

Discourse 6

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

Delivered on the 19th of Kislev, 5720
By the grace of *HaShem*, blessed is He,

1.

The verse states,³²⁹ “He redeemed my soul in peace from battles against me, for the many were with me.” In Iggeret HaKodesh,³³⁰ the Alter Rebbe explains that “my soul” (also) refers to the innerness (*Pnimityut*) of the soul, which we redeem from exile. [He explains] that we do not just redeem it from the coarse “foreskin” [of the heart], but even from the refined “foreskin” [of the heart]. From this it is understood that this matter is the highest level of superiority.

The greatness of its superiority is further explained in the discourse entitled “*Padah b’Shalom*” of his honorable holiness, the Mittler Rebbe,³³¹ who explained that “battles against me,” refers to the spiritual battle between the Godly soul and the animalistic soul. [He explains] that there are two ways that the Godly soul toils with the animalistic soul, either in a

³²⁹ Psalms 55:19

³³⁰ Tanya, Iggeret HaKodesh, Epistle 4

³³¹ Shaarei Teshuvah Vol. 1 49a and on.

way of battle (“battles against me”) or in a way of peace (“He redeemed my soul in peace”),³³² as will be explained.

To preface, there is a way in which the Godly soul completely serves *HaShem*-יהו"ה, blessed is He, but without relating to the animalistic soul. He brings³³³ an example for this from the Shabbat prayers. Now, generally the time of war is when serving *HaShem*-יהו"ה, blessed is He, in prayer, as in the teaching,³³⁴ “The time of prayer is a time of battle.” However, since it is forbidden to separate the bad from the good (*Borer*) on Shabbat,³³⁵ therefore on Shabbat, prayer is the matter of pleasure (*Taanug*), as the verse states,³³⁶ “you shall proclaim the Shabbat a delight (*Oneg*),” being that [on Shabbat] prayer is not in a way of battling the opposition, not even to refine it etc.

The same can also take place in one’s service of *HaShem*-יהו"ה, blessed is He, during the mundane days of the week, in that a person can literally invest himself in matters of spirituality that have no relation to the body and animalistic soul altogether, or even to his physical matters. Thus, even though during prayer he may be in the highest state of elevation, nevertheless, after prayer he can possibly fall in a way that is not at all like [his state of being during prayer], may the Merciful One save us. For since, after praying he descends and

³³² See at length in the continuum (*Hemshech*) of discourses entitled “*Padah b'Shalom*” 5659 (Sefer HaMaamarim 5659 p. 162 and on), and 5704 (Sefer HaMaamarim 5704 p. 106 and on).

³³³ In the discourse entitled “*Padah b'Shalom*” of the Mittler Rebbe, Ch. 2 (49c and on).

³³⁴ See Likkutei Torah, Teitzei 34c, 35c, citing Zohar, and elsewhere. Also see Zohar III 243a.

³³⁵ Talmud Bavli, Shabbat 73a

³³⁶ Isaiah 58:13

returns to being aware of his body and animalistic soul, with which he has not engaged [during prayer], they therefore remained in their full strength as before, and it therefore is possible for him to fall in a way that is unlike [his state during prayer].

This is why there specifically must be toil with the body and animalistic soul in a way of battle, in which one wrestles and grapples with the other.³³⁷ This also is part of the toil of the Godly soul, in that it too must manifest in matters of the animalistic soul. In other words, the understanding and comprehension of the Godly soul in matters of *HaShem*'s יהוה's Godliness, must be explained by the Godly soul to the animalistic soul in a way of explanation and understanding, until even the human intellect, and even the intellect of the animalistic soul, can grasp it, so that this grasp will also affect them. This manner [of service] is the true matter of "the time of prayer is the time of battle."

With the above in mind, it is understood why specifically during prayer many distracting thoughts enter one's mind, more than at other times that are not times of prayer. This is because,³³⁸ since he battles with the animalistic soul, he manifests within it to a greater degree, and therefore more matters that relate to the animalistic soul itself adhere to him. However, since "one who wrestles with a filthy person is bound

³³⁷ See the above-mentioned discourse "*Padah b'Shalom*" p. 50c and on.

³³⁸ See Tanya, Ch. 28; Also see *Hemshech* 5666 p. 304; See the discourse entitled "*Lo Heebeet* – He perceived no iniquity in Yaakov" of Shabbat Parshat Chukat-Balak, 12th of Tammuz of last year, 5719, translated in The Teachings of The Rebbe, 5719, Discourse 27, Ch. 6

to become soiled himself,”³³⁹ it thus is understood that this is not the ultimate state of elevation that can be reached through serving *HaShem*-יהוה, blessed is He, in prayer. In other words, this is toil in a way of battle (“battles against me”) and is not in a way of redemption in peace.

However, the matter of redemption in peace is that the toil of the Godly soul with the animalistic soul is not in a way of battle. [To clarify, what is meant here is not as explained before, that the Godly soul does not at all engage with the animalistic soul, being that actually this is not toil at all.

Rather, the entire matter of toiling in service of *HaShem*-יהוה, blessed is He, is as Tanya states³⁴⁰ citing Etz Chayim,³⁴¹ that in and of itself, the Godly soul does not at all require rectification, and it descended below solely to repair the body and animalistic soul. This being so, its descent is for it to toil with the body and animalistic soul, only that this can be done without a battle.]

Now, in this there are two ways. One way is that battle is unnecessary because one's animalistic soul is weak. This can either be because of his nature, or because through his toil he has weakened his animalistic soul until no battle is necessary. In other words, even though Tanya explains³⁴² that even if by nature he studies Torah assiduously, nevertheless he naturally loves his body more, and therefore toil is required. Even so, this toil is not called “battle.”

³³⁹ Tanya, Likkutei Amarim Ch. 28 ibid.

³⁴⁰ Tanya, Likkutei Amarim Ch. 37 (48b)

³⁴¹ Etz Chayim, Shaar 26 (Shaar HaTzelem), Ch. 1

³⁴² Tanya, Likkutei Amarim, Ch. 16 (22a)

However, the true matter of redemption in peace (which transcends the toil of “battles against me,” referring to “the time of prayer is the time of battle”), is when even as the body and animalistic soul are in their full strength, nevertheless, battle is not required. This is to such an extent that one is not even in the category of being tested, as the Mittler Rebbe explained at length in the above-mentioned discourse entitled “*Padah b'Shalom*.”³⁴³ In other words, the possibility of doing anything other than how it should be done according to Torah, does not apply.

From this it is understood that this matter is even higher than as our forefather Avraham was when he was tested with the ten tests.³⁴⁴ That is, until the matter of the verse,³⁴⁵ “You found his heart to be faithful before You,” Avraham did not yet come to serving *HaShem*-יהוה, blessed is He, in the way indicated by the verse, “He redeemed my soul in peace.”

The explanation (as explained there at length), is that when one only controls the **desire** of the body and animalistic soul, but the body and animalistic soul themselves remain as they are, then there always is room for battle. This is because the desire [of the body and animalistic soul] remains rooted in its place. However, when a person reaches such a level that he gives over the essence of the animalistic soul to holiness, similar to how it will be in the coming future, about which the verse states,³⁴⁶ “I will remove the spirit of impurity from the

³⁴³ Ch. 9 (54b and on).

³⁴⁴ Mishnah Avot 5:3

³⁴⁵ Nehemiah 9:8; See Talmud Yerushalmi, Brachot 9:5

³⁴⁶ Zachariah 13:2

land,” and even now he fulfills his service of *HaShem*-יהו"ה, blessed is He, in this way, which is the matter of “seeing your coming world within your lifetime,”³⁴⁷ then his prayer is not in a way of battle, but is much loftier, in a way of redemption in peace.

He explains there that this toil stems from the singular-*Yechidah* level of the soul. For, from the aspect of the *Chaya* level of the soul, even though it is an encompassing aspect (*Makif*) of the soul, it nonetheless is the encompassing aspect (*Makif*) of the soul that relates to the inner manifest powers [of the soul]. Thus, since the inner manifest powers [of the soul] are in a state of measure and limitation, therefore, because of the measure and limitation, there is a point in which the matter concludes in him.

Therefore, the possibility of there being a matter that is of the side opposite holiness remains, and because of this, battle is necessary. This is to such an extent that even in regard to the transcendent powers (*Makifim*), meaning the encompassing aspect of the *Chaya* level of the soul, which is bound to the inwardly manifest powers of the soul, the matter of the side opposite holiness is still applicable. Therefore, “the time of battle,” [with] “battles against me,” is still necessary.

However, the ultimate redemption, in a way of redemption in peace, that is, with complete peace to its ultimate truth, is through serving *HaShem*-יהו"ה, blessed is He, with the singular-*Yechidah* level of the soul. That is, the singular-

³⁴⁷ Talmud Bavli, Brachot 17a

Yechidah level of the soul illuminates in him in a revealed way. This is the ultimate matter of serving *HaShem*-יהו"ה, blessed is He, "with all your being (*Bechol Me'odecha*-בכל מאדך)." ³⁴⁸

This is to such extent of self-sacrifice (*Mesirat Nefesh*) for *HaShem*-יהו"ה, blessed is He, that one does not even sense that he needs to give his soul over in this. For, since this is a matter that accords to Torah, for him there is no suffering in this. That is, it is not in a way that he accepts suffering with patience, or that he realizes that it is worthwhile for him to undergo suffering to achieve self-sacrifice. Rather, in his very root, he altogether has no pain or suffering in this, since it is inapplicable that a matter that accords to Torah should cause him suffering. Rather, [the opposite is true,] that this only causes pleasure and delight in him.

From all the above, we can understand the great superiority of the matter of "He redeemed my soul in peace," as also understood, in shorter form, from the above-mentioned section of Iggeret HaKodesh. In other words, this is the ultimate form of serving *HaShem*-יהו"ה, blessed is He. This is similar to what took place in the days of King Shlomo, meaning that they brought him all the sparks from all the lands in a way of peace and tranquility. This will likewise take place in the coming future, when the prophecy, ³⁴⁹ "Foreigners will stand and tend your flocks," will be fulfilled.

³⁴⁸ Deuteronomy 6:5, and see Rashi there.

³⁴⁹ Isaiah 61:5

2.

However, Talmud states,³⁵⁰ “The verse states, ‘He redeemed my soul in peace from battles against me etc.’ The Holy One, blessed is He, said, ‘All who engage in Torah study, acts of lovingkindness, and pray with the congregation, I ascribe to them as though they redeemed Me and My children from amongst the nations of the world.’”

In other words, the matter of “He redeemed my soul in peace” refers to being engaged in Torah study, acts of lovingkindness, and praying with the congregation, and as Maharsha states,³⁵¹ these are the three pillars about which Mishnah states,³⁵² “The world stands upon three things: The Torah, the Temple Service (*Avodah*) (which refers to prayer,³⁵³ that is, praying with the congregation), and acts of lovingkindness (which includes all the *mitzvot*).³⁵⁴

Now, since each and every Jew was commanded in these three matters, it is understood that the matter of “He redeemed my soul in peace” is toil in serving *HaShem*-יהוה, blessed is He, that applies to each and every Jew, and every Jew is obligated in this. This is also understood by the fact that King David said this verse on behalf of the entire Jewish people and in their name. This being so, it applies to every single Jew, even the simplest of Jews.

³⁵⁰ Talmud Bavli, Brachot 8a

³⁵¹ Chiddushei Aggadot of the Maharsha to Brachot 8a ibid.

³⁵² Mishnah Avot 1:2

³⁵³ Talmud Bavli, Taanit 2a

³⁵⁴ See Tanya, Likkutei Amarim, Ch. 37

We therefore must explain how this is not in contradiction to the explanation before, about the inner meaning of “He redeemed my soul in peace,” as it is in its loftiest state, to the point of serving *HaShem*-יהוה, blessed is He, “with all your being (*Bechol Me’odecha*-בְּכָל מְאֹדְךָ),” which even transcends serving Him stemming from the *Chaya* level of the soul.

3.

This may be better understood by prefacing with the explanation at the beginning of Tanya: “We have learned at the end of chapter three of Niddah,³⁵⁵ [that before the soul descends

³⁵⁵ Talmud Bavli, Niddah 30b – “Rabbi Simla’i taught: To what is a fetus inside its mother’s womb compared? To a folded notebook. And it rests with its hands on two sides, its two arms on its two knees, and its two heels on its buttocks, and its head rests between its knees, and its mouth is closed, and its umbilicus is open. And it eats from what its mother eats, and it drinks from what its mother drinks, and it does not emit excrement lest it kill its mother. But once it emerges into the air of the world, that which is closed opens, and that which is open closes, since otherwise it cannot live for even one hour. And a candle is lit for it above its head, and it gazes from one end of the world to the other, as it is stated (Job 29:3), ‘When His lamp shone above my head, and by His light I walked through darkness.’ And do not wonder [how one can see from one end of the world to the other], being that a person can sleep here and see a dream in Spain. And there are no days when a person is in a more blissful state than those days, as it states [in the preceding verse] (Job 29:2), ‘If only I were as in the months of old, as in the days when God watched over me.’ Which are the days [of a person’s life] that have months, but not years? You must say that these are the months of gestation. He is taught the entire Torah, as it is stated (Proverbs 4:4), ‘And He taught me and said to me: Let your heart hold fast to My words; keep My commandments and live,’ and it also states (Job 29:4), ‘When the secret of God-*Elo’ah*-אלוהי was upon my tent.’ What is the purpose of this [second verse]? It is so that if you say that [the verse in Proverbs is insufficient, since] it is a prophet who is saying [this, but it does not apply to ordinary people], come and hear the verse [in Job], ‘When the secret of God-*Elo’ah*-אלוהי was upon my tent.’ Once the fetus emerges into the air of the world, an angel comes and slaps it on its mouth, causing it to forget the entire Torah, as it states (Genesis 4:7), ‘Sin crouches at the

into the world] ‘An oath is administered to him: Be righteous, and do not be wicked.’” Now, at first glance, this is not understood. How is it possible to make everyone take an oath to be righteous, being that our sages, of blessed memory, stated,³⁵⁶ “The Holy One, blessed is He, saw that the righteous are few” (as mentioned in the continuation of Tanya).³⁵⁷ Nonetheless, even so, every fetus is given this oath to be righteous.

It must therefore be said that the intent of this oath to be righteous, only refers to being righteous-*Tzaddik* as it relates to fulfilling Torah and *mitzvot*, (meaning, in regard to the matter of reward and punishment, in that a person is judged according to the majority of his deeds, and is called righteous-*Tzaddik*) in deed, being that he is meritorious in judgement).³⁵⁸

However, this being so, it is not understood why he must take an oath. For, even without the oath, every Jew is commanded about this from the time that the Torah was given. It therefore must be said that the matter of the oath to be

entrance.’ He does not depart from there until an oath is administered to him, as it states (Isaiah 45:23), ‘To Me every knee shall bow, every tongue shall swear.’ [The words] ‘To Me every knee shall bow’ refers to the day of one’s death, as it states (Psalms 22:30), ‘All those who go down to the dust shall kneel before Him.’ ‘Every tongue shall swear’ this refers to the day of birth, as it states (Psalms 24:4), ‘He who has clean hands and a pure heart, who has not taken My Name in vain, and has not sworn deceitfully.’ And what is the oath that is administered? Be righteous and do not be wicked. And even if the entire world says to you: You are righteous, consider yourself as wicked. And know that the Holy One, blessed is He, is pure, and His servants are pure, and the soul that He gave you is pure. If you preserve it in a state of purity, good, but if not, I will take it from you.”

³⁵⁶ Talmud Bavli, Yoma 38b

³⁵⁷ Pg. 5b

³⁵⁸ Talmud Bavli, Yoma 38b

righteous, is in addition to the commandment at the giving of the Torah, and we therefore must better understand this.

We also must understand what benefit there is in this oath that the soul is made to swear, (since the oath is administered before the fetus is born.) That is, the need for the warning “be righteous and do not be wicked” only applies once the soul has manifested in the body and animalistic soul, whereas before this, it is not in his control. Thus, since “a person cannot transfer the ownership of something that has not come into his possession,” of what use is this oath?

4.

However, the explanation is that, as known, the matter of administering this oath (*Mashbee'een*-משביעין) has three explanations. The first is that it means an “oath-*Shvuah*-שבועה.” The second is that it is of the root “seven-*Sheva*-שבע.” The third is that it is of the root “satiety-*Sovah*-שובע.” This is similar to the three explanations in Midrash³⁵⁹ on the verse,³⁶⁰ “In the seventh-*Shvee'ee*-שביעי month.” The first is the literal meaning, that it is the seventh (*Shvee'ee*-שביעי) in the count of the months. The second is that “it is the month of the oath (*Shevuata*-שבועתא), in which the Holy One, blessed is He, swore to our forefather Avraham, as the verse states,³⁶¹ ‘In Myself I swear

³⁵⁹ Midrash Vayikra Rabba 29:8-11

³⁶⁰ Leviticus 23:24

³⁶¹ Genesis 22:16

(*Nishba'ati*-נִשְׁבַּעְתִּי) – the word of *HaShem*-יְהוָה.” The third is that it is a term of “satiety-*Sova*-שׁוֹבַע,” being that this month is filled with of all (goodness).³⁶² In other words, these three matters, “the seventh-*Shvee'ee*-שְׁבִיעִי,” “oath-*Shvu'ah*-שְׁבוּעָה,” and “satiety-*Sova*-שׁוֹבַע” are all included in the matter and content of a single word.

We similarly find in Zohar,³⁶³ that in explaining the matter of the years of plenty (*Sova*-שׁוֹבַע) and the years of famine,³⁶⁴ it continues and explains that this is the meaning of the verse,³⁶⁵ “In His Name shall you swear (*u'veeShmo Tishave'a*-וּבְשֵׁמוֹ תִשָּׁבַע),” which is the matter of an oath (*Shvu'ah*-שְׁבוּעָה). It also continues and explains the meaning of “In His Name shall you swear (*u'veeShmo Tishave'a*-וּבְשֵׁמוֹ תִשָּׁבַע),” that it is necessary to draw down the aspect of His Name (*Shmo*-שֵׁמוֹ) in all seven Supernal levels, (that is, “shall you swear-*Tishave'a*-תִּשָּׁבַע” is of the root “seven-*Sheva*-שֶׁבַע”). It continues and concludes that through doing so, all goodness is drawn down etc.

We thus find that there are three explanations to the verse, “In His Name shall you swear (*u'veeShmo Tishave'a*-וּבְשֵׁמוֹ תִשָּׁבַע).” The literal meaning is that it is a term of “oath-*Shvu'ah*-שְׁבוּעָה,” and the matter of the “seven-*Sheva*-שֶׁבַע” levels is also included in this, as well as the matter of years of “plenty-*Sova*-שׁוֹבַע.” Thus, there likewise are these three

³⁶² That is, all of the holidays of the seventh month of Tishrei.

³⁶³ Zohar I 204b

³⁶⁴ Genesis 41:27

³⁶⁵ Deuteronomy 10:20

meanings in the matter of “he is made to take an oath-
Mashbee’een Oto מַשְׁבִּיעֵין אוֹתוֹ.”

5.

The explanation (as explained elsewhere at length, and as will be explained here in short), is that, as known³⁶⁶ about the manifestation of the soul in the body and animalistic soul, this is not the primary aspect of the soul. As known, proof for this,³⁶⁷ is from the song of the souls, which is not explicitly elucidated in the words of the prophets. For, as known from the explanation of the Rav, the Maggid of Mezhritch,³⁶⁸ about the teaching of our sages, of blessed memory,³⁶⁹ “all that have a chain (*Ba’alei Sheir*- בעלי שִׁיר) may go out with a chain (*Sheir*- שִׁיר) and may be pulled by the chain (*Sheir*- שִׁיר),” is that every [spiritual] travel and ascent (and the same applies to drawing down from Above to below) is specifically through “song-*Shir*- שִׁיר.”

This then, is the meaning of “all those who have a song-*Ba’alei Shir*- בעלי שִׁיר.” This refers to the angels, [and also fits appropriately³⁷⁰ with the simple meaning of “all that have a chain (*Ba’alei Sheir*),” referring to animals upon whose necks a chain is placed.³⁷¹ For, as known, the angels too are called

³⁶⁶ See Likkutei Torah, Bamidbar 16a; Ha’azinu 71d; Shir HaShirim 16d; Sefer HaMaamarim 5635 Vol. 1 p. 271; Vol. 2 p. 430

³⁶⁷ See Ohr HaTorah, Bereishit Vol. 3 556a

³⁶⁸ Cited in Likkutei Torah, Zot HaBrachah 98a

³⁶⁹ Talmud Bavli, Shabbat 51b

³⁷⁰ Also see the discourse entitled “*Bati LeGani*” 5732 (Torat Menachem, Sefer HaMaamarim Shvat p. 373).

³⁷¹ See Rashi to Talmud Bavli, Shabbat 51b

animals-*Chayot* and beasts-*Behemot*.]³⁷² That is, their spiritual service of *HaShem*-יהו"ה, blessed is He, is called "song-*Shir*-שיר." This then, is the meaning of, "they go out with a song (*Yotzeem b'Sheir*-יוצאים בשיר), referring to the ascent from below to Above, and "they are drawn with a song (*Nimshachim b'Sheir*-נמשכין בשיר)," referring to the drawing down from Above to below.

However, based on this we must better understand. For, since all ascents and drawings down are through song (*Shir*-שיר), why is it that in the words of the prophets, only the song of the angels is mentioned, as the verse states,³⁷³ "And one called to another and said 'Holy, Holy, Holy is *HaShem Tzva'ot*-צבאות-יהו"ה etc.," and there is no mention of the song of the souls.

The explanation is that the song of the souls cannot manifest in the aspect of the voice until it is heard in the ear of the prophet. In other words, when it comes to the song of the angels, since an angel is positioned in one third of the world,³⁷⁴ meaning that he has a relation to the limitation and measure of the world, when it comes to his song – after it chains down to below – it can be heard in the ears of the prophet, and he therefore can speak about it in the words of prophecy.

³⁷² See Tanya, Likkutei Amarim, Ch. 39, and elsewhere.

³⁷³ Isaiah 6:3

³⁷⁴ See Talmud Bavli, Chullin 91b; Midrash Bereishit Rabba 68:12

In contrast, when it comes to souls, which are more inner than the ministering angels,³⁷⁵ their song completely transcends the world (just as the souls themselves are higher than the world). It therefore cannot manifest in the world, even to only be heard in the ear of the prophet. This is the general matter of the soul, which transcends manifestation in the world, and how much more so that it transcends manifestation in the body and animalistic soul. This is the primary aspect of the soul.

This aspect is called “the source of the flow-*Mazal*-מזל,” as our sages, of blessed memory, stated, “His *Mazal* sees,”³⁷⁶ which does not refer to an actual constellation (*Mazal*) since,³⁷⁷ “The Jewish people have no constellation.” Rather, what is meant is the primary aspect of the soul, about which the verse states,³⁷⁸ “A flow of waters from Lebanon.” In other words, it flows and drips down bestowal from Above to the soul as it manifests within the body and animalistic soul, which is called “the foot” (*Regel*) [of the soul].³⁷⁹

With the above in mind, we can also understand what our sages, of blessed memory, said,³⁸⁰ “It would have been preferable for a person not to have been created.” At first glance, this is not understood, for if he would not be created, he

³⁷⁵ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, Section entitled “The twelve letters ה"ו ז"ח ט"י ל"ב ט"ז צ"ק correspond to the twelve tribes of Israel.”

³⁷⁶ Talmud Bavli, Megillah 3a

³⁷⁷ Talmud Bavli, Shabbat 156a; Also see Likkutei Torah, HaAzinu and Shir HaShirim *ibid*.

³⁷⁸ Song of Songs 4:15; See Rashi there.

³⁷⁹ See Torah Ohr, Mishpatim 77b

³⁸⁰ Talmud Bavli, Eruvin 13b

would not exist at all, and certainly existence (whatever it may be) is better than not existing. However, the explanation is that the meaning of “not created-*Nivra*-נברא” refers to that aspect of the soul that transcends the world of Creation (*Briyah*-בריאה).

In other words, there are two general categories in the soul. About this we say,³⁸¹ “The soul that You have placed within me, she is pure,” (and we then continue) “You have created Her, You have formed Her, You have blown her into me.” In other words, even before “You created her-*Atah Barata*-אתה בראתה” there already was the aspect of “the soul that You placed within me,” only that this is the level of the soul that transcends the world of Creation (*Briyah*) and utterly transcends worlds altogether.

[As stated before, this is why the prophet does not hear the song of the soul. That is, even as it is drawn down from Above to below, it is drawn down with song-*Shir*-שיר.] This aspect of the soul is above the aspect of “You created her,” and is called “not created-*Lo Nivra*-לא נברא.” It thus is in this regard that they said, “It would have been preferable for a person not to have been created.”

For, when the soul is in the state of “not created-*Lo Nivra*-לא נברא,” and transcends the aspect of “You created her-*Atah Barata*-אתה בראתה,” it is in a state of “She is pure-*Tehora Hee*-טהורה היא.” This is the level of the world of Emanation (*Atzilut*), where “no evil dwells with You,”³⁸² since it is the

³⁸¹ In the “*Elo ’hai Neshamah*” liturgy in the morning blessings.

³⁸² Psalms 5:5; Likkutei Torah, Bamidbar 3c

World of Unity (*Olam HaAchdut*), where “He and His life force are one and He and His garments are one.”³⁸³

However, for there to be the aspect of a creation, the soul must descend from the aspect of “the soul that You placed within me, she is pure” to the aspect of “You created her,” and then to, “You formed her, and You blew her,” until the world of Action, where the existence of the side opposite holiness is present etc.

Thus, since “all paths are fraught with danger,”³⁸⁴ it therefore would be preferable for him to not have been created and remain in a state of “she is pure” instead. Nevertheless, even as the soul is in a state of “not created-*Lo Nivra*-לא נברא,” it is not completely separate from the soul as it manifests in the body, Heaven forbid. Rather, it flows to it and bestows to it etc., as explained about the,³⁸⁵ “Flow of waters from Lebanon.”

This likewise is the matter of the Heavenly voice (*Bat Kol*-בת קול),³⁸⁶ as in the known teaching of the Baal Shem Tov³⁸⁷ about the Heavenly voice (*Bat Kol*) that cries out and says,³⁸⁸ “Return,³⁸⁹ O’ wayward children.” The question is, who exactly hears this etc., and this being so, of what benefit is it? To explain, the matter of “Return, O’ wayward children” is said to the soul as it manifests in the body, where there must be

³⁸³ Introduction to Tikkunei Zohar 3b

³⁸⁴ See Talmud Yerushalmi, Brachot 4:4

³⁸⁵ Song of Songs 4:15; See Rashi there.

³⁸⁶ Literally means, “The daughter of a voice.”

³⁸⁷ See Keter Shem Tov, Hosafot 101-102 and the citations there.

³⁸⁸ Jeremiah 3:14, 4:22

³⁸⁹ Tamud Bavli, Chagigah 15a; See Shnei Luchot HaBrit, Mesechet Rosh HaShanah 366 (322b).

the warning, “Be righteous and do not be wicked,” so that they will not be wayward children, and there therefore is the matter of “return.” This being so, it is necessary for this to be heard by the soul as it manifests in the body, even a body that has sinned and transgressed and has left the path. This being so, of what benefit is this Heavenly voice (*Bat Kol*-בת קול) if they do not hear it?

The Baal Shem Tov answered that this is the matter of “His *Mazal* sees.” In other words, the *Mazal* of the soul, which is the root and source of the soul, indeed hears the Heavenly voice (*Bat Kol*-בת קול). Moreover, because of the “flow of waters from Lebanon,” which flow to the soul as it is manifest in the body, thoughts of repentance suddenly fall into a person’s [heart and mind] even without any preparation from below. (This is not only so if there is no preparation from the angle of the body, but even if there is no preparation from the angle of the soul.)

This is to such an extent that even “the wicked are full of remorse,”³⁹⁰ stemming from the above-mentioned thoughts of repentance. Moreover, even a completely wicked person can come to have this in a transcendent encompassing way (*Makif*). This is why even Acher heard the heavenly voice proclaiming “Return, O’ wayward children,” except that he also heard, “except for Acher,” but even so, he should have pushed and entered.

³⁹⁰ Cited to the sages, of blessed memory, in Tanya, Likkutei Amarim Ch. 11; Also see Derech Chayim of the Mittler Rebbe, translated as The Gate of Return, Ch. 4; *Hemshech “Mayim Rabim”* 5636 p. 8, note 32; Sefer HaMaamarim 5698 p. 38, note 29.

This then, is the general matter of the head of the soul, and even higher, the “source of the flow-*Mazal*” of the soul and essence of the soul. That is, it is necessary for there to be the flow in the soul as it manifests in the body and animalistic soul, through which there also is the granting of strength for the matter of “Return, O’ wayward children,” meaning that even in this world, about which the verse states,³⁹¹ “Let us make-*Na’aseh* נעשה [man]” in the plural, “and let whoever wishes to err, err,”³⁹² there will be a bestowal of thoughts of returning (*Teshuvah*) to *HaShem* יהו"ה, blessed is He, as a result of the Heavenly voice (*Bat Kol*-בת קול) above, which the soul hears as it is in the state of “she is pure (*Tehorah Hee* היא-טהורה).” This thought to return (*Teshuvah*) will bring about the return of the wayward children in actuality.

6.

This is the general matter of “they make him take an oath-*Mashbee’een Oto* משביעין אותו,” which (also) is of the root “satiety-*Sova* שובע,” in that it is sated with every goodness. In other words, when the soul stands ready to manifest in the body and animalistic soul, there then is a drawing down to it from Above of the aspect of the soul as it is in the state of “she is pure.”

Because of the greatness of this drawing down – which, as explained before, even transcends the measures and

³⁹¹ Genesis 1:26

³⁹² Midrash Bereishit Rabba 8:8

limitations of the world of Creation (*Briyah*), in which there only is the possibility of the sense of independent “somethingness” (*Yesh*), and is the beginning of the chaining down (*Hishtalshelut*) and the beginning of the worlds, meaning that this drawing down transcends the measures and limitations of the worlds, (and as explained before, even transcends the hearing of the prophet), because of this, this drawing down is called “they make him sated-*Mashbee’een Oto*-מַשְׁבִּיעֵין אוֹתוֹ,” as a term of satiety.

This likewise is the matter of the teaching, “He is made to take an oath-*Mashbee’een*-מַשְׁבִּיעֵין” in the literal sense, as a term of “oath-*Shvu’ah*-שְׁבִיעָה.” For, on the matter of the oath that the fetus is administered before coming into the air of the world, our sages, of blessed memory, derived it³⁹³ from the verse,³⁹⁴ “To Me every knee shall bow, every tongue shall swear.”

The beginning of this verse is, “In Myself-*Bi*-בִּי I swear etc.” The Zohar states,³⁹⁵ that the words “In Myself-*Bi*-בִּי I swear,” (which specifies “in Myself-*Bi*-בִּי,” and was said to our forefather Avraham,³⁹⁶ refer to the aspect of the Holy Ancient One-*Atika Kadisha*, which except for one place, was not explained in the Torah.³⁹⁷ We likewise can understand that this is referred to in the verse “In Myself-*Bi*-בִּי I swear...to Me every

³⁹³ Talmud Bavli, Niddah 30b

³⁹⁴ Isaiah 45:23

³⁹⁵ Zohar III 130a

³⁹⁶ Genesis 22:16

³⁹⁷ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 2, The Drawing Forth of Action from the Letters (*Otiyot*) to *Elohi”m*-אלהי”ם.

knee shall bow, every tongue shall swear,” (from which our sages, of blessed memory, derived that “He is made to take an oath-*Mashbee’een Oto*-אוֹתוֹ-מִשְׁבִּיעֵין”), referring to the aspect of the Ancient One-*Atik*.

The explanation is that for the soul as it manifests in the body and animalistic soul to draw down the aspect of the “source of the flow-*Mazal*” of the soul and the primary aspect of the soul, which is a matter that is utterly beyond comparison, from the aspect that utterly transcends the worlds to the aspect that comes into manifestation and grasp etc., such a drawing down must necessarily be from an aspect that utterly transcends all measure and limitation. This is the aspect of “In Myself-*Bi-Bi* (I swore),” which is the aspect of the Ancient One-*Atik*, who is called thus because he transcends all worlds.³⁹⁸

This likewise is the third explanation of “He is made to take an oath-*Mashbee’een Oto*-אוֹתוֹ-מִשְׁבִּיעֵין,” which is of the root “seven-*Sheva*-שֶׁבַע,” referring to the matter of drawing down the seven levels (as will soon be discussed), so that this subsequently is drawn down into actual service of *HaShem*-יהו"ה, blessed is He, in action, in the seven days of construct, and thereby also into matters of the body and animalistic soul. (For, as discussed before, the soul itself does not require any repair whatsoever, and it descended solely to repair the body and animalistic soul.)

³⁹⁸ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, The Drawing Forth of Action from the Letters (*Otiyot*) to *Elohi'm*-אלהי"ם; Also see Torah Ohr 98c; Likkutei Torah, Drushim l'Rosh HaShanah 61c, and elsewhere.

Now, to explain the matter of the seven levels more specifically (“He is made to take an oath-*Mashbee’een Oto-mashbeyen* אותו,” as it is of the root “seven-*Sheva*-שבע”) our sages, of blessed memory, stated,³⁹⁹ “In the morning, [when reciting the *Shema*] one recites two blessings before and one blessing after, and in the evening, one recites two blessings before and two blessings after.” Rashi comments and states, “This is as stated in Talmud Yerushalmi, that these seven blessings are by virtue of the verse,⁴⁰⁰ “Seven times a day I have praised You.”

More specifically, the matter of “seven times a day I have praised you” is both by day and by night. That is, in the morning there are the three blessings, the three sections of *Shema* and the morning *Amidah* [for a total of seven]. In the evening, there are four blessings and two chapters of the *Shema*. (The time of the first two sections of *Shema* is also in the evening, which is not so of the Torah portion of Tzitzit, being that night is not the time for [wearing] the Tzitzit),⁴⁰¹ and there is the evening *Amidah* prayer [for a total of seven].

This then, is the matter of the seven levels, which refers to serving *HaShem*-יהו"ה, blessed is He, in prayer, in a way of “Seven times a day I have praised You.” This is because prayer is the matter of “a ladder that is set earthward (*Artzah*-ארצה) and its head reaches to the heavens (*Shamaymah*-שמימה).” As known about the precision in this,⁴⁰² the term “earthward-

³⁹⁹ Talmud Bavli, Brachot 11a

⁴⁰⁰ Psalms 119:164

⁴⁰¹ Talmud Bavli, Menachot 43a; Tur and Shulchan Aruch of the Alter Rebbe, Orach Chayim, beginning of Siman 18.

⁴⁰² Genesis 28:12

Artzah-ארצה” [with the suffix *Hey*-ה] means below the earth, referring to the lowest depth (*Omek Tachat*). In contrast, “the heavens (*Shamaymah*-שמימה)” [with the suffix *Hey*-ה] means higher than the “heavens (*Shamayim*-שמים),” referring to the highest depth (*Omek Rom*), and prayer connects and bonds them.

Thus, since it is necessary to affect this during the seven days of construct (as mentioned before), therefore, in prayer (*Tefillah*) there likewise are seven levels, which is the matter of “Seven times a day I have praised You.” Through the above we affect the general matter of service of *HaShem*-יהו"ה, blessed is He, in a way of, “and there was evening and there was morning,” as they are in the “one day-*Yom Echad*-יום אחד,”⁴⁰³ as stated in Midrash, that the Holy One, blessed is He, was Singular (*Yachid*) in His world.

However, the matter of the seven levels in the service of *HaShem*-יהו"ה, blessed is He, of prayer (praying with the congregation) is in a way of ascent from below to above. (This is as explained before, that ultimately, the descent of the soul to below is to repair not only the body and the animalistic soul, but also his portion of the world). There thus are also seven levels in the way of serving Him by drawing down from Above to below, (which is the matter of engaging in Torah study and acts of lovingkindness). This is as stated in Talmud, Tractate Menachot,⁴⁰⁴ that the verse “Seven times a day I have praised You,” refers to the Tefillin of their heads, the Tefillin of their

⁴⁰³ Genesis 1:5

⁴⁰⁴ Talmud Bavli, Menachot 43b (and in Rashi there).

arms, the [four corners of the] Tzitzit of their garments, and the Mezuzah on their doorways. (That is the Tefillin of the head and arm are two, and with the four Tzitzit and the Mezuzah they are seven.)

With the above in mind, we can explain the matter of “He is made to take an oath, be righteous and do not be wicked.” For, even though the Holy One, blessed is He, saw that the righteous are few, since a person who is truly righteous-*Tzaddik* detests evil to the ultimate degree (as explained in Tanya),⁴⁰⁵ similar to the world [of Emanation-*Atzilut*] about which the verse states “no evil shall dwell with You,” (as mentioned before), which is the level of the root and *Mazal* of the soul, as it is in a state of “she is pure,” and is not at all related the measures and limitations of the world, and certainly is not at all related to the side opposite goodness, even so, he is made to take an oath, and this includes every single Jew.

In other words, they bestow him with satiety from the aspect of [be] righteous-*Tzaddik* within him, which is the “source of the flow-*Mazal*” and root of the soul, so that it also is drawn down into the soul as it manifests in the body and animalistic soul, thus affecting it not to be wicked.

[This also includes bringing about the repair of the body and animalistic soul through thoughts of repentance that come from the Heavenly voice (*Bat Kol*) “Return O’ wayward children,” which is heard by the soul above, from which there

⁴⁰⁵ Tanya, Likkutei Amarim, Ch. 10

is a flow that is drawn down to the soul as it manifests in the body.]

Due to this, the soul that manifests in the body is caused to be sated with all goodness, brought about through serving *HaShem*-יהו"ה, blessed is He, in a way of ascent and drawing down the "Seven times a day I have praised You." Through this, we affect that in every Jew there is the conduct of "be righteous (*Tzaddik*)" as a borrowed term, meaning, as it relates to being judged by the majority of one's deeds.

Beyond this, the matter of "be righteous (*Tzaddik*)" (which is the oath administered to every Jew), is also present in those who throughout the days of their lives it became clear that not only are they not on the level of the righteous-*Tzaddik*, but are not even on the level of the intermediate-*Beinoni*, and are even below this etc.

The explanation is that Zohar states⁴⁰⁶ on the verse,⁴⁰⁷ "Your people are all righteous (*Tzaddikim*)," "Is it so that all of Israel are righteous-*Tzaddikim*? For, there are many amongst Israel who are wicked etc." It continues and explains that this comes from having entered into the covenant of our forefather Avraham. That is, when they were circumcised, they ascended into the good portion of the Holy One, blessed is He, about which the verse states,⁴⁰⁸ "The righteous (*Tzaddik*) is the foundation (*Yesod*) of the world." (This refers to the circumcision of the covenant (*Brit Milah*), which is an eternal

⁴⁰⁶ Zohar I 93a

⁴⁰⁷ Isaiah 60:21

⁴⁰⁸ Proverbs 10:25

covenant (*Brit Olam*)⁴⁰⁹ and is in the quality of Foundation-*Yesod*, which is called Righteous-*Tzaddik*.)⁴¹⁰ Therefore, they all are certainly righteous.

However, since the matter of “He is made to take an oath, be righteous (*Tzaddik*)” also includes the ultimate elevated level of the righteous-*Tzaddik*, therefore, because the matter of “Your nation are all righteous (*Tzaddikim*),” which stems from the circumcision of the covenant, through which one enters into the consecration of a covenant with the Holy One, blessed is He, in a way that *HaShem*’s יהו"ה love for the Jewish people is never forgotten,⁴¹¹ the Holy One, blessed is He, therefore helps him,⁴¹² so that without taking into consideration the state that he currently is in, “no one banished from Him will remain banished.”⁴¹³

Thus, since he is bound to *HaShem* יהו"ה Above, at the end of it all he is pulled in, so that not only does he fulfill the commandment “do not be wicked,” but he also fulfills the commandment “be righteous,” until he reaches the ultimate meaning of the title righteous-*Tzaddik*, as explained in Tanya.⁴¹⁴

In greater depth, the general matter of “He is made to take an oath” is for the soul to be capable of standing up and being victorious in battle when it battles with the body and

⁴⁰⁹ Genesis 17:13

⁴¹⁰ Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Two (*Yesod*); Also see Ohr HaTorah Noach 54b and on.

⁴¹¹ See Likkutei Torah, beginning of Parshat Nitzavim

⁴¹² Talmud Bavli, Sukkah 52b

⁴¹³ Samuel II 14:14; See Tanya, Ch. 39

⁴¹⁴ Tanya, Likkutei Amarim, Ch. 14

animalistic soul. This is because “the argument of the evil inclination is presented first,”⁴¹⁵ being that the [evil inclination] comes into a person from the moment of his birth. In contrast, the good inclination only comes when he reaches the age of thirteen.⁴¹⁶

The reason it is this way below is because this also is how it is Above, as known about the matter stated (in the Torah portion of this past Shabbat) “These are the kings who reigned in the land of Edom before a king reigned over the children of Israel.” That is, the root of the kings of Edom (which are the root of the animalistic soul and the evil inclination) is in the world of Chaos-*Tohu*, which is the aspect of [separate] Points-*Nekudim* that precede the world of Repair-*Tikkun*, which is the aspect of Splotches-*Berudim*.⁴¹⁷ The [world of Repair-*Tikkun*]

⁴¹⁵ Zohar I 179a and on; See Midrash Kohelet Rabba 4:13

⁴¹⁶ Also see Shulchan Aruch of the Alter Rebbe, Orach Chayim, Mahadura Tinyana, Siman 4.

⁴¹⁷ The two levels of the world of *Tohu*, plus the level of the world of *Tikkun* correspond to the three worlds of *Akudim*, *Nekudim* and *Berudim*. These terms, which mean “bound,” “speckled” and “splotched,” have their source in the Torah account of how Lavan (Leah and Rachel’s father) tried to swindle Yaakov out of the wages due him for tending Lavan’s flock. After working without pay for fourteen years in return for marrying his daughters, Lavan agreed that Yaakov would receive his payment with those goats that were born with “bands” around their ankles (*Akudim*), small speckles (*Nekudim*) or large splotches (*Berudim*). These Torah terms hint at the three levels of *Nekudah*, *Sefirah* and *Partzuf*. The term *Akudim* (bands) represents the level of *Nekudah*, in which the sefirot are all “bound” up in a single vessel and are thus indistinguishable from each other. They are all expressed in the essential desire, such as the essential desire for kindness, for example, similar to a band which is circular, representing that it is bound up in itself. The small speckles (*Nekudim*) represent the level of *Sefirah*, in which the particular divisions of each *Sefirah* are recognizable, but nonetheless, remain disjointed and do not interconnect to work in conjunction, as a unified system. The large splotches (*Berudim*) represent the level of *Partzuf*, in which the sefirot are recognizable as distinct qualities, but nonetheless, unite and connect to work in conjunction as a unified system. This is comparable to

is the root of the good inclination, and of the Godly soul's service of *HaShem*-יהו"ה, blessed is He, below. This is the meaning of the statement that,⁴¹⁸ "The husk (*Kelipah*) preceded the fruit," in that Esav was born first.

Therefore, to be victorious in the war etc., the Holy One, blessed is He, must help him. In other words, this is brought about through drawing down from a level that both transcends the good inclination (*Yetzer Tov*) and the evil inclination (*Yetzer HaRa*). This is explained at length in the glosses of his honorable holiness, the Tzemach Tzeddek, in explanation of the words, "He is made to take an oath," that this refers to the matter drawing down from the aspect of Bound-*Akudim*, which both transcends the aspect of the [separate] Points-*Nekudim* and the aspect of Splotches-*Berudim*.

Thus, when there is a drawing down that transcends both Yaakov and Esav, there then is the fulfillment of the verse,⁴¹⁹ "But I love Yaakov and I hate Esav." This is like the analogy of a tube,⁴²⁰ [that if one places two stones in it] the one that entered first comes out last. From this perspective, Yaakov is the firstborn.

This likewise is the meaning of the verse,⁴²¹ "In Myself-*Bi-Bi* I have sworn... (through which) every tongue (*Lashon*)"⁴²²

the merging of many specks into one large splotch. See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20 and the notes there.

⁴¹⁸ Shnei Luchot HaBrit 19b

⁴¹⁹ Malachi 1:2-3

⁴²⁰ See Rashi to Genesis 25:26

⁴²¹ Isaiah 45:23

⁴²² The word "tongue-*Lashon*-לשון" also means "language," and thus can be read "every language."

shall swear.” In other words, for there to be the swearing of **every tongue**, so that even those who are below (not only those who are on the level of righteous-*Tzaddikim*, but) even the intermediates (*Beinonim*), can be given the oath to “be righteous (*Tzaddik*),” until they come to the true level of the “righteous-*Tzaddik*.”

This all is due to the matter of “I swear in Myself-*Bi-bi*,” which refers to the aspect of the Ancient One-*Atik*-עתיק (as explained in Chapter six),⁴²³ who is altogether removed-*Ne’etak*-נעתק from the matter of worlds, meaning, both from the aspect of the [separate] Points-*Nekudim*, as well from the aspect of the Splotches-*Berudim*. The drawing down brings about that “every tongue (*Lashon*)⁴²⁴ shall swear.”

With the above in mind, we can understand how the oath that is administered to the soul, assists it even after the soul is drawn down to manifest in the body. For, the matter of the oath is to bring about a bond between the “source of the flow-*Mazal*” and the source of the soul, and the soul that is positioned to manifest in the body. Since the source of the soul transcends change (being that it transcends worlds altogether), therefore, the connection and bond between the “source of the flow-*Mazal*” of the soul, with the soul [as it descends], is fully

⁴²³ That is, in *Cheshbon Kidmi* (the inclusion of the preceding numbers), the number 12-ב"י is inclusive of the numbers that precede it, א"ב ג"ד ה"ו ז"ח ט"י י"א י"ב, which totals 78 and refers to the twelve letters of He who “is, and was and will be-*Hoveh v’Hayah v’Yihyeh*-והיה והייה ויהייה,” which is equal in both letters and numerical value to three times the Name *HaShem*-יהוה יהוה יהוה. See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 2, *The Drawing Forth of Action from the Letters (Otiyot) to Elohi”m*-אלהים-מ.

⁴²⁴ The word “tongue-*Lashon*-לשון” also means “language,” and thus can be read “every language.”

sustained even after the soul has descended below, in that even then there is the matter of,⁴²⁵ “A flow of waters from Lebanon,” referring to the matter of drawing down from the aspect of “In Myself-*Bi*-בי I have sworn,” that “every tongue (*Lashon*)⁴²⁶ shall swear.”

8.

Another explanation of the benefit of the oath (*Shvu'ah*-שבועה), according to the simple meaning of the matters expressed in the verse, “In Myself-*Bi*-בי I have sworn... to Me every knee shall bend and every tongue shall swear,” is that since we know with certainty, that at the end of it all, “no one banished from Him will remain banished,”⁴²⁷ and “to Me every knee shall bend,” this affects that the toil of [bringing about] that “every tongue (*Lashon*)⁴²⁸ shall swear” is made to be much easier.

We observe this in the matter of war as it is below. Namely, that when it is known with certainty, that in the end of it all, they will be victorious and prevail, this affects that the victory will be brought about more easily and with greater expediency.

⁴²⁵ Song of Songs 4:15; See Rashi there.

⁴²⁶ The word “tongue-*Lashon*-לשון” also means “language,” and thus can be read “every language.”

⁴²⁷ Samuel II 14:14; See Tanya, Ch. 39

⁴²⁸ The word “tongue-*Lashon*-לשון” also means “language,” and thus can be read “every language.”

With the above in mind, we can understand the statement in Talmud,⁴²⁹ “He does not depart from there until an oath is administered to him, as it states,⁴³⁰ ‘To Me every knee shall bow, every tongue shall swear.’ [The words] ‘To Me every knee shall bend’ refer to the day of one’s death... whereas the words, ‘Every tongue shall swear’ refer to the day of birth.”

Now, at first glance, according to this teaching, the order of the verse should be reversed, being that birth precedes death. Furthermore, it is not understood why Talmud cites the part of the verse “to Me every knee shall bend” (which refers to the day of death) in relation to the matter of “He is made to take an oath,” which is derived from the second part of the verse “Every tongue shall swear.” However, the explanation is that the possibility for “Every tongue (*Lashon*) shall swear,” meaning that they can fulfill the oath, stems from the fact that “to Me every knee shall bend,” as discussed before.

9.

With the above in mind, we can also understand the teaching in Zohar⁴³¹ on the verse,⁴³² “If a soul will sin,” about which the Zohar states, “This is said in astonishment!”⁴³³ His honorable holiness, the Mittler Rebbe, explains [this] in the

⁴²⁹ Talmud Bavli, Niddah 30b

⁴³⁰ Isaiah 45:23

⁴³¹ Zohar III 13b; 16a

⁴³² Leviticus 5:1

⁴³³ Also see the introduction of the Mittler Rebbe to *The Gate of Unity and The Gate of Faith*, translated as *Essential Faith*.

above-mentioned discourse entitled “*Padah b’Shalom*”⁴³⁴ (in which he explains the matter of redemption in peace on its loftiest level) that this stems from service of *HaShem*-יהו"ה, blessed is He, stemming from the singular-*Yechidah* level of the soul. In addition, the verse does not depart from its simple meaning.⁴³⁵ That is, when it states, “If a soul will sin,” this refers to each and every Jew, and even so, it is said in a way that indicates astonishment.

However, the explanation is that since in the singular-*Yechidah* level of the soul, the matter of “If a soul (*Nefesh*) will sin” is an astonishment, and the singular-*Yechidah* level of the soul is bound to the soul as it manifests in the body, therefore this is astonishing even about the soul as it manifests in the body.

The verse continues and explains why the matter of “If a soul (*Nefesh*) will sin” is astonishing. Namely, because “it heard the voice of the oath-*Alah*-אלה.”⁴³⁶ In other words, the soul heard the voice of the oath (*Shevu’ah*-שבועה) that it is made to swear, “be righteous-*Tehi Tzaddik*-תהי צדיק,” which also included the matter of satiety-*Sova*-שובע, meaning that he thereby becomes filled with every manner of goodness, with all the drawings down from Above [in all his matters]. It is due to this that there must thereby be (the continuation of the verse),⁴³⁷ “or he has seen-*Oh Ra’ah*-או ראה,” referring to the verse that

⁴³⁴ Ch. 6 & Ch. 9 (52a, 55a)

⁴³⁵ Talmud Bavli, Shabbat 63a

⁴³⁶ Leviticus 5:1

⁴³⁷ Leviticus 5:1 *ibid*.

states,⁴³⁸ “You have been shown to know [that *HaShem*-יהו"ה, He is the God],” [and as the verse continues], “or he knew-*Oh Yada*-או ידע,” meaning that even those matters that cannot come forth in a way of seeing (*Re'iyah*-ראיה) are nevertheless rooted in him in a way of knowing (*Da'at*-דעת), as it states,⁴³⁹ “You shall know (*v'Yada'ata*-וידעת) this day [and set it upon your heart] that *HaShem*-יהו"ה, He is the God-*Elohi'm*-אלהי"ם – in heavens above and on the earth below – there is nothing else].”

In general, these are the two aspects of the light of *HaShem*-יהו"ה, blessed is He - the light of *HaShem*-יהו"ה that fills all worlds (*Memaleh Kol Almin*) and the light of *HaShem*-יהו"ה that transcends all worlds.⁴⁴⁰ This is the matter of service of *HaShem*-יהו"ה, blessed is He, that stems from the inner manifest lights (*Orot Pnimiym*) and service of Him that stems from the transcendent surrounding lights (*Orot Makifim*).

In other words, because of the oath (*Shvu'ah*-שבועה) that “he is made to be sated-*Masbee'een Oto*-משביעין אותו” with every manner of goodness, it is necessary for him to have the sight (*Re'iyah*-ראיה) and knowledge (*Yediyah*-ידיעה) of *HaShem*'s-יהו"ה Godliness, in a manner that “You have been shown to know (*LaDa'at*-לדעת) that *HaShem*-יהו"ה, He is the God-*Elohi'm*-אלהי"ם,” and “You shall know (*v'Yada'ata*-וידעת) this day and set it upon your heart that *HaShem*-יהו"ה, He is the God-*Elohi'm*-אלהי"ם,” (in which both [verses] emphasize that *HaShem*-יהו"ה, He is the God-*Elohi'm*-אלהי"ם), in which

⁴³⁸ Deuteronomy 4:35

⁴³⁹ Deuteronomy 4:39

⁴⁴⁰ See Likkutei Torah, Va'etchanan, in the discourse entitled “*v'Yada'ata HaYom*” (the first discourse) and in its explanation there.

HaShem's יהו"ה title "God-*Elohi*" מ-אלהי"ם-86" shares the same numerical value as "the natural order-*HaTeva*-הטבע-86," referring to how this is drawn below in the body and animalistic soul.

This then, is the general order of service of *HaShem*-יהו"ה, blessed is He, by each and every Jew, even the simplest of the simple. That is, the matter of "if a soul (*Nefesh*) should sin" is a great astonishment, since this is very astonishing in relation to the singular-*Yechidah* level of the soul, which is the "source of the flow-*Mazal*" of the soul. That is, due to the matter of the⁴⁴¹ "flow of waters from Lebanon (לבנון)," there is an effect on the soul as it manifests in the body, to either be in a state of,⁴⁴² "or he has seen-*Oh Ra'ah*-או ראה, or in a state of "or he knew-*Oh Yada*-או ידע," being that "it heard the voice of the oath-*Alah*-אלה."

This likewise is the meaning of the statement in Talmud,⁴⁴³ "'Every tongue (*Lashon*)⁴⁴⁴ shall swear' refers to the day of birth, as the verse states,⁴⁴⁵ 'He who has clean hands and a pure heart, who has not taken My Name in vain, and has not sworn deceitfully.'" In other words, he certainly is not violating this oath (*Shvu'ah*-שבועה). Thus, it is through this that [the soul] merits and is thereby caused to come to the matter of [the

⁴⁴¹ Song of Songs 4:15; See Rashi there.

⁴⁴² Leviticus 5:1 *ibid*.

⁴⁴³ Talmud Bavli, Niddah 30b *ibid*.

⁴⁴⁴ The word "tongue-*Lashon*-לשון" also means "language," and thus can be read "every language."

⁴⁴⁵ Psalms 24:4

preceding verse], “ascending the mountain of *HaShem*-
יהו"ה.”⁴⁴⁶

10.

This then, is the matter of “He is made to take an oath (*Mashbee'een*-משביעין) – be righteous (*Tzaddik*).” In this, there are two meanings from one extreme to the other extreme. There is the meaning that he is made to take an oath to be righteous (*Tzaddik*) in the utmost state of elevation, meaning that he utterly detests evil etc., about which, our sages, of blessed memory, stated,⁴⁴⁷ “the Holy One, blessed is He, saw that the righteous are few.” There also is the simple meaning, which refers to the oath that every soul is made to swear before its descent to below.

The reason is because the soul of every Jew also has the matter of “be righteous (*Tzaddik*),” as it stems from the aspect of “she is pure (*Tehora Hee*-טהורה היא),” which transcends “You have created her (*Atah Baratah*-אתה בראתה).” In other words, this refers to the soul as it is in the world that is completely pure, which is the World of Unity (*Olam HaAchdut*). Thus, stemming from the matter of,⁴⁴⁸ “A flow of waters from Lebanon (לבנון),” this is drawn down and bonded to the aspect of “You have blown her into me-*Bi*-בי.”

⁴⁴⁶ Psalms 24:3

⁴⁴⁷ Talmud Bavli, Yoma 38b

⁴⁴⁸ Song of Songs 4:15; See Rashi there.

In other words, this comes through the fact that “he is made to take an oath (*Mashbee’een Oto*-משביעין אותו)” which is drawn down from the aspect of “In Myself-*Bi*-בי I have sworn” that “every tongue (*Lashon*)⁴⁴⁹ shall swear.” Through this there thereby is satiety (*Musba*-מושב) with every manner of goodness, beyond the measure and limitations of the world.

11.

From the above we can also understand the matter of “He redeemed my soul in peace,” as it relates to the battle that occurs upon the descent of the soul to manifest within the body and animalistic soul. That is, in this too there are two meanings that are two extremes. The inner meaning of “He redeemed my soul in peace” is as it stems from the inner aspect (*Pnimityut*) of the soul, which is service of *HaShem*-יהוה, blessed is He, that stems from the singular-*Yechidah* essence of the soul, which is in a way of peace (*Shalom*-שלום) and transcends the toil of “the time of prayer is the time of battle.”

That is, here the existence of battle is entirely inapplicable. For, not only have the desires of the body and animalistic soul become holy, (meaning that they have been entirely transformed to good, and it therefore is utterly inapplicable to desire that which is not good), but even the essence of the body and animalistic soul are made to be entirely holy.

⁴⁴⁹ The word “tongue-*Lashon*-לשון” also means “language,” and thus can be read “every language.”

It thereby is automatically utterly inapplicable for him to have desire or pleasure in anything that is the antithesis of holiness, to the point that for him, this is not even a test. For, the matter of holiness is entirely good, entirely desirable (*Ratzon*) and entirely pleasurable (*Taanug*). He sees and feels no other matter at all. Moreover, this is not just from his Godly soul, but even from his body and animalistic soul.

This matter is present in each and every Jew as he is in his root and source Above, and is then drawn all the way down,” thereby causing that the matter of, “if a soul should sin,” is the diametric opposite of the nature of a Jew, even the simplest of the simple, and even those who are below the level of the intermediates (*Beinonim*), about whom it states, “The wicked are full of remorse,” and even to those who are below this.

This affects that every Jew should come to have the service of *HaShem*-יהו"ה, blessed is He, indicated by the verse, “He redeemed my soul in peace,” according to the teachings of our sages, of blessed memory,⁴⁵⁰ that it refers to a person who engages in Torah study, acts of lovingkindness, and prays with the congregation. Through this, there is caused to be the redemption of “Me and My children from amongst the nations of the world” with the coming of our righteous Moshiach in the near future, in the most literal sense.

⁴⁵⁰ Talmud Bavli, Brachot 8a