

Discourse 18

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

Delivered on the first day of the week of Parshat Pinchas,
The 13th of Tammuz, 5715
By the grace of *HaShem*, blessed is He,

1.

The verse states,¹⁰⁷² “He redeemed my soul in peace from battles against me, because there were many with me.” About this verse Talmud comments,¹⁰⁷³ “The Holy One, blessed is He, said: Whosoever engages in Torah study, in acts of lovingkindness and prays with the congregation (*Tzibur* - ציבור), I ascribe merit to him as if he redeemed Me and My children from amongst the nations of the world.” In other words, the three general matters considered here¹⁰⁷⁴ are the¹⁰⁷⁵ “three things upon which the world stands, these being the study of Torah, *Avodah*” – which refers to the sacrificial offerings,¹⁰⁷⁶ and in our times refers to prayer, since the order of our prayers were established in lieu of the sacrificial offerings¹⁰⁷⁷ – “and acts of lovingkindness.”

¹⁰⁷² Psalms 55:19

¹⁰⁷³ Talmud Bavli, Brachot 8a

¹⁰⁷⁴ See Chidushei Aggadot of the Maharsha to Brachot 8a

¹⁰⁷⁵ Mishnah Avot 1:2

¹⁰⁷⁶ See Rashi, Rabbi Ovadia Bartenura, and Rabbeinu Yona to Avot 1:2

¹⁰⁷⁷ Talmud Bavli, Brachot 26a-b

Now, in regard to the matter of prayer, the Talmud specifies that a person must specifically pray together with the congregation (*Tzibur*-צִיבּוּר). It is specifically then that the Holy One, blessed is He, says, “He redeemed my soul in peace,” meaning that, “It is as if he redeemed Me and My children from amongst the nations of the world.”

Now, the Talmud’s explanation, that it is the Holy One, blessed is He, who says, “He redeemed Me,” does not contradict the simple meaning of the verse, that King David said, “He redeemed my soul in peace,” about himself (as elucidated by the commentators of Tanach).¹⁰⁷⁸

The explanation is as written,¹⁰⁷⁹ “In all their troubles He is troubled.” That is, whenever a Jew finds himself in a state of trouble, “He (The Holy One, blessed is He) is troubled.” This is especially so when speaking about a general soul, and how much more so, when speaking about the leader of the Jewish people, who is equivalent to the Jewish people as a whole, as it states,¹⁰⁸⁰ “That He may grant the just due of His servant and the just due of His people Israel, the need of each day in that day.”

In other words, in such a case, it is certain that the Holy One, blessed is He, Himself is with him in the place (of trouble). Therefore, when the matter of “He redeemed my soul in peace” comes about for the general soul of the leader of Israel, together with this (the second meaning of the verse, which in reality, is

¹⁰⁷⁸ See Rashi and the other commentators.

¹⁰⁷⁹ Isaiah 63:9

¹⁰⁸⁰ Kings I 8:59

the same meaning), “He redeems Me and My children from amongst the nations of the world,” also comes about.

Now, for this redemption to come about, all three modes of serving *HaShem*-יהו"ה, blessed is He, upon which the world stands, are necessary, that is, the study of Torah, service of *HaShem*-יהו"ה (*Avodah*) and acts of lovingkindness. Moreover, service of *HaShem*-יהו"ה, blessed is He (*Avodah*) (which refers to prayer), must specifically be done with the congregation (*Tzibur*-ציבור).

However, we need to understand¹⁰⁸¹ why to affect this redemption, prayer must specifically be with the congregation (*Tzibur*-ציבור). For, about the three things upon which the world stands, the Mishnah only states that there must be the study of Torah, the service of *HaShem*-יהו"ה (*Avodah*) and acts of lovingkindness, without mentioning that one's prayers must specifically be with the congregation (*Tzibur*-ציבור). Thus, the Mishnah seems to be indicating that any service of *HaShem*-יהו"ה, blessed is He, (in prayer) is sufficient, not only congregational prayer. In contrast, regarding the matter of, “He redeems Me and My children from amongst the nations of the world,” the prayer of the individual is insufficient, but prayer must specifically be with the congregation.

¹⁰⁸¹ See the discourse entitled “*Padah b'Shalom*” 5677 (Sefer HaMaamarim 5677 p. 96 and on); Also see the discourse entitled “*Padah b'Shalom*” 5721 (Sefer HaMaamarim 5721 p. 44 and on).

This may be understood with the well-known preface, that the three pillars upon which the world stands correspond to the three forefathers, Avraham, Yitzchak, and Yaakov. Avraham's general mode of serving *HaShem*-יהו"ה, blessed is He, was through acts of lovingkindness and he involved himself in welcoming guests. Yitzchak's general mode of serving *HaShem*-יהו"ה, blessed is He, was primarily in the digging of wells, referring to the ascent (of the lower waters) from below to above, which is the matter of prayer. Thus, the verse states about him,¹⁰⁸² "And Yitzchak went out to talk in the field toward evening," which is the matter of serving *HaShem*-יהו"ה, blessed is He, through prayer (*Avodah*). Yaakov's general mode of serving *HaShem*-יהו"ה, blessed is He, is as stated,¹⁰⁸³ "Yaakov was a perfect man, dwelling in tents," referring to¹⁰⁸⁴ "the ten of Shem and the tent of Ever," referring to the study of the written and oral Torah,¹⁰⁸⁵ and is service of *HaShem*-יהו"ה, blessed is He, through the study of Torah.

Thus, the matter of bringing about "redemption for Me and My children from amongst the nations of the world," comes about through these three lines and modes of serving *HaShem*-יהו"ה, blessed is He, corresponding to our three forefathers. This is because redemption comes about in the merit of our

¹⁰⁸² Genesis 24:63

¹⁰⁸³ Genesis 25:27

¹⁰⁸⁴ Midrash Bereishit Rabba 63:10; Rashi to Genesis 25:27

¹⁰⁸⁵ See Likkutei Torah, VaEtchanan 5a; Maamarei Admor HaEmtza'ee, Dvarim Vol. 1 p. 6; Likkutei Sichot, Vol. 20 p. 393.

forefathers and their covenant with *HaShem*-יהו"ה, blessed is He. This is why at the beginning of the *Amidah* prayer, every Jew recites, "Blessed are You *HaShem*-יהו"ה, our God and the God of our fathers, the God of Avraham, the God of Yitzchak and the God of Yaakov." Through this all the needs of a person are fulfilled, both physically and spiritually.

Now, in regard to the lofty level of our forefathers, the Midrash states,¹⁰⁸⁶ "The forefathers themselves are the Supernal Chariot (*Merkavah*).” At first glance, this is not understood. For, in relation to the lofty level of our forefathers, what exactly is novel in stating that they are the Supernal Chariot (*Merkavah*)?

To further clarify, (as stated in Midrash)¹⁰⁸⁷ we find two matters about the *Chayot*-animal angels of the Supernal Chariot (*Merkavah*); that they carry the throne and are they carried with the throne. The fact that they must be carried with the throne, indicates that they themselves are in a world that is lower in level than the world that they must be carried to. On the other hand, about the fact that they carry the throne – as known,¹⁰⁸⁸ the reason they are able to uplift and carry the throne together with the Man who is upon the throne, like a chariot (*Merkavah*) that carries the rider to a place that he would not reach on his own – is because the *Chayot*-animal angels of the Supernal

¹⁰⁸⁶ Midrash Bereishit Rabba 47:6; 82:6

¹⁰⁸⁷ See Rabbeinu Bachaye to Exodus 25:10; Liturgy of "*V'HaChayot*" in the recitation of the *Keter Kedushah* in the Musaf prayer of Rosh HaShanah (in a number of versions); Also see Midrash Shemot Rabbah, end of Ch, 23.

¹⁰⁸⁸ See Torah Ohr, Yitro 72:4

Chariot (*Merkavah*) are rooted in the world of Chaos-*Tohu*, which precedes the world of Repair-*Tikkun*.

However, at first glance, neither of these two matters apply to our forefathers. In regard to the matter of being carried with the throne, granted that the angels need ascent to a loftier world, for though they have no evil, they nevertheless have a sense of independent existence and therefore need elevation from the worlds of Creation, Formation and Action (*Briyah*, *Yetzirah*, *Asiyah*) to the world of Emanation-*Atzilut*, about which it states,¹⁰⁸⁹ “He and His life force are One, He and His organs are One.”

However, since our forefathers, Avraham, Yitzchak, and Yaakov, are themselves the aspects of kindness-*Chessed*, might-*Gevurah* and beauty-*Tiferet* of the world of Emanation-*Atzilut*, this does not apply to them. For, as stated in Sefer HaBahir,¹⁰⁹⁰ (and as cited in Pardes Rimonim,¹⁰⁹¹ and in the teachings of Chassidut),¹⁰⁹² “The quality of kindness-*Chessed* said before the Holy One, blessed is He, ‘Since the days that Avraham was upon the earth, my services are not needed, because Abraham stands and serves in my place.’”

Thus, since the quality of kindness-*Chessed* of the world of Emanation-*Atzilut* said that, “Avraham stands and serves in my place,” it is understood that even as he was below, Avraham

¹⁰⁸⁹ Introduction to Tikkunei Zohar 3b

¹⁰⁹⁰ Sefer HaBahir 191

¹⁰⁹¹ Pardes Rimonim, Shaar 22 (Shaar HaKinuyim), Ch. 4

¹⁰⁹² Ohr HaTorah Vayera 91b; *Hemshech “Mayim Rabim”* 5636, Ch. 60; Sefer HaMaamarim 5689 p. 140; 5702 p. 100; Sefer HaMaamarim Kuntreisim Vol. 2 p. 353b, and elsewhere.

was the instrument for the quality of kindness-*Chessed* of the world of Emanation-*Atzilut*. From this it is understood that the same applies to Yitzchak and Yaakov. For, the difference between Avraham, Yitzchak and Yaakov is that the matter of Avraham is kindness-*Chessed*, the matter of Yitzchak is might-*Gevurah* and the matter of Yaakov is beauty-*Tiferet*. It thus follows, that if Avraham is the quality of kindness-*Chessed* of the world of Emanation-*Atzilut*, then Yitzchak and Yaakov are the qualities of might-*Gevurah* and beauty-*Tiferet* of the world of Emanation-*Atzilut*.

This being so, that our forefathers are on the level of the world of Emanation-*Atzilut* and that the world of Emanation-*Atzilut* is all Godliness, how then could it be applicable to say that the forefathers are carried and elevated to the world of Emanation-*Atzilut*, when they already are entirely Godly?

On the other side, in regard to the matter that “they carry the throne,” meaning that they elevate the throne together with the Man upon the throne, this too specifically applies to the Chayot-animal angels (of the Chariot-*Merkavah*). This is because the root of the Chayot-animal angels is in the world of Chaos-*Tohu*, which precedes the world of Repair-*Tikkun*. However, since our forefathers are the aspect of the world of Repair-*Tikkun*, how is it applicable to say that they are the Supernal Chariot (*Merkavah*) and uplift the throne?

3.

This may be understood by first explaining the effect of the *Chayot*-animal angels of the Supernal Chariot (*Merkavah*) on the throne and the Man that is upon the throne, in that they elevate them to the matter indicated by the verse,¹⁰⁹³ “For He is not a man.”

To further explain, the difference between the aspect of the Supernal Man and the aspect of “He is not a man,” is understood from the verse, “For He is not a man that He should change His mind.” In other words, the primary difference between the aspect of the Supernal Man and the aspect of “He is not a man,” is that in the aspect of the Supernal Man, the matter of changing His mind is applicable and there thus could be changes. However, the aspect of, “He is not a man,” refers to the state in which there are no changes.

In other words, when it comes to matters of intellect (*Sechel*) and emotions (*Midot*) (which are the primary matters of man), there indeed are matters of change and division, as we observe in man below. It thereby is understood that the same applies Above in Godliness in regard the aspects of the Supernal intellect (*Mochin*) and emotions (*Midot*). For, it states,¹⁰⁹⁴ “The world was created with ten qualities, with wisdom, understanding, knowledge, strength etc.,” in which both the intellect (*Mochin*) and the emotive qualities (*Midot*) are enumerated.

¹⁰⁹³ Samuel I 15:29

¹⁰⁹⁴ Talmud Bavli, Chagigah 12a

Now, here we do indeed find the matter of change. For example, even after the world was created, the verse states,¹⁰⁹⁵ “And *HaShem*-יהו"ה reconsidered having made man upon the earth, and He had heartfelt sadness. And *HaShem*-יהו"ה said, ‘I will blot out man whom I created, from the surface of the earth – from man to animal, to creeping things and to the birds of the sky; for I regret having made them.’”

In other words, we see that there was a matter of regret and change in the Supernal intellect (*Mochin*) and emotions (*Midot*) (that is, in the ten qualities) by which the world was originally created. Moreover, after this, there was yet another change, for after the flood the verse states,¹⁰⁹⁶ “*HaShem*-יהו"ה said in His heart, ‘I will not continue to further curse the ground because of man, since the inclination of man’s heart is evil from his youth; nor will I again continue to smite every living being, as I have done.’”

Though it is true that for these changes to occur, they must be drawn from a much higher and deeper place, nevertheless, that place is still within the category of change. To elaborate, the matter of change is not solely in the intellect (*Mochin*) as it relates to the emotions, but there also is room for reconsideration and change in the aspect of intellect as it is, in and of itself.

For, as we see in regard to the aforementioned change, He first said, “I regret having made them,” and afterwards He said, “I will not continue to further curse the ground because of

¹⁰⁹⁵ Genesis 6:6-7

¹⁰⁹⁶ Genesis 8:21

man,” due to reasons, understandings and explanations, in the brain and mind. In other words, the primary change that was brought about in the emotive qualities (*Midot*) was because of the intellect (*Mochin*). What is understood from this is that even when it comes to the intellectual qualities (*Mochin*) as they are, in and of themselves, they too are a level in which there can be change.

Moreover, even when it comes to qualities that transcend intellect, such as the emotive qualities (*Midot*) of the desire (*Ratzon*), there likewise is a matter of change. This is because even in the aspect of desire (*Ratzon*), there is a hidden reason for the desire. For, although it is explained that “desire has no reason,”¹⁰⁹⁷ this means that there is no revealed reason for the desire, but nonetheless, there is a hidden reason (and rationale).

For example, about *HaShem*’s יהוה’s response to Moshe,¹⁰⁹⁸ “Silence! This is how it arose in My thought!” this was not said out of stubbornness, but from a level of thought that cannot be revealed and there indeed was a hidden reason for it. Therefore, since it has intellect and rationale, it therefore is applicable for there to be change there, only that for change to actually come about, the matter of divisions, which primarily is a matter of the emotive qualities, is necessary. Thus, when change is caused in the emotive qualities, it reveals that there also was change in the intellect.

¹⁰⁹⁷ Yonat Eilem Ch. 2

¹⁰⁹⁸ Talmud Bavli, Menachot 29b

However, all this is in regard to the mind and intellect (*Mochin*), and likewise, to desire (*Ratzon*) that has a hidden reason, and therefore the matter of change is applicable. However, there is something that transcends the changes of the aspect and category of the Supernal Man. This is the essential desire (*Ratzon Atzmi*), about which it states,¹⁰⁹⁹ “He is not a man that He should change His mind.” In this aspect change is utterly inapplicable.

This is similar to what we observe in man below. That is, there indeed are matters in his desire (and certainly in his intellect and emotions) in which change is applicable. However, when it comes to an essential desire that is connected to the very essence of his soul, this is not so. An example is the love of a parent toward his child or the love of a child toward his parent. Only change in the revelation or concealment of this love is applicable, (meaning that the love can become hidden and concealed). However, the desire itself never changes or overturns to its opposite, God forbid.

The same is likewise so of the “Supernal Man” above in Godliness, as it states,¹¹⁰⁰ “Either way, they are My children, and it is impossible for Me to exchange them for another nation.” In other words, the changes that come about because of the conduct of the Jewish people (“either way”) only touches the aspects of emotions (*Midot*), intellect (*Mochin*) and desire (*Ratzon*), however, “it is impossible for Me to exchange them

¹⁰⁹⁹ Samuel I 15:29

¹¹⁰⁰ See Talmud Bavli, Kidushin 36a; Midrash Ruth Rabba, Petichta 3; Bamidbar Rabba 2:15; Likkutei Sichot, Vol. 11 p. 3.

for another nation,” since this is connected to the essential desire, in which change or reconsideration does not apply, “For He is not a man that He should change His mind.”

The same applies to *HaShem*’s יהוה’s desire for Torah and *mitzvot*. They likewise are essential, in that it is a fundamental principle of faith that the Torah and its *mitzvot* will never be changed or exchanged.¹¹⁰¹ Because of this, we find that even regarding the manner in which the *mitzvot* manifest below, the general principle is that,¹¹⁰² “The *mitzvot* were not given for pleasure.” In other words, ultimately, the *mitzvot* have no connection to intellect (*Sechel*) or even to desire (*Ratzon*) that has a hidden reason, be it an intellectual reason (*Ta’am*) or even a reason-*Ta’am*-טעם that is for the pleasure of it (*Ta’anug*) and therefore, “The *mitzvot* were not given for pleasure.”

From the above it is also understood that in this aspect in which change or reconsideration is entirely inapplicable, any matter of division is also inapplicable. For, as explained above, the matter of change and reconsideration from one thing to its opposite, is connected to the matter of division, which generally is the form of man, the primary matter of which are intellect (*Sechel*) and emotions (*Midot*). However, in the aspect indicated by the verse, “He is not a man,” which refers to the essential desire that transcends division, this does not apply.

In general, this is the difference between the external aspect of the crown-*Keter* (meaning the externality of

¹¹⁰¹ See Mishneh Torah of the Rambam, Hilchot Yesodei HaTorah, Ch. 9; Also see the 9th principle of the Thirteen Principles of Faith.

¹¹⁰² Talmud Bavli, Eruvin 31a

HaShem's יהו"ה Supernal desire-*Ratzon*), and the inner aspect of the crown-*Keter* (meaning the inner aspect of His Supernal desire-*Ratzon*). That is, in the externality of the crown-*Keter* there are divisions into lines. For, as known, the two lines of the right and left, reach up to the external aspect of the crown-*Keter*, each to its particular place. In other words, there indeed is a matter of division there, into extremities and lines. That is, if there is a line on the right, it is self-understood that there is a line on the left, and if there is a line on the left, it is self-understood that there is a line on the right.

In contrast, the middle line, which reaches the inner aspect of the crown-*Keter*, transcends division into lines. This accords with the well-known explanation¹¹⁰³ of the teaching,¹¹⁰⁴ “There is no left in this Ancient One-*Atika*, but it is all right.” As explained, this statement does not refer to the right line, but rather is similar to the verse,¹¹⁰⁵ “In the light of the King’s countenance (*Panim*-פנים) there is life.” That is, the matter of life itself is drawn from the inner aspect (*Pnimityut*-פנימיות) of the King. Moreover, this transcends all aspects of lines and divisions.¹¹⁰⁶

¹¹⁰³ See *Hemshech* 5672 Vol. 3 p. 1,291; *Sefer HaMaamarim* 5689 p. 39.

¹¹⁰⁴ *Zohar* III 129a

¹¹⁰⁵ Proverbs 16:15

¹¹⁰⁶ For example, the essential desire to live and the essential desire to not die, are one and the same thing, and not really to opposite lines at all. (See the *Petach HaShaar* – Opening Gateway to Imrei Binah of the Mittler Rebbe, translated as *The Gateway to Understanding*, Ch. 13.)

Now, even when it comes to the form of the Supernal Man as it comes forth with intellect (*Sechel*) and emotions (*Midot*), since it is called by the name “Man-*Adam*-אדם” and is of the same root as in the verse,¹¹⁰⁷ “I am likened (*Adameh*-אדמה) to the Supernal One,” this itself demonstrates and proves that He has a likeness to the Supernal One, blessed is He, that is, to the aspect about which it states, “He is not a man.” [Based on this understanding, we shall explain how it is possible to elevate the throne and the Supernal Man upon the throne to the aspect indicated by, “He is not a man.” For, the aspect of the Supernal Man (*Adam*-אדם) upon the throne also has an element of similarity to, “I am likened (*Adameh*-אדמה) to the Supernal One.”]

The explanation is that, as explained above, the aspect indicated by the words, “He is not a man that He should change His mind,” transcends all division. In contrast, in the form of the Supernal Man, which indeed has divisions, the matter of reconsideration and change is applicable. Nevertheless, when it comes to the form of the intellect (*Sechel*) and emotions (*Midot*) of the Supernal Man, there also is the matter of inter-inclusion (*Hitkallelut*), which diminishes the matter of divisions (*Hitchalkut*). (Thus, in this aspect of the diminishment of divisions there is a similarity to the aspect of, “He is not a man.”)

¹¹⁰⁷ Isaiah 14:14; See Shnei Luchot HaBrit (ShaLaH) 3a and elsewhere.

To further explain, the matter of division (*Hitchalkut*) is primarily in the emotive qualities (as discussed above in chapter three). However, in a number of ways, the emotive qualities also have the matter of inter-inclusion (*Hitkallelut*). Firstly, each of the emotive qualities includes (*Hitkallelut*) the other emotive qualities within it. In other words, the quality of kindness-*Chessed* is not kindness-*Chessed* in its purest form, which would be kindness of kindness-*Chessed* of *Chessed* alone. Rather, it also includes the aspect of judgment of kindness (*Gevurah* of *Chessed*) within it. Similarly, the quality of judgment-*Gevurah* is not judgment-*Gevurah* in its purest form, but also includes kindness of judgment (*Chessed* of *Gevurah*) within it. Such inter-inclusion gives room for the quality of kindness-*Chessed* to be included and present where the quality of judgment-*Gevurah* is present. Similarly, the quality of judgment-*Gevurah* is included and present where the quality of kindness-*Chessed* is present.¹¹⁰⁸

This may be better understood as follows: The quality of kindness-*Chessed* is the matter of bestowing influence. Within this itself, there is kindness of kindness (*Chessed* of *Chessed*), in which case, the bestowal is in a limitless manner. Moreover, the influence is bestowed both to those who are deserving, for whom the influence is befitting, as well as to those who are undeserving, for whom the influence is unbefitting.

¹¹⁰⁸ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20-21, Ch. 31, and the notes there.

Now, there also is judgment of kindness (*Gevurah* of *Chessed*). This is not an opposite quality, but is still the bestowal of kindness-*Chessed*, only that there is some discernment in the bestowal of the kindness-*Chessed* itself, in that influence will not be bestowed to someone who is not fully deserving of it.

There is an additional aspect to this, which is when the recipient is incapable of receiving the bestowal of kindness-*Chessed* in its purest form. There therefore is the matter of judgment of kindness (*Gevurah* of *Chessed*), in that the kindness is drawn in a way of judgment and restraint, so that it can be well received by the recipient. We thus find that the matter of judgment of kindness (*Gevurah* of *Chessed*) is still entirely a matter of kindness-*Chessed*, only that the kindness manifests in a way of judgment and discernment-*Gevurah*.

This to such an extent that, at times, the form through which the kindness-*Chessed* manifests, can be the diametric opposite of the matter of kindness-*Chessed*. An example is the verse,¹¹⁰⁹ “He who spares his rod hates his child, but he who loves him disciplines him in his youth.” In other words, the expression of love and kindness-*Chessed* can come forth and be revealed in a vessel of judgment-*Gevurah*. This then, is the matter of judgment of kindness (*Gevurah* of *Chessed*), meaning that the quality of kindness-*Chessed* includes the quality of judgment-*Gevurah* in it.

¹¹⁰⁹ Proverbs 13:24

The same is true with the quality of judgment-*Gevurah*. That is, from the angle of the quality of judgment-*Gevurah* as it is, in and of itself, it is possible for harsh judgments to be drawn forth, to the extent that, “even the hosts of the heavens are not meritorious in His eyes.”¹¹¹⁰ It automatically follows that there would not be any bestowal of influence at all.

Therefore there also is the matter of kindness in judgment (*Chessed* in *Gevurah*), so that the judgment will not be delivered with exactness and precision and will not be so severe. This is to the extent that sometimes the judgment will manifest in a vessel that is the expression of its opposite, as in the verse,¹¹¹¹ “He rewards His enemy upfront in order to destroy him.” In other words, the external expression is a matter of kindness-*Chessed*, except that it is kindness of judgment-*Chessed* of *Gevurah*, and is actually the ultimate form of judgment, in that its purpose is “to destroy him.”

Now, the above-mentioned inter-inclusion (*Hitkallelut*), in which each quality is not in its simple and pure form, but includes other qualities within it, brings to an even deeper kind of inter-inclusion (*Hitkallelut*), in that in a single place and time, the quality of kindness-*Chessed* and the quality of judgment-*Gevurah* can be present simultaneously.

An example is as stated,¹¹¹² “Wherever his judgment is [mentioned], so are his good deeds.” (This is to say that when

¹¹¹⁰ Job 15:15

¹¹¹¹ Deuteronomy 7:10

¹¹¹² Zephaniah 2:3; Talmud Bavli, Yevamot 78b (and Rashi there); Sefer HaMaamarim 5562 Vol. 1 p. 196; See Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 20.

a person is judged, his good and righteous deeds are also recounted.) For example, about the famine in the times of King David, the verse states,¹¹¹³ “It is for Saul, and for the House of Blood, for having killed the Gibeonites.”

The words, “It is for Saul” refers to the fact that he was buried in haste and was not eulogized with the proper respect.¹¹¹⁴ At the same time, “the house of blood,” refers to the fact that he put the Gibeonites to death and killed the people of Nob, the city of priests.¹¹¹⁵ We thus see that in this inter-inclusion (*Hitkallelut*), both the quality of kindness-*Chessed* and the quality of judgment-*Gevurah* were present simultaneously.

Now, it is explained elsewhere¹¹¹⁶ that the matter of,¹¹¹⁷ “Where his judgment is [mentioned], so are his good deeds,” is brought about from the state of the mature intellect (*Mochin d’Gadlut*). This indeed is true, being that the general matter of the inter-inclusion of the emotive qualities (*Midot*) comes about from the intellect (*Mochin*), which causes a nullification and weakening of the emotive qualities (*Midot*). In other words, because the intellect is an aspect of inner light (*Ohr Pnimi*), it therefore brings about its affects in an inner manner.

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¹¹¹⁴ See Rashi to Samuel II 21:1 *ibid*; Yevamot 78b *ibid*.

¹¹¹⁵ See Talmud Bavli, Yevamot 78b *ibid*. (That is, he killed the people of Nob, the city of priests (Samuel I 22:6 and on), who employed the Gibeonites, and it was thus considered as if he killed them as well.)

¹¹¹⁶ See *Hemshech* 5672 Vol. 1 p. 527.

¹¹¹⁷ Zephaniah 2:3; Talmud Bavli, Yevamot 78b (and Rashi there); Sefer HaMaamarim 5562 Vol. 1 p. 196; See Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity, Ch. 20.

This is to say that the lofty matters that a person contemplates come to be appreciated in a manner that they relate to him personally and thus cause the nullification and weakening in his emotional characteristics (*Midot*). Through this, his emotional characteristics come to be in a state of inter-inclusion (*Hitkallelut*), in that they include each other (such as judgment of kindness (*Gevurah* of *Chessed*) or kindness of judgment (*Chessed* of *Gevurah*)).

The more the intellect matures into a mature intellect (*Gadlut HaMochin*), the higher the manner of inter-inclusion will be, until the emotional characteristics (*Midot*) can actually become included with each other simultaneously (such as the kindness and judgment found together in the verse, “Where his judgment is [mentioned], so are his good deeds”). In other words, this kind of inter-inclusion (*Hitkallelut*) follows the inter-inclusion that preceded it, which is when the emotive qualities are included in each other.

However, it is understood that the general matter of inter-inclusion (even on the highest level) is brought about through the weakening of the emotional character traits (*Midot*). For, if the emotional quality of kindness-*Chessed* was in its full strength without limitation, then there would be no room at all for the emotional quality of judgment-*Gevurah*, and the same is true the other way around. Thus, since the existence of the emotional characteristics (in the manner of their full strength) stands in opposition to the matter of inter-inclusion, as evidenced by the fact that even the highest form of inter-inclusion must necessarily follow the weakening of the

emotional qualities, it follows automatically that this is not yet the true matter of,¹¹¹⁸ “I am likened (*Adameh*-אָדַמֶה) to the Supernal One,” meaning, to the aspect indicated by the verse, “For He is not a man,” which transcends all division.

Rather, the true matter of “I am likened to the Supernal One,” occurs when a person brings about sublimation and nullification to *HaShem*-יְהוָה within himself, even when his emotive qualities and characteristics are in full force and strength. In other words, even as they are in the full force and strength of their existence, we cause them to be in a state of true nullification and sublimation to *HaShem*-יְהוָה, blessed is He, which is the matter nullifying their independent existence (*Bittul b’Metziyut*).

Through this there can then be an inter-inclusion of various different emotional qualities and characteristics (*Midot*) in a single place, (not because of a weakening of the emotional qualities and characteristics, but) because their existence is nullified and sublimated to *HaShem*-יְהוָה, blessed is He.

5.

Now, the explanation of the nullification of independent existence (*Bittul b’Metziyut*) that brings about the matter of inter-inclusion in a manner of likeness to the Supernal Man, is as follows. As known, the word man-*Adam*-אָדָם-45 shares the

¹¹¹⁸ Isaiah 14:14; See Shnei Luchot HaBrit (ShaLaH) 3a and elsewhere.

same numerical value as the word, “*Mah*-מה-45”¹¹¹⁹ which is a term of “whatness-*Mahut*-מהות.” However, since man (*Adam*-אדם) must have two opposites, in that on the one hand, he must have the form of intellect (*Mochin*) and emotions (*Midot*), in which there are changes and divisions, but on the other hand, he also must come to a state of likeness to the Supernal Man – which is the aspect of “He is not a man” and transcends changes and divisions, therefore, the word *Ma*”h-מ”ה (which is a term of “whatness-*Mahut*-מהות”) bears opposite two meanings.

The first meaning is, “what-*Mah*-מה,” that is “without whatness-*Blee Mah*-מה-בלי”¹¹²⁰ meaning, “without being-*Blee Mahut*-מהות-בלי,” as in the teaching,¹¹²¹ “What (*Mah*-מה) have you sought? What (*Mah*-מה) have you found? It all is concealed as before!” That is, the word what (*Mah*-מה) indicates the absence of tangible existence. The second meaning is that it is a term of “being-*Mahut*-מהות,” which is the essential factor of tangible existence.

The explanation of the matter as it is Above in Godliness, is that the matter of tangible existence is the aspect of the Supernal intellect (*Mochin*) and emotions (*Midot*) (and from this, intellect and emotions chain down to lower man.) The aspect of the absence of tangible existence Above in

¹¹¹⁹ Pardes Rimmonim, Shaar 23 (Shaar Erchei HaKinuyim), Section on “*Adam*-אדם.”; Etz Chayim, Shaar 10 (Shaar HaTikkun), Ch. 3, Shaar 38 (Shaar Leah v’Rachel) Ch. 2.

¹¹²⁰ Sefer Yetzirah 1:3 and on; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2 (The Letters of Creation), The Gate of Motion of the The Components; Vol. 3 (The Letters of Creation, Part 2), The Gate of the Foundation of the Components in the order of *Yod-Hey-Vav-Hey*-ה"א-ה"י-ו"ו-ה"ה.

¹¹²¹ See Zohar I 1b (in explanation of the term “what-*Mah*-מה” and the term “who-*Mi*-מי.”); Sefer HaMaamarim 5709 p. 116 and elsewhere.

Godliness, refers to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, who transcends the chaining down of the worlds (*Hishtalshelut*).

The explanation is that, in reality, true absence of tangible existence only applies to the Singular Preexistent Intrinsic and Essential Being, *HaShem*-יהו"ה Himself, blessed is He. This is as stated by Rambam,¹¹²² "He whose existence is absolute and intrinsic, in that He exists, but not in a way of tangible existence."

All other existence necessarily is a composition of at least two things, meaning substance (*Chomer*) and form (*Tzurah*).¹¹²³ This even applies to the angelic beings who are called separate intellects (*Sichliyim Nivdalim*)¹¹²⁴ in that they are separate from substance (*Chomer*).¹¹²⁵ This is as stated by Rambam in the Laws of the Foundations of Torah,¹¹²⁶ that they have form (*Tzurah*) but no substance (*Golem*).

Nevertheless, it must be said that they have some element of substance upon which their form can rest. This being so, they indeed have some element of substance and form, by which each angel is separate from the other. This is as the Rambam further stated,¹¹²⁷ that their existence is not equal to each other, but that they differ in level, in that each one is lower than the

¹¹²² Moreh Nevuchim 1:57

¹¹²³ See at length in Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Hosts (*Shaar HaTzva'ot*).

¹¹²⁴ See Moreh Nevuchim 2:2, 2:6, and elsewhere; Also see Ginat Egoz ibid.

¹¹²⁵ Sefer Halkarim, Maamar 2, Ch. 31, cited in Sefer HaChakirah of the Tzemach Tzedek 13a; Also see Ginat Egoz ibid.

¹¹²⁶ Mishneh Torah, Hilchot Yesodei HaTorah 2:3

¹¹²⁷ Mishneh Torah, Hilchot Yesodei HaTorah 2:5-6

level of the angel above it. (To clarify, as Rambam explains there, when we say that they are “lower in level,” this does not mean that they are spatially lower, but spiritually lower.)

This is similarly so of the powers of the soul (for as known, in every spiritual matter we try to find a similar aspect in the soul of man, as it states,¹¹²⁸ “From my flesh I shall behold God.”) That is, even the essential powers of the soul are divided into the power of wisdom-*Chochmah* and the power of understanding-*Binah* and all the other powers of the soul.

About this it is explained¹¹²⁹ that it is like the soul adorning itself in the matter of the form (*Tzurah*) of wisdom-*Chochmah*, and like the soul adorning itself in the matter of the form (*Tzurah*) of understanding-*Binah*, etc. This being so, there likewise are two matters here, in a way of substance (*Chomer*) and form (*Tzurah*).

This is all the more so according to the view of the Ramban,¹¹³⁰ who states that the angelic beings also have bodies, except that their bodies are of the two foundational elements (*Yesodot*) that are more refined [fire and spirit]. Thus, according to this, their existence certainly is a composition (*Harkavah*) of substance (*Chomer*) and form (*Tzurah*).

¹¹²⁸ Job 19:26; See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity.

¹¹²⁹ See Torah Ohr, Vayera; Hagahot to the discourse entitled “*Patach Eliyahu*” 5658.

¹¹³⁰ Rabbi Moshe ben Nachman – Nachmanides; See Torah Ohr, Bereishit 4b; Likkutei Torah, Brachah 98a; Siddur Im Divrei Elokim Chayim, 275d.

Now, the general principle¹¹³¹ that it is not possible that the existence of any composite being is intrinsic to it, is well known. This is because its existence depends on that which combines the two matters of which its existence is composed. What is understood from this, is that the absence of all tangible existence, meaning “existence that exists, but without tangible existence,” is only applicable to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה Himself, blessed is He.¹¹³²

However, it also applies to the limitless light of *HaShem*-יהו"ה, the Unlimited One, blessed is He, which transcends the chaining down of the worlds (*Hishtalshelut*). This is because His light is similar to His Essence, in that light is similar to its Luminary. Thus, it too is “an existence that exists, but without tangible existence.”

Now, this aspect is the innerness of the crown-*Keter*, which transcends the chaining down of the worlds (*Hishtalshelut*). For, since it is similar to His Essence, therefore, it too is “an existence that exists, but without tangible existence.” (However, this is not so of the externality of the crown-*Keter*, which is the root of the Emanations and the chaining down of the worlds (*Hishtalshelut*). It indeed has divisions and from this aspect the matter of change comes about, as explained above in chapter three.)

¹¹³¹ Emunot v'De'ot of Rabbi Sa'adya Gaon, Maamar 1, Ch. 1; Moreh Nevuchim, Introduction to Vol. 2 (Introduction 21); Ch. 2 there, and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1.

¹¹³² See *Ginat Egoz* *ibid*.

What is understood from this is that the drawing forth of the limitless light of *HaShem*-יהו"ה, causes the absence of existence in all matters to which it is drawn. However, it does not cause a weakening of their existence, but rather, even as they exist in full strength, when the aspect of "His existence that exists but without tangible existence" is drawn forth, the effect is (not only that their "somethingness" is nullified (*Bittul HaYesh*), but they rather) are nullified of their independent existence (*Bittul b'Metziyut*). Moreover, this nullification can occur even when the novel being exists in its full strength.

6.

The same applies to man's service of *HaShem*-יהו"ה, blessed is He. That is, if a person's service of *HaShem*-יהו"ה, blessed is He, stems from reason and intellect, it therefore is subject to change and difference. In other words, at times his service of *HaShem*-יהו"ה, blessed is He, will be expansive and at other times his service of *HaShem*-יהו"ה will be diminished, to the point that it can even become possible for the opposite of Godliness to have a hold on him, may the Merciful One save us.

However, if his service of *HaShem*-יהו"ה, blessed is He, stems from the desire of the heart (*Re'uta d'Leeba*), that is, from the inner aspect of the crown-*Keter*, he comes to be completely given over to serving *HaShem*-יהו"ה, blessed is He, with complete self-sacrifice (*Mesirat Nefesh*) and the utter nullification of any sense of existence (*Bittul b'Metziyut*)

separate and apart from the true existence of *HaShem*-יהו"ה, blessed is He. The result is that even though his intellect and emotions are in their full strength, nonetheless, at the very same time, he simultaneously is in a state of complete nullification of his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

In general, this is the main difference between the service of the *Chayot*-animal angels of the Supernal Chariot (*Merkavah*) and the service of *HaShem*-יהו"ה, blessed is He, of our forefathers, Avraham, Yitzchak and Yaakov, who themselves are the Supernal Chariot (*Merkavah*). This also is the distinction between service of *HaShem*-יהו"ה, blessed is He, that stems from the animalistic soul and service of *HaShem*-יהו"ה, blessed is He, that stems from the Godly soul. (To clarify, **all** service of *HaShem*-יהו"ה, blessed is He, stems from the Godly soul. However, there are two manners in this. The Godly soul can serve *HaShem*-יהו"ה, blessed is He, as it is, in and of itself, and the Godly soul can serve *HaShem*-יהו"ה by influencing the animalistic soul.)

To further explain, when the service of *HaShem*-יהו"ה, blessed is He, of the Godly soul is through contemplation (*Hitbonenut*) into matters such as these, in a manner that the Godly soul explains them to the animalistic soul, so that it too will have a grasp of them, until the animalistic soul itself becomes aroused with love and fear for Godiness, then since the animalistic soul is the natural soul, its arousal will therefore

be a natural arousal of love and fear (*Dechilu u'Rechimu Tiviyim*) of *HaShem*-יהו"ה.¹¹³³

Now, through the Godly soul acting upon and penetrating the animalistic soul so that it too serves *HaShem*-יהו"ה, blessed is He, and moreover, in a manner indicated by the verse,¹¹³⁴ "the abundance of crops come through the power of the ox," this causes an ascent of the Godly soul itself, similar to how the *Chayot*-animal angels of the Supernal Chariot (*Merkavah*) uplift the Chariot. That is, since they are rooted in the world of *Chaos-Tohu*, which is higher than the world of Repair-*Tikkun*, they are both elevated with the throne and also elevate the throne, to the aspect of, "He is not a man."

However, this ascent is only up to the externality of the crown-*Keter*, (which is not the true matter of, "He is not a man," which transcends all division). In the same way, all service of *HaShem*-יהו"ה, blessed is He, that stems from the animalistic soul is only external. In other words, in order to make service of *HaShem*-יהו"ה possible, it only brings about the weakening of the animalistic soul, similar to how the inter-inclusion of the emotive qualities is brought about by their weakening (as discussed above in chapter four).

In contrast, this is not so of service of *HaShem*-יהו"ה, blessed is He, that stems from the Godly soul, in and of itself. This is because the Godly soul is rooted in the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה

¹¹³³ See Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration.

¹¹³⁴ Proverbs 14:4; See Likkutei Torah Ha'azinu 75d and elsewhere.

Himself, blessed is He, in the inner aspect of the crown-*Keter*. Thus, service of *HaShem*-יהו"ה, blessed is He, that stems from the Godly soul is with the desire of the heart (*Re'uta d'Leeba*). This transcends the form of man and therefore reaches the aspect of "He is not a man." Thus, through this kind of service a person comes to have the true matter of inter-inclusion (*Hitkallelut*), stemming from the inner aspect of the desire (*Pnimiyut HaRatzon*), so that even as he exists in the full strength of his existence, nonetheless, his sense of existence is completely nullified (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He.

This is likewise the meaning of the teaching, "Our forefathers, are themselves the Supernal Chariot (*Merkavah*)."
That is, if a person serves *HaShem*-יהו"ה, blessed is He, because he is moved in the desire of his heart (*Re'uta d'Leeba*), meaning, that his entire existence becomes that of Godliness, then he is both carried (with the Chariot-*Merkavah*) and carries (the Chariot-*Merkavah*), since a complete departure from the order of the chaining down of the worlds (*Seder Hishtalshelut*) and oneness with the innermost Essential Self of *HaShem*-יהו"ה, comes about.

This then, is also the superiority of praying with the congregation (*Tzibur*-צבור) over and above praying individually. As known, the general order of prayer is in lieu of the sacrificial offerings. The matter of the sacrificial offerings was to elevate the fat and blood of the animal on the altar, corresponding to the matter of refining the animalistic soul. This itself is where the superiority of praying with the

congregation lies. This accords with how the Talmud¹¹³⁵ explains the verse,¹¹³⁶ “Seek *HaShem*-יהו"ה when He can be found; call upon Him when He is near,” (which seems to indicate that there are times when He cannot be found). The Talmud comments, “The verse is referring to an individual.” It continues, “And when is He found to an individual? During the ten days between Rosh HaShanah and Yom HaKippur.” In contrast, in a congregation (*Tzibur*-צבור) He is found throughout the year. In other words, praying with the congregation has a superior quality that the prayers of an individual only have during the ten days of repentance.

Now, the service of *HaShem*-יהו"ה, blessed is He, during the ten days of repentance, is in a manner of “Seek *HaShem*-יהו"ה when He can be found; call upon Him when He is near.” In other words, this is a matter of the Luminary coming close to the spark,¹¹³⁷ meaning that a bond is affected with the Luminary Himself, the inner Essence of the Singular Preexistent Intrinsic Being of *HaShem*-יהו"ה, the Unlimited One, blessed is He, Himself. From this it is understood that for those who pray with the congregation, the matter of, “Seek *HaShem*-יהו"ה when He can be found, call upon to Him when He is near,” applies throughout the year.

¹¹³⁵ Talmud Bavli, Rosh HaShanah 18a

¹¹³⁶ Isaiah 55:6

¹¹³⁷ See *Derech Chayim* of the Mittler Rebbe, Shaar HaTeshuvah Ch. 10 (13d), Ch. 16 (21b), Ch. 20, Ch. 84 (91a); *Ateret Rosh*, Shaar Rosh HaShanah Ch. 22; *Kuntres HaAvodah*, Ch. 5, and elsewhere.

This then, is the meaning of the verse,¹¹³⁸ “He redeemed my soul in peace from battles against me, because there were many with me,” about which Talmud comments,¹¹³⁹ “The Holy One, blessed is He, said: Anyone who engages in Torah study, acts of lovingkindness and (specifically) prays with the congregation, I ascribe merit to him as if he redeemed Me and My children from amongst the nations of the world.” In other words, by themselves, these three general modes of serving *HaShem* - יהו"ה, blessed is He, are insufficient in affecting redemption “in peace,” but a person must also pray with the congregation (*Tzibur*-צבור).

To further explain, the matter of “redemption in peace” has two meaning. The first is that the redemption is in a way of tranquility rather than battle. The second is that the redemption is complete (that is, the word “peace-*Shalom*-שלום” is of the same root as “completion-*Shleimut*-שלימות”). Thus, it refers to the matter of redemption that is not followed by any other exiles.¹¹⁴⁰

In other words, this redemption is not through battling the opposite of holiness, but is rather in a manner that there is no opposition, in that it has been refined in a way of peace and tranquility. Through this, the redemption is also brought to completion (*Shleimut*-שלימות), for since opposition no longer

¹¹³⁸ Psalms 55:19

¹¹³⁹ Talmud Bavli, Brachot 8a

¹¹⁴⁰ See Talmud Bavli, Pesachim 116b, Tosefot entitled “*Hachi Garsinan – v’Nomar*,” and elsewhere.

exists at all, there is no possibility of any matter bringing about change. In other words, the service of *HaShem*-יהו"ה, blessed is He, is in such a way that change or reconsideration is entirely inapplicable.

Now, since the ultimate purpose of service of *HaShem*-יהו"ה, blessed is He, is that nothing should remain unrefined and unelevated, ultimately, this is accomplished through serving *HaShem*-יהו"ה, blessed is He, in a way of peace and tranquility. This is why the three general pillars of service of *HaShem*-יהו"ה, blessed is He, upon which the world stands, are insufficient in and of themselves, being that they only sustain the chaining down of the worlds (*Seder Hishtalshelut*). Rather, prayer with the congregation (*Tzibur*-צבור) is also necessary, since congregational prayer specifically reaches higher than the chaining down of the worlds (*Seder Hishtalshelut*).

Now, just as this was so with the soul of David, who was the king of Israel and was a general soul, that there was this matter of redemption in peace through the three above-mentioned matters, in that "there were many with me," (that is, there were many who prayed with me), this is likewise so of the leaders of the Jewish people in every generation. The statement in the holy books¹¹⁴¹ that,¹¹⁴² "All calculations of the end of days have already passed," is well-known, and therefore Moshiach can come in each and every generation. All we are waiting for is just the complete perfection of the "small

¹¹⁴¹ See *Torat Menachem*, Vol. 11, p. 160 and on.

¹¹⁴² *Talmud Bavli*, *Sanhedrin* 97b

jars,”¹¹⁴³ after which Moshiach is ready and waiting to come. Therefore, if there are matters that hide and conceal, they will be shattered by the revelation brought about by Moshiach.

That is, even if opposition exists in full force, their very existence will be nullified (*Bittul b’Metziyut*) to the Singular Preexistent Intrinsic and Essential Being of *HaShem*-יהו"ה, blessed is He. Thus, in exchange for the legal rulings that took place in the lowest depth beyond which there is nothing lower, there is subsequently caused to be a redemption in a manner of redemption in peace, meaning, not through war, but through the fulfillment of the verse,¹¹⁴⁴ “It was overturned,” so that those who are in opposition will themselves accelerate the exodus to freedom in a manner that there will not even be a short delay.

This itself is the preparation and introduction to the true and complete redemption, (redemption that is not followed by further exile, since all the sparks of holiness will be refined and elevated with them), through our righteous Moshiach who will lead us upright to our land, may it be speedily in our days!

¹¹⁴³ See Rashi to Genesis 32:25; Chullin 91a

¹¹⁴⁴ Esther 9:1