

Discourse 6

*“Padah b’Shalom Nafshi -
He redeemed my soul in peace...”*

Delivered on the 19th of Kislev, 5713
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁶⁰ “He redeemed my soul in peace from battles against me, because there were many with me.” Our sages, of blessed memory, commented on this verse stating,³⁶¹ “The Holy One, blessed is He, said: Anyone who engages in Torah study and acts of lovingkindness and prays with the congregation, I ascribe merit to him as if he redeemed Me and My children from among the nations of the world.” We must therefore understand what the relationship is between these three things (Torah, acts of lovingkindness, and praying with the congregation) and the matter of redemption, since it is through them that the redemption is brought about.

Now, we learn this from the verse “He redeemed my soul in peace etc.” As Rashi explains, the words, “He redeemed my soul in peace,” refer to the fact that he is engaged in words of peace, meaning Torah, as it states about

³⁶⁰ Psalms 55:19

³⁶¹ Talmud Bavli, Brachot 8a

Torah,³⁶² “All her paths are peaceful-*Shalom*-שלום.” The same is true of acts of lovingkindness (*Gmeeloot Chassadim*), which are also a matter of peace-*Shalom*-שלום. That is, by the fact that he bestows kindness etc., it is recognizable that he is loving, which brings about peace and tranquility. The matter of praying with the congregation is derived from the continuation of the verse, “because there were many with me,” meaning, “many that prayed with me.” Thus, the verse itself indicates and demonstrates these three matters. Nevertheless, we still must understand why it is specifically through these three things that redemption comes about.

We must also understand why they stated that, “it is as if he redeemed Me and My children.” At first glance, the intention is in line with the teaching of our sages, of blessed memory, that,³⁶³ “When they were exiled to Babylon, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*) went with them, and when they were exiled to Edom, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*) went with them.” That is, when the Jewish people are in exile, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*) is also in exile. Therefore, through the redemption of the Jewish people, the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, is likewise redeemed.

³⁶² Proverbs 3:17

³⁶³ Sifri Be'Ha'alotcha 10:35; Masei 35:24; Mechilta Bo 12:41 and elsewhere; Also see Talmud Bavli, Megillah 29a.

However, according to this, it is not understood why they said, “it is as if he redeemed Me and My children,” (mentioning the redemption of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, before the redemption of the Jewish people). For, at first glance, since the exile of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He, is due to the exile of the Jewish people, then it should have first mentioned the redemption of the Jewish people, before mentioning the redemption of the Indwelling Presence of *HaShem*-יהו"ה, blessed is He (the *Shechinah*). That is, it seems that it should have stated, “it is as if he redeemed My children and Me.”

2.

We may understand all this through first explaining the general difference between exile (*Galut*) and redemption (*Ge'ulah*). We also must understand the difference between the time of exile (*Galut*) and the time when the Holy Temple was standing, which is similar to the state and standing of redemption (*Ge'ulah*).

The explanation is as follows: In general, we find that the time of exile (*Galut*) is called by two names. Its first name is “sleep-*Sheinah*-שינה,” as it states,³⁶⁴ “I am asleep-*Ani Yesheinah*-ישנה,” about which our sages, of blessed memory, explained sleep to mean,³⁶⁵ “in exile.” It similarly

³⁶⁴ Song of Songs 5:1

³⁶⁵ Zohar III 95a

states,³⁶⁶ “We were like dreamers,” in reference to the time of exile.³⁶⁷ The second term that exile is called by, is “gestation-*Ibur*-עבור.”³⁶⁸ Similarly, we find that throughout Torah, the Prophets and the Scriptures (Tanach), the prophets referred to the time of redemption as childbirth (*Leidah*-לידה).³⁶⁹ From this it is understood that the time of exile is called, “gestation-*Ibur*-עבור.” As our sages, of blessed memory, stated,³⁷⁰ “Even at a time when You are filled with anger (*Evrach*-עברה) at them, as a pregnant woman (*Ubara*-עוברת), may all their needs be before You.”³⁷¹

We thus find that there are two matters relating to the difference between the time of exile (*Galut*) and the time of the Holy Temple and redemption (*Ge'ulah*). The first matter, is that the time of exile (*Galut*) is called, “sleep-*Sheinah*-שינה,” whereas the time of the Holy Temple is called, “awake-*Yekitzah*-יקיצה.” The second, is that the time of exile (*Galut*) is called, “gestation-*Ibur*-עבור,” whereas the time of the Holy Temple is called, “childbirth-*Leidah*-לידה.”

³⁶⁶ Psalms 126:1

³⁶⁷ See Torah Ohr Vayeishev 28c and elsewhere.

³⁶⁸ Like a fetus in the womb.

³⁶⁹ See Ezekiel 16 and elsewhere.

³⁷⁰ Talmud Bavli, Brachot 29b

³⁷¹ See Maamarei Admor HaZaken 5568 Vol. 1, p. 80; Torat Chayim Shemot 43b and on (31c and on); Maamarei Admor HaEmtza'ee Dvarim Vol. 1, p. 32; Kuntreisim p. 223 and on; Ohr HaTorah Shir HaShirim Vol. 3, p. 1,003, and elsewhere.

3.

Now, the explanation of the matter that exile (*Galut*) is compared to sleep, is as follows:³⁷² Even when a person is sleeping, all his limbs and organs remain whole. Even the vitality of the soul is manifest within the body and all the powers of the soul are there, but in a state of concealment. This is because the powers that are active during sleep are just the lowest powers of the soul, whereas the loftier powers of the soul, are dormant and concealed.

By way of example, we observe this in the powers of vision and hearing. The power of hearing is lower than the power of vision and thus remains somewhat active, even during sleep. In contrast, the power of vision, which is a loftier power, is not active during sleep, so much so, that this is recognizable in the physical organs of sight, in that during sleep, one's eyes are closed.

This likewise is the difference between the time of exile (*Galut*) and the time of the Holy Temple. That is, during the time of the Holy Temple, there was sight of Godliness. This is as stated,³⁷³ “Three times during the year shall all your menfolk appear (*Yeira'eh*-יראה) before the Lord *HaShem*-יהוה,” about which our sages, of blessed memory, stated,³⁷⁴ “This can be read as ‘see-*Yireh*-יראה,’ meaning that just as one

³⁷² See Sefer HaMaamarim 5669 p. 99 and on; Discourse entitled “*Dodi Shalach Yado*” 5628 (Sefer HaMaamarim 5628 p. 79); Discourse entitled “*Ani Yesheinah*” 5631 (Sefer HaMaamarim 5631 Vol. 1, p. 128 and on); 5651 (Sefer HaMaamarim 5651, p. 94 and on); Sefer HaMaamarim 5684 p. 179.

³⁷³ Exodus 23:17

³⁷⁴ Talmud Bavli, Chagigah 2a

comes to be seen, so likewise, he come to see.” In other words, in the time of the Holy Temple, the matter of seeing and vision was also from the side of man, below.

In contrast, about the time of exile (*Galut*) the verse states,³⁷⁵ “We have not seen our signs (*Otot*),” indicating that there is no perception of Godliness. This is similar to our recitation of the words,³⁷⁶ “We are unable to see and prostrate.” Now, at first glance, this statement is not understood. For, even in the time of exile, it is still possible to prostrate. However, the explanation³⁷⁷ is that though it indeed is (literally) possible to prostrate (externally) even now, nonetheless, “we are unable to see and prostrate.” In other words, inner prostration comes about by first perceiving Godliness, and because of the destruction of the Holy Temple, there currently is no vision of Godliness.

The explanation is that, “hearing cannot be compared to seeing.”³⁷⁸ In other words,³⁷⁹ although when one hears about something, he can understand it very well in all its particulars, nevertheless, with the passage of time, it is possible for the matter to dissipate in him. This can be to the point that, if he is challenged with many questions, the matter can become completely concealed. This being so, even though, right now, the matter is quite clear and settled in the understanding of his mind, nevertheless, it remains limited. In

³⁷⁵ Psalms 74:9

³⁷⁶ Liturgy of the *Musaf* prayer of the holidays.

³⁷⁷ See Likkutei Torah, Zot HaBrachah 98b

³⁷⁸ See Mechilta Yitro 19:9

³⁷⁹ See Sefer HaMaamarim 5662 p. 242 and on; 5709 p. 45 and on, and elsewhere.

other words, through hearing, the matter does not take complete hold in him (he is not entirely taken by it). Rather, he reaches a certain limited place in his soul, and room is still left for questions and contradictions to take hold of him. Because of this, it is not applicable to come to a state of the expiry of the soul (*Klot HaNefesh*) through hearing, since that which he hears does not completely take hold of him.

However, such is not the case with sight. That is, when a person sees something, it takes hold of his entire being. This is because, through the power of sight, he sees the thing itself (unlike simply hearing about it, which is only the knowledge that it exists). Thus, seeing takes complete hold of him, with his whole soul. Because of this, we observe that when a person first hears about something, and then sees it later, when he finally sees it, he becomes aroused to a far greater degree than when he only heard about it. That is, even though, previously, he already knew and understood it in all its details, and even though the visual perception of it did not introduce anything new that he did not already know, he nevertheless is aroused to a far greater degree through the visual perception of it. This is because what is newly introduced through visual perception is the actual being of the thing itself, which is grasped by the being of his soul. Thus, it is through vision that expiry of the soul (*Klot HaNefesh*) can come about, to the extent that all the powers and senses of the soul are caused to expire. This is because vision is of the essence of the soul.

This is also why questions and contradictions are not applicable in relation to seeing. In other words, even if he is challenged with many questions regarding what he saw, the matter does not become weakened for him whatsoever. For, he simply answers, “I saw it myself.” This is because sight (is not merely a set, limited place in his soul, but is rather) with the whole of the soul, to the degree that there is no room for questions or contradictions to take hold whatsoever.

The same principle applies in our service of *HaShem*-יהוה, blessed is He. That is, when a person hears and understands something, even if he hears and understands it in the loftiest levels of hearing and understanding, it nevertheless remains limited. It therefore is possible that because of questions and contradictions, what he previously understood very well, so much so, that it became settled within him, can be overturned.

Such is not the case when it comes to sight. That is, revelation of Godliness from Above is in a way of sight, as the verse states,³⁸⁰ “You have been **shown** to know.” In this case, he becomes entirely attached and completely given over to that which he saw. That is, no point remains in his soul wherein any contradictions can take hold. Therefore, it is specifically sight that brings about the matter of prostration. That is, it indeed is true that a person can come to external prostration through only hearing. Nevertheless, inner prostration, as it was in the Holy Temple, was that³⁸¹ “They

³⁸⁰ Deuteronomy 4:35

³⁸¹ See Mishnah Bikkurim 3:6

would bow and depart and bow and depart.” In other words, even when they left the place about which it states, “This is the gate of the Heavens,”³⁸² and each man returned to his home, “every man under his vine and under his fig tree,”³⁸³ even returning to outside the land of Israel, (and although one who lives outside of the land of Israel, has no obligation to ascend to the Holy Temple on the three Holidays,³⁸⁴ nevertheless, they would ascend to the land of Israel even from outside of the land of Israel),³⁸⁵ nevertheless, after they left, they remained in a state of sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, (the matter of prostration) which was affected in them in the Holy Temple. This inner prostration was because of the essential sublimation and nullification (*Bittul Atzmi*) to *HaShem*-יהו"ה, blessed is He, that was affected specifically through seeing. Thus, it is in this regard that we say that from the time that the Holy Temple was destroyed, we are unable to see and prostrate. This is because the time of exile (*Galut*) is called, “sleep-*Sheinah*-שינה,” in which there is no matter of Godly vision.

Now, the matter of “gestation-*Ibur*-עבור” is even lower than “sleep-*Sheinah*-שינה.”³⁸⁶ For, even when one is sleeping and his eyes are closed, it nevertheless is applicable that there is some element of sight, at the very least in a very diminished way. This refers to the matter of dreams (as in the

³⁸² Genesis 28:17, see Rashi.

³⁸³ See Kings I 5:5; Micah 4:4

³⁸⁴ Passover, Shavuot and Sukkot

³⁸⁵ See Likkutei Sichot Vol. 20, p. 54; and see the citations there in footnote 10, and the glosses.

³⁸⁶ See Sefer HaMaamarim 5669 *ibid.* p. 104.

aforementioned verse, “We were like dreamers,”) which in the Holy Language of Torah (*Lashon HaKodesh*)³⁸⁷ (which was given from Above and thus is much more precise than any other language), is called by the term, “vision-*Re’iyah*-ראיה.” This is as our sages, of blessed memory stated,³⁸⁸ “If in a dream one sees-*HaRo’eh*-הרואה etc.” In other words, even when sleeping, an element of sight remains, in a very diminished way, to the point that two opposite and contradictory matters can be seen in a dream. That is, the vision of sleep does not accord to the proper place and order of things. However, some element of vision does remain.

In contrast, the matter of “gestation-*Ibur*-עבור” is even lower than this, in that there is no element of sight at all. For, during gestation (*Ibur*-עבור), the “head of (the fetus) rests between its knees,”³⁸⁹ meaning that “the three (upper *Sefirot*) are included in the three (lower *Sefirot*).”³⁹⁰ In other words, the hidden powers of the soul are in a state of complete concealment.

The same is likewise true in the service of *HaShem*-יהוה, blessed is He. That is, in this case, not only is it a descent, in which the vision is diminished and things are not in their proper place and order, but beyond this, the descent is so

³⁸⁷ Biblical Hebrew

³⁸⁸ Talmud Bavli, Brachot 55b and on.

³⁸⁹ Talmud Bavli, Nidah 30b

³⁹⁰ Zohar II 50a; Etz Chayim Shaar HaKlallim Ch. 3; Pri Etz Chayim, Shaar Chag HaMatzot, Ch. 1; Also see Torat Chayim and Ohr HaTorah ibid. For a lengthy explanation and clarification of this subject of gestation-*Ibur*, and the loftier states of more elevated intellect, see Shaar HaYichud of The Mittler Rebbe, translated as The Gate of Unity, Ch. 34, and the introduction and notes there.

great that the power of vision is completely dormant and inactive. This is the meaning of, “its head is between its knees.”

Thus, this is why the exile (*Galut*) is compared both to “sleep-*Sheinah*-שינה” and “gestation-*Ibur*-עבור.” That is, it refers to two states of being, during exile: “Sleep-*Sheinah*-שינה” refers to a time of diminished vision, and “Gestation-*Ibur*-עבור” refers to an even lower state, in which there is no vision at all.

4.

Now, during the time of the redemption (*Ge'ulah*), as well as during the time of the Holy Temple, there indeed is the power of sight (*Re'iyah*-ראיה) and its effect is in full strength. For, during the time of the Holy Temple, there was clear and open visual perception of Godliness. As mentioned before, the revelations that occurred in the Holy Temple penetrated the very being of the Jewish people, so much so, that they would “prostrate and go etc.”

The explanation is as follows:³⁹¹ As known, the space of the Holy Temple was not merely a vessel (*Kli*) for the revelations of Godliness to be revealed in it. Rather, the Jewish people became essentially bonded with what they beheld, to the point that they became one with it.

³⁹¹ See the discourse entitled “*Padah b'Shalom*” 5680, 5687 (Sefer HaMaamarim 5680 p. 184 and on; 5687 p. 83 and on); Also see the discourse entitled “*Katonti*” and “*Padah b'Shalom*” 5730 (Sefer HaMaamarim 5730 p. 73 and on, p. 82 and on).

To further explain, there are two opinions regarding the matter of prophecy and the Holy Temple. (For, as known, prophecy is connected to the time that the Holy Temple is standing. That is, since the destruction of the Holy Temple, prophecy is no longer openly revealed.)³⁹² According to the first opinion, the physical space of the Holy Temple did not become essentially fused and one with the revelations, but rather, it only was a place that was fitting and prepared to receive such revelations. According to this opinion, the same holds true regarding prophecy. That is, the prophet is fitting and prepared to receive prophecy. Nonetheless, the prophecy does not become essentially one with him.

The second opinion, is that the knowledge itself becomes revealed, meaning that not only is the prophet fit and prepared to receive prophecy, but that he, in fact, becomes essentially fused and one with it. Proof of this is what our sages, of blessed memory, stated,³⁹³ “No two prophets’ prophecy in a single style.” That is, although the prophecy itself is necessarily one substance, nevertheless, they would prophecy in different styles. This is because the prophet himself becomes one essence with the prophecy, and since there are differences between the prophets themselves, their styles therefore differ from each other. Therefore, “no two prophets’ prophecy in a single style.”

³⁹² See Likkutei Sichot, Vol. 14, p. 73; Vol. 20 p. 97. (That is, it is still accessible, but not openly revealed to the same extent.)

³⁹³ Talmud Bavli, Sanhedrin 89a

The same applies to the revelations in the Holy Temple. That is, the space-*Makom*-מקום of the Holy Temple itself was one with the revelations. For, since *HaShem*-יהו"ה, blessed is He, is utterly unlimited, in every way, and can literally do anything, therefore, not only did He reveal Himself in the space-*Makom*-מקום of the Holy Temple, but beyond that, He became essentially one and bonded with the space-*Makom*-מקום of the Holy Temple. Proof of this is the fact that,³⁹⁴ “the space of the holy ark was not according to measure.”³⁹⁵ In other words, the space of the holy ark was not merely a space that was fitting and prepared to house the holy ark. Rather, the holy ark affected the space-*Makom*-מקום in an inner manner, so that it was “not according to measure.”

The explanation is that there are two views on the term “space-*Makom*-מקום” found in *Ikkarim*³⁹⁶ (and in several places in books of Kabbalah). The first view is that the term “space-*Makom*-מקום” applies to that which surrounds physicality.³⁹⁷ The second view is that the term “space-

³⁹⁴ See Talmud Bavli, Yoma 21a; Also see Imrei Binah of the Mittler Rebbe Petach HaShaar, translated as *The Gateway to Understanding*, Ch. 6, and elsewhere. Also see the previous discourse “*V’Hoo Omeid* – And he stood over them beneath the tree and they ate,” Discourse 4 of this year, 5712.

³⁹⁵ That is, the ark had specific dimensions of 2 ½ cubits in length, 1 ½ cubits in breadth, and 1 ½ cubits in height, and resided in a specific physical location, in the holy of holies in the Holy Temple. Likewise, the holy of holies itself possessed a specific measure of 20 cubits by 20 cubits. Nevertheless, when measured from one side of the ark to the wall on the corresponding side, there was a measure of 10 cubits in all directions. In other words, at the same time that the ark had dimension and measure and took up space, it miraculously took up no space at all. (See Rashi to Yoma 21a *ibid.*)

³⁹⁶ *Ikkarim*, Vol. 2, Ch. 17

³⁹⁷ That is, “the term “space-*Makom*-מקום” is a term applied to that which surrounds physical bodies and limits them. An incorporeal thing cannot be said to

Makom-מקום” refers to the space that is occupied by and bears the physical object. In other words, the empty space that the physical object is occupying, is called by the term “space-*Makom*-מקום.”

The same is true above in Godliness. That is, the first view is that the Great Circle (*Iggul HaGadol*) that surrounds the entire chaining down of the worlds (*Hishtalshelut*), is called, “space-*Makom*-מקום.”³⁹⁸ The second view is that the empty space (*Makom HaChallal*) within which the entire chaining down of the worlds (*Hishtalshelut*) exists, is called, “space-*Makom*-מקום.” Now, it seems to be clear from the words of the Arizal, that his view is in line with the second view.³⁹⁹ That is, the space that was emptied-*Chalal*-חלל (by the first *Tzimtzum*-restraint) is called by the term “space-*Makom*-מקום,” and generally refers to the Light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*).⁴⁰⁰

be in “space-*Makom*-מקום,” because the name “space-*Makom*-מקום” applies only to that which is filled by another body having dimensions, which enters the “space-*Makom*-מקום” and is surrounded by it. Hence, it cannot be said that *HaShem*-יהו"ה, blessed is He, or the separate intellects (the angelic beings), are in “space-*Makom*-מקום,” since they are not bodies consisting of dimensions that can be surrounded by “space-*Makom*-מקום”. See *Ikkarim* *ibid*.

³⁹⁸ See *Emek HaMelech* (Shaar Sha'ashu'ey HaMelech) Ch. 1; Shaar 8 (Shaar Adam Kadma'ah Stam), Ch. 9; Shaar 13 (Shaar Abba v'Imma), Ch. 46 (79b); Shaar 14 (Shaar Kiryat Arba), Ch. 152.

³⁹⁹ See *Likkutei Torah*, *Tisah* “*Hineh Makom Iti*-הנה מקום אתי,” and *Etz Chayim*, Shaar 1. That is, the space itself that bears the worlds is called by the term the “empty space-*Makom Panuy*” and “void-*Chalal*-חלל.”

⁴⁰⁰ That is, although according to the first view, the term “space-*Makom*-מקום” refers to the Great Circle (*Iggul HaGadol*), which is the aspect of how *HaShem*-יהו"ה, blessed is He, transcends and surrounds (*Makif*) all worlds (*Sovev Kol Almin*), according to the second view, the term “space-*Makom*-מקום” is part of creation itself, and refers to the space of the worlds themselves.

Now, the analogy for how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*) is the life of the soul in the body, as our sages, of blessed memory, stated,⁴⁰¹ “Just as the soul fills the body, so likewise, the Holy One, blessed is He, fills the world.” Nonetheless, here the analogy (*Mashal*) is not similar to its analogue (*Nimshal*). This is because the soul only enlivens the body, but does not bring it into existence. Such is not the case, however, with the Holy One, blessed is He, who both brings the world into being and enlivens it. This is as stated,⁴⁰² “You enliven them all,” about which it states,⁴⁰³ “Do not read ‘enlivens-*Mechayeh*-מחיה,’ but rather, ‘bring into being-*Mehaveh*-מהוה.” In other words, even after it is brought into being, *HaShem*-יהו"ה continually brings the world into existence and enlivens everything therein, which is the matter of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*), and is called by the term “space-*Makom*-מקום.”⁴⁰⁴

⁴⁰¹ Talmud Bavli, Brachot 10a; Midrash Tehillim 103a; Vayikra Rabba 4:8.

⁴⁰² Nehemiah 9:6

⁴⁰³ See Pardes Rimonim Shaar 6 (Shaar Seder Amidatan), Ch. 8; Reishit Chochmah, Shaar HaKedushah, Ch.7; Shnei Luchot HaBrit, Shaar HaOtiyot, Maamar 3-4; Tanya, Shaar HaYichud V’HaEmunah Ch. 2; Also see the Rebbe’s note to Sefer HaMaamarim 5704, p. 20.

⁴⁰⁴ One of the titles of *HaShem*-יהו"ה, blessed is He, is The Place-*HaMakom*-המקום, blessed is He. That is to say that the very existence of space-*Makom*-מקום itself, is essentially an expression of the Name *HaShem*-יהו"ה. To further explain, space-*Makom*-מקום-186 is equal to the name *HaShem*-יהו"ה squared. The values of the letters are *Yod*-י = 10, *Hey*-ה = 5, *Vav*-ו = 6, *Hey*-ה = 5. The letters squared are, 10x10=100, 5x5=25, 6x6=36, 5x5=25. Add them together 100+25+36+25=186. Space-*Makom* equals 186 as follows, מ = 40, ק = 100, ו = 6, ם = 40. Add them together 40+100+6+40=186. Thus, space is essentially an expression of the name *HaShem*-יהו"ה, blessed is He, who brings it forth from nothing, since He is the place of all place and the space of all space, as it states (Midrash Bereishit Rabba 68:9), “He is the place-*Makom*-מקום of the world, but the world is not His place.” (See

With this in mind, we understand that the space of the Holy Temple too, became essentially unified with the Godly revelations, so that “the space of the holy ark was not according to measure,” as mentioned above. For, since the “space-*Makom*-מקום” refers to the light of how *HaShem*-יהו"ה, blessed is He, fills all worlds (*Memale Kol Almin*), and therefore relates to the world, since through it, the world is brought into existence, it therefore even affected a revelation upon the space-*Makom*-מקום itself, so that it was not limited to the properties of space-*Makom*-מקום.

Now, just as this was so with the space of the Holy Temple, so likewise, this was so in the revelation that the Jewish people had in the Holy Temple, which was in a manner of sight. That is, there was no “place” in the soul where the revelation did not penetrate and dwell, so much so, that the revelation became essentially one with him. This was to such a degree that even when they left the space of the Holy Temple and came home (where their lives were of an entirely different form), there nevertheless was a drawing forth of influence and they were affected by the sublimation and nullification to *HaShem*-יהו"ה, blessed is He, that they experienced in the Holy Temple. This is because they became essentially unified with the Godly revelation, to the point that it became one with them.

Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part II), section entitled “The Gate explaining that *HaShem*-יהו"ה, blessed is He, is the place-*Makom*-מקום of all beings.”)

Now, the Godly revelation and drawing forth of influence that occurred in the Holy Temple, was brought about through serving *HaShem*-יהו"ה, blessed is He, with the sacrificial offerings (which must be offered specifically in the Holy Temple). For, the offering of a physical animal in sacrifice upon the altar, brought about, "a pleasing aroma to *HaShem*-יהו"ה,"⁴⁰⁵ and "satisfaction of spirit before *HaShem*-יהו"ה, blessed is He."⁴⁰⁶

The explanation is that the root of the physical animal is in the world of *Chaos-Tohu*.⁴⁰⁷ The difference between the world of *Chaos-Tohu* and the world of Rectification-*Tikkun* is well known.⁴⁰⁸ Namely, that in the world of Rectification-*Tikkun*, the lights (*Orot*) are commensurate to the capacity of the vessels (*Keilim*) to receive them. In contrast, in the world of *Chaos-Tohu*, the lights (*Orot*) are abundant and not commensurate to the capacity of the vessels (*Keilim*). Rather, they are limitless lights (*Orot Bli Gvul*). However, because of this, there was a shattering of the vessels, causing the lights to descend much further down, as in the principle that the higher something is, the lower it descends.⁴⁰⁹

⁴⁰⁵ Leviticus 1:9 and elsewhere.

⁴⁰⁶ Sifri to Numbers 28:8

⁴⁰⁷ See Likkutei Torah, Matot 83b and elsewhere.

⁴⁰⁸ See Shaar HaYichud translated as The Gate of Unity, Ch. 20.

⁴⁰⁹ See Likkutei Torah, Shlach 47b, Re'eh 19c; Also see the citations in Sefer HaMaftaichot (Kehot 5741) to the works of the Alter Rebbe, section entitled "*Kol HaGavo'ah* – That which is higher."; Also see Siddur Im Divrei Elokim Chayim 71d, 303c; Shaarei Orah of the Mittler Rebbe 58a and on, 65a and on, and elsewhere.

However, by bringing the sacrificial offering to the place of the Holy Temple, that is, a place that is spiritually holy and refined, and by *HaShem's*-יהו"ה Supernal fire consuming the offering, it ascended to its root in the limitless lights of the world of Chaos-*Tohu*. This brought about satisfaction of spirit Above, the effect of which, was that influence was also drawn forth below in a limitless way (*Bli Gvul*). Thus, the revelation of this, caused that even below, "the space of the holy ark was not according to measure."

Now, even now, after the destruction of the Holy Temple, the same matter is true. That is, nowadays this is accomplished through serving *HaShem*-יהו"ה, blessed is He, in prayer, as our sages, of blessed memory, stated,⁴¹⁰ "The order of the prayers was instituted corresponding to the daily offerings (*Temidin*).” This refers to the elevation and ascent of the animalistic soul. That is, through contemplative meditation (*Hitbonenut*), that both precedes prayer and takes place during prayer, a person affects his animalistic soul to be refined and moved, until it ascends above to its root in the world of Chaos-*Tohu*.

However, because *HaShem's*-יהו"ה ultimate Supernal intent in the sacrificial offerings is for there to subsequently be a drawing forth of influence below, (that is, the sacrificial offerings themselves are an aspect of ascent, however their ultimate purpose is to affect a drawing forth of influence below), it therefore is also necessary for there to be the matter of acts of lovingkindness (*Gmilut Chassadim*). In other

⁴¹⁰ Talmud Bavli, Brachot 26b

words, after one's prayers, in a manner of ascension and inclusion above, one must then draw this forth throughout the rest of the day by serving *HaShem*-יהו"ה, blessed is He, through giving *Tzedakah*-charity (and doing acts of lovingkindness). For, the *mitzvah* of *Tzedakah* is a general *mitzvah* that includes all the other *mitzvot*-commandments in it.⁴¹¹ Through this, sublimation and nullification to *HaShem*-יהו"ה, blessed is He, is drawn down below, in all the particulars of one's life, so that he comes to the matter of, "Know Him in all of your ways."⁴¹²

However, in and of themselves, these two modes of service are still inadequate, since they are only,⁴¹³ "sustained by a single pillar," in that a bond between these two modes of service is lacking. That is, during prayer, "one's eyes are looking upward,"⁴¹⁴ and it therefore is impossible to know whether he will be capable of maintaining his sublimation and nullification to *HaShem*-יהו"ה, blessed is He, after concluding his prayers, when he is engaged in mundane matters throughout the day, to at least, maintain an impression of his service during prayer. Likewise, when he is engaged in serving *HaShem*-יהו"ה, blessed is He, through acts of lovingkindness, (which is a matter of looking downward) it is impossible to know whether he will maintain the thirst for Godliness that he had during prayer. It therefore is necessary

⁴¹¹ See Tanya, Ch. 37.

⁴¹² Proverbs 3:6

⁴¹³ See Zohar III 127b (beginning of Idra Rabba), and see the Nitzotzei Ohr there.

⁴¹⁴ Talmud Bavli, Yevamot 105b; Likkutei Torah, Re'eh 24a; Sefer HaMitzvot of the Tzemach Tzedek 24a; Kuntres HaTefilah Ch. 13, and elsewhere.

to have an intermediary that binds them together, this being the study of Torah. Thus, only when one possesses all three modes of service can he be confident that, “he will not fall from there.”⁴¹⁵

The explanation is as follows: About Torah, the verse states,⁴¹⁶ “And *HaShem*-יהו"ה descended upon Mount Sinai.” That is, Torah is a gift from Above. However, *HaShem*’s-יהו"ה ultimate intent in giving the Torah, is for there to be an ascent from below to Above, as our sages, of blessed memory, concluded,⁴¹⁷ “Study is greater [than action], in that study leads to action.” That is, the study of Torah must specifically be with the intent of actualizing it in deed. Nonetheless, this itself indicates that Torah possesses both motions as one. It therefore is specifically through the study of Torah that a bond is made between the Godly soul and the animalistic soul, in a manner of “running and returning” (*Ratzo v'Shov*), through which one can go on the way with surety.

However, because Torah manifests within physical matters, including false arguments, and because the general matter of Torah study is specifically to comprehend and understand it, in that a person must comprehend what he learns, it therefore is possible for one’s ego and sense of self-importance to become bloated and to study Torah for the sake of being called “Rav” or “Rabbi,” or to study for the sole purpose of vexing others by posing difficult arguments, God

⁴¹⁵ See Deuteronomy 22:8

⁴¹⁶ Exodus 19:20

⁴¹⁷ Talmud Bavli, Kiddushin 40b

forbid. About this, our sages, of blessed memory, stated,⁴¹⁸ “If he is not meritorious, it becomes the opposite of an elixir of life for him.” In other words, this happens because he has not refined himself (that is, the term “meritorious-*Zachah*-זָכָה” is of the same root as “refined-*Zikuch*-זִכּוּךְ”), as written,⁴¹⁹ “For the ways of *HaShem*-יְהוָה are straight; the righteous will walk in them and sinners will stumble over them.” The “ways of *HaShem*-יְהוָה” refers to Torah, which comes from the Name *HaShem*-יְהוָה, blessed is He, and transcends His title God-*Elohi*”מֵאלֹהֵי־מֶמֶלֶךְ,⁴²⁰ in that He and His wisdom are one. Nonetheless, it is in this itself that “the righteous will walk in them and sinners will stumble over them.” For, if one has not refined his soul, the Torah “becomes the opposite of an elixir of life for him.” Because of this, it also is necessary to study the inner teachings of Torah. This is similar to the prayer of Abba Binyamin,⁴²¹ “Let my prayer be in close proximity to my bed.”⁴²²

⁴¹⁸ Talmud Bavli, Yoma 72b

⁴¹⁹ Hosea 14:10

⁴²⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Volume 1.

⁴²¹ Talmud Bavli, Brachot 5b; See Likkutei Torah, Tzav 96b.

⁴²² This is all that was found in the written notes of this discourse. That is, the continuation and conclusion are missing. However, from what is recalled, the conclusion of this discourse explained the answer to the second question. That is, why does it state, “It is as if he has redeemed Me and My children,” rather than stating “My children” first. It was explained that the reason is because when it states, “It is as if he has redeemed Me,” it is referring to the Godly spark, which is the inner aspect of the Indwelling Presence of *HaShem*-יְהוָה, blessed is He. This spark is the spark of Moshiach found in each and every Jew. Thus, it is through the revelation and redemption of this spark that the physical redemption will subsequently also be actualized. It is for this reason that the order is first, “It is as if he has redeemed Me,” and afterwards, “and My children.” May this occur speedily in our days.