

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

ליקוטי תורה

פרק נצבים – ראש השנה

מאמך

בי קרוב אליו

“Our Ability to Renew Creation”

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Likutay Torah

ליקוטי תורה

פָּרָשָׁת נָצְבִּים – רַאשׁ הַשָּׁנָה

מִאָמֶר

בַּיְּקָרָוב אֲלֵיכָךְ¹

דף מ"ו עמוד א'

“Our Ability to Renew Creation”

(§) 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:

”בַּיְּמֵצָה הַזֹּאת אֲשֶׁר אָנֹכִי מַצְעֵךְ הַיּוֹם לֹא נִפְלָאת
הָוָא מִמֶּךָּ וְלֹא רְחֹקָה הָוָא... בַּיְּקָרָוב אֲלֵיכָךְ
הַרְבֵּר מִאָד בְּפִיק [וּבְלִבְבְּךְ לְעַשְׂתָו] וּנוּ²”
(פָּרָשָׁת נָצְבִּים, ל' יא-יד)

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

לְהַבִּין בְּפָלֵל הַלְשׁוֹן בָּמָה שֶׁנֶּאֱמַר תְּחִלָּה
לֹא נִפְלָאת הָיָה מִמֶּךָּ וְלֹא רְחֹקָה הָיָה”
(פָּרָשָׁת נָצְבִּים, ל' יא).

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

¹ נאמר שבת פָּרָשָׁת נָצְבִּים, ב' ג אולל תקס"ג, שבת שקדום ראש השנה תקס"ד.

² פרק ה' דערובין, נ"ד, א' [אימְטִי קָרָוב אֲלֵיכָךְ? בָּמָן שְׁבִּיךְ וּבְלִבְבְּךְ לְעַשְׂתָו].

רבות: כי תשא, פרשה מ"ז [שְׁתָהָא יָגַע בְּהָם בְּפִיק. וְכֵן הוּא אֹמֵר: בְּפִיק וּבְלִבְבְּךְ לְעַשְׂתָו]. וּסְוּפָרָשָׁת נָצְבִּים. “תְּנָא דְּבִי אֲלֵהוּ”: חָלֵק א', פרק כ"ז. חָלֵק ב', פרק י"ד.

אך הנה "נִפְלָאתָה", עם שהוּא לשׁוֹן פָּלָא
הוּא גַם בַּן לְשׁוֹן הַפְּרָשָׁה, בָּמוֹ "לְפָלָא נִדְרָ"
(בְּפִרְשָׁת אַמְוֹר כ"ב, כ"א) וּתְرַגּוּמוֹ: "לְפִרְשָׁא".
וכן פִּירְשׁ רְשִׁי שְׁמָם: לְהַפְּרִישׁ.

והענין, כי: "תְּלִתְהַדְּגִּין אִינּוֹן מִתְקַשְּׁרָאָן
רְאָ בְּדָא: קַוְדָשָׁא בְּרוּכָהוּ וְאוֹרִיהָתָא
וַיִּשְׂרָאֵל. וְכֹל חָרֶד, הַרְגָּא עַל הַרְגָּא, סְתִים
וְגַלְיאָ".⁴

פִּירְשׁוֹ: שֶׁבֶל אֶחָד הוּא בְּבִחִינַת "סּוּבָּב"
ו "מִמְלָא":

"מִמְלָא" הוּא בְּבִחִינַת הַלְּבָשָׁה וְהַשְׁגָּה
וּנְקָרָא "גַלְיאָ".⁵

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

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 'Sovivim'-hidden, inner aspect, and a 'Memalei'-revealed, outer aspect."

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

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

³ (וכן נזכר מזה (לעיל פִּרְשָׁת צו ז, ג ואילך) בדבור המתיחיל "וְאַכְלָתָם אֲכָל" (יוֹאָל ב, כו. גַּבְיָ לְהַפְּלִיא" (שם). ואפשר שהם ענין אחד. כי מה שהוא מופרש ומובדל הרי זה בענין הפלא, שהוּא גם ענין המכוֹסה והנעלם ואינו מושג. וכן כתוב ב"שְׁרִישִׁים").
(בבאורי זההר להצמה צדק ברך א עמוד תקל: "זהנהה השרשים בשרש פלא עשו שני שרשים: אחד - לשׁוֹן פָּלָא מה שאינו מושג, ה'ב - לשׁוֹן הַפְּרָשָׁה וְהַבָּרָה כְּמוֹ 'לְפָלָא נִדְרָ', וכן פִּירְשׁ רְשִׁי גַּבְיָ לְפָלָא נִדְרָ' וְשָׁם מצין לבא).
(זהר חלך ג עג, א).

⁴ (וכמו שנותבואר בדבור המתיחיל "וְקִדְשָׁתִי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל" (לעיל אַמְוֹר לא, א ואילך) בפִּירְשׁ
וענין "עַלְמָא דְּאַתְגְּלִיאָ".

גָּלִיא therefore called ‘the revealed, outer aspect.’

וְסֹבֵב" הוּא לְמַעַלָּה מִהַדּוּת וְהַשְׁגָה;

ובתורה יש גם בין גלייא וסתים; ובנשומות
ישראל יש גם בין גלייא וסתים.

וַיִּשְׂרָאֵל מַתְקַשֵּׁר אֶל בָּאוּרִיָּתָא - שְׁחַגָּת
הַתּוֹרָה מִלּוּבָשָׁת בְּכָל אֶחָד וְאֶחָד
מִיּוֹנָה,

בָּמו שְׁבַתּוּב (רות ה, ז): "זֹאת לִפְנִים
בִּשְׂרָאֵל", "וְאֵין 'זֹאת' אֶלָּא תּוֹרָה"⁶ -
שְׁחַגָּת מִלּוּבָשָׁת בְּפִנְימִיּוֹת כו¹⁰.

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

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

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,

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

⁶ וְעַיִן מֵשְׁנַת בָּאָר בְּדָבָר הַמִּתְחִיל “זִדְעַת הַיּוֹם” גַּבְיוֹ דַעַת וְאַמְוֹנה (לעיל זאתהן ד, א וְאֵילר), וּמֵה שְׁנַת בָּאָר בְּדָבָר הַמִּתְחִיל “וַיַּרְאֵי יִשְׂרָאֵל אֶת כֹּו וַיַּאמְנוּ בָהּ” (תּוֹרָה אָוֹר בְּשָׁלַח סב, א).

⁷ וְכָמו שְׁנַת בָּאָר בְּדָבָר הַמִּתְחִיל “תּוֹרָה צְוָה” (לקמן פְּרָשַׁת בְּרָכָה).

⁸ כְּמַבּוֹא: לְעַיל עַל פְּסָוק “כִּי תָצָא” (לה, ג). וּבְדָבָר הַמִּתְחִיל “הַיּוֹם הַזֶּה [...] מַצּוֹּק” (לעיל מ, א). וּבְדָבָר הַמִּתְחִיל “יָזַתִּי בְּחִגּוֹי” (לקמן שיר הַשִּׁירִים טו, ד).

⁹ עַבּוֹדָה זָרָה ב, ב. תְּנַא דְּבִי אַלְיהוּ זְוּעָא פָּרָק א).

¹⁰ עַיִן מֵה שְׁנַת בָּאָר: סֹוף דָבָר הַמִּתְחִיל “רָאָה אָנֹכִי נוֹתֵן” (לעיל פְּרָשַׁת רָאָה יח, ד). וּבְדָבָר הַמִּתְחִיל “וַיְהִי מַקְעֵץ” (תּוֹרָה אָוֹר לא, ג).

וְעַיִן מַעֲנֵן “זֹאת לִפְנִים”: בְּרַבּוֹת: רִיש פְּרָשַׁת נָשָׁא. וּבָרוֹת עַל פְּסָוק זֶה. זָהָר חֶלְק ג’, חֶקְת, ק”פ סּוֹף עַמּוֹד 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 'לפניהם' -before' can also mean '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 - לאורייתא וקודשא בריך הוא בולא
חר¹².**

וְהִנֵּנוּ שֶׁהַתּוֹרָה הִיא הַמּוֹצָע הַמּחְבֵּר
וּמַקֵּשׁ בְּחִנַּת אֱלֹהָתוֹ יִתְבָּרֵךְ בְּנֶשֶׁמוֹת
יִשְׂרָאֵל, בְּבִחִנַּת מַמְלָא וּבְבִחִנַּת סּוּבָּב:

שֶׁיְהָא הַתְּקִשּׁוֹת בְּחִנַּת גָּלִיא שְׁבָנֶשֶׁמוֹת
יִשְׂרָאֵל לְבִחִנַּת גָּלִיא דְּהַקְדּוֹש בְּרוּךְ הוּא
- בִּחִנַּת 'מַמְלָא בְּלָעֵלְמִין'.

וּבִחִנַּת פְּנִימִוֹת וּסְתִים שְׁבָנֶשֶׁמוֹת
יִשְׂרָאֵל לְבִחִנַּת 'סּוּבָּב בְּלָעֵלְמִין'.

וְהִנֵּנוּ עַל יְדֵי דָאָרִיָּתָא גַם פָּנִים
גָּלִיא¹³.

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

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.'

תְּגִלְיאָ 'revealed' aspect of Jewish souls to the
תְּגִלְיאָ 'revealed' aspect of Hashem, which is how He is
'Memalei'-permeates all worlds,'

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

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 בישראלי" is that "This (process of acquisition) was a longtime (custom) among the Jewish People."

¹² עיין [בזוהר] בפרשת בשלח (דף ס' סוף עמוד א').

¹³ ועיין מה שנטבאה: בדברו המתייחל "ולא תשכית מלך" (לעיל ויקרא ה, ג). וסוף דבר

גָּלִיא‘, ‘סְתִים‘-hidden’ and revealed.’

וזהו “בַּיְמָצָה הַזֹּאת כִּי לֹא נִפְלָאת וּגְזִילָה” – רצוננו לומר, שאיןנו מופרש מפרק כלל, דהיינו שהוא בבחינת ממשית, שמתלבש בתורה עצמה נשות-ישראל.

ולא רוחקה היא – בבחינת סובב, שאינה מתלבשת, אבל אינה רוחקה – שמיירך מקריב.

ופירוש “אשר אנכי מצוך היום” (פרשנו ל, א): הינו כי “בכל יום יהיה בעיניך פחרשים”. כי התורה נצחית, ובכל יום אנו אומרים “היום”.

ובכן: “וְהִיּוּ הַדְּבָרִים הַאֲלֵה אֲשֶׁר אָנֹכִי מִצְוָה הַיּוֹם” (אתה ח, ו), אמרו ר' ז"ל¹⁴: “שִׁיחַיו

This is the meaning of the verse, “For this Mitzvah that Hashem commands you, ‘לֹא נִפְלָאת-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.

And when the verse says, “It is not far-far,” 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.

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.

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

המתחיל “שׁוֹבֵה יִשְׂרָאֵל” (לקמן שיר השירים סה, ג).

ועיין מה שnantbar בביור על פסוק “וַיַּעֲשֵׂה לָהֶם צִיצִית” (בסידור עם ר'א"ח ג, ג נאילך), בענין “עוטה אור פשלמה”, ובענין ש”התורה ניתנה באש שוחירה על גביה אש לבנה”, דהיינו ששית בה פניםיות וחיצוניות כו’).

(פסקתא זוטרת ואתחנן ו, ו. תנחותמא (בובר) יתרו יג, י. הובא ברש"י: תבואה כו, טז. עקב יא, יג מספרי).

בְּעִינֵּיךְ בְּחֶרְשִׁים¹⁵.

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)

ובמאמר “הַיּוֹם לְעַשׂוֹתָם, וּלְמַחרּוּ לְקַבֵּל
שְׁכָרָם”,¹⁶

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

שֶׁכְלָל עַוְלָמִים-הַזֶּה עַד “לְמַחרּ” שַׁהְוָא קַבּוֹל
שְׁכָרָם 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.”

ובראש-השנה אנו אומרים¹⁷: “זה היום תחלת מעשיך” – שֶׁכְלָל ראש-השנה גַּעֲשָׂה בבחינת “הַיּוֹם” מִחְדָּשׁ וּנְמַשְׁרָךְ עַל כָּל
השנה.

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.

אָרֶץ צְרִיךְ לְהַבִּין מָה שָׁאִמְרוּ רָזְלָל¹⁸: “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.

אָתַחַנּוּ ו.ג. הַוְּבָא בְּלַקְחׁ טֹב שֶׁם. וּבְמַדְרָשׁ אֲגָדָה שֶׁם).

¹⁵ וְעַיִן מָה שְׁנִתְבָּאֵר מִזֶּה בְּדִבּוּר הַמְּתִיחֵל “צִוְּן בְּמִשְׁפְּט תִּפְדָּה” (לעיל דָּבָרִים א, א-ב).

¹⁶ (עַבְוֹדָה זָרָה ג, א).

¹⁷ (בְּתִפְלַת מוֹסֵף).

¹⁸ (רָאשׁ הַשָּׁנָה ט, א).

גַם רָאשׁ־חֹדֶשׁ נִקְרָא "רָאשִׁי־חֲדָשִׁים"¹⁹;
וְכֵן שְׁבָתָ:

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,

”מִדִּי חֹדֶשׁ בְּחַדְשׁוֹ, וּמִדִּי שְׁבָתָ בְּשְׁבָתוֹ“
(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?”

וְהַעֲנֵן: שַׁהְוָא יְתַבְּרֵךְ לְמַעַלָּה מְהֻזָּם.

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

לְכֹן כֹּל בְּחִינַת זָמָן שֶׁל שְׁשָׁת יָמִי בְּרָאשִׁית
- בְּמַחְשָׁבָה אַחַת נִבְרָא²⁰, ”צַוְּפָה וּמְבִיטָ
עַד סְוֹף כֹּל הַדּוֹרוֹת“²¹ בְּסַקִּירָה וְהַאֲרָה
אַחַת.

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 (”רָאשִׁי חֲדָשִׁים לְעַפְקָן תְּהִתקָּה .. כְּאָמָר: וּבְרָאשִׁי חֲדָשִׁיכֶם“. תְּפִלַּת מוֹסֵף לְרָאשׁ חֲדָשׁ).

²⁰ (זָהָר חָלֵק בְּשָׁמוֹת כ, א.)

²¹ (מוֹסֵף דְּרָאשׁ הַשָּׁנָה. וּרְאָה רָאשׁ הַשָּׁנָה יְחִידָה, 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.

כמו שכתבוב (זכריה ט, יד): "וַיֵּצֵא כְּבָרֶק
חַצּוֹ", שהוא בדרכּ סְקִירָה וְהַאֲרָה אַחַת
כָּל שְׁבָעַת יְמִי בְּרָאָשִׁית וַיָּמֹת הַמֶּשֶׁיחַ
וְתִּחְיַתְהַמְּתִים.

As it says, (Zecharia 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).

ובכן "חמשים אלף שנים יובלות"²⁴, שהם
עליהם ועליהם בעילוי אחר עילוי - בולם
נבראו במחשבה אחת, שהוא חיים
בלולות.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 (לעומת א"ק יובלות: ראה ש"ך על התורה על הפסוק (בכר כה, ג): "שְׁשׁ שָׁנִים תִּזְרַע שָׁרָך" - שית אלף שנים, שש שנים תזomer ברמך - רמז על שיקנא אלף שמיון, ואספה את תבאותה - תבאותה ח', שאחר שיקנא אלף שמיות יהיו ביני הדלום הבא, שתפעול הבינה שהם אלף יובלות שכולם מנוחה. נזכר גם לעיל נושא כ, ד. ואותה נז. ג. וראה גם ספר המאמרים תקס"ב עמוד רכז, ועם הגהות באור התורה קrho עמוד תרסח. מאמרי ארנוי ר' האמצעי י"ר עמוד רד. הכל אויר עמוד תקנה).

²⁵ [ע"ז מה שכתבאר מהה בביואר על פסוק "וַיֵּצֵא כְּבָרֶק" (לקמן שיר השירים)].

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.

בָּמוֹ שְׁבַתּוֹב (תְּהִלִּים קְמָה, טז): "פָוֹתֵחַ אֶת יָדֶךָ וּמְשַׁבֵּעַ לְכָל חַי רָצֹן":

שִׁישׁ בָּמָה בְּחִנִּת "חַי", בָּמוֹ שְׁבַתּוֹב²⁷: "חַי חַי - הוּא יָדוֹר",

לְכָן נָאֵמֶר "לְכָל חַי", שֶׁכָּל עַולְם מְקַבֵּל חַיּוֹתּוֹ בְּפִרְטִיּוֹת,

אֶבֶל הַכָּל הַוָּא בְּחִנִּת רָצֹן אֶחָד פְּשָׁוֹט, וּבְהַשְׁתְּלִישָׁל לְדִיבּוֹר עַלְיוֹן נְעֹשָׂה" עֲשָׂרָה מְאִמְרֹות".

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

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."

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.

However, all of the specific types of Life-Force derive from one singular, simple 'רָצֹן'-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, "פָוֹתֵחַ אֶת יָדֶךָ -You open Your hand, וּמְשַׁבֵּעַ לְכָל חַי -and you satisfy everything with a specific life-force, tailored to its own characteristics, רָצֹן -all of these types of Life come from the one and the same general 'Desire' of Hashem to create and give life to

²⁷ (יִשְׁעִיה לְה, יְט. וְשָׁם: "יָדוֹה").

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 אחזוה אלוה",²⁸ שהדברו נחלק לפרטי פרטים, ובמחשבה הוא כולל כל הדברים במחשבה אחת;

מכל שבן למעלה – כל הפרטים נכללים בחיות כללי אחד :

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.

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.’

ויהנה כל החיות של כל השנה הוא נמשך בראש השנה:

בי אדם נברא בראש השנה, והעולם נברא בכה באלול,²⁹ וביום ר' י"ו נברא אדם בצלמנו פר모ותנו” (בראשית א, כו), שהוא כולל כל הנבראים כולל כמו שבחות (בראשית ב, ז) “ויפח באפיו נשמה חיות, שהיתה נשמה כולה כל הנשמות.³⁰

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

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 (זעירא רבבה ריש פרשה כת. פסיקתא בחודש השבעיע. פרקי דברי אלעזר ריש פרק ח).

³⁰ (שער המצות פרשת תצא. שער הגלגולים הקדמה ו, ז, יב. שער הפסוקים פרשת בראשית דרוש ג. ומעיינים שם לתוכהו ומא שמות רבבה פרשה מג.).

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.

- **לְבִן בְּכָל רָאשֵׁה הַשָּׁנָה נִעַשְׁתָּה צִירוֹף חֶדֶשׁ**
 - **שֶׁהוּא הָאֶרֶחֶם מִזְמַרְתּוֹר, שֶׁהוּא הַסּוּבָּב**
חַיּוֹת בְּלָלִי 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 צִירוֹף לְחַיּוֹת חֶדֶשׁ.

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

אַחֲר כֵּר נִתְחַלֵּק לְפָרְטִים שֶׁהֵם יְבָרְךָם כָּל חֶדֶשׁ, וְכָל חֶדֶשׁ מִקְבֵּל חַיּוֹת מִהְאָרָת

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, “אַתָּם נְעַשְׁתָּה אַתָּם בְּצִלְמָנוּ כְּרוּמָתֵנוּ וְאַנְשָׁם אֶל-הָיִם – 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.

הכל, והיום הוא הפתץ מכל החדש
ומקבל ממנו חיותו.

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.

ולכן אמרו ר' ל³²: "איזה חג שחשד
מחטפה בו? הוא ראש השנה" - שהוא
המקור הכלול.

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.

לכן הארת החודש מתקבילה בו בביטול זיו
המשמש במשם³³.

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.

במאמר "ברוך שאמר והיה העולם" - הוא
חיות-כללי לכל העולם.

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 (ראש השנה ח, א).

³³ [ועיין מה שכתבEAR בדבור הפתחיל "יביאו לבוש מלכות" (תורה אור ז, ד),نبيי "ולכן אמרו ר' ל' הגבאים והפתוחים עתידים להבטיל כו". עיין שם].

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

וַיֹּהּוּ שָׁאָמְרוּ רַזְ"ל³⁴ "וַיְהִלֵּא בְמְאָמָר אֶחָד הַיְהּ יִכְלֶל לְהַבְּרוֹאֹת" - שֶׁהָוָא הַחַיּוֹת בְּלִילִי.³⁵

"בָּרוּךְ אֹמֵר וְעוֹשֶׂה" - הַוָּא הַפְּרַט שֶׁהָוָא צִירוֹף חֶדֶשׁ לְכָל יוֹם.³⁶

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.

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 חַיּוֹת שֶׁל שָׁנָה זוּ אַינּוּ הַחַיּוֹת שֶׁל שָׁנָה שָׁבֵרָה. וַיֹּהּוּ שָׁאָמְרִים בְּרָאשֵׁה הַשָּׁנָה "זֶה הַיּוֹם תְּחִלַּת מַעֲשֵׂיךְ", שֶׁגַּעַשְׁתָּה הַאֲרָה מְחַדֵּשׁ מִהַּכְלָל.

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 אֶצְלַ הַתּוֹרָה נִאָמֵר "אֲשֶׁר אַנְבֵּי מִצְוָה

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

³⁴ אַבּוֹת רִישׁ פָּרָק ח.

³⁵ [עִין מָה שָׁכַת בְּרִמְמָה], בְּפִרְשַׁת תּוֹלְדוֹת, בְּדַף קֶל"ה, עַמּוֹד א', בְּפִירּוֹשׁ "בְּמְאָמָר אֶחָד". עִין שָׁם.

³⁶ עִין בְּזָהָר: בְּשַׁלְחָה, דַף ס"ג, עַמּוֹד ב'. וּבְפִרְשַׁת יִתְרוֹ, דַף פ"ח, עַמּוֹד א'. וּעִין מָה שָׁנְתַבָּאֵר בְּדַבּוּר הַמְּתִיחָל "לְבָאֵר עַנְנֵין יוֹם הַכְּפּוּרִים" (לִקְפּוֹן סָח, ג), גַּבְיוֹ: "כִּאֲשֶׁר יִתְבּוּן הַמְשִׁכִּיל כִּי בְּאַמְתָּה חֶדְשִׁים לְבָקָרִים כֹּו". עִין שָׁם.

היום", כי באמות צריך לירד דרך השתלשלות להתלבש בזמנן.

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 הארץ חידשה מהתורה להתלבש.

וזהו שהוא מברכין בכל יום "נותן התורה" מחדש.³⁷

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

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.

ובכן בנסת-ישראל - "חידושים לברקים
רבה אמונה" (איכה ג, בג):

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

³⁷ עיין מה שנתבאר בפרשׁת עקיב, בדבר המתחיל "ולהבין שדרש כו", גבי פירוש "על תורה"
שלפָּמָקָתָנוּ" (לעיל יז, ב: "תורתך היא בחינת תונת דאצלות, ושלפָּמָקָתָנוּ היא בחינת התורה רבי"ע)[].

³⁸ ועוד יובן זה, על פי מה שנתבאר לעיל סוף דבר המתחיל "כי המזוהה זאת", גבי "כל הקורא
ושׁוֹנֵה הקדוש ברוך הוא קורא ושׁוֹנֵה כנגדו" (לעיל מו, א: והיינו המשכית אור אין-סוף ברוך-הוא להיות
גמיש ומנוגה בברינותו "קורא ושׁוֹנֵה": "קורא" היא בחינת חכמיה-עלאה - וורדה-שבכטב, "ושׁוֹנֵה" - תורה
שבעל-פה, היא בחינת חכמיה-תפאה; שֶׁכל המשבות אלו מאיין-סוף ברוך-הוא תליות בעסק התורה של
ישראל למטה, כי לויל זאת הרי הקדוש ברוך-הוא מעד עצמו רם ונשא אפלו מבחן חכמיה-עלאה).).

ועיין מה שנתבאר בדבר המתחיל "אני ישנה ולבוי עיר", גבי: "הנה באתערותא-דילטתא זו -
אתערותא-דילטיא כו, וכמו שפטותוב (תהלים עח, ה): "זיקם עדות ביעקב כו". עיין שם (לקמן)
שיר השירים לג סוף עמוד ד), בדבר המתחיל "צַאֲנָה וּרְאָנָה" (פרק ג - לקמן שיר השירים כה,
ג). ועיין מה שנתבאר בפרשׁת בלח בדבור המתחיל "וַיֹּאמֶר מֹשֶׁה אֲכִלוּוּ הַיּוֹם" (תורה א/or
סה, ב ואילך)[].

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

שָׁבָב לַיּוֹם צָרִיךְ לְקַנּוֹת בְּנֶפֶשׁ אֶמְוֹנָה
חֲדָשָׁה מִהָּמָקוֹר.

כִּי "יְמִים יִצְרָרוּ" (תְּהִלִּים קְלֻט, טז):

כָּל יְמֵי הָאָדָם שֶׁהָם שְׁבָעִים שָׁנָה³⁹, הַם
יִצְרָרוּ וְקַצְוּבִים לְאָדָם⁴⁰,

"וְלֹא אָחָד בָּהֶם" (שם), שְׁהַקְרִי הַוָּא בָּוּי"ו,

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.

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

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.

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 נ. **However**, according to how it is read, as 'וְלֹא' with a letter נ, the meaning is **וְלֹא** 'and to him.' So, we can read the verse, "יְמִים יִצְרָרוּ-Day were formed for each person, **וְלֹא**-and the purpose for him **אָחָד בָּהֶם**-is to reveal the Oneness of Hashem in each of those days."

שְׁהַיִם הַנְּקָצְבִים הַוָּא בְּשִׁבְיל שִׁיתְגַּלְהָ
וַיִּתְרַבֵּה הָאָרֶה בְּאֶמְוֹנָה, בְּתוֹסֵף חֶדֶשׁ

This means that the days that Hashem designated as the life

³⁹ (תְּהִלִּים ע, י: "יְמִים שְׁנוֹתִינוּ בָּהֶם שְׁבָעִים שָׁנָה").

⁴⁰ (איוב יט, כו: "הַלֹּא צָבָא לְאָנֹשׁ עַלְיָ אָרֶן, וְכִימִי שְׁכִיר יְמִיו. וּבְמִזְוֹדָת דָּרוֹד: "קַץ זָמָן יִשְׁלַׁח לְאָדָם עַל הָאָרֶן
וְיְמִיו מִזְגְּבָלִים וְקַצְוּבִים בְּיִמְיִרְשִׁיבָר").

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.

וְהוּ "רַבָּה אַמְנוֹנָתֶךָ" - מִבְחִינַת סֹבֵב,

This is the meaning of “**רַבָּה**-great **אַמְנוֹנָתֶךָ** 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 יָדֵי שְׁרוֹאָה בְּכָל יוֹם - עָרֵב וּבָקָר,
תָּמִידִין בְּסֶדֶן, מִזָּה יְכִיר לְמַעַלָּה מְהוּמָן.

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

וְתִמְתַּחַת הַאֲרָה שְׁבִנְפֵשׁ הָאָדָם הִיא בְּשַׁנִּי
בְּחִינּוֹת - מִמְלָא וּסְבוּבָה:

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

"מִמְלָא" נִקְרָא שְׁמַתְלֵבֶשׂ וּנְחַפֵּס בְּמוֹחָו
הַשּׁוֹגֵת אֱלֹהּוֹת.

'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.

בְּמוֹ שְׁבִתּוֹב (נִצְבִּים לִיטִיכָה): "וּבְחִירַת בְּחִים
[... לְאַהֲבָה אֶת הָאֱלֹהִים כִּי הוּא חַיָּךְ",

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 - בְּשֶׁכֶל לְבָד לְבַחֲור בְּטוּב
וְלִמְאוֹס בְּרַע,

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 הַוָּא בְּלֵב, וְהַבְּחִירָה קְוָם
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).

שְׁצִירֵךְ לְהַרְגִּיל אֶת עַצְמוֹ בְּשֶׁכֶל שִׁיחָה
מוֹסְכָּם אֲצַלּוּ לְבַחֲור בְּחִים,

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

[זעין מה שנכתב מזה בדבר הפתחיל "שמע ישראל" - בפרשות ואתחנן (לעיל יא, ב)].⁴¹

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

במאמר (טו. יט): “**ראה נתתי לפניך היום
ונו ובחירתך בחים**”, **שהוא חיות של
שמים וארץ שאין רואים**,

**ולא לבוחר ב涅�יות, שכן כל תעוני
עולם-הזה הבלה ונפסד שנקרא מות**.

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,

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.

ואחר שיסכים בשללו הבחירה בטוב
שהוא חיים, יתבונן לבוא לבחינת
אהבה⁴², כי הוא חייך, שהוא החיים
האמיתיים, כמו שכתבו (תהלים לו, י): “**כי
עمر מkor חיים**.”

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.**”

וזהו בוחינת מלא שבענש האדם,
שהאהבה נחלב ונחפש בשכלו, והוא
בחינת “**בכל לבך ובכל נפשך**” (אתחנן ו-
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.”

וכמו שגנבתאר מזה בדבור המתייחל “שמע ישראל” (לעיל יא, ב). ⁴²

ובחינת "סובב" הוא בוחינת "ובכל מادر" (שם), למעלה מהכלי שהוא השלב.⁴³

[ועל דרך זה גם בתשובה יש ב' בוחינות: תשובה תחתה ותשובה עילאה].⁴⁴

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 Il'a'a-Higher Level Teshuva,' that comes from the depths of the soul, beyond the limitations of intellect. End of Note.]

אך להסביר העניין - איך אפשר להיות
עובדת בבחינת סובב למעלה מהשכל?

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 העניין הוא על ידי תשובה במסירות
נפש שהוא למעלה מהדעת.

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

ובמו שנתבאר במקום אחר, שלבן לא נאמר בתורה טעם על מסירת-נפש כמו שנאמר טעם על אהבה, ברכחתי (פרשות נל, כ): "לאהבה את ה' אלך לך, כי הוא חייך."

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 ועיין מה שנתבאר בדבר המתחיל "עתה יגדל נא" (לעיל שלח לח, ד).

⁴⁴ ראה זהר חלק 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 you life.”

והיינו לפि שהאהבה נמשכה מבחןית
שכל וטעם דרך השתלשלות.

מה שאין כן על מסירת נפש לא נאמר
טעם, לפि שהוא למעלה מהשכל.⁴⁵ והוא
בחינת אמונה של מעלה מהדעת, שנמשך
מבחןית סובב.⁴⁶

לכן “במקום שבעל-תשובה עומדים

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.

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.

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

⁴⁵ [וכמו שנותבואר: בדבור המתחיל “כי טובים דודיך” – בפרשת שמות (תורה אור נג, א). ובדבר הפתוחיל “ח'יב איןש לבסומי בפורייא” (תורה אור עט, ב)].

⁴⁶ [ועיין מה שנותבואר בביור על פסוק “וְאֵלָה הַמִּשְׁפְּטִים” (תורה אור עז, ג), גבי “כִּי תָּקַנְתָּ עֲבָד עֲבָרִי” (mishpatim כא, ב): שרש הנשומות – מבחינות – עבר הנהר ה” יצא מעדן” (בנאשית ב, ז), שהוא מבחנת עוגלים ו’סובב כל עולם’].

והנה גילי בchnerה זו בנפש האדם, זה הגליי מבחינת סובב, והוא שלא כסדר ההשתלשלות משכל למדות כו’, כי אם מלמעלה מסדר ההשתלשלות. ונענין “אך על גב דאייה לא חזי מזילה חזי” (מגילה ג, א), שהמקשכה זו מבחינות מזילה בפנימית – הוא הגליי מלמעלה מבחינת השתלשלות עיליה ועולו, שכל ממדות כו’].

.”⁴⁷ **כִּי** 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:

אֶרְאֶלְהָבִין טַעַם הַדָּבָר:

To better understand the reason for this, we will quote three verses:

הנה כתיב: “אַנְּיִם רֹאשׁוֹן וְאַנְּיִם אַחֲרוֹן” (ישעיה מז, א);

וכתיב: “בָּרְבָּר ה' [שָׁמַיִם נָעֲשׂוּ וְנוּ]. פִּירּוֹשׁ: שְׁהַבְּרִיאָה הִיא עַל יְדֵי דָבָר;

וכתיב (בראשית א, א): “בְּרָאשִׁית בָּרָא אֱלֹהִים”, שְׁהַבְּרִיאָה הִיא יְשִׁיחָן.

1- **It is written**, (Yeshaya 44:6) “[Hashem says:] אַנְּיִם I am first, וְאַנְּיִם אַחֲרוֹן-and I am last, and there are no other Powers besides for Me.”

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

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

47) “צְדִיקִים גּוֹמְרִים אֵין יְכוֹלִים לְעָמֹד.” בְּרָכוֹת ל, ב).

48) תהילים לג, ו: “בָּרְבָּר ה' שָׁמַיִם נָעֲשׂוּ”.

means creation of something-from-nothing.

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

וְהַעֲנִינָה: שִׁבְרִיאַת הָעוֹלָמָה אִינוּ בָּדָרָךְ
הַשְׁתְּלִשְׁלָוֹת מִעִילָה לְעַלּוֹל עַל דָרָךְ מִשְׁלָךְ,
אֶצְלָ הָאָדָם,

שְׁהַמְדֹות מִהְשָׁכֵל וְהַדִּיבּוֹר מִהַמְדֹות הָוָא
דָרָךְ הַשְׁתְּלִשְׁלָוֹת,

שְׁעַל יָדֵי הַמְדֹה נָעָשָׂה הַבְּלֵהָבָב; וְאַחֲרֵ כָּרְךָ
קוֹל וְדִבּוֹר, שְׁהַדִּבּוֹר נִמְשָׁר מִהַקּוֹל, וְהַקּוֹל
וְכַי - הַבְּלֵהָבָב הַמְשָׁכֵב וְהַשְׁתְּלִשְׁלָוֹת
עִילָה וְעַלּוֹל.

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

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.

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 Kavanois 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 הַבְּלֵהָבָב, and one is called הַבְּלֵהָבָב. The הַבְּלֵהָבָב is the breath that reaches the mouth in the form of actual letters, and the הַבְּלֵהָבָב 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.

אבל בבריאת ה

עולםות איןו דרך השתתלשות ומהמשכה; שמאמר "יהי רקיע" בראשית א, ו, איןו ערך של המאמר שיחיה נמשך מפננו רקיע;

שאף ריבוא רבבות עצומים והשתתלשות ממדרגה למדרגה דרך עיליה ועולול לא יויעלו שישתתלשל ויתהוו חומר גשמי - אפילו כמו חומר רקיע - מהשתתלשות הרוחניות כי.

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.

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.

אל לא שהוא כח אין-סוף בורוך הוא ה' ה' יכול לברא רקייע על ידי המאמר "יהי רקיע" יש מאין.

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 'יש'-something-from nothing.'

וזהו שלא כסדר ההשתתלשות כי אם בבחינת דלוג. וכן כל הנבראים כי מהבורא - היה מאין ולא דרך

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

השתלשלות.

כִּי אֵי אָפְשָׁר לְהִזְמִין נִמְשָׁךְ בְּחִינַת נְבָרָא -
גַם בְּחִינַת חִכְמָה שָׁבַתָּם - אָפְיוֹלָו מִבְּחִינַת
דְּבָרָר שְׁלִמְעָלָה, שֶׁזֶה אָוֶן בְּחִינַת הַתְּגִלוֹת
שְׁלִמְעָלָה. שְׁהַבּוֹרָא הוּא הַיְפָרָה הַנְּבָרָאים.

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

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.

וְאָפְיוֹלָו גַם עַל הַתְּהוֹות חִכְמָה-עִילָּאָה
מְאִין-סֻוף בְּרוּךְ הוּא נָאָמֵר (איוב כה, יב):
וְהַחִכְמָה מֵאִין תִּמְצָא. שְׁאָפְיוֹלָו לְהִזְמִין
נִמְשָׁךְ בְּחִינַת "אֲנֵת" חִכְמָה וְלֹא בְּחִכְמָה
וּקְיֻמָּה⁵⁰, הַיְנוּ, הַתְּלִבְשׁוֹת אֲוֹר אַין-סֻוף
בְּחִכְמָה אִינוּ בְּבְחִינַת הַשְׁתְּלִשְׁלוֹת.

Even regarding the existence of Chochma-Wisdom of the World of Atzilus from Hashem's Infinite Truth, it says, (Iyov 28:12) "And wisdom 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.

וְכֹל מָה שָׁנְצֵבָר בְּסִפְרִים הַשְׁתְּלִשְׁלוֹת
עַלְיהָ וְעַלְלָו אִינוּ עַל הַנְּבָרָאים מִהְבּוֹרָא.

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

⁵⁰ (תקוני זהר בהקומה, פנתח אליהו).

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

כִּי אֵם בְּהַשְׁתְּלִשּׁוֹת רֹוח־הַבָּהָמָה
מִ"פְנֵי־שׂוֹר" שֶׁבָּמְרָכֶבֶת.

[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.

מַה שָׁאֵן בָּן בְּהַתְּהוֹת הַגְּשִׁמְיוֹת מִמֶּנּוּ,

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 ‘מִאֵין-מִאֵין’

וּבָן בְּהַתְּהוֹת קָרוּחִינִוֹת מִאֵין־סּוֹף בָּרוּךְ
הוּא הוּא יְשׁ מִאֵין מִמֶּנּוּ.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 ‘מִאֵין-מִאֵין’ comparable.’ End of Note.]

וזהו “אָנָּי רָאשָׁׂׂן”, פִּירוֹשׁ: שְׁלֹחָיוֹת
הַתְּהוֹת, רָאשִׁית הַתְּהוֹת הַיְיָנוּ חִכְמָה־
עַלְלָה, הוּא שֶׁלָּא עַל יְדֵי הַשְׁתְּלִשּׁוֹת
אֶלָּא “וְהַחִכָּמָה מִאֵין תְּמִצָּא”, וְזֹהוּ “אָנָּי
רָאשָׁׂׂן” – אָנָּי אֶותְיוֹת אִין.⁵²

This is the meaning of “I am –אָנָּי– 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 כמו שנטבאר כל זה ב”אגרת הקדש” (סימן ב) דבר המפתח “איהו וחיוה.”

⁵² ראה גם בן מאוני אור אות א סעיף סד.

through a gradual descent of levels. Rather, “וְהַחֲכָמָה”-and Wisdom **מִאֵין**-from nothing **תַּמְצָא**-will be found.” This is the meaning of **אָנָּנוּ** “I-**אָנִי**”-the first,” since the letters of **אָנִי** “I-**אָנִי**” are the same letters as “**אֵין**-nothing.”

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

וְעַל דָּרְךָ זוּ הַגָּם בָּן “אָנִי אַחֲרֹן”, הַיְינָנוּ
לְהִיוֹת הַתְּהֻוֹת שָׁמִים וְאָרֶץ גְּשִׁמִּים מִן
הַמְּאֹרֶךְ קָרוֹחַנִי אַיִן דָּרְךָ הַשְׁתְּלִשּׁוֹת כִּי
אִם יִשְׁתַּחַווּ מִאֵין. וְהַוָּא מִבְּחִינַת 'סֻבְּבָבָ בָּל
עַל מִינִּין'.⁵³

Similarly, we can explain “**אָנִי אַחֲרֹן**”-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 **מִאֵין יִשְׁתַּחַווּ**-something-from-nothing comparable.’ This power of creation of physical existence is derived from how Hashem is ‘*Soveiv Kol Almin*-encompassing all worlds.”

וְלֹכֶן בָּל הַמְשֻׁכּוֹת עַרְיוֹר לְהִיוֹת מִהַּמְקוֹר
שֶׁהַוָּא **אֵין**.

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 **יִשְׁתַּחַווּ**-something-from-nothing comparable.’

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

⁵³ עַזְעִין מָה שֶׁנֶּתֶבֶאֵר מִזֶּה עַל פָּסּוֹק “יִבְיאוּ לִבּוֹשׁ מִלְכּוֹת” (תּוֹרָה אָוֶר צָב, בְּזַיִלְלָה).

The first verse, “[Hashem says:] **וְאַנִי רָאשׁוֹן**-I am first, **וְאַנִי 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 **אַנִי**-I.’ Only from this level can there be the power to create ‘**יְשֵׁשׁ מְאִין**’-something-from-nothing comparable.’

The second verse, “With the words of Hashem, the heavens were **נָעֲשׂוּ**-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.

וְלֹכֶן, כִּי לְהַמְשִׁיק הָאָרֶה וְהַמְשִׁכָּה זוֹ,
וּמָה גַם בֶּרֶאשֶׁת־הָשָׁנָה שָׁאֹנוֹ נִמְשָׁךְ חַיּוֹת
כָּלְלִי לְכָל הַשָּׁנָה, לְכָן עַרְיךָ לְהַיּוֹת
הַעֲבוֹדָה גַם כֵּן בְּבִחִינַת סּוֹבֵב שְׁבַנְפֵשׁ.

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

וְזֹהוּ דָּקוֹא עַל יְדֵי תְּשׁוּבָה, שַׁכְאָשָׁר הָאָדָם
מוֹסֵר נֶפֶשׁוֹ לְהָיָה בָּמוֹ רַבִּי אֱלִיעֶזֶר בֶּן
דוֹרְךָיָא, ⁵⁴ **שַׁהוּא מִסְרַת הַרְצָוֹן;**

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 (עֲבוֹדָה זָרָה 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 דָּרְךָ זוּה עַל כָּל פְּנִים מִסְרַת הַרְצָוֹן לְהָ
בְּכָל עֲנֵנִי רְצָוֹנוֹת הַנֶּפֶשׁ, לְהִיוֹת “בְּטַל
רְצָוֹן”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:

לְהִיוֹת “עֹצָם עִינָיו” (ישעיה לג, טו) וּכְנָל; וּכְנָל;
בְּשִׁמְעָה וְדִיבָר; וּכְנָל לֹא תִתְוֹרֹ אַחֲרֵי
לְבָבְכֶם” (שְׁלָח טו, לט) – בִּיטּוֹל רְצָוֹן כְּנָל;

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,

ובן בעשיות טוב בעל פרח דזקן, לעשות
הכל בהיפוך רצונו.

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.

וזהו גם כן בחינת מסירת נפש כי "מה ל' קטלא בולה [מה ל' קטלה פלנא] כי"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.

שהוא אתחכפייא סטרא-אחרא על ידי לב
נשבר ונרככה" (תהלים 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:

– "אדם ובמה תושיע" (תהלים לו, ז)
שיעשה עצמו בבהמה, ולא יחפוץ ברכzon
וთאות גשמיות.

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.

במו שכתב (תהלים עג, כה): "ועםך לא
חפצתית", דהיינו אפלו מה ש"עםך", הוא

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

(בבא קמא סה, א (ועוד): "מה ל' קטלה בולה מה ל' קטלה פלנא").⁵⁶

הוּא הַמְדָע⁵⁷, אֵלָיו יִתְבֹּרֶךְ מִפְנַשׁ. חֶד⁵⁸, כִּי אָמַם כֶּלֶה שָׁאָרִי וּלְבָבִי⁵⁹ (תְּהִלִּים ע, כו).

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.

ובמְאֹמֶר (אֶתְחַנֵּן ד, ז): “כִּי מֵ גַּוִּילָא אָשָׁר לוּ אֶלָּהִים קָרְבָּנִים אֶלָּיו בְּהָאָלָה-הַיּוֹן בְּכָל קָרְאָנוּ אֶלָּיו” – וְלֹא לִמְדֹתָיו⁵⁹,

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.

מִכְלָשֶׁבֶן וּקְלָזָחָמָר – רְצָנוֹת גְּשָׁמִים כֵּן.

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 זה יוּכֶל לְבָא לִבְחִינַת “וּבְכָל מְאֹדָךְ”, לְהַמְשִׁיךְ מִבְחִינַת סָבָב,

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 בִּיטּוֹל הַרְצָוֹן הוּא מַגִּיעַ לְהַמְּקוֹר שֶׁהוּא חָאֵן.

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

⁵⁷ (רַמְבָ"ם הַלְכָוֹת יִסְׂוִי הַתּוֹרָה פָּרָק ב, חֶלְכָה י).

⁵⁸ (תְּקוּנִי זָהָר בְּהַקְרָמָה).

⁵⁹ (פְּרַדְסָ שָׁעַר לְבִרְכָה פָּרָק ב בְּשֵׁם הַסְּפָרִי).

deeper/hidden level of connection to Hashem, **he is able to reach the Source of all revelation, which is called the ‘אין-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:

וְכִתְבֵּב (תהילים קמה, יח): "קָרוּב ה' לְכָל קָרוּאֵיו [לְכָל אָשֶׁר יִקְרָא הָוֶה] וּגֹן בַּאֲמֹת".

It is written, (Tehillim 145:18) “Hashem is close to all those call upon Him, to all those who call to Him בַּאֲמֹת-in truth.”

The simple meaning of ‘בַּאֲמֹת-in truth,’ is that the person truthfully calls out to Hashem. Here, the Alter Rebbe explains it to mean ‘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).

וְזהוּ "קָרוּא בַּתּוֹרָה"⁶⁰: שֶׁקָּרוּא לְהַמִּקוֹר לְהַיּוֹת נִמְשָׁר בַּתּוֹרָה.

This is the meaning of the phrase “קָרוּא-in בַּתּוֹרָה-calling out to Torah study.” The simple meaning is reading the Torah out loud. However, we can also interpret it to mean ‘קָרוּא-calling out’ to the Source, Hashem as He is, beyond all worlds, to be drawn down בַּתּוֹרָה-into the Torah.’

כִּי "אוֹרֵיתָא מְחֻכָּמָה נִפְקַת"⁶¹, "וְהַחֲכָמָה מֵאֵין תִּמְצָא", וְעַל יְדֵי מִסִּירָתִינְפָּשָׁ מִמְשִׁיךְ מִהַּמִּקוֹר. וְכָל מָה שָׁלֹומָד וּקְרוּא

This is because (Zohar II, 121a) “The Torah comes forth from the level of Chochma-Wisdom,” and

⁶⁰ (ברכות ר'יש פרק ב. ובכמ"ה מקומות).
⁶¹ (זוהר ח'ל'ק ב קכ'א, א. ראה גם בן שם פה, א. ח'ל'ק ג פא, א).

- אחר בָּרָךְ, הוּא נִקְרָא "תּוֹרָה-לְשָׁמָה" לְשֵׁם הַתּוֹרָה, שֶׁמְמַשֵּׁיר הָאָרֶה מִהְמָקוֹר לַהֲתּוֹרָה.

“**מֵאַין** חֲכָמָה” Wisdom-from-Nothing we can understand Nothing we can understand “**תִּפְאַצֵּא**-will be found,” in a manner of “**מֵאַין**,” 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.

”**וְזֹהוּ**” [זְכַרְתֶּם אֶת כָּל מִצְוֹת הָאֱלֹהִים וְעַשְׂתֶּם אֶתְכֶם” – “**אַל תִּקְרָא אֶתְכֶם אֶלָּא אֶתְכֶם וּכְיָהִים**”⁶²]

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

שְׁנִקְרָא עֲשֵׁית הַמְצֻוֹה וְלֹא קַיּוֹם בַּלְבָד, בַּיְם עֲשֵׁיה מְחַרְשָׁ, שֶׁהוּא בְּחִינִית הַתְּפִשְׁטוֹת הַמְתִיחָה כֹּל הָעוֹלָמוֹת.

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 ר'בה לה, ו. ז'הר חלק ג קיג, א).

וזהו שפטותם כי קרוב אליך הדבר כי לעשותו.

לעשותו דוקא, להמשיכו מחדש מהמקורה.⁶³

ולבן נאמר במושף דראש השנה: ועשיתם עולה" (פנחס כת, ב) - בחינת לעשותו:

דינה: "כִּי נִשְׁגַּב שְׁמוֹ לְבָדוֹ" (תהלים קמח, יג), "עד שֶׁלָּא נִבְרָא הָעוֹלָם הָיָה הוּא וְשְׁמוֹ בַּלֵּבָר". שהשם אינו עצמותו, כמו אצל האנשים - שם ראובן ושמעון אינם אלא האשרה עצמותו. וכן "בַּיּוֹד נִבְרָא עָלָמָי הַבָּא"⁶⁴ ובה"א נברא עולם-זהה - הפל בבחינת שם בלבד.

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 לעשותו-to make it [happen]."

The word 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.

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

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 וְכָמוֹ שָׁנִתְבָּאֵר בְּדָבָר הַמִּתְחָיל "בְּשָׁעָה שְׁהַקְדִּימוּ [...] נְעִשָּׂה" (לעיל במקבר יב, ד) בפירוש עוזי דברו".

⁶⁴ (פרקוי דברי אליעזר פרק ג. ראה גם בן תקוני זהר תקון יט).

⁶⁵ וְעַזְנִי מַה שָׁנִתְבָּאֵר מֵזָה בְּדָבָר הַמִּתְחָיל "אַת שְׁבַתּוּנִי תְּשִׁמְרוּ" (לעיל בהר מא, ג).

⁶⁶ (מנחות כת, 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.

על ידי מסירת-נפש הוא ממשיך בחיית
סובב שמניע 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.

זהו “בְּמַעַזְהָ הַזֹּאת אֲשֶׁר אָנֹכִי מְצֻוָּה
הַיּוֹם”, אַנְּיִ מְמַשֵּׁשׁ, שֶׁהוּא מִהוּנוּ וְעַצְמוֹתוֹ
יַתְּבִרְךָ שְׁלָמָעָלה מִעַלָּה מִבְחִינָת שֵׁם
וְהַאֲרָה כֵּי. וְלֹכֶן נִקְרָא עֲשִׂיָּה מִחְרָשׁ.

This is the meaning of the beginning of verse from Parshas Nitzavim quoted above, “**For this Mitzvah that I-אָנֹכִי [Hashem] command you today**, it is not separate or far from you,” meaning that the word ‘**I-אָנֹכִי**’ 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.

וְהִנֵּן עַל יְדֵי “בְּפִיךְ” הַזֶּה תּוֹרָה,
וּבְלִבְבֶּךְ” הַזֶּה תְּשׁוּבָה.

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

וזהו "לעשותו", פירוש: שזהו שעושים מפרש בביבול בחינת "דברו" ולא קיים בלבד בפנ"ל. ובענין "ויעש דוד שם" (שמואל-ב, יג), כמו שנתבאר במקום אחר.

This is the idea of "in your mouth, and in your heart, **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 **ויעש**-made a Name," meaning he 'made' Hashem's Name greater through his spiritual accomplishments.

וזהו שאומרים בקרובן מוסף דראשי ה'שנה **ויעשitem עללה**, כי ראש השנה הוא תחלת מעשיך", שעושים ובונים בחינת דברו יתברך. והיינו מהמקור שהוא אין.

This is why we say, regarding the Musaf offering on Rosh Hashanah, "ויעשitem עללה-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 **אין**-Nothing we can understand,' since it is beyond all worlds.

וזהו שאומרים במלכיות⁶⁷: "כה אמר ה' צבאות מלך ישראל וגואלו, אני ראשון ואני אחרון כי"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 Israel and their Redeemer, אני

⁶⁷ (ישעה מר, ו: "כה אמר ה' מלך ישראל וגואלו, ה' צבאות: אני ראשון, ואני אחרון, ומבעלדי אין אלקים").
⁶⁸ ועיין מה שנתבאר מזה בשיר השירים, בדברו המתחיל "צוארך בחרוזים" (ג, ב). ועיין בזוהר סוף פרשת פנחס, דף דן"ח, עמוד ב', מענין **ויעשitem עללה**.

וְאַנִּי אֶחָדָן - I am first, and last.”

In order for all the levels, from the first level (Chochma) until the last level (the physical world) to be created from the letters “אָנִי-I am,” which is the same letters as “אִין-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 “לעשותו”-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 ‘לעשותו’-to make it [happen],’ as referring to ‘making’ the world again on Rosh Hashanah, which is also accomplished through our service of Hashem.

ונם פירוש “לעשותו” - על דרך מה שכתוב בזוהר פרשחת זירא זך קט”י עמוד א’ על פסוק (זירא כא, א) “ויעש ה’ לשרה כי: עשיה איה לעילא.”

Another explanation of ‘לעשותו’-to make it [happen],’ is similar to how the Zohar (I, 115a) explains the verse, (Bereishis 21:1) “And Hashem ויעש-made for Sarah as He promised her...” explaining that “עשיה-creating 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.

**וְהִנֵּנוּ כִּי מִשְׁם נִמְשֵׁךְ גַּם כִּן לְהִזְהִיר
הַעֲשִׂيهַ וְהַהְתִּהוֹת יְשִׁ מְאַין, שָׁׁזָהוּ
לְמַעַלָּה מִהְשַׁתְּלִשְׁוֹת⁶⁹.**

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 ‘לעשותו’-to make’ and create everything in the world ‘something-from-nothing,’ from a level higher than the chainlike descent of worlds.

⁶⁹ וְעַיְן מָה שֶׁנְתַבְאָר מִזֶּה בְּדָבָר הַפְּתִיחָה “צַו אֶת בְּנֵי יִשְׂרָאֵל כֵּן, אֶת הַפְּבַשְׁתַּחַד תַּעֲשֵׂה כֵּן” (לעיל פְּנַחַס עַח, ג’ד).

והיינו על ידי "וְעַמְקָה לֹא חַפְצָתִי" (תהלים עג, כה), אשר פירוש "חַפֵּץ" הוא התחזקה הפנימית,⁷⁰

והיינו על ידי שיתבונן שכל הועלמות הוא רק בבחינת זמן, שהוא בבחינת התרפשותו האירה אחת בפ"ל, וכלא חשיב למורי לנבי מחותו עצמותו יתברך שלמעלה מעלה מבוחנת זמן⁷¹.

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

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.

ולזה נתנו עשרה ימי תשובה: שיש עשר ספירות בנפש האדם - ג' שכליים ז' מדות, וצריך להעלותם כולם לה' בבחינת תשובה, עד יום הקפורים, שהוא למעלה בדרכתי (אחרי טז, ל): "לפנֵי ה' תטהרו", והיינו על ידי תשובה.

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.

ודרך פרט יש בתשובה גם ב' מדרגות - תשובה-תתאה ותשובה-עלאה:

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

⁷⁰ וכן שונתbaar בדבור המתחיל "ישומתי בצד", גבי "לאני חפץ" (לעיל פרשנת ראה כו, ב).
⁷¹ וענין מה שונתbaar בדבור המתחיל "מי אל כמוך" (לקמן ראש השנה סא, ואילך).

‘Teshuva Ilia’-Higher Level Teshuva.’

תשובה-תתאה היא בבחינת מ מלא
שְׁבַנְפֵשׁ, הַיְנוּ בְמַחְשָׁבָה דָבָר וּמַעֲשָׁה
הַנִּמְשָׁכִים מִהְשָׁלֵל וּמִדּוֹת, לְקַשְׁרָן כָּל
אַלְיוֹ יִתְבְּרַךְ בְּלֹא אֶחָד לְפִי עַרְבָּו.

זהו עניין "בְּכָל לְבָבֶךָ" – בשני יציריך⁷²,
"בְּכָל נְפָשֶׁךָ".

אֶחָד תְּשׁוּבָה-עִילָּאָה הוּא בְּחִינַת סּוֹבֵב
שְׁבַנְפֵשׁ, בְּחִינַת "בְּכָל מְאַדָּךְ".

ונם בְּחִינַה זו הוּא "קָרוֹב אֲלֵיךָ", כְּמוֹ
שְׁכַתּוֹב: "כִּי קָרוֹב אֲלֵיךָ הָרָב מְאַד",

‘Teshuva Tita’-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.

This level of Teshuva corresponds to the love of Hashem “**בְּכָל לְבָבֶךָ**” 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 “**בְּכָל נְפָשֶׁךָ**” – with all of your soul [garments],” meaning with thought, speech, and action.

However, ‘**Teshuva Ilia’-Higher Level Teshuva**,’ corresponds to the ‘*Soveiv-encompassing*’ level of the soul, which is expressed in the love of Hashem “**בְּכָל מְאַדָּךְ**” – with all of your might.”

Even this level is “accessible to you,” as it says, “**כִּי קָרוֹב אֲלֵיךָ**” – for this matter of ‘**הָרָב מְאַד**’ i.e. the love of Hashem ‘**מְאַד**’ – **בְּכָל מְאַדָּךְ**’ – with all your might,’ is near and accessible to you,”

The simple meaning of “**כִּי קָרוֹב אֲלֵיךָ הָרָב מְאַד**” is that the matter of Torah and Mitzvos is ‘**very accessible/close**’ and ‘**מְאַד**’ means ‘**very**.’ Here, the Alter Rebbe is interpreting the word ‘**מְאַד**’ as a reference to the limitlessness of Hashem in the verse “**בְּכָל מְאַדָּךְ**” – with all of your might.” According to this

interpretation, the verse means to say that the love of Hashem that is referred to as קָרוֹב ‘**מַאֲדָם**’ is ‘**מַאֲדָם**-accessible.’

ובנ"ל בפירוש ”כִּי הַמְצָוָה הַזֹּאת אֲשֶׁר אָנֹכִי מְצֻוֹתָה יֹמָם לֹא נִפְלָאת הַוָּא מִמֶּךָּךְ וְלֹא רָחֲקָה הִיא כִּי קָרוֹב [אֲלֵיכֶם] הַקָּבָר מַאֲדָם בְּפִיךְ וּבְלִבְבָּךְ לְעַשְׂתָּהוּ כִּי” ..

As we explained above, at the beginning of the maamar, the meaning of the double expression in the verse, ‘**כִּי הַמְצָוָה הַזֹּאת**’-for this Mitzvah **אֲשֶׁר אָנֹכִי**-that I, Hashem’s Essence, command you today, **לֹא נִפְלָאת הַוָּא מִמֶּךָּךְ**-it is not separate from you **וְלֹא רָחֲקָה הִיא**-**בִּקְרוֹב** **אֲלֵיכֶם**-**רָחֲקָה** **הַקָּבָר** **מַאֲדָם**-even the ‘**מַאֲדָם**-unlimited’ level of the soul, **בְּפִיךְ**-in your mouth, through Torah study on the ‘**מַאֲדָם**-unlimited’ level, **וּבְלִבְבָּךְ**-and in your heart, through deep Teshuva, when you connect to the ‘**מַאֲדָם**-unlimited’ aspect of Hashem, **לְעַשְׂתָּהוּ**-so that you can make new the Torah and the creation of the world.”

The first expression, ‘**לֹא נִפְלָאת**’ - 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 רָחֲקָה הִיא**’- 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 ‘**מַאֲדָם**-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 ‘**מַאֲדָם**-unlimited’ level, is ‘**מַאֲדָם**-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 ‘**מַאֲדָם**-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 minuscule 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 king is his father and became 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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