NEW

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KEDOSHIM קדושים

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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.

KEDOSHIM I | קדושים א

Adapted from a *sichah* delivered on *Acharon shel Pesach,* 5717 (1957)

Introduction

Commenting on the verse,[1] "You shall be holy unto Me, for I, G-d, am holy," the Midrash[2] states,

> "You shall be holy." Can you be like Me [G-d]? The verse goes on, "Since I, G-d, your L-rd, am holy," [meaning,] My holiness surpasses your holiness.

Chassidic thought[3] reinterprets the rhetorical question, "Can you be like Me?" as a positive assertion, "You can be like Me." How is this possible? Because "I, G-d, your L-rd, am holy."

What a challenging teaching! We – human beings living in a material world – are asked to be holy, to live a spiritually-conscious existence even as we involve ourselves in our day-to-day realities. Moreover, it instructs us that our holiness can parallel that of G-d Himself.

But it also tells us how this is possible. Because "I, G-d, your L-rd, am holy." Within each one of us is an actual spark of G-d and that gives us the potential to live a life of holiness.

In the *sichah* that follows, the Rebbe elaborates on this theme, explaining how holiness should permeate the way we eat, drink, do business, and carry out other activities in the worldly sphere. Moreover, he explains the importance of communicating such a lifestyle to our children.

So that this message does not remain merely theoretical, he gives us a practical example of how it is applied in an ongoing manner – *Shabbos. Shabbos* provides us an example of how we can transform our physical activities into means of spiritual expression, bridges of connection to G-d.

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1. *Vayikra* 20:26.

2. *Vayikra Rabbah* 24:9.

3. *Meor Einayim* p. 47b, commenting on the above verse.

Holiness, Heritage, and Transcendence

A Triad of Holiness

1. *Parshas Kedoshim* begins with three commandments: a) "You shall be holy,"[1] b) "Each person should fear his mother and father,"[2] and c) "You shall observe My *Shabbosos.*"[3]

Everything in the Torah is precise. Thus, **we must say that the fact that these three commands are stated together is also precise,** indicating that **they share a connection with each other.**

א. דִי עֶרְשְׁטֶע דְרַיי צִיוּוּיִים פוּן אָנְהוֹיבּ פַּרְשָׁה זַיְינֶען: א) קְדוֹשִׁים תִּהְיוּ[א]. ב) אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ. ג) אֶת שַׁבְּתוֹתַי תִּשְׁמֹרוּ.

אִין תּוֹרָה אִיז דָאךְ אַלְץ בְּדִיוּק, מוּז מֶען זָאגְן, אַז דָאס וָואס דִי דְרַיי צִיוּוּיִים קוּמֶען צוּזַאמֶען אִיז אוֹיךְ בְּדִיוּק, אוּן זֵיי זַיְינֶען צְווִישְׁן זִיךְ פַארְבּוּנְדְן.

To Be Holy Like G-d

2. **In the present context, holiness means** "separation," **as the end of this Torah portion states,** "**You shall be holy to Me... and I have separated you from the peoples.**"[4] This verse emphasizes **that Jews must be distinguished from the nations of the world, as** reflected by Moshe's request,[5] "**I and Your people will be distinguished from every people on the face of the earth.**"

When must it be emphasized that **separation** is necessary**? Only when matters appear the same externally. Similarly, the command, "You shall be holy" does not refer to** the observance of **the Torah and its *mitzvos*.** That is obvious **since, from the outset, the nations of the world have no** inherent **connection to these practices, as it is written,**[6] **"He tells His words to Yaakov... He has not done**

ב. קְדוּשָׁה מֵיינְט דָא הַבְדָּלָה, אַזוֹי ווִי בַּיְים סוֹף פוּן דֶער סֶדְרָה[ב] שְׁטֵייט: וִהְיִיתֶם לִי קְדוֹשִׁים וגו׳ וָאַבְדִּיל אֶתְכֶם מִן הָעַמִּים, וָואס מֵיינְט, אַז אִידְן דַארְפְן זַיְין אָפְּגֶעטֵיילְט פוּן דִי אוּמּוֹת הָעוֹלָם, ווִי עֶס שְׁטֵייט[ג]: וְנִפְלִינוּ אֲנִי וְעַמְּךָ מִכָּל הָעָם אֲשֶׁר עַל פְּנֵי הָאֲדָמָה.

דֶער עִנְיַן הַבְדָּלָה אִיז נוֹיטִיק אוּן שַׁיָּיךְ נָאר אִין אַזוֹינֶע עִנְיָנִים וָואס אוֹיסֶערְלֶעךְ זַיְינֶען זֵיי גְלַיְיךְ, אוּן אַזוֹי אוֹיךְ דֶער צִיוּוּי קְדוֹשִׁים תִּהְיוּ רֶעדט זִיךְ נִיט ווֶעגְן תּוֹרָה וּמִצְווֹת, וָוארוּם צוּ דֶעם הָאבְּן דָאךְ דִי אוּמּוֹת הָעוֹלָם מִלְּכַתְּחִלָּה קֵיין שַׁיְיכוּת נִיט, ווִי עֶס שְׁטֵייט: מַגִּיד דְּבָרָיו לְיַעֲקֹב גו׳ לֹא עָשָׂה

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1. *Vayikra* 19:2. ***Sefer Chareidim,* quoting *Rashbetz* and an** unnamed ***Gaon*** (later identified as the author of *Halachos Gedolos*) **who consider it as a positive** Scriptural **commandment. *Ramban* (in his commentary** on the above verse) **terms it an encompassing *mitzvah*.*** In that vein, **see also *Rambam's Sefer HaMizvos, shoreh* 4.**

* Not a commandment to perform or refrain from any specific act, but a guideline of general relevance.

2. *Vayikra* 19:3.

3. Ibid.

4. **Ibid., 20:26. See *Tanya,* ch. 46,** which emphasizes the connection between holiness and separation.

5. ***Shmos* 33:16.**

6. ***Tehillim* 147:19-20.**

so for any nation." Instead, the command **refers only to permitted matters: eating, drinking, doing business, and the like,** in other words, activities **in which Jews outwardly appear similar to other peoples. Concerning these, the Torah commands, "You shall be holy."** Even regarding such matters, the Jews' conduct should stand out as different.

כֵּן לְכָל גּוֹי גו'ד. עֶס רֶעדט זִיךְ נָאר בְּנוֹגֵעַ דִּבְרֵי הָרְשׁוּת: עֶסְן, טְרִינְקֶען, מִסְחָר אוּן אַזוֹי וַוייטֶער וָואס אִין זֵיי זַיְינֶען אִידְן אִין פְּלוּג אוֹיסֶערְלֶעךְ גְלַיְיךְ צוּ אַנְדֶערֶע פֶעלְקֶער, אוֹיף דֶערוֹיף זָאגְט אָן תּוֹרָה: קְדוֹשִׁים תִּהְיוּ.

The command reflects a Torah ideal. But is it practical? **How can** a person be expected to conduct himself **in a holy manner when he is** involved **in matters of this world?** The question is **especially** pertinent **during the era of exile – a doubled and redoubled darkness** when G-dliness is not evident. **To this, the Torah answers,**[7] **"For I, G-d your L-rd am holy." Wherever the Jews find themselves, they are connected with G-d,** the One of whom it is said,[8] **"You are holy." This** makes **them also a holy nation,** one whose holiness **can resemble the holiness of the Holy One, blessed be He.**

ווִי אַזוֹי קֶען זַיְין אַז בְּשַׁעַת מֶען גֶעפִינְט זִיךְ אִין עִנְיָנֵי עוֹלָם הַזֶּה אוּן בִּפְרַט בִּזְמַן הַגָּלוּת, חֹשֶׁךְ כָּפוּל וּמְכֻפָּל, זָאל אִין דֶעם זַיְין קְדוּשָּׁה? זָאגְט עֶר אוֹיף דֶעם: "כִּי קָדוֹשׁ אֲנִי" - אִידְן וואוּ זֵיי גֶעפִינֶען זִיךְ זַיְינֶען זֵיי פַארְבּוּנְדְן מִיט דֶעם אוֹיבֶּערְשְׁטְן, מִיט "אַתָּה קָדוֹשׁ", דֶערְפַאר זַיְינֶען אוֹיךְ זֵיי אַ גּוֹי קָדוֹשׁ, בִּיז - בְּדוֹמֶה לִקְדוּשָּׁתוֹ שֶׁל הַקָּדוֹשׁ בָּרוּךְ הוּא. יָכוֹל כָּמוֹנִי - בְּנִיחוּתָא'ה.

The degree of influence that G-d's holiness has on the Jewish people is illuminated by the chassidic interpretation of the Midrash's commentary on the verse, "You shall be holy to Me, for I, G-d, am holy." The Midrash[9] explains:

> "You shall be holy." **Can you be like Me** [G-d]? The verse goes on, "Since I… am holy," [meaning,] My holiness surpasses your holiness.

Chassidic thought[10] reinterprets the rhetorical question, "Can you be like Me?" **as a positive assertion,** "You can be like Me." How is this possible? Because "I, G-d, your L-rd, am holy."[11]

Transmitting Holiness

3. The purpose of a Jew is not merely to be holy himself, but to establish a legacy of holiness, **as stated regarding the first Jew, Avraham our Patriarch,**[12] "For

ג. דֶער תַּכְלִית פוּן אַ אִידְן אִיז דָאךְ נִיט נָאר אַלֵיין צוּ זַיְין קָדוֹשׁ, נָאר ווִי עֶס שְׁטֵייט

7. *Vayikra* 19:2.

8. *Tehillim* 22:4.

9. *Vayikra Rabbah* 24:9.

10. *Meor Einaim* (p. 47b in the Warsaw printing).

11. See *Toras Menachem, Sefer HaMaamarim Melukat,* Vol. 3, p. 262, which explains that through *teshuvah,* a Jew bonds with G-d's Essence. Since G-d's Essence is utterly unbounded, within it is the potential to endow a Jew with the holiness identical to G-d's own.

12. *Bereishis* 18:19.

he will command his children and his household after him so that they keep the way of G-d." To emphasize the importance of transmitting one's values, the Torah includes **the second command, "Each person shall revere his mother and his father," which alludes to the obligation of education. A child's first** and primary **educators are his mother and father. They must instill in their children the feeling that they are different from the entire world,** that **they are members of a holy nation.**

The verse lists the two **parents in this order – "mother and father"** – with **the mother** mentioned **first.** She is given primacy **since she is the mainstay of the home[13] and, in practice, the main** responsibility for **educating the children lies in her hands.**

אויפן ערשטן אידן, אַבְרָהָם אָבִינוּ, אֲשֶׁר יְצַוֶּה אֶת בָּנָיו וְאֶת בֵּיתוֹ אַחֲרָיו וְשָׁמְרוּ דֶּרֶךְ הֲוָיָ" - אויף דערויף קומט דער צווייטער ציווי: אִישׁ אִמּוֹ וְאָבִיו תִּירָאוּ, וואס אין דעם איז מְרוּמָּז חוֹבַת הַחִינּוּךְ. די ערשטע מְחַנְּכִים זיינען דאך אִמּוֹ וְאָבִיו. די מוטער און דער פאטער דארפן אַרייַנברענגען אין די קינדער דעם געפיל אַז זיי זיינען אַנדערש פון דער גאנצער וועלט, זיי זיינען מיטגלידער פון אַ גּוֹי קָדוֹשׁ.

און דער סֵדֶר הַכָּתוּב איז: אִמּוֹ וְאָבִיו - פריער די מוטער, ווייל זי איז די עֲקֶרֶת הַבַּיִת און דער עִיקַּר הַחִינּוּךְ בְּפוֹעֵל - ליגט בַּיי איר אין די הענט.

Teaching Transcendence to Ourselves and Our Children

4. On a practical level, how can parents educate their **children, and also** themselves, **so that "I and Your people shall be distinguished"?** This question is answered by **the third command: "You shall observe My *Shabbosos*."**

***Shabbos* is a sign between G-d and the Jewish people. It highlights faith in** G-d's **creation of the world[14] and strengthens the certainty that G-d is the Creator of the world and continuously directs it.**

This realization **distinguishes the Jews from other peoples. The nations of the world claim,[15] "G-d has abandoned the earth," leaving the world to the control of stars and constellations,** i.e., the intermediaries that G-d established within the

ד. ווי אַזוֹי בַּאַיינפלוסט מען קינדער, און אויך זיך אַליין, אַז עס זאל זיין - וְנִפְלֵינוּ אֲנִי וְעַמְּךָ? אויף דעם קומט דער דריטער ציווי: אֶת שַׁבְּתוֹתַי תִּשְׁמֹרוּ.

שַׁבָּת איז אַן אוֹת - צייכן - צווישן דעם אויבערשטן מיט אידן, עס בַּאצייכנט[ז] די אֱמוּנָה אין חִידּוּשׁ הָעוֹלָם און שטארקט זי - די געוויסקייט, אַז דער אויבערשטער איז דער בַּאשעפער פון דער וועלט און פירט מיט איר אָן שטענדיק.

וואס אין דעם זיינען אידן אָפּגעטיילט פון אַנדערע פעלקער. די אוּמּוֹת הָעוֹלָם זאגן, אַז דער אויבערשטער האט איבערגעלאזן די וועלט אין די הענט פון די שטערן און

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13. The Hebrew term used in the original *akeres habakis* literally means "the homemaker." However, based on the connection between the words *akeres* and *ikar,* the Rebbe (*Likkutei Sichos,* Vol. 39, p. 469, *et al.,* based on *Bereishis Rabbah* 71:2, *Zohar,* Vol. I, p. 154a, *et al.*) would often give the interpretation cited in the main text. See *Rashi, Bereishis* 31:4, 46:19.

14. ***Sefer HaChinuch, mitzvos*** **31-32.** For this reason, in our prayers, we refer to *Shabbos* as "a remembrance of the work of Creation."

15. Cf. *Yechezkel* 8:12, 9:9. See *Derech Mitzvosecha, mitzvas milah,* p. 12, *et al.*

natural order. **By contrast, through their faith, the Jews are connected with G-d who is above nature.** As such, **they need not be concerned with natural forces, as it is written,**[16] **"Do not be fearful at the signs of heaven as the nations are fearful of them."**

The potential for the Jewish people to rise above nature comes as a result of **the effect of *Shabbos* over the six days of the week. In the account of creation,** **G-d's name *Elokim* (א-להים)** – which numerically equals "nature" (הטבע)[17] – **appears 32 times. By contrast, *Shabbos* is described as "a *Shabbos* to *Havayah*,"**[18] He who "**was, is, and will be simultaneously**" – to highlight that *Shabbos* is a day when we can appreciate G-d as He **transcends nature.**

Shabbos* was given specifically to the Jewish people, and not to the nations of the world.** Indeed, "**a non-Jew who observes *Shabbos* is liable for death.**"[19] The reason is **that the non-Jews relate only** to G-dliness as it is manifest in the natural forces that control existence – **to *Elokim*, which numerically equals "nature" – and not to** G-d as He is transcendent, as manifest on "Shabbos* to *Havayah*.**"

This is also the second allusion conveyed by *Shabbos*[20] – the Exodus from Egypt,[21] which reflects the transcendence of all the constraints and limitations of nature.

מַזָּלוֹת: עָזַב ה' אֶת הָאָרֶץ - בְּיַד כּוֹכָבִים וּמַזָּלוֹת, אָבֶּער אִידְן זַיְינֶען פַארְבּוּנְדְן דוּרְךְ זַייעֶר אֱמוּנָה, מִיט דֶעם אוֹיבֶּערְשְׁטְן שֶׁלְּמַעְלָה מֵהַטֶּבַע, אוּן מִיט טֶבַע דַארְפְן זֵיי זִיךְ נִיט רֶעכְעֶנֶען, ווִי עֶס שְׁטֵייט[ח]: מֵאוֹתוֹת הַשָּׁמַיִם אַל תֵּחַתּוּ - (אָבֶּער) יֵחַתּוּ הַגּוֹיִם מֵהֵמָּה. ווָאס דָאס אִיז דֶער אוֹיפְטוּ פוּן שַׁבָּת אוֹיף דִי שֵׁשֶׁת יְמֵי הַחוֹל. בַּיי דֶער בְּרִיאָה שְׁטֵייט ל"ב פְּעָמִים אֱלֹקִים - בְּגִימַטְרִיָּא הַטֶּבַע[ט]. אָבֶּער שַׁבָּת אִיז - שַׁבָּת לַהֲוָיָ', הָיָה הֹוֶה וְיִהְיֶה כְּאֶחָד - לְמַעְלָה מֵהַטֶּבַע.

אוּן גֶעגֶעבְּן הָאט מֶען דֶעם שַׁבָּת צוּ אִידְן דַוְקָא, אוּן נִיט צוּ אוּמּוֹת הָעוֹלָם, וְעַכּוּ"ם שֶׁשָּׁבַת חַיָּב מִיתָה[י]. ווַייל זֵייעֶר שַׁיְיכוּת אִיז נָאר צוּ אֱלֹקִים, בְּגִימַטְרִיָּא הַטֶּבַע, אוּן נִיט צוּ שַׁבָּת לַהֲוָיָ'.

ווָאס דָאס אִיז אוֹיךְ דֶער צְווֵייטֶער רֶמֶז[י"א] אִין שַׁבָּת - יְצִיאַת מִצְרַיִם, אַרוֹיס פוּן אַלֶע מְצָרִים וּגְבוּלִים פוּן טֶבַע.

Making the World a Sanctuary

5. The observance of *Shabbos* inculcates an atmosphere of holiness within a home. By fulfilling the commandment, **"You shall observe My *Shabbasos*," we maintain the sign and connection between Jews and G-d who is above nature.** Similarly, this goal is

ה. אוּן דוּרְךְ דֶעם "וְאֶת שַׁבְּתוֹתַי תִּשְׁמֹרוּ" - אָפְּהִיטְן דֶעם צֵייכְן אוּן פַארְבּוּנְד צְווִישְׁן אִידְן מִיטְן אוֹיבֶּערְשְׁטְן שֶׁלְּמַעְלָה מֵהַטֶּבַע,

16. ***Yirmeyahu* 10:2.**

17. ***Pardes, shaar* 12, ch. 2. From *Shelah, Shaar HaOsios, Os Kedushah,* the marginal note beginning *Vehinei mosif al harishonos* (p. 89a), there is a slight indication that** this concept is sourced **in the *Zohar*.**

18. *Shmos* 20:10. *Havayah* is the term used by *Chassidus* to refer to the Four-Letter name of G-d. This name of G-d associated with the G-dly light that entirely transcends the structures of the world, being past, present, and future as one.

19. ***Sanhedrin* 58b.**

20. ***Sefer HaChinuch,* loc. cit.**

21. Thus, in our prayers, we refer to *Shabbos* as "a remembrance of the Exodus from Egypt."

achieved by **strengthening our faith that Jews are not subject to natural** forces **but are protected solely through G-d's individual Divine Providence.**

These two influences **enable both ourselves and our children to** fulfill the charge, **"You shall be holy" – to** bring **holiness even into physical matters.** This is possible **because we possess firm faith that even the physical existence of Jews is connected with** G-d who says, **"I am holy."**

Later in this Torah reading, it is written,[22] "You shall observe My *Shabbasos* and revere My Sanctuary," connecting *Shabbos* to the Sanctuary. By fulfilling the commandment, **"You shall observe My *Shabbasos*," a Jew can transform every element** of existence **into a Sanctuary, a dwelling for G-d.**

דוּרְךְ שְׁטַארְקְן דִי אֱמוּנָה, אַז אִידְן זַיְינֶען נִיט אוּנְטֶערְגֶעוָוארְפְן צוּ טֶבַע נָאר זַיְינֶען אָפְּגֶעהִיט דוּרְךְ הַשְׁגָּחָה פְּרָטִית פוּן דֶעם אוֹיבֶּערְשְׁטְן אַלֵיין,

פוֹעֵל'ט מֶען בַּיי זִיךְ, אוּן אַזוֹי אוֹיךְ בַּיי דִי קִינְדֶער, דֶעם קְדוֹשִׁים תִּהְיוּ, אַז אֲפִילוּ אִין דִי עִנְיָנִים גַּשְׁמִיִּים זָאל זַיְין קְדוּשָּׁה, וָוארוּם מֶען הָאט דִי פֶּעסְטֶע אֱמוּנָה אַז אוֹיךְ דִי גַשְׁמִיוּת פוּן אִידְן אִיז פַארְבּוּנְדְן מִיטְן קָדוֹשׁ אֲנִי.

אוּן וִוי עֶר זָאגְט וַוייְטֶער אִין פַּרְשָׁה, אֶת שַׁבְּתוֹתַי תִּשְׁמֹרוּ וּמִקְדָּשִׁי תִּירָאוּ, סָמַךְ שַׁבָּת לְמִקְדָּשׁ, אַז דוּרְךְ דֶעם שַׁבְּתוֹתַי תִּשְׁמֹרוּ פוֹעֵל'ט אַ אִיד אַז אַלֶע עִנְיָנִים זָאלְן זַיְין אַ מִשְׁכָּן וּמִקְדָּשׁ לוֹ יִתְבָּרֵךְ.

(משיחת אחש"פ, תשי"ז)

22. *Vayikra* 19:30.

א) בספר חרדים (בשם גאון ורשב"ץ) שזהו מצות עשה. ובפירוש הרמב"ן שזהו - מצוה כללית. וראה גם כן ספר המצות להרמב"ם שרש ד'.

ב) כ, כו. זע תניא פרק מו.

ג) שמות לג, טז.

ד) תהלים קמז, יט־כ.

ה) מאור עינים על התורה.

ו) בראשית יח, יט.

ז) חינוך מצוה לא־ב.

ח) ירמי' י, ב.

ט) פרד"ס שער יב, פרק ב. ובשל"ה שער האותיות אות קדושה בהגהה ד"ה והנה מוסיף על הראשונות (פט, א) משמע קצת שכן הוא בזהר.

י) סנהדרין נח, ב.

יא) חינוך שם.

KEDOSHIM II | קדושים ב

Adapted from a *sichah* delivered on the second day of Shavuos, 5718 (1958)

Introduction

Generally, when we speak of things we love, we think of things that bring us pleasure. The very Hebrew word for love, *ahavah*, teaches us to view love differently. *Ahavah* has as its root the word *hav*, which means "give." Loving involves giving – not merely things, but giving of ourselves.

In the *sichah* that follows, the Rebbe elaborates on the concept of *ahavas Yisrael*, "loving our fellow Jew," which the Baal Shem Tov called an "occupation," a labor of love. Rather than passively waiting for opportunities to present themselves, we are called to actively immerse ourselves in seeking ways to express this love. We are challenged to step beyond our comfort zones and connect with others regardless of their current spiritual state.

This "occupation of love" – this unconditional sharing of both material and spiritual wealth we possess – extends beyond familiar spiritual settings into places lacking Jewish awareness and observance. Wherever we find ourselves, the Rebbe invites us to recognize our presence there as the result of *hashgachah pratis*, Divine Providence. Each place we are found should be seen as a Divinely orchestrated opportunity where G-d has placed us to lovingly help others deepen their connection to Him and His Torah.

An Occupation of Love

A Transformative Teaching

1. My father-in-law, the Rebbe Rayatz, **related three teachings that the Berditchever** Rebbe, Rav Levi Yitzchak, **heard from the Baal Shem Tov.**[1] **One of these teachings is** a commentary on our Sages' statement,[2] **"Any Torah study that is not accompanied by *melachah* ("labor") will ultimately be nullified."**

Extending the meaning of the term, ***melachah* ("labor")**, the Baal Shem Tov explained that, more particularly, this refers to laboring in and **occupying** oneself with ***ahavas Yisrael* ("the love of one's fellow Jews").**[3] **For Torah study to endure, it must be accompanied by active involvement in *ahavas Yisrael.***

This teaching affected Rav Levi Yitzchak deeply, so much so **that he conducted himself in such a manner throughout his life,** continually **engaging** and immersing himself **in *ahavas Yisrael.***

א. דֶער רֶבִּי דֶער שְׁווֶער הָאט דֶערְצֵיילְט ווֶעגְן דְרַיי תּוֹרוֹת וָואס דֶער בַּארְדִיטשֶׁעווֶער הָאט גֶעהֶערְט פוּן בַּעַל שֵׁם טוֹב. אֵיינֶע פוּן דִי תּוֹרוֹת אִיז:

כָּל תּוֹרָה שֶׁאֵין עִמָּהּ מְלָאכָה סוֹפָהּ בְּטֵלָה[כז]. מְלָאכָה מֵיינְט הִתְעַסְקוּת אִין אַהֲבַת יִשְׂרָאֵל. בִּכְדֵי דִי תּוֹרָה זָאל הָאבְּן אַ קִיּוּם, מוּז צוּ אִיר זַיְין הִתְעַסְקוּת אִין אַהֲבַת יִשְׂרָאֵל.

אוּן דִי תּוֹרָה הָאט גֶע׳פּוֹעֵל׳ט אוֹיפְן בַּארְדִיטשֶׁעווֶער אַז זַיְין הַנְהָגָה כָּל יָמָיו זָאל זַיְין, הִתְעַסְקוּת אִין אַהֲבַת יִשְׂרָאֵל.

Of Universal Relevance

2. The fact that this story has reached us proves that it is relevant to us. Since everything happens through *hashgachah pratis* (Divine Providence), it is obvious that it is **intended to teach us a lesson in our Divine service.**[4]

The Alter Rebbe taught that *Chassidus* was not meant to be restricted to **a particular sect or faction but** was intended **for all Jews.** The rationale is

ב. פוּן דֶעם וָואס דֶער סִיפּוּר אִיז דֶערְגַאנְגֶען צוּ אוּנְז, אִיז אַ רַאְיָה אַז עֶר אִיז אוּנְז נוֹגֵעַ. ווָארוּם אַלְץ אִיז דָאךְ בְּהַשְׁגָחָה פְּרָטִית - צוּלִיבּ אַ הוֹרָאָה אִין עֲבוֹדָה.

פּוּנְקְט ווִי אוֹיף דֶעם כְּלָלוּת עִנְיַן הַחֲסִידוּת הָאט דֶער אַלְטֶער רֶבִּי גֶעזָאגְט, אַז עֶס אִיז נִיט פַאר אַ כִּתָּה וּמִפְלָגָה נָאר פַאר אַלֶע אִידְן,

1. *Sefer HaSichos Kayitz* 5700, p. 11.

2. *Avos* 2:2.

3. In 5719 (1959), the year the *sichah* was published, on that *Shabbos,* the second chapter of *Pirkei Avos* was studied. That chapter contains the teaching cited in the previous footnote. Also, the *sichah* relates to *Parshas Kedoshim* because that Torah reading contains the command (*Vayikra* 19:18), "Love your fellowman as yourself."

4. The logic behind that conclusion is based on the final *mishnah* in Tractate *Kiddushin,* "I was created solely to serve my Creator." As such, the fact that a person sees or hears something is intended as a Divine lesson contributing to that purpose. See *Likkutei Sichos,* Vol. 26, p. 198.

that *Chassidus* **is a preparation for the Future Redemption**[5] – and that **redemption will encompass all Jews. Consequently,** ***Chassidus,*** **which serves as the preparation for the Future Redemption,** is also equally **relevant to all Jews. Similarly,** ***ahavas Yisrael,*** **which comprises the entire Torah**[6] **– and which the Baal Shem Tov established as a fundamental principle of** ***Chassidus*** **– relates to all Jews.**

- וואָרום חֲסִידוּת אִיז דאָך אַ הֲכָנָה צוּ דֶער גְאוּלָּה הָעֲתִידָה[כח], וואָס זִי וועט זַיְין פַאר אַלֶע אִידְן; בְּמֵילָא אִיז אוֹיךְ דִי הֲכָנָה צוּ דֶער גְאוּלָּה הָעֲתִידָה, חֲסִידוּת, פַאר אַלֶע אִידְן -

אַזוֹי אִיז אוֹיךְ אַהֲבַת יִשְׂרָאֵל, כְּלָלוּת כָּל הַתּוֹרָה[כט] - אוּן דֶער בַּעַל שֵׁם טוֹב הָאט עֶס קוֹבֵעַ גֶעוועֶן אַלְס אַ יְסוֹד אִין חֲסִידוּת - נוֹגֵעַ לְכָל יִשְׂרָאֵל.

Everyone a Rich Man

3. Every Jew must engage in ***ahavas Yisrael.*** Each of us must be a giver, **contributing to other Jews.** Doing so **benefits the giver as well, as our Sages**[7] **commented on the verse,**[8] **"The poor man and the man of schemes meet together; G-d enlightens the eyes of both," and, "The rich and the poor meet; G-d is the maker of them all."**[9] **Just** as these verses apply to **the materially poor and rich, they also** apply **to the spiritually poor and rich. When a rich person contributes to a poor person, G-d gives to the rich person as well.** Similarly, when a person who is spiritually rich shares wisdom with one who lacks it, "G-d enlightens the eyes of both," granting the one who is spiritually wealthy additional wisdom.

The Mishnah[10] **states, "Who is wise? One who learns from every person." This means that everyone possesses some quality from which** others **can learn. Consequently, everyone is "wealthy" in their particular area. Therefore, each person is expected to share** his riches **with another who lacks them; through this, he too will receive from Above what he** himself **lacks.**

ג. יֶעדֶער אִיד דַארְף טָאן אִין אַהֲבַת יִשְׂרָאֵל צוּ מַשְׁפִּיעַ זַיְין אוֹיף אַ צְווֵייטְן אִידְן, אוּן דָאס אִיז אַ תּוֹעֶלֶת אוֹיךְ פַאר אִים אַלֵיין, כְּמַאֲמַר רַזַ"ל[ל] עַל פָּסוּק רָשׁ וְאִישׁ תְּכָכִים נִפְגָּשׁוּ מֵאִיר עֵינֵי שְׁנֵיהֶם ה' כו' עָשִׁיר וָרָשׁ נִפְגָּשׁוּ עוֹשֵׂה כֻלָּם ה', אוּן אַזוֹי ווִי אִין רָשׁ וְעָשִׁיר אִין גַשְׁמִיּוּת אִיז אוֹיךְ אִין רָשׁ וְעָשִׁיר אִין רוּחְנִיּוּת, אַז דוּרְךְ הַשְׁפָּעַת הֶעָשִׁיר לָרָשׁ גִיט דֶער אוֹיבֶּערְשְׁטֶער אוֹיךְ דֶעם עָשִׁיר.

דִי מִשְׁנָה[לא] זָאגְט: אֵיזֶהוּ חָכָם הַלּוֹמֵד מִכָּל אָדָם. דָאס הֵייסְט אַז יֶעדֶער הָאט אַן עִנְיָן וואָס מֶען קֶען זִיךְ פוּן אִים אָפְּלֶערְנֶען, מִמֵּילָא אִיז דָאךְ יֶעדֶער אַן עָשִׁיר אִין זַיְין עִנְיָן. מָאנְט מֶען בַּיי אִים עֶר זָאל דָאס גֶעבְּן צוּ אַ צְווֵייטְן ווֶעמֶען דָאס פֶּעלְט, אוּן דוּרְךְ דֶעם ווֶעט אוֹיךְ עֶר בַּאקוּמֶען מִלְמַעְלָה וואָס אִים פֶּעלְט.

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5. See *Sichas Simchas Torah,* 5690 (*Likkutei Dibburim,* Vol. 2).

6. *Shabbos* 31a. See *Tanya,* ch. 32.

7. *Temurah* 16a.

8. *Mishlei* 29:3.

9. Ibid. 22:2.

10. *Avos* 4:1.

Never to Rest

4. **This concept is explicitly stated in the Talmudic** passage cited previously. When one refrains from sharing his wealth – whether material or spiritual – **he will** not experience that **"G-d enlighten[ing of] the eyes of both," the assistance granted from Above. Moreover, as** the Talmud **concludes there,** if **the one who is "rich"** refrains from sharing, **he will become poor. Thus, it is understood that Torah study without *ahavas Yisrael* "will ultimately come to naught."**

The Baal Shem Tov's teaching **further explains that for Torah to endure, *ahavas Yisrael* in a basic sense is not sufficient. *Malachah,* "labor," is necessary – as the Baal Shem Tov said, one must be "occupied" with *ahavas Yisrael.***

My revered father-in-law, the Rebbe Rayatz **clarified the meaning of "occupation" with an analogy**[11] of a person who runs **a business. A businessman does not sit at home with his merchandise waiting for someone to find out what he possesses, learn its value, and then come to buy it. That is not the way a businessman operates.**

He opens a store and hangs up a sign so that all the passersby know that he has merchandise for sale. Nor does he remain content with this. He goes around publicizing the quality of his goods, trying to **convince others to become his customers. He undertakes all sorts of endeavors so that** people **will buy from him.**

The Rebbe Rayatz used this analogy to explain what it means to **be occupied in the Torah and its *mitzvos*.** However, **the same concept applies regarding being occupied with**

ד. דָאס אִיז דָאךְ אַן עִנְיָן וָואס שְׁטֵייט בְּפֵירוּשׁ אִין גְמָרָא, אַז דוּרְךְ דֶעם וָואס עֶס פֶעלְט דִי הַשְׁפָּעָה אוֹיף דֶעם צְווֵייטְן פֶּעלְט דֶער מֵאִיר עֵינֵי שְׁנֵיהֶם הֲוָיָ', דֶער עֵזֶר שֶׁמִּלְמַעְלָה, אוּן נָאךְ מֶער - ווִי עֶס וֶוערְט דָארְט אוֹיסְגֶעפִירְט - אַז פוּן דֶעם עָשִׁיר וֶוערְט אַן עָנִי. אִיז דָאךְ פַארְשְׁטַאנְדִיק אַז תּוֹרָה אָן אַהֲבַת יִשְׂרָאֵל סוֹפָהּ בְּטֵלָה.

דֶער בַּעַל שֵׁם טוֹב הָאט נָאךְ מְבַאֵר גֶעוֶוען, אַז בִּכְדֵי דִי תּוֹרָה זָאל הָאבְּן אַ קִיּוּם, אִיז וֵוייניק אַהֲבַת יִשְׂרָאֵל סְתָּם, נָאר עֶס דַארְף זַיְין אִין דֶעם מְלָאכָה, וְכִלְשׁוֹן הַבַּעַל שֵׁם טוֹב, הִתְעַסְּקוּת אִין אַהֲבַת יִשְׂרָאֵל.

דֶעם טַיְיטְשׁ פוּן הִתְעַסְּקוּת דֶערְקְלֶערְט כְּבוֹד קְדֻשַּׁת מוֹרִי וְחָמִי אַדְמוּ"ר[לב] אַז דָאס אִיז גֶעגְלִיכְן צוּ אַ גֶעשֶׁעפְט. אַ בַּעַל עֵסֶק מֵיינְט נִיט אַז עֶר זִיצְט בַּיי זִיךְ אִין הוֹיז מִיט זַיְין סְחוֹרָה אוּן וַוארְט בִּיז עֶמֶעצֶער וֶועט זִיךְ דֶערְוִויסְן אַז בַּיי אִים אִיז דָא סְחוֹרָה אוּן וֶועט ווִיסְן אִיר מַעֲלָה, אוּן וֶועט קוּמֶען צוּ אִים קוֹיפְן - נִיט דָאס אִיז דֶער סֵדֶר פוּן אַ סוֹחֵר. דֶער סוֹחֵר עֶפְנְט אַ קְרָאם (סְטָאר) וואוּ עֶס גֵייעֶן פַארְבַּיי אַ סַךְ מֶענְטשְׁן אוּן עֶר הֶענְגְט אוֹיף אַ שִׁילְד, אַז אַלֶע פַארְבַּיְיגֵייעֶר זָאלְן ווִיסְן אַז בַּיי אִים גֶעפִינְט זִיךְ סְחוֹרָה. דֶערְמִיט בַּאנוּגֶענְט עֶר זִיךְ נָאךְ נִיט. עֶר גֵייט אוּם אוּן אִיז מְפַרְסֵם אוּן דֶערְצֵיילְט דִי מַעֲלָה פוּן זַיְין סְחוֹרָה, אוּן רֶעדט אַיְין מֶען זָאל בַּיי אִים קוֹיפְן; עֶר טוּט כָּל מִינֵי הִשְׁתַּדְּלוּת, מֶען זָאל זַיְין סְחוֹרָה קוֹיפְן.

דֶער רֶבִּי הָאט גֶערֶעדט דֶעמָאלְט בְּעִנְיַן עֵסֶק הַתּוֹרָה וְהַמִּצְוֹת. דָאס זֶעלְבֶּע אִיז אוֹיךְ בְּהַנוֹגֵעַ הִתְעַסְּקוּת אִין אַהֲבַת

11. See the *maamar* entitled *Haskeis U'Shma,* 5693 (*Sefer HaMaamarim Kuntreisim,* Vol. 1, p. 514ff.)

ahavas Yisrael. **We must employ all types of efforts to do a favor for a fellow Jew, sharing with him what we have, explaining to him how precious the Torah and its** ***mitzvos*** **are.**

Needless to say, this also **includes the teachings of** ***Chassidus.*** One must **undertake all sorts of efforts so that a Jew will hear a chassidic teaching.**

Nor should we remain content with this. We must transform the recipient **into a source of influence for others.**[12] **For only when one's students themselves become teachers does one** truly **know that his teachings were received and internalized by them.**

This is also the implication of the expression, "When **your wellsprings will spread outward....**" A **wellspring flows outward.** As ***Rambam***[13] **explains,** this is the difference between a spring and **a pool. A pool has a different** and inferior ***halachic*** **status than a spring** because, in contrast to a spring, the water in a pool **remains stationary and does not flow further.** By contrast, a spring flows further unceasingly.

יִשְׂרָאֵל. מֶען דַארְף לֵייגְן כָּל הַמִּינֵי הִשְׁתַּדְּלוּת אוֹיף טָאן אַ אִידְן אַ טוֹבָה, מַשְׁפִּיעַ זַיְין אִים דָאס וָואס מֶען הָאט, מַסְבִּיר זַיְין אִים דִי טַיְיעֶרְקַיְיט פוּן תּוֹרָה וּמִצְוֹות, פַארְשְׁטֵייט זִיךְ, תּוֹרַת הַחֲסִידוּת אַרַיְינְגֶערֶעכְנְט, אוּן טָאן אַלֶע מִינֵי הִשְׁתַּדְּלוּת אַז אַ אִיד זָאל הֶערְן אַ וָוארְט חֲסִידוּת. אוּן דֶערְמִיט זִיךְ נִיט בַּאנוּגֶענֶען, נָאר מֶען דַארְף נָאךְ יֶענֶעם מַאכְן פַאר אַ טוֹפֵחַ עַל מְנָת לְהַטְפִּיחַ, וָוארוּם עֶרְשְׁט דַאן וֶוען זַיְינֶע מְקַבְּלִים וֶועלְן אוֹיךְ וֶוערְן מַשְׁפִּיעִים וֶועט מֶען וִויסְן אַז זַיְין הַשְׁפָּעָה אִיז אִין זֵיי נִקְלַט גֶעוָוארְן.

אוּן ווִי דֶער דִּיוּק הַלָּשׁוֹן יָפוּצוּ מַעְיְנוֹתֶיךָ חוּצָה. מַעְיָן (אַ קְוַואל) גֵייט אוֹיךְ וַויְיטֶער. ווִי דֶער רַמְבַּ"ם[לג] זָאגְט וֶועגְן בְּרֵיכָה, אַז בְּרֵיכָה הָאט נִיט קֵיין דִין פוּן אַ מַעְיָן, אוֹיבּ עֶס שְׁטֶעלְט זִיךְ אָפּ אוּן גֵייט נִיט וַויְיטֶער.

Unconditional Assistance

5. One of the means of bringing a fellow Jew closer to his Jewish roots **is to perform a favor for him even in his material affairs.** Firstly, such an act **is** also **included in** ***ahavas Yisrael.*** However, **aside from that, it also helps draw the other close spiritually.**

Needless to say, **we should not make** one **dependent on** the other, waiting to see if helping the other **materially** will affect him **spiritually,** giving our material assistance **conditionally. Instead, we must** help others **materially without stipulating any conditions. This is the breakthrough that the Baal Shem**

ה. אֵיינֶע פוּן דִי עִנְיָנֵי הַהִשְׁתַּדְּלוּת צוּ מְקָרֵב זַיְין אַ אִידְן אִיז טָאן יֶענֶעם אַ טוֹבָה אוֹיךְ בְּגַשְׁמִיּוּת. אוֹיסֶער דֶעם וָואס דָאס אַלֵיין גֵייט אַרַיְין אִין אַהֲבַת יִשְׂרָאֵל, הֶעלְפְט דָאס אוֹיךְ צוּ מְקָרֵב זַיְין יֶענֶעם לְרוּחְנִיּוּת. מֶען דַארְף נִיט וַוארְטְן אוּן תּוֹלֶה זַיְין גַשְׁמִיּוּת אִין רוּחְנִיּוּת דַוְקָא, בִּתְנַאי כו', נָאר מֶען דַארְף טָאן אוֹיךְ בְּגַשְׁמִיּוּת, נִיט שְׁטֶעלְנְדִיק קֵיינֶע תְּנָאִים, וָואס דָאס אִיז דָאךְ גֶעוֶוען דֶער אוֹיפְטוּ וָואס אִיז נִתְחַדֵּשׁ גֶעוָוארְן פוּן בַּעַל שֵׁם

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12. The translation in the main text conveys the intent of the Rebbe's words, not their literal meaning. The Rebbe is borrowing a Talmudic idiom (*Gittin* 16a, *et al.*), *tofach al manas lihatfi'ach* which literally means "moist to the extent that it will impart its moistness to others."

13. ***Hilchos Mikvaos*** **9:9.**

Tov brought about in the path of Divine service carried out **by his company of hidden *tzaddikim*** **(“righteous men”) in 5472 (1712).**[14]

טוֹב אִין דֶעם דֶּרֶךְ הָעֲבוֹדָה פוּן דִי צַדִּיקִים הַנִּסְתָּרִים בִּשְׁנַת תָּבוֹא עָלָיו בְּרָכָה[לד].

When the Giver Receives

6. If involvement in *ahavas Yisrael* is demanded of everyone, how much more so does this apply to those whom Divine Providence has brought to a place where the observance of the Torah and its *mitzvos* is minimal. “In a place where there are no men,” they have an obligation – and privilege – to “strive to be a man.”[15] The intent is that in a place where no one has risen to the task, every person should strive to do so.

ו. אוֹיבּ בַּיי אַלֶעמֶען מָאנְט מֶען הִתְעַסְּקוּת בְּאַהֲבַת יִשְׂרָאֵל, אִיז מִכָּל שֶׁכֵּן בַּיי דִי וָועמֶען דִי הַשְׁגָּחָה הָעֶלְיוֹנָה הָאט גֶעבְּרַאכְט אִין אַן אָרְט וָואס תּוֹרָה וּמִצְוֹת אִיז דָארְטְן בְּמִיעוּט. בְּמָקוֹם שֶׁאֵין אֲנָשִׁים לִיגְט אוֹיף זֵיי אַ חוֹב (אוּן זְכוּת) פוּן הִשְׁתַּדֵל לִהְיוֹת אִישׁ[לה].

There are those who assert, “It is preferable that I **safeguard myself; I will flee from such a place, and I will save my soul.”** A person who adopts such an approach should know that he is shirking his responsibility; **he must know that** reaching out to another Jew in his present location **is a matter of *pikuach nefashos*** (“saving lives”) **– and when it comes to saving lives, it is forbidden to make such calculations. Since Divine Providence has brought him to that place, it has endowed him with a mission and,** simultaneously, has **empowered him with the strength** necessary **to transform that place into a center for the Torah and its *mitzvos*.**

אוּן דָאס וָואס עֶר טַעֲנֶה'ט אַז עֶר וֶועט בַּאוָוארֶענֶען זִיךְ אַלֵיין, עֶר וֶועט פוּן דָארְט אַנְטְלוֹיפְן וַאֲנִי אֶת נַפְשִׁי הִצַּלְתִּי, - זָאל עֶר וִויסְן אַז דָאס אִיז אַן עִנְיָן פוּן פִּקוּחַ נְפָשׁוֹת, אוּן בְּשַׁעַת עֶס הַאנְדְלְט זִיךְ וֶועגְן פִּקוּחַ נְפָשׁוֹת טָאר מֶען אַזֶעלְכֶע חֶשְׁבּוֹנוֹת נִיט מַאכְן. וִויבַּאלְד אַז דִי הַשְׁגָּחָה עֶלְיוֹנָה הָאט אִים אַהִין גֶעבְּרַאכְט, הָאט זִי אוֹיף אִים אַרוֹיפְגֶעלֵייגְט אַ שְׁלִיחוּת, אוּן אִים גֶעגֶעבְּן כֹּחוֹת, צוּ מַאכְן דֶעם אָרְט פַאר אַ מְקוֹם תּוֹרָה וּמִצְוֹת.

The *Gemara*[16] relates that Rav, Rabbi Kahana,[17] and others went from *Eretz Yisrael* **to Babylon.** Their descent to Babylon was providential; **G-d arranged circumstances that necessitated their coming there.** Now, **at that time, there were several places in Babylon where the observance of certain commandments – Shabbos,** the prohibition against

דִי גְמָרָא[לו] דֶערְצֵיילְט אַז רַב וְרַב כַּהֲנָא וכו' זַיינֶען גֶעקוּמֶען קֵיין בָּבֶל, דָאס הֵייסְט דֶער אוֹיבֶּערְשְׁטֶער הָאט מַזְמִין גֶעוֶוען אַזוֹינֶע סִבּוֹת זֵיי זָאלְן מוּזְן אַהִין קוּמֶען. אִין בָּבֶל זַיינֶען דַאן גֶעוֶוען אַ צָאל עֶרְטֶער וואוּ עֶס הָאט גֶעפֶעלְט דִי אָפְּגֶעהִיטְקַייט אִין פַארְשִׁידֶענֶע עִנְיָנִים, - שַׁבָּת,

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14. See *Likkutei Dibburim,* Vol. 3, p. 386.

In the main text, the Rebbe mentions the year 5472, as an acronym for the Hebrew phrase, **תבוא עליו ברכה**, meaning, “May blessings rest upon him.”

Before he emerged as a leader of the Jewish people, the Baal Shem Tov organized a company of hidden *tzaddikim* who spread among the Jewish community, seeking to offer both material and spiritual assistance of the common people.

15. *Avos* 2:5.

16. *Eruvin* 6a, 100b; *Chulin* 110a; *Talmud Yerushalmi, Shekalim* 7:2.

17. See *Talmud Yerushalmi*, *Berachos* 2:8.

mixing meat and milk, and the like – was lacking. Our Sages[16] **described these places with the term *bik'ah*** – which means **a valley, an open area, a place that is lower than the level ground around it. Upon arriving there,** Rav **established a safeguard,** upgrading the observance of the Jews there.

Like all stories related by our Sages, this story is not merely a point of history, but an instruction for life. A Jew must know that when he comes to a particular place, it is through *hashgachah pratis.* The intent is that he should transform that place into a center for Torah and *mitzvos;* it is incumbent on him to be conscious that this is the purpose of his mission.

Through acts of *tzedakah* ("charity"), providing another Jew with his needs, **whether they be material or spiritual, "*tzedakah* [will] elevate a nation,"**[18] meaning that by giving, he will also receive. As the Alter Rebbe teaches,[19] giving *tzedakah* **"makes one's mind and heart a thousandfold more refined."** Similarly, **our Sages**[20] **relate,** because **"you have revived the soul of a poor person; tomorrow, G-d will revive you, your son, and your daughter."**

This refers to the personal benefit to be granted to a person for his efforts to help others. **Beyond this,** those efforts **will** have an encompassing effect, **helping bring about the collective redemption** of our people. **As promised** to the Baal Shem Tov,[21] **through spreading the wellsprings of *Chassidus* outward, "the master [*Mashiach*] will come."** May this promise be realized **speedily in our days. *Amen.***

בָּשָׂר בְּחָלָב וכו׳, און ווי אַזאַ אָרְט ווערט בַּאצֵייכְנְט בִּלְשׁוֹן רַזַ״לֿ[לז] מִיטְן נאָמען בִּקְעָה - אַ טָאל אַ מָקוֹם פָּרוּץ - אַן אָפֶּענֶער אָרְט, אַן אָרְט וואָס אִיז נִידֶערִיקֶער פוּן דֶער גְלַייכֶער אוֹיבֶּערְפְלַאךְ. און קוֹמְנְדִיק אַהִין הָאט עֶר דָארְט אוֹיפְגֶעשְׁטֶעלְט אַ גֶדֶר.

ווי אַלֶע סִיפּוּרֵי רַזַ״ל אִיז אוֹיךְ דֶער סִיפּוּר נִיט קֵיין עִנְיָן פוּן דִבְרֵי הַיָמִים (הִיסְטָארְיֶע) וְהַדוֹמֶה, נָאר אַן אָנְוַוייזוּנְג אִין לֶעבְּן. אַ אִיד דַארְף וויסְן אַז ווען עֶר קוּמְט אִין אַ גֶעווִיסְן אָרְט אִיז דָאס בְּהַשְׁגָחָה פְּרָטִית, עֶר זָאל מַאכְן דֶעם אָרְט פַאר אַ מְקוֹם תּוֹרָה וּמִצְוָה, און עֶר דַארְף וויסְן אַז דָאס אִיז דִי כַּוָונָה פוּן זַיְין שְׁלִיחוּת.

און דוּרְךְ מַעֲשֵׂה הַצְדָקָה בְּגַשְׁמִיוּת אָדֶער בְּרוּחְנִיוּת, אִיז צְדָקָה תְּרוֹמֵם גוֹי, שֶׁנַעֲשִׂים מוֹחוֹ וְלִבּוֹ זַכִּים אֶלֶף פְּעָמִים כָּכָה[לח], ווי דֶער מַאֲמַר רַזַ״ל[לט]: אַתָּה הֶחֱיֵיתָ נַפְשׁוֹ שֶׁל עָנִי, לְמָחָר וועט דֶער אוֹיבֶּערְשְׁטֶער מְחַיֶה זַיְין דִיר, דַיְין זוּן און דַיְין טָאכְטֶער.

דָאס אִיז דָאךְ אַ טוֹבָה און אַ תּוֹעֶלֶת פְּרָטִית וואָס עֶר וועט דֶערְפוּן הָאבְּן. אוֹיסֶער דֶעם, וועט דָאס מִיטְהֶעלְפְן בְּרֶענְגֶען דִי גְאוּלָה הַכְּלָלִית, און ווי דִי הַבְטָחָה[מ] אַז דוּרְךְ הֲפָצַת הַמַעְיָנוֹת חוּצָה - קָא אָתֵי מַר בַּעֲגָלָא דִידַן בְּקָרוֹב מַמָּשׁ. אָמֵן.

(משיחת ב׳ דחג השבועות, תשח״י)

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18. *Mishlei* 14:34.

19. *Torah Or,* p. 1b.

20. *Midrash Tanchuma, Parshas Mishpatim,* sec.15.

21. See *Sichas Simchas Torah,* 5690 (***Likkutei Dibburim,* Vol. 2**), where these concepts **are explained at length.** See also the letter of the Baal Shem Tov to his brother-in-law, Rav Gershon Kitover, printed at the beginning of *Kesser Shem Tov*.

כז) אבות פרק ב משנה ב.
כח) ראה להלן בהערה מ.
כט) שבת לא, א. וראה תניא פל"ב.
ל) משלי כט, יג. שם כב, ב. תמורה טז, א.
לא) אבות פרק ד משנה א.
לב) ד"ה הסכת ושמע תרצ"ג (ספר המאמרים קונטרסים - א' ע' 514 ואילך).
לג) הלכות מקואות פרק ט הלכה ט.
לד) זע לקוטי דיבורים חלק ג עמוד שפו.
לה) אבות פרק ב משנה ה.
לו) עירובין ו, א. שם ק, ב. חולין קי, א. ירושלמי שקלים פרק ז הלכה ב.
לז) שם.
לח) תורה אור א, ב.
לט) תנחומא משפטים על פסוק אם כסף תלוה.
מ) ראה בארוכה לקוטי דיבורים ח"ב שיחת שמח"ת תר"ץ.

KEDOSHIM III | קדושים ג

Adapted from a *sichah* delivered on *Shabbos Parshas Shemini,* 5712 (1952)

Introduction

We often calculate the "cost" of helping others in terms of time lost for our own pursuits. Yet Jewish wisdom offers a profound paradox: this world is an "upside-down world" where appearances deceive and the spiritual balance of cause and effect operates by different rules. There are times when what appears as a selfless act turns out to be self-beneficial beyond what we could ever have conceived.

We may hesitate to invest time in another's spiritual growth, calculating that the time spent teaching others may diminish our own spiritual advancement. The *sichah* that follows suggests the opposite – that by drawing another Jew closer to Torah, we forge connections that transcend ordinary time and space, potentially elevating ourselves in ways we could never achieve otherwise.

The *sichah* also invites us to see a horizon beyond our immediate setting. Every time we share Torah with another Jew, we become a living link in the unbroken chain extending from Moshe at Sinai. We aren't merely individuals choosing to help others; we are conduits of a spiritual inheritance that has sustained our people for millennia.

The Living Chain of Our Torah Heritage

Teaching Brotherhood

1. *Ahavas Yisrael,* the love of our fellow Jews, **is also alluded to in the** ***mishnah,***[1] **"All Israel have a portion in the World to Come," which we recite as an introduction to** the recitation of ***Pirkei Avos*****, and in the first** ***mishnah*** of that tractate,[2] **"Moshe received the Torah from Sinai."**

We study the tractate of *Avos* **on the** *Shabbasos* **between Pesach and Shavuos to prepare to receive the Torah. The beginning of this preparation – involvement in** *ahavas Yisrael* **– is alluded to in these two** *mishnayos***.**

א. דֶער פְּרִיעֶרְדִיקֶער עִנְיָן אִיז אוֹיךְ מְרוּמָּז אִין דֶער מִשְׁנָה: כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא, וועֶלְכֶע מֶען זָאגְט אַלְס אַן הַקְדָּמָה צוּ פִּרְקֵי אָבוֹת, אוּן אִין דֶער עֶרְשְׁטֶער מִשְׁנָה, מֹשֶׁה קִבֵּל תּוֹרָה מִסִּינַי.

דִי מַסֶּכֶת אָבוֹת לֶערְנְט מֶען דָאךְ אִין דִי שַׁבָּתִים צְווִישְׁן פֶּסַח אוּן שָׁבוּעוֹת, ווִי אַ הֲכָנָה צוּ קַבָּלַת הַתּוֹרָה, אִיז דֶער אָנְהוֹיבּ פוּן דֶער הֲכָנָה - הִתְעַסְקוּת אִין אַהֲבַת יִשְׂרָאֵל, וואָס דָאס אִיז מְרוּמָּז אִין דִי צְווֵיי דֶערְמָאנְטֶע מִשְׁנוֹת.

Undreamed of Reciprocation

2. A person **might protest, "Why should I devote my time to** helping **another person? I could better use that time to sit and study Torah** myself."

That question can be answered by pondering the implications of the teaching, **"All Israel have a portion in the World to Come." We cannot know whose stature** in that realm **will be loftier. Possibly, the person** one is helping **is on a loftier** spiritual **level. After all, this world is an "upside-down world."**[3] **One may think that he is higher than the other and calculate that it is not worth his time to devote himself to the other.** However, **the World to Come is a "clear world"; there, the opposite may turn out to be** true.

ב. מֶען קֶען דָאךְ טַעֲנֶה'ן, צוּ וואָס זָאל אִיךְ אָפְּגֶעבְּן מַיְין צַיְיט אוֹיף יֶענֶעם, פַאר דֶער צַיְיט קֶען אִיךְ דָאךְ בֶּעסֶער זִיצְן אוּן לֶערְנֶען, - אוֹיף דֶעם אִיז דִי אָנְווַיְיזוּנְג, כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לָעוֹלָם הַבָּא - מֶען קֶען נִיט ווִיסְן ווֶער עֶס אִיז הֶעכֶער, עֶס קֶען זַיְין אַז יֶענֶער אִיז הֶעכֶער פוּן אִים. עוֹלָם הַזֶּה אִיז דָאךְ אַן עוֹלָם הָפוּךְ[מא] - אַ פַארְקֶערְטֶע ווֶעלְט, - מֵיינְט עֶר אַז עֶר אִיז הֶעכֶער פוּן יֶענֶעם אוּן מַאכְט חֶשְׁבּוֹנוֹת אַז עֶס אִיז נִיט כְּדַאי צוּ אָפְּגֶעבְּן זִיךְ מִיט יֶענֶעם. עוֹלָם הַבָּא אִיז אַן עוֹלָם בָּרוּר - אַ קְלָארֶע ווֶעלְט - דָארְט קֶען זִיךְ גָאר אַרוֹיסְווַיְיזְן פַארְקֶערְט.

1. *Sanhedrin* 10:1.

2. *Avos* 1:1.

3. See ***Pesachim*** **50a.**

One must always judge another favorably. Thus, we should view **all the Jews with whom we are in contact** as **certainly having a portion in the World to Come.** However, **there may be a question regarding our own selves. After all, "self-love covers all transgressions,"**[4] **and** we are taught,[5] **"Do not believe in yourself...."** Who can truly appraise his own spiritual state? By contrast, another person must always be seen in a positive light.

Now, picture this scenario: One person **does a favor for another** in this world. When the two reach **the World to Come, the other will** seek to **repay him.** Who knows where each of these persons will be! The one who was the teacher in this world may be in a lower place in the World to Come. There is even a possibility of a student being **"in *Gan Eden* ("the spiritual Garden of Eden") while his teacher who taught him Torah and brought him to the life of the World to Come**[6] **is in *Gehinnom* ("purgatory").**[7]

Now, think, the instruction one gave a **student can cause that** afterwards the teacher will be elevated and **brought** to **the student.** When **one draws another Jew close** to the Torah, **thereby becoming his teacher, then in the World to Come, that person will claim, "I cannot be without my teacher."** Accordingly, **because of the person** he drew close to the Torah, the teacher as well **will be taken out of *Gehinnom* and placed in *Gan Eden*.**

אַלֶע אִידְן מִיט וועלְכֶע עֶר הָאט צוּ טָאן, הָאבְּן זִיכֶער אַ חֵלֶק אִין עוֹלָם הַבָּא. יֶענֶעם דַארְף מֶען דָאךְ אַלֶעמָאל דָן זַיְין לְכַף זְכוּת. אוֹיף אִים אַלֵיין קֶען זַיְין אַ שְׁאֵלָה. עֶס אִיז דָאךְ עַל כָּל פְּשָׁעִים תְּכַסֶּה אַהֲבַת עַצְמוֹ, וְאַל תַּאֲמִין בְּעַצְמְךָ כו'. אִיז אוֹיבּ עֶר ווֶעט אִים אִיצְטֶער טָאן אַ טוֹבָה, ווֶעט עֶר אִים אָפְּצָאלְן לְעוֹלָם הַבָּא, הוּא בְּגַן עֵדֶן וְרַבּוֹ שֶׁלִּמְּדוֹ תּוֹרָה וֶהֱבִיאוֹ לְחַיֵּי עוֹלָם הַבָּא בְּגֵיהִנֹּם - קֶען דָאס פּוֹעֵלְ'ן אַז מֶען נֶעמְט אַרוֹיס זַיְין רֶבִּי'ן צוּלִיבּ אִים. אוֹיבּ עֶר ווֶעט מְקָרֵב זַיְין יֶענֶעם, ווָאס דוּרְךְ דֶעם ווֶעט עֶר ווֶערְן יֶענֶעמְס רֶבִּי, אִיז אִין עוֹלָם הַבָּא ווֶעט יֶענֶער טַעֲנֶה'ן: אִיךְ קֶען נִיט זַיְין אָן מַיְין רֶבִּי'ן, אוּן צוּלִיבּ יֶענֶעם ווֶעט מֶען אוֹיךְ אִים אַרוֹיסְנֶעמֶען פוּן גֵיהִנֹּם אוּן אַוועֶקְזֶעצְן אִין גַּן עֵדֶן.

It Can Happen Now

3. This motif **has been** applicable throughout Jewish history. But, **now,** the situation has changed radically and **it is no longer necessary to wait until after one hundred and twenty years**[8] (i.e., until after one reaches the World to Come).[9] Instead**, the other will be able to repay the favor in this world. *Mashiach* is about to come.** It is possible at any moment, as it is written, **"Behold, he stands behind our wall."**[10] One of the fundamental principles of our faith is to **"await [*Mashiach*'s] com-**

ג. אַזוֹי אִיז גֶעווֶען אַלֶעמָאל. אִיצְטֶער דַארְף מֶען נִיט ווַארְטְן אוֹיף לְאַחַר מֵאָה וְעֶשְׂרִים שָׁנָה, נָאר יֶענֶער קֶען אָפְּצָאלְן אוֹיף דֶער ווֶעלט. עֶס אִיז דָאךְ הִנֵּה זֶה עוֹמֵד אַחַר כָּתְלֵנוּ, מָשִׁיחַ הַאלְט אָט־אָט בַּיְים קוּמֶען, אֲחַכֶּה לוֹ

4. Cf. *Mishlei* 10:12.

5. *Avos* 2:4.

6. See *Bava Metzia* 33a.

7. See *Yoma* 87a.

8. Commonly considered the maximum lifespan for man according to Jewish tradition. See *Malbim, Bereishis* 6:3.

9. Here, in contrast, to the previous mentions of the term, the World to Come, the intent is not the afterlife, but the Era of the Resurrection.

10. Cf. *Shir HaShirim* 2:9.

ing every day."[11] This means that **not only the youngest of this group, but also the eldest, will see *Mashiach's* coming in his days. Thus, the other will be able to repay the favor in this world.**

בְּכָל יוֹם שֶׁיָּבֹא. און נִיט נָאר דֶער אִינְגְסְטֶער פוּן דֶער חֲבוּרָה נָאר אוֹיךְ דֶער עֶלְטְסְטֶער פוּן דֶער חֲבוּרָה וֶועט בְּיָמָיו קוּמֶען מָשִׁיחַ, וֶועט דָאךְ דִי טוֹבָה וָואס יֶענֶער וֶועט אִים צוּרִיק־צָאלְן קֶענֶען זַיְין אוֹיף דֶער וֶועלְט.

Links in the Chain

4. Although bringing **another person** closer to the Torah is an impressive accomplishment, **one must be careful not to think** that his achievement is of his own doing, **that "my strength and the might of my hand have brought me this success."**[12] **He needs to remember – as is understood from the aforementioned *mishnah* – that the** ability to effectively communicate the Torah to others **comes through the power of Moshe.** Moshe was **"a lover of the Jewish people."**[13] **He transmitted** the Torah **to Yehoshua,**[14] **and Yehoshua to the Elders, and the Elders to the Prophets."**[2] This process has continued **until** today's **Rebbeim,** who represent **"the extension of Moshe in every generation."**[15] From them, the potential is granted to every Jew to teach and influence others.

ד. וֶוען מֶען טוּט מִיט יֶענֶעם, דַארְף מֶען אָבֶער בַּאוָואָרֶענֶען מֶען זָאל נִיט מֵיינֶען אַז כֹּחִי וְעֹצֶם יָדִי עָשָׂה לִי אֶת הַחַיִל הַזֶּה, מֶען דַארְף גֶעדֶענְקֶען - וִוי עֶס אִיז פַּארְשְׁטַאנְדִיק פוּן דֶער דֶערְמָאנְטֶער מִשְׁנָה - אַז דָאס אִיז בְּכֹחוֹ שֶׁל מֹשֶׁה וָואס אוֹהֵב יִשְׂרָאֵל הָיָה וּמְסָרָהּ לִיהוֹשֻׁעַ[מב] וִיהוֹשֻׁעַ לִזְקֵנִים וּזְקֵנִים לִנְבִיאִים און אַזוֹי וַוייְטֶער בִּיז רַבּוֹתֵינוּ שֶׁבְּכָל דוֹר וָדוֹר - אִתְפַּשְּׁטוּתָא דְמֹשֶׁה שֶׁבְּכָל דָּרָא וְדָרָא[מג] כו'.

(משיחת ש"פ שמיני, תשי"ב)

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11. The common rendition of the Twelfth of *Rambam's* Thirteen Principles of Faith that is printed in many *siddurim*.

12. Cf. Devarim 8:17.

13. ***Menachos* 65a.**

14. See ***Eruvin* 22b.** These sources speak of Moshe and Yehoshua respectively as "lovers of Jewish people." It could be said that the Rebbe is implying that together with the Torah that they imparted to the coming generations, Moshe and Yehoshua also imparted the quality of loving the Jewish people.

15. ***Tikkunei Zohar, tikkun* 69.**

מא) ראה פסחים נ, א.

מב) מנחות סה, א. עירובין כב, ב.

מג) תיקוני זהר תיקון סט.

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