

B"H

## MEMENTO

*from the Wedding  
Celebration of*

*Refael Yehudah  
e' Chaya Yehudis  
Polter*

Dedicated By Their Parents

*Rabbi e' Mrs. Dovid Shraga Polter  
Rabbi e' Mrs. Velvel Oster*

*Monday, 9th of Elul, 5776  
September 12, 2016*

ב"ה

## תשורה

משמחת נישואין בשעתומ"צ  
של

רפאל יהודה שיחי

וחי' יהודית שתחי'

פאלטער

יום ב', ט' אלול - שנת הקהל  
ה' תשע"ז



# שיח שפתותינו

## THE PRAYER OF OUR LIPS

### CHASSIDIC HOMILETICAL INSIGHTS ON PRAYER



#### INTRODUCTION

In celebration of the wedding of our children, Refael Yehudah to Chaya Yehudis, I share with you a sampling of an upcoming sefer, שיח שפתותינו “The Prayer of our Lips”.

Our Sages teach that the redemption is highly dependent on our passionate prayers. May it be His Divine Will to hastily bring about the final redemption in merit of our heartfelt prayers at which time there will be the ultimate rejoicing of *קול חתן וקול יהודה*..קול חתן וקול כלה.

Additionally, this simcha is one that is interconnected with prayer as the names of both the *חתן* and *כלה* (Refael) *Yehuda* and (Chaya) *Yehudis* represent gratitude – an integral component of prayer.

May the *חתן* and *כלה* merit to build a *בנין עדי עד* and may we all be *זוכה* to the *שלימה וקרובה*.

הרב דוד שרגא פאלטער

ט' אלול, תשע"ז

#### ותאסוף גלויותינו לחצרות קדשך

Gather our dispersed to the courtyards of Your Sanctuary

During a festive Simchas Torah gathering of the Previous Rebbe, a bottle of mashke stood on the table.

One of those present requested a visitor from Eretz Yisroel to open it since for him there would be no violation as for him it was already considered an ordinary weekday.

The Rebbe remarked:

Each and every Jew begs thrice daily that G-d bring us up to our Holy Land.

To utilize and take advantage of serving as a citizen of Eretz Yisroel in something as insignificant as this — is a disgrace and dishonor.

*Sefer HaMaamaorim 5701, p. 94*

**בימי מתתיהו בן יוחנן כהן גדול, חשמונאי ובניו, כשעמדה מלכות יון הרשעה, על עמך ישראל, להשכיחם תורתך ולהעבירם מחקי רצונך**

**In the days of Matityahu, the son of Yochanan the High Priest, the Hasmonean and his sons, when the wicked Hellenic government rose up against Your people Israel to make them forget Your Torah and violate the decrees of Your will.**

The campaign of the Greeks was intended “to make [the Jews] forget Your Torah and have them violate the decrees of Your will. “In the words of *Bereishis Rabbah*, ch. 16[:4], [the Greeks challenged the Jews to] “write...that you have no share in the G-d of Israel.”

Their entire war was directed against G-dliness. They would have allowed the Jews to study Torah and observe *Mitzvos* — the *mishpatim* and the *eduyos* — so long as they did not mention that the Torah was G-d’s and that the *mitzvos* were “the decrees” of His will.” [Their objective was that the Jews] refrain from associating G-dliness with the Torah and its *mitzvos*.

*Hayom Yom, Teves 2*

and separating between the two parts of G-d's name causing G-d forbid a breach in His sacred name.

*Toras Menachem 5713, Vol. 1 p. 263*

**את צמח דוד עבדך מהרה תצמיח**

**Speedily cause the scion of David Your servant to flourish.**

A scholar pointed out to the Rebbe the words of the *Chida* (*Yalkut Shimoni, Tehillim*, ch. 736): “Even if the Jews only possess hope and trust, they are already worthy of redemption”. This is alluded to in the blessing את צמח דוד

We must ask the question: What is the meaning of the continuation of the blessing “For we hope for Your salvation all day”. If we are worthy of redemption then we will merit it even without our invested hope; and if not — what will the hope do for us? What then is the meaning “For we hope for Your salvation all day” as if the hope is what brings us redemption?

According to the words of the *Chida* the blessing is understood. Speedily cause the scion of I, Dovid, Your servant to flourish and if one shall say we are undeserving — nevertheless we will flourish because we hope for Your salvation all day.

Our mere hope and trust will stand in our good stead.

*Toras Menachem 5746, Vol. 1 p. 156*

**כי אתה שומע תפלת כל פה**

**For You hear the prayer of everyone**

The Chassidim of Polish descent share an expression: We ask of G-d that He listen to the prayer of everyone without exception, even he whose prayer is on such a low level as it would be regarded as Fe' — nothing and empty.

*Reb Mendel, p. 349*

**מודה אני לפניך מלך חי וקיים, שהחזרת בי נשמתی בחמלה, רבה אמונתך  
I offer thanks to You, living and eternal King for You have  
mercifully restored my soul within me; Your faithfulness is great.**

One's relationship with G-d throughout the day begins with saying *modeh ani* (“I offer thanks before You, living and eternal King” etc.). This is recited immediately upon awakening even before the morning washing of the hands — while the hands are still “impure.” The reason is that all the impurities in the world do not defile a Jew's “מודה אני” his gratitude to G-d. He might lack one thing or another, but his *modeh ani* remains intact.

*Hayom Yom, Shevat 11*

**רבה אמונתך**

**Your faithfulness is great**

The Gaon Reb Yechezkel Abramski once visited the Previous Lubavitcher Rebbe. Reb Yechezkel recounted his experiences in the concentration camp. “One night I thought to myself, tomorrow I will rise and I will need to recite *modeh ani*. If I cannot perform any mitzvah then for what should I thank G-d? It then dawned on me that the answer lies in the latter part of *modeh ani*, ‘Your faithfulness is great’. I need to thank G-d for my ability to fulfill the mitzvah of believing and having trust!”

The Rebbe responded, “Just for this spiritual reflection alone, it was worth your imprisonment!”

*Kfar Chabad # 957*

**ברוך אתה ה' אלוקינו מלך העולם אשר קדשנו במצוותיו וצונו על נטילת ידים  
Blessed are You...who has sanctified us with His commandments,  
and commanded us concerning the washing of the hands.**

Once, as the Alter Rebbe left his room, he observed his wife remarking to several women, “Mine says..”

The Rebbe said: “With one mitzvah I am yours; with how many are we G-d's!”

*Hayom Yom, Shevat 23*

After one delves into the mystical and deeper meaning of a mitzvah, one arrives at a state of profound intellectual pleasure.

However, one realizes when performing the mitzvah that he must serve with full acceptance of the yoke of G-d and complete subservience to the Divine Will. He must set aside reason and logic, as profound as it may be, and be wholeheartedly dedicated to the Divine command.

This message lies in the words of the blessing אשר קדשנו — who has consecrated us, meaning, He selected us from the intellectual aspect of the mitzvah and commanded us to have total nullification to His command. When allowing ourselves to follow in this direction, we reach ultimate attachment to G-d as in the word וצונו which also means to cleave.

*Toras Menachem 5745 vol. 3, p. 1941*

**..אשר יצר את האדם בחכמה...  
..Who has formed man in wisdom**

In this blessing, ordinarily recited when one rises in the morning and when one takes leave of the lavatory, the Alter Rebbe in his *Siddur* counts a total of forty-five words. The number forty-five is the numerical value of the word *Adam* — man. Man and his basic physical needs is the very essence of this blessing. Also, the number forty-five is the numerical value of the Hebrew word מה alluding to the level of wisdom. This alludes to the Divine Wisdom invested in the creation of the magnificent human physical body.

*Shaar HaKolel p. 252*

**הנותן ליעף כח  
Who gives strength to the weary**

The chassid Reb Shmuel Levitin once related a story about his imprisonment in Siberia. He was deprived of any holy books with which to pray and study, and when it came to the morning blessing “*hanosein layaeif koach* — He Who gives strength to the weary,” he

time merely the provision that it takes to combine and formulate a tasty meal.

*Toras Menachem 5746, Vol. 3, p. 122*

**משיב הרוח ומוריד הגשם**

**“He causes the wind to blow and the rain to descend.” This can be connected to the coming of Moshiach.**

The phrase “He causes the wind (*ruach*) to blow” uses the same word as the verse “The spirit (*ruach*) of G-d hovered on the surface of the waters,” and our Sages say “This is the spirit (*ruach*) of King Moshiach”

“He causes the rain (*geshem*) to descend,” means that the coming of Moshiach actually occurs, in physicality (*gashmius* — related to *geshem*). Not only “the spirit of Moshiach,” but a soul in a body i. e. Moshiach in the simple, literal sense in this physical world.

Moreover, “*geshem*” has the numerical value of 343, and this is connected to the prophecy that in Messianic future “the light of the sun will be seven-fold as the light of the seven days.” *Rashi* paraphrases this as “seven sevens as the light of the seven days i. e. forty-nine sevens, equaling three hundred forty-three.”

*Toras Menachem 5746, Vol. 1 p. 35*

**ולמלשינים אל תהי תקוה  
Let there be no hope for informers**

When the letters of the Divine name יה join with the letters ויה the birth of a new entity is created. G-d’s throne is then complete. The negative drives that are referred to here as מלשינים informers strive to divide these two parts of G-d’s name by separating the former from the latter.

This precisely is the request in the blessing ותהי תקוה. The word תהי symbolizes the letters יה while the word תקוה can be divided into two words, ת”ק alluding to the encasement or covering and the letters ויה which complete G-d’s name. In other words, we request: Let there be no hope for the informers to succeed at dividing

**ויכסו מים צריהם, אחד מהם לא נותר**

**The waters engulfed their adversaries; not one of them remained**

The Egyptians died by being engulfed by water and drowning and “not ‘one’...remained,” i. e. they died without leaving after them any aspect of “one[ness]. “When a Jew, *lihavdil*, passes on from this world to the next, “one[ness]” remains after his passing, i. e. [the divine unity] he achieved throughout his lifetime through Torah and Mitzvos.

*Sefer HaMaamorim Yiddish, p. 102*

**ותן טל ומטר לברכה**

**And bestow dew and rain for blessing**

**ותן ברכה**

**And bestow blessing**

How do we distinguish between the winter season when we recite the words ותן טל ומטר לברכה and the summer season when ותן ברכה is recited?

When a Jew inserts the words ותן טל ומטר לברכה he is asking for rain which will hopefully yield crops. The insert of ותן ברכה, however, asks the AL-Mighty for the Divine blessing to be bestowed directly to him. This is an immediate blessing that need not wait for the natural process of planting, growing and harvesting.

This distinction bears a vital lesson especially for young children. Upon her children’s return from their day’s study, their mother can either lead her children through the kitchen pointing out to them how and where their dinner can be fixed. She provides all the necessary ingredients, recipes and utensils. The rest they must do on their own. Then there is a mother who has everything ready and prepared at the dinner table. Everything is prepared for immediate consumption. This approach reflects the relationship between G-d and His people when they do His every bidding. He then provides the blessing directly with no effort on our part. When, however, we are lacking a close relationship with Him, G-d still provides but this

was unsure whether the word was “*layaeif*” or “*la’ayeif*,” even though both words mean the same thing.

When telling this story, the Rebbe commented: The only thing this chassid had on his mind while in the worst of places was the above question, and the only thing that remained with him twenty years after he was liberated was the memory of that struggle.

The Rebbe continued: In spite of suffering and constant struggle, what remains the priority in the chassid’s life? When all is said and done, “How do I pronounce a word in my prayers?”

*Sichos Kodesh Elul 18, 5734*

The words we recite in the morning blessing ליעף כח הנותן who gives strength to the weary shares the same acronym as the words הודו לה’.... כי praise the L-rd for (His kindness is everlasting).

Goodness, טוב is drawn down through His unlimited and quintessential kindness, חסדו. So too in the blessing ...who gives strength to the weary, we ask for the strength, כח and endurance to overcome the struggles before the coming of Moshiach.

*Sefer HaSichos, 5702 p. 110*

**המכין מצעדי גבר**

**Who directs the steps of man**

*Although the following insight did not occur in a Chabad Chassidic setting, it nevertheless depicts a fundamental principle of Chassidic teachings. This is the cardinal belief that every detail of life on every level of creation is governed, controlled, supervised and sustained by the Al-Mighty. Because of its striking message, closely related to this morning blessing, I bring this story.*

Reb Yonason Eybschitz was strolling down the street. During his journey, he was confronted by the king himself who asked him, “Where are you going?” to which he replied, “I don’t know.” The king, enraged at his disrespectful answer sent him off to prison. After calming down, the king decided to release him and question him as to the reason for his unusual response.

The king asked, “What do you mean ‘you don’t know where you’re going?!’” He replied, “I will testify that I truly did not know where I was going. I was hoping to go to *shul* and look where I ended up — in prison. Now tell me, did I know where I was going? Had you asked me, “Where are you hoping to go? I would have told you that I am hoping to go to *shul*, but where I was actually going, I truly did not know.”

The king immediately released Reb Yonason and offered him a stipend for his insightful wisdom.

*Mayon Tefillah by Gershon Nof p. 15*

### שלא עשני גוי

#### ..Who has not made me a gentile

Reb Levi Yitzchok of Berdichev would recite the morning blessings aloud in the presence of his congregation. One morning, as he was leading the prayers, he omitted the blessing which praises G-d “for not making me a gentile.”

After the prayers, the assembled inquired as to the reason for his omission. “When I awoke this morning”, the Rebbe replied, “I was overcome with intense joy of having been born a Jew. Immediately, I could not contain myself and felt obliged at that moment to recite this blessing without any hesitation.”

*From My Father’s Shabbos Table By Rabbi Y. Chitrik p. 79*

### שלא עשני אשה

#### ..Who has not made me a woman

In the blessing ...”who has not made me a woman” a Jew declares that he proudly remains joyous as having been created a man. There is a great distinction between male and female. The woman’s purpose as the mainstay of the home is to direct the household matters and its multiple needs, including the provision of proper clothing, furniture and the education of the children. By keeping to her responsibilities, she enables her husband to occupy himself in Torah study and to fulfill his spiritual mission in life.

three words *אני ה' אלקיכם* while his students are of the opinion to say *ה' אלקיכם אמת*.

The explanation: Rabbi Shimon Bar Yochai is the one who proclaimed, “In one bond I have become bound with G-d”. Because he achieved this rare level of unity with G-d, he could take the liberty to clearly say the words *אני ה' אלקיכם*. However, his students who did not reach this level of oneness with G-d were reluctant to verbalize the words ...*אני*.

*Sefer HaSichos, 5697 p. 220*

As the Alter Rebbe was once engaged in deep discussion with a great Torah giant he was challenged as to where is there a verse which begins and ends with the same three words?

The Rebbe responded, “It is a verse where even Moshe our teacher did not utter the word “*emes*”!

Those present were astonished at his bold remark and were eager to understand the deeper meaning of his cryptic answer.

The Rebbe explained that the verse is found in the third section of *Shema*, that of *Tzitzis*. The repeating words are ...*אני ה' אלקיכם*. The Prophet Yirmiyahu, however, concludes with the word *emes*. Moshe, however, in the Torah does not conclude this same verse with “*emes*”

They then understood the Rebbe’s remark.

*Otzar Sippurei Chabad, Vol. 15, p. 252*

### אמת, ויציב, ונכון, וקים...

#### True and certain, established and enduring...

The letter *Alef* is the beginning of the letters. The letter *Mem* is the middle of the letters. The letter *Tuv* is the last of the letters.

This means that the light of truth, *emes*, must penetrate through everything. The beginning being the process of thought, the next stage being that of speech, which connects thought with action, should be with truthful and sincere vitality.

*Sefer HaSichos, 5709 p. 302*

**דבר אל בני ישראל ואמרת אליהם ועשו להם ציצית על כנפי בגדיהם  
Speak to the children of Israel and tell them to make  
for themselves fringes on the corners of their garments.**

When the Previous Rebbe was visiting America, a beautiful festive meal was prepared as a *melavah malkah*.

Among the participants were two wealthy men, each of whom the Rebbe presented with a silver coin. The Rebbe told one man to put the coin into his pocket and the other he urged to sew it into his *tallis katan*.

No one present understood the reason for the Rebbe's instructions. Toward the end of the meal, one of men said, "I am surprised that the Rebbe told me to sew the money into my *tallis katan* — I don't even wear one!"

Only then did the assembled realize the meaning of the Rebbe's words.

*Peninei HaKeses, Vol. 3, p. 508*

**אני ה' אלקיכם  
I, the L-rd, am your G-d**

Jewish law teaches that one is obligated to recite 248 words while reciting the prayer of *Shema*. However, there are only 245 words in this prayer. Our Sages established to repeat the last three words to reach 248 as in the 248 organs of the human body. When one is praying with a *minyan*, he need not repeat these words for the *chazzan* discharges the participants from this obligation. The question arises concerning one who is praying alone.

There is a disagreement between Rabbi Shimon Bar Yochai and his students concerning the method of reciting the prayer of *Shema* when praying alone. It is clear that when one prays in the presence of a *minyan*, the *chazzan* discharges him by repeating the words ה' אלקיכם אמת. The *chazzan* has the congregation in mind so they too will fulfill the recitation of 248 words in the *Shema*. In the case of one praying privately, however, Rabbi Shimon maintains to repeat the

At times, however, the man may overstep his boundaries and assume a "spark" of the woman. He may unnecessarily get involved in matters that are strictly in the domain of the woman. It is precisely for this reason that one recites, "who has not made me a woman". This is to stress the importance of fulfilling his responsibilities as the male of the home.

This sheds light on a significant matter that is misunderstood. By instituting this blessing, our Sages in no way intended to diminish the level on which the woman stands. To the contrary, this is her praise that she is qualified and granted the special gift of caring for her family — a task too refined for the man to maintain and uphold.

*Lilmod Eaich Leitpalel vol. 1, p. 100*

**שלא עשני...  
Who has not made me...**

There was once a simple, unlettered man who would recite just three of the morning blessings — "*shelo asani goy*", "*shelo asani eved*", and "*shelo asani isha*" — with exceptional excitement and concentration.

Now, the word *shelo* in the blessing is of course written with an *alef* (שלא), which means "that He did not." However, this fellow translated them as if they were written with a *vov* (שלו), meaning "to Him".

So, when he was prompted for an explanation, he said, "These blessings thank G-d for having chosen us. In the first blessing we thank Him for having made us his nation (*goy*); in the second, for making us His servants (*eved*); and in the third, we thank Him for giving us the fire (*ishev*) with which to serve Him..."

*Reshimos Devorim, Chadash p. 306*

**ואל תביאנו לא לידי חטא  
Do not bring us into sin**

Reb Mendel explained: We ask G-d not to bring us to a state where we consider a sin not to be a sin.

*Reb Mendel, p. 355*

**יברכך ה' וישמרך....**

**The L-rd bless you and guard you....**

The number of words in the three verses of the priestly blessings represents the amount of people called up to the Torah at various occasions. The first verse contains three words hinting to the three individuals called up to the Torah during the weekday readings; the second verse has five words pointing to the five *aliyos* on the festivals; finally, the third verse has seven words pointing to the seven people called up on Shabbos.

*Likkutei Sipurei Hisvaduois Reb M"Z Greenglas, p. 187*

**אלו דברים שאדם אוכל פרותיהם בעולם הזה והקרן קיימת לעולם הבא,  
ואלו הן: כבוד אב ואם, וגמילות חסדים, והשכמת בית המדרש שחרית וערבית,  
הכנסת אורחים ובקור חולים**

**These are the precepts, the fruit of which man enjoys in this world,  
while the principle [reward] remains in the World to Come:  
honoring ones father and mother, performing deeds of kindness,  
early attendance at the House of Study morning and evening,  
hospitality to strangers, visiting the sick**

The word used for visiting the sick *ובקור* can also mean to probe and investigate. When one fulfills the mitzvah of visiting the sick, one needs to know that it also entails an investigation and taking a personal interest in reassuring that all the sick one's needs are met and to be available to fill any unmet needs.

*Likkutei Sichos Vol. 5, p. 312*

**אלו דברים...ועיון תפילה והבאת שלום ותלמוד תורה כנגד כולם  
These are the precepts... concentration in prayer,  
bringing peace between man and his fellow-man  
.. and the study of Torah is equivalent to them all.**

The Alter Rebbe was once involved in mediating between husband and wife. This cost him much time that he could have otherwise spent in Torah study.

responded: A Jew has the tools to change his nature and he can accomplish this through *kabbalas ol* (submitting to the yoke of Heaven). When one gets accustomed [to this new behavior,] it becomes second nature, and the nature that is created thereby changes one's innate nature. *Kabbalas ol* is the foundation of Torah and one's G-dly service.

The Alter Rebbe continued: Your desire to study Torah is a gift from Above. In the passage "*Vaavadetem meheirah mei'al haaretz hatovah, asher A-donai nosein lachem* — And you will swiftly perish from the good land which the L-rd gives you," the word *eretz* ("land") is connected to the word *ratzon* ("desire"), which alludes to the will and desire in studying Torah and serving G-d. And when G-d gives "the good land," i.e., a desire and will to study Torah, it must be "*Vaavadetem meheirah*," i.e., one must destroy and rid himself of "*meheirah*" (hastiness), and study Torah in delight to give pleasure to the *neshamah*.

*Sefer HaSichos 5700, p. 59*

**וכתבתם על מזוזות ביתך ובשעריך  
And you shall write them  
upon your doorposts of your house**

The word *Mezuzah* consists of the two words *zu* and *zeh* both meaning, "this". *zu* alludes to the recipient and *zeh* to the provider. The first letter *Mem*, is the numerical equivalent of forty.

The deeper meaning of *Mezuzah* alludes to the complete service of a Jew at the age of forty, the age of understanding. At this age, one is capable of reaching a complete level of knowledge. He is then able to synchronize both the giving as well as the receiving aspect and trait. This comprehensiveness and completeness is captured by the 'giver', *zeh*, and the 'receiver' *zu* as they are preceded by the letter *Mem* (forty).

*Toras Menachem 5750, Vol. 1, p. 236*



Esther prepared for King Achasvarosh and Haman. Thirdly, one of the *mitzvos* of the day is to drink wine in great abundance.

“Your oil” refers to the festival of Chanukah in which the jug of pure uncontaminated oil miraculously burned for eight days.

*Toldos Levi Yitzchak, p. 274*

**וחרה אף ה' בכם ועצר את השמים ולא יהי מטר**

**For then the L-rd's wrath will flare up against you,  
and He will close the heavens so that there will be no rain.**

During a drought the Baal Shem Tov observed a simple Jew who was yelling while praying this passage ועצר את השמים ולא יהי מטר (and He will close the heavens so that there will be no rain). The Baal Shem Tov said nothing to him because he saw in his prayers an unusual fervor and he was sure that G-d was accepting his prayers. After he concluded praying, rain began to fall. Later the Besht inquired as to his behavior. The simpleton responded, “the word ועצר literally meaning He will close, can also mean to squeeze as the *Targum* translates on the word ועצירת – ואסחט – Hence, this is the intention the Jew had in mind when reciting these words: And He namely G-d will squeeze the heavens and there will be no rain above (in the heavens) for the rain will fall unto the parched soil.

*Keser Shem Tov, p. 110*

**ואבדתם מהרה מעל הארץ הטבה אשר ה' נתן לכם**

**And you will swiftly perish from the good land  
which the L-rd gives you.**

A chassid related: I once sat in the Torah study hall of Rabbi Moshe Posner, the great-grandfather of the Alter Rebbe, and was studying with great concentration. By nature I studied very quickly and in a loud voice, and I understood the material clearly.

The Alter Rebbe sat in one of the nearby libraries. When I passed him, he told me that I am learning with great desire, but too quickly. I told the Alter Rebbe that it is my nature to be quick. He responded that I must change my nature. When I told him that I cannot, he

An observer asked him: Indeed, creating peace is important as the *Mishnah* states. However, this very *Mishnah* concludes with the words, Torah study equals them all? Why then are you investing so much time in a seemingly less significant matter?

The Rebbe replied: The *Mishnah* may be read with a different slant: These are ...bringing peace between man and his fellow-man, between husband and wife and the study of Torah is equivalent to them all. It is these three precepts *joined together* that are equal to all others *mitzvos*.

*Otzer Pisgame Chabad, Vol. 1 p. 51*

**נכון לומר קודם התפלה: הריני מקבל עלי מצות עשה של ואהבת לרעך כמוך**

**It is proper to say before prayer: I hereby take upon myself  
to fulfill the *mitzvah*, “Love your fellowman as yourself.”**

The Alter Rebbe repeated the teaching of the Maggid of Mezritch who quoted the Baal Shem Tov: “Love your fellow-man like yourself” is an interpretation of and commentary on “Love Hashem your G-d.” He who loves his fellow Jew loves G-d, because the Jew has within himself a “part of G-d above.” Therefore, when one loves the Jew — i.e. his inner essence — one loves G-d.

*Hayom Yom, Menachem Av 12*

**נכון לומר קודם התפלה: הריני מקבל עלי מצות עשה של ואהבת לרעך כמוך**

**It is proper to say before prayer: I hereby take upon myself  
to fulfill the *mitzvah*, of “Love your fellow-man as yourself.”**

The chosid Reb Mendel Futerfas asked, “How can one utter these words?” Is it not an impossible expectation? Are we truly on the level where we can love another as we love ourselves? After all, the Torah would not have us utter mere words.

He answered: since it is written in the *Siddur*, it behooves us to recite all that is written. Whether we are at that level or not is irrelevant. If only we follow religiously the instructions we are given we will, in the end, reach the level expected of us. Therefore, it is appropriate to utter the words just as they are written in the *Siddur*

with loyalty and devotion. In this merit, we will be blessed with the courage and inspiration to live up to what we are saying.

Therefore, with total commitment and submission, Reb Mendel would recite the following in his prayers: “It is proper to say before prayer: I hereby take upon myself to fulfill the mitzvah, of ‘Love your fellow-man as yourself.’”

*Reb Mendel, p. 225*

**ועם רוחי גויתי, ה' לי ולא אירא**

**And with my soul, my body too, the L-rd is with me, I shall not fear.**

The mashpia Rashbatz would expound on this verse as follows:

Just as “soul” and “body” must be attached in order to live, so too the “L-rd” and “me” must be one. Only then, “shall I not fear.”

*Likkutei Sippurim, p. 309*

**ואת העקידה שעקד את יצחק בנו על גבי המזבח**

**And the binding of his son Yitzchak upon the altar**

The binding alone was not the greatest of Avraham’s tests. Many others also sacrificed their lives for the sanctification of G-d’s Holy Name. Furthermore, unlike Avraham, they gave their lives without being told to do so. What then is the superiority of Avraham’s act? Avraham did so with great eagerness and diligence to show his joy and love in fulfilling his Maker’s will. This is what singled him out from all others. For this reason, we evoke the merits of this test and we recite this chapter daily.

*Tanya, Iggeres HaKodesh, Epistle 21*

**ואת העקידה שעקד את יצחק בנו על גבי המזבח**

**And the binding of his son Yitzchak upon the altar**

Why is it that we mention this event every day during our prayers and we don’t mention so many other martyrs who equally gave their lives purely for the sake of G-d such as Chana and her seven sons?

**שמע ישראל ה' אלוהינו ה' אחד**

**Hear, O Israel, the L-rd is our G-d, the L-rd is one.**

*Shema Yisrael (Hear O Israel) — a Jew senses that*

*Havayah Elokeinu (the L-rd is our G-d) — our strength and life is beyond nature and*

*Havayah Echod (the L-rd is one) — Havayah is One.*

*Hayom Yom, MarCheshvan 12*

**ושונתם לבניך ודברת בם, בשבתך בביתך ובלכתך בדרך ובשכבך ובקומך**

**You shall teach them to your children, to speak of them when you sit in your house and when you walk on the road, when you lie down and when you rise.**

The Alter Rebbe once summoned a young disciple of the Maggid and said to him in his customary chant: I have the *mitzvah* of “teach them to your children.” You have the *mitzvah* of sustaining and providing for your family. Let us make an exchange. I will give you what you need to fulfill your *mitzvah* and you will teach my son (who was later the Mitteler Rebbe).

*Hayom Yom, Adar I 1*

**ואספת דגןך ותירשך ויצהרך**

**And you will gather in your grain, your wine and your oil.**

This passage alludes to the three festivals related to the redemption — Pesach, Purim and Chanukah.

“Your grain” signifies the festival of Pesach. One of the main causes of the Jewish people’s descent into Egypt was Yosef’s dream of the wheat bundles. The Children of Israel’s migration and subsequent enslavement in Egypt eventually resulted in the festival of Pesach. Further, the children of Yaakov came to Egypt to obtain grain. And finally, during the Jews’ flight from Egypt the Torah (Exodus 12:24) states: “Their dough was attached to their clothing”.

“Your wine” alludes to the festival of Purim. The Jews benefited from the meal of Achasvarosh and drank forbidden wine. Second, the miracle of Purim happened at the feast of wine and delicacies

Stories like this should be permanently documented in the annals of Jewish life as they encourage and inspire the reader to enhance his service of G-d.

*Igros Kodesh of Previous Rebbe, Vol. 5 p. 153*

**המחדש בטובו בכל יום תמיד מעשה בראשית**  
**Who in His goodness renews each day,**  
**continuously, the work of Creation.**

We may put greater emphasis on the last three words. תמיד continuously G-d brings the world into existence from naught and nothingness as He did at מעשה בראשית at the Creation of the world.

*Sefer HaSichos, 5702 p. 74*

**הבוחר בעמו ישראל באהבה**  
**Who chooses His people Israel with love**

Although the candidate who is running is only human, he exerts his whole heart and soul to find favor in the eyes of the voters. No burden, neither material nor spiritual, is too great for him at this time. He cares not for eating or sleeping as long as he is the one chosen.

Most certainly, when it comes to the process of “choosing the Jewish nation through love” — as it was at the Giving of the Torah — a Jew should behave in a manner that finds favor in the eyes of the “Chooser.”

Moreover, under normal circumstances, the one chosen expresses kindness (or at least promises to) to those who chose him. As for G-d, He is not merely the chooser but also the giver, and the Jews are the recipients. [Although G-d chose the Jews and it is customary for he who has been chosen to “pay back” those who chose him,] even that which the Jewish people do to “repay” G-d through their learning of Torah and performance of *mitzvos* is still something that they gain for their own personal good.

*Igros Kodesh, Vol. 20, p. 243*

Avraham was the one individual who single-handedly paved the way and introduced into our world the virtue of self-sacrifice. Through his pioneering, Avraham enabled future generations to practice self-sacrifice. For this reason, this event is remembered every morning in our prayers. Avraham is recognized as the first to uncover the Jew’s most essential core and passion through which to serve our Creator unconditionally.

*Sefer HaMaamorim 5688, p. 102*

**ויהי אחר הדברים האלה, והאלקים נסה את אברהם ויאמר אליו, אברהם, ויאמר הנני. ויאמר, קח נא את בנך את יחידך... והעלהו שם לעלה**

**And it was after these events that G-d tested Avraham, and said to him, “Avraham,” and he answered, “Here I am.” And He said, “Take your son, your only son..., and offer him there as a burnt-offering”**

The great Reb Avil of Posvill told the Tzemach Tzedek:

When the documents to excommunicate the *chassidim* were being prepared to be signed, they were lying in the study of the Vilna Gaon and all the great Torah scholars arrived to sign them and thereby, G-d forbid, sever the *chassidim* from any connection of the Jewish people.

“I too was scheduled to join the signers. It was, however, G-d’s intervention that stopped me.”

“When Avraham (our Father) was commanded to offer his son as a sacrifice, the command came directly from G-d. When, however, later he was commanded not to touch his son, this directive was given to him by an angel.

The lesson applies to this attempt to sever the Chassidim from the community reflecting the taking of a life. When a Jew faces extreme danger, his redemption can be trusted to an angel. When the life of Jew must be taken, (G-d forbid) an angel does not suffice, the direction must come only from G-d alone!”

*Likkutei Sippurim, p. 100*

ביום השלישי וישא אברהם..ויאמר אברהם אל נערו שבו לכם..  
ואני והנער נלכה עד כה

**On the third day, Avrohom looked up and saw...you stay  
here with the donkey...and I and the lad will go yonder...**

How could Avraham have commanded the lads to remain here (at this location) when they had not even seen the location?

We may answer the following: The word here כה amounts in its numerology to (a distance of) twenty five (*parsa*). The average person walks ten *parsa* per day. Being that this was the third day of their travels, it follows that they already walked twenty *parsa* (ten for each of the first two days). Today, on the third day, Avrohom commanded them to walk until here — another five *parsa* which would be a half day's travel and no more. We accept that they arrived at their destination around mid-day as it is stated of the righteous that their travels are until mid-day.

*Peninei Levi Yitzchak, p. 4*

ויאמר אליו אברהם ויאמר הנני  
And Avraham said, "Here I am"

*Rashi* comments on this verse, "Such is the response of the pious (*chassidim*); it is an expression of humility, and an expression of readiness (to do the bidding of the Holy One blessed be He).

The Previous Lubavitcher Rebbe explained *Rashi* as follows: "...Avraham's response, "Here I am" exemplifies a *chassid's* response to G-d's command." A *chassid* is forever ready and prepared to do the will of his Father in Heaven.

*Sefer HaSichos 5701, p. 44*

וישכם אברהם בבוקר  
Avraham rose early in the morning

The Rebbe Maharash would often meditate on specific words of his prayers.

One of his *chassidim* observed one such incident and inquired as to what was drawing his profound attention and concentration.

Some commentaries explain: The mere fact that G-d forgives, conveys a message of hope and acceptance to His people. The forgiving relationship strengthens our connection and our "fear" of being disconnected from our loving Father. A leader who is not forgiving inspires no such attachment and devotion in his subjects.

The Alter Rebbe offers an analogy of his own. Imagine someone deeply in debt who is only able to pay half the loan and even that only in small payments over many years. If his creditor is understanding and tolerant of his situation and is willing to accept whatever he is able to pay, then the debtor will naturally want to repay as much and as soon as possible in appreciation of the debt holder's kindness and sensitivity. If, however, his creditor is harsh and demands the full payment promptly then he will likely despair of paying the debt he owes, and lose his desire to pay anything at all. So it is, taught the Alter Rebbe, when dealing with repentance and fear of G-d, it is precisely because G-d shows us His love and understanding that we 'fear' to stand in front of Him not having yet repented.

*Tehillim Yahel Or, ch. 130*

והאופנים וחיות הקדש  
And the Ophanim and the holy Chayot

A *chassid* of the Rebbe Maharash supported himself by manufacturing wheels for wagons.

Once, the *chassid* prepared wagon wheels for the Rebbe's carriage as a gift. He fashioned them with deep love in his heart yet fearful that they wouldn't be beautiful enough for the Rebbe.

When they were ready, he set out for Lubavitch with the wheels. There he presented the Rebbe with his gift and said: "Rebbe, I am giving you *ofanim* (wheels). In exchange, please give me *chayos hakodesh*, i.e., inspiration in holy matters."

The Previous Rebbe states: In this story one witnesses the luminescence of Chassidic thought and the sincere purity of a simple villager.

lamented to Reb Mendel some of his personal weaknesses. He recounted his private audience with his Rebbe, the Gerer Rebbe. He shared with Reb Mendel that he once poured his heart out to his Rebbe that he lacks belief in the great Sages. The Rebbe gazed at him and replied, “nu” ! And the session came to an end.

This *chosid* did not fully grasp his Rebbe’s message and requested the advice and insight of Reb Mendel in deciphering his Rebbe’s seeming cryptic response.

Reb Mendel replied, “What do you not understand in your Rebbe’s reply? The Rebbe meant to intimate, in G-d AL-Mighty you do believe”??

*Reb Mendel, p. 111*

**זה א-לי ואנוהו אלוקי אבי וארוממנהו**  
**This is my G-d and I will glorify Him,**  
**the G-d of my father and I will exalt Him.**

The holy *Shaloh* explains:

When G-dliness is an integral part of the person, he says Zeh (this) he can clearly point it out, it is then ואנוהו which is comprised of two words אני והוא (me and Him). The unification between G-d and man is intact and intimate.

However, when his perception of G-dliness is solely אלקי אבי (the G-d of my father) , it hovers over him but does not penetrate his very essence, then וארוממנהו “I will exalt him”

G-d is then exalted i.e. far beyond the person and the relationship is at best superficial.

*Sefer HaSichos, 5697 p. 178*

**כי עמך הסליחה למען תורא**  
**But forgiveness is with You, that You may be feared.**

This passage begs the question. It seems that “forgiveness is with You” would weaken the fear of G-d, since people know that forgiveness is readily available. Why then does the Psalmist say, “Forgiveness is with You that You may be feared”?

The Rebbe replied: it is the words, וישכם אברהם בבוקר

He continued to explain the deeper meaning:

He “rose”...in the “morning” are two different times. How does the verse mention them in the very same sentence? In addition, why is it important to know whether Avraham saddled his donkey, rode on a horse or walked by foot?

Avraham, explained the Rebbe, knew well that the ultimate purpose of the test was to subjugate his physical body to the Divine will and command. When G-d told him, “take your son ...offer him as a sacrifice”, to this Avraham agreed upon immediately and this was his initial step toward performing the *mitzvah*. This is what is meant by, “he rose”. However, the avodah — spiritual service and dedication to the supreme command through harnessing his body to follow the command began in “the morning” — the opening service of his day.

This then is the meaning of the verse. Avraham rose (early before the morning) to perform the *mitzvah*. Until the morning period arrived, he busied himself in harnessing his donkey i. e. his physical body to obey so it too would desire to pursue the *mitzvah* in joy.

“And he took his two lads” alludes both to the divine and animal souls so together they would follow through on this Divine mission.

*Igros Kodesh of Previous Rebbe, Vol. 4, p. 64*

**אשר אהבת את יצחק**  
**Whom you love, Yitzchok**

How is it that Avraham, who embodied the trait of kindness and had such love for his son Yitzchak who personified a totally different character trait, now found himself engaged in a seemingly unloving act?

The nature of people is to be attracted to their opposite. He who is hot wants cold water; he who is cold looks for hot water. So too Avraham, who possessed the trait of kindness, was drawn and attracted to Yitzchok who embodied an opposite trait that of severity.

*Torah Or, 17:1*

**ויאמר יצחק אל אברהם אביו ויאמר אבי, ויאמר הנני בני**

**Then Yitzchok spoke to Avraham his father and said,  
“My father;” and he answered, “Here I am, my son.”**

Avraham is the embodiment of *chesed* (benevolence) and his son Yitzchak is that of *gevurah* (severity). Thus, Yitzchak turned to his father and exclaimed, “My father!” You are full of benevolence, how does it come to you to offer your son on the altar, don’t you have any mercy? To this his father answered, “Here I am, my son!” in this moment, I am of the same attribute as you i.e. that of severity.

*Maggid Devorov LeYaakov, Vaeira*

**ויחבש את חמרו ויקח את שני נעריו אתו**

**And he saddled his donkey, and took with him his two attendants**

The word *חמור* represents the physical and the material. This then is the deeper meaning of the words: Avraham trained his physical body to join his mind and heart in joyfully serving

G-d. “His two attendants” allude to the two souls, the divine and the animal souls. Collectively, they enthusiastically agreed to meet this test that G-d had given them.

*Igros Kodesh of the Previous Rebbe, Ibid*

**וילכו יחדיו**

**And the two walked on together**

The great commentator *Rashi* had many grandchildren who became known as the masters of *Tosfot*. One of those grandchildren once posed an intriguing question to his grandfather, *Rashi*:

“In the story of the binding of Yitzchak, it is mentioned three times that Avrohom and Yitzchak approached this monumental task together as one.” The first mention of the three, you, dear grandfather interpreted that Avrohom embarked on a journey to offer his son as a sacrifice in accordance with the will of G-d just as his son Yitzchak did.

once jumped on the window where his Rebbe resided and began to yell, “Rebbe, chop off my left side (the left representing the source of the negative drive of man), I cannot manage with it!”

“And You give life to them all,” responded the Rebbe. With these words the Rebbe infused him with a Divine energy. Following this experience, Reb Yekusiel would often be inspired to dance as soon as he felt the urge even while strolling down the street. His colleague recounted how Reb Yekusiel would grab the mailman’s hand while caring for his postal needs in the post office and out of sheer joy danced with him.

*Sefer HaSichos, 5704 p. 9*

**ואתה מחי' את כולם**

**You give life to them all**

The Chassid, Reb Michoel the elder once heard a group of youngsters debate the meaning of this verse. They questioned the meaning of the letters in the word *alef, hei* and *tov*. Unexpectedly, Reb Michoel made his appearance and surprisingly said, “I would say that the word *ואתה* simply refers to “You” the Creator Himself!”

His intention was to awaken the youngsters not to be deterred by their deep and philosophical discussion and debate in a most basic and obvious prayer such as this one.

*Shiurim BaChassidus, p. 91*

**ויאמינו בה' ובמשה עבדו**

The *Zohar* states, “He (G-d) and His life are one; He and His attributes are one”. Chassidus explains the reason for the seeming redundancy. One would think that He and His life are on an entirely different level than He and His attributes.

Reb Mendel, however, explained in the above verse that there is no redundancy because the same level of belief one has in G-d, one should have in His devoted servant Moshe.

It once happened that Reb Mendel met a *chassid* of another Chassidic dynasty, a colleague of his in London. The individual

### ויברך דוד את ה'

#### And Dovid blessed the L-rd

The words ויברך דוד את ה' (and Dovid blessed the L-rd) form the acronym of the word ודאי meaning certain. In Judaism, things are crystal clear and certain. Doubts stem from Amalek.

This acronym is further understood by the High Holiday liturgy, שמו the name of the AL-Mighty being the same as the above acronym meaning certainty.

*Igros Kodesh, Vol. 20, p. 36*  
*Toras Menachem 5748 Vol. 4 p. 129*

To Dovid himself it was ויברך he blessed G-d. However, לעיני כל הקהל — to the eyes of the many (around him) it appeared as if he merely said words without deep meaning and intention as in the words ויאמר דוד...

*Ele Toldos Peretz, Reb Peretz Mochkin, p. 429*

### לך ה' הגדולה

#### L-rd, Yours is the greatness....

The Mittlerer Rebbe once told a scholar who was lacking zest and inspiration in his spiritual service:

It is said in *perek shirah* that the donkey's praise (to G-d) is:

Our Sages teach that the donkey's nature is to be cold even during the heat of the summer.

It is clear then that even one who comprehends and knows the greatness of the Creator, is vulnerable to become cold, insensitive and indifferent like a donkey!

*Sefer HaSichos 5696 p. 217*

### ואתה מחיה את כולם...

#### You give life to them all

Reb Yekusiel Liepler was a simple yet pious chosid of the Alter Rebbe. He once overheard a teaching from his Rebbe concerning the right and left ventricle of man's heart and what they represent. He

The second time, you explained that although Yitzchak was aware of what was to happen, nevertheless the two joined as one to fulfill the will of G-d.

The third time, however, as the two returned from the binding and arrived to the young lads waiting at the side, you did not comment on the words... "they went together."

Why, asked the grandchild with curiosity?

*Rashi* replied: This question I leave for you to answer. What are your thoughts?

"I believe," replied his grandchild, "that there lies a wonderful lesson here. In spite of the commotion of this great and challenging test which both of them withstood to the fullest extent that we today benefit from this great merit, they felt no sense of arrogance. They went "together" as one with utter humility as if nothing had happened. They were likened to the two lads Yishmael and Eliezer who were commanded to stand from a distance. Additionally, their humility toward fulfilling the desire of G-d was similar to that of the donkey — who certainly felt no haughtiness."

*Reb Mendel, p. 245*

### והתברכו בזרעך כל גויי הארץ, עקב אשר שמעת בקלי

#### And all the nations of the earth shall bless themselves by your descendants, because you have obeyed My voice.

In Breishis 26:5, when relating the end of our Patriarch Avraham's life, the Torah uses the same word עקב meaning because Avraham hearkened to My voice... In reference to that passage, the Talmud alludes to the word by its numerical value 172. By the time of his ripe old age it was said of Avraham "he obeyed My voice" for 172 years. And although he lived 175 years, his commitment to "...obey.. My voice" had begun at the tender age of three (when he discovered the existence of his Creator)—172 years of obedience.

In reality, however, one can also interpret the verse concerning the binding of Yitzchak to refer to the 172 years of His "obeying My voice". Although at this point he did not yet reach 172 of service,

since Avraham was recognized as a completely righteous person, free of any sin from the moment he passed this test (binding of Yitzchak), it was considered as if he had fully lived. Although he was a young man, the praise “he obeyed My voice” (172 years of service) still applied.

*Likkutei Levi Yitzchak, Igros Kodesh, p. 242*

**עקב אשר שמעת בקלי**  
**Because you have obeyed My voice**

In the town of Lubavitch there was a chassid of the Mitteler Rebbe known as Reb Dovid. He received from his father, who regularly attended the gatherings of the Alter Rebbe, the following:

When the Tzemach Tzedek was a child, his grandfather, the Alter Rebbe was studying with him. He interpreted the word עקב also as a heel (of a foot). He explained that Avraham felt and obeyed his Master even in the heel of his foot. Every part of his body down to the very sole sensed, and adhered to the Divine command.

*Igros Kodesh of the Previous Rebbe, Vol. 3 p. 568*

**ונאמר, ועת צרה היא ליעקב, וממנה יושע**  
**And it is said: It is a time of trouble for Jacob, but he shall be delivered from it.**

The Baal Shem Tov used to say: The word צרה (pain) shares the same letters as צהר (light). In every painful experience, there is a window of light and hope.

*Igros Kodesh, Vol. 18, p. 229*

**תתן אמת ליעקב חסד לאברהם**  
**Show faithfulness to Jacob, kindness to Avraham...**

The words אמת ליעקב (faithfulness to Jacob) comprise the same letters as יעקב לא מת (Jacob did not die). For the true meaning of אמת is “that which is ceaseless”.

*Toras Levi Yitzchak, Tractate Taanis, p. 6*

The Rebbe turned to his son (the Previous Rebbe) and said:

Five thousand, six hundred and sixty one years, nine months, thirteen days, fifteen hours and some seconds—this piece of land waited for Reb Peretz and Reb Mendel to come and speak words of Torah.

This echoes the teachings of the saintly Baal Shem Tov as to the individual Divine Providence that determines and sustains the minutest part of Creation, not merely a Divine intervention of a general species but a specific and detailed providence and supervision of each blade of grass.

*Preface to Kuntres UMaayon*

**הללוהו בנבל וכנור**  
**Praise Him with harp and lyre**

The word for harp in Hebrew is spelled out as *nevel*.

The Mitteler Rebbe held dear the city of Nevel in which many *chassidim* found their residence. The *chassid* Reb Michael the Alter (as he was called) often euphemistically used to say הללוהו בנבל referring to the city of Nevel.

*Sefer HaSichos, 5701 p. 141*

**הללוהו בתוף ומחול**  
**Praise Him with timbrel and dance**

At all times one is to praise G-d even if one feels a lacking in his condition.

This is so because at the end בתוף similar to the word בסוף G-d will pardon us as in the word ומחול also meaning forgiveness.

*Ele Toldos Peretz, Reb Peretz Mochkin, p. 415*



peace and tranquility stems from the joining of the emotional faculties. That trait exists only within G-d.

*Sefer HaSichos, 5700, p. 125*

### מזמור לתודה

#### A Psalm for the thanksgiving-offering

The four individuals who are required to offer gratitude to the AL-Mighty are alluded to in this psalm. These four share a common characteristic in that they each experienced a supernatural miracle. This is further emphasized in this psalm being the 100th chapter in the book of *Tehillim*. The number one hundred, as explained in the Ethics of our Fathers, is synonymous with the super natural, that which defies nature.

*Chassidim Ain Mishpachah # 413*

גדול ה' ומהולל מאד, ולגדולתו אין חקר

The L-rd is great and exceedingly exalted,  
and there is no limit to His greatness.

Man should ponder thoughtfully how great the kindnesses of the Creator are. Such a puny insignificant being, Man, can bring great delight to the “Greatest of all great” of whom it is written, “There is no delving into His greatness.” Man ought therefore always be inspired, and perform his *avodah* with an eager heart and spirit.

*Hayom Yom, Kislev 8*

הללו את ה' מן הארץ, תנינים וכל תהמות

Praise the L-rd from the earth,  
sea monsters and all that dwell in the depths

Once the Rebbe Rashab traveled out in the country and passed a little tower on the side of the road where two *chassidim* stood under a shady tree. These two *chassidim* were on their way back from the city of Lubavitch and together they were reviewing that which they had learned while in Lubavitch.

לעולם יהא אדם ירא שמים בסתר, ומודה על האמת,  
ודובר אמת בלבבו וישכם ויאמר

A man should forever be G-d-fearing in the innermost  
recesses of his heart, acknowledge the truth, and speak  
the truth in his heart. Let him rise early and say...

The Previous Rebbe related: When my father taught me the Epistle (in the holy book of *Tanya*) beginning with the word קטנתי (‘lit., I have become small’) he told me that when his father (the Rebbe MaHarash) had taught it to him, he had said, “ If the Alter Rebbe had not inserted the three words ליעקב במדת אמת (lit., ‘according to the attribute of “truth unto Yaakov”’) he would have had another 50,000 *chassidim*. But the Alter Rebbe demands the attribute of truth!”

*Hayom Yom, Menachem Av 10*

לעולם יהא אדם ירא שמים בסתר, ומודה על האמת,  
ודובר אמת בלבבו וישכם ויאמר:

A man should forever be G-d-fearing in the innermost  
recesses of his heart, acknowledge the truth, and speak  
the truth in his heart. Let him rise early and say...

It first says *Adam*, “A man” and only after “G-d fearing” and “acknowledge the truth” etc.

May G-d help that we first be upright human beings, and only then can we hope and pray to be G-d fearing and truthful.

*Sefer HaSichos 5706, p. 121*

לבד הנשמה הטהורה שהיא עתידה לתן דין וחשבון לפני כסא כבודך

The preeminence of man over beast is naught, for all is vanity —  
except the pure soul which is destined to give an accounting  
before the Throne of Your Glory.

The wording seems to be reversed, for the word חשבון (accounting) should have preceded the word דין (final judgment). This is the way a human tribunal operates. Instead, the opposite order is written.

This may be understood by analyzing the holy words of the Baal Shem Tov. After completing his years of service on this world a person is brought before the Heavenly Court to be judged. He is asked to decide the retribution and fate of his fellow Jew who committed the same as he. Since no one but the Jew has the power to control the judicial verdict, once he has given the verdict, the exact same retribution is accorded to him for having transgressed the same thing. Thus, indeed the order of the Heavenly tribunal system is first the verdict (judgment) namely, the verdict the person is asked to give on his fellow Jew. Only after that, does the Heavenly tribunal arrive at the reckoning (accounting) that he deserves the very same retribution. It is clear now that the verdict of man on High precedes the accounting.

*Likkutei Sichos, Vol. 4, p. 1207*

**אשרינו, מה טוב חלקנו, ומה נעים גורלנו, ומה יפה ירושתנו**  
**Fortunate are we, How good is our portion,**  
**how pleasant our lot and how beautiful our heritage.**

Chassidic commentary offers the following insight:

Fortunate are we that we are *chassidim*.

How good is our portion that we are immersed in the study of Chassidic teachings.

How pleasant is our lot that we were raised in Chassidic homes.

How beautiful is our heritage that *chassidim* are raising their children and grandchildren in the ways of Chassidism.

*Igros Kodesh of Previous Rebbe, Vol. 9, p. 369*

**אש תמיד תוקד על המזבח לא תכבה**  
**Fire shall be kept burning on the altar continually;**  
**it must not go out.**

This fire of the daily *tamid* sacrifice, *lo tichbeh* literally means “It shall not be extinguished”

On a deeper level: one is to “*tichbeh*”, extinguish the “*lo*”, the “no,” the negative.

*Hayom Yom, Adar II 20*

**מזמור שיר חנוכת הבית לדוד**

**A psalm, a song of dedication of the house**

King Dovid composed this Psalm that we recite after *Hodu* after G-d promised him that his son Shlomo would rebuild the Holy Temple. Herein King Dovid alluded to the first, second Holy Temple and the third to be built soon.

An allusion in the opening words clearly indicates this. The first five words begin with the letters, which form the word *למשחה* meaning to anoint. This specifically hints to the third structure in its splendor and beauty even in relation to the first two.

*Lilmod Eaich Leitpalel Vol. 2, p. 103*

**ה' אלקי, שועתי אליך ותרפאני**

**L-rd, my G-d, I cried out to You, and You healed me.**

As a young child, the Mittlerer Rebbe would pause while reciting this passage. He explained the word *וּתְרַפְאֵנִי* also to mean, and You weakened me. “I cry out to the L-rd to ‘weaken’ my animal soul and lessen my desires for physical pleasures”.

*Igros Kodesh of the Rebbe Rashab, Vol. 1 p. 234*

**כי רגע באפו חיים ברצונו**

**For His wrath endures but for a moment,**  
**when He is conciliated there is long life**

The Previous Rebbe related that when his father, the Rebbe Rashab, was nine years of age he was excited about new insights he discovered in this Psalm.

One of them was the following: The Hebrew word *רגע* also means peace and tranquility. When one realizes that G-d is the ultimate source of kindness and peace, one soon discovers that which may appear to the human eye as anger and wrath is considered life to G-d.

When the Rebbe Rashab became leader of the Chabad movement, he further elucidated that the ability to blend anger with

### הושיעה את עמך וברך את נחלתך

**Grant salvation to Your people and bless Your heritage.**

Although according to *Rashi* one ascertains the presence of ten men for a *minyan* with the ten words in the verse ואני ברוב חסדך nevertheless in more recent years the קיצור שולחן ערוך instructs us that one is to use the verse הושיעה את עמך.. when ascertaining the presence of a quorum of ten men in *shul*. The reason for this is as we sense the imminent arrival of Moshiach, we use a passage that illustrates a message of redemption.

*Toras Menachem 5743, Vol. 2 p. 1138*

### הושיעה את עמך

**Grant salvation to Your people**

The term “salvation” occupies a central theme in our prayers. In *Hodu* alone there is mention of this word seven times.

It is rather interesting to note that the most frequently recited verse in our prayers is this verse which contains the word “salvation”.

The frequent repetition of this verse and concept testifies to the importance of, and our dependence, on the help of G-d.

*Lilmod Eaich Leitpalel Vol. 2, p. 68*

### ה' מלך ה' מלך ה' ימלוך

**The L-rd is King, the L-rd was King, the L-rd will be King.**

This verse is repeated three times reflecting past, present and future.

The question begs itself: Why the order of the present tense first?

The knowledge and awareness first and foremost is that in the present state G-d rules over us in every minute detail. This warrants a greater degree of acceptance, awareness and responsibility. Therefore, the premise must first be set that G-d is present, totally aware and rules over all that exists. Once that has been established and recognized, past and future rulings can be realized.

*Shaar HaKolel ch. 5*

### את הכבש אחד תעשה בבוקר ואת הכבש השני תעשה בין הערבים

**You shall offer one lamb in the morning,  
and the other lamb toward evening**

The term for lamb in Hebrew can also mean to conquer as in כיבוש. When one exerts himself morning and evening to conquer his inclination and overcome his temptations — this is considered to be a true sacrifice.

*Likkutei Sipurei Hisvaduois Reb M”Z Greenglas, p. 236*

### מפני שהתורה אמרה, כי כל שאר וכל דבש לא תקטירו אשה לה'

**Because the Torah said: You shall present no leaven  
nor any honey as an offering by fire to the L-rd.**

Both the sour (leaven) and the sweet (honey) are forbidden to be combined with sacrifices.

There are those who are prone to dourness — sour, by day and by night. On Shabbos, Holidays and throughout the week they are melancholy and downcast. The other extreme is also problematic. There are those who are always charming. He is sweet in the morning, by day, and by night. He is sweet toward himself and toward others. He is always sweet on Shabbos, weekdays and throughout the week.

We must know however that “the leaven” (the sour) and “the honey” (the sweet) is unfit for use in sacrifices. Simply, it is inappropriate to always be jolly or to always be sad and brokenhearted. Rather, one must be prepared to deal with the joys and adversities of life as they come. One must allow oneself to live the ups and downs that are part of life’s nature.

*Sefer HaSichos 5704, p. 151*

### וערבה לה' מנחת יהודה וירושלים כימי עולם וכשנים קדמוניות

**Then shall the offering of Judah and Jerusalem be pleasing  
to the L-rd, as in the days of old and as in bygone years.**

The *Midrash* interprets “As in days of old” to refer to the days of Noah.

At first, this seems difficult for this passage alludes to the Messianic era when the world will reach perfection. If so, how does the *Midrash* compare it to the days of Noah?

This may become clear once we accept that the beginning of the preparation and refinement of the world for the final redemption occurred during Noah's days. Through the cleansing and purification of the floodwaters the world was preparing for the ultimate redemption.

*Likkutei Sichos, Vol. 30, p. 21*

It is no coincidence that the Hebrew word describing the willow, וערבה the species taken on Sukkos representing the Jew who neither studies nor observes, shares its etymology with the word for sweetness. It is precisely the innocent and pure dedication of the simple and ordinary Jews that creates delight and sweetness on High.

*Likkutei Sichos, Vol. 22 p. 134*

#### **אביי הוה מסדר סדר המערכה משמא דגמרא**

#### **Abbaye recounted the order of the daily priestly functions on the authority of tradition**

This phrase from the *Mishnah* alludes to the rebuilding of the Temple with the coming of Moshiach.

Abbaye's name contains the first letters of the verse אשר בך ירוחם (for it is with You that an orphan finds mercy). Mercy for an orphan refers to G-d's revelation of love and compassion at the time of redemption.

The compassion for the 'Exiled' (represented by Abbaye's name) will bring the resumption of the "daily priestly functions" in the rebuilt Temple.

*Toras Menachem 5750, Vol. 2 p. 142*

#### **ומערכה שני' של קטרת קודמת לסדור שני גזרי עצים**

#### **The second pile for the incense-offering was arranged before the placing of the two logs of wood on the large pile.**

One of the members of the *Haskalah* approached the Rebbe Maharash concerning the many stringencies enacted by our Sages and the need to simplify rituals for people.

"Do you want me to ease it up for you? Come and I shall do it. When you cut your nails and burn them, I allow you to place two logs of wood instead of three!" said the Rebbe Maharash.

*Peninei HaKesser, Vol. 3 p. 530*

#### **אנא בכח גדלת ימינך**

#### **We implore You, by the great power of Your right hand**

The word גבאי (synagogue caretaker) is an acronym of the four words אנא בכח גדלת ימינך (we implore You, by the great power of Your right hand). He who has been chosen to be the caretaker of the shul must have strength in his right hand (alluding to kindness) coupled by imploring (heartfelt sensitivity).

His influence must be firm and yet in a kind manner to make the environment warm and inspiring.

*Igros Kodesh, Vol. 4, p. 138*

#### **לך אתן ארץ כנען**

#### **To you I shall give the land of Canaan**

The word כנען forms the acronym of the words כנור נעים עם נבל (the pleasant harp) and the flute.

The Rebbe Rashab would say: The work of transforming the land of Canaan into the sacred land of Eretz Yisroel is accomplished through joy as in the meaning of the words כנור נעים עם נבל

*Or HaTefillah, Vol. 3 p. 74*