

DAILY TORAH STUDY FOR

וירא

PARSHAS VAYEIRA

י"ד-כ' חשון, תשפ"ד
OCT. 29 - NOV. 4, 2023

SAMPLE

חיינו
CHAYENU

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The week of
Vayeira – וירא
”ד-כ' חשוון, תשפ”ד
October 29 - November 4, 2023

Vol. 16, No. 4

TABLE
of
CONTENTS

4 What's In My Chayenu

DAILY STUDY

5 Name of the Parsha+ **new**

7 Chumash with Rashi

68 Haftarah with Commentary

75 Daily Tehillim

83 Tanya

106 HaYom-Yom

113 Rambam – One Chapter

114 Rambam – Synopsis

172 Rambam – Sefer Hamitzvos

178 Daily Wisdom

WEEKLY STUDY

184 Tanach **new**

189 Geulah

191 Chasidus **new**

196 Talmud – Ein Ya'akov

198 Mishnah

200 Rambam in Depth

202 Halacha

204 Likkutei Levi Yitzchok

207 Likkutei Sichos

209 Rebbe Responsa

210 Chassidic Story

177 Tefilas Haderech

188 Schedule – Rambam 3 Chapters

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WHOSE VISION AND DEDICATION MADE THIS POSSIBLE

WHAT'S IN MY CHAYENU

לזכות אחד מאנ"ש וכל משפחתו שיחיו

Say little, do much (Avot 1:14).

Dear Chayenu Learner,

This Shabbos, the 20th of Cheshvan, is the birthday of the fifth Lubavitcher Rebbe, Rabbi Sholom Dovber, also called the Rebbe Rashab.

The Rebbe Rashab was known as “the Rambam of Toras Hachasidus”—the Maimonides of Chasidic philosophy. Like Rambam, who in his Mishnah Torah, organized the entire Halachik literature into an organized, cohesive, and concise work, the Rebbe Rashab, in his Chasidic discourses, contained and clarified Chasidic philosophy in an organized and comprehensive manner.

Therefore, we are excited to have chosen a Chasidic discourse by the Rebbe Rashab to share with our learners this year in the Chasidus section, with headers and extensive footnotes, so that you can understand the Rebbe Rashab’s teaching more palpably. See p. 191.

For more on the Rebbe Rashab’s life and how he changed the education paradigm, see the Likkutei Sichos section on p. 207. See also Hayom Yom for Shabbos on p. 110.

We previously mentioned that our Prophets’ teachings have relevant messages for us today. This is most evident in this week’s Haftarah. See commentary on the Haftarah section (p. 68) on how a seeming story about a poor widow and Elisha the prophet helping her out is, in fact, a lesson in the daily battle of Jewish life.

With blessings for a successful week in all your endeavors, both physically and spiritually.

The Chayenu Team

THE NAME OF THE PARSHA+

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

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

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

ולזכות ילדיהם: שמעון בן חיי שיחי', זושע אלכסנדר בן חיי שיחי', ישראל בן חיי וכל משפחתו שיחיו,
פערל בת חיי ובעלה וכל משפחתם שיחיו, ריזא בת חיי שתחי'

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.

חומש

CHUMASH WITH RASHI

ספר בראשית – SEFER BEREISHIS

פרשת וירא

PARSHAS VAYEIRA

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*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 שׁי
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Haftarah, Daily Synopsis and Margin Subject Headers – Rabbi Moshe Wisnefsky
General Editor Rabbi Chaim N. Cunin of **Chabad House Publications**
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For more on the importance of learning the daily Chumash with Rashi, visit: Chayenu.org/Chumash

FIRST | ראשון

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

פָּרָק יח

וַיֵּרָא אֱלֹהֵי יְהוָה בְּאֵלְנֵי מַמְרָא וְהוּא יָשֵׁב בְּפֶתַח הָאֹהֶל בְּחֶם הַיּוֹם: א The Eternal appeared to Avraham at Elonei, the plain of Mamre, while he was sitting at the entrance of the tent in the heat of the day. ^Y

The Promise of Yitzchak's Birth

ONKELOS

וַיֵּרָא אֱלֹהֵי יְהוָה בְּאֵלְנֵי מַמְרָא וְהוּא יָשֵׁב בְּפֶתַח הָאֹהֶל בְּחֶם הַיּוֹם: א וְאֵתְגַלִּי לֵיהּ יְיָ בְּמִשְׁרֵי מַמְרָא וְהוּא יָתֵב בְּתַרְעַ מִשְׁכְּנָא כְּמִיחָם יוֹמָא:

RASHI

וַיֵּרָא אֱלֹהֵי יְהוָה בְּאֵלְנֵי מַמְרָא וְהוּא יָשֵׁב בְּפֶתַח הָאֹהֶל בְּחֶם הַיּוֹם: א [THE ETERNAL] APPEARED TO [AVRAHAM] – in order to visit the sick.¹ Rabbi Chama the son of Chanina said: It was the third day after his circumcision when it is most painful,² and the Holy One, Source of Blessing, came and asked after his well-being.

בְּאֵלְנֵי מַמְרָא. הוּא שְׁנָתָן לוֹ עֵצָה עַל הַמִּילָה, לְפִיכָךְ נִגְלָה עֲלָיו בְּחֻלּוֹ (תנחומא ג; ב"ר מב: ח): AT ELONEI, [THE PLAIN] OF MAMRE. It was Mamre who had advised Avraham regarding the circumcision.³ God therefore appeared to Avraham in Mamre's territory.⁴

יָשֵׁב, 'יָשֵׁב' כְּתִיב, בְּקֶשׁ לַעֲמוּד, אָמַר לוֹ הַקְּדוֹשׁ בְּרוּךְ הוּא, שֶׁב וְאֲנִי אֶעֱמֹד, וְאַתָּה סִימֵן לְבִנְיָד שְׁעֵתִיד אֲנִי לְהִתְיָצֵב בְּעֵדַת הַדִּיּוּנִים וְהֵן יוֹשְׁבֵינוּ, שְׁנֵאמַר "אֱלֹהִים נֹצֵב בְּעֵדַת אֱל" (תהלים פב: א): – HE WAS SITTING. This word, although read in the present tense and normally written יושב, is written יֵשֵׁב indicating the past tense (יָשֵׁב), and suggests that he remained sitting even when he should have stood. He wished to stand up, but the Holy One, Source of Blessing, said to him, "Sit, and I will stand. You will be a symbol for your descendants, that in the future I will stand in the assembly of rabbinical judges while they are sitting, as it says: 'God stands in the assembly of judges'"⁵ (*Tehillim* 82:1).

פֶּתַח הָאֹהֶל. לְרֹאוֹת אִם יֵשׁ עוֹבֵר וְשֶׁב, וְיִכְנִיסֵם בְּבֵיתוֹ (ב"ר פו ע"ב): AT THE ENTRANCE OF THE TENT – to see if there was anyone passing by, whom he might invite into his home.

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

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

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

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

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

וַיִּשָּׂא עֵינָיו וַיֵּרָא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים
נֹצְצִים עָלָיו וַיֵּרָא וַיָּרֶץ לְקִרְאתָם מִפֶּתַח
הָאֵהָל וַיִּשְׁתַּחוּ אֶרְצָה: Avraham looked up and saw that there
were three men standing near him. He
noticed this, so he ran towards them from
the entrance of the tent and prostrated
himself on the ground.▼

ONKELOS

ב וזקף עינוהי וחזא והא תלתא גברין קימין עלוהי וחזא ורהט לקדמותהון מתרע משכנא וסגיד על ארעא:

RASHI

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

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

והנה שלשה אנשים. אחד לבשר את
שרה ואחד להפוך את סדום ואחד
לרפאת את אברהם, שאין מלאך אחד
עושה שתי שליחיות (ב"ר נ: ב), תדע לך
שכן כל הפרשה הוא מזכירן בלשון
רבים, "ויאכלו" (לקמן פסוק ח), "ויאמרו
אליו" (שם פסוק ט), ובבשורה נאמר "ויאמר
שוב אשוב אליך" (שם פסוק י), ובהפיכת
סדום הוא אומר "כי לא אוכל לעשות
דבר, לבלתי הפכי" (לקמן יט: כא-כב), ורפאל
שרפא את אברהם הלך משם להציל את
לוט, הוא שנאמר "ויהי כהוציאם אותם
החוצה ויאמר המלט על נפשך" (שם יז),
למדת שהאחד היה מציל (ב"מ פו ע"ב):

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

נצבים עליו. לפניו (תרגום יונתן), [כמו
"ועליו מטה מנשה" (במדבר ב: ט),] אבל
לשון נקיה הוא כלפי המלאכים:

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

וירא. מהו "וירא וירא" שני פעמים,
הראשון כמשמעו, והשני לשון הבנה,

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

6. Cf. Rashi *Tehillim* 19:5 בָּהֶם ד"ה אהל בָּהֶם.

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

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

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

וַיֹּאמֶר אֲדֹנָי אִם-נָא מִצְּאֵתִי חַן וְיִשְׂדָּעוּ אֵל-נְאֻם תַּעֲבֹר מֵעַל עַבְדְּךָ: He said to them, “My lords! If you now regard me favorably, please do not pass by your servant.”

ONKELOS

וַיֹּאמֶר יי אִם כְּעֵן אֲשַׁכַּחִית רַחֲמִין קְדָמְךָ לֹא כְּעֵן תַּעֲבֹר מֵעַל עַבְדְּךָ:

RASHI

נִסְתַּכַּל שֶׁהָיוּ נֹצְבִים בְּמִקּוֹם אֶחָד וְהָבִין שֶׁלֹּא הָיוּ רוֹצִים לְהִטְרִיחוֹ, וְאָף עַל פִּי שִׂיּוּדָעִים הָיוּ שִׂיִּצְא לְקִרְאָתָם עִמְדוּ בְּמִקּוֹמָם לְכַבֹּדוֹ, לְהִרְאוֹתוֹ שֶׁלֹּא רָצוּ לְהִטְרִיחוֹ, וְקָדַם הוּא וְרָץ לְקִרְאָתָם. בְּבִבְא מְצִיעָא (דף פו ע"ב), כְּתִיב "נֹצְבִים עֲלָיו" וְכִתִּיב "וַיִּרְץ לְקִרְאָתָם", כִּד תְּזַיְוֶהוּ דְהַנּוּה שְׂרִי וְאָסֵר פְּרָשׁוּ הֵימְנוּ, מִיַּד "וַיִּרְץ לְקִרְאָתָם":

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

וַיֹּאמֶר אֲדֹנָי אִם נָא וְגו'. לְגִדּוֹל שְׁבָהֶם אָמַר, וְקִרְאָם כְּלָם אֲדוֹנִים, וְלְגִדּוֹל אָמַר "אֵל נְאֻם תַּעֲבֹר", וְכִיּוֹן שֶׁלֹּא יַעֲבֹר הוּא יַעֲמֵדוּ חֲבֵרָיו עִמוֹ, וּבְלִשׁוֹן זֶה הוּא חוֹל. דְּבַר אַחֵר, קִדְּשׁ הוּא (שבועות לה ע"ב), וְהִיא אומֵר לְהַקְדוּשׁ בְּרוּךְ הוּא לְהַמְתִּין לוֹ עַד שִׁירוּץ וַיִּכְנִס אֶת הָאוֹרְחִים (שבת קכז ע"א), וְאָף עַל פִּי שֶׁכְּתוּב אַחֵר "וַיִּרְץ לְקִרְאָתָם", הָאֲמִירָה קָדַם לְכֵן הִיתָה, וְדָרַךְ הַמִּקְרָאוֹת לְדַבֵּר כֵּן, כְּמוֹ שֶׁפִּרְשְׁתִּי אֲצֵל "לֹא יִדּוֹן רוּחִי בְּאָדָם" (לעיל ו: ג) שֶׁנִּכְתַּב אַחֵר "וַיִּוִּלְד נֹחַ" (שם ה: לב), וְאִי אֶפְשֶׁר לוֹמַר כֵּן אֲלֵא אִם כֵּן קוֹדֵם גְּזַרְתַּ מֵאָה וְעֶשְׂרִים שָׁנָה. וְשִׁתֵּי הַלְשׁוֹנוֹת בְּבִרְאשִׁית רַבָּה (מח: י; מט: ז; ועיי ויק"ר יא: ה):

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

10. The verse thus uses the singular suffix – כְּעִינִיךָ and עַבְדְּךָ.

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

12. See Rashi 5:32 יָפֶת יָפֶת הַגְּדוֹל and 10:21 יָפֶת יָפֶת הַגְּדוֹל.

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

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

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

ONKELOS

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

RASHI

יִקַּח נָא. על ידי שליח, והקדוש ברוך הוא
שולם לבניו על ידי שליח, שנאמר "וירם
משה את ידו ויך את הסלע" (במדבר כ: יא;
ב"מ שם):
LET... BE BROUGHT NOW. This indicates by means of
a messenger. The Holy One, Source of Blessing, there-
fore, repaid his descendants through a messenger,¹⁴
as it says: "Moshe then raised his hand and struck the
rock" (*Bemidbar* 20:11).

וְרַחֲצוּ רַגְלֵיכֶם. כסבור שהם ערביים
שמשתחווים לאבק רגליהם (ב"מ שם)
והקפיד שלא להכניס עבודת כוכבים
לביתו. אבל לוט שלא הקפיד הקדים
לינה לרחיצה, שנאמר "ולינו ורחצו
רגליכם" (לקמן יט: ב):

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

תַּחַת הָעֵץ. תחת האילן (אונקלוס):
תַּחַת הָעֵץ – means: UNDER THE TREE.¹⁵

וְסַעְדוּ לְבַבְכֶם. בתורה בנביאים ובכתובים
מצינו דפתא סעדתא דלבא. בתורה
"וְסַעְדוּ לְבַבְכֶם", בנביאים "סעד לבך
פת לחם" (שופטים יט: ה), בכתובים "ולחם
לבב אנוש יסעד" (תהלים קד: טו). אָמַר רַבִּי
חָמָא, לְבַבְכֶם אֵין כְּתִיב פֶּאן אֵלָא לְבַבְכֶם,
מגיד שאין יצר הרע שולט במלאכים.
(בראשית רבה) (מח: יא):
[SO THAT] YOU MAY SATISFY YOURSELVES. In the
Torah, in *Nevi'im* and in *Kesuvim*, we find that bread
is the sustenance of the heart: In the *Torah*: וְסַעְדוּ
לְבַבְכֶם which means literally "and sustain your hearts";
in *Nevi'im*: "sustain your heart with a piece of bread"
(*Shofetim* 19:5); in *Kesuvim*: "and bread sustains the
heart of men" (*Tehillim* 104:15). Rabbi Chama said: It is
not written here לְבַבְכֶם with two ב's, which refer to the
heart as the source of both good and bad imagination
but לְבַבְכֶם. This teaches us that evil imagination has no
influence on angels.¹⁶ (*Bereishis Rabba*)

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

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

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

תַּעֲבְרוּ כִּי־עַל־כֵּן עֲבַרְתֶּם עַל־עַבְדְּכֶם
וַיֹּאמְרוּ כֵּן תַּעֲשֶׂה כַּאֲשֶׁר דִּבַּרְתָּ:

וַיְמַחֵר אַבְרָהָם הָאֱלֹהִים אֶל־שָׂרָה
וַיֹּאמֶר מַה־רִּי שְׁלֹשׁ סָאִים קִמַּח סֹלֶת
לוֹשִׁי וַעֲשֵׂי עֲגוֹת:

וְאֶל־הַבָּקָר רָץ אַבְרָהָם וַיִּקַּח בָּנֵי־בָקָר

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

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

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

ONKELOS

תַּעֲבְרוּ אֲרִי עַל כֵּן עֲבַרְתֶּם עַל עַבְדְּכֶם וַיֹּאמְרוּ כֵּן תַּעֲבִיד כְּמֵא דִּי מְלִילְתָא: וְאוּחֵי אַבְרָהָם לְמַשְׁכְּנָא לְוֹת שָׂרָה
וַיֹּאמֶר אוּחֵי תִּלְתְּ סָאִין קִמַּחָא דְסֹלְתָא לוֹשִׁי וְעַבְיְדִי גְרִיץוּן: וְלֹתֵת תּוֹרֵי רְהִט אַבְרָהָם וְנִסְיַב בַּר תּוֹרֵי רַכִּיד

RASHI

אחר תעברו. אחר כן תלכו:

כי על כן עברתם. כי הדבר הזה אני
מבקש מכם מאחר שעברתם עלי לכבודי:

כי על כן. כמו על אשר, וכן כל כי על
כן שבמקרא, כי על כן באו בצל קרתי”
(לקמן יט: ח), “כי על כן לא נתתיה” (לקמן לח:
כו), “כי על כן דעת חנתנו” (במדבר י: לא):

קמח סלת. סלת לעגות, קמח לעמילן של
טבחים לכסות את הקדרה לשאוב את
הזקמא (ב”מ פו: ב; פסחים מב: ב):

בן בקר רך וטוב. שלשה פרים היו, כדי
להאכילן שלש לשונות בחרדל (ב”מ טו:)

אחר תעברו. – means: **AFTERWARDS YOU MAY LEAVE.**¹⁷

כי על כן עברתם – means: for this thing I ask of you, since you have honored me by visiting me.

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

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

בן בקר רך וטוב – **TENDER, CHOICE** (lit.) **CALF.** There were three calves, so as to feed them three tongues with mustard.¹⁹

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

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

18. See *Sefer Hazikaron*.

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

הפטורה

HAFTARAH WITH COMMENTARY

VAYEIRA – וַיִּרְאֵהוּ

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

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לכבוד חוניה בן אברהם יונה הכהן שי'
טורונטו, קנדה

2 Kings 4:1–37

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

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

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

COMMENTARY

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

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

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

מלכים ב' 2 KINGS 4

- וְאִשָּׁה אַחַת מִנְּשֵׂי בְנֵי הַנְּבִיאִים צָעָקָה אֶל-אֱלִישָׁע לֵאמֹר עַבְדְּךָ אִישִׁי מֵת וְאַתָּה יָדַעְתָּ כִּי עַבְדְּךָ הָיָה יְרֵא אֶת-יְהוָה וְהַנִּשְׂאָה בָּא לְקַחַת אֶת-שְׁנֵי יְלָדָי לּוֹ לְעַבְדִּים:
- 1 A certain woman – the wife of Obadiah, who was one of the disciples of the prophets – cried out to Elisha, saying, “Your servant, my husband, is dead, and you know that my husband, your servant, feared GOD. And now a creditor – King Jehoram – has come to take my two children to be his bondmen.”
- וַיֹּאמֶר אֵלֶיהָ אֱלִישָׁע מָה אֶעֱשֶׂה-לָּךְ? הֲגִידִי לִי מִה-יֵשְׁלָךְ בְּבֵית וְתֹאמַר אֵין לְשִׁפְחָתְךָ כָּל בְּבֵית כִּי אִם-אֶסוּדָ שְׁמוֹ:
- 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 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” (נביאים) can be interpreted to mean Divine “utterances” (ניבים). 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 (אלישע) 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” (איש) can be read as “the fire of the yud” (אש), 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” (נשה) 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 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’amaramim* 5746, pp. 41–42; *Likutei Sichot*, vol. 5, pp. 331–335. 11. See Genesis 41:51.

תהלים

DAILY PSALMS

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

From the **Book of Psalms** (Kehot Edition)

Introductions translated by **Rabbi Yosef Marcus**

Reprinted with permission from **Kehot Publication Society**

DEDICATED IN HONOR OF
RABBI YITZCHOK AND LEAH GNIWISCH

For more information on Tehillim visit Chayenu.org/tehillim

SUNDAY

14 CHESHVAN - OCTOBER 29

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 לברי לבב: ב ואני כמעט נטיו רגלי כאין 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 נאווה יעקף-שית הקם למו: ז יצא מחלב עינמו עברו משפיות לבב: ח ימקו | וידברו ברע עשק ממרום ידברו: ט שתו בשמים פיהם ולשונם תחלד בארץ: י לכן | ישוב עמו הלא ומי מלא ימצו למו: יא ואמרו איכה ידע-אל ויש דעה בעליון: יב הגדה אלה רשעים ושלוי עולם השגור-חיל: יג אד-ריק זפיתי לבבי וארחץ בנקיון כפי: יד ואהי נגע פל-היום ותוכחתי לבקרים: טו אם-אמרת אספרה כמו הגה דור בנך בגדתי: טז ואחשבה לדעת זאת עמל הוא בעיני: יז עד-אבוא אל-מקדש-אל אבינה לאחריהם: יח אד בחלקות תשית למו הפלתם למשואות: יט איך היו לשמה ברע ספו תמו מן-בהלות: כ פחלום מהקין אדני בעיר | צלמם תבזה: כא כי ותחמץ לבבי וכליותי אשתונן: כב ואני-בער ולא אדע בהמות הייתי עמך: כג ואני תמיד עמך אחות ביד ימיני: כד בעצתך תנהני ואחר כבוד תקחני: כה מילי בשמים ועמך לא-תפצתי בארץ: כו קלה שארי ולבבי צור-לבבי ותלקי אלהים לעולם: כז ביהנה רחוק יאברו הצמתה פל-זונה ממך: כח ואני | קרכת אלהים לי טוב שתי | באדני יהוה מחסי לספר פל-מלאכותיך:

72 עב א לשלמה | אלהים משפטך למלך תן וצדקתך לבן-מלך: ב ידיו עמך בצדק ועניך במשפט: ג ישאו הרים שלום לעם וגבעות בצדקה: ד ישפט | עני-עם וישע לבני אביו וירפא עושיק: ה ייראוד עם-שמש ולפני ירח דור דורים: ו ירד כמטר על-גו פרביבים ירוף ארץ: ז יפרח-בנימו צדיק ורב שלום עד-בלי ירח: ח ויוד מים עדיים ומנהר עד-אפסי-ארץ: ט לפניו יכרעו ציים ואביו עפר ילחכו: י מלכי תרשיש ואיים מנחה ישיבו מלכי שבא וסבא אשפר יקריבו: יא וישתחוו-לו כל-מלכים פלגונים ועבריהו: יב בירציל אביו משוע ועני ואין-עור לו: יג הם על-דל ואביו ונפשות אביונים וישעי: יד מתוד ומחמם ונאל נפשם ויקר דמם בעיניו: טו ויחי ויתדלו מזהב שבא ותפלל בערו תמיד פל-היום יברכנהו: טז יהי פסת-בר | בארץ בראש הרים ירעש פלכנון פרו ויציצו מעיר כעשב הארץ: יז יהי שמו | לעולם לפני-שמש יגו שמו ויתברכו בו פלגים וישררהו: יח ברוך | יהוה אלהים אלהי ישראל עשה נפלאות לבדו: יט וברוך | שם כבודו לעולם וימלא כבודו את-כל-הארץ | אמן | ואמן: כ כלו תפלות דוד בן-יושי:

The Psalmist mourns and weeps over all the synagogues and study halls that have been burned. The Philistines destroyed the Tabernacle of Shiloh; Nebuchadnezzar destroyed the first Temple. We have been in exile for so long without seeing

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.

תניא

∞ TANYA ∞

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.

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ר' אברהם בן יצחק דוב הכהן ע"ה

ABRAHAM PARKOFF OBM

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—YARTZEIT, 8 IYAR—

DEDICATED BY HIS SON

A. RICHARD PARKOFF

אליעזר בנימין שיחי' בן אברהם הכהן

AND FAMILY



SUNDAY

14 CHESHVAN – OCTOBER 29

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.

איתא בזוהר הקדוש, ד"צדיקא דאתפטר אשתכח בכלהו ע'למין יתיר מ'בחיותו כו'".
It is stated in the sacred *Zohar* that "When a *tzaddik* departs, he is to be found in all the worlds more than during his lifetime...."

ו'צריך להבין, Now, this needs to be understood:

תינתן בעולמות עליונים —
אשתכח יתיר בעלותו שמה,
אבל בעולם הזה איך אשתכח יתיר?
For, granted that he is to be found increasingly in the upper worlds when he ascends there [following his passing], but how is he found more in this world?

ויש לומר, על הדרך מה שקבלתי
על מאמר חכמינו זכרונם —
לברכה "דשבק חיים לכל חי",
This may be explained along the lines of [a teaching] which I received concerning the idiom of our Sages, of blessed memory, that [a departed *tzaddik*] "has left life to all the living."

כ'נודע, שחיי הצדיק אינם חיים
בשרים כי אם חיים רוחניים,
שהם אמונה ויראה ואהבה,
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."

כי באמונה כתיב: "ו'צדיק
באמונתו יחיה",
Thus, of faith it is written, "And a *tzaddik* lives by his faith."¹

וביראה כתיב: "ויראת ה' לחיים",
Of awe it is written, "The awe of G-d [leads] to life."²

ובאהבה כתיב: "רו'דף צדקה
וחסד ימצא חיים",
And of love it is written, "He who pursues *tzedakah* and *chesed* will find life,"³

1. Habakkuk 2:4.

2. Proverbs 19:23.

3. Proverbs 21:21.

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

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.”

וְשְׁלֹשָׁה מִדּוֹת אֱלוֹהִים בְּכָל עוֹלָם וְעוֹלָם עַד רוּם הַמַּעְלֹת, Now, these three attributes are present in every world, up to the highest of levels,

הַכֹּל לְפִי עֶרְךָ בְּחִינַת מַעְלֹת הָעוֹלָמוֹת all proportionate to the levels of the worlds,

זֶה עַל זֶה בְּרִדְךָ עֵילָה וְעָלִיל, בְּנוֹדָע. 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 30

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.

וְהִנֵּה, בְּהִיּוֹת הַצַּדִּיק חַי עַל פְּנֵי הָאָרֶץ, הָיוּ שְׁלֹשָׁה מִדּוֹת אֱלוֹהִים בְּתוֹךְ כְּלִי וּלְבוּשׁ שְׁלָהֶם Now, while the *tzaddik* was alive on earth, these three attributes were contained in their vessel and garment

בְּחִינַת מְקוֹם גְּשָׁמִי, שֶׁהִיא בְּחִינַת נֶפֶשׁ הַקְּשׁוּרָה בְּגוּפוֹ, on the plane of physical space, this being the aspect of the *nefesh* which is bound to his body.

וְכָל תַּלְמִידָיו אֵינָם מְקַבְּלִים רַק הָאֶרֶת מִדּוֹת אֱלוֹהִים וְזִיוָן, During his lifetime, his disciples all receive only a reflection of these attributes and a ray from them

הַמְאִיר חוּץ לְכֵלֵי זֶה עַל-יְדֵי דְבָרוֹ וּמַחְשְׁבוֹתָיו הַקְּדוּשִׁים, that radiates beyond this vessel (i.e., the *tzaddik'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.

היום יום

HAYOM-YOM

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

COMPILED AND ARRANGED BY THE LUBAVITCHER REBBE IN 5703-4 (1942-3)
FROM THE TALKS AND LETTERS OF THE PREVIOUS REBBE
– 80 YEARS OF HAYOM YOM 5703/4–5783/4 –

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**

DEDICATED BY

DUDDY & CHANI FARKASH & FAMILY
To Strengthen Our Hiskashrus To The Rebbe נשיא דורנו

SUNDAY

14 CHESHVAN – OCTOBER 29

יום ששי יד חשון ה'תש"ד

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

מה' מצעדי גבר בוננו, לכל אחד
מישראל יש לו תעודה רוחנית בתוים,
והוא להתעסק בעבודת הבנין לעשות
דירה לו יתברך.

וכל אחד באשר הוא ובכל מקום שהוא
צריך להתענג בכל מאמצי בוחו לחפש
בחפש מחופש למצוא איזה פרנסה
רוחנית כמו שהוא מחפש אחר פרנסה
גשמית. והוא לפי שדרךבו — של
הקדוש ברוך הוא — יחפין, ברכיב
באברהם כי ידעתיו גו' ושמו דרך
ה', כי יש שני דרכים: דרך הטבע
ושלמעלה מן הטבע,

“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.

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BOOK OF LOVE

לזכות

חי' מושקא, מנחם מענדל הכהן, רחל לאה, יהוקאל הכהן, קעניא שיחיו
May you always excel in Ahavas Hashem,
Ahavas HaTorah and Ahavas Yisrael

YOUR FATHER,
ELY ROSENFELD

ספר המדע

BOOK OF KNOWLEDGE

DEDICATED TO

SHLOMO BEN MENACHEM
MILHEM

BY

ERIC REINER
AND ARIANNE MILHEM REINES

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BOOK OF WOMEN

לעילוי נשמות

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

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לזכות

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

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BOOK OF UTTERANCES

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In appreciation of the wonders and miracles
that Hashem performs every day

לזכות הרה"ת אברהם ברוך וזוגתו שיינא,
ובניהם יעקב עמנואל, מנחם מענדל,
ושלום דובער שיחיו ציפל
שימלא הקב"ה כל משאלות לבנם לטובה ולברכה

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לע"נ מרת אירן יוכבד בת משה ע"ה
ולאריכות ימים לרבי שמעון בן ביבי

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לזכות יוסף אליהו הכהן בן רבקה חוה שי'
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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.

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JOE TEPLow

רמב"ם

RAMBAM

SEFER ZMANIM | ספר זמנים

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. The original volume includes many additional notes.

ספר זמנים

BOOK OF SEASONS

לזכות

שמואל יחזקאל בן ליבא צביה שי

יפה ביילא בת שפרה בריינדל שתחי

מנחם מענדל, משה, אליעזר ליפא, אליהו,

חיה מושקא, שלום דובער שיחיו

בראון

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 188

There are 2 volumes remaining available for dedication: chayenu.org/dedicate

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DR. CHARLES ROTHSTEIN

A pioneer Jew and the "Father of Psychology" in Maine (USA).

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May his important work and Mitzvahs helping many people contribute to the coming of Moshiach!

**BY HIS WIFE, CHILDREN, GRANDCHILDREN
AND PATIENTS**

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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 ❧

Sunday	The Sun's Position in the Sky. The formula of the sun's movement, based upon which you can calculate for any amount of time you desire, where the sun will be positioned in the heavenly sphere at any given time. Learn about the sun's apogee (the furthest it is from the earth), and how this affects the position of the sun.	Page 115
Monday	The True Position of the Sun. By calculating the approximate position and the apogee of the sun you determine the "course of the sun." Learn the formula on how to calculate the true position of the sun through knowing its course and determining "the angle of the course." Now that you know the sun's true location you can calculate the beginning of a given season.	Page 121
Tuesday	The Moon's Position in the Sky. There are two orbits of the moon, a larger one around the earth, and a smaller one in its own small orbit. Calculate the distance of its movements (and its current position) based on knowing the movement of one day. To achieve a more accurate position of the moon at the time the moon can be seen, you will need to consider the position of the sun.	Page 129
Wednesday	The True Position of the Moon. Considering all the positions we have discussed until now, we can calculate the true position of the moon and whether it can be seen. However, this is based on a formula, and considering once again angles of the spheres.	Page 134
Thursday	The Sun's and Moon's Orbit. The sun and moon revolve around the earth at different angles, with only two points of their orbit where they intersect. One point called 'head,' and the other 'tail.' Knowing the position of the head, tail and moon, will tell us if the moon is to the south or north of the sun, and how many degrees they are apart. This is called "moon's latitude."	Page 140
Friday	The Arc of the Moon—Is the Moon Visible. Considering all the calculations we have learned until now, and a few more calculations, we will learn if and when the moon can be seen (in order to declare a new moon, and new month).	Page 149
Shabbos	Factors for Seeing the Moon. Weather also plays a factor into the visibility of the moon, especially if it was a small moon. The Beis Din need to know all the calculations and ask the witnesses precise questions in order to determine their reliability. If the moon is not visible at the beginning of the month for a while, then the Beis Din will declare a new month based on a traditional formula of 30-day month and 29-day month. Nowadays, we follow a simple calculation without paying attention to visibility. The moon's visibility in lands east and west of Israel.	Page 165

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

For a 3D Animation of the calculations in this chapter, visit: Chabad.org/2978204 (see note on page 147)

פרק יב Chapter twelve

מהלך השמש האמצעי ביום אחד שהוא ארבע ועשרים שעות, תשעה וחמשים חלקים ושמונה שניות - סימנם נ"ט ח'. נמצא מהלכה בעשרה ימים, תשע מעלות ואחד וחמשים חלקים ושלוש ועשרים שניות - סימנם ט' נ"א כ"ג. ונמצא מהלכה במאה יום, לשמונה ותשעים מעלות ושלושה ושלושים חלקים ושלוש וחמשים שניות - סימנם צ"ח ל"ג נ"ג. ונמצא שארית מהלכה בארבע יום, אחר שתשליך כל שלוש מאות וששים מעלות כמו שבארנו, מאתיים וחמש וששים מעלות ושמונה ושלושים חלקים וחמשים שניות - סימנם רס"ה ל"ח נ'. ונמצא שארית מהלכה בעשרת אלפים יום, מאה שש ושלושים מעלות ושמונה ועשרים חלקים ועשרים שניות - סימנם קל"ו כ"ח כ'.

⌘ **The mean distance traveled by the sun in one day—i.e., in twenty-four hours—is 59 minutes and 8 seconds; in symbols 59° 8".¹ Thus, in ten days, it travels 9 degrees, 51 minutes and 23 seconds,² in symbols 9° 51' 23". In one hundred days, it travels 98 degrees, 33 minutes and 53 seconds, in symbols 98° 33' 53". The remainder of the degrees traveled by the sun over the course of one thousand days—after all the multiples of 360 have been subtracted, as explained³—is 265 degrees, 38 minutes and 50 seconds, in symbols 265° 38' 50". The remainder of the degrees traveled by the sun over the course of ten thousand days is 136 degrees, 28 minutes and 20 seconds, in symbols 136° 28' 20".**

ועל הדרך הזה תכפל ותוציא מהלכה לכל מנין שתראה. וכן אם תרצה לעשות סימנין ידועים אצלך למהלכה לשני ימים, ולשלושה, ולארבעה, עד עשרה - תעשה. וכן אם תרצה להיות לה סימנין ידועים מוכנין למהלכה לעשרים יום, ולשלושים, ולארבעים, עד מאה - תעשה. ודבר גלוי הוא וידוע, מאחר שידעת מהלך יום אחד.

In this manner, one can multiply the mean distance of a day and calculate the distance traveled by the sun over any number of days. Similarly, if one would like to make pre-calculated figures for the mean distance for two days, for three days, for four days, up to ten days, one may do so. Similarly, if one desires to make pre-calculated figures for the mean distance for twenty days, for thirty days, for forty days, until one hundred days, one may do so. These figures become evident once one knows the mean distance for a single day.

1. Since the sun travels throughout the entire 360° sphere over the course of a solar year, and a year is slightly longer than 365 days, the daily distance the sun travels is slightly less than one degree—more precisely, 59 minutes, 8 seconds and 19.8 thirds. Although the Rambam does not mention the thirds in this figure, he includes them in his subsequent calculations.
 2. When performing simple multiplication, the sum appears to be three seconds less. These three seconds have been added because of the inclusion of the multiples of the thirds, as mentioned in the previous note. Similarly, in subsequent calculations the Rambam also adds the multiples of the thirds.
 3. See Chapter 11, Halachah 10.

וְרָאוּ הוּא הַלְהִיּוֹת מוּכָן וְיָדוּעַ אֲצֵלָהּ, מִהֵלֶךְ אֲמָצַע הַשָּׁמַיִם לְתַשְׁעָה וְעֶשְׂרִים יוֹם; וְלִשְׁלוֹשׁ מֵאוֹת וָאַרְבָּעָה וְחֲמִשִּׁים יוֹם, שֶׁהוּא יָמֵי שְׁנַת הַלְבָנָה בְּזִמְנוֹ שֶׁחֲדָשֶׁיהָ בְּסִדְרוֹן - וְהִיא הַנִּקְרָאת 'שָׁנָה סְדוּרָה'.

שֶׁבְזִמְנוֹ שֶׁיְהִי לָהּ אֲמָצַעִיּוֹת אֵלּוּ מוּכָנִין, יִהְיֶה הַחֲשָׁבוֹן קֵל עֲלֵיךְ לְרֵאִיַת הַיָּרֵחַ, לְפִי שֶׁתַּשְׁעָה וְעֶשְׂרִים יוֹם גְּמוּרִים מְלִיל הַרְאִיָּה עַד לֵיל הַרְאִיָּה שֶׁל חֹדֶשׁ הַבָּא. וְכֵן בְּכָל חֹדֶשׁ וְחֹדֶשׁ אֵין פְּחוֹת מִתַּשְׁעָה וְעֶשְׂרִים יוֹם וְלֹא יֵתֵר, שְׂאֵין חֲפָצֵנוּ בְּכָל אֵלּוּ הַחֲשָׁבוֹנוֹת אֶלָּא לְדַעַת הַרְאִיָּה בְּלִבְךָ.

וְכֵן מְלִיל הַרְאִיָּה שֶׁל חֹדֶשׁ זֶה עַד לֵיל הַרְאִיָּה לְאוֹתוֹ הַחֹדֶשׁ לְשָׁנָה הַבָּאָה, שָׁנָה סְדוּרָה אִזְּשָׁנָה וְיוֹם אֶחָד. וְכֵן בְּכָל שָׁנָה וְשָׁנָה.

וּמִהֵלֶךְ הַשָּׁמַיִם הָאֲמָצַעִי לְתַשְׁעָה וְעֶשְׂרִים יוֹם, שְׂמוֹנָה וְעֶשְׂרִים מַעְלוֹת וְחֲמִשָּׁה וּשְׁלוֹשִׁים חֲלָקִים וּשְׁנֵי אַחַת - סִימָנָן כ"ח ל"ה א'. וּמִהֵלֶכֶה לְשָׁנָה סְדוּרָה, שְׁלוֹשׁ מֵאוֹת וּשְׂמוֹנָה וָאַרְבָּעִים מַעְלוֹת וְחֲמִשָּׁה וְחֲמִשִּׁים חֲלָקִים וְחֲמִשׁ עֶשְׂרֵה שְׁנִיּוֹת - סִימָנָן ש"ח נ"ה ט"ו.

ב וְנִקְדָּה אַחַת יֵשׁ בְּגִלְגַּל הַשָּׁמַיִם, וְכֵן בְּשָׂאֵר גִּלְגָּלֵי הַשָּׁמַיִם כּוֹכָבִים, בְּעֵת

It would be proper for one to know and have prepared the mean distances traveled by the sun in 29 days, and in 354 days, the latter being the number of days in a lunar year when the months follow a regular pattern. This is called a regular year.

When you have these figures prepared, it will be easy to calculate the visibility of the moon. For there are 29 full days from the night when the moon was sighted in one month to the night that it may be sighted in the following month. Similarly, each and every month, there will be a difference of 29 days between the nights on which the moon may be sighted, no more and no less.⁴ This is what concerns us, for our sole desire in these calculations is to know when the moon will be sighted.⁵

Similarly, the difference in the sun's position between the night when the moon will be sighted in a particular month one year and the night when it will be sighted in that month the following year will be that of a regular year, or that of a regular year plus one day.⁶

The mean distance traveled by the sun in one month is 28 degrees, 35 minutes and one second, in symbols 28° 35' 1". The distance it travels over the course of a regular lunar year is 348 degrees, 55 minutes and 15 seconds, in symbols 348° 55' 15".

There is one point in the orbit of the sun around the Earth—and similarly, in the orbits

4. A lunar month is slightly longer than 29 days. Therefore, potential witnesses endeavor to sight the moon in the heavens on the night between the twenty-ninth and thirtieth days.

5. Indeed, many of the subsequent calculations mentioned by the Rambam may be accurate only on the first night of the month and may not be accurate on the subsequent nights.

6. The one day is added when both the months of Marcheshvan and Kislev are full. The commentaries raise the question why the Rambam does not mention the possibility of the year being lacking a day, as occurs when Marcheshvan and Kislev are both lacking.

שְׁיֵהִיָּהּ הַכּוֹכָב בָּהּ, יְהִיָּה גְבוּהָ מֵעַל הָאָרֶץ כָּל מְאֹדוֹ. וְאוֹתָהּ הַנִּקְדָּה שֶׁל גִּלְגַּל הַשָּׁמַיִם וְשֶׁאֵר הַכּוֹכָבִים חוּץ מִן הַיָּרֵחַ, סוֹכְבֶת בְּשָׁנָה, וּמֵהֶלְכָה בְּכָל שְׁבָעִים שָׁנָה בְּקֶרֶב, מֵעַלָּה אַחַת.

וּנְקֻדָּה זוֹ הִיא הַנִּקְרָאָת 'גְּבוּה'.

גְּבוּה הַשָּׁמַיִם - מֵהֶלְכוֹ בְּכָל עֶשְׂרֵה יָמִים, שְׁנֵייהָ אַחַת וְחֲצִי שְׁנֵייהָ, שֶׁהִיא שְׁלוֹשִׁים שְׁלִישִׁיּוֹת; נִמְצָא מֵהֶלְכוֹ בְּמֵאָה יוֹם, חֲמִשָּׁה עֶשְׂרֵה שְׁנֵיּוֹת, וּמֵהֶלְכוֹ בְּאַלְפֵי יוֹם, שְׁנֵי חֲלָקִים וְשְׁלוֹשִׁים שְׁנֵיּוֹת; וּמֵהֶלְכוֹ בְּעֶשְׂרֵת אֲלָפִים יוֹם, חֲמִשָּׁה וְעֶשְׂרִים חֲלָקִים. וְנִמְצָא מֵהֶלְכוֹ לְתֵשָׁעָה וְעֶשְׂרִים יוֹם, אַרְבַּע שְׁנֵיּוֹת; וּמֵהֶלְכוֹ בְּשָׁנָה סְדוּרָה, שְׁלוֹשׁ וְחֲמִשִּׁים שְׁנֵיּוֹת.

כְּבָר אֶמְרָנוּ שֶׁהַעִקָר שֶׁמִּמֶּנּוּ הַהֵתְחֵלָה בְּחֻשְׁבוֹן זֶה, הוּא מֵתְחִלַּת לַיִל חֲמִישִׁי שְׁיֹמוֹ שְׁלִישִׁי לַחֹדֶשׁ נִיסָן מִשְׁנַת שְׁמוֹנֶה וְשְׁלוֹשִׁים וְתֵשָׁע מְאוֹת וְאַרְבַּעַת אֲלָפִים לַיְצִירָה. וּמְקוֹם הַשָּׁמַיִם בְּמֵהֶלְכָה הָאֶמְצָעִי הִיָּה בְּעִקָר הַזֶּה, בְּשֶׁבַע מַעְלוֹת וְשְׁלוֹשָׁה חֲלָקִים וְשֵׁתִים וְשְׁלוֹשִׁים שְׁנֵיּוֹת מִמְּזַל טְלָה - סִימְנָן ז' ג' ל"ב. וּמְקוֹם גְּבוּה הַשָּׁמַיִם הִיָּה בְּעִקָר זֶה, בְּשֵׁשׁ וְעֶשְׂרִים מַעְלוֹת וְחֲמִשָּׁה וְאַרְבַּעִים חֲלָקִים וְשְׁמוֹנֶה שְׁנֵיּוֹת מִמְּזַל תְּאוֹמִים - סִימְנָן כ"ו מ"ה ח'.

of the remainder of the seven stars around the Earth—when the sun or that star will be furthest removed from the Earth.⁷ With the exception of the moon, that point in the orbit of the sun and, similarly, in the orbit of the other planets rotates in a uniform pattern, traveling about one degree in seventy years.⁸

This point is referred to as the apogee.

Accordingly, in ten days, the apogee of the sun travels one and a half seconds—i.e., a second and thirty thirds. Thus, in one hundred days, the apogee travels fifteen seconds. In one thousand days, it travels two minutes and thirty seconds, and in ten thousand days, 25 minutes. In twenty-nine days, it travels four seconds and a fraction. In a regular year, it travels 53 seconds.

As mentioned, the starting point for all our calculations is the eve of Thursday, the third of Nisan, 4938 years after creation. The position of the sun in terms of its mean distance on this date was 7 degrees, 3 minutes and 32 seconds in the constellation of Aries, in symbols 7° 3' 32". The apogee of the sun at this starting point was 26 degrees, 45 minutes and 8 seconds in the constellation of Gemini, in symbols 26° 45' 8".⁹

7. As stated in Chapter 11, Halachah 13, the Earth is not in the exact center of the orbits of the sun, the moon, or the other five planets. Therefore, there is one point in their orbits where they are furthest removed from the Earth. The knowledge of the location of this point is significant in calculating the true position of the sun, as will be explained in the following chapter.

8. As the Rambam mentions in *Hilchot Yesodei HaTorah* 3:3, not only do the sun and the stars move in their orbits, the orbits themselves move in the heavens. This movement can be seen most clearly by charting the movement of the apogee, the point in the orbit furthest from the Earth. The movement of the sun's orbit and similarly, that of the other stars, is relatively slow. The moon's orbit, by contrast, is moving at a much faster pace, as mentioned in the notes on Chapter 14, Halachah 1.

9. Since more than 800 years have passed since the composition of the Mishneh Torah, the apogee of the sun has moved approximately twelve degrees and is presently located in the constellation of Cancer.

בְּשֶׁתִּרְצֶה לִידַע מְקוֹם הַשֶּׁמֶשׁ
בְּמַהְלָכָה הָאֲמֻצְעִי בְּכָל זְמַן שֶׁתִּרְצֶה,
תִּקַּח מִנּוּן הַיָּמִים שֶׁמִּתְחַלֵּת יוֹם
הָעֵיקָר עַד הַיּוֹם שֶׁתִּרְצֶה, וְתוֹצִיא
מִהְלָכָה הָאֲמֻצְעִי בְּאוֹתוֹ הַיָּמִים מִן
הַסִּימָנוֹן שֶׁהוֹדַעְנוּ; וְתוֹסִיף הַכֹּל עַל
הָעֵיקָר, וְתִקְבֹּץ כָּל מִין עִם מִינוֹ.
וְהִיזָא, הוּא מְקוֹם הַשֶּׁמֶשׁ בְּמַהְלָכָה
הָאֲמֻצְעִי לְאוֹתוֹ הַיּוֹם.

בִּיצַד? הֲרֵי שֶׁרָצִינוּ לִידַע מְקוֹם
הַשֶּׁמֶשׁ הָאֲמֻצְעִי בַתְּחִלַּת לַיִל הַשַּׁבָּת
שִׁימוֹ אַרְבָּעָה עָשָׂר יוֹם לְחֹדֶשׁ תַּמּוּז
מִשָּׁנָה זוֹ, שֶׁהִיא שְׁנַת הָעֵיקָר - מִצִּינוּ
מִנּוּן הַיָּמִים מִיּוֹם הָעֵיקָר עַד הַתְּחִלַּת
יוֹם זֶה שֶׁאֲנִי רוֹצִים לִידַע מְקוֹם
הַשֶּׁמֶשׁ בוֹ, מֵאָה יוֹם; לְקַחְנוּ אֲמֻצָּע
מִהְלָכָה לְמֵאָה יוֹם, שֶׁהוּא צ"ח ל"ג
נ"ג, וְהוֹסַפְנוּ עַל הָעֵיקָר, שֶׁהוּא ז' ג'
ל"ב. יֵצֵא מִן הַחֻשְׁבוֹן, מֵאָה וְחֲמִשׁ
מַעֲלוֹת וְשִׁבְעָה וְשְׁלוּשִׁים חֻלְקִים
וְחֲמִשׁ וְעֶשְׂרִים שְׁנִיּוֹת - סִימָנוֹן ק"ה
ל"ז כ"ה.

וְנִמְצָא מְקוֹמָהּ בְּמַהְלָכָה אֲמֻצְעִי
בַתְּחִלַּת לַיִל זֶה, בְּמִזְלַת סְרָטָן בְּחֲמִשׁ
עָשָׂרָה מַעֲלוֹת בוֹ וְשִׁבְעָה וְשְׁלוּשִׁים
חֻלְקִים מִמַּעֲלַת שֶׁשׁ עָשָׂרָה.

וְהָאֲמֻצָּע שֶׁיֵּצֵא בְּחֻשְׁבוֹן זֶה, פְּעָמִים
יְהִי בַתְּחִלַּת הַלַּיְלָה בְּשָׁנָה, אוֹ קִדְּם
שֶׁקִּיעַת הַחֲמָה בְּשָׁעָה, אוֹ אַחֵר
שֶׁקִּיעַת הַחֲמָה בְּשָׁעָה.

וְדַבֵּר זֶה לֹא תַחֲוֹשׁ לוֹ בְּשֶׁמֶשׁ
בְּחֻשְׁבוֹן הַרְאָה, שֶׁהֲרֵי אֲנִי

Accordingly, if you desire to know the position of the sun according to its mean distance at any given time, you should calculate the number of days from the starting point mentioned until the particular day you desire, and determine the mean distance it traveled during these days according to the figures given previously, add the entire sum together, accumulating each unit of measure separately. The result is the mean position of the sun on that particular day.

For example, if we desired to determine the mean position of the sun at the beginning of the eve of the Sabbath on the fourteenth of the month of Tammuz of the present year, the starting point for these calculations, we should do the following: Calculate the number of days from the starting point until the date on which you desire to know the position of the sun. In this instance, it is one hundred days. The mean distance the sun travels in one hundred days is $98^{\circ} 33' 53''$. We then add that to the starting point, which is $7^{\circ} 3' 32''$, and arrive at a total of 105 degrees, 37 minutes and 25 seconds, in symbols $105^{\circ} 37' 25''$.

Thus, the sun's mean position at the beginning of this night will be 15 degrees and 37 minutes of the sixteenth degree in the constellation of Cancer.

At times, the sun will be located in the mean position that can be determined using the above methods of calculation at the beginning of the night, and at times an hour before the setting of the sun, or an hour afterwards.¹⁰

This lack of definition concerning the sun's position will not be of consequence with regard to calculating the visibility of the moon, for we will

10. Since, as explained in the previous chapter, the mean distance does not represent the place where the sun can actually be seen in the sky, there will be a slight discrepancy. The mean position represents the sun's position at 6 PM. During the summer months, the sun will reach that position before sunset, and during the winter months, it will reach that position after sunset.

משלימים קרוב זה בלשנחשב
לאמצע הירח.

ועל הדרך הזאת תעשה תמיד
לכל עת שתמצא, ואפלו אחר
אלף שנים - שתקבץ כל
השאריית ותוסיף על העיקר, יצא
לה המקום האמצעי.

וכן תעשה באמצע הירח,
ובאמצע כל פוכב וכוכב - מאחר
שתדע מהלכו ביום אחד כמה
הוא, ותדע העיקר שממנו
תתחיל, ותקבץ מהלכו לכל
השנים והימים שתמצא ותוסיף
על העיקר, ויצא לה מקומו
במהלך אמצעי.

וכן תעשה בגבה השמש - תוסיף
מהלכו באותם הימים או השנים
על העיקר, יצא לה מקום גבה
השמש לאותו היום שתמצא.

וכן אם תמצא לעשות לה עיקר
אחר שתתחיל ממנו חוץ מעיקר
זה שהתחלנו ממנו בשנה זו, כדי
שיהיה אותו עיקר בתחלת שנת
מחזור ידוע, או בתחלת מאה
מן המאות - הרשות בידך. ואם
תמצא להיות העיקר שתתחיל
ממנו משנים שעברו קדם עיקר
זה, או לאחר כמה שנים מעיקר
זה - הדרך ידועה.

כיצד היא הדרך? כבר ידעת
מהלך השמש לשנה סדורה,
ומהלכה לתשעה ועשרים יום,

compensate for this approximation when calculat-
ing the mean position of the moon.¹¹

One should follow the same procedure at all
times—for any date one desires, even if it is one
thousand years in the future. When the mean dis-
tance traveled by the sun is calculated and the re-
mainder after all the multiples of 360 have been sub-
tracted is added to the figures of the starting point,
you will arrive at the mean position.

The same principles apply regarding the mean
position of the moon, or the mean position of any
other planet. Once you know the distance it trav-
els in a single day, and you know the starting point
from which to begin calculations, total up the dis-
tance it travels throughout as many years or days
as you desire, add that to the starting point, and
you will arrive at its position according to its mean
distance.

The same concepts apply regarding the apogee
of the sun. Add to the starting point the distance
it travels over the course of days or years, and you
will know the position of the apogee of the sun for
the day you desire.

Similarly, if you desire to establish another date
as the starting point instead of the date which we
have chosen to begin in this year, choosing a year
that will be the beginning of a particular nineteen-
year cycle, or that will be the beginning of a new
century, you may. Similarly, if you would like to
use as a starting point a date in the past, before
the date given above, or a date many years in the
future, the path to arrive at such a starting point is
well known.

How is this figure to be calculated? We have al-
ready established the mean distance traveled by
the sun in a regular year, in twenty-nine days, and

11. See the conclusion of Chapter 14.

ומהלכה ליום אחד. ודבר ידוע שהשנה שחדשיה שלמים - היא יתרה על הסדורה יום אחד, והשנה שחדשיה חסרין - היא חסרה מן הסדורה יום אחד.

והשנה המעברת, אם היו חדשיה כסדרן - תהיה יתרה על השנה הסדורה שלושים יום, ואם היו חדשיה שלמים - היא יתרה על הסדורה אחד ושלושים יום, ואם היו חדשיה חסרין - היא יתרה על הסדורה תשעה ועשרים יום.

ומאחר שכל הדברים האלו ידועים, תוציא מהלך אמצע השמש לכל השנים והימים שתתראה, ותוסיף על העיקר שעשינו - יצא לה אמצעה ליום שתתראה משנים הבאות, ותעשה אותו היום עיקר; או תגרע האמצע שהוצאת מן העיקר שעשינו, ויצא לה העיקר ליום שתתראה משנים שעברו, ותעשה אותו אמצע עיקר. וכזה תעשה באמצע הירח ושאר הכוכבים, אם יהיו ידועים לה. וכבר נתבאר לה מקלל דברינו, שכשם שתדע אמצע השמש לכל יום שתתראה מימים הבאים, כך תדע אמצעה לכל יום שתתראה מימים שעברו.

in a single day. It is known that a year whose months¹² are full is one day longer than a regular year. Similarly, a year whose months are lacking is one day shorter than a regular year.

With regard to a leap year,¹³ if its months are regular, it will be thirty days longer than a regular year. If its months are full, it will be thirty-one days longer than a regular year. If its months are lacking, it will be twenty-nine days longer than a regular year.

Since these principles are already established, it is possible to calculate the mean distance traveled by the sun for as many years or as many days as you desire, and add it to the mean position of the sun on the date established previously as the starting point, and you will be able to determine the mean position of the sun for any future date. Afterwards, you can use that date as a starting point. Conversely, you may subtract the mean distance traveled by the sun over the course of a particular period from the mean position of the sun on the date established previously as the starting point, and you will be able to determine the mean position of the sun for any past date. Afterwards, you can use that date as a starting point. The same principles also apply with regard to the mean position of the moon or any of the other planets, if their mean positions on any particular date are known to you. It also should be apparent that just as it is possible to determine the mean position of the sun for any future date, so too, it is possible to determine its mean position for any previous date.

12. I.e., both Marcheshvan and Kislev.

13. See Chapter 6, Halachah 11, which relates that seven of the years in a nineteen-year cycle are leap years, and states which of these years will be leap years.

ספר המצוות

RAMBAM: SEFER HAMITZVOS

Translated by **Dayan Berel Bell** of Montreal.

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For more information on the study of Sefer Hamitzvos,
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IN LOVING MEMORY OF

R' RAPHAEL BEN R' NISSEN ISAAC A" H ANDRUSIER

24 Av 5760

DEDICATED BY

YANKIE & DEVORAH LEAH ANDRUSIER AND FAMILY

SUNDAY

14 CHESHVAN – OCTOBER 29

☞ The 72nd *mitzvah* is that in the case of certain transgressions, we are commanded to bring an offering of adjustable value.

➤ The transgressions which require one to bring such a sacrifice are: *tumas mikdash*, *tumas kodshav*, taking a false oath (*sh'vuas bitui*) and swearing falsely that one does not know any testimony (*sh'vuas ha'eidus*).

In a case of *tumas mikdash*, when one became *tameh* through a prime source of *tumah* (*av hatumah*) — as we explained in our introduction to *Seder Taharos*,¹ — and entered the Holy Temple unintentionally; or *tumas kodshav*, when one ate sacrificial meat unintentionally [when he was in a state of *tumah*]; or when one swore a *sh'vuas bitui*² and unintentionally did not fulfill one's promise; or when one swore a false *sh'vuas ha'eidus*,³ whether unintentionally or on purpose — in any of these cases one must bring an offering of adjustable value.

This commandment derives from G-d's statement, exalted be He (Vayikra 5:1-11), "If a person sins by hearing an oath [to testify, and he does not do so]...or a person who touches anything which is *tameh* [and then eats something sanctified or enters a sanctified area] not realizing...[and he later discovers that he has committed a violation]; or a person who makes a verbal oath...and then forgets about it...when he is guilty [in any of these cases]...he must bring his guilt-offering...and if he cannot afford [a sheep, he shall bring two birds]...and if he cannot afford [two birds, he shall bring a meal-offering]..."

1. In the Rambam's commentary to the Mishneh.

2. Such as, "I swear to eat meat tomorrow." If the person did not eat meat on that following day, his oath was not fulfilled.

3. Denying that he witnessed a certain event when, in fact, he did witness it.

This is why it is called [an offering of] adjustable value: because it doesn't have a designated species, but the offering is sometimes brought from one species and sometimes from another species — according to the financial ability of the one who transgressed and must bring the offering.

The details of this *mitzvah* are explained in tractate *Kerisus* and in tractate *Shavuos*.

MONDAY

15 CHESHVAN – OCTOBER 30

☞ **The 68th *mitzvah* is that the High Court is commanded to bring an offering if they inadvertently erred in a legal ruling.**⁴

The source of this commandment is G-d's statement, exalted be He (Vayikra 4:13-14), "If the entire community of Israel commits an inadvertent violation as a result of [the truth] being hidden from the eyes of the congregation⁵ [...the congregation must bring a young bull as a sin-offering]."

➤ The details and all the conditions governing this *mitzvah* are fully explained in tractate *Horayos* and in a number of passages in tractate *Zevachim*.

☞ **The 75th *mitzvah* is that any *zavah*⁶ must bring an offering after she is healed from her discharge.**

This offering, which consists of two doves or two young pigeons, is known as a korban *zavah*, and her atonement is incomplete⁷ until these sacrifices are brought.

➤ Perhaps one will ask the following question: since the offering of the *zav* and that of the *zavah* are identical, we should count only the offering as the *mitzvah*, and everyone who is required to bring it would be included. [Therefore it would count just as one *mitzvah* rather than two.] This is how we treated the sin-offering, the guilt-offering, the *asham talui*, and the offering of adjustable value — where we ignored the number of transgressions covered by each offering,⁸ and counted just the offering itself as one *mitzvah*. So too here, we should ignore the number of people who are required to bring this bird offering [and count only the offering itself]!

The explanation is that the offering of the *zav* and that of the *zavah* are not for transgressions, but are brought only because of specific physical conditions [and these differ by a man and by a woman]. If the physical condition of the man and that of the woman were identical — as their names, *zav* and *zavah*, are identical — then their sacrifices would be counted together [as one *mitzvah*]. However, this is not the case, for a man must bring an offering because he has emitted semen;⁹ but if something similar would be emitted by a woman, she would not become a *zavah*. [Conversely] in a woman, it is the flow of blood which makes her a *zavah*, and if a man would emit blood, he would be

4. This applies only when their judgment dealt with a transgression for which an individual would have to bring a sin-offering, and they declared it permissible and people did the forbidden act based on their ruling.

5. I.e. the High Court.

6. A woman who experiences menstrual bleeding at an abnormal time.

7. Even though she has immersed and gone through the necessary waiting period, she still may not eat from any sacrifices before bringing her offering.

8. The offering of adjustable value, for example, is brought for any of four various transgressions.

9. A thin sort of seed as a result of an illness.

פרשה

DAILY PARSHA INSIGHT

Excerpted from **Daily Wisdom** (vol. 3)

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

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

General Editor **Rabbi Chaim N. Cunin**

Produced by **Chabad House Publications**

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DEDICATED WITH TREMENDOUS LOVE AND APPRECIATION BY

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PAGE 9

Sunday

Learning from Abraham's Hospitality

וַיִּשָּׂא עֵינָיו וַיִּרְא וְהִנֵּה שְׁלֹשָׁה אַנְשִׁים נֹצְרִים 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.

לימוד

WEEKLY STUDY

THE WEEKLY STUDY SECTION

DEDICATED IN LOVING MEMORY OF

רחל בלומא בת יהושע ע"ה

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אליעזר בנימין שיח"י בן אברהם הכהן

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תנ"ך

TANACH

Many prophets arose for the Jewish people, doubling the number of Israelites who left Egypt [= 1,200,000]. However, not all of it was recorded, only prophecies that had a lesson for future generations were written down for posterity, but those which contained no eternal message were not written (Megillah 14a).

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Translated and Adapted by: **Rabbi Moshe Yaakov Wisnefsky**
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The Israelites' final stop of their 40-year desert trek from Egypt to the threshold of the Land of Israel was Shitim, just east of the Jordan River.¹ On 9 Nisan 2488, Joshua led the people from Shitim to the eastern shore of the Jordan River (3:1). Joshua had the people's sheriffs to instruct the people to follow the Ark of the Covenant as they cross the Jordan River (3:2-4). After this, Joshua informed the people that they would cross the Jordan River miraculously on the next day (3:5). On 10 Nisan, Joshua instructed the priests to position themselves ahead of the rest of the people (3:6), God told Joshua to instruct the priests to remain in the river until the entire nation would cross (3:7-8), and Joshua miraculously gathered the people into the space between the poles of the Ark (3:9-10), informing them that the Jordan River would split so they could walk across it (3:11-13). Indeed, the river split as Joshua had informed the people that it would (3:14-16), and the priests remained standing in the riverbed until all the Israelites had crossed (3:17).

יהושע פרק ג'

JOSHUA CHAPTER 3

א וַיִּשְׁכֶּם יְהוֹשֻׁעַ בַּבֹּקֶר וַיִּסְעוּ מִהַשְּׁטִיִּם וַיָּבֹאוּ עַד-הַיַּרְדֵּן הוּא וְכָל-בְּנֵי יִשְׂרָאֵל וַיִּלְגּוּ שָׁם מִרֵם יַעֲבְרוּ: On 9 Nisan 2488, Joshua arose early in the morning. He and all the people of Israel moved from Shittim and came to the Jordan River, and they lodged there before they crossed over.

ב ויהי מקצה שלשת ימים ועברו השטרים בקרב המחנה:

On this same day, which was at the end of the Israelites' three days of preparation,² the sheriffs went through the midst of the camp.

ג ויצו אותהעם לאמר פראתכם את ארון ברית יהוה אלהיכם והכהנים הלויים נשאים אתו ואתם תסעו ממקומכם והלכתם אחריו:

They commanded the people, saying: “Until now, you have been led on your journeys by the pillar of cloud,³ and the Levites carried the Ark of the Covenant, together with the rest of the furnishings of the Tabernacle, in the middle of your traveling formation.⁴ Tomorrow, however, the priests will carry the Ark ahead of you. When you see the Ark of the Covenant of GOD, your God, and the priests—who in this procedure will not be acting as the officiants of the sacrificial service but as the quintessential Levites—carrying it, you must move from your place and follow it.

ד אך רחוק יהיה ביניכם (ובינו כתיב) וביניו כאלפים אמה במדה אל-תקרבו אליו למען אשר-תדעו את-הדרך אשר תלכו-בה כי לא עברתם בדרך מתמול שלשום:

Nevertheless, out of respect for the Divine presence, there must always be a distance between you and it—almost 2000 cubits by measure, but no more, so that you be able to approach it on the Sabbath⁵ in order to pray next to it. Joseph's coffin will be carried next to the Ark of the Covenant, so you must similarly maintain the same distance between it and your traveling formation. Do not approach the Ark, but follow its movements nonetheless, in order to know the way you must go, for you have not traveled in this manner before.”

ה ויאמר יהושע אל-העם התקדשו כי מחר יעשה יהוה בקרבכם נפלאות:

Joshua said to the people, “Prepare yourselves, for tomorrow, when you cross the Jordan River, GOD will do wonders in your midst.”

ו ויאמר יהושע אל-הכהנים לאמר שאו את-ארון הברית ועברו לפני העם וישאו את-ארון הברית וילכו לפני העם:

The next morning, 10 Nisan,⁶ Joshua spoke to the priests, saying: “Normally, the Levites carry the Ark,⁷ but today, you will: Take the Ark of the Covenant and move ahead of the people.” So the priests took the Ark of the Covenant and moved ahead of the people.

ז ויאמר יהוה אל-יהושע היום הזה אהל גדלך בעיני כל-ישראל אשר ידעו כי כאשר היתי עם-משה אהיה עמך:

GOD said to Joshua, “Today I will begin to make you esteemed in the sight of all Israel, in order that they know that I will be with you just as I was with Moses.

גאולה

GEULAH STUDY

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

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

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

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זכותם יגן עלינו
ת.נ.צ.ב.ה

THE FLOW: In previous installments, we discussed Rambam’s opinion that the “World-to-Come” refers to a spiritual afterlife.

Ramban’s Approach



Although Ramban strongly believes in the afterlife, he maintains that the ultimate reward, which will be granted in the “World-to-Come,” will be in the era of the resurrection of the dead, when the souls will return to their physical bodies.¹

1. See Ramban’s Sha’ar Hagemul.

See also Emunos V’Edeios (by Rav Sadya Gaon), discourse 9; Rabeinu Bechaye on Devarim 30:15 and in the end of Shulchan Shel Arba; R’ Aharon Haleivi from Barcelona, quoted in Hakosev on Ein Yaakov Berachos, 17a; Yad Ramah on Sanhedrin, 90b; Avodas Hakodesh (by R’ Meir ibn Gabbai) vol. 2, ch. 19, 41ff.

This is also the opinion accepted by Chassidus, see Likkutei Torah Vayikra, p. 15c, and Devarim, p. 65d; Derech Mitzvosecha, p. 14b. See also Sefer Hakavanos HaArizal (Venice 1620 ed., p. 62a, s.v. sod kavanas rabbi akiva).

הסידות

CHASIDUS

מאמר "יום טוב של ראש השנה" תרנ"ט מכ"ק אדמו"ר הרש"ב נ"ע
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ר' אברהם היים ישראל ע"ה בן ר' יוסף ז"ל
וזוגתו מרת רעכיל ע"ה בת ר' עזריאל איכל הי"ד
נדפס ע"י בני משפחתם שיהיו לאיו"ש טובות מתוך הרחבה (ו) בשמחה וטוב לבב

Divine Speech

The Flow: The Midrash uses “cups” as an analogy for the creation. The reason: Creation comes about through the *Divine attribute of malchut*, the attribute which is, kabbalistically, synonymous with Divine Speech. Like human speech expresses (i.e., *receives*) what the person is thinking and feeling, like a cup which is a receptacle, so too does *malchut* receive from the Divine attributes above it.

The souls of Israel (*Knesset Yisrael*) are also called cup, since they are also receivers; they are G-d’s “bride,” married to—and receiving from—G-d, their “Groom,” at the Giving of the Torah.

In the give-and-take between groom and bride, there is a certain quality that only the bride can provide. The man transmits a droplet to his wife, a seed that encapsulates his essence, which is the potential for a newborn child. (This is unlike a teacher, which transmits to his student merely a “ray” of his understanding.) And the woman brings about the creation of the child. Although the woman seems to be the receiver while the man is the giver, it is the woman who has the power to create a new being, a capacity that the man does not possess.

SPEECH VS. THOUGHT

ובדגמא פזאת, אנו מוצאים גם בן
 דבור, שיש בו יתרון בך על השכל
 ומדות כו.

דאם היות דכל הגילויים שדבור
 הם מן השכל ומדות, שהרי הדיבור
 מעצמו אין לו כלום, כי אם מה שמקבל
 מהכחות שלמעלה ממנו.

כמו, כשמדבר דברי שכל וחכמה,
 שהדיבור מקבל אז מן השכל שמאיר
 בו.

וכן כשמדבר דברי אהבה או רגז, הרי
 הוא מקבל מן המדות חסד וגבורה כו.

ואופן הקבלה הוא, שמתחלה מאיר
 מן השכל או מן המדות באותיות
 המחשבה, ומן המחשבה בא האור
 באותיות הדיבור כו.

וממילא, הרי הגילוי אור במחשבה יותר
 מן הדיבור, שהוא המקבל הראשון מן
 השכל ומדות, ומאיר במחשבה הגילוי
 אור הרבה יותר מדבור.

ולכן, המחשבה מיוחד עם הנפש, עד
 שהוא משוימם תמיד.

ואינם יוצאים חוץ לעצם, ואין האותיות
 מרגשים, מפני שהם במלים ומיוחדים

We find a similar phenomenon with regard to the power of speech, which possesses an ability that surpasses that of intellect and emotions.¹

This is true despite the fact that all that is articulated by speech stems from the intellect and emotions, since on its own, speech has nothing more than what it receives from the higher faculties.

For example, when one speaks words of wisdom, speech is then receiving from the intellect that enlightens it.

Or when one speaks words of love or anger, speech is then receiving from the emotions—kindness, severity, etc.

The process of reception is that first the intellect or the emotions enlighten the language² of thought, and from thought the idea enters the words of speech.

So the idea is far more revealed in thought than it is in speech, since thought precedes speech in the line of reception from the intellect and emotions.³

Thus, thought is one with the soul, which causes the thought process to be constantly active.⁴

Furthermore, (the words of thought) do not leave the essence of the soul and are imperceptible. This is because they are nullified to and

1. Woman corresponds to the power of speech, which derives from the *sefirah* of *malchut*. *Malchut* is referred to as “the mouth, which we call the Oral Torah” (*Tikkunei Zohar*, Introduction II).

2. Lit., “letters.”

3. When an idea is verbalized and must be restricted to certain words, it loses some of its clarity and depth. So, the more developed the words that express the concept, the more obscured is the concept itself.

4. Lit., “flit around.”

Thought and Speech. Since thought is one with the soul and the soul is constantly “active,” thought is also constantly active. In Kabbalah, thought and speech are called “garments” of the soul, meaning that thought and speech are not the soul itself but rather its manifestation. But thought is called an “attached garment,” meaning that although the soul cannot be defined as being thought, the two are inseparable. Speech, however, is called a “detached garment,” which can be donned and shed at will.

תלמוד

🌀 TALMUD 🌀

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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Commentary by **Rabbi Adin Even-Israel (Steinsaltz) ע"ה**
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ברוך משה בן לייזער סיגל ע"ה

BENNET MOSES SEIGEL

BY HIS SON,

ZEVULUN (RICHARD) SEIGEL ש"י

May the merit of this study bring blessings to his soul

There is a dispute recorded in a Braita between Rabbi Yosei bar Yehuda and the Sages whether the song that the Levites sang accompanying the daily offering was to be preformed on Shabbat or festivals. Rabbi Yosef explains that their debate is contingent on whether the primary essence of song is when accompanied by musical instruments [in which case it would not override Shabbat] or if he primary essence of song is singing by mouth. The Talmud will now explain the reasons for these two views.

מאי טעמא דמאן דאמר עיקר שירה
בכלי - דכתיב: "ויאמר חזקיהו העלות
העולה להמזבח ובעת החל העולה
החל שיר ה' והתחצרות ועל ידי כלי
דויד מלך ישראל".

The Gemara asks: **What is the rationale for the opinion of the one who said:** The primary essence of song is singing accompanied by musical instruments? The Gemara answers: It is as it is written: "And Hezekiah commanded to sacrifice the burnt-offering upon the altar. And when the burnt-offering began, the song of the Lord began also, and the trumpets, together with the instruments of David, king of Israel" (II Chronicles 29:27), indicating that the song of God that accompanies the offering is played by trumpets and other instruments.

משנה

MISHNAH

רַבִּי הוּנָא אָמַר אֵין כָּל הַגְּלוּיֹת הֵלְלוּ מִתְּפִנְסוֹת אֶלָּא בְּזִכּוֹת מְשֻׁנְיֹת
 Rabbi Huna said: The ingathering of the exile will be in the merit
 of (the study of) Mishnayos. (Midrash, Vayikra Rabba)

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MENACHEM YISROEL, ADEL BRACHA, KAYLA SIMCHA, CHAIM ZEV DOVBER,

YAKOV YOSEF, CHAIM YERACHMIEL, SIMA FAYGA, LEVI YITZCHOK ״שׁ

פאה פרק ז'

PE'AH CHAPTER 7

משנה א' | Mishnah 1

[1] The next two Mishnahs discuss some laws of *shich'chah* that apply to trees:^[1]

כָּל זֵית שֵׁישׁ לוֹ שֵׁם בְּשָׂדֶה — Any olive tree that has a reputation in the field as having a distinctive quality — אֶפְלוֹ כְּזֵית הַנְּטוּפָה בְּשַׁעְתּוֹ — even if it has such a quality only sometimes, such as an olive tree that drips oil during the time that it is fruitful^[2] — וְשָׁחָהוּ — if [someone] forgot to harvest [such a tree], אֵינוֹ שְׂכָחָה — it is not *shich'chah* and he may go back and harvest it. Since this tree has a unique feature, the

NOTES

1. Just as grain that is overlooked and not harvested is *shich'chah*, a tree that is overlooked and not picked is *shich'chah* (see General Introduction).

רמב"ם לעיון

RAMBAM IN DEPTH

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

Compiled and Edited by **Chayenu**

DEDICATED IN LOVING MEMORY OF

R' LEIBEL SIMPSON ע"ה

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

WHOSE LIFE EXEMPLIFIED THE VERSE QUOTED IN THE

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

May the enhanced Limmud HaRambam give his Neshama an Aliyah

PAGE 168

The New Month



After studying the laws of Kiddush HaChodesh, one notices numerous stages in the declaration of the new month. First is a calculation that the high-court made, to ascertain that the day can be the new month, then there was the acceptance of witnesses who testify that they saw the new moon, and this was followed by the declaration of the high court that the day is indeed sanctified as the new month.¹

If you ask, why do we need the testimony of witnesses if the court would make their own calculations? This is no question. The Torah says [regarding the commandment to sanctify the new month], "This month shall be for you" (Shemos 12:1), and the sages teach that G-d showed Moshe an image of a new moon, and told him, "see something in this image, and declare the new month." Thus, we need to come to both these stages, there must be a visual by witness and a calculation that ascertains the visual can be accurate. There is then a third stage, that the court should declare the day as "Holy," otherwise the new month is automatically deferred to the following day (Tosfos Yom Tov, Rosh Hashana 2:6, s.v. im amar).²

Calculation

Rambam writes regarding the calculation that if there is a great sage in the Land of Israel, the calculation must be done in Israel.

1. See Likkutei Sichos vol. 26, p. 59, fn. 1 for sources on what precisely is the Biblical Commandment regarding calculating and declaring the new month. See there for a discussion that touches on numerous of the points mentioned in this essay.

2. Cf. Pirush to Rambam, Kiddush HaChodesh 1:6, Minchas Chinuch, commandment 4. See also Likkutei Sichos vol. 21, p. 64ff. for the significance of this dual force.

קיצור שולחן ערוך

HALACHA

תנא דבי אליהו: כל השונה הלכות בכל יום מובטח לו שהוא בן עולם הבא
It was taught in the academy of Eliyahu: Whoever studies Halacha (Jewish Law)
every day is assured of life in the World to Come. (Talmud, Megillah 28b)

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

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לעילוי נשמת החסיד התמים
ר' רפאל שלמה ע"ה ב"ר קלונימוס קלמן ז"ל
נפטר בשם טוב י"א אייר ה'תשפ"ב

סימן קכב: דינים מן שבועה עשר בתמוז עד תשעה באב (ובו י"ז סעיפים)

CHAPTER 122: OUR CONDUCT BETWEEN THE SEVENTEENTH OF TAMMUZ AND TISH'OH B'Ov

ט Similarly, laundry should not be washed during these nine days. Furthermore, one may not give garments or clothes to a gentile laundry to wash, so that they will be ready after Tish'oh B'Ov. A Jewish woman is allowed to wash clothes belonging to a gentile. Within the week of Tish'oh B'Ov, however, she should refrain from doing so. Similarly, during these nine days it is forbidden to wear clothes or spread out linen that were washed beforehand.

ובו אין מכבסין בתשעה ימים אלו. ואפלו חלוק או בגד שאינו רוצה ללבוש עד אחר התענית. ואפלו לתתם לכובסת אינו יהודי אסור. וישראלית, מתרת לכבס בגדי אינם יהודים. ומכל מקום בשבוע שקל בה תשעה באב יש לה לזהר. וכן אסור בתשעה ימים אלו ללבוש או להציע אפלו המכבסין מקדם.

רק לכבוד שבת, מתר ללבוש בגדי פשתו, ולהציע על השלחנות לבנים, ולהחליף מטפחות הידים ומגבות, בדרך שעושים בשאר שבתות. אכל סדינים לבנים, אסור להציע. ואשה שצריכה ללבוש לבנים לספר ז' נקיים, מתרת לכבס וללבוש. וכן המטפחות

In honor of the Sabbath, however, one may wear [clean] linen garments and put out fresh tablecloths and towels, as one does on other Sabbaths. It is, however, forbidden to set out clean sheets. A woman may wash white undergarments so that she will be able to wear them in preparation for her ritual immersion. Similarly, a baby's diapers

לקוטי לוי יצחק

R' LEVI YITZCHOK'S TEACHINGS

The teachings of Rabbi Levi Yitzchok Schneerson—father of the Lubavitcher Rebbe—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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Adapted by **Rabbi Dovid Dubov** in **Yalkut Levi Yitzchok Al HaTorah**

– by **Yakov ben Zina & Leah bas Shlima** –

Translated by **Rabbi Alexander Heppenheimer**

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PAGE 60

Traveling until “Here”



ביום השלישי וישא אברהם את עיניו וירא את המקום מרחק.
ויאמר אברהם אל נערי... ואני והנער נלכה עד פה

On the third day,¹ Avraham lifted up his eyes and saw the place² from afar.³ Avraham said to his attendants, “...and I and the young man [Yitzchak] will go until koh [lit., “here”] (22:4–5).

Driving question:

- Why does Avraham refer to the place as “here,” when it was far off, and when his attendants had no way of knowing to what he was referring?⁴

- Of the journey to the Akeidah (Binding of Isaac), the tenth and climactic “test” whereby G-d showed the world the depth of Avraham’s commitment to Him (see Rashi, Bereishis 22:12).
- Mount Moriah, the future site of the Holy Temple (ibid. 22:2; Divrei Hayamim 2:3:1). Specifically, the future site of the Altar (Mishneh Torah, Hil. Beis Habechirah 2:1).
- “He saw a [Divine] cloud hovering over the mountain” (Rashi ad loc., from Vayikra Rabbah 20:2).
- Since, as per the sources cited in the previous note, they did not see that Divine cloud. Rashi ad loc. explains that in the simple sense עַד פֶּה means “just a little further, to the place ahead of us,” and then

לקוטי שיחות

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מוקדש לזכות הרה"ת נחמן ורעייתו העניא שיחיו שפירא

May you have Chasidishe Nachas from all your offspring!

ולחב"ח לעילוי נשמות

חי' מושקא בת יצחק, כתריאל בן יהודה, הרב שמועון הלוי בן מנחם שמואל דוד עליהם השלום

The Cry Of A Child



The Story

The 20th of Cheshvan, which always falls in proximity of the Torah reading of Vayeira, is the birthday of the fifth Lubavitcher Rebbe, Rabbi Shalom DovBer (1860-1920), known as the Rebbe Rashab. When he was a young boy of four or five, he went to his saintly grandfather, Rabbi Menachem Mendel, the third Lubavitcher Rebbe, on Shabbat Parshat Vayeira, in honor of his birthday.

Having just learnt the parshah, where G-d appears to Avraham on the third day after his having entered into an everlasting covenant with G-d, the boy broke out in tears. "Why did G-d reveal himself to our Father Avraham, and not to us?!"

The Rebbe replied: "When a righteous Jew at the age of 99 decides to circumcise himself, he is worthy that G-d should reveal Himself to him."

The Questions

What lesson can the average Jew take from this story of the deep spiritual sensitivity of a future Rebbe?

אגרות-קודש

REBBE RESPONSA

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

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לעילוי נשמות

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**MICHAEL (MISHA)
KALANDAROV, Z"l**

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נ"ל כ"ט ניסן תשע"ה

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מרים מאשע ע"ה בת ברוך שיהי'
נ"ל ב' אדר תשס"ד

BY **BORIS, RENEE AND THE KALANDAR FAMILY**

G-d is Your Partner in Business



By the Grace of G-d
17th of Shevat, 5720
Brooklyn, N.Y.
[February 15, 1960]

Sholom uBrocho:

This is to acknowledge receipt of your letter of February 7th. In the meantime you will have received my regards through Rabbi B. Shemtov, as also of the Yud Shevat get-together here, and of your son in particular.

You write about your being pressed for funds to get the material out of the customs, etc. As I wrote to you in my previous letter, it is a pity that you did not request a larger loan from the Bank. But it is no use crying over the past, and the Almighty will surely present some other channels to help you out of the difficulty. At any rate, I hope that from now on you will realize more fully and confidently that G-d is your partner in the business, by virtue of the *Tzedoko* stake in it, and, of course, the larger the share of the *Tzedoko* the larger is the share of the partnership. So you can go boldly ahead on a broader front. I hope to hear good news from you.

סיפור חסידי

CHASSIDIC STORY

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

A letter from the **Previous Lubavitcher Rebbe, Rabbi Yosef Yitzchak Schneersohn** to his daughter **Rebbetzin Chaya Mushka**

Originally written in Yiddish and titled **Der Langer Brieu** (The Long Letter)

Translated by **Rabbi Shimon Neubort**

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מוקדש לעילוי נשמת

הרה"ח הרה"ת יונה ב"ר מאיר אבנן ע"ה

THE FLOW: In this lengthy story filled with Chasidic fervor and flavor, we discover how Rabbi Mordechai who has become an ardent student of the Baal Shem Tov search out for his two friends from his youth, in an effort to introduce them to the ways of Chasidism.

Reb Mordechai now in the city of Dubravna, where he meets his friend Reb Chaim, and transforms the city, with his Chasidic passion. Reb Chaim and many of the townspeople have adopted the "new" Chasidic path of Divine service, seeing the fire with which Reb Mordechai prays and serves G-d.

Debating the Maggid's Time of Prayer



When Reb Yisrael Nachman and Reb Yussik arrived at the large beis *hamedrash*, they discovered that quite a few *minyoneim* of Jews were there, together with many young folk and even a few of the prominent elders. Foremost among the assembly was Reb Avraham Shaul Palatnik.

Reb Yisrael Nachman became greatly excited, for he was enchanted by Reb Mordechai's delightful *davening*. A few of the prominent elders approached Reb Yisrael Nachman and began to express their wonder at [Reb Mordechai's] conduct: the

time for afternoon prayers had arrived quite a while ago, but here was the maggid, still reciting the *Shemoneh Esreh* of Shacharis!

Just then, Reb Sholom Ivansker's older sons-in-law arrived. They were quite pleased to hear the comments of the elders, for this was a perfect opportunity to voice their opposition to the *maggid*, which they had previously kept to themselves. They began to recite the rules concerning *Shemoneh Esreh*. The *Shemoneh Esreh* is to be said three times a day: morning, afternoon, and evening. The

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<p>IN LOVING MEMORY OF OUR PARENTS לעילוי נשמות</p> <p>מרת אסתר בת ר' יוחנן ע"ה גאלדמאן נפטרה י"ז תשרי</p> <p>ESTHER GOLDMAN A"H <i>Her open home, open heart, and unique blend of wit and wisdom impacted all who met her.</i></p> <p>ר' יצחק יעקב בן ר' משה ע"ה סיימאן נפטר ד' אדר א'</p> <p>R' YITZCHOK YAAKOV (JERRY) SIMON A"H <i>His joy was infectious, his food was delicious, and his kindness was as big as his personality.</i></p> <p>על ידי בנם ר' שמואל זאנוויל שי' ורעייתו צירל שתחי' ומשפחתם שיחיו גאלדמאן SHMULY & TZIRL GOLDMAN AND FAMILY</p>	<p>הרב החסיד והתמים ר' שמעון ע"ה בן ר' שמואל זאנוויל הי"ד גאלדמאן נפטר כ"ט תשרי</p> <p>R' SHIMON GOLDMAN A"H <i>His family's sole survivor of the Holocaust who overcame the odds and raised a family of Chassidim. He dedicated his life to communal affairs, Jewish education and Chesed.</i></p>	<p>נח</p>
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<p>לעילוי נשמת הרה"ת ר' רפאל משה בן הרה"ת ר' יעקב מנחם מענדל הכהן ע"ה שפערלין נפטר בליל שבת-קודש פ' לך-לך, ה'תשנ"ו</p> <p>IN LOVING MEMORY OF R' REFOEL MOSHE A"H SPERLIN <i>On the occasion of his Yahrtzeit 11 Mar-Cheshvan</i></p> <p>לזכות כל יוצאי חלציו לברכה והצלחה בגשמיות וברוחניות</p>	<p>לך לך</p>
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IN HONOR OF THE BIRTHDAY OF MY WIFE

שׁת' **EDA**

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 שׁי'
SCHOTTENSTEIN

וירא

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חיי שרה

IN MEMORY OF

EMILY MESTECHKINA

לעילוי נשמת

מרים בת ר' זעליג ע"ה

נפטרה כ"ט מרחשוון תשע"ח

BY HER SON

תולדות

DEDICATED BY

CHAYA MUSHKA BAS ESTHER

IN HONOR OF HER BIRTHDAY

*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*

וישלה

לעילוי נשמת

ר' שלמה שמואל ארי'ה הכהן ע"ה קפלנד

IN LOVING MEMORY AND L'ILUY NISHMAS OF OUR DEAR FATHER

REB SHLOMO SHMUEL ARYEH HAKOHEN A" H CAPLAND

IN HONOR OF OUR DEAR MOTHER

MRS. SHOSHANA CAPLAND

שתחי' לאורך ימים ושנים טובות

SPONSORED BY THEIR DAUGHTER

RIVKAH LEAH & YERACHMEAL JACOBSON

וישב

*Dedicated to all those who make daily Torah study an integral part of
their lives. May the power of connecting to Hashem through Torah bring
transformation, healing and abundant blessings to every aspect of your lives!*

מקץ

RABBI ROBERTO & MARGIE SZERER

IN HONOR OF THE YAHRTZEIT OF

הרה"ח ר' צבי הירש בן הרה"ח ר' יהודה ע"ה היטריק

ב' טבת, 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.*

By

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

ויגש

IN HONOR OF THE WEDDING OF

REUVEN AND MIRIAM MOZOROSKY

15 TEVES, 5783 – JANUARY 8, 2023

*May the young couple be blessed with a Binyan Adei Ad,
a true Bayit Ne'eman B'Yisrael. With overflowing happiness,
good health and long life, together until 120 (and more).*

DEDICATED BY THEIR LOVING PARENTS

DR. JOSEPH AND DEVORA CAYTAK

SHMUEL AND LISA MOZOROSKY

שמות

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

וארה

IN HONOR OF

ALL THE COLEL CHABAD SUPPORTERS

SPONSORED BY

ANONYMOUS

נא

IN TRIBUTE TO THE REBBE'S LEADERSHIP

– ENTERING THE 73RD YEAR –

**UNITING JEWS WORLDWIDE THROUGH TORAH
AND IN HONOR OF YUD SHEVAT**

DEDICATED BY

YAAKOV AND KAREN COHEN

בשלה

DEDICATED IN MEMORY OF
REBBETZIN CHAYA MUSHKA SCHNEERSON

עליה השלום, זכותה יגן עלינו

ON THE OCCASION OF THE 35TH YAHRZEIT

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

SPONSORED BY

MAX AND LEAH COHEN AND FAMILY

MANCHESTER U.K.

משפטים

DEDICATED IN LOVING MEMORY OF

REB MEIR BEN REB YEHUDA LEIB HALEVI

AND

MARAT TEMA LEAH BAT REB AVRAHAM YITZCHAK

BY THEIR CHILDREN **LOUIS & SHARON PEARLMAN**

AND GRANDSON **GABRIEL LEWIN-PEARLMAN**

תרומה

לעילוי נשמת

הרה"ת יעקב ברוך בן ר' שניאור זלמן ע"ה גאנבורג

נלב"ע ביום ה, י"ט טבת ה'תשע"ט

ת.נ.צ.ב.ה

לעילוי נשמת

הרה"ח ר' נסים חי ב"ר מנחם עווד ע"ה היורד

נפטר ו' אדר ב' ה'תשס"ג

ת.נ.צ.ב.ה

נדבת בני משפחתו שיחיו

תצוה

DEDICATED IN LOVING MEMORY OF

דוד בן משה ע"ה

DAVID ENAYATIAN

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

WITH LOVE,

HELEN ENAYATIAN & SONS

כי תשא

DEDICATED IN HONOR OF

RABBI ETHAN STEIN

CHOSID AND SHLIACH OF THE REBBE,

for your dedication to the Jewish people as a whole and Torah learning in particular.

FROM

YOSEF & DEVORA WILHELM

AND THE CYP COMMUNITY

ויקהל-פקודי

IN HONOR OF THE BIRTHDAY OF OUR BELOVED FATHER AND GRANDFATHER

“DAD” / “POPPA” TUVIA HIRSCH HAKOHN 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

ויקרא

DEDICATED IN MEMORY OF OUR BELOVED FATHER AND GRANDFATHER

ALEX KLEIN ז"ל

on the occasion of his third yahrzeit

לעילוי נשמת

אברהם שמואל בן אריה לייב ז"ל

נפ' ד' ניסן תש"פ

By

DANIEL, RONIT AND PENINA RUBINOFF

צו

IN HONOR OF THE 120TH BIRTHDAY OF

THE LUBAVITCHER REBBE, MENACHEM MENDEL SCHNEERSON

זכותו יגן עלינו ויזרו 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*

כסה

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 (מאיר) ז"ל

נפטר י"ט ניסן תש"פ

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

DEDICATED BY

CHAIM & FAIGIE DRIZIN AND FAMILY

לעילוי נשמת

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

on his fourth Yahrzeit Chai Nissan

DEDICATED BY

**THE KATZ FAMILY AND THE KATZ
FOUNDATION**

שמיני

לזכות
מיכאל ורעייתו שרה
וילדיהם יהודה יובל ונוגה שיחיו
שבו

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

לעילוי נשמת
חנה בת משה
נשמתה עדן, זכותה תגן עליכם

May the Torah study in her memory bless her soul

תזריע-מצורע

IN SUPPORT OF
GLOBAL TORAH STUDY
DEDICATED BY
**SHMUEL & SARA
BONNARDEL**

אחרי-קדושים

לעילוי נשמת החסיד התמים
ר' רפאל שלמה ע"ה ב"ר קלונימוס קלמן ז"ל
נפטר בשם טוב
י"א אייר ה'תשפ"ב
ת' נ' צ' ב' ה'

אמור

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

בהר-בחקתי

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

IN HONOR OF OUR DEAR PARENTS
**RABBI YISROEL AND CHANA SIROTA
TUVIA AND LEA SCHOTTENSTEIN**
WITH LOVE AND APPRECIATION
**DAVID & EDA SCHOTTENSTEIN
AND FAMILY**

במדבר

DEDICATED IN LOVING MEMORY OF
אסתר בת שלמה גרשום ע"ה
ESTHER BAS SHLOMO GERSHOM
*May this global Torah learning serve as a great merit
and bring an elevation to her soul*
SPONSORED BY HER CHILDREN AND GRANDCHILDREN
THE CHAYO FAMILY

שבועות

לעילוי נשמות

ר' אברהם לייב בן ר' יעקב ע"ה
נפ' ה' סיון תשע"ה

מרת לאה מרים בת ר' לייב פסח ע"ה
נפ' י"ד סיון תשס"ז

נשא

BY THE HAYMAN FAMILY
MONSEY, NY
AND BY THE GRALNIK FAMILIES

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!*

בהעלתך

DEDICATED IN LOVING MEMORY OF
ולעילוי נשמות

יעקב מרדכי בן אפרים ע"ה
JACK EFRATI
(13 SHEVAT - שבט - י"ג שבט)

משה דוד בן מרדכי ע"ה
GEORGE DAVIDSOHN
(נפטר ג' חשוון - 3 CHESHVAN)

שלה

*May the tremendous merit of global Torah study in their memory bring awesome
blessings upon their souls in heaven, and the souls of their offspring, here on earth.*

ROCHEL LEAH & YECHIEL JAFFE

DEDICATED TO
OUR BELOVED REBBE
ON THE OCCASION OF
THE 29TH HILULA

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

SPONSORED BY

הרה"ח ר' ירחמיאל שי'
AND HIS WIFE
רבקה לאה שתי' יעקבסאן

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

מנחם מענדל ואשתו שרה עטא ובתם מרים,
חנה העניא ובעלה יעקב אליהו וילדיהם בצלאל
יהודה, אריא אנדרוסיער, אסתר ברכה ובעלה
מנחם מענדל ובנם שמואל בצלאל לייטער, מושקא
ובעלה נחום מאיר ובנם שלמה ארי' רייבין, פריידא
מרים, אלישבע, שלמה שמואל ארי' שיחיו
*with brocho, hatzlocho, nachas,
and only revealed good, always.*

קרה

לע"נ אמי מורתי האישה החשובה ובעלת מס"נ
מרת אסתר ליטשקאווסקי ע"ה

זכתה לגדל ילידה מאחורי מסך הברזל ולחדור בהם אהבת ה' ויראת ה'
והתקשרות לרבותנו נשיאנו מתוך מסירת נפש כפשוטו
נבל"ע י"ב תמוז תשס"ב יום הגאולה של הרבי הרי"ן ז"ל ת.נ.צ.ב.ה.
נדבת בנה ר' נחום אהרון ליטשקאווסקי ומשפחתו שיחיו

חקת-בלק

IN LOVING MEMORY OF
MRS. ESTHER LITKOWSKI
DEDICATED BY HER SON
NOCHUM AHRON LITKOWSKI AND FAMILY

DEDICATED BY
MENDY & SHTERNIE SMETANA
AND THEIR CHILDREN
MALKIE, MEIR & AARON

May the merit of Torah learning globally bring abundant blessings to their family

בלק

DEDICATED TO OUR FAMILY AND FRIENDS
*(Los Angeles – Delray Beach – Nashville – Parkland –
Crown Heights – Johannesburg – Miami)*

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

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

and fellow Yeshiva Ohr Elchonon classmates of 5755

YEHOSHUA YITZCHOK & ROCHEL SHAINA REVERE

פינחס

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

ת.נ.צ.ב.ה

IN MEMORY OF
RABBI SIMCHA ZIRKIND
*who lovingly dedicated his life, as a Shliach, to the Jewish
communities in Tunisia, Canada, and beyond.*

DEDICATED BY
HIS WIFE AND CHILDREN

מטות-מסעי

DEDICATED BY
MOISHE YOSEF & ROCHEL ENGEL

In Honor of a Blessing for Chassidische and Freiliche Children and Grandchildren

דברים

לעילוי נשמות
אליהו בן שמעון
שמואל בן אברהם
משה בן פינחס
עליהם השלום

DEDICATED BY THE
ZAR, NAZMIYAL, FARZAN AND SHAER FAMILIES

ואתחנן

IN LOVING MEMORY OF
R' RAPHAEL BEN R' NISSEN ISAAC A³H ANDRUSIER
24 AV 5760
DEDICATED BY
YANKIE & DEVORAH LEAH ANDRUSIER AND FAMILY

עקב

נדפס על ידי
ר' יונה ישראל צבי בן העניא שי'
ואשתו סימה יטא פייגא בת בת-שבע תחי'
לזכות בניהם ובנותיהם
התמים לוי ואוויל 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' נחמיו' יהודה בן בת' הכהן שי'
בת-שבע בת געלע הלוי תחי'
ולזכות רפואה שלימה וקרובה להרב מרדכי בן שרה לאה והרב יעקב בן שרה לאה
מוקדש לזכות חיזוק התקשרות לכ"ק אדמו"ר נשיא דורנו
May the furthering of Torah Study bring the entire family abundant Brochos

ראה

DEDICATED IN LOVING MEMORY OF OUR BELOVED MOTHER
URSULA FRITZSCHE
MIRIAM AVIVA MICHEEL
ON HER FIRST YAHRZEIT,
18 SIVAN 5783
And in merit of our children and grandchildren
May we all be blessed with Yiddishe Nachas and Happy Families
WITH LOVE FROM
MALKA ROSA
BARBARA
HINES

שופטים

מוקדש לעילוי נשמת
הרב יהושע תנחום בן הרב יוסף דובער ע"ה קסטל
עסק בהרבצת התורה למעלה מיובל שנים בעיירות באסטאן, פילאדעלפיא
ובאלטימאר שבארצות הברית, וקירב משפחות רבות לתורה ומצוותיה.
כיהן כמנהל ישיבת "אחי תמימים - ליובאוויטש" בעיר באסטאן במשך 25 שנה.
נפטר ח' אלול ה'תנש"א
ולזכות הילדה
מאירה שתחי' בת שרגא ומרים שיחיו מאיר
שתגדל לתורה לחופה ולמעשים טובים
נדפס ע"י
לוי יצחק ויהודית חנה שיחיו גייסיסקי

כי תצא

HAPPY BIRTHDAY ABBA!

MAZAL TOV! K'AH

LOVE,

TAMAR TESSLER,

NEOMI RIVKA & MAYER ASHER GNIWISCH,

MENACHEM MENDEL & SIMA CHASHA,
DOVID SHLOMO, SHABTAI SHMUEL, CHAYA

VITA AND MOSHE LEV GNIWISCH
SHALOM DOVBER & RIVKA,

CHANA MIRIAM, PINCHAS NISSIM &
AVRAHAM NOSSON GNIWISCH
BRYNDEL & LAVI,

MOSHE YISROEL, AVRAHAM ELIEZER, AND
SHMUEL NISSIM KLEIN

PERLE PNINA & MOSHE YITZCHAK,

DOVBER AND SHABSI SHMUEL CAPLAN
CHAYA MUSHKA & MENACHEM MENDEL,
GNESHA BRACHA GOPIN

CHAVA AND YAAKOV YOSEF SPERLIN
CHANA BRACHA AND SHTERNA SARA
GNIWISCH

DANIELLA & YOSEF YITZCHAK GORDON,

MENACHEM MENDEL & RENA,

YEHOSHUA BINYAMIN GORDON

SHALOM DOVBER, PEREL AND EFRAIM FISHEL
MESHULOM GORDON

EFRAIM FISHEL & CHANA TESSLER,

TONYA, PERL, CHAYA MUSHKA, MOSHE
AHARON, RIVKA DINA,

MENACHEM MENDEL AND SHNEUR ZALMAN
TESSLER

CHAIM MEIR & Yael Sara Tessler,

ELNATAN MENACHEM, ELYASAF YISRAEL,
REFAEL LEVI YEDIDYA,

AND PEREL DEVORAH TESSLER

CHAVA & JESHAYAHU DAVID

BRODCHANDEL,

YEHUDIT MAYA, PERLA CHANA AND
SHLOMO ZALMAN BRODCHANDEL

REFAEL & SIMA SHOSHANA CHEDVA

TESSLER

כי תבוא

FOR A COMPLETE REFUAH SHLEIMAH FOR

יצחק יהודה בן מרים שי'

ISAAC MORITZ

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

WITH LOVE

MARTIN & JUDY MORITZ

נצבים

DEDICATED IN LOVING MEMORY OF MY DEAR PARENTS

ליזכר נשמות

יהוקאל בן אברהם אהרן, רות בת אברהם עליהם השלום
זקלמן

By

ALAN & LORI ZEKELMAN

ראש השנה

DEDICATED BY

AVROHOM DOVID & MIKHLA DAUER

in honor of a blessing for our children & 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 YITZCHAK BEN MOSHE

האזינו

DEDICATED IN HONOR OF OUR CHILDREN

כתריאל שלום, אלה דבורה, לילה מרים
שיחיו

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

**AKIVA AND CHAYA
ISENBERG**

סוכות

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

IN LOVING MEMORY OF

BASYA ESTHER PALACE

Yahrtzeit Adar 25

DEDICATED BY HER FAMILY

IN HONOR OF AND GRATITUDE TO

PETER LAZARIDES

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

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

Dear Learner,

The Chayenu team works hard to produce a product that meets a high standard of quality. However, errors and typos do creep in and we are really motivated to correct them.

We know you, our dear learners, have a keen eye, and so we are excited to crowdsource some of this work. See an error or typo in Chayenu? Either:

1. Snap a marked-up image and send to content@chayenu.org
Note: Email subject line should include: Week + Section (e.g. Korach 5783 - Chumash)
2. Or, enter the details here: bit.ly/chayenutypos

This only applies to Daily Study sections (which repeat each year).

Thank you for your collaborative help!

The Chayenu Editorial Team

STUDY SECTION SPONSORS

IN LOVING MEMORY OF HOWARD I. GOODMAN	IN LOVING MEMORY OF AARON AND BLANCHE SCHARF OBM	DEDICATED IN TRIBUTE TO רפאל לוי בן ישעי' דוד ע"ה אונטערשלאק "DR. RODNEY" <i>Whose selfless devotion and love continue to serve as an inspiration to us, Whom we were privileged to know and be touched by, Who served as Hashem's conduit for healing both body and soul of thousands, He will forever be our role-model of a true Chossid. May we be reunited soon, with Moshiach's coming</i> BLESSINGS TO THE UNTERSLOK FAMILY
IN HONOR OF OUR SON SHMUEL MORDACHAI	DEDICATED לע"נ הקדוש התמים אליהו דוד ה"ד בן יבלחט"א הרב אברהם חיים שיחי' ELIYOHU DOVID (ELI) KAY מסר נפשו על קדוש ה' - י"ז כסלו תשפ"ב <i>Eli cherished the Rebbe's Torah and died in holding a Torah in his hand.</i> AND IN ZECHUS OF THE KAY FAMILY	
IN LOVING MEMORY OF OUR PARENTS יהודית בת יהודה לייב ע"ה מאיר בן שמעון הלוי ע"ה יעקב בן מרדכי הלוי ע"ה ARYEH & CHANA PELS		
DEDICATED IN HONOR OF MARGIE MARGALIT BASSAN SZERER		
SPONSORED BY MARTIN KUSHNER AND SHARON ADLER AND FAMILY	DEDICATED IN HONOR OF דניאל אליה' זאב קסטנבוים	LOVINGLY DEDICATED לעילוי נשמת חי'ה ריסא ע"ה בת יבלחט"ר' ברוך בענדריט
DEDICATED IN HONOR OF דניאל אליה' זאב קסטנבוים	IN HONOR OF PESACH ZUCKERMAN	IN HONOR OF THE BAR MITZVAH OF AVRAHAM (AVI) HAKOHEN ש"י YARMUSH
DEDICATED IN MEMORY OF ע"ה MIRIAM BAS ELIEZER	IN HONOR OF THE BAR MITZVAH OF SHMULY ש"י ANGYALFI	לעילוי נשמת שמואל ע"ה בן יבלחט"ר' אריה אברהם
לזכות כבוד אבינו היקר הרה"ח הרה"ת ר' אלחנן צבי ש"י גארמאן	IN HONOR OF THE BOCHRIM AT YESHIVA MAYAN TORAH	DEDICATED IN MEMORY OF זאב וואלף בן פסח ליב ע"ה

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