

Children's Gathering

7 Adar 5773

(Notes taken during class, not reviewed nor edited by Harav Ginsburgh)

1. Moshe Rabbeinu is Good

A good day and a good month. Today is the 7th of Adar. What happened on this date? Who was born? [Moshe Rabbeinu]. He was born and he passed away, and he is also revealed a second time. Who was his mother? [Yocheved]. What did it say when he was born? Yocheved, his mother saw him, and she saw that he was good. Rashi says that means she saw light, she saw the whole house was filled with light. And he was born complete, meaning circumcised. Every child has to wait for 8 days and he was circumcised when he was born.

How do we know that good is light? From the verse, "And God saw the light that it was good." So the first thing called good is light, and likewise his mother saw that Moshe was good, full of light. Moshe Rabbeinu is first of all good. The sages say that his first name was thus "Good." Who gave him the name "Moshe?" [Batya]. In the Torah it says, Bityah, she was Pharaoh's daughter but she was a great tzadeikes. In Gan Eden she has a hall where all the righteous women are. What was the name his mother gave him? [Tuvyah]. Or even more simply? [Tov, good].

2. A man named Tov

Is there anyone in the rest of the Tanach whose name was good? It says that... Who was Bo'az? He married Ruth and they had a son named Oved, who had a son Yishai, who gave birth to David, the Mashiach. So Boaz had two brothers, Elimelech and another one called Tov. And Boaz thought that perhaps his brother, Tov, would marry Ruth in levirate marriage. But, since Tov did not want to marry Ruth, Boaz did. Tov is worthy of being a redeemer. About Moshe Rabbeinu it says that he is the first redeemer and the last. Where did he redeem us from? [Egypt]. So now we are waiting for him to redeem us immediately as Mashiach.

So who redeems us? The power that redeems us is called good. Indeed this good will come and will be the Mashiach. So Tov (good) is both light and it simply means being a good person, a good child. The BST wanted all the Jews to be good.

Good is also related to the heart and the mind, because we should learn Torah with a good mind which affects the heart.

In each Jewish child's heart there is Moshe Rabbeinu. What is this point in my heart, in your heart? It is the good. To be good. Someone who is good, that is Moshe Rabbeinu.

3. Sayings of the sages, "There is no good, but..."

Torah

Who remembers a saying of the sages that "there is no good but...". [There is no good but Torah]. Yes. This is what everyone is familiar with. Torah is from Moshe Rabbeinu. And how do we know that the Torah is good? When the Rebbe passed out *lekach*, honey cake, so that we have a good and sweet year, what verse would he say? "For I have given you a good portion, do not forsake my Torah" (בִּי לֶקַח טוֹב נָתַתִּי לָכֶם תּוֹרַתִי אֵל (תְּעִזְבוּ). The Torah is like a sweet honey cake, because it sweetens everything like the Mashiach.

But apart from this saying there are other sayings from the sages that begin in the same way, they are less familiar.

Teshuvah

The first additional saying from the sages is there is no good but *teshuvah*. The best thing one can do is do teshuvah. And every person, even a *tzadik* has to do *teshuvah*. What does it mean, to do more and more good. The Rebbe said that, "If the good is good than isn't better even better?" (*As gut is gut as besser is nisht besser?*) We can learn a few words in Yiddish each time we gather together. You need good, you need to be a good boy. But you need to be even better. What is better than just good? That is doing *teshuvah*! It says that all his days in teshuvah. Always better. So we have there is no good but Torah and *teshuvah*.

Tzadik

Another saying from the sages with the same idea is, "There is no good but a *tzadik*." Every Jew can be a *tzadik* and the best thing is a *tzadik*. Like the pasuk says, "Say that the *tzadik* is good" (אָמְרוּ צַדִּיק בִּי טוֹב). Like Moshe Rabbeinu who was born today, and his mother saw he was good.

Temple

The Rebbe says we should live with the time, with the Torah reading. Now we are reading about the building of the Tabernacle. All the way through the end of the month. And the sages say, there is no good but the *Beit Hamikdash*, the Temple. The best thing in the world is the Temple.

What will Mashiach do when he comes? There are three basic things that he does and if he does them then we know for sure that he is the Mashiach, certainly Mashiach. First, he brings all the Jews to do teshuvah. Second, he fights the wars of the Jewish people against our enemies and is triumphant. Thirdly, he builds the Temple. And when he builds it, that is the best thing in the world. Because it says that there is no good but the Temple.

The Almighty

So far we have 4 things. The fifth is there is no good but *Hashem*, the Almighty. If I just say good, what do I mean? Who is good, the very best? The one who has the most light? [Hashem].

4. Relating the 5 good things to Moshe Rabbeinu

So we have 5 things that are described as good. And all 5 are related to Moshe Rabbeinu. Since on this day his mother saw that he was good. When there is something like this, there is an order to them, and they correspond to the powers of the soul and the supernal lights. But, first let's explain how they all relate to Moshe Rabbeinu.

Care transforms into light

Every *tzadik* has a special, a particular mitzvah that he is most careful with, and is most illuminated by. This is also true for every Jew. This is explained in the Tanya and is based on the question, "With what mitzvah was your father most careful?" (בְּמַאי הָיוּ אָבוֹתָי זָהִירֵי טָפְי). Everyone has to perform all the mitzvot but everyone has a special mitzvah in which, he is not just most careful about, the literal meaning of the Aramaic word for "careful" (זָהִיר). What does it mean to have a particular mitzvah? It means that every day you do it better and with more care. But, because of this, because of your attention to it, the care, the זָהִיר (in the sense of an adjective) becomes זָהִיר, as a noun, meaning light, a great light. Just as the *Zohar* starts with the *pasuk*, "And the mindful will illuminate like the light of the firmament" (וְהַמְשֻׁבְּלִים יִזְהָרוּ כְּזוֹהַר הַרְקִיעַ). So there is one mitzvah that is most connected to your soul root, and if you are very careful with it, then the light of your soul illuminates greatly with this mitzvah. This is related to Adar whose *mazal* is described as "healthy and strong" (אֶדְר מְזִלוֹ בְּרִיא מְזִלוֹ תְקוּף). When does your soul illuminate strongly? When you find your special mitzvah.

Building the Temple in every Jew's heart

Moshe Rabbeinu (מֹשֶׁה רַבֵּינוּ) is equal to 613. He is connected to all the mitzvot. But, out of all of them, which one does he like the most? Which one does he excel in? The one mitzvah that he loves the most, which mitzvah is this? The hint is that Moshe Rabbeinu is good. So, which among all the things that we said before that the sages say they are the most good, which one is a mitzvah? [*Beit Hamikdash*]. How is written in the Torah? "They shall make me a Temple and I will dwell within them" (וַעֲשׂוּ לִי מִקְדָּשׁ וְשֹׁכְנָתִי בְתוֹכְכֶם). It says, "in them," not, "in it." The sages explain that as a result of building the Temple, the Almighty dwells within in each of the Jewish people. So the mitzvah that Moshe Rabbeinu wants to do most, and it is named after him, that is the construction of the Temple. Everything that Moshe Rabbeinu does is eternal, it is truth, because Moshe is truth and truth is eternal. The thing he wants the most? Was there anyone who was able to put the Tabernacle together? No. Only Moshe, and to construct it, to bring all the parts together, *Hashem* helped him. He wants to perform the mitzvah of, "There is no good but the Temple." He knows that if there's a Temple then *Hashem* will reveal

himself in every Jew. This is the mitzvah with which Moshe Rabbeinu is most illuminated.

Following Hashem's ways

Now, let's go to the saying that the good is Hashem. There is another mitzvah that is very close to Moshe Rabbeinu, the mitzvah to be like *Hashem*. One of the last mitzvot in the entire Torah is that we should walk in *Hashem's* ways (וְהִלַּכְתָּ בְּדַרְכָּיו). The sages explain that, "Just as *Hashem* is merciful you should be merciful, etc." If there is no good but *Hashem*, then who is the closest to performing this mitzvah? The one who is the most good. This was Moshe, who was good. So he is the closest to walking in *Hashem's* ways.

Moshe the tzadik

Likewise, when it says that there is no good but a *tzadik*. Who is the greatest *tzadik* in the Torah? Moshe Rabbeinu. He is the *tzadik*, the foundation of the world.

The Torah is named after Moshe

That it says that there is no good but Torah, that is clearly connected to Moshe, since the Torah is named after him, as it says at the end of Malachi, "Remember the Torah of Moshe my servant" (זְכוּרוּ תּוֹרַת מֹשֶׁה עַבְדִּי).

Moshe's joyous humility

Finally, how is Moshe Rabbeinu connected to the saying that there is no good but *teshuvah*? How does Moshe Rabbeinu always do *teshuvah*? [At the end of his life he gained the 50th gate...]. Yes! That is very true, that he is always striving to attain the 50th gate (of understanding), which is related to *teshuvah*. But, there is another thing said about Moshe Rabbeinu, "The man Moshe was the most humble from all the men on the face of the earth." Now it says that whomever is the most humble, he is also the happiest. Because if I am humble I understand that I don't deserve anything and everything that *Hashem* gives me is a present. Even breathing. Someone who is humble knows that he is not 100% good. He always feels he should improve. That is the sign that he is humble. So Moshe Rabbeinu's *teshuvah* is because he feels humble, and his *teshuvah* is always out of joy.

Moshe Rabbeinu's *mazal* is the month of Adar, which is connected with the joy of Purim. Haman thought that he had only died on this day, the 7th of Adar, but really Moshe Rabbeinu was not only born on this day, but he is born again in each of our hearts every day. Now it doesn't say that Moshe was the most joyous out of all the people, it says he was humble. But, it was because of his humility that he was so happy and because of this he did *teshuvah* all the time. He knew that the more good I do, the closer I come to *Hashem*. I am nothing, *garnisht*. But, I have the merit of coming closer to *Hashem* all the time.

The partzuf

So all 5 things that it says that they are good, they are all related to Moshe Rabbeinu.

Now the order according to Chassidut is: The Almighty is the *keter*, the crown. Torah is *chochmah*, wisdom. *Teshuvah* is *binah*, understanding, like someone said that it is the 50th gate of understanding. *Tzadik* is foundation, which contains all the measures of the heart, and the Temple is *malchut*, kingdom. This is the mitzvah that Moshe Rabbeinu is most connected to especially in these *parshiyot* these weeks, so that the Almighty can dwell in each Jew's heart.

Keter (crown)

There is no good but **the Almighty**

Binah (understanding)

There is no good but ***teshuvah***

Chochmah (wisdom)

There is no good but **Torah**

Yesod (foundation)

There is no good but the **tzadik**

Malchut (kingdom)

There is no good but the **Temple**

5. Nigunim

The Shamil

Let's now sing a deep *nigun* from Moshe Rabbeinu. We don't know what *nigun* he sang, but it says that he was able to sing all the different *nigunim* in the world and with his singing he was able to awaken the soul of every Jew.

One of the deep *nigunim* of the Rebbe, the Moshe Rabbeinu of the generation is the Shamil. Mordechai was the Moshe Rabbeinu of his generation so he too is singing with us. And with them all the Moshe Rabbeinu's of all the generations.

Anim Zemirot

Moshe Rabbeinu corresponds to Shabbat, the seventh day, since he is the seventh generation from Abraham, *Avraham Avinu*. One of the nigunim from the Rebbe that is related to the seventh day is *Anim Zemirot*. So let's say this nigun.

6. Revealing Moshe, the good, in our hearts

King David says in *Tehilim*, "Only good and loving-kindness will pursue me my entire life, and I will dwell in the House of the Almighty." Moshe Rabbeinu wants to build the Temple so that King David can sit in the house of *Hashem* all his life, and see the splendor of *Hashem*. David is the Mashiach and so is Moshe and all King David wants to do is build the *Beit Hamikdash* for him. That is why he says that good and

loving-kindness will pursue him—the good refers to Moshe Rabbeinu and loving-kindness refers to *Avraham Avinu*. So David is asking the Moshe and Abraham to be with him. Moshe will build the Temple. Moshe is also the seventh generation from Abraham. So Moshe is the seventh generation, the good, who will reveal Abraham, the first generation. When we translate the relationship between Moshe and Avraham to our selves, to the powers of our soul, then the good (Moshe Rabbeinu) is the *da'at* (knowledge) of all the souls of the Jewish people. It is the source of compassion. And right after *da'at* comes *Avraam*, the *chesed*. So being that Moshe Rabbeinu is the seventh from Avraham, he reveals the loving-kindness of Avraham as well. This is an important explanation on this verse. The entire Jewish people are represented by King David, and so that he dwell in the house of *Hashem*, that *Hashem* dwell in all our souls, he seeks Moshe Rabbeinu.

Purim and Kipurim

What is the connection between Purim and Yom Kipur? [Yom Kipurim means a day like Purim.] That's right. And also both have *kaparah* and both have a lottery. There is another *nigun* from the Lubavitcher Rebbe that is connected to Yom Kipur, *Rachmana*, and so it is also connected to Purim.

7. No place for embarrassment when it comes to holiness

There is a Purim *nigun* that I'm not sure that everyone knows, but we can learn it together [all the children knew the *nigun*].

Ruma Puma

We'll sing one last *nigun*. *Ruma Puma*. There are children and even adults that are embarrassed to sing *Ruma Puma*. One of the services of Purim is to annul negative embarrassment. I know some adults who are embarrassed to say *Ruma Puma* when it is required in this *nigun*. This is how I received this *nigun* from Rebbe Eli Rivkin, one of the founders of Kfar Chabad. To annul negative embarrassment one can say *Lechaim* and that will do it. The Rebbe said that everything in holiness should be done “with a head held high and revealed” (בְּרִישׁ גָּלִי). There should be no negative embarrassment in publicizing *Hashem* and holiness. Moshe Rabbeinu was not embarrassed to show everyone that he loved every single Jew and so when he sang *Ruma Puma* he certainly said it out loud. It is tried and tested *segulah* that when there were barricades on a path we had to go through, by singing *Ruma Puma* they all disappeared. Now what *Ruma Puma* means, no one knows, that is why it is connected to Purim, which is *Ad delo yada* (Until one does not know the difference...). But, this is how the Chassidim sing this *nigun* and so it is the way we will sing it too.