Weekly Sicha With English Translation

ספרי' – **אוצר החסידים** – ליובאוויטש

קובץ
שלשלת האור

היכל
תשיעי

שער
שלישי

לקוטי שיחות

– א –

מכבוד קדושת

אדמו"ר מנחם מענדל שליט"א

שניאורסאהן
מליובאוויטש

פרשת תרומה

יוצא לאור על ידי מערכת
„אוצר החסידים"

770 איסטערן פאַרקוויי — ברוקלין, נ.י.

שנת חמשת אלפים שבע מאות חמשים ושתים לבריאה
הי' תהא שנת נפלאות בכל
צדי"ק שנה לכ"ק אדמו"ר שליט"א

השער דהוצאת ה'תשנ"ב

Moshiach Now!!!

"After all the explanations of the verse "Make me a Sanctuary and I will Dwell in them," including the explanation "Within each and every individual," a Torah verse does not leave its simple meaning. First and foremost the practical legal meaning of this text is that Jews have the obligation to build the Beis Hamikdash."
(From the talk of Wednesday night, Thursday, Friday and Shabbos Kodesh, Parshas Terumah, 5752)

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הוספה *)

מען האָט גערעדט, אַז עס דאַרף זיין דער ענין פון „ופרצת" אין אַלע ענינים.

אַזוי ווי עס איז דאָך דער אָנהויב פון יאָר און פון סדר, דער סדר ההמשכה מלמעלה למטה, איז די ערשטע זאַך דאַרף זיין דער „ופרצת" אין תורה. מען דאַרף לערנען תורה בשופי, ניט קוקן אויפן זייגער.

אויב מען דאַרף דאָס באַוואָרענען יושבי אוהל, איז מכל שכן אַז מען דאַרף דאָס באַוואָרענען בעלי עסק. דער בעל עסק זאָל ניט וועלן יוצא זיין מיט אַ קביעות עתים לתורה ווי עס קומט אויס לדעתו, נאָר עס דאַרף זיין „ופרצת". „פרק אחד שחרית ופרק אחד ערבית" — האָט געטייטשט דעם אַלטן רבינ'ס אַ חסיד — אַז דער לימוד התורה דאַרף זיין באופן פון „פרק אחד" — אַז דער „אחד" זאָל אים פאַנאַנדערנעמען, דעמאָלט איז „שחרית" — ווערט ליכטיק. „ופרק אחד" — בשעת דער „אחד" נעמט אים פאַנאַנדער, איז „ערבית" — ווערט זיס.

פון תורה דאַרף מען דאָס ממשיך זיין אויך אין עבודה — תפילה, אַז עס זאָל זיין דער „ופרצת" אין עבודת התפילה. ביי יושבי אוהל דאַרף זיין אַ לאַנגע התבוננות פאַרן דאַווענען, בשעת'ן דאַווענען און אויך נאָכן דאַווענען. בעלי עסק, וואָס ביי זיי איז די התבוננות בתפילה באַגרענעצט, פונדעסטוועגן דאַרף די הגבלה אויך האָבן אַ הגבלה, עס זאָל ניט זיין באופן אַז ס'איז אַזוי שנעל און קורץ אַז ס'איז ניטאָ קיין אָרט וואו אַריינשטעקן אַ נאָדל, וואָס דורכן „פתחו לי כחודו של מחט", איז „אפתח לכם כפתחו של אולם".

פונקט ווי אין גשמיות, קען ער דאָך אַמאָל אין איין מינוט פאַרדינען פיל מער ווי אַן אַנדער מאָל אין אַ סך שעה'ן, אַזוי אויך, להבדיל, אין דאַווענען, הגם ער האָט ניט קיין סך צייט, אָבער די צייט וואָס ער האָט, דאַרף ער טאָן אין עבודת התפילה, און השם יתברך וועט אים געבן הצלחה, אַז דורך דער ביסל צייט וועט ער אויפטאָן.

תפילה איז דאָך רצוא, איז פון דעם דאַרף מען ממשיך זיין דעם „ופרצת" אויך אין קו פון גמילות חסדים. וואָס דאָס איז דאָך וואָס מען האָט גערעדט באריכות דעם „ותומכי' מאושר", וואָס תומכי' גייט אויף תמכין דאורייתא — מעשר איז דאָך אַ חיוב, און חומש מצד תקנת אושא, און אַפילו יותר מחומש, איז ער דאָך מבאר אין אגרת התשובה ואגרת הקודש, אַז מען דאַרף עס אויך טאָן מצד תיקון אויף ענינים בלתי רצויים. דאָרטן — אין אגרת התשובה ואגרת הקודש — רעדט ער דאָס מצד דעם קו פון תיקון על

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26) באתי לגני תש"י ס"ס.

*) צוליב פולקאָמערער דערקלערונג פון די אותיות טו-טז, ברענגען מיר די פאָלגנדיקע שיחה.

✱ Translator's Note: This Translation is meant to assist the Yiddish and not intended to be read independently, as it may not make complete grammatical sense. For the standalone explanation in English for those who want to learn the Sicha solely in that fashion, see pages 5 – 6.

We have spoken [earlier] that there needs to be the concept of "Spreading forth" [Paratzta in Hebrew] in everything [we do].

As it is still the beginning of the year and of the order [the order of the parsha in The Torah, [this talk was given on Simchas Torah], the order of drawing down [G-dliness] from above to below: the first thing has to be "Spreading forth" in Torah [i.e. the word Paratzta also means "a break through" without any boundaries]. We need to learn Torah in great amounts, not looking at the clock [while learning].

If this has to be instilled in "those who dwell in the tent [of Torah]" [i.e. those who spend their full day in the "Tent of Torah" learning Torah], how much more so does this need to be instilled for business men [who don't spend a full day learning Torah]. The person who works should not want to fulfil his obligation [in the mitzvah of learning Torah] with a "appointed time of learning Torah", as he chooses, rather it needs to be with [the concept of] "Spreading forth", [learning] "one chapter" in the morning, and "one chapter" in the evening [this is the law for someone in business to fulfil his obligation of learning Torah]- A Chassid of the Alter Rebbe interpreted- that learning Torah needs to be "one chapter"- that "One" [Hashem] penetrates him, then the morning - becomes a light [for him], and "one chapter"- that "one" separates and penetrates him, and the evening become sweet.

From Torah we need to continue this into our service- [of Hashem which is] prayer, that it should be "Spreading forth" into the service of prayer [as well]. By those "Dwelling in the Tent..." they need to contemplate longer [about Hashem] before praying, during prayer and after prayer. A person who works, [and is in a position] that [the time for] his contemplation in prayer [is] limited, nevertheless even the limitation must be limited. It should not be in a way that it is done quickly and briefly so that there is no place where to "Stick a needle through" because if you "make an opening for Me like the eye of a needle, I will make an opening for you like the entrance to an auditorium." [Meaning try a little and Hashem will help you do the rest.]

Just as in physicality, one person can [do things] in one minute and earn more, at another time earns in many hours, as also so to speak in prayer, that even though he doesn't have much time, the time he does have, he needs to **do** [use it] in the service of prayer [to Hashem]. [In turn] Hashem will give [bless] him with success. Through the little time he does have he will accomplish. [The same as someone with more time can].

Prayer is a matter of "Seeking G-dliness" [which a person continues level after level], from this we need to draw down "Spreading forth" also into acts of kindness. That is something that we have said at length, "Those who support it", that supporting refers also to supporting Torah- ma'aser is an obligation, and to give a 5th was established in Usha [See Shulchan Aruch], and giving more than a 5th is explained in Igeres HaTeshuvah and Igeres HaKodesh, that we must fix

matters that need to be corrected. There- in Igreres HaTeshuvah and Igeres HaKodesh- [The Alter Rebbe] states, this context refers to fixing sins..., how much more so when this is for another [a good] purpose [i.e. supporting the spreading forth of Torah]

We recount, that the Ba'al Shem Tov gave charity more than a 5th, it was asked of him, does it not state "If a man wants to spend excessively, he does not spend more than a 5th"? He answered, that the excessive spender [Mevazbez in Hebrew] is related to the expression of plunder or spoils [bizah in Hebrew] (meaning those taken in war). I.e. that he doesn't want to give but wages a war with himself, and forces himself to tear it from himself, it is him that should not spend more than a 5th, but on the other hand, he that gives a 5th and enjoys it (why is [giving] charity different from other pleasures and needs which he also gives away money for [spending his money on things he enjoys and needs]).

One can claim, that he doesn't hold by the [level of receiving] with happiness and pleasure from giving charity, but that is where "Spreading forth" comes in, especially when he is certain of the promise of "And now try me with this" [regarding the giving of charity, Hashem says try Me and see if I will not come to your aid" – this will help to achieve happiness and pleasure. Also "Spreading forth" applies to those who work in Torah institutions, just as we demand of the students, that they should not look at the clock, this also applies to the teachers etc., that he doesn't need to "work" to achieve their "working hours" only he should dwell in the job without making any [sincere] calculations etc. [This is not the correct way he should look at it].

And through this we ourselves will manage according to "Spreading forth" in all the aforementioned concepts, Hashem Will give back the "Spreading Forth" enabling everyone to conquer the specific details [problems] until the [level of] "Heritage without boundaries" [i.e. perfect service in the Days of Moshiach].

עוונות כו׳, ומכל שכן בשעת דאָס איז אין דעם אַנדער קו ²⁷).

מען דערציילט ²⁸), אַז דער בעל שם טוב האָט געגעבן צדקה מער ווי אַ פינפטל, האָט מען אים געפרעגט, עס שטייט דאָך אל יבזבז יותר מחומש? האָט ער געענטפערט, אַז המבזבז איז מלשון ביזה (וואָס איז ביי מלחמות וכיוצא בזה), ד. ה. דער וואָס וויל ניט געבן און ער דאַרף מיט זיך מלחמה האָבן, פועל'ן בדרך כפי׳ ובדרך ביזה, אָפרייסן דאָס ביי זיך, איז אַל יבזבז יותר מחומש. דאַקעגן דער וואָס גיט דאָס בשמחה ובעונג (איז מיט וואָס איז אַנדערש צדקה פון אַנדערע תענוגים און באַדערפענישן אויף וועלכע ער גיט אויס געלט?).

קען מען דאָך טענה'ן, אַז מען האַלט נאָך ניט דערביי אַז די צדקה זאָל זיין בשמחה ובתענוג, איז דאָך אָבער אויף דעם דער „ופרצת". בפרט, ווען מען איז דאָך זיכער אין דעם צוזאָג „ובחנוני נא בזאת" — העלפט עס צו שמחה ותענוג. אויך דאַרף זיין דער „ופרצת" ביי די וואָס אַרבעטן אין די מוסדות הקדושים. פונקט ווי מען מאָנט ביי די תלמידים זיי זאָלן ניט קוקן אויפן זייגער, אַזוי איז אויך ביי די רמי"ם וכו׳, אַז ניט זיי דאַרפן „אָפּאַרבעטן" זייערע „אַרבעט-שעות", נאָר מען דאַרף ליגן אין דעם אָן חשבונות וכו׳.

און דורך דעם וואָס מען וועט זיך פירן לויט „ופרצת" אין די אַלע אויבנגעזאָגטע ענינים, וועט דער אויבערשטער געבן דעם „ופרצת" יעדן איינעם אויך בעניניו הפרטים, ביז*) צו „נחלה בלי מצרים".

(משיחות שמחת תורה, תשי"ט)

27) זע כתובות סז, ב. זהר ח"ג ס, ב. נמוקי יוסף צו בבא קמא ט, ב. שולחן ערוך אורח חיים סי׳ תרנ"ו ובנ"כ שם. ואכ"מ.
28) הובא בס׳ אורח לחיים פרשת תרומה ובס׳ וציוה הכהן פט"ו.

Beginning Of English Translation

AN ADD ON TO PARSHAS TERUMAH

The blessing G-d gave to Yaakov “Paratzta” “You will spread out” must be applied to every Jew and every aspect of Judaism.

The first thing has to be “Spreading forth” of Torah to ourselves! We need to learn Torah in great amounts, not looking at the clock [while learning].

If this has to be instilled in “Talmudic scholars who dwell in the tent [of Torah] day and night”, how much more so does this need to be applied to those who work [for a living]? The person who works should not want to suffice [in the mitzvah of learning Torah] with his own appointed times, as he chooses, “one chapter” in the morning, and “one chapter” in the evening rather it needs to be with [the concept of], “Spreading forth”, [learning]- A Chassid of the Alter Rebbe interpreted- that learning Torah needs to be “one chapter”- that he feels the “One” G-d in the morning i.e. his morning prayers - becomes a light for him all day, and “one chapter” in the evening- that “One” elevates him, so that the “evening ma’ariv prayers” become “Ariv” sweet.

From The Torah we need to “Spread Forth” into the service of prayer, as well. This refers to contemplating longer [about Hashem] before praying, when we pray and after we pray. Although a working man has only a limited time for contemplation and prayer is limited, nevertheless even the limitation must not be quickly and briefly, it must be at least long enough to “make an opening for G-d like the eye of a needle”, if so G-d promises “I will make an opening for you like the target entrance to The Holy Temple.”

Just as we find that one person can earn more in a minute than another can earn in many hours, as also in prayer, if one devotes the little time he does have to serve Hashem, praying to Hashem. [In turn] Hashem will bless him with success; through the little time he does have [he can accomplish miracles].

From prayer we need to apply “Spreading forth” into deed: namely acts of kindness. This refers also to supporting Torah, charity is an obligation, Although one can give 1/10th of his income in Usha a 5th was established [See Shulchan Aruch], and we must give more than a 5th, in Igeres HaTeshuvah and Igeres HaKodesh, that, he [The Alter Rebbe] explained, to correct sins

and spiritual blemishes that need to be corrected, we must give more than a 5th. There- in Igreres HaTeshuvah and Igeres HaKodesh- [The Alter Rebbe] states, this context refers to fixing sins and turning from bad..., how much more so when this is for increasing good [i.e. that we should give in a way of Paratzta]
The story is told, that the Ba’al Shem Tov once gave charity more than a 5th of his income and when asked, does it not state “If a man wants to give much charity, he should not give more than a 5th”? He answered, that the word for “give much” [Mevazbez] here is usually related to the expression of plunder or spoils [bizah in Hebrew] (taken in war). I.e. that he doesn’t want to give but wages a war with himself, and forces himself to give much; it is such a person that should not spend more than a 5th. But on the other hand, he enjoys it (he can give more than a 5th just as he [spends his money on things he enjoys and needs]).

One can claim, that he doesn’t hold by the [level of receiving] happiness and pleasure from giving charity, but that is where “Spreading forth” comes in, especially when he keeps in mind the promise of “Test Me with this” namely that one can “test” G-d and give charity “on condition” that G-d will do miracles for him. Hashem says “try Me and see if I will not come to your aid”. This will help him to achieve happiness and pleasure from giving much more charity than usual. Also “Spreading forth” applies to those who work in Torah institutions, just as students should not look at the clock, so also he, the teacher expects this. He should not limit his teaching to the clock or to his wages.

And through “Spreading forth” in all the aforementioned concepts, Hashem Will respond by “Spreading Forth” with unlimited blessing, enabling everyone to overcome all personal problems until a “Heritage without boundaries” [i.e. unlimited spiritual and material wealth and the Days of Moshiach].

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