



LESSONS IN LIKUTAY TORAH

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

לקוטי תורה

פרשת ואתחנן

דבור המתחיל

וידעת היום [א]

“Knowing and Believing in Hashem”

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ב"ה

Likutay Torah English translation project:

With Hashem's help we would like to present this installment of **Lessons in Likutay Torah.**

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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I would like to thank: Kehot for permission to use the text of the maamarim, the administrator of the לקוטי תורה מנוקד project for helping with the נקודות and punctuation, to see any Maamar from Torah Or/Likutay Torah with נקודות go to his website www.ChassidutBehirah.com, and to R' Baruch Katz for creating the website and the editing.

Please Donate to Keep this Project Going

Translating these maamarim takes many hours of work per week, and funding is needed to cover the expenses to make this possible. Please donate at our website www.LearnChassidus.com

For comments and questions, please email me at avraham.t.katz@gmail.com

Likutay Torah

לקוטי תורה

פרשת ואתחנן

דבור המתחיל

וידעת היום [א]

דף ד' עמוד א'

“Knowing and Believing in Hashem”

(א) (Chapter 1)

Moshe Rabeinu tells the Jewish People going into the Land of Israel:

”וידעת היום והשבות אל לבבך [כי ה' הוא האל-הים בשמים ממעל ועל הארץ מתחת אין עוד]” (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 לדעת [כי ה' הוא האל-הים אין עוד מלבדו]”,

We need to understand: Did it 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 עוד “וידעת”?

if so, then what is added by telling us that we should know that

¹ (נאמר שבת פרשת ואתחנן, נחמו, ט"ו מנחם אב תקס"ה. הנחת כבוד קדושת אדמו"ר האמצעי נדפסה בספר המאמרים תקס"ה חלק ב' עמוד תשכח. ביאור באור התורה דברים ע' קסז-קעט).

Hashem is the only G-d, we were already shown, and know this?

גם, מהו "היום"? **Furthermore, what does it mean, "and you should know today that Hashem is the only G-d" why specifically today?**

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

אָן הַיּה, אַחֲרֵי מִתְּן־תּוֹרָה שָׁרְאוּ פָּנִים
אֶל פָּנִים,² וְשָׁמְעוּ בְּעֶצְמָם עֲשֻׁר־
הַדְּבָרוֹת,² אָמְרוּ (דְּבָרִים ה', כב-כג): "אִם
יִוָּסְפִים אֲנַחְנוּ לְשָׁמוֹעַ [אֶת קוֹל ה' אֶל-הֵינוּ
עוֹד וּמָתְנוּ:], קִרְבֵּי אַתָּה וְשָׁמַע [אֶת כָּל אֲשֶׁר
יֹאמַר ה' אֶל-הֵינוּ וְאֵת תְּדַבֵּר אֵלֵינוּ אֶת כָּל אֲשֶׁר
יְדַבֵּר ה' אֶל-הֵינוּ אֵלֶיךָ וְשָׁמְעֵנוּ וְעָשִׂינוּ]."

וְהַקְדוֹשׁ בְּרוּךְ-הוּא הִסְפִּים עַל יָדָם
וְאָמַר (שָׁם, כד-כו): "הֵיטִיבוּ כָּל אֲשֶׁר
דִּבַּרוּ וְגו', לָךְ אֲמֹר לָהֶם [שׁוּבוּ לָכֶם
לְאַהֲלֵיכֶם: וְאַתָּה פֹה עֹמֵד עִמָּדִי וְאֲדַבֵּר אֵלֶיךָ אֶת
כָּל הַמִּצְוָה וְהַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר תִּלְמָדִם]
וְגו'".

וּכְתִיב (שָׁם ו, א-ג): "וְזֹאת הַמִּצְוָה וְגו',
[הַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר צִוָּה ה' אֶל-הֵיכֶם לְלַמֵּד
אֹתְכֶם] לַעֲשׂוֹת בְּאֶרֶץ וְגו'", עַד: "אֶרֶץ
זֶבֶת חֶלֶב וְדָבָשׁ".

The idea is: After the Giving of the Torah when they 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)

Hashem agreed to them and responded: "Everything they said was proper, you Moshe should go and tell them: 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)

Afterward, 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)

² (פֶּרֶשְׁתָּנוּ ה', ד. יט-כ: "פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בְּהָר . . בְּשָׁמְעֵכֶם אֶת הַקּוֹל . . וְהִיאֲמָרוּ הֵן הָרָאָנוּ
ה' אֱלֹהֵינוּ אֶת כְּבוֹדוֹ וְאֶת גְּדֻלוֹ וְאֶת כְּלוֹ שְׁמֵעָנוּ").

וּבְתִיב בְּתִרְיָה (שָׁם, דִּיה): "שִׁמַּע
יִשְׂרָאֵל, הוֹי"ה אֱלֹהֵינוּ, הוֹי"ה אֶחָד.
וְאֶהְבֵּת וְגו'",

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)

שֶׁהִיא הַמִּצְוָה הָרִאשׁוֹנָה שֶׁנִּצְטְווּ אַחֵר
עֲשֶׂת הַדְּבָרוֹת מִפִּי מֹשֶׁה.

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

וְצִרְיָה לְהִבִּין: לָמָּה הַקָּדִים לוֹמַר "זֹאת
הַמִּצְוָה וְגו'", לַעֲשׂוֹת בְּאֶרֶץ וְגו'", דְּהָא
פְּרָשָׁה "שִׁמַּע" חֻבֵּת הַגּוֹף הִיא,
וְנוֹהֶגֶת בֵּין בְּאֶרֶץ כּו'.³

We need to understand: Why did
the verse preface 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 of saying Shema is on
the person and isn't dependent on
whether one is in the Land of Israel
or outside of the Land?

To summarize, the Alter Reba asks three questions:

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

To answer these questions, we first need to explain the meaning of "knowing" Hashem as opposed to just "believing" in Him:

וְלִהְיוֹת כָּל זֶה, צִרְיָה לְהַקְדִּים בִּיאור
עֲנֵן דַּעַת, וְעֲנֵן אֲמוּנָה, שֶׁהֵם שְׁתֵּי

To understand all of this, we first
need to explain the difference
between "דַּעַת-knowing" Hashem

³ ("בֵּין בְּחוּץ לְאֶרֶץ". קְדוּשִׁין לֹא, א.)

מִצְוֹת. and “אֱמוּנָה-believing” in Him, which are counted as two separate mitzvos.

כִּי הִנֵּה כְּתִיב: "יָדַע אֶת אֱלֹהֵי אֲבוֹתֶיךָ וְגו'" (בְּדִבְרֵי הַיָּמִים א' כ"ח, ט'), (דְּרָצוֹנוֹ לומֵר: בְּחִינַת דַּעַת וְהִשָּׁגָה מִמֶּשׁ⁴) -

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:** one must come to have **actual knowledge and comprehension** about Hashem. It is also written: “And they **believed** in Hashem.”

וּכְתִיב (שְׁמוֹת יד, לא): "וַיֵּאֱמִינוּ בַּהוֹי"ה"⁵.

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

These verses show that there are two mitzvos, one mitzvah to “know” Hashem and one mitzvah to “believe” in Hashem.

וְהַעֲנִין: כִּי בְּאֵמֶת זֶה שֶׁהָעוֹלָם קוֹרִין בְּשֵׁם "אֱמוּנָה", לְהֶאֱמִין מֵה שֶׁהַקְדוֹשׁ בְּרוּךְ־הוּא מְחִיָּה אֶת כּוֹלָם, הוּא בָּרָא אֶת כָּל הָעוֹלָמוֹת מֵאֵין לִישׁ - טוֹעִים הֵם, שָׂאִין צְרִיךְ לָזֶה אֱמוּנָה, שֶׁהֵרִי זֶה נִרְגָּשׁ בְּבְחִינַת רֵאִיָּה.

The idea is as follows: In truth, what people call “אֱמוּנָה-belief,” meaning, **that they believe that Hashem gives life to everything and that He created all of the worlds from nothing to something, 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.**

הַגֵּם שָׂאִינוֹ רוֹאֶה בְּעֵינֵי בָּשָׂר, הֵרִי זֶה כְּאִילוֹ רוֹאֶה.

Even though the person can’t physically see this, with his mental

⁴ וְעַל דֶּרֶךְ זֶה פִּירֵשׁ בִּשְׁל"ה, בְּפֶרֶק "בַּעֲשֶׂרֶה מֵאֲמֹרוֹת", מֵאֲמַר א'.

⁵ (וְעֵינֵין בְּרִבּוּת, בְּשִׁלָּח, פֶּרֶק כ"ג, עַל פֶּסוּק: "תִּשְׁוִי מֵרָאשׁ אֲמֶנָּה". וּבִשְׁוִי הַשִּׁירִים רַבָּה, בְּפֶסוּק (ד, ח): "אֵתִי מְלַבֵּנוֹן").

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 נֶאֱמַר (איוב יט, כו): "וּמִבְּשָׁרִי אֶחָזֶה אֱלֹהִים", "אֶחָזֶה" דִּיִּיקָא, וְהֵינִינִי מִבְּשָׁרִי:

Regarding this perception, it is stated: "and from my flesh, I can see Hashem." (Iyov 19:26) Meaning, the fact that I can “see” Hashem’s presence is specifically from what I learn from comparison to the body and soul relationship:

שְׁכֻמוֹ בְּ"בָשָׂרִי" בְּשִׁבִּיל שְׂרֻאָה חַיּוּת הַגּוּף וְקִיּוּמוֹ, יוֹדֵעַ וּמְרַגֵּשׁ כִּי נִפְשׁוֹ הִיא בּוֹ,⁶ שֶׁהִיא הִיא הַמַּחֲיָה אֶת הַגּוּף וּבִלְעָדָה אֵין חַיּוּת וְקִיּוּם לַגּוּף;

Just like regarding the body: Since I see that the body is alive and existing, I know and feel that there must be a soul in it that gives the body life, and without it, the body has no life and continuing existence;

כֵּן "אֶחָזֶה אֱלֹהִים" - מֵאַחֵר שְׂרֻאֵין אֶת הָעוֹלָמוֹת שֶׁהֵם כְּמוֹ גּוּף גָּדוֹל,⁷ "מֵהָאָרֶץ לְרָקִיעַ מֵהַלֶּךְ ת"ק שָׁנָה כו"⁸,

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

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

וְכֵן אֶפִּילוֹ דְּבָרִים רוּחָנִים כְּמוֹ מַלְאָכִים וְנִשְׁמוֹת כו', הֵן כְּגוּף לְגִבֵּי הַחַיּוּת שֶׁבְּתוֹכָם מֵאֵין-סוֹף בְּרוּךְ-הוּא, הַמַּהְיֶה, וְהַמַּחֲיָה אוֹתָם, וּמְקַיֵּימָם,

So too, even the spiritual beings like angels and souls, etc. are like a "bodies" compared to the spiritual Life-Force invested in them which derives from Hashem who is

⁶ [כִּי נִפְשׁ הַבָּשָׂר בָּדָם הִיא] (ויקרא יז, יא).

⁷ (רֵאָה אֲבוֹת דְּרַבֵּי נֶתָן פֶּרֶק ל.א. וּבִמְזוּרָה נְבוּכִים חֶלֶק א פֶּרֶק עב).

⁸ (חגיגה יג, א. יְרוּשְׁלָמִי בְּרִכּוֹת פֶּרֶק ט הֶלְכָה א).

כְּמוֹ שֶׁכְּתוּב (יִשְׁעִיָּהוּ מ', כו'): "שֹׂאוּ
מְרוֹם עֵינֵיכֶם, וּרְאוּ מִי בָּרָא אֱלֹהִים".

Infinite, that creates and enlivens them and gives them continuing existence, as it is written: "Lift up your eyes to on High, and see who created these." (Yeshayahu 40:26)

וַיִּדְעָה זֶה מוֹרֶגֶשֶׁת כְּאִלוּ רֹאֶה כו'. וְזֶהוּ
לְשׁוֹן "אַחֲזָה".

It is this "knowledge" that can be perceived as though it was actually seen, which is the meaning of the word "אַחֲזָה-to perceive," which means to understand empirically so that it is as real as if he physically saw it.

וְלִכֵּן אֵין זֶה נִקְרָא בְּשֵׁם "אֱמוּנָה"
בְּלִשׁוֹן-הַקֹּדֶשׁ אֲלָא בְּשֵׁם "דַּעַת":

Therefore, this recognition isn't called "אֱמוּנָה-belief," in Hebrew, rather it is called "דַּעַת-knowledge" of Hashem:

כִּי דַעַת הוּא לְשׁוֹן הַכֶּרֶה וְהִרְגָּשָׁה, וְגַם
דַּעַת הוּא הַעֲמַקְת־הַלֵּב שֶׁלֹּא יִסִּיחַ
דַּעְתּוֹ מִזֶּה, וַיִּהְיֶה לוֹ לְזָכְרוֹן לְפָנָיו
תָּמִיד, שֶׁלֹּא יִשְׁכַּח וַיִּסּוּר מִלְּבוֹ.

For the term "knowing" means recognition and awareness, and "knowing" also implies thinking deeply into a matter so that he shouldn't take his mind off it, and it should constantly be in his thoughts so that it should never be forgotten or removed from his heart.

מִה שֶׁאֵין בֶּן הָרְהוּר בְּעֶלְמָא לֹא עֲבִיד
מִיָּדִי⁹, דְּ"הִרְהוּר לֹא בְּדַבּוּר דְּמִי"¹⁰.

This is not the case if he would just think about it in general terms superficially or occasionally; since then, it would not accomplish anything, as in the statement of our Sages: "Thought is not considered like speech Halachically." (Talmud Bavli, Berachos 20b)

⁹ (זֶהר חֶלֶק ג' קה, א).

¹⁰ (בְּרִכּוֹת כ, ב).

Meaning: Speech of the words of the Torah or prayer has an intrinsic effect since it itself is a mitzva, however only with applied thinking about Hashem does one fulfill the mitzva of “knowing” Hashem, but fleeting thoughts on the topic do not by themselves fulfill this mitzva.

Summary of Chapter 1:

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." Explaining 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 giving life to everything. The mitzvah of “knowing” Hashem is only when the person truly applies his thoughts to this topic.

ב Chapter 2

אִךְ הִנֵּה דַעַת וְהִרְגָּשָׁה זֶה הִיא בִּבְחִינַת
'מִמַּלְא כָּל עֲלָמִין'¹¹,

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

אָבֵל בִּבְחִינַת 'סוֹבֵב כָּל עֲלָמִין' פְּתִיב
(מִלְאָכִי ג, ו): "אֲנִי הוֹי"ה לֹא שִׁנִּיתִי"¹²,

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

וְ"אַתָּה הוּא קוֹדֵם שֶׁנִּבְרָא הָעוֹלָם [אַתָּה
הוּא אַחֵר שֶׁנִּבְרָא הָעוֹלָם] כִּי"¹³ – שְׂאִינוּ
בְּגֵדֵר עֲלָמִין כָּלֵל.

and as we say in the daily prayers, “You Hashem are the same before the world was created, and are the same after the world was created,” since He is not limited to the category of 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*-permeates all worlds,” since it is how Hashem “limits” Himself to become invested in creating and giving life to limited creations and worlds.

However, Hashem's real truth is that He is completely beyond the limitations of worlds and is totally beyond just 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.”

At 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 level, it says that the “Hashem didn’t change” by creating the worlds.

¹¹ (וְלֹכֵן נִקְרָא בְּחִינַת 'מִמַּלְא כָּל עֲלָמִין' בְּשֵׁם 'עֲלָמָא דְאַתְגְּלִיא', כְּמוֹ שֶׁנִּתְבָּאֵר בְּדְבוּר הַמִּתְחִיל
'וְנִקְדָּשְׁתִּי בְּתוֹךְ בְּנֵי יִשְׂרָאֵל').

¹² (וְעֵינֵינוּ זֹהֵר חֵלֶק ב', סוֹף פְּרֻשֶׁת תְּרוּמָה, קע"ו, א'. חֵלֶק ג', קל"ז, ב').

¹³ (תָּנָא רַבִּי אֱלִיהוּ רַבָּה פֶּרֶק כֹּא. נִסַּח הַתְּפִלָּה ("עַד שֶׁלֹּא נִבְרָא הָעוֹלָם"). שְׁל"ה ג, ב).

Hashem was the only existence before He created the world, and now it seems that other beings exist, so how can we say that Hashem's oneness and singularity of being the only existence didn't change?

The answer is that on the level where Hashem “encompasses” all worlds, the worlds have no independent significance whatsoever. This is like one thought of a person as it is encompassed in his mind, that thought has no independent significance, and the person is still “alone” even though he has thoughts submerged in the recesses of his psyche. (As people say: “So and so is alone with his thoughts,” meaning that even though he has thoughts, he is still alone.)

רק בחינת "מלכותך" לבדה היא
"מלכות כל העולמים"¹⁴.

It is only the level of "Your Kingship," which is the source of creation of "the Kingdom of all worlds."

דהיינו בחינת זיו והארה ממדת
מלכותו יתברך, כמאמר¹⁵: "ברוך שם
כבוד מלכותו לעולם ועד", "שם כבוד
מלכותו" ולא "מלכותו" עצמה.

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 it is only the "Name" of His Glorious Kingship that is directly involved with the creation of worlds and not the essence of the attribute of "Kingship."

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. Now, this attribute of Hashem's Kingship exists on two general levels:

One level is the way that Hashem has this attribute to Himself before it comes to any expression in the creation of worlds. The second level of this attribute is when this "Kingship" is actually expressed in creating and conducting the worlds.

¹⁴ (תהלים קמה, יג: "מלכותך מלכות כל עלמים").

¹⁵ (פסחים נו, א: "פתח יעקב אבינו ואמר").

This resembles two levels of physical kingship: There is how the king has the essential quality of leadership and exalted status, even when he is alone in his palace. Then there is how he expresses his sovereignty to the people by giving them laws and being involved in their affairs.

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 doesn't show on the essential qualities of the person at all. It is merely a way for other people to refer to the person. Similarly, this 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 like a ray or reflection of His true attribute of Kingship.

וְעַל זֶה אָמְרוּ רַז"ל¹⁶: "עַד שֶׁלֹּא נִבְרָא
הָעוֹלָם הָיָה הוּא וְשְׁמוֹ בְּלִבְדּוֹ" שְׁגָם
"שְׁמוֹ" - הִיא מִדַּת מַלְכוּתוֹ - הִיא
בְּבַחֲיָנָת "לִבְדּוֹ".

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," meaning His essential attribute of Kingship, 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 being a king to creations. It comes out from this that the higher level, the essential attribute of His Kingship, is called "His Name," and the lower level of His Kingship that is involved in actual creation is "the Name of His Name" or "the Glory/Radiance of His Name."

וּכְמוֹ שֶׁכָּתוּב (תְּהִלִּים קמח, יג): "כִּי נִשְׁגָּב
שְׁמוֹ לְבִדּוֹ"¹⁷, רַק "הוֹדוֹ" וְזִיוו שֶׁל שְׁמוֹ
עַל אֶרֶץ [וְשָׁמַיִם] כִּי"¹⁸.

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

¹⁶ (פְּרָקִי דִּרְבֵּי אֱלִיעֶזֶר פָּרָק ג').

¹⁷ (תְּהִלִּים קמח, יג): "כִּי נִשְׁגָּב שְׁמוֹ לְבִדּוֹ הוֹדוֹ עַל אֶרֶץ וְשָׁמַיִם".

¹⁸ (וְעֵינֵינוּ מֵזֶה: בְּדַבּוֹר הַמִּתְחִיל "לִכְן אָמַר לִבְנֵי יִשְׂרָאֵל". וּבְדַבּוֹר הַמִּתְחִיל "קָחוּ מֵאֲתָכֶם תְּרוּמָה". וּבְדַבּוֹר הַמִּתְחִיל "יָבִיאוּ לְבוֹשׁ מַלְכוּת". וּבְדַבּוֹר הַמִּתְחִיל "וּבִבְאָה לִפְנֵי הַמֶּלֶךְ". וּבְדַבּוֹר הַמִּתְחִיל "שִׁיר הַשִּׁירִים". וּבְדַבּוֹר הַמִּתְחִיל "קוֹל דּוֹדִי").

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

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

Since the Life-Force that comes from Hashem to become invested in the worlds is not comparable to the soul that becomes actually 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 the same way 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 nonetheless He “*Soveiv Kol Almin-encompasses all worlds*” in the sense that He is not affected by anything in the worlds.

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

וְנִקְרָא הוּא יִתְבָּרַךְ בְּשֵׁם 'סוֹבֵב כָּל
עֲלָמִין' - שְׁאִין הָעוֹלָמוֹת תּוֹפְסִים
מְקוֹם נִגְדּוֹ.

שְׁחִיּוּתוֹ הַמִּתְפַּשֵּׁט תוֹךְ הָעוֹלָמוֹת אִינוֹ
כְּדִמְיוֹן הַנִּשְׁמָה הַמִּתְלַבֶּשֶׁת מִמֶּשׁ תוֹךְ
הַגּוּף, וּמִתְפַּעֶלֶת מִמְקָרֵי הַגּוּף,
וּמִמְקָרֵי הַמְּקוֹם וְהַזְמַן, קוֹר וְחוֹם כו'.

אֲבָל לִפְנֵי יִתְבָּרַךְ, הַגֵּם שֶׁנִּמְצָא לְמַטָּה
כְּמוֹ לְמַעְלָה, אִינוֹ נִתְפָּס בְּגֵדֵר מְקוֹם
חֹסֶר-וְשָׁלוֹם, וּמַעְלָה וּמַטָּה שְׁוִין.

וְאִין הַפִּירוּשׁ 'סוֹבֵב כָּל עֲלָמִין' שֶׁהוּא
מְלַמֵּעַלָה מִן הָעוֹלָמוֹת, אֵלֶּא הוּא
נִמְצָא בְּתוֹךְ הָעוֹלָמוֹת גַּם כֵּן, וְאֵף עַל
פִּי כֵן הוּא בְּבַחֲיַנַּת 'סוֹבֵב כָּל עֲלָמִין'.

וְזֶהוּ "וְהַקְדוּשׁ בְּשָׁמַיִם וּבָאָרֶץ"¹⁹:

¹⁹ (בְּרַכַּת "יִשְׁתַּבַּח": "יִשְׁתַּבַּח שְׁמֶךָ לְעַד מְלִכְנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוּשׁ בְּשָׁמַיִם וּבָאָרֶץ").

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

Meaning, that because He is holy and separate, and He “*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, just as before the world was created that they didn’t change Him since they didn’t exist, so too now they don’t change Him or His Unity at all.

On this level we cannot have “דעת- knowledge” and perception since it cannot be grasped by anyone’s mind or understanding how it is possible that there is no change to Hashem at all from creating and giving life to worlds, rather this is “אמונה-belief,” to believe that Hashem is not limited to the parameters of worlds, and to Hashem “darkness and light are the same” (Tehillim 139:12).

שְׁלֹפִי שֶׁהוּא קָדוֹשׁ וּמוֹבָדֵל, הוּא בְּחִינַת 'סוֹבֵב כָּל עֲלָמִין', לְכֵן הוּא שׁוֹה מִמֶּשׁ "בְּאֶרֶץ מִתַּחַת"²⁰ כְּמוֹ "בְּשָׁמַיִם מִמַּעַל"²¹ שְׁאִינוּ בְּגֵדֵר עֲלָמִין, וְאִין הָעוֹלָמוֹת פּוֹעֲלִים בּוֹ שׁוֹם שִׁינוֹי חֹס־וְשָׁלוֹם, וְכְמוֹ מְקוֹדֵם שֶׁנִּבְרָא הָעוֹלָם.

וּבְבְחִינָה זוֹ לֹא שִׁיּוֹר דַּעַת וְהִרְגָּשָׁה, שְׁאִין נִתְפָּס בְּשׁוֹם שְׁכָל וְהִשְׁגָּה אִיךְ אִין שִׁינוֹי לִפְנֵי יִתְבָּרָה, אֶלָּא זוֹ הִיא בְּחִינַת אֲמוּנָה - לְהֶאֱמִין בֵּה' שֶׁהוּא יִתְבָּרָה אִינוּ בְּגֵדֵר עֲלָמִין, וּלְפָנֵינוּ "בְּחִשִּׁיכָה כְּאוֹרָה"²² (תְּהִלִּים קל"ט, יב).

²⁰ (הַמְשִׁיךְ הַפְּסוּק: "וַיִּדְעַת הַיּוֹם וְהַשַּׁבָּת אֶל לִבָּבָהּ כִּי ה' הוּא הָאֱלֹקִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת אִין עוֹד").

²¹ (וְ"הַמֶּלֶךְ הַגָּדוֹל" הֵינּוּ בְּחִינַת 'מִמַּלְא כָּל עֲלָמִין', הַתְּפָשׁוֹת גְּדוּלַת מַלְכוּתוֹ יִתְבָּרָה. כִּי "וְלִגְדוּלָתוֹ אִין חֶקֶר" (תְּהִלִּים קמ"ה, ג) כְּתִיב, וְכְתִיב (דְּנִיָּאל ז', י): "אֶלֶף אֱלֹפִים כּו' [יִשְׁמְשׁוּנָה, וְרַבּוֹ רַבּוֹן קְדֻמּוּהִי יְקוּמוֹן]". וְעֵינֵינוּ בְּזֶהֱרַח חֶלֶק א', דָּךְ רל"ט, א'. וַיִּגַּשׁ, דָּךְ ר"ו, עֲמוּד ב'. וַיְחִי, דָּךְ רל"ז, א'. חֶלֶק ג', דָּךְ קע"א, סוֹף עֲמוּד א').

²² (וְעֵינֵינוּ מֵהַ שְׁנֵתִבְאָר מִזֶּה, בְּדַבּוּר הַמִּתְחִיל "וַיֵּרָא יִשְׂרָאֵל כּו' וַיֵּאֱמִינוּ בִּהוֹי"ה" (תוֹרָה אוֹר בְּשִׁלַּח סא, ד רָאִילָה)).

According to the rules of nature that we live in, 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 doesn't 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 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 is the manner of how Hashem "limits" Himself to create, give life, and interact with the created beings. At this level of expression, Hashem's Life-Force and Providence extends into every creature in a palpable manner, that we can clearly recognize and feel how Hashem is present in the world and giving life to 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 can't physically see it, so too, we know and feel that Hashem gives life to the world, including us, even though we don't 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, that He is not limited to any of the limitations of any of the worlds. Even though Hashem is creating the worlds, this process doesn't affect any change in Him or in His unity at all. This is because they are all equally encompassed in Him, and relative to Him, they have no significance whatsoever. Even though He is present in our world and all worlds, He is not limited or affected by any of them at all, since He exists outside of the laws of nature or any other laws or systems that He created. Since this type of existence is something beyond the understanding of created beings, our awareness of this level of Hashem is called "belief/faith," since we cannot relate to it in our world.

ג Chapter 3

וְהֵיכָן כָּתִיב (תהלים לו, ג): "שָׁכֵן אֶרֶץ,
וַרְעָה אֱמוּנָה".

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

פִּירוּשׁ "וַרְעָה" - מְפָרֵס, שְׁצָרִיךְ
לְפָרֵס וּלְהַמְשִׁיךְ מִזֶּה לְהַגְדִּיל אֶת
הָאֱמוּנָה, עַד שֶׁתִּהְיֶה קְבוּעָה בְּלֵב
הָאָדָם גַּם כֵּן בְּבַחֲיִנַת דַּעַת וְהִרְגָּשָׁה,
וּכְאִלּוּ רֹאֶה כו'.

The meaning of "רַעָה-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.

וּכְמוֹ שִׁיְהִיָּה לְעֵתִיד-לְבָא, כְּדִכְתִּיב
(יִשְׁעִיָּהוּ יא, ט): ו"מְלֵאָה הָאֶרֶץ דַּעַת [אֶת
ה']",

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

פִּירוּשׁ: "הָאֶרֶץ" הִיא הָאֱמוּנָה
שֶׁנִּקְרָאת בְּשֵׁם "אֶרֶץ" שֶׁהִיא הַמְּדֻרָּה
הַתַּחְתּוֹנָה, שֶׁאֵין בָּהּ גִּילּוּי אֶלָּא אֱמוּנָה
בְּלִבָּד.

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 ground has two opposite aspects:

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

On the other hand, it is the lowest level that everyone steps on.

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 doesn't affect our daily actions.

As the saying goes (Ein Yaakov, Talmud Bavli, Brachos 63a): "a Jewish thief prays to Hashem to succeed in his robbery," since he has simple faith in Hashem, but it isn't affecting his physical life. 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, we build it up in our consciousness until it affects every aspect of our lives.

כִּי "נַעֲוֶץ תַּחֲלָתָן בְּסוּפָן" ²³, שְׂאִין גִּילּוֹי
תַּחֲלָתָן אֶלָּא בְּבַחֲיִנַת סוּפָן.

This 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.” Meaning 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 proofs whatsoever.

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

However, at the same time, since it comes out specifically in simple faith that might not affect a person consciously in their daily, this is why it is also called “the end” and lowest level of awareness of Hashem.

²³ (סֵפֶר יְצִירָה פֶּרֶק א' מִשְׁנָה ז').

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

וּבְחִינַת אֲמוּנָה זוֹ תִּהְיֶה מְלֵאָה דַּעַה,
שֶׁתִּהְיֶה בְּבִחִינַת הַכָּרָה וְהִרְגָּשָׁה,
וּכְאִלוּ רֹאֶה וְכוּ'. וְכִמוֹ שֶׁכָּתוּב (יִשְׁעִיָּהוּ
מ, ה): "וְנִגְלָה כְבוֹד ה' וְרָאוּ כָּל בָּשָׂר
יַחְדָּו [כִּי פִי ה' דִּבֶּר] כו'".

This level of simple faith (“earth”) will become filled with knowledge, meaning it will become consciously perceived and experienced as if the person sees it with his very 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.

וְהַמְשָׁכָה זוֹ לְהִיּוֹת הַגְּדֵלַת הָאֲמוּנָה,
הוּא עַל יְדֵי תוֹרָה וּמִצְוֹת,²⁵ שֶׁעֲלֵיהֶם
נֶאֱמַר (בְּרֵאשִׁית א, כו): "נִעֲשֶׂה אָדָם
בְּצַלְמֵנוּ בְּדְמוּתֵנוּ".

The ability we receive from Hashem to internalize our faith and make it more manifest is through the Torah and Mitzvos, regarding them it says (Bereishis

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 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 in the ground. From the ground, the energy of the sun can be reflected back to heat up the air above it. 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 doesn't require any understanding.

²⁵ (וְעֵינַי מֵה שֶׁנִּתְבָּאָר בְּדְבוּר הַמִּתְחִיל "לְהִבִּין עֲנִין הַבְּרִכוֹת" (תוֹרָה אור ו, א). וּב' אֲגֵרַת הַקֹּדֶשׁ" (סי' א), עַל פְּסוּק "חֲגִרָה בַּעֲזוֹ מִתְנִיָּה". וְעֵינַי מֵה שֶׁנִּתְבָּאָר בְּדְבוּר הַמִּתְחִיל "וְאַהֲיָה אֶצְלוֹ אֲמוּנָה" (לְעִיל בְּמִדְבָּר יז, ד וְאִילָּהּ) - אֲמוּנָה - פְּדָגוּג. וּבְדְבוּר הַמִּתְחִיל "מֹשֶׁה יְדִבֵּר", גְּבִי "בְּצַלְמֵנוּ בְּדְמוּתֵנוּ" (תוֹרָה אור יתרו סח, ב)).

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

רמ"ח מצות הם "רמ"ח אברין
דמלכא²⁶, בחינת "אדם" - "אדמה"
לעליון²⁷,

This means: **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 “אָדָם-I will be similar/corresponding לְעִלְיוֹן-to the One Most High (Hashem),”

The fact that a person has 248 limbs is because he was created corresponding to how Hashem is manifest in the world of Atzilus with 248 Mitzvos, which are like “limbs,” as it were for Hashem’s Infinite Light.

שֶׁהֵם הֵן רַמ"ח הַמְשָׁכוֹת מִבְּחִינַת
'סוֹבֵב כָּל עֲלָמִין'.

These 248 Mitzvos (Limbs of the King) draw down Hashem’s Infinite Light from the level of how Hashem “Soveiv Kol Almin-encompasses all worlds” into us, thereby empowering us to connect to Hashem as He is 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 “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 as He is to Himself beyond any involvement with worlds, when we fulfill them, we receive the power to make our faith in Hashem as truly is become our conscious reality.

וְדָרָךְ בְּלָל נִחְלָקִין הָרַמ"ח מִצְוֹת לָג'
קוּיִן: יָמִין, וְשְׂמָאל, וְאַמְצַע. וְהֵם:

In general, the 248 Mitzvos are divided into three categories,

²⁶ (רִאשָׁה תְּקוּנֵי זֹהַר תְּקוּן ל).

²⁷ (יִשְׁעִיָּהּ יֵד, יֵד. שְׁלָהּ ג, א. שֶׁם תּוֹרָה שֶׁבְּכֶתֶב דְּרוֹשׁ צֶאֱן יוֹסֵף שֶׁא, ב).

תורה, ועבודה, וגמילות חסדים²⁸: referred to as the “the right side, the left side, and the middle.”

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, showing on the nature of the spiritual accomplishment reflected in those mitzvos. Each of these categories brings down a revelation of Hashem 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 בתורה”³⁰ הוא כמו שקורא בשם וכו’³¹. as in the expression “**קורא-reading/calling out בתורה-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 צדקה “להחיות רוח שפלים” (ישעיהו נז, טו), על ידי אתערותא דלתתא - אתערותא דלעילא³²; The “right side” is 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,**

²⁸ (אבות א, ב).

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

³⁰ (ברכות יג, א. ועוד).

³¹ (“פירוש: שעל ידי עסק התורה קורא להקדוש ברוך-הוא לבוא אליו בבניכול, כאדם הקורא לחבירו שיבא אליו, וכבן קטן הקורא לאביו לבא אליו להיות עמו בצוותא חדא, ולא ליפרד ממנו ולישאר יחידי”. תניא סוף פרק לז).

³² (ראה זהר חלק א פח, א. קסד, א. רלה, א. רמד, א. ועוד).

להיות המִשְׁכַּת 'סוֹבֵב כָּל עֲלִמִין'
בְּבַחֲנֵינָה יְרִידָה וְהַשְׁפָּלָה "לְהַחֲיוֹת רוּחַ
שְׁפָלִים".

this causes an awakening from Hashem Above," to draw down a revelation of how Hashem "Soveiv Kol Almin," so that this awareness should be lowered and come down "to give life to the lowly."

וְעִבּוּדָה - זוֹ קֶרְבָּנוֹת, בְּחִינַת "רִשְׁפֵּי
אֵשׁ" שְׁלִמְטָה, לִיכָלֵל בְּאֵשׁ שְׁלִמְעֵלָה.³³

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

וְכֵן בְּתַפְלָה שְׁכָנֵגְד הַקֶּרְבָּנוֹת תִּקְנוּ
"בְּרוּךְ שְׁאֵמַר", וּפְסוּקֵי דְזִמְרָה,
לְהַגְדִּיל מְדוּרַת הָאֵשׁ הָאֶהְבָּה
שְׁמִמְטָה-לְמַעְלָה,

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:

בְּאוֹמְרוֹ "בְּרוּךְ שְׁאֵמַר וְהָיָה הָעוֹלָם",
דְּהֵיִינוּ "בְּמֵאֵמַר אֶחָד"³⁴, וְאַחֲרֵי כֵן
נִפְרָט עַל יְדֵי ט' מֵאֲמֵרוֹת כּו'.

When we say "Baruch Sheamar-Blessed is He who spoke, and the world was created," this refers to the fact that the entire world was created "in one statement," and only afterward it was divided up into an additional nine statements

³³ (בְּרִכּוֹת כו, ב. וְרָאָה בְּרֵאשִׁית רַבָּה פָּרָשָׁה סח, ט).

³⁴ (אָבוֹת ה, א: "בְּעֶשְׂרֵה מֵאֲמֵרוֹת נִבְרָא הָעוֹלָם... וְהָלֹא בְּמֵאֵמַר אֶחָד יָכוֹל לְהַבְרָאוֹת". רָאָה הַפִּירוּשׁ
בְּמִדְרָשׁ שְׁמוּאֵל).

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.

וְכֵן בְּהַלְלוּתָהּ: "כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ",
 רַק "הוֹדוּ [עַל אֲרֶץ וּשְׁמַיִם] גּוֹ', וַיִּרְם קֶרֶן
 לַעֲמֹ [תְהִלָּה לְכָל חֲסִידָיו] וְגו', לְבָנֵי יִשְׂרָאֵל
 עִם קְרֹבֹו וְגו'" (תְּהִלִּים קמח, יגִיד),
 וְכִיּוֹצֵא בָּזֶה מִשְׁאֵר פְּסוּקִים;

So too when in the chapters starting with “הַלְלוּתָהּ-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 describes 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.

שֶׁמֶהֱם נִמְשָׁךְ רִשְׁפֵי-אֵשׁ וְהִתְלַהֲטוּ
 הַלֵּב, וְעַל יְדֵי זֶה "כַּמַּיִם הַפָּנִים לַפָּנִים
 [כֵּן לֵב הָאָדָם לָאָדָם] וְגו'" (מִשְׁלֵי כז, יט),

From understanding these verses, a person comes to fiery excitement in his heart 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 back to us with an awareness of Himself as He is “*Soveiv Kol Almin*.”

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

מִמְשִׁיךְ לַמֶּטֶה בַּחֲנִינָה 'סוֹבֵב כָּל
עַלְמִין', שֶׁתְּהִיָּה אֱמוּנָה זֹו קְבוּעָה
וּתְקוּעָה בְּלֵב וּנְפֶשׁ הָאָדָם.

and this draws down 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.

וְזֶהוּ "זֹאת הַמִּצְוָה וגו', לַעֲשׂוֹת בְּאֶרֶץ
וגו', אֶרֶץ זֵבֶת חֶלֶב וּדְבָשׁ" - "שְׁמַע
יִשְׂרָאֵל וגו'":

This is the meaning of: “This is the mitzvah that Hashem commanded you to fulfill in the Land, a Land flowing with milk and honey,” the mitzvah of reciting “Shema Yisroel”:

כִּי הִנֵּה עֲנִין פְּרִשֶׁת "שְׁמַע יִשְׂרָאֵל"
הוא,

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

The verse reads: “הַיְוָה אֱלֹהֵינוּ Hear Yisroel, שְׁמַע יִשְׂרָאֵל - The Name of Hashem used in this verse is Havayah³⁶, and describes Hashem as He encompasses all worlds and is beyond all limitations.

The Name of Hashem used in this verse is Havayah³⁶, and describes Hashem as He encompasses all worlds and is beyond all limitations.

שׁ"הַיְוָה"ה' 'סוֹבֵב כָּל עַלְמִין', שֶׁהוא
"אֱלֹהֵינוּ", שֶׁאֵנָּחֵנוּ מֵאֱמִינִים בו
בַּבְּחִינָה אֱמוּנָה לְבָדָה -

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

יְהִיָּה בַּבְּחִינָה "אֶחָד", בַּבְּחִינָה גִּילּוּי
בְּשִׁבְעָה רִקִּיעִים וּבְאֶרֶץ³⁷,

we want that He should be revealed as “*אֶחָד-one*,” the word “אֶחָד” also representing the three letters it is made up of, namely, the letter “א”

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, rather we rearrange the letters to הויה and read it as Havaya to refer to this Name.

³⁷ (סֵפֶר מִצְוֹת קָטָן סִימָן קד. הוּבָא בְּבֵית יוֹסֵף אוֹרַח חַיִּים רִישׁ סִימָן סא).

showing that He is “Master-אלוף,” the “ח” which equals 8 shows **on the seven heavens and the earth**, and the “ד” which equals 4 shows on the four directions,

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

בְּבַחֲיִנַת דַּעַת וְהִרְגָּשָׁה³⁸, לְהִיּוֹת בִּיטוּל
וְיִחוּד אֲמִיתִי בְּבַחֲיִנַת יְחֻדָּא־עִילָאָה,
בִּיטוּל בְּמַצִּיאוֹת מִמֶּשׁ,

We want that this awareness of Hashem who is “Soveiv Kol Almin” should be known and felt so that we should truly experience how we have no existence at all other than that we are part of Hashem’s True Unity,

וְנַעֲשֶׂה וְנִמְשֵׁךְ בְּחִינָה זוֹ עַל יְדֵי
הַמְּשַׁכֵּת הַמַּצּוֹת לְבַחֲיִנַת “אֶרֶץ” - הִיא
בְּחִינַת אֲמוּנָה.

through fulfilling the mitzvos, this awareness is created and drawn down into our faith which is referred to as “אֶרֶץ-earth,” as explained above the comparison between “earth” and faith.

וְאֲמוּנָה זוֹ הִיא בְּחִינַת “אֶרֶץ זֶבֶת חֶלֶב
וְדִבְשׁ”:

This faith that is permeated with the awareness of Hashem is then called “אֶרֶץ-the Land/faith’ that flows with milk and honey”:

“חֶלֶב” הוּא בְּחִינַת הַגָּדֶלֶת הַמִּדּוֹת,
שֶׁתִּגְדֹּל הָאֱהָבָה הַמְּסוּתֶרֶת בִּלְבָב וְתִצָּא
מִהָעֵלֶם אֶל הַגִּילּוּי.

“Milk” represents the ability to develop a person’s emotions, just as milk helps develops a baby’s growth, meaning that the love for Hashem that is hidden in our heart should

³⁸ (וכן כתב ב”פרי עץ חיים”, שער הקריאת שמו, פרק י”א, בענין “הוי”ה אחד”, שהוא המשכת הדעת עליון כו’).

be developed and brought forth from potential to actual.

(כי הגדלת המדות הוא על ידי בחינת אמונה מבחינת 'סובב כל עלמין' דייקא, מה שאין כן מבחינת 'ממלא כל עלמין' לא תתגדל אהבתו ויראתו לה' מפאשר תוכל נפשו שאֵת³⁹.)

(The Tzemach Tzedek notes: True development of our Divine emotions is only from our belief in Hashem as He is “*Soveiv Kol Almin*,” whereas from the level of how Hashem “*Memalei Kol Almin*—permeates all worlds” there isn’t produced an unlimited love and fear for Hashem.)

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.

"ודבש" הוא בחינת מתיקות ותענוג, כמו שכתוב (ישעיהו נח, יד): "אז תתענג על ה'", והיינו מבחינת 'סובב כל עלמין'.

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

דהיינו, כאשר יתבונן כי "אני הו'ה" לא שניתתי (מלאכי ג, ו), וְאַתָּה הוּא קודם שנברא העולם כו'.

Meaning, that when someone 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,”

³⁹ ועיין מה שנתבאר בדבור המתחיל "באתי לגני", בפירוש "יני עם חלב" (לקמן שיר השירים לב, ג). וסוף דבור המתחיל "חכלילי עינים", גבי "רוחצות בחלב" (תורה אור ויחי). ובזהר חלק ג', קל"ו, ב'.

וְרַק "הוֹדוּ עַל וְגו'", וְעַם כָּל זֶה, הִנֵּה
 "וַיִּרְם קֶרֶן לְעַמּוֹ", וְ"לִבְנֵי יִשְׂרָאֵל עִם
 קְרֹבּוֹ" מִמֶּשׁ.

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

אִי לְזֹאת יִגִּיל וַיִּשְׂמַח לְבוֹ וַיִּתְעַנֵּג עַל ה'
 מִמֶּשׁ

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

וְזֶהוּ "וַיְצַדִּיק בְּאֱמוּנָתוֹ יְהוָה" (חֲבַקּוּק ב,
 ד) - מִלְּשׁוֹן תַּעֲנוּג, וּפְּיָקוּחַ-נֶפֶשׁ⁴⁰:

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

כְּמוֹ "בוֹרֵא נִפְשׁוֹת רַבּוֹת, וְחֲסְרוֹנָם עַל
 כָּל מֵה שֶּׁבְּרָאָתָּ, לְהַחְיֹת בָּהֶם נֶפֶשׁ כָּל
 חַי"⁴¹:

as we find this meaning in the "Borei Nefashos" blessing recited after eating certain foods: "Blessed are You Hashem...who creates numerous souls and 'חֲסְרוֹנָם-their needs,' for all that You have created 'to לְהַחְיֹת-to give enjoyment' through them to the soul of every living thing."

שְׁפִירוֹשׁ "חֲסְרוֹנָם" - דְּבַר הַחֲסֵר
 לְאָדָם לְקִיּוּם חַיּוּתוֹ, "לְהַחְיֹת בָּהֶם
 נֶפֶשׁ כָּל חַי" - שְׁאִינוּ אֵלָא לְהַתְעַנֵּג
 וּפְּיָקוּחַ-נֶפֶשׁ;

The meaning of the phrase "חֲסְרוֹנָם-their needs" is food that a person needs for his life and existence, however, the next phrase "'to לְהַחְיֹת-to give enjoyment' through them to the soul of every living thing" is referring to foods

⁴⁰ (רֵאזָה בְּטוֹר שְׁלֶחֶן עֲרוֹךְ אוֹרַח חַיִּים סִימָן רו).

⁴¹ (נִסַּח בִּרְכַּת בּוֹרֵא נִפְשׁוֹת).

that are only for enjoyment and expansion of the soul,

so too, “with his faith ‘**יִחְיֶה**-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).

וְכֵן "יִחְיֶה בְּאַמוּנָתוֹ", לְהָשִׁיב אֶת נַפְשׁוֹ יוֹתֵר מִכָּל הַתַּעֲנוּגִים, ו"מְרֹב כָּל" (דְּבָרִים כח, מז). וְכִמּוֹ שְׂכָתוֹב (תְּהִלִּים עג, כח): "מִי לִי בַשָּׁמַיִם, וְעַמֶּךָ לֹא חִפְצָתִי [בָּאָרֶץ] וְגו'".⁴²

Summary of Chapter 3:

Our belief in Hashem that He “*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 isn't developed into 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 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” that we call to Him to come to us by learning it.
- 2- Mitzvos are vessels for drawing down the level of “*Soveiv*” into our physical life.

⁴² (וְזָהוּ "וּרְעָה אֲמוּנָה" [. . .] וְהַתַּעֲנוּג עַל ה') (תְּהִלִּים לו, ג-ד), וְהֵינּוּ עַל יְדֵי "וַעֲשֵׂה טוֹב" (תְּהִלִּים לז, טו). וְעֵינֵינוּ זֶהר חֶלֶק ג', פִּינְחָס, דָּף רכ"ה, ב', מַעֲנִין זֶה. וּבִפְרִשְׁתָּ בָהֶר, דָּף ק"י, עֲמוּד ב'. וּבִפְרוּשׁ הָרַמְ"ז שֵׁם, מַעֲנִין "טוֹב". חֶלֶק ב': תְּרוּמָה, ק"ע, עֲמוּד א', עַל פְּסוּק "מִזְמוֹר לְדָוִד ה' רֹעִי". וְדָף קע"א, א').

- 3- Prayer is when 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 אֶחָד - as One in the 7 heavens, the earth and the 4 directions, i.e., to be experienced in our physical life as well.

Chapter 4

אֲדָבָר בְּחִינּוֹת אֱלֹהִים שֶׁל "חֶלֶב וְדָבָשׁ" עֲדִינִין
לֹא הִגִּיעוּ לְמַעֲלֵת וּמְדִרְיָגִת וּ"מִלָּאָה
הָאָרֶץ דָּעָה" שִׁיְהִיָּה לְעֵתִיד־לְבָא,
בְּבִחִינַת דַּעַת וְהִרְגָּשָׁה מִמֶּשׁ,

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 ‘earth-faith’ will be filled with the knowledge of Hashem,”** that we will experience in the Time to Come, when our faith in Hashem as He **“Soveiv Kol Almin-encompasses all worlds”** will be experienced in a way that we can actually know and feel it,

מֵה שָׁאִין בֵּין "חֶלֶב וְדָבָשׁ" הֵם בְּבִחִינַת
הָאֱמוּנָה עֲדִינִין.

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 honey is for enjoyment.

However, since we do not fully understand or grasp this belief in Hashem, it doesn't fully permeate our consciousness to be 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 to the point that we will perceive and grasp the Truth of Hashem that He encompasses all worlds, the same way that we perceive physicality nowadays.

וְהָעֵינִין: כִּי הִנֵּה אָנוּ רוֹאִים שֶׁהָ"עוֹלָם
בְּמִנְהַגוֹ נֹהֵג"⁴³, בְּבִחִינַת 'מִמְלָא כָּל
עֲלָמִין', שִׁישׁ "לְכָל עֵת [לְכָל חֶפֶץ] כִּי"⁴⁴:

The idea is as follows: We see that the world is conducted according to the laws of nature, which derive from Hashem's Presence as He “Memalei Kol Almin-permeates all

⁴³ (על פי עבודת ה' נד, ב).

⁴⁴ [לְכָל חֶפֶץ יֵשׁ עֵת" (קֹהֶלֶת ח, ו). "וְעֵת לְכָל" (קֹהֶלֶת ג, א)].

worlds,” when “there is a time for everything” (Koheles 8:6):

כִּי הִנָּחַשׁ הַטִּיל זֹהֶמָא בְּחַוָּה⁴⁵ בְּחִינַת
בְּנֵסֶת-יִשְׂרָאֵל;

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

וּבְמִתְּן־תּוֹרָה פָּסְקָה זֹהֶמֶתָן⁴⁷;

but at the time of the Giving of the Torah this “spiritual filth” was removed;

וְאַחֲרֵי כֵן בְּחַטָּא הָעֶגְלָה חֲזָרָה כו';

but afterward by the Sin of the Golden Calf this "spiritual filth" returned;

וְאַחֲרֵי כֵן בִּימֵי יְהוֹשֻׁעַ עָבְדוּ אֶת ה';⁴⁸

however, afterward, in the era of Yehoshua the nation served Hashem;

וּבִימֵי שְׁפוּט הַשּׁוֹפְטִים קִלְקְלוּ;

but in the days of the “Judges” they did not serve Hashem properly;

⁴⁵ (שְׁבַת קְמו, א).

⁴⁶ In the Parshah of Bereishis it 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 inject from his own unholy nature into Chavah, the mother of all humanity, thereby bringing "spiritual filth" to become part of the nature of all 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.

⁴⁷ (רְאֵה שְׁבַת שָׁם. אִזְרַח הַחַיִּים בְּרִכָּה לָג, ג).

⁴⁸ (יְהוֹשֻׁעַ כֹּד, לָא).

ובימי דוד ושלמה היו במעלה
העליונה⁴⁹;

in the days of King David and King Shlomo the nation was on a high spiritual level;

ואחר כך בחטא ירבעם כו';

but afterward Yaravam ben Nevat caused the nation to sin;

וכך בכל דור ודור נשתנה לפי הענין;

and so too in every generation, things change according to the circumstances;

וגם בימי התנאים והאמוראים אין זמן
אחד דומה לחבירו;

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;

וכל העתים משתנים, והזמנים
מתחלפין ומתהפכין.

times were always constantly changing throughout history.

והיינו לפי שהם בבחינת 'ממלא כל
עלמין' -

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

שהם בחינת פרצוף: ראש, ויד, ורגל,
ושאר אברים שאין אחד דומה
לחבירו, ופעולת האברים משתנים,

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

גם לפעמים כואב אחד מהאברים או
נחלש כו', וכיוצא בזה שינוים
מקרים⁵⁰.

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

⁴⁹ (זהר חלק א קנ, א. שמות רבה טו, כו).

⁵⁰ (ועיין זהר חלק א': ויחי, דף רכ"א, א': "דאשתניאת מגונא לגונא". וסוף פרשת אמור, דף ק"ז. זהר חלק ג', תצא, רפ"א, א'. ועיין ב"פרדס", שער אבי"ע, סוף פרק א').

A body is generally one entity, but since it is made of different parts working together, a person has many different aspects in himself, and even in each particular body part there can be differences depending on many factors. Similarly, since each time and place are created differently by Hashem, there are always differences between one place and the next, and between one era and the next. 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.

וְכֵן בְּכָל אָדָם בְּפִרְטוּיָיו: לַפְעָמִים נֹפֵל
בְּמַחֲשָׁבָה, דְּבוּר, וּמַעֲשֶׂה – אֲשֶׁר לֹא
טוֹב; וְלַפְעָמִים יִפּוֹל לוֹ הִרְהוּרֵי
תְּשׁוּבָה וּמַעֲשִׂים טוֹבִים,

**So too in each person specifically:
Sometimes a person falls into
thoughts, words, or deeds that are
not good, and sometimes there
comes to him thoughts of
Teshuvah and good deeds,**

כִּי "לְכָל עֵת וְגו'", "וְלֹאֻם מְלֹאֻם יֶאֱמָץ"
[בְּרֵאשִׁית כה, כג] – "כְּשֶׁזֶה קָם [זֶה נֹפֵל]
כִּי"⁵¹; "לֹא נִתְּמַלְאָה צוּר [אֶלָּא מִחוּרְבָּנָהּ שֶׁל
יְרוּשָׁלַיִם] כִּי".

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

וְעַל כֵּן אֵל יִפּוֹל לֵב הָאָדָם עָלָיו בְּרֵאוֹתוֹ
שֶׁנֹּפֵל כִּי, כִּי כֵן הוּא סֹדֵר תַּהֲפֻכּוֹת
הַזְּמַן, וַיִּכּוֹל הוּא לַחְזוֹר וּלְשַׁנּוֹת אֶת
טַעְמוֹ מֵרַע לְטוֹב.

**Therefore, a person should not
become dejected when he sees that
sometimes he falls spiritually, since
this is the order of how Hashem
made time with the ability for
things to change, and he can also
return from his improper conduct
and change himself from bad to
good.**

⁵¹ [זֶה נֹפֵל. וְכֵן הוּא אוֹמֵר (יְחִזְקָאל כו, ב): "יַעַן אֲשֶׁר אָמַרְהָ צָר עַל יְרוּשָׁלַם כִּי, אִמְלָאָה הִתְרַבָּה" –
לֹא נִתְּמַלְאָה צוּר אֶלָּא מִחוּרְבָּנָהּ שֶׁל יְרוּשָׁלַיִם (רִש"י עַל הַפְּסוּק)].

וְכָל זֶה הוּא בְּבַחֲנֵינָת 'מִמָּלָא כָּל עֲלָמִין'.

This entire system of changes is in the world deriving from the level of “Memalei Kol Almin.”

אֲךָ לְהִיּוֹת בְּחִינַת 'סוֹבֵב כָּל עֲלָמִין',
בְּבַחֲנֵינָת גִּילּוּי, בְּבַחֲנֵינָת דַּעַת וְהִרְגָּשָׁה
מִמֶּשׁ, צָרִיךְ לְהִיּוֹת "וּבַעֲרַת הָרָע
[מִקִּרְבָּךְ] וְגו'"⁵² (דְּבָרִים יג, ו),

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

שְׁזֶה יִהְיֶה לְעֵתִיד־לָבָא, שִׁיקוּיִים "וְאֵת
רוּחַ הַטּוֹמְאָה אֶעְבִּיר מִן הָאָרֶץ" (זְכַרְיָה
יג, ב).

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

מֵה שְׂאִין בֶּן בִּזְמַן חוּרְבַן הַבֵּית, שְׂבִית־
רָאשׁוֹן הָיוּ בּוֹ נְבִיאֵי הַשֶּׁקֶר, וּבֵית־שֵׁנִי
הָיָה בּוֹ שְׁנֵאת חֲנָם⁵³, שֶׁהֵם הֵם בְּחִינַת
"זֶה לְעֹמֶת זֶה" (קֹהֶלֶת ז, יד), כִּנְגִיד בְּחִינַת
אֱמוּנָה שֶׁהִיא לְמַעְלָה מִן הַדַּעַת.

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, which is the corresponding opposite of the belief in Hashem which 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 that blocks out our ability to perceive this high level. In fact, even in the time of the Beis Hamikdash, many people didn't access this level due to the corresponding unholiness that was prevalent then.

וְהָעֵינִן: כִּי כְמוֹ שֶׁיֵּשׁ בְּסִטְרָא־דְּקִדּוּשָׁה

The idea is: Just as in the Side of Holiness there is a belief in

⁵² (וְכִמּוֹ שֶׁנִּתְבָּאָר מִזֶּה בְּפִיאוֹר עַל פֶּסוּק "כִּי עַל כָּל כְּבוֹד חוּפָה" (לְקוּטֵי תוֹרָה שִׁיר הַשִּׁירִים מו, ב). (

⁵³ (יוֹמָא ט, ב. רָאָה יְרוּשְׁלָמִי יוֹמָא פֶּרֶק א הִלְכָּה א).

- בְּחִינַת אֱמוּנָה שֶׁהִיא לְמַעַלָּה מִן הַדַּעַת, כִּךְ הָיָה אֲזַי בֵּין יִשְׂרָאֵל אֱמוּנוֹת בּוֹזְבוֹת (כְּמִבּוֹאֵר בִּירְמִיָּהוּ, סִימָן מ"ד, פֶּסוּק "זִי"ח). וְהֵם "זֶה לְעוֹמֶת זֶה".

Hashem that transcends logic, so too, at that time there were false beliefs in idolatry among some of the Jewish People, and these false beliefs were the "corresponding unholiness" to the true belief in Hashem.

וְהָיָה בְּבֵית־רָאשׁוֹן, בְּהִתְגַּבְּרוֹת סֹטְרָא־דְקָדוּשָׁה הָיָה גִּילּוֹי שְׂכִינָה, אֲרוֹן וְכַפּוֹרֶת.

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 Kapores).⁵⁴

וְכִכְּ"ז"ה לְעוֹמֶת זֶה, בְּהִתְגַּבְּרוֹת סֹטְרָא־דְקָלִיפָה מַחְמַת הַחֹטָא, הָיָה הִתְגַּבְּרוֹת כְּנֶגֶד אֱמוּנַת אֱלֹהוֹת,

So too, in the "corresponding unholiness," there was great power to the Side of Unholiness due to people's sins, and there was a strong attraction to the opposite of belief in Hashem.

וְהַנָּשִׁים שֶׁהָיוּ מִבְּכוֹת אֶת הַתַּמּוּזִּי אָמְרוּ: מַעַת חִדְלָנוּ לְקַטֵּר לְמַלְכֶּת

For example, there were women who worshipped⁵⁷ an idol called "Tammuz" (Yechezkal 8:14). They

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 Kapores, had two golden images of Cheruvim facing each other, representing how the Jewish People are facing towards Hashem. Hashem decided to cause His Divine Presence to "dwell" above the Kapores, between the Cheruvim.

⁵⁵ ["הַנָּשִׁים יֹשְׁבוֹת מִבְּכוֹת אֶת הַתַּמּוּזִּי (יחזקאל ח, יד)].

⁵⁷ The phrase in verse is "מַעַת מִבְּכוֹת אֶת הַתַּמּוּזִּי" making the Tammuz cry." The way they worshipped this idol was by making it with a substance in its eyes that melts 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.

שָׁמַיִם חֲסֵרָנוּ⁵⁶ וְגו'.

also said about another idol they worshipped: "from the time that we stopped burning incense to the 'Queen of Heaven' idol started losing everything we need..." (Yirmiah 44:18).

וְכֵן הָיוּ נְבִיאֵי הַשֶּׁקֶר (כְּמוֹ שֶׁכָּתוּב בִּירְמְיָהוּ סִימָן כ"ז פְּסוּק י"ד-ט"ו), דִּהְיִינוּ אֲמוֹנוֹת כּוֹזְבוֹת בְּנְבִיא לְהֶאֱמִין בְּמָה שֶׁלֹּא דִבֶּר ה'.

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

מָה שֶׁאֵין בֵּין בְּבֵית-שְׁנֵי ש"חֲסֵרוּ ה' דְּבָרִים⁵⁸, לֹא הָיְתָה גַם בֵּין בְּלְעוֹמֶת-זֶה הַתְּגַבְרוֹת הַקְּלִיפָה כָּל כֶּן,

This is not this case in the time of the Second Beis Hamikdash, that "was missing five things,"⁵⁹ it also didn't have such a corresponding strong force of unholiness, instead of the unholiness of belief in idolatry,

וְהָיְתָה הָאֲמוּנָה-רָעָה -בְּמִלְי- דַּעֲלָמָא, לְהֶאֱמִין בְּאֲנָשֵׁי רְכִיל, לְשֹׁנוֹ אֶת חֲבִירוֹ, שֶׁהַשְּׂנָאָה הָיָא הִיא שְׂנֵאת-חֲנָם, שֶׁחֲבִירוֹ לֹא עָשָׂה לוֹ רָעָה

there was the unholiness of bad beliefs in material matters that people would believe in gossipers and thereby come to hate their fellow Jew, this hatred being totally baseless since, in fact, his

⁵⁶ "וּמִן אֲזַ חֲדָלְנוּ לְקַטֵּר לְמַלְכַּת הַשָּׁמַיִם וְהַסֶּה לָהּ נִסְכִּים, חֲסֵרָנוּ כָּל, וּבַחֲרֵב וּבִרְעָב תִּמְנוּ" (יִרְמְיָהוּ מִד, יח).

⁵⁸ (יִרְמְיָהוּ כ"א, ב).

⁵⁹ The Gemara Yoma 21b lists five things that were missing from the Second Beis Hamikdash: 1- The Aron with the Kapores (cover for the Aron), and the Cheruvim, 2- The fire that descended on the Mizbeiach 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 there was on a much lower level than that of the First Beis Hamikdash.

friend never did anything bad to him.

כִּי אִם לֹא הָיָה מֵאֲמִין בְּאִנְשֵׁי רְכִיל,
בְּיֹדָאֵי לֹא הָיָה אִישׁ שׁוֹנֵא לְרַעְהוּ כָּלֹל.
שׂוֹנֵא כְּנֶגֶד הַטֵּבֵעַ שִׁישְׁנָא אֶחָד לְחֻבֵּירוֹ
חֲנָם - אִם יוֹדֵעַ בְּאֲמַת שְׁחֻבֵּירוֹ לֹא
פָּשַׁע כּו'. :

This is also a form of false/unholy belief since if someone would not believe gossipers, he definitely would not hate his fellow Jew at all. This is against human nature that someone should hate someone else for no reason, if he knew that his friend did not sin against him in any way, he shouldn't hate him at all.

In the time of the First Beis Hamikdash the unholiness that blocked out 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 baseless hatred, which is using the power of belief to believe bad things about others without any solid evidence, instead of using the power of belief to believe in the Infinite Truth of Hashem.

וְיָדָעְתָּ הַיּוֹם וְהַשְּׁבוֹתָ אֶל לִבְבְּךָ
[כִּי ה' הוּא הָאֵל-הֵם בְּשָׁמַיִם מִמֶּעַל וְעַל הָאָרֶץ
מִתַּחַת אֵין עוֹד] וְגו' :

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 לִהְיוֹת הַיָּדִיעָה וְהַרְגָּשָׁה בְּבַחֲיִנַת
'מִמְּלֵא כָּל עֲלָמִין' כָּבֵד נֹאמֵר "אַתָּה
הָרְאֵתָ לְדַעַת וְגו'" - כָּבֵד הָרְאֵתָ כּו'.

Since regarding the mitzvah to have the knowledge and feeling for Hashem as He is "*Memalei Kol Almin*," it stated previously "you were shown 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.

אָבֵל לְהִיּוֹת "וְיָדַעְתָּ" - בְּבַחֲנִית 'סוֹבֵב
כָּל עֲלָמִין,

However, to have knowledge and awareness of how Hashem is "Soveiv Kol Almin" is much more difficult:

דְּהֵיינו "בְּשָׁמַיִם מִמַּעַל", "שָׁמַיִם" -
בְּחִינַת סוֹבֵב;

Meaning, to have an awareness of how Hashem exists in "the Heavens Above," the "Heavens" being a reference to "Soveiv-encompassing,"

The end of the verse "וְיָדַעְתָּ הַיּוֹם-and you should know today..." states "on the heavens above and on the earth below, there is none else." Why did the verse need to specify the heavens and earth? In the previous verse "אַתָּה הָרָאֵת לִדְעַת-you were shown to know" it doesn't mention heaven or earth, it simply states that there is none besides for Him, why in our verse does it need to specify "heavens and earth"? The Alter Rebbe (seemingly) is learning the verse as an analogy: Just as the heavens are above the earth in 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*."

We thus would read the verse:

כִּי ה' הוּא הָאֵל-הַיּוֹם-and take to heart וְיָדַעְתָּ הַיּוֹם-Know today that Havayah (*Soveiv*) encompasses Elokim (*Memalei*) בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ the heavens are above the earth encompassing it, and the earth is below encompassed by them, מִתְחַת-just as the heavens are above the earth encompassing it, and the earth is below encompassed by them, אֵין עוֹד-because there is nothing else, there is no place outside of Him."

כְּמוֹ הַשָּׁמַיִם שֶׁהֵם כְּדוּרִים, וְכְמוֹ
הָאָרֶץ שֶׁהִיא בְּתוֹךְ הַשָּׁמַיִם, וְהַשָּׁמַיִם
מְקִיפִין לָהּ⁶⁰ - כִּךְ הִנֵּה "דְּבַר ה'", הוּא
בְּחִינַת 'מִמַּלְא כָּל עֲלָמִין', הִיא מוֹקֶפֶת
בְּבַחֲנִית 'סוֹבֵב כָּל עֲלָמִין', שְׁאִין דָּבָר
חוּץ מִמֶּנּוּ.

Just as the physical heavens are spherical, and the earth exists inside of the heavens which encompass it, so too the "Word of Hashem," which is the level of "*Memalei Kol Almin*" is encompassed inside of the level of

⁶⁰ (וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאֵר בְּדְבוּר הַמִּתְחִיל "כִּי הַמִּצְוָה הַזֹּאת", גִּבִּי "לֹא בְּשָׁמַיִם הִיא" (לְקַמֵּן נִצְבִּים מֵה, ד).)

“Soveiv Kol Almin,” since there is nothing that exists outside of Him.

וְכַמְשֵׁל הַדְּבָר בְּעוֹדוֹ בְּכַח הַנֶּפֶשׁ,
שֶׁעֲדִיין לֹא יֵצֵא וְנִפְרָד כּו'.⁶¹

An analogy for this type "encompassing reality" is how a person's speech is encompassed in the person's soul before it becomes expressed in the actual speech that is separate from the person.

In Tanya chapters 21-22, the Alter Rebbe explains this analogy at length. Before a person says something, that idea existed in his thoughts, and before that in his heart or mind. At those levels, the idea has no separate identity other than the person; it is encompassed in the soul's reality to the point that it has no separate reality. Only when that idea comes into the actual speech that leaves the person's mouth does that idea take on a form that becomes separate from the person.

וַיִּדְעָה זֶה הוּא דְּוָקָא "הַיּוֹם", כְּמוֹ
"הַיּוֹם לַעֲשׂוֹתָם" (דְּבָרִים ז, יא) – וְלֹא
לְמַחֵר בְּעוֹלָם-הַבָּא:⁶¹

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.

We thus see that the phrase “today” is a reference to mitzvah performance.

שֶׁהָעוֹלָם-הַבָּא הוּא בְּחִינַת 'מִמְלָא כָּל
עֲלָמִין', הַשְׁתַּלְשְׁלוֹת הַמְּדִרְיָנוֹת
מֵעִילָה לְעֵלִיל, מְדִרְיָנָה אַחֵר מְדִרְיָנָה.

Since the spiritual “World to Come” only receives from the level of “Memalei Kol Almin,” and this world is comprised of a chain-like

⁶¹ (עבודת יזרה ד, ב).

descent of levels of “cause and effect,”⁶² one level after the other.

וּבְמִשְׁלַּ פְּרָצוֹף שֵׁישׁ בּוֹ רֹאשׁ, וְיָד, וְרֶגֶל,
כּו',

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

כִּן יֵשׁ מִדְּרִיגוֹת רַבּוֹת - גֶּן-עֵדֶן עֲלִיּוֹן,
וְגֶן-עֵדֶן תַּחְתּוֹן כּו'.

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 defined in its specific spiritual parameters,

וְלִכֵּן הַמַּעֲשִׂים, וְדִבּוּרִים, וּמַחֲשָׁבוֹת
נֶעֱשׂוּ "לְבוּשֵׁין צוּאִים" לְעוֹלָם-הַבָּא,
וְאֵין יָכוֹל לִפְשׁוֹט אוֹתָם, וּכְאֵלוֹ קָשׁוּר
בְּשָׂק;

Therefore, the improper actions, words, and thoughts of the person in this world become “soiled garments” for the person in the World to Come, and he is not able to remove them, as though he is tied up in a sack that he is unable to untie himself,

Just as the arm cannot become a leg, since it is already defined in its function, etc., 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 "garment" of previous thoughts, words, or actions.

אִם לֹא עַל יְדֵי כֹחַ-הַקָּלַע וּכְיוּצָא בְּזֶה -
לְהַתִּיר וּלְהַפְקִיעַ הַקָּשׁוּר וְכו';

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

⁶² "Cause and effect": Thought is the “cause” of speech and speech is the “effect,” 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.

⁶³ (וּכְמוֹ שֶׁנִּתְבָּאֵר בְּדִבּוּר הַמֵּתַחִיל "צוֹ אֶת בְּנֵי יִשְׂרָאֵל כּו' אֶת קָרְבְּנֵי לַחֲמִי" (לְעִיל פִּינְחָס עה, ג)).

remove his connection to those improper behaviors.

"The Slingshot" is a spiritual process where the soul is "flung" back and forth between the spiritual reality to 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, the person cannot change himself; he can only be cleansed by external spiritual forces.

מה שאין כן "היום": "והשבות אל
לִבְּךָ" - "בְּשֵׁנִי יִצְרִיךָ"⁶⁴, בְּבַחֲנִית
אֶתְכֶפֶיָּא וְאֶתְהִפְכָּא כו',

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 creating a love 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 לְבָרַר וּלְהַפְרִיד הָרַע עַל
יְדֵי הַמִּשְׁכָּה מִבַּחֲנִית 'סוֹבֵב כָּל עֲלָמִין',
עַל יְדֵי "וְהָיוּ הַדְּבָרִים הָאֵלֶּה אֲשֶׁר
אֲנִכִּי" (דְּבָרִים ו, ו) - "מִי שְׁאֲנִכִּי", "מִצְוֶה
הַיּוֹם" דּוֹקָא.

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

⁶⁴ (בְּרִכּוֹת נד, א בַּמִּשְׁנָה. סִפְרֵי (הוּבָא בְּפִירוּשׁ רַש"י) עַל הַפְּסוּק).

שֶׁהַתּוֹרָה וְהַמִּצְוֹת הֵם מִבְּחִינַת 'סוֹבֵב
כָּל עֲלָמִין'.

Since the Torah and mitzvos derive from the level of how Hashem is “*Soveiv Kol Almin*.”

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 “*Sovei 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 action and behaviors, and to even change the very nature of the animal soul to come to love Hashem.

Only 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

וְעַל יְדֵי זֶה יִיְדָעַתְּ הַיּוֹם [. . .] כִּי הָיוּ"ה
הוּא הָאֵל-הַיִּם:

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

"הָיוּ"ה" הוּא בְּחִינַת גִּילּוֹי "הָאֵלֹהִים" -
בְּחִינַת הַסֵּתֶר וְצִמְצוּם.

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

⁶⁵ In Likutei Torah, Parsha Pinchas, the Alter Rebbe elaborates on the analogy of how we can change ourselves specifically in the physical world, as opposed to 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.

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 just 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.

כִּי כְמוֹ שֶׁיֵּשׁ בַּחֲנִינַת הַסֵּתֶר וְצִמְצוּם
בַּבְּחִינַת 'מִמְלָא כָּל עֲלָמִין', בַּחֲנִינַת
עֲלִיּוֹת וִירִידוֹת לְפִי זְמָנִים מִתְחַלְּפִים
כִּנ"ל,

כֵּן יֵשׁ בַּבְּחִינַת 'סוֹבֵב כָּל עֲלָמִין' -
בַּחֲנִינַת "הוֹי"ה" - זֶה גִּילּוֹי, וּבַחֲנִינַת
"אֶל-הֵימ" הֵינּוּ הַסֵּתֶר וְצִמְצוּם,
בְּהִתְגַּבְּרוֹת "זֶה לְעוֹמֶת זֶה".

Just as on the level of how Hashem is "*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 how Hashem is "*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 **opposite forces of unholiness**, i.e., false beliefs corresponding to the true belief in Hashem as He is "*Soveiv Kol Almin*."

Even though the level of how Hashem is "*Soveiv Kol Almin*" is not limited to worlds, but 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, is how much we will be able to perceive the truth that Hashem is "*Soveiv Kol Almin*."

וְצָרִיךְ לִהְיוֹת "וְיָדַעְתָּ הַיּוֹם וְהַשָּׁבוֹת
אֶל לִבְבְּךָ", בַּבְּחִינַת אֲתַפְּסֶיָּא
וְאֲתַהֲפֹכָא, שְׂקִינִיִּים "וְאֵת רוּחַ
הַטּוֹמְאָה אֶעֱבִיר מִן הָאָרֶץ" (זְכַרְיָה יג, ב),

Therefore, the person needs "know today and take to heart" to subdue and transform his animal soul, in order that it should be fulfilled in him the verse, "and the spirit of impurity I will remove from covering over the 'אֶרֶץ-land/faith'" (Zecharyah 13:2), meaning to unholiness from blocking out our true faith in Hashem as He is "*Soveiv Kol Almin*,"

וְעַל יְדֵי זֶה תִּהְיֶה ו"מִלְאָה הָאָרֶץ דְּעָה
וְגו',

Through this he will reach the level that "the 'אֶרֶץ-אֱלֹהִים' will be filled with the knowledge of Hashem," i.e., he will experience his faith in how Hashem is "Soveiv Kol Almin" in a conscious manner,

וְהָאָרֶץ תִּרְצֶה אֶת עֲוֹנֶיהָ⁶⁶ דְּהֵינִי⁶⁷
שְׂדֵדוֹנוֹת יִהְיוּ כְּזָכוֹת⁶⁸ .:

this will come about as a result from "the 'אֶרֶץ-אֱלֹהִים' will be appeased by removal of its sins" (Vayikra 26:34), meaning that through Teshuva even a person's

⁶⁶ ["אֶת תִּרְצֶה הָאָרֶץ . . כל יְמֵי הַשְּׁמָה . . אֶת תִּשְׁבֵּת הָאָרֶץ וְהִרְצֶת" (ויקרא כו, לד)].
⁶⁷ (יומא פו, ב).

⁶⁸ (בַּגְמָרָא נִזְכָּר פְּסוּק "וְיִדְעֶתָ הַיּוֹם": רֹאשׁ הַשָּׁנָה, ל"ב, ב'. גִּיטִין, נ"ז, ב'. רְבוּת: בַּפְּרָשָׁה וְאֵתְחַנֵּן, עַל פְּסוּק ד' "וְיִדְעֶתָ הַיּוֹם", וּבַפְּרָשָׁה זֹאת הַבְּרָכָה, וְסוֹף פְּרָשָׁה וִיקְרָא, סוֹף פְּרָשָׁה ו', עַל פְּסוּק (ויקרא ה, א) "וְהוּא עֵד, אִם רָאָה אִם יָדַע": "אִם רָאָה" – "אֵתְהָ הָרָאָתָ לְדַעַת". "אִם יָדַע" – "וְיִדְעֶתָ הַיּוֹם".

וְיֵשׁ לְפָרֵשׁ עַל פִּי הָאֱמוּר:

דְּפִסּוּק "אֵתְהָ הָרָאָתָ לְדַעַת" – זֶהוּ עַל בְּחִינַת 'מִמְלָא כָּל עֲלָמִין', שְׁעַל זֶה נֶאֱמַר (אִיּוֹב יט, כו):
"וּמִבְשָׂרִי אֶחָזֶה", "שֶׁאִם מְרוֹם עֵינֶיכֶם וְרָאוּ" (יִשְׁעִיָּה מ, כו) – וְזֶהוּ "אִם רָאָה" – "אֵתְהָ הָרָאָתָ".

אֲבָל פְּסוּק "וְיִדְעֶתָ הַיּוֹם" קָאִי עַל הָאֱמוּנָה וְהַדַּעַת בְּבִחִינַת 'סוֹבֵב כָּל עֲלָמִין', מֵה שְׁאִינוּ בְּגִדָּר עֲלָמִין כָּלָל, וְעַל זֶה נֶאֱמַר "וְיִדְעֶתָ הַיּוֹם" כֵּן ל – וְזֶהוּ "אִם יָדַע כו".

וְזֶהוּ שֵׁישׁ בְּפִסּוּק רֹאשׁוֹן דְּקִרְיָאֵת "שְׁמַע" ע' רַבְתִּי, וְכֵן ד' ד' "אֶחָד" – שֶׁהוּא עֲנִין "עֵד", דְּהֵינִי בְּחִינַת "וְאֵתְהָ עֵד" (יִשְׁעִיָּה מג, יב), כְּמוֹ שֶׁכְּתוּב שָׁם בְּמִדְרָשׁ. וְהֵינִי עַל יְדֵי "אֵתְהָ הָרָאָתָ לְדַעַת", "וְיִדְעֶתָ הַיּוֹם כו" וְכֵן ל.

וְגַם יֵשׁ לֹמֵר, ע' רַבְתִּי ד' "שְׁמַע": עֵין – בְּחִינַת רֹאִיָּה, "הָרָאָתָ לְדַעַת", ו"שְׁמַע", לְשׁוֹן הַבְּנָה – בְּחִינַת "וְיִדְעֶתָ".

וְזֶהוּ "עַל פִּי שְׁנַיִם עֲדִים [. .] יָקוּם דְּבָר" (שׁוֹפְטִים יט, טו), כִּי "עֲדוּת" – אוֹתִיוֹת "דַּעוֹת", ו"שְׁנַיִם עֲדִים" הֵינִי בְּחִינַת "אִם רָאָה אִם יָדַע" הֵן ל. וְעַל יְדֵי זֶה "יָקוּם דְּבָר" – הוּא בְּחִינַת "דְּבָר ה'", וְעַל זֶה מְרַמֵּז הַד' רַבְתִּי ד' "אֶחָד".

In the process of Teshuva/repentance, sins can be transformed into merits, since through overcoming his desire to sin and changing his ways, he comes even closer to Hashem than he was before he sinned.

Similarly, by bringing the animal soul, which naturally loves physicality, to love Hashem, he attains a greater love and connection to Hashem than if his Divine soul never entered an animal soul.

What is the greater level the Divine soul receives? 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:

“יִדְעֶתָ הַיּוֹם” - you should know and experience your belief in Hashem through the mitzvos that can only be done ‘today’ in this world,

וְיָשֻׁבוּ אֶל לִבָּכָהּ-and you should take this awareness to permeate all aspects of your heart, including your animal soul.

Why do we have to work so hard on refining ourselves and coming 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 it?

The answer is:

כי הוי"ה הוא האל-הים - because the truth of Hashem as He is Soveiv Kol Almin, Havaya, is concealed by His Name Elokim, and that's why it takes our effort to connect to that level.

וְעַל הָאָרֶץ מִתְחַת אֵין עוֹד בְּשָׂמִים מִמֶּעַל—but since Hashem is truly everywhere and there no place He is not; therefore 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 “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 beliefs 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 mitzvot: One of "Knowing Hashem" and "Believing 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 isn't sufficient that we learned about this topic, rather we must reflect on these concepts seriously and very often so that it 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 through 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 as being 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 that it 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 Mitzvot 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 blockage 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.

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