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# LESSONS IN LIKUTAY TORAH

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

לקוטי תורה

פְּרִשְׁת רְאֵה - אֱלוּל

דְּבוּר הַמְתַּחֵל

אֲנִי לְדוּדֵי [ב]

“Elul- the power for Teshuva”

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**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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**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](http://www.LearnChassidus.com)

For comments and questions, please email me at [avraham.t.katz@gmail.com](mailto:avraham.t.katz@gmail.com)

# Likutay Torah

## לְקוּטֵי תוֹרָה

### פְּרִשְׁת רֵאֵה – אֵלוּל

דְּבוּר הַמִּתְחִיל

אֲנִי לְדוּדֵי [ב]¹

דָּף ל"ג עמוד א'

## “Elul- the power for Teshuva”

In the previous maamar in Likutay Torah, entitled **אני לדודי ודודי לי** the Alter Rebbe explained that the words of this verse in Shir HaShirim (which mean “I am connected to the One that I love (meaning to Hashem) and the One who loves me is connected to me”) are specifically connected to the month of Elul, which is why the first letters of those four words spell out the word **אלול**.

He explained that in the month of Elul, Hashem comes out to every Jew and shows them that He cares about them and loves them for who they are, even in their mundane life. Like a king, who goes out to the field to greet the people in their everyday life, they know that he really cares about them, and he shows them a smile and listens to their requests. Once they realize how much the king loves them and how deeply they are really connected to him, the people want to follow the king into his palace and connect to him in all his majesty.

So too in the month of Elul, Hashem shows every Jew that He is very strongly connected to us for who we really are and truly cares about us, even in our mundane physical life, since our neshama is always connected to Hashem no matter what is going on in our lives. Once we remember how strong we really connect to Hashem and how much we care about Hashem deep down, we want to push ourselves out of the spiritual limitations of our worldliness and physical desires, and pick ourselves up to truly connect to Hashem in His majesty.

¹ (נְאֻמַר בְּרִבְבִים בְּשִׁבְת פְּרִשְׁת תִּצְא, ט' אֵלוּל תִּקְס"ז).

In this maamar, the Alter Rebbe continues that theme: He explains the idea of Teshuva in general, and particularly how the month of Elul is a time when Hashem reveals His compassion for our neshama. He does this by giving it the power to escape all the limitations of the animal soul and truly reconnect to Hashem on the highest level.

We start by quoting the verse from Shir HaShirim relating to Elul, and we show how it expresses the idea of Hashem's compassion on our Divine soul:

(א) Chapter 1:

“אָנִי לְדוּדֵי וְדוּדֵי לִי הַרוּעָה  
בְּשׁוֹשַׁנִּים” (שִׁיר הַשִּׁירִים ו, ג):

“I am connected to the One that I love (meaning to Hashem), and the One who loves me is connected to me, He nourishes me with roses.” (Shir HaShirim 6:3)

הַנֶּה שׁוֹשֶׁנָה יֵשׁ בָּהּ תְּלִיסַר עָלֶיךָ,

One of the explanations that Hashem nourishes me by feeding me roses is that "roses" here is a reference to a specific type of rose that has thirteen petals,

כַּנְגַד "י"ג מְכִילִין דְּרַחֲמֵי"<sup>2</sup>

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

שְׁבַפְסוּק (מִיכָה ז, יח-כ) "א- מִי אֵל  
כְּמוֹךָ ב- נִשָּׂא עֹן ג- וְעִבַר עַל-פְּשָׁע ד-  
לְשֹׂאֲרֵית נְחֻלְתּוֹ ה- לֹא-הִחָזִיק לְעַד אָפוּ ו- כִּי-  
חִפֵּץ חֶסֶד הוּא: ז- יָשׁוּב יִרְחַמְנוּ ח- יִכְבֹּשׁ  
עֲוֹנוֹתֵינוּ ט- וְתִשְׁלִיךְ בַּמַּצְלוֹת יָם כָּל-  
חַטָּאוֹתֵם: י- תִּתֵּן אֶמֶת לְיַעֲקֹב יא- חֶסֶד  
לְאַבְרָהָם יב- אֲשֶׁר-נִשְׁבַּעְתָּ לְאַבְתֵּינוּ יג- מִימֵי  
קָדָם:"

which are specified in the verses in Micha (7:18-20): “1- Who is like you Hashem, 2- who pardons iniquity 3- and overlooks transgression 4- to those who remain from His heritage, 5- He does not hold onto His anger forever 6- since He desires to do kindness. 7- He will again have mercy on us, 8- He will suppress our iniquities, 9- and He will cast into the depth of the sea all of our sins. 10- He will give truth

<sup>2</sup> (זֶהר חֶלֶק א' א, א. י"ג מְדוּת הַרַחֲמִים).

to Yaakov, 11- and kindness to Avraham, 12- as he swore to our forefathers 13- from days long ago.”

וְשִׁבְפוֹסוֹק (תְּשׂא לך, וִיז) "א- ה' ה' אֵל  
ב- רַחוּם ג- וְחַנוּן ד- אֲרָךְ ה- אֲפִים ו- וְרַב-  
חֶסֶד ז- וְאֶמֶת, ח- נֹצֵר חֶסֶד ט- לְאֱלֹפִים י-  
נִשְׂא עֵוֹן יא- וְפָשַׁע יב- וְחַטָּאָה יג- וְנָקָה:",

**And as specified** in slightly different format in the verses in Parshas Ki Sisa: “**1- Hashem, Hashem, the G-d 2- who is merciful 3- and gracious, 4- who takes a long time 5- to get angry, 6- and does a great amount of kindness 7- and truth. 8- He keeps His kindness 9- for thousands of generations, 10- He forgives iniquity 11- and transgression 12- and sin 13- and He cleanses.**”

שְׁמֵשֶׁם הוּא מְקוֹר הַתְּשׁוּבָה,

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

לְהִיּוֹת "נוֹשֵׂא עֵוֹן כּוֹ" (תְּשׂא שָׁם.  
מִיכָּה שָׁם).

**which will cause** Hashem **to “forgive our iniquities” etc.**

In other words, these thirteen attributes of mercy aren't only about our forgiveness, but more importantly, they are about giving us the power to do Teshuva. When we do Teshuva, then Hashem will certainly forgive us.

וְהֵם הַמִּתְגַּלִּים בְּרֵאש־חֹדֶשׁ אֱלוּל, שָׂאוּ  
הוּא בְּחִינַת עֵת רְצוֹן.<sup>3</sup>

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

כִּי מֵרֵאש־חֹדֶשׁ אֱלוּל עַד אַחַר יוֹם-  
הַכַּפּוּרִים הֵם מ' יוֹם שֶׁעָלָה מִשָּׁה רַבֵּינוּ  
עָלִי-הַשָּׁלוֹם לְמָרוֹם לְקַבֵּל לוֹחוֹת  
הָאֲחֵרוֹנוֹת.

**This is** because from Rosh Chodesh Elul until after Yom Kippur are the forty days that Moshe Rabeinu went up to heaven to receive the second set of Luchos (Tablets).

<sup>3</sup> (רָאָה טוֹר אֹרַח חַיִּים סִימָן תַּקְפֵּא וּפְרִיָּשָׁה שָׁם).

וַיְמַהֵר יָמִים הָרִאשׁוֹנִים בְּרִצּוֹן כו'.<sup>4</sup> **And just like the first forty days** that Moshe went up to receive the first set of Luchos **was a time when Hashem was happy with the Jewish People** since it is before they sinned with the making of the golden calf, so too when Moshe went up to receive the second Luchos was a time when Hashem was happy with the Jewish People and was ready to forgive them.

Moshe went up Mount Sinai to spiritually ascend to heaven three separate times of 40 days each: 1) to receive the first Luchos, 2) after the sin of the golden calf Moshe went up for 40 days to ask Hashem not to destroy the Jewish People, 3) to receive the second Luchos and have Hashem grant complete forgiveness to the Jewish People.

We derive this from the verse (Devarim 10:10): “And I stood on the mountain for 40 days and 40 night just like the first days, and Hashem also listened to me then and did not want to destroy you.” Just like the first days that Moshe was on Mount Sinai was when Hashem was happy with us, so too the last time Moshe was on the mountain and Hashem gave complete forgiveness to the Jewish People was a time when Hashem was happy with us. These last 40 days were from Rosh Chodesh Elul until Yom Kippur, since Yom Kippur was when Hashem completely forgave us and gave us the second Luchos.

וְזֶהוּ שְׁפָתוֹב "הַרְוֵעָה בְּשׁוֹשְׁנִים" אֶצְלִי  
 "אֲנִי לְדוֹדֵי וְדוֹדֵי לִי" - שֶׁהוּא רִאשׁוֹנֵי-  
 תִּיבוֹת אֱלוּל.<sup>5</sup> **And this is the idea that the verse** places “nourishing me with roses” next to “אֲנִי-I am לְדוֹדֵי-to my Beloved וְדוֹדֵי-and my Beloved לִי-is to me”, which is an acronym for the word Elul-אֱלוּל, since the month of Elul is when Hashem nourishes me with His 13 attributes of mercy,

<sup>4</sup> ("וְאֲנִי עֲמַדְתִּי בְּהָר פְּנִימִים הָרִאשׁוֹנִים וְגו'" (עקב י, י) - "מָה הָרִאשׁוֹנִים בְּרִצּוֹן אִף הָאֲחֵרִים בְּרִצּוֹן" / "רש"י תשא לג, יא. עקב ט, יח).

<sup>5</sup> (ראשי תיבות אלו: אבו ודרהם סדר תפלת ראש השנה. ראשית חכמה שער התשובה פרק ד. פרי עץ חיים שער ראש השנה פרק א. ב"ח לטור שם. של"ה מסכת ראש השנה, "גר מצוה").

represented by the rose that has 13 petals.

וְצִרְיָהּ לְהַבִּין: מֵהוּ עֲנִין "י"ג מִדּוֹת  
הַרְחָמִים" בְּחֹדֶשׁ אֱלוּל?

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

בְּשִׁלְמָא בְּעֵשְׂרֵת יָמֵי תְּשׁוּבָה, יִתְבַּן<sup>6</sup>  
שֶׁהֵם יָמֵי סְלִיחָה וּמְחִילָה,

**It makes sense** to say that Hashem shows us His mercy **in the 10 Days of Teshuva** between Rosh Hashana and Yom Kippur **since they are days of pardon and forgiveness**. Since that is when Hashem judges us for our deeds, we need Hashem's mercy to forgive our misdeeds and judge us favorably.

וּלְכַךְ אוֹמְרִים בְּעֵשְׂרֵת יָמֵי תְּשׁוּבָה  
"וַיַּעֲבֵר הָיוּ" הַ עַל-פְּנֵיו וַיִּקְרָא ה' וכו'"  
(תְּשׂא לֵה, ו).

**And therefore, we say** in the Selichos prayer service **during the 10 Days of Teshuva**<sup>7</sup> (Shemos 3:6): **“And Hashem passed before Moshe, and Moshe called out: Hashem, Hashem, Merciful G-d, etc.”**

Meaning, the 13 Attributes of Mercy are mentioned every day during the ten days of Teshuva, since we need Hashem's mercy to forgive us and judge us favorably.

But Elul is the time before any judgment is passed, so in what way is Hashem's mercy expressed then?

וְהָעֲנִין הוּא: **The idea is as follows:**

דְּהֵנָּה הַתְּשׁוּבָה אֵינָה עַל עֲוֹנוֹת דְּוָקָא, **Teshuva is not only for actual sins,**

<sup>6</sup> [משום].

<sup>7</sup> In most Ashkenazi communities, Selichos prayers are recited during the 10 Days of Teshuva, and in those prayers, we mention the 13 attributes of mercy. The Chabad custom is not to say Selichos during the 10 Days of Teshuva.

שְׁהָרֵי צָרְיָךְ לְהִיּוֹת "כָּל יָמָיו  
בְּתִשְׁבּוּבָה"<sup>8</sup>. since we are to spend "all of our  
days with Teshuva." (Shabbos  
153a)

It can't mean just correcting sins, for if we corrected our sins today, then tomorrow we would not have any more Teshuva to do. Thus, Teshuva must be a lifestyle that we can experience every day, no matter how perfect our observance of Torah and Mitzvos.

אֲלֵא בְּחִינַת תְּשׁוּבָה הוּא, שֶׁשָּׁב מִדְּרָכוֹ  
הָרֵאשׁוֹן. **Rather, Teshuva means to return  
(or change) from one's previous  
way of doing things.**

Meaning to turn from our mundane lifestyle to reconnect to our spiritual source in Hashem.

וּכְמוֹ שְׂאוּמְרִים<sup>9</sup>: "וְהִחְזִירְנוּ בְּתִשְׁבּוּבָה  
שְׁלִימָה לְפָנֶיךָ כו'". **Like we say in the Shemona Esrai  
prayer in the 5<sup>th</sup> blessing: "And  
bring us back with complete  
returning (Teshuva) לְפָנֶיךָ-before  
You." Later in the maamar, the Alter  
Rebbe will explain the meaning of  
returning 'לְפָנֶיךָ-before You.'**

1. Before we can understand the idea of Hashem's mercy in Elul, we need to understand the concept of Teshuva in general, and how that applies to Elul.
2. To understand Teshuva, we first need to explain the difference between Torah study and Mitzva observance, and how Teshuva is deeper than both.
3. To understand the difference between Torah study and Mitzvah observance, we need to explain two different modes of how Hashem reveals Himself: in an encompassing manner, and in an internal manner. These two modes of Hashem's expression will be reflected in the difference between Mitzvos and Torah.

<sup>8</sup> (שְׁבַת קִנּוּ, א).

<sup>9</sup> (נוֹסֵחַ תְּפִילַת הָעֶמֶדָה).



4. The difference between Mitzvos and Torah is also expressed in an “argument” between the Sages, one saying that Torah study is greater, and one saying that fulfilling Mitzvos is greater.

First, the Alter Rebbe will cite the argument regarding which is greater: Torah or Mitzvos, and use that as a starting point to explain the difference between Hashem's encompassing Light and internalized Light. Then he will explain how that gives us a greater insight into the nature of Teshuva, and thereby, a greater insight into the nature of Elul.

וּבִיאור הָעֲנִיָּן: **The explanation is as follows:**

הִנֵּה בְּדַבְרֵי חֲזוֹ"ל<sup>10</sup> יֵשׁ ב' דְּעוֹת, אֶחָד אוֹמֵר: "תְּלִמוּד גָּדוֹל", וְאֶחָד אוֹמֵר: "מַעֲשֵׂה גָדוֹל".

**We find two opinions among our Sages: one says that "Torah study is greater than fulfilling Mitzvos," one says that "Fulfilling Mitzvos is greater than studying Torah."**

וְ"נִמְנוּ וְגַמְרוּ: תְּלִמוּד גָּדוֹל - שְׂמִיבִיא לִידֵי מַעֲשֵׂה".

**They (all the sages present) took a vote and concluded that "Torah study is greater since it leads to the fulfillment of the Mitzvos."** (Kidushin 40b)

To fulfill any Mitzvah, a person first needs to learn how to perform the Mitzvah. Since all Mitzvos need Torah study before they can happen, therefore Torah study is greater. It leads to the fulfillment of all the Mitzvos.

וְלִהְבִּין עֲנִין מַחְלְקוֹתֶם, וּבְמֵאי קָא מִיפְלָגִי?

**We need to understand the idea behind their debate. What exactly do they disagree about?**

What difference is there which one is greater? In the end, we are required to both study Torah and fulfill Mitzvos either way. Also, what is the reasoning behind each opinion?

יֵשׁ לְהַקְדִּים לְהִבִּין תְּחִלָּה מֵה שְׂכָתוּב

**Before we explain the idea of this debate about Torah and Mitzvos, we first need to understand the**

<sup>10</sup> (סוּף פֶּרֶק קָמָא דְקִדוּשִׁין)

following contradiction between verses:

(יְרַמְיָה כג, כד): "אֶת הַשָּׁמַיִם וְאֶת הָאָרֶץ אֲנִי מְלֵא",

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

וְהִלֵּא כְּתִיב (יִשְׁעְיָה ו, ג): "מְלֵא כָּל הָאָרֶץ כְּבוֹדוֹ" -

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

וְלֹא נִזְכַּר "שָׁמַיִם". וְגַם, שֶׁשֵּׁם נֶאֱמַר "אֲנִי מְלֵא" וְכֵן כְּתִיב "כְּבוֹדוֹ".

In this verse, the word "heavens" is not mentioned, and also in the other verse, it says "I (Hashem) fill (the heavens, etc.)," but here it's written only "His glory (fills the earth)"?

We have two questions: 1) Why does the first verse mention the heavens and earth, and the second verse only mentions the earth? 2) Why does the first verse refer to Hashem, while the second verse only refers to His glory?

אֲךָ הִנֵּה יְדוּעֵי<sup>11</sup>, דִּישׁ 'מְמַלֵּא כָּל עֲלָמִין' וְ'סוֹבֵב כָּל עֲלָמִין':

However, the explanation of these two verses will be based on the **known concept**: Hashem is expressed in two ways: **There is how Hashem ממלא כל עולמין - permeates all worlds,** and there is how **סוֹבֵב כָּל עֲלָמִין - Hashem encompasses all worlds**":

וּפִירוּשׁ 'מְמַלֵּא כָּל עֲלָמִין' הוּא:

The explanation of "מְמַלֵּא כָּל עֲלָמִין - Hashem permeates all worlds" is:

<sup>11</sup> (זהר חלק רבה, א: "איהו סובב כל עולמין . . איהו ממלא כל עולמין").

בְּחִינַת הָאֵרֶת הָאֱלֹהִים הַנִּמְשָׁךְ  
 בְּנִבְרָאִים לְהַחְיֵתָם מִ"עֲשֶׂרָה  
 מְאֻמְרוֹת": "יְהִי אוֹר כּו" (בְּרֵאשִׁית א, ג),  
 "בְּדַבַּר ה' כּו" (תְּהִלִּים לֵג, ו),

שֶׁהוּא מְתַלְבֵּשׁ בְּפָנֵימֵינֵיהֶם וְתוֹךְ תוֹכָם  
 מִמֶּשׁ, שֶׁנִּמְשָׁךְ בְּקִרְבָּם לְהִיּוֹת חַיּוֹת  
 לָהֶם, וְהוּא מִתְחַלֵּק לְחֻלְקִים, לְהִיּוֹת  
 מְחִיָּה כָּל חֵד לְפִנֵּי שִׁיעוּרָא דִּילֵיהּ.

וְעַל דֶּרֶךְ מְשַׁל בְּגִשְׁמֵיּוֹת - בְּדוּמָם,  
 צוּמָח, חַי, מְדַבֵּר:

שֶׁהַדּוּמָם, הַגֵּם שֶׁנִּתְהַוָּה גַּם כֵּן  
 מִ"עֲשֶׂרָה מְאֻמְרוֹת", וְנִמְשָׁךְ בּוֹ גַּם כֵּן  
 חַיּוֹת אֵלֶּקוֹת מֵאוֹתוֹ הַמְאֻמְרָם כְּמוֹ  
 שֶׁנִּמְשָׁךְ חַיּוֹת אֱלֹהִים בְּצוּמָח וְחַי, מְכַל  
 מְקוּם חַיּוֹתוֹ מְצוּמָצֵם זְעִיר זְעִיר;

It is the aspect of Hashem's revelation, which is drawn into the created beings to give them life. It comes from the Ten Statements with which Hashem spoke and created the world, as it says in Bereishis (1:3) that "Hashem said: 'Let there be light,' and the Light came into being." It also says in Tehillim (33:6) that "with the words of Hashem, the heavens were created."

This revelation of life-force from Hashem becomes invested and incorporated into the very being and essence of the created beings. It goes into them to give them life. It varies in many different formats so that it gives life to each created being according to its specific capacity and nature.

For example, in the physical world, there are four levels of life: **inanimate objects** (like earth, water, and air), **vegetation**, **animal life**, and **human life**.

The **inanimate objects**: even though they were also created from the Ten Statements that Hashem used to create the world, and they also receive their life-force from Hashem from the same "statements" of Hashem that the vegetation and animals receive life from, nonetheless the inanimate objects have extremely limited life-force, they only have enough life-

force to exist and take up space, but not to grow or move,

וְהַצֹּמֵחַ יֵשׁ בּוֹ חַיּוּת יוֹתֵר; וְהַחַי -  
 יוֹתֵר גַּם מִן הַצֹּמֵחַ; וְהַמְדַבֵּר - יוֹתֵר  
 כ"י<sup>12</sup>.

**whereas vegetation has more life-force** than inanimate objects, it enables it to grow, **and animals have more life-force** than vegetation, enabling them to move around. **People have even more life-force** than animals, which allows them to think and understand and communicate etc.

וּלְפִי עֵרֶךְ זֶה, גַּם בְּעוֹלָמוֹת הָרוּחָנִיִּים  
 יֵשׁ הִתְחַלְקוֹת מְדֻרְגוֹת רַבּוֹת, וּלְכוּלָם  
 נִמְשָׁךְ חַיּוּת מְשׁוֹנָה וְנִבְדָּל מִחַיּוֹת  
 הַנִּמְשָׁךְ לְזוּלָתוֹ.

**Just like it is** in the physical world that Hashem's life-force is expressed in many different levels and formats, **so too in the spiritual worlds there are many different levels, and there is drawn into each one a specific life-force which is separate and different than the life-force which is drawn into a different level.**

וְהַיְיָנוּ מִמַּדַּת מַלְכוּתוֹ יִתְבַּרַךְ, שֶׁהוּא  
 הַנִּקְרָא 'מִמְלָא כָּל עֲלָמִין', שֶׁמִּתְלַבֵּשׁ  
 בְּתוֹךְ תוֹךְ הָעוֹלָמוֹת מִמָּשׁ.

This internalized revelation of Hashem's life-force **comes from the aspect of Hashem's Malchus-Kingship, which is also called Hashem -מִמְלָא כָּל עֲלָמִין** "Hashem permeates all worlds" since it is **this aspect that becomes invested into the very being and essence of all the worlds.**

In Tanya part 2, chapter 7, it explains that Hashem can only be a King if there are created beings who feel as separate from Him and accept on themselves His Kingship. Therefore, it is Hashem's aspect of Kingship that is directly involved in the creation of the world, creating beings that feel independent of Hashem

<sup>12</sup> (גם מן החי).

and then nullify their ego to Him. Since Hashem's aspect of Kingship is directly involved in their creation, it is also referred to as "ממלא כל עולמים" - Hashem permeates all worlds" since it is specifically through this aspect that Hashem's life-force become directly drawn forth and internalized.

אבל בחינת 'סובב כל עולמין' הוא:

However, the aspect of "סובב כל עולמין - Hashem encompasses all worlds" is different as follows:

בחינת השפעה והארת אלקות שאינו נמשך ונתלבש בתוך העולמות בבחינת גילוי, להיות מושג בהשגתם, אלא הוא בבחינת מקיף עליהם מלמעלה.

It is the aspect of Hashem's expression and Light that is not drawn into the worlds in a revealed manner which they can grasp; rather, it encompasses them from beyond their perception.

ועל כן נקרא 'סובב כל עולמין', שסובב לכולם בשוה, שאין בו התחלקות, מאחר שאינו מתלבש בבחינת גילוי בהשגה, שיתכן לומר שלזה הוא מאיר ומתגלה כך ולזה כך כו'.

It is therefore called "סובב כל עולמין - Hashem encompasses all worlds" since it encompasses all the worlds equally. It does not vary, since it is not invested in the worlds in a revealed and perceptible manner, in which case it would be experienced differently by each level and aspect of creation. In contrast, this expression of Hashem, which is not directly perceptible, is equally hidden from all worlds.

ועל כן הוא "שוה ומשוה כו"<sup>13</sup>.

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

ובו הוא שנאמר: "את השמים ואת הארץ אני מלא", דהיינו בחינת 'סובב כל עולמין', ד"לית אתר פנוי מיניה"<sup>14</sup>.

It is regarding this aspect of Hashem's expression that the verse says: "I (Hashem) fill the heavens and the earth," meaning the aspect

<sup>13</sup> ("קטן וגדול". פיוט 'וכל מאמינים' בתפילת מוסף דראש השנה ויום הכפורים).

<sup>14</sup> (תקוני זהר תקון נו. עמוד צא, ב).

of “סוֹבֵב כָּל עֲלָמִין”- Hashem encompasses all worlds," since as it says in the Zohar "there is no place empty of Him."

The expression of Hashem beyond the limitations of the worlds is equally present in the "heavens," meaning the world of Atzilus, and in the earth, meaning in the worlds created through Hashem's aspect of Kingship. This expression of Hashem demonstrates that Hashem is equally present in all levels and aspects of existence.

וַיִּמָּלֵא כָּל הָאָרֶץ כְּבוֹדוֹ  
 - הוּא בְּחִינַת 'מְמַלֵּא כָּל עֲלָמִין'  
 שֶׁנִּקְרָא "כְּבוֹד".

The verse which says, “the whole earth is full of His glory” is referring to the aspect of “מְמַלֵּא כָּל עֲלָמִין”- Hashem permeates all worlds," which is called "His glory."

The revelation of Hashem that can be grasped and internalized is called Hashem's glory since through this limited expression of Hashem, the created beings can have some understanding about Hashem's "glory," i.e., His existence and great accomplishments in creating and guiding the worlds. (As our Sages say: Hashem's humility is expressed in the fact that He makes some of His greatness understandable to the created beings".)

Now we have the answer to the two questions asked above: 1) the reason the first verse said that Hashem fills “the heavens and the earth” is because it is referring to “סוֹבֵב כָּל עֲלָמִין”- Hashem encompasses all worlds” equally, and the second verse that mentions only the earth is because it is referring to “מְמַלֵּא כָּל עֲלָמִין”- Hashem permeates all worlds" in an internal manner, and this type of life-force is not the same in the heaven and on earth but is specific to every created being.<sup>15</sup> 2) the reason the first verse says that “I (Hashem) fill the

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<sup>15</sup> Perhaps the reason it mentions the "earth" specifically is that "earth" is also an allusion to Malchus-Kingship. "Earth," meaning the ground, is the lowest level which everyone steps on, but at the same time, everything receives life from it, for all vegetation grows from it. Similarly, Malchus is the lowest level of Hashem's modes of expression, but nonetheless, all the creates beings only exist and live through Malchus. Thus, the meaning of “all the earth is full of His glory” is that all the levels created from Malchus (the “earth” of the world of Atzilus) are filled and permeated internally with Hashem's revelation of life-force. See Tanya, Igeres HaKodesh, letter 8.

heavens and earth” is because it’s referring to “סׁוֹבֵב כֹּל עֲלָמַיִן - Hashem encompasses all worlds,” which is revealing how Hashem Himself is higher than the limitations of all the worlds and is found equally in all levels, and the second verse only says that “His **glory**” fills the earth, since “מִמְלֵא כֹּל עֲלָמַיִן - Hashem permeates all worlds” is only a limited expression of Hashem's life-force that is compatible as the existing power and life of the various creations.<sup>16</sup>

וְהִנֵּה אָמְרוּ רַ"ל (אבות ו, א): "אֵין כְּבוֹד  
אֶלָּא תוֹרָה"<sup>17</sup>,

**Now, our Sages have said that “the only true glory is the Torah”.**

וְהֵינּוּ מְשׁוּם "דְּאוֹרֵייתָא מִחֻכְמָה  
נִפְקַת"<sup>18</sup>,

**This is because “the Torah comes from Hashem’s Chochma-Wisdom”.**

שְׂמֻחַת חֻכְמָה נִמְשָׁכִים "ל"ב נְתִיבוֹת"<sup>19</sup>.

**And from Chochma-Wisdom comes “32 paths”:**

וְכַמְשָׁל הַנְּתִיב וְהַשְּׁבִיל, שְׁעֵשׂוּי לְעֵבוֹר  
בּו מִמְקוֹם לְמִקְוִים -

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

כִּן מִבְּחִינַת חֻכְמָה-עֵילָאָה נִמְשָׁכַת  
הַשְּׁפָעָה בְּבַחֲיַנַת הַתְּחַלְקוֹת, לְהִיּוֹת  
'מִמְלֵא כֹּל עֲלָמַיִן'.

**so too, from the aspect of the Higher level of Chochma there is drawn forth an expression from Hashem which varies so that it can “fill all worlds” internally.**

<sup>16</sup> Note that both verses use the word מלא, meaning to fill. Both say Hashem fills the world. The only difference is in terms of revelation. מלא כל עלמין is the revealed aspect of His presence, and סובב כל עלמין is Hashem’s Light beyond our comprehension and perception, but both are present in all worlds simultaneously. They are just different ways Hashem constantly “fills” the world.

<sup>17</sup> (ועיין מה שנתבאר על פסוק “כי על כל כבוד חופה” (לקמן שיר השירים מז, ב)).

<sup>18</sup> (זהר חלק ב תרומה קבא, א).

<sup>19</sup> (ספר יצירה בתחילתו).

עד שְׁיוּמָשָׁךְ בְּגִשְׁמֵיּוֹת מְמָשׁ, בְּפָרְטוֹת  
דִּינֵי הַתּוֹרָה, כְּשֶׁר וּפְסוּל כּו'. .

So drastically does it vary from its origin **that it goes into the actual physical world as the specific laws of the Torah, determining what is Kosher to be eaten or used for a mitzva, and what is invalid to be eaten or used for a mitzva, etc.,**

שֶׁהֵם בְּעֵינֵינוּ גְשָׁמִיִּים, תְּרוּמוֹת  
וּמַעֲשָׂרוֹת כּו'. וְכַנּוּדַע

**These mitzvos involve physical objects, like Terumos and Maasros<sup>20</sup>, as is known.**

When it comes to the Chochma of the Torah, Hashem's sublime will and wisdom descend and vary until they become understandable laws and concepts to us. Just like a path upon which one travels a long distance, in the Torah, we see how Hashem's will and wisdom traveled from the abstract spiritual principle to the concrete physical application. Thus, the Torah corresponds to “מִמֶּלֶא כָּל עֲלָמִין- Hashem permeates all worlds”, since it descends to us in a way that we can internalize and experience. This is why the Torah is called “glory” and “honor”; it addresses our level of understanding, enabling us to appreciate something of the glory and honor of Hashem.

אֲבֵל עַל יְדֵי הַמִּצְוֹת, נִמְשָׁךְ גִּילוֹי אֹר  
מִבְּחִינַת 'סוּבֵב כָּל עֲלָמִין', שֶׁהוּא  
בְּחִינַת הַמְּקִיף.

**However, Mitzvos draw down a revelation of Divine Light in the manner of “סוּבֵב כָּל עֲלָמִין-Hashem encompasses all worlds.” It is an encompassing Light.**

וְהֵעֵינִן:

**The idea is as follows:**

כִּי הֵנָּה יָדוּעַ שֶׁהַתּוֹרָה נַעֲשֶׂה מְזוֹן  
לְנַפְשׁ הָאֱלֹקִית.

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

<sup>20</sup> Terumos: The Mitzva to give the first of the harvest to the Kohen. Maasros: The Mitzva to give a tenth of the harvest to the Levites (Leviim); then another tenth goes to the poor or is eaten in Yerushalayim, depending on the year.



וּכְמוֹ שֶׁכָּתוּב (תהלים מ, ט): "וְתוֹרַתְךָ בְּתוֹךְ מֵעֵי",

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

שֶׁהוּא כְּמוֹ עַל דְּרַךְ מִשַּׁל הַמְּזוּזָן, שֶׁנִּכְנָס בְּתוֹךְ תוֹךְ הָאָדָם, וְנַעֲשֶׂה חַיּוֹת בְּפָנִימִיּוֹתוֹ -

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

וְכַךְ עַל יְדֵי הַתּוֹרָה נִמְשָׁךְ גִּילּוּי הָאֶרֶת הַחֲכָמָה, לְהִיּוֹת מוֹשָׁג בְּהַשְׁגָּה מִמֶּשׁ, "וְאֲשִׁים דְּבָרֵי בְּפִיךָ" (ישעיה נא, טז).

So too, the Torah draws down a revelation of the Light of Divine Chochma that goes into our actual understanding, as it says (Yeshaya 51:16): "And I (Hashem) have placed my words (of the Torah) in your mouth."

Just like a person puts food in their mouth and eats it, the Divine soul "eats" Torah when studying it. That's why the verse says the Torah words are placed in our mouth.

וְהֵינּוּ מִבְּחִינַת 'מְמַלֵּא כָּל עֲלָמִין' - שֶׁמִּתְלַבֵּשׁ בְּעֲלָמִין בְּבַחֲיַנַּת פְּנִימִיּוֹת מִמֶּשׁ.

This is the aspect of "מְמַלֵּא כָּל עֲלָמִין Hashem permeates all worlds": it becomes invested in the worlds and actually internalized.

אֲבָל הַמִּצְוֹת נַעֲשִׂים לְבוּשִׁים לְנַפְשׁ-הָאֱלֹקִית<sup>21</sup>,

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

שֶׁהוּא כְּמוֹ עַל דְּרַךְ מִשַּׁל הַלְּבוּשׁ - הוּא עַל גּוֹף הָאָדָם מְלַמְעָלָה וְאִינוּ נִכְנָס בְּפָנִימִיּוֹתוֹ,

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

וְכַךְ הַהִמְשָׁכָה הַנִּמְשָׁכֶת עַל יְדֵי הַמִּצְוֹת הוּא בְּבַחֲיַנַּת מְקִיף, מְפָנִי שֶׁהִיא מִבְּחִינַת 'סוֹבֵב כָּל עֲלָמִין', שֶׁהוּא לְמַעְלָה מִהַשְׁגָּה.

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

<sup>21</sup> (זהר חלק ב, ויקהל רי, א).

ועל כן הלבושים יותר יקרים בטבעם  
מהמזון, להיות שבשרשם הם יותר  
נעלים.<sup>22</sup>

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

וזהו שכתוב במצות (תבוא כח, מז):  
"תחת אשר לא עבדת כו' מרב כל",

And this is the meaning of what is written regarding the Mitzvos (Devarim 28:47): "Since you did not serve Hashem with joy and gladness of heart more than from having רב כל - an abundance of all good things, that is why you are in exile serving your enemies."

פירושו: "רב כל" הוא בחינת גן-עדן,<sup>23</sup>  
השגת אלקות;

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

שהמצות הם יותר גבוהים, שהם  
מבחינת מקיפים - שלמעלה מגן עדן,  
שהוא השגה בבחינת פנימיות.

We do the Mitzvos with more joy than the joy of being in Gan Eden because the Mitzvos are much higher than Gan Eden since they come from the encompassing Light of Hashem. This is higher than Gan Eden, which is a level of Hashem's revelation that we can understand and internalize.

ומצד זה אמר האומר: מעשה גדול מן  
התלמוד.

It is because of this advantage of Mitzvos that one opinion in the Gemara said that: "Doing Mitzvos is greater than Torah study."

<sup>22</sup> [ועיין מה שנתבאר מזה בדבור המתחיל "מזמור שיר חנוכת הבית" (לקמן, ברכה צח, ד), בענין ג' בחינות "מזון, לבוש, בית"].

<sup>23</sup> [עיין מה שנתבאר בדבור המתחיל "ואתה תצוה" (תורה אור תצוה פא, ב)].

אַךְ אֵף עַל פִּי כֵן "נִמְנוּ וְגִמְרוּ: תִּלְמוּד  
גָּדוֹל - שְׂמִיבִיא לְיַדִּי מַעֲשֵׂה".

וְהַעֲנִין: כִּי אֵי אֶפְשֶׁר לִהְיוֹת הַתְּעוֹרְרוֹת  
הַמְּשֻׁכָּת 'סוֹבֵב כָּל עֲלָמִין' עַל יַדִּי  
הַמְּצוֹת מַעֲשִׂוֹת - שֶׁהֵם מְדַבְּרִים  
גְּשָׁמִיִּים: צִיצִית מִצְמָר, צִדְקָה בְּמִמוֹן  
גְּשָׁמִי -

אִם לֹא עַל יַדִּי הַתּוֹרָה, שֶׁהִיא הַמְּמוֹצֵעַ  
הַמְּחַבְּרִים.

The spiritual revelation of the Mitzvos that “encompasses all worlds” and the physical objects used for Mitzvos are incompatible. The Torah connects them because, on the one hand, it is a spiritual knowledge about Hashem, but on the other hand, it is expressed on our physical level of understanding and application. This is why the Torah study has an advantage over Mitzvos; even the Mitzvos need the Torah in order for their own Divine Light to be revealed.

וּכְמוֹ עַל דֶּרֶךְ מִשָּׁל בְּאָדָם, שֶׁהַדְּבֹר  
הוּא הַמְּמוֹצֵעַ הַמְּחַבֵּר וּמוֹצִיא הָעֵלִם  
הַמְּחַשְׁבָּה לְיַדִּי גִילוּי כּוּ':

From one's internal perspective, speech is lower than thought, since one needs to limit and contain his thoughts in words in order to express them as speech. Nonetheless, the power of speech has an advantage over thought, since it has the power to reveal his ideas to other people. So, from other people's perspective, speech is more important since it can be understood, whereas thoughts remain hidden and inaccessible.

So too, even though from the perspective of Above to below Torah study is lower than Mitzvos, since it is a limited revelation of Hashem's will and

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

The reason is: It is impossible to cause the expression of Hashem's Light that “סוֹבֵב כָּל עֲלָמִין” to be drawn down into the Mitzvos that are fulfilled with physical objects, like Tzitzis from wool, charity given from physical money, etc. ...

except through the Torah which is the intermediary that connects them

This is analogous to the power of speech in a person, which serves as a connection between a person's concealed thoughts and others, revealing one's thoughts to other people.

wisdom that limited people can understand, whereas Mitzvos are an expression of the unlimited "encompassing" Light of Hashem, nonetheless from our perspective from below to Above Torah study is higher since we can actually grasp it and internalize it. Therefore, from our perspective, Torah study has an advantage over Mitzvos since we can only appreciate Mitzvos and experience them internally through Torah study.



### Summary of Chapter 1 of the Maamar

Q1 The month of Elul is represented by the verse “אֲנִי-I am לְדוֹדִי-to my Beloved וְדוֹדִי-and my Beloved לִי-is to me”, which is an acronym for the word Elul-אֵלֻל. The same verse in Shir Hashirim also says that Hashem nourishes us with “roses”. What is the connection?

A1 The "roses" here are the kind that has 13 petals that represent Hashem's 13 Attributes of Mercy, and starting in Elul (until Yom Kippur) is when Hashem's 13 Attributes of Mercy are revealed to us.

Q2 How do we see Hashem's mercy expressed in Elul? During the time between Rosh Hashana and Yom Kippur we need Hashem's mercy to judge us favorably and forgive our sins, but in the month of Elul, no judgment is being made, so in what way do we see Hashem's mercy?

A2 The Alter Rebbe will answer later in the maamar that Hashem's mercy is expressed in giving us the power to do Teshuva. But first, he explains the idea of Teshuva in general. To understand the greatness of Teshuva, he first explains the difference between Torah study and Mitzva observance. The difference between Mitzvos and Torah corresponds to the difference between Hashem's “encompassing Light” and His “Light that becomes internalized” and directly experienced in created beings.

Q3 What is the difference between the verse “I fill the heavens and earth” and the verse “the whole earth is full of His glory”?

A3 The first verse is describing how Hashem's encompassing Light equally fills the heavens and earth without any distinction, just like

Hashem is equally found everywhere. The second verse is describing Hashem's Light that varies according to the capacity of every individual creation to receive, giving it a particular existence and life. This Light is something each creature can understand according to its capacity, and it provides a perception of the glory and greatness of Hashem. (Whereas the encompassing Light doesn't directly reveal Hashem's glory since it is above our perception.)

**Q4** What is the advantage of Torah study over Mitzva performance, and the advantage of Mitzva performance over Torah study?

**A4** The advantage of Torah study is that comes down into our understanding and feeling, and becomes "food" for the Divine soul, giving it life internally. This is because it comes from Hashem's Light that becomes revealed and internalized to each creature and person individually. The advantage of the Mitzvos is that they connect us to Hashem's encompassing Light, which is beyond all limitations, and they become the "garments" for the Divine soul, allowing it to connect to the infinite greatness of Hashem. However, the Torah study has an additional advantage, that even the Mitzvos need the Torah study to reveal the connection to Hashem that they accomplish.

## Lessons in the Service of Hashem from Chapter 1 of the Maamar

1. Hashem is found everywhere; in all times and situations, He is equally present. This means that there can't be any situation in our life that has no connection to Hashem, that is just by mistake or coincidence, or that is completely mundane and physical. Since the truth is that Hashem is everywhere, that means that in every situation, Hashem is present and is giving us a way to connect to Him.
2. Hashem reveals Himself distinctively to every created being according to its capacity. That means that Hashem is not only creating us and giving us life, but He is really teaching and interacting with us on a personal level. Each person can recognize that Hashem is personally involved with him or her and is both teaching and guiding them throughout life. All that we need is to keep our eyes open to see.
3. When we learn Torah, it becomes our very life. Not only do we understand the Torah as a subject and follow its instructions, but it becomes the focus of everything that our life is about. The way we think about everything in our life: our family, our career, our health, etc., all is seen through the lens of the Torah's perspective, and the Torah gives everything spiritual depth and meaning. Through the Torah, we become aware of how to connect to Hashem in every situation; how to truly live at every moment with Hashem.
4. Even though Mitzvos give us the ultimate connection to the infinite greatness of Hashem, even they need the Torah study to reveal that connection. When we study the Mitzvos and how they connect us to Hashem, this enables us to actually experience some of that infinite connection in our conscious mind and feelings.

## ב. Chapter 2.

In the previous chapter of this maamar, the Alter Rebbe asked how Hashem's mercy is expressed in the month of Elul. Before answering, the Alter Rebbe explained at length the difference between Torah study and Mitzva performance, and how they correspond to two ways that Hashem reveals Himself: 1) By "encompassing all worlds" equally, and His true Being existing everywhere; 2) By "filling all worlds" internally by giving each creation personalized existence and life according to what it can grasp. Through Torah, we connect to Hashem's internally revealed Light, and through Mitzvos, we connect to the "encompassing" Light of Hashem.

To explain the idea that Mitzvos connect us to the "encompassing" Light of Hashem the Alter Rebbe explains the general idea that this "encompassing" Light is more expressed in the physical world than in the spiritual world, which is one reason that Mitzvos can only be performed in the physical world.

This is also why Teshuva can only be done in the physical world and not in the spiritual world since the power to do Teshuva also comes from the "encompassing" Light. (However, Teshuva's power comes from a deeper level in the encompassing Light than the level that Mitzvos derive from, which is why Teshuva can correct the blemish caused by the lack of Mitzvos.)

וְהִנֵּה כְּתִיב (וְאֵתְחַנֵּן ז', יא): "הַיּוֹם  
לַעֲשׂוֹתָם", "הַיּוֹם" הַזֶּה הוּא הַנִּקְרָא "עוֹלָם הַמַּעֲשֵׂה"<sup>24</sup>,  
וְיִכּוּלִים לַעֲשׂוֹת תְּשׁוּבָה.

**It is written** (Devarim 7:11): "These are the Mitzvos that I command you today to do them." Only "today" in this physical world, which is called "the world of action," are we able to do Teshuva.

מֵה שְׂאִין כֵּן בְּעוֹלָם־הַבָּא, הִנֵּה כְּמוֹ  
שֶׁהוּא - כִּי יִשְׂאָר, שְׂאִין לוֹ כֹּחַ לְהַפּוֹךְ  
עֲצָמוֹ מִכְּמוֹ שֶׁהוּא,

**This is not the case in the spiritual World to Come. There the person will remain as he is, and he is not able to transform himself from the way he is when he arrives in the World to Come.**

<sup>24</sup> (עבודת ה' ד, ב) (ובפירושו רש"י): הַיּוֹם לַעֲשׂוֹתָם (בְּעוֹלָם הַזֶּה), וְלֹא לְמַחֵר לַעֲשׂוֹתָם (דְּאִינוּ יָכוּל לַעֲשׂוֹתָם לְעוֹלָם הַבָּא).

אם לא שִׁיטְרוּ מִמֶּנּוּ הַ"לְבוּשִׁים  
הַצּוֹאִים" עַל יְדֵי כְּהֵ-הִקְלַע כּו', אֲבָל  
הוּא עֲצָמוּ אֵינוֹ יָכוֹל.

Except if his "dirty garments" of improper thought, speech, and action (garments of the soul) **will be removed from him through** the process called "the slingshot," where his soul is flung from spiritual awareness to physical awareness and back as a punishment for exiling his Divine soul in improper conduct, **but by himself he is not able** to change.

וְהַטַּעַם הוּא:

The reason for this is as follows:

מִשּׁוּם שֶׁבְּעוֹלָם-הַבָּא אָמְרוּ (בְּרִכּוֹת יז,  
א): "יֹדְשֵׁבִין וְנִהְנִיךְ".

Regarding the spiritual World to Come the Sages said (Berachos 17a): "the souls **dwelt there and enjoy** the radiance of the Divine Presence".

שֶׁהוּא לְפִי שְׁמֵיגִים אֶלְקוֹת בְּבַחֲיִנַת  
הַשְּׁגָה וְגִילוּי מִמֶּשׁ,

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

וְאִם בֵּן, הוּא מְבַחֲיִנַת 'מִמְלֵא כָּל  
עֲלָמִין' - שְׁמֵתִלְבֵּשׁ בְּבַחֲיִנַת גִּילוּי,

which means that this revelation is of the type that "מִמְלֵא כָּל עֲלָמִין" permeates all worlds" and is invested in creations in a revealed manner.

וּבְבַחֲיִנַת 'מִמְלֵא כָּל עֲלָמִין' הוּא  
בְּבַחֲיִנַת הַתְּחַלְקוֹת כֵּן"ל.

This aspect of how Hashem "מִמְלֵא כָּל עֲלָמִין" permeates all worlds" comes varies according to the individual nature of each creature, as explained previously in the maamar.

וְעַל כֵּן, אִם הוּא בְּבַחֲיִנַת זו, אִי אֶפְשָׁר  
לוֹ לְהַפְּךָ לְבַחֲיִנַת אַחֲרֵת, אַחֲרֵי שֶׁהֵם  
מְחוּלְקִים וְנִבְדָּלִים זֶה מִזֶּה, וְכָל אֶחָד

Therefore, since the soul in the World to Come exists in this aspect of Hashem's revelation which "מִמְלֵא כָּל עֲלָמִין" permeates all



ואָהָר עַל מְקוֹמוֹ בָּא. worlds," it is impossible for him to change to a different level, since everything in that world is varied and different, and each thing has its own specific place.

Since everything there exists in its clearly defined level and category, nothing can change to become something other than it already is.<sup>25</sup>

אָבֵל בְּעוֹלָם-הַזֶּה יֵשׁ בְּחִינַת הָאֵרֶת  
'סוֹבֵב כָּל עֲלָמִין'.  
However, in this physical world there is a revelation of how Hashem "סוֹבֵב כָּל עֲלָמִין" encompasses all worlds",

וְאִף עַל פִּי שֶׁהוּא בְּבַחֲינַת הָעוֹלָם,  
שְׂאִינָם מְשִׁיגִים בוֹ, מְכַל מְקוֹם פּוֹעֵל  
הוּא כָּאֵן. and even though it is hidden so we cannot perceive it, it nonetheless has an effect here in this physical world.

וּלְפִי שֶׁהוּא בְּחִינַת 'סוֹבֵב כָּל עֲלָמִין',  
שֶׁ"שׂוּהָ וּמִשׂוּהָ", וְ"אִם צְדָקָתְךָ מִהַ תִּתֵּן  
לוֹ כוֹ" (איוב לה, ז) - וְעַל כֵּן יְכוּלִים  
לַעֲשׂוֹת תְּשׁוּבָה. Since there is an expression of how Hashem "סוֹבֵב כָּל עֲלָמִין" encompasses all worlds," which is the same in all worlds and makes them all seem equal by comparison, even opposites like good and bad, like it says about this level (Iyov 35:7): "If you have acted righteously, what have you given Him (Hashem)?" since on this level all seem equal, therefore we are

<sup>25</sup> The analogy for this used in Chassidus is from a fetus: During the time of conception, the gender of the fetus is not yet determined. Only after the first stage of gestation in the womb, the gender of the fetus established. That is why at the very beginning of pregnancy, one may pray for the baby to be a specific gender, but after 40 days into the pregnancy, it isn't appropriate. The gender is already established by then and should not be changed. The analogy is that in this physical world, there are always open possibilities for change, but in the spiritual World to Come, everything is already established, and the soul can't change itself. (See Likutay Torah on Parshas Pinchus, in the first maamar.)

able to do Teshuva, and to change from bad to good.<sup>26</sup>

שֶׁאֵף שֶׁהוּא כְּעַת רָשָׁע גָּמור, וְהוּא לְמִטָּה מְטָה, יָכוֹל לְהִתְפַּיֵּךְ לְהִיטוֹת צְדִיק גָּדוֹל, מִצַּד הָאֶרֶת הַסּוֹבֵב כּו'.<sup>27</sup>

Even someone who is presently completely wicked and on the lowest level can change himself to become a very righteous person, and this is possible because of the revelation of Hashem's encompassing Light in this world.

וְזֶהוּ שֶׁאָמְרוּ חֲזו"ל (אָבוֹת ד, יז): "יִפָּה שְׁעָה אַחַת בְּתְשׁוּבָה וּמַעֲשֵׂים טוֹבִים בְּעוֹלָם-הַזֶּה מִכָּל חַיֵּי הָעוֹלָם-הַבָּא",

This is the meaning of what our Sages said (Pirkei Avos 4:17): "One hour of Teshuva and good deeds in this physical world is better than all of the life of the spiritual World to Come."

כִּי "חַיֵּי הָעוֹלָם-הַבָּא" הוּא רַק מִבְּחִינַת 'מִמְּלֵא כָּל עֲלָמִין', שֶׁהוּא עַל יְדֵי גְבוּרוֹת וְצִמְצוּמִים - "בְּיוֹד נִבְרָא הָעוֹלָם-הַבָּא כּו".<sup>28</sup>

This is because "the life of the spiritual World to Come" is only from the aspect of how Hashem's revelation "מִמְּלֵא כָּל עֲלָמִין" permeates all worlds," which is expressed through limiting and restricting the Light to what each creature can handle like it says

<sup>26</sup> Note that the concept that on a certain level, good and bad seem equal to Hashem is not to be understood literally. Hashem Himself decided that He hates bad deeds and loves good deeds, and this is the ultimate truth. However, Hashem created a level where the difference between bad and good is not noticeable due to a revelation of Hashem's greatness that makes everything in all the worlds seem equal compared to it. The purpose of this level is 1) there must be a level on which unholiness is possible so we can choose to serve Hashem of our own free will, 2) there must be a level where good and bad are interchangeable, so we can change from bad deeds to good deeds (and bad thoughts and feelings to good ones). This level that Hashem created is expressed mainly in this physical world.

<sup>27</sup> וּכְמוֹ שֶׁנִּתְבָּאָר בְּמָקוֹם אַחַד בְּאֲרִיכוּת, עַל פְּסוּק "צוֹ אֶת בְּנֵי יִשְׂרָאֵל וְאִמְרַת אֱלֹהִים אֶת קִרְבָּנֵי לַחֲמֵי כּו'" (לְקַמּוֹן פְּנַחֵס עֵה, ג). עֵינֵי שָׁם.  
<sup>28</sup> (מְנַחֵת כֵּט, ב).

(Menachos 29b): “The World to Come was created with the letter ‘י-Yud.’”

Just like a 'י' is shaped like a dot, so too Hashem's Light had to be shrunk down to the smallest point in order to be internalized in each of us according to our capacity.

אָבֵל בְּתוֹרָה וּמַעֲשִׂים טוֹבִים בְּעוֹלָם־  
הַזֶּה - הוּא מִבְּחִינַת 'סוֹבֵב כָּל עֲלָמִין'.

However, the Torah and good deeds that we perform in this physical world are from the aspect of how Hashem's revelation “סוֹבֵב כָּל עֲלָמִין-encompasses all worlds” equally beyond all limitations.

וְזֶהוּ עֵיקַר כְּוִוִּנַת יְרִידַת הַנֶּפֶשׁ  
לְהַתְּלַבֵּשׁ בְּגוֹף הַחוּמְרִי, מְשׁוּם  
שְׁבַעֲעוֹלָם־הַזֶּה יֵשׁ הָאֶרֶת 'סוֹבֵב כָּל  
עֲלָמִין', אֲשֶׁר לְזֹאת תּוֹכֵל לְבָרֵר וְלַהֲפֹךְ  
מֵרַע לְטוֹב כו'.

This is the main purpose for which the divine soul came down to become invested into a physical body: only in this physical world is there an expression of how Hashem's revelation “סוֹבֵב כָּל עֲלָמִין-encompasses all worlds” which enables it to refine and transform the animal soul and body from bad to good.

וּלְפִי עֶרְךָ זֶה נּוֹתְנִים לְאָדָם שְׁנַי חַיִּיו  
בְּמִסְפָּר וְקִצְבָה, לְזֶה ע' שָׁנָה וְלְזֶה פ'<sup>29</sup>  
כו' - הֵינּוּ כְּפִי מִסְפָּר מֵה שְׁצָרֶיךָ לְבָרֵר  
וְלַהֲפֹךְ מֵרַע לְטוֹב כו'.

The number of years of life is allotted to each person according to this goal; to one person 70 years, to another person 80 years, etc. according to the amount that he needs to refine and transform from the animal soul and body from bad to good.

<sup>29</sup> (תְּהִלִּים צ, י: "יָמֵי שְׁנוֹתֵינוּ בְּהֵם שְׁבַעִים שָׁנָה, וְאִם בְּגִבּוֹרַת שְׁמוֹנִים שָׁנָה").

שְׁכַל יוֹם מְבַרֵר וּמְהַפֵּךְ חֵלֶק אֶחָד, עַד  
שְׁבַשְׁנֵי חַיָּו נִשְׁלָם מֵהַ שְׁהִיָּה צָרִיךְ  
לְבַרֵר - שְׁבַשְׁבִּיל זֶה יֵרְדָה הַנֶּפֶשׁ  
לְעוֹלָם-הַזֶּה. :

Every day a person refines and transforms another portion so that throughout the years of a person's life, he completes what he needed to refine everything for which the soul came down into this world.

The Alter Rebbe explained how specifically because of Hashem's "encompassing Light" being expressed in this physical world, we are able to transform the body and animal soul from bad to good through Teshuva, Torah, and Mitzvos. The focus is on how Mitzvos can refine and transform the physical body and animal soul since Mitzvos are the recipients of the "encompassing Light." (Torah study, by contrast, exists in the spiritual world too, where the "encompassing Light" is not expressed as much.)

Now the Alter Rebbe will continue to explain that Teshuva derives not only from the same "encompassing Light" that Mitzvos come from but from an even deeper level of Hashem. Teshuva can even fix and complete what was lacking from the Mitzvos:

### ג. Chapter 3.

אֲךָ אִם פָּגַם עַל יְדֵי אִיזוּ חֲטָא, שְׁהוֹרִיד  
וְהַמְשִׁיךְ חַיּוֹת לְסִטְרָא-אֲחָרָא, שְׁלֹא  
בִּירֵר וְהִפְךָ בְּנִ"ל כֹּל מֵהַ שְׁהִיָּה צָרִיךְ,

However, if the person creates spiritual blemishes through sin, thereby drawing down life-force from holiness into "the Side Opposite of holiness," and he didn't refine and transform what he needed to from the body and animal soul, as explained above how this the purpose of the G-dly soul's descent into this world,

עַל זֶה הוּא עֲנִין הַתְּשׁוּבָה - "וְהַחְזִירֵנוּ  
בְּתְשׁוּבָה שְׁלֵמָה לְפָנֶיךָ" 30.

it is for this situation that we were given the idea of Teshuva, as we say in the 5<sup>th</sup> bracha of the Shemona Esrai: "and bring us back with complete Teshuva before You."

<sup>30</sup> (נוסח תפלת שמונה עשרה).

וְהִנֵּה הִגַּם שְׂאֲמָרוֹ רַ"ל (יוֹמָא פו, א):  
 "לֹא זָז מִשָּׁם עַד שְׂמוּחֲלִין לוֹ",

And even though our Sages said regarding Teshuva (Yoma 86a): "if someone sinned but then did Teshuva, before he moves from his place he is already forgiven,"

הִנֵּה הָרִי מִכָּל מְקוֹם אִף שְׂמוּחֲלִין לוֹ,  
 הַחֲסָרוֹן בְּמִקוֹמוֹ עוֹמֵד, מֵה שְׁלֹא  
 הַשְּׁלִים הַהִמְשָׁכָה שֶׁהִיָּה מִמְשִׁיךְ כו'.

nonetheless, even though he is forgiven, there still remains lacking the accomplishment of the revelation of Hashem that he was supposed to reveal in the process of refining and transforming the body and animal soul.

The question is: Even if Teshuva brings forgiveness, how does that help the fact that he didn't fulfill the purpose of why his G-dly soul came into this world to reveal Hashem and transform the body and animal soul to holiness?

אָךְ זֶהוּ עֲנִין הַתְּשׁוּבָה שְׂאָנוּ מִבְּקָשִׁים:  
 "וְהַחֲזִירנוּ בַתְּשׁוּבָה שְׁלֵמָה לְפָנֶיךָ",  
 פִּירוּשׁ: "לְפָנֵימִיּוֹתֶךָ",

However, this is the deeper aspect of Teshuva that we ask Hashem for when we say: "bring us back with complete Teshuva "before You," the deeper meaning of לפניך "literally: before You" is לפנימיותך-to Your innermost Essence<sup>31</sup>

שֶׁהוּא לְמַעַלָּה גַם מִבְּחִינַת 'סוֹבֵב כָּל  
 עֲלָמִין', שְׂאִינוּ נִקְרָא סוֹבֵב וּמְקִיף אֶלָּא  
 לְגַבֵּי 'עֲלָמִין', אֲבָל עֲצָמוֹתוֹ וּמַהוּתוֹ  
 יִתְבָּרַךְ הוּא לְמַעַלָּה גַם מִזֶּה.

which is beyond even the level of how Hashem "סוֹבֵב כָּל עֲלָמִין- encompasses all worlds," which only encompasses and surrounds limited worlds, but Hashem's Essence is totally beyond the whole

<sup>31</sup> The word "before/in front of" is related to the word "face" and the word "inside of," since the word "face" is both the front of the person and is also the connection point to the inside of the person, both physically (through the senses and through breathing and eating) and spiritually, through the face is how one communicates to the person and connects to their soul. Thus the word לפניך which could mean "to your face" could also mean "to your inside."

idea of worlds, even to encompass them.

ועל ידי התשובה, שַׁיִמְשִׁיךְ אֹרֶךְ הַדָּשׁ  
עַל יְדֵי גִלּוּי עֲצָמוֹתוֹ יִתְבָּרֵךְ, יִמְלֵא כָּל  
הַפְּגָמִים וְהַחֲסְרוֹנוֹת כּו'.<sup>32</sup>

**And through Teshuva the person draws down a new revelation from the Essence of Hashem, which fills in all the blemishes and whatever was lacking in the revelation of Hashem.**

אך איך יכול האדם לעורר כל כך  
למעלה בעצמותו יתברך, להמשיך  
אור חדש ממנו!?

**However, the question is: How is it possible for a limited person to call forth from such a high level, from Hashem's Essence, to draw down from Him a new revelation?**

אך על זה הוא מבקש: "והחזירנו  
בתשובה כו", "השיבנו אליך"<sup>32</sup>,

**It is for this reason that we ask Hashem: "bring us back with complete Teshuva before you," and like it says in Eicha (5:21): "Return us to You, and we will return."**

כלומר אתה תערה עלינו רוח  
ממרום,<sup>33</sup> ותשפיע עלינו רחמים רבים  
ממקור הרחמים, מבחינת "יג  
מכילין", "מי אל כמוך נושא עון כו",  
שיהיו אנחנו יכולים לעשות תשובה.

**Meaning, that You Hashem should pour on us a "spiritual awakening" from Above, and cause His abundant mercies to flow down to us from the source of all mercies, from His 13 Attributes of Mercy, which are specified in verse from Micha (7:18-20): "Who is like you G-d, who pardons iniquity, etc.,"<sup>34</sup> since this is what will give us the ability to do Teshuva.**

<sup>32</sup> (איכה ה, כא).

<sup>33</sup> (על פי ישעיה לב, טו: "יערה עלינו רוח ממרום").

<sup>34</sup> See part 1 of this maamar translation at the beginning for the complete list of the 13 Attributes of Mercy mentioned in the verses from Micha.

וְזֶהוּ עֵינֵן הָאֶרֶת "י"ג מְכִילִין דְּרַחֲמֵי"  
בְּחֹדֶשׁ אֱלוּל, שֶׁהוּא הַכְּנָה שִׁיְהִי  
יְכוּלִים לַעֲשׂוֹת תְּשׁוּבָה, לְהִיּוֹת "אֲנִי  
לְדוּדֵי כו'".

And this is the idea of the revelation of the 13 Attributes of Mercy in the month of Elul: It is a preparation that we should be able to do Teshuva, to be able to be in the mode of "אֲנִי לְדוּדֵי-I am connecting to Hashem whom I love."

וְאִף שֶׁבְּכָל הַשָּׁנָה אוֹמְרִים<sup>35</sup> י"ג מִדּוֹת  
הֶרַחֲמִים - "ה' ה' אֵל רַחוּם כו'" (תְּשׂא  
לד, 1) -

And even though the whole year we mention in the Tachanun prayer the 13 Attributes of Mercy as they are specified in the verses from Ki Sisa: "Hashem Hashem, G-d who is merciful, etc.," so then what is special about the 13 Attributes of Mercy in the month of Elul in contrast to what is revealed the whole year?

הֵם רַק הֶרַחֲמֵנוֹת עַל חַיֵּי הַגּוּף בְּלָבָד,  
אֲבָל "י"ג מְכִילִין דְּרַחֲמֵי" הַמְּאִירִים  
בְּחֹדֶשׁ אֱלוּל, הֵם הֶרַחֲמִים עַל חַיֵּי  
הַנַּפֶּשׁ לְעוֹרְרָהּ בְּתְשׁוּבָה.

The answer is that **those** Attributes of Mercy learned out from the verses in Ki Sisa are **only Hashem's mercies for our physical life, however, the 13 Attributes of Mercy that we learn out from the verses in Micha that shine in the month of Elul are Hashem's mercies for the life of our G-dly souls, which awaken them and empower them to do Teshuva.**<sup>36</sup>

<sup>35</sup> (אַחַר שְׁמוּנָה עֶשְׂרֵה בְּשַׁחֲרִית וּבְמִנְחָה).

<sup>36</sup> The 13 Attributes of Mercy are listed in two places: in the Chumash, Parshas Ki Sisa, and in the Tanach, in the book of Micha.

In Parshas Ki Sisa Moshe Rabeinu needed to ask for Hashem's mercies on the Jewish people to not destroy them physically after the sin of the golden calf. Hashem's response to him was to teach him the 13 Attributes of Mercy mentioned in the Parsha there (see part 1 of the translation of this maamar for a complete

וְזֶהוּ שֶׁכָּתוּב "הָרוּעָה בְּשׁוֹשְׁנִים",

And this is the meaning of what is written in Shir Hashirim (6:3) regarding the month of Elul that “He nourishes me with roses”:

פִּירוּשׁ: "רוּעָה" שֶׁמִּפְרִינָס אֶת יִשְׂרָאֵל לְהִיּוֹת יְכוּלִים לַעֲשׂוֹת תְּשׁוּבָה – הוּא רוּעָה וּמִפְרִינָס אוֹתָם "בְּשׁוֹשְׁנִים".

Meaning, that He nourishes the Jewish People with the power that they should be able to do Teshuva, He nourishes and sustains us with “roses” which have 13 petals corresponding to the 13 Attributes of Mercy that empower us to do Teshuva.

כִּי הִנֵּה בְּכֹל הַשָּׁנָה אָנוּ אוֹמְרִים בְּקִרְיַת־שְׁמַע: "וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ לְבַהֲמֹתֶךָ" (עֲקֹב יֵא, טו),

To understand this better: **The whole year we say in Krias Shema (Devarim 11:15): “And I (Hashem) will give grass in your fields for your animals”**,

פִּירוּשׁ: "בְּהֵמֹתֶךָ" הֵיינוּ נַפְשֵׁי הַבְּהֵמָה וְנַפְשֵׁי הַשְּׂכֵלִית.

The deeper meaning of “your animals” is a reference to the animal soul and the human intellect (which is invested in the animal soul).

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listing of the 13 Attributes of Mercy mentioned in Ki Sisa). Those Attributes of Mercy were intended to protect the Jewish People from physical destruction, and when we mention them every day of the year, it awakens Hashem's mercy to grant us physical protection and physical life.

However, the 13 Attributes of Mercy mentioned in Micha are specifically about our ability to do Teshuva, not about protection from what happens when we don't do Teshuva, but about the very fact that we can really do Teshuva. That's why they end off by saying, "You give truth to Yaakov and kindness to Avraham, as You swore to our father from days long ago." This means that Hashem gives us the power to do Teshuva in truth, not just Teshuva from sins but the true meaning of Teshuva, to return to our source in Hashem. This "promise to our fathers from days long ago" is that we have an essential connection to Hashem that we inherit from our forefathers, Avraham, Yitzchak, and Yaakov. Through Teshuva, we return to reveal that essential connection to the innermost Essence of Hashem.



שְׁבַכְדֵי שִׁיְהִיּוּ גַם הֵם מְסַפְּימִים שִׁיְהִיָּה  
 "וְאֶהְבֶּתְּ אֶת ה' כו'" (וְאֶתְחַנֵּן ו, ה), תִּקְנֵנו  
 לֹאמֹר תִּתְחַלֶּה קֹדֶם הַתְּפִלָּה בְּרִפְת־  
 יוֹצֵר, "שְׁתִּים לְפָנֶיהָ"<sup>37</sup>,

"וְהָאוֹפָנִים וְחַיּוֹת כו",

וּפְסוּקֵי דְזִמְרָה -

שֶׁהוּא בְּחִינַת הָאֲרִיכוֹת בְּהַתְּבוּנָנוֹת  
 גְּדוּלַת ה' יִתְבָּרַךְ, עַד שְׁגַם נִפְש־  
 הַבְּהֵמִית וְהַשְׂכֵּלִית יִסְכְּימוּ שְׁלוֹ יֵאָתֶה  
 כו<sup>38</sup>.

אָבֵל בְּשִׁבִיל הַתְּעוֹרְרוֹת הָאֶהְבָּה בְּנִפְשׁ  
 הָאֱלֹקִית עֲצָמָה, אֵין צָרִיךְ לְהַתְּבוּנָנוֹת  
 כָּל כָּךְ, שֶׁהָרִי "נֵר ה' נִשְׁמַת אָדָם" (מְשָׁלִי  
 כ, כז),

So that they should also agree to **love Hashem** (as mentioned in the Shema), **the Sages established to say the blessing of Yotzer Or as the first of two blessings before the Shema,**

which describes how the angels, **the Ofanim and Chayos**, which are the spiritual source of the animal soul and the human intellect, have a great love for Hashem, and therefore the animal soul and human intellect are also able to have a great love for Hashem,

and they also established to say **Pesukei Dezimra** (verses of praise of Hashem that the animal soul and human intellect can relate to),

The purpose of these is **that through them, a person will come to a lengthy contemplation on the greatness of Hashem until even the animal soul and human intellect agree that it is proper for all living things, including myself, to yearn only for Hashem and nothing else.**

However, to awaken the G-dly soul **itself to love Hashem, it isn't needed as much to have this lengthy contemplation on Hashem's greatness, since** as it says in Mishlei (20:27): **"The soul of man is a flame of Hashem"**,

<sup>37</sup> (בְּרִכּוֹת יא, א).

<sup>38</sup> (עַל פִּי יִרְמִיָּה י, ז: "לֵךְ יֵאָתֶה . . וּבְכָל מַלְכוּתָם מֵאֵין כְּמוֹךְ").

שֶׁכֶּךָ מוֹטָבֵעַ בְּכָל נַפְשוֹת יִשְׂרָאֵל בְּטָבֵעַ  
תּוֹלְדוֹתָם מִמְקוֹרָם, לְהִיּוֹת הַפָּצֵם  
וּתְשׁוּקָתָם לִיכָלֵל בְּאוֹר ה' וּלְדַבְּקָהּ בּוֹ.

Meaning that just like a flame is naturally drawn upwards to its source, so too **it is the nature of the soul of every Jew that is derived from its source in Hashem, that its desire and yearning is to become absorbed in the Light of Hashem and to connect to Him.**

Since this love is inherent in every Jew's nature, therefore, not as contemplation is needed to awaken the love.

וְזֶהוּ שְׂאוּמְרִים "וְנָתַתִּי עֵשֶׂב בְּשָׂדֶךָ  
לְבַהֲמֹתֶיךָ",

**And this is the deeper meaning of what we say in the Shema: "and I (Hashem) will give grass in your fields for your animals."**

פִּירוּשׁ: "עֵשֶׂב" הֵם הַמְּלֹאכִים, שְׁלוּחֵי  
הַהַשְׁפָּעָה, שְׁבָהֵם וְעַל יָדָם נִמְשָׁךְ  
הַהַשְׁפָּעָה מִלְּמַעְלָה לְהִיּוֹת לוֹ כַּח וְעוֹ  
לְהַפֵּךְ נֶפֶשׁ הַבְּהֵמִית.<sup>39</sup>

**Meaning: "Grass" is a reference to angels, who deliver the flow of life-force from Hashem to the lower created beings, through them Hashem's flow of life-force is drawn down from Above to give power and strength to the G-dly**

<sup>39</sup> [וּכְמוֹ שֶׁכְּתוּב בְּזֶהָר פְּרִשֶׁת בְּרֵאשִׁית (דף יח, עמוד ב) עַל פְּסוּק (תְּהִלִּים קד, יד)  
"מִצְמִיחַ חֲצִיר לְבַהֲמָה" – אֵלֶּךָ טוֹרִין כּו', "וְעֵשֶׂב לְעִבּוֹדַת הָאָדָם" כּו']

["מִצְמִיחַ חֲצִיר לְבַהֲמָה וְגו' דָּא בְּהֵמָה דְּרַבִּיעָאָה עַל אֵלֶּךָ טוֹרִין וּמַגְדִּלִין לָהּ בְּכָל יוֹמָא הֵהוּא חֲצִיר.  
וְ"חֲצִיר" דָּא, אֲנוּן מְלֹאכִין . . וְקִיָּמִין לְמִיכָל דְּהָאֵי בְּהֵמָה". 'וְעֵשֶׂב לְעִבּוֹדַת הָאָדָם': 'עֵשֶׂב' דָּא, אֵלִין  
אוֹפְנִין וְחִיּוֹת וְכְרוּבִים . . וְקִיָּמִין לְאַתְמָקְנָא בְּשַׁעְתָּא דְּבִנֵּי נֶשָׁא אֲתִיָּין לְפוֹלְחָנָא דְּמֵאֲרִיִּהוֹן בְּקַרְבְּנֵיהוֹן  
וּבְעֻלּוֹתָא, דְּדָא אִיהוּ עִבּוֹדַת הָאָדָם.

תְּרַגּוּם: "מִצְמִיחַ חֲצִיר לְבַהֲמָה וְגו'" זוֹ בְּהֵמָה שְׂרוּבָצֵת עַל אֵלֶּךָ הָרִים, וּמַגְדִּלִים לָהּ בְּכָל יוֹם אוֹתוֹ  
חֲצִיר, וְ"חֲצִיר" זֶה, הֵם מְלֹאכִים . . וְעוֹמְדִים לְמֵאכֹל שֶׁל הַבְּהֵמָה הַזֶּה. 'וְעֵשֶׂב לְעִבּוֹדַת הָאָדָם': 'עֵשֶׂב'  
זֶה, אֵלוֹ הָאוֹפְנִים וְחִיּוֹת וְכְרוּבִים . . וּמוֹכְנִים לְהַתְקֵן בְּשַׁעָה שְׁבִנֵּי אָדָם בְּאִים לְעִבּוֹדַת רַבּוֹנָם  
בְּקַרְבְּנֵיהֶם וּבַתְּפִלָּה, שְׁזוֹהֵי עִבּוֹדַת הָאָדָם].

וְעֵיין מַה שֶׁנִּתְבָּאָר בְּדַבּוּר הַמִּתְחִיל "כִּי תִצְא" (לְקַמֵּן תִּצְא לַד, ד), מֵעֲנִין "שְׂתִים"  
לְפָנֶיהָ" דְּקִרְיַאת־שְׁמַע].

**soul to be able to transform the animal soul.**

Just like grass gives physical life to physical animals, so too the angels are sent to give spiritual life to the animal soul of man, by giving the person the ability to come to an understanding about Hashem and awaken a love for Hashem in his animal soul.

This “spiritual grass” to spiritually feed our animal soul with an understanding and love for Hashem is also derived from the 13 Attributes of Mercy that we mention throughout the year (as specified in Parshas Ki Sisa).

During most of the year, we see Hashem's mercies expressed to us in two ways:

To protect us physically and give us physical life.

To enable us to refine and transform the animal soul that it should also come to love Hashem.

However, in Elul, a different level of Hashem's mercies is expressed:

וְכֹל זֶה הוּא בְּכֹל הַשָּׁנָה דְּוָקָא.

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

אָבֵל בְּחֹדֶשׁ אֵלוּל כְּתִיב: "הַרוּעָה בְּשׁוֹשְׁנִים", שֶׁהֵן בְּחֵינַת "י"ג מְכִילִין דְּרַחֲמֵי הַמְּאִירִים וּמְתַגְּלִים בְּחֹדֶשׁ אֵלוּל, לְהֵיוֹת עוֹשִׂים תְּשׁוּבָה שְׂיִמוּלָא כָּל הַחֲסָרוֹנוֹת.

**However, regarding the month of Elul, it is written: "He nourishes us with roses", which have 13 petals that correspond to the aspect of the "13 Attributes of Mercy" (as specified in Micha) that shine and are revealed in the month of Elul, which enables us to do Teshuva so that whatever revelation of Hashem that was lacking should be filled in.**

[וְהַמְשָׁכָה זוּ ד' שׁוֹשְׁנִים", הִיא צְרִיכָה גַם בְּשֶׁבִיל הַנְּפֶשֶׁת-הָאֱלֵקִית עֲצָמָה.

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

כִּי הִגַּם שִׁכְרָה מוּטָבָע בְּכָל נַפְשׁ כּוֹ בְּנִ"ל,

For even though it is the nature of every Jewish soul to yearn to reconnect to Hashem, so why is this extra power needed for it to do Teshuva?

אָךְ הֶעֱנִין, כִּי יֵשׁ הֶעֱלָאת מִ"ן שְׁנַמְשֶׁךְ מִצַּד עֵצִים הַנֶּפֶשׁ בְּטַבְעָה וּמֵאֲלֶיהָ.

The idea is that there is one level of the person's own initiative to elevate himself to Hashem that comes from his own essential nature.

אָבֵל כְּדֵי לָבֵא לְבַחֲיִנַת הֶעֱלָאת מִ"ן דְּבַחֲיִנַת תְּשׁוּבָה, שֶׁהוּא "בְּחִילָא יִתִּיר", לְמַעְלָה מִכְדֵּי שֶׁתּוּכַל הַנֶּפֶשׁ שָׂאת - עַל זֶה צְרִיךְ לִהְיוֹת הַמִּשְׁכָּה מְלַמְעֵלָה דִּיִּיקָא.<sup>40</sup>

But in order to come to elevate himself to Hashem on a level of Teshuva with very great intensity, beyond what the soul can naturally handle, for this only when the person receives help from Above can he reach this level.

וְזֶהוּ עֲנִין "הַשִּׁיבֵנו אֵלֶיךָ כּוֹ".

This is the idea of asking Hashem "return us to You", since we need His help to reach true Teshuva beyond the natural motivation of the G-dly soul,

וְעַל הַמִּשְׁכָּה זֶה שֶׁמְלַמְעֵלָה נֶאֱמַר "הַרְוֵעָה בְּשׁוֹשָׁנִים".

And regarding this type of help from Above, it says that "He nourishes us with roses," feeding us His mercies and giving us the power to do Teshuva. Endnote.]

<sup>40</sup> וְיִוָּבֵן זֶה מִמָּה שֶׁנִּתְבָּאָר בְּמָקוֹם אַחֵר, עַל פְּסוּק "כָּרִיחַ שְׂדֵה אֲשֶׁר בָּרַכּוּ ה'" (תּוֹרָה אֹר תּוֹלְדוֹת כ, ד). וְהֵינּוּ, לְהֵיוֹת "רִיחַ בּוֹגְדִיו", שֶׁהוּא בַּחֲיִנַת תְּשׁוּבָה - עַל זֶה צְרִיךְ לִהְיוֹת "אֲשֶׁר בָּרַכּוּ ה'", שֶׁהוּא סִיוַע מְלַמְעֵלָה כּוֹ. עֵיין שָׁם.

וְהִנֵּה אָמְרוּ רַז"ל<sup>41</sup>: "אֵל תִּקְרֵי שׁוֹשְׁנִים  
אֶלָּא שְׁשׁוֹנִים".

Now, our Sages have said (Shabbos 30b): “Do not only read the verse saying that ‘He nourishes us with שׁוֹשְׁנִים-roses,’ but also read the verse as saying that ‘He nourishes us with שְׁשׁוֹנִים-those who study.’”<sup>42</sup>

פִּירוּשׁ: "שְׁשׁוֹנִים" הוּא בְּחִינַת תּוֹרָה,  
מֵעֲנֵן "קוֹרֵא וְשׁוֹנֵה כו"<sup>43</sup>.

The meaning of ‘שְׁשׁוֹנִים-those who study’ is referring to Torah study, as expressed in the idea that “whoever reads the Tanach and ‘שׁוֹנֵה-studies’ the Mishna has Hashem reading and studying with him.” (Tanna Debei Eliyahu Rabbah 18:1)

וְהֵעֵינֵן:

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

כִּי הַתְּשׁוּבָה צְרִיךְ לִהְיוֹת לְמֵלֵא כָּל  
הַחֲסוּרוֹת,

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

הֵן הַחֲסוּרוֹן שֶׁנֶּעֱשָׂה בְּהַעֲדַר הַמִּצְוֹת,  
שְׁמוֹנֵעַ וּמְחַסֵּיר גִּילּוּי אֹרֶךְ סוֹבֵב כָּל  
עַלְמֵינִי הַנִּמְשָׁךְ עַל יְרֵי הַמִּצְוֹת,

both what is missing through the lack of performing Mitzvos, which holds back and decreases the revelation of the Light of Hashem that “כָּל עַלְמֵינִי”-encompasses all worlds” that is drawn down through the Mitzvos,

<sup>41</sup> (שְׁבַת ל, ב. זֶהר חֶלֶק ב, ב.)

<sup>42</sup> The two words שְׁשׁוֹנִים and שׁוֹשְׁנִים have the same letters, just different nekudos (vowelization). This is why we can read the verse both ways on a non-literal level of interpretation.

<sup>43</sup> (תנא דבי אליהו רבה יח, א "כָּל הַיּוֹשֵׁב וְשׁוֹנֵה, הַקְּרוֹשׁ בְּרוּךְ-הוּא קוֹרֵא וְשׁוֹנֵה כְּנֶגְדּוֹ").

וְהֵן הַחֲסָרוֹן שֶׁנַּעֲשָׂה עַל יְדֵי הַתּוֹרָה,  
שֶׁהִיא מְקוֹר בְּחִינַת 'מְמַלֵּא כָּל עֲלָמִין'.

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

וְזֶהוּ שְׂאוּמְרִים "וְהַחֲזִירְנוּ בְּתְשׁוּבָה  
שְׁלִימָה לְפָנֶיךָ" - שְׁלִימָה דִּיִּיקָא כּו'.

And this is the meaning of what we say in the Shemona Esrai: "and bring us back with complete Teshuva before You," meaning, specifically Teshuva that is complete in filling in all missing aspects of Hashem's revelation.

וְזֶהוּ שְׂכֵתוֹב "הַרוּעָה בְּשׁוֹשָׁנִים,"  
שֶׁבְּכֹל זֶה יֵשׁ ב' הַמְּדַרְגּוֹת:

And this is the meaning of the verse: "He nourishes me with 'שׁוֹשָׁנִים-roses,'" in the plural form, instead of saying "with a rose," implying that there are two levels included in 'שׁוֹשָׁנִים-roses':

שׁוֹשָׁנָה כְּפְשוּטוֹ - הוּא הַתְּעוֹרְרוֹת "י"ג  
מְכִילִין דְּרַחֲמֵי", שֶׁהֵם מְבַחֲיֵנַת 'סוֹבֵב  
כָּל עֲלָמִין';

1-An "actual rose" meaning the revelation of the 13 Attributes of Mercy corresponding to the 13 petals of the rose, which are from the level of how Hashem "סוֹבֵב כָּל עֲלָמִין-encompasses all worlds," which gives us the power to do Teshuva for lack of Mitzvos,

וְ"שׁוֹשָׁנִים" - מְבַחֲיֵנַת 'מְמַלֵּא כָּל  
עֲלָמִין' כּו'.

2-Those who study Torah,' which has the same letters as 'שׁוֹשָׁנִים-roses,' meaning that in Elul Hashem nourishes us with the power to do Teshuva for the lack of Torah study, which is the idea of how Hashem "כָּל עֲלָמִין-permeates all worlds."

After explaining that the power for Teshuva in Elul can fill in all the missing revelation of Hashem from the lack of Mitzvos throughout the year, the Alter Rebbe will use that concept to explain the following question:

Why is Simchas Torah, when we rejoice in the study of Torah and fulfillment of Mitzvos, celebrated after Rosh HaShana and Yom Kippur? It would seem to make more sense to celebrate the Torah at the time it was given, on Shavuos.

Rosh HaShana and Yom Kippur are about being serious in our service of Hashem and doing Teshuva for what we did improperly. What does that have to do with celebrating the fact that Hashem gave us the Torah?

וְזֶהוּ עֵינֵן שְׂמֵחַת-תּוֹרָה שְׂאַחַר רֵאשׁ-  
הַשָּׁנָה יוֹם-כְּפוּר,

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

שֶׁהוּא בְּחִינַת הַמְשָׁכָה "שְׂמֵחָה שֶׁל  
מִצְוָה" עַל כָּל־לֵלוֹת הַשָּׁנָה.

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

כִּי מֵאַחַר שֶׁבְּכָל הַשָּׁנָה עוֹשִׂים חֶסְרוֹן  
וּפְגָם בְּהֶאֱרַת 'סוֹבֵב כָּל עֲלָמִין' עַל יְדֵי  
שְׂאִיִן מְקַיְיִמִים הַמִּצְוֹת בְּהִלְכָתוֹ,

**Since throughout the year we create a lack in the revelation of how Hashem "סוֹבֵב כָּל עֲלָמִין" through our lack of fulfilling the Mitzvos properly,**

וְכַאֲשֶׁר נִמְשָׁךְ בְּרֵאשׁ-הַשָּׁנָה יוֹם-  
הַכְּפוּרִים מְלוֹי הַחֶסְרוֹן - אֲזַי נַעֲשֶׂה  
בְּחִינַת "שְׂמֵחָה שֶׁל מִצְוָה" כּו':<sup>44</sup>

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

<sup>44</sup> [ועוד יובן ענין "שושנים - ששונים", על דרך מה שנתבאר בדבור המתחיל "ואכלת ושבעת וברכת" (לעיל עקב טו, ג), בענין הזכרת ברית ותורה בברפת הארץ, וצריך שיקדים ברית לתורה, וזו ניתנה בג' בריתות, וזו ניתנה ב"ג בריתות".

ומבואר שם, דענין "י"ג בריתות" הם "י"ג מדות הרחמים", והמשכתם הוא על ידי התורה כו'. וזהו שכתוב גם כן (נצבים ל, ו): "ומל'ה אלקיה את לבבך ואת לבב זרעך", שיש בזה ראשי תיבות אלול. והיינו לבוא לבחינת פנימית-הלב<sup>44</sup>. והמשכה זו היא מבחינת "י"ג בריתות" שהן "י"ג מדות הרחמים". אך המשכה זו הוא על ידי התורה, וזהו ענין "שושנים", ו"ששונים בהלכות". וגם, כי "י"ג מדות שהתורה נדרשת בהן" הם מבחינת "י"ג מדות הרחמים". ולכן נזכר בגמרא

**then we can truly "rejoice in the Mitzvos,"** since we now have the complete revelation of Hashem from all of the Mitzvos that we could have done in the past year.

The same applies to our Torah study; through our Teshuva in Elul and Rosh and Yom Kippur we able to fill in the lacking revelation of Hashem that was missing due to our lack of Torah study throughout the year.

Since we are able to accomplish the revelation of Hashem from all the Torah and Mitzvos of the past year at the time of Elul and Tishrei, we therefore celebrate that new revelation on Simchas Torah.

However, the joy of Simchas Torah is much greater than that of Shavuos, since this new revelation of Hashem from our Teshuva for all the Torah and Mitzvos of the past year is our own accomplishment. Since the purpose of why Hashem gave us the Torah is so that we should reveal Hashem through our efforts in Torah, Mitzvos, and Teshuva, therefore on Simchas Torah we have the greatest celebration; we celebrate the new revelation from Hashem's Essence that was brought about through our efforts of Torah, Mitzvos, and Teshuva.

This ultimate revelation of Hashem from our own efforts comes from Hashem's power for Teshuva that He gives us in Elul.




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"וְרַחֲמָנָא אָמַר", וְהֵינּוּ, שְׂבָהֶם וְעַל יָדָם הֵמְשִׁכָה מִתּוֹרָה-שְׂבִכְתָּב, שֶׁהִיא חֻכְמָה-עֵילָאָה – לְתוֹרָה שְׂבַע־עַל־פֶּה, שֶׁהִיא חֻכְמָה-תַּתְּאָה.

וְזֶהוּ "וְהִדְרִית פְּנֵי זָקֵן" (קְדוּשִׁים יט, לב) – "זֶה שֶׁקָּנָה חֻכְמָה", כִּי הֵן "י"ג תִּיקוּנֵי דִיקְנָא".



### Summary of Chapters 2 – 3 of the Maamar

Q1 What is the idea that Hashem commands us to fulfill the Mitzvos specifically “today”?

A1 “Today” means in this physical world that we are currently in. The Torah is telling us that only in the physical world do we have the power to fulfill the Mitzvos since, in this world, there is a revelation of Hashem's "encompassing Light," which connects us to His Essence through the Mitzvos. For this reason, we can only do Teshuva in the physical world where the “encompassing Light” is revealed and gives us the ability to change ourselves and our actions from bad to good. Whereas in the spiritual world of Gan Eden, which is called “tomorrow” when we receive the spiritual reward for the Mitzvos, we cannot do Teshuva by ourselves, since on that level only Hashem's "internalizing Light" is expressed, which does not allow for transformation.

Q2 What is the main purpose of the G-dly soul's descent into this world?

A2 To refine and transform the human intellect, the animal soul, and the body to holiness. This is accomplished in particular through the contemplation during of Hashem's true existence and how He creates and guides the world and ourselves until the human intellect comes to a fiery love for Hashem and affects the animal soul and body also to love Hashem. In general, it is accomplished through studying Torah and fulfilling Mitzvos using the human intellect, animal soul, and body. The amount of time allotted for the G-dly soul to stay in this world is according to how much it needs to accomplish in effecting that transformation, since every day we refine and transform one aspect of our intellectual, emotional, and physical life through our service of Hashem. Only in this physical world can such a transformation happen, due to the revelation of the “encompassing Light” of Hashem here.

Q3 What happens if we don't accomplish that transformation of our animal soul and body to holiness because we failed to use our time properly in prayer, Torah study, and Mitzva performance, is there any way to make up for it?

A3 Through Teshuva, we can make up for whatever was lacking in revealing Hashem and transforming the body and animal soul. The reason that Teshuva is able to accomplish this is that it brings forth a new revelation from the Essence of Hashem, which is even higher than the "encompassing Light" and "internalizing Light" that was supposed to be revealed through the Mitzvos and the Torah study.

Q4 How can we reach such a high level of revealing the Essence of Hashem through Teshuva?

A4 Through Hashem revealing the 13 Attributes of Mercy in the month of Elul, He gives us the power to do Teshuva and bring about a new revelation from the Essence of Hashem.

Q5 What is the difference between the 13 Attributes of Mercy that we mention the entire year during the Tachanun prayer and the 13 Attributes of Mercy expressed specifically in Elul?

A5 The 13 Attributes of Mercy expressed year-round are for Hashem to have mercy on our physical life, and to give us the power to refine the animal soul during prayer. However, the 13 Attributes of Mercy expressed in Elul are to give the G-dly soul the power to do Teshuva from its very essence, beyond its normal capacity, and thereby connect to and reveal the Essence of Hashem.

Q6 Why do we celebrate Simchas Torah after Rosh Hashana and Yom Kippur, instead of on Shavuos, when the Torah was given?

A6 The greatest celebration is when we use the power given to us by Hashem to reveal Hashem through our own efforts in Torah, Mitzvos, and Teshuva. Since we accomplish the revelation of Hashem equal to that of all the Torah and Mitzvos that were lacking the entire year through our Teshuva during Elul, Rosh Hashana, and Yom Kippur, therefore we celebrate that new revelation of Hashem from our own efforts after Yom Kippur, after we complete the Teshuva process.

## Lessons in the Service of Hashem from Chapters 2 - 3 of the Maamar

- 1- In this world, we can always change. No matter how much someone is "stuck" in a bad habit or destructive way of thinking or feeling, a person can always change their lifestyle and perspective from negative to positive, from unholy to holy. This is because the unlimited truth of Hashem is expressed specifically here in the physical world, and just like Hashem can do anything, he can enable us to always turn ourselves around.
- 2- We need to keep in mind that we are only here on a mission. The G-dly soul, our true essence, doesn't need any correction; it came here to accomplish something. Our main mission is to transform our human intellect, our natural emotions, and our body, to make them holy and to reveal Hashem. (In addition to revealing Hashem in our animal soul and body, part of our mission is to reveal Hashem to every Jew, and by extension to everyone and everything in this world.) When we live every day that we are on a mission, and every day is vital, we will take to heart to make our time really count.
- 3- Even if we didn't use our time properly in prayer, Torah study, and Mitzva performance, we have the ability to make up for it. Through Teshuva we reach a deeper level of Hashem than even that of Mitzvos, and that new revelation from Hashem compensates for everything that was lacking. But to reach the Essence of Hashem, we need to reveal the essence of our G-dly soul, which takes work. The easiest time for us to reveal the essential connection we have with Hashem through our own effort is during Elul, when Hashem makes Himself available to us, giving us the power to reveal that connection.
- 4- The greatest celebration is when we work hard to accomplish something. Since Teshuva is not easy, when we actually do Teshuva, we should celebrate it much more than something that came to us as a revelation from Above.

**Sponsored by:**

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לעילוי נשמת הרה"ח הרה"ת וכו' ר' יעקב יהודה בן הרב יהושע העכט  
בקשר עם היארצייט ט"ו מנחם אב,

לזכות שתלמידיו וצאצאיו ילך בדרכו של התקשרות לכ"ק אדמו"ר  
וחיזוק היהדות והפצת המעיינות

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## לזכות

מנחם מענדל בן לאה

חיה מושקא בת לאה

יעקב יהודה בן לאה

שטערנא שרה בת לאה

אהרן דוב בן לאה

שיינא בת לאה

אברהם מאיר בן לאה

שמואל בן לאה

אסתר רבקה בת לאה

פייגא בת לאה

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