



LESSONS IN LIKUTAY TORAH

PRECIOUS TEACHINGS THAT AWAKEN THE HEART
TO DIVINE SERVICE FROM THE HOLY MASTER
❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧
TRANSLATED AND EXPLAINED

לקוטי תורה

פְּרִשְׁת רְאֵה - אֱלוּל

מְאָמַר

אֲנִי לְדוּדֵי [ב]

“Elul- the Power for Teshuva”

www.LEARN CHASSIDUS.com

In collaboration with:

www.ChassidutBehirah.com



ב"ה

Please Donate to Keep this Project Going!

Please help this project continue so that Torah Or and Likutei Torah will be available to Jews around the world in the language they understand.

Please become a monthly donor of \$18.

Please make yourself available to the Alter Rebbe, who wants his maamarim to be available to every Jew in the world.

Please take 5 minutes and sign up online at www.Donorbox.org/LearnChassidus to become a monthly donor of \$18.

With these \$18 a month, you will have the tremendous merit of having translated the Torah Or and Likutei Torah, making it available to Jews all around the world, and will receive the tremendous merit and blessings that come with that!

For additional sponsorship opportunities, or questions on the project, email me at lessonslikutaytorah@gmail.com

Likutay Torah

לקוטי תורה

פְּרִשְׁת רֵאָה – אֵלוּל

מֵאָמֵר

אֲנִי לְדוּדֵי [ב]¹

דָּף ל"ג עמוד א'

“Elul- the Power for Teshuva”

In the previous maamar in Likutay Torah, entitled **אני לדודי ודודי לי**, the Alter Rebbe explained that the words of this verse in Shir HaShirim [which mean, “I am connected to the One that I love (to Hashem), and the One who loves me is connected to me,”)] are specifically connected to the month of Elul. That is why the first letters of the four words in the verse spell out the word **אלול**.

The Alter Rebbe explained that in the month of Elul, Hashem comes out to every Jew and shows them that He cares about them and loves them for who they are, even in their mundane life. This is likened to a king who goes out to the field to greet the people in their everyday life. They know that he really cares about them, and he shows them a smile and listens to their requests. Once they realize how much the king loves them and how deeply they are really connected to Him, the people want to follow the king into his palace and connect to him in all His Majesty.

So too, in the month of Elul Hashem shows every Jew that He is very strongly connected to us for who we really are, and that He truly cares about us, even in our mundane, physical life, since our neshamos are always connected to Hashem, no matter what is going on in our lives. Once we remember how strongly we really are connected to Hashem and how much we care about Hashem deep down, this drives us out of the spiritual limitations of our worldliness and physical desires, and picks us up to truly connect to Hashem in His Majesty.

¹ (נְאֻמֵר בְּרַבִּים בְּשֶׁבֶת פְּרִשְׁת תַּצֵּא, ט' אֵלוּל תְּקַס"ז).

In this maamar, the Alter Rebbe continues the theme of the previous maamar. He explains the general idea of Teshuva, and particularly how the month of Elul is a time when Hashem reveals His compassion for our neshamos. He does this by giving the neshoma the power to escape all the limitations of the animal soul to that it can truly reconnect to Hashem on the highest level.

We start by quoting the verse from Shir HaShirim relating to Elul, and we show how it expresses the idea of Hashem's compassion on our Divine soul:

(א) Chapter 1:

"אֲנִי לְדוּדֵי יְהוּדֵי לִי הָרוּעָה בְּשׁוֹשְׁנִים"
 (שיר השירים ו,ג):

"I am connected to the One that I love (meaning to Hashem), and the One who loves me is connected to me, He nourishes me with roses." (Shir HaShirim 6:3)

הִנֵּה שׁוֹשְׁנָה יֵשׁ בָּהּ הַלֵּיסָר עָלַיִן,

One of the explanations that Hashem nourishes me by feeding me roses is that "roses" here is a reference to a specific type of **rose**, which has **thirteen petals**,

כְּנֶגֶד "י"ג מְכִילֵין דְּרַחֲמֵי"²

which corresponds to the "thirteen attributes of (Hashem's) mercy,"

שְׁבַפְסוּק (מִיכָה ז, יח-כ) "א- מִי אֵל-ל
 כְּמוֹךָ ב- נֹשָׂא עֵינַי ג- וְעָבַר עַל-פְּשָׁעֵי ד- לְשֹׂאֲרֵי
 נִחַלְתּוּ ה- לֹא-הִחֲזִיק לְעַד אֲפֹ ו- בִּי-חַפֵּץ חֶסֶד
 הוּא:ז- יָשׁוּב יְרַחֲמֵנו ח- יִקְבֹּשׁ עֲוֹנֹתֵינוּ ט- וְחַשְׁלֵיךָ
 בְּמַצְלוֹת יָם כָּל-חַטָּאוֹתָם:י- תַתֵּן אֶמֶת לְיַעֲקֹב יא-
 חֶסֶד לְאַבְרָהָם יב- אֲשֶׁר-נִשְׁבַּעְתָּ לְאַבְרָהָם יג- מִיָּמֵי
 קָדְמֶיךָ:"

which are specified in the verses in Micha, (7:18-20) "1- Who is like you Hashem; 2- Who pardons iniquity; 3- and overlooks transgression; 4- to those who remain from His heritage; 5- He does not hold onto His anger forever; 6- since He desires to do kindness. 7- He will again have mercy on us; 8- He will suppress our iniquities; 9- and He will cast into the depth of the sea all of our sins. 10- He will give truth to Yaakov; 11- and kindness to Avraham; 12- as he swore to our

² (זהר חלק א' א, א. י"ג מדות הרחמים).

forefathers; 13- from days long ago.”

וְשִׁבְפָסוּק (תְּשׂא לך, ו-ז) "א- ה' ה' אֵל ב-
 רַחוּם ג- וְחַנּוּן ד- אֶרְךָ ה- אֲפַיִם ו- וְרַב־חַסֵּד ז-
 וְאֲמֵת, ח- נֹצֵר חַסֵּד ט- לְאֵלָפִים י- נִשָּׂא עֵוֹן יא-
 וּפָשַׁע יב- וְחִטְּאָה יג- וְנָקָה:"

And as specified in a slightly different format in the verses in Parshas Ki Sisa, “1- Hashem, Hashem, the G-d; 2- Who is merciful; 3- and gracious; 4- Who takes a long time; 5- to get angry; 6- and does a great amount of kindness; 7- and truth. 8- He keeps His kindness; 9- for thousands of generations; 10- He forgives iniquity; 11- and transgression; 12- and sin; 13- and He cleanses.”

שְׁמֵשֶׁם הוּא מְקוֹר הַתְּשׁוּבָה,

That from these attributes of Mercy of Hashem comes the source of our ability to do teshuva,

לְהִיּוֹת "נוֹשֵׂא עֵוֹן כו" (תְּשׂא שָׁם. מִיכָה
 שָׁם).

which will cause Hashem to “forgive our iniquities,” etc.

In other words, these Thirteen Attributes of Mercy are not only about our forgiveness, but more importantly, they are about giving us the power to do Teshuva. When we do Teshuva, then Hashem will certainly forgive us. Thus, the main idea here is our Teshuva and the power to do Teshuva that we draw during the month of Elul.

וְהֵם הַמְתַּגְּלִים בְּרֵאש־חֹדֶשׁ אֵלוּל, שְׂאֵז
 הוּא בְּחִינַת עֵת רְצוֹן.³

And these attributes of mercy become revealed starting on Rosh Chodesh Elul, which is a time of “good will” of Hashem.

כִּי מֵרֵאש־חֹדֶשׁ אֵלוּל עַד אַחַר יוֹם־
 הַכַּפּוּרִים הֵם מ' יוֹם שֶׁעָלָה מֹשֶׁה רַבֵּינוּ
 עָלְיוֹ-הַשָּׁלוֹם לְמָרוֹם לְקַבֵּל לוחות
 הָאֲחֵרוֹנוֹת.

This is because from Rosh Chodesh Elul until after Yom Kippur are the forty days that Moshe Rabeinu went up to Heaven to receive the second set of Luchos (Tablets).

³ (רֵאָה טוֹר אוֹרַח חַיִּים סִימָן תַּקפּא וּפְרִיָּשָׁה שָׁם).

וַיְמַה יָמִים הָרִאשׁוֹנִים בְּרִצּוֹן כו'.⁴ **And just like the first forty days** that Moshe went up to receive the first set of Luchos **was a time when Hashem was happy with the Jewish People**, since it is before they sinned with the making of the golden calf, so too when Moshe went up to receive the second Luchos, it was a time when Hashem was happy with the Jewish People and was ready to forgive them.

Moshe went up on Mount Sinai three separate times, each time for 40 days: 1) To receive the first Luchos; 2) After the sin of the golden calf, Moshe went up for 40 days to ask Hashem not to destroy the Jewish People; 3) To receive the second Luchos and have Hashem grant complete forgiveness to the Jewish People.

We derive this from the verse, (Devarim 10:10) “And I stood on the mountain for 40 days and 40 night just like the first days, and Hashem also listened to me then and did not want to destroy you.” Just like on the first days that Moshe was on Mount Sinai, Hashem was happy with us, so too, the last time Moshe was on the mountain and Hashem gave complete forgiveness to the Jewish People was a time when Hashem was happy with us. These last 40 days were from Rosh Chodesh Elul until Yom Kippur, since Yom Kippur was when Hashem completely forgave us and gave us the second Luchos.

וַוְהוּ שְׁכָתוּב "הָרוּעָה בְּשׁוֹשָׁנִים" אֶצֶל
 "אֲנִי לְדוֹדֵי וְדוֹדֵי לִי" - שֶׁהוּא רִאשִׁי-
 תִּיבוֹת אֶלּוּל.⁵ **And this is the idea that the verse places “nourishing me with roses” next to “אֲנִי-I am לְדוֹדֵי-to my Beloved and my Beloved לִי-is to me,” which is an acronym for the word Elul-אֶלּוּל**, since the month of Elul is when Hashem nourishes me with His 13 attributes of mercy, represented by the rose that has 13 petals.

⁴ "וְאֲנֹכִי עֲמַדְתִּי בְּהָרַר בְּיָמִים הָרִאשׁוֹנִים וְגו'" (עֶקֶב י, י) - "מֵהָ הָרִאשׁוֹנִים בְּרִצּוֹן אֶף הָאֲחֵרֹנִים בְּרִצּוֹן" / רש"י תשא לג, יא. עֶקֶב ט, יח).

⁵ (וְאֲשִׁי תִיבוֹת אֶלּוּל: אֲבוּדְרָהֶם סָדֵר תַּפְּלַת רֹאשׁ הַשָּׁנָה. רִאשִׁית חֲכָמָה שֶׁעַר הַתְּשׁוּבָה פָּרָק ד. פְּרִי עֵץ חַיִּים שֶׁעַר רֹאשׁ הַשָּׁנָה פָּרָק א. ב"ח לְטוֹר שָׁם. שֶׁל"ה מִסְכַּת רֹאשׁ הַשָּׁנָה, "נֵר מִצְוָה").

וְצָרִיךְ לְהִבְיֵן: מָהוּ עֲנִין "י"ג מִדּוֹת
הַרְחָמִים" בְּחֹדֶשׁ אֱלוּל?

We need to understand: What is the idea of the “13 Attributes of Mercy” in the month of Elul?

בְּשִׁלְמָא בְּעֶשְׂרֵת יָמֵי תְּשׁוּבָה, יִתְכַּן⁶ שְׁהֵם
יָמֵי סְלִיחָה וּמְחִילָה,

It makes sense to say that Hashem shows us His mercy **in the 10 Days of Teshuva** between Rosh Hashana and Yom Kippur, **since they are days of pardon and forgiveness**. Since that is when Hashem judges us for our deeds, we need Hashem's mercy to forgive our misdeeds and judge us favorably.

וּלְכַךְ אוֹמְרִים בְּעֶשְׂרֵת יָמֵי תְּשׁוּבָה
"וַיַּעֲבֹר הָיוֹ"ה עַל-פְּנָיו וַיִּקְרָא ה' וכו'" (תְּשׁוּבָה
לד, ו).

And therefore, we say in the Selichos prayer service **during the 10 Days of Teshuva**⁷, (Shemos 3:6) **“And Hashem passed before Moshe, and Moshe called out: Hashem, Hashem, Merciful G-d, etc.”**

Meaning that the 13 Attributes of Mercy are mentioned every day during the Ten Days of Teshuva, since we need Hashem's mercy to forgive us and judge us favorably.

But Elul is the time before any judgment is passed, so in what way is Hashem's mercy expressed then?

וְהָעֲנִין הוּא:

The idea is as follows:

דְּהִנֵּה הַתְּשׁוּבָה אֵינָה עַל עֲוֹנוֹת דְּוָקָא,

Teshuva is not only for actual sins,

שְׁהַרְי צָרִיךְ לְהִיּוֹת "כָּל יָמָיו בְּתְּשׁוּבָה"⁸.

since we are to spend “all of our days with Teshuva.” (Shabbos 153a)

This cannot mean just correcting sins, for if we corrected our sins today, then tomorrow we would not have any more Teshuva to do. Thus, Teshuva must be a

⁶ [משום].

⁷ In most Ashkenazi communities, Selichos prayers are recited during the 10 Days of Teshuva, and in those prayers, we mention the 13 attributes of mercy. The Chabad custom is not to say Selichos during the 10 Days of Teshuva.

⁸ (שְׁבֹת קִנְג, א).

lifestyle that we can experience every day, no matter how perfect our observance of Torah and Mitzvos.

אֲלֵא בְּחִינַת תְּשׁוּבָה הוּא, שֶׁשָּׁב מִדְּרָכּוֹ הָרְאשׁוֹן. **Rather, Teshuva means to return (or change) from one's previous way of doing things.**

Meaning to turn from our mundane lifestyle to reconnect to our spiritual source in Hashem.

וּבְמֹו שְׂאוּמְרִים⁹: "וְהִחְזִירְנוּ בְּתְשׁוּבָה שְׁלִימָה לְפָנֶיךָ כִּי". **Like we say in the Shemona Esrai prayer in the 5th blessing, “And bring us back with complete returning (Teshuva) לְפָנֶיךָ-before You.”** Later in the maamar, the Alter Rebbe will explain the meaning of returning 'לְפָנֶיךָ-before You.'

1. Before we can understand the idea of Hashem's mercy in Elul, we need to understand the concept of Teshuva in general, and how that applies to Elul.
2. To understand Teshuva, we first need to explain the difference between Torah study and Mitzva observance, and how Teshuva is deeper than both.
3. To understand the difference between Torah study and Mitzvah observance, we need to explain two different modes of how Hashem reveals Himself: 1) In an encompassing manner; and 2) In an internal manner. These two modes of Hashem's expression will be reflected in the difference between Mitzvos and Torah.
4. The difference between Mitzvos and Torah is also expressed in an “argument” between the Sages, one opinion saying that Torah study is greater, and another saying that fulfilling Mitzvos is greater.

First, the Alter Rebbe will cite the argument regarding which is greater, and use that as a starting point to explain the difference between Hashem's Encompassing Light (which is related to Mitzvos) and His Internalized Light (which is related to Torah). Then, he will explain how that gives us a greater insight into the nature of Teshuva, and thereby, a greater insight into the significance of the month of Elul.

וּבִיאור הָעֲנָן: **The explanation is as follows:**

⁹(נוסח תפילת העמידה).

הִנֵּה בְּדַבְּרֵי חֲזוֹ"ל¹⁰ יֵשׁ ב' דְּעוֹת, אֶחָד אֹמֵר: "תְּלִמּוּד גָּדוֹל", וְאֶחָד אֹמֵר: "מַעֲשֵׂה גָדוֹל".

We find two opinions among our Sages: One says that "Torah study is greater than fulfilling Mitzvos," and one says that "Fulfilling Mitzvos is greater than studying Torah."

וְנִמְנָנוּ וְגַמְרוּ: תְּלִמּוּד גָּדוֹל - שְׁמַבִּיא לַיָּדֵי מַעֲשֵׂה.

They (all the sages present) took a vote and concluded that "Torah study is greater, since it leads to the fulfillment of the Mitzvos." (Kidushin 40b)

To fulfill any Mitzvah, a person first needs to learn how to perform the Mitzvah. Since all Mitzvos require Torah study before they can happen, Torah study must be greater, as it leads to the fulfillment of all the Mitzvos.

וְלִהְבִּין עֲנִינָן מִחֻלְקוֹתֵם, וּבִמְאֵי קָא מִיפְלָגִי?

We need to understand the idea behind their debate. What exactly do they disagree about?

What difference does it make which one is greater? In the end, we are required to both study Torah and fulfill Mitzvos, regardless of which is greater. Also, what is the reasoning behind each opinion?

יֵשׁ לְהַקְדִּים לְהַבִּין תַּחֲלָה מֵה שְׁכַתוּב

Before we explain the idea of this debate about Torah and Mitzvos, **we first need to understand the following** contradiction between two verses:

(יִרְמְיָה כג, כד): "אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֲנִי מִלֵּא",

One verse says, (Yirmiyahu 23:24) "I (Hashem) fill the heavens and the earth."

וְהֵלֵא כְּתִיב (יֵשַׁעְיָה ו, ג): "מִלֵּא כָּל הָאָרֶץ כְּבוֹדוֹ" -

But elsewhere it is written, (Yeshaya 6:3) "The whole earth is full of His glory."

¹⁰ (סוף פֶּרֶק קַמָּא דְקִדּוּשִׁין)

וְלֹא נִזְכָּר "שָׁמַיִם". וְגַם, שֶׁשֵׁם נֶאֱמַר "אֲנִי מִלֵּא" וְכֵן כְּתִיב "כְּבוֹדוֹ".

In this verse, the word "heavens" is not mentioned, and also in the other verse, it says "I (Hashem) fill (the heavens, etc.)," but here it is written only about "His glory (which fills the earth)?"

We have two questions: 1) Why does the first verse mention the heavens and the earth, and the second verse only mentions the earth? 2) Why does the first verse refer to Hashem, while the second verse refers only to His glory?

אָךְ הִנֵּה יְדוּעֵי¹¹, דִּישׁ 'מִמֵּלֵא כָּל עֲלָמִין' וְיִסּוּבֵב כָּל עֲלָמִין:

However, the explanation of these two verses will be based on the known concept that Hashem is expressed in two ways: There is "מִמֵּלֵא כָּל עֲלָמִין - how Hashem permeates all worlds," and there is "סוּבֵב כָּל עֲלָמִין - how Hashem encompasses all worlds:"

וּפִירוּשׁ 'מִמֵּלֵא כָּל עֲלָמִין' הוּא:

The explanation of "מִמֵּלֵא כָּל עֲלָמִין - how Hashem permeates all worlds" is as follows:

בְּחֵינֵת הָאֶרֶץ הָאֱלֹהוֹת הַנִּמְשָׁךְ בְּנִבְרָאִים לְהַחְיֹתָם מִ"עֲשֶׂרָה מְאֻמְרוֹת": "יְהִי אוֹר כו'" (בְּרֵאשִׁית א, ג), "בְּדִבְרֵי ה' כו'" (תְּהִלִּים ל, ו),

It is the aspect of Hashem's revelation, which is drawn into the created beings to give them life. It comes from the Ten Statements with which Hashem spoke and created the world, as it says in Bereishis, (1:3) that "Hashem said, 'Let there be light,' and the Light came into being." It also says in Tehillim, (33:6) that "with the words of Hashem, the heavens were created."

¹¹ (זֶהר חֶלֶק רְכָה, א: "אִיהוּ סוּבֵב כָּל עֲלָמִין . . . אִיהוּ מִמֵּלֵא כָּל עֲלָמִין").

שֶׁהוּא מְתַלַּב בְּפָנֵימֵיּוֹתָם וְתוֹךְ תוֹכָם
מִמֶּשׁ, שֶׁנִּמְשָׁךְ בְּקִרְבָּם לְהֵיוֹת חַיּוֹת לָהֶם,
וְהוּא מִתְחַלֵּק לְחֻלְקִים, לְהֵיוֹת מְחִיָּה כָּל
חֵד לְפֹם שִׁיעוּרָא דִּילֵיהּ.

This revelation of life-force from Hashem becomes invested and incorporated into the very being and essence of the created beings. It enters them to give them life. It varies in many different formats, so that it gives life to each created being according to its specific capacity and nature.

וְעַל דֶּרֶךְ מְשַׁל בְּגִשְׁמֵיּוֹת - בְּדוֹמָם, צוּמָה,
חַי, מְדַבֵּר:

For example, in the physical world there are four levels of life: **inanimate objects** (like earth, water, and air), **vegetation**, **animal life**, and **human life**.

שֶׁהַדּוֹמָם, הַגֵּם שֶׁנִּתְהוּהוּ גַם כֵּן מִ"עֲשָׂרָה
מֵאֲמֵרוֹת", וְנִמְשָׁךְ בּוֹ גַם כֵּן חַיּוֹת אֱלֻקוֹת
מֵאוֹתוֹ הַמֵּאֲמָר כְּמוֹ שֶׁנִּמְשָׁךְ חַיּוֹת
אֱלֹהוֹת בְּצוּמָה וְחַי, מְכַל מְקוֹם חַיּוֹתוֹ
מְצוּמָצֵם זְעִיר זְעִיר;

The inanimate objects, even though they were also created from the Ten Statements that Hashem used to create the world, and they also receive their life-force from Hashem from the same “statements” of Hashem that the vegetation and animals receive life from, nonetheless the inanimate objects have extremely limited life-force. They only have enough life-force to exist and take up space, but not to grow or move,

וְהַצּוּמָה יֵשׁ בּוֹ חַיּוֹת יוֹתֵר; וְהַחַי - יוֹתֵר
גַּם מִן הַצּוּמָה; וְהַמְּדַבֵּר - יוֹתֵר כו'.¹²

whereas vegetation has more life-force than inanimate objects. This enables it to grow. **And animals have more life-force** than vegetation, enabling them to move around. **People have even more life-force** than animals, which allows them to think, understand and communicate etc.

¹² (גַּם מִן הַחַי).

ולפי ערך זה, גם בעולמות הרוחניים יש
התחלקות מדרגות רבות, ולכולם נמשך
חיות משונה ונבדל מחיות הנמשך
לזולתו.

Just like it is in the physical world that Hashem's life-force is expressed in many different levels and formats, **so too in the spiritual worlds there are many different levels, and into each one is drawn a specific life-force, which is separate and different than the life-force which is drawn into a different level.**

והיינו ממדת מלכותו יתברך, שהוא
הנקרא 'ממלא כל עלמין', שמתלבש
בתוך תוך העולמות ממש.

This internalized revelation of Hashem's life-force **comes from the aspect of Hashem's Malchus-Kingship, which is also called "ממלא כל עלמין" – how Hashem permeates all worlds,** since it is this aspect that becomes invested into the very being and essence of all the worlds.

In Tanya (Part 2, Chapter 7), it explains that Hashem can only be a King if there are created beings who feel themselves to be separate from Him and accept His Kingship upon themselves. Therefore, it is Hashem's aspect of Kingship that is directly involved in the creation of the world, creating beings that feel independent from Hashem, and then nullify their ego (the aforementioned sense of independence) to Him. Since Hashem's aspect of Kingship is directly involved in their creation, it is also referred to as "ממלא כל עלמין" – the way in which Hashem permeates all worlds" since it is specifically through this aspect that Hashem's life-force become directly drawn forth and internalized.

אבל בחינת 'סובב כל עלמין' הוא:

However, the aspect of "סובב כל עלמין" – how Hashem encompasses all worlds," is different, as follows:

בחינת השפעה והארת אלקות שאינו
נמשך ונתלבש בתוך העולמות בבחינת
גילוי, להיות מושג בהשגתם, אלא הוא
בבחינת מקיף עליהם מלמעלה.

It is the aspect of Hashem's expression and Light that is not drawn into the worlds in a revealed manner, which they can grasp. Rather, it encompasses them from beyond their conscious perception.

ועל בן נקרא 'סובב כל עלמין', שסובב לכולם בשוה, שאין בו התחלקות, מאחר שאינו מתלבש בבחינת גילוי בהשגה, שיתכן לומר שלזה הוא מאיר ומתגלה כך ולזה כך כי.

It is, therefore, called “סובב כל - how Hashem encompasses all worlds,” since it encompasses all the worlds equally. It does not vary, since it is not invested in the worlds in a revealed and perceptible manner, in which case it would be experienced differently by each level and aspect of creation. In contrast, this expression of Hashem, which is not directly perceptible, is equally hidden from all worlds.

ועל בן הוא "שוה ומשוה כו"¹³.

It, therefore, is equally present on all levels, from highest to lowest.

ובו הוא שנאמר: "את השמים ואת הארץ אני מלא", דהיינו בחינת 'סובב כל עלמין', ד"לית אתר פנוי מיניה"¹⁴.

It is regarding this aspect of Hashem's expression that the verse says, “I (Hashem) fill the heavens and the earth,” meaning the aspect of “סובב כל עלמין - how Hashem encompasses all worlds,” since, as it says in the Zohar, “there is no place empty of Him.”

The expression of Hashem beyond the limitations of the worlds is equally present in the “heavens,” meaning the world of Atzilus, and on the earth, meaning in the worlds created through Hashem's aspect of Kingship. This expression of Hashem demonstrates that Hashem is equally present on all levels and aspects of existence.

ומה שכתוב "מלא כל הארץ כבודו" הוא בחינת 'ממלא כל עלמין' - שנקרא "כבוד".

The verse that says, “The whole earth is full of His glory” is referring to the aspect of “ממלא כל עלמין - how Hashem permeates all worlds,” which is called “His glory.”

The revelation of Hashem that can be grasped and internalized is called Hashem's glory, since this limited expression of Hashem enables the created beings to have

¹³ ("קטן וגדול". פיוט "וכל מאמינים" בתפילת מוסף דראש השנה ויום הכפורים).

¹⁴ (תקוני זהר תקון נז. עמוד צא, ב).

some understanding of Hashem's "glory," i.e., His existence and great accomplishments in creating and guiding the worlds. (As our Sages say, "Hashem's humility is expressed in the fact that He makes some of His greatness understandable to the created beings.")

Now, we have the answer to the two questions asked above: 1) The reason the first verse said that Hashem fills "the heavens and the earth" is because it is referring to "סוֹבֵב כָּל עֲלָמִין" - how Hashem encompasses all worlds equally," and the second verse that mentions only the earth is because it is referring to "מִמְלֵא כָּל עֲלָמִין" - how Hashem permeates all worlds" in an internal manner, which is not the same in the heaven and on earth, but is a specific life-force for every individual being.¹⁵ 2) The reason the first verse says that "I (Hashem) fill the heavens and earth" is because it is referring to "סוֹבֵב כָּל עֲלָמִין" - how Hashem encompasses all worlds," which is revealing how Hashem Himself is higher than the limitations of all the worlds and is found equally on all levels. The second verse only says that "His **glory**" fills the earth, since "מִמְלֵא כָּל עֲלָמִין" - Hashem permeates all worlds" is only a limited expression of Hashem's life-force that is compatible as the existing power and life of the various creations.¹⁶

וְהִנֵּה אָמְרוּ רַז"ל (אבותו, ג): "אֵין כְּבוֹד אֱלֹהִים
תּוֹרָה"¹⁷

Now, our Sages have said that "the only true glory is the Torah."

וְהֵינּוּ מְשׁוּם "דְּאוֹרֵייתָא מִחֻכְמָה
נִפְקֵת"¹⁸

This is because "the Torah comes from Hashem's Chochma-Wisdom."

¹⁵ Perhaps the reason it mentions the "earth" specifically is that "earth" is also an allusion to Malchus-Kingship. "Earth," meaning the ground, is the lowest level which everyone steps on, but at the same time, everything receives life from it, for all vegetation grows from it. Similarly, Malchus is the lowest level of Hashem's modes of expression, but nonetheless, all the creates beings only exist and live through Malchus. Thus, the meaning of "all the earth is full of His glory" is that all the levels created from Malchus (the "earth" of the world of Atzilus) are filled and permeated internally with Hashem's revelation of life-force. See Tanya, Igeres HaKodesh, letter 8.

¹⁶ Note that both verses use the word מלא, meaning to fill. Both say Hashem fills the world. The only difference is in terms of revelation. מלא כל עלמין is the revealed aspect of His presence, and סובב כל עלמין is Hashem's Light beyond our comprehension and perception, but both are present in all worlds simultaneously. They are just different ways Hashem constantly "fills" the world.

¹⁷ וְעֵינַי מֵה שְׁנֵתבְּאָר עַל פְּסוּק "כִּי עַל כָּל כְּבוֹד חוּפָה" (לְקַמֵּן שִׁיר הַשִּׁירִים מו, ב).

¹⁸ (זֶהר חֶלֶק ב תְּרוּמָה קבא, א).

שִׁמְחָהּ כְּמָה נִמְשָׁכִים "ל" בְּנִתְיָבוֹת"¹⁹.

And from Chochma-Wisdom come
"32 paths:"

וְכִמְשַׁל הַנְּתִיב וְהַשְּׁבִיל, שֶׁעָשׂוּי לְעִבּוֹר בּוֹ
מִמְקוֹם לְמְקוֹם -

Meaning, that just like the analogy of
a path and a road which is made for
traveling from one place to another
place,

כִּךְ מִבְּחִינַת חֻכְמָה-עֵילָאָה נִמְשָׁכַת
הַהִשְׁפָּעָה בְּבְחִינַת הַתְּחַלְקוֹת, לְהִיּוֹת
'מִמְלֵאָה כָּל עֲלָמִין',

so too, from the aspect of the Higher
level of Chochma an expression
from Hashem is drawn forth, which
varies so that it can "fill all worlds"
internally, each level according to its
unique properties and characteristics.

עַד שְׂיוּמָשָׁךְ בְּגִשְׁמִיּוֹת מִמֶּשׁ, בְּפִרְטוֹת
דִּינֵי הַתּוֹרָה, כְּשֶׁר וּפְסוּל כּו',.

So drastically does it vary from its
origin, that it goes into the actual
physical world as the specific laws of
the Torah, determining what is
Kosher to be eaten or used for a
mitzva, and what is invalid to be
eaten or used for a mitzva, etc.,

שֶׁהֵם בְּעִנְיָנִים גְּשָׁמִיִּים, תְּרוּמוֹת
וּמַעֲשָׂרוֹת כּו'. וְכַנּוּדָע

These mitzvos involve physical
objects, like Terumos and
Maasros²⁰, as is known.

When it comes to the Chochma of the Torah, Hashem's sublime will and wisdom descend and vary until they become understandable laws and concepts. This can be likened to a path upon which one travels a long distance. The Torah shows us how Hashem's will and wisdom traveled from the abstract spiritual principle to the concrete physical application. Thus, the Torah corresponds to "מִמְלֵאָה כָּל עֲלָמִין" - how Hashem permeates all worlds," since it descends to us in a way that we can internalize and experience. This is why the Torah is called "glory" and "honor;" it addresses our level of understanding, enabling us to appreciate something of the glory and honor of Hashem.

¹⁹ (סֵפֶר יִצְרָה בְּתַחֲלִיתוֹ).

²⁰ Terumos: The Mitzva to give the first of the harvest to the Kohen. Maasros: The Mitzva to give a tenth of the harvest to the Levites (Leviim); then another tenth goes to the poor or is eaten in Yerushalayim, depending on the year.

אָבֵל עַל יְדֵי הַמִּצְוֹת, נִמְשָׁךְ גִּילוי אֹר
מִבְּחִינַת 'סוֹבֵב כָּל עֲלָמִין', שֶׁהוּא בְּחִינַת
הַמְקִיף.

However, Mitzvos draw down a revelation of Divine Light in the manner of "סוֹבֵב כָּל עֲלָמִין-how Hashem encompasses all worlds." It is an encompassing Light.

וְהַעֲנִין:

The idea is as follows:

כִּי הִנֵּה יָדוּעַ שֶׁהַתּוֹרָה נֶעֱשֶׂה מְזוּן לְנַפֵּשׁ
הָאֱלֹקִית.

It is known that the Torah study becomes nourishment for the Divine soul.

וּכְמוֹ שֶׁכָּתוּב (תְּהִלִּים מ, ט): "וְתוֹרַתְךָ בְּתוֹךְ
מִעֵי",

Like it is written, (Tehillim 40:9) "And Your Torah is in my innards."

שֶׁהוּא כְּמוֹ עַל דְּרָךְ מִשַׁל הַמְזוּן, שְׂנַכְנַס
בְּתוֹךְ תוֹךְ הָאָדָם, וְנֶעֱשֶׂה חַיּוֹת
בְּפְנִימִיּוּתוֹ -

It is analogous to food that goes deep inside of a person and gives him life from within.

וְכֵן עַל יְדֵי הַתּוֹרָה נִמְשָׁךְ גִּילוי הָאֶרֶת
הַחֻכְמָה, לְהִיּוֹת מוֹשָׁג בְּהַשְׁגָּה מִמֶּשׁ,
"וְאֲשִׁים דְּבָרֵי בְּפִיךָ" (ישעיה נא, טז).

So too, the Torah draws down a revelation of the Light of the Divine Chochma into our actual understanding, as it says, (Yeshaya 51:16) "And I (Hashem) have placed My Words (of the Torah) in your mouth."

Just like one puts food in his mouth and eats it, the Divine soul "eats" Torah when studying it. This is why the verse says the Torah words are placed in our mouth.

וְהֵינּוּ מִבְּחִינַת 'מְמַלֵּא כָּל עֲלָמִין' -
שֶׁמְתַלְבֵּשׁ בְּעֲלָמִין בְּבְחִינַת פְּנִימִיּוֹת
מִמֶּשׁ.

This is the aspect of "מְמַלֵּא כָּל עֲלָמִין-how Hashem permeates all worlds." It becomes invested in the worlds and actually internalized.

אָבֵל הַמִּצְוֹת נֶעֱשִׂים לְבוּשִׁים לְנַפֵּשׁ-
הָאֱלֹקִית²¹,

In contrast, the Mitzvos become "garments" for the Divine soul.

²¹ (זהר חלק ב, ויקהל רי, א).

שהוא כמו על דרך משל הלבוש - הוא על גוף האדם למעלה ואינו נכנס בפנימיותו,

It is analogous to a garment; it covers the body but doesn't enter into it.

וכך ההמשכה הנמשכת על ידי המצוות הוא בבחינת מקיף, מפני שהיא מבחינת 'סובב כל עלמין', שהוא למעלה מהשגה.

Similarly, the revelation drawn down by the Mitzvos is something encompassing, in a manner of "סובב כל עלמין" encompassing all worlds." It is beyond our grasp.

ועל כן הלבושים יותר יקרים בטבעם מהמזון, להיות שבשרשם הם יותר נעלים.²²

That is why garments are naturally more expensive than food. In their spiritual source, they are higher.

וזהו שכתוב במצות (תבוא כח, מז): "תחת אשר לא עבדת כו' מרב כל",

And this is the meaning of what is written regarding the Mitzvos, (Devarim 28:47) "Since you did not serve Hashem with joy and gladness of heart more than from having רב-an abundance of all good things, that is why you are in exile, serving your enemies."

פירושו: "רב כל" הוא בחינת גן-עדן,²³ השגת אלקות;

The deeper meaning behind "רב-an abundance of all good things" is the level Gan Eden (the spiritual Garden of Eden), which is about perceiving Hashem's revelation.

שהמצוות הם יותר גבוהים, שהם מבחינת מקיפים - שלמעלה מגן עדן, שהוא השגה בבחינת פנימיות.

We do the Mitzvos with more joy than the joy of being in Gan Eden, because the Mitzvos are much higher than Gan Eden, since they come from the encompassing Light of Hashem. This is higher than Gan Eden, which

²² [ועיין מה שנתבאר מזה בדבור המתחיל "מזמור שיר חנוכת הבית" (לקמן, ברכה צח, ד), בענין ג' בחינות "מזון, לבוש, בית"].

²³ [עיין מה שנתבאר בדבור המתחיל "ואתה תצוה" (תורה אור תצוה פא, ב)].

is a level of Hashem's revelation that we can understand and internalize.

ומצד זה אָמַר הָאוֹמֵר: מַעֲשֵׂה גְדוֹל מִן הַתְּלִמּוּד.

It is because of this advantage of Mitzvos that one opinion in the Gemara says that “doing Mitzvos is greater than Torah study.”

אָךְ אֵף עַל פִּי בֶן "נִמְנוּ וּגְמָרוּ: תְּלִמּוּד גְּדוֹל - שֶׁמֵּבִיא לַיָּדֵי מַעֲשֵׂה".

Nonetheless, the Gemara says, “They voted and decided that Torah study is greater, since it brings the person to fulfill the Mitzvos.”

וְהַעֲנִין: כִּי אֵי אֶפְשֶׁר לְהִיּוֹת הַתְּעוֹרְרוֹת הַמְּשֻׁכָּת 'סוֹבֵב כָּל עֲלָמִין' עַל יְדֵי הַמִּצְוֹת מַעֲשִׂיּוֹת - שֶׁהֵם מַדְבָּרִים גְּשָׁמִיִּם: צִיצִית מִצְמֶר, צְדָקָה בְּמִמּוֹן גְּשָׁמִי -

The reason is that it is impossible to cause the expression of Hashem's Light that is “סוֹבֵב כָּל עֲלָמִין” to be drawn down into the Mitzvos that are fulfilled with physical objects, like Tzitzis from wool, charity given from physical money, etc. ...

אִם לֹא עַל יְדֵי הַתּוֹרָה, שֶׁהִיא הַמְּמוֹצֵעַ הַמְּחַבֵּרֵם.

except through the Torah, which is the intermediary that connects them.

The spiritual revelation of the Mitzvos that “encompasses all worlds” is incompatible with the physical objects used for Mitzvos. They are inherently antithetical, as spirituality and physicality are opposites. However, the Torah has the ability to connect them, because, on the one hand, it is a spiritual knowledge about Hashem, but, on the other hand, it is expressed in our physical understanding and application. This is why the Torah study has an advantage over Mitzvos; even the Mitzvos need the Torah in order for their own Divine Light to be revealed.

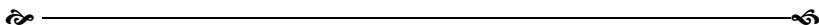
וּכְמוֹ עַל דֶּרֶךְ מְשָׁל בְּאָדָם, שֶׁהַדְּבוּר הוּא הַמְּמוֹצֵעַ הַמְּחַבֵּר וּמוֹצֵא הָעֵלֶם הַמְּחֻשָּׁב לַיָּדֵי גִילּוּי כּוּ':

This is analogous to the power of speech in a person, which serves as a connection between a person's concealed thoughts and other peoples, revealing one's thoughts to others.

From one's internal perspective, speech is lower than thought, since one needs to limit and condense his thoughts into words in order to express them as speech.

Nonetheless, the power of speech has an advantage over thought, since it has the power to reveal one's ideas to others. So, from other people's perspective, speech is more important, since it can be understood, whereas thoughts remain hidden and inaccessible.

So too, even though from Above-to-below, Torah study is lower than Mitzvos (since it is a limited revelation of Hashem's will and wisdom that limited people can understand), whereas Mitzvos are an expression of the unlimited "encompassing" Light of Hashem, nonetheless, from our perspective (from below-to-Above), Torah study is higher, since we can actually grasp it and internalize it. Therefore, from our perspective, Torah study has an advantage over Mitzvos, since we can only appreciate and internalize the experience of Mitzvos through Torah study.



Summary of Chapter 1 of the Maamar

Q1 The month of Elul is represented by the verse "אָנִי-I am לְדוֹדִי-to my Beloved וְדוֹדִי-and my Beloved לִי-is to me," which is an acronym for the word Elul-אֶלּוּל. The same verse in Shir Hashirim also says that Hashem nourishes us with "roses." What is the connection?

A1 The "roses" here refer to 13 petal roses, which represent Hashem's 13 Attributes of Mercy, and, starting in Elul (until Yom Kippur) these 13 Attributes are revealed to us.

Q2 How do we see Hashem's mercy expressed in Elul? During the time between Rosh Hashana and Yom Kippur we need Hashem's mercy to judge us favorably and forgive our sins, but in the month of Elul no judgment is being made, so, in what way do we see Hashem's mercy?

A2 Later in the maamar, the Alter Rebbe will answer that Hashem's mercy is expressed in giving us the power to do Teshuva. But first, he explains the idea of Teshuva, in general. To understand the greatness of Teshuva, he first explains the difference between Torah study and Mitzva observance. The difference between Mitzvos and Torah corresponds to the difference between Hashem's "encompassing Light" and His "internalized Light."

Q3 What is the difference between the verse, “I fill the heavens and earth,” and the verse, “The whole earth is full of His glory?”

A3 The first verse is describing how Hashem’s encompassing Light equally fills the heavens and the earth without any distinction, just like Hashem is equally found everywhere. The second verse is describing the Light of Hashem that varies according to the capacity of every individual creation, giving it its particular existence and life. This Light provides a perception of the glory and greatness of Hashem on a level that each being can understand according to its capacity. (Whereas, the encompassing Light doesn’t directly reveal Hashem’s glory since it is above our perception).

Q4 What is the advantage of Torah study over Mitzva performance, and the advantage of Mitzva performance over Torah study?

A4 The advantage of Torah study is that it comes down into our understanding and feeling, and becomes “food” for the Divine soul, nourishing it in an internalized way. This is because it comes from Hashem’s Light that becomes revealed and internalized to each creature and person individually.

The advantage of the Mitzvos is that they connect us to Hashem’s encompassing Light, which is beyond all limitations, and they become the “garments” for the Divine soul, allowing it to connect to the infinite greatness of Hashem. However, the Torah study has an additional advantage, that even the Mitzvos need the Torah study to reveal the connection to Hashem that they accomplish.

Lessons in the Service of Hashem from Chapter 1 of the Maamar

1. Hashem is found everywhere. He is equally present in all times and situations. This means that there cannot be any situation in our life that has no connection to Hashem. No circumstance can just be accidental or coincidental, or completely mundane and physical. Since the truth is that Hashem is everywhere, then Hashem is present and is giving us a way to connect to Him in every situation.
2. Hashem reveals Himself distinctively to every created being according to its capacity. That means that Hashem is not only creating us and giving us life, but He is really teaching and interacting with us on a personal level. We can each recognize that Hashem is personally involved with us, and is teaching and guiding us throughout life. All that we need is to keep our eyes open to see.
3. When we learn Torah, it becomes our very life. Not only do we understand the Torah as a subject and follow its instructions, but it becomes the focus of everything that our life is about. The way we think about everything in our life (our family, our career, our health, etc.), all is seen through the lens of the Torah, and the Torah gives everything spiritual depth and meaning. Through the Torah, we become aware of how to connect to Hashem in every situation; how to truly live at every moment with Hashem.
4. Even though Mitzvos give us the ultimate connection to the infinite greatness of Hashem, they still need the Torah study to reveal that connection. When we study the Mitzvos and how they connect us to Hashem, this enables us to actually experience some of that infinite connection in our conscious mind and feelings.

ב. Chapter 2.

In the previous chapter of this maamar, the Alter Rebbe asked how Hashem's mercy is expressed in the month of Elul. Before answering, the Alter Rebbe explained at length the difference between Torah study and Mitzva performance, and how they correspond to two ways that Hashem reveals Himself: 1) By "encompassing all worlds" equally, where His true Being exists everywhere; 2) By "filling all worlds" internally, giving each creature a personalized existence and life, according to what it can grasp. Through Torah, we connect to Hashem's internally revealed Light, and through Mitzvos, we connect to the "encompassing" Light of Hashem.

To explain the idea that Mitzvos connect us to the "encompassing" Light of Hashem, the Alter Rebbe explains the general idea that this "encompassing" Light is more expressed in the physical world than in the spiritual world, which is one reason that Mitzvos can only be performed in the physical world.

This is also why Teshuva can only be done in the physical world and not in the spiritual world, since the power to do Teshuva also comes from the "encompassing" Light. (However, Teshuva's power comes from a deeper level in the encompassing Light than the level that Mitzvos derive from, which is why Teshuva can correct the blemish caused by the lack of Mitzvos).

וְהִנֵּה כְּתִיב (וְאֶתְחַנֵּן ז', יא): "הַיּוֹם
לַעֲשׂוֹתָם", "הַיּוֹם" דְּוָקָא, שְׁבַעֲעוֹלָם־הַזֶּה
הוּא הַנִּקְרָא "עוֹלָם הַמַּעֲשֵׂה"²⁴, וַיְכוּלִים
לַעֲשׂוֹת תְּשׁוּבָה.

It is written, (Devarim 7:11) "These are the Mitzvos that I command you **today to do them.**" **Only "today" in this physical world, which is called "the world of action," are we able to do Teshuva.**

מָה שְׂאִין בְּנֵי בְּעוֹלָם־הַבָּא, הִנֵּה כְּמוֹ
שֶׁהוּא - כִּי יִשְׁאָר, שְׂאִין לוֹ כַח לְהַפְּוֹךְ
עַצְמוֹ מִכְּמוֹ שֶׁהוּא,

This is not the case in the spiritual World to Come. There, the person will remain as he is, and he is not able to transform himself from the way he is upon his arrival to World to Come.

²⁴ (עבודת ה' ד, ב (ובפירושו רש"י): הַיּוֹם לַעֲשׂוֹתָם (בְּעוֹלָם הַזֶּה), וְלֹא לְמַחֵר לַעֲשׂוֹתָם (דְּאִינוּ יְכוּלִים לַעֲשׂוֹתָם לְעוֹלָם הַבָּא)).

אם לא שִׁיטְרוּ מִמֶּנּוּ הַ"לְבוּשִׁים הַצּוֹאִים"
עַל יְדֵי כֹּהֵן הַקָּלֵעַ כּו', אֲבָל הוּא עֲצָמוּ אִינוּ
יָכוֹל.

Except if his "dirty garments" of improper thought, speech, and action (the garments of the soul) will be removed from him through the process called "the slingshot," where his soul is flung back and forth from spiritual awareness to physical awareness as a purification for exiling his Divine soul in improper conduct. But, on his own he is not able to change.

וְהַטַּעַם הוּא:

The reason for this is as follows:

מִשּׁוּם שֶׁבְּעוֹלָם-הַבָּא אָמְרוּ (בְּרַכּוֹת יז,
א): "יֹשְׁבֵינָּ וְנִהְיִין".

Regarding the spiritual World to Come the Sages said, (Berachos 17a) "The souls dwell there and enjoy the radiance of the Divine Presence."

שֶׁהוּא לְפִי שְׂמִשְׁיָגִים אֱלֻקוֹת בְּבַחֲיַנֵּת
הַשְּׂגָה וְגִילּוֹי מִמֶּשׁ,

This is because they perceive Hashem's revelation in a way that they can actually understand,

וְאִם כֵּן, הוּא מְבַחֲיַנֵּת 'מִמְּלֵא כָּל עֲלָמִין' -
שְׂמֵתִלְבַּשׁ בְּבַחֲיַנֵּת גִּילּוֹי,

which means that this revelation is of the type that is "מִמְּלֵא כָּל עֲלָמִין-permeates all worlds" and is invested in creations in a revealed manner.

וּבְבַחֲיַנֵּת 'מִמְּלֵא כָּל עֲלָמִין' הוּא בְּבַחֲיַנֵּת
הַתְּחַלְקוֹת בְּנֵ"ל.

This aspect of how Hashem is "מִמְּלֵא כָּל עֲלָמִין-permeates all worlds" varies according to the individual nature of each creature, as explained previously in the maamar.

וְעַל כֵּן, אִם הוּא בְּבַחֲיַנֵּת זו, אֵי אֶפְשָׁר לוֹ
לְהַפְּךָ לְבַחֲיַנֵּת אַחֶרֶת, אַחֲרֵי שֶׁהֵם
מְחוּלְקִים וְנִבְדְּלִים זֶה מִזֶּה, וְכָל אֶחָד
וְאֶחָד עַל מְקוֹמוֹ בָּא.

Therefore, since the soul in the World to Come exists in this aspect of Hashem's revelation, which is "מִמְּלֵא כָּל עֲלָמִין-permeates all worlds," it is impossible for one to change to a different level, since everything in that world is varied and different,

and each thing has its own specific place.

There, everything exists in its clearly defined level and category, so nothing can change to become something other than what it already is.²⁵

אָבֵב בְּעוֹלָם-הַזֶּה יֵשׁ בְּחִינַת הָאֶרֶץ 'סוֹבֵב
כָּל עֲלָמִין'.

However, in this physical world there is a revelation of how Hashem is "סוֹבֵב כָּל עֲלָמִין" – "encompasses all worlds,"

וְאֵף עַל פִּי שֶׁהוּא בְּבְחִינַת הָעֵלָם, שְׂאִינָם
מְשִׁיגִים בוֹ, מִכָּל מְקוֹם פּוֹעֵל הוּא כָּאֵן.

and even though it is hidden so we cannot perceive it, it nonetheless has an effect here in this physical world.

וּלְפִי שֶׁהוּא בְּחִינַת 'סוֹבֵב כָּל עֲלָמִין',
ש"שׁוּה וּמְשׁוּה", וְ"אִם עֲדָרְקַת מָה תִּתֵּן לוֹ
כִּי" (אִיּוֹב לֵה, ז) – וְעַל כֵּן יִכּוֹלִים לַעֲשׂוֹת
תְּשׁוּבָה.

Since there is an expression of how Hashem is "סוֹבֵב כָּל עֲלָמִין," which is the same in all worlds and makes them all seem equal by comparison, even opposites like good and bad, like it says about this level, (Iyov 35:7) "If you have acted righteously, what have you given Him (Hashem)?" Since, on this level all seems equal, we are able to do Teshuva, and to change from bad to good.²⁶

²⁵ The analogy for this used in Chassidus is from a fetus: During the time of conception, the gender of the fetus is not yet determined. Only after the first stage of gestation in the womb, the gender of the fetus established. That is why at the very beginning of pregnancy, one may pray for the baby to be a specific gender, but after 40 days into the pregnancy, it isn't appropriate. The gender is already established by then and should not be changed. The analogy is that in this physical world, there are always open possibilities for change, but in the spiritual World to Come, everything is already established, and the soul can't change itself. (See Likutay Torah on Parshas Pinchus, in the first maamar.)

²⁶ Note that the concept that on a certain level, good and bad seem equal to Hashem is not to be understood literally. Hashem Himself decided that He hates bad deeds and loves good deeds, and this is the ultimate truth. However, Hashem created a level where the difference between bad and good is not noticeable due to a revelation of Hashem's greatness that makes everything in all the worlds seem equal compared to it. The purpose of this level is 1) there must be a level on which unholiness is possible so we can choose to serve Hashem of our own free will, 2) there must be a level where good and bad are interchangeable, so

שָׂאֵף שֶׁהוּא כְּעֵת רָשָׁע גָּמור, וְהוּא לְמַטָּה
מְטָה, יָכוֹל לְהִתְהַפֵּךְ לְהִיּוֹת צַדִּיק גָּדוֹל,
מִצַּד הָאֶרֶץ הַסּוֹבֵב כּו'.²⁷

Even someone who is presently completely wicked and on the lowest level can change himself to become a very righteous person, and this is possible because of the revelation of Hashem's encompassing Light in this world.

וְזֶהוּ שֶׁאָמְרוּ חַז"ל (אָבוֹת ד, יז): "יִפְּהַ שְׁעָה
אֶחָת בְּתְשׁוּבָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם-
הַזֶּה מְכַל חַיֵּי הָעוֹלָם-הַבָּא",

This is the meaning of what our Sages said, (Pirkei Avos 4:17) "One hour of Teshuva and good deeds in this physical world is better than all of the life of the spiritual World to Come."

כִּי "חַיֵּי הָעוֹלָם-הַבָּא" הוּא רַק מְבַחֲנִית
'מְמַלֵּא כָּל עֲלָמִין', שֶׁהוּא עַל יְדֵי גְבוּרוֹת
וְצִמְצוּמִים - "בֵּינֵי ד נִבְרָא הָעוֹלָם-הַבָּא
כּו".²⁸

This is because "the life of the spiritual World to Come" is only from the aspect of how Hashem's revelation is "מְמַלֵּא כָּל עֲלָמִין" which is expressed through limiting and restricting the Light to what each creature can handle, like it says, (Menachos 29b) "The World to Come was created with the letter 'י-Yud.'"

Just like a י is shaped like a dot, so too, Hashem's Light had to be shrunk down to the smallest point in order to be internalized within each of us, according to our capacity.

we can change from bad deeds to good deeds (and bad thoughts and feelings to good ones). This level that Hashem created is expressed mainly in this physical world.

²⁷ וְכִמוֹ שֶׁנִּתְבָּאָר בְּמָקוֹם אַחֵר בְּאֲרִיכוּת, עַל פְּסוּק "צוֹ אֶת בְּנֵי יִשְׂרָאֵל וְאִמְרַת אֱלֹהִים אֶת קִרְבָּנִי לְחַמֵּי כּו'" (לְקַמֵּן פְּנַחַס עה, ג). עֵינִין שָׁם.

²⁸ (מְנַחוֹת כט, ב).

אָבֵל בְּתוֹרָה וּמַעֲשֵׂים טוֹבִים בְּעוֹלָם־הַזֶּה
- הוּא מִבְּחִינַת 'סוֹבֵב כָּל עֲלָמִין'.

However, the Torah and good deeds that we perform in this physical world are from the aspect of how Hashem's revelation is "סוֹבֵב כָּל עֲלָמִין-encompasses all worlds" equally beyond all limitations.

וְזוֹהוּ עֵיקַר כְּוֹנֵת יְרִידַת הַנֶּפֶשׁ לְהַתְּלַבֵּשׁ
בְּגוֹף הַחוּמְרִי, מִשּׁוּם שְׂבַעֲוֹלָם־הַזֶּה יֵשׁ
הָאֶרֶץ 'סוֹבֵב כָּל עֲלָמִין', אֲשֶׁר לְזֹאת
תּוֹכֵל לְבָרֵר וְלְהַפְּךָ מֵרָע לְטוֹב כּו'.²⁹

This is the main purpose for which the divine soul came down to become invested into a physical body: Only in this physical world is there an expression of how Hashem's revelation is "סוֹבֵב כָּל עֲלָמִין-encompasses all worlds," which enables it to refine and transform the animal soul and body from bad to good.

וּלְפִי עֶרְךָ זֶה נּוֹתְנִים לְאָדָם שְׁנַי חַיִּיו
בְּמִסְפָּר וְקִצְבָה, לְזֶה ע' שָׁנָה וְלְזֶה פ'²⁹ כּו'
- הֵינּוּ כְּפִי מִסְפָּר מֵה שְׂצָרֶיךָ לְבָרֵר
וְלְהַפְּךָ מֵרָע לְטוֹב כּו'.

The number of years of life is allotted to each person according to this goal. To one person, 70 years; to another person, 80 years, etc. Each according to the amount that he needs to refine and transform from the animal soul and body from bad to good.

שְׁכָל יוֹם מְבָרֵר וּמְהַפֵּךְ חֵלֶק אֶחָד, עַד
שְׁבַשְׁנֵי חַיִּיו נִשְׁלָם מֵה שְׁהִיָּה צָרֶיךָ לְבָרֵר
- שְׂבַשְׁבִּיל זֶה יִרְדֶּה הַנֶּפֶשׁ לְעוֹלָם־הַזֶּה. :

Every day, a person refines and transforms another portion, so that throughout the years of a person's life, he completes the process of refining everything for which the soul came down into this world.

The Alter Rebbe explained how specifically because of Hashem's "encompassing Light" being expressed in this physical world, we are able to transform the body and animal soul from bad to good through Teshuva, Torah, and Mitzvos. The focus is on how Mitzvos can refine and transform the physical body and animal soul, since Mitzvos are the recipients of the "encompassing Light." (Torah study, by

²⁹ (תהלים צ, י: "ימי שנותינו בהם שבעים שנה, ואם בגבורת שמונים שנה").

contrast, exists in the spiritual world too, where the “encompassing Light” is not expressed as much).

Now, the Alter Rebbe will explain that Teshuva derives not only from the same “encompassing Light” that Mitzvos come from, but from an even deeper level of Hashem. Teshuva can even fix and complete what was lacking from the Mitzvos:

ג. Chapter 3.

אך אם פגם על ידי איזו חטא, שהוריד
והמשיך חיות לסטרא-אחרא, שלא בירר
והיפך כנ"ל כל מה שהיה צריך.

However, if the person creates spiritual blemishes through sin, thereby drawing down life-force from holiness into "the Side Opposite of holiness," and he did not refine and transform what he needed to from the body and animal soul, as explained above, how this the purpose of the G-dly soul's descent into this world,

על זה הוא ענין התשובה - "והחזירנו
בתשובה שלמה לפניך" 30.

it is for this situation that we were given the idea of Teshuva, as we say in the 5th bracha of the Shemona Esrai, “and bring us back with complete Teshuva before You.”

והנה הגם שאמרו רז"ל (יומא פו, א): "לא
זו משם עד שמוחלין לו",

And even though our Sages said, regarding Teshuva (Yoma 86a) “If someone sinned, but then did Teshuva, before he moves from his place he is already forgiven,”

הנה הרי מכל מקום אף שמוחלין לו,
החסרון במקומו עומד, מה שלא השלים
ההמשכה שהיה ממשיך בו.

nonetheless, even though he is forgiven, the lack remains with regard to the revelation of Hashem that he was supposed to reveal in the process of refining and transforming the body and the animal soul.

³⁰ (נוסח הפלת שמונה עשרה).

The question is: Even if Teshuva brings forgiveness, how does that help the fact that he didn't fulfill the purpose of why his G-dly soul came into this world to reveal Hashem and transform the body and animal soul to holiness?

אַךְ זֶהוּ עֲנִינַן הַתְּשׁוּבָה שְׁאֲנוּ מִבְּקָשִׁים:
 "וְהַחְזִירֵנוּ בַתְּשׁוּבָה שְׁלָמָה לְפָנֶיךָ",
 פִּירוּשׁ: "לְפָנֵינוּ מִיִּתְרָךְ",

However, this is the deeper aspect of Teshuva that we ask Hashem for when we say, "Bring us back with complete Teshuva "before You." The deeper meaning of לפניך (lit. before You) is "to Your innermost Essence"³¹,

שֶׁהוּא לְמַעַלָּה גַם מִבְּחִינַת 'סוֹבֵב כָּל
 עֲלָמִין', שְׂאִינוּ נִקְרָא סוֹבֵב וּמְקִיף אֲלָא
 לְגַבֵּי 'עֲלָמִין', אֲבָל עֲצֻמוֹתוֹ וּמְהוּתוֹ
 יִתְבָּרַךְ הוּא לְמַעַלָּה גַם מִזֶּה.

which is beyond even the level of how Hashem is "סוֹבֵב כָּל עֲלָמִין-encompasses all worlds," which only encompasses and surrounds limited worlds. But, Hashem's Essence is totally beyond any relationship with the worlds, even with regard to relating to them only in an encompassing and distant way.

וְעַל יְדֵי הַתְּשׁוּבָה, שְׂיִמְשִׁיךְ אֹר חֲדָשׁ עַל
 יְדֵי גִלּוּי עֲצֻמוֹתוֹ יִתְבָּרַךְ, יִמְלֵא כָּל
 הַפְּגָמִים וְהַחֲסְרוֹנוֹת כו'.

And, through Teshuva the person draws down a new revelation from the Essence of Hashem, which fills in all the blemishes and whatever was lacking in the revelation of Hashem.

אַךְ אִיךָ יָכוֹל הָאָדָם לְעוֹרֵר כָּל כֹּחַ לְמַעַלָּה
 בְּעֲצֻמוֹתוֹ יִתְבָּרַךְ, לְהִמְשִׁיךְ אֹר חֲדָשׁ
 מִמֶּנּוּ?!

However, the question remains: How is it possible for a limited person to call forth from such a high level, from Hashem's Essence, to draw down a new revelation from Him?

³¹ "The word "before/in front of" is related to the word "face-face" and the word "inside of," since the word "face-face" is both the front of the person and is also the connection point to the inside of the person, both physically (through the senses and through breathing and eating) and spiritually, through the face is how one communicates to the person and connects to their soul. Thus the word לפניך which could mean "to your face" could also mean "to your inside."

אך על זה הוא מבקש: "והחזירנו בתשובה כו", "השיבנו אליך"³²,

כלומר אתה תערה עלינו רוח ממרום³³, ותשפיע עלינו רחמים רבים ממקור הרחמים, מבחינת "יג מכילין", "מי אל כמוך נושא עון כו", שיהיו אנוחנו יכולים לעשות תשובה.

וזהו ענין הארת "יג מכילין דרחמי" בחדש אלול, שהוא הכנה שיהיו יכולים לעשות תשובה, להיות "אני לדודי כו".

ואף שבכל השנה אומרים³⁵ יג מדות הרחמים - ה' ה' אל רחום כו" (תשא לד, ו)

It is for this reason that we request from Hashem, "Bring us back with complete Teshuva before you," and, like it says in Eicha, (5:21) "Return us to You, and we will return."

Meaning that You, Hashem, should pour on us a "spiritual awakening" from Above, causing His abundant mercies to flow down to us from the source of all mercies, from His 13 Attributes of Mercy, which are specified in the verse from Micha (7:18-20), "Who is like you, G-d, Who pardons iniquity, etc."³⁴ since this is what will give us the ability to do Teshuva.

And this is the idea of the revelation of the 13 Attributes of Mercy in the month of Elul: It is a preparation that enables us to do Teshuva, to actualize the truth of "אני לדודי-I am connecting to Hashem whom I love."

And even though throughout the whole year we mention in the Tachanun prayer the 13 Attributes of Mercy as they are specified in the verses from Ki Sisa, "Hashem Hashem, G-d who is merciful, etc.," then what is special about the 13 Attributes of Mercy in the month of Elul, in contrast to what is revealed the entire year?

³² (איכה ה, כא).

³³ (על פי ישעיה לב, טו: "יערה עלינו רוח ממרום").

³⁴ See part 1 of this maamar translation at the beginning for the complete list of the 13 Attributes of Mercy mentioned in the verses from Micha.

³⁵ (אחר שמונה עשרה בשחרית ובמנחה).

הם רק הַרְחַמְנוּת עַל חַיֵּי הַגּוּף בְּלִבָּר, אֲבָל "י"ג מְכִילֵין דְּרַחֲמֵי" הַמְּאִירִים בַּחֹדֶשׁ אֱלוּל, הֵם הַרְחַמִּים עַל חַיֵּי הַנַּפֶּשׁ לְעוֹרְרָה בְּתִשׁוּבָה.

The answer is that **these** Attributes of Mercy learned out from the verses in Ki Sisa **are only Hashem's mercies for our physical life. However, the 13 Attributes of Mercy** that we learn out from the verses in Micha, **that shine in the month of Elul, are Hashem's mercies for the life of the G-dly soul, which awaken the souls and empower them to do Teshuva.**³⁶

וְזֶהוּ שְׂכָתוֹב "הַרְוֵעָה בְּשׁוֹשְׁנִים",

And this is the meaning of what is written in Shir Hashirim (6:3) regarding the month of Elul, that **"He nourishes me with roses:"**

פִּירוּשׁ: "רוֹעָה" שֶׁמִּפְרִיֵס אֶת יִשְׂרָאֵל לְהִיּוֹת יְכוּלִים לַעֲשׂוֹת תִּשׁוּבָה - הוּא רוֹעָה וּמִפְרִיֵס אוֹתָם "בְּשׁוֹשְׁנִים".

Meaning that He nourishes the Jewish People with the power to do Teshuva. He nourishes and sustains us with "roses," which have 13 petals, corresponding to the 13 Attributes of Mercy that empower us to do Teshuva.

³⁶ The 13 Attributes of Mercy are listed in two places: in the Chumash, Parshas Ki Sisa, and in the Tanach, in the book of Micha.

In Parshas Ki Sisa Moshe Rabeinu needed to ask for Hashem's mercies on the Jewish people to not destroy them physically after the sin of the golden calf. Hashem's response to him was to teach him the 13 Attributes of Mercy mentioned in the Parsha there (see part 1 of the translation of this maamar for a complete listing of the 13 Attributes of Mercy mentioned in Ki Sisa). Those Attributes of Mercy were intended to protect the Jewish People from physical destruction, and when we mention them every day of the year, it awakens Hashem's mercy to grant us physical protection and physical life.

However, the 13 Attributes of Mercy mentioned in Micha are specifically about our ability to do Teshuva, not about protection from what happens when we don't do Teshuva, but about the very fact that we can really do Teshuva. That's why they end off by saying, "You give truth to Yaakov and kindness to Avraham, as You swore to our father from days long ago." This means that Hashem gives us the power to do Teshuva in truth, not just Teshuva from sins but the true meaning of Teshuva, to return to our source in Hashem. This "promise to our fathers from days long ago" is that we have an essential connection to Hashem that we inherit from our forefathers, Avraham, Yitzchak, and Yaakov. Through Teshuva, we return to reveal that essential connection to the innermost Essence of Hashem.

כִּי הִנֵּה בְּכֹל הַשָּׁנָה אָנוּ אוֹמְרִים בְּקִרְיַאת־
שְׁמַע: "וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ" (עֲקֵב
יא, טו),

פִּירוּשׁ: "בְּהִמְתָּךְ" הֵינּוּ נַפְשֵׁי־הַבְּהֵמִית
וְנַפְשֵׁי־הַשְּׂכֵלִית.

שְׂבָכְדֵי שְׂיֵהִיו גַּם הֵם מְסַכְּיִמִים שְׂיֵהִי
"וְאֶהְבֶּתְּ אֶת ה' כִּי" (וְאֶתְחַנְּנוּ, ה), תִּקְנֵנוּ לֹאמַר
תַּחֲלָה קוֹדֵם הַתַּפְּלָה בְּרַכַּת־יּוֹצֵר, "שְׂתִים
לְפָנֶיהָ"³⁷,

"וְהָאוֹפָנִים וְחַיּוֹת כִּי",

וּפְסוּקֵי־דוֹמְרָה -

שֶׁהוּא בְּחִינַת הָאֲרִיכוֹת בְּהַתְּבוּנָנוֹת
גְּדוֹלַת ה' יִתְבָּרַךְ, עַד שְׁגַם נַפְשֵׁי־הַבְּהֵמִית
וְהַשְּׂכֵלִית יִסְכְּיֵמוּ שֶׁלּוֹ יֵאָתֶה כִּי³⁸.

To understand this better: **The whole year we say in Krias Shema, (Devarim 11:15) "And I (Hashem) will give grass in your fields for your animals."**

The deeper meaning of "your animals" is a reference to the animal soul and the human intellect (which is invested in the animal soul).

In order for them to agree to love Hashem (as mentioned in the Shema), the Sages established the blessing of Yotzer Or as the first of two blessings before the Shema,

which describes how the angels, **the Ofanim and Chayos**, which are the spiritual source of the animal soul and the human intellect, have a great love for Hashem. Therefore, the animal soul and human intellect are also able to have a great love for Hashem,

and they also established the Pesukei Dezimra (verses of praise of Hashem that the animal soul and human intellect can relate to on their own level).

The purpose of these is **that through them, a person will come to a lengthy contemplation on the greatness of Hashem, to the point that even the animal soul and human intellect agree that it is proper** for all living things, including

³⁷ (בְּרַכּוֹת יא, א).

³⁸ (עַל פִּי יִרְמְיָהּ י, ז: "לֵךְ יֵאָתֶה . . וּבְכֹל מַלְכוּתָם מֵאִין כְּמוֹךָ").

myself, to yearn only for Hashem and nothing else.

אָבֵל בְּשִׁבִיל הַתְּעוּרֹרוֹת הָאֵהָבָה בְּנַפְשׁ
הָאֵלֶקִית עֲצָמָה, אֵין צְרִיךְ לְהַתְּבוּנָנוֹת כָּל
כֶּה, שְׁהֵרִי "נֵר ה' נִשְׁמַת אָדָם" (משלי כ, כו),

However, to awaken the G-dly soul itself to love Hashem, this lengthy contemplation is not needed as much, since, as is says in Mishlei, (20:27) "The soul of man is a flame of Hashem."

שְׁכַךְ מוֹטָבֵעַ בְּכָל נַפְשׁוֹת יִשְׂרָאֵל בְּטָבֵעַ
תּוֹלְדוֹתָם מִמְקוֹרָם, לְהִיּוֹת חִפְצָם
וּתְשׁוּקָתָם לִיכָלֵל בְּאוֹר ה' וּלְדַבְּקָהּ בּוֹ.

Meaning that just like a flame is naturally drawn upwards to its source, so too it is the nature of the soul of every Jew that is derived from its source in Hashem, that its desire and yearning is to become absorbed in the Light of Hashem and to connect to Him.

Since this love is inherent in every Jew's nature, therefore, not as contemplation is needed to awaken the love.

וְזֶהוּ שְׂאוּמְרִים "וְנִתְּתִי עֵשֶׂב בְּשָׂדֶךְ
לְבַהֲמֹתֶיךָ,"

And this is the deeper meaning of what we say in the Shema, "And I (Hashem) will give grass in your fields for your animals."

פִּירוּשׁ: "עֵשֶׂב" הֵם הַמַּלְאָכִים, שְׁלוּחֵי
הַהִשְׁפָּעָה,

The explanation: "Grass" is a reference to angels, who deliver the flow of life-force from Hashem to the lower created beings.

שְׂבָהֶם וְעַל יָדָם נִמְשָׁךְ הַהִשְׁפָּעָה
מִלְּמַעְלָה לְהִיּוֹת לוֹ כַּח וְעוֹז לְהַפְּךָ נַפְשׁ-
הַבְּהֵמִית.³⁹

Through them, Hashem's flow of life-force is drawn down from Above to give power and strength to the G-

³⁹ [וּכְמוֹ שִׁכְתוּב בְּזֵהָר פְּרִשְׁת בְּרֵאשִׁית (דף יח, עמוד ב) עַל פְּסוּק (תְּהִלִּים קד, יד) "מִצְמִיחַ חֲצִיר

לְבַהֲמָה" – אֶלֶף טוֹרִין כו', "וְעֵשֶׂב לְעִבּוֹדַת הָאָדָם" כו']

["מִצְמִיחַ חֲצִיר לְבַהֲמָה וְגו'" דָא בְהֵמָה דְרַבִּיעָאָה עַל אֶלֶף טוֹרִין וּמְגַדְלִין לָהּ בְּכָל יוֹמָא הַהוּא חֲצִיר. וְחֲצִיר דָא, אֲנוּן מְלָאכִין . . וְקִימִין לְמִיכְלָא דְהָאֵי בְהֵמָה". "וְעֵשֶׂב לְעִבּוֹדַת הָאָדָם": 'עֵשֶׂב' דָא, אֵלִין אֹפְנִין וְחִיּוֹת וְכְרוּבִים . . וְקִימִין לְאַתְתְּקָנָא בְּשַׁעְתָּא דְבְנֵי נִשְׂא אֲתִינִן לְפּוֹלְחָנָא דְמֵאֲרִיִּהוֹן בְּקִרְבְּנֵיהוֹן

dly soul, so that it should be able to transform the animal soul.

Just like grass gives physical life to physical animals, so too the angels are sent to give spiritual life to the animal soul of man, by giving the person the ability to come to an understanding about Hashem and awaken a love for Hashem in his animal soul.

This “spiritual grass” to spiritually feed our animal soul with an understanding and love for Hashem is also derived from the 13 Attributes of Mercy that we mention throughout the year (as specified in Parshas Ki Sisa).

During most of the year, we see Hashem's mercies expressed to us in two ways:

To protect us physically and give us physical life.

To enable us to refine and transform the animal soul that it should also come to love Hashem.

However, in Elul, a different level of Hashem's mercies is expressed:

וְכֹל זֶה הוּא בְּכֹל הַשָּׁנָה דְּוָקָא. This level of mercy from Hashem is specifically expressed in the rest of the year.

אֲבָל בְּחֹדֶשׁ אֵלוּל כְּתִיב: "הַרְוֵעָה בִּשְׂשׂוֹשָׁנִים," However, regarding the month of Elul, it is written, “He nourishes us with roses,” which have 13 petals that correspond to the aspect of the “13 Attributes of Mercy” (as specified in Micha),

ובצלותא, דדא איהו עבודת האדם.

תרגום: "מצמיח חציר לבהמה וגו'" זו בהמה שרובצת על אלה הרים, ומגדלים לה בכל יום אותו חציר, ו"חציר" זה, הם מלאכים. . ועומדים למאכל של הבהמה הזו. 'ועשב לעבודת האדם': 'עשב' זה, אלו האופנים וחסות וכרובים. . ומוכנים להתקן בשעה שבני אדם באים לעבודת רבונם בקרבניהם ובתפלה, שוהי עבודת האדם].

ועיין מה שנתבאר בדבור המתחיל "כי תצא" (לקמן תצא לך, ד), מענין "שתים לפניך" דקריאת-שמע].

שֶׁהֵן בְּחִינַת "י"ג מְכִילִין דְּרַחֲמֵי"
הַמְאִירִים וּמְתַגְלִים בְּחֹדֶשׁ אֱלוּל, לְהִיּוֹת
עוֹשִׂים תְּשׁוּבָה שְׂיִמּוּלָא כָּל הַחֲסֵרוֹנוֹת.

that shine and are revealed in the month of Elul, which enable us to do Teshuva so that whatever revelation of Hashem was lacking due to our errors, should be filled in.

[וְהַמְשָׁכָה זוֹ ד' שׁוֹשְׁנִים", הִיא צְרִיכָה גַם
בְּשִׁבִיל הַנֶּפֶשׁ-הָאֱלֵקִית עֲצָמָה.

[Note of the Tzemach Tzedek: **This drawing down of "roses" - corresponding to Hashem's mercies - are also needed for the G-dly soul itself.**

כִּי הֵגַם שְׂכַךְ מוֹטְבָע בְּכָל נֶפֶשׁ כּוֹ כַּנְּל,

For, even though it is the nature of every Jewish soul to yearn to reconnect to Hashem, this does not explain why an *extra* power is needed for the G-dly soul to do Teshuva.

אֶךָ הָעֲנִיָּן, כִּי יֵשׁ הָעֲלָאָת מ"ן שְׁנַמְשָׁךְ
מִצַּד עֲצֵם הַנֶּפֶשׁ בְּטַבְעָהּ וּמֵאֱלֵיהָ.

The idea is that there is one level of the person's own initiative to elevate himself to Hashem that comes from his own essential nature.

אָבֵל כְּדֵי לְבֹא לְבְּחִינַת הָעֲלָאָת מ"ן
דְּבְּחִינַת תְּשׁוּבָה, שֶׁהוּא "בְּחִילָא יְתִיר",
לְמַעַלָּה מִכְּדֵי שְׂתוּכֵל הַנֶּפֶשׁ שְׂאֵת - עַל
זֶה צְרִיךְ לְהִיּוֹת הַמְשָׁכָה מִלְּמַעְלָה
דִּינִיקָא.⁴⁰

But, in order to come to elevate himself to Hashem on a level of Teshuva, with very great intensity, beyond what the soul can naturally handle, the person must receive help from Above so that he can reach this level.

וְזֶהוּ עֲנִיָּן "הַשִּׁיבֵנו אֵלֶיךָ כּוֹ".

This is the idea of asking Hashem to "return us to You," since we need His help to reach true Teshuva, beyond the natural motivation of the G-dly soul.

וְעַל הַמְשָׁכָה זוֹ שְׂמִלְמַעְלָה נֶאֱמַר "הָרוּעָה

And, regarding this type of help from Above, it says that "He

⁴⁰ וְיִוְבֵן זֶה מִמָּה שְׁנִתְבָּאָר בְּמָקוֹם אַחֵר, עַל פְּסוּק "כָּרִיחַ שְׂדֵה אֲשֶׁר בָּרַכּוּ ה'" (תוֹרָה אֹר תוֹלְדוֹת ד, וְהִינֵנו, לְהִיּוֹת "רִיחַ בּוֹגְדִי", שֶׁהוּא בְּחִינַת תְּשׁוּבָה - עַל זֶה צְרִיךְ לְהִיּוֹת "אֲשֶׁר בָּרַכּוּ ה'", שֶׁהוּא סִיּוּעַ מִלְּמַעְלָה כּוֹ. עֵינֵי שָׁם.

בְּשׂוֹשָׁנִים] nourishes us with roses,” feeding us His mercies and giving us the power to do Teshuva. End of note.]

וְהִנֵּה אָמְרוּ רַז"ל⁴¹: "אֵל תִּקְרֵי שׂוֹשָׁנִים אֶלָּא שְׂוֹשָׁנִים." Now, our Sages have said, (Shabbos 30b) **“Do not only read the verse to mean that ‘He nourishes us with שׂוֹשָׁנִים-roses,’ but also read the verse to mean that ‘He nourishes us with שְׂוֹשָׁנִים-those who study.’”**⁴²

פִּירוּשׁ: "שְׂוֹשָׁנִים" הוּא בְּחִינַת תּוֹרָה, מֵעֲנִין "קוֹרֵא וְשׂוֹנֵה" כו'⁴³. The meaning of ‘שְׂוֹשָׁנִים—those who study’ is referring to Torah study, as expressed in the idea that **“whenever one reads the Tanach and שׂוֹנֵה-studies’ the Mishna, Hashem reads and studies with him.”** (Tanna D’vei Eliyahu Rabbah 18:1)

וְהֵעֵינִן: To explain the idea that Hashem nourishes us ‘בְּשׂוֹשָׁנִים—with roses’ means that He nourishes us with Torah study in the month of Elul:

כִּי הַתְּשׁוּבָה צְרִיךְ לִהְיוֹת לְמֵלֵא כָּל הַחֲסָרוֹנוֹת, The idea of Teshuva is to complete whatever revelation of Hashem is missing,

הֵן הַחֲסָרוֹן שֶׁנֶּעֱשָׂה בְּהַעֲדֵר הַמִּצְוֹת, שְׂמוּנֵעַ וּמְחַסֵּיר גִּילּוּי אֹרֶךְ דְּסוּבָב כָּל עֲלָמִין הַנִּמְשָׁךְ עַל יְדֵי הַמִּצְוֹת, both what is missing through the lack of performing Mitzvos, which holds back and decreases the revelation of the Light of Hashem that is “עֲלָמִין-סוּבָב כָּל עֲלָמִין” that is drawn down through the Mitzvos,

⁴¹ (שַׁבָּת ל, ב. זֶהר חֶלֶק ב, ב.).

⁴² The two words שְׂוֹשָׁנִים and שׂוֹשָׁנִים have the same letters, just different nekudos (vowelization). This is why we can read the verse both ways on a non-literal level of interpretation.

⁴³ (תנא דבי אליהו רבה יח, א "כָּל הַיּוֹשֵׁב וְשׂוֹנֵה, הַקְדוּשׁ בְּרוּךְ-הוּא קוֹרֵא וְשׂוֹנֵה כְּנִגְדּוֹ").

וְהֵן הַחֲסָרוֹן שֶׁנַּעֲשֶׂה עַל יְדֵי הַתּוֹרָה,
שֶׁהִיא מְקוֹר בְּחִינַת 'מִמְלֵא כָּל עֲלָמִין'.

and also what is missing through the lack of Torah study, which is the source of Hashem's Light that is "permeates all worlds."

וְזֶהוּ שְׂאוּמְרִים "וְהַחֲזִירְנוּ בְּתִשְׁבָּה
שְׁלִימָה לְפָנֶיךָ" - שְׁלִימָה דִּיִּקָּא כּו'.

And this is the meaning of what we say in the Shemona Esrai, "And bring us back with complete Teshuva before You," meaning, specifically Teshuva that is **complete** in filling in all missing aspects of Hashem's revelation.

וְזֶהוּ שְׂכָתוֹב "הַרְוֵעָה בְּשׁוֹשְׁנִים," שֶׁבְּכֵל
זֶה יֵשׁ ב' הַמְּדַרְגּוֹת:

And this is the meaning of the verse, "He nourishes me with שׁוֹשְׁנִים-roses," in the plural form, instead of saying "with a rose," **implying that there are two levels included in 'שׁוֹשְׁנִים-roses:'**

שׁוֹשְׁנָה כְּפִשׁוּטוֹ - הוּא הַתְּעוֹרְרוֹת "י"ג
מְכִילִין דְּרַחֲמֵי", שֶׁהֵם מְבַחֲנֵינַת 'סוֹבֵב כָּל
עֲלָמִין';

1-An "actual rose," meaning the revelation of the 13 Attributes of Mercy corresponding to the 13 petals of the rose, **which are from the level of how Hashem is "סוֹבֵב כָּל עֲלָמִין-encompasses all worlds."** This gives us the power to do Teshuva for any lack of Mitzvos.

וְ"שׁוֹשְׁנִים" - מְבַחֲנֵינַת 'מִמְלֵא כָּל עֲלָמִין'
כו'.

2-Those who study Torah,' which has the same letters as 'שׁוֹשְׁנִים-roses,' meaning that in Elul Hashem nourishes us with the power to do Teshuva for the lack of Torah study, **which is the idea of how Hashem "מִמְלֵא כָּל עֲלָמִין-permeates all worlds."**

After explaining that the power for Teshuva in Elul can fill in all the missing revelation of Hashem from the lack of Mitzvos throughout the year, the Alter Rebbe will use that concept to explain the following question:

Why is Simchas Torah, when we rejoice in the study of Torah and fulfillment of Mitzvos, celebrated after Rosh HaShana and Yom Kippur? It would seem to make more sense to celebrate the Torah at the time it was given, on Shavuos.

Rosh HaShana and Yom Kippur are about being serious in our service of Hashem and doing Teshuva for what we did improperly. What does that have to do with celebrating the fact that Hashem gave us the Torah?

וְזֶהוּ עֲנִין שֶׁמִּחַת־תּוֹרָה שְׂאָחַר רֵאשׁ-
הַשָּׁנָה יוֹם־כַּפּוּר,

**And this why Simchas Torah is after
Rosh HaShana and Yom Kippur,**

שֶׁהוּא בְּחִינַת הַמְּשָׁכָה "שֶׁמִּחָה שֶׁל
מִצְוָה" עַל כָּל־לֵלוֹת הַשָּׁנָה.

**since it is the idea of drawing down
"the joy of performing Mitzvos" for
the entire year:**

כִּי מֵאַחַר שֶׁבָּכַל הַשָּׁנָה עוֹשִׂים חֶסְרוֹן
וּפְגָם בְּהֶאֱרַת 'סוֹבֵב כָּל עֲלָמִין' עַל יַדִּי
שְׂאִין מְקַיְימִים הַמִּצְוֹת כְּהַלְכָתוֹ,

**Throughout the year we create a
lack in the revelation of how
Hashem is "סוֹבֵב כָּל עֲלָמִין"
encompasses all worlds" through
our lack of fulfilling the Mitzvos
properly.**

וְכַאֲשֶׁר נִמְשָׁךְ בְּרֵאשִׁי־הַשָּׁנָה יוֹם־
הַכַּפּוּרִים מְלוֹי הַחֶסְרוֹן -

**When that lack is filled through a
new revelation of Hashem on Rosh
HaShana and Yom Kippur after our
Teshuva and preparation in Elul,**

אֲזָ נַעֲשֶׂה בְּחִינַת "שֶׁמִּחָה שֶׁל מִצְוָה" כּו':⁴⁴

**then we can truly "rejoice in the
Mitzvos," since we now have the**

⁴⁴ [ועוד יובן ענין "שושנים - ששונים", על דרך מה שנתבאר בדבור המתחיל "ואכלת ושבעת וברכת" (לעיל עקב טו, ג). בענין הזכרת ברית ותורה בברכת הארץ, "וצריך שקדים ברית לתורה, שזו ניתנה בג' בריתות, וזו ניתנה ב"ג בריתות".

ומבואר שם, דענין "י"ג בריתות" הם "י"ג מדות הרחמים", והמשכתם הוא על ידי התורה כו'. וזהו שכתוב גם כן (נצבים ל, ו): "ומל'ה' אלקיך את לבבך ואת לבב זרעך", שיש בזה ראשי תיבות אלו. והיינו לבוא לבחינת פנימית הלב⁴⁴. והמשכה זו היא מבחינת "י"ג בריתות" שהן "י"ג מדות הרחמים". אך המשכה זו הוא על ידי התורה, וזהו ענין "שושנים", ו"ששונים בהלכות". וגם, כי "י"ג מדות שהתורה נדרשת בהן" הם מבחינת "י"ג מדות הרחמים". ולכן נזכר בגמרא "ורחמנא אמר", והיינו, שבהם ועל ידם ההמשכה מתורה שבכתב, שהיא חכמה עילאה - לתורה שבעל-פה, שהיא חכמה התתאה.

complete revelation of Hashem, from all of the Mitzvos that we could have done in the past year.

The same applies to our Torah study; through our Teshuva in Elul and Rosh and Yom Kippur we able to fill in the lacking revelation of Hashem that was missing due to our lack of Torah study throughout the year.

Since we are able to accomplish the revelation of Hashem from all the Torah and Mitzvos of the past year at the time of Elul and Tishrei, we therefore celebrate that new revelation on Simchas Torah.

However, the joy of Simchas Torah is much greater than that of Shavuot, since this new revelation of Hashem from our Teshuva for all the Torah and Mitzvos of the past year is our own accomplishment. Since the purpose of why Hashem gave us the Torah is so that we should reveal Hashem through our efforts in Torah, Mitzvos, and Teshuva, therefore on Simchas Torah we have the greatest celebration; we celebrate the new revelation from Hashem's Essence that was brought about through our efforts of Torah, Mitzvos, and Teshuva.

This ultimate revelation of Hashem from our own efforts comes from Hashem's power for Teshuva that He gives us in Elul.



Summary of Chapters 2 – 3 of the Maamar

Q1 What is the idea that Hashem commands us to fulfill the Mitzvos specifically “today”?

A1 “Today” means in this physical world that we are currently in. The Torah is telling us that only in the physical world do we have the power to fulfill the Mitzvos since, in this world, there is a revelation of Hashem's "encompassing Light," which connects us to His Essence through the Mitzvos. For this reason, we can only do Teshuva in the physical world where the “encompassing Light” is revealed and gives us the ability to change ourselves and our actions from bad to good.

וְזֶהוּ "וְהִדַּרְתָּ פָּנֶי זָקֵן" (קְדוּשִׁים יט, לב) - "זֶה שְׂקֵנָה חֲכָמָה", כִּי הֵן "י"ג תִּיקוּנֵי דִיקְנָא".

Whereas in the spiritual world of Gan Eden, which is called “tomorrow” when we receive the spiritual reward for the Mitzvos, we cannot do Teshuva by ourselves, since on that level only Hashem's "internalizing Light" is expressed, which does not allow for transformation.

Q2 What is the main purpose of the G-dly soul's descent into this world?

A2 To refine and transform the human intellect, the animal soul, and the body to holiness. This is accomplished in particular through the contemplation during of Hashem's true existence and how He creates and guides the world and ourselves until the human intellect comes to a fiery love for Hashem and affects the animal soul and body also to love Hashem. In general, it is accomplished through studying Torah and fulfilling Mitzvos using the human intellect, animal soul, and body. The amount of time allotted for the G-dly soul to stay in this world is according to how much it needs to accomplish in effecting that transformation, since every day we refine and transform one aspect of our intellectual, emotional, and physical life through our service of Hashem. Only in this physical world can such a transformation happen, due to the revelation of the “encompassing Light” of Hashem here.

Q3 What happens if we don't accomplish that transformation of our animal soul and body to holiness because we failed to use our time properly in prayer, Torah study, and Mitzva performance, is there any way to make up for it?

A3 Through Teshuva, we can make up for whatever was lacking in revealing Hashem and transforming the body and animal soul. The reason that Teshuva is able to accomplish this is that it brings forth a new revelation from the Essence of Hashem, which is even higher than the "encompassing Light" and "internalizing Light" that was supposed to be revealed through the Mitzvos and the Torah study.

Q4 How can we reach such a high level of revealing the Essence of Hashem through Teshuva?

A4 Through Hashem revealing the 13 Attributes of Mercy in the month of Elul, He gives us the power to do Teshuva and bring about a new revelation from the Essence of Hashem.

Q5 What is the difference between the 13 Attributes of Mercy that we mention the entire year during the Tachanun prayer and the 13 Attributes of Mercy expressed specifically in Elul?

A5 The 13 Attributes of Mercy expressed year-round are for Hashem to have mercy on our physical life, and to give us the power to refine the animal soul during prayer. However, the 13 Attributes of Mercy expressed in Elul are to give the G-dly soul the power to do Teshuva from its very essence, beyond its normal capacity, and thereby connect to and reveal the Essence of Hashem.

Q6 Why do we celebrate Simchas Torah after Rosh Hashana and Yom Kippur, instead of on Shavuos, when the Torah was given?

A6 The greatest celebration is when we use the power given to us by Hashem to reveal Hashem through our own efforts in Torah, Mitzvos, and Teshuva. Since we accomplish the revelation of Hashem equal to that of all the Torah and Mitzvos that were lacking the entire year through our Teshuva during Elul, Rosh Hashana, and Yom Kippur, therefore we celebrate that new revelation of Hashem from our own efforts after Yom Kippur, after we complete the Teshuva process.

Lessons in the Service of Hashem from Chapters 2 – 3 of the Maamar

- 1- In this world, we can always change. No matter how much someone is "stuck" in a bad habit or destructive way of thinking or feeling, a person can always change their lifestyle and perspective from negative to positive, from unholy to holy. This is because the unlimited truth of Hashem is expressed specifically here in the physical world, and just like Hashem can do anything, he can enable us to always turn ourselves around.
- 2- We need to keep in mind that we are only here on a mission. The G-dly soul, our true essence, doesn't need any correction; it came here to accomplish something. Our main mission is to transform our human intellect, our natural emotions, and our body, to make them holy and to reveal Hashem. (In addition to revealing Hashem in our animal soul and body, part of our mission is to reveal Hashem to every Jew, and by extension to everyone and everything in this world.) When we live every day that we are on a mission, and every day is vital, we will take to heart to make our time really count.
- 3- Even if we didn't use our time properly in prayer, Torah study, and Mitzva performance, we have the ability to make up for it. Through Teshuva we reach a deeper level of Hashem than even that of Mitzvos, and that new revelation from Hashem compensates for everything that was lacking. But to reach the Essence of Hashem, we need to reveal the essence of our G-dly soul, which takes work. The easiest time for us to reveal the essential connection we have with Hashem through our own effort is during Elul, when Hashem makes Himself available to us, giving us the power to reveal that connection.
- 4- The greatest celebration is when we work hard to accomplish something. Since Teshuva is not easy, when we actually do Teshuva, we should celebrate it much more than something that came to us as a revelation from Above.

Likutay Torah English translation project:

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase-by-phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

All of the commentary of the Tzemach Tzedek printed with brackets in the original Likutay Torah have been moved to the Hebrew footnotes and left untranslated.

The Goal

The main purpose of this project is to enable the reader to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

The Ma'amarim of LIKUTEI TORAH and TORAH OR are copyright by the Kehot Publication Society, a division of Merkos L'inyonei Chinuch Inc., and are reprinted here with special permission. To purchase the original visit www.Kehot.com.

I would like to thank: Kehot for permission to use the text of the maamarim, the administrator of the לקוטי תורה מנוקד project for helping with the נקודות and punctuation, to see any Maamar from Torah Or/Likutay Torah with נקודות go to his website www.ChassidutBehirah.com, to R' Baruch Katz for creating and managing the website, and Rabbi Yitzchok Miller for editing.

לזכות כל ילדי החסידים שיתנו חסידישע נחת לכ"ק
אדמו"ר ולהוריהם שיחיו

ולזכות יוסף יצחק בן ביילא איטא ולאה בת חנה דבורה
רייזל וכל יוצאי חלציהם שיחיו, שיזכו ללמוד חסידות
וליליך בדרכי החסידות, ויפוצו מעיינות אור החסידות

לזכות חיזוק ההתקשרות

לכ"ק אדמו"ר נשיא דורנו

שרצונו הקי שכל אחד ואחת ילמדו תורה אור ולקוטי
תורה שעייז מזרזים הגאולה האמיתית והשלימה

לזכות רפואה שלמה עבור

יוסף יצחק דוד בן סיגלית

Sponsored by:

Rabbi Roberto and Margie Szerer,

in loving memory of

Gladys Szerer-Sarah Bat Shalom Z"L

Victor Sasson-Victor Chayim Ben Saul Z"L

Enrique Szerer-Hersh Ben Aryeh Meyer HaCohen Z"L

Andrea Szerer-Leah Bat Chayim HaCohen Z"L

לעילוי נשמת אבי מורי

ר' חיים משה

בן ר' אהרן לייב הכהן הכ"מ

Every maamar from the entire Torah Or/Likutei Torah with
nekudos and punctuation is available on:

www.ChassidutBehirah.com

Did you enjoy this maamar? Please consider partnering in this
project making Likutei Torah/Torah Or available to many!

To partner by giving monthly (or one time) go to

www.DonorBox.org/LearnChassidus

To view previous maamarim translations, go to

www.LearnChassidus.com

To place a hakdasha in an upcoming maamar, contact me

lessonsinlikutaytorah@gmail.com