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יחי אדוננו מורנו ורבינו מלך המשיח לעולם ועד

a CALL *to* ACTION

THE MONTH OF ADAR
PREPARATIONS FOR PURIM
PARSHAS SHEKALIM
6TH AND 7TH OF ADAR
PARSHAS TERUMAH, TETZAVEH, KI SISAH

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF
HaMaaseh Hu HaIkar

The Month of Adar

“When Adar enters, we increase joy”

INTRODUCTION

Our Sages tell us that on a birthday, one’s “spiritual power is predominant.” Consequently, on the birthday of a Leader of Jewry, the power of the entire nation is predominant.

In the case of Jewry’s ultimate Leader, Moshe Rabbeinu, this predominance not only exists on the 7th of Adar (when Moshe was born) – but throughout the month of Adar. For that reason, the Midrash considers it as if Moshe had been born on the 1st day of the month (which encapsulates the entire month).¹

During Adar, then, the power of Moshe Rabbeinu – and by extension, all Jewry – is predominant and manifested.

[In a leap-year, when the month of Adar is repeated, *both* months contain this virtue, and both are celebrated with great – even, *doubled* – joy.]

UTILIZE THE POWER FOR JOY

- From the immediate start² of the month of Adar, we should begin utilizing the abilities [that are now manifested] in order to increase in all joyful matters. Each of us should make positive resolutions – and begin implementing them in actuality – to

1. A month of Moshe

... Although the Sages of the Midrash knew of the teaching (recorded in Kidushin) proving that Moshe was *in fact* born on the 7th of Adar. (7th of Adar I 5752; Hisva’aduyos p.301, footnote 34)

2. The key to happiness

The commencement [lit., “opening”] of an undertaking contains unique power. In this case, the commencement of the month of Adar “opens the channels” of joy for the all the subsequent days of Adar. (Wed, Thu, Fri and Shabbos of Parshas Terumah 5752; Hisva’aduyos p.296)

TEFILLAH:

- We should add to our prayers by praying with greater concentration (Kavanah), enhancement (Hidur) and so forth.¹¹

PUBLICIZE

- This three-pronged increase in divine service is a proposal cum request that we should publicize in every possible place.¹⁰

11. Gateway to all other Mitzvos and Ahavas Yisrael

Our Sages tell us that “Great is study for it leads to action” and that “One Mitzvah brings another in its wake.” This is especially true of the Mitzvah of Tzedakah, which is equal to all of the Mitzvos; increasing in Tzedakah will certainly bring about an addition in our enhanced observance of *all* the Mitzvos. And this naturally includes the all-inclusive Mitzvah of “VeAhavta LeRei’achah Kamochah,” love of our fellow Jews – as well as an addition in disseminating Torah, Judaism and Chassidus. (ibid.)

“union” with Hashem; by utilizing all matters for a Mitzvah, we cause everything physical to become united “in an eternal union, Above” [as explained in Tanya ch.25] – to the extent that this union [and resultant sanctity] is even revealed in the physical realm, in the object of the Mitzvah. This serves as a preparation for the revealed manifestation of G-dliness in the eternal Beis HaMikdash.⁹

Parshas Tetzaveh

TORAH, TEFILLAH, TZEDAKAH

• Throughout the week when the Torah portion of Tetzaveh is read (beginning from Sunday and continuing through Shabbos Parashas Tetzaveh), each man, woman and child should increase in the three primary paths of divine service: Torah study, prayer and Tzedakah.¹⁰

TORAH:

• We should increase the amount of time spent studying as well as the number of topics covered, and we should study in greater depth and with greater energy and enthusiasm.

TZEDAKAH:

• We should add in both quantity (the amount that we give) and quality (e.g., giving Tzedakah in a friendly manner).

9. Sanctity in currency

For example: Through giving our personal money to Tzedakah, we transform the physical coin (or bill, etc.) into a Mitzvah of Hashem. (ibid, p.334-335)

10. Precious metals

... In addition to our regular studies, we should now add in the three paths of Torah, Tefillah and Tzedakah ... which parallel the silver, gold and copper [the primary materials used in the construction of the Mishkan’s vessels] that are paramount in fulfilling the command “Make a Mikdash for Me, and I will dwell within them.” (Parshas Terumah 5750; Hisva’aduyos p.333-334)

How do we give Tzedakah on Shabbos?

We increase in Tzedakah on Shabbos as well – either through hospitality (Hachnasas Orchim) and *spiritual* Tzedakah, or by giving a double amount to Tzedakah on Erev Shabbos. (ibid, footnote 99)

attempt to increase in joyful matters in every way possible.³

EARLIEST START – MEVARCHIM / ROSH CHODESH

• The principle, “When Adar enters, we increase joy,” includes the *first* day of Rosh Chodesh Adar⁴ [although it is

3. Ibid.

Month of unbridled joy

The joy of Purim transcends that of the festivals: The joy of the festivals is limited – to the extent that “the Jewish Court is obliged to post policeman during the festivals, and task them with patrolling (even) in the gardens and orchards” [to prevent undesirable behavior that might result from excessive frivolity]. On Purim, conversely, the joy is completely unlimited – so that our Sages tell us, “On Purim, we are obligated to drink wine to the point where we do not know the difference between ‘Blessed be Mordechai!’ and ‘Cursed be Haman!’”

... Further, the *entire* month of Adar has similar status to Purim, so that “When Adar enters, we [*immediately*] increase joy.” The entire month should be *Purimdik*, with unbridled joy.

Nevertheless, simply discussing this and making resolutions about it is insufficient. Rather, “The main thing is the *deed*,” as it is explained in Tanya ... We should experience *literal* joy. [Why, then, all this discussion?] It is only that in order to achieve action, we need to first promote this issue – well in advance, even *before* Rosh Chodesh Adar.

Start now

We should begin implementing this literally, immediately, on this very day of Shabbos – particularly since it is Shabbos Mevarchim Adar ... by saying “LeChaim!” on “wine that gladdens.” (Parshas Vayakhel 5749; Hisva’aduyos p.391)

See also Parshas Terumah 5751 (Hivaduyos p.304), regarding experiencing Purim-joy throughout the month of Adar. See also Parshas Terumah 5749 (Hisva’aduyos p.337).

4. Is it really Adar?

... Although the first day of Rosh Chodesh is technically the 30th day of the month of *Shevat* ... nevertheless, since it is *also* the first day of Rosh Chodesh Adar, it is therefore included in the principle “When *Adar* enters, we increase joy.” (Parshas Terumah 5751, footnote 1; Hisva’aduyos p.300.)

... or isn’t it?

Research is required regarding the first day of Rosh Chodesh Adar, to determine whether it is included in the concept of “the month which was transformed into rejoicing, etc.” and by extension, in the law that “the Megilah may be read during the *entire* month of Adar.” (ibid, footnote 53)

2nd day of Rosh Chodesh

... Unlike the first day of Rosh Chodesh Adar, which is also the 30th of *Shevat*. In fact, being the 30th of *Shevat* ... it bears the hallmark of *Shevat* more than that of Adar. For that reason, the first day of Rosh Chodesh simply cannot convey the complete state of “When Adar enters.” (ibid, footnote 14)

technically the last day of the previous month of Shevat].

- In fact, we should begin increasing joy on Shabbos Mevarchim Adar [the last Shabbos in Shevat] – for it is then that we first begin to “enter” Adar, to the extent that blessings for the entire month of Adar are then elicited.⁵

TRUE JOY INCLUDES OTHERS

- We should increase all joyful matters, both personal matters as well as those that make *others* joyful – especially if it involves ten (or more) Jewish adults.⁶ After all, a complete state of joy necessarily includes others.⁷
- We should make a great worldwide commotion about generating joy!⁸

NOVEL DELIGHT EACH DAY IN ADAR

- Our increase in joyful matters should be multiplied and

After Rosh Chodesh

We could add by scrutinizing the precise phraseology of our Sages’ statement, “*MiSheNichnas Adar*,” “When Adar enters”: The main, and complete, *entry* of the month of Adar is only attained after an entire day within Adar (i.e., the 1st of Adar) has already passed – i.e., now that it is the 2nd of Adar... (ibid, p.300-301).

5. Parshas Vayakhel 5749; Hisva’aduyos p.387, footnote 112.

6. Spread joy

Even if our service has already been done in a [complete] manner that is represented by “ten,” i.e., we fully utilized all ten soul-powers, we should nevertheless utilize the time (of Shabbos – all the way until Motzei Shabbos, if G-d forbid, Moshiach is delayed until then) to influence ten Jewish adults (ten being the number required for a sacred ritual [such as a Minyan]), in the *literal* sense – beginning with our own household, acquaintances, friends and so on.

This is certainly the case regarding spreading joy ... since when we make others joyful, we make ourselves more happier as well. (Parshas Tetzaveh 5752; Sichos Kodesh p.748)

7. Parshas Terumah 5752; Hisva’aduyos p.297.

Make happiness part of who you are

The theme of joy – making ourselves, and others, joyful – should become *ingrained* in us, so that it becomes part and parcel of our physical selves. (Parshas Terumah 5752; Sichos Kodesh p.717)

8. Ad DeLo Yada

“We increase joy,” bringing it to the unbridled level of “Ad DeLo Yada” (“...until we *do not know* [the difference between ‘Blessed be Mordechai!’ etc.]”), i.e., completely transcending the realm of intellect and knowledge. (Parshas Vayakhel 5749; Hisva’aduyos p.387)

BECOME A MIKDASH

- In addition, we should fulfill the command “Make a Mikdash for Me, and I will dwell within them” on a *personal* level – by facilitating Hashem’s “dwelling” within ourselves, so that we and our private homes, etc., constitute spiritual “Mishkans” where G-dliness is manifested.⁷

FOCUS ON ACTION

- Further, and most importantly, the above directives should result in physical action:⁸ We should increase, and put far greater energy into, our divine service that is geared towards bringing the Redemption – and especially those aspects of our service that reflect, and further hasten, the immanent Redemption.

START WITH STUDY

- This includes – and *begins* with – our study of Hilchos Beis HaMikdash [Laws of the Temple], Toras Kohanim [the book of Vayikra, i.e., the entire topic of the Mikdash] and the three abovementioned Torah portions – as they are explained in the Oral Torah.

- “Great is study for it leads to action” – [such study should inspire us to perform] our divine service in a manner that reflects the coming Redemption.

UNIVERSAL MIKDASH

- On a broader scale, we should utilize everything for a Mitzvah (or towards the performance of a Mitzvah), thus transforming everything physical into an eternal dwelling place (Mikdash) for Hashem.

To explain: The word “Mitzvah” connotes a “connection” and

Terumah 5750; Hisva’aduyos p.333-334)

8. Emphasis on action

... Especially since, in the future, the dictum that “*Action is greater than study*” will become the law (unlike nowadays, when we merely emphasize that “the *main* thing is the deed”).

So, to prepare for the Redemption, we should reflect this future ruling in our current service. (ibid, footnote 67)

translation.⁶

MAKE ME A MIKDASH

• When we read the verse, “Make a Mikdash for Me, and I will dwell within them,” each of us should be yet further inspired, with far greater energy, to yearn and long for the true and complete Redemption, third Beis HaMikdash, sacred service, kindling of the Great Menorah, offering of the sacrifices and so on.⁷

6. Ibid, p.317.

7. **A timely passage**

Every concept in Torah should provide us with an instructive lesson in our divine service. Certainly, then, we should derive instruction from such an all-inclusive command such as, “Make a Mikdash for Me, and I will dwell within them” – which is a commandment for all generations... This Mitzvah concerns all of the Temples – the Mishkan, the first Beis HaMikdash, the second Beis HaMikdash and practically speaking, nowadays, it means the *third* Beis HaMikdash that will be built speedily, in our days.

It states our goal

... We can readily appreciate the lesson that is implied in what we have discussed – specifically, as it is relevant to our present generation:

The Jewish people believe in the Redemption and longingly await it with a most powerful yearning; “I longingly await his coming every day.” Naturally, awaiting Moshiach’s coming includes yearning for the things that his coming will bring – such as the construction of the third Beis HaMikdash... This longing is even expressed in practical terms, as in the custom (and directive) followed by many, to study Toras Kohanim, the laws associated with the Beis HaMikdash and the sacrificial offerings and so forth – including the Torah portions of the current weeks.

Practical knowledge

All this is done in order to be prepared for the Redemption – which can come immediately – by having a working knowledge of the laws that will then bear *practical* relevance for “the Kohanim in their [sacrificial] service, the Levi’im in their platform [for musical service] and the Yisraelim in their standing [nearby and praying or meditating while the communal sacrifices are offered].”

This all assumes far greater meaning in our present generation, now that all the end-dates for the arrival of the Redemption have long passed, and when, according to all of the identifying signs giving by the Sages of the Talmud and Midrash, we find ourselves in the period of Ikvesa DeMashicha, the “footsteps of Moshiach” – and now that it is a *certain fact* that our generation is the *final* generation of Exile and the *initial* generation of the Redemption.

Above all, these present days are auspicious and present a most opportune time for the Redemption, for these weeks – beginning with this very Shabbos – is when we read the verse, “Make a Mikdash for Me, and I will dwell within them.” (Parshas

amplified with each new day in the month(s) of Adar. Our joy should include a new feature each day – as in the law of “Panim Chadashos” [where a new participant is required on each subsequent day of the Sheva Berachos (seven-day post-wedding festivities) in order to fuel the joy with novelty].⁹

RUSH TO REJOICE / MORE THE MERRIER

• The principles that apply to *all* matters of goodness and holiness are: “The *sooner*, the superior!” and “The *more*, the worthier!” We should certainly apply these principles to “Simchah,” rejoicing – which by nature defies all limitations...¹⁰

SOURCE OF JOY: MORE TORAH AND MITZVOS

• For a start, we should generate this great joy by increasing our observance of Mitzvos – for “The commandments of Hashem are upright; they gladden the heart.”¹¹

• We should increase our study of both the inner and “revealed” dimensions of Torah – and, in the spirit of the Talmudic dictum “Great is study for it leads to *action*,” we should enhance our observance of the Mitzvos as well.¹¹

9. Parshas Terumah 5752; Hisva’aduyos p.297.

Constant climb

... And within each day, from hour to hour, from minute to minute, and all the more so from one prayer service to the next – for each prayer service includes an elevation to a higher spiritual rung. (Parshas Terumah 5751; Hisva’aduyos p.300, footnote 12)

10. Parshas Terumah 5752; Hisva’aduyos p.297.

Do it in Adar

... Including those joyful matters which you had previously thought to postpone until much later... You should now expedite these plans to as early as possible – “The sooner, the better!” After all, you are bringing it forward to a most “praiseworthy” month, the month of Adar [and are therefore deserving of “praise” for advancing these matters]. (Parshas Terumah 5752; Sichos Kodesh p.714)

11. Parshas Terumah 5752; Hisva’aduyos p.297.

True source of joy

Naturally, our increased joy stems from the joy of Torah and Mitzvos – “The commandments of Hashem are upright; they gladden the heart.” To be more precise, it stems from an increase in *all* three areas of Torah, prayer and acts of kindness. (Parshas Mishpatim 5750; Hisva’aduyos p.317)

FROM SPIRITUAL TO PHYSICAL JOY

- Most importantly, our additional involvement in the joy of Torah and Mitzvos should fuel an increased joy on the *literal* level, i.e., in and via *physical* matters – as explained in Shulchan Aruch [regarding Yom Tov].¹²

HAPPINESS BEGINS AT HOME

- We should make ourselves and others more joyful – beginning with the members of our own households. Husbands should make their wives more cheerful, and parents (particularly fathers¹³) should make their children gladder – with the physical things that naturally make them happy, as explained in Shulchan Aruch [regarding Yom Tov].¹⁴

12. Parshas Terumah 5752; Hisva'aduyos p.297.

13. **Fatherly influence**

As we clearly see for ourselves, when a father makes his children happy, their happiness is even greater [than when their mother pleases them]. For his children know that he is also capable of disciplining them [lit., “telling them a harsh word”] for the sake of education (needless to say, in a manner whereby he subsequently comes to love them all the more)... (Parshas Terumah 5752; Hisva'aduyos p.297)

In general, a father should also relate to his children in a disciplinary manner; for example, when testing a child [on his studies] and the child fails to give proper answers and the like. Nevertheless, immediately afterwards, the father consoles and appeases the child... (Parshas Terumah 5752; Sichos Kodesh p.717)

14. Parshas Terumah 5752; Hisva'aduyos p.298.

AT LEAST ONE TEACHING

- At minimum, we should study *one* teaching of our Sages on *one* of the verses from the daily study. Such teachings have been compiled in works such as “Torah Temimah,” “Torah Shleimah” and the like.⁴

PUBLICIZE THIS DIRECTIVE

- This additional study is a novel proposal cum request that we should publicize everywhere.³

TO BRING THE GEULAH

- The significance of these Torah portions is that they contain all the detailed laws regarding the construction of the Mishkan, its vessels, the clothing of the Kohanim and so on. By increasing our in-depth study of the Mishkan and Mikdash, we further accelerate the construction of the third Beis HaMikdash.⁵

TRANSLATE FOR WIDER AUDIENCE

- Ideally, we should translate (at least a portion of) these teachings from our Sages into different languages. We should provide lucid translations, so that these topics will be “like a table that is set and ready for a person to simply sit down and eat” [i.e., readily accessible and comprehensible] – even for those who (so far) are only able to study these works from a

4. Ibid, footnote 95.

5. **Living the Parshah, building the Mikdash**

There are a number of great benefits to this study; among them:

a) There is a general instruction to “live” with the Torah, and more specifically, to “live” with the “times,” i.e., the weekly Torah portion. Through now adding teachings from the Oral Torah to this daily study, the Torah further permeates our intellect, in a manner of “Mishpatim” [those Mitzvos that resonate with human logic; i.e., these teachings make the Mitzvos easily comprehensible] “as a table that is set and ready for a person to simply sit down and eat.”

b) Further – and this is the main point: Via our increased study of the Mishkan and Mikdash, we further accelerate the construction of the third Beis HaMikdash. Not only does Hashem “consider it *as if* they are busying themselves with constructing the Beis HaMikdash” – but rather, our study hastens the *actual* and *literal* construction of the Beis HaMikdash. (Parshas Mishpatim 5749; Hisva'aduyos p.316)

Parshas Terumah, Tetzaveh, Ki Sisah

INTRODUCTION

The Mishkan (Tabernacle) was the temporary forerunner of the Beis HaMikdash, and most of its laws also (even, *primarily*) apply to the Mikdash.

In the portions of Terumah, Tetzaveh and (the beginning of) Ki Sisah, the Torah describes the construction of the Mishkan, its vessels, the priestly garments and its other requirements, in great detail.

Studying the details of the Mishkan and Mikdash prepares us for, and hastens the actualization of, the final Redemption and the construction of the Third Beis HaMikdash. To advance this goal, the Rebbe urges us to study these three Parshas in-depth and with great focus.

CHAZAL ON THE PARSHAH

- It is our longstanding custom to study Chitas, which includes a daily portion of the weekly Parshah – accompanied by Rashi's commentary, explaining the plain meaning of the text.

However, during the weeks when the Torah portions of Terumah, Tetzaveh¹ and Ki Sisa² are read, we should also study the homiletic teachings of our Sages¹ on the daily portions.³

1. Parshas Mishpatim 5749; Hisva'aduyos p.316.

Original command

... Unlike the subsequent Torah portions, Vayakhel and Pekudei, where the Torah merely repeats all the information [specified in Terumah, Tetzaveh and Ki Sisah] to indicate that it was all actually implemented. (ibid, footnote 93)

2. The beginning of Parshas Ki Sisah contains instructions regarding the construction of the water-basin (Kiyar) and its base, as well as the incense (Ketores). (ibid, footnote 92)
3. Ibid, footnote 94.

a CALL to ACTION

PREPARATIONS FOR PURIM

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF
HaMaaseh Hu HaIkar

Purim Preparations

PROPER STUDY OF PURIM LAWS AND INNER MEANING

- We should thoroughly study the laws and the Chassidic discourses concerning Purim¹¹ – so that we fully comprehend the material and take it to heart, thus influencing both our study and

11. Within a wall or without

[The first Mishnah in tractate Megillah states that the inhabitants of cities that were fortified with a wall during the era of Yehoshua (who first led the Jews into Eretz Yisrael) read the Megillah on the 15th of Adar. In unwalled cities, large towns and villages, it is read on the 14th of Adar. This law reflects the miracle of Purim, where the Jews of Shushan (a “walled” city) were given an extra day to eradicate their enemies. The Rebbe explains the spiritual significance of the law.]

Familiarity with royalty

This is the content of our Purim service, in ascending order:

At the outset of our service, we find ourselves spiritually in “unwalled cities,” i.e., a state of relative spiritual “poverty” – this state is represented by the [“lesser” date, the] 14th of Adar ... We may then be compared to “a *villager* who beholds the king” [who, being unaccustomed to such “revelations,” is thoroughly overwhelmed], similar to the celestial vision that was seen by the Prophet Yechezkel [who was tremendously excited by the revelation].

Following that, we ascend to the spiritual level of a “walled city,” i.e., a state of spiritual “affluence” – this is represented by the 15th of Adar ... We are then compared to a dweller of the royal capital who beholds the king [and being more familiar with royalty, is not completely overawed], similar to the [same] celestial vision that was seen by Yeshayah [but, being more familiar with those Heavenly realms, took it in his stride].

Touring the Heavenly capital

... The instruction we are to take from this – as it pertains to the divine service of each Jew – concerns the study of Chassidus:

Chassidus speaks of the sublime Sefiros and similar topics, through which we literally fulfill the instruction to “Know the G-d of your fathers.” In truth, we are all really “dwellers of the royal capital who behold the King” – so that when discussing topics such as the Ten Sefiros (and not only those of the [lowest] world of Asiyah, but even the Ten Sefiros of *Atzilus*), we should not feel it to be an overly unique or unfamiliar discussion.

[Having attained this familiarity with the Heaven capital] we need not make any great fuss over discussing such topics; we can save our excitement for other matters... Certainly, a Jew should be excited about G-dliness – after all, that is a fundamental requirement of divine service; however, our excitement should be directed towards what *transcends* Atzilus... (Motzei Shushan Purim 5749, p.462-463)

a CALL to ACTION

PARSHAS
Terumah, Tetzaveh, Ki Sisah

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF
HaMaaseh Hu HaIkar

BOTH MONTHS OF ADAR

- During a leap year [when the month of Adar is repeated], we should apply the *theme* of the “7th of Adar” to *both* the 7th of Adar Rishon and Adar Sheini [i.e., during both months].
- On either date, our observance should not be merely on a spiritual level – but rather, accompanied by practical ramifications.²⁸

customary to hold a “Tikkun” [where food and beverages are served, and the participants exchange blessings and wishes of “Lechaim!” on behalf of the departed].

This [positive approach] is also emphasized by holding a specifically joyous gathering, accompanied by a Siyum [concluding celebration] over [having completed the study of] a section of Torah. (24th Tishrei 5750; Hisva’aduyos p.245)

Three loves

On the 7th of Adar, we begin to add, with far greater vigor, in our study of Torah and enhanced observance of Mitzvos. We have begun by holding [this present] gathering, attended by a great number of Jews, and conducted with brotherly-love (Ahavas Achim) and the love and unity between fellow Jews (Ahavas and Achdus Yisrael) – which is in turn bound with love of Hashem. For by having Ahavas Yisrael, we “show affection for those whom our Beloved loves” [i.e., our fellow Jews, who are loved by Hashem, “our Beloved”].

To be precise, this involves three loves which are really all one: The love of Hashem, of Torah and of our fellow Jews. (7th of Adar 5748; Hisva’aduyos p.392)

28. Two Adars are better than one

It is not clear whether the 7th of Adar in which Moshe was born – and also reached the age of 120 [i.e., his passing] – occurred during a *regular* year or a *leap-year*. [Rather, it is a matter of debate.] Seemingly, we could apply the principle to “follow the majority” – and safely assume that the year was a *regular* year, like the majority of years.

The debate takes on practical significance during a leap-year; which is the correct month to celebrate the 7th of Adar – should we celebrate it during the first month or the second...?

One thing is certain: We should apply the *theme* of the “7th of Adar” to *both* the 7th of Adar Rishon and Adar Sheini. Further, we should not only do so in the abstract manner [reflecting the fact that] “both opinions [in a Rabbinic debate, even the “rejected” view] are [considered] the words of the Living G-d.” Rather, we should express the theme of the 7th of Adar during both months – *literally*, i.e., in *actuality*, in the manner of “Hashem was with him, so that the Halachah [the final law] accords with his view” [i.e., we should see either view as being the practical law, in this regard].

... This way we double the theme of the “7th of Adar,” by celebrating it *twice*... (7th of Adar I 5752; Sichos Kodosh p.721)

our actions.¹²

HIGH PROFILE PURIM CAMPAIGN – REACH ALL JEWS

- We should gather all Jewry, including Jews from the most farflung corners of the globe.¹³ We should create a “Ra’ash DeKedushah,” a holy “storm,” and “Ah Moradiken Shturem,” an awesome commotion concerning all aspects of Purim – so that all Jews will be able to fully observe Purim, with all that it entails.

- Needless to say, we should conduct this campaign in a pleasant and peaceful manner, amidst love for our fellow Jews and with great joy.¹⁴

- In order to accomplish this, we should prepare well in advance – starting with Shabbos Mevarchim Adar.¹⁵

PROVIDE EVERY JEW WITH ALL PURIM MITZVOS

- We should ensure that every Jew, in even the far ends of the globe – in the physical and/or spiritual sense – will have

12. Know the law

It is now the second month of Adar, less than two weeks before Purim. We should make all of the proper preparations for Purim – including studying all the laws of Purim... (Parshas Pikudei 5749; Hisva’aduyos p.410)

13. Reach each of the King’s subjects

[To paraphrase the Megillah:] “Gather all the Jews,” “who are in all the countries of the king,” i.e., [in this case, all the Jews in the kingdom of] the King of the Universe – both those who are “near and distant”... (Parshas Vayakhel, Shabbos Mevarchim Adar II 5749; Hisva’aduyos p.387)

14. Great joy like Matan Torah

... Just like the great joy that was experienced at the Giving of the Torah [See below, Intro. to Purim] – where, together with the whole commotion that caused “fear, awe, trembling and perspiration,” there was also the fact that Hashem “suspended the mountain above [and around] them.”

[Seemingly, this means that Hashem “forced” the Jews to accept the Torah by threatening to drop the mountain on them. However, Chassidus understands this as a parable, meaning that He “forced” them to accept the Torah] via a revelation of Ahavah Rabah, immense love, which encompassed their entire being [giving them “no other choice”]; the overpowering revelation of G-dliness caused them to be drawn to the Torah with irresistible love and devotion].

Obviously, then, the Giving of the Torah was accompanied with *great joy*... (ibid, footnote 105)

15. ... And certainly from Rosh Chodesh Adar *Sheni* [during a leap-year]. (ibid.)

everything necessary to fulfill all the Mitzvos of Purim:

Hearing the Megillah reading (Mikrah Megillah); sending food portions to a fellow Jew (Mishlo'ach Manos); distributing charity to paupers (Ma'atanos LaEvyonim); enjoying a festive meal (Se'udas Purim); rejoicing on Purim (Simchas Purim) and so on.¹⁶

EREV PURIM NEEDS

- We should also ensure that all have whatever is necessary for their Purim *preparations* – such as the customary Erev Purim donation to Tzedakah of “Machatzis HaShekel” (three half-shekalim)¹⁷ [explained below].¹⁸

16. Parshas Pekudei 5749, *ibid.*, p.480.

17. [Three coins are given, as stated in Rema (Orah Chayim, beg. of 694).]

Why three?!

There is a surprising fact concerning the custom to donate half-shekalim on Ta'anis Esther:

The half-shekel given by the Jews [in Temple times] during the month of Adar, and which was donated to provide for the communal sacrifices whose annual cycle would begin again on the 1st of Nissan, consisted of just one solitary half-shekel coin. Nevertheless, we have the custom to donate *three* such coins on Ta'anis Esther!

[In explanation:] It is possible that the three half-shekalim donated on Ta'anis Esther also commemorate the *three days of fasting* that were decreed by Queen Esther; as stated in the Megillah, “Fast for *three* days on my behalf.”

This explanation comes in addition to our desire to attain the superiority of a Chazakah [lit., “[legal] strength”]; something that is done three times consecutively is becomes a presumed fact]. By performing this act [of giving half-shekalim] three times, we add “[legal] strength” to the concept of “they established (in the times of Mordechai) that which they had previously accepted (at Sinai)” [See Intro. to Purim, below] (Ta'anis Ester 5749; Hisva'aduyos p.439-440)

Food for three

We could suggest that there is an allusion to the three days of fasting [mentioned in the Megillah] in the one day fast of Ta'anis Esther that we currently observe – that is, our custom to donate *three* half-shekalim:

It is mentioned in Kaf HaChayim, Orach Chayim 566 and 115, and elsewhere, that we should donate the equivalent of a meal to charity on the day of a fast. Accordingly, the *three* half-shekalim that we give to Tzedakah are a result [and represent the meals] of *three* fast-days. (Motzei Shushan Purim 5749; Hisva'aduyos p.460)

We do not fast to save money!

One of the reasons for this practice is that it is not fitting for the money saved via our abstaining from food and drink on the fast day to remain in our wallets and

customs. Some of these customs are stated in Shulchan Aruch, and others are recorded in subsequent works. These are the unique – and sometimes conflicting – customs that are actually practiced among the various Jewish groups, in the spirit of “each river follows its own course.”²³

TREAT IT AS BEFITS A HOLY DAY

- We do not find any openly publicized²⁴ Chabad²⁵ customs for the 7th of Adar. Nevertheless, we make particular effort to utilize this day in a fitting manner and in a spirit of holiness – by increasing in the joy of Torah and Mitzvos.²⁶

FARBRENG AND DISCUSS CHASSIDUS

- Among Chassidim – particular *Chabad* Chassidim – the 7th of Adar has been transformed from a day of fasting into a day of Farbrengen, where we discuss matters of Chassidus and its dissemination.²⁷

Moshe Rabbeinu] applies to the *first* month of Adar [in a leap-year, when there are two months of Adar]. (Parshas Terumah, 6th Adar 5749; Hisva'aduyos p.337. See also p.324, footnote 2.)

23. 7th Adar 5748; Hisva'aduyos p.388.

24. **No Chabad customs**

... Concerning neither fasting [as many do on a Yahrtzait], nor rejoicing (as is the custom amongst many Jewish groups, who arrange joyful events on a Yahrtzait, as a “Tikun” [corrective merit] for the soul [of the departed]). (*ibid.*)

25. **Tachanun**

Although the *Rebbs* of Chabad do not recite the penitentiary Tachanun prayer on the 7th of Adar, the regular congregants in a Chabad Shul [*do* recite Tachanun]. See Likutei Sichos, vol.16, p.251, footnote 79. (*ibid.*, footnote 5)

26. **Fight darkness – add goodness**

We should combat the affect of Yeridas HaDoros [the continuous spiritual and physical decline of each subsequent generation] and the ever-thickening darkness of Exile [that has grown steadily oppressive] all the way until our present generation, the final generation of Exile – by making ever-greater efforts to utilize *every* opportunity and *every* matter to increase, with ever-growing strength, in all matters of goodness and holiness...

And since this year is a “Hakhel” year, as well the year 5748 – which spells the word “Tisamach,” “rejoice!” – our efforts should assume additional emphasis. (*ibid.*)

27. **Yahrtzait – celebrate with joy**

According to Chassidic custom, a Yahrtzait is *not* associated with undesirable practices and the like [i.e., self affliction, fasting, etc.] Quite the opposite – it is

7th of Adar

Birthday and Yahrtzait of Moshe Rabbeinu

INTRODUCTION

The 7th of Adar is the anniversary of both the birth and passing of Moshe Rabbeinu. In addition to the obvious significance of such a date, the 7th of Adar also influences the *entire* month of Adar. Our Sages tell us that it was the enormous influence of the 7th of Adar that caused the miracle of Purim to occur and transformed Adar into a month of unrivalled joy.

To explain: The supernal source of a soul (its “Mazal”) is bolstered and predominant on the day of one’s birth. Being that “Moshe is [considered] all” of the Jewish people, the Mazal that is bolstered on his birthday is that of the entire nation. Thus we are told that during the month of Adar, the Mazal of the Jews is “predominant and healthy.”

Moreover, the goal of Creation is to transform the world into a dwelling for Hashem. This theme is uniquely expressed in the month of Adar (אָדָר), whose name is comprised of the letter א (Alef), representing Hashem, the “Master” (Aluf – אֱלוֹהִים) of the Universe – and the word דָּר (Dar), meaning “to dwell.”

The number 7 signifies the natural cycle, and by extension, all of Creation which was made in 7 days. Thus the 7th day of **Adar** symbolizes the *details of existence* being transformed into *Hashem’s dwelling* – the fruition of Hashem’s plan for Creation.²¹

MINHAGIM: EACH TO THEIR OWN

- The 7th of Adar (Rishon²²) is a special day with unique

21. 7th Adar 5752; Hisva’aduyos p.300-305.

22. **Adar Rishon**

The concept of the “7th of Adar” [i.e., in the context of the birth and passing of

PROMOTE TZEDAKAH

- We should make a point of promoting the giving of Tzedakah in general. After all, Tzedakah is the theme of many of the Mitzvos of Purim [i.e., distributing food portions and charity].
- We should increase in giving Tzedakah throughout the month of Adar.¹⁹

MACHATZIS HASHEKEL

- On Ta’anis Esther [the fast day immediately preceding Purim], it is customary to donate three coins that are halves in the local (current) currency [e.g., a half-dollar in America].²⁰

FOR EACH MEMBER OF HOUSHOLD

- This practice, known as “Machatzis HaShekel,”

subsequently be spent on mundane matters... True, we are dealing with the mundane affairs of a *Jew*, which are undoubtedly in full accord with the Torah and so on – yet that simply cannot begin to compare to the superiority of being spent on Tzedakah... (ibid, footnote 35)

18. Parshas Vayakhel 5749, ibid, footnote 106.

19. Parshas Pekudei 5749, ibid, p.410.

We should begin the effort to supply all who are needy with their Purim requirements well in advance (certainly by Rosh Chodesh Adar, two weeks before Purim).

We should begin with those in our immediate proximity and continue to include even those found in distant locations – even reaching out to those in a remote corner of the globe. We should ensure that *all Jews* will be able to celebrate Purim in the proper manner and with “light, gladness, rejoicing and honor” – in the literal sense ... and in a manner of “feasting and rejoicing” (Mishteh VeSimchah) – even attaining an unlimited degree of joy.

Hashem repays us “Midah Keneged Midah” [in direct commensuration with our efforts and deeds], and His reciprocation is in fact *many times more* than our input. When we strive to provide the needy with their Purim requirements, Hashem [likewise] increases by providing His blessings – with vast abundance – to each and every Jew, during these two weeks before Purim – to the extent that we will need to really *search* for a destitute Jew in order to fulfill the Mitzvah of Ma’atanos LaEvyonim (donations to the poor) on Purim... We can readily appreciate the great joy that each Jew will then have, this coming Purim. (Parshas Mishpatim 5750; Hisva’aduyos p.317-318)

There is room for research to clarify how exactly we will be able to fulfill the Mitzvah of Ma’atanos LaEvyonim [when Moshiach comes – for his arrival will bring about] the fulfillment of the Torah’s tiding that “there will not be a destitute person among you.” (ibid, footnote 114)

commemorates the half-shekel that all Jews donated [to the Temple] annually, in the month of Adar. The widespread custom is for the head of a household to give additional Machatzis HaShekel on behalf of each member of his household.²⁰

EDITOR’S NOTE:

The following instruction was the last (new) directive that we merited to receive from the Rebbe.

TRAIN CHILDREN IN MACHATZIS HASHEKEL

- It would be a very good and fitting practice to train our young children in the donation of Machatzis HaShekel, by having them donate from their “own” money; their parents should aid them, ensuring that they have plenty to give – and even enough surplus for their other “needs.” After all, we do not want to cause them any sort of financial “loss” by having them observe this annual custom...²¹

PURIM OBJECTIVE: REACH EVERY JEW

- We should begin – and indeed, *complete* – the necessary preparations for conducting the worldwide “Purim Campaign.”
- This campaign should not leave out even a solitary Jew in the furthest spot on earth. Rather, it should embrace all Jews – or as the Megillah puts it, “From their greatest to their smallest” and “from youth to elderly, [both] infants and women.”²²

20. Ta’anis Esther 5749; Hisva’aduyos, p.439.

21. 24th Adar I 5752; Sichos Kodesh, p.788.

22. Inspire full observance

... Our campaign should yield results that continue throughout the rest of the year; in the spirit of “the Jews [then] established that which they had [only formally] accepted beforehand” – accompanied by a complete state of divine service, Torah and Mitzvos. [See below, Intro. to Purim.] (Parshas Terumah 5751; Hisva’aduyos p.310-311)

the inner and “revealed” dimensions of Torah.¹⁸ In addition, they should increase their unique service of “providing illumination” by disseminating Chassidus.¹⁹

YESHIVAH FARBRENGENS

- The students of the Tomchei Temimim Yeshivah, in conjunction with the instructions of the Yeshivah administration, should continue holding joyful,²⁰ Chassidische Farbrengens, and also make positive resolutions in all of the above directives.

PUBLISH MA’AMORIM

- In honor of the Rashag’s first Yahrtzeit in 5750 (1990), the Rebbe announced that it would be fitting to publish Chassidic discourses on the topic of the Redemption, Tchiyas Hamesim (the Resurrection) and similar subjects.²⁰

18. **A complete Torah**

... According to the famous account of how the Yeshivah received its name, “Tomchei Temimim”: The name was given by [its founder] the Rebbe Rashab during Hakafos on Simchas Torah – immediately after reciting the liturgical supplication “Tomchei Temimim Hoshiah Nah,” “[Hashem,] Supporter of [Your people] the wholesome ones – Please save us!”

At that time, he added, “The purpose of the Yeshivah is to have a “complete” Torah (Torah Temimah), i.e., with both its “revealed” and Chassidic dimensions [being studied in complementary fashion].” (ibid, p.335-336)

19. **Banish darkness**

The Tomchei Temimim Yeshivah was specifically founded (by the Rebbe Rashab) towards the *end* of our Exile, so that its students should become “lamps that illuminate” the greatly intensified gloom of the [final and darkest era of Exile, known as the] “footsteps of Moshiach.” (ibid, p.335)

20. **More than Malach Michael**

Great importance is attached to a Chassidische Farbrengen. In the words of the Alter Rebbe, based on “a message that descended from Heaven”: A Chassidische Farbrengen has the power to achieve that which the archangel Michael, the “Angel of the Jews,” cannot achieve!

We should therefore add to our rejoicing by holding a joyful Farbrengen, especially during Shabbos – “the day of your rejoicing” – and all the more so on a Shabbos during the month of Adar, when “we increase joy”...

Moreover, this applies *as soon as* “Adar enters” – while we are already *six days* into Adar, each day bringing a further increase in joy... (ibid p.341)

The Previous Rebbe appointed him as Director of the international network of Tomchei Temimim (Lubavitch) Yeshivos.

The Rashag passed away on the 6th of Adar I 5749 (1989) – just one day before the 7th of Adar, the birthday and passing of Moshe Rabbeinu (See below, 7th of Adar).¹⁶

INCREASE NIGLEH AND CHASSIDUS

- Today being the 6th of Adar (and the day preceding the 7th of Adar), we should particularly increase our study of both the inner and “revealed” dimensions of Torah.¹⁷
- We should maintain this increased level of Torah study through the 7th of Adar as well.¹⁷

TZEDAKAH, TORAH AND MITZVOS

- “Great is study since it leads to action!” Along with our increased study, we should increase our distribution of Tzedakah – as well as making positive resolutions in *all* realms of Torah and Mitzvos.¹⁷

TORAH SESSIONS

- This includes observing the important practice that was instituted by Moshe Rabbeinu, “To gather congregations each Shabbos to study Torah” (a topic that we have discussed on many recent occasions).¹⁷

FULFILL THE GOAL OF TOMCHEI TEMIMIM

- This increase in activities, etc., is particularly relevant to students of the Tomchei Temimim Yeshivah; they should increase their efforts at fulfilling their mission:
- First and foremost, they should increase their study of both

16. [See at length, Parshas Terumah, 6th of Adar 5750 (Hisva'aduyos p.335 ff.), where the Rebbe explains the connection between the goal of Tomchei Temimim – and by extension, the director of the Yeshivah, Rabbi Shmariahu Gurary – with the 7th of Adar.]

17. Ibid p.338.

a CALL to ACTION

PARSHAS SHEKALIM

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF
HaMaaseh Hu HaIkar

Parshas Shekalim

INTRODUCTION

Our Sages instituted four special Torah readings for the month of Adar.¹ During a leap-year, when the month of Adar is repeated, these portions are read during the *second* Adar (“Adar Sheini”).

The first reading is “Parshas Shekalim,” which comes to commemorate the annual monetary donations (the “Shekalim”) that the Jewish people were commanded to donate towards the communal sacrifices. The annual reminder to donate Shekalim was issued on the 1st of Adar – thirty days before the new cycle of communal sacrifices began, on the 1st of Nissan. We therefore read the relevant Torah portion on the closest Shabbos to the 1st of Adar.

More recently, this Parshah has assumed additional significance: The last address that we thus far merited to hear from the Rebbe was the Farbrengen of Parshas Vayakhel-Shekalim. There, he explained that the theme of Shekalim – especially during Exile, when the Beis HaMikdash has yet to be rebuilt and the communal sacrifices renewed – is giving Tzedakah.

This message is all the more pressing at the present time, when we are expected to do all we can to bring the complete Redemption; for our Sages tell us: Great is Tzedakah, for it hastens the Redemption.

1. [They are: 1) “Parshas **Shekalim**”; recalling the half-shekel coin that every Jew donated annually for the sake of purchasing the coming year’s communal sacrifices. A reminder was issued on Rosh Chodesh Adar. 2) “Parshas **Zachor**” (lit., “remember”); recalling our obligation to eradicate the descendants of Amalek. This is read before Purim, when we celebrate the downfall of Haman, an Amalekite. 3) “Parshas **Parah**” (lit., “cow”); the Parah Adumah (red heifer) is necessary for ritual purification. This reading comes before the month of Nissan, for only the ritually-pure may partake of the Pesach sacrifice. 4) “Parshas **HaChodesh**” (lit., “the month”); read on or just before Rosh Chodesh Nissan, the “Head of all months,” it details the laws of the Pesach sacrifice.]

6th of Adar

Yahrtzait of Rabbi Shmariahu Gurary

BRIEF HISTORY

Rabbi Shmariahu Gurary (known by his initials, RaSHaG) was the son-in-law of the Previous Rebbe and brother-in-law of the Rebbe.¹⁵

15. Parshas Terumah, 6th Adar 5750; Hisva’aduyos p.335.

Publisher’s Note: HaRav HaGaon, HaRav HaChasid, Rav Shmariahu ben Rav Menachem Mendel a”h Gurary, son-in-law of the Previous Rebbe and brother-in-law of the Rebbe. (ibid, footnote 70)

a CALL to ACTION

6TH AND 7TH OF ADAR

PRACTICAL INSTRUCTION
FROM THE TEACHINGS OF THE REBBE
5748-5752

A PROJECT OF
HaMaaseh Hu HaIkar

MORE TZEDAKAH

- We should implement the lesson of Parshas Shekalim – to give more Tzedakah.²

MONEY FOR YOUR SOULS

- There are various levels within the Mitzvah of Tzedakah, e.g., merely giving the required tenth [of our earnings], the charitable fifth, or even more – in the spirit of the verse, “All that one has, he would give for his soul!”³ After all, the Shekalim were donated towards the purchase of sacrifices that brought “atonement to your souls.”⁴

HOW TO GIVE TZEDAKAH

- Parshas Shekalim even provides us with a lesson regarding our *manner* of donation:⁵

2. Parshas Tzedakah

As our Sages explain in numerous places, *donating Shekalim is the concept of Tzedakah* ... This is especially true in the current era, when the actual donation of Shekalim [to the Temple] no longer applies – instead, the very concept of “Shekalim” has become that of Tzedakah.

As is known, it is our custom that “before Purim, we give [to Tzedakah] a coin that is a ‘half’ of the established currency in our present location and era [e.g., a half-dollar coin in America]. This is to recall the half-shekel that used to be donated in the month of Adar [while the Temple existed].” Now, this custom is *literally* Tzedakah. (Parshas Mishpatim / Shekalim 5751; Hisva’aduyos p.278-279)

3. From an edited segment of Sichas Parshas Vayakhel / Shekalim 5752 (Sefer Sichos p.441) – the last Sichah edited by the Rebbe.

4. Sacrifice your money

... This instruction [to give Tzedakah] is specifically derived from the donating of Shekalim, the purpose of which was to cover the expenses of offering sacrifices “*to atone for your souls.*” It is understood that the instruction should reflect its source of derivation: We should give Tzedakah in the spirit of the verse, “*All that one has, he would give for his soul!*” (Parshas Vayakhel / Shekalim 5752; Sichos Kodesh p.805)

5. [On this occasion, the Rebbe distributed Mashkeh and Reb Levik’s Nigun was sung, indicating the close of the Farbrengen. Then, unexpectedly, the Rebbe delivered another (4th) Sichah.]

Tzedakah with Mesiras Nefesh

Since it is currently Parshas Shekalim, the practical lesson that we should derive from this Shabbos is to increase in giving Tzedakah. Moreover, we should give Tzedakah in the same manner that sacrifices are to be offered – “One who offers from *yourselves* a sacrifice to Hashem,” in accordance with the explanation of the Alter Rebbe on this verse. (This is a concept similar to “Our lips will take the

The half-shekel was donated in order to fund the communal sacrifices. Concerning this, there is a well-known teaching of the Alter Rebbe that is based on the literal reading of the verse, “One who offers from *yourselves* a sacrifice to Hashem.” He explained that in order to draw closer to Hashem [the Hebrew “Yakriv” (“offer”), also means to “draw close”], one must offer *himself*, his entire being, to Hashem. We should take a practical lesson from this teaching:

We should put all ten powers of our soul into giving Tzedakah and performing acts of kindness – so that in addition to the action, we should also *think* and *speak* about Ahavas Yisrael.⁶

TZEDAKAH RESOLUTIONS

- On Shabbos Shekalim, *during* Shabbos itself, we should make resolutions regarding giving Tzedakah.

BE SPECIFIC

- Our resolutions should include precise details.

CHALLENGE YOURSELF

- We should make novel commitments that demand greater energy.⁷

place of [the sacrifice of] bulls.” [I.e., in Exile, our prayers accomplish what Temple sacrifices would have accomplished.] (Parshas Vayakhel / Shekalim 5752; Sichos Kodesh p.804)

6. Parshas Vayakhel / Shekalim 5752; Sichos Kodesh p.441.

Ahavas Yisrael – think, say and do

Regarding thought: We should work on ourselves so that all of our thoughts throughout the entire day should be permeated with – and *only* with – Ahavas Yisrael, love for our fellow Jews.

Regarding speech: As per the ruling of the Alter Rebbe that “It is fitting to *say* [each morning] before prayers, “Hareini Mekabel, etc.,” “I hereby accept upon myself the positive commandment to ‘Love your fellow Jew as yourself.’” This commitment is specifically to be stated verbally. (Needless to say, this also includes having in mind the implication of our declaration – at least of its most basic meaning...)

Regarding action – which is the *main* thing: “All that a person has, he would give for his soul!” (Parshas Vayakhel / Shekalim 5752; Sichos Kodesh p.805)

7. **Imitate Hashem’s Tzedakah**

The main thing is for us to immediately make positive resolutions regarding all

START NOW – PHYSICAL AND SPIRITUAL

- We should begin implementing these resolutions while it is yet Shabbos; both physically, by providing food and drink to fellow Jews, and spiritually, by proffering sound advice or studying Torah with them⁸ and the like.⁹

that we have discussed, and we should specifically make resolutions that contain precise details – brand new resolutions, demanding novel energies. After all, the existence of all Creation, including each and every Jew, is created anew each moment in an entirely and literally innovative manner... [And Hashem’s constant creation of all that exists is absolute, and *perpetual*, Tzedakah on His part. Our own Tzedakah should reflect this fact:]

We could readily appreciate that our resolutions regarding giving Tzedakah should likewise be in an entirely innovative manner.

Extend free-loans

This includes the aspects of Tzedakah that share the description of “Gemilas Chasadim” [lit., “kind deeds”; when abbreviated as “GeMaCH,” the term is synonymous with money loaning]. In fact, “Gemilas Chasadim” is even superior to the ordinary distribution of Tzedakah – as we have discussed many times. (Parshas Vayakhel / Shekalim 5752; Sichos Kodesh p.805-806)

8. Purim and Shekalim

The essential theme of Shabbos Parshas Shekalim and Shabbos Mevarchim Adar [the Shabbos prior Rosh Chodesh Adar] – is *Purim*. And Purim is closely associated with giving Tzedakah: Out of Purim’s four Mitzvos, one of them is Mishloach Manos, sending food-portions to our fellow Jews, and another is Ma’atanos LaEvyonim, distribution monetary gifts to the poor.

Physical and spiritual

Each of us should push themselves to give more Tzedakah – both physically, sharing physical money and physical food and drink and the like, and also spiritually, offering sound advice, studying Torah with others and so on.

Chassidus – central gem in the King’s crown

Further, and most importantly, we should concern ourselves with utilizing Hashem’s Tzedakah, which includes His revealing to us the inner dimensions of His Torah – the inner dimension of the Torah being, after all, the “precious gem that forms the centerpiece of the Crown of the King of all Kings”...

Study and teach Chassidus

In other words: In addition to our increase in general Torah study, we should increase our study of the inner dimensions of the Torah that are clearly explained in the teachings of Chassidus – or more precisely, in the teachings of *Chabad* Chassidus. These teachings facilitate proper comprehension of the Torah’s inner dimensions, to the extent that the subject matter penetrates to the very core of the person studying it – and even serves to unite him with the innermost dimension of the Torah.

In addition to our personal study, we should also inspire others to study the inner dimension of Torah, i.e., the teachings of Chassidus. Better yet, we should actually go and study with them ourselves... (Parshas Mishpatim / Shekalim 5751; Hisva’aduyos p.287)