English correspondence of the Lubavitcher Rebbe, Rabbi Menachem M. Schneerson of righteous memory, with the tens of thousands of people from all walks of life, who sought his wisdom, guidance and advice.

Excerpted from *Igros Kodesh* - The English Letters vol. 2

Prepared for press by Sichos in English

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נדפס על ידי

הירש פייוול הלוי בן חנה מלכה

ואשתו לאה שירה בת חייה ביילה שיחיו

לזכות בניהם ובנותיהם

מנחם מענדל הלוי, שרה פריידל, דוד לייב הלוי, יסף יהודה הלוי, רבקה

זיסל, נחמה רייזל, חיים אליהו הלוי, ולוי יצחק הלוי שיחיו

מוקדש לחיזוק ההתקשרות לכ"ק אדמו"ר נשיא דורנו

• BLESSINGS FOR BUSINESS VENTURE •

Sukkos Visit / Previous Rebbe's Business Guidance / Blessings from the Previous Rebbe's Funds / Language of Communication

ב"ה

[7 Cheshvan, 5711]

Oct. 18, 1950

Mr. Samuel Travis¹

Sullivan, Ind.

Dear Mr. Travis:

I was pleased to see you during the Sukkos festival,² and to become more closely acquainted with you. I hope there will be pleasant opportunities in the future of meeting again.

1. Mr. Shlomo (Samuel R.) Travis (5642–5730/1882–1969) established a successful oil business in Tulsa, Oklahoma, and was a strong supporter of Torah-true Judaism in America. Travis hailed from Chabad ancestry, and developed a connection with the previous Rebbe and the Rebbe. His daughter Ita married Rabbi Yehuda Leib Bistrizky, a prominent Chabad Chasid. For additional correspondence, see letters 11-19, 11-63, and 11-160; NOTES.

2. Notably, during the *farbrengen* on the first day of Chol Hamoed Sukkos 5711 (which Travis attended), the Rebbe brought a detailed analogy from the process of drilling for oil.^N

סיפור חסידי

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



*In honor of the many Yidden worldwide – from all walks of life –
who study Torah every day with Chayenu.*

Dedicated by

**HERSH MENDEL (HAL) BEN AVRAHAM FEIVEL
GOLDBLATT**

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

Translated by Uri Kaploun

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• EXPERIENCING ONENESS •

The erudite chassid, R. Aizik of Homil, was cheerful by nature. Being an assiduous and unusually gifted young man, he was cherished by his father and father-in-law, and his townsmen loved to hear whatever he said or narrated. The heavyweight scholars among them valued the scholarly expositions of Gemara that he regularly delivered for them, and an eager group of the less learned folk enjoyed the teachings of the Sages that he shared with them, as together they read Ein Yaakov.¹ Thus, not only were his parents and parents-in-law proud of him, but even the local men and women used to wish his gifts upon themselves.

One of the veteran villagers was a blacksmith whose smithy stood next to his little old cottage, and everyone, including R. Aizik, knew that this Shimon Tzadok was a chassid. [Everyone also knew that he was a scholar of stature.] R. Aizik recounted: “He himself didn’t have a full grasp of what it means to be a chassid, but as for the people around him, simply knowing that Shimon Tzadok was one of the chassidim was enough to enable them to gather what scholars of stature chassidim are.”

The Alter Rebbe once passed through that village and rested there for a few hours. He then addressed those present, as follows:

Jews are the children of Avraham, Yitzchak and Yaakov, and our Father in Heaven calls the Children of Israel *goy echad baaretz*—“the one nation on earth.”² Now,

1. Traditionally studied between *Minchah* and *Maariv*.

2. II Shmuel 7:23.

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

גח

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*His joy was infectious, his food was delicious,
and his kindness was as big as his personality.*

על ידי בנם ר' שמואל ואנוויל שי' ורעייתו צירל שתחי'
ומשפחתם שיחיו גאלדמאן

Shmuly & Tzirl Goldman and Family

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לעילוי נשמת

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In Loving Memory of

R' Refoel Moshe A"H Sperlin

On the occasion of his Yahrzeit 11 Mar-Cheshvan

לזכות כל יוצאי חלציו לברכה והצלחה
בגשמיות וברוחניות

לך לך

In honor of the birthday of my wife

**Eda Sirota שיחי
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*You give new meaning to "Aishes Chayil."
You are truly a warrior and woman of valor.*

With love and appreciation

**David Betsalel HaKohen שיחי
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נפטרה כ"ט מרחשון תשע"ח

by her Son



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Dedicated by
Chaya Mushka bas Esther

In honor of her birthday
Yud Gimmel Kislev

May the Torah studied by the multitude
of Chayenu subscribers be a source of abundant
spiritual and material blessings and bring her
much success this year



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Dedicated to all those who make daily
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Rabbi Roberto & Margie
Szerer



מקץ

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Rabbi Chaim Ozer & Racheli Metal,
Rabbi Kivi Metal, Shuie & Leah Metal,
Rabbi Shmulie & Dina Hecht,
Avremi & Ariella Metal



וישב

לע"נ אבי מורי
החסיד ר' שמעון ליטשקאווסקי ע"ה
עמד על גחלת היהדות בבהמ"צ מתוך מסירות נפש
נפטר בדמי ימיו י"ט כסלו ת.נ.צ.ב.ה
נדבת בנו
ר' נתום אהרון ליטשקאווסקי ומשפחתו שיחיו

In loving memory
R' Shimon litkowski
Dedicated by his son
Nochum Ahron litkowski
and family



ויחי

In Honor of
Rabbi Leibel & Goldie Baumgarten
Dedicated by
A. Richard Parkoff
אליעזר בנימין שיחי' בן אברהם הכהן



ויגש

In honor of the Yahrtzeit of
הרה"ח ר' צבי הירש בן הרה"ח ר' יהודה ע"ה חיסריק
ב' שבת, זאת חנוכה
and in the Zechus of our dear Savta who
we all love and admire so much.
May she be blessed with abundant good
health, happiness and nachas.
Dedicated by Their Children
By
Mendy, Leahle, Eliezer, Kayla,
Chani, Ari, Tzvi Hirsch & Ella
Schurder



ווארא

Dedicated in loving memory of
David Enayatian
דוד בן משה ע"ה
May the merit of Torah learning globally
bring abundant blessings to your
Neshama, and to your family.

With love,
Helen Enayatian & sons



שמות

לזכות
זוהר עץ חיים ורעיתו אביבה
וילדיהם
אלישבע פנינה ובעלה דוד יוסף גרינולד,
מנחם מענדל ורעיתו אסתי,
ישראל מרדכי נחום ורעיתו אורלי,
אברהם ירחמיאל ורעיתו חיה,
שלום דובער, נעמא ליבא, רבקה, יהודה לייב
דרועין

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



בשלה

Dedicated in honor of our parents
R' Avrohom & Henya Holtzberg
Dr. Yosef (Josh) & Rachel Sandman
our children and grandchildren
Miriam Devorah & Raphael Fakiro
and their son Menachem Mendel
Dovid, Bella, Bassie and Sara
May the merit of Limmud Hatorah bring
blessings of langeh gezunteh yoren, nachas
and parnassah b'harchava to us all
Chesky & Chaya-Hinda Holtzberg
New Haven, CT



בא

Dedicated in Loving Memory of our parents
Nachum Chaim ben Menachem Mendel, a"h
Asya bas Bentzion, a"h
May this global Torah learning
in their memory serve as a great merit
and bring an elevation to their souls.
Sponsored by
Moshe & Rebecca Bolinsky
and Family



משפטים

Dedicated in memory of
Rebbetzin Chaya Mushka Schneerson
עליה השלום, זכותה יגן עלינו
on the occasion of the 38th Yahrzeit
Devoted and dedicated to the Rebbe
and carried the mantle of her position
in a most humble fashion
Sponsored by
Max and Leah Cohen
and family
Manchester U.K.



יתרו

In Loving Memory
לעילוי נשמות
ר' יעקב מענדל בן ר' אברהם חיים ע"ה
נפטר ט"ז תשרי ה'תשס"א
Yaakov Mendel Shalinsky
He served Hashem, his fellow man
and his country with honor.
מרת חנה בת ר' יעקב ע"ה
נפטרה ט"ו בשבט ה'תשפ"ג
Chana Shalinsky
She learned "Chayenu" daily and treated others with
goodness and kindness. They awaited Moshiach
Dedicated by Their Family



תצוה

לעילוי נשמת
הרה"ח ר' נסים חי בן ר' מנחם עזר ע"ה היורד
נפטר ו' אדר ב' ה'תשס"ג
ת"נ צ"ב ה'
לעילוי נשמת
הרה"ח ר' יעקב ברוך בן ר' שניאור זלמן ע"ה גאנובורג
נפטר י"ט טבת ה'תשע"ט
ת"נ צ"ב ה'
נרבת בני משפחתם
שיחיו



תרומה

לעילוי נשמת האשה החשובה
מרת צבי' בת ר' יעקב יצחק ע"ה
ולזכות יבדלח"ט בעלה ר' דוד פרידמאן
לזכות
אברהם אבא בן צבי'ה
ורעייתו טויבא יונה בת שיינה באשע בתיה
וילדיהם
גיטל בת טויבא יונה ובעלה מנחם מענדל בן טויבא לאה
וילדיהם יהודא בן גיטל, בשע בתיה בת גיטל,
ישראל מאיר בן גיטל, צבי'ה בת גיטל גראסבוים, יהושע חיים
בן טויבא יונה ורעייתו ח' שרה בת מנוחה,
חי הענא בת טויבא יונה ובעלה ישראל דוד בן דבורה ראטמאן
שיחיו
פרידמאן
May the furthering of Torah Study bring the entire
family abundant Brochos



ויקרא

In honor of the birthday of our
beloved father and grandfather
"Dad" / "Poppa"
Tuvia Hirsch HaKohen Schottenstein
May all of your years be filled
with an abundance of happiness,
health and huge blessings.
With love and appreciation,
Rabbi Aryeh and Raizy Schottenstein
David and Eda Schottenstein
Rabbi Eli and Myriam Engelson
Ari and Chana Marinovsky
Foli and Yael Gutnick



ויקהל-פקודי

לזכות
מיכאל ורעייתו שרה
וילדיהם
יהודה יובל ונונה שיחיו
שבו
May the Zechut of bringing life and liberation to our
incarcerated brothers and sisters bring you and your
family abundant, revealed blessings in your lives.
לעילוי נשמת
יובל בן יצחק
חנה בת משה
נשמתם עדין, זכותם תגן עליכם
May the Torah study in their memory
bless their souls



פסח

In honor of the 124th birthday of
The Lubavitcher Rebbe,
Menachem Mendel Schneerson
זכותו יגן עלינו ויזרז גאולתינו

The Leader of our generation,
whose exponentially radiant Neshoma light
entered the world on 11 Nissan 5662 and
continues to generate evermore each year—
May his life's mission, vision and yearning be
fulfilled with the coming of Moshiach Now



צו

Dedicated in memory of our beloved
father and grandfather

Alex Klein ז"ל

on the occasion of his sixth yearzeit

לעילוי נשמת

אברהם שמואל בן אריה לייבו ז"ל

נפ"ד ניסן תש"פ

By

Daniel, Ronit and Penina
Rubinoff



תוריע-מצורע

In support of
Global Torah study

Dedicated by
Shmuel & Sara
Bonnardel



שמיני

לעילוי נשמת

הרה"ח בנימין בן ר' יהודה יוסף הכהן ע"ה כ"ז

נפטר ח"י ניסן תשע"ט

on his sixth Yahrzeit Chai Nissan

Dedicated by **the Katz family and The Katz**
Foundation

Dedicated in loving memory of
Reb Mendel Drizin

הרה"ח התמים ר' מנחם מענדל ע"ה בן הרב החסיד התמים מגדולי חסידי
חב"ד ר' אברהם (מאיאר) ז"ל
נפטר י"ט ניסן תש"פ

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

Dedicated by **Chaim & Faigie Drizin And family**

אמור

לזכות
ר' אברהם בן נענא שיחי'

העוסק בצרכי ציבור באמונה
בכלל והפצת תורת החסידות בפרט.
שימשוך להצליח לתת נחת רוח לרבי
נשיא דורנו ושיקבל רק נחת חסידי
מכל יוצאי חלציו מתוך
בריות ורחבה גדולה



אחרי-קדושים

Dedicated in loving memory of
Rabbi Sholom Dovber Lipskar OBM

As A faithful emissary of the Lubavitcher Rebbe, he devoted his life
to illuminating Jewish souls. He loved every Jew, saw their holiness,
and cared for their wellbeing. With unwavering passion, he wrapped
tefillin with countless Jews, cherished his family, and loved Eretz
Yisrael. His deep love for the Rebbe guided his life's work—building
Landow Yeshiva, educating Jewish children, and strengthening
Torah life. He founded the Aleph Institute to uplift "forgotten Jews,"
bringing them dignity and light, and established "The Shul," a
beacon of inspiration. A trusted mentor and spiritual father to many,
he brought multitudes closer to Hashem with warmth. His motto:
"Over the top. Get it done."

dedicated by his devoted wife
Rebbetzin Chani Lipskar

and his beloved children

Devorah Leah & Yankie Andrusier and family
Rabbi Zalman & Chana Lipskar and family



בהר-בחקתי

לעילוי נשמת
הרה"תר' שלום דובער בהרה"ח' אהרן לייב ז"ל
ראסקין

נפטר ביום השבת קודש פ' בהר, כ"ף אייר, ה'תשע"ט
ת"נ צ"ב ה'

נדפס על ידי משפחתו
שיחיו לאורך ימים ושנים טובות

In loving memory of
R' Scholom Ber Raskin
Dedicated by his family

במדבר

In honor of
Rebbetzin Chani Lipskar שתי

Rabbi Zalman Lipskar שי
and Rav Dov Schochet שי

With love and appreciation
David & Eda
Schottenstein



שבעות

In loving memory of
לעילוי נשמות
Agha Soleimon Shamolian Z"L
שלמה בן אברהם וטווס שמואליאן נבל"ע ביום ר' טבת תשפ"ב
Yitzhak Rita Z"L

יצחק בן רבי נבל"ע ביום ט"ו שבט תש"ג
Fortune Esther Kdoshim Z"L
פורטנה אסתר בת סלומון וחנינה נבל"ע ביום כ"ג מר-חשון תשע"ב
Morenu Yosef Kdoshim Z"L
מורנו יוסף בן הרב מסעוד ושמחה נבל"ע ביום ה' אייר תשע"ג
Jacques Ohana Z"L
יעקב בן יהודה ושמחה נבל"ע ביום כ"ו תשרי תשפ"ד

Dr. Atta Roham Z"L
אתא ראובן בן שלמה והוסני שמואליאן נבל"ע ביום כ"ג סיון תשע"ז
Homayoon Shamolian Z"L
יצחק בן שלמה והוסני שמואליאן נבל"ע ביום י"ז ניסן תשפ"ג
Dedicated by their family

נשא

לעילוי נשמות
מרת לאה מרים בת ר' לייב פסח הימן ע"ה
נפטרה י"ד סיון תשס"ז
A beloved wife and mother
Dedicated In loving memory of our dear parents

ר' ישעי' הו בן ר' אברהם ניסן הימן ע"ה
נפטר ו' אדר א' תשע"ד
מרת לאה בת ר' שרגא פייבעל הימן ע"ה
נפטרה ש"ק כ"ב חשון תשע"ד
ר' אברהם לייב בן ר' יעקב גראלניק ע"ה
נפטר ה' סיון תשע"ה
מרת יהודית בת ר' אפרים פישל גראלניק ע"ה
נפטרה ח' ניסן תשפ"ג

By the
Hayman and Gralnik Families



בהעלותך

לזכות
רייזל, יהודה לייב,
יחיאל דב, וזשא שיחיו
נעלקען

לברכה והצלחה בכל מעשי
ידיהם לנח"ר אדמו"ר



שלח

Dedicated L'ilui Nishmas our dear grandfathers

הרה"ח התמים ר' אברהם יצחק
בן הרה"ח חנוך העניך הכהן ז"ל ראזענפעלד
הרה"ח התמים יוסף שמחה
בן הרה"ח מאיר שלום ז"ל בליווינסקי
הרה"ח התמים אליהו בן הרה"ח ארי' זאב ז"ל ליפסקר

Sponsored by
ר' מנחם מענדל הכהן שי'
And his wife
זעלדא רחל שתחי' ראזענפעלד
May Hashem bless them and their children
חיה מושקא שתחי', פייגא רייזל שתחי', שרה שתחי',
פרומא איטא שתחי' שירה שתחי'
with gezunt, nachas, Bracha and Hatzlacha.



חוקת-בלק

לע"נ אמי מורתי האשה החשובה ובעלת מס'נ

מרת אסתר ליטשקאווסקי ע"ה

זכתה לגדל ילדיה מאחורי מסך הברזל ולחזור בהם אהבה ויראת
ה' והתקשרות לרבותינו נשיאנו מתוך מסירת נפש כפשוטו

נבלע יב תמוז תשס"ב יום הגאולה של הרבי הרי"ץ

ת.נ.צ.ב.ה

נדבת בנה

ר' נחום אהרון ליטשקאווסקי ומשפחתו שיחיו

In loving memory of

Mrs. Esther litkowski

Dedicated by her son

**Nochum Ahron litkowski
and family**



קרה

Dedicated to

Our Beloved Rebbe

On the occasion of the 32nd Hilula

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

Sponsored by

הרה"ר ירחמיאל שי

And his wife

רבקה לאה שי יעקבסאן

May Hashem bless him, his wife and their children

מנחם מענדל ואשתו שרה עטא ובנותיהם מרים, חנה ורינה אסתר,

חנה העניא ובעלה יעקב אליהו וילדיהם בצלאל יהודה,

אריא ובנימין שמואל אנדרוסיער,

אסתר ברכה ובנה שמואל בצלאל לייטער,

מושקא ובעלה נחום מאיר ובניהם שלמה ארי ובצלאל אלכסנדר רייבין,

פריידא מרים ובעלה דוד שלמה הולצברג אלישבע, שלמה שמואל ארי

שיחיו

with Bracha, Hatzlacha, Nachas, and only revealed good, always.



מטות-מסעי

לע"נ הרה"ח הרה"ח ר' שמחה ירחמיאל בן ר' מרדכי שכנא ע"ה **צירקינד**

שליח ב"ק אדמור"ז ו"ע יותר מיובל שנים במדינות טוניס וקנדה

נלב"ע ליל שבת קודש פ' פנחס, כ"ד תמוז ה'תשע"ה ת.נ.צ.ב.ה

In memory of

Rabbi Simcha Zirkind

In honor of the eleventh yearzeit

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

dedicated by his wife

Mrs. Frieda Zirkind

and children

**Levy & Chanie Zirkind, Mendy & Hindy Zirkind,
Zalman & Rochel Zirkind, Noach & Devory Fox,
Yehuda & Chaya Rosenberg, Pinchus & Nechama
Dina Turk, Shloimie & Shternie Litzman, Yisroel &
Sheindel Zirkind, Shalomke & Nuchie Zirkind**



פינחס

Dedicated to our family and friends

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

**Dovid & wife Atara bas Simcha Feivel and
children Nesanel and Chava Nissan**

**Michael & wife Adele bas Avraham and sons
Daniel Avraham and Yaakov**

**Aaron Binyomin & wife Chaya Mushka bas
Shmuel Yaakov and children Tova, Avraham
Moshe and Aliza**

**Sholom New, Shlomo Raskin, Ari Zwick,
Pinky Lee and their families**

and fellow Yeshiva Ohr Elchonon classmates of 5755

Yehoshua Yitzchok & Rochel Shaina Revere



ואתחנן

לעילוי נשמת

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

נעלקען

נלב"ע כ' מנחם-אב ה'תשפ"א

תנ"צ'ב'ה'

הוקדש ע"י בנו

שלמה וזוגתו מרת חי' ומשפחתם שיחיו

נעלקען



דברים

In honor of

A Dear Friend

*whose Ahavat Yisrael—
especially toward fellow Jews
in isolated environments—
knows no bounds*

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



עקב

In loving memory of
R' Raphael ben R' Nissen Isaac a"h
Andrusier
24 Av 5760
Dedicated by
Yankie & Devorah Leah
Andrusier
and family



ראה

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



שופטים

In honor and merit of our children
and grandchildren worldwide.
May we all be blessed with Yiddishe
Nachas and happy families and blessings
for Shalom Bayis for everyone
With Love from
Malka Rosa



כיתצא

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



כיתבוא

For a complete Refuah Shleimah for
יצחק יהודה בן מרים שי'
Isaac Moritz
In the Zechut of global Torah study, may Klal Yisroel
experience abundant health, peace and prosperity
With Love
Martin & Judy Moritz



נצבים-וילך

Happy Birthday Abba!
Mazal Tov! K'AH
Love, Tamar Tessler,
Neomi Rivka & Mayer Asher Gniwisch, Menachem Mendel & Sima
Chasha, Dovid Shlomo, Shabtai Shmuel, Chaya Vita, Moshe Lev,
& Bracha Maya Gniwisch Shalom Dovber & Rivka Chana Miriam,
Pinchas Nissim, Avraham Nosson, Yakov Shimon, & Zohara Gniwisch
Bryndel & Lavi, Moshe Yisroel, Avraham Eliezer, & Shmuel Nissim
Klein Perle Pnina & Moshe Yitzchak, Dovber, Shabsi Shmuel, &
Pinchas Caplan Chaya Mushka & Menachem Mendel Gnesha
Bracha, & Chana Gopin Chava & Yaakov Yosef Sara Sperlin Chana
Bracha & Menachem Mendel Kagan Shterna Sara Gniwisch
Daniella & Yosef Yitzchak Gordon, Menachem Mendel & Rena,
Yehoshua Binyamin Gordon, Menucha Vita Gordon Shalom Dovber
& Shayna Gordon, Perel & Efraim Fishel Meshulom Gordon
Efraim Fishel & Chana Tessler, Tonya, Perl, Chaya Mushka, Moshe
Aharon, Rivka Dina, Menachem Mendel & Shneur Zalman Tessler
Chaim Meir & Yael Sara Tessler, Elnatan Menachem, Elyasaf
Yisrael, Refael Levi Yedidya, & Perel Devorah Tessler
Chava & Jeshayahu David Brodchandel, Yehudit Maya,
Perla Chana & Shlomo Zalman Brodchandel
Refael & Sima Shoshana Chedva Tessler Aaron Amichai



האזינו

Dedicated by

Avrohom Dovid & Mikhla Dauer
*in honor of a blessing for our children,
grandchildren & great-grandchildren*

**The Dauers, Lipskers, Maybergs,
Kornfelds & Wuenschs**

And in loving memory of

Moshe ben Tzvi Hirsch & Gittel bas Zev

**Shmuel Meyer ben Avrum Yosef
& Rochel bas Mendel**

Penina Gitel Bas Shmuel Mayer

Leib Yitchak ben Moshe



ראש השנה

*Dedicated In Loving Memory of
my Dear Parents*

לזכר נשמות

יחזקאל בן אברהם אהרן,

רות בת אברהם

עליהם השלום

וקלמן

By

Alan & Lori

Zekelman



שמיני עצרת

לע"נ

הרה"ח הרה"ת ר' זושא

בן הרה"ח הרה"ת ר' שלום ע"ה

נלב"ע י"ב שבט ה'תשפ"ב

ולע"נ זוגתו מרת יהודית ב"ר שלום ע"ה

נלב"ע י"ד אלול ה'תשע"ט

תנ"צ ב"ה'

פוונר



סוכות

Dedicated In honor of our children

כתריאל שלום, אלה דבורה, לילה מרים

שיחיו

May we merit to raise you L'Torah, L'Chuppah

UL'Maasim Tovim

Akiva and Chaya

Isenberg

ועשו לי מקדש ושכנתי בתוכם



In honor of and gratitude to

Peter Lazarides

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

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



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whose vision and dedication
made this possible

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in loving memory of
Howard I. Goodman

לעילוי נשמת
הרה"ח ר' דוד אברהם בן
ר' שלמה ע"ה סטיגמן

In memory of
**Nechamah bas
Avraham Boruch**

Dedicated In Tribute to
רפאל לוי בן ישעי' דוד ע"ה
אונטערשלאק

In honor of the
**Bochrim at
Yeshiva Mayan Torah**

In honor of
**Rosie, Leible, Dov & Zushe
Nelken**

In honor of
**HaRav Chaim and Dr. Priva
Fischweicher**

לעילוי נשמת הו"ח אי"א
הרה"ת ר' שמואל נטע הכהן ע"ה
ע"י בנו ונכדו ובני משפחתנו שיחיו

In Loving Memory of
**Boruch Mendel a"h
Hyman**

Dedicated in honor of
Liorah Sarai bas Faiga
and in honor of
The IDF Lone Soldiers

לעילוי נשמת
הלל מתתיהו עמיהי
בן אברהם אבינו ע"ה

L'ilui Nishmas
Efraim ben Yosef z"l.
From his Son & Wife

In memory of
Aliza bas Avraham
"Lisa Butler"
Dedicated by
The Tessler Family

לע"נ
הבחור התמים אברהם נסים ע"ה
בן התמים ר' צמח שליט"א
מענדלאוו

Dedicated in honor of
Rabbi Aharon Yaakov (AJ) Fehler
*My chavrusa and the one who
introduced me to Chayenu.*
Ed (Yechiel) Markovich

In honor of
**Marina and Gregory
Goldman**

In Loving Memory of
**Shneur Zalman 'Zali'
Arnold**

In honor of
Global Torah Study

May our Children שי' continue to grow as
Chayolim of the Rebbe!

לעילוי נשמת
החסיד הלל בן חיים פאן דער פיין ז"ל
From his loving children

To make a dedication on this page, visit:
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• THE TRAVELER'S PRAYER •

תפילת הדרך

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

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

לע"נ בראנא שיינא בת אברהם צבי

Wishing you safe journeys

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IN HONOR OF THE
BIRTHDAY OF MY WIFE

EDA ש'ת
SIROTA
SCHOTTENSTEIN

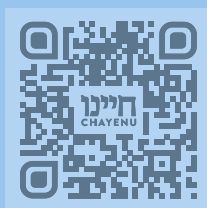
YOU GIVE NEW MEANING
TO "AISHES CHAYIL."
YOU ARE TRULY A WARRIOR
AND WOMAN OF VALOR.



WITH LOVE AND APPRECIATION

DAVID BETSALEL
HAKOHEN ש'
SCHOTTENSTEIN

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