



LESSONS IN LIKUTAY TORAH

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

לקוטי תורה

פרשת נצבים - ראש השנה

מאמר

בי קרוב אליך

“Our Ability to Renew Creation”

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Likutay Torah

לקוטי תורה

פרשת נצבים – ראש השנה

מאמר

בי קרוב אליך¹

דף מ"ו עמוד א'

“Our Ability to Renew Creation”

(8) Chapter 1

In Parshas Nitzavim, Moshe Rabeinu tells the Jewish People that the fulfillment of the Torah and Mitzos is very accessible and doable. First, the Alter Rebbe will explain these verses on a mystical level. Then, he will apply the verses to our service of Hashem on Rosh Hashanah, which is always in the week following Parshas Nitzavim:

”[כי המצוה הזאת אשר אנכי מצוך היום לא נפלאה
הוא ממך ולא רחוקה הוא]... **בי קרוב אליך**
הדבר מאד בפיה [ובלבבך לעשותו] וגו’²
(פרשתנו ל, יא-יד):

“For this mitzvah that I (Hashem) command you today, it is not ‘**רחוקה**’-far’ from you, rather it is very accessible to you, in your mouth and in your heart, to do it.” (Devarim 30:11-14)

להבין כפל הלשון במה שנאמר תחלה
”**לא נפלאה** היא ממך ולא רחוקה היא”
(פרשתנו ל, יא).

To understand this verse, we first need to understand the double expression, “It is not ‘**נפלאה**’-removed’ or ‘**רחוקה**’-far’ from you.”

¹ (נאמר שבת פרשת נצבים, כ"ג אלול תקס"ג, שבת שקודם ראש השנה תקס"ד).

² (פרק ה' דעירובין, נ"ד, א' ["אימתי קרוב אליך? בזמן שבפיה ובלבבך לעשותו"].

רבנות: כי תשא, פרשה נ"ז) ["שתהא יגע בהם בפיה. וכן הוא אומר: בפיה ובלבבך לעשותו"]. וסוף פרשת נצבים. "תנא דבי אליהו": חלק א', פרק כ"ז. חלק ב', פרק י"ד).

אך הנה "נפלאות", עם שהוא לשון פלא הוא גם בן לשון הפרשה, כמו "לפלא נדר" (בפרשת אמור כ"ב, כ"א) ותרגומו: "לפרשא". וכן פירש רש"י שם: להפריש³.

However, the idea is as follows: The word 'נפלאות-removed' comes from the word 'פלא-separation,' as in the verse, "לפלא-to separate oneself from something permissible נדר-with a vow," as both the Targum Unkelos and Rashi translate it there.

והענין, כי: "תלת דרגין אינון מתקשראן דא ברא: קודשא בריך-הוא ואורייתא וישראל. וכל חד, דרגא על דרגא, סתים וגליא"⁴.

This idea will be understood from the following quote of the Holy Zohar (III, 73a): "There are three 'levels' that are bound up with each other: Hashem, the Torah, and the Jewish People. Each of these three levels has a 'סתים-hidden,' inner aspect, and a 'גליא-revealed,' outer aspect."

פירוש: שכל אחד הוא בבחינת "סובב" ו"ממלא":

Meaning that each one of these three 'levels' has a 'Soveiv-encompassing' aspect, and a 'Memalei-permeating' aspect.

"ממלא" הוא בבחינת הלבשה והשגה ונקרא "גליא"⁵,

'Memalei' is the aspect that can be limited to a format that can be understood and grasped, and is

³ (וכנזכר מזה) (לעיל פרשת צו ז, ג ואילך) בדבור המתחיל "ואכלתם אכול" (יואל ב, כו. גבי "להפליא" (שם). ואפשר שהם ענין אחד. כי מה שהוא מופרש ומובדל הרי זה כענין הפלא, שהוא גם כן ענין המכוסה ונעלם ואינו מושג. וכן כתב ב"שרשים").

(בבאורי הזהר להצמח צדק כרך א עמוד תקל: "והנה השרשים בשרש פלא עשו שני שרשים: אחד - לשון פלא מה שאינו מושג, הב' - לשון הפרשה והבדלה ופירוד כמו "לפלא נדר", וכן פירש רש"י גבי לפלא נדר". ושם מציין לקאן).

⁴ (זהר חלק ג עג, א).

⁵ וכמו שנתבאר בדבור המתחיל "ונקדשתי בתוך בני ישראל" (לעיל אמור לא, א ואילך). בפירוש וענין "עלמא דאתגליא".

therefore called ‘the גְּלִיָּא-revealed, outer aspect.’

ו"סובב" הוא למעלה מהדעת וההשגה⁶;

The level of ‘*Soiveiv*’ is above our ability to know and understand, and is therefore ‘סְתִימ-hidden’ from us.

ובתורה יש גם כן גְּלִיָּא וסְתִימ⁷; ובנשמות ישראל יש גם כן גְּלִיָּא וסְתִימ⁸.

In the Torah as well, there are these two levels of ‘גְּלִיָּא-revealed’ and ‘סְתִימ-hidden;’ and in the Jewish people also there are these two levels of ‘גְּלִיָּא-revealed’ and ‘סְתִימ-hidden.’

וישראל מתקשראן באורייתא – שהשגת התורה מלובשת בכל אחד ואחד מישראל,

We quoted from the Zohar that “The Jewish People are connected to the Torah.” This means that the knowledge of the Torah is already invested in every single Jew,

כמו שכתוב (רות ד, ז): "וזאת לפנינו בישראל", "ואין זאת אלא תורה"⁹ – שהיא מלובשת בפנימיות כו¹⁰.

as it says, (Rus 4:7) “And ‘זאת-this’ was ‘לפנינו-before’ in the Jewish People.”¹¹ The word ‘זאת-

⁶ ועיין מה שנתבאר בדבור המתחיל "וידעת היום" גבי דעת ואמונה (לעיל ואתחנן ד, א ואילך). ומה שנתבאר בדבור המתחיל "וירא ישראל את כו' ויאמינו בה" (תורה אור בשלח סב, א).

⁷ וכמו שנתבאר בדבור המתחיל "תורה צוה" (לקמן פרשת ברכה).

⁸ כמבואר: לעיל על פסוק "כי תצא" (לה, ג). ובדבור המתחיל "היום הזה [.] מצוה" (לעיל מב, א). ובדבור המתחיל "יונתי בחגיו" (לקמן שיר השירים טז, ד).

⁹ (עבודה זרה ב, ב. תנא דבי אליהו זוטא פרק א).

¹⁰ (עיין מה שנתבאר: סוף דבור המתחיל "ראה אנכי נותן" (לעיל פרשת ראה יח, ד). ובדבור המתחיל "ויהי מקץ" (תורה אור לא, ג).

ועיין מענין "וזאת לפנינו": ברבות: ריש פרשת נשא. וברות על פסוק זה. זהר חלק ג', חקת, ק"פ סוף עמוד א').

¹¹ According to the simple meaning, the verse is describing the process of acquisition (kinyan) by giving someone an object in order to acquire a different object from that person, called “kinyan chalifin.” This process was performed by Boaz when he wished to “acquire” the right to marry Rus from a closer relative of her former husband, Machlon.

this' is a reference to the Torah, and the word 'לפנים-before' can also mean 'לפנימיותם-to their innermost being.' Thus, the phrase can be interpreted, "And this Torah is already invested within the soul of every Jew."

ואורייתא מתקשרא בקודשא בריך הוא - דאורייתא וקודשא בריך הוא כולא חד.¹²

The quote from the Zohar continues: "And the Torah is connected to Hashem," since "the Torah is completely unified with Hashem."

והיינו שהתורה היא הממוצע המחבר ומקשר בחינת אלהותו יתברך בנשמות ישראל, בבחינת ממלא ובבחינת סובב:

Meaning that the Torah is the intermediary that connects and binds Hashem's Divinity with the Jewish People, and this is true regarding the levels of both 'Memalei' and 'Soveiv.'

שיהא התקשרות בחינת גליא שבנשמות ישראל לבחינת גליא דהקדוש ברוך הוא - בחינת 'ממלא כל עלמין'.

The Torah connects the 'גליא-revealed' aspect of Jewish souls to the 'גליא-revealed' aspect of Hashem, which is how He is 'Memalei-permeates all worlds,'

ובחינת פנימיות וסתים שבנשמות ישראל לבחינת 'סובב כל עלמין'.

and it [the Torah] connects the inner, 'סתים-hidden' aspect of Jewish souls to the inner, 'סתים-hidden' aspect of Hashem, which is how He is "Soveiv-encompassing all worlds."

והיינו על ידי דאורייתא גם כן "סתים וגליא"¹³.

The Torah is able to do this because it also has these two levels

He gave his shoe in exchange for the rights to marry Rus. The simple meaning of the verse "וזאת לפנים בישראל" is that "This (process of acquisition) was a longtime (custom) among the Jewish People."

¹² עיין [בזהר] בפ' רשת בשלח (דף ס' סוף עמוד א').

¹³ (ועיין מה שנתבאר: בדבור המתחיל "ולא תשביט מלח" (לעיל ויקרא ה, ג). וסוף דבור

of ‘גְּלִיָּא-‘hidden’ and ‘סְתִימִים-revealed.’

וְזֶהוּ "כִּי הַמִּצְוָה הַזֹּאת כִּי לֹא נִפְלְאָת וְגו'" -
רְצוֹנוֹ לומר, שְׁאִינוּ מוּפְרָשׁ מִמֶּךָ כָּלל,
דִּהְיִינוּ שֶׁהִיא בְּחִינַת מְמַלָּא, שֶׁמִּתְלַבֵּשׁ
בְּתוֹךְ עֲצָמוֹת נְשָׁמוֹת יִשְׂרָאֵל.

This is the meaning of the verse, "For this Mitzvah that Hashem commands you, 'it is not removed' from you." The verse means to say that it is not separate from you at all, since it is a reference to the level of 'Memalei' of the Torah, which is already invested in the essence of the soul of each Jew.

"וְלֹא רְחוֹקָה הִיא" - בְּחִינַת סוֹבֵב, שְׁאִינָה
מִתְלַבֶּשֶׁת, אֲבָל אֵינָה רְחוֹקָה - שְׁמַאִיר
דֶּרֶךְ מִקִּיף.

And when the verse says, "It is not 'far-רחוקה'," this is a reference to the level of 'Soveiv' of the Torah, which is not directly invested in us, but is not far away either, since it shines into us in an encompassing manner.

וּפִירוֹשׁ "אֲשֶׁר אֲנֹכִי מִצְוֶה הַיּוֹם" (פֶּרֶשְׁתֵּנוּ ל,
יא): הֵייוֹנוּ כִּי "בְּכָל יוֹם יִהְיוּ בְּעֵינֶיךָ
כְּחֻשִׁים". כִּי הַתּוֹרָה נִצְחִית, וּבְכָל יוֹם
אֲנוּ אוֹמְרִים "הַיּוֹם".

The meaning of the words in the verse, "That I, (Hashem), command you today," is that every day, the Torah and Mitzvos should be in our eyes like something new, since the Torah is eternal and unchanging, and every day we say that it is "today" that we are receiving the Torah and Mitzvos.

וְכֵן: "וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר אֲנֹכִי מִצְוֶה
הַיּוֹם" (וְאֶתְחַנֵּן וּ, ו), אָמְרוּ רַ"ל¹⁴: "שִׁיְהִיוּ

Similarly, regarding the verse, (Devarim 6:6) "[Hashem says:] And

הַמִּתְחִיל "שׁוֹבָה יִשְׂרָאֵל" (לְקַמֵּן שִׁיר הַשִּׁירִים טה, ג).

וְעֵינֵינוּ מֵה שְׁנֵתִבְאָר בְּבִיאור עַל פֶּסוּק "וְעָשׂוּ לָהֶם צִיצִית" (בְּסִידוּר עִם דָּא"ח ג, ג וְאִילָךְ), בְּעֵינֵינוּ
"עוֹטָה אוֹר כְּשֶׁלֶמָה", וּבְעֵינֵינוּ שֶׁ"הַתּוֹרָה נִתְּנָה בְּאֵשׁ שְׁחוּרָה עַל גְּבִי אֵשׁ לְבָנָה", דִּהְיִינוּ שֶׁיֵּשׁ בָּהּ
פְּנִימִיּוֹת וְחִיצוֹנִיּוֹת (כו').

¹⁴ (פְּסִיקְטָא זוֹטְרֵתָא וְאֶתְחַנֵּן וּ, ו. תַּנְחוּמָא (בּוֹבֵר) יִתְרוֹ יג, י. הוֹבָא בְּרִשׁ"י: תְּבוּא כו, טז. עֲקֵב יא, יג מִסְפְּרִי.

בְּעֵינֶיךָ בְּחַדָּשִׁים¹⁵.

these words of Torah of Mine that I command you today, should be on your heart.” Our Sages commented, “This means that every day the words of Torah should be like something new in your eyes.” (Midrash Tanchuma on Shemos 13:10)

וּכְמֵאמֹר "הַיּוֹם לַעֲשׂוֹתָם, וּלְמָחָר לְקַבֵּל שְׂכָרָם"¹⁶,

As it says, “Today is for doing the Mitzvos, and tomorrow is for receiving their reward.”

שְׂכָל עוֹלָם-הַזֶּה עַד "לְמָחָר" שֶׁהוּא קְבוּל שְׂכָר נִקְרָא "הַיּוֹם".

We see that the entire time of This World (when we do Mitzvos), up until “tomorrow” – meaning the World to Come, which is the time of the reward – is called “today.”

וּבְרֵאשִׁי-הַשָּׁנָה אָנוּ אוֹמְרִים¹⁷: "זֶה הַיּוֹם תַּחֲלֵת מַעֲשֵׂיךָ" – שְׂכָל רֵאשִׁי-הַשָּׁנָה נַעֲשֶׂה בְּבִחִינַת "הַיּוֹם" מִחֲדָשׁ וְנִמְשָׁךְ עַל כָּל הַשָּׁנָה.

Now, on Rosh Hashana we say, “This day is the beginning of Your (Hashem’s) works,” meaning that on every Rosh Hashana there is a new “today,” which brings a new ability to fulfill Mitzvos (ie. a new “today to do the Mitzvos”), and this new strength and capability to fulfill Mitzvos is then drawn down into the rest of the year.

אֶךְ צָרִיךְ לְהִבִּין מֵה שְׁאִמְרוּ רַ"ל¹⁸: "אָדָם נִדּוֹן בְּכָל יוֹם"?

However, we need to understand what our Sages said, (Rosh Hashana 16a) “A person is judged every day,” not only on Rosh Hashana.

וְאֶתְחַנֵּן וּ, ו. הוּבָא בְּלִקְחָ טוֹב שָׁם. וּבְמִדְרַשׁ אֲגָדָה שָׁם.

¹⁵ וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאָר מִזֶּה בְּדַבּוּר הַמִּתְחִיל "צִיּוֹן בְּמִשְׁפָּט תִּפְדֶּה" (לְעִיל דְּבָרִים א, א-ב).

¹⁶ (עֲבֹדָה זָרָה ג, א).

¹⁷ (בְּתַפְלַת מוֹסָף).

¹⁸ (רֵאשִׁי הַשָּׁנָה טז, א).

גַּם רֹאשׁ-חֹדֶשׁ נִקְרָא "רֹאשֵׁי-חֳדָשִׁים"¹⁹;
וְכֵן שַׁבָּת:

Also, Rosh Chodesh is called "the heads of the months," and Shabbos is the head of the week, so every month Hashem gives a new power for the entire month, and on Shabbos for the entire week,

"מִדֵּי חֹדֶשׁ בְּחֹדְשׁוֹ, וּמִדֵּי שַׁבָּת בְּשַׁבָּתוֹ"
(ישעיה סו, כג).

like it says, "And it will be that every month on Rosh Chodesh, and every week on Shabbos, all flesh will come before Me (to be judged), says Hashem." (Yeshaya 66:23)

We see that not only on Rosh Hashana are we "judged" to receive new strength to fulfill Mitzvos, but also every Rosh Chodesh, every Shabbos, and even every day! If so, what is the unique significance of Rosh Hashanah, that we say, "This day is the beginning of Your works?"

וְהַעֲנִין: שֶׁהוּא יִתְבָּרַךְ לְמַעַל מֵהַזְמָן.

The idea is that Hashem is beyond the limitations of time.

לִכֵּן כָּל בְּחִינַת זְמַן שֶׁל שֵׁשֶׁת יָמֵי בְּרָאשִׁית
- בְּמַחֲשָׁבָה אֶחָת נִבְרָא,²⁰ "צוּפָה וּמִבֵּיט
עַד סוֹף כָּל הַדּוֹרוֹת"²¹ בְּסִקְרָה וְהֶאָרָה
אֶחָת.

Therefore, all of the time of the "Six Days of Creation," a reference to the six thousand years of creation,²² were created in one 'thought' of Hashem, as we say in the Rosh Hashana prayers, "Who gazes and peers until the end of all generations," in one look and glimpse.

¹⁹ ("רֹאשֵׁי חֳדָשִׁים לַעֲמֹךְ נִתְּתָה... בְּאִמּוֹר: 'וּבְרָאשֵׁי חֳדָשִׁיכֶם'". תְּפִלַּת מוֹסֵף לְרֹאשׁ חֹדֶשׁ).

²⁰ (זוֹהַר חֵלֶק ב שְׁמוֹת כ, א).

²¹ (מוֹסֵף דְּרֹאשׁ הַשָּׁנָה. וְרֹאשׁ הַשָּׁנָה יח, א).

²² It says in Tehillim (chapter 90), "A thousand days in Your eyes are like a day that has passed," thus comparing one of Hashem's "days" to one thousand of our years. Thus, the reference here to the time of the "Six Days of Creation" is actually a reference to the time of the six thousand years of creation, when things function in the natural order. In the seventh millennium and onwards, the world will function in a supernatural manner, as explained elsewhere.

כְּמוֹ שֶׁכְּתוּב (זְכַרְיָה ט, יד): "וַיֵּצֵא כְבֹדְךָ חֲצוֹ", שֶׁהוּא בְּדֶרֶךְ סְקִירָה וְהֶאֱרָה אֶחָת כָּל שִׁבְעַת יָמֵי בְּרֵאשִׁית וַיְמֹת־הַמָּשִׁיחַ וַתְּחַיֵּית־הַמֵּתִים.

As it says, (Zecharya 9:14) **"His 'arrow' goes forth like a flash of lightning,"** referring to the flash of His one 'thought' that can see and perceive all of the **"Seven Days of Creation"** the seven thousand years of creation at one time. This includes also the Days of Moshiach and the era of the Resurrection of the Dead.

Previously, the Alter Rebbe mentioned that Hashem's one 'thought' encompasses the first six thousand years of creation. In these six thousand years, the world operates according to the natural order.

Here, the Alter Rebbe adds the "Seven Days of Creation," referring to the seven thousand years of creation,²³ including the seventh millennium, when the world will operate supernaturally. This time period includes the time of Moshiach (the end of the sixth millennia) and of the Resurrection of the Dead (in the beginning of the seventh millennia).

וְכֵן "חֲמִשִּׁים אֲלָפִים יוֹבְלוֹת"²⁴, שֶׁהֵם גִּילּוּיִם וְעֲלִיּוֹת בְּעִלּוּי אַחֵר עִלּוּי - כּוֹלֵם נִבְרָאוּ בְּמַחֲשָׁבָה אֶחָת, שֶׁהוּא חַיּוֹת כָּלְלוֹת.²⁵

So too, there are **"50,000 Yovel (Jubilee) cycles,"**²⁶ i.e. 2.5 million levels of awareness of Hashem, which are levels of Divine Revelation and spiritual ascent, elevation after elevation, all of these millions of levels were created in one 'thought' of

²³ See previous English footnote.

²⁴ (חֲמִשִּׁים אֲלָפֵי יוֹבְלוֹת: רָאָה ש"ךְ עַל הַתּוֹרָה עַל הַפָּסוּק (בְּהַר כּהֵ, ג): "שֵׁשׁ שָׁנִים תִּזְרַע שָׂדֶךְ - שִׁית אֲלֶפֶי שָׁנִין, שֵׁשׁ שָׁנִים תִּזְמֹר כְּרִמָּךְ - רִמּוֹ עַל שִׁיתָא אֲלֶפֶי שְׁמִיטִין, וְאַסַּפְתָּ אֶת תְּבוּאֶתָהּ - תְּבוּאֹת ה', שְׁאֲחֵר שִׁיתָא אֲלֶפֶי שְׁמִיטוֹת יִהְיוּ בְּנֵי הָעוֹלָם הַבָּא, שֶׁתִּפְעוֹל הַבִּינָה שֶׁהֵם חֲמִשִּׁים אֲלָפֵי יוֹבְלוֹת שְׁכוֹלֵם מְנוּחָה". נִזְכָּר גַּם לְעִיל נִשְׂאָ כ, ד. וְאַתְחִנֵּן ז, ג. וְרָאָה גַּם סֵפֶר הַמַּאמָּרִים תִּקְס"ב עֲמוּד רְכוּ, וְעַם הַגְּהוֹת בְּאוּר הַתּוֹרָה קִרְחַ עֲמוּד תִּרְס"ח. מַאמָּרֵי אֲדָמוֹר"ר הָאֲמֻצְעֵי נ"ךְ עֲמוּד רֵד. יִהְיֶה אוֹר עֲמוּד תִּקְנָה).
²⁵ [עֵינֵי מֶה שֶׁנִּתְבָּאָר מִזֶּה בְּבִיאור עַל פָּסוּק "וְנוֹתִי בְּחֻגֵי הַסֵּלַע" (לִקְמָן שִׁיר הַשִּׁירִים)].

²⁶ A Yovel (Jubilee) is a cycle of 50 years. In our context, it refers to 50 spiritual levels. 50,000 Yovel cycles equals 2,500,000 years (50x50,000=2,500,000). Thus, 50,000 Yovel cycles, in the context of the maamar, refers to 2.5 million spiritual levels of awareness of Hashem.

Hashem, which is the general Life-Force of all the worlds and levels, and all of time.

כְּמוֹ שֶׁכָּתוּב (תהלים קמ"ה, טז): "פִּתַּח אֶת יָדְךָ וּמִשְׁבִּיעַ לְכָל חַי רָצוֹן":

As it is written, (Tehillim 145:16) "You (Hashem) open your hand, and satisfy 'לְכָל חַי-to every living thing' with its 'רָצוֹן-desire.'"

שֵׁשׁ כְּמָה בְּחִינַת "חַי", כְּמוֹ שֶׁכָּתוּב²⁷: "חַי חַי - הוּא יוֹדוּךָ",

Meaning that there are many levels and types of living beings, each one receiving unique life from Hashem, as it is written, (Yeshaya 38:19) "Each and every living being will thank you."

לְכֵן נֶאֱמַר "לְכָל חַי", שֶׁכָּל עוֹלָם מְקַבֵּל חַיּוּתוֹ בְּפִרְטִיּוֹת,

This is why the verse says, "You satisfy the desire of every living being," since every world receives its own specific Life-Force from Hashem.

אֲבָל הַכֹּל הוּא בְּחִינַת רָצוֹן אֶחָד פָּשוּט, וּבְהַשְׁתַּלְשֵׁל לְדִיּוּר עֲלִיּוֹן נַעֲשֶׂה "עֲשָׂרָה מֵאֲמֵרוֹת".

However, all of the specific types of Life-Force derive from one singular, simple 'רָצוֹן-Desire' of Hashem to create the world,' and when this desire comes down through a series of levels, until it reaches the level of the "Speech of Hashem Above," then it divides into "Ten Statements" of Creation that are recorded in the beginning of Parshas Bereishis, and into the specific life-force of each created being.

The Alter Rebbe is thus explaining the verse from Tehillim, "פִּתַּח אֶת יָדְךָ-You open Your hand, חַי וּמִשְׁבִּיעַ לְכָל חַי-and you satisfy everything with a specific life-force, tailored to its own characteristics, רָצוֹן-all of these types of Life come from the one and the same general 'Desire' of Hashem to create and give life to

²⁷ (ישעיה לח, יט. וְשָׁם: "יִדְרָךְ").

the worlds and to their inhabitants. However, from the one general 'Desire' of Hashem to give life, all the specific variations of life among the creations are derived.

על דרך משל, "מבשרי אחזה אלוה" ²⁸,
שהדיבור נחלק לפרטי פרטים,
ובמחשבה הוא כולל כל הדברים
במחשבה אחת;

By way of analogy, it says, (Iyov 19:26) "From my flesh I can 'see' an analogy for Hashem." Meaning that just like in a person's speech, the information becomes divided up into many specific details, but when it is still in his thought, all the information included in many words of speech is included in one thought.

מכל שכן למעלה - כל הפרטים נכללים
בחיות כללי אחד:

How much more so Above, regarding Hashem's 'Speech' and 'Thought,' that all of the specific types of life that is invested in each creature through Hashem's 'Speech,' are all included as one general Life-Force in Hashem's 'Thought.'

יחנה כל החיות של כל השנה הוא נמשך
בראש-השנה:

Now, all of the Life of the year is drawn down on Rosh Hashana.

כי אדם נברא בראש-השנה, והעולם
נברא בכ"ה באולול ²⁹, וביום וי' נברא אדם
"בצלמנו כדמותנו" (בראשית א, כו), שהוא
כולל כל הנבראים כולם כמו שכתוב
(בראשית ב, ז) "ויפח באפיו נשמת חיים",
שהיתה נשמתו כוללת כל הנשמות ³⁰.

Since Adam (the first person) was created on Rosh Hashanah, whereas the world in general was created on the 25th of Elul, and on the sixth day of Creation Adam was created "in Hashem's 'image' and 'likeness.'" Meaning that his soul included the inner dimension and purpose of all of the creations,

²⁸ (איוב יט, כו).

²⁹ (ויקרא רבה ריש פרשה כט. פסיקתא בחודש השביעי. פרקי דרבי אלעזר ריש פרק ח).

³⁰ (שער המצות פרשת תצא. שער הגלגולים הקדמה ו, ז, יב. שער הפסוקים פרשת בראשית דרוש ג. ומצינינים שם לתנחומא ושמות רבה פרשה מ, ג).

as it is written, “And He (Hashem) blew into his (Adam’s) nostrils a soul of Life,” meaning that his soul contained all of the life of all the souls.

The idea of Adam being created “in Hashem’s image and likeness,” means that just like Hashem contains all of the life of every creature in Himself all at once, so too, on a micro-level, Adam’s soul included all of the spiritual life of all the creations.

לְכֵן בְּכָל רֹאשׁ-הַשָּׁנָה נַעֲשֶׂה צִירּוּף חֲדָשׁ -
שֶׁהוּא הָאָרֶז מִהַמְקוֹר, שֶׁהוּא הַסּוּבָב -
חַיּוֹת כָּלָי עַל כָּל הַשָּׁנָה.

Therefore, on every Rosh Hashanah there is a new combination of letters³¹ of Hashem’s statement, “Let us make Adam in our image and likeness,” and this ‘new’ statement is a revelation from the Source of Life, which encompasses all worlds, and is a general life-force for the entire year.

וְכָל שָׁנָה וְשָׁנָה הוּא צִירּוּף לַחַיּוֹת חֲדָשׁ.

And every year there is a new combination of letters in order to bring down a new life-force for the year.

וְאַחֵר כֵּן נִתְחַלֵּק לַפְּרָטִים שֶׁהֵם י"ב חֲדָשִׁים, וְכָל חֹדֶשׁ מְקַבֵּל חַיּוֹת מִהָאֶרֶץ

Afterward, the general life-force that was drawn down on Rosh

³¹ In Shaar HaYichud V’Haemuna of Tanya, the Alter Rebbe explains that the life of everything comes to it from Hashem by means of the letters of its Hebrew name. These letters are derived from the Ten Statements that Hashem uses to create the world. Even though the names of every creature are not spelled out directly in the Torah, the letters of the name of every creature are derived from the letters of the Ten Statements of Creation by means of various system, such as arranging the letters in different combinations, taking the numerical value of the letters, and other methods.

The Divine Utterance, “וַיֹּאמֶר אֱלֹהִים-נַעֲשֶׂה אָדָם בְּצַמְנוֹנוּ כְּדִמוּתֵנוּ” -And Hashem said: Let us make Adam in our image and likeness,” is the source of the life of Adam and of all mankind, and, by extension, all of creation. This is due to the fact that man is the inner life and purpose of everything else. Every year, on Rosh Hashanah, there is a new expression of this Divine Utterance, made up of a new combination of the letters, in order to produce a new life-force for mankind, and by extension, a new life for all of creation.

הַכֶּלֶל, וְהַיּוֹם הוּא הַפֶּרֶט מִכֶּלֶל הַחֹדֶשׁ
וּמִקְבֵּל מִמֶּנּוּ חַיּוּתוֹ.

Hashanah becomes divided into specific allocations of energy, which are spread out over the twelve months, and each month receives its life from the general revelation of life (on Rosh Hashanah), and each day of the month receives its specific amount of Life from the general life-force revealed on Rosh Chodesh.

וְלָכֵן אָמְרוּ רַ"ל³²: "אֵיזָה חֹג שֶׁהַחֹדֶשׁ
מִתְכַּסֶּה בּוֹ? הוּא רֹאשׁ־הַשָּׁנָה" - שֶׁהוּא
הַמְקוֹר הַכּוֹלֵל.

Therefore, our Sages said, (Rosh Hashanah 8a) **"Which holiday do we celebrate when the new moon is hidden? Rosh Hashanah."** This is because it is the general source of life for the year.

לָכֵן הָאֶרֶץ הַחֹדֶשׁ מִתְבַּטֵּל בּוֹ כְּבִיטוּל זֵיוֹ
הַשֶּׁמֶשׁ בַּשָּׁמֶשׁ³³.

Therefore, the specific life-force associated with a particular month (the month of Tishrei) is nullified to the general life-force of the entire year, like a ray of light is nullified in front the entire light of the sun.

The day of Rosh Hashanah is also Rosh Chodesh Tishrei. However, we don't mention Rosh Chodesh in most of the prayers of Rosh Hashanah (except for one mention in Musaf). This is because Rosh Chodesh is only a specific allocation from the general Life-Force of Rosh Hashanah, and is therefore relatively insignificant in comparison to it. This is similar to how a small light is nullified and not noticeable in the presence of a much greater light.

כְּמֵאֲמַר "בְּרוּךְ שֶׁאֵמַר וְהָיָה הָעוֹלָם" - הוּא
חַיּוּת־כֶּלְלִי לְכָל הָעוֹלָם.

This is similar to what we say in our daily prayers, (Baruch Sheamar) **"Blessed be Hashem who spoke once and the world came into being,"** referring to the One

³² (רֹאשׁ הַשָּׁנָה ח, א).

³³ [וְעַיִן מַה שֶּׁנִּתְבָּאָר בְּדְבוּר הַמִּתְחִיל "יְבִיאוּ לְבוּשׁ מַלְכוּת" (תּוֹרָה אור צ, ד), גְּבִי "וְלָכֵן אָמְרוּ רַ"ל: הַנִּבְיָאִים וְהַקְּתוּבִים עֲתִידִים לְהַבְטִיל כו'". עַיִן שָׁם].

Statement that contains the **general life-force for the entire world.**

וְזֶהוּ שֶׁאָמְרוּ רַ"ל³⁴ "וְהָלֹא בִּמְאֹמֶר אֶחָד
הָיָה יָכוֹל לְהַבְרִאות" - שֶׁהוּא הַחַיּוּת
בְּלִל³⁵.

This is the meaning of what our Sages said, (Avos 5:1) "The world could have been created with One Statement," meaning, that on a certain level, the world actually was created with "One Statement," **which is the general life-force of all of creation.**

"בְּרוּךְ אֹמֵר וְעוֹשֶׂה" - הוּא הַפֶּרֶט שֶׁהוּא
צִירוֹף חֶדֶשׁ לְכָל יוֹם³⁶.

The Baruch Sheamar prayer continues, **"Blessed be Hashem who says and makes things."** This refers to Hashem's specific **"Statements"** that bring down a specific life-force, which is a new letter combination for every day.

וְכֵן חַיּוּת שֶׁל שָׁנָה זוֹ אֵינוֹ הַחַיּוּת שֶׁל שָׁנָה
שָׁעֲבָרָה. וְזֶהוּ שֶׁאֹמְרִים בְּרֵאשִׁי הַשָּׁנָה "זֶה
הַיּוֹם תַּחֲלֶת מַעֲשֶׂיךָ", שֶׁנַּעֲשֶׂה הָאָרֶז
מִחֶדֶשׁ מֵהַבֶּלֶל.

Similarly, the life-force of one year is not the same the same life-force as the previous year. This is what we say in the prayers of Rosh Hashanah, **"This day is the beginning of your works,"** since on this day there is a new revelation of energy for that year, **from the general life-force** that includes the life-force of all of the years, for all of time.

וְכֵן אֶעֱלֶה הַתּוֹרָה נֹאמֵר "אֲשֶׁר אֲנֹכִי מְצֻוֶּה

So too, regarding the Torah, it says, **"These words (of the Torah)**

³⁴ (אבות ריש פרק ה).

³⁵ [ועיין מה שכתב הרמ"ז, בפירוש תולדות, בדרך קל"ה, עמוד א', בפירוש "במאמר אחד".
עיין שם].

³⁶ [עיין בזהר: בשלח, דף ס"ג, עמוד ב'. ובפירוש יתרו, דף פ"ח, עמוד א'. ועיין מה שנתבאר
בדבור המתחיל "לבאר ענין יום הכפורים" (לקמן סח, ג), גבי: "כאשר יתבונן המשכיל כי באמת
חדשים לבקרים כו". יעוין שם].

היום", כי באמת צריך לירד דרך השתלשלות להתלבש בזמן.³⁷

that I (Hashem) command you today," since every day the Torah needs to descend through all the spiritual levels until it comes down to be expressed in actual time.

Just like on Rosh Hashanah a new Life from Hashem from a level that is beyond time, and includes all of time at once, is drawn down into a specific time of one year, so too, the Torah comes from a level beyond the limitations of time, and descends into the limitations of time.

ובכל יום יורד הארה חדשה מהתורה להתלבש.

Every day, there is a new revelation of the Torah that comes down into the limitations of time.

וזהו שאנו מברכין בכל יום "נותן התורה מחדש".³⁸

This is why we say every day the blessing of "Blessed are You, Hashem, who gives the Torah," in the present tense, meaning, Who gives us today a new revelation of the Torah, from its level of existing beyond time to how it exists within the parameters of time.

וכן בנסת ישראל - "חדשים לבקרים רבה אמונתך" (איכה ג, כג):

So too, the Jewish People's souls are renewed each day, like it says, (Eicha 3:23) "They are new every

³⁷ [ועיין מה שנתבאר בפרשת עקב, בדבור המתחיל "ולהבין שרש כו", גבי פירוש "על תורתך שלמדנתו" (לעיל יז, ב: "תורתך היא בחינת תורה דאצילות, ושלמדנתו היא בחינת התורה דבי"ע)].

³⁸ [ועוד יבין זה, על פי מה שנתבאר לעיל סוף דבור המתחיל "כי המצוה הזאת", גבי "כל הקורא ושונה הקדוש ברוך הוא קורא ושונה כנגדו" (לעיל מו, א: והיינו המשכת אור אינסוף ברוך הוא להיות נמשך ומתגלה בבחינת "קורא ושונה": "קורא" הוא בחינת חכמה-עילאה - תורה שבכתב, ו"שונה" - תורה שבעל-פה, היא בחינת חכמה-תתאה; שכל המשכות אלו מאין-סוף ברוך הוא תלויות בעסק התורה של ישראל למשה, כי לולי זאת הרי הקדוש ברוך הוא מצד עצמו רם ונשא אפילו מבחינת חכמה-עילאה).

ועיין מה שנתבאר בדבור המתחיל "אני ישנה ולבי ער", גבי: "והנה באתעורא-דלתתא זו - אתעורא-דלעילא כו, וכמו שכתוב (תהלים עח, ה): "וַיָּקֶם עֲדוֹת בִּיעֶקֶב כו". עיין שם (לקמן שיר השירים לג סוף עמוד ד), ובדבור המתחיל "צאינה וראינה" (פרק ג - לקמן שיר השירים כה, ג). ועיין מה שנתבאר בפרשת בשלח בדבור המתחיל "ויאמר משה אכלוהו היום" (תורה אור סה, ב ואילך)].

morning, so that they can make great their faith in You (Hashem).”

שְׁבֹכַל יוֹם צָרִיךְ לִקְנוֹת בְּנִפְשׁוֹ אֱמוּנָה
חֲדָשָׁה מִהַמָּקוֹר.

Meaning that every day a person needs to re-awaken his faith in Hashem on new level. He then draws new faith from the source of faith in Hashem.

כִּי "יָמִים יֵצְרוּ" (תהלים קלט, טז):

For, as it says in Tehillim, (139:16) “Days were formed by Hashem for each person,”

כָּל יְמֵי הָאָדָם שֶׁהֵם שְׁבַעִים שָׁנָה³⁹, הֵם
"יֵצְרוּ" וְקִצּוּבִים לָאָדָם⁴⁰,

that all the days of a person's life that are at least around seventy years, were formed and designated by Hashem, exactly how many years each person will live.

"וְלֹא אֶחָד בָּהֶם" (שם), שֶׁהִקְרִי הוּא בְּנִי"ו,

And the verse concludes, (ibid) “Days were formed by Hashem for each person ‘וְלֹא-when there was not’ anyone created yet.” This is according to the way ‘וְלֹא’ is written, with a letter א. However, according to how it is read, as ‘וְלוֹ’ with a letter ו, the meaning is ‘וְלוֹ-and to him.’ So, we can read the verse, “יָמִים יֵצְרוּ-Day were formed for each person, וְלוֹ-and the purpose for him וְלֹא- is to reveal the Oneness of Hashem in each of those days.”

שֶׁהֵימִים הִנֵּקְצָבִים הוּא בְּשִׁבִּיל שִׁתְּגֻלָּה
וַיִּתְּרֶבָה הָאָרֶז בְּאֱמוּנָה, בְּתוֹסַפֵּת חֲדָשׁ

This means that the days that Hashem designated as the life

³⁹ (תהלים צ, י: "יְמֵי שְׁנוֹתֵינוּ בָּהֶם שְׁבַעִים שָׁנָה").

⁴⁰ (איוב יט, כו: "הֲלֹא צָבָא לְאֹנֶשׁ עָלֵי אָרֶץ, וְכִימִי שְׁכִיר יָמָיו. וּבְמִצּוֹדֵת דָּוִד: "קֶץ וְזִמְן יֵשׁ לָאָדָם עַל הָאָרֶץ וַיָּמָיו מוֹגְבָלִים וְקִצּוּבִים כִּימֵי שְׁכִיר").

בְּכָל יוֹם. span for each person is in order that he reveal and improve the faith in Hashem's Oneness that is shining into him, on a new and increased level each day.

זֶהוּ "רַבָּה אֱמוּנָתְךָ" - מִבְּחִינַת סוֹבֵב, This is the meaning of "רַבָּה-great אֱמוּנָתְךָ-is the faith in You." The meaning of 'רַבָּה-great,' is a reference to the truly great and unlimited level of how Hashem is 'Soveiv-encompasses all worlds.' This unlimited level is the source of a person's faith in Hashem's Oneness.

עַל יְדֵי שְׂרֹאָה בְּכָל יוֹם - עָרַב וּבֹקֵר, תְּמִידִין בְּסִדְרָן, מִזֶּה יִבִּיר לְמַעַל מִהֶזְמָן. How does he re-awaken his faith in Hashem every day? **Through seeing each day that in the night Hashem makes the sun set, and every morning He makes the sun rise and makes people and animals wake up from sleep; and this power of Hashem is continually making this happen according to the order He arranged. From this, he will recognize that Hashem Himself, the Creator of time, must be higher than time.**

In other words, the verse that tells us to renew and increase our faith in Hashem's Oneness also gives advice on how to do that:

By seeing that Hashem gives us our soul new and refreshed each day, and by seeing how Hashem renews the entire world every day, we are reminded that Hashem is constantly creating and renewing all of creation. The only way that Hashem can create the world and all of the changes of time from day to day is if He Himself exists beyond the limitations of time and space, from a point beyond any changes. From there, He can create anything that is finite and subject to change. The Rambam and Chovos HaLevavos explain the reasoning of this:

- 1- Something cannot create itself.

- 2- If it were created by something made of parts, then that thing needs something else to put it together. If it were created by something finite, then it had a beginning and also had to be created at some point.
- 3- There cannot be an infinite number of finite causes. Ultimately, there must be a beginning point before which there was no finite or limited, changing, existence.
- 4- This Original Being that existed before all finite, changing things existed is eternal and unchanging. He is not made of parts and cannot be grasped or defined. He alone created everything finite, limited, and changing from total non-existence.

We see from this chain of thought that by recognizing that Hashem is creating and renewing the world, we can think deeply into this and realize that the world must be created by Hashem, Who is totally beyond all change and all limitations of time and space.

Thus, by seeing our renewed existence every morning, we are able to strengthen our faith in Hashem, Who is beyond all limitations, and encompasses all worlds equally.

ב. Chapter 2

וְהִנֵּה הָאֶרֶץ שֶׁבִּנְפֶשׁ הָאָדָם הִיא בְּשָׁנִי
בְּחִינּוֹת - מְמַלֵּא וְסוֹבֵב:

Now, this revelation of Hashem in a person's soul exists on two levels: A *'Memalei-permeating'* level, and a *'Soveiv-encompassing'* level.

"מְמַלֵּא" נִקְרָא שֶׁמֶתְלַבֵּשׁ וְנִתְפָּס בְּמוֹחוֹ
הַשְּׂגָת אֱלֹהוֹת.

'Memalei-permeating' is the name for the Light that becomes invested and grasped in a person's mind in such a way that he can understand Hashem's revelation.

כְּמוֹ שֶׁכָּתוּב (נִצְבִּים ל, יט-כ): "וּבִחְרַת בְּחַיִּים
[...] לְאַהֲבָה אֶת ה' וְגו' כִּי הוּא חַיִּיךְ",

As it is written, (Devarim 30:19-20) "And you shall choose life... to love Hashem... because He is your life."

What does it mean that one should first choose Hashem, and then one will love Him?

כִּי הַבְּחִירָה - בְּשֶׁכֶּל לֵבָד לְבַחֵר בְּטוֹב
וּלְמַאֲוֵס בְּרָע,

Since 'choosing' something is what a person does in their mind, when he decides to choose what he understands to be good, and to despise what he understands to be bad,

וְאַהֲבָה הוּא בִּלְבָב, וְהַבְּחִירָה קוֹדֵם
לְאַהֲבָה;

Whereas, love is a feeling in the heart, and a person first needs to decide that something is good based on his understanding, before he can come to love or (or the opposite).

שְׁצִרִיךְ לְהַרְגִּיל אֶת עַצְמוֹ בְּשֶׁכֶּל שְׂיִהְיֶה
מוֹסְכָם אֲצֵלוֹ לְבַחֵר בְּחַיִּים⁴¹,

In our context this means that a person needs to train his mind to think about the fact that Hashem is truly good and that He is the source of his life, so that he will agree

⁴¹ [וְעַיִן מֶה שֶׁנִּתְבָּאָר מִזֶּה בְּדִבּוּר הַמִּתְחִיל "שִׁמְעֵי יִשְׂרָאֵל" - בְּפֶרֶשׁת וְאַתְחַנֵּן (לְעִיל יא, ב)].

(intellectually) to ‘choose’ to associate Hashem as being his **Life**, and therefore, come to love Him.

כַּמֶּאֱמָר (שם, טו. יט): "רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם וְגו' וּבַחֲרֵת בְּחַיִּים", שֶׁהוּא הַחַיּוּת שֶׁל שָׁמַיִם וָאָרֶץ שָׁאֲנוּ רוֹאִים,

As it says, “See that I (Hashem) place before you today, life and good, death and bad, and you should choose life,” referring to the Divine life-force of the heaven and the earth that we see,

וְלֹא לִבְחֹר בְּגִשְׁמִיּוֹת, שֶׁהֵן כָּל תַּעֲנוּגֵי עוֹלָם-הַזֶּה הַכֶּלֶה וְנִפְסָד שֶׁנִּקְרָא "מָוֶת".

and not to choose to associate with their physical aspect, which is all of the pleasures of This World, which are all temporary, and therefore end up rotting and decomposing and are thus called “dead,” since they are temporary and will eventually stop existing. This is in contrast to the Life from Hashem, which lasts forever.

וְאַחֵר שִׁיִּסְכִּים בְּשִׁכְלוֹ הַבְּחִירָה בְּטוֹב שֶׁהוּא הַחַיִּים, יִתְבוּנֵן לְבוֹא לְבַחֲנִית אֲהָבָה⁴², "כִּי הוּא חַיִּיךָ", שֶׁהוּא הַחַיִּים הָאֱמִיתִים, כִּמוֹ שֶׁכָּתוּב (תהלים לו, י): "כִּי עֲמַךְ מְקוֹר חַיִּים".

After a person uses his mind to decide to recognize that Hashem is “good,” since He is the true Life of everything, then he is able to come to love Hashem “for He is your Life,” meaning that He is the True Life of all, as it is written, (Tehillim 36:10) “For with You (Hashem) is the Source of Life.”

וְזֶהוּ בַּחֲנִית מְמַלֵּא שְׁבִנְפֶּשׁ הָאָדָם, שֶׁאֲהָבָה נִתְלַבֵּשׁ וְנִתְפָּס בְּשִׁכְלוֹ, וְהוּא בַּחֲנִית "בְּכָל לִבְּךָ וּבְכָל נַפְשְׁךָ" (וְאֵתְחַנֵּן וּ...)^(ה).

This is the ‘Memalei-permeating’ aspect of the person’s soul, when the love of Hashem is expressed and grasped in his mind, and this brings to the level of loving Hashem “with all of your heart and all of your soul.”

⁴² וְכִמוֹ שֶׁנִּתְבָּאָר מִזֶּה בְּדְבוּר הַמִּתְחִיל "שִׁמְעֵה יִשְׂרָאֵל" (לְעִיל יא, ב).

ובְּחִינַת "סוֹבֵב" הוּא בְּחִינַת "וּבְכָל מְאֹדָךְ"
(שם), לְמַעַלָּה מִהַכְּלִי שֶׁהוּא הַשֶּׁכֶּל⁴³.

[וְעַל דֶּרֶךְ זֶה גַּם בְּתִשְׁבּוּבָה יֵשׁ ב' בְּחִינּוֹת:
תִּשְׁבּוּבָה-תְּתַאֲרָה וְתִשְׁבּוּבָה-עֵילָאָה⁴⁴].

Whereas, the 'Soveiv-encompassing' level of the soul is called "loving Hashem with of all of your might," beyond the limitations of a person's intellect.

[Note of the Tzemach Tzedek: Similarly, there are two level of Teshuva: '*Teshuva Tata'a*-Lower Level Teshuva,' that is based on understanding the importance of doing Teshuva and correcting one's ways, and '*Teshuva Ila'a*-Higher Level Teshuva,' that comes from the depths of the soul, beyond the limitations of intellect. End of Note.]

אך לְהַסְבִּיר הָעֵנִין - אֵיךְ אֲפָשָׁר לִהְיוֹת
עֲבוֹדָה בְּבְחִינַת סוֹבֵב לְמַעַלָּה מִהַשֶּׁכֶּל?

Now, we need to explain the above-mentioned concept: How is it possible for a person to serve Hashem with the 'Soveiv-encompassing' level of the soul that is beyond the limitations of intellect?

אך הָעֵנִין הוּא עַל יְדֵי תִשְׁבּוּבָה בְּמִסִּירַת-
נֶפֶשׁ שֶׁהוּא לְמַעַלָּה מִהַדַּעַת.

This is only possible through Teshuva in a way of '*Mesirus Nefesh*-giving oneself over to Hashem' beyond all calculations.

וּכְמוֹ שֶׁנִּתְבָּאָר בְּמָקוֹם אַחֵר, שְׁלֹכֵן לֹא
נֶאֱמַר בַּתּוֹרָה טַעַם עַל מִסִּירַת-נֶפֶשׁ כְּמוֹ
שֶׁנֶּאֱמַר טַעַם עַל אֲהָבָה, כְּדִכְתִּיב (פִּרְשֵׁתְנוּ ל,
כ): "לְאַהֲבָה אֶת ה' אֱלֹקֶיךָ" [..] כִּי הוּא חַיִּיךָ.

This will be understood better based on what is explained elsewhere: The Torah does not give an explanation of the reason why a Jew needs to have '*Mesirus Nefesh*-self sacrifice' and give up his life rather than commit one of the

⁴³ וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאָר בְּדְבוּר הַמִּתְחִיל "וְעַתָּה יִגְדַּל נָא" (לְעִיל שְׁלַח לֵח, ד).

⁴⁴ (רִאֵה וְהָר חֵלֶק ג קכג, א).

cardinal sins (idolatry, adultery, or murder), whereas it does give a reason why a Jew should love Hashem, as it is written, (Devarim 30:20) “You should love Hashem your G-d... because He is your life.”

וְהֵינּוּ לְפִי שֶׁהָאֱהָבָה נִמְשָׁכָה מִבְּחִינַת
שָׂכָל וְטַעַם דְּדֶרֶךְ הַשְּׁתַּלְשָׁלוֹת.

This is because the regular love of Hashem derives from logic and understanding of how Hashem is our Life, and similar concepts, which works in a way that one level brings to another level, i.e. intellect brings to emotion.

מֵה שֶׁאֵין בֶּן עַל מְסִירַת-נֶפֶשׁ לֹא נֶאֱמַר
טַעַם, לְפִי שֶׁהוּא לְמַעַלָּה מִהַשְׂכָּל.⁴⁵ וְהִיא
בְּחִינַת אֱמוּנָה שֶׁלְמַעַלָּה מִהַדְּעָה, שֶׁנִּמְשָׁךְ
מִבְּחִינַת סוֹבֵב.⁴⁶

This is not so regarding the ‘*Mesirus Nefesh*- self-sacrifice’ that the Torah does not give an explanation for, since it is derived from a level of the soul that is beyond intellect, which is the simple faith in Hashem that is beyond all calculations, whereby one connects to Hashem as He is ‘*Soveiv-encompasses*’ all worlds.

לָכֵן "בְּמָקוֹם שֶׁבְּעֲלִי-תְשׁוּבָה עוֹמְדִים

This is why our Sages say, (Brachos 34b) “In the place where a ‘Baal Teshuva-one who does

⁴⁵ [וְכִמּוֹ שֶׁנִּתְבָּאָר: בְּדַבּוּר הַמִּתְחִיל "כִּי טוֹבִים דּוֹדִיךָ" - בְּפֶרֶשֶׁת שְׁמוֹת (תּוֹרָה אֹר נג, א).
וּבְדַבּוּר הַמִּתְחִיל "חַיִּיב אִינֶשׁ לְבַסּוּמִי בִּפְנֵיךָ" (תּוֹרָה אֹר צט, ב)].

⁴⁶ [וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאָר בְּבִיאֹר עַל פֶּסוּק "וְאַלֶּה הַמִּשְׁפָּטִים" (תּוֹרָה אֹר עו, ג), גִּבִּי "כִּי תִקְנֶה עֶבֶד
עֲבָרִי" (מִשְׁפָּטִים כא, ב); שֶׁשָּׂרֵשׁ הַנִּשְׁמוֹת - מִבְּחִינַת "בְּעֶבֶר הַנְּהַר" ה'"יוֹצֵא מֵעֵדֶן" (בְּרֵאשִׁית ב, י), שֶׁהוּא
מִבְּחִינַת עֲגוּלִים וְסוֹבֵב כָּל עֲלָמִין].

וְהֵנָּה גִּילּוֹי בְּחִינָה זוֹ בְּנֶפֶשׁ הָאָדָם, זֶהוּ הַגִּילּוֹי מִבְּחִינַת סוֹבֵב, וְהוּא שֶׁלֹא כִסְדֵּר הַשְּׁתַּלְשָׁלוֹת מִשְׂכָּל לְמוֹדוֹת
כו', כִּי אִם מְלַמַּעַלָּה מִסְדֵּר הַשְּׁתַּלְשָׁלוֹת. וְכַעֲנִין "אֵף עַל גֵּב דְּאִיהוּ לֹא חֲזִי מְזֻלִּיה חֲזִי" (מְגִלָּה ג, א),
שֶׁהַמִּשְׁכָּה זוֹ מִבְּחִינַת מְזֻלִּיה בְּפִנִּימִית - הוּא הַגִּילּוֹי מְלַמַּעַלָּה מִבְּחִינַת הַשְּׁתַּלְשָׁלוֹת עִילָה וְעָלוּל, שֶׁכָּל וְמוֹדוֹת
כו'.

כן⁴⁷. **true Teshvua' stands, even a perfect Tzadik cannot stand."**

The true depth of Teshvua brings a Jew to a level of connection with Hashem that is beyond all logic and calculations, just as Hashem is beyond the limitations of all worlds. Whereas, a Tzadik serves Hashem according to the regular order of levels. His intellect tells him that it makes sense to connect to Hashem, and this produces a love for Hashem, which is expressed in his actions. Even though usually this is the ideal mode of service of Hashem, there is a certain aspect of limitation in his service, since it all makes sense and follows a logical progression and pattern. However, a Baal Teshuva's connection to Hashem is beyond making sense and beyond any calculations.

To understand why we need to connect to Hashem beyond all levels, as He is 'Soveiv-encompassing' all worlds, the Alter Rebbe will bring three verses and tie together the concepts mentioned in them:

אך להבין טעם הדבר: **To better understand the reason for this, we will quote three verses:**

הנה כתיב: "אני ראשון ואני אחרון" (ישעיה
מד, ו);

1- **It is written, (Yeshaya 44:6) "[Hashem says:] אֲנִי וְאֲנִי ראשון-I am first, ואני אחרון-and I am last, and there are no other Powers besides for Me."**

וכתיב: "בדבר ה' [שמים נעשו] וגו'⁴⁸. פירוש:
שהבריאה היא על ידי דבור;

2- **And it is written, (Tehillim 33:6) "With the words of Hashem the heavens were נֶעֱשׂוּ-made," meaning, that creation from Hashem happens through His 'speech.'**

וכתיב (בראשית א, א): "בראשית ברא
אלהים", שהבריאה היא יש מאין.

3- **And it is written, (Bereishis 1:1) "In the beginning, Hashem ברא-created," and the word ברא-created is a term that**

⁴⁷ ("צדיקים גמורים אין יכולים לעמוד". ברכות לד, ב).

⁴⁸ (תהלים לג, ו: "בדבר ה' שמים נעשו").

means creation of something-from-nothing.

The previous verse only said that with Hashem's words, the heavens were 'נִעְשׂוּ-made,' which does not necessarily imply creation of something-from-nothing. However, 'נִעְשׂוּ-made' implies creation of something-from-nothing.

וְהַעֲנִין: שְׁפָרִיאת הָעוֹלָמוֹת אֵינוֹ בְּדֶרֶךְ
הַשְׁתַּלְשְׁלוֹת מַעֲלָה לְעֵלּוֹל עַל דֶּרֶךְ מִשָּׁל
אֶצֶל הָאָדָם,

The idea behind this: Creation of the worlds cannot simply come from a chainlike process of cause and effect, like how a person works.

שֶׁהַמַּדּוֹת מֵהַשֶּׁכֶּל וְהַדִּבּוּר מֵהַמַּדּוֹת הוּא
דֶּרֶךְ הַשְׁתַּלְשְׁלוֹת,

In a person, his emotions derive from his intellect, and his speech derives from his emotions in a chainlike process where one level leads to another, connected level.

שָׁעַל יְדֵי הַמַּדָּה נַעֲשֶׂה הַבֵּל הַלֵּב; וְאַחֵר כֵּן
קוֹל וְדִבּוּר, שֶׁהַדִּבּוּר נִמְשָׁךְ מֵהַקוֹל, וְהַקוֹל
זֶכֶּי - הַבֵּל בְּדֶרֶךְ הַמִּשְׁכָּה וְהַשְׁתַּלְשְׁלוֹת
עֵלָה וְעֵלּוֹל.

When a person has an emotion in his heart, this is expressed in his breathing, which then becomes expressed in his voice and his speech, (since speech is formed from the sound of his voice), and his voice is formed from the breath that came in connection with his emotion. All of these levels descend by way of cause and effect.⁴⁹

⁴⁹ The Maamar explaining the Kavanos of the Shofar according to the Baal Shem Tov, printed by the Mittler Rebbe in the Siddur with Chassidus (Siddur Im Dach) page 246c, explains that there are two types of breath; one is called הַבֵּל הַפֶּה, and one is called הַבֵּל הַלֵּב. The הַבֵּל הַפֶּה is the breath that reaches the mouth in the form of actual letters, and הַבֵּל הַלֵּב is the 'breath' i.e. air that comes from the heart into the lungs. This 'breath' of the heart that comes into the lungs, becomes formed into sound by the air that strikes the vocal cords. This sound then travels through the mouth, which articulates the letters and forms various sounds. Since the original breath, which ultimately becomes formed into speech, comes from the heart, a person's emotions (in the heart) have a direct influence on his breath and speech.

אָבֿל בְּבְרִיאַת הָעוֹלָמוֹת אֵינוֹ דֶּרֶךְ
הַשְּׁתַּלְשְׁלוֹת וְהַמְשָׁכָה; שְׁמַאֲמַר "יְהִי
רָקִיעַ" (בְּרֵאשִׁית א, ו), אֵינוֹ עֶרֶךְ שֶׁל הַמַּאֲמַר
שִׁיְהִיָּה נִמְשָׁךְ מִמֶּנּוּ רָקִיעַ;

However, the Creation of the worlds does not come through a chainlike process of descending, interconnected levels, since the Statement of Hashem, (Bereishis 1:6) "Let there be a sky," is not in the same category of existence as a physical sky, so that it would make sense that from Hashem's Statement a physical sky should come into being, since Hashem's Statement is Divine and beyond the category of the existence of physical reality.

שָׂאף רִיבּוֹא רַבּבוֹת עֲצֻמוֹת
וְהַשְּׁתַּלְשְׁלוֹת מִמְדְּרָגָה לְמִדְּרָגָה דֶּרֶךְ
עִלָּה וְעִלּוֹל לֹא יוֹעִילוּ שִׁישְׁתַּלְשֵׁל וִיתְהַוֶּה
חוֹמֶר גָּשְׁמִי - אֲפִילוּ כִּמוֹ חוֹמֶר הָרָקִיעַ -
מִהַשְּׁתַּלְשְׁלוֹת הָרוּחָנִיּוֹת כִּי.

Since even millions and billions of levels of contractions and concealments on Hashem's Light, through a chainlike process of cause and effect, will not help to create physical matter, even the physical matter of the sky, from a descent of spiritual levels.

If someone in our world would think about something, even with all their might, and for their entire life, their thoughts would never create another physical being that existed according to their thoughts. How much more so with regard to Hashem's 'thoughts,' which are in a completely different category than any physical existence.

אֵלֹא שֶׁהוּא כֹחַ אֵין-סוֹף בְּרוֹךְ-הוּא הַכֹּל
יָכוֹל לִבְרוֹא הָרָקִיעַ עַל יְדֵי הַמַּאֲמַר "יְהִי
רָקִיעַ" יֵשׁ מֵאֵין.

Rather, this is only from the Infinite Power of Hashem, who is All-Powerful, and can create a physical sky through His Divine Statement of "Let there be a sky," in a manner of 'שֶׁ-מֵּאֵין-something from nothing.'

וְזֶהוּ שֶׁלֹּא בְּסֹדֶר הַהַשְּׁתַּלְשְׁלוֹת כִּי אִם
בְּבְחִינַת דִּלּוּג. וְכֵן כָּל הַנִּבְרָאִים כִּי
מִהִבּוֹרָא - הוּא מֵאֵין וְלֹא דֶּרֶךְ

This creative power does not come through a series of levels, but 'jumps' from one reality to a totally different reality. So too, all

הַשְׁתַּלְשָׁלוֹת.

of the created beings derive from the Creator in a manner of something-from-nothing, not through a chainlike series of levels.

כִּי אֵי אֶפְשָׁר לִהְיוֹת נִמְשָׁךְ בְּחִינַת נִבְרָא – גַּם בְּחִינַת חֲכָמָה שְׁבָהֶם – אֶפִּילוּ מִבְּחִינַת דְּבוּר שְׁלִמְעֵלָה, שֶׁהוּא בְּחִינַת הַתְגַּלוּת שְׁלִמְעֵלָה. שֶׁהַבּוֹרָא הוּא הַיִּפְךָ הַנִּבְרָאִים.

Since it is logically impossible from any created being, even the highest level of the creations, which is Supernal Wisdom, to be derived from even the lowest level of Divinity, which is Hashem's 'Speech,' which is the level of how Hashem reveals Himself. This is because the category of Creator is opposite from the category of the creations.

וְאֶפִּילוּ גַם עַל הַתְהוּוֹת חֲכָמָה-עִלְאָה מֵאֵין-סוֹף בְּרוּךְ-הוּא נֶאֱמַר (איוב כח, יב): "וְהַחֲכָמָה מֵאֵין תִּמְצָא." שֶׁאֶפִּילוּ לִהְיוֹת נִמְשָׁךְ בְּחִינַת "אַנֶּת חֲכִים וְלֹא בְּחֲכָמָה יִדְעָא"⁵⁰, הֵינּוּ, הַתְלַבְּשׁוֹת אֹר אֵין-סוֹף בְּחֲכָמָה אֵינוּ בְּבִחִינַת הַשְׁתַּלְשָׁלוֹת,

Even regarding the existence of Chochma-Wisdom of the World of Atzilus from Hashem's Infinite Truth, it says, (Iyov 28:12) "And wisdom 'מֵאֵין-from nothing similar' is found." Meaning that even for there to be the level of, (Tikunei Zohar) "You [Hashem] are Wise, but not with knowable wisdom," which is how Hashem's Infinite Light becomes invested in Chochma-Wisdom of Atzilus, this cannot come about through an orderly, chainlike descent of levels. Rather, it is a jump from one reality, of Infinitude, to a completely different reality, of Chochma-Wisdom.

וְכָל מֶה שֶׁנִּזְכָּר בְּסִפְרֵים הַשְׁתַּלְשָׁלוֹת עֵילָה וְעֵלּוּל אֵינוּ עַל הַנִּבְרָאִים מִהַבּוֹרָא.

Whatever is mentioned in the Holy Books of the teachings of Kabbalah regarding the chainlike

⁵⁰ (תְּקוּנֵי זוֹהַר בְּהַקְדָּמָה, "פְּתַח אֱלֹהִים").

descent of levels in a manner of cause and effect is not speaking about how creations come into existence from the Creator.

[כי אם בהשתלשלות רוח-הבהמה
מ"פני-שור" שבמרכבה.

[Note of the Tzemach Tzedek: Rather, it is discussing, for example, how the animal soul of a physical ox derives from the spiritual level of the "Face of an Ox" of the angels of the 'Merkavah-Divine Chariot,' which is a lofty spiritual level of angels.

For that level to descend to become the animal soul of a physical ox, it goes through a chainlike descent of many levels.

מה שאין כן בהתהוות הגשמיות ממש,

This is not the case with regard to the actual creation of the physical body of an ox.

It cannot come from the angels of "The Face of an Ox" of the 'Merkavah-Divine Chariot,' even after millions of levels of a descent of levels. It must come 'יש' something-from-nothing.

וכן בהתהוות הרוחניות מאין-סוף ברוך.
הוא הוא יש מאין ממש.⁵¹

Similarly, the creation of the spiritual beings (ie. souls and the angels), from the Infinite Truth of Hashem, is in a manner of 'יש' something-from-nothing comparable. End of Note.]

וזהו "אני ראשון", פירוש: שלחיות
התהוות, ראשית ההתהוות היינו חכמה-
עילאה, הוא שלא על ידי השתלשלות
אלא "והחכמה מאין תמצא", וזהו "אני
ראשון" - אני אותיות אין.⁵²

This is the meaning of "אני-I am the first," meaning, that in order for the beginning of the order of worlds, which is Chochmah-Wisdom, to come into existence, it is not possible

⁵¹ וכמו שנתבאר כל זה ב"אגרת הקדש" (סימן כ) דבור המתחיל "איהו וחייה".

⁵² (ראה גם כן מאורי אור אות א סעיף סד).

through a gradual descent of levels. Rather, “וְהַחֲכָמָה-and Wisdom מֵאֵין-from nothing תִּמָּצָא-will be found.” This is the meaning of “אֲנִי-I am the first,” since the letters of “אֲנִי-I am” are the same letters as “אֵין-nothing.”

According to this, the meaning of the verse is, “אֲנִי-from Me, Who is אֵין-nothing comparable, רִאשׁוֹן-the first level of finite existence, Chochmah-Wisdom, comes into being.”

ועל דרך זה גם כן "אני אחרון", היינו:
להיות התהוות שמים וארץ גשמיים מן
המאמר הרוחני אינו דרך השתלשלות כי
אם יש מאין. והוא מבחינת 'סובב כל
עלמין'⁵³.

Similarly, we can explain “אֲנִי-I am אַחֲרֵי-last,” to mean that in order for the physical heaven and earth (the last level of creation) to come into existence from the Divine Statements, a chainlike, gradual descent of levels will not bring this about. Rather, it is creation ‘לֵשׁ מֵאֵין-something-from-nothing comparable.’ This power of creation of physical existence is derived from how Hashem is ‘*Soveiv Kol Almin*-encompassing all worlds.”

ולכן כל המשכות צריך להיות מהמקור
שהוא האין.

Therefore, all existence needs to come from the Ultimate Source, which is called the ‘אֵין-Nothing we can understand.’

All existence is dependent on Hashem as He Truly exists, in the way that He encompasses all worlds equally. Only from that unlimited level can there be the power to create ‘לֵשׁ מֵאֵין-something-from-nothing comparable.’

We now understand the connection of the three verses quoted above:

⁵³ ועיין מה שנתבאר מזה על פסוק "יביאו לבוש מלכות" (תורה אור צב, ב ואילך).

The first verse, “[Hashem says:] אֲנִי ראשון-I am first, וְאֲנִי אַחֲרֹן-and I am last,” is expressing the concept that both the first level of limited existence (Wisdom) and the last level (physical existence), derive from the unlimited, unknowable power of Hashem called ‘אֵין-Nothing we can understand,’ which is the same letters as ‘אֲנִי-I.’ Only from this level can there be the power to create ‘יֵשׁ מֵאֵין’-something-from-nothing comparable.’

The second verse, “With the words of Hashem, the heavens were נִעְשׂוּ-made,” establishes that the process of creation happens through the Divine Speech. However, only because of the unlimited power of how Hashem is ‘*Soveiv Kol Almin*-encompassing all worlds’ invested in it, can Divine Speech create physical existence, which is a far removed category from the level of Divine Speech.

The third verse, “In the beginning, Hashem בָּרָא-created,” established that the creative process is not a gradual process of interconnected levels, like in a person’s process of development from intellect to speech etc. Rather, the creative process is a complete jump from one type of reality to another.

ולכן, כדי להמשיך הארה והמשכה זו, ומה גם בראש-השנה שאזי נמשך חיות כללי לכל השנה, לכן צריך להיות העבודה גם כן בבחינת סובב שבנפש.

Therefore, in order to draw down this Light from how Hashem is ‘Soveiv Kol Almin-encompassing all worlds’ in order to enable the creation of the world, especially on Rosh Hashanah, when the general life-force for the entire year is drawn down, one needs to serve Hashem on the ‘Soveiv-encompassing’ level of the soul that is beyond the limitations of intellect

וזהו דוקא על ידי תשובה, שכאשר האדם מוסר נפשו לה' כמו רבי אליעזר בן דורדיא⁵⁴, שהוא מסירת הרצון;

This level is reached specifically through Teshuvah, when a person has ‘Mesiras Nefesh-gives himself over to Hashem,’ like the story of Eliezer Ben Durdaya, which means giving over one’s will and desires to Hashem.

The Gemara (Avoda Zarah 17a) describes the story of Eliezer Ben Durdaya. He was on an extremely low spiritual level and was completely given over to only

⁵⁴ (עבודה זרה יז, א).

fulfilling his coarsest material desires. At one point, he came to the realization that he had completely distanced himself from Hashem, seemingly to the point of no return.

When he realized that he was Jewish, but had utterly distanced himself from Hashem through his total involvement in material (and forbidden) desires, he became completely shaken to the core. He truly regretted his path in life and the unholy things he was involved in, and he cried bitterly from the depths of his soul. His Teshuva was so intense that he in fact died from the overwhelming experience of wanting to completely give himself over to Hashem and change his entire life.

When he (unfortunately) died from the intensity of this experience, his soul was allowed to enter Gan Eden, and he was given the title ‘Rabbi.’

Rabbi Yehuda HaNasi (author of the Mishnah) said about him, “It is possible for a person to acquire a portion in the World to Come in one instant.”

וְעַל דֶּרֶךְ זֶה עַל כָּל פְּנִים מְסִירַת הָרָצוֹן לֵה' בְּכָל עֵינֵי רָצוֹנוֹת הַנֶּפֶשׁ, לֵהיוֹת "בֵּטֵל רָצוֹנָךְ"⁵⁵

Similarly, in our context, the idea of ‘*Mesiras Nefesh*-giving oneself over to Hashem’ means at least to give over one’s will to Hashem, by giving over all the physical desires a person has, to “nullify his will” to Hashem’s.

The Alter Rebbe will give four examples of holding back the natural desires of the animal soul:

לֵהיוֹת "עוֹצֵם עֵינָיו" (יִשְׁעֶיָּה לֵג, טו) וְכֵן "לֵ; וְכֵן בְּשִׁמְעָה וְדִיבּוּר; וְכֵן "לֹא תִתּוּרוּ אַחֲרֵי לִבְבְּכֶם" (שְׁלַח טו, לט) – בֵּיטוּל-רָצוֹן כֵּן"ל;

1-Closing his eyes from seeing inappropriate things, 2-Guarding his hearing from inappropriate content, 3-Guarding one’s speech that it should be proper, 4-Guarding one’s thoughts from anything inappropriate, as it says, (Bamidbar 15:39) “And you shall not stray after the thoughts of your heart.” These all express how a person nullifies his will to Hashem,

⁵⁵ (אָבוֹת ב, ד).

וְכֵן בַּעֲשִׂיית טוֹב בְּעַל כְּרִחֵק דּוֹקָא, לַעֲשׂוֹת
הַכֹּל בְּהִיפּוּךְ רְצוֹנוֹ.

nullifying one's will is **also in regard to doing good things**, so that that he should do things **even if he has to force himself to do them, by doing everything Hashem wants, even when it is the opposite of the desires** of his animal soul.

וְזוֹהוּ גַם כֵּן בְּחִינַת מְסִירַת נַפְשׁ כִּי "מָה לִּי
קְטָלָא בּוֹלָהּ [מָה לִּי קְטָלָה פִּלְגָּא] כִּי"⁵⁶,

This is also the idea of *'Mesiras Nefesh-giving oneself over to Hashem,'* since (as in the Gemara, Baba Kama 65a) **"What is the difference if someone is completely dead or half dead,"** either way he cannot function. So too, killing the desires of the animal soul is considered like a person is giving up his life for Hashem.

שֶׁהוּא אֶתְכַפֵּיָא סְטְרָא־אַחֲרָא עַל יְדֵי "לֵב
נִשְׁבָּר וְנִדְכָּה" (תְּהִלִּים נא, יט);

This also subdues the *'Sitra Achara-Side Opposite of Holiness,'* through having a **"broken and crushed heart."** (see Tehillim 51:19)

The Alter Rebbe will quote a verse to show that when a person humbles himself like a domestic animal is subservient to its owner, he brings about a spiritual salvation for himself:

"אָדָם וּבְהֵמָה תוֹשִׁיעַ" (תְּהִלִּים לו, ז) -
שִׁיעֵשָׁה עַצְמוֹ כְּבְהֵמָה, וְלֹא יַחְפוֹץ בְּרִצּוֹן
וְתַאֲוֹת גִּשְׁמוּיּוֹת.

The verse says, (Tehillim 36:7), **"Hashem saves people and animals,"** meaning that when one considers himself like a domestic animal that has no will of its own, he will push away his physical desires.

כְּמוֹ שֶׁכָּתוּב (תְּהִלִּים עג, כה): "וְעַמְּךָ לֹא
חִפְצֵתִי", דְּהֵיִינוּ אֶפִּילוּ מִה שֶׁ"עַמְּךָ", הוּא

As it is written, (Tehillim 73:25) **"I don't want anything else together with You (Hashem),"** meaning

⁵⁶ (בְּבֵא קָמָא סה, א) (וְעוֹד): "מָה לִּי קְטָלָה בּוֹלָהּ מָה לִּי קְטָלָה פִּלְגָּא".

הַיּוֹדֵעַ, הוּא הַמַּדְע" ⁵⁷, "אִיהוּ וְגִרְמוֹהִי
חָד" ⁵⁸, כִּי אִם "כָּלָה שְׂאִרֵי וּלְבָבִי" (תְּהִלִּים עג,
כו) אֵלָיו יִתְפָּרֵךְ מִמֶּשׁ.

that even the highest spiritual levels that are "with You," like the level of Chochmah-Wisdom of Atzilus, that "Hashem is the One who knows and is united with His Knowledge," and "He and His Sefiros of Atzilus are One," even these levels a person does not truly want. Rather, as the verse (ibid.) concludes, "My flesh and heart yearn" only for Hashem Himself.

וּכְמֵאמֹר (וְאֶתְחַנֵּן ד, ז): "כִּי מִי גוֹי גָדוֹל אֲשֶׁר לֹו
אֶל-הֵימִים קְרִבִּים אֵלָיו כֹּה" אֶל-הֵינִן] בְּכָל קְרָאֵנוּ
אֵלָיו" - וְלֹא לְמִדּוֹתָיו ⁵⁹,

As it says, (Devarim 4:7) "Which great nation has the privilege that Hashem is close to them, like Hashem our G-d is close to us whenever we call out to Him," meaning that we only call to Hashem Himself, and not to His 'Attributes,' the Sefiros of Atzilus.

מִכָּל-שֶׁכֶּן וְקַל-וְחוֹמֶר - רְצוֹנוֹת גְּשָׁמִיִּים כּו'.

If we are not even supposed to be interested in the Sefiros of Atzilus, how much more so should we not be interested in any material desires!

וְעַל יְדֵי זֶה יוּכַל לָבֹא לְבַחֲיִנַת "וּבְכָל
מַאֲדָךְ", לְהַמְשִׁיךְ מִבְּחִינַת סוּבָב,

Through this process of giving over one's desires to Hashem, one can come to the level of loving Hashem "with all your might," which brings down the Light from how Hashem is 'Soveiv-encompassing' all worlds,

כִּי עַל יְדֵי בִיטוּל הָרָצוֹן הוּא מַגִּיעַ לְהַמְקוֹר
שֶׁהוּא הָאֵין.

since by giving over the revealed desires of his animal soul and operating based on his

⁵⁷ (רמב"ם הלכות יסודי התורה פ"ק ב, הלכה ו).

⁵⁸ (תקוני זהר בהקדמה).

⁵⁹ (פ"דס שער לב ריש פ"ק ב בשם הספרי).

deeper/hidden level of connection to Hashem, **he is able to reach the Source** of all revelation, **which is called** the ‘אֵין-Nothing we can understand.’

When a person acts in a way that is beyond the logic of his animal soul, his animal soul thinks he is acting crazy by being so dedicated to Hashem. That is how he reaches a level beyond all limitations, beyond the source of logic, which is the Ultimate Source of creation, by serving Hashem in a way that we cannot logically grasp and understand.

The Alter Rebbe will tie these concepts into a novel interpretation of a verse from Tehillim:

וּכְתִיב (תהלים קמה, יח): "קָרוֹב ה' לְכָל
קוֹרְאָיו [לְכָל אֲשֶׁר יִקְרָאֵהוּ] וְגו' בְּאֵמֶת."
It is written, (Tehillim 145:18) **"Hashem is close to all those call upon Him, to all those who call to Him בְּאֵמֶת-in truth."**

The simple meaning of ‘בְּאֵמֶת-in truth,’ is that the person truthfully calls out to Hashem. Here, the Alter Rebbe explains it to mean ‘בְּאֵמֶת-into the Truth’ of the Torah (i.e. a person calls to Hashem to come down and become invested into the Torah on a deeper level, bringing a greater revelation into and through his Torah learning).

וְזֶהוּ "קוֹרֵא בַּתּוֹרָה"⁶⁰: שְׂקוֹרֵא לְהַמְקוֹר
לְהִיּוֹת נִמְשָׁךְ בַּתּוֹרָה.
This is the meaning of the phrase **"בַּתּוֹרָה-in Torah study."** The simple meaning is reading the Torah out loud. However, we can also interpret it to mean **'קוֹרֵא-calling out' to the Source**, Hashem as He is, beyond all worlds, **to be drawn down 'בַּתּוֹרָה-into the Torah.'**

כִּי "אוֹרֵייתָא מִחֻכְמָה נִפְקֵת"⁶¹, "וְהַחֻכְמָה
מֵאֵין תִּמְצֵא", וְעַל יְדֵי מְסִירַת־נִפְשׁ
מִמְשִׁיךְ מִהַמְקוֹר. וְכָל מֶה שְׁלוּמֵד וְקוֹרֵא
This is because (Zohar II, 121a) **"The Torah comes forth from the level of Chochma-Wisdom,"** and

⁶⁰ (בְּרִבּוֹת רִישׁ פֶּרֶק ב. וּבִבְכָמָה מְקוּמוֹת).

⁶¹ (זֶהר חֵלֶק ב קכא, א. רֵאָה גַם כֵּן שֵׁם פֶּה, א. חֵלֶק ג פא, א).

אחר כך, הוא נקרא "תורה-לשמה" - לשם התורה, שממשיך הארה מהמקור להתורה.

Wisdom מֵאֵין-וְהַחֲכָמָה - Nothing we can understand **אֲמָצָא**-will be found," in a manner of **לֵשׁ מֵאֵין** 'something-from-nothing comparable.' But, through the person's **'Mesiras Nefesh-giving oneself over to Hashem,'** he draws down from the Source of everything, from Hashem as He is **'Soveiv-encompassing'** all worlds, **into the Torah** as it exists at the level of Chochma-Wisdom.

וזהו "וְזָכַרְתֶּם אֶת כָּל מִצְוֹת ה' וַעֲשִׂיתֶם אֹתָם" - "אל תקרא אותם אלא אתם וכו'"⁶²:

This is also the meaning of the verse, (Bamidbar 15:39) "And you shall remember all of the Mitzvos of Hashem **וַעֲשִׂיתֶם** and **אֹתָם**-them." "Do not read the verse as simply saying that we should 'do' i.e. fulfill **'אֹתָם**-them.' Rather, also read it as saying that **'אֹתָם**-you (the Jewish People)' are the ones that are **'עֲשִׂיתֶם**-making' them into Mitzvos in the first place," (see Sanhedrin 99b, Zohar III 113a).

שנקרא עשיית המצוה ולא קיום בלבד, כי אם עשייה מחדש, שהוא בחינת התפשטות המחיה כל העולמות.

This is called 'making the Mitzvos' and not simply 'fulfilling' the already existing Mitzvos. Rather, it is making something new, which is a new expression of life from Hashem, for all the worlds. This comes as a result of a new dedication of a Jew to Hashem, and a new desire from Hashem to create the world and give us Mitzvos.

⁶² (סנהדרין צט, ב. ויקרא רבה לה, ו. וזה חלק ג קיג, א).

וְהוּא שְׁכָתוּב "כִּי קָרֹב אֵלֶיךָ הַדָּבָר כִּי
לַעֲשׂוֹתוֹ".

This is the meaning of the verse quoted at the beginning of the maamar, **"For this matter, of the Torah and Mitzvos, is very accessible to you לַעֲשׂוֹתוֹ-to make it [happen]."**

"לַעֲשׂוֹתוֹ" דּוֹקָא, לְהַמְשִׁיכוֹ מִחֲדָשׁ
מִהַמְקוֹר⁶³.

The word 'לַעֲשׂוֹתוֹ' specifically means 'to make it from new,' or to draw down a new Desire from Hashem, the Ultimate Source, that He should have a new desire for our Torah and Mitzvos.

וְלָכֵן נֶאֱמַר בְּמוֹסָף דְּרֹאשׁ-הַשָּׁנָה:
וְעֲשִׂיתֶם עֹלָה (פְּנִיחַס כט, ב) - בְּחִינַת
לַעֲשׂוֹתוֹ:

This is why, in the Musaf prayer of Rosh Hashanah, we say **"וְעֲשִׂיתֶם-and you shall make a burnt offering [for Hashem],"** since we 'make' this Mitzvah by awakening Hashem's desire for it.

דְּהֵנָּה: "כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ" (תְּהִלִּים קמח, יג),
עַד שֶׁלֹּא נִבְרָא הָעוֹלָם הָיָה הוּא וְשְׁמוֹ
בְּלִבְדוֹ⁶⁴. שֶׁהַשֵּׁם אֵינוֹ עֲצָמוּתוֹ, כְּמוֹ אֲצֵל
הָאָדָם - שֵׁם רְאוּבֵן וְשִׁמְעוֹן אֵינוֹ אֶלָּא
הָאָרֶז מְעֲצָמוּתוֹ⁶⁵. וְכֵן "בִּי" דְּנִבְרָא עוֹלָם-
הַבָּא⁶⁶ וּבֵה"א נִבְרָא עוֹלָם-הַזֶּה - הַכֹּל
בְּחִינַת "שֵׁם" לְבָדוֹ.

Now, some more explanation on this: It says, (Tehillim 148:13) **"His Name is exalted, it is alone with Him,"** and (Pirkei De'Rebbe Eliezer chap. 3) **"Before the world was created, there was only Hashem and His Name."** Hashem's Name is not part of His Essence, just like with a person, his name, Reuven or Shimon, is just a limited expression of the essence of the person. So too, "the

⁶³ וְכֵמוֹ שֶׁנִּתְבָּאָר בְּדַבְּבוֹר הַמִּתְחִיל "בְּשִׁעָה שֶׁהִקְדִּימוֹ [. .] נַעֲשֶׂה" (לְעִיל בַּמִּדְבָּר יב, ד), בְּפִירוּשׁ
"עוֹשֵׂי דְבָרוֹ".

⁶⁴ (פְּרָקִי דְּרַבֵּי אֱלִיעֶזֶר פָּרָק ג. רֹאה גַם כֵּן תְּקוּנֵי זֹהַר תְּקוּן יט).

⁶⁵ וְעֵינֵינוּ מֵהַ שֶׁנִּתְבָּאָר מִזֶּה בְּדַבְּבוֹר הַמִּתְחִיל "אֵת שְׁבִתוֹתַי תִּשְׁמְרוּ" (לְעִיל בְּהַר מֵא, ג).

⁶⁶ (מְנַחוֹת כט, ב).

World to Come was created with the letter Yud of His Name, and This World was created with the letter Hei of His Name.” All of the levels of creation are derived only from Hashem’s Name.

ועל ידי מסירת נפש הוא ממשיך בחינת
סובב שמגיע עד המקור.

But, through ‘*Mesiras Nefesh*—giving oneself over to Hashem,’ one draws down from Hashem as He is ‘*Soveiv*—encompassing’ all worlds equally, since this type of service reaches the Ultimate Source of everything.

וזהו "כי המצוה הזאת אשר אנכי מצוך
היום", אני ממש, שהוא מהותו ועצמותו
יתברך שלמעלה מעלה מבחינת שם
והארה כו'. ולכן נקרא עשייה מחדש.

This is the meaning of the beginning of verse from Parshas Nitzavim quoted above, “For this Mitzvah that **אנכי**-I [Hashem] command you today, it is not separate or far from you,” meaning that the word ‘**אנכי**’ is referring to Hashem Himself, literally, His very Essence, which is above and beyond the level of any Name or revelation. This is the ultimate source of the Torah and Mitzvos, and therefore, this is called ‘making new’ His desire for Torah and Mitzvos, and His desire to recreate the world.

והיינו על ידי "בפיה" הוא תורה,
"ובלבבך" הוא תשובה.

This ability to make a new desire from Hashem comes from what it says in the continuation of the verse, “**בפיה**—in your mouth,” which is referring to the study of Torah, and “**ובלבבך**—in your heart,” referring to Teshuva from the depths of the heart.

וְזֶהוּ "לַעֲשׂוֹתוֹ", פִּירוּשׁ: שֶׁזֶּהוּ שְׁעוֹשִׁים מִמֶּשׁ כְּבִיכּוֹל בְּחִינַת "דְּבָרוֹ" וְלֹא קִיּוֹם בְּלִבָּד כִּנֵּ"ל. וּכְעֵנִין "וַיַּעַשׂ דָּוִד שֵׁם" (שְׁמוּאֵל-ב ח, יג), כְּמוֹ שֶׁנִּתְבָּאֵר בְּמָקוֹם אַחֵר.

This is the idea of "in your mouth, and in your heart, **וְלַעֲשׂוֹתוֹ**-to make it [happen]," meaning that it is as if we are actually 'making' His Words of the Torah, and not just fulfilling them, as explained above. This is similar to what it says, (Shmuel II, 8:13) "And King David **וַיַּעַשׂ**-made a Name," meaning he 'made' Hashem's Name greater through his spiritual accomplishments.

וְזֶהוּ שְׁאוּמְרִים בְּקֶרֶבֶן מוֹסָף דְּרֵאשׁ-הַשָּׁנָה "וַעֲשִׂיתֶם עוֹלָה", כִּי רֵאשׁ-הַשָּׁנָה הוּא "תַּחֲלִיל מַעֲשִׂיךְ", שְׁעוֹשִׁים וּבּוֹנִים בְּחִינַת דְּבָרוֹ יִתְבָּרֵךְ. וְהֵינּוּ מֵהַמְקוֹר שֶׁהוּא הָאֵין.

This is why we say, regarding the Musaf offering on Rosh Hashanah, "**וַעֲשִׂיתֶם**-and you shall make **עוֹלָה**-a burnt offering [for Hashem]," since Rosh Hashanah is "the beginning of Your [Hashem's] works," when we 'make' and build up Hashem's Words. This process of 'making' Hashem's Words is accomplished by drawing energy into them from the Ultimate Source, which is called the 'אֵין-Nothing we can understand,' since it is beyond all worlds.

וְזֶהוּ שְׁאוּמְרִים בְּמַלְכוּת: ⁶⁷ "כֹּה אָמַר ה' צְבָאוֹת מֶלֶךְ יִשְׂרָאֵל וְגֹאֲלוֹ, אֲנִי רֵאשׁוֹן וְאֲנִי אַחֲרוֹן כֵּן"⁶⁸.

This is why we say in the Musaf of Rosh Hashanah, in the verses describing Hashem's Kingship, (Yeshaya 44:6) "So says Hashem, Master of all Hosts, the King of Yisrael and their Redeemer, אֲנִי

⁶⁷ (יִשְׁעִיָּה מִד, ו: "כֹּה אָמַר ה' מֶלֶךְ יִשְׂרָאֵל וְגֹאֲלוֹ, ה' צְבָאוֹת: אֲנִי רֵאשׁוֹן, וְאֲנִי אַחֲרוֹן, וּמִבְלָעֵי אֵין אֱלֹקִים").

⁶⁸ וְעֵינֵינוּ מֵהַ שְׁנֵיתָבְאָר מִזֶּה בְּשִׁיר הַשִּׁירִים, בְּדִבּוּר הַמַּתְחִיל "צְבָאוֹת בְּחֵרוּזִים" (יג, ב). וְעֵינֵינוּ בְּזֶהר סוֹף פְּרִשְׁת פְּנִיחָס, דָּף רנ"ח, עֲמוּד ב', מַעֲנִין "וַעֲשִׂיתֶם עוֹלָה".

וְאֶנִּי אֲחֵרוֹן, I am first, וְאֶנִּי אֶחָד - I am last."

In order for all the levels, from the first level (Chochma) until the last level (the physical world) to be created from the "אֶנִּי-I am," which is the same letters as "אֵין-Nothing we can understand," there must first be an awakening from Hashem, which is caused by Him being "King of Yisrael and their Redeemer."

Until now, the Alter Rebbe explained the phrase 'לַעֲשׂוֹתוֹ-to make it [happen]' as referring to how we 'make' the Torah and Mitzvos from new by awakening a new desire from Hashem to be King over us and 're-give' us Mitzvos.

Now, he will explain a different interpretation of 'לַעֲשׂוֹתוֹ-to make it [happen],' as referring to 'making' the world again on Rosh Hashanah, which is also accomplished through our service of Hashem.

וְגַם פִּירוּשׁ "לַעֲשׂוֹתוֹ" - עַל דֶּרֶךְ מֶה שֶׁכָּתוּב בְּזוֹהַר פָּרִשְׁת וַיֵּרָא זָךְ קֵט"ו עֲמוּד א' עַל פָּסוּק (וַיֵּרָא כֹא, א) "וַיַּעַשׂ ה' לְשָׂרָה כו": "עֲשִׂיָּה אִיהוּ לְעִילָא."

Another explanation of 'לַעֲשׂוֹתוֹ-to make it [happen],' is similar to how the Zohar (I, 115a) explains the verse, (Bereishis 21:1) "And Hashem וַיַּעַשׂ-made for Sarah as He promised her..." explaining that "עֲשִׂיָּה-making something new is the highest level."

Hashem had to "make" a child for her in a manner of 'something-from-nothing,' since she was a barren woman and it was physically impossible for her to have children. So, Hashem had to 'make' a child for her in a totally new and supernatural manner.

וְהֵינּוּ כִּי מְשִׁם נִמְשָׁךְ גַּם בֵּין לְהִיּוֹת הָעֲשִׂיָּה וְהַתְּהוּת יֵשׁ מֵאֵין, שְׂוֵהוּ לְמַעַלָּה מִהַשְׁתַּלְשָׁלוֹת.⁶⁹

Meaning that from this service, i.e. our service of Hashem in a way of 'Mesirus Nefesh-giving ourselves over to Hashem,' we are able 'לַעֲשׂוֹתוֹ-to make' and create everything in the world 'something-from-nothing,' from a level higher than the chainlike descent of worlds.

⁶⁹ וַיַּעַשׂ מֶה שֶׁנִּתְבָּאָר מִזֶּה בְּדִבְרוֹר הַמִּתְחִיל "צוֹ אֶת בְּנֵי יִשְׂרָאֵל כו', אֶת הַכֶּכֶשׁ הָאֶחָד תַּעֲשֶׂה כו'" (לְעִיל פְּנִיחַס ע"ה, ג'ד).

וְהֵינּוּ עַל יְדֵי "וְעִמָּךְ לֹא חִפְצָתִי" (תהלים עג, כה), אֲשֶׁר פִּירוּשׁ "חִפְץ" הוּא הַתְּשׁוּקָה הַפְּנִימִית⁷⁰,

This is through the inner love for Hashem, to the point that "I don't Hashem-desire anything together with you," since the word 'חִפְץ' means a very inward desire and yearning,

וְהֵינּוּ עַל יְדֵי שִׁיתְבוּנָן שְׁכָל הָעוֹלָמוֹת הוּא רַק בְּחִינַת זְמַן, שֶׁהוּא בְּחִינַת הַתְּפִשּׁוּת הָאֶרֶץ אַחַת בִּנְ"ל, וְכֹלֵא חֲשִׁיב לְגַמְרֵי לְגַבִּי מְהוּתוֹ וְעֲצָמוּתוֹ יִתְבָּרַךְ שֶׁלֹּמְעֵלָה מְעֵלָה מִבְּחִינַת זְמַן⁷¹.

which comes from thinking about the fact that all of the worlds only derive from the level of time, and all of time is just one thought of Hashem, one single, limited revelation of Hashem that contains all of time and space at once, which is like absolutely nothing, compared to Hashem, Who in His very Essence and Being is above and beyond the category of time.

וְלִזֶּה נִתְקַנּוּ עֲשָׂרַת יָמֵי תְּשׁוּבָה: שֵׁשׁ עֶשֶׂר סְפִירוֹת בְּנֶפֶשׁ הָאָדָם - ג' שְׂכָלִיִּים וְז' מַדּוֹת, וְצָרִיךְ לְהַעֲלוֹתָם כּוֹלֵן לֵה' בְּבְחִינַת תְּשׁוּבָה, עַד יוֹם הַכִּפּוּרִים, שֶׁהוּא לְמַעֲלָה בְּדִכְתִּיב (אַחֲרֵי טו, ל): "לִפְנֵי ה'" תִּטְהָרוּ, וְהֵינּוּ עַל יְדֵי תְּשׁוּבָה.

This is why the Sages established Ten Days of Teshuva: There are ten soul powers in a person - three intellectual and seven emotional - and all ten of these aspects need to be elevated to Hashem through Teshuva, until Yom Kippur, when a Jew reaches the highest level, as it is written regarding Yom Kippur, (Vayikra 16:30) "You shall be purified before Havaya," meaning on a level before/higher than Hashem's Name of Havayah. This elevation is accomplished through Teshuva.

וְדֶרֶךְ פְּרָט יֵשׁ בְּתְשׁוּבָה גַּם כֵּן ב' מִדְּרָגוֹת - תְּשׁוּבָה - תַּתָּא וְתְשׁוּבָה - עֵילָא:

In particular, in Teshuva itself there are two levels - 'Teshuva Tita'a-Lower Level Teshuva,' and

⁷⁰ וְכִמוֹ שֶׁנִּתְבָּאָר בְּדְבוּר הַמִּתְחִיל "וְשִׁמְתִּי כְדָכָד", גַּבִּי "לֹאֲבִנִי חִפְץ" (לְעִיל פְּרִשְׁת רֵאָה כו, ב).

⁷¹ וְעֵינֵן מִה שֶׁנִּתְבָּאָר בְּדְבוּר הַמִּתְחִיל "מִי אֵל כְּמוֹךָ" (לְקַמֵּן רֵאשׁ הַשָּׁנָה סא, א וְאֵילָךְ).

‘Teshuva Ila’a-Higher Level Teshuva.’

תשובה-תתאה היא בבחינת ממלא שבנפש, היינו במחשבה דבור ומעשה הנמשכים מהשכל ומדות, לקשרן כולן אליו יתברך כל אחד לפי ערכו.

‘Teshuva Tita’a-Lower Level Teshuva’ is on the *‘Memalei-permeating’* level of the soul, which is expressed in one’s thought, speech, and action, by connecting all of these aspects to Hashem, each person according to his capacity.

וזהו ענין "בכל לבבה" - בשני יציריך⁷²,
 "ובכל נפשך".

This level of Teshuva corresponds to the love of Hashem “בכל לבבה—with all aspects of your heart,” by revealing the hidden love of the Divine soul and transforming the material desires of the animal soul, and “ובכל נפשך—with all of your soul [garments],” meaning with thought, speech, and action.

אך תשובה-עילאה הוא בחינת טוב שבנפש, בחינת "בכל מאדך".

However, *‘Teshuva Ila’a-Higher Level Teshuva,’* corresponds to the *‘Soveiv-encompassing’* level of the soul, which is expressed in the love of Hashem “בכל מאדך—with all of your might.”

וגם בחינה זו הוא "קרוב אליך", כמו שכתוב: "כי קרוב אליך הדבר מאד",

Even this level is “accessible to you,” as it says, “כי קרוב אליך, for this matter of ‘מאד,’ i.e. the love of Hashem ‘בכל מאדך,’ is near and accessible to you,”

The simple meaning of “כי קרוב אליך הדבר מאד” is that the matter of Torah and Mitzvos is “קרוב מאד—very accessible/close” and “מאד” means ‘very.’ Here, the Alter Rebbe is interpreting the word “מאד” as a reference to the limitlessness of Hashem in the verse “בכל מאדך—with all of your might.” According to this

⁷² (ברכות נד, א).

interpretation, the verse means to say that the love of Hashem that is referred to as 'מֵאֵד' is 'קָרוֹב-accessible.'

וְכֵן לְבִפְרוּשׁוֹ "[כִּי הַמִּצְוָה הַזֹּאת אֲשֶׁר אֲנִי
מִצְוֶה הַיּוֹם לֹא נִפְלְאָתָה הוּא מִמֶּךָ] וְלֹא רְחוּקָה הִיא
כִּי, כִּי קָרוֹב [אֵלַיךָ הַדָּבָר מֵאֵד בְּפִיךָ וּבִלְבָבְךָ
לַעֲשׂוֹתוֹ] כו". :

As we explained above, at the beginning of the maamar, **the meaning of** the double expression in the verse, "כִּי הַמִּצְוָה הַזֹּאת-for this Mitzvah אֲשֶׁר אֲנִי-that I, Hashem's Essence, מִצְוֶה הַיּוֹם-command you today, לֹא נִפְלְאָתָה הוּא מִמֶּךָ, 1-it is not separate from you - **וְלֹא רְחוּקָה הוּא** - **2-and it is not far,** **כִּי קָרוֹב אֵלַיךָ,** **rather, it is accessible** to you הַדָּבָר הַזֶּה-even the 'מֵאֵד-unlimited' level of the soul, **בְּפִיךָ**-in your mouth, through Torah study on the 'מֵאֵד-unlimited' level, **וּבִלְבָבְךָ**-and in your heart, through deep Teshuva, when you connect to the 'מֵאֵד-unlimited' aspect of Hashem, **לַעֲשׂוֹתוֹ**-so that you can make new the Torah and the creation of the world."

The first expression, 'לֹא נִפְלְאָתָה - not separate,' refers to the revealed level of the Torah that is already part of the Jewish soul from before he was born, and connects the revealed 'Memalei' level of the soul to the 'Mamalei' level of Hashem's Light.

The second expression, 'וְלֹא רְחוּקָה הוּא - and it is not far,' refers to the deeper, hidden level of the Torah that is from 'Soveiv,' and connects the 'Soveiv' level of the soul to the 'Soveiv' aspect of Hashem. This deeper level connection between the soul, the Torah, and Hashem, is related to the phrase 'מֵאֵד-unlimited,' since on this level Jews, Torah and Hashem all exist beyond time and express something that is higher than the limits of logic.

The verse tells us that even this deeper level of the soul, the 'מֵאֵד-unlimited' level, is 'קָרוֹב-accessible' to us, since it is our true essence. This is true even though we are not always conscious of it. Through this deeper level of the soul, we connect to the 'מֵאֵד-unlimited' aspect of the Torah and Hashem.

How do we access this deeper level of the soul? Through two things:

- 1- Contemplation of the fact that all of creation (all of time and space), is only one single ‘thought’ of Hashem. This ‘thought’ is only a miniscule revelation of Hashem, like one ray of light compared to the entire sun. Hashem’s True Being and Essence is a totally different category of existence than that of anything He revealed or created. Based on this understanding, one need not have any desire for anything other than Hashem Himself. And if one need not have any desire for even the highest spiritual levels, how much more is there no reason to desire anything in this physical world!
- 2- True Teshuva from the depths of the soul. A Jew must realize that his soul comes from the Highest Heights, from Hashem’s very Essence. This soul descended to the lowest possible level, becoming completely submerged in physicality to the extent that not only does one not have the same connection to Hashem that he had before, but he sometimes completely forgets about holiness and Hashem entirely, and can do something against Hashem’s very Will! When he realizes how far he is from his source in Hashem, he will be completely shaken up and cry out in his heart to Hashem, yearning to return to Him.

Through this deeper level of love of Hashem and deep Teshuva, we can access the essence of our soul. On that level, we connect to Hashem’s very Essence. From there, we are able to bring about a new revelation into the Torah, ‘making’ the Torah new, as it were. And from there, we bring about a new desire from Hashem to re-create the entire world. This is especially important on Rosh Hashanah, when we need to renew Hashem’s Desire to re-create the life of the entire world for the entire year.

Hosafos/Addendum

Mashal/Analogy of the Baal Shem Tov for the Shofar:

To better understand one way to come to deep Teshuva on Rosh Hashanah, we will bring an analogy/mashal from the holy Baal Shem Tov, explaining the idea of the cry of the Shofar:

Mashal/Analogy:

A king had a son that he wished would succeed him as king. He wanted his son to know how to take care of himself, how to learn on his own, and how to be courageous and come up with ideas on his own initiative. So, after years of learning in the palace with his tutors, the king sent his son off to a faraway land so that his son should grow up and become his own person.

The king gave him fancy clothing, gold and silver, and ministers, to help him get established in his new place.

When the king sent him off, he reminded him, "Remember, you are on a mission! Do not get distracted by anything!"

Soon after the son arrived, he began to relax. He did not spend time learning from his new culture. Instead, he spent all his money on luxuries and he ruined his fancy clothing. The ministers that were with him left him because they saw that he was not accomplishing anything.

Eventually, he became so poor that he had to go around collecting tzedakah. He even forgot the language of his home country, the language spoken in the palace of the king.

One day, signs started to go up all over town: The great king is coming through this town! Everyone in town was very excited and made the necessary preparations for such an honorable visitor. The son of the king found out that this kind is his father and become excited, but he soon became disheartened, thinking that no one would believe him that he is the son of the king. He tried to come close to the king as the king was passing through, but the guards just pushed him away, thinking he was just some beggar who would disgrace the king. He could not even remember the language of the king, so he just broke down crying and sobbing.

The king heard the crying and recognized his son's voice. He told the guards to let the apparent beggar through. Finally, the son was reunited with his father! He had a true feeling of regret for how he completely forgot about his mission, and he promised his father, the king, that he learned his lesson and will stay on track in life.

The Nimshal/Analogue:

Our Neshama was sent by Hashem, Avinu Malkeinu-our Father and King- to this world to accomplish Hashem's intent and purpose of creation. This is fulfilled through learning Torah and fulfilling Mitzvos. Hashem gives us the power to fulfill the mission. But we get distracted from the mission and get caught up in other things. We ruin our "royal garments" of thought, speech, deed of Torah and Mitzvos, and we forget the meaning of the Torah and Tefilla, the "language of the King." When we hear that Hashem is coming to judge the whole world, we get excited that this is our chance to come close to Hashem. But we become disheartened when we realize how far we are from knowing the "language of the King." The only way to reach Hashem is through the simple cry that comes from knowing that He is our True Father and that we are his children, and that what we want more than anything is to come back to Hashem and fulfill the mission that He sent us on. This simple cry is the cry of the Shofar.

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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