



LESSONS IN LIKUTAY TORAH

PRECIOUS TEACHINGS THAT AWAKEN THE HEART
TO DIVINE SERVICE FROM THE HOLY MASTER
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TRANSLATED AND EXPLAINED

לקוטי תורה

פרשת ואתחנן

מאמר

וידעת היום [א]

“Knowing and Believing in Hashem”

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Likutay Torah

לקוטי תורה

פֶּרֶשֶׁת וְאֶתְחַנֵּן

מֵאֲמָר

וַיִּדְעַתְּ הַיּוֹם [א]

דָּף ד' עמוד א'

“Knowing and Believing in Hashem”

(א) (Chapter 1)

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

“וַיִּדְעַתְּ הַיּוֹם וְהִשְׁבוֹתָ אֶל לְבָבְךָ [כִּי ה' הוּא הָאֱלֹקִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ מִתַּחַת אֵין עוֹד]” (דְּבָרִים 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:

הִנֵּה יֵשׁ לְהַבִּינִי: הֲלֹא כָּבַר נֹאמַר (שָׁם, לה):
 “אֵתָּה הָרֵאֵתָ לְדַעַת [כִּי ה' הוּא הָאֱלֹקִים אֵין עוֹד מִלְּבַדוֹ]”,

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

וּמָהוּ עוֹד וַיִּדְעַתְּ?”

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

¹ (נֹאמַר שֶׁבֶת פֶּרֶשֶׁת וְאֶתְחַנֵּן, נחמו, ט"ו מנחם אב תקס"ה. הַנִּחַת כְּבוֹד קְדוּשַׁת אֲדַמוֹר הָאֲמֻצְעֵי נִדְפְּסָה בְּסֵפֶר הַמֵּאֲמָרִים תַּקְס"ה חֶלֶק ב' עֲמוּד תִּשְׁכַּח. בִּיאור בִּאור הַתּוֹרָה דְּבָרִים ע' קֶסו-קֶעֶט).

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

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

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

אֶךָ הִנֵּה, אַחַר מִתְּן־תּוֹרָה שָׂרְאוּ "פָּנִים אֶל פָּנִים", וְשָׁמְעוּ בְּעַצְמָם עֲשָׂר־הַדְּבָרוֹת,² אָמְרוּ (דְּבָרִים ה, כב-כג): "אִם יוֹסְפִים אֲנַחְנוּ לְשִׁמוּעַ [אֶת קוֹל ה' אֱלֹקֵינוּ עוֹד וּמִתְּנוּ:], קָרַב אֲתָה וְשָׁמַע [אֶת כָּל אֲשֶׁר יֹאמַר ה' אֱלֹקֵינוּ וְאֶת תְּדַבֵּר אֵלֵינוּ אֶת כָּל אֲשֶׁר יְדַבֵּר ה' אֱלֹקֵינוּ אֵלֶיךָ וְשָׁמַעְנוּ וְעָשִׂינוּ]."

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

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

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

וּבְתִיב (שָׁם ו, א-ג): "וְזֹאת הַמִּצְוָה וְגו', [הַחֲקִים וְהַמְשַׁפְּטִים אֲשֶׁר צִוָּה ה' אֱלֹקֵיכֶם לְלַמֵּד אֶתְכֶם] לַעֲשׂוֹת בְּאֶרֶץ וְגו', עַד: "אֶרֶץ זָבֹת חֶלֶב וְדָבָשׁ".

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

² (פְּרָשְׁתָנוּ ה, ד. יט-כ): "פָּנִים בְּפָנִים דִּבֶּר ה' עִמָּכֶם בְּהָרַיִם... כְּשִׁמְעֶכֶם אֶת הַקוֹל... וְהִיא אֲמָרוּ הֵן הָרָאנוּ ה' אֱלֹקֵינוּ אֶת כְּבוֹדוֹ וְאֶת גְּדֻלוֹ וְאֶת כְּלוֹ שְׁמַעְנוּ".

וּבְתִיב בְּתַרְיֵיהָ (שָׁם, דֵּה־): "שְׁמַע יִשְׂרָאֵל,
הַיְיָ הוּא אֱלֹהֵינוּ, הַיְיָ הוּא אֶחָד. וְאַהֲבַת יְיָ",

שֶׁהִיא הַמִּצְוָה הָרִאשׁוֹנָה שֶׁנִּצְטַו אַחֵר
עֲשֶׂר־הַדְּבָרוֹת מִפִּי מֹשֶׁה.

וְצִרִיךְ לְהִבִּין: לָמָּה הַקָּדִים לֹמְר "זֹאת
הַמִּצְוָה וְגו'", לַעֲשׂוֹת בְּאֶרֶץ וְגו'", דֵּהָא
פְּרָשָׁה "שְׁמַע" חוֹבַת הַגּוֹף הִיא, וְנוֹהֶגֶת
בֵּין בְּאֶרֶץ כו'.³

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

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

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

To summarize, the Alter Rebbe asks three questions:

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

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

וְלְהִבִּין כָּל זֶה, צִרִיךְ לְהַקְדִּים בִּיאור עֲנִין
דַּעַת, וְעֲנִין אֲמוּנָה, שֶׁהֵם שְׁתֵּי מִצּוֹת.

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

³ ("בֵּין בְּחוּץ לְאֶרֶץ". קדושין לו, א).

which are counted as two separate mitzvos.

כי הנה כתיב: "דע את אל-הי אביך וגו'
(בדברי הימים א' כ"ח, ט'), (דרצונו לומר:
בחינת דעת והשגה ממש)⁴ -

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

וכתיב (שמות יד, לא): "ויאמינו בה' 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 is to "know" Hashem, and another mitzvah is to "believe" in Hashem.

והענין: כי באמת זה שהעולם קורין בשם
"אמונה", להאמין מזה שהקדוש ברוך-
הוא מחיה את כולם, הוא ברא את כל
העולמות מאין ליש - טועים הם, שאין
צריך לזה אמונה, שהרי זה נרגש בבחינת
ראיה.

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

הגם שאינו רואה בעיני בשר, הרי זה
כאילו רואה.

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

The Alter Rebbe will elaborate on how we can "see" Hashem's Presence:

ועל זה נאמר (איוב יט, כו): "ומבשרי אֶחָזָה
אלו-ה'", "אֶחָזָה" דייקא, והיינו "מבשרי":

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

⁴ ועל דרך זה פירש בש"ה, בפרק "בעשרה מאמרות", מאמר א'.

⁵ (ועיין ברבות, בשלח, פרק כ"ג, על פסוק: "תשוּי מראש אַמְנָה". ובשיר השירים רבה, בפסוק (ד, ח): "אתי מלבנון").

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

שָׁכְמוּ בִּבְשָׂרִי בְּשִׁבִיל שְׂרוּאָה חַיּוּת
הַגּוּף וְקִיּוּמוֹ, יוֹדַע וּמְרַגֵּשׁ כִּי נִפְשׁוֹ הִיא
בוֹ, שֶׁהִיא הִיא הַמְּחִיָּה אֶת הַגּוּף וּבִלְעָדָה
אֵין חַיּוּת וְקִיּוּם לַגּוּף;

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

כִּךְ "אַחֲזָה אֱלֹהִים" - מֵאַחַר שְׂרוּאֵין אֶת
הָעוֹלָמוֹת שֶׁהֵם כְּמוֹ גּוּף גָּדוֹל, "מִהָאָרֶץ
לְרַקִּיעַ מִהֶלֶךְ ת"ק שָׁנָה כו"ו,"

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

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

וְכֵן אֲפִילוֹ דְבָרִים רוּחָנִים כְּמוֹ מְלַאכִּים
וְנִשְׁמוֹת כו', הֵן כְּגוּף לְגִבֵי הַחַיּוּת
שֶׁבְּתוֹכָם מֵאֵין־סוֹף בְּרוּךְ־הוּא, הַמְּהוּוֶה,
וְהַמְּחִיָּה אוֹתָם, וּמְקִיְיָמָם, כְּמוֹ שֶׁכְּתוּב
(ישעיהו מ, כו): "שָׂאוּ מְרוֹם עֵינֵיכֶם, וּרְאוּ
מִי בָרָא אֱלֹהִים."

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

וַיִּדְעֶיהָ זֶה מוֹרָגֶשֶׁת כְּאֵלוֹ רוּאָה כו'. וְזֶהוּ

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

⁶ [כִּי נִפְשׁ הַבֶּשֶׂר בְּדָם הִיא] (ויקרא יז, יא).

⁷ (ראה אבות דרבי נתן פרק לא. ובמורה נבוכים חלק א פרק עב).

⁸ (חגיגה יג, א. ירושלמי ברכות פרק ט הלכה א).

לְשׁוֹן "אַחֲזֶה".

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

וְלָכֵן אֵין זֶה נִקְרָא בְּשֵׁם "אַמוּנָה" בְּלִשׁוֹן-הַקּוֹדֶשׁ אֲלָא בְּשֵׁם "דַּעַת":

Therefore, this recognition is not called "אַמוּנָה-belief," in Hebrew. Rather, it is called "דַּעַת-knowledge" of Hashem:

כִּי דַעַת הוּא לְשׁוֹן הַכָּרָה וְהַרְגָּשָׁה, וְגַם דַּעַת הוּא הַעֲמַקְת־הַלֵּב שֶׁלֹּא יִסִּיחַ דַּעְתּוֹ מִזֵּה, וַיִּהְיֶה לוֹ לְזַכְרוֹן לְפָנָיו תָּמִיד, שֶׁלֹּא יִשְׁכַּח וְיִסּוּר מִלְּבוֹ.

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

מֵה שְׂאִין בֶּן הַרְהוּר בְּעִלְמָא לֹא עֲבִיד מִיָּדִי, דְּ"הַרְהוּר לָאוּ כְּדַבּוּר דְּמִי"⁹.

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

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

⁹ (זֶהר חֶלֶק ג' קה, א).

¹⁰ (בְּרִכּוֹת ב, ב).

Summary of Chapter 1:

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

ב Chapter 2

אֵל הַיָּה דַעַת וְהִרְגָּשָׁה זֶה הִיא בְּבַחֲיִנַת
'מְמַלֵּא כָּל עֲלָמִין',¹¹

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

אָבֵל בְּבַחֲיִנַת 'סוֹבֵב כָּל עֲלָמִין' כְּתִיב
(מְלַאכֵי ג, ו): "אֲנִי ה' הַיָּה לֹא שֵׁנִיתִי"¹²,

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

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

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

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

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

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

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

¹² (וְעַיִן זֶהֱרַח חֶלֶק ב', סוֹף פְּרֻשַׁת תְּרוּמָה, קע"ו, א'. חֶלֶק ג', קל"ז, ב').

¹³ (תָּנָא רַבִּי אֱלִיהוּ רַבָּה פָּרַק כּא. נִסַּח הַתְּפִלָּה ("עַד שֶׁלֹּא נִבְרָא הָעוֹלָם"). שֶׁל"ה ג, ב).

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

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

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

רק בחינת "מלכותך" לבדה היא מלכות כל העולמים¹⁴.

It is only the level of “Your Kingship” that is the creative source 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 that it is only the “Name” of His Glorious Kingship that is directly involved with the creation of worlds, as opposed to the attribute of “Kingship” itself.

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

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

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

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

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

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

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

וְעַל זֶה אָמְרוּ רַז"ל¹⁶: "עַד שֶׁלֹּא נִבְרָא
הָעוֹלָם הָיָה הוּא וְשְׁמוֹ בְּלִבְדוֹ" שֵׁגִם "שְׁמוֹ"
- הַיָּא מִדַּת מַלְכוּתוֹ - הַיָּא בְּבַחֲיַנֵּת
"לְבַדּוֹ".

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

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

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

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

¹⁶ (פְּרָקִי דִרְבֵּי אֱלִיעֶזֶר פָּרָק ג).

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

¹⁸ (וְעַיִן מִזֶּה: בְּדַבּוּר הַמִּתְחִיל "לִכֵּן אָמַר לְבָנֵי יִשְׂרָאֵל". וּבְדַבּוּר הַמִּתְחִיל "קָחוּ מֵאֲתָכֶם תְּרוּמָה").

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

וְנִקְרָא הוּא יִתְבָּרַךְ בְּשֵׁם 'סוֹבֵב כָּל עֲלָמִין'
- שְׂאִין הָעוֹלָמוֹת תּוֹפְסִים מְקוֹם נִגְדוֹ.

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

שְׁחִיּוּתוֹ הַמִּתְפַּשֵּׁט תוֹךְ הָעוֹלָמוֹת אֵינוֹ
כְּדַמְיוֹן הַנִּשְׁמָה הַמְתַּלַּבֶּשֶׁת מִמַּשׁ תוֹךְ
הַגּוּף, וּמִתְפַּעֶלֶת מִמְקָרֵי הַגּוּף, וּמִמְקָרֵי
הַמְּקוֹם וְהַזְּמַן, קוֹר וְחוֹם כֵּי.

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

אָבֵל לְפָנָיו יִתְבָּרַךְ, הַגֵּם שֶׁנִּמְצָא לְמַטָּה
כְּמוֹ לְמַעְלָה, אֵינוֹ נִתְפָּס בְּגֵדֵר מְקוֹם חֶסֶד-
וְשָׁלוֹם, וּמַעְלָה וּמַטָּה שׁוֹיִן.

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

וְאֵין הַפִּירוּשׁ 'סוֹבֵב כָּל עֲלָמִין' שֶׁהוּא
מְלַמֵּעַלָּה מִן הָעוֹלָמוֹת, אֶלָּא הוּא נִמְצָא
בְּתוֹךְ הָעוֹלָמוֹת גַּם כֵּן, וְאֵף עַל פִּי כֵּן הוּא
בְּבַחֲנֵי 'סוֹבֵב כָּל עֲלָמִין'.

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

וְזוֹהוּ "וְהַקְדוּשׁ בְּשֵׁמִים וּבְאֲרָץ"¹⁹:

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

וּבְדַבּוֹר הַמִּתְחִיל "יְבִיאוּ לְבוֹשׁ מַלְכוּת". וּבְדַבּוֹר הַמִּתְחִיל "וּבְבִאָה לְפָנָי הַמֶּלֶךְ". וּבְדַבּוֹר הַמִּתְחִיל
"שִׁיר הַשִּׁירִים". וּבְדַבּוֹר הַמִּתְחִיל "קוֹל דוֹדִי".

¹⁹ (בְּרַכַּת "יִשְׁתַּבַּח": "יִשְׁתַּבַּח שְׁמֶךָ לְעַד מַלְכּוֹנוּ, הָאֵל הַמֶּלֶךְ הַגָּדוֹל וְהַקְדוּשׁ בְּשֵׁמִים וּבְאֲרָץ").

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

שְׁלֹפֵי שֶׁהוּא קְדוֹשׁ וּמוֹבְדָל, הוּא בְּחִינַת 'סוֹבֵב כָּל עֲלָמִין', לְכֵן הוּא שׁוֹה מְמַשׁ "בְּאֶרֶץ מִתְחַת"²⁰ כְּמוֹ "בְּשָׁמַיִם מִמַּעַל"²¹ שְׁאִינוּ בְּגֵדֵר עֲלָמִין, וְאִין הָעוֹלָמוֹת פּוֹעֲלִים בּוֹ שׁוֹם שִׁנּוּי חֶסֶד-וְשָׁלוֹם, וְכְמוֹ מְקוֹדֵם שֶׁנִּבְרָא הָעוֹלָם.

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

וּבְבְחִינָה זוֹ לֹא שִׁיחַ דַּעַת וְהִרְגָּשָׁה, שְׁאִין נִתְפָּס בְּשׁוֹם שְׁכָל וְהִשְׁגָּה אִיךְ אִין שִׁנּוּי לְפָנָיו יִתְבָּרַךְ, אֶלֶּא זֹה הִיא בְּחִינַת אֱמוּנָה - לְהֶאֱמִין בֵּה' שֶׁהוּא יִתְבָּרַךְ אִינוּ בְּגֵדֵר עֲלָמִין, וּלְפָנָיו "כְּחֹשֶׁכָה כְּאוֹרָה"²² (תהלים קלט, יב):

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

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

²¹ ("הַמְלִיךְ הַגְּדוֹל" הֵינּוּ בְּחִינַת 'מְמַלֵּא כָּל עֲלָמִין', הַתְּפִשׁוֹת גְּדוּלַת מַלְכוּתוֹ יִתְבָּרַךְ. כִּי "וְלִגְדוּלָתוֹ אִין חֶקֶר" (תהלים קמה, ג) כְּתִיב, וְכִתִּיב (דְּנִיאֵל ז, י): "אֶלֶף אֱלֹפִים כּו' [יִשְׁמְשׁוּנָה, וְרַבּוּ רַבָּן קְדָמוּהִי יְקוּמוּן]". וְעֵינִן בְּזֶהֱר חֶלֶק א', דָּךְ רל"ט, א'. וַיִּגַּשׁ, דָּךְ ר"ו, עֲמוּד ב'. וַיְחִי, דָּךְ רל"ז, א'. חֶלֶק ג', דָּךְ קע"א, סוּף עֲמוּד א').

²² (וְעֵינִן מֵה שֶׁנִּתְבָּאֵר מִזֶּה, בְּדַבּוּר הַמִּתְחִיל "וַיֵּרָא יִשְׂרָאֵל כּו' וַיֵּאֱמִינוּ בִּהוֹ"ה" (תוֹרָה אוֹר בְּשִׁלַּח סא, ד וְאֵילָךְ)).

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

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

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

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

Summary of Chapter 2:

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

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

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

ג Chapter 3

וְהִנֵּה כְּתִיב (תהלים לו, ג): "שֹׁכֵן אֶרֶץ, וְרַעֲה אֲמוֹנָה".

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

פִּירוּשׁ "וְרַעֲה" - מִפְרָנִס, שְׁצָרִיךְ לְפָרְנִס וְלִהְמָשִׁיךְ מְזוֹן לְהַגְדִּיל אֶת הָאֲמוֹנָה, עַד שֶׁתִּהְיֶה קְבוּעָה בְּלֵב הָאָדָם גַּם כֵּן בְּבַחֲיִנַת דַּעַת וְהִרְגָּשָׁה, וּכְאֵלוֹ רוֹאֶה כו'.

The meaning of "**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 שֶׁיְהִיָּה לְעֵתִיד-לְבָא, כְּדַכְתִּיב (ישעיהו יא, ט): "וּמְלֵאָה הָאָרֶץ דַּעַת [אֵת ה']",

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

פִּירוּשׁ: "הָאָרֶץ" הִיא הָאֲמוֹנָה שְׁנִקְרָאת בְּשֵׁם "אָרֶץ" שֶׁהִיא הַמְדְרָגָה הַתַּחְתּוֹנָה, שְׂאִין בָּהּ גִּילּוּי אֶלָּא אֲמוֹנָה בְּלִבָּהּ.

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

The earth has two opposite aspects:

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

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

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

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

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

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

כי "נְעוּץ תְּחִלָּתוֹ בְּסוּפוֹ"²³, שְׂאִין גִּילוי
תְּחִלָּתוֹ אֲלֵא בְּבַחֲיַת סוּפוֹ.

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

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

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

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

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

²³ (סֵפֶר יְצִירָה פָּרָק א מְשֻׁנָּה ז).

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

וּבַחִינַת אֱמוּנָה זוֹ תִהְיֶה מְלֵאָה דְעָה, שְׁתִּיהֶיּה בְּבַחִינַת הַפֶּרֶה וְהַרְגֵּשָׁה, וּכְאֵלוֹ רוּאָה וְכוּ'. וְכִמוֹ שְׁכַתּוֹב (ישעיהו מ, ה): "וְנִגְלָה כְבוֹד ה' וְרָאוּ כָל בָּשָׂר יַחְדָּו [כִּי פִי ה' דִּבֶּר] כֹּי".

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

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

וְהַמְשָׁכָה זוֹ לַהֲיִוֹת הַגְּדֵלַת הָאֱמוּנָה, הוּא עַל יְדֵי תוֹרָה וּמִצְוֹת,²⁵ שְׁעֲלִיָּהֶם נֶאֱמַר (בראשית א, כו): "נַעֲשֶׂה אָדָם בְּצַלְמֵנוּ כְּדְמוּתֵנוּ".

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

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

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

²⁵ (ועיין מה שנתבאר בדבור המתחיל "להבין ענין הברכות" (תורה אור ו, א). וב'אגרת הקדש" (סי' א), על פסוק "חגרה בעוז מתניה". ועיין מה שנתבאר בדבור המתחיל "ואהיה אצלו אמון" (לעיל במדבר יז, ד ואילך) - אמון - פדגוג. ובדבור המתחיל "משה ידבר", גבי "בצלמנו כדמותנו" (תורה אור יתרו סח, ב)).

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

רַמ"ח מְצוֹת הֵם "רַמ"ח אַבְרִיךָ דְּמִלְכָּא"²⁶,
בְּחֵינֵת "אָדָם" - "אָדָמָה לְעֵלְיוֹן"²⁷,

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

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

שֶׁהֵם הֵן רַמ"ח הַמְּשֻׁכּוֹת מִבְּחֵינֵת 'סוּבֵב
כָּל עֲלָמִין'.

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

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

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

וְדַרְךְ כָּלֵל נִחְלָקִין הָרַמ"ח מְצוֹת לְג' קוּיִן:
יְמִין, וּשְׂמָאל, וְאַמְצַע. וְהֵם: תּוֹרָה,
וְעִבּוּדָה, וְגַמְלוֹת חֲסָדִים²⁸:

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

²⁶ (רָאָה תְּקוּנֵי זֹהַר תְּקוּן ל).

²⁷ (יִשְׁעֵיהָ יָד, יָד. שְׁלֵהָ ג, א. שֵׁם תּוֹרָה שֶׁבְּכֶתֶב דְּרוּשׁ צֵאן יוֹסֵף שֵׁא, ב).

²⁸ (אָבוֹת א, ב).

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

תּוֹרָה הוּא "שְׁמוֹתָיו שֶׁל הַקָּדוֹשׁ בְּרוּךְ-
הוּא"²⁹;

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

"קוֹרֵא בַּתּוֹרָה"³⁰ הוּא כְּמוֹ שְׁקוֹרֵא בְּשֵׁם
יְכוֹנִי³¹.

as in the expression “**קוֹרֵא-reading/calling out 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.

וּגְמִילוּת-חֶסֶד זֶה צְדָקָה "לְהַחֲיוֹת רוּחַ
שְׁפָלִים" (יִשְׁעִיהוּ נֹו, טו), עַל יְדֵי אֲתַעְרוּתָא-
דְּלַתְתָּא - אֲתַעְרוּתָא-דְּלַעֲיָלָא³²,

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

לְהַחֲיוֹת הַמְּשַׁכֵּת 'סוֹבֵב כָּל עֲלָמִין' בְּבַחֲנִינַת
יְרִידָה וְהַשְׁפָּלָה "לְהַחֲיוֹת רוּחַ שְׁפָלִים".

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

²⁹ (זֶהר חֶלֶק ב פו, א. הַקְּדָמַת הַרְמַבִּין עַל הַתּוֹרָה. יוֹנַת אֶלֶם פָּרַק כֵּט: "כָּל הַקּוֹרֵא בַּתּוֹרָה - כְּאֵלּוּ קוֹרֵא בְּשְׁמוֹתָיו שֶׁל הַקָּדוֹשׁ בְּרוּךְ-הוּא").

³⁰ (בְּרִכּוֹת יג, א. וְעוֹד).

³¹ ("פִּירוּשׁ: שְׁעַל יְדֵי עֶסֶק הַתּוֹרָה קוֹרֵא לְהַקְדוֹשׁ בְּרוּךְ-הוּא לְבּוֹא אֵלָיו כְּבִיכּוֹל, כְּאֵדָם הַקּוֹרֵא לְחִבְרֵי שִׁבְאָא אֵלָיו, וּכְבֵּן קֶטֶן הַקּוֹרֵא לְאֲבִיו לְבֹא אֵלָיו לְהִיּוֹת עִמּוֹ בְּצוּתָא חֲדָא, וְלֹא לִפְרֹד מִמֶּנּוּ וְלִישְׁאָר יְחִידִי". תְּנַיָא סוּף פָּרַק לז).

³² (רֵאָה זֶהר חֶלֶק א פח, א. קסד, א. רלה, א. רמד, א. וְעוֹד).

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

וְעִבּוּדָה - זוֹ קְרָבָנוֹת, בְּחִינַת "רְשָׁפֵי אֵשׁ"
שְׁלֵמָטָה, לִיכָלֵל בְּאֵשׁ שְׁלֵמָעֵלָה.³³

The “left side” is “Avoda:” Avoda-Service refers to the service of the Korabanos-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 שְׂכַנְגָד הַקְרָבָנוֹת תִּקְנוּ "בְּרוּךְ
שְׂאֵמֵר", וּפְסוּקֵי דְזִמְרָה, לְהַגְדִּיל מְדוּרַת
הָאֵשׁ הָאֵהָבָה שְׂמִמְטָה 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 שְׂאֵמֵר וְהָיָה הָעוֹלָם",
דְּהֵינּוּ "בְּמֵאֵמֵר אֶחָד"³⁴, וְאַחַר כֵּן נִפְרָט
עַל יְדֵי ט' מֵאֵמְרוֹת כ"י.

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

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

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

³⁴ (אָבוֹת ה, א: "בְּעֵשְׂרֵה מֵאֵמְרוֹת נִבְרָא הָעוֹלָם... וְהֵלֵא בְּמֵאֵמֵר אֶחָד יָכוֹל לְהַבְרָאוֹת". רֵאָה הַפִּירוּשׁ
בְּמִדְרָשׁ שְׂמוּאֵל).

וְכֵן בְּ"הַלְלוּיָהּ": "כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ", רַק
 "הוֹדוּ [עַל אֶרֶץ וְשָׁמַיִם] גּוֹ', וַיִּרְם קֶרֶן לְעֵמוֹ
 [תְּהִלָּה לְכָל חַסִּידָיו] וְגוֹ', לְבָנֵי יִשְׂרָאֵל עִם
 קָרֹבּוֹ וְגוֹ'" (תְּהִלִּים קמח, יגיד), וְכִיּוֹצֵא בְּזֶה
 מִשְׁאֵר פְּסוּקִים;

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

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

שְׁמֵהֶם נִמְשָׁךְ רִשְׁפֵי־אֵשׁ וְהִתְלַהֲטוּת
 הַלֵּב, וְעַל יָדֵי זֶה [כַּמַּיִם הַפְּנִיִּים לַפְּנִיִּים] כֵּן
 לֵב הָאָדָם לְאָדָם] וְגוֹ'" (מִשְׁלֵי כו, ט),

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

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

מִמְשִׁיךְ לְמִטָּה בְּחֵינַת 'סוֹבֵב כָּל עֲלָמַיִן',
 שֶׁתְּהִיָּה אֲמוּנָה זֹו קְבוּעָה וְתִקְוָעָה בְּלֵב
 וְנַפְשׁ הָאָדָם.

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

וְזֶהוּ "זֹוֹאת הַמְצֻוָּה וְגוֹ', לַעֲשׂוֹת בְּאֶרֶץ וְגוֹ',
 אֶרֶץ זְבַת חֵלֶב וְדָבָשׁ" - "שְׁמַע יִשְׂרָאֵל

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

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

וגו": **flowing with milk and honey,"** which refers to **the mitzvah of reciting "Shema Yisroel."**

כי הנה עננין פֿרשֿת "שִׁמַע יִשְׂרָאֵל" הוּא, **Now, the idea of the passage of "Shema Yisroel" is as follows:**

The verse reads, "שִׁמַע יִשְׂרָאֵל-Hear Yisroel, הַוַיָּה אֱלֹהֵינוּ-Havayah who is our G-d, הַוַיָּה אֶחָד, Havayah is One."

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

שִׁ"הַוַיָּה"ה" 'סוֹבֵב כָּל עֲלָמִין, שְׁהוּא "אֱלֹהֵינוּ", שְׁאֲנַחְנוּ מֵאֲמִינִים בּוּ בְּבַחֲיַנֵּת אֲמוּנָה לְבַדָּה - **That Hashem, as He is called Havayah, who is "Soveiv Kol Almin," He is "our G-d," meaning that we believe in Him with only a simple faith,**

יְהִיָּה בְּבַחֲיַנֵּת "אֶחָד", בְּבַחֲיַנֵּת גִּילּוּי בְּשִׁבְעָה רִקִּיעִים וּבְאַרְצֵי,³⁷ **We want Him to be revealed as "אֶחָד-one."** The word "אֶחָד" is made up of three letters, namely, the letter "א" showing that He is "אל-רף-Master," the "ח," which equals eight, refers to **the seven heavens and the earth,** and the "ד," which equals four, represents the four directions.

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

בְּבַחֲיַנֵּת דַּעַת וְהִרְגָּשָׁה,³⁸ לְהִיוֹת בִּיטוּל **We want this awareness of Hashem, who is "Soveiv Kol Almin," to be**

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

³⁷ (סִפָּר מִצּוֹת קָטָן סִימָן קד. הוּבָא בְּבֵית יוֹסֵף אוּרַח חַיִּים רִישׁ סִימָן סא).

³⁸ (וְכֵן כָּתַב בְּ"פְרִי עֵץ חַיִּים", שֶׁעַר הַקְּרִיאָת שִׁמַע, פָּרָק י"א, בְּעֵינֵי "הַוַיָּה" אֶחָד", שְׁהוּא הַמְשַׁכֵּת

וְיַחְדוּד אֲמִיתִי בְּבַחֲיִנַת יְחֻדְא־עִילָאָה,
בִּישׁוּל בְּמִצְוִיאוֹת מִמֶּשׁ,

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

וְנִעֲשֶׂה וְנִמְשָׁךְ בְּחִינָה זוֹ עַל יְדֵי הַמְּשַׁכֵּת
הַמִּצְוֹת 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 regarding the comparison between "earth" and faith.

וְאֲמוּנָה זוֹ הִיא בְּחִינַת "אֶרֶץ זֶבֶת חֶלֶב
וְדָבָשׁ":

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

"חֶלֶב" הוּא בְּחִינַת הַגְּדֻלַּת הַמַּדּוּת,
שֶׁתִּגְדֹּל הָאֱהָבָה הַמְּסוּתֶרֶת בְּלֵב וְתֵצֵא
מֵהָעֵלֶם אֶל הַגִּילּוּי.

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

(כִּי הַגְּדֻלַּת הַמַּדּוּת הוּא עַל יְדֵי בְּחִינַת
אֲמוּנָה מְבַחֲיִנַת 'סוֹבֵב כָּל עֲלָמִין' דִּיִּיקָא,
מֵה שְׂאִין בֶּן מְבַחֲיִנַת 'מִמְלֵא כָּל עֲלָמִין'
לֹא תִתְגַּדֵּל אֱהָבָתוֹ וְיִרְאָתוֹ לֵה' מִכְּאֲשֶׁר
תּוֹכֵל נַפְשׁוֹ שְׂאֵת³⁹).

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

הַדְּעֵת עֲלִיוֹן כו').

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

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

"ודבש" הוא בחינת מתיקות ותענוג, כמו שכתוב (ישעיהו נח, יד): "אֶז תִּתְעַנֵּג עַל 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 an awareness of how Hashem is "Soveiv Kol Almin."

דהיינו, כאשר יתבונן כי "אני הו'ה לא שניתני" (מלאכי ג, ו), ו"אתה הוא קודם שנברא העולם כו'".

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

ורק "הודו על גוי", ועם כל זה, הנה ויירם קרן לעמו, ו"לבני ישראל עם קרובו" מממש.

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

אי לזאת יגיל וישמח לבו ויתענג על ה' מממש

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

וזהו ויצדיק באמונתו יחיה" (חבקוק ב, ד) - מלשון תענוג, ופיקוח נפש⁴⁰:

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

⁴⁰(ראה בטור שלחן ערוך אורח חיים סימן רז).

כְּמוֹ "בוֹרֵא נַפְשׁוֹת רַבּוֹת, וְחֶסְרוֹנָם עַל כָּל מַה שֶּׁבְּרָאתָ, לְהַחֲיִית בָּהֶם נַפְשׁ כָּל חַי":⁴¹

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

שְׁפִירוֹשׁ "חֶסְרוֹנָם" - דְּבַר הַחֶסֶר לְאָדָם לְקִיּוֹם חַיּוֹתוֹ, "לְהַחֲיִית בָּהֶם נַפְשׁ כָּל חַי" - שְׂאִינּוּ אֶלָּא לְהַתְעַנֵּג וּפְיִקוּחַ-נַפְשׁ;

The meaning of the phrase "חֶסְרוֹנָם-their needs" is food that one needs for his life and existence. However, the next phrase, "לְהַחֲיִית—to give enjoyment' through them to the soul of every living thing" is referring to foods that are only for enjoyment and expansion of the soul.

וְכַךְ "יִחְיֶה בְּאִמּוֹנָתוֹ", לְהַשִּׁיב אֶת נַפְשׁוֹ יוֹתֵר מִכָּל הַתְּעַנּוּגִים, ו"מְרוֹב כָּל" (דְּבָרִים כח, מז). וְכֵמוֹ שֶׁכָּתוּב (תְּהִלִּים עג, כה): "מִי לִי בְּשָׂמִים, וְעַמְדָּה לֹא חָפְצָתִי [בְּאֶרֶץ] וְגו'":⁴²

So too, "a righteous person, 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).

⁴¹ (נסח ברַבַּת בּוֹרֵא נַפְשׁוֹת).

⁴² (וְזָהוּ "וּרְעָה אִמּוֹנָה" [וְהַתְעַנֵּג עַל הַ] "תְּהִלִּים לו, ג-ד), וְהֵינּוּ עַל יְדֵי "וְעֵשָׂה טוֹב" (תְּהִלִּים לר, טו). וְעֵינּוּ זֶהר חֶלֶק ג', פִּינְחָס, דָּף רכ"ה, ב', מַעֲנֵן זֶה. וּבִפְרָשַׁת בְּהָר, דָּף ק"י, עַמּוּד ב'. וּבִפְרִיֹשׁ הַרְמ"ז שָׁם, מַעֲנֵן "טוֹב". חֶלֶק ב': תְּרוּמָה, ק"ע, עַמּוּד א', עַל פְּסוּק "מִזְמוֹר לְדוֹד ה' רועי". וְדָף קע"א, א').

Summary of Chapter 3:

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

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

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

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

In particular, there are three aspects to this:

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

ד Chapter 4

אֲדָּ בַּחִינּוֹת אֱלוֹ שֶׁל "חֶלֶב וְדָבָשׁ" עֲדִיין
 לֹא הִגִּיעוּ לְמַעֲלַת וּמִדְרִיגַת ו"מְלֶאכָה
 הָאָרֶץ דַּעַה" שִׁיְהִיָּה לְעֵת־לְבָא,
 בְּבַחִינַת 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 ‘אָרֶץ-earth/faith’ will be filled with the knowledge of Hashem,” which we will experience in the Time to Come, when our faith in Hashem as He is “*Soveiv Kol Almin*-encompasses all worlds” will be experienced in a way that we can actually know and feel it.

מָה שָׂאִין בֶּן "חֶלֶב וְדָבָשׁ" הֵם בְּבַחִינַת
 הָאֲמוּנָה עֲדִיין.

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

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

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

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

וְהַעֲנִין: כִּי הִנֵּה אָנוּ רוֹאִים שֶׁה"עוֹלָם
 כְּמִנְהַגוֹ נוֹהֵג⁴³, בְּבַחִינַת 'מְמַלֵּא כָּל
 עֲלָמִין', שִׁשׁ "לְכָל עֵת [לְכָל חִפְזָן] כִּי"⁴⁴:

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

⁴³ (על פי עבודתה וְרָה נד, ב).

⁴⁴ [לְכָל חִפְזָן יֵשׁ עַת" (קִהְלַת ח, ו). "וְעַת לְכָל" (קִהְלַת ג, א)].

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

כי הנחש הטיל זוהמא בחוה⁴⁵ בחינת
בנסת-ישראל;

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

ובמתן-תורה פסקה זוהמתן⁴⁷;

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

ואחר כך בחטא העגל חזר כו;

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

ואחר כך בימי יהושע עבדו את ה'⁴⁸;

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

ובימי שפוט השופטים קלקלו;

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

⁴⁵ (שבת קמו, א).

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

⁴⁷ (ראה שבת שם. אור החיים ברכה לג, ג).

⁴⁸ (יהושע כד, לא).

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 then, Yaravam ben Nevat caused the nation to sin.

וכך בכל דור ודור נשתנה לפי הענין;

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 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, which is "*Memalei Kol Almin.*"

שהם בחינת פרצוף: ראש, יד, ורגל,
ושאר אברים שאין אחד דומה לחבירו,
ופעולת האיברים משתנין,

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

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.

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

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

⁵⁰ (ועיין זהר חלק א': נח"י, דף רכ"א, א': "דאשתניאת מגוננא לגוננא". וסוף פרשת אמור, דף ק"ז. זהר חלק ג', תצא, רפ"א, א'. ועיין ב"פרד"ס", שעזר אבי"ע, סוף פרק א').

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

וְכֵן בְּכָל אָדָם בְּפִרְטוּיּוֹת: לְפַעְמִים נּוֹפֵל
בְּמַחְשְׁבָהּ, דְּבוּר, וּמַעֲשֶׂה – אֲשֶׁר לֹא טוֹב;
וּלְפַעְמִים יִפּוֹל לוֹ הִרְהוּרֵי תְשׁוּבָה
וּמַעֲשִׂים טוֹבִים,

כִּי "לְכָל עֵת וְגוֹ", "וּלְאִוֹם מְלֵאוֹם יִאֲמָן"
(בְּרֵאשִׁית כה, כג) – "כְּשֶׁזָּה קָם [זֶה נּוֹפֵל] כִּי"⁵¹;
"לֹא נִתְמַלְאָה צוּר [אֲלֵא מִחוּרְבָנָהּ שֶׁל
יְרוּשָׁלַיִם] כִּי".

וְעַל כֵּן אֵל יִפּוֹל לֵב הָאָדָם עָלָיו בְּרֵאוֹתוֹ
שֶׁנוֹפֵל כִּי, כִּי כֵן הוּא סָדֵר תְּהִפּוּכוֹת
הַזְּמַן, וְיָכוֹל הוּא לְחַזּוֹר וּלְשַׁנּוֹת אֶת טַעְמוֹ
מִרַע לְטוֹב.

וְכָל זֶה הוּא בְּבַחֲיִנַת מְמַלֵּא כָּל עֲלָמִין.

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

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

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

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

⁵¹ [זֶה נּוֹפֵל. וְכֵן הוּא אוֹמֵר (יְחֻזְקָאֵל כו, ב): "יַעַן אֲשֶׁר אָמְרָה צַר עַל יְרוּשָׁלַם כו, אִמְלָאָה הִחְרַבָּה" – לֹא נִתְמַלְאָה צוּר אֲלֵא מִחוּרְבָנָהּ שֶׁל יְרוּשָׁלַיִם (רש"י עַל הַפְּסוּק).]

אך להיות בחינת 'סובב כל עלמין',
בבחינת גילוי, בבחינת דעת והרגשה
ממש, צריך להיות "ובערת הרע (מקרבך)
וגו'"⁵² (דברים יג, ו).

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

מה שאין בן בזמן חורבן הבית, שבית-
ראשון היו בו נביאי השקר, ובית-שני
היה בו שנאת חנם,⁵³ שהם הם בחינת "זה
לעומת זה" (קהלת ז, יד), כנגד בחינת
אמונה שהיא למעלה מן הדעת.

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

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

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

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

והענין: כי כמו שיש בסטרא דקדושה -
בחינת אמונה שהיא למעלה מן הדעת,
כך היה אז בין ישראל אמונות כוזבות
(פמבאר בירמיהו, סימן מ"ד, פסוק י"ז-י"ח). והם
"זה לעומת זה".

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

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

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

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

וְהָיָה בְּבֵית־רֵאשׁוֹן, בְּהַתְּגַבְּרוֹת סֵטְרָא־
דְּקִדּוּשָׁה הָיָה גִּילּוּי 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

וְכַךְ בְּ"זֶה לְעוֹמֵת זֶה", בְּהַתְּגַבְּרוֹת סֵטְרָא־
דְּקְלִיפָה מִחַמַּת הַחַטָּא, הָיָה הַתְּגַבְּרוֹת
בְּנֶגֶד אֱמוּנַת אֱלֹהוֹת,

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

וְהַנָּשִׁים שֶׁהָיוּ מְבַכּוֹת אֶת הַתְּמוּזִי⁵⁵ אָמְרוּ:
מֵעַתָּה חָדַלְנוּ לְקַטֵּר לְמַלְכַת שָׁמַיִם חֶסְרָנוּ⁵⁶
וְגו'.

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

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

⁵⁵ ["הַנָּשִׁים יֹשְׁבוֹת מְבַכּוֹת אֶת הַתְּמוּזִי" (יחזקאל ח, יד)].

⁵⁶ ["וַיִּמְן אִזְ חָדַלְנוּ לְקַטֵּר לְמַלְכַת הַשָּׁמַיִם וְהִסֵּךְ לָהּ נְסֻכִים, חֶסְרָנוּ כָּל, וּבַחֲרִב וּבְרָעַב תִּמְנוּ" (ירמיהו מו, יח)].

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

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

וְכֵן הָיוּ נְבִיאֵי הַשֶּׁקֶר (כְּמוֹ שְׁכָתוּב בִּירְמִיָּהוּ סִימָן כ"ז פְּסוּק י"ד-ט"ו), דִּהְיִינוּ אֲמוּנוֹת כּוֹזְבוֹת בְּנְבִיאֵי לְהֶאֱמִין בְּמָה שֶׁלֹּא דָבַר ה'.

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

מָה שְׂאִין בֶּן בְּבֵית־שְׁנֵי ש"קְסָרוּ ה' דְּבָרִים⁵⁸, לֹא הִיָּתָה גַם בֶּן בְּלַעֲוִימַת־זָה הַתְּגַבְרוֹת הַקְּלִיפָה כָּל כֶּהֱנָה,

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

וְהִיָּתָה הָאֲמוּנָה־רָעָה -בְּמִילֵי־דַעְלָמָא, לְהֶאֱמִין בְּאֲנָשֵׁי רְכִיל, לְשֹׁנוֹ אֶת חֲבִירוֹ, שֶׁהִשְׁנָאָה הֵיחָא הִיא שְׁנֵאת־חֲנָם, שֶׁחֲבִירוֹ לֹא עָשָׂה לוֹ רָעָה בְּאֶמֶת.

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

כִּי אִם לֹא הָיָה מֵאֲמִין בְּאֲנָשֵׁי רְכִיל,

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

⁵⁸ (יוֹמָא כֹּא, 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 then was on a much lower level than that of the First Beis Hamikdash.

בְּוֹדָאֵי לֹא הָיָה אִישׁ שׁוֹנֵא לְרַעְהוּ כְּלָל.
שׁוֹה כְּנֶגֶד הַטֵּבַע שִׁישָׁנָא אַחַד לְחֻבֵירוֹ
חֲנֻם - אִם יוֹדֵעַ בְּאַמֶּת שְׁחֻבֵירוֹ לֹא פָשַׁע
כּוֹ: :

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

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

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

וַיִּזְהַר "וַיִּדְעֶתְ הַיּוֹם וְהַשְּׁבוֹת אֶל לִבְבְּךָ [כִּי
ה' הוּא הָאֱלֹקִים בְּשָׁמַיִם מִמַּעַל וְעַל הָאָרֶץ
מִתַּחַת אֵין עוֹד] וְגוֹ":

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 לְהִיּוֹת הַיְדִיעָה וְהַרְגָּשָׁה בְּבַחֲיִנַת
'מִמְלֵא כָּל עֲלָמִין' כְּבָר נֶאֱמַר "אַתָּה
הָרֵאתָ לְדַעַת וְגוֹ" - כְּבָר "הָרֵאתָ כּוֹ".

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

אַבְּל לְהִיּוֹת "וַיִּדְעֶתְ" - בְּבַחֲיִנַת 'סוֹבֵב כָּל
עֲלָמִין',

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

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

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

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

Thus, we could read the verse:

“כִּי ה' הוּא הָאֵל-הַיִּם-וְהַשָּׁמַיִם-וְהַשָּׁמַיִם אֵל לְבָבָהּ-Know today וַיִּדְעַתְּ הַיּוֹם- that Havayah (*Soveiv*) encompasses Elokim (*Memalei*) בְּשָׂמַיִם מִמַּעַל וְעַל הָאָרֶץ וְעַל הָאָרֶץ-just as the heavens are above the earth and encompassing it, and the earth is below, being encompassed by the heavens, עוֹד אֵין עוֹד-because there is nothing else, there is no place outside of Him.”

כְּמוֹ הַשָּׁמַיִם שֶׁהֵם כְּדוּרִים, וְכִמוֹ הָאָרֶץ
שֶׁהִיא בְּתוֹךְ הַשָּׁמַיִם, וְהַשָּׁמַיִם מְקִיפִין
לָהּ⁶⁰- כִּן הֵנָּה "דְּבַר ה'", הוּא בְּחִינַת
'מְמַלֵּא כָּל עֲלָמִין', הִיא מוֹקֶפֶת בְּבְחִינַת
'סוֹבֵב כָּל עֲלָמִין', שְׂאִין דְּבַר חוּץ מִמֶּנּוּ.

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

וְכַמְשָׁל הַדְּבַר בְּעוֹדוֹ בְּכַח הַנֶּפֶשׁ,
שֶׁעֲדִיין לֹא יֵצֵא וְנִפְרָד כו'.

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

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

⁶⁰ (ועיין מה שנתבאר בדבור המתחיל “כִּי הַמְצִינָה הַזֹּאת”, גבי “לֹא בְּשָׂמַיִם הִיא” (לקמן נצבים

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

וַיִּדְעָה זֶה הוּא דְיוֹקָא "הַיּוֹם", כְּמוֹ "הַיּוֹם"
לַעֲשׂוֹתָם" (דְּבָרִים ז', י"א) - וְלֹא לְמַחֵר
בְּעוֹלָם הַבָּא⁶¹:

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

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

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

שְׁהַעוֹלָם הַבָּא הוּא בְּחִינַת 'מְמַלְא כָּל
עֲלָמִין', הַשְּׁתַלְשְׁלוֹת הַמְדְרִיגוֹת מְעִילָה
לְעֹלָל, מְדְרִיגָה אַחֵר מְדְרִיגָה.

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

וּכְמִשְׁל פְּרָצוֹף שֵׁשׁ בּוֹ רֹאשׁ, וַיֵּד, וְרֶגֶל
כּו',

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

כִּי יֵשׁ מְדְרִיגוֹת רַבּוֹת - גִּן עֵדֶן עֲלִיוֹן, וְגִן
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

⁶¹ (עבודת זרה ד, ב).

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

defined by its specific spiritual parameters,

ולְכֵן הַמַּעֲשִׂים, וְדִבּוּרִים, וּמַחְשְׁבוֹת
נַעֲשׂוּ "לְבוּשֵׁי צוּאִים" לְעוֹלַם-הַבָּא, וְאִין
יְכוּל לְפָשׁוּט אוֹתָם, וּכְאֵלוֹ קְשׁוּר בְּשָׂק;

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

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

אִם לֹא עַל יְדֵי כֹּה־הַקָּלַע וּכְיוּצָא בְּזֶה -
לְהַתִּיר וּלְהַפְקִיעַ הַקֶּשֶׁר וְכוּ⁶³;

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

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

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

מֵה שְׂאִין כֵּן "הַיּוֹם": "וְהַשְׁבוֹתָ אֶל לְבָבְךָ"
- "בְּשָׁנֵי יַצְרִיךָ"⁶⁴, בְּבַחֲיַת אֲתַכְפִּיֵּא
וְאֲתַהַפְכָא כוּ,

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

⁶³ (וּכְמוֹ שֶׁנִּתְבָּאֵר בְּדַבּוּר הַמִּתְחִיל "צוֹ אֶת בְּנֵי יִשְׂרָאֵל כּוּ' אֶת קַרְבְּנֵי לְחַמִּי" (לְעִיל פִּינְחָס עה, ג)).

⁶⁴ (בְּרַכּוֹת נד, א בְּמִשְׁנֵה. סִפְרֵי (הוּבָא בְּפִירוּשׁ רַש"י) עַל הַפְּסוּק).

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

ש"היום" יכול לברר ולהפריד הרע על ידי המשכה מבחינת 'סובב כל עלמין', על ידי "יהיו הדברים האלה אשר אנכי" (דברים ו, 1) - "מי שאנכי", "מצוה היום" דוקא.

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

שהתורה והמצוות הם מבחינת 'סובב כל עלמין'.

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

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

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

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

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

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

וְצִרְיָהּ לִהְיוֹת "וַיִּדְעַת הַיּוֹם וְהַשְּׁבוּתָ אֶל לְבָבָהּ", בְּבַחֲיִנַת אֲתַכְפִּיּא וְאֲתַהֲפֹכָא, שִׁיקוּיִים "וְאֵת רוּחַ הַטּוֹמְאָה אֲעִבִיר מִן הָאָרֶץ" (זְכַרְיָה יג, ב),

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

וְעַל יְדֵי זֶה תִּהְיֶה וּ"מִלְאָה הָאָרֶץ דְּעָה וגו'",

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

וְהָאָרֶץ תִּרְצֶה אֶת עֲוֹנָהּ⁶⁶ דְּהֵיִינוּ⁶⁷ שִׁזְדוֹנוֹת יִהְיוּ כְּזִכְרוֹת⁶⁸ .:

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

⁶⁶ [“אז תרצה הארץ . . כל ימי השמה . . אז תשבת הארץ והרצת” (ויקרא כו, לד)].
⁶⁷ (יומא פו, ב).

⁶⁸ (בגמרא נזכר פסוק “וַיִּדְעַת הַיּוֹם”: ראש השנה, ל”ב, ב’. גיטין, נ”ז, ב’. רבות: בפרשה ואתחנן, על פסוק ד’ וַיִּדְעַת הַיּוֹם”, ובפרשה וזאת הברכה, וסוף פרשה ויקרא, סוף פרשה ו’, על פסוק (ויקרא ה, א) “וְהוּא עֵד, או רָאָה או יָדַע”: “או רָאָה” – “אתה הראת לדעת”. “או יָדַע” – “וַיִּדְעַת הַיּוֹם”).

וַיֵּשׁ לְפָרֵשׁ עַל פִּי הָאָמוֹר:

דְּפָסוּק “אַתָּה הִרְאֵת לְדַעַת” – זֶהוּ עַל בְּחִינַת מְמַלְאָ כָּל עֲלָמִין, שֶׁעַל זֶה נֶאֱמַר (איוב יט, כו): “וַיִּמְבְּשׁוּי אֲחֻזָּה”, “שָׂאוּ מְרוֹם עֵינֵיכֶם וְרֹאוּ” (ישעיה מ, כו) – זֶהוּ “או רָאָה” – “אַתָּה הִרְאֵת”.

אֲבָל פָּסוּק “וַיִּדְעַת הַיּוֹם” קָאֵי עַל הָאָמוֹנָה וְהַדְּעַת בְּבַחֲיִנַת סוֹבֵב כָּל עֲלָמִין, מֵה שְׂאִינוּ בְּגִדְדִי

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

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

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

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

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

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

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

עֲלָמִין כָּלֵל, וְעַל זֶה נֶאֱמַר “וַיִּדְעֶתָ הַיּוֹם” כִּנֵּל – וְזֶהוּ “אוֹ יָדַע כוּ”.

וְזֶהוּ שֵׁישׁ בְּפֶסוּק רֵאשׁוֹן דְּקַרְיָאֵת “שְׁמַע” ע’ רַבְתִּי, וְכֵן ד’ דְּ“אַחַד” – שֶׁהוּא עֲנִין “עַד”, דְּהֵינּוּ בְּחִינַת “וְאַתֶּם עַדִּי” (יִשְׁעִיָּהּ מִג, יב), כְּמוֹ שֶׁכָּתוּב שָׁם בְּמִדְרָשׁ. וְהֵינּוּ עַל יְדֵי “אַתָּה הִרְאֵתָ לְדַעַת”, “וַיִּדְעֶתָ הַיּוֹם כוּ” וְכֵן ל’.

וְגַם יֵשׁ לוֹמֵר, ע’ רַבְתִּי דְּ“שְׁמַע”: עֵין – בְּחִינַת רֵאִיָּה, “הִרְאֵתָ לְדַעַת”, וְ“שְׁמַע”, לְשׁוֹן הַבְּנָה – בְּחִינַת “וַיִּדְעֶתָ”.

וְזֶהוּ “עַל פִּי שְׁנַיִם עֲדִים [. .] יְקוּם דְּבַר” (שׁוֹפְטִים יט, טו), כִּי “עֲדוּת” – אוֹתִיוֹת “דַּעוֹת”, וְ“שְׁנַיִם עֲדִים” הֵינּוּ בְּחִינַת “אוֹ רָאָה אוֹ יָדַע” הַנֵּל. וְעַל יְדֵי זֶה “יְקוּם דְּבַר” – הוּא בְּחִינַת “דְּבַר הַ”, וְעַל זֶה מְרַמֵּז הַד’ רַבְתִּי דְּ“אַחַד”.)

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

The answer is:

כי הַיְגוּ"ה הוּא הָאֵל-הַיִּים - because the truth of Hashem as He is Soveiv Kol Almin (Havaya), is concealed by His Name Elokim, and that is why it takes our effort to connect to that level.

בְּשָׂמִים מִמַּעַל וְעַל הָאָרֶץ מִתְחַת אֵין עוֹד -but, since Hashem is truly everywhere and there is no place that He is not, if we work on ourselves we can recognize and feel Him here in this world.”

Summary of Chapter 4:

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



Lessons in the service of Hashem from the Maamar:

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

Likutay Torah English translation project:

The original text of the maamarim with נקודות and punctuation is presented side by side with a phrase-by-phrase translation and explanation. The translation of the text is in **bold** whereas the commentary is in regular font. The explanations of general concepts that are not directly relevant to understanding the flow of the maamar are in footnotes.

All of the commentary of the Tzemach Tzedek printed with brackets in the original Likutay Torah have been moved to the Hebrew footnotes and left untranslated.

The Goal

The main purpose of this project is to enable the reader to learn the Likutay Torah in the original. By learning the words, structure, and concepts of the maamarim, eventually they should be able to learn it by themselves in the original.

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