

ב"ה

הפסוקים

ש



בית רבקה - פ"ה ש"ה



ש"ה

מזרח

י"ב בסוקים

תורה שבכתב

בראשית ברא א-לקים
את השמים ואת הארץ.

תורה צוה לנו משה
מורשה קהלת יעקב.

ושונתם לבניה ודברת בם
בשבתך בביתך ובלכתך בדרך
ובשכבך ובקומך.

שמע ישראל
ה' א-לקינו
ה' אחד.

תורה שבעל פה

יגעתי ולא מצאתי – אל תאמין,
לא יגעתי ומצאתי – אל תאמין,
יגעתי ומצאתי – תאמין.

בכל דור ודור
חיב אדם לראות את עצמו
כאלו הוא יצא ממצרים.

ואהבת לרעך כמוך
– רבי עקיבא אומר,
זה כלל גדול בתורה.

כל ישראל יש להם חלק לעולם הבא,
שנאמר: ועמד כלם צדיקים
לעולם יירשו ארץ,
יצר מטעי מעשה ידי להתפאר.

תורת החסידות - תניא

ונה כל האדם ותכלית בריאתו
ובריאת כל העולמות,
עליונים ותחתונים, להיות לו
תקרה בדרך דירה בתחתונים.

פי קרוב אליך
הדבר מאד
בפיה ובלבך לעשותו.

ישמח ישראל בעושרו,
פרוש שכל מי שהוא מזרע ישראל
יש לו לשמח בשמחת ה',
אשר שש ושמח בדירתו בתחתונים.

והנה ה' נצב עליו
ומלא כל הארץ כבודו
ומביט עליו וביתן כליות ולב,
אם עובדו כראוי.

The רבי says...

"...עאכו"כ אז דא רעדט זיך וועגן ענינים וואס מ'קען זיי מסביר זיין א קינד, אז דאס זאל אים אינגאנצן דורכנעמען און דערנעמען, ביז וואנעט ער וועט מיט דערויף לעבן, אז צווישן איין שפיל מיט א צווייטן שפיל, וועט ער זיך דערמאנען פאר זיך און מוסיף זיין בחינוד של עצמו, און דערמאנען און מסביר זיין דאס צו דעם חבר זיינעם צי די חבר'טע."

"...The intention is not for children to merely recite matters of תורה without understanding them, for these selected passages can be explained even to a small child, in a manner that they will permeate his mind so he can "live" with them. This way, even when he is playing, he will remember this תורה idea and it will not only affect him, but he will explain the matter to his friend as well."

(שיחות קודש תשל"ו, חלק ב עמ' קמח, שיחת ר"ח אייר)



צוה לנו משה

מורשה קהלת יעקב

(דברים ל"ג, ד')

The תורה that משה commanded us
is a heritage/inheritance for the
congregation of יעקב.



The רבי says...

The פסוק of תורה is an answer to the יצר הרע when he comes to a child under מצוה בר/בת מצוה and says, "What connection do you have to תורה? Why is it so important for you to follow the ways of תורה? You don't even need to keep it." The child answers the יצר that from the moment he was born he got the תורה as an inheritance just because he is a איד, so therefore the whole תורה is connected to him and affects his whole life. This will cause him to learn תורה with diligence, חיות, happiness and influence his friends to learn תורה the same way.

(משיחת מנחם אב)

ירושה means inheritance. The child inherits just because he is the inheritor, it isn't dependent on his מידות, understanding etc. So too with תורה, the fact that a איד is a part of בני ישראל, תורה is his inheritance because we are 'ה's children. The connection of a איד to 'ה through תורה is from the moment he is born. We inherit the תורה from even a moment's old.

(משיחת יום ה' דחזה"מ סוכות תנש"א)

Every Jewish child in 'ה צבאות needs to remember the great אמהות and אבות they received from the ירושה (the תורה which they kept even before תורה) and because of the specialty of the inheritance they need to guard it and use it in a proper way. Together with receiving and using this ירושה, they receive ברכות from 'ה.

(משיחת י"ב אדר תשמ"ה)

פתגם

למוד התורה בכל יום ויום נוגע בנפשות ממש. לא
לבד בנפש הלומד, כי אם גם בנפשות בני ביתו,
שאז אויר הבית הוא אויר תורה ויראת שמים.
(היום יום ד' חשוון)

פורים תשל"ב on פארברענגען Told during a

A story was told by an older חסיד: Once he was invited to a סיום on ערב פסח in a certain shul. He noticed amongst those that were participating in the סיום; a man was holding a small child, about a year old. The חסיד turned to the man and asked: "What are you doing here with a baby?" The man answered: "This is my firstborn son. Just like I worry and make sure he has food to eat, I want him to hear the סיום.

The חסיד continued to ask in Russian "Razoi un Faneimeit-He understands what we are learning?!"
The man answered simply: "Razoi ya Fanemei-And I understand?! If I am able to come and listen to the סיום so can my one year old child!"

מעשה
שהיה...

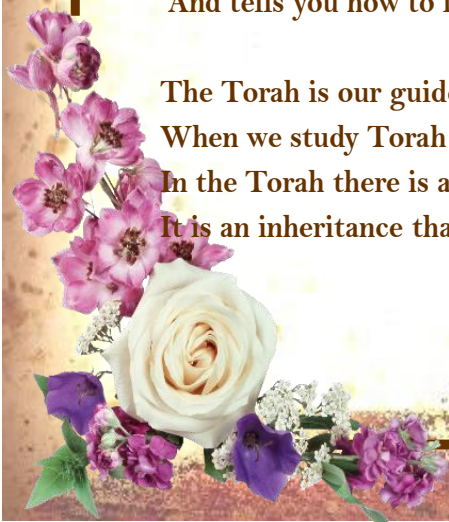


What did I learn from the video?



Imagine browsing through books in a library so fine,
And you find a book with your name on the spine,
In it the author shares his will and wisdom with you,
And tells you how to live a meaningful life too.

The Torah is our guide and Hashem is the author,
When we study Torah we connect with our creator,
In the Torah there is a letter written especially for me.
It is an inheritance that belongs to every Jew equally!





שמע

ישראל

ה' אלוקינו ה' אחד

(דברים ו' ד')

Listen בני ישראל ה' our G-d, ה' is one.



The רבי says...

It is always recognizable by a true soldier in 'ה צבאות that he carries the yoke of the army - going in the ways of 'ה - even when he is sleeping and when he wakes up.

When a איז knows that the King- 'ה, the Commander-in-Chief thinks about every action that he - the soldier - does, this will cause him to act properly in the ways of 'ה, to say ברכות, say שמע before bed, say מודה אני as soon as he wakes up. All his actions of eating, drinking, and sleeping are done in a way of acting like a soldier in 'ה's army. He is doing it because a soldier needs to be healthy to have more strength to win over the יצר הרע and serve 'ה. By being aware that all his actions are being done to serve 'ה, he will be making the world a דירה בתחתונים (משיחת ר"ח אלול תשד"מ)

In the past, אידן went on actual מסירת נפש, giving up their life for 'ה, while saying the פסוק of שמע ישראל. With this פסוק, they left this world and went to the true world, עולם הבא.

They proclaimed and recognized that 'ה is the only true existence and master of the world.
(משיחת אור ערב שבועות תש"מ)

פתגם

אחת מתורות הראשונות של רבינו הזקן – ונקראו
אז בשם "ווערטער": שמע ישראל - א איד
דערהערט - ה' אלקינו - אז כוחנו וחיותינו
איז דאס למעלה מן הטבע, און - ה' אחד.
(היום יום י"ב חשוון)



It is told about the רבי מהר"ש that when he was
5 years old he had a unique talent to create
sculptures out of wood. With small pocket-
knives he would engrave beautiful drawings in
the tree. Once a חסיד approached him and asked:
"שמואל, I have an exceptional pocket-knife! If
you tell me where ה' is found you will get it!"
The רבי מהר"ש didn't delay for a moment and
pulled out one of his pocket-knives and said,
"If you tell me where ה' isn't found you
will win my knife!" The חסיד laughed
and said, "If that's the case I win my
own knife!"

(מתוך סיפורי חסידים לנוער)



What did I learn from the video?

הלכה:

We are supposed to say the פסוק of שמע every day, morning and night.
One who doesn't have כוונה isn't יוצא.



'ה is the greatest artist of all,
He designed everything from big to small,
He made the physical feel so real,
Within, a G-dly spark, He did conceal.

Peel away the layers, 'ה is the only reality,
The שמע speaks of 'ה's unity,
To remember this, on our doorposts we place,
The תפילה of שמע in a מזוזה case.



בבל

דור ודור חייב אדם
לראות את עצמו
כאילו הוא יצא ממצרים

(תלמוד בבלי פסחים קט"ז, ב')

In every generation a person must see himself
as if he personally came out of מצרים.



The רבי says...

מצרים is not just something that happened to our great, great grandparents many generations back, but "הוא **יצא** **ממצרים**" - every single person was in **מצרים** and we were all redeemed by **ה'**.
(משיחת ב' דחזה"מ פסח תנש"א)

Just like **ה'** took us out of **מצרים** with a strong hand and an outstretched arm - "**ביד חזקה ובזרוע נטויה**" - we too must fight against our **יצר הרע** with a strong hand and a strong arm.

What are our weapons? Learning **תורה** and fulfilling **מצוות**, acting according to the will of **ה'**. This includes the **מצוה** of **אהבת ישראל**, influencing our friends to act in the same way. When the **יצר הרע** tries to disturb us, we will fight him with a strong hand until we make the **יצר הרע** drown in the "**יום סוף**" and that nothing remains of him.
(משיחת יום ב' דחזה"מ פסח)

Every day we need to imagine that we came out of **מצרים**. The lesson from this in our **עבודת ה'** is that we, **אידן**, need to know that it is forbidden for us to be an **עבד** to the **יצר הרע** and do things that are not proper. We need to act like we're "free people from **מצרים**" staying away from things that are not for us.

When the **יצר הרע** tries to push us to act like a **מצרי**, we need to run away from **מצרים** - the **יצר הרע** - and not listen to the **מצרים**'s words. Us **אידן** know that **ה'** took us out of **מצרים** and that we are in a state of freedom-free to serve **ה'**.

פתגם

מצרים הוא לשון מיצר וגבול.
גלות מצרים ברוחניות הוא מה שנפש הבהמית
מגבלת ומסותרת על הנפש האלקית, עד שנפש
האלקית מתצמצמת כל כך שנעשה בקטנות והעלם.
יציאת מצרים הוא הסרת המיצר והגבול. והיינו דהשכל
שבמוח מאיר בלב במדות טובות בפועל ממש
(היום יום ד' שבט)

The בעל שם טוב was once sitting with a group of his תלמידים in shul, and they were busy learning and davening. In the street, a גוי with a horse and buggy was passing by. Since the street was full of mud, the horse and buggy got stuck in the mud and couldn't travel further. The גוי approached the window of the shul where the תלמידים were learning, put his head in and asked them to come help him take his horse and buggy out of the mud. Since it was very heavy and there was a lot of mud, the תלמידים answered that they don't have the strength to take the horse and buggy out of the mud.

מעשה
שהיה...

The גוי answered them in Ukrainian, "מ'אזשעש דא נייע קאטשעש" - "You can, but you don't want to." Because you don't want to it seems to you that you can't.

Afterwards, the בעל שם טוב explained to his תלמידים that the words they heard from this גוי was not just by chance and they can learn a lesson from it in their עבודת ה'. It can sometimes seem that a small אידישע child who is learning a lot of הלכות, משניות, חומש, etc. won't have the strength to learn because he is tired. But really the גוי is teaching us that ה' gives us the כוחות to do what's right. Since we don't want to do them, we listen to the יצר הרע and it seems like we can't do them.



What did I learn from the video?

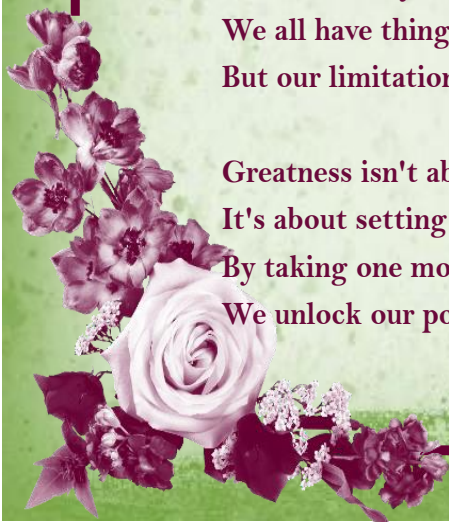
חלכה It is a מצוה to mention מצרים every day.
We do this by זכירות שש.



How is the freedom from Egyptian slavery,
Relevant today to you and to me?

We all have things that we feel we can't do,
But our limitations we can break through.

Greatness isn't about winning a trophy,
It's about setting ourselves free,
By taking one more step than before,
We unlock our potential and like a bird we soar!





כל ישראל

יש להם חלק לעולם הבא
שנאמר ועמד כולם צדיקים
לעולם יירשו ארץ
נצר מטעי ומעשי ידי להתפאר

(תלמוד בבלי סנהדרין צ' א')

Every **אִיד** has a portion in the “world to come”, like it says: “All your people are **צדיקים**, they should inherit the land (**עולם הבא**) forever. They are the branch of My plant and the work of My hand, in which I take pride”



The רבי says...

...When one grows seeds, he needs to guard it from any harmful things, give it enough water, etc. until it grows and becomes a tree that gives off good fruit. So too, with every girl and boy, ה' says about them, "They are the branch of My planting and the work of My hand, in which I take pride." ה' planted in each of them a נשמה, a part of ה', and it is their responsibility to watch over it and guard the נשמה from harmful things. Guard it from not good friends, give it enough living water, which is תורה, etc.
(אגרות קודש חלק כ"ג ע' שכה)

In פרשת במדבר it talks about ה' counting the אידן. ה' knows how many אידן there are, so why does He need to count them? רש"י explains that ה' is constantly counting the אידן because He loves them. This is something that even small children can understand. Toys that they like or a collection they have, they will constantly count and make sure none of them are missing. So too with the אידן, because of ה' 's great love, He counts them again and again to show them how much He loves them.

This gives strength to the אידן to be able to overcome any hardships and to add in תורה and מצות. We know that ה' is with us, even in גלות, which shows us how much He loves us.
(משיחת ל"ג בעומר תשד"מ)

* ה' created each of us with a piece of Him inside of us- our נשמה! This is such a special gift; it's everlasting! The point isn't for it to just stay inside us but that we should use it to develop our connection we (already) have with ה'. It is the same idea with בני ישראל. Everyone who is part of בני ישראל has this treasure inside him. Our job is to take this small חלק (piece) and turn it into a big portion!

פתגם

סיפר הצמח צדק תורת הבעל שם טוב: עס שטעהט
 "כי תהיו אתם ארץ חפץ אמר ה' צבאות." אט אזוי ווי די
 גרעסטע חכמים וועלען אייביג ניט דערגיין די גרויסע,
 טבעיות'דיגע אוצרות, וועלכע השי"ת האט טובע געווען
 בארץ, "אז הכל הי' מן העפר", אט אזוי קען קיינער ניט
 דערגיין די גרויסע אוצרות וואס ליגען אין אידען, וואס זיי
 זיינען דעם אויבערשטענס ב"ה ארץ חפץ. וסיים הבעש"ט:
 איך וויל מאכען פון אידען, אז זיי זאלען געבען דעם יבול, וואס
 דעם אויבערשטענס ב"ה א ארץ חפץ קען געבען.
 (היום יום י"ז אייר)

One day, while R. Monye Monessohn was visiting the
 רבי רש"ב and mention was made of a number of simple people,
 the רבי רש"ב spoke of them highly. R. Monye was so
 surprised by this that he remarked, "Why make such a
 big fuss over them?"

The רבי רש"ב answered, "They possess positive qualities."
 Said R. Monye, "I don't see them."

Now, R. Monye, as everyone knows, was a successful diamond
 merchant. Some time after the above exchange, the רבי רש"ב
 asked him if he had brought his diamonds with him and he
 answered, "Yes, but now, in the sunlight, is no time to look
 at diamonds."

Later, having laid out his wares in another room, he
 pointed out a particular stone and said to the רבי רש"ב,
 "See this one? It's something superb!"

"I don't see anything special in it," said the רבי רש"ב.
 "For that," R. Monye explained, "you've got to be an expert!"
 My father replied, "A Jew is something superb – but
 you've got to be an expert...."

(ספר השיחות תש"ג / Chabad.org)

מעשה
 שחיה...

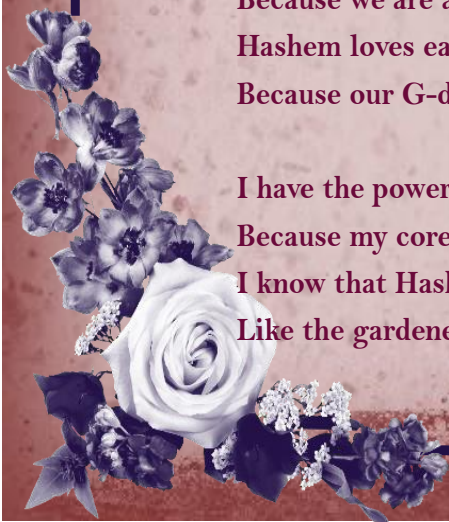


What did I learn from the video?



In the world to come, every Jew has a portion.
Because we are all Hashem's children,
Hashem loves each of us unconditionally,
Because our G-dly soul is our true identity.

I have the power to be the best I can be,
Because my core is perfect, pure and holy,
I know that Hashem is proud of me,
Like the gardener who takes pride in his tree.

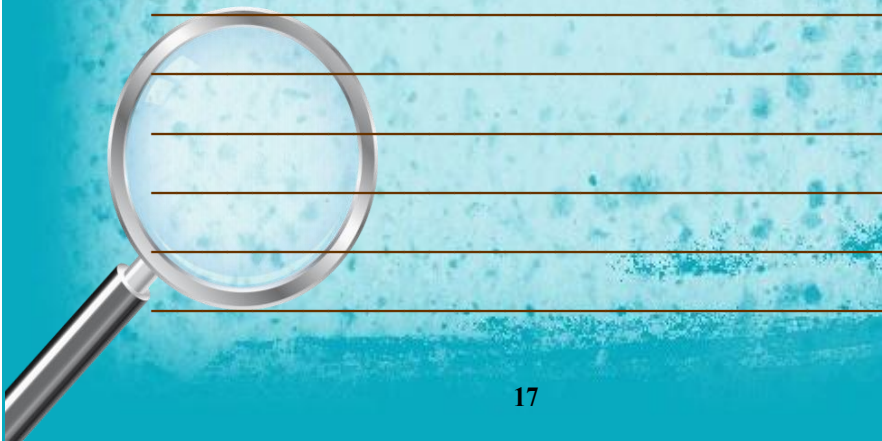




כי קרוב

אליך הדבר מאוד
בפיך ובלבבך לעשותו
(דברים ל', י"ד)

It is within your close reach to follow
the תורה in speech, feeling, and action.



The רבי says...

ben-tched בני ישראל that their “locks be like iron and copper,”. ה' guards the אידן in a fortified way, like iron and copper locks. Meaning, the אידן are surrounded by strong doors and gates of iron, that no one can come in.

Included in this is that ה' guards אידישע children from their true enemy - the יצר הרע, that they are able to lock him out and make sure he can't enter. When the יצר הרע sees that he won't be able to get close to the אידן since they have strong copper and iron “locks”, he doesn't even try because he knows he won't be successful. They lock him out.

(משיחת חי תשרי תשמ"ו)

A Jewish child can think to himself, “Where do I get the strength to serve ה' properly? I'm just a small child and I also need to fight against the יצר הרע who disturbs and distracts me from serving ה'.

About this ה' says: You will be successful through תורה.

When you try properly, you will be successful. You don't have to try very hard because serving ה' with your thought, speech and action is something that is קרוב אליך מאד. It is in reach of every איד, even a small Jewish child.

(משיחת כ"א אלול תשמ"ג)

פתגם

וכל זה באופן של "כי קרוב אליך הדבר מאוד":
גם בדיבור ('בפיך'), גם במחשבה ('בלבבך')
וכל שכן במעשה ('לעשותו') יהיה "קרוב אליך" –
שכל מה שה' מצווה לך יהיו קרובים אליך!
(משוחזר י"ג סיון תש"מ)

A child went to the circus and enjoyed watching the show of the elephant the most. The big and strong elephant appeared to him as a magnificent creation. During the intermission between the shows, the child asked his parents to come with him to the backstage to check out the elephant and see how it rests during its break. They went to the backstage and to their surprise they saw the elephant tied with a string to a wedge of wood that was planted in the ground. The wedge was only a piece of a tree and only a few inches tall. The child looked with disbelief! It was so clear to him that this strong animal can uproot a whole tree from the ground. For sure with a slight movement, he can pull the wedge out of the ground.

The child asked his parents, "What is keeping him in that spot?"

They explained. The elephant is not running away because from when he was really young, he was tied to such a wedge. Imagine a small baby elephant. The moment it is born, he tries to pull strongly to let go of the wedge but the wedge is stronger than him. He tries again and again, day after day, and he is unable to break it. Until one day he stops trying; he gives in to his situation.

The lesson is clear to us. An elephant that is strong and big does not run away because he believes that he cannot. He remembers all those times he tried when he was little and it didn't work. Since then, he never tried again to see if he has new strength and ability.

We cannot give up pushing away our יצר הרע. Even if ה' was too strong for us one time, we know we are getting stronger and will continue to fight him.

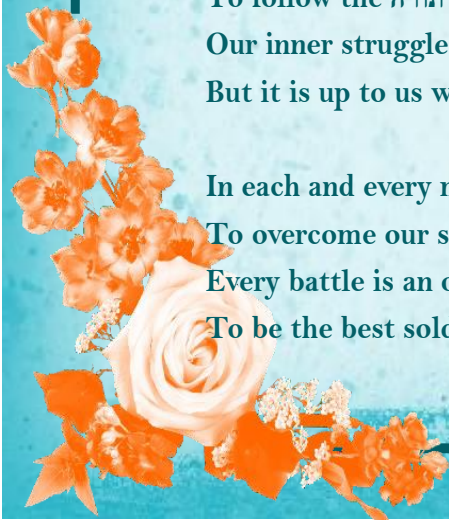


What did I learn from the video?



It is close to you and within your reach,
To follow the תורה in thought, action and speech,
Our inner struggles we didn't choose,
But it is up to us who will win and who will lose.

In each and every moment goodness can prevail,
To overcome our struggles we are able,
Every battle is an opportunity,
To be the best soldiers in Hashem's army!





והנה ה'

נצב עליו
ומלא כל הארץ כבודו
ומביט עליו ובוחר כליות ולב
אם עובדו כראוי

(תניא פרק מ"א)

"Behold, 'ה' stands over him," and "the whole earth is full of His glory". He watches over him and searches his mind and heart to see if he is serving Him as is fitting.



The רבי says...

...I received his letter and the request of a ברכה from מוצאי שבת. I will read it at the ציון of my father-in-law, the פריערדיקער רבי. He should learn from the 12 פסוקים the פסוק of "והנה ה' נצב.." and you should say it every day in the coming weeks until you see that the defect/blemish that you write about is gone.

Every child in ה' צבאות is being watched and looked over by ה' to see if they are acting in the ways of תורה.

(אגרות קודש ר"ח כסלו תשמ"א)

A person might mistakenly think that ה' lowers Himself to stand over and watch the איד to see if he's acting properly only at a time of עבודת ה', when learning תורה and doing מצות, but not when he is busy with mundane matters. The month of אלול teaches us that even when we are in the field, busy with daily matters, ה' leaves His palace and comes to be with the אידן and watch over them. He gives them strength and shines His light on them.

(משיחת כ"א אלול תשמ"ג)

פתגם

האמת היא ש"צבאות השם" שונה לגמרי מצבא רגיל. בצבא רגיל הרמטכ"ל נפרד מחייליו, גרים ונמצאים הם במקומות נפרדים. לא כן הוא ב"צבאות השם" – הרמטכ"ל שלנו – הקדוש ברוך הוא נמצא עמנו בכל עת ובכל מקום כמו שאומר אדמו"ר הזקן: "והנה השם ניצב עליו.. ובוחן כליות ולב אם עובדו כראוי!" הקדוש ברוך הוא בעצמו עומד על כל יהודי, ובוחן אם היהודי מתנהג כראוי! (י"א סיון תשמ"ג)

מעשה שהיה

When Reb Mottel Kozliner and Reb Yankel Notik left Russia and went to ארץ ישראל, they received an invitation from the רבי to come to "חצרות קדשינו" and the רבי himself sent them tickets to fly to America. They were young bochurim. Since they had to go from place to place during their childhood/teenage years, they didn't have the opportunity to learn in a ישיבה. They were still experts and fluent in the entire Shas. During their visit to the States, the רבי instructed them to go visit the great תורה scholar, Reb Moshe Feinstein, to discuss matters of תורה. When they went to visit Reb Moshe Feinstein he asked them, "How were you able to learn in such a way, during such difficult and hard years?"

The bochurim answered, "Did we have a choice?!" No matter what we're going through, תורה is #1!



What did I learn from the video?



Why did Hashem create this world so low,
With human flaws, negative traits and ego?
Sweet foods are compared to worlds that are higher,
But salty and savory foods, 'n does also desire.

Although the world is filled with Hashem's glory,
He cares deeply about our struggles and every victory,
Hashem searches our heart and appreciates the inner fight,
It means everything to Him, when we turn darkness into light!



ברא אלוקים
את השמים ואת הארץ
(בראשית א, א')

In the beginning, 'ה created the
heavens and the earth.



The רבי says...

ראש השנה is the day that אדם הראשון was created.

The מדרש tells about the first day that אדם was created.

אדם gathered all the creations of the world and said to them, "באו נשתחוה ונכרעה ונברכה לפני ה' עושינו" – "Come, we will bow and bentch ה' who made us."

It wasn't enough for אדם הראשון to just recognize ה' as the "King of the world". He busied himself with influencing and teaching *all* creations to recognize ה'. From this we learn that the mission of those who merit to be in ה' צבאות, ה' army, is not only to fight and overcome the יצר הרע but that he should do all that he can to influence others to recognize ה' and that He is the Creator of everything in the world from the skies above to the earth below.

(משיחת ה' תשרי תשמ"ו)

The beginning of the whole תורה teaches the foundation for every single איז that "בראשית ברא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ" –

ה' created everything. The whole world, the heavens, including the upper heavens and everything in it, and the land, including the remote corners and everything in it, was created by ה'.

(משיחת כ"ד כסלו תשנ"ב)

When the יצר הרע tries to disturb and bother us, we answer him by announcing that ה' created the world and is the only Boss of the world. He is therefore the only One we will listen to.

פתגם

עבודת האדם על פי תורת החסידות, להרגיל את עצמו לראות ענין השגחה פרטית, איך כי בטובו יתברך, מחדש את העולם והנבראים בכל רגע בהשגחתו הפרטית, אשר זה אך זה הוא מציאות הנבראים חיותם וקיומם. (היום יום כ"ט סיון)

When the **בעל שם טוב** was only 5 years old, his parents passed away. On his deathbed, ר' אליעזר called his son and said to him, "Do not fear any person besides for the One **ה'** because **ה'** is found everywhere and is leading every single detail in every single place of the world. And, love every **איד** with all your heart and soul."

These 2 directions became the foundation of the **בעל שם טוב's** teachings.





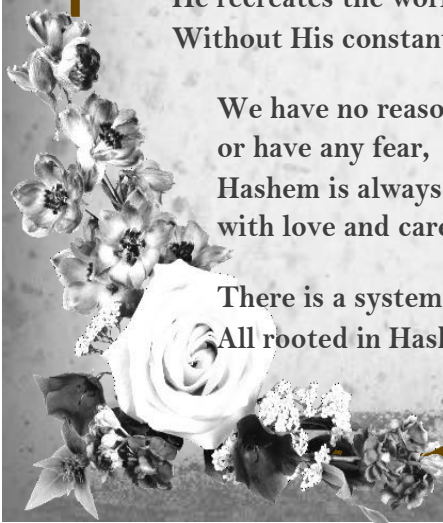
What did I learn from the video?



Hashem created the world out of nothingness,
And in order to keep the world in existence,
He recreates the world every moment, night and day,
Without His constant utterances, nothing will stay.

We have no reason to be anxious
or have any fear,
Hashem is always watching His creations
with love and care,

There is a system, a reason, a plan and a purpose,
All rooted in Hashem's absolute goodness.





ושננתם

לבניך ודברת בם
בשבתך בביתך ובלכתך בדרך
ובשכבך ובקומך

(דברים ו', ז')

You shall teach the תורה to your children, and
you should speak about it when you sit at
home and when you travel on the way, before
you lie down and when you rise.



The רבי says...

The command of "ושננתם לבניך", you should teach your children, is commanded before "ודברת בם", you should speak the words of תורה.

רש"י explains that "לבניך" means "אלו התלמידים", any Jewish child he is teaching תורה to is considered his child. From this we understand that children can also fulfill this part of the command -"ושננתם" by teaching his friends something that his friends don't yet know. The teaching and learning needs to be in a way of "ושננתם", not just regular learning, but it should be learned in a way that it is "מחודדים בפיו". The learning should be sharp and clear that it really affects him in his thought, speech, and action.
(משיחת י"א מנחם אב תשל"ח)

* The תורה instructs us to teach the words of תורה to our children and students. Learning תורה is one of the greatest מצות and what you learn you should teach to others. This פסוק isn't just talking to your parents and teachers; there's a very clear message for you too! The פסוק isn't only speaking about educating children or students but also about positively influencing everyone you meet! It's up to you to communicate what the תורה teaches and that is exactly how you can uplift those around you. If each of us strive to use our social interactions this way, then every moment can become a "teaching" moment. This פסוק further instructs us that our daily conversation should be filled with words of תורה, both at home and away from home. We should try not to speak empty and silly words.

פתגם

אז מען געהט אין גאס דארף מען טראכטען דברי תורה צי אין מחשבה צי אין דבור, דאס ווענדט זיך, צי מען מעג על פי דין ריידען דארטען דברי תורה. אבער אז ער געהט און איז נישט פארנומען אין דברי תורה, זאגט אים דער שטיין אויף וועמען ער טרעט: בולאך (גולם) וואס טרעטסטו אויף מיר? מיט וואס ביסטו העכער פאר מיר? (היום יום ז אדר)

The **פריערדיקער רבי** and his son, the **רבי רש"ב**, were once traveling. From far, they saw two men walking, then stopping on the side of the road. When they came closer, they clearly saw that they were **חסידים**, R' Peretz Cohen and R' Menachem Mendel Cohen, teachers in Beshenkovitch.

The **רבי רש"ב** asked the **פריערדיקער רבי** if could delay their journey a bit and go closer to where the **חסידים** were sitting. R' Peretz and R' Mendel sat in the shade of the tree. R' Mendel sat with concentration, eyes closed, listening to the words of his friend, R' Peretz, giving over a **מאמר** of **חסידות**, in a unique tune and voice.

After a few minutes, the **רבי רש"ב** and the **פריערדיקער רבי** continued on their journey. The **רבי רש"ב** turned to his son and said, "For 5661 years, 9 months, 13 days, 15 hours and so many minutes, this place was waiting for R' Peretz and R' Mendel to come and give over words of **תורה**."

(מתוך קונטרס ומעין עמ' 33)

מעשה
שהיה...



What did I learn from the video?

Imagine inheriting a jewelry business
that belonged to your family for years,
You'd ensure it continues to thrive
through hard work, sweat and tears.
In order to pass the business down
to the next generation,
Your passion and commitment
must be seen by your children.



The Torah is a way of life,
an inheritance that we were given,
It is up to us to transmit the beauty and warmth
of Torah to our children,
Teach and speak words of Torah
at home and when you travel on your way,
Before you lie down to sleep
and when you wake up each and every day.





יגעת

ולא מצאתי אל תאמין,
לא יגעתי ומצאתי אל תאמין,
יגעתי ומצאתי – תאמין

(תלמוד בבלי מגילה ו' ב')

If someone tells you, “I worked hard, but did not succeed,” don’t believe him. If he says, “I did not work hard and I succeeded,” don’t believe him. If he says, “I worked hard and I succeeded,” believe him.



The רבי says...

A Jewish child can think to himself, “Where do I get the strength to serve ה' properly? I'm just a small child. Not only do I need to serve ה', I also need to fight against the יצר הרע who tries to confuse me and bothers me from serving ה'!”

About this, ה' says, “Through תורה, not only when one tries hard will he be successful, but this matter of serving ה' in his קרוב אליך הדבר מאד is מחשבה, דיבור, ומעשה !
(משיחת כ"א אלול תשמ"ג)

ל' teach us that when ר' עקיבא started learning תורה, he didn't know if he would be successful or not. In addition, he also had a hard life; he was very poor.

But he learnt from a drop of water that dripped onto a rock. Even though the rock is very hard, and the drops are soft, he saw that day after day, week after week, month after month, the drops were dripping onto the rock. Eventually, the drops made a dent into the hard rock.

ר' עקיבא said to himself, “Although it seems it will be really hard to become a תלמיד חכם, if I start to learn with a strong will without giving up for days, weeks, years, etc. I will be affected.

In the end, I can become a תלמיד חכם.” This is exactly what happened; ר' עקיבא became one of the greatest תנאים.

Even more, in the beginning ר' עקיבא was extremely poor. Once he started dedicating himself to learn תורה and didn't think about other things, ה' made him successful and he became rich.

This is the lesson for every child who learns תורה. It may seem to him that it's very hard, he doesn't have a desire to learn, he thinks he won't be successful, or he doesn't see how it applies to his life. He should learn from ר' עקיבא. If he really wants to learn and he does it with a strong will, he will for sure succeed in this and in all other areas.

(משיחת ל"ג בעומר תשי"ג)

פתגם

כשמחפש באופן שבו צריך להפיש, עם יגיעה – בטוח שימצא את היכולות לקיים את התורה והמצוות באופן טוב עוד יותר! לדוגמא: כל מה שילד יהודי לומד תורה בכיתתו – הרי יכול הוא ללמוד עוד יותר מזה, בזמנו הפנוי. ויכול לנצל את הזמן ללמוד עוד פסוק בתורה, עוד משנה, או ענין אחר בתורה. וכן גם במצוות: כמה מצוות שמקיים תמיד יכול להוסיף – עוד מטבע לצדקה, עוד מעשה טוב, עוד אהבת ישראל או מצוות נוספות. וכשילד יהודי רואה ש"ומצאתי", ומצליח למצוא בעצמו את הכוחות ומוסיף בתורה ומצוות, אזי מחר יהיה לו קל בהרבה במלחמת היצר! (משיחת ו' אייר תשמ"ב)

R' Yekusiel Liepler is known as one of the greatest חסידים. However, when he was young, his knowledge and grasp of תורה and תורת החסידות was very limited.

Once a משפיע came to town and gave over מאמרים of the חסידות. These מאמרים discussed deep concepts in תורה. The משפיע was very talented and he made a great affect on those listening. But R' Yekusiel did not understand these מאמרים; this bothered him greatly. R' Yekusiel asked the משפיע to repeat it and to try to explain it to him in other words. Nothing helped. He fasted, left his town and traveled to the מיטעלער רבי.

When he came into יחידות, he poured out his heart and pain about how he could not understand the מאמרים. The מיטעלער רבי answered, "There is nothing that stands in the way of one's will."

The חסיד decided to remain in Lubavitch until he started to understand and sent a notice to his family that he is staying in Lubavitch. After 4 months of hard work, he made himself a "כלי קיבול". He was so successful in understanding the deep concepts and ideas that the מיטעלער רבי even wrote a ספר מאמרים because of R' Yekusiel. He proved the words of חז"ל, "יגעתי ומצאתי", "חז"ל. If you work hard, you can greatly succeed! (אגרות קודש אדמור הריי"ץ)

מעשה
שהיה



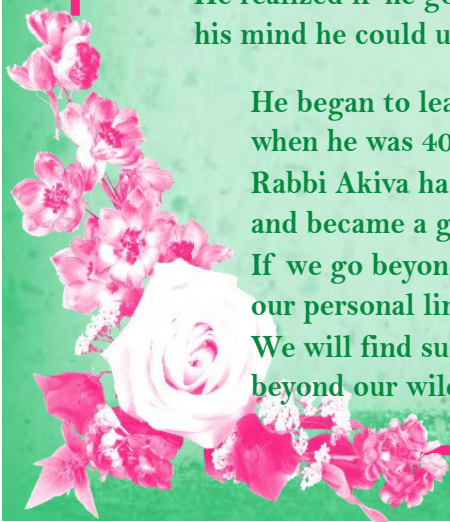
What did I learn from the video?

Akiva was a simple shepherd
who watched the sheep all day,
“It's never too late to learn the Torah,”
is what his wife did say.

When he saw the dripping water
make a dent in a big rock,
He realized if he goes beyond his limits,
his mind he could unlock.



He began to learn the Alef-Beis
when he was 40 years of age,
Rabbi Akiva had 24,000 students
and became a great sage,
If we go beyond
our personal limitations,
We will find success
beyond our wildest imaginations.





ואהבת

לרעד כמוך

רבי עקיבא אומר

זה כלל גדול בתורה

(ויקרא י"ט, י"ח)

רבי עקיבא said, "Love your fellow as yourself"
is a great basic principle of the תורה.



The רבי says...

We fulfill the מצוה of "ואהבת לרעך כמוך" by being an example for children around us. This means to affect the girls around us that they should be part of 'ה צבאות. This is accomplished specifically by us being a 'ה דוגמא and a proper example of how to behave as part of 'ה צבאות.

(משיחת ה' תשרי תשמ"ו)

"והנגלות לנו ולבנינו" - The revealed things belong to us and to our children. רש"י explains that "לנו ולבנינו" means to get rid of the bad that is amongst us. We have a responsibility to get rid of and clear away the bad amongst us because all אידן are "ערבין זה לזה"; we are responsible for one another.

The lesson from this is that a Jewish child should not just be satisfied with how he himself is behaving. He needs to influence his friends to act properly as well, since everyone is responsible for one another.

The way to influence others is to explain to them that "בראשית ברא אלוקים את השמים ואת הארץ". There is a 'ה who created the entire world and everything in it, including him and his friends. And the same 'ה takes care of our needs. Therefore, before we benefit from things in the world, like drinking a cup of water, we need to first make a ברכה, to recognize and thank 'ה for creating the world and giving him all his needs.

This is understood when we know that 'ה takes care of all our needs. For sure we will then behave in the proper way, according to the will of 'ה, fitting for a child in 'ה צבאות.

(משיחת כ"ד אלול תשמ"ה)

פתגם

רבינו הזקן אמר: מצות אהבת ישראל הוא ליליד עם ישראל אשר מעולם לא ראה אותו, ומכל שכן לחבר עדת ישראל אשר במקום מגורו, שהוא בן או בת עדתו.

(היום יום ג' אדר א')

אהבת ישראל של הבעל שם טוב – אין לשער. הרב המגיד אמר: הלואי היו נושקים הספר תורה באותה האהבה, שהיה מורי מנשק את הילדים בהוליכו אותם אל ה"חדר" כשהיה "באהעלפער" (עוזר למלמד).

(היום יום ט"ז תמוז)

מעשה
שהיה...

יום כיפור on כל נדרי right before davening, the רבי אלטער took off his טלית and left the shul. The חסידים wondered, "Where is the רבי אלטער going in middle of this holy day?"

The רבי אלטער went to the edge of town and entered one of the houses. This was the house of a woman who had just given birth and needed help. The rest of her family went to shul and she was left alone at home. The רבי אלטער cut trees for wood to warm the house, cooked a soup, and assisted her with everything she needed. Once he knew that she was taken care of, he returned to shul to daven.



What did I learn from the video?



On the outside people are different from each other,
Like candles that come in every size and color,
But one thing will always be the same,
The divine core, our G-dly soul, the flame!

I can love my fellow Jew,
No matter what, no matter who,
I look beyond the body and see,
The G-dly soul shining brightly!





זדה

כל האדם ותכלית בריאתו
ובריאת כל העולמות
עליונים ותחתונים
להיות לו דירה זו בתחתונים
(תניא פרק ל"ג)

The purpose of the creation of man and
of all the worlds is to make a dwelling
place for 'ה in this lowest world.



The רבי says...

Every Jewish child has a שליחות in this world to reveal how ה' is connected to everything and everything is a part of Him, since ה' created it all.

We do this by making a ברכה before we eat or drink. The meaning of each ברכה is that everything we have and use comes directly from ה'. Through bringing in more אידישקייט and אלקות into the world, we affect the whole world. When a איד does the שליחות of ה', ה' helps him and gives him the strength to fulfill his job and שליחות in the world.

(משיחת י"ח תשרי תשמ"ו)

Every part of the world, and specifically where we find ourselves, should be recognizable that ה' is found there. He is the Landlord there and it is His home. This is accomplished by a איד behaving in a way that ה' wants, learning תורה and doing מצות. He isn't satisfied by what he himself accomplishes but he also influences other אידן, that they too should act in the way that ה' wants.

(משיחת כ"ז תשרי תשד"מ)

Every איד should try to make his room, the place where he eats, drinks and sleeps a מקדש מעט. It is then clear that he learns תורה and does מצוות there. He makes it a place where ה' can dwell.

פתגם

א שליח איז דאך איין זאך מיט דעם משלח, - על דרך המבואר בענין שהמלאך נקרא בשם ה' ממש כשהוא שליח מלמעלה, ומכל שכן נשמות, ומבואר שבנשמות הוא עוד במעלה יתרה.

והנה חסידים זיינען שלוחים פון רבי'ן, פון אלטען רב איז אז מ'טוט, איז מען מקושר, איז דאמאלט איז ער אין אלץ מקושר: עס געהט א חסיד, עסט א חסיד, שלאפט א חסיד: (היום יום ח' אייר)

There's a well-known story of the ש"רבי מהר"ש's two sons. The ש"רבי רש"ב and the ש"רז"א had a discussion about the difference between a איד and a גוי. The ש"רז"א said that the difference is that איד learn תורה, daven, etc. The ש"רש"ב asked, "But what about the simple אידן who don't know how to do those things?"

The ש"רבי מהר"ש overheard this discussion and called in his משרת, his aide. He asked him, "Do you eat?" "Yes." "Do you eat well?" "Yes." "Why?" "So I can live." "Why do you need to live?" "So I can serve Hashem."

He then called in his wagon driver, Ivan, and asked him the same questions. Ivan, however, answered that he eats to live so he can eat and drink some more.

A איד eats to live and lives in order to serve ה' properly. He continuously sighs and feels that he didn't do enough in the mission given to him. A גוי lives to drink and enjoy himself, and he thinks the benefit he has from eating and drinking is his purpose.

(מתוך קובץ מכתבים בסוף התהילים)

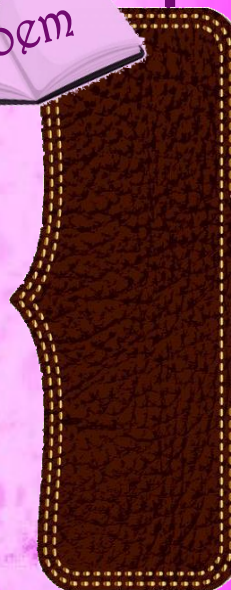


What did I learn from the video?

'ה created this physical world
because He had a desire.
In the world where 'ה is hidden
human beings should aspire,
To create a home where He could feel
as comfortable as could be,
The tools of תורה and מצות were given
to create this reality.



We use money that we earn
to give צדקה to another Jew,
We use technology to study תורה
so we know what more to do,
We know the ברכות we should say
on the kosher food we eat,
So when משיח speedily comes,
ה's home will be complete!





ישמח

ישראל בעושי
פירוש שכל מי שהוא מזרע ישראל
יש לו לשמחה בשמחת ה'
אשר שש ושמח בדירתו בתחתונים
(תניא פרק ל"ג)

Jews should rejoice in their Maker. Every Jew
should share in Hashem's joy, who rejoices and is
happy in His dwelling place in this world.



The רבי says...

When we think about the fact that ה', King of all kings, is found in the "field" with every איד, this will arouse within us a feeling of "יראה", like the awe we would feel in front of a regular king. How much more so, a child that is in צבאות ה', a צבאות קינד, who knows that the main foundation of ה's army is קבלת עול and יראה, to help him obey all the commands of the commander in chief, ה'.

We also need to remember that ה' wants us to serve Him with happiness. Like it says, "עבדו את ה' בשמחה". Learning תורה and doing מצות should be with happiness. The truth is that just knowing that ה' accepts every איד into His army and gives the איד the שליחות to overcome his יצר הרע and to light up the world should cause him to rejoice.

Together with יראת ה', and sometimes even more important, we need to be happy with being close to ה'!

(משיחת י"ט סיון תשמ"ט)



What did I learn from the video?

הגאון החסיד החוזר הרב יואל כהן:

In the early years, the רבי would walk home from 770. Rabbi Chadakov would escort the רבי to his house and if it was a night of יחידות, he would stay in his office until יחידות was over and would then escort the רבי home. Once Rabbi Chadakov called me and told me that when he was escorting the רבי home the night before, the רבי told him about something that took place during יחידות with one of the אידן that came to him that night. The רבי added that it's worth writing down what took place and the רבי will edit it. Meaning, the רבי wanted the answer that was told to that איד, to be publicized because it was a lesson for everyone. So, Rabbi Chadakov called me to tell me what the רבי said and I should write it down for the רבי to look over.

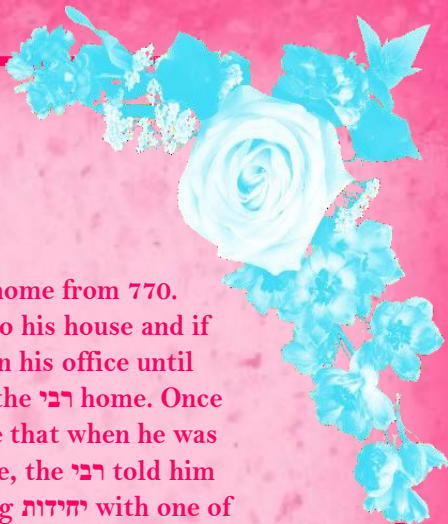
This was the content of the answer:

The איד complained to the רבי that anything good that he does or is busy with is done because of self-interest.

The רבי answered him with a משל. When a person enters a business deal that he will make a profit of a million dollars, plus 10 cents. It is obvious that what he focuses on is the million dollars; the 10 cents have no meaning or place by him.

So too in our עבודת ה'. When a איד does a מצוה, he connects with ה'. The word מצוה is from the לשון צוותא of חיבור, attaching and connecting. When a איד thinks about his connection, a limited creation, with ה' who is unlimited, then all other silly things don't take up any place by him. Just like when you make a million dollars the 10 cents don't mean anything, so too when we think about our connection with ה', all other worldly things have no meaning to you.

(מתוך הספר "מעשה ברבי")



פתגם

בזמן שמחה אין היצר יכול להשפיע על ילדים יהודיים!
כי בהיותם במצב רוח של שמחה, לא רק שאין ילד יהודי
מקשיב לדברי היצר, אלא שאין ליצר שום תפיסת מקום
אצלו! איזה ערך יש ליצר אצל ילד יהודי, כאשר הילד
הוא בשמחה גדולה יחד עם הקדוש-ברוך-הוא ותורתו?
(כ' תשרי תשד"מ)



There's nothing that gives a spouse
more pleasure in his life,
Then bringing joy to their husband or their wife,
In our relationship with 'ה, the same does apply,
Happiness doesn't come from something you can buy.

True joy is knowing that 'ה wants
a relationship with me,
And because of the מצות I do, 'ה is so happy.

Our מצות create a home for 'ה which brings Him joy,
For this we do celebrate, every Jewish girl and boy!

י"ב בסוקים

in Rhyme

Imagine browsing through books in a library so fine,
And you find a book with your name on the spine,
In it the author shares his will and wisdom with you,
And tells you how to live a meaningful life too.

The Torah is our guide and Hashem is the author,
When we study Torah we connect with our creator,
In the Torah there is a letter written especially for me,
It is an inheritance that belongs to every Jew equally!

'ה is the greatest artist of all,
He designed everything from big to small,
He made the physical feel so real,
Within, a G-dly spark, He did conceal.

Peel away the layers, 'ה is the only reality,
The שמע speaks of 'ה's unity,
To remember this, on our doorposts we place,
The תפילה of שמע in a מזוזה case.

How is the freedom from Egyptian slavery,
Relevant today to you and to me?
We all have things that we feel we can't do,
But our limitations we can break through.

Greatness isn't about winning a trophy,
It's about setting ourselves free,
By taking one more step than before,
We unlock our potential and like a bird we soar!

י"ב פסוקים in Rhyme continued

In the world to come, every Jew has a portion.
Because we are all Hashem's children,
Hashem loves each of us unconditionally,
Because our G-dly soul is our true identity.

I have the power to be the best I can be,
Because my core is perfect, pure and holy,
I know that Hashem is proud of me,
Like the gardener who takes pride in his tree.

It is close to you and within your reach,
To follow the תורה in thought, action and speech,
Our inner struggles we didn't choose,
But it is up to us who will win and who will lose.

In each and every moment goodness can prevail,
To overcome our struggles we are able,
Every battle is an opportunity,
To be the best soldiers in Hashem's army!

Why did Hashem create this world so low,
With human flaws, negative traits and ego?
Sweet foods are compared to worlds that are higher,
But salty and savory foods, ה' does also desire.

Although the world is filled with Hashem's glory,
He cares deeply about our struggles and every victory,
Hashem searches our heart and appreciates the inner fight,
It means everything to Him, when we turn darkness into light!

י"ב פסוקים in Rhyme continued

Hashem created the world out of nothingness,
And in order to keep the world in existence,
He recreates the world every moment, night and day,
Without His constant utterances, nothing will stay.

We have no reason to be anxious or have any fear,
Hashem is always watching His creations with love and care,
There is a system, a reason, a plan and a purpose,
All rooted in Hashem's absolute goodness.

Imagine inheriting a jewelry business that belonged to your family for years,
You'd ensure it continues to thrive through hard work, sweat and tears.
In order to pass the business down to the next generation,
Your passion and commitment must be seen by your children.

The Torah is a way of life, an inheritance that we were given,
It is up to us to transmit the beauty and warmth of תורה to our children,
Teach and speak words of תורה at home and when you travel on your way,
Before you lie down to sleep and when you wake up each and every day.

Imagine inheriting a jewelry business that belonged to your family for years,
You'd ensure it continues to thrive through hard work, sweat and tears.
In order to pass the business down to the next generation,
Your passion and commitment must be seen by your children.

The Torah is a way of life, an inheritance that we were given,
It is up to us to transmit the beauty and warmth of Torah to our children,
Teach and speak words of Torah at home and when you travel on your way,
Before you lie down to sleep and when you wake up each and every day.

י"ב בסוקים in Rhyme continued

Akiva was a simple shepherd who watched the sheep all day,
"It's never too late to learn the Torah," is what his wife did say.
When he saw the dripping water make a dent in a big rock,
He realized if he goes beyond his limits, his mind he could unlock.

He began to learn the Alef-Beis when he was 40 years of age,
Rabbi Akiva had 24,000 students and became a great sage,
If we go beyond our personal limitations,
We will find success beyond our wildest imaginations.

'ה created this physical world because He had a desire.
In the world where 'ה is hidden human beings should aspire,
To create a home where He could feel as comfortable as could be,
The tools of תורה and מצות were given to create this reality.

We use money that we earn to give צדקה to another Jew,
We use technology to study תורה so we know what more to do,
We know the ברכות we should say on the kosher food we eat,
So when משיח speedily comes, 'ה's home will be complete!

There's nothing that gives a spouse more pleasure in his life,
Then bringing joy to their husband or their wife,
In our relationship with 'ה, the same does apply,
Happiness doesn't come from something you can buy.

True joy is knowing that 'ה wants a relationship with me,
And because of the מצות I do, 'ה is so happy.
Our מצות create a home for 'ה which brings Him joy,
For this we do celebrate, every Jewish girl and boy!

י"ב בסוקים

תורה צוה לנו משה מורשה קהלת יעקב.

שמע ישראל ה' א-לקינו ה' אחד.

בכל דור ודור תיב אדם לראות את עצמו כאלו
הוא יצא ממצרים.

כל ישראל יש להם חלק לעולם הבא, שנאמר: ועמד כלם
צדיקים לעולם יירשו ארץ, נצר משעי מעשה ידי להתפאר.

כי קרוב אליה הדבר מאד בפיך ובלבבך לעשותו.

והנה ה' נצב עליו ומלא כל הארץ כבודו ומביט עליו
ובוחן כליות ולב, אם עובדו כראוי.

בראשית ברא א-לקים את השמים ואת הארץ.

ושונתם לבניה ודברת בם בשבתה בביתה ובלכתה בדרך
ובשכבה ובקומה.

געתי ולא מצאתי – אל תאמין, לא געתי ומצאתי
– אל תאמין, געתי ומצאתי – תאמין.

ואהבת לרעה כמוך - רבי עקיבא אומר, זה כלל גדול בתורה.

וזוה כל האדם ומכלית בריאתו ובריאת כל העולמות, עליונים
ומחתונים, להיות לו יתברך דירה בתחתונים.

ישמח ישראל בעושיו, פרוש שכל מי שהוא מזרע ישראל
יש לו לשמח בשמחת ה', אשר שיש ושמח בדירתו
בתחתונים.

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Thank you to MyShliach for assistance with the content.