NEW

לקוטי שיחות

HAAZINU האזינו

VOLUME 2, P. 415–417

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 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.

HAAZINU I | האזינו א

Adapted from a *sichah* delivered on the second day of Rosh HaShanah, 5716 (1955)

Introduction

On Shemini Atzeres, 5693 (1932), when the Rebbe Rayatz had left Russia and was living in freedom in Riga, Latvia, he began a *farbrengen* with the words, "Thinking is potent,"[1] and then proceeded to describe the unique nature of deep, concentrated thought. Shortly thereafter, the subject of his talk turned to the members of the chassidic brotherhood who were being hounded by the Communist regime in Russia, and some of those *yeshivah* students *(temimim*) and older chassidim *(anash)* were mentioned by name.

The Rebbe continued, "Thought knows no bounds. No partition can obstruct it; at all times it reaches its required destination." The Rebbe was clearly implying that he would hold their oppressed brethren in their thoughts.

One of those present, who had recently succeeded in reaching Riga from Russia, then asked, "But what benefit does the other party have from that?"

"He benefits in rich measure," replied the Rebbe.

After a significant pause, the Rebbe turned to that chassid and asked, "And where were *you* last Sukkos…?"[2]

The closing question intimates that the chassid was enabled to leave Russia because the Rebbe Rayatz had held him in his thoughts.

The Rebbe shares a similar message in the *sichah* to follow: Our thoughts, the resolutions we make on Rosh HaShanah and Yom Kippur, are themselves potent.

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1. Cf. *Sanhedrin* 26b.

2. *Likkutei Dibburim* (in English translation), Vol. 1, p. 1. As stated above, it was the custom of the Rebbe of each generation to bring each of his chassidim to mind at certain times.

In the Cosmic Court – the Key to a Year of Blessing

May the Resolutions Alone Be Sufficient

1. The Torah portion of the week begins with the words,[1] "Give ear, O heavens, and I will speak; and hear, O earth, the words of my mouth." Moshe directed his words **to heaven and earth because heaven and earth are subservient to the Jewish people. When Jews fulfill G-d's will, heaven and earth will fulfill the will of the Jewish people.**

May G-d grant now – at the time when Jews **are taking on good resolutions for the future – that those resolutions themselves should suffice.** Even before the Jews actually fulfill them, **heaven and earth** should respond, providing **everything the Jews' Divine souls desire.**

When G-d satisfies the Jews' material needs, **they will show Him what they can accomplish. They will transform the material into spirituality[2] and do so in a manner of abundance and with joy.**

א. דִי הַיְינְטִיקֶע פַּרְשַׁת הַשָּׁבוּעַ הוֹיבְּט זִיךְ אָן מִיט דִי וֶוערְטֶער: הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי פִּי. דֶער טַעַם וָואס מֹשֶׁה רַבֵּנוּ הָאט עֶס גֶעזָאגְט צוּ שָׁמַיִם וָאָרֶץ אִיז, וַוייל שָׁמַיִם וָאָרֶץ זַיְינֶען מְשֻׁעְבָּד צוּ אִידְן. בְּשַׁעַת אִידְן טוּעֶן וָואס דֶער אוֹיבֶּערְשְׁטֶער ווִיל, דַאן טוּעֶן שָׁמַיִם וָאָרֶץ דָאס וָואס אִידְן ווִילְן.

דֶער אוֹיבֶּערְשְׁטֶער זָאל גֶעבְּן, אַז אִיצְט, דִי צַיְיט פוּן קַבָּלָה טוֹבָה עַל לְהַבָּא, זָאל מַסְפִּיק זַיְין דִי הַחְלָטָה טוֹבָה, בְּמֵילָא זָאלְן שָׁמַיִם וָאָרֶץ טָאן אַלְץ וָואס אִידְן ווִילְן בְּנַפְשָׁם הָאֱלֹקִית, אוּן אַז דֶער אוֹיבֶּערְשְׁטֶער וֶועט גֶעבְּן אִידְן גַּשְׁמִיּוּת וֶועלְן דֶעמָאלְט אִידְן וַוייזְן וָואס זֵיי קֶענֶען,

דָאס הֵייסְט אַז זֵיי וֶועלְן מַאכְן פוּן גַּשְׁמִיּוּת רוּחְנִיּוּת, אוּן דָאס זָאל זַיְין מִתּוֹךְ מֶרְחָב וּמִתּוֹךְ שִׂמְחָה.

(משיחת יום ב׳ דר״ה, תשט״ז)

1. *Devarim* 32:1.

2. In the original, *machen fun gashmiyus ruchniyus,* literally, "making spirituality from physicality." See the Introduction to *Kuntres U'Maayon, Mahadura Kama,* and *HaYom Yom,* entry 27 Elul.

HAAZINU II | האזינו ב

Adapted from a *sichah* delivered on *Shabbos Parshas Haazinu,* 5718 (1957)

Introduction

This week's Torah reading begins with Moshe addressing heaven and earth,[1] "Give ear, O heavens, and I will speak; and hear, O earth, the words of my mouth." Our Sages and Rabbis[2] note that the Prophet Yeshayahu also spoke to heaven and earth, but addressed them in a reversed order, "Hear, O heavens, and give ear, O earth."[3]

The difference between their words is explained as follows: *Shemia,* "hearing," implies hearing from a distance; *haazana,* "giving ear," implies that the listener is close by. Moshe was closer to the heavens than to the earth; therefore, he said, "Give ear, O heavens, and hear, O earth." Yeshayahu, who was closer to the earth, said, "Hear, O heavens, and give ear, O earth."

We all oscillate between these two positions: There are times when we are closer to heaven, and there are times when we are closer to earth. The Rebbe's analysis of these two perspectives gives us insight into how to harmonize our own spiritual yearnings (heaven) with our lives on this material plane (earth). Ultimately, our fulfillment comes not in prioritizing one over the other, but in uniting the two into a single approach.

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1. *Devarim* 32:1.

2. *Midrash Tanchuma, Parshas Haazinu,* sec. 2, quoted by *Daas Zakeinim* from the authors of *Tosafos; Or HaChayim, Parshas Haazinu.*

3. *Yeshayahu* 1:2.

Two Voices, One Mission

Moshe and Yeshayahu – Two Vantage Points

1. The Torah reading begins with Moshe's declaration,[1] **"Give ear, O heavens, and I will speak; and hear, O earth, the words of my mouth." The Prophet Yeshayahu also used** similar **wording but in the reverse order,**[2] **"Hear, O heavens, and give ear, O earth."**

Commentators[3] **explain the** difference as follows: ***Shemia,*** **"hearing," implies** hearing from **a distance;** ***haazana,*** **"giving ear," implies** that the listener is **close by. Moshe was closer to the heavens than to the earth; therefore, he said, "Give ear, O heavens, and hear, O earth." Yeshayahu, who was closer to the earth, said, "Hear, O heavens, and give ear, O earth."**

א. דֶעם לָשׁוֹן הַאֲזִינוּ הַשָּׁמַיִם וַאֲדַבֵּרָה וְתִשְׁמַע הָאָרֶץ אִמְרֵי פִּי, גֶעפִינְט מֶען אוֹיךְ בַּיי יְשַׁעְיָה הַנָּבִיא אָבֶּער אִין אַן אוֹפֶן הָפוּךְ, שִׁמְעוּ שָׁמַיִם וְהַאֲזִינִי אֶרֶץ[א].

זָאגְן אוֹיף דֶעם דִי מְפָרְשִׁים[ב], וַויְיל שְׁמִיעָה אִיז מֵרָחוֹק אוּן הַאֲזָנָה אִיז מִקָּרוֹב[ג]. מֹשֶׁה רַבֵּנוּ אִיז גֶעוֶוען נֶענְטֶער צוּ שָׁמַיִם ווִי צוּ אֶרֶץ, דֶערְפַאר הָאט עֶר גֶעזָאגְט הַאֲזִינוּ הַשָּׁמַיִם וְתִשְׁמַע הָאָרֶץ, אוּן יְשַׁעְיָה וָואס אִיז גֶעוֶוען נֶענְטֶער צוּ אֶרֶץ הָאט עֶר גֶעזָאגְט שִׁמְעוּ שָׁמַיִם וְהַאֲזִינִי אֶרֶץ.

How the Prophets Spoke

2. Moshe was "a soul from [the World of] ***Atzilus*****."**[4] **In other words,** not only did his soul originate from *Atzilus,* but **even** after its descent **here to this physical world, his** spiritual **level was that of** ***Atzilus*****. As** ***Rambam***[5] **explains, Moshe's prophecy was** entirely **superior to that of all the other prophets.** Whenever **the other prophets delivered prophecy, they had to divest themselves of** the trappings of **physical existence, because their physical bodies would obscure the prophecy**[6] **(which is a revelation from** ***Atzilus*****). By contrast, Moshe did not need to divest himself of the**

ב. מֹשֶׁה רַבֵּנוּ אִיז גֶעוֶוען אַ נְשָׁמָה דַאֲצִילוּת, דָאס הֵייסְט אַז אוֹיךְ זַייְעֶנְדִיק דָא לְמַטָּה אִיז עֶר גֶעוֶוען בְּמַדְרֵיגַת הָאֲצִילוּת. ווִי עֶס וֶוערְט דֶערְקְלֶערְט אִין רַמְבַּ"ם[ד] בְּעִנְיַן מַעֲלַת נְבוּאָת מֹשֶׁה עַל נְבוּאַת שְׁאָרֵי הַנְּבִיאִים, אַז בַּיי אַלֶע נְבִיאִים הָאט בְּשַׁעַת נְבוּאָתָם גֶעדַארְפְט זַיְין הִתְפַּשְׁטוּת הַגַּשְׁמִיּוּת, וַויְיל זַייעֶר גוּף הַגַּשְׁמִי הָאט מְבַלְבֵּל גֶעוֶוען צוּ דֶער נְבוּאָה (וָואס דָאס אִיז אַ גִילוּי פוּן אֲצִילוּת), אָבֶּער בַּיי מֹשֶׁה'ן הָאט נִיט גֶעדַארְפְט זַיְין קֵיין

1. *Devarim* 32:1.

2. ***Yeshayahu*** **1:2.**

3. ***Midrash Tanchuma, Parshas Haazinu,*** **sec. 2, quoted by** ***Daas Zakeinim*** **from the authors of** ***Tosafos; Or HaChayim, Parshas Haazinu.***

4. See *Likkutei Torah, Devarim,* p. 49b, *et al.* The term, "World of *Atzilus,*" refers to the Realm of Emanation, the loftiest of the four spiritual worlds.

5. ***Hilchos Yesodei HaTorah*** **7:6.**

6. See ibid. 7:2; the *maamar* entitled *Basi LeGani,* 5710, sec. 5.

physical. Not only did his physical body not obscure his **perception of G-d's** word, **but, moreover, his** body served as **a conduit for G-dliness – "the Divine Presence spoke from his throat."**[7]

This also **explains the** fundamental **difference between all the other prophets and Moshe: All the other prophets** began **their prophecies with** the words ***Koh** amar Havayah,* "**So** has G-d spoken," i.e., G-d's word was being perceived as enclothed in imagery;[8] it was like a reflection seen in a mirror,[9] as it were. They spoke in this manner because their prophecies emanated from the worlds of ***Beriah, Yetzirah,* and *Asiyah*,**[10] realms in which there is no direct perception of G-d. **By contrast, Moshe began his prophecies with** the words ***Zeh** had'var asher tzivah Havayah,* "This is what G-d commanded," communicating G-d's word directly, because his prophecy emanated from ***Atzilus*.**[11]

Therefore, when Moshe addressed heaven (*Atzilus*), he used the word *ha'azinu*, a term implying closeness. When he addressed the earth (referring to *Beriah, Yetzirah,* and *Asiyah* in general, and this material world in particular), he used the word *v'sishma*, a term implying distance.

However, Yeshayahu's prophecy was of the same type as that of all the other prophets. True, he beheld the Divine chariot, but this was no more than the chariot of the world of ***Beriah*. Hence,** when **addressing heaven (*Atzilus*), he used the word *shim'u*, a term implying distance, and when addressing the earth, he used the word *ha'azini*, a term implying closeness.**

הִתְפַּשְּׁטוּת הַגַּשְׁמִיּוּת, ווַיְיל זַיְין גוּף הַגַּשְׁמִי אִיז נִיט נָאר וואָס עֶר הָאט נִיט מְבַלְבֵּל גֶעווֶען צוּ אֱלֹקוּת, נָאר נָאךְ מֶערֶער, עֶר אִיז גֶעווֶען אַ כְּלִי צוּ אֱלֹקוּת, ווַיְיל "שְׁכִינָה מְדַבֶּרֶת מִתּוֹךְ גְּרוֹנוֹ"[ז].

און דָאס אִיז אוֹיךְ דֶער טַעַם הַהֶפְרֵשׁ פוּן אַלֶע נְבִיאִים בִּיז מֹשֶׁה רַבֵּנוּ, אַז כָּל הַנְּבִיאִים נִתְנַבְּאוּ בְּ"כֹּה" - בְּיַ"ע [בְּרִיאָה יְצִירָה עֲשִׂיָּה], און מֹשֶׁה נִתְנַבֵּא בְּ"זֶה" - אֲצִילוּת[י].

דֶערְפַאר בְּשַׁעַת מֹשֶׁה רַבֵּנוּ הָאט גֶערֶעדט ווֶעגְן שָׁמַיִם (אֲצִילוּת), הָאט עֶר גֶעזָאגְט הַאֲזִינוּ, לְשׁוֹן קִירוּב. און בְּשַׁעַת עֶר הָאט גֶערֶעדט ווֶעגְן אֶרֶץ, וואָס דָאס אִיז בְּיַ"ע בִּכְלָל און עוֹלָם הַזֶּה בִּפְרַט, הָאט עֶר גֶעזָאגְט וְתִשְׁמַע לְשׁוֹן רִיחוּק.

אָבֶּער יְשַׁעְיָה, וואָס זַיְין נְבוּאָה אִיז גֶעווֶען בִּכְלַל נְבוּאַת שְׁאָרֵי הַנְּבִיאִים, - הֲגַם עֶר הָאט גֶעזֶען דִי מֶרְכָּבָה, אָבֶּער דָאס אִיז מֶער נִיט ווִי מֶרְכָּבָה דִבְרִיאָה, - הָאט עֶר אוֹיף שָׁמַיִם (אֲצִילוּת) גֶעזָאגְט שִׁמְעוּ, לְשׁוֹן רִיחוּק, און אוֹיף אֶרֶץ - הַאֲזִינִי, לְשׁוֹן קִירוּב.

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7. Note *Zohar,* Vol. 3, pp. 232a, 7a, 265a; *Shmos Rabbah* 3:15; *Vayikra Rabbah* 2:3; *Mechilta, Shmos* 18:19; *Likkutei Torah, Vayikra,* p. 50a.

8. *Rambam, Hilchos Yesodei HaTorah* 7:3.

9. See *Sefer HaMaamarim 5663,* Vol. 2, p. 285; *Sefer HaMaamarim 5679,* p. 284.

10. As stated previously, the source of all prophecy is *Atzilus.* However, with the exception of Moshe, none of the prophets were able to appreciate the light of *Atzilus* directly. They perceived it only as enclothed in the "garments" of the lower realms. In other words, their perception was somewhat like a student listening to a teacher who communicates his lessons via analogy. See *Shaarei Kedushah, shaar* 6; *Sefer HaMaamarim 5656,* p. 327; *Sefer HaMaamarim 5706,* p. 110, *et al.*

11. See *Sifri, Bamidbar* 2:03; *Likkutei Torah, Bamidbar,* p. 82a ff.

Two Prophets, One Purpose – Harmony Between Heaven and Earth

3. However, further **clarification is necessary: Why did Moshe need to speak to** the earth – ***Beriah, Yetzirah,*** **and** ***Asiyah*** **– at all, and why did the Prophet Yeshayahu need to speak to** heaven, ***Atzilus*****?**

All that a soul from ***Atzilus*** **perceives is** ***Atzilus*****. The reason is that** ***Atzilus*** **is not located somewhere else,** far beyond the earth; ***Atzilus*** **is** also **found right here on this plane** (it is just not perceptible to ordinary people), for, **as explained in** ***Likkutei Torah,***[12] **spirituality is not bound by the limitations of place. Seemingly,** then, **Moshe should only have spoken to** ***Atzilus*****.**

Similarly, the question arises: **Why did Yeshayahu, who saw the chariot of** ***Beriah, Yetzirah,*** **and** ***Asiyah*****, address heaven** (*Atzilus*)?

In resolution, **the** underlying **concept** can be explained **as follows: According to** ***nigleh,*** **the revealed, primarily legalistic dimension of the Torah, it is explained that the** twofold – although **opposite** – calls of **Moshe and Yeshayahu,** addressing both heaven and earth, were necessary **because** heaven and earth were called to serve as **witnesses.**[13] Just as in an earthly court, two witnesses are required and to be accepted, **the testimony** of the witnesses **must match – both witnesses must say the same thing.** Accordingly, both **Moshe and Yeshayahu used** twofold – although **opposite – wording. In this way, both witnesses – heaven and earth – would be** addressed with **both terms, "give ear" and "hear."**

Similar concepts apply regarding the spiritual realms: ***Atzilus*** **must be balanced with** ***Beriah, Yetzirah,*** **and** ***Asiyah*** (so there be **"coordinated testimony"). *Atzilus* should be drawn down into *Beriah, Yetzirah,* and *Asiyah*; and *Beriah, Yetzirah,* and *Asiyah* should ascend to *Atzilus*.**

ג. לוֹיט דֶעם אִיז אָבֶּער נִיט פַארְשְׁטַאנְדִיק: צוּ וָואס הָאט מֹשֶׁה רַבֵּנוּ גֶעדַארְפְט בִּכְלַל רֵיידְן וֶועגְן בְּיַ"ע, אוּן יְשַׁעְיָה הַנָּבִיא וֶועגְן אֲצִילוּת?

בַּיי אַ נְשָׁמָה דַאֲצִילוּת אִיז דָאךְ אַלְץ וָואס זִי זֶעט - אֲצִילוּת. וָוארוּם אֲצִילוּת אִיז נִיט עֶרְגֶעץ וואוּ, אֲצִילוּת אִיז דָאךְ דָא לְמַטָּה, ווִי עֶס וֶוערְט דֶערְקְלֶערְט אִין לִקּוּטֵי תּוֹרָה[י], אַז רוּחְנִיּוּת אִיז נִיט בְּגֶדֶר מָקוֹם.

הָאט דָאךְ מֹשֶׁה רַבֵּנוּ גֶעדַארְפְט רֵיידְן נָאר וֶועגְן אֲצִילוּת?

אַזוֹי אוֹיךְ יְשַׁעְיָה, וָואס הָאט גֶעזֶען מֶרְכָּבָה דִבְיַ"ע, צוּלִיב וָואס הָאט עֶר גֶערֶעדט וֶועגְן שָׁמַיִם?

נָאר דֶער עִנְיָן אִיז:

אַזוֹי ווִי עַל פִּי נִגְלֶה אִיז מֶען מְבַאֵר דֶעם טַעַם פוּן דִי לְשׁוֹנוֹת הֲפוּכוֹת שֶׁבְּמֹשֶׁה וִישַׁעְיָה, וַוייַל שָׁמַיִם וָאָרֶץ זַיְינֶען צְווֵיי עֵדוֹת[ח], אוּן אַזוֹי ווִי בַּיי עֵדוּת דַארְף זַיְין עֵדוּתָם מְכֻוֶּנֶת, אַז בֵּיידֶע עֵדִים זָאלְן זָאגְן אֵיין זַאךְ, דֶערְפַאר הָאבְּן מֹשֶׁה אוּן יְשַׁעְיָה גֶעזָאגְט לְשׁוֹנוֹת הֲפוּכוֹת, בִּכְדֵי אַז צוּזַאמֶען זָאלְן בַּיי בֵּיידֶע עֵדוֹת - שָׁמַיִם וָאָרֶץ - זַיְין בֵּיידֶע לְשׁוֹנוֹת, הַאֲזָנָה אוּן שְׁמִיעָה.

אַזוֹי אוֹיךְ אִין רוּחְנִיּוּת, מֶען דַארְף אוֹיסְגְלַיְיכְן אֲצִילוּת מִיט בְּיַ"ע (עֵדוּתָם מְכֻוֶּנֶת); אֲצִילוּת זָאל נִמְשָׁךְ וֶוערְן אִין בְּיַ"ע, אוּן בְּיַ"ע זָאל עוֹלֶה זַיְין אִין אֲצִילוּת.

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12. ***Likkutei Torah, Devarim,*** **p. 49a-b.**

13. See ***Rashi*** **on** ***Devarim*** **32:1.** As *Sifri* comments on this verse, it was necessary for heaven and earth to be charged to serve as witnesses both in a manner of *haazanah* and *sh'miah*. Hence, it was necessary for both Moshe and Yeshayahu to charge them.

For this reason, Moshe also addressed *Beriah, Yetzirah,* and *Asiyah,* i.e., in order **to draw down *Atzilus* into *Beriah, Yetzirah,* and *Asiyah*. And Yeshayahu also addressed *Atzilus,* for the purpose of elevating *Beriah, Yetzirah,* and *Asiyah* up to *Atzilus*.**

Their words were directed to these realms respectively **because Moshe's essential role was to draw down G-dliness from Above to below,** from *Atzilus* to the lower worlds. This was illustrated by **his drawing down the Torah into the lower realms.** By contrast, **the Prophet Yeshayahu's essential role was to elevate** the Jewish people **from below to Above. As a prophet,** his role **was to give rebuke**[14] **because the purpose of rebuke is to bring about** change within people, motivating them **to ascend from below upward. Therefore, they each addressed** the two levels of existence **so that they would bring about the integration of the loftier realms with the lower ones.**

דֶערְפַאר הָאט מֹשֶׁה גֶערֶעדט אוֹיךְ וועגן בְּיַ"ע, כְּדֵי מַמְשִׁיךְ זַיְין אֲצִילוּת אִין בְּיַ"ע; אוּן יְשַׁעְיָה הָאט גֶערֶעדט אוֹיךְ וועגן אֲצִילוּת, כְּדֵי מַעֲלֶה זַיְין בְּיַ"ע אִין אֲצִילוּת.

ווָארוּם מֹשֶׁה עִנְיָנוֹ הַמְשָׁכָה מִלְמַעְלָה לְמַטָּה, אוּן דָאס אִיז דֶער עִנְיָן ווָאס מֹשֶׁה הָאט מַמְשִׁיךְ גֶעווֶען תּוֹרָה לְמַטָּה. אוּן יְשַׁעְיָה הַנָּבִיא עִנְיָנוֹ הַעֲלָאָה מִלְמַטָּה לְמַעְלָה, ווָארוּם אַ נָבִיא אִיז דָאךְ גֶעווֶען אַ מוֹכִיחַ, אוּן דֶער עִנְיָן פוּן הוֹכָחָה אִיז צוּ פּוֹעֵל'ן אִין נִבְרָאִים דִי עֲלִיָּה מִלְמַטָּה לְמַעְלָה. דֶערְפַאר הָאבְּן בֵּיידֶע גֶערֶעדט ווֶעגְן בֵּיידֶע עִנְיָנִים, בִּכְדֵי צוּ פּוֹעֵל'ן דִי הִתְכַּלְלוּת פוּן מַעְלָה מִיט מַטָּה.

When Two Become One

4. The juxtaposition of the Torah reading and the prophecy of Yeshayahu provides **a lesson in** our **Divine service:**

Heaven represents *yoshvei ohel* (those who sit in the tents of Torah study) and earth represents *ba'alei esek* (those engaged in worldly occupations). There must be an integration of both ways of life. **Torah scholars must be aware** of the teaching,[15] **"Whoever says, 'For me, there is nothing else but Torah,' does not even possess Torah." Instead, he must also** focus on **the fulfillment of the *mitzvos*, for a person must study with the specific intent of** applying his Torah knowledge in his **actual conduct** because **"Torah study is great [specifically] because study leads to action."**[16]

ד. דִי הוֹרָאָה פוּן דֶעם אִין עֲבוֹדָה אִיז:

שָׁמַיִם אִיז יוֹשְׁבֵי אֹהֶל אוּן אֶרֶץ אִיז בַּעֲלֵי עֵסֶק.

דַארְף זַיְין דִי הִתְכַּלְלוּת פוּן בֵּיידֶע עִנְיָנִים. יוֹשְׁבֵי אֹהֶל דַארְפְן ווִיסְן אַז כָּל הָאוֹמֵר אֵין לוֹ אֶלָּא תּוֹרָה אֲפִילוּ תּוֹרָה אֵין לוֹ[ט], נָאר עֶס דַארְף זַיְין אוֹיךְ קִיּוּם הַמִּצְוֹת, ווָארוּם דֶער לִימּוּד דַארְף זַיְין עַל מְנָת לַעֲשׂוֹת דַוְקָא, תַּלְמוּד גָּדוֹל שֶׁהַתַּלְמוּד מֵבִיא לִידֵי מַעֲשֶׂה[י].

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14. See *Rambam, Hilchos Yesodei HaTorah* 9:2.

15. *Yevamos* 109b.

16. *Kiddushin* 40b.

Conversely, **those involved in the business** world, **who primarily serve G-d by fulfilling the *mitzvos*, must know that** a Jew **must have fixed times for Torah study every day, at** the very **least, "one portion in the morning and one portion in the evening."**[17]

The difference is only what constitutes a person's **primary focus – in** which **vector** of service **must he devote more** care and **meticulous devotion. However,** the members of **both** groups **must be involved with both vectors** of service.

This principle also applies to the distinction between **those who serve G-d through their souls and those who serve G-d through their bodies:**

Those who serve G-d through their souls, although their primary service is through the soul, must also involve themselves with the body – drawing down G-dliness **from Above to below** so that it permeates and refines the body. **And those who serve G-d through their bodies must also involve themselves with hearing and perceiving the light of the soul – elevating** themselves **from below upward,** harmonizing the body and the soul.

The same applies to each individual *mitzvah*: the action of the *mitzvah* – the "body" of the *mitzvah* – **must be integrated with the intention of the *mitzvah*,** its "soul," **because "*mitzvos* without intention are like a body without a soul."**[18]

אוּן בַּעֲלֵי עֵסֶק, וָואס זֵייעֶר עִיקַּר עֲבוֹדָה אִיז בְּקִיּוּם הַמִּצְווֹת, דַארְפְן זֵיי וִויסְן אַז מֶען מוּז הָאבְּן אַ קְבִיעוּת עִתִּים לַתּוֹרָה יֶעדְן טָאג, עַל כָּל פָּנִים פֶּרֶק אֶחָד שַׁחֲרִית וּפֶרֶק אֶחָד עַרְבִית"[יא].

דֶער אוּנְטֶערְשֵׁייד אִיז נָאר, וָואס סְ'אִיז עִיקַּר עִנְיָנָם, אַז אִין דֶעם קַו דַארְף מֶען מֶער מְהַדֵּר זַיְין, אָבֶּער בַּיי בֵּיידְן דַארְפְן זַיְין בֵּיידֶע קַוִּין"[יב].

אוּן אַזוֹי אִיז אוֹיךְ בְּעִנְיַן עוֹבְדֵי הֲוָיָ' בְּנִשְׁמָתָם וְעוֹבְדֵי הֲוָיָ' בְּגוּפָם: עוֹבְדֵי הֲוָיָ' בְּנִשְׁמָתָם, כָאטשׁ עִיקַּר עֲבוֹדָתָם אִיז מִצַּד הַנְּשָׁמָה, דַארְפְן זֵיי זִיךְ אָפְּגֶעבְּן אוֹיךְ מִיט גוּף - הַמְשָׁכָה לְמַטָּה; אוּן עוֹבְדֵי הֲוָיָ' בְּגוּפָם דַארְפְן זֵיי זִיךְ אָפְּגֶעבְּן אוֹיךְ מִיט הֶערְן אוּן דֶערְהֶערְן דֶעם אוֹר הַנְּשָׁמָה - הַעֲלָאָה לְמַעְלָה.

אוּן אַזוֹי אוֹיךְ אִין יֶעדֶער מִצְוָה בִּפְרַט, דַארְף זַיְין דִי מַעֲשֵׂה הַמִּצְוָה מִיט דֶער כַּוָּנַת הַמִּצְוָה, וָוארוּם מִצְוָה בְּלֹא כַּוָּנָה כְּגוּף בְּלֹא נְשָׁמָה"[יג].

(משיחת ש"פ האזינו, תשח"י)

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17. *Menachos* 99b; the Alter Rebbe's *Hilchos Talmud Torah* 3:4.

18. See *Shalah, Maseches Tamid, Amud HaTefilah, Inyan Chanukah*, **p. 249b.**

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