



מוקדש לזכות כ"ק אדמו"ר נשיא דורנו
 ולזכרון הרבנית הצדקנית נ"ע זי"ע
 בקשר עם ימי הילולא
 כ' מנחם אב - וא"ו תשרי
 ימי הסתלקותם של כ"ק הגאון החסיד
 והמקובל מוהר"ר לוי יצחק
 והרבנית הצדקנית מרת חנה
 זצוקלה"ה נבג"מ זי"ע
 שניאורסאהן
 נדפס ע"י החיילים בצבאות ה'
 חנה בת ח' מושקא
 לוי בן ח' מושקא



Everything. Always.

בכל דרכיך דעהו

בכל דרכיך דעהו, האדם השם לבו ודעתו על כל הנעשה עמו ומסביב לו, רואה הוא אלקות במוחש, וכמו שאמר אדמו"ר האמצעי ביתרון הבעלי עסקים על היושבי אהל בענין ראיית אלקות במוחש, עבודת התשובה הבאה מראיית השגחה פרטית.

"In all your ways, know Him." A person who sets his heart and mind to observe all that happens to him and around him will tangibly perceive Elokus. As the Mittler Rebbe pointed out, businesspeople have an advantage over secluded scholars, in that the former can witness actual manifestations of Elokus. This form of avodas hateshuvah comes from one's perceiving hashgacha pratis.

(Hayom Yom 7 Tishrei)

The Basics

It would seem like an ordinary *possuk* in Mishlei – “in all your ways, know Him [Hashem].”

But the Gemara tells us otherwise:

“Bar Kappara taught: Which is a small *parsha* upon which all the fundamentals of Torah are based? In all your ways know Him and He will direct your paths.”¹

The Alter Rebbe quotes this *possuk* as a *halacha* in Shulchan Aruch:

“When doing work or conducting business, one should only do so with the intention of meeting his bodily needs so he’ll be able to serve Hashem. As it says, בכל דרכיך דעהו.”



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On numerous occasions, the Rebbe explained that the deeper meaning of the *possuk* is not only that one must do all his actions with the intention that they will assist him in serving Hashem, but that even his mundane actions on their own are part of *avodas Hashem*.

Chassidus explains that the way to accomplish this is by letting the *neshamah* shine and not paying attention to the *guf*. Realizing that the *gashmiyus* of this world is only a medium to reveal *Elokus* and is therefore of little significance in and of itself.²

To illustrate this point, the Rebbe relates a story of the Alter Rebbe:

There was once a distinguished guest visiting the Alter Rebbe in his home. In his honor, all the members of the Alter Rebbe's household wished to

participate in preparing the meal, so they divided the various jobs amongst themselves besides for one: they forgot to determine who would salt the food. So each person added a portion of salt. One can imagine how the food turned out...

At mealtime, the guest took one taste of the food and immediately moved his plate aside. Noticing this, the Alter Rebbe asked, "Why aren't you eating?" The guest explained that the food was too salty. The Alter Rebbe replied, "When I was in Mezritch, I trained myself not to feel any taste of food at all!"

The Rebbe concludes the story explaining that although we are certainly not on such an exalted level as the Alter Rebbe, we too can practice something similar. If we realize that everything we do in this world is part of our *avodah*, we'll be so preoccupied

with *Elokus* that we won't have time to feel the *gashmiyus* of things.³

ALL THE TIME

I received your letter dated 21 Menachem-Av, and I was pleased to read that in general you are satisfied with your lot. However, you immediately play down the notion by writing that this is only because I instructed you to be happy!

I hope that very soon you will learn to be happy because Hashem has commanded you, “עבדו את ה' בשמחה—serve Hashem with joy.” And serving Hashem is not only while you're actually performing a mitzvah, but [all the time], as the *possuk* says, “בכל דרכיך דעהו.”

(Igros Kodesh vol. 4, p. 477)

As for the practical applications of this *avodah*: Firstly, as cited in Hayom Yom, we are supposed to try and see Hashem's work of *hashgacha pratis* in all our everyday affairs.

Also, the Rebbe often quoted the Baal Shem Tov's statement that every single thing a Yid sees or hears must serve as a lesson in *avodas Hashem*.⁴

In this spirit the Rebbe derived many lessons in *avodas Hashem* from various professions, even from a chess champion!⁵

In another interesting instance, the Rebbe explained how someone can use his occupation as a lawyer to serve Hashem:

“The meaning of בכל דרכיך דעהו is not only that we do things with the *intention* of being able to serve Hashem. More so, our every act in and of itself can be a method of serving Hashem.

“If someone is trained in a certain trade *b'hashgacha pratis*, he can use that very trade for *kedushah*. For example, someone who earns a living as a lawyer is in a position that calls for him to constantly try and defend people. This is a trait that can be used for *ahavas Yisroel*—finding the good in every Yid.”⁶

But perhaps more than anything else, the Rebbe used this *possuk* to encourage people to be happy and serve Hashem with joy. “We are told to serve Hashem with joy,” the Rebbe often wrote in letters, “and

serving Hashem in every single moment of the day, as the *possuk* says, “בכל דרכיך דעהו.”

WHAT IS MY JOB?

You write in your letter that you have difficulty finding answers to your questions. And more generally [you ask]: what is my job in this world?

Your first issue can be resolved by the second one:

A person's job in *olam hazeh* is, as the Mishnah states: אני נבראתי לשמש את קוני—I was created to serve my Master. The way to do it is, as the Rambam and the Shulchan Aruch rule, by fulfilling בכל דרכיך דעהו, as detailed there.

Searching for answers to questions has no place in this way of thinking.

(Igros Kodesh vol. 13, p. 185)

Never-Ending Growth

The *avodah* of בכל דרכיך דעהו is a constant challenge, to be integrated at every moment of our lives. As the Rambam writes, “One who follows this path is ultimately serving Hashem constantly. His thoughts are always focused on filling his basic needs so his body will always be able to serve Hashem. Even while sleeping, if he sleeps with the intent of resting his mind and body lest he take ill and be unable to serve Hashem, then even his sleep is a way of serving Hashem...”⁷

But the Rebbe takes this one step further.

When it comes to the *avodah* of בכל דרכיך דעהו—there is always room for growth. For no created being is perfect; yet, on the other hand, the One Whom we're trying to know (“דעהו”) is unlimited and infinite. We must always reach higher and higher.⁸ **T**

1. *Brachos* 63a.

2. See Hemshech Te'arav, Naso 5674; Sichas Chol Hamoed Sukkos 5713 (Toras Menachem vol. 7, p. 25).

3. Likkutei Sichos vol. 10, p. 105.

4. See *To the Last Detail—Darkei HaChassidus* Derher 53 (130) Shevat 5777.

5. Yemei Bereishis, p. 338.

6. Sichas Acharon Shel Pesach 5714 (Toras Menachem vol. 11, p. 223).

7. Hilchos Dei'os 3:3.

8. Igros Kodesh vol. 14, p. 364.