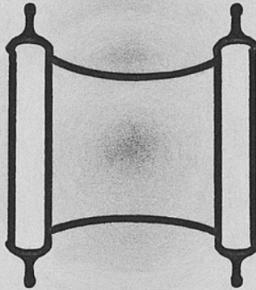


ב"ס ר

# Rebbe Elimelech of Lizhensk Parshas Ki Savo



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# The Rebbe, Rebbe Elimelech of Lzhensk

## Noam Elimelech

### Parshas Ki Savo

#### Introduction

This teaching is from Rabbi Elimelech of Lzhensk (1717–1787), one of the greatest disciples of the Maggid of Mezritch and a leading early Chassidic master. Rabbi Elimelech, known for his sefer *Noam Elimelech*, lived in Poland and became the spiritual guide of many of the next generation of Chassidic leaders. His approach emphasized inner avodah, humility, and the sanctification of daily life. In this discourse on *Ki Savo*, he distinguishes between two types of tzaddikim—those who serve Hashem primarily through fear and elevate to love on Shabbos, and those who serve always with love, who themselves are called “Shabbos.” From there he connects Shabbos, delight, unity, and the flow of divine blessing (*Nachal Hashem*) that comes without obstruction when Israel is united in love and awe together.

**And it shall be, when you come, etc.** It seems possible to explain: behold, there are two levels of tzaddikim. There is a tzaddik who serves Hashem with fear all the days of the week, and when Shabbos Kodesh arrives, an additional holiness rests upon him, so that he serves with love. For the aspect of Shabbos is love, and the tzaddik then comes into the level of love.

And there is a tzaddik who even during the weekdays serves Hashem with love. This tzaddik is called by the name “Shabbos,” as it is stated in the holy Zohar that a Torah scholar is called Shabbos. This is because Shabbos is the aspect of love, and this tzaddik too is always in this aspect. Therefore he too is called Shabbos.

And this is what our Sages said: “Whoever delights in the Shabbos is given an inheritance without boundaries.” That is, the tzaddik who is always in the aspect of love is considered as one who delights with the Shabbos, for they delight with one another. Since he is always in the aspect of love like the Shabbos, he is given an inheritance—meaning the inheritance of Hashem, the supernal stream, from which the tzaddik draws down abundance to Israel.

וְהִיא פִּי תְּבוֹא כֹּו'. נְרָא לְפִרְשָׁת דְּהַנֶּה יְשַׁׁנֵּי מִקְרִיגּוֹת צְדִיקִים, יְשַׁׁׁנֵּי צְדִיקָה עַבְדָּה הַיְמִירָא כָּל יְמֹתָה הַחֹלָל, וּבְהַגִּיעַ שְׁבַת קָדֵשׁ בְּתֹסֶף עַלְיוֹן קָדוֹשָׁה יְמִירָה שְׁעֹבֵד מַאֲכָבָה, כִּי בְּחִינַת שְׁבַת הִיא אֲכָבָה, וּבָא בָּאוּן תְּצִדִיקָה בְּמִקְרִיגּוֹת אֲכָבָה.

וְיִשְׁׁ צְדִיקָה שְׁגָם בִּימֵי הַחֹלָל עַבְדָּה הַיְמִירָה, וְזֹה תְּצִדִיקָה נִקְרָא בְּשָׁם "שְׁבַת" בְּרָאִיתָה בְּזֹהָר הַקְדוֹשָׁת מַלְמִידָה קָבָם נִקְרָא שְׁבַת, וּמַיִינָה כִּי שְׁבַת הִיא בְּחִינַת אֲכָבָה, וּמַצִּידָה כֵּזה גַם כָּוֹ פָמִיד בְּבִחִינַת הַזֹּאת לְכָה גַם כָּוֹ נִקְרָא שְׁבַת.

וְזֹהוּ שְׁאָמְרוּ חֹזֶ"ל "כָּל הַמְעָנָג אֶת הַשְּׁבַת נוֹתְנִין לוֹ נִפְלָה בְּלִי מִצְרִים", רְל"ל תְּצִדִיקָה שַׁהוּא פָמִיד בְּבִחִינַת אֲכָבָה וְהַנִּי בְּמִעָנָג עִם הַשְּׁבַת שְׁמַתְעָנָגִין זֶה עִם זֶה, כִּי הוּא פָמִיד בְּבִחִינַת אֲכָבָה כְּמוֹ הַשְּׁבַת, נוֹתְנִין לוֹ נִפְלָה כְּוֹ רְל"ל נִנְחָל הַ, הוּא הַנִּנְחָל הַעַלְיוֹן אֲשֶׁר מִשְׁם מוֹשֵׁךְ הַצִּידָקָה הַשְּׁפָעָה לִיְשָׁרָאֵל.

# The Rebbe, Rebbe Elimelech of Lzhensk

## Noam Elimelech

### Parshas Ki Savo

And this is what we find regarding Eliyahu the Prophet, may his memory be blessed: "And he sat by the brook of Keris, and the ravens brought him bread." Seemingly, why did Hashem choose the ravens—who are cruel to their children—that they should bring him bread? But according to the above, its meaning is: "And he sat by the brook"—he was drawing down influences from the supernal stream. The way of the ravens represents the forces of impurity, to snatch away the flow of influence. But one who serves Hashem with love—even they will complete and agree with him not to touch the flow. And this is the hint: "And the ravens brought him bread"—that even the forces of impurity agreed with him.

And this is the meaning of "Whoever delights... is given an inheritance"—as explained above, to draw influences from the stream of Hashem—"without boundaries," meaning without any accusations or obstruction. And this is the meaning of "Ki Savo" (when you come), in singular form: when all Israel are in unity. "That Hashem your G-d [gives you]," meaning that within the totality of Israel there are both of these aspects—love and awe. "Hashem" is love, and "Elokim" is judgment, which is awe. Then, when you are all in unity, "He will give you an inheritance, and you shall possess it," meaning that then the stream of Hashem will be in your hand, to draw down influences of holiness and blessing to all Israel.

וזהו דמיינו באלהו הנקיה ז"ל "וישב בנהל קריית והעורים מביאים לו לעם", ולפורה לאפה בחר ה' בערים שהם אקרים על בנייהם שהם יבאו לו לעם? ועל פי דברינו ה' כל פרושו, "וישב בנהל" שהיה ממושך השפעות מנהל הארץ, ודרבי העורים הם האליפות לטרוף טרוף השפעות, אלא העוד ה' מאנקה גם הם ישלים ויסכימים הביאו לו געו בהשפעה, וזהו רמז ש"הערים הביאו לו לעם" ר' כל שגם הקליפות הסכימו עמו

וזהו "כל המנגכו' נותנים לו נחלה", כב"ל להמשיך השפעות מנהל ה', "בלי מזרים" ר' כל בלי שום קטרוג ומגע. וזהו "כיתובא" לשון יחיד, דהיינו כשייהו כל ישראל באחדות, "אשר ה' אלקיך", ר' כל שככלות ישראל יש שני הבחינות כנ"ל אהבה ויראה, ה' הוא אהבה, ואלקיים הוא דין היראה, אז כשתהיו כלכם באחדות "נותן לך נחלה וירושה", ר' כל אז יהיה הנהל ה' ביך להמשיך השפעות קדושה וברכה לכל ישראל.

# The Rebbe, Rebbe Elimelech of Lizensk

## Noam Elimelech

### Parshas Ki Savo

#### [NOTE Summary]

Rabbi Elimelech explains that there are two levels of tzaddikim. One serves Hashem during the weekdays with fear, and on Shabbos is elevated to service out of love, since Shabbos is the aspect of love. Another tzaddik serves Hashem always with love, even during the weekdays, and such a tzaddik is himself called “Shabbos,” as the Zohar says a Torah scholar is called Shabbos. On this basis, he explains the teaching of the Sages: “Whoever delights in Shabbos is given an inheritance without boundaries.” The tzaddik who is always in love is in a state of delight with Shabbos, and from this position he draws down shefa (divine abundance) from the supernal stream—*Nachal Hashem*—to the Jewish people.

This sheds light on the story of Eliyahu at the brook Keris. The ravens, known for cruelty, represent the forces of impurity that normally snatch away blessing. But when one serves Hashem with love, even the opposing forces must submit and agree not to block the flow, symbolized by the ravens themselves bringing him bread. In this way, delight in Shabbos leads to drawing down blessing “without boundaries,” meaning without obstruction or accusation. Finally, the verse “Ki Savo” is written in singular form to indicate the unity of Israel. When all Jews are bound together as one, the two aspects—love (Hashem) and awe (Elokim)—combine, and then Hashem grants His people the inheritance: the divine stream of blessing, freely flowing to all Israel.

#### Practical Takeaway

The teaching reveals that unity, love, and delight in holiness open the channels of blessing. When we serve Hashem with love—not only in Shabbos moments, but carrying that love into the week—we merit to connect with the supernal stream of divine goodness. Furthermore, our unity as a people allows us to inherit and draw down blessing without opposition. The path of avodah is to cultivate both awe and love, but especially to strive to transform our weekday service into a “Shabbos-like” state, full of joy, love, and oneness with Hashem.

#### Chassidic Story

It is told of Rabbi Elimelech of Lizensk that one Friday night he lingered long in his davening, radiating great joy. His talmidim waited, sensing something wondrous. When he finished, he explained: “On Shabbos, the gates of love are open. One who cleaves to Hashem in love even in the weekdays—he is called ‘Shabbos’ himself, and then Shabbos and he delight together.” The students later testified that from that moment, they felt a surge of warmth and joy in their own prayers, as though they, too, had tasted from that delight. (Source: *Noam Elimelech* traditions, collected in *Ohel Elimelech*, stories of Shabbos service)

#### END NOTE]

# The Rebbe, Rebbe Elimelech of Lizhensk

## Noam Elimelech

## Parshas Ki Savo

When you finish tithing, etc. It seems possible to explain as follows. It is stated in the Gemara: "A person should always divide his years: one-third in Scripture, etc." The explanation may be this: "Scripture" (*Mikra*) also connotes *mikriyus* (chance, happenstance). That is, when a person begins in serving the Creator, blessed be He, his service is still only a matter of happenstance. Sometimes he overcomes his inclination, and sometimes his inclination overcomes him, and it is not yet a matter of constancy.

A person must therefore strengthen himself gradually, to purify his thoughts until they are refined, for the essence is the thought. And this is what our Sages expounded: “The curves of your thighs — why are the words of Torah compared to the thigh? Just as the thigh is in secret, so too the words of Torah are in secret.” The meaning: just as the thigh in secret hints at the sin of nocturnal emission, which comes upon a person because of foreign thoughts (G-d forbid), and the thought is in secret — so one must apply a corrective balance.

This rectification is through the words of Torah in secret — that is, that one should occupy himself with Torah in pure thought and for its own sake. And it is not possible that his thoughts will be refined all at once, but only gradually, more and more each time, until Heaven assists him. Therefore, the beginning of serving Hashem is called *Mikra* — from the term *mikriyus* (happenstance), as explained above.

And afterwards, one must ascend to a higher level, that is, “a third in Mishnah.” This means that a person must direct his learning toward the supernal worlds, for the sake of unification, as is known. And this is the expression *Mishnah*—meaning “double”—as in the verse (Shemos 16:5), “and it shall be double what they gather, etc.” And this is the meaning of “the Sages repeated in the language of Mishnah”—that they repeated in such a language which is *Mishnah*, as explained, namely that they learned below but their intention was above, to unify. And this is the meaning of “whoever reviews halachos every day is assured that he is a son of the World to Come”—this is self-understood as above.

כִּי תְּכִלָּה לְעֶשֶׂר כֹּו. נִרְאָה לְפָרֵשׁ דָּאִיתָא בְּגַמְרָא  
 "לְעוֹלָם יִשְׁלַׁשׁ אָדָם שְׁנוֹתֵי שְׁלִישׁ בְּמִקְרָא כֹּו", יָשַׁ  
 לֹוּמָר הַפְּרִוִישׁ כֵּה, ק"מ קָרָא" הוּא לְשׁוֹן מִקְרָיות,  
 דְּקָרְנוּ קָדָם בְּהַתְּחִילָה עַבְדוֹת הַבּוֹרָא יִתְבְּרַךְ אֵינוֹ  
 אֶלְאָ בְּמִקְרָיות, שְׁלִשְׁעִמִּים יִתְגַּבֵּר עַל יָצְרוֹ וְלִפְעָמִים  
 יָצְרוֹ מִתְגַּבֵּר עַלְיוֹ וְאֵינוֹ דָּכֶר פְּמִידָיוֹת

ואזיריך האדם להתגבר בהדרגה לטהר מתחשבותיו עד  
שׁיזוכו, דעתיך הוא המתחשבה, וזהו שערשו חן' ל'  
ה' מהויקי ירכזך לאטה נמנשלו דברי תורה לירך מה ירכז  
בפטמר אף דברי תורה בפטמר', פרוש מה ירכז בפטמר  
רמזו על עזון קרי הבא לאדם מחתמת מתחשבות זרות  
ח' וו מתחשבה הוא בפטמר, זה אזיריך תשובה  
המשלח.

למגון על ידי דברי תורה בפרט, דהיינו שיעשוסק בתורה במקשבה טהורה ולשנה, וזה בלתי אפשר שיזכרו מחשיבותו בבראת הארץ כי אם בהרגנה בכל פעם יותר ויותר עד שמן הימים יסייעו לו. וכך תחלת עצות השם יתברך [גנרא] מקרה מלישון מקרים כפ"ל.

ואחר כך ציריך לעלות במעלה יתירה דהינו "שליש במשנה", ר"ל שציריך האדם לכון בלי מודע לעולמות עליונים לשם יהוד בגדוע. וזה לשון משנה קהינו כפול, לשון (שםות טז, ה) "והיה משגה על אשר ילקטו כו", וזהו "שנו חכמים בלשונו הפשטנה" ר"ל שנו בלשונו קזה שהוא משגה כב"ל, דהיינו שלמדו למטה וכונתם למעלה ליה. וזהו "כל השונה ההלכות בכל יום מבטח לו שהוא בן עולם הבא" – מובן מミילא כב"ל.

# The Rebbe, Rebbe Elimelech of Lzhensk

## Noam Elimelech

### Parshas Ki Savo

“A third in Talmud,” which is the trait than which there is none greater, as it is stated in the Gemara—that is, cleaving and love. And this is hinted at in the teaching of our Sages:

“Bereishis—for the sake of Torah which is called ‘reishis,’ and for the sake of Israel, and for the sake of the first fruits (*bikkurim*) which are called ‘reishis.’” And all of them are one. For behold, the *bikkurim* allude to submission and lowness of a person, who must regard himself with true humility and submission. As the Tanna taught: “When he arrived at the Temple Mount—even King Agrippas would take the basket on his shoulder and enter”—this was for the sake of humility.

And this is hinted to in the Tanna’s language: “How is the mitzvah of *bikkurim*? A person goes down into his field and sees a fig that ripened—he ties a reed-grass around it.” Meaning: a person who wishes to break his desires—for the heart of a person craves the first fruit—must break his desires with this. “He ties around it a reed” means that he should remember the day of death, how he will be placed in the grave, and rushes and grass will grow upon him. And after a person comes to the quality of submission and humility, then his awe and his love are whole in the service of the Creator, blessed be He. And this is the meaning of *bikkurim* in its plain sense, from the language of “cooking” and completion of the fruit. And this is “a third in Talmud, for there is no trait greater than it.”

And this is what is stated in the Gemara: “One who purchases two trees brings [first fruits] but does not recite, etc.” This hints at the two levels mentioned above. That is, a person who has not yet attained all of the levels, but only two of them. This is the hint of “two trees.” A “tree” is an allusion to the supernal worlds.

“And one who purchases two trees does not acquire land”—meaning he still has no firm foundation. “He brings”—that is, he truly brings the matter before Hashem. “But he does not recite”—meaning, he is not yet on that level, that he calls and is answered immediately by Hashem through his deeds, like the tzaddik who decrees, says, and it is fulfilled.

שְׁלִישׁ בַּתְלָמוֹד” שַׁהוּא מִזָּה שָׁאַיִן גָּדוֹלָה הַיְמָנָה  
כְּאִתָּא בְּגַמְּרָא, דְּהַיִנּוּ כְּדָקָה וְאַכְּבָה. וְזֹה רְמֹן  
שְׁזָרְשֵׁו חָזָן לְ “בְּרָאָשִׁית”, בְּשִׁבְיל הַתּוֹרָה שְׁנִקְרָאת  
רָאשִׁית וּבְשִׁבְיל יִשְׂרָאֵל וּבְשִׁבְיל בְּפּוּרִים שְׁנִקְרָאוּ  
רָאשִׁית”, וְהַכְּלָל אֶחָד, דְּהַגְּהָה בְּ “בְּכּוּרִים” רְמֹן עַל  
הַכְּנָעָה וּבְכְנָעָה אֲמִתִּית, כְּמַאֲמָר הַמִּגְנָא “הָגַע לְהָרָ  
הַבִּתִּים אַפְּלִוּ אַגְּרִיפָס הַמַּלְךׁ נוֹטֵל הַסְּלָל עַל בְּתַפּוֹ  
וּגְנָנָס”, זֶה הָיָה לְמַעַן הַכְּנָעָה

וְזֹה רְמֹן הַמִּגְנָא בְּלָשׁוֹנוֹ “כִּיצְדָּקָה מִצְוֹת בְּפּוּרִים אָדָם  
יָרַד לְתוֹךְ שְׁזָרְשֵׁו וְרָאָה תָּאָנָה שְׁבָכָרָה פּוֹרָה עַלְיכָה  
גָּמִי”, דְּהַיִנּוּ אָדָם קָרוֹצָה לְשִׁבְרָה פָּאוּתָיו כִּי לְבָ  
אָדָם מִתְאָוָה לְפָרִי רָאשָׁוֹן וְאַרְיךָ לְשִׁבְרָה פָּאוּתָיו  
בְּזָהָה”, כּוֹרֶךְ עַלְיכָה גָּמִי” פָּרוֹשׁ זִכְוֹר יּוֹם הַפִּתְחָה אֵיךְ  
יָהִי מִנְחָה בְּקָרְבָּן וְצָמִיחָה עַלְיוֹן גָּמִי וּעַשְׂבָּב. וְאַמְרָ  
שְׁבִיבָּא אָדָם לְמִדְתָּה הַכְּנָעָה וְעַנְנָה אָזְרָא תָּוֹא לְשָׁוֹן  
שְׁלִימָה בְּעַכְוֹדָה הַבּוֹרָא יְתִבְרָה, וְזֶה הוּא לְשָׁוֹן  
בְּפּוּרִים כְּפָשׁוֹטוֹ לְשָׁוֹן בְּשִׁוְיל וּגְמָרָה כְּפָרָה. וְזֶה  
שְׁלִישׁ בַּתְלָמוֹד שָׁאַיִן לְזַה גָּדוֹלָה הַיְמָנָה

וְזֹה דְּאִתָּא בְּגַמְּרָא “הַקּוֹנָה שְׁפִי אִילָנוֹת מִבְּיאָוְאַנְיָנוּ  
קוֹרָא כּוֹ”, רְמֹן עַל בִּ הַמִּזְרִיגּוֹת הַגְּלָל. דְּהַיִנּוּ אָדָם  
אֲשֶׁר עֲדַן אִינּוּ בָּא וְהָגַע לְכָל הַמִּזְרִיגּוֹת הַגְּלָל, כִּי  
אִם לְשָׁנִים מִקְהָם. וְהַיִנּוּ רְמֹן “שְׁנִי אִילָנוֹת, דְּאַיְלָן”  
רְמֹן לְעַלְמֹות עַלְיוֹנִים

וְהַקּוֹנָה שְׁפִי אִילָנוֹת אֵין לוֹ קְרָקָע, רְלִ שְׁעַדְיוֹן אֵין  
לוֹ יְסֹוד גָּמוֹר. “מִבְּיאָ” פִּירּוֹשׁ בְּאַמְתָה הוּא מִבְּיאָוְאַנְיָנוּ  
הַזְּכָרָה לְפָנֵי הַשֵּׁם יְתִבְרָה. “וְאִינּוּ קוֹרָא” רְלִ שְׁאַיּוֹן  
בְּמִזְרִיגָה זוּ עֲדַן, שִׁיחָנָה קוֹרָא וּגְנָנָה מִיד מִקְשָׁמָן  
יְתִבְרָה, עַל יְדֵי מַעֲשָׂיו כְּדָרָה הַצָּדִיק הַגּוֹזֵר אָוּמָר  
נוּקָם.

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## Noam Elimelech

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But “one who purchases three trees”—meaning he acquires for himself all three of the above levels—this is “he acquires land,” that is, he has a firm foundation. “He brings and recites”—as explained above, “You will decree a matter and it will be established.”

And this is the meaning of the verse: “When you finish tithing... in the third year.” That is, if you merit to complete all your produce—meaning what you bring before Hashem in the supernal worlds, which are called “tithe.” And this is “in the third year,” when you have attained all three of the above levels. “And you shall give to the Levi”—meaning, attribute everything to the fact that you attained all these levels through connection and attachment to tzaddikim. “To the convert, etc.”—this is the quality of true humility.

אָכָל "הַקּוֹנֶה שְׁלֹשָׁה אִילָנוֹת" ר"ל שְׁקֹנֶה לְעַצְמוֹ כָּל הַשְׁלֹוֹשׁ מִקְרִיגּוֹת הַבָּל, וַזָּה "קָנָה קְרָקָעַ", דָּקִינָה שִׁישׁ לוּ יְסָוד גָּמָר. "מְבֵיא וּקְרָא" עַל זָרָה הַבָּל, ".וְתַגְזַּר אָוֹר וִיקָּם

וְזָה כִּי "מְכַלָּה לְעַשֶּׂר כִּי בְּשָׂה הַשְׁלִישִׁית", ר"ל אָמָתָה לְכָלּוֹת לְמָמוֹר "אֵת כָּל תְּבוּאָתָה", ר"ל מָה שָׁאָתָה מְבֵיא לְפָנֵי הַשֵּׁם יְתִבְרָךְ בְּעוֹלָמוֹת הַעַלְיוֹנִים הַאֲכוֹנִים בְּשֵׁם "עָשָׂר". וְהוּא "בְּשָׂה הַשְׁלִישִׁית" שָׁבָאָת לְכָל הַשְׁלֹוֹשׁ מִקְרִיגּוֹת הַבָּל. "וְנִתְמַתֵּפֶת לְלוֹיִר" ר"ל תְּמַנוּ וְתַתְלִיל הַכָּל שָׁבָא לְזֶה כָּל מִקְרִיגּוֹת הַבָּל עַל יָדֵי הַמִּתְפּוֹרּוֹת וְהַתְלִוּות עַם צְדִיקִים. "לְגַר כּוֹ" שַׁהְיָא מִדָּת עֲנָנוֹה בְּאֶמֶת וּקְלָל

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#### [NOTE Summary]

Rabbi Elimelech of Lzhensk, continuing his commentary on *Ki Savo*, explains the progression of a person's avodah in three stages:

1. **Mikra (Scripture)** – At the beginning, one's service is in a state of *mikriyus* (happenstance). Sometimes he overcomes his inclination, sometimes he falls. The main work is in refining thought, especially in private, to purify stray desires through Torah learned *b'seser* (in secret).
2. **Mishnah** – A higher level is when one learns not only for knowledge, but with *kavana* to unite the supernal worlds. This is why Mishnah is called *mishneh* (double): it is Torah learned below, yet its intent is directed above. This level brings the assurance that "whoever reviews halachos every day is guaranteed to be a son of the World to Come."
3. **Talmud** – The highest level is *deveikus* and love, alluded to in "Bereishis—for the sake of Torah, Israel, and bikkurim." The bikkurim symbolize humility, as even King Agrippas carried his basket in submission. The Tanna hints further: just as one ties a reed-grass around the first fruit, one should break his desire for the "first taste" of physical pleasure by remembering mortality. Through such humility, his awe and love of Hashem become whole.

Finally, Rabbi Elimelech explains the Gemara about "one who purchases two trees" and "three trees." With only two levels, a person may bring his service before Hashem but not yet be answered immediately, for he lacks a firm foundation. But when he acquires all three, he possesses "land"—a solid base—and his words stand like a tzaddik who decrees and Hashem fulfills. This is the meaning of "When you finish tithing in the third year": when a person completes the three levels, he merits to draw down blessing, attributing all to the connection with tzaddikim and to true humility.

#### Practical Takeaway

Growth in avodah is gradual. At first, service may feel inconsistent, but persistence in refining thought, adding intention in learning, and cultivating humility bring one to a complete service filled with love and awe. The tzaddik shows us that the key is to recognize each stage, not despair at the struggle, and remember that connection to tzaddikim and true humility anchor all progress. Through this foundation, one draws blessing for oneself and for all of Israel.

#### Chassidic Story

It is related that Rabbi Elimelech once told a follower who complained of constant ups and downs in his avodah: "At first, it is like the first fruit in the field—the heart yearns for it, but you must bind it with a reed, remembering that the fruit ripens only when it humbles itself to the earth. So too in avodas Hashem, humility ripens the fruit." The chossid later testified that these words gave him strength not to despair of inconsistency, but to see his struggle as part of a process toward wholeness. (Source: *Ohel Elimelech*, teachings and stories of R. Elimelech of Lzhensk)

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**END NOTE]**