

ב"ה

Overview of the 12 Pesukim



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The Rebbe taught us twelve pesukim and Maamarei Razal that we should learn and understand well, so we can live with their lessons all the time.

The Yud-Beis Pesukim follow a pattern:

- 1) Two pesukim from Torah Shebichsav*
- 2) Two Maamarei Chazal from Torah Shebaal Peh*
- 3) Two lines from Chassidus*

The Rebbe taught the first six pesukim according to this pattern on Rosh Chodesh Iyar, and then the next six pesukim according to the same pattern on Lag B'omer.

We can imagine these pesukim set up in two columns, like the two Luchos! The pesukim that are next to each other have a special connection to each other.

The Purpose of the Pesukim

Before we review the actual *pesukim*, we need to first review the purpose of them.

Why were these *pesukim* specifically chosen, and why do we need to know them by heart?

Torah is not just a wisdom or knowledge for our mind. Torah is *Chayeinu*, our life! Torah is not just for when we have a *sefer* that we can learn from and think about. Even when we don't have a *sefer*, like when we are eating,

drinking, walking, playing or lying in bed, we also need to live with the Torah!

In order to do that, we need to know the words of Torah *Baal Peh*, so we can live with them all the time.

We need to know certain pieces of the Torah which have a message that is very clear and easy to understand.

To make it possible for children as well to live with the *horaos* of Torah, the Rebbe chose these *pesukim* which have very clear messages that also children can understand and live with. The Rebbe wanted us to learn them by heart, so that we will live with them even when we're eating or playing. We should even know them well enough to discuss them with our friends, so that they will also be able to live with the lessons of Torah that we already learned!

See sicha Rosh Chodesh Iyar Tof-Shin-Lamed-Vov

Three Parts of Torah

The Rebbe taught the *Yud-Beis Pesukim* as part of *Mivtza Chinuch*. The Rebbe wanted us to know and understand them well, because they have lessons that are very important for our own *Chinuch* and to share with others! Every Yid, even young children, needs to know these messages. We should learn the *pesukim* by heart and understand what they mean so we can think about them wherever we are and whenever we can.

The *Yud-Beis Pesukim* come from three general parts of Torah: *Torah Shebichsav*, *Torah Shebaal Peh*, and *Chassidus*.

What is the difference between these three parts of Torah?

Torah Shebichsav is the written Torah, the *Chumash* and the rest of the *seforim* of *Nach*. Until the time of Rabbeinu Hakadosh, it was the only part of Torah that was allowed to be written down. It has all of the 613

mitzvos in it, and the stories of the *Avos* and *Bnei Yisroel* until the end of the times of the *Neviim*. But everything in it is written in a short way.

Torah Shebaal Peh explains the *Torah Shebichsav*. First in the *Mishna*, then in the *Gemara* and *Medrashim*, the *mitzvos* of the Torah are explained. The *Aggadah* tells us the stories of the Torah with more detail. Then the Rambam teaches us the *halachos* of the *mitzvah*, and the *Shulchan Aruch* which teaches us how to keep the *mitzvos* nowadays. Of course there are many *seforim* from the *Rishonim* and *Acharonim* from all generations which explain these even more!

Then there is *Chassidus*. *Chassidus* does not add anything new, but it is like the *neschama* of the Torah. It shows us how every *halacha* and story in the Torah has a source in *Ruchnius*, and how every *halacha* and lesson from the Torah is important for our *Avodas Hashem* and connects us to Hashem in a stronger way.

For example, let's see these parts of Torah in the *mitzvos* about *korbanos*:

In ***Torah Shebichsav***, we have a short *posuk* that tells us to bring a certain animal as a *korban* to Hashem.

In ***Torah Shebaal Peh***, like the *Mishnayos* and *Gemara*, it explains how and when to do this *mitzvah*. The Rambam organizes these in one place in clear *halachos* so we understand all of the details. We learn when an animal is kosher for a *korban*, and how to make sure not to make it *Pigul* or *Nosar*.

In ***Chassidus***, we learn what a *korban* is in *Ruchnius*! We also learn that our *Nefesh Habehamis* is like an animal, and that by having *Iskafya* we are bringing it as a *korban* to Hashem. This helps us have a bigger *chayus* in the *mitzvah*, and also shows us how to keep this *mitzvah* in some way even in *Golus*.

The *Yud-Beis Pesukim* have two sets of six *pesukim* each. The first two of each set are from *Torah Shebichsav*, the second two are from *Torah Shebaal Peh*, and the third two are from *Chassidus*.

Torah Shebichsav: Torah Tziva and Bereishis

Let's review the *pesukim* from the first part of Torah, *Torah Shebichsav*:

Very young children already knew the first two *pesukim* since the times of the *Gemara*! The *Chachomim* taught us that as soon as a child begins to speak, we teach them *Torah Tziva* and *Shema*.

Torah Tziva — The message of *Torah Tziva* is how precious and special Torah is! Every Yid, no matter who, inherits the entire Torah! We need to know that every part of Torah belongs to us, and we just need to take this special treasure and use it.

A few weeks after teaching the first six *pesukim* of the *Yud-Beis Pesukim*, the Rebbe taught us more! The Rebbe started by adding two more *pesukim* from *Torah Shebichsav*, the *pesukim* of *Bereishis* and *Veshinantam*.

The first *posuk* the Rebbe taught this time is a continuation of the very first *posuk* the Rebbe taught before!

Bereishis Bara Elokim — “In the beginning, Hashem created the Heavens and the earth.” This is the very first thing that the Torah tells us! We shouldn't be afraid if it looks like the world doesn't seem like such a holy place. We should remember that Hashem created this world! Hashem gave us the Torah, which lets us change this world into a beautiful holy world, the way it is supposed to be.

Once we know what it says in the *posuk Torah Tziva*, that the Torah is a precious treasure that each Yid has, we get to start USING our treasure, by learning as much as we can! We start from the very first *posuk* of the entire Torah, *Bereishis*!

There, we also see another special thing about our precious Torah: That the Torah helps us fix the world into the way Hashem wants it to be!

Torah Shebichsav: Shema and Veshinantam

The second *posuk* of the *Yud-Beis Pesukim* is *Shema*.

Shema — The *posuk* of *Shema* teaches us that Hashem is in charge of the world. Even though the world looks gigantic, and sometimes even scary, it is all *botul* to Hashem. Hashem created the world, and takes care of every detail of the world with *Hashgacha Protis*.

It teaches us about *Achdus Hashem*, that Hashem is one and there is nothing aside for Hashem! When we KNOW that, it brings us to FEEL what it says in the next part of the *parsha* of *Shema*, to love Hashem with our whole heart! So this way, inside of our mind and heart, we will be connected to Hashem.

This will bring us to want to DO something to show our connection to Hashem and keep it strong!

How do we do that?

We look at the second *posuk* the Rebbe taught this time, *Veshinantam*!

The next part of *Shema* in the Torah shows us stay connected to Hashem by learning and teaching and keeping the Torah, wherever we go. As the *posuk* says, “**Veshinantam**” — we should learn Torah very well!

When we learn Torah in order to keep it and to teach it, in a way of *Veshinantam*, we are actually doing something about the connection to Hashem that we decided to have because of the *posuk* of *Shema*!

Torah Shebaal Peh: Bechol and Yogaati

The Yud-Beis Pesukim were taught by the Rebbe in two sets. The first two pesukim of each set are from Torah Shebichsav, the next two are from Torah Shebaal Peh, and the last two of each set are from Chassidus.

The matching pesukim from each set are connected!

We learned the first two *pesukim* from each set, the *pesukim* from *Torah Shebichsav*. Now we will start learning the next two *pesukim* from each set, which come from *Torah Shebaal Peh*!

What is *Torah Shebaal Peh*?

One of the main things that *Torah Shebaal Peh* does is that it explains to us HOW to do what Hashem wants. In *Torah Shebichsav* it tells us WHAT is Hashem's *Ratzon*, but only in *Torah Shebaal Peh* do we learn HOW to do those things!

For example, the Torah, *Torah Shebichsav*, tells us to put on *Tefillin*. But we only know the right way to actually do that, with all of the details, from *Torah Shebaal Peh*.

Now, in these next *pesukim*, we will learn HOW to do something that we learned about in the first *pesukim*!

In the first *posuk* of *Torah Tziva*, we learned about the precious treasure of the Torah. Then, in the first *posuk* of the second set, *Bereishis*, we actually started to learn that treasure!

Now in the third *posuk* of *Bechol*, and also in the third *posuk* of the second set, *Yogaati*, we will learn HOW to use our precious Torah:

One of the most important things the Yidden needed to do before Hashem gave them the Torah was to leave *Mitzrayim*! They needed to know that they were free to keep the Torah, and that Hashem was taking care of them. In the *posuk* of *Bechol*, we are told that we should also see

OURSELVES as if we left Mitzrayim!

Bechol Dor Vador Chayav Adam Liros Es Atzmo K'ilu Hu Yatza Mimitzrayim — Whatever generation we come from, we need to see ourselves as if WE went out of Mitzrayim!

This *posuk* tells us that in order to learn Torah, we need to remember that we are also freed from Mitzrayim! Nothing can stop us from learning Torah. We are free, and Hashem gives us everything we need.

The *posuk* right next to it, in the second column, is the *posuk* *Yogaati*, which comes from the *Gemara Megillah*. It tells us that the only way to have *hatzlacha* in Torah is through *Yegiah*, working hard! If someone says that they were successful without really trying, we don't believe them. But by learning Torah with *Yegiah*, we will have much more *hatzlacha* than the effort we put in — ***Yogaati Umatzasi Taamin!***

Both of these *pesukim*, *Bechol* and *Yogaati*, show us HOW we are able to learn the precious Torah that we are given.

Toarah Shebaal Peh: Kol Yisroel and Ve'ahavta

Now we will review the fourth posuk from each set, the pesukim of Kol and Ve'ahavta, from Torah Shebaal Peh, and see how they are connected to each other:

The *pesukim* of *Kol Yisroel* and *Ve'ahavta* teach us how to deal with other people.

Part of our job as Yidden is to help other people live the way Hashem wants us to. But we need to know how to do this the right way!

First we need to know the message of the *posuk* *Kol Yisroel*:

Kol Yisrael Yeish Lahem Chelek Le'olam Haba! We learn that every

single Yid is so special, and every Yid gets a place in *Olam Haba*!

Before we start dealing with another Yid, we need to realize how precious they are to Hashem! When we look at another person this way, it will help us treat them properly.

Once we know what to think about another Yid, we need to know what to do:

Ve'ahavta Lereiacha Kamocha! The *posuk* tells us to love another Yid, to be careful with their *kavod* and treat them the way we would want to be treated.

When we want to share the beauty of our treasure, the Torah, we need to look at another Yid in a way of *Kol Yisroel*, seeing how special they are, and then act in a way of *Ve'ahavta*, treating them in a caring way!

How to Teach Others

The *posuk* ***Kol Yisroel*** shows us how precious each Yid is, that every Yid is special and made by Hashem. We should treat each one in a way of ***Ve'ahavta***, the way we would want for ourselves.

The *pesukim* from *Torah Shebaal Peh* explain to us how to fulfill what we learn in *Torah Shebichsav*. These two *pesukim* are also teaching us how to do what we learned in the second *pesukim* of *Torah Shebichsav*, ***Shema*** and ***Veshinantam***.

In the first *pesukim*, we learned about the precious gift of the Torah that belongs to each of us, for us to learn and know! Afterwards, we learn about the world around us. We learn how the world is *botul* to Hashem, through the *posuk* of *Shema*. We also learn about our responsibility to teach Torah and *mitzvos* to other Yidden, in the *posuk* of *Veshinantam*.

In these two *pesukim* from *Torah Shebaal Peh* now, we learn HOW to do that!

In order for other people to be ready to learn from us, we need to treat them properly. We need to first realize how special and precious they are to Hashem, and then we need to make sure to treat them nicely, the way we would want to be treated ourselves.

What is Chassidus?

We reviewed the four pesukim from Torah Shebichsav, and the four pesukim from Torah Shebaal Peh. Now let's review the last four pesukim, from Chassidus!

Torah Shebichsav is the WHAT of the *mitzvos*, what *mitzvos* we need to do.

Torah Shebaal Peh is the HOW of the *mitzvos*, how to keep them.

Chassidus is the *pnimius*, the NESHAMA of the *mitzvos*.

Chassidus also shows us how to serve Hashem with our mind and our heart!

In the next four *pesukim*, we will see the *neshama* of what we learned in the first eight *pesukim*! We learned about how precious Torah and *mitzvos* are, and how we need to put our effort into it. We learned how to deal with other Yidden in the right way.

Now, in these last four *pesukim*, we will see the *pnimius* of all of this, and how to serve Hashem when we do this, with our mind and heart.

Chassidus: Ki Karov and Vezeh

Ki Karov Eilecha — Torah and *mitzvos* are very close to you, in your mouth and in your heart to do it.

This *posuk*, which is the foundation of *Tanya*, tells us that we are able to serve Hashem with our mind and heart and all of our *kochos*.

In the earlier *pesukim*, we learned about the *Avodah* of a Yid, about how precious Torah and *mitzvos* are, and how we should learn it in a way of *Yogaati*! In the *posuk* of *Ki Karov*, we learn not just to learn Torah and do *mitzvos*, but to do it *BILVAVCHA*, with a feeling in our heart!

We use our mind to understand the greatness of Hashem and how important Torah and *mitzvos* are, making us feel that we want to be close to Hashem and do what we are supposed to with a feeling of *Ahava* and *Yirah*.

The *posuk* that matches this, which the Rebbe taught a few weeks later, is the *posuk* of *Vezech*.

Vezech Kol Ha'adam — The purpose of a person and the entire Creation, the higher *Ruchnius* worlds and this *Gashmius* world, is all that we should make it into a *Dira Betachtonim*, a place for Hashem!

From this *posuk* we see that serving Hashem with our own *neshama* and all of our *kochos* is also the “*neshama*” and the purpose of the whole Creation!

When we know this, it will make us feel fulfilled and happy with what we are doing! We realize this is IT! We don't need to look anywhere else, we are fulfilling the *Tachlis* of Hashem's Creation!

Chassidus: Vehinei and Yismach

Vehinei Hashem Nitzav Alav — The *posuk* *Vehinei* comes from *Tanya* *Perek Mem-Alef*, which speaks about how to have *Yiras Shomayim*. We should think about how Hashem is the Creator and runs everything that happens in the world with *Hashgacha Protis*. Still, Hashem puts that all

aside and looks at each of us to see if we are serving Hashem the best we can. Hashem depends on us and our choices in order to bring *bracha* to the rest of the world.

We see from here that not only do the feelings in our heart give us *chayus* in the Torah and *mitzvos* we do ourselves (as we learned in the *posuk* of Ki Karov), but it also makes a difference for the whole world!

This leads us to the very last *posuk* of the *Yud-Beis Pesukim*, *Yismach*:

Yismach Yisroel Be'osav — When we realize what our *Avodas Hashem* accomplishes, it will bring us great joy! When we know that what we do by making a *Dira Betachtonim* brings *simcha* to Hashem, we will be happy too!

This last *posuk* shows us the *simcha* we should have by fulfilling the purpose of Creation.

We saw from these two groups of six pesukim what the Avodah of a Yid is in this world, with himself and with others. We learn WHAT it is from Torah Shebichsav, HOW to do it from Torah Shebaal Peh, and how to do it with chayus and simcha from Chassidus! These are basic ideas of Yiddishkeit which we should know by heart, to think about at any time and wherever we may be.

The Rebbe introduced 12 pesukim and Maamarei Chazal for children to know. They should both learn them by heart, and also know what they mean.

This way we can think about the lessons the pesukim teach us even when we are between games, and be so excited about them that we will want to talk about them with our friends too!



תּוֹרַה צִוָּה לָנוּ מֹשֶׁה מֹרֶשֶׁה קְהִילַת יַעֲקֹב

The Torah that Moshe
commanded us is the heritage of
the congregation of Yaakov.

(DEVARIM 33:4)

Torah Tziva — The first *posuk* is *Torah Tziva*. We say, “*Torah Tziva Lanu Moshe*,” the Torah which Moshe Rabbeinu commanded us, is “*Morasha Kehilas Yaakov*” — a *yerusha* to the whole Jewish people.

This means that the entire Torah, together with all of the parts of Torah that Moshe Rabbeinu got on *Har Sinai*, belongs to every single Yid!

The *posuk* teaches us that every Yid, even a young child, needs to know that the whole Torah is **THEIRS**, and that we should appreciate how precious the Torah is! That’s why right when a baby is born, we hang up words of Torah like *Shir Hamaalos* where the baby sleeps, and mothers sing songs about Torah, so the children will always know that “*Torah iz di beste s’chora*,” Torah is the best thing they can ever have!

Our Torah

Torah Tziva and *Shema* were chosen to be the first two *pesukim*. This is based on what the *Gemara* says, that as soon as a child starts to speak, his father should teach him to say *pesukim*. The *pesukim* the *Chachomim* tell us to first teach are *Torah Tziva* and *Shema Yisroel*!

So the very first *posuk* we start off the *chinuch* of a Jewish child with is *Torah Tziva*.

The words of the *posuk* mean that Moshe Rabbeinu taught us (“**Tziva Lanu**”) the Torah, and it is given over as a *yerusha* (“**Morasha**”) to all of

the children of Yaakov (“***Kehilas Yaakov***”), all of the Yidden.

The lesson that this *posuk* teaches us is that Torah is OURS!

When we have a toy that is OURS, we put it away in a special place, we spend time playing with it and figuring out how it works.

The Torah is ours too! When we think about that, we will want to keep Torah close to us! We will want to spend time learning and understanding this special present that belongs to us.

See Der Rebbe Redt Tzu Kinder, vol. 5 p. 245



שְׁמַע יִשְׂרָאֵל ה' אֱלֹהֵינוּ ה' אֶחָד

Listen Yidden, Hashem is our
Aibershter, Hashem is One.

(DEVARIM 6:4)

Shema Yisroel — The second *posuk* is *Shema*. We say, “*Shema Yisroel!*” Listen Yidden! “*Hashem Elokeinu,*” Hashem is our *Aibershter*, and “*Hashem Echod,*” Hashem is one.

Besides for what we need to know for our own *neshama*, that Hashem gave us the Torah as a gift that is very special and very good for us, we need to know about the world too! When we go into the big world, which has seven heavens and stretches out so far in four different directions, we need to remember that it’s not something that exists on its own! It LOOKS like it exists by itself, but it was created by Hashem, and it was created for a reason!

The whole world is one with Hashem Who created it, and all of it is there so that we can use the special gift Hashem gave us, the gift of Torah and *mitzvos*! The whole world and everything in it exists so that we can use all of it in order to serve Hashem.

See Der Rebbe Redt Tzu Kinder chelek Hey

Hashem is One

The second of the Twelve *Pesukim* is the first line of *Shema*! We all already know the words of this *posuk* very well, but we should also know what the *posuk* means, and what its lesson is for us!

At the end of the *posuk* we say, **Hashem Echod** — Hashem is one.

The word *Echod* shows us HOW Hashem is one! *Echod* is made of three letters, *Alef*, *Ches*, and *Daled*.

Alef — *Alef* is the first letter, so the *Gematria* of *Alef* is ONE! The *Alef* is the one *Aibershter*, the *Alufo Shel Olam*.

Ches — *Ches* is the eighth letter of the *Alef-Beis*, with a *Gematria* of EIGHT. The *Ches* reminds us of the seven levels of *Shomayim*, plus the one earth where we live — eight all together!

Daled — *Daled* is the fourth letter of the *Alef-Beis*, so it has a *Gematria* of FOUR. The *Daled* reminds us of the *Daled Ruchos*, the four different directions — north, south, east, and west.

And what letter is first? The *Alef*, of course!

The word *Echod* shows us that the heavens and the earth (the *Ches*), and all four directions (the *Daled*), are all like nothing on their own. They only exist because they come after the *Alef*, because Hashem, the *Alufo Shel Olam*, gives them *chayus*!

This is something even kids need to know!

When we look around, the world looks very big! There are many exciting things to do and places to go. There are fun trips to take and toys to play with. There are books to read, flowers to smell, and delicious foods to taste. There are so many different things in the heavens and the earth, and in all four directions.

But really, all of these things are like nothing on their own! They only exist because Hashem, the *Alufo Shel Olam*, gives them *chayus*! They are only here because Hashem *Echod*, because the ONE Hashem, wants them to be here!

That will make us realize that we shouldn't just take our exciting trips or play with our fun toys because WE like them. We will realize that everything we do needs to be for Hashem!

We will want to do things that make Hashem happy all the time! We will want to use all of our trips, all of our toys, and all of our treats to bring us closer to Hashem and fulfill the *shlichus* Hashem put us in the world to do!

That's what we say in the paragraph that comes after *Shema, Ve'ahavta*. We say that we should love Hashem, and that we are ready to use EVERYTHING we have to do what Hashem wants!

See Der Rebbe Redt Tzu Kinder chelek Hey, p. 249



בְּכֹל דּוֹר וָדוֹר חַיִּיב אָדָם לִרְאוֹת אֶת עַצְמוֹ
כְּאִילוֹ הוּא יָצָא מִמִּצְרַיִם

In every generation one must look
upon himself as if he personally
had gone out of Mitzrayim.

(TALMUD, PESACHIM 116B)

The Yidden used to be slaves in Mitzrayim, and suffered terribly.

Then Hashem took them out, and brought them through the *Midbar* to Eretz Yisroel, where they could serve Hashem properly.

We might not have been in Mitzrayim, but Hashem gives us that same *zechus* today, to be free and be able to serve Hashem!

Answer Our Paraoh

The third *posuk* of the Twelve *Pesukim* is *Bechol Dor Vador*.

In this *posuk*, we say that we need to imagine that we came out of Mitzrayim!

But how can we feel that we came out of Mitzrayim, if we are still in *Golus*?

The Rebbe tells us that there IS a Mitzrayim that Hashem frees us from every day! It is the *Ruchnius* Mitzrayim inside of us.

We all have a Paraoh, a *Yetzer Hara*, that tries to tell us what to do. Our *Yetzer Hara* tells us to stop doing *mitzvos*, to do things that aren't good for our *neshama*, or that could hurt another person.

But when we remember the words of *Bechol Dor Vador*, we will know what to answer our Paraoh!

Bechol Dor Vador — In every generation, even today

Chayav Adam Liros Es Atzmo — We need to see ourselves

Ke'ilu Yatza MiMitzrayim — Like a person who already left Mitzrayim!

We need to know that we are not slaves in Mitzrayim! Paraoh is not in charge of us!

When our *Yetzer Hara* tells us what to do, we can answer that we are not his slave! We only need to listen to Hashem.

See Der Rebbe Redt Tzu Kinder vol. 5, p. 271



כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק לְעוֹלָם הַבָּא, שְׁנֵאֲמַר
וְעַמֶּךָ כָּלָם צַדִּיקִים לְעוֹלָם יִרְשׁוּ אֶרֶץ, נִצֵּר
מִטַּעֲמֵי מַעֲשֵׂה יָדַי לְהִתְפָּאֵר.

All Jews have a share in the World To
Come, as it says: “Your nation are all
tzadikim, they will inherit the land forever.
They are the branch I planted, the work
of My hands, in which I take pride.”

(TALMUD SANHEDRIN 90A)

Sometimes we don't feel so good about ourselves. It might be because of something we did or didn't do, or because of something that is hard for us.

Other times, we feel okay about ourselves, but don't feel good about other Yidden. Maybe the way they act hurts us or makes us feel embarrassed. We might wonder why Hashem made Yidden like that.

The Torah tells us that every single Yid is important and special.

Hashem is Proud

The fourth *posuk* of the *Yud-Beis Pesukim* starts with the words “*Kol Yisrael*.” It is a *Mishna* in *Sanhedrin*, and we say it before each *perek* of *Pirkei Avos*.

This *posuk* speaks about how special Yidden are!

Kol Yisrael — Every single Yid

Yeish Lahem Chelek Le'olam Haba — will be part of *Techiyas Hameisim*, which is also called *Olam Haba*.

Shene'emar — Like the *Navi* Yeshaya says,

Ve'ameich Kulam Tzadikim — “The nation of Yidden, who are all *tzadikim*,

L'olam Yirshu Aretz — deserve to have *Olam Haba* as a *yerusha* forever.

Neitzer Mata'ai, Maasei Yadai — They are like a branch that Hashem

planted, the work of Hashem,

Lehispa'er — and Hashem is proud of them.”

The Best of Olam Haba

The *posuk Kol Yisrael* speaks about how EVERY Yid will be part of *Techiyas Hameisim*, how every Yid has a part of *Olam Haba*.

But not every part of *Olam Haba* is the same!

Our part of *Olam Haba* will be a reward for the *Avodah* we do now! It is a very big reward, because it is “***L'Olam Yirshu Aretz***” — a place in *Olam Haba* that lasts forever!

The kind of place we get in *Olam Haba* depends on how we behave now.

When we think about this, we will realize that what we do makes a big difference!

By doing many *mitzvos* and learning lots of Torah, we will deserve for Hashem to give us a very SPECIAL part in *Olam Haba*!

See Der Rebbe Redt Tzu Kinder vol. 5, p. 251



כִּי קָרֹב אֵלֶיךָ הַדִּבֹּר מְאֹד בְּפִיךָ וּבִלְבָבְךָ
לַעֲשׂוֹתוֹ

It is within your close reach to follow
the Torah in speech, feeling and deed.

(DEVARIM 30:14,
AS EXPLAINED IN TANYA)

The Torah Hashem gives us is very special and important, but sometimes we might feel like it's too much. Maybe it's only for old *Talmidei Chachomim*, or maybe we could keep it if we lived in Yerushalayim and had lots of free time?

No, the Torah tells us! The Torah is not too hard for us! Hashem made it in a way that we can all keep it!

Precious Mitzvos

The fifth *posuk* of the *Yud-Beis Pesukim* starts with the words *Ki Karov*.

The Alter Rebbe uses this *posuk* in the *Shaar Blatt* of *Tanya*, telling us that this is what the *Tanya* is all about! It is *Karov* — close to us and doable — to do all of Hashem's *mitzvos* because we love Hashem!

Ki Karov Eilecha Hadavar Me'od — This is very doable and easy for you ***Beficha*** — in your mouth, to say words of Torah and *Tefillah*

Uvilvavcha Laasoso — and to do *mitzvos* with your heart, with *Ahavas Hashem* and *Yiras Hashem*!

We might feel that we are only interested in doing other things, like playing games or eating delicious foods. But by learning what it says in *Tanya*, we will know how special and precious our *mitzvos* are! Then it will be easy for us to do the *mitzvos* — and not just to DO them, but to do them with our whole heart!

Then, even if we enjoy doing other things, or if we don't really like doing the *mitzvos*, we will want to do the *mitzvos* anyway!



וְהִנֵּה ה' נֹצֵב עָלָיו וּמְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ
וּמִבֵּיט עָלָיו וּבֹחֵן כְּלִיּוֹת וְלֵב
אִם עֹשֶׂהוּ כִּרְאוֹי

Hashem stands over him, and the
whole earth is full of His glory, and
He searches his mind and heart, if
he is serving Him as is fitting.

(TANYA, CHAPTER 41)

We might sometimes feel like we are not so important. There are so many other people, so many other things happening, will our *mitzvah* or *aveira* really matter?

The Torah tells us that even though Hashem is everywhere, and even though Hashem is taking care of everything, Hashem cares about each and every one of us. Hashem looks specifically at each of us, to see what we are doing and to make sure we are acting the way we should.

So Important

How can we win over our *Yetzer Hara*? What if the *Yetzer Hara* doesn't want us to do what we are supposed to? Are there any tricks to help us win?

If we know the sixth *posuk* of the Twelve *Pesukim* by heart (*Vehinei*), we have a good chance!

Even though Hashem made the *malochim* and so many great *Ruchnius* "worlds" and such a beautiful *Gashmius* world that we live in, and runs them all in a way of *Hashgacha Protis*, taking care of each detail, still Hashem puts all of that aside and thinks about each one and wants to see that we are acting like we should.

When we think about this *posuk*, any time our *Yetzer Hara* might come up with a trick to get us in trouble, we will remember that what we decide to do is so important to Hashem. That way we will for sure win!

There was a Chossid of the Alter Rebbe, R' Mottel, whose gaavah made him a Chossid.

Even though gaavah is not a good midah, he was able to use it for kedusha!

R' Mottel had a Yetzer Hara, which would sometimes give him ideas of what to do. It would say, "Mottel! Do an aveira!"

R' Mottel would respond with pride and shock. "ME?! I am a chossid of the Alter Rebbe, a gvir and a lamdan! You want ME to do an aveira?!?"

When we think about the fact that Hashem puts everything aside to see what we are going to do, and that the whole world depends on how we behave, we will have the pride to answer our own Yetzer Haras too: "ME?!? Hashem HIMSELF is watching me, and the WHOLE WORLD depends on what I choose! You want ME to do an aveira?!?"

See also sicha of Simchas Beis Hashoeiva 5715



בְּרֵאשִׁית בָּרָא אֱלֹקִים אֶת הַשָּׁמַיִם
וְאֶת הָאָרֶץ

In the beginning Hashem created
the heavens and the earth.

(BEREISHIS 1:1)

We live in a big, beautiful world with a lot of detail. Sometimes we can get distracted by how interesting or fun it all is.

But really, we need to remember that it is all created by Hashem! When we think about that, we will also remember to use the incredible gifts Hashem gives us in this world in the right way.

Everything

The first *posuk* of the Torah tells us that the whole world is made by Hashem.

Bereishis Bara Elokim — In the beginning when Hashem created
Es Hashomayim — the heavens
V'Es Ha'aretz — and the earth.

Of course this doesn't mean JUST the sky and the ground. The *Chachomim* tell us that the word "*Es*" is hinting to everything inside of them! So the *posuk* is telling us:

Bereishis Bara Elokim — In the beginning when Hashem created
Es Hashomayim — ALL of the heavens and everything inside
V'Es Ha'aretz — and the WHOLE ENTIRE earth with everything inside.

When we realize that the whole world was created by Hashem, we will make sure to do everything the way Hashem says!

We will make sure to eat the way Hashem tells us to (only kosher food, and with a *bracha*), to play the way Hashem tells us to (in a nice way,

and with *Ahavas Yisroel*), and even sleep the way Hashem tells us to (with *Shema* and *Negel Vasser*)!

We will want to do things the way Hashem wants us to, because we know that this whole wonderful world was made by Hashem!

See Der Rebbe Redt Tzu Kinder vol. 5, p 286



וְשִׁנַּנְתֶּם לְבָנֵיךָ וְדַבַּרְתָּ בָם בְּשִׁבְתְּךָ בְּבֵיתְךָ
וּבְלַכְתְּךָ בַּדֶּרֶךְ וּבְשֹׁכְבְּךָ וּבְקוּמְךָ

And you shall teach the Torah to your
children, and you should speak about it when
you are home and when you travel, before
you lie down to sleep and when you wake up.

(DEUTERONOMY 6:7)

The Torah isn't just one subject. It isn't one thing to check off our list in the morning. Torah needs to be part of our whole day and night!

When the words of Torah are always with us, we'll be able to live the way the Torah teaches us, all the time and everywhere.

Keep Learning

What do you do in your free time?

At a rally, the Rebbe spoke to kids about what we do when we have extra time.

As Jewish kids, we have a different way of doing things! We don't just look at what everyone else does, we look at what the Torah says we should do.

And what does the Torah say?

Veshinantam Levanecha Vedibarta Bam — Parents and teachers have a responsibility to teach and discuss Torah with their children and their students!

Beshivtecha Beveisecha — When you are sitting in your house, after school or *shul*, that is also a time for Torah!

Uvelechtecha Vaderech — When you are on your way somewhere, whether you are driving to school or to Bubby's house, that is a time for Torah too!

Uveshachbecha Uvekumecha — At bedtime and in the morning are also times for Torah!

After school, we are not finished learning! We can find a book, or a game, or a contest that will give us the chance to learn more.

When we are in the car, we can ask our parents to listen to Torah stories or *shiurim*!

Before we go to sleep, we can make sure we are learning something too! We can review the *Tanya* or *Mishnayos* we know by heart, or learn *Sefer Hamitzvos*.

In the morning, we can start off our day with *Chitas* or another *shiur*.

That way, we can be sure that we will be learning Torah in a way of ***Veshinantam*** — all the time!

See sicha Yud-Beis Adar Tof-Shin-Mem-Beis

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יִגְעֵתִי וְלֹא מְצָאתִי - אֶל תֹּאמִין, לֹא יִגְעֵתִי
וּמְצָאתִי - אֶל תֹּאמִין, יִגְעֵתִי וּמְצָאתִי
- תֹּאמִין

If someone says, “I have worked hard, and I have not been successful,” don’t believe him.

If someone says, “I have not worked hard and I have been successful,” don’t believe him. If someone says, “I have worked hard and I have been successful,” believe him!

(TALMUD, MEGILLAH 6B)

The more we learn Torah, the more there is for us to learn! And the more we learn, the more we realize we need to do.

Sometimes it can feel overwhelming. Can we really do all of this? Can we really get it all right?

The Torah says that we can and should keep trying, because that's how we will really have *hatzlacha*.

You Can Do It!

The *posuk* *Yogaati* tells us that we need to try hard, and then we can be sure that we will have *hatzlacha*!

Yogaati Velo Motzosi, Al Taamin — If someone says, I tried hard and I didn't find what I was looking for, and I didn't have *hatzlacha*, don't believe them!

Lo Yogaati Umotzosi, Al Taamin — If someone says, I didn't try hard at all, and I was able to do it right away, don't believe them either.

Yogaati Umotzosi, Taamin — If someone says, I tried hard and it worked, then believe them!

The *Mishna* says that with things in Torah and *Yiddishkeit*, if someone says that they tried hard and they didn't have *hatzlacha*, we shouldn't believe them!

In a *sicha* to the girls of Camp *Emunah*, the Rebbe says that another meaning of the word ***Taamin*** is that the Torah believes in you! The Torah

is sure that YOU CAN DO IT! Every Yid is built to have *hatzlacha*, and if we try, we WILL be able to have that *hatzlacha*!

See Der Rebbe Redt Tzu Kinder p. 297, sicha Vov Elul Tof-Shin-Lamed-Tes



וְאַהֲבַת לְרֵעֶךָ כְּמוֹךָ - רַבִּי עֲקִיבָא אֹמֵר,
זֶה כָּלֵל גָּדוֹל בַּתּוֹרָה

Rabbi Akiva says that, “To love
your fellow as yourself,” is a great
basic principle of the Torah.

(VAYIKRA 19:18, MIDRASH)

Keeping the Torah is a beautiful thing and makes our *neshama* very happy. But it's not enough for us to keep it ourselves. The Torah wants us to think about other Yidden also!

Sharing Our Excitement

The tenth *posuk* of the *Yud-Beis Pesukim* starts with the word “*Ve’ahavta*.”

Ve’ahavta Lereiacha Kamocha — You should love your friend like yourself!

Rabbi Akiva Omer — Rabbi Akiva says about this

Zeh Klal Gadol BaTorah — That it is a very important rule in the Torah!

In rallies, the Rebbe would mention this *posuk*. The *posuk* tells us that we should love our friends like we love ourselves — *Ve’ahavta Lereiacha Kamocha*! We should make sure to share the good things we want for ourselves with our friends too.

Many times when we are learning Torah or at a *farbrengen*, we get excited about a *mitzvah* or a *minhag* we should do. The Rebbe tells us not to just do it ourselves, but share what we learned or heard with other kids, so they can be excited and keep it too!



וְזֶה כָּל הָאָדָם וְתַכְלִית בְּרִיאָתוֹ וּבְרִיאַת כָּל
הָעוֹלָמוֹת, עֲלִיּוֹנִים וְתַחְתּוֹנִים, לְהִיּוֹת לוֹ דִּירָה
זוֹ בְּתַחְתּוֹנִים

This is the purpose that every person and
all of the worlds were created for: to make
a dwelling place for Hashem in this world.

(TANYA, CHAPTER 33)

All of the *mitzvos* we do are not just good things on their own, they are part of something big and important: To make this world into a comfortable place where Hashem can be revealed.

That's our important *shlichus* in this world, using everything for *kedusha* so Hashem can feel comfortable here.

Our Important Shlichus

The eleventh *posuk* of the *Yud-Beis Pesukim* starts with the word *Vezech*. This *posuk* comes from the *Tanya*, and it speaks about the very important *shlichus* each of us have!

Vezech Kol Ha'adam — This is what a person's life is all about!

Vesachlis Briyosav — It is the reason why he was created

Uvriyas Kol Ha'olamos — and the reason all of the worlds were created,

Elyonim Vesachtonim — from the highest *Ruchnius* worlds and everything in this *Gashmius* world:

Lihiyos Lo Dira Zu Besachtonim — In order to make this world a home for Hashem!

How do we make the world a home for Hashem?

By learning Torah, doing *mitzvos*, and sharing the light of Torah and *mitzvos* with other people!

There are so many things in the world, and many of them look important.

But when we think about this *posuk*, we realize that there is only one thing that is important: *Yiddishkeit*!

Our Torah learning, doing *mitzvos*, sharing *Yiddishkeit* with other people — that is the most important *shlichus* there could be! That is the reason Hashem created us, and the reason for everything else Hashem created. There is nothing more important!

See Der Rebbe Redt Tzu Kinder vol. 5 p. 260

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יְשִׁמַּח יִשְׂרָאֵל בְּעוֹשָׁיו, פִּירוֹשׁ שְׂכָל מִי שֶׁהוּא
מִזֶּדַע יִשְׂרָאֵל יֵשׁ לוֹ לְשִׁמוּחַ בְּשִׂמְחַת ה', אֲשֶׁר
שֵׁשׁ וְשִׁמַּח בְּדִירָתוֹ בְּתַחְתּוֹנִים

“The Jews should rejoice with the One Who made them.” This means that every Jew should be happy with Hashem, Who rejoices and is happy in His dwelling in this world.

(TANYA, CHAPTER 33)

This *posuk* teaches us how we should feel when we do our *Avodah*. When we make this world into a *Dira Betachtonim* for Hashem, Hashem is very happy — and we should also be happy!

Doing it Joyfully

The 12th of the *Yud-Beis Pesukim* and *Maamarei Razal* is “*Yismach*.” These words come from *Tanya*, where the Alter Rebbe teaches us the importance of *simcha*.

Yismach Yisroel Be’osav — “Yidden should be happy with Hashem Who created them.” (these words are from *Tehillim*)

Peirush — This is what it means:

Shekol Mi Shehu Mizera Yisroel — That everyone who has the *neshama* of a Yid

Yeish Lo Lismoach — Should be happy

Besimchas Hashem — With the joy of Hashem!

Asher Sas Vesameiach — Because Hashem is happy and joyful

Bediraso Besachtonim — That the world is being made into Hashem’s home — a *Dira Betachtonim*!

This teaches us that whatever we are doing, we should do it in a happy way: When we think about how much *nachas* our *Avodah* brings Hashem, we will feel a special joy and *chayus*! Not only do we have a *neshama* which is a part of Hashem and Hashem is always with us, but we are making

the world more of a home for Hashem, a home that will be ready when *Moshiach* comes. We can feel Hashem's joy in our *neshama*, and that should make us DOUBLY happy!

This is the twelfth and last of the *Yud-Beis Pesukim*, which makes sure that everything we learned about in the other *pesukim* will be done with *simcha*! Our learning Torah, doing *mitzvos*, and helping another Yid with *Ahavas Yisroel* should all be done with *simcha*!

When what we are doing is with a feeling of *simcha*, it will be done in the most beautiful and best possible way, and we will also have the most *hatzlacha*!



Dedicated In honor of the wedding of
Sroly & Chava Eizicovics

dedicated by
Shuly & Soochie Eizicovics
and Family

