

Discourse 7

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

Delivered on Shabbat Parshat Chayei Sarah,
Shabbat Mevarchim Kislev, 5716
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁴³⁵ “He redeemed my soul in peace from battles against me, because there were many with me.”⁴³⁶ About this verse Talmud comments,⁴³⁷ “The Holy One, blessed is He, said: Whosoever engages in Torah study, in acts of lovingkindness and prays with the congregation, I ascribe merit to him as if he redeemed Me and My children from amongst the nations of the world.” The simple meaning is as Rashi explains, that the Torah is called “peace-*Shalom*-שלום,” as written,⁴³⁸ “If [Israel] would grasp My stronghold, then he would make peace-*Shalom*-שלום with Me; peace-*Shalom*-שלום would he make with Me.” Regarding this verse, our sages, of blessed memory,

⁴³⁵ Psalms 55:19

⁴³⁶ See the discourse entitled “*Padah b'Shalom*” 5678 (Sefer HaMaamarim 5678 p. 92 and on); 5707, printed in Pamphlet 119 (which was given out on the 19th of Kislev of this year, 5716) and subsequently printed in Sefer HaMaamarim 5707, p. 201 and on, with additional notes and citations added by the Rebbe (some of which are copied here). In the notes there it states that this discourse was also recited on Shabbat Mevarchim Kislev 5716. (Also see Igrot Kodesh, Vol. 12, p. 92 and p. 135.)

⁴³⁷ Talmud Bavli, Brachot 8a

⁴³⁸ Isaiah 27:5

stated,⁴³⁹ “Whoever studies Torah for the sake of *HaShem*-יהו"ה introduces peace (*Shalom*-שלום) into the upper entourage and into the lower entourage.” Similarly, acts of lovingkindness are literally a form of peace (*Shalom*-שלום) (as they establish peace between man and his fellow). The verse continues, “because there were many with me,” referring to praying with the congregation.

Now, these are the three pillars upon which the world stands,⁴⁴⁰ as our sages, of blessed memory, stated,⁴⁴¹ “The world stands upon three things: The Torah, the Temple service (*Avodah*) and acts of lovingkindness.” These are the very same matters mentioned here; Torah, acts of lovingkindness and prayer, which were established corresponding to the daily *Tamid* offerings,⁴⁴² and thus correspond to the matter of the sacrificial offerings of the Holy Temple.

Now, the explanation is as follows: When discussing the matter as it is in the *Sefirot*, the aspect of “the world” (which stands upon three pillars) refers to the matter of emotions (*Midot*). This is as stated,⁴⁴³ “His legs are like marble (*Sheish*-שש) pillars, set in sockets of fine gold,” about which our sages, of blessed memory, stated,⁴⁴⁴ “The word ‘His legs’ refers to the world, and it is for this reason that it states, ‘His legs are like marble (*Sheish*-שש) pillars,’ referring to the six (*Sheish*-שש)

⁴³⁹ Talmud Bavli, Sanhedrin 99b; Also see Likkutei Torah, end of Matot.

⁴⁴⁰ See Rashba and Chidushei Aggadot of the Maharsha to Talmud Bavli Brachot 8a ibid.; Ohr HaTorah (Yahal Ohr) to Psalms 55:19 ibid. (p. 204 and on).

⁴⁴¹ Mishnah Avot 1:2

⁴⁴² Talmud Bavli, Brachot 26a-b

⁴⁴³ Song of Songs 5:15

⁴⁴⁴ Midrash Vayikra Rabba 25:8; See Ohr HaTorah (Yahal Ohr) p. 71.

days of creation,” which correspond to the six (*Sheish*-שש) emotive qualities (*Midot*).

The words “set in sockets of fine gold” refer to the intellect. For, how things are above in *HaShem*’s יהו"ה Godliness is dissimilar to how they are below. For, the way things are below, is that the foundation (*Yesod*) is set beneath the construct (*Binyan*) which is built upon it, whereas above, in *HaShem*’s יהו"ה Godliness, the foundation (*Yesod*) is above the construct (*Binyan*).⁴⁴⁵ This is because the construct (*Binyan*) chains down from the foundation (*Yesod*).⁴⁴⁶ Thus, since the world (*Olam*-עולם) refers to the aspect of the emotional qualities (*Midot*), it therefore is understood that the foundation of the world (*Olam*-עולם) is the aspect of the intellectual qualities (*Mochin*), being that the intellectual qualities (*Mochin*) are higher than the emotional qualities (*Midot*) and are their foundation (*Yesod*).

This then, is the meaning of the teaching,⁴⁴⁷ “The world stands upon three things.” That is, the world (*Olam*-עולם) is sustained by the drawing down of the intellectual qualities (*Mochin*) into the emotional qualities (*Midot*). For, the intellectual qualities (*Mochin*) are the foundations of the emotional qualities (*Midot*), and it is upon them that the “world”

⁴⁴⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of the *Cholem*-חלם vowel; Also see Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) section on *Yesod*-יוד. (In the discourse by this title from the year 5678 *ibid.*, there is a parenthesis here that cites to the discourse entitled “*Vayita Eishel*” 5678 (Sefer HaMaamrim 5678 p. 60).

⁴⁴⁶ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 4 (The Vowels of Creation), The Gate of the *Cholem*-חלם vowel *ibid.*

⁴⁴⁷ Mishnah Avot 1:2

(עולם-*Olam*) stands and is sustained. The manner by which the intellectual qualities (*Mochin*) are drawn into the emotional qualities (*Midot*) is by means of the three modes of serving *HaShem*-יהו"ה, blessed is He, these being the study of His Torah, serving Him through prayer (*Avodah*) and doing acts of lovingkindness.

Now, since the order is that there first must be an ascent from below to above, and only after the ascent can there be a drawing down to below, therefore, the order of these three matters by which to affect the drawing down of the intellect (*Mochin*) into the emotions (*Midot*) is that first there must be the mode of service of the sacrificial offerings (*Avodah*) which correspond to prayer. For, the service of *HaShem*-יהו"ה, blessed is He, of the sacrificial offerings (*Korbanot*) is the matter of ascent from below to Above. Then, after the ascent from below to above, there is the drawing down affected by serving *HaShem*-יהו"ה, blessed is He, by doing acts of lovingkindness. That is, through acts of lovingkindness, which are inclusive of all the commandments, a drawing down of intellect (*Mochin*) is brought about.

However, primarily, the drawing down is accomplished by studying *HaShem's*-יהו"ה Torah, which is the middle pillar and mode of serving Him, blessed is He. In other words, even though doing acts of lovingkindness and studying Torah both draw influence down below (*Hamshachah*), nevertheless, the drawing down affected by Torah study is loftier than the drawing down affected by acts of lovingkindness. This is because Torah study draws down the innermost aspect and

essence of the intellect (*Mochin*), meaning, not just intellect as it relates to the emotions (*Mochin Sh'b'Midot*), but the innermost and essential aspect of intellect (*Mochin Pnimiym v'Atzmiyim*).

2.

Now, the explanation of the matter is as follows: In regard to the service of *HaShem*-יהו"ה, blessed is He, of the sacrificial offerings (*Avodah*) (referring to the matter of prayer), it is written,⁴⁴⁸ "It is the constant burnt offering (*Olat Tamid*) that was done at Mount Sinai." That is, the constant-*Tamid* offering is the most primary of the sacrificial offerings.⁴⁴⁹ They were thus slaughtered in the north side of the Temple courtyard, since the most sacred sacrificial offerings (*Kodshei Kodshim*) are slaughtered in the north side of the Temple courtyard.⁴⁵⁰ However, we must understand why they were specifically slaughtered in the north (*Tzafon*), which corresponds to the line of might (*Gevurot*).

The explanation is that⁴⁵¹ what is meant by slaughtering these sacrificial offerings in the north (*Tzafon*), which is the line of might (*Gevurot*), is not a reference to the matter of the restraints of *Tzimtzum* that arise from judgment (*Gevurah*).

⁴⁴⁸ Numbers 28:6

⁴⁴⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2 (The Letter of Creation, Part I), section entitled "The Three Letters *Yod-Hey-Vav* י"ד ה"א ו"א"; Torah Ohr Vayeishev 29c; Shaarei Orah of the Mittler Rebbe, discourse entitled "On the 25th of Kislev" Ch. 25.

⁴⁵⁰ Mishnah Zevachim 5:1

⁴⁵¹ See Ohr HaTorah, Bereishit 283b and on

Rather, the contrary is so, that it is the matter of the strength and overpowering of vitality, like the matter of “the might (*Gevurot*) of the rains”⁴⁵² which descend with strength and force, and are a source of beneficence to the world.

This may be better understood by way of analogy to man below. The verse states,⁴⁵³ “For the blood, it is the soul.” That is, even though blood is from the aspect of might (*Gevurot*), nevertheless, it is specifically through the blood that vitality is drawn forth. Thus, the matter of the might (*Gevurot*) referred to here, is the matter of the dominance and strength of the vitality. Similarly, even about man himself it is written,⁴⁵⁴ “The days of our years among them are seventy years, and if with might (*Gevurah*), eighty years.” About old age Talmud states,⁴⁵⁵ “Since he was exceptionally strong, he lived to an exceptionally old age.” We therefore see that exceptional age and strength of vitality comes specifically from the aspect of might (*Gevurot*).

It is in this same manner that we can understand the matter of serving *HaShem*-יהוה, blessed is He, with the sacrificial offerings, and that their slaughter in the north (*Tzaфон*) is a matter of the strength of the *Gevurot*. In other words, this is because the service of *HaShem*-יהוה, blessed is He, of the sacrificial offerings is in a way of ascent, and the

⁴⁵² Mishnah Ta’anit 1:1; Talmud Bavli Taanit 2a; Likkutei Torah VaEtchanan 13c; Siddur Im Divrei Elokim Chayim 61d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22, and elsewhere.

⁴⁵³ Deuteronomy 12:23

⁴⁵⁴ Psalms 90:10

⁴⁵⁵ Talmud Bavli, Gittin 28a

matter of ascent is a much greater form of service than the service of drawing down to below. This is like the common dictum, “To go up is much harder than to go down.” This is why the slaughtering of the sacrificial offerings specifically took place in the north (*Tzaфон*), which is the line of might (*Gevurot*). For, the granting of strength to serve *HaShem*-יהו"ה, blessed is He, in a way of ascent, must specifically come with overpowering strength. This granting of overpowering strength is arousal from Above, that awakens the arousal to serve *HaShem*-יהו"ה, blessed is He, from below.

The same is likewise so in serving *HaShem*-יהו"ה, blessed is He, in our prayers, which were established corresponding to the daily *Tamid* offerings. For, prayer likewise is the aspect of the left line and mode of serving *HaShem*-יהו"ה, blessed is He. This is as stated in Midrash⁴⁵⁶ about the verse,⁴⁵⁷ “The water was a wall for them, on their right and on their left,” that “on their right” refers to Torah, and “on their left” refers to prayer. Thus, the mode of prayer on the left refers to love of *HaShem*-יהו"ה, blessed is He, in a manner of overpowering “flames of fire,”⁴⁵⁸ which is a matter of might (*Gevurah*).

This is because water is the aspect of kindness (*Chessed*), whereas fire (and love that is like “flames of fire”) is the aspect of might (*Gevurah*). For water is cold and is drawn down little by little, whereas fire is overpowering might

⁴⁵⁶ Mechilta to Exodus 14:29

⁴⁵⁷ Exodus 14:29

⁴⁵⁸ Song of Songs 8:6

(*Gevurah*). These flames of holy love of *HaShem*-יהו"ה, blessed is He, consume the soul of the opposite of holiness and the animalistic soul, since it is "fire that consumes fire."⁴⁵⁹ This is as stated in Zohar,⁴⁶⁰ that the fire of holiness consumes thoughts of impurity and the evil letters of the opposite of holiness.

More specifically, there are two aspects here; the boiling of the blood and the evil thoughts. The fire of holiness actually transforms the boiling blood of the animalistic soul to goodness, whereas the impure thoughts become completely consumed by it. This does not contradict what is stated elsewhere⁴⁶¹ (as well as in *Derech Chayim*),⁴⁶² that the removal of the letters of evil is by way of serving *HaShem*-יהו"ה, blessed is He, as indicated by the verse,⁴⁶³ "O' wall of the daughter of Zion, shed tears like a river, day and night." For, in fact, this too is brought about through the fire of the side of might (*Gevurah*). This is because the tears are brought about due to the constriction of the brain,⁴⁶⁴ which is caused by the aspect of the might of *Gevurot*.

⁴⁵⁹ See Talmud Bavli, Yoma 21b

⁴⁶⁰ See Zohar I 64b; Zohar II 268b

⁴⁶¹ See the discourse entitled "*VaYa'amod HaAm*" 5658 (Sefer HaMaamarim 5658 p. 185 and on) and elsewhere; See Torah Ohr 29a; See the discourse entitled "*Shemen U'Ketorel*" 5677 (Sefer HaMaamarim 5677 p. 115 and on).

⁴⁶² See *Derech Chayim* of the Mittler Rebbe 5a, translated as *The Path of Life*; Also see Sefer HaSichot 5702 p. 137.

⁴⁶³ Lamentations 2:18

⁴⁶⁴ See Shaarei Orah, discourse entitled "*V'Keebel HaYehudim*" Ch. 5 and Ch. 19; *Derech Chayim* 14d, translated as *The Path of Life*.

3.

Now, all the above is about the overpowering strength of the aspect of the might of *Gevurot*. However, in reality, there also is the aspect of the restraint of *Tzimtzum*, which comes from the might of the *Gevurot*. For example, in regard to “the might (*Gevurot*) of the rains,”⁴⁶⁵ even though they come down with strength and force, nonetheless, there also is an aspect of restraint and constriction-*Tzimtzum* in this.⁴⁶⁶ This is as taught by our sages, of blessed memory,⁴⁶⁷ “For each drop I created its own channel, so that two drops should not emerge from a single channel. For, were two drops to emerge from the same channel they would destroy the earth and it would not yield produce.” In other words, specifically because the rains come with great overpowering strength, they necessarily must be drawn down in a way of restraint and constriction as separate drops.

The same is understood about serving *HaShem*-יהו"ה, blessed is He, through prayer. That is, in addition to the overpowering might (*Gevurot*) of love of *HaShem*-יהו"ה, blessed is He, like “flames of fire,” there nevertheless must also be the matter of judgment and might (*Gevurah*), as understood simply. In other words, when praying, a person must also be a

⁴⁶⁵ Mishnah Ta'anit 1:1; Talmud Bavli Taanit 2a; Likkutei Torah VaEtchanan 13c; Siddur Im Divrei Elokim Chayim 61d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22, and elsewhere.

⁴⁶⁶ See Likkutei Torah VaEtchanan 13c; Siddur Im Divrei Elokim Chayim 61d; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22, and elsewhere.

⁴⁶⁷ Talmud Bavli, Bava Batra 16a

“master of accounting,”⁴⁶⁸ meaning that he must contemplate his state and standing etc. Through this he comes to ascend to a loftier aspect, as indicated by the verse,⁴⁶⁹ “His left (hand) is under my head.” In other words, through serving *HaShem*-יהוה, blessed is He, in the left line and mode of service (according to the simple meaning, which is the might of judgments – *Gevurot*, and restraints-*Tzimtzum*) – there then is the aspect of “His left (hand) is under my head,” in that he ascends to the aspect of the head of the soul.

To further elucidate, as known, the soul has both an aspect of a head and an aspect of feet.⁴⁷⁰ The aspect of the soul that manifests in the body is called the feet, whereas the aspect of the soul that transcends manifestation in the body is called the head. This then, is the meaning of the verse, “His left (hand) is under my head.” That is, specifically through being amongst those who are called “masters of accounting” (“the left”) a person reaches the aspect of the essence of the soul (“under my head”).

About this our sages, of blessed memory, likewise stated,⁴⁷¹ “One may only stand and pray with gravity of the head (*Koved Rosh*),” which Rashi explains means, “From a state of submission and lowliness.”⁴⁷² That is, it is through the aspect

⁴⁶⁸ See Zohar III 178a

⁴⁶⁹ Song of Songs 2:6

⁴⁷⁰ See Torah Ohr 86b and elsewhere.

⁴⁷¹ Mishnah Brachot 5:1

⁴⁷² The word “lowliness-*Shifloot*-שפלות” is not stated by Rashi (nor is it found in the glosses of the Tzemach Tzedek to the discourse entitled “*Ein Omdin*” which is printed in Derech Mitzvotcha Vol. 2, p. 254a (Ohr HaTorah, Maamarei Razal p. 13, p. 18), but it is stated in further elucidation of the term “submission-*Hachna'ah*”

of submission and lowliness that a person reaches the aspect of the head, meaning, to the kind of service of *HaShem*-יהו"ה, blessed is He, that stems from the essence of the soul, which is service of *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*), which transcends reason and intellect.

This is like the teaching of our sages, of blessed memory,⁴⁷³ “Whosoever humbles himself, the Holy One, blessed is He, uplifts and exalts him.” “Whosoever humbles himself” means that he is amongst those who are called “masters of accounting.” Thus, “the Holy One, blessed is He, uplifts and exalts him,” meaning that he will reach the level of serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*). This cannot be attained through one’s own strength, in and of himself, but must be granted from Above, which is the meaning of the continuation, “The Holy One, blessed is He, uplifts and exalts him.”

This is also the meaning of the statement in Zohar,⁴⁷⁴ “Whoever makes himself great is small and whoever makes himself small is great.”

This is also like what our sages, of blessed memory, said⁴⁷⁵ about the son of Rabbi Yehoshua ben Levi, who said, “I have seen an upside-down world. Those who are high were low and those who are low were high.” Rabbi Yehoshua ben Levi answered him, “You have seen the world clearly.” In other

הכנעה.” See Likkutei Torah Balak 71c, as well as Rama to Shulchan Aruch Orach Chayim 98:1. (Also see Igrot Kodesh, Vol. 2, p. 389; Likkutei Sichot Vol. 34, p. 69.)

⁴⁷³ Talmud Bavli, Eruvin 13b

⁴⁷⁴ Zohar I 122b; Zohar III 168a

⁴⁷⁵ Talmud Bavli, Pesachim 50a

words, the truth is indeed so, that “those who are low” serve *HaShem*-יהו"ה, blessed is He, with lowliness and humility, but in reality, “are high,” meaning that they reach a much higher level.

This then, is the meaning of the verse,⁴⁷⁶ “His left hand is under my head.” That is, through serving *HaShem*-יהו"ה, blessed is He, in the left line and mode of service, we reach the aspect of the “head-*Rosh*”-ראש.”

Now, there is yet another, loftier explanation of the verse “His left (hand) is under my head,” that through serving *HaShem*-יהו"ה, blessed is He, in the aspect of the head (*Rosh*-ראש), we subsequently come to the aspect of “His left.” That is, through this we reach an even deeper matter in serving *HaShem*-יהו"ה, blessed is He, as “masters of accounting.”

It is about this that in the Amidah prayer we recite, “Forgive us, our Father, for we have sinned.” Now, at first glance, it would seem that the blessing, “Forgive us – *Selach Lanu*,” should be recited at the very beginning of the prayer service. Why then is it specifically recited in the *Amidah* prayer?

The explanation is that before prayer, one’s state of mind is like the verse,⁴⁷⁷ “A man’s every way is upright in his own eyes.” This is especially so if he is a person who studies Torah and fulfills *mitzvot*. In his soul, it will certainly seem to him, that he is as proper as he should be. However, when he

⁴⁷⁶ Song of Songs 2:6

⁴⁷⁷ Proverbs 21:2

arrives at the *Amidah* prayer, about this the verse states,⁴⁷⁸ “A refining pot is for silver and a smelting furnace is for gold, and a man is according to his praises.” In other words, commensurate to the way he offers “his praises” to *HaShem*-יהו"ה, blessed is He, by serving Him in prayer, so likewise will the evil in him be refined and purified. For through prayer he comes to sense his own evil, as written,⁴⁷⁹ “When dross is removed from silver, a vessel emerges for the refiner; when the wicked is removed from the king, his throne is established in righteousness.” That is, what at first appeared to him to be silver, he now perceives as dross. Because of this we specifically say, “Forgive us, our Father, for we have sinned” during the *Amidah* prayer, being that one’s approach when beginning his prayers, was such that he did not realize any matter of sin in himself. On the contrary, in his own eyes he considered all his actions to be good and holy. However, by the time he arrives at the *Amidah* prayer, at which point, it is like standing before the King, *HaShem*-יהו"ה Himself, blessed is He,⁴⁸⁰ he comes to the awareness that in *HaShem*’s-יהו"ה's presence, even this [what he considered good and holy about himself], is considered sinful before Him. He therefore pleads, “Forgive us our Father, for we have sinned.”

In other words, through the *Amidah* prayer we push away and distance ourselves from even the most refined forms of evil. That is, to push away coarse evil, is not as difficult, and

⁴⁷⁸ Proverbs 27:21; See *Derech Chayim*, Shaar HaTefilah, Ch. 46.

⁴⁷⁹ Proverbs 25:4

⁴⁸⁰ See *Shulchan Aruch* of the Alter Rebbe, *Orach Chayim* 96:1, 97:2, 104:2.

is accomplished through serving *HaShem*-יהו"ה, blessed is He, during the verses of song (*Pesukei d'Zimrah*) and during the blessings of the *Shema* recital. These two matters are called the outer engraving and the inner engraving,⁴⁸¹ through which coarse forms of evil are removed. This is like the previous statement about, "fire that consumes fire," that through love of *HaShem*-יהו"ה, blessed is He, with holy "flames of fire," the fires of the opposite of holiness are consumed. However, the removal of refined forms of evil specifically happens during the *Amidah* prayer, when a Jew stands before the King, King of kings, *HaShem*-יהו"ה, blessed is He. Then, even refined forms of evil obstruct, and he therefore senses that this matter is an obstruction. This awakens him to plead, "Forgive us our Father," and by doing so, even the refined forms of evil are pushed away.

This then, is the second explanation of the verse, "His left hand is under my head." That is, through serving *HaShem*-יהו"ה, blessed is He, in the aspect of "my head" he subsequently comes to reach the aspect of the left. In other words, his form of serving *HaShem*-יהו"ה, blessed is He, on the left side – in being a "master of accounting" – becomes much deeper. For now, the accounting that he makes in himself is not merely about matters that actually are forbidden, but he even makes a reckoning in matters that relate to his service of *HaShem*-יהו"ה, blessed is He. For, relative to service of *HaShem*-יהו"ה that is in the aspect of "the head" (*Rosh*-ראש), even matters of his

⁴⁸¹ See the beginning of Kuntres HaAvodah; Also see the discourse entitled "*Tuv Ta'am*" 5665 (Sefer HaMaamarim 5665 p. 13).

service of *HaShem*-יהו"ה, blessed is He, are considered like sins.⁴⁸²

We likewise find this in the sacrificial offerings, which included the service of removing the ashes (*Terumat HaDeshen*).⁴⁸³ That is, after the sacrificial offerings were burned, ashes remained, and thus, with these ashes they performed the service of removing the ashes (*Terumat HaDeshen*). However, there were two matters in this service. The first is as stated,⁴⁸⁴ “He shall separate the ash of what the fire consumed of the burnt-offering on the Altar, and place it next to the Altar,” which is the portion that was “swallowed in its place,”⁴⁸⁵ meaning that it became consumed and subsumed in holiness. The second aspect is as stated,⁴⁸⁶ “He shall remove the ash to outside the camp,” meaning, outside the holiness.

The explanation as it relates to serving *HaShem*-יהו"ה, blessed is He, in prayer, is as follows: Because of his service of *HaShem*-יהו"ה, blessed is He, during the *Amidah* prayer, at which point he becomes aware that all his service is like sin, two motions arise in him; sadness (*Atzvoot*) and bitterness (*Meriroot*). Now, his sadness (*Atzvoot*), which is the sense of despair in his soul, must be removed outside the camp. In contrast, his bitterness (*Meriroot*) becomes included in

⁴⁸² See Sefer HaMaamarim 5651 p. 75 and on; p. 212; p. 214 and on; Sefer HaMaamarim 5689 p. 5.

⁴⁸³ See Siddur Im Divrei Elokim Chayim, discourse entitled “*LeHavin Inyan Terumat HaDeshen*” 30c and on.

⁴⁸⁴ Leviticus 6:3

⁴⁸⁵ See Rashi beginning with the words “*Terumat HaDeshen*” to Talmud Bavli, Pesachim 26a; Tosefot beginning with the words “*Nivla 'in*” to Talmud Bavli, Yoma 21a.

⁴⁸⁶ Leviticus 6:4

holiness. This is like the teaching,⁴⁸⁷ “The dust ascended to the Throne of Glory.” “Dust” (*Avak*-אבק) refers to this matter of bitterness (*Meriroot*) and reaches all the way to the Throne of Glory.

4.

Now, all the above explained the ascent (*Ha'alah*) affected through the sacrificial offerings. However, the sacrificial offerings were specifically brought and offered by the *Kohen* (priest), and a *Kohen* is called⁴⁸⁸ “a man of kindness (*Chessed*).” This is because the primary intent in the ascent (*Ha'alah*) of sacrificial offerings is specifically to affect a drawing down (*Hamshachah*) of influence. This drawing down (*Hamshachah*) is brought about specifically through the line and mode of serving *HaShem*-יהו"ה, blessed is He, through acts of lovingkindness. Acts of lovingkindness are inclusive of all the *mitzvot*, in that they all are the aspects of drawing down and revealing *HaShem*'s-יהו"ה Godliness, blessed is He. This is why the *mitzvot* are called “emissaries (*Shluchim*),” as in the teaching,⁴⁸⁹ “Honor the *mitzvot*, for they are My emissaries,” and,⁴⁹⁰ “The emissary of a person is like himself.”

However, the drawing down (*Hamshachah*) of influence is primarily affected through the study of Torah, which is the middle line and mode of serving *HaShem*-יהו"ה,

⁴⁸⁷ Talmud Bavli, Chullin 91a

⁴⁸⁸ Deuteronomy 33:8; Zohar I 256b

⁴⁸⁹ Midrash Tanchuma to Genesis 46:28; Also note Likkutei Torah, Vayikra 1c

⁴⁹⁰ Talmud Bavli, Kiddushin 41b; See Likkutei Torah *ibid.* 1c-2a.

blessed is He. In other words, the drawing down (*Hamshachah*) of influence affected by the study of Torah is much loftier. This is because the drawing down affected through acts of lovingkindness of the right line, only reaches the external aspect of the crown-*Keter*. In contrast, the Torah, which is the middle line, reaches the inner aspect of the crown-*Keter*. Furthermore, the drawing down of intellect brought about through Torah study is the matter of drawing down the most inner and essential aspect of intellect.

The explanation is as our sages, of blessed memory, stated,⁴⁹¹ “The world was created with ten utterances.” Now, as known, the ten utterances refer to the ten *Sefirot*, which also include the intellectual *Sefirot*. This is especially so when considering the statement in Midrash⁴⁹² and Zohar,⁴⁹³ that the ten utterances correspond to the ten commandments, which are entirely intellect (*Mochin*). This being so, we see that there is an aspect of intellect (*Mochin*) included in creation itself. Even so, this is inadequate in and of itself, as our sages, of blessed memory, taught,⁴⁹⁴ “The Holy One, blessed is He, established a condition in the act of creation. He said to them: If the Jewish people accept the Torah, you will exist.” In other words, the creation is specifically dependent on Torah. That is, through the renewal affected by Torah, the innermost essential aspect of intellect (*Mochin*) is drawn down. That is, this is not a drawing

⁴⁹¹ Mishnah Avot 5:1

⁴⁹² Pesikta Rabbati, Ch. 21

⁴⁹³ Zohar III 11b

⁴⁹⁴ Talmud Bavli, Shabbat 88a; Avodah Zarah 3a

down of intellect as it relates to emotions, but is rather a drawing down of the innermost essential intellect (*Mochin*).

5.

In man's service of *HaShem*-יהו"ה, blessed is He, the explanation of drawing down intellect (*Mochin*) is as follows: The verse states,⁴⁹⁵ "For *HaShem*'s-יהו"ה portion is His people." That is, the souls of the Jewish people are literally a part of God from on high.⁴⁹⁶ Similarly, it is written,⁴⁹⁷ "You are the children of *HaShem*-יהו"ה your God." All this was given in an inner manner (*Pnimitiyut*), as stated,⁴⁹⁸ "*HaShem*-יהו"ה spoke to you on the mountain face to face (*Panim b'Panim*) from within the fire." That is, every single Jew has the Name *HaShem*-יהו"ה within his soul. This explains the four letters of *HaShem*'s-יהו"ה Name in the soul,⁴⁹⁹ corresponding to the four levels indicated by the prayer,⁵⁰⁰ "The soul that You placed within me, she is pure; You created it, You formed it, You blew it into me." Although our sages, of blessed memory, stated that,⁵⁰¹ "The soul has five names," nevertheless, they generally are counted as four levels. In ascending order, these are the *Nefesh*, *Ru'ach*,

⁴⁹⁵ Deuteronomy 32:9

⁴⁹⁶ Job 31:2; Tanya Ch. 2

⁴⁹⁷ Deuteronomy 14:1

⁴⁹⁸ Deuteronomy 5:4

⁴⁹⁹ See Shaarei Kedushah of Rabbi Chayim Vital, translated as Gates of Holiness, Section 1 & 3; Also see Likkutei Torah Re'eh; See the discourse entitled "*V'Asitah Chag Shavuot*" 5666, and the discourse entitled "*Amar Rabbi Yehoshua ben Levi, b'Chol Yom*" 5688, and elsewhere.

⁵⁰⁰ In the morning liturgy

⁵⁰¹ Midrash Bereishit Rabba 14:9

Neshamah, and the *Neshamah* of the *Neshamah*. This fourth level includes the *Chayah* and *Yechidah* levels of the soul.⁵⁰² These two highest levels of the soul are hinted at in the letter *Yod*-י of the Name *HaShem*-יהו"ה and the upper thorn of the letter *Yod*-י.

Now, the explanation of the *Yod*-י of the Name *HaShem*-יהו"ה of the soul, can be understood from the words, "She is pure (*Tehorah Hee*).” These words, "She is pure,” refer to the soul as it is in the world of Emanation (*Atzilut*), wherein the aspect of wisdom-*Chochmah* illuminates. This accords with the teaching,⁵⁰³ "The Upper Father (*Abba Ila'ah*) dwells in the world of Emanation (*Atzilut*).” However, the superiority of the world of Emanation (*Atzilut*) is not just because of wisdom-*Chochmah* alone. Rather, as stated in *Etz Chayim*,⁵⁰⁴ the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, manifests within Primordial Man (*Adam Kadmon*) and just as it manifests in Primordial Man (*Adam Kadmon*), it likewise manifests in wisdom-*Chochmah* of the world of Emanation (*Atzilut*), thus illuminating the entire world of Emanation (*Atzilut*). This is the meaning of the teaching, "The Upper Father (*Abba Ila'ah*) dwells in the world of Emanation (*Atzilut*).”

We may understand the matter of the *Yod*-י of *HaShem*'s-יהו"ה Name in the soul, in the same way. The *Yod*-י is the aspect of wisdom-*Chochmah*, and wisdom-*Chochmah* is

⁵⁰² See Zohar I 79b

⁵⁰³ Ramaz to Zohar II 220b; Torah Ohr Mishpatim 75a; Sefer HaMaamarim 5696 p. 119 and elsewhere.

⁵⁰⁴ *Etz Chayim*, Shaar 3 (Shaar Seder Atzilut) Ch. 1

the matter of sight, as stated,⁵⁰⁵ “Who is called wise (*Chacham*)? One who sees etc.” The difference between hearing and seeing, is that when hearing about something, it can possibly be contradicted, or at the very least, the contradiction can certainly cause a weakening of what was heard. This is not so of sight. That is, once a person sees something, it becomes utterly inapplicable for what he himself saw to be weakened, and certainly, no one can come and contradict what he saw. This being the case, the sublimation and nullification (*Bittul*) brought about through seeing, is essential, in that no change or weakening can take place in it whatsoever.

This aspect of the soul is called its “*Eitan*-אֵיתָן,” which bears three meanings.⁵⁰⁶ The term “*Eitan*-אֵיתָן” means “strength,” and this level of the soul is called “*Eitan*-אֵיתָן” because it is an essential aspect that undergoes no change or weakening whatsoever. The term “*Eitan*-אֵיתָן” also means “hard,” indicating that this aspect of the soul has the strength to withstand any obstacle and hindrance. For, since it is an essential nullification (*Bittul*) to *HaShem*-יְהוָה, blessed is He, one’s own existence becomes entirely irrelevant, and is therefore like something soft trying to resist something hard. That is, ultimately all opposition is nullified, whereas *HaShem* יְהוָה’s existence remains.

⁵⁰⁵ Talmud Bavli, Tamid 32a

⁵⁰⁶ See the discourse entitled “*Maskeil l’Eitan HaEzrach*” of the Alter Rebbe, printed in Kuntres Limud HaChassidut, Ch. 3 (and also in Igrot Kodesh of the Rebbe Rayatz, Vol. 3, p. 335).

The term “*Eitan*-אֵיתָן” also indicates antiquity. About this the verse states,⁵⁰⁷ “They resided there in the service of the King,” and our sages, of blessed memory, stated,⁵⁰⁸ “The Holy One, blessed is He, consulted with the souls of the righteous to create the world,” and similarly,⁵⁰⁹ “The thought of Israel arose before everything.” This is not so of the angels, who were only created either on the second day or the fifth day of creation.⁵¹⁰ In contrast, the souls preceded them, and therefore they are called “*Eitan*-אֵיתָן” as a term of antiquity. All the above explains the *Yod*-י of the soul, which is its essential sublimation and nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, that results from the essence of the soul itself.

However, since the aspect of the *Yod*-י is a mere point, this alone is inadequate and there must also be the aspect of the letter *Hey*-ה of the Name *HaShem*-יהו"ה of the soul. This refers to the matter of contemplation (*Hitbonenut*) in a manner of understanding and comprehension.⁵¹¹ However, by itself, the *Hey*-ה is also inadequate, and the *Yod*-י must illuminate within the *Hey*-ה. An analogy for this can be drawn from the conceptualization of any concept, that it is necessary for the intellectual point (*Nekudah*) of the concept to safeguard the tangible grasp and comprehension of its explanation. For, if a person misses the point (*Nekudah*), his grasp and

⁵⁰⁷ Chronicles I 4:23

⁵⁰⁸ Midrash Bereishit Rabba 8:7; Ruth Rabba 2:3

⁵⁰⁹ Midrash Bereishit Rabba 1:4

⁵¹⁰ Midrash Bereishit Rabba 1:3; Pirke d'Rabbi Eliezer Ch. 4; Sefer HaBahir 21-22.

⁵¹¹ Mishneh Torah, Hilchot Yesodei HaTorah 2:2; Hilchot Teshuvah 10:6

comprehension will be crooked. Therefore the point (*Nekudah*) must safeguard the comprehension and grasp of the explanations.

The same applies to our service of *HaShem*-יהו"ה, blessed is He. The “*Eitan*-איתן” aspect of the soul must illuminate within the grasp and comprehension. This is known as the “point in the sanctuary” (*Nekudah b’Heichalah*).⁵¹²

The aspect of the *Vav*-ו of the Name *HaShem*-יהו"ה in the soul, is the matter of the emotions (*Midot*), which are the six days of creation and the day (of Shabbat) that follows them. This is because the birth of the emotions (*Midot*) specifically comes about after the concealment of the intellect (*Mochin*).⁵¹³ For, when the intellect (*Mochin*) is in a state of revelation, there cannot be an arousal of the emotions (*Midot*). Rather, this occurs specifically upon the concealment of the intellect (*Mochin*). Thus, since the birth of the emotions (*Midot*) happens after the intellect (*Mochin*) is concealed, it therefore is possible for the extraneous forces of the opposite of holiness to suckle vitality from the emotions (*Midot*), as stated,⁵¹⁴ “A fool does not desire understanding, but only to expose the emotions of his heart.”⁵¹⁵ It therefore is necessary to draw the aspect of wisdom-*Chochmah* into the emotions.

⁵¹² Zohar I 6a; Zohar II 180a; Tikkunei Zohar, Tikkun 5 (19a); Tikkun 28 (72b).

⁵¹³ Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 34 and elsewhere.

⁵¹⁴ Proverbs 18:2

⁵¹⁵ See Likkutei Torah Bamidbar 90a; Also see Kuntres HaHitpaalut of the Mittler Rebbe, translated as Divine Inspiration, Section 8.

This accords to what we know about the matter of washing and uplifting the hands (*Netilat Yadayim*).⁵¹⁶ That is, since it is possible for the extraneous forces to derive vitality from the fingertips, for as written in Zohar,⁵¹⁷ “The fingertips are connected to the nails,” it therefore is necessary to wash one’s hands in “the waters of wisdom-*Chochmah*.” This is the meaning of the verse,⁵¹⁸ “Righteousness is like a mighty stream (*Nachal Eitan*-נַחַל אֵיתָן).” As explained in Tanya,⁵¹⁹ the “mighty stream (*Nachal Eitan*-נַחַל אֵיתָן)” refers to the drawing down of the aspect of the “*Eitan*-אֵיתָן” of the soul into the emotions (*Midot*) of the heart.

The final letter *Hey*-ה of the Name *HaShem*-יהו"ה of the soul refers to the matter of the Oral Torah (*Torah SheBa'al Peh*). For, though the Oral Torah is the aspect of Torah that comes into intellect (*Mochin*), that is, understanding and comprehension, nevertheless, since it manifests in discussions about physical matters, and even includes false arguments, it therefore is the aspect of the tree of the knowledge of good and evil.⁵²⁰ It thus is possible for the extraneous forces of the opposite of holiness to suckle and derive vitality from it, and it therefore is necessary to specifically draw the aspect of the “*Eitan*-אֵיתָן” of the soul into it.

⁵¹⁶ See Siddur Im Divrei Elokim Chayim, Shaar Netilat Yadayim, 100c and on; Derech Mitzvotcha, Mitzvat Netilat Yadayim 63a and on.

⁵¹⁷ Zohar II 208b; Etz Chayim, Shaar 49, Ch. 4; Shaar 31, Ch. 2

⁵¹⁸ Amos 5:24

⁵¹⁹ Tanya, Kuntres Acharon 161a and on.

⁵²⁰ See Ra'aya Mehemna in Zohar III 124b; Tanya, Iggeret HaKodesh, Epistle 26.

This then, is the meaning of the verse, “He redeemed my soul in peace.” That is, “The Holy One, blessed is He, said: “Whosoever engages in the study of Torah, in acts of lovingkindness and prays with the congregation, I ascribe merit to him as if he redeemed Me and My children from amongst the nations of the world.” To clarify, the Holy One, blessed is He (*HaKadosh Baruch Hoo*) refers to the aspect of *Zeir Anpin*, and thus, the words “Me and My children” refers to *Zeir Anpin* and the *Sefirah* of Kingship-*Malchut*. For, “My children” refers to the ingathering of the souls of the Jewish people (*Knesset Yisroel*),⁵²¹ and “all Israel are the children of the King.”⁵²² However, in the aspects of (*Zeir Anpin* and *Malchut*) it is possible for there to be a suckling of vitality by the extraneous forces of the opposite of holiness, which is the matter of exile.

However, the redemption is brought about through drawing forth the intellect (*Mochin*). This then, is why it states, “Whosoever engages in the study of Torah, in acts of lovingkindness and prays with the congregation, I ascribe merit to him as if he redeemed Me and My children from amongst the nations of the world.” For, it is through these aspects that a drawing down of the intellect (*Mochin*) is affected. That is, there first must be the matter of prayer, which is the mode of serving *HaShem*-יהו"ה, blessed is He, in a way of ascent

⁵²¹ Which refers to Kingship-*Malchut* – See Shaarei Orah of Rabbi Yosef Gikatilla, Gate 1 (*Malchut*).

⁵²² See Talmud Bavli, Shabbat 67a; Zohar I 27b

(*Ha'ala'ah*), for which strength is granted from above (as explained before) and as written,⁵²³ “These are the offspring of Yitzchak, the son of Avraham.” This is subsequently followed by the drawing down affected through acts of lovingkindness. However, the primary mode of drawing down intellect (*Mochin*) is specifically through the study of Torah, which is the matter of drawing down the innermost essential aspect of intellect (*Mochin*). Through this, redemption is brought about in the aspects of *Zeir Anpin* and *Malchut*, so that they are redeemed in a way of “peace-*Shalom*-שלום,” meaning redemption in a way of “completeness-*Shleimut*-שלימות.”

⁵²³ Genesis 25:19; See Torah Ohr, Toldot 17d