

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 תורת
ה

פרק ראה – אלול

מאמך

אני לדודי [ב]

“Elul- the Power for Teshuva”

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Likutay Torah

ליקוטי תורה

פרקשת ראה – אלול

מאמר

אני לדודי [ב]¹

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.

¹ נאמר בربים בשפת פרשנת חז"א, 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:

"**אָנָּי לְדוֹרִי וְדוֹרִי לִי הַרֹּוֹתָה 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)

הנה שושנה יש בה תלייסר עליין,

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**,

בנגדי י"ג מבילין דרכמי²

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

שבפסוק (מيكا ז, ייח-ב) "א- מי אל
במוך- ב- נשא עון ג- ו עבר על-בשע- ד- לשארית
נקלתו ה- לא-ח-ז-ק לעד אפ- ו- כ-י-ח-פ-ץ ח-ס-ד
הו-א-ז- י-ש-ו-ב י-ר-ח-מ-נו ח- י-כ-ב-ש ע-ז-ו-ת-י-נו ט- ו-ת-ש-ל-י-ק
ב-מ-ע-ל-ו-ת-י-ם כ-ל-ח-ט-א-ו-ת-מ-י- ת-ת-ו- א-מ-ת ל-ע-ק-ב י-א-
ח-ס-ד ל-א-ב-ר-ק-ה י-ב- א-ש-ר-י-נ-ש-ב-ע-ת ל-א-ב-ת-י-נו י-ג- מ-י-מ-י
ק-ר-ם:",

which are specified in the verses in Michah, (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

וְשֶׁבֶפְּסָוק (תשְׁאַלְדָּז) "א-ה' ה' אֵל ב-
רְחוּם ג- וְחַנּוֹן ד- אָרְךָ ה- אֲפִים ו- וְרַבִּיחָסֶד ו-
אַמְתָה, ח- נִצְרָחָסֶר ט- לְאַלְפִים י- נְשָׂא עָזָן יָא-
וּפְשָׁע יְב- וְחַטָּאת יְג- וְנִקְהָה",

forefathers; 13- from days long ago."

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."

שֶׁמֶשׁ הָוֶא מִקּוֹר הַתְּשׁוּבָה,

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

לְהִיּוֹת "נוֹשָׂא עָזָן כֵּי" (תשְׁאַלְשָׁם. 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.

וְהַם הַמְתֻגְלִים בַּרְאָשׁ-חַדְשָׁ אַלְול, שָׁאָז
הָוֶא בְּחִינַת עַת רְצֹן³.

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

כִּי מִרְאָשׁ-חַדְשָׁ אַלְול עַד אַחֲרֵי יוֹם
הַכְּפֹרִים הֵם מֵיּוֹם שְׁעִלָּה מִשְׁאָה רַבֵּינוּ
עַלְיוֹ-הַשְׁלוֹם לִמְרוֹם לְקַבֵּל לְוַחּוֹת
הַאֲחִרּוֹנוֹת.

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 (ראה טור אורך חיים סימן תקפא ופרקisha שם).

וְמֵה יָמִים הַרְאָשׁוֹנִים בְּרַצְׁעָן כֹּו⁴.

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.

וזהו שכתבו "הרוּעה בְשׁוֹשְׁנִים" אֶצְל
"אַנְיַלְדוּרִי וְרוּרִי לִי" - שֶׁהוּא רָאשִׁי
תִּבְוֹת אַלְוּלִי⁵.

And this is the idea that the verse places “nourishing me with roses” next to “לְדוּרִי-to my Beloved-and my Beloved לִי-is to me,” which is an acronym for the word Elul, אַלְוּל, 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 (וְאַנְכִי עַמְדָתִי בְּהָר כִּימִים הַרְאָשׁוֹנִים וְגֹו) (עֲקָב י, י) – מֵה הַרְאָשׁוֹנִים בְּרַצְׁעָן אֶפְ הַאַחֲרָנִים בְּרַצְׁעָן/ רְשִׁי תְּשָׁא לְגַ, יָא. עֲקָב ט, יְח.

⁵ (אֲשֶׁר פָּנָת אֲגַי אַבּוֹדָתָם סִדְרָת תְּפִלָּת רָאשׁ הַשָּׁנָה. רָאשִׁית חֲכָמָה שַׁעַר הַתְּשׁוּבָה פָּרָק ד. פָּרִי עַז חִיּוֹם שַׁעַר רָאשׁ הַשָּׁנָה פָּרָק א. בְּחַלְטוּ שָׁם. שְׁלַח הַמִּסְכָּת רָאשׁ הַשָּׁנָה, נִיר מִצְחָה.)

וצריך להבין: מהו עניין יי"ג מדרות הרוחניים בחודש אלול?

בשלמה בעשרה ימי תשובה, יתכן⁶ שהם ימי סליחה ומחילה,

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

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.

ולכ"ר אומרים בעשרה ימי תשובה "ויעבר הוי"ה על פניו ויקרא ה' וכו'" (תשא לד. 1).

And therefore, we say in the Selichos prayer service **during the 10 Days of Teshuva, (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?

ונהננו הוא:

דינהה התשובה אינה על עזונות דזקא,
שהרי צרייך להיות “כל ימיו בתשובה”.⁸

The idea is as follows:

Teshuva is not only for actual sins, 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

[משום]⁶

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 (שבת קג, א.)

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

אֶלָּא בְּחִנּוֹת תְּשׁוּבָה הִוָּא, שֶׁשְׁבָ מִדְרָפוֹ
הַרְאָוֹן.

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.

וּבָמוֹ שָׁאוּמָרִים⁹: "וְהַחֲזִירָנוּ בְּתְשׁוּבָה
שְׁלִימָה לְפָנֶיךָ כֵּי".

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.

וּבִיאוֹר הַעֲנִין: The explanation is as follows:

הנה בדברי ח"ו¹⁰ יש ב' דעתות, אחד אומר: "תלמוד גָּדוֹל", ואחד אומר: "מעשָׂה גָּדוֹל".

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."

ונ"מנו ונמרו: תלמוד גָּדוֹל - שָׁמְבִיא לִידֵי מעשָׂה.

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.

ולהבין עניין מחלוקתם, ובמאי קא מיפליג?

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?

יש להקדים להבין תחלה מה שכתוב

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

(ירמיה כג, כד): "את השמים ואת הארץ
אני מלא",

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

והלא בתיב (ישעיה ו, ג): "מלא כל הארץ
בבבון" -

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

וְלֹא נִפְרֵר "שְׁמִים". וְגַם, שְׁשָׁם נִאֵמֶר "אָנָּי
מֶלֶא" וְכַאֲنָכְתִּיב "כְּבָדוֹ".

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?

אֵךְ הַנִּהְיָה יְדֻעַּ¹¹, דִּישׁ 'מַמְלָא בְּלַעֲלָמִין'
רְסֻבֵּב בְּלַעֲלָמִין:

However, the explanation of these two verses will be based on **the known concept** that Hashem is expressed in two ways: **There is מַמְלָא בְּלַעֲלָמִין "how Hashem permeates all worlds," and there is -סֻבֵּב בְּלַעֲלָמִין "how Hashem encompasses all worlds."**

ופירוש 'מַמְלָא בְּלַעֲלָמִין' הוּא:

בְּחִינַת הָאָרֶת הָאֱלֹהִות הַגְּמַשֵּׁר בְּנַבְרָאִים
לְהַחֲיוֹתֶם מִ"עֲשָׂרָה מְאִמּוֹת": "יְהִי אֹור
כָּי" (בראשית א, ג), "בְּקָרְבָּה 'כָּי'" (תהלים לג, ו),

מַמְלָא בְּלַעֲלָמִין "how Hashem permeates all worlds"
is as follows:

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 זהה חלק רכה, א: "אֵהוּ סֻבֵּב בְּלַעֲלָמִין .. אֵהוּ מַמְלָא בְּלַעֲלָמִין".

שֶׁהוּא מַחְלֵבֶשׁ בְּפָנָמִיּוֹתָם וְתוֹךְ תּוֹכָם
מִפְנַשׁ, שְׁנִמְשָׁר בְּקָרְבָּם לְהִיּוֹת חַיּוֹת לָהֶם,
וְהוּא מַתְחַלֵּק לְחַלְקִים, לְהִיּוֹת מַחְיָה כָּל
חַד לְפָומֶשׁ שְׁיֻוּרָא דְּלִילָה.

וְעַל דָּרְךְ מְשֻׁל בְּגִשְׁמִיוֹת - בְּדָוְמָם, צְוָמָח,
חַי, מְדָבֵר:

שְׁהַדּוּמָם, הַגָּם שְׁנִתְהַווּ גַם בָּן מַעֲשָׂרָה
מְאַמְרֹות", וּנוּמְשָׁר בּוּ גַם בָּן חַיּוֹת אֱלֹקּוֹת
מְאוֹתוֹ הַמְּאָמָר כְּמוֹ שְׁנִמְשָׁר חַיּוֹת
אֱלֹהּוֹת בְּצְוָמָח וְחַי, מִכֶּל מִקּוֹם חַיּוֹתוֹ
מִצּוּמָצָם זָעִיר עִיר;

וְהַצְוָמָח יֵשׁ בּוּ חַיּוֹת יוֹתָר; וְהַחַי - יוֹתָר
גַם מִן הַצְוָמָח; וְהַמְּדָבֵר - יוֹתָר נִיְּרָה.¹²

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**.

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**.

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,

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.

ולפי ערך זה, גם בעולםות הרוחניות יש התחלקות מדרגות רבות, ולכומם נמשך חיות משונה ונבדל מחיות הנמשך לוולטו.

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.**

והינו ממדת מלכותו יתברך, שהוא הנקרא 'ממלא כל עולם', שמתלבש בתוך תוכה 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 עולם- 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 עולם- 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 עולם' הוא:

בחינת השפעה וההארת אלקות שאיןו נמשך ונתלבש בתוך העולמות בבחינת גלוי, להיות מושג בהשגתם, אבל הוא בחינת מקייק עלייהם מלמעלה.

סובב כל "סובב כל עולם- how Hashem encompasses all worlds," is different, as follows:

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 'סּוֹבֵב כָּל עַלְמִין', שּׁוֹבֵב
לְכָלָם בְּשָׂרוֹ, שְׁאֵין בָּו הַתְּחִלּוֹת, מֵאַחֲרָ
שְׁאַנוּ מַתְּלַבֵּשׁ בְּבָחִינַת גִּילּוּי בְּהַשְׁגָּהָ,
שִׁיתְּכַן לֹוֹמֶר שְׁלֹוחָ הַוָּא מַאֲיר וּמַתְגַּלֵּ
כָּר וְלֹחָכָר כָּי:

וְעַל כֵּן הַוָּא "שָׂרוֹ וּמְשֻׁרוֹ כָּי"¹³.

וּבָו הַוָּא שְׁנָאָמָר: "אַתְּ הַשְׁמִים וְאַתְּ הָאָרֶץ
אַנְּיִן מֶלֶא", דְּהַיָּנוּ בְּחִינַת 'סּוֹבֵב כָּל
עַלְמִין', דְּלִית אֶתְר פָּנֵי מִינֵּה¹⁴:

It is, therefore, called “**סּוֹבֵב כָּל עַלְמִין**” – 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.

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

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 “**סּוֹבֵב כָּל עַלְמִין**” – 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.

וּמָה שְׁבַתּוּב "מֶלֶא כָּל הָאָרֶץ כְּבָדוֹ" הַוָּא
בְּחִינַת 'מִמְלָא כָּל עַלְמִין' – שְׁנָקָרָא
"כְּבָוד".

The verse that says, “The whole earth is full of His glory” is referring to the aspect of “**מִמְלָא כָּל עַלְמִין**” – 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 (קָטָן וּגְדוֹלָ). פִּוּט "כָּל מְאַמְּנִים" בְּתִפְלַת מוֹסֵף דָּרָאשׁ הַשָּׁנָה וַיּוֹם הַכְּפֹרֹתִים).

¹⁴ (תְּקוּנִי זָהָר תָּקוּן נָז. עַמּוֹד צָא, 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 סובב כל עולם – "how Hashem encompasses all worlds equally," and the second verse that mentions only the earth is because it is referring to ממלא כל עולם – "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 סובב כל עולם – "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 ממלא כל עולם – "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

וְהַנָּה אָמַרְוּ רְאֵל (אֲבוֹת ו, ג): "אֵין בָּבּוֹד אֶלְאָ
תּוֹרָה"¹⁷ Now, our Sages have said that "the
only true glory is the Torah."

וְהַיָּנוּ מִשּׁוּם דָּאוּרִיתָה מִחְכָּמָה
נְפָקַת¹⁸ 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 created 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. ממלא כל עולם is the revealed aspect of His presence, and סובב כל עולם 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.

(יעין מה שנתבאר על פסוק "כִּי עַל כָּל כָּבֹוד חֹפֶה" (לקמן שיר השירים מו, ב)).
(זהר חלק ב תרומה ככ, א).¹⁸

שְׁמִיחָכָמָה נְמִשְׁכִּים "לְבִנְתִּיבּוֹת"¹⁹.

וְכַمְשֵׁל הַנְּתִיבַּת וְהַשְׁבֵּיל, שְׁעַשּׂוּ לְעַבְורָ בּוֹ
מִמְקוּם לְמִקּוֹם -

בְּרִ בְּמִבְחִינַת חִכּוּמָה-עַלְלָה נְמִשְׁכַּת
הַהַשְׁפָּעָה בְּמִבְחִינַת הַתְּחִלּוֹת, לְהִיּוֹת
'מִמְלָא כָּל עַלְמִין',

עַד שְׁיוֹמֵשֶׁר בְּגַשְׁמִיוֹת מִמְשֵׁשׁ, בְּפְרִטוֹת
דִּינֵי הַתּוֹרָה, בְּשֵׁר וּפְסָלִיל, ..

שָׁהֵם בְּעֲנֵנִים גַּשְׁמִים, תְּרֻמוֹת
וּמַעֲשָׂרוֹת כֵּן. וּבְנֹ�עַ

And from Chochma-Wisdom come
“32 paths:”

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

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.

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.,

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 “מִמְלָא כָּל עַלְמִין” “fill 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.

(ספר יצירה בתקיילתו).

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.

אבל על ידי המצוות, נמשך גילוי אור מבחינת 'סובב כל עולםין', שהוא בחינת הפקה.

והענין:

בי הנה ירוע שהתורה נעשה מזון לנפש האלקית.

ובמו שבחוב (תהילים מ, ט): "ותורחך בתוך מעיך",

שהוא כמו על דרך משל המזון, שנכנס בתוך תורה הארץ, ונעשה חיים בפנימיותו -

ובך על ידי התורה נמשך גילוי הארץ, החכמה, להיות מושג בהשגה ממש, "אשימים דברי בפיך" (ישעיה נא, ט).

However, Mitzvos draw down a revelation of Divine Light in the manner of "סובב כל עולםין" "how Hashem encompasses all worlds." It is an encompassing Light.

The idea is as follows:

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

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

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

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.

והיינו מבחינת 'ממלא כל עולםין' - שמתלבש בעולםין בבחינת פנימיות ממש.

ממלא כל עולםין" "how Hashem permeates all worlds." It becomes invested in the worlds and actually internalized.

אבל המצוות נעשים לבושים לנפש האלקית²¹.

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

שַׁהוּא כְּמוֹ עַל דַּרְךְ מָשֵׁל הַלְּבָשׁ - הוּא עַל גּוֹף הָאָדָם מִלְמָעָלָה וְאַיִן נִכְנֵס בְּפִנְיֵינוֹ,

וְכֵר הַהְמַשְׁכָה הַנִּמְשָׁכָת עַל יָדֵי הַמְּצֹוֹת הוּא בְּבִחִינַת מַקִּיף, מִפְנֵי שְׁהָיָא מִבְּחִינַת סּוֹבֵב כָּל עַלְמִין', שַׁהוּא לְמָעָלָה מִהְשָׁגָה.

וְעַל כָּלְבּוּשִׁים יוֹתֵר יָקָרִים בַּטְבָעָם מִהְמָזוֹן, לְהִיּוֹת שְׁבָשָׁרָשָׁם הֵם יוֹתֵר נְעָלִים.²²

וְזַהוּ שְׁבָתוֹב בְּמְצֹוֹת (תְּבוֹא כח, מז): "תְּחַת אֲשֶׁר לֹא עֲבֹדָת כְּיֻ מַרְבֵּ בָּל",

פִּירּוֹשׁ: "רַב בָּל" הוּא בְּבִחִינַת גַּן-עָדָן,²³ הַשְׁגַת אַלְקּוֹת;

שְׁהַמְּצֹוֹת הֵם יוֹתֵר גְּבוּהִים, שְׁהֵם מִבְּחִינַת מַקִּיפִים - שְׁלִמָעָלָה מִן עָדָן, שַׁהוּא הִשְׁגָה בְּבִחִינַת פְּנִימִוֹת.

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

Similarly, the revelation drawn down by the Mitzvos is something encompassing, in a manner of "סּוֹבֵב כָּל עַלְמִין-כָּל עַלְמִין" -encompassing all worlds." It is beyond our grasp.

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

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

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

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 [עִין מָה שְׁנִתְבָּאֵר מֵה בְּדָבָר הַמְּתֻחָל "מִזְמָר שִׁיר חִנּוּפַת הַבַּיִת" (לְקֹמֵן, בָּרָכָה צח, ד), בְּעַנֵּן גַּבְּחִינָות "מִזּוֹן, לְבָושׁ, בֵּית"].

²³ [עִין מָה שְׁנִתְבָּאֵר בְּדָבָר הַמְּתֻחָל "זֶאת הַתְּצִוָּה" (תוֹרָה אָוֹר תְּצִוָּה פא, ב)].

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

ומצד זה אמר האומר: מעשה גדול מן ה תלמוד.

אך אף על פי כן "نمנו וגמרו: תלמוד גדול - שמביא ליקי מעשה".

והענין: כי אי אפשר להיות התעוררות המשבח 'סובב כל עולם' על ידי המצוות מעשיות - שהם מזכירים גושמים: עיצית מצמר, ערך בם מן גשמי -

אם לא על ידי ה תורה, שהיא המ묘ץ המחברם.

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

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

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

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.

ובמו על דרך משל באדם, שהדברו הוא המ묘ץ המחבר ומויציא העולם: המתחשבה לידי גילוי כי:

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 “**לְדוֹתִי אַנְּבֵן**”-to my Beloved **וְדֹתְזִי**-and my Beloved **לִי**-is to me,” which is an acronym for the word Elul-**אַלְלָל**. 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).

וְהַנֶּה כְּתִיב (וְאַתָּה נָן ז, יא): "הַיּוֹם לְעֹשֹׂתֶם", הַיּוֹם "דוֹקָא", שֶׁבְּעוֹלָם-הַזֶּה הוּא תָּנַקֵּרָא "עוֹלָם הַמְּעָשָׁה" 24, וַיְכֹלִים לְעֹשֹׂת 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 שָׁאֵן כִּן בְּעוֹלָם-הַבָּא, הַנֶּה כְּמוֹ שָׁהֵוֹ – כִּרְיָשָׁאָר, שָׁאֵן לוֹ כַּח לְהַפּוֹר עצָמוֹ מִכְּמוֹ שָׁהֵוֹ,

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(עֲבוֹדָה זָרָה ד, ב (זְבַּחַרְיָה רְשִׁי): הַיּוֹם לְעֹשֹׂתֶם (בְּעוֹלָם הַזֶּה), וְלֹא לְמַהְרָה לְעֹשֹׂתֶם (דְּאֵינוֹ יָכֹל לְעֹשֹׂתֶם בְּעוֹלָם הַבָּא)).

אם לא שיסירו מפניהם ה"לבושים הצעאים"
על יקי בפי-הקלעכו, אבל הוא עצמו אינו
יכול.

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.

וְהַטְעָם הָוֹא:

משום שבעוולם הבהא אמרו (ברכות יז,
א): "ושבון ונחנון".

The reason for this is as follows:

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

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

which means that this revelation is of the type that is "ממלא כל עולם" - permeates all worlds and is invested in creations in a revealed manner.

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

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

שהוא לפיו שמשיגים יכולות בבחינת
השגה ונגilio מופש,

ואם כן, הוא מבחן' ממלא כל עולם' -
שמתלבש בבחינת גilio,

ובבחינת' ממלא כל עולם' הוא בבחינת
התחלקות פנ"ל.

ועל כן, אם הוא בבחינה זו, אי אפשר לו
להפוך לבחינה אחרת, אחרי שהם
מחולקים ונבדלים זה מזה, וכל אחד
ואחד על מקומו בא.

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

אבל בעולם הזה יש בבחינת הארץ סובב כל עולם.

However, in this physical world there is a revelation of how Hashem is סובב כל עולם “encompasses all worlds,”

ואף על פי שהוא בבחינת הולם, שאינם משיגים בו, מכל מקום פועל הוא כאן.

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

ולפי שהוא בבחינת סובב כל עולם,
ש”שוה ומשווה,” ו”אם זרעת מה תחנן לו נז” (איוב לה, ז) – **ועל כן יוכולים לעשות תשובה.**

Since there is an expression of how Hashem is סובב כל עולם “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.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

שָׁאַף שַׁהוּא בַּעַת רְשֻׁעָגָמוֹר, וְהוּא לְמַטָּה
לְמַטָּה, יִכְׁלֶל לְהַתְּהִפְּרֵר לְהִיוֹת צָדִיק גָּדוֹל,
מִצְדָּךְ הַאֲרָתָה הַסּוּבָּב כִּי".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.

וַיֹּהּוּ שָׁאַמְרוּ חַזְ"ל (אָבּוֹת ה, יז): "יְלֹה שָׁעה
אַחַת בְּתִשׁוּבָה וּמְעֻשִׁים טוֹבִים בְּעוֹלָם-
הַזֶּה מְכַל חַיִּים הַעוֹלָם-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 "חַיִּים הַעוֹלָם-הַבָּא" הוּא רק מבחןית
'מִמְלָא כָּל עַלְמִין', שַׁהוּא עַל יְדֵי גִּבְוָרוֹת
וּצְמַעְזָמִים - "בַּיּוֹד נִבְרָא הַעוֹלָם-הַבָּא
כו".²⁸

This is because "the life of the spiritual World to Come" is only from the aspect of how Hashem's revelation is "מִמְלָא כָּל עַלְמִין" "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.

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 וּכְמוֹ שָׁנִתְבָּאָר בָּמִקּוֹם אַחֲרַ בָּאֲרִיכּוֹת, עַל פְּסֻוק "צַו אֶת בְּנֵי יִשְׂרָאֵל וְאֹמֶרֶת אֲלֵהֶם אֶת קְרֻבֵּנִי
לְחַכְמֵי כּוֹ" (לְקַמְּנָן פְּנַחַס עָה, ג). עַזְעִין שָׁם.
²⁸ (קְנַחּוֹת כְּט. ב).

אבל בתורה ומעשיהם טובים בעולם-הזה
- הוא מבחןת 'סובב כל עולם'.

וזהו עיקר בונת ירידת הנפש להתלבש
בגוף החומר, מושם שבעולם-הזה יש
הארת 'סובב כל עולם', אשר לו זאת
תוכל לברר ולהפוך מרע לטוב כי.

ולפי ערך זה נותנים לאדם שני חייו
במספר וקצתה, זהה ע' שנה ולזה פ' ²⁹ כי
- הינו כפי מספר מה שעריך לברר
ולהפוך מרע לטוב כי.

של יום מבקר ומהפך חלק אחד, עד
שבשני חייו נשלים מה שהייתה צריכה לברר
- שבשביל זה ירידת הנפש לעולם-הזה.

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 עולם-encompasses all worlds
equally beyond all limitations.

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

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.

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 ע, י: "ימיו שנوتינו בכם שבעים שנה, ואם בגבורות 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, שהויריד
והמשיך חיות לסטרא-אחרא, שלא בירר
והיפר פ"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 - “והחזרנו
בתשובה שלמה לפניו”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 ה גם שאמרו ר"ל (יומא פ, א): “לא
זו ממש עד שמוחולין 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 מבל מקום אף שמוחולין לו,
החזרון 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.

(נוסף תפלה שמונה עשרה).³⁰

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 עניין התחובה שאנו מבקשים:
והחזרנו 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 Essence³¹,

שהוא למעלה גם מבחינת 'סובב כל עולםין', שאינו נקרא סובב ומקיף אלא לגביו עולםין, אבל עצמותו ומהוותו יתברך הוא למעלה גם מזה.

which is beyond even the level of how Hashem is "כָל עַלמִּין"-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 התחובה,ISM שימשיך אוֹר חֶדֶש עַל יְדֵי גִּלְעָיו עצמותו יתברך, יملא כל הפגמים והחסרונות כי.

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 בך למעלה בעצמותו יתברך, להמשיך אוֹר חֶדֶש 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?

³¹ "The word "before/in front of" is related to the word "פָנִים-face" and the word "inside of," since the word "פָנִים-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: "וְהַחֲזִירָנוּ בְתִשׁוּבָה כֵּן", ³² "בְּשִׁיבָנוּ אֲלֵיכָךְ",

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."

בלומר אתה תשעה עליינו רוח מפירים,³³ ותשפיע עליינו רחמים-רבבים ממקור הרחמים, מבחןת י"ג מכילין, "מי אל במוך נושא עון כו", שיחיו 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.,"³⁴ since this is what will give us the ability to do Teshuva.

וזה עניין הארת י"ג מכילין דרכמי בחידש אולול, שהוא הבנה שיזהו יוכלים 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 "I am connecting to Hashem whom I love."

ואף שבכל השנה אומרים י"ג מדות הרחמים - "ה' ה' אל רחום כו" (תשא לד, 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?

³² (אי'ה ה, כא).
³³ על פי ישעיה לב, טו: "ישעה עליינו רוח מפירים".

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).

הִם וּקְרָחָמָנוֹת עַל חַיִּים גָּוֹפָ בַּלְּבָד,
אַבְלָי יְהִי מְכַלֵּין דָּרְחָמִי הַמְּאִירִים
בְּחִדְשָׁ אַלְוָל, הִם דָּרְחָמִים עַל חַיִּים הַנֶּפֶשׁ
לְעוֹרְרָה בְּתִשְׁוּבָה.

וזהו שפטות רועה בשושנים,

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

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:**"

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.

פִּירּוֹשׁ: "רֹועָה שְׂמִפְרִינְס אֶת יִשְׂרָאֵל
 לְהִיּוֹת יְכוֹלִים לְעַשּׂוֹת תִּשְׁוּבָה - הוּא
 רֹועָה וּמִפְרִינְס אֹתָם בשושנים".

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.

בְּיַהֲנֵה בְּכָל הַשָּׁנָה אָנוּ אָוּמְרִים בְּקָרְיאָתְךָ
שְׁמְעָה: "וְנִתְתִּי עַשְׂבָּבָשׂ דְּשָׂרָךְ לְבַהֲמַתְךָ" (עַקְבָּא,
טו, טו),

פִּירּוֹשׁ: "בַּהֲמַתְךָ" הַיְינוּ נֶפֶשׁ-הַבָּהֲמִית
וּנֶפֶשׁ-הַשְׁבָּלוּת.

שְׁבָכְדֵי שִׁיְהִיו גַם הֵם מִסְכִּים שִׁיְהִיה
"וְאַהֲבָתָ אֶת ה' כַּי" (וְאַתָּה נָא), תָּקִנוּ לְוּמָר
תְּחִלָּה קָדָם הַתְּפִלָּה בְּרִפְתִּיּוֹצָר, "שְׁתִים
,³⁷ לְפִנֵּיכָה"

"וְהַאוֹפְנִים וְחַיוֹת כַּי",

- **פְּסֻוקִי דְזִמְרָה**

שַׁהֲוָא בְּחִינַת הַאֲרִיכוֹת בְּהַתְבּוֹנוֹת
גְדוּלַת ה' יִתְבֹּרֶה, עַד שְׁגָם נֶפֶשׁ-הַבָּהֲמִית
וְהַשְׁבָּלוּת יִסְכִּימוּ שְׁלֹו יִאָתֵה כַּי".³⁸

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 (ברכות יא, א).

³⁸ (על פי ירמיה י, ז: "לְבָךְ יִאָתֵה .. וּבְכָל מֶלֶכְוֹתָם מֵאֵין בָּמוֹת").

myself, **to yearn only for Hashem** and nothing else.

אבל בשביל התעוורות האהבה בנפש
האלקית עצמה, אין צורך להתרבוננות כל
בר, שברי נר ה' נשמה אדם" (משלי כ, כז),

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."

שבר מוטבע בכל נפשות ישראל בטבע
תולדותם ממקורם, להיות חפעם
ותשוקתם ליקל באור ה' ולרכקה בו.

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.

וזה שאומרים "ונתתי לך שב בשדר
לבחמיה",

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."

פירוש: "שב" 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.

שביהם ועל ידם נמושך ההשפעה
מלמעלה להיות לו בבח ועוז להפוך נפש
הבהמית.³⁹

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

³⁹ [וכמו שכתוב באחר פרשת בראשית (דף יח, עמוד ב) על פסוק (תהלים קד, יד) "מצמיח חץ
לבחמה" – אף טויריןכו, "ουשב לעובדת האדים" כו']
[]"מצמיח חץ לרבהה וגנו" ר' באמה דרבינו עאל אלף טוירין ומונדרין לה בכל יומא והוא חציר.
[]"חציר" ר' אנן מלאכין... וקויימין למיכלא דהאי בהמה". "ουשב לעבודת האדים": "שב" ר' אלין
אופנין וחיות וכרכובים... וקויימין לאותקנא בשעתה דבני נשא ארtinyן לפולחנה דמאיריהן בקרבעניהם

dly soul, so that it shoud 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 דָּקָא.

This level of mercy from Hashem is specifically expressed in the rest of the year.

אָבֶל בְּחֹדֶש אָלוֹל כְּתִיב: "הַרְוֹעָה בְשׁוֹשִׁנִים",

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, דיא איהו עבורת הארץ.

תרגום: “מצמיח חציר לבהמה וגנו” זו בהמה שרווצת על אלף הרים, ומגדלים לה בכל יום אותו חציר, ו”חציר” זה, הם מלאכים .. ועומדים למאכל של הבהמה זו. וישב לעבורת הארץ: ‘עשֵב זה, אלו האופניים וחוויות וכורוביים .. ומוכנים להתקן בשעה שבני הארץ באים לעבורתם רבונם בקרבעניהם ובתפללה, שוזהי עבורת הארץ].

יעין מה שנטבאר בדברו הפתחיל “כי תצא” (לכן תצא לך, מענין שיטים לפניה” דבריאת שמע).

שָׁהַן בְּחִינַת "יְגַמְּבָלִין דָּרְחָמִי" המAIRים ומתגִלים בְּחַדְשׁ אַלְוָל, לְהִיוֹת עוֹשִׁים תְּשׁוּבָה שִׁימֹלָא כָּל הַחֲסָרוֹנוֹת.

[וְהַמְשִׁכָּה זוֹ דְשָׁוֹשָׁנִים], הִיא צִוִּיכָה גַם בְּשִׁבְיל הַנֶּפֶשׁ-הַאֱלֹקִית עַצְמָה.

כִּי הַגָּם שְׁכָר מַוְטָּבָע בְּכָל נַפְשׁ כְּוֹ בְּנֵי נָאָל,

אָךְ הַעֲנִין, כִּי יְשַׁׁעַת הַעֲלָאת מִן שְׁנָמֶשׁ מִצְדָּצָם הַנֶּפֶשׁ בְּטָבָעָה וּמִאָלִיךְ.

אָבֶל כִּי לְבָא לְבִחִינַת הַעֲלָאת מִן דְבִחִינַת תְּשׁוּבָה, שַׁהוּא "בְּחִילָא יְתִיר", לְמַעַלָּה מִכְדִּי שָׁתוֹכָל הַנַּפְשׁ שָׁאת - עַל זֶה צִרְיךָ לְהִיוֹת הַמְשִׁכָּה מִלְמַעַלָּה דִּיְקָא.⁴⁰

וְזֹהוּ עֲנִין "הַשִּׁיבָנוּ אֲלֵיכָה כְּוֹ".

וְעַל הַמְשִׁכָּה זוֹ שְׁמַלְמַעַלָּה נִאַמֵּר "הַרְוֹעָה

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.

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

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.

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.

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.

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.

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

⁴⁰ וַיַּגְנֵן זֶה מִמָּה שָׁנַׁתְבָאֶר בָּמִקּוֹם אַחֲרָה, עַל פְּסוֹק "כָּרִים שְׂדָה אֲשֶׁר בָּרַכוּ הַיְיָ" (תּוֹרָה אוֹר תּוֹלְדוֹת כ, ד). וְהַיְיָנוּ, לְהִיוֹת "רִיחַ בּוֹגְדִּיו", שַׁהוּא בְּחִינַת תְּשׁוּבָה - עַל זֶה צִרְיךָ לְהִיוֹת "אֲשֶׁר בָּרַכוּ הַיְיָ", שַׁהוּא סִיעַ מִלְמַעַלָּה כְּוֹ. עַיִן שם.

בשׁוֹשָׁנִים".]

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

וְהַנֵּה אָמְרוּ רַ' לֵי⁴¹: “אֶל תִּקְרֵי שׁוֹשָׁנִים
אֶלָּא שְׁשׁוֹנִים.”.

Now, our Sages have said, (Shabbos 30b) **“Do not only read the verse to mean that ‘He nourishes us with roses,’ but also read the verse to mean that ‘He nourishes us with those who study.’”**⁴²

פִּירּוֹשׁ: “שְׁשׁוֹנִים” הָוְא בְּחִינַת תּוֹרָה,
מְעַנְנֵן “קֹרֵא וְשׁוֹנֵה כָּל”.

The meaning of **שְׁשׁוֹנִים ‘those who study’** is referring to Torah study, as expressed in the idea that “whenever one reads the Tanach and studies the Mishna, Hashem reads and studies with him.” (Tanna D’vei Eliyahu Rabbah 18:1)

: וְהַעֲנָנָן:

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

בְּיַהְעֲשָׂוָה עָרֵיךְ לְהִיוֹת לְמַלְאָה בְּ
הַחֲסָרּוֹנֹת,

The idea of Teshuva is to complete whatever revelation of Hashem is missing,

הַנֵּה הַחֲסָרּוֹן שָׁנַׁעַשְׂה בְּחַעֲדר הַמִּצְוֹת,
שְׁמֹנוּעַ וּמַחֲסִיר גִּילְוִי אֶוּרְךָ סּוּבָּב כָּל
עַלְמַיִן הַגְּמַשֵּׁר עַל יָדֵי 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 “**סּוּבָּב כָּל עַלְמַיִן**-encompasses all worlds” that is drawn down through the Mitzvos,

(שְׁבַת ל, ב. זָהָר חָלֵק ב, ב.).

⁴² The two words **שְׁשׁוֹנִים** and **שׁוֹשָׁנִים** 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.

(תְּנָא דְבַי אֲלֵהוּ רַבָּה יְחָא “כָּל הַיּוֹשֵׁב וְשׁוֹנֵה, הַקָּדוֹשׁ בָּרוּךְ הוּא קֹרֵא וְשׁוֹנֵה בְּנֵגְדוֹ”).

וְהַנְּחַשְׁרָוֹן שֶׁנֶּעֶשֶׂה עַל יְדֵי הַתּוֹרָה,
שֶׁהָיָה מָקוֹר בְּחִינַת 'מַמְלָא בְּלָלְמִין'.

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

וְזֹהוּ שָׁאוֹמְרִים "וְהַחֲזִירָנוּ בְּתִשׁוּבָה
שְׁלִימָה לְפָנֶיךָ" - שְׁלִימָה דַּיְקָא כֵּי.

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.

וְזֹהוּ שְׁבָכְתוּב "הַרְוֹעָה בְּשׁוֹשָׁנִים", שְׁבָכְלָל
זֶה יֵשׁ בְּהַמְּדֻרְגוֹת:

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:

שׁוֹשָׁנָה בְּפִשׁוֹטוֹ - הוּא הַתְּעוּרָרוֹת "י"ג
מְכַלֵּין דָּרְחָמִי", שֶׁהָם מִבְּחִינַת 'סּוֹבֵב בְּלָלְמִין';

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 "סּוֹבֵב בְּלָלְמִין" "permeates all worlds." This gives us the power to do Teshuva for any lack of Mitzvos.

וְ"שׁוֹשָׁנִים" - מִבְּחִינַת 'מַמְלָא בְּלָלְמִין'
כֵּי.

2-**Those who study Torah, 'שׁוֹשָׁנִים'** - which has the same letters as '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 "מַמְלָא בְּלָלְמִין- 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?

וזהו ענין שמחות-תורה שאחר ראש השנה ויום כיפור,

שהוא בבחינת המשכה "שמחה של מצוה" על כללות השנה.

כפי מאחר שבכל השנה עושים חסרון ופגם בהארת 'סובב כל עולם' על ידי שאין מקיים המצוות בהלכתן,

וכאשר נמשך בראש השנה ויום הבכורים מלאו החסרון -

או נעשה בבחינת "שמחה של מצוה" כי.⁴⁴

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

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

Throughout the year we create a lack in the revelation of how Hashem is "כל עולם" "encompasses all worlds" through our lack of fulfilling the Mitzvos properly.

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

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

[עוֹזֵד יָבֵן עַנְיָן "שׁוֹשְׁנִים - שׁוֹשְׁנִים", על דָּרְךָ מָה שִׁנְתַּבָּאֵר בְּדָבָר הַפִּתְחֵיל "וְאָכַלְתָּ וְשִׁבְעַת וְבָרְכַת" (לע"ל עקב טו, ג), בענין הַצְּבָרָת בְּרִית וְתּוֹרָה בְּבִרְכַת הָאָרֶץ, "וְצִירֵךְ שִׁיקְדִּים בְּרִית לְתּוֹרָה, שָׂזָן יִתְנַהֵן בְּגַג בְּרִיתוֹת, וַזְּ נִתְנַהֵן בְּגַג בְּרִיתוֹת".⁴⁴ ומבוֹאֵר שָׁם, דעֲנֵנִין "גַג בְּרִיתוֹת" הֵם "י"ג מִדּוֹת הַרְחָמִים", וְהַמְשִׁכָתָם הֵוא עַל יְדֵי הַתּוֹרָה כָּו. וְזֶה שְׁכַתּוּב גַם כֵן (נִצְבִּים ל, ו): "וּמָלֵה הָאַלְקִיךְ אֶת לְבָבֶךָ וְאֶת לְבַבְּ זֶה עָזָר", שִׁישׁ בָּזָה רָאשֵׁי תִּבְוֹת אֶלְלָל. וְהִינֵּנוּ לְבֹזָא לְבָחִינַת פְּנִימִית הַלְּבָב.⁴⁴ וְהַמְשִׁכָה זוּ הִיא מִבְּחִינַת "י"ג בְּרִיתוֹת" שָׁהֵן "י"ג מִדּוֹת הַרְחָמִים". אָنֵк הַמְשִׁכָה זוּ הֵוא עַל יְדֵי הַתּוֹרָה, וְזֶהוּ עַנְיָן "שׁוֹשְׁנִים", ו "שׁוֹשְׁנִים בְּהַלְכֹת". וְגַם, כי "י"ג מִדּוֹת שְׁהַתּוֹרָה נִדְרְשָׁת בְּהָנָה" הֵם מִבְּחִינַת "י"ג מִדּוֹת הַרְחָמִים". וְלֹכֶן נִצְבֵר בְּגַמְרָא "וְרָחְמָנָא אָמֵר", וְהִיְנֵי, שְׁבָהָם וְעַל יְדֵם הַמְשִׁכָה מִתּוֹרָה-שְׁבָכְתָב, שְׁהִיא חִכָּמָה-עַלְלָה - לְתּוֹרָה שְׁבָעֵל-פָה, שְׁהִיא חִכָּמָה-תַּתָּאָה.

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 Shavuos, 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.

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.

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