

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

לְקֹצִי תָּרֶדָה

פָּרָשָׁת וְאַתְּחִנָּן

מִאָמֶר

וַיַּדְעַת הַיּוֹם [א]

“Knowing and Believing in Hashem”

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Likutay Torah

ליקוטי תורה

פרק ו' ואתחנן

מאמר

וירעת היום [א]

דף ד' עמוד א'

“Knowing and Believing in Hashem”

(א) (Chapter 1)

Parshas Vaeschanan details part of the discussion that Moshe Rabeinu has with the Jewish People prior to entering the Land of Israel:

”**וַיַּדְעַת** הַיּוֹם וְהַשְׁבָوتָ אֶל־לְבָבֶךָ [כִּי הִיא] **הָאֱלֹקִים בְּשָׁמָיִם מִפְּעָל וְעַל הָאָרֶץ מִתְחָת אֵין**
עָז [דברים ד, לט]:

“**And you should know today, and take to heart**, that Hashem is the G-d on Heaven Above and on earth below; there is none else.” (Devarim 5:35)

The Alter Rebbe will analyze this verse:

הנה יש להבין: **הלא כבר נאמר** (שם, לה):
”**אתה הראת לידעת** [כִּי הִיא] **הָאֱלֹקִים אֵין**
עָז מִלְבָדו[ן],”

We need to understand: Did the verse not already state, (ibid. 5:35)
“**You were shown** at the Giving of the Torah that Hashem is the true existence **so that you should know** that Hashem is G-d, and there is none else.”

ומהו עזר **וירעת**?

If so, what is added by telling us that we should know that Hashem is the

(נאמר شبת פרשת ואתחנן, נהמו, ט"ו מנחם אב תקס"ה. הנחתת בבוד קדושת ארמ"ר הדא מעשי נדרפהה בספר המאמרים תקס"ה חלק ב' עמוד תשכח. ביאור באור התורה דברים ע' קסז-קעט).

only G-d? We were already shown this at Sinai.

גַם, מָהוּ "הַיּוֹם"? **גַם**

Furthermore, what does it mean, "And you should know **today...** that Hashem is the only G-d?" Why today, specifically?

To answer these questions, the Alter Rebbe will first ask another question:

אֵךְ הָנֶה, אַחֲרַ מִתְנַזֵּן-תּוֹרָה שָׁרָאוּ "פִּנְים אֶל פִּנְים", וְשָׁמְעוּ בְּעִצְמָם עַשְׂרַת-הַדְבָּרוֹת? אָמְרוּ (דְּבָרִים ה, כב-כג): "אִם יוֹסְפִים אַנְחָנוּ לְשָׁמֹעַ [אֶת קֹל ה' אֱלֹקִינוּ עוֹד וּמְתֻנוּ], קָרְבָּא תָּחָתָה וְשָׁמֹעַ [אֶת כֵּל אֲשֶׁר יֹאמֶר ה' אֱלֹקִינוּ וְאַתָּה תְּרַבֵּר אֲלֵינוּ אֶת כֵּל אֲשֶׁר יֹאמֶר ה' אֱלֹקִינוּ אֲלֵיכָהוּ]. וְשָׁמְעָנוּ וְעַשְׂנוּ".

The idea is that following the Giving of the Torah, when [the Jewish People] saw Hashem "face to face," and they themselves heard the Ten Commandments, they said, "If we continue to hear Hashem speaking, then we will die. Therefore, you, Moshe, should come close and hear what Hashem says and tell it over to us." (Devarim 5:22-23)

וְהַקְדּוֹשׁ בָּרוּךְ הוּא הַסְכִּים עַל יָדָם וְאָמַר (שם, כד-כג): "הַיְתִיבוּ כָל אֲשֶׁר דָבַרְתִּי וּגֹ", לֹא אָמָר לָהֶם [שׁוֹבֵן לָכֶם לְאַחֲלֵיכֶם: וְאַתָּה פֵה עַמְּדֵי וְאַדְבָּרָה אֲלֵיכָה אֶת כֵּל הַמְצֻוָה וְהַחֲקִים וְהַמְשֻׁפְטִים אֲשֶׁר תְלִמְדַם] וּגֹ".

Hashem agreed with them and responded, "Everything they said was proper; you [Moshe] should go and tell them to go home, while you stay here with Me, and I will tell you all the Mitzvos, statutes, and judgments that you should teach them." (ibid. 5:24-26)

וּכְתִיב (שם ו, א-ג): "וְזֹאת הַמְצֻוָה וּגֹ, [הַחֲקִים וְהַמְשֻׁפְטִים אֲשֶׁר צִוָה הָאֱלֹקִים לְלִמְדָה אֶת כֶם] לְעַשׂוֹת בָּאָרֶץ וּגֹ", עַד: "אָרֶץ זָבֵת חַלְבָן וּדְבָשָׂן".

Following this, it is written, "And this is the mitzvah, [the statutes, and the judgments, that Hashem has commanded you to learn how] to fulfill in the land [that Hashem has given you], a land flowing with milk and honey." (Devarim 6:1-3)

ובתיב בתריה (שם, ד"ה): "שְׁמַע יִשְׂרָאֵל, הָנָוִי הָאֱלֹקִינוּ, הָנָוִי הָאֶחָד, וְאֶחָבָתָנוּ",

שַׁהְיָא הַמְצֻוָּה הַרְאָשׁוֹנָה שְׁנָצְטוּוּ אַחֲרֵי עִשְׂרַת-הַדְּבָרֹת מִפְּנֵי מֹשֶׁה.

וציריך להבין: למה הקדמים לומר "וזאת המצווה וגו', לעשות בארץ וגו'", דהא פ"רש"ה "שמע" חובת הגוף היא, ונוהגת בין הארץ כי".

This is followed by the verses, "Hear Yisroel, that Hashem, who is our G-d, Hashem is One... And you should love Hashem etc." (ibid. 6:4-5)

Thus, this mitzva [of saying the Shema] was the first mitzvah commanded to them through Moshe after the repetition of the Ten Commandments by Moshe in Parshas Vaeschanan.

We need to understand why the verse prefaced the mitzvah of saying Shema by saying, "And this is the mitzvah [that Hashem has given you] to fulfill in the land," since the obligation to say Shema is on the person and is not dependent on whether one is in the Land of Israel or outside of the Land?

To summarize, the Alter Rebbe asks three questions:

- 1- Why do we need to "know" that Hashem is the One and only G-d if we were already shown this at the Giving of the Torah?
- 2- What does it mean, "You should know 'today?'" Why 'Today?'
- 3- Why is the recital of the Shema the first mitzvah that Moshe Rabeinu commands us to fulfill in the Land of Israel? What connection does saying Shema have with the Land of Israel?

To answer these questions, the Alter Rebbe prefaces by explaining the meaning of "knowing" Hashem, in contrast to "believing" in Him:

וליהבין כל זה, ציריך להקדמים ביאור עניין דעת, וענין אמונה, שהם שתי מצוות.

To understand all of this, we first need to explain the difference between "דעת"-knowing" Hashem, and "אמינה"-believing" in Him,

³ ("בֵּין בְּחוֹן לְאָרֶץ". קדושין לו, א).

which are counted as **two** separate mitzvos.

כִּי הִנֵּה בְּתִיב: "דַּע אֶת אֱלֹהִים אֱבִיךָ וְנוּ" (בְּדָבָרִים הַיּוֹם א' כ"ח, ט'), (דַּרְצֹנוּ לְוָמֵר: בְּחִינַת דַּעַת וְהַשְׁגָה מִמְשָׁה) -

ובְּתִיב (שְׁמוֹת יָד, לא): "וַיַּאֲמִינֵנוּ בְּהַנּוּ" ח⁵.

It is written, “Know the G-d of your fathers, and serve Him with your whole heart.” (Divrei Hayamim I 28:9) **This means to say** that one must come to have **actual knowledge and comprehension** about Hashem.

And elsewhere it is written, “And they believed in Hashem.” (Shemos 14:31)

These verses show that there are two mitzvos: One mitzvah is to “know” Hashem, and another mitzvah is to “believe” in Hashem.

וְהַעֲנִינוּ: כִּי בְּאָמֵת זוֹ שַׁהְעוֹלָם קָוְרֵין בְּשָׁם "אֶמְוֹנָה", לְהִאמְרֵין מִהָּ שַׁהְקָדוֹשׁ בָּרוּךְ הוּא מַחְיוֹת אֶת כָּלָם, הוּא בָּרָא אֶת כָּל הַעוֹלָמִות מִאֵין לִישׁ - טוּעַם הַמִּם, שָׁאַיִן עֲרֵיר לְזָה אֶמְוֹנָה, שְׁהִרְיוֹתָה נְרַגֵּשׁ בְּבָחִינַת רָאֵיה.

The idea is as follows: In truth, what people call “אֶמְוֹנָה” “belief,” means that they believe that Hashem gives life to everything and that He created all of the worlds from nothing to something. However, they are mistaken in using that terminology, because belief is not required to recognize this, since this knowledge can be perceived from being “seen” in the mind’s eye.

הָגֵם שָׁאַיִן רֹאֶה בָּעֵינֵי בָּשָׁר, הַרְיֵי זֶה בְּאַיּוֹלּוֹ רֹאֶה.

Even though the person cannot physically see this, by using his mental perception of this knowledge, it is as if he sees it.

The Alter Rebbe will elaborate on how we can “see” Hashem’s Presence:

וְעַל זֶה נִאָמֵר (איוב יט, כו): "וּמִבְשָׁרֵי אֲחֹזָה אָלֹו-ה", "אֲחֹזָה" דִּיקְאָה, וְהִיָּנוּ "מִבְשָׁרֵי":

Regarding this perception, it is stated, “And from my flesh, I can see

⁴ וְעַל ذָרֶךְ זֶה פִּירְשׁ בְּשֶׁלֶת ה, בְּפָרָק "בְּעִשְׂרָה מְאֻמָּרוֹת", מַאֲמָר א'.

⁵ וְעַזְיָן בְּרֹבּוֹת, בְּשֶׁלֶת, פָּרָק כ"ג, עַל פְּסָוק: "תְּשֻׂרֵי מַרְאֵשׁ אֶמְנָה". וּבְשִׁיר הַשִּׁירִים רְבָה, בְּפָסָוק ד, ח): "אַתִּי מִלְּבָנָן" (ו').

Hashem.” (Iyov 19:26) Meaning that the fact that I can “see” Hashem’s presence is specifically derived from understanding the function of the body and soul relationship.

שָׁבָמוּ בָּבָשָׂרִי בְּשִׁבְיל שְׁרוֹאָה חַיּוֹת
הַגּוֹף וְקַיּוֹמוֹ, יוֹהֵעַ וּמְרַגִּישׁ כִּי נִפְשָׁו הָיָ
בָּרוֹ, שֶׁהָיָה הִיא הַמְחִיכָה אֶת הַגּוֹף וּבְלָעָדָה
אֵין חַיּוֹת וְקַיּוֹם לְגַוֹּפָן;

Just like with regard to the body, since one sees that the body is alive and exists, one knows and feels that there must be a soul in it that gives the body life, and without [the soul], the body has no life and continuous existence.

כִּי אֲחֹזָה אֱלֹהָה – מַאֲחָר שְׁרוֹאָן אֵת
הַעֲלָלָמוֹת שֶׁהָם בָּמוֹ גּוֹפָן גָּדוֹלָה, "מִן הָאָרֶץ
לְרַקְיעַ מִמְּלֶךְ תְּ"קַ שְׁנָה כִּי⁶,

So too, I “see Hashem,” since I see that all of the worlds are like one great “body,” as our Sages say, “From the earth to the heaven is a distance that takes 500 years to travel.” (Talmud Bavli, Chagiga, 13a)

Meaning that the heavens have measurements and parameters, just like the body has physical measurements.

וְכֵן אֲפִילוּ דָּבָרִים רַוְחָנִים בָּמוֹ מְלָאכִים
וּנְשָׁמוֹת כֵּי, הָן גּוֹף לְגַבֵּי הַחַיּוֹת
שְׁבַתּוּבָם מַאֲיִן-סּוֹף בְּרוּקָהוּ, הַמְתֻנוֹהָ,
וְהַמְתִּיכָה אֹתָם, וּמַקְיִימָם, בָּמוֹ שְׁבַתּוּבָם
יְשֻׁעָיוּהוּ מִן, כֵּי: "שָׂאוּ מִרְׁום עַיִנֵּיכֶם, וְרַאוּ
מֵבָּא אֱלֹהָה".

So too, even the spiritual beings, like angels and souls, etc. are like “bodies” compared to the spiritual life-force invested in them, which is derived from the infinite Hashem. This life-force creates and enlivens [the Angels and souls] and gives them continuous existence, as it is written, “Lift up your eyes on High, and see who created these.” (Yeshayahu 40:26)

וַיַּדְעֵה זוֹ מִוּרְגַּשָּׁת בְּאֶלְוּ רֹאָה כֵּי. וְזֹהוּ

It is this “knowledge” that can be perceived as though it were actually

⁶ [כִּי נִפְשָׁה הַבָּשָׂר בְּדִם הָיָא" (וַיָּקָרָא יְהוָה, יְהוָה)].

⁷ (רָאָה אֲבוֹתָדָרְבֵּי נָקָן פָּרָק לֹא. וּבְמֹרֶה נְבוּכִים חָלַק אֶפְרָאֵם עַבְדָּו).

⁸ (חַגִּיָּה יְהוָה, אֶרְוֹשָׁלָמִי בְּרִכּוֹת פָּרָק ט הַלְּכָה אָ).

לשונן "אֲחִזָּה".

seen, which is the meaning of the word “אֲחִזָּה-to perceive,” which means to understand empirically, to the extent that the idea is as real as if one were to physically see it.

ולכן אין זה נקרא בשם “אמונה” בלבד
הכוֹרֵשׁ אֶלָּא בְּשֵׁם “דִּעָת”:

כִּי דִּעָת הוּא לְשׁוֹן הַכְּרָה וַהֲרֵגֶשָּׁה, וְגַם
דִּעָת הוּא הַעֲמַקְתִּיחַלְבָּשׁ שֶׁלֹּא יִסְתַּחַם דִּעָתָה
מִזֶּה, וַיְהִי לוּזָכְרוֹן לִפְנֵיו תְּמִיד, שֶׁלֹּא
יִשְׁבַּח וַיִּסּוּר מִלְבָן.

מה שָׁאֵין בְּן הַרְהֹור בְּעַלְמָא לֹא עֲבֵיד
מִידִי, ד"הַרְהֹור לֹא כְּדָבָר דָּמִי.¹⁰

Therefore, this recognition is not called “אמונה-belief,” in Hebrew. Rather, it is called “דִּעָת-knowledge” of Hashem:

For the term “knowing” means recognition and awareness, and “knowing” also implies thinking deeply into a matter so that one not remove his attention from it, and it should constantly be in his thoughts so that it should never be forgotten or removed from his heart.

This is not the case if he would think only generally, superficially or occasionally, since then, it would not accomplish anything, as in the statement of our Sages, “Thought is not considered like speech from a halachic perspective.” (Talmud Bavli, Berachos 20b)

Verbalizing words of Torah or prayer has an intrinsic effect, since it is a mitzva. However, only when one applies oneself to actively thinking about Hashem, does one fulfill the mitzva of “knowing” Hashem. In contrast, one does not fulfill the mitzva of “knowing” Hashem if one has only fleeting, unfocused thoughts about Hashem.

⁹ (זהר חלק ג' קה, א).

¹⁰ (ברכות כ, ב).

Summary of Chapter 1:

The maamer asks a few questions on the verse, “And you shall know today and take to heart that Hashem is the G-d on the heaven above and on the earth below, there is nothing else.” The Rebbe explains the difference between the two mitzvos of “knowing” and “believing” in Hashem. We can understand “knowing” about Hashem from the analogy of knowing that there is a soul that enlivens the body. So too, we can know that Hashem is creating and enlivening everything. The mitzvah of “knowing” Hashem is only when one truly applies oneself to the disciplined practice of thinking deeply about Hashem.

ב Chapter 2

אֵת הַנֶּה דַעַת וְהַרְגֵשָׁה זוּ הוּא בְּבִחִינָת
'מִמְלָא כָּל עַלְמִין',¹¹

Now, this “knowledge” and awareness of Hashem is the awareness of how Hashem is “*Memalei Kol Almin*-permeates all worlds.”

אָבֶל בְּבִחִינָת 'סֹובֵב כָּל עַלְמִין' בְּתִיב
'מִלְאָכִי גַּו': "אַנְנִי הָיוּה לֹא שְׁנִיתִי"¹²

However, regarding the level of how Hashem is “*Soveiv Kol Almin*-encompasses all worlds,” it is written, “I, Hashem, have not changed.” (Malachi 3:6),

וְאַתָּה הוּא קֹדֶם שָׁבֵרָא הָעוֹלָם [אַתָּה
הוּא אַחֲרֵי שָׁבֵרָא הָעוֹלָם] כִּי¹³ – שְׁאַיָּנוּ בְּגַדֵּר
עַלְמִין כָּל

And, as we say in the daily prayers, “**You, Hashem, are the same before the world was created**, and You are the same after the world was created,” since **He is not in the category of beings whose existence is limited to the worlds, at all.**

We can only have direct knowledge and awareness of Hashem as He manifests Himself in creating and guiding the world. This level of Hashem’s Providence is called, “*Memalei Kol Almin*-the light that permeates all worlds.” This refers to the way that Hashem “limits” His Light in order to create and enliven limited worlds and creature.

However, Hashem’s real truth is that He is completely beyond the limitations of worlds and is totally beyond and involvement in creating and guiding the worlds. As it says, (Likutei Torah, Shir HaShirim 8a) “It is not the main function of Hashem’s Infinite Light to create and give life to worlds.”

On this level, Hashem “encompasses” all worlds, since Hashem is ultimately the True Existence of everything and everything exists only “inside” of Him, as it were. But, He is not limited to the parameters of the worlds at all. Regarding this

¹¹ (ולכן נקרא בוחינת 'מִמְלָא כָּל עַלְמִין' בשם 'עַלְמָא-דָאַתְגָּלִיא', כמו שנטברא בדבר המתחיל יונדקשתי בთוך בני ישראאל).

¹² (יעיון זהר חלק ב', סוף פרשת תרומה, קע"ז, א. חלק ג', קל"ז, ב').

¹³ (תניא דבָּי אֶלְחָהוּ רַבָּה פַּרְקָה כָּא. נְסֵח הַתְּפִלָּה "עַד שָׁלָא נִבְרָא הָעוֹלָם". של"ה, ג, ב).

level, it says that “Hashem did not change” by creating the worlds. On this level, the existence of the worlds effects no change in Hashem.

This begs a question: Hashem was the only existence before He created the world, but now, when other beings exist, how can we say that Hashem's Oneness and singularity did not change?

The answer is that on the level where Hashem “encompasses” all worlds, the worlds have no independent significance whatsoever. They all exist within Him, and He completely transcends their existence. This is analogous to a single thought within one's mind. The aforementioned thought as no independent significance or existence. This individual would still be completely alone, despite the fact that he has thoughts buried in the recesses of his psyche. (As people say colloquially, “He is alone with his thoughts.”) This implies that even though one has thoughts, one is still alone, and his thoughts to not take on an independent existance).

רק בחינת מלכותך לביה היא מלכות
כל העולמים.¹⁴

It is only the level of “Your Kingship” that is the creative source of “the Kingdom of all worlds.”

דָהַיָּנוּ בְחִנַּת זַיְוָן וְהַאֲרָה מִמְדַת מֶלֶכְתּוּ
יַתְבִּרְךָ, כְּמַאֲמָרֵי:¹⁵ בָּרוּךְ שֵׁם כָּבֹוד
מֶלֶכְתּוּ לְעוֹלָם וְעַד, “שֵׁם כָּבֹוד מֶלֶכְתּוּ
וְלֹא” מֶלֶכְתּוּ עַצְמָה.

In fact, only a limited ray of the attribute of “His Kingship” is the source of creation of the “Kingdom of all worlds,” as we say, “Blessed be the Name of His Glorious Kingship forever and ever,” meaning that it is only the “Name” of His Glorious Kingship that is directly involved with the creation of worlds, as opposed to the attribute of “Kingship” itself.

The attribute of Hashem's Kingship is how Hashem “lowers Himself,” as it were, to be a king over the created beings, by creating them and giving them life, and interacting with them according to their actions. This is likened to a king, who takes responsibility for the needs of every citizen of his nation. This attribute of Hashem's Kingship exists on two general levels:

One level is Hashem's essential kingship, as it exists within Himself. That is, prior to the creation of the worlds and created beings, Hashem has this essential attribute of kingship. However, His kingship is not yet expressed practically. The practical

¹⁴ תהילים כמה, יג: “מלכותך מלכות כל עולם.”

¹⁵ פסחים נו, א: “פתח יעקב אבינו ואמר.”

expression of Hashem's attribute of kingship is the second level, which occurs once Hashem creates and directs the worlds.

We see these two ideas in a physical kingship as well. A king has an innate leadership quality and an exalted status, even when he is alone in the inner chamber of his palace. This is the first level noted above. The second level corresponds to the way that the king expressed his sovereignty over his nation by establishing laws and directives to govern their affairs. In this sense, He is actually involved in the daily matters of his citizens.

This second level of Hashem's Kingship is called "The Name of His Glorious Kingship," since it is not the essence of his Kingship, but just a reflection of it. This is similar to how the name of a person is far removed from the essence of the person, and it is not at all indicative of the essential qualities of the individual. It is merely a way for other people to refer to the person. Similarly, the level of Hashem's Kingship that is actually manifest in the creation of all worlds is far removed from the essence of Hashem's Kingship, and this "Name" is merely a ray or reflection of His true attribute of Kingship.

וְעַל זֶה אָמַרְוּ רַبָּנִים¹⁶: "עַד שֶׁלֹּא נִבְרָא הָעוֹלָם קָיָה הָוָה וְשַׁמוֹ בָּלְבָד" שָׁגֵם "שַׁמוֹ" הַיָּא מִדְתָּת מְלָכָתוֹ - הַיָּא בְּבִחְנִית לְבָדָיו.

Regarding this, our Sages said, (Pirkei De'Rebbe Eliezer §3) "Before the world was created, there was only Hashem and His Name." Meaning that even His "Name," (His attribute of Kingship itself), is "alone" with Him.

Even Hashem's essential attribute of Kingship is only like a "Name" to Hashem. His Essence is infinitely exalted beyond the entire concept of kingship and the entire idea of a relationship with creation. From this we see that the higher level of kingship, the essential attribute of His Kingship, is called "His Name," and the lower level of His Kingship, that which is involved in actual creation, is "the Name of His Name" or "the Glory/Radiance of His Name."

וּבָמוֹ שְׁבָתוֹב (תְּהִלִּים קְמָה, יג): "בַּי נִשְׁׁבַּב שַׁמוֹ לְבָדָיו"¹⁷, וְקַ "הָדוֹן" וְזַיוּוֹ שֶׁל שַׁמוֹ עַל אָרֶץ [וְשָׁמֶם]¹⁸.

As it is written, (Tehillim 148:13) "For His Name is exalted, it is only for Himself," and only "the Glory"

¹⁶ (פרק דרבי אליעזר פרק ג).

¹⁷ (תְּהִלִּים קְמָה, יג): "בַּי נִשְׁׁבַּב שַׁמוֹ לְבָדָיו הָדוֹן עַל אָרֶץ וְשָׁמֶם".

¹⁸ (ועין מז'ה: בְּדָבָר הַפְּתַחְיָל "לְכָן אָמָר לְבָנֵי יִשְׂרָאֵל". וּבְדָבָר הַפְּתַחְיָל "קָחוּ מִאֶתְכֶם תְּרוּמָה".

and radiance of His Name is “on the earth and the heavens.”

ונקרא הוא יתברך בשם 'סובב כל עולםין'
- שאין הульמות תופסים מקום נגדו.

שחיותו המתחפש תוך הульמות אינו
ברמיון הנשמה המתלבשת ממקום תוך
הגוף, ומתחפעלה ממكري הגוף, וממكري
המקום והזמן, קור וחום וכו'.

אבל לפניו יתברך, הגם שנמצא למטה
במו למעלה, אינו נתפס בגדר מקום חס-
ר שלום, ומעלה ומטה שווין.

ואין הפירוש 'סובב כל עולםין' שהוא
מלמעלה מן הульמות, אלא הוא נמצא
בתוך הульמות גם כן, ואף על פי כן הוא
בבחינת 'סובב כל עולםין'.

וזה "יה קדוש בשמי וברצן"¹⁹:

However, Hashem Himself is referred to as “*Soveiv Kol Almin*,” since the worlds have no significance compared to Him.

Since the life-force that Hashem invests into the worlds is not like the soul, which actually becomes invested in the body, to the point that it becomes affected by what happens to the body, and is affected by changes of place and time, of cold weather or hot weather, etc.

However, regarding Hashem, even though He is found below just as He is found Above, He is not affected by the limitations of any place, G-d forbid, and Above and below are equal **to Him.

The meaning of the term “*Soveiv Kol Almin*” is not that Hashem actually transcends being present in the worlds. Rather, He is also present in all of the worlds, but He is “*Soveiv Kol Almin*-encompasses all worlds” in the sense that He is not affected by anything that occurs within the worlds.

This explains the phrase from the daily prayers (in Yishtabach): “Praised be your Name forever, our King, the

ובדבר המתחיל “יבאו לבוש מלכות”. ובדבר המתחיל “ובבאה לפני המלך”. ובדבר המתחיל
“שיר השירים”. ובדבר המתחיל “קול דוד”).

(ברכת ישתבח: “ישתבח שמי לעד מלפננו, האל המלך הגדול והקדוש בשמי וברצן”).

G-d who is the Great King that is **Holy on heaven and earth.**

שֶׁלְפִי שַׁהוּא קָדוֹשׁ וּמוֹבָדֵל, הָוָא בְּחִינַת 'סּוּבֵב כָּל עַלְמִין', לְכָן הָוָא שָׁוָה מִמּוֹשׁ²⁰ בָּאָרֶץ מִתְחַת²¹ בְּכָמוֹ "בְּשָׁמִים מִמּעַל" שָׁאיָנוּ בָגָדר עַלְמִין, וְאַיִן הַעוֹלָמוֹת פּוֹעָלִים בּוֹ שָׁוָם שְׁינִינוּ חִסְרִישָׁלוּם, וּבְכָמוֹ מִקּוֹדִם שְׁנִבְרָא הַעוֹלָם.

Meaning that since He is holy and separate, and He is "Soveiv Kol Almin," therefore, He is literally the same on the earth below as on the heavens Above, since He is not limited to the parameters of the worlds, and the worlds do not affect any change in Him, G-d forbid. So, just as before the world was created, there was no change in Him [since the worlds did not even exist yet], so too, now, after the creation of worlds, they do not change Him or His Unity, at all.

וּבְחִינַה זוּ לֹא שִׁירַ דִעַת וּהְרִגְשָׁה, שְׁאַיִן נְחַפֵּס בְּשָׁוָם שְׁכָל וּהְשָׁגָה אֵיךְ אַיִן שְׁינִינוּ לְפָנָיו יִתְבְּרָר, אַלְאָ זֹהַר יְהִיא בְּחִינַת אַמְנוֹנָה - לְהַאֲמִין בָּהּ שְׁהוּא יִתְבְּרָר אַיִן בָגָדר עַלְמִין, וּלְפָנָיו "כְּחַשִּׁיכָה בְּאֹרֶה"²² (תְּהִלִּים קְלֻט, יַם.).

On this level, we cannot have " דעת " – knowledge and perception, since no mind can grasp or understand how it is possible that there is no change to Hashem, at all, that results from creating and giving life to the worlds. Rather, this is "אמונה" – belief, to believe that Hashem is not limited to the parameters of the worlds, and that to Hashem "darkness and light are the same." (Tehillim 139:12)

²⁰ (המשך הפסוק: "וַיַּדַּעַת הַיּוֹם וְהַשְׁבַּת אֶל לְבָבֶךָ כִּי הִי הָוָא הַאֲלָקִים בְּשָׁמִים מִמּעַל וְעַל הָאָרֶץ מִתְחַת אַיִן עוֹד").

²¹ (וְהַמֶּלֶךְ הַגָּדוֹל²³ הַיָּנוּ בְּחִינַת 'מִמְלָא כָּל עַלְמִין', הַתְּפַשְׁטוֹת גְּדוֹלָת מִלְכָוֹת יִתְבְּרָה. כִּי "וְלֹגְדוֹלָתוֹ אַיִן חִקָּר" (תְּהִלִּים קְמָה, ג) בְּתִיב, וּבְתִיב (ךְנִיאָל ז, י): "אַלְפִים כּוֹי" יִשְׁמְשׁוֹנָה, וּרְבוֹ רְבָנוֹן קְדֻמּוֹתִי יִקְוּמוֹן". עַיִן בָּזָהָר חָלֵק א', דָף רְלִ"ט, א'. וַיָּגַשׁ, דָף רְלִ"ז, א'. חָלֵק ג', דָף קְעִ"א, סּוֹף עַמּוֹד א').

²² (עַיִן מָה שְׁנִתְבָּאֵר מִזֶּה, בְּדִבּוֹר הַמְתִיל "וַיַּרְאָ יִשְׂרָאֵל כֵּי וַיַּאֲמִינוּ בְּהַנִּי"ה) (תּוֹרָה אֹור בְּשַׁלֵּחַ סָא, ד, זְאִילָר)).

According to the rules of nature in our world, when someone makes something, he is affected by the process. It is not possible for any created being to be truly involved in something and not be affected or changed by it at all.

Yet, Hashem is involved in creating and giving life to the worlds, but, at the same time He is not changed or affected at all from this process.

This is because He exists outside of all of the laws of nature and logic that He created, and therefore, He does not need to be affected by anything if He doesn't want to be. This type of existence is not something that we can understand or even imagine.

Since our awareness of this level of Hashem that is not changed at all by creating worlds is not something that we can directly understand, we refer to it as "belief/faith" instead of as "knowledge."

Summary of Chapter 2:

To understand the difference between the mitzvah of "knowing about Hashem" and the mitzvah of "belief in Hashem," we need to explain two levels of Hashem's expressions:

One level is called "Memalei Kol Almin-permeating all worlds," and describes how Hashem "limits" Himself in order to create, give life to, and interact with the created beings. At this level of expression, Hashem's lifeforce and Providence extend to every creature in a palpable manner, so that each can clearly recognize and feel Hashem's energizing and enlivening Presence in the world. This is similar to how the soul gives life to the body. Just as we know and feel that we have a soul that gives life to our body even though we cannot physically see it, so too, we know and feel that Hashem gives life to the world, including us, even though we do not physically see Him enlivening us.

The second level is called "Soveiv Kol Almin-encompassing all worlds," and it reflects the true, infinite "nature," as it were, of Hashem, namely, that He is not limited to any of the confinements of any of the worlds. Even though Hashem is creating the worlds, this process does not effect any change in Him or in His unity at all. This is because all worlds are equally encompassed in Him, and relative to Him, they have no significance, whatsoever. Even though He is present in our world and in all worlds, He is not limited, nor affected, by any of them at all, since He exists outside of the laws of nature. He is not defined by any laws or systems that He created. Since this type of existence is something beyond the possible conception of created beings, our awareness of this level of Hashem is called "belief/faith," since we cannot relate to it on our world.

ג Chapter 3

וְהִגְהָה בְּתִיב (קהלות ל, ג): "שָׁכַן אָרֶץ, וְרֹעֶה אָמוֹנָה".

פִּירּוֹשׁ "וְרֹעֶה" - מִפְרָגָס, שָׁצְרִיךְ לְפִרְנָס וְלַהֲמִשְׁרֵךְ מִזְוָן לְהַגְּדִיל אֶת הָאָמוֹנָה, עַד שְׁתַּחַתְּהָה קְבוּעָה בַּלְבָד הָאָדָם גַּם בַּכְּבִיחַנְתָּה דַּעַת וְהַרְגֵּשָׁה, וְכָאַלְוָה רֹאָה כֵּן.

וּבָמוֹ שִׁיחָה לְעַתִּיד לִבָּא, פְּרַכְתִּיב (ישעיהו יא, ט): וּמְלָאָה הָאָרֶץ דָּעָה [אֶת הָאָרֶץ].

פִּירּוֹשׁ: "הָאָרֶץ" הִיא הָאָמוֹנָה שָׁנְקָרָאת בְּשֵׁם "אָרֶץ" שֶׁהִיא הַמְּדֻרְגָּה הַתְּחִתּוֹנָה, שָׁאַיָּן בָּה גִּילּוֹי אֶלָּא אָמוֹנָה בַּלְבָד.

Now, it is written, (Tehillim 37:3) "Dwell in the land and רֹעֶה-nourish the faith."

The meaning of "רֹעֶה-nourish" is to sustain, meaning that we need to sustain and nourish our faith, so that it should become more manifest, until it becomes established in a person's heart, to the point that he "knows" and "feels" it as if he saw it with his own eyes.

This level of experiencing one's faith in a conscious way, reflects the reality that we will experience in the Time to Come, as in written, (Yeshaya 11:9) "The earth will be full of the knowledge of Hashem."

The meaning of the term, "The earth" in this verse is a reference to a person's faith, which is called the "earth:" Just like the earth is the lowest level that everyone walks on, so too, a person's faith that is not experienced consciously is the lowest level of awareness, since the person only has simple faith, without any knowledge or feeling.

The earth has two opposite aspects:

On the one hand, it is the foundation of everything; all life comes from it, and all buildings are built upon it.

On the other hand, it is the lowest aspect of creation, and everyone steps on it.

Similarly, our simple faith in Hashem is the foundation of our entire connection to Hashem. However, if the faith remains subconscious and is not brought into our

knowledge and feelings, then this faith remains at a low level of awareness and does not effect our daily actions.

As the saying goes, (Ein Yaakov, Talmud Bavli, Brachos 63a) “A Jewish thief prays to Hashem to succeed in his robbery.” How is it possible that a thief, who is preparing to transgress Hashem’s command, will ask Hashem to help him succeed in his transgression? If the thief believes in Hashem enough to ask for help, certainly he should know that Hashem does not want him to steal. The answer is that the thief has simple faith in Hashem, but it has not been internalized, and it therefore unable to effect his life and his actions. In this case, the Jewish thief’s belief in Hashem is like the ground: It is the foundation of everything, but he is stepping on it.

Through internalizing our faith, our faith develops into a conscious awareness of Hashem at all times and in all circumstances, and therefore, our faith can effect all aspects of our lives.

כִּי "יְעַזֵּץ תְּחִלָּתְךָ בְּסָופָן"²³, שָׁאוּן גַּלְיוֹן
תְּחִלָּתְךָ אֶלָּא בְּבִחִינַת סָופָן.

The idea that our simple faith is compared to the “earth” **is expressed in the teaching**, (Sefer Yetzirah 1:7) “**The beginning is wedged in the end.**” This means that the “beginning” and the highest level of the soul **is expressed specifically in the simple faith**, which is the “end” and the **lowest level** of conscious awareness of Hashem.

The deepest part of the soul, the Yechidah, which is united with Hashem in the most profound manner, is the source of our simple faith in Hashem.

Because our essence is bound up with the Essence of Hashem, every Jew naturally has a simple faith in Hashem, without needing any evidence, whatsoever.

The fact that every Jew has this simple faith in Hashem, regardless of his background or religious level, shows that this faith is from the “beginning” and deepest part of the soul.

However, at the same time, since it is specifically with regard to simple faith that there exists the possibility that it will not affect our consciousness and daily life, this faith is also known as “the end,” and the lowest level of awareness of Hashem.

These two opposite aspects of the simple faith reflect the two opposite aspects of “earth,” as explained above.²⁴

ובחינת אמונה זו תהיה מלאה דעתה,
שתהיה בבחינת הכרה והרגשה, וככלו
רואה וכו'. וכן שבחותם (ישעיו מ, ה):
ונגלת בבודה וראו כל בשר ייחדו [כפי]
דבר[נו].

This level of simple faith (called “earth”) will become filled with knowledge, meaning it will become consciously perceived and experienced as if the individual sees it with his very own eyes. As written, (Yeshaya 40:5) “The Glory of Hashem will be revealed, and all flesh will see together that the Mouth of Hashem is ‘Speaking’ and creating the world.”

The meaning of “all flesh seeing” Hashem speaking is that even the physical eyes will see that Hashem is present and creating the world every moment. At that time, our simple faith in Hashem will be fully conscious and experienced as the only reality.

ויהמשכה זו להיות הנדלה האמונה, הוא
על ידי תורה ומצוות²⁵, שעיליהם נאמרא
בראשית א, כו): “נעשה אדם בצלמנו
ברםותנו”.

The ability we receive from Hashem to internalize our faith and make it more manifest is through the Torah and Mitzvos. Regarding them it

²⁴ In Or HaTorah, Devarim p. 167 and onwards, the Tzemach Tzedek explains the current maamar. On this point of the two opposite aspect of the earth, he adds the following:

We find that the light and the heat of the sun is only fully manifest when it actually hits the ground, the lowest level. Since the light and energy of the sun cannot travel any further, it can only be given over and absorbed into the ground. From the ground, the energy of the sun can be reflected back to heat up the air above the surface. Similarly, our belief in Hashem deriving from the deepest part of our soul is only fully manifest on the “ground floor” of the simple faith that does not require any understanding.

²⁵ (ועין מה שנכתב בא בדבור המתייחל ללהבין עניין הברכות) (תורה אור, א). וב”אגרת הקדש” (ס"א), על פסוק “חגרא בעוז מותניה”. ועין מה שנכתב בא בדבור המתייחל “זאהיה אצלו אמון” (לעיל במדבר יז, ד ואילך) – אמון – פציגוג. ובדבור המתייחל “משה ידבר”, גבי “בצלמנו כדמותנו” (תורה אור יתרו סח, ב).

says, (Bereishis 1:26) “Let us make man in our image and our likeness.”

רַמְ"חַ מְצֻוֹת הַמְּלָאָכִים אֶבְרַיִן דְּמַלְּכָא²⁶,
בְּחִינַת אָדָם - "אָדָם לְעַלְיוֹן"²⁷,

This means that **the 248 mitzvos are called**, (Tikunei Zohar §30) “**The 248 Limbs of the King**,” corresponding to the 248 limbs of a human, “אָדָם-man,” since the word for “אָדָם-man” is connected to the phrase “**I-אָדָם** will be similar/responding **לְעַלְיוֹן**-to the Most High (Hashem),”

The fact that a person has 248 limbs is because his body was created to correspond to the 248 Mitzvos of Hashem, as they exist in Atzilus, which are like “limbs,” as it were, for Hashem’s Infinite Light.

שָׁהֵם הֵן רַמְ"חַ הַמְשֻׁכּוֹת מִבְּחִינַת 'סֻבָּב
כָּל עַלְמִין'.

These 248 Mitzvos (Limbs of the King) **draw down Hashem’s Infinite Light from the level of “Soveiv Kol Almin-how Hashem encompasses all worlds”** into us, thereby empowering us to connect to Hashem Himself in a conscious manner.

The limbs of the body are a conduit for the life of the soul to be manifest, and the soul is actually invested in them. Similarly, the Infinite Light of Hashem, as He is “*Soveiv Kol Almin*-encompasses all worlds,” is actually invested and manifest in the mitzvos that we perform.

Because mitzvos are the essential Will and Wisdom of Hashem Himself, beyond any involvement with worlds, when we fulfill them, we receive the power to make our faith in Hashem into our conscious reality.

וְדַרְרֵךְ כָּל נְחַלְקֵי הַרְמַ"חַ מְצֻוֹת לְג' קְוִיּוֹן:
יָמִין, וּשְׂמָאל, וּאַמְצָע. וְהֵם: תּוֹרָה,
וּבְבוֹדָה, וּגְמִילּוֹת-חֲסִידִים²⁸:

In general, the 248 Mitzvos are divided into three categories, referred to as the “the right side, the left side, and the middle.”

²⁶ (ראה תקוני זהר תקון).

²⁷ (ישעיה יד. יד. ש"ה ג. א. שם תורה שבסכוב דרוש צאן יוסף שא, ב).

²⁸ (אבות א, ב).

We said that the 248 limbs of the body correspond to the 248 mitzvos. Just as the body has a right side, a left side, and a middle (head and torso, etc.), so too, the mitzvos are grouped into different aspects, indicating the nature of the spiritual accomplishment reflected in those mitzvos. Each of these categories brings down a revelation of Hashem Himself, as He is “*Soveiv Kol Almin*,” in a slightly different manner:

תורה הוא "שמותיו של הקדוש ברוך הוא";²⁹

The “middle” is Torah study: **The Torah is “the Names of Hashem,”**

קורא בתורה³⁰ הוא כמו שקורא בשם
וכי³¹.

as in the expression “**קורא “ב תורה** in/with the Torah,” the wording used to describe learning Torah seemingly means “calling out to Hashem with the Torah,” **like someone calling out to his friend** by his name, to come towards him. So too, by learning Torah we “call to Hashem by His Name,” to come to us.

וגמילות-חסד זו ערך להחיות רוח
שפלים” (ישעיהו ט, טו), על ידי אתערותה
הלהתא - אתערותה-דלעלא³²,

The “right side” refers to acts of kindness. **Acts of kindness, especially charity, are “to give life to the lowly,”** (Yeshaya 57:16), and through “**an awakening from the person below,**

להיות המשכת סובב כל עלמי' בבחינת
ירידה והשפלת להחיות רוח שפלים”.

this causes an awakening from Hashem Above,” to draw down a revelation of how Hashem is “*Soveiv Kol Almin*,” so that this awareness

²⁹ (זהר חלק ב פז, א. הקדמת קרמבל על התורה. יונת אלם פרק כת: “כל הקורא בתורה - אבלו קורא בשמותיו של הקדוש ברוך הוא.”).

³⁰ (ברכות יג, א. ועוד).

³¹ (“פירוש: שעיל ידי עסק התורה קורא להקדוש ברוך הוא לבוא אליו בביבול, באדם הקורא להכיריו שיבוא אליו, וככון קטן הקורא לאביו לבא אליו להיות עמו בצדקה חזא, ולא ליפרד ממנו ולישאר ייחידי.” תניא סוף פרק לו).

³² (ואה זהר חלק א פח, א. קסיד, א. רלה, א. רמד, א. ועוד).

should be lowered and descend in order “to give life to the lowly.”

ועבודה – זו קרבנות, בחייבת “רשפי אש”
שלמטה, ליכל באש של מעלה.³³

The “left side” is “Avoda:” Avoda-Service refers to the service of the Korabanos-offerings, where there is a fire placed on the Mizbeiah from the people below, which became consumed in a fire that descended afterward from Above.

ובן בתפלה שבנגד הקרבנות תקנו “ברוך
שאמר”, ופסוקי Dezimra, להגדיל מדורת
האש האהבה שטמpta למעלה,

So too, regarding prayer, which corresponds to the Korbanos-offerings in the Beis Hamikdash: They established to say “Baruch Sheamar-Blessed is He who spoke and the world was created” and the rest of the Pesukei Dezimra-Verses of Praise in order to increase the fiery flaming love of Hashem that we awaken in ourselves from below to Above.

באוּמָרוּ “בָּרוּךְ שֶׁאָמַר וְהַיָּה הָעוֹלָם”,
דְּהַיָּנוּ “בַמְאָמָר אֶחָד”,³⁴ וְאַחֲרֵי כֵּן נִפְרַט
עַל יְדֵי ט' מְאָמָרוֹת כֵּן.

When we say “Baruch Sheamar-Blessed is He who spoke, and the world was created,” we refer to the fact that the entire world was created “in one statement,” and only afterward it was divided up into an additional nine statements to organize and develop the already existing world.

When we think of the fact that the entire world and all of its details - all of time and space, etc. - were created by just one statement of Hashem, this awakens a great appreciation and feeling for Hashem.

³³ (ברכות כו, ב. וראה בראשית רביה פרשה סח, ט).

³⁴ (אבות ה, א: “בְּעִשְׂרָה מְאָמָרוֹת נִבְרָא הָעוֹלָם .. וְהִלָּא בַמְאָמָר אֶחָד יִכְלֶל לְהִבְרָאות”. ראה הפירוש
במדרש שמואל).

ובכן ב"הַלְלוִיָּה": "כִּי נִשְׁגַּב שְׁמוֹ לְבָדוֹ", רק הַדּוֹן [על אָרֶץ וְשָׁמָיִם] גו', וירם קָרְן לְעַמּוֹ תְּהִלָּה לְכָל חָסִידִיו וגו', לְבָנֵי יִשְׂרָאֵל עִם קָרוּבוֹ וגו" (תְּהִלָּים קְמָח, יְגִידָה), ובכִּיּוֹצָא בָּהּ מִשְׁאָר פְּסָוקִים;

So too, when, in the chapters starting with "הַלְלוִיָּה" "Praise Hashem,"³⁵ we say, "For His Name is exalted, it is only for Him," it is only "His Glory" that is creating the heaven and earth. Yet, "He raised the honor of His people, and increased the praise of His pious one, the Children of Yisroel, the nation that is close to Him," and similar verses.

The verses just mentioned describe how even though Hashem is so great that not even His Name itself is invested in creation, only the Glory of His Name, nonetheless, He personally connects to the Jewish People and desires their honor. This should further awaken an appreciation and feeling for Hashem.

שְׁמָהּם נִמְשָׁר רְשָׁפֵי-אָשׁ וְהַתְּלִבָּתוֹת
הַלְּבָב, וְעַל יָדֵי זֶה "כְּמַיִם הַפְּנִים לְפָנֵים [כְּנָ]
לְבַדְּאָדָם לְאָדָם" וגו" (משלי כו, יט),

From understanding these verses, a person's heart comes to a fiery excitement for Hashem, and through this, "as water reflects a person's face, so too one person's heart reflects another person's heart." (Mishlei 27:19)

Just as water acts as a mirror and reflects the face shown to it, so too, a person who knows that someone truly cares about him will automatically reflect back a feeling of connection to that person. Similarly, when we awaken a yearning to connect to Hashem, Hashem will reflect an awareness of Himself as He is "Soveiv Kol Almin" back to us.

מִמְשִׁיר לְמִטָּה בְּחִנִּית 'סּוּבָב בְּלָלְמִין',
שְׁתַּהְיָה אֶמְוֹנָה זוֹ קְבוּעָה וְתַקְוּעָה בַּלְבָב
וּנְפָשָׁת הָאָדָם.

And this draws down an awareness of how Hashem is "Soveiv Kol Almin," so that this faith in how Hashem truly exists beyond all worlds should be established and fixed in the person's heart and soul.

וְזֹהוּ "זֹאת הַמְצֻוָּה וגו', לְעַשׂוֹת בָּאָרֶץ וגו',
אָרֶץ זֹבֵת חַלֵּב וּדְבַשׂ" - "שְׁמַע יִשְׂרָאֵל

This is the meaning of, "This is the mitzvah that Hashem commanded you to fulfill in the Land, a Land

³⁵ The last five chapters of Tehillim that are recited in Pesukei Dezimra.

גַּגְוָי : flowing with milk and honey,” which refers to the mitzvah of reciting “Shema Yisroel.”

בַּיְתָהָה עַנְנֵין פְּרַשְׁתַּ שְׁמַע יִשְׂרָאֵל הַוָּא,

Now, the idea of the passage of “Shema Yisroel” is as follows:

The verse reads, “הָיָה הָאֱלֹקִינוּ -Hear Yisroel, “Havayah who is our G-d, Havayah is One.”

The Name of Hashem used in this verse is Havayah,³⁶ and describes Hashem as He encompasses all worlds and exists beyond all limitations.

שׁהָיָה הָאֱלֹקִינוּ 'סֹבֵב בָּל עַל מִינִּים, שֶׁהוּא
אֱלֹהִינוּ, שְׁאָנָּחָנוּ מַאֲמִינִים בּוּ בְּבִחִינַת
אֶמְוּנָה לְבָדָה -

That Hashem, as He is called Havayah, who is “Soveiv Kol Almin,” He is “our G-d,” meaning that we believe in Him with only a simple faith,

וַיְהִי בְּבִחִינַת אֶחָד, בְּבִחִינַת גַּלְיוֹן
בְּשֻׁבְעָה רְקִיעִים וּבְאַרְצָן,

We want Him to be revealed as “אֶחָד-one.” The word “אֶחָד” is made up of three letters, namely, the letter “אֶ” showing that He is “אֱלֹהָי-
Master,” the “חָ,” which equals eight, refers to the **seven heavens and the earth**, and the “דָּ,” which equals four, represents the four directions.

The idea of the verse is thus: “Yisroel, meaning every Jew, should hear and understand that Havayah - Hashem as He encompasses all worlds – (whom we believe in because of the lofty source of our souls), should be revealed as the “One” and only truth, even in the heavens and the physical earth, for all creatures to perceive.”

בְּבִחִינַת דִּעָת וְהַרְגֵשָׁה,³⁸ לְהִיּוֹת בַּיטּוֹל

We want this awareness of Hashem, who is “Soveiv Kol Almin,” to be

³⁶ The name of Hashem mentioned twice in this verse is the Four Letter Name of Hashem, י-ה-ו-ה, which is not allowed to be read as it is written due to its great holiness. Instead, we rearrange the letters to form ה-ו-י-ה, and read it as “Havaya” to refer to this Name.

³⁷ (סְפִּרְמְצָוֹת קָטָן סִינְמָן קָד. הַוָּא בְּבֵית יוֹסֵף אָרוֹחַ חִיִּים רִישׁ סִינְמָן סָא).

³⁸ (וְכֹן כְּתָב בְּפִרְיֵי עַצְמַתּוּם, שְׁעָר הַקְּרִיאָת-שְׁמָע, פָּרָק יְאָ, בְּעַנְנֵין “הָיָה אֶחָד,” שֶׁהוּא הַמִּשְׁכָּת

ויחוד אמיותי בבחינת יחוֹדָא-עִילָּא,
ביטול במציאות ממש,

ונעשה ונמשך בבחינה זו על ידי המשכנת
המצוות לבחינת "ארץ" - היא בבחינת
אמונה.

ואמונה זו היא בבחינת "ארץ זבת חלב
ודבש":

"חלב" הוא בבחינת הגדלת המרות,
שתגדל האהבה המסתורת בלב ותצא
מההעלם אל הגלוי.

(בי הגדלת המרות הוא על ידי בבחינת
אמונה מבחן' סובב כל עולם' דיקא,
מה שאין כן מבחן' ממלא כל עולם'
לא תתגדר אהבתו ויראותו לה' מכasher
תוכל נפשו שאתך).)

known and felt, so that we should truly experience the fact that we have no existence whatsoever, other than that we are part of Hashem's True Unity.

Through fulfilling the mitzvos, this awareness is created and drawn down into our faith, which is referred to as "ארץ-earth," as explained above regarding the comparison between "earth" and faith.

This faith that is permeated with an awareness of Hashem, is then called "ארץ-the Land/faith' that flows with milk and honey."

"Milk" represents the ability to develop one's emotions, just as milk helps a baby grow and develop. This means that the love for Hashem that is hidden in our hearts should be developed and revealed from its potential feeling of love to an actual feeling of love.

(The Tzemach Tzedek notes: True development of our Divine emotions is only derived from our belief in Hashem, as He is "Soveiv Kol Almin," whereas, from the level of how Hashem is "Memalei Kol Almin-permeates all worlds," an unlimited love and fear for Hashem will not be produced).

הדעות-עלין כו').

³⁹ ועינן מה שנותבואר בדברו המתחליל "באתי לגני", בפירוש "יini עם חלב" (לקמן Shir השרים
לב, ג). וסוף דברו המתחליל "חכלילי עיניים", גבי "דוחצאות בחלב" (תורה אור ויחי). ובזהר חלק ג',
קל"ז, ב'.

Even though we must come to have an awareness of how Hashem permeates all worlds, and this also produces love and fear for Hashem, it is not sufficient. Since our awareness of Hashem on that level is limited to how He creates and interacts with the world, our corresponding love and fear of Him are also limited. In order to develop our hidden love of Hashem, which is truly unlimited (since our souls derive from Hashem's Infinite Essence), we need to have an awareness of Hashem on the level of how He encompasses all worlds beyond all limitation.

"וְרָשֶׁשׁ" הָוּא בְּחִינַת מִתְקִוָת וִתְעֻנוֹג, כְּמוֹ שְׁבָתוֹב (ישעיהו נה, יד): "אֹז תִּתְעַנֵּג עַל הָ", וְהַיִנּוּ מִבְחִינַת 'סּוּבֵב בָּל עַלְמִין'.

"Honey" represents sweetness and enjoyment, as it is written, "Then you will have enjoyment from Havayah," (Yeshaya 58:14) meaning enjoyment from an awareness of how Hashem is "Soveiv Kol Almin."

דְּהַיָּנוּ, כִּאֲשֶׁר יַתְבֹּונֵן כִּי "אַנְיָה הָוֵי" הַלְּא שְׁנִיתִי" (מלאכי ג, ז), וְ"אַתָּה הָוּא קָדוּם שְׁנִבְרָא הַעוֹלָם כָּךְ".

This means that when one will think about the idea that "I, Havayah, have not changed," and "You were the same before the world was created, and are the same after the world was created,"

and it is only "His Glory" that is creating the heaven and earth, yet, "He raised the glory of His people... the Children of Yisroel, the nation close to Him," literally.

וּרְק "הָזְדוּ עַל וּוּ", וְעַם בָּל זָה, הַנֶּה "וַיָּרֶם קָרְנוֹן לְעַמּוֹ", וְ"לֹבַנִי יִשְׂרָאֵל עַם קָרְבוֹן מִמְשָׁ".

Then, his heart will rejoice and exult, and he will literally delight in Hashem.

וְזֹהוּ "צַדִּיק בְּאֶמְוֹנָתוֹ וְחַיָּה" (חֲבָקָעַק ב, ד) - מִלְשֹׁן תְּעֻנוֹג, וְפִיקּוֹחַ-נִפְשָׁת:⁴⁰

This is the meaning of "a righteous person 'ichcha-will live' through his faith" (Chavakuk 2:4), the expression 'ichcha-will live' is also an expression of enjoyment and expansion of the soul,

(ראא בטור שלחן ערוך אורח חיים סי' פ' רז). ⁴⁰

במו" בורא נפשות רבות, וחסרו נפש על כל מה שבראת, להחיות בהם נפש כל חי':⁴¹

as we find in the “Borei Nefashos” blessing, recited after eating certain foods: “Blessed are You Hashem...who creates numerous souls and ‘חִסְרֹונִם’-their needs,’ for all that You have created ‘לַהֲנֹוחָתָה’-to give enjoyment’ through them to the soul of every living thing.”

שפירוש “חִסְרֹונִם” – דבר החסר לאדם לקיום חייו, “להחיות בהם נפש כל חי” – שאינו אלא להתחנוג ופיקוח נפש;

The meaning of the phrase “חִסְרֹונִם”-their needs is food that one needs for his life and existence. However, the next phrase, “לַהֲנֹוחָתָה”-to give enjoyment’ through them to the soul of every living thing” is referring to foods that are only for enjoyment and expansion of the soul.

ובך “יהיה באמונתו”, להшиб את נפשו יותר מכל התעוגים, ו”מרוב פל” (דברים כח, מו). ובמו שכתוב (תהלים ע, כה): “מי לי בשמיים, ועمر לא חפצתי [בארץ] וגו”.⁴²

So too, “a righteous person, with his faith ‘יהיה-he will have enjoyment,’” since this faith will return his soul to him more than any other pleasures, “even more than an abundance of all other good things,” (Devarim 28:47) as it is written, “Who do I have in the heavens, and besides for You Hashem, I do not want anything on earth” (Tehillim 73:25).

⁴¹ (נסח ברכת בורא נפשות).

⁴² (זוהו “זֶרֶעָה אִמְנוֹה וְהַתְעַנֵּג עַל הָ”) (תהלים לו, ג-ד), ויהינו על ידי “ונעשה טוב” (תהלים לד, טו). וענין זהר חלך ג’, פינחס, זר רכ”ה, ב’, מענין זה. ובפרשת ביהר, דף ק”, עמוד ב’. ובפירוש הרמ”ז שם, מענין “טוב”. חלק ב’: תרומה, ק”ע, עמוד א’, על פסוק “מזמור ל干燥ה רועי”. זרף קע”א, א’).

Summary of Chapter 3:

Our belief in Hashem that He is “*Soveiv Kol Almin*-encompasses all worlds” is something that we need to establish in our consciousness and internalize. If we have simple faith in Hashem, but it is not developed within our psyche, then it is like the “earth” that is the foundation of everything but is also the lowest level.

We need to make this “earth” into an “earth flowing with milk and honey.”

This means that we have to use it to develop our emotions into a revealed love and fear of Hashem (like milk develops a baby) and enjoy and rejoice in our faith in Hashem as something as sweet as honey.

How do we do this? Through the Torah and mitzvos that derive from Hashem as He is “*Soveiv*.”

In particular, there are three aspects to this:

- 1- Torah is Hashem’s “Names.” When we learn Torah, we call to Hashem by name, so that He will come to us.
- 2- Mitzvos are vessels for drawing down the level of “*Soveiv*” into our physical life.
- 3- Prayer is when we awaken in ourselves a great yearning to truly experience Hashem as He really is, on the level of “*Soveiv*.” Specifically, when we recite Shema, we focus on the idea that we want Hashem – Havaya - Who is connected to the source of our souls on the level of “*Soveiv*” – Elokeinu - to become revealed and experienced as **תְּפִיאָה** - as One in the seven heavens, the earth and the four directions (i.e., to be experienced in our physical life as well).

ד Chapter 4

אֵת בְּחִינָה אֲלֹו שֶׁל "חֶלֶב וּדְבָשׁ" עֲדִיָּן
 לֹא הָגַעַו לְמַעַלָּת וּמִזְרִיגָת וּמְלָאָה
 הָאָרֶץ דָּעָה "שִׁיחָה" לְעַתִּיד לְבָא,
 בְּבָחִינָה דָעַת וְהַרְגָשָׁה מִמְשָׁה,

However, even these levels of faith that are permeated with an awareness of Hashem, like “milk and honey,” are still not on the level of “the ‘אָרֶץ-earth/faith’ will be filled with the knowledge of Hashem,” which we will experience in the Time to Come, when our faith in Hashem as He is “Soveiv Kol Almin-encompasses all worlds” will be experienced in a way that we can actually know and feel it.

מַה שָׁאֵין בָּן "חֶלֶב וּדְבָשׁ" הַם בְּבָחִינָה
 הַאֲמּוֹנָה עֲדִיָּן.

Whereas, the levels of faith described as “milk and honey” are still in the category of belief.

Through reciting the Shema with the accompanying contemplations, we can bring our faith in the Truth of Hashem to the point that it develops our emotions, like milk develops a baby, and we have true enjoyment in our faith in Hashem, like we enjoy the sweetness of honey.

However, since we do not fully understand or grasp this belief in Hashem, it does not fully permeate our consciousness and become as tangible to us as our physical existence. We become conscious of our belief and bring it into our hearts and actions, but it still remains beyond our understanding.

When Moshiach comes, there will be a revelation of Hashem that will be so great that we will perceive and grasp the Truth of Hashem (that He encompasses all worlds), the same way that we perceive physicality nowadays.

וְהַעֲנִין: בַּי הַנָּה אָנוּ רֹאִים שַׁח"עָלָם
 בְּמַנְהָגו נוֹהָג⁴³, בְּבָחִינָת 'מִמְלָא' כָּל
 עַלְמֵין, שִׁישׁ "לְכָל עַת [לְכָל חַפְץ] כַּי"⁴⁴:

The idea is as follows: We see that the world is conducted according to the laws of nature, which are derived from Hashem’s Presence, as He is “Memalei Kol Almin-permeates all worlds,” on which

43. על פי עכו"ה ז"ה נ"ה, ב.
 44. [לְכָל חַפְץ יִשׁ עַת] (קְהַלָּת ח, ו). וְעַת לְכָל" (קְהַלָּת ג, א)].

level “there is a time for everything.” (Koheles 8:6)

כִּי הַנֶּחֶשׁ הָטִיל זָהָם אֲבָחֹה⁴⁵ בְּחִינַת
כְּנֵסֶת יִשְׂרָאֵל;

וּבִמְתַן-תּוֹרָה פְּסָקָה זָהָם תַּנַּ;⁴⁷

וְאַחֲרֵ בָּרָךְ בְּחִטָּא הַעֲלָלָן חַזְרָנִי;

וְאַחֲרֵ בָּרָךְ בַּיּוֹם יְהוֹשֻׁעַ עָבְדוּ אֶת הָ;

וּבַיּוֹם שִׁפּוּט הַשׁוֹפְטִים קָלְקָלָו;

For, at the beginning of history, “the Snake” injected “spiritual filth” into “Chavah” i.e. Kneses Yisrael, the source of the Jewish souls.⁴⁶

But, at the time of the Giving of the Torah, this “spiritual filth” was removed.

But, afterward, by the Sin of the Golden Calf, this “spiritual filth” returned.

However, afterward, in the era of Yehoshua, the nation served Hashem.

But, in the days of the “Judges,” they did not serve Hashem properly.

(שְׁבַת קָמוּ, א).⁴⁵

⁴⁶ In the Parshah of Bereishis, the Torah describes the first man and woman, Adam and Chavah. Chavah was tricked by a “snake” to eat from the “Tree of Knowledge,” and she then fed this forbidden fruit to her husband. This brought the possibility of death to all of humankind. This “snake” was an embodiment of the forces of unholiness. In addition to causing her to sin by eating from the “Tree of Knowledge,” he also managed to transmit some of his own unholiness into Chavah, the mother of all humanity, thereby causing “spiritual filth” to become part of the nature of all of her descendants. However, when the Jewish People received the Torah at Mount Sinai, they were cleansed of this “spiritual filth” derived from the “snake,” and returned to the level of Adam and Chavah before their sin. However, when the Jewish People sinned with the incident of the Golden Calf, this “spiritual filth” became mixed into their nature once again. See Talmud Bavli, Shabbos, 146a, and Or HaChaim on Devarim 33:3.

(רָאָה שְׁבַת שָׁם. אָוֶר הַחַיִם בְּרָכָה לָג, ג).

(יְהוֹשֻׁעַ כָּד, לָא).⁴⁸

וּבִימֵי דָוד וְשִׁלְמֹה הָיו בְּמַעַלָה
הָעֲלֵיָנוּה;⁴⁹

וְאַחֲר בֶּר בְּחִטָא יָרְבָעָם כֵי;

וְכֶר בְּכָל דָוָר וְדָוָר נִשְׁתַנָה לְפִי הָעֵנִין;

וְגַם בִּימֵי הַתְנָנִאים וְהַאֲמֹרָאים אֵין זָמָן
אֶחָד דָוָמָה לְחַבְירָו;

וְכָל הַעַתִים מִשְׁתַנִים, וְהַזָּמָנִים מִתְחַלְפִין
וּמִתְהַפְכִין.

וְהִינוּ לְפִי שָׁהַם בְּבָחִינָת 'מִמְלָא כָל
עַלְמִין'

שָׁהַם בְּבָחִינָת פְּרַצּוֹף: רָאשׁ, וַיִד, וַרְגֵל,
וְשֶׁאָרְבִים שֶׁאָינְן אֶחָד דָוָמָה לְחַבְירָו,
וּפְעֻולַת הַאִבְרִים מִשְׁתַנִין,

גַם לְפָעָמִים כּוֹאֵב אֶחָד מִהָּאָרְבִים או
נְחַלֵשׁ כֵי, וּבִיּוֹצָא בָזָה שְׁינָוֹנִים מִקְרָרִים.⁵⁰

A body is generally one entity, but, since it is made of different parts working together, a person has many different aspects, and even in each particular body

In the days of King David and King Shlomo, the nation was on a high spiritual level.

But then, Yaravam ben Nevat caused the nation to sin.

So too, in every generation, things change according to the circumstances.

Even in the days of the Tannaim (Sages of the Mishnah) and Amoraim, (Sages of the Gemorah) each time period was different from every other.

Times were constantly changing throughout history.

This is because all of these events happened in a world conducted by Hashem's Presence, which is "Memalei Kol Almin."

In this world, things are arranged like a body: There is a head, arms, legs, and other limbs, each one different from the other, and each limb functioning differently.

Also, sometimes one of the limbs is in pain or is weak, etc., or other similar changes that can happen to different body parts.

(זהר חלֵק א קג, א. שמוטות ר'בה טו, כו).

(יעין זהר חלֵק א: וַיַּחַי דָר ר'כ"א, א: "דָאַשְׁתַנִיאת מְגֻונָא לְגֻונָא". וְסֹוף פְרִשְׁת אֲמֹור, דר
ק"ז. זהר חלֵק ג', תצ"א, רפ"א, א. וְעַיִן ב"פְרָדָס", שער אֲבִי"ע, סוף פְרָק א').

part, there can be many different facets. Similarly, since each time and place is created differently by Hashem, there are always differences between one place and another, and between one era and another. The possibility for so many differences comes from the level of how Hashem is “*Memalei Kol Almin*” according to the various limitations of the created beings.

ובן בְּכָל אָדָם בְּפְרִטִּוֹת: לְפָעָמִים נָפַל
בְּמַחְשָׁבָה, דָּבָר, וּמַעֲשָׂה - אֲשֶׁר לֹא טוֹב;
וּלְפָעָמִים יִפּוֹל לוּ הַרְחֹוֹרִי תְּשׁוּבָה
וּמַעֲשִׂים טוֹבִים,

So too, in each person specifically: Sometimes, a person falls into thoughts, words, or deeds that are not good, and sometimes he will be struck with sudden thoughts of Teshuvah and good deeds,

כִּי "לְכָל עַת וּוֹי", וְלֹאָוֹם מַלְאָוֹם יַאֲמִץ"
(בראשית כה, כג) - "בְּשֹׂזה קָם [זֶה נָפָל] כּוֹי⁵¹";
"לֹא נִתְמַלֵּא צָר [אֶלָּא מַחְרְבָּנָה שֶׁל
יְרוּשָׁלַיִם] כּוֹי".

since “there is a time for everything,” and “one nation (animal soul) will fight against the other nation (Divine soul)” (Bereishis 25:23), meaning that “when one rises up the other one automatically falls,” and “Tzor (capitol city of Eisav) only became established through the destruction of Yerushalayim.” (Rashi on verse ibid.)

וְעַל בַּן אֶל יִפּוֹל לְבַדְּאָדָם עַלְיוֹ בְּרָאֹותָו
שְׁנָוֹפֵל כּוֹ, כִּי כָּךְ הוּא סִדְרַת תְּהֻפּוֹכֹת
הַזָּמָן, וַיְכֹל הוּא לְחַזּוֹר וְלִשְׁנוֹת אֶת טַעַמוֹ
מַרְעָע לְטוֹב.

Therefore, a person should not become dejected when he sees that sometimes he falls spiritually, since this is the cycle in which Hashem made time, with the ability for things to change. One can also return from his improper conduct and change his path from bad to good.

וְכֹל זֶה הוּא בְּבִחִינַת 'מִמְלָא כָּל עַלְמִין'.

This entire system of changes applies on the level of worlds that are energized by “*Memalei Kol Almin*.”

⁵¹ זֶה נָפָל. ובן הוא אומר (חוֹקָאָל כו, ב): “יֵצֵן אֲשֶׁר אָמְרוּ צָר עַל יְרוּשָׁלָם כּוֹ, אֲמַלֵּא הַחֲרַבָּה” - לֹא נִתְמַלֵּא צָר אֶלָּא מַחְרְבָּנָה שֶׁל יְרוּשָׁלַיִם (ריש' על הפסוק).

אך ליהיות בבחינת 'סובב כל עולם', בבחינת גילוי, בבחינת דעת והרנשה מושך, צרייך ליהיות "ובערת הארץ [מקרבך גוי]"⁵² (דברים יג, ו).

שזה יהיה לעתיד-לבא, שיקויים "ואת רוח הטומאה אעביר מן הארץ" (זכריה יג, ב).

מה שאין כן בזמנ חורבן הבית, שביתת ראשון היה בו נביי השקר, ובית-שנינו היה בו שנאות חנוך⁵³, שהם הם בבחינת זה לעומת זה" (קהלת ז, יד), בנגד בבחינת אמונה שהיא למעלה מן הדעת.

However, in order for the level of how Hashem is "Soveiv Kol Almin-Transcendent" to be revealed, in a way that we can consciously understand and feel, we need to "remove the bad from our midst." (Devarim 13:6)

This will happen in the Time to Come, when the prophecy will be fulfilled, "And I, Hashem, will remove the spirit of impurity from the earth." (Zecharia 13:2)

This is not the case in the time after the destruction of the Beis Hamikdash, since even in the time of the first Beis Hamikdash there were false prophets, and in the time of the second Beis Hamikdash there was baseless hatred. This is the counterpart of the type of belief in Hashem that transcends the limits of logic.

This intense experience of how Hashem is "Soveiv Kol Almin" is not directly accessible during the time of Exile, due to the unholiness of the world, which blocks out our ability to perceive this high level. In fact, even in the time of the Beis Hamikdash, many people did not access this level, due to the corresponding unholiness that was prevalent then.

וְהַעֲנָנָן: כִּי בָמָו שִׁישׁ בְּסִטְרָא-זְקָדוֹשָׁה - בבחינת אמונה שהיא למעלה מן הדעת, ברא היה אז בין ישראל אמונהות כזבות (פmbוער בירמיהו, סימן מ"ד, פסוק י"ז"ח). וهم זה לעומת זה.

The idea is that just as on the Side of Holiness there is a belief in Hashem that transcends logic, so too, at that time there were some Jews who held false beliefs in idolatry that were not based on logic, and these false beliefs

⁵² (וכמו שנותבאר מזה בביור על פסוק "כי על כל כבוד חופה" (לקוטי תורה שיר השירים מז, ב).).

⁵³ (יומא ט, ב. ראה ירושלמי יומא פרק א הלכה א).

were the “unholy counterpart” to the true superrational belief in Hashem.

והנה בבית-ראשון, בהתגברות סטראַד
דקדושה הִיא גִּילִי שְׁכִינָה, אָרוֹן וְכְפֹרוֹת.

וְכֹר בָּזָה לְעוֹמֹת זוֹ, בְּהַתְגִּבְרוֹת סְטְרָאַד
דְּקִילָּה מְחֻמָּת הַחֲטָא, הִיא הַתְגִּבְרוֹת
בְּנֶגֶד אֶמְוּנָת אֱלֹהִות,

וְהַנְּשִׁים שְׁהֵיו מַבּוֹת אֶת הַתְּמָזוֹ⁵⁵ אָמְרוּ:
מַעַת חֲדָלָנוּ לְקַטֵּר לְמַלְכַת שְׁמִים חָסְרָנוּ⁵⁶
וּגֹו.

Now, in the time of the first Beis Hamikdash, when the Side of Holiness was very strong, there was a revelation of the Divine Presence resulting from the presence of the Aron and its covering (the Kapore).⁵⁴

So too, in the “unholy counterpart,” there was great power given to the Side of Unholiness from people’s sins, and there was a strong attraction to matters opposed to the belief in Hashem.

For example, there were women who worshipped⁵⁷ an idol called “Tammuz.” (Yechezkal 8:14) They also said about another idol they worshipped, “From the time that we stopped burning incense to the

⁵⁴ The Aron (The Ark of the Covenant) contained the Luchos (the two tablets that Hashem gave Moshe after the giving of the Torah). The entire Torah was encapsulated in the engraving of the Ten Commandments on those tablets. Thus, they contained the holiness of the entire Torah, which is completely united with Hashem. The covering of the Aron - the Kapore - had two golden images of Cheruvim facing each other, representing how the Jewish People are facing towards Hashem. Hashem chose for His Divine Presence to “dwell” above the Kapore, between the Cheruvim.

⁵⁵ “[הַנְּשִׁים יִשְׁבֹּת מַבּוֹת אֶת הַתְּמָזוֹ” (יחזקאל ח, יד).]

⁵⁶ “[וְמַן אָוָזָרָנוּ לְקַטֵּר לְמַלְכַת הַשּׁמִים וְהַסְּפִיר לְהַנְּסִכִּים, חָסְרָנוּ כָל, וּבְחַרְבָּה וּבְרַעַב תִּמְנוּ” (ירמיהו מד, יח).]

⁵⁷ The phrase in verse is “מַבּוֹת אֶת הַתְּמָזוֹ”-making the Tammuz cry.” The way they worshipped this idol was by making it with a substance in its eyes that melted when heated. They would heat up the idol until it looked like it was crying, and then say that it is crying for their offering.

‘Queen of Heaven’ (an idol) we began lacking in what we need...” (Yirmiah 44:18).

ובְּרַחֲיוֹ נִבְיאִי הַשָּׁקָר (כמו שכתוב בירמיה ט' י' ב' ז' פסוק י"ד-ט"ו), דְּהַיָּנוּ אֲמָנוֹת פּוֹזְבָּת בְּנֵבְיאָה לְהַאֲמִין בָּמָה שֶׁלֹּא דָבַר ה'.

Similarly, there were false prophets. Believeing in false prophets is also a form of false belief, since one comes to believe in false prophetic messages that Hashem never said. (see Yirmiah 27:14)

מה שאין בן בבית-שני ש”חסרו ה' דברים⁵⁸, לא היתה גם בן בלעומת-זה התגבורות הקליפה כל בן,

This is not this case in the time of the Second Beis Hamikdash. Since “five things were missing”⁵⁹ the Divine Revelation was less, and therefore, the corresponding forces of unholiness were also less powerful. Rather than the blatantly unholy belief in idolatry of the First Bayis,

והיתה האמונה-רעה -במיילד-ךעלמן, להאמין באנשי רכיב, לשונוא את חברו, שהשנאה הhere היא שנאת-חנום, שחברו לא עשה לו רעה באמת.

The Second Beis Hamikdash saw the prevalence of false beliefs regarding material matters, where people believed in gossips and thereby came to hate their fellow Jew. This hatred was entirely baseless, since, in fact, his friend never even wronged him.

כִּי אִם לֹא הִיה מַאֲמִין בָּאֶנְשֵׁי רַכְבֵּל,

This is also a form of false/unholy belief, since if one were not to believe

⁵⁸ (יומא כא, ב)

⁵⁹ The Gemara (Yoma 21b) lists five things that were missing from the Second Beis Hamikdash: 1- The Aron with the Kapore (cover for the Aron), and the Cheruvim; 2- The fire that descended on the Mizbeach from heaven; 3- The Shechinah (Divine Presence) that was felt; 4- Ruach HaKodesh (Divine Inspiration) that was prevalent; 5- The Urim VeTumim (A special Name of Hashem that was placed inside of the Choshen that the Kohen Gadol wore).

The fact that the Second Beis Hamikdash was lacking these five things shows that the holiness expressed then was on a much lower level than that of the First Beis Hamikdash.

בָּנוּדָא לֹא הָיָה אִישׁ שׁוֹנָא לְרַעָהוּ כִּלְלָה
שׁוֹנָה בְּנֶגֶד הַطְּבָע שִׁישַׁנָּא אֶחָד לְחַבְּרִיוֹ
חַנְּם - אָם יָדַע בְּאַמְתָּה שְׁחַבְּרִיוֹ לֹא פְּשָׁע

כו. :

the gossips, he certainly would not come to hate his fellow Jew at all. It is against human nature for someone to hate his fellow for no reason, especially knowing that his fellow did not harm him in any way.

In the time of the First Beis Hamikdash, the unholiness that blocked out the feeling that Hashem is “Soveiv Kol Almin” was a false belief in idolatry.

However, in the time of the Second Beis Hamikdash, the unholiness blocking out our feeling of Hashem being “Soveiv Kol Almin” was *sinas chinam*-baseless hatred. This hatred uses the power of belief in order to believe bad things about others without any evidence. Rather than using the power of belief to believe in the Infinite Truth of Hashem, it is used improperly to believe slander about others.

וַיֹּהֵי "וַיַּדְעַת הַיּוֹם וְהַשְׁבּוֹתָת אֶל לְבָבֶךָ [כִּי]
ה' הוּא הָאֱלֹקִים בְּשָׁמָיִם מִמּוּעֵל וְעַל הָאָרֶץ
מִתְּחַת אֵין עוֹד [וְגַוִּי]:"

This then is the meaning of the verse, “And you should know today and take to heart, that Havayah is Elokim, on the heavens above and on the earth below there is nothing else.”

כִּי לְהִיוֹת הַיּוֹם וְהַרְגֵשָׁה בְּבִחִינַת
'מַמְלָא כָּל עַלְמֵין' כִּי בָּרָךְ נָאָמָר 'אַתָּה
הָרָאָתָּה לְדַעַת וּגְוֹי' - כִּי בָּרָךְ 'הָרָאָתָּה כַּי'.

Since, regarding the mitzvah to have the conscious knowledge and feeling for Hashem as He is “Memalei Kol Almin,” we were already told, “You were shown in order to know that Hashem is the G-d, there is no one else besides Him.” You were already shown this, and therefore, not as much effort is needed to remain aware of this level.

אָבֶל לְהִיוֹת "וַיַּדְעַת" - בְּבִחִינַת 'סֻבְּבָבָ כָּל
עַלְמֵין',

However, to have knowledge and awareness of how Hashem is “Soveiv Kol Almin” is much more difficult.

דְּהַיָּנוּ "בְּשָׁמָיִם מִמּוּעֵל", "שָׁמַיִם" - בְּבִחִינַת
סֻבְּבָבָ;

Meaning that in order to have an awareness of how Hashem exists in “the Heavens Above,” the “Heavens” referring to “Soveiv-Transcendant,” that was not shown to us.

The end of the verse “וַיַּדְעַת הַיּוֹם-And you should know today...” states, “In the heavens above and on the earth below, there is none else.” Why did the verse need to specify the heavens and the earth? In the previous verse, “אַתָּה הָרִאַת לְדִעַת-You were shown to know,” it does not mention heaven or earth; it simply states that there is none besides for Him. Why, then, in our verse, does it need to specify “heaven and earth?” The Alter Rebbe (seemingly) is learning the verse as an analogy: Just as the heavens are above the earth in an encompassing manner, surrounding it from all sides, so too, the reality we perceive in “*Memalei Kol Almin*” is encompassed inside the reality of “*Soveiv Kol Almin*.”

Thus, we could read the verse:

בְּכִי ה' הוּא הָאֵל-הַיּוֹם וַיַּדְעַת הַיּוֹם-Know today-and take to heart אל לְבָבְךָ that Havayah (*Soveiv*) encompasses Elokim (*Memalei*) בְּשָׁמַיִם מִפְּעָל וְעַל הָאָרֶץ-just as the heavens are above the earth and encompassing it, and the earth is below, being encompassed by the heavens, מִפְּתַח-אֵין עוֹד-because there is nothing else, there is no place outside of Him.”

כְּמוֹ הַשָּׁמַיִם שֶׁהָם בְּדֹרוִים, וְכְמוֹ הָאָרֶץ
שֶׁהָיָה בַּתּוֹךְ הַשָּׁמַיִם, וְהַשָּׁמַיִם מִקְיָפֵין
לְהָ—בָּרְךָ הָנָה “דָבָר הַיְיָ”, הוּא בְּחִינַת
מִמְלָא כָּל עַלְמֵין, הִיא מִזְקְפָת בְּבִחִינַת
סּוּבָב כָּל עַלְמֵין, שָׁאַיָן דָבָר חֹזֵן מִמְנוּ.

Just as the physical heavens are spherical, and the earth exists inside of the heavens that encompass it, so too, the “Word of Hashem,” which is the level of “*Memalei Kol Almin*,” is encapsulated within the level of “*Soveiv Kol Almin*,” since there is nothing that exists outside of Him.

וּכְמַשֵּׁל הַרְבּוֹר בָּעוֹדוֹ בְּכָח הַנְּפָשֶׁת,
שְׁעִידִין לֹא יֵצֵא וּנְפִרְדֵּן.

An analogy for this type “all-encompassing reality” can be illustrated from a person’s speech, which is encompassed within the person’s soul before it becomes verbalized and separates from oneself.

In Tanya, chapters 21-22, the Alter Rebbe explains this analogy at length. Before a person says something, the idea existed in his thoughts. And before his thoughts, it existed in his heart or mind. At those levels, the idea has no separate identity from the person. It is encompassed in the soul’s reality, to the extent that it has no

⁶⁰ (וְעַזְנֵן מָה שְׁנִתְבָּאֵר בְּדִפְרָא הַמִּתְחִיל “בַּי הַמִּצְוָה הַזֹּאת”, גַּבְי “לֹא בְּשָׁמַיִם הִיא” (לְקַפְּן נִצְבִּים מִה, ד)).

separate reality. Only when that idea comes into speech and leaves the person's mouth, does that idea take on a form that becomes separate from the person.

וַיַּדְעַה זֶה הָיוֹא דַּוְקָא "הַיּוֹם", כְּמוֹ "הַיּוֹם
לְעֹשֹׂתָם" (בְּרִים ז, יא) - וְלֹא לִמְחרָ
בְּעוֹלָם-הַבָּא⁶¹:

This knowledge of how Hashem is “*Soveiv Kol Almin*” is specifically “today,” as it says, “Today’ is for doing the mitzvos, and not ‘tomorrow’ in the World to Come.” (Devarim 7:11, Talmud Bavli, Avoda Zara 4b)

The simple meaning of this verse, as explained by our Sages, is that only in this physical world, referred to as “today,” can we do mitzvos. But, after someone passes away and goes to the spiritual world of souls, called “the World to Come,” he is not able to do mitzvos.

Thus, we see that the phrase “today” is a reference to mitzvah performance.

שַׁהְעַולְםִים-הַבָּא הוּא בְּחִנִּית 'מִמְלָא כָּל
עַלְמִין', הַשְׁתַּלְשָׁלֹות הַמִּדְרִיגּוֹת מִעַלְיהָ
לְעַלְלָל, מִדרִיגָה אַחֲרָ מִדרִיגָה.

The spiritual “World to Come” only receives from the level of “*Memalei Kol Almin*,” and this world is comprised of a chain-like descent of levels of “cause and effect,”⁶² one level after the other.

וּבִמְשֵׁל פְּרַצּוֹפֶשֶׁ שִׁישׁ בּוֹ רָאשׁ, וִינְדָּ, וִרְגָּל
, כַּי,

This is analogous to the setup of a body, which has a head, an arm, a leg and other body parts, each one defined in its place and function.

כְּרִישׁ מִדרִיגּוֹת רַבּוֹת - גַּן-עָדָן עַלְיוֹן, וְגַן
עַדָּן תְּחִתּוֹן כַּי.

So too, in the spiritual World to Come, there are many levels: The Higher Level of Gan Eden, the Lower Level of Gan Eden, etc., and each level is

⁶¹ עַבְדָּה זֶרָה ד, ב.

⁶² The idea of “cause and effect” is as follows: Thought is the “cause” of speech and speech is the “effect” of thought. Thus, thought is a higher level than speech, since it includes the content (information) of speech but in a more spiritual manner. So too, every higher spiritual level contains the “content” of the lower level, but in a more spiritually refined manner.

defined by its specific spiritual parameters,

ולבן המעשים, ודיבוריםם, ומוחשבות נעשה "לבושים צואים" לעולם הבא, ואין יכול לפשטן אותם, וכאלו קשור בשק;

Therefore, the improper actions, words, and thoughts of a person in this world become "soiled garments" for the person in the World to Come, and he is not able to remove them, as if he were tied up in a sack that he is unable to untie on his own.

Just as an arm cannot become a leg, (since it is already defined in its function), so too, every level of the World to Come is already defined and unchangeable. For this reason, once a person arrives there, he cannot change himself or his "garments" of previous thoughts, words, or actions.

אם לא על ידי קפידקלע וביויא בזוה -
להתיר ולהפרק ערך קשור וכי;⁶³

The only way he can be freed of these "soiled garments" is through spiritual cleansing processes such as "The Slingshot" or similar processes that can untie and remove his connection to those improper thoughts, words and behaviors.

"The Slingshot" is a spiritual process in which the soul is "flung" back and forth between the spiritual reality and the physical reality and appreciates the contrast between them. This process shows him how foolish it was to have improper behavior and thereby frees him from being "tied down" to those actions.

In other words, in the World to Come, a person cannot change himself; he can only be cleansed by external spiritual forces and processes.

מה שאין בין "היום": "ויהשבות אל לבבך" - "בשני יציריך"⁶⁴, בבחינת אהבתפיה ואותה פcka נוי,

This is not the case 'today,' in this physical world, where one can "take the awareness of Hashem into all the aspects of one's heart," meaning, both in revealing the hidden love of the Divine soul and generating a love

⁶³ (כמו שיתבאר בדבורי המתחל "זו אֲתָּה בְּנֵי יִשְׂרָאֵל כֵּן אֲתָּה קָרְבָּנִי לְחַמִּי" (לעיל פינחס עה, ג)).
⁶⁴ (ברכות נד, א במשנה. ספרי (חובא בפירוש רש"י על הפסוק).

for Hashem **in the animal soul**, **through** first **subduing** the impulses of the animal soul **and** then **transforming** them into a drive to connect to Hashem.

ש"היום" יכול לברר ולהפריד הצעע על
ידי המשכה מבחןת 'סובב כל עליין',
על ידי "זקיו הרברים האלה אשר אנחנו"
(בראים ו, ו) – "מי שאנכי", "מצוך היום"
דוקא.

Only 'today' can one sort out and separate the unholiness of the animal soul by drawing down into it special Divine power from the level of "Soveiv Kol Almin," which is accomplished through "these words of the Torah that I, Hashem, command you 'today.'" This means that Hashem's Essence is commanding us and connecting Himself to us through the Torah and mitzvos that are performed specifically 'today' in this world.

שהתורה והמצוות הם מבחןת 'סובב כל
עלין'.

This is due to the fact that the Torah and mitzvos derive from the level of "Soveiv Kol Almin," transcending any barriers or limits.

The Torah and mitzvos are the Essential Will and Wisdom of Hashem, as He exists beyond the limitations of worlds. Since they derive from Hashem's very Essence, they contain unlimited power to change reality. Just as Hashem exists in "Soveiv Kol Almin," without any limits, so too, the Torah and mitzvos deriving from Hashem (at that level) give the person the ability to go out of his own spiritual limitations. They enable the person to change his actions and behaviors, and to even change the very nature of the animal soul, so that it can come to love Hashem.

Only in the physical world do we have the fulfillment of Torah and mitzvos deriving from "Soveiv Kol Almin," and therefore, only here are we able to change ourselves.⁶⁵

⁶⁵ In Liktuei Torah, Parsha Pinchas, the Alter Rebbe elaborates on how we can change ourselves specifically in the physical world, as opposed to in the spiritual world:

As mentioned above, in our maamar, the World to Come is analogous to an already formed body, where each body part is already defined and cannot change.

וְעַל יָדֵיכֶם זֶה "וַיַּדְעַת הַיּוֹם [בְּ] בַּיּוֹם" הַוָּה
הָאֱלֹהִים:

"הַוָּה" הַוָּה בְּחִינַת גִּילּוּי "הָאֱלֹהִים" -
בְּחִינַת הַסְּתָר וְעַמְצָוּם.

בַּיּוֹם שְׁשִׁית בְּחִינַת הַסְּתָר וְעַמְצָוּם
בְּבְחִינַת מְמֻלָּא בְּלַעַלְמִין, בְּבְחִינַת עַלְיוֹת
וְיַרְידּוֹת לְפִי זָמְנִים מִתְחַלְפִים בְּנֵי לָ

כְּרֶךָ יִשְׁ בְּבְחִינַת 'סּוֹבֵב בְּלַעַלְמִין' - בְּבְחִינַת
"הַוָּה" - זֶה גִּילּוּי, וּבְבְחִינַת "אֱלֹהִים"
הַיְיָנוּ הַסְּתָר וְעַמְצָוּם, בְּהַתְגִּבּוֹת "זֶה
לְעוֹמָת זֶה".

Through this process of transforming ourselves with Torah, mitzvos, and prayer, we are able to fulfill the verse, "And you should know today... that Havayah is Elokim."

The Name Havayah represents how Hashem reveals Himself, and the Name Elokim represents how Hashem hides Himself.

Just as on the level of "*Memalei Kol Almin*," there are sometimes concealments on Hashem's Presence, there are ups and downs in Hashem's revelation according to the different time periods, as described above,

so too, on the level of "*Soveiv Kol Almin*," there are times when Hashem's Name Havayah, representing revelation, is expressed, and other times when Hashem's Name Elokim, representing concealment, is expressed (when there are strong forces opposing unholiness, i.e., false beliefs corresponding to the true belief in Hashem as He is "*Soveiv Kol Almin*").

However, our physical world is like the beginning stage of development of an embryo, right after conception. Before the embryo is developed, it can become either male or female, and any point of the newly-conceived embryo can potentially become any body part.

So too, since in our world there is an expression of how Hashem is *Soveiv Kol Almin* without any limits, therefore in this world, things are not so limited and defined, and there is always the possibility for change.

Even though the level of how Hashem is “*Soveiv Kol Almin*” is not limited to worlds, from our perspective there can be limitations in how much we perceive this level. Depending on how sensitive we are, and how much of our power of belief is divested from anything unholy, we will be able to perceive the truth that Hashem is “*Soveiv Kol Almin*.”

וְצִרְיוֹן לְהִיוֹת “וַיַּדַּעַת הַיּוֹם וְהַשְׁבּוֹת אֶל־
לְבָבֶךָ”, בְּבָחִינָת אַתְכְּפִיא וְאַתְהַפְּכָא,
שִׁיקְוּיִם וְזֹאת רוח הַטוֹמָא אַעֲבִיר מִן־
הָאָרֶץ” (בראשית יג, ב),

Therefore, the person must “know today, and take to heart” to subdue and transform his animal soul, in order that he fulfill the verse, “And the spirit of impurity I will remove from covering over the ‘**אָרֶץ**-land/faith’” (Zechariah 13:2), meaning that Hashem will remove all unholiness from blocking out our true faith in Hashem, Who is “*Soveiv Kol Almin*.”

וְעַל יָדֵי זה תָּהִיה וּמְלָאת הָאָרֶץ דַעַת
וְגֹו,”

Through this, one will reach the level of “The ‘**אָרֶץ**-land/faith’ will be filled with the knowledge of Hashem,” i.e., he will consciously experience his faith in the fact that Hashem is “*Soveiv Kol Almin*.”

וְהָאָרֶץ תַּרְצֵחַ אֶת עַונְהָה ⁶⁶ דַהֲיִינוּ
שׂוֹדְנוֹת יִהְיוּ בְּנִבְיוֹת⁶⁸ ..

This will come about as a result of “The ‘**אָרֶץ**-land/faith’ will be

⁶⁶ [“או תַרְצֵחַ הָאָרֶץ .. כָל יְמֵי הַשְׁמָה .. או תִשְׁבַּת הָאָרֶץ וְהַרְצָת” (ויקרא כו, לד)].
⁶⁷ (יומא פו, ב).

⁶⁸ (בגמרא נזכר פסוק “וַיַּדַּעַת הַיּוֹם”: ראש השנה, ל”ב, ב’. גיטין, נ”ז, ב’. רבות: בפרק השנה ואתחנן, על פסוק ד” “וַיַּדַּעַת הַיּוֹם”, ובפרק זה זאת הברכה, וסוף פרשה ויקרא, סוף פרשה ו’, על פסוק (ויקרא ה, א) “זהו עד, או ראה או ידע”: “או ראה” – “אתה הראת לדעת”. “או ידע” – “וַיַּדַּע” – “וַיַּדַּעת הַיּוֹם”.

ויש לפרש על פי האמור:

דף סוף “אתה הראת לדעת” – זהו על בוחינת ‘ממלא כל עולם’, שעל זה נאמר (איוב יט, כו): “ונמשבי אוחזה”, “שאו מרים עיניים וראו” (ישעיה מ, כו) – וזהו “או ראה” – “אתה הראת”. אבל פסוק “וַיַּדַּעַת הַיּוֹם” קאי על האמונה והדעת בוחינת ‘סובב כל עולם’, מה שאינו בוגדר

appeased by the removal of its sins,” (Vayikra 26:34) meaning that through Teshuva, even a person’s sins become transformed into merits.

In the process of Teshuva/repentance, sins can be transformed into merits, since, by overcoming one’s desire to sin, and instead changing one’s ways, one can come even closer to Hashem than he was before having sinned.

Similarly, by bringing the animal soul, which naturally loves physicality, to love Hashem, one attains a greater love and connection to Hashem than if his Divine soul had never become invested in an animal soul.

What is this greater level the Divine soul attains? That it can experience its faith in Hashem as He is “Soveiv Kol Almin.” Before the soul descended, it only was aware of Hashem as He is “Memalei Kol Almin.” But, through transforming the animal soul in Torah, mitzvos, and prayer, it comes to experience its true connection to Hashem, as He encompasses all worlds, on a truly unlimited level.

To summarize the last point of the maamar, the Alter Rebbe is now interpreting the verse as follows:

“**עַלְמִין כָּלְלָן וְעַל זֶה נָאָמֵר “וַיַּדַּעַת הַיּוֹם” כְּנָל** – **זֶהוּ “אוֹ יָדַע כֹּזֶה”** – You should know and experience your belief in Hashem through the mitzvos that can only be done ‘today’ in this world,

וְזֶהוּ שִׁישׁ בְּפִסְكָּן וְאֲשָׁוֹן דָּקְרִיאָת “שְׁמָעָ” ע’ רַבְתִּי, וְכֵן ד’ ד’ אָחָד – **שֶׁהָוָא עַנְנִין “עַד”, דָּהִינִּינוּ בְּחִינַּת “וְאַתֶּם עַד”** (ישעיה מג, יב), **כְּמוֹ שְׁכַתּוּב שֶׁם בְּמִדְרָשׁ. וְהַיָּנוּ עַל יְדֵי “אַתָּה הָרָאת לְדִעָת”,** **“וַיַּדַּעַת הַיּוֹם כֹּוּ”** **כְּנָל.**

עַלְמִין כָּלְלָן וְעַל זֶה נָאָמֵר “וַיַּדַּעַת הַיּוֹם” כְּנָל – זֶהוּ “אוֹ יָדַע כֹּזֶה”.
זֶהוּ שִׁישׁ בְּפִסְקָּן וְאֲשָׁוֹן דָּקְרִיאָת “שְׁמָעָ” ע’ רַבְתִּי, וְכֵן ד’ ד’ אָחָד – **שֶׁהָוָא עַנְנִין “עַד”, דָּהִינִּינוּ בְּחִינַּת “וְאַתֶּם עַד”** (ישעיה מג, יב), **כְּמוֹ שְׁכַתּוּב שֶׁם בְּמִדְרָשׁ. וְהַיָּנוּ עַל יְדֵי “אַתָּה הָרָאת לְדִעָת”,** **“וַיַּדַּעַת הַיּוֹם כֹּוּ”** **כְּנָל.**

וְגַם יִשְׁלֹמֶר, ע’ רַבְתִּי ד’ שְׁמָעָ: עַזְן – בְּחִינַת רַאֲיהָ, “הָרָאת לְדִעָת”, וְשְׁמָעָ, לְשׁוֹן הַבְּנָה – בְּחִינַת זִיּוּדָת”.

זֶהוּ “עַל פִּי שְׁנִים עֲדִים [..] יְקֻומַּ דָּבָר” (שׁוֹפְטִים ט, טו), **כִּי “עֲדֹות” – אֲוֹתִיּוֹת “דִּעָות”, וְשְׁנִים עֲדִים** **הַיָּנוּ בְּחִינַת “אוֹ רָאָה אוֹ יָדַע”** הַנָּל. **וְעַל יְדֵי זֶה “יְקֻומַּ דָּבָר” –** **הַוָּא בְּחִינַת “דָּבָר הַזֶּה”, וְעַל זֶה מְרֻמֵּן הַד’ רַבְתִּי ד’ אָחָד:**

Why do we have to work so hard to refine ourselves and come to this awareness of Hashem, if we have this belief in Hashem as He encompasses all worlds imbedded in our souls? Why is it so hard to feel this innate fact?

The answer is:

because the truth of Hashem as He is Soveiv Kol Almin (Havaya), is concealed by His Name Elokim, and that is why it takes our effort to connect to that level.

-**בָּשָׂמִים מִפְּעָל וּלְהָרָקָץ מִתְחָת אָזְן עוֹד**-but, since Hashem is truly everywhere and there is no place that He is not, if we work on ourselves we can recognize and feel Him here in this world.”

Summary of Chapter 4:

In order for us to truly experience our belief in Hashem as He is “Soveiv Kol Almin-encompassing all worlds,” it is not sufficient to only be involved in the positive aspects of learning Torah, performing mitzvos, and contemplative prayer. It is also necessary to remove all unholy beliefs that block our ability to experience our true belief in Hashem. Just like on the level of how Hashem is “Memalei Kol Almin-permeates all worlds,” there are changes and ups and downs, similarly, in our perception of how Hashem is “Soveiv Kol Almin” there can be concealments. In the time of the first Beis Hamikdash, the main concealment on the belief in Hashem was unholy belief in idolatry. In the time of the second Beis Hamikdash and onwards, until today, the main concealment on the true belief in Hashem is a belief in gossip and baseless hatred. Only by removing these unholy beliefs from ourselves will we be able to access our belief in Hashem as He truly is, beyond all limitations.



Lessons in the service of Hashem from the Maamar:

- 1- There are two mitzvos: One to “Know Hashem” and another to “Believe in Hashem.” The mitzvah of “knowing” Hashem means to realize that Hashem is the Creator of the world and is giving it life and guiding everything that happens. It is not sufficient to learn about this topic. Rather, we must reflect on these concepts sincerely and frequently, so that they will permeate our way of thinking and our feelings.
- 2- The mitzvah of “belief” in Hashem is to contemplate the fact that Hashem’s true existence is way beyond anything we can understand directly from His creation of the world. Hashem didn’t change at all as a result of creation, and His Unity also didn’t change. Just as before the world was created, He was alone and the only existence, so too now, He is exactly the same and is the only existence, with no change, whatsoever. His reality encompasses all worlds equally, since He is not limited to any definition or level. Hashem’s truth is something that we can only believe is true, even though we cannot understand how it is true.
- 3- The power that we receive to connect to Hashem’s ultimate truth is through the Torah and Mitzvos that we perform, since they derive from Hashem’s Essence. This goes together with prayer, when we awaken a yearning to experience this ultimate Truth of Hashem in our lives.
- 4- However, in addition to our good deeds, learning, and prayer, we also need to remove any blockages that could prevent us from experiencing this belief in the ultimate Truth of Hashem. The main blockage comes from false beliefs, believing bad things about other people. Only by training ourselves to think good things about other people and believe good things about others, are we able to use our power of belief to connect to Hashem in an unlimited manner.

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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