NEW

לקוטי שיחות

YISRO יתרו

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LIKKUTEI SICHOS

INSIGHTS INTO THE WEEKLY PARSHA

BY THE LUBAVITCHER REBBE

Dedicated to

Emmanuel (Mendel) Karp

1905 - 1989

son of Bernard (Berl) and Rose (Rezele)

Manny Karp was the first of his family born in the United States, in 1905. His first language was Yiddish. Losing his mother to the Spanish Flu shaped his resilience and commitment to helping others, ultimately leading to a career as a guidance counselor in Philadelphia public schools. He also served many years as the director of Camp Akiba in the Poconos.

Karp's legacy is characterized by his optimism and unwavering dedication to learning and mentorship. Emmanuel Karp died in 1989.

YISRO I | יתרו א

Adapted from a *sichah* delivered on *Shabbos Parshas Mikeitz,* 5713 (1952)

Introduction

The number ten frequently appears in the Tanach and Talmudic literature.[1] Probably the best-known examples are the Ten Commandments and the Ten Utterances through which G-d created the world.

The correspondence between these two instances reveals a profound truth – they are intrinsically connected, teaching us that the realm of Torah and that of worldly existence can never truly be separate. One cannot compartmentalize life into religious obligations and day-to-day activities.

This is not a mere theoretical point. At every moment, we are being challenged to integrate the two. Continuously, we must confront the question, "Are you maintaining a constant awareness of G-d as you go about your ordinary daily experience?" The query posed to King David,[2] "Where is your G-d?" echoes as a constant reminder to each of us.

By posing these questions, we motivate ourselves to always maintain a connection with G-d – regardless of what we are doing, whether we are involved in prayer or study or engaged in business or casual conversation. There is no place to make distinctions between the "sacred" and the "mundane." Instead, we should see our lives as one unified and consonant existence where every action expresses our bond with G-d.

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1. See *Avos,* ch. 5, *et al.* According to Kabbalah, all existence derives from ten *sefiros,* and this is why this number frequently appears in Torah literature.

2. *Tehillim* 42:4.

An Integrated Existence

The Divine Mission Given at Sinai

1. The Giving of the Torah is introduced with **the words,**[1] **"G-d spoke all these words, saying (*leimor*)." The commentators ask: What is the meaning of** the word "***leimor***"? To clarify the question: **Whenever Scripture uses the phrase, "And He spoke** to Moshe... ***leimor*,"** *leimor* **means that the message should be conveyed to the Jewish people who did not hear it being spoken. However, at the Giving of the Torah, all the Jewish people were present; everyone heard** G-d speak. **What then is the meaning of *leimor*?**

Moreover, **we cannot say that it is** a directive to communicate the Ten Commandments **to future generations because the souls of future generations were also present at the Giving of the Torah.**[2]

The Maggid of Mezritch[3] **resolves** this question, explaining: **The purpose of the Giving of the Torah was to draw down the Ten Commandments of the Torah into the Ten Utterances through which the world was created.** This follows **the well-known interpretation**[4] **of the verse,**[5] ***Asarah, asarah hakaf beshekel hakodesh,*** "[Each] spoon weighing ten [silver ***shekelim***] **according to the holy *shekel*."** The repetition of the word *asarah,* "ten," implies **that the Ten Utterances are weighed against** – i.e., relate **and correspond to – the Ten Commandments.** By using the wording, "***Vayedaber*** (And He spoke)**... *leimor*** (saying)," **Scripture implies that we are to draw down the Ten Commandments (*vayedaber*) into the Ten Utterances (*leimor*).**[6]

א. בַּיי מַתַּן תּוֹרָה שְׁטֵייט, וַיְדַבֵּר אֱלֹקִים אֵת כָּל הַדְּבָרִים הָאֵלֶּה לֵאמֹר. פְרֶעגְן מְפָרְשִׁים, וָואס מֵיינְט "לֵאמֹר"? אוּמֶעטוּם וואוּ עֶס שְׁטֵייט "וַיְדַבֵּר גו' לֵאמֹר" מֵיינְט, אַז מֶען זָאל דָאס אִיבֶּערְזָאגְן צוּ דִי אִידְן וָואס הָאבְּן נִיט גֶעהֶערְט בְּשַׁעַת מַעֲשֶׂה, אָבֶּער בַּיי מַתַּן תּוֹרָה, ווִיבַּאלְד אַז אַלֶע אִידְן זַיְינֶען דָארְט גֶעווֶען, אוּן אַלֶע הָאבְּן גֶעהֶערְט, הַיְינְט וָואס מֵיינְט "לֵאמֹר"?

מֶען קֶען נִיט זָאגְן, אַז דָאס אִיז צוּלִיבּ דִי וַויְיטֶערְדִיקֶע דוֹרוֹת, וָוארוּם בַּיי מַתַּן תּוֹרָה זַיְינֶען דָאךְ גֶעווֶען אוֹיךְ דִי נְשָׁמוֹת פוּן שְׁפֶּעטֶערְדִיקֶע דוֹרוֹת[א].

עֶנְטְפֶערְט אוֹיף דֶעם דֶער מֶעזְרִיטשֶׁער מַגִּיד נִשְׁמָתוֹ עֵדֶן, אַז דֶער עִנְיָן פוּן מַתַּן תּוֹרָה אִיז: מַמְשִׁיךְ זַיְין דִי עֲשֶׂרֶת הַדִּבְּרוֹת פוּן תּוֹרָה אִין דִי עֲשָׂרָה מַאֲמָרוֹת שֶׁבָּהֶם נִבְרָא הָעוֹלָם, ווִי עֶס אִיז בַּאוואוּסְט דֶער פֵּירוּשׁ[ב] אוֹיפְן פָּסוּק עֲשָׂרָה עֲשָׂרָה הַכַּף בְּשֶׁקֶל הַקֹּדֶשׁ, אַז דִי עֲשָׂרָה מַאֲמָרוֹת זַיְינֶען שָׁקוּל אוּן מְכֻוָּן אַנְטְקֶעגְן דִי עֲשֶׂרֶת הַדִּבְּרוֹת. אוּן דֶערְפַאר שְׁטֵייט וַיְדַבֵּר גו' לֵאמֹר, מַמְשִׁיךְ זַיְין דֶעם וַיְדַבֵּר - דִי עֲשֶׂרֶת הַדִּבְּרוֹת, אִין לֵאמֹר - דִי עֲשָׂרָה מַאֲמָרוֹת.

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1. *Shmos* 20:1.

2. See ***Shmos Rabbah* 28:6.**

3. *Likkutei Torah, Bamidbar,* p. 57c ff.

4. ***Zohar,* Vol. III, p. 11b.**

5. ***Bamidbar* 7:86.**

6. The Ten Commandments are referred to as *Asares Hadibros,* relating to the word *vayidaber.* The Ten Utterances of Creation are referred to as *Asarah Maamaros,* relating to the word *laimor.*

Even When It Is Not Black and White

2. This interpretation does not merely point out a textual correspondence; it communicates a message for our **Divine service:**

The light of Torah (the Ten Commandments) must illuminate even worldly matters (the Ten Utterances).

There are some **who maintain that the Torah constitutes one realm and the world another.** They assert that **when one is in a Torah environment, one** should **conduct himself like a Torah Jew. However, when one goes out into the world,** it is different. **One** may **conduct himself** there **according to the prevailing attitudes** of the world, in line with **what is customary** in such an environment. This is a mistaken approach; **a person should** ensure **that all his affairs, including those connected with this world, be conducted according to the guidelines of the Torah.**

Conducting oneself like a Torah Jew **does not mean** merely avoiding **forbidden matters. Obviously, what is forbidden is forbidden. Rather, the intent is that even regarding permitted matters, one should not be governed by worldly attitudes – the mindset of *baalei batim,* (literally, "homeowners") people immersed in worldly matters**[7] **– but** by **the guidelines of the Torah.**

ב. דער עִנְיָן פון דעם אין עֲבוֹדַת הַשֵּׁם איז:

אַז דער אוֹר הַתּוֹרָה - עֲשֶׂרֶת הַדִּבְּרוֹת, דאַרף לַייכְטְן אויך אין די עִנְיָנִים פון וועלט - עֲשָׂרָה מַאֲמָרוֹת.

ניט ווי די וואָס מיינען אַז תּוֹרָה איז אַ באַזונדער זאַך און וועלט איז אַ באַזונדער זאַך, זייענדיק אין דער סְבִיבָה פון תּוֹרָה וועט ער זיין אַ תּוֹרָה־איד און קומענדיק אין וועלט וועט ער זיך פירן לויט די הַנָּחוֹת הָעוֹלָם - לויט דעם שטעל פון וועלט און די פירונגען פון וועלט - נאָר עס פאָדערט זיך, אַז אַלע זיינע עִנְיָנִים, אויך די עִנְיָנִים פון וועלט, זאָלן זיין לויט די הַנָּחוֹת פון תּוֹרָה.

מען רעדט ניט וועגן דְּבָרִים הָאֲסוּרִים. דאָס איז דאָך אַ פּשוט'ע זאַך, אַז דאָס וואָס מען טאָר ניט - טאָר מען דאָך ניט. מען מיינט אַז אֲפִילוּ אין דְּבָרִים הַמּוּתָּרִים, דאַרף ניט זיין קיין הַנָּחוֹת הָעוֹלָם, בַּעַל־הַבַּתִּי'שע הַנָּחוֹת[7], נאָר די הַנָּחוֹת פון תּוֹרָה.

A Jew's Inner Core

3. This is also the deeper **meaning of the verse,**[8] **"My tears were my food day and night, when they would say to me all day long, 'Where is your G-d?'"**

"My tears were my food day and night" means that **the bitterness** over one's spiritual state **is so great that the tears serve as a substitute for bread; as is known, bitterness can** be so great **that one does not feel hunger.**

ג. דאָס איז אויך וואָס שטייט, הָיְתָה לִּי דִמְעָתִי לֶחֶם יוֹמָם וָלָיְלָה בֶּאֱמֹר אֵלַי כָּל הַיּוֹם אַיֵּה אֱלֹקֶיךָ.

הָיְתָה לִּי דִמְעָתִי לֶחֶם יוֹמָם וָלָיְלָה: ער איז אַזוי פיל פאַרביטערט, ביז אַז די דְּמָעוֹת פאַרבייטן לֶחֶם. די טרערן באַשטייען אָנשטאָט ברויט, ווי עס איז באַוואוּסט אַז מְרִירוּת -

7. See the gloss of *Sefer Me'iras Einayim, Shulchan Aruch, Choshen Mishpat,* 3:13, which states that the perspective of *baalei batim* may well be opposite of the view of the Torah scholars.

8. *Tehillim* 42:4.

What is the primary **reason for this bitterness? The verse continues:**

"When 'they' say to me" – this is referring to **probes and demands** directed to a person **from Above.** Consistently – **"all day long"** – he is being asked, ***Ayeh Elokecha,* "Where is your G-d?"**

The meaning of *Elokecha,* "your G-d" is "your strength and your life-force,"[9] the G-dly vitality that grants a person life. At the Giving of the Torah, G-d told the Jewish people,[10] "*Anochi* ('I') am *Havayah*[11] your G-d (*Elokecha*)." Firstly, a Jew must know, **"*Havayah* is *Elokecha.*" *Havayah*** refers to that dimension of G-dliness that **transcends time, space, and the** entire **chain-like progression** of existence, both spiritual and physical. **This** unlimited dimension of G-dliness **is *Elokecha* – your strength and your life force. Furthermore,** the inner core of a Jew's soul is even loftier. In the phrase **"*Anochi* ('I') am *Havayah* your G-d,"** ***Anochi*** refers to G-d's Essence – **"*Anochi,* I am who I am, who cannot be hinted at by any letter or point** [of a letter],"[12] and *Havayah* **is *Elokecha,* your strength and your life force.**

"Where is your G-d?" – is being demanded of a person continually, **throughout the entire day.** In other words, at all times, a Jew is being asked: **Where is your awareness of *Anochi Havayah Elokecha?***

Feeling *Elokecha* – an awareness of one's Divine core – **during prayer and Torah study, or during a** chassidic ***farbrengen***[13] **is insufficient. This is not the intent** implicit in the soul's descent to this material plane. **Such** spiritual awareness **could have been achieved by angels or by souls in heaven, as they dwell beneath** G-d's **Throne of Glory. The purpose of the** G-dly **soul's descent into the body is to refine the body and the animal soul,** the person's natural life-force, **for the** G-dly **soul itself needs no refinement whatsoever.**[14]

פַארְבִּיטֶערְטְקַיְיט - ווִירְקְט אַז מֶען פִילְט נִיט קֵיין הוּנְגֶער, אוּן פוּן וָואס אִיז דִי פַארְבִּיטֶערְטְקַיְיט, זָאגְט עֶר ווַיְיטֶער אִין פָּסוּק - בֶּאֱמוֹר אֵלַי, מֶען טַעֲנֶה'ט אוּן מֶען מָאנְט מִלְמַעְלָה: כָּל הַיּוֹם, אַ גַאנְצְן טָאג, אַיֵּה אֱלֹקֶיךָ.

אֱלֹקֶיךָ מֵיינְט כֹּחֲךָ וְחַיּוּתְךָ (דַיְין כֹּחַ אוּן דַיְין לֶעבְּן)[ז], אוּן ווֶער אִיז אֱלֹקֶיךָ: הֲוָיָ' - אֱלֹקֶיךָ. הֲוָיָ' אִיז לְמַעְלָה מִזְּמַן וּמָקוֹם וּלְמַעְלָה מֵהִשְׁתַּלְשְׁלוּת, דָאס אִיז אֱלֹקֶיךָ - כֹּחֲךָ וְחַיּוּתְךָ. נָאךְ מֶערֶער: אָנֹכִי הֲוָיָ' אֱלֹקֶיךָ. אָנֹכִי מֵיינְט: אָנֹכִי מִי שֶׁאָנֹכִי דְלָא אִתְרְמַז לֹא בְּשׁוּם אוֹת וְלֹא בְּשׁוּם קוֹץ[ח], דָאס אִיז אֱלֹקֶיךָ - כֹּחֲךָ וְחַיּוּתְךָ.

אוּן דָאס מָאנְט מֶען בַּיי אִים: כָּל הַיּוֹם אַיֵּה אֱלֹקֶיךָ?! דֶער הֶרְגֵּשׁ פוּן אָנֹכִי הֲוָיָ' אֱלֹקֶיךָ, וואוּ אִיז עֶר בַּיי דִיר דֶעם גַאנְצְן טָאג?!

דָאס וָואס עֶר הֶערְט אָן דֶעם "אֱלֹקֶיךָ" בְּשַׁעַת'ן דַאווְנֶען אוּן לֶערְנֶען, אָדֶער בְּשַׁעַת אַ פַארְבְּרֶענְגֶען, דָאס אִיז ווֵיינִיק. נִיט דָאס אִיז דִי כַּוָּנָה. דָאס הָאט מֶען גֶעקֶענְט אוֹיסְפִירְן אוֹיךְ מִיט מַלְאָכִים אָדֶער מִיט נְשָׁמוֹת לְמַעְלָה ווִי זֵיי שְׁטֵייעֶן תַּחַת כִּסֵּא הַכָּבוֹד. דִי כַּוָּנָה פוּן יְרִידַת הַנְּשָׁמָה בְּגוּף אִיז אוֹיף מְבָרֵר זַיְין דֶעם גוּף וְנֶפֶשׁ הַבַּהֲמִית, (ווָארוּם הַנְּשָׁמָה עַצְמָהּ אֵינָהּ צְרִיכָה תִּיקּוּן כְּלַל[ט]),

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9. ***Shulchan Aruch, Orach Chayim,* sec. 5**

10. *Shmos* 20:2.

11. *Havayah* refers to the name of G-d spelled י-ה-ו-ה, which, because of its holiness, is never pronounced as spelled.

12. ***Likkutei Torah, Bamidbar,* p. 80b; *Zohar,* Vol. III, p. 11a.**

13. A chassidic gathering for inspiration and mutual encouragement.

14. See ***Tanya*, ch. 37.** See also *Likkutei Sichos,* Vol. 15, p. 243, translated in *Selections from Likkutei Sichos, Bereishis,* p. 374ff.

בַּיי אִים מָאנְט מֶען, אַז אַ גַאנְצְן טָאג, בְּשַׁעַת עֶר עֶסְט, בְּשַׁעַת עֶר טְרִינְקְט, בְּשַׁעַת עֶר הַאנְדְלְט, אוּן בְּשַׁעַת עֶר רֶעדט מִיט מֶענְטשְׁן, זָאל זַיְין בַּיי אִים דֶער "אֱלֹקֶיךָ", אַזוֹי וִוי עֶר אַלֵיין הָאט עֶס פַארְשְׁטַאנֶען אוּן דֶערְהֶערְט בְּשַׁעַת'ן דַאווְנֶען אוּן בְּשַׁעַת'ן לֶערְנֶען.

(משיחת שבת פרשת מקץ, תשי"ג)

A Jew is being asked – indeed, **it is demanded of him – that throughout the entire day, when he eats, when he drinks, when he is engaged in business** or work, **and when he speaks with others, he should be** permeated with the awareness of ***Elokecha,*** his G-dly core. In everything he does, this realization should be as powerful **as he understood and felt during prayer and study.**

א) שמות רבה כח, ו.

ב) זהר חלק ג יא, ב.

ג) זע סמ"ע בחושן משפט סימן ג' ס"ק י"ג.

ד) זע שולחן ערוך אורח חיים ס"ה.

ה) זע לקוטי תורה פנחס פ, ב. זהר ח"ג יא, א.

ו) תניא פל"ז.

YISRO II | יתרו ב

Adapted from a *sichah* delivered on *Shavuos,* 5713 (1953)

Introduction

At present, the argument this *sichah* is intended to counter is almost moot. The study of *pnimiyus haTorah,* the Torah's mystic dimension, is almost universally accepted or, at the very least, regarded as a valid dimension of Torah study.

This was not so in 5713 (1953), the year the *sichah* that follows was delivered. At that time, there were many who argued that these mystical teachings should remain *nistar,* hidden, accessible only to a spiritual elite.

The Rebbe forcefully rejected this approach, maintaining that *pnimiyus haTorah* can and should be studied by every Jew. In this *sichah,* he explains how its universal relevance has its roots in the Sinai experience, the time when the Torah was given to the Jewish people. Then, *nigleh,* the legalistic dimension of the Torah, its body of laws, was revealed only by allusion, contained merely in a veiled form in the Ten Commandments.

While the practical laws of the Torah were presented in this veiled form, its deepest mystical knowledge was revealed openly to every Jew present at that time. They all beheld the Divine Chariot, witnessing spiritual truths that would later be considered too lofty to share.

This lesson from Sinai resonates powerfully today: The mystical dimension of the Torah was always meant to be accessible to all – and it has indeed become so.

Part of the Sinai Experience

1. There are those who claim that since the teachings of *Chassidus* **are included in the realm of Torah study described as *nistar*** ("hidden"), it is a realm of study appropriate only for a select few. Accordingly, it should not – or **need not – be studied** by everyone.

This is a mistaken argument and **can be rebutted as follows:**

At the Giving of the Torah, when G-d uttered the Ten Commandments, **He conveyed the entire Torah** to the Jewish people, **both *nigleh,*** its revealed, primarily legalistic dimension, **and *nistar,*** its hidden, mystical dimension. However, at that event, all the Torah's laws, **the *nigleh* of the Torah, were in a hidden state.** True, **as is well known,**[1] **the Ten Commandments** include the entire Torah, for they **contain 620 letters, alluding to the 620 *mitzvos*: the 613 Biblical commandments and 7 Rabbinic commandments.** Nevertheless, although **all these *mitzvos* are included in the Ten Commandments, they are present only by allusion and in a concealed manner.**

By contrast, at Sinai, **the *nistar* of the Torah** – its mystical dimension – **was revealed** and apparent to **all Jews.** They all **beheld the Divine Chariot;** they saw the angels who minister to G-d and carry His throne. **This is alluded to in the verse,**[2] "G-d's chariot [comprises] myriads upon myriads of **lofty angels (שִׁנְאָן)**; G-d was among them **at Sinai in holiness.**" The first three letters of **the term שִׁנְאָן are an acronym for שׁוֹר נֶשֶׁר אַרְיֵה,**[3] three of the four angels mentioned by the Prophet Yechezkel[4] as carrying the Divine throne, namely **the ox, the eagle, and the lion.** (**The *nun*** in the above word **refers to** the fourth angel that carries the throne, the one with **the face of a man.**) Knowledge of **the Divine Chariot is *pnimiyus haTorah,* the inner, mystic dimension of the Torah.** By saying that the entire Jewish people saw this mystic vision, our Sages are teaching that they all participated in the revelation of the Torah's mystic secrets.

א. עֶס זַיְינֶען פַאַראַן אַזֶעלְכֶע וָואס טַעֲנֶה'ן אַז תּוֹרַת הַחֲסִידוּת אִיז אַן עִנְיָן פוּן נִסְתָּר - דַארְף מֶען דָאס נִיט לֶערְנֶען חַס וְשָׁלוֹם. דֶער עֶנְטְפֶער אוֹיף דֶעם אִיז:

בִּשְׁעַת מַתַּן תּוֹרָה הָאט מֶען גֶעגֶעבְּן כָּל הַתּוֹרָה כֻּלָּהּ, סַיי נִגְלֶה אוּן סַיי נִסְתָּר פוּן תּוֹרָה. אַדְּרַבָּה, נִגְלֶה פוּן תּוֹרָה אִיז גֶעוֶוען דַאן בְּנִסְתָּר, ווִי עֶס אִיז בַּאווּאוּסְט[ז], אַז אִין דִי עֲשֶׂרֶת הַדִּבְּרוֹת זַיְינֶען פַאַראַן תר"ך אוֹתִיּוֹת, וָואס אִין זֵיי זַיְינֶען מְרוּמָּז דִי תר"ך מִצְווֹת: תַּרְיַ"ג מִצְווֹת דְּאוֹרַיְיתָא וְז' מִצְווֹת דְּרַבָּנָן, זַיְינֶען דָאךְ דִי אַלֶע מִצְווֹת גֶעוֶוען בַּעֲשֶׂרֶת הַדִּבְּרוֹת - נָאר בְּרֶמֶז וּבְנִסְתָּר. דַאקֶעגְן נִסְתָּר פוּן תּוֹרָה אִיז גֶעוֶוען בְּנִגְלֶה, וָוארוּם אַלֶע אִידְן הָאבְּן דַאן גֶעזֶען מַעֲשֵׂה מֶרְכָּבָה, (ווִי עֶס אִיז אוֹיךְ אָנְגֶעדַיְיטֶעט אִין פָּסוּק: אַלְפֵי שִׁנְאָן גו' סִינַי בַּקֹּדֶשׁ, שִׁנְאָן רָאשֵׁי תֵּבוֹת שׁוֹר נֶשֶׁר אַרְיֵה אוּן דֶער נוּ"ן אִיז פְּנֵי אָדָם) וָואס מַעֲשֵׂה מֶרְכָּבָה אִיז דָאךְ פְּנִימִיּוּת הַתּוֹרָה.

(משיחת חג השבועות, תשי"ג)

1. *Rashi, Shmos* 24:12; *Baal HaTurim, Shmos* 20:13.

2. *Tehillim* 68:18, as understood by *Metzudos Tziyon.*

3. *Zohar,* Vol. I, p. 18b, and Vol. III, p. 274a.

4. *Yechezkel* 1:10.

ז) פירוש רש"י על התורה שמות כד, יב. בעל הטורים שמות כ, יג.

YISRO III | יתרו ג

Adapted from a *sichah* delivered on *Yud-Beis Tammuz,* 5712 (1952)

Introduction

In the *sichah* to follow, the Rebbe offers a creative medical analogy to answer a challenge that many have posed.

It has been argued that if Jews had managed for thousands of years without studying *Chassidus*, why did its study become essential in our time? Moreover, it has been claimed that since *Chassidus* emphasizes *bittul*, nullifying self-concern, its study would lead people away from productive engagement with the world.

The Rebbe illuminated this discussion with a striking observation:

Certain diseases were unknown in previous generations and, today, cannot be cured using traditional remedies. As such, new therapies have to be developed to address these modern ailments. A similar process applies regarding modern spiritual ailments and their remedy.

In our time, the disease of excessive self-centeredness – a coarse and brazen egocentricity unlike anything seen in earlier generations – has become endemic. For this modern spiritual malady, G-d provided a precise cure: the teachings of *Chassidus*, which can eliminate its unhealthy growth while strengthening the soul's healthy aspects. The analogy clarifies that *Chassidus* is not merely an optional spiritual supplement, but essential medicine for the unique spiritual disease of our time.

A New Treatment for a New Disease

Two Common Arguments Against Studying *Chassidus*

1. **Those who oppose the study of** *Chassidus* **generally present two arguments:**

a) **If it is** so **necessary to study, why was it not** studied **in previous generations?** The fact that the Jewish people **managed for** thousands of **years without** *Chassidus* would seem to **indicate that it is not an essential study.**

b) It appears that the focus on the spiritual and self-transcendence emphasized by **this study** could **lead to** looking down upon – to the extent of **nullifying – physical existence and personal identity** (*bittul metzius hagashmius v'hayesh*), **since** *bittul* **is** identified with **negation and nothingness.**

א. דִי װעלכֶע זַיְינֶען מְנַגְדִים אוֹיף לִימוּד הַחֲסִידוּת הָאבְּן בְּדֶרֶךְ כְּלַל צְווֵיי טַעֲנוֹת.

א) אוֹיבּ עֶס אִיז אַ נוֹיטִיקֶער לִימוּד, פַארְוואָס אִיז דָאס פְרִיעֶר נִיט גֶעוֶועֶן. אוּן אוֹיבּ מֶען הָאט גֶעקֶענְט אוֹיסְקוּמֶען אַזוֹי פִיל יָארן אָן חֲסִידוּת, אִיז אַ סִימָן אַז עֶס אִיז נִיט קֵיין נוֹיטִיקֶער לִימוּד.

ב) עֶס אִיז אַזַא לִימוּד וואָס בְּרֶענְגְט צוּ מְבַטֵל זַיְין מְצִיאוּת הַגֶשֶׁם וְהַיֵשׁ, אוּן בִּיטוּל אִיז דָאךְ אַן עִנְיָן פוּן שְׁלִילָה וְהֶעְדֵר.

Physical and Spiritual Healing

2. The basis for a **response to this** argument **is** found **in** *Rambam's Shemoneh Perakim,*[1] where he states **that just as there are physical illnesses and remedies, so too there are illnesses and remedies for the soul. From this, we can understand that many principles that apply to physical illness and healing also** apply **to spiritual illness and healing.**

ב. דִי תְּשׁוּבָה אוֹיף דֶעם אִיז:

עֶס שְׁטֵייט אִין שְׁמוֹנָה פְּרָקִים לְהָרַמְבַּ"ם[ה] אַז אַזוֹי ווִי עֶס זַיְינֶען פַארַאן קְרַאנְקַיְיטְן אוּן רְפוּאוֹת אִין גוּף, אַזוֹי זַיְינֶען אוֹיךְ פַארַאן קְרַאנְקַיְיטְן אוּן רְפוּאוֹת אִין נֶפֶשׁ. פוּן דֶעם אִיז פַארְשְׁטַאנְדִיק אַז פוּן אַ סַךְ עִנְיָנִים וואָס זַיְינֶען בְּחוֹלִי וּרְפוּאַת הַגוּף – קֶען מֶען אָפְּלֶערְנֶען אוֹיף חוֹלִי אוּן רְפוּאַת הַנֶפֶשׁ.

When Growth Can Be Harmful

3. **Generally, illness involves a situation where a certain** organ or limb **is missing or de-**

ג. אִין אַלְגֶעמֵיין, מֵיינְט אַ קְרַאנְקַיְיט רַחֲמָנָא לִצְלַן, אַז עֶס פֶעלְט, אָדֶער עֶס אִיז קַאלְיֶע אַ גֶעווִיסֶער טֵייל פוּן גוּף.

1. *Shemoneh Perakim,* ch. 3; *Hilchos De'os* 2:1.

fective. However, there exists an illness where nothing is missing from the body. On the contrary, something **has been added; a growth of flesh has developed. At first glance, why should it matter that there is an additional piece of flesh when nothing is missing from the** body's **necessary** organs and limbs? **Nevertheless, such a growth is clearly an illness. Moreover, sometimes** such a growth **constitutes an even greater illness than when the body is lacking something. So severe is the disease that people do not even wish to call it by name.**[2]

This additional growth of flesh is harmful to the portion of the body **where it is located and can also spread further (Heaven forbid).**

Just as this illness differs from all other illnesses, so too, its cure differs from the cures for other illnesses. All conventional **medicines involve ingesting something into the body,** swallowing medicines, herbs, or the like. **In contrast, the cure for this illness involves** surgery, radiation, or another means to **disrupt the excess growth, and through such processes, the person truly becomes well.**

The method of healing this illness was discovered only a few generations ago and the specific application in healing this sickness **was discovered even later. Indeed, research** in this field **continues.**

עֶס אִיז דָא אָבֶּער אַ קְרַאנְקַיְיט וָואס עֶס פֶּעלְט גָארְנִישְׁט אִין גוּף, אַדְּרַבָּה, עֶס אִיז גָאר צוּגֶעקוּמֶען (צוּגֶעוואַקְסְן) אַ שְׁטִיקְל פְּלֵייש. אִיז אִין פְּלוּג וָועמֶען אַרְט אַז עֶס אִיז דָא נָאךְ אַ שְׁטִיקְל פְּלֵייש, עֶס פֶּעלְט דָאךְ גָארְנִישְׁט פוּן דֶעם טֵייל וָועלְכֶער דַארְף יָא זַיְין? פוּנְדֶעסְטְוֶועגְן זֶעט מֶען דָאךְ אַז דָאס אִיז אַ קְרַאנְקַיְיט. אוּן אַדְּרַבָּה, אַמָאל רַחֲמָנָא לִצְלַן, אִיז דָאס נָאךְ אַ גְרֶעסֶערֶע קְרַאנְקַיְיט וִוי וֶוען עֶס פֶּעלְט עֶפֶּעס אִין גוּף, בִּיז עֶס אִיז אַזַא שְׁטַארְקֶע חוֹלָאַת רַחֲמָנָא לִצְלַן, אַז מֶען ווִיל דָאס אֲפִילוּ מִיטְן נָאמֶען נִיט אָנְרוּפְן.

דִי צוּגֶעווָאקְסֶענֶע שְׁטִיקְל פְּלֵייש אִיז שֶׁעדְלֶעךְ פַאר דֶעם אָרְט וואוּ זִי גֶעפִינְט זִיךְ, אוּן זִי קֶען זִיךְ אוֹיךְ פַארְשְׁפְּרֵייטְן רַחֲמָנָא לִצְלַן ווַיְיטֶער.

אַזוֹי וִוי דִי קְרַאנְקַיְיט אִיז אַנְדֶערְשׁ פוּן אַלֶע אַנְדֶערֶע קְרַאנְקַיְיטְן, אַזוֹי אוֹיךְ דִי רְפוּאָה צוּ אִיר, אִיז אַנְדֶערְשׁ וִוי דִי רְפוּאוֹת צוּ אַנְדֶערֶע קְרַאנְקַיְיטְן. אַלֶע רְפוּאוֹת גִיט מֶען צוּ צוּ דֶעם מֶענְטשְׁן. דַאקֶעגְן דִי רְפוּאָה צוּ דֶער מַחֲלָה אִיז צוּ צֶעשְׁטֶערְן דֶעם אִיבֶּערִיקְן טֵייל, אוּן דוּרְךְ דֶעם וֶוערְט דֶער מֶענְטשׁ גֶעזוּנְט מִיט אַן אֱמֶת.

דִי רְפוּאָה צוּ דֶער דָאזִיקֶער קְרַאנְקַיְיט רַחֲמָנָא לִצְלַן הָאט מֶען אוֹיסְגֶעפוּנֶען אִינְגַאנְצְן מִיט אַ פָּאר דוֹרוֹת צוּרִיק, אוּן דִי וֶועגְן בִּפְרָטִיּוּת וִוי אַזוֹי צוּ נוּצְן דִי רְפוּאָה הָאט מֶען אוֹיסְגֶעפוּנֶען נָאךְ שְׁפֶּעטֶער, אוּן מֶען הַאלְט נָאךְ אִין מִיטְן פָּארְשְׁן.

Unwillingness to Change Can Be Extremely Harmful

4. It is self-evident that the argument of **someone** who **refuses to undergo such**

ד. זֶעלְבְּסְטְפַארְשְׁטֶענְדְלֶעךְ אַז בְּשַׁעַת אֵיינֶער וֶועט זִיךְ נִיט וֶועלְן נוּצְן מִיט דֶער

2. The Rebbe is referring to cancer. He and many other Jews would refrain from mentioning the disease by name because of the awful devastation it causes. It must be emphasized that although the Rebbe sees a relationship between the spread of this disease in our generation and the prevalence of egocentricity, the intent is not – Heaven forbid – to insinuate that those who contract this disease are characterized by that spiritual flaw.

treatment is not valid even though he might **claim that:**

a) **Medical** science **is meant to develop and strengthen the body, not to destroy** any part of it.

b) **Since such** forms of treatment **were not used for many generations, new doctors with their new treatments should not be heeded.** When a person claims **he is "also an expert"**[3] **and will conduct himself as was done in earlier times, it is self-understood that these arguments have no validity.**

It is the healthy portions of the body that need to be strengthened and enabled to flourish, not the additional growth. It does not belong in the body; on the contrary, it is harmful to the body and, therefore, **must be eliminated.**

In the past, this illness was not as manifest and as common as it is today. Therefore, people did not search for a cure **as intensively. Moreover – and this is the primary reason – the cure for it had not been made available from Above. However, recently, as this illness has become more prevalent (Heaven forbid),** G-d **has made the cure available** in the present time, following the principle that **"the Holy One, blessed be He, provides the cure before the illness."**[4]

רְפוּאָה מִצַּד דִי טַעֲנוֹת: א) רְפוּאָה אִיז אַן עִנְיָן פוּן פַארְבְּרֵייטֶערְן אוּן פַארְשְׁטַארְקְן דֶעם מְצִיאוּת הַגוּף, אוּן נִיט פוּן צֶעשְׁטֶערְן. ב) ווִיבַּאלְד אַז דוֹרוֹת נָאךְ דוֹרוֹת הָאט מֶען דָאס נִיט גֶענוּצְט, ווִיל עֶר זִיךְ נִיט צוּהֶערְן צוּ דִי נַייֶע דָאקְטוֹירִים מִיט זֵייעֶרֶע נַייֶע רְפוּאוֹת, עֶר אִיז "סָאם סַאפָּאזשְׁנִיק" אוּן וֶועט זִיךְ פִירְן ווִי מְ'הָאט זִיךְ גֶעפִירְט אַמָאל. פַארְשְׁטֵייט דָאךְ יֶעדֶער אֵיינֶער אַז דָאס זַיינֶען קֵיין טַעֲנוֹת נִיט.

ווַייל דָאס וָואס מֶען דַארְף פַארְשְׁטַארְקְן אוּן פַארְבְּרֵייטֶערְן, אִיז דָאס דֶעם גֶעזוּנְטְן טֵייל פוּן גוּף, אָבֶער נִיט דֶעם צוּגֶעוואַקְסֶענֶעם טֵייל, ווַייל עֶר גֶעהֶערְט נִיט צוּ דֶעם גוּף, אוּן אַדְּרַבָּה, עֶר אִיז מַזִּיק (שֶׁעדְלֶעךְ) צוּם גוּף, מוּז מֶען אִים צֶעשְׁטֶערְן.

אַמָאל אִיז דִי קְרַאנְקַייט רַחֲמָנָא לִצְלַן נִיט גֶעווֶען אַזוֹי אָפְן אוּן אָפְט ווִי הַיינְט, הָאט מֶען נִיט גֶעזוּכְט אַזוֹי שְׁטַארְק, אוּן דֶער עִיקָר וָואס מִלְמַעְלָה הָאט מֶען נִיט מַזְמִין גֶעווֶען דִי רְפוּאָה צוּ דֶעם. דַאקֶעגְן לֶעצְטְנְס, אַז דִי מַחֲלָה אִיז פַארְמֶערְט גֶעווָארְן, רַחֲמָנָא לִצְלַן – אִיז הַקָּדוֹשׁ בָּרוּךְ הוּא הִקְדִּים רְפוּאָה לְמַכָּה, אוּן הָאט מַזְמִין גֶעווֶען דִי רְפוּאָה צוּ דֶעם.

The Spiritual Disease of Our Time and the Cure for It

5. All physical phenomena stem from their spiritual source and counterpart. Similarly, the above-mentioned illness and its cure – which both **appeared** only **in recent generations –**

ה. אַלֶע עִנְיָנִים אִין גַשְׁמִיּוּת נֶעמֶען זִיךְ פוּן זֵייעֶר שׁוֹרֶשׁ אוּן עֶנְלֶעכְקַייט אִין רוּחְנִיּוּת. אַזוֹי אוֹיךְ דִי מַחֲלָה אוּן רְפוּאָה הַנַּ"ל, וָואס אִיז גֶעקוּמֶען אִין דִי לֶעצְטֶע דוֹרוֹת, אִיז עֶס מִצַּד זֵייעֶר

3. The Russian expression *sam sapozhnik,* (liberally translated as "I, myself, am an expert") refers to someone who considers himself an expert without undergoing proper schooling. *Sam sapozhnik* literally means, "I too am a shoemaker [and I made this myself]." See *Sefer HaSichos 5698,* p. 264.

4. *Midrash Lekach Tov, Shmos* 3:1 and *Megillah* 13b teach that G-d ensures that remedies exist before allowing problems to arise.

emerged **because their spiritual counterpart also appeared in recent generations.**

עֶנְלֶעכְקַיְיט אִין רוּחְנִיּוּת, וָואס אִיז אוֹיךְ גֶעקוּמֶען בְּדוֹרוֹת הָאַחֲרוֹנִים.

We are now in *ikvesa d'ikvesa d'Meshicha,* the final stages before *Mashiach's* coming. The coming of the time when **"He [will] put an end to darkness"**[5] **is imminent. Consequently, the** ***kelipah*** **of Amalek – brazen self-centeredness without reason or cause**[6] **– has become stronger and more prevalent.**

עֶס אִיז דָאךְ עִקְבְתָא דְעִקְבְתָא דִמְשִׁיחָא, אָט בַּאלְד אִיז – קֵץ שָׂם לַחֹשֶׁךְ, בְּמֵילָא וֶוערְט פַארְשְׁטַארְקְט אוּן פַארְמֶערְט קְלִיפַּת עֲמָלֵק, חוּצְפָּה, יֵשׁוּת אָן אַ טַעַם אוּן אָן אַ פַארְוָואס.

Of course, **pride (*ga'avah*) and self-centeredness (*yeshus*) existed in earlier times as well, but they were not as coarse** or as prevalent **as they are today. This** spiritual condition **has manifested itself physically as well.** The body produces a growth **that has no reason or purpose, one that drains the body's energies, acting as though it alone was the primary element.**

– אַמָאל אִיז אוֹיךְ גֶעוֶוען גַּאֲוָה אוּן יֵשׁוּת, עֶס אִיז אָבֶּער נִיט גֶעוֶוען אַזוֹי פַארְגְרֶעבְּט וִוי הַיְינְט. –

אוּן פוּן דֶעם אִיז אַרוֹיסְגֶעקוּמֶען אוֹיךְ אִין גַשְׁמִיּוּת – אַ מְצִיאוּת וָואס הָאט אִין זִיךְ נִיט קֵיין שׁוּם טַעַם אוּן פַארְוָואס, דִי מְצִיאוּת נֶעמְט צוּ דִי כֹּחוֹת פוּן גוּף, אַזוֹי וִוי דֶער עִיקַר מְצִיאוּת וָואלְט גֶעוֶוען נָאר זִי.

Therefore, **G-d provided the cure before the illness and revealed the teachings of *Chassidus*, which eliminate and destroy** entirely **the unhealthy dimension of** ***yeshus,*** **self-centered existence.**

הָאט דֶער אוֹיבֶּערְשְׁטֶער מַקְדִים גֶעוֶוען רְפוּאָה לְמַכָּה, אוּן הָאט מְגַלֶּה גֶעוֶוען תּוֹרַת הַחֲסִידוּת, וָואס פּוֹעֵל'ט אַ צֶעשְׁטֶערוּנְג אוּן אַ פַארְוִויסְטוּנְג אִין דֶעם קְרַאנְקְן טֵייל מְצִיאוּת הַיֵּשׁוּת.

Where the Analogue Differs from the Analogy

6. It is self-understood that there is one detail in which the analogy differs from its spiritual counterpart. **In the analogy** of physical illness, **if the treatment continues for too long, it can damage even the healthy part of the body. By contrast, in the spiritual counterpart, one can continue studying *Chassidus* without interruption – studying more and more – and it will eliminate only the** unhealthy traits **of pride and self-centeredness** without damaging one's positive character traits. Indeed, **it will strengthen and add vigor to the healthy aspects of**

ו. זֶעלְבְּסְטְפַארְשְׁטֶענְדְלֶעךְ אַז אִין אֵיין פְּרַט אִיז נִיט גְלַייךְ דֶער מָשָׁל צוּם נִמְשָׁל. אִין מָשָׁל, אוֹיבּ מֶען הַאלְט דִי רְפוּאָה צוּפִיל צַיְיט, קֶען דָאס פּוֹעֵל'ן אַ הִירוּס אוֹיךְ אִין דֶעם גֶעזוּנְטְן טֵייל פוּן גוּף. דַאקֶעגְן אִין רוּחְנִיּוּת קֶען מֶען הַאלְטְן אִין אֵיין לֶערְנֶען חֲסִידוּת, וַויְיטֶער לֶערְנֶען אוּן נָאךְ לֶערְנֶען, אוּן עֶס וֶועט פּוֹעֵל'ן אַ הִירוּס נָאר אִין דֶעם טֵייל פוּן גַּאֲוָה וְיֵשׁוּת. אִין גֶעזוּנְטְן טֵייל וֶועט דָאס אַדְּרַבָּה, גֶעבְּן אַ חִיזּוּק

5. Cf. *Iyov* 28:3.

6. See *Torah Or,* pp. 83d, 85a, 95a, *Sefer HaMaamarim 5680,* p. 293ff., *et al.*

אוּן תּוֹסֶפֶת כּוֹחַ, ווִי עֶס שְׁטֵייט[ט] אַז תּוֹרָה אִיז עוֹז וְתוּשִׁיָּה, תּוּשִׁיָּה לְנֶפֶשׁ הַבַּהֲמִית אוּן עוֹז לְנֶפֶשׁ הָאֱלֹקִית.

(משיחת י״ב תמוז, תשי״ב)

one's personality, **as** indicated by our Sages,[7] who note **that the Torah is described both as a "strength" and a "weakening"[8] – a weakening of the animal soul[9] and a strengthening of the G-dly soul.**

7. *Mechilta* on *Shmos* 15:2; *Vayikra Rabbah* 31:5; *Sanhedrin* 26b. See also *Torah Or,* pp. 67a, 109a.

8. *Iyov* 12:16. The translation of תּוּשִׁיָּה as "weakness" is based on the fact that this is the implication of the root letters תש. See *Metzudas David* on the verse.

9. The dimension of beings that controls our natural functioning and instinctual drives.

ח) פ״ג. זע אויך הלכות דיעות פ״ב ה״א.
ט) מכילתא בשלח טו, ב. ויקרא רבה פל״א, ה. סנהדרין כו, ב. זע אויך תורה אור ריש פרשת יתרו סז, א. און הוספות צו תורה אור דארט קט, א.

YISRO IV | יתרו ד

Adapted from a *sichah* delivered on *Yud Shvat,* 5719 (1959)

Introduction

Most Lubavitcher chassidim are familiar with the story which introduces this *sichah*, especially its conclusion, "Better to eat in order to *daven* ("pray"), then to *daven* in order to eat."

The practical relevance is clear – especially when it is quite common to see people get out of bed, rush off to *shul*, recite their morning prayers, and go home, take a cup of coffee, eat breakfast, and *then wake up.*

By contrast, the Chabad custom is to eat a light snack, study some *Chassidus,* and prepare, so that one is mentally and physically alert when beginning to pray.

However, the Rebbe takes the above maxim far beyond its practical application and interprets it in a manner that illuminates the entire relationship between our spiritual and material lives. "Eating" – satisfying our material needs and/or deriving pleasure from a physical activity – serves as an analogy for the entire realm of our material experience. *Davening* – seeking and experiencing a connection with G-d – functions as a metaphor for all our spiritual endeavors.

Too often, people live their lives with a dichotomy between these two realms without establishing harmony between them. The Rebbe, however, sees the integration of these two realms as a given and challenges us to examine the balance between them.

Do we *daven* in order to eat? Do we pray, study, and perform *mitzvos* so that afterwards we will receive Divine blessings in our daily lives because of these spiritual activities?

Or do we eat in order to *daven?* Do we carry out the physical activities necessary to guarantee our health, sustenance, and well-being for a spiritual purpose – to deepen our connection with G-d and to carry out His will?

Living Torah: The Tzemach Tzedek's Guidance to Rebbetzin Rivkah

1. Among the **private notes of my revered father-in-law, the Rebbe** Rayatz, **whose *yahrzeit* is being commemorated today, are his recollections** of the stories told **about his grandfather, the Rebbe Maharash, as well as his grandmother, the righteous Rebbetzin Rivkah (the wife of the Rebbe Maharash), whose *yahrtzeit* is also on the tenth of Shvat.**

Among these notes is recorded a story which has already been published[1] **concerning** an incident that occurred **when Rebbetzin Rivkah was eighteen years old and seriously ill. The doctor had instructed her to eat** early, **immediately upon awakening. Since she did not want to eat before praying, (*davening*), she would rise very early, pray, and only then eat. Thus, she** managed **not to eat before prayers and also to eat early. Nevertheless, as self-evident, this practice not only failed to improve her health, but** was detrimental because **she was not getting enough sleep.**

When her father-in-law, **the *Tzemach Tzedek*,** learned of this, he **told her, "A Jew must be healthy and strong. Concerning the *mitzvos* it is written,**[2] ***Vachai bahem* – 'One should *live* in them,' which means that one must invest the *mitzvos* with vitality (*chayus*). To be able to bring vitality into the *mitzvos*, one must be strong and joyful."** The emphasis on vitality **was explained by the Maggid of Mezritch**[3] **and mentioned in**

א. עֶס אִיז דָא אַ רְשִׁימָה פוּן כְּבוֹד קְדֻשַּׁת מוֹרִי וְחָמִי אֲדוֹנֵנוּ מוֹרֵנוּ וְרַבֵּנוּ בַּעַל הַהִילוּלָא, וָואס דָארְטְן זַיְינֶען פַארְצֵייכְנְט זִכְרוֹנוֹת פוּן זַיְין זֵיידְן דֶעם רֶבִּי'ן מַהֲרַ"שׁ, אַזוֹי אוֹיךְ פוּן זַיְין בָּאבֶּען הָרַבָּנִית הַצִּדְקָנִית רִבְקָה (דֶעם רֶבִּי מַהֲרַ"שׁ'ס רֶבִּיצִין), וָואס אִיר יָארְצַיְיט אִיז אוֹיךְ יוּ"ד שְׁבַט.

צְווִישְׁן דִי זִכְרוֹנוֹת אִיז פַארְשְׁרִיבְּן אַ סִיפּוּר, וָואס דֶער סִיפּוּר אִיז שׁוֹין אוֹיךְ גֶעדְרוּקְט, אַז בְּשַׁעַת זִי אִיז אַלְט גֶעווֶען אַכְצְן יָאר, אִיז זִי גֶעווֶען שְׁטַארְק נִיט גֶעזוּנְט. דֶער דָאקְטָאר הָאט אִיר גֶעהֵייסְן זִי זָאל עֶסְן בַּאלְד ווִי זִי שְׁטֵייט אוֹיף פוּן שְׁלָאף. אַזוֹי ווִי זִי הָאט נִיט גֶעווָאלְט עֶסְן פַארְן דַאווְנֶען, פְלֶעגְט זִי אוֹיפְשְׁטֵיין גָאר פְרִי, דַאווְנֶען אוּן נַאכְהֶער עֶסְן. בְּמֵילָא הָאט זִי נִיט גֶעגֶעסְן פַארְן דַאווְנֶען אוּן אוֹיךְ גֶעגֶעסְן פְרִי. אָבֶּער זֶעלְבְּסְטְפַארְשְׁטֶענְדְלֶעךְ אַז דָאס הָאט נִיט נָאר נִיט צוּגֶעגֶעבְּן קֵיין גֶעזוּנְט, נָאר מִצַּד דֶעם אִיז זִי נָאךְ אוֹיךְ נִיט דֶערְשְׁלָאפְן.

הָאט אִיר דֶער צֶמַח צֶדֶק גֶעזָאגְט: אַ אִיד דַארְף זַיְין גֶעזוּנְט אוּן אַ בַּעַל כּוֹחַ. אוֹיף מִצְוֹת שְׁטֵייט וָחַי בָּהֶם, אִיז דֶער טַיְיטְשׁ וָחַי בָּהֶם מֶען דַארְף אַרַיְינְבְּרֶענְגֶען חַיּוּת אִין דִי מִצְוֹת (כְּפֵירוּשׁ הַמַּגִּיד מִמֶּעזְרִיטְשׁ שֶׁנִּזְכַּר בְּהַמַּאֲמָר). בִּכְדֵי אַז

1. ***Hayom Yom*, entry 10 Shvat.**

2. *Vayikra* 18:5. The *halachic* connotation of the phrase is that none of the Torah's prohibitions should be observed when there is a danger to life (*Yoma* 85b, *et al.*).

3. *Or Torah*, *Parshas Acharei*, sec. 110, in the latest edition, on p. 153.

the ***maamar*****[4]** delivered earlier in the *farbrengen.* **The** ***Tzemach Tzedek*** **concluded: "You should not** ***daven*** **on an empty stomach. Better to eat in order to** ***daven,*** **than to** ***daven*** **in order to eat."**

מֶען זָאל קֶענֶען אַרַײנְבְּרֶענְגֶען אַ חַיּוּת אִין מִצְוֹות, מוּז מֶען זַײן אַ בַּעַל כּוֹחַ און זַײן בְּשִׂמְחָה. און דֶער צֶמַח צֶדֶק הָאט מְסַיֵּים גֶעוֶוען: דוּ דַארְפְסְט נִיט זַײן קֵיין נִיכְטֶערְע. בֶּעסֶער עֶסְן צוּלִיבּ דַאוְונֶען ווִי דַאוְונֶען צוּלִיבּ עֶסְן.

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All matters that the Rebbeim related, particularly those transmitted from generation to generation, are not mere stories. The fact that they were passed down from one generation to another certainly indicates that they are relevant to all **listeners,** providing **them** with lessons **to learn from.**

אַלֶע עִנְיָנִים וָואס דִי רַבֵּיִים הָאבְּן דֶערְצֵיילְט, וּבִפְרַט דָאס וָואס מֶען הָאט אִיבֶּערְגֶעגֶעבְּן מִדּוֹר לְדוֹר, זַײנֶען דָאךְ נִיט סְתַם קֵיין סִיפּוּרִים. פוּן דֶעם וָואס מֶען הָאט עֶס אִיבֶּערְגֶעגֶעבְּן מִדּוֹר לְדוֹר אִיז דָאךְ זִיכֶער אַז דָאס הָאט אַ שַׁיְיכוּת צוּ דִי הֶערֶער, אַז זֵיי זָאלְן זִיךְ אָפְּלֶערְנֶען פוּן דֶעם.

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Man's concerns are generally divided into two categories: a) acts a person carries out for the sake of G-d – for example, Torah study, prayer, and the fulfillment of ***mitzvos*** – and **b) things he does for himself** – some of which **are genuinely necessary,** and **others merely appear necessary to the individual** at the time.

דִי עִנְיָנִים פוּן מֶענְטְשְׁן ווֶערְן פַאנַאנְדֶערְגֶעטֵיילְט בִּכְלָל אוֹיף צְווֵיי סָארְטְן: א) דִי עִנְיָנִים וָואס מֶען טוּט צוּלִיבּ דֶעם אוֹיבֶּערְשְׁטְן, אַזוֹי ווִי לִימּוּד הַתּוֹרָה, תְּפִלָּה און קִיּוּם הַמִּצְוֹת. ב) דִי עִנְיָנִים וָואס מֶען טוּט צוּלִיבּ זִיךְ, דָאס וָואס עֶס אִיז דִי אֱמֶת'ֶע נוּטִיקַײט פַאר מֶענְטְשְׁן אָדֶער דָאס וָואס עֶס וַוײַזְט זִיךְ אוֹיס אַז עֶס אִיז נוֹיטִיק פַאר אִים.

The fundamental core of these two categories can be described as **"praying" and "eating,"** respectively. **The first category is "praying," for the concept of prayer is turning to, connecting with, and knowing before whom you stand,[5] i.e., before the King of kings, the Holy One, blessed be He.[6]** All the acts in this category can be boiled down to praying, seeking, and bonding with Him.

דִי נְקוּדָּה פְּנִימִית פוּן דִי צְווֵיי סוּגִים אִיז "דַאוְונֶען" און "עֶסְן". דֶער עֶרְשְׁטֶער סָארְט אִיז "דַאוְונֶען", וָוארוּם דֶער עִנְיָן פוּן דַאוְונֶען אִיז ווֶענְדְן זִיךְ, בַּאהֶעפְטְן זִיךְ און דַע לִפְנֵי מִי אַתָּה עוֹמֵד – לִפְנֵי מֶלֶךְ מַלְכֵי הַמְּלָכִים הַקָּדוֹשׁ בָּרוּךְ הוּא. דֶער צְווֵייטֶער סָארְט אִיז "עֶסְן", אַלְץ וָואס דֶער מֶענְטְשׁ דַארְף, "הוּנְגֶערְט" זִיךְ אִים צוּ דֶעם, און בַּאקוּמֶענְדִיק

The second category is "eating." This includes **everything a person feels he needs – what he "hungers" for – and has his hunger satisfied**

4. The *maamar* entitled *Basi LeGani,* 5719.

5. "Know before whom you stand" is an expression based on *Berachos* 28b and found on lecterns in many synagogues (although it is not Lubavitch custom).

6. See *Avos* 3:1.

זַיְין בַּאדֶערְפֶענִישׁ – שְׁטִילְט עֶר זַיְין הוּנְגֶער – עֶסְן.

by fulfilling these needs whether they be real or imagined.

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אִין דֶעם אוֹפֶן ווִי אַזוֹי צוּ דַאווְנֶען אוּן ווִי אַזוֹי צוּ עֶסְן, קֶענֶען זַיְין עֶטְלֶעכֶע אוֹפַנִּים.

There are several ways a person can approach these categories of **prayer and eating,** i.e., spiritual and material pursuits.

עֶס קֶען זַיְין אַן אוֹפֶן אַז דֶער מֶענְטשׁ אִיז צֶעשְׁפָּאלְטְן. דֶער "דַאווְנֶען" מִיטְן "עֶסְן" הָאבְּן קֵיין שַׁיְיכוּת נִיט צְווִישְׁן זִיךְ. בְּשַׁעַת'ן דַאווְנֶען (דָאס הֵייסְט בְּשַׁעַת עֶר לֶערְנְט, אִיז מְקַיֵּים מִצְוֹות אוּן דַאווְנְט) הָאט עֶר נִיט קֵיין שַׁיְיכוּת צוּ עִנְיָנִים פוּן ווֶעלְט, בִּיז מֶען קֶען מֵיינֶען אַז עֶר אִיז אַ צַדִּיק גָּמוּר, אָבֶּער שְׁפֶּעטֶער בְּשַׁעַת עֶס קוּמְט צוּ עִנְיְנֵי הָעוֹלָם, מִסְחָר אָדֶער עֶסְן כִּפְשׁוּטוֹ, אִיז אִינְגַאנְצְן נִיט קֶענְטִיק אוֹיף אִים קֵיין עִנְיָן פוּן קְדוּשָּׁה, רוּחְנִיּוּת אוּן אֵיידְלְקַיְיט.

One approach is where a person operates within a dichotomy; his "praying" and "eating" have no connection to each other. During prayer – in other words, during his spiritual activities like **studying** Torah, **fulfilling** ***mitzvos*****, and** ***davening*** **– he has no connection to worldly matters.** Looking at him, **one might think that he is a perfect** ***tzadik*** **("completely righteous"). However, afterwards, when he engages in worldly concerns** – be it **business, eating in an actual, literal sense,** or other material activities – **no trace of holiness, spirituality, or refinement is evident** in him.

אָבֶּער אַזאַ אוֹפֶן אִיז דָאךְ אַן עִנְיָן ווָאס אוֹיף דֶעם זָאגְט מֶען: אָטוּ בְּשׁוּפְטְנִי עַסְקִינָן? וּבִרְשִׁיעֵי לֹא עַסְקִינָן.

Regarding such an approach, it is fitting to borrow our Sages' **words, "Are we dealing with fools?"**[7] **and, "We do not concern ourselves with the wicked,"**[8] for it is not even necessary to negate such an approach.

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אַ צְווֵייטֶער אוֹפֶן, אַז דֶער דַאווְנֶען מִיטְן עֶסְן הָאבְּן אַ שַׁיְיכוּת, אִין אַלֶע זַיְינֶע עִנְיָנִים קוּקְט עֶר אַיְין אִין שֻׁלְחָן עָרוּךְ אוּן טוּט ווִי דָארְטְן שְׁטֵייט, אָבֶּער עֶר דַאווְנְט צוּלִיב עֶסְן.

There is a second approach, in which the person's "prayer" and "eating" are connected. The person **consults the** ***Shulchan Aruch*** **regarding everything he does and acts according to what is written there. However, he is praying** – carrying out spiritual activities – **for the sake of eating.**

דָאס הֵייסְט: אַזוֹי ווִי עֶר ווֵייס אַז עֶר דַארְף "נֶעבֶּעךְ" אָנְקוּמֶען צוּם אוֹיבֶּערְשְׁטְן, אוּן דִי ווֶעג ווִי אַזוֹי צוּ

To put it differently, **he knows that, "unfortunately," he must depend on G-d and that the formula to receive** blessings **from Him is stated**

7. *Bava Basra* 122a, *et al.*

8. A common Rabbinic expression, based on *Yoma* 6a, *et al.*

in the verse,[9] "If you will follow My statutes... I will provide your rains in their time." Therefore, he does what G-d commands. But why is he doing so? **So that afterwards he can come to G-d with a "promissory note,"** demanding **that G-d give him everything he needs as payment for his prayer.**

True, the Talmud[10] states, "One who says, 'This coin is for charity so that my son may live' is completely righteous." Consequently, this approach of "praying" for the sake of "eating" – in other words, performing *mitzvos* in the hope of receiving Divine beneficence in return – **is valid.**

Now, we are speaking about a Torah-conscious Jew. As ***Rashi*** **explains** in his commentary on that Talmudic passage, **"[This refers to one who] is accustomed to doing so" – not** someone who **gives charity once and then stops when his son recovers, but one who** continues **doing so regularly. Nevertheless, since** initially – and perhaps, even afterwards – **his** conduct **stems from self-interest, this is not the ultimate goal.**

Certainly, such conduct is sanctioned, as **the Talmud[11] states, "One should** always **study Torah and fulfill its** ***mitzvos,*** **even not for their own sake (*shelo lishmah*)." But why** is this mode of observance sanctioned? For **the reason the Talmud** goes on to **give: Because** such conduct will ultimately **lead him to study Torah and fulfill its** ***mitzvos*** **for their own sake (*lishmah*).**

בַּאקוּמֶען פוּן דֶעם אוֹיבֶּערְשְׁטְן, אִיז ווִי עֶר זָאגְט אִין פָּסוּק אִם בְּחֻקֹּתַי תֵּלֵכוּ גו׳ וְנָתַתִּי גִשְׁמֵיכֶם בְּעִתָּם, דֶערְפַאר טוּט עֶר ווָאס דֶער אוֹיבֶּערְשְׁטֶער הֵייסְט. בִּכְדֵי אַז דֶערְנָאךְ זָאל עֶר קֶענֶען קוּמֶען צוּם אוֹיבֶּערְשְׁטְן מִיט דֶעם ווֶעקְסְל, אַז דֶער אוֹיבֶּערְשְׁטֶער זָאל אִים גֶעבְּן אַלְץ ווָאס עֶר דַארְף, אוֹיסְצָאלְן אִים פַאר זַיְין דַאווְנֶען.

דִי גְמָרָא[י"א] זָאגְט טַאקֶע, אַז הָאוֹמֵר סֶלַע זוֹ לִצְדָקָה עַל מְנָת שֶׁיִּחְיֶה בְּנִי הֲרֵי זֶה צַדִּיק גָּמוּר, וּבְמֵילָא, אִיז דֶער ווֶעג פוּן דַאווְנֶען צוּלִיבּ עֶסְן אוֹיךְ אַ ווֶעג. אֱמֶת טַאקֶע, רַשִׁ"י זָאגְט דָארְטְן: אִם רָגִיל בְּכַךְ - נִיט אָפְּגֶעבְּן אֵיין מָאל צְדָקָה אוּן דֶערְנָאךְ לִכְשֶׁיִּחְיֶה בְּנוֹ אוֹיפְהֶערְן, נָאר רָגִיל בְּכַךְ, אָבֶּער פוּנְדֶעסְטְווֶעגְן, אֲפִילוּ אוֹיבּ עֶר אִיז אַיְינְגֶעוואוֹינְט אִין דֶעם, ווִיבַּאלְד אָבֶּער אַז דָאס אִיז צוּלִיבּ אַ פְּנִיָּה אִיז נִיט דָאס אִיז דֶער תַּכְלִית.

אֱמֶת, דִי גְמָרָא זָאגְט[י"ב], אַז מֶען זָאל לֶערְנֶען תּוֹרָה אוּן מְקַיֵּים זַיְין מִצְוֹת אֲפִילוּ שֶׁלֹּא לִשְׁמָהּ, פַארְווָאס אָבֶּער? - גִיט דִי גְמָרָא דֶעם טַעַם, אַז עֶר ווֶעט צוּקוּמֶען צוּ לִימּוּד הַתּוֹרָה וְקִיּוּם הַמִּצְוֹת לִשְׁמָהּ.

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The ultimate desired approach is not that "praying" and "eating" should be disconnected, separate realms, **nor that "praying" should be for the sake of "eating"** – i.e., that one's spiritual activities be carried out for the sake of material benefit. **Instead, "eating" should be for the sake of "praying."**

His **prayer** – his spiritual activities – **must cer-**

דֶער אוֹפֶן אוּן תַּכְלִית הַנִּרְצָה אִיז, נִיט אַז דֶער דַאווְנֶען מִיטְן עֶסְן זָאלְן קֵיין שַׁיְיכוּת נִיט הָאבְּן, אוֹיךְ נִיט דַאווְנֶען צוּלִיבּ עֶסְן, נָאר - עֶסְן צוּלִיבּ דַאווְנֶען.

דַאווְנֶען, דַארְף מֶען גֶעווִיס צוּלִיבּ דַאווְנֶען, דָאס אִיז אַ פָּשׁוּט׳עֶ

9. *Vayikra* 26:3-4.

10. *Rosh HaShanah* 4a.

11. *Pesachim* 50b. See the Alter Rebbe's *Hilchos Talmud Torah* 4:3.

12. *Mishlei* 3:6.

זַאךְ, בְּשַׁעַת עֶר הָאט אַ יְדִיעָה אַז דֶער אוֹיבֶּערְשְׁטֶער ווִיל עֶר זָאל לֶערְנֶען תּוֹרָה אוּן מְקַיֵּים זַיְין מִצְווֹת, קֶען זִיךְ בַּיי אִים גָאר נִיט לֵייגְן אַנְדֶערְשׁ ווִי דֶער אוֹיבֶּערְשְׁטֶער הָאט גֶעהֵייסְן. וּבְמֵילָא דַאווְנְט עֶר שֶׁלֹּא עַל מְנָת לְקַבֵּל פְּרַס, נָאר ווַיְילֶע אַזוֹי הָאט דֶער אוֹיבֶּערְשְׁטֶער גֶעהֵייסְן. עֶר פְרֶעגְט נִיט צִי עֶר ווֶעט הָאבְּן דֶערְפַאר עוֹלָם־הַבָּא צִי נִיט, וּמִכָּל שֶׁכֵּן אַז עֶר פְרֶעגְט נִיט נָאךְ שְׂכַר אִין עוֹלָם־הַזֶּה.

אָבֶּער דָאס אִיז נָאךְ ווֵייניק. דָאס ווָאס עֶס פָאדֶערְט זִיךְ אִיז, אַז אוֹיךְ זַיְין עֶסְן זָאל זַיְין צוּלִיבּ דַאווְנֶען. אַלֶע זַיְינֶע עִנְיָנִים זָאלְן זַיְין צוּלִיבּ קְדוּשָּׁה, אַזוֹי ווִי עֶס שְׁטֵייט בְּכָל דְּרָכֶיךָ דָעֵהוּ.

דָאס ווָאס עֶר ווֶעט זַיְין אַ גְבִיר, שְׁטֵיין אִין "דַאן אוּן בְּרָאדְסְטְרִיט" גָאר הוֹיךְ אוּן זַיְין אִין "בְּרַאקֶעט" ווָאס צָאלְן 95 פְּרָאצֶענְט טֶעקְסֶעס, נָאךְ נִיט דָאס אִיז דֶער תַּכְלִית פוּן בְּרִיאַת הָאָדָם, נָאר אַז אַלֶע זַיְינֶע עִנְיָנִים זָאלְן זַיְין צוּלִיבּ קְדוּשָּׁה, בִּכְדֵי עֶר זָאל לֶערְנֶען תּוֹרָה מִיט מְנוּחַת הַנֶּפֶשׁ, מְקַיֵּים זַיְין מִצְוֹת בְּהַרְחָבָה, אוּן גֶעבְּן צְדָקָה בְּיָד רְחָבָה.

אוּן נִיט בַּאנוּגֶענֶען זִיךְ דֶערְמִיט אַלֵיין, נָאר זֶען ווִירְקְן אוֹיךְ אוֹיף אַנְדֶערֶע. ווָארוּם דוּרְךְ דֶעם ווָאס עֶר אִיז אַ גְבִיר - ווֶעט דָאךְ אִים זַיְין גְרִינְגֶער צוּ ווִירְקְן אוֹיף אַנְדֶערֶע. ווִי מִיר זֶעעֶן, אַז אַן אָרֶעמַאן לַאכְט מֶען אוֹיס, אָבֶּער אַ גְבִיר אִיז אֲפִילוּ ווֶען עֶר טוּט אַ נַארִישְׁקַיְיט טוּט מֶען אִים נָאךְ, וּמִכָּל שֶׁכֵּן בְּשַׁעַת עֶר טוּט אַ גְלַיְיכֶע זַאךְ. וּבְמֵילָא: בְּשַׁעַת עֶר ווֶעט לֵייגְן תְּפִילִּין ווֶעלְן אַלֶע לֵייגְן תְּפִילִּין, בְּשַׁעַת עֶר ווֶעט הִיטְן שַׁבָּת ווֶעלְן אַלֶע הִיטְן שַׁבָּת, ווָארוּם מֶען זֶעט דָאךְ אַז פַארְווָאס אִיז עֶר גֶעווָארְן אַ גְבִיר ווַיְילֶע עֶר הִיט שַׁבָּת,

tainly be solely **for the sake of prayer. This is self-evident: When a person knows that G-d wants him to study the Torah and fulfill its *mitzvos*, his mind cannot conceive of** doing anything **other than what G-d has commanded. Therefore, he does not pray to receive a reward, but because this is what G-d has commanded. He does not question whether or not he will be granted** a place in **the World to Come** as a reward for his service; most **certainly, he does not seek out a reward in this world.**

But this is not enough. What is desired is that one's "eating" should also be for the sake of "praying." All his affairs should be for the sake of holiness, and lead to a spiritual purpose. Moreover, in a complete sense, one should be able to sense the spiritual amidst the physical activity, **as it is written,**[12] **"Know Him in all your ways."**

The ultimate purpose of man's creation is not that he be wealthy, have a high rating in "Dun & Bradstreet," and be in the 95% tax bracket. Our Sages teach,[13] "I was created to serve my Creator." As such, **all a person's affairs must be for the sake of holiness – so that he** can **study Torah with peace of mind, fulfill its *mitzvos* open-handedly, and give charity generously.**

Moreover, **one should not be satisfied with** his own achievements **alone.** He should **also strive to influence others. This is far easier when one is wealthy. We see that a poor man is not highly regarded.** However, people look to **the wealthy** and **imitate them even when they act foolishly; certainly,** they emulate them **when what they do is right. Consequently, when** a rich man **puts on *tefillin*, everyone will put on *tefillin*; when he observes *Shabbos*, everyone will observe *Shabbos*.** They will do so because **they will come to the conclusion that** the wealthy person **gained his wealth because he observed *Shabbos*.**

13. *Kiddushin* 4:14.

This motif will go beyond the minimum standard of Torah observance. **When a wealthy man puts on Rabbeinu Tam's *tefillin*,[14] everyone will also do so.** And, to speak somewhat playfully, **when he eats *shmurah matzah*[15] – everyone will also do so** to the extent that **all the regular *matzah* bakeries will close.**

This is what "'eating' for the sake of 'praying'" means – that all the physical activities a person is involved with and everything that he needs (which can all be referred to as "eating") be for the sake of "praying" (which encompasses all aspects of the study of the Torah and the observance of its *mitzvos*). Moreover, **he must "live in them,"[2] infusing vitality into the Torah and its *mitzvos*.[3]**

בְּשַׁעַת עֶר וֶועט לֵייגְן רַבֵּנוּ תַּם׳ס תְּפִילִין וֶועלְן אַלֶע אָנְהוֹיבְּן לֵייגְן רַבֵּנוּ תַּם׳ס תְּפִילִין, אוּן בְּשַׁעַת עֶר וֶועט עֶסְן שְׁמוּרָה־מַצּוֹת - וֶועלְן זִיךְ צוּמַאכְן אַלֶע פָּשׁוּט׳עֶ־מַצָּה־בֶּעקֶערַייְעֶן, וַוײַלֶע אַלֶע וֶועלְן אָנְהוֹיבְּן נוּצְן שְׁמוּרָה.

אוּן דָאס מֵיינְט "עֶסְן צוּלִיבּ דַאווְנֶען", אַז אַלֶע מֶענְטשְׁלֶעכֶע עִנְיָנִים אוּן זַײנֶע בַּאדֶערְפֶענִישְׁן (וָואס דָאס אַלְץ וֶוערְט אָנְגֶערוּפְן "עֶסְן") דַארְפְן זַײן צוּלִיבּ "דַאווְנֶען" (וָואס אִיז כּוֹלֵל כָּל הַתּוֹרָה וְהַמִּצְוֹת), אוֹיף אוֹיפְטָאן אִין זֵיי דֶעם וָחַי בָּהֶם, אַרַײנְבְּרֶענְגֶען חַיּוּת אִין תּוֹרָה וּמִצְוֹת.

* * *

The above contains a further lesson: Significantly, **this directive was given to a woman, a mother of children, one of whom later became a leader of the Jewish people.**

The lesson is: Raising children – whose conduct will neither be "praying" for the sake of "eating," nor viewing **praying and eating as two separate worlds, but rather that they will "eat" for the sake of "prayer" – depends on the mother.**

אַ ווַײטֶערְדִיקֶע אָנְווַײזוּנְג אִיז דָא פוּן דֶעם אוֹיבְּן־דֶערְמָאנְטְן, דָאס וָואס דִי הוֹרָאָה אִיז אִיבֶּערְגֶעגֶעבְּן גֶעוָוארְן צוּ אַ פְרוֹי, אַ מַאמֶע פוּן קִינְדֶער, וָואס אֵיינֶער פוּן זֵיי אִיז דֶערְנָאךְ גֶעוָוארְן אַ נָשִׂיא בְּיִשְׂרָאֵל.

דִי אָנְווַײזוּנְג פוּן דֶעם אִיז:

בְּשַׁעַת מֶען ווִיל עֶס זָאלְן אוֹיסְוַואקְסְן קִינְדֶער וָואס זֵייעֶר פִירוּנְג זָאל זַײן נִיט דַאווְנֶען צוּלִיבּ עֶסְן אוּן נִיט אַז דֶער דַאווְנֶען מִיטְן עֶסְן זָאלְן זַײן צְווֵיי בַּאזוּנְדֶערֶע וֶועלְטְן, נָאר זֵיי זָאלְן עֶסְן צוּלִיבּ דַאווְנֶען -

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14. There is a debate among the Rabbinic authorities regarding the order in which the passages placed in *tefillin* should be positioned. The universal practice is to follow the order required by *Rashi*. However, the more fastidious also put on a second pair of *tefillin* whose passages are positioned in the order required by Rabbeinu Tam. This is the Lubavitch practice. See the Alter Rebbe's *Shulchan Aruch,* sec. 34:3, and the *sichos* of Purim, 5736.

15. *Shmurah* means "watched" or "protected." According to the basic requirements of Torah Law (see the Alter Rebbe's *Shulchan Aruch,* sec. 453:14ff.), the flour used for *matzah* must be guarded so that it does not leaven from the time it comes in contact with water onward. However, the more fastidious use only flour that was guarded from the time the wheat was ground into flour, and others, from the time it was harvested (ibid. 453:16). *Matzah* produced from flour that meets the latter requirements is referred to as *shmurah matzah*.

She must conduct herself in this way herself and instill this spirit in her children from their earliest years, even **when they are still in the cradle. She must imbue them with the feeling that everything** they do **should be for the sake of connecting with G-d. Without this, even if there is what to "eat," it lacks taste;** it lacks meaning and substance.

In this way, one raises children who will later become great Jewish leaders. They will have the spiritual resources **with which to "pray" and** the material resources **with which to "eat," and they will "eat" in keeping with G-d's desires – His desire being that Jews should receive from "His full, open, holy, and generous hand"[16]** – that they be granted, **not only children in abundance but also life in abundance and sustenance in abundance.**

May we **be** granted the fulfillment of the prophecy,[17] **"I will pour out upon you blessing without limit," with homes blessed spiritually and materially.** May **the fathers and mothers have *nachas* ("satisfaction") – *nachas* in spiritual** matters **and *nachas* in material** matters **– from** their children **over the course of long and good years.**

16. The wording of the third blessing of the Grace after Meals.

17. *Malachi* 3:10.

אִיז דָאס אָפְּהֶענְגִיק פוּן דֶער מוּטֶער. זִי זָאל אַלֵיין אוֹיפפִירְן זִיךְ אַזוֹי אוּן אַרַיינְגֶעבְּן דֶעם גַייסְט אִין דִי קִינְדֶער, פוּן קְלֵיינְווַייז אוֹיף, ווֶען זֵיי לִיגְן נָאךְ אִין וִויגֶעלֶע, אַרַיינְגֶעבְּן אִין זֵיי אָט דֶעם גֶעפִיל אַז אַלֶע עִנְיָנִים דַארְפְן זַיין צוּלִיבּ בַּאהֶעפְטְן זִיךְ מִיטְן אוֹיבֶּערְשְׁטְן, אוּן אָן דֶעם - אִיז אֲפִילוּ אוֹיבּ עֶס אִיז דָא וָואס צוּ "עֶסְן", הָאט עֶס קֵיין טַעַם נִיט.

אוּן דַאן הָאדֶעווֶעט מֶען אוֹיס אַזֶעלְכֶע קִינְדֶער ווֶעלְכֶע ווֶערְן דֶערְנָאךְ גְדוֹלִים בְּיִשְׂרָאֵל, אַז זֵיי הָאבְּן מִיט וָואס צוּ דַאווְנֶען אוּן הָאבְּן וָואס צוּ עֶסְן, אוּן עֶסְן ווִי דֶער אוֹיבֶּערְשְׁטֶער ווִיל, וָואס זַיין רָצוֹן אִיז דָאךְ, אַז אִידְן זָאלְן הָאבְּן מִיָּדוֹ הַמְלֵאָה הַפְּתוּחָה הַקְדוֹשָׁה וְהָרְחָבָה, אַז עֶס אִיז נִיט נָאר בָּנֵי רְוִיחֵי, נָאר אוֹיךְ חַיֵּי רְוִיחֵי וּמְזוֹנֵי רְוִיחֵי.

עֶס זָאל זַיין דֶער וַהֲרִיקוֹתִי לָכֶם בְּרָכָה עַד בְּלִי דַי, אַ גֶעבֶּענְטשְׁטֶע הוֹיז אִין רוּחְנִיוּת אוּן אַ גֶעבֶּענְטשְׁטֶע הוֹיז אִין גַשְׁמִיוּת, אוּן דֶער פָּאטֶער מִיט דֶער מוּטֶער זָאלְן הָאבְּן נַחַת פוּן זֵיי לְאוֹרֶךְ יָמִים וְשָׁנִים טוֹבוֹת, נַחַת אִין רוּחְנִיוּת אוּן נַחַת אִין גַשְׁמִיוּת.

(משיחת יו"ד שבט, תשי"ט)

י) היום יום - י' שבט תש"ג.

יא) ראש השנה ד, א.

יב) פסחים נ, ב. עיין הלכות תלמוד תורה לרבנו הזקן פ"ד ס"ג.

CREDITS:

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Rabbi Eliyahu Touger
Rabbi Sholom Ber Wineberg
Translators

Rabbi Sholom Zirkind
Rabbi Zalmy Avtzon
Content Editors

Uriella Sagiv
Copy Editor

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Typesetting

Spotlight Design
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Mayer Preger
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Director, Sichos In English

הרה"ת ר' משה יהודה בן ר' צבי יוסף ע"ה
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