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TZAV צו

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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.

TZAV I | צו א

Adapted from *sichos* delivered on Purim, 5714 [1954], and *Shabbos Parshas Tzav,* 5717 [1957]

Introduction

The Baal Shem Tov once taught his disciples that everything they see or hear should serve as a lesson in serving G-d. On their way home after hearing this teaching, they saw a non-Jew carving a cross out of the ice on the river. They were astonished: What could this teach them in their Divine service?

They were so disturbed that they had to return to the Baal Shem Tov for an explanation. He told them, "Water is an analogy for the Torah.[1] When the Torah is warm and studied with energy and vitality, its water is a source of life. But when it is cold and devoid of enthusiasm, it can turn into the direct opposite of G-d's will."

In a similar vein, the Rebbe Rashab once said,[2] "Only a very fine line separates spiritual frigidity from an actual denial of G-d.[3] It is written,[4] 'G-d your L-rd is a consuming fire.' Divinity is a flaming fire. One's Torah study and prayer ought to be inspired by an ardent heart."

Parshas Tzav highlights this theme, teaching,[5] "A constant fire shall be kept burning on the altar; it must not be extinguished." The altar corresponds to a person's heart.[6] Our observance of the *mitzvos* and study of the Torah must be fired with excitement.

Man and G-d share an interactive relationship. The fire we generate within our hearts elicits Divine fire, as our Sages imply in their teaching,[7] "Even though fire would descend [on the altar] from Above, it is [still] a *mitzvah* to bring ordinary fire." The energy we invest in our Divine service calls forth Divine energy that vitalizes every element of our lives.

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1. See: *Bava Kama* 17a; *Kiddushin* 5b.

2. In the *sichah* entitled *Kol HaYotzei LeMilchemes Beis David 5661 [1900],* which appears in English translation in *Likkutei Dibburim,* Vol. 5 (see p. 288), and in *With Light and With Might* (SIE, N.Y., 5753/1993; see p. 67).

3. Indeed, in the Holy Tongue, כְּפוֹר *(kfor* – "frost"*)* and כְּפִירָה *(kefirah* – "denial of G-d"*)* share the same root letters. The oral tradition of chassidim points out further that this spiritual "fine line" is visible even physically – in the fine difference between the letter *vav* (in כְּפוֹר) and the letter *yud* (in כְּפִירָה).

4. *Devarim* 4:24.

5. *Vayikra* 6:6.

6. See *Akeidas Yitzchak, Parshas Tzav; Toras HaOlah,* Vol. 1, ch. 24; *et al.*

7. *Yoma* 21b.

When the Torah Is Aflame

Relating to Both Extremes

1. On the verse,[1] "A constant fire shall be kept burning on the altar; it must not be extinguished," the *Talmud Yerushalmi* comments,[2] "'Constant,' even on *Shabbos;* 'constant,' even in a state of impurity."

As frequently mentioned, all the components and services carried out **in the physical Sanctuary and** later in the *Beis Ha**Mikdash*** **also exist in the spiritual Sanctuary and** in the *Beis Ha**Mikdash*** **present within every Jew.**

The altar corresponds to a person's heart.[3] In the Sanctuary and the *Beis HaMikdash,* **there was an outer altar**[4] **and an inner altar;**[5] **so, too,** in our **hearts there is an internal and an external dimension.**[6] **The commandment, "A constant fire shall be kept burning on the altar" was given regarding the external altar. The spiritual implication** of that mandate **is that** our hearts **must be burning with visible flames** of excitement regarding spiritual matters. **The external dimensions of our hearts should be ablaze with G-dliness.**

This is true even on ***Shabbos,*** a day when we cease work and **rest, removed from worldly** matters. **Accordingly, we are forbidden to engage in mundane activities** on that day.[7] **The counterpart in our Divine service** is an inward focus, an effort to **comprehend** and internalize Divine light, as implied by the commandment,[8] **"You shall call *Shabbos* 'a delight.'"**

א. אוֹיפְן פָּסוּק אֵשׁ תָּמִיד תּוּקַד עַל הַמִּזְבֵּחַ לֹא תִכְבֶּה, זָאגְט דֶער יְרוּשַׁלְמִי[א]: "תָּמִיד אֲפִילוּ בְּשַׁבָּת, תָּמִיד אֲפִילוּ בְּטוּמְאָה".

ווִי גֶערֶעדט שׁוֹין פִּיל מָאל, זַיְינֶען אַלֶע עִנְיָנִים אוּן עֲבוֹדוֹת פוּן מִשְׁכָּן וּמִקְדָּשׁ הַגַּשְׁמִי, אוֹיךְ דָא אִין דֶעם מִשְׁכָּן וּמִקְדָּשׁ הָרוּחְנִי וָואס גֶעפִינְט זִיךְ אִין יֶעדְן אִידְן.

מִזְבֵּחַ אִיז דִי הַארְץ פוּן מֶענְטשְׁן. אַזוֹי ווִי אִין מִזְבֵּחַ הַגַּשְׁמִי אִיז גֶעווֶען דֶער מִזְבֵּחַ הַחִיצוֹן וּמִזְבֵּחַ הַפְּנִימִי, אַזוֹי אִיז אוֹיךְ אִין הַארְץ פַאַראַן חִיצוֹנִיּוּת הַלֵּב אוּן פְּנִימִיּוּת הַלֵּב[ב]. דֶער מִזְבֵּחַ אוֹיף ווֶעלְכְן עֶס אִיז דֶער צִוּוּי אֵשׁ תָּמִיד תּוּקַד עַל הַמִּזְבֵּחַ, אִיז דָאס דֶער מִזְבֵּחַ הַחִיצוֹן. וּבְרוּחְנִיּוּת: עֶס דַארְף זַיְין אַ הִתְלַהֲבוּת בְּגָלוּי, אִין חִיצוֹנִיּוּת הַלֵּב - דִי הַארְץ זָאל בְּרֶענֶען צוּ אֱלֹקוּת.

שַׁבָּת אִיז דֶער עִנְיַן הַשְּׁבִיתָה, אָפְּגֶעטְרָאגְן פוּן ווֶעלְט. דֶערְפַאר זַיְינֶען דָאךְ דֶעמָאלְט אָסוּר עוּבְדִין דְחוֹל. אִין עֲבוֹדָה פוּן נֶפֶשׁ הָאָדָם, מֵיינְט דָאס הַשָּׂגָה, וְקָרָאתָ לַשַּׁבָּת עֹנֶג,

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1. *Vayikra* 6:6.

2. *Talmud Yerushalmi, Yoma* 4:6.

3. See *Akeidas Yitzchak, Parshas Tzav; Toras HaOlah,* Vol. 1, ch. 24; *et al.*

4. This refers to the altar in the courtyard of the Sanctuary and the altar in the courtyard of the *Beis HaMikdash* on which the sacrifices were offered.

5. This refers to the Golden Altar in the Tent of Meeting and in the building of the *Beis HaMikdash* on which the incense offering was brought.

6. *Likkutei Torah, Devarim,* p. 78d.

7. See the Alter Rebbe's *Shulchan Aruch,* sections 306 and 307.

8. *Yeshayahu* 58:13.

These two spiritual motifs are interrelated: **As a result of the G-dly light that a person grasps, he withdraws from all mundane activities. One might think that since the person is absorbed in the comprehension** of G-dliness, **he stands above emotional excitement, and** the external dimensions of his heart **need not be aflame.** Yet the commandment, **"it must not be extinguished,"** is also addressed to such a person; his heart must burn with G-dly fire, **"even on *Shabbos*"** – even when he has attained such a lofty spiritual state.

At the other extreme, even **a person who is far** from G-dliness should not **think he no longer shares a connection** with G-d, **(Heaven forbid). He is told "'it must not be extinguished,' even in a state of impurity." Do not look at** anyone's **present situation; "it must not be extinguished"** applies to all. Everyone has a responsibility to **see to it that** his passion and fire for G-dliness **is not extinguished. The "constant fire"** of his personal altar **must be continually fanned,** for **his G-dly fire cannot be allowed to burn out.**

Such efforts **will lead to** the positive expression of the charge, **"it must not be extinguished (*lo tichbeh*)." As interpreted by the Maggid of Mezritch,**[9] this means that **"the *lo* ("not") – all negative matters – will be extinguished.**

וָואס מִצַד דֶעם גִילוּי אוֹר וָואס עֶר אִיז מַשִׂיג, אִיז עֶר אָפְּגֶעטְרָאגְן פוּן אַלֶע עִנְיָנֵי הָעוֹלָם. קֶען עֶר דָאךְ מֵיינֶען, אַז וִיבַּאלְד עֶר אִיז פַארְטָאן אִין הַשָׂגָה, עֶר שְׁטֵייט הֶעכֶער פוּן הִתְרַגְשׁוּת, דַארְף עֶר נִיט הָאבְּן דֶעם פַייֶער. זָאגְט מֶען אִים, לֹא תִכְבֶּה אֲפִילוּ בְּשַׁבָּת.

אִין צְוֵוייטְן קָצֶה, דֶער וָואס שְׁטֵייט וַויְיט, עֶר מֵיינְט אַז עֶר הָאט שׁוֹין חַס וְשָׁלוֹם קֵיין שַׁיְיכוּת נִיט, זָאגְט מֶען אִים לֹא תִכְבֶּה אֲפִילוּ בְּטוּמְאָה, קוּק נִיט אוֹיף דַיְין מַצָב אוּן - לֹא תִכְבֶּה, זָאלְסְט זֶען עֶס זָאל נִיט פַארְלָאשְׁן וֶוערְן. זָאלְסְט הַאלְטְן אִין אֵיין אוֹיפְבְּלָאזְן דֶעם "אֵשׁ תָּמִיד", דֶעם אֵשׁ אֱלֹקִי וָואס גֶעפִינְט זִיךְ בַּיי דִיר עֶר זָאל נִיט פַארְלָאשְׁן וֶוערְן. אוּן דָאס וֶועט בְּרֶענְגֶען דֶעם "לֹא תִכְבֶּה" לוֹיט וִוי עֶס טַיְיטְשְׁט דֶער מֶעזְרִיטשֶׁער מַגִיד נִשְׁמָתוֹ עֵדֶן[ז], אַז דֶער "לֹא" - דִי אַלֶע נִיט גוּטֶע עִנְיָנִים - "תִּכְבֶּה", וֶועלְן פַארְלָאשְׁן וֶוערְן.

(משיחת פורים תשי"ד)

Fighting Frigidity

2. The interpretation suggested by **the Maggid of Mezritch further teaches us: "A constant fire" is necessary to extinguish "the *lo*."** One must **continually burn with excitement over the Torah and its *mitzvos*.**

It is not enough that in the past – even just a few moments before – one was excited about his observance of **the Torah and its *mitzvos*. His excitement must be continuous. If he becomes cold for** even

ב. דֶער דָאזִיקֶער וָוארְט פוּן מַגִיד לֶערְנְט אוּנְז, אַז בִּכְדֵי צוּ פַארְלֶעשְׁן דֶעם "לֹא", מוּז זַיְין אֵשׁ תָּמִיד, דֶער שְׁטֶענְדִיקֶער קָאךְ אִין תּוֹרָה וּמִצְוֹת.

עֶס אִיז נִיט גֶענוּג וָואס אַמָאל, אָדֶער אֲפִילוּ מִיט אֵיין וַויְילֶע פְרִיעֶר, הָאט עֶר גֶעהַאט אַ קָאךְ אִין תּוֹרָה וּמִצְוֹת. דֶער קָאךְ דַארְף זַיְין שְׁטֶענְדִיק, וָוארוּם אוֹיבּ מֶען אִיז

9. *Hayom Yom,* entry 20-21 Adar II.

one moment, the *lo* ("not"), the negative factors surrounding him, **may find their way in and ensnare him.**

This is also the reason for the *mitzvah* to recall daily the attack by Amalek.[10] **Remembering is necessary to** to keep up one's guard and **prevent the frigidity of Amalek**[11] from taking control **for even one moment.** On the contrary, **"A constant fire shall be kept burning on the altar; it must not be extinguished."**

אֵיין ווַיְילֶע קַאלְט, קֶען זִיךְ אִין דֶער ווַיְילֶע אַרַיְינְכַאפְּן דֶער "לֹא".

וואָס דָאס אִיז אוֹיךְ דֶער טַעַם אוֹיף מִצְוַת זְכִירָה מַעֲשֵׂה עֲמָלֵק בְּכָל יוֹם וָיוֹם[ד] - מֶען דַארְף שְׁטֶענְדִיק גֶעדֶענְקֶען נִיט צוּ צוּלָאזְן, חַס וְשָׁלוֹם, דִי קְרִירוּת פוּן עֲמָלֵק'ן אֲפִילוּ אוֹיף אֵיין רֶגַע, ווִי עֶס שְׁטֵייט אֵשׁ תָּמִיד תּוּקַד עַל הַמִּזְבֵּחַ לֹא תִכְבֶּה.

Beyond the Reach of Man

3. There is another dimension involved in maintaining **"a constant fire": that it prepares for fire** that descends **from Above. As our Sages say,**[12] **"Even though fire would descend** [on the altar] **from Above, it is a *mitzvah* to bring ordinary** [fire]." **The fire** man brings **from below is a preparation and an arousal from below to draw down the fire from Heaven.**

When is it possible to draw down the fire from Heaven? When the fire from below is in a complete state. Then it elicits fire from Above.

We see this motif developed in the Torah readings of *Parshiyos Tzav* and *Shemini*, which describe **the days of** the Sanctuary's **dedication. The entire Sanctuary** – all of its **sacred utensils and the altar – had been completed. Moshe and Aharon were present and had already offered sacrifices. Nevertheless, the Divine Presence had yet to rest within the handiwork** of the Jewish people. **A remnant of the sin of the** Golden **Calf still** existed within them and prevented the revelation of the Divine Presence. It was **specifically on the**

ג. נָאךְ אַן עִנְיָן אִיז דָא אִין דֶעם אֵשׁ תָּמִיד: עֶר אִיז אַ הֲכָנָה צוּם אֵשׁ שֶׁלְּמַעְלָה. ווִי דֶער מַאֲמַר רַזַ"ל[ה], אַף עַל פִּי שֶׁאֵשׁ יוֹרֶדֶת מִן הַשָּׁמַיִם מִצְוָה לְהָבִיא מִן הַהֶדְיוֹט. דָאס הֵייסְט אַז דֶער אֵשׁ שֶׁלְּמַטָּה אִיז אַ הֲכָנָה וְאִתְעֲרוּתָא דִלְתַתָּא אוֹיף צוּ אַרָאפְּבְּרֶענְגֶען דֶעם אֵשׁ מִן הַשָּׁמַיִם.

ווֶען, אָבֶער, בְּרֶענגְט עֶס דֶעם אֵשׁ מִן הַשָּׁמַיִם, ווֶען דֶער אֵשׁ שֶׁלְּמַטָּה אִיז בִּשְׁלֵימוּת דַוְקָא, דַאן אִיז עֶס מַמְשִׁיךְ דֶעם אֵשׁ שֶׁלְּמַעְלָה.

מִיר זֶעעֶן דָאס אִין דִי הַיְינְטִיקֶע סֶדְרוֹת (צַו אוּן שְׁמִינִי). אִין דִי יְמֵי הַמִּלוּאִים, ווֶען דֶער גַאנְצֶער מִשְׁכָּן מִיט זַיְינֶע כֵּלִים אוּן דֶער מִזְבֵּחַ זַיְינֶען שׁוֹין גֶעווֶען פַארְטִיק, עֶס זַיְינֶען גֶעווֶען מֹשֶׁה וְאַהֲרֹן וכו' אוּן מֶען הָאט שׁוֹין מַקְרִיב גֶעווֶען קָרְבָּנוֹת, פוּנְדֶעסְטְווֶעגְן אִיז נָאךְ אַלְץ לֹא שָׁרְתָה שְׁכִינָה בְּמַעֲשֵׂה יְדֵיהֶם, צוּלִיבּ דֶעם וואָס עֶס אִיז נָאךְ אִיבֶּערְגֶעבְּלִיבְּן אַ רוֹשֶׁם פוּן חֵטְא הָעֵגֶל, נָאר בַּיּוֹם

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10. The Alter Rebbe's *Shulchan Aruch,* sec. 60:4. The Rebbe mentions Amalek here because the year this *sichah* was initially delivered was a leap year. *Parshas Tzav* was read on *Shabbos Zachor,* the *Shabbos* on which we recall the *mitzvah* to wipe out Amalek.

11. *Devarim* 25:18 speaks of Amalek "encountering" the Jews "on the way" (אֲשֶׁר קָרְךָ בַּדֶּרֶךְ). *Chassidus* (*Likkutei Torah, Devarim,* p. 87c, *et al.*) interprets that phrase as relating to the word קוֹר, "coldness" and explains that Amalek is an inner influence that cools off a Jew's fervor for G-dliness and Torah.

12. *Yoma* 21b.

eighth day, when the fire from below reached its complete and perfect **state, that it extinguished the entire *lo,*** **“not,”** i.e., **it entirely nullified the sin of the** Golden **Calf. Only then did “fire emerge from before G-d”[13] and the Divine Presence rest within their handiwork.[14]**

What is the extraordinary quality of the fire from Above that requires a perfect state of Divine service, generating fire from below?

All **created beings are limited.** As such, **their Divine service and the** spiritual heights to **which they can reach** also **have limits. In and of themselves, those** achievements **will not last forever. For them to last forever,** they **must draw down influence from Above,** from **Him** Who **is entirely unlimited.**

Accordingly, we see that during the seven days of its dedication, the Sanctuary was erected and dismantled because **it is impossible for created beings** to fashion anything that **exists** independently or eternally. **Only on the eighth day, when the Divine Presence rested** within their handiwork **and “fire emerged from before G-d,” was the Sanctuary erected and not dismantled.** That **was** when it was **truly erected,** i.e., endowed with **eternal existence.**

On this basis, it is possible to understand the distinction between **the seven days of** the Sanctuary’s **dedication and the eighth day,** and the concept **that the fire from Above** emerged **specifically on the eighth day. As is well-known,[15]** the number **seven is** associated with **the weekly cycle, i.e.,** it **is related to** the natural order of **the worlds.** By contrast, **eight is above this cycle,[16]** relating to G-dly **light that transcends the worlds. This is identified with the fire from Above described previously.**

הַשְּׁמִינִי דַּוְקָא, נָאךְ דֶעם ווִי עֶס אִיז פַּארְטִיק גֶעוָוארְן דֶער אֵשׁ שֶׁלְּמַטָּה, וָואס הָאט פַּארְלָאשְׁן דֶעם גַאנְצְן ״לֹא״, אוּן אִינְגַאנְצְן מְבַטֵּל גֶעוֶועןדֶעם חֵטְא הָעֵגֶל, עֶרְשְׁט דַאן וַתֵּצֵא אֵשׁ מִלִּפְנֵי ה׳ וגו׳, וְשָׁרְתָה שְׁכִינָה בְּמַעֲשֵׂה יְדֵיהֶם[ו].

וָואס אִיז אַזוֹי דִי גֶעוואַלְדִיקֶע מַעֲלָה אִין אֵשׁ שֶׁלְּמַעְלָה וָואס אוֹיף צוּ מַמְשִׁיךְ זַיְין דָאס, מוּז מֶען הָאבְּן דִי שְׁלֵימוּת הָעֲבוֹדָה פוּן אֵשׁ שֶׁלְּמַטָּה?

נִבְרָאִים זַיְינֶען בַּאגְרֶענֶעצְטֶע, אוּן זֵייעֶר עֲבוֹדָה מִיט דִי עִנְיָנִים צוּ וֶועלְכֶע זֵיי דֶערְגְרֵייכְן זַיְינֶען בַּאגְרֶענֶעצְטֶע, וָואס מִצַּד עַצְמָם הָאבְּן זֵיי נִיט קֵיין קִיּוּם נִצְחִי. וּבִכְדֵי עֶס זָאל זַיְין אַ קִיּוּם נִצְחִי מוּז דֶערוֹיף זַיְין אַ הַמְשָׁכָה מִלְמַעְלָה דַּוְקָא, וָואס עֶר יִתְבָּרֵךְ אִיז דָאךְ אִינְגַאנְצְן נִיט מוּגְבָּל.

דֶערְפַאר זֶעט מֶען אַז בְּשִׁבְעַת יְמֵי הַמִּלּוּאִים הוּקַם הַמִּשְׁכָּן וּפֵרְקוֹ. מִצַּד נִבְרָאִים קֶען נָאךְ קֵיין אֱמֶת׳עֶר קִיּוּם נִיט זַיְין. בַּיּוֹם הַשְּׁמִינִי דַּוְקָא, וֶוען עֶס אִיז גֶעוֶוען הַשְׁרָאַת הַשְּׁכִינָה אוּן וַתֵּצֵא אֵשׁ מִלִּפְנֵי ה׳, עֶרְשְׁט דַאן אִיז הוּקַם הַמִּשְׁכָּן וְלֹא פֵּרְקוֹ, עֶס אִיז גֶעוֶוען דִי אֱמֶת׳עֶ הֲקָמָה, קִיּוּם נִצְחִי.

אוּן מִיט דֶעם וֶועט אוֹיךְ זַיְין פַארְשְׁטַאנְדִיק דֶער עִנְיָן פוּן שִׁבְעַת יְמֵי הַמִּלּוּאִים וְיוֹם הַשְּׁמִינִי, וָואס דֶער אֵשׁ שֶׁלְּמַעְלָה אִיז גֶעוֶוען בַּיּוֹם הַשְּׁמִינִי דַּוְקָא, וָוארוּם עֶס אִיז בַּאוואוּסְט אַז שִׁבְעָה זַיְינֶען דִי יְמֵי הַהֶקֵּף, דָאס הֵייסְט וָואס גֶעהֶערְט צוּ עוֹלָמוֹת, אוּן שְׁמִינִי אִיז לְמַעְלָה מֵהַהֶקֵּף[ז], אוֹר שֶׁלְּמַעְלָה מֵהָעוֹלָמוֹת, וְהוּא עִנְיַן אֵשׁ שֶׁלְּמַעְלָה כַּנַּ״ל.

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13. *Vayikra* 9:24.

14. ***Rashi*** **to** ***Vayikra*** **9:23.**

15. **See** ***Rashba,*** **Vol. 1, responsum 9.**

16. *Ibid.;* **the** ***maamar*** **entitled** ***VaYehi Bayom HaShemini,*** **5704.**

When the Finite Calls Forth the Infinite

4. Despite the fact that created beings cannot achieve eternality in and of themselves, nevertheless, as mentioned, the fire from Above is elicited through the perfection of man's **Divine service** in generating **a fire from below. In other words, when a created being does everything he can, even though** his efforts **are limited, G-d grants him "fire from Above,"** an **unlimited** light.

This is alluded to as well in the word "constant" in the verse, "A constant fire shall be kept burning." "Constant" reflects a lack of limitation, something not bound by time.

Since time is comprised of limited elements – every second, minute, hour, etc., is defined – **it must itself have a limitation.**[17] **Even so,** although it is limited, **the perfection of** man's **Divine service** generates **a fire from below** that **elicits an unlimited** response from Above, **an eternal quality. Moreover,** that eternal quality **is also drawn down within time, and time itself is endowed with an eternal dimension;** the light burns **constantly.**

In our terms, this means that, within nature, we can see unlimited **success** and attainments **that transcend the bounds of nature.**

ד. נִיט קוּקְנְדִיק, אָבֶּער, אוֹיף דֶעם וָואס נִבְרָאִים אַלֵיין קֶענֶען צוּ נִצְחִיּוּת נִיט דֶערגְרֵייכְן, פוּנְדֶעסְטְוֶועגְן, ווִי גֶעזָאגְט פְרִיעֶר, אִיז הַמְשָׁכַת הָאֵשׁ שֶׁלְמַעְלָה קוּמְט דוּרְךְ שְׁלֵימוּת הָעֲבוֹדָה פוּן אֵשׁ שֶׁלְמַטָּה דַוְקָא. דָאס מֵיינְט, אַז בְּשַׁעַת אַ נִבְרָא טוּט אַלְץ וָואס בִּיכָלְתּוֹ, הֲגַם דָאס אִיז בְּהַגְבָּלָה, גִיט אִים דֶער אוֹיבֶּערְשְׁטֶער דֶעם אֵשׁ שֶׁלְמַעְלָה, בְּלִי גְבוּל.

אוּן דָאס אִיז אוֹיךְ מְרוּמָּז אִין דֶעם וָוארְט "תָּמִיד" וָואס אִין פָּסוּק, אֵשׁ תָּמִיד תּוּקַד גו': תָּמִיד מֵיינְט בְּלִי גְבוּל, לְמַעְלָה מֵהַזְּמַן. זְמַן מִצַּד עַצְמוֹ, ווִיבַּאלְד עֶר אִיז צוּנוֹיפְגֶעשְׁטֶעלְט פוּן חֲלָקִים מוּגְבָּלִים, מוּז עֶר הָאבְּן אַ הַגְבָּלָה[ח]. אוּן פוּנְדֶעסְטְוֶועגְן דוּרְךְ שְׁלֵימוּת הָעֲבוֹדָה פוּן אֵשׁ שֶׁלְמַטָּה, אִיז מֶען מַמְשִׁיךְ דֶעם בְּלִי גְבוּל שֶׁלְמַעְלָה מֵהַזְּמַן, אוּן נָאךְ מֶער, אַז דָאס וֶוערְט נִמְשָׁךְ אוֹיךְ אִין זְמַן, אַז דֶער זְמַן אַלֵיין וֶוערְט אַ נִצְחִי, תָּמִיד.

אִין עוֹלָם אִיז דָאס, אַז אִין טֶבַע אִיז דָא דִי הַצְלָחָה שֶׁלְמַעְלָה מֵהַטֶּבַע.

Putting It into Practice

5. These concepts serve as a **lesson** regarding our conduct. **Every Jew is a Sanctuary for G-d, as it is written,**[18] **"They shall make a Sanctuary for Me and I will dwell among them"** – meaning, **within each and every Jew.**[19] Nevertheless, it is not enough that one is a Sanctuary, "a constant fire [must] be kept burning." If **the fire – the warmth and the vitality – is lacking,** the

ה. דִי נְקוּדַּת הַהוֹרָאָה פוּן דֶעם אוֹיבְּנְגֶעזָאגְטְן:

יֶעדֶער אִיד אִיז דָאךְ אַ מִשְׁכָּן וּמִקְדָּשׁ אֵלָיו יִתְבָּרֵךְ, אַזוֹי ווִי עֶס שְׁטֵייט, וְעָשׂוּ לִי מִקְדָּשׁ וְשָׁכַנְתִּי בְּתוֹכָם, בְּתוֹךְ כָּל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל, דַארְף מֶען ווִיסְן אַז כָּל זְמַן עֶס פֶּעלְט אִין דֶעם "אֵשׁ" -

17. See ***Derech Mitzvosecha, mitzvas HaAmanas Elokus,* ch. 11.** In that source, it is explained that since each element of time has a specific definition, it cannot be said that time itself is unlimited, for a combination of limited elements can only produce something limited.

18. *Shmos* 25:8.

19. Alshich to the above verse; *Shelah,* p. 69a; *et al.*

Sanctuary is incomplete. **Even though the person studies the Torah, fulfills the *mitzvos,* and** carries out **all** the spiritual counterparts of the service **in the Sanctuary, if** he does so **without energy, the Divine Presence will be lacking in his** efforts. **So great is that** lack **that it is possible** for him to remain **tainted by a trace of the sin of the** Golden **Calf.**

The Torah and its *mitzvos* must be carried out **with excitement and vitality.** This applies **in each of the three** areas: **Torah study, Divine service, and acts of kindness.**

With regard to Torah study: It is not sufficient for a person **to fulfill his obligation by studying "one chapter in the morning and one chapter in the evening"[20] and then for** the remainder of **the day to remain indifferent to Torah study. Nor may** the Torah **be studied in a muted tone, without** the person feeling **any connection** to his studies. Instead, he **must** fulfill the commandment which requires that the words of the Torah "**shall not depart** from your mouth"[21] – meaning, he should feel a constant connection to Torah study and it should be the focus of his day.[22] Moreover, the Torah he studies **should be interwoven with** his entire being, **all** his **248 limbs,**[23] as implied by the verse,[24] **"All my bones will declare** it." To accomplish this, **one must** study **with vitality.**

With regard to the Divine service of prayer: One should **not** view prayer **"as a fixed** obligation, **but as** a request for **mercy and a supplication before the Omnipresent."**[25] When a person prays in such a manner, his prayer **will be energized.**

With regard to acts of kindness, which can be seen as a **general category including** all **the *mitzvos:*** One's approach **should not be merely to fulfill his ob-**

דִי חֲמִימוּת וְחַיוּת, אִיז הֲגַם עֶר לֶערְנְט תּוֹרָה, עֶר אִיז מְקַיֵים מִצְוֹת אוּן הָאט אַלֶע עִנְיָנִים שֶׁהָיוּ בַּמִשְׁכָּן, ווִיבַּאלְד עֶס אִיז אָבֶּער אָן חַיוּת, פֶעלְט בַּיי אִים הַשְׁרָאַת הַשְׁכִינָה, בִּיז עֶס אִיז רֶעכְט, עֶס זָאל בַּיי אִים זַיְין אַ רוֹשֶׁם פוּן חֵטְא הָעֵגֶל.

תּוֹרָה וּמִצְוֹת דַארְפְן זַיְין מִיט אַ קָאךְ אוּן אַ לֶעבֶּעדִיקַיְיט, אִין אַלֶע דְרַיי קַוִין תּוֹרָה, עֲבוֹדָה אוּן גְמִילוּת חֲסָדִים.

תּוֹרָה: מֶען דַארְף נִיט יוֹצֵא זַיְין מִיט פֶּרֶק אֶחָד שַׁחֲרִית וּפֶרֶק אֶחָד עַרְבִית, אוּן צוּם גַאנְצְן מֵעֵת לְעֵת הָאט עֶס קֵיין שַׁיְיכוּת נִיט. עֶס טָאר נִיט זַיְין בִּלְחִישׁוּ אוּן צוּ אִים אִינְגַאנְצְן הָאט עֶס קֵיין שַׁיְיכוּת נִיט. עֶס מוּז זַיְין לֹא יָמוּשׁ גו׳ אוּן עֶס מוּז זַיְין עֲרוּכָה בְּכָל רְמַ״ח אֵבָרִים, כָּל עַצְמוֹתַי תֹּאמַרְנָה[ט]. עֶס מוּז זַיְין מִיט אַ חַיוּת.

עֲבוֹדָה: תְּפִלָּה, ווָאס דָאס אִיז קַו הָעֲבוֹדָה, דַארְף זַיְין נִיט קֶבַע, נָאר רַחֲמִים וְתַחֲנוּנִים לִפְנֵי הַמָּקוֹם׳, מִיט אַ הֶרְגֵשׁ פוּן חַיוּת.

גְמִילוּת חֲסָדִים: מִצְוֹת, ווָאס בִּכְלָלוּת זַיְינֶען זֵיי אִין קַו הַגְמִילַת חֲסָדִים, דַארְפְן נִיט זַיְין נָאר פוּן יוֹצֵא ווֶעגְן. מִצְוֹת דַארְף מֶען

20. The Rebbe is using the wording of *Menachos* 99b, quoted by the Alter Rebbe in his *Shulchan Aruch, Hilchos Talmud Torah* 3:4, *et al.* The intent is not a chapter of a specific text, but rather a defined portion of Torah study.

21. *Yehoshua* 1:8.

22. *Menachos, loc. cit.,* explains that by studying even "one chapter in the morning and one chapter in the evening," one fulfills the charge that the words of Torah should not depart from your mouth. The Rebbe is explaining that the limited time one spends in study in the morning and the evening should affect one's entire day.

23. ***Eruvin* 54a;** cited and explained at **the beginning of ch. 37 of *Tanya*.** That Talmudic passage mandates that the Torah be studied aloud.

24. *Tehillim* 35:10.

25. ***Avos* 2:13.**

ligation, but rather to fulfill the *mitzvos behiddur,* meticulously and in the most **beautiful manner** possible. **This results from the vitality with which one performs the *mitzvah.***

Torah study, the Divine service of prayer, and the observance of all *mitzvos* in this manner generate **perfection in the fire from below,** which in turn **elicits the fire from Above. The Divine Presence rests within** the person's **Torah study and Divine service and, indeed, within everything he does, even his material activities.**

As explained previously, all of the above **draws down** G-d's **infinite** light **within the limitations** of our material world. In a personal sense, this means that, **even in the garments of nature,** it is possible to **see Divine blessing and achieve success that is above the natural order.**

מְקַיֵּים זַיְין בְּהִידּוּר, וואָס דֶער הִידּוּר קוּמְט מִצַּד הַחַיּוּת וואָס עֶר הָאט אִין קִיּוּם הַמִּצְוָה.

אוּן דוּרְךְ דֶער שְׁלֵימוּת פוּן אֵשׁ שֶׁלְּמַטָּה, ווֶערְט נִמְשָׁךְ דֶער אֵשׁ מִלְמַעְלָה, הַשְּׁכִינָה שׁוֹרָה בְּתוֹרָתוֹ וַעֲבוֹדָתוֹ בִּיז אוֹיךְ בְּכָל מַעֲשֵׂה יָדָיו, גַּם בְּעִנְיָנָיו הַגַּשְׁמִיִּים.

אוּן ווִי גֶעזָאגְט פְרִיעֶר - עֶס ווֶערְט אוֹיפְגֶעטָאן הַמְשָׁכַת בְּלִי גְבוּל אִין גְבוּל, אַז אוֹיךְ אִין לְבוּשֵׁי הַטֶּבַע זֶעט מֶען בִּרְכַּת הֲוָיָ' וְהַצְלָחָה שֶׁלְּמַעְלָה מֵהַטֶּבַע.

(משיחת ש"פ צו תשי"ז)

א) יומא פרק ד הלכה ו.
ב) לקוטי תורה דברים עח, ד.
ג) לוח היום יום (כ־כא אדר ב).
ד) שלחן ערוך אדמו"ר הזקן סימן ס, ס"ד.
ה) יומא כא, ב.
ו) פירוש רש"י על התורה ויקרא ט, כג.
ז) זע שו"ת הרשב"א חלק א סימן ט. ד"ה ויהי ביום השמיני, תש"ד.
ח) דרך מצותיך, מצות האמנת אלקות פרק יא.
ט) עירובין נד, א. תניא פרק לז בתחלתו.
י) אבות פרק ב משנה יג.

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