



# LESSONS IN LIKUTAY TORAH

PRECIOUS TEACHINGS THAT AWAKEN THE HEART  
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❧ **RABBI SHNEUR ZALMAN OF LIADI** ❧  
TRANSLATED AND EXPLAINED

לקוטי תורה

פרשת ראה - אלול

מאמר

אני לדודי [ב]

“Elul- the Power for Teshuva”

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# Likutay Torah

## לקוטי תורה

### פרשת ראה – אלול

מאמר

אני לדודי [ב]<sup>1</sup>

דף 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.

<sup>1</sup> (נאמר ברבים בשבת פרשת תצא, ט' אלול תקס"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 וְדוּדֵי לִי הָרוּעָה בְּשׁוֹשָׁנִים"  
 (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 תְּלִיסָר עָלִין,

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 מִכִּילִין דְּרַחֲמֵי"<sup>2</sup>

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

שְׁבַפְסוּק (מִיכָה ז', יח-כ) "א- מי א-ל  
 כְּמוֹךָ ב- נָשָׂא עוֹן ג- וְעָבַר עַל-פֶּשַׁע ד- לְשֹׂאֵרֵי  
 נִחַלְתּוֹ ה- לֹא-יִחְזֹק לְעַד אָפוּ ו- בִּי-חַפֵּץ חֶסֶד  
 הוּא: ז- יָשׁוּב יִרְחֲמֵנו ח- יִכְבֹּשׂ עֲוֹנוֹתֵינוּ ט- וְתִשְׁלַח  
 בְּמַצְלוֹת יָם כָּל-חַטָּאוֹתֵם: י- תִּתֵּן אֶמֶת לִיעֶקֶב יא-  
 חֶסֶד לְאַבְרָהָם יב- אֲשֶׁר-נִשְׁבַּעְתָּ לְאַבְתָּיִינוּ יג- מִיָּמֵי  
 קָדָם:",

**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**

<sup>2</sup> (זֶהָר חֶלֶק א' א, י"ג מִדּוֹת הָרַחֲמִים).

forefathers; 13- from days long ago.”

וְשִׁבְפָּסוֹק (תִּשְׁאָא לר, ו־ז) "א- ה' ה' אֵל ב-  
רַחוּם ג- וְחַנוּן ד- אֶרֶךְ ה- אֲפִים ו- וְרַב־חֶסֶד ז-  
וְאֱמֶת, ח- נֶצֶר חֶסֶד ט- לְאֵלִים י- נִשְׂא עֹן יא-  
וּפָשַׁע יב- וְחִטָּא 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 עֹן כו" (תִּשְׁאָא שָׁם. מִיכָּה  
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 הַמִּתְגַּלִּים בְּרֹאשׁ־חֹדֶשׁ אֱלוּל, שָׁאזוּ  
הוּא בְּחִינַת עֵת רַצוֹן<sup>3</sup>.

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

כִּי מִרֹאשׁ־חֹדֶשׁ אֱלוּל עַד אַחֵר יוֹם־  
הַכְּפוּרִים הֵם מ' יוֹם שְׁעָלָה מֹשֶׁה רַבֵּינוּ  
עָלִי־הַשָּׁלוֹם לְמָרוֹם לְקַבֵּל לוּחוֹת  
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).

<sup>3</sup> (ראה טור אורח חיים סימן תקפא ופרישה שם).

וַיְמַה יָמִים הָרִאשׁוֹנִים בְּרָצוֹן כו'.<sup>4</sup> 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.

וְזֶהוּ שֶׁכָּתוּב "הַרְוֵנָה בְּשׁוֹשְׁנִים" אֶצֶל  
 "אֲנִי לְדוּדִי וְדוּדִי לִי" - שֶׁהוּא רִאשִׁי-  
 תִּיבוֹת אֶלּוּל.<sup>5</sup> And this is the idea that the verse places “nourishing me with roses” next to “אֲנִי-I am לְדוּדִי-to my Beloved וְדוּדִי-and my Beloved לִי-is to me,” which is an acronym for the word אֶלּוּל-Elul, since the month of Elul is when Hashem nourishes me with His 13 attributes of mercy, represented by the rose that has 13 petals.

<sup>4</sup> ("וְאֲנִי עֲמַדְתִּי בְּהָר כְּיָמִים הָרִאשׁוֹנִים וְגו'") (עֲקֵב י, י) - "מֵה הָרִאשׁוֹנִים בְּרָצוֹן אֶף הָאַחֲרוֹנִים בְּרָצוֹן" / רש"י תשא לג, יא. עֲקֵב ט, יח).

<sup>5</sup> (רִאשִׁי תִיבוֹת אֶלּוּל: אֲבוּדָרְהֶם סֵדֶר תַּפְלַת 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 לְהַבִּין: מִהוּ עֲנִין "י"ג מִדּוֹת  
הַרַחֲמִים" 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, יִתְכַּן<sup>6</sup> שְׁהֵם  
יָמֵי סְלִיחָה וּמַחִילָה,

**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.

וְלָכֵךְ אוֹמְרִים בְּעֶשְׂרֵת יָמֵי תְּשׁוּבָה  
”וַיַּעֲבֹר הָיוֹ”ה עַל-פָּנָיו וַיִּקְרָא ה' וכו'” (תְּשׁוּאָה  
לד, ו).

**And therefore, we say** in the Selichos prayer service **during the 10 Days of Teshuva**<sup>7</sup>, (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:**

דִּהְיָה הַתְּשׁוּבָה אֵינָה עַל עֲוֹנוֹת דְּוָקָא,

**Teshuva is not only for actual sins,**

שֶׁהֵי צָרִיךְ לְהִיּוֹת "כָּל יָמָיו בְּתְשׁוּבָה"<sup>8</sup>.

**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

<sup>6</sup> [משוּם].

<sup>7</sup> 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.

<sup>8</sup> (שְׁבֶת קִנְג, א).

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

אַלֶּא בְּחִינַת תְּשׁוּבָה הוּא, שֶׁשָּׁב מִדְּרָכּוֹ  
הָרָאוּשׁוֹן.

**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.

וּבָכֵמוֹ שְׂאוּמְרִים<sup>9</sup>: "וְהִחְזִירֵנוּ בְּתְשׁוּבָה  
שְׁלִימָה לְפָנֶיךָ כִּי."

**Like we say in the Shemona Esrai prayer in the 5<sup>th</sup> 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.

וְבִיאוּר הָעֲנִיָּן: **The explanation is as follows:**

<sup>9</sup> (נוסח תפילת העמידה).



הִנֵּה בְּדַבְרֵי חַז"ל<sup>10</sup> יֵשׁ ב' דְּעוֹת, אֶחָד  
אוֹמֵר: "תְּלִמּוּד גָּדוֹל", וְאֶחָד אוֹמֵר:  
"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."

וְנִמְנוּ וְגִמְרוּ: תְּלִמּוּד גָּדוֹל - שֶׁמֵּבִיא לְיָדֵי  
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.

וְלִהְיוֹן עֲנִין מַחְלֻקוֹתֶם, וּבִמְאִי קָא  
מִפְלָגִי?

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 לְהִבִּין תַּחֲלָה מֶה שֶׁכָּתוּב

**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 (יֵשְׁעְיָה ו, ג): "מִלֵּא כָּל הָאָרֶץ  
כְּבוֹדִי" -

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

<sup>10</sup> (סוף פֶּרֶק קָמָא דְקִדּוּשִׁין)

וְלֹא נִזְכָּר "שָׁמַיִם". וְגַם, שֶׁשֵּׁם נֶאֱמַר "אֲנִי מֵלֵא" וְכֵאן 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?

אֲךָ הִנֵּה יְדוּעִי<sup>11</sup>, דִּישׁ 'מֵמֵלֵא 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 "מֵמֵלֵא כָּל עֲלָמִין - how Hashem permeates all worlds," and there is "יִסּוּבֵב כָּל עֲלָמִין - how Hashem encompasses all worlds:"

וּפִירוּשׁ 'מֵמֵלֵא כָּל עֲלָמִין' הוּא:

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

בְּחֵינַת הָאֶרֶץ הָאֱלֹהִים הַנִּמְשָׁךְ בְּנִבְרָאִים לְהַחְיֹתָם מִ"עֲשֶׂרָה מְאֻמְרוֹת": "יְהִי אוֹר כו'" (בְּרֵאשִׁית א, ג), "בְּדִבְרֵי ה' כו'" (תְּהִלִּים לג, 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."

<sup>11</sup> (זֶהר חֶלֶק רְכָה, א: "אִיהוּ סוּבֵב כָּל עֲלָמִין . . אִיהוּ מֵמֵלֵא כָּל עֲלָמִין").

שְׁהוּא מִתְלַבֵּשׁ בְּפִנְיֵמִיּוּתָם וְתוֹךְ תוֹכָם  
מִמֶּשׁ, שֶׁנִּמְשָׁךְ בְּקִרְבָּם לְהִיּוֹת חַיּוֹת לָהֶם,  
וְהוּא מִתְחַלֵּק לְחֻלְקִים, לְהִיּוֹת מְחִיָּה כָּל  
חֵד לְפָנֶיךָ 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 מִשְׁל בְּגִשְׁמִיּוֹת - בְּדוֹמָם, צוֹמָח,  
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 שֶׁנִּתְּהוּהוּ גַם כֵּן מִ"עֲשָׂרָה  
מֵאֲמֵרוֹת", וְנִמְשָׁךְ בּוֹ גַם כֵּן חַיּוֹת אֱלֻקוֹת  
מֵאוֹתוֹ הַמֵּאֲמָר כִּמוֹ שֶׁנִּמְשָׁךְ חַיּוֹת  
אֱלֹהוֹת בְּצוֹמָח וְחַי, מְכַל מְקוֹם חַיּוֹתוֹ  
מְצוֹמָצֵם 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,

וְהַצּוֹמָח יֵשׁ בּוֹ חַיּוֹת יוֹתֵר; וְהַחַי - יוֹתֵר  
גַּם מִן הַצּוֹמָח; וְהַמְּדַבֵּר - יוֹתֵר כו'<sup>12</sup>.

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.

<sup>12</sup> (גם מן החי).

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.

וְעַל כֵּן נִקְרָא 'סוֹבֵב כָּל עֲלָמִין', שְׂסוֹבֵב  
לְכֹלָם בְּשׁוֹה, שְׂאִין בּוֹ הַתְּחַלְקוֹת, מֵאַחֵר  
שְׂאִינוּ מִתְלַבֵּשׁ בְּבַחֲיִנַת גִּילּוֹי בְּהַשְׁגָּה,  
שְׂתִיבְכֵן לֹמֵר שְׁלֹזָה הוּא מֵאִיר וּמִתְגַּלָּה  
כֵּן וְלֹזָה כֵּן כו'.<sup>13</sup>

It is, therefore, called "סוֹבֵב כָּל" - 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.

וְעַל כֵּן הוּא "שׁוֹה וּמִשׁוֹה" כו'.<sup>13</sup>

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

וְבוֹ הוּא שְׂנֵאָמַר: "אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ  
אֲנִי מְלֵא", דִּהְיִינוּ בְּחִינַת 'סוֹבֵב כָּל  
עֲלָמִין', דִּ"לִּית אֶתֶר פָּנוּי מִיְנִיה"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 "סוֹבֵב כָּל עֲלָמִין" - 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.

וּמֵה שְׂכָתוֹב "מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ" הוּא  
בְּחִינַת 'מְמַלֵּא כָּל עֲלָמִין' - שְׂנִקְרָא  
"כְּבוֹד".

The verse that says, "The whole earth is full of His glory" is referring to the aspect of "מְמַלֵּא כָּל עֲלָמִין" - 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

<sup>13</sup> ("קִטְן וְגִדּוֹל". פִּיּוּט "וְכָל מַאֲמִינִים" בְּתַפִּילַת מוֹסֵף דְּרֵאשׁ הַשָּׁנָה יוֹם הַכַּפּוּרִים).

<sup>14</sup> (תְּקוּנֵי זֶהָר תְּקוּן נז. עֲמוּד 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 "סֹבֵב כָּל עֲלָמִין" - how Hashem encompasses all worlds equally," and the second verse that mentions only the earth is because it is referring to "מְמַלֵּא 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.<sup>15</sup> 2) The reason the first verse says that "**I** (Hashem) fill the heavens and earth" is because it is referring to "סֹבֵב 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 "מְמַלֵּא 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.<sup>16</sup>

וְהִנֵּה אָמְרוּ רַ"ל (אֲבוֹת, ג'): "אֵין כְּבוֹד אֱלֹהִים  
תּוֹרָה"<sup>17</sup>

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

וְהֵיכִינוּ מִשּׁוֹם "דְּאוֹרֵייתָא מְחֻכְמָה  
נִפְקֶת"<sup>18</sup>

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

<sup>15</sup> 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.

<sup>16</sup> Note that both verses use the word מִלֵּא, meaning to fill. Both say Hashem fills the world. The only difference is in terms of revelation. מִלֵּא כָּל עֲלָמִין is the revealed aspect of His presence, and סֹבֵב כָּל עֲלָמִין 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.

<sup>17</sup> (וְעֵינֵינוּ מֵה שְׁנֵתִבְאָר עַל פְּסוּק "כִּי עַל כָּל כְּבוֹד חִיפָה" (לְקַמֵּן שִׁיר הַשִּׁירִים מו, ב)).

<sup>18</sup> (זֶהֱר חֶלֶק ב תְּרוּמָה קבא, א).

שִׁמְחָה נִמְשָׁכִים "ל"ב נְתִיבוֹת"<sup>19</sup>.

And from Chochma-Wisdom come  
"32 paths:"

וְכַמְשָׁל הַנְּתִיב וְהַשְּׁבִיל, שֶׁעָשׂוּי לַעֲבוֹר בּוֹ  
מִמָּקוֹם לְמָקוֹם -

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

כִּן מִבְּחִינַת חֻכְמָה עֵלְאָה נִמְשָׁכֶת  
הַהִשְׁפָּעָה בְּבְחִינַת הַתְּחַלְקוֹת, לִהְיוֹת  
'מִמְלֵא 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 שִׁיוּמָשָׁךְ בְּגִשְׁמִיּוֹת מִמֶּשׁ, בְּפִרְטוֹת  
דִּינֵי הַתּוֹרָה, כָּשֶׁר וּפָסוּל כו',.

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 גִּשְׁמִיִּים, תְּרוּמוֹת  
וּמַעֲשָׂרוֹת כו'. וְכַנּוּדָע

These mitzvos involve physical  
objects, like Terumos and  
Maasros<sup>20</sup>, 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 "מִמְלֵא 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.

<sup>19</sup> (סֵפֶר יִצְרָה בְּתַחֲלִילָתוֹ).

<sup>20</sup> 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  
הַמִּקְיָה.

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 נַעֲשֶׂה מְזוֹן לִנְפֶשׁ  
הָאֱלֵקִית.

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 דֶּרֶךְ מִשַּׁל הַמְּזוֹן, שֶׁנִּכְנָס  
בְּתוֹךְ תוֹךְ הָאָדָם, וְנַעֲשֶׂה חַיּוֹת  
בְּפָנִימִיּוֹת -

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  
הַחֲכָמָה, לְהִיּוֹת מוֹשָׁג בְּהַשְׁגָּה מִמֶּשׁ,  
"וְאֲשִׁים דְּבָרֵי בְּפִי" (יִשְׁעִיָּה 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' -  
שֶׁמֶתְלַבֵּשׁ 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 נַעֲשִׂים לְבוּשִׁים לִנְפֶשׁ-  
הָאֱלֵקִית,<sup>21</sup>

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

<sup>21</sup> (זֶהר חֶלֶק ב, וַיִּקְהַל 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 המצות 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.<sup>22</sup>

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 כל-an abundance of all good things, that is why you are in exile, serving your enemies."

פירוש: "רב כל" הוא בחינת גן-עדן,<sup>23</sup> השגת אלקות;

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

שהמצות 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

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

<sup>23</sup> [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 אמר האומר: מעשה גדול מן התלמוד.

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

אך אף על פי כן "נמנו וגמרו: תלמוד גדול - שמביא לידי מעשה".

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

והענין: כי אי אפשר להיות התעוררות המשכת 'סובב כל עלמין' על ידי המצות מעשיות - שהם מדברים גשמיים: ציצית מצמר, צדקה בממון גשמי -

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

אם לא על ידי התורה, שהיא הממוצע המחברם.

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.

ובכו על דרך משל באדם, שהדבור הוא הממוצע המחבר ומוציא העלם המחשבה לידי גילוי כו':

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 "אֲנִי-I am לְדוֹדִי-to my Beloved וְדוֹדִי-and my Beloved לִי-is to me," which is an acronym for the word Elul-אֵלּוּל. 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.

## 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 (וְאַתְּחַנֵּן ז', יא): "הַיּוֹם  
לַעֲשׂוֹתָם", "הַיּוֹם" דְּוָקָא, שֶׁבְּעוֹלָם־הַזֶּה  
הוּא הַנִּקְרָא "עוֹלָם הַמַּעֲשֶׂה"<sup>24</sup>, וְיִכּוּלִים  
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.**

מֵה שְׁאִין בֵּן בְּעוֹלָם־הַבָּא, הִנֵּה כְּמוֹ  
שֶׁהוּא - בֶּן יִשְׂרָאֵל, שְׁאִין לוֹ כֹּחַ לְהַפְּוֹךְ  
עֲצָמוֹ 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.**

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

אם לא שִׁיטְרוּ מִמֶּנּוּ הַ"לְבוּשִׁים הַצּוּאִים"  
עַל יְדֵי כֹף־הַקָּלַע כו', אֲבָל הוּא עֲצָמוֹ אֵינוֹ  
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.**

וְהַטֵּעַם הוּא:

The reason for this is as follows:

מִשּׁוֹם שֶׁבְּעוֹלָם־הַבָּא אָמְרוּ (בְּרַכּוֹת יז,  
א): "יוֹשְׁבֵין וְנִהְנִין".

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 שְׁמִשְׁגִּים אֱלֻקוֹת בְּבַחֲנִית  
הַשָּׁגָה וְגִילּוֹי מִמֶּשׁ,

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

וְאִם כֵּן, הוּא מְבַחֲנִית 'מִמְּלֵא כָּל עֲלָמִין' -  
שֶׁמִּתְלַבֵּשׁ בְּבַחֲנִית 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.

וּבְבַחֲנִית 'מִמְּלֵא כָּל עֲלָמִין' הוּא בְּבַחֲנִית  
הַתְּחִלָּקוֹת כֵּן"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 בְּבַחֲנִית זוֹ, אֵי אֲפָשָׁר לוֹ  
לְהִפָּךְ לְבַחֲנִית אַחֶרֶת, אַחֲרֵי שֶׁהֵם  
מְחוּלָּקִים וְנִבְדָּלִים 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.<sup>25</sup>

אָבֵל 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 בְּחִינַת 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.

וְלִפִּי שֶׁהוּא בְּחִינַת 'סוֹבֵב כָּל עֲלָמִין',  
שׁ"שׁוּה וּמִשׁוּה", וְ"אִם צְדָקָתָ מֶה תִּתֵּן לוֹ  
כִּי" (אִיוֹב ל"ה, ז) - וְעַל כֵּן יְכוּלִים לַעֲשׂוֹת  
תְּשׁוּבָה.

Since there is an expression of how Hashem is "סוֹבֵב כָּל עֲלָמִין-encompasses all worlds," 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.<sup>26</sup>

<sup>25</sup> 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.)

<sup>26</sup> 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



שֶׁאֵף שֶׁהוּא כְּעֵת רָשָׁע גָּמּוּר, וְהוּא לְמַטָּה  
מַטָּה, יִכּוּל לְהִתְהַפֵּךְ לְהִיּוֹת צַדִּיק גָּדוֹל,  
מִצֵּד הָאֶרֶץ הַסּוֹבֵב כו'.<sup>27</sup>

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 חֲזו"ל (אבות ד, יז): "יִפָּה שְׂעָה  
אַחַת 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 מִבְּחִינַת  
'מִמְלָא כָּל עֲלָמִין', שֶׁהוּא עַל יְדֵי גְבוּרוֹת  
וְצִמְצוּמִים - "בִּיּוֹד נִבְרָא הָעוֹלָם-הַבָּא  
כו".<sup>28</sup>

This is because "the life of the spiritual World to Come" is only from the aspect of how Hashem's revelation is "מִמְלָא כָּל עֲלָמִין" - permeates all worlds," 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.

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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.

<sup>27</sup> וְכֵמוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם אַחֵר בְּאֲרִיכוּת, עַל פְּסוּק "צוֹ אֶת בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵהֶם אֶת קִרְבָּנִי לַחֲמִי כו'" (לְקַמֵּן פְּנִחָס עה, ג). עֵינֵי שָׁם.  
<sup>28</sup> (מְנַחוֹת כט, ב).

אבל בתורה ומעשים טובים בעולם־הזה  
- הוא מבחינת 'סובב כל עולמין'.

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

וזהו עיקר כוונת ירידת הנפש להתלבש  
בגוף החומרי, משום שבעולם־הזה יש  
הארת 'סובב כל עולמין', אשר לזאת  
תוכל לברר ולהפך מרע לטוב כו'.

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 "סובב כל עולמין-encompasses all worlds," which enables it to refine and transform the animal soul and body from bad to good.

ולפי ערך זה נותנים לאדם שני חייו  
במספר וקצבה, לזה ע' שנה ולזה פ'<sup>29</sup> כו'  
- היינו כפי מספר מה שצריך לברר  
ולהפך מרע לטוב כו'.

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.

שכל יום מברר ומהפך חלק אחד, עד  
שבשני חייו נשלם מה שהיה צריך לברר  
- שבשביל זה ירדה הנפש לעולם־הזה:

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

<sup>29</sup> (תהלים צ, י: "ימי שנותנינו 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 5<sup>th</sup> 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.**

<sup>30</sup> (בוסח תפלת 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?

אך זהו ענין התשובה שאנו מבקשים:  
 "והחזירנו בתשובה שלמה לפניך",  
 פירוש: "לפנימיותך",

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

שהוא למעלה גם מבחינת 'סובב כל עלמין', שאינו נקרא סובב ומקיף אלא לגבי 'עלמין', אבל עצמותו ומהותו יתברך הוא למעלה גם מזה.

**which is beyond even the level of how Hashem is "סובב כל עלמין-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.**

ועל ידי התשובה, שימשיך אור חדש על ידי גילוי עצמותו יתברך, ימלא כל הפגמים והחסרונות 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.**

אך איך יכול האדם לעורר כל כך למעלה בעצמותו יתברך, להמשיך אור חדש ממנו!?

**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?**

<sup>31</sup> "The word "לפני-before/in front of" is related to the word "פנים-face" and the word "לפנים-inside of," since the word "פנים-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",<sup>32</sup>

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."

כלומר אתה תערה עלינו רוח ממרום,<sup>33</sup>  
ותשפיע עלינו רחמים רבים ממקור  
הרחמים, מבחינת "יג מכילין", "מי אל  
כמוך נושא עון כו", שיהיו אנחנו יכולים  
לעשות תשובה.

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.,"<sup>34</sup> since this is what will give us the ability to do Teshuva.

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

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."

ואף שבכל השנה אומרים<sup>35</sup> יג מדות  
הרחמים - "ה' ה' אל רחום כו" (תשא לר, ו)

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?

<sup>32</sup> (איכה ה, כא).

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

<sup>34</sup> 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.

<sup>35</sup> (אחר שמונה עשרה בשחרית ובמנחה).

הֵם רק הַרְחַמְנוֹת עַל חַיֵּי הַגּוּף בְּלִבָּר, אֲבָל "י"ג מְכִילֵין דְּרַחֲמֵי" הַמְּאִירִים בַּחֹדֶשׁ אֱלוּל, הֵם הַרְחַמִּים עַל חַיֵּי הַנַּפֶּשׁ לְעוֹרֶרָה בְּתִשְׁבּוּבָה.

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.**<sup>36</sup>

וְזֶהוּ שֶׁכָּתוּב "הָרוּעָה בִּשְׁשׁוֹשִׁיִּים",

**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: "רוּעָה" שֶׁמִּפְרִיֵּס אֶת יִשְׂרָאֵל לְהִיּוֹת יְכוּלִים לַעֲשׂוֹת תִּשְׁבּוּבָה - הוּא רוּעָה וּמִפְרִיֵּס אוֹתָם "בִּשְׁשׁוֹשִׁיִּים".

**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.

<sup>36</sup> 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 בְּכָל הַשָּׁנָה אָנוּ אוֹמְרִים בְּקִרְיַת־  
שְׁמַע: "וַנִּתְּנִי עֵשֶׂב בַּשָּׂדֶךְ לְבֶהֱמֹתֶךָ" (עֶקֶב  
יא, טו),

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

שְׂבָכְדִּי שִׁיְהִיו גַּם הֵם מְסַכְּיִמִּים שִׁיְהִיָּה  
"וְאַהֲבַת אֶת ה' כִּי" (וְאַתְחַנּוּ ו, ה), תִּקְנוּ לִזְמַר  
תַּחֲלָה קוֹדֶם הַתַּפִּלָּה בְּרֶכֶת־יּוֹצֵר, "שְׁתִּים  
לְפָנֶיהָ"<sup>37</sup>,

"וְהָאוֹפָנִים וְחַיּוֹת כִּי",

וּפְסוּקֵי־דוֹמָרָה -

שֶׁהוּא בַּחֲיִנַת הָאֲרִיכוֹת בְּהַתְּבוֹנָנוֹת  
גְּדוּלַת ה' יִתְבָּרַךְ, עַד שֶׁגַּם נַפְשֵׁי־הַבְּהֵמִית  
וְהַשְׂכֵּלִית יִסְכְּיִמוּ שֶׁלֹּא יֵאָתֶה כִּי<sup>38</sup>.

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

<sup>37</sup> (בְּרִכּוֹת יא, א).

<sup>38</sup> (עַל פִּי יִרְמְיָה י, ז: "לֹךְ יֵאָתֶה . . וּבְכָל מַלְכוּתָם מֵאִין כְּמוֹךְ").

myself, to yearn only for Hashem and nothing else.

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.”

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.

וזהו שאומרים "ונתתי עשב בשדה לבהמתך",

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.”

פירושו: "עשב" הם המלאכים, שלוחי ההשפעה,

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

שבהם ועל ידם נמשך ההשפעה מלמעלה להיות לו כח ועוז להפך נפש-הבהמית.<sup>39</sup>

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

<sup>39</sup> [וכמו שכתוב בזהר פְּרִשְׁת בְּרֵאשִׁית (דף יח, עמוד ב) עַל פְּסוּק (תהלים קד, יד) "מִצְמִיחַ חֲצִיר לְבִהֶמָּה" – אֶלֶף טוֹרֵין כו', "וְעֵשֶׂב לְעִבּוֹדַת הָאָדָם" כו' ] "מִצְמִיחַ חֲצִיר לְבִהֶמָּה וגו'" דא בְּהֵמָה דְּרַבִּיעָא עַל אֶלֶף טוֹרֵין וּמַגְדִּילִין לָהּ בְּכָל יוֹמָא הָהוּא חֲצִיר. וְחֲצִיר דא, אֲנוּן מְלָאכִין . . וְקִיָּמִין לְמִיכְלָא דְּהָאִי בְּהֵמָה. "וְעֵשֶׂב לְעִבּוֹדַת הָאָדָם": 'עֵשֶׂב' דא, אֵלִין אֹפְנִין וְחַיּוֹת וְכְרוּבִים . . וְקִיָּמִין לְאַתְמָתָא בְּשַׁעְתָּא דְּבִנְיָנָא אֲתִיָּין לְפִלְחָנָא דְּמֵאֲרִיָּהוּן בְּקִרְבְּנֵיהוּן



**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:

**וְכָל זֶה הוּא בְּכָל הַשָּׁנָה דְּוָקָא.** This level of mercy from Hashem is specifically expressed in the rest of the year.

**אָבֵל בַּחֹדֶשׁ אֵלּוּל כְּתִיב: "הַרְוֵעָה בְּשׁוֹשָׁנִים",** 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),

ובצלוחתא, דְּדָא אֵיהּ עֲבוּדַת הָאָדָם.

תְּרַגּוּם: "מִצְמִיחַ חֲצִיר לְבַהֲמָה וְגו'" זוּ בַהֲמָה שְׂרׁוּבֶצֶת עַל אֶלֶף הָרִים, וּמִגְדָּלִים לָהּ בְּכָל יוֹם אוֹתוֹ חֲצִיר, וְ"חֲצִיר" זֶה, הֵם מְלָאכִים . . וְעוֹמְדִים לְמַאֲכָל שֶׁל הַבְּהֵמָה הַזֹּאת. 'וְעֹשֶׂב לְעֲבוּדַת הָאָדָם': 'עֹשֶׂב' זֶה, אֵלּוּ הָאוֹפְנִים וְחִיּוֹת וְכְרוּבִים . . וּמוֹכְנִים לְהִתְקֵן בְּשָׁעָה שְׁבִנִי אָדָם בָּאִים לְעֲבוּדַת רַבּוֹנָם בְּקִרְבָּנֵיהֶם וּבִתְפִלָּה, שְׁוֹהֵי עֲבוּדַת הָאָדָם].

וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאָר בְּדְבוּר הַמִּתְחִיל "כִּי תֵצֵא" (לְקַמֵּן תֵּצֵא לַד, ד), מַעֲנִין "שְׁתִּים לִפְנֵיה" דְּקִרְיַאת־שְׁמַע].

שֶׁהֵן בְּחִינַת "י"ג מְכִילִין דְּרַחֲמֵי"  
הַמְּאִירִים וּמְתַגַּלִּים בְּחֹדֶשׁ אֱלוּל, לִהְיוֹת  
עוֹשִׂים תְּשׁוּבָה שְׂמֹאלָא כָּל הַחֲסָרוֹנוֹת.

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 זֶה ד' "שׁוֹשָׁנִים", הִיא צְרִיכָה גַם  
בְּשִׁבְלֵי 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 הֵגֵם שְׁכָר מוּטָבֵעַ בְּכָל נֶפֶשׁ כּו' כֵּן ל',

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.

אֲךָ הָעֲנִין, כִּי יֵשׁ הַעֲלָאת מ"ן שְׁנִמְשָׁךְ  
מִצֵּד עֲצֵם הַנֶּפֶשׁ בְּטַבְעָהּ וּמֵאֲלֶיהָ.

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 לָבֹא לְבְּחִינַת הַעֲלָאת מ"ן  
דְּבְּחִינַת תְּשׁוּבָה, שֶׁהוּא "בְּחִילָא יְתִיר",  
לְמַעַל מִכְּדֵי שְׁתּוּכֵל הַנֶּפֶשׁ שָׂאת - עַל  
זֶה צָרִיךְ לִהְיוֹת הַמְשָׁכָה מִלְּמַעְלָה  
דִּיקָא.<sup>40</sup>

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 עֲנִין "הַשִּׁיבֵנוּ אֵלֶיךָ כו'".

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 זֶה שֶׁמִּלְּמַעְלָה נֹאמֵר "הַרְוֵעָה

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

<sup>40</sup> וַיּוֹבֵן זֶה מִמָּה שֶׁנִּתְבָּאֵר בְּמָקוֹם אַחֵר, עַל פְּסוּק "כָּרִיחַ שְׂדֵה אֲשֶׁר בָּרַכּוּ ה'" (תּוֹרָה אֹר תּוֹלְדוֹת כ, ד). וְהֵינּוּ, לִהְיוֹת "רִיחַ בּוֹגְדִיו", שֶׁהוּא בְּחִינַת תְּשׁוּבָה - עַל זֶה צָרִיךְ לִהְיוֹת "אֲשֶׁר בָּרַכּוּ ה'", שֶׁהוּא סִיוֵעַ מִלְּמַעְלָה כו'. עֵיין שָׁם.

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

וְהִנֵּה אָמְרוּ רַ"ל<sup>41</sup>: "אֵל תִּקְרִי שׁוֹשָׁנִים אֲלָא שְׁשׁוֹנִים". Now, our Sages have said, (Shabbos 30b) “Do not only read the verse to mean that ‘He nourishes us with שׁוֹשָׁנִים-roses,’ but also read the verse to mean that ‘He nourishes us with שְׁשׁוֹנִים-those who study.’”<sup>42</sup>

פִּירוּשׁ: "שְׁשׁוֹנִים" הוּא בְּחִינַת תּוֹרָה, מַעֲנִין "קוֹרֵא וְשׁוֹנֵה כו"<sup>43</sup>. The meaning of ‘שְׁשׁוֹנִים-those who study’ is referring to Torah study, as expressed in the idea that “whenever one reads the Tanach and ‘שׁוֹנֵה-studies’ the Mishna, Hashem reads and studies with him.” (Tanna D’vei Eliyahu Rabbah 18:1)

וְהַעֲנִין: To explain the idea that Hashem nourishes us בְּשׁוֹשָׁנִים-with roses’ means that He nourishes us with Torah study in the month of Elul:

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

הֵן הַחֲסְרוֹן שֶׁנַּעֲשָׂה בְּהַעֲדֵר הַמִּצְוֹת, שְׁמוּנֵעַ וּמַחֲסִיר גִּילּוֹי אֹרֶךְ ד' סוּבֵב 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 “סוּבֵב כָּל עֲלָמִין-encompasses all worlds” that is drawn down through the Mitzvos,

<sup>41</sup> (שַׁבָּת ל, ב. זֶהר חֶלֶק ב כ, ב).

<sup>42</sup> The two words שׁוֹשָׁנִים and שְׁשׁוֹנִים 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.

<sup>43</sup> (תנא דבי אליהו רבה יח, א "כָּל הַיּוֹשֵׁב וְשׁוֹנֵה, הַקָּדוֹשׁ בְּרוּךְ-הוּא קוֹרֵא וְשׁוֹנֵה כְּנֶגְדּוֹ").

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 "מִמְלֵא כָּל עֲלָמִין"-permeates all worlds."

וְזֶהוּ שְׂאוּמְרִים "וְהַחֲזִירְנוּ בְּתִשְׁבָּעָה  
שְׁלִימָה לְפָנֶיךָ" - שְׁלִימָה דִּיקָא כו'.

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 בְּשׁוֹשָׁנִים", שֶׁבְּכֹל  
זֶה יֵשׁ ב' הַמְדָּרוֹת:

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

שׁוֹשְׁנָה כְּפִשּׁוּטוֹ - הוּא הַתְּעוֹרְרוֹת "י"ג  
מְכִילִין דְּרַחֲמִי", שֶׁהֵם מְבַחֲשִׁין '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.

ו' "שׁוֹשָׁנִים" - מְבַחֲשִׁין 'מִמְלֵא כָּל עֲלָמִין'  
כו'.

2-Those who study Torah,' שׁוֹשָׁנִים-roses,' which has the same letters as 'שׁוֹשָׁנִים-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 Shavuot.

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 עֵינֵן שִׂמְחַת־תּוֹרָה שְׂאֵחַר רֹאשׁ־  
הַשָּׁנָה וְיוֹם־כִּפּוּר,

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

שֶׁהוּא בְּחִינַת הַמְּשָׁכָה "שִׂמְחָה 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 שֶׁבְּכָל הַשָּׁנָה עוֹשִׂים חֶסֶד  
וּפָנִים בְּהָאֶרֶת 'סוֹבֵב כָּל עֲלָמִין' עַל יְדֵי  
שְׂאִין מְקַיְימִים הַמִּצְוֹת כְּהִלְכָתָן,

**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 בְּרֹאשׁ־הַשָּׁנָה וְיוֹם־  
הַכִּפּוּרִים מְלִוֵּי הַחֶסֶד -

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

אָז נַעֲשֶׂה בְּחִינַת "שִׂמְחָה שֶׁל מִצְוָה" כו'.<sup>44</sup>

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

<sup>44</sup> [ועוד יובן ענין "שושנים - שושנים", 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 אלול. והיינו לבוא לבחינת פנימית-הלב<sup>44</sup>. והמשכה זו היא מבחינת "י"ג בריתות" שהן "י"ג מדות הרחמים". אך המשכה זו הוא על ידי התורה, וזהו ענין "שושנים", ו"שושנים בהלכות".

וגם, כי "י"ג מדות שהתורה נדרשת בהן" הם מבחינת "י"ג מדות הרחמים". ולכן נזכר בגמרא "ורחמנא אמר", והיינו, שבהם ועל דם ההמשכה מתורה-שבכתב, שהיא חכמה-עילאה - לתורה שבעל-פה, שהיא חכמה-תתאה.

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.

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וְזֶהוּ "וְהִדְרֵת פָּנֵי זָקֵן" (קדושים יט, לב) - "זֶה שֶׁקָּנָה חֲכָמָה", כִּי הֵן "י"ג תִּיקוּנֵי דִיקָנָא".

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 Shavuot, 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.

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