

- הענינים מלקו"ש השבועי ועוד -



נשמת אפרים לע"נ ר' אפרים ב"ר אברהם ע"ה האפמאן

- Resource to encourage the study of the Rebbe's sichos
- Designed for use in the classroom or at the Shabbos Table

ממ"ש Understanding the Parsha according to the Rebbe

QUESTION: Moshe referenced the Heaven and the Earth as an allusion to the material blessings that would come for fulfillment of Torah and mitzvos. Are we not emphasizing spiritual rewards especially in this Tishrei season?

ANSWER: We need to understand the allusion of Heaven and Earth. A Jew needs to seek to serve G-d through the Heaven and Earth of one's soul. Heaven refers to one's "higher" functions of intellect and emotional attributes. Earth refers to one's "lower" functions of speech and deed. One can not obtain complete service with only one or the other of these functions. Thus, Moshe alluded to this concept that we need to serve G-d with both the "higher" and "lower" functions of our soul. (לקוטי שיחות כרך ד, עמ' 1154)

QUESTION: Moshe spoke from a position that was close to the Heavens and far from the Earth, yet Yeshiyahu spoke from a position that was close to the Earth and far from the Heavens. What is the lesson for us?

ANSWER: One that places emphasis in their life in learning Torah is "closer to Heaven"; whereas, the one that emphasizes doing Mitzvos is "closer to the Earth." A person needs both levels in their life. At first, one must learn Torah and draw holiness into his life and stay far from the worldly matters. Afterwards, one must remember that the main goal of life is in service in this world, rectifying earthly matters, and thus at that time, one becomes "far from Heaven" and "closer to Earth." (לקוטי שיחות כרך ט, עמ' 204)

QUESTION: The main concept of the Song of HaAzinu is the connection between the Jew and HaShem. How do we understand that connection and how sins affect that connection?

ANSWER: The Alter Rebbe explains in Iggeres HaTeshuva that the soul connects a Jew with HaShem in three means. Each expresses a different type of connection and how sins affect that connection.

Three Types of Connections Between the Neshama and Its Source and How Sins Affect Them (אגרת התשובה)

ויפח באפיו נשמת חיים	Breath of connection constant need for breath	Blocked by any sin	הבל
ראשו אחד למעלה וקצהו למטה	Part below drawn down from main part above	Sin tears the connection Issur kares cuts fully; other sins only partially tear	חבל היצוניות
ראשו אחד למעלה וראשו השני למטה	Two heads; bottom can draw top down	Sins, bad deeds, and bad thoughts all can drag down the top as well	חבל פנימיות

Nevertheless, the source remains connected to the inner part of the soul; thus, one can always do Teshuvah.

(לקוטי שיחות כרך ט, עמ' 215)



פ' האזינו OVERVIEW לקוטי שיחות

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CONTENT HIGHLIGHT	פסוק	חלק
Heaven & Earth are subservient to the Jews Moshe draws down from above; Yeshiyaha elevates from below	האזינו השמים	ב
Three levels of the soul find expression in three manners of avodah	האזינו השמים	ד
Teshuvah is to return one's soul towards its source	האזינו השמים	טא
Three types of connections between the soul and its source <i>Item of Interest within the Sichah:</i> How does the world exist on Rosh Hashana that falls on Shabbos, when no shofar is blown?	יעקב חבל נחלתו	טב
Teshuvah during the 10 Days is different than the rest of the year	האזינו השמים	ידא
The blessing prior to Torah learning	כי שם ה' אקרא	ידב
Guarding the entire Torah needs actual witnesses	*האזינו השמים	יטא
The Jews attempted to prevent the death of Moshe	*בעצם היום הזה	יטב
Six parts of Shiras HaAzinu	השירה הזאת	כד
Yehoshua's humility is sign for us for Rosh HaShana	*הוא והושע	כט
Service of "close" and service of "far"	האזינו השמים	לדא
Three-fold merits of the Avos reflect the three-fold connection between the Jews and G-d	*ימצאהו בארץ מדבר	לדב



לקוטי שיחות פ' האזינו ABSTRACT

- תוכן הענינים מלקו"ש השבועי -

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הוראה	ענין	פסוק	חלק
When the Jews carry out G-d's will, the heavens & the earth fulfill their will "Dwellers in tents" of study (heaven) and those occupied with professions (earth) each put special effort in their own aspect, but need both aspects	(א) Moshe addresses the heavens and the earth since they are subservient to the Jews (ב) The function of Moshe was to draw from above down; Yeshiyahu's function was to elevate from below upwards; they both referred to same aspects to affect a compounding of the upper and lower	האזינו השמים לב, א	ב
These three levels - <i>the soul's essence, the soul's "heaven," and the soul's "earth"</i> - find general expression in the three manners of avodah: (1) Teshuvah, an expression of the <i>soul's essence</i> (2) the service of Torah study - an expression of the <i>soul's intellect "heaven"</i> (3) the performance of mitzvos - an expression of the <i>soul's "earthy" aspect</i>		האזינו השמים לב, א	ד
In these 10 days of Repentance, we are closer to heaven by our learning and davening, but one must remember the main goal is to do Mitzvos in this world	"Anyone that does not cry in the 10 days of Repentance, then one's soul is not complete" - applies even to a Tzadik Teshuvah is the return of the soul to its source; our very crying that one is far from true bitul, can bring one to true Bitul	האזינו השמים לב, א	טא
The source remains connected to the inner part of the soul; thus, one can always do Teshuvah	אגרת התשובה A soul connects like a rope between HaShem and the Jew; sins can affect that connection table below	יעקב חבל נחלתו לב, ט	טב

Three Types of Connections Between the Neshama and Its Source and How Sins Affect Them (אגרת התשובה)

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Teshuvah of the entire year – level of <i>Tzibur</i> (10 soul powers) – to connect the powers of the soul that are separate from G-dliness; תשובה תתאה; service of the weekdays (<i>berurim</i>); "the Earth"		האזינו השמים לב, א	יד א
Teshuvah of the 10 days – level of <i>Yachid</i> (<i>Yechidah</i>) – clinging of the soul with its source; תשובה עילאה; service of Shabbos going from one stage to another in holiness with no connection to earthly matters; "the Heavens"			



לקוטי שיחות ABSTRACT פי' האזינו

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הוראה	ענין	פסוק	חלק
The obligation to engage in Torah study is constant; thus, the blessing can be once a day, and different activities throughout the day are not deemed an interruption, since a person is always connected to this mitzvah Woman are also obligated to say this blessing since they also have a constant obligation to learn the laws that pertain to them		כי שם ה' אקרא לב, ג	ידב
Actual witnesses are needed to reveal that which is hidden, mesiras nefesh	In Parshas Nitzavim only needed a sign to counter acting willfully against the Torah Here, to establish a strong support of the covenant to guard the entire Torah in all its details, need actual witnesses	*האזינו השמים לב, א	יטא
Each of us have a part of Moshe which is hidden; by overcoming our challenges we can reveal עצם	The Jews attempted to prevent Moshe's death, since Teshuvah of a <i>Tzibur</i> (from the essence of their souls) can override the decree on an individual	*בעצם היום הזה לב, מה	יטב
The Shira and Shabbos Shuvah are matters of the higher Teshuvah, returning the soul to its source	The Leviim would recite Shiras HaAzinu in six parts, during the Musaf sacrifices on Shabbos The six steps are the order of bringing G-dly revelation to the Jewish people	השירה הזאת לב, ל	כד
Our coronation of G-d on Rosh HaShana should lead to an even greater measure of humility, for the closer one comes to G-d, the more one realizes how distant one really is from Him This self-effacement serves as the true vessel for all of G-d's blessings, assuring us of a good and sweet year, spiritually as well as materially.	Yehoshua serves as a leader during the lifetime of Moshe (on his last day), yet the Torah refers to him as Hoshea The Torah testifies to Yehoushua's continued humility in spite of assuming a leadership position	*הוא והושע לב, מד	כט
A Jew needs both services: <i>the service of "far"</i> - Kabolas Ol of mitzvos; and <i>the service of "close"</i> - unifying with G-d through Torah learning	During the 10 days of Repentance, we have the ability to connect to G-d: Close in spiritual matters (שמים), and far from the physical (ארץ)	האזינו השמים לב, א	לדא
G-d found the Jews in the desert as a true "finding" out of the natural order, a people that choose to receive the Torah	In the 3-fold merit of the Avos, the Jews in the desert reflected a 3-fold connection to G-d intellectual - יעקב - תורתו accept decrees - אברהם - מלכותו entire being to G-d - יצחק - עולו	*ימצאהו בארץ מדבר לב, י	לדב