

Discourse 41

“HaSam Nafsheinu BaChayim - He set our souls in life”

Delivered on the 12th of Tammuz, 5724

By the grace of *HaShem*, blessed is He,

1.

The verse states,²⁰⁷⁹ “He set our souls in life and did not allow our foot to falter.” The simple meaning is that “He has left us alive,” and beyond that, “He has not allowed any matters in which our feet may stumble.” This is also the reason that one of the discourses of the one whose day of redemption and joy we are celebrating, which he said on his day of redemption and joy, begins with this verse.²⁰⁸⁰

However, according to the simple explanation, the precise wording, “He set **our souls** (*Nafsheinu*) in life,” is not understood. For, at first glance, it should have said, “He set **us** (*Otanu*-אִתָּנוּ) in life.” This likewise is the question posed by the one whose redemption we are celebrating, in his discourse on this verse.²⁰⁸¹ Namely, why does the verse state “He set our souls in life”? Is it not so that the soul is alive in essence?

He begins by explaining that since the soul is alive in essence, and the revelation of every essence is like itself, therefore,

²⁰⁷⁹ Psalms 66:9 – The portion of Psalms recited on the 12th day of the month.

²⁰⁸⁰ See the discourse by the same title as this from the 12th of Tammuz 5694, printed in Sefer HaMaaamarim 5710 p. 255 and on.

²⁰⁸¹ Sefer HaMaaamarim 5710 *ibid.*, p. 255

since the soul is alive in essence, its revelation is light that enlivens, this being the matter of the light and vitality of the general soul. [That is], this is not a particular power of the soul, but is rather the revelation of the soul [in general]. Thus, since the soul is alive in essence, its light and revelation is life. (This concludes his words.)

Now, we must explain the intention of his words. For, at first glance, it seems possible to say that the explanation of the verse, “He set our souls in life,” is that it refers to the drawing down of the highest level of vitality. That is, there are various levels of vitality, meaning that there are different ways by which the vitality is drawn forth and revealed. For example, there is a difference in the way the vitality is in the limbs and organs, than how it is in the soul, upon which [the limbs and organs] depend, and there is a difference in how the vitality is found in the heel of the foot, which is devoid of vitality and thus is called “the angel of death in man.”²⁰⁸²

Thus, about this he explains that the “soul” (*Nefesh*) refers to the matter of life as it is in the highest way, this being the fact that he is alive in essence. In other words, this refers to the vitality that is neither limited nor defined and does not manifest in any way. Moreover, this is not only in the soul (*Nefesh*) itself, but also is when the soul comes into the body and enlivens it.

This is the reason for the precise wording of the verse, “**our** souls-*Nafsheinu*-נַפְשֵׁינוּ.” That is, this does not refer to the soul (*Nefesh*) as it is, in and of itself, but as it is drawn forth to enliven the body. That is, it begins with the general light and vitality of the soul, the matter of which is the revelation of the soul. Being that the soul is alive in essence, its light and revelation is

²⁰⁸² Avot d’Rabbi Nathan, Ch. 31

vitality, meaning the vitality of one who is alive in essence, devoid of limitations and definitions etc., and certainly devoid of concealment and hiddenness. Based on this, it is not understood why the verse states, “He set our souls in life.” For, since the vitality of our souls is that which is alive in essence, what is added by the fact that “He set our souls in life”?

In the discourse he concludes, “This seems to indicate that the words “He set our souls in life” refer to life that even is higher than the essential life of the soul. We therefore must understand the meaning of life that is higher than being alive in essence.”

We also must understand, as he continues to state in the discourse, “What is the meaning of the end of the verse, that ‘He did not allow our foot to falter’?” In other words, based on the explanation of the precise wording of the verse, “He set our souls (*Nafsheinu*-נפשינו) in life,” and that this refers to additional life, higher than that which is alive in essence, a new question arises (which is not there according to the simple explanation).

Namely, what connection does this have with the end of the verse, “and He did not allow our foot to falter”? Is it not so that the foot – as simply understood – is the lowest limb of the body, and is the most distant from the limbs and organs to which the soul is bound? This is to such an extent that the heel, in which the vitality of the soul is in the ultimate state of concealment (as mentioned above) is specifically in the foot.

Therefore, “even in regard to the inner manifest powers of the soul, (which are the inner manifest powers of the soul as they come into revelation through the limbs of the body), the power of walking (which is the power that manifests in the foot) is the lowest of the powers, which is why this power is also found in

animals.” (This proves that in man, this is the aspect of the animal in him.)

Thus, at first glance, this has no connection to the aspect indicated by the word “our souls-*Nafsheinu*-נַפְשֵׁנוּ,” which is the revelation and drawing forth from the essence of the soul. How, much more is this so of the connection with the aspect of the soul (*Nefesh*) itself, which is alive in essence, and how much more so, with the aspect indicated by “He set our souls (*Nafsheinu*) in life,” which refers to an even higher life than the essential life of the soul, which is alive in essence.

“From the continuation of the matter it is understood that the fact that ‘He did not allow our **foot** to falter’ is because ‘He set our souls in life,’ that is, in the higher life that is even more praiseworthy than the life of the soul that is alive in essence, in that this life strengthens the feet,” even though, at first glance, this is a distance beyond all relative comparison.

2.

This may be understood by explaining the matter of, “The end action arose first in thought.”²⁰⁸³ To explain,²⁰⁸⁴ the precise wording “first in thought (*Machshavah Techilah*-תחלה מחשבה),” (as opposed to “the beginning of the thought-*Techilat HaMachshavah*-תחלת המחשבה), indicates that even in the highest levels of thought, this is first, meaning that it even transcends the head and beginning of the thought. It is to this aspect that the end

²⁰⁸³ In the liturgical hymn “*Lecha Dodi*.”

²⁰⁸⁴ See *Hemshech* 5672 Vol. 2 p. 1,117 and on; Also see *Torat Chayim*, *Vayigash* p. 230a and on; Discourse entitled “*B’Sha’ah SheHeekdeemoo*” and “*Bayom HaSheni Hikriv*” 5732 (*Sefer HaMaamarim* 5732 p. 193 and on; *Torat Menachem*, *Sefer HaMaamarim* Sivan p. 351 and on).

action reaches. In other words, in action itself, which is the lowest level, specifically the “end action-*Sof Ma’aseh*-סוף מעשה” reaches the “first thought-*Machshavah Techilah*-תחלה מחשבה,” which is even higher than the head and beginning of thought.

Now, at first glance, this is not understood. For, is it not so that the source and beginning of action (*Ma’aseh*) is the matter of thought (*Machshavah*) itself? This being so, how does it apply for the end action to be higher than the thought, and even higher than the beginning of the thought, being that the thought itself is the root and source of the end action?

For, as known, every rebounding light (*Ohr Chazer*) that returns above, returns to its first source, meaning, the beginning and root of its drawing forth. Thus, in regard to the matter of action (*Ma’aseh*) and thought (*Machshavah*), the ascent of the action can be only to the head and beginning of the thought, but not higher, to the aspect of “first in thought (*Machshavah Techilah*).

This is likewise how is it is Above (being that how all matters are below, is because that is how they are Above), in that the matter of thought (*Machshavah*) is the general arousal of the desire to create the worlds, from which there subsequently is the drawing down of the general totality of the chaining down of the worlds (*Seder Hishtalshelut*) and the creation of all the worlds, up to the world of Action (*Asiyah*) of the general worlds (*Klallut*), this being is the world of Emanation (*Atzilut*),²⁰⁸⁵ and subsequently also the particular world of Action (*Asiyah d’Pratut*), which is this world, until this physical and coarse world, which is the end action.

²⁰⁸⁵ See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18.

This being so, when the end action ascends and returns to its beginning, it can only ascend until the inception and beginning of the thought (*Machshavah*), which is the aspect of the arousal of the desire, meaning, the aspect of the particular desire for this particular world, or even the general desire for all the worlds in general, and even as it is in the limitless light of the Unlimited One before the restraint of the *Tzimtzum*, in which there was the arousal of the desire and the way of the estimation within Himself of everything that is destined to come into actuality, until the end action.²⁰⁸⁶

This likewise is the matter of “their beginning is bound to their end, and their end to their beginning,”²⁰⁸⁷ for which reason the end action can ascend to the beginning of the thought. However, how can the end action arise to even higher than the beginning of the thought?

3.

Now, we first must explain the matter of “their beginning is bound to their end, and their end to their beginning,” in that this is only the bond of the end to the beginning (and not higher). The explanation is as we observe [in man below] in the bestowal of kindness and goodness stemming from the desire of the bestower to bestow to a pauper who has nothing of his own, that the beginning (the inception of the thought) is his arousal of simple compassion for the pauper.

²⁰⁸⁶ See Shaar HaYichud of the Mittler Rebbem, translated as The Gate of Unity, Ch. 10 and the citations there.

²⁰⁸⁷ Sefer Yetzira 1:7

Because of this arousal of compassion he then is roused with the desire to do a kindness for him, and thus the compassion becomes the [motivating] reason and pleasure for this desire. Once he is roused with the desire to bestow goodness to this pauper, the desire is then drawn into the thought in his brain, from which there subsequently is a drawing forth of feelings in the emotions of his heart.

Afterwards, this returns and ascends from the heart to the brain, to contemplate and ruminate about it, (as explained at length in Tanya).²⁰⁸⁸ The thought is then drawn into speech, until there is a drawing forth of kindness and goodness to the pauper in actual deed, which is the end action.

This is the meaning of “the end is bound with the beginning.” For, the end, which is the end action (*Sof Ma’aseh*), is already present at the beginning, which is the beginning of the arousal of simple compassion for the pauper, and the intention in this is solely for the matter to come to its culmination at its end, this being the matter of drawing forth actual kindness and goodness to the pauper in deed.

Now, although the Talmud states,²⁰⁸⁹ “Whoever gives a *perutah* [coin] to a poor person receives six blessings, and whoever consoles him with words receives eleven blessings,” the intention here is not that consolation with words is greater than actually giving the *perutah* [coin] in deed.

Rather, the statement, that one who consoles him with words is blessed with eleven blessings, only applies when the consolation is in addition to giving the *perutah* [coin] in deed. In other words, in addition to the bestowal of the kindness and

²⁰⁸⁸ Tanya, Likkutei Amarim, Ch. 20

²⁰⁸⁹ Talmud Bavli, Bava Batra 9b

goodness in actual deed, there also is the revelation of the desire and goodness in his heart.

(In other words, there is a revelation of the pleasure and desire in this, together with the intellect in the head and the feelings of emotions in the heart, and therefore the giving is with joy and goodness of heart, due to which the consolation is brought about), the effect of which is that the pauper is uplifted. However, all this is only if there also was the bestowal of kindness in actual deed. This then, is the meaning of “their end is bound with their beginning.” That is, in the beginning of the arousal there already is the intention for the end action, specifically.

The same is so from Above to below, that “their beginning is bound with their end.” In other words, when we contemplate the drawing down of kindness and goodness to the pauper in actuality (their end), we see their beginning in this. That is, the cause of the drawing down in actual deed is the arousal of the desire and pleasure he has in this deed, and if the arousal of the desire would cease, the deed would not be drawn into action.

Beyond this, the way that the deed is actualized, “their end,” depends on the way that the desire was aroused, “their beginning.” This is the meaning of “their beginning is bound with their end,” that in the act of giving, the arousal of the desire is recognized, being that this becomes pronounced in the consolation and in the manner of the consolation, in which the desire is revealed etc.

4.

The same is understood in regard to how it is Above in *HaShem*’s יהוה-ה' Godliness in the creation and coming into being

of the entire chaining down of the worlds (*Seder Hishtalshelut*). The reason for this [chaining down] was to do goodness with His creations (being that He is good in essence, and it is the nature of the good to do good).²⁰⁹⁰

This is as stated in Etz Chayim,²⁰⁹¹ “When it arose in His desire, blessed is He, to create the world (in order) to do goodness with His creations etc.” This is what caused the desire, “I shall be King,”²⁰⁹² from which the particular desires are subsequently caused, these being the particular Crowns-*Ketarim* of each world, after there already is the general Crown-*Keter*, called the Thought (*Machshavah*) of Primordial Man (*Adam Kadmon*), which as known, is cited in the name of the Rav, the Maggid of Mezhritch.²⁰⁹³

In this matter too, the order is that “their end is bound with their beginning and their beginning with their end.” That is, for the desire to bestow goodness to His creations to be (their beginning) creations are necessary, all the way to this lowly world, of which there is no lower world (their end), where the ultimate bestowal of goodness is.

More specifically, in addition to the reason [given for creation,] that [He desired] to do goodness with His creations, another reason is given for the creation of the worlds, that it is in

²⁰⁹⁰ See Emek HaMelech, Shaar Shaashu’ey HaMalech Ch. 1; Maamarei Admor HaEmtz’ae, Kuntreisim p. 5.

²⁰⁹¹ Etz Chayim, Shaar HaKlallim, Ch. 1

²⁰⁹² See Likkutei Torah, Naso 20d; 21d; Nitzavim 47c, 51b, and elsewhere; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 10-11.

²⁰⁹³ Cited in Sefer HaMitzvot of the Tzemach Tzeddek 58b; Ohr HaTorah, Inyanim p. 84; Also see Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17.

order to [reveal] His perfection,²⁰⁹⁴ (meaning that the perfection of His powers etc. will be revealed) and “to make Himself known,”²⁰⁹⁵ (that His is mercy and compassion etc. will be known).

However, these matters, (that His powers should be revealed and that He should “make Himself known”) were said about the creation in general. In contrast, the matter of doing goodness with His creations, was said about the creation of the aspect of *Akudim*.²⁰⁹⁶

The explanation of the alignment between the two above-mentioned views (by which we also will understand our subject here) may be understood based on the explanation elsewhere,²⁰⁹⁷ that “His desire, blessed is He, is to show His perfection and to do goodness etc.” From this it is understood that “doing goodness with His creations” is the **inner reason** for the revelation of the perfection of His powers and “making Himself known.”

The reason is because from the perspective of the Essential Self of the Singular Preexistent Intrinsic and Unlimited One, *HaShem*-יהוה, blessed is He, the potential (*Ko'ach*) does not lack the actualization (*Po'el*), (as discussed in Pardes Rimonim).²⁰⁹⁸ This being so, no perfection is added to Him by the revelation of His powers and actions, Heaven forbid that one should think so.

²⁰⁹⁴ Etz Chayim, Shaar 1 (Drush Iggulim v'Yosher) Anaf 1; Also see Shaar HaHakdamot, Hakdamah 3.

²⁰⁹⁵ Zohar II 42b; (Also see Likkutei Sichot, Vol. 6, p. 19, note 55, that [the reason of] “in order to make Himself known” is one and the same matter as the revelation of the perfection of His powers.)

²⁰⁹⁶ Which is the beginning of the existence of vessels, as will soon be mentioned.

²⁰⁹⁷ See Mishnat Chassidim, Olam Katan, Ch. 1; Mesechet Tzimtzum Ein Sof, Ch. 1, cited in Sefer HaMaamarim 5654 p. 304.

²⁰⁹⁸ Pardes Rimonim, Shaar 11 (Shaar HaTzachtzechot) Ch. 3; Also see Sefer HaMitzvot of the Tzemach Tzedek, Mitzvat Ha'amanat Elokut, Ch. 11; *Hemshech* 5666 p. 5 and on (translated as Revealing the Infinite); p. 139 and on, and elsewhere.

On the contrary, the Supernal perfection of the One Above, is that He, in His Essential Self, bears all,²⁰⁹⁹ which even transcends the matter of a potential (*Ko'ach*). Thus, the need to reveal His powers is solely for the sake of His creations, since for them, there indeed is a difference whether the matter is only in potential (*Ko'ach*) or whether it is revealed in actuality (*Po'el*).

We thus find that His desire, blessed is He, that the creations should know that He is merciful and compassionate (“to reveal His powers”) is in order to do goodness with them. However, even though the inner reason for the revelation of the perfection of His powers and “making Himself known” is for the sake of doing goodness with His creations, nevertheless, the reason for doing goodness with His creations was only explained in relation to the coming into being of the [aspect of] *Akudim*, (and not higher or before this).

This is because²¹⁰⁰ the matter of *Akudim* is as stated in *Otzrot Chayim*,²¹⁰¹ that the revelation of vessels (*Keilim*) began there, so that the worlds would be capable of receiving the radiance of the Unlimited One and thus know that He is merciful and compassionate. It thus is there [in *Akudim*] that the matter of bestowing goodness to His creations in a revealed way applies.

In contrast, before the [aspect of] *Akudim* came into being, this was not so, being that even the beginning of the matter of vessels (*Keilim*) had yet to be revealed. This being so, there was no receptacle to receive the light (*Ohr*). Moreover, the light (*Ohr*) itself was not yet in a way of being fitting to be revealed and

²⁰⁹⁹ See Ginat Egoz of Rabbi Yosef Gikatilla, translated as *HaShem Is One*, Vol. 1, The Gate of Intrinsic Being (*Shaar HaHavayah*) and on.

²¹⁰⁰ Also see *Likkutei Sichot* Vol. 6 *ibid.* (from this discourse).

²¹⁰¹ *Otzrot Chayim*, *Drush Akudim*, *Nekudim*, *uBrudim* (5b – Koretz 5543); Also see *Mevo She'arim*, *Drush HaAkudim*, Ch. 1, *Mahadura Tinyana*.

received. This being so, [before *Akudim*] it does not apply to say [that the reason for the creation was to] do goodness to His creations, being that there was not yet any matter of creations.

Thus, it is in relation to the aspect [of *Akudim*] that the reason of revealing the perfection of His powers is given, because that level is already after the drawing and coming out from His Essential Self, blessed is He. For, in regard to His Essential Self, His praise and perfection is that He bears all, or lower than this, the [above-mentioned] matter of “potential (*Ko'ach*) that does not lack actualization (*Po'el*).”

However, after the drawing and coming out from His Essential Self, the matter of **revealing** the perfection of His powers (from potential (*Ko'ach*) to actualization (*Po'el*) is present). However, the matter of doing goodness to His creations does not yet apply, since the [aspect of] *Akudim* had not yet come into being. It was only after the coming into being of *Akudim* that the revelation of the vessels (*Keilim*) began and the matter of doing goodness to His creations was brought into revelation.

However, the ultimate end of doing goodness with His creations, which is “their beginning” (since this also is the inner reason for revealing the perfection of His powers), is specifically “bound with their end,” that is, when the creations existence, not just as they are at the beginning of the revelation of vessels (*Keilim*), which is in the aspect of *Akudim*, but as they are in a state of needing His mercy and compassion, since their state is that “they have nothing of their own,” meaning, not only the world of Action of the general worlds (*Asiyah d'Klallut*), which is the world of Emanation (*Atzilut*),²¹⁰² but even the particular world of Action

²¹⁰² See Shaar HaYichud of the Mittler Rebbe, translated as The Gate of Unity, Ch. 17-18 *ibid*.

(*Asiyah d'Pratut*), meaning, this lowly world, of which there is no lower world.

It is specifically here [in this lowest world] where “their beginning is bound,” meaning, His desire and pleasure to reveal the perfection of His powers, and higher than this, His desire to do goodness with His creations. This is similar to what we explained before, about the arousal of simple mercies toward a pauper, and the arousal of the desire to bestow goodness upon him through bestowing kindness and goodness [in actuality].

5.

However, all this is in regard to the matter of “their end is bound with their beginning and their beginning with their end,” in that the beginning and end are bound to each other. However, the matter of “the end action arose first in thought” is higher than this, in that the “end action” (*Sof Ma'aseh*-סוף מעשה) is even higher than the inception and beginning of the thought.

This may be understood from the matter of the bestowal of kindness and goodness to a pauper, stemming from the desire and pleasure he has in this (as mentioned before). This is so much so, that the desire to bestow is even present when there is no one for whom to bestow.

We find this with our forefather Avraham, who was a man of kindness (*Chessed*), as the verse states,²¹⁰³ “Avraham who loved me.” That is, the desire and pleasure to bestow goodness and kindness was so strong in him, to such an extent, that it anguished him if he did not have guests to receive the bestowal of

²¹⁰³ Isaiah 41:8

goodness and kindness (as related in the Midrashic teachings of our sages, of blessed memory).²¹⁰⁴

However, even though, at first glance, it seems that the primary matter is his desire and pleasure in bestowing goodness and kindness, we nevertheless see that there is a difference in whether the bestowal is well received by the pauper or not. In other words, when he sees that the bestowal is well received, to the point that he sees that this bestowal enlivened the soul of the pauper and his family, then this actually strengthens the desire and pleasure to a greater extent than the bestowal of the kindness and goodness itself. This is so much so, that it is possible that if the pauper does not desire this, [and rejects the beneficence] not only will he not delight from drawing down the goodness and kindness, but on the contrary, he will be pained by it.

Beyond this, as we see in the bestowal of intellect [from a teacher to his student] even though the bestowal of intellect stems from the desire of the bestower to bestow, as known that,²¹⁰⁵ “more than the calf wants to suckle, the cow wants to be suckled,” nevertheless, if the bestowal is well received by the recipient, this brings great pleasure to the bestower, through which even greater pleasure [in bestowing] is drawn forth in him. For, as explained in Iggeret HaKodesh,²¹⁰⁶ much bestowal stems from much pleasure [in it]. However, if the recipient either does not receive the bestowal [of the intellect] well, or does not receive it at all, not only does the teacher have no desire or pleasure [in the bestowal of intellect to him], but on the contrary, it pains him. This is as

²¹⁰⁴ Talmud Bavli, Bava Metziya 86b; Rashi to Genesis 18:1

²¹⁰⁵ Talmud Bavli, Pesachim 112a

²¹⁰⁶ Tanya, Iggeret HaKodesh, Epistle 15 (123a)

Rav Hamnuna Sabba²¹⁰⁷ said to Rabbi Shimon Bar Yochai,²¹⁰⁸ “Happy is the man who speaks to **listening** ears,” and the opposite, “Woe to the man etc.”

However, at first glance, since the bestower wants to bestow “more than the calf wants to suckle,” it seems that the desire and pleasure should be in the matter of bestowing itself, without how [the recipient] receives it being relevant. However, we see that not only is it, that with the lack of reception of the bestowal [on the part of the recipient], the desire and pleasure of the teacher in bestowing is diminished, but more so, it cause the opposite of desire and pleasure [in the teacher]. From this it is understood, that [the student] receiving the bestowal [of the teacher] reaches even deeper than the desire and pleasure [in the teacher] that caused the bestowal of the kindness and goodness [in the first place].

This then, is the matter of “the end action arose first in thought.” That is, specifically the “end action,” meaning, not only the act of bestowing kindness and goodness (to the pauper in the literal sense, or drawing down intellect to one who is poor in knowledge-*Da’at*),²¹⁰⁹ - meaning, poor as it is for himself, in whatever way it may be - but the “end action,” this being the matter of the recipient **receiving** the bestowal. This is what “arose first in thought,” and is even higher than the inception and beginning of the thought, meaning, higher than the root of the bestowal, in that this is the desire and pleasure that caused the bestowal of the kindness and goodness [in the first place].²¹¹⁰

²¹⁰⁷ This is as stated in *Torat Chayim*, *Vayigash* and *Hemshech* 5672 *ibid*. However, our version of *Zohar* (186a) simply states, “That Sabba.”

²¹⁰⁸ *Zohar* II 186b

²¹⁰⁹ See *Talmud Bavli*, *Ketubot* 68a; *Nedarim* 41a, and elsewhere.

²¹¹⁰ Also see *Likkutei Sichot* *ibid*. note 56.

The reason is because the root of the recipient preceded the bestowal, and even preceded the root of the bestowal (which is the desire and pleasure in bestowing) as it is in the bestower. The same is so Above, that the root of the creations is even higher than the arousal of His desire to do goodness with His creations.

This is similar to what is known,²¹¹¹ that the root of the vessel (*Kli*) preceded the light (*Ohr*), so much so, that the restraint of the *Tzimtzum*, which is the root of the vessels (*Keilim*), preceded the revelation. (Not only is it that the *Tzimtzum* preceded the light (*Ohr*) as it is in revelation (*Giluy*), but it even preceded the light (*Ohr*) as it still is concealed (*b'He'elem*). This is because the purpose of the light (*Ohr*) is to be revealed in a way that it is received by the recipients, which specifically is brought about through the constriction of *Tzimtzum*. Therefore, the same is caused in the bestowal of intellect to a student, and in the bestowal of kindness and goodness to a pauper in the literal sense, that receiving the bestowal reaches deeper than even the desire and pleasure that the bestowal is rooted in.

The general explanation of the matter is that the entire chaining down of the worlds (*Seder Hishtalshelut*) has a beginning and end. In holiness, the order is that “their end is bound with their beginning and their beginning with their end.” However, there also is an aspect that transcends the chaining down of the worlds (*Seder Hishtalshelut*), and even transcends the beginning, and it is specifically there, that the end action (*Sof Ma'aseh*) ascends to and reaches. This refers to what is even below the action, meaning the recipient himself, whose root preceded etc.

6.

²¹¹¹ See Sefer HaMaamarim 5649 p. 243 and on; 5659 p. 7 and on, and elsewhere.

Now, this may be connected to the verse in Psalms 85,²¹¹² “Righteousness (*Tzeddek*-צדק) will walk before Him, and his footsteps will be set on the way.” It states in Zohar²¹¹³ and in the writings of the Arizal,²¹¹⁴ and cited in the notes of the Tzemach Tzedek on the Psalms,²¹¹⁵ that “Righteousness-*Tzeddek*-צדק” refers to the *Sefirah* of Kingship-*Malchut*,²¹¹⁶ and through “Charity-*Tzeddakah*-צדקה,” Kingship-*Malchut* ascends high above, until she comes to the aspect of “walking before Him” (*Lefanav Yehalech*-לפניו יהלך). In other words, she ascends even higher than *Zeir Anpin*, which is the meaning of “before Him-*Lefanav*-לפניו,” meaning, more “inner-*Leefneem*-לפנים” and higher than Him, meaning, higher than her root and source. (This is similar to the ascent of the “end action” to “first in thought”).

This then causes that “his footsteps will be set on the way,” this being the matter of drawing down from Above to below. That is, the highest level [indicated by] “Righteousness (*Tzeddek*-צדק) will walk before Him (*Lefanav*-לפניו),” (referring to the aspect of Kingship-*Malchut* as she ascends even higher than her root and source) is drawn down to below in walking on the way etc. This is similar to the verse, “He set our souls (*Nafsheinu*-נפשנו),” (which also refers to Kingship-*Malchut* which is called the *Nefesh*-

²¹¹² Psalms 85:14 – The Psalm that began to be recited on the 12th of Tammuz of this year, 5724, the beginning of the 85th year from the birth of his honorable holiness, the Rebbe Rayatz, whose soul is in Eden, the one whose joyous day and redemption is being celebrated. (See Sefer HaMaamarim 11 Nissan, Vol. 1, p. 1 and on).

²¹¹³ Zohar I 76a; 240b

²¹¹⁴ See Ta’amei HaMitzvot of Rabbi Chayim Vital, Parshat Shoftim

²¹¹⁵ Ohr HaTorah, Yahal Ohr to Tehillim p. 303 and on.

²¹¹⁶ Also see Shaarei Orah of Rabbi Yosef Gikatilla, translated as Gates of Light, Gate One (*Malchut*) and Gate Two (*Yesod*).

נפש),²¹¹⁷ “in life,” which brings about that He will “not allow our foot to falter.”

7.

With the above in mind, we can also understand the matter of [the verse], “He set our souls in life and did not allow our foot to falter.” To preface, the explanation of the Seforno, cited in the discourse, is that the words “He set our souls in life” mean, “He enlivened us and sustained His children amongst the nations of the world, in a way that is contrary to the natural order,” and that the words “He did not allow our foot to falter” mean “they could not turn us from our God, Heaven forbid.”

In other words, the matter of “He set our souls in life” transcends the natural order, such that even when the vitality stemming from the natural order is insufficient, being that the Jewish people are like one sheep amongst seventy wolves,²¹¹⁸ the Holy One, blessed is He, does a miracle and “enlivens and sustains His children amongst the nations of the world, in a way that is contrary to the natural order.”

From this it is understood that just as according to the Seforno (which is the simple meaning of the verse) the matter of “He set our souls in life” is contrary to the natural order, this likewise is so according to the explanation of the discourse, that “He set our souls in life” refers to life that is even higher than the soul as it is alive in essence, which is a matter that transcends the natural order. About this he explains at the end of the

²¹¹⁷ Pri Etz Chayim, introduction to Shaar HaTefillah.

²¹¹⁸ Midrash Tanchuma, Toldot 5

discourse,²¹¹⁹ that the fact that the soul is alive in essence, is [only] because of the vitality that the Holy One, blessed is He, embedded as a nature in the souls. In contrast, the matter of “He set our souls in life” refers to **essential life** that **transcends the natural order** (*HaTeva*-הטבע).

In other words, even though the fact that the soul is alive in essence is the highest of matters, nonetheless, this still is in the category of natural life, meaning that it still is within the order of the chaining down of the worlds (*Seder Hishtalshehut*).

However, in addition to this, there is a life that is even higher, this being the life that transcends the natural order (*HaTeva*-הטבע) and transcends the chaining down of the worlds (*Seder Hishtalshehut*). (This is similar to “first in thought,” which even transcends the inception and beginning of the thought.)

From here there subsequently is a drawing down that He does “not allow our foot to falter.” That is, even when we find ourselves in a state and standing that according to the natural order there are limitations, such as concealments, hiddenness, and opposition to the study of Torah and the fulfillment of its *mitzvot*, there nevertheless is the blessing that one is able to go in the path of studying Torah and fulfilling its *mitzvot* (similar to the verse, “his footsteps will be set on the way”) in a way that He does not even “allow our feet to falter.”

Now, according to the well-known fact,²¹²⁰ that the arousal from Above comes from the arousal from below, it is understood that the drawing down from Above, that “He set our souls in life” comes about through man serving *HaShem*-יהו"ה, blessed is He, in this way below.

²¹¹⁹ P. 261

²¹²⁰ See Likkutei Torahm, Vayikra 2b and on; Tazriya 20a and on.

The explanation is that service of *HaShem*-יהו"ה, blessed is He, transcends one's nature, and even transcends the nature of his Godly soul. In other words, service of Him is not only "with all your heart and with all your soul," but "with all your being (*Bechol Me'odecha*-בכל מאדך)." ²¹²¹ Thus, since one's service of *HaShem*-יהו"ה, blessed is He, transcends the aspect of the soul-*Nefesh*-נפש ("your soul-*Nafshecha*-נפשך," even including "all your soul-*Bechol Nafshecha*-בכל נפשך"), which is alive in essence, this thereby causes a drawing forth from higher than the life of the soul that is alive in essence, this being the matter of "He set your soul in life" (and thereby) "He did not allow our feet to falter."

From the above, we can also understand this matter as it relates to the one whose redemption and joyous day we are celebrating. That is, his service of *HaShem*-יהו"ה, blessed is He, was with self-sacrifice (*Mesirat Nefesh*-מסירת נפש). In other words, even in relation to the chaining down of **his soul** (*Nafsho*-נפשו), it transcended the vitality of his soul (*Nefesh*), this being the matter of self-sacrifice (*Mesirat Nefesh*-מסירת נפש), which is [the aspect of] "with all your being (*Bechol Me'odecha*-בכל מאדך)." Through this he affected a drawing down from Above of "He set our souls in life," even in the literal sense, that there was salvation from the nations of the world, in a way that transcends the natural order (*HaTeva*-הטבע).

This was then drawn down in a way that "He did not allow our feet to falter," meaning that, "they could not turn us from our God, Heaven forbid." In other words, his service and the service of all those who follow in his footsteps and listen to his voice, will be in a way that "He will not allow our feet to falter," so that we will nullify all concealments and hiddenness, all measures and

²¹²¹ Deuteronomy 6:5

limitations, going in surety upon his path, serving *HaShem*-יהו"ה, blessed is He, with joy and goodness of heart, until we cause the nullification of all measure and limitation in the study of Torah and the fulfillment its *mitzvot*, but will serve *HaShem*-יהו"ה, blessed is He, out of true expansiveness. In the same way, there also is a drawing down of the matter of “He did not allow our feet to falter” in the literal sense, with [blessings] in regard to our children, health, and abundant sustenance, to the point of the true and complete redemption, that “He will lead us upright to our land,”²¹²² and there then will be the complete expansiveness of the “expansiveness of *Ya”h*-יה”ה.”²¹²³

²¹²² See the liturgy of the Grace after meals (*Birkhat HaMazon*).

²¹²³ Psalms 118:5