



LIKKUTEI TORAH • PARSHAS KI SAVO • MAAMAR 2

ענין ראש השנה ויום הכפורים

The Matter of Rosh HaShanah and Yom Kippur



On Rosh HaShanah Nukva receives her intellect directly from Binah, so the day calls for awe and self-nullification before the King, while the Ten Days of Teshuvah reveal love through distance and “saw” Z’eir Anpin and Nukva apart so that they come face to face, leading to the hidden love of Yom Kippur. Through the speech of Torah and prayer, Israel “causes Havayah to say” anew, “Let us make man.”

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

On Rosh HaShanah Nukva receives her intellect directly from Binah, so the day calls for awe and self-nullification before the King, while the Ten Days of Teshuvah reveal love through distance and “saw” Z’eir Anpin and Nukva apart so that they come face to face, leading to the hidden love of Yom Kippur. Through the speech of Torah and prayer, Israel “causes Havayah to say” anew, “Let us make man.”

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

The maamar opens with the building of the first woman from Adam’s rib and the Sages’ teaching that she was given extra binah. On Rosh HaShanah, it explains, Nukva receives her intellect (mochin) not through Z’eir Anpin but from Binah itself: a great light contracted into Malchus, the kingship of “Havayah reigns; He is clothed in majesty.” On this day the new moon is covered: a day of awe and nullified will, with no place for love. In the Ten Days of Teshuvah love is revealed precisely through distance, “From afar Havayah appeared to me.” These days are not festivals, for their light serves to repair the emotive attributes and return them face to face: the “sawing” (nesirah). Love has two forms, the revealed Chasadim and the concealed Chasadim held in the Yesod of Imma, and Yom Kippur belongs to the concealed. In a person, a “foreskin” covers the heart’s inner point, and the Ten Days remove it. The maamar then reads “in Our image, after Our likeness,” and ends with the verses of Ki Tavo: our service through the year causes G-d to say again “Let us make man,” and the power of that speech is His gift.

OUTLINE

- 1 Rosh HaShanah, the Ten Days and Yom Kippur** ¶1
On Rosh HaShanah Nukva receives mochin from Binah itself and the service is awe and bittul; in the Ten Days love is revealed through distance and the nesirah returns the attributes face to face; Yom Kippur belongs to the concealed Chasadim in the Yesod of Imma.
- 2 The covering of the heart** ¶2
A union takes place at the chest as well; in a person, the inner point of the heart is covered by a “foreskin” that the Ten Days of Teshuvah remove, so that the heart’s inner dimension is revealed.

3 Image and likeness

¶3-4

The tzelem of Z'eir Anpin comes from the concealed and revealed Chasadim, rooted in Abba and Imma; the “likeness” is Leah and Rachel, the intellectual and vital souls, which are letters; they are “with all your heart” and “with all your soul.”

4 Causing G-d to say

¶5-6

Through the mayin nukvin of our deeds, Torah and prayer, the utterance “Let us make man” is drawn from concealment into revelation on Rosh HaShanah and G-d is crowned King; and G-d gives Israel the power of its speech, which forms the mochin of Nukva.

KEY CONCEPTS

Mochin from Binah מוחין מבינה עצמה

On Rosh HaShanah Nukva receives her intellect directly from Binah rather than through Z'eir Anpin; the maamar reads this as the “extra binah” given to the woman, and as a great light contracted into Malchus.

Love through distance ריחוק מקום

Love that is revealed because the light is not openly revealed, as in “From afar Havayah appeared to me”: the mode of the Ten Days of Teshuvah, which are therefore not festivals.

The sawing (nesirah) נסירה

The repair of the emotive attributes in the Ten Days of Teshuvah, which turns them from back to back to face to face; below, it is Israel's return to G-d and G-d's return to Israel, “Return to Me, and I will return to you.”

Concealed and revealed Chasadim חסדים מכוסים ומגולים

Two levels of love: love still enclosed in the Yesod of Imma, bound up with the world of delight, which belongs to Yom Kippur and “the heart's desire”; and love after it has come out into revelation.

The foreskin of the heart ערלת לבבכם

The covering that settles over the inner point of the heart as it descends and is clothed in a person's outer self; the Ten Days of Teshuvah remove it before Yom Kippur.

Feminine waters (mayin nukvin) מייין נוקבין

The arousal from below raised by our deeds, Torah study and prayer through the year, which draws the utterance “Let us make man” from concealment into revelation on Rosh HaShanah.

SECTION 1 • 11

Rosh HaShanah, the Ten Days and Yom Kippur

1 ענין ראש השנה ויום הכפורים. ויפל ה' אלהים תרדמה על האדם ויכן ה' אלהים את הצלע¹ וגוי' ואמרו רזל מלמד שנתן בינה יתירה² כו'.

The matter of Rosh HaShanah and Yom Kippur. “And Havayah Elokim cast a deep sleep upon the man,” “and Havayah Elokim built the rib,” etc. And our Sages, of blessed memory, said: “This teaches that He gave an extra [measure of] understanding (binah),” etc.

The maamar sets out to explain the inner meaning of Rosh HaShanah and Yom Kippur, and it opens with the verses on the making of the first woman: G-d cast a deep sleep on Adam and “built” the rib into a woman. The Talmud (Niddah 45b) reads the word “built” (vayiven) as a hint of binah, understanding: the woman was given an extra measure of it.

הענין דבר"ה [דבראש השנה] נעשו מוחין לנוק' [לנוקבא] שלא ע"י ז"א כ"א מבינה עצמה וזהו ענין הצמצום בחי' אור גדול

The matter is that on Rosh HaShanah the intellect (mochin) is made for Nukva (the feminine) not through Z'eir Anpin (the emotive attributes), but rather from Binah (understanding) itself. And this is the matter of the tzimtzum (contraction): the level of a great light,

In Kabbalistic terms, Nukva, the feminine configuration that corresponds to Malchus, normally receives her intellect (mochin) by way of Z'eir Anpin, the configuration of the emotive attributes. On Rosh HaShanah, the Alter Rebbe says, she receives it directly from Binah, and this is the “extra binah” given to the woman. He calls it a tzimtzum because a light as great as Binah must contract itself to enter Malchus.

כמו הבינה נמשך בבחי' מלכות וכמ"ש ה' מלך גאות לבש³ ולכן החודש מתכסה בו⁴ שהוא בחי' ביטול רצון

like Binah, drawn into the level of Malchus (sovereignty), as it is written, “Havayah reigns; He is clothed in majesty.” And therefore “the new moon is covered on it,” which is the level of the self-nullification (bittul) of will;

Psalm 93, “Havayah reigns; He is clothed in majesty,” describes kingship as a garment; the Rebbe's note, drawing on the parallel discourse in Likkutei Torah, explains that G-d clothed and contracted Himself in many garments and contractions until He could be called “King.” Rosh HaShanah is the festival on which “the new moon is covered” (Talmud, Rosh Hashanah 8a-b), and that concealment matches the service of the day: the nullification (bittul) of one's own will before the King.

והיינו ביטול מהות הנפש מפני היראה ולא שייך שם בחי' אהבה אבל בעשרת ימי תשובה נק' מרחוק ה' נראה לי.⁵

that is, the bittul of the very essence of the soul out of awe, and the level of love has no place there. But in the Ten Days of Teshuvah it is called "From afar Havayah appeared to me."

This bittul is the self-effacement that comes from awe, in which a person's very being is set aside, and in that state there is no room for love, since love needs someone who feels himself as the one who loves. The Ten Days of Teshuvah are different: they are described by Jeremiah's words "From afar Havayah appeared to me," which continue, "with an everlasting love I have loved you."

שנתגלה בחי' אהבה מחמת ריחוק מקום שאין האור שם בהתגלות כ"כ [כל כך] שהרי אינו יו"ט [יום טוב] דבכל יו"ט [יום טוב] הוא התגלות מוחין דא"א [דאבא ואימא]⁶ בנוק' [בנוקבא].

For the level of love is revealed because of the distance of place, since the light there is not so much in revelation; for after all, it is not a Yom Tov, since on every Yom Tov there is a revelation of the mochin of Abba and Imma (Chochmah and Binah) in Nukva.

In the Ten Days, love is aroused precisely by distance: the Divine light is not openly revealed then, and longing for what is hidden brings love out. The Rebbe's note compares this to a son who is at home with his father, yet the father hides his face from him. These days are not festivals, for on a festival (Yom Tov) the mochin of Abba and Imma, the intellectual configurations, are revealed in Nukva, as Pri Etz Chaim explains.

אלא שהם ע"י ז"א משא"כ בר"ה [בראש השנה]. (ועיין מ"ש בביאור ע"פ והי' [והיה] מדי חדש בחדשו) ולא משום התגלות הארות המוחין עצמם דהא כתיב בכל קראנו אליו⁷ ולא למדותיו⁸ אלא משום התגלות אור א"ס ב"ה.

But they are through Z'eir Anpin, which is not so on Rosh HaShanah. (And see what is written in the explanation on the verse "And it shall be, from new moon to new moon.") And [this is] not because of a revelation of the illuminations of the mochin themselves, for it is written, "whenever we call to Him," and not to His attributes, but rather because of a revelation of the Infinite Light (Or Ein Sof), blessed be He.

On a festival the mochin reach Nukva by way of Z'eir Anpin, whereas on Rosh HaShanah they come to her directly from Binah; the parenthesis refers to an explanation on Isaiah's verse "from new moon to new moon" for more on this. Yet what makes a festival is not the illumination of the mochin as such, for the Sifrei, cited in the Pardes Rimmonim, reads "whenever we call to Him" as to Him and not to His attributes; it is the Infinite Light, blessed be He, revealed through them.

ולפי שהארת המוחין הוא יותר מעולה לכן הוא יו"ט [יום טוב] משא"כ הארת המדות שהאור מאיר ע"י ריחוק מקום יורת מהמוחין מחמת שהארה שבו אינו רק לתיקון המדות להחזירם פנים בפנים.

And because the illumination of the mochin is more exalted, therefore it is a Yom Tov; which is not so with the illumination of the emotive attributes (middos), in which the light shines through distance of place more than [in] the mochin, because the illumination in it is only for the rectification of the middos, to return them face to face.

Because the illumination of the mochin is the higher revelation, the days that carry it are festivals. The Ten Days carry instead an illumination of the emotive attributes (middos), whose light shines through distance even more than that of the mochin, because its whole purpose is to repair the attributes and bring them back face to face.

וזהו ענין הנסירה^{9,10} (עיין בד"ה כי אברהם לא ידענו¹¹ ובאדם עצמו ג"כ הנפש החיונית חפצה כו' אבל בשכל כו', ועיין מענין זה דאב"א [דאחור באחור] ופב"פ [ופנים בפנים] ע"פ זכור את אשר עשה לך עמלק¹² כו' אחריו כו' ע"ש)

And this is the matter of the sawing (nesirah). (See in the discourse beginning "For Avraham does not know us"; and in man himself, too, the vital soul desires, etc., but in the intellect, etc. And see on this matter of back to back and face to face, on the verse "Remember what Amalek did to you," etc., "behind you," etc.; see there.)

This repair is called the nesirah, the "sawing": in the Arizal's teaching, Z'eir Anpin and Nukva first stand joined back to back and are "sawn" apart so that they can turn face to face, and Pri Etz Chaim says this happens over the ten days from Rosh HaShanah to Yom Kippur, one attribute each day. The parentheses point to two discourses in Torah Ohr: the one on "For Avraham does not know us," which says that in a person the vital soul desires worldly things, back to back, while in the intellect the will turns toward G-d, face to face; and the one on "Remember what Amalek did to you," on back to back and face to face.

וכן למטה בכללות ישראל הוא זמן תשובה קראוהו בהיותו קרוב¹³ וז"ש [וזהו שכתוב] (במלאכי סי' ג') שובו אלי ואשובה אליכם¹⁴ היינו פב"פ [פנים בפנים]

And so too below, in Israel as a whole, it is a time of teshuvah: "Call upon Him while He is near." And this is [the meaning of] what is written (in Malachi, chapter 3), "Return to Me, and I will return to you," that is, face to face;

The same happens below, in the Jewish people as a whole: the Ten Days are a time of teshuvah, of which Isaiah says "Call upon Him while He is near," and the Talmud (Rosh Hashanah 18a) applies the verse to these days. Malachi's "Return to Me, and I will return to you" describes the face-to-face turning: Israel turns toward G-d, and G-d turns toward Israel.

אבל אינה הארת המוחין ולכן נופל עליו שם יש ודבר בחי' אהבה כו' שיהא יש מי שאוהב כו'.

but it is not the illumination of the mochin. And therefore the terms “something” (yesh) and “a thing” (davar) apply to it, the level of love, etc.: that there be (yesh) someone who loves, etc.

Yet this closeness is not an illumination of the mochin; it lives in the emotions. That is why this love is called “something” (yesh), a felt thing: love means that there is someone who loves, a self that feels it.

אך הנה יש ב' בחינות אהבה שהם חסדים מגולים וחסדים מכוסים והמכוסים הם למעלה ביסוד אימא

However, there are two levels of love, which are the revealed Chasadim (kindnesses) and the concealed Chasadim. And the concealed ones are above, in the Yesod (foundation) of Imma,

The Alter Rebbe now distinguishes two kinds of love, which correspond to the Kabbalistic “revealed Chasadim” and “concealed Chasadim” (kindnesses). The concealed Chasadim are still enclosed within the Yesod of Imma: love still held within understanding, before it comes out as felt emotion.

ששם הם בהתקשרות בעולם התענוג לפי ששם הוא התגלות עתיק [ועמ"ש מענין חסדים המכוסים והמגולים בביאור ע"פ אלה מסעי¹⁵ ובביאור ע"פ והיה מספר בני ישראל].¹⁶

for there they are bound up in the world of delight, since there is the revelation of Atik. (And see what is written on the matter of the concealed and the revealed Chasadim in the explanation on the verse “These are the journeys,” and in the explanation on the verse “And the number of the children of Israel shall be.”)

There, still within Binah, the Chasadim are bound up with the world of delight, because Binah is where Atik, the inner dimension of Keser that is associated with delight, is revealed. The parenthesis refers to two other explanations that discuss the concealed and revealed Chasadim, on “These are the journeys” and on “And the number of the children of Israel shall be.”

וזהו ענין יוה"כ [יום הכפורים] לפני הויה תטהרו¹⁷ שהנוקבא מקבלת ה"ג [חמש גבורות] כו'. וכל העליות דרך אימא עד הדיקנא כו' והוא בחי' רעותא דליכא כו' משא"כ המגולים הוא אחר צאתם בהתגלות כו'.^{18, 19}

And this is the matter of Yom Kippur, “Before Havayah you shall be purified”: that Nukva receives the five Gevuros, etc. And all the ascents are by way of Imma, up to the Beard (dikna), etc.; and this is the level of the heart's desire (re'usa d'liba), etc. Whereas the revealed ones are after they come out into revelation, etc.

Yom Kippur, the day of “before Havayah you shall be purified,” belongs to the concealed Chasadim: on it Nukva receives the five Gevuros, and all the ascents of the day pass through Imma, up to the “Beard” (dikna), the source of the thirteen attributes of mercy. This is “the heart's desire” (re'usa d'liba), a longing hidden in the heart's depths. The revealed Chasadim, by contrast, are love after it has come out into the open.

SECTION 2 • 12

The covering of the heart

2 והנה למעלה בחזה יש שם זיווג כו' לפי ששם יש ג"כ בחי' יסוד כו', ועמ"ש בד"ה עיני כל.

Now above, in the chest (chazeh), there is a union (zivug), etc., because there, too, there is the level of Yesod, etc. And see what is written in the discourse beginning “The eyes of all.”

Above, at the level of Z'eir Anpin's “chest” (chazeh), there is also a union (zivug), because that place too has an aspect of Yesod, the Sefirah through which union takes place. The Alter Rebbe refers to his discourse on “The eyes of all look to You” for more on this.

והוא ענין נקודת פנימית הלב והתקשרותו לדבקה בו ובהשתלשלות למטה ע"י התלבשותו בחיצוניות חופף עליו בחי' ערלה ערלת לבבכם²⁰

And this is the matter of the point of the inner dimension (pnimiyus) of the heart and its bond, to cleave to Him. And in the descent (hishtalshelus) below, through its being enclothed in the outer dimension (chitzoniys), there hovers over it the level of a foreskin (orlah): “the foreskin of your heart.”

In a person this corresponds to the inner point of the heart and its bond with G-d, its wish “to cleave to Him.” As that point descends and is clothed in a person's outward self, a covering settles over it, which the Torah calls “the foreskin of your heart.”

לכן עשיית [עשרת ימי תשובה] קודם יוהכ"פ [יום הכפורים] להסיר בחי' ערלה הנ"ל ע"י נחפשה דרכינו²¹ כו' ואז יתגלה פנימיות הלב כו'.

Therefore the Ten Days of Teshuvah [come] before Yom Kippur: to remove the level of foreskin mentioned above through “Let us search our ways,” etc. And then the inner dimension of the heart will be revealed, etc.

This is why the Ten Days of Teshuvah come before Yom Kippur: through self-examination, “Let us search our ways” (Lamentations 3:40), the covering is removed. Then the inner dimension of the heart can be revealed, as it is on Yom Kippur.

SECTION 3 • 13-4

Image and likeness

3 וזהו בצלמנו כדמותנו²² כי צלם ז"א הוא מבחי' החסדים המכוסים והמגולים הנ"ל ומקורם הוא מא"א [מאבא ואימא] כו' דצלם כו' בחי' סתים וגליא כו'.

And this is [the meaning of] “in Our image, after Our likeness.” For the image (tzelem) of Z’eir Anpin is from the level of the concealed and revealed Chasadim mentioned above, and their source is from Abba and Imma, etc., for the tzelem, etc., [is] the level of “hidden and revealed,” etc.

The Alter Rebbe returns to the verse “Let us make man in Our image (tzelem), after Our likeness (demus).” The tzelem of Z’eir Anpin comes from the concealed and revealed Chasadim described above, whose source is Abba and Imma, and tzelem itself has a hidden and a revealed side. The Rebbe’s note suggests that “for the tzelem, etc.” should perhaps read “for the tzelem is the level of.”

וכן למעלה מעלה עד רום המעלות עד אין קץ כו' ואפילו למעלה מן הפרסא כו' ואפילו בא"ק [באדם קדמון] כו'.

And so it is higher and higher, up to the loftiest heights, without end, etc.; and even above the partition (parsa), etc.; and even in Adam Kadmon, etc.

The same pairing of hidden and revealed repeats at every level, without end: even above the parsa, the partition between the World of Atzilus and the worlds below it, and even in Adam Kadmon, the first and highest configuration of all.

4 וכדמותנו היא בחי' לאה ורחל. לאה היא נפש השכלית מאחוריים דאימא. ורחל היא נפש החיונית מחיה עולמות כו'

And “after Our likeness” is the level of Leah and Rachel. Leah is the intellectual soul, from the back (achorayim) of Imma; and Rachel is the vital soul, which gives life to worlds, etc.,

“After Our likeness” refers to Leah and Rachel, the two feminine configurations of Z’eir Anpin. Leah is called the “intellectual soul,” drawn from the back (achorayim) of Imma, and Rachel the “vital soul,” the one that gives life to the worlds.

שהם הם בחי' דמות ותמונת אותיות כו' והם מלבישים לז"א. וזהו בכל לבבך בחי' הצלם הנ"ל ובכל נפשך בחינת הנפשות כדמותנו הנ"ל.

for they themselves are the level of the likeness and form of letters, etc., and they enclothe Z'eir Anpin. And this is [the meaning of] “with all your heart”: the level of the image (tzelem) mentioned above; and “with all your soul”: the level of the souls, “after Our likeness,” mentioned above.

These two “souls” are likeness and form, the letters that clothe Z'eir Anpin; the Rebbe's notes add that the letters of thought are in the intellectual soul and the letters of speech in the vital soul, and that the letters clothe both intellect and emotions. So “with all your heart” corresponds to the tzelem, which the notes call the very essence and being, and “with all your soul” to the two souls of the likeness.

SECTION 4 • ¶5-6

Causing G-d to say

5 והוא ענין תורה שבעל פה בחי' דבור כו', וזהו את ה' האמרת היום²³ וגו'. כי בעת בריאת העולם ואדם אין²⁴ כו' כד סליק ברעותי [ברעותיה] כו',

And this is the matter of the Oral Torah, the level of speech, etc. And this is [the meaning of] “You have caused Havayah to say this day,” etc. For at the time of the creation of the world, “and there was no man,” etc., [it was] “when it arose in His will,” etc.;

Speech, the level of Nukva, is also the Oral Torah, and this explains the verse “You have caused Havayah to say this day.” When the world was first created “there was no man” to serve G-d, so creation came from G-d's own will alone, “when it arose in His will.”

אבל עכשיו ע"י מעשה התחתונים כו' וכפי ערך העלאת מ"ן [מ"ן נוקבין] במעשינו ובעבודתנו בתורה ותפלה של כל השנה רוח אייתי רוח ואמשיך רוח מלמעלה מהעלם

but now, through the deeds of the lower beings, etc. And according to the measure of the raising of mayin nukvin (feminine waters) through our deeds and our service in Torah and prayer throughout the whole year, “spirit brings spirit and draws down spirit” from above, from concealment

Now, however, the renewal each year depends on the deeds of those below. According to the “feminine waters” (mayin nukvin), the arousal that our deeds, Torah study and prayer raise through the whole year, “spirit brings spirit and draws down spirit”: an arousal from below draws down a matching arousal from above, out of concealment.

אל הגילוי בדיבור נעשה אדם בצלמנו כדמותנו²⁵ להיות בחי ר"ה [ראש השנה] מלך על כל האדם וזהו שתמליכוני עליכם.²⁶ כי הנשמות עלו במחשבה עליונה.

into revelation, in the utterance “Let us make man in Our image, after Our likeness,” so that there be the level of Rosh HaShanah, King over all of man. And this is [the meaning of] “that you make Me King over you.” For the souls arose in the Supreme Thought.

This drawing-down brings the utterance “Let us make man in Our image, after Our likeness” from concealment into revelation, so that on Rosh HaShanah G-d is again King over man; this is the Talmud’s “so that you make Me King over you.” It is possible because the souls of Israel “arose in the Supreme Thought”: they were first in G-d’s intent.

6 וכמו שמוציאים מחשבתם מכה אל הפועל בדיבור תלמוד תורה ותפלה. כך את ה' האמרת היום²⁷ וגו'.

And just as they bring their thought out from potential into actuality in the speech of Torah study and prayer, so “You have caused Havayah to say this day,” etc.

As people bring their thoughts from potential into actual speech when they study Torah and pray, so on Rosh HaShanah Israel “causes Havayah to say”: their speech below draws the Divine utterance out of concealment into revelation.

ור"ל [ורוצה לומר] שיאמר מאמר זה נעשה אדם²⁸ וגו' כי בחי תורה שבע"פ [שבעל פה] ובחי ר"ה [ראש השנה] הוא ענין א' בחי דיבור בחי נוק' [נוקבא] כו' וה' האמירך²⁹ וגו'

That is to say: that He should say this utterance, “Let us make man,” etc. For the level of the Oral Torah and the level of Rosh HaShanah are one matter, the level of speech, the level of Nukva, etc. “And Havayah has caused you to say,” etc.:

Israel causes G-d to say again the utterance “Let us make man.” The Oral Torah and Rosh HaShanah are one matter, because both are the level of speech, Nukva; and the next verse, “And Havayah has caused you to say,” is explained in what follows.

כי העלאת מ"נ [מיינ נוקבין] זו כתיב (תלים קמ"ז) לא עשה כן כו' והנשמות עלו במחשבה מפני

for of this raising of mayin nukvin it is written (Psalms 147), “He has not done so,” etc. And the souls arose in thought because

This raising of “feminine waters” is particular to Israel, as Psalm 147 says of G-d’s statutes and ordinances, “He has not done so for any nation.” The souls of Israel “arose in thought,” and the next words give the reason.

כי ה' הוא הנותן להם כח בדיבורם קבעם בפה³⁰ כו' לתהלה לשם ולתפארת³¹ שיעשו מוחין לנוק' [לנוקבא] בחי' חב"ד [חכמה בינה ודעת] וכו' וד"ל [ודי למבין]:³²

G-d is the One who gives them power in their speech, “He set them in the mouth,” etc., “for praise, for a name and for glory,” that they make mochin for Nukva, the level of Chochmah, Binah and Daas, etc. And this suffices for one who understands.

The power of Israel’s speech in Torah and prayer is given by G-d Himself, who, in the words of Sefer Yetzirah, “set the letters in the mouth”; this is “Havayah has caused you to say.” “For praise, for a name and for glory” are Chochmah, Binah and Daas: through their speech Israel forms the mochin of Nukva.

IN ONE’S AVODAH

In the Ten Days of Teshuvah, search one’s ways (“Let us search our ways”) to remove the covering over the inner point of the heart, so that its inner dimension is revealed on Yom Kippur. Through Torah study and prayer all year, bring one’s thought into speech: this raises the “feminine waters” that cause G-d to say again “Let us make man” and to be crowned King over us on Rosh HaShanah.

QUESTIONS FOR DISCUSSION

1. Why does the maamar say that love has no place in the bittul of Rosh HaShanah, yet is revealed in the Ten Days of Teshuvah?
2. How can distance reveal love more than closeness, as in “From afar Havayah appeared to me”?
3. What is the difference between the concealed and the revealed Chasadim, and why does Yom Kippur belong to the concealed ones?
4. What is the “foreskin of the heart” in a person, and how do the Ten Days of Teshuvah remove it?
5. In what sense do our Torah study and prayer “cause Havayah to say” “Let us make man” each Rosh HaShanah?

SOURCES AND REFERENCES

Notes

PARAGRAPH 1

1 ויבן ה' אלהים את הצלע

“And Havayah Elokim built the rib that He had taken from the man into a woman.” The Talmud reads “built” as a hint of binah, which the Alter Rebbe applies to Nukva receiving mochin from Binah.

בראשית ב:כ"ב Genesis 2:22

ויבן ה' אלקים את־הצלע אשר־לקח מן־הָאָדָם לְאִשָּׁה וַיְבָאָהּ אֵלֶיָּהֶם:

And the rib, which the L-RD G-d had taken from the man, made He a woman, and brought her unto the man.

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2 מלמד שנתן בינה יתירה

From “And Havayah Elokim built the rib” the Talmud learns that the Holy One, blessed be He, gave woman more understanding (binah) than man. The Alter Rebbe reads it as Nukva receiving her mochin directly from Binah on Rosh HaShanah.

נדה מ"ה ב:י"א–י"ב Niddah 45b:11–12

אמר רב חסדא: מאי טעמא דרבי? דכתיב [ויבן ה' אלקים] את הצלע, מלמד שנתן הקדוש ברוך הוא בינה יתירה בְּאִשָּׁה יוֹתֵר מִבָּאִישׁ. ואידך, ההוא מבני לכה לכדריש לקיש, דאמר ריש לקיש משום רבי שמעון בן מנסאי: [ויבן ה' אלקים] את הצלע אשר לקח מן האדם לאשה ויבאה אל האדם — מלמד שקלעה הקדוש ברוך הוא לחיה והביאה אצל אדם הראשון, שכן בכרכי הים קורין לקלעי־תא — בְּנִי־תֵא.

William Davidson, Vocalized Aramaic (CC-BY-NC)

3 “Havayah reigns; He is clothed in majesty; Havayah is clothed, He has girded Himself with strength.” Kingship is described as a garment: the great light of Binah contracted into Malchus.

תהילים צ"ג:א Psalms 93:1

ה' מלך גאות לבש לבש ה' עו התאזר אֶת־תְּכוֹנִתִּי תָבַל בְּלִי־תְמוּטָה:

The L-RD reigneth; He is clothed in majesty; The L-RD is clothed, He hath girded Himself with strength; Yea, the world is established, that it cannot be moved.

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4 החודש מתכסה בו

The Talmud expounds “Blow the shofar at the new moon, at the covered time for our festival day”: which festival is it on which the new moon is covered? Rosh HaShanah. The Alter Rebbe links that concealment to the bittul of the day.

ראש השנה ח' א:י"ז–ח' ב:א' Rosh Hashanah 8a:17–8b:1

ממאי דתשרי הוא? דכתיב: “תקעו בחדש שופר בכסה ליום חגנו”, איזהו חג ששהחדש מתכסה בו — הוי אומר זה ראש השנה. וכתיב: “כי חק לישראל הוא משפט לאלקי יעקב”.

William Davidson, Vocalized Aramaic (CC-BY-NC)

5 מרחוק ה' נראה לי

“From afar Havayah appeared to me: with an everlasting love I have loved you; therefore I have drawn you with kindness.” The Alter Rebbe reads it of the Ten Days of Teshuvah, when love is revealed through distance.

ירמיהו ל"א:ג' Jeremiah 31:3

מרחוק ה' נראה לי וְאַהֲבַת עוֹלָם אֶהְבֵּתִיךָ עַל־כֵּן מִשְׁכַּתִּיךָ חֲסֹד:

‘From afar the L-RD appeared unto me.’ ‘Yea, I have loved thee with an everlasting love; Therefore with affection have I drawn thee.

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6 התגלות מוחין דא"י

The twentieth gate, on the festivals, explains that on Yom Tov the mochin of Abba and Imma come into Z'eir Anpin clothed in the Netzach, Hod and Yesod of Imma, and that Z'eir Anpin and Nukva receive them through Imma. The Alter Rebbe relies on it for the revelation of mochin on every Yom Tov.

פרי עץ חיים, שער מקרא קודש 1:3 Pri Etz Chaim, Gate of Festival

אך בייט, אשר אין הארה שלו מעצמו וממילא, רק מאמא היא מעצמה ולא מאבא, רק ע"י מעשינו אנו קוראין את אבא, ומכניסין אותו תוך ז"א, ואינו מתלבש הנה"י שלו דאבא בעצמו, רק באים המוחין של אבא ונכנסין תוך המוחין של אמא, ומתחברין במוחין של אמא, ובי בחי אלו מוחין דא"י, בי בחי יחד, ומתחברין המוחין אלו תוך נה"י דאמא הם עומדין, ואין כ"כ גדול הארת מוחין דאמא כמו בשבת:

Pri Etz Chaim (Public Domain)

7 בכל קראנו אליו

“For what great nation has G-d so near to it as Havayah our G-d is, whenever we call to Him?” The Alter Rebbe cites it for calling to G-d Himself.

דברים ד':ז' Deuteronomy 4:7

כי מִי־גוֹי גָדוֹל אֲשֶׁר־לוֹ אֱלֹקִים קְרִיבִים אֵלָיו כֹּה אֱלֹקֵינוּ בְּכָל־קְרָאָנוּ אֵלָיו:

For what great nation is there, that hath G-d so nigh unto them, as the L-RD our G-d is whensoever we call upon Him?

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8 בכל קראנו אליו ולא למדותיו

The Pardes Rimmonim quotes the Sifrei on “whenever we call to Him”: to Him, and not to His attributes, and asks how prayer may then be directed through the Sefiros. The Alter Rebbe uses the saying to show that the love of the Ten Days comes from the Infinite Light itself.

פרדס רמונים ל"ב:ב–ג' Pardes Rimmonim 32:2–3

אחר שבפרק הקודם הפלגנו במעלת המכין. ראוי להתבונן כי בענין הכונה בספירות יש קצת גמגום כי איתא בספרי כה' אלדינו בכל קראנו

אליו (דברים ד ז) אליו ולא למדותיו. וכן ראוי כי איך אפשר שישאל מעבד המלך ולא מהמלך ואין ראוי להתפלל אלא לבעל האוצרות ולמה נייחס כל תפילתינו אל הספי. ובפרט שכל התיבות הם ככנויים אליהם ואם יכוין להם נמצא כל תפילתו רומזות בספי ולא נשאר לו כונה במקור המקורות. שנית כי איך אפשר לכוין במדות והלא כאשר ידמה האדם בדעתו ספי מן הספי בהכרח יגבילה ויגשימה כי מה ...

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9

ענין הנסירה

Among its principles concerning Nukva, Etz Chaim explains that the nesirah took place while Z'eir Anpin's back aspects, called "deep sleep" (tardemah), were upon him, and that afterwards they came face to face. The Alter Rebbe identifies the repair of the attributes in the Ten Days with this nesirah.

עץ חיים ל"ד:ב'2:34 Sefer Etz Chaim

10

ענין הנסירה

Because Z'eir Anpin and Nukva came out back to back at creation, each Tishrei the nesirah is needed: it is done in the ten days from Rosh HaShanah to Yom Kippur, one attribute each day, and on Yom Kippur it reaches the inward level, to return them face to face. The Alter Rebbe calls the repair of the attributes in the Ten Days "the matter of the nesirah."

פרי עץ חיים, שער ראש 1:6 שער ראש 1:6
השנה א"י

והנה בתשרי נברא העולם, וחזר הדבר לקדמותו, לכן צריך הנסירה, וענין הנסירה הוא, ליתן לה כל הדינין, וישאר הוא כולו רחמים, וצריך למתק דיניה בכמה מיתוקים כאשר נבאר למטה. והנה הנסירה נעשית באלו עשרה ימים, בכל יום נסר מדה אחת, וידוע כי רישא דנוקבא הוא באחור שלו נגד החזה, ומשם ולמעלה היא מקום לאה, כנודע שעמה הוא הווג נעשית בכל אלו הימים, כי רחל עדיין לא נשלמת נסירה עד י"ח, ואפ"ה אינה ראוי לזווג עד ש"ע:

Pri Etz Chaim (Public Domain)

11

כי אברהם לא ידענו

"For You are our Father; for Avraham does not know us, and Israel does not recognize us; You, Havayah, are our Father." The verse opens the discourse to which the parenthesis refers.

ישעיהו ס"ג:ט"ז 63:16 Isaiah

כִּי־אַתָּה אֲבִינוּ כִּי אֲבָרְהָם לֹא יָדְעָנוּ וְיִשְׂרָאֵל לֹא יִכְּרָנוּ אַתָּה ה' אֲבִינוּ גִּאֲלֵנוּ מֵעוֹלָם שְׁמֶךָ:

For Thou art our Father; for Abraham knoweth us not, and Israel doth not acknowledge us; Thou, O L-RD, art our Father, Our Redeemer from everlasting is Thy name.

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12

זכור את אשר עשה לך עמלק

"Remember what Amalek did to you on the way, when you came out of Egypt"; the next verse says he struck "all the

weak behind you." The parenthesis points to the discourse on this verse for back to back and face to face.

דברים כ"ה:יז 25:17 Deuteronomy

זְכוֹר אֶת אֲשֶׁר־עָשָׂה לְךָ עַמְלֵק בְּדֶרֶךְ בְּצֵאתְכֶם מִמִּצְרָיִם:

Remember what Amalek did unto thee by the way as ye came forth out of Egypt;

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13

קראוהו בהיותו קרוב

"Seek Havayah while He may be found; call upon Him while He is near." The Talmud (Rosh Hashanah 18a) applies the verse to the ten days between Rosh HaShanah and Yom Kippur.

ישעיהו נ"ה:ו 55:6 Isaiah

דְּרֹשׁוּ ה' בְּהִמָּצְאוֹ קְרָאֵהוּ בְּהִיּוֹתוֹ קְרוֹב:

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

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14

שובו אלי ואשובה אליכם

"Return to Me, and I will return to you, says Havayah of Hosts." The Alter Rebbe reads the mutual return as a face-to-face relationship.

מלאכי ג' 7:3 Malachi

לְמִימֵי אֲבֹתֵיכֶם סָרְתֶּם מִחֻקֵּי וְלֹא שָׁמַרְתֶּם שׁוּבוּ אֵלַי וְאֶשׁוּבָה אֲלֵיכֶם אֲמַר ה' צְבָאוֹת וְאֶמְרָתֶם בְּמַה נָּשׁוּב:

From the days of your fathers ye have turned aside from Mine ordinances, and have not kept them. Return unto Me, and I will return unto you, Saith the L-RD of hosts. But ye say: 'Wherein shall we return?'

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15

אלה מסעי

"These are the journeys of the children of Israel who went out of the land of Egypt." The text refers to an explanation on this verse that discusses the concealed and revealed Chasadim.

במדבר ל"ג:א 33:1 Numbers

אֵלֶּה מַסְעֵי בְנֵי־יִשְׂרָאֵל אֲשֶׁר יָצְאוּ מֵאֶרֶץ מִצְרַיִם לְצֵבְאֹתָם בְּיַד־מֹשֶׁה וְאַהֲרֹן:

These are the stages of the children of Israel, by which they went forth out of the land of Egypt by their hosts under the hand of Moses and Aaron.

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16

והיה מספר בני ישראל

"And the number of the children of Israel shall be like the sand of the sea." The text refers to an explanation on this verse for the concealed and revealed Chasadim.

הושע ב' 2:1 Hosea

וְהָיָה מִסְפַּר בְּנֵי־יִשְׂרָאֵל כְּחוֹל הַיָּם אֲשֶׁר לֹא־יִמָּד וְלֹא יִסְפָּר וְהָיָה בְּמִקוֹם אֲשֶׁר־יֹאמַר לָהֶם לֹא־עָמִי אַתֶּם יֹאמַר לָהֶם בְּנֵי־אֱלֹהִים:

Yet the number of the children of Israel shall be as the sand of the sea, which cannot be measured nor numbered; and it

shall come to pass that, instead of that which was said unto them: ‘Ye are not My people’, it shall be said unto them: ‘Ye are the children of the living G-d.’

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17

לפני הויה תטהרו

“For on this day He shall atone for you, to purify you; from all your sins, before Havayah you shall be purified.” The Alter Rebbe connects the purification of Yom Kippur with the concealed Chasadim in the Yesod of Imma.

ויקרא ט"ז:ל"ג

כִּי־בַיּוֹם הַזֶּה יִכַּפֵּר עֲלֵיכֶם לְטַהֵר אֶתְכֶם מִכָּל חַטֹּאתֵיכֶם לִפְנֵי ה' תִּטְהָרוּ:

For on this day shall atonement be made for you, to cleanse you; from all your sins shall ye be clean before the L-RD.

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18

“And Havayah Elokim cast a deep sleep upon the man, and he slept; and He took one of his ribs.” The maamar opens with the making of the woman as the image of what takes place above on Rosh HaShanah.

בראשית ב':כ"א

וַיִּפֹּל ה' אֱלֹהִים תְּרִדְמָה עַל־הָאָדָם וַיִּישָׁן וַיִּקַּח אֶחָת מִצִּלְעָתָיו וַיִּסְגֶּר בָּשָׂר תַּחְתָּנָה:

And the L-RD G-d caused a deep sleep to fall upon the man, and he slept; and He took one of his ribs, and closed up the place with flesh instead thereof.

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19

“And it shall be, from new moon to new moon and from Sabbath to Sabbath, all flesh shall come to bow down before Me.” The text refers the reader to an explanation on this verse at this point in the argument.

ישעיהו ס"ו:כ"ג

וְהָיָה מִדִּי־חֹדֶשׁ בְּחֹדְשׁוֹ וּמִדֵּי שַׁבָּת בְּשַׁבָּתוֹ יִבֹּא כָּל־בָּשָׂר לְהִשְׁתַּחֲוֹת לִפְנֵי אֲמֵר ה':

And it shall come to pass, that from one new moon to another, and from one sabbath to another, shall all flesh come to worship before Me, Saith the L-RD.

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PARAGRAPH 2

20

ערלת לבבכם

“Circumcise, then, the foreskin of your heart, and do not stiffen your neck any longer.” The Alter Rebbe uses “the foreskin of the heart” for the covering that settles over the heart’s inner point as it descends.

דברים י':ט"ז

וּמִלֶּתֶם אֶת עֲרֵלַת לִבְכֶּם וְעֲרַפְכֶם לֹא תִקְשׁוּ עוֹד:

Circumcise therefore the foreskin of your heart, and be no more stiffnecked.

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21

נחפשה דרכינו

“Let us search and examine our ways, and return to Havayah.” The self-examination of the Ten Days removes

the covering over the heart.

Lamentations 3:40

Havayah דְּרַכֵּינוּ וְנִחְקְרָה וְנִשׁוּבָה עַד־

Let us search and try our ways, And return to the L-RD.

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PARAGRAPH 3

22

בצלמנו כדמותנו

“Let us make man in Our image, after Our likeness.” This paragraph explains “image” (tzelem), and the next explains “likeness” (demus), as levels of the configurations above.

בראשית א':כ"ו

וַיֹּאמֶר אֱלֹהִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדֹמוּתֵנוּ וַיִּרְדּוּ בִדְגַת הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ עַל־הָאָרֶץ:

And G-d said: ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’

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PARAGRAPH 5

23

את ה' האמרת היום

“You have caused Havayah to say this day that He will be your G-d, and that you will walk in His ways.” The maamar reads “caused to say” as Israel’s arousal drawing out the Divine utterance “Let us make man” on Rosh HaShanah.

דברים כ"ו:17

אֲתָהּ ה' הֵאֱמַרְתָּ הַיּוֹם לְהָיוֹת לְךָ לְאֱלֹהִים וּלְלַכֵּת בְּדִרְכָיו וּלְשַׁמֵּר חֻקָיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וּלְשַׁמֵּעַ בְּקוֹלוֹ:

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldst walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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24

ואדם אין

“... and there was no man to work the ground.” At the creation there was no one below to arouse G-d’s will, so creation came from His will alone.

בראשית ב':ה'

וְכָל־שִׁיחַ הַשָּׂדֶה טָרֵם יְהִיָּה בָאָרֶץ וְכָל־עֵשֶׂב הַשָּׂדֶה טָרֵם יִצְמַח כִּי לֹא הִמְטִיר ה' אֱלֹהִים עַל־הָאָרֶץ וְאָדָם אֵין לַעֲבֹד אֶת־הָאֲדָמָה:

No shrub of the field was yet in the earth, and no herb of the field had yet sprung up; for the L-RD G-d had not caused it to rain upon the earth, and there was not a man to till the ground;

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25

נעשה אדם בצלמנו כדמותנו

“Let us make man in Our image, after Our likeness.” The utterance that created man is drawn anew from concealment into revelation each Rosh HaShanah.

בראשית א: כ"ו Genesis 1:26

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ וַיְרִדּוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’

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26

שתמליכוני עליכם

G-d says: “Say before Me on Rosh HaShanah [verses of] kingship, remembrance and shofar: kingship, so that you make Me King over you.” The Alter Rebbe reads it as Israel renewing G-d’s kingship each Rosh HaShanah.

ראש השנה ט"ז א: ט"ו Rosh Hashanah 16a:15

וּמִפְנֵי מָה אָמְרָה תּוֹרָה נִסְכּוֹ מִיָּם בְּחָג — אָמַר הַקָּדוֹשׁ בְּרוּךְ הוּא: נִסְכּוֹ לְפָנַי מִיָּם בְּחָג, כְּדִי שִׁיתְכַּרְכוּ לָכֶם גִּשְׁמֵי שָׁנָה. וְאָמְרוּ לְפָנַי בְּרֹאשׁ הַשָּׁנָה מִלְכִּיּוֹת זְכוּרוֹת וְשׁוּפָרוֹת. מִלְכִּיּוֹת — כְּדִי שֶׁתִּמְלִיכוּנִי עֲלֵיכֶם, זְכוּרוֹת — כְּדִי שֶׁיַּעֲלֶה זְכוּרוֹנֵיכֶם לְפָנַי לְטוֹבָה, וּבְמָה — בְּשׁוּפָר.

William Davidson, Vocalized Aramaic (CC-BY-NC)

PARAGRAPH 6

27

את ה' האמרת היום

“You have caused Havayah to say this day that He will be your G-d.” Israel brings its thought into speech, and so causes G-d to say again “Let us make man.”

דברים כ"ו: י"ז Deuteronomy 26:17

אֲתִי־ה' הָאֱמַרְתָּ הַיּוֹם לְהִיּוֹת לְךָ לְאֱלֹקִים וְלִקְחַת בְּדִרְכָיו וּלְשַׁמֵּר חֻקָיו וּמִצְוֹתָיו וּמִשְׁפָּטָיו וּלְשַׁמֵּעַ בְּקוֹלוֹ:

Thou hast avouched the L-RD this day to be thy G-d, and that thou wouldest walk in His ways, and keep His statutes, and His commandments, and His ordinances, and hearken unto His voice.

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28

נעשה אדם

“Let us make man in Our image, after Our likeness.” This is the utterance that Israel “causes” G-d to say on Rosh HaShanah.

בראשית א: כ"ו Genesis 1:26

וַיֹּאמֶר אֱלֹקִים נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדִמוּתֵנוּ וַיְרִדּוּ בְדִגְתַּי הַיָּם וּבְעוֹף הַשָּׁמַיִם וּבַבְּהֵמָה וּבְכָל־הָאָרֶץ וּבְכָל־הָרֶמֶשׂ הָרֹמֵשׂ עַל־הָאָרֶץ:

And G-d said: ‘Let us make man in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the air, and over the cattle, and over all the earth, and over every creeping thing that creepeth upon the earth.’

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29

וה' האמירך

“And Havayah has caused you to say this day that you will be His treasured people.” Read here as G-d giving Israel the very power of their speech.

דברים כ"ו: י"ח Deuteronomy 26:18

וְה' הָאֱמִירְךָ הַיּוֹם לֵהִיּוֹת לְךָ לְעָם סֻגְלָה כְּאֲשֶׁר דִּבֶּר־לְךָ וּלְשַׁמֵּר כָּל־מִצְוֹתָיו:

And the L-RD hath avouched thee this day to be His own treasure, as He hath promised thee, and that thou shouldest keep all His commandments;

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30

קבעם בפה

“Twenty-two foundation letters: engraved in the voice, hewn in the breath, set in the mouth in five places.” The Rebbe’s note cites this for “He set them in the mouth”: G-d is the source of the letters of human speech.

ספר יצירה ב: ג' Sefer Yetzirah 2:3

עשרים ושנים אותיות יסוד חקוקות בקול חצובות ברוח קבועות בפה בחמשה מקומות אחה"ע בומ"ף גיכ"ק דטלנ"ת זסר"ץ [בדפוס מנטובה נוסף במשנה זו: קשורות כלשון כשהלכת בגחלת, אחה"ע משמשת בסוף הלשון ובבית הבליעה, בומ"ף בין השפתים ובראש הלשון, גיכ"ק על שלישייתה של לשון נכרתת, דטלנ"ת בראש הלשון משמשת עם הקול, וסצר"ש בין השינים ולשון שכובה ושטוטה. וע"ז קאי פי' הרמ"ב:]

Sefer Yetzirah, Warsaw 1884 (Public Domain)

31

לתהלה לשם ולתפארת

“... for praise, for a name and for glory, and that you be a holy people to Havayah your G-d.” The Alter Rebbe reads the three terms as Chochmah, Binah and Daas, the mochin that Israel’s speech forms for Nukva.

דברים כ"ו: י"ט Deuteronomy 26:19

וּלְתַתֵּךְ עֲלֵיוֹן עַל כָּל־הַגּוֹיִם אֲשֶׁר עָשָׂה לְתַהֲלָה וּלְשֵׁם וּלְתַפְאֶרֶת וּלְהִיתָךְ עַם־קָדוֹשׁ לְה' אֱלֹקֶיךָ כְּאֲשֶׁר דִּבֶּר:

and to make thee high above all nations that He hath made, in praise, and in name, and in glory; and that thou mayest be a holy people unto the L-RD thy G-d, as He hath spoken.

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32

“He has not done so for any nation, and His ordinances they have not known. Hallelujah.” The Alter Rebbe applies it to Israel’s raising of “feminine waters.”

תהילים קמ"ז: כ' Psalms 147:20

לֹא־עָשָׂה כֵן לְכָל־גּוֹי וּמִשְׁפָּטֵים בְּלִי־דָעוֹם הִלְלוּ־קָה:

He hath not dealt so with any nation; And as for His ordinances, they have not known them. Hallelujah.

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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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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