



## SICHA – 19 KISLEV 5747-1987

*Free Translation\**

Every Farbrengen, every gathering, seems to be connected with an occurrence that took place many years ago.

Starting with Passover, “a memory of the Exodus from Egypt,” we stress the fact that it is a “remembrance.” We are not actually leaving Egypt today, rather, remembering the Exodus from Egypt which took place some time ago a long time ago.

The same is true regarding the holiday of Shavuot, “the Time of the Giving of our Torah.” The Torah was given one single time, on the sixth of Sivan of the year that they left Egypt, as a continuation of those events.

Regarding Sukkot as well, when “I protected the Jewish people in booths,” we immediately stress that this happened when He took them out of Egypt.

However, it is obvious that connecting these celebrations with the past is not, Heaven forbid, in order to cause a weakness in them in any way, considering them, as the Sifri says, “an old document,” but on the contrary: the fact that it is old, and we stress the fact that it is old, in order to highlight how even an old thing can still have the energy to create anew – even after some time passes, even after thousands of years— just as it was the first time with the same excitement and the same results

On the contrary: With these holidays, we fulfill the command of the Torah, which is the Torah of Truth.

When the Torah tells us to do something, it is a sign that this that Torah demands of us or requests us to fulfill is true. This Torah of truth tells us that our commemoration of events is “like new,” and there is even a version that it is “new” without the comparative qualifier.

We see this also with regard to Farbrengens, especially when it is expressed in practical effects.

The commandment on Passover is to eat physical Matzah; during the festivals in general. The joy is expressed by physically eating meat and drinking wine; and the joy must be a physical one for all members of the family, as dictated by the Code of Jewish Law, in the laws of Yom-Tov.

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\*) Taken from the Subtitles that appear on the screen



## פרשת אמור

The same is true as well regarding the festivals that are by Rabbinic decree, or that are based on Jewish custom: they too are customarily connected with [drinking a L'chaim, as it says] "great is the power of drink, for it brings closer," despite the fact that the celebration is completely spiritual in nature.

After all, there cannot be anything more spiritual than the "Time of the Giving of our Torah"; even the Mitzvot specified for this holiday do not include any physical commandments. Nevertheless, even then we are commanded to express our joy, through wine which, "brings joy to God and man."

This is why the Jewish custom is that by every celebration there is "drink which brings closer" and causes joy and "causes joy to God and man" — including to the "God and man" within each Jew, i.e. the Godly soul within him, and his animal soul and physical body, for they both must be infused with joy.

From all of the above it is understood, that when we stress that something happened some time ago, and in many cases we clearly emphasize that it is an ancient event, this adds even more and should add even more to our focus on the event and the results in our practical action. Since we see that specifically because it is so ancient it continues to accomplish ever more, for every single year, every Jew— and "all Jews are assumed good"— fulfills the directive to "ascend in holiness," and to reach, this year, greater heights compared to what he had the previous year on this same holiday, and definitely much greater than the years before that.

