

B.H.

LIKUTEI CHIDUSHEI DOVID

**Written by Dovid Klein
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**I dedicate this book to the Lubavitcher Rebbe
of saintly memory, Z.Y.A., Rabbi Menachem Mendel Schneerson,
Nasi HaDor, with whom I am one forever,
netzach, selah va'ed.**

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ABOUT THE AUTHOR

Dovid Klein is a Lubavitcher Chossid. He was born on Yud Tes Kislev, 5715,
the Chag Ha'Ge'ula, the Festival of Redemption of the Alter Rebbe, the First

Lubavitcher Rebbe, Rebbe Shneur Zalman. He studied Torah, including Kabbalah and Chassidus, in a Lubavitch Rabbinical School for 7 years. In addition, Dovid Klein has a law degree from New York University Law School, one of the top law schools in the country. Also, over the last 20 years, Dovid Klein has been engaged in spreading Judaism to non-religious Jews of all walks of life. The Lubavitcher Rebbe personally predicted to Dovid Klein that he will have success in spreading Judaism, the Torah and its commandments.

COPY AND TRANSLATION OF TORAH STUDY CERTIFICATE

By the Grace of G-d
The auspicious day of
11 Nissan, 5764

Rabbi Michoel Seligson
Brooklyn, N.Y. 11213

CERTIFICATE ---- TORAH STUDY

I, Rabbi Michoel Seligson, who lives in Brooklyn, New York, testify about the exceptional Torah scholar, Dovid (She'yichi'yeh) son of Kalman Klein, Chossid of Kavod Kadushas Admor Me'Lubavitch, that he has broad knowledge in the Pardes of the Torah--- Lubavitch Chassidus, Halacha (Torah law) and the Talmud. And although Dovid is not a Rav al pe halacha, yet he is qualified to be a Rav, and I am sure that if Dovid had the time to study Yorah Deah (The Code of Jewish Law) he would certainly be successful, with the help of G-d, to receive Smichas Chochomim, Rabbinical Ordination, Yorah Yorah.

Signature
Rabbi Michoel Aharon Seligson
Grandchild (after many generations)
of Admor Ha'Zakane, Bal HaTanya
va'Ha'Shulchan Orach (Grandchild
after many generations of
the First Lubavitcher Rebbe,
Rabbi Shneur Zalman of Liadi.)

THE TITLE OF RAV, RABBI, GIVEN TO DOVID KLEIN

Subsequent to the issuance of the above Torah Study Certificate, Dovid Klein received the title of Rav, Rabbi. HaRav Yitzchok Koenig, Rosh HaYeshiva of the Lubavitch Yeshiva

in Lod, Israel (Tomchei Temimim), and long-time mashpia of Dovid Klein, gave the title of Rav, Rabbi to Dovid Klein.

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The 12th Chapter of Hilchos Malachim, the last
chapter of the Mishnah Torah from the Rambam, Maimonides

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HaShem (G-d) is the foundation of my entire life. And,
the Lubavitcher Rebbe is the foundation of how I am totally
connected to HaShem. I look at the Rebbe like a father,
and I am as a son to the Rebbe. If one who reads this book feels
that there is a good degree of Torah Wisdom in it, it is to be attributed
to the fact that the Rebbe put into me the entire life of Torah that I have today.

I thank my father and mother, Kalman (ben Hillel and Miriam) and Aidel (bas

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Also, three Rabbis with whom I have been closely associated over the years, and from whom I have received the absolute best Torah advice, are Rabbi Shmuel Weintraub, Rabbi Yitzchok Koenig and Rabbi Michoel Seligson.

I give special thanks to Rabbi J.J. Hecht (Rabbi Yaakov Yehuda Hecht) (The Rosh, Head, of Yeshivas Kol Yaakov Yehuda Hadar HaTorah) for his wisdom, devotion and total masiras nefesh (self-sacrifice) for me personally and together with all of the Bochurim (Students) of Yeshivas Kol Yaakov Yehuda Hadar HaTorah.

I thank Mr. Yosef Walder who graciously enabled me to write this book.

I also thank the entire Jewish People, myself within them.

May HaShem give us our Righteous Moshiach tekaf umeyad Mamash, immediately, zen zich mitten HaRebbe da la'mata !!!

Dovid Klein

INTRODUCTION

Likutei Chidushei Dovid is a collection of chidushim (novel insights in Torah, including the Chassidic part of Torah) entirely thought of and written by Dovid Klein.

Since Dovid Klein is a Chossid of the Lubavitcher Rebbe, much of the material in this book is based on the teachings of the Lubavitcher Rebbe, including Chassidus. Although, the actual chidushim were entirely thought of and written by Dovid Klein.

The chidushim in this book were not written to merely demonstrate intellectual achievement. Rather, as with all of Torah, especially Chassidus, the purpose of this Torah-Chassidus book is to give to the reader a great inspiration, joy and INSIGHT

in studying Torah-Chassidus, so that he will fulfill the Torah on the highest possible level.

May we, the entire Jewish People merit to the true and complete redemption through our righteous Moshiach tekaf umeyad Mamash, zen zich mitten HaRebbe da la'mata !!!!

Dovid Klein

26 Adar, 5766

Ohr 14 Cheshvan, 5762

CHIDUSH TORAH

The Way You Set Yourself up on Shabbos Breisheis
so Goes the Whole Year

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The Lubavitcher Rebbe states in one of his Chassidic Discourses that there is a word of Torah from the Lubavitcher Rebbes that the way you set yourself up on Shabbos Breisheis so goes the whole year. This means that the way that you conduct yourself in regards to Torah and Mitzvos on the Shabbos that we read the first section of the Torah called Breisheis, Genesis, so goes the whole year. (Chassidic Discourse of the Rebbe, Likutei Sichos, Volume 1, First Sicha.)

The Rebbe then asks the question why is Shabbos Breisheis the one special day that determines the conduct of the whole year. What is with the other special Torah days in the year. The basic answer that the Rebbe gives is that the section of the Torah, Breisheis, tells of G-d's Creation of the World. Creation something from nothing is a continual process that G-d does every moment. So since the whole existence of the World comes from G-d every moment and from the Torah, since G-d looked into the Torah and created the world, (Zohar), nothing in the World can truly be a contradiction to a Jew's serving G-d with Torah and Mitzvos, since the entire World comes from the Torah. Therefore, since this notion, of nothing in the World being a contradiction to a Jew's serving G-d with Torah and Mitzvos, comes from Shabbos Breisheis, Shabbos Breisheis is the foundation of a Jew's service for the entire year.

There is an additional, supplementary answer, that I would like to give, as to why Shabbos Breisheis determines the conduct of the whole year-- When G-d created Adam, He put Adam in Gan Eden, Paradise, and commanded Adam not to eat of the Tree of Knowledge of Good and Evil. This story is stated in the section Breisheis, Genesis, that we read on Shabbos Breisheis. It says in Torah, that if Adam would have fulfilled G-d's commandment, and not eat of the Tree, Moshiach, the Messiah, would have come, and forever after that there would have been Paradise, Gan Eden, on Earth for all the people to come after that. However, as we know, Adam and Eve did eat of the Tree of Knowledge of Good and Evil, and as a result we all now live

in this physical world as we know it today, for the last 6000 years. So we clearly see that at that moment in Gan Eden, Paradise, there was determined the future course for 6000 years. So, also, Shabbos Breisheis, because it is connected to the events that happened when G-d created the world, and Adam and Eve, has this same quality, that it determines the entire course of conduct of the entire coming year.

B.H.
18 Kislev 5761

CHIDUSH TORAH

Pada Ba'Shalom Nafshee, My Soul was Redeemed in Peace

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The Lubavitcher Rebbe taught in his Mamarim for Yud Tes Kislev that began with the words- Pada baShalom nafshi mikrav lee, kee barabim hayu emadee, My Soul was redeemed in peace from my enemy, because the multitude were with me.

The Rebbe explained that this sentence in Tehillim goes together with the mamar of the Gemora- Kol haosake baTorah, u'mispalale em hatsibur va'oseh gemilas chasodim, omare HaKadosh Boruch Hu, ki'elu pada'ani osee u'banai me'bain ha'umos- All who are occupied in Torah, and pray with the congregation and do acts of kindness, G-d says it is as if he redeemed Me and My children from amongst the nations. Now, to connect this statement of the Sages with the above sentence from Tehillim, the Rebbe says, in his Mamarim, that Torah and Gemilas Chasodim, Acts of Kindness, refer to Pada bashalom nafshi, You have redeemed my soul in peace, that both Torah and acts of kindness are the matter of shalom, peace. And, that, mispalale em hatsibur, praying with the congregation is the matter of "kee barabim hayu emadee", because the multitude was with me, since we always pray in a minyan, with 10 Jews.

I would like to add a further clarification of the Rebbe's teaching- Not only do Torah and Gamilas Chasodim refer to Shalom, peace, but they also refer to "kee barabim hayu emadee", because the multitude was with me- It says in Tanya- (Beginning of Chapter 23), "With the decree of the Cities as a statement, and a holy utterance of the Sages of the Mishna, Peace be upon them, that taught in their teachings- "10 that sit and are occupied in Torah, the Divine Presence dwells between them, because this is the whole person, and also, this was the whole purpose in their decent to this world, for the sake of this elevation, that there is no elevation higher than this"....."Because I am G-d, who dwells amongst the Children of Israel through the occupation of Torah and Mitzvos with 10 Jews, specifically." I would like to say that this means that Torah is not only connected to Shalom, Peace, as in the sentence from Tehillim, but also "kee barabim hayu emadee", because the multitude was with me". That, as we see from Tanya, the highest level of learning Torah is with

many(10 Jews or more), specifically.

Now, for Gamilas Chasodim, acts of kindness- it says in Tanya (middle of Chapter 21)- "However, also, we find and see with the service of the Charity, a specific great and wonderful virtue, that there is no comparison to it, that the action of the Charity should be done many times. And, everybody who increases, this is praiseworthy. And, not all in one time, and together, even though that the sum total is equal. As the Rambam Z.L. writes, in the explanation of the Mishna, that the Sages, of Blessed Memory, have taught- Everything is according to the multitude of the action". So, we clearly see from this Tanya, that Tzeduka, Charity, also, is on the highest level when it is done many times. Therefore, I would like to say that Gamilas Chasodim, Acts of Kindness, as mentioned in the statement of Our Sages mentioned by the Rebbe, is also connected to "kee barabim hayu emadee, because the many (multitude) were with me".as quoted from the above sentence from Tehillim. Gamilas Chasodim(which includes Charity) is also on the highest level when it is "many", when it is done many times.

So, in summary, all three things, Torah, Prayer and Gamilas Chasodim are connected to "rabim", the many, as in the sentence from Tehillim quoted by the Lubavticher Rebbe.

B.H.
18 Kislev 5761
Erev Shabbos

CHIDUSH TORAH

Kee Ma'Etecha hee Manuchasam, That From You
is their rest

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In the Lubavitch Siddur, for the Shmon Esrei for Mincha on Shabbos, it says- "Let Your Children recognize and know, that from You is their rest(kee ma'etacha hee manuchasum), and with their rest they sanctify Your name."

The simple meaning of this sentence is that Yidden resting on Shabbos is "from You", that a Jew's observance of Shabbos has it's source in HaShem.

There is a deeper, Chassidic meaning- taking the words- "that from You is their rest"- "their rest" can refer, in addition to the simple meaning of rest on Shabbos, to rest from all the matters of the world that involve great toil and are very burdensome. So, this rest, is "from You", G-d, HaShem. Meaning to say, that when a Jew cleaves to HaShem by studying Torah and doing Mitzvos, he is receiving true and ultimate rest from HaShem Himself- "that from You is their rest".

B.H.

CHIDUSH TORAH

Parshas Lech Lecha (A Section of the Torah)

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The Lubavitcher Rebbe writes in his Sichos that the Torah is especially connected to the number 3. (See Likutei Sichos, Volume 2, the Sicha for the Festival of Shavuous.) The Rebbe says in the name of one of the Ga'onim, that the Torah was given in the 3rd month, to the 3 fold people (the Jewish People, Kohanim, Levi'im, va'Yisra'alim), and the Torah is a 3 fold book, Torah, Nevi'im va'Kasuvim. So, also, there are many other ways that Torah is especially connected to the number 3.

My Chidush is that the Rebbe says in another Sicha that with Avraham Avenu there began the Shtai Alafim Shana of Torah, the Two Thousand years of Torah. So, with Avraham, the First Jew, the Torah began in the world. There is another number of 3 connected with this- Parshas Lech Lecha is the 3rd Parsha, section, of the Torah. Parshas Lech Lecha is the first parsha in the Torah that really begins to talk about Avraham Avenu. So, since Torah began to be manifested in the world with Avraham Avenu it fits with what was mentioned above that Torah is especially connected to the number 3, Lech Lecha is the 3rd Parsha of the Torah.

CHIDUSH TORAH

B.H.
Ohr 15 Cheshvan 5761

Yesh Bichlal Ma'syam Mana, There is included in 200, 100

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The Lubavitcher Rebbe used to always quote the famous Mamar Chazal, Yesh Bichlal Masayam Mana, that there is included in 200, 100. This means to say that even though the total of 200 is a different entity than 100, the 200 includes the 100, that whatever the 100 has, so does the 200. To generalize and broaden this concept by applying it to other cases the general statement can be made that when something is greater than another thing it can and often does include the value of the first thing. For example- a person can have two different types of a legal relationship to the house he lives in. He can own it, or he can rent it. Legal ownership would be comparable to the 200, the greater amount. And, renting would be comparable to the 100, the lesser amount. Legal ownership includes renting, meaning that legal ownership has everything that renting has, and even much much more. A legal owner can do everything with respect to his house that a renter can plus a lot more-

he has total legal ownership of his house and is not limited the same way that a renter is.

This concept, Yesh Bichlal Masayam Mana, there is included in 200, 100, can also be applied even further. There are 4 general categories of Torah called Pardes, Pshat, Remez, Drush and Sode- the simple meaning, the hinted meaning, the derived meaning and the hidden meaning. Pshat is Chumash. Remez is Mishnah. Drush is Gemorah. And Sode is Kabballah and Chassidus. Chassidus is the highest level of the Torah since it is the Essence of Torah. The Essence of anything is the highest level in that thing. Since Chassidus is the highest level in Torah and it is greater than all of the other levels, the above principle of Yesh Bichlal Masayam Mana, there is included in 200, 100, comes into play. Therefore, we can say that Chassidus includes all of the other levels in Torah, Pshat, Remez and Drush. Also, Chassidus includes Kabballah since Kabballah is the first level of Sode and Chassidus is the highest level.

B.H.
26 Cheshvan 5761
Erev Shabbos

CHIDUSH TORAH

Parshas Chayay Sorah (A Section of the Torah)

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The Lubavitcher Rebbe said many times, in his Sichos, that the name of a thing in Loshon HaKodesh, Hebrew, indicates the content and essence of that thing. So, also, said the Rebbe, the name of a Parsha in Torah contains the substance and essence of the entire Parsha.

According to this, we have a very strong question concerning this week's Parsha, Parshas Chayay Sorah- The name of the Parsha is Chayay Sorah, the life of Sorah. However, the vast majority of the Parsha speaks about the Shiduch of Yitzchok with Rivka, how Eliezer went to Aram Naharyim to take Rivka as a wife for Yitzchok. The parsha does not at all speak about the life of Sorah as its name indicates. Also, in terms of time, the events in Parshas Chayay Sorah took place after the death of Sorah, which greatly strengthens the question about the relationship of the Parsha to the life of Sorah.

The answer to the question is as follows- this is truly the life of Sorah- the Shiduch of Yitzchok with Rivka. The Torah comes to tell us that Sorah's whole life was dedicated to reach this goal, of having her son Yitzchok grow up to be a Jew who fulfills Torah and Mitzvos to the ultimate level and to marry a woman with whom he will raise his own family of Tzadikkim. The Torah sets this out for us as the model to which every Jew should aspire and reach.

13 Cheshvan 5762

CHIDUSH TORAH

The Difference in the Time of the Events Recorded in Torah
as opposed to When They Actually Happened

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When you learn the Torah, specifically the Chumash, the 5 Books of Moses, you find a very interesting distinction-- some of the major events in the lives of the Jewish People as they are recorded in Chumash are read in during the year at a much different time period as opposed to when they actually happened in the world. For example-- two of the most significant events in the history of the Jewish People are Yatsius Mitsraim, the Exodus of the Jewish People from Egypt, and Mattan Torah, the Giving of the Torah by G-d on Mount Sinai. According to the daily schedule of reading each section of the Torah each day, it turns out that every year we read the Torah portions which tell of the Exodus from Egypt and the Giving of the Torah during the Jewish month of Shvat, which usually comes out around January or February. However, from what is told in the Torah, the Chumash, these events actually took place at a different time-- the Exodus took place on the 15th of Nissan, which is usually around April, and Mattan Torah, the Giving of the Torah, took place on the 6th of Sivan, which is usually around May or June. The question presents itself-- what is the reason for this difference; one would expect, logically, that these events would be read in the Torah at the same time that they actually took place.

The explanation is as follows: It says in Chassidus, and in the Zohar, that Torah and G-d are one, meaning that the Torah is one thing with G-d, that G-d, so to say, put Himself into the Torah. So there are two things-- the way the Torah exists in its true ultimate reality as it is one thing and together with G-d, and also the way it is en clothed and manifests itself in this physical world in the form of a Torah Book. It says in Tanya (See the book the Tanya, Chapter Four, on the second page of the chapter.) that from the place of the Glory of the Torah as it is together with G-d it descended through the chaining down of all the infinite number of worlds and en clothed itself in this physical world. This, then, would give us our answer concerning the difference in the time periods-- there is one time period for the Exodus and the Giving of the Torah as they exist in Torah itself, the way that Torah is higher than the world, and there is another time period for the way that these events in Torah are related to this physical world. In other words, for the existence of the Exodus and the Giving of the Torah to descend and go through the gradual chaining down of all of the worlds from the way Torah is together with G-d until they reach and are en clothed in this physical world there is a time difference that corresponds to the expanse in the distance, so to say, in the Seder Hishtalshulus, the Gradual Chaining Down of the Worlds.

B.H.
Ohr 16 Cheshvan 5761

CHIDUSH TORAH

Uka'naa Lecha Chavare, And Acquire for Yourself a Friend

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The year 2000.

In Pirkei Avos it says Uka'naa Lecha Chavare, and acquire for yourself a friend. At first glance this teaching of Pirkei Avos is not understood. It says in another Chapter of Pirkei Avos that one should always strive to have unconditional friendships, "a love that is not dependent on anything", which Pirkei Avos says is eternal because nothing that happens in the world can do anything to hurt such a friendship. This is not so when you are talking about "a love that is dependent on something", which Pirkei Avos says is nullified when that thing goes away". According to all of this, the above teaching of Pirkei Avos "Uka'naa Lecha Chavare", and acquire for yourself a friend, is not understood- this seems to imply that you should pay money to get a friend. But this seems to be making the friendship dependent on a thing, the money. You get him as a friend because you gave him money.

The answer is as follows- It is totally true that what is required is an unconditional love and friendship, one that is not dependent on anything. However, what Pirkei Avos is really saying is that to really and truly express and manifest your true friendship for another person you have to show it in action, even with money. "Acquire for yourself a friend" means that to really show the other person that you are truly his friend you have to show it by what you do for him, even with money, and not with just words. This is the explanation of the above Pirkei Avos.

B.H.
25 Cheshvan 5761

CHIDUSH TORAH

Aleph Bais of Yiddishkeit, The Alphebet of Judaism

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The Aleph Bais, the letters of the Hebrew Alphabet, are the foundation of Yiddishkeit. It is the very first thing that you teach a child in his study of Torah.

You can also have an Aleph Bais in terms of spiritual ideas in Torah. Aleph Bais are the letters and building blocks of the concepts of Torah. So, there can also be an Aleph Bais or foundation in terms of Torah.

Aleph is the first letter of the Hebrew word Emunah. Bais is the first letter of the word Bitochone. Emunah means belief, as in belief in G-d. And, Bitochone means trust, as in trust in G-d. So, it comes out that the Aleph Bais of Yiddishkeit, Judaism, is Emunah and Bitochone in G-d. That the first thing you have to have in Judaism and the foundation of entire Judaism is Emunah, Belief, and Bitochone, Trust, in G-d.

This is also the same idea that the Rambam, Maimonides, writes in his Torah book- Sefer HaMitzvos, The Book of The Commandments, in which he gives a list of each one of the 613 Commandments of the Torah. The very first Commandment of the Torah that the Rambam lists is Emunas HaShem, to believe in HaShem, G-d. The fact that the very first Commandment of the Torah is to believe in G-d also shows that Belief and Trust in G-d is the Aleph Bais and foundation of Yiddishkeit.

CHIDUSH TORAH

The Fulfillment by Avraham Avenu of the Mitzvah of Shabbos

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The Classical Commentators (Talmud) on Torah ask a question concerning the fact that Avraham Avenu fulfilled the whole Torah before it was given including the Mitzvah of Shabbos-- Avraham had a legal status according to Torah of a ben Noach, a descendent of Noah and the legal status of a Jew as we know it today did not originate until the Giving of the Torah by G-d on Mount Sinai. There is a law in the Torah that a ben Noach who fulfills the Mitzvah of Shabbos as a Jew does is liable to the death penalty. So how can it be that Avraham fulfilled the Mitzvah of Shabbos as a Jew does today, since he had the din of a ben Noach.

The Commentators on Torah offer many possible answers to this question such as-- Avraham didn't fulfill the whole Shabbos, just midnight on Saturday till midnight on Sunday.

I would answer this question as follows-- the question itself as posed states a way to give an answer to it-- since we say that Avraham fulfilled the whole Torah even before it was given, including the Mitzvah of Shabbos, this itself shows that Avraham is definitely related to the status of a Jew after the giving of the Torah on Mount Sinai. If Avraham didn't have any relation to being Jewish before Mount Sinai he for sure would not have fulfilled the Torah. So very simply, Avraham had a relation to being Jewish when he fulfilled the Mitzvah of Shabbos and for this reason there was really no problem of Avraham being a ben Noach keeping Shabbos, even though technically Avraham had a din of a ben Noach.

An additional, supplementary, point to this above answer is that the din of a ben Noach being liable to the death penalty for keeping Shabbos only came into legal effect after the giving of the Torah on Mount Sinai. So, essentially, this question about Avraham's keeping Shabbos is a logical contradiction to itself.

This, then, is the real explanation of the above mentioned question.

B.H.

CHIDUSH TORAH

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HA'ASEED NIMSTA KVAR

There are 3 time periods- past, present and future. According to common understandings of these three time periods, the past and the present already exist, but the future has yet to happen, that it will happen in the future.

However, there is a much deeper understanding of the aseed, the future.

It says in Torah (the Prophets) that HaShem fills the entire world, and that HaShem fills all of reality infinitely. The sentence from the Prophets is- "Don't I (G-d) fill the Heaven and the Earth. HaShem's Existence includes within it everything literally. That time is a creation and HaShem is infinitely above time. So, past, present and future are all included within HaShem's Infinite Existence. And, since we already said that HaShem's Infinite Existence fills this whole world, that means that the entire future, for eternity, which is included in HaShem's Existence, fills this entire world as it is included inside of HaShem. So, this means that the entire future, including eternity, ALREADY EXISTS here in this world within HaShem's Existence.

B.H., Ohr 13 Adar, 5766

CHIDUSH TORAH

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Megilas Ester (The Scroll of Ester (Purim))

There is a tremendous question that presents itself concerning the Megilah which we read on Purim.

It is very clear from the Megilah that Ester did not tell Achashvarosh that she was Jewish until later in the Megilah at the meal with Achashvarosh. This means that for the entire story of the Megilah Achashvarosh did not know that Ester was Jewish.

The tremendous question is- Ester was certainly very religious and observed the entire Torah, including Shabbos, Passover, Shavuous, Succos, Rosh HaShanah, Yom Kippur, etc. etc.. How could she possibly conceal such a thing from Achashvarosh. For example, if Achashvarosh clearly saw that Ester did not do any of the 39 forbidden labors on Shabbos, he would clearly know that she was Jewish. Yet the Megilah clearly says that he did not know that Ester was Jewish.

I haven't yet thought of an answer.

B.H.
14 Cheshvan 5761

CHIDUSH TORAH

The world is equally balanced, and one Mitzvah can tip the scales for himself and the whole world to the side of merit, and bring saving and rescue

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The Lubavitcher Rebbe always used to say in his Sichos that the Rambam wrote in his Jewish Legal work, the Mishnah Torah, that a person should always view himself and the whole world as being a set of scales equally balanced, and that one good deed can tip the scales (in his favor) and bring a Saving to himself and the whole World.

In the current Presidential Election the results came out that in the crucial State, Florida, out of about 6 Million votes cast, there was a final difference of about 300 votes. This very forcefully and graphically illustrates the above mentioned principal. We see that each vote is absolutely crucial to the victor and one vote has the potential of tipping the scales.

The Lubavitcher Rebbe in his last years repeatedly said that the World is ready for Moshiach and that we are on the threshold of the Redemption and that we are right before the coming of the Moshiach. It is possible to say that the reason that G-d brought about these events with the Presidential Election being so close, only 300 votes, is in accordance with what the Rebbe said- Since the World is ready for Moshiach, and the Scales of Spiritual Merit were equally balanced, and now, at this time, the Spiritual Scales are tipping in favor of Moshiach by just one good deed, one Mitzvah, that's what brought about in this World that the Election was so close that it was only tipping to one side by a small amount. Also, as a further explanation of this, the Rebbe always said that the Physical World is created from the Spiritual World.

B.H.
25 Tishrei 5761

CHIDUSH TORAH

Aalu Ha'Matsius, the Second
Chapter of Mesechta Baba Matsia, according
to Chassidus

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The name of the second chapter of Mesechta Baba Matsia is Aalu Ha'Matsius. The word matsius means found objects. That the law is that the finder of an object has an obligation in certain types of cases to return the object to its true owner. There is a deeper Chassidic meaning- The word matsius can not only mean found objects, but it can also mean matsius, the matsius of the world, the existence of the world. So, the question is how is the matsius of the world related to the concept of matsius, found objects? When an object is lost from its true owner, the connection between the object and its true owner is concealed. The owner still owns the object, but his relationship to the object is not open and revealed. So, likewise, the matsius of the world, the existence of the world, is like a lost object. Who is

the true owner- HaShem. The connection between the world and HaShem, that HaShem is the Creator and that He fills the whole world, this reality is concealed from us. So, it is like the world is a lost object, which is in reality owned by HaShem. Our job, is to return this lost object, the existence of the world to HaShem. We do this when we study Torah and do Mitzvos because we reveal HaShem's Presence in the world, thereby bringing out into the open the connection between the matsius, the existence of the world, to its true owner, HaShem.

B.H.
Ohr 25 Tishrei 5761

CHIDUSH TORAH

Bais Shamai and Bais Hillel,
and Bais Shaul and Bais Dovid

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The five Chumashim (Books) of the Torah are- Breisheis, Shmos, VaYikra BaMidbar and Davarim. The first letter of each of these Books of the Torah are- Breisheis, B, Bais, Shmos, S, Shin, VaYikra, V, Vov, BaMidbar, B, Bais, and Davarim, D, Daled. Actually, the Chumash Davarim, if you look in the Chumash, starts with the words Alu HaDavarim, which HaDavarim begins with an H, a Hai. So, you have the five letters B, Bais, S, Shin, V, Vov, B, Bais and H, Hai. These letters are each the first letters in the words- Bais Shamai and(Va) Bais Hillel. This means to say that in the first letters of each of the five Books of the Torah is hinted Bais Shamai and Bais Hillel, which Bais Shamai and Bais Hillel represent the entire Torah She'Bal Peh, the Oral Torah. In the Mishnah, Bais Shamai and Bais Hillel represent the entire spectrum of Halacha, Jewish Law. Also, if instead of using the H, Hai, for HaDavarim, you use the Daled, D, for Chumash Davarim, you now have B, Bais, S, Shin, V, Vov, B, Bais and D, Daled. These letters are also the first letters of the words- Bais Shaul and(Va) Bais Dovid. Which, Bais Shaul and Bais Dovid are the two major kingships, Malchuyos in the history of the Jewish people.

B.H.
Ohr 26 Tishrei 5761

CHIDUSH TORAH

Breishis, Zos Ha'Bracha (Sections of the Torah)

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The Torah begins with the word Breisheis. The word Breisheis begins with the letter Bais, B. The Lubavitcher Rebbe said one time in a Sich'a that the reason the Torah begins with the letter Bais is because Bais is the first letter of the word Bracha, blessing. This means that the whole Torah is the subject matter of blessing.

I would like to further expand upon this idea brought by the Lubavitcher Rebbe. The last Parsha of the Torah is Zos Ha'Bracha, This is the blessing. This comes to tell us that in the beginning, when a person first starts to fulfill the Torah, the blessing of the Torah to some extent can be in a state of helam, concealment. This concealment of the blessing is indicated by the fact that the matter of blessing at the beginning of the Torah, Breisheis, the letter Bais, is only by way of hint- the letter Bais and not the whole word of Bracha, blessing. However, since in the name of the last parsha of the Torah it says Zos Ha'Bracha, This is the Blessing, with the word Blessing fully spelled out, this means to say that when a Jew reaches the higher levels of Avodas HaShem, the Service of HaShem, he then receives the Blessing of Torah in its fullness, indicated by the fact that Blessing is fully spelled out.

B.H.
Ohr 25 Tishrei 5761

CHIDUSH TORAH

Who is the wealthy person, the one that is happy with his portion.
Pirkei Avos

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It is written in Pirkei Avos, Azeh Hu Asheer, Ha'So'ma'ach Ba'Chelko, Who is a wealthy person, the One who is happy with his portion. The simple meaning of the Mishnah is that true wealth is not determined by how much physical wealth, money, a person has, because one could have a lot of money and still not be happy. We see this very often, that there are many wealthy people who are very unhappy. The Mishnah comes to tell us that true wealth is determined by being happy with what you do have. There is hidden in this Mishnah a deeper Chassidic meaning- the exactness is on the word Chelko, His portion, that he is happy with his portion. In the classical Chassidic work, the Tanya, Chapter 2, it says "And the second soul in Yisroel(a Jew) is a Chalak Elokah Me'ma'al Mamash, a part of G-d from Above actually. So, if you put the word from Tanya, Chalak, into the Mishnah, Ha'So'ma'ach Ba'Chelko, one who is happy with his Chalak, you get the idea that true wealth is by one who is So'ma'ach Ba'Chelko, by one who is happy with the Chalak Elokah Me'ma'al Mamash that is in him, his G-dly soul. In chapter 32 in Tanya it says that the purpose and goal of the Torah is to elevate the nefesh, the soul, over the body. So, one who is happy, So'ma'ach Ba'Chelko, with his G-dly soul is the true wealthy person.

There is also another additional meaning in this sentence from Pirkei Avos- it says Who is a wealthy person, the person that is happy with his portion. One might think that this means that a wealthy person is one who is happy with whatever he has, however small. However, this is not really the case,

because if a person is extremely poor and doesn't have his minimal requirements we see openly that he really can't be happy. This idea is also indicated in the exact wording of the Mishnah- Who is a wealthy person, ha'so'ma'ach ba'chelko, the one who is happy with his portion- he has to at least have "a portion", meaning his necessities, in order to be truly happy.

B.H.
21 Tishrei 5761
Hoshana Rabbah

CHIDUSH TORAH

Everyone who says a word of Torah in the name of its author
Pirkei Avos

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It is written in Torah- Pirkei Avos, Kol Ha'Omer davar ba'shaam omro mavee ga'ulah la'olam, Whoever says something in the name of the one who originally said it, brings redemption to the world.

According to Chassidus there is a much deeper meaning- (My insight is) the question is- What is the connection between saying something in the name of the one who originally said it, and bringing redemption to the world? Also, why does saying the thing in the name of the speaker bring about and cause redemption? The answer is that the one is similar and comparable to the other. HaShem created the world in such a way that it is not immediately apparent to people that he created and creates the world. This is called helam, concealment. As the Lubavitcher Rebbe said, olam, world, is language of concealment. When Moshiach comes, that this is the redememtion, ge'ula, all mankind will see clearly that HaShem created and creates the world. So, likewise, in the case of one who says something in the name of one who originally said it- he is giving credit to the true source of the thing. So, also, the redemption will take away the present false concealment of the world, that temporarily conceals the fact that HaShem created and creates the world. With Moshiach, all will clearly see that HaShem is the Creator.

Ohr 22 Elul 5760

CHIDUSH TORAH

Mazonosov shel Adam, The Sustenance of Man

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It is written in Shulchan Oruch that Mazonosuv shel adam katsuvim lo ma'Rosh HaShanah. The simple meaning of this is that HaShem determines on Rosh HaShanah how much sustenance the person he will get during the coming year. However, a Chassidic explanation (My insight) of this above statement could be- Mazonosuv shel adam katsuvim lo ma'Rosh HaShanah, meaning that whatever the needs of the person are (Mazonosuv) HaShem determines on Rosh HaShanah that He will, in fact, give it to the person during the coming year- for sure.

B.H.
27 Kislev 5761

CHIDUSH TORAH

Parshas Va'Yashev, Sar Ha'Mashkim va'Sar Ha'Ofim
The Royal Butler and the Royal Baker
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The Lubavitcher Rebbe always said that Hashgacha Protis is absolutely exact, and how much more so when it comes to matters written in Torah. HaShem runs the world absolutely exactly, down to the very smallest detail.

We can openly see this point in Parshas Va'Yashev concerning the story about the Sar Ha'Mashkim and the Sar Ha'Ofim, the royal butler and the royal baker. As the Chumash (The 5 Books of Moses) relates, basically, they both had dreams and also dreamt the interpretation of the other one's dream. The first one to tell his dream to Yosef (in order to receive Yosef's interpretation) was the Sar Ha'Mashkim, the butler. He told Yosef about a vine and that he squeezed the wine into Pharoh's cup, amongst other things. Yosef told the Sar Ha'Mashkim that in three days he would be returned to his former position with Pharoh. Then, when the Sar Ha'Ofim, the baker, saw that Yosef had correctly interpreted the Sar Ha'Mashkim's dream, since the Sar Ha'Ofim had also dreamt the interpretation of the Sar Ha'Mashkim's dream, he asked Yosef to interpret his dream. He dreamt amongst other things that there were baskets on his head, and that the birds were eating out of the baskets. Yosef told him that in three days Pharoh would take off his head. After that, the events happened exactly as Yosef had foretold- Pharoh returned the Sar Ha'Mashkim to his former position, and he took off the head of the Sar Ha'Ofim.

One of the great lessons Torah comes to teach us here is, as mentioned above, that HaShem runs the world absolutely exactly.

It was Hashgacha Protis, Divine Providence, that the Sar Ha'Mashkim, the butler, told his story to Yosef first, and then only after that that the Sar Ha'Ofim told his. Why? Because, if the Sar Ha'Ofim, the baker, would have told his story first, about the baskets and the birds, and Yosef would have told him that his head will be taken off, and this would have matched the interpretation that the Sar Ha'Mashkim dreamt, the Sar Ha'Mashkim would not have wanted to tell Yosef his dream, fearing a similiar interpretation from Yosef, similiar to the Sar Ha'Ofim. The Sar Ha'Mashkim, as it turned out, was instrumental in Yosef getting out of jail, because in the next Parsha, when Pharoh had dreams that he wanted interpreted, the Sar Ha'Mashkim told him about Yosef being an interpreter. We see in the story that the Sar Ha'Ofim was encouraged to tell over his dream to Yosef because the Sar Ha'Mashkim's dream and Yosef's interpretation were so favorable. This implies that if the Sar Ha'Ofim would have told his dream first, and the Sar Ha'Mashkim would have heard Yosef's interpretation, he might not have wanted to tell his dream at all, and the entire story would not have happened. So, we see, that HaShem guides us and gives us what we need in an absolute exact fashion.

B.H., 13 Sivan, 5762

CHIDUSHEI TORAH

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1. THE SHULCHAN ORACH'S ADVICE FOR A JEW TO BRING HIS COURT CASE WITH A GOY IN THE MONTH OF ADAR.

It says in the Shulchan Orach, the Code of Jewish Law, that a Jew should bring his court case that he has with a goy in the Month of Adar, in which is the Jewish Festival of Purim. The reason for this is that Adar is a very lucky month for all Jews because the great miracle of Purim happened then. The mazal or luck of a Jew, from G-d, is so so great during the Month of Adar that the Torah is sure that the Jew will be victorious in his court case against the goy.

A question presents itself- the month of Nissan, which immediately follows the month of Adar, is even a much greater month than Adar. The word Nissan is related to the hebrew word Naas, which means miracle. The miracles of the Exodus from Egypt of the Jewish People, which is when Pesach is, were much greater miracles than the miracle of Purim. The miracle of Purim was a miracle that came about through nature. When G-d saved Mordechai and Ester and the Jewish People from Haman's decree, it was a miraculous series of natural events that, when all taken together, represented a tremendous miracle from G-d. However, an example of the type of miracle of Pesach was Krias Yam Suf, the splitting of the Red Sea, which is entirely above the frames of nature, when G-d made the water stand up like a wall.

So, if Nissan is on a much higher level than Adar in terms of the level of miraculous conduct of G-d with the Jewish People, why doesn't the Shulchan Orach also say for a Jew to bring his court case with a goy in the month of Nissan ?

The answer is simple- the month of Adar is related to a miraculous conduct that is connected to nature, because, as I said, the miracle of Purim happened

in a series of miraculous natural events. So the way a Jew participates in this miraculous natural phenomenon is to also go with nature which is to bring his court case with the goy.

However, Nissan is a much higher and totally miraculous month than Adar, and the reason the Shulchan Orach doesn't advise a Jew to bring his court case with a goy is because, to begin with, a Jew doesn't even need to resort to anything in the natural order such as a court case, which is a matter of the natural order of the world. G-d's conduct with the Jewish People in the month of Nissan is so high and so miraculous that G-d will certainly do all of the miracles necessary to get the Jew what he needs, even without a court case.

2. HATORAH HAKADOSHA- THE HOLY TORAH.

The Torah has several special names, such as, Toras Chaim, the Torah of Life, and Toras Emes, the Torah of Truth. (As stated in the Talmud) The Lubavitcher Rebbe always said that the name of a thing in Hebrew contains the essence and true inner character of that thing.

The names of Torah- Toras Chaim, the Torah of Life, and Toras Emes, the Torah of truth, indicate that the true inner character of Torah and its Essence is connected to Life and Truth.

The Torah is described as HaTorah HaKadosha, the Holy Torah. But here, the term holy is only used as an adjective, a descriptive term. Nowhere in Torah does it say that Torah has the name Toras Kodesh, the Holy Torah, as a name of the Torah.

The reason for this is simple- Even though the Torah itself is Holy, but the purpose of Torah is to be spread out all over the world to all Jews and all peoples. The term Kodesh, Holy, in Hebrew, means not only holy but separate. Separate from the world and outer external levels of the creation.

It says in a letter that Rabbi Yisroel Bal Shem Tov wrote- that when the Bal Shem Tov asked the Moshiach when he is coming (to redeem the Jewish People), the Moshiach said "La'kasha'ya'futsu ma'yan'o'secha chutsa", when your (the Bal Shem Tov's) wellsprings are spread out to the outside (meaning all over the world). This means that when the teachings of the Bal Shem Tov, mainly Chassidus, the Chassidic part of the Torah, is spread out to the entire Jewish People, the Moshiach will come.

So this shows that the true inner purpose of the entire Torah is to be spread out to the most outer parts of the world. So if this is the true inner purpose and character of the entire Torah, you absolutely cannot describe the Torah with the name Toras Kodesh, the Holy Torah, (Separate) even though the Torah itself is, in fact, holy, HaTorah HaKadosha.

3. EMUNAH PASHUTA- SIMPLE BELIEF IN G-D.

Emunah, Belief in G-d, is the foundation of the whole Torah, as the Rambam writes in the Mishnah Torah- "Yesod ha'yesodose va'amud ha'chachmos, lada she'yesh shom Motsui Rishone", "The foundation of foundations and the pillar of the wisdoms is to know that there is a First Existence."

Elisha ben Avuya, Achar, was a gigantic Torah Scholar. He was a Tana, one of the gigantic Torah Scholars of the Mishnah, the foundation of the Oral Torah.

It even says in Torah that Achar was one of the four Torah Scholars who entered into Pardes which is the hidden spiritual realm of creation. It is the

hidden mystical dimension to the creation.

Later on in Achar's life he went away entirely from the Torah and became non-religious. The Lubavitcher Rebbe said that he began to believe in two dieties, two g-d's.

The question presents itself as to how such a gigantic Torah scholar, a Tana of the Mishnah, someone on the level with other Tanas such as Rabbi Eliezer and Rabbi Akiva, and who knew such a high and deep level of the Torah could go away from the Torah.

Small Jewish children have absolute and total belief in G-d, HaShem. They don't know Torah that much, but their belief in G-d is powerful and unshakable.

The lesson from Elisha ben Avuya, Achar, is that Emunah, Belief in G-d, outweighs and is much more important than just knowing what is in the ENTIRE Torah. Emunah, Belief in G-d, is the foundation of the entire Torah. This is so much so that you could have someone like Achar who had a gigantic intellect and even entered into Pardes the hidden mystical realm of creation, who went away from Torah, and then, on the other hand, a small Jewish child who has rock hard unshakable Belief in G-d.

B.H.
24 Tishrei 5761
Isru Chag

CHIDUSHEI TORAH

Breisheis, Yud Shvat

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The year 2000.

I actually thought of these Chidushe Torah and told them over to a number of people about the Jewish year 5759. Its just that I wrote them down now.

1. Breisheis- The first word of the Torah, Breisheis, is spelled- Beis, Resh, Aleph, Shin, Yud, Suf. If you take the Reish, the Bais and the Yud, that spells Rebbe. If you use the Yud a second time and take the Aleph, Shin, Yud and Suf, you get Tuf Shin Yud Aleph, which is the Jewish year 711. It is a long standing Jewish custom to refer to the Jewish year 5711 as 711, Tuf Shin Yud Aleph. So if the year is 5711, then you would refer to it as Tuf Shin Yud Aleph, 711. Now, if you take both of these- Rebbe and Tuf Shin Yud Aleph it comes out that the Rebbe (the Lubavitcher Rebbe) actually became the Rebbe in Tuf Shin Yud Aleph, 5711.
2. Yud Shvat- The day of the Rebbe receiving the leadership, the nassius of Lubavitch was Yud Shvat, 5710-11(Officially in 5711, unofficially in 5710). Yud means the 10th, and Shvat is the name of the Jewish month. The name Yud Shvat has 4 letters- Yud, Shin, Bais and Tes. In Torah we have a thing called Roshe Tavos, the heads of the letters of the words, meaning that a certain word in Hebrew, can

be set up that each letter in that word is the first letter in a whole other word. So, here, in our case with Yud Shvat, Yud, Shin, Beis and Tes, this spells Yisroel Bal Shem Tov. So, what is the meaning of all this? Yud Shvat was the day that the previous Lubavitcher Rebbe, the father in law of this Rebbe passed away. It was also the day that this Lubavitcher Rebbe became Rebbe. So, this means to say that both this Lubavitcher Rebbe and his father in law, the previous Lubavitcher Rebbe were the mimal'aa makomos, the successors, to Rebbe Yisroel Bal Shem Tov.

B.H., Ohr 25 Shvat, 5762

CHIDUSHEI TORAH

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1. O'rysa va'Kudsha Breech Hu Kula Chad, Torah and G-d are One

It says in the Zohar that O'rysa va'Kudsha Breech Hu Kula Chad, that Torah and G-d are one. This means that G-d is one thing with the Torah and He is inside the Torah.

One dimension or significance of this above mentioned concept, that HaShem is one with the Torah, is that the same that HaShem is Ein Sof, infinite, with no end, so, also, the Torah is Ein Sof, infinite, with no end. To further extend this idea, this means that when you look into a Torah book, any Torah book, you are in reality seeing a *davar Ein Sofi*, an infinite thing. That, even though the Torah book outwardly and externally appears to be a limited thing, yet, since HaShem, the Infinite G-d, is one thing with and inside of the Torah, therefore, you are really looking at the Infinite G-d, HaShem, that is inside the Torah. This also means that you can keep on seeing more and more and deeper insights into the meaning of the Torah, infinitely, with no end, because of the fact that the Infinite HaShem, G-d, is in the Torah. This is also why it says in the Gemora that *ba'kol yom yi'hi'yu ba'einecha ka'chadashim*, every day the words of the Torah should be in your eyes as brand new. This is for the same above mentioned reason, because it really is in fact brand new, because you are seeing a newer and deeper level of the infinite levels in the Torah.

2. Chodesh Adar, The Jewish Month of Adar

The word Adar, as in Chodesh Adar, the month of Adar, is spelled Aleph, Dalet, Resh. This means that in Chodesh Adar is the Aleph, the one, the singular, (*yacheed ba'doro*), the special one leader of all Jews in the entire generation. The word generation in hebrew is spelled Dalet Resh, Dor, the other two letters of the word Adar. So Adar is the Aleph, the one Tzadik, leader, of the Dalet Resh generation. This is because Moshe Rabeinu, Moses, who was the one and biggest Tzadik in his generation, was born on Zayin, the Seventh day, of Chodesh Adar, the month of Adar. (as stated in the Talmud)

3. Lo ba'Kesef Yigalainu, we will not be redeemed with Money.

It says in Gemora Sanhedrin, *lo ba'kesef yigaleinu*, we will not be redeemed (from exile with money). The Gemora really means that we will be redeemed with HaShem, G-d. The Lubavitcher Rebbe has a *derech*, way, of *limude*, learning Torah, that says that

when the Torah negates an idea, it is because that idea has a certain validity to it, that you could possibly think that it is true. So, also, in our case, when the Gemora says that we will not be redeemed with kesef, money, the Gemora has to tell us this because kesef, money does have characteristics that would cause us to really think that it could bring about the redemption.

4. Aharon Ha'Kohen

The name Aharon is spelled, Aleph, Hai, Resh, Non. This signifies Aleph, HaShem, G-d, then the Hai and the Resh is Har, Mountain, and the Non is the Non sha'arei binah, the fifty supernal gates of understanding. This means the Mountain, har, of the non, the fifty. This fits exactly together with what it says about Aharon's brother Moshe-- that Moshe was buried in Har Nevo, (Chumash) about which it says in Torah, Non bo, the Non in it, the non, 50, gates of binah were in the mountain in which Moshe was buried. So, also, Aharon's name indicates his connection to the har of non, the mountain of the non, fifty.

5. Zohar

Zohar is spelled, Zayin, Hai, Resh. There are many implications to this-- If you re-arrange the letters it spells- Hai, Resh, Zayin, Ha'Raz, the Secret, which indicates that the Zohar is the Secret, or Panimiyute HaTorah, the inner, hidden dimension of Torah. Also, Zohar can mean Zayin, Har, Hai, Resh. The Zayin, the Seventh, Moshe who was the Seventh from Abraham, and who received the Torah on the Har, Har Sinai, Mount Sinai.

The numerical value of the letters of Zohar, Zayin, Hai, Resh, is 212, which is the same numerical value of the letters of the word Rebbe, Resh, Bais, Yud. One meaning of this is that the Rebbe, the Moshe of the Generation, has to know Zohar, Panimiyute HaTorah, the Inner Dimension of the Torah.

6. Borai Pre Ha'Gefen

When we drink wine, we make a brocha, blessing, Borai Pre Ha'Gefen. Note that the wine is the liquid that comes out of the fruit of the gefen, the pre of the gefen, not the fruit itself. We don't say a blessing, Al Ha'Yayin, on the Wine. Yet, the bracha, blessing is instead Borai Pre(the Fruit) Gefen, Who Creates the fruit of the vine.

In contrast, when we actually eat the fruit of the vine, the grapes, which are the pre ha'gefen, the fruit of the vine, we don't say Borai Pre Ha'Gefen, which you would have thought you would say, because the grapes are the pre ha'gefen the fruit of the vine itself. Instead we say, Al Pre Ha'Atz, on the fruit of the Tree.

B.S.D.
Ohr 3 Adar, 5761

CHIDUSHEI TORAH

Roshei Tavos- Adar, Chain, Mo'ach

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1. Adar- The Hebrew word Adar is the name of the 12th Jewish month of the year. Adar is spelled with 3 hebrew letters- Aleph, Dalet and Reish. A Chassidic explanation (My insight) of this word Adar is as follows- Aleph, the first letter refers to Alupho Shel Olam, the Master of the World, G-d. Dalet and Reish spell Dor, meaning to dwell or live in. So the Chassidic meaning of Adar is that Aleph, G-d, dwells in the world. This is the same idea that is expressed in the Talmud, that the reason G-d created the world is that He desired a dwelling place in the lower worlds.

2. Chain- The hebrew word Chain is spelled with a Ches and a Non. This is the acronym of Chachmah Nistar, the hidden wisdom. Ches and Non also spell Chayim Nitchyim, eternal life. This means that through learning the Chachmah Nistar, the hidden wisdom, of the Torah one merits to Chayim Nitchyim, eternal life. Although, in any event, every single Jew will have eternal life.

3. Mo'ach- The hebrew word Mo'ach, which means the brain, is spelled Mem, Vav and Ches. The numerical value of the word Mo'ach is 54, as follows- Mem is 40, Vav is 6 and Ches is 8, for a total of 54. 54 is exactly 3 times 18, Chai, which 18, Chai, means life. What does all of this mean? In Chassidus, (Tanya) it explains that there are 3 levels of intellect in the brain, Chachmah, which is wisdom, Binah, which is understanding, and Da'as, which is knowledge. So through the three parts of the brain, Chachmah, Binah and Da'as, 3 times 18, life, which comes through the study of Torah, one receives 3 times 18, Chai, or three times life.

B.H.
20 Teves 5761
The Yohrsteit of the RamBam

CHIDUSH TORAH

Parshas Shmos, Rav va'Shmuel

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In Parshas Shmos, at the beginning of the Parsha, it says that a Melech Chodosh, a new King, arose over Mitzrayim, Egypt. Rashi says- Rav va'Shmuel, chad amar she'nischadash gazerov, one says that he made his decrees new, and chad amar chodosh mamash, new (a new King) actually.

The Lubavitcher Rebbe said that there is a general rule in Torah that there cannot be a machlachos, an argument, ba'matsius, about the reality of the actual events. This means that arguments in Torah are only about the Torah law ruling on that particular state of events. According to this, the above mentioned argument between Rav and Shmuel, either that the King's decrees were new, or that he was new actually, a new King, presents a great difficulty when we consider the

above mentioned principle. According to Rav he was the old King, and seemingly, according to Shmuel he was a new King. This would be an argument above the actual state of events.

I would like to present what I think is the resolution of this difficulty- The Lubavitcher Rebbe always said that Torah, including the classical commentators on Torah, are absolutely exact, every word and every letter. Notice that Shmuel did not say Melech Achare, another King, or eesh achare, another man. Shmuel said chodosh mamash, new actually. We find in the Torah law of a gare, a convert to Judaism, that the Talmud says that he is ka'katan she'nolad dami, like a new born child. Even though in a sense the gare is the same person, but since the gare now becomes a full-fledged Jew, whereas before he was a non-Jew, so he is like a new born child. This is the explanation of the above matter. In the side of Klipah, the opposite of Kedushah, Holiness and Torah, there can also be a making new of a person. So, really in a sense, it was the same King, but in a certain way he became chodosh mamash, new actually. This would then resolve the above difficulty since Rav and Shmuel are not really arguing about the matsius, the reality of the events.

B.H.
20 Teves 5761
HaYohrtseit shel HaRamBam

CHIDUSH TORAH

Kol HaMa'adanim yi'hi'yu matsuyeen Ka'afor
(In the days of the Moshiach) All of the physical wealth
will be as plentiful as the dust of the earth.
The 12th Chapter of Hilchos Malachim, the last
chapter of the Mishnah Torah from the Rambam, Maimonides

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In the last chapter of the Rambam he says that in the days of the Moshiach- "Kol Ha'Ma'adanim yi'hi'yu mastuyeen ka'afor", "All of the delicious physical things will be as plentiful as the dust of the earth". This means to say, that in the days of the Moshiach there will be so much of an abundance of physical wealth in the world that even all of the delicious physical things will be as the dust of the earth. But don't make a mistake to think that this is the purpose of the days of the Moshiach, since a few lines earlier in the same chapter, the RamBam clearly spells out that the purpose of the days of the Moshiach is so that we can be free to deeply engage in the study of Torah. Also, the RamBam quotes the prophet(in the same chapter) and says- Kee Malah Ha'Aretz Deah es HaShem ka'myim la'yam mikasim, that the whole world will be full with the knowledge of HaShem, G-d, like the water covers the sea."

I would like to add a deeper insight into the words of the RamBam that all of the delicious physical things will be as plentiful as the dust

of the earth- the simple meaning is that all of the delicious physical things will be so so plentiful that they will be as much as the dust of the earth. A deeper meaning in this is found in the words "as the dust of the earth". Earth exists so much and everywhere that it has no monetary value. So, also, because, in the days of the Moshiach, the study of Torah and the Knowledge of HaShem, G-d, will be so great, and this is what we will all be involved in, as the prophet says- (mentioned above) that the whole world will be full with the knowledge of HaShem like the water covers the sea, the only thing that will have value, a real and true value, will be G-dliness, the knowledge of HaShem, G-d. Therefore, as a result, we will view all of the physical pleasures as valueless as the dust of the earth. So, we can see from this that the RamBam chose his words with absolute exactness.