

Discourse 10

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

Delivered on the 19th of Kislev, 5719
By the grace of *HaShem*, blessed is He,

1.

The verse states,⁶⁹⁸ “He redeemed my soul in peace.” The Alter Rebbe, whose joyous occasion we are celebrating, explained in Iggeret HaKodesh,⁶⁹⁹ that this refers to the teaching, “The Jewish people will only be redeemed through charity,”⁷⁰⁰ in that “charity-*Tzedakah*-צדקה” is called “peace-*Shalom*-שלום.” This is as stated in Talmud, in Tractate Bava Batra,⁷⁰¹ “All charity and kindness that the Jewish people do in this world [make] great peace and great intercessors between the Jewish people and their Father in Heaven.” It similarly states in Zohar,⁷⁰² “This charity (*Tzedakah*-צדקה) is peace (*Shalom*-שלום).” Thus, it is in this regard that through charity (*Tzedakah*-צדקה) that the matter of peace (*Shalom*-שלום) and the matter of release and redemption comes about.

⁶⁹⁸ Psalms 55:19

⁶⁹⁹ Tanya, Iggeret HaKodesh, end of Epistle 4

⁷⁰⁰ See Mar’eh Mekomot, Hagahot, v’Ha’arot Ketzarot to Iggeret HaKodesh, Epistle 4 p. 10.

⁷⁰¹ Talmud Bavli, Bava Batra 10a

⁷⁰² Zohar I 200b

He starts by explaining that in serving *HaShem*-יהו"ה, blessed is He, which generally refers to serving Him in prayer, about which the verse states,⁷⁰³ “To You *HaShem*-יהו"ה I uplift my soul,” there are two manners. There is service that stems from the externality (*Chitzoniyut*) of the heart, and there is service that stems from the innerness (*Pnimiyyut*) of the heart.

Now, the ultimate form of serving *HaShem*-יהו"ה stems from the innerness (*Pnimiyyut*) of the heart. This is the meaning of the verse,⁷⁰⁴ “Your innerness (*Panecha*-פניך) *HaShem*-יהו"ה do I seek,” for which reason there must be the matter of, “[To you My heart has said], ‘seek my innerness (*Panai*-פני).”⁷⁰⁵ The substance of this, as it relates to serving *HaShem*-יהו"ה in prayer, is that it refers to love of *HaShem*-יהו"ה stemming from the innerness (*Pnimiyyut*) of the heart, which transcends reason and intellect and is called the removal of the awareness (*Hesei'ach HaDa'at*), in that it transcends a person’s own awareness in his contemplation on the greatness of *HaShem*-יהו"ה, blessed is He, but is rather a gift granted from *HaShem*-יהו"ה, blessed is He, (similar to the verse said to Aharon and his sons,⁷⁰⁶ “This service is a gift that I have given your priesthood”).

However, not every person merits this, (that his service will stem from the innerness (*Pnimiyyut*) of the heart), because this aspect is in a state of exile and captivity in him. The cause of this exile is as our sages, of blessed memory, stated,⁷⁰⁷ “They

⁷⁰³ Psalms 25:1

⁷⁰⁴ Psalms 27:8

⁷⁰⁵ Psalms 27:8 *ibid.*

⁷⁰⁶ Numbers 18:7

⁷⁰⁷ Talmud Bavli, Megillah 29a

were exiled to Babylonia (*Bavel*-בבל) and the Indwelling Presence of *HaShem*-יהו"ה (the *Shechinah*) went with them.”

This is because he enclothed the aspect of the inner point of his heart in the opposite of holiness, meaning, in the soiled garments of worldly matters and lusts, which are called “Babylonia-*Bavel*-בבל.”⁷⁰⁸ This is the aspect of the “foreskin-*Orlah*-ערלה” that covers over the inner point of the heart,⁷⁰⁹ and in order to take her out of her imprisonment and nullify the concealment and hiddenness, the general matter of circumcision (*Milah*-מילה) is necessary.

Now, in circumcision (*Milah*-מילה) itself, there are two aspects. This is as stated,⁷¹⁰ “**You** shall cut away (lit. “circumcise-*Maltem*-מלתם”) the barrier (lit. “foreskin-*Orlat*-ערלה”) of your hearts,” meaning that you yourselves must do so. This refers to removing the coarse outer foreskin,⁷¹¹ this being concealment and hiddenness stemming from coarse lusts, which every individual is capable of doing by his own strength.

Nevertheless, as long as the thin inner foreskin has not been removed, referring to concealments and hiddenness brought about through refined lusts, the innerness (*Pnimityut*) of the heart is still covered in a thin garment in the aspect of exile and imprisonment stemming from the forces of externality (*Chitzoniyim*). About this the verse states,⁷¹² “*HaShem*-יהו"ה

⁷⁰⁸ See Zohar I 225a and elsewhere.

⁷⁰⁹ Deuteronomy 10:16; Talmud Bavli, Sukkah 52a; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*).

⁷¹⁰ Deuteronomy 10:16 *ibid*.

⁷¹¹ Regarding the levels of the “foreskin-*Orlah*-ערלה” see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) *ibid*.

⁷¹² Deuteronomy 30:6

your God, will circumcise your heart.” That is, this matter must stem from an arousal from Above, with strength from Above.

Now, this latter matter takes place during prayer, when service of *HaShem*-יהו"ה, blessed is He, in prayer, stems from the innerness (*Pnimityut*) of the heart. As stated before, this is called “the removal of the awareness” (*Hesei'ach HaDa'at*), being that it does not stem from the contemplations of a person through his own reasoning and intellect. It rather stems from the spark of *HaShem*'s-יהו"ה Godliness in the soul of every Jew. Through this, even refined lusts are removed, about which the verse states, “*HaShem*-יהו"ה your God will circumcise your heart.”

Nevertheless, even arousal from Above in a way that service of *HaShem*-יהו"ה is like a gift from Above, must specifically be preceded by arousal from below. This is why the person must be involved in actual deed. In other words, this comes about through giving charity to *HaShem*-יהו"ה, blessed is He, from the toil of one's own hands.

For, it cannot be that a person was not involved in [earning money] from the inner point and very depths of his heart, as common in the business dealings and occupations of the world at large etc. Therefore, when a person scatters the earnings of the toil of his hands and gives it to *HaShem*-יהו"ה, blessed is He, – [which also applies to one who does not delight in the toil [of earning a livelihood], nevertheless, since he could have used these funds to purchase his needs and sustain the life of his own soul, he too gives his vitality and life to *HaShem*-יהו"ה, blessed is He]⁷¹³ – and through doing so, he redeems the

⁷¹³ Tanya, Likkutei Amarim, Ch. 37 (48b)

inner point of his heart, which was in a state of exile and captivity.

This is as stated,⁷¹⁴ “More than everything that you guard (*Mishmar*-משמר), guard your heart.” The meaning of the word “*Mishmar*-משמר” is “a prison (*Beit HaAsurim*-בית האסורים),”⁷¹⁵ and through charity (*Tzedakah*) the heart is redeemed from the external forces, as in the verse,⁷¹⁶ “He redeemed my soul in peace.” This is also the meaning of the verse,⁷¹⁷ “Righteousness shall walk before him-*Tzedek Lefanav Yehalech*-יהלך לפניו,” in which the word “before him-*Lefanav*-לפניו” indicates “innerness-*Pnimiyut*-פנימיות,” and the word “walk-*Yehalech*-יהלך” indicates “transference-*Holachah*-הולכה,” meaning that he transfers the innerness (*Pnimiyut*) of his heart to *HaShem*-יהו"ה, blessed is He.

The general explanation of the above-mentioned section of Iggeret HaKodesh, is that for there to be [personal] redemption (the coming of one's particular Moshiach), two matters are necessary. The first is that one's service of *HaShem*-יהו"ה in prayer, must be from the innerness (*Pnimiyut*) of his heart. However, for this to be whole and complete, it is not enough for one's service of *HaShem*-יהו"ה to solely be in a way of serving Him as a gift from Above, stemming from the spark of *HaShem*'s-יהו"ה Godliness in his soul. There also must be the second matter, which is to give charity (*Tzedakah*), through which the matter of transferring (*Holachah*-הולכה) the

⁷¹⁴ Proverbs 4:23

⁷¹⁵ Rashi to Genesis 42:17

⁷¹⁶ Psalms 55:19

⁷¹⁷ Psalms 85:14

innerness (*Pnimiyyut*) of the heart to *HaShem*-יהו"ה, blessed is He, comes about.

This is also explained in a later section of *Iggeret HaKodesh*,⁷¹⁸ about the statement of our sages, of blessed memory,⁷¹⁹ “Rabbi Elazar would first give a coin (*Perutah*) to a poor person, and [only] then would he pray, as the verse states,⁷²⁰ ‘I will behold Your face (*Panecha*-פניך) through charity.’” In other words, giving charity (*Tzeddakah*) is an arousal from below, through which one thereby can come to the revelation of the light of *HaShem*-יהו"ה, blessed is He, in a way of abundance and strength during prayer.

That is, for the matter of “I will behold Your face (*Panecha*-פניך)” to be possible, meaning, to perceive the innerness (*Pnimiyyut*) of *HaShem*’s-יהו"ה Godliness, this is in the way indicated by the verse,⁷²¹ “As water reflects a face back to a face, so is man’s heart reflected in (the Supernal) Man.” This is why a revelation of the innerness (*Pnimiyyut*) of one’s own soul is necessary, as in the verse,⁷²² “More than everything that you guard (*Mishmar*-משמר), guard your heart.” This comes about through giving charity (*Tzeddakah*).

However, based on what was stated above, it could seem that prayer and charity are equal, in that through both the matter of redemption and emancipation comes about. However, this must be better understood. When our sages, of blessed

⁷¹⁸ Tanya, *Iggeret HaKodesh*, Epistle 8

⁷¹⁹ Talmud Bavli, Bava Batra 10a

⁷²⁰ Psalms 17:15

⁷²¹ Proverbs 27:19

⁷²² Proverbs 4:23

memory, stated that,⁷²³ “The Jewish people will only be redeemed through charity,” this seems to indicate that charity (*Tzeddakah*) is paramount. This also seems to be the meaning of the verse,⁷²⁴ “He redeemed my soul in peace,” which specifies “in peace-*b'Shalom*-בשלום,” referring to acts of “charity-*Tzedakah*-צדקה,” which is called “peace-*Shalom*-שלום,” (as explained above).

Our sages, of blessed memory, likewise stated,⁷²⁵ “One who gives charity (*Tzeddakah*) is greater than [one who sacrifices] all the sacrificial offerings (*Korbanot*), as the verse states,⁷²⁶ ‘Doing charity and justice is more desirable to *HaShem*-יהו"ה than a sacrificial offering.’” However, prayer (*Tefillah*) is the matter of sacrificial offerings (*Korbanot*), as our sages, of blessed memory, stated,⁷²⁷ “The prayers were established in place of the sacrificial offerings (*Korbanot*).”

In other words, at first glance, these two matters should be equal, rather than, “One who does charity (*Tzeddakah*) is greater,” and, “The Jewish people will only be redeemed through charity,” and, “He redeemed my soul in peace-*b'Shalom*-בשלום,” specifically. Even though, in truth, the words (“One who does charity (*Tzeddakah*) is greater than [one who offers] all the sacrificial offerings-*Korbanot*”) indicate the equality between them, in that they are compared to each other, except that one is major and one is minor, but they nevertheless are in the same category – [because the matter of redemption

⁷²³ Tanya, Iggeret HaKodesh, Epistle 4

⁷²⁴ Psalms 55:19

⁷²⁵ Talmud Bavli, Sukkah 49b

⁷²⁶ Proverbs 21:3; See Tanya, Iggeret HaKodesh, Epistle 10.

⁷²⁷ Talmud Bavli, Brachot 26b

(*Geulah*) is the revelation of the innerness (*Pnimiyut*) of the soul (prayer) which comes after the release from imprisonment through charity (*Tzedakah*), as discussed before] – nevertheless, even after the comparison of the two, in that both are of the same category, we nevertheless arrive at the conclusion that, “One who does charity (*Tzeddakah*) is greater.” We therefore must understand the reason for this.

2.

To better understand this, we first must understand the superiority of prayer (*Tefillah*). For, when it was stated above that prayer (*Tefillah*) is the matter of revealing the innerness (*Pnimiyut*) of the soul – as in the verse,⁷²⁸ “[To you My heart has said], ‘seek my innerness (*Panai*-פני); Your innerness (*Panecha*-פניך), *HaShem*-יהו"ה, do I seek,” – this is not a matter of extra beautification or additional strength in prayer, but this itself is the whole matter of prayer (*Tefilah*).

That is, the primary matter of prayer is the toil of [rousing] self-sacrifice (*Mesirat Nefesh*) in serving *HaShem*-יהו"ה, blessed is He, in a way that transcends reason and intellect, as in the verse,⁷²⁹ “[You shall love *HaShem*-יהו"ה your God...] with all your being (*Bechol Me'odecha*-בכל מאדך).”

This is also understood from the effect brought about through prayer (*Tefillah*). For, as known,⁷³⁰ there is the matter

⁷²⁸ Psalms 27:8

⁷²⁹ Deuteronomy 6:5 (the *Shema*); Also see Torah Ohr, Mikeitz 39c and on.

⁷³⁰ See the discourse entitled “*Anochi*” 5678 (Sefer HaMaamarim 5678 p. 399 and on); Also see the second discourse entitled “*Padah b'Shalom*” 5679 (Sefer HaMaamarim 5679 p. 131 and on).

of blessing (*Brachah*), and there is the matter of prayer (*Tefillah*),⁷³¹ and the matter of both is to have an effect in this world. Nevertheless, there is a superiority to prayer (*Tefillah*) over and above blessing (*Brachah*), (as will be explained). This superiority will be understood with greater strength and might once the superiority of blessing (*Brachah*) is first explained.

The explanation is that, in addition to what already is clearly explained⁷³² about the matter of a blessing (*Brachah*), as in the verse,⁷³³ “He blessed each one according to the blessing appropriate to him,” meaning that through the blessing (*Brachah*) the same matter that [already] was present in concealment is brought out into revelation, but nothing beyond this; rather, as known, on a deeper level the drawing out affected by a blessing (*Brachah*) is higher than this. That is, the drawing out from concealment into revelation is not just from the concealment (*He’elem*) of this world, but is even a drawing out from the aspect of the concealment (*He’elem*) of the highest worlds, until it even affects a drawing from the very first concealment (*He’elem*).

This is known about the meaning of the verse,⁷³⁴ “Blessed (*Baruch*-ברוך) is *HaShem*-יהו"ה, the God of Israel, from this world to the coming world,” which includes the entire chaining down of the worlds (*Hishtalshelut*). The effect of the

⁷³¹ See Likkutei Torah, Re’eh 19a; Sefer HaMaamarim 5626 p. 132 and on; 5629 p. 2; Also see the discourse entitled “*Padah b’Shalom*” 5675 (*Hemshech* 5675, Vol. 2 p. 766 and on).

⁷³² See the discourse entitled “*Re’eh Anochi* – Behold I have placed before you this day a blessing,” 5717, translated in The Teachings of The Rebbe, 5717, Vol. 2, Discourse 33, Ch. 7.

⁷³³ Genesis 49:28

⁷³⁴ Psalms 106:48; Sefer HaMaamarim 5678 *ibid.* p. 403.

blessing (*Brachah*) is for there be a drawing “from this world to the coming world,” meaning, from the beginning of the chaining down of the worlds (*Hishtalshelut*), to the end of the chaining down of the worlds (*Hishtalshelut*).

The explanation⁷³⁵ is that the general bestowal of influence from Above to the world, is divided into two aspects. There is the light of *HaShem*-יהו"ה, blessed is He, that manifests and fills all worlds (*Memaleh Kol Almin*), and there is the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

The aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), is that which is drawn after the restraint of the *Tzimtzum* from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which precedes the restraint of *Tzimtzum*. (This is the meaning of the statement⁷³⁶ that at first the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, filled the entire void and there was no space for the existence of worlds.)

In other words, this refers to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which has utterly no limitation. About this the verse states,⁷³⁷ “Do I-אני *Ani* not fill the heavens and the earth? – The word of *HaShem*-יהו"ה.” This aspect, indicated by the word “I-אני,” even transcends the [lower] Name *HaShem*-יהו"ה, and fills the heavens and the earth, since He Himself utterly transcends the restraint of

⁷³⁵ See Sefer HaMaamarim 5668 p. 86 and on.

⁷³⁶ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher), Anaf 2

⁷³⁷ Jeremiah 23:24

Tzimtzum, only that in relation to the worlds, this is concealed, meaning that they have no sense of it.

Now, in regard to the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), the word "fills-*Memaleh*-ממלא" indicates that it is in a way of "filling-*Miluy*-מילוי," meaning that it manifests in such a way that it is recognized and felt in the existence of novel created beings. That is, being that it is drawn forth by way of the restraint of *Tzimtzum*, this is the light of *HaShem*-יהו"ה that comes in a way of measure and limitation.

In other words, this is unlike the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), which only was affected by the restraint of *Tzimtzum* insofar that, in relation to the worlds, it is not in a state of revelation.

[For, just as the Great Circle (*Iggul HaGadol*) was only "touched" by the restraint of *Tzimtzum*, in that the effect of *Tzimtzum* is the withdrawal of the light of *HaShem*-יהו"ה that transcends and surrounds all worlds (*Sovev Kol Almin*), so that it is in a state of concealment relative to the empty space and void, the same applies to the effect of the *Tzimtzum* on the light of *HaShem*-יהו"ה, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*), that it only is not in a state of revelation in relation to the worlds. That is, in reality, even now "I fill the heavens and the earth," in that *HaShem*-יהו"ה, blessed is He, is present everywhere, except that relative to the worlds, He is concealed.]

In contrast, the effect of the restraint of *Tzimtzum* on the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), is that the light itself comes with measure and limitation, in a

way that novel created beings can recognize and sense it. From this aspect, there is a drawing down of beneficence to the worlds in a way that they are divided according to their station in the order of the chaining down of the worlds (*Seder Hishtalshelut*), which is like a chain (*Shalsholet*) in which there are many different levels of particulars, and particulars of particulars etc.

About this the verse states,⁷³⁸ “And maidens-*Alamot*-עלמות beyond number,” about which it states,⁷³⁹ “Do not read it as ‘maidens-*Alamot*-עלמות’ but read it as, ‘worlds-*Olamot*-עולמות.’” All this is because this light is drawn down by way of the restraint of *Tzimtzum* and is the matter of the light of the Line-*Kav*, which is short and constricted, by which the light is constricted to be in a state of filling all worlds (*Memaleh Kol Almin*).

The explanation of the matter as it is in the *Sefirot*, is that the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memaleh Kol Almin*), as it is in the chaining down of the worlds (*Hishtalshelut*), begins with the *Sefirah* of Wisdom-*Chochmah*. For, Wisdom-*Chochmah* is the beginning (*Reishit*-ראשית) of the chaining down (*Hishtalshelut*), and is the matter of sight (*Re'iyah*-ראיה).⁷⁴⁰

In other words, this is the matter of the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*), in that through it, it is possible for the eye of the mind to even see the loftiest aspects of the matter of sight (*Re'iyah*-ראיה). Nevertheless, in the matter of sight (*Re'iyah*-ראיה) one has some relation to that

⁷³⁸ Song of Songs 6:8

⁷³⁹ See Zohar III 71b; Introduction to Tikkunei Zohar 14b; Also see Zohar III 58b; Talmud Bavli, Avodah Zarah 35b

⁷⁴⁰ See Torah Ohr, Vayera 15d; Yitro 71d, and elsewhere.

which is perceived, and in an inner (*Pnimityut*) way, that which is perceived has some relation to the one who perceives.

However, as it is in the *Sefirot*, the aspect of the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*) is the *Sefirah* of the Crown-*Keter*, which transcends Wisdom-*Chochmah*. As explained in *Pardes Rimmonim*,⁷⁴¹ the *Sefirah* of the Crown-*Keter* is called "first-*Rishon*-ראשון," because it is not the "beginning-*Reishit*-ראשית" of the chaining down of the worlds (*Hishtalshelut*), but transcends the chaining down (*Hishtalshelut*).

About this the verse states,⁷⁴² "He made darkness His hiding place," in that it does not come into revelation in the novel creatures by way of recognition or sensation. [Even though the existence of tangible novel creation, and the creation of all worlds stems from the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, which surrounds and transcends all worlds (*Sovev Kol Almin*), (about which it states, "I fill the heavens and the earth"), and is the meaning of the verse,⁷⁴³ "Everything that *HaShem*-יהו"ה desired He did," nevertheless, this matter is hidden and concealed.]

This then, is the effect of the blessing (*Brachah*-ברכה) – "Blessed is *HaShem-Baruch HaShem*-יהו"ה ברוך" – in that the Name *HaShem*-יהו"ה means "He who is and was and will be as One-*Hoveh v'Hayah v'Yihyeh*-והיה ויהיה וייהיה."⁷⁴⁴ Therefore,

⁷⁴¹ See *Pardes Rimmonim*, Shaar 2 (Shaar Taam Atzilut) Ch. 3 & Ch. 4.

⁷⁴² Psalms 18:12; See *Likkutei Torah*, *Pekudei* 3d and on, and elsewhere.

⁷⁴³ Psalms 135:6; See *Shaarei Orah* of the Mittler Rebbe, discourse entitled "Yaviyu Levush Malchut," Ch. 75 and on.

⁷⁴⁴ Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; *Zohar* III 257b (Ra'aya Mehemna); *Pardes Rimmonim*, Shaar 1 (Shaar Eser v'Lo Teisha),

this comes into the four letters of the [lower] Name *HaShem*-יהו"ה, the beginning of which is the letter *Yod*-י, which is the *Sefirah* of Wisdom-*Chochmah*,⁷⁴⁵ this being the aspect of the light of *HaShem*-יהו"ה, blessed is He, that fills all worlds (*Memale Kol Almin*).

The effect of the blessing (*Brachah*-ברכה) is an additional drawing down of light and illumination into the [lower] Name *HaShem*-יהו"ה, from the aspect of the Crown-*Keter*, which is the aspect of the light of *HaShem*-יהו"ה that surrounds and transcends all worlds (*Sovev Kol Almin*), so that it is not in a way of concealment and hiddenness, but is drawn down in a way of revelation.

3.

However, even the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), drawn down by the blessing (*Brachah*), is in a way that has some relation to worlds, which is why it is called “the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all **worlds** (*Sovev Kol Almin*).” We therefore find that even in the *Sefirah* of the Crown-*Keter* there are a number of levels, and this applies generally to the whole matter of Crowns-*Ketarim* and Circles-*Iggulim*, (which are rooted in the Great Circle-*Iggul HaGadol* that transcends and precedes the Line-*Kav*).

Ch. 9; Tanya, Shaar HaYichud v’HaEmunah, translated as The Gate of Unity and Faith, Ch. 7 (82a).

⁷⁴⁵ See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*) and Gate Nine (*Chochmah*).

That is, there is a difference between the aspect of Circles-Iggulim of this world, and the aspect of the Circles-Iggulim of a higher world, until the aspect of Circles-Iggulim of Primordial Man (*Adam Kadmon*), which encompasses all four worlds of Emanation, Creation, Formation, and Action (*Atzilut, Briyah, Yetzirah, Asiyah*),⁷⁴⁶ until the highest Circles-Iggulim [meaning, until that which precedes and transcends the restraint of *Tzimtzum*, where there is the matter of the estimation within Himself, in potential, of that which is destined to be brought out in actuality,⁷⁴⁷ and therefore there automatically are numerous details and levels,] only that it is in a way of **surrounding** all worlds (*Sovev Kol Almin*).

This is why this light of *HaShem*-יהו"ה, blessed is He, is drawn into the world in a way of "I fill [it]," only that relative to the worlds He is concealed, which as explained before, was only "touched" by the restraint of the *Tzimtzum*. Nevertheless, the very fact that some degree of the matter of *Tzimtzum* applies to this aspect, even if only in a way that it is "touched" by it, is because it has some relation to worlds.

In the language of Chassidus, the general explanation is that, though it is true that by means of the blessing (*Brachah*) there is a drawing down from the aspect of the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), nevertheless, the drawing down is only from the root of the creations and emanations, (though it reaches the

⁷⁴⁶ See Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 16-17, and the notes there.

⁷⁴⁷ See *Etz Chayim*, Shaar 1 (Drush Iggulim v'Yosher) Ch. 1; *Mikdash Melech* to *Zohar* I 15a; *Maamarei Admor HaZaken* 5578 Vol. 1, p. 324 and on; Shaar HaYichud of the Mittler Rebbe, translated as *The Gate of Unity*, Ch. 10-11.

highest level of their root). In the *Sefirah* of the Crown-*Keter*, this refers to the aspect of the Long Patient One-*Arich Anpin*, but not higher.

The well-known proof for this is from what we find in the blessings of Yaakov. That is, when Yosef requested Yaakov to place his right hand on Menashe's head, being that he was the firstborn, Yaakov responded,⁷⁴⁸ "I know, my son, I know; he too will become a people, and he too will become great; but his younger brother will become greater than him," and this is why "he crossed his hands."⁷⁴⁹

Now, at first glance, this is not understood. From the fact that Yaakov explained, "I know, my son... he too will become great; but his younger brother will become greater than him," this indicates that it did not depend on Yaakov. This being so, what need was there for Yaakov's blessing? On the other hand, if Yaakov's blessing did indeed have an effect, why could he not affect it to be according to Yosef's request, that Menashe, who was his firstborn, should be greater?

However, the explanation is that the purpose a blessing (*Brachah*) is to affect a drawing down of something from its root and source, as it states,⁷⁵⁰ "He blessed each one according to the blessing appropriate to him" (as mentioned above). In other words, even when the drawing is from the root and source as it is in the aspect of the light of *HaShem*-יהוה, blessed is He, that surrounds all worlds (*Sovev Kol Almin*), nevertheless, this is only as it is in the root of the Emanated. Thus, since on that

⁷⁴⁸ Genesis 48:19

⁷⁴⁹ Genesis 48:14

⁷⁵⁰ Genesis 49:28

level matters were such that “his younger brother will become greater than him,” this cannot be changed.

Even so, there is the need for the blessing (*Brachah*) to affect the drawing of the matter from its root and source in the aspect of *HaShem*’s יהו"ה light that surrounds and transcends all worlds (*Sovev Kol Almin*), for it be drawn into revelation in the aspect of *HaShem*’s יהו"ה light that fills all worlds (*Memaleh Kol Almin*). Thus, [the effect of the blessing (*Brachah*)] is to remove all possible obstructions and obstacles within the chaining down (*Hishtalshelut*) of that matter from coming from its source and root in the aspect of *HaShem*’s יהו"ה light that transcends all worlds (*Sovev Kol Almin*), until it is drawn down below to manifest in physical terms.

However, the matter of prayer is to bring about a new desire (*Ratzon*). In other words, even though matters such as children, health, life, and sustenance, were already decreed on Rosh HaShanah to be in a particular way, the effect of prayer (*Tefillah*) is to rouse a new desire and overturn the decree. This is as stated in Talmud,⁷⁵¹ “Why are the prayers of the righteous-*Tzaddikim* compared to a pitchfork (*Eter*-עֵתֶר)?⁷⁵² To teach that just as this pitchfork overturns the grains on the threshing floor and moves them from place to place, so too, the prayers of the righteous-*Tzaddikim* overturn the mind of the Holy One, blessed is He, from the quality of cruelty to the quality of mercy (*Rachamim*).”

⁷⁵¹ Talmud Bavli, Sukkah 14a

⁷⁵² The verse states, (Genesis 25:21), “Yitzchak prayed (*Vaye’ater*-וַיַּעֲתֶר) to *HaShem*-יהו"ה,” which the word “prayed-*Vaye’ater*-וַיַּעֲתֶר” is of the same root as “pitchfork-*Eter*-עֵתֶר.”

In other words, without any consideration whatsoever as to what is drawn forth in the order of the chaining down of the worlds (*Hishtalshehut*), even as matters are in the loftiest state in their root and source, prayer (*Tefilah*) brings about a new desire, that it should be transformed into the quality of mercy (*Rachamim*), and that there should be a drawing down of beneficence in all matters related to children, health, life, and sustenance.

We find this in the prayers of our forefathers, that “though she did not have a womb,”⁷⁵³ nevertheless, prayer affected the matter of having children. This is because, prayer (*Tefillah*) brings about a drawing forth from the aspect of the Ancient One-*Atik*, which transcends the root of the creations and emanations.

4.

However, we still must understand the difference between a blessing (*Brachah*) and prayer (*Tefilah*) on a deeper level. For, even though it was explained above that the drawing forth affected by a blessing (*Brachah*) is only from the root of the emanated, meaning, from the aspect of the Long Patient One-*Arich Anpin*, nevertheless, even in a blessing (*Brachah*) there also must be additional illumination and radiance from an aspect that even transcends the Long Patient One-*Arich Anpin*.

⁷⁵³ Midrash Bereishit Rabba 47:2, 53:5; Yalkut Shimoni, Lech Lecha, Remez 82.

This is similar to what is explained⁷⁵⁴ on the verse about the splitting of the sea,⁷⁵⁵ “For He is arrogant above the arrogant (*Ga’oh Ga’ah*-גאה גאה).” To explain, at the splitting of the sea there was the transformation of the sea to dry land.⁷⁵⁶ As explained elsewhere at length, the matter of the “sea” (*Yam*-ים) refers to the concealed world (*Alma d’Itkasiya*), which is the aspect of *HaShem*’s-יהו"ה light, blessed is He, that transcends and surrounds all worlds (*Sovev Kol Almin*). “Dry land” (*Yabashah*-יבשה) refers to the revealed world (*Alma d’Itgaliya*), which is the aspect of *HaShem*’s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*).

The matter of the transformation of the “sea” (*Yam*-ים) to “dry land” (*Yabashah*-יבשה), means that there was a drawing down of *HaShem*’s-יהו"ה light that transcends and surrounds all worlds (*Sovev Kol Almin*) into *HaShem*’s-יהו"ה light that fills all worlds (*Memaleh Kol Almin*). About this the verse states, “For He is arrogant above the arrogant (*Ga’oh Ga’ah*-גאה גאה),” (with a doubled language).

In other words, by itself the matter of “arrogance-*Ga’oh*-גאה” is insufficient, since it still is connected with the order of the chaining down (*Hishtalshelut*) and root of the emanated. In and of itself, even when this aspect is drawn down, it is possible for it to only be drawn down in concealment, (meaning that it does not come to be openly recognized or sensed). Moreover, even as it is drawn down by way of a blessing (*Brachah*) and in a way that it is recognized

⁷⁵⁴ See Torah Ohr, Beshalach 62c, 63c; Torat Chayim, Beshalach 237a, 253a and on; Sefer HaMaamarim 5710 p. 153.

⁷⁵⁵ Exodus 15:1

⁷⁵⁶ Psalms 66:6

and sensed, nevertheless, this is only as it is in its root and source.

However, to affect a drawing down that is different from how it is in its root and source, including the highest level of the root of the emanated, created, formed, and actualized, as indicated by the verse,⁷⁵⁷ “He **transformed** (*Hafach*-הפך) the sea to dry land,” (similar to the transformation from the quality of cruelty to the quality of mercy), the matter indicated by the verse, “For He is arrogant above the arrogant (*Ga’oh Ga’ah*-גאה גאה)” (with the doubled language) is necessary. This refers to a drawing from the aspect of the Ancient One-*Atik*, which transcends the aspect of the Long Patient One-*Arich Anpin*.

We thus find that the matter of a blessing (*Brachah*) has an equality to the matter of prayer (*Tefillah*). That is, in order for there to be the drawing forth indicated by the verse,⁷⁵⁸ “Blessed (*Baruch*-ברוך) is *HaShem*-יהו"ה, the God of Israel, from this world to the coming world,” there must be the matter indicated by the verse, “For He is arrogant above the arrogant (*Ga’oh Ga’ah*-גאה גאה),” meaning, that there must be a drawing forth from the aspect of the Ancient One-*Atik*.

On the other hand, there also is [another element of equality between them]. That is, just as the matter of a blessing (*Brachah*) is that the drawing down comes in a manner of recognition and is sensed in the aspect of *HaShem*’s-יהו"ה light that fills all worlds, so likewise with prayer (*Tefilah*), there subsequently must be a drawing down into the vessels (*Keilim*) and limitations of matters of the natural order.

⁷⁵⁷ Psalms 66:6

⁷⁵⁸ Psalms 106:48; Sefer HaMaamarim 5678 *ibid.* p. 403.

This is why we likewise find that, about service of *HaShem*-יהו"ה, blessed is He, in prayer, our sages, of blessed memory, said,⁷⁵⁹ “Why is it that the Jewish people cry out in prayer, but are not answered? Because when they call out, they do not direct their intention to the Explicit Name *HaShem*-יהו"ה (*Shem HaMeforash*).”

In other words, even though prayer (*Tefillah*) must be to the point of “squeezing” the soul (as stated in Sifri),⁷⁶⁰ and as expressed in the verse,⁷⁶¹ “[You shall love *HaShem*-יהו"ה your God...] with all your being (*Bechol Me’odecha*-בכל מאדך),” which is the matter of the removal of self-awareness (*Hese’ach HaDa’at*), which transcends reason and intellect, nonetheless, they also must “direct their intention to the Explicit Name *HaShem*-יהו"ה (*Shem HaMeforash*).”⁷⁶² In general, this refers to the matter of the ten *Sefirot*, beginning with the *Sefirah* of Wisdom-*Chochmah*, until the final-most *Sefirah*.

We thus find that in both prayer (*Tefilah*) as well as blessing (*Brachah*) there are two matters. That is, there is the additional light and illumination from the aspect of the Ancient One-*Atik*, and there is the drawing down “from this world to the coming world,” into measure and limitation within vessels (*Keilim*), until [it is drawn] all the way down.

⁷⁵⁹ See Midrash Tehillim 91; Pesikta Rabbati 22:7; Yalkut Shimoni Tehilim, Remez 843; Cited in the beginning of Shnei Luchot HaBrit (ShaLa”H) 2a; Also see the Opening Gateway (Petach HaShaar) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 17 and on.

⁷⁶⁰ Sifri to Deuteronomy 6:5

⁷⁶¹ Deuteronomy 6:5

⁷⁶² See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

5.

However, the explanation is that there are two differences between a blessing (*Brachah*) and prayer (*Tefillah*). The first difference is like the difference between that which passes through (*Ma'avar*) and that which comes in a way of manifestation (*Hitlabshut*). For, as known,⁷⁶³ when it comes to the matter of drawing down from the upper to the lower, there is a manner in which the drawing down is solely in a way of passing through (*Ma'avar*), and there is a manner in which it is in a way of manifestation (*Hitlabshut*).

To explain, the matter of manifestation (*Hitlabshut*) means that the upper becomes enclothed in the lower. In other words, the action is performed by the lower, but because the upper is manifest and enclothed in the lower, the lower is caused to be in a more elevated state. This is similar to the manifestation (*Hitlabshut*) of the intellect (*Mochin*) in the emotions (*Midot*), wherein, although the drawing is from the aspect of the emotions (*Midot*), meaning that the emotions affect whatever they effect as emotions (*Midot*), and that which they effect is called by their name [emotions-*Midot*], nevertheless, due to the investment and manifestation of the intellect (*Mochin*) into the emotions (*Midot*), the emotions come to be in a higher state than how they are by themselves.

In our service of *HaShem*-יהו"ה, blessed is He, this is the difference between "natural fear and love of *HaShem*-יהו"ה"

⁷⁶³ See Tanya, Kuntres Acharon, section entitled "*Lehavin Mah SheKatuv b'Pri Etz Chayim*" (158a); Likkutei Torah, Masei 89b and on; Ohr HaTorah, Vayikra Vol. 2 p. 462 and on, and elsewhere.

(*Dechilu u'Rechimu Tiveeyeem*), and “intellectual fear and love of *HaShem*-יהוה” (*Dechilu u'Rechimu Sichleeyeem*).⁷⁶⁴ Beyond this, even when it comes to service of *HaShem*-יהוה, blessed is He, that stems from the inner aspect of the emotions (*Pnimityut HaMidot*), in which case the emotions (*Midot*) literally operate like the brain and mind (*Mochin*), nevertheless, this still is the inner aspect of the emotions (*Pnimityut HaMidot*), rather than the inner aspect of the intellect (*Pnimityut HaMochin*), only that due to their union with the brain and mind (*Mochin*), the emotions (*Midot*) are elevated to a higher state. Even so, their effect is that of emotions (*Midot*).

However, this is not so when it comes to the matter [of a bestowal in a manner] of “passing through” (*Ma'avar*). Even though, in this too, there is the matter of the manifestation of the upper within the lower, nevertheless, it is in such a way that the effect and action is that of the upper, only that for the bestowal to be received by the lower, it necessarily must pass through by way of the lower, so that the element of superiority of the lower will also be in this.

This is similar to the explanation in Iggeret HaKodesh,⁷⁶⁵ with the example of the holidays (*Yom Tov*). That is, on the holidays (*Yom Tov*), Kindness-*Chessed* of the world of Emanation (*Atzilut*) is completely manifest and en clothed within Kindness-*Chessed* of the world of Creation

⁷⁶⁴ See at length in Kuntres HaHitpa'alut of the Mittler Rebbe, translated as Divine Inspiration; Also see at length in Shaar HaYichud of the Mittler Rebbe translated as The Gate of Unity (with commentary, Vol. 1), Introduction to Ch. 34, Ch. 34 & 35.

⁷⁶⁵ See Tanya, Kuntres Acharon, section entitled “*Lehavin Mah SheKatuv b'Pri Etz Chayim*” *ibid*.

(*Briyah*), and enlivens this physical world by way of passing through (*Ma'avir*) the Kindness-*Chessed* of the worlds of Formation (*Yetzirah*) and Action (*Asiyah*) and this too is called a “manifestation (*Hitlabshut*),” for, otherwise, it would not affect the physicality of this world.

This also is why on the holidays (*Yom Tov*), various forms of labor are forbidden, but labors related to the preparation of food are permitted.⁷⁶⁶ That is, because of the manifestation (*Hitlabshut*) in the world of Creation (*Briyah*), it is permitted to engage in labors related to the preparation of food, which relates to the world of Creation (*Briyah*), which is not so in relation the other forms of labor that relate to the worlds of Formation and Action (*Yetzirah* and *Asiyah*) and are forbidden on the holidays (*Yom Tov*). This is because there is no matter of manifestation (*Hitlabshut*) in the worlds of Formation and Action (*Yetzirah* and *Asiyah*).

In other words, even though for there to be a drawing down and effect in the world of Action (*Asiyah*), a manifestation (*Hitlabshut*) by way of “passing through” the worlds of Formation and Action (*Yetzirah* and *Asiyah*) is necessary, (and as mentioned before, this “passing through” (*Ma'avir*) is also called “manifestation (*Hitlabshut*)”), nevertheless, the effect is brought about by the world of Creation (*Briyah*), and this is why there then is a negation of matters that relate to the worlds of Formation and Action (*Yetzirah* and *Asiyah*).

The same may be understood about the difference between a blessing (*Brachah*) and prayer (*Tefilah*). That is, in

⁷⁶⁶ See Exodus 12:16 and Rashi there.

the matter of a blessing (*Brachah*) – as in,⁷⁶⁷ “Blessed (*Baruch*-ברוך) is *HaShem*-יהו"ה, the God of Israel, from this world to the coming world,” – although there indeed is a drawing down of additional light and illumination in the [letters of the] Name *HaShem*-יהו"ה from the aspect that transcends the chaining down of the worlds (*Hishtalshelut*), and even of the aspect indicated by the verse,⁷⁶⁸ “For He is arrogant above the arrogant (*Ga'oh Ga'ah*-גאה),” which refers to the aspect of the Ancient One-*Atik*, which transcends the aspect of the Long Patient One-*Arich* (as explained in chapter four), nevertheless, this drawing down comes in a way of manifestation (*Hitlabshut*) within the aspect of the Long Patient One-*Arich* and the *Sefirot* below it, which is the matter of the four letters of the [lower] Name *HaShem*-יהו"ה.

It thus is drawn down into each particular world according to the matter of that particular world, only that they are elevated to a higher state and manner. However, even so, the effect is that of the lower. This is why [the blessing (*Brachah*)] is in the manner indicated by the verse,⁷⁶⁹ “He blessed each one according to the blessing appropriate to him,” meaning that each one was blessed according to the blessing appropriate to **him**, in accordance with the measures and limitations of the chaining down of the worlds (*Hishtalshelut*), even to the root of the emanated.

However, this is not so of prayer, in which the effect is that of the upper, that is, the aspect of the Ancient One-*Atik*,

⁷⁶⁷ Psalms 106:48; Sefer HaMaamarim 5678 *ibid.* p. 403.

⁷⁶⁸ Exodus 15:1

⁷⁶⁹ Genesis 49:28

only that for there to be an effect in physical matters, such as healing the sick or blessing the years, it is necessary for there to be a drawing down by passing through (*Ma'avir*) the Name *HaShem*-יהו"ה, blessed is He, and His titles, (in that one must have devotional intent in the [appropriate] title), since it is by way of them that there is a drawing down and the matter is brought into actualization.⁷⁷⁰

The second difference, which is primary and more inner, is that the actual effect of the Ancient One-*Atik*, ("For He is arrogant above the arrogant-*Ga'oh Ga'ah*-גאה גאה"), as it is in the matter of a blessing (*Brachah*), is not in a way that there is a drawing down of the actual aspect of the Ancient One-*Atik* itself. Rather, the aspect of the Ancient One-*Atik* only affects there to be a drawing and revelation of the aspect of the Long Patient One-*Arich*.

However, this is not so of the matter of prayer (*Tefillah*). For, in prayer (*Tefillah*) not only does the aspect of the Ancient One-*Atik* affect the drawing down of the aspect of the Long Patient One-*Arich*, but there is a drawing of the aspect of the Ancient One-*Atik* itself.⁷⁷¹

This is also in accordance with the statement in Zohar⁷⁷² about the matter of Grace after meals (*Birchat HaMazon*), (which is one of the blessings, and is the matter of a blessing-*Brachah*). That is, one must say, "Who enlivens us **in** His

⁷⁷⁰ See at great length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, from the authors introduction and on.

⁷⁷¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁷⁷² Zohar II 168b; See Talmud Bavli, Brachot 50a; Pardes Rimonim, Shaar 9 (Shaar Mehut v'Hanhagah), Ch. 1

goodness-*b'Tuvo*-בטובו,” rather than “**with** His goodness-*m'Tuvo*-מטובו.”

The explanation is that the word “**with** His goodness-*m'Tuvo*-מטובו” refers to the light of *HaShem*-יהו"ה, blessed is He, that manifests and fills all worlds (*Memaleh Kol Almin*), which is drawn from the aspect of *HaShem*'s-יהו"ה light that transcends and surrounds all worlds (*Sovev Kol Almin*). In contrast, the word “Who enlivens us **in** His goodness-*b'Tuvo*-בטובו,” refers to the totality of *HaShem*'s-יהו"ה Supernal goodness, blessed is He, literally meaning the revelation of the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, referring to the light of *HaShem*-יהו"ה, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*).

However, even so, this only is a drawing of the aspect of *HaShem*'s-יהו"ה light, blessed is He, that surrounds and transcends all worlds (*Sovev Kol Almin*), and thus already has some relation to worlds, which is the aspect of the Long Patient One-*Arich*. However, the aspect of the Ancient One-*Atik* Himself, is not drawn down in the matter of a blessing (*Brachah*), but solely and specifically in the matter of prayer (*Tefillah*).

6.

Based on the explanation that the effect of prayer (*Tefillah*) is to actualize a new desire for a drawing down from the aspect of the Ancient One-*Atik*, which transcends the root of the emanated, in a way that the Ancient One-*Atik* Himself is drawn down, (only that for the effect to be all the way down, it

must pass through (*Ma'avir*) the matter of *HaShem*'s יהו"ה Name and titles, and therefore one must direct his intentions to His Name and titles),⁷⁷³ this may be understood as it relates to serving *HaShem*-יהו"ה, blessed is He, in prayer (*Tefillah*). That is, even as this is in the soul of man, it is a level that transcends the revealed powers of the soul and even transcends the aspect of the Long Patient One-*Arich* as it is in the soul.

This is also the meaning of the statement in Iggeret HaKodesh, that service of *HaShem*-יהו"ה, blessed is He, in prayer, must be in a way of, "Seek my countenance-*Panai*-פני," meaning, the inner aspect (*Pnimityut*-פנימיות) of the heart. This refers to service in a way of the removal of one's self-awareness (*Hese'ach HaDa'at*), which is the matter of self-sacrifice (*Mesirat Nefesh*) stemming from the innerness (*Pnimityut*) of the soul.

This is similar to the effect of prayer (*Tefillah*) as it is Above, in that it is a drawing forth from the inner aspect (*Pnimityut*) of the chaining down of the worlds (*Hishtalshelut*), from the inner aspect of the Line-*Kav*, and even from the inner aspect (*Pnimityut*) of the Ancient One-*Atik*.

The explanation is that there is a difference between serving *HaShem*-יהו"ה in prayer (*Tefilah*), and serving Him with Torah and *mitzvot*. That is, the matter of serving *HaShem*-יהו"ה in prayer (*Tefilah*) is self-sacrifice (*Mesirat Nefesh*) and the nullification of one's independent existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, "like a servant before his Master."⁷⁷⁴ In

⁷⁷³ See at great length in Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, from the authors introduction and on.

⁷⁷⁴ Talmud Bavli, Shabbat 10a

contrast, this is not so of Torah and *mitzvot*. For, even though the study of Torah must be as indicated by the words,⁷⁷⁵ “Let my soul be as dust to all,” (which is an introduction and preparation to the continuing words), “open my heart to Your Torah,” nevertheless, Torah study itself is specifically the matter of grasp, understanding, and knowledge, which is a matter of drawing the light to manifest in an inner way (*b’Pnimityut*), as lights (*Orot*) within vessels (*Keilim*), which is the aspect of *HaShem*’s יהוה light that manifests within and fills all worlds (*Memaleh Kol Almin*). Moreover, the matter of, “Let my soul be as dust to all,” is only in **preparation** for the [study of] Torah, and the preparation itself is not a matter of Torah, but is something **external** to Torah.

Even when Torah study itself is in a loftier manner, about which it states, “It was said-*Itmar*-איִתְמַר,” meaning, “It was automatically said,”⁷⁷⁶ in that the speech of the person is only “like one who repeats after the reader,”⁷⁷⁷ which is the meaning of the teaching,⁷⁷⁸ “The Holy One, blessed is He, sits and studies opposite him,” nevertheless, as explained elsewhere,⁷⁷⁹ this matter itself is brought about in the study of Torah and through prayer (*Tefillah*). This itself is the substance of the supplication,⁷⁸⁰ “Let my prayers be in proximity to my bed,” so that the effects of the prayer (*Tefillah*) will be in one’s study of Torah, so that the study will be “like one who repeats

⁷⁷⁵ See the liturgy of the “*Elohai Netzor*” paragraph at the end of the *Amidah*.

⁷⁷⁶ Likkutei Torah, Pekudai 6a

⁷⁷⁷ See Talmud Bavli, Sukkah 38b; See Torah Ohr, Yitro 67b; Likkutei Torah, Shir HaShirim 44b and elsewhere.

⁷⁷⁸ See Tanna D’Vei Eliyahu Rabba, Ch. 18.

⁷⁷⁹ See Siddur Im Divrei Elohi”m Chayim, 19a

⁷⁸⁰ Talmud Bavli, Brachot 5b; See Likkutei Torah, Zot HaBrachah 96b

after the reader.” Nevertheless, in and of itself, Torah study is a matter of knowledge, understanding, and comprehension.

This is even true of the loftiest Torah study, which is in a way of seeing (*Re'iyah*-ראייה). The known example for this is the Arizal, who saw what would take sixty or eighty years to express in speech in the Torah portions of Balak and Bilaam.⁷⁸¹ This refers to the sight of the eye of the intellect (*Re'iyat Ein HaSechel*). Nevertheless, the general matter of sight (*Re'iyah*-ראייה) relates to the inner powers that manifest in the body and the lights (*Orot*) that manifest in vessels (*Keilim*).

This being so, it is all the more so in relation to the *mitzvot*, which manifest in physical things, the entire matter of which is limitation. As explained in Iggeret HaKodesh,⁷⁸² most *mitzvot* have limited measurement. For example, the length of the *Tzitzit* must be at least twelve times the width of the thumb,⁷⁸³ whereas the *Tefillin* must be at least two fingers by two fingers in size.⁷⁸⁴ The same is so of all the other limitations that define the *mitzvot*. That is, in this regard the *mitzvot* are the

⁷⁸¹ Pri Etz Chayim, Shaar HaKriyat Shema She'al HaMitah, Ch. 1; See Likkutei Torah, Tzav 17b and elsewhere. Also see Mafte'ach HaChochmot by the wondrous and Godly Rishon, Rabbi Avraham Abulafia, may the mention of his holiness bring blessing, Parshat No'ach – “If we were to take the path of speaking of these matters that we have received through the knowledge of the forms of the holy Names, their combinations of letters, numerical values, and letter permutations, and other matters such as these, which we have received by way of the received knowledge of Kabbalah, then even if all the heavens and all the seas were ink, and all the reeds were quills, and all the trees were fingers, and even if every moment of our lifetime was as long as the [969 years of the] lifetime of Metushelach, we still would be incapable of writing all we have received by way of the received knowledge of the holy Names.”

⁷⁸² Iggeret HaKodesh, Epistle 10

⁷⁸³ Shulchan Aruch, Orach Chayim 11:4; Shulchan Aruch of the Alter Rebbe, Orach Chayim 11:4

⁷⁸⁴ Shulchan Aruch, Orach Chayim 32:41; Magen Avraham there; Shulchan Aruch of the Alter Rebbe, Orach Chayim 32:63

opposite of self-sacrifice (*Mesirat Nefesh*), which is the matter of leaving measure and limitation.

This is likewise understood from the explanation in Tanya⁷⁸⁵ about why Moshe commanded the generation that was about to enter the land, that in order to accept the yoke of the Kingship of Heaven upon themselves with self-sacrifice, they must recite the *Shema* twice daily. Was it not already so that he promised them,⁷⁸⁶ “*HaShem*-יהו"ה your God will set the terror and fear of you on the entire face of the earth where you will tread”? However, the reason is because the fulfillment of Torah and *mitzvot* depends on one’s constant recollection of the matter of sacrificing oneself (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He. This shows us that in essence, in and of itself, studying Torah and the fulfillment the *mitzvot* is not the matter of self-sacrifice (*Mesirat Nefesh*) to its ultimate truth.

This then, is the superiority of prayer (*Tefilah*) over and above fulfilling Torah and *mitzvot*. For prayer is the matter of serving *HaShem*-יהו"ה, blessed is He, as indicated by the verse,⁷⁸⁷ “[You shall love *HaShem*-יהו"ה your God...] with all your being (*Bechol Me’odecha*-בכל מאדך),” which is the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He.

[Although in various places⁷⁸⁸ it is explained that the primary matter of prayer is in the *Amidah*, nevertheless, the verse states,⁷⁸⁹ “*HaShem*-יהו"ה is close to all who call Him, to

⁷⁸⁵ Tanya, Likkutei Amarim, Ch. 25

⁷⁸⁶ Deuteronomy 11:25

⁷⁸⁷ Deuteronomy 6:5 (the *Shema*); Also see Torah Ohr, Mikeitz 39c and on.

⁷⁸⁸ Likkutei Torah, Balak 71c and elsewhere.

⁷⁸⁹ Psalms 145:18

all who call Him in truth-*Emet*-אמת,” referring to,⁷⁹⁰ “the eternal truth-*Emet*-אמת of *HaShem*-יהו”ה.”

This is brought about and actualized in the recital of *Shema*, when we say “*HaShem* is One-*HaShem Echad*-יהו”ה אחד.”⁷⁹¹ That is, we draw down the “truth of *HaShem-Emet* *HaShem*-יהו”ה-אמת” [indicated by the letter *Aleph*-א-1 of the word “One-*Echad*-אחד”] into the heavens and the earth (the seven firmaments and the earth [indicated by the letter *Chet*-ח-8 of the word “One-*Echad*-אחד”], and the four [*Dalet*-ד-4] directions of the world.⁷⁹² In other words, this matter of prayer (*Tefillah*) [the *Amidah*] comes about by being preceded with the self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו”ה, blessed is He, in the recital of *Shema* that preceded the *Amidah* prayer.]

This then, is the meaning of the statement in Iggeret HaKodesh, that through serving *HaShem*-יהו”ה, blessed is He, in prayer (*Tefillah*) stemming from the inner aspect (*Pnimiyyut*) of the heart, in a way of the removal of self-awareness (*Hesei’ach HaDa’at*), there comes to be the matter of the redemption and emancipation of every spark of *HaShem*’s-יהו”ה-s Godliness in the soul of each and every Jew, (as in the verse, “He redeemed my soul in peace”), from its captivity in the external forces. Through this the general redemption also

⁷⁹⁰ Psalms 117:2

⁷⁹¹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1 (The Foundations), The Gate of Intrinsic Being (*Shaar HaHavayah*) and on; Also see at length in the Opening Gateway (*Petach HaShaar*) to Imrei Binah of the Mittler Rebbe, translated as *The Gateway to Understanding*; *Torat Chayim*, Vayeishev 201b and on, 202b; *Siddur Im Divrei Elohi*’m Chayim 19a and on, and elsewhere.

⁷⁹² *Sefer Mitzvot Katan* cited in *Beit Yosef to Orach Chayim* 61; *Shulchan Aruch* and *Shulchan Aruch* of the Alter Rebbe, *Orach Chayim* 61:6; See *Torah Ohr*, *Va’era* 55b and on.

comes to be. This is the meaning of the teaching,⁷⁹³ “Moshiach comes with the removal of the awareness (*Hesei’ach HaDa’at*),” of the whole Jewish people.

In other words, this is because the general matter of serving *HaShem*-יהו"ה, blessed is He, in prayer, is the service of self-sacrifice (*Mesirat Nefesh*) to Him, which is service stemming from the essential self of the soul, which is the singular-*Yechidah* essence of the soul. Therefore, when a Jew serves *HaShem*-יהו"ה, blessed is He, from the innerness (*Pnimiyyut*) of his soul, with the singular-*Yechidah* essence of the soul, this brings about a revelation of the general singular-*Yechidah* essence, which is the matter of Moshiach.

As known from the writings of the Arizal,⁷⁹⁴ there only is a revelation of the aspects of the *Nefesh*, *Ru’ach* and *Neshamah* levels of the soul in the Jewish people in general. Even in Adam, the first man, there only was a revelation of the *Chayah* level of his soul. However, it states about Moshiach,⁷⁹⁵ “He will be exalted and become high, and exceedingly lofty,” even loftier than Adam, the first man, since there also will be a revelation of the singular-*Yechidah* essence of his soul.

Thus, when our service of *HaShem*-יהו"ה below is in a way of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, stemming from the revelation of the singular-*Yechidah* essence of our soul, this brings about the revelation of

⁷⁹³ See Talmud Bavli, Sanhedrin 97a

⁷⁹⁴ See Sefer Arba Me’ot Shekel Kessef of the Arizal, p. 241 (in the Jerusalem 5745 edition); Ramaz to Zohar II 40b; Zohar III 260b; Sefer HaMaamarim 5635 Vol. 1, p. 266; 5698 p. 200, and elsewhere.

⁷⁹⁵ Isaiah 52:13

the general *Yechidah* of Moshiach, through whom the general redemption will come.

7.

However, not every mind is capable of withstanding this, that his service of *HaShem*-יהו"ה, blessed is He, will be in a way of the removal of self-awareness (*Hesei'ach HaDa'at*), stemming from the desire of the heart (*Re'uta d'Leeba*) which transcends reason and intellect. This is why Heavenly assistance is necessary, as it states,⁷⁹⁶ "The Holy One, blessed is He, assists him," which is the matter of a gift from *HaShem*-יהו"ה, blessed is He, in a way of arousal from Above. It is to this end that there first must be an arousal from below, which comes about through giving charity, about which the verse states,⁷⁹⁷ "Righteousness will walk before him-*Tzedek Lefanav Yehalech*-יהלך לפניו," [in which the word "before him-*Lefanav*-לפניו" indicates "innerness-*Pnimiyut*-פנימיות," and the word "walk-*Yehalech*-יהלך" indicates "transference-*Holachah*-הולכה,"] indicating that he transfers the innerness (*Pnimiyut*) of his heart to *HaShem*-יהו"ה, blessed is He (as explained before).⁷⁹⁸ About this our sages, of blessed memory, said,⁷⁹⁹ "One who does charity (*Tzeddakah*) is greater than [one who sacrifices] all the sacrificial offerings (*Korbanot*), as the verse

⁷⁹⁶ See Talmud Bavli, Sukkah 52b

⁷⁹⁷ Psalms 85:14

⁷⁹⁸ In chapter one of this discourse.

⁷⁹⁹ Talmud Bavli, Sukkah 49b

states,⁸⁰⁰ ‘To do charity and justice is more desirable to *HaShem*-יהו"ה than a sacrificial offering.’”

Now, the explanation is that even though charity (*Tzedakah*) is one *mitzvah*, and the general totality of all *mitzvot* are called “charity-*Tzedakah*-צדקה,”⁸⁰¹ and as explained before, fulfilling the *mitzvot* is not a matter of self-sacrifice (*Mesirat Nefesh*), but self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, is only preparatory to fulfilling the *mitzvot*, whereas the *mitzvot* themselves are essentially limited, nevertheless, there are two matters in charity (*Tzedakah*) itself.

To further explain, there is charity (*Tzedakah*) that is limited, in which “one [ordinarily] gives one tenth (*Ma'aser*) of his resources, however the most desirable way to fulfill the *mitzvah* of charity (*Tzedakah*) is to give one fifth (*Chomesh*) of one’s resources.”⁸⁰² In other words, even giving one-fifth (*Chomesh*) of one’s resources to charity (*Tzedakah*) is limited, similar to the limitations in all other *mitzvot*, and is not the matter of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, to the point of “squeezing the soul.”

However, there is another form of charity (*Tzedakah*) that transcends limitation, as in the verse,⁸⁰³ “Redeem your sin through charity (*Tzidkah*-צדקה).” For, since he must rectify and emancipate his own soul, it is simply understood that the health of one’s soul is no less important than the health of his body, in that money is no object [when it comes to saving his life], as the

⁸⁰⁰ Proverbs 21:3; See Tanya, Iggeret HaKodesh, Epistle 10.

⁸⁰¹ See Torah Ohr, Mikeitz 38c, 42c; Likkutei Torah, Shir HaShirim 44c, and elsewhere.

⁸⁰² Mishneh Torah, Hilchot Matanot Aniym 7:5;

⁸⁰³ Daniel 4:24

verse states,⁸⁰⁴ “Whatever a man has he would give up for his life.” Therefore, giving charity must be without limitation, neither the limitation of one-tenth (*Ma’aser*), nor the limitation of one-fifth (*Chomesh*), (as explained in Iggeret HaTeshuvah,⁸⁰⁵ and in Iggeret HaKodesh).⁸⁰⁶ In other words, this form of charity (*Tzedakah*) completely departs from the limitations of the *mitzvot*.

With the above in mind, we can understand the verse about a person who closes his eyes to charity, which states,⁸⁰⁷ “[and you will look malevolently upon your destitute brother and refuse to give him] – then he may appeal against you to *HaShem*-יהו"ה, and it will be a sin upon you.” At first glance, this is not specifically related to the matter of charity (*Tzedakah*), since this is so of all *mitzvot*. That is, if a person closes his eyes to any *mitzvah*, whatever it may be, he then is lacking in drawing down *HaShem*’s-יהו"ה Godliness that is drawn down through that *mitzvah*, which is the meaning of “it will be a sin upon you.” For, “sin-*Chet*-חט"ה” itself means “a lacking-*Chisaron*-חסרון,”⁸⁰⁸ meaning, a devolvement.

However, the explanation is that this specifically refers to charity (*Tzedakah*-צדקה) about which the verse states,⁸⁰⁹ “Redeem your sin through charity (*Tzidkah*-צדקה).” When one

⁸⁰⁴ Job 2:4

⁸⁰⁵ Tanya, Iggeret HaTeshuvah, Ch. 3 (92b)

⁸⁰⁶ Tanya, Iggeret HaKodesh, Epistle 10 (115b and on)

⁸⁰⁷ Deuteronomy 15:9; Talmud Bavli, Ketubot 68a (and Rashi there).

⁸⁰⁸ See Kings I 1:21 and Rashi there; Likkutei Torah, Masei 82a; Also see the prior discourse of this year, 5719, entitled “*Chassidim v’Anshei Ma’aseh* – The pious and Men of Action,” Discourse 4, Ch. 1 and on.

⁸⁰⁹ Daniel 4:24

hides his eyes from **this** charity, the sin remains in him, being that it was not rectified through giving charity (*Tzedakah*-צדקה).

The explanation is that giving charity (*Tzedakah*) stemming from the verse, “Redeem your sin through charity (*Tzidkah*-צדקה),” relates to the level of those who truly repent and return (*Ba’alei Teshuvah*) to *HaShem*-יהו"ה, blessed is He. The matter of person who truly repents and returns (*Ba'al Teshuvah*) to *HaShem*-יהו"ה is that he becomes a completely new being, brought about by leaving all limitations until he utterly leaves his previous state of existence, (meaning that [his previous existence] becomes completely non-existent).

This is why our sages, of blessed memory, said,⁸¹⁰ “In the place where those who repent and return (*Ba’alei Teshuvah*) stand, even the perfectly righteous (*Tzaddikim Gemurim*) cannot stand.” For, even though one who is a perfectly righteous individual (*Tzaddik Gamur*) serves *HaShem*-יהו"ה, blessed is He, with love and delight in Him, he nevertheless is in a state that “there is the one who loves,”⁸¹¹ meaning that he remains in a state of independent existence. In contrast, one who truly repents and returns (*Ba'al Teshuvah*) to *HaShem*-יהו"ה transcends this, since his state is the nullification of his existence (*Bittul b'Metziyut*) to *HaShem*-יהו"ה, blessed is He, which is true self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He.

Now, although as a result of this, one who truly repents and returns (*Ba'al Teshuvah*) to *HaShem*-יהו"ה is elevated to a higher state, nevertheless, this is not at all why he repented

⁸¹⁰ Mishneh Torah, Hilchot Teshuvah 7:4

⁸¹¹ See Tanya, Ch. 35, Ch. 37; Torah Ohr, Hosafot 114d

(*Ba'al Teshuvah*). He rather did so because he wanted to escape evil, or because he wanted goodness, but not because he sensed or recognized that “closeness to God is good for **me**.”⁸¹² It rather is because the essential self of his soul is bound to the Essential Self of *HaShem*-יהו"ה, blessed is He, in a way that cannot be explained by way of understanding, grasp, or knowledge – just that his essential self is drawn to the Essential Self of *HaShem*-יהו"ה, blessed is He.

Now, since this must be brought into physical action, about this the verse states, “Redeem your sin through charity (*Tzidkiah*-צדקה).” In other words, this is expressed in giving charity (*Tzedakah*) in a limitless way, (without the limitations of one-tenth (*Ma'aser*) or even one-fifth (*Chomesh*)), but in a way that,⁸¹³ “Whatever a man has he would give up for his life,” since the matter of, “He redeemed my soul in peace (*Shalom*-שלום)” must be actualized.

With the above in mind, we can understand the relationship between giving charity (*Tzedakah*) and prayer (*Tefillah*), according to the two explanations of the verse,⁸¹⁴ “[You shall love *HaShem*-יהו"ה your God...] with all your being (*Bechol Me'odecha*-בכל מאדך).” The first explanation is that it refers to the “excess-*Me'od*-מאד” of the soul, which is the matter of serving *HaShem*-יהו"ה, blessed is He, in a way of the removal of self-awareness (*Hesei'ach HaDa'at*), which transcends reason and intellect and is beyond measure and limitation, to the point of “squeezing the soul.” The second accords to what

⁸¹² Psalms 73:28

⁸¹³ Job 2:4

⁸¹⁴ Deuteronomy 6:5 (the *Shema*); Also see Torah Ohr, Mikeitz 39c and on.

our sages, of blessed memory explained on the words, “With all your being-*Bechol Me’odecha*-בְּכָל מְאֹדְךָ,” meaning,⁸¹⁵ “With all of your money.” Now, at first glance, the relationship between these two matters is not understood. However, the explanation is that “with all your money” refers to giving charity (*Tzedakah*) in a limitless way, and in a way of, “Redeem your sin through charity (*Tzidkah*-צִדְקָה),” stemming from the bond between the essential self of one’s soul with the Essential Self of *HaShem*-יהו"ה, blessed is He, as discussed above.

8.

Now, the superiority of giving charity (*Tzedakah*) in a way of limitlessness is not only relative to studying Torah and fulfilling *mitzvot*, which are limited, but is even superior to prayer (*Tefillah*). The explanation is that even though prayer is the matter of “seek my innerness (*Panai*-פָּנִי),”⁸¹⁶ meaning, the innerness (*Pnimityut*) of the soul, which is the matter of serving *HaShem*-יהו"ה, blessed is He, with self-sacrifice (*Mesirat Nefesh*) stemming from the singular-*Yechidah* essence of the soul, nevertheless, this form of serving *HaShem*-יהו"ה, blessed is He, is only spiritual. However, it could be that his body, and how much more so his portion in the world, remain as they are and are unmoved.

However, the ultimate purpose in serving *HaShem*-יהו"ה, blessed is He, is to bring about that “the many (*Rabim*-

⁸¹⁵ Talmud Bavli, Brachot 54a; Also see Rashi to Deuteronomy 6:5

⁸¹⁶ Psalms 27:8 *ibid*.

רבים) were with me.”⁸¹⁷ That is, one must also cause “the many-*Rabim*-רבים” to join with him (“with me”), referring to all the sparks of holiness that are related to him, not only including his body and animalistic soul, but even his portion of the world, all of which fell into the physicality of the world, until [they even fell] into the coarseness of the world.

Thus, through this he brings about the matter of “He redeemed my soul in peace.” (For, when the verse states, “**for-Ki** כִּי the many were with me,” this gives the reason for why “He redeemed my soul in peace.”) This is understood from the analogy of the tool, called a lever, used to lift things. That is, in order to lift the entire building, one specifically begins by lifting its lowest level. This is the superiority of charity (*Tzedakah*) over and above prayer (*Tefillah*).

Moreover, charity (*Tzedakah*) is even greater than the sacrificial offerings (*Korbanot*). For, even though the sacrificial offerings (*Korbanot*) were also physical, (unlike prayer (*Tefillah*), which is a spiritual form of serving *HaShem*-יהוה, blessed is He), nevertheless, there are various limitations in the matter of the sacrificial offerings (*Korbanot*). That is, sacrificial offerings (*Korbanot*) must specifically be offered in the Holy Temple, and specifically during daytime,⁸¹⁸ including many other limitations. In contrast, charity (*Tzedakah*) has no such measures or limitations.

This is in addition to the fact that, on the one hand, it is physical, but on the other hand, it touches the very innerness of

⁸¹⁷ Psalms 55:19

⁸¹⁸ Mishnah Keritut 7:2; Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Kamma 1:13.

one's soul, in that he gives of the toil of his hands, in that he labored [for these funds] with the inner point of his soul and the depths of his heart, as is common amongst the people of the world in their occupation in earning a livelihood. [Even if a person is not fully invested in this] he nevertheless gives funds that he could have otherwise used to invest in the life of his own soul, (as discussed in chapter one).

Beyond all the above, sacrificial offerings (*Korbanot*) are the matter of ascent from below to Above,⁸¹⁹ which is the general matter of serving *HaShem*-יהו"ה spiritually, blessed is He. However, *HaShem* 's-ה"ה ultimate Supernal intent in our serving Him, is to bring about a drawing down from Above to below, until it penetrates the physical.

That is, the physical – as it is in its place – should be a dwelling place for the Holy One, blessed is He,⁸²⁰ meaning, a dwelling place for the aspect of “I-*Ani*-אני,” about whom it states,⁸²¹ “Do I (*Ani*-אני) not fill the heavens and the earth? – The word of *HaShem*-יהו"ה,” (not in a way of concealment (as discussed in chapter two), but) in an openly revealed way, as a King who is openly revealed with His dwelling place.⁸²² It is in this regard that charity (*Tzedakah*) is superior, not only to prayer, but even the sacrificial offerings (*Korbanot*).

⁸¹⁹ Likkutei Torah, Shlach 41c, and elsewhere.

⁸²⁰ See Midrash Tanchuma Bechukotai 3, Naso 16; Midrash Bamidbar Rabba 13:6; Tanya Ch. 36; See *Hemshech* 5666 p. 351 and on.

⁸²¹ Jeremiah 23:24

⁸²² See Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*); Also see Maamarei Admor HaZaken 5565 Vol. 1, p. 489 (and with the glosses, in Ohr HaTorah, Shir HaShirim Vol. 2 p. 679 and on); Ohr HaTorah, Balak p. 997; *Hemshech* 5666 p. 3 translated as Revealing the Infinite, Discourse 1.

Nonetheless, there also must be sacrificial offerings (*Korbanot*) and prayer (*Tefilah*), for through them we elevate physical matters to the most spiritual world, brought about by serving *HaShem*-יהו"ה, blessed is He, with the singular-*Yechidah* essence of the soul – “seek my innerness (*Panai-*פני).”⁸²³ For, through this we reach [the continuation of the verse], “Your innerness (*Panecha*-פניך) *HaShem*-יהו"ה” (in a way of “passing through” (*Ma'avar*-מעבר) all the intermediary levels, by knowing how to direct one’s intention to the Name *HaShem*-יהו"ה).⁸²⁴ This is by way of serving *HaShem*-יהו"ה, blessed is He, as a gift granted from *HaShem*-יהו"ה,⁸²⁵ as in the verse,⁸²⁶ “This service is a gift that I have given to your priesthood,” which is brought about through arousal from below caused by the act of charity (*Tzedakah*).

9.

This then, is the meaning of the verse,⁸²⁷ “He redeemed my soul in peace.” For, even though this matter includes all three lines and modes of serving *HaShem*-יהו"ה, blessed is He – as our sages, of blessed memory, explained this verse,⁸²⁸ “The Holy One, blessed is He, says, ‘Whoever engages in Torah

⁸²³ Psalms 27:8 *ibid*.

⁸²⁴ See Midrash Tehillim 91; Pesikta Rabbati 22:7; Yalkut Shimoni Tehilim, Remez 843; Cited in the beginning of Shnei Luchot HaBrit (ShaLa”H) 2a; The Opening Gateway (Petach HaShaar) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 17 and on.

⁸²⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁸²⁶ Numbers 18:7

⁸²⁷ Psalms 55:19

⁸²⁸ Talmud Bavli, Brachot 8a

study, acts of kindness, and prays with the congregation, I ascribe it to him as if he redeemed Me and My children from amongst the nations of the world” – nevertheless, the primary matter that relates to redemption and emancipation is charity (*Tzedakah*).

About this they stated,⁸²⁹ “The Jewish people will only be redeemed through charity.” Likewise, it is about this that the verse states,⁸³⁰ “Righteousness will walk before him-*Tzedek Lefanav Yehalech*-הלך לפניו יצדק,” [in which the word “before him-*Lefanav*-לפניו” indicates “innerness-*Pnimityut*-פנימיות,” and the word “walk-*Yehalech*-הלך” indicates “transference-*Holachah*-הולכה,”] indicating that he transfers the innerness (*Pnimityut*) of his heart to *HaShem*-יהוה, blessed is He, even in prayer (*Tefillah*).

This is likewise so of Torah study, (as explained in chapter six), that for the study of Torah to be, “like one who repeats after the reader,” there first must be the matter of prayer, which itself is preceded by giving charity (*Tzedakah*), as it states,⁸³¹ “[Rabbi Elazar would first give a coin (*Perutah*) to a poor person, and [only] then would he pray], as it states,⁸³² ‘I will behold Your face (*Panecha*-פניך) through charity’”.

This is also why charity (*Tzedakah*) is called “peace-*Shalom*-שלום,” for through it peace (*Shalom*-שלום) is brought between the Jewish people and their Father in Heaven, and

⁸²⁹ See Mar’eh Mekomot, Hagahot, v’Ha’arot Ketzarot to Iggeret HaKodesh, Epistle 4 p. 10.

⁸³⁰ Psalms 85:14

⁸³¹ Talmud Bavli, Bava Batra 10a

⁸³² Psalms 17:15

between the upper entourage and the lower entourage,⁸³³ so that there is an exodus from constraints to expansiveness, from the physical to the spiritual, and even from purgatory (*Gehinom*).⁸³⁴ In other words, instead of the conduct of “me, today (*Ani Hayom*-אני היום),” (in which one only sees today [and therefore is in a state of confusion and discord]),⁸³⁵ there instead is the conduct of, “Today is the time to do them,”⁸³⁶ being that we indeed see what we actualize and bring about through repenting and returning (*Teshuvah*) to *HaShem*-יהו"ה, blessed is He, through doing good deeds in the world. This is as our sages, of blessed memory, stated,⁸³⁷ “One hour of repentance and good deeds in this world is more precious than all of the coming world.”

Through the above is the actualization of, “He redeemed my soul in peace,” referring to the soul of each Jew as an individual, as well as the general soul of all Jews, until we even bring about the matter of “He redeemed my soul in peace” within the *Sefirah* of Kingship-*Malchut*, which is rooted in the aspect of the “unknowable head” (*Reisha d'Lo Ityada*),⁸³⁸ which is the inner aspect (*Pnimiyyut*) of the Ancient One-*Atik*,⁸³⁹ which is the Essential Self of the Singular Preexistent Intrinsic

⁸³³ See Talmud Bavli, Sanhedrin 99b; Likkutei Torah, Shlach 47b

⁸³⁴ See the Sichah talk of the 19th of Kislev, 5699 (Sefer HaSichot, 5699 p. 315); Also see the Sichah talk that preceded this discourse (Ch. 4 and on – Torat Menachem, Vol. 24, p. 254 and on).

⁸³⁵ See the aforementioned Sichah talk, Ch. 4 (Torat Menachem, Vol. 24, p. 254 and on).

⁸³⁶ Deuteronomy 7:11 and Rashi there; Talmud Bavli, Avodah Zarah 3a; Eruvin 22a

⁸³⁷ Mishnah Avot 4:17

⁸³⁸ Etz Chayim, Shaar 13 (Shaar Arich Anpin), Ch. 2; Sefer HaMaamarim 5679 p. 65 and on.

⁸³⁹ See Likkutei Torah, Drushim L'Yom HaKippurim 71c and on.

and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, so that He is drawn down and revealed below, thus making a dwelling place for the Holy One, blessed is He, in the lower worlds.