

Discourse 10

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

Delivered on the 19th of Kislev, 5721
By the grace of *HaShem*, blessed is He,

1.

The verse states,³⁷² “He redeemed my soul in peace from battles against me, for the many were with me.” About this verse it states in Tractate Brachot,³⁷³ “The Holy One, blessed is He, said: ‘Whosoever is occupied in the study of Torah, acts of lovingkindness, and prays with the congregation, I ascribe merit to him as if he redeemed Me and My children from the nations of the world.’”

Rashi comments³⁷⁴ on the words, “He redeemed my soul in peace (*b’Shalom*-בשלוֹם),” stating, “This refers to one who is engaged in words of peace (*Shalom*-שלוֹם), referring to Torah, about which it states,³⁷⁵ ‘All its pathways are peace (*Shalom*-שלוֹם). Likewise, acts of lovingkindness are peace (*Shalom*-שלוֹם) etc.” (The words “for the many were with me” refer to the matter of praying with the congregation.)³⁷⁶

³⁷² Psalms 55:19

³⁷³ Talmud Bavli, Brachot 8a

³⁷⁴ Rashi to Brachot 8a *ibid.*

³⁷⁵ Proverbs 3:17

³⁷⁶ See Ohr HaTorah Tehillim (Yahal Ohr) to Psalms 55:19, p. 204 and on.

This then, is the meaning of “He redeemed my soul in peace,” referring to the redemption and salvation of the Jewish people. For, the salvation of the Jewish people is the salvation of the Holy One, blessed is He, and is the meaning of “he redeemed Me and My children etc.”

In his Chiddushei Aggadot,³⁷⁷ the Maharsha adds in explanation, stating that these are the three pillars of the world. This is as we learned,³⁷⁸ “The world stands on three things: The Torah, the Temple Service (*Avodah*), and acts of lovingkindness (*Gemilut Chassadim*).” The matter of the Temple Service (*Avodah*) refers to the service of *HaShem*-יהו"ה, blessed is He, in the Holy Temple, with sacrificial offerings (*Korbanot*). However, since the Holy Temple is currently not standing, communal prayer takes the place of the communal temple service, which were the daily offerings (*Temidin*).³⁷⁹

Now, this must be better understood.³⁸⁰ Namely, what is the meaning of this condition that one must specifically pray with the congregation? For, though it is true that the verse specifically stating, “the many (*Rabim*-רבים) were with me,” seems to indicate that one must pray with the congregation, nevertheless, it is not understood what relationship this has to the matter of redemption, and that the redemption cannot be

³⁷⁷ Chiddushei Aggadot of the Maharsha to Brachot 8a ibid.

³⁷⁸ Avot 1:2

³⁷⁹ See Talmud Bavli, Brachot 26a-b

³⁸⁰ See the second discourse entitled “*Padah b'Shalom*” 5677 (Sefer HaMaamarim 5677 p. 96 and on); Also see the discourse by the same title of the year 5663 (Sefer HaMaamarim 5663 Vol. 1 (Kehot 5754) p. 132 and on); Also see the discourse entitled “*Padah b'Shalom*” and “*Vayedaber Moshe el Roshei HaMato'*” 5715, translated in the Teachings of The Rebbe 5715, Discourse 18 & 19 (Sefer HaMaamarim 5715, p. 171 and on; p. 182 and on).

brought about through individual prayer, but specifically through congregational prayer.

At first glance, the *mitzvah* of prayer - (about which the verse states,³⁸¹ “[to love *HaShem*-יהו"ה, your God] and serve Him with all your heart,” about which our sages taught,³⁸² “Which service [of *HaShem*-יהו"ה] is performed in the heart? You must say this is prayer”) - is an obligation incumbent on each person individually. However, when one prays together with the congregation (or at the time that the congregation prays, which is an auspicious time),³⁸³ it then is more readily received.

Nevertheless, the *mitzvah* of prayer is similar to the *mitzvot* of Torah study and acts of lovingkindness, which are incumbent on each person as an individual. This being so, why is the matter of redemption brought about specifically through praying with the congregation?

2.

Now, we first must preface with the known explanation that the three pillars upon which the world stands correspond to our three forefathers.³⁸⁴ That is, Avraham's service of *HaShem*-יהו"ה, blessed is He, was with acts of lovingkindness (*Gemilut Chassadim*) and welcoming guests. Yitzchak's service was through the digging of wells, which is the matter of ascent from

³⁸¹ Deuteronomy 11:13

³⁸² Talmud Bavli, Taanit 2a

³⁸³ Talmud Bavli, Brachot 8a; Shulchan Aruch of the Alter Rebbe, Orach Chaim 90:10

³⁸⁴ See Torah Ohr, Toldot; Likkutei Torah, Va'etchanan 5a, and elsewhere.

below to Above. This is compared to one who digs a wellspring of water, by which the waters ascend from below to above. This refers to service of *HaShem*-יהו"ה, blessed is He, in prayer, which was Yitzchak's primary mode of service, as it states,³⁸⁵ "Yitzchak went out to supplicate in the field." In addition to this, the matter of Yitzchak was that he himself is called "an [ascendant] burnt-offering (*Olah*) without blemish,"³⁸⁶ which is the matter of serving *HaShem*-יהו"ה, blessed is He, with the sacrificial offerings (*Korbanot*), which itself the matter of serving Him in prayer. Yaakov is the matter of Torah study, as it states,³⁸⁷ "He established a testimony in Yaakov and set down a Torah in Yisroel." We thus find that the three pillars upon which the world stands are the matter of our three forefathers, and "one may only call three [people] forefathers (*Avot*-אבות)."³⁸⁸

Now, our sages, of blessed memory, stated,³⁸⁹ "Our forefathers, they themselves are the Supernal Chariot (*Merkavah*)." As explained in Tanya,³⁹⁰ all their limbs were made to solely be a Chariot (*Markavah*) for *HaShem's*-יהו"ה Supernal will alone, throughout their days. (This must be the way of serving *HaShem*-יהו"ה, blessed is He, by every Jew, in that all of one's deeds should be done for the sake of Heaven,³⁹¹

³⁸⁵ Genesis 24:63; See Talmud Bavli, Brachot 26b

³⁸⁶ Midrash Bereishit Rabba 64:3; Rashi to Genesis 26:2

³⁸⁷ Psalms 78:5

³⁸⁸ Talmud Bavli, Brachot 16b

³⁸⁹ Midrash Bereishit Rabba 47:6; 82:6; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and on.

³⁹⁰ Tanya, Likkutei Amarim, Ch. 23 and elsewhere.

³⁹¹ Mishnah Avot 2:12; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 4 (The Vowels of Creation), The Gate of Unity.

as the verse states,³⁹² “Know Him in all your ways,” meaning that all of one’s matters must be bound with knowing Him, as the verse states,³⁹³ “Know the God of your father,” similar to our forefathers who were a Chariot (*Merkavah*) for *HaShem*’s-יהו"ה Godliness in all of their matters.)

However, we still must better understand this praise stated about our forefathers, that they were the Supernal Chariot (*Merkavah*). For, at first glance, even after all the praise and elevation in the matter of the Chariot (*Merkavah*), to the point that it brings its rider to where he could not otherwise come,³⁹⁴ nevertheless, it still is only the Chariot (*Merkavah*) and not the Rider.

This is why we also find the matter of the Chariot (*Merkavah*) as it applies to the angels, as it states,³⁹⁵ “The *Chayot*-angels elevate the Throne.” In other words, the angels are the upper Chariot (*Merkavah*), so much so that through their service of *HaShem*-יהו"ה, blessed is He, in reciting song, their affect is like a chariot (*Merkavah*) and its rider, (as explained before). However even so, they only are the aspect of a Chariot (*Merkavah*), and this still is not the Rider Himself.

The reason is because even though the angels, which are the aspect of a Chariot (*Merkavah*) (especially in the loftiest manner of the Chariot (*Merkavah*) in the world of Creation

³⁹² Proverbs 3:6; See Mishneh Torah, Hilchot De’ot, Ch. 3; Shulchan Aruch, Orach Chaim, Siman 231; Shulchan Aruch of the Alter Rebbe, Orach Chaim 156:2.

³⁹³ Chronicles I 28:9

³⁹⁴ See Torah Ohr, Yitro 71b

³⁹⁵ Midrash Shemot Rabba 23:15; Bamidbar Rabba 14:22; Rabbeinu Bachaye to Exodus 25:10; The liturgy of the “*v’Chayot*” hymn of the Rosh HaShanah Musaf prayer, following the “*Keter*” sanctification (*Kedushah*) (in some versions of the liturgy).

(*Briyah*), are in a state following the refinement (*Birur*), nevertheless, this matter of refinement (*Birur*) only means that they have no admixture of evil in them whatsoever. However, even so, an angel is still only a novel created being unto himself.

This is as Tanya explains in *Iggeret HaKodesh*,³⁹⁶ that only when an angel is sent as an emissary from Above, is he then called by the Name of *HaShem*-יהו"ה.³⁹⁷ However, if he is not an emissary he has a different name and then calls out "Holy, Holy, Holy is *HaShem*-יהו"ה,"³⁹⁸ meaning that the Name *HaShem*-יהו"ה is removed and transcendent from him. This is to such an extent that the matter of judgment and justice in regard to the angels is applicable, as it states,³⁹⁹ "They removed Metatron and smote him with sixty lashes of fire."⁴⁰⁰ We similarly recite,⁴⁰¹ "The angels are alarmed, pangs of fear and trembling seize them."

Thus, since their refinement (*Birur*) is solely that they have no admixture of evil in them, but have not been refined to the point that they become consumed in *HaShem*'s-יהו"ה Godliness, it therefore is applicable for there to be a matter of the Chariot (*Merkavah*) in them, even the most elevated level of the Chariot (*Merkavah*), that carries the Rider.

This is because of their root in the world of Chaos-*Tohu*, which precedes the world of Repair-*Tikkun*, and it therefore is

³⁹⁶ Kuntres Acharon, in the discourse entitled "*Lehavin Mah SheKatuv b'Pri Etz Chayim*" 159a.

³⁹⁷ See Tanya, *Iggeret HaKodesh*, end of Epistle 25 (141a) citing Ramban.

³⁹⁸ Isaiah 6:3

³⁹⁹ Talmud Bavli, Chagigah 15a

⁴⁰⁰ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 3 (The Letters of Creation, Part 2), The Gate explaining that the motion of the Intellect-*Sechel* influences the Sphere-*Galgol*.

⁴⁰¹ In the "*Unetane Tokef*" hymn

in their ability to elevate matters of the world of Repair-*Tikkun* (which is the general matter of *HaShem*'s יהו"ה Name of *Ma''H-*ה-מ"א [י"ד ה"א ו"א ה"א]). Nevertheless, they still are only the aspect of the Chariot (*Merkavah*), which is not the Rider Himself.

However, the level of our forefathers was much loftier than the aspect of the Chariot (*Merkavah*), as Sefer HaBahir states,⁴⁰² (cited in Pardes Rimonim),⁴⁰³ “The quality of Kindness-*Chessed* said before the Holy One, blessed is He, ‘All the days that Avraham was on the earth I did not need to do my work, being that Avraham stood and served in my place.’”

In other words, the matter of Avraham is that he himself is the quality of Kindness-*Chessed* of the world of Emanation (*Atzilut*). The same is so of Yitzchak, about whom the verse states,⁴⁰⁴ “The dread (*Pachad*-פחד) of Yitzchak etc.,” which is the quality of Might-*Gevurah* of the world of Emanation (*Atzilut*). This likewise is so of Yaakov, the choicest of the forefathers,⁴⁰⁵ who was the quality of Splendor-*Tiferet* of the world of Emanation (*Atzilut*).

Thus, since the level of our forefathers was that of the qualities of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* of the world of Emanation (*Atzilut*),⁴⁰⁶ which is the world of Oneness and the world of *HaShem*'s יהו"ה Godliness, about which it states, “He and His life force are one; He and His

⁴⁰² Sefer HaBahir, Section 191

⁴⁰³ Pardes Rimonim, Shaar 22 (Shaar HaKinuyim), Ch. 4

⁴⁰⁴ Genesis 31:42

⁴⁰⁵ Midrash Bereishit Rabba 76:1

⁴⁰⁶ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*), Gate Five (*Tiferet*), Gate Six (*Gevurah*) and Gate Seven (*Chessed*).

organs are one,” which is much loftier than the aspect of the Chariot (*Merkavah*), this being so, what praise is there in stating that “our forefathers are themselves the Supernal Chariot (*Merkavah*)”?⁴⁰⁷

3.

Now, this may be better understood by prefacing with an explanation of the effect of the Chariot (*Merkavah*). That is, the *Chayot* angels elevate the Throne and the Man upon the Throne to the aspect of “He is not a man.”⁴⁰⁸ The superiority of this aspect may be understood from the verse,⁴⁰⁹ “[Moreover, the Eternal One of Israel does not lie and does not reconsider,] for He is not a man that He should reconsider.” In other words, in this aspect the matter of “reconsideration,” referring to change and exchange, is inapplicable.

This may be understood from what we observe in man below, that the matter of reconsideration, regret, or undergoing change, is in one’s intellect (*Sechel*). This is because the flow of the intellect is such that sometimes it leans to the right and sometimes it leans to the left. Accordingly, this is likewise caused in the emotions, which are the offspring of the intellect. That is, sometimes the quality of Kindness-*Chessed* comes

⁴⁰⁷ Also see the discourse entitled “*Padah b’Shalom*” 5632 (Sefer HaMaamarim 5632, Vol. 1, p. 15 and on); “*Padah b’Shalom*” 5725; Sefer HaMaamarim 5635 Vol. 2, p. 402; *Hemshech “Mayim Rabim”* 5636 Ch. 114-115.

⁴⁰⁸ Midrash Shemot Rabba 23:15; Bamidbar Rabba 14:22; Rabbeinu Bachaye to Exodus 25:10; The liturgy of the “*v’Chayot*” hymn of the Rosh HaShanah Musaf prayer, following the “*Keter*” sanctification (*Kedushah*) (in some versions of the liturgy).

⁴⁰⁹ Samuel I 15:29; See Torah Ohr *ibid.*; Sefer HaMaamarim 5679 p. 47 and on; 5698 p. 88 and on, and the citations in note 14 there.

forth, and sometimes the quality of Might-*Gevurah* comes forth.

The reason this is so in man below, is because this likewise is so Above, as the verse states,⁴¹⁰ “*HaShem*-יהו"ה saw that the wickedness of Man was great upon the earth, and that every product of the thoughts of his heart was always evil; and *HaShem*-יהו"ה reconsidered having made Man on earth, and He had heartfelt sadness; and *HaShem*-יהו"ה said... I have reconsidered My having made them.”

In other words, this is a matter of relenting and changing from the original intellect (*Mochin*) and emotions (*Midot*), which initially were present upon the creation of the world. For, about the beginning of the creation of the world the verse states,⁴¹¹ “In the beginning God created,” and Targum translates the word “In the beginning-*Bereishit*” as “with Wisdom-*b'Chochmeta*” God created,”⁴¹² referring to *HaShem*'s-יהו"ה Supernal Intellect (*Mochin*).

Similarly, the verse states,⁴¹³ “For, six days *HaShem*-יהו"ה made heaven and earth etc.,” to which Zohar explains that the reason it specifies “six days-*Sheishet Yamim*” rather than “**in** six days-*b'Sheishet Yamim*” is because it refers to the six Supernal emotional qualities (*Midot*) by which the world was created, beginning with the quality of

⁴¹⁰ Genesis 6:5-7

⁴¹¹ Genesis 1:1

⁴¹² Cited in Zohar I 31b to Targum Yonatan ben Uziel; See however, Targum Yerushalmi to Genesis 1:1

⁴¹³ Exodus 20:11; 31:17

Kindness-*Chessed*, as the verse states,⁴¹⁴ “The world shall be built of Kindness-*Chessed*.”

This is likewise stated in Talmud,⁴¹⁵ “The world was created with ten things: Through Wisdom-*Chochmah*, Understanding-*Tevunah*, Knowledge-*Da’at* etc.,” in which ten things that correspond to the ten *Sefirot* with which the world was created are enumerated.

Nevertheless, even after the construction of the world through intellect (*Mochin*) and emotions (*Midot*), there was a change [as it states], “I have reconsidered My having made them.” Then, after Noach’s sacrificial offering there was another change, as it states,⁴¹⁶ “I will not continue to curse... and I will not continue to again smite,” (in which “I will not continue-*Lo Oseef*-לֹא אוֹסֵף” is repeated to establish it as an oath), and the reason given in the verse is, “since the inclination of man’s heart is evil from his youth etc.” We thus find that the matter of changes begins with the aspect of the intellect (*Mochin*), and is then drawn into revelation in the emotions (*Midot*).

More specifically, we find that the matter of reconsideration and change is not only applicable to the brains (*Mochin*) and intellect as they relate to the emotions, [such as with the creation of the world, which primarily is from the aspect of the emotions – “the seven days of construction”⁴¹⁷ – in which it is only that intellect that relates to emotions

⁴¹⁴ Psalms 89:3; See Likkutei Torah, Ha’azinu 76b; Sefer HaMaamarim 5708 p. 273.

⁴¹⁵ Talmud Bavli, Chagigah 12a

⁴¹⁶ Genesis 8:21 (and Rashi there citing Talmud Bavli, Shevuot 36a)

⁴¹⁷ See Meorei Ohr 2:10

completes the ten aspects], but even in regard to intellect (*Mochin*) as it is unto itself, it likewise is applicable for there to be reconsideration and change. In other words, the essential matter of intellect (*Sechel*) is the flow of concepts and considerations, in which it is possible for there to be change from intellect that leans to the right to intellect that leans to the left.

Moreover, even in the matter of desire (*Ratzon*) the matter of change is applicable. For, although desire has no reason, this is only so of revealed reason, but there is a hidden reason for the desire.⁴¹⁸ This is as known in regard to the explanation⁴¹⁹ of [HaShem's-ה' response to Moshe],⁴²⁰ “Be silent! It thus arose in thought before Me!” This was not a matter of obstinance, Heaven forbid to think so, but was only because this matter remained in thought and could not descend to speech. However, since there indeed is a reason, it therefore is also possible for an opposite reason to be, which is the matter of reconsideration and change.

Now, all the above is in regard to the aspect of Man (*Adam-אדם*), the primary aspects of whom are emotions (*Midot*) and intellect (*Mochin*), as well as desire (*Ratzon*) that relates to reason, or at the very least a hidden desire (*Ta'am Kamus*), which is the externality of the desire (*Chitzoniyut HaRatzon*) and is included in the form of man, and in man is the matter of the forehead (*Metzach*),⁴²¹ which relates to the recognition of

⁴¹⁸ See Sefer HaMaamarim 5679 *ibid.* p. 48 and on; 5698 *ibid.* p. 90 and on.

⁴¹⁹ Likkutei Torah, Shir HaShirim 47d and on

⁴²⁰ Talmud Bavli, Menachot 29b

⁴²¹ See Likkutei Torah, Shir HaShirim 23b and on; Sefer HaMaamarim 5679 and 5698 *ibid.*

one's face.⁴²² That is, in all these aspects the matter of reconsideration and change is applicable.

However, loftier than this is the inner aspect of desire (*Pnimiyyut HaRatzon*), which even transcends the hidden reason (*Ta'am Kamus*). Therefore, in this there are no changes, and about this aspect it states,⁴²³ “[Moreover, the Eternal One of Israel does not lie and does not reconsider,] for He is not a man that He should reconsider.”

This then, is what Dovid requested on behalf of the assembly of the souls of the Jewish people (*Knesset Yisroel*), and on behalf of every single Jew, stating,⁴²⁴ “May my judgment go out from before You, Your eyes behold uprightness.” The word “from before You-*Milfaneicha*-מלפניך” refers to the inner aspect (*Pnimiyyut*-פנימיות) of *HaShem's*-ה"ה Supernal desire, and it is specifically from there that “my judgment should go out.”

This is because, “Your eyes behold uprightness-*Meisharim*-מישרים,” meaning that the drawing down from there is direct-*Yashar*-ישר, without undergoing changes, and in a way that “in the light of the King's Countenance is life,”⁴²⁵ for “there is no left side in this Ancient One-*Atik*.”⁴²⁶ That is, this aspect utterly transcends the division into lines, (meaning that not only is there no left line, but there also is no aspect of right, in a way of being a “line-*Kav*.” For, if there is the presence of a “right

⁴²² See Talmud Bavli, Yevamot 120a, and the citations in the preceding note.

⁴²³ Samuel I 15:29; See Torah Ohr ibid.; Sefer HaMaamarim 5679 p. 47 and on; 5698 p. 88 and on, and the citations in note 14 there.

⁴²⁴ Psalms 17:2

⁴²⁵ Proverbs 16:15

⁴²⁶ Zohar III 129a

line-*Kav*,” the presence of its opposite line is automatic). This is why it is entirely good (*Tov*-טוב) and entirely light (*Ohr*-אור).

This then, is the matter of the service of Chariot (*Merkavah*), that the *Chayot* angels uplift the aspect of Man (*Adam*-אדם) and elevate Him to the aspect of “He is not a man (*Ki Lo Adam Hoo*-כי לא אדם הוא).”

4.

To understand the matter with additional explanation, as known, the word Man-*Adam*-אדם-45 shares the same numerical value as *Ma*”*H*-מ”ה-45.⁴²⁷ In other words, the matter of man-*Adam*-אדם is hinted in (the numerical value of) the word “*Ma*”*h*-מ”ה,” which has two opposite meanings.⁴²⁸ The first is that the word “*Mah*-מה” means “without being-*Bli Mahut*-בלי מהות,” as in the statement,⁴²⁹ “[Once a person arrives there (he says to himself) ‘What-*Mah*-מה,’ as in] ‘What (*Mah*-מה) have you discovered? What (*Mah*-מה) have you found?’” (In other words, this is not something that can be seen and found.) The second is that the word “*Mah*-מה” is a term of “being-*Mahut*-מהות,” meaning the tangible existence of something.

Now, these two generally include all matters, all of which are divided into two categories. That is, there are matters that in the category of tangible existence, only that since they

⁴²⁷ Pardes Rimonim, Shaar 23 (Shaar Erchei HaKinuyim) Erech Adam; Etz Chayim, Shaar 10 (Shaar HaTikkun) Ch. 3, and elsewhere.

⁴²⁸ See Maamarei Admor HaZaken 5568 Vol. 1 p. 341; Al Parshiyot HaTorah, Vol. 2, p. 644; p. 786; p. 818; Ohr HaTorah Na”Ch Vol. 1, p. 671; Sefer HaMaamarim 5635 Vol. 2, p. 318; *Hemshech* 5666 p. 364.

⁴²⁹ Zohar I 1b

are on the side of holiness, it is existence that is nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He. There then are matters that entirely transcend tangible existence, to the point that about such a thing we say, "What (*Mah*-מה) have you found?"

Now, the general matter indicated by "What (*Mah*-מה) have you found?" is that it refers to the limitless light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, and even higher, it refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, "whose existence is intrinsic to Him and therefore exists without having the quality of 'existing.'"⁴³⁰

The explanation is that all novel existence (meaning, as the matter of "existence" is below), is necessarily composed of two matters; substance (*Chomer*) and form (*Tzurah*). This even applies to the angelic beings, called separate intellects (*Sichliyim Nivdalim*).⁴³¹ For, although in Laws of the Foundations of the Torah (Hilchot Yesodei HaTorah),⁴³² Rambam states that they are creations that have form (*Tzurah*)

⁴³⁰ See Moreh Nevuchim 1:57 – "It is known that existence is an incident appertaining to all things, and is therefore an element superadded to their essence. This must evidently be the case as regards to everything the existence of which is due to some cause: its existence is an element superadded to its essence. But in regard to a being whose existence is not due to any cause – God alone is that being, for His existence, as we have said, is absolute – existence and essence are perfectly identical; He is not a substance to which existence is joined as an incident, as an additional element. His existence is always absolute, and has never been a new element or an incident in Him. Consequently, God exists without possessing the attribute of "existence." Similarly, He lives, without possessing the attribute of "life;" knows, without possessing the attribute of "knowledge;" is omnipotent without possessing the attribute of "omnipotence;" is wise, without possessing the attribute of "wisdom" etc."

⁴³¹ See at length in *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, *The Gate of Hosts (Shaar HaTzva'ot)*, and Vol. 2 (*The Letters of Creation*, Part 1), The three letters *Yod-Hey-Vav*-יוד-הי"א-ו"ו.

⁴³² *Mishneh Torah*, Hilchot Yesodei HaTorah 2:3

but no matter (*Golem*), the intended meaning is that they have no [physical] matter (*Golem*) of the world of Action (*Asiyah*). However, they indeed have the spiritual matter (*Golem Ruchni*) of the world above this world, and it is in this that the angel is bound and made separate from his fellow.

As known, an example of this may be understood from the powers of the soul. That is, though they are all called, “powers of the soul,” being that the light of the soul illuminates in them, nevertheless, the power of the soul as it is in Wisdom-*Chochmah* is dissimilar from the power of the soul as it is in Understanding-*Binah*, and the same applies to all the other powers of the soul. We thus find that there is a composition of the power of the soul with the matter and form joined to it.

The same is true even as things are higher than the [three] general worlds, that is, in the world of Emanation (*Atzilut*). It too has the composition of lights (*Orot*) and vessels (*Keilim*), [these being] “His life force” and “His organs.” Thus, since it is a composite (*Murkav*), it cannot be said that its existence is intrinsic to it.⁴³³ For, the general principle is well known, that anything that is a composite of two things, must have something composing it.

Now, since in regard to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה, blessed is He, His existence is intrinsic to Him,⁴³⁴ it is understood that

⁴³³ See *Emunot v'De'ot* of Rabbi Sa'adya Ga'on, Maamar 1, Ch. 1; *Moreh Nevuchim*, Part 2, Introduction 21; *Chovot HaLevavot*, Shaar 1 (*Shaar HaYichud*) 5:6; Also see *Ginat Egoz* of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁴³⁴ *Tanya*, *Iggeret HaKodesh*, Epistle 20 (130b); Also see *Moreh Nevuchim* 1:57 *ibid.*; *Ginat Egoz* translated as *HaShem Is One* *ibid.*

“He exists without possessing the attribute of ‘existing.’” That is, His existence is not a composite existence, nor is it brought into being by another existence, for that itself is a matter of composition (*Harkavah*) between the power that brings into being and that which is brought into being.

It therefore is utterly inapplicable for there to be a matter of change in Him. This is because the matter of change only applies when there is a departure from the matter of oneness (meaning, that there is more than one). We thus find that the inner and true matter of “He is not a man that he should reconsider,” refers to the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He.

It likewise also applies the limitless light of the Unlimited One (*Ohr Ein Sof*), being that His light is like to His Essential Self and reveals His Essential Self. Thus, it too has this matter of “existing without possessing the attribute of ‘existing.’”

However, even after the drawing down of the ten *Sefirot*, though there is a matter of division in them, nevertheless, since this is existence on the side of holiness, it is existence in which there is nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. From this [existence] there also is a drawing down to man below, in that the ten powers of his soul correspond to the ten upper *Sefirot* from which they chained down (as stated in Tanya).⁴³⁵

For, although one is in a state of existence, nonetheless, through toil in serving *HaShem*-יהו"ה, blessed is He, he is

⁴³⁵ Tanya, Likkutei Amarim, Ch. 3

capable of attaining a state in which he has affected his existence to be in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. This itself is the second meaning of the word "*Mah*-מה," that it is a term meaning "being-*Mahut*-מהות" (that is, the existence of something), except that it is bound to the second meaning of the word *Mah*-מה, "without being-*Bli Mahut*-בלי מהות," as in "What (*Mah*-מה) have you found?" That is, even in the existence of the "something" (*Mahut*-מהות) the matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, is caused to be.

5.

Now, because of the matter of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He, in man (*Adam*-אדם-45), (as hinted by the numerical value of *Mah*-מ"ה-45, namely, that even one's existence is nullified (*Bittul*) to *HaShem*-יהו"ה, blessed is He, as explained before), therefore, even though the matter of man (*Adam*-אדם) is that of change and divisions, particularly divisions in the matter of emotions (*Midot*), either to kindness-*Chessed* or to might-*Gevurah* (as discussed in chapter three), nevertheless, the inter-inclusion (*Hitkallelut*) of the emotions with each other is possible within him, even including the inter-inclusion of opposite emotions (*Midot*).⁴³⁶

The explanation is that⁴³⁷ this possibility for the inter-inclusion of the emotions (*Midot*) with each other is because

⁴³⁶ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22, and the notes there.

⁴³⁷ See Sefer HaMaamarim 5679 *ibid.* p. 53 and on; 5698 p. 103 and on.

even as each emotion is, in and of itself, it includes the other emotions. As known, the example for this is from the quality of Kindness-*Chessed*. That is, if the quality of Kindness-*Chessed* was in a state of absolute purity, meaning, Kindness-*Chessed* alone, without any inter-inclusion of the other emotions, then its drawing forth would be unlimited kindness, (being that there would be nothing in addition to it to limit the drawing down of kindness).

In such a case, Kindness-*Chessed* would be drawn down both to one who is befitting of it, as well as to one who is unbecoming of it. This is similar to the conduct of our forefather Avraham, who even bestowed kindness to Arabs, even Arabs who worshipped the dust of their feet.⁴³⁸ Even though he did this with positive intentions, namely, that “[after they ate and drank] he would said to them ‘Bless Him of whose possessions you have eaten,’”⁴³⁹ nevertheless, in the interim, he even bestowed beneficence to those who were unworthy of it.

However, since the quality of Kindness-*Chessed* also includes the quality of Judgment-*Gevurah*, the quality of Judgment-*Gevurah* causes the bestowal of Kindness-*Chessed* to be in a way that the recipient can receive it, and is not in a way of an over-abundance of goodness,⁴⁴⁰ which can cause the recipient to be nullified by it.

Similarly, the inter-inclusion of Judgment-*Gevurah* causes restraint in the bestowal of Kindness-*Chessed*, so that it is not at all in a limitless way. There rather is restraint, so that

⁴³⁸ See Talmud Bavli, Bava Metziya 86b and Rashi to Genesis 18:4

⁴³⁹ See Talmud Bavli, Sotah 10a and Rashi to Genesis 21:33

⁴⁴⁰ See Talmud Bavli, Taanit 23a

one does not bestow to a person who is unbefitting of it. This is so to such an extent that even from the perspective of the quality of Kindness-*Chessed*, one would not bestow kindness to him.

This can even be more pronounced, as in the verse,⁴⁴¹ “He who loves him, disciplines him early.” That is, since the recipient is unbefitting to receive revealed kindness, the kindness-*Chessed* must therefore be bestowed garbed in an external garment that is its opposite, that of Judgment-*Gevurah*. All the above is so of the quality of Kindness-*Chessed* as it includes the quality of Might-*Gevurah* within it.

The same is so of the quality of Might-*Gevurah*. That is, if the quality of Might-*Gevurah* did not include the quality of Kindness-*Chessed* within it, there would be constriction and judgment in the extreme, so much so, that even “the hosts of the heavens are not pure in His eyes,”⁴⁴² and,⁴⁴³ “He finds fault with His angels.” Thus, since the world would not be incapable of withstanding this,⁴⁴⁴ it therefore is necessary for the quality of Kindness-*Chessed* to be inter-included in the quality of Might-*Gevurah*.

The quality of Kindness-*Chessed* then tempers the quality of Might-*Gevurah*, so that the bestowal of Might-*Gevurah* will not be to the utmost extreme, meaning that there will not be the utmost extreme precision in judgment. As a result, it is possible to be meritorious in judgment.

⁴⁴¹ Proverbs 13:24

⁴⁴² Job 15:15

⁴⁴³ Job 4:18

⁴⁴⁴ See Midrash Bereishit Rabba 12:15; Also see Rashi to Genesis 1:1

In other words, even though this is a matter of judgment (*Din-יָד*), one nevertheless can be rendered as being meritorious. This is to such an extent that because of the inter-inclusion of Kindness-*Chessed* in Might-*Gevurah*, it is possible for there to be a matter in which the quality of Might-*Gevurah* manifests in the diametric opposite garment, as in the verse,⁴⁴⁵ “He pays His enemies upfront in order to destroy them.” This stems from Might-*Gevurah*, only that it manifests in the external garment of Kindness-*Chessed*.

Thus, because in and of itself, each emotion includes the other emotions, therefore the inter-inclusion of one emotion with another emotion is possible, just as the inter-inclusion of Kindness-*Chessed* and Might-*Gevurah*. That is, there is Kindness-*Chessed*, in and of itself, as it includes all the other emotional qualities, and there is Might-*Gevurah*, in and of itself, as it includes all the other emotional qualities, and both can also come at the same place, in the same matter, at the same time.

An example of this is as it states,⁴⁴⁶ “[In the same matter] where His judgment is, [there He enumerates good deeds],” about which our sages, of blessed memory, stated,⁴⁴⁷ “In the same place that a person is judged (even including a matter of punishment that stems from judgment), his righteous deeds are also recalled.”

⁴⁴⁵ Deuteronomy 7:10; See Talmud Bavli, Eruvin 22a and Rashi to Deuteronomy there; Also see Biurei HaZohar of the Mittler Rebbe, Chukat 96b; Biurei HaZohar of the Tzemach Tzeddek, Vol. 1 p. 487

⁴⁴⁶ Zephaniah 2:3; See Talmud Bavli, Yevamot 78b

⁴⁴⁷ See Rashi to Talmud Bavli, Yevamot 78b *ibid.*; Also see Maamarei Admor HaZaken 5562 Vol. 1, p. 196; Vol. 2 p. 437.

We similarly find this in regard to the construction of the Holy Temple, the occasion of which brought great rejoicing. However it nevertheless states,⁴⁴⁸ “For this city has aroused My anger and My wrath within Me from the day that they built it.” We thus find two opposites at once.⁴⁴⁹ All this is because in the quality of Kindness-*Chessed* itself, and in the quality of Might-*Gevurah* itself, there already is the inter-inclusion of the other qualities.

Now, this matter, that even though man’s qualities are in a state of division one from the other, the matter of inter-inclusion is nevertheless possible, is because man below is drawn from the aspect of the Supernal Man above, and the aspect of the Supernal Man above is drawn from the aspect of “He is not a man.” Through this there is a drawing down from Above to below, all the way until this can be so in man’s service of *HaShem*-יהו"ה, blessed is He, below, in that he can affect the inter-inclusion of the emotions (*Midot*) within himself.

This likewise explains how the general creation of man is in such a way that he includes both the upper and the lower within himself.⁴⁵⁰ That is, it is possible for person to be in the lowest possible extreme, as explained in Tanya,⁴⁵¹ that a person can fall from his level, Heaven forbid, and can even fall lower than impure animals etc., to the point that he is told, “even the gnat preceded you [in the order of creation],”⁴⁵² [a gnat being a

⁴⁴⁸ Jeremiah 32:31; See Talmud Bavli, Niddah 70b

⁴⁴⁹ Torah Ohr, No’ach 9d; Also see Sefer HaMaamarim 5649 p. 238 and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22 *ibid*.

⁴⁵⁰ Midrash Bereishit Rabbah 18:8

⁴⁵¹ Tanya, Likkutei Amarim, Ch. 24 (30b)

⁴⁵² Talmud Bavli, Sanhedrin 38a

creature] “that has an entrance [to take in food], but has no exit [by which to excrete].”⁴⁵³ On the other hand, man also includes the upper beings, so much so, that “his position is even more inner than the ministering angels.”⁴⁵⁴

6.

Now, all the above is the matter of inter-inclusion brought about by the weaking of the emotions. In other words, the reason the quality of Kindness-*Chessed*, even when on its own, includes the other emotional qualities (and the same applies to the quality of Might-*Gevurah* etc.), is because the quality of Kindness-*Chessed* is not in full strength, as with the emotional qualities of the world of Chaos-*Tohu*,⁴⁵⁵ [called the Kings of Edom] about which the verse states,⁴⁵⁶ “He died... and after him reigned...” That is, only after the nullification of the preceding emotion (“He died”) is it possible for the next quality to exist (“and after him reigned”).

This matter comes about from the bestowal of intellect (*Mochin*), which causes the general matter of nullification (*Bittul*) in the emotions (*Midot*). This is because, in and of itself, the matter of intellect (*Mochin*) is that of nullification (*Bittul*). For, intellect (*Sechel*) is the matter of a person contemplating that which is above him, (being that it does not

⁴⁵³ Talmud Bavli, Gittin 56b – I.e., it only takes but does not give.

⁴⁵⁴ Midrash Bereishit Rabbah 21:1

⁴⁵⁵ See Torat Chayim, Bereishit 8d and on; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 20, and elsewhere.

⁴⁵⁶ Genesis 36:32; Likkutei Torah of the Arizal, Vayishlach; Shaar HaYichud (the Gate of Unity) Ch. 20 *ibid.*, and elsewhere.

come into one's mind to invest his loftiest sense and power – the intellect (*Sechel*) – into that which is below him). Thus, when a person contemplates that which is above him, in which his contemplation (*Hitbonenut*) is into true intellect, this causes the matter of nullification (*Bittul*) in him.

This is why intellect (*Mochin*) brings about the matter of nullification (*Bittul*) in emotions (*Midot*) that stem from intellect, to the point that, in and of themselves, even natural emotions – which the brain should rule over, as in the matter of the mind ruling over the heart⁴⁵⁷ - are weakened and nullification (*Bittul*) is affected in them.

Through this it thereby is possible for one emotional quality to be inter-included with the opposite emotional quality. This is especially so in regard to expansive mature intellect (*Mochin d'Gadlut*), through which inter-inclusion in a way that both Kindness-*Chessed* and Might-*Gevurah* come together at once, comes about. This is as explained about [the teaching],⁴⁵⁸ “[In the same matter] where His judgment is, [there He enumerates good deeds].”

Now, all the above is the first meaning of the word “*Mah*-ה"ג,” as a term meaning “being-*Mahut*-מהות,” except that it is in a state of nullification (*Bittul*) to *HaShem*-יהו"ה, blessed is He. In other words, the emotions (*Midot*) indeed have the aspect of the existence and being of something, except that each emotional quality withstands and gives room for the opposite emotional quality, stemming from the weakening and

⁴⁵⁷ Zohar III 224a (Ra'aya Mehmna); Tanya, Likkutei Amarim, Ch. 12

⁴⁵⁸ Zephaniah 2:3; See Talmud Bavli, Yevamot 78b; Also see *Hemshech* 5672 Vol. 1 p. 527.

nullification of the emotions (*Midot*) brought about by the intellect (*Mochin*).

Now, the ultimate elevation in man's toil in serving *HaShem*-יהו"ה, blessed is He,⁴⁵⁹ is that not only is it that because of the weaking and nullification in the emotions (*Midot*) an inter-inclusion is caused in them, in that they give room for the existence of each other, but beyond this, even when the emotions (*Midot*) of Kindness-*Chessed* and Might-*Gevurah* are in full strength, the matter of inter-inclusion and peace is caused between them, in a way that they receive from each other, so that one emotional quality is not whole absent of its opposite emotional quality. This is the nullification of the essential being of the emotions, in that each emotion is not whole, in and of itself, (meaning that it has no being-*Mahut*-מהות), without the opposite *Sefirah*. Specifically when they are all together are they a whole unit.

This is similar to the explanation⁴⁶⁰ about the matter of the head and legs. That is, the legs are what uphold the body and head, and if there is a problem in the head, blood is let out from the feet, and through this he becomes healed and derives vitality from this.⁴⁶¹ We thus see that the head is not whole without the legs. In other words, either when the head is healthy or when it is ill, its wholeness specifically comes about through the legs. This is to such an extent that in various places⁴⁶² we

⁴⁵⁹ In regard to this section of the discourse, there are some additional details that were explained in the Sichah talk of Shabbat Parshat Vayeishev, 21st of Kislev, 5721.

⁴⁶⁰ Likkutei Torah, Nitzavim

⁴⁶¹ Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 31 and the notes there.

⁴⁶² Likkutei Torah Nitzavim *ibid.*; Torah Ohr Shemot 52a, and elsewhere.

find that their inter-inclusion is such that it cannot be determined which is the beginning and which is the end. That is, being the feet complete the head, therefore the head is the foot and the foot is the head.

This inter-inclusion stems from the sense of the powers as they are included in the soul, in that the existence of the powers is due solely to the wholeness of the soul, in that because of its wholeness and perfection, it therefore also possesses all ten powers within itself.

From this [wholeness of the soul] the revealed powers are subsequently drawn forth, so that in each power it is sensed that its wholeness and perfection specifically relies on the other nine powers. This is especially so of the emotions (*Midot*), in that in each emotional quality it is sensed that its wholeness is specifically brought about by the presence of the other six emotions.

The root of this inter-inclusion is by the radiance of the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, the True Being who is “without being-*Bli Mahut*-מהות,” since “His existence is intrinsic to Him, and He therefore exists without possessing the quality of ‘existing.’” It is specifically from here that there is a drawing down into the emotions, so that even in their state of “being-*Mahut*-מהות,” and even in a state that their light is dominant and in full strength, they nevertheless are nullified to Him in the essence of their being.

This is similar to the teaching of the Rav, the Maggid of Mezhritch,⁴⁶³ on the verse,⁴⁶⁴ “He makes peace in His heights,” in that, ⁴⁶⁵ “Michael, the minister of ice, and Gavriel, the minister of fire, do not extinguish each other.” For, when they are in “His heights,” in which they are in a state of ultimate strength, as emphasized by the fact that they are called “the minister-*Sar*-שר [who rules over ice or the minister-*Sar*-שר who rules over fire],” nevertheless, peace is caused between them.

This is due to a drawing down coming from the inner aspect of *HaShem*’s-יהו"ה desire (*Pnimiyut HaRatzon*), (which transcends the externality of His desire (*Chitzoniyut HaRatzon*) in which there can be changes), up to the point that there even is a drawing down from the aspect of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהו"ה Himself, blessed is He, who utterly transcends change, can do the impossible and bear all opposites,⁴⁶⁶ such as the aspects of “being-*Mahut*-מהות,” and “without being-*Bli Mahut*-בלי מהות” at once, (similar to space (*Makom*-מקום) that has measure and has no measure).⁴⁶⁷ It therefore is possible for there to be a

⁴⁶³ Biurei HaZohar of the Mittler Rebbe, Lech Lecha 8c; Pelach HaRimon (of Rabbi Hillel Paritcher), Lech Lecha 34c and elsewhere; Also see Tanya, Iggeret HaKodesh, Epistle 12; Likkutei Torah, Tazriya 23c; *Hemshech* “*Matzah Zu*” 5640, Ch. 50 (Sefer HaMaamarim 5640 Vol. 1 p. 231 and on); Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 22.

⁴⁶⁴ Job 25:2

⁴⁶⁵ Midrash Bamidbar Rabba 12:8; Shir HaShirim Rabba 3:11

⁴⁶⁶ See Shaalot u’Teshuvot HaRashba, Vol. 1, Section 418, cited in Sefer HaChakirah of the Tzemach Tzeddek 34b; Sefer HaMaamarim 5678 p. 420 and elsewhere; Also see Ginat Egoz of Rabbi Yosef Gikatilla, translated as HaShem Is One, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

⁴⁶⁷ See Talmud Bavli, Yoma 21a; Also see the Opening Gateway (*Petach HaSha’ar*) to Imrei Binah of the Mittler Rebbe, translated as The Gateway to Understanding, Ch. 6.

drawing down from there of the seemingly impossible, namely, that the emotions can be in full strength, but even so, it is in a way of peace and inter-inclusion.

This then, is the general matter of the service of the Chariot (*Merkavah*), which elevates the aspect of Man (*Adam-אדם*) to the aspect of “He is not a man” (*Lo Adam-לא אדם*), only that there are several levels in this. In other words, man must first be caused to have the matter of nullification (*Bittul*) to *HaShem-יהו"ה*, blessed is He. This is indicated by the fact that the word Man-Adam-אדם-45 shares the same numerical value as *Ma" H-מ"ה*-45.

That is, even though he is an existence of something (as the term “*Mah-מה*” indicates “being-*Mahut-מהות*”), nevertheless, there also is the matter of nullification (*Bittul*), (as the term “*Mah-מה*” indicates the “absence of being-*Bli Mahut-בלי מהות*”), through which the matter of inter-inclusion is caused, stemming from the weakening [of the emotions].

We then can come to the ultimate state of elevation, that even when the emotions are in full strength, there nevertheless is caused to be inter-inclusion and peace, being that their being is completely nullified to *HaShem-יהו"ה*, blessed is He, like the first meaning of the word “*Ma" h-מ"ה*,” that is, “without being-*Bli Mahut-בלי מהות*,” as in,⁴⁶⁸ “What (*Mah-מה*) have you discovered? What (*Mah-מה*) have you found?”

⁴⁶⁸ Zohar I 1b

The explanation as it pertains to our service of *HaShem*-יהו"ה, blessed is He, is that in man's toil, the matter of the Chariot (*Merkavah*), (which brings the rider to a place that he otherwise is unable to reach), refers to the toil of the Godly soul with the animalistic soul. In general, this refers to serving *HaShem*-יהו"ה, blessed is He, during prayer, in that "the time of prayer is the time of battle."⁴⁶⁹

For, during prayer there must be contemplation (*Hitbonenut*) with the Godly soul in a way of also explaining this to the animalistic soul, until the animalistic soul is affected to also agree with it. This is the meaning of the words,⁴⁷⁰ "[You shall love *HaShem*-יהו"ה, your God] with all your heart," in which the words "with all your heart-*Bechol Levavecha*-בכל לבבך" [with the doubled letters "בב"] refer to "both your inclinations."⁴⁷¹ By doing so, the animalistic soul also affects the Godly soul to have an additional ascent beyond what the Godly soul is capable of attaining in its service by itself.

The explanation is that the emotions of the animalistic soul are natural emotions (*Midot Tiviyim*), (since that is the substance of the animalistic soul, as its name indicates, "the animalistic soul," in that an animal follows its natural instinctive emotions and inclinations), which are dominant and strong.

⁴⁶⁹ Zohar I 240b; Zohar III 243a; cited in Likkutei Torah, Balak 72a; Teitzei 34c, 35c.

⁴⁷⁰ Deuteronomy 6:5

⁴⁷¹ Mishnah Brachot 9:5; Talmud Bavli, Brachot 54a; See Rashi to Deuteronomy 6:5 *ibid*.

In contrast, the intellect (*Sechel*), which is the primary aspect of the Godly soul, is in a way of nullification (*Bittul*) (as explained before). Therefore, after the Godly soul affects the animalistic soul to have the matter of “You shall love *HaShem*-יהו"ה your God with all your heart,” meaning, “with both your inclinations,” the Godly soul then comes to have additional strength stemming from the emotions of the animalistic soul, as the verse states,⁴⁷² “Many crops come through the power of the ox.”

However, even though the toil of the Godly soul with the animalistic soul causes the elevation indicated by the verse, “Many crops come through the power of the ox,” nevertheless, all this only reaches the external powers of man, (or the externality of the inner powers). However, loftier than this is service of *HaShem*-יהו"ה, blessed is He, by the Godly soul, in and of itself, which is serving Him with the desire of the heart (*Re'uta d'Leeba*), this being the inner essential desire [of the soul]. This causes an elevation to the point that we reach the inner aspect (*Pnimiyut*) above in *HaShem*'s-יהו"ה Godliness.

This is as explained (in chapter three) about the difference between the external aspect of the desire (*Chitzoniyut HaRatzon*) and the inner aspect of the desire (*Pnimiyut HaRatzon*). That is, in the external aspect of the desire (*Chitzoniyut HaRatzon*) change is applicable. This is not so of the inner aspect of the desire (*Pnimiyut HaRatzon*) which is the essential desire, such as *HaShem*'s-יהו"ה Supernal desire

⁴⁷² Proverbs 14:4; See Likkutei Torah, Ha'azinu 75d; Sefer HaMaamarim 5697 p. 210, and elsewhere.

for Torah and its *mitzvot*, and similarly, *HaShem's* יהו"ה-Supernal desire for the Jewish people.

These are like the essential desire of a father for his son. In other words, even though according to his conduct, the son may not be worthy of good relations and closeness to his father, the father nevertheless has an essential desire in his son, and in all states [that the son may be in], the father is bound to him in a way that “his soul is bound up with his soul.”⁴⁷³

The same is so in regard to the Jewish people, about whom the verse states,⁴⁷⁴ “You are children to *HaShem*-יהו"ה your God,” so that, “either way they still are My children,”⁴⁷⁵ and “to exchange them for another nation is not possible,”⁴⁷⁶ even if there was such an idea stemming from the intellect (*Mochin*) or emotions (*Midot*) below it, Heaven forbid. Because of this essential desire [in *HaShem's* יהו"ה-S Godliness], the inner essential desire of the Godly soul is caused, the matter of which as it relates to serving *HaShem*-יהו"ה, blessed is He, is the desire of the heart (*Re'uta d'Leeba*).

Through this, the service of *HaShem*-יהו"ה, blessed is He, of the Chariot (*Merkavah*), (which is ascent from the aspect of Man-*Adam* אדם to the aspect of “He is not a man-*Lo Adam Hoo* לֹא אָדָם הוא”), is caused to be in a much loftier way, so that even when [one's] whole being (*Mehut*-מהות) is in full strength, he nevertheless is elevated in a way that he is completely nullified of his being (*Mehut*-מהות), as explained before.

⁴⁷³ See Genesis 44:30

⁴⁷⁴ Deuteronomy 14:1

⁴⁷⁵ See Talmud Bavli, Kiddushin 36a

⁴⁷⁶ Midrash Ruth Rabba, Petichta 3

The same is so of the difference between the Chariot (*Merkavah*) of the angels, who are the Supernal animals and beasts,⁴⁷⁷ [and the Chariot (*Merkavah*) of our forefathers]. For, although the [angels] elevate the aspect of Man-Adam-אדם to the aspect of “He is not a man-Ki Lo Adam Hoo-הוא לא אדם,” nonetheless, this is not the ultimate elevation, as it is of the Chariot (*Merkavah*) of our forefathers.

For, as explained in Torah Ohr⁴⁷⁸ (in the explanation of “*Shamor v'Zachor b'Dibur Echad*”) about the difference between the holy *Chayot* angels of the Chariot (*Merkavah*) and our forefathers who themselves are the Chariot (*Merkavah*), the Chariot (*Merkavah*) of the angels only affects the externality of the worlds (to sustain and give vitality to the worlds), whereas this is not so of the Chariot (*Merkavah*) of our forefathers.

For, since the forefathers are the aspects of Kindness-*Chessed*, Might-*Gevurah*, and Splendor-*Tiferet* of the world of Emanation (*Atzilut*), therefore they are the Chariot (*Merkavah*) for the Supernal Father-*Abba* (Wisdom-*Chochmah*) and Mother-*Imma* (Understanding-*Binah*), which cause the inner aspect (*Pnimitiyut*) of the worlds, as well as the birth of souls.

As this matter relates to serving *HaShem*-יהו"ה, blessed is He, in prayer, it is the superiority of praying with the congregation, over and above praying as a solitary individual. This may be better understood by prefacing with the teaching of our sages, of blessed memory,⁴⁷⁹ on the verse,⁴⁸⁰ “Seek *HaShem*-יהו"ה while He may be found; call upon Him when He

⁴⁷⁷ See Ezekiel 1:10; Tanya, Likkutei Amarim, Ch. 39

⁴⁷⁸ Torah Ohr Yitro 72c

⁴⁷⁹ Talmud Bavli, Rosh HaShanah 18a; Yevamot 49b; 105a

⁴⁸⁰ Isaiah 55:6

is near,” that this refers to the prayers of a solitary individual, whereas about communal prayers the verse states,⁴⁸¹ “[For which is a great nation that has a God Who is close to it,] as is *HaShem*-יהו"ה our God, whenever we call to Him?” They continued, “In regard to an individual [when is *Hashem*-יהו"ה near to him]? These are the ten days between Rosh HaShanah and Yom HaKippurim.”

Now, as known, during the ten days of repentance (*Aseret Yemei Teshuvah*) the manner of serving *HaShem*-יהו"ה, blessed is He, is as indicated by the verse, “Seek My face (*Panai*-פני); Your face (*Panecha*-פניך) *HaShem*-יהו"ה, do I seek.” This refers to service that stems from the desire of the heart (*Re'uta d'Leeba*), (as explained at length in the preceding discourses,⁴⁸² and at even greater length elsewhere).

From this it is understood from that the effects of praying with the congregation are like the effects of the prayers of an individual during the ten days of repentance. In other words, the matter of praying with the congregation (*Tzibur*-ציבור) is the matter serving *HaShem*-יהו"ה, blessed is He, with the desire of the heart (*Re'uta d'Leeba*).

Through this, we affect a drawing down from a place that transcends reconsiderations and changes, to the place where there is a union between “being-*Mahut*-מהות” and “absence of being-*Bli Mahut*-בלי מהות” all at once, which is the

⁴⁸¹ Deuteronomy 4:7

⁴⁸² See the discourse entitled “*Lecha Amar Leebee* – On Your behalf my heart has said” 5720, translated in *The Teachings of The Rebbe 5720*, Discourse 28; Also see the discourse entitled “*Teekoo BaChodesh Shofar* – Sound the Shofar at the moon’s renewal” of this year, 5721, Discourse 1.

matter of [drawing down] the impossible (as explained in chapter six).

8.

This then, is the general matter of the verse,⁴⁸³ “He redeemed my soul in peace from battles against me, for the many were with me.” That is, there is regular redemption, and there is redemption in peace. As they relate to serving *HaShem*-יהו"ה, blessed is He, regular redemption is in a way of battle, as in “battles against me,” which is the matter of “the time of prayer is a time of battle.” One must begin serving *HaShem*-יהו"ה, blessed is He, in this manner. That is, it must be in a way that accords to reason and understanding, with the ten inner powers of [the soul of] man.

However, this is not the ultimate state of serving Him. For, since there still is a matter of battle, therefore there are two lines, that is, the one battling and that the one who battles against him. Such a state gives room for the matter of change, meaning that even if he is victorious in battle, after a period of time, it is possible that the side opposite holiness will again awaken [in him], as the verse states, “The might shall pass from one regime to the other.”⁴⁸⁴

We then come to the ultimate form of serving *HaShem*-יהו"ה, blessed is He, in which the redemption is in peace, in a way that the many (*Rabim*-רבים) were with me. This is as

⁴⁸³ Psalms 55:19

⁴⁸⁴ Genesis 25:23 and Rashi there (citing Talmud Bavli, Megillah 6a); Also see Tanya, Likkutei Amarim, Ch. 9 (13b and on), Ch. 13 (18b), and elsewhere.

explained by our sages, of blessed memory,⁴⁸⁵ “Even the people of Avshalom prayed for Dovid to be victorious.” That is, the same is so of the side opposite of holiness, which is the ultimate refinement (*Birur*), akin to what will be in the coming future,⁴⁸⁶ about which the verse states,⁴⁸⁷ “I will remove the spirit of impurity from the land.”

In other words, in that nothing will remain of the side opposite holiness, and there will be a state of peace and tranquility. This matter is specifically brought about through the service of praying with the congregation (*Tzibur*-צִיבּוּר), which reaches the inner aspect (*Pnimiyyut*), as explained before. It also is brought about through the three pillars upon which the world stands, which is the matter of the verse,⁴⁸⁸ “A three-ply chord is not easily severed,” meaning that it transcends change.

For, as explained in Midrash,⁴⁸⁹ this refers to Yaakov who is the choicest of the forefathers, and is the general matter of the *Sefirah* of Splendor-*Tiferet*,⁴⁹⁰ which ascends to the inner aspect (*Pnimiyyut*) of the Crown-*Keter*,⁴⁹¹ which reaches the innerness (*Pnimiyyut*) and Essential Self of the Singular Preexistent Intrinsic Unlimited One, *HaShem*-יהו"ה Himself,

⁴⁸⁵ Talmud Yerushalmi Sotah 1:8; Midrash Bamidbar Rabba 9:24

⁴⁸⁶ See the discourse entitled “*Padah b'Shalom*” of the Mittler Rebbe, Ch. 11 (Shaarei Teshuvah, Vol. 1, 56a and on); Also see “*Padah b'Shalom*” 5675 (*Hemshech* 5672 Vol. 2, p. 769).

⁴⁸⁷ Zachariah 13:2

⁴⁸⁸ Ecclesiastes 4:12

⁴⁸⁹ Sifri to Deuteronomy (Ha'azinu) 32:9; Yalkut Shimoni, Remez 942

⁴⁹⁰ See Zohar I 148b (Sitrei Torah); Zohar II 175b; Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate Five (*Tiferet*), and elsewhere.

⁴⁹¹ See Torat Chayim No'ach 65b; *Hemshech* 5672 Vol. 1, Ch. 114; Sefer HaMaamarim 5683 p. 107 and on; Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 21, and elsewhere.

blessed is He, and from Him there is a drawing all the way down, so that even “being-*Mehut*-מהות” below should come to have the matter that transcends “being-*Mehut*-מהות,” this being the matter of [drawing down] the impossible.

This likewise is stated in Igrot Kodesh of his honorable holiness, the Rebbe Rashab, whose soul is in Eden,⁴⁹² about the 19th of Kislev, that the substance [of this day] is to affect “a drawing down of the depth and inner aspect (*Pnimityut*) of the Torah of *HaShem*-יהו"ה and the *mitzvot* of *HaShem*-יהו"ה, from the aspect of the inner Essence of the Light of the Unlimited One, *HaShem*-יהו"ה, blessed is He, to illuminate the innerness (*Pnimityut*) of our souls,” which is the matter of serving Him stemming from the desire of the heart (*Re'uta d'Leeba*).

Through this, we actualize the matter of redemption in peace for every individual, through which we come to redemption in peace by the man about whom it states,⁴⁹³ “the One from Whom peace is His,” about whom it states,⁴⁹⁴ “Upon the one with greatness in dominion (*L'Marbeih HaMisrah-shalom*) and boundless peace (*Shalom Ein Keitz*-ליום אין קץ) [that will prevail on the throne of Dovid and on his kingdom,” referring to our righteous Moshiach, may he come and redeem us speedily, in our times!

⁴⁹² The letter of the 16th of Kislev 5662 – Igrot Kodesh of the Rebbe Rashab, Vol. 1, p. 260, copied in HaYom Yom for the 19th of Kislev.

⁴⁹³ Talmud Bavli, Shevuot 35b; Midrash Shir HaShirim Rabba 1:12, and elsewhere.

⁴⁹⁴ Isaiah 9:6