



LESSONS IN LIKUTAY TORAH

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

לקוטי תורה

פְּרִשְׁת נִצְבִים - ראש השנה

מֵאֵמֶר

בִּי קְרוֹב אֵלַיךְ

“Our Ability to Renew Creation”

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Likutay Torah

לקוטי תורה

פְּרֶשֶׁת נִצְּבִים – ראש השנה

מאמר

פי קרוב אליך¹

דף מ"ו עמוד א'

“Our Ability to Renew Creation”

(8) Chapter 1

In Parshas Nitzavim, Moshe Rabeinu tells the Jewish People that the fulfillment of the Torah and Mitzos is very accessible and doable. First, the Alter Rebbe will explain these verses on a mystical level. Then, he will apply the verses to our service of Hashem on Rosh Hashanah, which is always in the week following Parshas Nitzavim:

”כי המצוה הזאת אשר אנכי מצוך היום לא נפלאת
הוא ממך ולא רחוקה הוא... **פי קרוב אליך**
הדבר מאד בפיה [ובלִבְּךָ לעשותו] וגו”²
(פְּרֶשֶׁתנו ל, יא-יד):

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

להבין כפל הלשון במה שנאמר תחלה
”לא נפלאת היא ממך ולא רחוקה היא”
(פְּרֶשֶׁתנו ל, יא).

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

¹ (נאמר שבת פְּרֶשֶׁת נִצְּבִים, כ"ג אלול תקס"ג, שבת שקודם ראש השנה תקס"ד).

² (פרק ה' דעירובין, נ"ד, א' "אימתי קרוב אליך? בזמן שבפיה ובלבבך לעשותו").

רבות: כי תשא, פְּרֶשֶׁה ומ"ז] "שתהא יגע בהם בפיה. וכן הוא אומר: בפיה ובלבבך לעשותו". וסוף פְּרֶשֶׁת נִצְּבִים. "תנא דבי אליהו": חלק א', פרק כ"ז. חלק ב', פרק י"ד).

אך הנה "נפלאות", עם שהוא לשון פלא הוא גם בן לשון הפרשה, כמו "לפלא נדר" (בפרשת אמור כ"ב, כ"א) ותרגומו: "לפרשא". וכן פירש רש"י שם: להפריש³.

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

והענין, כי: "תלת דרגין אינון מתקשראן דא ברא: קודשא בריהוה ואורייתא וישראל. וכל חד, דרגא על דרגא, סתים וגליא".⁴

This idea will be understood from the following quote of the Holy Zohar (III, 73a): "There are three 'levels' that are bound up with each other: Hashem, the Torah, and the Jewish People. Each of these three levels has a 'סתים-hidden,' inner aspect, and a 'גליא-revealed,' outer aspect."

פירוש: שכל אחד הוא בבחינת "סובב" ו"ממלא":

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

"ממלא" הוא בבחינת הלבשה והשגה ונקרא "גליא"⁵,

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

³ (וכנזכר מזה לעיל פרשת צו ז, ג ואילך) בדבור המתחיל "ואכלתם אכול" (יואל ב, כו. גבי "להפליא" (שם). ואפשר שהם ענין אחד. כי מה שהוא מופרש ומובדל הרי זה כענין הפלא, שהוא גם כן ענין המכוסה ונעלם ואינו מושג. וכן כתב ב"שרשים").

(באורי הזהר להצמח צדק ברה"א עמוד תקל: "והנה השרשים פלא עשו שני שרשים: אחד - לשון פלא מה שאינו מושג, הב' - לשון הפרשה והבדלה ופירוד כמו "לפלא נדר", וכן פירש רש"י גבי לפלא נדר". ושם מציין לכאן).

⁴ (זהר חלק ג עג, א).

⁵ וכמו שנתבאר בדבור המתחיל "ונקדשתי בתוך בני ישראל" (לעיל אמור לא, א ואילך). בפירוש וענין "עלמא דאתגליא".

therefore called ‘the גְּלִיָּא-revealed, outer aspect.’

ו"סובב" הוא לְמַעַלָּה מֵהַדְּעָת וְהַשְּׁגָה⁶;

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

ובתורה יש גם כן גְּלִיָּא וְקְטִיָּם; ובנשמות ישראל יש גם כן גְּלִיָּא וְקְטִיָּם⁸.

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

וישראל מתקשראן באורייתא – שהשגת התורה מְלוּבָּשֶׁת בְּכָל אֶחָד וְאֶחָד מִיִּשְׂרָאֵל,

We quoted from the Zohar that “The Jewish People are connected to the Torah.” This means that the knowledge of the Torah is already invested in every single Jew,

כְּמוֹ שְׁכָתוּב (רות ד, ז): "זֹאת לְפָנִים בְּיִשְׂרָאֵל", "וְאִין 'זאת' אֶלָּא תוֹרָה"⁹ – שְׁהִיא מְלוּבָּשֶׁת בְּפָנִימִיּוֹת כו'¹⁰.

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

⁶ ועיין מה שנתבאר בדבור המתחיל "וידעת היום" גבי דעת ואמונה (לעיל ואתחנן ד, א ואילך).
ומה שנתבאר בדבור המתחיל "וירא ישראל את כו' ויאמינו בה" (תורה אור בשלח סב, א).

⁷ וכמו שנתבאר בדבור המתחיל "תורה צוה" (לקמן פרשת ברכה).

⁸ כמבואר: לעיל על פסוק "כי תצא" (לה, ג). ובדבור המתחיל "היום הזה" [מְצוּךְ] (לעיל מב, א). ובדבור המתחיל "יונתי בחגיו" (לקמן שיר השירים טו, ד).

⁹ (עבודה זרה ב, ב. תנא דבי אליהו זוטא פרק א).

¹⁰ (עיין מה שנתבאר: סוף דבור המתחיל "ראה אנכי נותן" (לעיל פרשת ראה יח, ד). ובדבור המתחיל "ויהי מקץ" (תורה אור לא, ג).

ועיין מענין "זֹאת לְפָנִים": ברבות: ריש פרשת נשא. וברות על פסוק זה. זהר חלק ג', חקת, ק"פ סוף עמוד א').

¹¹ According to the simple meaning, the verse is describing the process of acquisition (kinyan) by giving someone an object in order to acquire a different object from that person, called “kinyan chalifin.” This process was performed by Boaz when he wished to “acquire” the right to marry Rus from a closer relative of her former husband, Machlon.

this' is a reference to the Torah, and the word 'לפנים-before' can also mean 'לפנימיותם-to their innermost being.' Thus, the phrase can be interpreted, "And this Torah is already invested within the soul of every Jew."

ואורייתא מתקשרא בקודשא בריך הוא - דאורייתא וקודשא בריך הוא כולא חד.¹²

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

והיינו שהתורה היא הממוצע המחבר ומקשר בחינת אלהותו יתברך בנשמות ישראל, בבחינת ממלא ובבחינת טובב:

Meaning that the Torah is the intermediary that connects and binds Hashem's Divinity with the Jewish People, and this is true regarding the levels of both 'Memalei' and 'Soveiv.'

שיהא התקשרות בחינת גליא שבנשמות ישראל לבחינת גליא דהקדוש ברוך הוא - בחינת ממלא כל עלמין.

The Torah connects the 'גליא-revealed' aspect of Jewish souls to the 'גליא-revealed' aspect of Hashem, which is how He is 'Memalei-permeates all worlds,'

ובחינת פנימיות וסתים שבנשמות ישראל לבחינת טובב כל עלמין.

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

והיינו על ידי דאורייתא גם כן סתים וגליא.¹³

The Torah is able to do this because it also has these two levels

He gave his shoe in exchange for the rights to marry Rus. The simple meaning of the verse "וזאת לפנים בישראל" is that "This (process of acquisition) was a longtime (custom) among the Jewish People."

¹² עיין [בזהר] בפ' ששת בשלח (דף ס' סוף עמוד א').

¹³ (ועיין מה שנתבאר: בדבור המתחיל "ולא תשביט מלח" (לעיל ויקרא ה, ג). וסוף דבור

וזהו "כי המצוה הזאת כו' לא נפלאה וגו'" - רצונו לומר, שאינו מופרש ממה כולל, דהיינו שהיא בחינת ממלא, שמתלבש בתוך עצמות נשמות ישראל.

"ולא רחוקה היא" - בחינת סובב, שאינה מתלבשת, אבל אינה רחוקה - שמאיר דרך מקיף.

ופירוש "אשר אנכי מצוה היום" (פרשתנו ל, יא): היינו כי "בכל יום יהיו בעיניך פחדשים". כי התורה נצחית, ובכל יום אנו אומרים "היום".

וכן: "והיו הדברים האלה אשר אנכי מצוה היום" (ואתחנן ו, ו), אמרו רז"ל: "שיהיו

of 'גְּלִיָּא-hidden' and 'גְּלִיָּא-revealed.'

This is the meaning of the verse, "For this Mitzvah that Hashem commands you, 'לא נפלאה-it is not removed' from you." The verse means to say that it is not separate from you at all, since it is a reference to the level of 'Memalei' of the Torah, which is already invested in the essence of the soul of each Jew.

And when the verse says, "It is not 'רחוקה-far,'" this is a reference to the level of 'Soveiv' of the Torah, which is not directly invested in us, but is not far away either, since it shines into us in an encompassing manner.

The meaning of the words in the verse, "That I, (Hashem), command you today," is that every day, the Torah and Mitzvos should be in our eyes like something new, since the Torah is eternal and unchanging, and every day we say that it is "today" that we are receiving the Torah and Mitzvos.

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

המתחיל "שובה ישראל" (לקמן שיר השירים טה, ג).

ועיין מה שנתבאר בביאור על פסוק "ועשו להם ציצית" (בסידור עם דא"ח ג, ג ואילך), בענין "עוטה אור כשלמה", ובענין ש"התורה ניתנה באש שחורה על גבי אש לבנה", דהיינו שיש בה פנימיות וחיצוניות כו').

¹⁴ (פסיקתא זוטרתא ואתחנן ו, ו. תנחומא (בזר) יתרו יג, י. הובא ברש"י: תבוא כו, טז. עקב יא, יג מספרי.

בְּעֵינֶיךָ בְּחַדְשֵׁים"15. these words of Torah of **Mine that I command you today**, should be on your heart.” Our Sages commented, “This means that every day the words of Torah should be like something new in your eyes.” (Midrash Tanchuma on Shemos 13:10)

וּכְמֵאָמֵר "הַיּוֹם לַעֲשׂוֹתָם, וּלְמָחָר לְקַבֵּל שְׂכָרָם"16, As it says, “**Today is for doing the Mitzvos, and tomorrow is for receiving their reward.**”

שָׁכַל עוֹלָם-הַזֶּה עַד "לְמָחָר" שֶׁהוּא קְבוּל שְׂכָר נִקְרָא "הַיּוֹם". We see that the entire time of **This World** (when we do Mitzvos), up until “tomorrow” – meaning the **World to Come**, which is the time of the reward – is called “today.”

וּבְרֵאשֵׁי-הַשָּׁנָה אָנוּ אוֹמְרִים:17 "זֶה הַיּוֹם תְּחִלַּת מַעֲשֵׂיךָ" - שָׁכַל רֵאשֵׁי-הַשָּׁנָה נַעֲשֶׂה בְּבַחֲיִנַת "הַיּוֹם" מִחֲדָשׁ וְנִמְשָׁךְ עַל כָּל הַשָּׁנָה. Now, on **Rosh Hashana** we say, “**This day is the beginning of Your (Hashem’s) works,**” meaning that on every **Rosh Hashana** there is a new “today,” which brings a new ability to fulfill Mitzvos (ie. a new “today to do the Mitzvos”), and this new strength and capability to fulfill Mitzvos is then drawn down into the rest of the year.

אֶךְ צְרִיךְ לְהַבִּין מֵה שֶׁאָמְרוּ רַ"ל ל:18 "אָדָם נִדוֹן בְּכָל יוֹם"? However, we need to understand what our Sages said, (**Rosh Hashana 16a**) “A person is judged every day,” not only on Rosh Hashana.

וְאֶתְחַנֵּן וּ.ו. הוֹבָא בְּלִקְחָ טוֹב שָׁם. וּבְמִדְרַשׁ אֲגָדָה שָׁם).

15 וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאָר מֵזֶה בְּדַבּוּר הַמִּתְחִיל "צִיּוֹן בְּמִשְׁפַּט תִּפְדָּה" (לְעֵיל דְּבָרִים א., א-ב).

16 (עֲבוּדָה זָרָה ג, א).

17 (בְּתַפְלַת מוֹסָף).

18 (רֵאשֵׁי הַשָּׁנָה טז, א).

גַּם רֹאשׁ־חֹדֶשׁ נִקְרָא "רֹאשֵׁי־חֳדָשִׁים"¹⁹;
וְכֵן שַׁבָּת:

Also, Rosh Chodesh is called "the heads of the months," and Shabbos is the head of the week, so every month Hashem gives a new power for the entire month, and on Shabbos for the entire week,

"מִדֵּי חֹדֶשׁ בְּחֹדְשׁוֹ, וּמִדֵּי שַׁבָּת בְּשַׁבְּתוֹ"
(ישעיה סו, כג).

like it says, "And it will be that every month on Rosh Chodesh, and every week on Shabbos, all flesh will come before Me (to be judged), says Hashem." (Yeshaya 66:23)

We see that not only on Rosh Hashana are we "judged" to receive new strength to fulfill Mitzvos, but also every Rosh Chodesh, every Shabbos, and even every day! If so, what is the unique significance of Rosh Hashanah, that we say, "This day is the beginning of Your works?"

וְהַעֲנִין: שֶׁהוּא יִתְבָּרַךְ לְמַעַלָּה מֵהַזְּמַן.

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

לְכֵן כָּל בְּחִינַת זְמַן שֶׁל שֵׁשֶׁת יָמֵי בְּרֵאשִׁית
- בְּמַחְשָׁבָה אַחַת נִבְרָא,²⁰ "צוּפָה וּמִבֵּיט
עַד סוּף כָּל הַדּוֹרוֹת"²¹ בְּסִקְיָרָה וְהֶאָרָה
אַחַת.

Therefore, all of the time of the "Six Days of Creation," a reference to the six thousand years of creation,²² were created in one 'thought' of Hashem, as we say in the Rosh Hashana prayers, "Who gazes and peers until the end of all generations," in one look and glimpse.

¹⁹ ("רֹאשֵׁי חֳדָשִׁים לְעִמָּךְ נִתְּתָּ . . . כְּאֲמֹר: 'וּבְרֵאשֵׁי חֳדָשִׁיכֶם'". תְּפִלַּת מוֹסֵף לְרֹאשׁ חֹדֶשׁ).

²⁰ (זֶהָר חֵלֵק בְּשָׁמוֹת כ, א).

²¹ (מוֹסֵף דְּרֹאשׁ הַשָּׁנָה. וְרֹאֵה רֹאשׁ הַשָּׁנָה יח, א).

²² It says in Tehillim (chapter 90), "A thousand days in Your eyes are like a day that has passed," thus comparing one of Hashem's "days" to one thousand of our years. Thus, the reference here to the time of the "Six Days of Creation" is actually a reference to the time of the six thousand years of creation, when things function in the natural order. In the seventh millennium and onwards, the world will function in a supernatural manner, as explained elsewhere.

כְּמוֹ שֶׁכָּתוּב (זְכַרְיָה ט, יד): "וַיֵּצֵא כְבֹדֶךָ חֵצוֹ", שֶׁהוּא בְּדֶרֶךְ סְקִירָה וְהֶאֱרָה אַחַת כָּל שְׁבַעַת יְמֵי בְרֵאשִׁית וַיְמֹת־הֶמְשִׁיחַ וַתְּחַיֶּית־הַמֵּתִים.

As it says, (Zecharya 9:14) **“His ‘arrow’ goes forth like a flash of lightning,”** referring to the flash of His one ‘thought’ **that can see and perceive all of the “Seven Days of Creation”** the seven thousand years of creation **at one time. This includes also the Days of Moshiach and the era of the Resurrection of the Dead.**

Previously, the Alter Rebbe mentioned that Hashem’s one ‘thought’ encompasses the first six thousand years of creation. In these six thousand years, the world operates according to the natural order.

Here, the Alter Rebbe adds the “Seven Days of Creation,” referring to the seven thousand years of creation,²³ including the seventh millennium, when the world will operate supernaturally. This time period includes the time of Moshiach (the end of the sixth millennia) and of the Resurrection of the Dead (in the beginning of the seventh millennia).

וְכֵן "חֲמִשִּׁים אֲלָפִים יוֹבְלוֹת"²⁴, שֶׁהֵם גִּילּוּיִם וְעֲלִיּוֹת בְּעִלּוּי אַחַר עִלּוּי - כּוֹלֵם נִבְרָאוּ בְּמַחְשְׁבָה אַחַת, שֶׁהוּא חֵיוֹת כְּלָלוֹת.²⁵

So too, there are **“50,000 Yovel (Jubilee) cycles,”**²⁶ i.e. 2.5 million levels of awareness of Hashem, **which are levels of Divine Revelation and spiritual ascent, elevation after elevation, all of these millions of levels were created in one ‘thought’ of**

²³ See previous English footnote.

²⁴ (חֲמִשִּׁים אֲלָפֵי יוֹבְלוֹת: רָאָה ש"ך' עַל הַתּוֹרָה עַל הַפְּסוּק (בְּהַר כּהֵ, ג): "שֵׁשׁ שָׁנִים תּוֹרַע שָׂדֶךְ - שֵׁית אֲלָפֵי שָׁנִין, שֵׁשׁ שָׁנִים תּוֹמֹר כְּרִמָּךְ - רִמּוֹ עַל שִׁיתָא אֲלָפֵי שְׁמִיטִין, וְאַסְפֹּת אֶת תְּבוּאֹתֶיהָ - תְּבוּאֹת ה', שְׁאַחַר שִׁיתָא אֲלָפֵי שְׁמִיטוֹת יִהְיוּ בְּנֵי הָעוֹלָם הַבָּא, שֶׁתִּפְעוֹל הַבִּינָה שֶׁהֵם חֲמִשִּׁים אֲלָפֵי יוֹבְלוֹת שְׁכוֹלֵם מְנוּחָה".

נִזְכָּר גַּם לְעִיל נְשֵׂא כ, ד. וְאַתְחַנֵּן ז, ג. וְרָאָה גַם סֵפֶר הַמְּאֲמָרִים תְּקַס"ב עֲמוּד רְכוּז, וְעַם הַגְּהוֹת בְּאוּר הַתּוֹרָה לְקַח עֲמוּד תְּרַסַח. מְאֲמָרֵי אֲדָמוֹר הָאֲמֻצְעֵי נ"ך' עֲמוּד רֵד. יִהְיֶה אוֹר עֲמוּד תְּקַנָּה).

²⁵ [עֵינֵי מִה שֶׁנִּתְבָּאָר מִזֶּה בְּבִיאור עַל פְּסוּק "וַיִּנְתִּי בְּחֻגֵי הַסֵּלַע" (לְקַמֵּן שִׁיר הַשִּׁירִים)].

²⁶ A Yovel (Jubilee) is a cycle of 50 years. In our context, it refers to 50 spiritual levels. 50,000 Yovel cycles equals 2,500,000 years (50x50,000=2,500,000). Thus, 50,000 Yovel cycles, in the context of the maamar, refers to 2.5 million spiritual levels of awareness of Hashem.

Hashem, which is the general Life-Force of all the worlds and levels, and all of time.

כְּמוֹ שֶׁפָּתַחְתָּ אֶת יָדְךָ וּבִמְשָׁבִיעַ לְכֹל חַי רָצוֹן׃
 כְּמוֹ שֶׁפָּתַחְתָּ אֶת יָדְךָ וּבִמְשָׁבִיעַ לְכֹל חַי רָצוֹן׃

As it is written, (Tehillim 145:16) “You (Hashem) open your hand, and satisfy ‘to every living thing’ with its ‘רָצוֹן-Desire.’”

שֵׁשׁ כְּמוֹהָ בְּחִינַת "חַי", כְּמוֹ שֶׁפָּתַחְתָּ אֶת יָדְךָ׃
 חַי - הוּא יוֹדוּךָ,

Meaning that there are many levels and types of living beings, each one receiving unique life from Hashem, as it is written, (Yeshaya 38:19) “Each and every living being will thank you.”

לְכֵן נֶאֱמַר "לְכֹל חַי", שֶׁכָּל עוֹלָם מְקַבֵּל חַיּוּתוֹ בְּפִרְטִיּוֹת,

This is why the verse says, “You satisfy the desire of every living being,” since every world receives its own specific Life-Force from Hashem.

אֲבָל הַכֹּל הוּא בְּחִינַת רָצוֹן אֶחָד פְּשוּט,
 וּבְהַשְׁתַּלְשֵׁל לְדִיבּוּר עֲלִיוֹן נִעְשָׂה "עֲשָׂרָה מְאֻמְרוֹת".

However, all of the specific types of Life-Force derive from one singular, simple ‘רָצוֹן-Desire of Hashem to create the world,’ and when this desire comes down through a series of levels, until it reaches the level of the “Speech of Hashem Above,” then it divides into “Ten Statements” of Creation that are recorded in the beginning of Parshas Bereishis, and into the specific life-force of each created being.

The Alter Rebbe is thus explaining the verse from Tehillim, “פָּתַחְתָּ אֶת יָדְךָ - You open Your hand, חַי וּבִמְשָׁבִיעַ לְכֹל חַי - and you satisfy everything with a specific life-force, tailored to its own characteristics, רָצוֹן - all of these types of Life come from the one and the same general ‘Desire’ of Hashem to create and give life to

²⁷ (ישעיה לח, יט. וְשָׁם: "יִדְרָךְ").

the worlds and to their inhabitants. However, from the one general 'Desire' of Hashem to give life, all the specific variations of life among the creations are derived.

עַל דֶּרֶךְ מִשָּׁל, "מִבְּשָׂרִי אֶחְזֶה אֱלוֹהִים"²⁸,
שֶׁהִיבֹר נֶחֱלַק לְפָרְטֵי לְפָרְטִים,
וּבְמַחְשָׁבָה הוּא כּוֹלֵל כָּל הַדְּבוּרִים
בְּמַחְשָׁבָה אֶחָד;

By way of analogy, it says, (Iyov 19:26) "From my flesh I can 'see' an analogy for Hashem." Meaning that just like in a person's speech, the information becomes divided up into many specific details, but when it is still in his thought, all the information included in many words of speech is included in one thought.

מִכֵּל שְׁכֵן לְמַעְלָה - כָּל הַפְּרָטִים נִכְלָלִים
בְּחַיּוֹת כְּלָלִי אֶחָד. :

How much more so Above, regarding Hashem's 'Speech' and 'Thought,' that all of the specific types of life that is invested in each creature through Hashem's 'Speech,' are all included as one general Life-Force in Hashem's 'Thought.'

וְהִנֵּה כָּל הַחַיּוֹת שֶׁל כָּל הַשָּׁנָה הוּא נִמְשָׁךְ
בְּרֵאשֵׁי-הַשָּׁנָה:

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

כִּי אָדָם נִבְרָא בְּרֵאשֵׁי-הַשָּׁנָה, וְהָעוֹלָם
נִבְרָא בִּכ"ה בְּאֵלוּל²⁹, וּבַיּוֹם וַי"ו נִבְרָא אָדָם
"בְּצִלְמֵנוּ כְּדַמּוּתֵנוּ" (בְּרֵאשִׁית א, כו), שֶׁהוּא
כּוֹלֵל כָּל הַנִּבְרָאִים כּוֹלֵם כְּמוֹ שְׁכָתוּב
(בְּרֵאשִׁית ב, ז) "וַיִּפַּח בְּאַפָּיו נִשְׁמַת חַיִּים",
שֶׁהִיטָה נִשְׁמָתוֹ כּוֹלֵלֵת כָּל הַנִּשְׁמוֹת³⁰.

Since Adam (the first person) was created on Rosh Hashanah, whereas the world in general was created on the 25th of Elul, and on the sixth day of Creation Adam was created "in Hashem's 'image' and 'likeness.'" Meaning that his soul included the inner dimension and purpose of all of the creations,

²⁸ (איוב יט, כו).

²⁹ (ויקרא רבה ריש פרשה כט. פסיקתא בחודש השביעי. פרקי דרבי אלעזר ריש פרק ח).

³⁰ (שער המצות פרשת תצא. שער הגלגולים הקדמה ו, ז, יב. שער הפסוקים פרשת בראשית דרוש ג. ומציינים שם לתחומא ושמות רבה פרשה מ, ג).

as it is written, “**And He (Hashem) blew into his (Adam’s) nostrils a soul of Life,**” meaning that his soul contained all of the life of all the souls.

The idea of Adam being created “in Hashem’s image and likeness,” means that just like Hashem contains all of the life of every creature in Himself all at once, so too, on a micro-level, Adam’s soul included all of the spiritual life of all the creations.

לְכֵן בְּכָל רֵאש־הַשָּׁנָה נַעֲשֶׂה צִירוף חֲדָשׁ -
 שֶׁהוּא הָאָרְה מִהַמְקוֹר, שֶׁהוּא הַסּוּבָב -
 חַיּוֹת כָּלֵי עַל כָּל הַשָּׁנָה.

Therefore, on every Rosh Hashanah there is a new combination of letters³¹ of Hashem’s statement, “Let us make Adam in our image and likeness,” and this ‘new’ statement is a revelation from the Source of Life, which encompasses all worlds, and is a general life-force for the entire year.

וְכָל שָׁנָה וְשָׁנָה הוּא צִירוף לְחַיּוֹת חֲדָשׁ.

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

וְאַחַר כֵּן נִתְחַלֵּק לַפְּרָטִים שֶׁהֵם י"ב חֲדָשִׁים, וְכָל חֲדָשׁ מְקַבֵּל חַיּוֹת מִהָאָרֶץ

Afterward, the general life-force that was drawn down on Rosh

³¹ In Shaar HaYichud V’Haemuna of Tanya, the Alter Rebbe explains that the life of everything comes to it from Hashem by means of the letters of its Hebrew name. These letters are derived from the Ten Statements that Hashem uses to create the world. Even though the names of every creature are not spelled out directly in the Torah, the letters of the name of every creature are derived from the letters of the Ten Statements of Creation by means of various system, such as arranging the letters in different combinations, taking the numerical value of the letters, and other methods.

The Divine Utterance, “**And Hashem said: Let us make Adam in our image and likeness,**” is the source of the life of Adam and of all mankind, and, by extension, all of creation. This is due to the fact that man is the inner life and purpose of everything else. Every year, on Rosh Hashanah, there is a new expression of this Divine Utterance, made up of a new combination of the letters, in order to produce a new life-force for mankind, and by extension, a new life for all of creation.

הַכֶּלֶל, וְהַיּוֹם הוּא הַפְּרֵט מִכֶּלֶל הַחֹדֶשׁ
וּמִקְבֵּל מִמֶּנּוּ חַיּוּתוֹ.

Hashanah becomes divided into specific allocations of energy, which are spread out over the twelve months, and each month receives its life from the general revelation of life (on Rosh Hashanah), and each day of the month receives its specific amount of Life from the general life-force revealed on Rosh Chodesh.

וְלִכֵּן אָמְרוּ רַז"ל³²: "אֵיזָה חַג שֶׁהַחֹדֶשׁ
מִתְכַּסֶּה בּוֹ? הוּא רֵאשִׁי הַשָּׁנָה" - שֶׁהוּא
הַמְקוּר הַכּוֹלֵל.

Therefore, our Sages said, (Rosh Hashanah 8a) **"Which holiday do we celebrate when the new moon is hidden? Rosh Hashanah."** This is because it is the general source of life for the year.

לִכֵּן הָאֶרֶת הַחֹדֶשׁ מִתְבַּטֵּל בּוֹ כְּבֵיטוּל זֵיוֹר
הַשָּׁמֶשׁ בַּשָּׁמֶשׁ³³.

Therefore, the specific life-force associated with a particular month (the month of Tishrei) is nullified to the general life-force of the entire year, like a ray of light is nullified in front the entire light of the sun.

The day of Rosh Hashanah is also Rosh Chodesh Tishrei. However, we don't mention Rosh Chodesh in most of the prayers of Rosh Hashanah (except for one mention in Musaf). This is because Rosh Chodesh is only a specific allocation from the general Life-Force of Rosh Hashanah, and is therefore relatively insignificant in comparison to it. This is similar to how a small light is nullified and not noticeable in the presence of a much greater light.

כְּמֵאֲמַר "בְּרוּךְ שֶׁאֲמַר וְהָיָה הָעוֹלָם" - הוּא
חַיּוּת-כֶּלְלִי לְכֹל הָעוֹלָם.

This is similar to what we say in our daily prayers, (Baruch Sheamar) "Blessed be Hashem who spoke once and the world came into being," referring to the One

³² (ראש השנה ח, א).

³³ [ועיין מה שנתבאר בדבור המתחיל "יביאו לבווש מלכות" (תורה אור צ, ד), גבי "ולכן אמרו רז"ל: הנביאים והכתובים עתידים להבטל כו'". עיין שם].

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

וְזֶהוּ שֶׁאָמְרוּ רַבֵּי ל"ל³⁴ "וְהָלֹא בְּמֵאֲמַר אֶחָד
הָיָה יָכוֹל לְהַבְרִיאֹת" - שֶׁהוּא הַחַיּוֹת
בְּלֵלִים³⁵.

This is the meaning of what our Sages said, (Avos 5:1) "The world could have been created with One Statement," meaning, that on a certain level, the world actually was created with "One Statement," **which is the general life-force of all of creation.**

"בְּרוּךְ אֹמֵר וְעוֹשֶׂה" - הוּא הַפְּרָט שֶׁהוּא
צִירוֹף חֲדָשׁ לְכָל יוֹם³⁶.

The Baruch Sheamar prayer continues, **"Blessed be Hashem who says and makes things."** This refers to Hashem's specific **"Statements"** that bring down a **specific life-force, which is a new letter combination for every day.**

וְכֵן חַיּוֹת שֶׁל שָׁנָה זוֹ אֵינּוּ הַחַיּוֹת שֶׁל שָׁנָה
שָׁעֲבָרָה. וְזֶהוּ שֶׁאֹמְרִים בְּרֵאשִׁי הַשָּׁנָה "זֶה
הַיּוֹם תְּחִלַּת מַעֲשֵׂיךְ", שֶׁנַּעֲשֶׂה הָאָרֶז
מִחֲדָשׁ מֵהַבְּלָל.

Similarly, the **life-force of one year is not the same the same life-force as the previous year. This is what we say in the prayers of Rosh Hashanah, "This day is the beginning of your works," since on this day there is a new revelation of energy for that year, from the general life-force that includes the life-force of all of the years, for all of time.**

וְכֵן אֶעֱלֶה הַתּוֹרָה נֹאמֵר "אֲשֶׁר אֲנֹכִי מְצַוֶּךְ

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

³⁴ (אבות ריש פרק ה).

³⁵ [ועיין מה שכתב הרמ"ז, בפְּרִשְׁת תּוֹלְדוֹת, בְּדֵף קל"ה, עמוד א', בפְּרִיֹשׁ "בְּמֵאֲמַר אֶחָד".
עֵינֵי שָׁם].

³⁶ [עֵינֵי בְּזֶהוּ: בְּשִׁלַּח, דף ס"ג, עמוד ב'. וּבְפְּרִשְׁת יִתְרוֹ, דף פ"ח, עמוד א'. וְעֵינֵי מֵה שֶׁנִּתְבָּאָר
בְּדְבוּר הַמִּתְחִיל "לְבָאָר עֵינֵי יוֹם הַכַּפּוּרִים" (לְקַמֵּן סח, ג), גְּבִי: "כִּאֲשֶׁר יִתְבּוֹנֵן הַמֶּשְׁכִּיל כִּי בְּאֵמֶת
חֲדָשִׁים לְבָקְרִים כו". וְעֵינֵי שָׁם].

היום", כי באמת צריך לירד דרך השתלשלות להתלבש בזמן.³⁷

that I (Hashem) command you today," since every day the Torah needs to descend through all the spiritual levels until it comes down to be expressed in actual time.

Just like on Rosh Hashanah a new Life from Hashem from a level that is beyond time, and includes all of time at once, is drawn down into a specific time of one year, so too, the Torah comes from a level beyond the limitations of time, and descends into the limitations of time.

ובכל יום יורד הארה חדשה מהתורה להתלבש.

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

וזהו שאנו מברכין בכל יום "נותן התורה מחדש"³⁸.

This is why we say every day the blessing of "Blessed are You, Hashem, who gives the Torah," in the present tense, meaning, Who gives us today a new revelation of the Torah, from its level of existing beyond time to how it exists within the parameters of time.

וכן בנסת ישראל - "חדשים לבקרים רבה אמונתך" (איכה ג, כג):

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

³⁷ [ועיין מה שנתבאר בפרשת עקב, בדבור המתחיל "ולקבין שרש כו", גבי פירוש "על תורתך שלמדנתנו" (לעיל יז, ב: "תורתך היא בחינת תורה דאצילות, ושלמדנתנו היא בחינת התורה דבי"ע)].

³⁸ [ועוד יבין זה, על פי מה שנתבאר לעיל סוף דבור המתחיל "כי המצוה הזאת", גבי "כל הקורא ושונה הקדוש ברוך הוא קורא ושונה כנגדו" (לעיל מו, א: והיינו המשכת אור אין סוף ברוך הוא להיות נמשך ומתגלה בבחינת "קורא ושונה": "קורא" הוא בחינת חכמה-עילאה - תורה שבכתב, "ושונה" - תורה שבעל-פה, היא בחינת חכמה-תתאה; שכל המשכות אלו מאין סוף ברוך הוא תלויות בעסק התורה של ישראל למטה, כי לולי זאת הרי הקדוש ברוך הוא מצד עצמו רם ונשא אפילו מבחינת חכמה-עילאה).

ועיין מה שנתבאר בדבור המתחיל "אני ישנה ולבי ער". גבי: "והנה באתערוטא-דלתתא אז - אתערוטא-דלעילא כו, וכמו שכתוב (תהלים עח, ה): "ויקם עדות בינעלב כו". עיין שם (לקמן שיר השירים לג סוף עמוד ד), ובדבור המתחיל "צאינה וראינה" (פרק ג - לקמן שיר השירים כה, ג). ועיין מה שנתבאר בפרשת בשלח בדבור המתחיל "ויאמר משה אכלוהו היום" (תורה אור סה, ב ואילך)].

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

שְׁבֶּכֶל יוֹם צָרִיךְ לִקְנוֹת בְּנַפְשׁוֹ אֱמוּנָה
חֲדָשָׁה מֵהַמָּקוֹר.

Meaning that every day a person needs to re-awaken his faith in Hashem on new level. He then draws new faith from the source of faith in Hashem.

כִּי "יָמִים יֵצְרוּ" (תהלים קלט, טז):

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

כָּל יְמֵי הָאָדָם שֶׁהֵם שִׁבְעִים שָׁנָה³⁹, הֵם
"יֵצְרוּ" וְקִצּוּבִים לְאָדָם⁴⁰,

that all the days of a person’s life that are at least around seventy years, were formed and designated by Hashem, exactly how many years each person will live.

"וְלֹא אֶחָד בָּהֶם" (שם), שֶׁהִקְרִי הוּא בְּיָו, וְ

And the verse concludes, (ibid) “Days were formed by Hashem for each person ‘וְלֹא-when there was not’ anyone created yet.” This is according to the way ‘וְלֹא’ is written, with a letter א. However, according to how it is read, as ‘וְלוֹ’ with a letter ו, the meaning is ‘וְלוֹ-and to him.’ So, we can read the verse, “יָמִים יֵצְרוּ-Day were formed for each person, וְלוֹ-and the purpose for him וְאֶחָד בָּהֶם-is to reveal the Oneness of Hashem in each of those days.”

שֶׁהֵימִים הַנִּקְצָבִים הוּא בְּשִׁבִיל שִׁיתְגַּלֶּה
וְיִתְרַבֶּה הָאֲרָה בְּאֱמוּנָה, בְּתוֹסֶפֶת חֲדָשׁ

This means that the days that Hashem designated as the life

³⁹ (תהלים צ, י: "ימי שנותינו בהם שבעים שנה").

⁴⁰ (איוב יט, כו: "הלא צבא לאנוש עלי ארץ, וכימי שכיר ימיו. ובמצודת דוד: "קץ וזמן יש לאדם על הארץ וימיו מוגבלים וקצובים כימי שכיר").

בְּכֹל יוֹם. span for each person is in order that he reveal and improve the faith in Hashem's Oneness that is shining into him, on a new and increased level each day.

וְזֶהוּ "רַבָּה אֱמוּנָתְךָ" - מִבְּחִינַת סוּבָב, This is the meaning of "רַבָּה-great אֱמוּנָתְךָ-is the faith in You." The meaning of 'רַבָּה-great,' is a reference to the truly great and unlimited level of how Hashem is 'Soveiv-encompasses all worlds.' This unlimited level is the source of a person's faith in Hashem's Oneness.

עַל יְדֵי שְׂרֹוֹאָה בְּכֹל יוֹם - עָרַב וּבֹקֵר, תְּמִידִין בְּסִדְרָן, מִזֶּה יִבִּיר לְמַעַלָּה מֵהַזְּמַן. How does he re-awaken his faith in Hashem every day? **Through seeing each day that in the night Hashem makes the sun set, and every morning He makes the sun rise and makes people and animals wake up from sleep; and this power of Hashem is continually making this happen according to the order He arranged. From this, he will recognize that Hashem Himself, the Creator of time, must be higher than time.**

In other words, the verse that tells us to renew and increase our faith in Hashem's Oneness also gives advice on how to do that:

By seeing that Hashem gives us our soul new and refreshed each day, and by seeing how Hashem renews the entire world every day, we are reminded that Hashem is constantly creating and renewing all of creation. The only way that Hashem can create the world and all of the changes of time from day to day is if He Himself exists beyond the limitations of time and space, from a point beyond any changes. From there, He can create anything that is finite and subject to change. The Rambam and Chovos HaLevavos explain the reasoning of this:

- 1- Something cannot create itself.

- 2- If it were created by something made of parts, then that thing needs something else to put it together. If it were created by something finite, then it had a beginning and also had to be created at some point.
- 3- There cannot be an infinite number of finite causes. Ultimately, there must be a beginning point before which there was no finite or limited, changing, existence.
- 4- This Original Being that existed before all finite, changing things existed is eternal and unchanging. He is not made of parts and cannot be grasped or defined. He alone created everything finite, limited, and changing from total non-existence.

We see from this chain of thought that by recognizing that Hashem is creating and renewing the world, we can think deeply into this and realize that the world must be created by Hashem, Who is totally beyond all change and all limitations of time and space.

Thus, by seeing our renewed existence every morning, we are able to strengthen our faith in Hashem, Who is beyond all limitations, and encompasses all worlds equally.

ב. Chapter 2

וְהִנֵּה הָאָרֶה שֶׁבְנַפְשׁ הָאָדָם הִיא בְּשָׁנֵי
בְּחִינּוֹת - מִמֵּלֵא וְסוֹבֵב:

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

"מִמֵּלֵא" נִקְרָא שְׁמֵת־לִבֶּשׂ וְנִתְפָּס בְּמוֹחוֹ
הַשְּׂגָת אֱלֹהוֹת.

'Memalei-permeating' is the name for the Light that becomes invested and grasped in a person's mind in such a way that he can understand Hashem's revelation.

כְּמוֹ שֶׁכָּתוּב (נְצִיבִים ל, יט-כ): "וּבַחֲרַתְּ בְּחַיִּים
[...] לְאַהֲבָה אֶת ה' וְגו' כִּי הוּא חַיִּיךְ",

As it is written, (Devarim 30:19-20) "And you shall choose life... to love Hashem... because He is your life."

What does it mean that one should first choose Hashem, and then one will love Him?

כִּי הַבְּחִירָה - בְּשֶׁכֶל לִבְדֹּר לְבָחוֹר בְּטוֹב
וּלְמֵאוֹס בְּרָע,

Since 'choosing' something is what a person does in their mind, when he decides to choose what he understands to be good, and to despise what he understands to be bad,

וְאַהֲבָה הוּא בְּלֵב, וְהַבְּחִירָה קוֹדֵם
לְאַהֲבָה;

Whereas, love is a feeling in the heart, and a person first needs to decide that something is good based on his understanding, before he can come to love or (or the opposite).

שְׂצִרְיֶךָ לְהַרְגִּיל אֶת עַצְמוֹ בְּשֶׁכֶל שִׂיחָה
מוֹסְכָם אֲצִלוֹ לְבָחוֹר בְּחַיִּים⁴¹,

In our context this means that a person needs to train his mind to think about the fact that Hashem is truly good and that He is the source of his life, so that he will agree

⁴¹ [וְעַיִן מֵה שְׁנֵתְבָאָר מְזָה בְּדַבּוֹר הַמִּתְחִיל "שְׁמַע יִשְׂרָאֵל" - בְּפֶרֶשׁת וְאַתְחַנֵּן (לְעֵיל יֵא, ב)].

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

כְּמֵאמֶר (שם, טו. יט): "רְאֵה נָתַתִּי לְפָנֶיךָ הַיּוֹם וְגוֹ' וּבַחֲרָתָּ בְחַיִּים", שֶׁהוּא הַחַיּוּת שֶׁל שָׁמַיִם וְאָרֶץ שָׂאֲנוּ רוּאִים,

As it says, “See that I (Hashem) place before you today, life and good, death and bad, and you should choose life,” referring to the Divine life-force of the heaven and the earth that we see,

וְלֹא לְבַחֵר בְּגִשְׁמִיּוּת, שֶׁהֵן כָּל תַּעֲנוּגֵי עוֹלָם-הַזֶּה הַכֶּלֶה וְנִפְסָד שֶׁנִּקְרָא "מֵוֹת".

and not to choose to associate with their physical aspect, which is all of the pleasures of This World, which are all temporary, and therefore end up rotting and decomposing and are thus called “dead,” since they are temporary and will eventually stop existing. This is in contrast to the Life from Hashem, which lasts forever.

וְאַחַר שִׁיִּסְכִּים בְּשִׁכְלוֹ הַבְּחִירָה בְּטוֹב שֶׁהוּא הַחַיִּים, יִתְבוּנֵן לְבוֹא לְבַחֲנֵת אֲהָבָה⁴², "כִּי הוּא חַיִּיךָ", שֶׁהוּא הַחַיִּים הָאֲמִיתִים, כְּמוֹ שֶׁכָּתוּב (תהלים לו, י): "כִּי עִמָּךְ מְקוֹר חַיִּים".

After a person uses his mind to decide to recognize that Hashem is “good,” since He is the true Life of everything, then he is able to come to love Hashem “for He is your Life,” meaning that He is the True Life of all, as it is written, (Tehillim 36:10) “For with You (Hashem) is the Source of Life.”

וְזֶהוּ בַחֲנֵת מְמַלֵּא שְׁבִנְפֶשׁ הָאָדָם, שֶׁהָאֲהָבָה נִתְלַבֵּשׁ וְנִתְפָּס בְּשִׁכְלוֹ, וְהוּא בַחֲנֵת "בְּכָל לִבְבְּךָ וּבְכָל נַפְשְׁךָ" (וְאֵתְחַנֵּן וּ, ה).

This is the ‘Memalei-permeating’ aspect of the person’s soul, when the love of Hashem is expressed and grasped in his mind, and this brings to the level of loving Hashem “with all of your heart and all of your soul.”

⁴² וְכִמוֹ שֶׁנִּתְבָּאָר מִזֶּה בְּדְבוּר הַמִּתְחִיל "שְׁמַע יִשְׂרָאֵל" (לְעֵיל יא, ב).

וּבַחֲיִינֵת "סוֹבֵב" הוּא בַחֲיִינֵת "וּבְכָל מְאֹדָךְ"
(שם), לְמַעַלָּה מִהַכְּלִי שֶׁהוּא הַשְּׂכֵל⁴³.

Whereas, the 'Soveiv-encompassing' level of the soul is called "loving Hashem with of all of your might," beyond the limitations of a person's intellect.

[וְעַל דֶּרֶךְ זֶה גַם בְּתְשׁוּבָה יֵשׁ ב' בַּחֲיִנוֹת:
תְּשׁוּבָה-תְּתָאָה וְתְשׁוּבָה-עֵילָאָה⁴⁴].

[Note of the Tzemach Tzedek: Similarly, there are two level of Teshuva: 'Teshuva Tata'a-Lower Level Teshuva,' that is based on understanding the importance of doing Teshuva and correcting one's ways, and 'Teshuva Ila'a-Higher Level Teshuva,' that comes from the depths of the soul, beyond the limitations of intellect. End of Note.]

אֶךְ לְהַסְבִּיר הָעֲנִיָּן - אִיךָ אֶפְשָׁר לִהְיוֹת
עֹבְדָה בַּבְּחִינֵת סוֹבֵב לְמַעַלָּה מִהַשְּׂכֵל?

Now, we need to explain the above-mentioned concept: How is it possible for a person to serve Hashem with the 'Soveiv-encompassing' level of the soul that is beyond the limitations of intellect?

אֶךְ הָעֲנִיָּן הוּא עַל יְדֵי תְשׁוּבָה בְּמִסִּירַת-
נַפְשׁ שֶׁהוּא לְמַעַלָּה מִהִדְעַת.

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

וּכְמוֹ שֶׁנִּתְבָּאָר בְּמָקוֹם אַחֵר, שְׁלֹכֵן לֹא
נֹאמַר בְּתוֹרָה טַעַם עַל מִסִּירַת-נַפְשׁ כְּמוֹ
שֶׁנֹּאמַר טַעַם עַל אַהֲבָה, כְּדִכְתִּיב (פְּרָשְׁתִּנּוּל,
כ): "לְאַהֲבָה אֶת ה' אֱלֹקֶיךָ [.] כִּי הוּא חַיִּיךָ."

This will be understood better based on what is explained elsewhere: The Torah does not give an explanation of the reason why a Jew needs to have 'Mesirus Nefesh-self sacrifice' and give up his life rather than commit one of the

⁴³ וְעֵינֵינוּ מֵהַ שֶׁנִּתְבָּאָר בְּדְבוּר הַמִּתְחִיל "וְעַתָּה יִגְדַל נֹא" (לְעֵיל שְׁלַח לַח, ד).

⁴⁴ (רֵאדָה זְהַר חֶלֶק ג קכג, א).

cardinal sins (idolatry, adultery, or murder), whereas it does give a reason why a Jew should love Hashem, as it is written, (Devarim 30:20) “You should love Hashem your G-d... because He is your life.”

וְהֵינּוּ לְפִי שֶׁהָאֱהָבָה נִמְשָׁכָה מִבְּחִינַת שָׂכָל וְטַעַם דְּדֶרֶךְ הַשְּׂתַלְשְׁלוֹת.

This is because the regular love of Hashem derives from logic and understanding of how Hashem is our Life, and similar concepts, which works in a way that one level brings to another level, i.e. intellect brings to emotion.

מֵה שְׂאִין בֶּן עַל מְסִירַת-נַפֶּשׁ לֹא נֵאמַר טַעַם, לְפִי שֶׁהוּא לְמַעַלָּה מֵהַשְּׂכָל.⁴⁵ וְהִיא בְּחִינַת אֱמוּנָה שְׁלֹמַעַלָּה מֵהַדַּעַת, שֶׁנִּמְשָׁךְ מִבְּחִינַת סוֹבֵב.⁴⁶

This is not so regarding the ‘*Mesirus Nefesh*- self-sacrifice’ that the Torah does not give an explanation for, since it is derived from a level of the soul that is beyond intellect, which is the simple faith in Hashem that is beyond all calculations, whereby one connects to Hashem as He is ‘*Soveiv-encompasses*’ all worlds.

לָכֵן "בְּמָקוֹם שֶׁבְּעֲלֵי-תְשׁוּבָה עוֹמְדִים

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

⁴⁵ [וְכִמוֹ שֶׁנִּתְבָּאָר: בְּדַבּוּר הַמִּתְחִיל "כִּי טוֹבִים דוֹדִיךְ" - בְּפֶרֶשֶׁת שְׁמוֹת (תּוֹרָה אֹר נג, א). וּבְדַבּוּר הַמִּתְחִיל "חַיִּיב אִינֶשׁ לְבַסּוּמֵי בְּפוּרֵיָא" (תּוֹרָה אֹר צט, ב)].

⁴⁶ [וְעֵינֵינוּ מֵה שֶׁנִּתְבָּאָר בְּבִיאוֹר עַל פְּסוּק "וְאֵלֶּה הַמִּשְׁפָּטִים" (תּוֹרָה אֹר עו, ג), גְּבִי "כִּי תִקְנֶה עֶבֶד עֲבָרִי" (מִשְׁפָּטִים כא, ב): שֶׁשָּׂרֵשׁ הַנְּשֻׁמוֹת - מִבְּחִינַת "בְּעֵבֶר הַנְּהָר" ה"יוֹצֵא מֵעֵדֶן" (בְּרֵאשִׁית ב, י), שֶׁהוּא מִבְּחִינַת עֲגוּלִים וְסוֹבֵב כָּל עֲלָמִין].

וְהֵנָּה גִּילּוֹי בְּחִינָה זוֹ בְּנֶפֶשׁ הָאָדָם, זֶהוּ הַגִּילּוֹי מִבְּחִינַת סוֹבֵב, וְהוּא שְׂלֵא כְּסֹדֵר הַשְּׂתַלְשְׁלוֹת מִשְׂכָּל לְמֹדוֹת כּו', כִּי אִם מְלַמְעַלָּה מִסֹּדֵר הַשְּׂתַלְשְׁלוֹת. וְכַעֲנִין "אֵף עַל גֵּב דְּאִהוּ לֹא חֲזִי מְזֻלְיָה חֲזִי" (מְגִלָּה ג, א), שֶׁהִמְשָׁכָה זוֹ מִבְּחִינַת מְזֻלְיָה בְּפִנְיִמִית - הוּא הַגִּילּוֹי מְלַמְעַלָּה מִבְּחִינַת הַשְּׂתַלְשְׁלוֹת עֵילָה וְעֵלּוּל, שְׂכָל וּמֹדוֹת. [כו']

כי⁴⁷. "true Teshvua' stands, even a perfect Tzadik cannot stand."

The true depth of Teshvua brings a Jew to a level of connection with Hashem that is beyond all logic and calculations, just as Hashem is beyond the limitations of all worlds. Whereas, a Tzadik serves Hashem according to the regular order of levels. His intellect tells him that it makes sense to connect to Hashem, and this produces a love for Hashem, which is expressed in his actions. Even though usually this is the ideal mode of service of Hashem, there is a certain aspect of limitation in his service, since it all makes sense and follows a logical progression and pattern. However, a Baal Teshuva's connection to Hashem is beyond making sense and beyond any calculations.

To understand why we need to connect to Hashem beyond all levels, as He is 'Soveiv-encompassing' all worlds, the Alter Rebbe will bring three verses and tie together the concepts mentioned in them:

אַךְ לְהַבִּין טַעַם הַדְּבָר: **To better understand the reason for this, we will quote three verses:**

הִנֵּה כְּתִיב: "אֲנִי רִאשׁוֹן וְאֲנִי אַחֲרוֹן" (ישעיה
מד,ו);

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

וְכִתְיב: "בְּדִבְרֵי ה' [שְׁמַיִם נַעֲשׂוּ] וְגו'⁴⁸. פִּירוּשׁ:
שֶׁהַבְּרִיאָה הִיא עַל יְדֵי דְבָר;

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

וְכִתְיב (בְּרֵאשִׁית א, א): "בְּרֵאשִׁית בְּרָא
אֱלֹהִים," שֶׁהַבְּרִיאָה הִיא יֵשׁ מֵאֵין.

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

⁴⁷ ("צדיקים גמורים אין יכולים לעמוד". ברכות לד, ב).
⁴⁸ (תהלים לג, ו: "בְּדִבְרֵי ה' שְׁמַיִם נַעֲשׂוּ").

means creation of something-from-nothing.

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

וְהַעֲנִין: שְׁפִירֵי־אֵת הָעוֹלָמוֹת אֵינוֹ בְּדֶרֶךְ
הַשְׁתַּלְשְׁלוֹת מֵעִלָּה לְעֵלּוּל עַל דֶּרֶךְ מִשָּׁל
אֶצֶל הָאָדָם,

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

שְׁהַמְדוֹת מִהַשְׁכָּל וְהַדְּבֹר מִהַמְדוֹת הוּא
דֶּרֶךְ הַשְׁתַּלְשְׁלוֹת,

In a person, his emotions derive from his intellect, and his speech derives from his emotions in a chainlike process where one level leads to another, connected level.

שְׁעַל יְדֵי הַמְדָּה נַעֲשֶׂה הַבַּל הַלֵּב; וְאַחַר כֵּן
קוֹל וְדְבֹר, שְׁהַדְּבֹר נִמְשָׁךְ מִהַקוֹל, וְהַקוֹל
נִכּוֹ - הַבַּל בְּדֶרֶךְ הַמְשָׁכָה וְהַשְׁתַּלְשְׁלוֹת
עִלָּה וְעֵלּוּל.

When a person has an emotion in his heart, this is expressed in his breathing, which then becomes expressed in his voice and his speech, (since speech is formed from the sound of his voice), and his voice is formed from the breath that came in connection with his emotion. All of these levels descend by way of cause and effect.⁴⁹

⁴⁹ The Maamar explaining the Kavanos of the Shofar according to the Baal Shem Tov, printed by the Mittler Rebbe in the Siddur with Chassidus (Siddur Im Dach) page 246c, explains that there are two types of breath; one is called הַבַּל הַפֶּה, and one is called הַבַּל הַלֵּב. The הַבַּל הַפֶּה is the breath that reaches the mouth in the form of actual letters, and הַבַּל הַלֵּב is the 'breath' i.e. air that comes from the heart into the lungs. This 'breath' of the heart that comes into the lungs, becomes formed into sound by the air that strikes the vocal cords. This sound then travels through the mouth, which articulates the letters and forms various sounds. Since the original breath, which ultimately becomes formed into speech, comes from the heart, a person's emotions (in the heart) have a direct influence on his breath and speech.

אָבֵל בְּבְרִיאַת הָעוֹלָמוֹת אֵינוֹ דֶּרֶךְ
הַשְּׁתַלְשָׁלוֹת וְהַמְשָׁכָה; שְׂמֵאָמֶר "יְהִי
רָקִיעַ" (בְּרֵאשִׁית א, ו), אֵינוֹ עֶרְךָ שֶׁל הַמֵּאָמֶר
שִׂיחָה נִמְשָׁךְ מִמֶּנּוּ רָקִיעַ;

However, the Creation of the worlds does not come through a chainlike process of descending, interconnected levels, since the Statement of Hashem, (Bereishis 1:6) "Let there be a sky," is not in the same category of existence as a physical sky, so that it would make sense that from Hashem's Statement a physical sky should come into being, since Hashem's Statement is Divine and beyond the category of the existence of physical reality.

שָׂאף רִיבּוֹא רַבּוֹת צְמֻצוּמִים
וְהַשְּׁתַלְשָׁלוֹת מִמְדְּרָגָה לְמְדְּרָגָה דֶּרֶךְ
עִלָּה וְעִלּוּל לֹא יוֹעִילוּ שִׂישְׁתַּלְשֵׁל וְיִתְהַוֶּה
חוֹמֶר גַּשְׁמִי - אֲפִילוּ כִּמוֹ חוֹמֶר הַרְקִיעַ -
מִהַשְּׁתַלְשָׁלוֹת הַרוּחָנִיּוֹת כִּי.

Since even millions and billions of levels of contractions and concealments on Hashem's Light, through a chainlike process of cause and effect, will not help to create physical matter, even the physical matter of the sky, from a descent of spiritual levels.

If someone in our world would think about something, even with all their might, and for their entire life, their thoughts would never create another physical being that existed according to their thoughts. How much more so with regard to Hashem's 'thoughts,' which are in a completely different category than any physical existence.

אֵלָּא שֶׁהוּא כֹחַ אֵין-סוֹף בְּרוּךְ-הוּא הַכֹּל
יָכוֹל לַבְּרוּא הַרְקִיעַ עַל יְדֵי הַמֵּאָמֶר "יְהִי
רָקִיעַ" יֵשׁ מֵאֵין.

Rather, this is only from the Infinite Power of Hashem, who is All-Powerful, and can create a physical sky through His Divine Statement of "Let there be a sky," in a manner of 'שִׂ-something from מאין-from nothing.'

וְזֶהוּ שֶׁלֹּא בְּסֵדֶר הַהַשְּׁתַלְשָׁלוֹת כִּי אִם
בְּבַחֲיִנַת דְּלוּג. וְכֵן כָּל הַנְּבִרָאִים כִּי
מִהִבּוֹרָא - הוּא מֵאֵין וְלֹא דֶּרֶךְ

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

השתלשלות.

כי אי אפשר להיות נמשך בחינת נברא - גם בחינת חכמה שבהם - אפילו מבחינת דבור שלמעלה, שהוא בחינת התגלות שלמעלה. שהבורא הוא היפך הנבראים.

ואפילו גם על התהוות חכמה-עילאה מאין-סוף ברוך-הוא נאמר (איוב כה, יב): "והחכמה מאין תמצא". שאפילו להיות נמשך בחינת "אנת חכים ולא בחכמה ידיעא"⁵⁰, היינו, התלבשות אור אין-סוף בחכמה אינו בבחינת השתלשלות,

וכל מה שנוזר בספרים השתלשלות עילה ועלול אינו על הנבראים מהבורא.

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

Since it is logically impossible from any created being, even the highest level of the creations, which is Supernal Wisdom, to be derived from even the lowest level of Divinity, which is Hashem's 'Speech,' which is the level of how Hashem reveals Himself. This is because the category of Creator is opposite from the category of the creations.

Even regarding the existence of Chochma-Wisdom of the World of Atzilus from Hashem's Infinite Truth, it says, (Iyov 28:12) "And wisdom 'from nothing similar' is found." Meaning that even for there to be the level of, (Tikunei Zohar) "You [Hashem] are Wise, but not with knowable wisdom," which is how Hashem's Infinite Light becomes invested in Chochma-Wisdom of Atzilus, this cannot come about through an orderly, chainlike descent of levels. Rather, it is a jump from one reality, of Infinitude, to a completely different reality, of Chochma-Wisdom.

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

⁵⁰ (תקוני זוהר בהקדמה, "פתח אליהו").

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

[כי אם בהשתלשלות רוח־הבהמה מ"פני־שור" שבמרכבה.

[Note of the Tzemach Tzedek: Rather, it is discussing, for example, how the animal soul of a physical ox derives from the spiritual level of the "Face of an Ox" of the angels of the 'Merkavah-Divine Chariot,' which is a lofty spiritual level of angels.

For that level to descend to become the animal soul of a physical ox, it goes through a chainlike descent of many levels.

מה שאין כן בהתהוות הגשמיות ממש, This is not the case with regard to the actual creation of the physical body of an ox.

It cannot come from the angels of "The Face of an Ox" of the 'Merkavah-Divine Chariot,' even after millions of levels of a descent of levels. It must come 'יש מֵאֵין-something-from-nothing.'

וכן בהתהוות הרוחניות מאין־סוף ברוך־הוא הוא יש מאין ממש.⁵¹

Similarly, the creation of the spiritual beings (ie. souls and the angels), from the Infinite Truth of Hashem, is in a manner of 'יש מֵאֵין-something-from-nothing comparable.' End of Note.]

וזהו "אני ראשון", פירוש: שלהיות התהוות, ראשית ההתהוות היינו חכמה־עילאה, הוא שלא על ידי השתלשלות אלא "והחכמה מאין תמצא", וזהו "אני ראשון" - אני אותיות אין.⁵²

This is the meaning of "אני-I am the first," meaning, that in order for the beginning of the order of worlds, which is Chochmah-Wisdom, to come into existence, it is not possible

⁵¹ וכמו שנתבאר כל זה ב'אגרת הקדש' (סימן כ) דבור המתחיל "איהו ומיזהי."
⁵² (ראה גם כן מאורי אור אות א סעיף סד).

through a gradual descent of levels. Rather, “וְהַחֲכָמָה-and Wisdom מֵאֵין-from nothing תִּמְצָא-will be found.” This is the meaning of “אֲנִי-I am רִאשׁוֹן-the first,” since the letters of “אֲנִי-I am” are the same letters as “אֵין-nothing.”

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

וְעַל דֶּרֶךְ זֶה גַּם כֵּן "אֲנִי אַחֲרוֹן", הַיְינוּ:
 לְהִיּוֹת הַתְּהוּוֹת שְׁמַיִם וָאָרֶץ גְּשָׁמִיִּים מִן
 הַמְּאֹמֶר הָרוֹחָנִי אֵינוֹ דֶּרֶךְ הַשְּׁתַלְשֻׁלוֹת כִּי
 אִם יֵשׁ מֵאֵין. וְהוּא מִבְּחִינַת 'סוֹבֵב כָּל
 עֲלָמִין'⁵³

Similarly, we can explain “אֲנִי-I am אַחֲרוֹן-last,” to mean that in order for the physical heaven and earth (the last level of creation) to come into existence from the Divine Statements, a chainlike, gradual descent of levels will not bring this about. Rather, it is creation ‘יֵשׁ מֵאֵין-something-from-nothing comparable.’ This power of creation of physical existence is derived from how Hashem is ‘*Soveiv Kol Almin*-encompassing all worlds.’

וְלָכֵן כָּל הַמְּשֻׁכּוֹת צְרִיךְ לְהִיּוֹת מֵהַמְּקוֹר
 שֶׁהוּא הָאֵין.

Therefore, all existence needs to come from the Ultimate Source, which is called the ‘אֵין-Nothing we can understand.’

All existence is dependent on Hashem as He Truly exists, in the way that He encompasses all worlds equally. Only from that unlimited level can there be the power to create ‘יֵשׁ מֵאֵין-something-from-nothing comparable.’

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

⁵³ וְעֵינַי מֵהַ שְׁתַּבָּאָר מִזֶּה עַל פְּסוּק "יְבִיאוּ לְבוּשׁ מַלְכוּת" (תּוֹרָה אֹר צב, ב וְאֵילָךְ).

The first verse, “[Hashem says:] אֲנִי ראשון-I am first, וְאֲנִי אַחֲרֶיךָ-and I am last,” is expressing the concept that both the first level of limited existence (Wisdom) and the last level (physical existence), derive from the unlimited, unknowable power of Hashem called ‘אִין-Nothing we can understand,’ which is the same letters as ‘אֲנִי-I.’ Only from this level can there be the power to create ‘יֵשׁ מֵאִין- something-from-nothing comparable.’

The second verse, “With the words of Hashem, the heavens were נִעֲשׂוּ-made,” establishes that the process of creation happens through the Divine Speech. However, only because of the unlimited power of how Hashem is ‘*Soveiv Kol Almin*-encompassing all worlds’ invested in it, can Divine Speech create physical existence, which is a far removed category from the level of Divine Speech.

The third verse, “In the beginning, Hashem בָּרָא-created,” established that the creative process is not a gradual process of interconnected levels, like in a person’s process of development from intellect to speech etc. Rather, the creative process is a complete jump from one type of reality to another.

וְלָכֵן, בְּיַד הַמְּשִׁיךְ הָאֵרָה וְהַמְּשַׁכָּה זו,
וּמֵה גַם בְּרֵאשִׁי-הַשָּׁנָה שְׂאֵזִי נִמְשָׁךְ חַיּוֹת
בְּלֵלִי לְכָל הַשָּׁנָה, לָכֵן צָרִיךְ לְהִיּוֹת
הַעֲבוּדָה גַם בֵּן בְּבַחֲיִנַת סוּבָב שְׁבִנְפֵשׁ.

Therefore, in order to draw down this Light from how Hashem is ‘*Soveiv Kol Almin*-encompassing all worlds’ in order to enable the creation of the world, **especially on Rosh Hashanah, when the general life-force for the entire year is drawn down, one needs to serve Hashem on the ‘*Soveiv-encompassing*’ level of the soul** that is beyond the limitations of intellect

וְהוּוּ דוֹקָא עַל יְדֵי תְשׁוּבָה, שְׂכַאֲשֵׁר הָאָרֶם
מוֹסֵר נַפְשׁוֹ לֵה' כְּמוֹ רַבִּי אֱלִיעֶזֶר בֶּן
דוֹרְדֵיטָא,⁵⁴ שֶׁהוּא מְסִירַת הָרְצוֹן;

This level is reached specifically through Teshuvah, when a person has ‘*Mesiras Nefesh*-gives himself over to Hashem,’ like the story of Eliezer Ben Durdaya, which means giving over one’s will and desires to Hashem.

The Gemara (Avoda Zarah 17a) describes the story of Eliezer Ben Durdaya. He was on an extremely low spiritual level and was completely given over to only

⁵⁴ (עבוּדָה זָרָה יז, א).

fulfilling his coarsest material desires. At one point, he came to the realization that he had completely distanced himself from Hashem, seemingly to the point of no return.

When he realized that he was Jewish, but had utterly distanced himself from Hashem through his total involvement in material (and forbidden) desires, he became completely shaken to the core. He truly regretted his path in life and the unholy things he was involved in, and he cried bitterly from the depths of his soul. His Teshuva was so intense that he in fact died from the overwhelming experience of wanting to completely give himself over to Hashem and change his entire life.

When he (unfortunately) died from the intensity of this experience, his soul was allowed to enter Gan Eden, and he was given the title ‘Rabbi.’

Rabbi Yehuda HaNasi (author of the Mishnah) said about him, “It is possible for a person to acquire a portion in the World to Come in one instant.”

ועל דרך זה על כל פנים מסירת הרצון לה'
בכל עניני רצונות הנפש, להיות "בטל
רצונך"⁵⁵

Similarly, in our context, the idea of ‘*Mesiras Nefesh-giving oneself over to Hashem*’ means at least to give over one’s will to Hashem, by giving over all the physical desires a person has, to “nullify his will” to Hashem’s.

The Alter Rebbe will give four examples of holding back the natural desires of the animal soul:

להיות "עוצם עיניו" (ישעיה לג, טו) וכן "ל; וכן
בשמיעה ודיבור; וכן "לא תתורו אחרי
לבבכם" (שלא טו, לט) - ביטול-רצון כנ"ל;

1-Closing his eyes from seeing inappropriate things, 2-Guarding his hearing from inappropriate content, 3-Guarding one’s speech that it should be proper, 4-Guarding one’s thoughts from anything inappropriate, as it says, (Bamidbar 15:39) “**And you shall not stray after the thoughts of your heart.**” These all express how a person nullifies his will to Hashem,

⁵⁵ (אבות ב, ד).

וְכֵן בַּעֲשֵׂיית טוֹב בְּעַל כְּרַחֲךָ דוֹקָא, לַעֲשׂוֹת
הַכֹּל בְּהִיפּוּךָ רְצוֹנוֹ.

nullifying one's will is **also in regard to doing good things**, so that that he should do things **even if he has to force himself to do them, by doing everything Hashem wants, even when it is the opposite of the desires** of his animal soul.

וְזוֹהוּ גַם כֵּן בְּחִינַת מְסִירַת־נַפְשׁ כִּי "מֵה לִי
קִטְלָא בּוֹלָה [מֵה לִי קִטְלָה פְּלָגָא] כִּי"⁵⁶,

This is also the idea of *'Mesiras Nefesh-giving oneself over to Hashem,'* since (as in the Gemara, Baba Kama 65a) **"What is the difference if someone is completely dead or half dead,"** either way he cannot function. So too, killing the desires of the animal soul is considered like a person is giving up his life for Hashem.

שֶׁהוּא אֶתְכַפְּיָא סְטְרָא־אֲחָרָא עַל יְדֵי "לֵב
נִשְׁבַּר וְנִדְרָכָה" (תְּהִלִּים נ"א, י"ט);

This also subdues the *'Sitra Achara-Side Opposite of Holiness,'* through having a **"broken and crushed heart."** (see Tehillim 51:19)

The Alter Rebbe will quote a verse to show that when a person humbles himself like a domestic animal is subservient to its owner, he brings about a spiritual salvation for himself:

"אָדָם וּבְהֵמָה תוֹשִׁיעַ" (תְּהִלִּים לו', ז) -
שִׁיעֵשָׂה עֲצָמוֹ כְּבְהֵמָה, וְלֹא יִחְפוֹץ בְּרִצּוֹן
וְתַאֲוֹת גְּשָׁמִיּוֹת.

The verse says, (Tehillim 36:7), **"Hashem saves people and animals,"** meaning that when one considers himself like a domestic animal that has no will of its own, he will push away his physical desires.

כְּמוֹ שְׂכָתוֹב (תְּהִלִּים ע"ג, כ"ה): "וְעִמָּךְ לֹא
חָפְצָתִי", דְּהֵיִינוּ אֶפִּילוּ מֵה שֶׁ"עִמָּךְ", "הוּא

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

⁵⁶ (בְּבֵית קַמָּא סָה, א (וְעוֹד): "מֵה לִי קִטְלָה בּוֹלָה מֵה לִי קִטְלָה פְּלָגָא").

הַיּוֹדֵעַ, הוּא הַמְדַע"⁵⁷, "אִיהוּ וְגִרְמוֹהִי
 חָד"⁵⁸, כִּי אִם "כָּלָה שְׂאֲרֵי וּלְבָבִי" (תהלים עג,
 כו) אֵלָיו יִתְבָּרַךְ מִמֶּשׁ.

that even the highest spiritual levels that are "with You," like the level of Chochmah-Wisdom of Atzilus, that "Hashem is the One who knows and is united with His Knowledge," and "He and His Sefiros of Atzilus are One," even these levels a person does not truly want. Rather, as the verse (ibid.) concludes, "My flesh and heart yearn" only for Hashem Himself.

וּכְמֵאמֹר (וְאִתְחַנֵּן ד, ז): "כִּי מִי גוֹי גָדוֹל אֲשֶׁר לֹו
 אֶל-הַיָּמִים קְרִבִּים אֵלָיו כֹּה' אֶל-הַיָּמִים [בְּכָל קְרִאָתוֹ
 אֵלָיו" - וְלֹא לְמִדּוֹתָיו⁵⁹,

As it says, (Devarim 4:7) "Which great nation has the privilege that Hashem is close to them, like Hashem our G-d is close to us whenever we call out to Him," meaning that we only call to Hashem Himself, and not to His 'Attributes,' the Sefiros of Atzilus.

מִכָּל-שֶׁכֶן וְקַל-וְחֹמֶר - רְצוֹנוֹת גְּשָׁמִיִּים כּו'.

If we are not even supposed to be interested in the Sefiros of Atzilus, how much more so should we not be interested in any material desires!

וְעַל יָדֵי זֶה יוּכַל לָבֵא לְבַחֲיַיִת "וּבְכָל
 מְאֹדָה", לְהַמְשִׁיךְ מִבְּחִינַת סוּבָב,

Through this process of giving over one's desires to Hashem, one can come to the level of loving Hashem "with all your might," which brings down the Light from how Hashem is 'Soveiv-encompassing' all worlds,

כִּי עַל יָדֵי בִיטוּל הַרְצוֹן הוּא מְגִיעַ לְהַמְקוֹר
 שֶׁהוּא הָאֵינָן.

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

⁵⁷ (רמב"ם הלכות יסודי התורה פֶּרֶק ב, הֶלְכָה ו).

⁵⁸ (תקוני זהר בהקדמה).

⁵⁹ (פֶּרֶדֶס שְׁעַר לֵב רִישׁ פֶּרֶק ב בְּשֵׁם הַסְּפָרִי).

deeper/hidden level of connection to Hashem, **he is able to reach the Source** of all revelation, **which is called** the ‘אין-Nothing we can understand.’

When a person acts in a way that is beyond the logic of his animal soul, his animal soul thinks he is acting crazy by being so dedicated to Hashem. That is how he reaches a level beyond all limitations, beyond the source of logic, which is the Ultimate Source of creation, by serving Hashem in a way that we cannot logically grasp and understand.

The Alter Rebbe will tie these concepts into a novel interpretation of a verse from Tehillim:

וּכְתִיב (תהלים קמה, יח): "קְרוֹב ה' לְכָל
 קוֹרְאָיו [לְכָל אֲשֶׁר יִקְרָאוּ] וְגו' בְּאֱמֶת."
It is written, (Tehillim 145:18)
“Hashem is close to all those call
upon Him, to all those who call to
Him בְּאֱמֶת-in truth.”

The simple meaning of ‘בְּאֱמֶת-in truth,’ is that the person truthfully calls out to Hashem. Here, the Alter Rebbe explains it to mean ‘בְּאֱמֶת-into the Truth’ of the Torah (i.e. a person calls to Hashem to come down and become invested into the Torah on a deeper level, bringing a greater revelation into and through his Torah learning).

וְזֶהוּ "קוֹרֵא בְּתוֹרָה"⁶⁰: שְׂקוֹרֵא לְהַמְקוֹר
 לְהִיּוֹת נִמְשָׁךְ בְּתוֹרָה.
This is the meaning of the phrase
“Hashem-in Torah
study.” The simple meaning is
 reading the Torah out loud.
 However, we can also interpret it to
 mean ‘קוֹרֵא-calling out’ to the
Source, Hashem as He is, beyond
 all worlds, **to be drawn down**
‘בְּתוֹרָה-into the Torah.’

כִּי "אוֹרֵייתָא מִחֻכְמָה נִפְקַת"⁶¹, "וְהַחֻכְמָה
 מֵאֵין תִּמְצָא", וְעַל יְדֵי מְסִירַת־נִפְשׁ
 מִמְשִׁיךְ מִהַמְקוֹר. וְכָל מָה שְׁלוֹמֵד וְקוֹרֵא
This is because (Zohar II, 121a)
“The Torah comes forth from the
level of Chochma-Wisdom,” and

⁶⁰ (בְּרִבּוֹת רִישׁ פֶּרֶק ב. וּבְכַמָּה מְקוֹמוֹת).

⁶¹ (זֶהַר חֵלֶק ב קכא, א. רָאָה גַם בְּן שָׁם פֶּה, א. חֵלֶק ג פא, א).

אַחַר כֵּן, הוּא נִקְרָא "תּוֹרַה-לְשִׁמָּה" -
 לְשֵׁם הַתּוֹרָה, שֶׁמִּמְשִׁיךְ הָאָרֶז מֵהַמְקוֹר
 לְהַתּוֹרָה.

Wisdom -from מֵאֵין-וְהַחֲכָמָה
 Nothing we can understand
 "Nothing we can understand
 will be found," in a manner
 of 'something-from-
 nothing comparable.' **But, through
 the person's 'Mesiras Nefesh-
 giving oneself over to Hashem,' he
 draws down from the Source of
 everything, from Hashem as He is
 'Soveiv-encompassing' all worlds,
 into the Torah as it exists at the
 level of Chochma-Wisdom.**

וְזֶהוּ "וּזְכַרְתֶּם אֶת כָּל מִצְוֹת ה'" וְעֲשִׂיתֶם אֹתָם -
 - "אֶל תִּקְרָא אוֹתָם אֶלָּא אֹתָם וְכוּ" 62:

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

שֶׁנִּקְרָא עֲשִׂיתֶם הַמִּצְוָה וְלֹא קִיוִם בְּלִבְדוֹ, כִּי
 אִם עֲשִׂיהָ מִחֲדָשׁ, שֶׁהוּא בְּחִינַת
 הַתְּפִשְׁטוֹת הַמְּחִיָּה כָּל הָעוֹלָמוֹת.

This is called 'making the
 Mitzvos' and not simply
 'fulfilling' the already existing
 Mitzvos. Rather, it is making
 something new, which is a new
 expression of life from Hashem,
 for all the worlds. This comes as a
 result of a new dedication of a Jew
 to Hashem, and a new desire from
 Hashem to create the world and give
 us Mitzvos.

62 (סנהדרין צט, ב. ויקרא רבה לה, ו. זהר חלק ג קיג, א).

וְזֶהוּ שְׁפָתוֹב "כִּי קָרוֹב אֵלֶיךָ הַדָּבָר כִּי לַעֲשׂוֹתוֹ".

This is the meaning of the verse quoted at the beginning of the maamar, "For this matter, of the Torah and Mitzvos, is very accessible to you לַעֲשׂוֹתוֹ-to make it [happen]."

"לַעֲשׂוֹתוֹ" דוֹקָא, לְהַמְשִׁיכוֹ מִחֻדָּשׁ מִהַמְקוֹר⁶³.

The word 'לַעֲשׂוֹתוֹ' specifically means 'to make it from new,' or to draw down a new Desire from Hashem, the Ultimate Source, that He should have a new desire for our Torah and Mitzvos.

וְלָכֵן נֶאֱמַר בְּמוֹסָף דְּרֵאשׁ-הַשָּׁנָה: "וַעֲשִׂיתֶם עוֹלָה" (פְּנִיחַס כַּט, ב) - בְּחִינַת לַעֲשׂוֹתוֹ:

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

דְּהֵינָה: "כִּי נִשְׁגָּב שְׁמוֹ לְבָדוֹ" (תְּהִלִּים קמח, יג), "עַד שֶׁלֹּא נִבְרָא הָעוֹלָם הָיָה הוּא וְשְׁמוֹ בְּלִבְדוֹ"⁶⁴. שֶׁהַשֵּׁם אֵינוֹ עֲצָמוֹתוֹ, כְּמוֹ אֶצֶל הָאָדָם - שֵׁם רְאוּבֵן וְשִׁמְעוֹן אֵינוֹ אֶלָּא הָאָרֶז מֵעֲצָמוֹתוֹ⁶⁵. וְכֵן "בִּיּוֹד נִבְרָא עוֹלָם-הַבָּא"⁶⁶ וְבֵה"א נִבְרָא עוֹלָם-הַזֶּה" - הַכֹּל בְּבְחִינַת "שֵׁם" לְבַד.

Now, some more explanation on this: It says, (Tehillim 148:13) "His Name is exalted, it is alone with Him," and (Pirkei De'Rebbe Eliezer chap. 3) "Before the world was created, there was only Hashem and His Name." Hashem's Name is not part of His Essence, just like with a person, his name, Reuven or Shimon, is just a limited expression of the essence of the person. So too, "the

⁶³ וְכֵמוֹ שֶׁנִּתְבָּאָר בְּדַבְּרוֹ הַמִּתְחִיל "בְּשִׁעָה שֶׁהִקְדִּימוֹ [] נַעֲשָׂה" (לְעִיל בַּמְדָּבָר יב, ד), בְּפִירוּשׁ "עוֹשֵׂי דְבָרוֹ".

⁶⁴ (פְּרָקֵי דְרַבֵּי אֱלִיעֶזֶר פְּרָק ג. רֵאָה גַם כֵּן תְּקוּנֵי זֹהַר תְּקוּן יט).

⁶⁵ וְעֵינֵינוּ מֵהַ שֶׁנִּתְבָּאָר מִזֶּה בְּדַבְּרוֹ הַמִּתְחִיל "אֵת שְׁבִתוֹתַי תִּשְׁמְרוּ" (לְעִיל בְּהַר מֵא, ג).

⁶⁶ (מְנַחוֹת כַּט, ב).

World to Come was created with the letter Yud of His Name, and This World was created with the letter Hei of His Name.” All of the levels of creation are derived only from Hashem’s Name.

ועל ידי מסירת־נפש הוא ממשיך בחינת
טובב שמגיע עד המקור.

But, through ‘*Mesiras Nefesh*-giving oneself over to Hashem,’ one draws down from Hashem as He is ‘*Soveiv*-encompassing’ all worlds equally, since this type of service reaches the Ultimate Source of everything.

וזהו "כי המצוה הזאת אשר אנכי מצוה
היום", אני ממש, שהוא מהותו ועצמותו
יתברך שלמעלה מעלה מבחינת שם
והארה כו'. ולכן נקרא עשייה מחדש.

This is the meaning of the beginning of verse from Parshas Nitzavim quoted above, “**For this Mitzvah that I [Hashem] command you today**, it is not separate or far from you,” meaning that the word ‘**I**’ is referring to Hashem Himself, literally, His very Essence, which is above and beyond the level of any Name or revelation. This is the ultimate source of the Torah and Mitzvos, and therefore, this is called ‘**making new**’ His desire for Torah and Mitzvos, and His desire to recreate the world.

והיינו על ידי "בפיך" הוא תורה,
"ובלבבך" הוא תשובה.

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

וְזֶהוּ "לַעֲשׂוֹתוֹ", פִּירוּשׁ: שֶׁזֶהוּ שְׁעוֹשִׁים מִמֶּשׁ כְּבִיכּוֹל בְּחִינַת "דְּבָרוֹ" וְלֹא קִיּוּם בְּלִבָּד כִּנ"ל. וּכְעֵינֵן "וַיַּעַשׂ דְּוֹד שֵׁם" (שְׁמוּאֵל-ב ח, יג), כְּמוֹ שְׁנִתְבָּאָר בְּמִקּוּם אַחֵר.

This is the idea of “in your mouth, and in your heart, **לַעֲשׂוֹתוֹ-to make it [happen],**” meaning that it is as if we are actually ‘making’ His Words of the Torah, and not just fulfilling them, as explained above. This is similar to what it says, (Shmuel II, 8:13) “**And King David וַיַּעַשׂ-made a Name,**” meaning he ‘made’ Hashem’s Name greater through his spiritual accomplishments.

וְזֶהוּ שְׁאוּמְרִים בְּקֶרְבֵּן מוֹסֵף דְּרֵאשׁ-הַשָּׁנָה "וַעֲשִׂיתֶם עוֹלָה", כִּי רֵאשׁ-הַשָּׁנָה הוּא "תַּחֲלַת מַעֲשֵׂיךָ", שְׁעוֹשִׁים וּבּוֹנִים בְּחִינַת דְּבָרוֹ יִתְבָּרַךְ. וְהֵינּוּ מֵהַמְּקוּר שֶׁהוּא הָאֵין.

This is why we say, regarding the Musaf offering on Rosh Hashanah, “**וַעֲשִׂיתֶם-and you shall make עוֹלָה-a burnt offering [for Hashem],**” since Rosh Hashanah is “the beginning of Your [Hashem’s] works,” when we ‘make’ and build up Hashem’s Words. This process of ‘making’ Hashem’s Words is accomplished by drawing energy into them from the Ultimate Source, which is called the ‘אֵין-Nothing we can understand,’ since it is beyond all worlds.

וְזֶהוּ שְׁאוּמְרִים בְּמַלְכִּיּוֹת⁶⁷: "כֹּה אָמַר ה' צְבָאוֹת מֶלֶךְ יִשְׂרָאֵל וְגֹאֲלוֹ, אֲנִי רֵאשׁוֹן וְאֲנִי אַחֲרוֹן כִּי"⁶⁸.

This is why we say in the Musaf of Rosh Hashanah, in the verses describing Hashem’s Kingship, (Yeshaya 44:6) “**So says Hashem, Master of all Hosts, the King of Yisrael and their Redeemer, אֲנִי**

⁶⁷ (ישעיהו מדר, ו: "כֹּה אָמַר ה' מֶלֶךְ יִשְׂרָאֵל וְגֹאֲלוֹ, ה' צְבָאוֹת: אֲנִי רֵאשׁוֹן, וְאֲנִי אַחֲרוֹן, וּמִבְּלַעֲדֵי אֵין אֱלֹקִים").

⁶⁸ וְעֵינֵן מֵהַ שְׁנִתְבָּאָר מִזֶּה בְּשִׁיר הַשִּׁירִים, בְּדַבְּרוֹ הַמִּתְחִיל "צְבָאוֹת בְּחֲרוֹזִים" (יג, ב). וְעֵינֵן בְּזֶהר סוֹף פְּרִשְׁת פְּנִיחָס, דָּף רנ"ח, עִמּוּד ב', מֵעֵינֵן "וַעֲשִׂיתֶם עוֹלָה".

וְאֶנִּי אֶחָרוֹן, I am first, and I am last.

In order for all the levels, from the first level (Chochma) until the last level (the physical world) to be created from the “אֶנִּי-I am,” which is the same letters as “אִין-Nothing we can understand,” there must first be an awakening from Hashem, which is caused by Him being “King of Yisrael and their Redeemer.”

Until now, the Alter Rebbe explained the phrase “לַעֲשׂוֹתוֹ-to make it [happen]” as referring to how we ‘make’ the Torah and Mitzvos from new by awakening a new desire from Hashem to be King over us and ‘re-give’ us Mitzvos.

Now, he will explain a different interpretation of “לַעֲשׂוֹתוֹ-to make it [happen],” as referring to ‘making’ the world again on Rosh Hashanah, which is also accomplished through our service of Hashem.

וְגַם פִּירוּשׁ “לַעֲשׂוֹתוֹ” - עַל דְּרָךְ מֵהַ
שְׂכָתוּב בְּזוֹהַר פְּרָשַׁת וַיֵּרָא דָּף קט"ו עמוד א'
עַל פְּסוּק (וַיֵּרָא כ"א, א) “וַיַּעַשׂ ה' לְשָׂרָה כו”:
“עֲשִׂיָהּ אִיהוּ לְעִילָא.”

Another explanation of “לַעֲשׂוֹתוֹ-to make it [happen],” is similar to how the Zohar (I, 115a) explains the verse, (Bereishis 21:1) “And Hashem וַיַּעַשׂ-made for Sarah as He promised her...” explaining that “עֲשִׂיָהּ-making something new is the highest level.”

Hashem had to “make” a child for her in a manner of ‘something-from-nothing,’ since she was a barren woman and it was physically impossible for her to have children. So, Hashem had to ‘make’ a child for her in a totally new and supernatural manner.

וְהֵינּוּ כִּי מְשִׁם נִמְשָׁךְ גַּם בֵּין לַהֲיוֹת
הָעֲשִׂיָהּ וְהַתְּהוּוֹת יֵשׁ מֵאִין, שְׂזָהוּ
לְמַעַלָּה מִהַשְׁתַּלְשְׁלוֹת.⁶⁹

Meaning that from this service, i.e. our service of Hashem in a way of ‘Mesirus Nefesh-giving ourselves over to Hashem,’ we are able “לַעֲשׂוֹתוֹ-to make’ and create everything in the world ‘something-from-nothing,’ from a level higher than the chainlike descent of worlds.

⁶⁹ וַיַּעַשׂ מֵהַ שְׂנֵת בְּאֵר מִזָּה בְּדַבּוּר הַמֵּתַחִיל “צוֹ אֶת בְּנֵי יִשְׂרָאֵל כו”, אֶת הַכֶּבֶשׂ הָאֶחָד תַּעֲשֶׂה כו”
(לְעִיל פְּנִחָס ע"ה, ג"ד).

והיינו על ידי "ועמך לא חפצתי" (תהלים עג, כה), אשר פירוש "חפץ" הוא התשוקה הפנימית⁷⁰,

והיינו על ידי שיתבונן שכל העולמות הוא רק בחינת זמן, שהוא בחינת התפשטות הארה אחת כנ"ל, וכלא חשיב לגמרי לגבי מהותו ועצמותו יתברך שלמעלה מעלה מבחינת זמן⁷¹.

ולזה נתקנו עשרת ימי תשובה: שיש עשר ספירות בנפש האדם - ג' שכליים וז' מדות, וצריך להעלותם כולן לה' בבחינת תשובה, עד יום הכפורים, שהוא למעלה כדכתיב (אחרי טו, ל): "לפני ה' תטהרו", והיינו על ידי תשובה.

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

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

which comes from thinking about the fact that all of the worlds only derive from the level of time, and all of time is just one thought of Hashem, one single, limited revelation of Hashem that contains all of time and space at once, which is like absolutely nothing, compared to Hashem, Who in His very Essence and Being is above and beyond the category of time.

This is why the Sages established Ten Days of Teshuva: There are ten soul powers in a person - three intellectual and seven emotional - and all ten of these aspects need to be elevated to Hashem through Teshuva, until Yom Kippur, when a Jew reaches the highest level, as it is written regarding Yom Kippur, (Vayikra 16:30) "You shall be purified before Havaya," meaning on a level before/higher than Hashem's Name of Havayah. This elevation is accomplished through Teshuva.

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

⁷⁰ וכמו שנתבאר בדבור המתחיל "ושמתי כדכד", גבי "לאבני חפץ" (לעיל פרשת ראה כו, ב).

⁷¹ ועיין מה שנתבאר בדבור המתחיל "מי אל כמוך" (לקמן ראש השנה סא, א ואילך).

‘*Teshuva Ila’a*-Higher Level Teshuva.’

תְּשׁוּבָה-תְּתָאָהּ הִיא בְּבַחֲנֵינָת מְמַלֵּא שְׁבִנְפֶשׁ, הֵינּוּ בְּמַחְשְׁבָה דְבוּר וּמַעֲשֵׂה הַנְּמַשְׁכִּים מֵהַשְׁכָּל וּמִדּוֹת, לְקִשְׁרֵן כּוֹלֵן אֱלִיו יִתְבָּרֵךְ כָּל אֶחָד לְפִי עֲרָכוּ.

‘*Teshuva Tita’a*-Lower Level Teshuva’ is on the ‘*Memalei-permeating*’ level of the soul, which is expressed in one’s thought, speech, and action, by connecting all of these aspects to Hashem, each person according to his capacity.

וְזֶהוּ עֲנִין "בְּכָל לִבְבְּךָ" - בְּשְׁנֵי יִצְרִיקֶיךָ,⁷² "וּבְכָל נַפְשְׁךָ."

This level of Teshuva corresponds to the love of Hashem “בְּכָל לִבְבְּךָ—with all aspects of your heart,” by revealing the hidden love of the Divine soul and transforming the material desires of the animal soul, and “וּבְכָל נַפְשְׁךָ—with all of your soul [garments],” meaning with thought, speech, and action.

אֲךָ תְּשׁוּבָה-עֵילָאָהּ הוּא בְּחִינַת סוּבָב שְׁבִנְפֶשׁ, בְּחִינַת "בְּכָל מְאֹדְךָ".

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

וְגַם בְּחִינָה זֹה הוּא "קְרוֹב אֵלֶיךָ", כְּמוֹ שְׁפָתוֹב: "כִּי קְרוֹב אֵלֶיךָ הִדְבָּר מְאֹד",

Even this level is “accessible to you,” as it says, “כִּי קְרוֹב אֵלֶיךָ, for this matter of הִדְבָּר מְאֹד ‘מְאֹד,’ i.e. the love of Hashem “בְּכָל מְאֹדְךָ, with all your might,’ is near and accessible to you,”

The simple meaning of “כִּי קְרוֹב אֵלֶיךָ הִדְבָּר מְאֹד” is that the matter of Torah and Mitzvos is “קְרוֹב מְאֹד—very accessible/close” and ‘מְאֹד’ means ‘very.’ Here, the Alter Rebbe is interpreting the word ‘מְאֹד’ as a reference to the limitlessness of Hashem in the verse “בְּכָל מְאֹדְךָ—with all of your might.” According to this

⁷² (בְּרִכּוֹת נד, א).

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

וְכִנֹּל בְּפִירוּשׁ "כי המצוה הזאת אשר אנכי מצוה היום לא נפלאה הוא ממך) וְלֹא רְחוּקָה הִיא כִּי, כִּי קָרוֹב [אֵלַיךָ הַדָּבָר מֵאֵד בְּפִיךָ וּבִלְבָבְךָ לַעֲשׂוֹתוֹ] כִּי":

As we explained above, at the beginning of the maamar, **the meaning of the double expression** in the verse, “כִּי הַמִּצְוָה הַזֹּאת”-for this Mitzvah אשר אנכי I, Hashem’s Essence, מצוה היום-command you today, לא נפלאה הוא ממך, 1-it is not separate from you - **וְלֹא רְחוּקָה הוּא - 2-and it is not far, כִּי קָרוֹב אֵלַיךְ, rather, it is accessible** to you הַדָּבָר מֵאֵד-even the ‘מֵאֵד-unlimited’ level of the soul, בְּפִיךָ-in your mouth, through Torah study on the ‘מֵאֵד-unlimited’ level, וּבִלְבָבְךָ-and in your heart, through deep Teshuva, when you connect to the ‘מֵאֵד-unlimited’ aspect of Hashem, לַעֲשׂוֹתוֹ-so that you can make new the Torah and the creation of the world.”

The first expression, ‘לא נפלאה - not separate,’ refers to the revealed level of the Torah that is already part of the Jewish soul from before he was born, and connects the revealed ‘*Memalei*’ level of the soul to the ‘*Mamalei*’ level of Hashem’s Light.

The second expression, ‘וְלֹא רְחוּקָה הוּא - and it is not far,’ refers to the deeper, hidden level of the Torah that is from ‘*Soveiv*,’ and connects the ‘*Soveiv*’ level of the soul to the ‘*Soveiv*’ aspect of Hashem. This deeper level connection between the soul, the Torah, and Hashem, is related to the phrase ‘מֵאֵד-unlimited,’ since on this level Jews, Torah and Hashem all exist beyond time and express something that is higher than the limits of logic.

The verse tells us that even this deeper level of the soul, the ‘מֵאֵד-unlimited’ level, is ‘קָרוֹב-accessible’ to us, since it is our true essence. This is true even though we are not always conscious of it. Through this deeper level of the soul, we connect to the ‘מֵאֵד-unlimited’ aspect of the Torah and Hashem.

How do we access this deeper level of the soul? Through two things:

- 1- Contemplation of the fact that all of creation (all of time and space), is only one single ‘thought’ of Hashem. This ‘thought’ is only a miniscule revelation of Hashem, like one ray of light compared to the entire sun. Hashem’s True Being and Essence is a totally different category of existence than that of anything He revealed or created. Based on this understanding, one need have no desire for anything other than Hashem Himself. And if one need have no desire for even the highest spiritual levels, how much more is there no reason to desire anything in this physical world!
- 2- True Teshuva from the depths of the soul. A Jew must realize that his soul comes from the Highest Heights, from Hashem’s very Essence. This soul descended to the lowest possible level, becoming completely submerged in physicality to the extent that not only does one not have the same connection to Hashem that he had before, but he sometimes completely forgets about holiness and Hashem entirely, and can do something against Hashem’s very Will! When he realizes how far he is from his source in Hashem, he will be completely shaken up and cry out in his heart to Hashem, yearning to return to Him.

Through this deeper level of love of Hashem and deep Teshuva, we are able to access the essence of our soul. On that level, we connect to Hashem’s very Essence. From there, we are able to bring about a new revelation into the Torah, ‘making’ the Torah new, as it were. And from there, we bring about a new desire from Hashem to re-create the entire world. This is especially important on Rosh Hashanah, when we need to renew Hashem’s Desire to re-create the life of the entire world for the entire year.

Hosafos/Addendum

Mashal/Analogy of the Baal Shem Tov for the Shofar:

To better understand one way to come to deep Teshuva on Rosh Hashanah, we will bring an analogy/mashal from the holy Baal Shem Tov, explaining the idea of the cry of the Shofar:

Mashal/Analogy:

A king had a son that he wished would succeed him as king. He wanted his son to know how to take care of himself, how to learn on his own, and how to be courageous and come up with ideas on his own initiative. So, after years of learning in the palace with his tutors, the king sent his son off to a faraway land so that his son should grow up and become his own person.

The king gave him fancy clothing, gold and silver, and ministers, to help him get established in his new place.

When the king sent him off, he reminded him, "Remember, you are on a mission! Don't get distracted by anything!"

Soon after the son arrived, he began to relax. He didn't spend time learning from his new culture. Instead, he spent all of his money on luxuries and he ruined his fancy clothing. The ministers that were with him left him because they saw that he was not accomplishing anything.

Eventually, he became so poor that he had to go around collecting tzedakah. He even forgot the language of his home country, the language spoken in the palace of the king.

One day, signs started to go up all over town: The great king is coming through this town! Everyone in town was very excited and made the necessary preparations for such an honorable visitor. The son of the king found out that this kind is his father and also become excited, but he soon became disheartened, thinking that no one would believe him that he is the son of the king. He tried to come close to the king as the king was passing through, but the guards just pushed him away, thinking he was just some beggar who would disgrace the king. He could not even remember the language of the king, so he just broke down crying and sobbing.

The king heard the sounds of the crying and recognized his son's voice. He told the guards to let the apparent beggar through. Finally, the son was reunited with his father! He had a true feeling of regret for how he completely forgot about his mission, and he promised his father, the king, that he learned his lesson and will stay on track in life.

The Nimshal/Analogue:

Our Neshama was sent by Hashem, Avinu Malkeinu-our Father and King- to this world to accomplish Hashem's intent and purpose of creation. This is fulfilled through learning Torah and fulfilling Mitzvos. Hashem gives us the power to fulfill the mission. But we get distracted from the mission and get caught up in other things. We ruin our "royal garments" of thought, speech, deed of Torah and Mitzvos, and we forget the meaning of the Torah and Tefilla, the "language of the King." When we hear that Hashem is coming to judge the whole world, we get excited that this is our chance to come close to Hashem. But we become disheartened when we realize how far we are from knowing the "language of the King." The only way to reach Hashem is through the simple cry that comes from knowing that He is our True Father and that we are his children, and that what we want more than anything is to come back to Hashem and fulfill the mission that He sent us on. This simple cry is the cry of the Shofar.

Likutay Torah English translation project:

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

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

The Goal

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

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ר' חיים שניאור זלמן יהודה ז"ל
בן יבלחט"א ר' אהרן לייב שיחי

לזכות כל ילדי החסידים שיתנו חסידישע נחת לכ"ק
אדמו"ר ולהוריהם שיחיו

ולזכות יוסף יצחק בן בילא איטא ולאה בת חנה דבורה
רייזל וכל יוצאי חלציהם שיחיו, שיזכו ללמוד חסידות
וליליך בדרכי החסידות, ויפוצו מעיינות אור החסידות

לזכות חיזוק ההתקשרות

לכ"ק אדמו"ר נשיא דורנו

שרצונו הקי שכל אחד ואחת ילמדו תורה אור ולקוטי
תורה שעייז מזרזים הגאולה האמיתית והשלימה

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