



SPIRITUAL REALITY

Does our spiritual state have any influence over our physical well-being?
The spiritual building blocks of our physical world.

TEACHER'S MANUAL



JEWISH INSIGHTS

A TASTE OF THE REBBE'S TEACHINGS



SHOFTIM

לעילוי נשמת

אמנו האשה החשובה בעלת מסירות נפש
מרת דבורה ע"ה גרינברג

נלב"ע
כ"א אב תשפ"ג

ע"י בני המשפחה

For sponsorship opportunities, email info@jewishinsights.org
To download this complimentary class, visit www.JewishInsights.org

The Shluchim Office

Director | Rabbi Gedalya Shemtov
Development | Rabbi Mendy Shemtov

Editors

Rabbi Avraham Greenberg
Rabbi Zusha Greenberg

English

Translation and editing | Rabbi Mendel
Super
Proofreading | Rabbi Mendel Levertov

Hebrew

Linguistic editing | Rabbi Zushe Greisman
Proofreading | Rabbi Menachem Wilhelm

Spanish

Translation and editing | Rabbi Rafi Tawill

French

Translation and editing | Rabbi Yahir
Elbaz
Proofreading | S. Elbaz

Portuguese

Translation | Mr. Yitzchak Dayan
Editing | Rabbi Yeshaya Dayan
Layout Design | Mike Katan

Layout design

Mussie Wolosow

Website

Yuval Katz and Yisrael Visotsky

Administration

Mendel Greenberg

Advisory Committee

Rabbi Asher Deren - Cape Town, South
Africa

Rabbi Mendy Gerlitzsky - Tel Aviv, Israel
Rabbi Levi Greenberg - El Paso, Texas

Rabbi Dovid Goldberg - São Paulo, Brazil
Rabbi Levi Shaikvitz - Kfar Chabad, Israel

Rabbi Mendy Greenberg - Twinsburg,
Ohio

Rabbi Shmuel Freedman - Bahia Blanca,
Argentina

Rabbi Yosef Yitzchak Blau - Moshav
Kineret, Israel

Rabbi Chaim Drukman - Lucerne,
Switzerland



©

Published and Copyright 2023 by
Shluchim Office International
816 Eastern Parkway, Brooklyn,
NY 11213

718.221.0500

5783 - 2023

Founded in 2008 in memory of Rabbi Gabi and Rivky Holtzberg OB" M
Shluchim of the Rebbe to Mumbai India

Contents

A. Guardians of the City.....5

In this week's Torah reading we learn the mitzvah of appointing judges and law enforcement officials (Source 1), as well as the laws of warfare. (Source 2)

(Background on Rabbi Yehudah Hanasi)

Rabbi Yehudah Hanasi sent two of his students to visit different cities in Israel and strengthen their educational institutions. When they arrived in a place without a Jewish school, they explained to the city leaders that although guards and law enforcement are important, the true guardians of a city are the teachers who teach children Torah.

What was their point?

B. Spiritual and Material Synthesis.....10

Keeping the city safe and keeping our bodies healthy must be done in accordance with the laws of nature. However, the messengers explained that if the focus is primarily on physical safety without consideration of spiritual health, that would lead to destruction. In order for the guards to do their job ethically and protect the city properly—and not the opposite—they need to be educated to be good people. The same applies to physical health: in order to maintain a healthy lifestyle, we must first be taught to be good, ethical people.

C. Examples.....14

When the caesar asked Rabbi Yehudah why the dish he was served tasted different than last time, he answered him innocently that Shabbat food has a different taste; the holiness of Shabbat affects the taste of the food. The spiritual affects the material (Source 3). When the king asked Rabbi Yehudah for an expensive gift, he gave him a mezuzah and explained that this spiritual object would protect his physical life (Source 4). In Rabbi Yehudah's own life, the connection between his physical health and spiritual leadership was direct. When he showed compassion to animals, he was physically healed. (Source 5)

The Rebbe also bridged both worlds: When Chassidim would turn to him with physical problems, he would often answer that improved observance of a given mitzvah would improve their physical issues.

Following are some examples: To improve one's livelihood—Torah study, charity and marital harmony (Sources 6-7); To mitigate the effects of schizophrenia—putting on tefillin (Source 10); To improve the health of ones eyes—looking at others with a positive eye and being careful with havdalah and blessing the new moon; For improved health—kosher food and drink.

השיעור לפרשת שופטים

משיחת י"ט כסלו ה'תשכ"ז
הנחה בלתי מוגה
תורת מנחם כרך מ"ח, עמוד 320 והלאה

[לשמיעת השיחה:](#)



A. Guardians of the City

Parshat Shoftim is the fifth reading in the book of Deuteronomy, and deals with various mitzvot and laws. Among them are fundamental laws for a functional Jewish society and cities in Israel: a justice system with judges and law enforcement officers, as well as laws of war; the rules applicable to the soldiers who defend Israel.

Officers

Source 1 Deuteronomy 16:18

Student's
pg. 3

You shall set up judges and law enforcement officials for yourself in all your cities that the L-rd, your G-d, is giving you, for your tribes, and they shall judge the people with righteous judgment.

Rashi

Judges and law enforcement officials: Judges are those who hand down the verdict and officials are those who enforce the judgment, until people comply with the judge's verdict.

שֹׁפְטִים וְשֹׁטְרִים תִּתֵּן לְךָ בְּכָל
שְׁעָרֶיךָ, אֲשֶׁר ה' אֱלֹהֶיךָ נָתַן לְךָ
לְשִׁבְטֶיךָ, וְשָׁפְטוּ אֶת הָעָם מִשִּׁפְט
צְדִק.

רש"י

שֹׁפְטִים וְשֹׁטְרִים. שׁוֹפְטִים
— דִּינָיִם הַפּוֹסְקִים אֶת הַדִּין,
וְשׁוֹטְרִים — הַרוֹדִין אֶת הָעָם
אַחַר מִצְוָתָם (שְׁמִינִין וְכוּפָתִין)
בְּמִקְל וּבְרִצּוּעָה עַד שִׁיקְבֵּל
עָלָיו אֶת דִּין הַשׁוֹפֵט.

Judges are needed to render a verdict, and alongside them, law enforcement is needed to ensure the community follows the ruling.

Soldiers

Source 2 Deuteronomy 20:1-4

Student's
pg. 3

When you go out to war against your enemies, and you see horses and chariots, a nation more numerous than you, you shall not be afraid of them. Your G-d, who brought you up out of the land of Egypt, is with you.

When you approach the battle, the kohen should come near, and speak to the people.

כִּי תֵצֵא לְמִלְחָמָה עַל אִיבֶךָ וְרָאִיתָ
סוּס וְרֶכֶב עִם רַב מִמֶּךָ לֹא תִירָא מֵהֶם
כִּי ה' אֱלֹהֶיךָ עִמָּךָ הַמַּעֲלֶךָ מֵאֶרֶץ
מִצְרָיִם.

וְהָיָה כִּקְרִבְכֶם אֶל הַמִּלְחָמָה וְנִגַּשׁ
הַכֹּהֵן וְדַבֵּר אֶל הָעָם.

He should say to them: "Hear, O Israel, today you are approaching the battle against your enemies. Let your hearts not be faint; you shall not be afraid, and you shall not be alarmed, and you shall not be terrified of them.

For the L-rd, your G-d, is the One who goes with you, to fight for you against your enemies, to save you.

וְאָמַר אֱלֹהִים שְׁמַע יִשְׂרָאֵל אַתֶּם
קְרֹבִים הַיּוֹם לְמִלְחָמָה עַל אֲיֵבֵיכֶם
אֵל יְרֹךְ לְבַבְכֶם אֵל תִּירָאוּ וְאֵל תִּחְפְּזוּ
וְאֵל תִּעְרָצוּ מִפְּנֵיהֶם.

כִּי ה' אֱלֹהֵיכֶם הֵהוּדָה עִמָּכֶם לְהִלָּחֵם
לָכֶם עִם אֲיֵבֵיכֶם לְהוֹשִׁיעַ אֶתְכֶם.

Even prior to entering Israel, the Torah stresses the importance of having an army. The Jews need a courageous army, one not afraid of the enemy, who will return victorious.

The law enforcement officers and the soldiers provide security to the city in its most basic form—they guard it from invaders.

Fifteen hundred years after this mitzvah was given, Rabbi Yehudah Hanasi, one of the great leaders of the Jewish people, sent messengers to Jewish communities with a fascinating message relating to the identity of the true guardians of the city. Before we read this intriguing story, let's back up and learn who Rabbi Yehudah Hanasi was.

Rabbi Yehudah Hanasi

It is said about Rabbi Yehudah Hanasi (the Prince) that from Moses until him, Torah and nobility weren't found together. Meaning, there wasn't anyone who held a high political position in addition to being a leading Torah personality. Generally, the spiritual and political leaders were different people, and their agendas often conflicted. In the rare case that one person holds both positions, they become a central figure.

Rabbi Yehudah Hanasi lived in the generation following Bar Kochba's revolt and the harsh decrees that came with his downfall. The revolt and the ensuing decrees left the land of Judah desolate, and it took a long time to revive the local Jewish community and culture. By the time of Rabbi Yehudah, the Jewish population in Israel had grown large enough to produce great Torah scholars.

Leadership

The community's standing and Rabbi Yehudah's stature increased thanks—in part—to Rabbi Yehuda's relationship with the Roman government. The Talmud describes the fascinating relationship Rabbi Yehudah had with the Roman emperor, known as Antoninus in Jewish sources (probably referring to Marcus Aurelius Antoninus). The emperor not only had a close friendship with Rabbi Yehuda, but also an appreciation for his spiritual position, and he admired Jewish values. This relationship between the head of the Sanhedrin and the ruler of Rome granted the Jews a period of quiet. The position of head of the Sanhedrin, which had weakened over the years, became stronger than ever.

Rabbi Yehudah's wisdom and Torah knowledge surpassed his peers, and coupled with his political position, it gave him a degree of power and influence that would never be seen again.

His Fortune

Rabbi Yehudah was known for his great wealth. He supported Talmudic academies and Torah scholars, and was renowned for his generosity. During his lifetime, the estate of the Nasi acquired much land in the Jezreel Valley, the Golan and it seems also in the Jordan Valley. On this land they grew the valuable persimmon fruit which produces perfumes and medicinal products, olives, and grapes. The state was also a major exporter of flax and fish.

His Piety

Rabbi Yehuda's great stature was due not only to the historical circumstances, but also to his own personality. He was called Rabbeinu Hakadosh ("our holy teacher") during his lifetime, for despite his wealth and high position, and the regal image he projected, he was privately satisfied with the bare minimum, would fast frequently, and suffered from physical ailments for years. This was in stark contrast to the wealth displayed in his estate. When he passed away, Rabbi Yehudah raised his ten fingers heavenward and said: "Master of the Universe, You know that my ten fingers were involved in Torah study, and even my little finger did not take pleasure from this world." These words, which became public knowledge, raised his esteem in the eyes of the people.

Compiling the Mishnah

Rabbi Yehudah's main acclaim derives from his life's project, in which merit he is viewed as a key figure in Jewish history: the compilation of the Mishnah. This great accomplishment needs to be understood in the context of Jewish tradition of the previous generations. For centuries, the Oral Torah was passed down from teachers to students without being written. Moreover, the rule in Jewish law was that the Written Torah may not be recited orally, and the Oral Torah may not be written.

Despite this and other considerations, Rabbi Yehudah decided that the time had come to change the tradition of the Oral Torah and put it in writing. He foresaw that not only would the state of the Jews not improve, it would worsen. He was afraid for the fate of the Oral Torah, if the continuous Jewish presence in Israel would come to an end and the tradition of Oral Torah would be isolated in various places. Eventually, different traditions not compatible with one another would form. Then, without the possibility of bringing everything together again, the outcome would be the destruction of the Oral tradition. Therefore, Rabbi Yehudah decided the time had come to create a uniform, written system for the Oral Torah.

It seems that Rabbi Yehudah felt this was an exceptional historic opportunity: the Jewish people were stable, with one leader and political and economic stability that would not be repeated.

As part of his role, Rabbi Yehudah decided to strengthen education throughout Israel and sent two students, Rabbi Ami and Rabbi Asi, to visit different cities and strengthen their educational institutions.

>> The Rebbe

A Princely Message

Student's
pg. 4

The Midrash relates that during the period of the Roman exile Rabbi Yehudah the Prince sent his students Rabbi Ami and Rabbi Asi to visit the Jewish communities to study their state and find out their needs.

When Rabbi Ami and Rabbi Asi arrived in one town, they asked to be shown the city guardians. The locals showed them the soldiers who were responsible for security and policing. Rabbi Ami and Rabbi Asi exclaimed, "are these the guardians of the city? These people are the destroyers of the city!" They explained that the true guardians of a city are the school teachers who teach the children Torah.

מסופר במדרש תהלים¹ אודות רבינו הקדוש, רבי יהודה הנשיא, בהיותו בזמן הגלות, גלות רומי, ששלח את תלמידיו, רבי אמי ורבי אסי² לראות ולבחון את הנעשה בעיירות ישראל, מה צריך לפעול כו'. ובבואם לאחת העיירות, שאלו וביקשו שיראו להם את שומרי העיר, "נטורי קרתא", וכאשר הציגו בפניהם את אנשי החיל שהיו ממונים על שמירת הסדר והבטחון של העיר, אמרו ר' אמי ור' אסי: "אלו הם נטורי קרתא"? [= אלו שומרי העיר?!] - אדרבה: "אלין חרובי קרתא!" [= אלו מחריבי העיר?!] - "נטורי קרתא" הם "סופרים ומשנים", מלמדי מקרא ומלמדי משנה, שלומדים עם התינוקות תורת ה', "זה מה שנאמר³ אם ה' לא יבנה בית וגו'" (עד כאן סיפור המדרש).

When Rabbi Yehudah's emissaries arrived in a town that didn't have a Jewish school they explained to the local community leaders that while police and guards are important, the true guardians of the city are the teachers that teach the children Torah

3. מזמור קכז בתחלתו.

1. מזמור קכז בתחלתו.
2. ראה בהערות ותיקונים למדרש תהלים (באבער) שם.

Student's
pg.4

An Eternal Lesson

The Midrash is a part of the Oral Torah. As such, it isn't a storybook, but a source of directives for every Jew, teaching us how to conduct ourselves. This instruction is both on the personal level—the body is termed a “small city”—and on the communal level, for the people G-d has given us the merit and ability to lead.

והרי המדרש - שהוא חלק מתורה שבעל פה - אינו ספר סיפורים, אלא ככל התורה, שמהוה הוראה לכל אחד מישראל כיצד להתנהג בעניניו, במעמדו ומצבו - הן בנוגע לגוף שלו, "עיר קטנה זה הגוף", והן בנוגע לחוג והסביבה ועד לעיר בישראל, שהקב"ה נתן לו את האפשריות, הכחות והזכות להנהיג אותם.

Student's
pg.4

Who Are The Real Guardians?

When we consider what it takes to maintain a city, our initial thought is that the people caring for the safety and security of the city are the city guardians. The Torah is teaching us that not only aren't these people the guardians of the city, they are the destroyers of the city. The true guardians of the city are those that teach Torah.

כאשר מדובר אודות החזקת וקיום של סביבה ועיר בישראל, הנה בהשקפה ראשונה ובמושכל ראשון, נראה לו, שאלו ששומרים על הבטחון והסדר כו' הם "נטורי קרתא". ועל זה באה הוראת התורה - שצריך לידע, שלא זו בלבד שהם אינם "נטורי קרתא", אלא אדרבה: הם "חרובי קרתא"; מי הם "נטורי קרתא" - אלו שלומדים מקרא ומשנה עם בני ישראל.

Student's
pg.5

We should note who the source for this statement was. This sentiment wasn't coming from a spiritual person who was completely divorced from worldly affairs. This came from Rabbi Yehudah, the leader of the Jewish people, a renowned political leader and adviser to the Roman emperor. He was the leader who rebuilt Jewish life in the Land of Israel after the terrible destruction that occurred after the Bar Kochba revolt.

So what exactly does that mean? Are police unnecessary? Do we not need an army? Is it enough to just have schools teaching Torah? What did Rabbi Yehudah's emissaries mean?

B. Spiritual and Material Synthesis

>> The Rebbe

Police Are Necessary

Student's
pg. 6

We have a rule that we cannot rely on miracles. We therefore need people whose job it is to maintain order and provide security, as the Torah instructs us to “guard your lives well.” We must use natural means, and cannot rely on supernatural assistance.

Therefore, even when a person is conducting themselves according to Torah, they may think that the city guardians are the police that enforce law and order in the simple sense. We saw this in the story in The Midrash. When Rabbi Ami and Rabbi Asi came to observe the state of the city they surely spoke to the true leaders of the community. Nevertheless, when they asked who the city guardians were, they were shown the police who care for law and order, as would be understood from a superficial perspective.

Food and drink are required

Student's
pg. 6

The same applies to the “small city,” our body.

Jewish law mandates that we care for our health by eating and drinking properly and utilizing all other natural means. As a result, when a person is asked who are the “city guardians” of his body, he may answer that

והגע עצמך: כיון שאין סומכין על הנס⁴, הרי יש צורך שיהיו בעיר אלו שתפקידם לשמור על הסדר והבטחון - כפי ציווי התורה: “ונשמרתם מאד לנפשותיכם”⁵, שלכן צריכים להתנהג בדרך הטבע, ולא לסמוך על ענינים שלמעלה מהטבע.

ולכן, גם יהודי שמתנהג על פי תורה, יכול להיות מונח אצלו ש“נטורי קרתא” הם אלו ששומרים על הסדר והבטחון כפשוטו - שכן, כאשר רבי אמי ורבי אסי באו בשליחותו של רבינו הקדוש, רבי יהודה הנשיא, לחקור ולדרוש אודות מצבה של העיר, הרי בודאי התעניינו וביררו אצל המנהיגים האמיתיים של העיר, ואף על פי כן, כששאלו אצלם מי הם “נטורי קרתא”, הציגו את האנשים השומרים על הסדר והבטחון כפשוטו, כפי שנראה בהשקפה ראשונה.

ועל דרך זה בנוגע ל“עיר קטנה זה הגוף”:

כיון שעל פי דין השולחן ערוך צריך יהודי לשמור על בריאות הגוף, על ידי סדרי האכילה ושתיה וכו', וכל ההנהגות שעל פי טבע - הנה כאשר שואלים אותו מי הם ה“נטורי קרתא” של ה“עיר קטנה זה הגוף”, הרי גם יהודי

4. פסחים סד, ב. זח"א קיא, ריש ע"ב. קיב, ב.
5. ואתחנן ד, טו. וראה שבת לב, סע"ב ובחז"א"ג מהרש"א שם.

Student's
pg. 7

it is the parts of the body that consume and digest his food and drink, thereby maintaining his body in a healthy state. Even a Torah scholar may give this answer.

Caring for bodily health also must be done in a natural way. As a result, even a Torah scholar may think that health depends on natural means, by guarding one's health and maintaining a healthy diet.

Materialism Alone Is Dangerous

Student's
pg. 7

The story related in The Midrash about Rabbi Ami and Rabbi Asi serves as a lesson to every Jew at every time, reminding us of where our focus must be.

The Torah indeed instructs us to “guard our lives well,” so we must be particular to protect our health through natural means. We must also ensure law and order in our cities and surroundings.

But if this is foremost in our minds, and when we are asked who are the guardians of our city we think only of food and drink or law and order, then we have a mindset which can bring destruction to our city and body—our “small city”—G-d forbid.

When any person—and especially a Jew—believes that the way to maintain his physical body is through eating and drinking, exercising, sleeping, and working, and considers these activities

שהוא בן-תורה יכול לענות ש“נטורי קרתא” הם האברים שעל ידם מתבצעת האכילה ושתייה, אברי העיכול, שהם מנהלים את כל ה“מכונה” של הגוף באופן שיהיה גוף בריא.

ועל זה באה ההוראה מסיפור המדרש אודות רבי אמי ורבי אסי שבאו בשליחותו של רבי יהודה הנשיא, ואמרו בשעתו לאנשי העיר שביקרו בה, ואחר כך נעשה חלק בתורה שבעל פה, בתור הוראה לכל אחד ואחד מישראל בכל זמן ובכל מקום - שידעו היכן נמצאים בעולם.

הן אמת שישנו ציווי בתורה “ונשמרתם מאד לנפשותיכם”, שלכן צריך להיות זהיר בבריאות הגוף על פי דרכי הטבע, וצריך לשמור על הסדר והבטחון של הסביבה והעיר כו',

אבל, אם ההתחלה היא בענין זה, וכאשר שואלים מי הם “נטורי קרתא”, לא מזכירים ענינים אחרים, אלא מתחילים עם אכילה ושתייה, ושמירה על הסדר והבטחון על פי דרכי הטבע - הרי זו גישה שמחריבה חס ושלום את העיר כפשוטה, וכן את ה“עיר קטנה זה הגוף”.

כאשר אדם סתם, ויהודי בפרט, סבור שהקיום של ה“עיר קטנה זה הגוף” הוא על פי חוקי הטבע, אכילה ושתייה, טיול ושינה

to be the "city guardians," he is told that if these endeavors are accorded a higher level of importance than Torah and mitzvot, good and holiness, it will destroy his body.

The same is true for people that believe that the existence of their community or city is guaranteed by police keeping order on the streets and in the city in general, and think of the other matters necessary to maintain the city as secondary. This approach brings destruction to the city.

If one's perspective on protecting the city and maintaining personal health is focused only on natural means, and no attention is paid to spiritual matters, it leads to destruction.

Spiritual Efforts Guarantee Natural Efforts

If we want the police and security officers to successfully do their job of keeping enemies out of the city and allowing friends in, we need to ensure that there is a school [for younger students] and a yeshivah [for older students], staffed with teachers who teach Torah, Mishnah, Talmud, and practical Jewish Law. These are the ultimate city guardians.

Similarly, if we want our food and drink to be beneficial for the body in the physical sense, we need to start our day with prayer and Torah study, observe Jewish law's guidelines for how to eat and drink, and observe Jewish law in our business practices. This will ensure that our eating, drinking, and

והרווח במסחר וכיוצא בזה, שענינים אלו נחשבים אצלו ל"נטורי קרתא" - אומרים לו, שאם ענינים אלו קודמים לעניני התורה ומצוות, טוב וקדושה, הרי זה מחריב את ה"עיר קטנה זה הגוף".

וכמו כן, כאשר סבור שהקיום של החוג והקהילה והעיר הוא על ידי זה שישנו שוטר ששומר על הסדר ברחוב, וישנם שומרי העיר ששומרים על הסדר הכללי של העיר, ורק אחר כך יחשוב על ענינים נוספים לצורך קיומה של העיר - הנה על ידי דרך כזו מחריבים את העיר.

אם רוצים שהשוטר, שומר הסדר והבטחון, אכן ישמור מפני האויב שאין להכניסו לעיר, ויכניס את המסייע שחייבים להכניסו לעיר - יש להבטיח שישנו תחילה "חדר" ו"שיבה" עם מלמדי מקרא משנה וגמרא עד לשולחן ערוך בפועל, שהם "נטורי קרתא".

וכמו כן אם רוצים שהאכילה ושתיה יהיו לטובת הגוף כפשוטו - צריך להתחיל את היום בתפילה ולימוד, ולעיין בשולחן ערוך לדעת כיצד עליו לאכול ולשתות, וכיצד עליו לנהל את המסחר; ואז, יהיו האכילה ושתיה והמסחר באופן שלא זו בלבד שלא יחריבו אותו, אלא אדרבה - שיבנו אותו. אבל אם יתחיל באכילה ושתיה - אזי יהיה אוכל ושותה כבהמה⁶, שאז, אין זו אכילת בשר

6. ראה חגיגה טז, א.

business won't destroy us, but rather build us up. However, if we start off with eating and drinking then we will do it like gluttonous animals, in a manner that is unfit for human beings and destroys the body.

The same is true regarding a city. In order to guarantee that the laws of the city won't be like the immoral laws of Sodom and Gomorrah, evil conduct needs to be eradicated. This requires "city guardians" who operate the educational system based on sacred values. These "city guardians" teach the leaders of the city and the law enforcement officers to care for the city properly - who to be wary of, who should be welcomed into the city, and the like. This makes the city into a place worthy of Divine protection.

In order for the physical guards to do their job in a proper and moral way, they must be educated to be good people. Only then can we be confident that they will use their power justly and morally, to protect the city. We know that "justice systems" can be corrupted to serve the worst possible means. This is evident from the biblical example of Sodom and Gomorrah, and the modern example of Nazi Germany - their legal system, police force, and army carried out the worst crimes in human history. Good education is therefore a prerequisite for legal officials carrying out their job properly. The same is true for human health. A person needs to be educated as an upstanding moral person in order to lead a healthy lifestyle.

In summary: The physical and spiritual are intertwined. Of course we need to use natural efforts for good security and good health. But those can only be fully achieved when they are built on the basis of spiritual and moral education.

סתם, אלא באופן ש"זולל וסובא", שמחריבה את ה"עיר קטנה זה הגוף".

וכן בנוגע לעיר כפשוטה: כדי להבטיח שסדרי העיר לא יהיו כמו הסדרים של "סדום ועמורה", יש לשלול בשלילה גמורה את ההנהגה של "רעים וחטאים לה", ולכן יש צורך להקדים את ה"נטורי קרתא", אלו שמנהלים את החינוך על טהרת הקודש, שהם מחנכים את מנהיגי העיר, ומחנכים את שומרי העיר שידעו כיצד לשמור על העיר, מפני מי צריך להיזהר, ואת מי צריך להכניס לעיר, שעל ידי זה נעשה מעמד ומצב ש"ה' גו' יבנה בית" ו"ה' גו' ישמר עיר"⁸ (כפי שהמדרש מסיים את סיפור המעשה אודות רבי יהודה הנשיא).

C. Practical Examples

This philosophy, that the spiritual and physical are not separate entities but actually affect one another and work in tandem, is illustrated by several anecdotes concerning Rabbi Yehuda Hanasi:

A Spice Called Shabbat

Source 3 Midrash Rabbah 11:4

Student's
pg. 10

Rabbi Yehudah Hanasi invited his friend Antoninus the caesar for a Shabbat meal.

Rabbi Yehudah prepared everything before Shabbat. Because fire is prohibited on Shabbat he served the food cold. That did not bother the caesar; he ate it and found it tasty. Time went by and Rabbi Yehudah invited him again, this time on a weekday, and served hot dishes. At the end, Antoninus said, "The food I ate last time tasted better, even though it was cold." Rabbi Yehudah answered: "You are correct. That is because today the food is missing a spice."

Antoninus was enraged. "Does the caesar's kitchen lack ingredients? Why did you not ask me to bring you the spice?"

Rabbi Yehudah answered, "You could not have brought me this spice; it is called Shabbat."

"Shabbat?" yelled the caesar. "I have never heard of such a spice."

Rabbi Yehudah calmly explained. "That meal was a Shabbat meal, and the special atmosphere gives the food a different taste. Today is a weekday, and the food tastes normal, not special."

When the caesar asks what taste is lacking, Rabbi Yehudah answers simply that Shabbat food has a different taste. The holiness of Shabbat changes the taste of the food; the spiritual affects the physical.

רבי יהודה הנשיא ערך סעודת שבת לידידו
אנטונינוס הקיסר.

רבי יהודה הכין את כל המאכלים לפני
שבת, ומכין שאסור להדליק אש בשבת,
הגיש אותם קרים לשלחן, אולם לקיסר
הדבר לא הפריע – הוא אכל מהם, והם
היו טעימים לו. כעבר זמן מה שוב הזמין
רבי יהודה הנשיא את אנטונינוס לסעודה,
הפעם ביום חל, והגיש לפניו תבשילים
חמים. בסוף הארוחה אמר אנטונינוס:
"התבשילים שאכלתי בסעודה הקודמת היו
טעימים לי יותר מהתבשילים האלה, אף
על פי שהתבשילים בסעודה הקודמת היו
קרים". אמר לו רבי יהודה: "אתה צודק.
הסבה היא שבתבשילים היום חסר תבלין
אחד."

התרגז אנטונינוס: "וכי במטבח של הקיסר
חסר משהו? מדוע לא בקשת שאביא לך
את התבלין?"

אמר לו רבי יהודה: "את התבלין הזה לא
היית יכול להביא לי. שמו של התבלין הוא
שבת".

התרגז אנטונינוס עוד יותר: "שבת? מעולם
לא שמעתי על תבלין כזה".

הסביר לו רבי יהודה הנשיא בנחת:
"הסעודה ההיא הייתה סעודת שבת, וקדושת
השבת נתנה לאכל טעם מיוחד, ואלו היום
הוא יום חל רגיל, ולכן גם טעמו של האכל
רגיל ולא מיוחד".

Mezuzah Security System

Source 4 Genesis 41:42-43

Student's
pg. 11

Artban, the last Parthian king, sent Rabbi Yehudah a precious gemstone, and asked Rabbi Yehudah to send him an equally precious gift in return.

Rabbi Yehudah sent him a mezuzah.

“What?” asked Artban. “I sent you an expensive gem and you send me this object of little value?”

Rabbi Yehudah answered: “You sent me an object that I must guard against being lost or stolen, and I sent you an object that guards and protects you.”

For it is written: “It will guide you when you travel; it will guard you when you sleep” (Proverbs 6:22). When you travel during the day the Torah will guide you on the right path, and when you sleep at night it will guard you from any harm befalling you.

When Artban asks for a precious gift, Rabbi Yehudah sends him a mezuzah, explaining that this spiritual mitzvah will guard him physically.

The Cure of Compassion

Source 5 Talmud, Bava Metzia 85a

Student's
pg. 11

A calf was being taken to slaughter. The calf nudged its head into Rabbi Yehudah's garments and cried. Rabbi Yehudah told it: “Go, for you were created for slaughter.” A heavenly voice announced: Because he does not have compassion for animals, he will suffer pain.

Another act made his suffering disappear: One day, his maid was sweeping the house and swept up two little weasels. He told her, “Let them go, because the verse states ‘And He is compassionate to all His creatures..’” Heaven said: Because he was compassionate, he will be shown compassion. Rabbi Yehudah's suffering ceased.

הַמֶּלֶךְ אַרְטַבַּן, מֶלֶכְּ הַפָּרְתִיָּים, שָׁלַח לְרַבֵּנוּ הַקָּדוֹשׁ – רַבִּי יְהוּדָה הַנָּשִׂיא – מַרְגְּלִית אַחַת טוֹבָה וְיָקָרָה מְאֹד.

אָמַר לוֹ אַרְטַבַּן לְרַבִּי: "שְׁלַח לִי דָבָר שְׁטוּב כְּמוֹהֶּ". שְׁלַח לוֹ רַבִּי לְאַרְטַבַּן מְזוּזָה אַחַת. אָמַר לוֹ אַרְטַבַּן לְרַבִּי אַחֲרֵי שֶׁקִּבַּל אֶת הַמְּזוּזָה: "אֲנִי שְׁלַחְתִּי לְךָ דָבָר שֶׁעֲרָכּוֹ לֹא יִסְלָא בְּפִנּוֹ, וְאַתָּה שוֹלַח לִי דָבָר שֶׁשְׂוֹנוֹ כַּה זֹל?!"

אָמַר לוֹ רַבִּי לְאַרְטַבַּן: "אַתָּה שְׁלַחְתָּ לִי דָבָר שֶׁאֲנִי צָרִיךְ לְשׁוֹמֵר עָלָיו שֶׁלֹּא יִגְנַב וְשֶׁלֹּא יֵאָבֵד, וְאֲנִי שְׁלַחְתִּי לְךָ דָבָר שֶׁאַתָּה יֹשֵׁן לָהּ, וְהִיא (הַמְּזוּזָה) מְשַׁמְרֶת אוֹתָךְ. כְּכַתוּב, "בַּהֲתַלְכְּךָ תִּנְחָה אֹתָהּ, בְּשֶׁכַּבְּךָ תִּשְׁמֹר עָלֶיךָ" – בְּשֶׁאַתָּה מְהַלֵּךְ בַּיּוֹם הַתּוֹרָה תִּדְרִיךְ אוֹתָךְ בְּדֶרֶךְ טוֹבָה, וּכְשֶׁאַתָּה יֹשֵׁן בַּלַּיְלָה הִיא תִּשְׁמֹר עָלֶיךָ שֶׁלֹּא יֵאָבֵד לְךָ רַע בְּשֶׁנִּתְּךָ.

עָגַל אֶחָד, הָיוּ מוֹלִיכִים אוֹתוֹ לְשַׁחֲטוֹ. הִלֵּךְ וַתִּלָּח הָעֵגֶל רֹאשׁוֹ בְּתוֹךְ כִּנֹּף בְּגָדוֹ שֶׁל רַבִּי יְהוּדָה הַנָּשִׂיא וּבָכָה. אָמַר לוֹ רַבִּי לְעֵגֶל: לֵךְ, נִוצְרָת, לְשַׁחֲטוֹ. אָמְרוּ מִשְׁמַיִם: הוֹאִיל וְאִינוּ מְרַחֵם עַל הַבְּרִיּוֹת – שִׁבּוּאוֹ עָלָיו יִסּוּרֵין.

וְעַל יְדֵי מַעֲשֵׂה אַחֵר הִלְכוּ יִסּוּרָיו, וּמִסְפָּרֵים: יוֹם אֶחָד הָיְתָה מְטַאֲטְאָה שֶׁפָּחַתוּ שֶׁל רַבִּי אֶת הַבַּיִת, הָיוּ מְנַחִים שָׁם בְּגִי הַלְּבָדָה וְהָיְתָה מְטַאֲטְאָה אוֹתָם. אָמַר לָהּ: הַנִּחִי אוֹתָם, הָרִי נֹאמַר: "וְרַחֲמֵיו עַל כָּל מַעֲשֵׂיו". אָמְרוּ מִשְׁמַיִם: הוֹאִיל וּמְרַחֵם – נְרַחֵם עָלָיו, וְאִזּוּ פָּסְקוּ יִסּוּרָיו.

In Rabbi Yehuda's life, the connection between the spiritual and the physical was very clear and direct. When he showed mercy on an animal, he was physically healed.

He led the nation in the same way. He explained to them that the city's protection is directly impacted by teaching children Torah.



The Rebbe also bridged these two worlds. When people turned to him with their material or physical issues, he would often answer that observance of a given mitzvah would improve their situation. Here are some examples:

Livelihood

Chitas

Source 6 Igrot Kodesh, vol. 7, p. 37

Student's
pg. 12

A common mistake people make is thinking that the physical and spiritual are separate realms. In a very subtle way, this is contrary to belief in G-d, because G-d is One, in both the spiritual and physical realms. As a result, when business isn't going well, many people only look to make improvements to the business itself, and they don't consider that it may be necessary to add something in the realm of Torah and mitzvot. Torah and mitzvot are the conduits for our livelihood, and when you will have a strong commitment to studying the three daily study portions of Chumash, Tehillim, and Tanya—as well as additional times for Torah study of both the revealed and internal dimensions of Torah—you business will improve materially.

אחת מהטעויות שרואים אצל
אברכים, שמחלקים בעולם
הגשמי מן הרוחני (שבדקות
דדקות הוא ענין הפך האמונה,
דאמונת ה' אחד ושמו אחד
הן בגשמיות והן ברוחניות)
במילא נראה להם שאם העסק
אינו פדכעי, צריך לחפש רק
לתקן בנוגע להעסק עצמו, ואין
חושבים אולי זה מפני שצריך
למלאות מה בעניני תורה ומצוות,
שהם צנור לפרנסה, וכאשר
יהיה חזק בשמירת שלשת
השעורים השונים לכל גפש,
בחמש תהלים ותנ"א הדועים,
וגם בקביעות עתים לתורה נוסף
על הנ"ל, בנגלה ובחסידות, הגה
אז גם בגשמיות העסק יהיה הלוך
וטוב ובשמחה.

The Rebbe writes here very clearly: If business isn't going well, the solution won't be found only in making changes to the business. Attention must be paid to the spiritual dimension as well, having fixed times for Torah study and studying the daily Chitas study portions. This will improve the business materially.

Charity

The Rebbe often pointed to charity as a key to improving one's livelihood.

Source 7 Igrot Kpdesh, vol. 11, letter 3584

Student's
pg. 12

In response to your letter regarding your livelihood and the state of your business.

I surely need not remind you that the primary way to prevent difficulties with your livelihood is to give charity generously. G-d, who provides sustenance to all, told us "test Me this way." Our Sages inform us that when G-d gives us blessings he also protects them, guaranteeing that they endure and are used with good health and happiness. The more charity you give the greater your success will be.

במצננה על מכתבו מיום
הראשון... בהנוגע לפרנסתו
ומצב העסק שלו:

בנדאי למותר לעוררו אֲשֶׁר
עָצָה הַיְעוּצָה לְמַנְעַת הַקְּשׁוּיִים
בְּהַרְחַבַת הַפְּרִנְסָה, הוּא, לְכָל
לְרֹאשׁ לְהַרְבוֹת בְּצַדִּיקָה, שְׁעַל
זֶה אוֹמֵר הַקַּב"ה הֵן וּמְפָרְנֵס
לְכָל, וּבְהַנּוּגֵי נָא בְּזוֹאת, וּבְכָר
אֲמָרוּ רַז"ל שֶׁהַנְּתִיבָה שֶׁל הַקַּב"ה
הוּא לֹא רַק יְבָרְכֶךָ אֲלָא גַם
וַיִּשְׁמְרֶךָ, שִׁיְהִיָּה שְׂמור מְכַל
בְּכָל וַיִּשְׁתַּמֵּשׁ בָּהּ מִתּוֹךְ בְּרִיאוֹת
וְשִׁמְחָה, וּבְכָל שִׁירְפָה בְּצַדִּיקָה
תִּתְרַבֶּה הַהַצְלָחָה...

To another person, the Rebbe wrote that marital harmony serves as a merit for financial prosperity.

Source 8 Igrot Kodesh, vol. 12, letter 3897

Student's
pg. 12

Perhaps you remember what I told you in our face-to-face conversation, that marital harmony is related to earning a livelihood, as indicated by the Mishnah at the end of Tractate Uktzin.

If one must undertake natural endeavors to solve financial problems, one must certainly take Torah-based steps for this purpose. It is unnecessary to elaborate further on such a simple matter.

וְאוּלַי זוֹכֵר עֲדִין מָה שֶׁאֲמַרְתִּי
לוֹ בְּדָבָר פְּנִים בְּפָנִים אֲשֶׁר עָנִין
דְּשִׁלוֹם בֵּית נוֹגֵעַ גַּם לְפָרְנִסָּה,
וּבְדָבָר מְשֻׁנָּה סוֹף עוֹקְצִין...
וְאֵם צְרִיכִים לְהַשְׁתַּדֵּל – עַל
פִּי תוֹרָה – בְּעִנְיָנִים הַטְּבָעִים,
שֶׁבָּהֶם תְּלוּיָה הַפְּרִנְסָה, עַל אַחַת
כְּמָה וְכְמָה שֶׁצְּרִיךְ לְהַשְׁתַּדֵּל
בְּעִנְיָנִים שְׁעַל פִּי תוֹרָה שֶׁבָּהֶם
תְּלוּי הַפְּרִנְסָה, וְהָאֲרִיכוֹת בְּדָבָר
הַפְּשׁוּט אֵךְ לְמוֹתֵר...

Student's
pg. 13

Source 9 Mishnah, Uktzin 3:12

Student's
pg. 13

Rabbi Shimon ben Halafta said: G-d found no vessel that could contain blessing for Israel other than that of peace. As the verse states, "G-d will give strength to his people; G-d will bless his people with peace" (Psalms 29:11).

אמר רבי שמעון בן הלפתא, לא מצא הקדוש ברוך הוא כלי מחזיק ברכה לישראל אלא השלום, שנאמר, "ה' עז לעמו יתן ה' יברך את עמו בשלום".

Schizophrenia

On another occasion, the Rebbe counseled a person suffering from schizophrenia:

Source 10 Likutei Sichot, vol. 36, p. 297

Student's
pg. 13

Those in need of a blessing—and their fathers—should be particular about putting on tefillin.

There is a simple connection between tefillin and schizophrenia. The problem of schizophrenia is a discrepancy between reality and the way the affected person perceives it.

This mistaken understanding of reality generates feelings of paranoia, and sometimes the person also experiences states of euphoria, ungrounded in reality. The person experiences a dissociative identity disorder.

The effect of tefillin is to bind one's heart (emotion) and mind (intellect) to G-d. G-d is the ultimate truth, "I am G-d, I have not changed." The result is a compatibility between the intellect, emotions, and reality.

דייק בהנחת תפלין דהזקוקים לברכה, ההורים שלהם וכו'. – וכו' שזכות מוכנת גם בפשטות (ועל פי ההנהגה, המוכנת גם בן בפשטות – מדה' קנגד מדה):

"סכיזופרניה" (מה שלא תהיה סבתה) ענינה – אי התאמה בין המציאות (דהסביבה) כמו שהיא – לקמו שהחולה "רוצה" ותופס אותה בשקלו, ובמילא: 1) גולדו אצלו (מדות מתאימות לראית שקל זו), פחד, ראה שרצים להזיקו וכו'. 2) מזמן לזמן שנויים ועד להפך: מפחד בלתי מבוסס במציאות – לרוממות הרוח בלתי מבוססת וכו', פצול הנפש וההשקפה וכו'.

תפלין¹⁰ – חלק מהמצורה¹¹ וסגלתה: לשעבד הלב (המדות) והמוח (שכל) לאלוקים אמת¹² – עליו נאמר¹³ אני הני' לא שניתתי – ובמילא: התאמה בין השכל הרגש והמציאות וכו'.

11. ראה ב"ח לטור או"ח ה"ל ציצית ס"ח. ה"ל סוכה ר"ס תרכה.
12. ירמי יו"ד, יו"ד.
13. מלאכי ג. ו.

9. סנהדרין צ, סע"א. וראה טושה ח, ב ואילך.
10. טושה"ע (ודאדה"ז) או"ח ה"ל תפלין ס"ה ס"ה (ס"א). וראה תניא פמ"א (נו, ב).

Eyesight

A person came past the Rebbe for the famous distribution of dollars and asked for the Rebbe's blessing for his upcoming complex eye surgery. The Rebbe blessed him: "It should be in an auspicious hour, may you bear good news." Then the Rebbe added, "You certainly have a positive eye for your fellow Jews. this will help heal your eyes physically." He explained: "When we judge our fellow Jews favorably, with a positive eye, that helps the beholder's eyesight."

Video: <https://he.chabad.org/4278581>

A Woman went by for dollars and told the Rebbe: "My eyes are very weak and I ask for a blessing for a speedy recovery." The Rebbe answered: "Be careful in observing havdalah and the blessing on the new moon; this helps improve eyesight."

Video: <https://he.chabad.org/4574476>

Health

Someone approached the Rebbe and complained about muscle pain he had been suffering for two-and-a-half-years. He reported that the doctors do not know the cause, and asked the Rebbe for a blessing. The Rebbe answered: "It seems you need to do something in the realm of kashrut. It is possible that something isn't right with Pat Yisrael or Chalav Yisrael."

To someone else the Rebbe said: "Certainly she eats kosher, because kosher food brings health and peace of mind."

To another woman who said that her health wasn't perfect and the tests aren't showing the problem, the Rebbe said: "Add something in the observance of kosher in your home; all food and drink should be at the highest standard of kosher and this will improve your health."

Video: <https://jemtv.page.link/qETv>