

ב"ה

12

{ י"ב פסוקים }

The Twelve Pesukim



מוקדש לחיזוק ההתקשרות
לכ"ק אדמו"ר זי"ע נשיא דורנו

ע"י ברוך בן רחל ומשפחתו

ולעילוי נשמת אמו
מרת רחל בת ר' שניאור זלמן יששכר געצל הלוי ע"ה
בקשר עם יום היארצייט שלה ר"ח כסלו



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!

1

{ תורה צוה }

Torah
Tziva



תּוֹרָה צִוָּה לָנוּ מֹשֶׁה
מִזֶּרֶשׁ 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

Already Ours

The very first *posuk* of the Twelve *Pesukim* starts with the words “*Torah Tziva*.” As we learned, the *Chachomim* tell us that this *posuk* should be the first thing we teach a child as soon as they can talk!

Why is this *posuk* so important for even little kids?

The Torah is “*Toras Chayim*,” a Torah of life! The Torah shows us how to have the BEST kind of life.

Torah is also called “*Toras Emes*,” a Torah that shows us *emes*! It shows us the *emes*, the truth of the way things really are in the world — it shows us that everything is here to help our *neshama* to do a special *shlichus* in the world!

The *Yetzer Hara* can come to little kids and try to make a child think, “What does Torah have to do with ME? It’s very nice that Torah can give us the best kind of life, or show us how to use everything to do our *shlichus*. But I’m just a kid! When I get older, when I’m an adult, that’s when I’ll see what the Torah says!”

The *posuk Torah Tziva* shows us that what the *Yetzer Hara* is saying is NOT TRUE!

The Torah is “*Morasha*,” an inheritance, that belongs to EVERY Jewish person. Something that we get in a way of *yerusha* belongs to us even if we are just a baby! So the Torah belongs to ALL of us, even if we are still little!

And even while we are young, the Torah is already for us! We can already

have the best kind of life, a Torah life, by learning Torah and keeping its *mitzvos*. We can already treasure the Torah which “**Tziva Lanu Moshe**,” that Moshe Rabbeinu gave to all of the Yidden as a *yerusha*, “**Morasha Kehilas Yaakov**.”

From a children's rally, Tes-Zayin Menachem Av 5744

The Whole Torah

The Rebbe explains that this *posuk* is very important for a child to know before they start learning Torah:

“**Torah Tziva Lanu Moshe**,” the Torah that Moshe Rabbeinu commanded us on *Har Sinai*, is “**Morasha Kehilas Yaakov**,” a *yerusha* to each one of us! That means that the very same Torah that Moshe Rabbeinu was given at the time of *Matan Torah* is what belongs to each of us today.

What Moshe Rabbeinu got on *Har Sinai* was not just the *Chumash*, or even just *Tanach*. It was ALL the Torah that we would ever have, including *Kabbalah* and *Medrashim* and even the Torah of *Moshiach*! And now all of that Torah is ours too!

We are able to understand and learn a lot of parts of Torah. We can learn *Chumash*, *Tanach*, *Medrash*, *Shas*, and even part of *Kabbalah*! But there are some parts of it that we AREN'T able to understand. Some parts might be too hard for us, and of course we can't learn or understand the Torah of *Moshiach* until *Moshiach* comes!

So why do we need to know that those parts of Torah are ours too?

We can understand by using the *mashal* of a tower:

Learning Torah is like building a tower. To build a tower, you need to make a strong foundation at the bottom to keep the building steady, and then you build more and more layers on top until your tower is very high!

A Torah tower can always keep growing, because there is always more Torah to learn!

But we need to make sure that our foundation is very strong. Otherwise our whole tower will be shaky!

What we learn in *Torah Tziva* is very important for our foundation, what keeps our whole Torah tower strong. We learn that we are NOT able to understand some parts of Torah, but we know that they are all part of the same Torah!

This way, no matter what part of Torah we are learning, we will know that it is true even if we don't understand it! We will have *Kabolas Ol*, and keep the Torah even if it's too hard for us to understand.

This is something we need to know right away, even before we start learning Torah. We need to know that we will do what Hashem tells us in the Torah, even if we don't understand it.

See Likutei Sichos chelek daled, sicha for Simchas Torah

Every Part of Torah

The first *posuk* of the Twelve *Pesukim* starts with the words “*Torah Tziva*.”

This *posuk* speaks about something very special that belongs to us!

“***Torah Tziva Lanu Moshe***,” the Torah that Moshe Rabbeinu commanded us on *Har Sinai*, is “***Morasha Kehilas Yaakov***,” a *yerusha* to each one of us!

That means that the very same Torah that Moshe Rabbeinu was given at the time of *Matan Torah* is what belongs to each of us today.

What Moshe Rabbeinu got on *Har Sinai* was not just the *Chumash*, or even just *Tanach*. It was ALL the Torah that we would ever have, including *Medrashim* and *Kabbalah* and even the Torah of *Moshiach*! And now ALL

of that Torah is ours too!

That means that any *sefer* on our shelf, and any *shiur* that anyone is giving, belongs to each and every Yid! And not just the Torah we know now, but all the Torah we will ever have, belongs to each and every one of us! It doesn't matter if we are the biggest *Talmid Chochom*, or the smallest baby. It is OUR Torah, and we should know what a treasure we have.

See Likutei Sichos chelek Daled, Simchas Torah

The Best Yerusha

Many times, the Rebbe spoke about a song that mothers used to sing to their little children. Part of the song is the words, “**Torah iz di beste s’chora**,” Torah is the best merchandise — the best thing you can get.

When adults go out to work, they look for things to buy and sell. They might want to have a lot of money, a big house, or a fancy car. But really, the BEST thing to have is Torah!

We all got a very special *yerusha*, something passed down for us to keep. It isn't money, it isn't land — it is something much, much better! We have the best *s’chora* in the world, the Torah for us to learn and keep!

When we say the first *posuk* of the Twelve *Pesukim*, *Torah Tziva*, we can think about this!

Torah Tziva Lanu Moshe — the Torah that Moshe Rabbeinu gave us, is ***Morasha Kehilas Yaakov*** — it is a *yerusha* for each and every Yid. And our *yerusha*, Torah, is the very best *yerusha* there could be!

The Greatest Gift

In *Torah Tziva*, we speak about how the Torah is “*Morasha*,” a *yerusha* given to each of us! The entire Torah belongs to every Jewish person, whether we are an adult or a child.

The Rebbe says that we need to understand that this *yerusha* we got is so precious!

Think about a big bag of nosh from Shabbos party. There are lollipops, winkies, jelly beans, sour sticks, taffies, chocolate, Bissli, and cookies! Yum!

But we should know that Torah is even SWEETER than all of that!

Think about an aisle in the toy store. There are remote-controlled cars, realistic dolls, huge boxes of magna-tiles, colorful fidget spinners, neat arts-and-crafts sets, scooters, and baseball bats. Wow!

But we should know that Torah is even MORE FUN than all of that!

Think about a big day in camp. The schedule says that we’ll be going to an amusement park, go-karting, roller blading, speedboating, and arcades! Amazing!

But we should know that the Torah is even MORE EXCITING than all of that!

The Torah that we have as a *yerusha* is the most precious thing in the entire world!

See Der Rebbe Redt Tzu Kinder vol. 5, p. 249

Ours Automatically

Why is the *posuk* of *Torah Tziva* so important?

This *posuk* tells us that the Torah, which was commanded to us through Moshe Rabbeinu belongs to every Yid! The *posuk* says that it is “*Morasha Kehillas Yaaakov*,” a *yerusha* for *Bnei Yisroel*. A *yerusha* is something you get automatically, just for being! You don’t have to be a certain age, you don’t have to deserve it, or even know how to use it! The Torah is OUR *yerusha*, it belongs to each of us, no matter how old we are, just because we are Yidden!

The first thing we need to know, at the beginning of our *chinuch*, is that the Torah, which connects us to Hashem, belongs to every Yid from the day he is born!

2

{ שמע }

Shema
Yisroel



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 Taking Care

The second *posuk* of the Twelve *Pesukim* starts with the words *Shema Yisroel*.

This is a *posuk* we all know, and we say it in *davening* and before we go to sleep!

The *posuk* *Shema Yisroel* has a very important message for us:

When the Yidden were in the *Midbar*, Hashem took care of everything for them. They had *mahn* to eat, their clothes grew with them, and the clouds washed their clothes! It was easy for them to see that Hashem is in charge!

When they came close to Eretz Yisroel, Moshe Rabbeinu spoke to the Yidden to get them ready for the new *Avodah* in Eretz Yisroel.

In Eretz Yisroel, there would be no more *mahn*. The clouds would not wash their clothes or smooth the way for them. They would see many new things — fields, wheat to grow, and animals to work with. It would be harder to remember who is in charge of the whole world!

So Moshe Rabbeinu reminded them:

Shema Yisroel! Listen, Yidden!

Hashem Elokeinu, Hashem Echod — Hashem, Who took care of us in the *Midbar*, is the same ONE Hashem Who takes care of every thing that happens in Eretz Yisroel!

We are not in the *Midbar* now, but the same message is still important!

Shema Yisroel — listen, Yidden!

Hashem Elokeinu, Hashem Echod — there is only One Hashem, and the whole world belongs to Hashem! Everything we see, and everything that happens, is all from Hashem.

Listen, Neshama

The second *posuk* of the Twelve *Pesukim* starts with the words “*Shema Yisroel*.” *Shema Yisroel* means “Listen, Yisroel.” This *posuk* comes from the *Chumash*.

In the *Chumash*, Moshe Rabbeinu is telling the Yidden to listen. “Listen Yidden! Hashem is our *Aibershter*, Hashem is one!”

But who are WE talking to? Who are WE telling to listen?

Chassidus teaches that we are speaking to our *neshama*, which is also called Yisroel. We tell it, “***Shema, Yisroel!***” “*Neshama*, you need to understand!” (*Shema* can also mean to understand.)

What does the *neshama* need to understand?

That “**Hashem Elokeinu!**” “Hashem is our *Aibershter* and our *chayus!*”

How does the *neshama* understand this? From the *neshama* itself — that we know that Hashem blew the *neshama* inside of us and gives us life!

And,”**Hashem Echod!**”

“Hashem is One — everything is one with Hashem, and there is nothing aside for Hashem!”

Sefer Halikutim Tzemach Tzedek os Kuf, p. 226

Nothing But Hashem

The second *posuk* of the Twelve *Pesukim* starts with the words “*Shema Yisroel.*”

In a rally for children, the Rebbe explained one of the lessons from this *posuk*!

Shema Yisroel means that there is nothing that exists that is separate from Hashem!

Shema Yisroel — Listen, Yidden!

Hashem Elokeinu — Hashem is *Elokeinu*, our *chayus* and our life

Hashem Echod — Hashem is one, everything is part of Hashem!

This *posuk* isn’t just something we should know, it should also change the way we behave!

In the *Chumash*, right after the *posuk Shema Yisroel*, the *posuk* says *Ve’ahavta Es Hashem Elokecha*. The Torah says that we should LOVE Hashem and want to stay connected to Hashem all the time.

Since everything in the world is part of Hashem, that makes us realize that we should want to use all of our time and everything we have in a *Yiddishe* way!

And not only should we want to be close to Hashem when we are learning or *davening*, but in EVERYTHING we do! Whether we are playing, eating, talking, or sleeping, we should want to do all of these things in order to serve Hashem and live the way Hashem wants.

See Der Rebbe Redt Tzu Kinder vol. 5, p. 269

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

Hashgacha Protis

We learned that *Torah Tziva* is the first *posuk* we teach a child as soon as he starts to learn how to talk. The second *posuk* that we teach is *Shema Yisroel*. It is also the second *posuk* in the *Yud-Beis Pesukim*! The *posuk* of *Shema* is very important, and it is also part of the *davening* for small children.

When we say *Shema*, we are telling ourselves that we know and believe that Hashem, who made everything in the entire world, also takes care of everything in it and watches over us with *Hashgacha Protis*! We remind ourselves that Hashem *Echod*, that every single thing in the heavens and the earth is a part of Hashem and is not anything of its own!

Listen, Neshama!

Shema Yisroel means “Listen, Yisroel.” This *posuk* comes from the *Chumash*.

In the *Chumash*, Moshe Rabbeinu is telling the Yidden to listen. “Listen Yidden! Hashem is our *Aibershter*, Hashem is one!”

But who are WE talking to? Who are WE telling to listen?

Chassidus teaches that we are speaking to our *neshama*, which is also called Yisroel.

Our *neshama* is stuck inside of our mind, in this *Gashmius’dike* body. We tell it, “*Shema*, Yisroel!” The word *Shema* also means to understand.

We are telling the *neshama*: “Understand, *neshama*! Hashem is our *Aibershter*!”

How can the *neshama* understand this? From the fact that the *neshama* is where it is — blown by Hashem into the body! That’s how it will understand that Hashem is our *Aibershter*!

And we tell our *neshama* more: “Understand also, that Hashem is only One — because everything in the world is one with Hashem!”

Sefer Halikutim Tzemach Tzedek os Kuf, p. 226

3

{ בכל דור }

Bechol
Dor
Vador



בְּכֹל דּוֹר וָדוֹר
חַיִּיב אָדָם לִרְאוֹת
אֶת עַצְמוֹ כְּאִילוֹ הוּא
יֵצֵא 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!

Free to Serve Hashem

The third *posuk* from the Twelve *Pesukim* starts with the word *Bechol*. It is a *Maamar Chazal* that comes from the *Mishna*. Here's what it means:

Bechol Dor Vador — In every generation

Chayav Adam Liros Es Atzmo — A person needs to see himself

K'ilu Hu Yatza Mimitzrayim — As if he went out of Mitzrayim!

Why should we feel like we went out of Mitzrayim ourselves? The *Haggadah* explains why!

It tells us that if Hashem hadn't taken the Yidden out of Mitzrayim so many years ago, we would still be slaves there. So we should feel the same thankfulness for *Yetzias Mitzrayim* today!

Since we are NOT slaves, and we do NOT have to work for Paraoh, we are free to serve Hashem! When we think about this *posuk*, it should help us feel thankful for the *chesed* Hashem does for us, and help us feel excited to learn Torah and do *mitzvos* with *chayus* and *simcha*!

Nothing to Be Afraid Of

The words of the *posuk Bechol* tell us that we should imagine that we were taken out of *Golus* at the time of *Yetziyas Mitzrayim*.

This *posuk* is especially important for us nowadays!

At the end of the *Golus*, things can feel scary and sad. We don't always understand what is happening.

We might worry, how can *Moshiach* fix all of this? We might be nervous, what will *Geulah* even be like? We might wish we knew, when will *Moshiach* ever come?

When we say the *posuk Bechol Dor Vador*, we see that we have nothing to worry about!

Bechol Dor Vador — In every generation

Chayav Adam Liros Es Atzmo — We need to imagine ourselves

K'ilu Hu Yatza Mimitzrayim — As if we went out of Mitzrayim!

Hashem came down to the Yidden in Mitzrayim, made them not slaves anymore, and got them ready to leave the *Golus*. When we think about that, we will know that Hashem will also do that again!

Hashem will take away the problems of *Golus*, and help us be ready for *Moshiach* to come! What Hashem will do for us will be even GREATER than *Yetziyas Mitzrayim*, taking us out of *Golus* and bringing us to the complete and final *Geulah*!

See Der Rebbe Redt Tzu Kinder vol. 5 p. 273

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

Our Own Mitzrayim

“Bechol Dor Vador Chayav Adam Liros Es Atzmo Ke’ilu Hu Yatza Mimitzrayim.” The *Mishna* tells us that in every generation, we need to think that we are going out of Mitzrayim.

The Alter Rebbe tells us that this doesn’t only happen once a year on *Pesach*, but we come out of Mitzrayim every single day!

What is this Mitzrayim?

Our *guf* is our Mitzrayim. Our *neshama* very much wants to be close to Hashem, but the *guf* has other ideas. It wants to eat and drink things, to play and rest and feel good. That is very hard for the *neshama*! It feels like it is trapped in Mitzrayim, with no way to get out.

But when we say *Shema*, we leave our Mitzrayim!

How does that happen?

When we say *Shema*, we are saying that we are ready to be *mekabel Ol Malchus Shomayim*. We are saying that we realize that nothing is really there except for Hashem! The *neshama* is able to connect to Hashem in a very strong way, as if the *guf* wasn’t there!

So saying *Shema* is like *Yetziyas Mitzrayim* for the *neshama*!

That is why, at the end of *Shema*, we speak about *Yetziyas Mitzrayim*. Even though remembering *Yetziyas Mitzrayim* every day is its own *mitzvah*, we do it together with *Shema*, because *Shema* is also a *Yetziyas Mitzrayim*!

See Tanya Perek Mem-Zayin

4

{ כל ישראל }

Kol
Yisroel



כָּל יִשְׂרָאֵל יֵשׁ לָהֶם חֵלֶק
לְעוֹלָם הַבָּא, שְׁנֹאֲמַר וְעַמּוֹ
כֻּלָּם צַדִּיקִים לְעוֹלָם יְרֵשׁוּ
אֶרֶץ, נִצֵּר מִטְעֵי מַעֲשֵׂה יָדֵי
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

5

{ כי קרוב }

Ki

Karov



כִּי קָרוֹב אֵלֶיךָ הַדָּבָר
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!

Even for Kids

The *posuk Ki Karov* is the fifth *posuk* of the *Yud-Beis Pesukim*.

The *posuk* means that doing Hashem's *mitzvos* is *Karov*, it's something that isn't too hard for us!

The Rebbe tells us that our *Yetzer Hara* might make us think, "Well, that's only talking about adults. When I am older and I know a lot of Torah and have done a lot of *mitzvos*, then I'll be able to serve Hashem properly! For now, I'm just a kid, and that's too hard for me."

But that's not true! The *posuk Ki Karov* tells us that everyone can do it!

Ki Karov Eilecha Hadavar Me'od — It is very close to you and doable

Beficha — to use your words

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

We might still be very young, but learning Torah and doing *mitzvos* with a *chayus* is something that is *Karov Me'od*, it is very possible for all of us to do!

See Der Rebbe Redt Tzu Kinder vol. 5, p. 279

6

{והנה ה'}

Vehinei
Hashem



וְהִנֵּה ה' נֹצֵב עָלָיו וּמִלֵּא
כָּל הָאָרֶץ כְּבוֹדוֹ וּמִבֵּית
עָלָיו וּבֹחֵן כָּלִיּוֹת וְלֵב,
אִם עֹבְדוֹ כְּרָאוּי

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.

Hashem is Watching!

A *bochur* once had his turn to go into *Yechidus* with the Rebbe. Usually, *Chassidim* would write down their questions, and the Rebbe would answer them during the *Yechidus*.

When this *bochur* was preparing what to write, he thought of a certain problem he was having in *Avodas Hashem*. He was uncomfortable writing it, and wasn't sure what he should do. Finally, he decided that if he would remember during the *Yechidus*, he would ask the Rebbe. He knew that during a *Yechidus*, *Chassidim* would often forget everything else! If he remembered anyway, that would be a sign that he should ask.

When the *bochur* came into *Yechidus*, the Rebbe quickly read through what he wrote, and answered his questions. The *bochur* realized that the *Yechidus* was almost over, and remembered the problem he was having. Like he had decided, he asked the Rebbe what to do.

The Rebbe answered that he should learn the beginning of *Perek Mem-Alef* of *Tanya Baal Peh*, until after the section of *Vehinei*.

Then the Rebbe raised his voice and said:

“And when the *Yetzer Hara* will come to you, you should remind yourself.”

The Rebbe said the words slowly and clearly and in a loud voice: “That ***Vehinei Hashem Nitzav Alav, U’mlo Chol Ha’aretz Kevodo! Umabit Alav Uvochein Klayos Valeiv, Im Ovdo Kara’ui!*** And when you remind yourself of this, the Yetzer Hara will RUN AWAY from you!”

As we will learn, these words mean that Hashem is watching us the whole time to see if we will act the way we should! Like we see in this story, these words are very powerful! Thinking about what they mean can help us have hatzlacha in our fight against the Yetzer Hara.

As heard from Rabbi Yekusiel Farkash, audio shiur #6 of Seder Yomo Shel Yehudi, approximately 6 minutes in

Looking at Us

The sixth *posuk* of the *Yud-Beis Pesukim* starts with the words “*Vehinei Hashem.*” This *posuk* comes from the *Tanya*, in *Perek Mem-Alef*. The Alter Rebbe uses these words to strengthen our *Yiras Shomayim*, by remembering that Hashem is always watching us to see if we will behave in the right way!

Vehinei Hashem Nitzav Alav — Hashem is standing right next to us!

U’melo Chol Ha’aretz Kevodo — And even though Hashem’s glory fills the world,

U’mabit Alav — Hashem is looking specifically at US!

Uvochein Klayos Valeiv — Hashem checks to see what we are thinking and feeling

Im Ovdo Kara’ui — To see if we are serving Hashem the way we should.

When we think about this, we will be careful to always do what Hashem wants!

All for You

Some people think that taking a few minutes before *davening* to think about how great Hashem is, and how small we are next to Him, is a very special bonus *avodah* we can do.

But that's not true! It IS a special *avodah*, but it isn't a bonus — we need to! It is a *halacha* in *Shulchan Aruch* that before we *daven*, we need to think about these things. It's PART of *davening*!

Here's why: The *chachomim* tell us that during *Shmoneh Esrei*, we need to stand "like a servant before his master." The only way a person can feel like a servant is by thinking about Hashem and realizing that He is our Master, and we are only servants! Our whole life is to serve Hashem by doing the jobs (the *mitzvos*) He asked us to do.

The Alter Rebbe tells us an easy way to do this (in *Likutei Amarim*, *perek Mem-Alef*): Think about all of the great things in the world Hashem made — hurricanes, thunder, huge waterfalls, tall mountains, oceans and everything inside... and about the amazing *ruchnius* Hashem made: *Tzadikim*, the secrets of Torah, *Gan Eden*...

Now think about how ALL of that was made so that YOU could do your job! Hashem is looking at YOU and wants you to do your best to do it!

This is the message of the *posuk Vehinei* of the *Yud-Beis Pesukim*.

(Of course this is true all the time, not just during *davening*! But especially when we *daven*, we need to make sure to think about it, because *davening* is the start of our day.)

Based on a sicha of Lamed Tishrei, 5742

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

7

{בראשית}

Bereishis
Bara



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!

No Need to Fear

Were you ever listening to a story and then started feeling scared? Or do you sometimes get nervous during a thunderstorm? Some people are worried when they see some kinds of animals. Other kids get nightmares from things.

We might sometimes feel like the world is a scary place!

It feels like we can't stop things from happening, and we don't want to get hurt!

The seventh *posuk* of the *Yud-Beis Pesukim* helps keep us from being afraid:

Bereishis Bara Elokim — In the beginning when Hashem created

Es Hashomayim — the heavens

V'Es Ha'aretz — and the earth.

From the very beginning, the whole world was, and ALWAYS is, created by Hashem!

Nothing in the world happens by itself, Hashem is always deciding what will happen. So we don't have to be scared of anything!

Whenever we find ourselves feeling scared, we can think about this *posuk*. We can remember that this is HASHEM's world, and Hashem is taking care of everything!

See sicha Lag B'Omer Tof-Shin-Lamed-Vov

8

{ וּשְׁנָנְתָם }

**Veshinantam
Levanecha**



וְשִׁנַּנְתֶּם לְבָנֵיכֶּם וְדַבַּרְתֶּם בָּם
בְּשִׁבְתְּכֶם בְּבֵיתְכֶם וּבִלְכֹתְכֶם
בַּדֶּרֶךְ וּבְשֹׁכְבְּכֶם וּבְקוּמְכֶם

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.

We Deserve It!

The eighth *posuk* of the *Yud-Beis Pesukim* is the *posuk* of *Veshinantam*. This *posuk* comes from the Torah, and is a part of the *Shema* that we say every day!

The *posuk* means:

Veshinantam Levanecha — You should teach the words of Torah to your children (and your students)

Vedibarta Bam — and discuss it with them

Beshivtecha Beveisecha — when you are sitting in your house,

Uvelechtech Vaderech — and when you are going on your way,

Uveshachbecha — and when you lie down to go to sleep

Uvekumecha — and when you wake up.

The *Yud-Beis Pesukim* all have important lessons for us. What is the lesson of *Veshinantam*?

The Rebbe tells us that kids need to make sure that they are getting what they deserve! Parents and teachers have the *achrayus* to do *Veshinantam Levanecha*, to teach their kids and their students Torah! And not just a little bit of Torah — but in a way that we will have Torah with us all the time! Our house should be a Torah house, when we go places it should be in a Torah way, and we should go to sleep with a word of Torah and get up in the morning the way the Torah teaches!

Kids can be very stubborn about things, and this is a GOOD thing to be stubborn about! We should tell our parents that we want to have A LOT of Torah! We want to go to a Jewish camp and a Jewish school, to have the BEST *Chinuch*, so that we will know Torah and be able to live with it all the time.

See sicha Lag B'Omer Tof-Shin-Lamed-Vov

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

Teachers and Friends

The eighth *posuk* of the *Yud-Beis Pesukim* is *Veshinantam*.

This *posuk* tells us that parents and teachers have a responsibility to teach Torah all the time and everywhere!

Veshinantam Levanecha — You should teach the Torah to your children and your students

Vedibarta Bam — And discuss the words of Torah

Beshivtecha Beveisecha — When you are sitting in your house

Uvelechtechta Vaderech — And when you are traveling

Uveshachbecha Uvekumecha — And when you go to sleep, and when you wake up!

We might look at this *posuk* and think that we will do what the *posuk* says when we get older. We aren't parents or teachers yet! We can ask our parents to do it, but we can't do it ourselves.

But the Rebbe says that *Veshinantam Levanecha* IS for kids too!

When we share the words of Torah we know with another child who doesn't know it, we are also teachers!

To be good teachers, we need to make sure to learn in a way of *Veshinantam*! The word *Veshinantam* comes from a word that means sharp and clear. We should make sure that the Torah we know is very clear in our minds, and that we are behaving according to what we know!

Der Rebbe Redt Tzu Kinder vol. 5, p.294

9

{ יגעתי }

Yogaati



יִגְעֵתִי וְלֹא מִצָּאתִי
- אֶל תַּאֲמִין,
לֹא יִגְעֵתִי וּמִצָּאתִי
- אֶל תַּאֲמִין,
יִגְעֵתִי וּמִצָּאתִי - תַּאֲמִין

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*.

Don't Give Up

The Rebbe gave us 12 pesukim to know by heart and understand well. They have important lessons for us to keep in mind, and can give us chayus in doing what we should. When we are worried or feeling frustrated or upset, the Yud-Beis Pesukim can help us too!

For example, the posuk Yogaati can be very helpful for us when we are feeling frustrated or hopeless.

Lots of times we try to stop doing an *aveira* — and it doesn't work! We mess up again and again. Maybe we should just give up, since we can tell that we're going to keep doing the wrong thing.

Or there is something we know we are supposed to be doing, but we just can't seem to make it happen!

When we start thinking that way, we need to remember the *posuk* Yogaati!

This *posuk* is from *Torah Shebaal Peh*, from the *Gemara*:

Yogaati Velo Motzosi, Al Taamin — If someone says, I tried hard and it didn't work, 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!

Let's say that I have a hard time remembering to bring *Negel Vasser*. I make a *hachlata* to bring it right after supper, but I STILL keep forgetting! I might want to give up and just stop trying — maybe this is just not for me. But the Torah tells us that if we keep trying hard, then it WILL work!

Or imagine that I am trying not to bite my nails on Shabbos. But every Shabbos, I forget the *halacha* again! I might feel like it's just too hard to keep this *mitzvah*. But this *posuk* reminds us that we CAN do it! Just keep trying, and we will see that we will have *hatzlacha* in the end.

Even adults sometimes feel this way! Let's say I started to learn more *Chassidus* in honor of *Yud-Tes Kislev*, but I don't feel different! I don't feel like a better *chossid*! Should I just stop? The *posuk Yogaati* reminds us to keep trying, because in the end we will see that when we work hard, we WILL have *hatzlacha* — *Yogaati Umotzosi*!

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

Finding a Treasure

One of the messages of the *posuk* *Yogaaati* is that especially when we are learning Torah or growing in *Yiddishkeit*, we need to work hard — *Yogaati*!

But the *posuk* also tells us that the *hatzlacha* we will have is much more than the effort we put in!

The *posuk* says, “**Yogaati Umotzosi**,” I worked hard and I found.

The *Gemara* could have said, “I tried and I succeeded,” “I tried and I did it.” But instead it uses the word “*Motzosi*,” I found.

When we find something, it isn’t based just on how much work we put in. A person can dig a little hole in the ground and even find a diamond that is worth a huge amount of money!

Here the *Gemara* is telling us that when we work hard, with *yegiyah* (*Yogaati*), then we will have *hatzlacha* from Hashem in a much greater way than what we expect to come from it (*Umotzosi*)!

The girls of the Chabad school in Kiryat Gat wrote a letter to the Rebbe when they were starting 8th grade. They asked for a bracha for hatzlacha in their learning. The Rebbe answered them with this posuk of Yogaati, and said that even though bracha comes from Hashem, we need to work hard, we need to put in effort! But when we do this, the hatzlacha will be way more than the effort

we put in! Hashem promises that when we do our part, Hashem will give us much more than we expected.

See Igros Kodesh chelek Chof-Gimmel, p. 448

Keep Trying

Sometimes we are having a hard time with our learning, with our *davening*, or with our *shlichus*. We write to the Rebbe and ask for a *bracha*. We are expecting that right away, like a *neis*, we will have a *chayus* in learning, we'll enjoy our *davening*, and see *hatzlacha* in our *shlichus*!

There were many people who wrote letters to the Rebbe asking for these kinds of things. The Rebbe would often answer, “**Lo Yogaata Umatzasa, Al Taamin!**” If someone tells you that he had *hatzlacha* without putting in effort, then you shouldn't believe him! These kinds of things don't come without us working for them, and they don't happen right away.

But we are promised that if we do put in the effort, if we do try hard, and we don't give up just because we didn't see it work right away, then we will definitely have *hatzlacha*, and *hatzlacha* in a way of *Motzosi*, way MORE than the effort we put in!

It Takes Work

In *Parshas Vayeishev*, we learn about Yosef's dreams, and then the next week, in *Parshas Mikeitz*, we learn about Paraoh's dreams.

Yosef's first dream starts off with him and his brothers busy gathering wheat. Then their wheat bundles bow to Yosef's wheat bundle!

In Paraoh's dreams, though, he isn't doing anything. He isn't gathering

anything, building anything, or even going somewhere. He just watches what happens.

This is a main difference between *kedusha* and *kelipah*! *Kedusha*, like Yosef's dream, has to start out with DOING, *Avodah*!

Hashem set up the world so that for something to happen in *kedusha*, we need to DO something for it!

The Rebbe tells us that this is one of the lessons of *Yogaati*! If we want something good to happen in our *Avodas Hashem*, we need to DO something, *Yogaati*!

Things from *kedusha* don't happen by themselves, or right away. They come from our *Yogaati*, our work, our effort.

Then, of course, Hashem will make something much greater come from it, *Motzosi*! We will find tremendous *hatzlacha*, way more than we would think should come from how hard we worked.

See Likutei Sichos chelek Gimmel, sicha Vayeishev

Doing Our Best

A *bochur* once wrote the Rebbe a letter for his birthday, asking for a *bracha*.

The Rebbe first gave him a *bracha* for his birthday that he should grow as a *Yerei Shomayim*, a *chossid*, and a *lamdan*, and that he should bring much *nachas* to his teachers and his parents!.

Then the Rebbe added that the *bochur* should remember the words of the *Chachomim*, “*Yogaati Umotzosi Taamin*.” To become a *chossid*, *yerei Shomayim*, and *lamdan*, he will need to put in *yegiyah* — to work hard!

Of course that doesn't mean to skip eating and sleeping, it is important for him to take care of his health!

But he does need to work on himself, to learn properly and with his full *kochos*, and that he should work on himself to act the way the Torah teaches. Then he can be sure that Hashem will help him — *Umotzosi*!

See Igros Kodesh, letter #1816

10

{ וְאֶהָבָת }

Ve'ahavta



וְאַהֲבַת לְרֵעֶךָ כָּמוֹךָ -
רַבִּי עֲקִיבָא אָמַר,
זֶה כָּלֹל 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!

A Vital Rule

The tenth *posuk* of the *Yud-Beis Pesukim* is the *posuk Ve'ahavta*.

The words come from a *Medrash* (*Sifra*, also called *Toras Kohanim*) that explains a *posuk* in *Parshas Kedoshim*, “*Ve'ahavta Le'reiacha Kamocha*,” “you should love your friend like you love yourself.”

The *Medrash* says on this *posuk*, that Rabbi Akiva calls this *posuk* a “*klal gadol*” of the Torah!

What is a “*Klal Gadol*”?

It means a rule that is so important, that if you miss it, you missed the whole thing!

Imagine if someone tells you that he made a big Chanukah party for all of his friends. There were donuts, and latkes, and chocolate gelt. “And what kind of Menorah did you light?” you ask. “Oh, we didn’t light the menorah at all. We had lots of other Chanukah things.” Oy vey, you’ll be thinking. He missed the whole point! How can you have Chanukah without a menorah?

The Torah is so beautiful and so precious! It helps us all the time, in everything we do. But if we don’t have *Ahavas Yisroel*, if we don’t care about another Yid, and just keep the Torah for ourselves, we don’t have Torah at all! Rabbi Akiva tells us that you can’t have Torah without having *Ahavas Yisroel*!

With All the Details

The tenth *posuk* of the *Yud-Beis Pesukim* is the *posuk Ve'ahavta*.

The words mean:

Ve'ahavta Le'reiacha Kamocha — Love your friend like you love yourself.

Rabbi Akiva Omer — Rabbi Akiva says about this *posuk*

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

What is a *Klal*?

A *Klal* means something general, a big idea that can have many parts. The opposite of *Klal* is *Prat*, a detail.

One of the things that Rabbi Akiva is telling us is that *Ve'ahavta Le'reiacha Kamocha* is a *Klal* — a general *mitzvah*. But it has many details also, which the Torah also teaches us!

In many places in the Torah, it tells us how to be nice to other people, to have *Ahavas Yisroel*. For example, in the same *posuk* that tells us this, we first learn about not taking revenge on other people. That is also one part of having *Ahavas Yisroel*!

Rabbi Akiva is telling us that the *mitzvah* of *Ahavas Yisroel* is a *Klal*, so we will know HOW to keep this *mitzvah*! We do it by keeping all of the details which are included in it, all of the *mitzvos* of the Torah that show us how to treat other people.

See sicha chelek Yud-Zayin parshas Kedoshim, explaining Rashi on this posuk

The Rambam's Ruling

The tenth *posuk* in the *Yud-Beis Pesukim* is the *posuk* of *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!

This *posuk* speaks about the very special *mitzvah* of *Ahavas Yisroel*!

The Rambam tells us that there are two main ways we keep this *mitzvah*: We should be as careful with our friend's *kavod* as we are with our own *kavod*, and we should be as careful with our friend's money as we are with our own money!

A person's *kavod* is very important to them. We don't like being embarrassed in front of other people, or when other people make us feel silly or left out. Part of the *mitzvah* of *Ahavas Yisroel* is to be careful about other people's *kavod* too! We should be careful not to embarrass other people or make them feel left out.

A person's money is also important to them. We don't like if people ruin our things, or make us spend money that we worked hard to earn for no reason. Part of *Ahavas Yisroel* is being careful with other people's money too! We should be careful with their toys and their books, and not make them spend money when they don't want to.

Even though, as we learned before, this *mitzvah* includes all of the *mitzvos Bein Adam Lechaveiro*, the Rambam and *Shulchan Aruch* bring these two specific things which we learn from this *mitzvah* itself.

When we do that, we are following one of the lessons of this *posuk*!

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!

Being the First One

*Sometimes two people get into an argument. They both think that they are right, and that it’s the other person’s fault! When they try to talk about it, they just get angrier at each other. How will *Ve’ahavta Lereiacha Kamocha* help?*

A *chossid* once wrote to the Rebbe with a list of important questions. One of the things he wrote was about a fight with another person.

In the answer, the Rebbe reminded him about what the Torah promises us: “*Kamayim Hapanim Lepanim, Kein Leiv Ha’adam L’adam*.” Just like when you stand next to a lake or a river, you can see your face reflected in it like a mirror, one person’s heart also reflects the other person’s! So our

hearts can be like a mirror to each other — if I love you, your heart will start loving me back.

So even if two people are angry at each other, if one of them starts to love the other person and act nice to him, then the other person will change his mind too and start to love him back!

It doesn't really matter who does it first. As long as one person starts loving and being friendly to the other person, in the end they will BOTH start liking each other again.

But, the Rebbe says, whoever does it first is doing something very special! They are the ones who are making sure to keep the *mitzvah* of *Ve'ahavta Lere'acha Kamocha*, which, as Rabbi Akiva says is a “*Klal Gadol BaTorah*” — a VERY important rule for the whole Torah!

See Igros Kodesh, letter #5131

11

{ וזה }

Vezeh Kol Ha'adam



וְזֶה כָּל הָאָדָם וְתַכְלִית
בְּרִיאָתוֹ וּבְרִיאַת כָּל
הָעוֹלָמוֹת, עֲלִיוֹנִים
וְתַחְתּוֹנִים, לְהִיּוֹת לוֹ
דִּירָה זֶה 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 *Veze**h*. This *posuk* comes from the *Tanya*, and it speaks about the very important *shlichus* each of us have!

Veze**h 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

12

{ ישמח }

Yismach
Yisroel



יְשִׁמַּח יִשְׂרָאֵל בְּעוֹשָׁיו,
פִּירוֹשׁ שְׁכָל מִי שֶׁהוּא
מַזְרֵעַ 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*!



A Review of the Yud-Beis Pesukim

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 *neshama* 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 *Vezei*.

Vezei 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.

