



LIKKUTEI TORAH • PARSHAS KI SAVO • MAAMAR 4

ויקרא משה אל כל ישראל ויאמר אליהם אתם...

“And Moshe Called to All Israel”



What a person reaches by his own effort is real, but the “pure heart,” a lofty awe and love that binds his innermost will to G-d, can only be given from above, when G-d turns a “shining face” toward him. The Ten Days of Teshuvah are that time, and their fasts prepare a person to receive it.

DEDICATED IN HONOR OF

מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ”ל

Dedicated in honor of the Rebbe’s father, Reb Levi Yitzchok



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THE BIG IDEA

What a person reaches by his own effort is real, but the “pure heart,” a lofty awe and love that binds his innermost will to G-d, can only be given from above, when G-d turns a “shining face” toward him. The Ten Days of Teshuvah are that time, and their fasts prepare a person to receive it.

Each section: the Hebrew, then the translation, then a short explanation under a gold rule. Small numbers in the Hebrew are the notes at the end.

THE MAAMAR IN BRIEF

Moshe tells Israel “You have seen,” yet “Havayah has not given you a heart to know and eyes to see.” The maamar begins its answer with Avraham’s “Kel Olam.” The nations acknowledge a supreme G-d but see the world as a separate thing; Avraham taught that the world is only a garment for the Name Havayah, as a person’s life is in his name, and all is one, as it will be openly when “Havayah will be One.” One who seeks his own desires becomes “separate.” G-d gives life with a “shining face,” but “with us”: when we too turn to Him in joy at His greatness, forgetting ourselves and every other desire. This shining is aroused on Rosh HaShanah; in the Ten Days a person feels ashamed of the distance his sins have made, and asks that the “pure water” of the Thirteen Attributes of Mercy, flowing from the hidden “Will of all wills,” wash away their odor. The shofar wakes the yechidah, each Jew’s own “will of all wills.” In these days a pure heart is given from above; fasting prepares for it, as the manna’s affliction did. So this portion is read before Rosh HaShanah.

OUTLINE

- 1 The question, and Avraham’s “Kel Olam”** ¶1
Moshe says both “you have seen” and “Havayah has not given you ... eyes to see.” Avraham proclaimed “Kel Olam”: not a G-d above a separate world, as the nations see Him, but the Name Havayah enclothed in the world as in a garment, so that all is one.
- 2 “Havayah will be One,” and the one who is separate** ¶2
Yihyeh is twice yud-hei: in the future all below will be like the higher letters, with no descent into a world that seems to stand by itself. One who sets his desires on delights, victories or bad traits is “separate” from this oneness.
- 3 The shining of the face, “with us”** ¶3–5
G-d gives as to a true friend, with a beaming face, when we too turn a shining face to Him: “as in water face answers face.” Israel’s shining face is joy in His greatness, which makes a person forget himself and every desire but G-d.

4 Rosh HaShanah, shame and the pure water

¶6-7

The shining begins on Rosh HaShanah, “His left hand is under my head.” In the Ten Days we feel ashamed of our distance and ask G-d, who loves us like a bride in the tanners’ market, to wash away the odor of sin with pure water: the Thirteen Attributes of Mercy, flowing from the hidden “Will of all wills.”

5 The yechidah and the shofar

¶8-9

Every Jew has a “will of all wills,” the yechidah above Daas, to be freed from worldly desire. The shofar wakes it; through it the Thirteen Attributes flow each day, and each day one of the ten Sefiros returns face to face.

6 The pure heart, a gift from above

¶10-11

When “He is near,” awe and love beyond human reach are given from above: the pure heart that no created being can make for itself. Fasting prepares for it, as the manna did; so Israel had “seen,” yet not been given, and the portion is read before Rosh HaShanah.

KEY CONCEPTS

Kel Olam אל עולם

Avraham’s Name for G-d, read as G-d and world in one phrase, all one: the world is not a separate thing that G-d sustains from outside, but a garment in which the Name Havayah is enclothed, as a person’s life is in his name.

Yud-hei and vav-hei י"ה / וי"ה

The two halves of the Name Havayah: yud-hei the higher letters, vav-hei the drawing down through which a world can seem to exist by itself. In the future (yihyeh, twice yud-hei) all below will be as above.

The shining of the face הארת פנים

G-d’s giving gladly, as to a beloved, rather than grudgingly, as to an enemy. It comes “with us”: when Israel too shows a shining face, joy in G-d’s greatness.

The Thirteen Attributes of Mercy י"ג מדות הרחמים

The “pure water” and the “thirteen rivers of pure balsam,” flowing from the hidden source, “the Will of all wills.” Drawn down on each of the Ten Days, they wash away the “odor” of sin.

Yechidah יחידה

The point of the heart above Daas, each Jew’s “will of all wills.” The shofar awakens it, and “here, for the individual” refers to it.

A pure heart לב טהור

A lofty awe and love that no created being can reach by his own arousal. It is “created” and given from above at the time of the shining face, and afflictions and fasting prepare for it.

SECTION 1 • 11

The question, and Avraham's "Kel Olam"

1 ויקרא משה¹ אל כל ישראל ויאמר אליהם אתם ראיתם כו' המסות הגדולות אשר ראו עיניך² כו' ולא נתן³ ה' לכם לב לדעת ועינים לראות⁴ וגו'.

"And Moshe called to all Israel and said to them: You have seen," etc.; "the great trials which your eyes saw," etc.; "yet Havayah has not given you a heart to know and eyes to see," etc.

The maamar opens with Moshe's address near the end of Parshas Ki Savo (Deuteronomy 29:1-3). He reminds Israel of the wonders they saw in Egypt and "the great trials" they witnessed with their own eyes, and then says that Havayah has not given them "a heart to know and eyes to see."

והוא תמוה דמתחלה אמר אתם ראיתם כו' ואח"כ אמר ולא נתן כו' ועינים לראות וכו'.

This is puzzling, for at first he said, "You have seen," etc., and afterwards he said, "yet [Havayah] has not given," etc., "and eyes to see," etc.

The two statements seem to contradict each other: if they saw, how can Moshe say they were not given eyes to see? The answer comes at the end of the maamar (paragraph 11): what they saw came through their own effort, while the "pure heart" is a gift from above that they had not yet received.

ולהבין זה הנה כתיב ויטע אשל⁵ בבאר שבע⁶ ויקרא שם בשם^{7,8,9,10} ה' אל עולם (נזכר ברבות וירא ס"פ נ"ד ויגש פצ"ד זח"א [זהר חלק א] ק"ב ב' ח"ג [חלק ג'] כ"ב ב' נ"ב ב').¹¹

To understand this: it is written, "And he planted an eshel in Beer Sheva, and he called there in the name of Havayah, Kel Olam" (mentioned in [Midrash] Rabbah, Vayera, end of chapter 54, Vayigash, chapter 94; Zohar, Part I, 102b; Part III, 22b, 52b).

To answer, the Alter Rebbe turns to Avraham, who planted an eshel in Beer Sheva and there proclaimed G-d as "Kel Olam." The Midrash explains the eshel as an orchard or as an inn where Avraham fed travellers; the parenthesis lists where the Midrash and the Zohar discuss the verse.

דהנה כתיב רם על כל¹² כו' מי לא יראך¹³ וגו' (ירמיה ס"י י"ד) דגם עובדי כוכבים קרו ליה אלקא דאלקיא כמ"ש ממזרח שמש עד מבואו גדול שמי¹⁴ וגו'.

For it is written, "High above all," etc., "Who would not fear You," etc. (Jeremiah, chapter 10): for even the worshippers of the stars call Him "the G-d of gods," as it is written, "From the rising of the sun to its setting My Name is great," etc.

The nations, too, acknowledge a supreme G-d: Psalms calls Him "high above all nations," Jeremiah calls Him "King of the nations," and the Talmud (Menachos 110a), on Malachi's "My Name is great among the nations," says that even idolaters call Him "the G-d of gods."

אך הם בבחינת פירוד להיות בחינת יש ודבר בפני עצמו ואברהם הנה היה עומד וצוח בשם ה' אל עולם.

But they are at the level of separateness, being at the level of an entity (yesh) and a thing by itself; whereas Avraham would stand and cry out in the name of Havayah, Kel Olam.

Yet their acknowledgment leaves a separation: in their view the world, and they themselves, are a yesh, a thing that exists in its own right, with G-d above it as the highest power. Avraham proclaimed something else: he called G-d "Kel Olam."

פ"י שהשם הוי"ה הוא אל עולם כולא חד ולא אל העולם שהעולם הוא יש ודבר בפ"ע [בפני עצמו] והוא המחיה אותם אינו כן

That is, the Name Havayah is Kel Olam, [G-d and world] all one, and not Kel HaOlam, [the G-d] of the world, [meaning] that the world is an entity and a thing by itself and He is the One who gives them life. It is not so;

The Alter Rebbe reads the words precisely. Not Kel HaOlam, "the G-d of the world," which would mean a world existing by itself that G-d keeps alive from outside, but Kel Olam, G-d and world joined in one phrase, all one.

אלא כמו ששמו של אדם אינו מעצמיות האדם אלא שהחיות שלו מלוּבש באותיות שמו שהרי אנו רואים שכשקורין אותו בשמו הוא מתעורר

rather, just as a person's name is not of the person's essence, but his life-force is en clothed in the letters of his name, for we see that when he is called by his name he is roused,

An analogy shows how the world can be one with G-d: a person's name is not part of his essence, yet his life is present in its letters, for when he is called by name he responds and is roused.

כמו כן שם הוי"ה ב"ה הוא מתלבש תוך כ"ע [כל עלמין] והם רק לבושים וטפלים אליו ית' וכולא חד ממש.¹⁵

so too the Name Havayah, blessed be He, is en clothed within all worlds, and they are only garments, and secondary to Him, may He be blessed; and all is truly one.

So the Name Havayah is en clothed in all the worlds: the worlds are only its garments, secondary to Him and with no standing of their own, and so all is truly one. This is what Avraham taught by "Kel Olam."

SECTION 2 • 12

“Havayah will be One,” and the one who is separate

2 וזהו אל עולם כמ"ש ביום ההוא¹⁶ יהיה ה' אחד ושמו אחד יהי"ה ב' פעמים י"ה שלא יהיה בבחינת ו"ה

And this is [the meaning of] Kel Olam, as it is written, “On that day Havayah will be One and His Name One”: yihyeh [“will be”] is twice yud-hei, so that it will not be at the level of vav-hei,

This is the meaning of “Kel Olam,” as Zechariah foretells: “On that day Havayah will be One and His Name One.” The word yihyeh (“will be”) is spelled yud-hei-yud-hei: the first two letters of the Name Havayah twice over, without its last two letters, vav-hei.

כי הוא"ו הוא בחינת המשכה שיוכל להשתלשל למטה עד שיוכל להיות יש ודבר בפ"ע [בפני עצמו] אלא שיהיה הכל בחינת י"ה למטה

for the vav is the aspect of drawing down, [by which] it can descend step by step below until it can be an entity and a thing by itself; rather, all will be at the level of yud-hei below

The vav, a line drawn downward, stands for drawing down: through it the light descends step by step until a world can exist that seems to be a thing by itself. In the future there will be no such separateness: everything below will be at the level of yud-hei, as it is above.

כמו למעלה ועיין בלק"ת [בלקוטי תורה (להאריז"ל)] בזכריה¹⁷ על פסוק זה ומ"ש מזה בביאור ע"פ והיה מספר בני¹⁸ ישראל ומ"ש סד"ה ששים המה מלכות¹⁹ גבי תמתי

as above. And see the Likkutei Torah of the Arizal on Zechariah, on this verse, and what is written about this in the explanation on the verse “And the number of the children of Israel shall be,” and what is written at the end of the discourse beginning “Sixty are the queens,” regarding “my perfect one.”

The Alter Rebbe sends the reader to three places: the Arizal’s Likkutei Torah on this verse in Zechariah; the explanation on “And the number of the children of Israel shall be” (the haftarah of Bamidbar); and the end of the discourse on “Sixty are the queens,” on the words “my perfect one.”

אך הנה כתיב ונרגז מפריד אלוף^{20, 21, 22} (במשלי ס"י י"ו כ"ח) ועיין זח"ג [זהר חלק ג]²³ (י"ו א') וברבות בראשית רפ"כ

But it is written, “And a grumbler separates the Chief” (in Proverbs, chapter 16, [verse] 28); and see the Zohar, Part III (16a), and [Midrash] Rabbah on Bereishis, beginning of chapter 20.

Against this oneness stands the verse “a grumbler separates the Chief.” The Midrash reads it of the serpent, who “separated the Chief of the world,” and the Zohar of sinners who separate the King from the Queen (the Shechinah), so that He is not called One.

לתאוה יבקש נפרד²⁴ שכשאדם משים רצונותיו בתענוגי העולם או בנצחונות ומדות רעות ח"ו [חס ושלום] הוא בחינת נפרד שלא יוכל להיות בבחי' ה' אחד ושמך אחד הנ"ל.

“The one who is separate seeks desire”: when a person sets his desires on the delights of the world, or on victories and bad traits, G-d forbid, he is at the level of “separate,” so that he cannot be at the level of “Havayah is One and His Name One” mentioned above.

Another verse in Proverbs shows how a person becomes “separate”: by seeking his own desires. One who invests his will in worldly delights, in winning, or in bad traits is separate, and cannot belong to the oneness of “Havayah is One and His Name One.”

SECTION 3 • 13-5

The shining of the face, “with us”

3 והנה כתיב יאר פניו אתנו סלה.²⁵ פ"י בחי' הארת פנים הוא כמשל אדם הנותן לאוהבו האמיתי איזה דבר

Now, it is written, “May He cause His face to shine with us, Selah.” The meaning: the level of the shining of the face is like the analogy of a person who gives his true friend something:

Psalms 67:2 asks that G-d “cause His face to shine with us.” The Alter Rebbe first explains what a “shining face” is through an analogy: a person giving a gift to someone he truly loves.

הוא נותן בעין יפה²⁶ ורצון הטוב וצהבו פניו מרוב אורה ושמחה. משא"כ לשונאו נותן כמאן דשדי בתר כתפוי בע"כ [בעל כרחך].

he gives with a generous eye and good will, and his face beams from the abundance of light and joy. Whereas to his enemy he gives like one who throws [something] behind his shoulders, against his will.

To a true friend one gives generously and gladly, one's face glowing with light and joy; to an enemy one gives grudgingly, “like one who throws something behind his shoulders,” without even looking. The gift may be the same; the difference is in the face of the giver.

4 וזהו יאר ה' פניו אליך²⁷ שישפיע החיות מבחינת הארת פנים הנ"ל משא"כ גבי כו'.

And this is [the meaning of] “May Havayah cause His face to shine upon you”: that He will bestow the life-force from the level of the shining of the face mentioned above, which is not so with regard to, etc.

This is the meaning of the Priestly Blessing, “May Havayah cause His face to shine upon you” (Numbers 6:25): that G-d grant life-force with a shining face, gladly, as to a beloved, and not as one gives to someone he dislikes.

אך הארת פנים הנ"ל הוא אתנו דוקא פי' כשאנחנו ג"כ בבחי' הארת פנים כמ"ש כמים הפנים לפנים כן לב האדם לאדם²⁸ כו'.

But the shining of the face mentioned above is “with us” specifically; that is, when we too are at the level of the shining of the face, as it is written, “As in water, face [answers] to face, so is the heart of man to man,” etc.

Psalms, though, says “with us”: the shining comes specifically when we too turn a shining face toward G-d. Proverbs says the same: “As in water face answers face, so the heart of man to man,” for the face one shows is the face reflected back.

פי' האדם התחתון הוא כנ"י [כנסת ישראל] כמ"ש ואתנה צאני צאן מרעיתי אדם אתם.²⁹ אתם קרוים אדם³⁰ כו' לאדם פי' לאדם העליון שעל דמות הכסא³¹ כו'.

That is, the lower “man” is the Community of Israel (Knesses Yisrael), as it is written, “And you, My flock, the flock of My pasture, are man”; “You are called adam (man),” etc. “To man” means to the Supernal Man who is upon the likeness of the Throne, etc.

The Alter Rebbe reads the two “men” of that verse. The lower “man” is the Community of Israel, whom Ezekiel calls adam and the Talmud says “are called adam”; the other is the Supernal Man that Ezekiel saw upon the likeness of the Throne. Israel’s heart toward G-d calls forth His shining face toward Israel.

5 ובחי' הארת פנים אצל ישראל הוא כמ"ש ישמח ישראל בעושי³² כמו שהוא ית' שש ושמח בנו כמ"ש ומשמחתך ששמחת בו קראת כו'.³³

The level of the shining of the face on the part of Israel is as it is written, “Let Israel rejoice in its Maker,” just as He, may He be blessed, is glad and rejoices in us, as it is said, “and out of Your joy with which You rejoiced in him, You called,” etc.

Israel’s “shining face” toward G-d is joy in Him: “Let Israel rejoice in its Maker” (Psalms 149:2). It mirrors G-d’s joy in Israel, which the morning prayers describe: “out of Your joy with which You rejoiced in him, You called” him by name.

והיא חדות ה' מגדולתו שאין חקר.³⁴ כמשל האדם שצהבו פניו מרוב אורה ושמחה כשרואה את אוהב ו האמיתי בבחי' הארת פנים³⁵ הנ"ל ושוכח לגמרי על צערו ויגונו שיש לו מחמת השמחה ותענוג מראות פני אוהבו.

And this is joy in G-d, at His greatness, which is unfathomable. As in the analogy of a person whose face beams from the abundance of light and joy when he sees his true friend at the level of the shining of the face mentioned above, and he completely forgets the pain and grief that he has, because of the joy and delight of seeing his friend's face.

This is joy in G-d at His greatness, which no one can fathom (an echo of Psalms 145:3). The analogy: one who sees the beaming face of a true friend is so gladdened that he forgets all his own pain and sorrow.

כך כשיזכור האדם על ה' שהוא אוהבו האמיתי בבחינת הארת פנים הנ"ל ויתבונן בגדולתו אשר ממלא כ"ע [כל עלמין] וסובב כ"ע [כל עלמין] וכולא קמיה כלא חשיב³⁶

So too, when a person remembers G-d, that He is his true Friend at the level of the shining of the face mentioned above, and contemplates His greatness, that He fills all worlds (memalei kol almin) and encompasses all worlds (sovev kol almin), and all before Him is considered as nothing,

So it is when a person remembers that G-d is his true Friend, turning a shining face toward him, and contemplates His greatness: that He fills all worlds and encompasses all worlds, and that before Him all is as nothing (a phrase of the Zohar).

ישכח ע"ע לגמרי אפילו יש לו צער ממילי דעלמא כו' וישכח הצער מפני השמחה בה' כו'.

he will forget himself completely, even if he has pain from worldly matters, etc.; and he will forget the pain because of the joy in G-d, etc.

In this joy a person forgets himself entirely; even pain from worldly troubles is forgotten because of his joy in G-d.

כמ"ש מי לי בשמים³⁷ ועמך לא חפצתי בארץ לבטל כל חפץ ותשוקה זולת התשוקה בה' אחד.^{38,39,40,41,42,43,44}

As it is written, "Whom have I in heaven? And with You I desire nothing on earth": to nullify every desire and longing other than the longing for the One G-d.

Psalms 73:25 expresses this: "Whom have I in heaven? And with You I desire nothing on earth." Such joy nullifies every desire and longing except the longing for G-d alone.

SECTION 4 • ¶6-7

Rosh HaShanah, shame and the pure water

6 והנה זמן התעוררות הארת פנים הנ"ל הוא בר"ה [בראש השנה] יושב על כסא רחמים ואז כתיב שמאלו

תחת לראשי⁴⁵ התחלת התקרבות עד שביוה"כ [שביום הכפורים] ושמחת תורה הוא וימינו תחבקני כו'

Now, the time of the arousal of the shining of the face mentioned above is on Rosh HaShanah, [when He] sits on the throne of mercy; and then it is written, "His left hand is under my head," the beginning of drawing near, until on Yom Kippur and Simchas Torah it is "and His right hand embraces me," etc.

The shining of the face is aroused on Rosh HaShanah, when G-d "sits on the throne of mercy." Then begins "His left hand is under my head" (Song of Songs 2:6), the first stage of drawing near, which reaches "and His right hand embraces me" on Yom Kippur and Simchas Torah.

ובעשיית [ובעשרת ימי תשובה] צריך האדם להתבושש מפני ה' אשר הוא יתברך מקרב אותנו בבחי' הארת

פנים הנ"ל ואנחנו בתכלית הריחוק ממנו מפני

And in the Ten Days of Teshuvah a person must feel ashamed before G-d, for He, may He be blessed, draws us near at the level of the shining of the face mentioned above, while we are utterly far from Him because of

In the Ten Days of Teshuvah, therefore, a person should feel ashamed before G-d: He draws us near with a shining face, while we are far from Him.

עונות המבדילין כמ"ש בושתי ונכלמתי להרים⁴⁶ אלהי פני אליך⁴⁷ וכמ"ש בזהר ס"פ בחקתי⁴⁸ ע"פ

ואף גם זאת בהיותם בארץ אויביהם לא מאסתי ולא געלתים לכלותם.⁴⁹

the sins that separate, as it is written, "I am ashamed and humiliated to lift up, my G-d, my face to You"; and as is written in the Zohar at the end of Parshas Bechukosai, on the verse "And yet even this, when they are in the land of their enemies, I will not despise them nor abhor them to destroy them (lechalosam)."

What makes us far is sin, which separates, as Ezra said: "I am ashamed and humiliated to lift my face to You." The Alter Rebbe then cites the Zohar on a verse of the Rebuke: even in their enemies' land, G-d will not reject Israel "to destroy them."

לכלתם כתיב למשל ככלה שהיא בשוקא דבורסקי⁵⁰ ומחמת עוצם אהבתו אליה דמי ליה כשוקא דרוכלין בריחין טבין

It is written lechallasam: as in the analogy of a bride (kallah) who is in the tanners' market, and because of the intensity of his love for her it seems to him like the perfumers' market, with fine fragrances;

The Zohar notes that lechalosam ("to destroy them") is written without a vav, so it can be read lechallasam, "for their bride." It compares this to a man whose beloved lives in the tanners' market: because she is there, the foul-smelling market seems to him like the perfumers' market.

וזהו שאנו מבקשים מחל לנו שלא ריח ריח הרע שבבורסקי דהיינו ע"י שיזרוק עלינו מים טהורים⁵¹ להרחיץ את הריח הרע שבבורסקי וכו'.^{52, 53}

and this is what we ask, "Pardon us": that He not smell the bad odor of the tannery, that is, by His sprinkling pure water upon us to wash away the bad odor of the tannery, etc.

So when we ask G-d to "pardon us," we ask that He not smell the stench of the "tannery," our sins, and that He wash it away by sprinkling pure water upon us, as Ezekiel promised.

7 וענין מים טהורים הם י"ג מדה"ר [מדות הרחמים] י"ג נהרי דאפרסמונא^{54, 55} דכ"א^{56, 57} והם נמשכים ממקום הנקרא טמירא דכל טמירין רעוא דכל רעוין פ"י למשל מקור המעין שאינו נראה ונגלה רק נהרות הנמשכות ממנו הם הנראים.

The matter of "pure water": they are the Thirteen Attributes of Mercy, the thirteen rivers of pure balsam; and they are drawn from the place called "the Most Hidden of all hidden," "the Will of all wills." That is, as an analogy: the source of a spring, which is not seen or revealed; only the rivers drawn from it are what is seen.

The "pure water" is the Thirteen Attributes of Mercy, which the Zohar calls "thirteen rivers of pure balsam." They flow from a level called "the Most Hidden of all hidden" and "the Will of all wills," like rivers from a spring whose source is never seen: only the rivers are visible.

כך הוא ית' נקרא טמירא דכל טמירין שהי"ג מדות הרחמים הם נמשכים ממנו. ולכן נקרא יושב על כסא רחמים שהוא רעוא דכל רעוין.

So He, may He be blessed, is called "the Most Hidden of all hidden," for the Thirteen Attributes of Mercy are drawn from Him. And therefore He is called "Who sits on the throne of mercy," for He is "the Will of all wills."

So G-d Himself, the unseen source from which the Thirteen Attributes flow, is called "the Most Hidden of all hidden." That is why on Rosh HaShanah He is called "Who sits on the throne of mercy": the mercy flows from Him as "the Will of all wills."

SECTION 5 • ¶8-9

The yechidah and the shofar

8 והנה בחיי זו רעוא דכל רעוין^{58,59} ישנו אצל כל או"א [אחד ואחד] מישראל והוא בחיי נקודת הלב שלמעלה מן הדעת והיא נקראת יחידה.

Now, this level, “the Will of all wills,” is present in each and every one of Israel: it is the level of the point of the heart that is above Daas (knowledge), and it is called yechidah.

This “Will of all wills” has a counterpart in every Jew: the “point of the heart,” deeper than Daas, a person’s conscious knowing and feeling. It is called yechidah, the innermost and highest level of the soul.

וזהו שכתוב מיד כלב יחידתי⁶⁰ להוציא בחיי חפצו ורצונו מעניני זה העול' ולדבק בדביקה וחשיקה רצון של כל הרצונות לה' אחד לבדו.

And this is what is written, “from the hand of the dog, my only one (yechidasi)”: to take the level of his desire and will out of the matters of this world, and to attach, with cleaving and ardent longing, the will of all wills to the One G-d alone.

Psalms 22:21 prays that “my only one” (yechidasi) be saved “from the hand of the dog.” The Alter Rebbe reads it as the yechidah: to free a person’s desire and will from the matters of this world, and to bind this inmost will, the will of all wills, to G-d alone in cleaving and ardent longing.

9 ובשופר הוא מעורר בחיי זו שהיתה בבחי' שינה שישנו אצל כל אחד ואחד מישראל. ועיי' בחיי זו נמשך בכל יום מעשיית [מעשרת ימי תשובה] בחיי י"ג מדות הרחמים

And with the shofar one arouses this level, which had been in a state of sleep, which is present in each and every one of Israel. And through this level, on each day of the Ten Days of Teshuvah, the level of the Thirteen Attributes of Mercy is drawn down,

The shofar of Rosh HaShanah awakens the yechidah, the soul’s “will of all wills,” which had been dormant in every Jew. Through it, on each of the Ten Days of Teshuvah, the Thirteen Attributes of Mercy are drawn down.

שהם נהרות הנ"ל שנמשכים ממקורם הנ"ל וד"ל [ודי למבין] ונקראים מים טהורים שמרחיצים את הריח הרע וכ"י שופר מאריך אריך אפין דרך כלל ובדרך פרט בכל יום מעשיית [מעשרת ימי תשובה] חוזר פנים בפנים אחד מן י"ס [י' ספירות] שבאדם שהם חב"ד [חכמה בינה ודעת] ומדותיו.

which are the rivers mentioned above, drawn from their source mentioned above, and this suffices for one who understands; and they are called "pure water," which wash away the bad odor, etc. The shofar lengthens (maarich) Arich Anpin (the Long Countenance) in a general way; and in a particular way, on each day of the Ten Days of Teshuvah, one of the ten Sefiros that are in man, which are Chochmah, Binah and Daas and his emotive attributes (middos), returns face to face.

These are the "rivers" from the hidden source described above, the "pure water" that washes away the odor of sin. The shofar "lengthens" (maarich) Arich Anpin, the "Long Countenance," the outer configuration of Keser, in a general way; in particular, on each of the Ten Days one of the ten Sefiros in a person, his Chochmah, Binah, Daas and emotive attributes, is restored "face to face," so that over the ten days all ten are restored.

SECTION 6 • ¶10-11

The pure heart, a gift from above

10 והנה ארז"ל [אמרו רבותינו זכרונם לברכה] דרשו ה' בהמצאו קראוהו בהיותו קרוב אלו עשרה ימים שבין⁶¹ ר"ה [ראש השנה] ליוהכ"פ [ליום הכפורים].

Now, our Sages, of blessed memory, said: "Seek Havayah when He may be found, call upon Him when He is near": these are the ten days between Rosh HaShanah and Yom Kippur.

The Sages apply Isaiah's "Seek Havayah when He may be found, call upon Him when He is near" to the ten days between Rosh HaShanah and Yom Kippur (Rosh HaShanah 18a; Yevamos 49b and 105a).

פ"י בהיותו קרוב כשהוא בבחי' הארת פנים הנ"ל אתערותא דלעילא שמאלו תחת לראשי⁶² כנ"ל ואז בנקל יכול להיות אתערותא דלתתא כמ"ש כאן ליחיד⁶³ פ"י בחי' יחידה⁶⁴ הנ"ל.

"When He is near" means when He is at the level of the shining of the face mentioned above, an arousal from above, "His left hand is under my head," as mentioned above; and then an arousal from below can easily come about, as it is said, "here, for the individual," meaning the level of yechidah mentioned above.

"When He is near" means when G-d turns a shining face toward us, an arousal from above, "His left hand is under my head"; then an arousal from below comes easily. The Talmud says the verse speaks of "the individual" in these days, and the Alter Rebbe reads "individual" (yachid) as the yechidah, the soul's innermost point.

והנה בזמן ההוא מקבלים כל ניצוצות מִיִּשְׂרָאֵל בְּחַיֵּי דְחִילוֹ וּרְחִימוֹ מִלְּמַעְלָה⁶⁵ (עֲזָח"ג [עֵינֵי זֶהר חֶלֶק גִּי] רִי"ד ב')⁶⁶ וְהוּא בְּחַיֵּי דְחִילוֹ וּרְחִימוֹ עֲלִיוֹנִים מְאֹד שְׂאֵי אִפְשָׁר לְהַשִּׁיג עִי אֶתְעַדְלִית [אֶתְעֲרוּתָא דְלִתְתָּא].

Now, at that time all the sparks of Israel receive the level of awe and love (dechilu urechimu) from above (see the Zohar, Part III, 214b); and it is the level of a very lofty awe and love, which cannot be attained through an arousal from below.

In these days every Jewish soul receives from above a very lofty awe and love, higher than anything a person could reach by his own effort. The Zohar cited here describes Rosh HaShanah as the time when the “left arm” is aroused and the world stands in awe.

וְכַמִּי"ש לֵב טָהוֹר בְּרָא לִי אֱלֹקִים⁶⁷ בְּחַיֵּי בַר לֵבָב⁶⁸ לֹא יוֹכֵל לְהִיּוֹת אֶצֶל בְּחַיֵּי נִבְרָא מִצַּד עֲצֻמוֹ בְּאֶתְעֲרוּתָא דִּילִי [דִּילִיָּה] כִּי־אֵתְנָה שְׁנוּתָנִים לוֹ מִלְּמַעְלָה בְּעֵת בְּחַיֵּי הָאֶרֶץ פָּנִים הִנִּיל

And as it is written, “Create for me a pure heart, O G-d”: the level of “pure of heart” (bar levav) cannot come to be in one at the level of a created being, of himself, through his own arousal, but only [as] a gift that is given to him from above, at the time of the level of the shining of the face mentioned above

Psalms 51:12 asks G-d to “create” a pure heart: the level of “pure of heart” (bar levav, Psalms 24:4) cannot come from a created being’s own arousal. It can only be a gift from above, given at the time of the shining face.

(וְעַמִּי"ש בְּדִ"ה כִּי תִצָּא בְּפִי יְהוֹבִין לִי בְּרִתָּא דְּמִלְכָּא וּסְדִ"ה וִידְעַת הַיּוֹם בְּעֵנִין וְהַנּוֹרָא) וְצָרִיךְ הַכְּנָה לְזֶה עִי עֵינֹוֹי וְסִיגּוּפִים.

(and see what is written in the discourse beginning “When you go out,” in the explanation of “They give him the King’s daughter,” and at the end of the discourse beginning “Know this day,” on the matter of “and the Awesome”); and this requires preparation, through afflictions and self-mortifications.

The Alter Rebbe refers to two other discourses on this theme, and adds that receiving such a gift requires preparation through afflictions and self-denial.

ולכן בעשרת ימי תשובה מתענים ולא משלימין שאין חשוב תענית אלא עינוי שלא יהיה כנפש שביעה וכרס מלאה שלא יוכל לקבל בחי' לב טהור כשאוכל לשובע וכרס מלאה כו'.^{69, 70}

Therefore, during the Ten Days of Teshuvah people fast but do not complete [the fast], for what matters is not the fast but the affliction: so that one will not be with a sated soul and a full belly, for one cannot receive the level of a pure heart when he eats to satiety, with a full belly, etc.

That is why people fast during the Ten Days of Teshuvah without completing the fasts: the Rema, in his gloss to the Shulchan Aruch (Orach Chayim 581:2), records that the careful fast during these ten days and that such fasts need not be completed. The aim is not the fast itself but the affliction, so that the soul is not sated and the belly full, for one who eats to satiety cannot receive a pure heart.

11 וזהו שאמר אתם כו'. פ"י שעד הנה הייתם אתם הרואים כו' עא"י [על ידי] עתערוותא דלתתא אבל ולא נתן ה' כו'.

And this is what he said, "You," etc. That is, until now it was you who saw, etc., through the arousal from below; but "yet Havayah has not given," etc.

Now Moshe's words are explained. "You have seen" refers to what Israel had reached until then through their own effort, an arousal from below; "yet Havayah has not given you" refers to something beyond that.

פ"י בחינת לב טהור שנותנים מלמעלה שלא יכול נברא להשיג על ידי אתערוותא דיליה. וזה היה ענין המן דכתיב ויענך וירעיבך⁷¹ כו' שע"י המן

That is, the level of a pure heart, which is given from above, which a created being cannot attain through his own arousal. And this was the matter of the manna, as it is written, "And He afflicted you and let you hunger," etc.: that through the manna

What had not yet been given is the "pure heart" that comes only from above and that no created being can reach by his own arousal. This was the purpose of the manna, of which it says "He afflicted you and let you hunger" (Deuteronomy 8:3).

ועל ידי עינויים וסיגופים זכו למעלה עליונה יותר לקבל בחי' לב טהור (ועמ"ש בפרשה עקב ע"פ ויאכילך את המן כו') וכן הוא הענין בעשרת ימי תשובה. ולכן קורים⁷² פרשה זו קודם⁷³ ר"ה [ראש השנה]:

and through afflictions and self-mortifications they merited a higher level, to receive the level of a pure heart (and see what is written in Parshas Eikev on the verse "And He fed you the manna," etc.); and so it is in the Ten Days of Teshuvah. And therefore this portion is read before Rosh HaShanah.

Through the manna, with its afflictions and self-denial, Israel merited a higher level, receiving a pure heart; and the same holds for the Ten Days of Teshuvah. That is why this portion, with Moshe's words, is read before Rosh HaShanah.

IN ONE'S AVODAH

In the Ten Days of Teshuvah a person should remember that G-d is his true Friend who turns a shining face toward him, and contemplate His greatness until he forgets himself, his troubles and every desire but G-d. He should feel ashamed of the distance his sins have made and ask that they be washed away; and he should prepare for the gift of a pure heart through the fasts of these days, not eating to satiety.

QUESTIONS FOR DISCUSSION

1. How can Moshe say both “you have seen” and “Havayah has not given you ... eyes to see”? How does the end of the maamar answer this?
2. What is the difference between “Kel Olam” and “Kel HaOlam,” and how does the analogy of a person’s name explain it?
3. Why does the shining of G-d’s face come “with us” specifically, and what is Israel’s “shining face” toward G-d?
4. Why should a person feel ashamed in the Ten Days of Teshuvah precisely when G-d draws him near, and what does the bride in the tanners’ market add?
5. Why can a pure heart not be reached by one’s own effort, and how do the fasts of the Ten Days, like the manna, prepare for it?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויקרא משה

The list dates this maamar to the year 5557 (1796-97).

KEHOT'S NOTE

ראה ברשימת המאמרים שבס' מאמרי אדה"צ הקצרים ע' תרטו הערה 70 ולהלן ברשימת הכתבי-יד שמאמר זה משנת תקנ"ז. בכרך 1174 נכתב "תורת אדמו"ר שי' שאמר בשבת תקנ"ז. ועל גביו נרשם בגוכתי"ק מוהרש"ב באות רש"י "נדפס בלקו"ת דרוש קפ"ה" — הכוונה לפי מספר הדרוש, כמו שחלק הרה"ג לאוואט בספרו בית אהרן והוספות. ראה הערת כ"ק אדמו"ר נדפס לעיל בהערות וציורים יט, ב. הדרוש באוה"ת תבוא ע' תתשט מיוסד על מאמר זה, בתוס' הערות והגהות. עוד הגהות שם ע' תתשכג. תתשכד.

2 המסות הגדולות אשר ראו עיניך

"The great trials which your eyes saw, the signs and those great wonders." Moshe stresses what they saw with their own eyes.

דברים כ"ט:29 Deuteronomy

הַמָּסוֹת הַגְּדוֹלֹת אֲשֶׁר רָאוּ עֵינֶיךָ הָאֵתָת וְהַמִּפְתִּים הַגְּדֹלִים הֵּם:

the great trials which thine eyes saw, the signs and those great wonders;

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3 ולא נתן ה' לכם לב לדעת ועינים לראות

"Yet Havayah has not given you a heart to know, and eyes to see, and ears to hear, until this day." The maamar explains what was not yet given as the "pure heart" that only G-d can give.

דברים כ"ט:29 Deuteronomy

וְלֹא־נָתַן ה' לָכֶם לֵב לְדַעַת וְעֵינַיִם לִרְאוֹת וְאָזְנִים לִשְׁמָעַ עַד הַיּוֹם הַזֶּה:

but the L-RD hath not given you a heart to know, and eyes to see, and ears to hear, unto this day.

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4 ויקרא משה אל כל ישראל . . אתם ראייתם . . ועינים לראות

"And Moshe called to all Israel and said to them: You have seen all that Havayah did before your eyes in the land of Egypt." The verse on which the maamar opens.

דברים כ"ט:1 Deuteronomy

וַיִּקְרָא מֹשֶׁה אֶל־כָּל־יִשְׂרָאֵל וַיֹּאמֶר אֲלֵהֶם אַתֶּם רְאִיתֶם אֶת כָּל־אֲשֶׁר עָשָׂה ה' לְעֵינֵיכֶם בְּאֶרֶץ מִצְרַיִם לְפָרְעָה וּלְכָל־עַבְדֵּיו וּלְכָל־אֶרֶץ:

And Moses called unto all Israel, and said unto them: Ye have seen all that the L-RD did before your eyes in the land of Egypt unto Pharaoh, and unto all his servants, and unto all his land;

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KEHOT'S NOTE

דברים כט, א-ג.

5

ויטע אשל . . א-ל עולם

Avraham plants an eshel in Beer Sheva and calls there in the name of Havayah, Kel Olam. The Alter Rebbe reads Kel Olam as G-d and world being one.

בראשית כ"א:33 Genesis

וַיִּטַּע אֶשֶׁל בְּבֶאֱר שֶׁבַע וַיִּקְרָא־שָׁם בְּשֵׁם ה' אֵל עוֹלָם:

And Abraham planted a tamarisk-tree in Beer-sheba, and called there on the name of the L-RD, the Everlasting G-d.

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KEHOT'S NOTE

בראשית כא, לג. ראה בהמשך תערי"ב פרק קלג.

6

ויטע אשל בבאר שבע

On Yaakov's journey to Beer Sheva, the Midrash says he went to cut the cedars that his grandfather Avraham had planted there, citing "And he planted" (Genesis 21:33).

בראשית רבה צ"ד:4 Bereshit Rabbah

ויטע ישראל וכל אשר לו ויבא בארה שבע להיכן הלך? אמר רב נחמן: שהלך לקוץ ארזים, שנטע אברהם זקינו בבאר שבע, היך מה דאת אמר: (בראשית כא): ויטע וגו'. כתיב (שמות כ) והבריה התיכון בתוך הקרשים. אמר ר' לוי: והבריה התיכון שנים ושלושים אמה היו בו. מהיכן מצאו אותו לשעה? אלא מלמד, שהיו מוצנעין עמהם מימות יעקב אבינו, הה"ד (שם לה): וכל אשר נמצא אתו עצי שטים, אשר ימצא אתו אין כתיב כאן, אלא אשר נמצא אתו. אמר רבי לוי: ממגדל צבעיא קצצום והביאום עמהם למצרים, ולא נמצא בהם לא ...

"Israel, and everything that he had, traveled and came to Beersheba, and he slaughtered feast-offerings to the G-d of his father Isaac" (Genesis 46:1). "Israel, and everything that he had, traveled and came to Beersheba" - where did he go? Rav Nahman said: He went to cut down the cedars that his grandfather Abraham had planted in Beersheba, just as it says: "He planted...[in Beersheba]" (Genesis 21:33). It is written: "And the central bar inside the boards" (Exodus 26:28). Rabbi Levi said: The central bar was thirty-two cubits long. Where ...

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7

ויטע אשל בבאר שבע ויקרא שם בשם ה' אל עולם

Rabbi Yehudah says the eshel was an orchard, Rabbi Nechemiah an inn; on his view Avraham had his guests bless "Kel Olam, of whose food we have eaten," and so "he called" in G-d's Name. The text cites it at the end of chapter 54.

בראשית רבה נ"ד:6 Bereshit Rabbah

ויטע אשל בבאר שבע וגו' - רבי יהודה ורבי נחמיה, רבי יהודה אמר: אשל, פרס! שאל מה תשאל, תאנים, וענבים, ורמונים. ר' נחמיה אמר: אשל, פונדיק! שאל מה תשאל, עיגולא, קופר, חמר, ביעין. רבי עזריה בשם ר' יהודה בר סימון: אשל, סנהדרין, היך מה דאת אמר (שמואל א כב): ושואל יושב בגבעה תחת האשל ברמה. על דעתיה

PARAGRAPH 2

16 ביום ההוא יהי' ה' אחד ושמו אחד
 "And Havayah will be King over all the earth; on that day Havayah will be One and His Name One." The Alter Rebbe reads yihyeh, spelled yud-hei-yud-hei, as twice yud-hei.

Zechariah 14:9: זכריה י"ד ט"ו

והיה ה' למלך על־כָּל־הָאָרֶץ ביום ההוא יהיה ה' אחד ושמו אחד:
 And the L-RD shall be King over all the earth; In that day shall the L-RD be One, and His name one.

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 KEHOT'S NOTE

זכריה יד, ט.

17 בלקו"ת בזכריה
 The note identifies the "Likkutei Torah on Zechariah" as the Arizal's work and points to Or HaTorah on Va'eschanan, p. 88, where its wording is quoted.

KEHOT'S NOTE

להארז"ל. ראה הלשון באוה"ת פי ואתחנן ע' פח.

18 בביאור ע"פ והיה מספר בניי
 In the explanation of "And I will betroth you to Me," part of the series on the haftarah "And the number of the children of Israel shall be," the Alter Rebbe brings the Arizal's reading of "on that day yihyeh": in the future Z'eir Anpin and Nukva, the vav-hei, will be at the level of Abba and Imma, called yud-hei, and the Community of Israel will receive from the yud, supernal Chochmah itself.

KEHOT'S NOTE

לעיל פי במדבר ט, ד.

19 ומי"ש סדי"ה ששים המה מלכות
 The discourse "Sixty are the queens" begins on 38b.

KEHOT'S NOTE

כנראה כחוננה לדי"ה זה לקמן בש"ש לח, ב ואילך.

20 ונרגן מפריד אלוף
 "A perverse man spreads strife, and a grumbler separates the Chief (alluf)." With the Midrash and the Zohar, the Alter Rebbe reads alluf as G-d, the Chief of the world.

Proverbs 16:28: משלי ט"ז כ"ח

איש תהפכות ישלח מדון ונרגן מפריד אלוף:

A froward man soweth strife; And a whisperer separateth familiar friends.

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21 ונרגן מפריד אלוף
 The Zohar explains "separates the Chief" as separating the Chief of the world, the Holy One, blessed be He: the wicked separate the Queen from the King, so He is not called One, for He is called One only when they are in one union.

ספר הזהר, ויקרא ל"ז: רס"ח-ל"ח ער"ג צ"ח: Zechariah 37:268-38:273
 "They shall be planted in the house of the L-rd", at the time of the Messiah; "and flourish in the courts of our G-d, at the

...ויקרא משה אל כל ישראל ויאמר אליהם אתם

resurrection of the dead; "They shall still bring forth fruit in old age", on the day when the world will be waste, "and they shall be full of sap and green" afterwards; Only the first 13 lines of the Hebrew text appear in the translation. and why all this? "To show that the L-rd is upright, he is my rock and there is no unrighteousness ...

The Zohar; London, Soncino Press, 1933 (Public Domain)

22 ונרגן מפריד אלוף
 The Midrash reads the verse of the serpent, who "grumbled" against his Creator, saying "you will not surely die," and so "separated the Chief of the world" and was cursed at once.

Bereshit Rabbah 20:2: בראשית רבה כ"ב:2

ויהאמר ה' אל הנחש כי עשית זאת וגו'. (משלי טז) איש תהפכות ישלח מדון ונרגן מפריד אלוף. איש תהפכות, זה הנחש, שהיפך דברים על בוראו. ונרגן, שריגן דברים על בוראו ואמר: לא מות תמותון. מפריד אלוף, שהפריד אלוף של עולם, ומיד נתקלל. ויאמר ה' אלקים אל הנחש וגו'. עם אדם נשא ונתן, עם חוה נשא ונתן, ועם נחש לא נשא ונתן?! אלא, אמר הקב"ה: נחש זה רשע בעל תשובות, ועם אומר אני לו, עכשיו הוא אומר לי: אתה צוית אותם ואני צויתי אותם, מפני מה הניחו צויוך והלכו להם אחר ...

"The L-rd G-d said to the serpent: Because you did this..." - "A contrary man incites strife, and a malcontent distances the ruler" (Proverbs 16:28). "A contrary man" - this is the serpent who stated contrary matters about His Creator. "And a malcontent" - as it voiced grievances against its Creator, saying [to the woman:] "You will not die" (Genesis 3:4). "Distances the ruler" - as it alienated the Ruler of the world, and was immediately cursed. "The L-rd G-d said to the serpent..." - with Adam He had a ...

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23 זח"ג (י"א)
 The wording of this Zohar passage is copied in Or HaTorah on Tavo, p. 1130.

KEHOT'S NOTE

הלשון נעתק באוה"ת תבוא ע' תתשל.

24 לתאוה יבקש נפרד
 "The one who is separate seeks desire." The Alter Rebbe reads it: a person who invests his will in worldly desires is "separate" from G-d's oneness.

Proverbs 18:1: משלי י"ח א'

לתאוה יבקש נפרד בכליתושה יתגלע:

He that separateth himself seeketh his own desire, And snarlest against all sound wisdom.

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KEHOT'S NOTE

משלי יח, א.

unfathomable” echoes it.

Psalms 145:3: תהלים קמ"ה:ג

גדול ה' ומהלל מאד ולגדלתו אין חקר:

Great is the L-RD, and highly to be praised; And His greatness is unsearchable.

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KEHOT'S NOTE

ראה תהלים קמה, ג.

35 ג"כ בבחי' הארת פנים

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

ראה יהל אור ע' רצב.

36 וכולא קמי' כלא חשיב

The Zohar teaches that one should fear G-d because He is great and rules over all, the root of all worlds, “and all before Him is considered as nothing.”

Zohar I, 11b: זח"א יא, כב

KEHOT'S NOTE

זח"א יא, ב.

37 מי לי בשמים

“Whom have I in heaven? And with You I desire nothing on earth.” The Alter Rebbe reads it as setting aside every desire but G-d.

Psalms 73:25: תהילים ע"ג:כ"ה

מי'לי בשמים ועמך לא־חפצתי בְּאֶרֶץ:

Whom have I in heaven but Thee? And beside Thee I desire none upon earth.

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KEHOT'S NOTE

תהלים עג, כה.

38 והנה . . כמשל . . וצהבו פניו

Kehot's note points to where this is explained further: Or HaTorah.

KEHOT'S NOTE

באוה"ת דברים כרך ו ע' ב'תכט יש הגהה לכאן.

39 הוא נותן בעין יפה

The words here quote Bava Batra 53a:6-7; the passage is shown below.

Bava Batra 53a:6-7: בבא בתרא נ"ג א:ו-ז

אמר רב אסי אמר רבי יוחנן: נתן צרור והועיל, נטל צרור והועיל - הרי זו תזקה. מאי "נתן" ומאי "נטל"? אילימא נתן צרור - וסכר מיא מינה, נטל צרור - ואפיק מיא מינה; האי מקריח ארי מנכסי חבירו הוא! אלא נתן צרור - דצמיד לה מיא, נטל צרור - וארוח לה מיא.

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KEHOT'S NOTE

ראה בב"ב נג, א. וש"נ.

40 יאר ה' פניו אליך

The words here quote Numbers 6:25; the passage is shown

...ויקרא משה אל כל ישראל ויאמר אליהם אתם

below.

Numbers 6:25: במדבר ו:כ"ה

יאר ה' פניו אליך ויחנך:

The L-RD make His face to shine upon thee, and be gracious unto thee;

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KEHOT'S NOTE

במדבר ו, כה.

41 כמים הפנים לפנים

The words here quote Proverbs 27:19; the passage is shown below.

Proverbs 27:19: משלי כ"ז:י"ט

כמים הפנים לפנים כן לכהאדם לאדם:

As in water face answereth to face, So the heart of man to man.

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KEHOT'S NOTE

משלי כז, יט.

42 ואנתה צאני צאן מרעיתי אדם אתם

The words here quote Ezekiel 34:31; the passage is shown below.

Ezekiel 34:31: יחזקאל ל"ד:כ"א

ואנתו צאני צאן מרעיתי אדם אתם אני אלקיכם נאם אד'ני ה'

And ye My sheep, the sheep of My pasture, are men, and I am your G-d, saith the L-rd GOD.'

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KEHOT'S NOTE

יחזקאל לד, לא.

43 אתם קרוים אדם

The words here quote Yevamot 61a:1-3; the passage is shown below.

Yevamot 61a:1-3: יבמות ס"א א:א-ג

קברי גוים אינו מטמאין באהל, שנאמר: "ואנתו צאני צאן מרעיתי אדם אתם". אתם קרוין אדם, ואין הגוים קרוין אדם. מיתיבי: "ונפש אדם ששה עשר אלה!" משום בהמה. "אשר יש בה הרבה משתים עשרה רבוא אדם אשר לא ידע בין מינו לשמאלו (ובהמה רבה)!" משום בהמה.

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KEHOT'S NOTE

יבמות סא, א. וש"נ.

44 לאדם העליון שעל דמות הכסא

The words here quote Ezekiel 1:26; the passage is shown below.

Ezekiel 1:26: יחזקאל א:כ"ו

וממעל לרקיע אשר עלי ראשם כמראה אבן ספיר דמות קסא ועל דמות חפסא דמות כמראה אדם עליו מלמעלה:

And above the firmament that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance of a man upon it above.

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KEHOT'S NOTE

ראה יחזקאל א, כו.

PARAGRAPH 6

45 שמאלו תחת לראשי

“His left hand is under my head, and His right hand embraces me.” The Alter Rebbe reads the two halves as the stages from Rosh HaShanah to Yom Kippur and Simchas Torah.

Song of Songs 2:6: שיר השירים ב' ו':

שמאלו תחת לראשי וימינו תחבקני:

Let his left hand be under my head, And his right hand embrace me.

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KEHOT'S NOTE

שה"ש ב, ו.

46 בושתי ונכלמתי להרים אלקי פני אליך

The words here quote Ezra 9:7; the passage is shown below.

Ezra 9:7: עזרא ט' ז':

מימי אבותינו אנחנו באשמה גדלה עד היום הזה ובעונותינו נתנו אנחנו מלכינו כהנינו ביד מלכי הארצות בחרב בשבי ובבזה ובבשת פנים כהיום הזה:

Since the days of our fathers we have been exceeding guilty unto this day; and for our iniquities have we, our kings, and our priests, been delivered into the hand of the kings of the lands, to the sword, to captivity, and to spoiling, and to confusion of face, as it is this day.

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KEHOT'S NOTE

עזרא ט, ז.

47 בושתי ונכלמתי להרים אלהי פני אליך

Ezra confesses, “My G-d, I am ashamed and humiliated to lift my face to You, my G-d, for our iniquities have multiplied above our head.” The shame of the Ten Days is like his.

Ezra 9:6: עזרא ט' ו':

ואמרה אלקי בשתי ונכלמתי להרים אלקי פני אליך כי עונותינו רבו למעלה ראש ואשמתנו גדלה עד לשמים:

and I said: ‘O my G-d, I am ashamed and blush to lift up my face to Thee, my G-d; for our iniquities are increased over our head, and our guiltiness is grown up unto the heavens.

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48 וכמ"ש בזהר ס"פ בחקתי

Kehot's marei makom for these words (its note is below).

KEHOT'S NOTE

קטו, ב.

49 ואף גם זאת בהיותם בארץ אויביהם לא מאסתים ולא געלתים

...ויקרא משה אל כל ישראל ויאמר אליהם אתם

לכלותם

“And yet even this, when they are in the land of their enemies, I will not despise them nor abhor them to destroy them, to break My covenant with them.” The Zohar reads “to destroy them” as “for their bride.”

Leviticus 26:44: ויקרא כ"ו מ"ד:

ואף-גם-זאת בהיותם בארץ אויביהם לא-מאסתים ולא-געלתים לכלתם להפר בריתי אתם כי אני ה' אלקיהם:

And yet for all that, when they are in the land of their enemies, I will not reject them, neither will I abhor them, to destroy them utterly, and to break My covenant with them; for I am the L-RD their G-d.

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50 לכלתם כתיב למשל ככלה שהיא בשוקא דבורסקי

The Zohar notes that lechalsam lacks a vav and reads it “for their bride”: like a man whose beloved lives in the tanners’ market, which seems to him like the perfumers’ market because she is there, G-d does not reject Israel in exile.

Sf. Zohar, Bechukotai 14:53-16:61: ס"א ט"ז ג-נ"ג: ס"א ט"ז:

51 מים טהורים

“I will sprinkle pure water upon you, and you shall be pure from all your impurities.” The Alter Rebbe’s “sprinkling pure water upon us” echoes this verse.

Ezekiel 36:25: יחזקאל ל"ו כ"ה:

וזהרתי עליכם מים טהורים וטהרתם מכל טמאותיכם ומכל גלוליכם אטהר אתכם:

And I will sprinkle clean water upon you, and ye shall be clean; from all your uncleannesses, and from all your idols, will I cleanse you.

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52 Kehot's note points to Zohar, Bechukotai 1:4 for these words.

Sf. Zohar, Bechukotai 1:4: א"ד: בחקותי

53 Kehot's note points to Zohar, Bechukotai 15:59 for these words.

Sf. Zohar, Bechukotai 15:59: ט"ו ג-נ"ט: בחקותי

PARAGRAPH 7

54 י"ג נהרי דאפרסמונא

When Rabbi Abahu was passing away, he was shown thirteen rivers of balsam and told that they were his. The Kehot note cites this Midrash for the image.

Bereshit Rabbah 62:1: א"ב: רבה

... הוי, בשעת סילוקן של צדיקים, הקדוש ברוך הוא מראה להם מתן שכון. כד דמך רבי אבהו, אחזו ליה תלת עשרי נהרי דאפרסמון. אמר להון: אלין דמן? אמרו ליה: דידך. אמר: אלין דאבהו?! (ישעיה מט): ואני אמרתי לריק יגעתי, לתוהו והבל כחי כליתי, אכן משפטי את ה'. זבדי בן לוי ורבי יהושע בן לוי ורבי יוסי בן פרטא, תלתיהון אמרין:

אלין קרייה כד דמיכי. חד מנהון אמר: (תהלים לב): על זאת יתפלל כל חסיד אליך לעת מצוא כי בו ישמח לבנו וגו'. ואוחרנא אמר: (שם כג): תערוך לפני שולחן נגד ...

“These are the days of the years of Abraham’s life that he lived, one hundred and seventy-five years” (Genesis 25:7). “Abraham expired and died at a good old age, aged and content, and he was gathered to his people” (Genesis 25:8). “These are the days of the years of Abraham’s life.” It is written: “The L-rd knows the days of the faultless; their legacy will last forever” (Psalms 37:18). “The L-rd knows the days of the faultless” – this is Abraham, as it is stated: “Be faultless” (Genesis 17:1). “Their ...

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55 נהרי דאפרסמונא

When Rabbi Abahu was dying, thirteen rivers of balsam passed before him, and he was told they were his. The Kehot note cites it with Taanis 25a and Bereishit Rabbah 62 for the “thirteen rivers of balsam.”

Jerusalem Talmud Avodah Zarah 3:1 זרה תלמוד ירושלמי עבודה זרה ג:א

56 י”ג נהרא דאפרסמונא דכיא

Kehot’s marei makom for these words (its note is below).

KEHOT’S NOTE

תענית (כה, א). ירוש’ ע”ז (פ”ג [ה”א]). ב”ר (פס”ב [ד]) מוזח”ב (קמו, ב). [כ].

57 י”ג נהרי דאפרסמונא דכיא

The Zohar (Terumah) speaks of an angel appointed over the flow of “the thirteen rivers of pure balsam,” which flows from the supernal dew. The Alter Rebbe identifies them with the Thirteen Attributes of Mercy.

Zohar, Terumah 33:371-380 ש”פ ז”ג:א-ש”פ ז”ג:א

When love, thus consummated according to those four directions, ascends aloft, it meets with a celestial Chief who is appointed over one thousand nine hundred and ninety firmaments and over the outward flowing of the thirteen streams of pure balsam which descend from the mysterious supernal Dew. That outflow is called “Mighty Waters”. This Chief tries to prevent the spirit from proceeding, but does not prevail, and it makes its way to the Palace of Love.

The Zohar; London, Soncino Press, 1933 (Public Domain)

PARAGRAPH 8

58 רעוא דכל רעוין

Kehot’s marei makom for these words (its note is below).

KEHOT’S NOTE

זח”א (רפה, ב). [כ].

59 רעוא דכל רעוין

In the Idra Zuta, the revealed “forehead” of the Ancient Holy One is called Will, “the Will of all wills”; when it is revealed, prayers are accepted and all judgments are sub-

dued. The Kehot note gives 288b (printed as Part I; the passage is in Part III).

Zohar, Idra Zuta 4:37-10:49 ט”ז:י”ג-ט”ז:י”ג

60 מיד כלב יחידתי

“Save my soul from the sword, my only one from the hand of the dog.” The Alter Rebbe reads “my only one” as the yechidah, to be freed from worldly desire.

Psalms 22:21 א”ב:כ”ב תהילים

הצילה מחרב נפשי מיד-כלב יחידתי:

Deliver my soul from the sword; mine only one from the power of the dog.

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KEHOT’S NOTE

תהלים כב, כא.

PARAGRAPH 10

61 אלו עשרה ימים שבין

The teaching appears again in a discussion of whether a sealed decree can be torn: for the individual, the time of “Seek Havayah when He may be found” is these ten days.

Yevamot 105a:18-19 ט”ח:י”ח-י”ח:י”ח

יחיד אימת? אמר רב נחמן אמר רבה בר אבוא: אלו עשרה ימים שבין ראש השנה ליום הכפורים. שלחו לך לאבוא דשמואל: יבמה שרקקה דם — תחלוץ, לפי שאי אפשר לדם בלא צחצוח רוק.

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62 בבחינת הארת פנים . . שמאלו תחת לראשי

This passage, on the shining of the face as “His left hand is under my head,” is quoted in Or HaTorah on Shir HaShirim, p. 1469.

KEHOT’S NOTE

מובא באוה”ת ש”ש ע”י איתסט.

63 כאן ליחיד

The note points to the Rebbe’s kuntres for 19 Kislev 5752, printed in Sefer HaMaamarim Melukat, for the words “here, for the individual.”

KEHOT’S NOTE

ראה קונטרס י”ט כסלו תשנ”ב — נדפס בסה”מ מלוקט ח”ו ע”נ.

64 כאן ליחיד פ”י בחי יחידה

The note quotes it: “We heard in Liadi: ‘here, for the individual’ is the teshuvah of the yechidah to the Only One of the world; ‘here, for the community’ is for the level of the three lines of the emotive attributes.”

KEHOT’S NOTE

בחנה אריאל האוינו (מד, ב): בזה”ל שמענו בלאדי כאן ליחיד הוא בחי תשובה דיחידה ליחידו ש”ע כאן לצבור לבחי הג’ קוין דמדות, עכ”ל. — ראה לקו”ש ח”ד ע”י 145 בהערה 16.

65 מקבלים כל ניצוצות מישראל בחי דחילו ורחימו מלמעלה

The Zohar (Pinchas) sets out the order of the days from Rosh HaShanah: the left arm is aroused, the whole world

stands in awe and judgment and needs complete teshuvah, and then comes the union of “His left hand is under my head.”

ספר הזהר, פנחס ז':כ"ו-ט':ל"ד:34-7:26 Zohar, Pinchas

66 (עוז"ג רי"ד ב)

In the first maamar of this parsha the Alter Rebbe cites the same Zohar (Pinchas 214b) for Rosh HaShanah as “the beginning of wisdom, the awe of Havayah”: the time when awe of G-d’s kingship is drawn upon a person, preparing him for Yom Kippur.

KEHOT’S NOTE

ראה גם לעיל מא, ד.

67 לב טהור ברא לי אלקים

“Create for me a pure heart, O G-d, and renew a steadfast spirit within me.” A pure heart must be created by G-d; a created being cannot make it for himself.

Psalms 51:12 תהילים נ"א:י"ב

לב טהור ברא לי אלקים ורוח נכון חדש בקרבי:

Create me a clean heart, O G-d; and renew a steadfast spirit within me.

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KEHOT’S NOTE

תהלים נא, יב.

68 בר לבב

“Clean of hands and pure of heart (bar levav)” describes one who may ascend the mountain of Havayah. The Alter Rebbe uses bar levav for the pure heart given from above.

Psalms 24:4 תהילים כ"ד:ד

נקי כפיים ובר־לבב אשר לא־נשא לשוא נפש וְלא נִשְׁבַּע לִמְרֶמָה:

He that hath clean hands, and a pure heart; Who hath not taken My name in vain, and hath not sworn deceitfully.

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KEHOT’S NOTE

תהלים כד, ד.

69 דרשו ה' בהמצאו . . קרוב אלו עשרה ימים שבין ר"ה ליוהכ"פ

“Seek Havayah when He may be found, call upon Him when He is near.” The Sages apply it to the Ten Days of Teshuvah.

Isaiah 55:6 ישעיהו נ"ה:ו

דְּרֹשׁוּ ה' בְּהִמָּצְאוֹ קְרָאֵהוּ בְּהִיּוּתוֹ קְרֹב:

Seek ye the L-RD while He may be found, Call ye upon Him while He is near;

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Rosh Hashanah 18a:12 ראש השנה י"ח א:י"ב

בְּיָחִיד, אִימַת? אָמַר רַבָּה בְּרַבָּה: אֵלּוּ עֲשָׂרָה יָמִים שֶׁבֵּין רֹאשׁ הַשָּׁנָה לְיוֹם הַכְּפוּרִים. “וַיְהִי כַּעֲשָׂרַת הַיָּמִים וַיִּגַּף ה' אֶת נֹכַח” — עֲשָׂרָה יָמִים מֵאֵי עֲבִידָתָהּ? אָמַר רַב הוּדָה אָמַר רַב: כִּנְגֵד עֶשֶׂר לְגִימוֹת שְׁנֵתָן נֹכַח לְעַבְדֵי דָוִד. אָמַר רַב נַחֲמָן אָמַר רַבָּה בְּרַבָּה: אֵלּוּ עֲשָׂרָה יָמִים שֶׁבֵּין רֹאשׁ הַשָּׁנָה לְיוֹם הַכְּפוּרִים.

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...ויקרא משה אל כל ישראל ויאמר אליהם אתם

יבמות מ"ט ב:י"א-י"ב:11-49b Yevamot

“דְּרֹשׁוּ ה' בְּהִמָּצְאוֹ” — הָא בְּיָחִיד, הָא בְּצִבּוּר. וַיְחִיד אִימַת? אָמַר רַב נַחֲמָן אָמַר רַבָּה בְּרַבָּה: אֵלּוּ עֲשָׂרָה יָמִים שֶׁבֵּין רֹאשׁ הַשָּׁנָה לְיוֹם הַכְּפוּרִים. “אֶת מִסְפַּר יָמֶיהָ אֲמַלֵּא” — תִּנָּא הִיא, דְּתִנָּא: “אֶת מִסְפַּר יָמֶיהָ אֲמַלֵּא”,

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KEHOT’S NOTE

ישע"י נה, ו. ר"ה יח, א. יבמות מט, ב. קה, א.

70 בעשיית מתענים

Kehot’s marei makom for these words (its note is below).

KEHOT’S NOTE

ראה שו"ע אור"ח סתקפ"א, ב.

PARAGRAPH 11

71 ויענך וירעיבך

“And He afflicted you and let you hunger, and fed you the manna.” The Alter Rebbe sees the affliction as preparation for the pure heart.

Deuteronomy 8:3 דברים ח:ג

וַיַּעַנְךָ וַיַּרְעִיבְךָ וַיֹּאכִלְךָ אֶת־הַמָּן אֲשֶׁר לֹא יָדַעְתָּ וְלֹא יָדָעוּן אֲבֹתֶיךָ לְמַעַן הוֹדִיעָךָ כִּי לֹא עָלֶיךָ הִלָּחֶם לְבָדּוֹ יְיָ הָאֵלֶּם כִּי עָלֶיךָ לְמוֹצָא פִּי־ה' יְיָ הָאֵלֶּם:

And He afflicted thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know; that He might make thee know that man doth not live by bread only, but by every thing that proceedeth out of the mouth of the L-RD doth man live.

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KEHOT’S NOTE

דברים ח, ג.

72 ולכן קורים פי זו קודם ר"ה

Kehot’s note points to Megillah 31b for these words.

Megillah 31b מגילה ל"א

KEHOT’S NOTE

תוד"ה קללות שבת"כ מגילה לא, ב. תשו"ע אור"ח סתכ"ח, ס"ד.

73 ולכן קורים פרשה זו קודם

The Shulchan Aruch fixes the yearly order of readings, with “You are standing” (Nitzavim) always read before Rosh HaShanah, so that Ki Savo always comes in the weeks just before it. The Kehot note cites it, with Tosafos on Megillah 31b, for reading this portion before Rosh HaShanah.

Shulchan Arukh, Orach Chayim 428:4 שולחן ערוך, אורח חיים

לעולם קורין צו את אהרן קודם פסח בפשוטי ומצורע במעוברת חוץ מבה"ח מעוברת (וה"ש מעוברת) שקורים אחרי מות קודם הפסח ולעולם קורין פרשת במדבר סיני קודי עצרת תשעה באב קודם ואתחנן אתם נצב"י קודם ר"ה ולכן כשר"ה ביום ב"ג שיש שתי שבתות בין ר"ה לסוכות צריכ"י לחלק נצבים וילך כדי שיקראו וילך בין ר"ה לצום כפור והאוינו בין צום כפור לסוכות וסי"ב המלך פת וילך אבל כשר"ה ביום

ה"ו אז אין בין ר"ה לסוכו' אלא שבת אחת שקורין בה האזינו אז וילך
עם נצבי' קודם ר"ה וסימן לפשוטי' פקדו ...

Maginei Eretz: Shulchan Aruch Orach Chaim, Lemberg, 1893 (Public Domain)



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THE CHASSIDISHE PARSHA

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The Rebbe asked that the maamarim of the week's parsha, the "Chassidishe Parsha," be learned during that week, spread over its seven days (Sichah of Shabbos Parshas Vayakhel 5725 · Toras Menachem vol. 42, pp. 306-309). Why learn it, and the Rebbe's brachos: likuteitorah.com/about/the-chassidishe-parsha/

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מוקדש לכבוד הגאון המקובל רבי לוי יצחק שניאורסאהן זצ"ל

Dedicated in honor of the Rebbe's father, Reb Levi Yitzchok